



De Nigromancia

[attributed to]

Roger Bacon

§

Sloane MS. 3885 & Additional MS. 36674

§

edited & translated by:

Michael Albion Macdonald



Heptangle Books

Gillette & New Jersey

MCMLXXXVIII

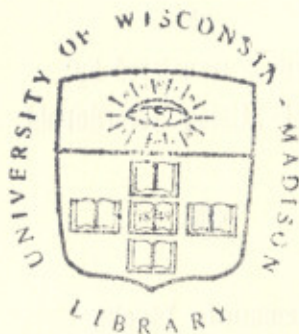
BF
1600
D413
1988

A14K 2907

© Copyright 1988 Michael-Albion Macdonald

Library of Congress Catalogue Card No.: 88-81224

ISBN 0-935214-10-0



Typesetting and Letterpress Printing done by:

 Heptangle Books
 Box 283 Berkeley Heights, NJ 07922


A Note to the Reader

In choosing the rather formal Old English Text to set *De Nigromancia*, we were soon faced with an unusual quandry: the short 's' looked somehow out of place, at least in the middle of words. It appeared just too fussy and decorative to occur too often. We probably would have settled on what we thought was the jarring effect in using the short 's' when Monotype informed us that they had cut the more traditional long 'ſ': that settled it, we chose to use the long 'ſ'. Thus this note of explanation for those unfamiliar with this old style usage:— the character 'ſ' will be used both initially and medially, and the character 's' will be used only as a final; the ligature 'ſſ' will be used for double-s medially and the character 'ß' for double-s finally, and finally the ligature 'tß' will be used for 'ts' as a final. We hope that this reversion to old style usage will not prove to be inconvenient to the reader.

¶ The Grand Oration*



Humbly beseech thee, O theos Soother, and conjure [that] from [all] the perils here in this world, and in the world to come [Thou] do grant me refuge, and by the virtue of Thy help vouchsafe that those Spirits [I call upon] may hear and do obiscience to me, so that I may succeed in all my work and obtain the Treasure of the Spirits by Thy Great and Mighty Name Tetragrammaton which is above all Names, to whlch all patriarchs in Heaven, Earth, and Hell do reverence; Oneipheton, which is most Mighty and Terrible, and which is not to be named save at great distres, to which be all Honour and Glory, World Without End. Amen. ¶ O Great and Marvellous Lord, which of Thy Holy Spirit didst give health in the hands of the martyrs; sown miraculous life in Mary, the Virgin Mother of Thy only Son, Our Lord and Saviour Jesus Christ by the 'Coolestes Regina,' the Holy Spirit deserving of Her; and by His Holy Body, which Jesus gave up and abandoned to the Cross, and thereby redeemed the world for Her. I humbly beseech Thee, grant that you do hear my prayers and fulfill my desires, delivering me from all the powers of Darknes, that by Thy virtue and power, and by the virtue of Thy Most Precious Son Our Saviour, the Golden Light of the World, and also by Thy

Holy Name Tetragrammaton, which is ineffable, that Thou betimes may hear my prayers and fulfill my desires whatsoever they may be. By Thy Name shall I summon these Spirits, without fear of injury to my Body or Soul, or any thoughts unseemly, through Jesus Christ, which shall come to judge the quick, and the dead, and the world by fire. Amen.

Introduction:



Ere beginneth the practice of Nigromancy—or the Black Art—which is the convocation and estriction of the Spirits wheresoever they may be; and in verity to gather them like fellows to thyself as thou wouldst sheaves of wheat, that by their means you may obtain the 'Thesaurus Spiritum'—or treasure of spirits, By this Art is scarcely anything completed unless it be newly set apart, at once made venerable, mighty, and occult. Thus the secret work before [my] discovery was widely known by the populace of ancient Alexandria, by which I, Fra. Robert Lombard, a brother minor of the Franciscan Order together with Fra. Roger Bacon through many years of study of that place fell upon it. Before my death—whereafter conclusions may be drawn, and evidence followed upon—let it be said not that I was prodigial because of the divers works I have had the opportunity to transcribe, and my good fellow in faith Fra. Roger Bacon has translated into the English of whom, putting aside our childhood friendship, his fame, and his own sincere faith, bespeaks him at the same time extraordinary, whitherto observe the piety of this treatise which I trust he would hold no discredit to add to his many other entrances to true expertise.

This work is divided into four parts: **T**he first concerns itself with the disposition of the operator; **T**he second concerns rudimentary operations and the prerequisite necessities for completing the work; **T**he third deals with the convocation of the Spirits; **T**he fourth covers prayers used for all manner of effects.

The First tract or part containeth six chapters: **O**f the principal things required of the operator; **O**f the regular observances; **O**f the cleanness and purity of the operator; **O**f the vault and the ways and dispositions therein, and of the secret cubicle; **O**f the composition of the chrism, and the fashioning of the sigils; and **O**f the mingling[?] of Metals used in the fashioning the sigils.

The Second tract or part concerns the manner of conjuration, and contains six chapters: **O**f the manner of calling the Spirits; **O**f the adoption of dignity and honour before them; **O**f the discovery of the Treasure of the Spirits; **O**f the especial times, places, and Cosmic arrangements at which we may behold the Spirits; **O**f the co-archetation—or hierarchy—of the aerial Spirits, inasmuch as elementary, true yet remarkable, and innumerable unto monumentousness is their counting; **O**f familiar spirits, such as will sing, attend, build,

advise, cloathe and instruct thee through, so-without deceit.

The Third tract or part is divided also into six chapters, to wit: **T**he convocation of the Spirits through the ineffable love of God Almighty; **C**oncerning invisibility . . . ; **O**f the composition of metals; **O**f the completion of our labours; **O**f the ever-lasting praise so-required; **O**f the fraternity which is a delight to the good Spirits, and of the marriage in love both with these undertakings and through the power of every living thing.

The Fourth part or tract is divided into five essays: **O**f the True Knowledge of all Spirits; **O**f the certain moderation by which we present ourselves before the Spirits when they are bound; **O**f the inclusion of those essentials that will bring us to fulfillment without negation or death; **R**egarding the duties of the Priest, and the enkindling of all the Sciences; **C**oncerning the formulation of the Ceremonies & the oblations & obeiances thereof.

Now greatly this Secret Work and the operations of obtaining the Treasure of the Spirits succeed, nevertheless do not confuse in any way the cycle of days and hours, and observe the Characters and Conjurations without doubt or hesitation—by which many works are truly perfected—on which occasion observe all without fear of danger both by reason and exception of the [Characters and] Conjurations in your possession.

If the Chief and Supreme Rulers [of the Spirits] it is impossible [to have knowledge] in many operations of this Art unless we be pure and clean, not only in vestment but in body and soul, and immaculate, and free from monstrous communication; and it too is necessary that your Instruments of Science be pure and clean, and rendered suitable to enter boldly upon this work.

I, ¶2.

It is near to impossible to succeed in these many rites and operations of our Art without an especial true Priest of a noteworthy family, and honest and pure of heart; and on that day of Consecration of the Ring, the Sword, and the Sceptre he must fast with faith, and devoutly commit the consecrations if we are to enter completely and without fault into Our Work; for without the

Sceptre, Ring, and all else, hardly anything in these operations will succeed.

I, ¶3.

It is nigh impossible in these many operations of Our Art, without diligent attention paid to days and hours, names; of even night-observances, and especially the Lunations [phases of the Moon]. Always must you wear vestments of white linnen, itself proper, insofar as it is always kept clean and perfumed, and is made passing meet from our trust in these dilligent summonings [conjurations] of the Spirits.

I, ¶4.

In connexion with the operation of these conjurations, and of the chrism*, you must always dres in the proper vestments of fresh white linnen or simple wool, and not elaborate with moot extravagances; and you shall perfume all things aforesaid. You should be new [i. e., clean, fresh] and duly prepared, yet as many of these other Spirits may be unwilling to be seen as aforesaid. Nevertheless, if you annoint your eyes with consecrated chrism, of whatsoever sort, and put on your vestments you will succeed. And always take care not to commit anything sinful in connexion with doning these vestments to do that work suitable to you, because if

your vestments are tainted, you and your assistants will not succeed in your work.

I, C5.

In all operations of this humble Art it is necessary from the beginning not to be proud in estate, and to overcome temptations with true eternal faith. With [such] various requisites and Instruments, and with the requisite precautions and other dictates; perform without doubt error, or vanity—for one error is magnified absolutely to a thousand by pride.

I, C6.

In all things it is necessary that all be sweet and fresh and the air must be without clouds: this is preferable for the Spirits. And if you can do so conveniently, it is best in our accustomed work to call when the Sun shines, for the same is of great virtue. If you follow in this you will attain all your desires, & they shall appear.

Tractate Two, C1.

When you begin working in all operations of this Art, you must during the time of preparation for the conjurations have a Mass of St. Cyprian said and any other Mass which is required [to be said by the Priest by custom*].

But in this Mass of St. Cyprian, you should offer a penny—and if you offer a crown,* so much the greater it will add [to this work]—and that upon his book, as a chaste servant of this Art. The sanctifying of the chrism should be attempted at this time, but the Mass must always be one in the manner of St. Cyprian, by whom it was in this Art through consequences most propitious we [became] guardians of his Secret Book, from which succeed faithful renditions and very harsh injuries and punishments await those who perform this work if they doubt the truth & virtue of these undertakings, for they are Holy. And without doubt these formulae along with others requisites in this tractate require certain suitable and diligent observation, wherefore if you set yourself apart from all fallacies, you truly will obtain your desires.

Note well the fact that from the first to the last quarter of the Moon—and not before—is the hour when we are most skilled in our operations. Still, our prosperity in this work being to such degree as to be suitable, if we begin in that time at night, how greatly increased in truth is that hour from Sunrise until the Meridian [i. e., Zenith]. It is of less virtue from Meridian until Sunset. It increaseth from the hour of night at Sunset until cock-crow, and from the hour of cock-crow until Sun-rise it decreaseth;

and in the hours of increase, from that time through the night is matter in control. Take care in all other things to be true, and not commit sin; abstain from frequent copulation, and other impurities.

II, C2.

When all those things have been prepared, before you work in this Art, the first and foremost obseruance is that always for not less than three days you must abstain from all copulation, natural pollution, and drunkenness as from every conceivable Cardinal Sin, but be pure and confess [your sins] to [your especial] Priest.

Chastely, you should be annointed with oil; you must pare your nails, and shave your beard, and your head shall be shorn; and you shall wash yourself clean, both head, hands, and feet.

And seven times towards the East; and seven times towards the West; and seven times towards the North; and seven times towards the South you shall repeat the conjurations, and seven times towards each of the Four Quarters you shall say the 'Our Father' altogether. And whensoever you show the Plate with the Great Four-fold Name of God in this work to the Spirit, or when you repeat that Great Name, the Plate must be annointed in unction of sweet balsams, and you must bear the

burden on bended knee. Then also must you always wear upon the middle finger of your left hand* the Ring—whose form and figure should thereon be engraved, and it duly consecrated.

II, C3.

Note that always in all aspects of your operations that before [commencing] there must exist a different and exceeding angency of purity both in these vestments, your appearance, and even an exceeding splendidness in the agreed-upon place: for if the least foulness be present in your vestments, body, or conscience, without doubt the Spirit will account you unworthy of this high exercise; wherefore do as this chapter doth instruct you carefully, and after so preparing yourself, ask confession on these operations, and devoutly pray.

It is of the highest importance to be free of any profane contact when you enter into the Circle, and that with true desire and devotion you follow these dictates, and have Mass said, and thereafter wash your face in clean water & make suffumigations of laurel leaves & other sweet smells... & enter your Circle in the Hour of Venus§ and begin your dedication in the first part of her hour, and for a half hour thereafter, thus. Conjure in May [the fourteenth of May is the Feast of St. Cyprian] so as to [be within] Holy and not impure hours; and enter into

your bath in the same demure manner: write in hard labour [i. e., in copying this book], study, and with diligence expell all sort of putridnes from you. And [being] so purified, for a half hour say the oration. The straw of your pallet must be fresh, and your bread newly baked, which food will thereafter ascend; and before commencing the conjurations remain fasting at least after finishing the reading; and when you partake, eat scarce, no meat, but bread & water clean & sweet; because flesh before these operations is not partaken. However you may partake of fine wine and sweet bread, and of fish; preserve even your stomach from impurity during these operations thus far, lest strong and fearful visions be imposed upon you for the delight of the Spirit to overcome you, so that you are not able to accomplish any thing. Insofar as such perils are very much true and real, it is meet that after these operations you should light a candle for three hours to guard and vehemently calm that place where[-in] you essayed them.* If at night, such is customary; if as before in the day, it is customary to observe the aspect of the Sun.

