

THE CAMBRIDGE BOOK OF MAGIC

a Tudor necromancer's manual



Paul Foreman

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(attrib.)

INTRODUCTION

Cambridge University Library MS Additional 3544, catalogued simply as fA Book of Magic,¹ is a collection of necromantic ‘experiments’ composed in England in the first half of the sixteenth century. It is one of a small number of early modern manuscripts of necromantic magic that escaped destruction or loss and have survived to the present day.² This volume contains a complete critical edition of the original text of the first and longest magical treatise in Additional 3544, called here the Foreman Text (*FT*), along with a facing English translation. Additional 3544 is a text in transition, which stands at the boundary between medieval ‘clerical necromancy’ and a developing ‘composite’ magic, characteristic of the sixteenth century, which drew on a much greater variety of traditions than before.

As Richard Kieckhefer observed of another book of necromancy, ‘the text is neither edifying nor profound, nor is it particularly original’.³ However, the text presented here is worthy of publication because it is more than just working notes made by a practising necromancer. *FT* presents itself as a complete treatise on the art of necromancy and, as such, it offers a snapshot of ritual magic as practised in England at a critical historical moment: the dissolution of the monasteries and the beginning of England’s long and complex Reformation. The dissolution represented the destruction of one of the environments most conducive to the safe practice of learned magic, as Sophie Page has recently demonstrated in her study of manuscripts of magic at

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2 Only 22 known British texts of ritual magic survive from the sixteenth century (Klaassen, F., *The Transformations of Magic: Illicit Learned Magic in the Later Middle Ages and Renaissance* (University Park, PA: Pennsylvania State University Press, 2013), p. 159). For a list of surviving sixteenth-century ritual magic texts see Klaassen, F., ‘Medieval Ritual Magic in the Renaissance’, *Aries* 3 (2003), pp. 166–99, at p. 197.

3 Kieckhefer, R., *Forbidden Rites: A Necromancer’s Manual of the Fifteenth Century* (Stroud: Sutton, 1997), p. 3.

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St Augustine's, Canterbury. Many of these manuscripts remained in the library at St Augustine's until its dissolution in 1538.⁴ *FT*, which was probably composed between 1532 and 1539, embodies the final phase of medieval 'clerical magic' in England, and it could have originated in a monastic context. The emergence of learned magic from the protection of the cloister after 1539 led ultimately to a drive towards a more purified, 'Protestant⁵magic, as well as the diffusion of learned magical techniques to a wider (and less educated) group of practitioners.

The manuscript

The original manuscript book on which this text is based consists of 174 pages in total,⁵ two of which have been torn out (pp. 54 and 55). Of the remaining pages of the manuscript, 140 bear some sort of text or illustration. The manuscript contains three distinct texts, each of which seems to have been written by a different owner, and with no connection to the others except the fact that they are all magical texts. By far the longest of these, the Latin and English text reproduced in this volume, is called here the Foreman Text because it bears the personal name 'paul foreman' on the third folio. *FT* runs to 122 pages (minus pp. 54 and 55, but including the three-page contents list on pp. 165-7). The second text is a short exorcism in English which bears the personal name 'J. Caistcrson' at the top of p. 120 and is just two pages long (pp. 120-1). The third text, also in English, has no personal name associated with it and covers pp. 154-66. Additional 3544, like many books of magic, was a notebook that passed through multiple owners, several of them magical practitioners. However, based on internal evidence, there can be no doubt that *FT* was the earliest text to occupy the pages of the manuscript book that is now Additional 3544.

Additional 3544 is modest in size, measuring 19 by 14.5cm, and is written on paper rather than parchment or vellum. It was originally wrapped in a vellum cover made from a reused leaf of a medieval gradual, now Cambridge University Library⁷MS Additional 4435(17). The book's small size is typical of magical books of the period, which were often small enough to be hidden easily, and the vellum cover may have served to disguise from the casual observer what the book really was. Little is known of the manuscript's provenance, except that it was purchased by Cambridge University Library in January 1899 from the bookseller Sydney V. Galloway. At the time, Galloway

was based in Pier Street, Aberystwyth. In 1902 he moved to Cambridge and, with Charles Porter, established the bookshop Galloway and Porter in Sidney Street.

1Page, S., *Magic in the Cloister: Pious Motives, Illicit Interests and Occult Approaches to the Medieval Universe* (University Park, PA: Pennsylvania State University Press, 2013), p. 4.

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FT stands apart from the other two texts in Additional 3544 because its author made an effort to give the text both unity of structure and an aesthetically pleasing appearance, carefully drawing and pricking the margins and writing in page numbers. He began the book with a decorated initial 'A', and many of the Latin sections of the book are written in gothic script, as if for presentation. The book thus mimics both contemporary printed books and the illuminated manuscripts of an earlier era. Frank Klaassen has observed that the 'self-conscious production of a book that *looks* magical' was a new development in the sixteenth century. By way of comparison, the scribe of British Library MS Sloane 3847, which is probably a little later than *FT*, made use of black letter gothic and created a 'mock frontispiece',^{6*}

In the sixteenth century, the use of the vernacular became ever more common in texts of ritual magic/ In *FT* , the vernacular sections of the manuscript account for a little over a quarter (27%) of the entire text. In some cases, it is clear why English has been used: the exorcisms and conjurations to be pronounced by the boy or girl acting as a scryer needed to be in English, because a child would be less likely to know Latin. In other cases, the use of English rather than Latin may simply be down to the fact that the author was copying from a manuscript in English. *FT*'s use of English is most prominent in the first half of the text, and later tails off, suggesting that the author may have been making more extensive use of an English source manuscript (or manuscripts) for the divinatory experiments that are prominent in the first half of the text.

Like some printed texts of the time, *FT* is paginated rather than foliated, and the author makes use of different scripts for Latin and English (although this

may owe as much to earlier manuscript traditions). Clear evidence of the influence of print is discernible in *FT*'s orthography, which shows the impact of humanist studies by the 1530s. Although the author usually uses conventional late medieval Latin orthography, such as *e* for Classical Latin *ae*, there are three occasions when he uses the Classical spelling: *dampnationis eternae* [62a], *aererum purissimum* [72a] and *haec nomina* [89a]. In [72a] he is quoting directly from the 1532 edition of Amald of Villanova's *Opera*, which strongly suggests that his use of novel

6 Klaassen (2013), p. 162.

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⁶ Klaassen (2013), p. 162.

⁷ Ibid. pp. 174–5.

orthographic conventions came from reading printed texts. Furthermore, the author's familiarity with Hebrew seems to have improved during the composition of the text. lie twice attempts to write the name of God in Hebrew, at [15J] and [62a] Whilst the name at [15j] is barely recognisable as Hebrew', [62a] has a competent rendering of the characters. This may mean that the author encountered a printed text featuring Hebrew characters, or simply that he was copying from the manuscript of a more competent Hebraist

Dating the text

Cambridge University Library's catalogue dates Additional 3544 to around 1560, presumably on the basis of palaeographical evidence alone. This date, however, is too late, and the manuscript (or at least the earliest part of it, *FT*) can be dated more precisely on the basis of internal evidence. The clearest instance of this is the author's sole reference to a printed book in the description of one of the sigils of Arnald of Villanova [72]. '... the hole xij [sigils] which you shall fynd in A boke of phisycke which ys emprinted: Arnoldus de villa nova: folio: 302:' The reference is to Arnald of Villanova's treatise *De sigillis*, which first appeared in print in 1504.⁸ However, the author's reference to a numbered folio allows the edition of Arnald's *De sigillis* to be identified more precisely as the 1532 edition of Arnald's *Opera*, published at Lyons by Seipio de Gabiano.⁹ It is certain, therefore, that the manuscript was compiled after 1532.

If the *terminus post quern* of *FT* is 1532, its likely *terminus ante quern* is 1558. In the 'Precept of the spirits' [66] (pp. 21-2), part of 'An experiment to call the spirit Mosacus', we find the words:

I Coniure you sprytts in the verityc of our lord Jesu Chryste ... that thou bryngē & delyuer me A *[illeg.]* of gold & fylnes of Englyshe money good & lawfule 1 wbersoever they shalbe, in our custodye within the lands o f Inglande Ireland wales & fraunee beynge hyd or loste which ryches ar not to the use o f any Crystyan man lyuyng in England or Ireland wales or ffraunce.

The inclusion of France alongside England, Ireland and Wales as places where ‘English money good and lawful’ could be found is a strong indication that the text was written before the fall of Calais to the French on 7 January 1558, the last fragment of England’s Angevin empire. However, a date of composition as late as the 1550s seems unlikely. The formula is also notable for including an explicit mention of Wales alongside England, a form of words that had no legal justification after the Law's in Wales Acts of 1536

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On the print history⁹ of Arnald’s *De sigillis* see Vescovini, G. F., ‘T sigilli eossidetli Arnaldiani’, *Traditio* 60 (2005), pp. 201¹².

⁹ Arnald of Villanova, *Opera nuperrime revisa, cum ipsius vita recenter hie apposita* (Lyons, 1532), fols 301v-302r,

and 1543 formally incorporated the Principality and Marches of Wales into the Kingdom of England. Magical texts are often conservative, and the author may have been copying an earlier text, but the formula in question is also explicitly legalistic: the operator is attempting to ensure that the spirits have no loophole that will allow them to bring him false or illusory money.

The strong emphasis on the mass throughout the text makes a date of composition between 1549 and 1553 (the reign of Edward VI) highly unlikely, since during this period the English Prayer Book replaced the Latin mass. The complacent religiosity of the text also makes it unlikely that it was written during Mary’s restoration of Catholicism in 1553-58, when the Counter-Reformation clergy took a dim view of the sort of excessive ‘superstition’ that was blamed for the Reformation in the first place. The most likely window for the composition of the text is the last fifteen years of the reign of Henry VIII. A date of composition in or after 1536 is suggested by the fact that the original cover of Additional 3544 was a vellum leaf from a late medieval gradual, containing a four-line plainchant with simple initial letters in blue (MS Additional 4435(17)).

The main surviving part of this cover is discoloured from long use as an outer protection of the manuscript, but the liturgy for the Feast of the Conversion of St Paul (on 25 January) is still visible. Another smaller fragment of the cover bears the words of the introit for the commemoration of more than one

confessor, *Sacerdotes del benedicite deum sancti et humiles corde laudate deum* ('Priests of God, bless God; those who are holy and humble of heart, praise God'). It seems unlikely that a leaf from a gradual would have been used in this way before 1536. When the lesser religious houses were dissolved and their libraries dispersed the dispersal of medieval texts on vellum de-sacralised them; it is rather ironic, therefore, that a book whose supernatural power was destroyed by the Reformation served as a binding for a paper book with its own pretensions to supernatural power.

Further dispersals of medieval manuscripts occurred in 1539, when the libraries of the great religious houses were scattered, and there was yet another dispersal of medieval manuscripts in 1552 when the parish churches were forced to give up their remaining liturgical books.¹⁰ Additional 4435(17) could have become the cover of Additional 3544 at any of these dates, or indeed long afterwards: medieval manuscript leaves were re-used multiple times in the early modern period.¹¹ Lillie can be deduced about the gradual's origin from the surviving leaves. In pencil notes on the outer folder containing Additional 4435(17), the original cataloguer of the manuscript concluded that the gradual was not of the Sarum use. This would make it fairly unusual in England: by the beginning of the sixteenth century most cathedrals,

10 Parishioners were given the opportunity to bid for 'hundredweights of outlawed parchment books' (Duffy, E.. *Saints, Sacrilege and Sedition: Religion and Conflict in the Tudor Reformations* (London: Bloomsbury, 2012), p. 122.

11 On early modern use and re-use of medieval manuscripts see Summit, J., *Memory's Library: Medieval Books in Early Modern England* (Chicago, IL: University of Chicago Press, 2008).

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Benedictine religious houses and parish churches in England had gone over to the Sarum usage, apart from the cathedrals of York, Hereford, London (St Paul's) and Lincoln. The religious orders also continued to use their own *graduals* until the dissolution.

In 1542 an Act of Parliament introduced harsh penalties for using magic for many of the purposes in *FT*, such as treasure-hunting, thief detection and harming others.¹¹³ One experiment in *FT* [59f] makes a reference to the protection offered by the herb valerian if the magician is brought *in Judicio ante Reges & Basilides Judices & prelatos* ('in judgement before kings and emperors, judges and prelates'). Before 1542, it was extremely unlikely that a magician would be brought before a judge (or indeed the king), since no form of magic (other than attempted treason by magic) was a felony before that date. For *prelatos* to appear last in the list before 1542 might seem odd, given that necromancy was then an exclusively ecclesiastical offence in England. However, *judices* might also mean ecclesiastical judges in consistory courts. It is important not to place too much evidential weight on the precise words of formulae in a book of magic, since the genre was inherently conservative and archaic formulae might be reused even if they had lost their relevance.

Overall, the most likely period for the composition of *FT* is the three years between 1536 and 1539, after the dissolution of the lesser religious houses (hence the re-use of a leaf from a *gradual*) but before the impact of Henry VIII's Reformation had really been felt. A form of conjuration [6ul [per] *omnes reliques sanctorum & sanctorum* ('by all the relics of male saints and female saints') strongly suggests that the text predates 1539, when reliquaries were confiscated, shrines destroyed and the vast majority of relics dispersed. The author of Additional 3544 shows little or no awareness that the religious world in which his particular kind of clerical magic was located stood on the brink of oblivion, and it seems difficult to imagine this kind of complacency after the dissolution in 1539. However, it remains possible that the author was a self-conscious religious conservative.

Faul Foreman

The name ‘paul foreman’ appears at the top of the third folio of Additional 3544, apparently in the same secretary hand as the English passages of the book. The signature is certainly sixteenth-century in date. There is no proof that Paul Foreman was the author of *FT*, and he may simply have been an owner of the manuscript who wrote his name inside. However, it seems a curious coincidence that the gradual leaf re-used as a cover for the manuscript contains the liturgy for one of the feasts of St Paul. It is possible that Paul

12 Pfaff, R. W. *The Liturgy in Medieval England: A History* (Cambridge: Cambridge University Press, 2009), pp, 445-508.

13 The full text of the act may be found in Rosen, B. (ed.). *Witchcraft in England, 1558-1618* England, 1558-1618 4.

Foreman, if he was the author, chose this leaf deliberately as a play on his own Christian name.

The appearance of the surname ‘Foreman’ immediately brings to mind one of the best known magical practitioners of early modern England, Simon Forman (1552-1611). Simon Forman was one of the foremost astrological physicians of late Elizabethan and Jacobean London, and his voluminous diaries and casenotes still survive. Simon Forman and Paul Foreman (if he was the author of Additional 3544) shared an interest in astral magic,¹⁴ but there is no chance that Simon Forman was the author of Additional 3544. We have numerous examples of Simon Forman’s handwriting, and the hand in *FT* is clearly not his.¹⁵ Furthermore, Simon Forman explicitly denounced demonic magic or necromancy,^{16*}which is the primary content of Additional 3544, and saw himself as a Renaissance magus. Paul Foreman, if he was indeed the author of Additional 3544, may have made occasional use of elements drawn from the ‘new’ Renaissance magic, but his learning was still resolutely rooted in the medieval world of forbidden clerical necromancy. In any case, Simon Forman was not even born at the time when *FT* is most likely to have been composed.

It is fairly certain that the author of *FT* was not a priest, in spite of the overtly ‘clerical’ character of the magic as a whole, lie consistently uses formulae such as *fac cantare missam* (‘have a mass sung’), and never *canta missam* (‘sing a mass’). However, the author’s Latin is generally consistent and displays both a good standard of learning and detailed knowledge of the

liturgy, and it is difficult to imagine that he was not a cleric of some sort. It is possible, given his ownership of a printed book on medicine, that he was a physician, but the timeframe within which the book was compiled, after 1532 and before 1558, makes it most likely that the author (whether Paul Foreman or not) was a current or former monk or friar, not in priest's orders, who had received the benefit of a monastic education (albeit not necessarily at university).

Late medieval English monasteries were considerable depositaries of magical texts,¹ and knowledge of magic was also a resource that a monk or friar pensioned off after the dissolution could make use of as the basis of a subsequent career. The contents of Additional 3544, with its strong emphasis on thief detection and love magic (as well as occasional magieo-medical remedies for physical ailments) are consistent with the work of a cunningman: someone who lived by magic, rather than a mere dabbler in

14 Kassell, L . *Medicine and Magic in Elizabethan London: Simon Forman: Astrologer, Alchemist and Physician* (Oxford: Oxford University Press, 2005), pp. 224-5.

5 Simon Forman's casebooks have been digitised and can be viewed online as part ofthe University of Cambridge's 'Casebooks Project':
<http://www.magicandmedicine.hps.cam.ac.uk/>.

16Kassell (2005), p. 211.

1 Davies, O., *Grimoires: A History of Magic Books* (Oxford: Oxford University Press, 2009). pp, 36-7,

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It is fairly certain that the author of *FT* was not a priest, in spite of the overtly ‘clerical’ character of the magic as a whole. He consistently uses formulae such as *fac cantare missam* (‘have a mass sung’), and never *canta missam* (‘sing a mass’). However, the author’s Latin is generally consistent and displays both a good standard of learning and detailed knowledge of the liturgy, and it is difficult to imagine that he was not a cleric of some sort. It is possible, given his ownership of a printed book on medicine, that he was a physician, but the timeframe within which the book was compiled, after 1532 and before 1558, makes it most likely that the author (whether Paul Foreman or not) was a current or former monk or friar, not in priest’s orders, who had received the benefit of a monastic education (albeit not necessarily at university).

Late medieval English monasteries were considerable depositaries of magical texts,¹⁷ and knowledge of magic was also a resource that a monk or friar pensioned off after the dissolution could make use of as the basis of a subsequent career. The contents of Additional 3544, with its strong emphasis on thief detection and love magic (as well as occasional magico-medical remedies for physical ailments) are consistent with the work of a cunning-man: someone who lived by magic, rather than a mere dabbler in

¹⁴ Kassell, L., *Medicine and Magic in Elizabethan London: Simon Forman: Astrologer, Alchemist and Physician* (Oxford: Oxford University Press, 2005), pp. 224–5.

¹⁵ Simon Forman’s casebooks have been digitised and can be viewed online as part of the University of Cambridge’s ‘Casebooks Project’: <http://www.magicandmedicine.hps.cam.ac.uk/>.

¹⁶ Kassell (2005), p. 211.

¹⁷ Davies, O., *Grimoires: A History of Magic Books* (Oxford: Oxford University Press, 2009), pp. 36–7.

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necromancy. One possible explanation of the mixture of learned necromancy and simple ‘recipes’ in Additional 3544 is that the manuscript represents an cx-monk or cx-friar learned in literary magic trying to deploy his knowledge as a cunning-man, although this must remain speculation.

The cataloguer of Additional 3544 suggested that the hands that appear at pp. 79-81 and pp. 120-1 are the same, and noted a resemblance to the hand of ‘Robert Greene de Welbe’, who transcribed Cambridge University Library Ff.4.12 and Ff 4 13. These are two volumes of a collection of alchemical treatises,*1921and were acquired by Cambridge University from the personal library of Richard Holdsworth (d. 1649). Holdsworth, a graduate of St John’s College, had a distinguished academic career as Professor of Divinity at Gresham College and later as Vice-Chancellor at Cambridge in

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This hypothesis of the manuscript’s origin seems very unlikely. From a closer examination of *FT*, it is evident that the hands at pp. 79-81 and pp. 120-1 are not the same: the hand at pp. 120-1 is that of ‘J. Caisterson’, who signs his name at the top of p. 120, whereas p. 79 represents Paul Foreman experimenting with an italic hand. lie later reverts to the familiar gothic hand, and alternates between gothic and italic for the remainder of the text - it is almost as though the scribe was tom between the aesthetic appeal of gothic script and the faster, less cumbersome italic. Neither hand bears any real resemblance to the eccentric hand of Ff.4.12 and Ff 4 13 The cataloguer may have assumed that some connection existed between the manuscripts just because they were of an ‘occult’ nature. Overall, there seems little hope of recovering the identity of Paul Foreman or determining for certain whether or not he was the author of Additional 3544."¹ The most it is possible to do is draw general conclusions about the context of the manuscript’s production in the England of the 1530s or ’40s.

Is At least one experiment [82h] implies the magie is being performed on behalf of a client: *Coniuro te spiritum Enoy ... vt demonstres michi sine nobis apte capti huius hominis bona furatus est & locum in quo veraciter invenire potent* (T conjure you, spirit Enoy ... that you should show me or us suitably which possession o f this man was stolen and the place in which it may truly be found').

19 Oates, A. C. T., *Cambridge University Library: A History from the Beginnings to the Copyright* (Cambridge: Cambridge University Press, 1986), p. 339.

20 Ibid. pp. 304-6.

21 The standard lists of Oxford and Cambridge alumni, Joseph Foster's *Alumni Oxonienses* (1891) and John Venn's *Alumni Cantabrigienses* (1922-27), yield no record of a Paul Foreman, so he was probably not a university graduate (in England, at least); there is also no record of a Paul Foreman in the Clergy of the Church of England Database (CCED) (<http://theclergydatabase.org.uk>) which which includes most men known to have been ordained priest or deacon after 1540. and no Paul Foreman to be found in William Munk's roll of Fellows of the Royal College of Physicians (<http://munksroll.rcplondon.ac.uk/>).

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Magic in Tudor England

Magic was a highly politicised business in the 1530s, when ‘superstitious’ practices, including magic, were routinely attributed to opponents of religious change. P. G. Maxwell-Stuart has described this process as the ‘politicisation of magic’,²²³ and it represented the beginning of a ‘confessionalisation’ of accusations of magic that would continue into the reign of Elizabeth. Magic was just one of a plethora of accusations of bad behaviour levelled against the clergy in order to justify the confiscation of church property in the early Reformation, and thereafter it remained a cause for suspicion. In the reign of Elizabeth, magic was repeatedly associated with Catholic malcontents dissatisfied with the Protestant religious settlement after 1559.

In 1536 an informant named Richard Branktre made numerous accusations against William Love, the Cistercian Abbot of Coggeshall in Essex. These included reading anti-royal prophecies, administering abortifacient drugs, homosexuality or pederasty and locating lost objects by magic.²²⁴ The year 1536 saw the dissolution of the smaller religious houses, including the Cistercian abbey at Coggeshall, and allegations of bad behaviour against abbots and priors were enthusiastically collected by Henry VIII’s Lord Privy Seal, Thomas Cromwell. Henry VIII’s government increasingly viewed religious conservatives as being capable of any form of religious deviance, including magic. The connection between magic and clerical disobedience was confirmed by cases like that of Sir William Richardson, a priest who celebrated the Least of St Thomas Becket on 1 July 1537, in defiance of royal edict. Richardson had previously been accused of sorcery, but escaped justice because Lady Lisle had interceded for him, and she now promised to do the same again.²²⁴

On 30 July 1537 James Mayhow of Rochester, Robert Hogekyn of Flushing and Arnold Hopkin of Sittingbourne met with an English priest living in the Low Countries named Doctor Clene, who was otherwise known as ‘Sir John Skarme’, ‘because he can cumber the devil as is said’. This was a reference to the popular but unofficial English saint ‘Sir John Schornc’, who was supposed to have confined the devil in a boot.²⁵ Clene told his visitors that he had used a crystal to see whether the leaders of the Pilgrimage of Grace

22 Maxwell-Stuart. P., *The British Witch: The Biography* (Stroud: Amberley, 2014). p. 102.

Letters and Papers, Foreign and Domestic, of the Reign of Henry VII, ed. J. Brewer. J. Gairdner and R. Brodie (1892-1932), vol. 10, p. 164; Elton, G. R., *Policy and Police: The Enforcement of the Reformation in the Age of Thomas Cromwell* (Cambridge: Cambridge University Press, 1972), pp. 154-5.

24 John Butler to Thomas Cranmer, 9 July 1537, *Letters and Papers*, vol. 12:2,231.

25 Kelke. W. H., ‘Master John Schorne’, *Records of Buckinghamshire* 2 (1869), pp. 60-74; Sparrow Simpson. W.. ‘Master John Schornc’, *Records of Buckinghamshire* 3 (1870), pp. 354-69,

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Clone also claimed to have worked for Cardinal Wolsey, for whom he made a magical ring ‘with a stone that he wrought many things with⁷, but as a result he had suffered imprisonment in the Fleet Devices that could win favour with the King or protect the wearer from condemnation in court (or even from execution) were a staple of early modern magic, and form part of the repertoire of the author of *FT*. The belief that Henry’s favourites, Wolsey and Cromwell, were only able to achieve what they did by magic rings seems to have been widespread.² A magical ring was part of the magical dealings of Sir William Neville, the brother of John Neville, Lord Latimer. Sir William consulted two magicians, Richard Jones and William Wade, to predict his future and provide him with various magical paraphernalia, including a cloak of invisibility. The magicians predicted that Neville would become Earl of Warwick and were tempted into ever more rash prophecies, eventually declaring that Henry’s reign would end in 1533 and that Neville would organise the subsequent succession to the throne.”

Neville asked Jones to make him a magical ring like the one that Cardinal Wolsey was supposed to have possessed, That whatsoever he asked of the king’s grace, that he had’. Neville thought that Cromwell had also consulted ‘one that was seen in your faculty’ (i.e. magic). When he was later questioned about this allegation, Jones admitted that T showed him that I had read many books, and specially the works of Solomon, and how this ring should be made, and of what metal; and what virtues they had after the canon of Solomon’.- However, Jones denied having actually made the ring.

One group especially suspected of magic and defying the government in the 1530s were friars. There were a number of separate orders of friars in England in the 1530s, who included the Blackfnars (Dominicans), the Greyfriars (Franciscans), Observant Friars and Whhefriars (Carmelites).²³⁰ In 1535 Cromwell commissioned an agent named Gervase Tyndall to investigate a group of friars who were suspected of necromantic activities,

which may have been aimed at undermining the state.³¹ When, in June 1535, a government informant named Jasper Fyloll ‘stopped at the Black Friars here of London, friar Dr Maydland said he would like to see the head of evenl maintainer of the new learning upon a stake ... and to see the king die a “violent and shameful” death; also, “to see that mischievous whore the queen

26 *Letters and Papers* , vol. 13:1, 1383.

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28 Elton (1972), pp. 50-5.

"9 Kittredge. G. L., *Witchcraft in Old and New England* (Cambridge. MA: Harvard University Press, 1928), p. 63.

311 Heal. F , *Reformation in Britain and Ireland* (Oxford: Oxford University Press, 2003), pp. 54-6.

31 *Letters and Papers*, vol. 9, 740.

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[Anne Boleyn] to be burnt". According to Fyloll's account, Maydland declared that 'he knew by his science of necromancy that the new learning should be suppressed, and the old restored by the king's enemies from beyond the sea'.³² Maydland's prophecy was probably a reference to the widespread belief that the Holy Roman Emperor Charles V would intervene in England and overthrow Henry

If *FT* was composed between 1532 and 1539, as seems likely, its author cannot have been unaware that, in addition to risking the usual ecclesiastical censures for dabbling in forbidden arts, he was also risking the wrath of a government that associated clerical magic with religious conservatism and resistance to Henry'. Writing a book of necromantic magic was potentially a political act. This fact became even clearer after the accession of Elizabeth. Just days after the new Queen came to the throne, on 17 November 1558, pursuivants sent by the Privy Council swooped on the Spanish ambassador's house and arrested Anthony Fortescuc, John Prestall and Thomas Kele for 'conjuring'.³³

The magical dealings of papists continued into the 1560s. On 14 April 1561 an ex-monk called John Coxe, otherwise known as Devon, was arrested by customs officers at the port of Gravesend, in the Thames estuary, whilst trying to find a ship that would take him to the Spanish Netherlands. When Coxe was searched, he was found to be carrying letters to Catholic exiles living in the Low Countries. However, he also confessed to saying mass as part of love magic. The Privy Council commissioned John de Vere, Earl of Oxford, to go into Essex, where he was one of the leading magnates and the Lord Lieutenant of the county, 'to enquire for mass mongers, and conjurers'.³⁴ Oxford's men searched the homes of Sir Edward Waldegrave at Borlev and Sir Thomas Wharton at Beaulieu (or New Hall). On 28 April the Spanish Ambassador to England, Alvaro de la Quadra, wrote to Margaret of Austria that

They have also arrested six or eight very honoured clergymen, two of whom are Oxford doctors, and made it public that they are necromancers and that they have conjured demons to have the Queen

33 *Acts of the Privy Council of England* (London: HMSO, 1890—1974), vol. 7, pp. 5, 7, 22; Panay. G., *The Arch-Conjurer of England: John Dee* (New Haven, CT: Yale University Press, 2011), p. 48.

34 British Library MS Add. 48023, fol 354v: ‘The powers were appointed to enquire for mass mongers, and conjurers, whereupon the Lord of Loughborough, Sir Edward Waldegrave [and] Sir Thomas Wharton were apprehended and so confessed their massing, and divers others were condemned for it at Brentwood, The heir of Geoffrey Pole was imprisoned, and suspicion of some confederacy was, by reason of the enticement of my Lord of Loughborough, This Pole should have married the Earl of Northumberland’s sister, for whose marriage new costly apparel was prepared ... and many were invited to the feast’.

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die; for which they have been derided and, by report, are more hated by the people.³"

On 23 June 1561 nine people appealed before the Court of Queen's Bench and admitted their involvement in magic, and were obliged to swear that they would have no more traffic with evil spirits. The nine were pilloried at Westminster on the same day, and again at Cheapside on 25 June for their involvement in 'conjuring and other matter'.³ The magicians were Francis Coxe, an innkeeper named Hugh Draper, the priests John Coxe and Leonard Bilson, an ironmonger named Robert Man, a miller from Fakenham in Suffolk named Rudolf Poyntell, a cleric from Hamington in Worcestershire named John Cockoyer, a Clerkenwell salter named Fabian Withers and the Westminster goldsmith John Wright.³⁵³⁷ In a later examination before Star Chamber on 20 June, John Coxe confessed to saying mass at Leonard Bilson's home, 'for hallowing of certain conjurations to those of the said Bilson who practised by those means to obtain the love of my Lady Cotton, the late wife of Sir Richard Cotton, Knight';³⁸ or, as another source put it, 'Bilson ... to have his will of the Lady Cotton caused young Coxe a priest to say a mass to call on the devil to make her his lady'.³⁹

Francis Coxe, who appeared in the pillory alongside John Coxe, Leonard Bilson and the other six, capitalised on his punishment by publishing a short broadside in which he confessed his crimes yet whetted the public's appetite for a more extensive description of the sorcerer's art. Accordingly, in 1562 Coxe brought out a book entitled *A Short Treatise declaring the Detestable Wickedness of Magical Sciences, as Necromancy, Conjurations o f Spirits, Curious Astrology and such like*, which conveniently portrayed him as a penitent sinner and earned him money at the same time. Here Coxe explained that one method used by magicians to gain power was to take a magical vow to abstain from certain foods:

... besides the horrible and grievous blasphemies they commit in their conjurations, they must fall to some composition with the devil, that is to promise him for his service, he will abstain from wines, or some certain meats, or drinks. As I myself knew a priest, not far from a

35 *Relations Politiques des Pays-Bas et de l'Angleterre, sous le regne de Philippe II.* ed. J. M. B. C. Kervyn de Lettenhove (Brussels: F. Hayez, 1883), vol. 2. pp. 560-1: ‘Tambien han prendido a seis o ocho clérigos muy honorados y doctores de Oxonia los dos dellos, y publican que son nigrománticos y que conjuravan demonios para hacer morir a la Reina, lo qual hacen por escarnio y para hacerlos mas odiosos del pueblo’.

36 Jones, N., ‘Defining Superstitions: Treasonous Catholics and the Act against Witchcraft of 1563’, in Carlton, C. et al. (eds), *State, Sovereigns and Society in Early Modern England: Essays in Honour of A. J. Slavin* (Sutton: Stroud, 1998), pp. 187-204. at p. 195.

37 Maxwell-Stuart (2014), pp. 128-9.

38 Jones (1998), p. 192.

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die; for which they have been derided and, by report, are more hated by the people.³⁵

On 23 June 1561 nine people appeared before the Court of Queen's Bench and admitted their involvement in magic, and were obliged to swear that they would have no more traffic with evil spirits. The nine were pilloried at Westminster on the same day, and again at Cheapside on 25 June for their involvement in 'conjuring and other matter'.³⁶ The magicians were Francis Coxe, an innkeeper named Hugh Draper, the priests John Coxe and Leonard Bilson, an ironmonger named Robert Man, a miller from Fakenham in Suffolk named Rudolf Poynell, a cleric from Harnington in Worcestershire named John Cockoyer, a Clerkenwell salter named Fabian Withers and the Westminster goldsmith John Wright.³⁷ In a later examination before Star Chamber on 20 June, John Coxe confessed to saying mass at Leonard Bilson's home, 'for hallowing of certain conjurations to those of the said Bilson who practised by those means to obtain the love of my Lady Cotton, the late wife of Sir Richard Cotton, Knight';³⁸ or, as another source put it, 'Bilson ... to have his will of the Lady Cotton caused young Coxe a priest to say a mass to call on the devil to make her his lady'.³⁹

Francis Coxe, who appeared in the pillory alongside John Coxe, Leonard Bilson and the other six, capitalised on his punishment by publishing a short broadside in which he confessed his crimes yet whetted the public's appetite for a more extensive description of the sorcerer's art. Accordingly, in 1562 Coxe brought out a book entitled *A Short Treatise declaring the Detestable Wickedness of Magical Sciences, as Necromancy, Conjurations of Spirits, Curious Astrology and such like*, which conveniently portrayed him as a penitent sinner and earned him money at the same time. Here Coxe explained that one method used by magicians to gain power was to take a magical vow to abstain from certain foods:

... besides the horrible and grievous blasphemies they commit in their conjurations, they must fall to some composition with the devil, that is to promise him for his service, he will abstain from wines, or some certain meats, or drinks. As I myself knew a priest, not far from a

³⁵ *Relations Politiques des Pays-Bas et de l'Angleterre, sous le règne de Philippe II*, ed. J. M. B. C. Kervyn de Lettenhove (Brussels: F. Hayez, 1883), vol. 2, pp. 560–1: 'Tambien han prendido a seis o ocho clérigos muy honorados y doctores de Oxonia los dos dellos, y publican que son nigrománticos y que conjuravan demonios para hacer morir a la Reyna, lo qual hacen por escarnio y para hacerlos mas odiosos del pueblo'.

³⁶ Jones, N., 'Defining Superstitions: Treasonous Catholics and the Act against Witchcraft of 1563', in Carlton, C. et al. (eds), *State, Sovereigns and Society in Early Modern England: Essays in Honour of A. J. Slavin* (Sutton: Stroud, 1998), pp. 187–204, at p. 195.

³⁷ Maxwell-Stuart (2014), pp. 128–9.

³⁸ Jones (1998), p. 192.

³⁹ British Library MS Additional 48023, fol. 354v.

town called Bridgewater, which as it is well known in the country, was a great magician in all his lifetime, after he once began these practices, he never would eat bread, but instead thereof did eat always cheese, which thing as he confessed divers times, he did because it was so concluded between him and the spirit, which served him, for at what time he did eat bread: he should no longer live. Yea. lie would not blush to say that after a few years he should die. and that the devil for his pains that he took with him, should have in recompense his soul.

However, magicians also had another, even more macabre method of obtaining power at their disposal:

... when the spirit is once come before the circle, he forthwith demandeth [from] the exorcist a sacrifice, which most commonly is a piece of wax consecrated, or hallowed after their own order (for they have certain hooks, called books o f consecration) or else it is a chicken, a lapwing, or some living creature, which when he hath received, then doth he fulfil the mind of the exorcist, for once he hath it. he will neither do, neither speak anything.

Coxe declined to go into much more detail about his own magical practice and instead offered anecdotes of medieval magicians who met untimely ends as a result of spells gone wrong. However, Coxe's short book is unusual, insofar as it was written by a practising (or ex-practising) magician, rather than by an opponent of magic. As such it offers important insights into the traditional, clerical necromancy that was still being practised in Elizabethan England but belonged to an earlier Catholic world. It is to that world that *FT* belongs.

Most sixteenth-century manuscripts of magic remain unedited and unpublished, perhaps because the majority of them, like Additional 3544, are dominated by liturgical conjuration. This is a style of magic that has attracted less academic attention than Solomonic magic and Renaissance theurgy, perhaps because it is perceived as a hangover of the medieval period. However, liturgical demon conjuring is every bit as typical of early modern magic. Copiers of Solomonic magical texts like the *Sepher Raziel* sought to return to a purified form of conjuration drawn from Kabbalistic Jewish

traditions supposedly passed down from Solomon himself, at a time when Renaissance humanists were interested in recovering the Kabbalistic tradition.⁴⁰ Don Karr and Stephen Skinner have edited an English manuscript

40 On Hebraism in Tudor England see Lloyd Jones, G., *The Discovery of Hebrew in Tudor England: A Third Language* (Manchester: Manchester University

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This interest in the more ‘progressive’ aspects of early modern English magic has been reflected in the way some scholars have used Additional 3544. Deborah Harkness cited [8] ‘The working with the crystal stone’ (pp. 26-30) and [11] ‘A perfect experiment of a glass or mirror’ (pp. 33-40) as evidence that scryers could use a variety of objects other than a crystal ‘shewstone’ like John Dee’s.⁴² On the other hand, Klaassen has recognised the more conservative nature of Additional 3544, using it as evidence that ‘experiments for love’ continued to predominate in early modern magic.⁴³ Additional 3544 represents a typical ‘dominant interest ... in ritual magic’.⁴⁴ Typical it may be, but *FT* still has some interesting and distinctive features.

Purposes of the magic

FT contains a total of 91 ‘experiments’ for a wide variety of purposes, ranging from the extremely elaborate to the astonishingly simple. The author provided an index-cum-table of contents at the back of the manuscript book, on pp. 165-7, but this is not an entirely reliable guide to the actual contents of the text. The author lists experiments thematically rather than chronologically and uses different titles for the experiments in the table of contents compared to the text itself; as a result, there are only 82 entries in the table of contents. Furthermore, two of the experiments included in the original table of contents (for removing spirits guarding treasure) are now wholly or partially missing. For the sake of completeness, the original table of contents (untranslated) is included as an appendix to this edition, but the table of contents at the front of this edition is based on the actual divisions between experiments in the text.

41 Karr, D. and Skinner, S. (eds), *Sepher Raziel also known as Lihel Salomonis: a 1564 English Grimoire from Sloane 3826* (Singapore: Golden Hoard Press, 2010).

42 Harkness, D , *John Dee's Conversations with Angels: Cabala, Alchemy and the End of Nature* (Cambridge: Cambridge University Press, 1999), p. 118.

43 Klaassen, F., 'Learning and Masculinity in Manuscripts of Ritual Magic of the Later Middle Ages and Renaissance' *Sixteenth Century Journal Sixteenth Century Journal* 76, at p. 63 n. p. 63.

44Klaassen (2009), p. 183

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⁴⁴ Klaassen (2009), p. 183

Table 1: Purposes of the magic in *FT*

Type of magic	Experiments	Proportion
Erotic magic	(25)	19-25, 29-31, 33,
34, 40, 41, 44, 31%		
	48-52, 57, 58, 60, 61, 75	
Preliminaries of	1-4, 62, 67, 69, 70, 76-80, 83-91	23%
		necromancy (21)
Divination (12)	5-9, 11, 15, 17, 71, 73, 74, 81	13%
		Miscellaneous (7) 28, 32,
	39, 43, 55, 63, 66	8%
Theft detection magic	12-14, 18, 45, 54, 82	8% (7)
Magieo-medical (4)	35-7, 72	4%
		Justice-related magic 38, 65, 68
		3% (3)
Sleep magic (3)	26, 46, 56	3%
Natural magic recipes	27, 47	2% (2)
Plant magic (2)	42, 59	2%
Animal magic (2)	10, 53	2%
Treasure magic (1)		
Harmful magic (1)	64	1%

As the above table demonstrates, the highest proportion of experiments in *FT* (almost a third) are dedicated to ‘erotic magic’, which includes love magic and any other magic whose purpose is to gain control of a woman’s will for sexual gratification (see for instance, the experiments to make women dance and lift up their skirts).⁴⁵ However, although there are more individual experiments of this kind than any other, some of them are the shortest and simplest in the treatise. By far the longest experiments are those dedicated to divination, such as ‘An experiment of Mosacus’ [6J]. Divinatory magic overlapped considerably with thief detection magic, which used exactly the same methods (a combination of spirit conjuration and serving with an assistant, usually a child). The main difference between the two was that the purposes of divinatory magic were less clearly stated: in the divinatory experiments, the spirits can tell the practitioner whatever he wants, rather than just information about thefts.

The miscellaneous magic that fits into no particular category includes experiments to open wax seals unnoticed and to ensure an inexhaustible supply of money, an experiment to raise up armed men, another to detect fraud and one to ensure a win at dice. The small number of ‘magieo-medical’ experiments deal with such matters as toothache and fevers, and they are not sufficiently numerous or prominent in the text to suggest that the author

⁴⁵ This supports Klaassen’s observation that ‘experiments for love’ are the most common in magical manuscripts, followed by procedures for thief

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Type of magic	Experiments	Proportion
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Preliminaries of necromancy (21)	1–4, 62, 67, 69, 70, 76–80, 83–91	23%
Divination (12)	5–9, 11, 15, 17, 71, 73, 74, 81	13%
Miscellaneous (7)	28, 32, 39, 43, 55, 63, 66	8%
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regarded himself as a medical practitioner. Indeed, the only experiment borrowed directly from a ‘book of physic’ and drawn directly from the tradition of medical image magic is ‘The sigils of Master Arnold’ [72]. The category of ‘justice-related magic’ includes experiments to allow the magician to escape from prison [38, 68] or to sway the judgement of a court [65]. Plant-related experiments, although few in number, are very prominent within the text. ‘The collection of the plant which is called valerian’ [59] is one of the most elaborate in the treatise, and herbal knowledge is a recurring theme of the text that suggests it may have been a specialism of the author.

Natural magic recipes, which do not involve the invocation of demons and angels but rely solely on the natural properties of things, account for only a small proportion of the experiments. Only the experiments ‘To make silver or gold writing’ [27] and ‘That a silver penny should seem to be made of bronze’ [47] truly fall into this category. The Renaissance saw the expansion of natural magic as an increasingly mainstream pursuit, as thinkers such as Marsilio Ficino, Pico della Mirandola and Giovanni Battista della Porta strove to find a morally acceptable form of magic. The relative absence of natural magic from *FT* might, therefore, be seen as an indication of its conservatism. However, the influence of the turn to natural magic is more subtle in the text, manifesting itself in conjurations of living things that, whilst outwardly ‘necromantic’ in form, conceal a reverence for nature that seems more at home in the Renaissance than the Middle Ages.

The sole example of harmful magic in the text is ‘The revenge of Troy’ [641], an experiment originally derived from Arabic traditions of image magic, which involves making a wax image of an enemy. A fifteenth-century example can be found in another Cambridge manuscript, ‘The Book of Angels, Rings, Characters and Images of the Planets’ (*Liber de Angelis, Annulis, Karacteribus & Ymagibus Planetamm*), which was supposedly authored by someone called ‘Messayaac’ and copied by ‘Bokenham’ (possibly William Bockenham, a monk of Norwich with a medical degree from Bologna).⁴⁶⁴⁷ The ‘revenge of Troy’ was a synonym for the ultimate triumph of the weak over the strong derived from Virgil’s *Aeneid*. In Book 8 (ll. 839-40), the Sibyl tells the Trojan leader Aeneas that a new leader will arise in Italy, ‘of the race of Achilles, strong in arms, having avenged the ancestors of Troy and

the defiled temples of Minerva' (*genus armipotentis Achilli, / ultus auos Troiae templet et temerata Minemae*). This was, of course. Virgil's patron, the Emperor Augustus.

46 Cambridge University Library MS Dd.xi.45, fols 134v-139v. For an edited version of the text see Lidaka. J., 'The Book of Angels, Rings. Characters and Images

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XXVI

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The ‘Trojan revenge’ was an experiment of enduring popularity, and in his 1584 expose of the practices of magic, *The Discoverie of Witchcraft*, Reginald Scot described a procedure very similar to that found in both Bokcnham’s text and *FT. 'K*

Make an image in his name, whom [you] would hurt or kill, of new virgin wax; under the right arm-poke [armpit] whereof place a swallow’s heart, and the liver under the left; then hang about the neck thereof a new thread in a new needle pricked into the member which you would have hurt, with the rehearsal of certain words ... Otherwise, sometimes these images are made of brass, and then the hand is placed where the foot should be, and the foot where the hand, and the face downward Otherwise, for a greater mischief, the like image is made in the form o f a man or woman, upon whose head is written the certain name of the party; and on his or her ribs these words, Ailif, casyl. zaze. hit, mel meltat; then the same must be buried

Although Scot claimed that the ‘Trojan revenge’ might be used to kill, magical texts like Bokenham’s and Foreman’s rarely suggest that the victim could be killed by the experiment, and both texts provide a procedure for restoring the victim to health. The purpose of the experiment is clearly not to kill someone (like the images sometimes used as evidence in witchcraft trials), but to bend someone to the magician’s will by a form of magical torture.

Structure of the text

Klaasen has observed that ‘manuscripts of necromancy often give the impression of Frankenstein’s monster, stitched together from whatever varied and improbable parts came to hand’.⁴⁴⁹This is certainly true of *FT.*, although in this case the author has applied some makeup to conceal the monster’s defects. The text aspires to be, but does not altogether succeed in being, a coherent and unified text on necromancy. The author begins with the preliminaries of the art: a description of how to obtain one of the basic ingredients of necromantic experiments (bat’s blood), consecrations to be said over characters and parchment, and instructions on how to construct a circle. He then moves on to specific ‘experiments’, with sections devoted to different purposes. The treatise then concludes with instructions on how to dedicate the instruments of the art (quills, needles, charts, wands and swords) to magical purposes,

A closer look reveals the haphazard composition of the text. Supplementary experiments for categories already dealt with earlier in the text (e.g. the love spells [30, 31, 33, 40, 41]) crop up later in the manuscript, as if as afterthoughts. Not only that, but additions to earlier experiments appear

48 Scot. R.. *The Discoverie o f Witchcraft* (London. 1665), p. 145.

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later in the text such as the 'Note concerning the experiment of Sybilla' [5i] on pp. 57-8. In several cases, the diagrams required to work an experiment earlier

in the book do not appear alongside the original experiment but much later, and, in one case, the diagrams for 'The experiment of the three knights' appear *before* the text of the experiment itself.

Furthermore, interspersed within the overarching structure are a variety of magical operations that do not sit comfortably within a treatise on necromancy. The experiments in the middle of the text **119-58]** are much shorter than the rest of the experiments, and they belong in a book of 'recipes' rather than the treatise on necromancy that *FT* aspires to be. Non-magical recipes begin to appear alongside traditional necromantic magic in this section,

such as the experiment 'To make silver or gold writing' [27] and 'That a silver penny should seem to be made of bronze' [47].

Throughout the text, there is a tension between the highly instrumental magic of the short experiments and the lengthier and more complex spirit conjurations, which do not have a clear, circumscribed purpose.

Klaasen describes these kind of operations as 'quasi-theurgic', with 'no clearly predefined goals apart from some form of communication with spirits'.⁵⁰ They

are 'exploratory magic' of the kind that reached its apogee in John Dee's angel

conversations.⁵¹ In *FT*, they include 'An experiment to call the spirit Mosacus'

[6] (twelve pages), 'An experiment of a hoopoe' 117] (two pages), 'The experiment of the three knights' [73] (two pages) and 'An experiment of Bleth' [74] (three pages). Strangest of all is 'The collection of the plant which is called valerian' [59] (five pages) which straddles the boundary between herbalism, natural magic and necromancy.

The preponderance of these 'speculative' experiments, alongside lengthy divinatory operations **[6, 8, 11, 15]**, supports Klaassen's argument that

in books of necromantic magic, ‘the text was a means to acquire knowledge from the divine, not a source of knowledge in itself’.⁵²Rather than specifying in advance what knowledge will be gained from the spirits, or what the spirits will do, the text provided the practitioner with the tools to gain knowledge he could not yet imagine. *FT* occasionally remarks on his own experience concerning the efficacy of particular experiments, or offers a test: ‘This proved

verv true’, the author remarks at the end of[55a], ‘To win at dice’. Spirits can be made to appear in a glass, ‘as the worker by due apparitions may make a proof’ [lip], and the magician reassures the reader in [29]. ‘if you do not believe it, touch a dog and he will follow you’. The actual performance of the experiments was an intrinsic part of magic.

50 Ibid. p. 147.

51 Ibid. p. 152.

52 Ibid. p. 83.

later in the text such as the ‘Note concerning the experiment of Sybilla’ [5i] on pp. 57–8. In several cases, the diagrams required to work an experiment earlier in the book do not appear alongside the original experiment but much later, and, in one case, the diagrams for ‘The experiment of the three knights’ appear *before* the text of the experiment itself.

Furthermore, interspersed within the overarching structure are a variety of magical operations that do not sit comfortably within a treatise on necromancy. The experiments in the middle of the text [19–58] are much shorter than the rest of the experiments, and they belong in a book of ‘recipes’ rather than the treatise on necromancy that *FT* aspires to be. Non-magical recipes begin to appear alongside traditional necromantic magic in this section, such as the experiment ‘To make silver or gold writing’ [27] and ‘That a silver penny should seem to be made of bronze’ [47].

Throughout the text, there is a tension between the highly instrumental magic of the short experiments and the lengthier and more complex spirit conjurations, which do not have a clear, circumscribed purpose. Klaasen describes these kind of operations as ‘quasi-theurgic’, with ‘no clearly predefined goals apart from some form of communication with spirits’.⁵⁰ They are ‘exploratory magic’ of the kind that reached its apogee in John Dee’s angel conversations.⁵¹ In *FT*, they include ‘An experiment to call the spirit Mosacus’ [6] (twelve pages), ‘An experiment of a hoopoe’ [17] (two pages), ‘The experiment of the three knights’ [73] (two pages) and ‘An experiment of Bleth’ [74] (three pages). Strangest of all is ‘The collection of the plant which is called valerian’ [59] (five pages) which straddles the boundary between herbalism, natural magic and necromancy.

The preponderance of these ‘speculative’ experiments, alongside lengthy divinatory operations [6, 8, 11, 15], supports Klaassen’s argument that in books of necromantic magic, ‘the text was a means to acquire knowledge from the divine, not a source of knowledge in itself’.⁵² Rather than specifying in advance what knowledge will be gained from the spirits, or what the spirits will do, the text provided the practitioner with the tools to gain knowledge he could not yet imagine. *FT* occasionally remarks on his own experience concerning the efficacy of particular experiments, or offers a test: ‘This proved very true’, the author remarks at the end of [55a], ‘To win at dice’. Spirits can be made to appear in a glass, ‘as the worker by due apparitions may make a proof’ [11p], and the magician reassures the reader in [29], ‘if you do not believe it, touch a dog and he will follow you’. The actual performance of the experiments was an intrinsic part of magic.

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The idea that mainstream magical practice underwent significant change in the late fifteenth century, a view advocated by scholars such as Lynn Thorndike and Frances Yates, has been convincingly challenged in recent years by Richard Kieekhefer, Claire Fanger and Frank Klaassen. A historiographical preoccupation with astral magic and theurgy as the characteristic magic of the sixteenth century led early scholars to ignore the vast majority of surviving magical texts, which are actually texts of ritual magic.⁵³ Klaassen has shown that the continuity of sixteenth-century magical texts with their medieval antecedents is far more striking than any discontinuities.⁵⁴

At the same time, however, sixteenth-century magic does have some recognisable features. The self-conscious presentation of texts as ‘magical’ has

already been mentioned. Another feature was a growing interest in medicine amongst magicians, something that clearly comes across in *FT*. Sixteenth-century magicians did not, as was previously thought, change their practices as

a result of Renaissance scholarship, but they did begin making references to Heinrich Cornelius Agrippa, whose *De occulta philosophia* was first published

in Latin in 1533. The fact that *FT* contains no obvious references to Agrippa strengthens the case that it is a fairly early work, composed in the 1530s when Agrippa’s work was still little known.

If there is one feature that defines sixteenth-century magic, however, it is a tendency towards convergence in what had been regarded as distinct branches of the magical arts. Early modern manuscripts of magic present a composite, rather undifferentiated craft in which the disparate strands of medieval magic converge in one manuscript. There is no better example of this

increasing interest in ‘the broader traditions of magic’⁵⁵ than Additional 3544.

FT demonstrates that by the 1530s, the lack of interest in astrolog}', alchemy, books of secrets, natural philosophy and other *naturalia* discerned by Klaassen

as a feature of medieval necromantic magic was beginning to break down.⁵⁶In

addition to the section copied from Amald of Villanova's *Opera* (1532) [72]. the manuscript contains a collection of 35 magico-medical astrological sigils that seem to have no particular relation to the text (see Plate 1). A further seven sigils were marked out on pp 97-8 but never drawn.

53Ibid. pp. 157-9.

54Ibid. pp. 164-7.

55Klaassen (2013), p. 167.

56 Ibid. p. 126.

Styles of magic

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Setting aside those short experiments that belong to the recipe tradition, the experiments in *FT* are drawn from four medieval traditions:

1. **Out-and-out necromancy**, involving the invocation of good and evil spirits (and, in some cases, sacrifice)
2. **Natural magic** involving the manipulation of the natural ‘virtues’ of animals (including vivisection and the creation of monsters)
3. **Natural magic** involving the manipulation of the natural ‘virtues’ of plants (herbalism)
4. **Astrological image magic**, involving the creation of sigils intended to draw down the powers and influences of the cosmos

These styles of magic will be considered in turn below.

1. Necromantic magic

Richard Kieckhefer has identified four basic steps to an experiment in necromantic magic: the declaration, the address, the invocations and the instruction.⁵ The author of *FT* adheres to this pattern. The form of the declaration may be T conjure’ or T exorcize’, followed by the address (the name of a spirit, person or thing). Alternatively, the address may be a direct apostrophe to the spirit, such as £0 Onely’. However, the author of *FT* blurs the line between necromantic and natural magic by apostrophising non-supernatural entities too: ‘O good horse’ [10b], T conjure you, four elements’ [13b], ‘I conjure you, water’ [14b], T conjure you, image made of wax’ [18b], T conjure you, sunflower’ [19], T conjure you, apple* [30], ‘I conjure you, noble root ’ [42b], I conjure you, thief’ [45b], T conjure you, valerian’ [59e], T conjure you, needle’ [84b], T conjure you, sword’ [91c] Indeed, conjurations of human persons and inanimate objects are as frequent in the text as conjurations of spirits.

FT illustrates the gradual transformation of the acts of declaration and address from their origins in exorcistic formulae adapted for use in demonic magic, to a new kind of magic where the boundary between ‘demonic’ and ‘natural’ magic is rather less clear. The very fact that the magician is addressing a valerian plant in [59] reveals an underlying magical philosophy in which the plant (or rather the *virtus* within it) is *not* an inanimate object but a spiritual creature of some sort. The appearance of angels in *FT*, even though it

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⁵⁷ Kieckhefer (1997), p. 128.

needed to be invoked in order to banish a demon. *FT* shows no evidence of fairy conjuring, another sixteenth-century development,⁵⁸⁵⁹ unless the mysterious malks' and aldcrmalks" of [8h] and [8i] are fairies of some kind.

The third part of Kieckhefer's taxonomy of necromancy, the invocations, take a conventional and conservative form in *FT*, usually staying within the nine categories Kieckhefer identified: God, sacred names for God or Christ, events from the life of Christ, the saints, the Virgin Mary, the angels, material creatures, the Last Judgment and the rulers of the demons.⁶⁰ Only occasionally does *FT* deviate into more unusual and enigmatic invocations, such as 'by the seven frogs' (10a). Finally, the instruction is the command given to the spirit to do something, which forms the culmination of the experiment, and here too *FT* is conventional, although it is to be noted that in several experiments the instruction is a very general one.

FT shares some features with one of the earliest surviving English manuscripts of magic, the fifteenth-century British Library MS Rawlinson D.252.6162 Like the Rawlinson MSS, *FT* is in the tradition of the 'mystical' or 'visionary' necromancy, and *FT* shares with Rawlinson a preoccupation with using a child-medium to summon spirits in a crystal, as well as a devotion to theft-detection and treasure hunting (albeit the latter treasure experiments have been removed from *FT*). ~ Klaassen has noted that the unifying theme of the Rawlinson MSS is 'a belief in the power of Christian ritual practice': 'The scribes and authors of the material evidently considered contemporary orthodox rituals, and more or less credible elaborations upon them, as particularly powerful or desirable in magical operations'. Exactly the same can be said of *FT*.

Kieckhefer has noticed the prevalence of onychomancy or captoptromancy (divination in a fingernail) in medieval magical texts, which usually required a medium in the form of a boy below the age of twelve who was born in wedlock.⁶³ *FT*, unlike the Munich Handbook, expects that it is just as likely for a 'mayde chyld' (a girl) to be used, and specifies different oils of anointing for boys' and girls' thumbs: olive oil for a girl and 'meate ovle' for a boy [8b]. There is a striking similarity between [8b] and a divination procedure in the commonplace book of

58 Klaassen (2013), p. 147.

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60 Ibid. pp. 134-8.

61 Ibid. p. 124.

62 Ibid. pp. 139M0.

63 Kieckhefer (1997), p. 103.

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Robert Reynes of Acle, Norfolk, which was composed between 1475 and 1500:64

Take on a chyld of yonge age, b[ajl] 1S betwyxen vii and xiiii, and in the sonne set hym betwyxen fi legg[isj]. And than knytte a red sylke thred abowte his ryght thombe iii. and scrape hvs nale wele and clene. And thane wryte on the nayle f>is lettrys wfiltfh] oyle de olvae: O. N. E L. I . and qwyll bLl wryt[is] bes lettris, let be chyld say hys Pat[er]n[oste]r. And than say {ns prayer:
D[omi]ne Ih[e]su Christje, Rex gl[or]ie, mitte nobis tres angelos ex pjar/te tua, qui dicant nobis veritatem [et] non falsitatem de his om[n]ib[us] de quib[us] nos intferjogabimus. And sey f)is prayer iii w[i]t[h] a good hert and devoute. [And] then hfc] schal apcr iii aungels in J)e chyld[is] nayle. And hen let the chyld sey thus alter the, whedferj hu wylt in Latyn or in Englys: *D[omi]ni ang[e]li, ego p[re]cipio vobis p[er] D[omi]n[u]m P[at]rem 0[m]nipotente[m], qui vos [et] nos ex nichilo creauit [et] p[er] virginitate[m] Beate Marie [et] beati Ioh[ann]is Euangelyste, necnon [et] o[m]n[i]u[m] virgin[m], [et] p[er] virtutes o[m]n[i]u[m] s[an]ctorum[m] n[ic]hil om[in]us Dei, ut ostendatfis] nobis veritatem [et] non falsitate[m] de hiis om[n]ib[us] de quib[us] nos int[err]rogabim[us] .* And hen let he chyld askc what f)[a]t he lyst, and [ici schal schcwc to hym.

