

Instruments of Consecration: An In-Depth Manuscript Study of the Book of Consecrations in the Vernacular

Puk Speckens

Master Thesis

Master Letterkunde

Radboud University Nijmegen

Faculty of Arts

Supervisor: Dr. L. S. Chardonens

31-05-2019

Table of Contents

1.	Introductions.....	3
1.1.	General Introduction.....	3
1.2.	Sloane 3850	4
1.3.	Sloane 3853	9
1.4.	<i>The Book of Consecrations</i> and its Place in Magical Tradition	14
2.	The Consecration of the Book.....	17
3.	The Consecration of the Sword.....	20
4.	The Consecration of the Ring.....	22
5.	The Consecration of the Laminial	25
6.	The Consecration of the Sceptre	29
7.	The Consecration of the Circle.....	31
8.	Conclusion to the Analyses of the <i>Book of Consecrations</i>	34
9.	Note to the Edition	35
The Edition of the <i>Book of Consecrations</i>		37
	Consecratio Libri	38
	The Consecracion off the Boke	39
	Oremus.....	42
	Oremus.....	42
	Oremus.....	42
	Let Us Praye	43
	Benedictio Chartae	44
	Oremus.....	44
	Let Us Praye	45
	+ Consecratio Gladii +.....	48
	The Hallowynge of the Sword.....	49
	+ Consecratio Annulae +	52
	The Hallowynge of the Rynge	53
	The Hallowynge of the Lamynall.....	57
	+ Consecratio Sceptre +.....	58
	The Hallowynge of the Septer	59
	Preperracyon to this Serele	61
	Consecrato Circuli	62

The Maner to Make the Sercle With the Consecracion in the Same	63
The Consecracoun of Thi Sercle After that it Is Made	65
Bibliography	68
Appendices	71

1. Introductions

1.1. General Introduction

The purpose of this research is to present a composite and critical edition for the *Book of Consecrations* (hereafter *BOC*), as it is presented in the London British Library Sloane MS 3850 and the London British Library Sloane MS 3853. Sloane MS 3850 and 3853 are multiple-text multiblock¹ manuscripts that host a variety of necromantic treatises, both in Latin and in the vernacular. The manuscripts' contents range from texts such as Agrippa's *De Occulta Philosophia* to D'Abano's *Heptameron*, and Bacon's *Thesaurus Spirituum* to Hermes's *De Imaginibus Magicis*, and the *Doctrina Omnium Experimentum Generale* to the *Vinculum Spiritum*, and the *Liber Iuratus* to the *Liber Consecrationum*. Some of these larger Latin treatises were quite well-known and were widely distributed (Chardonnes "Necromancing Theurgic Magic" 179). However, both manuscripts also contain a wide range of brief and considerably longer magical texts in the vernacular, concerning exorcisms, consecrations, conjurations, and maledictions. These vernacular texts, such as the *BOC* in the two manuscripts, are still very much a "*terra incognita*" (Chardonnes 178). This is mostly because scholars have neglected early modern magical cursives in the vernacular.

The following chapters will provide a concise introduction to the manuscripts' codicological and palaeographic characteristics and will furthermore examine the available research on the *BOC* and its place in magical tradition. The academic research into the *BOC* has only ever dealt with its original Latin form and any in-depth analysis on its content has exclusively focused on the book's original Latin form and solely addresses the consecration of the book. As a result, the consecration of instruments such as the sword, ring, laminal, sceptre, and circle, have only ever been touched upon briefly. This research will examine the process of consecration of each instrument separately and will summarise and analyse these procedures of consecration. This thesis will furthermore compare and contrast the two versions of the consecration chapters within Sloane MS 3850 and 3853. The edition that follows is preceded by a short editorial note, which will specify the editorial decisions that were made during the conversion of the two manuscripts into an accurate, comprehensive, and readable edition.

¹ Maniace uses the term 'multiple-text multiblock manuscript' to describe manuscripts that consist of several 'production units' and contain multiple texts (29). Multiple production units can be discerned within the two Sloane manuscripts. Gumbert provides a distinction between blocks and codicological units (22-26).

1.2. Sloane 3850

This chapter will discuss some of the manuscript's codicological and palaeographical aspects; more specifically it will focus on the composition and the time of conception of fols.77 – 114, in which the *BOC* is located². The London British Library Sloane MS 3850 is a multiple-text multiblock manuscript, that consists of four separate units. The British Library reference division refers to the codex with the title “Tracts on Magic,” whilst the Sloane collection archive has given the manuscript the title “Tractatus et Experimenta Magica.” Frank Klaassen and Katrina Bels point out that “the codex was evidently compiled in the seventeenth century from previously independent sets of gatherings” (“Achieving Invisibility” 8). The Sloane Collection Archive also provides an approximate time for when the manuscript was compiled, between the fourteenth and seventeenth century. It further indicates that the manuscript was owned by Lord Chancellor John Somers (1651-1716) and by the Master of Rolls Sir Joseph Jekyll (1663-1738). Somers was the manuscript's first known owner. It is unclear when Somers acquired the manuscript. Upon Somers' death in 1716, his entire library was inherited by his second sister Elizabeth, who was married to Sir Joseph Jekyll. As a result, the entire Somers library came into Jekyll's possession and was again sold in 1739/40 after his death in 1738 (Chardonnens “Magic Manuscripts” 3). After its sale it became part of Sir Hans Sloane's collection and was henceforth known as Sloane MS 3850. Sloane bequeathed his entire collection to the British Nation upon his death in 1753. Consequently, the entire collection of Sloane manuscripts can now be found at the British Library. The British Library's Sloane Collection Archive also states that the manuscript at least contains the following treatises: Agrippa's *De Occulta Philosophia*, de Abana's *Heptameron*, Bacon's *Thesaurus Spirituum*, and Hermes' *De Imaginibus Magicis*. Scholarly research mentions the manuscript and the treatises it contains; however, none of the studies examine the manuscript in detail.

To provide further insight into how the manuscript was composed, this chapter will first discuss the manuscript's binding and its structure. The actual size of the manuscript and the sequence of the unnumbered and numbered leaves are demonstrated through the following formula: i [2] 1-53 [8] 54-67 [2] 68-75 [1] 76-113 [4] 114-129 [3] 130-167 [7] 168-187 [1] iii with fols.1-187 foliated in pencil³. This formula means that the manuscript starts with a modern

² During the beginning stages of this thesis the aim was to focus on the analysis of the two versions of the *Book of Consecrations*, with little focus on the codicological and paleographic aspects of the manuscript. This decision was originally made since only photo copies of the manuscripts were available. Therefore, it was impossible to provide a more comprehensive and accurate description of the manuscripts' physical characteristics. Consequently, the decision was made to study the manuscripts up close at the London British Library.

³ A collation formula will be provided later, see page 5 and 6.

end-leaf and ends with three modern end-leaves, which are indicated by Roman numerals. The square bracketed numbers indicate the number of unfoliated original unnumbered blank leaves or add-in leaves and thereby illustrates that the first modern end-leaf (i) is followed by two original unfoliated end-leaves [2]. These leaves are followed by 187 folios of text, with unfoliated add-in leaves or blank leaves in between and followed by an original end-leaf. The codex displays three separate foliations, which are chaotic and confusing at times. These foliations neglect the original end-leaves and add-in leaves in their foliation and thereby do not reflect the complete number of folios of which the manuscript consists. The table of contents and the first foliation were most likely added by Lord Chancellor John Somers' secretary (Chardonens "Magic Manuscripts from Somers" 4). This foliation (hereafter called S-foliation), which was crossed out, concurs with the table of contents and starts on the folio that displays the text "forma familiaris spiritibus" (f.2r). Somers' secretary decided to foliate pages with text, blank leaves, and add-in leaves; resulting in a total foliation of 209 leaves, whilst neglecting to foliate folio 9 of the newer foliation, added by Sloane or by the British Library that starts on the table of contents page. This foliation (hereafter called BL-foliation), which was used in the formula above and will be used throughout this thesis and in the edition, consists of a total of 187 foliated leaves. Furthermore, folios 52 – 59, 74 – 75, 84, 123 – 125 (there is also a blank unfoliated leaf before 123), 142 – 144, 183 – 189⁴ of the S-foliation are blank leaves or add-in leaves and are thereby not counted in the BL-foliation. The third foliation, which starts with the number 3 on fol.114 of the BL-foliation and ends on fol.127 of the BL-foliation, is rather brief and might have been added by the scribe.

Additionally, by determining the quire structure, the composition of the manuscript can be ascertained. This framework might aid in establishing when a new text begins or when others end, but it can also demonstrate irregularities in terms of structure. Furthermore, the quire structure might also expose changes that were made during the rebinding process. During the course of its existence, the manuscript was rebound at least once. This rebinding is easy to detect as the quires were sown onto mounted guards⁵, making the binding less tight. The rebinding of this manuscript made it easier to make a collation formula for the manuscript and resulted in the following quire structure⁶:

Unit 1A: 1⁴ (3) 2⁴ plus 1 after 3 (8) 3-8⁴ (32) 9⁶ (38) 10⁸ (46) 11-12⁶ (53)

⁴ Fols.184-189 of the S-foliation are a separate quire of six blank leaves that are most likely original add-in leaves. See quire 37 in Appendix 5. Fol.183 is part of quire 36 and is a blank leaf.

⁵ See appendix 4.

⁶ See appendix 5 for a more elaborate table of the quire structure, the blank leaves, and add-in leaves.

Unit 1B: 13-16⁴ (66) 17¹² (75)

Unit 2:	18 ⁶ (82) 19-26 ⁴ (113)
---------	-----------------------------------------------

Unit 3: 27-33⁴ (135) 34⁶ plus 1 after 137 (142)

Unit 4A: 35²⁰ (162) 36-37⁶ (167)

Unit 4B: 38⁴ (171) 39-40⁸ (187)

According to this collation formula⁷ the manuscript consists of forty quires, either consisting of four, six, eight, or twenty leaves. This structure is based on the BL-foliation and demonstrates that the second end-leaf and the table of contents are part of the first quire. However, it is unclear as to what the original position of the first end-leaf was, which is a separate leaf. There is a possibility that this leaf was glued on the inside of the back board of the previous binding.

Somers' secretary provided the manuscript with a table of contents, outlining when the treatises started. Table 1 displays this table of contents, whilst adding the corresponding BL-foliation.

Magical texts according to S-foliation	The BL-foliation	S-foliation
1. <i>Formae familiares spiritibus</i> ⁸ (Latin)	2r	1
2. <i>Eptameron Sen Elementa Magica Petri de Albano Philosophi</i> ⁹ (Latin)	13v	11v
3. <i>Experimentum bonum et probatum</i> (Latin)	23v	21v
4. <i>Diversa alia Experimenta Magica et Incantationes</i> (Latin)	27r	26r
5. <i>De 28 Mansionibus Lune</i> (Latin)	37v	35v
6. <i>De Imaginibus Stellarum</i> (Latin)	42r	40r
7. <i>Tractatus Magicus</i> [. . .] <i>incipit Substantia Dividitur</i> (Latin)	54r	60r
8. <i>De Novem Candariis Solomonis</i> ¹⁰ (Latin)	68r	76r

⁷ In creating the collation formula, not enough attention was paid to the manuscript's contents. There was a focus on the number of pages that each quire consisted of and on noting their corresponding folios. This process neglected to determine how the quire boundaries coincided with the conclusions and beginnings of the treatises within the manuscript. By failing to take this information into account, it was sometimes unclear whether some irregularities within the collation formula were mistakes or whether they were actual irregularities. Furthermore, it was not possible to be absolutely sure about the complete accuracy of the collation formula as the British Library's photo copies do not include all the blank leaves and these were not photographed during research. Without copies of these blank leaves it was impossible to check whether all these blank leaves are still part of the manuscript or whether some had been removed. In order to be completely certain about the accuracy of the collation formula, the manuscript would have to be re-examined at the British Library.

⁸ The British Library's Sloane Collection Archive states that "Formae Familiars Spiritibus" is a section of Agrippa's *De Occulta Philosophia*. More precisely, it can be found in the fourth book of the *Occult Philosophy*, known as the Latin publication *Liber Quartus De Occulta Philosophia, seu de Cerimonii Magicis*; which was published in 1559, twenty-four years after Agrippa's death. Joseph H. Peterson states that the book was attributed to Agrippa and that it was denounced as "spurious" by one of his students ("Heinrich Cornelius Agrippa").

⁹ The British Library's Sloane Collection Archive states that this treatise is Petrus de Abano's *Heptameron*. According to Joseph H. Peterson it "is a concise guide to angel magic, with roots back at least to medieval times," translated as 'seven days' ("Peter De Abano").

¹⁰ Translated as 'the nine candles of Solomon.' According to Lynn Thorndike, Albertus Magnus listed this treatise amongst "evil books of necromantic images" under the name of Solomon (280).

9. <i>Incantationes et Consecrationes diversa</i> ¹¹ (Vernacular and Latin)	76r	85r
10. <i>Summa sapientia studium [. . .] de magia</i> (Latin)	114r	126r
11. <i>Tractatus de necromantia R. B.</i> ¹² (Vernacular and Latin)	117v	129v
12. <i>Singulum salomonis</i> (Vernacular)	139r	154r
13. <i>Experiments of Invisibility, of Love and other Conseits</i> (Vernacular)	143r	158r
14. <i>The 28 Mansions in the Moon</i> ¹³ (Vernacular)	168r	190r
15. <i>The Book of Sculpting or graving of stones</i> ¹⁴ (Vernacular)	178r	200r

Table 1 – Foliation Structure of the Table of Contents on fol.1r, London British Library Sloane MS 3850

This table of contents shows that the manuscript consists of at least fifteen magical treatises. However, at times this table of contents seems incomplete and somewhat erratic (Chardonnens “Magic Manuscripts from Somers” 4). More specifically, this table of contents only delineates on what folios the treatises start but not when they conclude. For example, the table of contents suggests that the *De Novem Candariis Solomonis* ends on fol.75v, as it states that the title *Incantationes et Consecrationes diversa* commences on fol.76r. However, the start of a new treatise on fol.71r demonstrates that this assumption is false. It is possible that Somers’ secretary only included the treatise titles that he deemed most important or that he had problems with determining when a new treatise began.

In examining the hand that was used in the first eight treatises that are delineated in this table of contents, fols.2 – 75, it becomes clear that they were all written by the same scribe. They are part of unit 1 within the quire structure, of which the first six treatises delineated in the table of contents are unit 1A (fol.1-53) and the following two treatises presented by the table of contents are unit 1B (fol.54-75). The blank unnumbered leaves after fol. 53 mark a clear quire division between the two units as they do not just delineate the beginning of a new treatise but also of a new booklet. This means that quires 1-11 correspond with treatise 1-6 of the table of contents and quires 12-16 correspond with treatise 7-8 of the table of contents. The treatise *Incantationes et Consecrationes Diversa*, which is the focus of this research, starts on a new quire (fols.76 – 82) and was not written by the same scribe as the previous eight treatises. In other words, this is the start of unit 2, which ends on fol.113 and consists of quires 17-25. Furthermore, Somers’ table of contents shows that this unit only pertains to one treatise, namely *Incantationes et Consecrationes Diversa*. The table of contents also indicates that the treatise starts on fol.76 of the BL-foliation, which corresponds with the quire structure. Furthermore,

¹¹ This is a compilation of various incantations and the *Book of Consecrations*.

¹² The British Library’s Sloane Collection Archive states that this treatise is Roger Bacon’s *Thesaurus Spirituum*.

¹³ This is a translation of the fifth treatise, the *De 28 Mansionibus Lune*

¹⁴ The British Library’s Sloane Collection Archive states that this treatise contains Hermes Trismegistus’ *Imaginibus* in the vernacular.

fol.76 displays a scribe's hand that is nowhere present in unit 1 but it also shows some major differences from the hand that is detectible in the rest of unit 2. The placement in the quire structure could suggest that fol.76 used to be a blank leaf that was written on when the manuscript was compiled. In fact, it is still not clear whether the content of fol.76 has any connection to fols.77 – 113 at all, but Somers' secretary apparently believed that it was the start of a collection of diverse incantations and consecrations. Furthermore, in contrast to the other scribes, this scribe produced a rather regular formation of quires with one 3 bifolia and nine 2 bifolia; whilst the other units display somewhat irregular quire formations. Unit 2 seems to have been written by two scribes as it displays two different scripts. However, upon examination it soon became clear that this treatise is the work of one scribe; using a pristine Humanist script for the Latin passages and a combination of early-Elizabethan Secretary and Humanist cursive for the vernacular passages. It can therefore be determined that the treatise was written in the late sixteenth or early seventeenth century. It becomes apparent that the treatise was written by the same scribe because the scribe sometimes forgets to change scripts when switching from Latin to the vernacular. This is demonstrated in the title "regulae utilissimae in Artem magicam" on fol.77v, in which a gothic *e* and *r* are present, and the *l* is looped. These letterforms can also be found in the other vernacular passages. The unit that follows, henceforth known as unit 3, corresponds with fols.114-142 and quires 26-33. Somers' table of contents displays that the unit contains treatises 10-12 that were written by a new scribe. This unit has its own foliation, which starts with fol.3 on fol.114 of the BL-foliation, which suggests that two folios were removed. The last unit within the manuscript commences on fol.162 and ends on fol.187. This unit, written by another new scribe, can be split into unit 4A, corresponding with fols.143-167 and quires 34-36; and unit 4B, corresponding with fols.168-187 and quires 37-39. The add-in leaves or blank leaves between fols.167 and 168 mark a clear quire boundary and thereby create a division within unit 4, which consists of two separate booklets.

This thesis focusses on unit 2 (fols.76-113), which contains various incantations and the *BOC*. The unit is presented as one treatise, consisting of numerous subchapters, that commences with a collection of incantations on fol.77 and continues with incantations until the first half of fol.94v. The second half of fol.94v commences a separate text within the treatise, which lasts until fol.100r and seems to resume with drawings on fol.113. Although not introduced as a separate book, it starts with the chapter "Consecratio Libri" and thereby commences the *Book of Consecrations*. Throughout this version of the *Book of Consecrations* there are no references to the treatise it is part of, which suggests that it was copied without adding references to the incantations throughout the treatise. However, it is possible that the scribe integrated the *BOC*

because he believed that the work would aid in performing certain incantations. Early in the *BOC* there is a brief switch from the vernacular to Latin, which suggests that the scribe may have had a copy of the *BOC* both in the vernacular and in Latin, as this was a widely spread treatise during that time. The addition of the Latin passage might also suggest that this section was not present in the vernacular copy and that the scribe thereby deemed it necessary to add it. The drawings that are present on fol.113 are preceded by a blank folio, which suggests that they were probably added as an afterthought and thereby do not follow the actual *BOC*.

