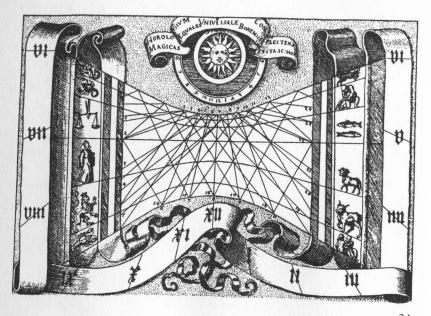


THE MAGICAL CALENDAR

A SYNTHESIS OF MAGICAL
SYMBOLISM FROM THE
SEVENTEENTH-CENTURY
RENAISSANCE OF
MEDIEVAL OCCULTISM

Translation and Commentary by Adam McLean

MAGNUM OPUS HERMETIC SOURCEWORKS



34

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A SYNTHESIS OF MAGICAL SYMBOLISM FROM THE SEVENTEENTH-CENTURY RENAISSANCE OF MEDIEVAL OCCULTISM

TRANSLATION AND COMMENTARY
BY ADAM MCLEAN

MAGNUM OPUS HERMETIC SOURCEWORKS #1

PHANES PRESS 1994 This work, part of the Magnum Opus Hermetic Sourceworks series, was previously published in a handbound edition, limited to 250 copies, in 1979. The Magnum Opus Hermetic Sourceworks series is published under the General Editorship of Adam McLean. This new edition has been revised and reset by Phanes Press and is issued with a 18 x 36 inch poster-size reproduction of the original Magical Calendar engraving from 1620.

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98 97 96 95 94 5 4 3 2 1

Published by Phanes Press, PO Box 6114, Grand Rapids, MI 49516, USA.

Library of Congress Cataloging-in-Publication Data

Calendarium naturale magicum. English and latin.

The Magical calendar: a synthesis of magical symbolism from the seventeenth century Renaissance of Medieval occultism / translated and edited by Adam McLean.

p. cm.

Parallel Latin text and English translation.

Originally published: Edinburgh: Magnum Opus Hermetic Sourceworks, 1979. (Magnum Opus Hermetic Sourceworks; #1) Includes bibliographical references.

ISBN 0-933999-32-1 (alk. paper) : \$32.00. — ISBN 0-933999-33-X

(pbk.: alk. paper): \$18.00

1. Magic—Early works to 1800. I. McLean, Adam. II. Title. III. Series: Magnum Opus Hermetic Sourceworks (Series): no. 1. BF1601.C3413 1993 133-dc20

93-34766

CIP

This book is printed on alkaline paper which conforms to the permanent paper standard developed by the National Information Standards Organization.

Printed and bound in the United States

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Introduction

The Magical Calendar is one of the largest single copperplate engravings ever made. Measuring 48 by 24 inches, it was published at Frankfurt in 1620 during the early seventeenth-century renaissance of Hermetic publishing.

Dice Braha inventor 1582

Auth IOHAN BABTISTA To Theodore de Bry excut

The original engraving of the *Magical Calendar* bears three names at the bottom right corner. These were erased on the 1922 de Mély reprint which Phanes Press used for the poster illustration which accompanies this book.

Third Sealor inventor 1584

Although his name appears at the bottom right hand corner of the plate, the *Magical Calendar* probably has no direct connection with Tycho Brahe (1541–1601), the famous Danish astronomer and astrologer, whose precise observations of the movements of the planets enabled Kepler to construct his laws of planetary motion. It seems most likely that the well known name of Tycho Brahe was associated with the *Magical Calendar* in order to gain a degree of publicity and supposed authority for the work. Certainly there is nothing in Brahe's accepted corpus of writings of a similar nature. Indeed the astronomical and astrological content of the plate is minimal: there are but three tables of purely astronomical import. The *Calendar* is a vehicle for a synthesis of magical and numerical symbolic philosophy, and there are no internal references which

INTRODUCTION

would otherwise connect the work with Tycho Brahe. The 1582 date is obviously spurious.

Auth: IOHAN BABTISTA Großchedel ab Micha

It is perhaps more significant that the name of Johann Baptista Grosschedel von Aicha appears as author on the left hand side of the plate. Almost nothing is known of Grosschedel except that he wrote two books on Hermetic alchemical matters, the *Proteus Mercurialis Geminus*, and the *Trifolium Hermeticum*, both published at the same place as the *Magical Calendar*, i.e. at Frankfurt in 1629. It seems likely that Grosschedel was the editor and compiler of the correspondences and symbolism, though later editors of this material have sought to obscure and undervalue his contribution. In the British Library there is a manuscript MS. Harley 3420, in Latin with some short sections in German, which is obviously important for an assessment of Grosschedel.

On the recto of folio 1 is the title:

Dispositio Numerorum Magica Ab Unitate usque ad Duodenarium Collecta, singulari industria, compilatione diversa, magno labore, et investigatione sibi suisque. A Joanne Baptista Grosschedelio Equite Romano ab Aicha, Philomago, Lucisque a Gratiae, a Naturae [indagatori] Vigilantissimo. Anno 1614.

The verso reads:

H. C. A. Lib 2. C. 3. . . . Descriptio Calendarii Magici Naturalis perpetuus Occultae seu secretioris Philosophiae cognitionem et contemplationem complectens. . . . NB . . . Calendarium . . . Martin Ludwig von Remchingen [?] . . . durch Theodoricum de Bry . . . Anno 1619.

["H.C.A. Lib 2. C." is a reference to Henry Cornelius Agrippa, Occult Philosophy, Book 2, Chapter 3.]

This manuscript could well be the archetype from which the

Calandarium was constructed. All the information on the Magical Calendar is included in this manuscript along with extra material that does not appear on the engraving. However, a number of later dates in the 1630s also appear in the margins, so one cannot be sure without further study whether this manuscript predates the printed version or is a later copy.

In Theodore de Bry excust

The last important figure to be associated with the *Magical Calendar* is Johannes Theodorus de Bry (1561–1623). He was the eldest son of Dirk Theodorus de Bry, a skillful producer of prints and illustrated books, who established the family printing business in Frankfurt on Maine around 1590. Johann surpassed his father both in technical skill and in composition, and he began to specialize in the publication of emblem books, alchemical and mystical writings, in particular the important encyclopedic surveys by Robert Fludd of Hermetic philosophy and some of the works of the Rosicrucian writer Michael Maier. The copperplate engravings produced by his press are unsurpassed in technical brilliance, but in addition to this de Bry and the fellow engravers in his company possessed the rare ability to express philosophical and spiritual ideas in pictorial form.

Little is known of the background of de Bry but it has been suggested that he and his family were members of an esoteric sect known as the Family of Love, which developed certain mystical and allegorical interpretations of biblical texts. The Family of Love sect seems to have had a considerable involvement in the world of publishing during the early seventeenth century, and may have been instrumental in publishing some of Giordano Bruno's work and reprinting John Dee's *Hieroglyphic Monad*. Whatever may be made of de Bry's involvement in esoteric groups, he certainly played a vital part in the promulgation of that stream of wisdom which came to the surface in the early seventeenth century as Rosicrucianism. According to both Ferguson in *Bibliotheca Chemica* and the British Library catalogue, the engraver of the

INTRODUCTION

Magical Calendar was Mathieu Merian, de Bry's son in law, a prolific artist who was responsible for the complex series of engravings in the works of J. D. Mylius, the series of fifty emblematic figures in Michael Maier's Atalanta Fugiens, and many other titles. Indeed, he provided illustrations for most of the important Hermetic books of this period.

Sources

It is possible to identify some of the original sources from which the Magical Calendar was compiled. The most important primary source is Henry Cornelius Agrippa's De occulta philosophia libri tres, first published at Cologne in 1533, but which went through many editions in the 16th century. Agrippa uses the same format tables of correspondences connected with the numbers one to twelve-but, although there are similarities in the two lists, the Magical Calendar is by no means a straight copy of Agrippa's tables. Much material is added, and some deleted. Interestingly, while Agrippa provides in the lowest section of each table a demonic correspondence in the infernal world, the Magical Calendar engraving does not include these. It would seem that the compiler wished not to include any "demonic" or "evil" associations, and thus desired to present the Calendarium as an example of the purest, spiritual, white magic. Other items which have been borrowed from Agrippa are the magic squares, the Intelligences and Spirits of the seven planets, together with their sigils and seals.

Another obvious source is the *Heptameron* or "Magical Elements" of Peter of Abano (1250–1318), which provides us with the seven Archangelic sigils, the four names of the Earth and the Angels of the four seasons. The "Archidoxes of Magic," a work pseudonymously ascribed to Paracelsus (1493–1541) furnishes a series of sigils for the twelve signs, and the table of the transmutation of the metals. The compiler of the *Magical Calendar* also possibly had access to some examples of magical manuscripts circulating in the early seventeenth century, a number of which had lists of correspondences and angel names.

Later Printed Editions of the Calendarium

In the late eighteenth century du Chenteau published a large engraving, the *Calendrier Magique et Perpétuel*, which was derived from the seventeenth-century engraving, but with many additions. The correspondences had been translated into French, and were now joined by diagrams copied from Georg von Welling's *Opus Mago Cabbalisticum* (1719), Robert Fludd's *Utriusque cosmi historia* (1617–21), and a number of engravings from seventeenth century alchemical works. The engraving was also given a masonic dimension by placing the two pillars of Jakin and Boteaz (sic) on the top left and right. The full title of this version is:

Calendrier magique et perpétuel contenant la contemplation des choses les plus profondes, et les plus secrettes, avec la connoissance complette de la philosophie. Le Tout Deffiné et Gravé dans un nouvel Ordre, Rectifié et Combiné, avec les Articles du Titre suivant. Par le T. V. F. du Chenteau Mathematicien. . . . Carte philosophique et mathématique dédiée à son A.R. Monseigneur le Duc Charles Alexandre de Lorraine et de Bar. . . Bruxelles, 1755.

The du Chenteau engraving was reissued by Giuseppe Wopaletzky at Turin in 1866, under the title *Teletes* (reprinted Milan: Archè, 1977).

The correspondences of the Magical Calendar were also shown in a book by Fortunatus de Grippis, De superstitione et vinculis daemonum secundum Aegyptiorum et Chaldaeorum dogmata iuxta etiam Tychonis Calendarium accurate emendatum, Milan, 1805.

In 1922 F. de Mély edited and published at Paris a facsimile reprint of the *Virga Aurea*, "the heavenly golden rod of the Blessed Virgin in seventy two praises." The "rod" refers to the letters of a language. This large engraving (about 20 by 32 inches) was originally published in 1616 at Rome, and was the work of James Bonaventure Hepburn (1573–1620), a Scot who was the Keeper of Oriental Books and Manuscripts at the Vatican library during the early part of the seventeenth century. Hepburn, a most respected

linguist and scholar, seems to have had a considerable interest in the occult, and it is remarkable that he was able to publish his translation from Hebrew into Latin of a kabbalistic text entitled "the Kettar Malcuth of Rabbi Solomon." He must have achieved high standing and reputation to be able to do this quite openly, during a period in the history of the Roman Church when heresy and occultism were proscribed. Witness how the Church dealt at this time with both Galileo and Giordano Bruno.

The *Virga Aurea* plate consists of a list of seventy two alphabets, including both the letters of living languages and also a large number of artificial magical alphabets, the letters of which are also sigils. These lists are headed by a large image of the Virgin.

De Mély in his 1922 edition includes the *Magical Calendar*, printed full size but split into three separate plates, as if it were part of the *Virga Aurea*, when it is obvious even from a superficial consideration of the engraving styles that they are not part of the same work. It seems most likely that these two large engravings, being from the same period and bearing strange magical signs, were bound together by a previous owner or librarian, and de Mély assumed that they were all one work.

Some Manuscript Copies of the Calendarium

I have already referred to the British Library MS. Harley 3420. This is probably the earliest manuscript. At the time of writing this introduction, I have not been able to determine whether it predates the publication of the *Magical Calendar*. Much could be gained by a detailed analysis of this manuscript.

Another important seventeenth-century manuscript is in the National Library of Austria in Vienna, MS. Lat. 11313. (A facsimile is shown in K. A. Nowotny's edition of Agrippa's Occulta philosophia, published at Graz in 1967.] This beautifully drawn manuscript attempts to pass itself off as being much earlier by bearing the date "1503," and presents itself as if emanated from the circle of Johannes Trithemius (1462–1516), the Abbot of Sponheim, a profound scholar of the magical and Hermetic traditions. Trithemius was able to gather at his monastery an extensive library of manuscripts, and as his reputation as a scholar of this arcane

material grew, he gathered a small group of pupils whom he inspired to work with this store of Hermetic lore. He was particularly influential upon the two most important Hermetic writers of the sixteenth century, Henry Cornelius Agrippa von Nettesheim (1486–1535), and Philippus Theophrastus Paracelsus (1493–1541). The Vienna manuscript contains on folio 2 this attempted link with Trithemius:

You who aspire to search for the greatness of the natural magic of Johannes Trithemius, Abbot of Sponheim, should be a good and pious man, honourable and constant in word and deed, of firm faith in God, wise, and greedy for nothing except our wisdom. In the year of the Lord, 1503.

The manuscript, however, betrays itself as being copied from the printed plate, as the copyist has misread a slip of the engraver's tool under the letter "R" in the word "BARCHIEL" which makes it appear like a "B," and the Vienna MS. transcribes this word in lower case as "Babchiel." The "1503" date is also entirely fictitious as the manuscript includes the astronomical table with references to new and old style dates, which was brought about by the revision of the calendar by Pope Gregory in 1582. The copyist of this manuscript was attempting in a rather clumsy way to suggest that the Magical Calendar arose from the work of Trithemius. In a way, perhaps he was correct. The Calendarium draws heavily from Agrippa, and it may well be that he in turn gained much of his knowledge of this elaborate magical symbolism from his period under the tutelage of Trithemius. However, more primary research would be needed into the manuscripts and associations of Trithemius in order to sustain this thesis.

