

THE CAMBRIDGE BOOK OF MAGIC

a Tudor necromancer's manual



Paul Foreman
(attrib.)

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Translated by

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TEXTS IN EARLY
MODERN MAGIC

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INTRODUCTION

Cambridge University Library MS Additional 3544, catalogued simply as ‘A 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

¹ Cambridge University Library’s electronic catalogue can be found at <http://janus.lib.cam.ac.uk>.

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.

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, 'Protestant' magic, 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. Caisteron' 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 Library MS 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.

⁴ Page, 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.

⁵ The verso and recto of each folio in Additional 3544 is numbered (in imitation of a printed book), so I refer to the MS by page rather than folio.

Additional 3544 was purchased from Galloway by the University Library at the same time as the papers of the antiquary Sir Richard Colt Hoare (1758–1838), now MSS Additional 3545–55, but there seems to be no connection between these items and the book of magic. *FT* concludes on p. 119, but the margins are carefully drawn out and pricked up to p. 125. The ‘Caisterson’ text on pp. 120–1 therefore follows on directly from the main treatise, suggesting that it might have been composed by an apprentice or direct successor of the author of *FT*. The third treatise, on pp. 154–66, seems to represent a later re-use of the empty pages of the earlier manuscript book, and it is likely that it was composed by a subsequent owner.

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.⁷ 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 sayer 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 eterna* [62a], *aerum purissimum* [72a] and *haec nomina* [89a]. In [72a] he is quoting directly from the 1532 edition of Arnald of Villanova’s *Opera*, which strongly suggests that his use of novel

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. He 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 Scipio de Gabiano.⁹ It is certain, therefore, that the manuscript was compiled after 1532.

If the *terminus post quem* of *FT* is 1532, its likely *terminus ante quem* is 1558. In the 'Precept of the spirits' [6δ] (pp. 21–2), part of 'An experiment to call the spirit Mosacus', we find the words:

I Coniure you sprytts in the veritye of our lord Jesu Chryste ...
that thou brynge & delyuer me A [*illeg.*] of gold & fylnes of
Englyshe money good & lawfull whersoever they shalbe, in our
custodye within the lands of Englande Ireland wales & fraunce
beynge hyd or loste which ryches ar not to the use of any Crystyan
man lyuynge 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 Laws in Wales Acts of 1536

⁸ On the print history of Arnald's *De sigillis* see Vescovini, G. F., 'I sigilli cossidetti Arnaldiani', *Traditio* 60 (2005), pp. 201–42.

⁹ Arnald of Villanova, *Opera nuperrime revisa, cum ipsius vita recenter hic 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 I'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 dei 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 Little 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).

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.¹² 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.¹³ 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 [6u] [*per*] *omnes reliques sanctorum & sanctarum* ('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.

Paul 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* (Amherst, MA: University of Massachusetts Press, 1991), pp. 53–4.

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. 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 depositories 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.

necromancy.¹⁸ One possible explanation of the mixture of learned necromancy and simple ‘recipes’ in Additional 3544 is that the manuscript represents an ex-monk or ex-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,¹⁹ and 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 1642–3.²⁰ Owing to legal issues, the University did not finally acquire his library until 1665. If the hand is indeed the same, then the possibility arises that Additional 3544 was an item originally in Holdsworth’s collection that, for some reason, did not make its way to the University in 1665.

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. He 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 torn 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 3544.²¹ 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.

¹⁸ At least one experiment [82b] implies the magic is being performed on behalf of a client: *Coniuro te spiritum Enoy ... vt demonstres michi siue nobis apte qui huius hominis bona furatus est & locum in quo veraciter invenire poterit* (‘I conjure you, spirit Enoy ... 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’).

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 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/>).

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’,²² 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.²³ 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 Feast 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.²⁴

On 30 July 1537 James Mayhow of Rochester, Robert Hogekeyn 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 Schorne’, 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.

²³ *Letters and Papers, Foreign and Domestic, of the Reign of Henry VIII*, 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 Schorne’, *Records of Buckinghamshire* 3 (1870), pp. 354–69.

were still alive, and had discovered that one was still at large and would kill the King not more than eleven days before Christmas.²⁶ Exactly this kind of scrying appears in the experiments of *FT*.

Clene also claimed to have worked for Cardinal Wolsey, for whom he made a magical ring ‘with a stone that he wrought many things with’, 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.²⁷ 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.²⁸

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 ‘I 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’.²⁹ 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 Blackfriars (Dominicans), the Greyfriars (Franciscans), Observant Friars and Whitefriars (Carmelites).³⁰ 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 Fylloll ‘stopped at the Black Friars here of London, friar Dr Maydland said he would like to see the head of every 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.

²⁷ Wolsey was supposed to have inflicted a troublesome spirit on the Duke of Norfolk by means of magic (Maxwell-Stuart (2014), pp. 99–100).

²⁸ Elton (1972), pp. 50–5.

²⁹ Kittredge, G. L., *Witchcraft in Old and New England* (Cambridge, MA: Harvard University Press, 1928), p. 63.

³⁰ Heal, F., *Reformation in Britain and Ireland* (Oxford: Oxford University Press, 2003), pp. 54–6.

³¹ *Letters and Papers*, vol. 9, 740.

[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 Fortescue, 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 Borley 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

³² *Letters and Papers*, vol. 9, 846.

³³ *Acts of the Privy Council of England* (London: HMSO, 1890–1974), vol. 7, pp. 5, 7, 22; Parry, 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’.

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 Poyntell, a cleric from Harnington in Worcestershire named John Cockoyter, 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: 'Tanbien han prendido a seis o ocho clerigos muy honorados y doctores de Oxonia los dos dellos, y publican que son nigromanticos 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, he 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 books, called books of 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 Press, 1983); Glaser, E., *Judaism without Jews: Philosemitism and Christian Polemic in Early Modern England* (Basingstoke: Palgrave MacMillan, 2007).

of the *Sepher Raziel* dating from 1564, Sloane 3826.⁴¹ The ‘Enochian’ magic of John Dee has likewise received sustained historical attention, and Dee’s manuscripts have been published many times, beginning with Meric Casaubon’s first edition of Dee’s diaries, *A True and Faithful Relation*, in 1659.

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 Liber 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* 38 (2007), pp. 49–76, at p. 63 n. p. 63.

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, 48–52, 57, 58, 60, 61, 75	31%
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%
Theft detection magic (7)	12–14, 18, 45, 54, 82	8%
Magico-medical (4)	35–7, 72	4%
Justice-related magic (3)	38, 65, 68	3%
Sleep magic (3)	26, 46, 56	3%
Natural magic recipes (2)	27, 47	2%
Plant magic (2)	42, 59	2%
Animal magic (2)	10, 53	2%
Treasure magic (1)	16	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’ [6]. Divinatory magic overlapped considerably with thief detection magic, which used exactly the same methods (a combination of spirit conjuration and scrying 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 ‘magico-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 detection (Klaassen (2007), p. 63).

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’ [64], 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 Planetarum*),⁴⁶ which was supposedly authored by someone called ‘Messayaac’ and copied by ‘Bokenham’ (possibly William Bokenham, a monk of Norwich with a medical degree from Bologna).⁴⁷ 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 templa et temerata Mineruae*). 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 of the Planets: Attributed to Osbern Bokenham’ in Fanger, C. (ed.), *Conjuring Spirits: Texts and Traditions of Medieval Ritual Magic* (Stroud: Sutton, 1998), pp. 32–75, at pp. 44–75.

⁴⁷ Ibid. p. 34.

The ‘Trojan revenge’ was an experiment of enduring popularity, and in his 1584 exposé of the practices of magic, *The Discoverie of Witchcraft*, Reginald Scot described a procedure very similar to that found in both Bokenham’s text and *FT*:⁴⁸

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 of 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

Klaassen 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’.⁴⁹ This 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 of Witchcraft* (London, 1665), p. 145.

⁴⁹ Klaassen (2013), p. 115.

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. Klaassen 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.

⁵⁰ Ibid. p. 147.

⁵¹ Ibid. p. 152.

⁵² Ibid. p. 83.

Styles of magic

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 Kieckhefer, 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 astrology, alchemy, books of secrets, natural philosophy and other *naturalia* discerned by Klaassen as a feature of medieval necromantic magic was beginning to break down.⁵⁶ In addition to the section copied from Arnald 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.

⁵³ Ibid. pp. 157–9.

⁵⁴ Ibid. pp. 164–7.

⁵⁵ Klaassen (2013), p. 167.

⁵⁶ Ibid. p. 126.

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.⁵⁷ The author of *FT* adheres to this pattern. The form of the declaration may be ‘I conjure’ or ‘I 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 ‘O Onely’. However, the author of *FT* blurs the line between necromantic and natural magic by apostrophising non-supernatural entities too: ‘O good horse’ [10b], ‘I conjure you, four elements’ [13b], ‘I conjure you, water’ [14b], ‘I conjure you, image made of wax’ [18b], ‘I conjure you, sunflower’ [19], ‘I conjure you, apple’ [30], ‘I conjure you, noble root’ [42b], ‘I conjure you, thief’ [45b], ‘I conjure you, valerian’ [59c], ‘I conjure you, needle’ [84b], ‘I 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 anticipates John Dee’s ‘Enochian’ magic, was really nothing new. The invocation of angels and demons had always been intertwined in ritual magic, often because an angel

⁵⁷ Kieckhefer (1997), p. 128.

needed to be invoked in order to banish a demon.⁵⁸ *FT* shows no evidence of fairy conjuring, another sixteenth-century development,⁵⁹ unless the mysterious ‘malks’ and ‘aldermalks’ 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.252.⁶¹ 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 sery for spirits in a crystal, as well as a devotion to theft-detection and treasure hunting (albeit the treasure experiments have been removed from *FT*).⁶² 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 captotromancy (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 oyle’ 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.

⁵⁹ Ibid. pp. 175–6. Fairy conjuring was partly a theological response to the idea that conjuring demons was sinful and conjuring angels was presumptuous.

⁶⁰ Ibid. pp. 134–8.

⁶¹ Ibid. p. 124.

⁶² Ibid. pp. 139–40.

⁶³ Kieckhefer (1997), p. 103.

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

Take on a chyld of yonge age, þ[a]t is betwyxen vii and xiiii, and in the sonne set hym betwyxen þi legg[is]. And than knytte a red sylke thred abowte his ryght thombe iii, and scrape hys nale wele and clene. And thane wryte on the nayle þis lettrys w[i]t[h] oyle de olyue: O. N. E. L. I., and qwyll þu wryt[is] þes lettris, let þe chyld say hys Pat[er]n[oste]r. And than say þis prayer: *D[omi]ne Ih[esu] [Christ]e, Rex gl[ori]e, mitte nobis tres angelos ex p[ar]te tua, qui dicant nobis veritatem [et] non falsitatem de his om[ni]b[us] de quib[us] nos int[er]rogabimus.* And sey þis prayer iii w[i]t[h] a good hert and devoute. [And] then þ[er] schal aper iii aungels in þe chyld[is] nayle. And þen let the chyld sey thus after the, whed[er] þu 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 O[mn]ipotentem, qui vos [et] nos ex nichilo creauit [et] p[er] virginitate[m] Beate Marie [et] beati Ioh[ann]is Euangelyste, necnon [et] o[mn]i[u]m virgin[um], [et] p[er] virtutes o[mn]i[u]m s[an]c[t]orum n[ichil]om[in]us Dei, ut ostendat[is] nobis veritatem [et] non falsitate[m] de hiis om[ni]b[us] de quib[us] nos int[er]rogabim[us].* And þen let þe chyld aske what þ[a]t he lyst, and þei schal schewe 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* are 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 Acle: An Edition of Tanner MS 407* (London: Garland, 1980), pp. 169–70.

days. When the vessel is next uncovered the blood will contain worms (presumably maggots), and after more days have passed, only a single fly 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 Theysolius*, 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

⁶⁵ Page (2013), pp. 49–54.

⁶⁶ Ibid. pp. 56–7.

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*.

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–b] 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 earth'. 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 conjure' [59c]. The magician must then 'marry' the valerian plant by placing a gold ring over it, 'just like the custom with women getting married', 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.

⁶⁸ British Library MS Sloane 3826, fols 16v–20r.

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* (‘Mirror 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’ [72] come from ‘a book of physic’. The sigils that appear

⁶⁹ Valerian is mentioned eighteen times in [41], [42c] and [59a–h].

⁷⁰ 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.

⁷¹ Klaassen, 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.

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’ [6β], 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.

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.

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 **1a**, **1b** 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 'm') and contractions of frequently-used terms (e.g. *dne* 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*, *filiij* for *filiij*), but to avoid confusion the Greek letters *chi* and *rho* (χρ) 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 (ϥ) 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'.⁷³ This was a direct borrowing from the conventions of liturgical books such as missals, pontificals and books of exorcisms.

⁷³ Klaassen, F., 'Three early modern magic rituals to spoil witches', *Opuscula* 1 (2011), pp. 1–10, n. p. 8.

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 mei Deus* 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 *Quicumque vult* becomes 'the Athanasian Creed'.

The diagrams

The magical diagrams that appear within the text are representative only, and are original digital artworks created to give an indication of the appearance of the diagrams in Additional 3544. As such, they are neither to scale, nor are they accurate reproductions of actual images. Anyone wishing to study the magical diagrams should consult the original manuscript, as the present volume is concerned only with reproducing the written text.

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.

Abbreviation in the notes

The abbreviation *RMLWL* in the notes refers to Latham, R. E. (ed.), *Revised Medieval Latin Word List from British and Irish Sources* (Oxford: Oxford University Press, 1965).

A BOOK OF MAGIC

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

1. OF BAT'S BLOOD

[p. 2] 1a. Ordinum certorum inceptio
& in aliqua tractatione tradita & sic
narratur de sanguine vespertilio[n]is

Accipiat Uiuus & in tali exorcismo
co[n]iuretur Adrastshe: Carastshe:
Lamastshe: Erastshe: Carashe: ✕
Marebashe: Alioshe: Zaxachathe:
Volmath: Adiuro te per patrem &
filium, & sp[iritu]m sanctum: & p[er]
o[mn]es co[n]iurationes mu[n]di, &
per om[n]ia verba que dicuntur de
creatore in mu[n]do quod sis in nostro
servitio & invocatione.

1b. Deinde dicas O Angle: Adonay:
eloy: & Aglon: Adanel: estote in
Adiutoriu[m] nostru[m] et propter
nos implecta[n]tur servitio.

1c. Deinde accipe acu[m] talem ut
infra [*illeg.*] de acu: & p[i]nge vesp-
ertilionem sub vena Ale dextre: &
recipe sanguine[m] in Aliquo vasculo
mu[n]do & dicas: O[mni]p[oten]s
Adonay: Araton: Ossy: Haloy: Helye:

1a. The beginning of certain orders
passed down from another tractate,
and thus it is told concerning bat's
blood

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'.

1b. Then say 'O Angle: Adonay:
eloy: and Aglon: Adanel: be a help to
us and embrace service on our
behalf'.