1.3.Sloane 3853

This chapter will examine the London British Library Sloane MS 3853 and will mainly focus on its composition. Contrary to the previous manuscript, the catalogue for illuminated manuscripts provides a detailed record for Sloane 3853, which declares that it is a 16th century manuscript from England and presents a short codicological description of the manuscript and its title “Miscellany of Tracts on Magic.” Furthermore, unlike Sloane 3850, this manuscript has been researched more fully. Thanks to the efforts of scholars such as Frank Klaassen and László Sándor Chardonnens, the research concerning this manuscript is less neglected. Due to the degradation of the boards and the tight binding it is more challenging to examine the manuscript. Sloane 3853 almost seems to be falling apart due to the front board being separated from the manuscript. The tight binding suggests that the manuscript was rebound at some point. However, the manuscript’s state of disrepair gives the impression that this was done when the British Library first came into possession of the manuscript. This tight binding also makes it impossible to discern a quire structure or at times even to read the words written too close to the gutter.

Nevertheless, it was possible to determine that the manuscript consists of two units and the following sequence of numbered and unnumbered leaves can be discerned: i [1] iii [1] 1 vii 2-175 iv 176-241 [1] 242-256 [3] 257-265 [9] 266-268 xxi. This formula demonstrates that the manuscript commences with a modern end-leaf, which is indicated by a Roman numeral (i). The [1] indicates that an original end-leaf follows the modern end-leaf, which is followed by three modern end-leaves and an original end-leaf. Subsequently, the first foliated leaf can be detected, which is succeeded by seven modern add-in leaves. Thereafter, unit 1 commences with the foliated leaves fols.2-175, of which fol.2 is a blank leaf. Unit 2 follows and is preceded by four modern add-in leaves, which demonstrate a clear division between the two units. This unit consists of fols.176-268 with unnumbered blank leaves in between, indicated by square bracketed numbers. The final set of Roman numerals indicate that the manuscript concludes

with twenty-one modern end-leaves. This structure uses a foliation that was written in ink and was probably provided by the British Library. The foliation starts on the table of contents page and does not foliate add-in leaves or blank leaves. In addition to this foliation, three other foliations can be found throughout the manuscript of which an overview of the quire and leaf signatures can be found in Appendix 1. The addition of these three separate foliations indicates that certain sections of the manuscript were created independently and that at a certain point pieces of the manuscript were removed or added. One of these foliations was very lightly pencilled and is thereby almost undetectable, unless it is possible to examine the manuscript up close. This foliation commences on the second end-leaf of this multiple-text multiblock manuscript and foliates add-in leaves and blank leaves. As a result, fol.268 of the BL foliation is foliated as fol.292 and this pencilled foliation continues on the following modern end-leaves. The third foliation, written in ink, only pertains to the second part of the manuscript and includes the blank leaves in its foliation. This foliation commences on fol.176r of the BL foliation and concludes with fol.106 on fol.268 of the BL foliation. This separate foliation most likely indicates that this part of the manuscript was written without any consideration of the first part of the manuscript. The fourth foliation was also written in ink and does not foliate blank leaves or add-in leaves, except for the blank leaf after fol.241. The foliation commences on fol.3 of the BL foliation, after which it skips two folios and resumes on fol.8 of the BL foliation. On examination it becomes apparent that fols.8, 46, 50-81, 92-93, 100-102, 119, 151-154, 156, 162, 166, and 202 of this foliation are missing. This suggests that thirty-six folios were either removed from the manuscript or were wrongly foliated. In the case of fols.50-81 it certainly looks like these folios were removed, as table 3 in Appendix 1 shows that quires F-I are missing entirely. Interestingly, the foliation of the first thirty-nine folios was not crossed out; whilst from fol.82 onwards, starting on fol.54 of the BL foliation, this foliation was corrected. Further irregularities that are present in the first part of the manuscript can be observed in the overview in Appendix 1. This overview shows that the scribe of the first part of the manuscript used quire signatures in a regular fashion and demonstrates that most quires within this unit consist of four bifolia. However, the missing folios and the addition of another foliation on fols.137-153 make the construction of the manuscript look very chaotic and give the impression that numerous changes were made to the manuscript after its original compilation. The overview of the second part of the manuscript shows that the scribe used the letters of the alphabet as quire signatures, which are at times out of order. This suggests that this unit was constructed over a longer period of time.

As was stated in the previous section, Sloane 3853 consists of two units that were created independently (Chardonens “Necromancing Theurgic Magic” 174). Nonetheless, it is not a coincidence that these two collections were paired, as the scribes were interested in the same subject matter, namely necromancy (174). The first section of the manuscript consists of fols.2-175 and was produced by two scribes, containing various treatises in both English and Latin (174). It presents a collaboration of a main scribe and one that is featured very little. It is not difficult to differentiate between the two scribes, as the main scribe wrote “fols.3r-8r, 9r-137v, and 141v-174v” and the “folio numbers, quire and leaf signatures, catchwords and table of contents on fols.3r-4v” in a mix of an Elizabethan Secretary and “Anglicana letter forms,” whilst the other scribe wrote notes on “fols.8v, 109v, and 117r, and one quire containing the *Speculum quator regum* (fols.138r-141r)” in an Italic Script (174). The fact that the main scribe was responsible for the foliation, and the second table of contents, indicates that he assembled the first unit of the manuscript (174). The mix of an Elizabethan Secretary and Anglicana hand and Italic hand suggests that the first section of the manuscript was most likely created in the mid-to-late sixteenth century. Furthermore, this manuscript refers to several widely known magical texts, such as Agrippa’s *De occulta philosophia* on fol.53, which indicates that the first part was written after Agrippa’s work was published in 1533 (Klaassen 162). The second part of Sloane 3853 consists of fols.176-268 and was produced by only one scribe. The inconsistency in the scribe’s hand as well as the irregularity of his use of leaf signatures and catchwords, suggest that the unit was created over a longer period of time (Chardonens “Necromancing Theurgic Magic” 176). The script being a “Tudor Secretary,” narrows its creation down to somewhere “in the sixteenth or seventeenth century” (176). However, it is possible to offer a more specific date by looking at the watermarks. Throughout this manuscript a total of four different watermarks can be found¹⁵. The first unit of the manuscript displays a watermark in the form of a hand, that resembles watermark HND.071.1. from the year 1551 and can be found in The Thomas L. Gravell Watermark Archive (Mosser). Three different watermarks can be found in the second unit of this manuscript. The POT.096.1 watermark can only be found from fol.235 of the BL-foliation to fol.85 of the third foliation and dates to 1544 (Mosser). The other two watermarks in this unit are HND.030.1 from 1552-1553 and HND.054.1 from 1555 (Mosser). These two watermarks are present throughout the rest of unit 2. Watermark HND.071.1 was first attested in documents produced in 1551, which suggests that unit 1 was written somewhere around or after 1551. The earlier observed mix of an

¹⁵ Pictures of the corresponding watermarks from the Gravell Watermark Archive can be found in Appendix 3.

Elizabethan Secretary, Anglicana hand, and Italic hand confirms this and adds that it was probably written no later than the end of the sixteenth century. The POT.096.1 watermark gives the impression that a part of the manuscript was written during or after 1544. However, this section of folios is part of the running text and displays the continuation of a separate numbering on the verso bottom left corner and thereby cannot be recognized as a separate unit. Therefore, it is possible to say that both the leaves with the POT.096.1, HND.030.1, and HND.054.1 watermark were used around or after the years 1552-1555.

Outlining the content of Sloane 383 to its full extent is virtually impossible. Somers's secretary tried to give an overview of the collection of treatises that the manuscript contains and presents the following texts:

Title	BL Foliation	S Foliation
<i>Thesaurus Spirituum</i> [Sidu] <i>Roblum Furconem et Roger Bakon</i> ¹⁶ (Latin)	3r	1r
<i>Liber qui vocatur Rasiel</i> ¹⁷ (Latin)	46r	41r
<i>Varia Magica</i> ¹⁸ (Latin and Vernacular)	54r	82r
<i>The Book of Consecrations</i> (Latin and Vernacular)	64r	94r
<i>Experimenta Magica</i> ¹⁹ (Latin and Vernacular)	70r	103r
<i>De Spiritibus Metallorum aliicquo in fig. [delineatis]</i> ²⁰ (Latin and Vernacular)	120v	159v
<i>The Divine Seal of Solomon</i> ²¹ (Latin and Vernacular)	127v	163v
<i>Orationes, invocationes</i> ²² (Latin)	129r	164r
<i>Fractatio de Speculo 4 Regum</i> ²³ (Latin)	138r	174r
<i>Procelsus Magica</i> ²⁴ (Latin)	142r	178r
<i>A Book called the Dannel</i> ²⁵ (Vernacular)	176r	212r
<i>The science of Negromancy</i> ²⁶ (Vernacular)	219v	256v

¹⁶ Contains both the *Doctrina omnium experimentum generale* (fols.5r-7r) and the *Thesaurus spirituum* (fols.9r-45v).

¹⁷ This is a text that is associated with *Liber Razielis* (fols.46r-49v) (Chardonnens "Necromancing Theurgic Magic" 177).

¹⁸ Contains the *Continuracio spirituum adiuuante puero* (fols.54r-62v) (177).

¹⁹ Contains *Vinculum spirituum* (fols.105r-109v) (177).

²⁰ Contains extracts from *Liber iuratus* (fols.120v-123v) and "portraits of the seven leaders of the planetary spirits" (fols.124r-127r) (177).

²¹ Contains extracts from *Liber iuratus* (fols.127v-128v) (177).

²² Contains extract from *Liber iuratus* (fols.129r-137v) (177).

²³ Also known as *Speculum quator regum* (fol.177).

²⁴ Contains extracts from *Liber iuratus* (fols.149r-174v) (177).

²⁵ The *Dannel* most likely only covers fols.176r-179r and maybe fols.212r-213v (178). This part also contains an English version of the *Thesaurus spirituum* (fols.185v-203r), which also consists of the *Book of Consecrations* (fols. 188r-198v) (178).

²⁶ Contains the "book of the sience of nygromansie" (fols.219v-225r)" and "a series of necromantic operations

<i>De Sigillis Planetarum</i> ²⁷ (Latin and Vernacular)	243r	281r
<i>The Offices of Spirits</i> ²⁸ (Vernacular)	257r	295r
<i>Experimenta et Orocellus Magica</i> (Latin)	260r	298r
<i>Divers other Treatises of Conjuratation spells and Experiments are contained in this Book</i> (Vernacular)	266r	304r

Table 2. The Table of Contents fol.1, Made by Somers' Secretary with the Addition of the BL Foliation, London British Library Sloane MS 3853

However, the detailed table of contents on fols.3r-4v, which concerns the first part of the manuscript, lists over seventy-five pieces. The two catalogues differ due to the first scribe's need to identify "magical procedures" (Chardonnes "Necromancing Theurgic Magic" 177), whilst Somers' secretary chose to identify separate texts. The footnotes that are linked to in Table 2 refer to the actual contents of the items. The manuscript displays a wide variety of some well-known magical works, ranging from the *Vinculum spiritum* to the *Liber iuratus*. Interestingly, it contains the *Liber Consecrationum* twice: once in Latin and partly in the vernacular and once entirely in the vernacular. The presence of the vernacular version within the second unit of Sloane MS 3853 has curiously never been mentioned. The only version of the *Liber Consecrationum* in Sloane 3853 that has ever been referred to is the one on fols.64r-69r. The completely vernacular version of the *Liber Consecrationum* begins on fol.188r and concludes on fol.198v. The work is preceded by a text that starts on fol.185v and states that "here begynnethe an experte and treue practice of nygromanci, which is callyd the tresier of all evyll spyrites," which, according to Chardonnes, is the *Thesaurus Spirituum* (178). The treatise continues by dividing the work into four tracts; the first of which contains the *BOC*. The introduction declares that the first tract contains five chapters but makes no mention of the *BOC*. It only delineates that the first tract contains a chapter on the abeyance of the principal rules and observings, a chapter on the cleansing of the practitioner, a chapter on the requirements of a magic chamber, a chapter on the making of the circles, and a chapter on the correct times to make the instruments²⁹. These instructions appear to contain information that is vital for the preparation of the rituals of consecration. The introduction also asserts that the second tract only pertains to the conjuration of spirits, which evidently is the chapter that comes

(fols.234v-241v)" (178).

²⁷ Contains "a series of conjurations (fols.245v-250v)" (178).

²⁸ These are "vernacular excerpts from the *Liber officiorum spirituum*" (178).

²⁹ Apart from the chapter on the making of the circle, the chapters that are referred to can be found on fols.186v-187v

after the *BOC*. This suggests that the *Thesaurus Spirituum* only consists of fols.185v-187v, 195r-198v³⁰, and 198v-203v; making the *BOC* a separate work within the *Thesaurus Spirituum*.

1.4. The *Book of Consecrations* and its Place in Magical Tradition

Many kinds of magical sources, such as necromancers' handbooks and grimoires, circulated throughout the Middle Ages and Early-Modern times. No matter their purpose, the rituals presented in these texts were accompanied by extensive instructions and prayers to protect the practitioner from harm. The conjuring of the wrong spirit or a misstep during a ritual could result in bringing great harm to the magician or cause the ritual to have no effect. Many magical practitioners believed that when a ritual was not effective, it was due to the lack of power within the magical instruments or even their spell book. It was commonly believed that these instruments lost their power after a certain amount of time. In order to be efficacious again, they had to be recharged. The *Liber Consecrationum*, known in its vernacular form as the *BOC*, was as Richard Kieckhefer calls it, a "short, anonymous work . . . which circulated in late medieval manuscripts in varying forms" (*Forbidden Rites* 8) and was responsible for the re-instatement of that efficacy. At times, even the *BOC* was thought to have lost its power. Kieckhefer's chapter on the *Book of Consecration* provides the instructions that are supposed to be followed in consecrating the *BOC*:

The operator must refrain from every pollution of mind and body, and for nine days must be abstinent in food and drink, must keep from idle or immoderate words, and must be clothed in clean garments. On each of these days he must hear mass, carrying this book with him and placing it on the altar during the mass, which seems to assume the celebrant's complicity, if the owner of the book is not in fact himself a cleric. He must execute this procedure devoutly; with prayer and fasting, so as to attain knowledge of sacred mysteries, and then he must carry the book back home. He should have a secret place, sprinkled with holy water, in which he can place the book, after binding it with a priestly cincture and a stole placed in the form of a cross. Kneeling toward the east he must say seven psalms (presumably the seven penitential psalms), 'the litany' (meaning the litany of the saints), and a further prayer before opening the book. Then he may open the book with humble devotion and with heartfelt desire 'that God may sanctify and bless and consecrate this book, devoted to his most sacred names, so that it may fully

³⁰ Fol.185v states that the first tract contains a chapter on the making of the circle. This chapter starts on fol.195r and is followed by a chapter on the consecration of the circle on fol.197r. Fols.195-198v present a merge of the *Thesaurus Spirituum* and the *BOC*.

obtain the power it should have, that it may have power for consecrating the bond of spirits and for all invocations and conjurations of [spirits], and likewise all other experiments.’ (*Forbidden Rites* 9)

These specific instructions are a translation of a part of the *Liber Consecrationum* which can be found on fols.52r-59v and fols.135r-139r in the Munich Handbook of Necromancy: Clm 849, which is a fifteenth-century manuscript located in the Bavarian state Library (*Forbidden Rites* 24). These instructions on how to consecrate the *BOC* are not present in the vernacular versions of the *BOC* in Sloane MS 3850 and 3853, which only include chapters on the consecration of magical books in general. Kieckhefer further provides a prayer that must be orated to complete the ritual of consecration (*Forbidden Rites* 10), which is similar to the benedictions that are present within Sloane 3850 and 3853. Kieckhefer’s chapter on the *BOC* is the most extensive research available concerning the *Liber Consecrationum*. His chapter on the *BOC* consists of two pages that merely discuss the chapter on the consecration of the book and does not mention the rituals pertaining to the consecration of the sword, ring, laminal, sceptre, and circle. His research also provides two versions of the Latin *Liber Consecrationum*, which are presented side by side for comparison. Several of the benedictions in Sloane 3850 and 3853’s chapters on the consecration of the book appear to be nearly word for word translations of the Munich Handbook of Necromancy: Clm 849’s several almost identical benedictions in the two versions of the *Liber Consecrationum*.

The research into the *BOC* has mainly focussed on its quality to consecrate magical books. Frank Klaassen adds to the research into the *Liber Consecrationum* by providing that this magical work can be found in “a number of manuscripts, including the Rawlinson collection, and in two versions of the Munich handbooks (Clm 948)” (Klaassen 138). He expands on this information in one of his endnotes, in which he provides a list of surviving manuscripts that the *Liber Consecrationum* is part of; namely: “Berlin, Staatsbibliothek Preussischer Kulturbesitz, Codices Elecorales Recentores 184, fols.45-145; Sloane 3826 (s. xvi), fols.58-65; Sloane 3846, fols.158v-164r; Sloane 3853, fols.64-69; and Sloane 3854, fols.68-76. The text also appears in the collection of John Erghome (York [Humphreys Cat.], Austin Friars A8 385, r)” (Klaassen 237). Nevertheless, Klaassen fails to mention the *BOC*’s presence in Sloane 3850 and in Sloane 3853 on fol. 188r-198v, while the Latin version in Sloane 3853 does receive mention. This observation reconfirms that there has not been much academic interest in the vernacular versions of the *BOC*.

A matter that remains to be discussed is the position that the *BOC* holds in the medieval magical tradition. The *BOC* can without a doubt be categorised as a book of necromancy.