An early eighteenth-century Italian manuscript of the *Magical Calendar* in the Bibliotheca Philosophica Hermetica in Amsterdam also suggests this link with Trithemius. This manuscript is the *Operatio astronomica* of Rutilio Benincasa and is dated 1708. On page 92 we find the note "Notizie kabalistiche sul Kalendario Magico. Questo Kalendario trovato nei Mstti di Rutilio Benincasa . . . e quella chiave misteriosa ed occulta che tanto lodo l'abbate

INTRODUCTION

Tritemio, Cornelio Agrippa... Non è altro proprio questo che una riunione di tutti gli scritti misteriosi de questi autori." Thus this note suggests that the *Magical Calendar* in the hand of Rutilio Benincase (which begins on page 97 of the manuscript), is nothing other than a compilation from the writings and documents of Trithemius and Agrippa.

One of the most beautifully illustrated of the later manuscript copies of the Calendarium is in Yale University, Mellon collection, MS. 72, dated around 1700.

There are a number of other later manuscript copies of the *Calendarium* which I will list here; however I do not pretend that this is a complete listing:

London, Wellcome Institute, MS. 321. [c.1650].

Johann Baptist Grosschedel. Annotations sur le Calendrier naturel et cabalistiq[ue].

[By an unnamed commentator. Interleaved is a copy, cut up into eleven strips, of the engraved broadside "Calendarium naturale magicum perpetuum," published by J. T. de Bry.]

London, Wellcome Institute, MS. 2640. [1716]

Grosschedel, Johann Baptist. Calendarium naturale magicum perpetuum profundissimam rerum secretissimarum contemplationem totiusque philosophiae cognitionem completens. Copied by F. Vallée, mathématicien en 1716 à Paris.

[Illustrated with pen and wash drawings.]

London, Wellcome Institute, MS. 2641. [Mid 18th century.]

Grosschedel, Johann Baptist. Calendarium naturale magicum perpetuum profundissimam rerum secretissimarum contemplationem totiusque philosophiae cognitionem completens.

[Illustrated with pen drawings.]

[Armorial book plate of Ignatius Dominicus S. R. Comes de Chorinsky.]

Glasgow University Library, MS. Ferguson 2. [Early 19th century.] [Grosschedel ab Aïcha.]

 $Magnum\,Grimorium\,sive\,Calendarium\,Naturale\,Magicum\,perpetuum$

profundissimarum rerum secretissimarum contemplationem totiusque philosophiae cognitionem complectens.

[This is a copy of the "Calendarium Naturale Magicum," compiled by Grosschedel von Aicha and published by de Bry in 1620. The emblematic figures from the original engraving have been cut up into individual sections and pasted into this manuscript, and the text from the original plate added in black and red lettering. Each page is set within a red border decorated at the top. The Calendarium Naturale Magicum is thus analyzed in its various sections "Tabula Prima . . . Tabula Duodecima." Additional text material in way of explanation and examples has been added to the sections within the Tabula Septima dealing with the seven planetary onomantic tables of fortune.]
[Note inside back cover]: "This looks like one of Bacstrom's Ms."

Los Angeles, Manly Palmer Hall [P.R.S.], MS. 191. [18th century.] [Part of Cagliostro Collection, MS. 119.]

Des Nombres. Voicy en qu'en raport le Savant Mitologiste, ou le Adam Mitologue de ce Siecle, Mr. Antoine Joseph Pernety, Religieux Benedictin de St. Maur En 1758. Sur qu'il en a retire de la Sublime carte de tycho-brahe.

[Some of the material is taken from the Magical Calendar engraving.]

Rome, Biblioteca dell'Accademia dei Lincei. MS. Verginelli-Rota 36. [19th century.]

Calendarium Naturale Magicum Perpetuum Profundissimam Rerum Secretissimam Contemplationem, Totiusque Philosophiae Cognitionem Complectens.

Dresden, MS. N. 67a. [18th Century]

Calendarium Naturale Magicum Perpetuum profundissimarum rerum secretissimarum contemplationem totiusque philosophiae cognitionem complectens. Authore [Iohannes Baptiste] Grosschedel ab Aïcha [without figures].

Conclusion

The *Magical Calendar* made its appearance in 1620. It provided a synthesis of the magical symbolism of the Renaissance and medieval periods, arising out of the esoteric school of Johannes Trithemius, and was worked into an organized form suitable for the early seventeenth century by a publisher with Rosicrucian connections. It thus contributed towards the magical symbolism side of the Hermetic revival in the seventeenth century. The *Calendar* continued to inspire Hermeticists, as we can see from the manuscript copies and printed versions, into the present century.

Although it is possible to view the *Magical Calendar* in a merely historical context, it would be quite wrong to see it as something bound in the past. The esoteric content of the *Magical Calendar* is not dead. It can still be pursued today, for the *Magical Calendar* enshrines a way of synthesis that has become more and more lost to humanity since the Renaissance, with the rise and eventual dominance of the abstract, analytical mode of thought. Magical or Hermetic thinking is the ability to see ideas as part of a whole—to see the interconnections, the correspondences, between seemingly diverse events, things and ideas. The magician thinks in terms of the fourfoldness in the world, or finds the sevenfoldness of the planetary archetypes all around him.

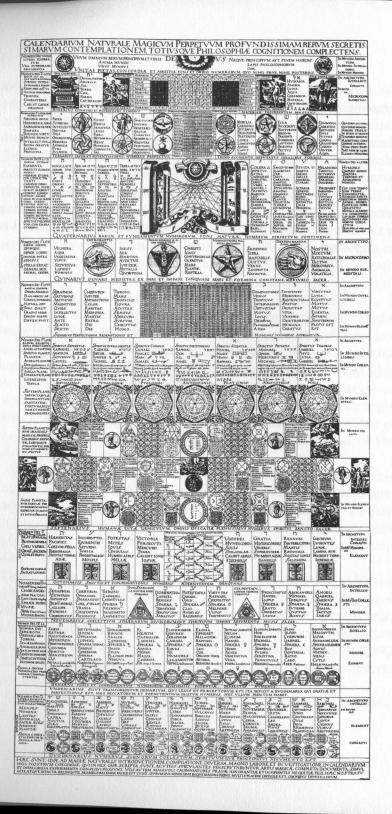
We need to reconnect with this Hermetic mode of thought, this magical way of looking at the world. Alchemy and symbolic magic, two facets of Hermeticism, are not weird offshoots of human eccentricity belonging to a now dead phase of our culture, but indeed contain the germ of the future development of our consciousness.

What lives in the Hermetic tradition as spiritual impulse will have to be recovered and transformed through human activity into a philosophy, a path of spiritual training and inner development, that is in harmony with the present stage of the evolution of the human soul. The magical mode of thought enshrined in the *Magical Calendar* will always live within us as a source, an inner treasury, that provides the key to the nature of our being.

During the closing years of the twentieth century, humankind

has penetrated even more deeply into the material sphere; in consequence, we now require a spiritual philosophy and esotericism that also encounters the material directly. This is indeed found in Hermeticism, both in alchemy, which works spiritually with substances, and in symbolic magic, which works with colors, geometric forms, smells and sounds to transform the human soul.

The Magical Calendar is a bridge between what lived in early seventeenth-century Hermeticism and what can come into being as the future evolution of human consciousness. In this sense it is an important and still living work.



The Magical Calendar







The one lettered Name of God: Yod

One, the beginning and end of all things, without beginning or end.

One Soul of the World

One World

One Philosopher's Stone

One Heart

One Supreme Intelligence

Unity, piety, the source of harmony and friendship and origin of the Numbers, having nothing preceding or following.

One King of the Stars, the Source of Light.

Also, one Phoenix in the World.









The two lettered Name of God: Iah, El

	יה	אל
Two Sacred Natures in Christ	Divine Nature	Human Nature
Two Substances of Understanding	Angelic	Soul
Two Great Luminaries	Sun	Moon
Two Elements through which the Soul Lives	Earth	Water
Two Seats of the Principles of the Soul	Heart	Brain
Two Principles	Form	Material
Head or Tail of the Dragon	Dragon's Head	Dragon's Tail
Twofold Characters ¹	王 大太 △ ▲ 人	王 大太 🗘 🕸 🛆

Male Active

Death followed from this fruit of the knowledge of Good and Evil.

The serpent, an animal distinguished from all other creatures by godlike cleverness and arrogance, lives beneath the Tree.

Female Passive

She eats of the Tree that she might share an eternal sympathy.

The knowledge of this tree is impressed naturally, through the serpent sitting beneath this tree of Luciferic death.

The Binary—The number of marriage and of the Microcosm, denoting material procreation.

HORARVM	GRAC	Sasar	700	CAN	574	Charles.	Caron	MASTA	514	SARI	Tana	OVAE
HORÆ DIEI	8	9	10	11	12	1	2	3	4	5	6	7
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MARTIS	7	q	1)	13	3	OX.	0	2	ğ	D	4	3
MERCVRII	5	3	X	0	9	Ř	1	ħ	3	OK!	0	2
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VENERIS		5	3	3	O	2	ğ	2	5	3	Q ^N	0
SATVRNI	dr.	O	14.	P	1)	5	34	OX	0	9	ğ)
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This illustration shows the hours of the Day and Night with their planetary associations, for the seven days of the week. \odot)4 and \circ are seen as being of good influence, while \circ and \circ are of evil aspect, and \circ has both these facets.

Choosing the correct hour for a magical operation was deemed of major importance in Renaissance magic, and tables with this information are found in many books and manuscripts.

The names of the hours, as seen above, are also found in the Heptameron of Peter of Abano, though there are minor variations of spelling. These are shown opposite for comparison.

Fanc	ASSORA .	POA	ABAI	The Party	O EROF	BAROL	GARLIN	Tria	MATA	Resa	4578ª	NOMINA
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ď	0	2	¥)	12	1	di	O	:9	¥.	2	&MALVS
å	2	ħ	3	o ^x	O	9	¥.)	か	7	3	AMEDIOC
3	OX.	0	9	Å	3	15	7	Q.	0	19:	+4	3BONVS
9	ğ	D	5	3	0	(O)	9	¥.):	5	24	QBONA
5	32	37	0	2	\$		to	7	.X.	O.	P	
1	2	3	4	5	6	7	8	9	10	11	12	GNETIS
HORE	REPOMERIDIANE HORE NOCTIS ANTERI											

Hours of the Day

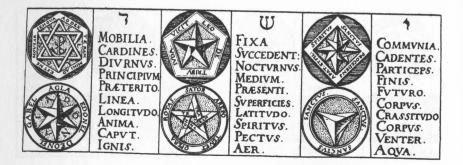
Hours of the Night

	Magical Calendar	Heptameron		Magical Calendar	Heptameron
1	Yayn	Yayn	1	Beron	Beron
2	Lanor	Janor	2	Barol	Barol
3	Nasnia	Nasnia	3	Thain	Thanu
4	Sala	Salla	4	Atir	Athir
5	Sadedali	Sadedali	5	Mathon	Maton
6	Tanur	Thamur	6	Rana	Rana
7	Ovre	Ourer	7	Netos	Netos
8	Tainc	Tanic	8	Tarac	Tafrac
9	Neron	Neron	9	Sasur	Sassur
10	Iayon	Jayon	10	Aglo	Aglo
11	Abai	Abay	11	Caerva	Calerna
12	Natalon	Natalon	12	Salam	Salam

The three lettered Name of God: Shaddai

	1	٦	W
Three Divine Persons	Father	Son	Holy Spirit
Three Angelic Hierarchies	Supreme	Middle	Lower
Three Species of Soul	Intellectual	Sentient	Vegetable
Three Rules	Of Nature	Of Law	Of Grace
Three Theological Virtues	Норе	Faith	Charity
Three World Principles	Oramasis God	Mitrim Mind	Aramiris Spirit
Three Intellectual Powers	Memory	Mind	Will
Three Kingdoms of Creation	Animal	Mineral	Vegetable
Three Elements	Pure	Compounded	Decomposed
Three Principles	Sulphur	Salt	Mercury

The Ternary, sacred and most powerful, the perfect number—to add to the Three, departs from the ideal forms.

