

Transcription of M.R. James's unpublished description  
Cambridge, University Library, MS Dd.4.35

<b>Title</b>	Augustinus de Spiritu et Anima. Vita Daemonum etc.
<b>Secundo folio</b>	ad ymaginem
<b>Language</b>	Latin
<b>Material</b>	Vellum
<b>Measurements</b>	9 x 6 ¾ ins.
<b>Collation</b>	1 flyleaf. a <sup>2</sup>   1 <sup>8</sup> – 5 <sup>8</sup> (wants 7, 8) 6 <sup>8</sup> - 10 <sup>8</sup>
<b>Number of leaves</b>	iii[i] + 80
<b>Columns</b>	Single
<b>Lines to a page</b>	30
<b>Date</b>	XV
<b>Handwriting</b>	
<b>Binding</b>	[Re-bound 1956]

Provenance not known. It should be a Cambridge book; see the last article.

### Contents

On the flyleaf is an old list of contents (xvii)

1. Sheet (a) is a pair of leaves in a current hand with 49 lines to a page from a narrative of the Passion by the Virgin (xv) 1  
avoit et fesoit doel et tristour qe apres moi fust cele qe plus ly amoit et mes deus soers y furent : qe assetz en avoient dolours et anguices. Et quant de celes femes fu redresce en esteant ieo regarderay vers mon douz fitz.  
(2<sup>b</sup>) Puis se ala demonstrier a la Maudelyne puis a ces autres maries et a ces deciples come les ewangelistes tesmoignent. Ore vous ay conte partie des paynes qe mon douz filz suffrist pur la deliverance de son poeple et partie de [MS des] mes dolours mayns la ioye qe ieo avoie quant vy mon douz fitz resuscite passa totes les ioyes qe unques avoie puis qe nasquis. vous quanetz oy cele conte: la benecon mon douz fitz ihesu crist et la moye puissetz avoir et touz yieux qi apres les criuent lysent ou oyent et ayent mesme benisoun et lor part en son regne qe one son pere et le seint esprit vist et regne sainz fyn. Amen  
(L)y vaillant et ly noble prince des Jus Nichodemus qe princement fut deciple ihesu crist pur poour des felons Jus vous conte en un tretiz qil fist de la passion I. C. qe mesure le iour de la resurreccion les princes et les phariceus et les docturs de la ley sassemblerent en la synagoge et pur parlerent la mort Joseph de Armathie qils avoient enprisone le iour devant et avoient enseale les lins etc.  
□ et vindrent a la prison et overterent les lins et quant vindrent dedens ne troverent niye Joseph de quai ils se ilmailerent[?] mult pur ces qils troverent les lins enseales come ils les
2. Augustinus de Spiritu et Anima 3  
Quoniam dictum est mihi  
Rough initials in blue and red  
— aliud non sit quam ratio.  
In dialogo de retractacione anime ad deodatum. Unde sit anima. Qualis sit. Quanta sit. 23  
An abstract from De quantitate anime  
— eternorum bonorum sufficiencia i. c. d. n. cui est cum deo p. et sp. s. laus honor et

imperium in sec. sec. Amen

In different ink: Pro emptione plumbi

Petra plumbi continez xiiij. libras. Le ffother continet vij<sup>xx</sup> petras et xvi petras. Le Hundred cont. v<sup>xx</sup> xij lib. Et sic le ffother xix<sup>c</sup> et di Petras etc.

Et hec sufficiunt pro cognicione empicionis plumbi ad presens

3. Colores Rhetorici 26<sup>b</sup>  
Colorum rethoricorum quidam sunt colores prolongandi materiam etc., with three sets of memorial verses:  
In(terpretacio) circum(locucio) col(lacio) a(postropha) pro(sopopeia) di(gressio) dis(cripcio) locus oppositorum etc.  
Expl. colores rethorici metrice compilati.

4. Inc. uita demonum. Et dicitur secretum sigillum Cipriani quondam magi modo uero 27  
martiris christianissimi per sanctum Eusebium et sanctam Justinam uirginem ad fidem orthodoxam conuersi. (Cipriani is rewritten and there is a late marginal note to justify it.)

Uniuersi uiri ualidi secreta artium sunt sanctati. unde et primus exorsisator erat Hermes pater sapientum. Secundus Sem filius noe fons astronomie. Cham que frater eius tercius dux et lux Nigromancie. Quartus erat Thare omnibus Caldeis sapiencior. Post hos multi prudentes uiri sunt secuti vt Zepius Ganiferius Alexander Ptolomeus et Nectanabus. Quorum nullus profunda sapiencie ualuit enudare. eo quod illis spiritus non nisi per sacrificia obedientes abdita non prodebant. Videns ergo deus quod multa malicia demonum esset in terra Salomoni filio regis Dauid suppremam sapienciam inspirauit qui nobis diuina ductrice gracia profunda elucidauit. omnesque uires infernalium spirituum nos edocuit superare per Inuocaciones Inclusiones Caracteres et Coniuraciones quis in Entonta limpide dereliquit, qui de ordinibus celestium angelorum sua superbia ceciderunt. Ex quibus quidam remanent in malicia et uirtute naturali reges. quidam principes quidam duces quidam marchiones quidam magni quidam parui. secundum ordinem naturalem proprie pollicie inuicem precipientes et obedientes. militantes et imperantes.