Necromancy was a form of magic “that was most common in the later Middle Ages” and “seemed to have flourished within the clerical underworld” (*Magic in the Middle Ages* 152). This form of magic was “explicitly demonic” and had a focus on conjuring “demons or the Devil, and often did so by invoking their names, whether familiar or unfamiliar” (152-153). Kieckhefer believes that compared to all other works of Necromancy, the *BOC* is one of the best examples of the “conception of necromancy as a holy art” (“The Holy and Unholy” 327). Defining the *BOC* as a ‘holy art’ can be explained by the attitude of the practitioner of the *BOC*, which is that he is humbling himself before God, showing his faith and devotion through cleansing rituals. The benedictions also stress the importance of invoking the names of God and his angels³¹, which help “renew the power of a magical experiment which has lost its efficacy” (*Forbidden Rites* 9). The sincerity of these professions of ‘purity’ and ‘humility’ are questionable due to the purpose of the instruments that they endeavour to purify. Most necromancers were aware that they were “violating orthodox norms, but evidently they had persuaded themselves that theirs was a deeper, if not higher, morality” (“The Holy and Unholy” 328). It is nevertheless understandable that the *BOC* can also be held as an example of Theurgic magic³², due to its ritualistic aspects. Moreover, like the *Liber Salamonis*, the *Liber Raziel*, and the *Arte crucifixi*, the *Liber Consecrationum* is the product of the same mental environment “in which non-Christian magical traditions (of Hellenic and Judaeo-Arabic provenance) are Christianised by the introduction of ritual and precatory elements” (Taunton 120). Necromancers used holy water, blessed candles, scripture, and ceremonial artefacts (like the consecrated instruments) to hide behind faith and purity. Lastly, the *BOC* can mainly be found in Necromantic manuscripts and is mostly surrounded by necromantic treatises, which affirms its categorisation as a necromantic work.

³¹ Appendix 6 provides an extensive list of all the divine names that are invoked in Sloane 3850 and 3853.

³² “At a basic level, theurgic operations (1) tend to involve rituals to effect the soul's purification; (2) tend to involve fellowship with intermediary beings (gods, angels, daemones); and (3) tend to be oriented toward revelation, or experiences in which something is transmitted by the divine powers.” (Fanger 16)

2. The Consecration of the Book

The *BOC* in Sloane MS 3850 commences with the consecration of the book on fol.94v. Before anything is mentioned about the consecration of the book, the scribe starts with a prayer. As there are no instructions, it can be assumed that this prayer is performed by a priest or the consecrator, who is responsible for all the orations. The consecrator asks God to send his holy comforter down onto earth and to have him bestow God's grace and virtue onto him, to protect him, and to give him perfect knowledge of his scriptures (fol.94v). The benediction of the book starts with a summation of adjectives meant to praise God's attributes and continues with the magician humbling himself before God. The benediction also displays what seems like a scribal error, as it says "I, R. + although unworthy and full of iniquitie and deceit and malice, meekely doo come unto thy mercy" (fol.94v) instead of the commonly used 'I, N³³.' It is possible that the scribe meant to write the 'N' for 'Nomen.' However, the scribe's tendency to correct his mistakes suggests that this was not a mistake. It could also be the case that the "I, R." was simply copied by the scribe, in this case it might signify an error from a previous scribe or it could be an initial. The use of a period behind the 'R' suggests that it is an initial. Accordingly, this implies that the 'R' is possibly the initial of the consecrator. It is impossible to determine whether the scribe was also the consecrator and therefore filled in his own initial. However, if the latter was the case, it could suggest that the treatise was meant for the scribe's personal use.

The prayer continues on fol.95r, with the consecrator asking God to hear him for it concerns a magical book, which has the Lord's most holy names written on it. The prayer makes an appeal to God and asks him to bestow the book with virtue. To convince Him, the consecrator assures God that the book will be used to exorcise and restrain spirits. These words are given the power of consecration by reciting God's holy names: Ioth, Theos, Agla, Ozam, Deus, Eloy, On, Alpha and Omega, El, Ely, Eloy, Eloym, Sother, Emmanuell, Sabaoth, Adonay, Egge, Yaya, and Yeye³⁴. The scribe concludes the benediction with a very common closing phrase for a prayer "Grant this O Lord, which art worthy all honour and praise, world without end. Amen," which is succeeded by a common Latin episcopal or pontifical blessing.

Sloane 3853's chapter on the *BOC* on the other hand, commences with instructions on fol.188r. The scribe declares that in order to consecrate the book of Solomon, the priest must adhere to the following instructions: he must be clean, be fasting, and be wearing a surplice;

³³ See "Note to the Edition" on page 35.

³⁴ This recitation formula involves a magical incantation of regularly used names for God, which is a "Jewish magical practice" and "the recitation of magical names for Christ is in effect a Christian version of the same thing" (*Magic in the Middle Ages* 6). A full overview of all the divine names used in these manuscript can be found in appendix 6.

the priest should be in possession of a stole and holy water; there should be four candles burning in a church or a secret chamber; and while kneeling he should meekly say the benediction that starts on fol.188r. This following benediction professes the same wishes that were professed in Sloane 3850. However, the structure, references, and the length of the benediction are different than that of Sloane 3850. Instead of starting the benediction by humbling himself before God and asking him for protection and help, he immediately beseeches God to consecrate his book, wanting it to be imbued with power and virtue and thereby be able to consecrate all bonds, invocations, and experiments. As with Sloane 3850 it also mentions that the book is “compiled and set together with his holye names” (fol.188r), but contrary to Sloane 3850 it does not mention those names. The benediction continues with similar appeals to God, as were made in Sloane 3850, to have mercy on him and spare him his sins, to heal his soul, to not contempt his sorrowful heart, and to listen to his confessing cry (fol.188r). Contrary to Sloane 3850, the scribe also refers to Mary Magdalene and Mary the Virgin Mother, stressing the purity and virtue of his appeal. The scribe similarly concludes this first benediction with a closing prayer.

Both chapters on the consecration of the book continue with several more benedictions; of which Sloane 3850's are in Latin and Sloane 3853's are in the vernacular. The Latin benediction will not be discussed, as the focus of this research is on the *BOC* in the vernacular. This means that the chapter on the benediction of the paper, “Benedictio Chartae,” which can be only be found on fol.96r of Sloane 3850, will not be discussed. However, as the chapter called “Let Us Pray,” which starts on fol.188v, was written in the vernacular, it is eligible for discussion. This chapter is not just a continuation of prayers for protection but is also a continuation of the benediction of the book. The orator beseeches God to vouchsafe, sanctify, and bless the book with the following holy names: Zou, Ihesus Christus, Alpha and Omega, El, Ely, Eloye, Oney, Theon, Stimulamaton, Elzephares, Tetragramaton, Eloron, Elieram, Exirion, Isirion, Oriston, Usirion, Egiron, Onella, Ozion, Usior, Onus, Sarasim, Nohim, Enelasiasim, Nain, Iosephe, Messias, Sother, Emanuell, Sabaothe, and Adonaye³⁵; whose virtue and holiness aid in consecrating and perfecting the book. The benediction continues by blessing all things holy: the Father, the Son, the Holy Ghost, the virgin Mother Mary, apostles, matters, confessors, virgins, saints, all the orders of angels (archangels, pryncipatus, potestates, vertutes, trones, domincyons, cherubyn, and ceraphyn), and Lord Jesus Christ. The last chapter of the benediction, which is also called “Let Us Pray” (fol.189v), is almost identical to the vernacular part of the chapter on the consecration of the book in Sloane 3850, which can be found on

³⁵ See appendix 6 for an extensive list of all the divine names and their location within Sloane MS 3850 and 3853. This list includes the heritage, meaning, and references for some of the names.

fol.94v. Except for the instruction to “cast on holy water” (fol.189v), some additional details and some differences in grammar, spelling, phrasing, punctuation, and word order, the last part of the benediction of the book is almost completely identical to the benediction in Sloane 3850 on fol.94v and fol.95r.

3. The Consecration of the Sword

The chapter on the consecration of the sword in Sloane 3850 commences with instructions for the master and consecrator on fol.96v. These instructions inform the magical practitioners that they should be pure and fasting in order to be able to perform the ritual. The scribe also declares that the consecrator must have a stole around his neck and that he should be standing in front of the altar, whilst saying “missa spiritus sancti” (fol.96v). The consecrator is ordered to “take a faire bright sword with a cross, like an arming sword” (fol.96v) and hold it between his hands with the pommel upwards. This is followed with the instruction to “hold it even about the midst with thy left hand and holdding up thy right hand.” (fol.96v). It is uncertain whether the scribe is ordering the consecrator to hold

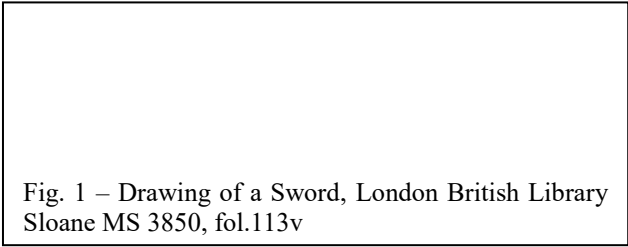


Fig. 1 – Drawing of a Sword, London British Library Sloane MS 3850, fol.113v

the sword at the centre of his body or at the centre of the sword. A drawing of the sword in question on fol.113v gives some impression of the appearance of the sword, which can be found in appendix 2 and in fig. 2. This image shows that the aforementioned cross must be part of the pommel and that there is another symbol inscribed on the hilt, which is illegible. The drawing also depicts four names of God, which surround the sword: On, Tetragramaton, Agla, and Adonay³⁶. However, the scribe does not provide any instruction as to what must be done with these names. Then, the scribe does instruct the consecrator to hold up his right hand and to start the oration. When comparing the instructions for the hallowing of the sword to those in Sloane 3853, it becomes evident that they are almost identical. However, instead of bidding the consecrator to say “missa spiritus sancti” whilst standing in front of an altar, he must perform the ritual in a secret chamber. Lastly, the consecrator is also instructed to wear a “fayer rochet”³⁷ (fol.190v) in addition to the stole, which is similar to a surplice (typically made of white linen).

The benediction that follows in both manuscripts, up to but not including the scribe’s second instruction, is completely identical in content apart from some minor differences in phrasing, grammar, punctuation, spelling, and word order. This benediction is followed by a second set of instructions in Sloane 3850. These instructions begin on fol.97r and order the consecrator to make a cross on the sword with holy oil. The scribe in Sloane 3853 adds to this by bidding the consecrator to do this while lying on the ground and facing the floor (fol.190r). Both scribes continue by instructing the consecrator to kneel and kiss the cross, after which the

³⁶ See Appendix 6.

³⁷ rochet] “An ecclesiastical vestment similar to a surplice, typically of white linen and chiefly worn by a bishop.” (OED)

consecrator should rise and take the sword in his right hand (fol.97r, fol.190r). At this point, both scribes mention that the consecrator's fellow must henceforth be referred to as 'master' when commanded to perform an act. These commands differ slightly, as the scribe in Sloane 3850 bids the consecrator to command the master to kneel, whilst the consecrator in Sloane 3853 is supposed to command the master to lie down on the ground with his face to the floor. The latter consecrator is further instructed to kneel and to lay the point of the sword on the "bare hed" (fol.191v) of the master (this probably refers to the master's forehead). Sloane 3850's instructions differ slightly as they state that the consecrator should "lay the bare sword upon his head" (fol.97r). The benedictions that follow these instructions are also nearly identical, apart from differences in phrasing, grammar, punctuation, word order, and spelling.

Both scribes conclude the chapter on the consecration of the sword with a final set of instructions. Sloane 3853 instructs the consecrator and the master to rise up with the sword of peace, after which they should wrap the sword in a clean cloth and subsequently with a stole (fol.192r). The scribe finishes the chapter by instructing the consecrator to bless the master with the sword before placing it in his right hand. Sloane 3850 adds to these instruction by specifying that the consecrator should rise with the sword of peace while "making curtesy and obedience to the alter" (fol.97v) and the consecrator should also kneel before wrapping the sword in a stole. Sloane 3850's chapter on the consecration of the sword concludes with the consecrator being instructed to bless the master with a simple 'in nomine patris,' after which the consecrator must also place the sword in the master's right hand.

4. The Consecration of the Ring

Sloane 3850's chapter on the consecration of the ring begins with an oration on fol.97v and offers no instructions whatsoever. Sloane 3853's scribe, on the other hand, starts with an instruction on fol.192r. This difference in content mirrors the chapters on the consecration of the book and possibly demonstrates the practicality of Sloane 3853. This information instructs the consecrator and the master that the ring should be an inch wide and that the ring should be cast out of copper.

Fig. 2 – The Ring Inscribed and the Seal of Solomon Attached, London British Library Sloane MS 3853, fol.194v

According to these instructions the ring should also be engraved with a cross and the name of God, Tetragrammaton, in Hebrew letters. The scribe adds to this by saying “as hereafter dothe apere with armoros sprytes writyn about it” (fol.192r), which means that the ring must also be inscribed with the names of several protective spirits. Furthermore, the ring should be cast with “Salamons seale and sertyn crossis as it dothe apere” (fol.192r) in the hour of Jupiter and must be properly gilded in the hour of Venus. The scribe provides a drawing of the ring, the engravings, and the seal of Solomon on fol.194v, which can also be found in appendix 2 fig. 3 and in the above fig. 2. The top of the figure displays the name Tetragrammaton³⁸ written in Hebrew, preceded and followed by a cross. Below the inscription of Tetragrammaton, the scribe instructs the magical practitioners to engrave the ring with the following names: Oriens, Egun, Pahmon, and Amaymon,³⁹ which are likely the names of the protective spirits mentioned earlier. The following drawing, which displays a poorly drawn pentacle that is surrounded by several symbols, is accompanied by the note “for the ryng,” which suggests that the symbols in this drawing should also be inscribed onto a separate copper plate that should be attached to the ring. This drawing suggests that the scribe wants the consecrator to recreate the Seal of

³⁸ The Tetragrammaton is the Greek form “(literally, “four letters”)” of “the most sacred name of God in Jewish tradition, YHWH . . . The traditional pronunciation of this name is “Yahweh,” the second syllable of which, “eh,” is based on the assonance ehyeh (“I am”). The name was considered so immensely powerful and sacred that after the third century BCE it became practically a taboo, and the name *adonai* (“the Lord”) was used instead (Izmirlieva 169).

³⁹ “Oriens, Amaymon, Paymon, and Egim as the names of spirits who rule over the four compass directions and have legions of subordinate spirits at their service.” (*Magic in the Middle Ages* 169) These names are briefly mentioned on fol.258r of Sloane MS 3853. This folio declares that there are four kings of the air: Oriens king of the east, Paymon king of the west, Amaymon king of the south, and Egun king of the north.

Solomon; otherwise known as the Ring of Solomon.⁴⁰ This information is quite important since Sloane 3850 provides no instructions on the construction of the ring at all. However, the scribe does provide drawings of a ring, sceptre, laminal, and a hexagram on fol.113r; which can be found in appendix 2 fig.1 and the drawings of the ring and hexagram in fig.3. Similar to the ring that was previously described, the ring in fig.3 also demonstrates that the ring should be inscribed with the name Tetragramaton and a cross. However, the drawing also demonstrates that



Fig. 3 – A drawing of a Ring and a Hexagram, London British Library Sloane MS 3850

Tetragramaton is not written in Hebrew and the other names of spirits are not present either. The hexagram, that can be found next to the ring, might represent the inscription that is necessary for the creation of the Ring of Solomon. Unfortunately, there are no instructions as to what the hexagram signifies and what should be done with it. Furthermore, it is often incorrectly assumed that the hexagram is the Seal of Solomon (Shah 22). In fact, Shah points out that “the majority of evidence of black books” demonstrate “that the star attributed to Solomon is in fact the five-pointed pentagram” (22). This knowledge would make it impossible for the drawing of the ring in Sloane 3850 to emulate an accurate appearance of the Ring of Solomon. The last part of Sloane 3853’s introductory instructions are a bit unclear as to what the scribe wants the consecrator to do. The scribe states that after the previous instructions have been performed “the mynyster with his stole and hys serples, must do as he dyd in hallowynge of the sword and saye this followynge” (fol.192r). This sentence might only refer to the instructions which state that the consecrator needs to be in possession of a stole and surplice. However, the instruction might also refer to the following sentences: “he that shal be the consecrator of it must be fastynge and puewer, havynge a fayer rochet with a stole; and standethe in his secret chamber” and “hold it in abowt the mydes with the lyft hand and hold up thy right hand” (fol.190v). Lastly, the instruction might also relate to the section which states

⁴⁰ The ring of Solomon is first mentioned in the *Testament of Solomon*, which according to Joseph Peterson is an “Old Testament Pseudepigraphic catalog of demons summoned by King Solomon, and how they can be countered by invoking angels and other magical techniques.” (“The Testament of Solomon”). Dating back to the 3rd century A.D., Peterson considers it to be “one of the oldest magical texts attributed to King Solomon” (“The Testament of Solomon”). The *Testament of Solomon* that Peterson provides, explains that the ring was bequeathed by the archangel Michael and further mentions the rings as follows: “[He brought me] a little ring, having a seal consisting of an engraved stone, and said to me: “Take, O Solomon, king, son of David, the gift which the Lord God has sent thee, the highest Sabaoth. With it thou shalt lock up all demons of the earth, male and female; and with their help thou shalt build up Jerusalem. [But] thou [must] wear this seal of God. And this engraving of the seal of the ring sent thee is a Pentalpha” (“The Testament of Solomon”). Idries Shah’s *Secret Lore of Magic* provides additional information on the Ring of Solomon and on how it can be used (213-215).

that the oration must be performed whilst the consecrator holds the ring in his left hand and simultaneously holds up his right hand (fol.190v).

The benedictions that follow in both manuscripts are almost indistinguishable from each other, apart from several additional details and the occasional difference in spelling, grammar, word order, punctuation, and phrasing. The only significant difference is that Sloane 3850 describes the Son of God merely as someone who lives with God (fol.98r), whilst Sloane 3853 imbues the Son of God with more power, as he declares that he “raynethe with God” (fol.193r). The scribes conclude the chapter on the consecration of the ring with a final set of instructions. Both versions instruct the consecrator to sprinckle the ring with holy water. Next, Sloane 3850’s consecrator should anoint the ring with holy oil (fol.98r), whereas the consecrator in the other manuscript is told to anoint the ring with “pwere oyle of bawme, or bawme frucht, carpobalsamo” (fol.193r). The versions continue by instructing that the ring must be put on the little finger of the left hand, whilst kneeling (fol.98r, fol.193v). Finally, Sloane adds that this must be done devotedly (fol.193v); which is implied but not specified in the other manuscript.

5. The Consecration of the Laminal

The chapter on the consecration of the laminal⁴¹ is very brief and to the point compared to the other chapters of consecration. At first glance, Sloane 3850 seems to provide no chapter on the consecration of the laminal at all. However, the chapter on the consecration of the ring is immediately followed by a short passage that focusses on the laminal (fol.98v). It is difficult to regard this passage as an actual chapter on the consecration of the laminal, as it not chapterised and contains very little information. In Sloane 3853, on the other hand, the consecration of the laminal was provided as a somewhat brief but full chapter (fol.193v). Both the chapter and the passage on the hallowing of the laminal commence with several instructions on fol.193v of Sloane 3853 and on fol.98v of Sloane 3850. The laminals in both manuscripts are required to be three inches wide and to be made of copper. Sloane 3853 also indicates that lead could also be used as a possible material. Furthermore, both manuscripts require the laminal to be inscribed with the divine name Tetragramaton and that the laminal should have a hole in the middle. Thereafter it should be fastened to the sceptre and the manuscripts instructs that the laminal must be anointed in all points. To illustrate the exact specifications of the way in which the laminal should be inscribed, both manuscripts provide drawings of the instrument in question. Sloane 3850's drawing of the laminal includes additional instructions and can be found on fol.113r, in appendix 2 fig.1, and in fig.4 on the right.