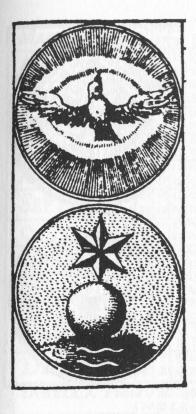


	1	W	1
Three Quaternities of Celestial Sign	Movable	Fixed	Common
Three Quaternities of Zodiacal House	Angular Cardinal	Succedent Exaltation	Cadent Fall
Three Masters of the Houses	Day	Night	Twilight
Three Spirits in Time	Beginning	Middle	End
Three Measures of Time	Past	Present	Future
Three Measures of Magnitude	Length	Area	Volume
Three Dimensions of a Body	Length	Breadth	Thickness
Three Principal Parts of Man	Soul	Spirit	Body
Three Parts of Man Corresponding to the Three Worlds	Head	Breast	Belly
Three Elementary Principles	Fire	Air	Water

THREE













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SEPTEM	17	19	21	25	25		10	V	12	34	56	76	10	11/12	13		30
OCTOB:	15	H	19	21	21	5	1	₹9 ₹0	18-	2800	45	507	909	10	12	14	31
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DECEM:	15	H	19	S S	23	25 26	1	55	N.	17	į	46	78	910	H	13	33
LANVAR:	11.	17	20	22	E	2	K		9	1	10	3	H	H	1	BE	अ
FEBRUAR	2.	26	4.5	31	-	40	2	5	9	10	12	1	16 17	19			28
DIES.	12	74	92	8	9 10	11	13	16	17 18	19	21	24	3.Q	2.7	20	3)	
TABELLA	SI		77	M						Q	VI	2	50	L	1.5		

The four lettered Name of God: Tetragrammaton

n	3 7	11	,
SERAPH NTW.	MICHAEL. Diapharys. Colors. Colors. Diapharys. Diapharys. Diapharys. Ratio. Vivere. Occasvs. Descendens. Occasvs. Descendens. Occasvs. Descendens. Natv. Pvllo Essentia. Ivstitia. Ivstitia. Amadich. While in the interper interper in the interper interper interper in the interper i	THARSIS WWTT GABRIEL. TO Q. TO THE SEPTENTRIO. SEPTENTRIO. SO THE WAS ANIMA PHANTASIA. SCIRE. MEDIVM COELE PROGREDIENS. QVANTITAS. PLANITIES.	A CHARLES AND A SHOP OF THE STATE OF THE STA

	The state of the s	1	П	
Four Elements ³	Fire	Air	Water	Earth
	Seraph	Cherub	Tharsis	Ariel
Four Angels ⁴	Raphael	Michael	Gabriel	Uriel
	ΔZ ơπ Θ	φ #X 4 1 9	ı ∇ Q h π ¤	
Four Winds	Eurus	Zephirus	Aquilo	Auster
Four Points of the Compass	East	West	North	South
Four Zodiacal Triplicities	Τ Ω 🗷	I ##	⊗ m, ¥	omp vs
Four Elemental Qualities	Luminosity	Transparency	Mobility	Solidity [Soliditas]
Four Elements of Man	Mind	Spirit	Soul	Body
Four Powers of the Soul	Intellect	Reason	Imagination	Perception
Four Stages in the Ladder of Existence	to be	to live	to know	to understand
Four Points of Heaven	Rising point Ascendant	Setting point Descendant	Mid Heaven Zenith	Lowest point Nadir
Four Movements in Nature	Ascending	Descending	Proceeding	Revolving
Four Fundamentals of Nature	Substance	Quality	Quantity	Motion
Four Fundamentals of Mathematics	Point	Line	Plane	Volume
Four Fundamentals of the Physical	Life force of seed	Germination of Nature	Growth maturity	Completion and fruiting
Four Fundamentals of the Metaphysical	Being	Essence	Virtue	Action
Four Moral Virtues	Wisdom	Justice	Temperance	Courage
Four Spirits of Theophrastus (with Characters)	Menealop F 66 T W 6 m R2 m 7 R = U V.	Amadich OmrP ? ? ∇ GT13 ~ E } Ou+ Cut	Emachiel nrx x E L C C C C C C C C C C C C C C C C C C	Damalech いばいこと Cコま品で

The Quaternary, the root and foundation of the numbers, the fount of Nature, containing the perfect number.

J	0	V ·	A
COLERA A	SANGVIS #	PITVITA V	MELANCHO
IMPETVS.	ALACRITAS.	INERTIA.	TARDITAS.
ESTAS.	VER.	HIEMS.	AVTVMNVS.
CASMARAN.	TALVI.	FARLAS.	ARDARAEL.
GARGATEL.	CARACASA.	AMABAEL.	TARQVAM.
TARIEL.	AMATIEL.	CTARARI.	GVALBAREL
TVBIEL. 2	COMISOROS.	· · · · · · · · · · · · · · · · · · ·	La Company Carry of
GAVIEL.1	SPVGLIGVEL.	ALTARIB.	TORQVARET
FESTATVI.	AMADAI.	GERENIA.	RABIANIRA.
MARCVS.	IOANNES.	MATTHÆVS.	LVCAS.
LEO. ANIMALIA.	AQVILA.	Номо.	VITVLVS.
PROGRESSIVA.	PLANTÆ. VOLATILIA.	METALLA.	·LAPIDES.
SEMINA.	FLORES.	NATANTIA. FOLIA.	REPTILIA.
GALIDVM.	HVMIDVM.	FRIGIDVM.	SICCVM.
O OF	Q %	TRIGIDAM.	5 CCVM.
AVRVM OF	CVPRVMSTAN.	ARGENT:VIVV	PLVMB: ARGEN:
LYCENTES.	LEVE S Transparent	CLAR: CONG:	GRAVES Opaci.
THAAR. Y	CONFOR. =	BASAN. 25	PANTHEON. 8
CORONA S	ERROR. =	ZARNECH 778	ERIM. m
HERMON	SAFFOR. W	ELISAN 8	NAIM. &
BAEL.	MOYMON.	POYMON.	EGIN.
SILPPHANI.	AEREL.	NIMPHÆ.	PIGMEI.

	J	O	V	A	
Four Humors ⁵	Choleric \triangle Yellow Bile	Sanguine # Blood	Phlegmatic ∇ Phlegm	Melancholy ⊖ Black Bile	
Four Habits	Passionate	Lively	Inactive	Dull	
Four Seasons	Summer	Spring	Winter	Autumn	
Names of the Four Seasons ⁶	Casmaran	Talvi	Farlas	Ardarael	
Angels of the Four Seasons ⁶	Gargatel Tariel Gaviel	Caracasa Amatiel Comisoros	Amabael Ctarari	Tarquam Gualbarel	
Rulers of the Signs of the Four Seasons ⁶	Tubiel	Spugliguel	Altarib	Torquaret	
Four Names of the Earth ⁶	Festatui	Amadai	Gerenia	Rabianira	
Four Evangelists	Mark	John	Matthew	Luke	
Four Sacred Animals	Lion	Eagle	Man	Bull	
Four Species	Animals	Plants	Metals	Stones	
Four Kinds of Animal	Crawling	Winged	Swimming	Creeping	
Four Elementary Correspondences in Plants	Seeds	Flowers	Leaves	Roots	
Four Qualities	Hot	Wet	Cold	Dry	
Four Elementary Correspondences in Metals	⊙ ở Gold Iron	ç 4 Copper Tin	[♥] Quicksilver	h D Lead Silver	
Four Elementary Correspondences in Stones	Shining Glittering	Polished Transparent	Clear Hard	Heavy Opaque	
Four Sublime Celestial Signs	Thaar ↑ Corona Ω Hermon ⊀	Confor Ⅱ Error △ Saffor ண	Basan ⊗ Zarnech M Elisan X	Pantheon ŏ Erim M Naim ß	
Principal Spirits in the Four Parts of the World ^{7, 31}	Bael	Moymon	Poymon	Egin	
Spirits of the Four Elements ⁸	Sylphs	Aerei	Nymphs	Pigmies	

Five lettered Name of God: Ihesuh

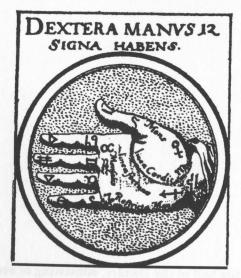
	П	1	W	П	٦
Five	wounds	of Jesus	Christ	the Savior	of us
Five Corrupt Species	Water	Air	Fire	Earth	Mixed
Five Vain Powers	Vigor	Sensation	Coveting	Anger	Calculating
Five Senses	Sight	Hearing	Smell	Taste	Touch
Five Wandering Stars	Saturn	Jupiter	Mars	Venus	Mercury
Five Mixed Species	Stones	Metals	Plants	Zoophytes	Animals
Five Animal Species	Man	Quadrupeds	Reptiles	Sea creatures	Winged creatures

The Quinary, the half of the Denary, consisting of even and odd like male and female, sacred to Mercury.

The Chiromancy of the Left Hand



The Right Hand Containing the Twelve Signs



The Human Figure Containing the Planets



The Image of Man Comprising the Twelve Signs



7	7	7
SERAPHIM. SATVRNVS. ARCTICVS. MAGNITVDO. QVIES. INTELLECTVS. LVNÆ. ANTE. SEXTO SEXTO	CHERVBIN. IVPITER. ANTARCTICVS. COLOR. RARITAS. MEMORIA. MARTIS. RETRO. DIE DIE	Throni. Mars. Tropicvs. Figura. Acvitas. Sensus. Mercurii. Sursum. Christus. Homo.

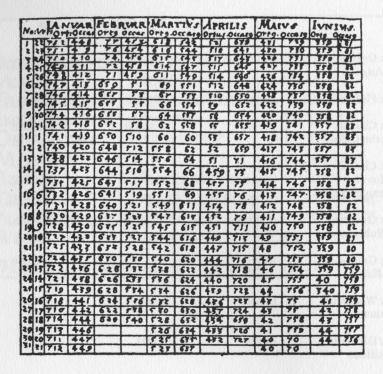
The six lettered Name of God: El Gibor

	T		1
Six Orders of Angels	Seraphim	Cherubim	Thrones
Six Planets	Saturn	Jupiter	Mars
Six Circles on the Globe	Arctic	Antarctic	Tropic
Six Characteristics of a Lump of Matter	Size	Color	Shape
Six Qualities of Substance	Rest	Thinness	Sharpness
Six Grades in Man	Intellect	Memory	Perception
Six Wandering Planets	Moon	Mars	Mercury
Six Different Positions	Before	Behind	Above
	On the sixth	Day	Christ
	On the sixth	Day	Man

The Senary is called the number of perfection, of the redemption, and of Man.

2	5	×
DOMINATIONES. VENVS. TROPICVS. INTERVALLYM OBTVSITAS. MOTVS. IOVIS. DEORVM. PRO REDEMTIONE A DEO.	Potestates. Mercyrius. Æqvinoctialis. Status. Densitas. Vita. Veneris. Dextrorsum Humana. Creatus.	VIRTUTES. LVNA. ECLYPTUS. MOTUS. MOTUS. ESSENTIA. SATURNI. SINISTRORUM. PASSUS EST. EST.

	1	5	×
Six Orders of Angels	Dominions	Powers	Virtues
Six Planets	Venus	Mercury	Moon
Six Circles on the Globe	Tropic	Equator	Ecliptic
Six Characteristics of a Lump of Matter	Distance	Position	Motion
Six Qualities of Substance	Bluntness	Density	Motion
Six Grades in Man	Will	Life	Essence
Six Wandering Planets	Jupiter	Venus	Saturn
Six Different Positions	Below	Right	Left
	suffered	for the redemp	tion of humanity
	was created	by God	



IVLLEVS	Avai	15%	SEPT	EM:	Oct	OBE	NOVE	MBm	DEGE	MB:
orto Occuso	0-19.0	01.00	OTNO.C	caso	Orto.C	grans	Orto.	Decam	On 0:0	2190
47 1777	1441	716	138	350	632		725	477	80	40
46 754	449	715	140	650	633	527	727	433		4.6
47 777	447	713	3/12	618	635	555	728	436	-	759
41 7/2	449	71)	544	616	637	543	730	430	63	779
49 751	451	79	545	617	0.56	250	731	419	80	376
410 750	452	78	547	613	641	919	136	4.0	86	356
411 749	454	76	54.	611	643	317	(34	750	84	334
412 748	455	75	221	69	644	710	735	155	10	
418 747	457	73	225	68	646	514	737	4.3	- 3	34.8
414 746	459	75	554	66	648	315	738	422	85	32,9
415 745	151	659	556	64	650	210	740	420	85	357
AIK TAL	1 65	657	558	62	652	58	741	419	82	357
AIS YAY	55	698	60	60	658	37	742	418	83	357
410 743	56	ZEA	62	558	600	35	744	416	58	757
410 142	70	COT	68	200	656	62	744	270	82	487
419 741	177	653	74	336	650	1	716	ALA	03	78
420 740	58	653	64	856	637	3 00	713	AIR	85	30
421 739	810	650	1 66	554	176	759	141	413	1 00	33
423 737	415	648	67	553	72	458	748	416	83	35
424 736	514	645	69	551	74	456	749	411	181	35
426 734	1315	645	611	549	76	454	730	410	181	35
427 738	517	648	613	547	77	453	751	149	80	35
420 781	779	641	615	545	79	497	752	48	80	35
470 770	151	639	616	144	1.711	449	754	146	180	40
431 720	422	687	618	142	713	1447	755	145	759	46
A27 227	220	6XP	620	140	714	1446	756	144	758	4
TYA 752	526	GYA	632	93A	716	144	756	144	757	
192 334	720	747	62A	736	718	1443	1757	43	756	T.
150 F30	130	630	626	1334	710	144	75B	42	756	4
A94 921	122	45 B	62 A	832	1721	45	770	141	755	4
440 720	CTA	62.6	620	710	722	4 99	750	141	754	4
432 710	FYA	624	1	1	724	123		1	753	4

This is one of the three purely astronomical tables found in the Magical Calendar. It is an ephemeris of the rising and setting times of the Sun throughout the year. The days of the months are given on the right hand side, in both the new and the old calendar system, which were eleven days apart. During the late sixteenth century the calendrical system was revised. The Julian system which had been used since Roman times and had been cumulatively getting out of step with the cycle of the seasons, was replaced by a new Gregorian system, necessitating the loss of eleven days. This Gregorian Calendar was introduced in 1582 by Pope Gregory XIII, and was almost immediately accepted in Catholic countries, though it was more slowly adopted in Protestant countries, and in some areas survived into the eighteenth century. Indeed, even today we find in some eastern European countries that Church festivals are still fixed by the old calendar.



The seven lettered Name of God: Ararita

×

Seven Gifts of the Spirit of Wisdom Holy Spirit⁹

Seven Angels Zaphkiel צפקיאל Zaphkiel צפקיאל

Seven Spirits Aratron Aratron

Seven Planets Saturn h 1/3 🗯

Seven Angels Cassiel Cassiel

Houses of Exaltation Saturn's House is: of night ⅓, of day
and Decline of the In ↑ there is trouble, in △ glory.

Seven Planets

Sigils of the Seven Planets 12 July 3 To The Land 12 To The Land 1

Divine Letters of the Seven Planets IFMIZ 9W.

Seven Onomantic Albumasar Tables 14

The Septenary, the vehicle of human life, the most complete number full of every power, sacred to the Holy Spirit.



5

Seven Gifts of the Holy Spirit⁹

Zadkiel צדקיאל

Seven Angels Standing Near God

Spirit of Intelligence

Seven Spirits of the Planets¹⁰

Jupiter 4 🗡 💥

Seven Planets

Seven Angels
of the Planets¹¹

Sachiel B 11

Houses of Exaltation and Decline of the Seven Planets Jupiter holds the archer, \nearrow , with \times when in \otimes , fortune, ill luck in \heartsuit

Sigils of the Seven Planets¹² Characters of the Seven Planets¹³ Divine Letters of the Seven Planets MtsING+ & E.M.