Vou shall enter into abstinence from your passions and hunger, during the time you wish to employ these conjurations, otherwise the strong sway of the nocturnal forces will thereafter manifest, and will somehow supercede the virtue of these bindings

and conjurations. And so before [work at] night do not eat any thing, as also before [work by] day contain all carnal desire; always abstain before your operations, and of all things shun impure communication by acts of copulation, as likewise all boistrous and bibulous companionship, but first and foremost take care lest some stirring [undo your efforts]. But should you conceal from your priest and fellows your copulations and not confesse solumnly, without ample doubt you will gain little of your purposes.

II. C4.

Before beginning accordingly as set forth herein, it is necessary with respect to these operations to seclude [‘dis-positio’] yourself in a certain secret place, as like a field which is absent of rugged ground, or some fortification wherein these several operations may be conducted in all due safety. Have fashioned therefore a secret Vault, bright, and clean, and square in whose quadrangle there must be placed windows five cubits square in conformation or perhaps a scant more. And these shall be situated in the Vault thus: one window you shall place towards the East, and one window you shall place towards the West; one window you shall place towards the South, and one window you shall place in the North. You shall form the Vault about twenty feet to a side in width or less, and in height it should

be about twenty feet or more; and the roof thereof should be square, and rise crosswise height-by-centre another four feet or so.* Set this building upon straight and level ground, and in a place serene, and far from the ordinary dealings of men.

When you enter therein, describe a suitable Circle with chalk whose form is correct to the work; and write out in faith the letters and names of the Angels or Spirits, and the Holy Saints with a good understanding of your undertaking.

Under one window should be placed wine, and straw in good quantity which is fresh and new and sweetly spiced oils for annointment of the body, and even an offering of bread newly baked, as if you were expecting an entourage of honoured persons, as in diverse experiments hereafter is weighed carefully.

You shall arrange the place as if all were usual; and you should trace the Circle with the Sword or Sceptre in the place you do your work, and pause so and consider; for it must be ten foot across or more

In these diverse operations it also is required that you have an altar-table of laurel wood fresh cut and resinous, a finger-linnen new and white which has been washed in clean sweet roswater, and three new knives with white hilts, destined for such

purposes. On this occasion bless and sanctify most certainly the book, the vault, the table, the finger-linnen, and the knives, and every other thing which is within the vault; then they are fit for the work you conduct and without doubt with them you will have what you seek.

II, C5.

In diverse operations you must use diverse Circles, but three forms of Circles fit, for with additions they suffer for all work as you shall well perceive. Note that as regards the binding of Spirits of the Air, and of Fire, you should choose one Circle with diverse additions to the Names where such are required, and with that Circle, and the proper Characters, you may proceed in your operations thereafter as before-said. But when considering Spirits of Water in this work, they must be bound in a Circle with their correspondences; and in the centre must be placed a phial filled with rainwater, or else water from a spring. And many bindings of such are done near running streams, as hath been shown before*, but in the phial is the greatest virtue of [i. e., with respect to] this construction.

Before dealing with the Spirits, consider these many Circles; which is appropriate in these bindings, and discover how all Circles suffice

in their place. Note that Circles used for Spirits of Water or Earth should never be greater than fifteen feet in diameter, while the crosses going forth should not exceed two foot out therefrom, of three at the utmost. Nevertheless go forth, and purge the place with blessed Holy Water, and do so for nine days.

II, 16.

Surround yourself with a curbed line described in chalk, and a second one foot apart so curbed. Wherein which place described in chalk under the proper signs and auspices, and with all you require; Sceptre, Altar, &c., in that part shall the Priest offer at the proper time threemasses in honour of the Saints, of the which must be one of St. Cyprian as aforesaid in the chapter concerned with the instruments. Keep fast to the very word of these secret tables, and true, nor overwhelm them with superfluous but hide them well. And above, below and on all sides incense these instruments with Frankincense as shall be explained. ¶ Thereafter sprinkle and incense them, and being at peace with God, repeat the following oration.

¶ Consecration:—

Word Jesus Christ, deliver me from evil and have mercy upon me; by Thy ineffable purity and clemency in this hour take heed of me by my invocations. Holy and Indivisible Proof; Father

¶ Son ¶ and Holy Spirit therefore accept and be pleased by these orations and these words of mine by the invocation of these Four Holy Names; with rapture and sincerity I implore Thee, permit me nonetheles, though unworthy, to trust in Thee, and depend upon Thee, I prithee in full awe and devotion; prebail upon me being Thy creature; inspire my heart, [raise sceptre aloft] and by the ineffable and incomprehensible Father, Bless ¶ Sanctify ¶ and Consecrate ¶ [these objects: sceptre, &c.], and by these, Thy Holy Names:

Holy Jesus Christ, Alpha and Omega, Hely, Helion, Elohi, Theon, Stimulaton, Oppres-ares, Tetragrammaton, Aetiaram, Eregion, Vision, Oriston, Eyrynes, Messiah, Sother, Emanuel, Sabaoth [Tzabaoth], Adonai, and by all your Holy Names which no man is permitted to speak, and by all the virtue of this place, and by Thy virtue and power, Thou who art Divine and not Created, Consecrate ¶ Bless ¶ and Confirm ¶ and by the virtue and power of your precious Body and Blood as such virtue destined to be acquired and kept, and truly without any falsehood soever, give strength and efficacy to this Circle composed of nought but Thee, and make it an admirable defence for both body and soul in these operations against all evil and falsehood; all things visible and invisible; and all malignacies; purify and

sanctify it with your virtue that it may be found perfect, in whose excellence it be fashioned, Our Lord Jesus Christ who reigneth in Heaven, to whom be all honour and glory forever and ever. Amen.

Observe the rules in making your Circle, which ought not to exceed fifteen feet in diameter; the manner of which description has been thus explained. ¶ These Circles described in the name of the Father omnipotent, who by a single word created all; thereafter describe all circles as is seemly. Some circles shall be described in the name of the Son of God alone-begotten who was made man, who shed his precious blood for our sins; thereafter describe all circles as is seemly. Some circles shall be described in the name of God the Paraclete* whose sacred heart was present within the Apostles and the Prophets. And these should be henceforward be observed [in reference to the names [??] of] God. And after you have written these Names in the first [or principal] Circle, describe the sigils of the Angels, the hours, days, and characters as is seemly.

Call the Spirits to appear through Jesus Christ, by Adonai, and by Iebedias [sic. ?]; and by all that which appertains to the experiment. And in the second degree of the Circle † write the Names and Characters appropriate to the operation, and especially

these: יהוה without which characters nought of your constraints of the Spirits will avail anything. ¶ Beyond the Circle as is fit describe Pentagrams, Hexagrams, or Octograms as before said, the shape being that most suited to the work. In all Circles you must be fervent in order, and sprinkle the circle accordingly, purifying it also with incenses in circumambulation as is seemly.

¶ Conjunction:—

Alla, the veritable Light, Way, Life; Redealer, have mercy upon me. At this present time grant me courage and patience, and assist me in consecrating this Circle through your great mercy, by the beauty and bounty of these fumigations, and by the Holy sacrifice of Our Lord Jesus Christ, through the endless virtue of the Virgin Mary, Thomas, Jacob, Phillip, Bartholomew, Simon, and Thaddeus; by Gregory, Lawrence, Dionisius, Christopher, Eustachius, Blaustus, Egidius[?], Katherine, Margaret, Cyprian, and all your Saints grant us your labour by consecrating this Circle; send the Spirits* to appear before us, without their deceits, but through your ineffable Presence let us behold only Truth from the beginning, and let our desires be fulfilled, through Thee, who Art the Creator and Saviour of All in One. Amen.

Consecration of the Circles:—

In the Name of Our Lord, Jesus Christ; Father † Son † and Holy Spirit † Inseparable Unity, I humbly entreat and conjure [Thy?] eternal protection and defence both for my Soul and Body now at the present time, and forever, through the virtue of Thy Holy Crucifixion and Passion; I beseech Thee, Lord Jesus Christ, Son of God made flesh, through the virtue, consent, and intercession of the Holy Virgin Mary, Thy Mother, and by all Thy Saints and Apostles; so far have I strayed from Thee, yet by Thy infinite Mercy, show me the wonders of all the Spirits howsoever often I desire, by Thy Holiness and Virtue, and by Thy Sacred Name compell these Spirits here before our Circle in answer to our Conjurations, from all parts of the World so-agreeable to willingly perfect and compleate from nothing my desires without deceit but with greater obedience and by Thy help and the Virtue of these constrainings let them complete my demands, through Christ Our Lord. Amen.

In the Name of the Holy Father Omnipotent, eternal God, creator of Heaven and Earth and all the elements, Thy complete majesty I implore and beseech Thee to grant me Thy favour; bless † consecrate † and sanctify † this Circle, made with my hand, just as Thou didst bless

and dignify the altar of Noah after granting him the Vision of the Deluge, by Thy Sacred Word [the Christ], in the Name of the Father Omnipotent, the Foundation of the World, who Liveth and Reigneth in all the Ages. Amen.

In the Name of the Universal Architect and Great Foundation-Stone, Admirable Author, I adore Thee and make offerings to Thee, and appeal to Thee here in this Circle, that you intercede for me against the Spirits which I call upon, and compell to respect its composition thus formed and appointed on this day of sanctification. Pour down Thy blessings and receive this consecration even as Thou art of one substance with the Father and yet a blessed Trinity; let it be found agreeable and acceptable to Thee, through the invocation of Thy Holy Name. I beseech Thee to Consecrate this place and with great propitiousness especially protect us by your Presence against visits from phantasms; enlighten and sanctify † bless and assist † and allow our habitation to perpetuate, O Thou who livest and reignest unto the Ages. Amen.

Lord Holy Father, Mercy of whom there is neither beginning nor end, pray heerd, I prithee unto my prayers, and see fit in thy bounty to sanctify my desires; Holy Spirit Who Art God, wonderful and immortal, whose Majesty and Grace

are without limit, I beseech Thee to bestow Thy blessings upon this Circle, and intercede for us herein, and make it Holy; even as that place where Jacob beheld the Angels ascending and descending from Heaven as in a vision of sleep, through Christ Our Lord. Amen.

God who reigneth in all places, hear Thou this consecration, and grant that this our Circle may remain inviolable through thy Majesty. O Lord Holy Father Omnipotent, Eternal God I humbly implore Thee, inasmuch as this Circle, being constructed for the invocation of Spirits is worthy, that Thou bleſt ✠ sanctify ✠ and consecrate ✠ it with such singular honour [virtue?]. We, though unworthy, invoke Thy most Holy Name [Tetragrammaton]; see fit to consecrate it, in Thy Divine Vision, Thy Piety, and Infinite Power, bleſt it that whosoever enters herein will enter under Thy protection and care, and will be freed from the fetters of their iniquities, and that our petitions shall be complied with to effect, O Thou Most High Who livest and Reignest forever and ever. Amen.

Bend down, O Lord our God, Thy Holy Spirit above our Circle, who with Her Ineffable Virtue may sanctify ✠ and be present in our Hearts, dilligently fortifying us with Her Strength, through Christ our Lord. Amen.

Almighty and Everlasting God in whose honour this Circle is consecrated in Thy Name, Heavenly Virtue, Holy Blessings, and all things in Thy Commandments, and in my calls give me Thy Help that I may declare Thy Name, Thy Holiness, and Thy Virtue, and thus obtain effect in my work, through Christ our Lord. Amen.