Fig. 4 – Drawing of the Laminal,
London British Library Sloane MS
3850, fol.113r

These precise instructions go as follows: “On the other side must be ingraven Oriens in the East part. Aegin kin of the north in the north part. Paymon west in the west parte. And Amaimon king of the south in the south part, with a + before and behind each name⁴². And in the midst a little above the hole, Tetragrammaton graven in Hebrew letres, thus: יהוה.” It is not certain whether these instructions require the names to be engraved in normal lettering. However, the instruction states that these names must be engraved “on the other side,” in their corresponding position, which might mean that the names of these kings must not be inscribed on the side that the drawing depicts in fig.4. The bold black carvings in this figure represent the Hebrew letters for the name Tetragrammaton. The circle in the middle of the laminal also displays some writing in it, which states that it is “the hole you must put your scepter thorough” (fol.113r). In addition, the drawing also shows several symbols of

⁴¹ A “lamellae” or “laminae” is a small and thin metal plate (Skemer 13).

⁴² These kings can also be found on fol.194v and 258r of Sloane MS 3853 and were discussed in footnote 39.

unknown origin and meaning. These symbols also seem to appear on the drawing of the laminal in Sloane 3853 on fol.194v, appendix 2 fig.3 and in fig.5 to the right, although at a slightly different angle. This drawing is almost identical to the drawing of the previous laminal, except it lacks the circle which shows where the hole should be. However, Sloane 3853 does indicate that the laminal should be fastened to the sceptre, but not in what way. Furthermore, Sloane 3853 does not provide additional instructions as to whether the other side of the laminal should be inscribed.

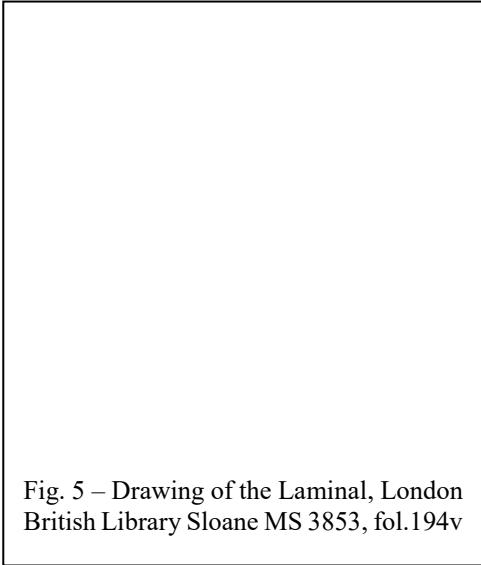


Fig. 5 – Drawing of the Laminal, London British Library Sloane MS 3853, fol.194v

Both the manuscripts' instructions declare that the consecration of the laminal must be done in the same way as the ring was consecrated. However, it is unclear as to how much of the chapter on the benediction of the ring should be put into practice. Sloane 3850's instructions only state that "it must be hallowed in all poyntes like as the ringe, savinge when you sayd *as the ring was borne in the arke of God*, you shall say *the golden laminall*," whilst the "high priest" holds the laminal to his forehead (fol.98v). These instructions might refer to the fact that all the pointed edges of the laminal must be consecrated in the same manner as was done with the ring. The only instructions within the chapter on the ring that could be referred to are: "Annoint itt with holy oyle; sprinckle it with holy watter" (fol.98r), as there are no other instructions within this chapter. However, the lack of a complete benediction for the laminal suggests that "in all poyntes like as the ringe" refers to the chapter on the consecration of the ring in its entirety. Therefore, the benediction of the laminal might go as follows:

O thou creature of God, thou laminall I coniure thee, which was blessed and annointed of King Salomon with oyle olive. So blese I thee and adiure thee to be blessed through Iesus Christ, the Sonne of the living God; that thou mayest have the forthe figure virtue and power for that purpose that thou art ordayned for. And like as in the Arke of God in the old testament, the golden laminall was borne.

Whilst holding the laminal against the forehead of the high priest.

So be thou to this servant of God, N, a token of knowledge unto this faithfull servant of the [true] science of calling of spirites; that when thou art held up, he may have helpe of thee; that through thy virtue, he may subdue the power of all evill sprites and compell them to shew and make him a true answer of all such thinges as he desireth; and to shew

to him the trueth of all hidden thinges and the secretes of spirites, to make him perfect through Iesus Christ our Lord.

I coniure thee thou creature of God. Thou laminall, in whose figure of roundness are all thinges in the world containes and all figures and perfect knowledge of science in the forme of thee be fixed. I coniure thee by all the names of all the orders of ang[els]; and all the movinges of the planetes and sphrares; and by that high name of God, Tetragramaton, which is ingraven in thee, that thou mayest have sach virtue and influence of grace of Iesus Christ; that unto what spirit or spirites soever thou be shewed, that it may be brought to such feare and favour of the bearer of it; that through this blessed name, they may be made afrayde and obey by and by the precept and will of this faithfull servante of God, N, and so ever continue except if he licence them to departe; and that they have no power to lye, nor to tell any false tales, nor work guiles or falshood where thou art shewed; but that thou be unto this man, thorough the Grace of God that worketh in thee, a blessed and consecrated laminall; to subdue and overcome all evill spirites through the most blessed Sonne of God, whoe liveth with God the Father and the Holy Ghost, world without end. Amen.

Annoint itt with holy oyle; sprinkle it with holy watter.

Lastly, Sloane 3850's instructions on the consecration of the laminal conclude with the sentence: "Let this be taken kneeling, as before the sword" (fol.98v). This closing instruction might only refer to the chapter on the consecration of the swords' instruction to kneel. However, it could also refer to the complete instruction, which in this case could translate as the following instruction: 'Then let him rise up with the laminal, making curtesy and obedience to the alter; kneeling downe, wrap the laminal about with a stole and bless the Master with *in nomine Patris, et Filii, et [san] Spiritus Sancti, Amen*; he holding the laminal in his right hand.'

In contrast to the latter manuscript, Sloane 3853 is slightly more precise and elaborate on how to consecrate the laminal. Sloane 3853's scribe first declares that the laminal must be consecrated "in all points" (fol.193v). However, this manuscript clearly states that every time that the benediction of the consecration of the ring uses the word 'ring,' it must be substituted with the word 'laminal' (fol.193v). Furthermore, in performing the benediction, the consecrator must replace the phrase "[a]nd lyke as in the arke of God in the old testament, the goldyn ryng was borne . . . helpe of the," with "[a]s the golden lamynall was borne in the forge of the heye prest . . . helpe of the" (fol.193v). The scribe further instructs the consecrator to continue "soforth, as itt standethe for the ryng" (fol.193v), which suggests that the benediction continues with the following passage "*that throwghe thi . . . Iesu Cryst ower Lord*" on fol.192v of the

chapter on the consecration of the ring. This benediction is also followed by the instruction that “the Master shall receyve it as he receyved the sword, knelynge and wrap it in clene clothes” (fol.193v). In this case it is also unclear whether these instructions also refer to the whole of the final instructions on the consecration of the sword on fol.192r.

6. The Consecration of the Sceptre

Both versions of the chapter on the consecration of the sceptre provide an introductory instruction, followed by a benediction, which is concluded by a closing instruction (Sloane 3850 fol.98v-99r, Sloane 3853 fol.193v-194r). The instructions and the benedictions in the chapter on the consecration of the sceptre are nearly identical, apart from some variations in spelling, punctuation, grammar, phrasing, and word order. According to both manuscripts, the sceptre must be fashioned from a bay tree that is “*nerē as bygge as yower arme att the hand*” (Sloane 3853 fol.193v). The sceptre that is made from this tree should be a cubit long, which is about the length of a forearm (Sloane 3850 fol.98v, Sloane 3853 fol.194r). Sloane 3850 displays a drawing of a shape that might be the sceptre, which can be found on fol.113r, appendix 2 fig. 1, and fig. 6 to the right. During the fashioning of the sceptre, the consecrator and master are instructed to remove the bark whilst keeping the sceptre white without any paintings on it. The manuscripts also state that the priest must be wearing a stole during the ritual and he is instructed to keep the sceptre straight, whilst holding it in his left hand. However, contrary to most of the other chapters, the priest is not instructed to hold up his right hand during the oration.

Fig. 6 – Drawing of a Scepter, London British Library Sloane 3850, fol.113r

The objectives of the benediction that follows are similar to the objectives of most of the other benedictions in the chapters of consecration. The consecrator conjures the sceptre with the assistance of the virtue of God and the wisdom of Solomon. Both orations elaborate that the sceptre was used as a “*token of kingly dignitys for the constraint of evill spirits*” (fol.98v). Subsequently, the consecrator and master pray for the instrument to be a medium for the conjuring and compelling of ill spirits. The oration continues with prayers that ask for the sceptre to be imbued with the same strength and virtue as when Solomon created it and for it to be able to procure love for the bearer. The following closing instructions require the sceptre to be anointed. However, the scribes seem to have a different opinion on which substance should be used to perform this anointing; Sloane 3850 with holy oil and Sloane 3853 with “*balsam or carpo balsamo al over*” (fol.194r). Furthermore, Sloane 3850’s scribe requires the consecrator to deliver the sceptre unto a kneeling master, after which he should hold the sceptre in his right hand and kiss it. The instructions in Sloane 3853 differ slightly, as the scribe

instructs the consecrator to provide the master with the sceptre's end to kiss, whilst kneeling (fol.194rr). The instructions conclude that the master must hold the sceptre in his right hand and to "laye it up clene and fayer" (fol.194r). Sloane 3850, on the other hand, concludes its instructions by requiring the priest to sprinkle the sceptre and the master with holy water.

Finally, Sloane 3853's scribe finishes the chapters on the consecration of the instruments with a last instruction on fol.195r, that applies to the consecration of the sword, the ring, the laminal, and the sceptre. He declares that the consecrations must be performed on the first Friday after the conjunction of the sun and moon, in the hour of Venus. Lastly, he explains to the reader that the consecration can only be performed on a Friday that falls on the second, fourth, sixth, or eighth day of the month.

7. The Consecration of the Circle

As with all the other chapters of consecration in Sloane 3853, the scribe precedes the benediction of the circle with instructions, which focus on how to make the circle. Contrary to the other chapters, these instructions are part of a separate chapter called the “Preperracyon to this Sercle” (fol.195r). Sloane 3850, on the other hand, provides no information as to how the circles must be constructed. Sloane 3853’s instructions begin by declaring that the master and his fellow (most likely the priest) must be completely aware of the purpose of their requests. The chapter also states that the ritual must be performed on the same day and hour that were discussed in the chapters on the consecration of the other objects, which means that the benediction should be done in the hour of Venus, on the first Friday after the conjunction of the sun and moon, and the Friday should be the second, fourth, sixth, or eighth day of the month (fol.195r). When starting the ritual, the practitioners are advised to have the consecrated instruments close at hand (fol.195r). Subsequently, the chapter states that the consecrator and master must adhere to the following requirements: the master and consecrator should be clean, “both in aparell and in conscience and with good devocion and ernest intent,” the weather should be fair, the chamber should be boarded up, and it should have four windows (fol.195r). Interestingly, the scribe declares that the latter requirement has already been divulged somewhere earlier, more specifically on fol.187r. The instructions continue to delineate that the circle must be drawn according to the prescribed length and width, so that the master is able to sit inside it and look in every direction (fol.195r). This suggests that the measurements of the circle depend on the measurements of the master’s body. The master and consecrator must also draw the necessary letters, crosses, and lines in such a way that they can easily be seen. However, these instructions still fail to provide a clear image of how the circle should look. This is most likely the case because the construction of the circle differed with every experiment. Nevertheless, Sloane 3850’s scribe does provide a drawing of a circle on fol.113v, which can be found in Appendix 2 fig.2. Although the purpose of the circle is unknown, it does give an impression of a magical circle’s appearance.

The instructions that follow focus on what to do after the circle was created. These instructions declare that the master must first take the sword in his left hand, put the ring on the little finger of his left hand, and take the scepter in his right hand. As the master continues, he must use the scepter to bless his fellow and himself, which gives the master’s fellow the license to enter the circle whilst the master is holding the consecrated book of magic. Sloane 3853 further instructs the master to place the sword in his fellow’s right hand and to place a cross in his left hand. Furthermore, the reader is instructed that it is of the utmost importance that the

master's fellow should always stand opposite him; for he must "lok well abowt what he seyete, that he maye shewe the master always when he dothe aske hym" (fol.195v). The master, on the other hand, is instructed to sit on a chair or a stool and to start the conjuration eastward, and subsequently westward, then southward, and lastly northward. The scribe continues with several warnings which caution the master and his fellow to make sure that they bow every time they name Tetragramaton and for the master to not take his eye of the book during this act of respect. The chapter states that failing to keep an eye on the book would endanger him and his fellow, as the spirit would be able to do "tempestial" harm unto them (fol.195v-196r). Subsequently, the master is instructed to "axke in the ende of every coniuracioun what he seethe and he shalt tell him always what he seethe" (fol.196r). Sloane 3853 concludes these instructions by explaining that the spirits will become revering and obedient once the fellow shows the conjured spirit the characters of all the planets engraved in lead or copper, whilst the master is still reading the conjuration (fol.196r).

The actual chapter on the consecration of the circle starts on fol.196r of Sloane 3853 and fol.99r of Sloane 3850. Sloane 3853 demonstrates that the scribe decided to divide the benediction of the circle into two chapters "The Maner to Make the Sercle With the Consecration in the Same" and "the Consecracioun of Thi Sercle After that Yt Is Made," whilst the chapter in Sloane 3850 is simply called "Consecratio Circuli." This difference suggests that the two texts should be quite different. However, when you compare the two benedictions it becomes clear that these chapters are also nearly identical, with the exception of the addition of a short instruction on fol.196r of Sloane 3853 before the benediction begins; the addition of a brief instruction after the first part of the benediction of the circle in Sloane 3853, on fol.197r; the addition of a closing note from the scribe, on fol.198v of Sloane 3853; and the expected minor differences in spelling, grammar, phrasing, punctuation, word order, and details. Although minor, these differences are what separate the two texts from each other. With the help of the scribe's short instruction to performing the benediction of the circle on fol.196r of Sloane 3853, it becomes apparent that the master and his fellow must again keep the consecrated instrument close at hand, whilst chalking not only round circles but also square ones. The benediction that follows, both in Sloane 3850 and Sloane 3853, has the master and his fellow beseech God to protect them from evil spirits, to send an angel from heaven to protect them, and to consecrate the circle in question. By referring to well-known passages from the bible they imbue their prayers with more power. However, contrary to Sloane 3850, Sloane 3853 follows this benediction with a short instruction, in which the chapter provides the master and his fellow with the names of God: Agla, Dydragmaye, Onoytheon, Trissegayle, Sabaothe,

Adonaye, Iothe, On, Sadaye, Stimulamaton, Ya, Elzephares, Amora, Cades, Ien, Elyorane, Eloye, and Ell; which according to the scribe, were always used by Solomon in his circles and must be written between the circles (fol.197r). The second part of the benediction, which commences on fol.99r of Sloane 3850 and fol.197r of Sloane 3853, refers to all the letters, characters, crosses and seals of Solomon with which the circle is inscribed; thereby making it “a hold and fort against all malyngnant sprytes” (fol.197r). Both versions continue in the same fashion as the previously discussed benedictions; by calling on the virtue of the Holy Trinity, the virgin Mary, and several variations of the names of God, with the purpose of consecrating and empowering the circles. Thereafter, both manuscripts instruct the practitioners to kneel and to conclude the benediction with a last prayer; which has the same objectives as the previous benediction (Sloane 3850 fol.99v-100r, Sloane 3853 fol.198r-198v). Lastly, Sloane 3853’s scribe provides a final note of warning to the master and his fellow, cautioning them to always enter and leave the circle between the east and south part of the circle; to always renew the letters, characters, and crosses with chalk, when they step in or out of the circle; and to always stay within the circle for about an hour after the spirit has left, time that is encouraged to be spent reading psalms and mentally giving thanks.

8. Conclusion to the Analyses of the *Book of Consecrations*

The analysis of the chapters of consecrations in the two manuscripts has brought to light that almost all the benedictions are identical, whilst the differing instructions separate the two versions of the *BOC*. The absence of instructions or the lack of detailed instructions within Sloane 3850's *BOC* demonstrates that it is not a practical necromantic work. It leaves a lot of the details for the construction and the preparation of the rituals open to the necromancer's imagination. This becomes especially clear in the chapters on the consecration of the book, ring, and circle. The chapter on the consecration of the ring neither gives information about the construction nor the preparation of the ring. This deficit most likely means that the necromancer must rely on his own knowledge and imagination, which might lead to the consecration not working or could have dangerous consequences for the necromancer. Moreover, the comparison of the instructions has made it clear that Sloane 3853's is more precise and elaborate. Except for a few differences in the instructions, the most useful information that Sloane 3850 vernacular version of the *BOC* provides are the drawings of the instruments. Overall, it has become apparent that Sloane 3853's version of the *Book of Consecrations* is the more sensible version to use, as it is more of a practical guide for necromancers. The instruction on when to perform the consecration on fol.195r and the addition of the note after the chapter on the consecration of the circle give the impression that the scribe was aware of the difficulties of consecrating objects or had some personal experience in performing these consecrations. It might be possible that the scribe conjured a spirit and did not stay in the circle long enough and thereby great harm befell him. However, it is unclear whether some of the additional instructions and the final note were the scribe's additions or whether they were simply copied. Of course, there is no way of knowing which of the two manuscripts is the most accurate representation of the *Book of Consecrations*, but Sloane MS 3853 does at least present a more elaborate and practical version.

9. Note to the Edition

The main objective of this edition is to make the two manuscripts more accessible and readable for its audience, which likely consists of people who are interested in magical rituals, but do not have the skill to read the original manuscripts. To make it easy for the audience to compare both versions of the *BOC*, it was decided to not simply first provide Sloane 3850's edition in its entirety followed by Sloane 3853's version, but to show the former on the verso page and the latter on the recto page of this thesis. As a result, there are several blank pages, which means that there is no corresponding text in the other manuscript. Throughout the two manuscripts there are two types of texts: the instructions and the orated benedictions. To distinguish between the two, this edition presents the instructions as normally outlined texts and the orations as italicised text. To keep a point of reference to the manuscripts, folio endings are indicated with '||' and the next folio is indicated in the left margin.

