



The Little Book of Black Venus
attributed to John Dee

translated by
Teresa Burns and Nancy Turner

This translation was made primarily from London's Warburg Institute Ms. FBH 51 (written about 1600, +/- 20 years), following the comparison made by Jörg M. Meier between that handwritten manuscript and eight others,^[1] especially Munich's Bayerische Staatsbibliothek, Cod. lat. 27005 (17th century), Erlanger's Universitätsbibliothek Erlangen-Nürnberg Ms. 854 (second half of the 17th century), and the 1794 Gedruckter text from Vienna. Except as noted, we've followed the Warburg copy except to regularize spelling or grammar (i.e., when it says "*pargamento*" (parchment), we've used the more typical spelling "*pergamento*"). Where no manuscript follows usual spelling or grammar we've used the Warburg manuscript, and we've also followed Meier's transcription of capitalization and inter-paginal line breaks from that version.

Our frontispiece matches the general color scheme of the Warburg manuscript. With the exception of the frontispiece, we've used black and white text and graphics throughout because of the irregularity between manuscripts (for instance, the Munich manuscript's frontispiece presents a Venus with green hair and a red hexagram)^[2] The Warburg manuscript writing appears dark brown, while its most colorful counterpart, the Munich manuscript, intersperses greens and reds throughout the black text: for instance, in the title, first four lines, and sub-title, this multi-colored version renders *Libellus, in Astris, TUBA, Dæmon, and TUBA* in red, and *VENERI, VENUS, STYGIUS, and SIGN* in green.^[3] Given that even the Warburg manuscript is most likely not Dee's handwriting, and the Munich version is a copy from later still, we found it most appropriate to leave the choice of colors to the reader's magical or aesthetic understanding and keep our writing and graphics in black and white. Thank you to Darlene for providing the cover art, and J.S. Kupperman for recreating the manuscript's many line drawings.

LIBELLUS VENERI NIGRO^[4] SACER
The Consecrated Little Book of Black Venus



Est VENUS a Superis mihi datum nomen in Astris
Incola mox Stygius dum TUBA cantat adest
Subditus En Dæmon SIGNI virtute gemiscit
Euge! animi mactus victor ab hoste redis.

TUBA VENERIS
id est

She is VENUS on High, a name given to me by the Stars.
Soon to be a Stygian^[5] sojourner,^[6] she appears when the
HORN^[7] sounds.
The subjugated Dæmon^[8] groans under the strength of the
SIGN
Well done! As the victor, infused with glory, you^[9] return
from the enemy.

The Horn of Venus
That is

Vocatus sive Citationes Sex Spirituum sub Veneris dominio existentium, ubi docetur Methodus perficiendi Sigillum Veneris Eiusque Tubam, Circuli, Compositio, Nomina propria Spirituum, Eorum Vocatus et Sigilla cum horum præparatione. Libri consecratio, Operationis Ritus. Spirituum Valedictio cum aliis adhuc pluribus in opere observandis.

Joannes Dee Amatoribus Artis Magicæ S.P.D.

Non de variis Negromanticæ Artis vel definitionibus vel Speciebus vel etiam multifaria ejusdem praxi hic scribendi nostra intentio Scopusque Libelli nostri est, quippe quam plurimi de his quam plurima pauci tamen pauca clara ac vera quin potius tum captu tum praxi difficillima scripsere volumina. Sed Tuba hic tibi canimus Amice Lector! per cujus Sonum Sex Veneris Dominio subjecti Spiritum ad choreas excitantur citantur ad normam et modum à me ipso prout edoctus sum sæpe sæpius exercitatum. Citanti enim tibi Dæmones ante omnia Vocatus Spiritui cuius proprius necesse est. Secus haud quaquam comparebunt quamvis eos per fortes conjurationes ceu efficacia vincula cogi posse non negaverim non tamen sine ingenti labore aut circumstantiis prolixis amplivaguis et difficillimis. Si vero hujus Vocatus, id est nominum ac citationum seu vocabulorum propriorum, quibus Spiritus ab ipsis Planetarum Angelis advocantur imperantur tibi notitia est nec requisitis reliquis in hoc Libello nostro assignatis carueris mox et sine mora strepitu terrore ac phantasmate omni longe remoto citatos à te Spiritum in forma humana comparere coactos experieris. Scire enim te oportet bonos à Deo teropt. Max. malis præpositos esse Spiritibus ut in illos dominantur; qua propter si à Spiritu bono malo alicui præcipiatur quidquam hunc ille competenti suo vocatu vocat jubetque, licet forte in lingua mortalibus nobis haud propria quin imo incognita. Inter Doctores variæ quidem de ea opinionem certitudo autem hactenus nulla. Verum enim vero Creator omnium maximus omni creaturæ certum imposuit Characterem nomenque utpote qui numerat multitudinem Stellarum et omnibus eis nomina vocat. Ψ al.CXLVI. Omnes autem mali Dæmones, quum Angeli Stellaque antecederent fuerint in coelis, nomina Signaque illis à Summo creatore imposita adhuc dum retinent atque per hæc ipsissima illos citare et compellere omnino necessarium est, quo modo etiam bonos Angelos advocare possumus, prout alibi docui et demonstravi. Scientiam hanc præfatam ab antiquis Patribus Israëliticis Chaldeis aliisque pluribus pie exercitam ac hodie dum à piis hominibus practicandam. Exinde enim revelatæ sunt Scientiæ: Magia, Qabala et Negromantia, quæ posterior apud Egyptos, Persas et Arabes non parum floruit, licet execrandum in modum usurpata, depravata lacerata, hominibus per Sacrilega pacta in Dæmoniorum malorum mancipia se se sponte tradentibus quod certe horrendum auditu est. Propter pessimum igitur hunc abusum ab Ecclesia et Secularibus Magistratibus hæc Ars piè est interdicta atque ideo paucissimos idoneos de ejus praxi libros reperire fas est. Tubam ergo hanc noctram studio peculiari adeptam fideliter tibi in bonum tamen finem nequaquam autem in tuum interitum (qui ex soli abusione nanciscitur) communicatam legatamque volumus ut pro bono tui ea utaris et commodo v.g: ad levandos thesauros absconditos ad itinera ad Mercaturam ad Navigationem ad bellum et similia ad quæ Spiritus prodesse tibi et inservire possunt uti. Praxis et experientia satis docebit. Dantur ceteroquin alii adhuc vocatus seu citationes Spirituum quæ fiunt per supremos illorum Principes inter semet ipsos habentes sed hi valde difficulter obediunt haud aliter quam cum ingenti strepitu et in forma maxime terribili comparentes non sine ingenti Operatoris periculo. Hic noster proinde Vocatus Spirituum de quo scripturi sumus Veneri proprius est et ideo à nobis Tuba Veneris