God Who Art the Author of the whole Universe, whose Multitudes extend above the heights of Heaven, and whose fastness remaineth even as the foundations of the Earth; and Thy Bride whose Mercy passeth not over our sincere repentance*; Who hast given a place in the Firmament of Heaven for the Sun ✠ and the Moon ✠ and the Stars ✠ and who by thine infinite Wisdom hast made man in thine own image; Who counseled Adam and Eve to observe Thy mandate, and care for Paradise, and who when they disobeyed didst cast them out thereof; Who covered the whole world with the Flood; whom Abraham did see at the Holy City, under the guise of three persons† and gave aid unto; who allowed Lot to escape from the judgement passed upon the cities of Sodom and Gomorrah; who Moses beheld, covered in flames of fire in the midst of a bush, and didst speak with, who delivered his people out of captivity and returned them to the Promised Land, and who caused a path to appear in the midst of the

Red Sea, all through Thy might and virtue; from whom Moses received the Law on Mt. Sinai; who caused water to pour forth from a stone in the midst of the desert; who delivered Daniel from the Lion and the Arena; who the three children, Shabnoch, Misach, and Abednego sang of, and were delivered from the might of the fiery furnace; who Susannah had faith in, and was freed from the hands of the infidels; who Jonah the prophet called upon and was freed from the belly of the whale; through these and other miracles which Thou hast seen fit to manifest, I beseech Thee to hear, and be propitious unto my orations, through Jesus Christ's sake, who is Thy only begotten Son, Our Lord.

In a complete devotion of my heart, and with mildness and humility; and by the virtue and power of this Circle by the efficacy of which let me be preserved of body and soul, gather the Spirits from whithersoever parts of the world they may be, and place Thy firm protection on me against all the assaults, falsehoods, and deceits of the Demons through Thy omnipotence and virtue, by Thy Holy Incarnation, Nativity, Circumcision, Baptism, Privation, Temptation, and Transfiguration; by the virtue of Thy glorious Death and Passion, Thy Scourging, Trial and Crucifixion and precious Death; through the virtue furthermore of Thy descent into the fires of Hell,

by Thy spoilation of the Inferno and the liberation of the damned, by Thy glorious Resurrection from death and admirable ascent into Heaven, and through the virtue of the Seven Orders of Holy Angels, and Thy Apostles; and by the tremendous Day of Judgement, and by Thy Ineffable Names by which all things are preserved: Tetragrammaton, Shemhamphorash, Agla, Sabaoth, Adonai, El, Eloi, On, Jesus Christ. Reside in this Circle, Bless ✠ Consecrate ✠ and Approve ✠ through Our Lord Jesus Christ, who liveth and reigneth forever, and governeth by the virtue of God the Holy Spirit, forever conjoined as One through all things unto the Ages of the Ages. Amen.

Discover* Thou ✠ God the Father ✠

Bless Thou ✠ God the Son ✠

Sanctify Thou ✠ God the Holy Spirit ✠

Mary, Mother of Our Lord Jesus Christ, bless ✠ and sanctify in all things and places Thou dost occupy and with Thy great Mercy aid me to obtain that as I should desire ✠ bless ye all you Apostles, bless ye all you martyrs and confessors, bless ye ✠ all virgins and in all earthly safety and with all the virtues of Heaven, Holy and Everlasting God bless thee ✠ and in all Sciences, and by the Confirmation of all Holy Angels and Archangels, Thrones, Dominations, Principalities, Virtues, Powers, through Cherubim and Seraphim and from Thy

Great Authority bleſſe † and Thou Lord Jeſus Chriſt have Mercy upon me, Bleſſe † Protect † and Sanctify this Circle as is apt and fitting, and through all the power of theſe our invocations, ſummonings, conſtraints, and bindings of all the Spirits theſe deſires: [—petition—] and place Thy good Salvation and protect me with a ſtout and true defence and eſpecially the tuition of my body and ſoul, through Thee, Jeſus Chriſt, the Saviour of the World, the King of Glory who in Truth and in Victory with the Holy Spirit lieth and reigneth as One God through Immortality Forever and Ever. Amen.

¶ The Bleſſing of the 'Sphere' or Chamber:

Exorcise thee, O creature of God, thou Chamber, that all inimicable phantaſms fly out from thee, by God the Living † by God the True † and by God the Holy † I exorcise thee in the Name of God the Father omnipotent † and in the Name of the Son † in all theſe operations of cleaning of the Soul and Body, Pour forth and let deſcend the Holy Spirit, that the multitude of phantaſms may depart, eſpecially thoſe of the machinations of the Devil, and every ſuch Spirit unearthly I adjure, through Him who ſhall come to Judge the quick and the dead by fire. Amen.

¶ The Oration to follow:

God, the Unconquerable Virtue and Author, and Indivisible Ruler, and ever-magnificent Victor againſt the minions of evil, whoſe Great Strength holds back the Adverſe Dominations, who looks down upon and condemns with ſeverity the fallen and pertinacious ſpirits, who quelleth hoſtility by Thy tremendous power, Repell thee the terrible illuſions of phantaſm and heed my prayer and petition as of this worthy Circle approve in your Piety, Goodneſſe and Wiſdom that it may acquire Holineſſe as whereſoever it be required, through the invocation of Thy Holy Name repell all the infeſtations, and terrors of the impure ſpirits and the temptations and ſeductive illuſions of the poisonous Serpent, and manifeſt Thy Holy Spirit to us, and have mercy upon us, and appear when we attempt to diſpell them, O Thou who lieth and reigneth God of All forever and ever. Amen.

¶ Then incenſe the place as deſcribed in the previous chapters, and write theſe Seven Holy Names of God in ſeven ſtations of the Circle: Iah † Lealge* † Vehe* † Agla † Charon † Libares † Poimander † and juxtapoſe them within the Circle towards the Seven Parts of the world and with the operations of conſtraint abolith the preſence of evil Spirits, ſeeing as in theſe operations you are therefore protected.

Tractate Three, C1.



The Pentacle of Solomon itself should extend upon the face of the Circle about two feet beyond, and the diameter of the Circle should not exceed seventeen feet. The Characters considered true and pertinent should be shown in their places. Consider well the Principal Characters are these: $\aleph \beth \daleth$ which should be placed in all Circles and in all such Lamens, because without them, all conjurations of the Spiritz will fail, and no Spirit will answer truth, but falsehood. All these Characters are letters of Hebrew, and are of the Name Tetragrammaton, which were placed in the phylacteries of the forehead of the High Priest in gold leaf, as in the Old Law, and were also placed in Jerusalem and in Alexandria the Great, which place I beheld with weeping eyes, my hands raised up devoutly to Heaven, even as do the Saracens look towards Judea. These are furthermore the characters of the Planets: Saturn,

Jupiter, Mars, Sol, Venus, Mercury and Luna: All of which characters serve in their hours. And all must be made in Lead, Tin, Silver, or Copper, but the Characters of Venus must be made of Copper alone; and you must always hold these Characters in your right hand, and if your experiment is made in the hour of Jupiter, use his Characters, and so on. And care not if your experiment continues into the

♄	Wt ✕ h _n m _g h _f r
♃	☀ ✕ m _g ✕ ✕ e _g e _u h _m r
♂	Φ Η Δ Σ η η
☉	H _g ? X _g W _g I _g t _g φ _g λ _g
♀	♀ h _g ? ? ? δ _g k _g T
♁	h _g ~ # c _g e _g n _g ? x
☾	λ _g e _g l _g m _g ~ c _g o _g f

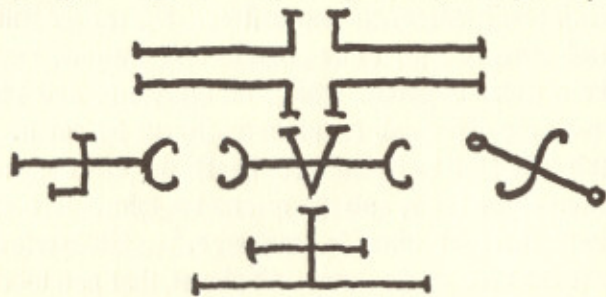
second hour, seeing that these operations take their dominion from their beginnings. If you work in the hour of Mars then your experiment must relate to Mars; and you shall ignore all other hours besides in your experiments save that hour which relates to the Planet in which you do work. And therefore in all these considerations of work all must be done before you solicit the Spiritz.

IIJ, C2.



You should also note that you may not work at all times in this Art, but only when it is sagacious to do so. You will heed the Moon, her lunations; that she be increasing in light and augmented with good aspects; and everything in

the characters must be made at this time, and bathe yourself as directed, and sweet-cloathed in [linnen] vestments. Then have a girdle of Buckskin, and write about it these letters: A. L. P. H. A. & O. M. E. G. A.* & on the other side the Great Name of God. And upon your breast you must have this figure drawn in Virgin Parchment, & hang it on your breast on your white vesture: †

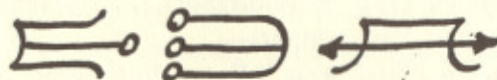


& if you have fellows you must have them provided for after the same manner.

Also the Master must have a Knife with a White Hilt on which must be worked A. L. P. H. A. § & with the same Knife** make a Circle on the ground as followeth, & in the same manner & form, in an even & clear space.

Before you enter into your Circle, you must with suffumigations cense yourself, as with Olibanum and Lygn Aloes and repeat Psalm XLVIII* † with great devotion, as well as

other devout prayers of penitence. Upon your right arm you must have a band of Virgin Parchment with these figures:—



& likewise on your left arm a band with these figures:



When in the Name of God, enter thy Circle & adjure the Spirit* with the conjuration following, & fear not, for they will work many delusions to affright thee, but be of good comfort, & adjure them more fervently: for they must needs obey thee— & let your work goeth forward, & doubt not but by the mercy of God you shall effect that which you desire.

IIJ, C4.

Then must you have a Sword, clear & bright, & with . . . & a ring of copper, & in the same written these words: . . . & you must have the Planets & their characters [upon them], & on the Day & Hour of Venus will you commence your work in the which you shall have from the Spirit certain answers for what [soever you may ask of them, & rest certain that

they shall] give you perfect answers.* ¶ Then must you have a Sceptre consecrated, of copper in the which may be graven the Great Name of God.† All these things must be consecrated . . . & fashion the Sword after this manner:—

The Priest you call to assist, being adorned with the ornament of a Priest, but chiefly his robes, must be fasting & newly come from Mass, being Pure & Clean; & while standing he must hold the sword betwixt his hands, so that the pommel of the Sword be against the point § upright, & holding it but lightly lifting up his right hand he shall say:—

Conjure thee, O Sword & I adjure & bind thee by the virtue of God the Father Omnipotent, by the virtue of Jesus Christ his Son our Lord, & by the Holy Spirit, & by all things made in Heaven & Earth, & by the perpetual virginity of Holy Mary, the blessed Mother of our Lord, & by the chastity of John the Baptist, & by the dreadfull Day of Doom, that thou be unto me a Sword consecrate, that thou mayest be a bond & a help against all powers of Air, Water, Fire, & Earth such that whensoever this servant of God** shall cast or show thee, all Spirits may be made astonied, until they have been obedient unto him, & do whatsoever he commandeth them. ¶ I conjure thee, Sword, by the

brightnes & virtue of the Kerubim** which with his sword [] drove Adam out of paradise for his perversity & impiety; & by the Sword of Solomon which is used in the invocation & calling of Spirits, & by Longinus' Sword,*† that thou become blessed & consecrated, & that our Lord Jesus Christ bless & dignify thee † & sanctify thee † that against the gainsaying of all false Spirits thou mayest safely overcome, by the virtue of the Lord God Omnipotent which shall come to judge the quick & the dead, World without End. Amen.

¶ Then the Priest shall make the sign of the cross † upon the Sword with the Chrism & on bended knee he shall kiss the cross of the Sword.* After he shall lift up himself & take the Sword in his right hand, & say;— 'Strengthen us, Lord God &c.' the whole of that Psalm,† & he § shall put the cross-feigning of the Sword upon the bare head of the Master & shall say:—

Con thee, my son by the virtue of the body & blood of our Lord, Jesus Christ, I give the power of this Sword, being Holy to touch, to hold, & to lift up. And as thou wouldst govern it in all thy works, that sa the living Lord didst descend into this world out of paradise, so by the virtue of this sword all Spirits will do Thy will & grant that they may tremble & be obedient to those that hold



MS

this, O Lord which livest & reignest One God, World without End. Amen.

Confess & counsel both together, & kiss each other, & wrap the hilt of the Sword in clean cloth, & give it to the Master to kiss, & being taken in the right hand of the Master & being signed with the sign of the Cross & other Holy designs, let it be kept aside for four hours wrapped in the stole of the Priest. ¶ Then in the third hour begin to exorcise the Ring of Copper—but first, let the Priest take the stole that the Sword was wrapped in, & hang the Sword up by the point, & keep it very clean, that the dust mark it not.

IIJ, C5.