1c. 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]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 accipiat 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:

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] haberes 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

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 ✠. 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. 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 A cleane linnen clothe & saying: o tu fili mi: geuing hyt to the m[aste]r: As to the peces of stoness of chalke & the sprinckelyng styches & thy clothes that thou hast on, thy lanterne candell or what so ever thou wylt ys halowed by this pettyce folowyng:

2b. Creator et confirmator humane generis dator gratie spiritualis, Largitor eterne salutis, tu d[omi]ne mitte sp[irit]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 illis Ad salute[m] tam corporis qua[m] Anime p[er] d[omi]n[u]m n[ost]r[u]m 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[er] peregrinamena vel estretat[u]m virgineam

3a. 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,³ for that is better, and lay it in the left hand or else on the altar and say this as followeth:

Domine Jesu chr[ist]e fili dei vivi qui me tuo p[re]tioso sanguine redimisti & sicut presiosum corpus tuu[m] lacerate[m] fuit in salute[m] humani generis, ita benedicere & sanctificare digneris hanc estretatu[m] \&/ in tua virtute pretiosa sit benedicta & sanctificata sicut benedixisti Lazaru[m]: qui eu[m] resuscitasti A mortuis ita sit carta ista ab o[mn]i pollutione sanctificata & benedicta &

'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, exitatus fuerit, cito benignissime Jesu, obediat, veniat, appareat, respondeat benigniter, veraciter & no[n] sophisticatediter, 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[mn]ia 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 & 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 Saterdag & hys 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 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 convenyent 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^o: of saynt Sypriane: 2^o: de trinitate: 3^o: 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, guberna: 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 thy feat. 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. Misse sequentes preve[niun]t ad
consecratione[m] libri:

4b. The following masses are helpful
for the consecration of the book:⁷

1. De An[n]unciatione b[ea]te Marie
2. De Epiph[an]ie d[omi]ni:
3. De nativitate d[omi]ni:
4. De resurrectione d[omi]ni:
5. De sp[irit]u sancto:
6. De Assumptione b[ea]te:
7. De nati[vita]te Joh[ann]is
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
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, septure, ryng, holy
karacts 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 be 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

Tetragramaton: in no[m]i[n]e patris,
& filij ✠/ & sp[irit]us s[an]cti:
✠Amen ✠

'Tetragrammaton: in the name of the
Father, and of the Son ✠ and of the
Holy Spirit ✠ Amen ✠

Domine sancte pater pater o[mni]-
p[oten]s eterne deus benedic✠ere
sanctifi✠care digneris circulu[m]
istum que[m] nos indigni p[er]
invocatio[n]em vnigeniti filii tui
domi✠ni nos✠tri Je✠su chr✠[ist]i
benedi✠cere presumpsimus: tu
cleme[n]tissi[m]e eu[m] tua bene-

O 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[u]m
Jesu[m] chr[istu]m:

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

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

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]ri Jesu chr[ist]i in sequ[en]te ✠
meo pono: Pors, Murs, hubber
coniuro vos Demones per p[at]r[e]m
& filiu[m] & sp[irit]um s[an]ct[u]m
quod sine aliqua querela statim
faciatis istum zinzipu[m] perfecte
sanare ac dolare s[an]ctum suor[um]
suar[um]

✠ 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
erit a centro \ad/ circu[m]ferentia[m]
ista[m], vel sede & sis firmus in sede
facies circulu[m] sp[irit]us septem
pedes a tuo circulo, & nome[n]
sp[irit]us erit in suo circulo & erit
duos pedes in toto p[ro] sp[irit]us ne
respicias 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 seat. 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.



4g. Thes holy carects muste be for
yo[u]r felowes Crowne wh[ich] muste

4g. *These holy characters must be for
your fellow's crown, which must be*

be made of the moste nobelleste
colores that you lyste the masters
crowne muste be of cop[per] or of
v[er]y good parchement:

✠ Jesus ✠ ✠ Nazareus ✠ Rex ✠
Judeorum ✠ chr[ist]e ✠ regnat
chr[ist]us ✠ Dominus ✠ chr[ist]us
imperat ✠ chr[ist]e me defendat ✠
chr[ist]us ✠ me ✠ benedicat ✠ Agla ✠
Aglata ✠ Aglaothe ✠

4h. yf that yo[u] make yo[u]r colors
loke the 4^{or} 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 doinge & also saynt
Cyprian:

*made of the most noblest colours that
you list [want]. The master's crown
must be of copper or of very good
parchment.*

‘✠ Jesus ✠ ✠ of Nazareth ✠ King ✠
of the Jews ✠ Christ ✠ reigns Christ
✠ the Lord ✠ Christ commands ✠
Christ defend me ✠ Christ ✠ bless ✠
me ✠ Agla ✠ Aglata ✠ Aglaothe ✠’

4h. *If that you make your colours
look [like] the four elements: the first
[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:

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 candell &
then look thou save a chyld w[i]th[i]n
ten years of age & he be borne in **[p.
8]** wedloke and sett hem agaynst the
este w[i]th his face & lett the chyld
sytt betw[ee]ne yo[u]r leges & take
fr[o]m the candell 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 thys
orysyon:

5b. Deus qui misisti sp[irit]um tu[u]m
super app[osto]los tuos mitte
sp[irit]um sanctum super pueru[m]
istum virgine[m] & illumina et

5a. An experiment of Sybilla¹⁰

*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. ‘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 Anima[m] illius vt in sp[iri]tu veritatis videre posset creaturas tuas & michi reuelare omne[m] veritatem de hac re quam quero qui vivis & regnas deus p[er] o[m]nia secula seculoru[m]

5c. After this oryzion say this

Ego co[n]iuro te pueru[m] virgine[m] per virginitate[m] sancte Marie virginis & sancte margarete virginis quod no[n] habetis potestatem A[ni]me mouendi sed michi revelandi omne[m] 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:

5d. And after this say this
co[n]iurat[i]on the w[hi]ch ys the
bonde of the sprytte:

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] mercialem p[er] o[m]nia caderua inferni & inferni tributa, Seunalfor Volgor quod nobis statim & sine mora veniatis in [p. 9] istam candelam sanam & ille beatam margaretam felicitatem stastia cum caligine roborata diligentiam adhibe sanctificata libi[di]ne femina me[n]str[u]osi turpitudine sub croia ambrositate carismat[i]s glorificas p[er]manitas stabilitas festinate:

5e. And saye thus coniurat[i]on tyll the sprytte apperethe & com into the candell in lekenes of a fayer woma[n] & note of the child yf so be anythinge in the candell for the same woma[n]

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 orison say this*

‘I 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 this
conjuraton, which is the bond the
spirit

‘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 menstrual foulness beneath the [unintelligible word] with the ambrosia of grace, you glorify, you remain, you establish: make haste’.

5e. *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 saye to the fayre woma[n] wellcom Ladye & lett the chylde saye in the ynglyshe tonge

5f. I coniure the by the vertue 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 constrayned you to be obedient to me[n] ✕ & by the trone & by his diademe by his rynge & by his septime that thou Anon w[i]thout any lett shewe me the thefe the w[hi]ch my things or thing stole:

5g. Then she wyll goe out of the candell and thou say this oryson afore said Deus qui misisti sp[iritu]m tu[u]m And she will com agayne w[i]th a gеме 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 lothe for to abyde & answer nott but you her maye then say this coniurat[i]on agayne: Coniuro te sp[iritu]m qui & vt supra: And then shall abyde as longe as thou wylt & yf thou wylt that she departe saye thy selfe on this wyse:

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 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'.*

5g. *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 [if] 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, 'Show 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: 'I conjure you spirit who ...', and as above. And then [she] shall abide as long as thou wilt, and if thou wilt that she depart say thyself on this wise:*

5h. Vade ad locum ubi deus te ordinavit & esto parata sine delatione cum alias te invocavero 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 experymente 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[hi]c[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 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 wyllt 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 sainge In no[m]i[n]e [p. 11] patris & filii & sp[irit]us sancti Ame[n]: And then stand styll 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. Benedicat nos ☩ imperialis maiestas, protegat nos ☩ Regalis divinitas custodiat nos ☩ sempiterna deitas foueat nos ☩ gloriosa \v[e]ritas defendat me im[m]ensa/ [e]ternitas Dirigat nos ☩ inestimabilis bonitas Regat nos ☩ potentia patris viuificet nos ☩ sapientia filij Illuminet 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*

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]um o[m]nes
 gentes/ & deus miseriatur laste \ad te
 leuavi oculos/ n[ost]ri &c And then
 thou art safe ynoughe for then maye
 no sprytte come w[i]thin thy syrle

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 Salamonis

6d. Here begins the protection of
 Solomon

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

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]nib[us]
 dieb[us] vite n[ost]re ✠ Agios ✠
 Athanatos ✠ 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 ✠
 Athanatos ✠ Christ ✠ conquers ✠
 Christ ✠ reigns ✠ Christ ✠
 commands ✠ Christ bless you ✠ and
 help us to compel the spirits. Amen’.

6f. Angelorum [Solis]
 no[m]i[n]a
 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:		Monday
Angelorum	[Lune]	Gabriel: Michael: Samael:
no[m]i[n]a		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	[Martis]	Wednesday
no[m]i[n]a		Raphael: Miel: Saraphiell:
Dominantia in die		The names of the angels ruling on
Samael: Satael:		Thursday
Amabiel		Sathiell: Castiel: Asasiel
Angelorum	[Mercurij]	The names of the angels ruling on
no[m]i[n]a		Friday
Dominantia in die		Anael: Rachiell: Sachiel:
Raphael: Miel:		The names of the angels ruling on
Saraphiell:		Saturday
Angelorum	[Jovi]	Cassiel: or Caphriel: Mathatau:
no[m]i[n]a		Uriel:
Dominantia in die		
Sathiell: Castiel:		
Asasiel		
Angelorum	[Veneris]	
no[m]i[n]a		
Dominantia in die		
Anael: Rachiell:		
Sachiel:		
The names of the	[Saturni]	
angels ruling on		
Saturday		
Cassiel: vel Caphriel:		
Mathatau: Vriel:		

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

Deus viue, 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 quest-
ione[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]:

6j. Deus sapiens dare & iuste tua[m]
cleme[n]tia[m] & tua[m] sanctitatem
exoram[us] quatenus questione[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:

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
seculor[um]:

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

6m. Oremus:

Domine Jesu chr[ist]e per

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. 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. 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. 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. ‘Let us pray:

Lord Jesus Christ, by your ineffable

ineffabilem mi[sericordi]am tuam
p[a]r[c]e nobis & miserere n[ost]ri, et
exaudi nos mane per invocatione[m]
no[m]inis 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 ✠ Semamphoras ✠ &
humiliter & fideliter deprecor licet
nos indigni [page blotted] in te
confidentes vt sanctifices & benedicas
indignas famulos tuos Amen:

6n. Benedica[m] hora[m] in qua Deus
homo natus est & illa gloriosa 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:

6o. Rogo te Deu[m] p[at]rem
o[mn]ipotentem per mortem tuam,
p[er] cruce[m] tua[m],
resurrexione[m] tua[m], per
iudiciu[m] tuu[m], per
inuisibilitate[m] tuam & p[er]
nome[n] filij tui D[omi]ni n[ost]ri
Jesu chr[ist]i & per o[mn]ia 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:

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. 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. 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.'

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 Daniele[m] 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
Advenientis presentiam offendi 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 viiiij
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 &
writt 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*

cyrle 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 yeares w[i]th a red head & the he wyll showe vpryght from the ground abastement & he wyll stand styll as any stone but looke nott muche vppon his face for ytt is nott fulsome [p. 16] and therefore 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 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 maner of thinges that thou wyllt aske 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[i]thstand the what so ev[er] legyon he be of

6u. Incipit inuocat[i]o Salamonis
tertia

In nomine patris paraclyty ✠ & 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 ω ✠ 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

sancta no[m]i[n]a \coniuro te/ ✠ On ✠
 El ✠ Co[n]iuro te N in no[m]i[n]e
 Tetragrammaton ✠ Onas ✠ Mande ✠
 Abo ✠ Gramato ✠ Amoryson ✠ per
 s[an]ctam ✠ Altenate ✠ Spiron ✠
 Aglia [p. 17] ✠ Eloy ✠
 Lamazabathani ✠ Egon ✠ Rou ✠ &
 per sancta[m] Maria[m] matre[m]
 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[m] Salamon
 constringebat vos vt vbicunq[ue]
 fueritis statim & sine mora monstres
 te nobis in pulchra forma humana vel
 in similitudine pueri etatis triu[m]
 Annoru[m] habentem capud rubru[m]
 & 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, trones &
 d[omi]nat[i]o[n]es principatus &
 potestates cherubin, & Seraphin &
 o[m]nes reliques sanctoru[m] &
 san[c]taru[m] que continentia 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 vbicumq[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 ✠ Mande ✠
 Abo ✠ Gramato ✠ Amoryson ✠ by
 the holy ✠ Altenate ✠ Spiron ✠ Aglia
 ✠ Eloy ✠ Lamazabathani ✠ Egon ✠
 Rou ✠ by by St Mary 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 are
 greatly famous in the magical art in a
 little in 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
 nec Alicui creature neq[ue] Alicui
 Animali, nec nobis uel alicui aviu[m]
 aut cuicunq[ue] a sumo deo
 creat[um], molestare nocere, siue
 aliquod dampnu[m] aut
 nocumentu[m] facere vel **[p. 18]**
 grauare presumas sed nobis
 demonstres & respondeas veraciter &
 no[n] sophisticaliter nec
 responcionib[us] sophisticalib[us] sed
 sicut est in facto de preteritis
 presentibus & futuris per ipsum cui
 est imperiu[m] honor, virtus, pax
 eternitas, & bonitas per infinita secula
 s[e]c[u]lor[um] Ame[n]:

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

6v. Then saye Quicunq[ue] vult toto
 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
 sprytte boldly:

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

Coniuro te: N: In no[m]i[n]e patris
 paraclyty & filij & sp[irit]us sancti
 that thou Abyde ther styll tyll tyme

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.

6v. *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:*

6w. ‘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:

‘I conjure you N in the name of the
 Father, the Paraclete, and of the Son,
 and of the Holy Spirit *that thou abide*

we geue the leaue to goe & that thou
fulfyll o[u]r entent & desire in all
things as ys ther wretten

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

6x. And w[i]th spayking thes words
caste hytt hem & as hytt ys wretten &
to bringe the aunswere agayne readely
& w[he]n he hathe donne & fulfilled
thy requeste saye thys folowinge.

6x. *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:*

6y. N: sp[irit]us cum Alias te
invocauero esto paratus Aduenire
Vade ad locu[m] predestinatu[m]
tibi/ vbi D[omi]n[u]s deus [p. 19] te
ordinauit quoad usq[ue] Alias te
inuocauero 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
talis TTT and saye Quicunq[ue] vult
&c: And as he cometh so he wylbe
gone: And yf he be stoberne & wyll
not be gone saye this folowyng to
the spryte tali modo licentiate:

6y. '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 be gone. And if he be stubborn
and will not be gone, say this
following to the spirit as a kind of
licence [to depart]:*

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

6z. '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'.