FT s provisions are a little more elaborate, but it specifies that the child should be nine or under, and features the red silk thread tied around the thumb and the anointing of the thumb with olive oil, as well as the name of Onely. Reynes's version of the experiment mentions *tres angelos*, who may be the angels Ancor, Anacor and Anelos of **[15f]** (another experiment invoking Onely). The Latin prayer is very similar to **[15i]** Reynes's version seems to be a 'popular' adaptation of the learned necromancy in *FT*.

2. Natural magic: making monsters

The majority of the experiments in *FT* arc necromantic or contain noticeable necromantic elements, but the text also draws on a kind of natural magic that has been examined in detail by Sophie Page: the creation of monsters. 'An experiment of a hoopoe" **[17]** belongs to this tradition, and requires the

practitioner to kill a hoopoe, collect its blood and leave it in a vessel for a number of

64 Louis, C. (ed.), *The Commonplace Book of Robert Reynes of Acre: An Edition of Tanner MS 407* (London: Garland, 1980), pp. 169-70.

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days. When the vessel is next uncovered the blood will contain worms (presumably maggots), and after more days have passed, only a single tly will remain in the vessel. The fly is then placed in the centre of a globe made from crushed hazelnuts, almonds and fossiliferous stone. The globe is then replaced in the vessel, and after a few days it will have been replaced by a magical hoopoe (the monster). This ‘hoopoe’ should then be killed and roasted on a spit while the practitioner collects its fat. The fat of the magical hoopoe is the final product of the experiment, since if it is smeared on the eyes it will allow him to see spirits.

The ultimate origin of experiments of this kind is the *Liber vaccae* ('Book of the Cow'), a medieval translation of a ninth-century Arabic work.⁶⁵* The focus of the *Liber vaccae* is the manipulation of natural properties, taking advantage of the mysterious processes of conception, birth and spontaneous generation. The belief that worms and maggots were spontaneously generated from flesh, derived from Aristotle, was universally accepted until 1668, when Francesco Redi disproved it by experiment. Understandably, the notion that a living creature could come into being from the flesh of another animal strengthened the belief that the flesh of humans and animals contained a mysterious (and indeed magical) *virtus* which gave life to worms, maggots in dead flesh and parasites like tapeworms in living flesh. One of the aims of the *Liber vaccae* was to harness the spiritual power of spontaneous generation as instrumental magic.

One type of experiment in the *Liber vaccae* involves the impregnation of animals with mixtures of human semen and chemical elements, leading to the birth of a monster which must be kept concealed in a dark room. As in *FT*, the ultimate aim is to make use of body parts from the monstrous creation because they have magical properties. In the same way that the fly of *FT* is encased in a mixture of ground nuts and fossiliferous stone, the monsters in the *Liber vaccae* are fed a mixture of leaves and ground-up stone called *almathar tabea* ⁶⁶ The *Liber TheysoJius* , an appendix to the late medieval *Liber Razielis*, contains an

experiment to create a magical eye lotion (as in [17]) which requires a hoopoe, a turtledove, a dove, parts of a black cat and the eyes of black goat. The parts are ground up and processed, then buried in dung and exhumed days later; the worms in the mixture are then reburied and exhumed after nine days, after which there will only be one worm left This worm, which has

65Page (2013), pp. 49-54.

1,0Ibid. pp. 56-7.

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absorbed the *virtus* of all the other creatures, will be used to make the eye ointment.⁶⁷

The appearance of an experiment like 117] in *FT* demonstrates that, by the 1530s, the particular magical tradition of creating magical monsters for their body parts had become absorbed within a broader tradition of necromantic magic, even though monster-creation was not originally necromantic. As Page has argued, the *Liber vaccae* and *Liber Theysolius*, whilst still controversial, were more acceptable than books of outright spirit invocation in a monastic context. Their presence in the library at St Augustine's, Canterbury' could have been justified by the fact that they were about natural secrets and the discovery of hidden *virtutes*.

3. Natural magic: herbalism

The dominant form of natural magic in *FT*, herbalism, is profoundly intertwined with necromancy in this text. The author conjures plants in much the same way as spirits, beginning with the sunflower in [19]. The conjuration of vervain [42a—bj treats the plant as a spiritual creature by requiring the practitioner to leave gifts of money around the plant before it is pulled out of the ground. The reason why is made quite clear: ‘that you should not leave your virtue in the earth⁵. In other words, a magical process was needed to ensure the virtue of the plant remained with it when it left the earth, otherwise the plant would be useless to the practitioner. The use of herbs is not usually associated with ritual magic, but in fact it has a long history in learned magical texts. A sixteenth-century English manuscript of the *Sepher Raziel*, for instance, contains descriptions of the magical properties of 24 herbs.⁶⁸

The collection of valerian takes anthropomorphisation of the plant even further. First, the magician must banish any demons in the surrounding air, ‘[so] that you should not have the power and virtue of this plant which I want to conjure⁵ [59c],’ The magician must then ‘marry⁵the valerian plant by placing a gold ring over it, ‘just like the custom with women getting

married⁵, saying, ‘O valerian, I espouse you; with my wealth I honour you’ [59e],

Marriage was one of the seven sacraments, even though a priest was not necessary to perform a marriage, and this rite may have been intended to add the power of the sacrament to the *virtus* of the valerian. However, it also suggests an intimate

⁶⁷ Ibid. pp. 70-1.
fiSBritish Library MS Sloane 3826. fols 16v—20r.

absorbed the *virtus* of all the other creatures, will be used to make the eye ointment.⁶⁷

The appearance of an experiment like [17] in *FT* demonstrates that, by the 1530s, the particular magical tradition of creating magical monsters for their body parts had become absorbed within a broader tradition of necromantic magic, even though monster-creation was not originally necromantic. As Page has argued, the *Liber vaccae* and *Liber Theysolius*, whilst still controversial, were more acceptable than books of outright spirit invocation in a monastic context. Their presence in the library at St Augustine's, Canterbury could have been justified by the fact that they were about natural secrets and the discovery of hidden *virtutes*.

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relationship between the magician and ‘holy valerian, blessed by the most high Almighty God’. The plant appears more times than any other in *FT*.^{69**} The valerian experiment is, on the face of it, just a ritual for pulling up a plant, but by including an address to demons at the beginning and making use of a sacrament, it acquires the characteristics of necromancy. Furthermore, it is by no means clear who the magician is addressing when he conjures the plant itself: did he imagine the *virtus* itself as an intelligent spiritual entity dwelling inside the plant?⁷⁰

4. Astrological image magic

The final style of magic to make an appearance in *FT* is what Klaassen classifies as ‘Scholastic image magic’. This involved the creation of three-dimensional images or two-dimensional seals to a precise specification, in order to draw down the natural astrological influences. The ultimate origin of this philosophy was Al-Kindi’s *De Radiis Stellarum* (‘On the Rays of the Stars’), which held that every star emitted rays of ‘influence’ on the lower world, whose form could change depending on the disposition of the stars. Because things in the lower world are connected to the stars by means of influences, the rearrangement of forms in the lower world by the making of images, suffumigations and other rites can alter the influence of the stars. When the great Dominican theologian Albert the Great included these ideas in his *Speculum astronomiae* (‘Minor of Astronomy’) in the thirteenth century, he gave a degree of respectability to practices derived from Arabic astral ‘image magic’.⁷¹

Image magic was not without its detractors, but an apparent endorsement by Scholastic philosophy guaranteed it a place in monastic libraries such as St Augustine’s, Canterbury.⁷² In medicine, in particular, astrological image magic came to play a key role, and it is no accident that the ‘sigils of Master Arnold’ [721 come from ‘a book of physic’. The sigils that appear

69 Valerian is mentioned eighteen times in [41], [42c] and [59a-h]. On magic involving plants see Stannard, J., ‘Magiferous Plants and Magic in Medieval Medical Botany’, *Maryland Historian* 8 (1977), pp. 33–46. On the typical components of gathering rituals see Weil, M. S., ‘Magiferous Plants in Medieval English Herbalism’, unpublished PhD thesis (University of

Michigan, 1988), pp. 128-9. Neither Stannard nor Weil have noted rituals involving the magician's 'marriage' to the plant.

1 Klaasen. F., 'English Manuscripts of Magic, 1300-1500: A Preliminary Survey' in Fanger, C. (ed.), *Conjuring Spirits: Texts and Traditions of Medieval Ritual Magic* (Stroud: Sutton, 1998), pp. 3-31. at p. 5. On this kind of magic see also Klaassen (2013), pp. 33-56.

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⁷² Page (2013), pp. 73–92.

throughout the manuscript, six to a page, have no apparent connection to the rest of the text. It is possible that the author copied them just to make the manuscript impressive (magicians were certainly not above such window-dressing), or that they related to a branch of his personal practice that he did not consider worth explaining or describing in detail. A cruder form of image magic is represented by ‘The revenge of Troy’ [64], which has acquired strongly necromantic elements before it appears in this text.

Paul Foreman, or whoever wrote *FT*, did not include natural magic and image magic alongside necromancy because he was coy about the invocation of spirits, but rather because, by the 1530s, they had become part of the expected practice of a necromancer. The centrality of necromancy to *FT* raises the question of how the author reconciled his Christian faith (and indeed his likely clerical status) with the invocation of angels and demons. In fact, *FT* puts forward a surprisingly eloquent implicit theological justification for necromantic magic. In the ‘experiment to call Mosacus’ [6p], the magician thunders:

I conjure and charge thee ... that you appear by the goodness of God; which God hath made man to his own likeness and you, by his justice, hath condemned for your pride; and by his mercy which hath redeemed mankind, and by the virginity and meekness of the sacred Virgin Mary, mother of our Lord Jesus Christ, and by his power which broke hell and despoiled your fellows: that you give me me a faithful and true answer of the things that I shall demand of you, and that you give obedience unto my words and do that I desire of you. I conjure o you wise spirits by the obedience in the which you ought to your superiors, and by this holy name of God ... that you truly obey.

The theology implicit in this conjuration sees man as superior to demons, but also to angels, since Christ came in the likeness of a man and died for the human race, not for invisible beings. Late medieval theology, in which not only Christ but also his mother was considered to be ‘higher than the angels’, put enormous stress on the sacredness of human nature. Therefore, although the angels and demons remain more powerful than the magical operator *in himself*, by drawing upon the power of Christ, his mother Mary’ and the

saints, the magician could hope to constrain angels and demons every time. *FT* exudes confidence that words lifted from the liturgy and the sacraments are enough, in themselves, to compel spirits. Perhaps the theological justification of necromancy is best understood as a kind of spiritual brinkmanship whose ultimate purpose, in addition to fulfilling the magician's will, was to demonstrate the superiority of one Christian man over the entire company of hell. The necromancer might believe, in good conscience, that his practice was bringing glory to God by asserting the power of the sacraments and of Christ.

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It is clear from even a cursory reading of *FT* that necromancy was part of its author's life of faith rather than a transgressive practice that ran counter to it. Medieval clerical magicians did not lead schizophrenic, compartmentalised lives in which they were Christians in one life, and magical practitioners in another. At the same time, the magician's confidence was potential evidence of his unorthodoxy, since mainstream Catholic opinion had always condemned the practice of magic. This may explain why *FT's* author takes pains to situate himself within Catholic orthodoxy, insisting on the recitation of the Athanasian Creed (beginning 'Whosoever will be saved, before all things it is necessary that he hold the Catholic faith...'), and reiterating his belief in transubstantiation [59h]. Whether the author's theological pretensions simply masked a desire to obtain his will by supernatural means we can have no way of knowing.

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EDITOR'S NOTE

No attempt has been made to retain the original layout of the text, and the numbering of paragraphs in this edition has been added to aid study of the text. Paragraphs are numbered according to the number assigned to the experiment in on the contents page; each separate stage of the magical operation is then indicated by a new letter, as la, lb etc. When the number of stages within the experiment exceeds the number of letters in the Roman alphabet, Greek letters have been used.

The original text makes heavy use of abbreviations conventional in late medieval Latin and early modern English, including manicules (a dash above a letter to indicate the letters 'n' or hn') and contractions of frequently- used terms (e.g. **dm** for **domine**, **sedum** for **secundum**). In order to aid understanding of the Latin text, abbreviations are expanded in square brackets in all cases, thus **sedum** becomes **se[cun]dum**. Illegible words are indicated by **[Illeg.]** and longer passages by **[illegible line]**. Insertions in the text appear \thus/. Where marginal annotations add nothing to the text, for instance as reminders for the reader of titles of experiments that already appear in the main text, they have been omitted. Also omitted are words written twice by the scribe in error.

The medieval spelling of the Latin has been retained (e.g. **hec** for Classical Latin **haec**, **filij** for **fili**), but to avoid confusion the Greek letters **chi** and **rho** (xp) which are used in the text to spell the name of Christ, are transliterated: so **xpistus** becomes **christus** in all cases. In the English passages, the letter thorn (y) is likewise transliterated to avoid confusion with the letter 'y \ so **ye** becomes **the**. Astrological symbols have been replaced in all cases by the name of the heavenly body in square brackets. The character * appears wherever there are crosses in the original manuscript. As Klaassen explains,

The crosses serve as visual cues to set them off from the rest of the text and also to indicate that the operator should make the sign of the cross'. 3 This

was a direct borrowing from the conventions of liturgical books such as missals, pontificals and books of exorcisms

³Klaassen, F., ‘Three early modern magic rituals to spoil witches’, *Opuscule* 1 1 (2011), pp. 1-10, n. p. 8.

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The translation

In all cases, the translation appears on the right hand side of the original text. Magical texts present a particular challenge to the translator, insofar as many names and words within the text were never intended to be translated. They are *verba ignota* whose very incomprehensibility was supposed to convey the magical character of the text. However, *verba ignota* can sometimes be mixed in with what appears to be Latin, and in these cases it is not always easy to decide whether the entire sentence should be left untranslated as a collection of *verba ignota*, or whether the apparently intelligible words within the incomprehensible passage should be translated. I have made the decision to translate individual intelligible Latin words whenever possible, but I have left untranslated all Greek, Hebrew and Arabic words, on the basis that the author clearly did not understand these languages and simply borrowed words for their sound and effect rather than their meaning.

A further challenge in translating Additional 3544 is the macaronic nature of the text: Latin and English are freely mixed together in some passages, and the author frequently alternates between English and Latin in any given experiment. For this reason, in order to maintain the flow of the translation, I have included a transcription of the English passages in modern spelling on the right hand side of the page, distinguished from the translated passages by italics. Whilst this allows the translation to be read as a continuous text, it also allows the early modern English of the original text, which is almost entirely without punctuation, to be interpreted for the modern reader. No attempt has been made to substitute modern equivalents for the archaic English vocabulary, but modern spelling is used on the right hand side and obsolete terms explained in the notes. Naturally, any attempt to insert punctuation into an unpunctuated text is subject to the editor's own interpretation, and the editor takes full responsibility for any remaining errors both in the translation and the transcription of the original text.

In addition to punctuation, I have also added speech marks to the translated text to indicate the parts of the text that were to be spoken by the magician (or his assistant), and to distinguish them from 'stage directions'. Where the original text refers to psalms by their opening words in the Latin Vulgate (conventional at the time), the translation gives the number of the psalm in the Authorised Version: thus *Miserere met Dens* appears in the translation as

Psalm 51. The reader should be aware that the numbering of psalms in the Vulgate differs from the Authorised Version and all other English Bibles, since it is one psalm behind (thus Psalm 51 in the Authorised Version is Psalm 50 in the Vulgate). Where the author refers to the Creed by its opening words ***Credo in Deum*** this is translated simply as 'The Creed', and ***Quicunque vult*** becomes 'The Athanasian Creed'.

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The diagrams

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The notes

The notes to the text are intended to elucidate some of the more obscure allusions in the text as well as to alert the reader to some of the more doubtful interpretations and translations given. The author makes frequent reference to different portions of the medieval liturgy and, whilst some of these have been explained, it has not been possible, for reasons of space, to explain them all. A certain degree of knowledge of late medieval Christianity is therefore necessary for a complete understanding of the text. Furthermore, there are some passages whose meaning remains elusive even after translation, either on account of the author's cavalier approach to Latin grammar or perhaps deliberate obfuscation on his part. By making this text available for the first time in print, however, I hope to be able to give more scholars the chance to engage with the text and offer their own interpretations.

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[Cambridge University Library MS Additional 3544, pp. 2-119]

PR41

A BOOK OF MAGIC

[Cambridge University Library MS Additional 3544, pp. 2-119]

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PR42

1. OF BAT'S BLOOD

[p. 2] **la.** Ordinum certorum incepio & in aliqua tractatione tradita & sic narratur dc sanguine vespertilio[n]is la. The beginning of certain orders passed down from another tractate, and thus it is told concerning bat's blood Accipiatur Uiuus & in tali exorcismo eo[n]iuretur Adrastshe: Carastshe: Lamastshe: Erastshe: Carashe: * Marebashe: Alioshe: Zaxachathe: Volmath: Adiuro te per patrem & filium, & sp[iritu]m sanctum: & p[er] o[m]nes co[n]iurations mu[n]di, & per om[n]ia verba que dicuntur de creatore in mu[n]do quod sis in nostro servitio & invocatione.

Let it be taken alive and let it be conjured with such an exorcism: ‘Adrastshe: Carastshe: Lamastshe: Erastshe: Carashe: * Marebashe: Alioshe: Zaxachathe: Volmath: I adjure you by the Father and the Son and the Holy Spirit, and by all the conjurations of the world, and by all the words that are spoken concerning the creator in the world, that you should be in our service and invocation’.

lb. Deinde dicas O Angle: Adonay: cloy: & Aglon: Adanel: cstote in Adiutoriu[m] nostru[m] ct propter nos implecta[n]tur servitio.

lb. Then say ‘O Angle: Adonay: cloy: and Aglon: Adanel: be a help to us and embrace service on our behalf’.

lc. Deinde accipe acu[m] talem ut infra *illeg.* de acu: & p[i]nge vespertilionem sub vena Ale dextre: & recipe sanguinem in Aliquo vasculo mu[n]do & dicas: **0** [mni]p[oten]s Adonay: Araton: Ossy: Haloy: Helye: **lc.** Then take a needle such that below *illeg.* from the needle: and pierce the bat beneath the vein of the right wing, and catch the blood in another clean little vessel and say: ‘Almighty Adonay: Araton: Ossy: Helyon: Esserion: Saday: deus; d[omi]n[u]s immutabilis; Emmanuel; chr[ist]c: Jesu; estote in Adiutor[iu]m mc[u]m, p[r]o[u]t sanguis iste valcat quod tibi petiero & de eo quod facere voluero *; Aider accipialur sanguis vespertilionis sit tota vespfer]tilio pistatum & ponatur in petra alba & fortiter expnatur, & rccipias sanguine[m] in vasculo vt dictum est sup[ra] & dicantur supradicta verba; Ilaloy: Helve: Helyon: Esserion: Saday: God: unchangeable Lord: Emmanuel: Christ Jesus: be my helper, so that this blood may be good for what I shall ask for and for that which I want to do Alternatively, let the blood of the bat be taken when the whole bat has been baked and placed on a white

stone and strongly pressed, and catch the blood in a little vessel as was said above, and let the aforementioned words be said.

1 d. Aut aliter amputa sibi totaliter caput cum vitro & [p. 3] Accipias sanguine[m] in vasculo vt dictu[m] est, et si aliter faceres imperpetu[u]m no[n] haberet sanguine[m] bonu[m]: ex de tali sanguine oportet vt scribantur multa experimen|ta: & si ita no[n] Accipias sanguine[m], nullius ent valoris quando vis oper are:

lc1. Or alternatively, cut off the head completely with glass and receive the blood in a little vessel as has been said; and if you do otherwise, then you will never have good blood. From such blood ought to be written many experiments.¹ And if you do not receive the blood in this way, it will be of no value when you want to work with it.

le. De sanguine Avium vel Animal[iu]m, de quacumq[ue] parte Aviu[m], vel Animal[iu]m extrahes diccnda sunt super Aves vel Ammalia verba supradicta sicut in vesp[er]tilione, et cum occidere debes Aves vel Ammalia occidenda sunt cum Acu[m]ino p|reJdicto exorcizato & si aliter opcrctur. sanguine Aliquoru[m] Anifm]al[iu]m vel Av[iu]m, vel bestianu[m] no[n] completur opus

lc. Concerning the blood of birds and animals, from whatever part of the birds or animals you draw it, the words written above must be said over the birds and animals, just as for the bat, and when you must kill birds or animals they must be killed with the aforesaid exorcized needle;" and if you deal in any other way with the blood of any other birds or animals or beasts the work will not be accomplished.

2. THE CONSECRATION OF THE CHARACTERS

2a. Consecratio Carrecterr[um] **2a.** The consecration of the characters

Take the Caracts & halow them eche by hym selfe or all at ones as this take them in thy lefte hand & saye this orisyon: Exorsizo te o lamina & Caracteres dc planeta Saturm tu cuius

Take the characters and hallow them each by himself or all at once as this: take them in thy left hand and say this orison: T exorcize you, o instrument of conjuration and characters of the

Helyon: Esserion: Saday: deus: d[omi]n[u]s immutabilis: Emmanuel: ch[rist]e: Jesu: estote in Adiutor[iu]m me[u]m, p[r]o[u]t sanguis iste valeat quod tibi petiero & de eo quod facere voluero ✕: Aliter accipiatur sanguis vespertilionis sit tota vesp[er]tilio pistatu[m] & ponatur in petra alba & fortiter exprimatur, & recipias sanguine[m] in vasculo vt dictum est sup[ra] & dicantur supradicta verba:

Haloy: Helye: Helyon: Esserion: Saday: God: unchangeable Lord: Emmanuel: Christ Jesus: be my helper, so that this blood may be good for what I shall ask for and for that which I want to do ✕¹. Alternatively, let the blood of the bat be taken when the whole bat has been baked and placed on a white stone and strongly pressed, and catch the blood in a little vessel as was said above, and let the aforementioned words be said.

1d. Aut aliter amputa sibi totaliter caput cum vitro & [p. 3] Accipias sanguine[m] in vasculo vt dictu[m] est, et si aliter faceres imperpetu[u]m no[n] haberet sanguine[m] bonu[m]: ex de tali sanguine oportet vt scribantur multa experime[n]ta: & si ita no[n] Accipias sanguine[m], nullius erit valoris quando vis operare:

1e. De sanguine Avium vel Animal[iu]m, de quacumq[ue] parte Aviu[m], vel Animal[iu]m extrahes dicenda sunt super Aves vel Animalia verba supradicta sicut in vesp[er]tilione, et cum occidere debes Aves vel Animalia occidenda sunt cum Acu[m]ino p[re]dicto exorcizato & si aliter operetur, sanguine Aliquoru[m] Ani[m]al[iu]m vel Av[iu]m, vel bestiariu[m] no[n] completur opus

1d. Or alternatively, cut off the head completely with glass and receive the blood in a little vessel as has been said; and if you do otherwise, then you will never have good blood. From such blood ought to be written many experiments.¹ And if you do not receive the blood in this way, it will be of no value when you want to work with it.

1e. Concerning the blood of birds and animals, from whatever part of the birds or animals you draw it, the words written above must be said over the birds and animals, just as for the bat, and when you must kill birds or animals they must be killed with the aforesaid exorcized needle;² and if you deal in any other way with the blood of any other birds or animals or beasts the work will not be accomplished.

2. THE CONSECRATION OF THE CHARACTERS

2a. Consecratio Carrecterr[um]

Take the Caracts & halow them eche by hym selfe or all at ones as this take them in thy lefte hand & saye this orisyon: Exorsizo te o lamina & Caracteres de planeta Saturni tu cuius

2a. The consecration of the characters

Take the characters and hallow them each by himself or all at once as this: take them in thy left hand and say this orison: 'I exorcize you, o instrument of conjuration and characters of the

figura scripta orbicularitas & scientie designator & vt supra: Then fold them vp in I clcanc lynen clothe & saying: o tu fili mi: geuing hyt to the m[aste]r: As to the peeess of stones of chalke & the sprmckelyng styches & thy clothes that thou hast on, thy lanteme candell or what so ever thou wylt ys halowed by this pettuce folowynge:

2b. Creator et confirmator humane generis dator gratie spiritualis, Largitor eterne salutis, tu d[omi]nc mitte sp[int]um tuu[m] sup[er] has creaturas p[r]o[u]t [p. 4] Armatas virtute celestis defensionis, quicu[m]q[ue] ex eis gustabit profiteat vt lllis Ad salute[mj] tarn corporis qua[m] Anime p[er] d[omi]n[u]m n[ost]r[um] Jesum filiu[m] tuu[m] qui tecum vivit &c A[m]e[n] planet Saturn, you whose roundness is written by this figure, and designator of knowledge etc. as above, *Then fold Them up in a clean linen cloth and saying: ‘O you my son’, giving it to the master. As to the pieces of stones of chalk and the sprinkling stitches and thy cloths that thou hast on, thy lantern candle or whatsoever thou wilt is hallowed by this petice following:*

2b. ‘Creator and strengthener of the human race, giver of spiritual grace, bestower of eternal salvation: you, o Lord, send your Spirit upon these creatures so that, armed with the strength of heavenly defence, whoever shall taste of them will profit from them, to healing of body as of soul, through our Lord Jesus Christ your Son, who lives with you etc. Amen’.

3. THE CONSECRATION OVER PARCHMENT

3a. Consecratio sup[cr] peregamina vel estretat[u]m virgineam **3 a.** The consecration over virgin parchment or stretched out cloth

Take parchment undefyled or els of Avortyfe for that ys better & lay hyt in the lefte hand or els on the alter & saye thys as folowethe:

Take parchment undefiled or else of abortive, for that is better, and lay it in the left hand or else on the altar and say this asfolloweth.

Domine Jesu chr[ist]e fili dei vivi qui me tuo p[re]tioso sanguine redimisti & sicut presiosum corpus tu[ujm lacerate [m] fuit in salute [m] humani generis, ita benedicere & sanctificare digneris hanc estretatu[m] \&/ in tua virtute pretiosa sit benedicta & sanctificata sicut benedixisti Lazarulm]: qui eufm] resuscitasti A mortuis ita sit carta ista ab o[m]ni polutione sanctificata & bcnedicta & ‘O Lord Jesus Christ, son of the living God, who by your precious blood redeemed [us], and as your precious body was wounded in the salvation of the human race, so deign to bless and sanctify this stretched out cloth, and in your precious strength may it be blessed and sanctified, just as you blessed Lazarus, you who raised him from the dead. So may this chart be sanctified blessed and conservata Vt si quis sp[irit]us per ipsum Invocatus, convocatus, cxitatus fuerit, cito bemnissime Jcsu. obcdiat, veniat, appareat, respondeat benigniler, veraeiter & no[n] sophisticaliter, nee signaealiter sed sicut est in facto, de presentib[us] p[re]teritis, & futuris pferl te salvatore[m] mundi, qui cum dco patre & sp[irit]u sancto vivis & regnas deus p[er] o[m]nia seculorum. Ame[n]

preserved from all pollution, so that if some spirit should be invoked, called or woken by him, he may speedily (most kind Jesus) obey, come, appear, reply kindly, truthfully and not sophistically, nor by signs but as it is in fact, concerning present, past and future things: by you, Saviour of the world, who with the Father and the Holy Spirit live, God, through all ages. Amen.'

[p. 5] 3b. Then thureyfye them and caste them in holy watter & kepc hytt vnto the tyme w[hic]h occupy ytt to suche works as thou desyresl for yf thou wilt work for thyngs that be hid then wryte thy petycyon in the parcheme[n]t yn the Saterday & hvs howers & yf yt be for hate wrytte yn the days of [Mars] & his howeres & for Love in the day of [Venus] & her howers And [the Moon] for thyngs that be temperat:

3b. Then thurify them and cast them in holy water and keep it unto the time which occupy it to such works as thou desirest, for if thou wilt work for things that be hid, then write thy petition in the parchment in the Saturday and his hours; 45 and if it be for hate write in the days of Mars [Tuesday] and his hours; and for love in the day of Venus [Friday] and her hours; and the Moon [Monday] for things that be temperate.

4. OF THE CONSTRUCTION OF THE CIRCLE

4a. De Sirculo construendo 4a. Of (he construction of the circle

Thy sircle must be made on such howeres & dayes as be convenient for the sprytes of the carthe And the fyrste \thurse/day of the mon[th]e that she ys in even nu[m]ber: 3: dayes that co[n]secrate: 3: masses: 1°: of saynt Sypriane: 2°: de trmitate: 3°: de assumptione b[ea]te Marie: And a memoryall of the Angels: And when the hower of venus cometh work thy fete thys done say: Angele qui mei es custos pietate suprema me tibi com[m]issum serva, defende, gubernat: benedicat me maiestas tua p[er] d[omi]n[u]m mc[u]m Jesum ch[ristu]m fil[iu]m tu[u]m qui cum

Thy circle must be made on such hours and days as be convenient for the spirits of the earth. And the first Thursday of the month that she is in even number three days, that consecrate three masses: the first of St Cyprian;6 the second of the Trinity; the third of the Assumption of the Blessed Virgin Mary; and a memorial of the angels. And when the hour of Venus cometh, work thyfeat. This done, say: 'O angel who are my guardian, sent to preserve, defend and govern me with supreme piety, may your majesty bless me, through my Lord Jesus Christ your Son, who with

conservata Vt si quis sp[irit]us per ipsum Invocatus, convocatus, exitatus fuerit, cito benignissime Jesu, obediat, veniat, appareat, respondeat benigniter, veraciter & no[n] sophisticaliter, nec signacaliter sed sicut est in facto, de presentib[us] p[re]teritis, & futuris p[er] te salvatore[m] mundi, qui cum deo patre & sp[irit]u sancto vivis & regnas deus p[er] o[m]nia seculorum. Ame[n]

[p. 5] 3b. Then thureyfye them and caste them in holy watter & kepe hytt vnto the tyme w[hic]h occupy ytt to suche works as thou desyrest for yf thou wilt work for thyngs that be hyd then wryte thy petycyon in the parcheme[n]t yn the Saterday & hys howers & yf yt be for hate wrytte yn the days of [Mars] & his howeres & for Love in the day of [Venus] & her howeres And [the Moon] for thyngs that be temperat:

preserved from all pollution, so that if some spirit should be invoked, called or woken by him, he may speedily (most kind Jesus) obey, come, appear, reply kindly, truthfully and not sophistically, nor by signs but as it is in fact, concerning present, past and future things: by you, Saviour of the world, who with the Father and the Holy Spirit live, God, through all ages. Amen.'

3b. *Then thurify⁴ them and cast them in holy water and keep it unto the time which occupy it to such works as thou desirest, for if thou wilt work for things that be hid, then write thy petition in the parchment in the Saturday and his hours;⁵ and if it be for hate write in the days of Mars [Tuesday] and his hours; and for love in the day of Venus [Friday] and her hours; and the Moon [Monday] for things that be temperate.*

4. OF THE CONSTRUCTION OF THE CIRCLE

4a. De Sirculo construendo

Thy sircle must be made on such howeres & dayes as be convenient for the sprytes of the earthe And the fyrste thurse/day of the mon[th]e that she ys in even nu[m]ber: 3: dayes that co[n]secrate: 3: masses: 1°: of saynt Syriane: 2°: de trinitate: 3°: de assumptione b[e]alte Marie: And a memoryall of the Angels: And when the hower of venus cometh work thy fete thys done say: Angele qui mei es custos pietate suprema me tibi com[m]issum serva, defende, gubernat: benedicat me maiestas tua p[er] d[omi]n[u]m me[u]m Jesum ch[ristu]m fil[iu]m tu[u]m qui cum

4a. Of the construction of the circle

Thy circle must be made on such hours and days as be convenient for the spirits of the earth. And the first Thursday of the month that she is in even number three days, that consecrate three masses: the first of St Cyprian;⁶ the second of the Trinity; the third of the Assumption of the Blessed Virgin Mary; and a memorial of the angels. And when the hour of Venus cometh, work thyfeat. This done, say: ‘O angel who are my guardian, sent to preserve, defend and govern me with supreme piety, may your majesty bless me, through my Lord Jesus Christ your Son, who with

patre & sp[irit]u sancto vivit & regnat deus per o[m]nia secula: evocate: the Father and the Holy Spirit lives and reigns, God, forever and ever. Summon".

4b. Misce sequenles preve[niun]t ad consecratione[m] libn:

4b. The following masses are helpful for the consecration of the book:'

1. De An[n]unciatione b[ea]te Marie
2. Dc Epiph[an]ic d[omi]ni:
3. Dc nativitate d[omi]ni:
4. De resurrexione d[omi]ni:
5. De sp[irit]u sancto:
- 6 . De Assumptione b|ejte:
7. De nati[vitajte Joh]annJis
bap[tiste]:
- 8 . De Angelis:
9. De App[osto]lis:
10. De Trinitate:
 1. Of the Annunciation of the Blessed Virgin Mary
 2. Of the Epiphany of the Lord
 3. Of the Nativity of the Lord
 - y
 4. Of the Resurrection of the Lord
 5. Of the Holy Spirit
 - 6 . Of the Assumption of the Blessed Virgin Mary
 7. Of the Nativity of St John the Baptist
 - 8 . Of the Angels
 9. Of the Apostles
 10. Of the Trinity

4c. Whiche is to knytt up all when the Autorytye must be geue to the master by swords, seplure, rynge, holy karaets holy [p. 6 | workes, holy pentacles if all are reste by rule w[hi]ch ys folowed & that daye the masses must be of the holy trynytye to knytt up all & than seall ytt all w[i]th the sealls of Salomon vntyl yo[u] wyll work:

4c. Which is to knit up all when the authority must he given to the master by swords, sceptre, ring, holy characters, holy works, holy pentacles, if all are rest by rule which is followed. And that day the masses must be of the Holy Trinity>to knit up all. And then seal it all with the seals of Solomon until you will work.

4d. Benedictio circuli: 4d. The blessing of the circle

Telrogramaton: in no[m]i[n]e pains, & filij /* & sp[irit]us s[an]cti: ®Amen 8
‘Tetragrammaton: in the name of the Father, and of the Son 8 and of the Holy Spirit ® Amen *

Domine sancte pater pater o[mni]p[oten]s eteme deus benedie®cre
sanctifiSeare digneris eirculu[m] istum que[m] nos indigni p[er]
invocatio[n]em vnigeniti filii tui domi*ni nos*tri Je*su ehr*fist | i benedi*cere
presumpsimus: tu clemc[n]tissi[m]c cu[m] tua beneO Lord, holy Father,
almighty Father, eternal God, deign to bless * and sanctify ® this circle which
we, unworthy men, have presumed to bless * by the invocation of your only-
begotten Son, our * Lord * Jesus * Christ *. Sanctify it by your most merciful
blessing and grant that dictione sanctifica & ad profitum n[ost]r[u]m
p[re]venire co[n]cede p[er] d[omi]n[u]m n[ost]r[ul]m Jesufm] chr[istu]m:

4e. Veniat o[mni]p[oten]s deus sup[er] hunc circulum larga tue benedictionis
infusio & hunc circulu[m] visibilicr v[ir]tute sanctifica vt no[n] solum iste
qui in terra ha[n]c circumferatur defendat nos ab o[mni] p[er]turbatione
sp[irit]us sed etia[m] custodiat thesaurum vt non mergatur in p[ro]fundu[m] &
expulsa diabolico fraude & nequitia virtus tue maiestatis
d[omi]n[u]m chr[istu]m filium tu[u]m qui tecum vivit &c: Ame[n]:
nos assistat p[er]

n[ost]r[u]m Jesum 4e. May almighty God come upon this circle: enlarge the pouring in of your blessing and visibly sanctify this circle with strength, so that this [circle] which surrounds us on the earth may not only defend us from all disturbance of spirit, but also that it may guard the treasure so that it may not be buried in the deep;8 and that, with all diabolical deceit and wickedness having been cast out, the strength of your majesty may aid us, through our Lord Jesus Christ your Son, who lives with you etc. Amen.

* Signu[m] sancti crucis d[omi]ni n[ost]n Jesu chr[nst]i in sequ[en]te * meo
pono: Pors, Murs, hubber comuro vos Demones per pfat]r[e]m & filiu|m| &
sp[irit]um s|an|ct[u]m quod sine aliqua querela statim faciatis istum zinzipu[m]
perfcte sanare ac dolarc s[an]ctum suor[um] suarfum]

* The sign of the holy cross of our Lord Jesus Christ I place following * me:
Pors, Murs, Hubber, I conjure you demons by the Father and the Son and the
Holy Spirit, that you should accomplish without any complaint this their holy
[unintelligible word]9 perfectly healed and accomplished'.

[p. 7] 4f. Circulus tunc septem pedes ent a centro \ad/ circu[m]ferentia[m]
ista[m], vel sede & sis firmus in sede facies circulufm] sp[intu]s septem
pedes a tuo circulo, & nome[n] sp[intu]s erit in suo circulo & erit duos pedes
in toto p[ro] sp[irit]us ne respicis multu[m] in eo & scribe petitione[m] tuam
in: velamino: & proice sibi. potes habere duos socios 4f. The circle will now
be seven feet from the centre to the circumference, or from the scat. And be
firm in your seat, facing the circle of the spirit seven feet from your circle.
And the name of the spirit will be in his circle and it will be two feet in total
for the spirit Do not look much on him, and write your petition on vellum and
throw it to him. You can have two fellows.

rC j— £ §

it may aid us to our profit, through our Lord Jesus Christ.

Thcs holy carccts muste be for -is ***These holy characters must be for yo[u]r***
felowes Crowne wh[ich] muste ***your fellow's crown, which must be*** be
made of the moste nobelleste colores that you lyste the masters crowne mustc
be of cop[per] or of v[cr]y good parchement:

***made of the most noblest colours that you list /wantI- The master's crown
must be of copper or of very good parchment.***

* Jesus * * Nazarenus Φ Rex * Judeorum ® clir|ist |e * regnat chr[istlus] *
Dominus * chr[is]fus impcrat * chr[ist]c me defendat ® chr[ist]us * me *
benedicat * Agla * Aglata * Aglaotho *
* Jesus * * of Nazareth * King ®

of the Jews * Christ * reigns Christ ® the Lord * Christ commands * Christ defend me * Christ * bless * me * Agla * Aglata ® Aglaothe ®'

4h. yf that yo[u] make yo[u]r colors loke the 401 elementes: 1 : loke the element: 2 : loke the fyer the: 3: loke the water & the : 4: loke the erthe Doe this as nye as ye can for this was Salomons domge & also saynt Cypryan:

4h. *If that you make your colours look [like] the four elements: thefirst [should] look [like] the element; the second [should] look [like] the fire; the third [should] look [like] the water and the fourth [should] look [like] the earth. Do this as nigh as you can for this was Solomon's doing and also St Cyprian 's.*

5. AN EXPERIMENT OF SYBILLA

5a. An experiment of Sybilla **5a.** *An experiment o fSybilla0*

In the beginning take thou virgin wax or there wax wh[ich] was nev[er] wrong before & take a gret wett threde & make therof a eandell & then look thou save a chyld w[i]th[i]n ten years of age & he be borne in [p. 8] wcdlokc and sett hem agaynst the este w[i]th his face & let! the chyld sytt betw[ee]ne yo[u]r leges & take fr[o]m the eandell in his ryght hand & saye this psalm w[i]th a good devotyon miserere mei deus: confiteor deo: & then laye thy ryght hand on the chylds head & saye thvs orysyon:

In the beginning take thou virgin wax or wax which was never wronged before, and take a great wet thread and make thereof a candle. And then look thou save a child within ten years of age, and born in wedlock, and set him against the east with his face. And let the child sit between your legs and take from [him] the candle in his right hand and say this psalm with a good devotion: Psalm 51 and the Confiteor; and then lay thy right hand on the child's head and say this orison:

5b. Deus qui misisti sp|mt]um tufujm super app[osto]los tuos mitte sp|nt |um sanctum super puerfm] istum virgine[m] & illumina ct **5b.** ‘O God, who sent your Spirit upon your apostles, send your Holy Spirit upon this virgin boy and enlighten and clear for me his soul clarifica michi intellectu[m] ipsius et Animal m] lllius vt in sp[iri]tu ventatis videre posset crcaturas tuas & michi

rcuclarc omne[m] veritatem de hac re quam quero qui vivis & regnas dens
p[er] o[m]ma secula seculoru|mJ
and intellect, so that in the spirit of truth he may see your creatures and reveal
to me every truth concerning this matter of which I ask: who live and reign,
God, through all ages of ages'.

5c. After this oryzion say this **5c.** *After this orison say this*

Ego co[n]iuro te pueru[m] virgine[m] per virginitatefm] sancle Mane virginis
& sancte margarete virginis quod no[n] habetis potestatem A[ni]me mouendi
sed michi revelandi onmefrn] veritate[m] de hac re qua quero p[er] eum qui
venturus est iudicare vivos & mortuos & s[e]c[u]l[u]m per ignem: Amen: *A*
conjure you virgin boy by the virginity of St Mary the Virgin and St Margaret
the Virgin that you may not have any power of stirring your mind but [only] of
revealing to me all truth concerning this matter about which I ask, through him
who will come to judge the living and the dead and this world by fire. Amen'.

5d. And after this say tins co[n]jurat[i]on the w[hi]ch ys the bonde of the
sprytte: **5d.** And after this say this conjuration, which is the bond the spirit

Coniuro te sp|iritu|m qui vocaris Sibilla per ista no[m]i[n]a Coa * Rocoa *
Trenda * Norma * Ristilato * Sibella profatisiuator * Catica * Cauca * p[er]
mereialem p[er] o[m]nia caderua mfemi & infemi tributa, Seunalfor Volgor
quod nobis statim & sine mora veniatis in [**p. 9**] istam candeiam sanam & ille
bcatam margaretam felicitatem stastiua eum caligine roboralia diligentiam
adhibe sanctificata libi [di]ne femina me[n]str[u]osi tuipitudine sub croia
ambrositate cansmat[i]s glorificas p[er]manitas stabilitas festinate: 'I conjure
you, spirit who is called Sybilla, by these names Coa * Rocoa * Trenda *
Norma * Ristilato * Sibella profatisiuator * Catica * Cauca * by the craft [of
magic], by all infernal bands and infernal tributes, Seunalfor Volgor, that you
come to us at once and without delay into this clean candle and that blessed
and fortunate emerald, standing still, strengthened with darkness, apply
diligence and, sanctified by female lust and menstrua] foulness beneath the
[unintelligible word] with the ambrosia of grace, you glorify, you remain, you
establish: make haste'.

5c. And save thus coniurat[i]on tyll the sprytte appere the & com into the
candell in lekenes of a fayer woma[n] & note of the child yf so be anythinge m

the candell for the same womafn]

5c. And say this conjuration till the spirit appeareth and comes into the candle in the likeness of a fair woman. And note of the child if so be anything in the candle, for the same

comethe in the lekenes of a fayer woma[n] & then lett the childe save to the favrc womafn] wellcom Ladye & lett the chylde sayc in the ynglyshc tongue

woman cometh in the likeness of a fair woman , and let the child say to the woman, ‘Welcome, lady And let the child say in the English tongue:

5f. I coniure the by the virtue of that thou wast called by & by the vertue of the names afore sayd, & by the vertue of all thy felowes, & by the vertue of Chrystes owne bloud that for us was shed upon the rode tre & by the vertue of Saynt John the baptiste his head and by the wysedome of Salamon by the whiche he constrainyd you to be obedient to me[n] * & by the trone & by his diademe by his rynge & by his scripture that thou Anon w[i]thout any lett shewe me the thefe the w[hi]ch my tlngs or thing stole:

5f. 7 conjure thee by the virtue of that thou wast called by and by the virtue of all thy fellows, and by the virtue of Christ 's own blood that for us was shed upon the rood tree [cross], and by the virtue of St John the Baptist's head and by the wisdom of Solomon, by which he constrained you to be obedient to men * and by the throne and his diadem, by his ring and by his sceptre, that thou anon, without any let, show me the thief which my things or thing stole '.

Then she wyll goe out of the candell and thou say this orysyon afore said Deus qui misisti sp[irit]um tu[u]m And she will com agayne w[i]th a geme in her hand & shewe the thinge that was stolen, & then yf you wyll cause the chyld aske the theves name ys [p. 10] and she wyll tell the anon and thou wylt anye other thing aske & she shall trewely saye but she will nott redylye answer to more questyons then on And loke what thou desyreste to knowe lett the chyld aske her by the vertue of the Englyshe words aboue sayd & when she shall show the these lett him saye shewe me or tell me the thinges & yf she be lothc for to abyde & answere nott but you her maye then say this coniurat[i]on

agayne: Coniuro te spfiritujm qui & vt supra: And then shall abyde as longe as thou wylt & yf thou wylt that she departe saye thy sclfc on this wyse:

Then she will go out of the candle; and thou say this orison aforesaid: O God, who sent your Spirit' and she will come again, with a gem in her hand, and show the thing that was stolen. And then, if you will cause the child, ask [what] the thief's name is and she will tell thee anon. And /iff thou wilt any other thing, ask and she shall truly say. But she will not readily answer to more questions than one; and look what thou desirest to know. Let the child ask her, by the virtue of the English words abovesaid; and when she shall show thee these, let him say, IShow me or tell me the things '. And if she be loath to abide, and answer not, but you her may then say this conjuration again: T conjure you spirit who and as above. And then jshej shall abide as long as thou will, and if thou wilt that she depart say thyselfon this wise:

5h. Vadc ad locum ubi deus te ordinavit & esto parata sine delatione cum alias tc mvocauero m no[m]i[n]e palris & ₁ 'ilij & sp[inl]us sancti Amen:

5h. *Go to the place God where God has ordained you [to be], and be prepared without any delay, with others, when I shall call you: in the name of the Father, and of the Son, and of the Holy Spirit 11*

6. AN EXPERIMENT TO CALL THE SPIRIT MOSACUS

6a. An expervmente to call the sprytt mosacus or any other whom yo[u] wyll name:

6a. An experiment to call the spirit Mosacus or any other whom you will name

ffyrste make the syrcle upon the ground or earthe w[i]t[h] a palme tree w[hie]h was blessed upon palme sondaye sayinge In nomine patris Φ & filij * & sp[irit]us * sancti Ame[n] V& make * on the forehead sayinge afore sayd * / then caste w[i]thin the syrcle holy water sayinge In no[m]i[n]e patris &c but make the syrcle: 7: foote from the senter of the syrcle unto the breadth of the syrcle & sytt howe thou wylt in the syrcle & fere nott But goe nott out of the

syrcle vnto the tyme thou have avoyded the sprytte & putt him to hys place agayne and yf thou doe so [he] wyll destroye the unles the mercye of god be w[i]t[h] the then put thy ryght foote fyrste into the syrcle saingc In no[m]i[n]e [p. 11] patris & filii & sp[irl]us sancti Ame[n]: And then stand styli and then saye this prayer folowinge:

*First make the circle upon the ground or earth with a palm tree which was blessed upon Palm Sunday, saying ‘In the name of the Father * and of the Son * and of the Holy Spirit * Amen’. And make a cross on the forehead, saying aforesaid * then*

cast within the circle holy water saying ‘In the name of the Father ’ etc. but make the circle seven foot

from the centre of the circle unto the breadth of the circle and sit how thou wilt in the circle and fear not. But go not out of the circle unto the time thou have avoided the spirit and put him to his place again, and if thou do so [he] will destroy thee unless the mercy of God be with thee. Then put thy right foot first into the circle, saying:

6b. Bcnedicat nos * imperialis maicstas, protegat nos * Regalis divimtas custodiat nos I sempitema deitas foueat nos * glonosa \v[e]ritas defendat me im[m]ensa/ [ejtemitas Dirigat nos * inestimabilis bonitas Regat nos f potentia patris viuifacet nos * sapientia filij Illunnct nos * **6b.** ‘May the imperial majesty * bless us, may the royal divinity * protect us, may the eternal deity * guard us, may the glorious truth * cherish us, may the immense eternity defend me, may the inestimable goodness * guide us, may the power of the Father * rule us, may the

5h. Vade ad locum ubi deus te ordinavit & esto parata sine delatione cum alias te invocauero in no[m]i[n]e patris & filij & sp[irit]us sancti Amen:

5h. ‘Go to the place God where God has ordained you [to be], and be prepared without any delay, with others, when I shall call you: in the name of the Father, and of the Son, and of the Holy Spirit’.¹¹

6. AN EXPERIMENT TO CALL THE SPIRIT MOSACUS

6a. An experimente to call the sprytt mosacus or any other whom yo[u] wyll name:

ffyrste make the syrle upon the ground or earthe w[i]t[h] a palme tree w[hic]h was blessed upon palme sondaye sayinge In nomine patris ☧ & filij ☧ & sp[irit]us ☧ sancti Ame[n] \& make ☧ on the forehead saying afore sayd ☧/ then caste w[i]thin the syrle holy water sayinge In no[m]i[n]e patris &c but make the syrle: 7: foote from the senter of the syrle unto the breadth of the syrle & sytt howe thou wylt in the syrle & fere nott But goe nott out of the syrle vnto the tyme thou have avoyded the sprytte & putt him to hys place agayne and yf thou doe so [he] wyll destroye the unles the mercye of god be w[i]t[h] the then put thy ryght foote fyrste into the syrle sainge In no[m]i[n]e [p. 11] patris & filii & sp[irit]us sancti Ame[n]: And then stand stylly and then saye this prayer folowinge:

6b. Benedic nos ☧ imperialis maiestas, protegat nos ☧ Regalis divinitas custodiat nos ☧ sempiterna deitas foueat nos ☧ gloriosa \w[e]ritas defendat me im[m]ensa/ [e]ternitas Dirigat nos ☧ inestimabilis bonitas Regat nos ☧ potentia patris viuifet nos ☧ sapientia filij Illuminet nos ☧

6a. *An experiment to call the spirit Mosacus or any other whom you will name*

First make the circle upon the ground or earth with a palm tree which was blessed upon Palm Sunday, saying ‘In the name of the Father ☧ and of the Son ☧ and of the Holy Spirit ☧ Amen’. And make a cross on the forehead, saying aforesaid ☧ then cast within the circle holy water saying ‘In the name of the Father ...’ etc. but make the circle seven foot from the centre of the circle unto the breadth of the circle and sit how thou wilt in the circle and fear not. But go not out of the circle unto the time thou have avoided the spirit and put him to his place again, and if thou do so [he] will destroy thee unless the mercy of God be with thee. Then put thy right foot first into the circle, saying:

6b. ‘May the imperial majesty ☧ bless us, may the royal divinity ☧ protect us, may the eternal deity ☧ guard us, may the glorious truth ☧ cherish us, may the immense eternity defend me, may the inestimable goodness ☧ guide us, may the power of the Father ☧ rule us, may the

virtus sp[irit]us sancti Alpha & co * deus & homo * sit in |me| vel nobis in ista invocatione salus & protectio Amen:

wisdom of the Son * enliven us, may the strength of the Holy Spirit * enlighten us, Alpha and Omega *, God and man *. May salvation and protection be in me or us in this invocation. Amen'

6 c. Then knyle downe & saye pater nostcr Ave Maria credo in deu[m]: confiteor & miseriator n[ost]ri And then saye Judica me deus tu[m] gloria p[at]ri &c tunc deus in no[m]i[n]e tuo salva me fac \laudate d[e]um o[m]nes gentes/ & deus miseriatur laste \ad te leuaui oculos/ n[ost]ri &c And then thou art safe ynough for then maye no spryHe come w[i]lhin thy syrcle

6 c. Then kneel down and say Our Father, Had Maty, the Creed, the Confiteor and the Misereatur. And then say Judge me, o God', then Our Father etc. then ‘God, in your name save me’, ‘Praise God all peoples’, **and** ‘God have mercy’. **Last**, ‘To you I have lifted up my eyes’, **etc. And then thou art safe enough, for then may no spirit come within thy circle.**

6 d. Incipit protectio Salomonis₆ d. Here begins the protection of

Solomon

In nomine Domini nostri Iesu Christi et potentia Altissimi signi sancti eruees super nos faciam * ut spiritus iril Ius adueniens nos ledere nee offendere grauere vel molestare non valeant ipso Adiuua[n]te & protegente cui clementia terrestria & infernalia subiectiuntur: Amen

‘In the name of Our Lord Jesus Christ and of the power of the most high sign of the holy cross I will make over us * so that the arriving spirit may neither hurt, attack, pollute nor vex us, with he himself aiding and protecting, to whom heavenly, earthly and infernal things are subjected. Amen.

6 e. Salua nos Domine * & saluabimur * salua nos Domine * & salutem fuisse * quia salus nostra est & gloria * nostra, omnibus diebus vite nostra ® Agios Φ Athanatos * christus * vincit * christus ® Regnat ® christus * [p. 12] imperat * ehr[ist]us uos benedicat ® & ad spiritus compellendum nos adiuuat Amen:

6 e. Save us, o Lord * and we shall be saved * Save us o Lord * and we shall have been saved * for you are our salvation and our glory * in all the days of

our life: ® Agios * Athanatos * Christ * conquers * Christ * reigns * Christ * commands * Christ bless you * and help us to compel the spirits. Amen'.

6 f. Angelorum [Solis] no|m]i[n]a

Dominantia in die

Michael: Dardicl:

6 f. The names of the angels ruling on Sunday

Michael: Dardicl: Huracapel: The names of the angels ruling on

virtus sp[irit]us sancti Alpha & ω ✕
deus & homo ✕ sit in [me] vel nobis
in ista invocatione salus & protectio
Amen:

wisdom of the Son ✕ enliven us, may
the strength of the Holy Spirit ✕
enlighten us, Alpha and Omega ✕,
God and man ✕. May salvation and
protection be in me or us in this
invocation. Amen'.

6c. Then knyle downe & saye pater
noster Ave Maria credo in deu[m]:
confiteor & miseriator n[ost]ri And
then saye Judica me deus tu[m] gloria
p[at]ri &c tunc deus in no[m]i[n]e tuo
salva me fac \laudate d[e]cum o[m]nes
gentes/ & deus miseriatur laste \ad te
leuaui oculos/ n[ost]ri &c And then
thou art safe ynough for then maye
no sprytte come w[i]thin thy syrcle

6c. Then kneel down and say *Our Father, Hail Mary, the Creed, the Confiteor and the Misereatur*.¹² And then say ‘Judge me, o God’, then *Our Father etc.* then ‘God, in your name save me’, ‘Praise God all peoples’, and ‘God have mercy’. Last, ‘To you I have lifted up my eyes’, etc. And then thou art safe enough, for then may no spirit come within thy circle.

6d. Incipit protectio Salomonis

In nomine D[omi]ni n[ost]ri Jesu
Chr[ist]i et potentia Altissimi signi
sancti crucis sup[er] nos faci[a]m ✕
vt sp[irit]us adueniens nos ledere nec
offendere grauere vel molestare no[n]
valeant ipso Adiuua[n]te &
p[ro]tegente cui celestia terrestria &
infernalia subijciuntur: Amen

6d. Here begins the protection of
Solomon

‘In the name of Our Lord Jesus Christ
and of the power of the most high
sign of the holy cross I will make
over us ✕ so that the arriving spirit
may neither hurt, attack, pollute nor
vex us, with he himself aiding and
protecting, to whom heavenly,
earthly and infernal things are
subjected. Amen.

6e. Salua nos D[omi]ne ✕ &
saluabimur ✕ salua nos D[omi]ne ✕
& salui erim[us] ✕ quia salus n[ost]ra
tu es & gloria ✕ n[ost]ra, o[m]nibus u[er]is
diebus vite n[ost]re ✕ Agios ✕
Athanasius ✕ chr[ist]us ✕ vincit ✕
chr[ist]us ✕ Regnat ✕ chr[ist]us ✕ [p.
12]] imperat ✕ chr[ist]us uos benedicat
✖ & ad sp[irit]us compellendum nos
adiuuat Amen:

6e. Save us, o Lord ✕ and we shall be
saved ✕ Save us o Lord ✕ and we
shall have been saved ✕ for you are
our salvation and our glory ✕ in all
the days of our life: ✕ Agios ✕
Athanasius ✕ Christ ✕ conquers ✕
Christ ✕ reigns ✕ Christ ✕
commands ✕ Christ bless you ✕ and
help us to compel the spirits. Amen'.

6f. Angelorum [Solis]
no[m]i[n]ja
Dominantia in die
Michael: Dardiel:

6f. The names of the angels ruling
on Sunday¹³
Michael: Dardiel: Huracapel:
The names of the angels ruling on

Huracapel:

Angelorum

no[m]i[n]a

Dominantia in die Gabriel: Michael: Samael:

Angelomm

no[m]i[n]a

Dominantia in die Samael: Salael:

Amaniel

Angelomm

no[m]i[n]a

Dominantia in die Raphael: Miel:

Saraphiell:

Angelomm

no[m]i[n]a

Dominantia in die Sathiell: Castiel:

Asasiel

Angelomm

no[m]i[n]a

Dominantia in die Anael: Rachiell:

Sachiel:

The names of the angels ruling on

Saturday

Cassiel: vel Caphriel: Mathatau: Vriel:

[Lune]

[Martis I

[Mercunij]

[Jovi] Monday

Gabriel: Michael: Samael:

The names of the angels ruling on Tuesday

Samael: Satael: Amaniel

The names of the angels ruling on Wednesday

Raphael: Miel: Saraphiell:

The names of the angels ruling on Thursday

Sathiell: Castiel: Asasiel

The names of the angels ruling on Friday

Anael: Rachiell: Sachiel:

The names of the angels ruling on Saturday

Cassiel: or Caphriiel: Mathatau: Uriel:

[Veneris]

[Saturni]

6 g. O Angoli del supradicte mee questionis qua volo querere sitis miehi Auxiliatores & in o[m]nib[u]s negotijs meis Adiutores: quotidie dicas hcc qua[n]do opcrarc volueris: postca dicas orationcs immediate gemb[u]s flexis:

6 g. ‘O aforementioned angels of God, be the helpers of my question which I want to ask, and my helpers in all my dealings’. Say this even- day when you want to work; afterwards say the prayers immediately, kneeling:

6 h. O Angeli qui Regnantes in ista hora quesum[us]j & rogam[us] uos quod no[n] sites nobis detriment [mj ni ista hora, sed date nobis prospera in ista hora ad operandum in ista hora: 6 h. £0 angels who are reigning in this hour, we inquire and ask you that be not to our detriment at this hour, but give us good fortune in this hour to work in this hour

Huracapel:		Monday
Angelorum no[m]i[n]a	[Lune]	Gabriel: Michael: Samael: The names of the angels ruling on
Dominantia in die		Tuesday
Gabriel: Michael:		Samael: Satael: Amabiel
Samael:		The names of the angels ruling on
Angelorum no[m]i[n]a	[Martis]	Wednesday
Dominantia in die		Raphael: Miel: Saraphiell:
Samael: Satael:		The names of the angels ruling on
Amabiel		Thursday
Angelorum no[m]i[n]a	[Mercurij]	Sathiell: Castiel: Asasiel
Dominantia in die		The names of the angels ruling on
Raphael: Miel:		Friday
Saraphiell:		Anael: Rachiell: Sachiel:
Angelorum no[m]i[n]a	[Jovi]	The names of the angels ruling on
Dominantia in die		Saturday
Sathiell: Castiel:		Cassiel: or Caphrihel: Mathatau:
Asasiel		Uriel:
Angelorum no[m]i[n]a	[Veneris]	
Dominantia in die		
Anael: Rachiell:		
Sachiel:		
The names of the angels ruling on	[Saturni]	
Saturday		
Cassiel: vel Caphrihel:		
Mathatau: Vriel:		

6g. O Angeli dei supradicte mee questionis qua volo querere sitis michi Auxiliatores & in o[m]nib[u]s negotijs meis Adiutores: quotidie dicas hec qua[n]do operare volueris: postea dicas orationes immediate genib[u]s flexis:

6h. O Angeli qui Regnantes in ista hora quesum[us] & rogam[us] uos quod no[n] sites nobis detriment[m] in ista hora, sed date nobis prospera in ista hora ad operandum in ista hora:

6g. ‘O aforementioned angels of God, be the helpers of my question which I want to ask, and my helpers in all my dealings’. Say this every day when you want to work; afterwards say the prayers immediately, kneeling:

6h. ‘O angels who are reigning in this hour, we inquire and ask you that be not to our detriment at this hour, but give us good fortune in this hour to work in this hour.