The editing process was aligned with the purpose of keeping the manuscript as readable as possible. To this end, the punctuation was modernised, all abbreviations (suspensions, contractions, superscript letters, and special signs) were silently expanded, the uses of v, u, i, and j were modernised, and the linking and separating of words were adjusted according to the rules of modern spelling. This results in 'heuen' being written as 'heven,' 'iust' now being written as 'just', 'thi selves' becoming 'thielves,' and 'astole' becoming 'a stole.' The punctuation of the Latin parts was edited by aligning them with similar publications of these benedictions. Furthermore, this edition uses square brackets to indicate that words and letters are illegible. Letters and words that are impossible to guess, will be presented as a dot; resulting in 'be[. . .].' However, most illegible words or letters can be guessed with the help of surrounding letters; resulting in 'be[fore].' Curly brackets are used to refer to other pages in the manuscript or to the appendices. The edition has kept the abbreviated form of the word 'Nomen,' 'N,' which indicates that the consecrator or master must fill in their own name. In rare cases, words have been added to clarify something or to make a sentence more grammatical. These changes are indicated through footnotes by referencing the piece of text in question, followed by a square bracket, MS, and the original manuscript form between quotation marks. This edition also makes use of glosses on the right side of the page; with the glossed words underlined. Lastly, this edition also makes use of footnotes to refer the audience to other sources, to provide extra information, to indicate scribal mistakes, and to indicate codicological and palaeographic observations.

The Edition of the *Book of Consecrations*

**Comprised of the London British Library's Sloane
MS 3850, fol.94v-100r and the London British
Library's Sloane MS 3853, fol.188r-198v**

Sloane 3850

Consecratio Libri⁴³

94v *O thou most mighty God, most holy God, and our Lord; see and consider the labour of my minde and lett thy⁴⁴ wil be done in mee; and send thy holy comforter downe from heaven into earth, for to establish and make perfect in mee thy grace and virtue; to preserve and keepe me; to instruct me in the perfect knowledge of thy scriptures, which I doe most intirely desire for my defence, protection, and helpe. In the name of the Father +⁴⁵ of the Sonne + and of the Holy Ghost + Amen⁴⁶.*

O inestimable God, O God incomparable, God incorruptible, O most meeke and sweete God, O most excilent and sweete God, O immensurable and God of all mercie; I, R.⁴⁷ + although unworthy and full of iniquitie and decept and malice, meekely doe come unto thy mercy; desiring and prayeng thee most humbly that thou would not behold my greate and innumerable number of sinnes, but according to thy great mercie have mercy one me. That thou would voutsafe
 95r *graciously to here me, N, thy unworthy servant, for this booke with thy most holy names insinuated and writh. That it may receive such virtue, that all spirites by this prayer of consecration and by this holy booke may be constrained and compeld. Whether they will or no to obey my will and whatsoever, I shall take upon me or any with this booke to exorcize, thereby may be restrained to mine or their will. And by the virtue of this holy names: Ioth + Theos + Agla + Ozam + Deus + Eloy +⁴⁸ the which wordes the sea heard and returned back againe, way insuide the ayre was fixed and set; the earth trembled, the fire was quenched, and all powers both celestiall and terrestiall did quacke*

⁴³ Libri] A simple form of illumination after the word Libri.

⁴⁴ thy] The scribe corrected this word, probably from an 'e.'

⁴⁵ +] the act of making the 'Sign of the Cross.'

⁴⁶ In the name . . . Holy Ghost + Amen.] Invocation of the Trinity.

⁴⁷ I, R.] See page 17.

⁴⁸ Ioth + Theos . . . Deus + Eloy +] See Appendix 6.

Sloane 3853

The Consecracion off the Boke

188r The consecracions of Salamones boke, where with this boke owght to be consecratyd, as hereafter followe. Fyrst, the pryst and the practicioneres of this arte owght to be in clene lyff, and fastyng, and in serplesses; and the pryst to have a stole and holye water; and 4 wax taperes or candenlys, burnyng in a chyrche or in a secret chamber; and there knelyng and saye meklye:

surplice

O omnyptent and everlastyng God. I mekelye besyche the that thou, throwge thi gret mersye and goodnes, wylt wytsaff to santifye and consecrat this boke; compiled and set together with thi holye names; that it maye be made able to obtayne pore and vertue; that is to saye consecrat all vyncles, bondes, and invocacions of art and all other expedimentes, throwghe Cryst ower Lord. Amen.

power

shackles

O my God have mersye upon me and spare my synnes. Hele my sowle, for I have synned agaynst thee. Thou shalnot dyspite the hart of hym that is sorrowfull. O God, here the prayer of thi servant, N., and in what ower soever I shall call onto the, here me quyclye as thou hardest holye Marye Madgdelyn⁴⁹. O Lord, receyve the creye of him that confessethe hymselfe unto the. O Lord, I besyche the here, the woysse of him that prayethe onto the, throwge the prayer of the most blyssed vyrgyn Marye the Mother⁵⁰ and throwghe the

contempt

188v *prayeres of all thi sayntes; that my || prayeres and peticiones maye com onto the earys of thy Mageste, the whiche I, N, do make before the at this tyme for the consecracon of this boke. Grant O God for thi holy names sake, that be in yt contaynyd, that yt maye be consecratyd +, hallowed, and made perfynt to worke onye maner of worke that is contaynyd in it. Grant it O Lord Ihesu Cryst, whiche dothe raynge God, world withowt ende. Amen.*

⁴⁹ Marye Madgdelyn] (Luke 8:2)

⁵⁰ vyrgyn Marye the Mother] (Matthew 1:16)

and were troubled. And by these holy names of God: On + A & et O + the begining and ending + El + Ely + Eloy + Eloym + Sother + Emmanuell + Sabaoth + Adonay + Egge + Yaya + Yeye⁵¹ + that this booke may be consecrated and all experimenttes, charmes, and characters therein written. Grant this O Lord, which art worthy all honour and praise, world without end⁵². Amen +

S⁵³. Adjutorium nostrum in nomine domini

M⁵⁴. Qui fecit coelum et terram

S. Sit nomen domini benedictum

M. Ex hoc nunc et usque in seculum

S. Dominus vobiscum

M Et cum spiritu tuo⁵⁵//

⁵¹ On + A & et O ... Yaya + Yeye +] See Appendix 6.

⁵² world without end] This is “a short formula of praise to God, esp. one in liturgical use” (OED).

⁵³ S.] This might stand for “Sanctitas” as the lines that follow are commonly said by a bishop or priest.

⁵⁴ M.] This is most likeley an abbreviation for the word ‘Master’ or ‘Magister.’

⁵⁵ S. Adjutorium nostrum . . . cum spiritu tuo] Episocopal or pontifical blessing.

{Equivalent of Sloane 3850's "*O inestimable God . . . world without end. Amen +*" on fol.94v and fol.95r can be found on fol.190 of Sloane 3853}

Oremus

95v *Omnipotens sempiterne deus, qui per Moſen famulum tuum pontificalia ſeu ſacerdotalia, et levitica veſtimenta, et instrumenta ſuis officiis apta et neceſſaria, ad explendum miniſterium eorum in conſpectu tuo, et ad decorem nominis tui fieri decreviſti : adeſto propitiuſ invocationibus noſtris : et tunc librum deſuper irrigatum tua gratia, ingenti benedictione per noſtra ſervitutem humilitatis purificare + benedicere + et conſecrare + digneris : ut divinis cultibus et ſacris myſteriis aptus et benedictus exiſtat : hocque ſacro libro caeteriſque ſacris muniti, ab omnibus impuſionibus malignorum ſpirituum deſenſi eſſe mereamur : Omneſque eo utentes tuiſ myſteriis aptoſ et condignos ſervire atque in hiſ placide inhaerere et devote perſeverare tribue. Per dominum noſtrum Ieſum Chriſtum. Amen⁵⁶*

Oremus

Deuſ invictae virtutiſ author, omnium rerum creator et ſanctificator, ut hunc librum, tuo proprie ore benedicere + ſanctificare + et conſecrare digneris intende propitiuſ : omneſque eo utentes hiſ myſteriis aptoſ, et tibi in eiſ devote et amicabileſ ſervienteſ, gratoſ effici concedeſ. Per dominum noſtrum Ieſum Chriſtum. Amen.⁵⁷

Oremus

Descendat. Domine virtuſ Spirituſ Sancti ſuper hunc librum, qui cum mundum pacificat + et benedicat + ſanctificet, et omnium in eo legentium corda clementer illuminet, et verum intellectum et fortem poteſtatem ſuper omneſ ſpirituſ quo ſcunquę tribuat, ſed et intelligendo tua praecepta conſervare et implere ſecundum voluntatem tuam boniſ operibuſ concedat. Per Dominum, noſtrum, Ieſu Chriſtum, qui tecum etc. Amen.⁵⁸//

⁵⁶ Omnipotens sempiterne . . . christum. Amen] This is an ordinary form of liturgical prayer. A similar version of this prayer, apart from some changes in word order and some added and missing lines, can be found in William Maskell's *Monumenta Ritualia Ecclesiae Anglicanae* and seems to be part of chapter "Benedictiones diversae" and the sub-chapter "I. Benedictio Indumentorum sacerdotalium" (170).

⁵⁷ Deus invictae . . . Christum. Amen] A similar benediction can also be found in the same book that was referred to in footnote 56 (142).

⁵⁸ Descendat. Domine . . . etc. Amen] A fairly similar version of this benediction can also be found in the same book that was referred to in footnote 56, in the sub-chapter "XIV. Benedictio Librorum" (149).

Let Us Praye

O Lord Iesu Cryst, spare me for the inestimable mercyes sake and have mercye upon me. And here me throwghe the callynge up on the name of the holye trinitye, that is to saye: Father, Sonne, and the Holye Gost; that these my prayeres and peticions maye be acceptable onto the, throwge the praye[rs] of all thi holy patriarkes, proffetes, appostoles, martyres, confessores, and vergyns, and of all thyne electyd; and speciallye throwghe the prayeres off saynt Marye, that ondefyled vyrgyn thy Mother, that my prayeres may be onto the acceptable. The callyng upon thy most holy names in this boke writyn and contayned; dessyerynge the therfore meklye and faythefullye, all thowghe I, N, be onworthe, yet trostyng in the that thou woldest wytsaff to santyfye + and blise + this boke with thi most holy names. And concecrat yt + by thi holy names: + Zo[n]⁵⁹ +

189r *Ihesus + Christus + Alpha + and Omega + El + Ely + Eloye + Oney + Theon + Stimulamaton + Elzephares + Tetragramaton + Eloron + Elieram + Exirion + Isirion + Oriston + Usirion + Egiron + Onella + Ozion + Usior + Onus + Sarasim + Nohim + Eneliasiasim + Nain + Iosephe + Messias + Sother + Emanuell + Sabaothe + Adonaye +⁶⁰ And by all the secretes of thi names, which is not lefull for man to speke, and by the vertue and holines of them and by the vertue of they devyne power, let this boke be consecratid + blessed + and made perfyte. And by the vertue of the sacrament of thi bodye and blood and by the wertue of thi merites, that the faythefull receyvvd by yt; that this boke maye be made able to consecrat and make holye albondes of sprytes; that it maye receyve syche holye vertue and power for that porpocce that it ys ordayned for. Grant it Cryst, which fittethe on the ryght hand of God, in the glorye⁶¹ of the Father to whom be glorye and honer, world without end. Amen.*

faithful

⁵⁹ Zo[n]] This might also be Zou.

⁶⁰ + Zo[n]⁶⁰ . . . Adonaye +] See Appendix 6.

⁶¹ glorye] MS after this word "and honer" was crossed out.

Benedictio Chartae

96r Exorcizo te creatura charta quae in usum humani generis ad referendum etiam magnalia dei visa es : et per divinam voluntatem charta conjugii à Raguele inter Tobiam et Saram⁶² celebrati in quo etiam opere angelico diabolus extitit virtus per dominum deum universi patrem filium spiritum sanctum qui extendit coelum sicut pellem in qua caelestibus splendoribus quasi characteribus scribens coelos facit suam gloriam enarrare et benedicaris + et sanctificeris + ad omne opus diaboli destruendum et ad onem spiritus compellendum et imperandum ad obedientiam, ut qui cunque te saceris verbis respersam vel sacram rem concludentem super se portaverit vel in te contentium legerit, ab omni infestatione diaboli liberetur et omnis spiritus liget invocet et imperet, per eum qui venturus est judicare vivos et mortus, et seculum per ignem. Amen.

Conjure te charta per verba illa tituli triumphalis salvatoris domini nostri jesu christi et per omnia illa verba quaecunque dicuntur de creatore omnium creaturarum et per illum qui potest tribuere et facere quod tantam obtineas virtutem ut omnia quae super te scribentur effectum salutis aeternae producere valeant, ut omnis fallacia et virtus diaboli exeat a te, et intret in te omnis virtus contra malos spiritus quoscumque sine mora in nomine patris + et filii + et spiritus sanctis. Amen.⁶³

Oremus

Deus Abraham, Deus Isaac, Deus Jacob, qui in Dilectissimi Filii Tui Titulo triumphali sancta crucis: Jesus Nazarenus Rex Judaeorum, inscribi voluisti, Ipsiusque⁶⁴ Jesu nomen in corde Sancti Ignatii aureis literis scripisti, quaesumus, ut hanc chartam et atramentum benedicere + et sanctificare + digneris, ut qui orationes vel sancti nomina super eas scripta vel hac legerint, vel devote portaverint, habeant potestatem contra onem spiritus quaecunque invocaverint ubicunque sint et eos invocent

96v *exorcizen ligent et solvant quantum desiderant, vel||fuerit necesse ad negotia sibi proposita subeunda, perficienda. Ideo exorcizo te charta et atramentum, benedico et sanctifico + per eum qui dixit Mosi : Scribe hoc in libro et trade⁶⁵ auribus Josua, delebo enim memoriam Amalec sub coelo per cum, qui ipsimet Moisi praecepit, ut scriberet in tabulis verba foederis decem, et Tobiae, ut accepta charta faceret conscriptionem conjugii. Per ipsum Jesum Christum Dominum nostrum. Amen⁶⁶.*

⁶² Tobiam et Saram] Refers to Tobias and Sarah, whom are the two main characters in the Book of Tobit.

⁶³ Benedictio Chartae . . . sanctis. Amen.] No equivalent has been found.

⁶⁴ ipsiusque] Behind this word something is crossed out.

⁶⁵ trade] Behind this word something is crossed out.

⁶⁶ Deus Abraham. . . nostrum. Amen] No equivalent has been found.

*Blyse the the Father. Blyse the Sone. Blyse the the Holye Gost
 + Blyse the Marye the Mother of ower Lord Ihesu Cryst + Blyse the
 all the holye apostoles, marteres + confessores, and virgines; nowe
 and in all tyme +; all the sayntes and elected of God, all the
 celestiall poweres. Blese the + all holy angeles + arcangeles +
 pryncipatus + potestates + vertutes + trones + and dominacyons +
 cherubyn + and ceraphyn⁶⁷ + By the autorite and licentes of God,
 blys the + O Lord Ihesu Cryst. Wytsaff thou⁶⁸ to blys + and santyfye
 + and consecrat this boke of vyncles, astricciones, coniuracions, and
 expedimentes by thi allmyghtye power; that it maye receyve vertue
 and strenkthe for that porpose that yt is ordayned for. Grant it O
 Lord Ihesu Cryst, whose raygne and⁶⁹ impery dothe contynue withowt
 end into the world of worldes, sobeit. Amen.*

189v *O Lord my God, forsake me not, nor depart not away from me.
 Geve thou hede onto my helpe. O Lord, the God of my helthe, let thi
 mersye O Lord be shewyd upon us, as we do put ower trost in the. In the
 have we trostyd. Let me never be confoundyd. Let my prayer ever, O
 Lord, into thi syght. Bowe down thi eare onto my prayeres. O Lord, here
 my prayers and let my creye com onto the, for in the have I trostyd.*

Let Us Praye

*O the most myghtest God, most holye God, most suerest God, and ower
 Lord; see and consider the labor of my mynd and let thy wyll be don in
 me. And send thy conmferter, the Holy Gost, downe from heven into the
 earthe, for to stablyshe and mak[e] perfyt in me thi grace and vertu; to*

⁶⁷ arcangeles . . . ceraphyn] These represent eight the nine orders of angels, whom “correspond somewhat to orthodox notions of angels.” (Mesler 124). The scribe invokes their power “in supplication to God or even when conjuring other types of angels” (124). In the twelfth century Pseudo-Dionysius’ *Celestial Hierarchy* became the authoritative voice in angelic hierarchies again (Keck 54-55). Dionysius “portrayed the harmonious angelic hierarchy as a magnificent arrangement of nine orders divided into three superimposed triads according to their levels of knowledge and purity and of participation in God’s secrets and goodness. Each triad, and within it each order, mediates purification, illumination and perfection between the order above and the order below.” (Luscombe 15). The lowest order order consists of Angels, Archangels, and Principalities, which are arranged from lowest to highest within this triad (16). The middle order, from lowest to highest, consists of Powers, Virtues, Dominations (16). The highest order, arranged from lowest to highest within this triad, consists of Thrones, Cherubim, and Seraphim (16).

⁶⁸ Wytsaff thou] MS “Wyt thou saff.”

⁶⁹ and] MS “en” was crossed out after the word “and.”

{See fols. 94v-95r}

*preserve*⁷⁰ and kepe me; and to instruct me in the perfynt knowlage of thi scryptures, the whiche I doo most uotyerlye dessyer for my defence, proteccion, and helpe; in the name of the Father, of the Son, and of the Holye Gost. Amen. Then cast on holye water.