The Ring's consecration must be in the hour of Jupiter, & in the hour following [which is of Venus]; then shall be graven in the Ring the Great Name of God Tetragrammaton in Hebrew letters as before: & so engrave these letters that in their midst be a cross, & all be on the further side of the Ring. Then after, have this Ring of fine Gold marked as well, [i.e. gilded,] & give this to the Priest. This shall he wrap in his stole. ¶ When all is then prepared, begin the Conjuratiō:

Conjure Thee, O Creature of God, thou Ring which sometime wast of Solomon blessed; I bless thee, & be thou so blessed. ¶

beseech of thee, thou Son of God, Jesus Christ, that thy form & figure & this work which I do by thy enterprise may touch this Ring, that Lord as thy Holy Ring was bourne before the Ark of God, so do thou make this Ring to make well known unto me the knowledge of All Spirits, & that this consecration & conjuration which we aloud offer & by the virtue of this Ring the power of the wicked spirit shall be repressed, & their strength, might, & power be compassed together, that they be compelled to answer truly to all questions that they knowest without delusions, telling me the truth only of whatsoever is in their secret knowledge, that they will make it most clear & manifest unto us. Let it be done by the same Lord, Jesus Christ which with God alone liveth & reigneth in great & mighty majesty. Amen.

Conjure thee, thou creature of God, in whose form above the clear Celestial orb all science is assigned, & by all the signs of Heaven, by the Name & Order of the Angels. by all the climes of the world, & by the Great Name of God Tetragrammaton that is graven in thee by the Judgement & Power of Jesus Christ.

After this, his beginning . . . that what Spirit soever shall be shown unto me, that . . . he shall be in great dread & fear, until he have . . . Great Name graven in this Ring, straight he

shall obey . . . importance, to get honour, charge, . . . tell you untruth, but to show & manifest & answer all he hath heard & known . . . but that I have power which . . . Holy . . . in my works that straight away all spiriſ . . . & consecrated that trusteth in thee our aid, O Lord almighty . . . which shall come in the hour that all . . . obey & be subject unto him, by the blessed sacrament . . . that our Lord which livest & reignest World without End. Amen.

Then shall the Priest sprinkle the Ring with Holy Water, & . . . he shall annoint the Ring with pure balsam & [crocus. . ?] . . . & on the middle finger of the left hand of the Master the Priest shall place the Ring; but when the Master receiveth it, he shall do so reverently, on both his knees.

III, C6.

In the same manner is the consecration of the plate of Copper or Tin in which must be graven the Great Name of God that is in the Ring. The plate must be the length of three inches at every quarter, & let the thicknes be according to your discretion, so that it doth not easily bend; & like the Ring it must be gilded.*
¶ Then as in the consecration of the Ring do likewise to the plate of Copper; & in the same conjuration beforeſaid, where you say: 'as of the Ring bourne



before the Ark of God, &c.,' here shall you name 'The plate where God did name the King' & you shall add, 'like as the Golden Plate in the forehead of the High Priest' & guardedly dignified, so shalt thou have this plate in thy invocation & conjuration of the spiriſ & their secreſ, & being worthily dignified & consecrated, the Most High & watchful God almighty shall by the virtue of the same plate, & by the Majesty of the Great God have power to push down the power of the wicked spiriſ. Amen. ¶ After this orison is ended, the Priest shall annoint the Plate with sweet balsams & give it to him [the Master] in the work, being wrapped in a clean cloth & a sweet perfume in it, & he must receive it reverently on both his knees.

III, C7.

Here followeth the Consecration or blessing of the Sceptre, which must be made of Bay Laurel wood, & fashioned like unto the Sceptre or mace of the council of a city. Let it be so broad & so thick as you may deem fit, with a nail to hold the plate aforeſaid, & in the midst of the Sceptre there must be a hold* & all must be gilded. And the Priest shall wrap his stole about the Sceptre & he shall takeſt & raise it on high saying:—

I Conjure thee O creature of God, thou regal Sceptre, dignified by the power of God & his virtue immeasurable, by the pure wisdom



of Solomon, which once used thee in his regal kingdom, & in the binding & constraining of Spirits, by the terrible day of Judgement, & by the virtue & power of all the Angels that keep the spirits in subjection. I adjure you, when I work in this Art, that you be obedient to my consecrations, conjurations, & straight bindings, & against the malignations of any spirit whatsoever, & that it remain & keep the same virtue for which it was ordained & made by Solomon, & as to whensoever the worthy Sceptre of the Assyrians by his power & clemency did demonstrate love & friendship, so in friendship I proffer to the spirits this Sceptre, to press thee descend, & constrain thee to obedience by Jesus Christ which with God the Father & the Holy Spirit liveth & reigneth ever one God, World without End. Amen.

Which done, annoint all of the Sceptre with Balsam. Let it be of one cubit in length, no more, which done & finished give willingly to the worker* the Sceptre & with worthy devotion, let him kiss the Ring at the reception thereof; & after, take it in his left hand, & let him lay it where he will, in a clean place, until the time be that he would work therewith. **U**so have I secretly revealed to you that without which it is impossible to work effectually in the Art of Pirgromancy. All this must be done in one day—that is on a Friday

—both Sword, Ring, Plate, & Sceptre. **U**And so may you do anything whatsoever you will, observing the times, seasons, & hours, as well as others order as aforesaid.

Now it resteth to say something of the conjurations, say in accord &c., & the first of these—whose Art never faileth—but first take care that the aforesaid conjurations be made on a Friday; of the Sword, Plate, Ring, & Sceptre, let them be made in the month of September . . . the next Friday after the Conjuration of the Sword & other instruments, with the moon increasing . . . after your Balsam, which must be made when the Sun lies in Aries, that is, in March, which then made in a great quantity you may keep always & need not more . . . in a font which was destined for the purpose.

Tractate Four, Cl.

First shall you retire to thy chamber, being prepared as aforesaid, & . . . accordingly, upon a Wednesday, & you shall begin in the hour of Mercury, which is at the rising of the Sun. If it be a clear day, it is all the better, but if it is dark do not stay in his hour at afternoon. If then it be that . . . look in the nighttime soever he be, when it is clear, in the hour . . . & thou shalt make a Circle of chalk, that it may well be distinguish-

of Solomon, which once used thee in his regal kingdom, & in the binding & constraining of Spirits, by the terrible day of Judgement, & by the virtue & power of all the Angels that keep the spirits in subjection. I adjure you, when I work in this Art, that you be obedient to my consecrations, conjurations, & straight bindings, & against the malignations of any spirit whatsoever, & that it remain & keep the same virtue for which it was ordained & made by Solomon, & as to whensoever the worthy Sceptre of the Assyrians by his power & clemency did demonstrate love & friendship, so in friendship I proffer to the spirits this Sceptre, to press thee descend, & constrain thee to obedience by Jesus Christ which with God the Father & the Holy Spirit liveth & reigneth ever one God, World without End. Amen.

Which done, annoint all of the Sceptre with Balsam. Let it be of one cubit in length, no more, which done & finished give willingly to the worker* the Sceptre & with worthy devotion, let him kiss the Ring at the reception thereof; & after, take it in his left hand, & let him lay it where he will, in a clean place, until the time be that he would work therewith. **U**so have I secretly revealed to you that without which it is impossible to work effectually in the Art of Pirgromancy. All this must be done in one day—that is on a Friday

—both Sword, Ring, Plate, & Sceptre. **A**nd so may you do anything whatsoever you will, observing the times, seasons, & hours, as well as others order as aforesaid.

Now it resteth to say something of the conjurations, say in accord &c., & the first of these—whose Art never faileth—but first take care that the aforesaid conjurations be made on a Friday; of the Sword, Plate, Ring, & Sceptre, let them be made in the month of September . . . the next Friday after the Conjunction of the Sword & other instruments, with the moon increasing . . . after your Balsam, which must be made when the Sun lies in Aries, that is, in March, which then made in a great quantity you may keep always & need not more . . . in a font which was destined for the purpose.

Tractate Four, C1.

First shall you retire to thy chamber, being prepared as aforesaid, & . . . accordingly, upon a Wednesday, & you shall begin in the hour of Mercury, which is at the rising of the Sun. If it be a clear day, it is all the better, but if it is dark do not stay in his hour at afternoon. If then it be that . . . look in the nighttime soever he be, when it is clear, in the hour . . . & thou shalt make a Circle of chalk, that it may well be distinguish-

ed. Make it of generous size & let it be in the midst of the house. As you sit in the Circle you may turn you to the windows, & will see the four corners of the Heavens; that is to say the East, West, North, & South. Make so your Circle that when you may mark your corners . . . then take thou the Sword in your left hand, & the ring on the middle finger of the left hand, & the sceptre being held in your right hand, & fastened thereto the plate, & take thou the sceptre, & boldly go thou with the Sword, & bless you; & being right disposed as before, enter the Circle & thy fellows also being right & well disposed—& if you will, you may bless your fellows with the cross of the Sword & with the Sceptre as before—then enter into the corner; be in the middle of the Circle as a sentry. Let the cross of the Sword lie on the earth, & set yourself next to the haft of the Sword looking towards the East. Observe that your followers sit at the hame [or point] of the Sword, looking towards the West, & mark that you may in the Circle behold all the principal parts of the world; that is to say East, West, North, & South. But chiefly look thou in the East, & at thy back be the backs of thy fellows, & upon both sides thou shalt see the North & South.

Then being rightly disposed & proposed, hold this book upon your knee, & upon what part of the heavens thou shalt look—that is, towards the East—begin the first Conjuraton, which once said turn you the second time to the West, thirdly to the South, & fourthly towards the North, saying this Conjuraton; & as often as you shall name the Great Name Tetragrammaton graven in the Plate & fixed to the Sceptre, & in the Ring, with bended knee shalt thou kiss both—& mark that your fellows do the same—& that you may be safe & secure, in the foreheads of your fellows make a cross with both the Plate & Ring, & ever as you read the Conjuraton, have the handle of the Sword, which his hand—in which the Sceptre is—is ober, & be ready to seize the same in a moment but at the sight of the Sceptre the spirit should be affrighted; & then you shall kneel with great & circumspect dignity, looking on this book. Leisurely you shall kneel, & do not look before the book lest the spirit at that phase appointed be mean, and devise such tales as you longeth for, So let this your devotion, and all your works begun be wary & of mighty force, for if dissolutely you race, your work will not go forward . . . days. . . . have a fellow that may look & take heed as in that . . . the most, should the spirits then appear, that he may truly tell . . . if that . . . may turn that

way, fixing his eyes always upon the . . . & the Master shall after, at the end of every conjuration with his fellows . . . * & that one fellow shall tell you truly without dissembling, until the . . . drawn near unto the Circle. You shall not speak one word to the spirit more than the conjuration in this book, until you have from your fellows that he is debout & hath refrained from laughing & toying. Let him therefore in any case refrain, & when you are settled in direction then perform your conjuration, & then constantly you shall say to your fellows: "They are bound," then looking directly upon them thou shalt say this conjuration of obedience as followeth slowly & clearly without recourse to the book, but looking constantly towards them . . .

¶ . . . & offering or bowing the Sceptre with the Plate towards them: & when you name Tetragrammaton you shall show them your Sceptre & Plate in your left† hand with the Ring, at which point they will begin to bow their knees & hark their teeth. Then undoubtedly you shall hear & have a true answer, & they shall do their obedience to the great & mighty God; & in coming again begin the Conjuration, bowing the Sceptre & the Plate of the Great Name of God. If they bend not their knees, then holding it towards your fellows, grasp the Sword in your hand, but say nothing. Then at bowing the

Sword, Plate, & Sceptre, they still bend not their knee then consider the hour of the planet that reigns then, & show the Table with the characters of all planets every one in a plate by itself, & mark under what planet they be. For at the proper character they will be obedient & bend their knees, under one of the planets; & on their knees they will bend to that. Consider, therefore which is the planet, & when his hour is; keep it well in mind. But as yet thou shalt not speak. The hour being found, you must then remain in the Circle for viij hours; you shall sit still 'til the coming of the same hour . . .

