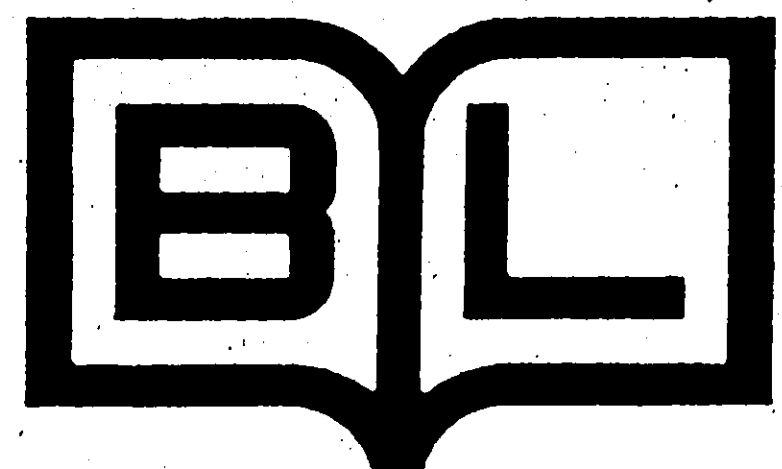


START



The British Library REFERENCE DIVISION

Reprographic Section Gt. Russell St, London WC1B 3DG

Department MANUSCRIPTS

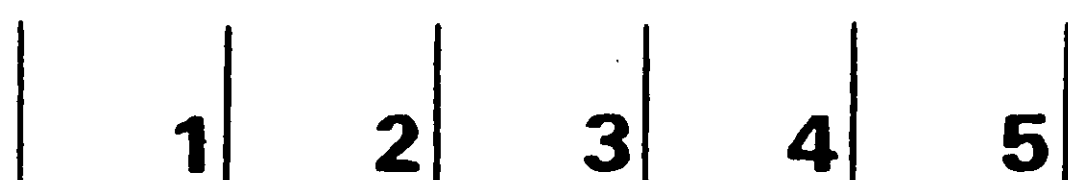
Shelfmark SLOANE 3847 ~~Order~~ SCH 38310

Author /

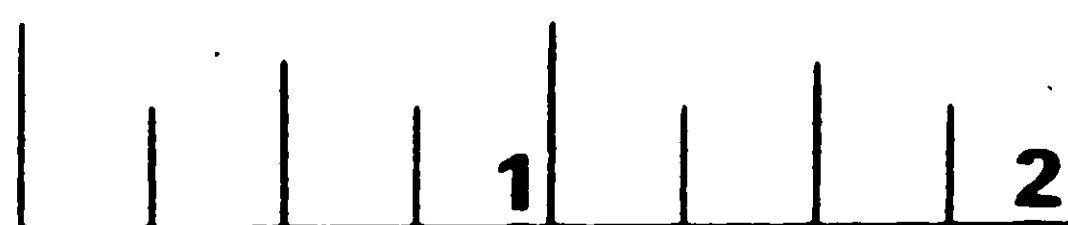
Title /

Place and date of publication /

CENTIMETRES



INCHES



Reduction 10

THIS FILM IS SUPPLIED BY THE BRITISH LIBRARY ONLY ON CONDITION THAT NEITHER IT NOR ANY PART OF IT IS FURTHER REPRODUCED WITHOUT PERMISSION OF THE BRITISH LIBRARY BOARD WHO RESERVE THE RIGHT TO MAKE A CHARGE FOR SUCH REPRODUCTION. IF THE MATERIAL FILMED IS ITSELF IN COPYRIGHT THE PERMISSION OF THE OWNERS OF THAT COPYRIGHT WILL ALSO BE REQUIRED FOR SUCH REPRODUCTION. APPLICATION FOR PERMISSION TO REPRODUCE SHOULD BE MADE IN WRITING GIVING DETAILS OF THE PROPOSED REPRODUCTION.

SL. 3847.

103. E.

MS. B. 1506.

3847

XVI D

Jekylls sale 1734

Lot 373

The work of Solomon the wise called his Secrets
revealed by King Solomon the Persian - fo. 1.

Opus mirabile de quatuor Annulis Solomonis - fo. 65. b.

What Stones and Herbs are appointed appropriated unto
15 Stars according to Power - fo. 84.

Libor Hermolis tractans de 15 Stellis 15 Lapidibus 15 Herbis
et 15 harum rerum figuris - fo. 85.

Datum Thabit - fo. 100. b.

Libor Inuiginum Tobal alias Toal - fo. 102.

^{Machubales}
Deorum principalia Nomina diuina - fo. 115

Diversi Spelli - fo. 125.

Libor Razaelis - fo. 166.

2 +
The Worke of
Salomon the Wise .
Called his Clauicle Reuealed
by King Ptolomeus y^e
Greecian .

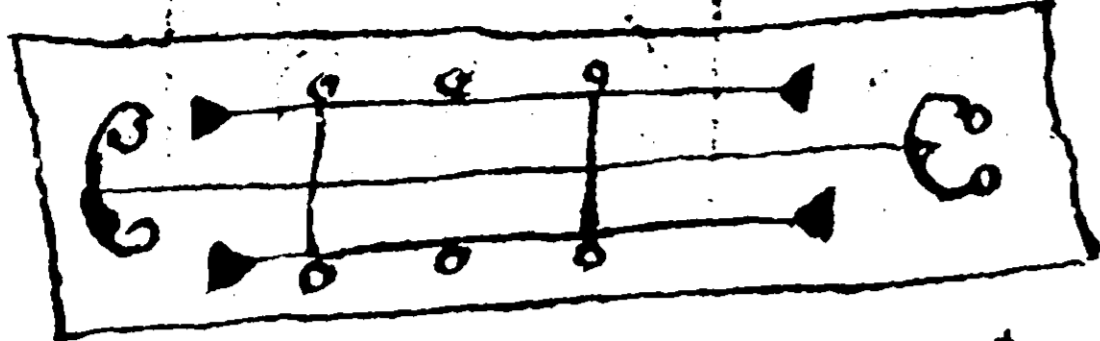
The fumigation of .v. is Saffron
Sachiel. 4 H. H. L. I. ZEBAL
Towards y^e South .
Nastegon, Sexagip. cors. temercenca felioys.
Versiel. Astrondes. 7 4 8 10

Truly copyed verbum pro
verbo by H. G. marm^o

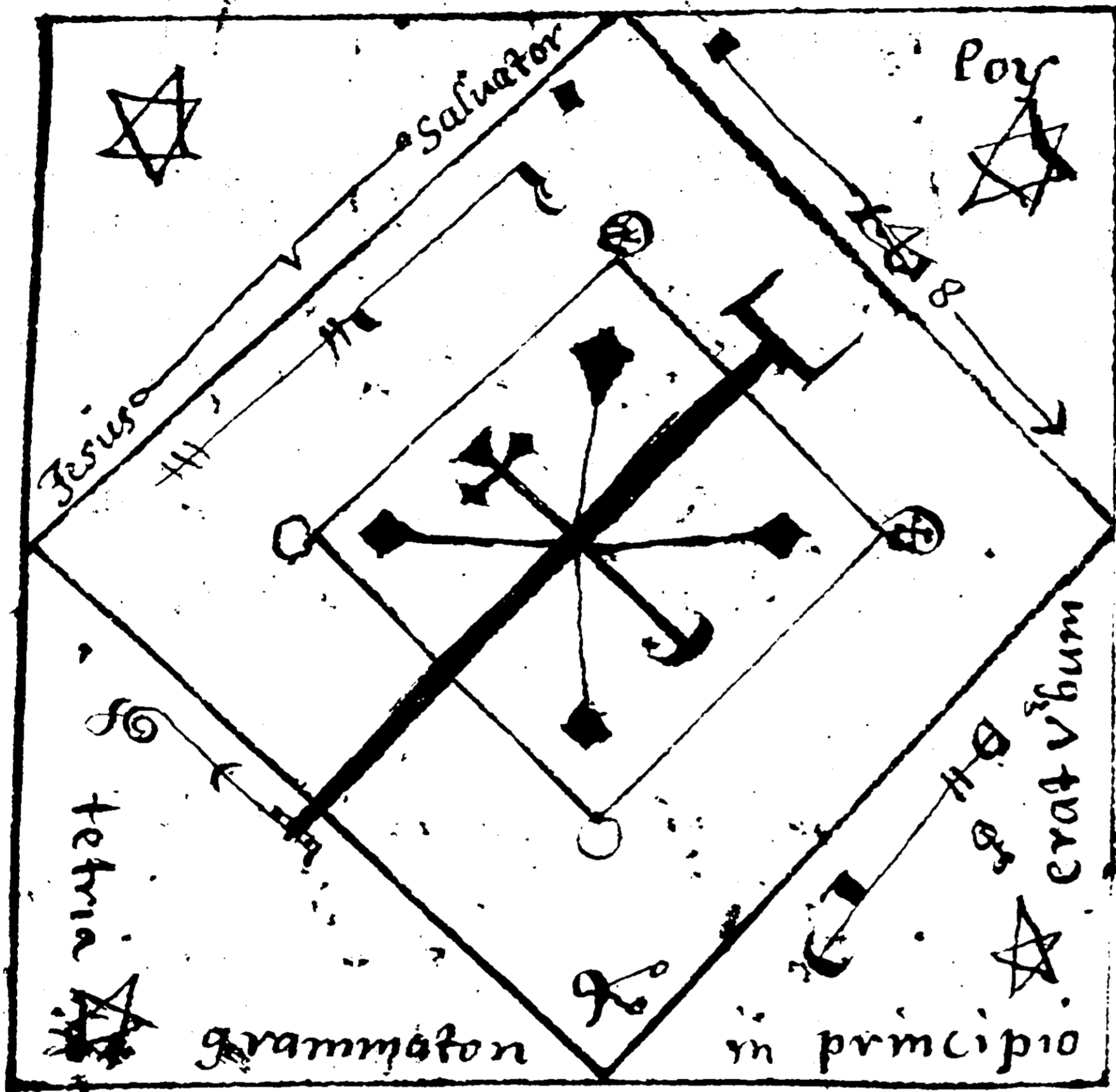
J. Xpo 1572 . m
mense Aprichis circa oc:
: tauo .

n R
 †
 n R
 †
 n R
 †
 n &
 †
 n 4
 †
 n X
 †
 n R
 †
 n R
 †
 n R
 †
 n R
 †

Caracter Flaren.



remember proportion.



MVSEVM
BRITAN
NICVM

Π T Π T
 † † † †
 † † † †
 † † † †

The Prologue.

Heare begineth the prologue of y^e Booke of Clauicles
 of Salomon contayninge the secrets of all secrets
 of all craftes maguall of Nigromancy, the wh^{ch} booke
 of craftes as Ptolomey the most wisest philosopher
 in greece, doth testify, Remember my some Roboam
 more dearer to me then I^sack, for I had all my
 Science of y^e creator of all creatures. Roboam sayd
 what haue I deserued, why should I in any case
 be likred to my father, Salomon, sayd, I haue
 reuelation by an Angell of God, it chanced one
 night, in my sleepe I named the holy name of god
 I^sack and I desired to haue the ineffable wisdom
 of god, for y^e Angell Raziell appeared to me, in my
 sleepe, shewingge this enarration gently, Salomon, show
 or tye the secrets of secrets, for it shall be tyme y^e
 all wisdom shall be destroyed and shalbe hydde and
 shall come to nothing, and ye shall know that tyme
 is nye, I awaked from my sleepe and rose vp as man
 beinge dronke and fearefull from his dreames and I
 remembered what should be done in this busines, &
 consideringe y^e all my science should be lest in one
 day, I did gather before me all the sciences of wise
 men and all the craftes of y^e prophets passed y^e
 I could get, that were concerninge this tyme and y^e
 tyme to come, and I found many confusions &
 albeit, the artes mathematicall were by y^e power of
 god yet, there was noe arte perfect, and I saw it
 openly, but by the reuelation of y^e Angell, I made

The prologue

a certaine secret worke and most secrets which
I have hidde, refined and locked up the secrets
Secrets, of all magicall, craftes without which
any secret of this science is not complete and
therefore I have reformed and kept, least that
Secret should come at any season into the hands
of fooles, take therefore an example my sonne
Roboam, haue therefore one craft prepared or
els some experiment of thine owne or els if a
preparati^{on} be in them of other mens soe that
if dayes and if howres be well ordinated of the
and doubtles the worke without this booke is
deceitfull, for in it lyeth hidde all secrets, which
if wh^{ich} nothinge can be done, and as I say of one
craft, soe I say of all experiments and arts
be in y^e world, and that shall be to come, and
this my worke I haue not put the clauicle
Secrets; therefore my sonne Roboam, I com^{mand}
thee by my Blessinge that thou thinkest to
haue of me thy Father, to cause a casket
of Iuery to be made, and therein to put this
clauicle, and keepe it sure, and when I shall
departe, let them be cast altogether into
sepulcher that they may not come into the
handinge of fooles, and as he comanded it was
done, and when his sepulchere had stode a long
time, certaine philosophers of Babilon that were
his fellowes his Schollers and of his Counsell
renew his sepulchere to make him new againe

The prologue

for the honour of soe wise a man to make him more
goodlier, and that his remembrance should spread
abroad, all y^e world, therefore when his tombe was
broken vpper to be renewed againe, they found there
his casket of Iuery wherem was the clauicle of secrets,
and the philosophers when they had this clauicle, they
could not vnderstand it for obscurity of wordes and
exhibition of science; for they were not worthy of
soe great science; amongst them was one a very
wise philosopher, a grecian named Ptolomeus, he
went into his chamber, and began to weepe bitterly
strikinge his handes vpon his brest sayinge, what
haue I deserued that I cannot vnderstand nor expound
the science of my Father and my Lord, salomon would
keepe noe secret from me, therefore why be these wordes
soe obscure, wherefore is this, why should it be that I
should ^{not} know it. he kneeled downe and held vpo his
handes towards heauen and with a prostrate body prayed
vnto god. sayinge these wordes followinge; O high creator
of all creatures and Lord that knowest all things, that
gauest to salomon the some of King David all science
for thy most holyest and incomprehensible clemency,
Father omnipotent, graunt me reuelation for thy
mercy and pittie, that I howbeit vnworthy and most
wretched sinner, may haue intellention and knowledge of
y^e secrets confused and obscured miserably in this clauicle
and meentimently an Angell appeared vnto him sayinge O
thou grecian Ptolomeus, doe not marueill that the secrets

The prologue.

of salomon be obscure and Darke to thee; because our
Lord would not that soe great a science should come
into the hands of fooles; therefore promise me that
ye will shew it noe creature living, except he be
sufficient in science and operation, and y^e fyerfull
Angell sayd vnto him looke and reade the clauike,
the words that were obscure vnto you, be made open
in all thinges; and the Angell ascended by the cloudes
of fyre into heauen, from whence he came forth,
the Ptolomeus the greecian knew it was the Angell
our Lord, and he reioysed with much gladnes, and
read salomons workes transmuted, and he prayed our
Lord that his worke should not come in to the hands
or handlinge of fooles, and he sayed, I coniure
him, that shall haue these secrets, by the blood of
y^e Body and by the Body of Christ, and by the heart
of his Body, and by all thinges that he desireth and
purposeth to doe in this world; to deliuer it and open
it to noe man, and if he open it; let them be wise
I pray god that, y^e he desireth may neuer come to
passe and effect; and as Ptolomeus the greecian
aduanced by the grace of god hath made cleare
the profound and obscure secrets of this arte, as
was that y^e followeth, that were closed in the chest
of Iuory, and these be the words of y^e said clauike
that he declared marueilously in these two
Bookes / followmge /

The Table.

Heare begimeth the first booke of y^e Clauike of secrets
as the most wisest philosopher, Ptolomeus the greecian sayeth
first of y^e howres and poynts necessary in experiments and
antes mathematicall and magicall
of all arts magicall or of Nigromancy, or of certaine spirits
how they shall be ordered /
how and in what maner the pentacles be made in the
which all the science of y^e Clauike consisteth,
how experiments for these should be ordered /
of experiments and of Inuisibility,
of experiments of Loue, of what maner soeuer they be.
of experiments of grace, and fauour, and Nupetracion.
of experiments of hatred and Destruction
of experiments of mooves and direction,
of experiments extraordinary, that be forbidden
of good men;

Heare endeth the chapters of
the Rubricke;

Here beginneth the first booke of the secrets of the clau
as the most wisest greacian Ptolomey, doth testify,
which dayes, howres, and poyntes necessary and experimen
magicall; The beginninge of our clauicle, is to feare
god, and to honour him with contrition of heart, and
with great deuotion, to worship him, and call vpon
him, in all thinges that we doe and worke, and see
god will gouerne vs in the right path, if ye will
finde any thinge of the foresaid sciences, first ye must
ordaine a sure order of dayes, of y^e change of the
moone, and of howres, and soe ye may come to your
purpose, of y^e howres how many be in the day and
night. 24. and in euery howre one of y^e 7. planets
ruleth and reigneth. and it beginneth with saturn
h^e is highest of y^e planets, and vnder him is 27.
vnder him is α . vnder him is the ζ . vnder the same
reigneth. η . vnder venus θ . vnder him is the ι .
that is the lowest of all the planets, ye must
keepe the order of the planets one this ~~order~~
maner; first. h. that is first, midder he reigneth
and ruleth first, in the first, howre, one Saturday
betweene the griffinge of the day, or the morninge
and the risinge of y^e sonne; in the 2^d howre. 27. in
the 3^d. α . in the 4th the ζ . in 5th. η . in 6th.
 θ . in the 7th the ι . in the 8th. κ . in the
9th. 27. in the 10th. α . in the 11th the ζ . in the
12th. η . in the 13th. θ . and in y^e 14th the ι . and
fourth of euery howre, betweene the day and y^e night

with

until 28. howres, and afterwarde. 27. reigneth in the
first, howre of y^e same day, of 27. then in y^e 2^d. day of 27.
reigneth. α . and soe of euery one of the howres, betweene
the day and the night; until 28. howres of the same
day of 27. then ruleth. α . in the first howre of
the same day, reigneth the ζ . in the 2^d. η . in the
first howre of y^e monday. reigneth the ι . in the
2^d. h. and soe forth of eche one of them. the course
and the order of y^e planets; expleted, obserued and
kept and knowne; whensoever ye will doe or prepare
any craft or experiment, it is necessary that ye doe
after that course in howres; poynts and obseruance
of y^e moone beneath written; what the howre of h.
 α . and of the ι . be best to make arts magicall and
Nigromanticall, and to speake with spirits and to finde
theft; but it were better to see this aforesaid in the
dayes and howres appropriated to them and they rei-
gninge, and likewise in the first howres of that dayes
but yet, in whatsoever day the foresaid howres doe app-
eare, whether by day or by night, it is best to doe &
prepare the foresaid crafts as it shall be containd
in these chapters aforesaid, and if ye forgett these
thinges before sayd, ye can neuer attayne to the pfection
of your arte, the howres of the same, of 27. and of
 η and that of the same day whatsoever day they doe
appeare in. best to prepare and to proue all experments
of grace leue and impetracion, and of inuisibilitie
~~as~~ as it is containd in these chapters, soe that be
added aboue all preparaments that is containd of such a
matter in our workes containd in these chapters, and if

it

it should be otherwise, it should neuer haue strength
nor vertue the howres of .h. and of .o. and then
dayes in whatsoever howre they appeare, be best to
make experiments of hatred and wronge, and adde the
beginninge of that, that is containe of this matter
in his prop chapter heare followinge, and soe it shall
haue effect; the howre of .g. and his day ~~and~~
in whatsoever day he appeareth betweene day and night
is good to prepare all experiments of decerte or
mockes, that is seene to be of impossibility, adde
first the preparaments of this our worke, the
howres of the sonne, of .z. and of .g. and those
dayes in whatsoever day they appeare, be good to
prepare all experiments extraordinary, that be not
perfect of euery kind, adde first the prepara-
ments of our worke; likewise the Rubricke of
howres, if ye thinke it greuous to finde the howres
and such other, consider the moone from the prime
ix. and aplye her soe, that she be in some of the fore-
said dayes in his first howre, betweene the first risinge
of y morninge and the risinge of the same; if the
howre be looked for, the art maguall or for theft
let the moone be vpon that day ordayned in a signe of
the earth or of y ayre, if for Loue or for invisibility
let it be ordayned vpon that day in the signe of fyre
likewise the rubricke of the howres, also if ye thinke
it painefull to doe, behold well the moone for her
vnto the beginninge of her declinacion, and in one of the
dayes, let the sonne be in equall number, that is to
say that the moone be in the signe the sonne is in; then ye may
doe or write, or prepare all experiments that ye will

