

THE ARS NOVA

Book V
of the
Lemegeton

Ars Nova – Book Five of the Lemegeton

Transcribed from Sloane MS. 2731 and
prepared in Adobe Acrobat format by Benjamin Rowe, June, 1999.

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Introduction

There is some question whether the *Ars Nova* qualifies as a separate book of the *Lemegeton*. In my copy of the manuscript (Sloane 2731) it consists of a single sheet of paper. It is only distinguished from the preceding *Ars Almadel* by the word “Finis” at the end of that book; there is no new title for the text that follows.

It is my belief that the lack of a title – and an error at whatever time the pages were numbered – has caused previous publishers and commentators on the *Ars Nova* to put its two pages in the reverse of the sequence in which they should be shown. Using the opposite of the accepted order puts the presentation in a logical sequence, and clears up the mystery surrounding the “Mighty Oration”, which has puzzled previous commentators.

Sloane 2731 is characterized by an almost obsessive concern with conserving space. Each sheet of paper is used to the maximum. The writing is minuscule. The margins are very narrow, and the copyist wrote in what we now call “landscape” orientation in order to fit as many words as possible on each line. There are only two places in the manuscript where as much as a half-page is left blank, and one of these is in the *Ars Nova*. If the accepted order of the pages is used, this blank comes in the middle of the presentation, for no obvious reason. It seems more reasonable to conclude that this blank comes at the end of the section, and thus at the end of the entire *Lemegeton*; it is blank because the work is finished at that point.

Most of the text of *Ars Nova* clearly relates to the first book of the *Lemegeton*, the *Goetia*, and the “tools of the trade” described therein: the magickal circle and triangle, the hexagrams within the circle and the pentagrams surrounding it. It lists the divine names written in each of these, and adds a short prayer, with one line of prayer per name. This list takes up the entire first page. I believe that the prayers were to be spoken either while drawing the divine names and figures, or later while consecrating the place of the work.

On the opposite side of the sheet, there are three sections. In the first, several sets of Hebrew characters are shown with accompanying names in the Latin alphabet. The latter do not appear to be transliterations of the Hebrew – which, in any case, is only partly legible.

The second section is a prayer that incorporates some of the Latin-alphabet words from the previous section. But it actually makes more sense with those words excised: it is a prayer to god to confine evil and aerial spirits in a brass urn. This immediately brings to mind the brass vessel of Solomon, shown in the *Goetia*. Possibly this is a prayer to be said while consecrating or preparing such a vessel. However, the divine names in this prayer are not those shown on the vessel in my copy of the manuscript, nor those on the vessel in the Crowley/Mathers edition of the *Goetia*. Possibly this section is a borrowing from some document outside the *Lemegeton* tradition; the extreme corruption of the divine names would suggest it.

With the order of the pages reversed, the final section is the “Mighty Oration”. Nelson White puzzles over this invocation, wondering whether the magician is sup-

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posed to address the Spirit as if it were a thief. The explanation is simple; it is not part of the Lemegeton as such. Rather, this section is a curse directed against any person who steals the book in which it is written. Such curses were common in the times when books were reproduced by hand; the time and effort it took to copy them made them much more valuable commodities than our modern mass-produced volumes. Its presence in this position is the final confirmation that the order of the pages has been reversed.

It should be noted that in the Introductory Description of the *Lemegeton* (presented in the *Goetia* volume of this series) this book is sometimes erroneously titled *Ars Notoria*. The *Notoria* is a separate (and much more complex) work, the text of which was included (without its vitally important illustrations) as an appendix in one copy of the *Lemegeton*.

— Benjamin Rowe

The First Page of the Ars Nova

Eheie. Kether. Almighty God, whose dwelling is in the highest Heavens: ¹
Haiioth. The great King of Heaven, and of all the powers therein:
Methratton. And of all the holy hosts of Angels and Archangels:
Reschith. Hear the prayers of Thy servant who putteth his trust in Thee:
Hagalgalim. Let thy Holy Angels be commanded to assist me at this time and
at all times.

— (Sphere of the Primum Mobile)

Iehovah. God Almighty, God Omnipotent, hear my prayer:
Hadonat. Command Thy Holy Angels above the fixed stars:
Ophanim. To be assisting and aiding Thy servant:
Iophiel. That I may command all spirits of air, water, fire, earth, and hell:
Masloth. So that it may tend unto Thy glory and unto the good of man.