[p. 13] **6i.** Oremus: **6i.** Let us pray:

Deus viuc, verax, magne, fortis, potens, pie, sancte, mu[n]de, o[m]ni bonitate plene, benedicte d[omi]ne, benedictum nom[in]e tuu[m], tu completor meam compleas questione[m] factor fac nos Ad fme[m] n[ost]ri operis p[er]uenirc, tu largitor nobis integrum compleme[n]tum n[ost]ri opens largire sancte misericors nobis miserere Jezane sit benedictum per secula Ame[n]:

Living God, true, great, strong, powerful, tender, holy, pure, full of every goodness, blessed Lord, blessed be your name: you the completer of me, complete my question; my maker, make us to arrive at the end of our work; generous giver, generously grant the entire completion of our work; merciful one, have mercy. May Jezane¹¹ be blessed through ages. Amen.

6j. Deus sapiens dare & iusle tua[m] cierne[n]tia[m] & tia[m] sanctitatem exoram [us] quatenus questione[m] n[ost]ram opus & laborem nfost]r[u]m hodic complere & integre p[er]ficcrc Digneris qui viuis & regnas Deus p[er] o[m]ma secula seculorufmj Amen:

6 j. O wise and just God, we implore your mercy and holiness, that you might so far deign to complete and entirely bring to perfection our petition, work and labour this day; who live and reign, God, for all ages of ages. Amen.

6 k. D[omi]ne Jesu chrifst[e] fili Dei viui qui nos ad similitudinem tua[m] formasti, & qui p[ro] nobis sub Pontio Pilato passus fuisti, p[er] Amantudine qua[m] in cruce habuisti in exitu Ammarum \n[ost]rar|um]/ custode nos famulos tuos indignos peccatores no[n] dissperantes in te sed in te sperantes ne Adversitate & fallacia inimicoru[m] opprimamur, qui viuis & regnas Deus per o[m]ma secula seculorfum]:

6l. Notandum e[st] q[uo]d oportet te surgere & te stante die istum Psalmum ejectis mamb[us] celu[m]: Miserere mei Deus: m **6l.** It is to be noted that you ought to rise up, and standing say this psalm with your arms held out to heaven: Psalm 51

6 m. Oremus: 6 m. ‘Let us pray:

Domine Jesu chr[nst]e per

6k. Lord Jesus Christ, living Son of God, who formed us in your image, and who suffered for us under Pontius Pilate; by the bitterness which you had in your passion, by the departing of our souls, guard us sinners, your unworthy servants, not despairing in you but hoping in you. lest we may be oppressed by the adversity and falseness of enemies: you who reign, God, through all ages of ages'.

13

Lord Jesus Christ, by your ineffable

[p. 13] 6i. Oremus:

Deus viue, verax, magne, fortis,
potens, pie, sancte, mu[n]de, o[m]ni
bonitate plene, benedictie d[omi]ne,
benedictum nom[in]e tuu[m], tu
completor meam compleas questio[n]e[m]
factor fac nos Ad fine[m]
n[ost]ri operis p[er]uenire, tu largitor
nobis integrum compleme[n]tum
n[ost]ri operis largire sancte mis-
ericors nobis miserere Jezarie sit
benedictum per secula Ame[n]:

6i. Let us pray:

Living God, true, great, strong,
powerful, tender, holy, pure, full of
every goodness, blessed Lord,
blessed be your name: you the
completer of me, complete my
question; my maker, make us to
arrive at the end of our work;
generous giver, generously grant the
entire completion of our work;
merciful one, have mercy. May
Jezarie¹⁴ be blessed through ages.
Amen.

6j. Deus sapiens dare & iuste tua[m]
cleme[n]tia[m] & tua[m] sanctitatem
exoram[us] quatenus questio[n]e[m]
n[ost]ram opus & laborem
n[ost]r[u]m hodie complere & integre
p[er]ficere Digneris qui viuis &
regnas Deus p[er] o[m]nia secula
seculoru[m] Amen:

6j. O wise and just God, we implore
your mercy and holiness, that you
might so far deign to complete and
entirely bring to perfection our
petition, work and labour this day;
who live and reign, God, for all ages
of ages. Amen.

6k. D[omi]ne Jesu chr[ist]e fili Dei
viui qui nos ad similitudinem tua[m]
formasti, & qui p[ro] nobis sub Pontio
Pilato passus fuisti, p[er] Amaritudine
qua[m] in cruce habuisti in exitu
Animarum \n[ost]rar[um]/ custode
nos famulos tuos indignos peccatores
no[n] dissperantes in te sed in te
sperantes ne Adversitate & fallacia
inimicoru[m] opprimamur, qui viuis
& regnas Deus per o[m]nia secula
seculoru[m]:

6k. Lord Jesus Christ, living Son of
God, who formed us in your image,
and who suffered for us under
Pontius Pilate; by the bitterness
which you had in your passion, by
the departing of our souls, guard us
sinners, your unworthy servants, not
despairing in you but hoping in you,
lest we may be oppressed by the
adversity and falseness of enemies:
you who reign, God, through all ages
of ages'.

6l. Notandum e[st] q[uo]d oportet te
surgere & te stante die istum
Psalmum electis manib[us] in
celu[m]: Miserere mei Deus:

6l. It is to be noted that you ought to
rise up, and standing say this psalm
with your arms held out to heaven:
Psalm 51.

6m. Oremus:

Domine Jesu chr[ist]e per Lord Jesus Christ, by your ineffable

6m. 'Let us pray:

РАИ

ineffabilem mi[sericordi]am tuam p[a|r|c|c nobis & miserere n[ostri, et exaudi nos mane per invocatione[m] no[min]is sancti trmitatis patns & filij & sp[int]us sancti vt Accipias & habeas & libi placeant verba [p. 14] oris n[ost]ri per inuocato[n]em sanctorufm] nofm]i[n]um tuorfum] * Agla * Mohon ® Semamphoras * & humiliter & fidelitcr deprccor licet nos mdigm *[page blotted]* m te confidentes vt sanclil'ees & benedicas indignas famulos tuos Amen:

mercy spare us and have mercy upon us, and hear us in the morning, by the invocation of the name of the Holy Trinity, of the Father, the Son and the Holy Spirit; that you might accept and receive, and that the words of our mouth may please you by the invocation of your holy names * Agla * Mohon Semamphoras *, And may we humbly and faithfully beseech you, unworthy *[page blotted]* trusting in you, that you might sanctify and bless your unworthy servants. Amen.

6n. Benedica[m] hora[m] in qua Deus homo natus esl & ilia glonosa virgo de qua natus es[t] chr[istu]s sit benedicta, & p[er] illa[mj] glonosa[m] virgine[m] de qua natus est chr[istu]s, & per illufm] sanctufm] locum in q[uo] natus cst clrr[nstu]s exaudi preees n[ost]ras & impleantur desideria nfostjra in bonu[m], pie Jesu, bone Jesu esto nobis propitius Amen:

60 . Rogo tc Dcu[m] p[at]rem o[m]mpotentem per mortem tuam, p[er] cruce[m] tua[m], resurrexionefm |
iudiciu[mj]
inuisibilitate[m]
tua| m |. per

tuu[m], per tuam & p[er] nome[n] filij tui D[omi]ni n[ost]ri Jesu chi fist]i & per o[m]nia mirabilia tua que fecisti coram discipuhs tuis, & sicut satiasti quinq[ue] millia hominu[m] cum quinq[ue] pamb|usj ordmatis & duob[us] piscibus cum benedixisti quinq[ue] panes in deserto, oslende nobis per tua[m] mi[sericordi]am ventatem & virtutem iam in hoc opere in ista hora: p[er]j D[omi]n[u]m n[ost]r[u]m Jesum chr[istu]m &c:

6n. T bless the hour in which God was born as a man, and that glorious virgin from whom he was bom. May Christ be blessed, and by that glorious virgin

from whom Christ was born, and by that holy place in which Christ was bom,
hear our prayers and may our desires be accomplished unto good; tender
Jesus, good Jesus, be propitious unto us. Amen.

60 . I beseech you, God the Father almighty, by your death, by your cross, by
your resurrection, by your judgement, by your invisibility and by the name of
your Son, Our Lord Jesus Christ, and by all the miracles which you did before
your disciples; and as you satisfied five thousand with five loaves of bread
set in order, and with two fish when you blessed five loaves of bread in the
desert, show us by your mercy, truth and strength, now in this work in this
hour: through Our Lord Jesus Christ', etc.'

ineffabilem mi[sericordi]am tuam
p[a]r[c]e nobis & miserere n[ost]ri, et
exaudi nos mane per invocationem
no[min]is sancti trinitatis patris & filij
& sp[irit]us sancti vt Accipias &
habeas & tibi placeant verba [p. 14]
oris n[ost]ri per inuocato[n]em
sanctoru[m] no[m]i[n]um tuor[um] ✕
Agla ✕ Mohon ✕ Semaphoras ✕ &
humiliter & fideliter deprecor licet
nos indigni [*page blotted*] in te
confidentes vt sanctifices & benedicas
indignas famulos tuos Amen:

mercy spare us and have mercy upon
us, and hear us in the morning, by the
invocation of the name of the Holy
Trinity, of the Father, the Son and the
Holy Spirit; that you might accept
and receive, and that the words of our
mouth may please you by the
invocation of your holy names ✕
Agla ✕ Mohon ✕ Semaphoras ✕.
And may we humbly and faithfully
beseech you, unworthy [*page blotted*]
trusting in you, that you might
sanctify and bless your unworthy
servants. Amen.

6n. Benedica[m] hora[m] in qua Deus
homo natus est & illa gloria virgo
de qua natus es[t] chr[istu]s sit
benedicta, & p[er] illa[m] gloriosa[m]
virgine[m] de qua natus est chr[istu]s,
& per illu[m] sanctu[m] locum in
q[u]o natus est chr[istu]s exaudi
preces n[ost]ras & impleantur
desideria n[ost]ra in bonu[m], pie
Jesu, bone Jesu esto nobis propitius
Amen:

6n. I bless the hour in which God was
born as a man, and that glorious
virgin from whom he was born. May
Christ be blessed, and by that
glorious virgin from whom Christ
was born, and by that holy place in
which Christ was born, hear our
prayers and may our desires be
accomplished unto good; tender
Jesus, good Jesus, be propitious unto
us. Amen.

6o. Rogo te Deu[m] p[at]rem
o[m]nipotentem per mortem tuam,
p[er] cruce[m] tua[m], per
resurrexione[m] tua[m], per
iudiciu[m] tua[m], per
inuisibilitate[m] tua[m] & p[er]
nome[n] filij tui D[omi]ni n[ost]ri
Jesu chr[ist]i & per o[m]nia mirabilia
tua que fecisti coram discipulis tuis,
& sicut satiasti quinq[ue] millia
hominu[m] cum quinq[ue] panib[us]
ordinatis & duob[us] piscibus cum
benedixisti quinq[ue] panes in
deserto, ostende nobis per tua[m]
mi[sericordi]am veritatem & virtutem
iam in hoc opere in ista hora: p[er]
D[omi]n[u]m n[ost]r[u]m Jesum
chr[istu]m &c:

6o. I beseech you, God the Father
almighty, by your death, by your
cross, by your resurrection, by your
judgement, by your invisibility and
by the name of your Son, Our Lord
Jesus Christ, and by all the miracles
which you did before your disciples;
and as you satisfied five thousand
with five loaves of bread set in order,
and with two fish when you blessed
five loaves of bread in the desert,
show us by your mercy, truth and
strength, now in this work in this
hour: through Our Lord Jesus Christ,
etc.'

6 p. when tho[u] saieste thes prayers knele downe & tome thy face toward the este holdingc up yo[ur] hands deuoutlye w[i]th a mckc face

6 p. *When thou sayest these prayers, kneel down and turn thyface towards the east, holding up your hands devoutly with a meekface.*

6 q. O Adonay creator vniuerse creature, O Ely imme[n]fjse maiestatis tue ne derelinquas nos miseros in tempore necessitatis magne rex orbis vniversi, Deus [P- 15] Abraham Deus Isaac Deus Jacob, Deus misericordissime pater qui nos indignos famulos tuos Ad imagine[mj] & similitudineLmJ tua[mj] creasti ad adiuuandu[m] nos festina:

6 q. 'O Adonay, creator of all creatures, O Ely, by your immense majesty' do not abandon us poor ones in the time of necessity, great king of the whole world, God of Abraham, God of Isaac, God of Jacob, most merciful God, Father who created us your unworthy servants in your image and likeness, hurry to our assistance.

6 r. Deus qui liberasli Danielem de latu leonu[m] & tres pueros De camino ignis Ardentis Svdrac. Misac, & Abednago Deus qui Suzaima de falso crimine liberasti, libera nos Dcus n[ost]cr Auxiliator nee p[er]mittas nos per alicuius sp[int]us Advenientis presenti am offendi vel terrore obsecro D[omi]ne Jesu dulce Jesu: Ame[n]:

6 r. O God, who freed Daniel from the side of the lion and the three boys from the burning furnace¹⁵ of fire, Sydrac, Misac and Abednego; o God. who freed Susanna from a false crime, free us, o God our helper, and do not allow us to be attacked or terrified by any spirit arriving in our presence I implore you Lord Jesus, sweet Jesus. Amen.

6 s. Sancte Michael csto nobis lorica: sancte Gabrieli esto nobis galea: sancte Raphael esto nobis scutum: sancte Vnel esto nobis defensor: sancte Cherubyn esto nobis sanitas: sancte Seraphyn csto nobis veritas: o[m]nes sancti Angeli & Archangeli nos custodiant protegant & defendant & Ad vitam etemal[e]m nos p[er]duca[n]t Ame[nJ:

6 s. St Michael be to us a breastplate: St Gabriel be to us a helmet: St Raphael be to us a shield: St Uriel be our defender: holy Cherubim be our health: holy

Seraphim be our truth: may all holy angels and archangels guard, protect and defend us and lead us to life everlasting. Amen'.

6 t. Now yo[u] mustc marke well that ye make yo[ur] great Cyrcle viij foote brode when ye sytt in the mvdeste of the Cyrcle yt muste be seuen foote anye wave and then make a Cyrcle for the sprytte w[i]thout the greate cyrcle of: 7: foote brode & writt the sprytics name yn the same

6 t. Now you must mark well that you make your great circle eight feet broad. When you sit in the midst of the circle it must be seven feet any way. And then make a circle for the spirit, without the great circle, of seven feet broad, and write the spirit's name in the circle. Presently

6p. when tho[u] saieste thes prayers knele downe & torne thy face toward the este holdinge up yo[ur] hands deuoutlye w[i]th a meke face

6p. When thou sayest these prayers, kneel down and turn thy face towards the east, holding up your hands devoutly with a meek face.

6q. O Adonay creator vniuerse creature, O Ely imme[n]se maiestatis tue ne derelinquas nos miseros in tempore necessitatis magne rex orbis vniversi, Deus [p. 15] Abraham Deus Isaac Deus Jacob, Deus misericordissime pater qui nos indignos famulos tuos Ad imagine[m] & similitudine[m] tua[m] creasti ad adiuuandu[m] nos festina:

6q. 'O Adonay, creator of all creatures, O Ely, by your immense majesty do not abandon us poor ones in the time of necessity, great king of the whole world, God of Abraham, God of Isaac, God of Jacob, most merciful God, Father who created us your unworthy servants in your image and likeness, hurry to our assistance.

6r. Deus qui liberasti Danielem de latu leonu[m] & tres pueros De camino ignis Ardentis Sydrac, Misac, & Abednago Deus qui Suzanna de falso crimine liberasti, libera nos Deus n[ost]er Auxiliator nec p[er]mittas nos per alicuius sp[irit]us Adventientis presentiam offendи vel terrore obsecro D[omi]ne Jesu dulce Jesu: Ame[n]:

6r. O God, who freed Daniel from the side of the lion and the three boys from the burning furnace¹⁵ of fire, Sydrac, Misac and Abednego; o God, who freed Susanna from a false crime, free us, o God our helper; and do not allow us to be attacked or terrified by any spirit arriving in our presence. I implore you Lord Jesus, sweet Jesus. Amen.

6s. Sancte Michael esto nobis lorica: sancte Gabriell esto nobis galea: sancte Raphael esto nobis scutum: sancte Vriel esto nobis defensor: sancte Cherubyn esto nobis sanitas: sancte Seraphyn esto nobis veritas: o[m]nes sancti Angeli & Archangeli nos custodiant protegant & defendant & Ad vitam eternale[m] nos p[er]duca[n]t Ame[n]:

6s. St Michael be to us a breastplate: St Gabriel be to us a helmet: St Raphael be to us a shield: St Uriel be our defender: holy Cherubim be our health: holy Seraphim be our truth: may all holy angels and archangels guard, protect and defend us and lead us to life everlasting. Amen'.

6t. Now yo[u] muste marke well that ye make yo[ur] great Cyrcle viij foote brode when ye sytt in the mydeste of the Cyrcle yt muste be seuen foote anye waye and then make a Cyrcle for the sprytte w[i]thout the greate cyrcle of: 7: foote brode & wrift the spryttes name yn the same

6t. Now you must mark well that you make your great circle eight feet broad. When you sit in the midst of the circle it must be seven feet any way. And then make a circle for the spirit, without the great circle, of seven feet broad, and write the spirit's name in the circle. Presently

cyrcle presently doe call then he wyll com before the as thou doste assignc hem and then byd him apere in the lekenes of a chyld of the age of nj yeares w[i]th a red head & the he wyll showe vpright from the ground abastement & he wyll stand styli as any stone but looke nott muche vppon lus face for ytt is nott fulsome [p. 16] and therfore beware & doe as ys sayd afore also yo[u] may have too felowes w[i]th yo[u] in the Cyrcle & yo[u] maye call for what sprytt yo[u]J wyll & for what facultye ye wyll desire but yo[u] must wrytt yo[u]r intent in the new velym & caste hytt out of the cyrcle to the sprytt & byd him fulfyll thyne entent & so he wyll for he wyll goe further in an hower then thou canst in seuen yeres & he wyll tell the all mancr of thinges that thou wvllt askc of him or els he wyll tell the howe you maye fulfyll thy desire by thys Oratyon call what sprytt thou wyll & by this vocacyon no sprytt can w ithstand the what so evfer] legvon he be of

do call, then he will come before thee as thou doest assign him. And then bid him appear in the likeness of a child of the age of three years with a red head, and thee he will show upright from the ground abasement. And he will stand still as any stone, but look not much upon his face, for it is not fulsome. And therefore beware and do as is said afore. Also, you may have twofellows with you in the circle, and you may call for what spirit you will and for what faculty you will desire, but you must write your intent in the new vellum and cast it out of the circle to the spirit and bid himfulfil thine intent. And so he will, for he will go further in an hour than thou canst in seven years, and he will tell thee all manner of things that thou wilt ask of him, or else he will tell thee how you may fulfil thy desire. By this oration call what spirit thou will, and by this invocation no spirit can withstand thee, whatsoever legion he be of.

6u. Incipit inuocat[i]o Salamonis tertia

6u. Here begins the third invocation of Solomon

In nomme patns paraclvtly * & fill] * & sp[irit]us sancti: Amen: sp[irit]us veni festina: Comuro te sp[iritu]m N per d[omi]n[u]m deum patrem
om[n]ipotentem: p[er] deu[m] vivu[m]: per deu[m] veru[m] per deum
sanctu[m] qui te de paradise gaudijs eiecit: & p[er] sacra sanctas no[m]i[n]a

dei: * Mesyas * Sother * Emmanuel] 9 Saboth * Adonay * Otheos * Kyiyos Φ
Athanatos й Ely * Panthon * Eleyson * Craton * ysus * Alpha * et co * Jh[s]us
* chr[ist]us * Nazarenus * Rex Judeorufm] * p[cr] filium ct per hcc

16

In the name of the Father, the
Paraclete * and of the Son * and of
the Holy Spirit. Amen. Spirit, come,
hurry: I conjure you spirit N by Lord
God the Father almighty; by the
living God; by the true God; by the
holy God who cast you out of the
joys of paradise; and by the most
holy names of God: * Mesyas *
Sother * Emmanuell Я Saboth *
Adonay Otheos Я Kyiyos Ж
Athanatos * Ely * Panthon *
Eleyson * Craton * Ysus * Alpha *
and Omega * Jesus * Christ * of
Nazareth * King of the Jews * I

cyrcle presently doe call then he wyll com before the as thou doste assigne hem and then byd him apere in the lekenes of a chyld of the age of iij yearees w[i]th a red head & the he wyll showe vpright from the ground abastement & he wyll stand stylly as any stone but looke nott mucche vppon his face for ytt is nott fulsome [p. 16] and therfore beware & doe as ys sayd afore also yo[u] may have too felowes w[i]th yo[u] in the Cyrcle & yo[u] maye call for what sprytt yo[u] wyll & for what faculte ye wyll desire but yo[u] must wrytt yo[u]r intent in the new velym & caste hytt out of the cyrcle to the sprytt & byd him fulfull thyne entent & so he wyll for he wyll goe further in an hower then thou canst in seuen yeres & he wyll tell the all maner of thinges that thou wylt aske of him or els he wyll tell the howe you maye fulfull thy desire by thys Oratyon call what sprytt thou wyll & by this vocacyon no sprytt can w[i]thstand the what so ev[er] legyon he be of

6u. Incipit inuocat[i]o Salomonis
tertia

In nomine patris paraclity ✕ & filij ✕ & sp[irit]us sancti: Amen: sp[irit]us veni festina: Coniuro te sp[iritu]m N per d[omi]n[u]m deum patrem om[n]ipotentem: p[er] deu[m] vivu[m]: per deu[m] veru[m] per deum sanctu[m] qui te de paradise gaudijs eiecit: & p[er] sacra sanctas no[m]i[n]a dei: ✕ Mesyas ✕ Sother ✕ Emmanuell ✕ Saboth ✕ Adonay ✕ Otheos ✕ Kyryos ✕ Athanatos ✕ Ely ✕ Panthon ✕ Eleyson ✕ Craton ✕ ysus ✕ Alpha ✕ et o ✕ Jh[s]us ✕ chr[ist]us ✕ Nazarenus ✕ Rex Judeoru[m] ✕ p[er] filium et per hec

do call, then he will come before thee as thou doest assign him. And then bid him appear in the likeness of a child of the age of three years with a red head, and thee he will show upright from the ground abasement. And he will stand still as any stone, but look not much upon his face, for it is not fulsome. And therefore beware and do as is said afore. Also, you may have two fellows with you in the circle, and you may call for what spirit you will and for what faculty you will desire, but you must write your intent in the new vellum and cast it out of the circle to the spirit and bid him fulfil thine intent. And so he will, for he will go further in an hour than thou canst in seven years, and he will tell thee all manner of things that thou wilt ask of him, or else he will tell thee how you may fulfil thy desire. By this oration call what spirit thou will, and by this invocation no spirit can withstand thee, whatsoever legion he be of.

6u. Here begins the third invocation
of Solomon

'In the name of the Father, the Paraclete ✕ and of the Son ✕ and of the Holy Spirit. Amen. Spirit, come, hurry: I conjure you spirit N by Lord God the Father almighty; by the living God; by the true God; by the holy God who cast you out of the joys of paradise; and by the most holy names of God: ✕ Mesyas ✕ Sother ✕ Emmanuell ✕ Saboth ✕ Adonay ✕ Otheos ✕ Kyryos ✕ Athanatos ✕ Ely ✕ Panthon ✕ Eleyson ✕ Craton ✕ Ysus ✕ Alpha ✕ and Omega ✕ Jesus ✕ Christ ✕ of Nazareth ✕ King of the Jews ✕ I

ited m

sancta no[m]i[n]a \coniuro te/ * On * HI * Co[n]iuro te N in no[m]i[n]e
Tetragrammaton * Onas * Mandc * Abo * Gramato * Amoryson * per
s[an]ctam * Altenate * Spiron * Aglia [p. 17] * Eloy * Lamazabathani * Egon
* Rou * & per sanctafm Maria [m] matrefm d[omi]ni n[ost]ri Jesu chr[ist]i &
per o[m]nes virgines & p[er] quinq[ue] vulnera dei, & p[er] virginitate[m]
beati Johannis baptiste & Euangeliste & p[er] hec no[m]i[n]a * Maoth * &
Naoth * per que[mj] Salamon constringebat vos vt vbi cunq[ue] fueritis statim
& sine mora monstres le nobis in pulchra forma humana vel in similitudine
pueri etatis triu[m] Annoru[m] habentem caput rubrum & faciem Albam: N
sp[irit]us invoco te p[er] fidem que[m] debes demoni tuo primate & per
virtutem Dei viui, veri, & purissimi, & p[er] illos Angelos & Archangelos,
tronos & d[omi]nat[i]o[n]es p[er]neipatus & potestates cherubin, & Seraphim &
o[m]nes reliques sanctoru[m] & san[c]taru[m] que continentur sunt in vniverso
m[u]ndo sicut hec est veru[m] quod hostia de pane vertitur \in/ corpus
pijssi[m]i d[omi]ni n[ost]ri Jesu chr[ist]i & ista no[m]i[n]a que sunt maxime
magice arte nota in paruulo in potestate * Aye * defende no[m]i[n]atos a quo
restitutos & eleme[n]ta com[m]itata p[er] no[m]i[n]a ista Jubeo & p[er]
charitatem dei & per oculos eius & per o[m]nia membra eius & p[er]
diuinitatem eius, & per bonu[m] & malu[m] que quatuor eleme[n]ta sustinent
vt vbi cumq[ue] fueris statim in ictu oculi aparies & monstres te nobis in
pulchra forma humana scilicet in similitudine pueritatis trium Annoru[m] &
impleas Desideriu[m] conjure you by the Son and by these holy names; * On *
El ®. I conjure you N in the name of Tetragrammaton * Onas * Mandc * Abo *
Gramato * Amoryson * by the holy * Alienate * Spiron * Aglia * Eloy *
Lamazabathani * Egon * Rou * by St Alan' the mother of our Lord Jesus
Christ; and by all virgins and by the five wounds of God, and by the virginity
of blessed John the Baptist and Evangelist, and by these names * Maoth * and
Naoth * by which Solomon constrained you that, wherever you may be you
should at once and without delay show yourself to us in a fair human form or
in the likeness of a boy of three years of age, having a red head and a white
face. Spirit N, I invoke you by the faith which you, a demon, owe to your
superior; and by the strength of the living, true and most pure God; and by
those angels and archangels, thrones and dominions, principalities and
powers. Cherubim and Seraphim, and all the relics of male and female saints
which are contained in the whole world, just as this is true, that the host is
turned from bread into the body of our most tender Lord Jesus Christ. And by

these names which arc greatly famous in the magical art in a little m power *
Aye * defend us who are named, by whom the elements were restored and
committed. By these names I command, and by the love of God; and by his
eyes; and by all the parts of his body; and by his divinity; and by the good and
evil that sustain the four elements: that wherever you may be, you should at
once and in the blink of an eye appear and show yourself to us in a fair human
form. n[ost]r[u]m, nec membris n[ost]ris ncc Alicui creature neq[ue] Alicui
Animali, nec nobis uel alicui aviu[m] aut cuicunq[ue] a sumo dco creat[um],
molestare nocere, siue aliquod dampnu[m] aut nocumentu[m] facere vel [p].
18] grauare presumas sed nobis dcmonstres & respondeas veraciter & no[n]
sophisticaliter nec responciomb[us] sophisticalib[us] sed sicut cst in facto
depreteritis presentibus & futuris per ipsum cui est imperiu[m] honor, virtus,
pax etemitas, & bonitas per infinita sccula s[e]c[u]lor[um] Ame[n]:

Dicito precedentem atione[m]: 9:
co[n]iur-

that is to say in the likeness of a boy of three years of age; and that you should
fulfil our desire, and neither annoy nor hurt the parts of our bodies, nor of any
other creature, nor of any animal nor bird, nor of anything created by the most
high God; nor that you should do any condemnation or harm or presume to
encumber; but that you should answer truthfully and not sophistically, nor by
sophistical answers, but as it is in fact concerning past, present and future
matters: by him to whom be authority, honour, strength, peace, eternity and
goodness through endless ages of ages. Amen*.

Let the foregoing conjuration be said nine times.

6 v. Then saye Quicunq[ue] vult loto cum gloria p[at]ri and before thou haste
donne they wylbe come & in his cyrkell & he wyll aske yo[u] what yo[u]
wold have then speake vnto him & fere not nor dread not of him but say thes
words folowyng vnto the spry-tie boldly:

*6 v. Then say the whole Athanasian Creed with the doxology, and before
thou hast done they will be come in his circle. And he will ask you what
you would have. Then speak unto him, and fear not nor dread not of him,
but say these words following unto the spirit boldly:*

6 w. Coniuro te N sp[int]u[m] in no[m]i[n]e patns paraclyty, & filij & sp[irit]us sancti that thou Abyde ther styli Wisybell in a fayre tonne and not anoying to me or any other thing/ vntyll we geue the the leve to goe & that thou fulfull our entent & our desire But yo[u] mustc wrytt yo[u]r entent befor in newe velym & dread [not] to caste hytt to him boldly nether fere not of him saying:

6 w. 'I conjure you spirit N in the name of the Father, the Paraclete, and of the Son, and of the Holy Spirit ***that thou abide there still, visible in a fair***

form and not annoying to me or any other thing, until we give thee leave to go; and that thou fulfil our intent and our desire But you must write your intent before in new vellum, and dread not to cast it to him boldly, neither fear of him, saying:

Coniuro te: N: In no[m]i[n]e patris paraclyty & filij & sp[irit]us sancti that thou Abyde ther styli tyle tyme 'I conjure you N in the name of the Father, the Paraclete, and of the Son, and of the Holy Spirit ***that thou abide***

PA 19

we geue the leue to goe & that thou fulfull o[u]r cntcnt & desire in all thinges as ys thcr wretten

(her still till lime we give thee leave to go and that thou fulfil our intent and desire in all things as is there written'.

6 x. And w[i]th spayking thes words caste hytt hem & as hytt ys written & to bringe the aunswere agayne readely & w[he]n he hathe domic & fulfylled thy requeste save thys folowinge.

6 x. And with speaking these words cast it him, and as it is written, to bring the answer again readily. And when he hath done and fulfilled they request, say this following:

6 y. N: sp[int]us cum Alias te mvocauero esto paratus Aduenire Vade ad locu[m] predestinatu[m] \tibi/ vbi D[omi]n[u]s dcus **[p. 19]** tc ordinavit quoad usq[ue] Alias te muocauero presto sis. Pax sit inter te et nos & inter nos & vos In no[m]i[n]e patris & filij & sp[irit]us sancti Ame[n]: hoc signu[m] facio

tabs TTT and saye Quicunq[ue] vult &c: And as he cometh so he wylbe gone: And yf he be stobeme & vvyll not be gone saye this folowynge to the spryte tali modo licentiate:

6 y. 'I invoke you spirit N with others: be prepared to arrive. Go to the place predestined for you, where the Lord God has ordained you for as long as may be; another [spirit] I invoke you, be present at once. Let peace be between you and us, and between us and you, in the name of the Father, and of the Son, and of the Holy Spirit, Amen. I make this sign, such as TTT'; ***and say the Athanasian Creed etc. And as he cometh so he will he gone. And if he he stuhorn and will not be gone, say this following to the spirit*** as a kind of licence [to depart]:

6 z. Vade ad locum tuu[m] p[re]destinatu[m] vbi d[omi]n[u]s Deus tuus te ordinavit quousq[ue] Alias te muocauero & cum alias te inuocauero sis prccatus totiens quotiens te muocauero sub pena Dampnatioms p[er]petue:

6 z. 'Go to your predestined place, where the Lord your God has ordained you for as long as may be; another [spirit] I invoke you and with another I invoke you: be entreated, as often as I shall call you, under pain of eternal damnation'.

6 «. & si noluerit recedere dicas: 6 «. And if he will not depart, say:

Malcdictio Dei patris o[m]mpotcntis fill] & sp[int]us sancti dcscndat super te & maneat tecum nisi discedas ad locum tibi predestinatum & p[er] d[omi]n[u]m n[ost]r[u]m Jesum chr[istu]m ordinatum sine Aliquo terrore vcl dampno & cum tc in domo vcl extra dom[u]m vcl in campo 'The curse of God the Father almighty, of the Son and of the Holy Spirit descend upon you and remain with you, unless you depart to the place predestined for you and ordained by Our Lord Jesus Christ, without any terror or condemnation, and possessing the blessing of your benedictione principis tui possidendo. fiat, fiat, fiat, Ame|n|. Pax chr[ist]i sit mter nos & vos In no[m]i[n]e * patns & filij & sp[int]us sancti * Jesu hoc signu[m] facio tails TT

nota d[omi]noru|mJ foliom|mJ prince when you [are] in a house or outside a house or in the open. Let it be so, let it be so, let it be so. Amen. The peace of Christ be between us and you, in the name of the Father, * and of the Son, and of the Holy Spirit

Jesus I make this sign, such as TT.' Notes of the lords of the leaves.

6 p. The bynding of the spiryts **6(1. The binding of the spirits**

I Comure yo[u] spryts and adiure yo[u] by this ynfvnyte worde yn the w[hi]ch all thyngs were Created when he sayd the lyght be made & it was donne I comure & charge the by foresaid Coniuraton & ynvocation of spryts or sprytt [p. 20] w[hijch are w[i]thout this syrcle that ye appeare by the goodnes of god w[hic]h god hath made ma[n] to his owne lekcncs and yo[u] by his Justyce hath condemned for yo[u]r pryd & by his mercye w[hicjh hath redemed mankynd and by the vrgynytye & mekenes of the sacred vrygyn Maiy'e mother of o[u]r lord Jcsu Chryste And by hys power whiche brake hell and spoyled yo[u]r felowes that ye geue me a faythefull & A trewe Aunswere of the things that I shall demand of you and that yc gcuc obcdycncc vnto my words & doe that I desyre of yo[u] I coniure O yo[u] wyse spryts by the obeyens yn the w[hic]h you oughte to your superyours & by this holy name of god w[hic]h ys wrytten yn this rynge * Tetragrammaton: And by the hyghnes of the sepler & mace that ye truly obaye as muche as ye can doe swyftelye & yf ye cannot strayghte waye get ye hens by the sprynkelyn of the bloude of our lord J|e]su Chreste & that ye brynge an other in all haste w[i]th bothe power & syencc to

T conjure you spirits and adjure you by this infinite word in which all things were created, when he said 'The light be made and it was made

*and it was done. I conjure and charge thee by foresaid conjuration and invocation of spirits or spirit which are without this circle that you appear by the goodness of God; which God hath made man to his own likeness and you, by his justice, hath condemned for your pride; and by his mercy which hath redeemed mankind, and by the virginity and meekness of the sacred Virgin Mary, mother of our Lord Jesus Christ, and by his power which broke hell and despoiled your fellows: that you give me me a faithful and true answer of the things that I shall demand of you; and that you give obedience unto my words and do that I desire of you. I conjure o you wise spirits by the obedience in the which you ought to your superiors, and by this holy name of God which is written in this ring * Tetragrammaton; and by the highness of the sceptre and mace, that you truly obey as much as you can do swiftly. And if you cannot straightway,*

get ye hence by the sprinkling of the blood of our Lord Jesus Christ, and that you bring another in all haste with both power

shewe me faythfullye of any thinge or things w[hic]h I wyli aske of yo[u] w[i]thout fraude dyssymulacyon or dcceate and that ye fulfyll my desyre truly the lord god wyllynge by whose verlue & sapiens Salomon w[hic]h was the moste experteste hathe yoked & tamed yoful & by hvs auctorytye he maye command yo[u] w[hie]h lyueth & rayneth on god wythe out end Amen:

and science to show me faithfully of anything or things which I will ask of you, without fraud , dissimulation or deceit; and that you fulfil my desire truly, the lord God willing, by whose virtue and sapience Solomon (which was (he most expertest) yoked and tamed you, and by his authority' he may command you, which liveth and reigneth, one God, without end. Amen '.

6 y. Obedyens of the spryttes **6y. Obedience of the spirits**

[p. 21] I Co[n]iure yo[u] sprytcs w[hi]ch doe Apere ther w[i]thout this syrkle vysyble by the virtue of thys foresayd name * Tetragrammaton * And by obedyence made to god & me, & by the ineffable power of the same name and by the Annun[n]cyation of the blessed vyrgyn Mary mother of our lorde Jesu chr[ist]e and by his natyvitye passion deathe resurrexyon and assencyon And by the screames & teares of o[u]r ladye att the deathe of her sonne and by the shadowynge of the sonne att his deathe and by the devy[di]nge of the veale of the temple in his deathe and all whiche were made in heavyn deathe & hell that to me nowe of all thinges w[hi]ch I shall demaunde of you w[i]thout fraud terror & lyinge that ye aunswere to me faythfullye & make me certayne of all enquysytyons that I shall demaund to god the father the sonne & the holye ghoste & to the incircumscriptyble trynytye be laud & prayse for ev[er] Amen:

7 conjure you spirits which do appear there without this circle, visible by the virtue of this aforesaid name * Tetragrammaton, and by obedience made to God and me, and by the ineffable power of the same name; and by the Annunciation of the Blessed Virgin Maty, mother of our Lord Jesus Christ; and by his nativity, passion, death, resurrection and ascension;

and by the screams and tears of Our Lady at the death of her son; and by the shadowing of the son at his death; and by the dividing of the veil of the Temple in his death, and all which were made in heaven, death and hell: that to me now of all things which I shall demand of you, without fraud, terror and lying, that you answer to me faithfully and make me certain of all inquisitions that I shall demand. To God the Father, the Son and the Holy Ghost, and to the incircumscribable Trinity be laud and praise forever. Amen :

66 . Preceple of the sprytts **66. Precept of the spirits**

I Co[n]jure yofu] spiytts in the verytye of our lord Jesu Chryste & by that cncffable name of god *

*7 conjure you spirits in the verity of our Lord Jesus Christ and by that ineffable name of God **

Tetragrammaton * And by all the karccts yn this Cyrcle & yn the ryngc And by all the terrible things of heaven & carthc and hell that thou brynge & delyuer me A *illeg.* J of gold & fylnes of Englyshe money good & lawfull whersoever they shalbe, in o[u]r custodye w[i]thin the lands of Inglande Ireland wales & fraunce beyng hyd or loste w[hi]ch ryches ar not to the use of any Crystyan ma[n] lyuyng in England or [p. 22J Ireland wales or ffraunce I co[n]jure the or yo[u] by him wh[o] shall com to Judge the quyeke & the dead & the world that ye brynge me the fore sayd some of mony of gold & sylvfer] & brynge yt to my syrcle w[i]thout hurtyng of me & my felowe w[i]thout Sophystycacyon w[i]thout symmlacon deceat or fraud I co[n]jure & require the that thou doe as muehe as you can & that you brynge to me no conterfayte mony and yf you cannot doe ytt comaund A|no|ther of thy felowes w[hi]ch haue power & maye fulfull my desvre or that thou doe assygne to me A wyse sprytte w[i]thout terror & hurte w[hi]ch hathe power of shewynge saynge ledynge of thynges whiche I wyll uppon erthe yn earthe & under carthc that I may p[cr]fcctly see them & in what place they be in & by what meanes I may destroye the kepers of them & caste them fourthe Lekewyse I co[n]jure the: N: by all the names aforesayd that thou assygne to me A meke & gentyll sprytt & trewe to my pleasure in all places that I may have communycatyon w[i]th hym & that he shewtome all things w[hi]ch I desyre to see to hyere & to

knowe when so ever as often & where so ever I wyll demaund Any thyng of hem & that hytt be w[i]thout hurte wi]thout

Tetragrammaton A and by all the characters in this circle and in the ring; and by all the terrible things of heaven and earth and hell: that thou deliver me a \illeg. J of gold and fullness of English money good and lawful, wheresoever they shall be, in our custody within the lands of England, Ireland, Wales and France, being hid or lost; which riches are not to the use of any Christian man living in England or Ireland, Wales or France. I conjure thee or you, by him who shall come to judge the quick and the dead and the world, that you bring me the aforesaid sum of money of gold and silver, and bring it to my circle without hurting of me and my fellow, without sophistication, without simulation, deceit or fraud. I conjure and require thee that thou do as much as you can and that you bring to me no counterfeit money, and if you cannot do it, command another of thyfellows which have power, and may fulfil my desire; or that thou assign to me a wise spirit without terror and hurt, which hath power ofshowing, saying, leading of things which I will upon earth, in earth and under earth; that I may perfectly see them and in what place they be in, and by what means I may destroy the keepers of them and cast them forth. Likewise I conjure thee N by all the named aforesaid that thou assign to me a meek and gentle spirit and true to my pleasure in all places, that I may have communication with him, and that he show to me all things which I desire to see and hear and to know, whensoever, as often, and wheresoever I will demand anything of him; and that it be without hurt, without simulation and damage of my body and soul,

Tetragrammaton ✡ And by all the karects yn this Cyrcle & yn the ryng
 And by all the terrible things of heaven & earthe and hell that thou brynge & delyuer me A [illeg.] of gold & fylnes of Englyshe money good & lawfull wheresoever they shalbe, in o[u]r custodye w[i]thin the lands of Inglande Ireland wales & fraunce beyng hyd or loste w[hi]ch ryches ar not to the use of any Crystyan ma[n] lyuyng in England or [p. 22] Ireland wales or ffaunce I co[n]jure the or yo[u] by him wh[o] shall com to Judge the quycke & the dead & the world that ye brynge me the fore sayd some of mony of gold & sylv[er] & brynge yt to my syrcle w[i]thout hurtyng of me & my felowe w[i]thout Sophystycacyon w[i]thout symmlacon deceat or fraud I co[n]jure & require the that thou doe as muche as you can & that you brynge to me no contersayte mony and yf you cannot doe ytt comaund A[no]ther of thy felowes w[hi]ch haue power & maye fulfull my desyre or that thou doe assygne to me A wyse sprytte w[i]thout terror & hurt w[hi]ch hathe power of shewynge saynge ledynge of thynges whiche I wyll uppon erthe yn earthe & under earthe that I may p[er]fectly see them & in what place they be in & by what meanes I may destroye the kepers of them & caste them fourthe Lekewyse I co[n]jure the: N: by all the names aforesayd that thou assygne to me A meke & gentyll sprytt & trewe to my pleasure in all places that I may have communycacyon w[i]th hym & that he shew to me all things w[hi]ch I desyre to see to hyere & to knowe when so ever as often & where so ever I wyll demaund Any thyng of hem & that hytt be w[i]thout hurte wi]thout

Tetragrammaton ✡ and by all the characters in this circle and in the ring; and by all the terrible things of heaven and earth and hell: that thou deliver me a [illeg.] of gold and fullness of English money good and lawful, wheresoever they shall be, in our custody within the lands of England, Ireland, Wales and France, being hid or lost; which riches are not to the use of any Christian man living in England or Ireland, Wales or France. I conjure thee or you, by him who shall come to judge the quick and the dead and the world, that you bring me the aforesaid sum of money of gold and silver, and bring it to my circle without hurting of me and my fellow, without sophistication, without simulation, deceit or fraud. I conjure and require thee that thou do as much as you can and that you bring to me no counterfeit money, and if you cannot do it, command another of thy fellows which have power, and may fulfil my desire; or that thou assign to me a wise spirit without terror and hurt, which hath power of showing, saying, leading of things which I will upon earth, in earth and under earth; that I may perfectly see them and in what place they be in, and by what means I may destroy the keepers of them and cast them forth. Likewise I conjure thee N by all the named aforesaid that thou assign to me a meek and gentle spirit and true to my pleasure in all places, that I may have communication with him, and that he show to me all things which I desire to see and hear and to know, whensoever, as often, and wheresoever I will demand anything of him; and that it be without hurt, without simulation and damage of my body and soul,

symmulacyon & damage of my body & sowie & w[i]thout hurt of my five wyttes & of my felowes nowe & for cv[cr] And thys I require the by the virtue of the lyvynge god & by hem w[hi]ch shall com to Judge the quyeke & the dead & the world by fyre Amen:

and without hurt of my five wits and of my fellows', now and forever. And this I require thee by the virtue of the living God , and by him which shall come to judge the quick and the dead and the world byfire. Amen '.

7. A GENERAL RULE FOR THE WORKING OF NECROMANCY

[P- 23] 7a. A generall rule for the workynge of nygromancye sequetur:
7a. A general rulefor the working o f necromancy follows:

Take the sword or the halowcd chalke & draw the utter moste cyrcle & round About syng on this wyse whyle thou draweste thy circle tylly tt be com rond about enow to gather And when this ys savd the cyrcle is readye made then begyn thy experiment what thou wylte & looke that thou kepe well thes rules folowynge And more over tt is to be knownen that yn the dayes & howers of [Saturn] |Mars| [Mercury] & [the Moon] itt is beste to doe All the craftes of nygromancye & for to speake w[i]th spryitts & to fynd thefte & to have trewe Answers therof or of any other and in the dayes of [Thursday]: [Sunday] & [Friday] tt ys beste to doe All experements of louc & to purchase grace & to be ynvysybell and in the dayes & howers As tt ys beste to doe any maner of operacons what so ev[er] they be for any maner of thinge Also looke thou comte trewlye from the fyrste daye of the chaunge of the monne vnto the 14 days And in any of thes dayes in the convenyante howers vnto the operacons that thou wylt do yo[u] mayste worke thy experiment so that the mone be yn a conuenyent sygne that ys to saye when thou laboreste for thefte the monne beynge in the

Take the sword or the hallowed chalk and draw the outermost circle, and round about sing o f this wise while thou drawest thy circle till it be come round about enough to gather. And when this is said the circle is ready made. Then begin thy experiment, what thou wilt , and look that thou keep well these rules following. And moreover it is to be known that in the days and hours o f Saturn, Mars, Mercury and the Moon it is best to do all the

crafts o f necromancy, and for to speak with spirits and to find theft and to have true answers thereof; and

for any other in the days o f Thursday, Sunday; and Friday it is best to do all experiments o f love and to purchase grace, and to be invisible; and in the days and hours as it is best to do any manner o f operations, whatsoever they be, for any manner o f thing. Also look thou count Indy from the first day o f the change o f the moon unto the fourteen days. And in any o f these days, in the convenient hours unto the operations that thou wilt do, you mayesi work thy experiment so that the moon be in a convenient sign: that is to say, when thou labourest for theft the moon being in the sign o f the earth or of the air; if for love or

sygne of the earthe or of the ayre yf for love or grace looke that ytt be in a sygne of the fyer and yf hytt be for hatred looke hytt be yn a sygne of the waiter & yf lit be for any other experiment of the ayre & loke thou comt well in tliess fourtene dayes |p. 241 that ys to saye from the begynnyng of the waxing of the monne vnto the begynning of the wanyng of the monne in Any thinge that thou shalt worke see th[a]t the monne be in the same sygne that the sonne ys in & then thou mayste wryt consecrate coniure & make redye all maner of thynges th[a]t thou wylte doe & yf thou kepe Lhes orders & obs[er]uanees dulye & trulye thou shalt optayne & speke & haue a p[er]fecte entent of all the works th[a]t thou goeste about by the grace [of] Almyghtye god who lyveth & rayneth forevfer] & ev[er] Amen

grace look that it be in a sign o f the fire; and if it be for hatred look it be in a sign of the water; and if it be for any other experiment o f the air. And look thou count well in these fourteen days, that is to say from the beginning o f the waxing o f the moon unto the beginning o f the waning o f the moon. In anything that thou shalt work see that the moon be in the same sign that the sun is in, and then thou mayest write, consecrate, conjure and make ready all manner o f things that thou wilt do. And if thou keep these orders and observances duly and truly, thou shalt obtain and speak and have a perfect intent o f all the works that thou goest about by the grace o f almighty God, who liveth and reigneth forever and ever. Amen.

7b. the names of the Angels any day in the weke

7b. *The names o f the angels any day in the week*

In all tymes that [thou] workeste, name the Angell of that day in wh[ich] thou workeste, or els wrytt ytt for forgettynge for hytt will helpe the surely in All they workes & specially in the works of the Angels ffyrste on sonnday rayneth Raphael on monnedaye * Gabnell * tewesdaye * Samuell wenseday Φ Michaeli * thursdaye * Satquiel * frydaye * Anaell * saterdaye * Capncll * :

In all times that thou workest, name the angel of that day in which thou workest, or else write it forforgetting,

*for it will help thee surely in all thy works, and specially in the works of the angels. First on Sunday reigneth Raphael, on Monday * Gabriel * Tuesday Φ Samuel, Wednesday * Michael * Thursday * Satquiel * Friday * Anael * Saturday * Capriel **

The names of the sprytts w[hi]ch thou shalt name any day in the weke in all thy workes & they shall com & fulfull they wyll & aunswere the to all thy requestes whereof thou wylt wyllyngly knowe ffyrste yn the

The names of the spirits which thou shall name any day in the week in all thy works, and they shall come and

fulfil thy will and answer thee to all thy requests whereof thou wilt willingly know. First in the Sunday

sonndaye rayneth Barthan * A kynge w[i]th his helps * Cadas * Alcall * on monndaye * Harthan * A kynge w[i]th his hclpcs * zaylethe or zaybothe * Mylay * Acucabaye * on tewesdaye * Jammas * A kynge w[i]th his helps * Carmas * Icamell * Palfcamyn * [p. 25] on wensedaye * Savaa * A kynge w[i]th his hclpcs * Hany * yron * yeasadis * on thursdaye * Farmane * A kynge \v[i]th his hclpe * Gulh * Maguth * Guthryn * on frydaye * Sarborr * A kynge w[i]th his helps Masey * Manassa * on saturdaye * Mavmon * A kinge vv[i]th his helps * Albumasar * Hay * Balydethe * And * Asya * thes be the names [of] the spyitts w[hi]ch rayne in the seven Dayes of any weke

*reigneth Barthan * a king with his helps * Cadas * Alcall * on Monday * Harthan * A king with his helps * Zaylethe or Zaybothe * Mylay * Acucabay * on Tuesday * Jammas * A king with his helps * Carmas * Icamell **

*Palfcamyn ® on Wednesday * Savaa * A king with his helps * Hany * Yron * Yeasadis * on Thursday * Farmane * a king with his help * Guth * Maguth * Guthrym * on Friday * Sarborr * a king with his helps, XIasex * Manassa * on Saturday * Mavmon * A king with his helps * Albumasar * Hay * Balydethe * and * Asya *. These be the names o f the spirits which reign in the seven days o f the week.*

7c, The fumygatyons bclongin to the seuen dayes
7c. *The fumigations belonging to the seven days*

ffyrste the fumygatyon on sonndaye ys Red sanders & safrone on monnedaye Aloyes on tewysdaye peper on wensdaye sanders & roses on thursdaye myrre & olibanu[m] on frydaye mastyeke on Saturdaye sanders & brimstone And yf thou wylt worke on the saturdaye to bend tonges then thy fumygacon ys cncsns thus endeth the fumyagacons of the: 7: dayes

First the fumigation o f Sunday is red sandalwood and saffron; on Monday aloes; on Tuesday pepper; on Wednesday sandalwood and roses; on Thursday myrrh and cedarwood; on Friday mastic; on Saturday sandalwood and brimstone. And if thou wilt work on Saturday to bend the tongues then thy fumigation is incense. Thus endeth the fumigations o f the seven days.

7d. yf thou wylt worke the operacon on the daye here yo[u] mayste see what thou shalt worke any daye

7d. *If thou wilt work the operation on the day, here you mayest see what thou shalt work any day*

The sonndaye thou shalt bend tongs & other bonds of men the monnday for Accord good wyll & love & so ys the tewysdaye & wensdaye to putt away enymyse & fate the thursdaye ys for waxe & myrthc together & to

The Sunday thou shalt bend tongues and other bonds o f men; the Monday for accord, good will and love, and so

is the Tuesday; and Wednesday to put away enemies and fate. The Thursday is fo r wax and mirth together, and to

haue love frame on place to An other & for good wyll & so ys the frydaye
also the saturdaye ys to bynd mc[n's] tonges & fates & other thyngcs.

have love from one place to another and for good will, and so is the Friday also. The Saturday is to bind men's tongues and fates and other things.

7e. Also note well that any day in the weke hathe Angels fyue for him to make his workes whose names [p. 26] ar to be found in the 12 leafc of this booke amonge the p[e]ty[t]ons of Salamon And further note that in all things that thou wylt worke thou shalt doe fumygacons to the Angels of the daye & thou shalt haue thy wyll obtaynynge the things Also aforesaid

7f. Tunc contra oriente[m] septentrione[m] Aquilone|m] vltimo p[os]tea meridiem scribe sanguine columbc has figur as

J 4 T - 4 r> v a

ill ' T

& & 7f. Then against the east and south, the eagle; and finally, after midday write in the blood of a dove these figures:

Reucrtics mane Ante soils ortu & invenies os involute[m] & lllud ligabis m capillis tuis cum volueris e[ss]e invisibilis & oportet le dimittere ibi cartillaginefm] columbe quid plus nescio adhuc

7c. *Also note well that any day in the week hath angels five for him to make his works, whose names are to be*

found in the twelfth leaf of this book among the petitions of Solomon. And further note that in all things thou wilt work thou shall do fumigations to the angels of the day, and thou shalt have thy will, obtaining the things aforesaid.

Return in the morning, before sunrise, and you will find the mouth turned inward; and you will bind it in your hair when you want to be invisible; and you must throw away the cartilage of the dove. More than that I still do not know.

8 . THE WORKING WITH A CRYSTAL STONE

8 a. The working w[i]th a crystall stone

8 . *The working with a crystal stone*

Take a chrystall stone or a beraill stone that is bryghteste & the bygnes of a thombe & washe hem w[i]th cleane water & wype hem cleane w[i]th a cleane clothe then anoyntc hem w[i]th oyle of olive & call the mostc treweste spri te in the name of Onely & that name wry le yn the stone w[i]th the said oyle then pul the stone

Take a crystal stone or a beryl stone that is brightest and the bigness of a thumb, and wash him with clean water and wipe him clean with a clean cloth. Then anoint him with oil of olive and call the most truest spirit in the name of Onely}6 And that name write in the stone with the said oil, then put the stone into the hand of a child that is within ten years of age.

haue love frome on place to An other & for good wyll & so ys the frydaye also the saturdaye ys to bynd me[n's] tonges & fates & other thynges.

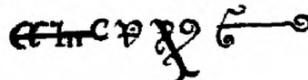
have love from one place to another and for good will, and so is the Friday also. The Saturday is to bind men's tongues and fates and other things.

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7f. Tunc contra oriente[m] & septentrione[m] Aquilone[m] & vltimo p[os]tea meridiem scribe sanguine columbe has figuras

7f. Then against the east and south, the eagle; and finally, after midday write in the blood of a dove these figures:



Reuertites mane Ante solis ortu & invenies os involute[m] & illud ligabis in capillis tuis cum volueris e[ss]e invisibilis & oportet te dimittere ibi cartillagine[m] columbe quid plus nescio adhuc

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8. *The working with a crystal stone*

Take a crystal stone or a beryl stone that is brightest and the bigness of a thumb, and wash him with clean water and wipe him clean with a clean cloth. Then anoint him with oil of olive and call the most truest spirit in the name of Onely.¹⁶ And that name write in the stone with the said oil, then put the stone into the hand of a child that is within ten years of age.

into the hand of a chyld that ys w[i]thin ten years of ayge then hold the name of Onclay agaynste the sonne then knele downe vppo[n] yo[u]r knyes holdinge vp yo[u]r hand towards heavyn & say thys prayer & cofnjiuracon next folowynge but this maye not be donne but when the sonne shencthe nether ytt can be donne in holy dayes ne vigylens no festyvall dayes & the mone beinge newe the fyrste tyme & begyne att nonne the fyrste tyme & any tyme ye doe the better shall ye spedē note thou be in cleanc lyfe

Then hold the name of Onely against the sun , then kneel down upon your knees, holding up your hand towards heaven, and say this prayer and conjuration next following. But this may not be done but when the sun shineth, neither it cun be done in holy days nor vigils norfestivals days, and the moon being new the first time. And begin at noon the first time, and any time you do, the better shall you speed. Note thou be in clean life.

[p. 27] 8b. Onely: 8b. *Onely*

An experiment to be wroughte yn the nayle of a chylde his thombe beinge w[i]thin x years olde

An experiment to be wrought in the nail of a child's thumb, being within ten years old .17

Take a chyld that is w[i]thin ix years of Age & of trewe wedloke & haue the nayle of his ryghte thombe yf hitt be A ma[n] chyld & yf hitt be a mayde chyld of the lefte thombe & then wryte thes syxe names in a serow[1]e * Egipia * Bonahan * Iahandesiu[m] * Alredesyn * Kaysyn * Obenvm * Thes syxe names muste be told in the chylds care & bond the same about the chylds thombe benethe the nayle \v[i]th a threde of red sylke & sett the child betwyxt yo[u]r legges w[i]th his vysage agaynste the easte and anovnte the nayle w[i]th oyle of olyve or mcate oyle yf itt be a man chyld saye the syxe names in the ryght eare of the child & yf a vvomafn] in the lefte yeare of the chyld after the anoyntyng of the nayle & bondyng of the syxe names aforesayd then make a * in the childs forehead w[i]th thy ryght thombe sayinge the

*Take a child that is within nine years
of age and of true wedlock and have
the nail of his right thumb, if it be a
man child, and if it be a maid child of
the left thumb; and then write these
six names in a scroll * Egipia *
Bonahan * * *Iahandesium* *
Alredesyn * *Kaysyn* * *Obenym* *
*These six names 18 must be told in the
child's ear, and bind the same about
the child's thumb, beneath the nail
with a thread of red silk. And set the
child between your legs with his
visage against the east, and anoint
the nail with oil of olive or meat oil
(if it be a man child). Say the six
names in the right ear of the child,
and if a woman in the left ear of the
child, after the anointing of the nail
and the binding of the six names
aforesaid. Then make a * in the
child's forehead with thy right thumb,
saying the words 'With our making
thereof * the light of our Lord Jesus**

into the hand of a chyld that ys w[i]thin ten years of ayge then hold the name of Onely agaynst the sonne then knele downe vppo[n] yo[u]r knyes holdinge vp yo[u]r hand towards heavyn & say thys prayer & co[n]iuracon next folowynge but this maye not be donne but when the sonne shenethe nether ytt can be donne in holy dayes ne vigylens ne festyvall dayes & the mone beinge newe the fyrste tyme & begyne att nonne the fyrste tyme & any tyme ye doe the better shall ye spede note thou be in cleane lyfe

Then hold the name of Onely against the sun, then kneel down upon your knees, holding up your hand towards heaven, and say this prayer and conjuration next following. But this may not be done but when the sun shineth, neither it can be done in holy days nor vigils nor festivals days, and the moon being new the first time. And begin at noon the first time, and any time you do, the better shall you speed. Note thou be in clean life.