7 6
make, signifyinge fyre in a certaine chapter of our worke,
and then in the foresayed dayes howres and points and Lunacions
ye must make the foresaid artes or sciences, soe that ye keepe
an order first, of this our worke;

of arts magicall or nigromancicall or
of some spirits how they should be ordered

If ye will doe, or prepare any arte magicall or nigroman-
ticall; or any experiment for some spirits, haue the craft
or experiments before rehearsed, and ordinated with the
dayes and howres and all thinges necessary, and see that
nothinge lacke, or els it shall be the spirits will not ap-
peare, then for the wordes of that arte, then rise vpp
and take the sworde that ye made the circle withall and
make with the same sworde after the maner of a crosse
in the ayre as though ye smitt the ayre, and put your
right hand with the foresayd sworde vpon candelias or
pentacles beinge vpon thy breast, and say with a lowe
voyce the oration followinge, with the exorsyzation,
before ye say the oration, suffumigate your self and
your fellowes in the circle, all with the fumigations as
it followeth, and sprinckle your self, your fellowes and the
place, with water and such sope as it is said after;
after that, let the coniurer sit downe in his place and
comfort his fellowes and after that let him say the
oration and the coniuration, and note this, that when ye
haue said the oration, the diuills will feare, and by y
vertue of y pentacles, will come to doe your will, that
noe spirit can be of power and preuaile aganst you,
and consider that the pentacles haue not this vertue onely,
but they haue innumerable vertues as it followeth heare-
after, in the first how pentacles should be made;

Oratio

it should be otherwise, it should never haue strength
nor vertue the howres of .h. and of .o. and there
dayes in whatsoeuer howre they appeare, be best to
make experiments of hatred, and wronge, and adde the
beginninge of that, that is contayned of this matter
in his prop chapter here followinge, and soe it shall
haue effect; the howre of .g. and his day ~~and night~~
in whatsoeuer day he appeareth betweene day and night
is good to prepare all experiments of decerte or
mooken that is seene to be of impossibility, addinge
first the preparaments of this our worke, the
howres of the somme, of .z. and of .g. and there
dayes in whatsoeuer day they appeare, be good to
prepare all expiments extraordinary, that be not
perfect of euery kind, addinge first the prepa-
rations of our worke; likewise the Rubricke of .g.
howres, if ye think it greuous to finde the howres
and such other, Consider the moone from the prime
ix. and aplye her soe, that she be in some of the fore-
said dayes in his first howre, betweene the first risinge
of .g. morninge and the risinge of the same; if the
howre be looked for, the art magickall or for theft
Let the moone be vpon that day ordayned in a sune of
the earth or of .g. ayre, if for loue, or for invisibility
let it be ordayned vpon that day in the signe of fyre,
likewise the rubricke of the howres, also if ye think
it painefull to doe, behold well the moone for her go-
vnto the beginninge of her declination, and in one of the
dayes, let the somme be in equall number, that is to say
that the moone be in the signe the somme is in; then ye may
doe, or write, or prepare all experiments that ye will

make

7 6
make, signifyinge fyre in a certaine chapter of our worke,
and then in the foresayd dayes howres and points and Lunacions
ye must make the foresaid artes or sciences, soe that ye keepe
an order first, of this our worke;

of artes magickall or nigromancicall or
of some spirits how they should be ordered

If ye will doe, or prepare any arte magickall, or nigroman-
cicall, or any experiment for some spirits, haue the craft
or experiments before rehearsed, and ordinated with the
dayes and howres and all thinges necessary, and see that
nothinge lacke, or els it shall be the spirits will not ap-
peare, then for the wordes of that arte, then rise vpp
and take the sword that ye made the circle withall and
make with the same sworde, after the maner of a crose
in the ayre as though ye smitt the ayre, and put your
right hand with the foresayd sworde vpon candelas or
pentacles beinge vpon thy breast, and say with a lowe
voyce, the oration followinge, with the exorsyzation,
before ye say the oration, suffumigate your self and
your fellowes in the circle, all with the fumigations as
it followeth, and sprinckle your self, your fellowes and the
place, with water, and such sople as it is said after;
after that, let the coniuurer sit downe in his place and
comfort his fellowes, and after that let him say the
oration and the coniuration, and note this, that when ye
haue said the oration, the diuils will feare, and by .g.
vertue of .g. pentacles, will come to doe your will, that
noe spirit can be of power and preuayle against you,
and consider that the pentacles haue not this vertue onely,
but they haue innumerable vertues as it followeth here-
after, in the first how pentacles should be made;

oratio

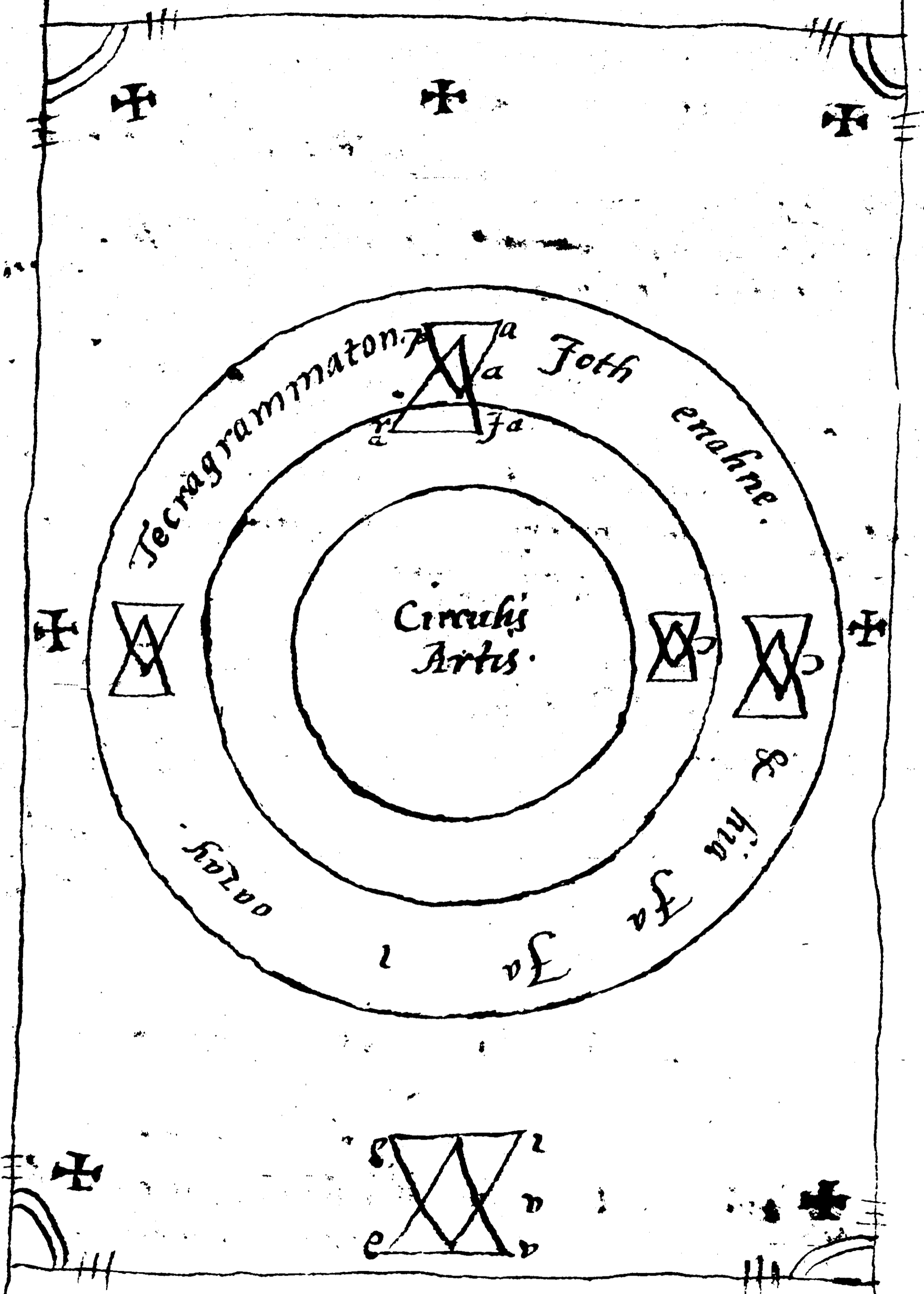
Domine Iesu xpe fili dei qui illuminas omne
 hominem venientem in hunc mundum illumina ceca-
 tatem cordis mei et accende in me ignem sanctissimi
 et suavissimi amoris tui, dona mihi fidem rectam
 spem certam, et charitatem perfectam, et ve-
 liquas virtutes p[er] quas intelligam te timere
 & amore, ex precepta observare et mihi extrema
 dies finisque vite mee admittit me mundatio omnibus
 delictis angelus pacificus suscipiat et de potestate
 diaboli me eripiat ut memar in sanctorum tuorum
 consortio perpetue requie p[er]frui et ad dexteram tuam
 collocari, presta hec queso fili dei viui quid dixisti
 petite et dabitur vobis pulsate et aperietur et
 inuenietis

alia oratio.

Omnipotens sempiterna deus pater omnium creaturam
 pietas tua veniat sup me quia p[er] te domine
 creatus sum d[omi]ne precor te domine Iesu xpe ut
 me defendas ab omnib[us] aduersariis meis et secundum
 pietatem tuam confirmes sub manu potentie tue
 ac proteges me tibi domini commendo anima meam
 et corpus meum quia in nullo spem habeo nec
 habere volo nisi in te deus meus

Oratio
 Adma

Sequitur Circulus.



Adma me exadi in quacunq[ue] die invocauero ne de-
relinquas me domine ihesu xpe et per tuam mensuram
misericordiam ne disseseris a me, intende in ad-
iutorio meo domine deus salutis mee, moues me domine
ihesu xpe viscera misericordie tue, et voluntatem,
benignitatem, prudentiam, iusticia[m], fortitudinem
temperantiam, modesta[m] patientia[m], concordia[m],
pacem et in hijs ~~alijs~~ omnib[us] perseuerantia[m]
et castitatem tribuere digneris

^{aha}
Pie et exaudibilis deus et domine, sancte pater ihesu
xpe clementia tua cum omni clementia et sup-
plicatione de poscimus ut per interuentu[m] beate gloriose
semper virginis matris marie omniumq[ue] sanctoru[m]
angeloru[m], archangeloru[m], patriarcharu[m], prophetaru[m],
apostoloru[m], martiru[m], confessoru[m], virginu[m] et viduaru[m],
monachoru[m] et heremetaru[m] et omnium cunctu[m] sup-
ioru[m] ecclesie tue, catholice, fidem angelus, pacem
receptorib[us] nostris tribuas et nobis remissionem et
indulgentiam om[n]i peccatoru[m] concedas am[en], infirmis
presta salutem, lapsis reparatione[m] dampnosa[m] com[od]-
ditatem, et nauigantib[us] atq[ue] iter agentib[us] fidelit[er]
iter optimu[m] ac salutis portu[m] tribuas tribulatis gau-
dium, oppressis reuelationem, captis relaxationem, pign[er]-
remissionem et absolute[m] et ad patriam reuersione[m]
angelu[m] sanctu[m] tuu[m] hic et ubique custodiendo,
confiteor tibi domine deo patri celi et terre
creatri ~~tibi~~ ubique bone benignissime ihesu christe
vna cu[m] sancto spiritu et coram sanctis angelis tuis
& coram omnib[us] sanctis tuis et coram vera maiestate
tua et cruce tua existente coram me qui in peccatis
conceptus sum et in ~~peccatis~~ peccatis post Baptisma[m]

Usque

9 0
vsque in hanc conuersatus sum,
confiteor etiamque peccavi in superbia, visibilia &
inuisibilia in vana gloria in extollentia tam oculoru[m]
quam vestiu[m] et omnium actuum meorum in inuidia in odio
in auaritia tam honoru[m] quam pecunie in tristitia in
ventris gula, in comestionib[us], in fabulis ~~otio~~ otiosis in
ebrietatib[us], in oculis, in amplexionib[us] immundis in gen-
itatib[us] in tremorib[us] et in omni omni genere fornicationu[m]
et in adulterijs quib[us] in me feci et in mel alijs facientib[us]
consensi, in sacrilegijs in p[er]iurijs, in furis, in rapinis in
homicidijs, in facultate, in prodigalitate, in fide in spe
in charitate, in accipiendo corp[us] et sanguine christi
indigne, in exitationib[us], in adulationib[us] malignis, in igno-
rantia, in negligentia, in insurrectionib[us], in audis & accip-
iens munerib[us] et hospitalitatib[us], in receptionib[us] paup[er]u[m]
in despectionib[us] proximorum in oppressione paup[er]u[m] in
afflictione populi mihi commisi et non visitando infirmos
secundu[m] euangelij ~~preceptu[m]~~ preceptu[m] et non in visitando
in carcereatos non seculendo mortuos, non vestiendo
pauperes, non reficiendo esurientes, non portando
sitientes solemnitatib[us] papie ac ferijs dominicis
honorem non imponendo nec in eis sobrie et caste
vivendo, ~~seniorib[us] p[ro]p[ri]js~~ consensiendo iuad-
entib[us] in malu[m], manus quam in adu[er]sario, seniorib[us]
ac proximis nec non principalib[us] et subditis nup[er]
destrahendo in blasphemando amicis ac proximis meis
in bene factorib[us] fidem non seruando et debita obsequia
non recipiendo animaliu[m] et pecuoru[m] combitus conscientia
immunda nequaquam in ecclesia spernere instando, sedendo
et redendo et ~~otio~~ otiosas fabulas, ac turpib[us] colloquijs
in ea visitando cum alijs vasa sancta et misteria sancta

poluto

polluto corde et manib9 immundis tangendo oratione
et psalmodia atque officina diuina negligenter in
ecclesia dei faciendo et audiendo et ~~et~~ peccau
in cogitationibus peccatis in meditationibus pueris
in suspicionibus falsis in iudicijs temerarijs in concursu
malorum in consilio impiorum in concupiscentia carnali
in delectatione immunda in verbis otiosis superfluis
et luxuriosis atque contumeliosis et in falsi-
tatis in iuramentis multis modis et in multis in
dissentionibus assiduis in malis discordijs seruandis
in irrisione in malignitate in infuuratione in
maledictione in mormuracionibus in blasphemijs
in scurrilitate in insultationibus in dissimulationibus
in vigilijs deo contrarijs in transgressionibus progreffionibus
de in negligentia proximi in dilectione dei et
proximi in visu et audita gustu et orbatu & tactu
superfluo et immunda et in omni immunda cogitatione
locutione uoluntate et actione deliqua quonia in hijs et in
omnibus alijs quibuscunque cogitando aut loquendo aut
operando aut delectando aut concupiscentia peccare potest
in omnibus me peccasse et in conspectu dei super omnes
homines me esse reu cognosco et ideo confiteor & supplico
uobis omnibus angelis et omnibus sanctis dei in quorum
conspectu hoc confessus sum ut testes mihi sitis in die
iudicij contra diabolum et hostem et inimicum Johani
generis hec omnia confessus fuisse quatenus non quando
de me inimicus meus nec gloriatur aduersum me in dne
iudicij dicens peccata et federa mea me tacuisse et
non confessum fuisse sed sit gaudium de me in celo sicut
de alijs iustis peccatoribus et confessoribus et ita mundus
et confessus de peccatis meis coram tua presentia
altissime pater omnipotens per tuam sanctam in-
mensam clementiam presta mihi ut uiderem cognoscerem
omnes spiritus quos uocare uolueris et cum eis complere

possum

10 9
possum omni modum mea uoluntatem, et sicut dicit dominus
in euangelio d' uno peccatore presentia agente e a propin-
quabit regnum dei; Et appropinquare per te deus possum
desideria mea / Amen;

these prayer followinge ought to be
sayed at your vprisinge;

Domine deus sancte pater omnipotens qui consubstantiales
et ceterum tibi ante omnia secula ineffabiliter et in magna
sapientia filium genuisti; cum quo atque cum sancto spiritu
ex utroque precedente, celum, terram mare, et omnia que in
eis sunt uisibilia et inuisibilia, solo uerbo creasti, te laudo,
te adoro, te glorifico, esto propitius queso mihi peccatori,
et ne despicias que opus manu tuam sum; sed salua adiuua
propter nomen sanctum tuum et illumina sensum sapientie
tue, ante absentia meo desideria habet uindis ac stulti loqui,
cecitatem, dona mihi seruo tuo cordocibile ad intelligendum
lacune omnium scientiarum et dicendi facultate retinendi
quibus possum desideria adimplere et disciplina studijs acquirere
et sacre scripture reuerenter inclinare dignare etiam mihi
facundiam tribuere ut quia mihi seruo tuo largitus fueris
ualeam ad altiore erudicione patienter et humiliter pertrigere
per eundem ~~domin~~ dominum nrum, Amen;

Domine sancte pater et misericors qui cuncta creasti et
cognoscis et nil a te est absconditum, neque impossibile quia
scis quod non facimus causa probandi tua uirtute sed causa
cognoscendi ueritate omnium occultarum rerum ut per tuam
misericordiam et pietatem et per ineffabile et uenerabile
tuendum nomen tuum yaly; per quod tremunt omne seculum
cuius panorem omnes obediunt creature nobis tribuere.
dignetur ut secreta secretorum omnium spiritu nobis humiliter
coram nostri presentia patefiant obediendo nostris mandatis
per te sanctissime Adonay cuius regnum et imperium sine fine
per manet per omnia secula seculorum, Amen;

the

Crucifixus mortuus et sepultus descendit ad infera
tertia die resurrexit a mortuis ascendit ad celos
sedet ad dextram dei patris omnipotentis inde ventus
iudicare vivos et mortuos et seculum per ignem
et per spiritum sanctum paracletum qui a summo patre
et filio procedit in specie columbe in Jordani
flumine quod Christus baptisatus fuerit et quiescit Christus
super apostolos suos variis linguis euangelia dei loquen-
tes, et per trinam Deitatem atque unitate venerabile
et per illorum sanctorum agnam qui die ac nocte que
non cessant clamare trina vocent dicentus spiritus
sanctus, sanctus deus, deus sabaoth pleni sunt celi et
terra gloria tua, osanna in excelsis benedictus qui
venit in nomine domine; osanna in excelsis et per
144^o martirum collegia qui mundum sequi nolentes
pueritia posse sunt supplicia; Coniuro vos spiritus
per dei tonitrua coruscaciones et fulgura qui si in
non obedieritis in vobis et in personis vestris terrent
et per 7^{as} candelabra ante altare dei intentia, et per
7^{on} dona spiritui sancti, sancti paracleti, et per
omnium sanctorum angelorum archangelorum et sanctorum
miracula et per omnia documenta que fidei
Christianae sunt instituta et per sanctorum agnam
agni immaculati et per omnes sanctos quos deus
elegit ante constitutionem mundi et per eorum merito
deo benignissima placentia
Adiuro vos spiritus in quacunque parte mundi sitis per
annuntiationem et per adventum Christi et per Nativitatem
Christi per transfigurationem Christi in monte Thabor per
crucem Christi per passionem Christi, per coronam spinarum
quam Iudei in capite Christi imposuerunt et per
arundinem cum qua Iudei genu flexo ante eum illude-
bant dicentes, ave rabi, rex Iudeorum et per clamorem
Christi in cruce dicentes; hely; hely lamazabathany; et

per

per mortem Christi, et per manus Christi perforatus et per flagellum
Christi, et per clavis Christi quibus perforati fuerunt manus
et pedes Christi et per eius vulnera, et per sanguinem Christi,
et per corpus Christi, et per sudarium Christi, per sepulchrum Christi
per panem quem fregit deditque discipulis suis dicens hoc
est corpus meum et similiter accipet vinum calice et
dixit hic est enim calix meus novi Testamenti quod pro
per vobis effundetur in remissionem peccatorum et per
sepulchrum in quo jacuit dominus et per eius descensionem
ad inferos, et per eius gloriosam resurrectionem atque
ascensionem et per sanctam consolationem beato marie virginis
matris et per matrem Christi in die iudicii et per omnia eius
mirabilia, Coniuro vos demones spiritus per virtutes omnes
herbarum lapidum virborum et per omnia celestia terrestria
et infernalium, et per omnem creaturam et per 2. fontes
maris, et per maiora celi luminaria die ac nocte mirifice
claritate radiantia et per solem et lunam et per cuncta
celestia sidera et per cuncta dei terrena de deo plena et per
cuncta que per terram sunt crescentia et per terram
sedibus sedentia, et per omnia maria et per omnia ge-
nera piscium que in mari sunt natantia et per omnia
que in mundo sunt placentia et nascentia et per omnia
visione dei iustissime perfruenda; Coniuro vos demones
per dominum totius creature artificem nostrum et admirabilem
et per enoch et heliam monituros, a manibus Leviathan, et
per angelum sanctum qui ante diem iudicii spiritus oris sic
ipsam Leviathan interficiat, et per ipsa signa que ante
diem iudicii sunt ventura, et per omnes potestates celi
et terre, Iterum atque iterum vos coniuro demones
spiritus in quacunque parte mundi sitis per predicta et
per sanctissima nomina summi ac veri dei scilicet, on seneon,
heloc, heloy, sabaoth, hely, hele, adonay, lameth, saday,