¶ Say this conjuration & binding to obedience:—

I conjure you, Spirit; & I adjure you by that infinite goodnes of God wherewith all things were made when he asked: "let it be made;" & it was done. I conjure, require, & command you nowbetimes & forthwith that you appear, visibly without our Circle, by the almighty power & wrath of God the conquerer, wherewith he made man like to his own image above all others . . . [by his] justice [by the which] your pride hath been dampened, & by the mercy wherewith . . . & by the humility & virginity of the blessed Virgin Mary, mother of our Lord, Jesus Christ . . . he who brought you to obedience, that you answer truthfully, & give quick reply to all my questions, & that you [dare not] dis-

obey, but heed these words, & be obedient thereunto. **C**I conjure you, Spirit[s] by the obedience that you all do owe, by this great & heavenly Name of God [here the Master ought to bow] Tetragrammaton that in this Sceptre & Ring is graven; that by these Holy & High Names of God All-powerful that you quickly & without delay perform my request, or depart; & by the precious blood of Jesus Christ that you be obligated to bring some other that hath knowledge [soas] to answer me truly what I demand of, all & whatsoever I shall ask, without any fraud or deciet, but rather that you forthwith fetch my desires, by the virtue of wise Solomon whose power, by the great virtue of God, hath bound you to obedience, which is of force & authority to will & command, by He which liveth world without end & reigneth everlastingly. Amen.

Which all being finished, mark as I said whether they do their obedience or no, & call to mind all things aforesaid. **C**The Binding of the Spirit:—

Conjure you, Spirit, by the obedience you owe to the Great Name of God [bowing] Tetragrammaton, who hath made both you & me & all things by the great power of His mighty Name, and by Michael the Archangel which cast and drove you down out of Heaven, and by the Annunciation of the Blessed Lady, mother of our

Lord, by all martyrs, by the Passion, Death, & Resurrection of Jesus Christ, & by his Ascension into Heaven; & by the great abundance of tears of the blessed Virgin Mary, & the Magdalene & the other Holy women for the death of Christ, & by the darkening of the Sun at his death, & by the ranting & raving of the people thereat, & by all the things that then were done in Heaven, on Earth, in the Air, & in the depths of Hell . . . that was to me of all things that I shall ask you. Give me perfect answer without fraud or deceit withall, or any manner of fear. Make true answer to my questions, by virtue of our Lord & Saviour Jesus Christ, reigning as One; Father, Son, & Holy Ghost by & to which be all honour, praise & glory, One God, the Father Everlasting, world without end. Amen.

Which said he will answer what you ask or demand; therefore thus you shall say:—

Conjure you that speak [but if not, then only, “I conjure you Spirit,”] by the virtue . . . & by the inestimable strength of the Name [bowing] of God, Tetragrammaton, & by all the characters in this Circle, & by all things in Heaven, Earth, & Hell, that this thing [—Petition—] shew me & tell me without any fraud or deceit, I adjure thee by God Almighty that shall

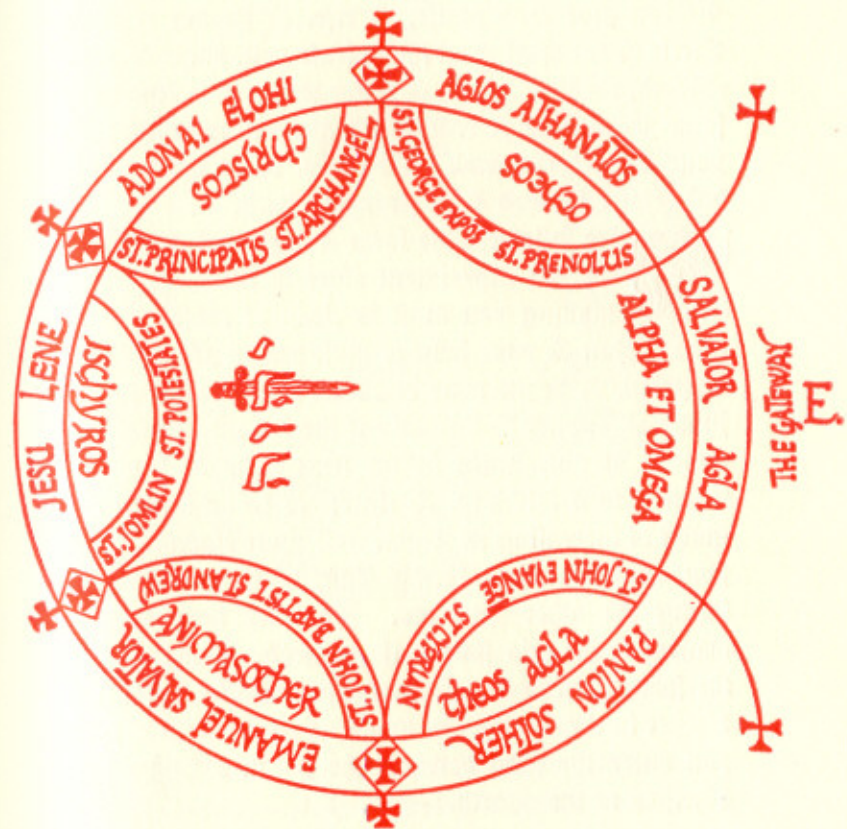
come to judge the quick & the dead, who livest & reigneth world without end. Amen.

¶ Then certainly he will tell you of the thing you require & all concerning it soever: which being done, you shall give the Spirit licence to depart.

Note that in all this enterprize your fellows look not, least that they be tempted to speak, for if they spoke then would there be no peace, for the spirit being bound cannot hurt, & if they would hurt at the beginning, they cannot presently for fear of the Sword, Sceptre, Plate, & Ring, but if the binding is loosed by idle talk then all would be lost; & hold you always the Sword & Sceptre in your hand, at rising, & take no heed of scoffing or testing, or any laughing voice you perchance hear, but have your eyes fixed on the Sword & Sceptre.

¶ Licence to depart:—

Conjure you, Spirit, by that Holy Temple of Solomon that the Almighty God sanctified, & by all the elements, & by the Great Name of God [bow] graben in this Ring & Sceptre, that you quietly & peaceably depart, without any tempest, rain, thundering, or other deliverer of dismay, terror, or fear, & that you & your fellows come to me whensoever I call you, without any fear or trouble to any, by the virtue of our Lord Jesus Christ, & by the virtue of the living God, Father, Son, & Holy Ghost

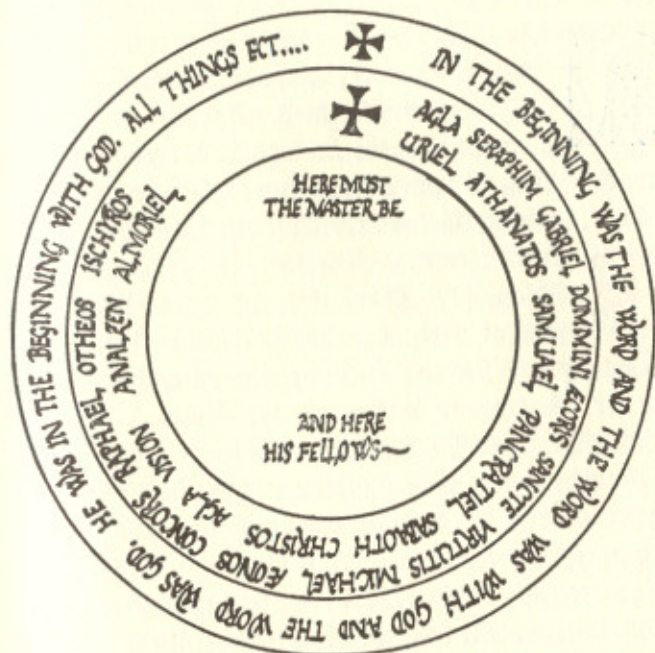


all one, who liveth & reigneth world without end.
Amen.

¶ Then give God praise, & rise, & go out of your Circle & eat what meat shall please you, but take your Sword, Septre, Plate, & Ring with you. And have some Frankincence ready, & make a fumigation with your Sword [in hand] & clothes, & be not fearful, but rejoice in God & be strong in faith.

Nere followeth the form & figure of the Circle for the experiment afore-specified, at which making you must be clean of conscience, & pure. You & your fellows must hear a Mass of St. Cyprian, & begin your work on a Thursday in the Hour of Jupiter* but only if the weather be fair & clear. If not, begin in the next hour of Jupiter, when it is a fair day, & clear; & so be it that the moon is increasing in Light. ¶ Note especially that you ought to stand facing East, with your fellows facing the other quarters. You are permitted to wander from this station if required, & may enter the span between the Names Theos Agla & Anima Sother in the South, but under no circumstances shall you enter the span between the Names Otheos & Christos in the North. —ed.]

N.



¶ The Circle needed in the experiment for [discovery of] treasure & in connexion with the circle, & every-thing that is necessary for the same work. ¶ And firstly the Circle must be made of vellum parchment—a ring thereof—of the compass of viij foot over, & laid on the ground with x loops to pin it down:— [Take note that all of John, Chapter I should be written in the outer Circle, in a spiral.—ed.]



Take that to this operation you must bring the Sword, Sceptre, Ring, & Plate, & the Circle must be consecrated, And use sweet and pleasant odours; labdanum & crocus & such like, & having all your instrumentz consecrate, on bended knee, looking towards che East devoutly say:—



Conjure you, O Amazael, Aziel, Anathana,* Absoul [?], Azael, Tyer, † you Holy Angels of God, by the Spiritual Grace that teacheth you "sin not!" & by the terrible face of Lucifer, & by the virtue of our Lord & yours, Jesus Christ, & by the fearful day of Judgement, & by that Inestimable Name of Names that was written on the forehead of Aaron, Tetragrammaton [bowing] that here is written in my Ring & Sceptre, that so often as you shall show your service unto me in a vision, without fear or awe. Answer truly my questions, without any fraud or trouble from error, nor with any delay shall you say & do whatsoever I shall command of you by the virtue & power of our Lord Jesus Christ which liveth & reigneth one with the Father & the Holy Ghost world without end. Amen.



Work upon a Thursday in the hour of Saturn or Jupiter. If you work in the night, let the Moon shine & the stars be bright.

Before you enter into your Circle six hours you are

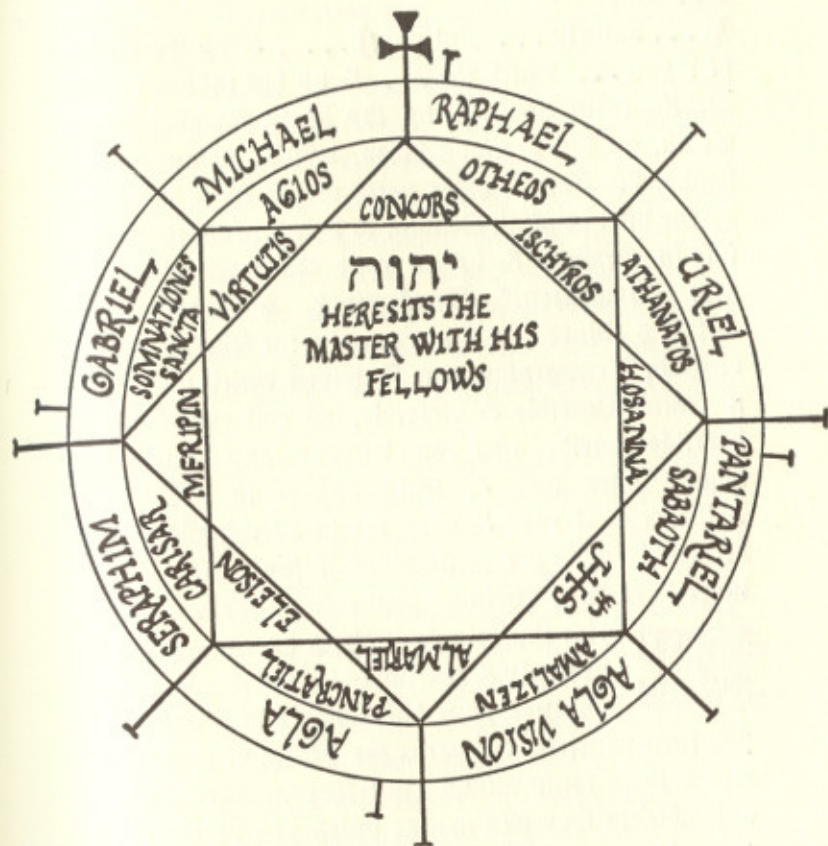
permitted a light repast of fresh & light meat* liver, fish, bread of clean unborn wheat grain, and wine; but only in modest serving, for it is but to comfort & sustain the body, for in this work you shall see marvellous things. You must be set in the North, & turn the face of you & your fellows to the South; which done, let your fellows raise their hands, & you hold the Sword directly up, & let the Ring, Sceptre & Plate be in the other. Then you shall say on bended knees in the middle of your Circle, bending & stretching the Sceptre towards the North † make this great charge.