6a. & si noluerit recedere dicas:

6a. And if he will not depart, say:

Maledictio Dei patris o[m]nipotentis
filij & sp[irit]us sancti descendat
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 vel dampno & cum te in domo
vel extra dom[u]m vel 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
inter nos & vos In no[m]i[n]e ✠ patris
& filij & sp[irit]us sancti ✠ Jesu hoc
signu[m] facio talis TT

nota d[omi]noru[m] folioru[m]

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.

6β. The bynding of the spiryts

I Coniure yo[u] spryts and adiure
yo[u] by this ynfynyte worde yn the
w[hi]ch all thyngs were Created when
he sayd the lyght be made & it was
donne I coniure & charge the by
foresaid Coniuraton & ynvocaton of
sprytts or sprytt [p. 20] w[hi]ch are
w[i]thout this syrcle that ye appeare
by the goodnes of god w[hi]ch god
hathe made ma[n] to his owne lekenes
and yo[u] by his Justyce hathe
condemned for yo[u]r pryde & by his
mercy w[hi]ch hath redemed
mankynd and by the vyrgynyte &
mekenes of the sacred vyrgyn Marye
mother of o[u]r lord Jesu Chryste And
by hys power whiche brake hell and
spoyled yo[u]r felowes that ye geue
me a faythefull & A trewe Aunswe
of the things that I shall demand of
you and that ye geue obedyence vnto
my words & doe that I desyre of yo[u]
I coniure O yo[u] wyse spryts by the
obedyens yn the w[hi]ch you oughte
to your superyours & by this holy
name of god w[hi]ch ys wrytten yn
this ryng ✠ Tetragrammaton: And by
the hyghnes of the septer & 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[es]u Chreste
& that ye brynge an other in all haste
w[i]th bothe power & syence to

6β. The binding of the spirits

*'I 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[hi]ch I wyll aske of yo[u] w[i]thout fraude dyssymulacyon or deceate and that ye fulfyll my desyre truly the lord god wyllinge by whose vertue & sapiens Salamon w[hi]ch was the moste experteste hathe yoked & tamed yo[u] & by hys auctorytye he maye command yo[u] w[hi]ch lyueth & rayneth on god wythe out end Amen:

6γ. Obedyens of the spryttes

[p. 21] I Co[n]iure yo[u] sprytes w[hi]ch doe Apere ther w[i]thout this syrcle 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]cyatyon of the blessed vyrgyn Mary mother of our lorde Jesu chr[ist]e and by his natyvytye passion deathe resurrexyon and assencyon And by the screames & teares of o[u]r ladye att the deathe of her sonne and by the shadowyng 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 incyrcumscryptible tryntyte be laud & prayse for ev[er] Amen:

6δ. Precepte of the sprytts

I Co[n]iure yo[u] sprytts in the verytye of our lord Jesu Chryste & by that eneffable name of god ✠

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 the most expertest) yoked and tamed you, and by his authority he may command you, which liveth and reigneth, one God, without end. Amen'.

6γ. Obedience of the spirits

'I 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 Mary, 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 incircumscriptible Trinity be laud and praise forever. Amen'.

6δ. Precept of the spirits

'I conjure you spirits in the verity of our Lord Jesus Christ and by that ineffable name of God ✠

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 whersoever they
 shalbe, in o[u]r custodie 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 ffraunce I
 co[n]iure 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]iure & require the that thou doe
 as muche 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 fulfyll my desyre
 or that thou doe assygne to me A
 wyse sprytte w[i]thout terror & hurte
 w[hi]ch hath power of shewyng
 sayng ledyng 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]iure 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
 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, whersoever 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 comm-
 unication with him, and that he show
 to me all things which I desire to see
 and hear and to know, whensoever,
 as often, and whersoever 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 & sowle & w[i]thout hurt of my five wyttes & of my felowes nowe & for ev[er] And thys I require the by the virtue of the lyvyng god & by hem w[hi]ch shall com to Judge the quycke & the dead & the world by fyer 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 by fire. 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 rule for the working of necromancy follows:*

Take the sword or the halowed chalke & draw the utter moste cyrcle & round About syng on this wyse whyle thou draweste thy circle tyll ytt be com rond about enow to gather And when this ys sayd the cyrcle is readye made then begyn thy experiment what thou wylte & looke that thou kepe well thes rules folowynge And more over ytt is to be knowen 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 spyritts & to fynd thefte & to have trewe Answers therof or of any other and in the dayes of [Thursday]: [Sunday] & [Friday] ytt ys beste to doe All experements of loue & to purchase grace & to be ynvysybell and in the dayes & howers As ytt 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 conveyante 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 beyng in the

Take the sword or the hallowed chalk and draw the outermost circle, and round about sing of 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 of Saturn, Mars, Mercury and the Moon it is best to do all the crafts of necromancy, and for to speak with spirits and to find theft and to have true answers thereof; and for any other in the days of Thursday, Sunday; and Friday it is best to do all experiments of love and to purchase grace, and to be invisible; and in the days and hours as it is best to do any manner of operations, whatsoever they be, for any manner of thing. Also look thou count truly from the first day of the change of the moon unto the fourteen days. And in any of these days, in the convenient hours unto the operations that thou wilt do, you mayest 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 of 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 fyre and yf hytt be for hatred looke hytt be yn a sygne of the watter & yf itt be for any other experiment of the ayre & loke thou comt well in thes fourtene dayes [p. 24] that ys to saye from the begynnyng of the waxing of the monne vnto the beginning 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 thes orders & obs[er]uances 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 lyvethe & raynethe forev[er] & ev[er] Amen

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

In all tymes that [thou] workeste, name the Angell of that day in wh[ic]h thou workeste, or els wrytt ytt for forgettyng for hytt will helpe the surely in All they workes & specially in the works of the Angels ffyrste on sonnday raynethe Raphael on monnedaye ✕ Gabriell ✕ tewesdaye ✕ Samuell wenseday ✕ Michaell ✕ thursdaye ✕ Satquiel ✕ frydaye ✕ Anaell ✕ saterdaye ✕ Capriell ✕ :

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

grace look that it be in a sign of 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 of the air. And look thou count well in these fourteen days, that is to say from the beginning of the waxing of the moon unto the beginning of the waning of 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 of 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 of all the works that thou goest about by the grace of almighty God, who liveth and reigneth forever and ever. Amen.

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

In all times that thou workest, name the angel of that day in which thou workest, or else write it for forgetting, 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 ✕ Samuel, Wednesday ✕ Michael ✕ Thursday ✕ Satquiel ✕ Friday ✕ Anaell ✕ Saturday ✕ Capriel ✕

The names of the spirits which thou shalt 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 raynethe Barthan ✕ A
 kynge w[i]th his helps ✕ Cadas ✕
 Alcall ✕ on monndaye ✕ Harthan ✕
 A kynge w[i]th his helps ✕ zaylethe
 or zaybothe ✕ Mylay ✕ Acucabaye ✕
 on tewesdaye ✕ Jammass ✕ A kynge
 w[i]th his helps ✕ Carmas ✕ Icamell
 ✕ Palfcamyn ✕ [p. 25] on wensedaye
 ✕ Savaa ✕ A kynge w[i]th his helps
 ✕ Hany ✕ yron ✕ yeasadis ✕ on
 thursdaye ✕ Farmane ✕ A kynge
 w[i]th his helpe ✕ Guth ✕ Maguth
 ✕ Guthryn ✕ on frydaye ✕ Sarborr ✕
 A kynge w[i]th his helps Masex ✕
 Manassa ✕ on saturdaye ✕ Maymon
 ✕ A kinge w[i]th his helps ✕
 Albumasar ✕ Hay ✕ Balydethe ✕
 And ✕ Asya ✕ thes be the names [of]
 the spyrytts w[hi]ch rayne in the
 seven Dayes of any weke

7c. The fumygatyons belongin to the
 seuen dayes

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

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

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 & myrthe together & to

*reigneth Barthan ✕ a king with his
 helps ✕ Cadas ✕ Alcall ✕ on
 Monday ✕ Harthan ✕ A king with his
 helps ✕ Zaylethe or Zaybothe ✕
 Mylay ✕ Acucabay ✕ on Tuesday ✕
 Jammass ✕ 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 ✕
 Guthryn ✕ on Friday ✕ Sarborr ✕ a
 king with his helps, Masex ✕
 Manassa ✕ on Saturday ✕ Maymon
 ✕ A king with his helps ✕ Albumasar
 ✕ Hay ✕ Balydethe ✕ and ✕ Asya ✕.
 These be the names of the spirits
 which reign in the seven days of the
 week.*

7c. *The fumigations belonging to the
 seven days*

*First the fumigation of 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
 sandal-wood and brimstone. And if
 thou wilt work on Saturday to bend
 the tongues then thy fumigation is
 incense. Thus endeth the fumigations
 of the seven days.*

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

*The Sunday thou shalt bend tongues
 and other bonds of 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 for wax and mirth together, and to*

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.

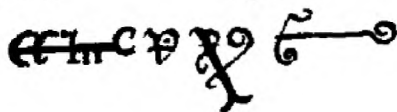
*have love from one place to another
and for good will, and so is the
Friday also. The Saturday is to bind
men's tongues and fates and other
things.*

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 leafe of this
boocke amonge the p[e]ty[t]ions 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
obtainynge the things Also aforesaid

*7e. 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 shalt do fumigations to
the angels of the day, and thou shalt
have thy will, obtaining the things
aforesaid.*

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 &
inuenies 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

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

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

8. *The working with a crystal stone*

Take a chrystall stone or a berall
stone that is bryghteste & the bygnes
of a thombe & washe hem w[i]th
cleane water & wye hem cleane
w[i]th a cleane clothe then anoynte
hem w[i]th oyle of olive & call the
moste treweste spryte in the name of
Onely & that name wryte yn the stone
w[i]th the said oyle then put 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.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 Onely agaynste the sonne then knele downe vppo[n] yo[u]r knyess holdinge vp yo[u]r hand towards heavyn & say thys prayer & co[n]iuracon next folowyng 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

[p. 27] 8b. Onely:

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

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 scrow[l]e ✠ Egiptia ✠ 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 agaynste 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

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.

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 ✠ Egiptia ✠ 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 coniure the chyld & saye iiij tymes thes words ✠ I co[n]iure the by thy cleannes & by the name of Chymon & by the name of Alpha & ω th[a]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 frely thy chrystendome th[a]t thou have no power to tell me any thinge but that w[hi]ch is [p. 28] verily 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 stedfastely 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 ✠ Ebenymydykyn ✠ 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 ✠ Daba ✠ 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 nothings yf he have the sight of any thinge byd him tell the yf he see nothings 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 receivedst 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 ✠ Ebenymydykyn ✠ 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 ✠ Daba ✠ 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 southe o ye sprytts of the northe see th[at] ye com by the com[m]-aundement of o[u]r lorde Jesu Chryste as I wyll commaund you & I co[n]iure 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 thinges [*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]iure 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 cleannes And by the passyon of saynt Katheren & 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] Salamon 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
conjunction*

'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'.

8h. yf he wyll not redylye 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[at] 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[at] yo[u] were
ordayned 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,

[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] debet[ur] 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 resitencia & 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: Dedyā: 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[mn]ipotentem qui o[mn]ia gubernat qui est deus verus trinus & vnus & per o[mn]ia sanctissima no[m]i[n]a dei: Alpha & ω: Agla: Adonay: Olye: Eloy: Tetragramaton: Jesus chr[ist]us: & p[er] o[mn]es 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[omi]ni n[ost]ri Jesu Chr[ist]i: p[er] o[mn]es s[an]ctos & s[an]ctas dei: & p[er] o[mn]es

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: ‘Dedyā: 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

Angelos vos [con]iuro & Adiuro vt michi equu[m] preparatum & promptum Ad meu[m] velle cito & sine mora, & deceptione terrore & 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 exeas foras de domo & reuertaris statim & inuenies equu[m] paratu[m] Ad tuu[m] velle nigri coloris: cum autem ascendere volueris mitte 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 [con]iuro te per Jesum chr[istu]m, veru[m] deu[m] & v[iv]um, & per o[m]nia no[m]i[n]a dei predicta: Alpha & ω: & per su[m]ma no[m]i[n]a dei: Agla: Adonay: Sabaoth: Elye: Eloy: & po[te]stat[es] virtutes dei & o[m]nia mirabilia dei que f[a]cta sunt & que factura sunt & per beatissima[m] Maria[m] vt no[n] habeas in corpore tuo, [p. 32] nec in mente, nec in immu[n]dissimo me[m]bro tuo vt me obis[is]se volens modo sed me Ad locum meu[m] sanu[m] & illesum sed in mea[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 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 erit tibi obediens. & qua[m] Ad locum venis 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 reuertetur ad te: cum Ascendere volueris mitte pedem in stepa dicens predictam co[n]iuratione[m]: & cum redieris domu[m] discende & 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 bury 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, saying the aforesaid conjuration; and when you return home, dismount and conjure him thus:

10d. O bone eque &c vt supra
di[c]t[a] vt michi sis obediens ad
mandatum meu[m] semp[er] sine
resistencia venias:

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

Dedya Scapha Draco	Kyem Belzebub Barbaras Medya	
Draga[n]ton Grasmen Kyos		

11. A PERFECT EXPERIMENT OF A GLASS OR MIRROR

[p. 33] **11a.** Here beginneth a
perfecte experiment of a glass or
myrror to be made of stele as
hereafter foloweth.