[p. 27] 8b. Onely:

An experiment to be wroughte yn the nayle of a chylde his thombe beinge w[i]thin x years olde

Take a chyld that is w[i]thin ix years of Age & of trewe wedlocke & haue the nayle of his ryghte thombe yf hitt be A ma[n] chyld & yf hitt be a mayde chyld of the lefte thombe & then wryte thes syxe names in a scrow[l]e ✕ Egipia ✕ Bonahan ✕ ✕ Iahandesiu[m] ✕ Alredesyn ✕ Kaysyn ✕ Obenym ✕ Thes syxe names muste be told in the chylds eare & bond the same about the chylds thombe benethe the nayle w[i]th a threde of red sylke & sett the child betwyxt yo[u]r legges w[i]th his vysage agaynst the easte and anoynte the nayle w[i]th oyle of olyve or meate oyle yf itt be a man chyld saye the syxe names in the ryght eare of the child & yf a woma[n] in the lefte yeare of the chyld after the anoyntyng of the nayle & bondyng of the syxe names aforesayd then make a ✕ in the childs forehead w[i]th thy ryght thombe sayinge the

8b. *Onely*

An experiment to be wrought in the nail of a child's thumb, being within ten years old.¹⁷

Take a child that is within nine years of age and of true wedlock and have the nail of his right thumb, if it be a man child, and if it be a maid child of the left thumb; and then write these six names in a scroll ✕ Egipia ✕ Bonahan ✕ ✕ Iahandesium ✕ Alredesyn ✕ Kaysyn ✕ Obenym ✕ These six names¹⁸ must be told in the child's ear, and bind the same about the child's thumb, beneath the nail with a thread of red silk. And set the child between your legs with his visage against the east, and anoint the nail with oil of olive or meat oil (if it be a man child). Say the six names in the right ear of the child, and if a woman in the left ear of the child, after the anointing of the nail and the binding of the six names aforesaid. Then make a ✕ in the child's forehead with thy right thumb, saying the words 'With our making thereof ✕ the light of our Lord Jesus

words w[i]th the makinge therof * the lyghte of o|u|r lorde Jesus christe make the see * N * & that three tymes And coniurc the chyld & save iiij tymes thes words Φ I co[n]iure the by thy eleannes & by the name of Chymon & by the name of Alpha & co th[a]t ys the begynnyng & the endynge of All things and by thy eleanes & by thy chrysṭendome that thou receavedste att the founte stone & as thou were reased out of the watter & tokest frely thy chrysṭendome th[a]t thou have no power to tell me any thinge but that w[hi]ch is [p. 28] vend y trew and all that thou shall see nowe att this tyme yn [thy] nayle:

*Christ make thee see * N * And that three times. And conjure the child and say four times the words **

j conjure thee by thy cleanness, and by the name of Chymon, and by the name of Alpha and Omega that is the beginning and the ending of all things, and by thy cleanness, and by thy Christendom 19that thou receivedst at the font stone, and as thou m>ere raised out of the water and tokest freely thy Christendom; that thou have no power to tell me anything but that which is verily true, and all that thou shalt see now at this time in thy nail '.

8c, Note that thou hytt be well bound to his nayle & bid him looke stedfastely in his nayle and yf the child see anything byd him tell the and after that saye peaceable vj tymes thes words:

8c. Note thou that it be well bound to his nail, and bid him look steadfastly in his nail And if the child see anything bid him tell thee. And after that say peaceably six times these words:

8d. Egipia * Bonaham * Beryake * Lahanesym * Abrodrcssim * Ebenymdykyn * Mydisyn * Makyn * Alheabesym * Egipeia * Bonohan * Oha * Oyeo * Hyhas * Daby * Daba * Amna * Kamna * OAmna * Mce * Eloy * Tonther * Yessc * Chamecayle * Tabedo * Eyma * Clema * Abere * Mecallytape * Atvbe * Gerebay * Daha * Camna * Ohere * Omecalday * Achibio * Foros * Egnp * Svlberyolba * :

8d. ‘*Egipia * Bonaham * Beryake * Iahanesym * Abrodressim * Ebenymydykyn * Mydisyn * Makyn * Alheabesym * Egipeia * Bonohan * Oha * Oyeo * Hyhas * Daby * Daba * Amna * Kamna * OAmna * Mee * Eloy * Tonther * Yesse * Chamecayle * Iabedo * Eymna Φ Clema * Abere * Mecallytape * Atybe ^ Gerebay * Daha * Camna * Ohere * Omecalday * Achibio * Foros * Egrip * Sylberyolba ** ’

8e. Thes words muste be sayd vj tymes & itt ys sayd before & Att any tyme aske the child yf he see nothinge yf he have the sight of any thinge byd him tell the yf he see nothinge byd the child saye thes words:

8e. *These words must be said six times, and it is said before. And at any time ask the child if he see nothing. If he have the sight of anything bid him tell thee. If he see nothing bid the child say these words:*

words w[i]th the makinge therof ✕ the lyghte of o[u]r lorde Jesus christe make the sec ✕ N ✕ & that three tymes And coniure the chyld & saye iij tymes thes words ✕ I co[n]iure the by thy cleannes & by the name of Chymon & by the name of Alpha & ω th[al]t ys the begynnyng & the endyng of All things and by thy cleanes & by thy chrystendome that thou receavedste att the founte stone & as thou were reased out of the watter & tokeste freely thy chrystendome th[al]t thou have no power to tell me any thinge but that w[hi]ch is [p. 28] veryly trew and all that thou shalt see nowe att this tyme yn [thy] nayle:

8c. Note that thou hytt be well bound to his nayle & bid him looke stedfastly in his nayle and yf the child see anything byd him tell the and after that saye peaceable vj tymes thes words:

8d. Egipia ✕ Bonaham ✕ Beryake ✕ Iahanesym ✕ Abrodressim ✕ Ebennydykyn ✕ Mydisyn ✕ Makyn ✕ Alheabesym ✕ Egipcia ✕ Bonohan ✕ Oha ✕ Oyeo ✕ Hyhas ✕ Daby ✕ Daba ✕ Amna ✕ Kamna ✕ OAmna ✕ Mee ✕ Eloy ✕ Tonther ✕ Yesse ✕ Chamecayle ✕ Iabedo ✕ Eyma ✕ Clema ✕ Abere ✕ Mecallytape ✕ Atybe ✕ Gerebay ✕ Daha ✕ Camna ✕ Ohere ✕ Omecalday ✕ Achibio ✕ Foros ✕ Egrip ✕ Sylberyolba ✕:

8e. Thes words muste be sayd vj tymes & itt ys sayd before & Att any tyme aske the child yf he see nothinge yf he have the sight of any thinge byd him tell the yf he see nothinge byd the child saye thes words:

Christ make thee see ✕ N ✕'. And that three times. And conjure the child and say four times the words ✕ 'I conjure thee by thy cleanness, and by the name of Chymon, and by the name of Alpha and Omega that is the beginning and the ending of all things, and by thy cleanness, and by thy christendom¹⁹ that thou receiveddst at the font stone, and as thou were raised out of the water and tookest freely thy christendom; that thou have no power to tell me anything but that which is verily true, and all that thou shalt see now at this time in thy nail'.

8c. Note thou that it be well bound to his nail, and bid him look steadfastly in his nail. And if the child see anything bid him tell thee. And after that say peaceably six times these words:

8d. 'Egipia ✕ Bonaham ✕ Beryake ✕ Iahanesym ✕ Abrodressim ✕ Ebennydykyn ✕ Mydisyn ✕ Makyn ✕ Alheabesym ✕ Egipcia ✕ Bonohan ✕ Oha ✕ Oyeo ✕ Hyhas ✕ Daby ✕ Daba ✕ Amna ✕ Kamna ✕ OAmna ✕ Mee ✕ Eloy ✕ Tonther ✕ Yesse ✕ Chamecayle ✕ Iabedo ✕ Eyma ✕ Clema ✕ Abere ✕ Mecallytape ✕ Atybe ✕ Gerebay ✕ Daha ✕ Camna ✕ Ohere ✕ Omecalday ✕ Achibio ✕ Foros ✕ Egrip ✕ Sylberyolba ✕'

8e. These words must be said six times, and it is said before. And at any time ask the child if he see nothing. If he have the sight of anything bid him tell thee. If he see nothing bid the child say these words:

8f. O ye sprytts of the easte o ye sprytts of the weste o ye sprytts of the sonthe o ye sprytts of the northc see th [a]t ye com by the com[m]aundement of o[u]r iorde Jesu Chryste as I vvyll commaund you & I cofnjiure yofuj by the father the sonne & the holye ghoste that ye have no power fromc hcncc to goc vntyll the tyme that ye have shewed us what we wyll aske of you & namely of this thes thmges[illeg. line]:

8f. *O ye spirits of the east, o ye spirits of the west, o ye spirits of the south, o ye spirits of the north: see that you come, by the commandment of our Lord Jesus Christ as I will command you. And I conjure you by the Father, the Son and the Holy Ghost that you have no power from hence to go, until the time that you have showed us what we will ask of you, and namely of these things [illeg. line]*

8g. And then lett the child save this co[n]iuracon: [p. 29]
And then let the child say this conjuration

O ye sprytes tlrat ar com here to shewfe in my nayle I co[n]iure you & charge you by the father & by the sonne & by the holye ghoste & by the try netye & by gods mother & by her cleanness & by the passyon of saynt margeret & by her cleannes And by the passyon of saynt Kalheren & her cleannes And by the passyon of saynt Agas & her cleannes And by the passyon of saynt Barbara & her cleannes and by all the saynts in heauyn & earthe And by the planets by the sonne & the monne by Jupiter & by [Saturn]: | Mars]: | Venus]: | Mercury]: & by all the stares that be in the planets by heauyn & hell w[he]re Lucyfer & Sathan yo[u]r m[aste]rs lye in bond And by all the synes caracts & seales that ev[er] Salomon or Vrygyll or other man made that ye com and shewe me thos things or thingc that ma[n] or woman that loke the thingc or things of N And r[e]duce the same ynto the bonds & howe they brake the things in the howse what was taken therof & where they have it & wher they have it & wher he hathc layd hytt & in what place:

'O ye spirits that are come here to show in my nail, I conjure and charge

*you by the Father and by the Son and
by the Holy Ghost; and by the
Trinity; and by God's mother and by
her cleanness; and by the passion of
St Margaret and by her cleanness;
and by the passion of St Katherine
and her cleanness; and by the passion
of St Agnes and her cleanness; and by
the passion of St Barbara and her
cleanness; and by all the saints in
heaven and earth; and by the planets,
by the son and the moon, by Jupiter
and by Saturn, Mars, Venus,
Mercury; and by all the stars that be
in the planets; by heaven and hell
where Lucifer and Satan your
masters lie in bond; and by all the
signs, characters and seals that ever
Solomon or Virgil or other man
made: that you come and show me
those things or thing, that man or
woman, that took the thing or things
of N. And reduce the same into bonds.
And [show me] how they broke the
things in the house, what was taken
thereof and where they have it, and
where he hath laid it and in what
place*

8f. O ye spryts of the easte o ye spryts of the weste o ye spryts of the southe o ye spryts of the northe see th[a]t ye com by the com[m]-aundement of o[u]r lorde Jesu Chryste as I wyll commaund you & I co[n]jure yo[u] by the father the sonne & the holye ghoste that ye have no power frome hence to goe vntyll the tyme that ye have shewed us what we wyll aske of you & namely of this thes things [illeg. line]:

8g. And then lett the child saye this co[n]iuracon: **[p. 29]**

O ye sprytes that ar com here to shewe in my nayle I co[n]jure you & charge you by the father & by the sonne & by the holye ghoste & by the trynetye & by gods mother & by her cleanness & by the passyon of saynt margeret & by her cleanness And by the passyon of saynt Katheren & her cleanness And by the passyon of saynt Agas & her cleanness And by the passyon of saynt Barbara & her cleanness and by all the saynts in heauyn & earthe And by the planets by the sonne & the monne by Jupiter & by [Saturn]: [Mars]: [Venus]: [Mercury]: & by all the stares that be in the planets by heauyn & hell w[he]re Lucyfer & Sathan yo[u]r m[aste]rs lye in bond And by all the synes caracts & seales that ev[er] Salomon or Vyrgyll or other man made that ye com and shewe me thos things or thinge that ma[n] or woman that toke the thinge or things of N And r[e]duce the same ynto the bonds & howe they brake the things in the howse what was taken therof & where they have it & wher they have it & wher he hathe layd hytt & in what place:

8f. '*O ye spirits of the east, o ye spirits of the west, o ye spirits of the south, o ye spirits of the north: see that you come, by the commandment of our Lord Jesus Christ as I will command you. And I conjure you by the Father, the Son and the Holy Ghost that you have no power from hence to go, until the time that you have showed us what we will ask of you, and namely of these things [illeg. line]'*'.

8g. *And then let the child say this conjuration*

'O ye spirits that are come here to show in my nail, I conjure and charge you by the Father and by the Son and by the Trinity; and by God's mother and by her cleanness; and by the passion of St Margaret and by her cleanness; and by the passion of St Katherine and her cleanness; and by the passion of St Agnes and her cleanness; and by the passion of St Barbara and her cleanness; and by all the saints in heaven and earth; and by the planets, by the sun and the moon, by Jupiter and by Saturn, Mars, Venus, Mercury; and by all the stars that be in the planets; by heaven and hell where Lucifer and Satan your masters lie in bond; and by all the signs, characters and seals that ever Solomon or Virgil or other man made: that you come and show me those things or thing, that man or woman, that took the thing or things of N. And reduce the same into bonds. And [show me] how they broke the things in the house, what was taken thereof, and where they have it, and where he hath laid it and in what place'.

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8h. yf lic wyl not rcdylye tell the lett the chyld say this

8h. If he will not readily tell thee let the child say this:

O ye old malkes or other sprytes that be here in his name that ye shewe to me playnelye & openly th[at] my m[ast]er wyll askc of yo[u] I doe coniure yo[u] by the father the sonne & the holy ghoste or els I put yo[u] into the pytt of hell for to abyde ther for ev[er] more vnto the tyme you have shewed me the very trothe:

'O ye malks²⁰ or other spirits that be here in his name, that yon show to me plainly and openly what my master will ask of you, I do conjure you by the Father, the Son and the Holy Ghost, or else I put you into the pit of hell for to abide there forever more, unto the time you have showed me the very truth'

8i. & say this coniuracon folowinge: **8i. Say this conjurationfollowing:**

[p. 30] O ye Aldermalkes & all the sprytts that be here in his name I co|m|maunde yo[u] & coniure yo[u] by the ffather by the sonne & by the holy ghoste that ye departe hence in A fayre maner w[i]thoul any grievance of |me| or my m[aste]r or of Any other creature And goe to the same place th[a]t yo[u] were ordayneyned for to be & that ye be ready att any tyme that I & my m[aste]r wyll desyre yo[u]:

'O ye aldermalks and all the spirits that be here in his name, I command you and conjure you by the Father, by the Son and by the Holy Ghost, that you depart hence in a fair manner, without any grievance of me or my master or of any other creature. And go to the same place that you were ordained for to be, and that you be ready at any time that I and my master will desire you'

8j. And w[i]th thes words take away the scrow[1]e & the threde then wype his nayle clanc& then make a crossc in the chyldes forehedd w[i]th thy ryrght thombe in the name of Jesu & make the syne taw aboue his T thombe & say pax sit inter nos & vos in no[m]i[n]e patris & filij & sp[int]us saneti Amen:

8j, And with these words take away the scroll and the thread, then wipe his nail clean and then make a cross in the child's forehead with thy right thumb in the name of Jesus, and make the sign Tail above his thumb, and say 'Peace be between us and you, in the name of the Father, and of the Son, and of the Holy Spirit. Amen'.

9. TO KNOW OF THINGS YOU DESIRE

9. Ad sciendum de reb[us] que desideras:
9. To know of things you desire

Sumc columbam albu[m] nocte: Take a white dove on Saturday night, in darkness after the end of the day,

8h. yf he wyll not redylyc tell the lett
the chyld say this

O ye old malkes or other sprytes that be here in his name that ye shewe to me playnelye & openly th[a]t my m[aste]r wyll aske of yo[u] I doe coniure yo[u] by the father the sonne & the holy ghoste or els I put yo[u] into the pytt of hell for to abyde ther for ev[er] more vnto the tyme you have shewed me the very trothe:

8i. & say this coniuracon folowinge:

[p. 30] O ye Aldermalkes & all the sprytts that be here in his name I co[m]maunde yo[u] & coniure yo[u] by the ffather by the sonne & by the holy ghoste that ye departe hence in A fayre maner w[i]thout any grievance of [me] or my m[aste]r or of Any other creature And goe to the same place th[a]t yo[u] were ordayneid for to be & that ye be ready att any tyme that I & my m[aste]r wyll desyre yo[u]:

8j. And w[i]th thes words take away the scrow[l]e & the threde then wype his nayle cleane & then make a crosse in the chyldes forehedd w[i]th thy ryght thombe in the name of Jesu & make the syne taw aboue his T thombe & say pax sit inter nos & vos in no[m]i[n]e patris & filij & sp[irit]us sancti Amen:

8h. *If he will not readily tell thee let the child say this:*

'O ye malks²⁰ or other spirits that be here in his name, that you show to me plainly and openly what my master will ask of you, I do conjure you by the Father, the Son and the Holy Ghost, or else I put you into the pit of hell for to abide there forever more, unto the time you have showed me the very truth'.

8i. *Say this conjuration following:*

'O ye aldermalks and all the spirits that be here in his name, I command you and conjure you by the Father, by the Son and by the Holy Ghost, that you depart hence in a fair manner, without any grievance of me or my master or of any other creature. And go to the same place that you were ordained for to be, and that you be ready at any time that I and my master will desire you'.

8j. *And with these words take away the scroll and the thread, then wipe his nail clean and then make a cross in the child's forehead with thy right thumb in the name of Jesus, and make the sign Tau above his thumb, and say 'Peace be between us and you, in the name of the Father, and of the Son, and of the Holy Spirit. Amen'.*

9. TO KNOW OF THINGS YOU DESIRE

9. Ad sciendum de reb[us] que
desideras:

Sume columbam albu[m] nocte:

9. To know of things you desire

Take a white dove on Saturday night, in darkness after the end of the day,

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[Satumi]: in crepusculo post fine[m] dici & vadc ad locu[m] secretum sup[cr] npam torrc[nltis habens tecum cartam virginea[m] Agni & oeci.de columba[m] diee[n]s hec verba * vobis quib[us] hoe sacrificiu[m] debetu[m] nu[n]jc Adestote & Adimplete votu[m] meu[m] & dieas contra occidentcm primu[m]: and go a secret place above a riverbank, having with you a chart of virgin lambskin; and kill the dove saying these words £* You to whom this sacrifice is due, be present now and fulfil my vow'. And say it first to the west.

10. TO HAVE A HORSE

10a, Ad habendum equum: 10a. To have a horse²¹

Tune q[ua]m equu[m] habere volueris qui in vna hora portabit te quocumq[ue] volueris sine resistencia & falacitate. Vade solus in crepusculo noctis tacite ad domu[m] vbi multi inhabitant & scribe cum sanguine vesp[cr]tilioms in dextro hostio dom[ini]: 12: no[m]i[n]a spi[ri]tu[u]m sicut est in forma, sic scriptura que est forma hostij [p. 31] vbi debitum scribe hec nofm]i[n]a spirituum: Dedya: Stelpha: Draco: Drogancio: Barabas: & Mcdy: que e[st] d[omi]na: Con[i]uro vos demones a mendie & septem Rane & istos ventos co[n]iuro vos p[er] sum[mu]m deu[m], p[er]j potissimu[m] deu[m] p[cr] roboratissimu[m] deu[m] per patre[m] o[m]nipotentem qui o[m]ma gubemat qui est deus verus trinus & vnum & per o[m]nia sanctissima no[m]i[n]a dei: Alpha & co: Agla: Adonay: Olye: Eloy: Tetragramaton: Jesus chr[ist]us: & p[cr] o[m]nes virtutes & potestates dei: & per virtutes & potestates istoru[m] nom[in]u[m]: Alpha & co: Elye: Eloy: Elyon: & per s[an]ctam Mariam matrefm] d[o]mfi]ni nfost]ri Jesu Chr[ist]i: pfer] o[m]nes s[an]ctos & s[an]etas dei: & p[cr] o[m]ncs

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Then, when you want to have a horse
which in one hour will carry you
wherever you might want, without
resistence or deceit, go alone in the
darkness of the night, quietly, to a

house where many live; and write
with the blood of a bat on the right
side of a host of the Lord the twelve
names of the spirits, as it is on the
image, as it is written on the image of
the host. Where they ought to be,
write these names of spirits: ‘Dedya:
Stelpha: Draco: Drogancio: Barabas:’
and ‘Medyay who is the mistress. T
conjure you, demons from the south,
and by the seven frogs and these
winds; I conjure you by the most high
God, by the most mighty God, by the
most strong God, by the Father
almighty who governs all things, who
is the true God, three and one; and by
all the most holy names of God:
Alpha and Omega: Agla: Adonay:
Olye: Eloy: Tetragramaton: Jesus
Christ; and by all the virtues and
powers of these names: Alpha and
Omega: Elye: Eloy: Elyon, and by St
Mary⁷ the mother of Our Lord Jesus
Christ; by all male and female saints
of God; and by all angels I conjure
and adjure you: that you should

[Saturni]: in crepusculo post fine[m] diei & vade ad locu[m] secretum sup[er] ripam torre[n]tis habens tecum cartam virginea[m] Agni & occide columba[m] dice[n]s hec verba ✕ vobis quib[us] hoc sacrificiu[m] debetu[m] nu[n]c Adestote & Adimplete votu[m] meu[m] & dicas contra occidentem primu[m]:

and go a secret place above a riverbank, having with you a chart of virgin lambskin; and kill the dove saying these words ‘✖ You to whom this sacrifice is due, be present now and fulfil my vow’. And say it first to the west.

10. TO HAVE A HORSE

10a. Ad habendum equum:

Tunc q[ua]m equu[m] habere volueris qui in vna hora portabit te quocumq[ue] volueris sine resistencia & falacitate. Vade solus in crepusculo noctis tacite ad domu[m] vbi multi inhabita[n]t & scribe cum sanguine vesp[er]tilionis in dextro hostio dom[ini]: 12: no[m]i[n]a spi[ri]tu[u]m sicut est in forma, sic scriptura que est forma hostij **[p. 31]** vbi debitum scribe hec no[m]i[n]a spirituum: Dedy: Stelpha: Draco: Drogancio: Barabas: & Medya: que e[st] d[omi]na: Con[i]uro vos demones a meridie & septem Rane & istos ventos co[n]iuro vos p[er] sum[mu]m deu[m], p[er] potissimu[m] deu[m] p[er] roboratissimu[m] deu[m] per patre[m] o[m]nipotentem qui o[m]nia gubernat qui est deus verus trinus & vnus & per o[m]nia sanctissima no[m]i[n]a dei: Alpha & ω: Agla: Adonay: Olye: Eloy: Tetragramaton: Jesus chr[ist]us: & p[er] o[m]nes virtutes & potestates dei: & per virtutes & potestates istoru[m] nom[in]u[m]: Alpha & ω: Elye: Eloy: Elyon: & per s[an]ctam Mariam matre[m] d[o]m[i]ni n[ost]ri Jesu Chr[ist]i: p[er] o[m]nes s[an]ctos & s[an]ctas dei: & p[er] o[m]nes

10a. To have a horse²¹

Then, when you want to have a horse which in one hour will carry you wherever you might want, without resistance or deceit, go alone in the darkness of the night, quietly, to a house where many live; and write with the blood of a bat on the right side of a host of the Lord the twelve names of the spirits, as it is on the image, as it is written on the image of the host. Where they ought to be, write these names of spirits: ‘Dedy: Stelpha: Draco: Drogancio: Barabas:’ and ‘Medya’, who is the mistress. ‘I conjure you, demons from the south, and by the seven frogs and these winds; I conjure you by the most high God, by the most mighty God, by the most strong God, by the Father almighty who governs all things, who is the true God, three and one; and by all the most holy names of God: Alpha and Omega: Agla: Adonay: Olye: Eloy: Tetragramaton: Jesus Christ; and by all the virtues and powers of these names: Alpha and Omega: Elye: Eloy: Elyon; and by St Mary the mother of Our Lord Jesus Christ; by all male and female saints of God; and by all angels I conjure and adjure you: that you should

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Angelos vos [con]iuro & Adiuro vt michi cquu[m] preparatum & promptum Ad meu[m] velle cito & sine mora, & deceptione trrorc & tremor & lesione corporis me ferat: speedily and without delay, and without deception, terror and trembling and injury to my body, bring me a horse prepared and ready to do my will'.

10b. Tunc ex eas foras de domo & reuertaris statim & invenies equum paratu[m] Ad tuu[m] velle nigri colons: cum autem ascendere volueris mitle pedem in scepa sinistra dicens:

10b. Then go out of the house backwards and turn around at once, and you will find a horse of black colour prepared to your will. But when you want to mount put your foot in the left stirrup, saying:

O bone Eque [conjuro te per Jesum chr[istu]m, veru[m] dcu[m] & vfivjum, & per o[m]nia no[m]i[n]a dei predicta: Alpha & or. & per su[m]ma no[m]i[n]a dei: Agla: Adonay: Sabaoth: Elye: Eloy: & po[testat]es virtutes dei & o[m]nia mirabilia dei que f[ac]ta sunt & que factura sunt & per beatissima[m] Maria[m] vt no[n] habeas in corpore tuo, [p. 32]J nee in mente, nee in immu[n]dissimo me[m]bro tuo vt me obijisse volens modo sed me Ad locum meu[m] sanu[m] & illesum sed inmea[m] voluntate[m] conferas: 'O good horse I conjure you by Jesus Christ, the true and living God, and by all the aforesaid names of God: Alpha and Omega: and by the most high names of God Agla: Adonay: Sabaoth: Elye: Eloy: and by the powers of virtues of God and all the miracles of God which will be done; and by the most blessed Mary: that you may have neither in your body, nor in your mind, nor in the most unclean part of your body the will to make me fall at all, but that you should bear me to my place healthy and uninjured according to my will'.

10c. At ne benedicas te qua[n]do equu[m] Ascendere volueris sine dubio crit tibi obedicns. & qua[m] Ad locum veins Deputatu[m], discende & sume fecem de equo & p[er]fodeas paru[m] in terra & dimitte equu[m] ire vijs suis, fac negotiu[m] tuu[m] quo facto redi ad fecem & fortiter move & equus tuus revertetur ad te: cum Ascendere volueris mitle pedem in stepa dicens predictam co[n]iuratione[m]: & cum redieris domu[m] descende & coniura eum sic:

10c. But do not bless yourself when you want to mount the horse, and without

doubt he will be obedient to you. And when you come to the intended place, dismount and take a piece of the horse's dung and half bun' it in the ground; and send the horse to go on his way, do the business, and with that having been done, return to the dung and forcefully disturb it and your horse will return to you When you want to mount place your foot in the stirrup, saving the aforesaid conjuration, and when you return home, dismount and conjure him thus:

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10cl. O bone equc &c vt supra di[c]t[a] vt michi sis obcdicns ad mandatum meu[m] semp[er] sine resistencia vemas:

10d. 'O good horse etc. as aforesaid, that you should be obedient to my order and always come without resistance'.

10e. Forma hostij Belzebub: **10e.** The form of the host of Belzebub

[p. 33] **11a.** Here beginneth a **11a.** *Here beginneth a perfect* perfcccte experiment of a glass or rnyrror to be made of stèle as hereafter foloweth.

experiment of a glass or mirror to be made of steel, as hereafter followeth."

ffyrste make the glasse of pure stèle round at the measure of the palme of a hand w[i]th Ɇ Candell to hold hyt to th[e] worship of ffaleberye & let hett be forged in the hower of: [Jupiter]: [Sun]: &: [Mercury]: & none other And let hitt be polyshed cleane & bright as A sword & somewhat holow in the mydeste then Anayle them in quyeke coles w[i]thout flame or smoke or hold the glasse w[i]th a peare of tonges over the tyre vntyll ytt be of purpell colure or Azure then lett hytt colde & when hytt ys cold drawe towe eyrkels vppo[n] the glasse & then devyde hitt in ten equall partes & wrytt yn thim x

First make the glass of pure steel, round, at the measure of the palm of a hand, with a candle to hold it, to the worship of Falebery. And let it be

forged in the hour of Jupiter, the Sun, and Mercury, and none other. And let it he polished clean and bright as a sword and somewhat hollow in the midst. Then aneal them in quick coals without flame or smoke, or hold the glass with a pair of tongs over thefire until it be of purple colour or azure. Then let it cool, and when it is cold draw two circles upon the glass, and then divide it into ten equal parts, and write in them ten names with the heavenly figures, as it appeareth in

names w[i]th the heauenly iygures as ytt aperethe in the figure of the glasse & thatt muste be wrytten w[i]th this confection;

the figure of the glass. And that must be written with this confection:

lib . Take ynke & the glyre of an egge & tempfer] yt to gather in maner of ynke w[i]th old лгуне And when the letters be drye washe the glasse w[i]th cleanc water well w[i]th thy hand & w[i]th none other ynstrument vntyll the tyme the letters w[hi]ch were blacke doe become whytt as syluer then after wards wype the glasse w[i]th a cleanc Lynn clothe & w[i]th chalke when thou haste done so the other syde of the glasse being somewhat bossyng & lyke wyse frobe & polyshe itt cleane & bright so yo[u] may see afare therin An ymage or prcanc theryn what thou wilt as in a myrror of a w om an's] glasse after that [p. 34] muste ther be made a cvrcle in playne ground & done soo th[a]t the cyrkle be: 8: foote or more of breadth And drawe towe brode cyrkles in chalke or gravell cleane syfted & small And devyde ytt in x partes as ytt ys sayd afore of the glasse & when ytt ys donne put the glasse upon a newe lynn clothe in the mydeste of the cyrkle and the bryghtcr parte be layd downward & the names w[i]th the fygures upward yo[u] [who] in that wyll worke muste be cleane bathed & confessed & pure from all fleshelye polutyons clothed in nerve clothes and he muste abstayne from all maner of synnes & d[e]p[ar]lest in nync dayes afore alt the leaste & in the lij laste dayes he muste faste lente metes busynge hem selfe in holy prayers & then he may begynne the confection of the glasse begynmge att the Letam: Kyrieleyzon: vnto: s[an]cte Michael:

lib . *Take ink and the glyre [white] of an egg and temper it to gather in manner of ink with old urine. And when the letters be dry, wash the glass with clean water well, with thy hand and none other instrument, until the*

time the letters which were black do become white as silver. Then afterwards wipe the glass with a clean linen cloth and with chalk when thou hast done so, the other side of the glass being somewhat bossing. And likewise rub and polish it clean and bright, so that you may see afar therein an image, or preen therein what thou wilt in the mirror of a woman s glass. After that must there be made a circle in plain ground, and done so that the circle he eightfeet or more of breadth. And draw two broad circles in chalk or gravel clean sifted and small. And divide it in ten parts as it is said afore of the glass. And when it is done put the glass upon a new linen doth in the midst of the circle, and the brighter part be laid downward and the names with the

figures upward. You who in that will work must be clean bathed and confessed and free from all fleshly pollutions, clothed in new clothes, and he must abstain from all manner of sins and departeste in nine days afore at the least. And in the last three days he must fast Lent meats,²³ busying himself in holy prayers. And then he may begin the confection of the glass, beginning at the Litany: ‘Kyrie Eleison’ unto ‘St Michael, pray for us; St Gabriel, pray for us; St Raphael, pray for us; St Uriel, pray ora: s[an]cte Gabriel ora: S[an]cte Raphaell ora: s[an]cte Vricl ora: sancte Tohicl ora: s[an]cte Barachid ora: s[an]cte Pentaphrony: s[an]cte Cherubin & Seraphyn: s[an]cte Samath: s[an]cte Meregaser: s[an]cte Lyzaylor s[an]cte 1stmy: s[an]cte Isriel: s[an]cte Dammas: s[an]cte Cromon: s[an]cte Sara: s[an]cte Ralmal: s[an]cte Sciona: o[m]nes s[an]cti Anglii & Archangeli orate p[ro] nobis: o[m]nes s[an]cti oralc pro nobis s[an]cte Petre ora p[ro] nobis usq[ue]j Ad propicius esto pet[i]t[ion]e nobis d[omi]ne:
for us; St Tohiel, pray for us; St Barachid, pray for us; St Pcntraphrony; holy Cherubim and Seraphim: St Samath; St Mcrcgascr; St Lyzaylor; St Islryu; St Isriel; St Dammas; St Cromon; St Sara; Si Ralmal; St Sciona; all holy angels and archangels, pray for us; all saints, pray for us; St Peter, pray for us’ up to ‘Be merciful to our petition, o Lord’.

lic. And take good hede thou goe about the syrkle fourthe a p[ro]cession
saijnge the Latanye & sensing w[i]th thes odors & swete species Lybanufm]:
Aloys: Amber: orientall Mirra: fp. 35] Mastice: Ohbanu[m] Album: Storacs:
Calaminte: [and] of other leke muchē in weyght in the end of the Letany say
thes prayers on the glasse:

lid . D[o]m[i]ne Jcsu chr[ist]c qui seruis app[osto]lis tua[m] effica- co[n]em doctrina[m] dedisli. tribue hodie quesum[us] & confer huic speculo graciafm] tui dulcedinis qua[m] App[osto]lis & p[ro]phctis subitor[um] sp[irit]u[m] Adhibe hodie presenti speculo & talem virtutem concede vt Angeli tui sancti & bone in eo appareat manefeste, & nnchi & quib[us] volucro dc o[m]nib[us] inquisi- tionib[us] nostns fideliter & plane ac Pal am eertifcent, p[er] te Jesu[m] chr[istu]m saluatore[m] mu[n]jdi \qui es/ Rex glorie qui cum deo & eodem sp[irit]u s[an]cto viuis & regnas dcus p[cr] o[m]nia sccula scculorum: incontine[n]ti p[er]

s[an]ctu[m] inspirasti

11c. And take good heed thou go about the circle forth a procession, saying the Litany and censing with these odours and sweet spices: cedar, aloes, amber, oriental myrrh, mastic, white cedar, styrax balsam, calamine, and of other like much in weight. In the end of the Litany, say these prayers on the glass:

lid . ‘O Lord Jesus Christ who gave to your servants your Apostles an efficacious teaching, grant we beseech you today and confer on this mirror the grace of your sweetness by your Holy Spirit, with whom your inspired the Apostles and prophets, being mcontent with things below. Protect in this present day the mirror and grant such virtue that your holy and good angels might manifestly appear within it, and might certify me and whoever else I want concerning all our questions, faithfully, plainly and openly: by you Jesus Christ, Saviour of the world, who are the king of glony who with God and with the same Holy Spirit live and reign, God for all ages of ages. Amen. Amen:

lie . D[o]m[i]nc cxaudi orato[n]em mea[m]: ct clamor mens ad tc vcniat: lie. O Lord hear my prayer; and let my cry come unto you

Oremus:

Omnipotens sempiteme dens qui cclu[m] & tcrra[m] mare & o[m]nia que in cis sunt ad voluntatem tua[m] mirabiliter creasti: Adam & Evam: p[re]tensis mamb[us] tuis ad imagine[m] & similitudine[m] tuam de nobilissima materia mu[n]jdi viru[m] de limo terre formasti: qui virtutem lapidib[us] & herbis &

verboru[m] predicationib[us] mirabiliter
optatu[m] p[re]senti & mittere digneris s[an]ctos Angelos tuos bonos &
virilios in hoc spcculo, qui michi & quibus [p. 36] voluero de o[m]mb[us]
reb[us] dubijs plane & velociter absqfue] Ambiguitate satisfaciant & sine
dampno vel lesione mei vel altenus creature m forma Angelica vel humana
humiliter obcdicntcs pacifice Apareant per d[omi]n[u]m n[ost]r[u]m Jesum
chr[istu]m filiu[m] tnn[m] qui tecu|m| & cum sp[int]u s[anc]to viuit &c Amen:
contulisti: tribue

effectu[m] in nobis opera Almighty and eternal God, who wondrously created
heaven and earth and all that is in them according to your will: Adam and
Eve: with your hands outstretched in your image and likeness, and formed man
out of the noblest matter in the world, the dust of the earth: who wondrously
constituted the virtues of stones and plants and the words of preachers: grant
us our chosen effect in this present work, and deign to send your holy, good
and manly angels into this mirror, who may satisfy me and whoever else I
want concerning doubtful things, plainly and quickly, without ambiguity, and
without condemnation or injury of me or any other creature. May they appear
in an angelic or human form, humbly and peacefully obeying; through Our
Lord Jesus Christ your Son, who lives and reigns with you and the Holy Spirit
etc. Amen.

Ilf. Oremus 1If. Let us pray:

Omnipotens deus qui es fons misericordie & pietatis origo, Rex regu[m] &
d[omi]n[u]s domin- antiu[m], qui sedes in maiestate intuens p[ro]fundu[m]
Abissi, o[m]ma ceme[n]s, o[m]ma regens, o[m]nia continens, o[m]ma gubernans &
virtute tua cuncta moderans & homine[m] ad imagine[m] &
similitudine[m] tua[m] de limo terre formasti vt In terra sicut in celis Let us
pray:

Almighty God, you who are the fount of mercy and the origin of piety, king of
kings and lord of lords, who are seated in majesty knowing the depth of the
abyss, discerning all things, ruling all things, containing all things, governing
all things, and moderating all things by your strength, who formed man in your
image and likeness from the dust of the earth, you are glorified, you are
praised on lauderis te glorificeris vt o[m]nis terra Adorct & **|illeg.** | tibi, &
ego licet pccattor psalmu[m] dica[m] no[m]i[n]c tuo. vnde pijssime &

misericordissime te suppliciter exposeo vt conferretur & confirmetur hic speculus & virtute[m] & efficacione[m] ad qua[m] est constitutus potenter optincat per d[omi]n[u]m n[ost]r[u]m Jesum chr[istu]m filiu[m] tuu[m] qui tecu[m] viuit &c:

earth as in heaven, so that all the earth may worship and *|illeg.|* you; and let me, a sinner, say a psalm to your name, from whom I humbly beseech, most tender and most merciful, that this mirror might be brought together and confirmed, and that it might powerfully obtain the virtue and efficacy for which it was made: through Our Lord Jesus Christ your Son, w'ho lives and reigns with you and the Holy Spirit, etc. Amen'.

lig . when thes prayers be said lett them take hony & swete & wyne egally melted & sprinkell the glasse sainge to the sprytte as folowethe

Hg- *When these prayers be said let them take honey and sweet wine equally melted , and sprinkle the glass, saying to the spirit as followeth:*

llh . O Falebery, fulgentissime sp[iritu]s sicut solitns es in speculis apparere lam in hoc spcc[u]lo m honore tuo s[an]eto humililer apareas in forma Angelicana hn[p. 37]mana micln & satisfaciendo rogatus:
quibusj voluero

ad o|m]nia mter**llh .** ‘O Falebery, most shining spirit, as you are accustomed to appear in a mirror, now humbly appear to me and whoever I want in this mirror, [made] in your holy honour, in an angelic human form; and be interrogated in all things concerning which I want satisfaction'.

lii. Then the m[aste]r maye goe into the cyrkle w[i]th a chyld th[a]t is a vyrgen & lawfully begotten the w[hi]ch shall hold the glasse w[i]th both hands afore his breste standing afore his m[aste]r so that his m[aste]r may looke in the glasse & there on the m[aste]r maye rede tins prayer boldlye & devoutlye the w[hi]ch is of the language of the Caldyes

l li. *Then the master may go into the circle with a child that is a virgin and lawfully begotten, the which shall hold the glass with both hands afore his breast, standing afore his master so that his master may look in the glass. And thereon the master may read this prayer boldly and devoutly, the which is of the language of the Chaldees:*

H j Oratio Caldaica llj. Chaldaic prayer 24

Bissmile, arathemen, Aramibi, misam, bisam, gasim, galasim, Rasim, moxim, taxarim, maxarim,

'Bissmile, arathemen, misam, bisam, Rasim, moxim, zabomi, hurahor, gasim,

taxarim, zabomi. hurahor, Alicubaide, allatim lllegalcley,

Allora,

Aramibi, galasim, maxarim, illegaleley, Alicubaide, allatim Allora, Amaymon,

Amaymon, Jaymaymen, bistenlatim, bistenbami, cannobo, myul, hethelfcmmi, toma, Atharathyta. loraim, catiatasch, hanacadon. lllemc. Jaro, hucodel, lleni, egipsumm. begiagata[m], bealice, hamy, hamyte, coriole, castarim, hareah, haley, tugaica, memcuntu, monter, hugibel, hahuall, tanncet, huccator, illcmetante, mimmosand, lolamini, aplalile, Almayde, Alimacon, hurtia,

beatice, hamy, hamyte, castarim, hareah, haley, memcuntu, monter, hugibel, hahuall, Jaymaymen, bistenlatim, bistenbami, cannobo, myul, hethelfemmi, toma, Atharathyta, loraim, catiatasch, hanacadon, illetne, Jaro, hucodel, lleni, egipsumin, begiagata[mj],

coriole, tugaica,

gaycatalon, temeseis,
huabalagior, geragcnm lesimrabtar * Alimayder * Soltera, Solet:
huarago,

salutaras, dolezebs, batatame,

illemecantomon Я gcrartagine * *

tanencet,
mimmosand, Almayde,

gaycatalon, temeseis,

*huabalagior, geragerim lesimrabtar * Alimayder * Soltera, Solet: '*

huceator,

*lolamini, Alimacon, huarago, salutaras, **

*illemetante, aptahle, hurtia, dolezebs, batatame, illemecantomon **
*gerartagine **

This callinge shalte thou saye: 3: tymes or four or more untyll the spryte doe appere & bynd him by all thus as folowethe:

This calling shall thou say three times or four or more, until the spirit do appear. And bind him by all these as

follow eth.

[p. 38] **Ilk.** Bynd him by all the names afore in the letanye & by all the names of this prayer laste wrytten m the Caldayes tongue & by all the names that be wrytten in the booke of lyfe, & by all the names that be in the waye of saluacon And by the dredfull Daye of Dome and by the holy baptysme, by the mekenes & vyrgynctyc of that holy virgyn Mary mother & wyfe & by the mekenes & virgynytye of her swete sonne Jesus And by the merytts & marterdom of Peter & Paule, Andrewe & James & All the Apostels And by the merytes & marterdom of saynt Steven, Lawrence, Vyneent, & Denys & all other gloryous marters & by the meryttes of sarnie Sylfester, marten, Germavne, Antony, & all holy confessors And by the virginitye merets & marterdom of Kateren, margcrct, Luce & Annys & all men

Ilk. *Bind him by all the names aforesaid in the Litany, and by all the names of this prayer last written in the Chaldees ' tongue; and by all the names that, be written in the book of life; and by all the names that be in the way of salvation; and by the dreadful Day of Doom; and by the holy baptism, by the meekness and virginity of that holy virgin, Mary, mother and wife; and by the meekness and virginity of her sweet son Jesus; and by the merits and martyrdom of Peter and Paul, Andrew and James and all the Apostles; and by the merits and martyrdom of St Stephen,*

Laurence, Vincent, and Denis and all the other glorious martyrs; and by the merits of St Sylvester, Martin, German, Anthony, and all holy confessors; and by the virginity, merits and martyrdom of Katherine, Margaret, Lucy and Agnes and all

saynts & women saynts in heaven & that he tell the & shewe the trcwclly what soev[er] thou wilt askc of hem:

men saints and woman saints in heaven: and that he tell thee and show thee truly whatsoever thou wilt ask of him.

111 . And doubtelis when thou haste donn this experimente: 9: or: 10: tymes w[i]t[h] the chyld the same that before tyme be wrytten & suche as he hathc shewed the that he is enquired of the: 10: tyme he wyll speake to the word by worde leke kynes man and when this spryte ys stedefastely bounde to the & hathe p[er] formed thy requeste & dcsyrc then charge hem to goe Agayne to his place w[i]t[h]out hurtyng of any creature & also charge hem to appere to the att IP- 39] All tymes in the same glasse whersoev[er] & when soev| er| thou doustc call him agayne:

111 . And doubtless when thou hast done this experiment nine or ten times with the child, the same as before time be written, and such as he hath showed thee that he is enquired of, the tenth time he will speak to thee word by word like kinsmen. And -when this spirit is steadfastly bound to thee and hath performed thy request and desire, then charge him to go again to his place without hurting of any creature. And also charge him to appear to thee at all times in the same glass wheresoever and whensoever thou doest call him again.

111 . Note that this experiment may not be wroughte but when the wether ys clere & nothinge also in the noct tyme but vnder the hower of: [the Sun]: [Saturn]: [Venus]: and under no other planets:

111 . Note that this experiment may not he wrought, hut when the weather is clear; and nothing also in the night time, but under the hour o f the sun, Saturn [or] Tem/s and under no other planets.

111 . And when the sprytte ys gonue beware you goe not out anon after but abyde halle an hower in the cyrkle att the leste & put up the glasse in a newe close box of tree of the facyon of the glasse & then goinge out of the cyrkle

saye: Leuaui oculos meos in montes: & even as thou settest thv, ryght foote out of the cyrkell saye this verse three tymes: D[omi]n[u]s eustodiat introiu[m] n[ost]r[u]m ex hoc nu[n]c & vsq[ue] in sec[u]lu[m]: & so fynishe this psalme & misere mei deus; & deus misereatur n[ost]ri: & Salua Regina: & a collect of our ladye & so this p[er]fecte & p[ro]bablc experiment is com[m]

lln. *And when the spirit is gone, beware you go not out anon [immediately] after; but abide half an hour in the circle at the least, and put up the glass in a new close box o f tree o f the fashion o f the glass. And then, going out o f the circle, say Psalm 121. And even as thou settest thy right*

foot out o f the circle say this verse three times: The Lord guard our coming m from this time forth and forever". And so finish this psalm and Psalm 51, and Psalm 67, and 'Hail, holy Queen' and a collect o f Our Lady. And so this perfect and probable experiment is commendably finished and completed.

endabley fynyshed & completed:

llo. Note also that when thou byeste the style thou muste saye I by this style to the name of ffalibere & his dyssyles and when thou putleste ytt into the fyre saye This style I putt into the fyre in the name of ffalib[ere] & Ins dissypes Also when thou forgcstc hitt frobbeste hytt & washest or wypeste hyt & puttest hit apon a newe lynn clothe & puttest hytt into the newe box saye thus 1doe in the name of ffalib[ere] [p. 401 and his dissiples att any tymc that thou dost thcs things or any other therunto belonging, finis:

llo . *Note also that when thou buyest the steel thou must say, 'I buy this steel to the name of Falibety and his disciples'. And when thou puttest it into the fire say, 'This steel I put into the fire in the name of Falibery and his disciples Also, when thou forgest it, rubbest it, washest or wippest it and puttest it upon a new linen cloth, and puttest it into the new box, say: 'Thus I do in the name of Falibety and his disciples \ at any time that thou doest these things or any other thereunto belonging.* The end.

lip . Here is the fygures of the co[n]cauyte of the glasse w[i]th the sprytes names and caracters the w[hi]ch sydc muste stand upw'ards in tyme of

consecration & the same syde muste the child hold towards his breste in tyme of operac[i]o[n] as the worker by dewe appary[ti]ons maye make a profe:

lip . Here is the figure of the concavity of the glass, with the spirits ' names and characters, which must stand upwards in time of consecration. And the same side must the child hold towards his breast in time of operation, as the worker by due apparitions may make a proof.

12. THAT A THIEF MAY BE BOUND TO RETURN WITH THE THING STOLEN

[p. 41J 12a. Incipit modus operandi vt latro constringatur cum furto reuenire se[cunjd[u]m voluntatem exorzatoris. 12a. Here begins the way of working so that a thief may be bound to return with the thing stolen according to the will of the exorcist."*>⁵

Sunt 4° Rcgcs in Acre quibfus] datur potestas noccurc terre & man, sub quib[us] sunt: 4or: sp[irit]us qui habent potestatem constrmgeret fure[m] cum furto reuenire quor|um] prim[us] sp[int]us habet duo signa vt patet in figura in fine istius experimenti, quoru[m] primu[s] sp[irit]us in sua legione obedit Regi auslrali & no[m]en eius est: Theltrion, & signa patent in figura: se[cun]dus sp[irit]us obedit regi orientali & est no[m]en eius Spyryon: & ibidem signa sua patent in figura: tertius sp[irit]us est sub p[ro]tectione Regis occidentalis & no[m]en eius est: Boytheon: & sua quoq[ue] signa patent in figura porro, quartus sp[irit]us est sub protectione Regis borialis & item postea patent signa sua in figura:

There are four kings²⁶ in the air, to whom is given power to harm the earth and the sea, beneath whom are four spirits who have power to bind a thief to return with the thing stolen; of whom the first spirit has two signs, as appears in the figure at the end of this experiment. The first spirit in his legion obeys the King of the South and his name is Theltrion, and his signs appear in the figure. The second spirit obeys the King of East and his name is Spyryon, and his signs likewise appear in the figure. The third spirit is under the protection of the King of the West and his name is Boytheon, and his signs also appear in the figure hereafter. The fourth spirit is under the protection of the King of the North and his signs appear afterwards in the figure.

12b. \ab/ Principio si voluens operare vide quod a pcccatis sis mu[n]dc confessus, & surge die luna vel die [mercurij] Ante ortum solis Auditur missa s[an]cti sp[irit]us secrete in domo tua, vadas, capies tecum vna[m] quantitatem sere virginie mu[n]dissime ad modum palme, & fae mde ad modu[m] palme lamina[m] quadratam & senbentur no[m]i[n]a sp[irit]uum in 4or partib[us] vt figura demonstrat. Deinde scribe in medio lamine in circulo rotundo hoc nome[n] Sathan: cui obcdiunt quatuor sp[irit]us: &

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12b. From the beginning, when you want to work see that you are clean confessed of your sins, and rise on Monday or Wednesday before sunrise, having heard a mass of the Holy Spirit secretly in your house. When you go, take with you a quantity of virgin silk, extremely clean and the size of a palm, and make on it of the size of a palm a square instrument of conjuration, and let the names of the spirits in the four parts be written on it as the figure shows. Then write in the middle of the instrument of conjuration in a

12. THAT A THIEF MAY BE BOUND TO RETURN WITH THE THING STOLEN

[p. 41] 12a. Incipit modus operandi vt latro constringatur cum furto reuenire se[cun]d[u]m voluntatem exorzatoris.

Sunt 4^{or} Reges in Aere quib[us] datur potestas nocere terre & mari, sub quib[us] sunt: 4^{or}: sp[irit]us qui habent potestatem constringere fure[m] cum furto reuenire quor[um] prim[us] sp[irit]us habet duo signa vt patet in figura in fine istius experimenti, quoru[m] primu[s] sp[irit]us in sua legione obedit Regi australi & no[m]en eius est: Theltrion, & signa patent in figura: se[cun]dus sp[irit]us obedit regi orientali & est no[m]en eius Spyron: & ibidem signa sua patent in figura: tertius sp[irit]us est sub p[ro]tectione Regis occidentalis & no[m]en eius est: Boytheon: & sua quoq[ue] signa patent in figura porro, quartus sp[irit]us est sub protectione Regis borialis & item postea patent signa sua in figura:

12a. Here begins the way of working so that a thief may be bound to return with the thing stolen according to the will of the exorcist.²⁵

There are four kings²⁶ in the air, to whom is given power to harm the earth and the sea, beneath whom are four spirits who have power to bind a thief to return with the thing stolen; of whom the first spirit has two signs, as appears in the figure at the end of this experiment. The first spirit in his legion obeys the King of the South and his name is Theltrion, and his signs appear in the figure. The second spirit obeys the King of East and his name is Spyron, and his signs likewise appear in the figure. The third spirit is under the protection of the King of the West and his name is Boytheon, and his signs also appear in the figure hereafter. The fourth spirit is under the protection of the King of the North and his signs appear afterwards in the figure.

12b. \ab/ Principio si volueris operare vide quod a peccatis sis mu[n]de confessus, & surge die luna vel die [mercurij] Ante ortum solis Auditur missa s[an]cti sp[irit]us secrete in domo tua, vadas, capies tecum vna[m] quantitatem sere virginie mu[n]dissime ad modum palme, & fac inde ad modu[m] palme lamina[m] quadratam & scribentur no[m]i[n]a sp[irit]uum in 4^{or} partib[us] vt figura demonstrat. Deinde scribe in medio lamine in circulo rotundo hoc nome[n] Sathan: cui obedient quatuor sp[irit]us: &

12b. From the beginning, when you want to work see that you are clean confessed of your sins, and rise on Monday or Wednesday before sunrise, having heard a mass of the Holy Spirit secretly in your house. When you go, take with you a quantity of virgin silk, extremely clean and the size of a palm, and make on it of the size of a palm a square instrument of conjuration, and let the names of the spirits in the four parts be written on it as the figure shows. Then write in the middle of the instrument of conjuration in a

no[m]i[n]Ja res furatus & si sunt plures scnbant[u|r] & cognomina illar[um] & repetantur [p. -12] m modu[m] sicut N litera dcsignat in co[n]iuratione sequente, quam dicat ter in eadem die:

round circle this name: Sathan: whom the four spirits obey, and the names of the thing stolen, and if they are many, and write their surnames, and let them be repeated in just the same way as the letter N designates in the following conjuration, which is to be said three times in the same day:

12c. O uos Theltrion: Spyriōn: Bovtheon: Maheryon: quor[um] no[m]i[n]a & signa sunt in hoc scripto: uos co[n]iuro & exorcizo p[er]j deu[mj] vnu[m] & veru[m] per p[at]rcm & filiu[m] & sp[iritu]m s[an]ctu[m] & p[er] sum[m]am & individuale[m] trinitatem, & p[er] principium deum: on: & co: & p[er] o[mn]ia no[m]i[n]a d[omi]ni n[ost]ri Jesu chr[ist]i quib[us] patriarchi & p[ro]phetarum invocaueru[n]t, & ip[s]e vos p[er] excellentissimu[m] nomefn] dei: Tetragrammaton: quod est in Annulo meo & p[er] passione|m| d[omi]ni n[ost]ri Jesu chr[ist]i, & p[er] mirabilefm| assentione[m] & p[er] resurrexionem cius quod vbicu[m]q[ue] sitis in Aqua in Aere: in igne vel in terra convenitis in vnum locu[m] vel in illu[m] locu[m] in quo, llle vel ilia latro sit vel 1 II₁ vel llle latrones sunt qui talem rc[m] vel tales res N sustulerunt, ilium vel illam lllos vel llas facialis referre in eu[n]de[m] locu[m] tale die circa talem horam Aliter vos condempno per resurrexione[m] d[omi]m n[ost]ri Jesu chr[ist]i & p[er] Mariam matre[m] eius, & per sanctum Joh[ann]em baptistam qui vos religabit catems igneis atq[ue] duriler vos tormentari faciat. nisi ilium vel illa[m] illos vel illas reducatis cum re vel reb[us] N. furatis tale die circa talem horam: Adhuc vos coniuro & exorcizo p[er] **12c.** ‘O you Theltrion, Spyriōn, Bovtheon, Maheryon, whose names and signs are written on this: I conjure and exorcize you by the one true God, by the bather and the Son and the Holy Spirit, and by the most high and indivisible Trinity, and by the principle of God On: and Omega: and by all the names of Our Lord Jesus Christ which the patriarchs and prophets invoked, and you yourselves by the most excellent name of God Tetragrammaton, which is on my ring; and by the passion of Our Lord Jesus Christ; and by his wondrous ascension, and by his resurrection: that wherever you may be in water or in air, in fire or in earth, you should come together in one place or in that place in which that male or female thief may be, or those male or female thieves are, who have stolen such a thing or such things. Make him or her or them bring it back to the same place on such a day, around such an hour.

Otherwise I condemn you by the resurrection of Our Lord Jesus Christ, and by Mary his mother, and by St John the Baptist who will bind you again with fetters of fire and make you to suffer harshly; unless you bring back that men or woman, those men or women with the thing or things N which were stolen, on such a day and around such an hour. Still I conjure and exorcize you by the most glorious and most blessed mother

no[m]i[n]a res furatus & si sunt plures scribant[u]r & cognomina illar[um] & repetantur [p. 42] in modu[m] sicut N litera designat in co[n]iuratione sequente, quam dicatur in eadem die:

round circle this name: Sathan: whom the four spirits obey, and the names of the thing stolen, and if they are many, and write their surnames, and let them be repeated in just the same way as the letter N designates in the following conjuration, which is to be said three times in the same day:

12c. O uos Theltrion: Spyron: Boytheon: Maheryon: quor[um] no[m]i[n]a & signa sunt in hoc scripto: uos co[n]iuro & exorcizo p[er] deu[m] vnu[m] & veru[m] per p[at]rem & filiu[m] & sp[iritu]m s[an]ctu[m] & p[er] sum[m]am & individuale[m] trinitatem, & p[er] principium deum: on: & o: & p[er] o[mn]ia no[m]i[n]a d[omi]ni n[ost]ri Jesu chr[ist]i quib[us] patriarchi & p[ro]phetarum invocaueru[n]t, & ip[s]e vos p[er] excellentissimu[m] nome[n] dei: Tetragrammaton: quod est in Annulo meo & p[er] passione[m] d[omi]ni n[ost]ri Jesu chr[ist]i, & p[er] mirabile[m] assentio[n]e[m] & p[er] resurrectionem eius quod vbi cu[m]q[ue] sitis in Aqua in Aere: in igne vel in terra convenitis in vnum locu[m] vel in illu[m] locu[m] in quo, ille vel illa latro sit vel illi vel ille latrones sunt qui talem re[m] vel tales res N sustulerunt, illum vel illam illos vel illas faciat referre in eu[n]de[m] locu[m] tale die circa talem horam Aliter vos condempno per resurrectione[m] d[omi]ni n[ost]ri Jesu chr[ist]i & p[er] Mariam matre[m] eius, & per sanctum Joh[ann]em baptistam qui vos religabit catenis igneis atq[ue] duriter vos tormentari faciat nisi illum vel illa[m] illos vel illas reducatis cum re vel reb[us] N: furatis tale die circa talem horam: Adhuc vos coniuro & exorcizo p[er]

12c. 'O you Theltrion, Spyron, Boytheon, Maheryon, whose names and signs are written on this: I conjure and exorcize you by the one true God, by the Father and the Son and the Holy Spirit, and by the most high and indivisible Trinity, and by the principle of God On: and Omega: and by all the names of Our Lord Jesus Christ which the patriarchs and prophets invoked, and you yourselves by the most excellent name of God Tetragrammaton, which is on my ring; and by the passion of Our Lord Jesus Christ; and by his wondrous ascension; and by his resurrection: that wherever you may be in water or in air, in fire or in earth, you should come together in one place or in that place in which that male or female thief may be, or those male or female thieves are, who have stolen such a thing or such things. Make him or her or them bring it back to the same place on such a day, around such an hour. Otherwise I condemn you by the resurrection of Our Lord Jesus Christ, and by Mary his mother, and by St John the Baptist who will bind you again with fetters of fire and make you to suffer harshly; unless you bring back that men or woman, those men or women with the thing or things N which were stolen, on such a day and around such an hour. Still I conjure and exorcize you by the most glorious and most blessed mother

glonossisima[m] & beatissima[m] [p. 43 1 genetricem Maria[m], & per
 o[m]ncs Angelos & Archangelos tronus & D[omi]nat[i]o[n]es, & per omnes
 patriarchas & p[ro]phetas, & p[er] quattuor Evangelistas, & p[er] duodecim
 App|ostoJlos & per omnes martires, confessores & virgines, & p[crl] quattuor
 Rcgcs vestros, quod vbiq[ue] sitis in Aqua, in Aere, in igne vel in terra
 conueniatis in vnu[m] loeum siue in illu[m] locu[m], in quo ille vel ilia latro
 sit vel illi vel llle latrones sunt qui tale[m] rem, vel talcs res N: furatus cst vel
 furati sunt et illos vel illas res in eundem locum de quo Abstulerunt tale die &
 circa tale[m] horam: Aliter vos condempnabo p[er]j resurrexione[m] d[omi]ni
 n[ost]ri Jn Jesu chr|istji, & p[cr] Mariam matrem ei[us] & p[er] s[an]ctam
 Joh[ann]em Baptistam qui vos religabit eathems igneis & faciet vos duriffr
 tormentari. nisi illu|m] vel ilia[m] illos vel illas talem rem vel tales res N
 faciat referre in eundem locum de quo Abstulerunt: fiat, fiat, fiat, in
 no[m]i[n]e patns & filij & sp[int]us s[an]cti: Amen:
 Mary, and by all angels and archangels, thrones and dominions, and by all
 patriarchs and prophets, and by the four evangelists, and by the twelve
 Apostles, and by all martyrs, confessors, and virgins, and by your four kings:
 that wherever you may be in water, in air or in fire or in earth, you should
 come together in one place or in that place in which that male or female thief
 may be, or those male or female thieves are, who have stolen such a thing or
 such things, and that they should [bring back] those things to the same place
 from which they stolen it on such a day and around such an hour. Otherwise I
 will condemn you by the resurrection of Our Lord Jesus Christ, and by Mary
 Ins mother, and by St John the Baptist, who will bind you again with fetters of
 fire and make you to suffer harshly, unless you make that men or woman, those
 men or women bring back the thing or things N which were stolen to the same
 place from which they were stolen. Let it be so, let it be so, let it be so, in the
 name of the Father, and of the Son, and of the Holy Spint. Amen'.