Conjure you, Spiritz, Astaroth, Belial, & Troglis, & you infernal spiritz, by Jesus Christ, by the Father, Son, & Holy Ghost, & by the gracious Virgin Mary, by the prophet John the Baptist, by the Tables of Moses, by the virtue of Michael the Archangel that drove you out of Heaven, & by the glorious Saint Cyprian the martyr with which you made subject, & by Solomon who made you obey his sayings, & by the fearful day of Judgement, by the mild countenance of Jesus, by his precious wounds, both in his hands & in his feet, by his Annunciation & Preaching, by his Death, Resurrection & glorious Ascension, & by the sending of the Holy Ghost, by the Father & the Son, by the Holy & glorious Apostles, by all the virtues of Heaven,

by all the seven gifts of St. Mary the Virgin, mother of Jesus Christ, which she gave her son; by his five joys, by the Assumption of the Virgin Mary, & by all Holy Mysteries.

Conjure you by that great & excellent Name of God, ineffable & infinite master of the Universe, & by that terrible Name of God, Tetragrammaton [bowing] aforementioned, that is in these objects; Ring, Sceptre, Sword, & Plate, that by all these reverent Names . . . [appear] unto me without any fearful or horrific vision, th— . . . or other here, but that without any tarrying you [obey my commands, & all else I shall ask] of you . . . by these great . . . & hear . . . do worship . . . Father, Son, & Holy Ghost which are all one God, world without end. Amen.



¶ This Circle is for Treasure that be hid in water— as in the Sea, or elsewhere . . .

IV, C3.

C... namely... Julius[?]... , & by the virtue of Lyon... which the... & by his casting out of Devils from men, & by thy Holy saviour Jesus Christ, by his precious blood, which ran out of his hands, his feet, & other parts of his Holy body, & by the virtues of all Saints, & by all honours awaiting in Heaven, & by all your Good Angels, who are: Almarazen,* Amalzatin,† & Colatizab'tin; & still I adjure & conjure you, by the fearful Name of God, Tetragrammaton [bowing] which is to you a Name Horrible & Terrible, O evil expiates and horrible spirits, that you without any delay do appear unto me, & truly answer to whatsoever I shall ask of you, & obey me in all things, by the virtue of our Lord & Saviour Jesus Christ, which livest & reignest world without end. Amen.

Chich finished, & nothing appear— even if devoutly & charitably it be said— & neither you nor your fellows sees any thing, let you turn yourselves towards the North or South, & repeat these conjurations until they appear— which undoubtedly they will appear unless you be not clean in conscience, body, & clothing— which should be before you have repeated it three times; & when the first comes, you shall hear as it were the hissing of a serpent, which at the first hearing with a bold mind

name you Tetragrammaton, signing the which with the the sign of the cross, bowing your Sceptre towards the place where you first hear. But answer not without your book, nor fear not, for undoubtedly the Evil Spirit will transform himself into horrible & terrible shapes to terrify you & your fellows; but let them name Tetragrammaton in a like manner, and sign them with the cross. Then straightaway the spirits will cease, & change themselves into a fair shape, & after, for the span of one hour, you shall hear no stirring, but standing quietly you shall hear them speak.

Chich done, & the conjuration finished, if they be standing, offer them the Sceptre* & they shall follow in obedience; & if they do not, show them the characters of the Seven Planets doing as is said in the former experiment, & mark your hour, & without all doubt they will be obedient, they shall say to you in a hoarse voice: Behold! From out of the fire ascend nine winged beings. It is they who shall bring what you desire... & surely you shall behold them, bringing the treasure with them in coffers from all directions, & a fresh scent accompanies them; & then shall you see them, then you shall speak the name Tetragrammaton... with the Sceptre in your hand... which shall be like a lion before, & the form [or face]? of an eagle behind,

Now it resteth to tell the making of an ointment, wherewith you shall annoint your eyes; & all spirits will appear unto you such that you may see them when you please. [NB]* First when the Sun is in the same sign, & in the same moment as Mars, † take the sting of a serpent which hath killed himself & dry it, & make of it a powder. Then take Balsam — & mix: of the powder, 1 oz.; & of the Oil 4 spoonfulls. Then take a little of the root of Mandrake, in a powder, 4 spoonfulls — & if you will you may press the leaves in the oil — & mix altogether. Then put it in a clean glass with a little clear stopper, & when the Sun is in which degree of Aries that is fitting, make this Circle following in your chamber, & put the glass with the oil in the midst of the Circle, between your legs, with a piece of clean copper, & have your Sword, Sceptre, & Ring in your hand[s], & the other instrument[s] [i.e. the Plate] towards the East. Bowing your Sceptre, begin to say very devoutly — having fasted the same day, bread & water; & hearing a Mass of the turmoil of St. Mary the Virgin & a Mass of St. Cyprian, & offer in the Mass what you will only so that it be not less in value than a penny — then having all things ready, towards the East: [say:]

Noly Lord, Father Omnipotent, & Everlasting God, which of Thy only Word didst make & create all things; which in the days of Moses didst consecrate oils to be powdered, & annointed on the head of Samuel; by the virtue of those oils wherewith Mary the Magdalene didst annoint the feet of Christ, & by those oils which St. Mary the Virgin, mother of our Lord unto Thy blessed Son didst annoint his Holy body attre it had been taken from the cross & was placed into the tomb; & by his humility who was born in a stable, which lived as the serbant of a carpenter, & was obedient unto Thy will alone unto death, which suffered for us miserable sinners; most humbly we pray thee, like as this oil by Thy Holy Saint[s] & Angels was prepared & made Holy, & by consecration made blessed, by the consecrating power of his precious blood, Thy only begotten Son who died upon the cross, bless these oils to annoint & open my eyes so that everywhere I may see & behold the spirit[s] appearing, which once were invisible & hidden, & that familiarly they may answer me whatsoever I shall ask of them, & be obedient unto me & perform my sayings, & also whatsoever, by Thy grace & power, I shall command of them by virtue of this oil, & by our Lord Jesus Christ, Thy dearly beloved Son, which with Thee &

the Holy Ghost libeth & reigneth eber One God, world without end. Amen.

O Holy Mary, mother of Jesus Christ, make this oil worthy & consecrate; O Holy Spirit, Cherubim & Seraphim; blessed, O all you spirits blessed, I beseech you to sanctify this oil & make it an example . . . O you sainted Apostles, O blessed martyrs, holy Patriarchs & Prophets, O all holy Angels, bless & consecrate this oil, that all spirits may, by the virtue of this oil, be driven to obedience without any fear, terror, or disquiet to me or any other creature, & that visibly I may see them, by Jesus Christ Our Lord. Amen.

Which done, kiss & put the Sceptre & Ring in the midst of the Circle, laying it against the glass with the oil, & the Sword accross it in the manner of a cross. But take heed that the Plate with the Name of God Tetragrammaton touch the Earth, & be rotated; & put the Ring upon thy fingre all the night following. You shall lie that night in a clean linnen & sweet, in a clean & secret chamber & bed, & so much as you can, abstain from sleep; & without all doubt, before the middle of the night, thou shalt have that which [thou desirest] . . . By 20 days thou shalt not be tempted to evil . . . After, eat a little, that thou fast not overlong, & then you shall see a million Angels in the



air, which will come & bless the oil which you have made. Now this is a sign, when as about the middle of the night you hear, as it were, a talking very distinctly, but you cannot understand [what is said], You shall see the Sceptre lifted up into the middle of the Circle, & the Sword also, without hands. Take heed you be clean when you touch it least that wonder decay. But it is better that a priest make this oil, & enter the Circle to make it. Always when you make this, you must be alone.

This oil must be kept in a clean glass phial, or in an unguentorium bought clean & wrapped in the stole or garment of a priest. But do not use the oil until thou be re-consecrated to God, & thou shalt see many Angels, & thy Angel presently if thou wilt, & he shall teach thee what he knoweth, & what he knoweth not he will learn, to teach thee. If he be inferior, he will ask of his Emperor, & he himself will teach him; & he will tell thee howsoever is . . .

¶ Saying with the Sceptre—& you must have of . . .
Olibanum in the Circle, & fire to make fumigation—
. . . & see the spirits say this Conjuration:—

Conjure thee, thou spirit present, by virtue of this oil, & by the virtue of this Name written in this Sceptre & Ring, & by the fearfull Day of Judgement; & I conjure & require

of you by the precious blood of Jesus Christ that you be unto me loyal, truthfull, & trustworthy at my command, & that thou do not show me any terror, or fear, or hurt to horrify me, but quickly, without fraud or deceit you come unto me so neigh that there may be but seven feet between ye & me, & that truly you answer me with effect whatsoever I shall ask, by that great & ineffable Name of God Tetragrammaton [bowing Sceptre as before] that is in my Ring & Sceptre, & by Jesus Christ, the only begotten Son & saviour which with the Father & the Holy Ghost liveth & reigneth One God, world without end. Amen.
¶ This be the figure of the Circle for the operation of the Oil:—

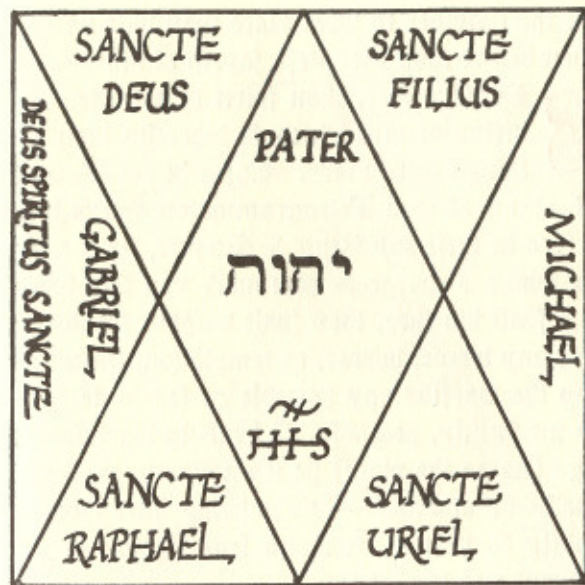
IV, C5.

¶ [Spirits who govern transport; their experiment]:
. . . a horse to sh. . . name a . . . serve you at all times, & to carry . . . to England, or to Egypt, or Jerusalem, or Alexandria within a few hours, without any fraud, deceit or delay.

BE clean in all things, then make this Circle in your chamber in the hour of Jupiter; then enter your Circle with your instruments & characters, & turn you toward the West quarter & begin this conjuration:—

Conjure you, Spirit & Devils in the West, & you the principal Spirit of the West; I adjure & conjure you by the infinite power of God the Father, the Son, and the Holy Ghost; & by the clemency of & the virginity of the glorious Virgin Mary, mother of our Lord Jesus Christ, & by his humility, plentifulness, & gentleness, & by all his pains, & by his death; by the rending of the temple thereat, by the darkening of the Sun at his Passion, by all the Names of God known & unknown, & by this Name infallible & infinite, which is terrible, great & Holy: Tetragrammaton, that is graven in this, my Ring & Sceptre; & by the fearfull Day of Judgement, that without tarrying you come & appear, bringing with you a swift spirit-horse which you have & know, that without deceit, fraud, hurt, or fear shall humbly obey me, and carry me without any bodily hurt or spiritual hurt or fear whither-soever it pleaseth me to go [name the place] by him that liveth & reigneth ever One God, world without end. Amen.

Which done, you may kiss the Ring & Sceptre, & with the blood of a lapwing or of a bat, make this figure following with the characters new* . . . & place it in the window towards the West, & stand in your Circle—and if your Circle be made that it extend directly to the wall West, it is better . Which done say the conjuration thrice,



& then he will come, but take heed of this for then will appear in the air spirits with many horses which then wilt . . . & there will be four such horses . . . but take heed & note well whether they be white or black, & choose only from those that be white, & you will one such with a red bridle, for all the others are demons, & none hath a bridle but one. Thou shalt say to the principal Spirit that thou wilt have the horse which best pleaseth thee—and thou shalt point to the horse with the red bridle—and then all the other horses will vanish away, but that horse will come then

out of the chamber to what place thou wilt name . . .

¶ Then before thou mountest, sayeth of him:—

Conjure thee, thou spirit of a horse, by the virtue of him which & whereby thou & all things were made. Come hither, & by that great Name of God Tetragrammaton that I shewed unto thee in these my Ring & Sceptre, by the virtue of the which I charge & command you that whensoever I shall bid thee, thou shalt without fraud or deceit, or any terror, horror, or temptation, showing me not by the wayside any horrible or fearsome demon, carry me swiftly, peacably, & honestly wheresoever I will go [name the place] be it on Earth, in Heaven, or Hell—or otherwise—without any hurt spiritually or bodily & return me again from thence in safety & without any trechery.