Tetragramaton

Tetragramaton, alpha, et omega, principium et
finitis qui est, qui erat et qui venturus est dya,
scie ayene; et p nomen sanctu domini quod 4or litteris
Distribuitur scilicet, Jese vel Jeseu, et p illud
sanctu sacrificiu quod hodie celebratur p uniuersu
mundu et p omnia illa sanctuaria que ante sunt
nominata, et p sancta figura xpi. et p sancta
ecclesia catholica, et p omnia que in ea dicuntur
et p humanam generatione et p illa trinitate
p sonaru et p unitate substantie et p eius p uidentia
qua Dominu habuit antequam mundus fieret et p
illa bonitate qua postea fecit et p illa sapientia
quam deus sup celos fecit et p illu qui celu supra
terra fundauit et p maria et p profundu abissi
et p confusionem elementoru tet p omnia mundi
elementa, et p omnes creaturas dei que sunt in celo
et in terra, et in mari et in omnib9 abissi, et p
omnipotentem potentia conditoris mundi. // // //
Adiuuro vos demones spūs p hec ineffabilia noia
dei Radmnkas Asaac, zephice, Phany, Harn, Chara
Adonay, Harneatha, Philac, ados hyra, bolera,
Volem, Ladadoc, acazel, heloy, amagir, abraicis,
archadul, Baratho, Jamull, mel, chadac, tracha
ely, aya Amstram, hungma, mathea, dauid, dan
hiarchel. vrel, hemon, segdon, gemnas Jesus
deus qui fecit celu et terra qui palma metit
est celu qui pugno terra mensurasti qui sedet
sup cherubin et seraphim et ipsa scilicet
volatilia in aeru cursibus in luce in mensa
xpi natura humana transire non potes quia es
quia fecisti ea ad tua ministracione sex animalia

que

13 12
que habent vi alas 4or ex ipsis mirifica voce cantant
seu pclamant, sanctus stus, stus, Dominus deus sabaoth
qui cherubin vocat domine deus omnipotens qui duos angelos
exposuistis in paradiso ad custodiendu lignu vite quod
vocatur seraphim tu enim es domine p qui facis mirabilia
tu enim es domine p Jherusalem et admirabile nomen
tuum tetragramaton quod est, Joth, heth, hi, van,
et p sanctu ac ineffabile nomen tuu Ancreneto, fac
omnib9 spiritib9 facere nostra voluntatem omnimodam ut p
tua virtute eos possimus constringere et ligare. *
Coniuro et contestor vos demones in quacunque parte
mundi, sitis ut note habeatis Licentia morandi in aere,
nec in terra, nec in aqua, nec in igne, nec in aliqua,
parte mundi, nec in aliquo loco estimabitur infern9
et penitus impletis. Coniuro vos p duas tabulas moysi et
p quinque Libris moysi et p 7m. Feras que fuerunt in
Chanaan galilee, et p 7m. candelabra aurea que ardent
in celesti Jherusalem ante dominiu, et p 7m. Lampades
ardentes que sunt 7m spiritus dei, et p 7m. vasa aurea
que sunt ante conspectu dei plena dorib9 et orationib9
sanctoru et p sanctas animas iustoru que salue facte sunt
in archa Noe, et p nomen sanctu atque admirabile atq9
potentissime cuius nomen est Gabriel, qui omnes spūs
sustinet et detinet ab ipsa damnatione temperali
vsq9 in celestem confirmatione et p ista ineffabilia atque
inarrabilia dei nomina que quotidie tremitis, Varach,
Barnan, Panchater, Janna, Aferet, Othierel, Atotay,
honorion, tetragramaton, Alpha, et omega, Grabathon,
Arabacon, Lyrion, orizomus thairthan, Centen, mathuorta,
gylla, Adonay, oly heloe, Jale, sooleie. alla. a alleluia, agios,
agillios, yskyrios, otheos, ymas, deus fortis ut statim et sine
mora aliqua coram nobis veniat, et si tunc bene quod non

venerit

venenit et socios primo confortet, et postea dicas
hec enim sunt signa et nomina secreta secretorum
quis ausus est contradicere, et esse rebellis signis
ac nominibus triumphatoris et redemptoris qui
totum mundum regit et gubernat veniat ergo
coram nobis de quacunque parte mundi sitis et non
tardetis ad videndum, secretissima secretorum et
ineffabilia signa et nomina recepturi fragrantia
suavissima odorum et nobis humiliter responduri et
si tunc apparuerint ea hora ostende eis pentacostem
et cum non apparuerint, exaltet vocem suam sibilum
magnum exeat cum magna impetu quasi aere veniens
erans undique socios iterum iterum et voce firmis-
sima dicat. Vinculum Salomonis ecce enim vos
coniuro et contestor et exorsio per potentissimum
et corroboratum nomen dei et forte et admirabile
per laudatum mundum glorificatum, virtuosissimum bellum
magnum, sanctum, iustum, et terribile vos exorsio
et vobis impero ut nullo modo mora faciatis et
sine strepitu et cum omni affabilitate et absque
omni difformitate veniat vos exorsio atque pote-
nter impero per eum qui dicit et factum est et per
omnia nomina christi in nomine dei, Adonay heloy,
heloy, sabaoth saday, quod est dominus deus exercituum
et omnipotens rex israel faciens, et presens
super omnia opera manuum nostrarum et dominus in
hac hora vel in hac nocte et in omni tempore
in nostris sit labiis et in corde nostro et per
verbum nomen et per omnes virtutes eius ne tortor
aut deformes ad nos veniat sed in omni puer-
for appareatis vos potenter exorsiamus per nomen
y. et v. et in nomine y. et v. quod adam audiit
et locutus est et per nomen sui, et in nomine

Gyn.

Gyn. quod noe, nominavit et deliberatus est cum octava
familia sua, ad lunio, et per nomen y. et v. quod Abr-
aham audiit et optime cognovit deum, et per Joth, et
in nomine Joth, quod Jacob audiit ab angelo secum
luctante et liberatus est e manibus fratris sui Esau,
et per nomen Eloy, Azer, helie quod moyses in monte
ores audiit et venit loqui cum deo et audire de ipso
in flamma loquentem, et per nomen Athanaton et in nomine
Athanaton, vel anarenethon, quod Aron, audiit et
sapiens factus est, et per nomen Sabaoth, et in nomine
Sabaoth quod moyses nominavit et omnia flumina et
paludes de terra egypti verse sunt in sanguinem et
computruerunt, et per nomen Oristrion, et in nomine
Oristrion, quod moyses nominavit et omnes flumines de
terra egypti ebullierunt ranas et ascenderunt in domos
egyptiorum omnia destruentes, et per nomen Elaym; et
in nomine Elaym; vel Alaym, quod moyses nominavit
et percussit pulverem terre, et facti sunt fines vel
civitates in omnibus et in frumentis egyptiorum ipsas inter
molestando et per nomen Antisue quod moyses nominavit et
omne genus mustarum nescit in egyptum ut fructus des-
truerent, per nomen Gephaton quod moyses nominavit
et gramis piscis percussit equos asinos, camelos, oves, et
kones, egyptiorum et mortui sunt et per nomen Arbiteos
et in nomine Arbiteos, quod. ne tulit cinerem et pulverem
de camino et spargit in celum et facti sunt vulnera
dedicaria in gentibus in omnibus et in omni terra egypti,
et per nomen helyon quod moyses nominavit et fuit
grando talis qualis non fuit ab initio mundi usque ad
presens tempus, ita quod homines et immenta qui vel
que fuerunt in terra egypti ceciderunt et mortui

sunt

sunt et p nomen Adonay, et in nomine Adonay
quod moyses nominavit et apparserunt caete
sup terra et deperuerunt egipti quorum
residua erant grandia, et in nomine Pantheon
quod moyses nominavit et tenebre facte sunt
horribiles tribus diebus et tribus noctibus super
terram egipti, quod omnes timore mortui sunt
et p nomen Armyon, et in nomine Armyon
quod moyses nominavit et mare audiuit et diuisum
est et totum populum Israehiticu liberavit po-
tenter, et p nomen gegemon, et in nomine gegemon
quod mare audiuit et diuisum est, et p nomen
Fristion, et in nomine Fristion, quod moyses nom-
inavit, et tremint omnes exercitus pharaonis, et
p nomen Anabana, et in nomine Anabana, quod
moyses nominavit in monte Synay, et audiuit et
nerint tabulas saluatoris manuscriptas accipe,
decrementu egiptioru, et p nomen Egiption,
p quod Josue nominando pugnavit cu inimicis
in dupicidis quos destruxit et habuit victoria
et p nomen Pantheon, et in nomine Pantheon
quod sanctus David nominavit, et liberatus
fuit de manu Golie, et p nomen Isaac, et in
nomine Isaac, quod Salomon sapientissimus au-
divit in gabaon et nerint in somnis audire et
impetrare mensam scientia et sapientiam,
et p nomen pentacraton et in nomine Penta-
craton, quod helias nominando oravit et celu
dedit plena et terra fructu suu, et p nomen
heloy, et in nomine heloy, quod Elizeus nomi-
navit, et sustitit summanitis fillu, et p nomen
Athanas, et in nomine Athanas, quod Jeremias

nominavit

15 #
nominavit et prestavit captivitatem Jerusalem et
p nomen Alpha et omega, et in nomine alpha et
omega, quod Daniel nominavit, et p idem destruxit
Bel; et Dragonem inter fecit, et p nomen Emanuell
et in nomine emanuel, quod tres pueri sidrac misrac
et Abednego, in camino ignis, ardentis cautaverit et
p hoc illesi et illibati fuerunt, et p hec nomina et
omnia alia nomina Dni nri Jesu xpi omnipotentis uniu-
et veri dei, vos qui culpa vera de celo excelso throno eiecto
fuitis, et qui vos ad horribilem locu pccit vos ex-
orsiram? et viriliter impavus p eu qui dicit et factu
est ante conspectu divine maiestatis, et p 4^{or} animalia
contra sedem divine maiestatis gradientia et oculos
ante et retro habentia, et p ineffabile ipsius creatoris
virtutem et eius potentia, et p ignem ante thronu
choruscantem, et p angelicas celoru potestates et
Dominaciones q sub de canticis nominantur ecclesie, et p
summa potentia ipsius omnipotentis dei et p annulu
et sigillu salomonis quod ei revelatu est, ab altis-
simo creatoru et p celestis cauderias eodem modo ipsius
salomonis pro corporis tuamine revelatus, quas in his
nostris pentaculis secretoru secretis scriptas ha-
bemus quas hic supra pectus meu videre poteritis con-
secratis, quatenus sine mora aliqua veniatu ~~consecratis~~
coram me facturi que fusero, et coniuro vos p sacra-
tissimum nomen dei quod timet omne seculu, quod 4^{or}
litteris describitur, Joth, heth, he, vau, in litteris heb-
raicis et p ultimu diem tremendu iudicii et p sedem
Baldachem et p hoc sanctu nomen, Pneumaton, quod
moyses nominavit et abiecti fuerunt in canerius abissi
Dathan et abiron, alioquin virtute huius nominis Pneum-
aton, maledicim? vos in pfundu abissi usq ad ultimu diem
iudicii vos ponim? et obligam? si dictis nostris secretissim?

rebelle

rebelles fueritis, Amen,

A After you have done in the east
and south, then say to the west
and north pts,
if they doe not appeare for these foresayed words
in the east and in the south, turne you by and by to
the north and the west pt, lookinge vpon
the ayre, makinge vpon your forehead the signe
of y^e holy crosse, & sayinge in nomine patris et
filij et spiritus sancti Amen; Jesus Nazarenus
rex Judeoru; then blesse the place with signe of
the crosse beatinge the Ayre with your hand
make a hissing, and say toward the ~~toward the~~
west and the north, ecce signa et nomina
sumi triumphatoris p^r que titus mundus tremit,
et contremit p^r illa verba secretissima secretoru
et timore eoru et virtute eoru vos Coniuro
et admiro exorsizo et contestor et p^r potentissi-
mu et corroboratu nomen dei el. forte et
admirabile vo exorzizamus atq; imporamus p^r eu
qui dixit et factu est et p^r nomen y. et v. et
in nomine y. et v. quod Adam audiuit et locutus
est, et p^r nomen gla, vel gle & gly. quod nominau-
it Noe. et liberatus fuit cu octava familia sua
de diuino et p^r nomen yo. et x. et in nomine
yo. et x. quod Abraham audiuit et cognouit om-
nipotentem deum et p^r nomen tetragramaton quod
enoc et helyas nominauerunt ad pugnaudu contra
seuiathau et terram p^rmissionis reducti fuerunt
et p^r nomen Anabea, et in nomine Anabea in
quo deus precipitauit vicinu terre vniuersae in
monte syon, et p^r nomen artificem, et in nomine
Artificem quod angeli ab h. constituti Cornubus

et tubis

14
et tubis de aeru suntis terribile iudiciu de sonitu
tuba mne insonabunt, et tunc peribit memoria cu
sonitu, et p^r nomen Adonay, et in nomine Adonay,
quod deus media nocte clamabit ad quam vocem om-
nes boni ac maligni in ictu oculi resurgerent et per
nomen gegeon, et in nomine gegeon; in quo Iusti
resurgent ac angeli in aerem domino obinam rapien-
tur electi, et cu eis recipientur et confestim
reuiuiscuntur, et hoc erit iudicare vinos, et p^r nome
Enoythion, et in nomine enoythion omnia que vit-
alem spm acceperunt resuscitabunt in etate 30^a.
annoru qua erant vel futuri erant, et p^r nomen
stimulaton, et in nomine stimulaton, in quo refor-
mabit deus decadem materia et aliud corpus ver idem
defacile reformabit cui omnis deformitas absit et
omnis integritas adsit et decor seu pulchritudo quis,
vnu p^r membru et corpus in locu sua restaurabit,
p^r nomen eloy, et in nomine eloy; in quo deus tribu-
labit flumina et maria et pisces vexabuntur et inter
se debellabunt et morientur vna die cu tertia p^rte
hominem in circuitu homine habitantiu pre con-
fusione sonitus aneri et fluctu, et p^r nomen on.
et in nomine on, in quo deus restaurabit maria et
flumina et omnes Bestias insanire et inter se de-
bellaru et omnes vna die morientur, et p^r nomen
Arbitrall, et in nomine Arbitrall, in quo deus dest-
ret turres et domos et omnia edificia vna die et non
p^rmanebit lapis sup lapidem, et p^r nomen sotherm
quo deus facit lapides vnu aduersus aliud destruere
et simul debellaru et tunc dicant, gentes montib⁹
cadite sup nos et colles coopite nos, et p^r nomen

Emanuel

Emanuel, Et in nomine Emanuel in quo deus omnia
volatilia que morientur in aere faciet in sanire
necare et simul debellare et perire vna die,
et per nomen Anakeneon et in nomine Anakeneon
in quo deus omnes montes humiliabit et colles et
valles implebit et erit totus mundus equalis
et per nomen Pentatoarimon et in nomine Pen-
tatoarimon, in quo deus faciet solem et lunam
absuere et omnes stellas, cadere, et per nome-
Sabaoth et in nomine Sabaoth in quo deus ad
iudicium veniet et sicut imperator qui in gre-
sus est civitatem coram coronatus et alia in-
signia perferentur per quod aduentus ipsis cognoscetur
et ita deus ^{ad} ordinibus angelorum veniet, angeli
peribunt omnia elementa turbabunt in tempesti-
tate ignis et fulgaris maximis undique ferien-
tur, unde dicitur ignis ante eum procedat et
circumdata eius tempestas valida et tunc pugnabit
per eo omnis orbis contra resistatos, et per nomen
Athanas et in nomine Athanas, in quo deus
pacto iudicio et diabolum cum toto corpore id est
cum totis impijs in carcere et in ~~stagnu~~ stagnu
precipitavit, et sponsa sua cum omnibus electis
cum triumphali gloria in celestem patriam
revertetur, et per nomen Alpha et Omega in
quo deus facietque quas diluvis preualascere
super omnes ita faciet, igne tunc per mille
cubitus accendere celum et multiplicabitur et
volutabitur faculum collegetur primis eius
status monebitur ut innovetur, et per nomen

mattheon

17 16
mattheon et in nomine mattheon, in quo deus elem-
enta purgata permutare faciet ut dicitur mutabit ea
et mutabuntur et omnia et alia nomina ipsius dei
vobis imperamus et potentior adiuramus peribilia nomina
dei, et per opera que supra diximus et facturus est, et
per sanctissimam sedem ac beatitudinem in qua gloriosus
regnat et imperat regnaturus est, per omnia secula
seculorum, Amen; Quatenus in virtute et per virtute
utem sanctorum dei nominum et opum hinc in antea
non auditaui, in aliquo loco permanere, sed festinater
coram nobis veniat sine divisione et delatione aliqua
peragatis, et in virtute et per virtute sanctorum dei nom-
in de hinc in antea non auditorum aliquid faciat,
quocumque vobis miserimus, aliqui dignitate perinamus tri-
butimus eternaliter esse credendos in quacumque per mundi-
sitis venite et videte signa summa et nomina summa trium-
phatores, et per virtute eorum vobis obedire tenemini
da vos ligabimus et coram nobis contra vestram volun-
tate conducimus quoniam verba de meo exeant et exient
sunt sicut ignes fortissimi et feruentissimi qui vos
comburent eternaliter, et sunt verba per quod totus
mundus contremit, lapides evolvuntur aqua non fluit
ignes non ardent omnis creata contremit et vos
rebelles estis vestra creatori rubrica tunc si fuit ligati
cathenis ferreis venient nisi sunt in aliquo alio gra-
nissimo loco vel articulo detenti ut suos ad certos
nuncios mittent per quos poteritis cognoscere quid
sint facturi.

