De Nigromancia

[attributed to]

Roger Bacon

Sloane MS. 3885 & Additional MS. 36674

edited & translated by:

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A Note to the Reader

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

¶The Grand Oration*

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

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

¶Introduction:

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

THis work is divided into four partz: ¶The first concerns itself with the dispcsition of the operator; ¶The second concerns rudimentary operations and the prerequisite necessities for completing the work; ¶The third deals with the convocation of the Spiritz; ¶The fourth covers prayers used for all manner of effects.

THe First tract or part containeth six chapters: ¶Of the principal things required of the operator; Of the regular observances; ¶Of the cleanneß and purity of the operator; ¶Of the vault and the ways and dispositions therein, and of the secret cubicle; ¶Of the compcsition of the chrism, and the fashioning of the sigils; and ¶Of the mingling[?] of Metals used in the fashioning the sigils.

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

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

THe Third tract or part is divided also into six chapters, to wit: ¶The convocation of the Spiritz through the ineffable love of God Almighty; ¶Concerning invisibilily . . . ; ¶Of the composition of metals; ¶Of the completion of our labours; ¶Of the ever-lasting praise so-required; ¶Of the fraternity which is a delight to the good Spiritz, and of the marriage in love both with these undertakings and through the power of every living thing.

THe Fourth part or tract is divided into five essays: ¶Of the True Knowledge of all Spiritz; ¶Of the certain moderation by which we present ourselves before the Spiritz when they are bound; ¶Of the inclusion of those essentials that will bring us to fulfillment without negation or death; ¶Regarding the duties of the Priest, and the enkindling of all the Sciences; ¶Concerning the formulation of the Ceremonies & the oblations & obeiances thereof.

Tract One, ¶1.

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

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

I, ¶2.

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

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

I, ¶3.

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

I, ¶4.

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

your veſtmentz are tainted, you and your aſſiſtantz will not ſucceed in your work.

I, ¶5.

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

I, ¶6.

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

Tractate Two, ¶1.

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

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

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

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

II, ¶2.

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

Nſofar as in all operations you muſt work chaſtely, you ſhould be annointed with oil; you muſt pare your nails, and ſhave your beard, and your head ſhall be ſhorn; and you ſhall waſh yourſelf clean, both head, hands, and feet.

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

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

II, ¶3.

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

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

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

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

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

II, ¶4.

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

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

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

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

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

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

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

II, ¶5.

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

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

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

II, ¶6.

Urround yourſelf with a curved line deſcribed in chalk, and a ſecond one foot apart ſo curved. Wherein which place deſcribed in chalk under the proper ſigns and auſpices, and with all you require; Sceptre, Altar, &c., in that part ſhall the Prieſt offer at the proper time threemaſſes in honour of the Saintz, of the which muſt be one of St. Cyprian as aforeſaid in the chapter concerned with the inſtrumentz. Keep faſt to the very word of theſe ſecret tables, and true, nor overwhelm them with ſuperfices but hide them well. And above, below and on all ſides incenſe theſe inſtrumentz with Frankincenſe

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

Oly Jeſus Chriſt, Alpha and Omega, Hely, Helion, Elohi, Theon, Stimulaton, Oppreſares, Tetragrammaton, Aetiaram, Eregion, Viſion, Oriſton, Eyrynes, Meſſiah, Sother, Emanuel, Sabaoth [Tzabaoth], Adonai, and by all your Holy Names which no man is permitted to ſpeak, and by all the virtue of this place, and by Thy virtue and power, Thou who art Divine and not Created, Con-

Footnotes: The Grand Oration; page 1.

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

Footnotes: page 7; [i, 4.]

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

Footnotes: page 8; [ij, 1.]

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

Footnotes: page 9; [ij, 1.]

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

Footnotes: page 11; [ij, 2.]

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

[ij, 3.]

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

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

Footnotes: page 12; [ibid.]

*The implication throughout the MS., by uſe of ſuch words as 'volneris'—to harm—for conjure, and 'eſeas'—to eſſey or wage war upon—for ſummoning or negotiating with, is that the ſpirits will be hoſtile and uncooperative with the conjurer from the beginning of the work, and as ſuch great caution is to be adviſed. Indeed, by context, 'volneris' might be coined equally as curſe.—ed.

Footnotes: page 14; [ij, 4.]

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

Footnotes: page 15; [ij, 5.]

*Or elſe in the fork of a ſtream.

Footnotes: page 18 [ij, 6.]

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

†So worded in Sloane MS. 3885.

Footnotes: page 19, ibid.

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

pellation appears in reference to them in the Latin MS.

Footnotes: page 23; [ij, 6.]

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

†i. e., Angels.

Footnotes: page 25, ibid.

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

Footnotes: page 27, ibid.

*Perhaps these should be Megale and IHVH respectively.?

Footnote figure one, page 29.

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

Footnote figure two, page 30.

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

Footnoɟes: page 31, [iij, 2.]

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

Footnotes: page 32, ibid.

* as given.

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

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

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

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

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

Footnotes: page 33, [iij, 3.]

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

Footnotes: page 34; [iij, 4.]

* perhaps a dangerous aſſumption.

† viz., Yod He Vou He.

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

** viz. the Maſter.

Footnotes: page 35, ibid.

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

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

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

† Pſalms xij, xc, or cxli are appropriate.

§ the Prieſt.

Footnotes: page 39; [iij, 7.]

* a graſp or handle, not a hollow compartment.

Footnotes: page 40, ibid.

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

Footnotes: page 44; [iv, 1.]

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

† inſtead of the right.

Footnotes: page 50, ibid.

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

Footnotes: page 52; [iv, 2,]

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

Footnotes: page 53, ibid.

* i. e., poultry, or the meat of virgin animals veal, lamb, &c. .
† i. e., point it behind you.

Footnotes: page 56; [iv, 3.]

* this name has appeared variouſly as: Analzen, Amalizen, &c.
† this I believe to be another form of the above. See alſo Almariel. Colatizab'tin is perhaps 'Coela Tzabaoth.—ed.

Footnotes; page 57, ibid.

* diſplay it , do not give it to them.

Footnotes: page 58, ibid.

* Olive oil.

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

Footnotes: page 60; [iv, 4.]

* I cannot caution the reader ſtrongly enough againſt the uſe of this following experiment, which might lead to permanent blindneß. [—ed.]
† I believe when both the Sun & Mars are in Aries, in Mars' hour, &c.
§ The venom.

Footnotes: page 65; [iv, 5.]

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

Footnotes: page 66, ibid.

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

Footnotes: page 70, ibid.

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

tethering your mount in a secret place.
§ variations on previous Names given.

Footnotes: page 73; [iv. 6,]

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

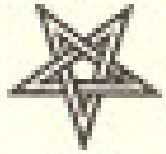
Footnotes: page 75, ibid.

* the Principal Spirit.
† as written. The use is archaic.
§ the Circle & Triangle should just touch; the Master is advised to retrieve the new ring with his Sword-point.

Footnotes: page 77, [iv, 7.]

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

Footnotes: page 83, [Afterward.]

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

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