11a. *Here beginneth a perfect
experiment of a glass or mirror to be
made of steel, as hereafter
followeth.*²²

ffyrste make the glasse of pure stele
round at the measure of the palme of
a hand w[i]th A 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
quycke coles w[i]thout flame or
smoke or hold the glasse w[i]th a
peare of tonges over the fyre vntyll
ytt be of purpell colure or Azure then
lett hytt colde & when hytt ys cold
drawe towe cyrkels 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 be 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 the fire
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 figures as ytt aperethe in the figure of the glasse & thatt muste be wrytten w[i]th this confection:

11b. Take ynke & the glyre of an egge & temp[er] yt to gather in maner of ynke w[i]th old vryne And when the letters be drye washe the glasse w[i]th cleane 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 wye the glasse w[i]th a cleane Lynnen clothe & w[i]th chalke when thou haste done so the other syde of the glasse being somewhat bossynge & lyke wyse frobe & polyshe itt cleane & bright so yo[u] may see afare therin An ymage or preane theryn what thou wilt as in a myrror of a woma[n's] glasse after that [p. 34] muste ther be made a cyrcle in playne ground & done sooth[at] 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 vpon a newe lynnen clothe in the mydeste of the cyrkle and the bryghter parte be layd downeward & the names w[i]th the fygures vward yo[u] [who] in that wyll worke muste be cleane bathed & confessed & pure from all fleshelye polutyons clothed in newe clothes and he muste abstayne from all maner of synnes & d[e]p[ar]teste in nyne dayes afore att the leaste & in the iij laste dayes he muste faste lente metes busynge hem selfe in holy prayers & then he may begynne the confection of the glasse begynninge att the Letani: Kyrieleyzon: vnto: s[an]cte Michael:

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

11b. *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 be eight feet 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 cloth 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 Vriel ora:
 sancte Tohiel ora: s[an]cte Barachiel
 ora: s[an]cte Pentaphrony: s[an]cte
 Cherubin & Seraphyn: s[an]cte
 Samath: s[an]cte Meregaser: s[an]cte
 Lyzayor s[an]cte Istruy: 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 Angili & Archangeli orate
 p[ro] nobis: o[m]nes s[an]cti orate pro
 nobis s[an]cte Petre ora p[ro] nobis
 usq[ue] Ad propicius esto
 pet[i]t[i]on]e nobis d[omi]ne:

11c. And take good hede thou goe
 about the syrkle fourthe a
 p[ro]cession saijnge the Latanye &
 sensing w[i]th thes odors & swete
 speces Lybanu[m]: Aloys: Amber:
 orientall Mirra: **[p. 35]** Mastice:
 Olibanu[m] Album: Storacs:
 Calaminte: [and] of other leke muche
 in weyght in the end of the Letany
 say thes prayers on the glasse:

11d. D[o]m[i]ne Jesu chr[ist]e qui
 seruis app[osto]lis tua[m] effica-
 co[n]em doctrina[m] dedisti, tribue
 hodie quesum[us] & confer huic
 speculo gracia[m] tui dulcedinis
 qua[m] App[osto]lis & p[ro]phetis
 subitor[um] incontine[n]ti p[er]
 sp[irit]u[m] s[an]ctu[m] inspirasti
 Adhibe hodie presenti speculo &
 talem virtutem concede vt Angeli tui
 sancti & bone in eo appareat
 manefeste, & michi & quib[us]
 voluero de o[m]nib[us] inquisi-
 tionib[us] nostris fideliter & plane ac
 Palam certificent, p[er] te Jesu[m]
 chr[istu]m saluatore[m] mu[n]di \qui
 es/ Rex glorie qui cum deo & eodem
 sp[irit]u s[an]cto viuus & regnas deus
 p[er] o[m]nia secula seculorum:

for us; St Tohiel, pray for us; St
 Barachiel, pray for us; St
 Pentraphrony; holy Cherubim and
 Seraphim; St Samath; St Meregaser;
 St Lyzayor; St Istruy; St Isriel; St
 Dammas; St Cromon; St Sara; St
 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'.

11c. *And take good heed thou go
 about the circle forth a procession,
 saying the Litany and censuring 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:*

11d. '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 incontinent 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 glory; who with God and with
 the same Holy Spirit live and reign,
 God for all ages of ages. Amen.

Amen:

11e. D[o]m[i]ne exaudi orato[n]em mea[m]: et clamor meus ad te veniat:

11e. O Lord hear my prayer; and let my cry come unto you

Oremus:

Let us pray:

Omnipotens sempiterne deus qui celu[m] & terra[m] mare & o[m]nia que in eis sunt ad voluntatem tua[m] mirabiliter creasti: Adam & Evam: p[re]tensis manib[us] tuis ad imagine[m] & similitudine[m] tuam de nobilissima materia mu[n]di viru[m] de limo terre formasti: qui virtutem lapidib[us] & herbis & verboru[m] predicationib[us] mirabiliter contulisti: tribue nobis optatu[m] effectum in opera p[re]senti & mittere digneris s[an]ctos Angelos tuos bonos & virilios in hoc speculo, qui michi & quibus **p. 36** voluero de o[m]nib[us] reb[us] dubijs plane & velociter absq[ue] Ambiguitate satisfaciant & sine dampno vel lesione mei vel alterius creature in forma Angelica vel humana humiliter obedientes pacifice Apareant per d[omi]n[u]m n[ost]r[u]m Jesum chr[istu]m filiu[m] tuu[m] qui tecu[m] & cum sp[irit]u s[an]cto vivit &c Amen:

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.

11f. Oremus

11f. Let us pray:

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

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
Adoret & [illeg.] tibi, & ego licet
peccator psalmu[m] dica[m]
no[m]i[n]e tuo, vnde pijssime &
misericordissime te suppliciter
exposco vt conferretur & confirmetur
hic speculus & virtute[m] &
efficacione[m] ad qua[m] est
constitutus potenter optineat per
d[omi]n[u]m n[ost]r[u]m Jesum
chr[istu]m filiu[m] tuu[m] qui
tecu[m] viuut &c:

11g. when thes prayers be said lett
them take hony & swete & wyne
egally melted & sprinkell the glasse
sainge to the sprytte as folowethe

11h. O Falebery, fulgentissime
sp[iritu]s sicut solitus es in speculis
apparere iam in hoc spec[u]lo in
honore tuo s[an]cto humiliter apareas
in forma Angelicana hu[p. 37]mana
michi & quib[us] voluero
satisfaciendo ad o[m]nia inter-
rogatus:

11i. 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 this prayer
boldlye & devoutely the w[hi]ch is of
the language of the Caldyes

11j. Oratio Caldaica

Bissmile, arathemen, Aramibi,
misam, bisam, gasim, galasim,
Rasim, moxim, taxarim, maxarim,
zabomi, hurahor, illegaleley,
Alicubaide, allatim Allora,

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, who lives and reigns with
you and the Holy Spirit, etc. Amen’.

11g. *When these prayers be said let
them take honey and sweet wine
equally melted, and sprinkle the
glass, saying to the spirit as
followeth:*

11h. ‘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’.

11i. *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:*

11j. Chaldaic prayer²⁴

‘Bissmile, arathemen, Aramibi,
misam, bisam, gasim, galasim,
Rasim, moxim, taxarim, maxarim,
zabomi, hurahor, illegaleley,
Alicubaide, allatim Allora, Amaymon,

Amaymon, Jaymaymen, bistenlatim,
 bistenbami, cannobo, myul,
 hethelfemmi, toma, Atharathyta,
 loraim, catiatasch, hanacadon, illeme,
 Jaro, hucodel, illeni, egipsumin,
 begiagata[m], beatice, hamy, hamyte,
 coriole, castarim, hareah, haley,
 tugaica, memcuntu, monter, hugibel,
 hahual, tanencet, huceator,
 illemetante, mimmosand, lolamini,
 aptalile, Almayde, Alimacon, hurtia,
 gaycatalon, huarago, dolezebs,
 temeseis, salutaras, batatame,
 huabalagior, illemecantomon ✕
 geragerim ✕ gerartagine ✕
 lesimrabort ✕ Alimayder ✕ Soltera,
 Solet:

*Jaymaymen, bistenlatim, bistenbami,
 cannobo, myul, hethelfemmi, toma,
 Atharathyta, loraim, catiatasch,
 hanacadon, illeme, Jaro, hucodel,
 illeni, egipsumin, begiagata[m],
 beatice, hamy, hamyte, coriole,
 castarim, hareah, haley, tugaica,
 memcuntu, monter, hugibel, hahual,
 tanencet, huceator, illemetante,
 mimmosand, lolamini, aptalile,
 Almayde, Alimacon, hurtia,
 gaycatalon, huarago, dolezebs,
 temeseis, salutaras, batatame,
 huabalagior, illemecantomon ✕
 geragerim ✕ gerartagine ✕
 lesimrabort ✕ Alimayder ✕ Soltera,
 Solet:'*

This calling shalte thou saye: 3:
 tymes or four or more untill the
 spryte doe appere & bynd him by all
 thes as folowethe:

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

[p. 38] 11k. Bynd him by all the
 names afore in the letanye & by all
 the names of this prayer laste wrytten
 in the Caldayes tonge & by all the
 names that be wrytten in the booke of
 lyfe, & by all the names that be in the
 waye of saluacion And by the dredfull
 Daye of Dome and by the holy
 baptysme, by the mekenes &
 vyrgynetye 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, Vyncent, & Denys & all
 other glorious marters & by the
 meryttes of sainte Sylfester, marten,
 Germayne, Antony, & all holy
 confessors And by the virginitye
 merets & marterdom of Kateren,
 margeret, Luce & Annys & all men

11k. 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 trewely what soev[er] thou wilt aske of hem:

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

11l. And doubteles when thou haste donn this experymente: 9: or: 10: tymes w[i]t[h] the chyld the same that before tyme be wrytten & suche as he hathe 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 & desyre 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 **[p. 39]** All tymes in the same glasse whersoev[er] & when soev[er] thou douste call him agayne:

11l. 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.

11m. Note that this experyment may not be wroughte but when the wether ys clere & nothings also in the noct tyme but vnder the hower of: [the Sun]: [Saturn]: [Venus]: and under no other planets:

11m. Note that this experiment may not be wrought, but when the weather is clear; and nothing also in the night time, but under the hour of the sun, Saturn [or] Venus and under no other planets.

11n. And when the sprytte ys gone beware you goe not out anon after but abyde halfe 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: Leuauui oculos meos in montes: & even as thou settest thy ryght foote out of the cyrkell saye this verse three tymes: D[omi]n[u]s custodiat 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]bable experyment is com[m]-

11n. 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 of tree of the fashion of the glass. And then, going out of the circle, say Psalm 121. And even as thou settest thy right foot out of the circle say this verse three times: ‘The Lord guard our coming in from this time forth and forever’. And so finish this psalm and Psalm 51, and Psalm 67, and ‘Hail, holy Queen’ and a collect of Our Lady. And so this perfect and probable experiment is commendably finished and completed.

endabley fynyshed & completed:

11o. Note also that when thou byeste the style thou muste saye I by this style to the name of ffalibere & his dyssyples and when thou puttteste ytt into the fyer saye This style I putt into the fyer in the name of ffalib[ere] & his dissyples Also when thou forgeste hitt frobbeste hytt & washest or wypeste hyt & putttest hit upon a newe linnen clothe & putttest hytt into the newe box saye thus I doe in the name of ffalib[ere] [p. 40] and his dissiples att any tyme that thou doste thes thinges or any other therunto belonging. finis:

11o. Note also that when thou buyest the steel thou must say, 'I buy this steel to the name of Falibery and his disciples'. And when thou putttest 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 wipest it and putttest it upon a new linen cloth, and putttest it into the new box, say: 'Thus I do in the name of Falibery and his disciples', at any time that thou doest these things or any other thereunto belonging. The end.



11p. Here is the fygures of the co[n]cauyte of the glasse w[i]th the sprytes names and caracteres the w[hi]ch syde muste stand upwards 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:

11p. 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. 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 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:

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 obediunt quatuor sp[irit]us: &

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 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. 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]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 dicat ter in eadem die:

12c. O uos Theltrion: Spyrian: 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: & ω: & 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] assentione[m] & p[er] resurrectionem eius 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, 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 faciatis 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 reducat cum re vel reb[us] N: furatis tale die circa talem horam: Adhuc vos coniuro & exorcizo p[er]

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 you Theltrion, Spyrian, 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

gloriosissima[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] quattuor Evangelistas, & p[er] duodecim App[osto]los & per omnes martires, confessores & virgines, & p[er] quattuor Reges vestros, quod vbicumq[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] resurrectione[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 cathenis 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 & filij & sp[irit]us s[an]cti: Amen:

12d. dicas hanc coniurationem ter in una die, & postea 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:

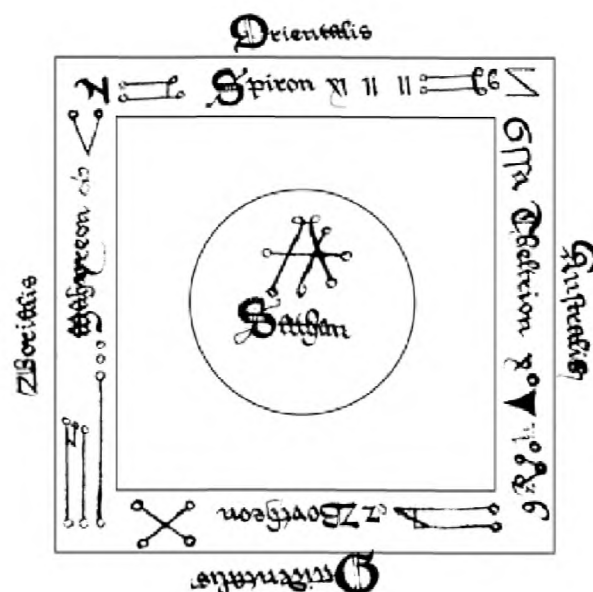
12e. sequitur figura laminis:

[p. 44]

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. 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. The figure of the instrument of conjuration follows:



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

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

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

Primo die dic versus orientem pater n[ost]er, Aue Maria, & credo in deum: & verum 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] verum: 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]

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 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] viu[u]m, p[er] deu[m] veru[m], p[er] deu[m] sanctu[m] & per eius passione[m] mortem & resurrectione[m] & Ascentione[m] & p[er] treme[n]du[m] die[m] Judicij: & p[er] virtute[m] per qua[m] manifestata fuit furta Achis & fecit illud reportare, q[uo]d nulla requies sit in vobis quousq[ue] ille fur, vel furi qui hanc rem furatus est vel furati sunt N: in hunc locum reportant: Ista ip[su]m & ip[s]os tentatis cu[m] o[mn]ib[us] spi[rit]ib[us] in vobis regnantib[us] & ip[s]i tentan[t] & cogant illu[m] fure[m] vel illos fures [p. 46] quod no[n] vigilet nec dormiat, nec comedat nec bibat nec in pace requiescat quousq[ue] 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]iurat[i]o[n]e: tunc dic laudate eu[m] sol & luna vsq[ue] ad o[mn]is s[pirit]us laudet d[omi]n[u]m: et si non venerit p[er] spaci[u]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
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

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

Inprimis scribe no[m]i[n]a suspect-
orum 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-
itentiae 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
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[i]one[s] potestates & virtutes
& p[er] p[at]riarchas & 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:

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. 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]er: Aue Maria: & credo: ac deinde dicito:

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 & infernalicia subijciuntur, 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: celestiu[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 crystallo 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] sequente[m] ad Angelum 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[mn]ia no[m]i[n]a que recitam de deo, vt sine mora ubicumq[ue] tu fueris michi veneris & ap[par]eas in isto lapide, in certificans & demonstrans veritatem illius rei de qua te interrogauero:

15d. Statim veniat vnus 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]edestinat[u]m vbi deus d[omi]n[u]s n[ost]er Jesus chr[ist]us te ordinauit & 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: Aue Maria: ter: & credo: & miserere mei deus: deus misereatur n[ost]ri: adiutor[iu]m nostru[m]: qui fecit celum & terram: dicas quis d[omi]ne aspirando p[er]ueni &c: o[mn]ip[oten]s sempiternus deus qui sp[irit]um sanctu[m] tuu[m] super pectora 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]ficent & clare
 intelligent, mittere iam **[p. 49]**
 digneris eundem sp[iritu]m sanc-
 tu[m] tuu[m] super hunc puerum N &
 clarifica visum eius & illumina
 intellectum eius vt operante eodem
 sp[irit]u sancto 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 eundem 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 seculor[um]:

15g. Oratio:

Deus consolator sp[irituu]m: deus
 Abraham: deus Isaacke deus Jacob:
 deus Eloy & Thobie: deus qui
 liberasti tres pueros de camino ignis
 ardentis: Sydrac: Misaac: &
 Abednago: deus qui liberasti Daniel
 de manu Gobje: deus qui liberasti
 beatissima[m] virgine[m] Anam
 Margarita[m] ab horrendis faucib[us]
 draconis angelo tuo **[p. 50]** astante: &
 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 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[irit]u 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:

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

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

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 filii, venite in no[m]i[n]e sp[irit]us sancti: dic: 3: pater n[ost]er: Aue & credo

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:

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[uo]d lic[et] peccau[i], de deu[m] no[n] negau[i], 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[r]ationem: quousq[ue] veniant And when they ar com enquire 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: יהוה that ye departe not hence untill my m[aste]r & I doe lysens to goe: then saye as folowethe:

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

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. '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. 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 יהוה that you depart not hence until my master and I do license you to go'. Then say as followeth:*

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

hic apareatis per eandem v[ir]tutem qua huc venistis ad me & per amore[m] que[m] habetis cum patre & filio & sp[iritu] s[an]cto: qui est Alpha & ω: trius & vnus deus in secula seculor[um] Amen: quod vos aperte & sine fallacia & mendacio dicatis nobis veritatem per eundem qui venturus est iudicare viuos & mortuos & seculum per igne[m]:

15l. & si non placent responsa eor[um] dic:

I constrayne you w[i]th the myghte of the father, w[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 chryste 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 wolde in heauen & erthe & by the mynystacon of the preste, that ye speake & shewe to me of these thinges as I wyll aske of you that **[p. 52]** N: maye thereby bothe here & see the trewethe Also I constrayne 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 shewe & tell me the trowethe of this matter &c

15m. Lycense of dep[ar]ture

My m[aste]r and I licence you to dep[ar]te unto suche as god hathe

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, by him who will come to judge the living and the dead and the world by fire’.