Then if they be bound in Chaynes of Iron they will
come except they be in some greuous place or

holden

holden or els they will send some certaine messen-
 gers wherby you shall know what they will doe,
 if they doe not appeare, then for these wordes,
 then let the coniuer rise vp boldly, and strongly
 and comfort his fellowes, and let him beate the
 Ayre toward the 4. pts of y^e world and stan-
 dinge in the middes of y^e Circle vpon his knees
 and his fellowes with him kneehinge and holdinge
 and the booke, let him say with submissiue voice
 toward the east, *Vbi est vos tales Spiritus Angeli
 fuisse de gr^m ordmib⁹ venite, venite per
 celestia signa et ineffabilia nomina nri creatoris
 et p^r nomina Illorū angelorū qui vestri socij
 extiterunt, iterū et iterū atq^{ue} iterū vos exor-
 zamus atq^{ue} impamus p^r potentissimū et cor-
 roboratū nomen dei dñi. et p^r nomen domini
 El, forte et admirabile p^r laudatū mundū et
 glorificatū virtuatū sanctissimū Iustū bellū
 magnū et terribilē vos exorzamus atq^{ue} impamus
 vt nulla mora faciatis et sine strepitu ac cum
 omniū affabilitate et absque omni difformitate
 veniatū et nobis ad interrogata respondeatis,
 And then if they will appeare show them the
 pentacle, and they will talke with thee and
 graunt thy petition, si vero non appnerit
 reformet magister circulu vel circulos et
 faciat cruce. x. in dicto cūttello sine gladiū
 Cibilū propiciat in 4. or ptibus mundi et
 manibus iunctus, et gemibus flexis contra
 Septentrionalem dicat*

In

In nomine Adonay, eloe, eloyr, sabaoth, saday, quod
 est dominus deus excelsus et omnipotens rex Israell
 faciatis ergo vt prospū sit sup omnia opera
 manū nrarū, et dominus in hac hora obiq^{ue} tempore
 tempore nri sit in labijs et in corde meo post
 hec surgat exoritor et aperiat brachia sua sicut
 vellet amplexare aerū dicendo at 4. or ptes mundi,
 Coniuro vos Demones in quacūq^{ue} pte mundi sitis
 p^r potentissimū et corroboratissimū nomen dei
 El. forte et admirabile, et Adonay, et p^r nomen
 istius libri p^r omnes eiusdem libri virtutes ne tor-
 osi aut deformes ad nos veniatū sed in omni pulchra
 forma ad nos festinetis, p^r nomen et in nomine
 Adonay sabaoth eloe, eloyr, saday, egge, soth heth
 heuan vase quod est tetragramaton ineffabile quod
 est dominus virtutū deus excelsus deus Israell qui
 est dominus virtutū deus excelsus deus Israell qui
 sup omniū girū humanitatis et in septimo celosedes
 eius et in terra potestas eius p^r eū et in noie eius
 qui dicit et factū est qui precepit et stara om.
 facta qui sup supra via dominantur, et p^r nomen
 eteloy, et in nomine quod iterū petrus est fa fa,
 Adonay, sabaoth, deus deus, dominus virtutum egge quod
 dicitur ego sum qui su et p^r nomen et in nomine
 Adonay quod nomen dñi dei vini rex Israell nopia
 exorzare et obripe iterū coniurare super vos
 malignos spūs et etia sup omnes demones malignos
 spūs vt preterit et pfecti sitis et cū stridorum
 habeatis, et a 4. or Angelis simili conueniatū cum

omni

omni lenitate et principaliter, et ꝑ nomen
et in nomine sady omnipotentes dei vii et
corroborati, el fertis et ꝑ laudatū mundum
virtualis sancti sancti iusti belli magni et
terribilis et nomen v. v. v. v. Ja. Ja. Ja, qui
secula plasmenit et timore vel panoru sud
totū, ~~tm~~ contremit et qui terrare sui pote
ntie locū aridū et umbra montis infernalis
e mortale contremere faciet, et mirabiliter
vobis obimpe precepimus et firmiter imperamus
vt cito et citius de omnibus locis et de omnibus
montibus vallibus et collibus et agris et ~~montibus~~
moribus et fluminibus et stagnis marcatibus et
muris et de omni loco vbi sitis ad nos sine aliqua
mora veniatū sicut vobis precipue imperamus
et potenter precipimus vt cito et citius cum
omni tranquillitate et mansuetudine et omni
equitate et non in ira nec in furore, ~~terrore~~ nec
in terrore et sine strepita et absq omnium
difformitate ad nos veniatū creatis ac cum
omnium affabilitate et ad nostram peti
tionē faciendam sicut ictus pupille ocularū
et ꝑ nomen quod moyses audiuit in medio rubi
et contabatus, et ꝑ nomen et in nomine
quod israelitici sup montem Sainay audie
uerunt et mortui fuerunt, et ꝑ nomen et
in nomine quod mare audiuit et diuisū est
et ꝑ nomen quod ~~pater~~ ~~audient~~ et in nomine
quod ignis audiuit et diuisū est, et ꝑ nomen
quod pater audiuit et fracti stet vt a 4^{or} angulis
seculi strideatis et nomino panoru ꝑ terram

et

19 78
et in pace et cum omni mansuetudine veniatū et
omnem nostram petitionem et questionem ꝑ solutis
iterum sup vos in istis corroboratis nominibus et verbis
que sequitur vos potenter exorziamus et viriliter
coniuuamus ne absitis vestris verbis viribus omnibus
gratulerentur ꝑpter voluntatem et 9^{em} aduentū
ad nos veniatū anteq palpebre oculorū coniungi
possunt ad omnem nostram voluntatem et petitionē
pleniter et ꝑfecte faciendam, et ꝑ sancta illa nomina
ꝑ que vos exorziamus que sunt tam timenda veneranda
abedienda, Ganat ~~getah~~ getah, gerasinomion, negor genas,
ythamsethac, cena, acu potsopeth, quia omnia littere
istorū nomina sunt angelorū vos in isto exorzismo
ꝑ ineffabile et admirabile summi ac veri dei viui
vos potenter precipimus et exorziamus et coniuuamus
viriliter, ꝑ nomen et in nomine explanat secreti qz
sup tabulas ligneas scriptū sunt quod deus moysi
dedit in monte sinay, et ꝑ nomen et in nomine
explanati secreti quod ꝑ 4^{or} litteris scriptū est
quod nomina xpi appellantur, et ꝑ nomen et in
nomine in quo deus omniū seculū creauit et vere ipsū
a sempiterno vnus est, ipse ignis et eius noia que
scripta et explanata st ignis est et exigne sigillata
sunt et ante ipsū ignis ambulat a latere suo ignis
flamma et ipse est ignis ignem deuorans et ipse oēs
igneos creauit et omne firmanentū et firmanentū
celi hostibus plenu est et ignis ante eū deuorans
ignem exit et eū ꝑcutiet et comburet quecunque
ei contradixerunt et verbis suis non obedierint et
ꝑtinus nrām petitionem non faceritis habitare

at

ac affabiliter ante nos et sine strepitu et absq[ue]
omni deformitate ad omne nostram voluntatem
facienda q[ui]s non venierunt sine estis in
maribus, montib[us], colloib[us], vallibus, fluminibus
et aquis, rivulis et stagnis, mercatis ac plateis
balneis, et in aere, et in quocunq[ue] loco sitis
venite sine omni strepitu et coiter venite, a
4or angulis seculi habiter et affabiliter et
humiliter absq[ue] ullo terrore nobis imposito et
absq[ue] vlla deformitate hinc ante circulu[m] istu[m]
et cum omni serenitate vos congregate et
petitionem nostram et questionem ex toto
et penitus p[ro]soluenda atq[ue] adimplenda petis
ad nos; nolimus inter veniendu[m] tardare, vos
potenter ac viribiliter coniuuram[us] atq[ue]
exorcizamus ut in vnius hore atq[ue] omni
vestroru[m] apparatu et cum vestris servis
et vestroru[m] exercitu et cu[m] omni mansuetu-
dine et tranquillitate et non in ira vel aliquo
diffornitate et omne nostram petitione[m] et
et id oem nostram voluntatem pacifice
placide et sine strepitu veniatis, atq[ue] acceptabiliter
veniatis vos potenter coniuuramus et constantiter
exorcizamus p[er] Epidem in quo n[ost]ru[m] coniuurationem
et p[er] coronas vestrarum capitum impatoru[m] et
p[er] biled filii aned[em] d[omi]ni vestri huc vos pacifice
placide et sine strepitu veniatis et equanimiter
curratis vnius vel vni[us]q[ue]q[ue] vestru[m] q[ui]s et man-
suetu[m] et sine omni metu veniatis, et p[er] nomina

et

et p[er] nomina in nomine istoru[m] nomina que vos, quotidie
expansceris sed Ausbias sub umb[ra] vna[m] et ygram
aisere Jowach, et p[er] nomina et in nomine duoru[m]
angeloru[m] qui sup[er] vos ante constitutionem mundi
ordinati. sit ineffabiliter et omni sp[irit]us qui de
duab[us] etiam angelis timore et tremore habeant
ex ipsis quoru[m] nomina sunt hoc sirneal et Astnel,
festis a 4tuor autem mundi p[ar]tib[us] vel equaminit[er]
vel habilit[er] hi cora[m] nobis ante circulu[m] istu[m] ad
satisfaciendu[m] nostra desideria veniatis p[er] fuis ac
vino dei virtutem coniuuram[us] et exorcizamus nos
p[er] moyse vrgam et amulu[m] salomonis filij dauid regis
magini quo sunt scripta nomina dei, et p[er] nomina
angeloru[m] cu[m] quib[us] omnes demones temporales salomo
abligavit et omnes eoru[m] collegas religavit et cum
istis omnes sp[irit]us et condennatura fumam in
enerabiliter dictatod extrahat p[er] miniu[m] illos
apostare faciet et hoc sunt hel: ay: Atumel, dic-
umol, gle, hy banch, et p[er] nomina magnu[m] Adriam
gey, el, deus, A. Ar doly, mel, ut modo humiliter veniatis
et ante circulu[m] istu[m] iucundu[m] et sine vlla deformitate
stature veniatis, et vos ad hunc ve isto loco mundi
nolite donec nostram petitione[m] et questione[m] de
quacunq[ue] re interrogauero ex toto pleniter hum-
iliter et affabiliter ad prius nobis faciatis et angeli
nomina qui potenter et fortiter regnat sup[er] vos;
et p[er] creatura[m] qua[m] sanctu[m] benedictus creavit in
seculo; quam ipse est ignis et de ore suo flamma

ignis

ignis procedit et ista creatura, Cherubia, et
Seraphia vocem et centum sanctorum habet ora
oratione ducentum linguarum et qualibet laudem
et decorem suo dant creatri qui dicit et statim
secundum factum est, benedictus ~~et eius nomen~~ est
ipse et sanctus et conspectus et eius nomen
est benedictus, et per nomen et nomina 4or.
Litterarum explanandarum nomen quod hic scripta
sunt que qualibet littera nomen ~~tumibilissimi~~
tumibilissimi Angeli dicit et hec est illud
nomen 4or litterarum. a. b. g. i. t. e. u. n. a. s. e. m. z.
At Auafal, nedos, xuxili, hahachinol, Jo, et vos
Coniuro et exorsio per amulum vchiol et per
amulum Dachiell, et per amulum danzachel, et
per amulum menchantid et Spiritus enonol, qui
famulus dei est, et nomen viri siniqui submissi
vocatus est, et per amulum anchora helyas sancti
mi, et per amulum Affriol, et per amulum michob
qui sicut deus est in terra, et per amulum
Archiel, et per amulum zurichiel, et per amulum
Affribei, et per hec sancta angelorum nomina, istorum
vos exorsiamus ut de omnibus vallibus et collibus
fluminibus ripis et stagnis mœreatis ac platis et
cisteruis et de omnibus locis ad faciendum totam
nostram voluntatem et omnium nostrarum
et petitiones cito laboratis velociter et plene
et fideliter et habiliter ad nos veniatis, et per
nomen et in nomine explanatorum nominum quod hic

Scripta

21 20
scripta sunt scilicet, duath, cethas, dnybenan, regay,
gymas, othas, crethagus, thona, a gyruma, polh seth,
vos, potenter exorsiamus atque coniuuramus per istorum
Litterarum explanacionem quo ignis ex eorum recordacione
factum est et non illi creatorem illorum laudent et calli-
audent, et reuera, hec sunt illa nomina, aduron,
bargon, gruron, grach, bara, celomia, crethano,
camaria, rotluaya, adiria, seguria, malathia naaria,
mfataria, goria, beutharia, talia, grestia, sigomia, boalia,
dereria, ramizay, zaria, coathaia, gagadane, damel, Beth-
ara, amanonol, anama, chatli, chatha taia, noeuago,
gedal, fariagera, diam, Jamyta, pethouyta, vsuar, natharia,
cauchaya, feadrucedia, redofia, vacle, vasia, zadia, thehe,
mchia, semophoras, Aue, keneton, roasath, per hos vos
exorsiamus atque coniuuramus per benedictum et sit ipsis nomen
gloria in sempiterno Amen; et vos cum istis mundis
abus obligamus et cum signo vini et vere dei per quo ipsa
mona sigillata est ut non ambularet nos super Arid suis
aquis sigillamus per nos venit de sancta, sede Aconay, et
heloe quod est domini dei sabaoth, et de eo descendit bonum
quod vos coram nobis veniatis, coartamus vos sigillo solis et
lune et stellarum vos constringamus et ligamus, et per
4or. Bestiarum nomina quod excelsa et super elementa
portant et domum profectorum exorsiatorum vos potenter
et prudenter ligamus et sigillamus et vos precipue
coniuuramus et formidabiliter exorsiamus et sine terrore
et absque omni metu et sine vlla deformitate de
omnibus locis curvatis et ante circulum istum ad
faciendum totam nostram voluntatem supplices et mansueti

et

et cum omni discretione, discreti ante nos repud
astate Idioque hoc magno odorante odorifica
oderitis et ~~et~~ eu erit vobis valde suavis et
videbitis nostri creatoris figuram et sigilla et
et eius nomina et eius ~~angelos~~ angelorum ineff
abilia sed hoc sitote audite et intelligite
qz si p^{er}tinemus et in leticia ad omnia nostra
petitione facienda non voueritis et sine vobis
torrone et sine aliquo strepitu vos reprobos
mostraveritis vos itoru atqz itoru exorsiza
mus atqz coniuuramus seu ~~omni~~ etia p^{er} repet
imus omnia verba nostra supra dicta istius
exorsismi nostri et viriliter et potenter
recordamur et si forte creatori vestro rebelli
fueritis et ^{verbis} p^{er}ceptis resistere volueritis vos
omnes in spectissima lepra cadetis et omnes
de mirabili monte moridmini et ignis qui nos
vret instillabit et ex ipsa die p^{er}na dixeret
qui vos comburet et insup vos sine fine in
flamma ignis sitis reducti, et propter hoc. rest
ibimus et in igne sulphuramini figuras vestras
eternaliter p^{er}iciemus et omnes vestros vultus
nomine vel detorini p^{er}fecta p^{er}petuo officiat
nos ergo sup p^{er}sonas nostras firmiter et potenter
p^{er}cepimus et mouimus vos et honestu nos
p^{er}spicit ne aliqua ludibria et ludibrosa vel
aliquas deformitates nobis in alicubis faciatis

quapropter

22 21
quapropter nos ab isto circulo non admondbimus
donec vos conueniat et p^{er}fecto nos demonstraueritis
et nobiscum loquimini p^{er}teru vos adiuramus coniu
ramus atque exorsizamur p^{er} nomen et in nomine
Ja, Ja, Ja, Ja, quod interpretatur vel vocatus deus,
et p^{er} nomen et in nomine Va, Va, Va, quod inter
pretatur deus et dominus, et p^{er} nomen et in noie
Egge quod interpretatur sum qui sum, et p^{er} nomen
et in nomine tetragramaton ineffabile quod est, Jotha,
heth, he, vau, et p^{er} nomen et in nomine igis igie
deuorantis, et p^{er} nomen et in nomine q^{ui} ignis qui poten
ter potentatus et sup^{er} omne igne dicantur ~~et~~ et
p^{er} nomen et in nomine noim q^{ui} omnia igne explanata
sunt et q^{ui} inflamma ignis inflammati sunt ineffabiliter
et inarrabuntur potenter coniuuramus et exorsizamur
ut ad nos veniat cum leticia et in veritate et non
infalitate, hoc explet videbitis v.

when this is done ye shall see the spirits cum and the
diuells Like unto Emperours entringe into the Citye
first the trumpeters shall come et pateres 2^{dy}
like soldiers or domicelli, 3^{dy} and lastly there King
cometh and before him all kind of Instruments and
of vices and dulciffious orgaynes and harmony of sweet
melody the the conuer, he senge them shall show
him the pentacle that be vpon the brest of the
conuerer covered with a cloth of gold, when he
hath seene the pentacle the prince and ruler of
them incontintly followeth downe vpon

his

his knees before the Coniurer, and will say, sr.
What will ye, for what ^{die} will ye cause me to com
then the coniuurer somewhat dispayninge, shall
comand all thinges to be pacified and silence,
to be had, and then he shall rendow fumigation
and cause a goodly smellinge sauoure to be made
and when silence is made, he shall vncover the
pentacles, heernige great miracles of diuers
thinges in the world, of prophesie and of all
science, then the coniuurer shall vncover the pen
tacles, and shall aske of y^e p^rince what he will
and by and by, he shall graunt it whether one spiri
alone, or els whether 2. be called forth, they
will doe the same, the Coniuurer shall say by and
by, let euery one of you turne into his place
peaceably, and peace be betweene vs and
you, and then let him say, St. Iohns Gospell
In principio erat Θ , credo in deum, and let them
goe out of the circle, one after another, and
wash thore faces of the exorcized water, as it
is said after and let them goe an other way
and doe thore deedes or operations.

And knowe this, that this coniuuration only and
they were bound in Chaynes of Iron or of
wood, they ~~it~~ cannot tarry, but come forth
if they be Coniured and held by some meane
that they cannot come, adde in Coniuurations
that they send incontinently there pursuants

and

23 22
and messengers to you shewinge you what they will
doe, if they be any thinge rebellinge or stubborne
against the Coniuurer, and will not come let thare
names be writton in paper and let the pap vitumpetur
of clay and dust, let now fyre be made, and put in
fyre of brimstone and of euill and horrible sightes making
a stinkinge sauoure holding the pap ouer fyre sayninge
Coniuro te ignis p^r illa qui contremisere facit orbe
quod istos Jpus Comburas et cale facias vt in suis per
suis consentient meterna, thou cast it in the fyre
and say, maledicti blasphemati sitis p^rpetualiter et
eternaliter et Nulla requies fuit in vobis hora
aliqua nec de diem nec de nocte nisi statim veneritis
obedientes, verbis que dicuntur de illo qui contremisere
facit orbem, et p^r hec nomina et in nomine istorum
nomina quibus omnis creatura contremisere humiliter
obedit et p^r timorem et panorem eorum omnis creatura
contremisere et in eis fulgura et tonitrua sunt parata
quae vos et vestros subditos destinent que sunt hec,
Arctenoton, Joasat, paty, semphoras, Allia, Aleph,
beth, gymol, dalet, he, vau, zay, teth, Joth, caphe
lameth, mouy myy, sameth, ayn, pho, sade, ceph
res, syn, tau, p^r ista nomina vos maledicimus et ab
omni officio et dignitate vestra vos prinamus et
p^r eorum virtutem in stagnum ignis et sulphuris et
vsq^{ue} ad profunda abyssis religamus eternali cocremidos,
then without any tarryinge they will come one euery
side sayninge, sr^e Comand vs what ye will and deliuer

vs

... us out of paynt, then in that howre write
these names againe and make to them a sweet
smellinge saour, and show them the pentacles
and aske what ye will, and when ye be ans-
wered say, p virtutē pentaculorū dū ipsis
pentaculis et verhis creatoris obedientis
suistis, pax inter nos et vos et conuonati
citis fragrantia odorū suauissima ita in pace
et cū benedictione illius qui vobis scire talia
dedit, parati semp venire quū vocati estis sine
sollemnitate aliqua obseruata Amen;

And by this Coniuration ye may Consecrate
the booke and all that ye will;

How and by what maner the pentacles
be made whereupon the science
consisteth

In this Clauicle or Cauderianū consisteth
all the science of this Clauicle for there all
the science beginneth and therefore in the
operation of this booke the clauicle doth take
his effect, and he that will be pfect in this
craft, let him begin soe as it is declared of
the pentacle and of the same pentacles be
certayne exorcizmes and names ineffable and
carectours and signs of all the science there-
fore in them the whole science of all this
art lyeth hydd the pentacles or cauderie be

uncertaine

uncertaine with most glorious and holiest names
they were written in the tables of moyses and
salomon by deuine reuelation had them and gathered
them together, and consecrated them to all
necessity of mans body; and for there safegard;
of Pentacles:

The Pentacles be made vpon 8 dayes and on his
howre the moon exconuoneth in the signe of
the Ayre or of y earth, benige equall with y
some in aignisut parrica, for if the sonne be in
the signe of the wetter in ariete and the moon
be in the same and soe of other signes haue a house
or secrett chamber cleare and goodly wherein shall
none inhabit, but the cheefe coniuiner and his
fellowes, and make a fumigation there and sprinkle
it with y water as it is sayd and let the time be
cleare, and haue hand your pap or more of virgin pap
and begin that howre to write the foresayde pentacle
of noble coltour as is enabrid or celestem conuined
and exorcized as it is sayd followinge, the pen and
the ynke, let them be writt and other things to be
exorcized, and when they be writtē pfectly that
howre if they be not completed, doe not cease vntill
they be fullfilled when ye may, then take some nobb
cloth of silke, wherein ye may hold the foresayde pent-
acles, and haue there an earthen pot great, and full
of coales, and let there be of ligno mastico masculino et
ligno aloē, coniuined, and let y coniuiner be cleare

as it is meete, and haue there prepared Artham
nupatu in the Joye of pipnell and the blood
of a goose more and Completed vpon mercur
ries day in the argoumtinge of the ~~more~~
meone where vpon Let 3. masses be songe
with gospells and fumigate it, with fumi
gations of y^e knife, that ye must ^{cut} and make
maicid f^opⁱ, with your whole minde and
humble ~~of~~ deuotion, saynige those Psalmes
with y^e oration followinge: Dominus deus
noster dominus deus meus in te speravi, celi
enarrant, ~~deus~~ illuminatio deus deus meus
respice, beati quoru, miserere mei afferto.
domino filij; deus iudiciu tuu, deus in noie
tuo: salu me fac, ecce nunc benedicto dno
Adonay, sanctissime el, potens ou; pyssima
quies Alpha et omega, qui omnia in sapientia
condidisti, qui Abraham primu fidelum in
seruū elogisti eius semem sicut stellaru celi
multiplicasti, qui morfi seruo tuo in igne
flamma de medio rubi apparuisti, et p^{er} nomen
sanctū tuū quod est; eche, affe, eche, ei
reudlasti, qui populu sup manū facile podi
bus ambulare fecisti qui moysi seruo tuo in
monte sinay, saluatoris dedisti, qui salomon
~~regis~~ filio regis dauidis precunctis hominibus
sapientia tribuisti et presentia pentacula

me

me cancrias pro tutumint corporis et anime
saluationis eo misericorditer reudlasti tuam
supplex adoro maiestatem et suppliciter adoro
miser cordia: vt in virtute tua ista pentacula
sine cancria consecrantur et preparentur
quemadmodu gnoit, et virtute quam optinere
debeant optinant, p^{er} te sanctissime Adonay
cuius regnu et imperiu p^{er}manet in secula
seculoru: Amen: ~~pro~~

Say this 3. dayes continuall after vpon the fore
sayed pentacles and cause 3. masses to sayed of y^e
holy ghost; and one of our Lady, and after
ward put ~~with~~ the foresaid signes, in a silke cloth with
goodly fauours: and put them vp in a cleane place,
and when it is neede, ye may worke as it is
said of the artes magicall, if thy cloth were
decked with gold it were of more efficacye, and
when they be put in a cleane place, fumigate
them: and sprincke them with water and f^op^e
and soe. Let thou alone; they haue innumdrable
vertues as it is contained hereafter; if ye conuere
any spirit in what seuer pte of the world he be,
whether he be in mans body, or any other place, he
will obey thee, and if ye constraime any spirit to
come before you and when ye haue shewed him y^e
secret pentacles, there is none dare say against your

minde

minde without any sacrifice giuen to him, they
haue not only vertue in this, but also in diuers
necessities, they succoreth the bearer, they
be good against parrells, of y^e earth, and agayn
against all Langoures, and necessities and
against all enemies visible, and invisible,
against drinkinge of venome, or poyson,
against maleficator, against feare and cutting
against subtill thunders and lightnings &
tempests, and in every place wheresoeuer ye
be ye shall be sure and safe all the tyme of
his life, both day and night, and in euery houre
you shalbe safe, watchinge, sleepeinge, drinkeinge
and eatinge goeing and standinge, and in do-
inge all your busines, in battell, in fighting
and ye shalbe invincible in euery thing, and
noe man shalbe of power at any tyme to with-
stand you, they giue grace and victory of
lowes and enemies visible, and invisible, and
by the vertue of them, the fyre is quenched
and shall not passe your Comandment, and
the water standeth still, all creatures were
made in the recomendation and feareth by
there, feare, and all things heauenly, earth-
ly, and infernall doth obey them, and all pillis
of the world be deliuered by the helpe of god

ed

cum patre et filio, et sic honor et gloria in secula
seculorum. Amen.
Now we shall beginne the science of this booke
first before the inception of this booke worke
Let Artamus be made, of the which incedat
manicid speli, and for this ye must in euery op-
ation of this booke, worke with holy water, after
that ye must consider the dayes and the houres,
in the which the forefayd pentacles shall be
purged or made, and the midds of all, Let the
majesty be with angells like as he shall come to
judge, both quicke and dead, and in the circuit
of the majesty, Let the names ineffable be writen
and of y^e Angells, and when these be fulfilled, let
there be made and ordayned as in this chapter is
contayned, and when ye will worke in this
science, of this clauike, haue ouer with you
in euery operation these pentacles, and by the helpe
of god, you operation shall haue effect, and first
in this chapter, all the science consisteth, and
if they consider of euery chapter of y^e second booke
in y^e which ye shall find all documents in this
chapter, and for this in this chapter, consisteth
the begininge and ende of all the science of the
clauike of salomon, and if ye vnderstand the
chapter hereafter written, how of the worke of

Images

Images of Astronomy the beginning and the
ending of all the whole science of the
clauicle, in this Chapter is comprehended
by this Chapter of worke of Images, and
by this of y whole science cominge to effect
and in euery worke ye may be perfect;

Heare followeth the forme and
mauer of y pentacles or
cauderaniū distirecoes;

These pentacles and ineffable names should be gla-
rified with great honor and beloued and
ought to be seene by noe meāns, but with
great deuotion, for they be holynes of all
holynes; for the defence of the body and
the soule; hi Veniunt ~~in~~ ritus

In nomine patris et filij et spiritus st.
Amen; In. ecce signa et noia ineffabilia
fugite ptes aduersae vicit leo de tribu iuda
radix dauid attā attā moritudo mortem des-
truxisti et vitam resurgendo reperasti
miserere nostri nomē domini omnipotentis succre
michi, in omnibus negotijs, Semyel, semel,
Anabana, Joth, heth, hēnā, breth, Jopore
myros, princeps Emanuell, Adonaysa, tetragr-
ammaton, agios, melcha, sonyoux, sege, obs,

yfri

yfri accionos, van, than, sahapayos, auareneton
theycas, cadah, gram, garā, galcas, pax, mors,
pron, Saton, odor pantharias, xpus. via prim-
ogenitus, Lux Lapi poyta, angelus, agnus, olis ch-
aritas, primus et nouissimus propheta, sacerdos
mortalis, ou pater, ou filius, ou, Spūs sanctus,
caro, ata, elemenos, sanay, gloria dedora, agla
glasse, Jothē, achiēnos, occionos, ylon, bonitas,
fons, oriso fundamentū Vnigenitus saluator
humani generis, Nantham, Jps, vere, gentū
sub passibilis, sumū bonū incorporens immūhū,
ineffabilis, inestimabilis, inenarrabilis, messias Jesus
nazarenus, mortalis, genitus, vigenitus, primogenitus
principiū, propheta sacerdos, custos in pamos
Virtus Athariatos, ego sum bos sponsus, fama,
veritas, agus, atheos, Justitia pax, concordia,
misericordia, bonitas, claritas, maiestas, &
tetragramaton, craton sum Absydey, gaboth, eru,
Lamoth, qui es de quo. eras, Seiemene, cesam, besser,
acaosa, zophute, phaym, porta, haruca, eloy,
amongrany, ara, aūstrea, hugyma, mitha,
dona, et rex, Judeoru Amen; ~~Fi~~ timote et
videte omnes deloth, he, vau, sayn, heth, teth,
Ceph, Jothē, caph, Lamoth, surtam, et onan,
shy, baracata, patole, senna, foret, theron, tan, tad,

ten, mathi, orta, gyranali, eloe, sarletrium,
phatoru ac redemptoru domi nri Jeshu xpi
ecce crucem ~~+~~ domi p cruce tua salua
nos rex xpe. redemptor qui morte nra
moriendo destruxisti qui pro nobis passus
es clemens ~~+~~ tetragramaton dextera
domi fecit virtute xpe, ou, elion, cedion,
planson, debalguth, cuthar, el, ella, sabba
si dea dona, tra, ait, ella, aday, adonay,
sania teleth, de dona, he, heloye, heloy, agla
vriou, sother, pachitus, pastor, Johee, Amy,
gegeon, ~~au~~ au ande, andi, phnaton, nean,
Joazat, semphoras, sa, gaba, mandseth,
mand, pharos, mesias, Athanatos, theran,
veritus sapientia, virtus mediator, vriell,
ho, vsion, vitulus, serpens, Aries, Leo, vermis
Imago, verba, gloria, salus, misericors, rex,
Jesus xpus, pecus, teloy, herubim, robor
rabbe, aiasa, sebus, amorei, homo, Cangy
humary, may, panchiron, sade, anaphant
emophonoton, adel, vermis, hiede, denza
creator, spes, lux, sol, splendor, plantacio,
alpha, et Omega, ~~incomutabilis sumo rex~~
~~perfectus virtus eclesie, orion, luma~~

domin

~~dominatus verba~~ incomutabilis eternis spiritus
Inuisibilis, Incorruptibilis, sumo rex, perfectus
virtus eclesie orion luma, dominator, ver-
ba caro manus, Imago, figa, brachiu deta fuis
ho dei mediator intercessor, mesis, missus, thos,
pantong craton, yrus, yrend, eleyson, veritas
Athanatos, yskiros, ymas Jrib, fortis Jctus magn
admirabilis dietas humanitas, patientia, obedientia,
panchaseron, hely, hely, zamazabatami, ou,
smudon, helye hehe pator ysaac iabrumbac silac,
Alabaucas, hura, volur, cadadoe abmce, Atho,
dramath, spamul, mol, cadae, xpi, hirachol,
boel, beron, segon, gommas, Jhusus deus deus
Jns oata qu videbit h. triumphans scilicet,
aloth, beth, alam, gomul, mem, murm, nym
samoth, ayn, s, sade caph ~~eph~~ eph, rex
ochiol, athochar Anoryon grabaton, chirion cebion
sade, sadys, alla,

heare let the maiesty of god cum

How expiments should be made and
ordayned For Theft :

ye shall finde expiments my Childe to finde
Theft, prepared how be it should be, either by the
inuocation of y^e art of spirits, either in writinge
the carects or by other wayes, if in such an ex-
periment, the day and the howre be not that is att-
ributed to such experiment as it is sayd before of
howres, and afterword ye ought to doe that, y^e foll-
oweth in the experiment to finde theft, when y^e
is prepared, that ye will haue, say in your heart
this oration of greecke;

messac, Faberimlac, filac, anabonas, Virabon, Lemiz
Sadados, achazel, cophoto, phanū, harmata, Adonay,
eloy, emagus, abraxū, chodil, bwach, siammil, mol-
chadach, hora, ely aya, Anustra, qm̄ q̄a, mathoa,
dm̄, dama, hirachid, tehōl, hemon, segem, gemas
Iesus deus deus qui fecisti celum et terrā qui palma
metitus es celos, qui pugno terrā mousurasti, qui
sedes sup cherubim et seraphim, et ipsa volat-
ilia aereis curribus in luce mironsa vbi humana
natura transire non potest quia tu es qui fecisti
ea ad tuū miserū C. aia. q. s. alias q. tur quidem
qui volant mirifica voce dicentes, sanctus stus
stus ~~stus~~ dominus deus sabaoth, pleni sunt, celi
et terra gloria tua osama in excelsis domine
deus pater qui adam exposuisti in paraiso ad

custodiendū

Castodiens lignū vite, quod vocatur, Seraph
tu enim es domine qui facis mirabilia solus,
tu enim es Dne qui Iherusalēm Ciuitatē tuam
et p̄ admirabile nomen Tetragramaton,
quod enan, Joth, heth, he, vau, et p̄ s̄tū
nomen tuum atque venerabile, atque mena-
rabile Amremton, da mihi vī et virtutem
in hoc experimento ita p̄ficere valeā, te,
omnipotens pater et dōnō deprecor qui
omnia ex nihilo creasti, herbas et arboris
de terra p̄ tuā admirabilem potentia et
p̄ tuā ineffabilem deitatem infisti omnibus
viribus et actibus hominū dediti et dōnō
nomina secundū vires imposuisti te deprecor
sanctō pater et virginū filius tuus domini
Ihesu xp̄i cum quo vivis et regnas deus p̄
infinita seculorū secula, Amen; q̄ mihi
tribuas de hoc experimento cognoscere veritatē
After that suffumigate the place, let him
be fayer and p̄uate priuate as ye shall see
after of places, with such fumigations and
sprinkle the place with water and Ilope,
at it shall be sayd, and if it be necessary in
this experiment of this booke to doe any other
thinge, doe as it is sayd of all ~~exp~~ preparand
with such experiments as is containd

before

before, and after in the chapters of the first
and the 2^d. booke, afterward when ye have or-
dayned such an experiment say the Coniuration
of this experiment and adde in it those wordes in
the end, pater noster qui es in celis, amina
nos et p̄ nomen sanctū tuū, Joth, heth, he,
vau, quod per litteris scriptū est, et p̄ hoc
exorsimū huius antis possumus tenori veritatem
Ja, Ja, Ja, ya, yath noia, J, ya, ya, ya, nō
sancta dōi faciatis rem istam, N. quam quōdum
spiritibus manifestare et apparere, aperte;
Coniuro vos Iptus p̄ nominatos omnia nomina
supradicta et p̄ quom timent omnes creaturā vt
cito vel citius in vel huius rem istam quam
quōdum. N. monstrare debeat
when that is said, the spirit will show him by and by
the matter that he seeketh openly and hore such a
worke, let such a Coniurer be, as ye shall reade,
and if the experiments be such be such that the
characters be writtē, and it is necessary how-
soever the experiments be to finde theft, if it passe
the preparand of this experiment, let him doe
as it is containd in this Chapter, and doe all other
necesseties or solemnities following necessary in
such craft, or experiment, as it is containd in
the chapters of the first and 2^d. booke, if it
be done otherwise, it shall neuer come to effect;

how

how experiments of Invisibilitie
shold be prepared,

If ye desire to make an experiment of invisibilitie, doe y^e experiment as it is contained in it, if y^e day the howre be well ordinated, and if the day the howre be not, take the day and the howr as ye see, and if it be necessary that this experiment be written all in virginis pap with a pen as it is said and if such an experiment be with the Conjunction of Conjunction, before ye make your conjunction, say these verses in your heart;
Stalbonem nacherm Assoy elingit gabelm,
Semonoy meme nobal balbonetem netemolat,
balnonetem, meme nobal, tigrimol, mlegabe,
renouos, nara, hea, hharma, harde, yessa,
ayes, esay, seya, renouos, caturas, sonoy,
hony, barkata, attacurat, cata, vacula,
vncarat, carueab, p misericordia quam
habetis erga mortales pficiatis, hoc opus
invisibilis ire possit; Thou make your In-
ocation surly and make it well, if it be
neede make a circle in such an experiment
make such as it is sayd of bendath of circle
and if it be needfull to write with any

bloud

bloud, make it, as it is sayd, of the bloud of y^e backe,
and if it be neede to write characters, write the
masse, as we have written hereafter of characters,
and let this experiment be prepared, if any invoc-
ation be made adde at the end of these wordes,
o tu parezon, maior invisibilitatis cu mini-
stris tuis, thouchoch marath modragnd pries,
Dianodris, vgenois, abdon, prausbusick, tangoudou,
Liesiden, suthencar, bebelgi, borid, el, tutra,
rastra, o, bethol, gmiro, te pauarodou, et ipsos
ministros p illud qui intravit fecit in virginis
et dous est cu homine et p illud qui contumessene
facit orbem, et p colu terra et p cherubim et
Ceraphim, vt hoc experimentu pficere facias
vt in quacunque hora volueris, possis ire, invis-
ibilis itoru Coniuro te et omnes ministros
tuos p stalbonem nacherm abungit assoy,
gabalm, Semonoy, vt statim venias cu omnib⁹
dictis ministris tuis vt pficiatis hoc opus sicut
vos sitis, vt p hoc experimentu invisibilem me
faciatis et nemo videat, et ita ego ad effectum
pudina, And if ye have an experiment of invis-
ibility, in any other meanes have that experiment
prepared as ye shall finde written, withall,
solemnities necessary in that experiment, doe as it
is contained in the first and 2^d booke as through

all

all, and when ye have done the solemnity,
of all the foresaid Chapters, doe this experiment
sundry, and soe ye may finde it and if ye
should doe it otherwise, it should never come
to effect;

how experiments of Love should
be ordayned;

Whosoever will make or prepare any thing
vpon any woman, first he must be such a
A Coniurer ought to be, than let him take
that experiment that he desireth to make
and doe as it is contayned in it; and if the
day doe fayle and the howre, doe it one such a
day and howre as it shall be sayed, and if the
experiment be with an Image of wax, or of some
other condition, before the Image be made,
let the wax be such as we shall speake of,
then say over the wax, when it is prepared
these verses or charms, Venus est Astropolis
astro, asino, mercuri Jupiter, et Saturnus,
Synoy, dunsy, juue, ofnum, vovuse, vefin,
reesse, sother, reces, deres, esort, tesor, roset,
trese, sooe, crastertes, inloportus, Lasari
op, ptas, molacor, sponil, Emoporota,
portare, Lino, ~~molacor~~, sponil, enclira,
Stoep, Lepest, armu sem polater, rathal-

apros

32 31
rathalapros spiria, Lonetos, noze Leportiza,
resen, omas sonemas, Saom, masa, amos, soma,
esam, meas, vel maos, maso irtoabigalni,
Vrficus, astorath, draco, dratutius, affatill, ara,
arab, egei, aray, atray, vel belial; vacifal, aray,
arary, zaicut, suenoth, avel, reman caymo, pistad,
ben, berifor, omul, zard, agoma, arili, a rayma,
bebima, genital, cephore, corilian, zagan ochalioth,
asmodeus, taliz, caynon, bormoney, Cagaoth,
temptator, sompnator, et Lepidator, Comaco, seq-
ens, omnium ministrorum Amorum, Coniuro vos
omnes ministros amoris et fornicationis, p illu
qui destruo et edificand, pt et p nomina ipsius,
qui vos quotidie, constringit vt hanc presentem,
ceram quemadmodum conuoluit, conseruetis et confir-
metis, et virtutem, desideratam quam optinere de-
beat, p timorem sanctissimi nominis adonay,
omnipotentis cuius regnum et imperium sine fine
p mandt in secula seculorum Amou; quod huic
cere faciatis, habere effectum vouit, quinde
sancta sede adonay timor qui vos voluntatem
nostram facere, coartabit; when that is done
you shall forme your Image as it is sayd in
that experiment, and if it be necessary to

write

write any other thinge upon the Image, ye
must write about the Image with a
needle or a pen, such as is sayd beneath of
them, and if it be necessary to fumigate
the Image, let it be with such as we shall
speake of, if any other necessities or soli-
emities, be necessary, let them be as it is
contayned, and if any Invocation be one
the Image, when that is sayd after the
order of y^e experiment in the ende of that
Invocation, let a fum^{er} be made as followeth
and hold the Image over that fum^{er} and
say, O, tu oriens rex egregius qui in ori-
ente regnas et impas et supas, O, tu pay-
mon, rex potentissime qui in occidento
potentissime duars, O tu Amaymon rex
maximo qui in Australi pte viriliter
principas, O tu egyn potentissima et
clarissima cuius regnu^m et impiu^m in 7^{to}
trion^{is} fere comprobatur, ego vos voco
et ab imp^o de p^ocor et dum qui dicit et
factu^m est, qui solo verba cuncta creavit
omnia regit et p^o voluntatem disposuit, et
p^o nom^o sanctu^m eius p^o quod tremat omni^o

seculu^m

33 32
seculu^m quod 4^{or} litteris scribitur quod est, Joth,
heth, he, van, et p^o nom^o celestes cano^orias et
p^o earu^m virtutes et signa et nomina creatoru^m
ut presentem^{es} Imagin^{es} quem admodu^m quid^o
consecrotis et confirmetis ut virtutem quam
obtine^{re} debeat, obtineat et quam obtinuit,
that done ye shall Coniure againe your Coniu-
rations, tha^m be in that experiment, and if y^e woman
come in that howre it is well, if she come not
then put that Image vnder thy bedde head, and
ye shall see, before the 3^d day, great marvayles
of y^e woman, that shall come incontinently to
thee, or shall send her messenger to you, and
if ye doe this that is sayd about any prop^{er}ment
of such a craft, chaynes of Iron shall not hold
her, if the Image be p^{er}gi^o, or if the Characters
be writteⁿ, or the names, and be told not with
whome they be writteⁿ or be p^{er}gi^o, ye must write
with such a thinge, as it is sayd after^o pou and
Inke, and see of virgin pap, and if ye have
neede to write with a needle, write with such
a one as we spake of, and if the day and the
howre be not, let the day and y^e howre be taken
as it is sayd, and let all solemnities that be necess-
ary for such an experiment, be in that day as it is
contayned ~~in~~ in the chapters of y^e first and 2^d.