The Calls^[10] or the Summonings of the Six Spirits ruled by Venus, whereby the Method is taught to create the Seal,^[11] Horn, and Circle of Venus, their Arrangement, the proper Names of her Spirits, Their Calls and Seals with hours for preparation. The consecration of the Book, the Rite of the Working. The Dismissal of the Spirit with still other things to be observed during the working.

John Dee greets the Lovers of the Art of Magic

It is not our intention or the goal of our little book to write about the different Negromantic^[12] Arts, their definitions, subdivisions, methods or even their various practices of which Views and Books many have already written about. Of these difficult volumes, only a few are clear and true, at one moment for the understanding, the next moment for the actual practice. Here however we sound a Horn for you, Beloved Reader! through whose Sound Six Spirits ruled by Venus will be called to come here and dance, using a method that I myself have practiced several times. In order to call the Dæmons, you must Call the Spirits with the proper name of each. Although I do not wish to disagree that they can be forced to come by means of powerful conjurings or strong chains, but not without great effort and plentiful, long-winded, and difficult circumstances. If you are familiar with this Call, that is, the names and special words with which the Spirits are called and ordered by the Planetary Angels themselves, and if you adhere to the other necessities that are shown in our little Book, and if you have pushed away all phantasmagoric figures, you will perceive that soon and without hesitation, noise, or terrors, the Spirits that you have called will be forced to appear before you in human form. You should know that the good angels of God, the best and most High, are placed above evil spirits so they can rule them; therefore whenever an evil spirit must be ordered to do something, the good spirit calls and orders the evil one with his appropriate call, but he does so with a language that is not typical and is indeed unknown to us mortals. Among the Learned there are indeed different opinions, and at this time no certainty. It is certain, however, that the highest Creator gave all created things a distinct Sign and name, since it is written: "He determines the number of the stars; he gives to all of them their names." Psalm 146.^[13] Because they were once Angels and Stars in the heavens, all evil Dæmons still have the names and Signs that were given to them by the Great Creator, and therefore it is necessary to call and force them by using the same means by which we can also call the good Angels, as I have shown and taught in other places. This aforementioned Science was practiced in antiquity by the Israelite Patriarchs, the Chaldeans, and many others, and pious people of today still practice it. Therefore these Sciences are revealed: Magic, Kabbala, and Negromancy, which last flourished not a little among the Egyptians, Persians and Arabs, even if it was in an unlawful, distorted and mutilated form, since humans voluntarily delivered themselves into the possession of the evil Dæmons through pacts of Sacrilege, which is certainly horrible to hear. Due to this most shameful misuse, this Art was rightfully forbidden by the Church and Lay Authorities and because of this one finds very few books suited to this practice. Therefore, after we convey and hand over to you our Horn, which we attained with extraordinary trouble, for a good purpose, and under no circumstances to bring about your destruction (for this occurs only when misused), we want to leave it for your use, e.g. for lifting hidden treasures, for Navigating, Trade, war, and other ways likewise where the Spirit can be of service to you. Practice and experience will teach a lot. There are, moreover, still other calls or summonings of Spirits, who appear by means of their highest Princes who exist among them, but it is very

nuncupatur siquidem mali Dæmones Septem Planetarum Angelis vix non omnes sunt subjecti qui autem huic inserti sunt Libello sub Veneris duntaxat computantur Dominio ex quo capite Libellus Veneris à nobis fuit intitulatus quin etiam isti Planetæ consecrandus est ad cuius descriptionem jam initium facimus teque ad cuncta diligenter auscultare et attendere monemus. Vale!