— S. Z. (i.e., Sphere of the Zodiac)

Iehovah. God Almighty, God Omnipotent, hear my prayer:
Elohim. God with us, God be always present with us:
Binah. Strengthen us and support us, both now and for ever:
Aralim. In these our undertakings, which we perform but as instruments
in Thy hands:

Zabbathai In the hands of Thee, the great God of Sabaoth.

— S. H.²

Hesel³ Thou great God, governor and creator of the planets, and of the
Host of Heaven:

Hasmalim Command them by Thine almighty power:

Zelez To be now present and assisting to us Thy poor servants, both
now and for ever.

— K. S. 24

Elohim Geber Most Almighty and eternal and ever living Lord God:

Seraphim Command Thy *Seraphim*:

Camael, Madim To attend on us now at this time, to assist us, and to defend us
from all perils and dangers.

— S. ♂

1. The divine names in this section are all written in the periphery of the Circle of Art, shown in the *Goetia*.
2. It is uncertain what the “H” abbreviates. The names all refer to the Sphere of Saturn.
3. The copyist mistook a “d” in the diagram of the circle for an “l”, here and in the name Zelez, which should be “Zedeq”.

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Eloha	O Almighty God! be present with us both now and for ever:
Tetragrammaton	And let thine Almighty power and presence ever guard and protect us now and for ever:
Raphael	Let thy holy angel <i>Raphael</i> wait upon us at this present and for ever:
Schemes — S. ☉	To assist us in these our undertakings.
Iehovah.	God Almighty, God Omnipotent, hear my prayer:
Sabaoth.	Thou great God of <i>Sabaoth</i> :
Netzah	All-seeing God:
Elohim.	God be present with us, and let thy presence be now and always present with us:
Haniel.	Let thy holy angel <i>Haniel</i> come and minister unto us at this present.
— S. ♀	
Elohim.	O God! be present with us, and let thy presence be now and always present with us:
Sabaoth.	O thou great God of <i>Sabaoth</i> , be present with us at this time and for ever:
Hodben	Let Thine Almighty power defend us and protect us, both now and for ever:
Michael.	Let <i>Michael</i> , who is, under Thee, general of thy heavenly host:
Cochab.	Come and expel all evil and danger from us both now and for ever.
— S. ☿	
Sadai.	Thou great God of all wisdom and knowledge:
Jesal¹	Instruct Thy poor and most humble servant:
Cherubim.	Thy holy <i>Cherubim</i> :
Gabriel.	By Thy Holy Angel <i>Gabriel</i> , who is the Author and Messenger of good tidings:
Levanah.	Direct and support us at this present and for ever.
— S. ☾	

1. The copyist again mistakes a “d” for an “l”.

The Explanation of the Two Triangles in the Parchment.¹

Alpha & Omega	Thou, O great God, Who art the beginning and the end:
Tetragrammaton	Thou God of Almighty power, be ever present with us to guard and protect us, and let Thy Holy Spirit and presence be now and always with us:
Tetragrammaton	Thou God of Almighty power, be ever present with us to guard and protect us, and let Thy Holy Spirit and presence be now and always with us:
Soluzen.	I command thee, thou Spirit, of whatsoever region thou art, to come unto this circle:
Halliza	And appear in human shape:
Bellator	And speak unto us audibly in our mother-tongue:
Bellony	(or Bellony) And show, and discover unto us all treasure that thou knowest of, or that is in thy keeping, and deliver it unto us quietly:
Hally Fra	And answer all such questions as we may demand without any defect now at this time.

An Explanation Of Solomon's Triangle.

Anephezeton.	Thou great God of all the Heavenly Host:
Tetragrammaton.	Thou God of Almighty power, be ever present with us to guard and protect us, and let Thy Holy Spirit and presence be now and always with us:
Primeumaton.	Thou Who art the First and Last, let all spirits be subject unto us, and let the Spirit be bound in this triangle, that disturbs this place:
Michael.	By Thy Holy Angel <i>Michael</i> , until I shall discharge him.

1. The first two lines in this section refer to the Hexagram; the name AGLA in the diagram is omitted. The remaining names come from the Pentagrams.