Seven Onomantic Tables¹⁴

Pythagoras

SPIRITUS CONSILII. CAMAEL. SNDJ PMALEC. LL SUI かナルフロエム. PTOLOMEI.

Seven Gifts of the Spirit of Judgment Holy Spirit9 Camael כמאל Seven Angels Standing Near God Phalec **Seven Spirits** of the Planets¹⁰ Mars of T M. **Seven Planets** Samael 14 Seven Angels of the Planets11 **Houses of Exaltation** The house of Mars is T and aggressive M. and Decline of the This is removed in \%, and pressed Seven Planets lowest in & Sigils of the \$. I ASIGA OUT Seven Planets¹² Characters of the 占当日本文文 + 全文文 マ· Seven Planets¹³ Divine Letters of 4 Z C C ~ + W the Seven Planets **Seven Onomantic** Ptolemy

Tables¹⁴



Seven Gifts of the Holy Spirit⁹

Seven Angels Standing Near God

Seven Spirits of the Planets¹⁰

Seven Planets

Seven Angels of the Planets¹¹

Houses of Exaltation and Decline of the Seven Planets

Sigils of the Seven Planets¹²

Characters of the Seven Planets¹³

Divine Letters of the Seven Planets

Seven Onomantic Tables¹⁴

Spirit of Courage

Raphael הפאל

Och L

Sun ⊙ Ω

Anael 8

The Sun is at home only in the house of Ω And in Υ there is glory, in \triangle sorrow.

FN X # 16: 0

DALA & A A P P P P

TIESEWHIX-Y

Anthidonus

SPIRITUS SCIENTIÆ. HANIEL. האביאל MAGIT VENUS. Q RAPHAEL. 4 4 XV. Atven, in 8元g per atria versat. × exultat me pressa iacet. コP ビル16世の十、谷 山山久会又図文文〇个4中♥ SVIJ88. PLATONIS.

×

Seven Gifts of the Holy Spirit⁹

Seven Angels Standing Near God

Seven Spirits of the Planets¹⁰

Seven Planets

Seven Angels of the Planets¹¹

Houses of Exaltation and Decline of the Seven Planets

Sigils of the Seven Planets¹²

Characters of the Seven Planets¹³

Divine Letters of the Seven Planets

Seven Onomantic Tables¹⁴

Spirit of Science

Hanael האניאל

Hagit L

Venus ♀ ♂ <u>~</u>

Raphael 4 + 120.

Venus dwells in the houses of \eth and $\underline{\frown}$ In \times it is exalted in \mathfrak{M} it lies subdued

IP たり16月のりナ. 女

古也父会又回北京《今年中

B8 FIVE

Plato



Seven Gifts of the Spirit of Affection Holy Spirit9 Michael מיכאל Seven Angels **Standing Near God** Ophiel Seven Spirits of the Planets¹⁰ Mercury \$ I m **Seven Planets** Michael - PIO IIIO Seven Angels of the Planets¹¹ **Houses of Exaltation** Mercury dwelling in I triumphs on his throne. It is afflicted in m and Decline of the and comes to its head in X **Seven Planets** Sigils of the 母多女多蛇米. Seven Planets¹² Characters of the THE HEAT BOYANA Seven Planets¹³ **Divine Letters of** 82332m 65 3 the Seven Planets Seven Onomantic Aristotle Tables¹⁴

SPIRITUS TIMORIS. GABRIEL. גבריאל PHVL. LU LVNA. 25 GABRIEL. JABLA LVNA domum To tenet illam 8 hono: X O 2 WWD. HALI.

N

Seven Gifts of the Holy Spirit⁹

Seven Angels Ga Standing Near God

Seven Spirits of the Planets¹⁰

Seven Planets N

Seven Angels of the Planets¹¹

Houses of Exaltation and Decline of the Seven Planets

Sigils of the Seven Planets¹²

Characters of the Seven Planets¹³

Divine Letters of the Seven Planets

Seven Onomantic Tables¹⁴

Spirit of Fear

Gabriel גבריאל

Phul H

Moon) &

The Moon possesses ⊗
It honors ŏ, and moreover its fortune is subdued in M,

TX & howorou.

\$重HH日Ⅲ8∀

C A E CAMP

Hales



Table Indicating the Horoscope of Birth¹⁹

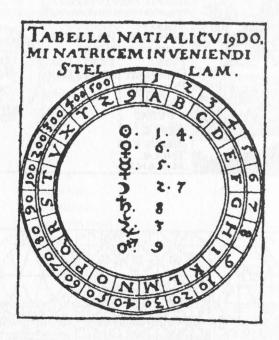
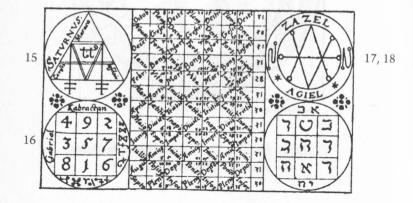


Table for Finding Out from One's Birthday the Ruling Stars of the House¹⁹





Saturn, the master of the highest heaven, the governor of the seventh sphere, travels through his circuit in 30 years, 5 days, 6 hours.

He is master of:

Saturday Acid
Ophiel Roots
Astronomy Black
Faith Right Foot
Granite Right Ear

Lead Moles Lapwing Cuttlefish Sempervivum Earth

Black Bile

Saturn, crowned and complete with sickle, rides a fearsome crowned winged dragon. Below a landowner sits in a tent, while his workers plough and sow the land. In the background a figure standing within a circle seems to be menaced by a demonic being.

Table of fortunate and unfortunate days for Saturn

Plenus	-	full, complete	Laetitia	-	joy, exuberance
Destr	_	destruction	Tristit	-	sorrow
Cresce		growing	Diviti	-	wealth
Decre		diminishing	Inopia	-	poverty
Bonus		good	Exped	-	expedient
Iniquo		unfavourable	Imped	-	impediment, hindrance
Vita		life	Amicus	-	friendship
Mors		death	Inimi	-	enmity
Fortu		fortunate	Positus	-	establish
Infort		unfortunate	Pones	-	set up
Invidi	_	hostility, envy	Depones	-	give up



IVPITER IN COELO TRE GNANS SPHÆRAM GIN
HABITAT ILLAM RI. ANNIS
PERCURRITIAM AT.
LOVISDIEM
DVLCES
ZACHANI: FRUCTUS

RHETORICA: CERVLE. SPEM.

STAGNVM.

CERVVM. AQVILAM.

ÆRA SANGVIN:

CAPVT. TOPASIVM AVREM SIN:



17, 18 15

Jupiter, reigning in the second heaven, inhabits the sixth sphere, which he travels through in 12 years.

He loves:

Thursday Sweet Zachani Fruits Blue Rhetoric Hope Head

Topaz Tin

Left Ear

Deer Eagle

Dolphin

Jove's Beard (Silver-leaved Woodblade plant)

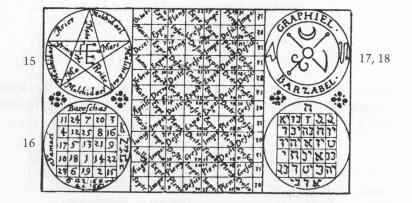
Air Blood

Jupiter, crowned and brandishing his bundle of thunderbolts, flies above on a magnificent winged stag. Below in the forest around an impressive town, a hunt is taking place.

Table of fortunate and unfortunate days for Jupiter

Decres - diminishing Cresce - growth Defici - decline Destruo - destruction Fortum - fortunate Infor - unfortunate Plenus - full, complete Expedi - expedient Impedi - hindrance Vacuo - empty Conver - reverse Pones establish Divisus - separated, divided Exalto - raised





Mars, ruler of the third heaven, completes his course through the fifth sphere in 2 years.

He rules:

Tuesday Bitter

Samael Sandalwood

Geometry Red

Strength Right hand Ruby Right nostril

Iron Wolf Vulture Pike

Monkshood

Choler, Yellow Bile

Fire

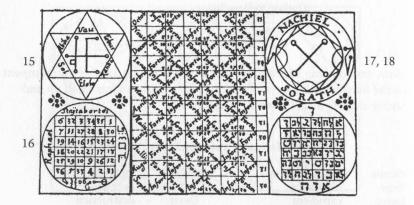
Mars, brandishing sword and shield, stands beside a fierce lion rampant. In the background a battle is taking place with soldiers lined up and laying siege to a castle which is in flames.

Table of fortunate and unfortunate days for Mars

Plenus		full, complete	Cresce	_	growing
Impe	-	hindrance	Defici	-	decline
Exped	-	expedient	Destr	_	destruction
Infor	-	unfortunate	Decre	-	diminishing

SOL PLANETA LYCIDIS
SIMVS RECTOR COELI IN
SPHÆRA 4 ABSOLVIT CVRSV
165. DIEBVS PRÆ EST
DIEI SOLIS ACVTIS.
MICHAELI SVLPHVRI.
GRAMATIC AVRE: COLO.
IVSTITLE. CORDI.
CARBVNCV: AVRO.
LEONI.
OLORI.
VITVLOMARINO.
HELIOTROFIO.
IGNI.
SANGVINI PVRIORI.





The Sun, the brightest planet, rules the fourth heaven. He completes his course in the fourth sphere in 365 days.

He commands:

Sunday Sharp
Michael Sulphur
Grammar Golden color
Justice Heart
Carbuncle Right eye

Gold Lion Swan

The sea cow Heliotrope

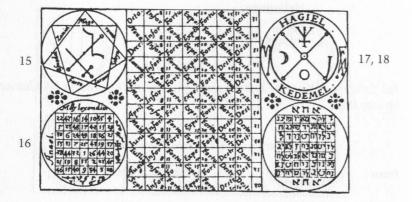
Fire Pure blood

Sol, holding in his right hand a sceptre of power, is drawn in his chariot by two lions.

Table of fortunate and unfortunate days for the Sun

Fortu - Fortunate Infortu - unfortunate





Venus rules in the fifth heaven, completing her course through the third sphere in 350 days.

Beneath her is the day:

Friday Sweet
Anael Flowers
Music Green
Love Sex organs
Emerald Left nostril

Copper Billy goat Dove Thimallus

Maidenhair

Air

Phlegm with blood

Venus is shown here together with a winged cherub or Eros holding a bow. She holds a flaming heart in her left hand. Above a group of birds are flying.

Table of fortunate and unfortunate days for Venus

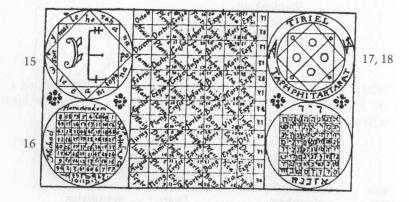
Fortu - fortunate Exped - expedient Infor - unfortunate Destr - destruction



Mercurius coelum. 6.
Sph eram 2 colit cursv
358 Diebus peragens sunto
Mercurialia:

DIESMERCURII VARIVS PERM RAPHAEL CORTEX. ARITMETICA OMN: COLOR TEMPERANT MAN, SIN CRISTALLVM OS. MERCVR.VIV SIMIA CICONIA TROCHVS . HERB: MERC:





Mercury inhabits the sixth heaven, passing through his course in the second sphere in 358 days.

The Mercurial things are:

Wednesday

Various mixtures

Raphael

Bark

Arithmetic Temperance All colors Left hand

Crystal

Mouth

Quicksilver

Apes

Stork

Trout

Herbs of Mercury

Water

Spirit, Soul

Mercury in his winged sandals and helmet, holding the caduceus and an open book, flies above the figure of a man taking measurements of the angle to the top of a church spire. Nearby this figure are the tools of various crafts—saws, shovels, an alchemical still and crucibles, a palette and artist's brushes. In the background two men are leading a giraffe-like creature.

Table of fortunate and unfortunate days for Mercury

full, complete Plenus -- unfortunate Infort Cresce growing, increasing Iniqui - unfavourable Fortu fortunate Mors - death Exped expedient Bonus - good Vita - life failure, lack Defici -Destr - destruction Inimi hostility



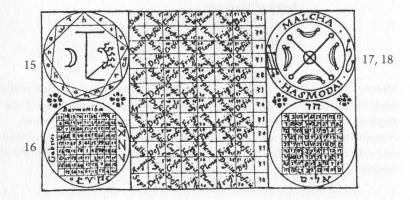
LVNA REGINA COELI 7.
SPHÆRAM Î. 27. DIEBVS. 7
HORIS 25 MINVTABSOLV
ITET SVNT LVNARIA.

LVNÆ DIES SALSI.
GABRIEL. VEGETATIV.
DIALECTICA ALBUS.
PRVDENTIA PES SINIST
SAPHIRUS. OCVLVS SIN

PRVDENTIA PES SAPHIRVS. ARGENTVA FELIS NOCTVA.

FELIS NOCTVA, ÆLVRVS. SELENOTROPIA. TERRAET AQVA. PITVITA.





The Moon reigns in the seventh heaven, and completes her cycle of the first sphere in 27 days, 7 hours and 23 minutes.

These are of the Moon:

Monday Salt
Gabriel Leaves
Dialectic White
Prudence Left foot
Sapphire Left eye

Silver Cat Owl

Seal

Selenotrope

Earth and Water

Phlegm

The figure shows Luna as a goddess holding a torch and sitting upon a bull, prancing through the waves. Various sea creatures surround the figures and ships are seen in the background, where also a volcano erupts and a shooting star streaks earthwards past the Moon.