Perfectum Scriptumque Londini Anno
MDLXXX. Pridie Nonis Junij.

*Tubæ Veneris Caput primum
Quomodo Sigillum sive Character Veneris pediciendum*

Primum ad Negromanticam hanc operationem nostram requisitum Sigillum Veneris est quod modo sequenti præparandum. Accipiatur Pars æris Cyprii novi et nunquam usati perficiatur ex eo in magnitudine figuræ paulo post delineatæ Lamina quæ scindi debet secundum Planetæ numerum sibi proprium, id est in sex Angulos: cui deinde instrumento ferreo vel chalybeo nova pariter et munda Character insculpatur fiat autem hoc in die ♀ de nocte in tertia et decima hora à ☉ occasu numeranda. Si unius horæ spatium non suffecerit expectandum est usque ad alteram id est decimam horam in Veneris enim duntaxat fieri licet horis et quidem (quod rursus notendum) in novilunio, quare si una nocte ♀ in duabus præscriptis horis sigillum perfici nequit pari ratione expectandum est usque ad alterum novilunium. Perfectum ex post Sigillum infumetur in ipsissima die et hora ♀.

Fumigium fiat em Speciebus:
Verbena Puscia et Musco.

Involvatur postea in lintheum novum atque iterum in tempore prædicto Novilunii diei horæque noctu defodiatur in terram penes aquam fluentem effodiatur in subsequenti die et hora ♀ pariter de nocte serveturque pro operationis oportunitate.

hard to get them to obey, and they appear only with immense noise and racket in an extremely terrible form and not without the highest danger for the Operator. Our Call of the Spirits, about which we will write, belongs to Venus and therefore we call it the Horn of Venus. Not all evil Dæmons are ruled by the Seven Planetary Angels; however, those written about in this book, are counted among those under the rule of Venus, which is why we title it above "The Book of Venus," since it is also dedicated and consecrated to that Planet whose description we now begin, and we admonish you to listen very carefully and pay close attention. Farewell!

Completed and written in London in the year 1580, on the 4th of June.

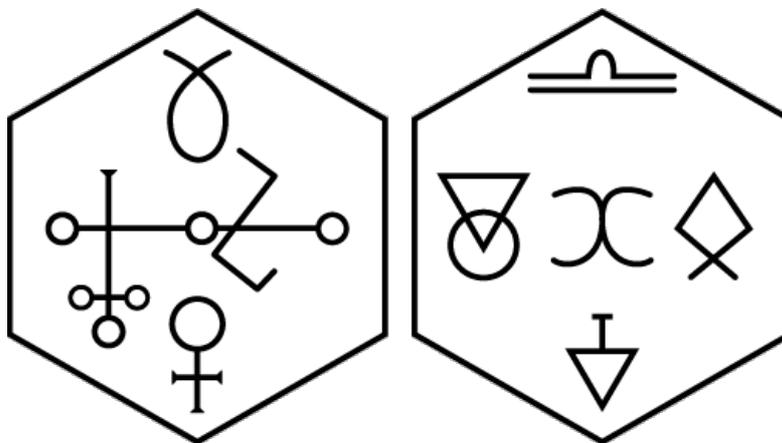
*The Horn of Venus Chapter One
How the Seal or Sign of Venus is to made*

The first thing we need for our Negromantic work is the Seal of Venus, which is to be made in the following way: One takes a Piece of new Copper ore and from it makes a Plate the size of the figure drawn below;^[14] one must cut this [Plate] according to the number appropriate for the Planets, that is, with six Angles: the Character should be engraved using a new and pure iron or steel instrument on the day ♀ in the third or tenth hour of night, counted from the time the ☉ sets. If the span of one hour is not sufficient, one must wait until the next hour, i.e. the tenth hour, since work is only permitted in the hours of Venus (we emphasize again) on the new moon, which is why, if one cannot complete the Seal during one night of ♀ in the two prescribed hours, one must wait in the same way until the next new moon. After it is finished, one consecrates the Seal with smoke on the same day and in the same hour of ♀.

Let the Consecration be done with these Materials:
Verbane, Myrtle, and Musk.

Afterwards one wraps it in new linen and buries it likewise at the aforementioned time of the day of the New Moon, at night next to a flowing body of water, then unburies it on the following night at the hour of ♀, and preserves it for the opportunity of the work.

*Sigillum Veneris
[The Seal of Venus]*



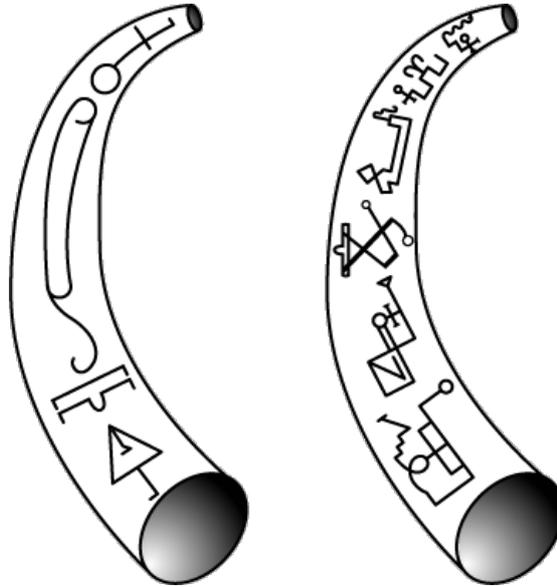
*Caput Secundum.
Quomodo Tuba Veneris sit præparanda.*