O inestimable God, O God incomparable, God incorruptible, O most meke and swet God, O most eccelentyst and glorius God, O
 190r *inmesurable and God || of all mersye; I, N, althowge unworthe and full of iniquyte, desayt, and malyce, mekelye do come onto thi mersie; dessyerynge and praynge the most humlye that thou wyl not behold my gret and innumerable number of synnes, but accordyng to thi gret mersye, hand mersye on them. And that thou wylt withsaff graciuslye to here the prayeres of me, N, thi onworthe servant, for this boke with thy most holy names insyned and writyn. That it maye receyve suche vertue and strenkthe. That thy eyers potestates*⁷¹ *and persyst by this prayer of consecracions. And by this holy boke thay may be constraynyd and compellyd whether thaye wyll or noo; and to obeye my wyll. And whensoever I shall take upon me or ony with this boke to exorzyse, that all spirytes therby maye be reclaymed onto myne or ther wyll. And by the wertu of these holye names writyn with 4 letteres: Iothe + Theos + Agla + Ozain + Deus + Heley; the whiche wordes the see herd and returnyd bac and gave waye in sonder, the eayre was fixed and sett, the earthe trymled, the fyer was quenched, and all poweres bothe selestiall and terestiall dothe quake and ar trobbeled. And by these holye names of God: On + Alpha + and Omega + the begynnynge + and endynge + El + Ely + Eley + Eleyin + Sother + Emanuell + Sabaothe + Sother +*
 190v *Emanuell ||+ Sabaothe + Adonaye + Egge + Yaya + Ye Ye +; that this boke maye be consecratyd and all expedimentes and karecteres therin writyn. Gra[nt] that O Lord, whiche arte worthe all honer and prayce*⁷², *world with owt end. Amen. Sobeit.*

different
directions

⁷⁰ preserve] MS “me” was crossed out after the word “preserve.”

⁷¹ thy eyers potestates] It is uncertain what is meant by this phrase. According to the OED an ‘eyer’ is an observer, whilst potestates is one of the orders of angels otherwise known as the ‘Powers.’ However, it seems that eyer is used as an adjective here and that potestates is the noun, resulting in the possible translation “That thy observing powers and persyst.” However, the phrase “and persyst” suggests that it is a summation of what the Powers should do and that “and persist” should be preceded by a verb. It is possible that a verb is missing.

⁷² prayce] MS “prause” crossed out before “prayce.”

+ **Consecratio Gladii** +

Take a faire bright sword with a cross, like an arming sword and he that shall be the consecrator of it, must be fasting and pure, having (at least) a stole about his necke, and standing be[fore] the alter upon which must be said at that time *missa spiritus sancti*. He must hold the sword betweene both his handes with the pomel upwardes and the point downward. So done, hold it even about the midst with thy left hand and holdding up thy⁷³ right hand, say as followeth:

O thou sword I coniure thee, adiure thee, and charge thee by the virtue of God the Father almighty; by the virtue of the Sonne; and by the virtue of the Holy Ghost; and by all thinges that ever were done or spoken ether in heaven or earth; and by the virginity of St. Mary mother of our Lord Jesus Christ; and by the virginite of St. John the Evangelist⁷⁴; and by the fearefull day of judgment that thou be unto me a sword consecrated; to be unto a protection and helpe against all aeire, wattere, fierie, and earthly spirits. That when thou art shone or

97r *shaken, all evill spirites that behold it may feare || and trimble, and may be obedient to my will, and most [beni...y]⁷⁵ fullfill my request and desires.*

O thou sword, I coniure thee by the brightness of cherubins⁷⁶, the which with a sword burning drave Adam out of paradice⁷⁷ for trasgression of the praecept of God. I adiure thee also by the sword of Salomon, the which he alway⁷⁸ used in the calling of spirites; and by the lance which pirced the heart⁷⁹ of our Lord Iesus Christ, that thou be unto me a sword consecrated and blessed; and our Lord Iesus Christ vouchsafe, to bless thee + and sanctifye⁸⁰ thee + That I may be able to subdue and overcome with thee all evill, wicked, and deceitfull spirites; through the virtue of God the Father, who liveth and raigneth, world without end. Amen +

a divine
command

⁷³ thy] The scribe corrected this, probably from an 'e.'

⁷⁴ St. John the Evangelist] Also known as John the Apostle, was one of the original twelve apostles.

⁷⁵ [beni...y]] This is possibly "benivolently."

⁷⁶ cherubins] See footnote 67.

⁷⁷ with a sword burning drave Adam out of paradice] (Genesis 3:23-24)

⁷⁸ alway] This might be a scribal error. The scribe might have forgotten the -s.

⁷⁹ and by the lance which pirced the heart] (John 19:34)

⁸⁰ sanctifye] Something scribbled above the letter 'a.'

The Hallowynge of the Sword

Take a fayer bryght sword and a fayer with a crose lyke an armynge sword; and he that shal be the consecrator of it must be fastynge and puewer, havynge a fayer rochet with a stole; and standynge in his secret chamber, must hold the sword betwene bothe his handes with the pomell upward and the poynt downe ward. So done, hold it in abowt the mydes with the lyft hand and hold up they ryght hand, saynge as hereafter dothe followe:

O thou sword, I coniure the and charge the by the vertu of God the Father almyghtye, by the vertu of the Sonne, and by the vertu of the Holy Gost, and by all thynges that ever wer done or spokyn eyther in heven or in erthe, and by the verginyte of saynt Marye the vergyn Mother of ower Lord Iesu Cryst, and by the vergynnyte of saynt John Evangelyst, and by the
 191r *ferfull daye of judgment; that || thou best onto mee a sword consecratyd, to be onto me a proteccion and an helpe agaynst all ayerye, waterye, fyerye, and erthely poweres; that when thou best shewyd or shakyn, all ell spyrytes that behold it maye fere and trybble and maye be abedyent onto my wyll; and most benynglye to fulfyll my requestes and dessyeres.*

O thou sword, I coniure the by the vertue of the bryghtnes of cherubyn; the whiche with a sword burnynge drave owt Adam of paradise, for the transgression of the prescept of God. I adiure the also by the sword of Salamon, the whiche he allwayes usid in callynge of spyrites; and by the launce, whiche persid the hart of Ihesus Cryst; that thou best onto me a sword blyssyd and consecratyd; and ower Lord Ihesus Cryst wytsaff to blyse the and santyfye the; that I maye be able to subdue and overcom with the all yll, wykked, and desaytfull sprytes; throwge the virtue of God the Father who levethe and rayneth, world withowt end. So be it.

Then the consecrator must lye down prostrat and make a crose upon the sword with holye hoyle; knelynge and then kys the crosse; and ryse up and take the sword in his ryght hand; and command his fellow, whiche shalbe the Master in this worke, to leye prostrate upon the ground; and that
 191v done, the mynyster knelynge upon his || knees, must put the poynt of the sword up on the bare hed of the Master, saynge:

face to the
ground

Then lett the consecrator make a + upon the sword with holy oyle; then kneele; kiss the + and rise up⁸¹; take the sword in thy right hand and command his fellow, which shall be Master in this worke, to kneele downe. Lay the bare sword upon his head and say:

O sonne, to thee doe I give power through the virtue of Christ blood; to touch, to hold, to beare, and governe this consecrated sword; to use it and to worke with it in all necessary thinges in this art and worke. And like as the angell with a bright flaming sword did expulge and drive Adam out of Paradice into this vaile of misery. So may thou be able, through the virtue of this holy and consecrated sword, to overcome all deceiptes and all false pretenses of all evill spirites; that they may be obedient unto thy will and that thou mayest mightily constraine them to doe all such things, as thou of them shall require. Graunt this O Holy Ghost, the which doth raigne God with the Father and the Sonne and without end. Amen.

97v *[Ower] Lord Iesus Christ, graunt unto thee strengh for his infinite mercye and goodness; that thou mayest not faynt in these workes, which thou dost by the grace of God and by his sufferances. Intend to goe about and worke, but without feare or dread to thy companie. This sword may feare the evill spirites, whose nature is ever to envy man. Do thou alwayes faithfully and strongly desire help and comfort of that loving Lord Iesus Christ, who was him selfe approved by the false tempter Sathanas and mightily withstood⁸² him. So doe thou arme thyselfe with the armour of faith; that in the calling of wicked spirites they shall not be able to resist thee, but to be obedient to thy will through our Lord Iesus Christ, which raigneth, world without end. Amen.*

Then let him rise up with the sword of peace, making curtesy and obedience to the alter⁸³; kneeling downe, wrap the sword about with a stole and bless the Master with *in nomine Patris, et Filii, et [san] Spiritus Sancti, Amen*; he holding the sword in his right hand.

⁸¹ kiss the + and rise up] MS “kiss the + rise up.”

⁸² withstood] The word “witso” was crossed out before this word.

⁸³ Then let . . . the alter] The consecrator gives the magister these instructions.

O sonne, onto the do I geve power throwge the vertu of crystes blood; to touche, to hold, to beare, and to governe this consecratyd sword; to use it and to worke with yt in all nesessary thynges in this worke and art. And lyke as the angell with a bryght flamyng sword expulsed and draufe out Adam out of paradice, into this vale of myserye. So mayst thou be able, throwge the vertu of this holye and consecratyd sword, to overcom all defaytes and all false pretensis of all evell spyrites; and that thay maye be obedyunt unto thi wyll; and that thou mayst myghtelye constrayne them to do all thynges, as thou shalt of them requyre. Grant this O Holye Gost, the whiche dost rayne God with the Father and the Son, world wytheowt ende. Amen. So beyt.

192r *Ower Lord Ihesus Cryst, grant onto the strenkthe, his infynyt mersye, and goodnes sake; that thou mayst not faynt in these workes, whyche thou dost by the grace of God and by his sufferance. Intend to go abowt and worke, but without any fere or dredd to use this sword; to fere with all that wykked spirites, whose nature is ever to invye man; but faythefullye and stronglye alwayes to dessyer helpe // and comfort of that levyng Lord Cryst Ihesus, whiche was hym selfe approved of that false temtor Sathanas and myghtelye withstode hym. So do thou arme thiselfe with these armores of faythe, that in thy callynge of wyked spyrites thaye shall not be able to resyst the but to be obedyent unto thy wyll; throwghe the Lord Ihesus Cryst, whyche raynest world withowt end. Amen.*

And then ryse you bothe up with the sword of peace and wrap it in a clene clothe, with the stole round abowt it, and delyver yt to the Master⁸⁴ in his ryght hand and blyse the Master with it. So be it.

⁸⁴ and delyver yt to the Master] MS “and delyver yt the Master.”

+ Consecratio Annulae⁸⁵ +

98r *O thou creature of God, thou ringe I coniure thee, which was blessed and annointed of King Salomon⁸⁶ with oyle olive. So blese I thee and adiure thee to be blessed through Iesus Christ, the Sonne of the living God; that thou mayest have the forthe figure virtue⁸⁷ and power for that purpose that thou art ordayned for. And like as in the Arke of God in the old testament, the golden ring was borne. So be thou to this servant of God, N, || a token of knowledge unto this faithfull servant of the [true] science of calling of spirites; that when thou art held up, he may have helpe of thee; that through thy virtue, he may subdue the power of all evill sprites and compell them to shew and make him a true answer of all such thinges as he desireth; and to shew to him the trueth of all hidden thinges and the secretes of spirites, to make him perfect through Iesus Christ our Lord.*

I coniure thee thou creature of God. Thou ringe, in whose figure of roundness are all thinges in the world containes and all figures and perfect knowledge of science in the forme of thee be fixed. I coniure thee by all the names of all the orders of ang[els]; and all the movinges of the planetes and sphrares; and by that high name of God, Tetragramaton, which is ingraven in thee, that thou mayest have sach virtue and influence of grace of Iesus Christ; that unto what spirit or spirites soever thou be shewed, that it may be brought to such feare and favour of the bearer of it; that through this blessed name, they may be made afrayde and obey by and by the precept and will of this faithfull servante of God, N, and so ever continue except if he⁸⁸ licence them to departe; and that they have no power to lye, nor to lell⁸⁹ any false tales, nor work guiles or falshood where thou art shewed; but that thou be unto this man, thorough the Grace of God that worketh in thee, a blessed and consecrated

⁸⁵ Annulae] MS shows an “Æ” ligature.

⁸⁶ King Salomon] (1 Kings 1:39)

⁸⁷ forthe figure virtue] “The Cardinal Virtues are the attributes of Virtues which comprise of these four; *Diligence, Obedience, Justice, and Humility* . . . The fourth is Humility, the most exalted of the Cardinal Virtues . . .” (Ruler).

⁸⁸ continue except if he] MS “continue except he.”

⁸⁹ lell] Scribal error, scribe means tell.

The Hallowynge of the Rynge

As for the rynge, you must cause a hope to be cast of copper of an inche brode; wherin must be graven the Ebrue letteres of Tetragramaton with a crosse⁹⁰, as hereafter dothe apere with armorus sprytes writyn abowt it. And well gylt, this rynge must be cast on a thursdaye in the ower of Jupiter⁹¹ and must be gylded in the ower of Venus, with Salomons seale⁹² and sertyn crossis as it dothe apere. This done, the mynster with his stole and hys serples, must do as he dyd in the hallowynge⁹³ of the sword⁹⁴ and saye this followynge:

192v *O thou creator of God, thou rynge I coniure the, whiche wert blyssed and anyntyd of Salomon⁹⁵ with oyle olyve. So blys I the and adiure the to be blyssed throughe Iesu Cryst, the Son of the levyng God; that thou mayst have thy forme⁹⁶ fygure vertu, and power for that porpose that thou art ordayned for. And lyke as in the arke of God in the old testament, the goldyn rynge was borne. So be thou onto this servant of God, a token of knowlage unto this faythefull servant of the trewe sience of callynge of spyrites; that when thou art holden up, he maye have helpe of the; that throuwghe thi vertu he maye subdue the power of all evyll spyrites, and compell them to shewe, and make him a trew answer of all syche thynges as he dessyerethe; and to shewe unto hym the treuthe of all hyden thynges and in the secret of spyrytes, to make hy[m] perfyt throwge Iesu Cryst ower Lord.*

I conniure the, thou creature of God. Thou rynge, in whose fygure of rowndnes ar all thynges in the world contayned and all fygures and perfyt knowlage
 193r *of syence in the forme of the || be fyxed. I conniure the by all the names of all the ordenes of angeles⁹⁷, and by al the movynges of the 7 plannetes and sperys, and by that heye name of God + Tetragramaton + whiche is graven in the, that thou mayst reteyne suche vertu and influence of grace of Iesu Cryst; that unto what spryt or sprytes soever thou bee shewyd unto, that thaye may bee brought into syche fere and favor unto the berer of it; that throwge this blyssed name, thaye maye be made aferd*

⁹⁰ with a crosse] MS "with cross."

⁹¹ ower of Jupiter] MS "ower Jupiter."

⁹² Salamon Seale] See page 23 and footnote 40.

⁹³ must do as he dyd in the hallowynge] MS "as he dyd in hallowynge."

⁹⁴ This done . . . the sword] This might refer to the passage "and standynge in . . . hereafter dothe followe" on fol. 190v.

⁹⁵ Salomon] MS oflalomon.

⁹⁶ forme] Scribal error, he means 'fourth.'

⁹⁷ ordenes of angeles] See footnote 67.

*ringe; to subdue and overcome all evill spirites through the most blessed Sonne of
God, whoe liveth with God the Father and the Holy Ghost, world without end. Amen.*

Annoint itt with holy oyle; sprinckle it with holy watter; put it on
the little finger of the left hand whilst kneeling⁹⁸. ||

⁹⁸ hand whilst kneeling] MS "hand kneeling."

and obeye by and bye the precept and wyll of this faythefull servant of God, N, and soo ever contynue except that he lycence them too depart; and that thaye shal have no pore to leye, nor tell no false talys, nor worke no gyles, nor falsed where thou art shewyd; but that thou be onto this man, throwge the grace of God that workythe in the, a blyssed and a consecratyd ryng; to subdue and overcom all yll sprynges throwghe the most blessed Sonne of God, who rayneth with God the Father and the Holye Gost, world withowt end. Amen.

Then the mynyster must sprynkle the ryng with holye water and then anynt it with pwere oyle of bawme⁹⁹, or bawme fruit, pure
 193v carpobalsamo¹⁰⁰. Then || let the mynyster put it on the letyll fynger on the left hand and when the Master¹⁰¹ receyve it he must knele on his knees devou[tyd].

⁹⁹ oyle of bawme] “An aromatic substance, consisting of resin mixed with volatile oils, exuding naturally from various trees of the genus Balsamodendron, and much prized for its fragrance and medicinal properties.” (OED)

¹⁰⁰ carpobalsamo] Carpo balsam is inferior to balsam, as it made by boiling ripe fruit and young branches in water and skimming of the balsam that rises to the surface (Paxton 70).

¹⁰¹ Master] MS The word “mynyster” was crossed out before this word.

98v The laminall¹⁰² must be of copper or lead, 3 inches broad, and Tetragrammaton with charactors well graven; in it a hole in the midst, whereby it must be made fast to the scepter; and it must be hallowed in all poyntes like as the ringe¹⁰³, savinge when you sayd *as the ring was borne in the arke of God*, you shall say *the golden laminall was borne in the arke of God*¹⁰⁴, and held to the forehead of the high priest¹⁰⁵. Let this be taken kneelinge, as before done with the sword¹⁰⁶.

¹⁰² laminall] See footnote 41.

¹⁰³ and it must be hallowed in all poyntes like as the ringe] See page 26-27.

¹⁰⁴ say *the golden laminall was borne in the arke of God*] MS “say *the golden laminall.*”

¹⁰⁵ and held to the forehead of the high priest] MS “in the forehead of the high priest.”

¹⁰⁶ as before done with the sword] MS “as before the sword.”; also see page 27.

The Hallowynge of the Lamynall

The lamynall must be of copper, just 3 Inches brod, and Tetragramaton with carrecteres well graven onyt; with an hole in the myddest, wherbyn yt must be made fast to the serpter; and it must be hallowed in al poyntes as the rynge was, savynge when you sayd the rynge you must saye the lamynall¹⁰⁷; and where and where you saye, *as the rynge was borne in the arke of God*¹⁰⁸, ye shall saye:

*As the golden lamynall was borne in*¹⁰⁹ *the forge of the heye prest, that thou dyddest wytsaff to consecrat, so wytsaff O Lord to admyt this lamynall for the invocaciouns and knowlage of the secretes of sprytes; that by the vertue of it thi Master and worker of this art, maye be able to subdue all the wykked malyce*¹¹⁰ *and power of them. And when thou art holdener up, he maye have helpe of the.*

And soforthe, as itt standethe for the rynge. And the Master shall receyve it as he receyved the sword¹¹¹, knelynge and wrap it in clene clothes.

¹⁰⁷ savynge when you sayd the rynge you must saye the lamynall] See page 26.

¹⁰⁸ as the rynge was borne in the arke of God] See fol.192v.

¹⁰⁹ the golden lamynall was borne in the forge] MS "the golden lamynall in the forge."

¹¹⁰ malyce] The same word was crossed out before this word.

¹¹¹ as he receyved the sword] See page 28 and the passage "'and then ryse . . Master with it'" on fol.192r.