12 d. dicas hanc coniuracionem ter in una die, & postea sepelias eum
 predictam laminam factam de sera in terra, & ilia die que[m] assignasti certe
 veniet fur cum re furata & in eadem hora hoc semper faciendum est luna
 crescente:

12d. Say this conjuration three times in one day, and afterwards bury the
 aforesaid instrument of conjuration made of silk in the earth, and on that day

which you have assigned the thief will certainly come with the thing stolen, and in the same hour. This must always be done under a full moon.

12c. sequitur figura laminis: 12c. The figure of the instrument of conjuration follows:

Ip- 44]

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gloriissima[m] & beatissima[m] **[p. 43]** genetricem Maria[m], & per o[m]nes Angelos & Archangelos tronos & D[omi]nat[i]o[n]es, & per omnes patriarchas & p[ro]phetas, & p[er] quatuor Evangelistas, & p[er] duodecim App[osto]los & per omnes martires, confessores & virgines, & p[er] quatuor Reges vestros, quod vbiq[ue] sitis in Aqua, in Aere, in igne vel in terra conueniatis in vnu[m] locum siue in illu[m] locu[m], in quo ille vel illa latro sit vel illi vel ille latrones sunt qui tale[m] rem, vel tales res N: furatus est vel furati sunt et illos vel illas res in eundem locum de quo Abstulerunt tale die & circa tale[m] horam: Aliter vos condempnabo p[er] resurrexione[m] d[omi]ni n[ost]ri Jesu chr[ist]i, & p[er] Mariam matrem ei[us] & p[er] s[an]ctam Joh[ann]em Baptistam qui vos religabit catherinis igneis & faciet vos durit[er] tormentari. nisi illu[m] vel illa[m] illos vel illas talem rem vel tales res N faciatis referre in eundem locum de quo Abstulerunt: fiat, fiat, fiat, in no[m]i[n]e patris & filii & sp[irit]us s[an]cti: Amen:

Mary, and by all angels and archangels, thrones and dominions, and by all patriarchs and prophets, and by the four evangelists, and by the twelve Apostles, and by all martyrs, confessors, and virgins, and by your four kings: that wherever you may be in water, in air or in fire or in earth, you should come together in one place or in that place in which that male or female thief may be, or those male or female thieves are, who have stolen such a thing or such things, and that they should [bring back] those things to the same place from which they stolen it on such a day and around such an hour. Otherwise I will condemn you by the resurrection of Our Lord Jesus Christ, and by Mary his mother, and by St John the Baptist, who will bind you again with fetters of fire and make you to suffer harshly, unless you make that men or woman, those men or women bring back the thing or things N which were stolen to the same place from which they were stolen. Let it be so, let it be so, let it be so, in the name of the Father, and of the Son, and of the Holy Spirit. Amen'.

12d. dicas hanc conuracionem ter in una die, & poste sepelias eum predictam laminam factam de sera in terra, & illa die que[m] assignasti certe veniet fur cum re furata & in eadem hora hoc semper faciendum est luna crescente:

12d. Say this conjuration three times in one day, and afterwards bury the aforesaid instrument of conjuration made of silk in the earth, and on that day which you have assigned the thief will certainly come with the thing stolen, and in the same hour. This must always be done under a full moon.

12e. sequitur figura laminis:

12e. The figure of the instrument of conjuration follows:

[p. 44]

13. BINDING OF THE THIEF SO THAT HE SHOULD BRING BACK IMMEDIATELY THE THING STOLEN

13a. Alia constrictio funs vt rem furatum statim referet:

13a. Another binding of the thief so that he should bring back immediately the thing stolen

Primo die die versus orientem pater n[osl]er, Aue Maria, & credo in deum: & versum istu[m]: fiant vie illorum tenebre & lubricum & Angelus d[omi]Jni coactans & p[erjsequens eu|m] vel eos qui hoc furtum N furati sunt: Et ad meridiem die pater: Auc: & credo: & tune die hanc **[p. 45]** versum: Qui gratis Abscondedemnt michi interitu laquij sui sup[er] vacui exprobauerunt Ammafm] mea[m]: Et ad occidentc[m] die pater: Auc: & credo: & die: veniat lli laucus que[m] ignorant, & captio qua[m] abseondit Apprehendat eu[m] vel eos & in laqueufm] cadat idip[su]m: Et modo noue die pater n[ost]er: Aue & credo: dcindc die: fiant tanq[uam] pulvis Ante facie[m] ventis & Angelus d[omi]m cohortans cu[m] vel eos reportare furata: N: tunc intra in locu[m] in quo vis rem furata[m]

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On the first day say facing east an Our Father, a Hail Mary and the Creed: and facing this way: ‘May their way be dark and slippery and the angel of the Lord compelling and persecuting’ him or them who stole this stolen thing N \ And at midday say an Our Father, a Hail Mary and the Creed. And then say this verse: ‘They who freely concealed a trap for my destruction over the abyss have tested my soul’. And to the west say an Our Father, a Hail Mary and the Creed and say: ‘Let the trap they know not come upon them, and let the snare which he hid catch him or them, and let them fall into their own

trap'. And in a new way say an Our Father, a Hail Mary and the Creed.

Then say: 'Let them be like dust before the face of the wind and the angel of the Lord pursuing him or



13. BINDING OF THE THIEF SO THAT HE SHOULD BRING BACK IMMEDIATELY THE THING STOLEN

13a. Alia constrictio furis vt rem furatum statim referet:

Primo die dic versus orientem pater n[ost]er, Aue Maria, & credo in deum: & versum istu[m]: fiant vie illorum tenebre & lubricum & Angelus d[omi]ni coactans & p[er]sequens eu[m] vel eos qui hoc furtum N furati sunt: Et ad meridiem dic pater: Aue: & credo: & tunc dic hanc **[p. 45]** versum: Qui gratis Abscondederunt michi interitu laquij sui sup[er] vacui exprobauerunt Anima[m] mea[m]: Et ad occidente[m] dic pater: Aue: & credo: & dic: veniat illi laqueus que[m] ignorant, & captio qua[m] abscondit Apprehendat eu[m] vel eos & in laqueu[m] cadat idip[su]m: Et modo noue dic pater n[ost]er: Aue & credo: deinde dic: fiant tanq[uam] pulvis Ante facie[m] ventis & Angelus d[omi]ni cohortans eu[m] vel eos reportare furata: N: tunc intra in locu[m] in quo vis rem furata[m]

13a. Another binding of the thief so that he should bring back immediately the thing stolen

On the first day say facing east an Our Father, a Hail Mary and the Creed; and facing this way: 'May their way be dark and slippery and the angel of the Lord compelling and persecuting²⁷ him or them who stole this stolen thing N'. And at midday say an Our Father, a Hail Mary and the Creed. And then say this verse: 'They who freely concealed a trap for my destruction over the abyss have tested my soul'. And to the west say an Our Father, a Hail Mary and the Creed and say: 'Let the trap they know not come upon them, and let the snare which he hid catch him or them, and let them fall into their own trap'. And in a new way say an Our Father, a Hail Mary and the Creed. Then say: 'Let them be like dust before the face of the wind and the angel of the Lord pursuing him or

reportari & ibi fac in pariete versus oriente[m] cruce[m] * dice[n]do crux chr[ist]i ab oriente Reducat fure[m] cum rc furata N: crux chr[ist]i Abscondita fuit & inventa a sancta Elena sic p[er] virtutem lllius crucis ille fur vel illi fures reueniant in istulm locum qui istam refin] N finratus cst vel furati sunt:

13b. Comuro vos 4or elements & omncs sp[irit]us in vobis rggnants per patre[m] & filiu[m] & sp[iritu]m sanctu[m] p[er] deu[m] viuu[m], p[er] deu[m] veru[m], p[er] deu[m] sanctu[m] & per eius passione[m] mortem & resurrexione[m] & ascension; and by the great Day of Ascentione[m] & p[er] trcme[n]du[m] Judgement; and by the strength by die[m] Judicij: & p[er] virtute[m] per which the theft of Achan²⁸ was so qua[m] manefestata full furta Achis & laid bare and he was made to bring it fecit lllud reportare, q[uo]d nulla back: that you should have no rest requies sit in vobis quousq[ue]J ille until that thief or thieves who have fur, vel fun qui hanc rem furatus est stolen this thing or tilings N should vel furati sunt N: in hunc locum bring them back to this place; let him reportant: Ista ip[s]u]m & ip[s]os or them be tested with all the spirits tentatis cu[m] o[mn]ib[us] ruling in you, and let him or them test spi[n]tib[us] in vobis regnantib[us] & and coerce that thief or those thieves, ip[s]i tentan[t] & cogant illu[m] so that they may neither wake nor fure[m] vel lllos fures **[p. 46]** quod sleep, neither eat nor drink, nor rest in no[n] vigilet ncc dormiat, ncc peace until they have done my will. comedat nec bibat nec in pace In the name of the Father, and of the requiescat quousq[ue] fecerat velle Son, and of the Holy Spirit. Amen'. meu[m], In no[m]i[n]e patris & filij & sp[irit]us s[an]cti Ame[n]:

them to bring back the thing stolen N \ Then go into a place to which you wish the thing stolen to be brought back and there make on a wall facing east a cross * saying: "May the cross of Christ bring back from the east the thief with the thing stolen N, the cross of Christ was hidden and was found by St Helena, thus by the power of this cross may that thief or thieves return to this place who stole that thing N.

13b. I conjure you, four elements and all the spirits ruling in you, by the Father and the Son and the Holy Spirit; by the living God, by the true God; by the holy God; and by his passion, death and resurrection and

13c. Sic fiat m alijs tnb[us] **13c.** Let it be done thus in the other p[ar]tib[us] loci vt supra cum ora- three parts of the place as above, with tio[n]e & co[n]iurat[i]o[n]e: tunc die the prayer and conjuration. Then say laudate eu[m]

sol & luna vsq[ue] ad Psalm 148:3-Psalm 150:6; and if he o[m]nis s[p]iritus laudet does not come during the space of d[omi]n[u]m: et si non venerit p[er] nine days, when you are doing and spaciu[m]: 9: dieru[m] faciens & saying on that day as above, have a diccns q[u]olibet die vt supra fac mass of the Holy Cross sung, and

reportari & ibi fac in pariete versus oriente[m] cruce[m] ✕ dice[n]do crux chr[ist]i ab oriente Reducat fure[m] cum re furata N: crux chr[ist]i Abscondita fuit & inventa a sancta Elena sic p[er] virtutem illius crucis ille fur vel illi fures reueniant in istu[m] locum qui istam re[m] N furatus est vel furati sunt:

them to bring back the thing stolen N'. Then go into a place to which you wish the thing stolen to be brought back and there make on a wall facing east a cross ✕ saying: 'May the cross of Christ bring back from the east the thief with the thing stolen N; the cross of Christ was hidden and was found by St Helena, thus by the power of this cross may that thief or thieves return to this place who stole that thing N.

13b. Coniuro vos 4^{or} elementa & omnes sp[irit]us in vobis regnantes per patre[m] & filiu[m] & sp[iritu]m sanctu[m] p[er] deu[m] viuu[m], p[er] deu[m] veru[m], p[er] deu[m] sanctu[m] & per eius passione[m] mortem & resurrexione[m] & Ascentione[m] & p[er] trem[e]ndu[m] die[m] Judicij: & p[er] virtute[m] per qua[m] manefestata fuit fulta Achis & fecit illud reportare, q[uo]d nulla requies sit in vobis quousque ille fur, vel furi qui hanc rem furatus est vel furati sunt N: in hunc locum reportant: Ista ip[s]u]m & ip[s]os tentatis cu[m] o[mn]ib[us] spi[ri]tib[us] in vobis regnantib[us] & ip[s]i tentant & cogant illu[m] fure[m] vel illos fures **[p. 46]** quod no[n] vigilet nec dormiat, nec comedat nec bibat nec in pace requiescat quousque fecerat velle meu[m], In no[m]i[n]e patris & filij & sp[irit]us s[an]cti Ame[n]:

13b. I conjure you, four elements and all the spirits ruling in you, by the Father and the Son and the Holy Spirit; by the living God; by the true God; by the holy God; and by his passion, death and resurrection and ascension; and by the great Day of Judgement; and by the strength by which the theft of Achan²⁸ was so laid bare and he was made to bring it back: that you should have no rest until that thief or thieves who have stolen this thing or things N should bring them back to this place; let him or them be tested with all the spirits ruling in you, and let him or them test and coerce that thief or those thieves, so that they may neither wake nor sleep, neither eat nor drink, nor rest in peace until they have done my will. In the name of the Father, and of the Son, and of the Holy Spirit. Amen'.

13c. Sic fiat in alijs trib[us] p[ar]tib[us] loci vt supra cum oratio[n]e & co[n]juratio[n]e: tunc dic laudate eu[m] sol & luna vsq[ue] ad o[mn]nis s[pir]itus laudet d[omi]n[u]m: et si non venerit p[er] spaciu[m]: 9: dieru[m] faciens & dicens q[uo]libet die vt supra fac

13c. Let it be done thus in the other three parts of the place as above, with the prayer and conjuration. Then say Psalm 148:3–Psalm 150:6; and if he does not come during the space of nine days, when you are doing and saying on that day as above, have a mass of the Holy Cross sung, and

cantare missam de s[an]cta cruce & in membra[n]to Rogato Sacerdote ut fure
co[n]stringatur cum furto reuenire & sine dubio Reportabit.
remember that it should be asked by the priest that the thief should be bound to
return with the thing stolen, and without doubt he will bring it back.

14. TO KNOW WHICH THING OF YOURS HAS BEEN STOLEN

14a. Ad sciendu[m] quis rem tua[m] furatus est:29

14a. To know which thing of yours has been stolen

In primis scribe no[m]i[n]a suspect- orum p[er]gameno & sume quilibet
no[m]Jen p[er] se, tunc pone no[m]i[n]a in quadam vase in aqua benedicta &
dicas istos psalmos: Attendite: Quicunq[ue] vult, to lum. & miserere totum: &:
7: psalmi penitentie cum letania: & tunc pone globum in aqua benedicta &
dicito hanc coniurac[i]o[n]em:

First write the names of the suspects on parchment and take whichever name
you like by itself, then place the names in some vessel in holy water and say
these psalms: Psalm 78, the whole of the Athanasian Creed, and the whole of
Psalm 51, and the seven penitential psalms with the Litany. And then place a
globe in holy water and say this conjuration:

14b. Coniuro te aqua per deum verum p[er] deum viuum & p[er] deum
sanctu[m] qui creavit omnia: p[er] patrem & filium & spiritu[m] sanctu[m], &
p[er] sanctafm] Maria[m] m[at]rem cius & p[er] Angelos & Archangelos,
trones & dominaciones polestas & virtutes & p[er] patriarchas &
prophetas & semores & p[er] App[osto]los, confessores & virgines & p[er]
Evangelistas & p[er] celu[m] & terra[m] mare & omnia que[m] in eis sunt, &
p[er] celestia, terrestria & infernalia. coniuro te aqua si quis hanc culpam
fecit: de hac re a [p. 47] globo argilli exire facias & furem militas & aha in
pace manentia retene & mopes:

14b. ‘I conjure you, water, by the true God, by the living God and by the holy
God who created all things; by the Father, the Son and the Holy Spirit, and by
St Mary his mother and by the angels and archangels, thrones and dominions,
powers and virtues; and by the patriarchs and prophets and elders; and by the
apostles, confessors and virgins; and by the evangelists; and heaven and earth,
the sea and all that is in them, and by the things of heaven, the things of earth,
and the things of hell. I conjure you, water, if anyone has committed a crime,

to make something concerning this come out of the globe of elay, and send the thief; and otherwise, remaining in peace, keep him poor'.

cantare missam de s[an]cta cruce & in
meme[n]to Rogato Sacerdote vt fur
co[n]stringatur cum furto reuenire &
sine dubio Reportabit.

remember that it should be asked by
the priest that the thief should be
bound to return with the thing stolen,
and without doubt he will bring it
back.

14. TO KNOW WHICH THING OF YOURS HAS BEEN STOLEN

14a. Ad sciendu[m] quis rem tua[m]
furatus est.²⁹

Inprimis scribe no[m]i[n]a suspecto
rum p[er]gameno & sume quilibet
no[m]en p[er] se, tunc pone
no[m]i[n]a in quadam vase in aqua
benedicta & dicas istos psalmos:
Attendite: Quicunq[ue] vult, totum. &
miserere totum: &: 7: psalmi pen
itentie cum letania: & tunc pone
globum in aqua benedicta & dicio
hanc coniurac[i]o[n]em:

14b. Coniuro te aqua per deum
veru[m], p[er] deu[m] viuum & p[er]
deum sanctu[m] qui creavit o[m]nia:
p[er] patrem & filium & sp[iritu]m
sanctu[m], & p[er] sancta[m]
Maria[m] m[at]rem eius & p[er]
Angelos & Archangelos, trones &
dominac[ione]s potestates & virtutes
& p[er] p[atr]iarchas & p[ro]phetas &
seniores & p[er] App[osto]los,
confessores & virgines & p[er]
Evangelistas & p[er] celu[m] &
terra[m] mare & omnia que[m] in eis
sunt, & p[er] celestia, terrestria &
infernalia. coniuro te aqua si quis
hanc culpam fecit: de hac re a [p. 47]
globo argelli exire facias & furem
mittas & alia in pace manentia retene
& inopes:

14a. To know which thing of yours
has been stolen

First write the names of the suspects
on parchment and take whichever
name you like by itself, then place the
names in some vessel in holy water
and say these psalms: Psalm 78, the
whole of the Athanasian Creed, and
the whole of Psalm 51, and the seven
penitential psalms with the Litany.
And then place a globe in holy water
and say this conjuration:

14b. 'I conjure you, water, by the true
God, by the living God and by the
holy God who created all things; by
the Father, the Son and the Holy
Spirit, and by St Mary his mother and
by the angels and archangels, thrones
and dominions, powers and virtues;
and by the patriarchs and prophets
and elders; and by the apostles,
confessors and virgins; and by the
evangelists; and heaven and earth, the
sea and all that is in them, and by the
things of heaven, the things of earth,
and the things of hell. I conjure you,
water, if anyone has committed a
crime, to make something concerning
this come out of the globe of clay,
and send the thief; and otherwise,
remaining in peace, keep him poor'.

15. OF THE CRYSTAL STONE

15a. Dc lapide cristallino: & de vsu & consccratio illius:

15a. Of the crystal stone, and of its use and consecration

Hie incipil modus operandi ad habendufm] quendam Angelum vocatum:
 Oneli: qui apparere vult in lapide berallo vel crystallo vel in vrinallo cum
 aqua bcncdicta semiplena. & seip[su]m monstrare virginib[us] inter scptem &
 duodecim annos natos, & non hommib|usJ nisi per altissima[m]
 contemplacioneLmJ dei sanctificata fuit mens cius: Nota quod in *[illeg.]*
 dicentibus vitijs tarn magistri qua[m] pueri & tunc dicat pater n[ost]er: Aue
 Maria: & credo: ac deinde dicio:

Here begins the manner of working in order to have a certain angel called
 Onely, who likes to appear in a beryl stone or a crystal or in a urinal halffilled
 with holy water. And he shows himself to virgins between seven and twelve
 years old, and not to men unless his mind has been sanctified by the highest
 contemplation of God. Note that in *[///<?£.]* by the said vices of the master as
 well as the boy. And then let him say an Our Father, a Hail Mary' and the
 Creed. Then say:

15b, Deus qui ex nihilo cuncta crcasti, celum & terra[m] marc & o[m]nia que
 in eis sunt, cui nichil est multu|m| sed o|m]nia tibi supercelestia, terrestria &
 infernalia subijciuntur, te precor & supplico qui es: Alpha: & co: Messias:
 Sother: Emanuel: Sabaoth: Adonay: principiu[m]: pnmogenitus: Sapientia:
 Leo: Vermis: Panton: Craton: ysus: Otheos: Athanatos: Ely: Jh[su]s chr[istus]:
 Nazarenus: cui o[m]ne genu flectitur: celesti[m], terrestriu[m] &
 infernor[um] Rogo te p[er] hee sanctissima lua no[m]i[n]a: Tetragrammaton:
 Anoal: Com[m]andal: Abaltonal: Ely: Ely: Lamazabathany: & p|erj Amore|m|
 matris tuc Marie & pro Amorc filij tui d[omi]ni n[ost]ri Jesu chr[ist]i vt
 mtegre digneris ex tua dextera p[ar]te [p. 48] cum Angel u[m] Onely ad
 apparendu|m| in isto cristallo coram me in certificans tarn pfer] facta,
 a[t]q[ue] p[er] mo[n]stratione ventate[m] illius rei dc qua ip[su]m **15b.** 'O
 God, who created all things from nothing, the heavens and the earth, the sea
 and all that is in them, to whom nothing is many, but to whom all things above
 the heavens, on the earth and under the earth are subject; I beseech and
 supplicate you who arc Alpha and Omega: Messiah: Sother: Emmanuel:
 Sabaoth: Adonay: the first-born: the beginning: Wisdom: Lion: Worm: Panton:

Craton: Ysus: Otheos: Athanatos: Ely: Jesus Christ of Nazareth, to whom every knee bows, in heaven, on earth and under the earth: I ask you by these your holy names Tetragrammaton: Anoal: Commandal: Abaltonal: Ely: Ely: Lamazabathany: and by the love of your mother Mary; and for the sake of the love of your Son, Our Lord Jesus Christ: that you would entirely deign that the angel Onely from your right hand should appear in this crystal before me, certifying me according to the facts, and by the

15. OF THE CRYSTAL STONE

15a. De lapide cristallino: & de vsu & consecratio illius:

Hic incipit modus operandi ad habendu[m] quendam Angelum vocatum: Oneli: qui apparere vult in lapide berallo vel crystallo vel in vrinallo cum aqua benedicta semiplena. & seip[su]m monstrare virginib[us] inter septem & duodecim annos natos, & non hominib[us] nisi per altissima[m] contemplacione[m] dei sanctificata fuit mens eius: Nota quod in *[illeg.]* dicentibus vitijs tam magistri qua[m] pueri & tunc dicat pater n[ost]jer: Aue Maria: & credo: ac deinde dicio:

15b. Deus qui ex nihilo cuncta creasti, celum & terra[m] mare & o[m]nia que in eis sunt, cui nichil est multu[m] sed o[m]nia tibi super-celestia, terrestria & infernalia subiiciuntur, te precor & supplico qui es: Alpha: & ω: Messias: Sother: Emanuel: Sabaoth: Adonay: principiu[m]: primogenitus: Sapientia: Leo: Vermis: Panton: Craton: ysus: Otheos: Athanatos: Ely: Jh[su]s chr[ist]us: Nazarenus: cui o[m]ne genu flectitur: celesti[u]m, terrestriu[m] & infernor[um] Rogo te p[er] hec sanctissima tua no[m]i[n]a: Tetragrammaton: Anoal: Com[m]andal: Abaltonal: Ely: Ely: Lamazabathany: & p[er] Amore[m] matris tue Marie & pro Amore filij tui d[omi]ni n[ost]ri Jesu chr[ist]i vt integre digneris ex tua dextera p[ar]te [p. 48] cum Angelu[m] Onely ad apparendu[m] in isto cristallo coram me in certificans tam p[er] facta, a[t]q[ue] p[er] mo[n]stratione veritate[m] illius rei de qua ip[su]m

15a. Of the crystal stone, and of its use and consecration

Here begins the manner of working in order to have a certain angel called Onely, who likes to appear in a beryl stone or a crystal or in a urinal³⁰ half-filled with holy water. And he shows himself to virgins between seven and twelve years old, and not to men unless his mind has been sanctified by the highest contemplation of God. Note that in *[illeg.]* by the said vices of the master as well as the boy. And then let him say an Our Father, a Hail Mary and the Creed. Then say:

15b. ‘O God, who created all things from nothing, the heavens and the earth, the sea and all that is in them, to whom nothing is many, but to whom all things above the heavens, on the earth and under the earth are subject; I beseech and supplicate you who are Alpha and Omega: Messiah: Sother: Emmanuel: Sabaoth: Adonay: the first-born: the beginning: Wisdom: Lion: Worm: Panton: Craton: Ysus: Otheos: Athanatos: Ely: Jesus Christ of Nazareth; to whom every knee bows, in heaven, on earth and under the earth: I ask you by these your holy names Tetragrammaton: Anoal: Commandal: Abaltonal: Ely: Ely: Lamazabathany: and by the love of your mother Mary; and for the sake of the love of your Son, Our Lord Jesus Christ: that you would entirely deign that the angel Onely from your right hand should appear in this crystal before me, certifying me according to the facts, and by the

interrogauero.

Istam oratione[m] predicta tribus vicib[us] dicas tunc dicas istam
Rogatione[m] sequentia[m] ad Angelum fortis & durissimo corde:
demonstration of the truth of this matter concerning which I shall ask him'.

Say this aforesaid conjuration with three neighbours; now say this
supplication to the brave and very hard-hearted angel:

15c. O tu Angelo Onely: rogo te p[er] virtutem d[omi]ni n[ost]ri Jesu
chr[ist]i, & p[er] o[m]nia no[m]i[n]a que recitam de deo, vt sine mora
ubicumque tu fueris michi veneris & ap[ar]cas in isto lapide, in certitans
& demonstrans veritatem illius rei de qua te interrogauero: **15c.** ‘O you angel
Onely, I ask you by the virtue of Our Lord Jesus Christ, and by all the names
of God which I shall recite, that without delay, wherever you may be, you
would come to me and appear in this stone, certifying and showing the truth of
this matter concerning which I shall ask you’.

15d. Statim veniat vnu in vestibus albis & ap[ar]ebit alijs pulosis: pete quid
vis & demonstrabit tibi: cum velle tuu[m] impleuerat licentias eu[m] hoc
modo:

15d. At once shall come one dressed in white, and he will appear to others to
be covered in hair. Ask what you will and he will show it to you. When he has
fulfilled your will give him leave to go in this way:

15e. O Angeli Onely: vade ad locum tibi p[r]edictum ordinatum vbi dcus
d[omi]n[u]s n[ost]er Jesus chr[ist]us te ordinavit & p[er] eandem virtutem qua
hue vemebas rogo vt recedes & cum deo quiescas: in nomine patris & filii
& spiritus sancti: Amen:

15e. O angel Onely, go to the place predicted for you which God Our Lord
Jesus Christ ordained for you, and by the same virtue by which you have come
here, I ask you to go back and rest with God. In the name of the Father, and of
the Son, and of the Holy Spirit. Amen’.

15f. In nomine patris & filii & spiritus sancti Amen: pater noster: Aue
Maria: ter: & credo: & miserere mei deus: dcus misericordie n[ost]ri:
adiutoriu[m] nostru[m]: qui lccit celum & teiram: dicas quis d[omi]ne

aspirando p[er]ueni &c: o[mni]p[oten]s sempiteme deus qui sp[irit]um
sanctufm] tuu[m] super pectora app[osto]lor[um] misisti, vt ipsi per eundc[m]
sp[int]um sanctum

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15f. ‘In the name of the Father, and of
the Son, and of the Holy Spirit.

Amen'. Our Father. Hail Mary three
times, and the Creed, and Psalm 51,
Psalm 67, ‘Our help [is in the name
of the Lord]; who made heaven and
earth1. Say Psalm 15, *aspirando*
perveni 31 etc. ‘Almighty and eternal
God, who sent your Holy Spirit upon
the breasts of the Apostles, so that
these, by the same Holy Spirit, may

interrogauero.

Istam oratione[m] predicta tribus
vicib[us] dicas tunc dicas istam
Rogatione[m] sequente[m] ad An-
gelum forti & durissimo corde:

15c. O tu Angele Onely: rogo te p[er]
virtutem d[omi]ni n[ost]ri Jesu
chr[ist]i, & p[er] o[m]nia no[m]i[n]a
que recitam de deo, vt sine mora
ubicumq[ue] tu fueris michi veneris
& ap[par]reas in isto lapide, in
certificans & demonstrans veritatem
illius rei de qua te interrogauero:

15d. Statim veniat vnu in vestibus
albis & ap[par]ebit alijs pulosis: pete
quid vis & demonstrabit tibi: cum
velle tuu[m] impleuerat licentias
eu[m] hoc modo:

15e. O Angeli Onely: vade ad locum
tibi p[r]edestinatu[m] vbi deus
d[omi]n[u]s n[ost]er Jesus chr[ist]us
te ordinavit & p[er] eandem virtutem
qua huc veniebas rogo vt recedes &
cum deo quiescas: in no[m]i[n]e
patris & filij & sp[irit]us sancti:
Amen:

15f. In no[m]i[n]e patris & filij &
sp[irit]us sancti Amen: pater noster:
Ave Maria: ter: & credo: & miserere
mei deus: deus misereatur n[ost]ri:
adiutoriu[m] nostru[m]: qui fecit
celum & terram: dicas quis d[omi]ne
aspirando p[er]ueni &c:
o[mni]p[oten]s sempiterne deus qui
sp[irit]um sanctu[m] tuu[m] super
pector a app[osto]lor[um] misisti, vt
ipsi per eunde[m] sp[irit]um sanctum

demonstration of the truth of this
matter concerning which I shall ask
him'.

Say this aforesaid conjuration with
three neighbours; now say this
supplication to the brave and very
hard-hearted angel:

15c. 'O you angel Onely, I ask you by
the virtue of Our Lord Jesus Christ,
and by all the names of God which I
shall recite, that without delay,
wherever you may be, you would
come to me and appear in this stone,
certifying and showing the truth of
this matter concerning which I shall
ask you'.

15d. At once shall come one dressed
in white, and he will appear to others
to be covered in hair. Ask what you
will and he will show it to you. When
he has fulfilled your will give him
leave to go in this way:

15e. 'O angel Onely, go to the place
predestined for you which God Our
Lord Jesus Christ ordained for you,
and by the same virtue by which you
have come here, I ask you to go back
and rest with God. In the name of the
Father, and of the Son, and of the
Holy Spirit. Amen'.

15f. 'In the name of the Father, and of
the Son, and of the Holy Spirit.
Amen'. Our Father. Hail Mary three
times, and the Creed, and Psalm 51,
Psalm 67, 'Our help [is in the name
of the Lord]; who made heaven and
earth'. Say Psalm 15, *aspirando
perveni*³¹ etc. 'Almighty and eternal
God, who sent your Holy Spirit upon
the breasts of the Apostles, so that
these, by the same Holy Spirit, may

o[m]nia p[er]ficient & clare intelligent, mittere lam [p. 49) dignens eundem sp[iritu]m sanctu[m] tuu[m] super hunc pucrum N & clarifica visum eius & illumina intellectum eius vt operante eodem sp[iritu]m sancto clare & p[er]fecte possit videre tres s[an]ctos Angelos tuos videlicet: Ancor: Anacor: & Anclos: & die absolute & non in specie quos tu digneris de dext[era] parte tua. Per cundum d[omi]n[u]m n[ost]r[u]m Jesum chr[istu]m filiu[m] tuu[m] qui tecum viuit & regnat deus per o[m]ma secula seculor[um]: complete and understand all things clearly, deign now to send your same Holy Spirit upon this boy N. and enlighten his sight, and illuminate his intellect, so that by the operation of the same Holy Spirit he may clearly and perfectly see your three holy angels, that is to say Ancor, Anacor and Anclos. And say absolutely, and not in sight, what you deign from your right hand. Through the same Jesus Christ, your Son, Our Lord, who lives and reigns with you, God, for all ages of ages.

15g. Oratio: 15g. Prayer

Deus consolator sp[irituu]m: deus Abraham: deus Isaacke deus Jacob: deus Eloy & Thobie: deus qui libcrasti tres pucros dc camino ignis ardantis: Sydrae: Misaae: & Abednago: deus qui hberasti Daniel de manu Gobje: deus qui liberasti beatissimafm] virgine|m| Anam Margarita [m] ab horrendis fauicibus draconis angelo tuo [p. 50] astantc: & qui per Angelum tuu[m] beatissima[m] v[ir]ginem tua[m] Kataerena|m] a rotis seruasti: supplice d[omi]ne tu deus id digneris nobis cmitte: 3cs: sanctos Angelos tuos de celis de tua dextera p[ar]te vz: Ancor: Anacor: Anelos: in hunc locum vel in hoc cristallo quos puer iste sp[iritu]s s[an]cto illuminatus clare & p[er]fecte possit videre & qui vent ate[m] sine mendacio nobis decant de o[m]nib[us] de quib[us] eos interrogabimus per eum qui venturus e[st] iudicare viuos & mortuos & seculu[m] p[er] ignem:

O God, the consoler of spirits: God of Abraham, God of Isaac, God of Jacob, God of Elijah and Tobias: God who freed the three boys from the burning furnace of fire, Shadrach, Meshach and Abednego: God who freed Daniel from the hand of Gobie: God who freed the blessed virgin Anna Margaret from the terrible jaws of the dragon, with your angel standing by; and who saved by your angel your blessed virgin Katherine from the wheels: Grant, I beseech you Lord God that you would deign to send your three holy angels

from your right hand, that is, Ancor, Anacor, Anelos to this place or into this
cry stal, so that this boy, enlightened by the Holy Spint, may be able clearly
and perfectly to see; and that they would tell us the truth without deceit
concerning all the things about which we shall ask them. By him who will
come to judge the living and the dead and the world by fire'.

15h. Hie dicat puer secrete o vos \s[an]cti/ Angcli dci venitc venitc per **15h.**
Let the boy say this secretly: 'O you holy angels of God, come, come

o[m]nia p[er]ficient & clare intelligent, mittere iam [p. 49] digneris eundem sp[iritu]m sanctu[m] tuu[m] super hunc puerum N & clarifica visum eius & illumina intellectum eius vt operante eodem sp[iritu] sanco clare & p[er]fecte possit videre tres s[an]ctos Angelos tuos videlicet: Ancor: Anacor: & Anelos: & dic absolute & non in specie quos tu digneris de dext[era] parte tua. Per eundum d[omi]n[u]m n[ost]r[u]m Jesum chr[istu]m filiu[m] tuu[m] qui tecum viuit & regnat deus per o[m]nia secula seculorum[um]:

complete and understand all things clearly, deign now to send your same Holy Spirit upon this boy N, and enlighten his sight, and illuminate his intellect, so that by the operation of the same Holy Spirit he may clearly and perfectly see your three holy angels, that is to say Ancor, Anacor and Anelos. And say absolutely, and not in sight, what you deign from your right hand. Through the same Jesus Christ, your Son, Our Lord, who lives and reigns with you, God, for all ages of ages.

15g. Oratio:

Deus consolator sp[irituu]m: deus Abraham: deus Isaacke deus Jacob: deus Eloy & Thobic: deus qui liberasti tres pueros de camino ignis ardantis: Sydrac: Misaac: & Abednago: deus qui liberasti Daniel de manu Gobje: deus qui liberasti beatissima[m] virgine[m] Anam Margarita[m] ab horrendis fauicibus draconis angelo tuo [p. 50] astante: & qui per Angelum tuu[m] beatissima[m] v[ir]ginem tua[m] Kataerenam a rotis seruasti: supplice d[omi]ne tu deus id digneris nobis emitte: 3es: sanctos Angelos tuos de celis de tua dextera p[ar]te vz: Ancor: Anacor: Anelos: in hunc locum vel in hoc cristallo quos puer iste sp[iritu] s[an]cto illuminatus clare & p[er]fecte possit videre & qui veritate[m] sine mendacio nobis decant de o[m]nib[us] de quib[us] eos interrogabimus per eum qui venturus e[st] iudicare viuos & mortuos & seculu[m] p[er] ignem:

15g. Prayer

O God, the consoler of spirits: God of Abraham, God of Isaac, God of Jacob, God of Elijah and Tobias: God who freed the three boys from the burning furnace of fire, Shadrach, Meshach and Abednego: God who freed Daniel from the hand of Gobie: God who freed the blessed virgin Anna Margaret from the terrible jaws of the dragon, with your angel standing by; and who saved by your angel your blessed virgin Katherine from the wheels: Grant, I beseech you Lord God that you would deign to send your three holy angels from your right hand, that is, Ancor, Anacor, Anelos to this place or into this crystal, so that this boy, enlightened by the Holy Spirit, may be able clearly and perfectly to see; and that they would tell us the truth without deceit concerning all the things about which we shall ask them. By him who will come to judge the living and the dead and the world by fire'.

15h. Hic dicat puer secrete o vos \s[an]cti/ Angeli dei venite venite per

15h. Let the boy say this secretly: 'O you holy angels of God, come, come

obedientia[m] qua[m] patri & filio & sp[irit]ui sancto debctis, & nolite tardare sed visibiliter apareatis ante hunc pucrum. vt in hoc cristalio possit clare & p[er]fecte vos cemere & videre: & vere respondeatis de o[m'ni]bus de quibus vos interrogabim[us] venite, in no[m]i[n]e patris: venite, in no[m]i[n]e filii, venite in no[m]i[n]e sp[irit]us sancti: die: 3: paler n[ost]er; Aue & credo by the obedience which you owe to the Father, the Son and the Holy Spirit. Do not delay, and appear visibly before this boy, so that he will be able to discern you clearly and perfectly in this crystal. And reply truly concerning all things about which we shall ask you. Come, in the name of the Father: come, in the name of Son; come, in the name of the Holy Spirit'. Say three times the Our Father, Hail Mary and Creed.

15i. D[omi]ne Jesu christe emite digneris tres sanctos Angelos tuos de celis s[e]ilicet: Ancor: Anacor: & Anelos: ex parte tua dextera qui dicant nobis veritatem de omnibus de quibus eos interrogabimus: venite in nomine patris venite in nomine filii, venite in nomine sp[irit]us sancti:

15i. 4) Lord Jesus Christ, deign to send your three holy angels from heaven, that is to say Ancor, Anacor and Anelos from your right hand, that they may tell us the truth concerning all things we shall ask them about. Come, in the name of the Father: come, in the name of Son; come, in the name of the Holy Spirit'.

15j. T[em]p[er]e si vis die[atur] tua[m] prima[m] oratione[m] ita quod p[er] ultimum[m] venite dicat[ur] vt supra in hoc c[on]stallo & vt ille puer sit sanctificatus lumine in diluculo quod lie[et] peccauit, de deum non negauit, suscipe preces famulorum [p. 51] tuorum: & emite nobis digneris tres sanctos Angelos tuos de celis: Emanuel: Sabaoth: Adonay: & si puer non fuit prius *[illeg.]* die coniu[rationem]: quousque[ue] veniant And when they ar comenquerre them thus my master and I command you: in nomine patris & filij & spiritus sancti, & per virtutem Iesu Christi: **ЛІГГ** that ye departe not hence untyll my master & I doe lysens to goe: then save as folowethe

15j. If you want, your first prayer may be said that so the last 'Come' is said as aforesaid on the crystal, and so that the boy should be sanctified by light at dawn: 'I have sinned as I pleased. I have not denied God; receive the prayers of your servants, and deign to send to us your three holy angels from heaven,

Emmanuel, Sabaoth, Adonay'. And if the boy was not *|illeg.|* before, say this conjuration until they come. *And when they are come enquire of them thus:* '*My master and I command you,* in the name of the Father, and of the Son and of the Holy Spirit, and by the virtue of this word ΓΠΓΠ *that you depart not hence until my master and I do license you to go Then say as followeth:*

15k. O vos sancti Angeli dei s[c]ilicet: Ancor: Anacor: Anelos: qui **15k.** 'O you holy angels of God, that is to say Ancor, Anacor, Anelos, who

obedientia[m] qua[m] patri & filio & sp[irit]ui sancto debetis, & nolite tardare sed visibiliter apareatis ante hunc puerum, vt in hoc cristallo possit clare & p[er]fecte vos cernere & videre: & vere respondeatis de o[m]nib[us] de quibus vos interrogabim[us] venite, in no[m]i[n]e patris: venite, in no[m]i[n]e sp[irit]us sancti: venite in no[m]i[n]e sp[irit]us sancti: dic: 3: pater n[ost]er: Aue & credo

by the obedience which you owe to the Father, the Son and the Holy Spirit. Do not delay, and appear visibly before this boy, so that he will be able to discern you clearly and perfectly in this crystal. And reply truly concerning all things about which we shall ask you. Come, in the name of the Father: come, in the name of Son; come, in the name of the Holy Spirit'. Say three times the Our Father, Hail Mary and Creed.

15i. D[omi]ne Jesu chr[ist]e emitte digneris tres sanctos Angelos tuos de celis s[c]ilicet: Ancor: Anacor: & Anelos: ex parte tua dext[era] qui dicant nobis veritatem de o[m]nibus de quib[us] eos interrogabimus: venite in no[m]i[n]e patris venite in no[m]i[n]e filii, venite in no[m]i[n]e sp[irit]us sancti:

15i. 'O Lord Jesus Christ, deign to send your three holy angels from heaven, that is to say Ancor, Anacor and Anelos from your right hand, that they may tell us the truth concerning all things we shall ask them about. Come, in the name of the Father: come, in the name of Son; come, in the name of the Holy Spirit'.

15j. It[e]m si vis dic[atur] tua[m] prima[m] orac[i]o[n]e[m] ita q[uo]d p[er] vltimu[m] venite dicat[ur] vt supra in hoc cristallo & vt ille puer sit sanctificatus lumine in diluculo q[uod] lic[et] peccauit, de deu[m] no[n] negauit, suscipe preces famulor[um] **[p. 51]** tuor[um]: & emitte nobis digneris tres sanctos Angelos tuos de celis: Emanuel: Sabaoth: Adonay: & si puer no[n] fuit prius *[illeg.]* dic coniu[rationem]: quousq[ue] veniant And when they ar com enquyre them thus my m[aste]r and I com[m]and yo[u]: in no[m]i[n]e patris & filij & sp[irit]us sancti, & per virtutem istius verbi: *הַזֶּה* that ye departe not hence untyll my m[aste]r & I doe lysens to goe: then saye as followethe:

15j. If you want, your first prayer may be said that so the last 'Come' is said as aforesaid on the crystal, and so that the boy should be sanctified by light at dawn: 'I have sinned as I pleased, I have not denied God; receive the prayers of your servants, and deign to send to us your three holy angels from heaven, Emmanuel, Sabaoth, Adonay'. And if the boy was not *[illeg.]* before, say this conjuration until they come. *And when they are come enquire of them thus: 'My master and I command you, in the name of the Father, and of the Son and of the Holy Spirit, and by the virtue of this word *הַזֶּה* that you depart not hence until my master and I do license you to go'.* Then say as followeth:

15k. O vos sancti Angeli dei s[c]ilicet: Ancor: Anacor: Anelos: qui

15k. 'O you holy angels of God, that is to say Ancor, Anacor, Anelos, who

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hic apareatis per eandem v[ir]tutem qua hue venistis ad me & per amore[ml quefm] habetis cum patre & filio & sp[irit]u s[an]cto: qui est Alpha & co: trius & vnu deus in secula seculor[um] Amen: quod vos aperte & sine fallacia & mendacio dicatis nobis veritatem per eundem qui venturus cst mdicare viuos & mortuos & scculum per igne[m]: appear here by the same virtue by which you have come here to me, and by the love which you have with the Father and the Son and the Holy Spirit: who is Alpha and Omega, three and one, God for ages of ages, Amen; that you openly and without deceit and lying tell us the truth, bv him who will come to judge the living and the dead and the world bv lire'.

151. & si non placent responsa eorum die:

151. And if their answers do not please you, say:

I constraine you w[i]th the myghte of the father, A\[i]th the wysedom of the sonne & by the vertue of the holy ghoste: & by all the vertue & power of all the suffragyes that ys red or songe w[i]thin al the churches w[i]thin Christendom: in the honor of god & all his sayntes: And as truly as christe was borne of o[u]r ladye saynt Marye & she a mayde afore his byrth & after hys byrthe: & by the pure vyrgynytye of o[u]r lady & by all the vertue & power that god woldc in heauen & erthe & by the mynyslraeon of the preste, that ye speake & shewe to me of these thinges as 1 wyll aske of you that |p.
 52] N: mayc thereby bothc here & sec the trewethe Also I constraine yo[u] & com[m]and yo[u] by the Christendom that I releaseyd of the preste att the sancte & by my pure vyrgynytye & by the vertue of our blessed lady saynt Mary that ye shcw'c & tell me the trowethe of this matter &c

7 constrain you with the might of the Father, with the wisdom of the Son and by the virtue of the Holy Ghost; and by all the virtue and power of all the suffrages that is read or sung within all the churches within Christendom in the honour of God and his saints; and as truly as Christ was born of Our Lady St Mary, and she a maid afore his birth and after his birth; and by the pure virginity of Our Lady, and by all the virtue and power that God would in heaven and earth, and by the ministration of the

priest: that you speak and show to me o f these things as I will ask o f you: that N may thereby both hear and see the truth. Also, I constrain and commandyou by the Christendom that I released o f the priest at the Sanctus, and by my pure virginity and by the virtue o f Our Blessed Lady St Mary that you show and tell me the truth o f this matter', etc.

15m. Lycense of dep[ar]ture *15m. Licence o f departure*

My m[aste]r and I licence you to dcp[ar]tc unto suche as god hathe
'My master and I license you to depart unto such as God hath

ordained unto yo[u] under this condieon that ye be redye when my m[aste]r & I call yo[u] to com agayne: valete:

o rd a in ed unto you, under this condition: that y o u be ready w hen my m aster a n d I call y o u com e again. Farewell.

15n. Exorci/o vos omnes sp[irit]us imLmJundi maligm & dampnati in no|m|i[n]e patns & filij & sp[irif]us sancti, vt exeatis \&/ rcccdatis ab hoc lapidc & no[n] appropinquatis, ipse vobis imperal maledicti sp[irit]us qui pedibus siccis super mare ambulauil & petro mergenti dexteram porrexit, recedite ergo maledicti sp[irit]us ab hoc lapidc & date honorem patn & Jesu chrfistjo filio eius & sp[irit]ui sancto: in no[m]i[n]e patris & filij & sp[int]ui sancto: in no[m]i[n]e patris & filij & sp[irit]ui sancto: Amen: Amen: Amen

15n. I exorcize you, all unclean, evil and damned spirits, in the name of the Father, and of the Son, and of the Holy Spirit, so that you go out and draw back from this stone and do not approach it. He himself commands you, accursed spirits, who walked with dry feet over the sea and when Peter sank down stretched out his right hand. Draw back from this stone therefore, accursed spirits, and give honour to the Father and to Jesus Christ his Son and to the Holy Spint. In the name of the Father, and of the Son, and of the Holy Spirit. Amen. Amen Amen'.

15o. Nota for the blessmge of the stone wfhijch wantethe:

15o. Notes fo r blessing o f the stone, w hich wanteth.

[p. 53 is blank and pp. 5 4 -5 have been torn out o f the MS]

16. TO R EM O V E THE G U A R D IA NS OF TR EA SU R E [Fragm ent!]

[p. 56] 16. & demonstrate & sic requiescete & valete in chr[ist]o Jesu
salvatore seculi cui o[m]nis honos gloria imperiu [m] & dignitas sit
imperpetuum: Amen: fiat: fiat: fiat: **16.** ‘... and show me, and thus rest and
farewell in Christ Jesus, the Saviour of the world, to whom be all honour,
glory, power and dignity forever Amen. Let it be so, let it be so, let it be so’.

17. A N EX PER IM E N T OF A H O O PO E

17. Experime[n]tum de vpupa: 17. An experiment of a hoopoe³²

In primis accipe vpupam in vno die Jouis & interlace eum cum cultello facto
de cupro: & sanguine[m] illius vpupe recipe in vno vase facto de ligno ance:
box: ita quod nulla pars sanguinis cadat in terra, & cum tali First take a
hoopoe on one Thursday and kill it with a knife made of copper, and catch the
blood of that hoopoe in a vessel made of boxwood, so that no part of the
blood falls onto the ground. And when you have modo s[u]p|ra]dictu[m]
sanguine[m] in d[i]cto vase recepisti pone in dictu[m] vas in camera secreta
vbi nec tu nec aliquis aliis videat per nonem dies sequentes vlo modo, &
tunc dictis none[m] diebus elapsis vade videndu[m] dictu|m| vas cum sanguine
& discopereas & invenies in d[ic]to sanguine plenu[m] verrib[us]: hoc viso
coopcrias iterum vas & sic demitte stare sine visu tue ip[s]ius vel alicuius
altens per alios none[m] dies: hijs nonem dieb[us] itedem elapsis reuenies
visitare p[re]dicta, & discoopcrics & ibidem invenies musca ad
grossitudinem & magnitudine[m] apices que o[m]nes vermes deuorauit; tunc
accipias dactulos quor[um] euellas lapides emidas nutar[um] que appellantur:
fylberdes: & etiam amigdalor[um] conficibus: & o[m]nia ista sume & tere in
vno morteno cumq[ue] verberatu[m] fuerat fac mde vna[m] massam siue
globam & in medio globe pone p[re]dicta|m| muscam: & iterum discu[m]
rcopenas & recede sicut pnus vsq[ue] none[m] dies plenarie completisessent:
& tune venias & discum discooperias & in disco inuenies vna[m] Aue[m] ad
similitudine[m] vpupe, [p. 57] tune accipe dicta auem & pone super veru &
irit of hasell vnius aimi erescensis ad assandum: & tunc habeas patella[m]
sine alina vas in quo recipias pinguedinem dicti aus in assando, istis
o[m]mb[us] peractis fac tibi igne[m] dc lapidib[us] dactulor[um] & de testis
amigdelar[um] nucleu[m] supradictis & magis si notte fuit: igne facto pone
dicta|m| auem ante igne|m| ad vertandum, & sic recipe pinguedine[m] qua[m]
bene serua: & poiro cum tibi placuent habere visum caught the blood in this
way in the aforesaid vessel, place the said vessel in a secret room where
neither you nor anyone else may sec it in any way for nine consecutive days;

and then, when the said nine days have passed, go to see the said vessel with the blood and uncover it, and you will find the said blood full of worms.

Having seen this, uncover the vessel again and leave it to stand thus, without being seen by you or anyone else, for another nine days. When these nine days have passed return to visit the aforesaid [vessel] and uncover it, and you shall find in the same a fly of the fatness and size of a bee which has devoured all the worms. Then take finger-shaped things pulled out of rocks,³³ the kernels of nuts which are called filberts,³⁴ and also of almonds, all together. And take all these and smash them in a mortar, and when they have been beaten make from them a mass or globe and in the middle of the globe place the aforesaid fly. And once again cover the dish and go away as before until the nine days have completely passed; and then go back and uncover the dish, and in the dish you will find a bird of the likeness of a hoopoe. Then take the said bird and place it on a spit and [*unintelligible word*] of hazel of one year's growth to roast. And then have a plate without a rim,

the vessel in which you catch the fat

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of the said bird whilst roasting. Having done all these things, make for yourself a tire with finger-shaped things from rocks and with the heads of the kernels of almonds aforesaid, and more if needed. When the fire has been made, place the said bird before the fire to turn, and catch in this way
spi[ri]tui[m] & cum eis facere & habere colloquiu[m] in hac forma vt socius
cum socio & quod no[n] possent abscondere illos a conspectu luo, accipe de
pmguidine & vnge oculos luos, & sine dubio habebis visum spirituu[m] & ab
eis impetrabis quicquid volueris, & cum tibi placet quod recedant & ip[s]os
vlterius nolueris compare, accipe aqua[m] benediclam vel aqua[m] in qua
buliabur herba que d[i]e[i]t[u]r Buta & laua pinguedine[m] de oculis tuis & in
continente recedant a visu tuo: vale & in chr[ist]o viue:

the fat which will serve well. And later on. when it shall please you to have sight of spirits, and to make and have conversation with them in tins form, as fellow with fellow, and that they should not be able to hide themselves from your sight; take some of the fat and anoint your eyes, and without doubt you will have sight of the spirits, and you will ask them whatever you want. And when it pleases you that they should go back and you do not want them to appear anymore, take holy water or water in which the flower called

buttercup35 has been boiled and wash the fat from your eyes, and they will immediately withdraw from your vision. Farewell, and may you live in Christ

>**i.** Nota de experimento de Sybilla: **5i.** Notes concerning the experiment

of Sibylla

Qui sp[irit]um Sybille prophetisce videre desiderat quod hac sub breuiloquio in su[m]jma expressu[m] est faciat: qua[n]do lu[n]a aeris signis videris, si in: [Gemini]: [Libra]: [Aquano]: eligat sibi qua[n]toscunq[ue] voluerit socios & sint balneati, ac nitidis pannis induiti, & eant m hortu[m] vel in aliu[m] locu[m] delectabile cum silentio, m[agiste]r faciat trcs circulos circa sc quantu[m] brachiu[m] potest extendere in longitudine pnmu[m] in no[m]i[n]e patris, se[cun]du[m] in no[m]i[n]e fili] & tertium **[p. 58]** in no[m]i[n]e sp[irit]us sancti, habeat m[agiste]r has: 7: septem figures in dextera manu: I: X: X: .: U: & istas in sinistra bene scnptas: L: Q: X: C: Q: O: C: T: K: in suo capite habeat coronalmI de parchameno in qua hec no[m]i[n]a dei sint scripta vt hec figura demonstrat: Elyamel: Beltatha: Bclful: Beltibc: Aeltha: Bclsaph: He who desires to see the prophetess Sibylla, let him do as this, as it is briefly expressed in sum: when you see the moon in the signs of the air, whether in Gemini, Libra or Aquarius, choose as many fellows for yourself as you wish, and let them be bathed and clothed in clean garments, and let them go into a garden or other delightful place in silence. Let the master make three circles around him, as far in length as an ann is able to extend; the first in the name of the Father, the second in the name of Son, and the third in the name of the Holy Spirit. Let the master have these seven figures in his right hand: ‘I: X: X: LJ: U’: and these in his left hand, well written: ‘L: Q: X: C: Q: O: C: T: K’ Let him have on his head a crown of parchment on which these names of God should be written, as the figure shows: ‘Bclful: Beltibc:

Belzem: Eleth: Aeltha: Belsaph: Belzem: Eleth’.

18. TH A T S O M E O N E M A Y H A V E

Accipe ceram virginea[m] qua[n]dam mcnsuram & imagine[m] cum o[m]mb[us] mem- bris & sis in secreto loco. & fac circulu[m] vbi vis stare, & lac cruce[m] versus qualibet parte[m] celi: versus orientem et die hanc coniuratione[m] sequentem:

AN ANSWER FROM AN IMAGE

[p. 59] **18a.** Vt aliquis habeat responsu[m] de imagine:

ad fac Take virgin wax to a certain measure and make an image, with all the parts of the body, and be in a secret place. And make a eircle where you want to stand, and make a cross facing whichever part of heaven you will. Facing east, say this conjuration following:

18b. Coniuro te imago de cera facta, p[er] deu[m] viuu[m] per deu[m] veru[m] per deu[m] sanctu[m] per patrem & filium & sp[irit]um sanctu[m] per virtute[m] & potestatem d[omi]nt n[ost]ri Jesu chr[ist]i, & per pulchritudine[m] beate marie genitneis filij dei viui & veri & p[er] virginitate[m] eius & p[er] 1 virginitate[m] eius & p[er] virginitate[m] o[mniu]m virgin- aru[m] s[an]cti Joh[anni]s Baptiste & p[er] virginitate[m] s[an]cti Joh[anni]s Evangeliste & p[er] virgintate[m] o[mni]niu[m] sanctor[um] & sanctar[um] dei: & p[er] o[mn]nia que contine[n]t clime[n]ta, vt nullo obstante impedime[n]to qui dicas no[m]en illius vel no[m]i[n]a illor[um] qui fecerunt hoc furtu[m] & vbi sit absconditu[m], sive in terra sive supra terra [m] & vt inveniatur vel no[n]:

18b. T conjure you, image made of wax, by the living God, by the true God. by the holy God, by the Father and the Son and the Iloly Spirit; by the strength and power of Our Lord Jesus Christ; and by the beauty of blessed Mary Mother of the living and true God, and by his virginity, and by her virginity, and by the virginity of all virgins; of St John the Baptist; and by the virginity of St John the Evangelist; and by the virginity of all male and female saints of God: and by all which contain the elements, that with no impediment obstructing at all, you may say the name of him or the names of them who committed this theft and where it was hidden, whether in the earth or above the earth, and whether it may he found or not'.

18c. Ista coniuratione triplicate debes vngere ymagine[m] cum succo perwinke et tunc dixeris:

18c. Having said this conjuration three times, you must anoint the image with the juice of the periwinkle, then say:

18d. Coniuro tc. Elena: Manalah: **18a.** That someone may have an answer from an image

18d. ‘I conjure you Elena: Manalaha: Bur ada: vt supra: per ista no[m]i[n]a dei saneta; Agla: Yam: Deus: Eloy: Sabaoth: Both: loth: Goth: Heth: vt ad inquisitionefm] istam adiuvare nc cassetis: ista debent scribe in ymagine pnusq[uam] coniuretur, & sit de ante ortem solis deinde quere quid vis & dicet tibi veritatem:

Burada as aforesaid, by these holy names of God: Agla: Yam: Deus: Eloy: Sabaoth: Both: loth: Goth: Heth, that you do not ccasc to help this investigation. These names ought to be written on the image before it is conjured, and let it be from sunrise’. Then inquire what you want and it will speak the truth to you.