*Chapter Two :
How to Make the Horn of Venus*

Accipiatur Cornu em Tauro vivo dein sumatur Vitriolum in aceto vineo liquefactum cum quo abluatur purgaturque Cornu, quo facto prædicto Instrumento Chalybeo cuius parti insculpantur Characteres uti in mox sequenti adumbratione extant. Tota autem hæc prædicta Cornu præparatio incluso tempore in quo id ex tauro abripitur, pari ratione ac de Sigillo antecesser indicatum est in temporibus diebus et horis ♀ fieri debet quod bene notandum est. Infumetur postea ac involvatur in lintheum atque unacum Sigillo ♀ infodiatur, effodiatur et in usum conservetur.

One takes the Horn^[15] of a living Bull, then one takes Vitriol dissolved in vinegar, with which one should wash and purify the Horn, after which one carves the Characters as they are represented in the following sketch, into either side of the horn with the aforementioned Steel Instruments. One must make sure that the entire preparation of the Horn, including the time it is torn off from the bull, must also be in the times, days and hours of ♀, just as was done in preparing the Seal. Afterwards, one envelops it in smoke, wraps it in linen, and buries it together with the Seal of ♀, then unburies it again and preserves it for later use.

Tuba Veneris
[The Horn of Venus]



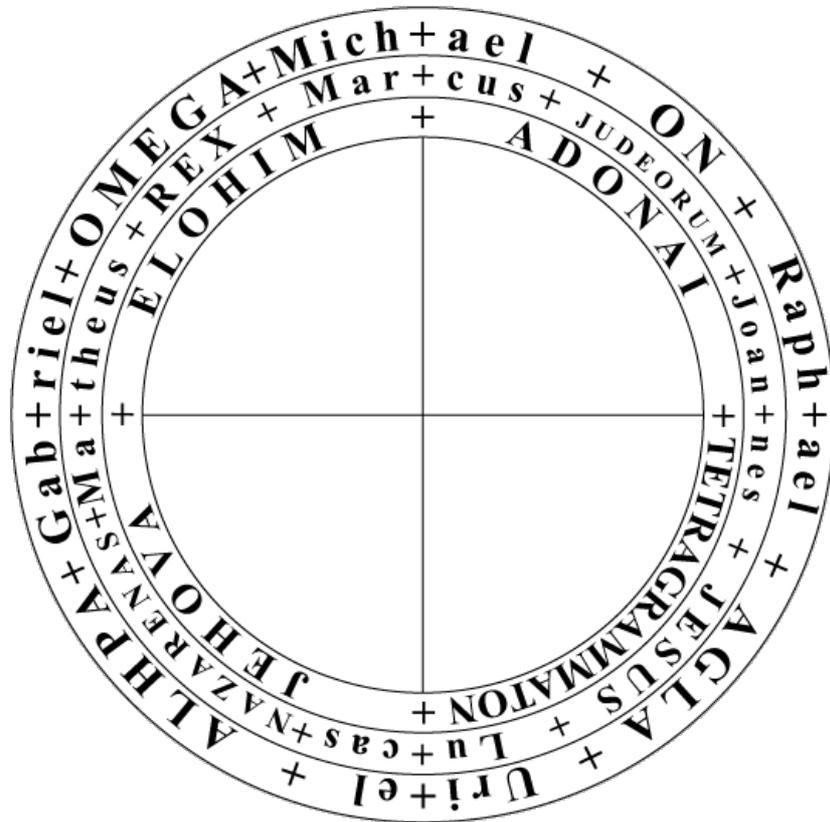
Caput Tertium
Quomodo Circulus faciendus

Chapter Three:
How to Make the Circle

Antequam ad Spirituum Vocatum seu citationem progrediamur de circuli compositione nobis agendum erit, utpote quo Negromantici omnes in suis semper utantur operationibus per hunc tanquam per fortissimum munimentum contra Dæmonum insidiationes sese tuentes. Compositio autem circulorum multifaria est, aliqui operantes in ædibus eundem perficiunt crete carbonibus et coloribus; nonnulli in sylvis vel bivis exorzisantes faciunt gldio vel certis baculis; Alii vero conficiunt circulum ex pergamento cum inscriptione Divinorum nominum, quem et nos ad nostram operationem elegimus, prout etiam fortunatori hæredi cum cæteris requisitis omnibus janjam confectum reliquimus, nec non formam ejus et rationem pro libelli nostri ordine et integritate hic adjungimus. Accipiatur ergo pergamentum sive charta virginea, scindantur ex eo in latitudine pollicari tres circuli, primus in amplitudine sex pedum reliqui duobus vel tribus digitis angustius, postmodum in præfixis temporibus horisque ♀ Nomina divina cum coloribus inscribantur uti in subsequenti Circuli videntur figura. Circulus postquam confectus infumetur ac defossu in terram hic intermittente ad usum custodiatur.