Booke

Booke, and such an experiment prepared, let it be worked and prepared one full an houre, compleate, as it is sayd after and then, let your experiment be exploitid of the weme. be. tranget, and if thy experim be of powder, such condition that powder should be made of any thinge for to cast vpon her, or to be giuen her to eate or drinke, let the Solempnitie be made the dayes and the hewres in our Chapters, then ye shall say ouer the powder this Coniuration, what soeuer pt of y world ye be in, and in whatsoeuer names ye call; Coniuro vos et Contestor vos demonis qui potestatem habetis subuertendi corda hominum et mulieru p illud qui vos formauit et creauit et destituerit potest quatenus in hac nocte, sup vou istam et sine mora consecretis ipsam rem quodamodum conuinit et virtute habeat coarcendi oes hoies et mulieres quos vel quas ad amorem meum desidero, then worke vpon such a matter such an houre, as it is sayd after, when any experiment of Loue, shall be writton or a figure or a Character to shew vnto woman, or to passe forth, or to touch her, ye must doe it

the houre 7. and his day is best for Loue. also obserue the moue for her pruned vnto her

be.

after

after the houre, and after our Chapters, that shall be necessary in such experiments when the character ^{beginninge of her de- cimation is that she be in the same figure of the same is in, soe it be a Friday Friday then doe or write prepared all experiments of Loue to wards the north;} figure or Image, shall be prepared writton in the pap, when those shall be prepared because of vse or because of touchinge a woman, say vpon these things prepared this Coniuration: Coniuro vos oyes, teyel, tayel, ministri amoris et acceptatores amittie qui potestatem habetis ponedi calorem in hominibus et mulieribus, et accenderi illos ad ignem amoris, Coniuro vos, p illud qui vos create et creari misit et p tremendum dominum Iudicii et p illud qui reget orbem terrarum et qui contri- mdsere facit omnem creaturam q in hac die et nocte consecratis et confirmatis hos Carectoris vel figuris, vel Imaginis scriptas ve hanc Virginem quodamodum conuinit et obtineat in se virtutem q talam quod cuiusq hunc figura vel dedero vel monstrauero vel de ipsis tdtigiro vel sup ipsa transire potero vel facere me possit amare et diligere et me amet et diuigat et sump me solum cupiat omnes alios pro nihil. habeat tota sua cogitatio et requies sit sup me;

After that keepe this experiment vnder an aulter, and ye shall worke such an houre as it is sayd after of places, and if you will that your experiment shall be true, ineffable and while ye doe say the Imocacion for dreameing, behold the ayre, the moone and the starres of the firmament.

standinge

standinge in your Chamber, say to the ayre in
your heart, or minde with a low voyce,
Aglā, Foth, heth, he, vau, Ja, Ja, Ja, Ja, Va,
Va, yha, yhae, Fohone, Aniti, molcha, Jox, Jomy,
Jogeo, Le, Esy, agay, occyonoms, holtab,
gegeon, oy, anaphoton, Anaronston, noon, Joazat
domino sancto pater qui cuncta creasti et qui
cognoscis corda hominum et mulierum p̄ tua s̄tissima
nomina ista, flumina cor et mentem tuis. N.
ut ipsa me diligat equali dilectione et ego ipsam
diligam, et quod ita ipsa faciat velle meum sicut
ego sum paratus facere velle suum et da vim et
fortitudinem huic experimento et p̄ te sanctissimus
pater p̄ illos spiritus ~~que~~ ^{que} ~~seu~~ ^{seu} huic experimento
valeat ad effectum ^{ducere}; then doe that experiment
as ye ought withall his solemnities of our Chapter
of ~~our~~ the first and second Books, and soe it
shall appeare true as it is sayd before; if ye
will make any experiment with an apple, ~~or~~
prepare that day and howre, as ye may see
after, and have an apple fayre, and immaculate
or some other fruite, in thy hand in some secret
place; or before ye take him from the tree, .
sprinkle him with water and f̄sop̄e as it is
said, and fumigate him with a fumigation,

afterward

35

afterward say vnto the apple or fruite, this followinge,
Deus qui fecisti Adam et Euan, ex quatuor elementis de igne
aere, aqua et terra, et fecisti duos de costa ipsius a deo
dedit ei ad ~~comodum~~ comedendum de fructu et fecit eum
procurare ita v̄ q̄ vel q̄ de isto fructu comoderit vel
viderit vel tetigerit sump̄ votum faciat meum, Coniuro
te pomum vel fructum p̄ ista nomina elya, ely, et p̄
micholam et gabriola et raphaellam et p̄ ~~quos~~ qui
te creavit et p̄ virtutes eius et nomina eius ineffabilia.
C. Foth, hoth, he, vau, Joazar, patri, ~~vau, vau,~~
va, va, vah, vay, uglā, anaronston, p̄ q̄ creavit omnia
seculum et qui vel quod de isto pomum comoderit vel viderit
vel tetigerit nulla requies sit in die nisi totam meam
compluerit voluntatem; And if ye ought to wright
any other thinge in the apple or fruite, let it be writte
with a needle or a poyntell such as we speake of, and
ye shall worke vpon such an oration as it is sayd, after
such experiments of lewd be made in looking onely the
light and the secrets of womde; let such experiments be
made and prepared in howres attributed vnto lewd,
if ye doe as it is sayd; and if ye prepare such experiments
they shall appeare very sure.

How experiments of grace and
impetration should be prepared.

ys

If ye purpose to make an experiment of grace & impetrations ye must consider this experiment how it is made, and if the dayes howers fayle in it, ye must take them as it is sayd of 5 Chapters of howers, and if ye readd not of what ye ought to make the experiment of grace, let it be written of that, that is sayd after of pou and Jnh, and let it ^{be} perfumigated and sprinkled with water and ffope, and if in that ~~careters~~ breue the careters be written, let them be made like as it is sayd of 5 writinge of careters, and let that breue be put in a cloth of lince and let this be sayd over it followinge: . . .

Adonay, sanctissime el potens qui es alpha et omega, p tuam misericordiam qui plenus es nomine et veritate qui dixisti potius et dabitur vobis dona nobis domine et in virtute tua hoc experimentum consecratur et pficiatur venit de sancta sede adonay qui in isto breue virtutem impavit; that done let that breue be put vnder a cloth of y aultor, for one day and one night, afterward if ye will obtayne grace and fauour of your freindes, let such one be ordayned opened in thy hand, and aske boldly one such an howre, as ye may see after of

howers

36 77
of howres, and he shall haue no power to deny thee the grace, that ye aske him; and without this document, any other experiment of grace and impetration should be nothinge worth, and in whatsoever breue, or Coniuration it be, let this verse be written or sayd at the ende, and it shall be as we haue sayd;
S. Sator, arepo. tenet, opera, rotas, foth, heth, he, van, y, hac, fa, fa, fa, paps, foazar, anarousto nomina sancta ad impleto votu Amen, Baltazar, Japher, melchior, Abraham, Isaac, et Jacob, Sydrac, misaac et obednego, marcus, mathus, Lucas, Johans, Foron, sizon, tiris anfraton, adostote omnes in adiutoriu vt a quacunq; creatura voluere possim gracia impetrare; and soe such a breue shall come to effect, by gods helpe: . . .

How experiments of enuy and destruction should be ordayned: . . .

The experiments of enuy and destruction, may be any wayes; consider, the experiments that ye will make whether, it be done with an Image or by some other means, and if the day doe fayle, let them be taken as it is written after; and make an Image & when that is made, let him be fumigate it with an horrible fumigation; and if it neede to write any thing

upon

upon the foresayd Image, write with a needle
and sprinkle it with horrible water, as it
is said of water, and I hope, and afterward
say upon the Image, these wordes, followinge,
Arator, Lapidator, temptator, somniator,
subuersor, iurator, signator, sudator, com-
bustor, puginator, ductor, seductor, comestor
duorator, vos omnes socii et ministri et odij et
distructionis et seratores discordie et qui libeter
talia opera faciatis et tractatis eo quod est,
noce vos conuincere Ideo vos conuincere, et
deprecor quod ad ministros et consocios
ista Imaginem et odium fiat inter tales. N. et
N. then let it be put with an horrible
sauore by all ye might, then let the Image
be made on such an howre, and if the experi-
ments of hatred and destruction be done
otherwise as it is with characters, or in
names or in touching them that ye love
or in wordes, or by any other meanes, the
dayes and the howres be necessary, and if
any other thinge be necessary, ye must doe
that thinge that is contayned, in the

Chapters

37 30
Chapters of the first and 2^d. booke, if it be neede
that any bread be made, because of discord, let the
names before sayd be writtten in that bread, as
Arator, Lapidator, et, if the experiment be to giue
any thinge to your Louers to eat or to drinke, because
of discord first, let that thinge be taken for the dayes
and the howres apt for it, and when they be pre-
pared, and ordered, put these things before them,
and say, ubi es somniator, arator, et Lapidator,
temptator, et duorator, somniator, discordie et ubi
est auditor odij pondus et positus discordie agator
et agatoris mimorum; conuincere vos et contestor p
illud qui creauit vos et p illud qui ad hoc ministerium
vos ordinauit, et libenter faciatis talia opera,
Rogo vos et deprecor quod ista faciatis ita qz q vel
que de ista comederit, vel aliquo modo tetigerit,
nūqz possit ad concordiam convocari; and afterward
ye shall giue that thinge to your Louers, such an howre
as it is sayd afterward, and it shall be; yf any exp-
iment of Destruction be, let it be made after the
chapters pertayninge vnto such experiment, that be
in the first and second booke and soe it is very
true . . .

how experiments of mockinge
ad Laughinge should be prepared

experiments

Experiments Ludibrious and derisions be made
many wayes; whensoever any experiment transfe-
atorid when it is sure make a day and an houre
moste for him for it as it is sayd, above, and write
all this experiment, as it is sayd in it, if it must
be written in pap it must be writt as it is
sayd of pap, and if it be not sayd of what it
must be writt, ye must write it with the
bloud of a balke, as it is sayd ^{after} of pen and
Inke, and if in such the characters be writt
with the names they must be made, writt and
wrought, soe as it is Contayned in the
Chaptors of the first and y^e 2^d. booke, and
when it is soe ordained, haue before thee all
that experiment, and say vpon it with a low
Voyce, in thy heart these wordes, Seternel,
abac, abdac; istac, restac, audaac, castroac
cobac, batoc, Lustor, crusator, derisor, besator,
incarcerator, Adestote triumphator & st faciatis
apparere talom rem sicut sitis quia omnes
aspiciuntur sunt orbiculati et prospiciendo
semp cogitant in vestro fruitio ut videndo
talia talia qualibet sit in Ludo et in dis

appeat

appareat quod non est vniatis et sedeatis et consecre-
tis istud breuē vel incantamentū istud quia Iesus
Nazareus vos ad talia dedicauit; after that breuē
or incantation, be made, let it be ordayned such an
houre as it is sayde, after of hewres; and the
fordsayd wordes Abac, &c. ought to be writt in an
experiment ordayned there, and if be made otherwayes
without the wordes aforesayd must be repeated
howsoeuer they be, and soe ye shall come to effect
by gods grace, whose honor and glory be in euerlast-
inge world Amen. . .

How experiments extraordinary
be prepared and ordayned:

We haue sayd before of all experiments collected of
all the world, and put together in certayne Chapters,
now followeth of experiments extraordinary, as ex-
periments of hurtinge men, to cause them that they
shall not lye with there ~~wif~~ wifes, and experiments
of concord and other like, and many other diuers
experiments, as breuia, of many things, and other
experiments,

And whatsoever be written of y^e experiments in pap
with pen and Inke, and in those experiments
extraordinary that be for goodnes, howsoeuer they be,

Let

Let this oration be sayd and write in it it should
be written, as we haue sayd, o. deus qui
fecisti omnia et qui nobis dedisti ad cognoscendu
bonu a malo p̄ sanctu nomen tuu quod 7^{is}
litteris scriptu est et qualibet in se p̄ tot vnu
ex sanctis nominibus sicut scriptu est. ~~Sicut~~

S. a. e. Job, h. h. h. d. G. et patir coabgis,
hac, fah, mihis. hapau, zos, foazat, Auereym,
tot, creator re. concede nobis hoc experimentu
in nominis manibus esse veru, and agane let
this gospell be writt or sayd vpon the experi
ments, in illo tempore ductus est, Jesus in
desertum vt ~~temptatur~~ temptaretur a
diabolo, that done and all the gospell sayd,
ye shall worke after the howres as it
followeth, and in such experiments extraordinary
that be more for good then for euill, doe it
as it is said, And in those onely that be prepsd
for euill, let these charmes be written and
sayd withall solempnitie; . Nesuanotida, didico
mansau, nofay, ysau, naspazar, hods, solunato:
res, crioxlatos, vrizil, tangandu, in syon
sacultacionos, suo bracas vnadanum aruey,
abfusa, astary, seminatoros, totius mali et
totius boni adestote in adiutoriu istius experimenti

vt

39 38
vt p̄ vos consecratur et confirmatur in virtute qua
scriptu habetur in se obtineat p̄ sanctissimam sede
Adonay, et eius timorem qui ^{spie} finis venit et regnat
deus in secula seculoru Amen. // afterward suffumigate
that breue, and sprinckle ^{it} with in the name of them
that can doe such a thinge, then let him worke
vpon such an howre, and soe it is sayd, of makinge
of all experiments extraordinary good or euill, and
consider whosoever doth purpose to make any exp
iment afore sayd, if one poynt of that we haue writt
doe lacke of y^e experiments or craft, it shall neuer
come to effect, and if ye consider and keepe stedfastly
in your memory all that we haue writt with the
chapters followinge, ye may flye ouer the winges
of the windes, and satisfie your desire in euery thinge;

Finis primi Libri Clauiculi
Salomon;

Heare enbethe the first prologue, and
heare begimethe the prologue of the 2^d.
booke, as Ptolomus the greacian wit
nesseth, that hath elucidated and made cleere
the secrett of secretts from obscure
Darknes.

This little worke of my father salomon is composed
and deuided into 2. bookes. and in the first ^{booke} we haue
shewed, how the artes and experiments should be prepared
and how ye may know the fallacies of the wordes of

experiments

experiments, and what is necessary in the fallacies of
that artes and experiments, in the operation of them
now we must see what is necessary in fullfilling all
craftes and all experiments and all fallacies, that
then we must take heed, that this marvelous
secret come not into the handlinge of fools,
for he that hath this Booke, and keeps well in
memory those things that be written therein, he
may well know all the fallacies of all craftes &
experiments, and make them no craft nor experiment
of whatsoever condition it be, can prouide without
little worke, and therefore the makers of craftes
or excozitors of experiments if they haue not
and know not this worke, they can come by noe meanes
to the effect of any craft or experiment, therefore
I desire and conuere him, that shall haue this
secret, that he deliuer it to noe man, except he
be a very secret fellow, faithfull and wise, &
and an instructor of such craftes, I conuere
him by the body and blood of christ, and by the
name that he ought to receaue, and by him that
can giue life to his soule and take it away at
pleasure, and as he would keep his owne life
that he take not this worke to fools, and if he
deliuer it except he be secret: I pray god the
Father that gaue me knowledge of such things, if
it be deliuered into mans handes foolishly, that such

Secrets

40 39
Secrets that he purposeth to doe, may neuer come
to passe, and soe be it; Amen: he that purposeth
to medle with this craft, must haue perfect and sure faith;
Fini prologue;

Heare begeth the rubric of y^e 2. Book:

1. What howres the artes and experiments ought to be
fullfilled and exercised when they be prepared;
2. of Fastinge in Custody;
3. How the Conuener should order himselfe:
4. of Bathes and how they should be.
5. How the fellowes and scollers should doe,
6. of clothinge and shoes.
7. of places where they should conuere, and where the crafts
should be exercised and made, and the experiments.
8. of y^e knife, the sword vel. arthano, or the instruments
by what meanes they worke in the craft;
9. How the circles be made, and how ye should enter into y^e.
10. of y^e fumigations of all artes and experiments
11. of water and flope, and how ye should worke.
12. of Light and fyre, and how ye should worke with them.
13. of y^e procepts of all artes and experiments.
14. of pou and Inke, and other colourres, and how ye should
worke,
15. of virgini paper how ye should worke;
16. of a penne, and an Instrument to write withall,
17. of certayne blood necessary in artes and experiments.
18. of a needle, and an Instrument of Iron, how to make them.
19. of Carecters to be written, how they should be wrought.

of

20. of the sacrifice, and how ~~they~~^{it} should be done and wrought.
21. of y^e silke or Linnen cloth to put the hallowed things in.
22. of y^e worke of Images, and of Astronomy.

Heare begimeth the second Booke of the Clauicle of Salomon.

The first Chapters of howres, how artes and experiments be completed: .i. Chapter.

In the first ^{booke} we entreated, of dayes and howres, & poyntes necessary in preparinge craftes, or experiments, now let vs Consider when they be prepared and ordayned in there howres conuenient, what howre they ought to be exercised and completed, if any art or experiment be prepared to speake with or to binde spiritts, whatsoeuer day or howre they be ordayned, as it is writton in the art or experiment it is necessary; And when he calleth them that be created of y^e cracklinge of y^e fyer, they come with great earthquakes, of fyer, and the figure of them is assembled to flames of fyer, and when he calleth spiritts created of y^e water, they come with raynd, hayle, and Thunder, and such other; and when he calleth spiritts created of y^e winde, they come like the ayer, and ye neede to feare none of these if ye keepe your precepts, as ye may see after in the chapter of precepts, and therefore, spiritts of what condition soeuer they be, or of whatsoeuer element

ought

ought not be called, except the time be fayre, and pleasant, the spiritts created of y^e fyer abideth in the east; Spiritts created of fuyres, abideth in the north; Spiritts created of water, abideth in the west, Spiritts created of the winde abideth in the south. Notifie that it shall be more sure and true, your experiments to be made towards the east; alway doeing thinges necessary toward that pt, other experiments as they that be extraordinary, and experiments of loue, they be of more effect, if they be prepared toward the north, and note that after ye haue donne, one arte or experiment, and haue ~~ordered~~ ended it, and kept it well, whensoeuer ye will on, that spiritt byther day or howre, or in any solemnity, ye may make experiment, and if with these howres, and poyntes and all solemnities kept, if your art or experiment cometh not to effect, ye may know, that it is false, or ye be deceived in some poynt, for if ye escape one poynt or howre ye shall neuer come to effect.