Do charge thee by all the powers of Heaven, & by the infinite power & clemency of God, & by the virtue of his Name Tetragrammaton, that I have thee at command all the while that thou carryest me & re-carryest me to what place I shall command, & that thou not stumble nor deign thee to go to any other place than I shall bid thee, whether I am riding or sitting upon thee, by Jesus Christ Our Lord & Saviour which livest & reignest, world without end. Amen.





Afterwards, stretch your Sceptre towards the Spirit, looking into the Air towards the prince that licenced him by virtue of the conjuration, & after thou shalt take the end of the bridle in thy hand & put thy foot into the stirrup saying the former conjuration unto the words: 'without any hurt spiritually or bodily,' & then show him your Sceptre, & Ring, & say: 'By virtue of this Name written in this Ring & Sceptre I command thee that thou faithfully obey my desires without delay' & after he will go into the Air & bring thee where thou wilt. When you come to the place where you desire, put your bridle secretly where you will;* & you shall say in descending the same conjuration that you said upon ascending into the Air, unto its end. Then go & do what you will, but take heed that you commit no sin, nor break any commandment, for if you do, your horse will not be at your obedience, nor can you ride him to bring you back again unless you remain pure & unpolluted whatsoever with such like which you must observe.



This is the Circle for the experiment above which may also be used for the Circle of friendship, which with the same conjurations may be used, but you must call out of the South: Almazon, & Globona§ in the hour of Venus, & command to cause friendship betwixt two,

& love, & constancy & without any doubt they will do whatsoever you command them. But you must use all your instruments & characters as in the former conjuration & use all circumstances as before done; but do all devoutly, with great piety & discretion, for in this Art there is no dallying or jesting, but God must have his due honour, by whose gracious presidence all things are done & brought to pass at your request. Therefore be mindful & thankful to Him for these wonderful miracles which you do attempt & accomplish in His Name.

IV. 66.

[To Know a True Spirit from Anything Other:]



Of the knowledge of a good & true spirit such . . . conjurations, instruments, & Circles in the first experiment . . . in the hour of Jupiter or Venus, being clean go into your chamber & Circle, & on bended knees in the midst of the Circle with your fellows if you will, holding up the Sword in your hand upright against the Spirit of the East, by your conjuration first you shall begin. After once saying the conjuration, turn you towards the West; after to the South; & last towards the North, calling the spirits out of all the regions.

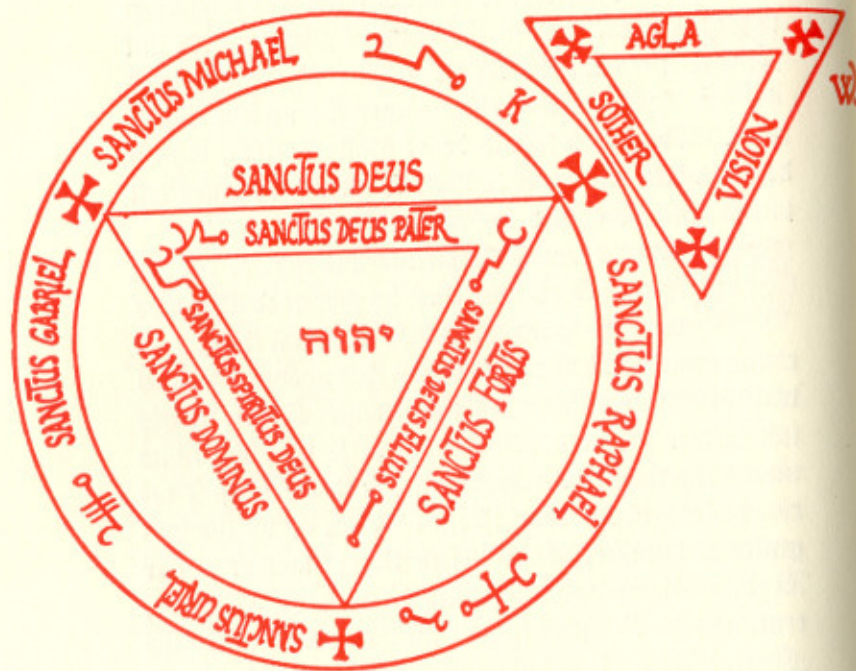
After four times saying your conjuration you shall call the spirits on bended knees saying first: 'I conjure you spirits of the East,' secondly: 'I conjure you spirits of the West,' & so on to the four quarters. And so repeat your conjuration 'til the four Principal Spirits appear, then to know which are true & which are false, bind them by your conjuration, & all true spirits will do obedience. Bending the Sceptre towards them, & your Ring, & Characters of the Planets, they will bend their knees. If they honour the Great Name of God Tetragrammaton—which doubtles they will— then they will do so at the first, without tarrying any. But repeat & begin your conjuration thrice, & those that will not then obey & do reverence you may know to be false, damned spirits, & perverse. For knowledge further of their offices & names, look in the Book of St. Cyprian, which is called the book of the offices of spirits; the which is divided into four parts, according to the four parts of the world, & thereby you shall know the Names of all those Spirits, & of their offices, & so by practice & good heed you may have all at your fingers' end; for if you lead a good life & keep from voluntary & presumptuous sins, & observe all orders & reverences before specified, you may easily attain any experiment that you desire, so long as you be clean in life & clothing, & in body & mind,

& debout in all your doings, for which the Lord God be praised both now & forevermore. Amen.

With this Circle & Triangle following the Spirits will not fail to answer, & truthfully tell thee anything:

And make it in the hour of Mercury, & put the Ring in the West part of the Circle— or in the Triangle— upon a four foot linnen cloth. The Ring should be of Gold, hollow, with a device which will open & shut, & after it is made fast on its back part, then say this conjuration:—

I Conjure you, O Prince Alastiel, & all thy spirits subject unto thee, by that good God who with his word created & made all things; I conjure you all & require you by that goodness of God which made man after his own image, & you by his just gesture for your pride damned, & by his infinite mercy wherewith he redeemed us with the Most Precious blood of his Son, Jesus Christ, & by the virginity & humility of the blessed Mary, mother of our Lord, by the power wherewith he subdued all spirits, crucified, * & made subject all the devils, & by the Fearful Day of Judgement, by all the Virtues & Powers of Heaven, by Angels & Archangels, Cherubim, & Seraphim, by the Prophet, Patriarchs, & Martyrs, by the Blessed Saints & the Holy Virgins; by Jesus Christ, by his death & passion, by his humility & conversation[?], & by this Great & Terrible



Name of God, Tetragrammaton [bowing the Sceptre as before said] which was in the forehead of Moses, graven in my Sceptre, & constructed & consecrated in my Ring, wonderful & inexpressible. Thou, you Prince Alastiel I conjure to assign me one Familiar Spirit, not of the highest nor of the lowest [order] but of excellent knowledge, which can & will abide with me, true & faithfull, for the term of my natural life, faithfully seeking all I ask for, & being obedient; answering not subtly or fraudeulntly, or with deceit, but fondly & faithfully; truly answering me of all questions which I shall demand of him, & by the Powers & Virtues of God our Father, that so long as this Ring shall last & endure, that he shall remain & continue therein & never go out or depart, unless of me he be asked to come out, or licenced to depart, & by Thy power that is in this, consecrated & fumed, by Thy sacrifice, & all real works aforesaid, by him also that shall come to Judge the quick & the dead & the world by fire. Amen.

After this is said, you shall see them in the Triangle. Call all the spirits between themselves, & [he]* will assign you one which he himself will include † into the Ring, but you must say this conjuration thrice before, or otherwise they will not obey. ¶ Which done, & the Spirit being included, you shall put the Ring joining to the Circle, §

right within thy chamber with thee. ¶ Which accomplished & done they will all stand at the window to hear your words: ¶ Then say:—

Conjure thee, Spirit, included in this Ring, by the great power of God, & by the words that hath restrained thee & made thee subject & obedient, & by all the miracles of Jesus Christ, & by that great & ineffable Name of God Tetragrammaton that is in my Ring & Sceptre engraved, that so oft as thou shalt be included in this Ring—by the virtue of thy Prince Alastiel—by my conjurations, thou never go forth or depart unless thou be licenced, but truly answer all my questions whensoever I shall ask or demand of you, without fraud or deceit, or guile, or any dissimulation [then move to the West]. ¶ Thou spirit now without, within this Ring I conjure you, & be thou quick to heed my call, & answer me truly all questions whatsoever, by Jesus Christ Our Lord who one with the Father & the Holy Ghost shall come to judge the quick & the dead & the world by fire. Amen.

IV, ¶ 7.

¶ [For theft: to cause the thief to come unto thee, in order for, & to allow thee to ask what thou wilt of him, wheresoever he be:]—



First having your Circle as before for theft in the first experiment & all instruments & all conjurations performed & yourself clean, look first at the phase of the Moon, the Sun being in Leo on the first day of the Moon.*



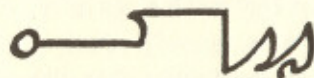
Take some virgin wax which never shall touch water or air[?], clean & white, & in the same work until it be soft. ¶ Of that wax make an image of a man or a woman, but make it by the Sun, & when you have made your image, write in the forehead: Iris & this character



& on the cleave or crown of the head: Sybilla & also this character:

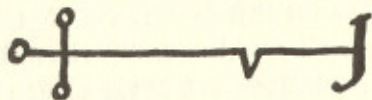


& in the midst of the head: Azriel & this character:

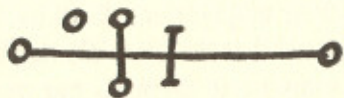


after, on the breast, thy name—or the name of him for whom you work together with these Names:

Eliezar, Malago, with this character:



upon the feet, & on the back, against the heart, this character:



And when you work, make a fire in your Circle of dry eglintyne, then go into your Circle, & take the image in your hand, saying:—

CLord, the searcher & revealer, with whom no secret lieth hidden, by Thy majesty & Power I humbly beseech Thee that the thief that hath stolen [name the item] come before me, & confess his crime, by Thy might & Power, & by Our Lord Jesus Christ, who shall come to judge the quick & the dead & the world by fire, & through Thee who livest & reignest, world without end. Amen.

Which done say the Lord's Prayer, & after, the following:—

Almighty & everlasting God, the maker of all things, & searcher & purger of all sins, from whom nothing is hidden, to whom nothing is impossible, knower of all secrets, we most humbly beseech Thee that by Thy Holy Name Thou com-

mandest Thy Holy Angels Raguelim & Urielim by Thy precepts which I do obey in this my work, that the thief which stole [name the thing] come & appear before me, & that soon & quickly he confesseth the truth of such things as I shall ask of him, by & through Our Lord Jesus Christ, Thy Son, our only Saviour & Redeemer which with Thee livest & reigneth world without end. Amen.

Then hold the image against the fire of eglintyne, but take heed in any case that you melt it not for then the thief, which you worketh for, will die; therefore take heed that the wax melt not, & keep it ever in a clean & sweet cloth consecrated with the image as in the other experiment. Then take the image again in your hand, & looking towards the East on bended knees say very devoutly this conjuration:—

Conjure & call you spirits & Angels of God Sabaoth, Urielim & Reguelim; I conjure you by the almighty power of God the Father, God the Son, & God the Holy Ghost. Amen. And by these Holy Names of God that I call on for help, who said I am Alpha & Omega, the first & the last, & by the High & Noble Name of God Agla, & by this most mighty & terrible Name Tetragrammaton, & by this Name Jesus to whom all knees in Heaven, Earth, & Hell obey & do reb-

erence, & by the joys of Heauen in which you art, that this thief who hath stolen [name the thing] in what part of the world soeber he be, whatsoever he be about, by the virtue of all these Holy Names, & by these characters worked on this image, that he bodily appear & come to me, & as I prick this image with this charm, even shall he be pricked, that night nor day he resteth not nor shall he least he come; Fire, I conjure thee to scorch his body with great & unceasing burning; prick this image in the face by the heat of the fire, & make him come unto me & quickly confesse his crime.