15l. And if their answers do not please you, say:

‘I 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 of these things as I will ask of you: that N may thereby both hear and see the truth. Also, I constrain and command you by the christendom that I released of the priest at the Sanctus, and by my pure virginity and by the virtue of Our Blessed Lady St Mary that you show and tell me the truth of this matter’, etc.

15m. Licence of departure

‘My master and I license you to depart unto such as God hath

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

*ordained unto you, under this
condition: that you be ready when my
master and I call you come again.
Farewell.*

15n. Exorcizo vos omnes sp[irit]us
im[m]undi maligni & dampnati in
no[m]i[n]e patris & filij & sp[irit]us
sancti, vt exeatis \&/ recedatis ab hoc
lapide & no[n] appropinquatis, ipse
vobis imperat maledicti sp[irit]us qui
pedibus siccis super mare ambulauit
& petro mergenti dexteram porrexit,
recedite ergo maledicti sp[irit]us ab
hoc lapide & date honorem patri &
Jesu chr[ist]o filio eius & sp[irit]ui
sancto: in no[m]i[n]e patris & filij &
sp[irit]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 Spirit.
In the name of the Father, and of the
Son, and of the Holy Spirit. Amen.
Amen. Amen’.

15o. Nota for the blessinge of the
stone w[hi]ch wantethe:

15o. *Notes for blessing of the stone,
which wanteth.*

[p. 53 is blank and pp. 54–5 have been torn out of the MS]

16. TO REMOVE THE GUARDIANS OF TREASURE [Fragment]

[p. 56] 16. ... & demonstrate & sic
requiescite & valetē in chr[ist]o Jesu
salvatore seculi cui o[mn]is 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. AN EXPERIMENT OF A HOOPOE

17. Experime[n]tum de vpupa:

17. An experiment of a hoopoe³²

In primis accipe vpupam in vno die
Jouis & interfice 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 alius videat per nonem dies sequentes vllo modo, & tunc dictis none[m] diebus elapsis vade videndu[m] dictu[m] vas cum sanguine & discopereas & inuenies in d[i]cto sanguine plenu[m] vermib[us]: hoc viso cooperias iterum vas & sic demitte stare sine visu tue ip[s]ius vel alicuius alteris per alios none[m] dies: hijs nonem dieb[us] itidem elapsis reuenies visitare p[re]dicta, & discooperies & ibidem inuenies musca ad grossitudinem & magnitudine[m] apices que o[m]nes vermes deuorauit; tunc accipias dactulos quor[um] euellas lapides emidias nutar[um] que appellantur: fylberdes: & etiam amigdalor[um] conficibus: & o[m]nia ista sume & tere in vno morterio cumq[ue] verberatu[m] fuerat fac inde vna[m] massam siue globam & in medio globe pone p[re]dicta[m] muscam: & iterum discu[m] reoperias & recede sicut prius vsq[ue] none[m] dies plenarie completisessent: & tunc venias & discum discooperias & in disco inuenies vna[m] Aue[m] ad similitudine[m] vpupe, [p. 57] tunc accipe dicta auem & pone super veru & irit of hasell vnus anni crescentis ad assandum: & tunc habeas patella[m] sine alina vas in quo recipias pinguedinem dicti auis in assando, istis o[m]nib[us] peractis fac tibi igne[m] de lapidib[us] dactulor[um] & de testis amigdelar[um] nucleu[m] supradictis & magis si nocte fuit: igne facto pone dicta[m] auem ante igne[m] ad vertandum, & sic recipe pinguedine[m] qua[m] bene serua: & porro cum tibi placuerit 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 see 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 of the said bird whilst roasting. Having done all these things, make for yourself a fire 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]tuu[m] & cum eis facere & habere colloqui[u]m in hac forma vt socius cum socio & quod no[n] possent abscondere illos a conspectu tuo, accipe de pinguedine & vnge oculos tuos, & 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] benedictam vel aqua[m] in qua buliatur herba que d[i]c[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 this 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.

5i. Nota de experimento de Sybilla:

Qui sp[irit]um Sybille prophetisce videre desiderat quod hac sub breuiloquio in su[m]ma expressu[m] est faciat: qua[n]do lu[n]a aerijs signis videris, si in: [Gemini]: [Libra]: [Aquario]: eligat sibi qua[n]toscunq[ue] voluerit socios & sint balneati, ac nitidis pannis induti, & eant in hortu[m] vel in aliu[m] locu[m] delectabile cum silentio, m[agiste]r faciat tres circulos circa se quantu[m] brachiu[m] potest extendere in longitudine primu[m] in no[m]i[n]e patris, se[cun]du[m] in no[m]i[n]e filij & 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 scriptas: L: Q: X: C: Q: O: C: T: K: in suo capite habeat corona[m] de pargameno in qua hec no[m]i[n]a dei sint scripta vt hec figura demonstrat: Elyamel: Beltatha: Belfule: Beltibe: Aeltha: Belsaph:

5i. Notes concerning the experiment of Sibylla

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 arm 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:  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: 'Belfule: Beltibe:

Belzem: Eleth:

Aeltha: Belsaph: Belzem: Eleth'.

18. THAT SOMEONE MAY HAVE AN ANSWER FROM AN IMAGE

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

18a. That someone may have an
answer from an image

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

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 circle 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] viu[m] per deu[m]
veru[m] per deu[m] sanctu[m] per
patrem & filium & sp[iritu]m
sanctu[m] per virtute[m] &
potestatem d[omi]ni n[ost]ri Jesu
chr[ist]i, & per pulchritudine[m]
beate marie genitricis filij dei viui &
veri & p[er] virginitate[m] eius &
p[er] virginitate[m] eius & p[er]
virginitate[m] o[m]niu[m] virgin-
aru[m] s[an]cti Joh[anni]s Baptiste &
p[er] virginitate[m] s[an]cti
Joh[ann]is Evangeliste & p[er]
virginitate[m] o[m]niu[m] sanc-
tor[um] & sanctar[um] dei: & p[er]
o[m]nia que contine[n]t elime[n]ta, vt
nullo obstante impede[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. 'I 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 Holy 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
be 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 te. Elena: Manalaha:

18d. 'I conjure you Elena: Manalaha:

Burada: vt supra: per ista no[m]i[n]a dei sancta: Agla: yam: Deus: Eloy: Sabaoth: Both: Ioth: Goth: Heth: vt ad inquisitione[m] istam adiuuare ne cessetis: ista debent scribe in ymagine priusq[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: Ioth: Goth: Heth, that you do not cease 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 te solsequiu[m] & exorcizo te per sanctos Angelos & Archangelos & per prophetas & App[osto]los: & p[er] martyres & p[er] confessores & per virgines & per o[m]nia no[m]i[n]a Jesu chr[ist]i saluatoris vt virtute[m] habeas a sup[er]na gratia, coniuro te & exorcizo te p[er] sancta[m] Maria[m] matre[m] d[omi]ni n[ost]ri Jesu chr[ist]i te herba cum sole te aperis & virtute[m] habeas a superna gratia vt quecu[n]que mulier ex te tangatur per me statim assentat: ter dicatur hec coniuratio super herbam & fiat quesitum:

'I 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 pomo in pane vel in casio: Honey: Baxuti: Tetragrammaton: & nome[n] tuu[m] et nome[n] mulieris:

Write on an apple, or on bread, or on cheese 'Honey: Zibaxuti: Tetragrammaton', both your name and the name of a woman.

21. FOR LOVE

21. Ad idem: vt supra:

21. For the same as above

Vade ante ortu solis luna crescente

Go before sunrise under a crescent

& 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 chr[ist]i, & per quinq[ue] gaudia beate Marie que habuit de filio suo: quod faciatis 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 peruenerit: facias ignem de spinis albis & pendeat ymago iuxta igne[m] per collu[m] & sub patibulo facto de sambuco: & cum mulier venit statim proiciatur 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 diligat maritu[m] suu[m] & econexo:

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

Accipe cera[m] cadente[m] a candela: vel cero ardente & ponat[ur] in os suu[m] & osculetur eam & 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. THAT A WOMAN SHOULD NOT CONCEIVE THIS YEAR

24. Vt mulier no[n] concipiat hoc 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. THAT A WOMAN SHOULD CONCEIVE

[p. 62] 25. Vt mulier concipiat:

25. That a woman should conceive

vulva[m] leporis comedat assatam, vt pregnans pareat, bibat lac alterius mulieris:

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

26. THAT MEN SHOULD SLEEP AT TABLE

26. Vt homines dormia[n]t in mensa:

26. That men should sleep at table

Accipe dentem hominis mortui, & pone in pane vel in alia re vt no[n] p[er]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 MAKE SILVER OR GOLD WRITING

27. Ad faciendu[m] scriptura[m] argentea[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 frica scriptu[m] cum quocunq[ue] mettallo cuius vis habere coloris & 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 YOU WANT TO OPEN WAX [SEALS]

28. Si vis ceras aperire:

28. If you want to open wax seals

Accipe radicem vyolete & pone super altare donec none[m] misse super cantantur: & cum misse dicte fuerint accipe sursum & dicas: 9: pater n[ost]er: Aue: & credo vnu[m]: & cum cera[m] aperire vis pone in ore tuo & fla 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 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:

29. That women should follow you

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 &

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[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:

30. For love

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]i[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:



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:

31. Again for love

Accipe talpam & pone in ollo
ben[edic]te multa foramina postea
claudes 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:

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

32. If want always to to have a penny
in your purse so that it returns

Accipe de sanguine talpe in posteriore
parte tibio & pone super
vna[m]quanq[ue] denariu[m] tres
guttas & desiccantur. postea intinge

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 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[ua]m ponis super altare: & difer 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]:

35. For toothache

Scribe in pane vel in pomo vel in

Write on bread or in an apple or in

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 recogitat & contingat cordi
affigitur si no[n] recedat a corde. & si
predictu[m] ad arbore[m]
suspendatur, cum ala hirundonis ibi
congregabu[n]tur aves: & hoc
coltiu[m] e[st] g[y]ptu[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 HARNESSED MEN

[p. 65] 39. To rease up harnessedmen:

Accipe morsus diaboli & make
poulder thereof & putt ytt yn a
letheren bagge: & cape virga[m]
coruli vnus 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 &
filijs & 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 & volue 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 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 celorum & per celum & terra[m], mare & o[m]nia que in eis sunt, & per o[m]nia celestia, terrestria, & inferalia quod statim & sine aliqua mora facias illa[m]: N: in feruore amore meo & velociter cursu[m] faciat causa amoris adimplendi his arripere 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 fulfils 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 potio:

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.

42a. *To raise up herbs*

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-

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 illa in nuda carne cor eius cum amore erga ip[su]m repleatur, 5a: si petieris aliquid ab aliquot no[n] potuerit tibi propt[er] herbe virtutem denegare: 6a: si supra ponas mulieri supradecedere 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 iugulatores 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: ✠: Sup[er]
flumina babilonis, Cantemus:
confitemini: tunc dic hanc co[n]-
iurat[i]one[m]:

45b. Coniuro te fure[m] qui hoc furtu[m] in illo loco N fecisti p[er] Niron: Giron: Asmon: Sathan: & o[m]nia infernalialia & eor[um] potestates, quod no[n] valeat qui huius furti est culpabilis vllam requie[m] habere, sine stando, sine sedendo, neq[ue] ambulando neq[ue] co[n]medendo nec bibe[n]do, nec 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] huius rei culpabilem p[er] d[omi]n[u]m p[at]rem optimum & p[er] Jesum chr[ist]um filiu[m] eius, vnicu[m] d[omi]n[u]m n[ost]r[u]m, & p[er] sp[irit]um sanctum paraclitu[m] & o[m]nia no[m]i[n]a dei ineffabilia quod tu statim reportas vel reportare facias id N quod furtive abstulisti in pristina[m] locum de quo furtive surripuisti, in no[m]i[n]e p[at]ris & filij & sp[irit]us sancti:

45c. Vel cum dixisti predictos psalmos dic si placet vt sequitur:

Coniuro te furem qui istud furtu[m] in illo loco N fecisti p[er] Giron & o[m]nia infernalialia maiora siue minora & p[er] o[m]nes sanctos & sanctas dei quatenus tu fur qui, [p. 69] N vel que hoc furtum furtive abstulisti de quo intendo vt non valeas habere requiem aliqua[m] in aliquo loco sede[n]do neq[ue] ambulando neq[ue] stando neq[ue] co[n]medendo, nec bibendo, neq[ue] iacendo, nec

‘Praise God’,⁴⁸ Psalm 107, Psalm 54
✠ Psalm 137, Psalm 149, Psalm 107.
Then say this conjuration:

45b. ‘I 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. Or when you have said the aforesaid psalms say, if you wish, as follows:

‘I 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. THAT WOMEN SHOULD DANCE IN A HOUSE

48. Vt mulieres saltent in domo

48. That women should dance in a house

scribe hec no[m]i[n]a in pargameno
virgineo cum sanguine
vesp[er]tilionis & pone sub limine
domus: Vi: ista: Lelia: Vegu[m]:
iusto: Stama[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: Lelia: Vegum: Iusto: Stamam'. And let it be so.