2. chap: how the Conuerter should order himself.
Marke this Chapter well, for in it consisteth all the whole Science of the Clauicle, the maker of the artes, or experiments first, must Consider what art or experiment, he entendeth to doe, and ought to write all that art or experiment in such pap and parchment as we shall speake of, and afterward he must marke well, in what day this experiment must be prepared and begonne, and what is necessary in preparinge of it, or what he ought to adde or diminish in artes, or experiments, and must marke in what day and howre, it should be done, and when it is prepared, he must remember in what place he will doe it, and soe before he beginneth any thinge in this art, he must

remember

remember all necessary things conuenient for this
art, and when he hath remembered it, and marked it,
the coniuer must goe into his secret Chamber, or
some other place, soe that none know where he is &
none see him, and stripp himself naked, and haue a
bath prepared or coniuered water, of such water as
we shall speake of, and let him take the water
and put it vpon the toppe of his head, soe that it
may runne downe vnto his feete, saynige, domine
Jesu xpe qui formasti me indignū et miserabilē
peccatorem ad similitudinem tuā benedicere et
sanctificare digneris haec aqua vt simundificamē
tū et saluamentū moi corporis et animē vt nulla
fallacia possit in me aliquo modo apparere omnipotēs
et ineffabilis pater qui vngēitū filiū tuū a Johā
me Baptista in flumina Jordanis baptizari concessi
isti concede queso omnipotens quod aqua isti sit bap
tizatus meus ita quod renouatus et mundificatus sum
ab omnibus peccatis p̄teritis presentibus et futuris
p̄ dominū nostrū Jesū xpū d̄. afterwar wash thy
self wholly in that water, and doe on Limen goare
next your body, as we shall show afterward, of gar
ments, thou let him abstaynd him self at least 3.
dayes, from all uncleans, and filthy comomings as
we shall afterward speake of, of fasting, and
euery day let him say this oration ones in the morning
about 3. twise, and about 9. 3. times, about the
euentyde 4. times and when ye ought to goe into bed
5. times; and doe this vntill the 3^d. day;

Abraxio

Abraxio saac, asaoech, rumlas, filac, auabones, hyra, vel
byra, boulon, Ladodoch, achazol, zophito, pantj, haruchata,
baruchata, Adonay, eloy, emag, abraxio, athedie, abarack,
sami Syammil, mol, cadac, ora, oly, aya, amstra,
hugyma, mathoa, dauid, dama, damay, rachol, beel, homā
segem, gomēs, Jhōfu, deus deus concede in vt p̄dovare
posui que facere intendo, vt p̄ te sanctissime Adonay,
merear adimplere et d̄m nrm ed; when those 3. dayes
be past, let him begin to prepare as it is sayd, the art
or exp̄ment that he intendeth, to make; those 3. dayes
ought to be most clearest and sayrest, before the day &
the howre of preparation; after these 3. dayes ye
ought to begin to prepare, and looke for the howre when
ye must begin to worke, and when that howre is begonne
thou worke afterward it may continue in euery howre
followinge, and all these as sayd, the coniuer ought to doe,
if he will bringe any to effect;

of Fellowshipe

Trycomzator, or the Instructor of the artes or exp̄
ments, if he intend to doe any thinge he must remeber
what fellowshipe he purposeth to haue with him, in
euery art that ye use circles, 3. followes, be necessary
and if he can get noo followes, let him take at the least
a dogge to be for his follow bound fast to him; and when the
maistor hath followes, let him instruct them, and teach them
to know all busines, that he will doe, and how they must
keepe and doe, that y, the coniuer tolloth them, and shall
swear to keepe and obserue his p̄cepts, and if they doe
contrary in any poynt, it shall be very like for them to dye,

and

remember all necessary things conuenient for this
art, and when he hath remembered it, and marked it:
the coniuer must goe into his secret Chamber, or
some other place, soe that none know where he is &
none see him, and strippe himself naked, and haue a
bath prepared or coniuined water, of such water as
we shall speake of, and let him take the water
and put it vpon the toppe of his head, soe that it
may runne downe vnto his feete, saynige, domine
Jesu xpe qui formasti me indignu[m] et miserabilu[m]
peccatorem ad similitudinem tuam benedicere et
sanctificare digneris haec aqua vt si mundificamtu[m]
et saluamentu[m] meo[m] corporis et animae vt nulla
fallacia possit in me aliquo modo apparere omnipotes
et ineffabilis pater qui vniuersu[m] filiu[m] tuu[m] a Joha-
me Baptista in flumine Jordani baptizari concessi-
isti concede queso omnipotens quod aqua isti sit bap-
tizatus meus ita quod renouatus et mundificatus sum
ab omnibus peccatis p[re]teritis p[re]sentibus et futuris
p[ro] domino nostro Jesu xpo et. afterwar wash thy
self wholly in that water, and doe on Linen geare
next your body, as we shall show afterward, of gar-
ments, then let him abstaynd himself at least 3.
dayes, from all vnclennes, and filthy comorninges as
we shall afterward speake of, of fasting, and
euery day let him say this oration ones in the morning
about 3. tyme, and about 9. 3. tyme, about the
euentyde 4. tyme and when ye ought to goe into bed
5. tyme; and doe this vntill the 3^d. day;

Abraxio

Abraxio saac, asaoech, rumlas, filac, auabones, hyra, vel
byra, boulou, Ladodoch, achazol, zophito, pantj, haruchata,
baruchata, Adonay, eloy, emag, abraxio, athedia, abarack,
~~syami~~ Syammil, mol, cadae, ora, ely, aya, amstra,
hugyma, mathoa, dauid, dama, damay, rachol, beel, homa
legem, gomos, Jhodu, deus deus concede in vt p[ro]uocare
posui que facere intendo, vt p[ro] te sanctissime Adonay,
merear adimplere et d[omi]n[u]m n[ost]r[u]m et; when these 3. dayes
be past, let him begin to prepare as it is sayd, the art
or expiment that he intendeth, to make; these 3. dayes
ought to be most clearest and sayrest, before the day &
the houre of preparation; after these 3. dayes ye
ought to begin to prepare, and looke for the houre when
ye must begin to worke, and when that houre is begonne
then worke afterward it may continue in euery houre
followinge, and all these asur sayd, the coniuer ought to doe
if he will bringe any to effect;

of Fellowshipe

Trycomzator, or the Instructor of the artes or exp-
iments, if he intend to doe any thinge he must remeber
what fellowshipe he purposeth to haue with him, in
euery art that ye use circles, 3. followes, be necessary
and if he can get noe followes, let him take at the least
a dogge to be for his follow bound fast to him; and when the
maister hath followes, let him instruct them, and teach them
to know all busines, that he will doe, and how they must
keepe and doe, that y^e, the coniuer telleth them, and shall
swear to keepe and obserue his p[re]cepts, and if they doe
contrary in any poynt, it shall be very like for them to dye.

and

and when the scholars shall be taught and instructed
the master shall take water Coniured, and entere
into some place secretly, and strippe his fellows
naked, and put water upon their heads, that it may
runne downe to their feete, and the m^r shall say,
renouati Baptizati et mundificati sitis in nomine
patris et filij s. Sancti Amen: ab omnibus peccatis
vestris et q³ v³us altissimi descendat, sup vos et sup
nos moueat semp vt implor³ valeamus desideriu
nostri cordis: then let them doe on their gearre as
there m^r did before, and obserue themselves as
he did, and say 3. dayes the oration as the m^r did
Then let them follow the m^r in all thinges, when
time and howre is for to doe any thinge, and if the
m^r will haue for his fellow, first he shall baptize
him with Coniured, and afterwarde fumigate him
and Coniure him saynige Coniuro et exorciso te
creatura N. p³ eu qui te creauit et baptiso te et
fumigo te in nomine patris et filij et spiritus
sancti, Amen vt sis v³rus et fidelis socius meus
et amicus and if ye will haue a little boy or a
wench for your fellow in doeing of any art, doe by
them as ye did by the dogge, afterwarde pare all
his nayles, with glasse, and say, Coniuro te fimo
nem creatura p³ patrem et filiu et spiritum
sanctum p³ patrem dyon, et p³ patrem ebyl,
et p³ patrem dyon, qui non habent potestatem
celandi nec negandi de omni eo quod interrogauero te

vt

vt mihi sis obediens et fidelis, thou wash the child and
baptize him with water Coniured, as it is sayd after of
water, saynige, sis renouatus et mundificatus vt
nunquam spiritus malignus in te manere possit, then
fumigate him with fumigations, as we haue written af-
ter; and when your fellow or schollers be soe ordeerd, the
m^r may doe all maner of artes surely without feare, for
the same gard of body and soule, the master and all his
fellows shall haue the pentacles written in pap such as
we speake of after, of virgin ~~per~~ pap, and each one of
them shall haue these pentacles when they be hallowed and
beare them vpon^{em} in noble silke, with sweete and fragrant
sauours, and then let them not feare, for they be safe from
all feare and perill, then let them doe what they intend
to doe, they ought to be 3. followers without the master,
but v. or vi. or ix. while they doe after the master his
precepts;

If any man will worke in Nigromancy, first when he
hath made all the ordnances, of artes from the first day
of his inception, he must keepe himself and abstayne from
all vnlawfull thinges, and from all Inquisition of his body
from great eatinge and drinkinge, and from all filthy
communication, and foule games, and from Leachery, and
from fablinge and talkinge, and must haue in him all
honesty, that he coniecture or thinke vpon, in speakinge in
walkinge, in eatinge, in drinkinge, in all his executions, and
these ought to be done, for the space of 9. dayes, before the

day

day of his inception, and his scollers must be haue them
in like manner, and within these 9. dayes, all these
things ought ~~ough~~ to be prepared, necessary for
the arte, that they may doe there arte stedfastly
the day and the howre of y^e preparation, and to
worke and to fullfill it, day and howre of the
fullfillinge, of the arte, and in euery one of these
9. dayes, before the inception of the worke, the
mr and his scholer must say, this oration, in the
mornings onse, at the duninge twice;

an oration to be sayd by the mr
and his scholers;

Domine deus omnipotens propitios esto mihi peccatori
q̄ non sum dignus lenare oculos meos ad ce-
lum, p̄pter peccata mea tu pius et misericors
pater qui cananea et publicanū vocasti ad pe-
nitentia et minimis verbis confessione introd-
uxisti latronē in paradisu miserere mihi deus
et ~~dimitt~~ dimitte mihi ~~de~~ omnia peccata mea
ego. N. indignus pater omnium creaturaru rogo
te quē plenus es misericordia et pietate p̄ tua
mansuetam clementiam prestare digneris ut videre
possim p̄ te sanctissimo pater sp̄s omnes quos
capio conuocare q̄ ipsi corā presentia mea pate-
fiant ut quod desidero compleatur p̄ te sanctis-
simo, triumphator quia tu es. **Benedictus** p̄ oia
secula seculoru Amen. **C.** Domine deus pater qui
sedes sup̄ cherubim et seraphim qui p̄funda abissi
intudris ad te leno manus meas in similitudinem

crucis

crucis tuo vt cognitione tua requiem accipiam tu das.
N. requiem oibus qui omnem supbia humilias qui vic-
isti mortem, tu es domine requiem nra tu es p̄tectio vera
omnibus inuocantibus te p̄tege me et defende me et
adiua me et vivifica me in hoc articulo quē facere
nitendo qui vivis et mandis, in sempiterna secula Amen.
And the 3. last dayes before the inception of your
worke, let him be content with a q̄ of meate once, a
day, and it were better if he could be content with bread
and water, and let all abstinence, be in that ~~in that~~
time sayinge allwayes this oration before saye, and at the
last, when the worke must begin, let him be without meate
and drinke that day, and goe to the priest to be confessed
of his sinnes, or els let them confesse one an other, as if
they should dye, and in frute of pounance, one absolue
another, or els let euery one of them goe into a farre
place, remoted from any company that day very early
and take pounance, of the high creator on this maner
Confiteor tibi xpe vna cu sp̄u sancto corā sanctis
angelis tuis et corā presenti altare tuo et facie tue et
corā maiestate tua et cruce tua presenti corā me quia
in peccatis conceptus sum, et in peccatis natus, su, et in
peccatis nutritus sum et in peccatis post bap̄tismū vsq̄
in hanc horā conuersatus sum, Confiteor etiam, et
as it is sayd before in the first booke, and the chapter
of artes magicall, and this saydd 3. times, with a pure
and contrite heart, standinge in a secrett place remoted,
take water and f̄sop, and sprich your face sayinge,
Asperges me domine et; ~~wash~~ after that, wash thee

all

of y^e Bath,

all wholly with such water as it is sayed, afterward of
 bathes, after that, clothe your self as it is sayed of
 clothes, after that fumigate your self, as it is sayed
 sayd afterward of fumigations, that done and
 diligently observed, let him goe to the place, ordar
 ynd, with all thinges necessary, and make a circle
 as ye ought to make him, and make all thinges necess-
 sary ready, and before ye begin to call any thinge
 let him make the foresaide Confession afterward in
 fruite of penance, and of absolution, of thore
 smnes, let one kysse another, and let the scholars
 doe all these aforesaid, like the master, unto this
 poynt, after that let the m^r give his precept to
 the scholars, as it is sayed after of precepts, and
 after ward, let him be diligent to bringe his worke
 to an ende, a Bath is necessary in artes, if ye
 will doe any art, the last day of preparation
 of your art all thinges necessary, the poyntes
 and the dayes prepared, with a good faith, to a
 quickfountayne, or a runninge flud, or to a place
 haunge before hott water within your chamber
 and doe off, all your clothes, and say, these Psalmes
 Dominus Illuminatio, dixit insipiens, dixi custod-
 iam, saluū me fac, cantemus cū, Confitemini
 domino quoniam Bonus, quicumq; vult, and when
 ye be naked, as ye were borne, out of the bath
 and say, exorsize te creatura aque p̄ illu qui te
 in locū hunc constituit vt tu sine mora aliqua
 excutias om̄i sp̄m et fantasiam ne mihi nocere possit
 p̄ dominū nr̄m ih̄su xp̄m defensorū nostrū

qui

qui vivit et regnat p̄ infinita secula seculorū Amen;
 In noīe patris et filij et sp̄s sancti Amen; then let him
 begin to wash himself all our sayings; marbaha, musaha,
 delfaha, anamalia, latavilia, godalfaria, bathahua, gem-
 maria, gamenaria, yegooofaria, fofofaria, cedach, gochac,
 godych, Fayl, royal, muhl, grafyl, Joyl, tranchyl, pugyl,
 god of, angnet, tryfel, Sabat, Adonay, agla, ou, el, Tētra-
 gramaton, cedyou, agnofston, Stimulamaton, opranematon,
 and when ye have washed your self, goe out of the bath
 blessinge thee sayings, in noīe patris et filij et s. sancti
 Amen, And sprinke thy self with the water coniuurū
 one such maner as it is sayd after of water and flope vpon
 thy face sayinge, Asp̄ges me domine et; and doe one
 your clothes sayinge those 2. psalmes; domine ne irasceris
 beate quorū, domine exaudi orationē, misere mei deus,
 d̄m de profundis cū inuocarem, confitetur tibi deus qm̄,
 quomodo dilexi, in exitu israhel, in conuertendo, domine
 probasti, And this oration; Adonaye sanctissime el, potius
 p̄ potentissimū et corroboratū nōm̄ d̄ni el forte
 et admirabile p̄ laudatū mundū glorificatū vtuabile
 bellū str̄m magnū et terribilē, te adoro, te laudo, te
 glorifico, te benedicto te inuoco, tibi gratias ago, vt hoc
 balnorū sit aqua salutaris vt om̄is inuicicia abluatur
 et desiderū nostrū cordis p̄ te sanctissime Adonay,
 possim meis omnibus adimplere, tribuas, pater omnū
 creaturā quēso qui vivis et regnas p̄ infinita secula
 seculorū Amen; then take the salt Blesed after this
 maner, Benedictio patris omnipotentis sit sup̄ te creatura
 salis vt om̄e nocentū de te exeat et om̄e bonū in te

bles
e of
salt

in tret

Confitebor // ad dñm cū tribularer, dñs non est exalta-
tū // quā dilectā // fundamēta // sup fluid babilanis //
nisi dñs Laudate om̄ om̄es gentes // Laudate p̄uit
deus miseratur nostri // expurgat deus // After that
fumigate // **Thes.** // and all your garments with
such fumigation as followeth and sprinse with water
such as followeth of water, afterward blesse them
sayinge, In noīe patris et filij sp̄s sancti Amen.
And then doe one your clothes, and let your scholars
doe likewise, and continue thore worke, and when
they shall put on thore, let euery one say, Anchor,
Anachor, amlos, theodoros, phagor, Janitor, p̄ mo-
rita Angelorū sanctorū dñs induamur vestibus
salutis. vt hoc quod desidero possim producere ad
effectū p̄ te sanctissimū adamay cuius regnū sine
fīnē p̄ monet p̄ oīa secula seculorū. Amen // the
vestiments before sayd must be līnē, and they
were priests garments they were better //
marke the arte ought to be done //

of the places wherin the arte must
be done //

The places must be hid and secret or desert farre
from the habitation of men, let noe woman come
there in any case, make the place goodly and wide &
trimme, and hyde in the woods and caues, and places
without dwellings, and make them goodly, some
makes them on the topps of howses, and one ^{the} toppes
of mountayns, and in triuiall or quatriuiall plac-
es in flouds and in drysh ground, and behind
woodes and flouds, and in fields in gardens, and gardens

and

47 46
and in ~~the~~ streets, and whatsoever ^{dwellings} place it be, soe that
it be done secretly, it may be done on the day as well
as the night, but for to auoyde ^{an} occasion of stamblinge,
a man may doe it on the day for justifyinge of his body,
but the place must be secret, and solytary, but if the
conuer be sure and bold, it may be in the night, and
they will come sooner, and then it may be in any place habitable
and it shall be sure, when ye haue chosen one of these fore-
sayd places, to make it by the day, or by the night, make
that place goodly and fayre, broade and wide, but closed,
one euery side eyther by wood or by water, and when
ye make the place cleane, say ye ouer these Psalms,
Quare fremuerunt gentes, deus miseratur nostri, deus
in noīe tua, And fumigate that place with fumigons
followinge, and sprinse him with water and Iosep
as it followeth, of water, and in such a place ye may doe
all preparaments of artes, and when ye will goe to the
place to ^{ful} fill your arte, in the beginninge of your
Journey, begin to say this oration, Lazay, gomag,
nazay, oryon, fortissimus tadyon terribilis, el, Joth,
heth, he, Vau, Fach, agla, adiuua me miserū peccatorē
et indignū qui ansus sum, talia secretissima noīa
nominare que nulli licet nisi in magnis periculis in-
ocare p̄ce mihi domino si fecelli vel peccauī in aliquo
quod ad tuā custodiā et securitatem et ad tuā fiduciā
vado, in hoc articulo piculose // And take water with
you sayinge the Lettany, let the m^r god first, with
water and Iosep sayinge the Lettany, and his scholars ans-

wering

Let him make a knife, of the forme followinge, of
 Iron andamco, with a white haft of Ivory y^t
 is tempered in the blood of a goose and the joyce
 of pimpernell, and let it be made one ¶ daye
 his howre in the augmt of y^e. D. and fullfill
 from the first howre to y^e 13th howre, and
 when he is made, cause to be songe ouer him
 x. masses, and write in cinabrig coniuered vp
 pon his haft, eyther with a needle or a pen
~~all~~ poyntell of Iron, of such as followeth of
 a needle, with this figure N. 7. 9.

N. 7. J. J. V. V. H. H.

J. J. H. 9. 3. 3.

and fumigate you him with fumigations as
 followeth, with such a knife as the circles
 should be made with, if it be greuous for you
 to make such a knife, finde some knife of the
 foresaid fashion, with a haft all white or all
 blacke, and write vpon manica or haft the fore-
 said wertes, after the maner aforesaid of that
 knife, and vpon the plate beginninge from the
 poynt write with encausto coniuered, Alpha et
 omeya, agla, ja, el, ou, prouencumaton, Syrnel,
 afruel, and cause to be sayd ouer this knife

3. masses, one of the holy ghost and 2. of our Lady and
 fumigate him, with the fumigations followinge, and blesse
 him with water as followeth, coniuered saynge, in noie
 patris filij et s. sancti Amen, and put him in a silke
 cloth, of such as followeth, vntill ye will worke, and of
 that knife let the circles of artes be made, and with
 that knife, let thinges necessary to the artes or experimets
 be cut, likewise let Artanus be made, but they neede not
 to be put in any operation, let other instruments of
 Iron or stanes, or rodde exorified in artes or experimets
 be consecrated on that maner, if they be Instrum^t
 let them be made one ¶ dayes and his howre as it is said
 of y^e knife, and Arthano, and let these that followeth
 be written vpon them,

87c. J. 9. c. 3. 9. 8. 9. 3. Γ Λ

⊥ ⊥ ⊥ J J H H a a a 6. v. p. q. ch. 63.
 X. if they be stanes or rodde, they ought for
 to be virginall of whatsoever wood they be &
 cutt of at one cut with the knife aforesaid, in
 the howre of ¶ , and let the foresaid caracters be
 written vpon that rodde with such ynke as followeth
 then say ouer that rodde these wordes, Adonay sanctissime
 el potous, tetragramaton, fortissime, saday, potenti-
 ssime, adogtote, et consecrate virgula istam que admodu

Conduint p te Sanctissime Adonay cuius reg-
 ni notorib finis p omnia secula seculorū
 Amen; Then let him be put in cleane place
 untill ye worke, swordes be necessary in
 artes or experiments, take the swordes that ye
 worke withall after the maner followinge,
 let them be scourd and cleane from the first
 howre of ☩ . vnto the xij howre, and let these
 wordes be writte vpon his syde, Lamde,
 sidac, cothag, choah, amilos, theodomos, theop
 hlos, psiconos dif, ~~claf~~, choch, hoch, Ladomay
 ely dlyol, ysyh, dlya, Fach, emanuel, saday,
 unuanas, nazarel, sum qui sum, alpha et omega
 with cinobrio coniuere, then let him be fumigate
 with fumigations followinge

The Coniuration of the sword.

