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# Conjuring Spirits Texts And Traditions Of Medieval Ritual Magic

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Fearful Spirits, Reasoned Follies  
From Medieval to Early Modern Europe  
The Devil  
Magic in the Middle Ages  
Invoking Angels  
Popular Magic: Cunning-folk in English History  
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Profayt Duran and Jewish Identity in Late Medieval Iberia  
The Language of Demons and Angels

## CARLA AUGUSTUS

### **Fearful Spirits, Reasoned Follies** Yale University Press

The main text consists of prayers to the Virgin Mary. It is followed by the Office of the Angels, commencing at leaf 85, in a different hand. Nicholas Watson suggests in his essay in Clare Faranger's book *Conjuring Spirits: Texts and Traditions of Medieval Ritual Magic* (1990) that the manuscript is a copy of a work by Jean de Morigny, the first part composed between 1304 and 1307 and the second part composed before 1315. Manuscript is bound in reinforced vellum with "Codex" stamped on spine and slipcased with "Prayer book. c 1460" stamped on spine. Manuscript contains 12 illustrations and decorations executed by an amateurish other hand, all near the front.

**From Medieval to Early Modern Europe** Llewellyn Worldwide  
Satanism adopts Satan, the Judeo-Christian representative of evil, as an object of veneration. This work explores the historical origins of this extraordinary 'antireligion.'

*The Devil* Bloomsbury Publishing

A fascinating study of natural and demonic magic within the broad context of medieval culture.

*Magic in the Middle Ages* Springer

"Presents and analyzes texts of learned magic written in medieval Central Europe (Poland, Bohemia, and Hungary), and attempts to identify their authors, readers, and collectors"--Provided by publisher.

**Invoking Angels** Penn State Press

In 1510, nine men were tried in the Archbishop's Court in York for attempting to find and extract a treasure on the moor near Mixindale through necromantic magic. Two decades later, William Neville and his magician were arrested by Thomas Cromwell for having engaged in a treasonous combination of magic practices and prophecy surrounding the death of William's older brother, Lord Latimer, and the king. In *The Magic of Rogues*, Frank Klaassen and Sharon Hubbs Wright present the legal documents about and open a window onto these fascinating investigations of magic practitioners in early Tudor England. Set side by side with

sixteenth- and seventeenth-century texts that describe the sorts of magic those practitioners performed, these documents are translated, contextualized, and presented in language accessible to nonspecialist readers. Their analysis reveals how magicians and cunning folk operated in extended networks in which they exchanged knowledge, manuscripts, equipment, and even clients; foregrounds magicians' encounters with authority in ways that separate them from traditional narratives about witchcraft and witch trials; and suggests that the regulation and punishment of magic in the Tudor period were comparatively and perhaps surprisingly gentle. Incorporating the study of both intellectual and legal sources, *The Magic of Rogues* presents a well-rounded picture of illicit learned magic in early Tudor England. Engaging and accessible, this book will appeal to anyone seeking to understand the intersection of medieval legal history, religion, magic, esotericism, and Tudor history.

**Popular Magic: Cunning-folk in English History** Oxford University Press

This major new literary study offers a fresh view of the significance of the famous group of fourteenth-century poems, 'Pearl', 'Cleanness', 'Patience' and 'Sir Gawain and the Green Knight'. It is a comprehensive study which puts the poems themselves firmly at its centre, though it is always alert to relevant aspects of their literary and cultural context. John Anderson builds his discussions of the poems' ideas on an examination of the anonymous poet's superb Shakespeare-like language. He finds that the great fourteenth-century struggle, between religious and secular forces for control of men's minds, underlies all the poems. This title is the first in the new Manchester Medieval Literature series, which makes readability a priority. Accordingly, despite its wide range of reference and the radicalism of some of its leading ideas, this book is written in a jargon-free style designed to appeal to specialist, non-specialist and student readers alike.

**Reflections across Disciplines** Manchester University Press  
This premium-hardcover, limited edition of one the world's most important books on demonology has been expanded to include even more fascinating details about even more demons. Ever since the publication of the original book, author M. Belanger has

been collecting material for this expanded, tenth-anniversary edition. The addition of new articles, demons, appendices, and art make the bestselling *Dictionary of Demons* into an even more comprehensive resource. You will discover an expanded introduction, special extended articles, an update to the Decans of the Zodiac, additional entries on demons that were not previously included, and dozens of new illustrations. These additions explore the roots of demonology, comparative mythologies, and the influence of important source texts. Compiled from intensive research on notorious and obscure sources from the Western grimoiric tradition, *The Dictionary of Demons* is one of the most complete compendiums of demonic names available anywhere. Presented alphabetically from Aariel to Zynextyur, more than 1,500 demons are introduced, explored, and cross-referenced by theme and elemental or planetary correspondence. This meticulously researched reference work features fascinating short articles on demonology and a wealth of woodcuts, etchings, and paintings depicting demons through the ages.