Before we talk about how to Call or to Spirit, we must address the arrangement of the circle, from which the Negromancer sets in order everything to be used for the working, in order to protect himself by means of the strongest defenses against the attacks of Dæmons. Different people create the circle various ways. Some, who work in closed buildings, prepare it with chalk, coal or colors. Some, who conjure in forests or at crossroads, create it with a sword or certain staffs; others, however, create the circle out of a parchment upon which the Divine names are inscribed, which is the method which we have chosen for our work, since we have bequeathed the circle to a more fortunate inheritance with all the rest of the objects that have already been made, and we add only the form and method here to our book to order it and to make it whole. One takes thus some parchment or virgin paper, and cuts from this a latitude for three circles, the first [circle] six feet in diameter; the remaining circles two or three fingers in from the first. Soon thereafter the divine Names should be written in color during the prescribed times and hours of ♀, as you can see in the figure of the following circle.^[16] As soon as the circle is produced, one may consecrate it with smoke, but do not bury it: keep it for use.

Forma Circuli
[Shape of the circle]



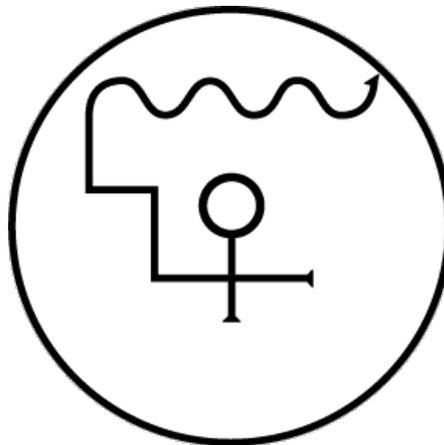
Caput Quartum

*Vocatus Spirituum eorum nomina propriis horumque signa
quomodo sint facienda.*

Chapter Four

*How to Call the Spirits, and how to create their special
names and signs.*

*Nomen primi Spiritus. Mogarip. Sigillum.
[The name of the first Spirit: Mogarip. The Seal.]*



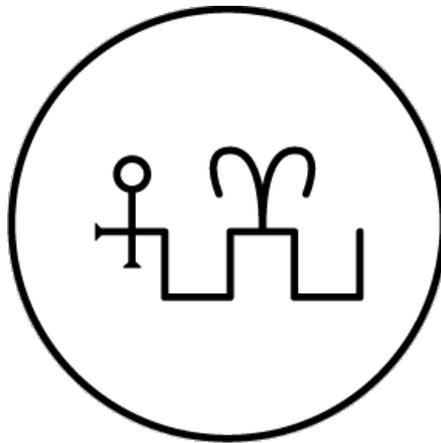
Vocatus:

Mogarip! Mogarip! Mogarip! Hamka Temach Algazoth Syrath
Amilgos Murzocka Imgat Alaja Amgustaroth Horim Suhaja
Mogarip! Mogarip! Mogarip!

The Call:

Mogarip! Mogarip! Mogarip! Hamka Temach Algazoth Syrath
Amilgos Murzocka Imgat Alaja Amgustaroth Horim Suhaja
Mogarip! Mogarip! Mogarip!

*Nomen secundi Spiritus. Amabosar. Sigillum.
[The name of the second Spirit: Amabosar. The Seal.]*



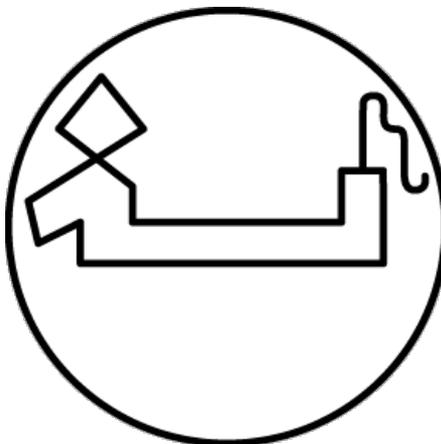
Vocatus:

Amabosar! Amabosar! Amabosar! Pharynthos Egayroth
Melustaton Castotis Mugas Nachrim Amabosar! Amabosar!
Amabosar!

The Call:

Amabosar! Amabosar! Amabosar! Pharynthos Egayroth
Melustaton Castotis Mugas Nachrim Amabosar! Amabosar!
Amabosar!

Nomen Tertij Spiritus. Alkyzub. Sigillum.
[The name of the third Spirit: Alkyzub. The Seal.]



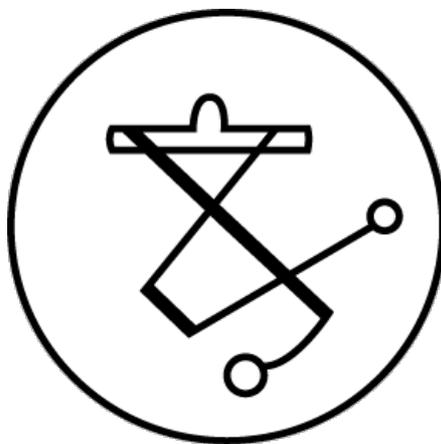
Vocatus:

Alkyzub! Alkyzub! Alkyzub! Mergastos Hajagit Agaschar
Asmodit Burgum Zephar Largon Cherip Galgadam Uriach
Alkyzub! Alkyzub! Alkyzub!