49. THAT THEY SHOULD LIFT THEIR SKIRTS UP HIGH WHILST DANCING

[p. 70] 49. Vt leuant pannos suos in
altu[m] saltando:

49. That they should lift their skirts
up high whilst dancing

et cogitando & omnes in domo
intrans scribantur hec no[m]i[n]a in
p[er]gameno virgineo cum sanguine
vesp[er]tilionis Lelia: 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. THAT THEY SHOULD LIFT THEIR SKIRTS UP HIGH WHILST DANCING

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: Abichare: Raphra: Nura:
Vasiay:

Write these names with the aforesaid and place them beneath the threshold of a house: 'Hell: Amasia: Abichare: Raphra: Nura: Vasiay'.

51. THAT THEY SHOULD LIFT THEIR SKIRTS UP HIGH WHILST DANCING

51. Pro eodem:

51. For the same

Scribe Elotabacy: Aret: Rufine:
Grodion: vt cessant remouatur
scriptum:

Write 'Elotabacy: Aret: Rufine: Grodion'. In order that they should stop, remove the writing.

the blood of an owle thes text: B: C:
C: after that take itt secretly in yo[u]r
ryghte hand & shake the dyce w[i]th
yo[u]r lefte hande & what ye will
desyre wyll com yf yo[u] say this:
Abe: Abaso: fiteria: 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 firste: Danean: in: 2°:
Cora: in the 3° Stelleria: vel tielleray:
& hold ytt in thy hand & thou shalt
gayne:

55b. *Item take three leaves of
ribwort⁴⁹ and write in the first
'Danean', in the second 'Cora', in
the third 'Stelleria' or 'Tielleray', and
hold it in thy hand and thou shalt
gain.*

55c. Scribe in die [Mercurij]: [luna]
crescente no[n] primo sed 2° in
p[er]gamenno virgineo ista no[m]i[n]a:
Anay: Anatrax: Prata: Nulet:
Absaure: Dax: Abacat: Belzabuth: &
dicas hec no[m]i[n]a: 3: ante q[uam],
postea pone in brachio m[agis]tri
carne[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: Anatrax: 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.



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
p[er]

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.

55e. Item scribe in: 3b[us]. folijs de Morvserere in vno: Glata: in s[e]c[un]do: Gala: in: 3^o: Asera: & tene vel liga sub auriculari digito: & lucrum habebis:

55e. 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. THAT SOMEONE SHOULD SLEEP WELL

[p. 73] **56.** Vt quis bene dormiat

56. That someone should sleep well

Scribe hanc oratione[m] & subpone capite patientis: sequitur: D[omi]ne Jesu chr[ist]i pater o[mni]p[oten]s qui fecisti septem dormientes Max[i]mi[nia]nu[m]: Malcum: Martianu[m]: Dyonisiu[m]: Joh[ann]em Constantinu[m]: Seraphion: in monte silion dormire, ita & hunc famulu[m] tuu[m] N: placito somno quiescere facias vt p[er] tua[m] cleme[n]tiam sanitatem corporis & anime valeat optinere & te laudare p[er] secula: 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,⁵² 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. THAT A WOMAN SHOULD GRANT YOU WHATEVER YOU WISH

57. Vt mulier concedat tibi quicquid vis:

57. That a woman should grant you whatever you wish

Accipe sanguine[m] columbe & scribe has literas in 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 carry it with you and whatever you ask from anyone, she will say to you what you wish.

58. THAT A WOMAN SHOULD FOLLOW YOU

58. Vt mulier sequatur te:

58. That a woman should love you

Scribe has characteras in manu tua sinistra & qu[am] volu[er]is tange eam 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 are not able

tangere eam monstra sibi in palma tua
& sit no[m]en eius intus scriptu[m]
pl[e]na in: Cbuktialib[us]: Jur: polu:
PP: E: N: G: L: y: H: O: gl: p: k: Ebo:
B: Va: zal: ω: ξ: 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:
ω: ξ: B’.

59. THE COLLECTION OF THE PLANT WHICH IS CALLED VALERIAN

59a. Collectio herbe que dicitur
Valeriana vocatur ad amore[m]
ho[m]i[n]js vel mulieris habendu[m]:
Collige eam die [Jovi] ante ortum
solis [luna] crescente & indutis novis
& difer o[m]nia indume[n]ta: indue
suppellone nouiter in lecto &
mu[n]du[m] & sis co[n]fessus de
o[m]nib[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.** Valuero herba valeriana
a su[m]mo deo omn[ium] rer[um] deo
a[t]q[ue] benedicaris ✠ sanctificeris ✠
diceris postea flexis genibus facie
versas oriente[m] incipias iuxta herba
in co[n]fessione[m] generalem que
incipit: Confiteor deo celi & cum
misereatur: veru[m] etia[m] cum
o[m]ne seque[n]te absolutione[m]:
per d[omi]ne n[ost]ror[um] vincula
peccator[um] & qui quod pe[ccat]is
meremur propitius aduerte p[er]
chr[ist]um d[omi]n[u]m n[ost]r[u]m
&c: dic 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
aduerte &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. Coniuro demones tam aeres
qua[m] infernales p[er] deum viu[u]m
p[er] deu[m] veru[m] & p[er] sanctam
& individuale[m] trinitate[m] & per
vera[m] sancta[m] vnitate[m] p[er]
verbu[m] sancti sp[irit]us & p[er]

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[er] no[m]en d[omi]ni n[ost]ri Jesu chr[ist]i & p[er] eius circu[m]cisione[m], & p[er] eius baptismu[m] & p[er] eius Jeiu[m], & p[er] eius predicat[i]o[n]em, & p[er] eius passione[m] & p[er] eius resurrexione[m], & p[er] mirabilem assentione[m] eius, & p[er] gratia sancti sp[irit]us paracliti: & p[er] o[m]nes sanctos Angelos & Archangelos trones & d[omi]nationes patriarchas & prophetas vt no[n] habeant potestate[m] nec virtute[m] huius herbe qua[m] co[n]iur[ar]e voluisse sit Valeriana sive quacumq[ue] herba sit sic procul ab isto loco recedatis ex virtute dei o[m]nipotentis vt no[n] possitis me p[er]turbare nec impedire: Item Coniuro vos potestates aereas & infernales p[er] merita gloriose semp[er] virginis Marie m[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] eius gloriosam assumptione[m]. Coniuro vos p[er] sancto[rum] 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] & o[m]nia 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]r[u]m Jesum chr[istu]m sed potius recedabis procul & fugite, & verba & passio d[omi]ni n[ost]ri Jesu chr[ist]i vos cogat & compellat & ligat \vos/ in catenis ferreis sicut ligauit Luciferu[m] seu Sathan vestru[m] principe[m] que[m] p[er] sua[m] passione[m] spoliavit & eu[m] retradidit ligatum in illo igno

Our Lord Jesus Christ, and by the name of Our Lord Jesus Christ, and by his circumcision, and by his 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 want 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. Again I conjure you, powers of the air and the earth, by the merits of the glorious ever-virgin Mary, 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 word 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 fire of hell; he forces and binds and flees and makes you to flee far from this place, in the name of the Father, ✠ and of the Son, ✠ and of the Holy Spirit ✠ Amen'.

inestimabile Infernalis vos cogat & ligat & fugiat & faciat vos fugere procul ab isto loco, in no[m]i[n]e patris ✠ & filij ✠ & sp[irit]us sancti ✠ Ame[n]:

59d. Postea signabis ea[m] ter sic dicendo: Valuera herba valeriana a su[m]mo deo 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] irradicatis dices ✠ In no[m]i[n]e cui est sapientia ✠ benedicate ✠ In ✠ \no[m]i[n]e patris & sp[irit]us sancti cui e[st] donor[um] [blank space] limitas [li]gaui te & extraxi te quo facto dic psalmu[m] istu[m]. Deus miseriatur n[ost]ri: quo dicto habeas anulu[m] aureu[m] & disposabis ea[m]: cum sale & pan[n]e albo & cum aqua benedicta ad me[n]sura pollicis & cum o[m]nib[us] dices sic:

59e. O Valleriana ego & disponso te denarijs meis ✠ te honore ✠ In no[m]i[n]e patris ✠ & filij ✠ & sp[irit]us sancti ✠ Amen ✠ hic mittes anulum herba in medio sicut est [p. 76] consuetu[m] mulierib[us] nubendo: rogo & coniuro te Vall[er]iano sponsam mea[m] ✠ p[er] p[at]rem ✠ & filiu[m] ✠ & sp[irit]um sanctu[m] ✠ & p[er] sancta[m] ac individuale[m] trinitate[m]; & p[er] illa[m] v[ir]tute[m] quam d[omi]n[u]s n[ost]er Jesus chr[ist]us ✠ tibi dedit vt sis michi & amicis meis prestabilis & 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 te sup[er] o[m]nes 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. ‘I 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 ✠ 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] dederō, vel quod cite in ore meo h[o]nero & osculatus fuero. alique[m] ho[m]i[n]em vel femina[m] vel puella[m] ac sup[er] carne[m] nuda[m] tetigero, ad meu[m] amore[m] vel suu[m] ace[n]datur vt ferru[m] ab igne inflamatur: Ita me P eu[m] P ea[m] diligat vt in meo amore tam fortiter ace[n]dat, ita quod no[n] possit co[n]medere nec bibere, dormire nec requiescere nec in aliquo loco stare nec manere valeat et vnu[m] [i]lleg.] nec aliquid valeat facere sine mea voluntate & quicquid in te postulauero nullo modo michi possit negare:

59g. It[e]m Coniuro valeriana p[er] solem & luna[m] & p[er] stellas & p[er] igne[m] & p[er] aere[m] & p[er] o[m]nia que is eis sunt: Et p[er]: 7: no[m]i[n]a prophetarum: Albenchius: Siobrata: Rorastachas: Stacitrodicos: Emellitusselliend: Lyethacheten: Dench: Sibbranothtiba: Et p[er] illa sancta no[m]i[n]a p[er] que deus fecit celum & terra[m] ✱ Lagiathumyn ✱ Laylago ✱ Vabball ✱ Ganti ✱ Naritiu[m] ✱ Layzegin ✱ Laysellesm ✱ & p[er] virtute[m] herbar[um] & lapidu[m], & p[er] sancta[m] Evangeliu[m] dei: vt tu herba Valeriana accipias fortitudinem & potestate[m] & honorem, gr[ati]am, & benedictione[m] a d[omi]no [p. 78] n[ost]ro Jesu chr[ist]o vt vinca[m] o[m]nes inimicos in placito & in campo, & ipsi obedient o[m]nino voluntati mee: & ab o[m]nib[us] penitus aduersarijs meis in o[m]ni loco & hora & dolore & infamia & da michi gra[ti]am honore[m] & sapientia[m], prudential[m], & o[m]nem eloque[n]tia[m], cora[m] deo &

any man or woman or girl on the bare flesh, that he or she would burn 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 burns, that she is not able to eat nor drink, nor sleep nor rest, nor in any place stand or remain and one [i]lleg.] 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: Emellitusselliend: Lyethacheten: Dench: Sibbranothtiba: 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 every place and hour and from pain and infamy. And give me grace, honour and wisdom, prudence and all eloquence before God and all the saints, and before all the apostles, so that neither fire nor sword, nor water

60. THAT A WOMAN SHOULD FOLLOW YOU

[p. 79] 60. Vt mulier sequatur te

60. That a woman should follow you

T[a]ke the bloode of the righte eye of a white dove and write her name whome thou loveste in a pece of pap[er] and layeng het under thie tounge 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. FOR LOVE

61. p[ro] Amore:

61. For love

T[a]ke the harte of a white colu[mba] and drie 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 GENERAL SENTENCE TO BE PRONOUNCED AGAINST REBELLIOUS SPIRITS

62a. Sententia generalis in sp[irit]ibus rebellantibus dicenda:

62a. A general sentence to be pronounced against rebellious spirits⁵⁵

Maledictio dei patris ☩
o[mn]ipotentis & ☩ filij & ☩
sp[irit]us sancti ☩ & totius sancte
matris eum discendat sup[er] te N: &
maledicent te: Coelu[m] & terra &
o[mn]es creature que in eis
contine[n]t[ur] maledicent te:
maledicent te o[mn]es Angeli dei:
maledicent te N: o[mn]es Archangeli
dei, o[mn]es v[ir]tutes celoru[m]
maledicent te N: maledicet te N
gloriosa passio d[omi]ni n[ost]ri Jesu
chr[ist]i: atq[ue] excommunicet te N:
hoc nomen dei יהוה excommunicet te
tota v[ir]tus passionis d[omi]ni
n[ost]ri Jesu chr[ist]i & eadem
v[ir]tus te N: incendat in die Judicij in
profundissimu[m] puteu[m] inferni.
duodecim no[m]i[n]a que bene
cognoscis excommunicet [p. 80] te:
24 Seniores excommunice[n]t te: 7

‘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 יהוה excommunicates you, the
whole virtue of the passion of Our
Lord Jesus Christ and the same virtue
will burn 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 te:
 excommunic[n]t te Sanctus Johannes
 Evangelista & sanctus Joh[ann]es
 Baptista: o[m]nes Angeli &
 Archangeli & o[m]nes creature dei
 excommunic[n]t te N: & proijciant
 te in profundissimu[m] inferni
 puteu[m]: in quo est pena eterna,
 qua[m] neq[ue] potes pati neq[ue]
 tolli, nisi voluntate[m] meam statim
 p[er]impleueras & id sine mora vel
 aliq[ua] temporis dilatione, &
 preceptis meis o[m]nib[us] obedieris:
 aliter ego p[er] v[ir]tute[m]
 o[m]niu[m] predictor[um] proijc-
 ia[m] te N in pena[m] in angustia[m],
 in o[m]nem tribulatione[m] &
 nocume[n]tu[m], in Ira[m] in
 invidia[m] & dolore[m], in
 indignatione[m] dei o[m]nipotentis in
 furnace[m] ignis in Inferno, in
 maledictione[m] in carcerem damp-
 nationis eterne vbi nulla est requies
 penaru[m], sed sempitern[us] horror
 inhabitat: fiat, fiat, fiat, in no[m]i[n]e
 p[at]ris & filij & sp[irit]us sancti:

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 are 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 horne and other **[p. 81]**
 suche stynging 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 the fire, saying:*

62c. I co[n]iure the fyre by hem and
 all his v[ir]tues w[hi]ch made the hole
 world to tremble that thoue harme this
 spirite N and make hem fele eternall
 paynes in the fyre

62c. *‘I 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 the fire’.*

Then cast the parchem[en]t into the
 fyre saying

*Then cast the parchment into the fire,
 saying:*

62d. O ye cursed & unhappy and blasphem[ing] spirite N that ye may be p[er]petually dampned in everlasting paynes of fire & brimstone in the lake of end[l]es[s] p[er]dyton and that thou haue no rest no nott the moment of an hower vntill thou come and obaye my co[m]maundem[en]t And fulfyll 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] & depyue 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:

imagine no[m]en pro quo fit opus, circa turba 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 Segalchechts: in templo: no[m]en illius cum istis no[m]inib[us]: 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 'Segalchechts'; 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 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 Iudice siue minore, scribe istu[m] psalmu[m] & liga sup[er] brachiu[m] tuu[m]: Dixit Iniustus in corde suo: to please the iudge & to haue hem mercifull, reade this psalme er ye com before him: In te d[omi]ne speraui ❖