*Language and imagination in the Gawain poems* Weiser Books  
*Conjuring Spirits: Texts and Traditions of Medieval Ritual Magic* Penn State Press  
*Conjuring Spirits Texts and Traditions of Medieval Ritual Magic* Sutton Pub Limited

**The Witch** Penn State Press

A historical and interpretive study of three aspects of Western esotericism from the Renaissance to the twentieth century.  
*Conjuring Spirits: Texts and Traditions of Medieval Ritual Magic*  
*Conjuring Spirits: Texts and Traditions of Medieval Ritual Magic*  
Treason and magic were first linked together during the reign of Edward II. Theories of occult conspiracy then regularly led to major political scandals, such as the trial of Eleanor Cobham Duchess of Gloucester in 1441. While accusations of magical treason against high-ranking figures were indeed a staple of late medieval English power politics, they acquired new significance at the Reformation when the 'superstition' embodied by magic came to be associated with proscribed Catholic belief. Francis Young here offers the first concerted historical analysis of allegations of the use of magic either to harm or kill the monarch, or else manipulate the course of political events in England, between the

fourteenth century and the dawn of the Enlightenment. His book addresses a subject usually either passed over or elided with witchcraft: a quite different historical phenomenon. He argues that while charges of treasonable magic certainly were used to destroy reputations or to ensure the convictions of undesirables, magic was also perceived as a genuine threat by English governments into the Civil War era and beyond.

*Ritual Magic and Gender in the Early Modern Era* Penn State Press  
This multidisciplinary volume illustrates how representations of magic in fourteenth-century romances link the supernatural, spectacle, and morality in distinctive ways. Supernatural marvels represented in vivid visual detail are foundational to the characteristic Middle English genres of romance and hagiography. In *Middle English Marvels*, Tara Williams explores the didactic and affective potential of secular representations of magic and shows how fourteenth-century English writers tested the limits of that potential. Drawing on works by Augustine, Gervase of Tilbury, Chaucer, and the anonymous poets of *Sir Orfeo* and *Sir Gawain and the Green Knight*, among others, Williams examines how such marvels might convey moral messages within and beyond the narrative. She analyzes examples from both highly canonical and more esoteric texts and examines marvels that involve magic and transformation, invoke visual spectacle, and invite moral reflection on how one should relate to others. Within this shared framework, Williams finds distinct concerns—chivalry, identity, agency, and language—that intersect with the marvelous in significant ways. Integrating literary and historical approaches to the study of magic, this volume convincingly shows how certain fourteenth-century texts eschewed the predominant trends and developed a new theory of the marvelous. Williams's engaging, erudite study will be of special interest to scholars of the occult, the medieval and early modern eras, and literature.

*A New Biography* Cornell University Press

*Orality and Literacy* investigates the interactions of the oral and the literate through close studies of particular cultures at specific historical moments. Rejecting the 'great-divide' theory of orality and literacy as separate and opposite to one another, the contributors posit that whatever meanings the two concepts have are products of their ever-changing relationships to one another. Through topics as diverse as Aboriginal Canadian societies, Ukrainian-Canadian narratives, and communities in ancient

Greece, Medieval Europe, and twentieth-century Asia, these cross-disciplinary essays reveal the powerful ways in which cultural assumptions, such as those about truth, disclosure, performance, privacy, and ethics, can affect a society's uses of and approaches to both the written and the oral. The fresh perspectives in *Orality and Literacy* reinvigorate the subject, illuminating complex interrelationships rather than relying on universal generalizations about how literacy and orality function.

*Devotions* Penn State Press

This is the first modern study of Agrippa's occult philosophy, revealing it to be a coherent part of his intellectual work. It analyzes the text of "De occulta philosophia," explicating the sophisticated structure and argument of the work.

*Grimoires* Penn State Press

Until the summer of 1391, when anti-Jewish riots spread across the Iberian peninsula, the person subsequently known as Honoratus de Bonafide, a Christian physician and astrologer at the court of King Joan I of Aragon, had been the Jew Profayt Duran of Perpignan. The precise details of Duran's conversion are lost to us. We do know, however, that like many other conversos, he began to conduct his professional and public life as a Christian even as he rejected that new identity in private. What is extraordinary in his case is that instead of quietly making his individual way, he began to write works in Hebrew—including anti-Christian polemics—that revealed his intense inner commitment to remaining a Jew. Forced to reconceptualize Judaism under the pressures of his life as a converso, Duran elevated the principle of inner "intention" above that of ritual observance as the test of Jewish identity, ultimately claiming that the end purposes of Judaism can be attained through the study, memorization, and contemplation of the Hebrew Bible. Duran also conceived of Judaism as a profoundly rational religion, with a proud heritage of scientific learning; the interplay between scientific knowledge and Jewish identity took on a central role in his works. Drawing on archival sources as well as published and unpublished manuscripts, Maud Kozodoy marshals rarely examined facts about the consumption and transmission of the sciences between the medieval and early modern periods to illuminate the thought—and the faith—of one of Jewish history's most enigmatic and fascinating figures.