19. OF THE SUNFLOWER: FOR LOVE [p. 60] 19. De solsequio: pro Amore 19. Of the sunflower: for love

Coniuro tc solscquiu [m] & cxorcizo te per sanctos Angelos & Archangelos & per prophelas & App[osto]los: & p[er] martyres & p[er] confessores & per virgines & per o[m]nia no[m]i[n]a Jesu chr[ist]i salvatoris vt virtute[m] habeas a sup[er]na gratia, coniuro tc & exorcizo te p[er] saneta [m] Maria [m] matre[m] d[omi]ni n[ost]ri Jesu chr[ist]i te herba cum sole te apens & virtute[m] habeas a superna gratia vt quuccu[n]que mulier ex te tangatur per me statim assentat: ter dicatur hcc coniuratio super herbam & fiat quesilum: 1 conjure you sunflower and exorcize you by the holy angels and archangels, and by the prophets and apostles, and by the martyrs, and by the confessors, and by the virgins, and by all the names of Jesus Christ our Saviour that you would have virtue from the supernal grace. I conjure you and exorcize you by St Mary, the mother of Our Lord Jesus Christ; you, plant, open with the sun and have virtue from the supernal grace that whichever woman is touched by you may assent at once to me’. Let this conjuration be said three times over the plant and let it be sought.

20. FOR LOVE

20. Pro amore: 20. For love

Scribe in porno in pane vel in casio: Write on an apple, or on bread, or on Honey: Baxuti: Tetragrammaton: & cheese Tlonev: Zibaxuti: Tetranome[n] tuu[m] et nomc[n] mulieris: grammaton’, both your name and the

name of a woman.

21. FO R LOVE

21. Ad idem: vt supra: 21. For the same as above

Vadc ante ortu soils luna crescente Go before sunrise under a crescent & Iterum exorcizo & coniuro vos per d[omi]num qui fecit cclum & terra[m] mare & o[m]nia quae in eis sunt, per quinq[ue] vulnera d[omi]ni n[ost]ri Jesu chrr[ist]i, & per quinq[ue] gaudia beale Marie que habuit de filio suo: quod faciatis illa[mj] muliere[m]: N: cuius nomina in ista ymagine scribitur vt ilia no[n] habcat potestate[m] standi, scdendi, bibendi, dormiendi, neq[ue] eomedendi & sicut cera lluit & ignis facie, Ista cor llius donee voluntate|mJ mea[mj] adimpleuerit & ad me peruenerit: facias ignem dc spims albis & pendeat ymago iuxta igne[m] per collu[m] & sub patibulo facto de sambuco: & cum mulier venit statim projiciatur ymago in Aqua benedicta: who made heaven and earth, the sea and all that is in them; by the five wounds of Our Lord Jesus Christ, and by the five joys that blessed Mary had from her son; that you should make this woman N, whose name is written on this image that she should not have the power of standing, sitting, drinking, sleeping, nor eating, and that she should flow like wax in front of the fire; thus let her heart be until she shall have fulfilled my will and come to me'. Make a fire from white thorns and let the image be suspended next to the fire by the neck and beneath a gibbet made from elder. And when the woman comes, let the image be thrown at once into holy water

23. TH A T A W O M A N SH O ULD LO VE H E R H U SBA N D

23. Vt mulier diligit maritu[m] suu[m] & eonexo:

23. That a woman should love her husband and be completely bound to him

Accipe cera[m] cadente|m| a candela: vcl cero ardente & ponat[ur] in os suu[m] & osculctur cam & inter se diligent fortiter

Take wax falling from a candle or burning wax and let it be placed in his mouth and let him kiss her, and between them they will love strongly.

24. TH A T A W O M A N SH O ULD NOT CO N C EIV E T H IS Y EAR

24. Vt mulier no[n] concipiat h[oc] anno

24. That a woman should not conceive this year

Cummia bibat p[er] tres dies & no[n] concipiat in isto anno
Let her drink gum for three days and she will not conceive this year.

25. TH A T A W O M A N SH O ULD C O N C E I V E

[p. 62] 25. Vt mulier concipiat: 25. That a woman should conceive

vulva[m] leporis comedat assatam, vt pregnans pareat, bibat lac altcnus
mulicris:

Let her eat the dried womb of a hare; that she may appear pregnant, let her
drink the milk of another woman.

& Iterum exorcizo & coniuro vos per d[omi]num qui fecit celum & terra[m] mare & o[m]nia que in eis sunt, per quinq[ue] vulnera d[omi]ni n[ost]ri Jesu chrr[ist]i, & per quinq[ue] gaudia beate Marie que habuit de filio suo: quod faciat illa[m] muliere[m]: N: cuius nomina in ista ymagine scribitur vt illa no[n] habeat potestate[m] standi, sedendi, bibendi, dormiendi, neq[ue] comedendi & sicut cera fluit & ignis facie, Ista cor illius donec voluntate[m] mea[m] adimpleuerit & ad me peruenierit: facias ignem de spinis albis & pendeat ymago iuxta igne[m] per collu[m] & sub patibulo facto de sambuco: & cum mulier venit statim projiciatur ymago in Aqua benedicta:

who made heaven and earth, the sea and all that is in them; by the five wounds of Our Lord Jesus Christ, and by the five joys that blessed Mary had from her son; that you should make this woman N, whose name is written on this image that she should not have the power of standing, sitting, drinking, sleeping, nor eating, and that she should flow like wax in front of the fire; thus let her heart be until she shall have fulfilled my will and come to me'. Make a fire from white thorns and let the image be suspended next to the fire by the neck and beneath a gibbet made from elder. And when the woman comes, let the image be thrown at once into holy water.

23. THAT A WOMAN SHOULD LOVE HER HUSBAND

23. Vt mulier diligit maritu[m]
suum & econexo:

Accipe cera[m] cadente[m] a candela:
vel cero ardente & ponat[ur] in os
suum & osculetur eam & inter se
diligent fortiter

23. That a woman should love her
husband and be completely bound to
him

Take wax falling from a candle or
burning wax and let it be placed in his
mouth and let him kiss her, and
between them they will love strongly.

24. THAT A WOMAN SHOULD NOT CONCEIVE THIS YEAR

24. Vt mulier no[n] concipiatur hoc
anno:

Cummia bibat p[er] tres dies & no[n]
concipiatur in isto anno

24. That a woman should not
conceive this year

Let her drink gum for three days and
she will not conceive this year.

25. THAT A WOMAN SHOULD CONCEIVE

[p. 62] **25.** Vt mulier concipiatur:

vulva[m] leporis comedat assatam, vt
pregnans pareat, bibat lac alterius
mulieris:

25. That a woman should conceive

Let her eat the dried womb of a hare;
that she may appear pregnant, let her
drink the milk of another woman.

26. TH A T M EN SH O ULD SLEEP AT TA BLE 26. Vt homines dormia[n]L in mensa: 26. That men should sleep at table

Accipe dentem hominis mortui. & pone in pane vel in alia re vt no[n] p[cr]cipiatur & statim dormiant: Take the tooth of a dead man, and place it in a sheet or other thing, so that it is not seen, and they will sleep at once.

27. TO M A K E SIL V E R O R G O L D W R I T I N G

27. Ad faciendu[mj] scriptura[m] argcntcaf[m] vel aurea[m]: 27. To make silver or gold writing

Accipe cristallum vel vitrum & contere eu[m] gravissime & tempera cum albedine ovi & ex eo scribe & dimitte durari, postea fnca scnptu[mj] cum quocunq[ue] mcttallo cuius vis habere colons & fiat:

Take a crystal or glass and smash it heavily and mix it with the white of an egg, and write with it and leave to harden. Afterwards rub the writing with whichever metal whose colour you want, and let it be so.

28. IF Y O U W A N T T O O P E N W A X [S E A L S]

28. Si vis ceras aperire: 28. If you want to open wax seals

Accipc radieem vvolcte & pone super altare donee none[m] misse super cantantur: & cum misse dicte fuerint accipe sursum & dicas: 9: pater n[ost]er: Aue: & credo vnu[mj]: & cum cera[m] aperire vis pone in ore tuo & tla sup[er] cera[m] & statim aperiet[ur]:

Take the root of a violet and place it on an altar while nine masses are sung over it; and when the said masses have been sung, take it up and say nine Our Fathers and Hail Man s and one Creed: and when you want to open wax seals, put it in your mouth and blow over the wax and it will open at once.

29. TH AT W O M E N SH O ULD FO LLO W Y O U

29. Vt mulieres sequentur te: 29. That women should follow you

Scribe in manu tua sinistra has literas: O: Gobus: M: N: N: B: N: f & tange in nudo pectore mulieris in die Jouis: ante ortum solis: & si no[n] possis monstra hoc scnptufm] inter tc & Write on your left hand these letters: O:

Gobus: M: N: N: B: N: f and touch them on the bare skin of a woman on a Thursday, before sunrise. And if you arc not able to do

26. THAT MEN SHOULD SLEEP AT TABLE

26. Vt homines dormia[n]t in mensa:

Accipe dentem hominis mortui, & pone in pane vel in alia re vt no[n] p[er]cipiatur & statim dormiant:

26. That men should sleep at table

Take the tooth of a dead man, and place it in a sheet or other thing, so that it is not seen, and they will sleep at once.

27. TO MAKE SILVER OR GOLD WRITING

27. Ad faciendu[m] scriptura[m]
argentea[m] vel aurea[m]:

Accipe cristallum vel vitrum & contere eu[m] gravissime & tempera cum albedine ovi & ex eo scribe & dimitte durari, postea frica scriptu[m] cum quocunq[ue] mettallo cuius vis habere coloris & fiat:

27. To make silver or gold writing

Take a crystal or glass and smash it heavily and mix it with the white of an egg, and write with it and leave to harden. Afterwards rub the writing with whichever metal whose colour you want, and let it be so.

28. IF YOU WANT TO OPEN WAX [SEALS]

28. Si vis ceras aperire:

Accipe radicem vyolete & pone super altare donec none[m] misse super cantantur: & cum misse dicte fuerint accipe sursum & dicas: 9: pater n[ost]jer: Ave: & credo vnu[m]: & cum cera[m] aperire vis pone in ore tuo & fla sup[er] cera[m] & statim aperiet[ur]:

28. If you want to open wax seals

Take the root of a violet and place it on an altar while nine masses are sung over it; and when the said masses have been sung, take it up and say nine Our Fathers and Hail Marys and one Creed; and when you want to open wax seals, put it in your mouth and blow over the wax and it will open at once.

29. THAT WOMEN SHOULD FOLLOW YOU

29. Vt mulieres sequentur te:

Scribe in manu tua sinistra has literas: O: Gobus: M: N: N: B: N: † & tange in nudo pectore mulieris in die Jouis: ante ortum solis: & si no[n] possis monstra hoc scriptu[m] inter te &

29. That women should follow you

Write on your left hand these letters: 'O: Gobus: M: N: N: B: N: †' and touch them on the bare skin of a woman on a Thursday, before sunrise. And if you are not able to do

illa[mj & die sequere me: & sino[n] this, show this writing between you
credastange cane[m] & sequaturte: and her and say ‘Follow me’. And if

you do not believe it, touch a dog and he will follow you.

30. FO R LOVE

30. Pro Amore: **30. For love**

Accipc pomu[m] in die veneris luna crescenle: & lac anulum in pomo &
scribe in circuitu eius: Guel: Lucifer: Sathanas: & die istam comuratione[m]:
Comuro te pomu[m] per ista tna no[m]ji[n]a quatenus sumens de te co[n]medit
in amore meo ferviat sicut ignis in spims: ye shall finde the signe of this in the
86: leafe at this marke:

Take an apple on a Friday when there is a crescent moon, and make a ring in
the apple and write around it, ‘Guel: Lucifer: Sathanas’. And say this
conjunction: ‘I conjure you, apple, by these three names that whoever taking
you up eats you should bum with love for me like a fire amongst thorns. *You
shall find the sign of this in the 86th leaf at this mark.*

31. FO R LOVE

[p. 63] 31. Item pro Amore: 31. Again lor love

Accipe talpam & pone in olio Take a mole and place it in blessed bcn[cdic]tc
multa foramina postca oil, [make] many holes and claude os illius olli & pone
in loco afterwards close its mouth and put it ubi sunt multe formice per decern
in a place where there are many ants dies, postea accipe ossa illius talpe &
for ten days; afterwards take the pone in aqua currente & tene ossa que bones
of that mole and put them in current contra aqua[m] & tange running water, and
keep back the muliere[m] in facie vel in manu & bones which turn against the
water stalim amabit te: and touch the woman either on the

face or on the hand and she will love you at once.³

32. IF YO U W A N T A L W A Y S T O H A V E A P E N N Y I N Y O U R PURSE

32. Si vis habere denanu[m] semp[er] in bursa tua vel vl reu[er]tal **32.** If want
always to have a penny in your purse so that it returns

Accipe de sanguine talpe in postenore parte tibio & pone super
vna[m]quanq[ue] dcnariu[m] tres guttas & desiccantur postea mtinge Take

blood from a mole, from the hind-part of the shin, and put three spots on one penny or more and let it dry. Afterwards dip them in holy

illa[m] & dic sequere me: & sino[n]
credas tange cane[m] & sequatur te:

this, show this writing between you and her and say ‘Follow me’. And if you do not believe it, touch a dog and he will follow you.

30. FOR LOVE

30. Pro Amore:

Accipe pomu[m] in die veneris luna crescente: & fac anulum in pomo & scribe in circuitu eius: Guel: Lucifer: Sathanas: & dic istam coniuratione[m]: Coniuro te pomu[m] per ista tria no[m]ji[n]a quatenus sumens de te co[n]medit in amore meo ferviat sicut ignis in spinis: ye shall finde the signe of this in the 86: leafe at this marke:



30. For love

Take an apple on a Friday when there is a crescent moon, and make a ring in the apple and write around it, ‘Guel: Lucifer: Sathanas’. And say this conjuration: ‘I conjure you, apple, by these three names that whoever taking you up eats you should burn with love for me like a fire amongst thorns. *You shall find the sign of this in the 86th leaf at this mark.*

31. FOR LOVE

[p. 63] 31. Item pro Amore:

Accipe talpam & pone in ollo ben[edic]te multa foramina postea claude os illius olli & pone in loco ubi sunt multe formice per decem dies, postea accipe ossa illius talpe & pone in aqua currente & tene ossa que current contra aqua[m] & tange muliere[m] in facie vel in manu & statim amabit te:

31. Again for love

Take a mole and place it in blessed oil, [make] many holes and afterwards close its mouth and put it in a place where there are many ants for ten days; afterwards take the bones of that mole and put them in running water, and keep back the bones which turn against the water and touch the woman either on the face or on the hand and she will love you at once.³⁷

32. IF YOU WANT ALWAYS TO HAVE A PENNY IN YOUR PURSE

32. Si vis habere denariu[m] semp[er] in bursa tua vel vt reu[er]tat

Accipe de sanguine talpe in posteriore parte tibio & pone super vna[m]quanq[ue] denariu[m] tres guttas & desiccantur. postea intinge

32. If want always to have a penny in your purse so that it returns

Take blood from a mole, from the hind-part of the shin, and put three spots on one penny or more and let it dry. Afterwards dip them in holy

eos in aqua benedicta, & pone in a crossway vel in eccl[es]ia donee none[m]
 misse celebrantfur] super cos, habeas bursam dc p[er]llc vrsi, vel talpe semper
 aptam, & pone intus denarium el eme quicquid voluens cum eis & reuertentur:
 water, and put them in *a crossway* or in a church while nine masses are
 celebrated over them Have a purse of bearskin, or moleskin is always
 suitable, and put the penny inside it and buy what you want with them, and
 they will return.

33. FO R LOVE

33. Pro Amore: 33. For love

Accipe virga[m] coryli uni [us] anm crescentis scribe cum sanguine albe
 columbc sup[er] virga[m] Arax: Apraxy: Leprary: femani: & tange muli erem
& sequatur te:

Take a rod of hazel of one year's growth and write on the rod with the blood
 of a white dove 'Arax: Apraxy: Leprary: Femani:' and touch a woman and
 she will follow you.

34. F O R THE LO VE O F A LO RD

34a. Ad amore[m] d[omi]ni: 34a. For the love of a lord

Scribe has literas cum sanguine columbe albe & pone super altare[m] per
 octo dies: Sator: Arepo: tenet: op[er]a Rotas: & intinge in aqua benedicta
 priusq[uam] ponis super altarc: & d[omi]ni in manu tua & quicquid rogaueris fiat:
 Write these letters with the blood of a white dove and place them on an altar
 for eight days: 'Sator: Arepo: Tenet: Opera: Rotas' and dip them in holy
 water before you place them on the altar, and carry them in your hand and
 whatever you ask shall be so

**34b. Hoc modo senbas hec no[m]i[n]a in lamina plumbi potes enim lgcrc ista
 nomina incipie[n]do in qua p[ar]te lamini placuent:**

**34b. Write these names in this way on an instrument of conjuration made of
 lead, for you can read these names beginning in what part of the instrument of
 conjuration you like.**

s a t o r
a r e P o

t e n e t o P e r a r o t a s

35. FO R TO O TH A C H E

[p. 64] **35.** Ad dolore[m] dentiu[m]: **35.** For toothache

Scribe in pane vel in pomo vel in Write on bread or in an apple or in

eos in aqua benedicta, & pone in a crossway vel in eccl[es]ia donec none[m] misse celebrant[ur] super eos, habeas bursam de pelle vrsi, vel talpe semper aptam, & pone intus denarium et eme quicquid volueris cum eis & reuertentur:

water, and put them in a *crossway* or in a church while nine masses are celebrated over them. Have a purse of bearskin, or moleskin is always suitable, and put the penny inside it and buy what you want with them, and they will return.

33. FOR LOVE

33. Pro Amore:

Accipe virga[m] coryli uni[us] anni crescentis scribe cum sanguine albe columbe sup[er] virga[m] Arax: Apraxy: Leprary: femani: & tange mulierem & sequatur te:

33. For love

Take a rod of hazel of one year's growth and write on the rod with the blood of a white dove 'Arax: Apraxy: Leprary: Femani:' and touch a woman and she will follow you.

34. FOR THE LOVE OF A LORD

34a. Ad amore[m] d[omi]ni:

Scribe has literas cum sanguine columbe albe & pone super altare[m] per octo dies: Sator: Arepo: tenet: op[er]a Rotas: & intinge in aqua benedicta priusq[uam] ponis super altare: & differ in manu tua & quicquid rogaueris fiat:

34a. For the love of a lord

Write these letters with the blood of a white dove and place them on an altar for eight days: 'Sator: Arepo: Tenet: Opera: Rotas,'³⁸ and dip them in holy water before you place them on the altar; and carry them in your hand and whatever you ask shall be so.

34b. Hoc modo scribas hec no[m]i[n]a in lamina plumbi potes enim legere ista nomina incipie[n]do in qua p[ar]te lamini placuerit:

34b. Write these names in this way on an instrument of conjuration made of lead, for you can read these names beginning in what part of the instrument of conjuration you like.

s	a	t	o	r
a	r	e	p	o
t	e	n	e	t
o	p	e	r	a
r	o	t	a	s

35. FOR TOOTHACHE

[p. 64] 35. Ad dolore[m] dentiu[m]:

Scribe in pane vel in pomo vel in

35. For toothache

Write on bread or in an apple or in

h[er]ba que vocatur Viscus querci que crcscit in arboru[m] transfor[m]andis & s[um]mc herba que dicitur: Mortagon: vt: martas vocatur: o[m]nes ceras apent. & si predictu[m] portatu[m] sit in ore alicuius & de aliqua re recognitat & contingat cordi affigitur si no[n] recedat a corde. & si predictu[m~] ad arbore[m] suspendatur, cum ala hirundonis lbi congregabu[n]lur aves: & hoc colliuiu[m] c[g]yptu[m] est:

mix it with the plant which is called mistletoe, which grows in an oak tree, and transforming the supreme plant which is called mortagon,⁴⁰ as it is called martas: it opens all wax seals. And if the aforesaid is carried in someone's mouth and he thinks of or touches something, it is fixed in his heart if he does not draw' it back from the heart. And if the aforesaid is suspended from a tree, with the wing of a swallow, birds will gather there; and this is the practice of gypsies.⁴¹

39. TO RAISE UPH A R N E SSE D M EN

[p. 65] 39. To rease up hamessedmen: 39. To raise up harnessed men

Accipe morsus diaboli & make poulder thereof & putt ytt yn a letheren bagge: & cape virga[m] coruli vmus anni: cum volueris probare: laye the poulder upon a pece of papfer] or any other cleane thinge & stryke ytt w[i]th the | *illeg.* | & saye: Surgite milites annati & sequis me rectam viam in no[m]i[n]e patris & filij & sp[irit]us sancti. pater n[ost]cr. Aue & credo: And when thou wilt have them dep[ar]te make a crosse \of/ the \said/ poulder: & say: in no[m]ji[n]e p[at]jns & p[ate]jr n[oste]r: Aue: & credo: ter: 3:

Take devil's bitA ~ and make powder thereof, and put it in a leather bag;
and take a rod of hazel of one year's growth when you want to prove it. ***Lay the powder upon a piece of paper or any other clean thing and strike it with the \illeg. | and say :*** 'Rise up, armed soldiers, and follow me in a straight line in the name of the Father, and of the Son. and of the Holy Spirit'. Our Father. Hail Mary and the Creed. ***And when thou wilt have them depart, make a cross of the said powder, and say 'In the name of the Father' and Our Father, Hail Mary and the Creed three times.***

40. LOVE

40. Pro Amore: 40. For love

Accipe tres crincs de capite mulieris seu de vulua & volue in cera virginea.
deinde lac ymagine[m] & pone iuxta ymagine[m] dicendo comuro te Sathan:
p[er] d[omi]n[u]f[m] deum viuu[m], p[er] deu[m] verufm], p[er] dcu[m]
sanctu[m], p[er] patre[m] & Take three hairs from the head or vagina of a
woman and enclose them in virgin wax. Then make an image and place it next
to the image, saving: T conjure you, Sathan, by the living Lord God, bu the
true God, by the holy God. by the Father and the Son

h[er]ba que vocatur Viscus querci que crescit in arboru[m] transfor[m]andis & s[um]me herba que dicitur: Mortagon: vt: martas vocatur: o[m]nes ceras aperit. & si predictu[m] portatu[m] sit in ore alicuius & de aliqua re recognitat & contingat cordi affigitur si no[n] recedat a corde. & si predictu[m] ad arbore[m] suspendatur, cum ala hirundinis ibi congregabu[n]tur aves: & hoc coltiuiu[m] e[g]yptu[m] est:

mix it with the plant which is called mistletoe, which grows in an oak tree, and transforming the supreme plant which is called mortagon,⁴⁰ as it is called martas: it opens all wax seals. And if the aforesaid is carried in someone's mouth and he thinks of or touches something, it is fixed in his heart if he does not draw it back from the heart. And if the aforesaid is suspended from a tree, with the wing of a swallow, birds will gather there; and this is the practice of gypsies.⁴¹

39. TO RAISE UP HARNESSSED MEN

[p. 65] 39. To rease up harnessedmen:

Accipe morsus diaboli & make poulder thereof & putt ytt yn a letheren bagge: & cape virga[m] coruli vnius anni: cum volueris probare: laye the poulder upon a pece of pap[er] or any other cleane thinge & stryke ytt w[i]th the [illeg.] & saye: Surgite milites armati & sequis me rectam viam in no[m]i[n]e patris & filij & sp[irit]us sancti. pater n[ost]er. Aue & credo: And when thou wilt have them dep[ar]te make a crosse \of/ the \said/ poulder: & say: in no[m]i[n]e p[at]ris & p[ate]r n[oste]r: Aue: & credo: ter: 3:

39. To raise up harnessed men

Take devil's bit⁴² and make powder thereof, and put it in a leather bag; and take a rod of hazel of one year's growth when you want to prove it. Lay the powder upon a piece of paper or any other clean thing and strike it with the [illeg.] and say: 'Rise up, armed soldiers, and follow me in a straight line in the name of the Father, and of the Son, and of the Holy Spirit'. Our Father. Hail Mary and the Creed. And when thou wilt have them depart, make a cross of the said powder, and say 'In the name of the Father' and Our Father, Hail Mary and the Creed three times.

40. FOR LOVE

40. Pro Amore:

Accipe tres crines de capite mulieris seu de vulua & value in cera virginea. deinde fac ymagine[m] & pone iuxta ymagine[m] dicendo coniuro te Sathan: p[er] d[omi]nu[m] deum viuu[m], p[er] deu[m] veru[m], p[er] deu[m] sanctu[m], p[er] patre[m] &

40. For love

Take three hairs from the head or vagina of a woman and enclose them in virgin wax. Then make an image and place it next to the image, saying: 'I conjure you, Sathan, by the living Lord God, bu the true God, by the holy God, by the Father and the Son

filium & sp[irit]um sanctu[m], & p[er] sancta Maria m[at]rem d[omi]ni n[ost]ri
. Tcsu chr[ist]i, & per o[m]nes Angelos & Archangelos, trones &
d[omi]nat[i]o[n]es, potestates, & p[er] o[m]nes patriarchas & prophetas
AppIosto llos, martyres, confessores virgines viduas, co[n]tanentes &
o[m]nes sanctos & sanctas dci: Coniuro p[er] cherubin, & Seraphin, &
o[m]nes virtutes celor[um] & per celum & terra[m], mare & o[m]nia que in
eis sunt, & per o[m]ma celestia. terrestria, & inferalia quod statim & sine
aliqua mora facias ilia [m]: N: in fero amore meo & velociter cursu[m]
facial causa amoris adimplendi his arripere sicut cera a facie ignis, sic fluat
N: [p. 66] amore meo ita quod no[n] stet neq[ue] laceat nee co[n]medat
neqfuc] bibat ncq[ue] dormiat donee veniat ad vol- unlate[m] mea[m] &
voluntate[m] mea|m] plenarie compleat: & ad voluntatem ignis
illumina[tionem] da cum frigida fieri debes:

and the Holy Spirit, and by St Mary the mother of Our Lord Jesus Christ, and
by all angels and archangels, thrones and dominions, powers, and by all
patriarchs and prophets, apostles, martyrs, confessors, virgins, widows,
chaste saints, and all male and female saints of God. I conjure you by the
Cherubim and Seraphim, and by all the powers of the heavens, and by heaven
and earth, the sea and all that is in them, and by all heavenly, earthly and
infernal things, that you should at once and without delay make this N to burn
with love for me; and may she quickly take her course in order to fulfil this
love [*unintelligible word*]. As wax melts before a fire, so let N melt with
love for me, so that she may neither stand nor lie down nor eat nor drink nor
sleep until she comes at my will and completely fulfils my will. And at the
will of the fire, give illumination, since you ought *not* to make it cold'.

41. TH A T LO VE SH O U LD BE IN A M A N O R W O M A N

41. Vt amor sit in viro vel muliere 41. That love should be in a man or collige
valenanam cum radice, fac woman, collect valerian with the root. Hide
aqua|m] & da eis in poto: make water from it and give to him or

her in drink.⁴

42. TO RAISE UP H E R B S 42a. To rease up herbes. 42a. *To raise up herbs*

Uervcna herba quicunq[ue] cupid cam habere ad opus debeat cam fodere post
occasum soils in vigilia assumptionis beate Mane vel in mense mayij sino[n]

& rede inde silenter & cum veneris ad locum vbi herba crescit, tlcctas genua
& dicas orationc[m] dominica[m] & simThe plant vervain, whoever wants to
have it for their work ought to dig it up after sunset on the vigil of the
Assumption of the Blessed Virgin Mary or in the month of May if not 13 And
return there silently, and when you come to the place where the plant is
growing, kneel and say the Lord's

filium & sp[irit]um sanctu[m], & p[er] sancta Maria m[at]rem d[omi]ni n[ost]ri Jesu chr[ist]i, & per o[m]nes Angelos & Archangelos, trones & d[omi]nat[i]o[n]es, potestates, & p[er] o[m]nes patriarchas & prophetas App[osto]los, martyres, confessores virgines viduas, co[n]tanentes & o[m]nes sanctos & sanctas dei: Coniuro p[er] cherubin, & Seraphin, & o[m]nes virtutes celor[um] & per celum & terra[m], mare & o[m]nia que in eis sunt, & per o[m]nia celestia, terrestria, & infernalia quod statim & sine aliqua mora facias illa[m]: N: in feroore amore meo & velociter cursu[m] faciat causa amoris adimplendi his arripera sicut cera a facie ignis, sic fluat N: [p. 66] amore meo ita quod no[n] stet neq[ue] iaceat nec co[n]medat neq[ue] bibat neq[ue] dormiat donec veniat ad voluntate[m] mea[m] & voluntate[m] mea[m] plenarie compleat: & ad voluntate[m] ignis illumina[tionem] da cum frigida fieri debes:

and the Holy Spirit, and by St Mary the mother of Our Lord Jesus Christ, and by all angels and archangels, thrones and dominions, powers, and by all patriarchs and prophets, apostles, martyrs, confessors, virgins, widows, chaste saints, and all male and female saints of God. I conjure you by the Cherubim and Seraphim, and by all the powers of the heavens, and by heaven and earth, the sea and all that is in them, and by all heavenly, earthly and infernal things, that you should at once and without delay make this N to burn with love for me; and may she quickly take her course in order to fulfil this love [*unintelligible word*]. As wax melts before a fire, so let N melt with love for me, so that she may neither stand for lie down nor eat nor drink nor sleep until she comes at my will and completely fulfills my will. And at the will of the fire, give illumination, since you ought [not] to make it cold'.

41. THAT LOVE SHOULD BE IN A MAN OR WOMAN

41. Vt amor sit in viro vel muliere collige valerianam cum radice, fac inde aqua[m] & da eis in poto:

41. That love should be in a man or woman, collect valerian with the root, make water from it and give to him or her in drink.

42. TO RAISE UP HERBS

42a. To rease up herbes.

Uervena herba quicunq[ue] cupit eam habere ad opus debeat eam fodere post occasum solis in vigilia assumptionis beate Marie vel in mense mayij sino[n] & rede inde silenter & cum veneris ad locum vbi herba crescit, flectas genua & dicas oratione[m] dominica[m] & sim-

42a. *To raise up herbs*

The plant vervain, whoever wants to have it for their work ought to dig it up after sunset on the vigil of the Assumption of the Blessed Virgin Mary or in the month of May if not.⁴³ And return there silently, and when you come to the place where the plant is growing, kneel and say the Lord's

cum ea tangatur confestim apperietur. 4a cum co[n]iurans tangit mulierem cum ilia in nuda came cor eius cum amorc erga ip[su]m replcatur, 5a: si petieris aliquid ab aliquot no[n] potuent tibi propt[er] herbe virtutem denegare: 6a: si supra ponas mulieri supracedere nequit nisi virgo: 7a: si bibcris succum cius cum aqua uisibilis cris quousq[ue] poilaucris aqua[m] benedicta[m]: and storms, with valerian. Thirdly, if a wax seal is touched with it it will open at once. Fourthly, when the conjurer touches a woman with it on the bare flesh her heart will be filled with love towards him Fifthly, if you ask anything of anyone he will not be able to deny you it, on account of the virtue of the plant. Sixthly, if you place it upon a woman she will not be able to proceed, unless she is a virgin. Seventhly, if you drink its sap with water you will be invisible until you drink holy water.

43. TO KNO WHO WDE EIVERS WORK

43. Ad sciendu[m] quomodo iugulatores faciunt: **43. To know how deceivers work**

Accipc herba[m] que vocatur lingua cerui & habeas super te antequa[m] mcipiati, dice[n]do hunc psalmum Si vere vtique iusticia[m]: & slatim scies totu[m] ludu[m]

Take the plant which is called hart's tongue⁴ and have it upon you before you begn. saying tins psalm: Psalm 58. And you will immedately know the whole game.

44. THATA WOMAN SLEEPING WITH YOU SHOULD TELL YOU WHAT YOU WANT

44. Vt mulier dormiendo tibi dicet quid vis:

44. That a woman sleeping with you should tell you what you want

Accipc lingua[m] rane viridis & pone super pectus dormientis & am[m]a lingua[m] sub iugalis ac dicil tibi quicquid petieris:

Take the tongue of a green frog and place it on the breast of the sleeping woman, and move the neck under her throat and she will tell you whatever *J* you ask.

45. THATA STOLEN THING SHOULD RETURN

[p. 68] **45a. Vt furtufm] redeat: 45a. That a stolen thing should return**

Primo die totam letania[m] postea die istos psalmos Noli emulare, Deus
deor[um]: Exurgat, Eripe me Confitebor, Attcndit: Miscrieordias First say
the whole Litany. Afterwards, say these psalms: Psalm 37, Psalm 50, Psalm
68, Psalm 140, Psalm 111, Psalm 78, Psalm 89,

cum ea tangatur confestim apperietur.
4a cum co[n]jurans tangit mulierem
cum illa in nuda carne cor eius cum
amore erga ip[su]m repletatur, 5a: si
petieris aliquid ab aliquot no[n]
potuerit tibi propt[er] herbe virtutem
denegare: 6a: si supra ponas mulieri
supracedere nequit nisi virgo: 7a: si
biberis succum eius cum aqua
invisibilis eris quousq[ue] portaueris
aqua[m] benedicta[m]:

and storms, with valerian. Thirdly, if a wax seal is touched with it it will open at once. Fourthly, when the conjurer touches a woman with it on the bare flesh her heart will be filled with love towards him. Fifthly, if you ask anything of anyone he will not be able to deny you it, on account of the virtue of the plant. Sixthly, if you place it upon a woman she will not be able to proceed, unless she is a virgin. Seventhly, if you drink its sap with water you will be invisible until you drink holy water.

43. TO KNOW HOW DECEIVERS WORK

**43. Ad sciendu[m] quomodo
jugulatores faciunt:**

Accipe herba[m] que vocatur lingua
cerui & habeas super te antequa[m]
incipiat, dice[n]do hunc psalmum Si
vere vtique iusticia[m]: & statim scies
totu[m] ludu[m]

43. To know how deceivers work

Take the plant which is called hart's
tongue⁴⁷ and have it upon you before
you begin, saying this psalm: Psalm
58. And you will immediately know
the whole game.

44. THAT A WOMAN SLEEPING WITH YOU SHOULD TELL YOU WHAT YOU WANT

**44. Vt mulier dormiendo tibi dicet
quid vis:**

Accipe lingua[m] rane viridis & pone
super pectus dormientis & ani[m]a
lingua[m] sub iugalis ac dicit tibi
quicquid petieris:

**44. That a woman sleeping with you
should tell you what you want**

Take the tongue of a green frog and
place it on the breast of the sleeping
woman, and move the neck under her
throat and she will tell you whatever
you ask.

45. THAT A STOLEN THING SHOULD RETURN

[p. 68] 45a. Vt furtu[m] redeat:

Primo dic totam letania[m]. postea
dic istos psalmos Noli emulare; Deus
deor[um]: Exurgat, Eripe me
Confitebor, Attendite: Misericordias

45a. That a stolen thing should return

First say the whole Litany. Afterwards,
say these psalms: Psalm 37,
Psalm 50, Psalm 68, Psalm 140,
Psalm 111, Psalm 78, Psalm 89,

d[omi]ni: Deus laude: Confitemini: Deus in no[m]i[n]e: o: flumina babilonis,
 confitemini: tunc die hanc co[n]jurat[i]onc[m]:
 Sup[er]

Cantemus:

45b. Coniuro te fure|m| qui hoc furtufm] in illo loco N fecisti p[er] Niron:
 Giron: Asmon: Sathan: & o[m]nia mfcmalia & eor[um] poteslates, quod no[n]
 valeat qui hums furti est culpabilis vllam requie[m] habere, sine stando, sine
 sedendo. neq[ue]j ambulando neq[ue] co[n]medendo nec bibc[n]do, ncc
 vigilando nec dormiendo in domo vel extra nec in aliquibus locis sub celo
 cont[in]e[n]tis, antequa[m] id N quod furtive cepit diabolica instigatione, diu
 impressione restituatur: coniuro te fure[m] hums rci culpabilcm p[er]
 d[omi]n[u]m p[at]rcm optimum & p[er] Jesum chr[ist]um filiu[m] eius,
 vmcu[m] d[omi]n[u]m nfost]r[u]m, & p[er] sp[irit]um sanctum paraclitu[m] &
 o[m]ma no|m]i[n]a dei ineffabilia quod tu statim reportas vel report arc facias
 id N quod furtive abstulisti in pristine[m] locum de quo furtive sumpuisti, in
 no[m]i[n]e p[at]ris & filij & sp[irit]us sancti:

45b. T conjure you, thief, who have committed this theft in that place N, by
 Niron, Giron. Asmon, Sathan and all infernal things and their powers, that he
 who is guilty of this theft should not have any rest, neither standing, nor sitting,
 nor walking, nor eating, nor drinking, nor watching, nor sleeping, in a house
 or outside, nor in any places contained under heaven, before that thing N
 which he secretly took at the instigation of the devil should be restored by
 hard pressure. I conjure you. thief guilty- of this thing, by the Lord the
 excellent Father and by Jesus Christ his Son. our only Lord, and by the Holy
 Spirit, the Paraclete, and all the ineffable names of God, that you should at
 once bring back or make to be brought back that thing N which you secretly
 stole to the very same place from which you secretly stole it, in the name of
 the Father, and of the Son, and of the Holy Spirit'.

45c. Vel cum dixisti predictos psalmos die si placet vt sequitur:

45c. Or when you have said the aforesaid psalms say, if you wish, as follows:

Coniuro te furem qui islud furtufm] in illo loco N fecisti pLer] Giron & ofmjnia infemalia maiora siue minora & pfer] ofmjncs sanctos & sanctas dei quatenus tu fur qui, [p. 69] N vel que hoc furtum furtive abstulisti de quo mtendo vt non valeas habere requiem aliquafm] in aliquo loco sedefn|do neqfue] ambulando neqfue] stando neqfue] co[n]medendo, nec bibendo, neqfue] iacendo, ncc ‘Praise God’, 48 Psalm 107, Psalm 54 * Psalm 137, Psalm 149, Psalm 107. Then say this conjuration:

T conjure you, thief, who committed this theft in that place N, by Giron and all infernal things, greater or lesser, and by all male and female saints of God insofar as you, thief, who have secretly stolen N or this stolen thing, concerning which I intend that you should not have any rest in any place, neither sitting, nor walking, nor standing, nor eating, nor

48. TH A T W O M E N SH O U LD D A NCE IN A H O U SE

48. Vt mulieres saltent in domo 48. That women should dance in a

house

scribe hec no[m]i[n]a in targameno virgineo cum sanguine vesp[er]tilionis & pone sub limine domus: Vi: ista: Lclia: Vegu[m]: iusto: Stania [m]: & fiat Write these names on virgin parchment with the blood of a bat and place them beneath the threshold of a door: "Vi: Ista: Lclia: Vegum: Iusto: Stamam". And let it be so.

49. TH A T T H E Y SH O U LD LIFT T H E IR SK IR TS UP H IG H W H IL ST D A N C IN G

[p. 70] 49. Vt leuant pannos suos in altu[m] saltando:

49. Thai they should lift their skirts up high whilst dancing

et cogitando & omnes in domo intrantes scribantur hec no|m|i[n]a in p[er]gameno virgineo cum sanguine vesp[er]tilioms Lclia: Bither: Castita: Misia: Stamar[um]:

And considering, and a when everyone is entering the house let these names be written on virgin parchment with the blood of a bat: ‘Lelia: Bither: Castita: Misia: Stamarum’.

50. TH A T T H E Y SH O U LD LIFT THETR SKIRTS UP H IG H W H IL ST D A N C IN G

50. It[e]m ad idem: 50. For the same

scribe hec no[m]i[n]a cum predictis & pone sub limine domus: Hell: Amasia:
Abicharc: Raphra: Nura: Vasiay:

Write these names with the aforesaid and place them beneath the threshold of
a house: "Hell: Amasia: Abicharc: Raphra: Nura: Vasiay".

**51. TH A T T H E Y SH O U LD LIFT T H E IR SK IRTS UP H IG H W
H IL ST D A N C IN G**

51. Pro eodem: 51. For the same

Scribe Elotabacy: Aret: Rufine: Write 'Elotabacy: Aret: Rufine: Grodion: vt
cessant remouatur Grodion'. In order that they should scriptum: stop, remove
the writing the blood of an owle thes text: B: C: C: after that take itt secretly
in yo[u]r ryghtc hand & shake the dyce w[i]th yo[u]r lefte handc & what ye
will desyre wyll com yf yo[u] say this: Abe: Abaso: fitera: Diget: Abas:
Abisia: this p[ro]vyd very trewe:

*blood of an owl this text: B: C: C: After that, take it secretly in your right
hand and shake the dice with your left hand, and what you will desire will
come if you say/ this: 'Abe: Abaso: Fiteria: Diget: Abas: Abisia'. This
proved very true.*

55b. It[e]m take 3 leaves of rybworte & write in the firstc: Danean: in: 2°:
Cora: in the 3° Stellera: vel tielleray: & hold ytt in thy hand & thou shall
gayne:

55b. Item take three leaves of ribwort 49 and write in the first 'Danean ', in
the second 'Cora ', in the third 'Stellera'ox 'Tielleray \ and hold it in thy
hand and thou shall gain.

55c. Scribe in die [Mercurij]: [luna] creseente no[n] primo sed 2° in
p[er]gameno virgineo ista no[m]i[n]a: Anay: Anatray: Prata: Nulet: Absaure:
Dax: Abacat: Belzabuth: & dicas hcc no[m]i[n]a: 3: ante q[uam]h postea pone
in brachio m[agis]tri came[m] & camisiam: & cum ibidem fuerit intrabis &
cum vis p[er]dere depone:

55c. Write on a Wednesday under a waxing moon not on the first but on the
second piece of virgin parchment these names: 'Anay: Anatray: Prata: Nulet:

Absaure: Dax: Abacat: Belzabuth'. And say these names three times. Before and after, place on the master's arm, his flesh and his shirt. And when it is the same, you will enter, and when you want to lose, put it down.

1 |U

55d. Si vis ludere ad taxillos vel tabellas tene in manu tua sinistra ista verba scripta cum sanguine vespertilionis: Elo: Ela: plex: Efabus: Trabac: & dicas: Abac: Abac: Abasa ducendo manu sinistra p[er] ludum pLerJ

f j AA \m\

\@vv_ J]M

55d. If you want to play at dice or with gaming pieces hold in your left hand these words, written with the blood of a bat: 'Elo: Ela: Plex: Efabus: Trabac'; and say 'Abac: Abac: Abasa', leading with your left hand throughout the game.

55c. Item scribe in: 3b[us], folijs de Morvscrcrc in vno; Glata: in s|c]c[un]do: Gala: in: 3°: Asera: & tcnc vcl liga sub auricularan digito: & lucrum habebis:

55c. Write on three mulberry50 leaves, on one 'Glata'; on the second 'Gala'; on the third 'Asera'; and hold or tie it under your little finger, and you will have money.

56. TH AT SO M EO N E SH O U LD SLE EP W E L L

fp. 731 56. Vt quis bene dormiat 56. That someone should sleep well

Scribe hanc oratione [m] & subpone eapile patientis: sequitur: D[omi]ne Jesu chr[istji] pater o[mm]p[oten]s qui fecisti septem donnientes Max[i]mi[nia]nu[m]: Malcum: Mar- tianu[m]: Dyonisiu[m]: Joh[ann]em Constantinufm]: Seraphion: in monte silion dormire, ita & hunc famulu[m] tuu[m] N: placito somno quiescere facias vt p[er] tua[m] cleme[n]tiam sanitate[m] corporis & anime valeat optinere & te laudarc p[er] sccula: Ame[n]:52

Write this prayer and put it beneath the head of the sufferer. As follows: 'O Lord Jesus Christ, Father Almighty, who made the seven sleepers

Maximinianus, Malcus, Martianus, Dionysius, John, Constantine and Seraphion to sleep on Mount Silion, be pleased to make this your servant N rest in sleep, so that by your mercy he may obtain health of body and soul and praise you for ever. Amen'.

57. TH AT A W O M A N SH O ULD G RANT YO U W H A T E V E R YO U W ISH

57. Vt mulicr concedat tibi quicquid vis:

57. That a woman should grant you whatever you wish

Accipe sanguine[m] columbe & scribe has literas m p[er]gameno virgineo: O: G: H: K: 6: Amen: & aspergatur aqua benedicta sup[er] scriptura[m], & pone sup[er] altare p[er] quadraginta dies. & postea porta tecum & quicquid petieris ab aliqua dicit tibi concedo:

Take the blood of a dove and write these letters on virgin parchment: ‘O: G: H: K: 6: Amen’. And let holy water be sprinkled over the writing, and put it on an altar for forty days. And afterwards earn7it with you and whatever you ask from anyone, she will say to you what you wish.

58. TH A T A W O M A N SH O ULD FO LLO W YOU

58. Vt mulier sequatur te: 58. That a woman should love you

Scribe has characteras in manu tua sinistra & qufam] volu[er]is tange cam ante ortum solis, & si no[n] potes Write these characters on your left hand and when you want, touch her before sunrise, and if you arc not able tangere earn monstra sibi in palma tua & sit no|m]cn eius intus scriptu[m] pl[c]na in: Cbuktialib|us]: Jur: polu: PP: E: N: G: L: y: H: O: gl: p: k: Ebo: B: Va: zal: to: c: B

to touch her show her your palm, and let her name be written in full within: ‘Cbuktialibus: Jur: Polu: PP: E: N: G: L: Y: H: O: gl: p: k: Ebo: B: Va: Zal: to: £ B’.

59. THE C O L L E C T I O N OF TH E PL A N T W H IC H IS CALLED V A L E R I A N

59a. Collectio herbe que dicitur Valeriana vocatur ad amore[m] ho[m]i[n]js vel mulieris habendu[m]: Collige earn die [Jovi] ante ortum soils [lunaj crescente & mdutis novis & difcr o[m]nia indume[n]ta: indue suppellione

nouiter in lecto & mu[n]du[m] & sis co[n]fessus de o[m]mb[us] peccatis: postea cu[m] ea[m] videris benedicas sic dicendo **59a.** The collection of the plant which is called valerian, so called in order to have the love of men or women. Collect it on a Thursday before sunrise, under a crescent moon; and having dressed in new garments, cast off all your garments, make the bed with new and clean sheets and be confessed of all your sins. Afterwards, when you see it, bless yourself, saying thus:

[p. 74] **59b,** Valucro herba valenana a su[m]mo deo omn[ium] rer[um] deo a[t]q[ue] benedicans * sanctificeris * diceris postea tlexis genibus facie versas oriente[m] incipias iuxta herba ni corn]fessionc|m] generałem que incipit: Confiteor deo celi & cum misereatur: veru[m] etia[m] cum o[m]ne seque[n]te absolulione[m]: per d[omi]ne n[ost]ror[um] vincula peccator[um] & qui quod pe[ccat]is mercmur propitius aducrte p[cr] chr[ist]um d[omi]n[u]m n[ost]r[u]m &c: die Ineffabilem manu[m] tuam d[omi]ne cleme[n]ter ostende vt simul nos a peccatis ex[o]n[er]as & tribulationib[us] quos hijs meremur aducrte &c

'Be strong,⁵³ plant valerian, blessed * and sanctified * of all things by Almighty God. Say this and afterwards, kneeling facing the east, next to the plant, begin a general confession which begins: 'I confess to the God of heaven' and with the *Misereatur*, even with all the following absolution.⁵⁴ 'Be pleased to avert, by the Lord, the fetters of our sinners and those things which we merit by our sins, through Christ Our Lord,' etc. And say 'Mercifully show us your ineffable hand, O Lord, so that you might at one and the same time exonerate us of our sins and advert those tribulations which are merited by them. etc.

59c. Comuro demones tarn aeres qua[m] mfernales p[er] deum viuu[m] p[er] deu[m]j veru[m] & p[er] sanctam & individuale[m] trmitatefm] & per verafm] sancta[m] vnitate[m] p[er] vcrbu[m] sancti sp[irit]us & p[cr] **59c.** I conjure you, demons, whether of the air or of the earth, by the living God, by the true God, and by the holy and undivided Trinity, and by the true and holy unity, by the word of the Holy Spirit, and by the nativity of nativitate[m] d[omi]ni n[ost]ri Jesu chr[ist]i & p[cr] no[m]en d[omi]ni n[ost]ri Jcsu chr[ist]li & p[er] eius circu[m]cisione[m], & p[cr] cius baptismujm] & p[er] eius Jei- uniu[m], & p[er] eius predictat[i] Jo[n]em, & p[er] eius passione|m] & p[er] eius resurrexione[m], & p[er] mirabilcm assentione[m] cius, & p[cr] gratia sancli sp[irit]us paracliti: & p[cr] o[m]nes sanctos Angelos & Archangelos trones &

d[omi]naciones patnarchas & prophetas vt no[n] habcant potestatc[m] ncc
virtute[m] huius herbe qua[m] co[n]iur[ar]e voluisse sit Valeriana sive
quacumqfue] herba sit sic procul ab isto loco recedatis ex virtute dei
o[m]nipotentis vt no[n] possitis me p[er]turbare nee impedire: Item Coniuro
vos potcstates acreas & infemales p[er] merita glonose semp[er] virginis
Marie rn[at]ris n[ost]ri d[omi]ni Jesu chr[ist]i, & p[er] suam virginitatem |p.
75| & p[er] sancta[m] sua[m] nativitate[m] & p[er] cius glonosam
assumptione[m], Coniuro vos p[er] sanctorum] omniu[m], p[er] app[osto]los
martires co[n]fessores virgines & p[er] o[m]nia sacra & p[er] lege[m] dei, &
p[er] fidem chatholica[m] & p[er] celu[m] & terra|m] & ofmjnia que in eis
sunt: Coniuro vos demones vt non abscondatis ad locu[m] istum vbi herba ista
creata est seu plantata p[er] d[omi]n[u]m n[ost]ri Jesum chr[istu]m scd
potius rcccdabis procul & fugilc, & verba & passio d[omi]n[u]m n[ost]ri Jesu
chr[isl]i vos cogat & compellat & ligat \vos/ in catenis ferreis sicut ligauit
Luciferufm] seu Sathan vestru[m] principefm] quefm] pfcr] sua[m] passioncfm]
spoliavit & cu[m] retradidit ligatum in llo igno Our Lord Jesus Christ, and by
the name of Our Lord Jesus Christ, and by his circumcision, and by lus
baptism, and by his fasting, and by his preaching, and by his resurrection, and
by his marvellous ascension, and by the grace of the Holy Spirit, the
Paraclete: and by all saints, angels and archangels, thrones, dominions,
patriarchs and prophets: that you should not have the power and virtue of this
plant which I w'ant to conjure, whether it be valerian or any other plant: so
withdraw far from this place, on account of the strength of almighty God, so
that you may not be able to disturb or hinder me. Agam I conjure you, powers
of the air and the earth, by the merits of the glorious ever-virgin Mary⁷, the
mother of Our Lord Jesus Christ, and by her virginity, and by her holy nativity,
and by her glorious assumption. I conjure you by all the saints, by the
apostles, the martyrs, the confessors, the virgins, and by all holy things, and by
the law of God. and by the Catholic faith, and by heaven and earth and all that
is in them. I conjure you, demons, that you should not abscond to this place
where this plant has been created or planted by Our Lord Jesus Christ, but
rather that you should withdraw far away and flee; and the wrord and passion
of Our Lord Jesus Christ forces and compels and binds you in fetters of iron,
just as he bound Lucifer or Satan your prince, whom he despoiled by his
passion and handed him back bound in that endless tire of hell; he forces and
binds and flees and makes you to Jee far from this place, in the name of the
Father, * and of the Son, * and of the Holy Spirit * Amen'.

inestimabile Infemalis vos cogat & ligat & fugiat & faciat vos fugcrc procul ab isto loco, in no[m]i[n]c patns * & filij * & sp[int]us sancti * Ame[n]:

59d. Postea signabis ea|m | ter sic dicendo: Valuera herba valeriana a su[m]mo dco o[m]niu[m] reru[m] d[omi]n[u]s a quo benedicar[is] * & sanctificeris * postea dices pater n[ost]er cum Aue Maria: quibus dieb[us] incipies irradicare herbas cu[m] eu[m] positas quib[us] lrrad- icatis dices * In no[m]i[n]c cui cst sapientia * benedicate * In * \no[m]i[n]e pains & sp[irit]us sancti cui e[st] donor[um] /blank space / limitas [lijgaui te & extraxi te quo facto die psalmu[mj] istu[m] Deus miseriatur n[ost]ri: quo dieto habeas anulu[m] aureu[m] & disposabis ea[m]: cum sale & pan[n]e albo & cum aqua benedicla ad me[n]sura pollicis & cum o[m]nib[us] dices sic:

59e. O Valleriana ego & disponso te denarijs mcis * te honore * In no[m]i[n]e patris * & filij * & sp[irit]us sancti * Amen * hie mittes anulum herba in medio sicut est |p. 76] consuetu[m]
nubendo: rogo &
mulierib[us] coniuro tc

Vall[er]iano sponsam mea[m] * p[er] p[at]rem * & filiu[m] * & sp[irit]um sanctu[m] Φ & p[er] sancta[m] ac individuale[mj] trinitate[m]; & p[er] illa[m] v[ir]tute[m] quam dLomi]n[u]s n[ost]cr Jesus chr[ist]us * tibi dedit vt sis michi & anncis mcis prcstabilis & propitiabilis in o[m]ni loco tempore hora & mome[n]to: opem & auxiliu[m] confer amicis meis & inimicis econtra:
quonia[m] tu herba Valeriana valens vale ad o[m]nia et credo scio tc sup[cr] o[m]nics alias **59d.** Afterwards sign it three times, saying: ‘Be strong, plant valerian, of all things by the Lord by whom you bless * and sanctify *
Afterwards say an Our Father with a Hail Mary. In those days in which you begin to uproot the plants when you place it, with these being uprooted, say: In the name by which there is wisdom * bless * in ^ the name of the Father, and of Son and of the Holy Spirit to whom is the gift ... limits I have bound you and pulled you out’. This done, say this psalm: Psalm 67. Having said this, have a ring made of gold and set it down, with salt and a white sheet, and with holy water to the measure of a thumb, and with everything say thus:

59e. O valerian, I espouse you; with my wealth * I honour you * in the name of the Father * and of the Son * and of the Holy Spirit * Amen * ' Place this ring on the middle of the plant just like the custom with women getting

married. T ask and conjure you valerian, my spouse * by the Father * by the Son * by the Holy Spirit * and by the holy and undivided Trinity, and by that virtue which the Our Lord Jesus Christ f gave you so that you might be excellent and propitious for me and my friends in every place, time, hour and moment: bring wealth and help to my friends, and to my enemies the reverse; since you, health-giving plant valerian, are good for all things and I believe and know you to be bibendu[m] dedero, vel quod cite in ore meo h[o]nero & osculatus fuero. aliue[m] ho[m]i[n]i[n]lcm vel fcm- ma[m] vel puella[m] ac supfcr] came[m] nuda[m] tetigero, ad meu[ra] amore[m] vel suu[m] ace[n]datur vt ferrufm] ab igne inflamatur: Ita me P eu[m] P ea[m] diligat vt in meo amore tarn fortiter ace[n]dat, ita quod no[n] possit co[n]medere nee bibere, dormire nee requiescere nee in aliquo loco stare nec manere valeat et vnu[m] /i!leg.| nec aliquid valeat facere sine mea voluntate & quicquid in te postulauero nullo modo michi possit negare:

59g. It[e]m Comuro valeriana p[er]j solem & luna|m| & p|er| Stellas & p|cr| ignefm] & p|cr| aere[m] & p[cr] o[m]ma que is eis sunt: Et p[cr]: 7:
no[m]i[n]a prophetarum: Albenchiufmj: Siobrata: Roraslachas: Stacitrodicos: Emellitusselliend: Lyethacheten: Dench: Sibbranothtiba: Et p[er] ilia sancta no[m]i[n]a p[cr] que deus fecit celum & terra[m] * Lagiathumyn * Laylago * Vabball * Ganti * Nariliu[m] Φ Layzegin * Laysellesm * & p[er] virtute[m] herbarium] & lapidu[m], & p[er]l sancta[m] Evangeliu[m] dci: vt tu herba Valeriana aecipias fort- itudinem & polestate[m] & honorem, gr[ati]am, & benedictione[m] a d|omi]no [p. 78| n[ost]ro Jesu chr| istjo vt vinca[m] oLmJnes mimicos in placito & in campo, & ipsi obedient o[m]mno voluntati mce: & ab o[m]mb[us] penitus aduersarijs meis in o[m]ni loco & hora & dolore & infamia & da michi gra|ti|am honore[m] & sapiential m|, prudential[m], & o [m]nem cloque[n]tia[m], cora[m] deo & any man or woman or girl on the bare flesh, that he or she would bum with love for me or them as iron is inflamed by fire. Thus may that P or that P love, so that for love of me she so strongly bums, that she is not able to eat nor drink, nor sleep nor rest, nor in any place stand or remain and one /illeg.| nor may she be able to do anything without my will; and that whatever I ask her in you she will in no way be able to deny.