Table of fortunate and unfortunate days for the Moon

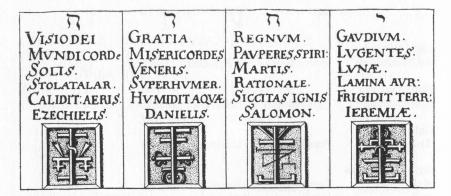
Destr - destruction Plena - full, complete Cresce - growing, increasing Defici - failure, lack

Frigit - cold, chilling

The eight lettered Name of God: Tetragrammaton Vedaath

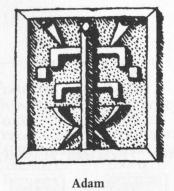
	57	ע	7	1
Eight Gifts of the Beatitudes ²⁰	Inheritance	Wholeness	Power	Victory
Eight Types of the Beatitudes ²⁰	Peacemakers	Hungry	Meek	Persecuted
Eight Visible Heavens	Fixed Stars	Saturn	Jupiter	Mercury
Eight Ornaments of the Priests ³³	Foemoralia	Tunic	Girdle	Crown
Eight Divisions of the Qualities	Dryness of Earth	Coldness of Water	Wetness of Air	Warmth of Fire
Eight Most Sacred Tablets of the	Adam	Moses	Elias	Joshua

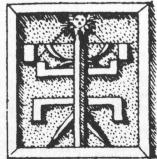
The Octonary denotes the number of Eternity, of the preservation of health.

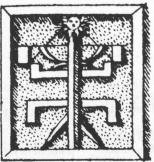


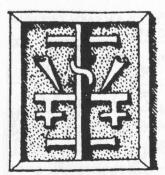
	П	1	П	7
Eight Gifts of the Beatitudes ²⁰	Vision of God	Grace	Kingdom	Joy
Eight Types of the Beatitudes ²⁰	Pure in heart	Merciful	Poor in spirit	Mourners
Eight Visible Heavens	Sun	Venus	Mars	Moon
Eight Ornaments of the Priests ³³	Robe	Ephod	Rationale	Gold plate
Eight Divisions of the Qualities	Warmth of Air	Wetness of Water	Dryness of Fire	Coldness of Earth
Eight Most Sacred Tablets of the Fathers	Ezechiel	Daniel	Solomon	Jeremiah

EIGHT

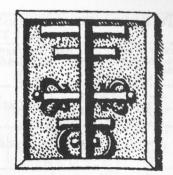






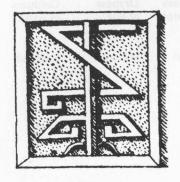


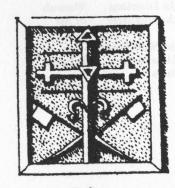
Ezekiel

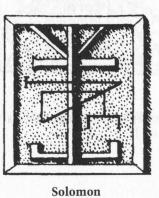


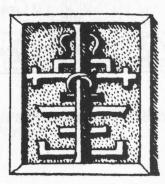
Daniel

Moses









Elias

Joshua

Jeremiah

The Most Sacred Tablets of the Fathers²¹

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Table of the Conjunction and Transmutation of the Metals 22





Two Sacrosanct Pentacles of the Nine Angelic Choirs of Sublime Virtue²³

The nine lettered Name of God: Tetragrammaton Sabaoth

n	7	N -
SERAPHIM.	CHERVBIM.	THRONI
METATRON.	OPHANIEL.	ZAPHKIEL.
SAPHIRVS.		CARBVCVLVS.
PRIMV MOBILE.	COEL: S'TELLAT	SPHERA 5
CALLIOPE.	VRANIA.	POLYMNIA.
MEMORIA.	COGITATIVA	IMAGINATIO.
CRIBRONIVS.	Picionivs.	AMPHIETVS.

	5	1	×
Nine Angelic Choirs	Seraphim	Cherubim	Thrones
Nine Angels Ruling Heaven	Metatron	Ophaniel	Zaphkiel
Nine Stones Representing the Angelic Choirs	Sapphire	Emerald	Ruby
Nine Moving Spheres	Primum Mobile	Heaven of the Fixed Stars	Sphere of Saturn
Nine Muses ²⁴	Calliope	Urania	Polyhymnia
Nine Interior and Exterior Senses	Memory	Thought	Imagination
Nine Bacchic Muses ²⁵	Cribronius	Picionius	Amphietus

The Nonary of the celestial spheres and of the divine spirits, assisting in order, sacred to the Muses.

	3	77
DOMINATIOn:	POTESTATES.	VIRTVTES.
ZADKIEL.	CAMAEL.	RAPHAEL.
BERILVS.	ONIX.	CRYSOLITVS
SPHÆRA. Z	SPHÆRA.OX	SPHÆRA. O
TERPSICHO.	CLIO.	MELPOME.
SENSVS CON:	AVDITVS:	Visvs.
SABASIVS.	BASSARIVS:	TRIETENICVS

	1	7	П
Nine Angelic Choirs	Dominations	Powers	Virtues
Nine Angels Ruling Heaven	Zadkiel	Camael	Raphael
Nine Stones Representing the Angelic Choirs	Beryl	Onxy	Crystal
Nine Moving Spheres	Sphere of Jupiter	Sphere of Mars	Sphere of the Sun
Nine Muses ²⁴	Terpsichore	Clio	Melpomene
Nine Interior and Exterior Senses	Senses conjoined	Hearing	Vision
Nine Bacchic Muses ²⁵	Sabasius	Bassarius	Trietenicus

7	-77	,
PRINCIPATUS.	ARCHANGELI.	ANGELI.
HANIEL.	MICHAEL.	GABRIEL
IASPIS.	Topasivs.	SARDIVS.
SPHÆRA. 2	SPHÆRA. \$	SPHÆRA. D
ERATO.	EVTERPE.	THALIA.
ODORATVS.	QVSTVS.	TACTVS.
Lysivs.	SILENVS.	LYÆVS.

	The State of	П	1
Nine Angelic Choirs	Principalities	Archangels	Angels
Nine Angels Ruling Heaven	Haniel	Michael	Gabriel
Nine Stones Representing the Angelic Choirs	Jasper	Topaz	Sardonyx
Nine Moving Spheres	Sphere of Venus	Sphere of Mercury	Sphere of the Moon
Nine Muses ²⁴	Erato	Euterpe	Thalia
Nine Interior and Exterior Senses	Smell	Taste	Touch
Nine Bacchic Muses ²⁵	Lysius	Silenus	Lyaeus

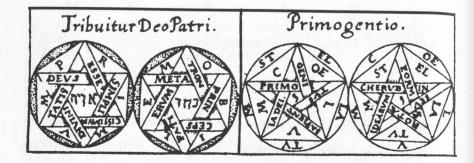
The ten lettered Name of God: Elohim Sabaoth

	П	1	N	_	Z
Ten Names of God	Eheie	Iod Tetra- grammaton	Tetragramm- aton Elohim	El Heseth	Elohim Gibor
Ten Sephiroth	Kether	Chokmah	Binah	Chesed	Geburah
Ten Orders of the Blessed	Haiothhaca	Ophanim	Aralim	Hasmalim	Seraphim
Ten Archangels	Metatron	Iophiel	Zaphkiel	Zadkiel	Camael
Ten Heavenly Spheres	Primum Mobile	Zodiacal Sphere	Sphere of Saturn	Sphere of Jupiter	Sphere of Mars
Ten Sacred Animals	Dove	Leopard	Dragon	Eagle	Horse
Ten Organs Inside Man	Spirit	Brain	Spleen	Liver	Gall
Ten Parts of the Blood of Man	Menstruum	Sperm	Plasma	Clot	Humors
Ten Tissues of Man	Bone	Cartilage	Nerves	Gut	Ligament
Ten Musical Instruments	Neza, to which were sung the Odes to God the Father	Nabilum, the organ of the first peoples	Mizmor, to which Psalms were sung	Sir Canticles	Tephila Orations
Spheres	[Primum Mobile]	[Heaven of the Stars]	h	Ή	ď

The Denary—The end and fulfillment of the Numbers—of many powers, a perfect number.

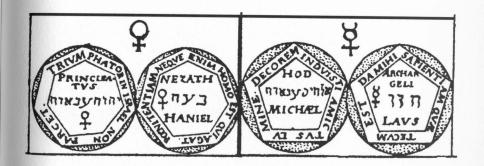
	NICVLVS.	CARO.	CVTIS.
Laudationes HODA	UA: Gratiar actio	ASER Felicitates .	HALLELVA Landes Dej.
¥	P Shows	Shares Shares	NECHYM PASCEN
	חוו ל	COTO S CARACTE	של אוני פון
No. of Parties	FINE ZATH NOD PIENDS		

	0		П	5	×
Ten Names of God	Eloha	Tetragramm- aton Sabaoth	Elohim Sabaoth	Sadai	Adonai Melech
Ten Sephiroth	Tiphereth	Netzach	Hod	Yesod	Malkuth
Ten Orders of the Blessed	Malachim	Elohim	Bene Elohim	Cherubim	Issim
Ten Archangels	Raphael	Haniel	Michael	Gabriel	Soul of the Messiah
Ten Heavenly Spheres	Sphere of the Sun	Sphere of Venus	Sphere of Mercury	Sphere of Moon	Sphere of Elements
Ten Sacred Animals	Lion	Man	Snake	Cow	Lamb
Ten Organs Inside Man	Heart	Kidneys	Lungs	Genitals	Womb
Ten Parts of the Blood of Man	Organic body	Life force	Sensation	Reason	Mind
Ten Tissues of Man	Arteries	Veins	Membrane	Flesh	Skin
Ten Musical Instruments	Beracha Benedictions	Hadel Praises	Hodaia Thanks- givings	Aser Felicities	Hallelujah Praising God
Spheres	0	Ŷ	Ϋ́)	Soul of the World

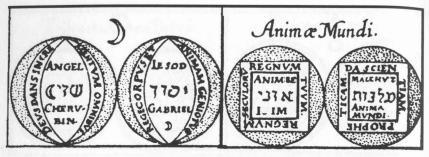




THROW THE TAPHKIEL STAPHKIEL SAID WILLIAM SA



94

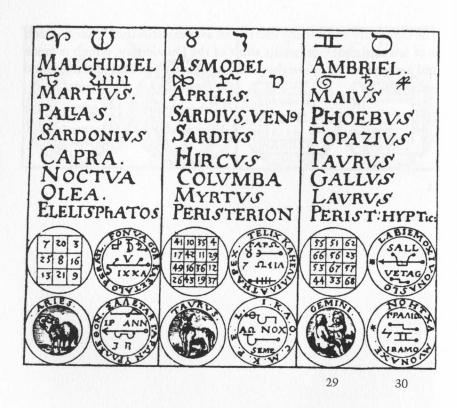


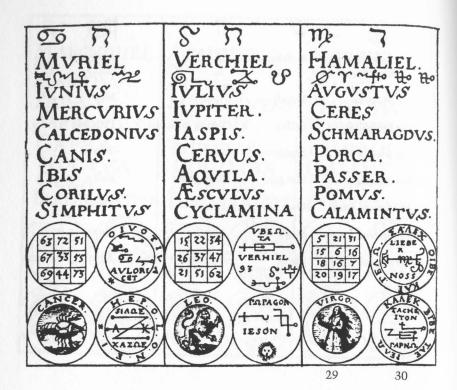
The Undenary has not any merit, just as it exceeds the Denary, which is of law and order, so it falls short of the Duodenary, which is grace and perfection: therefore this number is said to be that of sinners and penances.

The twelve lettered Name of God: Father, Son and Holy Spirit²⁷

	W	T	7
Twelve Angels of the Signs with Characters ²⁸	Malchidiel	Asmodel	Ambriel
Twelve Months	March	April	May
Twelve Divinities	Pallas	Venus of Sardis	Phoebus
Twelve Stones	Sardonyx	Sard	Topaz
Twelve Animals	She goat	Billy goat	Bull
Twelve Sacred Birds	Owl	Dove	Cock
Twelve Sacred Trees	Olive	Myrtle	Laurel
Twelve Sacred Plants	Sage	Upright Vervain	Bending Vervain

The Duodenary, the number of the Celestial Signs, is the preeminent means for the support of spirits





	П	П	1
Twelve Angels of the Signs with Characters ²⁴	Muriel 8	Verchiel	Hamaliel
Twelve Months	June	July	August
Twelve Divinities	Mercury	Jupiter	Ceres
Twelve Stones	Chalcedony	Jasper	Emerald
Twelve Animals	Dog	Stag	Pig
Twelve Sacred Birds	Ibis	Eagle	Sparrow
Twelve Sacred Trees	Hazel	Chestnut	Pear
Twelve Sacred Plants	Comfrey	Cyclamen	Calamint

1 == 7	m 7	7 7
ZVRIEL.	BARBIEL.	ADNACHIEL.
MA to	To 1 mg	ملكن علم
SEPTEMBER.	OCTOBER.	NOVEMBER.
VVLCANVS.	MARS.	DIANA.
BERILLYS.	AMETHISTVS.	HYACINTHUS
ASINVS.	LVPVS.	CERVA.
ANSER.	Picvs.	CORNIX.
BVXVS.	CORNVS.	PALMA.
SCORIVROS.	ARTEMISIA.	ANAGALLIS.
13 23 5122 ASDOCTION	14 4153	TIETALE NOTO
17 16 15 61	35 3463 HH H	16 3577 4 SILO
19 70 17 16 SIMONSA	55 24 26 4 LEBVM	17 46 51 X LON 3
UIBA JIVY	SCORPIO	TARI
Va equent	COMIMORAT	SILOA
(S) (S) ()	(SXX) (SXX =)	((+ +)
T. T.		MANA
		29 30

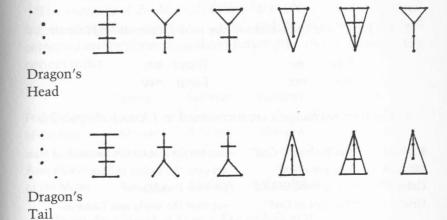
			7
Twelve Angels of the Signs with Characters ²	Zuriel	Barbiel	Adnachiel
Twelve Months	September	October	November
Twelve Divinities	Vulcan	Mars	Diana
Twelve Stones	Beryl	Amethyst	Jacinth
Twelve Animals	Ass	Wolf	Deer
Twelve Sacred Birds	Goose	Woodpecker	Crow
Twelve Sacred Trees	Box	Dogwood	Palm
Twelve Sacred Plants	Garlic	Wormwood	Pimpernel

ARDEA. PINVS LEHATHVS. PARCONTEA 12 20 23	ARDEA. PAVO. CYGNVS.
---	----------------------

	1	_	×
Twelve Angels of the Signs with Characters ²⁸	Hanael	Gabriel	Barchiel
Twelve Months	December	January	February
Twelve Divinities	Vesta	Juno	Neptune
Twelve Stones	Chrisophrase	Crystal	Sapphire
Twelve Animals	Lion	Sheep	Horse
Twelve Sacred Birds	Heron	Peacock	Swan
Twelve Sacred Trees	Pine	Buckthorn	Elm
Twelve Sacred Plants	Dock	Dragonwort	Birthwort

Notes and Commentary

1. These symbols are derived from the geomantic figures for the Dragon's Head Ω and the Dragon's Tail υ , the ascending and descending nodes of the Moon.