This is the introduction. The text proceeds to describe the several demons.

Primus angelus omnium fuit Lucifer cunctus splendidior et sapiencior qui in sue prima creacionis hora superbiens cecidit.

Then follow Belzebub, Sathan, the 4 Kings of the Climates viz Oriens, Pannon, Amaymon, Egn.

f. 28 Baal est primus rex sub potestate orientis constitutus. Apparet cum tribus capitibus primo capite bufonis 2° leonis 3° cati. loquitur semper uoce rauca. ductor armatorum et pugnatorum. hominem facit inuisibilem. habet sub se 66 legiones nobilium forcium.

Here and in what follows there is substantial agreement with the text printed by Wierus, *de Praestigiis Daemonorum* (Basle 1577, p. 914) which he calls *Pseudomonarchia Daemonum* but which he found entitled (among other things) *Liber dictus Empto Salomonis* — clearly the Entonta of our preface. This is referred to by William of

Auvergne under the name of Salomonis ‘Idea et Entocta’ (see Lynn Thorndike, *Hist. of Magic and Experimental Science* II. 280, 351), but no copy of it seems to be known.

Our text is much longer than that of Wierus. There are several allusions to Amaymon. The devils cast out in the Gospels are named. ‘domine mee Justine’ occurs on f. 34.

The description of demons ends on 39<sup>b</sup> with Malaman: dissolutissime aliquando ridere uidetur et paulo post amarissime flere. est de ordine infimo. habet sub se legiones 5.

There follow receipts for: Annulus Salamonis. fiat de auro obriso ... dein ut tridit sapientissimus Salamon in suo libro disertissimo Entonta consecratur anulus etc.

f. 40 Sigillum Salamonis fiat quadratum de cera uirginea uel de auro rubicundo etc.

f. 40<sup>b</sup> Corona Salamonis fiat de materia triplici de cartula pergameni de mundo panico lineo et de serico rubeo etc., ending imperfectly with the leaf.

This text must be very uncommon.

5. The poem: 41  
Philomena preuia temporis ameni  
Que recessum nuncias <luti> atque ceni (written as prose). Attributed to John Pecham. See

R[aby], *Hist. of Christian Latin Poetry* [715.c.95.1 / 715.b.92.3]. Ends:  
Quicquid tamen alii dicant frater care  
Istam nouam martirem libens imitare  
Dumque [tal]is fueris Christum deprecare  
Ut nos cantus martiris doceat cantare. Amen

6. Rhythmicum de seditione Jack Straw 45  
Proth dolor accreuit nuper confusio rerum  
Dum uirtus procerum silet et uulgus male seuit  
— Ut populi cernant ne cupiant uetita. Expl.  
Printed by Wright, *Political Songs* (Rolls) I. 237, from this and CCCC 59.
7. Rhythmicum de uanitate mundi 46<sup>b</sup>  
Mundi uolo uanitatem. et fortune leuitatem breuiter describere. que non habet  
firmamentum. sed fugacem uincit uentum. Fugiendo propere  
— Septrum regis non ueretur. Neque mitre cornula. Mortis dure dura lima. Summa limat  
sicut yma. Prima sicut ultima.  
Not printed. Another copy in CCC. Oxf. 232 with a different ending.
8. Ioh. Lemouicensis Somniale Dilucidarium Pharaonis. 49  
Glorioso principi potestates aereas debellanti D<sup>no</sup> Theobaldo d.g. Regi Nauarie ... suus  
Iohannes uocatus Lemouicensis  
— in 20 epistolis distinctum. Quarum prima (contents of Epistles). 20 et ultima Joseph ad  
ipsos super eorum consolacione.  
Pharao diuina magnificencia rex egipti  
Ep. 20 ends: sollempnius celebrentur gaudium et leticia graciaram accio et uox laudis.  
Expl. sompniale dilucidarium pharaonis compositum per Ioh. Lemouicensem ad regem  
Nauarie.  
Printed by Fabricius, *Cod. Pseud. V.T.* I. 441, incomplete; the rest in his *Biblioth. Lat.* s.v.  
Jo. Lemouicensis.
9. Articuli uniuersitatis Cantabrigie ad informandum dominum Regem de antiquis 74<sup>b</sup>  
consuetudinibus eiusdem uniuersitatis.  
Placeat serenissimo ac metuendissimo domino nostro Regi infrascriptos articulos legere.  
A roughish pen sketch of the king in the margin added.  
— Vertuti humiles et deuoti oratores uicecancellarius et tota uniuersitatis uestra Cantabrig.  
Serenissimo ac uictoriosissimo principi ac domino Domino nostro regi.  
Printed from this MS in *Trans. Camb. Ant. Soc.*, 1854.

78<sup>b</sup> – 80<sup>b</sup> blank save for a few scribbles.