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 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. *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 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. WHO DESIRETH RIGHTFULLY ANYTHING OF GOD

66a. Whoe desyrethe ryghtfully any thinge of god lett him saye this psalme devoutely 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 drawe the vttermoste cyrkle saye this folowinge:

Hunc circulu[m] facio in no[m]i[n]e patris o[mn]ipotentis qui solo suo verbo o[mn]ia 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 paraclity 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

[p. 87] 67. Circulus iste suffecit 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[irit]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

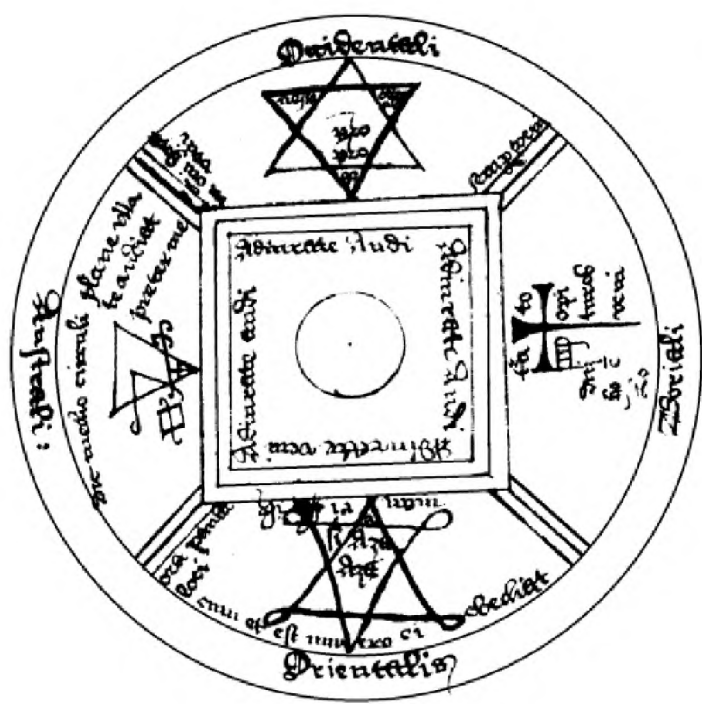
8k. Spirits to appear in a nail

82c. Pro furto:

82c. For theft

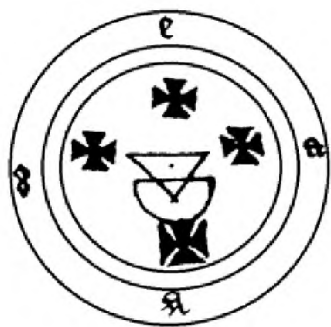


[p. 88]



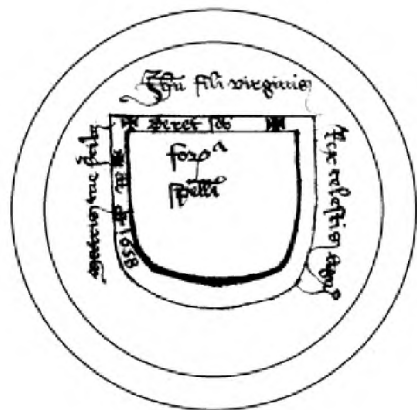
11q. Ad loqui cu[m] spi[riti]b[us]

11q. To speak with the spirits

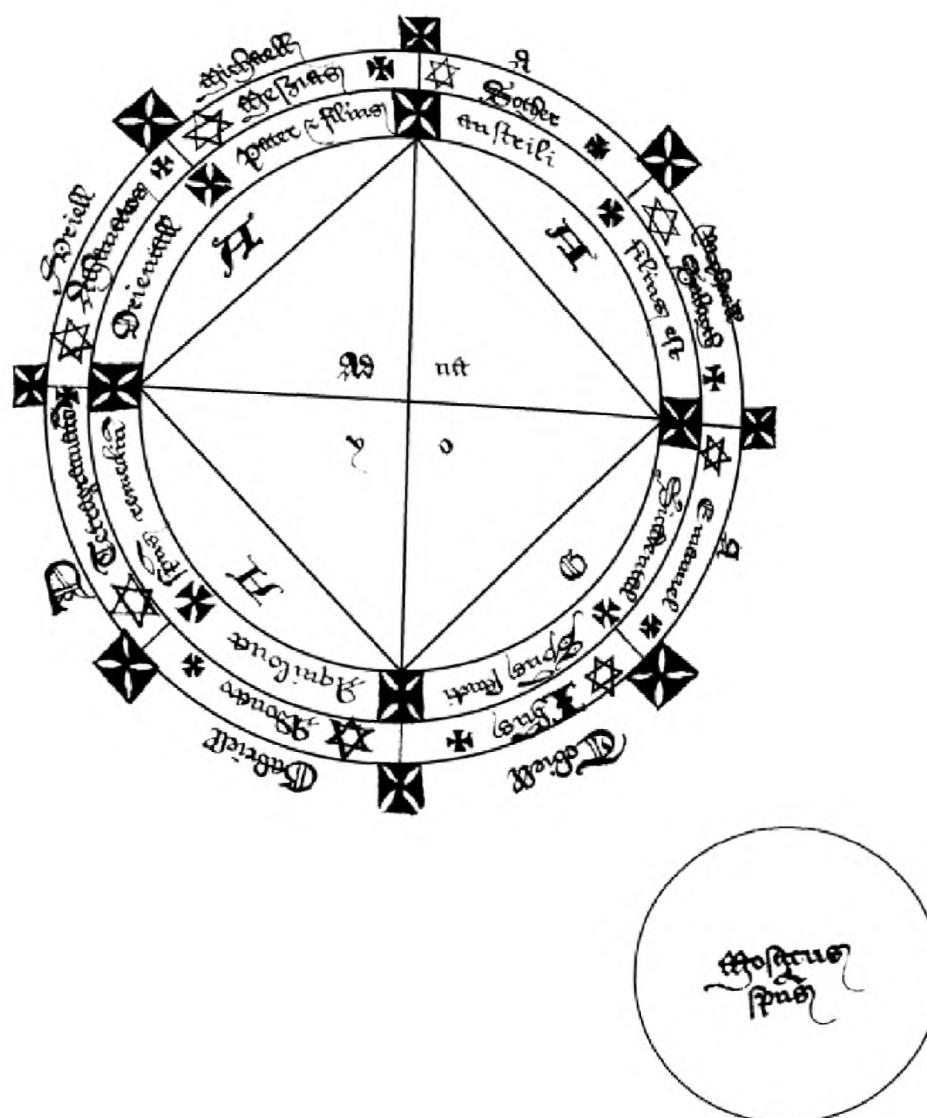


11r. C[ir]culus ad p[er]cipiend[um]
furtum p[er] speculu[m] ordo illis in
folio 33 & 34

11r. The circle to discover a theft by
a mirror: the order for these in folio
33 and 34.



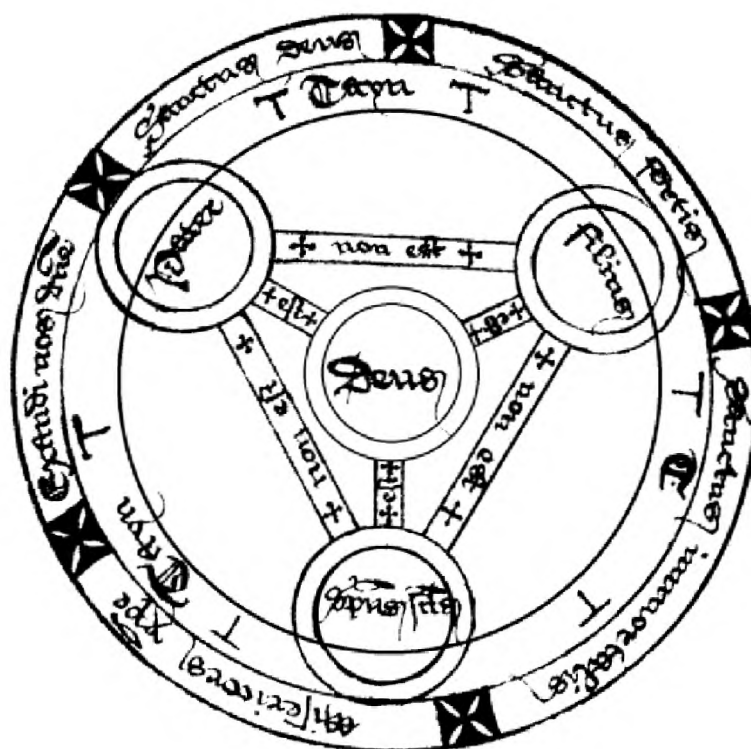
[p. 89]



6ε. 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

6ε. 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.

[p. 91]



68. THAT NO PRISON WILL HOLD YOU

68a. Deus qui es trinus in p[er]sonis & vnus in substantia qui in humano ingenio Adam & Eva[m] creasti sicut in p[re]cedente solis figura est: dicatur ista oratio d[omi]no n[ost]ro Jesu 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[mn]em ho[m]i[n]em in carcere te portante a vinculis ligatu[m], sicut ip[s]e deus magnus & v[ir]tus b[eatu]m app[osto]l[u]m suu[m] a carcere liberauit & a vinculis soluit, tunc facta karectere debes eu[m] ponere in panno mu[n]do sup[er]

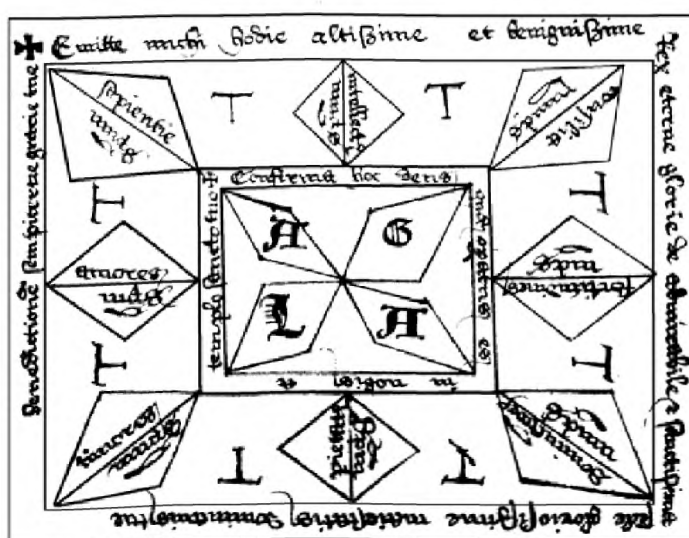
68b. This sign ought to be made on virgin parchment at sunrise or before on Easter Day. When anyone begins this, let him say: ‘In the name of the great, living and almighty creator of heaven and earth, and in the name of him who made you and first put virtue in you, receive the virtue of freeing all 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]gamenō virgineo cum sanguine nigri galli virginis que sequitur sub fumigat cum talis & vt supra, & [illeg.] p[er] illud signu[m] constringi possunt sp[irit]us maligni & in vase recludi: Iras regu[m] & principu[m] mittigat & beneuolentia[m] induit si quos cu[m] illo signo tetigeris: poteris ab ipsis obtinere quicquid impetrabis: Mulieres quidem quascunq[ue] p[er] illud ad libidine p[er]vocabis & p[er] ip[su]m amicitia[m] & amore[m] ab o[mn]ib[us] quos tetigeris impetrabis, in bello invictus & illesus exhibis: no[n] aqua nec igne p[er]iclitaberis vel periculu[m] no[n] habebis, & in o[mn]ib[us] reb[us] si tecu[m] ille honeste tractaueris p[ro]fitaberis: Et signu[m] est hoc igitur de spera Aaron que est in eccl[esi]a [illeg.]: & obliuione ipsam Aaron in fronte tulit: sicq[ue] deus p[er] istam magna[m] fortitudine[m] & gracia[m] dedit, sicut populu[m] suu[m] duxit p[er] desertu[m]: At modo op[er]acio istius talis est sicut tu p[er]fidentib[us] tuetur mu[n]dicia & **[p. 93]** corporis & ieiunio & indume[n]tis: & sit die [Mercurij]; hora prima [Luna] existe[n]te in [Tauro]: in p[er]gamenō virgineo cu[m] sanguine draconis vel edi scribat deinde suffumigetur & consecratur vice o[mn]ia, & mu[n]de custodiatur o[mn]es sp[irit]us inimicorum nocentiu[m] visibiliu[m] & invisibiliu[m] poterit prestetuerit: in bello triu[m]phu[m]: in litis, vixis & contumelijs victoria[m] prestat morbos sp[irit]uales & corporales reru[m] alit gratios tam venerabile[m] p[er] amabilem cora[m] regib[us] & populo differentes reddit mortem subitanēam 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 to 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 cleanness 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

peccat[i]s morieris & fortuna[m]
 optima[m] habebis & sp[irit]us malos
 deicies cum ceperunt ma[n]tione[m]
 humana[m]: venenu[m] vinces:
 vincula racapes in aqua & igne
 securus manebis: tonitru[e] no[n]
 timebis: o[m]nes aduersarijs tuo
 superabis: infirmitates 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 & eterne deus inestimabilis misericordie & pietatis immense Jesu chr[ist]e, piissime conditor reparator regenerator generis humani, sp[irit]us paraclite fideliu[m] omn[ium] institutor & amator benignissime, p[er] angelis custos eterni trinitatis sancte: vnus deus o[mni]p[ote]n[s] omniu[m] pater, altissime fili dei, vnu[m] sancte o[m]nia de nichilo creasti, Emittere digneris sanctos Angelos tuos de celis: Emca: Nuel: & Sabath: vt apareant & veritate[m] demo[n]strant inuola preterit[is] presentib[us] & futuris, & de quacunq[ue] re de eis interrogauero in no[m]i[n]e patris & filij & spiritus sancti: Amen:

71. ‘O Lord, holy Father, almighty and eternal God of inestimable mercy and immense tenderness, Jesus Christ, most tender establisher, restorer and regenerator of the human race; Holy Spirit, 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. 99] **72a.** Incipit sigilla magestri
Arnoldi:

In no[m]i[n]e patris d[omi]ni n[ost]ri
Jesu chr[ist]i accipe aereru[m]
purissimu[m] & fundatur sole
intra[n]te ariete[n] scilicet: xv:
Kal[e]n[da]s: Aprilis: postea formetur
inde sigillu[m] rotundu[m]: & dum
formabitur in rotundu[m] dicas ✠:
Exurge Pax mu[n]di Jesu vere Agnus
qui tollis peccata mu[n]di: &
illuminas tenebras n[ost]ras: &
psalm[um] D[omi]ne d[omi]n[u]s
n[ost]e[r] &c: Et cum factu[m] fuerit
reponatur: & post: [luna] existente in:
[Canceri]: vel: [Leoni]: sculpatur in
eo ab vna p[ar]te figura ariet[i]s dum
sol est in: V: & in circu[m]fere[n]cia:
Arahel: trib[us] iuda: v & viij: & ex
alia p[ar]te in circumfere[n]cia hec
sacratissima verba sculpatur: Verbum
caro factum est & habetauit in nobis:
& in medio: Alpha & ω: sanctus
Petrus:

72b. Valet autem istud p[re]siosum
sigillu[m] contr[a] omnes demones &
inimicos capitales: & contra
maleficia: & valet ad lucru[m] a
gratiam acquire[n]di & in o[m]nib[us]
periculis subuenit & rectigalib[us]: &
valet contra fulgura & in
tempestatib[us] & invndacionib[us]
aquaru[m] plurimu[m] valet: & contra
impetu[m] ventorum & pestilencias
aerias, & qui portat eu[m] honorat[ur]
& timetur in o[m]nib[us] causis: &
Domo in qua fuerit nullus illi domini,
nec habitantib[us] nocere poterit: &
valet contra demoniacos frenaticos &
maniacos & squinaticos & omnes

72a. Here begin the sigils of Master
Arnold

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 put
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] ‘Arahel’ 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. 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 MAKE TO COME TO THY BED OR CHAMBER

75. To make to com to thy bed or
chamber:

Take a frogge & cutt of his lefte 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] & gett the home to thy
chamber and lyght a candell & sytt
thou on a chayre but beware thou
slepe nott & put the bone in thy
mouthe as ytt was before & she shall
nott goe awaye vnto the tyme thou
geue her lycens to goe:

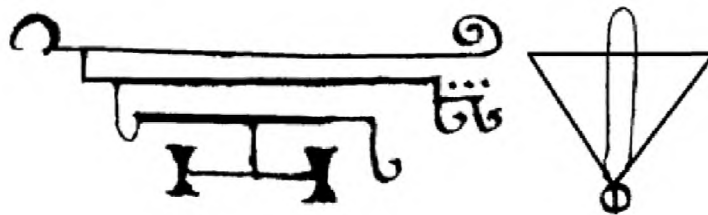
75. *To make to come to thy bed or
chamber*

*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. THE SIGIL OF THE SPIRIT MEKEBIN

76. Ego sum sp[irit]us Mekebin:
sciens bona & mala preterita &
presentia & futura: do & notitiam in
his etiam in herbis gratiosis &
v[er]iditudo & lapidib[us] p[re]ciosis
en assum quid vocasti me:

76. 'I 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 SIGIL OF THE SPIRIT NAMATH

[p. 104] **77.** Ego sum Namath
sp[irit]us Avertens mala inimicis,
retrocedens scuta & tela emissa sibi
ipsi nec cedi possit a maligno inimico
qui me invocaverit: ecce assum quid
vocasti me:

77. 'I am the spirit Namath, averting
the evil of the enemy, drawing back
the shield 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'.

venite, festinate, festinate, festinate in
& intrate in isto cr[i]stallo in visione
istius pueri N: & then say as
followethe 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[iritu]m
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 Michael: Gabriell:
Bamell: Raphaell: Caeth:
Vriell: Barathuell: Cherubin &
Seraphin: & 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:
Nabraham: Algramay: Adonay:
Abegnay: Agla: Hely:
Lamazabathany: & p[er] omnia signa
p[er] que Salamon inclusit tres
demonas 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]
treme[n]du[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: Nabraham:
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

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[irit]u[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 pudicitie, angelo nu[n]tiantes, & 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. *Saboath and Emmmanuel: 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,

diaboli & dic istud ter & p[er]unge
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[iritu]m qui vocatur
Enoy qui libenter apparet 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:
Eloyu: rex regum: & d[omi]n[u]s
d[omi]na[n]tium: alpha & ω: primus
& novissimus: principium & finis:
deus vnus & 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 puero
siue nobis in isto cristallo:

Istud dicatur ter vel semp[er]
quousq[ue] apparet & 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: 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 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: Usion: Eloy:
Tetragrammaton. Again I conjure you

Tetragrammaton: Item coniuro te p[er] ista sancta no[m]i[n]a dei: Adonay: Sabaoth: Emanuell: Alpha & ω: & Agla: vt demonstres michi siue nobis apte qui huius hominis bona furatus est & locum in quo veraciter invenire poterit: & sic co[n]iures vt dicat o[mn]ia 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:

Accipiat penna hirundinis ale dextre prima penna que appellatur vertellus que est fortiori aliqua penna & dicatur antequa[m] exiperes:

83b. O Angeli Mutuel & Mumtuel estote in adiutoriu[m] nostru[m] vt cum hac penna scribere possum o[mn]ia experime[n]ta que p[er] te in no[m]i[n]e tuo incipiantur & per altissimu[m] creatore[m]:

83c. Firmatur post hec mu[n]detur cum cultello vel arcano supradicto exorzisato & 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

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 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. 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.

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:

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 horas facias fieri acu[m] vel stillu[m] ferreu[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:

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[i]on[es] que sunt in hoc mu[n]do & p[er] virtutem lapidu[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 nunca[m] fallacia sit in te ad scribendu[m] & faciendu[m] o[mn]ia 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:

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:
Conserva me d[omi]ne
Diligam te:
Celi enarrant:

Psalm 3
Psalm 7
Psalm 138
Psalm 11
Psalm 16
Psalm 18
Psalm 19

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 fumig-
 ationib[us] vt d[ici]t[u]r in diaru[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: Amgla Amelfia:
 Beayfarria: Anellaria: Compariaddon:
 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: Amgla Amelfia:
 Beayfarria: Anellaria: Compariaddon:
 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 bonbace
 Rubrica:

85a. Of the vellum or cotton chart:
 the rubrics

Sepe nec[essar]ia est carta membrana
 vel bonbace, aut dama aut pecorina,
 in experime[n]tis & artiu[m]
 nec[essar]ijs: accipiat illa
 membrana & conferretur admodu[m]
 infra scriptum primo ponatur
 incensum exorsizatu[m], vt d[ici]t[u]r
 de fumig[at]io[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

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 exorzisato: teneas et suffumiga ip[s]am cum fumigatione vt d[icitu]r inter fumigac[i]o[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[nem] meu[m] in hoc quod operare vel preparare voluero: 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[ur]: & o[mn]ia 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.

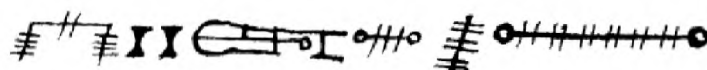
87. OF THE SHEET OF SILK OR LINEN

87a. Sequitur de panno serico vel linea rubrica de quo sepius dictu[m] est.

87a. As follows of the sheet of silk or linen, the rubrics concerning which have often been mentioned

[p. 114] Quando res aliqua consecrate sunt aliqua occasione, ponenda sunt in panno de serico vel linneo albo & mu[n]dissime sed[e]m quod res consecrate erunt: nobiliores eius: accipiatur pannis serici vel linnei: si sit sericus cuius cunq[ue] fuit coloris nihil interest, & scribantur in panno illa 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,



B c c d or B o:

cum penna & attrime[n]to supradicta & exorsizato. & hec no[m]i[n]a itidem scribuntur: Adonay: Anosbias: Anareneton: Agla: Athanatos: Agios: Ancor: Anilos: Theodonos: Agnemeseneton: Sedyon: Lamec: Cetel: Pharas: Tos: Tetragrammaton: Deinde fumiga & asp[er]ge cum aqua & fumigatione exorsizat[i]s vt d[ic]itu[r]:

with the quill and colouring aforesaid, and exorcized. And let these names likewise be written: 'Adonay: Anosbias: Anareneton: 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]: Ecce nu[n]c: Te deum laudam[us]: Te decet: Benedicite: Laudate: Laudate d[omi]n[u]m de celis: ecce qua[m] bonu[m]: post hec celebrantur tres misse sup[er] eum: postea ponatur in specialib[us] odoriferis & tenetur in mu[n]dissimo loco & omnes res que consecrantur semp[er] ponantur in tali loco & semp[er] habeb[un]t 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 which 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 preparentur
experime[n]ta gracie & Impetracionis
Rubrica

88a. How the experiments of grace
and should be prepared, and the
rubrics of supplication

[p. 115] Si experime[n]ta gracie & Impetracionis facere proposuero videndu[m] est experime[n]tum istud qualiter factum esset et si difficerent in eo, dies & hore, accipendi sunt sup[er]a inter dies & horas: It[em] si no[n] loquitur cum qua re scribitur, scribatur cu[m] istis vt d[icitu]r supra de penna & 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 karecterib[us] co[n]scribendis, & ponatur illud breue in panno serico supra dicto: & 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 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 & ω: p[er] tua[m] mi[sericordi]am qui plenus es misericordie & veritatis: qui dixisti petite & dabitur vobis: dona nobis d[omi]ne vt in virtute tua hoc experime[n]tu[m] consecratur & 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[er]is ab aliqua gracia[m] impetrare, tale sic ordinate[m] porta in manu tua: & audaciter 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, carry it as instructed in your hand, and boldly

91. OF SWORDS

91a. De Ensib[us]:

Ensis vero fuit nec[ess]a[r]ius aliqua[n]do in artib[us] ve[l] experime[n]tis: accipiat[ur] Ensis qui debet formari se[cun]du[m] forma[m] infrascriptum: & debet esse forbitus & nitedus ab hora prima: [Mercurij]: vsque ad horam duodecima[m]:

[p. 118] 91b. Et scribatur sup[er] lamina[m] haec no[m]i[n]a: Lamec: Sadac: Cethag: Cheah: Aniles: Theodo: Theaphilos: psidonos: Dif: Cech: hech: Ladamay: Ely: Eloyle: ysich: El: ya: yach: Emanuel: Adam: Emmanas: Nazarel: Sum qui sum: Alpha & ω: cum sinabrio exorsizato: postea suffumigetur fumigat[i]o[n]ib[us] proprijs & dicatur sup[er] ipsum vt sequitur:

91c. Coniuro te Ensis p[er] ista sancta no[m]i[n]a Abraha[m]: Abrac: Tetragra[m]maton: quod est Aglaue: quod tu in meo opera nocere no[n] potes Coniuro te p[er] nomen sanctum quod est: Onoyceon: & p[er] meu[m] Stimulat[i]on[em]: & p[er] festinatam: Elsephanes: & p[er] Justum Elyorem: & p[er] hec no[m]i[n]a ineffabilia: Egijrion: Vsirion: Osistion: Evovae: vsionus: Anelia: pasum: Ohym: zoth: Et p[er] magnas Sother: Emanuel: Sabaoth: Adonay: primus & novissim[us] vnigenitus: via: vita: manus: homo: vsion: paraclytus: fons: sapientia: virtus: Alpha & ω: capud: finis: os: verbum: gloria: splendor: Sol: gloria: Lux: & ymago: fons: vitis: mons: Jama: petra: lapisq[ue]: Angelus: Sponsus: Pastor: Propheta: Sacerdos:

91a. Of swords

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.

91b. And let these names be written on the instrument of conjuration: 'Lamec: Sadac: Cethag: Cheah: Aniles: Theodo: Theaphilos: Psidonos: Dif: Cech: Hech: Ladamay: 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 suffumigations, and let this be said over it as follows:

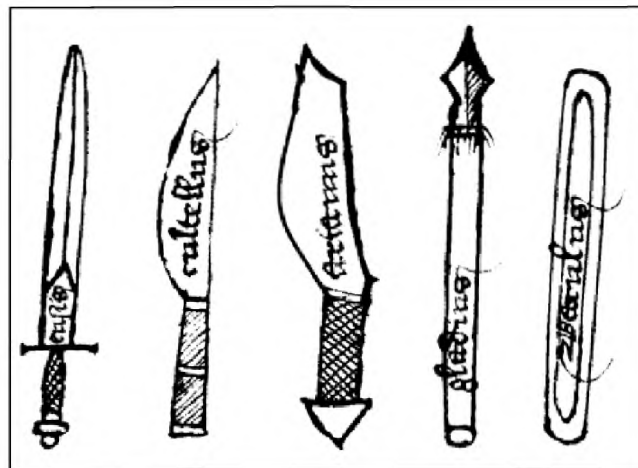
91c. 'I conjure you, sword, by these holy names of Abraham: Abrac: Tetragrammaton, which is Aglave, that you should not be able to hurt me in my work. I conjure you by the holy name, which is Onoyceon, and by my motivation, and by the hurrying Elsephanes, and by the just Elyor, and by these ineffable 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 \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 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 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]:

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:

91e. The characters of the signs

[Aries]. [Taurus]. [Cancer]. [Leo].
[Virgo]. [Libra]. [Scorpio].
[Sagittarius]. [Capricorn]. [Aquarius].
[Pisces].

[Aries]. [Taurus]. [Cancer]. [Leo].
[Virgo]. [Libra]. [Scorpio].
[Sagittarius]. [Capricorn]. [Aquarius].
[Pisces].

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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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**.
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 Sibyllia in Reginald Scot's *Discoverie of Witchcraft* (London, 1665), pp. 246–8. Scot describes Sibyllia 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 virgini, 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* ('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, perducatur 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*, *Aregero*, *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. 235–6, 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 astronomiae*. 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-Weidmann, 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 coepta finiatur* (‘Direct, we beseech you, O Lord, our prayers and our actions by your holy

inspirations and carry them 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 Book 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 Chumley, in *The Leaper Between: An Historical Study of the Toad-bone 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 of 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 Laurence’: 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, *Lilium 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*.

41. ‘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 *morus aereriae* (‘bronze mulberry’) is meant.

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 of Ephesus who, according to Jacques de Voragine’s *Golden Legend*, hid in a cave from Diocletian’s third-century persecution of Christians and slept for around 180 years before re-appearing.

53. *Valuero* is here read as a misspelling of the future imperative *valetō*.

54. In the mass and in the liturgy of the hours, the *misereatur* (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 of necromancy (see Klaassen (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 cat in the name of James VI of Scotland in order to harm the king in 1589 (*Newes from Scotland* (London, 1591), pp. 16–17).

57. *Fexas*: a variant of *feces* (‘excrement’), singular of *fex* (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 iudicium 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 of *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 hic 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 History of the English People* (Grand Rapids, MN: Eerdmans, 2008), pp. 43–4). Here the word may refer to a natural arch or enclosure made by the trees of the wood, although it is unclear where the words are supposed to be written.

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*’s *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 *tanasetum*).

71. ‘Athame’: a knife used for magical purposes. Although the word *althama* or *athama* simply means ‘knife’, the translation ‘athame’ is preferred here as it conveys the knife’s magical significance.

72. ‘Money’: a doubtful translation of *nomi*. *RMLWL* has *nommus* as a variant of *nummus*. However, in the context *nomi* may refer to a type of clay or earthenware.

73. ‘The sheet of the altar’: the linen cloth placed over the altar stone.

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