2. In this group of twelve symbols, God the Father, Adonai, is associated with the hexagram ♣, the interlaced triangles, and is shown as an old crowned king. The Resurrected Christ is shown against a five pointed star, and we see the Holy Spirit as a dove in a nimbus of light. On the top fourth symbol it is indicated that Christ is supported by Jehovah and does not move from his right hand.

The Christ is associated with the pentagram ★, and in particular with the transformation of the Tetragammaton into the five lettered name, Jesus. We also have a reference to "the lion of the tribe of Judea conquers," and the famous "paternoster" acrostic:

NOTES AND COMMENTARY

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S A T O R A R E P O T E N E T O P E R A R O T A S

The Holy Spirit is indicated as proceeding from the Father and the Son, and is associated with the fourfold and the threefold.

3. We have here the names of the four Elements in Hebrew:

Fire	WN	Water	מים
Air	רוח	Earth	עפר

4. The four Archangels are mentioned in 1 Enoch chapter 20.

Raphael - "the healing of God" - set over the diseases and wounds of Man
Michael - "like unto God" - set over the bodies of Man
Gabriel - "mighty one of God" - set over Paradise
Uriel - "the light of God" - set over the world and Tartarus.

5. We have here an unusual set of symbols for the elements, the more familiar ones being shown in the second column below. In the third column are a related set of symbols from the *Sworn Book of Honorius*.

Fire	\triangle	Δ	
Air	#	♠	C
Water	∇	∇	∇
Earth	Θ	\forall	

The familiar symbols are rather abstract in form and are derived from the two interlaced triangles \clubsuit . The other group are perhaps more suited to giving an imaginative picture of the elements. \triangle Fire and \triangledown Water are opposites; Fire always rises upwards, Water always seeks the lowest point. Air in its circulatory nature is well pictured by \bigcirc , and the stable solidity of Earth by \square . The opposite natures of

the Earth and Air elements are well pictured by the opposing qualities of the circle and the square.

6. These names of the four Seasons, the Angels of the four Seasons, their Rulers, and the four names of the Earth, are found in both the *Heptameron* of Peter of Abano (1250–1317), and the *Sworn Book of Honorius* (possibly thirteenth century, but more likely dating to the fifteenth century).

The engraver of the *Magical Calendar* made an error in attributing these names, muddling Gaviel and Tubiel, which he had corrected on the plate using the superscripts ¹ and ² to indicate the correct order.

Four Rulers	Spring	Summer	Autumn	Winter
of the Sun	Abraym	Athemay	Abragini	Commutaf
Four Rulers				
of the Moon	Agusta	Armatas	Matasignais	Affaterim

7. From the Goetia or Lesser Key of Solomon:

Baell - "The first principal spirit is a King ruling in the East. He makes men invisible and rules over 66 legions of inferior spirits. He appears in diverse forms and sometimes in various forms at once."

Paimon - "A great King, very obedient to Lucifer, teaches all arts and sciences. He is observed towards the North-West, and is of the Order of Dominions."

8. Although these names for the elementary spirits are found in the writings of Paracelsus, the more usual names are:

Fire	Salamanders
Air	Sylphs
Water	Nymphs or Undines
Farth	Gnomes

9. The "Seven Gifts" seem to have been rather garbled by the compiler or misplaced by the engraver. Perhaps the true arrangement, taking note of the traditional qualities of the planets, should be as follows:

h	Spirit of Wisdom
4	Spirit of Judgement
ď	Spirit of Courage
\odot	Spirit of Intelligence
9	Spirit of Affection
Ϋ́	Spirit of Science
)	Spirit of Fear

10. The source of these characters of the seven Olympian Spirits is the *Arbatel of Magick*, first published in Latin in 1575, and later (1655) included in Robert Turner's translation of the *Fourth Book of Occult Philosophy* (which is erroneously ascribed to Agrippa). The *Arbatel* indicates that the Olympian Spirits inhabit the firmament, are of an elevated spiritual nature, and cannot be invoked but for divine purposes. They rule through lower provinces of subordinate spirits, and this reveals a further seven-fold structure:

Aratron rules	49 provinces
Bethor	42
Phaleg	35
Och	28
Hagith	21
Ophiel	14
Phul	7

The *Arbatel* goes on to describe in some detail the realms of activity of these spirits and gives some indications upon the use of the characters.

11. The Archangels and their sigils associated with the planets have here been rather muddled. In particular, Raphael, Michael and Anael are confused. The proper arrangement is:

h	Casiel	五 五 3
Ή	Sachiel	是上上
ď	Samael	t good
0	Michael	44/2/
9	Anael	8 2
Ϋ́	Raphael	J ole X
)	Gabriel	3 pmre

Though we can put this down to an engraver's mistake, perhaps even an intentional confusion, there is an occult reality behind the interchange of Michael and Raphael as Archangels of the Sun and Mercury. Many sources from the 16th and 17th centuries assign these two Archangelic planetary guardians differently. Trithemius associated these seven Archangels with a seven-fold historical cycle, which can be approximately correlated with the Platonic Age of 2,160 years, the time taken for the Sun to precess through one sign of the Zodiac. Each Archangel acted in turn as a Spirit of the Epoch for a part of this Platonic cycle of 2,160 years, lasting approximately 350 years, and it is possible that, from this tradition, that the confusion arose. Thus, according to one method of computation, the age of Michael began in 1879, and the previous age of Gabriel began in the mid-sixteenth century. It may be that during this transition age of the mid-sixteenth century, two distinct

NOTES AND COMMENTARY

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traditions arose about the Archangelic rulership of the epochs.

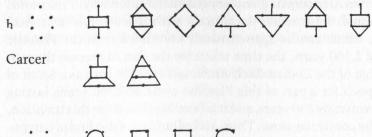
12. The fact that we have here four sets of sigils associated with the seven planets might lead us to inquire as to their esoteric significance. These can be correlated with the four Worlds of the Kabbalah:

Atziluth World of Emanation Seven Angels of the Presence
Briah World of Creation Olympian Spirits
Yetzirah World of Formation Planetary Angels
Assiah World of Matter Planets

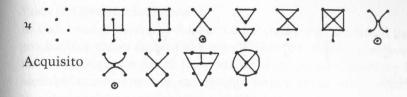
Thus the sigils are symbol-keys that open us to awareness on that particular plane or realm of being. They should be used in ritual or meditative work, together with other symbols and structures relating to these levels. Therefore, awareness of the plane to which a sigil relates, is essential to understanding its function and its use as a symbol-key.

From another perspective, it is interesting to note that if we also include the Sigils of the Planets, the Characters of the Planets, and the Divine Letters, then for the seven-fold we have a total of seven sets of sigils.

13. These symbols are derived from the Geomantic figure associated with the planets, as found in Agrippa.



Tristitia



ц ...

Laetitia

[This figure does not seem to be represented in this series]



Rubeus

Puer

Greater Fortune

Lesser Fortune



Amissio





Puella



ğ

Albus

[This figure does not seem to be represented in this series]

Via



Populus

14. Onomancy is the method of divination from the letters of a name. These seven Onomantic Tables of the Planets predict in the world of the elements, health, fortune, life and death. Although these Onomantic tables will be of little use to the serious occultist seeking the spirit behind esoteric facts, I include for the sake of completeness a description of the use of this system of fortune telling found in the *Magical Calendar* manuscript probably made by Sigismund Bacstrom (MS. Ferguson 2). This section is approximately 15 pages of Latin text.

Table of Albumasar for Saturn

As each letter of the alphabet appears in this table of Albumasar, it has a number, as also does each day of the week. Therefore, if Antonio wishes to know if perhaps the day of Mars was lucky or unlucky, assuming his baptismal name is Antonius, and writing it in the nominative case in Latin, then the particular numbers of the individual letters, and also the number of the day of Mars, and that of the age of the Moon, is computed, then the total is divided by 30, and the remainder by division will give the reply to the question asked, as is seen in the following example:

A	N	T	0	N	I	U	S		
3	22	18	11	22	15	4	20	The sum total of Antonius	98
								The day of Mars	12
								The age of the Moon	23
								good he riguenne de déter-	133

130 divided by 30, leaves a remainder of 13, which is found in the column of Life (Vita) of the above table, and it is signified that the day of Mars was lucky and auspicious for Antonius, and whenever the number is found in a different column, other things are signified.

Table of Pythagoras for Jupiter

The pattern of this table, is to take the name of the person, just as in the above described table of Albumasar, and to compute its numbers with that of the age of the Moon, and divide by the number 29. When the number remaining is found in the column of life, it is good and happens easily; if the number is in the column of medium, the things happen with difficulties; in the column of hope, it is good but endures too little, and so for the rest. Peter is to know whether it will be fortunate or unfortunate, if he departs from Paris for a second time to the war against the Germans, on the day of the Moon in the month of March, in the year 1734.

P	E		T	R	U	S		
4	1	5	18	13	6	20	The sum total of Petrus	76
							The age of the Moon	<u>25</u>
							According to the second	101

101 divided by 29, the remainder is 14, which is found in the column of life, and this signifies this departure of Peter is fortunate, and he will not die in the war; but if the number remaining is 4, 5, 8 or 9, which are found in the column of Death, then the departure is unfortunate and death is signified in the war.

Table of Ptolemy for Mars

The pattern of this table is the same as that of Pythagoras, with it however different in that the number of the name of the person and days, is divided by 30. Consequently, if they wish to know whether the day of Mars is fortunate or unfortunate for Peter, it is seen in the example following.

PETRUS

The sum total of Petrus	83
Day of Mars	70
	153

The number 153 divided by 30 remains, which is found in the table of Ptolemy beneath the column of middle life, which signifies to be resolved with difficulty. When it is done concerning some illness, the number of his age, and of his name, and also the number of the day on which the illness, are taken up.

Petrus, 49 years of age, began to be ill on the day of Mars. It is to be known, whether he will live or die.

PETRUS

The sum total of Petrus	83
Age	49
Day of Mars	70
	202

This number 202 divided by 30 the remaining number is 22, which in the Ptolemaic table is denoted a favourable outcome.

Table of Anthidonis for the Sun

The pattern of this table is the same as that of Albumasar, with the difference that the number of the total is divided by 30 in that table, while in this table it is divided by 29. It is shown in the following example which was to find whether the day of Mars was lucky or unlucky for Antonio.

ANTONIUS

The sum total of Antonius	113
Day of Mars	2
The age of the Moon	23
	138

Which number being divided by 29 as has already been described, the remaining number is 22, which is found in the column of Life, which indicates that the day of Mars may be fortunate for Antonio. When the remaining number is found in the middle life, it foretells indifferent fortune, and when in the column Dubium, short lived fortune is promised. When the same remaining number is in the column of Death, great ill fortune or death, and when the number is found in the column of ill fortune of this table, illness, loss, and bad luck is denoted, and all evil is foretold.

Table of Plato for Venus

"The pattern of this table is the same for that of Pythagoras, and the number of the person's name, of the day which it was questioned about, and the age of the Moon, and the sum is divided by 30, of which division is devoted to the knowing of the good or evil fortune which the man is having in regard to business, in journeys, in combat, in law suits, in love-making, or in anything different. When the question is concerning some illness, take the number of the person's name, and the day on which the illness seized hold. When they wish to know who will die first, whether the husband or the wife, divide both names by 7. If it will be done concerning two simultaneous certainties, divide both name separately by 9. For knowing which of two horses will be faster in running a race, the number of the day on which they should race is taken, and the numbers of the letters in the names of the colours of both horses, and divide them separately by 30. If the number remaining, made by division, is found in the column of life in this table, life, profit, joy and good is promised anyhow,

and the opposite in the column of death; and thus concerning the others.

Table of Aristotle for Mercury

When you wish to know which will be the first to die, whether the husband or the wife, or which of two possibilities will prevail, and in another way of which method to use, take the numbers of the names of the persons, and the day on which it was questioned, and divide these separately by 7. If you are to know whether he will die of an illness or not, divide the number of the name of the person, and the number of the day on which the illness began, separately by 9.

Antonius is ill on the Lord's day: it is to be known whether he shall die or not.

Antonius 83, which number divided by 9, the remainder is 2.

The Lord's Day, which number divided by 9, the remainder is 6.

Therefore, there is of the remaining numbers 2 against 6, and indeed it appears in the following table, for 2 against 6, 2 overcomes, which suggests that Antonio will not die.

If you wish to know good or bad fortune on a journey, or for trade, divide the numbers of the person and day separately by 9. If you are to know which of two overcomes when they play together any kind of game, take the number of the first person and the number of the day on which they sport, and these two numbers divide by 9 separately, then take the number of the second person and the day, and equally they are divided separately by 9, and from the numbers which remain from both divisions, the answer is had, as appears in the following example.

Antonius and Petrus play together on the Lord's day. It is to be known which of these will win.

A	N	Т	0	N	I	U	S		83
								The Lord's Day	24
									107

Which number divided by 9, the remainder is 8.

P E	TRUS		73
		The Lord's Day	24
			07

Which number divided by 9, the remainder is 7.