Say this conjuration first upon the head of the image, second upon the forehead, thirdly upon his breast, fourthly upon the neck, & fifthly on his back near towards his heart. And alway remember your characters; & do this every day until he comes—& surely he will come within nine days if he be in England. And keep your image fast in a chest wrapped in a clean cloth, for whatsoever happeneth to the image, the same will chanceth to him of whom thou dost work. Take heed therefore, & pray to God for all speed with hearty prayers; be thankfull & then shall you have what you demand, to whom be praise & honour forever & euer. Amen.

Nere is an end of these approbed experiments of Fra. Roger Bacon & a contented associate, then his fellow in Brasenhouse Colledge in Oxford. ¶ Often such tried, for most certainly experiments they euer were, being both the Keys & bounds of Solomon; his secret book of the Art, the which he left graven in bras. ¶ Here you shall do wonders, nothing is impossible, beliebeth, & use the fasting & prayers, & you shall attain more each year forthwith, for which be thankful. Amen.

¶ [An additional prayer:]—

¶ Say this prayer . . . every work must . . . & on your knees, looking & lifting your eyes, your mind, & your heart up to Heauen:

O Most excellent goodnes, drain not from me Thy great mercy, O most mighty maker, dispise not my work, O most prudent redeemer, who suffered to purify thy redemption, O most gentle ghostly & heavenly host purify for us, & keep thy house & dwellingplace, the which then was sanctified & dedicated to thee in the Sacrament of Baptism. ¶ O Lord Jesus Christ, wound my heart with thy most Holy wounds mayest my mind with thy most precious blood [be mingled], that whither soeber I go or turn, I may behold above me thee crucified, & whatsoever

I see it may appear to me ruddy with thy most precious blood, that thus beholding of thee I may slight my heart & sight in nothing, but only dwell in thee, & be thankfull to thee for all thy great blessings & goodnes; love praise & honour: Thee which art Alpha & Omega the first & the last; the beginning & the end, which livest & reignest forever & ever.

Amen.



¶ Here endeth the De Pigromancia of Roger Bacon,

& al.



¶ Afterward



IN MCMLXXX I had the fortune to frequent the British Library, where I was, through the generous assistance of Mr. Harry Bourke the curator, made privy to the Manuscripts archives of that place. In short, I gained access to a wealth of unpublished material. At that time a rather spurious book called the 'Necronomicon* or Book of Dead Names' was enjoying a certain popularity. The contributors to this book were famous people, some of them science fiction writers, and others notable occultists, yet the book itself was the most appalling scheme to deceive the public I had seen in years; a blatant attempt to capitalize on the 'Lovecraft phenomenon.' Among the sources cited in the text were Sloane MS. 3885 & Additional MS. 36,674. My curiosity was naturally piqued, and I sidetracked my original research [a translation of the 'Lemegeton,' forthcoming] and pursued this odd vein. What I found was far from the 'Necronomicon' but instead a whole genre of Catholic Magical tracts, of which one of the most notable was 'De Pigromancia.' In the heat of my youth I decided to embark on an expose of sorts, by translating the whole contents of Additional MS. 36,674. The project, called 'Chaumaturgical Daemonology and Goety' soon proved too dry and fragmentary to be published as a whole.

There were but two treatises in the codex complete enough to use, one was 'The Key of Knowledge' by John Dee [another version of the 'Greater Key of Solomon'] and the other was 'De Nigromancia of Roger Bacon.'

AS would happen, a friend of mine, a 'catholic' Bishop, visited me some years after the project had been abandoned. He and I talked at length, and the matter of 'De Nigromancia' came up. He suddenly became oddly both animated and reticent. Eventually I pulled out of him the peculiar confession that 'De Nigromancia' had long been a Secret Book employed by the 'catholic' Church for the sacrament[?] of Exorcism, and the cleansing of the damned. I decided at that time to take up the project again, and sent it to my publisher. Now we in the Art often note synchronistic or parell events of significance in our lives. So whether coincidence or destiny, oddly, my publisher wrote me back with great enthusiasm to tell me that he had another copy of this MS. from the Sloane collection in Latin, and apparently more complete. It turned out to be Sloane MS. 3885, you see before you the result.

Michael-Albion Macdonald, 1987.

Notes
De Nigromancia

Footnotes: The Grand Oration; page 1.

*Appears only in the English MS. Add. 36,674.
§'Aur Lux Mundi' in the MS.

Footnotes: page 7; [i, 4.]

*Unguent and Chrism are used inderchangably in the two MSS. I believe considering the catholic flavour of the work that Chrism is most appropriate.—ed.

Footnotes: page 8; [ij, 1.]

*My own words. Although this is implied in the text, I feel it should be spelled out explicitly.

Footnotes: page 9; [ij, 1.]

*In the Latin MS the terms 'denier' and 'mina' were used; a denier is a silver piece, and a mina is worth one hundred deniers. In the English version the terms 'penny' and 'crown' were used.

Footnotes: page 11; [ij, 2.]

*The Latin MS. directs that it be worn on the little finger of the right hand.—ed.

[ij, 3.]

† I would dare to suggest that this washing take place during the Lavabo of the Mass itself, and not thereafter. It is important to remember that the only distinction from 'a Mass of St. Cyprian' and any other, is that it includes a collect appropriate to that Saint, and was usually held on the day dedicated to him. For the purposes of this work I should think that the inclusion of this collect at the appropriate time during the Mass would be sufficient, and that by no means must the operator wait until the Day of St. Cyprian.

§ The Latin suggests the hour of Jupiter as an alternative. The hours of the day are divided into twelve equal parts from sunrise to sunset, and the hours of the night are divided likewise from sunset to sunrise. On Friday, the day of Venus, the hour of sunrise would be her first hour [followed by Mercury then Luna, &c.] and her next hour of rulership eight hours later. These 'hours' furthermore by reason of these calculations may be greater or less than sixty minutes each.—ed.

Footnotes: page 12; [ibid.]

*The implication throughout the MS., by use of such words as 'volneris'—to harm—for conjure, and

'eseas'—to essay or wage war upon—for summoning or negotiating with, is that the spirits will be hostile and uncooperative with the conjurer from the beginning of the work, and as such great caution is to be advised. Indeed, by context, 'volneris' might be coined equally as curse.—ed.

Footnotes: page 14; [ij, 4.]

*The English version [Add. MS. 36,674] suggests each side be thirty-one feet in width, and the height be thirty-four feet.—ed.

Footnotes: page 15; [ij, 5.]

*Or else in the fork of a stream.

Footnotes: page 18 [ij, 6.]

*In this instance identical with the Holy Spirit. The term was more often used to refer to Jesus himself, viz., 'the Helper,' but was used by the Manichaens to refer to the Spirit which inspired Mani.

†So worded in Sloane MS. 3885.

Footnotes: page 19, ibid.

*Literally the 'evil spirits', the first time such an ap-

pellation appears in reference to them in the Latin MS.

Footnotes: page 23; [ij, 6.]

*This is a reference to the Holy Spirit, who is sometimes referred to as the 'Bride of Christ.'
†i. e., Angels.

Footnotes: page 25, *ibid.*

*i. e., unveil thyself, reveal, proclaim.

Footnotes: page 27, *ibid.*

*Perhaps these should be *Megale* and *IMVH* respectively?

Footnote figure one, page 29.

*It should be remembered by the reader that all sigils have a meaning of sorts. It would seem that these, by the repetition of certain characters, are names in a secret alphabet. Some of the characters appear to be Greek letters, while others are similar to the 'Writing of the Magi' letters. The characters for planets, signs, and alchemical symbols might also be encoded letters, as such methods were often employed in the Middle Ages.

Footnote figure two, page 30.

*It should be noted that the last character in each line of sigils given on this table is that of one of the 'Olympick Spiritz' of the isagogue of the 'Arbatel of Magick.' Further, the characters 'Ma t t3 te' in the Saturn line may be an attempt at the Name Metatron, the Archangel of Kether.

Footnotes: page 31, [iij, 2.]

* i. e., with three or four participants.

Footnotes: page 32, *ibid.*

* as given.

† Were this character compacted, & enclosed in a circle, it would closely resemble the sigils of the Aereal Spiritz of the Theurgia-Goetia.

§ Originally F. L. O. O., however I believe the above to be correct. It cannot rightly be assumed that the intent was 'Phorlokh,' but it might have been a Christian Notariquon from the Latin: *Filius Locater Omnia Quelqum*[?]

** this suggestion is incompatible with the previous instructions where we are told to use the Name of the Art to make our Circle. In the Key of

Solomon the White Knife was used only for the carving of instruments.

*† this is given as Ps. ijl, & could also be Ps. 3
The configuration of the Roman numerals is not standard.

Footnotes: page 33, [iij, 3.]

* Here follows in the original MS. three figures identical save for the names with the Chaumaturgical Triangle, the Goetic Pentagram, & the Wax Tablet of Armadel respectively. No explanation is made of their incorporation in this system & so I have not reproduced them.

Footnotes: page 34; [iij, 4.]

* perhaps a dangerous assumption.

† viz., *God He You He.*

§ thus awkwardly worded in the MS. I would venture it to mean holding the Sword horizontally in the left hand as in the figure.

** viz. the Master.

Footnotes: page 35, *ibid.*

** Kerubim is plural in form; this may be intentional.

*† The sword [or spear] with which the soldier Longinus pierced the side of Christ as he hung dead on the Cross, Tradition affirms that the possessor of the spear would be invincible in battle for good or ill. It was part of the regalia of the Holy Roman Empire at least since the time of Otto I, and removed from the Hapsburg Treasure House by Adolph Hitler in 1938. †

* i. e., the annointed cross on the guard of the blade.

† Psalms xij, xc, or cxli are appropriate.

§ the Priest.

Footnotes: page 39; [iij, 7.]

* a grasp or handle, not a hollow compartment.

Footnotes: page 40, *ibid.*

* here follows a line of gibberish:— 'being & remaining, but made smooth which done, lo, in . . .'

Footnotes: page 44; [ib, 1.]

* I regret that this section is particularly damaged: there is no clue as to what tasks the fellows are required to perform other than keeping watch at the windows.

† instead of the right.

Footnotes: page 50, *ibid.*

* here is inserted the suggestion: 'all as before said in the above conjuration.'

Footnotes: page 52; [*ib.*, 2.]

* This might also be Anabona, or even Anethema.
† or Theos.

Footnotes: page 53, *ibid.*

* i. e., poultry, or the meat of virgin animals beal, lamb, &c.

† i. e., point it behind you.

Footnotes: page 56; [*ib.*, 3.]

* this name has appeared variously as: Analzen, Amalizen, &c.

† this I believe to be another form of the above. See also Amariel. Colatizab'tin is perhaps 'Coela Tzabaoth.—ed.

Footnotes; page 57, *ibid.*

* display it, do not give it to them.

Footnotes: page 58, *ibid.*

* Olive oil.

† Friday & the hour of Venus are more conducive to both water-spirits & experiments in friendship.
—[ed.]

Footnotes: page 60; [*ib.*, 4.]

* I cannot caution the reader strongly enough against the use of this following experiment, which might lead to permanent blindness. [—ed.]

† I believe when both the Sun & Mars are in Aries, in Mars' hour, &c.

§ The venom.

Footnotes: page 65; [*ib.*, 5.]

* note that in the center of the triangle is a diagram of the Jar, with the Sceptre & Sword crossed as they should be. —ed.

Footnotes: page 66, *ibid.*

* this should be drawn on Virgin Parchment, or vellum of the best quality, or at the very least, new paper. The blood ought also to be consecrated beforehand.

Footnotes: page 70, *ibid.*

* the meaning here is unclear, but I interpret it as

Notes

tethering your mount in a secret place.

§ variations on previous Names given.

Footnotes: page 73; [ib. 6.]

* If this is not an error, it expresses a view of Christ similar to the Gnostics'.

Footnotes: page 75, *ibid.*

* the Principal Spirit.

† as written. The use is archaic.

§ the Circle & Triangle should just touch; the Master is advised to retrieve the new ring with his Sword-point.

Footnotes: page 77, [ib. 7.]

* i. e., The Moon should be new.

Footnotes: page 83, [Afterward.]

* George Hay, ed., 'De Necronomicon,' [researched by Robert Turner & David Langford], London: Corgi Books, 1980.

The text of *De Nigromancia* has been set in twelve point 'Monotype' 456 Old English Text. Keyboarded and Cast in metal and Printed Letterpress on eighty pound 'acid-free' Mohawk Vellum by Heptangle Books in the Passaic Valley at Gillette, New Jersey
U S of A