+ **Consecratio Sceptre** +

The scepter must be of a bay tre¹¹², neare as big as your arme at the hand; and it must be just a cubitt¹¹³ longe; and the barke taken away and remayne white, without paynting. Then the preist, with his stole, must take it in his left hand and hold it straight, sayinge:

O thou septer, thou creature of God, of kingly dignity; I coniure thee by the imensurable virtue of the most high God and by the wisdome of Salomon, which did use the for a signe and token of kingly dignitys for the constraint of evill spirits. And by the fearfull day of judgment and by all angelcall powers, I adiure thee that thou be unto this man, N, a singular helpe in all his coniurations, compellinges, and couctions of ill spirites; whensoever he shall worke in this art or science. That thou maiest have the same virtue and strength that Salomon made thee for and wheresoever thou shall be boarne and holden up, thou mayest procure love to the bearer. Graunt this O Iesus Christ, which raigest God with the Father and the Holy Ghost, world without end. Amen.

compulsion

99r Then annoint it with holy oile. Give it to him kneeling¹¹⁴, in his right hand to kisse, and sprinckle it and him with holy water.

¹¹² a bay tre] “or Bay Laurel, English name of the *Laurus nobilis* (called also Sweet Bay), a fine tree, with deep-green leaves and a profusion of dark-purple berries” (OED)

¹¹³ cubitt] “An ancient measure of length derived from the forearm; varying at different times and places, but usually about 18–22 inches.” (OED)

¹¹⁴ him kneeling] The master is kneeling.

The Hallowynge of the Septer

The scepter must be of a baye tree, nere as bygge as yower arme att
 194r the hand; and it must bee || jost a cubyt longe; and the barke takyn awaye and so
 remayne whyght withowt any payntyng. Then the prest, with his stole, must
 tak it in his left hand and hold it strayght, saynges:

*O thou septer, thou creature of God, of regall power and dyngnyte; I
 coniure the by the inmesurable vertu of the most heyest God and by the wysdom
 of Sallamon, whiche dyd use the for a synge and tokyn of the dyngnyte of a
 kynge for the constreyng of yll sprytes. And by the ferfull daye of judgment and
 by all angelycall poweres, I adiure the that thou shalt be unto this man, N, a
 synguler helpe in his coniuraciouns, compellynges, and coaccions of all yll
 sprytes; whensoever he shall worke in this art or scyence. And that thou mayst
 have the same vertu and strenkthe that Saloman mad the for and whensoever
 thou shalt be borne or holdyn up, thou mayst procuer love¹¹⁵ unto the berer.
 Grant this O Iesu Cryst, whyche rayneth God with the Father and the Holye
 Gost, world with owt end. So beit. Amen.*

This done, anoynt the scepter with balsam¹¹⁶ or carpo balsamo al over.
 Then geve the Master the end of the septer too kysse as he knelythe. And then
 take it hym in his ryght hand and laye it up clene and fayer.||

194v {See appendix 2, fig. 3 for drawings of the laminall and the ring.}

195r Also, you shall understand that all these consecraciouns of the sword,
 rynge, lamynall, and scepter must be done upon a frydaye in the owre of Venus.
 And that must be done upon the fyrst frydaye after the coniunction of the sone
 and mone. And loke in any wyse that that frydaye be the 2nd, 4th, 6th, or 8th¹¹⁷
 daye or else let it alone tyl the next mone. For these be the dayes covenyent.

¹¹⁵ love] The word “luff” was crossed out before this word.

¹¹⁶ balsam] Balsam is a pure sap that is removed from trees during July, August, and September (Paxton 70).

¹¹⁷ 2nd, 4th, 6th, or 8th] MS “2, 4, 6, or 8.”

{No Equivalent}

Preperracyon to this Sercle

To prepare yower selfe to the sercle, furst you most loke for what purpose ye wyll call for and take the same daye and owre as is aforesayd¹¹⁸. Then take yower instrumentes consecratid, as is afore sayd. And the Master with his companye should all be clene¹¹⁹, bothe in aparell and in consience and with good devocion and ernest intent; and loke that the wether be clere and fayer; and that yower chamber be well borded and havynge 4 wyndowues¹²⁰ as is afore sayd¹²¹. Then shal be drawn owt¹²² yower sercle, accordynge to the lenkthe and brede prescribed, so that the Master maye syt in the sercle and loke

195v everye waye; || and chalke well owt the karecteres, crosses, and lynes, that thaye maye be well sene. Then take yower sword in yower lyft hand, and yower ryng on the letyll fynger on the left hand, and the scepter in thi ryght hand; and blyse you with the scepter and blyse yower fellow, whiche berethe the boke and soo enter yower sercle. Then let the Master take his fellow, the sword, in his ryght hand; and a crose in his left hand; and let him stond allwaye contrarywyse to the Master; and loke well abowt what he seyethe, that he maye shewe the Master alwayse when he dothe aske hym; and the Master must syt downe in a chayer or on a stole¹²³ and begyn his coniuracioun estward, then westward, then sowtheward, and then northeward. And as oftyn tymmes as you do name Tetragammaton, make abaysanse bothe, but let the Master take very good hede that his eye goo not of his boke. For if he doo, he puttethe him selfe in gret

196r danger and his company; || and the spryt wyll do mucche hurt by tempestes and other wonderfull thynges. Also, the Master shalt axke¹²⁴ in the ende of every coniuracioun what he¹²⁵ seethe and he shall tell him alwayes what he seethe. And when the spryt ys come to the sercle, he wyll lawghe, mocke, and move wonderfullye. Then the fellow shall shewe hym the carecteres of eeverye plannet graven in ledd or copper, the Master redynge his coniuraciones styll. And when yee schewe him the karecteres of that plannyt wherein he owght to remayne,

bow

¹¹⁸ the same daye and owre as is aforesayd] This probably refers to the instructions for the sword, ring, laminal, and sceptre, that it “must be done . . . the dayes covenyent” (fol. 195r).

¹¹⁹ companye should all be clene] MS “company all clene.”

¹²⁰ 4 wyndowues] This refers to something that was said on fol. 187r.

¹²¹ sayd] The same word was crossed out before this word.

¹²² be drawn out] MS “be out.”

¹²³ or on a stole] MS “or a stole.”

¹²⁴ ask] MS “axke.”

¹²⁵ he] This probably refers to the master’s fellow.

Consecrato Circuli

O Lord Iesus Christ, this circule doe I make in the name of the Father, which only by his word hath created al things; and in thy name most holy and blessed Iesus Christ, God, the Sonne of the eternall Father, who with thy most pretious blood hast redeemed mankinde; and in the name of God, the Holy Ghost, the which did lighter the heartes of the prophets and apostoles with his grace.

O God the Father, this circule doe I make in thy name; which hath formed and created man of the slime of the earth unto thy image and similitude; and hast sent downe thy Sonne into this world to redeeme thy same mankinde againe, he being borne in Bethlem, the wisemen¹²⁶ came and offired unto him thes giffte: gold, frankencense¹²⁷, and mirrhe¹²⁸.

O Lord Iesus Christ, vouchsafe to defend me and keepe me; that those malignant, which I by thy sufferans to intend to adiure, do not hurt or annoy me. Send unto me thy good and holy angell from heaven, which may keepe and defend me and my fellows from all danger and perill. And that thou Lord wouldest vouchsafe to sanctify + and consecrate this circle, wherein wee purpose to tarry; as in a hold made fast with names and characters, which dost live and raigne, world without end. Amen.

¹²⁶ the wisemen] (Matthew 2:11)

¹²⁷ frankensense] “An aromatic gum resin, yielded by trees of the genus *Boswellia*, used for burning as incense; olibanum; occasionally the smoke from the same.” (OED)

¹²⁸ mirrhe] “A bitter, aromatic gum resin exuded by various Arabian and African trees of the genus *Commiphora* . . . which was formerly important esp. in perfumery and as an ingredient of incense.” (OED)

strayght hee wyll obeye with reverence. Then shewe or extend forthe the sword and scepter to hym and spek[e] to hym bowldlye and command hym to what you wyll.

The Maner to Make the Sercle With the Consecracion in the Same

Take thi cosecratyed sword, thi scepter, lamynal, karerteres, and chalke owt thi sercle som squarre and som¹²⁹ rownd; accordynge to the matter and examples afore wrytyn; saynge:

196v *O Lord Iesu Cryst, this sercle do I make in the name of God, the Father almyghtye, which onelye by his word hathe creatyd al thynges; and in the name of God, the Sonne, the whiche with his precyous blood redemyd al mankynd; and in the name of God, the Holy Gost, the whiche dyd lyghten the hartes of the proffetes and the apostoles with his grace.*

O God the Father, this sercle do I make in thi name; which hast formed and creatyd man of slyme of the erthe unto thy owne image and symylutude; and hast sent downe thi Sonne into this world to redeme the same mankynd agayne¹³⁰, he beyng borne in Bethelem, the 3 wyse men cam and offered hym their gyftes: gold, frankynsence, and myrre.

O Lord Ihesu Cryst, wysaff to defend me and kepe me; that this malyngnant sprytes, whom I by thi sufferance do intend to adiure, do not hurt nor noye me. Send onto me thi good and holy angell from heven, which maye kepe and defend me and my fellows from all dangeres and perell. And thou O
197r *Lord woldest wysave to santifye and consecrat || thys sercle, wherein we porpose to tarye; as in an hold made fast with thi names and karecteres, which dost leve and raygne, world withowt end.*

These be the names of God, which Salomon usid alwayes in his sercles and must be writyn betwyxt the sercles: + Agla + Dydragmaye¹³¹ + Onoytheon + Trissegayle + Sabaothe + Adonaye + Iothe + On + Sadaye + Stimulamaton + Ya + Elezphares + Amora + Cades + Ien + Elyorane + Eloye + Ell¹³² + *In the name of the Father and the Sonne and the Holye Gost. Amen.*

¹²⁹ som squarre and som] MS “som squarre som.”

¹³⁰ agayne] The words “a gayne” were crossed out after this word.

¹³¹ Dydragmaye] Something is scribbled above the letter ‘g.’

¹³² Agla + Dydragmaye ... Eloye + Ell] See Appendix 6.

I coniure you: you¹³³ circules and exorcize you with all the names, letters, characters, and crosses; and every of you vincles and seales of Salomon; that you be unto me and my fellowes and all things contained, a hold and fort against all
 99v *malignant spirites.|| In the name and virtue of our Lord Iesus Christ: the Fathe¹³⁴ + the Sonne + and the Holy Ghost + and by the virtue of the Holy Crosses, upon the which Christ was hanged for the redemption of mankinde; and by the virginity of Saint Mary mother of Him; and by all the virtues that are contained under the power of Tetragramaton + and by this holy names: Zoel + Yoth + Inos + Mabnos + Vespentilio + Christus¹³⁵ + and by the living God + by the true God + by the holy God + and by his holy name ++¹³⁶ Celco¹³⁷ + by the virtue whereof Noe¹³⁸ and all that were with him were preserved; and by all his holy angeles, saints, patriarchs, prophetes, aposteles, martyrs, confessors, and virgins; and by the fearfull day of judgment; and by the virtue of his passion, resurrection, and assension; of¹³⁹ our Lord Iesus Christ; and in the name of the Father + the Sonne + and the Holy Ghost + that you cirlces and all here made be so consecrated + and so blessed + that no[e] mallice or power of the divill may be able to doe unto us any violence or hurt, or to feare us that be within it. But through the virtue of God, thay may be so coacted and constrained; that they shall quietly and meekly fulfill all my requestes thorough him; that shall come to judge the quick and the dead and the world by fire. Amen.*

Kneeling say: O Lord and almighty God, which arte Zoing and ending of all thinges; the begining of thinges without begining; of thyselfe, the end of all thinges; and thyselfe, without end. O most meeke God, heare my prayeres and reward me not after mine iniquities, nor after my sinnes; but according to thy greate mercais sake, which is greater then all thinges either visible or invisible, have mercy on me. O Christ, which arte: the wisdom of the Father, the lightes of the angelles, the glory of thy saintes, the hope and the gate and the refuge¹⁴⁰ of all sinners, the maker of all thinges, and redeemer of many fragility. I most meekly desire and pray, thee being one

¹³³ you] MS before this word something was crossed out.

¹³⁴ Fathe] scribal error, means "Father."

¹³⁵ Zoel + Yoth ... Vespentilio + Christus] See appendix 6.

¹³⁶ ++] Two enlarged and linked crosses.

¹³⁷ Celco] See appendix 6.

¹³⁸ Noe] (Genesis 5:29)

¹³⁹ of] MS "and by the virtue" were crossed out before this word.

¹⁴⁰ the hope and the gate and the refuge] MS "the hope the gate the refuge."

The Consecracoun of Thi Sercle After that it Is Made

I coniure you: you sercles and exorzysse you with all the names, letteres, karecteres, crosses; and every one of you vyncles and sealys of Salomon; that you be onto me and my fellowes and all thynges in you contaynyd, a hold and a fort agaynst all malyngnant sprytes. In the name and vertu + of ower Lord Ihesu Cryst + the Father + and Sonne + and Holye Goost + and by the vertu of the Holye Crosse + upon the whiche Cryst was hanged for the redemcoun of all man kynd; 197v and by the vergynyte of Saynt Marye the mother of Hym; and by all the || vertues that be contaynyd under the power of Tetragramat[on]; and by these holye names: Rael + Yoth + Yvot + Mabnos + Vesperlio + Christus¹⁴¹; and by the levyng God; and by the treue God + and by the holye God; and by this holye name + Celco + by the vertu wher of No¹⁴² and all that wer with hym wer preseryd; and by all his holye angeles, sayntes, patriarkes, proffetes, apposteles, marteres, confessores, and vergynes; and by the ferfull daye of judgment; and by the vertu of his passion, resurreccion, and assencion of ower Lord Ihesu Cryst; and in the name of the Father + and of the Sone + and of the Holye Gost; that you sercles and all here made, be so consecratyd and soo blyssed; that no malysse nor power of the devell maye be able to doo unto us any vyolense or hurt, nor to fere us that be with in yt. But thro[ugh] the vertu of God, thay maye be so coactyd and constranyd; that thaye shall quietlye and mekelye fulfill al my requestes throwghe hym; that shall com to judge that quycke and the dede and the world throwghe fyer. Amen.

198r And knele and saye this followynge || prayer:

O Lord and almyghtye God, which art the begynnyng and the endynge of all thynges; the begynnyng of thynges withowt begynnyng; of thiselke, the end of all thynges and thiselke withowt ende. O most mekest God, here my prayeres and reward me not after my iniquites, nor after my synnes; but acordynge to they gret mersye sake, which ys greter then al thynges of¹⁴³ the visible or invisible, have mercye upon me. O Cryst, which art: the wysdom of the Father, the lyght of the angeles, the glorye of the sayntes, the hope, the gate, and refuger of all synneres, the maker of al thynges, and the redemer of manys fragilite. I most mekelye dessyer

¹⁴¹ Rael + Yoth ... Vesperlio + Christus] See appendix 6.

¹⁴² No] (Genesis 5:29)

¹⁴³ al thynges of the visible or invisible] MS "al thynges O the visible or invisible."

100r *with the Father and the Holy // Ghost, that thou wouldest vouchsafe to illuminate my minde with the beames of the Holy Ghost. And so preserve me in this worke; that all kind of spirites: both infirnall, fierie, aerie, and watterie; may so obay unto me. That I may obtaine the effect of my desirees thorough thee, Iesus Christ: the savior of the world, king of glory, which liveth and raigneth God with the Father and the Holy Ghost, world without end. Amen.*

and praye, the beyng one with the Father and with the Holy Gost, that thou woldest wytsafe to allumynat my mynd with the beamys of the Holye Gost. And so to preferre me in this worke that al kynd of sprytes, bothe infernall, faerye, and waterye, maye soo obeye unto me. That I maye obtayne the effect of my dessyer thorowgh the, O Ihesu Cryst: the savyor of the world, kyng of glorye, whiche lyveth and rayneth God¹⁴⁴ with the Father and the Holye Gost, world without ende. Amen.

Nota¹⁴⁵

198v Marke that you must alwayes enter in and owt of yower sercle betwyxt est and southe; and alwayes when you goo in and out, renewe the letteres, cross, and carecteres with chalke; and when you have spokyn with the spryt, beware that you depart not owt of yower sercle by the space of an owre after. But occupye yower selfe in redyng of psalmes, of thankes gevyng as yower mynd thy best et cetera.

¹⁴⁴ God] MS after this word “that” was crossed out.

¹⁴⁵ Nota] A later hand added “nota” outside of the margin in the left upper corner to indicate that this is a final note.

Bibliography

Primary Sources

London, British Library, Sloane MS 3850, fols.76r-113v

London, British Library, Sloane MS 3853, fols.185v-203v

Secondary Sources

Bohak, Gideon. *Ancient Jewish Magic: a History*. Cambridge University Press, 2011.

Chardonens, László Sándor. “Magic Manuscripts from Somers and Jekyll in the Collections of the British Library.” *Societas Magica Newsletter*, vol. 35, 2017, pp. 1–8.

---. “Necromancing Theurgic Magic: A Reappraisal of the Liber Iuratus Extracts and the Consecration Ritual for the Sigillum Dei in an Early Modern English Grimoire.” *Magic, Ritual, and Witchcraft*, vol. 10, no. 2, 2015, pp. 172–198.

Driscoll, Daniel J., translator. *The Sworn Book of Honourius the Magician*. Edited by Daniel J. Driscoll, Heptangle Books, 1983.

Fanger, Claire. “Theurgy, Magic, and Mysticism.” *Invoking Angels: Theurgic Ideas and Practices, Thirteenth to Sixteenth Centuries*, edited by Claire Fanger, Penn State Univ Press, 2015, pp. 1–36.

Gumbert, J. Peter. “Codicological Units: Towards a Terminology for the Stratigraphy of the Non-Homogeneous Codex.” *Segne e Testo*, vol. 2, 2004, pp. 17–42.

Hegegård, Gösta, editor. *Liber Iuratus Honorii: A Critical Edition of the Latin Version of the Sworn Book of Honorius*. Almqvist Och Wiksell International, 2002.

Izmirlieva, Valentina. *All the Names of the Lord: Lists, Mysticism, and Magic*. University of Chicago Press, 2008.

Keck, David. *Angels and Angelology in the Middle Ages*. Oxford University Press, 1998.

Kieckhefer, Richard. *Forbidden Rites: A Necromancer's Manual of the Fifteenth Century*. Sutton, 1997.

---. *Magic in the Middle Ages*. Cambridge University Press, 1990.