So "7 against 8," and according to the following table "8" overcomes, therefore Antonius having in his division "8," he wins.

In this table of the talented Aristotle, the answers are discovered to whatever questions and whatever uncertain requests.

TABULA RESPONSÎONE ...

2. Contre 3 3. Vincet.
2. contro 4. 2. Vincet.
2. Contre 5. 5. Vincet.
2. contre 6. 2. Vincet
2. Contre 7. 7. Vincet
2. Contre 8. 2. Vincet
2. Contre 9. 9. Vincet
3. Contre 3. Minor Vincet.
3. Contre 4. 4 Vincet.
3. Contre5. 3Vincet.
5. Contra 8. 8. Vincet.
5. contra 9. 5. Vincot.
6. contra 6 Major Vincet.
6 contra 7. 7. Vincet
6. Contra 8. 6. Vincet
6. Contra 9. 9. Vincet
7. Contra 7. Minor Vincet.
7. contra 8. 8 Vincet.
7. contra 9. 7 Vincet
8. contra 8. Major Vincet
8. Contra 9. 9 Vincet.
g. Contra g. Minor Vincet
NY JE NY JAL

Table of Hali for the Moon

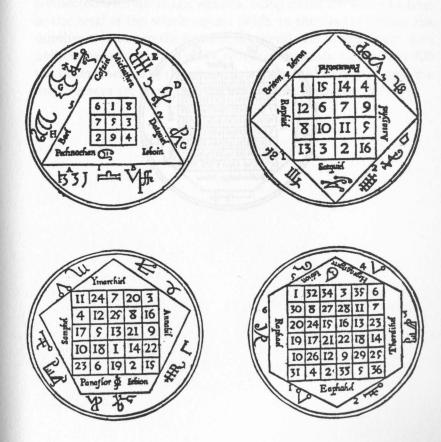
The pattern of this seventh and last table for the Moon and the philosopher Hali, is the same as the former of Aristotle which precedes. Therefore, according as you will know which of two rivals overcome between themselves, take the number of the name of one person and the number of the day on which they compete, and this same number should be divided by 9, then take the number of the name of the other person and the day, and divide similarly and separately these numbers by 9, and from the numbers produced by both divisions, you will have the answers from the table of Aristotle, in which you will see a similar example, and the pattern is as the other questions of whatever kind, between two persons or two animals.

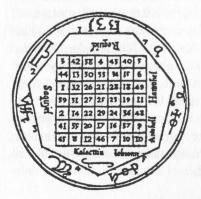
Although it is easy to dismiss these Onomantic Tables as naive fortune telling devices, perhaps they serve to point us to the basic spiritual reality of the rhythmic patterns underlying human life. These have been recognized in recent years as "biorhythms," the regular cycles of energy in the human etheric body. The method of these tables presupposes repeating patterns of 29 and 30 days, which are in turn broken down into smaller units, to which the prognostications "lucky," "unlucky," etc., are applied.

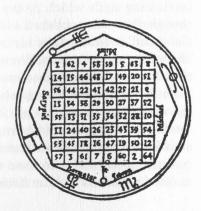
15. When seen as a whole, the series of seven sigils within the polygons associated with the planets seem to be a metamorphosis of a basic form, which moves from an initial unity and connectedness, through gradually unfolding stages, to be ultimately resolved into two disconnected figures.

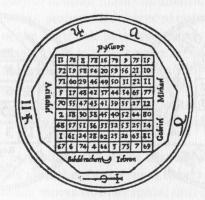
16. Athanasius Kircher includes in his *Oedipus Aegypticus* of 1652, some interesting illustrations which carry the magic square symbols further, enclosing each of the seven squares within a polygon with the appropriate number of sides. There are also some

interesting sigils which do not seem to be found elsewhere. Although this was published some thirty years after the *Magical Calendar*, it shows us a further development of these magical ideas. It is interesting that Kircher, a Jesuit, had the freedom within the Church establishment to pursue his philosophical and esoteric interests, and indeed to publish such material, which in an earlier age might have been thought heretical. We are reminded of the freedom which James Hepburn, the Keeper of the Oriental Books and Manuscripts at the Vatican at the beginning of the seventeenth century, seemed also to have to study and publish material on magical alphabets and the Kabbalah.









17. The Kamea or Magical Squares of the planets can be used for constructing the pairs of sigils (those of the Intelligences and those of the Spirits of the seven planets), which are found in the outer ring of the Seal of each planet. On the Magical Calendar engraving, the space provided for these is so cramped, that the forms of these sigils have been rather corrupted, but they are essentially the same as those found in the Three Books of Occult Philosophy of Henry Cornelius Agrippa. Each sigil, as is shown below, can be derived from the name of the Intelligence or Spirit of the planet, by breaking it down into a pattern of numbers through kabbalistic reduction. and establishing this pattern on the magic square. These names are connected with the magic squares, being either the sum of a line. or the total of the whole square (with, in the case of Venus, the number of letters in the square). In general, this arrangement does not distinguish between units, tens and hundreds; i.e., 3, 30 or 300 can be represented by the single digit 3. On the following pages, the Intelligences are shown on the left and the Spirits on the right.

125

4	9	2
3	5	7
8	\(\frac{1}{2}\)	6

4	9	2
3-	5	797
8	1	6

Saturn

Saturn 3x3	Sum along line 15	Total 45
AGIEL אגיאל		ZAZEL INIC
30		
1		30
10		7
3		1
1		Z
45		45

4	14	15	1
9	7	6	12
5=	11	10	_8
16	2	3	13

4	14	15	71
9	7	>6	12
5	11	10	8
16	2	3	13

4Jupiter

Jupiter 4x4	Sum along line 34	Total 136
IOPHIEL יהפיאל		HISMAEL FOCIAC
30		
1 %		30
10		1 01
80		40
5		60
<u>10</u>		<u>5</u>
136		136

NOTES	AND	COMMENTARY

11	24	7	20	13
4	12	25	8	16
17	5	13	21	9
10	18	1	14	22
23	6	19	2	15

11	24	7	20	30
4	12	25	8	16
17	5	13	2/1	9
10	18	14	14	22
23	6	19	2	15



Mars 5x5	Sum along line 65	Total 325
GRAPHIEL גראפיאל		BARZABEL EFEREN
30		
1		30
10		1
80		2
1		90
200		200
<u>3</u>		<u>2</u>
325		325

6	32	3	34	35	71
7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	50	33	4	2	31

6	32	3	34	35	1
7	M	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	5	33	40	2	31



NOTES	AND	COMMENTARY

22	47	16	41	10	35	4
05	23	48	17	42	11	29
30	6	24	49	18	36	12
13	31	V	25	43	19	37
38	14	32	1	26	44	20
21	39	8	33	2	27	45
46	15	40	9	34	30	28

						_
22	47	16	41	10	35	4
5	23	48	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	1/	26	44	20
21	39	8	3 3	2	27	45
46	15	40	9	34	3	28

Q Venus

Venus 7x7	Sum along line 175	Total 1225
4		KEDEMEL קדמאל
30		30
1		1
10		40
3		4
<u>5</u>		100
49		175

8	58	59	5	4	62	63	1
49	15	14	52	53	11	m	56
41	23	22	44	45	19	18	48
32	34	35	29	28/	38	39	25
40	26	27	34	36	30	31	33
17	47	46	20	21	43	42	24
90	55	54	12	13	51	50	16
64	2	3	61	60	6	7	57

8	58	59	5	4	62	63	1
49	15	14	52	53	11	10	56
41	23	22	44	45	19	18	48
32	34	35	29	28	38	39	25
40	26	27	37	36	30	31	33
17	47	46	20	21	43	42	24
9	55	54	12	13	51	50	16
64	2	3	61	60	6	7	57



Mercury

Mercury 8x8	Sum along line 260	Total 2080
TIRIEL		TAPHTHARTHARATH תפתרתרת
		400
30		200
1		400
10		200
200		400
10		80
9		400
260		2080

NOTES AND COMMEN	TADV

37	78	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14	46
47	X	39	80	31	72	23	55	15
16	48	8	40	81	32	64	24	56
57	17	49	2	41	73	33	65	25
26	58	18	50	X	42	74	34	66
67	27	59	10	51	2	43	75	35
					52			
77	28	69	20	61	21	53	4	45

37	78	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14	46
47	X	39	80	31	72	23	55	15
16	48	8	40	81	32	64	24	56
57	17	49	9	41	78	33	65	25
26	58	18	50	1	42	74	34	66
67	27	59	10	51	2	43	75	35
36	68	19	60	20	52	3	44	76
77	28	69	20	61	21	53	04	45

) Moon

Moon 9x9	Sum along line 369	Total 3321
HASMODAI השמודאי		MALCHA betharsitim
10		hed beruach schehakim
1		שהקים
4		עד ברוח
6		בתרשיתים
40		מלכא
300		
8		
369		3321

18. The seals of the planets when imposed upon the magic squares, geometrically link the various numbers in the square into various groups. It has been shown that the magic square of n cells per side with its special arrangement of numbers, can be constructed from the regular array of numbers $1-n^2$ by a finite number of rotations and mirror reflections, and that these are recorded by the structure of the seal for that particular square. The interested reader is referred to an article by Karl Anton Nowotny, "The Construction of Certain Seals and Characters in the Work of Agrippa of Nettesheim," in the Journal of the Warburg Institute, vol. 12 (1949), pp. 46–57, in which a detailed analysis of this is given.

19. Although there is no text accompanying these two tables on the *Magical Calendar* plate, there is a description of the method of using these Horoscopic Tables in the *Magical Calendar* manuscript ascribed to Bacstrom in the Ferguson Collection:

There follows an exact and at the same time careful explanation of the two tables of the Planets and the Celestial Signs. Alcander the philosopher composed these two tables. The first informs of the method of finding the ruling star of someones birth, and the other shows the horoscope of whatever birthdate one pleases, according as in the following explanation.

Explanation of the Alphabetic Tables of Alcander

Four letters are lacking in the Roman alphabet, which Alcander was able to make up from the alphabet itself, as evidently using the following "I," "V," "HI" and "HV" as consonants. Therefore in order for you to find the horoscope of someone's birthdate, take the numbers of the person's proper name, written in the nominative case, also the numbers of the names of their Father and Mother, of course also written in the nominative case, and divide the total sum by 12. The number remaining after this division represents the sign ascending in the hour of birth. If 1 it was Aries; if 2 - Taurus; 3 - Gemini; 4 - Cancer; 5 - Leo; 6 - Virgo; 7 - Libra; 8 - Scorpio; 9 - Saggitarius; 10 - Capricorn; 11 - Aquarius; 12 - Pisces.

In order for you to discover the ruling planet of a person's birth,

proceed by the same method as above, with this difference—that the sum total of the person's name is divided by 9. And if the number remaining is 1 or 4, then it was the Sun; if 2 or 7, it was the Moon; 3 - Jupiter; 5 - Mercury; 6 - Venus; 8 - Saturn; 9 - Mars.

20. The Beatitudes are from the Sermon on the Mount; the most complete version appears in *Matthew* 5:3–10:

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: For theirs is the kingdom of heaven.

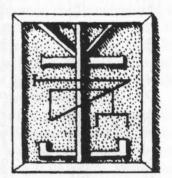
21. As far as I have been able to ascertain, these symbols are unique to the *Magical Calendar*. They are depicted as if they were seal-tablets, the engraved plates of metal which would be pressed into wax to form an image.

They seem to form an integrated whole, with many cross connections and common elements between the different designs. All are characterized by a broad column running vertically, and most are right/left symmetrical about this center line. They have an odd quality and strength of form, which gives them a powerful presence.

The Seal of Solomon from this series can be found (in line drawn form) in many examples of the *Key of Solomon* manuscripts (Clavicula Salomonis), of which the facing illustration is only one example (Bibliothèque l'Arsenal MS. 2790):



Seal of Solomon from the Key of Solomon



Seal of Solomon from the Magical Calendar

22. This table appears in the 1656 Robert Turner translation of Paracelsus *Of the Supreme Mysteries of Nature*, with the following text:

An Election of Time to be observed in the transmutation of Metals—if at any time you shall desire to Transmute and change any Metal into another kind, as Gold into Silver, or rather Silver into Gold, it is necessary that you learn to elect a fit time for that purpose out of the Table following, whereby you shall easier, sooner, and without danger bring your work to your desired end.

D) S Alway's begin D

To change into O.	Begin when the Y that Plant Moon is in the Y that Plant h fixth Degree of X you would W change.	なみより
Ђ .	D Tw.nly Degrees my of X	なれるのかのの
ğ .	b End Diene of W	SHOWED ATTOONED
D .	S S S S S S S S S S	0000 HE
₹.	Shows Degree of X In the Hour of Z	日本の出版は
å.	Eightecath De-	古出作の中の
¥.	The third De-	40300000

Take this one example only, and so work by the rest; as, if you would change Luna into Sol, begin when the Moon is in Six Degrees of Cancer, in the hour of the Moon, and so observe the rest, according to this table. For the observation of time is not to be held of a vain account in the transmutation of the Metals, for all negotiations and actions in this world are most happily brought to perfection, which are begun with due respect to the course and influences of the Celestial Bodies; for our mortal bodies are ruled according to the operations of the Superior Bodies of the Firmament, and they are ordained for that purpose by Almighty God the Creator, and do bring unto us, both health, sickness, infirmities, and health again: and in like manner the times are to be noted, and duly observed in Medical Operations, that their virtues may work the more powerful effects.

23. The two Sacrosanct Pentacles of the Nine Angelic Choirs are both outwardly triangular in form, and have their three sides corresponding to the three Choirs of Angels that constitute the third or lowest hierarchy, the Principalities, Archangels and Angels. The first pentacle refers to the fact that the Angels are stationed in the little world, with responsibility for the evolution of individual human beings; the Principalities are in charge of the evolution of states, nations and races; while the Archangels mediate between these two diverse realms.