The Call:

Alkyzub! Alkyzub! Alkyzub! Mergastos Hajagit Agaschar
Asmodit Burgum Zephar Largon Cherip Galgadam Uriach
Alkyzub! Alkyzub! Alkyzub!

Nomen Quarti Spiritus. Belzazel. Sigillum.
[The Name of the Fourth Spirit: Belzazel. The Seal.]



Libellus (cui Spirituum nomina et Vocatus inscripti sunt) antedecenter consecratur necesse est: uti nimirum antiqui fecerunt Magi qui similitum librorum consecrationem ita instituerunt ut apperiendo duntaxat librum spiritus max comparere coëgissent, quod tamen nobis nimium videtur periculosum praesertim si talis liber infortuute in manus hominum hanc artem penitus ignorantium incidat. Quare libellum nostrum sequenti consecrare libuit modo. Fiat Libellus ex Pergamento cui imprimis insignatur Character ♀ et si libet Imago quaedam Planetæ hujus figuram representans cum ♀ Signo super Caput ejus. Libellus intituletur:

Libellus Veneri nigrae Sacer.

Ante Vocatum Spirituum scribatur in Rubrica Tuba Veneris ad Normam hujus nostri Libelli, qui à me ipso consecratus atque cum reliquis omnibus appertinentiis posteritati relictus est, si secus fortuna hæc omnia tibi ad manus decreverit. Integer proinde libellus in sæpe dictis temporibus conscribi debet ad quod ulterius requiritur penna ex columba atque atramentum calcanto compositum et a nemine usatum etiam viridi rubeoque colore pro libitu uti potest, nam hi colores Planetæ nostro omnino grati sunt. Libellus postquam compositus et conscriptus est infumicetur. dein accipiatur aqua Vitrioli cum qua manus impleatur et liber bapticetur dicendo.

Veneri nigrum te Sacro libellum
Veneris esto Tuba tibi nomen
incolis tremena que sitque bene notum
Omnibus Orci.

O Magne Princeps Anaël Olympi!
Te rogo supplex robora Volumentuo
qui perenni semper honori
fonte lavatur.

Veneris horis Dæmon ut inscriptus
advolet velox hæc si Tuba cantat
qua volo præstet, faciat invitus.
Placidus adsta!

Hoc facto rursus Libellus infumetur atque in pannum vel viridum vel rubrum involvetur, subdatur supter terram cum cæteris rebus et in tempore præscripto effodiatur et pro usu conservetur.

Quomodo operatio instituenda sit

Si omnia hæc antedicta tandem rite præparata promptaque ad manus fuerint atque operator se se ipsum satis probaverit præparaveritque idoneum et animosum (pro uti id imperterritum magnanimumque omnino desiderat virum) accedat in eodem sæpe indicato tempore hora et nocte ♀ locum ab omni hominum perturbatione securum vel in ædibus vel melius in Sylvia bivisque absitis atque desertis, disponat ibi circulum et suspendat Sigillum ♀ super collum, faciat funigium et incipiat citare Spiritum ex numero assignato a se electum. Totum autem Vocatum per ♀ Tubam pronunciet vocetque Spiritum suo nomine tum ab initia citationis tum in fine sed semper cum aliqua pausa.

Advenientem Spiritum salutet modo sequenti:

It is necessary to consecrate the Book (in which the names and Calls of the Spirits are written) before using it, just as the old Magi did, whose consecrations forced spirits to appear in similar books; however, for us this practice is all too dangerous, particularly if such a book infortuotously fell into the hands of people completely unacquainted in this art. Therefore we prefer to consecrate our book the following way: Let the Book be made from Parchment, with the symbol of ♀ and, if one wills, an Image of this Planet, whose figure is represented with ♀ over its Head. The Book should be called:

The Consecrated Book of the dark Venus^[17]

Before the Call of the Spirits one should write "The Horn of Venus" in Red, as is Standard in our Book, which was consecrated by me myself and that will be left for future generations with all of the rest of the things that belong to it, just as fate has put all of this into your hands. This book must be written therefore completely in the times of Venus often mentioned already, with the feather of a dove, copper vitriol water, and virgin ink. Green and red can be used as desired, because Venus welcomes these colors. After the book is produced and written, one envelopes it with smoke. Then, taking the Vitriol water, one fills the hand and baptizes the book by saying:

To dark Venus I consecrate you, Sacred Book.
Horn of Venus is your name
Whose power is well-known
To all the sojourners in the underworld.

Oh Anael, Great Olympic Prince!
I ask you humbly, strengthen this Volume,
Washed in your spring to eternal honor.

May the Dæmon inscribed within it
Come quickly in the hours of Venus,
If this Horn sounds
And carry out what I want, even if he is unwilling.
Gently assist me!

As soon as this is done, one should once again envelop the Book in smoke and wrap it in a green or red cloth, and then bury it with the rest of the things under the earth and at the time prescribed before, unbury it, and store it for use.