*Magic and Masculinity* BRILL

This volume presents students and scholars with a comprehensive overview of the fascinating world of the occult. It explores the history of Western occultism, from ancient and medieval sources via the Renaissance, right up to the nineteenth and twentieth centuries and contemporary occultism. Written by a distinguished team of contributors, the essays consider key figures, beliefs and practices as well as popular culture.

*A History of Science, Magic and Belief* Penn State Press

Compiled from original manuscripts and fragments in the British Museum Library, Joseph Peterson's new presentation is the most complete and accurate edition of this famous magical grimoire, "The Lesser Key of Solomon the King." He goes to great length to establish the provenance of each part, and possible derivative works, including critical analyses of all major variations, utilizing fresh translations of earlier magical texts such as Johann Trithemius's *Steganographia*, The Archidoxes of Magic by Paracelsus, and newly discovered Hebrew manuscripts of the original Key of Solomon. Abundantly illustrated, Peterson includes reproductions of the original magical circles, tools, and seals of the spirits with variations of certain drawings from various sources and notae missing from earlier editions. Source list. Appendices. Index.

*Magic as a Political Crime in Medieval and Early Modern England* Yale University Press

In early modern England, the practice of ritual or ceremonial magic - the attempted communication with angels and demons - both reinforced and subverted existing concepts of gender. The majority of male magicians acted from a position of control and command commensurate with their social position in a patriarchal society; other men, however, used the notion of magic to subvert gender ideals while still aiming to attain hegemony. Whilst women who claimed to perform magic were usually more submissive in their attempted dealings with the spirit world, some female practitioners employed magic to undermine the patriarchal culture and further their own agenda. Frances Timbers studies the practice of ritual magic in the sixteenth and seventeenth centuries focusing especially on gender and sexual perspectives. Using the examples of well-known individuals who set themselves up as magicians (including John Dee, Simon Forman and William Lilly), as well as unpublished diaries and journals, literature and legal records, this book provides a unique

analysis of early modern ceremonial magic from a gender perspective.

*Magical Manuscripts in Early Modern Europe* Bloomsbury Publishing

In *Rewriting Magic*, Claire Fanger explores a fourteenth-century text called *The Flowers of Heavenly Teaching*. Written by a Benedictine monk named John of Morigny, the work all but disappeared from the historical record, and it is only now coming to light again in multiple versions and copies. While John's book largely comprises an extended set of prayers for gaining knowledge, *The Flowers of Heavenly Teaching* is unusual among prayer books of its time because it includes a visionary autobiography with intimate information about the book's inspiration and composition. Through the window of this record, we witness how John reconstructs and reconsecrates a condemned liturgy for knowledge acquisition: the *ars notoria* of Solomon. John's work was the subject of intense criticism and public scandal, and his book was burned as heretical in 1323. The

trauma of these experiences left its imprint on the book, but in unexpected and sometimes baffling ways. Fanger decodes this imprint even as she relays the narrative of how she learned to understand it. In engaging prose, she explores the twin processes of knowledge acquisition in John's visionary autobiography and her own work of discovery as she reconstructed the background to his extraordinary book. Fanger's approach to her subject exemplifies innovative historical inquiry, research, and methodology. Part theology, part historical anthropology, part biblio-memoir, *Rewriting Magic* relates a story that will have deep implications for the study of medieval life, monasticism, prayer, magic, and religion.

*The Clandestine Trade In Illegal Book Collections* Penn State Press  
"A collection of essays examining medieval and early modern texts aimed at performing magic or receiving illumination via the mediation of angels. Includes discussion of Jewish, Christian and Muslim texts"--Provided by publisher.

**Children of Lucifer** A&C Black

In this original, provocative, well-reasoned, and thoroughly

documented book, Frank Klaassen proposes that two principal genres of illicit learned magic occur in late medieval manuscripts: image magic, which could be interpreted and justified in scholastic terms, and ritual magic (in its extreme form, overt necromancy), which could not. Image magic tended to be recopied faithfully; ritual magic tended to be adapted and reworked. These two forms of magic did not usually become intermingled in the manuscripts, but were presented separately. While image magic was often copied in the fourteenth and fifteenth centuries, *The Transformations of Magic* demonstrates that interest in it as an independent genre declined precipitously around 1500. Instead, what persisted was the other, more problematic form of magic: ritual magic. Klaassen shows that texts of medieval ritual magic were cherished in the sixteenth century, and writers of new magical treatises, such as Agrippa von Nettesheim and John Dee, were far more deeply indebted to medieval tradition—and specifically to the medieval tradition of ritual magic—than previous scholars have thought them to be.

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