59g. I conjure you, valerian, by the sun and the moon and by the stars; and by fire and by air and by everything that is in them: and by the seven names of the prophets: Albenchius: Siobrata: Rorastachas: Stacitrodicos: Lyethacheten:

othtiba: and by those holy names by which God made heaven and earth *
Lagiathumyn * Laylago * Vabball * Ganti * Naritius * Layzegin * Laysellesm *
and by the virtues of plants and stones, and by the holy Gospel of God: that
you, plant valerian, should receive strength and power and honour, grace and
blessing from Our Lord Jesus Christ, so that I may defeat all my enemies at
plea and in the field, and that they should completely obey my will; and by all
my adversaries completely in evenplace and hour and from pain and infamy
And give me grace, honour and wisdom, pmdence and all eloquence before
God and all the saints, and before all the apostles, so that neither fire nor
sword, nor water Emellitusselliend:

Dench: Sibran

PASO

60. TH A T A W O M A N SH O ULD FO L LO W YOU

fp. 791 60. Vt mulier scquatur te 60. That a woman should follow you

T[a]ke the bloode of the ngte eye of a white dove and write her name whome
thou loveste in a pece of pap|cr| and layeng het under thie toungc kisse her &c

*Take the blood of the right eye of a white dove and write her name whom
thou lovest in a piece of paper, and laying it under thy tongue kiss her etc.*

61. FO R LOVE 61. p[roJ Amore: 61. For love

T[a]ke the harte of a white colufmba] and dne hett to poulder and geue her in
drinke And shee shall loue the above all other creatures:

*Take the heart of a white dove and dry it to powder, and give her in drink;
and she shall love thee above all other creatures.*

62. A G E N E R A L SEN T EN C E TO BE PR O N O U N C E D A G A IN ST R E BEL LIO U S SPIRITS

62a. Sententia generalis in sp[int]ibus rebellantibus dicenda:

o[m]nes creature que in contine[n]t[ur] maledicent malcdiccnt tc o[m]nes
Angeli dei: maledicent te N: o[m]nes Archangeli dei, o[m]nes v[ir]tutes
celoru[m] maledicent te N: maledicet te N gloriosa passio d[omi]ni n[ost]n
Jesu chr|istji: atq|ue| excommumcet te N: hoc nomen dei mrr excommumcet tc

lota v[ir]tus passionis dLomiJm n[ost]n Jesu chr[ist]i & eadem v[ir]tus te N:
incendat in die Judicij in profundissimufm] puteu[m] inferni. duodecim
no[m]i[n]a que bene cognoscis excommumct fp. 801 tc: 24 Scniorcs
excommunic[n]t tc: 7 Maledictio dei patns * o[m]nipotentis & ® filij & *
sp[irit]us sancti * & totius sancte matris eum discendat sup[er] te N: &
maledicent te: Coelu[m] & terra &

eis te: **62a.** A general sentence to be pronounced against rebellious

spirits55

‘The curse of God the Father * Almighty and of the * Son and of the * Holy Spirit and of his holy mother descend upon and curse you completely N. Heaven and earth and all creatures that are contained within them curse you; all the angels of God curse you; all the archangels of God, all the powers of heaven curse you N. The glorious passion of Our Lord Jesus Christ curses you N, and excommunicates you N. This name of God mm excommunicates you, the whole virtue of the passion of Our Lord Jesus Christ and the same virtue will bum you on the day of judgement, N. in the deepest well of hell. The twelve names which you know well excommunicate you; the twenty-four elders excommunicate no[m]i[n]a que no[n] sunt no[m]i[n]anda
excommunic[n]t tc: excommunic[n]t tc Sanctus Johannes Evangelista & sanctus Joh[ann]cs Baptista: o[m]nes Angeli & Archangeli & o[m]nes creature dei excommunic[n]t te N: & proijciant te in profundissimu[m] infemi putcu [m] I: in quo cst pena eterna, qua[m] neq[ue] potes pati ncq[ue] tolli, nisi voluntate[m] meam slatim p[er]implcueras & id sine mora vel aliqu[u]aj temporis dilatione, & preceptis meis o[m]Jmb[us] obediens: aliter ego p[er] v[ir]tut[m] o[m]niu[m] predictor[um] projic- ia[m] le N in pena[m] in angustia[m], in o[m]nem tribulatione[m] nocume[n]tu[m], invidia[m] & indignatione[m] dci o[m]nipotentis in fumace[m] ignis in Inferno, in maledictione[m] in carcerem dampnationis eterne vbi nulla est requies penaru[m], sed sempitem[us] horror inhabitat: fiat, fiat, fiat, in no[m]i[n]e p[at]ris & filij & sp[irit]us sancti: in Ira[m]

dolore[m], & in in you; the seven names which are not to be named excommunicate you; St John the Evangelist and St John the Baptist excommunicate you; all the angels and archangels and all creatures of God excommunicate you, N, and cast you into the deepest well of hell, in which is

eternal punishment, which you arc able neither to suffer nor to bear, unless you completely fulfil my will at once, and that without any delay or length of time, and you obey all of my commands. Otherwise I, by the virtue of all the aforesaid, will cast you N into punishment, into difficulty, into every tribulation and harm, into wrath and envy and pain, into the indignation of Almighty God in the furnace of fire, into hell, into accursedness, into the prison of eternal damnation where there is no rest from punishments, but everlasting horror lives there. Let it be so, let it be so, let it be so, in the name of the Father, and of the Son. and of the Holy Spirit'.

62b. yf they will nott appere write ther names in p[ar]chm[ent] or paper and make fyre of assafetida virginssone home and other [p. SI] suche stynking smells and defyling ther names under yo[u]r fete take them upp and vehem[en]tly throw them into the fyre saying

62b. *If they will not appear, write their names in parchment or paper and make fire of asafoetida, \unintelligible word\, horn and other such stinking smells, and defiling their names under your feet, take them up and vehemently throw them into thefire, saying:*

62c. I co[n]jure the fyre by hem and all his v[ir]tues \v[hi]ch made the hole world to tremble that thou harme this spinie N and make hem tele etemall paynes in the fyre

62c. *7 conjure thee fire by him and all his virtues which made the whole world to tremble, that thou harm this spirit N and make him feel eternal pains in thefire*

Then cast the parchem[en]t into the fyre saying
Then cast the parchment into the fire, saying:

62d. O ye cursed & unhappy and blaspheming I spirite N that ye may be p[er]petually dampned in ever lasting paynes of fire & brimstone in the lake of cnd[l]es[s] p[er]dyton and that thou haue no rest no nott the moment of an howere vntill thou come and obaye my co[m]maundem[en]t And fulfull my desyre and this shalbe done to the by the vertue of thes most holy names of god whome all creatures doth obaye that be thes Amethenaton: Watat: Pater, Semhamphoras, Beth: Gimel: daleth he: vath: beth: teth; Jod: teth: lamed:

mem: nu[n]: Sameth: Scyn: Gio: Saday: chachros: Syn: Tau: and by the vertue of all the blessed names of god I curse and condempne yo[u] & depryue vo[u] frome all yo[u]r offices & dignites And by the vertue of thes foresaid names of god wee doe caste yo[u] into the depe pilt \of/ burning Brymstone & into the lake of p[er]dycon ther to remayne for eu[er] fiat &c: Φ

*62d. ‘O ye cursed and unhappy and blaspheming spirit N, that you may be perpetually damned in everlasting pains offire and brimstone in the lake of endless perdition, and that thou have no rest; no, not the moment of an hour, until thou come and obey my commandment and fulfil my desire. And this shall be done to thee by the virtue of these holy names of God which all creatures do obey, that be these: Amethenaton: Watat: Father: Semhamphoras: Beth: Gimel: Daleth: He: Vath: Beth: Teth: Jod: Teth: Lamed: Mem: Nun: Sameth: Scyn: Gio: Saday: Chachros: Syn: Tau. And by the virtue of all the blessed names of God I curse and condemn you, and deprive you from all your offices and dignities. And by the virtue of these aforesaid names of God, we do caste you into the deep pit of burning brimstone and into the lake of perdition, there to remain for ever. Let it be done’, etc. **

63. IF YOU WANT TO SEE WONDERS

[p. 82] 63. Die hec no[m]i[n]a in aure alicuius muliens: Malo: Malesi: Offadi: Theolochim: & videbis mirabilia:

63. Say these names in the ear of some woman: ‘Malo: Malesi: Offadi: Theolochim’, and you will see wonders.

64. OF THE REVENGE OF TROY

64a. De vindicta Troye 64a. Of the revenge of Troy

Si volueris viro vcl mulieri nocerc recipe dc terra rceenlis morlui: & libram & semis de cera virginea & fac inde Imagine [m] ad longitudine fm] palmę manus, terra ab umbellico sup[er]ius cera quide[m] inferius: & scribatur in vertice capitidis: Dathyn: Maby: Chayl: in fronte If you want to harm a man or woman, take some earth from one recently dead and a pound and a half of virgin wax; and make from it an image as long as the palm of the hand, made

of earth from the belly upwards and of wax from the belly downwards. And write on the top of the head ‘Dathyn:

62d. O ye cursed & unhappy and blasphem[ing] spirite N that ye may be p[er]petually dampned in ever lasting paynes of fire & brimstone in the lake of end[I]es[s] p[er]dyton and that thou haue no rest no nott the moment of an howere vntill thou come and obaye my co[m]maundem[en]t And fulfull my desyre and this shalbe done to the by the vertue of thes most holy names of god whome all creatures doth obaye that be thes Amethenaton: Watat: Pater, Semhamphoras, Beth: Gimel: daleth: he: vath: beth: teth: Jod: teth: lamed: mem: nu[n]: Sameth: Scyn: Gio: Saday: chachros: Syn: Tau: and by the vertue of all the blessed names of god I curse and condempne yo[u] & depryue yo[u] frome all yo[u]r offices & dignites And by the vertue of thes foresaid names of god wee doe caste yo[u] into the depe pitt \of/ burning Brymstone & into the lake of p[er]dycon ther to remayne for eu[er] fiat &c: ✕

62d. *'O ye cursed and unhappy and blaspheming spirit N, that you may be perpetually damned in everlasting pains of fire and brimstone in the lake of endless perdition, and that thou have no rest; no, not the moment of an hour, until thou come and obey my commandment and fulfil my desire. And this shall be done to thee by the virtue of these holy names of God which all creatures do obey, that be these: Amethenaton: Watat: Father: Semhamphoras: Beth: Gimel: Daleth: He: Vath: Beth: Teth: Jod: Teth: Lamed: Mem: Nun: Sameth: Scyn: Gio: Saday: Chachros: Syn: Tau. And by the virtue of all the blessed names of God I curse and condemn you, and deprive you from all your offices and dignities. And by the virtue of these aforesaid names of God, we do caste you into the deep pit of burning brimstone and into the lake of perdition, there to remain for ever. Let it be done', etc. ✕*

63. IF YOU WANT TO SEE WONDERS

[p. 82] **63.** Dic hec no[m]i[n]a in aure alicuius mulieris: Malo: Malesi: Offadi: Theolochim: & videbis mirabilia:

63. Say these names in the ear of some woman: 'Malo: Malesi: Offadi: Theolochim', and you will see wonders.

64. OF THE REVENGE OF TROY

64a. De vindicta Troye

Si volueris viro vel mulieri nocere recipe de terra recentis mortui: & libram & semis de cera virginea & fac inde Imagine[m] ad longitudine[m] palme manus, terra ab umbellico sup[er]ius cera quide[m] inferius: & scribatur in vertice capitis: Dathyn: Maby: Chayl: in fronte

64a. Of the revenge of Troy

If you want to harm a man or woman, take some earth from one recently dead and a pound and a half of virgin wax; and make from it an image as long as the palm of the hand, made of earth from the belly upwards and of wax from the belly downwards. And write on the top of the head 'Dathyn:

Imagims no[m]en pro quo fit opus, circa turga hec nomina scribatur:
Xcthcnota: Martha: Xatenosate: Sathan: in pcctorc scribe: Strayl: Chayl: in
umbellico scribe Xathagundus: in piania pedis dextre: Baxtrala: hiis ita partis
habeas de vesto alicuius mortui & liga quodvis mcmbru[m] volueris auferre:
invocando no[m]ina supradicta in ymagine dieendo quod facis hums ymagim
contingat & ipsi: N: & N: factis tnbus dilictis & tnb[u]s crepusculis pungatur
ymago cum fuent hora: [Satumi] cum acu & punge in quodvis membra volueris
invocando supradicta & dieendo quod facis huic ymagini contingat & ipsi: N
& N: sepeleatur ymago in quocu[n]q[ue] loco volueris: & enim sanare eum
volueris, acum & vestem delve & lava me[m]brum cum lacte dulce & slatim
sanabitur. nota quod ista ymago debet fieri in hora: [Satumi]: [Luna] existente
in [Capricomu]: vel in [Virgo]:

Maby: Chayl', on the front of the image the name of the person for whom the work is being done, and around the surface let these names be written: 'Xethenata: Martha: Xatenosate: Sathan'. On the breast write: 'Strayl: Chayl'. On the belly write 'Xathagundus'; on the sole of the right foot 'Baxtrala'. And with these have parts of the shroud of some dead person and bind whichever part of the body you want to carry' off, invoking the aforesaid names on the image, saying what you are doing concerning this image and those persons N and N, making three defects and three dark spots. Let the image be pierced with a needle when it is the hour of Saturn, and pierce it in whatever part of the body you want, invoking the aforesaid and saying what you are doing concerning this image and those persons N and N. Let the image be buried in whatever place you want; and if you want to heal him, remove the needle and the shroud and wash the part of the body with sweet milk and he will be healed at once. Note that this image should be made in the hour of Saturn with the Moon being in Capricorn or in Virgo.

64b. Item in alio libro invem quod ista no[m]ina debent scnbi in supradicta
ymagine lit sequuntur statim [**p. 83**] Primo facta supradicta ymagine: scribe in
fronte istius ymaginis Segalchects: in templo: no[m]cn illius cum istis
no[m]mib[u]s: Martha: Carenla: Carenta: Sani: Chelibron: In pectore Sigial:
Clam: in umbellico: Carenta: in planta pedis dextn: Taronlen: in sinistra
planta pedis Siraste: huratam: Borolatam &: Ad idem fac ymagine [m] ad
similitudinc[m] **64a.** Item, in another book I have found that these names ought
to be written on the aforementioned image as follows at once. Firstly, with the
aforementioned image having been made, write on the front of that image

‘Segalchects’; on the forehead his or her name with these names: ‘Martha: Carenta: Carenta: Sam: Chelibron’; on the breast ‘Sigial’; on the belly ‘Carenta’; on the sole of the right foot ‘Taronlen’; on the sole of the left foot ‘Siraste: Huratam: Borolatam’. And in the same way make an image in the

imaginis no[m]en pro quo fit opus, circa turga hec nomina scribatur: Xethenata: Martha: Xatenosate: Sathan: in pectore scribe: Strayl: Chayl: in umbellico scribe Xathagundus: in planta pedis dextre: Baxtrala: hiis ita partis habeas de vesto alicuius mortui & liga quodvis membru[m] volueris auferre: invocando no[m]ina supradicta in ymagine dicendo quod facis huius ymagini contingat & ipsi: N: & N: factis tribus dilictis & trib[u]s crepusculis pungatur ymago cum fuerit hora: [Saturni] cum acu & punge in quodvis membro volueris invocando supradicta & dicendo quod facis huic ymagini contingat & ipsi: N & N: sepeleatur ymago in quocu[n]q[ue] loco volueris: & enim sanare eum volueris, acum & vestem delve & lava me[m]brum cum lacte dulce & statim sanabitur. nota quod ista ymago debet fieri in hora: [Saturni]: [Luna] existente in [Capricornu]: vel in [Virgo]:

Maby: Chayl', on the front of the image the name of the person for whom the work is being done, and around the surface let these names be written: 'Xethenata: Martha: Xatenosate: Sathan'. On the breast write: 'Strayl: Chayl'. On the belly write 'Xathagundus'; on the sole of the right foot 'Baxtrala'. And with these have parts of the shroud of some dead person and bind whichever part of the body you want to carry off, invoking the aforesaid names on the image, saying what you are doing concerning this image and those persons N and N, making three defects and three dark spots. Let the image be pierced with a needle when it is the hour of Saturn, and pierce it in whatever part of the body you want, invoking the aforesaid and saying what you are doing concerning this image and those persons N and N. Let the image be buried in whatever place you want; and if you want to heal him, remove the needle and the shroud and wash the part of the body with sweet milk and he will be healed at once. Note that this image should be made in the hour of Saturn with the Moon being in Capricorn or in Virgo.

64b. Item in alio libro inveni quod ista no[m]ina debent scribi in supradicta ymagine ut sequuntur statim **[p. 83]** Primo facta supradicta ymagine: scribe in fronte istius ymaginis Segalchets: in templo: no[m]en illius cum istis no[m]inib[u]s: Martha: Carenta: Carenta: Sani: Chelibron: In pectore Sigial: Clam: in umbellico: Carenta: in planta pedis dextri: Taronlen: in sinistra planta pedis Siraste: huratam: Borolatam &: Ad idem fac ymagine[m] ad similitudine[m]

64a. Item, in another book I have found that these names ought to be written on the aforementioned image as follows at once. Firstly, with the aforementioned image having been made, write on the front of that image 'Segalchets'; on the forehead his or her name with these names: 'Martha: Carenta: Carenta: Sani: Chelibron'; on the breast 'Sigial'; on the belly 'Carenta'; on the sole of the right foot 'Taronlen'; on the sole of the left foot 'Siraste: Huratam: Borolatam'. And in the same way make an image in the

65. IF Y O U C O M E BEFO RE A K ING O R JUDG E

65a. Die istum psalmu [m] Que[m]admodum: It[e]m sis in penucio & venies cora[m] Rege siue Judice siue minore, scribe istu[m] psalmu[m] & liga sup[er] brachiu[mj] tuufm]: Dixit Iniustus in corde suo: to please the iudge & to hauc hem mercifull, rcadc this psalme er yc eom before him: In te d[omi]ne speraui * **65a.** Say tins psalm: Psalm 42. Again, when you are in danger and come before a king of judge or someone lower, write this psalm and bind it on your arm: Psalm 36. *To please the judge and to have him merciful, read this psalm ere you come before him:* Psalm 31.

65b. yf thou douste desyre to haue the lone of any worshipped 1 man wryit his name & his mothers name & bend hilt vnder thy right arme hole & beare hilt w[i]th the & thou shalt haue his loue: yf thou wilt haue that thou rightfully desyreste or askeste of any \worthi/ ma[n], writte this in p[ar]chement & hange ytt on thy right arme & read ytt often tymes & thou shalt haue Ihv desyre: Deus iudieiu[m] meu[m] regida:

65b. *If thou desirest to have the love of any worshipful man, write his name and his mother's names%and bind it under thy right armpit, and bear it with thee and thou shalt have his love. If thou wilt have that thou rightfully desirest or askest of any worthy man, write this in parchment and hang it on thy right arm and read it oftentimes, and thou shalt have thy desire. 'O God give the king my judgement'.59*

66. W H O D E SIR ET H R I G H T F U L L Y A N Y T H I N G OF GOD

66a. Whoe desyrethe ryghtfully any thmge of god lett him saye this psalme devoutly before the alter: Vsquequo obliuisceris, & Ad te leuaui oculos meos:

66a. *Who desireth rightfully anything of God, let him say this Psalm devoutly before the altar:* Psalm 13 and Psalm 123.

66b. he thatt desyreth any thmge of god lett hem saye: 3: tymes Ad te leuaui anima[m] mea[m]

66b. *He that desireth anything of God, let him say three times* Psalm 24.

|p. 86| **30b.** the order hereof ys in the 62: leafe at such a markc:

30b. *The order hereof is in the sixtysecond leafat such a mark.*

65. IF YOU COME BEFORE A KING OR JUDGE

65a. Dic istum psalmu[m] Que[m]admodum: It[e]m sis in periculo & venies cora[m] Rege siue Judice siue minore, scribe istu[m] psalmu[m] & liga sup[er] brachiu[m] tuu[m]: Dixit Iuistus in corde suo: to please the iudge & to haue hem mercifull, reade this psalme er ye com before him: In te d[omi]ne sperauit ✕

65b. yf thou douste desyre to haue the loue of any worshippfull man wrytt his name & his mothers name & bend hitt vnder thy right arme hole & beare hitt w[i]th the & thou shalt haue his loue: yf thou wilt haue that thou rightfully desyreste or askeste of any \worthi/ ma[n], writte this in p[ar]chement & hange ytt on thy right arme & read ytt often tymes & thou shalt haue thy desyre: Deus iudiciu[m] meu[m] regida:

65a. Say this psalm: Psalm 42. Again, when you are in danger and come before a king or judge or someone lower, write this psalm and bind it on your arm: Psalm 36. *To please the judge and to have him merciful, read this psalm ere you come before him: Psalm 31.*

65b. *If thou desirest to have the love of any worshipful man, write his name and his mother's name⁵⁸ and bind it under thy right armpit, and bear it with thee and thou shalt have his love. If thou wilt have that thou rightfully desirerest or askest of any worthy man, write this in parchment and hang it on thy right arm and read it oftentimes, and thou shalt have thy desire: 'O God give the king my judgement'.⁵⁹*

66. WHO DESIRETH RIGHTFULLY ANYTHING OF GOD

66a. Who desyrethe ryghtfully any thinge of god lett him saye this psalme devoutly before the alter: Vsquequo obliuisceris, & Ad te leuaui oculos meos:

66b. he thatt desyreth any thinge of god lett hem saye: 3: tymes Ad te leuaui anima[m] mea[m]

[p. 86] **30b.** the order hereof ys in the 62: leafe at such a marke:



66a. *Who desireth rightfully anything of God, let him say this Psalm devoutly before the altar: Psalm 13 and Psalm 123.*

66b. *He that desireth anything of God, let him say three times Psalm 24.*

30b. *The order hereof is in the sixty-second leaf at such a mark.*

30c. When ye dr awe the vttermoste cyrkle saye tins folowinge:

30c. ***When you draw the outermost circle, say this following:***

Hune circulu[m] facio in no[m]i[n]e patris o[m]nipotentis qui solo suo verbo o[m]nia ex nichilo creavit: in no[m]i[n]e patris & filij & spiritus sancti Amen:

‘I make this circle in the name of the Father, and of the Son, and of the Holy Spirit’.

Father Almighty, who by his word alone created everything from nothing- in the name of the Father, and of the Son, and of the Holy Spirit’.

30d. when thou makeste the second cyrkell saye this as foloweth.

30d. ***When thou makest the second circle say this as followeth:***

Hune circulum facio in no[m]i[n]e domini nostri Iesu Christi filii dei vivi qui totum genus humanum redemptus est: & de potestate diaboli: in no[m]i[n]e patris & filii & spiritus sancti Amen:

‘I make this circle in the name of Our Lord Jesus Christ, the son of the living God. who has redeemed the entire human race, and from the power of the devil: in the name of the Father, and of the Son. and of the Holy Spirit’.

30c. When thou makeste the third cyrkle saye:

30c. ***When thou makest the third circle, say:***

Hune circulu[m] facio in no[m]i[n]e spiritus sancti paracliti qui in corda apostolorum & prophetarum sua gratia misericordie illuminavit in no[m]i[n]e patris & filii & spiritus sancti Amen:

‘I make this circle in the name of the Holy Spirit, the Paraclete, who wonderfully illuminated the hearts of the apostles and prophets, in the name of the Father, and of the Son, and of the Holy Spirit’.

30d. then caste holye water about the cyrkell wythe in the ynnermoste syde:

30d. ***Then cast holy water about the circle within the innermost side.***



30c. When ye drawe the vttermoste cyrkle saye this folowinge:

Hunc circulu[m] facio in no[m]i[n]e patris o[m]nipotentis qui solo suo verbo o[m]nia ex nichilo creauit: in no[m]i[n]e patris & filij & sp[irit]us sancti Amen:

30c. When you draw the outermost circle, say this following:

'I make this circle in the name of the Father Almighty, who by his word alone created everything from nothing: in the name of the Father, and of the Son, and of the Holy Spirit'.

30d. when thou makeste the second cyrkell saye this as foloweth.

Hunc circulum facio in no[m]i[n]e d[omi]ni n[ost]ri Jesu chr[ist]i filij dei viui qui totum genus humanu[m] redempsit: & de potestate diaboli: in no[m]i[n]e patris & filij & sp[irit]us sancti: Amen:

30d. When thou makest the second circle say this as followeth:

'I make this circle in the name of Our Lord Jesus Christ, the son of the living God, who has redeemed the entire human race, and from the power of the devil: in the name of the Father, and of the Son, and of the Holy Spirit'.

30e. When thou makeste the third cyrkle saye:

Hunc circulu[m] facio in no[m]i[n]e sp[irit]us sancti paraclyti qui in corda app[osto]lor[um] & prophetaru[m] sua gracia mirifice illuminavit in no[m]i[n]e patris & filij & sp[irit]us sancti: Amen:

30e. When thou makest the third circle, say:

'I make this circle in the name of the Holy Spirit, the Paraclete, who wonderfully illuminated the hearts of the apostles and prophets, in the name of the Father, and of the Son, and of the Holy Spirit'.

30d. then caste holye water about the cyrkell wythe in the ynnermoste syde:

30d. Then cast holy water about the circle within the innermost side.

67. THIS CIRCLE SUFFICES WITH ALL SPIRITS

fp. 871 67. Circulus iste sufficit cu[m] o[mn]lb[us] spi[riti]b[us] tarn magnatis qua[m] subdit[i]s. In isto circulo potest C[on]stringi quilibet sp[int]us securissime.

8k, Sprites to apcrc in vngula

82c. Pro furto: 67. This circle suffices with all spirits, with the exalted as well as the lowly. In this circle any spirit can be bound most safely.

8 8

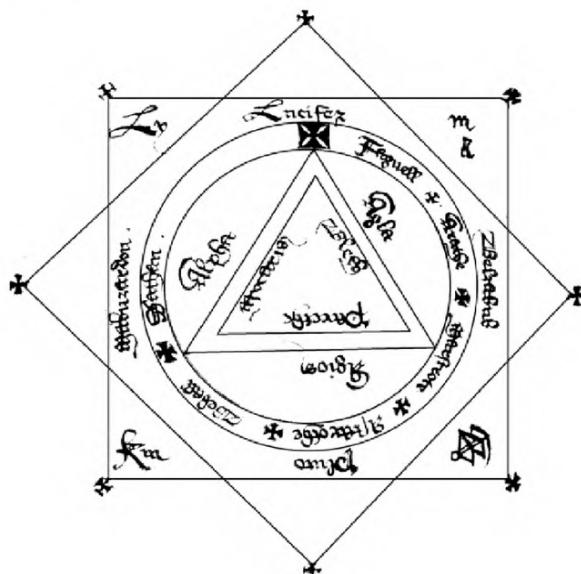
8k. *Spirits to appear in a nail*

82c. For theft

67. THIS CIRCLE SUFFICES WITH ALL SPIRITS

[p. 87] 67. Circulus iste sufficit cu[m] o[mn]ib[us] spi[riti]b[us] tam magnatis qua[m] subdit[i]s. In isto circulo potest C[on]stringi quilibet sp[iriti]us securissime.

67. This circle suffices with all spirits, with the exalted as well as the lowly. In this circle any spirit can be bound most safely.

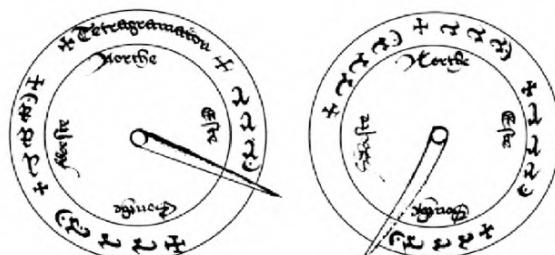


8k. Sprites to apere in vngula

8k. Spirits to appear in a nail

82c. Pro furto:

82c. For theft

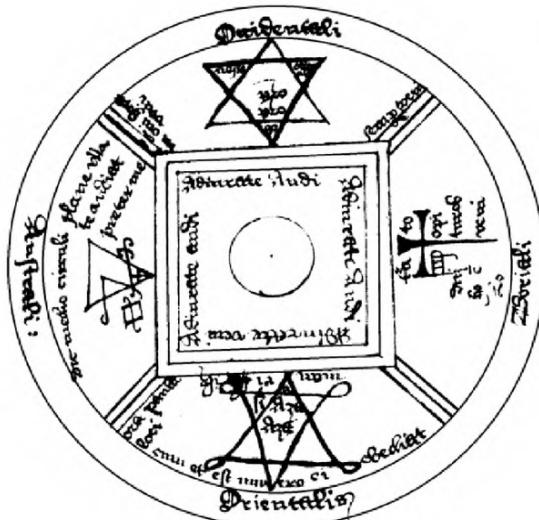


[p- 88]

11 q . Ad loqui cu[m] spi[riti]b[us] 11 q . To speak with the spirits

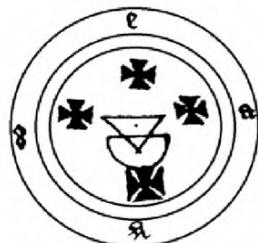
lir , C[ir]culus ad p[er]cipiend[um] llr . The circle to discover a theft by
furtum p[er] speculufm] ordo tilts in a mirror: the order for these in folio
folio 33 & 34 33 and 34.

[p. 88]



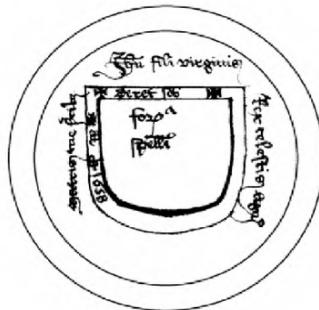
11q. Ad loqui cu[m] spi[riti]b[us]

11q. To speak with the spirits



11r. C[ir]culus ad p[er]cipiend[um]
furtum p[er] speculu[m] ordo illis in
folio 33 & 34

11r. The circle to discover a theft by
a mirror: the order for these in folio
33 and 34.



[p- 89]

6 e . Note that this cyrkle ys to cal the spryte mosacus or any other sprite & note that the spryte cyrkle mustc be seuen footc from the greater cyrkle: the order hereof ys to be founde in the: 10: 11: 12: &: 13: leaves

[p. 89]



6e. Note that this cyrkle ys to cal the spryte mosacus or any other sprite & note that the spryte cyrkle muste be seuen foote from the greater cyrkle: the order hereof ys to be founde in the: 10: 11: 12: & 13: leaves

6e. Note that this circle is to call the spirit Mosacus or any other spirit, and note that the spirit circle must be seven feet from the greater circle. The order hereof is to be found in the tenth, eleventh, twelfth and thirteenth leaves.

6 e , Note that this circle is to call the spirit Mosacus or any other spirit, and note that the spirit circle must be seven feet from the greater circle. The order hereof is to be found in the tenth, eleventh, twelfth and thirteenth leaves.

90

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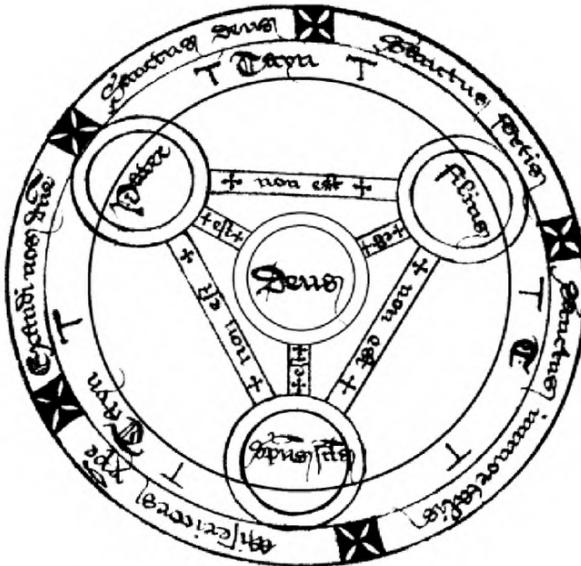
[p. 91]

68. THAT NO PRISON WILL HOLD YOU

68a. Deus qui es tnnus in p[er]soms & vnu in substantia qui in humano
mgemo Adam & Eva[m] creasti sieut in p[re]cedenle soils figura est: dicatur
ista oratio d[omi]no n[ost]ro Jcsu chr[ist]o sicut prnotatum cst: 68a. *0 God,
who arc three in persons and one in substance, who created Adam and Eve in
human ingenuity, just as in the preceding this is the figure of the sun7 Let this
prayer be said to our Lord Jesus Christ as has been noted previously.

68b. Hoc signu[m] debet fieri in p[er]gameno vLirJgineo in ortu soils vel ante
in die Pasce: cu[m] quis hoc mcipiat dicat: In no[m]i[n]e dei magni viui
o[mn]ipot[en]s creatoris celi & terre, & in eius no[m]i[n]e qui te fecit &
primo in te v[er]itatem posuit, virtutem accipias liberandi o[m]inem
ho[m]i[n]em in carcere te portante a vinculis ligatu[m], sicut ip[s]c dcus
magnus & v[er]itus b[ea]tum app[osto]l[u]m suu[m] a carcere liberami & a
vinculis soluit, tunc facta kareclere debes eu[m] ponere in panno mu[n]do
sup[er] 68b. This sign ought to be made on virgin parchment at sunrise or
before on Easter Day. When anyone begins tins, let him say: ‘In the name of
the great, living and almighty creator of heaven and earth, and in the name of
him who made you and first put virtue in you, receive the virtue of freeing all
men in prison who can you, bound in chains, just as the great and strong God
himself freed his blessed apostle from prison and loosened his chains’. Then,
having made the character, you ought to put it in a clean sheet on an altar and
have

[p. 91]



68. THAT NO PRISON WILL HOLD YOU

68a. Deus qui es trinus in p[er]sonis & vnuſ in ſubſtantia qui in humano i[n]genio Adam & Eva[m] creasti ſicut in p[re]cedente ſolis figura eſt: dicatur iſta oratio d[omi]no n[ost]ro Ieuſu chr[ist]o ſicut prenotatum eſt:

68a. 'O God, who are three in persons and one in substance, who created Adam and Eve in human ingenuity, just as in the preceding this is the figure of the sun'. Let this prayer be ſaid to our Lord Jesus Christ as has been noted previously.

68b. Hoc ſignu[m] debet fieri in p[er]gameno v[ir]gineo in ortu ſolis vel ante in die Pasce: cu[m] quis hoc incipiat dicat: In no[m]i[n]e dei magni viui o[mn]ipot[en]s creatoris celi & terre, & in eius no[m]i[n]e qui te fecit & primo in te v[ir]tutem posuit, virtute[m] accipias liberandi o[m]nem ho[m]i[n]em in carcere te portante a vinculis ligatu[m], ſicut ip[s]e deus magnus & v[ir]tutus b[eatu]m app[osto]ll[u]m ſuu[m] a carcere liberauit & a vinculis ſoluit, tunc facta karectere debes eu[m] ponere in panno mu[n]do sup[er]

68b. This sign ought to be made on virgin parchment at sunrise or before on Easter Day. When anyone begins this, let him say: 'In the name of the great, living and almighty creator of heaven and earth, and in the name of him who made you and first put virtue in you, receive the virtue of freeing all men in prison who carry you, bound in chains, just as the great and strong God himself freed his blessed apostle from prison and loosened his chains'. Then, having made the character, you ought to put it in a clean sheet on an altar and have

octo dies mundis vestibus indutus: scribat hanc figura[m] in p[er]gameno
 virgineo cum sanguine mgri gaili virginis quc sequitur sub fumigat cum tails &
 vt supra, & *[illeg.]* p[er] illud signu[m] constringi possunl sp[irit]us maligni
 & in vase recludi: Iras regufm] & pnncipufm] mittigat & bcncuolcntia[m]
 mduit si quos cu[m] illo signo tetigeris: potcris ab ipsis obtinere quicquid
 lmpclrabis: Mulieres quidcm quascunq[ue] p[er] illud ad libidme
 p[er] vocabis & p[er] ip[s]u[m] amicitia[mj] & amorelmj ab o[mii]ib[u]s quos
 tetigeris impetrabis, in bello invictus & illesus exibis: no[n] aqua nec igne
 p[er] iclitabis vel periculufm] no[n] habebis, & in o[m]nib[us] reb[us] si
 tecu[m] ille honeste tractaueris p[ro]fitabis: Ht signu[m] est hoc igitur de
 spera Aaron quc cst in cccl[cs]ia *[illeg.]*: & obliuione ipsam Aaron in i'ronte
 Lulit: sicq[ue] deus p[er] istam magna[m] fortitudine[m] & gracia[m] dedit,
 sicut populu[m] suu[m] duxit pfer desertu[m]: At modo op[er]acio istius tabs
 cst sicut tu p[er] fidcntib[us] tuetur mu[n]dicia & [p. 93] corporis & ieunio &
 indume[n]tis: & sit die [Mercurij]; hora prima [Luna] existefnje **in** |Tauro|: in
 p[er] gameno virgineo cu[m] sanguine draconis vel edi scribat deinde
 suflumigetur & consecretur vice o[m]nia, & mu[n]de custodiatur o[m]nes
 sp[irit]us mimicorum nocentiu[m] visibiliu[m] & invisibiliu[m] potent
 prestetuent: in bello tnu[m]phu[m]: in litis, vixis & contumelijs victoria [m]
 prestat morbos sp[int]uales & corporales reru[m] alit gratios tarn
 venerabile[m] p[er] amabilem cora[m] regib [us] & populo differentes reddit
 mortem subitancam non timebit: observed for eight days, dressed in clean
 clothes. Let him write this figure on virgin parchment with the blood of a
 virgin black cockerel. Following this, let him suffumigate it with such things
 as above, and *[illeg.]* by that sign evil spirits can be constrained and enclosed
 in a vessel. It mitigates the wrath of kings and princes and confers
 benevolence on those whom you touch with this sign. By this you will be able
 Lo obtain whatever you ask for. By this you may call women at your desire
 whenever, and by the same you will ask for friendship and love with all
 whom you touch. You will go forth unconquered and uninjured in war; neither
 water nor fire will endanger you, or you will not have danger, and in all
 things, if you honestly draw it with you, you will profit. And this sign is
 therefore the sphere of Aaron which is in the church *[illeg.]*. And Aaron wore
 the same on his front, oblivious to it; and thus by this God gave him great
 strength and grace, so that he led his people through the desert. But presently
 this operation of this thing is such that cleanliness of body, fasting and clothes,

ought to be guarded by those having faith. And let it be on a Wednesday, in the first hour, with the Moon being in Taurus. Let it be written on virgin parchment in dragon's blood,⁶¹ then suffumigated and consecrated before all, and let it be kept clean, and it will be able to stand against all harmful spirits of the enemy, visible and invisible: in war, triumph; in bed you will conquer and have victory against sleights; it stands against spiritual and bodily illnesses; it nourishes the graces of things, so that he will return venerated and loved before kings and the people; he will not fear a sudden death.

70. THE FIGURE OF ST MICHAEL

70. Figura s[an]cti Michaelis 70*The flgure oΓ Sl Michael

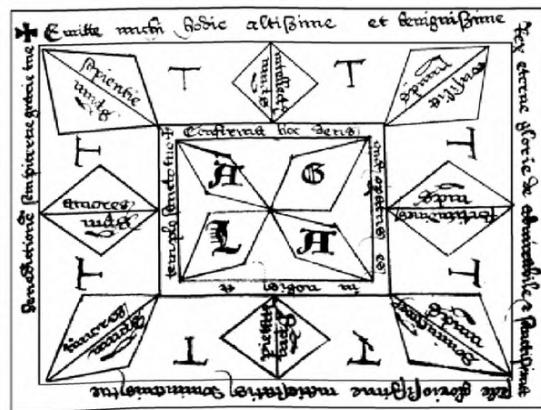
Hie est spera sanctissimi & prudentissimi Angeli Michaelis [p. 941 paradisi prepositi qua[m] beatc Marie virgims asportauit, cuius operatio est hec. Aceipe aurum vcl argentu[m] & sculpas in eo hanc speram ante solis ortum in die assumptionis beate Mane V[ir]gmis cum sanguine turturis aut columbe albe: & oportet quod artifex eaveat ab o[m]ni cnmine mortali p[er] morte[m] & p[er] octo dies iejunij & in pane & aqua aut vino mu[njdeq]uej confitearis: & hoc facto suffumige cum istis scilicet cum Ligno Aloes: Balsam cedri, & Nardi & oliue: Chumameth: Daloth: Asathuro albo: mastic: & mirra: & v[ir]lutes eius sunt hec si tecu[m] fideliter portaueris nequaqfuan] in This is the most holy and most prudent sphere of the angel Michael, the guardian of paradise, who carried the Blessed Virgin Mary, whose operation is this. Take gold or silver and make in it this sphere before sunrise on the day of the Assumption of the Blessed Virgin Mary with the blood of a turtledove or a white dove. And the wrorker ought to avoid all mortal sin by death and by eight days of fasting, and on bread and water or wine and should confess himself clean. And this having been done, suffumigate it with this, that is to say wood of aloes, balsam of cedar, and nard, and olive: Chumameth: Daloth: with white roast meat,⁶² mastic and myrrh. And their virtues are these if you faithfully carry it with you: you peccat[i]s morieris & fortuna[m] optima[m] habebis & sp[iritu]s irit |us malos dciccie cum ceperunt ma[n]tione[m] humanafm]: venenu[m] vmccs: vincula racapes in aqua & igne securus manebis: lonitru no[n] timebis: o[m]nes aduersarijs tuo superabis: informitates corporis & Anime no[n] noccbant tibi finaliter o[m]ne malu[m] post tergabis: gubemetur ea[m] bene in munda pix[i]de:

will not die in sin and you will have excellent fortune, and you will cast out evil spirits when they seize a human habitation; you will overcome poison,

you will break bonds and remain safe in water and fire You will not fear thunder; you will overcome all your adversaries; infirmities of body and soul will not harm you, and finally you will turn your back on all evil. Let it be guarded well in a clean pyx.⁶³

peccat[i]s morieris & fortuna[m] optima[m] habebis & sp[irit]us malos deieccies cum ceperunt ma[n]tione[m] humana[m]: venenu[m] vinces: vincula racapes in aqua & igne securus manebis: tonitruē no[n] timebis: o[m]nes aduersarijs tuo superabis: informitatis corporis & Anime no[n] nocebant tibi finaliter o[m]ne malu[m] post tergabis: gubernetur ea[m] bene in munda pix[i]de:

will not die in sin and you will have excellent fortune, and you will cast out evil spirits when they seize a human habitation; you will overcome poison, you will break bonds and remain safe in water and fire. You will not fear thunder; you will overcome all your adversaries; infirmities of body and soul will not harm you, and finally you will turn your back on all evil. Let it be guarded well in a clean pyx.⁶³



[p. 95]

71. TO KNOW ABOUT THOSE THINGS YOU DESIRE

71. D[omi]ne sancte pater omnipotens & eteme deus inestimabilis misericordie & pietatis immense Jesu ehr[ist]e, pnssime conditor reperator regenerator generis humani, sp[int]us paraclite fideliu[m] omn[ium] institutor & amator benignissime, p[er] angelis custos etemi trinitatis sancte: vnu deus o[mni]p[ote]n[s] omniu[m] pater, altissime fili dei, vnu[mj] sancte o[mJma] do nichilo creasti, Emittere dignens sanctos Angelos tuos de cells: Emca: Nuel: & Sabath: vt apareant & veritate[m] demo[n]strant inviola preterites] presentib[us] & futuris, & de quacunq[ue] re de eis interrogauero in no[m]i[n]e pains & filij & spiritus sancti: Amen:

71. IO Lord, holy Father, almighty and eternal God of inestimable mercy and immense tenderness, Jesus Christ, most tender establishes restorer and regenerator of the human race: Holy Spint, Paraclete, instituter of all the faithful and lover most kind, by the angels, the guardians of the holy and eternal Trinity: one God almighty, Father of all, Son of God most high, holy one who created all things from nothing, deign to send out your holy angels from heaven, Emca, Nuel and Sabath, that they may appear and show the inviolate truth concerning past, present and future matters, and concerning whatever matter about which I shall ask them. In the name of the Father, and of the Son, and of the Holy Spirit, Amen'.

[pp. 96-8 contain contain a number of magical seals not directly connected with the text]

72. THE SIGILS OF MASTER ARNOLD

[p. 991 72a, Incipit sigilla magestn Arnoldi:

In no[m]i[n]e patris d[omi]ni n[ost]n Jesu chr[ist]i accipe aereru[m]
purissimu[m] &
nitra[n]tc ariete[n]
fundatur sole

scilicet: xv: Kal[e]n[das]: Aprilis: postca formetur mde sigillu[m]
rotundu[m]: & dum formabitur in rotundufm] dicas *: Exurge Pax mu[n]di Jesu
vere Agnus qui tollis peccata mu[n]di:

tcncbras n[ost]ras: illuminas

psalm[um] n[oste]r &c: Et cum factu[m] i'ueril reponatur: & post: [luna] existenle in: [CanceriJ: vel: [Eeoni]: sculpatur in eo ab vna p| arjte figura arietfijs dum sol est in: V: & in circu[m]fere[n]cia: Arahcl: tnb[us] mda: v & viij: & cx alia p[ar]te in circumferen[n]cia hec sacratissima verba sculpatur: Verbum caro factum est & habet in nobis: & in medio: Alpha & to: sanctus Petrus:

& &

D[omi]ne d[omi]n[u]s In the name of the Father and of Our Lord Jesus Christ take the purest bronze and let it be cast with the sun entering Aries, that is to say the fifteenth day before the Kalends of April *[17 March]*, Afterwards, let a round sigil be formed from it. Say Arise, peace of the world, Jesus the true lamb who takes away the sins of the world, and enlighten our darkness', and Psalm 8, etc. And when it has been made, let it be pul back [in the foundry], and afterwards when the Moon is in Cancer or in Leo, let there be made on one side of it a figure of Aries while the Sun is in Virgo, and around the circumference [write] AraheE and the fifth and seventh tribes of Judah *64* And on the other side, on the circumference, let these most sacred words be formed: 'The Word was made flesh, and dwelt among us', and the in the middle Alpha and Omega and St Peter.

72b. Valet autem istud p[re]siosum sigillu[m]j contr[a] omnes demones & inimicos capitalcs: & contra maleficia: & valet ad lueru[m] a gratiam acquire[n]di & in o[m]nib[us] periculis subuenit & recligalib[us]: & valet contra fulgura & in tempestatib[us] & invndaciomb[us] aquaru[m] plurimu[m] valet: & contra impetu[m] ventorum & pestilencias aenas, & qui portat eu[m] honorat[ur] & timetur in o[m]nib[us] causis: & Domo in qua fuerit nullus lili domini, nec habitantib[us] nocere poterit: & valet contra demoniacos frcnaticos & maniacos & squinaticos & omnes **72a.** Here begin the sigils of Master

Arnold

72b. But this most precious seal is good against all demons and capital enemies, and against witchcraft; and it is good for getting money and grace, and it helps in all dangers and journeys; and it is good against lightning and in storms and floods of waters it helps very much; and against the force of winds and pestilences of the air. And he who carries it is honoured and feared in all

matters; and in the house in which it is nothing will be able to hurt the master or those who live there. And it is good against demoniacs, frantic people, maniacs and sufferers from

75. TO M A K E TO CO M E TO TH Y BED OR C H A M B E R

75, To make to com to thy bed or chamber:

75. To make to come to thy bed or chamber

Take a frogge & cult of his lefle legge & w[i]th a knyfe cutt of the fleshe & beware thou then tuche ytt nott for ytt is venym then take virgin wax & close the bone in ytt & then kysse the woma[n] & gelt the home to thy chamber and lyght a candell & sytt thou on a chayre but beware thou slepe nott & put the bone in thy mouthc as ytt was before & she shall nott goe awaye vnto the tyme thou geue her lycens to goe:

Take a frog and cut off his left leg, and with a knife cut off the flesh, and beware thou then touch it not, for it is venom. Then take virgin wax and close the bone in it, and then kiss the woman and get home to thy chamber, and light a candle and sit thou on a chair. But beware thou sleep not, and put the bone in thy mouth as it was before. And she shall not go away unto the time thou give her licence to go.

76. TH E SIG I L O F TH E S PIR IT M E K E B IN

76. Ego sum spfirifus Mckebin: sciens bona & mala pretenta & presently & futura: do & notitiam in his etiam in herbis gratiosis & v[nc]tuosis & lapidib[us] p|re]ciosis en assum quid vocasti me:

76. T am the spirit Mekebin, knowing good and evil, past, present and future; and I give notice concerning these things, even concerning agreeable and unctuous plants and precious stones: behold, I am here when you have called me'.

77. THE SIG IL O F THE S PIR IT N A M A T H

[p. 104] 77. Ego sum Namath sp[irit]us Avertens mala inimicis, retrocedens scuta & tela emissa sibi ipsi nee cedi possit a maligno inimico qui me invocavcrit: ecce assum quid vocasti me:

77. T am the spirit Namath, averting the evil of the enemy, drawing back the

shild and the spear sent out against you; nor can he who invokes me be felled by the evil enemy; behold, I am here when you have called me'.

78. THE CHARACTERS OF THE PLANETS

78. Karacleres planetarum: 78. The characters of the planets
[Sun] [Moon]

|Mars | 4 U • V y '■ ?|Mercury |

[Saturn] *Tiff\j* [Jupiter]
[Venus]

79. THE SIGIL OF THE SPIRIT CASTRIETUR

79. Ego sum Castnctur sp[int]jus celens que porto homines & reduce
vbincunqfue] voluerunt in momento nec est qui me impedit & hoc absque
omni lesione vel p[er]Jic[u]lo. voluntate[m] invocat[i]s me cccc assum quid
vocasti me:

79. 'I am the quick spirit Castnctur who carries men and brings back whatever
they want in a moment; nor is there anything that hinders me. And this without
any injury or danger. Invoke me at will; behold I am here when you have
called me'

80. FOR REBELS OR SPIRITS WHICH RESIST

80a. ffor rebels or sprytes w[hi]ch resvste say this folowinge

80a. *For rebels or spirits which resist say this following:*

Sabaoth Emanueli, vemte, venite, 'Sabaoth Emmanuel, come, come,



78. THE CHARACTERS OF THE PLANETS

78. Karakteres planetarum:

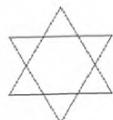
78. The characters of the planets

[Sun]	◊ O XCVF 8 XC WIBGW:
[Moon]	46u.°LC.F.CC:
[Mars]	4u. vEUTF7: F
[Mercury]	F THe7:
[Saturn]	o.uu.7f n9f o'xT&pxI
[Jupiter]	.x.z.F.*.z.u.v.x+9.4iH:
[Venus]	.90h f93F.7C

79. THE SIGIL OF THE SPIRIT CASTRIETUR

79. Ego sum Castrietur sp[irit]us celeris que porto homines & reduce vbincunq[ue] voluerunt in momento nec est qui me impedit & hoc absque omni lesione vel p[er]fic[u]lo. voluntate[m] invocat[i]s me ecce assum quid vocasti me:

79. 'I am the quick spirit Castrietur who carries men and brings back whatever they want in a moment; nor is there anything that hinders me. And this without any injury or danger. Invoke me at will; behold I am here when you have called me'.



80. FOR REBELS OR SPIRITS WHICH RESIST

80a. ffor rebels or sprytes w[hi]ch resyste say this folowinge

80a. *For rebels or spirits which resist say this following:*

Sabaoth Emanuell, venite, venite, 'Sabaoth Emmanuel, come, come,

venite, lestinate, festinate, festinate in & intrate in isto cr[i]stallo in visione
istiiis pueri N: & then say as folowethc next:

[p. 105] 80b. Coniuro vos sancti Angeli dei Sabaoth: & Emanuel:
confidenter] & potentissime, p[er] dcu[m] viuu[m] p[er] dcu[m] verum p[er]
deu[m] sanetu[m], & p[er] patrem & filiu[m] & sp[irit]um sanctu[m], & p[er]
Illiud deu[m] qui vos creauit & me similiter & p[er] omnes virtutes celom[m]
& p[er] nove[m] ordines angelorum]: & p[er] o[m]nes principatus &
potestates dei, & p[er] ista no[m]i[n]a Michaeli: Gabrieli: Bamell: Raphaell:
Caeth: Vriell: Barathiell: Chembim & Seraphim: & p[er] virtutes illor[um]: &
per omnes angelos & archangelos, & p[er] ilium amore[m] que[m] vos:
Sabaoth: & Emanueli: debetis deo creaton vestro: & p[er] o[m]nia no[m]i[n]a
dei, & ista no|m|i[n]a dei On: Burion: Apyron: Crataladon: Aldagaryon:
Heyon: Nabrahon: Algramay: Abegnay: Agla: Lamazabathany: & p[er] omnia
signa p[er] que Salomon inclusit tres demones in vase vitreo, & p[er] Illud
gaudiu[m] quod vos: Sabaoth: & Emanueli: habuistis quando d[omi]n[u]s
n[oste]r Jesus chr[isi]us ascendebat in celum: & p[er] totam eius passionem:
& p[er] tremendu[m] die[m] ludicij: & p[er] illu[m] qui venturus est ludicare
viuos & mortuos & seeulum p[er] igne[m], quod ubicunq[ue] vos: Sabaoth: &
Emanueli: fueritis siue in celo: siue in terra statim hie accedatis in pulchra
forma angelorum] & intretis in isto cristallo monstrantes vosmet ipsos &
vcraciter (sine lesione mei vel Spalion:

Adonay: Hely: come, hurry, hurry, hurry and enter into this crystal and the
vision of this boy N. *And then say as followeth next:*

80b. I conjure you, holy angels of God Sabaoth and Emmanuel, confidently
and most powerfully, by the living God, by the true God, by the holy God. and
by the Father and the Son and the Holy Spirit, and by that God who created
you and me likewise, and by all the powers of heaven, and by the nine orders
of angels, and by all principalities and powers of God, and by these names:
Michael: Gabriel: Bamel: Raphael: Caeth: Uriel: Barathiel: Chembim and
Seraphim, and by their virtues, and by all angels and archangels, and by that
joy which you. Sabaoth and Emmanuel, owe to God your creator; and by all
the names of God, and these names of God: On: Burion: Apyron: Heyon:
Algramay: Adonay: Abegnay: Agla: Hely: Lamazabathany: and by all the
signs by which Solomon enclosed three demons in a glass vessel, and by that
joy which you, Sabaoth and Emmanuel, had when our Lord Jesus Christ

ascended mto heaven; and by his whole passion, and by the terrible Day of Judgement; and by him who will come to judge the living and the dead and the world by fire; that wherever you, Sabaoth and Emmanuel, should be, whether in earth or in heaven or in earth, you should at once come here in the beautiful form of angels and enter into this crystal, showing yourselves in person and truly to us (without injury to me or any creature), having been questioned and asked: through Crataladon:

Spalion: Aldagaryon: Nabrahon:

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venite, festinate, festinate, festinate in & intrate in isto cr[i]stallo in visione istius pueri N: & then say as folowethe next:

[p. 105] 80b. Coniuro vos sancti Angeli dei Sabaoth: & Emanuel: confident[er] & potentissime, p[er] deu[m] viuu[m] p[er] deu[m] verum p[er] deu[m] sanctu[m], & p[er] patrem & filiu[m] & sp[irit]um sanctu[m], & p[er] illud deu[m] qui vos creauit & me similiter & p[er] omnes virtutes celoru[m] & p[er] nove[m] ordines angelor[um]: & p[er] o[m]nes principatus & potestates dei, & p[er] ista no[m]i[n]a Michaell: Gabriell: Bamell: Raphaell: Caeth: Vriell: Barathiell: Cherubim & Seraphim: & p[er] virtutes illor[um]: & per omnes angelos & archangelos, & p[er] illum amore[m] que[m] vos: Sabaoth: & Emanuell: debetis deo creatori vestro: & p[er] o[m]nia no[m]i[n]a dei, & ista no[m]i[n]a dei On: Burion: Apyron: Crataladon: Aldagaryon: Heyon: Spalion: Nabrahon: Algramay: Adonay: Abegnay: Agla: Hely: Lamazabathany: & p[er] omnia signa p[er] que Salomon inclusit tres demones in vase vitreo, & p[er] illud gaudiu[m] quod vos: Sabaoth: & Emanuell: habuistis quando d[omi]n[u]s n[oste]r Jesus chr[ist]us ascendebat in celum: & p[er] totam eius passionem: & p[er] tremendu[m] die[m] iudicij: & p[er] illu[m] qui venturus est iudicare viuos & mortuos & seculum p[er] igne[m], quod ubicunq[ue] vos: Sabaoth: & Emanuell: fueritis siue in celo: siue in terra statim hic accedatis in pulchra forma angelor[um] & intretis in isto cristallo monstrantes vosmet ipsos & veraciter (sine lesione mei vel

come, hurry, hurry, hurry and enter into this crystal and the vision of this boy N. *And then say as followeth next:*

80b. I conjure you, holy angels of God Sabaoth and Emmanuel, confidently and most powerfully, by the living God, by the true God, by the holy God, and by the Father and the Son and the Holy Spirit, and by that God who created you and me likewise, and by all the powers of heaven, and by the nine orders of angels, and by all principalities and powers of God, and by these names: Michael: Gabriel: Bamel: Raphael: Caeth: Uriel: Barathiel: Cherubim and Seraphim, and by their virtues, and by all angels and archangels, and by that love which you, Sabaoth and Emmanuel, owe to God your creator; and by all the names of God, and these names of God: On: Burion: Apyron: Crataladon: Aldagaryon: Heyon: Spalion: Nabrahon: Algramay: Adonay: Abegnay: Agla: Hely: Lamazabathany: and by all the signs by which Solomon enclosed three demons in a glass vessel, and by that joy which you, Sabaoth and Emmanuel, had when our Lord Jesus Christ ascended into heaven; and by his whole passion; and by the terrible Day of Judgement; and by him who will come to judge the living and the dead and the world by fire; that wherever you, Sabaoth and Emmanuel, should be, whether in earth or in heaven or in earth, you should at once come here in the beautiful form of angels and enter into this crystal, showing yourselves in person and truly to us (without injury to me or any creature), having been questioned and asked: through

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ted

alicuius creature) nobis interrogates & rogatis: p[cr] d[omi]n[u]m n[ost]r[u]m Jesum chr[istu]m filiu[m] p[at]ns o[m]nipotentis quib[us] cum sp[irit]u sancto sit o[m]nis honor & [p. 106] gloria etemalis per omnia secula seculor[um]: amen

Our Lord Jesus Christ, the Son of the Father Almighty, to whom with the Iloly Spirit be eternal honour and glory- through all ages of ages. Amen'.

80c. And when this is sayde askc the chylde yf he see any thinge: & yf he say nothin ge say agayne the con[i]u[r]aton afore sayd:

80c. And when this is said, ask the child if he see anything; and if he say nothing, say again the conjuration aforesaid.

80d. Sabaoth & Emanueli: th[ajt wher this token ys made & yf the childe se any thinge th[a]t is to wete then aske what thou wylste & he shall tell the trewly of hitt w[i]th thes names wrytten in pentagon of Salomon, say this co[n]jiuracon next folowinge

80d. Sahoath and Emmanuel: that where this token is made, and if the child see anything that is to wit, then ask what thou wilt and he shall tell thee truly of it. With these names written in [a] pentagon o f Solomon, say this conjuration nextfollowing:

80e. Coniuro vos & exorziso vos pfer] p[at]rem, & filium, & sp[irit]um sanctum & p[er] o[m]nes virtutes del, & p[er] ofm]nia ilia de quib[us] deus habet potestatem quod vos eatis ad loca vobis debita sine nocume[n]to istius pueri & cuiuseunq[ue] circumstantis pfer | chr[istu]m d[omi]n[u]m n[ost]r[u]m Amen: 80e. ‘I conjure and exorcize you by the Father and the Son and the Holy Spirit, and by all the virtues of God, and by all those things concerning which God has power, that you should go to the place you ought without hurt to this boy or any bystanders, through Our Lord Jesus Christ. Amen.

80f. Coniuro te p[er] p[at]rem & filiu[m] & sp[iritu]m sanctum, & p[er] sancta[m] Mariafm] matrem d[omi]n[u]m n[ost]n Jesu chr[ist]i, & p[er] ip[su]m

gaudiū[m] quod habebit que est vita & flos & virgo pudicitie, angelo
nu[n]tiante, & lllam salutalione[m]. Ave Maria gra[tia] plena &e cum qua
lllico concepit filiu[m] que[m] totus orbis nequivit deprehendere & pfer]
secundu[m] gaudiufm] beate Marie matris dei quod plena gratia seculi
salvatorem conecepit & post partum virgo 80f. I conjure you by the Father and
the Son and the Holy Spirit, and by St Mary the mother of Our Lord Jesus
Christ, and by that joy which she will have, who is life and flower and the
virgin of modesty, with the angel announcing, and by her salutation.