How to undertake the working

When all of these aforementioned things are finally properly prepared and ready and the operator deems himself suitable and brave enough and has prepared himself (since this requires an absolutely unfrightened and courageous man), he should go during the same oft-mentioned time, hour, and night of ♀ to a safe place free from all human disturbances, either in a building, or better in a Forest or at a isolated and deserted crossroads. There he may spread out the circle and place the Seal of ♀ around his neck. Then he should kindle the fire and begin to invoke one of the spirits he selected from the indicated number. He should speak the entire Call through the Horn of ♀, and he should summon the Spirit by naming it once at the beginning and again at the end, but always with distinct pauses.

He should Greet the Spirit in this way:

Salve nobilis ac obediens Spiritus (nominetur hic Spiritus suo nomine). Impero tibi per tremendum nomen Adonai et per hoc Sigillum (monstret Spiritui Sigillum) Angeli Anaëlis Principis Regentis Planetæ Veneris ut quietem te exhibeas et tranquillum atque in omnibus quæ tibi mandaturus sum voluntatem meam adimpleas. Hoc tibi iterato præcipio per Deum Patrem Filium et Spiritum Sanctum et per Triumphatorem Dominum Jesum Christum qui venturus est judicare seculum per ignem.

Post hæc Spiritus Magistrum interrabit quare fuerit citatus, quidnam præcipiat? et desideret atque hoc Magister clare et distincte denominet. ubi notandum quod si Spiritum in aliquibus pertinaces sese ostenderent, accipiatur Sigillum ☩, detur super ignem vel carbones cum quibus fumigium factum est, vel si fumigio non utatur (sicut etiam adeo necessarium non est) porrigatur Sigillum super candellam ardentem ut fiat calidum et imponatur super illud Sigillum istius Spiritus qui citatur per hoc enim enormiter cruciantur Spiritus et rogabunt magistrum ut cesset illos tormentare et non amplius resistent adimplere ejus voluntatem. Non tamen in petitionibus et desideriis Magister nimium excedat, suaserim ne forte Divini Numinis iram provocet; nec inconstantem astutis se monstret spiritibus aut vaticillantem nec minus condiciones ab iis proponendas acceptet. Sed animo forti ac constanti petitionibus à se Spiritibus semel propositis insistat et Spirituum forte simultaneas difficultates vel etiam minas nauci floccique faciat secus Domini sui in Spiritus frustraretur. Non minus cavendum est, ne Spirituum assistentia pro perpetrando impiis ac sceleratis facinoribus utatur ad quod quidem eo promptiores se se ostenderent Spiritus: verum sic summum sane anima pateretur detrimentum nam dum suum in Dæmones vellet exercere Dominium animam suam in horrendum illorum traderet mancipatum. Quare paucis rursus de omni abusu artis hujus cunctos et singulos fideliter dehortamur. Quod si itaque Spiritus mandata seu voluntatem Magistri adimpleverint licententur modo sequenti:

Valedictio Spirituum.

Hæc fit sicut Vocatus per Tubam ☩ hisce verbis: Norcados Fenoram Anosiren (vocetur hic Spiritus suo nomine semel et pergatur) Oparchiim Amosan Zezaphilos Aspairath Anthyras Zyriiffon.

His auditis Spiritum mox fient invisibiles et magistro facta pro libitu benedictione e Circulo egredi est licitum.

Quæ ulterius adhuc in operatione observanda sunt.

“Hail to you, noble and obedient Spirit (here one addresses the Spirit by its name). I order you, in the powerful name of *Adonai* and with this Seal (show the Spirit’s Seal) of the Angel Anaël, the Supreme Regent of the Planet Venus, to calmly and peacefully behave and fulfill my will in all things that I instruct you to do. This I command you moreover by God the Father, the Son, and the Holy Ghost, and by the Triumphant Lord Jesus Christ, who will come to judge the world through fire.”

After this the Spirit will ask the Master why he has been summoned and what the master wishes and commands. And this the Master should then clearly and distinctly state. If the spirit shows himself in any way to be uncooperative, one must be sure to take the Seal of Venus and place it over the fire or coal with which the censer was made, or if one is not using a censer (since using one is not absolutely necessary), one may hold the Seal over a burning candle so that it becomes warm and then place it upon the summoned spirit. When one does this, spirits are terribly pained and they beg the master to stop tormenting them and they become no longer resistant to fulfilling his will. Surely I advise that the Master not overstep the mark too much with his demands and wishes and in so doing provoke Divine wrath, nor vacillate and show himself inconstant to the sly spirits, or even worse, accept conditions that they suggest to him. But rather, with a brave and firm mind, he should insist upon the requests he has expressed to the Spirits and he should regard their threats and protestations of feigned difficulties to be empty nothings, otherwise he will lose his Rule over these Spirits. No less must one guard himself from using the help of Spirits to carry out godless and criminal deeds which the Spirits will show themselves even more eager to do: indeed, the soul would certainly suffer the greatest damage [if it behaved so] since while he considers himself to be exerting his power over the demons, he would actually be delivering his soul into the terrible servitude of the demons. Therefore we sincerely advise once more against all and every single misuse of this art. When the Spirits have fulfilled the commands or will of the Master, they should be dismissed in the following way:

The Dismissal of the Spirit.

Speaking as before through the Horn of ☩, say these words: “Norcados Fenoram Anosiren (here one should call the spirit once by his name and continue) Oparchim Amosan Zezaphilos Aspairath Anthyras Zyriiffon.”