---. “The Holy and the Unholy: Sainthood, Witchcraft and Magic in Late Medieval Europe.” *Christendom and Its Discontents: Exclusion, Persecution and Rebellion, 1000-1500*, edited by Scott L. Waugh and Peter D. Diehl, Cambridge University Press, 2002, pp. 310–337.

Klaassen, Frank, and Katrina Bens. “Achieving Invisibility and Having Sex with Spirits: Six

- Operations from an English Magic Collection Ca. 1600.” *Opuscula: Short Texts of the Middle Ages and Renaissance*, vol. 3, no. 1, 2013, pp. 1–14.,
journalhosting.ucalgary.ca/index.php/opuscula/article/view/36310.
- Klaassen, Frank. *The Transformations of Magic: Illicit Learned Magic in the Later Middle Ages and Renaissance*. The Pennsylvania State University Press, 2013.
- Luscombe, David. “The Hierchies in the Writings of Alan of Lille, William of Auvergne and St Bonaventure.” *Angels in Medieval Philosophical Inquiry Their Function and Significance*, edited by Martin Lenz and Isabel Iribarren, Taylor and Francis, 2016, pp. 15–28.
- Maniaci, Marilena. “The Medieval Codex as a Complex Container: The Greek and Latin Traditions.” *One-Volume Libraries: Composite and Multiple-Text Manuscripts*, edited by Michael Friedrich and Cosima Schwarke, De Gruyter, 2016, pp. 27–46.
- Maskell, William. *Monumenta Ritualia Ecclesiae Anglicanae: The Occasional Offices of the Church of England According to the Old Use of Salisbury the Prymer in English and Other Prayers and Forms with Dissertations and Notes; in Three Volumes*. Clarendon Press, 1970.
- Mesler, Katelyn. “The Liber Iuratus Honorii and the Christian Reception of Angel Magic.” *Invoking Angels: Theurgic Ideas and Practices, Thirteenth to Sixteenth Centuries*, edited by Claire Fanger, Penn State Univ Press, 2015, pp. 113–150.
- Mosser, Daniel W. , Ernest W. Sullivan II, with Len Hatfield and David H. Radcliffe. *The Thomas L. Gravell Watermark Archive*. 15 Jan. 2019, www.gravell.org
- Peterson, Joseph H. “Heinrich Cornelius Agrippa: His Fourth Book of Occult Philosophy.” *Twilit Grotto: Archives of Western Esoterica*, 4 Dec. 2017, www.esotericarchives.com/agrippa/agrippa4.htm.
- . “Peter De Abano: Heptameron, or Magical Elements.” *Twilit Grotto: Archives of Western Esoterica*, 1 Jan. 2018, www.esotericarchives.com/solomon/heptamer.htm.
- . “The Testament of Solomon, translated by F. C. Conybeare.” *Twilit Grotto: Archives of Western Esoterica*, 1997, www.esotericarchives.com/solomon/heptamer.htm.
- Paxton, Joseph. *Paxton's Magazine of Botany and Register of Flowering Plants*. Vol. 15, Bradbury and Ryans, 1849.
- Petti, Anthony G. *English Literary Hands from Chaucer to Dryden*. Arnold, 1977.
- Ruler, Han van., et al. “Overview.” *Ethics: with Samuel Beckett's Notes*, Brill, 2006.

- Shah, Idries. *The Secret Lore of Magic: Books of the Sorcerers*. F. Muller, 1974.
- Skemer, Don C. *Binding Words: Textual Amulets in the Middle Ages*. Pennsylvania State University Press, 2006.
- Taunton, Nina, and Darryll Grantley. *The Body in Late Medieval and Early Modern Culture*. Routledge, 2016.
- Thorndike, Lynn. *A History of Magic and Experimental Science: During the First Thirteen Centuries of Our Era*. Vol. 2, Columbia Univ. Press, 1970.
- Veenstra, Jan. "Honorius and the Sigil of God: The *Liber iuratus* in Berengario Ganell's *Summa sacre magice*" *Invoking Angels: Theurgic Ideas and Practices, Thirteenth to Sixteenth Centuries*, edited by Claire Fanger, Penn State Univ Press, 2015, pp. 151-191
- Véronèse, Julien. "Magic, Theurgy, and Spirituality in the Medieval Ritual of the *Ars Notaria*." *Invoking Angels: Theurgic Ideas and Practices, Thirteenth to Sixteenth Centuries*, edited by Claire Fanger, Penn State Univ Press, 2015, pp. 37-78.

Appendices

Appendix 1 - Quire Signatures

British Library Foliation	Fourth Foliation Quire Signatures	Fourth Foliation	Irregular Foliation
Unit 1			
3r		1 (crossed out)	
3v		+1a	
4		+1b	
5		c1	
6		d1	
7		e1	
8	+2	2	
9	+3	3	
10	+4	4	
11-13		5-7 (fol. 8 missing)	
14	a1	9	
15-17	a2-a4	10-12	
18-21	(a5-a8)	13-16	
22-25	b1-b4	17-20	
26-29	(b5-b8)	21-24	
30-33	c1-c4	25-28	
34-37	(c5-c8)	29-32	
38-41	d1-d4	33-36	
42-45	(d5-d8)	37-40	
46-49	e1-e4	41-44	
50-53	(e5-e8)	45-49 (fol. 46 missing)	
Fol. 54-55	(quires f-i missing)	82-83 (fols. 50-81 missing)	
56	j3?	84	
57	j4?	85	
Fol. 58-61	(j5-j8)?	86-89	
Fol. 62		90	
63	k1?	91 (fols. 92-93 missing)	
64-66	k2-4?	94 – 96	
67-69	(k5-k7)?	97-99	
70-73	11-14	103-106 (fols.100-102 missing)	
74-77	(15-18)	107-110	

78-81	m1-m4	111-114	
82-85	(m5-m8)	115-118	
86-89	n1-n4	120-123 (fol. 119 missing)	
90-93	(n5-n8)	124-127	
94-97	o1-o4	128-131	
98-101	(o5-o8)	132-135	
102-105	p1-p4	136-139	
106-109	(p5-p8)	140-143	
110	q1	144	
111-122		145-161 (fols. 151-154, 156, 162 missing)	
123		163	
124			
125		163	
126		163	
127		163*	
128		163**	
129	1	164	
130	2	165	
131	3	167 (fol.166 missing)	
132	4	168	
133-136		169-172	
137		173	
138-141	1-4	174-177	163-166
142	1	178	167
143	2	179	168
144	3	180	169 or 199
145	4	181	200
146-149		182-185	201-204
150-153	5-8	186-189	205-208
154-157	1-4	190-193	
158-161		194-197	
162-165	1-4	198-201	
166-169		203-206 (fol. 202 missing)	
170-173	1-4	207-210	
174		211	
175			

British Library Foliation	Leaf signatures	Secretary Somers' Foliation	Third Foliation
Unit 2			
176-179	a-d	212-215	1-4
180- 211		216-248	5-36
212-219	e-m	249-256	37-44
220-241 (1 unfoliated blank leaf follows)		257-279	45-67
242-256		280-294	68-82 (3 foliated blank leaves follow)
257-258	s-t	295-296	86-87
259	v	297	88
260-264	n-r	298-302	89-93
265 (9 unfoliated blank leaves follow)		303 (9 unfoliated blank leaves follow)	94-103
266-268		304-306	104-106

Table 1 – Leaf or quire Signatures and Irregularities in Foliation, London British Library Sloane MS 3853.

Appendix 2 - Drawings of the Magical Instruments

Fig.1 – Drawings of the sceptre, laminal, ring, and pentacle, London British Library Sloane MS 3850 fol.113r.

Fig.2 – Drawings of a circle and a sword, London British Library Sloane MS 3850 fol.113v.

Fig.3 – Drawings of the laminal, the inscriptions on the ring, and the pentacle for the ring, London British Library Sloane MS 3853 fol.194v.

Appendix 3 – Watermarks



Fig.1. Watermark HND.030.1
Database: *The Thomas L. Gravell Watermark Archive*
Repository: Folger Shakespeare Library
First Attested Year of Use: 1552-1553
Dimensions: 84 mm high x 36.5 mm wide



Fig.2. Watermark HND.054.1
Database: *The Thomas L. Gravell Watermark Archive*
Repository: Folger Shakespeare Library
First Attested Year of Use: 1555
Dimensions: 83 mm high x 38 mm wide



Fig.3. Watermark HND.071.1
Database: *The Thomas L. Gravell Watermark Archive*
Repository: Folger Shakespeare Library
First Attested Year of Use: 1551
Dimensions: 86 mm high x 27 mm wide



Fig.4. Watermark POT.096.1
Database: *The Thomas L. Gravell Watermark Archive*
Repository: Folger Shakespeare Library
First Attested Year of Use: 1544
Dimensions: 64.5 mm high x 24.5 mm wide

Appendix 4 - Mounted Guards

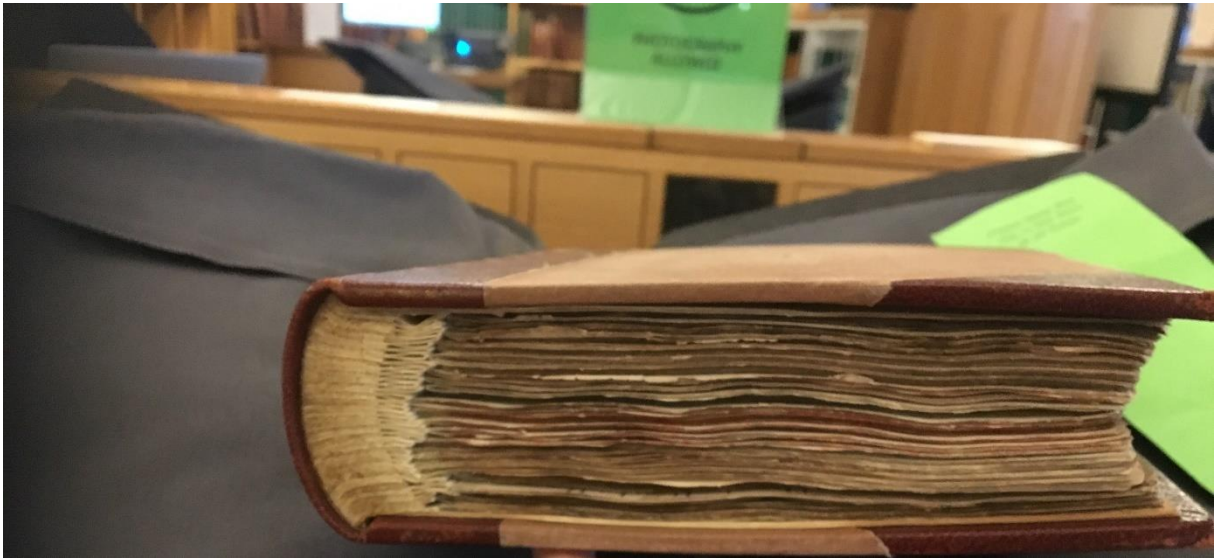


Fig.1. London British Library Sloane MS 3850: the picture shows that the quires were sown onto mounted guards during a rebinding process.

Appendix 5 - Quire Structure

Unit	Quire	Folios
1A	1 ⁴	[1]-3
	2 ⁵	4-8
	3 ⁴	9-12
	4 ⁴	13-16
	5 ⁴	17-20
	6 ⁴	21-24
	7 ⁴	25-28
	8 ⁴	29-32
	9 ⁶	33-38
	10 ⁸	39-46
	11 ⁶	47-52
	12 ⁶	53[5]
1B	13 ⁴	[3]54
	14 ⁴	55-58
	15 ⁴	59-62
	16 ⁴	63-66
	17 ¹²	67[2]68-75[1]
2	18 ⁶	76-82
	19 ⁴	83-86
	20 ⁴	87-90
	21 ⁴	91-94
	22 ⁴	95-98
	23 ⁴	99-102
	24 ⁴	103-106
	25 ⁴	107-110
	26 ⁴	111-113[1]
3	27 ⁴	[3]-114
	28 ⁴	115-118
	29 ⁴	119-122
	30 ⁴	123-126
	31 ⁴	127-129[1]
	32 ⁴	[2]130-131
	33 ⁴	132-135
	34 ⁷	136-142
4A	35 ²⁰	143-162
	36 ⁶	163-167[1]
	37 ⁶	[6]
4B	38 ⁴	168-171
	39 ⁸	172-179
	40 ⁸	180-187

Table 1. Quire structure (the bracketed numbers are unnumbered blank leaves or add-in leaves), London British Library Sloane MS 3850.

Appendix 6 - Divine Names

Divine Names	Reference	Heritage	Meaning	Sloane 3850	Sloane 3853
Adonay, Adonaye	(Véronèse 62) (Genesis 2:4)	Hebrew "Lord"	Name of God	95r	189r, 191r, 197r
Aegin, Egun	(Sloane MS 3853 fol.258r)		King of the North	113r	194v
Agla	(Véronèse 62)	Hebrew, abbreviation for Atta gibbor leolam Adonai ("Thou art Mighty for ever, O Lord')	Name of God	95r	190v, 197r
Alpha and Omega	(Véronèse 62) (Revelation 22:13)		Biblical name of God		189r, 190v
Amaimon, Amaymon	(Sloane MS 3853 fol.258r)		King of the South	113r	194v
Amora	(Genesis 14:8-10)		This name might refer to passage on the cities Sodom and Gamorra "Kings of S'dom, 'Amora, Admah, Tzvoyim, Bela". MS, name of God.		197r
Cades	(Joshua 12:22-24)		The bible only mentions "The king of Cades." MS, name of God.		197r
Celco			MS, one of Lord Jesus Christ's holy names	99r	197v
Christus	(Matthew 1:16)	Greek	Meaning the "annointed one," which was originally a title for the redeemer/Messiah. MS, one of Lord Jesus Christ's holy names		197v
Deus	(Véronèse 62)	Latin "God"	One of the 72 holy names of God	95r	190v
Dydragmaye			MS, one of God's holy names.		197r
Egge	(Hegegård 145)		MS, one of God's holy names.	95r	191r
Egiron			MS, one of God's holy names.		189r
El, Ell	(Genesis 14:18)	Hebrew, El 'Elyon is "God Most High"	One of God's holy names.	95r	189r, 190v, 197r
Eley			MS, one of God's holy names. It is possible that this is short for Heley or Eleyson.		190v
Eleyin			MS, one of God's holy names.		190v
Elieram			MS, one of God's holy names.		189r

Eloron			MS, one of God's holy names.		189r
Eloy, Eloye	(Genesis 14:8)	Hebrew "My God"	One of God's holy names.	95r	189r, 197r
Eloym	(Genesis 1:1)	Hebrew common use of Elohim "God"	One of God's holy names.	95r	
Ely	(Shah 261)		One of the 72 holy names of God	95r	189r, 190v
Elyorane			MS, one of God's holy names.		197r
Elzephares	(Hegegård 112)		MS, one of God's holy names.		189r, 197r
Emanuell, Emmanuell	(Izmirlieva 70) (Matthew 1:23)	Hebrew "the Lord is with us"	One of the 72 holy names of God.	95r	189r, 190v, 190v
Enelasiasim			MS, one of God's holy names.		189r
Exirion			MS, one of God's holy names.		189r
Heley	(Véronèse 62)	Hebrew "God"	One of God's holy names.		190v
Ien			MS, one of God's holy names.		197r
Ihesus Christus		Latin	Classical term to designate God.		189r
Inos			MS, one of Jesus Christ's holy names	99v	
Iosephe			MS, one of God's holy names.		189r
Isirion			MS, one of God's holy names.		189r
Mabnos			MS, one of Jesus Christ's holy names	99v	197v,
Messias	(Revelation 1:8)	Hebrew "saviour"	One of Jesus Christ's holy names		189r
Nain			MS, one of God's holy names.		189r
Nohim			MS, one of God's holy names.		197v
On	(Driscoll 106)		One of God's holy names.		189r, 190v
Onella	(Veenstra 172)		One of God's holy names.		197r
Oney			MS, one of God's holy names.		189r
Onoytheon	(Veenstra 172)		One of God's holy names.		189r
Onus			MS, one of God's holy names.		197r
Oriens	(Sloane MS 3853 fol.258r)		King of the East	113r	189r

Oriston	(Driscoll 106)		One of God's holy names.		194v
Ozain			MS, one of God's holy names.		189r
Ozam			MS, one of God's holy names.	95r	190v
Ozion			MS, one of God's holy names.		189r
Paymon, Pahmon	(Sloane MS 3853 fol.258r)		King of the West	113r	189r
Rael			MS, one of Jesus Christ's holy names		194v
Sabaoth, Sabaothe	(Izmirlieva 127) (Romans 9:29)	Hebrew "[Lord] of Hosts"	One of the 72 holy names of God	95r	189r, 190v, 191r, 197v
Sadaye	(Véronèse 62)	Hebrew "Almighty"	One of God's holy names.		197r
Sarasim			MS, one of God's holy names.		197r
Sother	(Izmirlieva 70)	Greek "Savior"	One of the 72 holy names of God	95r	189r, 190v
Stimulamaton	(Hegegård 109)		MS, one of God's holy names.		189r, 190v
Tetragramaton	(Genesis 2:4)	Greek "four letters"	See footnote 38.	98r, 98v, 99r, 113r	197r
The Begining and Ending	(Revelation 1:8)		Biblical name of God	95r, 99v	
Theon	(Bohak 257)	Greek "God"	One of God's holy names.		189r, 192r, 197v
Theos		Greek "God"	MS, one of God's holy names.	95r	189r
Trissegayle			MS, one of God's holy names.		190v
Usior			MS, one of God's holy names.		197r
Usirion	(Hegegård 112)		MS, one of God's holy names.		189r
Vespentilio, Vesperlio			MS, one of Jesus Christ's holy names	99v	189r

Ya	(Véronèse 62)	Hebrew	This is short for Yahweh and is also known as Tetragrammaton, which is one of the 10 holy names of God.		197v
Yaya	(Hegegård 145)		MS, one of God's holy names.	95r	197r
Yeye	(Hegegård 145)		MS, one of God's holy names.	95r	191r
Yoth, Ioth, Iothe	(Véronèse 62)	Hebrew	This is a form of Ya/Yahweh.	95r, 99v	190v, 197r, 197v
Yvot			MS, one of Jesus Christ's holy names		197v
Zo[u]			MS, one of God's holy names.		188v
Zoel	(John 3:14-15)	Greek	Zoe is word for "eternal life" in Greek and Zoel means "the eternal life Lord Jesus." MS, one of Lord Jesus Christ's holy names	99v	

Table 1. A list of all the divine names with references to other sources in which they occur and additional information on their possible meanings and heritage. For some of these names there was no additional information available.