In the center of the first pentacle we find a hexagon and two of the first hierarchy, the Seraphim and Cherubim, inscribed together with a hexagram which has "ADONAI" within its vertices, and the Tetragrammaton lying at its centre. Mediating between the outer triangle and the central hexagon, are the Hebrew letters ydç Shaddai, the Almighty.

The center of the second pentacle also has a hexagram, but within this is inscribed a triangle containing the Tetragrammaton acrostic:



This gives us the Ten, the true esoteric number of the hierarchies, i.e. the nine Choirs of Angels plus Man, the tenth hierarchy. Mediating between this inner symbol and the outer triangle are the Hebrew letters ישי (Jesu).

24. In classical mythology the Muses were the nine daughters of Jupiter and Mnemosyne. They have the following associations:

	Usual Attributes	Depicted with	Esoteric
Calliope	Epic poetry	wax tablet and pencil	Science of Man
Euterpe	Lyric poetry	Double flute	Medicine, Magic
Erato	Erotic poetry and mime	Small lyre	Science of the Elements
Melpomene	Tragedy	Tragic mask and ivy leaf	Science of life and death, rebirth
Thalia	Comedy	Comic mask and ivy leaf	Science of stones, plants, and animals
Polyhymnia	Sacred Hymns	Veiled in an attitude of thought	Science of souls in the other life; Divination
Terpsichore	Choral song and dance	Lyre	Terrestrial physics
Clio	History	A scroll	Psychology
Urania	Astronomy	A celestial globe	Astrology

25. These Bacchic Muses are rather obscure and I have not been able to find further details of them all:

- a title of Bacchus, from the wolf skins worn by Bassarius the devotees.

- either from "lyssa" meaning madness or frenzy, Lysius or from "Lycaeus," a lofty mountain in Arcadia

where Pan was worshipped.

a satyr who brought up and instructed Bacchus. Silenus

He possessed prophetic powers, which he could be made to exercise by surrounding him with

chains of flowers.

- "the one who sets free," wine. Lyaeus

26. These ten pairs of seals give, in a pictorial form, a knowledge of the ten Sephiroth and their correspondences with the planets, the archangels, the names of God, the angelic hosts, and the hierarchies. I have included in brackets those correspondences that have been in one or two cases omitted.

Primum Mobile Assigned to God the Father Hexagram

God is the simplicity of divinity

Eheieh אהיה (Chaioth ha Qadesh) (Seraphim)

Metatron, the prince of the death-bringers

Kether החב Metatron

Heaven of the stars First Cause The Creator Pentagram

Wisdom, the first-born of God

Tah ' Cherubim

(Auphanim)

Aralim

The Cherubim, the form or wheel of archetypes

(Chokmah) חכמה (Ratziel)

Octagon Saturn

The Holy Spirit of the Divine Majesty

Iehovah Elohim יהוה אלהים Thrones

Kindle in me the fire of Love and Charity

Zaphkiel Binah בינה

Jupiter Triangle

The scepter in his right hand; in Heaven there is mercy

Dominations El אל (Chasmalim)

Whose mercy does not end; God is enduring and merciful

Chesed TOT Zadkiel

Mars Octagon

God our King; the king of glory before the ages

Powers Elohim Gibor אלהים גבור Seraphim

The great King above all; the God of Glory

Geburah גבורה Camael

Sun Circle

Hod and beauty in his sight

Virtues Eloah אלוה Malachim

Tiphereth and strength in his sight
Tiphereth הפארה
Raphael

Venus Heptagon

The conqueror in Israel does not spare . . .

Principalities Jehovah Sabaoth יהוה צבאוה (Elohim)

... punishment, nor is it a man who acts

Netzach נצח Haniel

Mercury

You have put on beauty, clad with light

Archangels Elohim Sabaoth אלהים צבאוה (Bene Elohim)

Give me the wisdom which is yours

Hod min Michael

Moon Vesica

God giving increase to all

Angels Shaddai שדי Cherubim

Rule your body and mind with your spirit

Iesod יסוד Gabriel

Soul of the World

Square

Your reign is an everlasting reign

(Man) Adonai אדני Ishim

Give prophetic wisdom

Malkuth מאלכות Sandalophon World-Soul

27. The twelve lettered name of God has here been garbled, but it is not too difficult to see what was intended.

Father אב Son בן and ו Holy Spirit דוח הקדש

28. These Angels of the twelve Signs are also found in the *Sworn Book of Honourius*. I have not been able to locate a source for their sigils.

29. These magic squares associated with the twelve Signs are rather perplexing. Two are not squares at all but rather 4x3 rectangles; there are four 4x4 squares and six 3x3 squares in all. At first sight one would reckon they are fragments of some larger magic square, however, I have only been able to positively identify two of them as such:



T is the top right hand corner of the Mars square.



o is the top right hand corner of the Venus square.

- 30. The source for the pairs of seals connected with the twelve Signs is Paracelsus *Of the Supreme Mysteries of Nature*, also known as the *Archidoxes of Magic*, which was translated into English by Robert Turner in 1656.
- 31. In Robert Fludd's system of medicine outlined in his *Medica Catholica* (1629), we find the "fortress of health" of the individual under siege from the four quarters by spiritual beings and their hosts of lesser entities, bringing various diseases. The sound man is able to fight off these influences through the aid of the four Archangels.

Quarter	Spiritual being bringing illness	Lesser hosts mediating illness	Influence countered by
East	Oriens	Samael	Michael
South	Amayon	Azazel	Uriel
West	Paymon	Azael	Raphael
North	Egyn	Mahazel	Gabriel

Of these four archetypal beings bringing ill health, three would seem to be equivalent to the four Principal Spirits in the *Magical Calendar* list; however, the correspondences do not work out in detail.

- 32. This straightforward ephemeris of the Sun gives its sign and degree for each day of the year.
- 33. The ornaments or vestments of the Priesthood of the Jews, are described in *Exodus* chapters 28 and 29.

Ordinary priests wear four white linen vestments when ministering in the Temple.

Foemoralia	breeches
Tunica	tunic
Cingulus	girdle
Cap	instead of the Tiara of the High Priest

The High Priest wore four additional vestments:

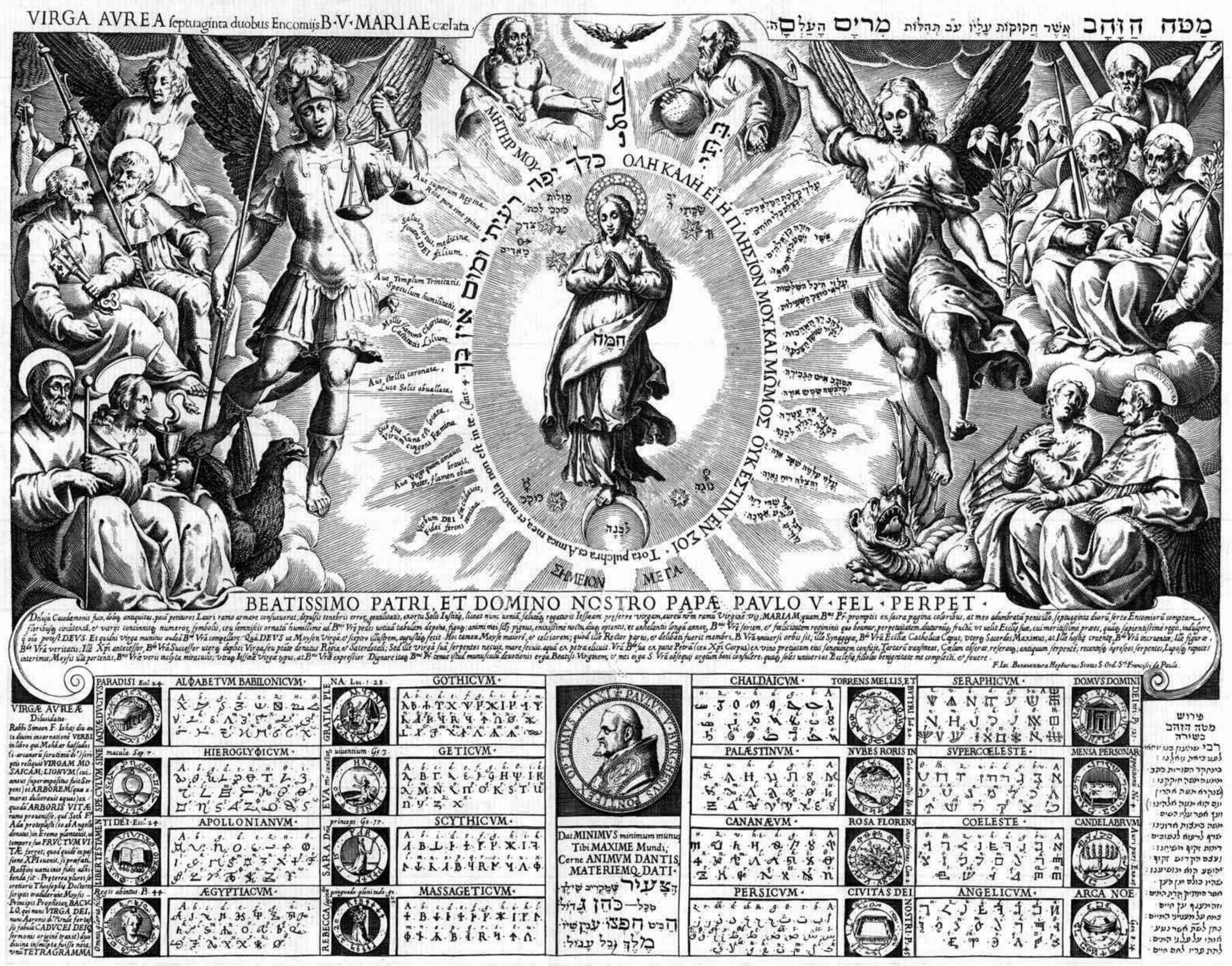
Stolatalar	blue sleeveless robe with bells at the hem
Superhumer	the Ephod, worn over the robe and made of
	gold, blue, purple and scarlet fine linen
Rationale	breastplate containing the oracular Urim
	and Thummim and twelve precious stones
	set in four rows with the names of the
	tribes of Israel engraved thereon.
Gold Plate	engraved with the phrase 'Holy to the Lord'
	worn on the forehead with the mitre.

34. Universal dial, comprising the equal magical Bohemian and Italian hours.

The determination of the planetary rulership of the hours, essential to the Western magical tradition, was based on a division of the day and night into twelve equal "hours" each. Thus in summer, a daytime "hour" was much longer than a nighttime one, and in winter, the reverse. This is a design for a sundial which would indicate the daytime hours according to each month of the year (shown by the signs of the Zodiac).

35. The lowest compartment of the Calendar reads:

These are the things which we have gathered into this our calendar, in a varied compilation made with great labor and research, for an introduction to natural magic. If the viewers will scrutinize with great care the things that are written here, they will be able to follow a complete doctrine of the magical art, as well as infallible experiments. But as for you, malevolent slanderers of low and insipid ignorance, sons of iniquity, flee from these things of ours and leave them untouched. For to criticize is easy, but to emulate is hard; and in great matters it is difficult to please many, while to please everyone is nigh impossible.



Cerne ANIMVM DANTIS

הצעור שפקריב שילו

הבים הפצו ענקשיו

פכל כחו בדול

בַלְלֶדְ (כל עַבול:

MATERIEMQ DATI-

z X

PERSICVM .

اب ت څ ځ ځ ځ د د ر سُرسُ صُ صَّن طَعْمَ طُلُمُ اَلَّا أَنْ حُ کُلُ مُّمْ نَدُ عُمْ اَنْ عُلِيْ الله

0

CIVITAS DEI

ANGELICVM.

3

E,

A

1 F. E

LILIBURY YA .

A B + 1 + F × 1.7 A

4. 1. B. I. R. 4. A. A.

MASSAGETICVM-

ÆGYPTIACVM.

AJN # 35 4 2 50. hr 5 h 0 d b 2 4 7 2 x x x 8 0

דומות זקוף משיחנו ועצם הקרום זקוף יהושע הות תושיענו שהיו כולם תון לעך . חשר הייניק ינרת היינים וזה ינענף על חיים ביוח על מענייני המיים כתן לשת חשר נעע חותו על פלצי המים

לתת פריו לחם חיים

ARGA NOE

TON: Akera 72 gram put urre illa Moylu VIR . (*) SOLE Sap. 7-GA: VIRGO n. MARIA FROPON concepit, wters geffiz, peperit, ulnis geftaus fine fourt, et educaurs "etta s óni grá virtuten repleuit na DNI Difespules illumina GENETRICIS hearen hoc exiguii iocinrani SCPE MA, in quo binas efficies virgoneas, una S^M Matris KARIA altera B Pris

TATIS HYPOSTASIJara MARIA Jin 7 the color atter PRECONIIS. * abINTELLECTVALLO ENCOMIS 3 4CELES ANATHEREO, diademate SYDEREO, amich SOLARS HÆC 72 cornerat Circulo tis refpleadent, engo PERI PHERIA 72 DEIPARA tra in finiftră, a finiftra in dextră, ab alto in imu; fecu-NATURA SCRIPTA DEI Perfonat ; profitify a eft PALMA G ? bura ex triplici feriptionis

Philippus Thomas/intus
/cdprix, et excudit Rong
Cum prinil Suma Pone

APHTHARSIA.

Kere + L errogupler PFra de Paula Har Consper rent SEU YULK



SYRIACVM ·

REGINA SABA -

MARONITICVM.

8

low.

REGINA ESTHER.











APHRORABBINICVM-ARCVS DNI IN SVSANNA DELICATA E 6 1 8 11 2 2 6 6 4 6 A HEBRÆO-ARABICVM MONS DOMVS RABBINOTHES-SALONICVM VIRGA de radice QVASI AVRORA PROPITIATORI Terribilis at Cafron aries

AueMaria mater Dei, Regino Cali, porta Paradifi. Auc Deipara, pax tibi mater lucis. A ARE FURTO SOME 1 7 5% FLED خليا كوادا والنوسا بعص بعج E E Court lat Must 1888