When they have heard these words, the Spirits will immediately become invisible, and the master may leave the Circle after he has spoken whatever benediction he wants.

Other things that should be paid attention to during the work.

Si cum sociis fiat experimentum Ille tantum unicus loquatur Spiritibus, qui Magistrum agit, et illos advocat, reliqui omnes silentium observent. Quod si Spiritus ad adferendum Thesauros et nummos compellantur sic pecuniis vel Thesauro imponi debet, Sigillum ♀ ex post evacuetur Thesaurus ex vasibus suis et in aliud vas novum prius perfumatum et benedictum transferatur. Hisce igitur libello nostro finem imponimus. Tu vero amice Lector! de ejus abusu cave quæ hic scripta sunt bene perpende ne quid obliviscaris attendas et si quid agis prudenter agas atque animo imperterriti et constanti perficias et magno tibi erit utilitati et solatio. Ast unicum adhuc restat te admoneamus ut in bono operis successu pauperum quam optime benefaciendo sis memor. Et sic tum in hac tum in altera vita beatus eris at propitius erit omnibus nobis ille qui venturus est judicare vivos et mortuos cujus Regni non erit Finis.

If the experiment is carried out with other people present, only one person, who acts as Master and does the Calls, should speak with the Spirits. All others should remain silent. If the Spirits are forced to bring treasures or coins, one must place the Seal of ♀ on the treasure and afterwards empty the treasure out of its containers and transfer it into a new container that has previously been perfumed and consecrated. Thus with these bits of advice we end our little book: Guard yourself, beloved Reader, from its misuse; think carefully about the things written here; make sure that you have not forgotten anything; and whenever you do something, make sure that you behaved wisely and carry it out with an unfrightened and firm mind; and great benefit and comfort will result. One thing still remains that we must remind you about, and that is that should you have a great success with the work, the best thing to do is to remember the poor through charitable works. And thus you will be happy in this life as well as in the next, and he will be merciful to us all, who will come to judge the living and the dead, whose Kingdom will have no End.

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Notes

[1] Dee, John. 1990. *Das Büchlein der Venus* (“*Libellus Veneris Nigro Sacer*”): eine magische Handschrift des 16. Jhrs. Trans. and commentary by Jörg M. Meier. Bonn.

[2] Meier, Jörg M., 1990a, “Kommentar zum Text,” in *Das Büchlein der Venus*, Bonn p. 49.

[3] Meier, Jörg M., 1990b, “Text und Übersetzung,” in *Das Büchlein der Venus*, Bonn p. 23.

[4] Grammatically, these words should read LIBELLUS VENERI NIGRÆ SACER rather than NIGRO, yet it appears this way in the four main versions examined by Meier (1990b p. 22), perhaps as a play on *nigromancy*.

[5] Pertaining to the underworld and/or River Styx; also, a pun on *stiga*, witch.

[6] Inhabitant, with the sense of “resident alien.”

[7] *Tuba* refers most directly to the straight bronze war-trumpet of the ancient Romans, yet the graphic shows the horn as curved, like a shofar. See further discussion in article. *Tuba* certainly also puns upon the tuba-tree in the Koran, the tallest and most beautiful tree in Paradise viewed by Idris/Enoch. In Sufi poetry the tuba-tree, or tree of life, is often where the soul alights like a Phoenix.

[8] We use *daemon* rather than *demon* throughout to evoke both the meaning “evil spirit” associated with “demon,” and the older meaning, from Greek δαίμων, of a supernatural being, spirit, or “genius” whose nature is between that of gods and men. Using “æ” as a false archaism was done often in the literature of the era to suggest older meaning (as Spenser does in titling his poem the *Færie Queene*.)

[9] “You” may be read as a direct address of Venus, the reader, or both.

[10] *Vocatus*: invocations, (ceremonial) calls or conjurings.

[11] *Sigillum*: often written as “sigil” in other magical / astrological texts, but translated here as “Seal” to match Dee’s English usage.

[12] While this might be translated as “black art” or even “alchemy,” we used a term more contemporaneous with Dee to draw on the connotations of his time rather than ours. Notably, one of the later manuscripts examined by Meier use the Latin *necromanticæ* instead of *negromanticæ* (see 1990b p 22, 30).

[13] Using the Greek numbering system. In most modern Biblical translations, this Psalm—praising the restoration of Jerusalem—is Psalm 147.

[14] According to Meier 1990a, in the Warburg manuscript, the lines are red and the other designs are green, on a light green background. In the Munich manuscript the left seal is black on reddish brown and the right black on green, showing a scribe not aware that that this was supposed to be the front and back of the same seal.

[15] *Cornu*. Note Dee uses *cornu* for this type of horn and *tuba* for the other, although a *cornus* could also be a curved musical horn.

[16] According to Meier 1990a, in the Warburg manuscript the names of the Archangels, Evangelists, and the twelve crosses in the outer circle are in the same brown as the text, while all other names and crosses are red. In the Munich manuscript, the outer ring of the circle is red, the middle ring black, and the inner ring green.

[17] *Libellus Veneri nigrae Sacer*: compare to title and note 4.

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