'Hail Mary, full of grace ..." etc. with which in that very place she conceived
the son whom the whole world was unable to recognise; and by the second
joy of blessed Mary, Mother of God, who, full of grace, conceived the
Saviour of the world,

alicuius creature) nobis interrogates & rogatis: p[er] d[omi]n[u]m n[ost]r[u]m Jesum chr[istu]m filiu[m] p[at]ris o[m]nipotentis quib[us] cum sp[irit]u sancto sit o[m]nis honor & [p. 106] gloria eternalis per omnia secula seculor[um]: amen

80c. And when this is sayde aske the chylde yf he see any thinge: & yf he say nothinge say agayne the con[i]u[r]aton afore sayd:

80d. Sabaoth & Emanuell: th[a]t wher this token ys made & yf the childe se any thinge th[a]t is to wete then aske what thou wylste & he shall tell the trewly of hitt w[i]th thes names wrytten in pentagon of Salamon, say this co[n]iuracon next folowinge

80e. Coniuro vos & exorziso vos p[er] p[at]rem, & filium, & sp[irit]um sanctum & p[er] o[m]nes virtutes dei, & p[er] o[m]nia illa de quib[us] deus habet potestatem quod vos eatis ad loca vobis debita sine nocume[n]to istius pueri & cuiuscunq[ue] circumstantis p[er] chr[istu]m d[omi]n[u]m n[ost]r[u]m Amen:

80f. Coniuro te p[er] p[at]rem & filiu[m] & sp[iritu]m sanctum, & p[er] sancta[m] Maria[m] matrem d[omi]ni n[ost]ri Jesu chr[ist]i, & p[er] ip[su]m gaudiu[m] quod habebit que est vita & flos & virgo pudicit, angelo nu[n]tiante, & illam salutatione[m]. Ave Maria gra[tia] plena &c cum qua illico concepit filiu[m] que[m] totus orbis nequivit deprehendere & p[er] secundu[m] gaudiu[m] beate Marie matris dei quod plena gratia seculi salvatorem concepit & post partum virgo

Our Lord Jesus Christ, the Son of the Father Almighty, to whom with the Holy Spirit be eternal honour and glory through all ages of ages. Amen'.

80c. *And when this is said, ask the child if he see anything; and if he say nothing, say again the conjuration aforesaid.*

80d. *Sabaoth and Emmanuel: that where this token is made, and if the child see anything that is to wit, then ask what thou wilt and he shall tell thee truly of it. With these names written in [a] pentagon of Solomon, say this conjuration next following:*

80e. *I conjure and exorcize you by the Father and the Son and the Holy Spirit, and by all the virtues of God, and by all those things concerning which God has power, that you should go to the place you ought without hurt to this boy or any bystanders, through Our Lord Jesus Christ. Amen.*

80f. *I conjure you by the Father and the Son and the Holy Spirit, and by St Mary the mother of Our Lord Jesus Christ, and by that joy which she will have, who is life and flower and the virgin of modesty, with the angel announcing, and by her salutation. "Hail Mary, full of grace ..." etc. with which in that very place she conceived the son whom the whole world was unable to recognise; and by the second joy of blessed Mary, Mother of God, who, full of grace, conceived the Saviour of the world,*

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diaboli & die istud ter & p[er]unge the devil'. And say this three times
cristallu[m] and anoint the crystal.

82. INVOCATION TO INVOKE THE SPIRIT CALLED ENOY

[p. 108] 82a. Invocatio ad invoca[n]dum sp[irit]um qui vocatur Enoy qui
libenter appetet mandatis pucri:

82a. An invocation to call the spirit which is called Enoy, who freely appears
on the orders of a boy:

Ego N eoniuro te Enoy, veni, veni, veni, festina, festina, festina, ciло, cito,
cito, vt appareas in isto cristallo: Dfomijne Jesu chr[ist]e: on: ely: eloy:
Eloyu: rex regum: & d[omi]n[u]s d[omi]na[n]tium: alpha & to: primus &
novissimus: principium & finis: deus vnu[s] & verus qui propter nos peccatores
in terris habitare voluisti concede nobis licet indigni sumus tuafm] virtutem &
veritatem pfer] istum sp[intu]m Enoy: dc o[m]mb[us] reb[us] singulis de
quibus nos certificari & scire voluimus vel volum[us] dextera dfomijni fecit
virtute[m] illumina me N: puer[m] ad videndum apte que dcsidcramus
Emmanuel: veni Enoy in isto cristallo, veni visibiliter & non terribiliter & facie
ad faciem demonstraste michi vel isto puero siue nobis in isto cristallo:
T conjure you, Enoy: come, come, come, hurry, hurry, hurry, make haste, make
haste, make haste, that you may appear in this crystal. Lord Jesus Christ: On:
Ely: Eloy: Eloyu: King of Kings and Lord of Lords: Alpha and Omega: the
first and the last: the beginning and the end: one and true God, who wanted to
live on earth on account of us sinners, grant to us, unworthy, that we may be
allowed your virtue and truth through this spirit Enoy, concerning all and
singular matters of which we would be made certain and have wanted or want
to know. The right hand of the Lord has made strength; enlighten me, the boy
N, to see suitably what we desire: Emmanuel. Come, Enoy, into this crystal,
come visibly and not terribly, and show' me face to lace, or to this boy, or to
us in this crystal'.

Istud dicatur ter vel semp[er] quousq[ue] appetet & appareat dicat puer istam
coo[n]iurationem:

Let this be said three times or all the time until he appears or shall appear. Let
the boy say this conjuration:

82b. Coniuro te sp[iritu]m Enoy p[er] patrem o[m]mpotcntem & p[er] o[m]nia eius opera & p[er]j o[m]nia eius sancta no[m]i[n]a & p[er] omne[m] virtutefm] istorum nominu[m] quatenus no[n] recedas ab isto cristallo donee tibi licentia[m] & Inc coniuro te p[er] ista sancta nomina dci On: Vsion: Eloy:

82b. ‘I conjure you, spirit Enoy, by the Father Almighty, and by all his works, and by all his holy names, and by all the virtue of these names, that you should not draw back from this crystal until I license you and this I conjure you by these holy names of God On: Usion: Eloy: Tctrogrammaton. Again I conjure you

diaboli & dic istud ter & p[er]junge
cristallu[m]

the devil'. And say this three times
and anoint the crystal.

82. INVOCATION TO INVOKE THE SPIRIT CALLED ENOY

[p. 108] 82a. Invocatio ad invoca[n]dum sp[irit]um qui vocatur Enoy qui libenter appetat mandatis pueri:

Ego N coniuro te Enoy, veni, veni,
veni, festina, festina, festina, cito,
cito, cito, vt appareas in isto cristallo:
D[omi]ne Jesu chr[ist]e: on: ely: eloy:
Eloy: rex regum: & d[omi]n[u]s
d[omi]na[n]tium: alpha & ω: primus
& novissimus: principium & finis:
deus vnu[s] & verus qui propter nos
peccatores in terris habitare voluisti
concede nobis licet indigni sumus
tua[m] virtutem & veritatem p[er]
istum sp[iritu]m Enoy: de
o[m]nib[us] reb[us] singulis de
quibus nos certificari & scire
voluimus vel volum[us] dextera
d[omi]ni fecit virtute[m] illumina me
N: pueru[m] ad videndum apte que
desideramus Emanuel: veni Enoy in
isto cristallo, veni visibiliter & non
terribiliter & facie ad faciem
demonstraste michi vel isto pueru
sue nobis in isto cristallo:

Istud dicatur ter vel semp[er]
quousque] appetat & appareat dicat
puer istam coo[n]iurationem:

82b. Coniuro te sp[iritu]m Enoy p[er]
patrem o[m]nipotentem & p[er]
o[m]nia eius opera & p[er] o[m]nia
eius sancta no[m]i[n]a & p[er]
omne[m] virtute[m] istorum
nominu[m] quatenus no[n] recedas ab
isto cristallo donec tibi licentia[m] &
hic coniuro te p[er] ista sancta
nomina dei On: VSION: Eloy:

82a. An invocation to call the spirit
which is called Enoy, who freely
appears on the orders of a boy:

'I conjure you, Enoy: come, come,
come, hurry, hurry, hurry, make
haste, make haste, make haste, that
you may appear in this crystal. Lord
Jesus Christ: On: Ely: Eloy: Eloy:
King of Kings and Lord of Lords:
Alpha and Omega: the first and the
last: the beginning and the end: one
and true God, who wanted to live on
earth on account of us sinners, grant
to us, unworthy, that we may be
allowed your virtue and truth through
this spirit Enoy, concerning all and
singular matters of which we would
be made certain and have wanted or
want to know. The right hand of the
Lord has made strength; enlighten
me, the boy N, to see suitably what
we desire: Emmanuel. Come, Enoy,
into this crystal, come visibly and not
terribly, and show me face to face, or
to this boy, or to us in this crystal'.

Let this be said three times or all the
time until he appears or shall appear.
Let the boy say this conjuration:

82b. 'I conjure you, spirit Enoy, by
the Father Almighty, and by all his
works, and by all his holy names, and
by all the virtue of these names, that
you should not draw back from this
crystal until I license you: and this I
conjure you by these holy names of
God On: UISION: Eloy:
Tetragrammaton. Again I conjure you

Tetragrammaton: Item coniuro te p[er] ista sancta no[m]i[n]a dei; Adonay:
Sabaoth: Emanueli: Alpha & ©: & Agla: vt dcmonstrcs michi siue nobis apte
qui hums hominis bona furatus esl & locum in quo veraciler invenire poterit:
& sic co[n]Jiures vt dicat o[mn]ia q[uo]d cupis scire
by these holy names of God: Adonay: Sabaoth: Emmanuel: Alpha and Omega:
and Agla: that you should show me or us suitably which possession of this
man was stolen and the place in which h may truly be found. And conjure thus,
so that he may say everything you desire to know'.

83. OF THE QUILL OR INSTRUMENT WITH WHICH THEY ARE WRITTEN

[p. 109J] **83a.** Incipit modus **83a.** Here begins the way of preparandi
instrumc[n]ta conuncientia
ad artem magicam:
preparing instruments suitable for the magic art:

De penna vel instrume[n]ta cum qua scribuntur de aliquot re &c:

Accipiatur penna hirundinis ale dextre prima penna que appellatur vertellus
que est fortiori aliqua penna & dicatur antequafm] exiperes:

Of the quill or instruments with which it is written concerning anything, etc.

Let a feather be taken from the right wing of a swallow, the first feather which
is called ‘the changer’,⁶⁹which is stronger than any other feather; and let this
be said before you pull it out:

83b. O Angeli Mutuel & Mumtuel estote in adiutoriu[m] nostru[m] vt cum hac
peima senbere possum o|m|ma expenme[n]ita que p[er] te in no[m]i[n]e tuo
incipiantur & per altissimu[m] creatorefm]:

83b. O angels Mutuel and Mumtuel, be a help to us, so that with this feather I
will be able to write all experiments which are begun by you and in your
name, and by the most high creator.

83c. Firmatur post hec mu[n]detur cum cultello vel arcano supradicto
exorjisato & scribatur super costam penne cum acu talc vt dicatur infra de
acu: huomc Anarcteneton: postea dicatur sup[er] penna[m] hij spalmi Ecce

qua[m] bonu[m]: Te deu[m] laudam|us]: & fumi getur & aspagatur sanguis & ponatur in panno albo vt d[ici]t[u]r

83c. After this, let it be strengthened and cleaned with the aforesaid secret exorcized knife, and let such as is said below concernmg the needle be written on the side of the feather with a needle: ‘Huome Anareteneton’. Afterwards, let these psalms be said over the feather: Psalm 133; *Te Deum*; and let it be suffumigated and sprinkled with blood and placed in a white sheet as is said.

Tetragrammaton: Item coniuro te p[er] ista sancta no[m]i[n]a dei: Adonay: Sabaoth: Emanuell: Alpha & omega: & Agla: vt demonstres michi siue nobis apte qui huius hominis bona furatus est & locum in quo veraciter invenire poterit: & sic co[n]jiures vt dicat o[mn]nia q[u]e cupis scire

by these holy names of God: Adonay: Sabaoth: Emmanuel: Alpha and Omega: and Agla: that you should show me or us suitably which possession of this man was stolen and the place in which it may truly be found. And conjure thus, so that he may say everything you desire to know'.

83. OF THE QUILL OR INSTRUMENT WITH WHICH THEY ARE WRITTEN

[p. 109] **83a.** Incipit modus preparandi instrume[n]ta conuenientia ad artem magicam:

De penna vel instrume[n]ta cum qua scribuntur de aliquot re &c:

Accipiatur penna hirundinis ale dextre prima penna que appellatur vertellus que est fortiori aliqua penna & dicatur antequa[m] exiperes:

83a. Here begins the way of preparing instruments suitable for the magic art:

Of the quill or instruments with which it is written concerning anything, etc.

Let a feather be taken from the right wing of a swallow, the first feather which is called 'the changer', ⁶⁹ which is stronger than any other feather; and let this be said before you pull it out:

83b. O Angeli Mutuel & Mumtuel estote in adiutoriu[m] nostru[m] vt cum hac penna scribere possum o[m]nia experime[n]ta que p[er] te in no[m]i[n]e tuo incipientur & per altissimu[m] creatore[m]:

83b. O angels Mutuel and Mumtuel, be a help to us, so that with this feather I will be able to write all experiments which are begun by you and in your name, and by the most high creator.

83c. Firmatur post hec mu[n]detur cum cultello vel arcano supradicto exorjisato & scribatur super costam penne cum acu tale vt dicatur infra de acu: huome Anareteneton: postea dicatur sup[er] penna[m] hij spalmi Ecce qua[m] bonu[m]: Te deu[m] laudam[us]: & fumigetur & aspagatur sanguis & ponatur in panno albo vt d[ici]t[u]r

83c. After this, let it be strengthened and cleaned with the aforesaid secret exorcized knife, and let such as is said below concerning the needle be written on the side of the feather with a needle: 'Huome Anareteneton'. Afterwards, let these psalms be said over the feather: Psalm 133; *Te Deum*; and let it be suffumigated and sprinkled with blood and placed in a white sheet as is said.

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83d. de parno serico, eodem modo **83d.** Concerning the sheet of silk, let consecratin' aha instrume[n]ta de it be consecrated in the same way as quibfus] scribitur dc aliquot sanguine: the other instruments about which it is written concerning some blood.

84. OF THE NEEDLE AND ANOTHER INSTRUMENT OF IRON

84a. Dc acu & instrume[n]to alio ferreo quomodo &c: **84a.** Of the needle and another instrument of iron, how etc.

Multa eni[m] experime[n]ta sunt que operantur cum acu de qua scribitur in die Jovis & eius boras facias fieri acu[m] vel stillu[m] ferreu[m] & no[n] compleatur die lllo & in ilia hora sed in die veneris & eius hora facias compleri: & accipe & porta in loquo primate & dicas sup[er]j istam hanc coniurati]o[n]e[m] modo seque"n]tem:

Many indeed are the experiments which are done with a needle, concerning which it is written that an iron needle or stylus should be made; on a Thursday and in the hour of Jupiter, and it should not be finished on that day or in that hour, but bring it to completion on Friday and in the hour of Venus; and take it and cany it to a noble place, and say over it this conjuration in the manner following:

84b. Coniuro te acus p[er] patrefm] & filiu[m] & spIiritu |m sanctum, & p[er] [p. 110] omnes coniurat[ion]es que sunt in hoc mu[n]do & p[er] virtutem lapidu[m], herbar[um] & verbor[um]: & ad vltimujm] p[er] illu[m] qui potest ludicare vivos & mortuos & seculu[m] p[er] igne[m]: quod tu aceipias acansacore[m] viuu[m] & virtutc[m] vt nunquajm] fallacia sit in te ad scribendu|m] & laciendu[m] o[m]nia que de te voluero

84b. 'I conjure you, needle, by the Father and the Son and the Holy Spirit, and by all the conjurations that are in this world, and by the virtues of stones, herbs and words: and at last by him who is able to judge the living and the dead and the world by fire; that you should take a gander 0 alive and its virtue, and that falseness should never be in you, for writing and doing everything I may want'.

84c. Deinde dicas hos psalmos: **84c.** Then say these psalms:

D[omi]ne quid multiplicati: D[omi]ne deus meus in te: Confitebor tibi
d[omi]ne in te: In d[omi]no confido:

Conserve me dfomijne

Diligam te:

Celi cnarrant:

Psalm 3

Psalm 7

Psalm 138 Psalm 11 Psalm 16 Psalm 18 Psalm 19

83d. de panno serico, eodem modo consecratur alia instrume[n]ta de quib[us] scribitur de aliquot sanguine:

83d. Concerning the sheet of silk, let it be consecrated in the same way as the other instruments about which it is written concerning some blood.

84. OF THE NEEDLE AND ANOTHER INSTRUMENT OF IRON

84a. De acu & instrume[n]to alio ferreo quomodo &c:

Multa eni[m] experime[n]ta sunt que operantur cum acu de qua scribitur in die Jovis & eius horas facias fieri acu[m] vel stillu[m] ferre[u]m] & no[n] compleatur die illo & in illa hora sed in die veneris & eius hora facias compleri: & accipe & porta in loquo primate & dicas sup[er] istam hanc coniurat[i]o[n]e[m] modo seque[n]tem:

84a. Of the needle and another instrument of iron, how etc.

Many indeed are the experiments which are done with a needle, concerning which it is written that an iron needle or stylus should be made; on a Thursday and in the hour of Jupiter; and it should not be finished on that day or in that hour, but bring it to completion on Friday and in the hour of Venus; and take it and carry it to a noble place, and say over it this conjuration in the manner following:

84b. Coniuro te acus p[er] patre[m] & filiu[m] & sp[iritu]m sanctum, & p[er] [p. 110] omnes coniurat[ion]es que sunt in hoc mu[n]do & p[er] virtutem lapidiu[m], herbar[um] & verbor[um]: & ad vltimu[m] p[er] illu[m] qui potest iudicare vivos & mortuos & seculu[m] p[er] igne[m]: quod tu accipias acansacore[m] viuu[m] & virtute[m] vt nunqua[m] fallacia sit in te ad scribendu[m] & faciendu[m] o[m]nia que de te voluero

84b. 'I conjure you, needle, by the Father and the Son and the Holy Spirit, and by all the conjurations that are in this world, and by the virtues of stones, herbs and words: and at last by him who is able to judge the living and the dead and the world by fire; that you should take a gander⁷⁰ alive and its virtue, and that falseness should never be in you, for writing and doing everything I may want'.

84c. Deinde dicas hos psalmos:

D[omi]ne quid multiplicati:
D[omi]ne deus meus in te:
Confitebor tibi d[omi]ne in te:
In d[omi]no confido:
Conserua me d[omi]ne
Diligam te:
Celi enarrant:

84c. Then say these psalms:

Psalm 3
Psalm 7
Psalm 138
Psalm 11
Psalm 16
Psalm 18
Psalm 19

P A III

D[omi]n[u]s regit me Judica me d[omi]ne Noli Emulari: Expcctes:
Que[m]admodu[m]: Deus repulisti:

84d. Post hec facias cantare sup[er]ef ipsam tres missas post modu[m], fumiga
ip[s]am cum fumig- ationib[us] vt d[ici]t[u]r in dicru[m] fumigationib[us]: &
asparge ea[m] aqua seque[n]to exorsizata: postea repone ea[m] in loco mundo
vt legitur infra de panna serico & cum reponas dicas: Kamiehata: Lamet:
Dalmarunt: Kedalphana: Metaldac: Gedodia: Margała: Modana: Baldaria:
Geodaria: Comulana: Maraya: Gerodia: Lalia: Ambla Amelfia: Beayfarria:
Anellana: Compariadon: Codorion: Bamcdon: Oubyon: Mison: Sandon:
Arbon: Syon: Cyon: Trigon: Enlraton: Geon: Gesson: Besse: Aglay: Agla:
Aglatha: Aglaoth: Agla: Meriones: Angli: Pusse & optime adestote custodes,
[p. 111] istius Instrume[n]ti quod is multis nec[essar]ijs crit bonum & cum tali
acu multa nec[essar]ia constituentur: fmis:

Psalm 23

Psalm 26

Psalm 37, ‘You expect Psalm 42

Psalm 60

84d. After this have three masses sung over it after this fashion: suffumigate it
with the suffumigations as said in the suffumigations of the days, and
following that sprinkle it with exorcized water. Afterwards put it back in a
clean place as is may be read below concerning the silken sheet, and when
you put it back say ‘Kamiehata: Lamet: Kedalpharia: Metaldac: Margata:
Geodaria: Gerodia: Lalia: Ambla Amelfia: Beayfarria: Anellana:
Compariadon: Codorion: Bamedon: Oubyon: Mison: Sandon: Arbon: Syon:
Cyon: Trigon: Enfraton Geon: Gesson: Besse: Aglay: Agla: Aglatha: Aglaoth:
Agla: Meriones: Angli: Pusse and be present, excellent guardians of this
instrument, that this may be good for many necessities, and that with such a
needle many necessary things may be done’. The end.
Modaria: Comulana: Dalmarunt:

Gedodia: Baldaria: Maraya:

85. OF THE VELLUM CHART

85a. De carta membrana vel bonbace Rubrica:

85a. Of the vellum or cotton chart: the rubrics

Sepe ncc[cssar]ia est carta membrana vcl bonbacis, aut dama aut pecorma, in expenme[n]lis & artiu[m] nee[essar]ijs: accipiatur ilia membrana & conferretur admodu[m] infra senptum primo ponatur incensum exorsizatu[m], vt d[icatu]r dc fumig[ati]o[n]ib[us] in testa terrea A chart of vellum or cotton is often necessary, either from a doe or a heifer, in the experiments and necessities of the arts. Let that vellum be taken and collected in the manner below written. First, let exorcized incense be placed in an earthenware pot, as is said concerning

D[omi]n[u]s regit me
Judica me d[omi]ne
Noli Emulari: Expectes:
Que[m]admodu[m]:
Deus repulisti:

Psalm 23
Psalm 26
Psalm 37, 'You expect ...'
Psalm 42
Psalm 60

84d. Post hec facias cantare sup[er] ipsam tres missas post modu[m], fumiga ip[s]am cum fumigationib[us] vt d[ici]t[u]r in dieru[m] fumigationib[us]: & asperge ea[m] aqua seque[n]to exorsizata: postea repone ea[m] in loco mundo vt legitur infra de panna serico & cum reponas dicas: Kamichata: Lamet: Dalmarunt: Kedalpharia: Metaldac: Gedodia: Margata: Modaria: Baldaria: Geodaria: Comularia: Maraya: Gerodia: Lalia: Ambla Amelfia: Beayfarria: Anellaria: Compariadon: Codorion: Bamedon: Oubyon: Mison: Sandon: Arbon: Syon: Cyon: Trigon: Enfraton: Geon: Gesson: Besse: Aglay: Agla: Aglatha: Aglaoth: Agla: Meriones: Angli: Pusse & optime adestote custodes, [p. 111] istius Instrume[n]ti quod is multis nec[essar]ijs erit bonum & cum tali acu multa nec[essar]ia constituentur: finis:

84d. After this have three masses sung over it after this fashion: suffumigate it with the suffumigations as said in the suffumigations of the days, and following that sprinkle it with exorcized water. Afterwards put it back in a clean place as is may be read below concerning the silken sheet, and when you put it back say 'Kamichata: Lamet: Dalmarunt: Kedalpharia: Metaldac: Gedodia: Margata: Modaria: Baldaria: Geodaria: Comularia: Maraya: Gerodia: Lalia: Ambla Amelfia: Beayfarria: Anellaria: Compariadon: Codorion: Bamedon: Oubyon: Mison: Sandon: Arbon: Syon: Cyon: Trigon: Enfraton: Geon: Gesson: Besse: Aglay: Agla: Aglatha: Aglaoth: Agla: Meriones: Angli: Pusse and be present, excellent guardians of this instrument, that this may be good for many necessities, and that with such a needle many necessary things may be done'. The end.

85. OF THE VELLUM CHART

85a. De carta membrana vel bonbacē
Rubrica:

Sepe nec[essar]ia est carta membrana vel bonbacis, aut dama aut pecorina, in experime[n]tis & artiu[m] nec[essar]ijs: accipiatur illa membrana & conferretur admodu[m] infra scriptum primo ponatur incensum exorsizatu[m], vt d[icitu]r de fumig[ati]o[n]ib[us] in testa terrea

85a. Of the vellum or cotton chart:
the rubrics

A chart of vellum or cotton is often necessary, either from a doe or a heifer, in the experiments and necessities of the arts. Let that vellum be taken and collected in the manner below written. First, let exorcized incense be placed in an earthenware pot, as is said concerning

86b, Arboy: Nazay: Tanary: Lionar; Achamar: Blyadomaac: expellat[i]s ab
hac p[er]cima omne[m] fallacie[m] & m[od] se [P- и 3] relinet omne[m] veniale:

86c. Postea modera te penna cum althana infra dieto exorziato: teneas ct
suffumiga ip[s]am fumigatione v[er]o d[icitu]r fumigac[i]o[n]es & asperge ca[m]
cum aqua infra exorsizata, & pone ea[m] in tali panno vt d[icitu]r de panno
scrico:

cum inter 86c. Afterwards shape the feather with the exorcized athame
described below; hold it and suffumigate it with the suffumigation as
described amongst the suffumigations, and sprinkle it with water exorcized as
below, and place it on a such a sheet as is described concerning the silken
sheet.

86d. hoc facto accipe pugilare[m] nomi aut de terra, aut de cera: & scribe in
circitu cum acu sup["ra]dicto hec no[m]i[n]a: Joth: heth: he: van: Anosbias:
Ja: Ja: Ja: Anereton: Sabaoth: & pone intus in can[i]stum: nomi & sit
exorsizatum

86e. Exorsizo te creatura incansti p[er] Anareton: Per puru[m]
Stimulat[i]o[ncm] meu[m] in hoc quod operare vel preparare voluero: Et aut
de asurio: aut de alio quocunq[ue] voluens colore, in quocunq[ue] pugillan aut
cera smt scmp[cr] scribe[n]tur in circuitu no[m]i[n]a supradicta, & exorciza
supradictos colores modo supradiclo & f[er]migentur & asp[er]gantur aqua
exorsizata vt d[icitu]r: & de tali penna & incansto scribentur no[m]i[n]a
necessana artib[us] experime[n]tis: & si aliter scribentur cum colonb[us] vel
incansto nullus valor seu effectus sequit[u]r: & o[m]nia preparanda sunt
dieblusj & horis ordinatis, repone[n]da: & operanda, resemanda quousq[ue]
operabis. & 86b. ‘Arboy: Nazay: Tanary: Lionar: Achamar: Blyadomaee:
expel from this feather all falsehood and let it retain in itself all truth’.

86d. Having done this, take a fistful of money, - or of earth, or of wax; and
write around it with the aforementioned needle these names: ‘Joth: Heth: He:
Van: Anosbias: Ja: Ja: Ja: Anereton: Sabaoth’. And put it inside a jar of
money and let it be exorcized

86e. ‘I exorcize you, creature of gall, by Anareton: by my pine motivation in this which I want to work or prepare’. And let the aforementioned names always be written around whichever handful or w'ax, whether of azure, or of whatever colour you wish. And exorcize the aforementioned colours in the aforementioned way, and let them be suffumigated and sprinkled with exorcized water as said. And let the names necessary to the arts and experiments be written on such a quill with gall; and if they are written otherwise with colours or with gall no value or effect follows. And everything must be prepared at the ordained days and hours, and you must put back and work and hold back whatever you will work.

86b. Arboy: Nazay: Tanary: Lionar: Achamar: Blyadomaac: expellat[i]s ab hac penna omne[m] fallacie[m] & in se [p. 113] retinet omne[m] veritatem:

86c. Postea modera te penna cum althana infra dicto exorzsato: teneas et suffumiga ip[s]am cum fumigatione vt d[icitu]r inter fumigaciō[n]es & asperge ea[m] cum aqua infra exorsizata, & pone ea[m] in tali panno vt d[icitu]r de panno serico:

86d. hoc facto accipe pugilare[m] nomi aut de terra, aut de cera: & scribe in circuitu cum acu sup[ra]dicto hec no[m]i[n]a: Joth: heth: he: van: Anosbias: Ja: Ja: Ja: Anereton: Sabaoth: & pone intus in can[i]stum: nomi & sit exorsizatum

86e. Exorsizo te creatura incansti p[er] Anareton: Per puru[m] Stimulat[i]o[n]em meu[m] in hoc quod operare vel preparare volero: Et aut de asurio: aut de alio quocunq[ue] volueris colore, in quocunq[ue] pugillari aut cera sint semp[er] scribe[n]tur in circuitu no[m]i[n]a supradicta, & exorciza supradictos colores modo supradicto & fumigentur & asp[er]gantur aqua exorsizata vt d[icitu]r: & de tali penna & incansto scribentur no[m]i[n]a necessaria artib[us] experime[n]tis: & si aliter scribentur cum colorib[us] vel incansto nullus valor seu effectus sequit[u]r: & o[m]nia preparanda sunt dieb[us] & horis ordinatis, repone[n]da: & operanda, & reseruanda quousq[ue] operabis.

86b. ‘Arboy: Nazay: Tanary: Lionar: Achamar: Blyadomaac: expel from this feather all falsehood and may it retain in itself all truth’.

86c. Afterwards shape the feather with the exorcized athame⁷¹ described below; hold it and suffumigate it with the suffumigation as described amongst the suffumigations, and sprinkle it with water exorcized as below, and place it on a such a sheet as is described concerning the silken sheet.

86d. Having done this, take a fistful of money,⁷² or of earth, or of wax; and write around it with the aforementioned needle these names: ‘Joth: Heth: He: Van: Anosbias: Ja: Ja: Ja: Anereton: Sabaoth’. And put it inside a jar of money and let it be exorcized.

86e. ‘I exorcize you, creature of gall, by Anareton: by my pure motivation in this which I want to work or prepare’. And let the aforementioned names always be written around whichever handful or wax, whether of azure, or of whatever colour you wish. And exorcize the aforementioned colours in the aforementioned way, and let them be suffumigated and sprinkled with exorcized water as said. And let the names necessary to the arts and experiments be written on such a quill with gall; and if they are written otherwise with colours or with gall no value or effect follows. And everything must be prepared at the ordained days and hours, and you must put back and work and hold back whatever you will work.

87. OF THE SHEET OF SILK OR LINEN

87a. Scquitur dc panno scrico vcl linea rubnca de quo sepius diclu[m] est.

87a. As follows of the sheet of silk or linen, the rubrics concerning which have often been mentioned

fp. 114] Quandores aliqua consecrate sunt aliqua occasione, poncnda sunt in panno de scrico vel limco albo & mu[n]dissime sed[e]m quod res consecrate erunt: nobiliores eius: accipiatur pannis senci vel linnei: si sit sericus cuius cunq[ue]j fuit colons nihil interest, & scribantur in panno ilia hij Karacteres: When any things are consecrated for any occasion, they must be put in a white and extremely clean cloth of silk or linen as a seat, because the things which have been consecrated are nobler than it. Let sheets of silk or linen be taken; if it is silk then whatever is the colour of it does not matter, and let these characters be written on that sheet,

Φ B cc dor Bo:

cum penna & attrime[n]to supradicta & exorsizato. & hec no[m]i[n]a itedem scribuntur: Adonay: Anosbias: Anarencton: Agla: Athanatos: Agios: Ancor: Anilos: Theodonos: Agnemeseneton: Sedyon: Lamec: Cetel: Pharas: Tos: Tetragrammaton: Demde fumiga & asp[er]ge cum aqua & fumigatione exorsizatijs vt d[icitu]r:

with the quill and colouring aforesaid, and exorcized. And let these names likewise be written: ‘Adonay: Anosbias: Anarencton: Agla: Athanatos: Agios: Ancor: Anilos: Theodonos: Agnemeseneton: Sedyon: Lamec: Cetel: Pharas: Tos: Tetragrammaton:’. Then suffumigate and sprinkle them with exorcized water and suffumigation, as is said.

87b. hoc facto dicantur sup[er] pannum hij psalmi: D[omi]ne d[omi]n[u]s noster: Deus Judiciu[m]: Eccenu[n]c: Te deum laudam[us]: Te decet: Benedicite: Laudate: Laudate d[omi]n[u]m dc celts: cccc qua[m] bonu[m]: post hec celebrantur tres misse sup[er] eum: postea ponatur in specialib[us]j odoriferis & tenetur in mu[n]dissimo loco & omnes res que consecrantur scmp[er] ponantur in tali loco & semp[er] habebilnt effectum **87b.** Having done this, let these psalms be said over the sheet: Psalm 8, Psalm 72; Psalm 134; *Te deum laudamus*; Psalm 65; *Benedicite* [paraphrase of Psalm 148];

Psalm 113 [or 117], Psalm 147; Psalm 133. After this let three masses be celebrated over it; afterwards let it be put in special odours and held in an extremely clean place; and all the things w'hiere are consecrated should always be placed in such a place, and they will always be effective.

88. HOW THE EXPERIMENTS OF GRACE AND THE PETITIONS SHOULD BE PREPARED

88a. Qualiter preparantur experim[en]ta gracie & Impetracionis Rubrica
88a. How the experiments of grace and should be prepared, and the rubrics of supplication

[p. 1151 Si exponemefn]ta gracie & Impetracionis faccra proposucro
videndu[m] cst experime[n]tum isti id qualiter factum esset et si difficerent in
eo, dies & hore, accipendi sunt sup[r]a inter dies & horas: It[em] si no[n]
loquitur cum qua re scribitur, scribatur cu[m] istis vt d[icitu]r supra de pemia
& attrimento. suffumigetur & asp[er]getur cum fumigatione & aqua exorsizata
vt d[icitu]r de aqua & ysopo; Et si in tale breve scribantur Karacteres sive
nomina scribantur tali vt d[icitu]r infra de karecteribus] co[n]scribendis, &
ponatur illud breue in panno senco supra dieto: & dicantur sup[er]" istud
breve vt seque[n]tur:

If you propose to make an experiment of grace and supplication, you must see that this experiment should be done so that if a day and an hour is lacking in them, they should be taken over between the days and hours. Again, if it does not speak with that thing that is written, let it be written with these as is said above concerning the quill and the colouring. Let it be suffumigated and sprinkled with the suffumigation and the exorcized water, as it is said concerning the water and hyssop; and if such characters are written in a letter or such names are written (as it is said below concerning the writing of characters), let that letter be put in the aforementioned silken sheet; and let these be said over the letter as follows:

88b. Adonay sanctissime El: potens: qui es alpha &: co: p[er] tua[m]
m[er]icordia[m] qui plenus es misericordie & veritatis: qui dixisti petite &
dabitur vobis: dona nobis domine vt in virtute tua hoc experime[n]tu[m]
consecretur & p[er]ficiatur: veniet de sancta sede Adonay qui in isto brevi
virtute[m] imponat:

88b. ‘Adonay, most holy El; the powerful one; who are Alpha and Omega; by

your mercy, who are full of mercy and truth, who said “Seek, and it shall be given to you”, grant to us, O Lord, that this experiment may be consecrated and perfected in your strength: let Adonay come from the holy seat, let him put virtue into this letter’

88c. hoc facto ponatur tali brevi sub panno altaris p[er] vnu[m] diem & noctem: Postea qua|n|documq|ue| volu|e]ris ab aliqua graciafm] impetrare, tale sic ordinate|m] porta in manu tua: & audacitcr pete tali hora 88c. This having been done, let such a letter be placed under the sheet of the altar⁷³ for one day and night; afterwards, whenever you want to beseech grace from anyone, earn⁷ it as instructed in your hand, and boldly

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91. OF SWORDS

91a. De Ensib[us]: **91a.** Of swords

Ensis vero aliqua[n]do experime[n]tis: accipiatur Ensis qui debet formari se[cun]du[m] formalml mfrascriptum: & dcbst cssc forbitus & nitcdus ab hora prima: [Mercurij]: vsque ad horam duodecima[m]: fuit nee[ess]a[r]jius

in artib[us] ve[l] A sword was truly necessary in any arts or experiments. Let a sword be taken which ought to be formed according to the form written below; and it ought to be burnished and cleaned from the first hour of Mercury until the twelfth hour.

Ip. 118] 91b. Et scnatur sup[erj lamina[mj haec no[mJi|nJa: Lamec: Sadac: Cethag: Chcah: Andes: Theodo: Theaphilos: psidonos: Dif: Cech: hech: Lademay: Ely: Eloyle: ysich: El: ya: yach: Emanuel: Adam: Emmanas: Nazarel: Sum qui sum: Alpha & co: cum smabrio exorsizato: postca suffumigetur fumigat[i]o[n]ib[us] proprijs & dicalur sup[er] ipsum vt sequitur: **91b.** And let these names be written on the instrument of conjuration: ‘Lamec: Sadac: Cethag: Cheah: Andes: Theodo: Theaphilos: Psidonos: Dif: Cech: Hech: Lademay: Ely: Eloyle: Ysich: El: Ya: Yach: Emmanuel: Adam: Emmanas: Nazarel: I am what I am: Alpha and Omega’, with the exorcized cinnabar. Afterwards let it be suffumigated with the proper suffunugations, and let this be said over it as follows:

91c. Coniuro te Ensis p[er] ista sancta no[m]i[n]a Abraha[m]: Abrac:
Tetragra[m]aton: quod est Aglaue: quod tu in meo opera nocere no[n] poles
Coniuro te p[er] nomen sanctum quod est: Onoyceon: & p[er] meu[m]
Stimulat[i]on[em]: & p[er] festinatam: Elscphancs: & p[er] .Tustum Elyorem:
& p[er] hec no[m]i[n]a inefabilia: Egirion: Vsirion: Osistion: Evovae:
vsionus: Anelia: pasum: Ohym: zoth: Et p[er]j magnas Sother: Emanuel:
Sabaoth: Adonay: primus & novissim[us] vnigenitus: via: vita: manus: homo:
vsion: paraclytus: Ions: sapientia: virtus: Alpha & cg : capud: finis: os:
verbum: gloria: splendor: Sol: gloria: Lux: & ymago: fons: vitis: mons: Jama:
petra: lapisq[ue]: Angelus: Sponsus: Pastor: Prophcta: Saccrdos: **91c. 'I**
conjure you, sword, by these holy names of Abraham: Abrac:
Tetragrammaton, which is Aglave, that you should not be able to hurt me in my
work. I conjure you by the holy name, which is Onoyceon, and by my
motivation, and by the hurrymg Elscphancs, and by the just Elyor, and by these
ineffable names: Egirion: Usirion: Osistion: Evovae: Usionus: Anelia:
Pasum: Ohym: Zoth. And by Magnas: Sother: Emmanuel: Sabaoth: Adonay:
the first and the last, only begotten, the way, the life: Manus: man: Usion:
Paraclete: fountain, wisdom, strength: Alpha and Omega: head, end, mouth,
word, glory, splendour, sun, glory, light, and image: fountain, life, mountain:
Jama: Petra and rock; angel, spouse, shepherd, prophet, Athanatos: Regyrios:
J Kirios: ychios: panton; Craton: Jesus: Allia: & p[er] hec alia no[m]i[n]a:
vos \tc/ co[n]iuro: quod michi **[p. 119]** noccur no[n] possis, sed me m
o[m]nib[us] openb[us] meis & p[re]cipue in hoc opera adiuuas:
priest, Athanatos: Regyrios: J Kyrios: Ychios: Panton: Craton: Jesus: Allia.
And I conjure you by these other names, that you should not be able to harm
me, but that you would help me in all my works, and especially in this work.

91d. Post hec rcponctur m loco nitedo quousq[uc] opcrarc volu[er]is sicut est
in panno senco: & cum talibfus] cultellis & ensibfus] & alijs mstrume[n]tis
ferreis. & Athana & virgula & baculis quib[us] & sicut artes & experime[n]ta
operentur & hec sunt forme eoru[m]:

91d. After this, let it be replaced in a clean place, such as in a silken sheet,
until you want to work; and the same with the other knives and swords and
other iron instruments, and the same with the athame and rods and wands with
which the arts are worked, and these are the shapes of them:

91e, Signorum earectc[re]s: **91e.** The characters of the signs

[Aries]. [Taurus]. [Cancer]. [Leo], [Virgo], [Libra], [Scorpio], [Sagittarius]
[Capricorn], [Aquarius]. [Pisces],

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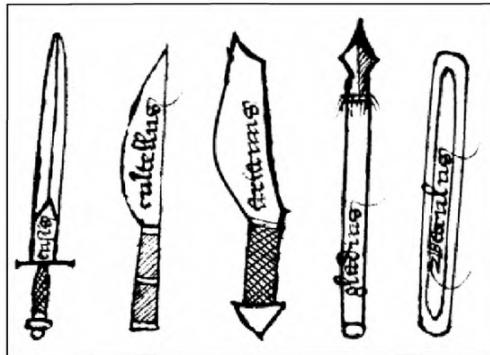
[Aries], [Taurus]. [Cancer], [Leo]
[Virgo], [Libra], [Scorpio]
[Sagittarius], [Capricorn], [Aquarius]
[Pisces]

Athanatos: Regyrios: J Kirios: ychios:
 panton: Craton: Jesus: Allia: & p[er]
 hec alia no[m]ji[n]a: vos \te/
 co[n]iuro: quod michi **[p. 119]** nocere
 no[n] possis, sed me in o[m]nib[us]
 operib[us] meis & p[re]cipue in hoc
 opera adiuas:

91d. Post hec reponetur in loco nitedo
 quousq[ue] operare volu[er]is sicut
 est in panno serico: & cum talib[us]
 cultellis & ensib[us] & alijs
 instrume[n]tis ferreis. & Athana &
 virgula & baculis quib[us] & sicut
 artes & experime[n]ta operentur &
 hec sunt forme eoru[m]:

priest, Athanatos: Regyrios: J Kyrios:
 Ychios: Panton: Craton: Jesus: Allia.
 And I conjure you by these other
 names, that you should not be able to
 harm me, but that you would help me
 in all my works, and especially in this
 work.

91d. After this, let it be replaced in a
 clean place, such as in a silken sheet,
 until you want to work; and the same
 with the other knives and swords and
 other iron instruments, and the same
 with the athame and rods and wands
 with which the arts are worked, and
 these are the shapes of them:



91e. Signorum carecte[re]s:

[Aries]. [Taurus]. [Cancer]. [Leo].
 [Virgo]. [Libra]. [Scorpio].
 [Sagittarius]. [Capricorn]. [Aquarius].
 [Pisces].

91e. The characters of the signs

[Aries]. [Taurus]. [Cancer]. [Leo].
 [Virgo]. [Libra]. [Scorpio].
 [Sagittarius]. [Capricorn]. [Aquarius].
 [Pisces].

carezteres veterimi, cum metallis

planetarium | p|ro]prijs. The most ancient characters, with the proper metals of the planets.

Ledd [Saturn] ' t t' t' l f y - f c t . t / ~

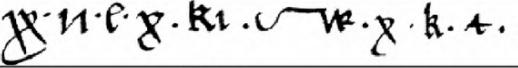
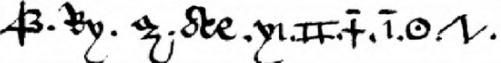
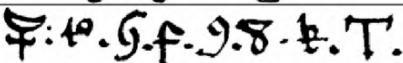
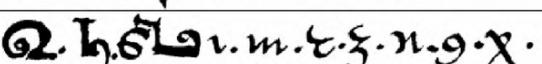
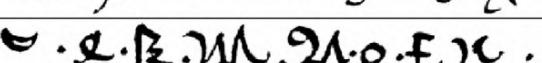
Tyn [Jupiter]

Style |Mars| ^ * Л 4 Д 7 . f j V H * E v £ f * C v v C * gold [Sun] ^ - 5 b e J . o
/ p . Coplperj [Venus]

m[er]cury [Mercury] "V* H v . *2^ * Sylu[er] [Moon] ^ • 1 1 Л Л / V . < 5 Л
o - f j c .

carecteres veterimi, cum metallis
planetar[um] p[ro]prijs.

The most ancient characters, with the
proper metals of the planets.

Ledd	[Saturn]	
Tyn	[Jupiter]	
Style	[Mars]	
gold	[Sun]	
Cop[per]	[Venus]	
m[er]cury	[Mercury]	
Sylu[er]	[Moon]	

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Benedictio circuli	6.
Corone compositio	7.
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vt mulier co[n]cipiat	62:

NOTES

- I. Bat's blood plays a role in experiments 10a, 46, 49, 53 and 55d.
- 2 For the exorcism oi' the needle see 84.
3. 'Abortive': From the skin of a cow's unborn foetus.
4. Thurify': to pass a censer (thurible) containing burning incense over something.
5. 'Saturday and his hours', in the hours governed by the planet Saturn.
6. St Cyprian has a longstanding association with magic and was considered the unofficial patron saint of magicians.
7. It was essential in medieval necromancy that the book of magic should itself be a magical object. On *Libri consecrationum* see Klaassen (2013), pp. 137-8).
8. This refers to a belief that a spirit guarding treasure might cause the earth to swallow it up. frustrating the attempts of the treasure-hunter.
9. The closest match for the word *zinzipum* in *RMLWL* is *zinziperum*, meaning 'ginger', but this makes no sense in the context.
10. Compare with the conjuration of Sibylla in Reginald Scot's *Discoverie o f Witchcraft* (London. 1665), pp. 246-8. Scot describes Sibylia as a 'sister of the fairies'. The name is originally derived from the Sibyl of ancient times, who acted as an oracle of the God Apollo: the name Sibyl was intimately associated with prophesying the future, therefore.
- II, A version of the *Coniuratio licencialis* (licence for spirits to depart) that appears in many books of necromancy (see Klaassen (2013), p. 136).
- 12, The *Confiteor* is a set formula used at the beginning of the liturgy of the hours and in the mass: *Confiteor Deo omnipotenti, beatae M anaे semper virginи, beato Michaeli archangelo, beato Ioanni Baptistae, sanctis apostolis Petro et. Paulo, omnibus sanctis, et tibi pater: quia peccavi nimis cogitatione, verbo et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper virginem, beatum Michaelem archangelum, beatum Ioannem Baptistam, sanctos apostolos Petrum et Paulum, omnes sanctos, et te pater, orare pro me ad Dominum Deum nostrum* (T confess to Almighty God, to Blessed Mary ever-virgin, to Blessed Michael the archangel, to Blessed John the Baptist.to the holy apostles Peter and Paul, to all the saints, and to you Father: that I have sinned exceedingly in thought,

w'ord and deed: through my fault, through my fault, through my most grievous fault. Therefore I beseech the Blessed Mary ever-virgin. Blessed Michael the archangel, Blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and you. Father, to pray for me to the Lord our God'. The *Misereatur* is the response: *Misereatur nostri omnipotens Deus et, dimissis peccatis nostris, perducat nos ad vitam aeternam* ('May Almighty God have mercy on us. forgive us our sins, and lead us to life everlasting').

13. This list of angels ruling the days of the week is essentially the same as one found in the Munich Handbook (Kicckhfer (1997), p. 303).

NOTES

1. Bat's blood plays a role in experiments **10a**, **46**, **49**, **53** and **55d**.
2. For the exorcism of the needle see **84**.
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8. This refers to a belief that a spirit guarding treasure might cause the earth to swallow it up, frustrating the attempts of the treasure-hunter.
9. The closest match for the word *zinzipum* in *RMLWL* is *zinziperum*, meaning 'ginger', but this makes no sense in the context.
10. Compare with the conjuration of Sibylia in Reginald Scot's *Discoverie of Witchcraft* (London, 1665), pp. 246–8. Scot describes Sibylia as a 'sister of the fairies'. The name is originally derived from the Sibyl of ancient times, who acted as an oracle of the God Apollo: the name Sibyl was intimately associated with prophesying the future, therefore.
11. A version of the *Coniuratio licencialis* (licence for spirits to depart) that appears in many books of necromancy (see Klaassen (2013), p. 136).
12. The *Confiteor* is a set formula used at the beginning of the liturgy of the hours and in the mass: *Confiteor Deo omnipotenti, beatae Mariae semper virginis, beato Michaeli archangelo, beato Ioanni Baptista, sanctis apostolis Petro et Paulo, omnibus sanctis, et tibi pater: quia peccavi nimis cogitatione, verbo et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper virginem, beatum Michaeli archangulum, beatum Ioannem Baptistam, sanctos apostolos Petrum et Paulum, omnes sanctos, et te pater, orare pro me ad Dominum Deum nostrum* ('I confess to Almighty God, to Blessed Mary ever-virgin, to Blessed Michael the archangel, to Blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to you Father: that I have sinned exceedingly in thought, word and deed: through my fault, through my fault, through my most grievous fault. Therefore I beseech the Blessed Mary ever-virgin, Blessed Michael the archangel, Blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and you, Father, to pray for me to the Lord our God'. The *Misereatur* is the response: *Misereatur nostri omnipotens Deus et, dimissis peccatis nostris, perducat nos ad vitam aeternam* ('May Almighty God have mercy on us, forgive us our sins, and lead us to life everlasting').
13. This list of angels ruling the days of the week is essentially the same as one found in the Munich Handbook (Kieckhefer (1997), p. 303).

14. I am unable to identify this name, but in the context it is probably meant to be a name of God.

15. *Camino*: literally ‘chimney’ (*RMLWL*).

16. Onely: a variant name of the spirit Honely who is called into a crystal to detect theft in the Munich Handbook (Kieckhefer (1997), pp. 244-5).

17. A variant of a fairly common experiment found in books of necromancy. See Kieckhefer (1997), pp. 329 42 for examples from the Munich Handbook which

involve anointing a child’s nail with olive oil.

18. Similar names appear in an experiment for detecting a theft in the nail of a nine year-old boy in the Munich Handbook: *Egippia, Benoham, Beanke (vel Beanre)*,

Reranressym, Alredessym, Elemidyri, Fecolinie, Dysi, Medirini, Alhea, Heresim,

Egippia, Benoham, Haham, Ezirohias, Bohodi, Hohada, Anna, Hohanna, Ohereo,

Metaliteps, Aregego, Agertho, Aliberri, Halba (Kieckhefer (1997), p. 246).

19. Sic. for ‘chrismation’, a reference to the oil of catechumens with which a child was signed at baptism.

20. ‘Malks’: it is clear from the context that this word is intended to refer to a kind of spirit It is possible that ‘malk’ is a corruption of the Arabic *malik* (‘angel’).

21. This experiment is a version of one that appears in two versions in the Munich Handbook (Kieckhefer (1997), pp. 235ML 344-5): ‘Let these names be written

on a host in an empty house, in the dark of the night, in the Hebrew manner: Tuditha.

Stelpha, Alpha, Draco, Mariodo. Ypation. When these have been written, go back a

little way from the place’. However, the version in the Munich Handbook is simpler

and lacks the requirements concerning the stirrup and the method of calling the horse

back by burying its dung.

22 A version of ‘The Mirror of Floron’ that appears in the Munich

Handbook (Kieckhefer (1997). pp. 236-8).

23. ‘Lent meats’: fish or vegetables.

24. The prayer is actually cod-Arabic rather than ‘Chaldaic’. It is clearly derived from the same source as an equally garbled Arabic prayer in the Munich

Handbook (Kieckhefer (1997), pp. 236 7).

25 This experiment is very similar to an invocation of Theltrion, Spireon. Botheon and Mahireon that appears in BL MS Rawlinson D.252, fols 103r-107r (see

Klaassen (2013). p. 236 n. 55).

26. The idea of the four kings derived ultimately from a vastly influential twelfth-century (or earlier) text, the *Speculum astronotiae*. Conjurations of the four

kings are common in medieval and early modern necromantic texts (Klaassen (2013)).

pp. 131-3).

27. A partial quotation from Psalm 35:6.

28. ‘The theft of Achan’: the reference is to a story in Joshua 7:19-26 in which an Israelite warrior, Achan, took a robe, 200 shekels and a bar of gold from the

city of Ai. Joshua judged Achan guilty and the people stoned him to death.

29. The hand changes from Gothic to italic script.

30. ‘Urinal’: this word has two literal senses: a chamberpot for receiving urine and a glass flask for analysing urine in medicine (see Oizumi. A. (ed), *A Complete Concordance to the Works of Geoffrey Chaucer* , 2nd edn (Hildesheim: Olms

Wcidmann. 2003), vol. 13, p. 1348). The word was also used in alchemy to mean a

glass phial or vial shaped like the medical instrument (Abraham. L., *A Dictionary of Alchemical Imagery* (Cambridge: Cambridge University Press. 1998). p. 207).

31 The reference is to an ancient prayer of assistance found in the *Rituale Romanum: Actiones nostras, quaesumus Domine, aspirando perveni, et adiuvando prosequere, ut cuncta nostra oratio et operatio a te semper incipiat, et per te coequa*

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inspirations and earn1them on by your gracious assistance, so that every work of ours may always begin with you, and through you come to completion. Amen').

32. A bird extensively used in European magic. For references to the literature on magical uses of the hoopoe see Kieckhefer (1997). p. 66 -7, n. 25.
33. 'Finger-shaped things pulled out of rocks': *dactulos* is in this case a reference to long, thin fossils found inside rocks (*RMLWL*).
34. 'Filberts': hazelnuts.
35. 'The flower called buttercup': a speculative translation. *Buta* may be a Latin rendering of the Greek *bouturon*, meaning 'butter', referring to the flower ranunculus (commonly known as buttercup).
36. A reference to the jewelled breastplate worn by the high priest Aaron in the Hook of Exodus.
37. The procedure that this experiment recommends for a mole is in many other texts associated with a toad: seal the mouth, make holes in the body and leave it in an ant-hill; then take the bones and put them in water. The bone or bones that go against the current are deemed to have magical qualities, Andrew Chumbley, in *The Leaper Between: An Historical Study o f the Toad-hone Amulet* (Three Hands Press, 2012), pp, 21 ,26-9 describes the use of a similar ritual involving a toad in love magic.
38. The 'Rotas Square', a quadruple palindrome, has been associated with magic since the first century CE and is a rearrangement o f the letters that make up *pater noster* (twice) together with the letters *a* and *o* repeated twice (for alpha and omega)
39. 'The sedition of St Eaurence': the meaning of this phrase is unclear, but it may refer to the story that St Laurence played a trick on his pagan Roman persecutors. When they demanded he bring out 'the treasures of the church' he brought them the poor and destitute.
40. 'Mortagon': a type of lily. *Lilitim martagon* (see Voigts, L. E., 'Plants and Planets: Linking the Vegetable with the Celestial in Late Medieval Texts' in Dendle, P. and Touwaide, A. (eds). *Health and Healing from the Medieval Garden* (Woodbridge: Boydell and Brewer, 2008), pp. 29-46, at p. 44). Mortagon was associated with the planet Mars, hence the alternative name given here, *martas*.
4. 'Gypsies': The word *Egyptius* , in this context, is most likely to mean

gypsy rather than Egyptian. Gypsies were first attested in England in 1505, so this is an early reference to the gypsy reputation for magical skill.

42. ‘Devil’s bit’: autumn hawkbit or *Leontodon autumnalis*, a flower resembling a dandelion.

43. The vigil of the Assumption is the evening of 14 August. The month of May was particularly associated with Mary.

44. The requirement that a plant should be dug from the ground, roots and all, without using an iron instrument is found in Anglo-Saxon herbals (Weil 1988), p. 110). The prohibition on iron recalls fairies’ antipathy to the metal.

45. ‘Swelling’: *tumeum* may be a variant of *tumor* (‘swelling’, *RMLWL*), referring to the largest part of the plant’s root.

46. On this ancient use of vervain see Weil (1988), p. 114.

47. ‘Hart’s tongue’: a type of fern, *Asplenium scolopendrium*.

48. *Deus laude* are not the opening words of any psalm.

49. ‘Ribwort’: broadleaf plantain or *Plantago major*.

50. ‘Mulberry’: a doubtful reading of *morvserere*, which could be a variant of *morus* (‘mulberry’) or *morella* (‘nightshade’) (*RMLWL*). Perhaps *morns aereriae* (‘bronze mulberry’) is meant.

51. For a conjuration by the Seven Sleepers see British Library MS Sloane 962, fols 9v-1Or (quoted in Kieckhefer (1997), pp. 147-8, 153).

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51. For a conjuration by the Seven Sleepers see British Library MS Sloane 962, fols 9v–10r (quoted in Kieckhefer (1997), pp. 147–8, 153).

52. The ‘seven sleepers’ were seven young men o f Ephesus who, according to Jacques de Voragine’s *Golden Legend*, hid in a cave from Diocletian’s third-century persecution o f Christians and slept for around 180 years before re-appearing.

53. *Valuero* is here read as a misspelling o f the future imperative *valeto*.

54. In the mass and in the liturgy o f the hours, *themisereatur* (which could be said by a layperson) was followed by an absolution when pronounced by a priest. To require a magical practitioner who might not be a priest to say the absolution was a deviation from orthodoxy.

55. A version of the *Vinculum Salomonis* that appears in many texts o f necromancy (see Klaasscn (2013), pp. 136-7).

56. This seems to be suggesting that the image should be baptised like a baby, a procedure reminiscent of the practice of the North Berwick witches, who baptised a cal in the name of James VI of Scotland in order to harm the king in 1589 (*Newesfrom Scotland* (London, 1591), pp. 16-17).

57. *Fexas* : a variant o *i feces* (‘excrement’), singular *o ife x* (which can also mean ‘lye’) (*RMLWL*).

58. The inclusion of the name of someone’s mother to enhance the power of magical words over them is an ancient feature of western magic.

59. An inversion of the opening words of Psalm 72: *Deus indicium tuum regi da* (‘O God, give the king your judgement’).

60. Compare with the *Sigilla Salomonis* in BL MS Rawlinson D.252, fol. 23v.

61. ‘Dragon’s blood’: cinnabar (native mercury sulphide). See Abraham (1998), p. 41.

62. ‘White roast meat’: a conjectural translation. *RMLWL* has *assatura* as a variant o *f assatio*, meaning the roasting of meat.

63. ‘Pyx’: a small silver vessel with a lid, usually used for reserving the consecrated bread after the mass.

64. ‘The fifth and seventh tribes of Judah’: Dan and Gad.

65. The reference is to Arnald of Villanova’s *De sigillis*, in *Opera nuperrime revisa, cum ipsius vita recenter hie apposita* (Lyons, 1532), fol. 301v-302r.

66. ‘Portice’: a side-chapel or chamber adjacent to a church (see Wright, J. R., *A Companion to Bede: A Reader’s Commentary on The Ecclesiastical*

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67. The north is traditionally associated with evil and Satan in ritual magic, and this may explain why conversation with the spirit called from the north is inadvisable.

68 ‘The covering from this urinal’: ‘urinal’ in this case may mean a chamberpot; the covering may be the wooden cover that often fitted over a chamberpot.

69. ‘The changer’: the Latin *vertellus* is probably a variant of the adjective *vertilis* (*RMLWL*), meaning ‘concerned with change, mutable’. This may reflect a belief that the swallow used this feather to change direction in flight.

70. ‘Gander’: a doubtful translation. It is possible that *acansacor* is another variant of *RMLWL*’*a anser. ancer. aucer. anculus* and *ancerulus*. the bird mentioned shortly afterward [86a] is certainly a gander However, *acansacor* could also be read *atansacor*, in which case it is probably a reference to the plant tansy (*RMLWL* has variants *athanasia*, *atonasia*, *tanacetum* and *tanesetum*).

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73. ‘The sheet of the altar’: the linen cloth placed over the altar stone.

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