Coniuro te vasis p ista noia habraa, abrac,
 Tetragramaton, quod est aglanē q tu in mdo
 opere nocere non possis, Coniuro te p nomen
 sanctu quod est enoyteon et puru stimulator
 et p festinatou Elsofardē, et p instu omjy
 otā, et p hōc nomina dei ineffabilia egyptiorū,
 vsirion, ofistion, thionā, vsiromis, brasui, onda,
 pasui, rohm zocoph, et ita noia, sother eman-
 uol, sabaoth, adonay, primus et nouissimus,

Uirgenitus

Uirgenitus, via vita, manus homo vsyon, primogenitus
 fons sapientia, virtus, alpha et omega, caput finis, or,
 verbū, gloria, splendor, Lux, sol, Imago, foris, vitis,
 mons, Janna Janna, petra, lapis, angulus, sponsus,
 pastor, propheta, sacerdos, athanatos, Fogirios, yskynos
 ysus, ysyos, ichyos, panton craton, Jofus Albulaya p hoc
 et alia noia vos Coniuro quod mihi nocere non possitis
 sed me in hoc mdo opere adiuuetis, then let these be put
 in a fayre place untill the time that ye worke, as it
 is in the silke cloth, and with such knifes and swordes,
 and Instruments of Iron, and Arthano, and a rodd and
 a staffe, as the artes and experiments be done with;

heare followeth the forme and
 fashion of them.



Arthanos is made one ☩ day in the augment of the
 moone, and let him be founerd in the Joyce of pmi
 pnell, and the bloud of a goode; and 3. masses souge
 ouer him, and be fumigate with such fumigation as foll-
 oweth, and let them bathe them with such water as
 followeth, of water and fsepē, of the which arthano
 ought to be cutt all necessary thinges to artes or

experiments

experiments, and of him must the circles be made, about testas of the fumigations, and that is the duty duty of this artanus, likewise let the swordes and sphæres be consecrated, that they be new and virgin. Iron, and neuer occupied in any worke, for if it were made otherwise, it would not profit,

how the Circles be made

The Circles be made one this manner, when ye be in a place where ~~where~~ ye will make a circle withall preparaments and necessary artes and experiments, take the knife before sayd in your hand that we speake of now, and fasten him the earth in the middes of y^e place, where ye will make your circle. Then take a corde of the lengthe of 9. footes, one both partes, from the east, from the west, from y^e south, and the north, and put a signe, and in this signe, in the middes make a circle of that artes, that ye will have with the foresaid knife leaving an outringe, from the north, pt to come into the circle and goeing out, and beyond the circle of the arte make another circle a foote of, ~~while~~ the foresayde knife, alwayes leaving one gate, before another and likewise make another circle beyond them y^e demi foote, leaving and outringe, and within the two circles that be yond the circle of arte make pentacles, with the names of our Saviour as it

followeth

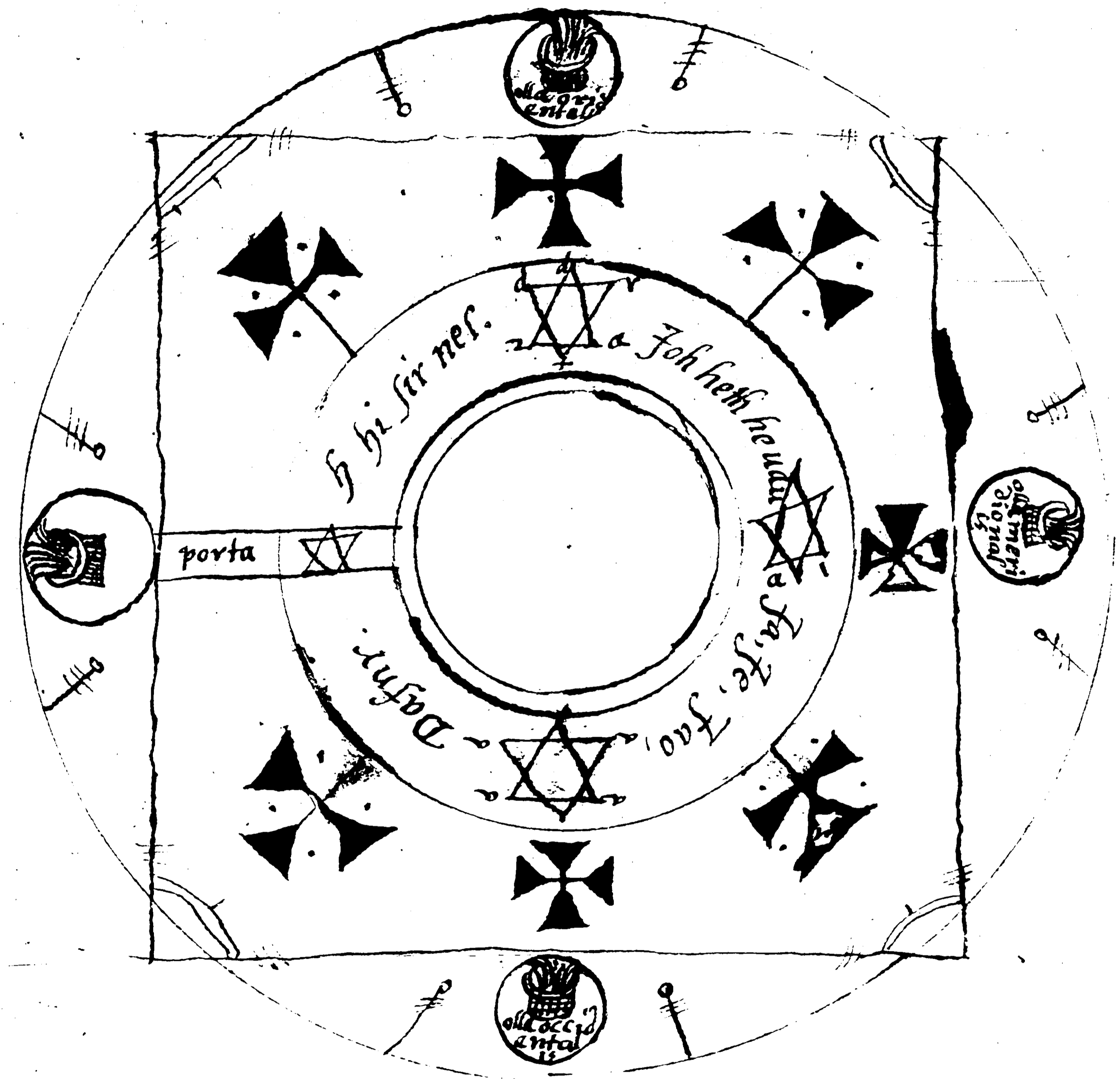
51 30
followeth, of the forme of the circle, and about the circle that is beyond by 8. foote, make crosses as is in the circle, beyond that circle, make a square circle as all thinges appeareth here one the other side, in the circle made to the eye. In the summyte of every corner let a little rounde be made, where in the pott with good coles, and spices shall be put, and let one sword be fastned in the ground by a foote behinde the pott as it followeth, that donne let the mr of the art take his followers and bringe throw the outringe in to the circle, of the art, and let them sleepe toward y^e pts of y^e world and admonish them as it is sayd after of precepts, and let the follow towards the east hand pounde Inke and pap, let each one of the other hand have a cleane sworde in his hand soe that the remnante have a sworde they hold in there handes by the pomell, soe that they moude them not that be fastned by the potts, & the swordes that they hold in there handes, be forbite like other, and let the mr goe out of the circle, and kindle the fyre of y^e potts and put in the spice conured, as it followeth, of fumigations, and let him have a grosse candle conured in his hand as it followeth of candles and let him light it, and put it into a lanthorne made ready and let him reforme the circle againe and close the outringe and warne his followers againe, and take a bell followinge and doe as it is sayd of the chapter of places, then let him fumigate himself and his followers with a senser, and the circle with fumigations followinge and sprinckle himself his

followers

fellowes, and the place with water and ffope con-
 uired as followeth out of water, and when all this is
 prepared, let all solemnityes be there prepared if
 be contayned about in the first and second booke.
 After that, let the m^r beginne to say standinge
 in the middes of 8 circles, with a knife fastned
 at his foote and there let the bell go toward the
 east, gmrria of the art, that he purposeth to make
 and after let him say if they come not, his coniu-
 rations and orations that be contayned in the first
 booke in the chapters of all artes and soe ye must
 doe, if ye will come to effect.

Heare Followeth one the other side
 the forme of the circle whosover
 be in such a circle shall be as sure
 as in a very stronge castld when
 is no needeth to feare nothinge

ex alia Eitoria



of Fumigations of all Artes
and experiments

Diverse fumigations be in Artes and experimentes
some odoriferous, some stinkinge, if it be odoriferous
take incense, lignū Aloes saffron, mirre, muske, costū,
and say ouer it, Deus Abraham, deus Isaac, deus
Jacob, benedic hanc creaturam sp̄s et vim et virtutē
suā ap̄ia ut hosti fantasma intrare non possit. in
ea p̄ deū nostrū Jesū filiū tuū q̄ uiuit et regnat
deus p̄ oīa seculorū Amen, exorcise te eis in munde
sp̄s sequē fantasma in noīe patris omnipotentis et
Jesu xpi filij eius et sp̄s sancti, ^{ut} ~~quas~~ ab hac specie
thimiamatis cū omni fallacia et nequitia ut sit hoc
sp̄s sanctificata in noīe domini et noīe Jesu xpi ut
gestatē et adornatē eā virtutem a amplū sp̄s sancti
p̄cipiant ita ut ubicūq; hoc sp̄s tacta vel incēsa fuerit
in expanētando aliquem appropinquare non audeatis. aut
aduersi inferre p̄sumatis aduerti p̄ nomē dei patris omn-
ipotentis et xpi Jesu filij eius benedic dñe creaturā istā
ut remediū salutare humani generis et nostrorū corporū
et animarū saluacō p̄ inuocandū hominis tui utri
quacūq; opera fuerit hoc creatura sp̄s sanitate corporis
et animē p̄cipiat p̄ dñm nostrū et

After that sprinck the foresayd spices with holy water
as followeth, and put it in new silke cloth, and there let
it be untill the worke with it, that done, when ye will
put it in the fyre, make new fyre of new coles. and in

new

new potts, vitreats both within and without, say
over before ye put in the spice

The Coniuration of y^e Fryer

Exofizo te creatura ignis p^r quod facta sunt oia
vt sine mora aliqua diicias fantasinata vt nocere
non possunt in aliquo opere natura humana p^r
Invocationem ~~atq~~ altissimi creatoris, Benedic
domino creatura sp^{er}i vt sanctificata et beno-
dicta sit in collaudatione nois tui sancti vt
milli nocentia sit gestantibus et videntibus p^r
omⁿ nostris et, That donne put the pott and y^e
fyer, and the coles, in what opation ye will to
make sweete smellinge of sauour, and when ye
will fumigate any thinge, put such fyer, and such
spice, soe coniuved in a sauser, and make a fu-
migation in what soeuer part ye will.

If it needeth in any art or exp^{er}iment, that the
spice must be stinkinge as brimstone, hazar, Cayay,
and other foule spices, say this over it, Adonay,
Lagay, dalmay, salmay, almay, saday, oloy, p^r
Invocationem sanctissimi nominis tui domini sancti
pater dona nobis auxilium vt h^{ec} sp^{er}s n^{ost}ri adiut-
orio de us in quib^{us} da operari voluerimus et
omne fantasma exeat de ea et Benedicetur et
sanctificetur in nois tuo pater potentissime
when that is donne, sprinckle it with such water
as followeth, and put it in a pipe, and put vpp^r

that

pipe in such new cloth as followeth, of silke and there
let it be, vntill ye worke with it, and let that
cloth be ouer kept in a fayre place, and well sauoring
after that, fumigate in what pt ye will, necessary
and by gods helpe ye shall obtayne your purpose,
of water and flope,

If it be necessary many art to sprinckle holy water
coniuere it one this maner, the first day of ~~3~~ and in
his howre coniuere the salt and water haunge a sauser
with spices coniuved, as it followeth on his howre coniuere
the spice with like coniuuation, as it is sayd of fumiga-
tions, take a vessell of p^ruter or of earth glasse, or
glasse, and fill him with pure water of the quicke foun-
tayne, and take salt coniuved on this maner, Sabaoth
messias, tetragramaton, Emanuell, Caoyon, fortis faña
turnis fortitudinis sanctificand et benedicere dignus
hanc creatura salis vt sit nostrum auxilium et fructus
And put it in the vessell of water, and say over that
water, the 7. Psalmes, Domine ne in fure, beati-
quom, dno ne in furore, dno exaudi, And this oration
Tu, n, dno deus meus es, requies mea, tu es, vita mea
vera admira me clementissime pater sicut ego spero
in te, deus Abraham, deus Isaac, deus Jacob, deus
angelorum, deus archangelorum, deus prophetarum deus
patriarcharum, deus apostolorum, deus martirum deus con-
fessorum, deus virginum et vituarum te supplico dno quous
in dignus, nome sanctissime tuum inuoco p^r invocationem et

merita, sanctorum, et sanctorum tuarum Benedicere
et sanctificare digneris hanc. aquam ut in loco
in quo aspsa fuerit sanitas animarum et corporum
nostrorum esse possit, p̄ te sanctissime pater
cuius regni non erit finis p̄ oia secula seculorum
Amon, Then make a Dassel of verven,
fouill princle, valerian, sage, mynt, maiorana,
basilisco, and bind all these herbes, in a rodde of
haste, that must be cut of at one cut, with
Arthana, as we have spoken of in the chapter
of the knife, and in the chapter, how the pentacle
should be made,

Whosoever will know the science of this Booke
howbeit it is divided in many chapters, the prin-
ciples of opations, the same chapter should be the
principle, and nothinge without, this chapter, of
the arte, of Nigromancy can be done,

Note what is to be done and
prepared first.

¶ Thus ye must begin; first and principally let
Artanus be made, with those solemnities, as it
is sayd in the chapter of artanus, in our day of
mercury in the augmentinge of the moon
early in the morninge cut an hazell tree
rodde at one cutt, and in that howrd gather
and prepare herbes, to make a Dassel, and
when he is made, cause to be songe over him

St. Johns Gospell, In principio, then write upon
the rodde of hazell of the which ye have made maicw
of Dassel with a needle or a ~~pointle~~ poynthe of Iron
as followeth in these chapters

¶ H^o I^o. SSSSSX Re G L Ze
E E S r a g B e Q W O o d o d

And afterward worke with this water sprinching, wh
I hope some Dassel knowinge that in what soever pt
it be sprinkled all fantasies doo depte from that place, &
can make noe impediment, and this is the art that ought
to be occupid in all artes and experiments of artes, and
without this chapter noe operation of the clauicle
can be done, A mathematicall man if he will doe
any art either by day or by night, he must have light
to make his circles and to readde, and to doe consecrations
necessary and note, that these Lightes must be done and
had when ye will doe any opation either by day or by
night and these candles and Lightes, must be made in
one day of ☿, in his howrd in the augmente of ☾ moon
and must be consecrated and afterward be put up in a
silke cloth, untill ye worke, and in euery chapter
of ☽ clauicle or in euery other operation, let such
a candle be occupid as followeth,

of Candles and there Composition.

In the first day and howrd that was shewd vnto you
that is ☽ take a threed of a silke worme made of
a mayde, let wickers be made, and upon them let candles
of wax be made, of a new hyve that neuer made wax
before

before, and that is called virgine wax, & fiant
grosse vt brachiū of half a pound, and when they
be made of a new hyve that neuer made wax
before, let the signes be writte ouer them (|||||

Cere Cer: c. xiii. HME h Ho W9.)

With such a neede as followeth, then let him say
ouer the candles these Psalmes, Benedic aīa mea,
Laudate dominū omēs gentes, Te deum laudamus, &
this oration, Dñe Josu xps da mihi peccatori
fensa et intellectū et intelligā te timore, credere,
amare, et laudare, orare, gratias agere, per
fidem rectā et bonā voluntatē concede mihi
fidem rectā charitatē pfectā, dona mihi
humilitatē et sapientiam et vocā orationis
bonā psonantia et fidem pfectā concede mihi
domine, antequam moriar et antequam mors
pueniat et antequam tantari me recipiant
et antequam flāma comburat, deus meus nō
derelinquas me deus salutaris meus, Thou say,
In noīe patris et filij et spūs sancti Amen,
exorsio te creatura cere p illū qui solo verbo
cuncta creauit q tu incontinēti expellas omē
fantasia et omnem fallacia et in te solus
altissimū et luminans possis nobis corā itaque
omnis timor et panor fugiat a nobis,
That donnd sprinckle it with water asore sayd
and fumigate it with fumigations about

written

written, and tynd it saynge, exorsio te creatura ignis
in noīe patris et filij et spūitu s. Amen, et p p^m
nomē dñi. ou ay βm verbum quod dicitur fiat lux.
2^m nomē videlicet in noīe sancto et indiuiduo trinitatis
hac terribilis Ritimisis, Ryon, Adonay, Saluagla, salua
mane maneto quod tu incontinēti accipias vim et vīrū
a creatore omnium creaturand vt luminare possis corā
spūū omī vt hic corā nobis appareant sine fallacia et in
veritate et non cū falsitate humiles et mansueti et sis
benedictus, in noīe patris et filij et s. sancti, Amen,
Thou take a lanthorne wherevpon write these wordes
pon and Inke, and in a compage with capital letters,
Tetragrammaton Sabaoth, sa Adonay, Ecel, feres, rocel,
Ladomas, and let the candles oue be put in it, when he should
reade any thinge or consecrate or make or make a circle
one of 9 followes must hold the candles oue followinge the
m^r. saynge and doenge all solounities as is sayed,

of all precepts of artes & experiments

We comānd all conuēntes that when they cogitate
or presume to doo any worke that before the inception
of any operation for the space of 9. dayes, he keepe
cleanes, and within those 9. dayes he prepare all thinges
necessary, and if those foresayd thinges be ordayned and consec-
rated, of a faithfull and trusty prest, clothed sūdōne in
those dayes it were of more efficacy, when you haue dudd
custody as it is sayd before of fastinge, in the day and the
houre in the chapters, of the arte, let him goe to the place

ordayned

Tamary, yonar, atamar, blyo, Daamaar, expollatis
ab hac pouna omnium fallacia ut in se retineat
veritatem, Afterward make the poun with Arthana
before sayd Coniured, and fumigate him with fumigation
about sayd, and sprickle him with water asoforsayd, &
then put him in such a silke cloth, as followeth,
that some take anew paire of tables, byther of y
out earthe^{or} of horcia and write in a Compasse wth
such a needle as followeth, Foth, hoth, he, van,
Anofbias, Ja, Fa, Ja, Androuston, Sabaoth, and put
with in meanst^u now, and coniure it on this
manner, exorhize to creatura incanti p anouen-
ton, p pure stimulator, et p nomen illius qui oia
potest ut tu sis in meo aditorio ad hoc quod preparare
vel operare volueris, if ye will write, with
saffron vol cinobrio. Distempored out azure,
or of whatsoever other colour ye will, in whatsoe-
uer forme or table they be, and let be written
with a Compasse the names asoforsayd, as it is sayd
and let such colours be coniured after the maner
asoforsayd, let them be fumigated with such
fumigations as it is sayd, and be sprinkled with such
water as about sayd, and write wth such a poun
and meanst all things necessary for artes and ex-
periments, and if they be writt otherwise, or of any
other incant or colour it would profite nothinge
and all this must be done in dayes and howres

ordinated

ordinated and be put vpp^e untill ye worke ## ## ##

of the Bloud of a Becke ## ##

Let a Becke or Dormouse be taken aliue, and coniured
with this coniuration, ## Camach, Lamnaah, mahah,
mah, cathah, marbac, alioe zamchac, volmath, adiuo
to vospertillu p et patrem et filiu et spu sanctu, et
p omnes coniurationes mundi, et p oia verba dnr de
creatoris in mundo quatenus sis in nostro pmitio et
riuanou ## then say, o Angeli Adonay, gloe, et Angelum
adens, estote in aditorio nrm ut propter vos implatur
pnoy then take such a needle as followeth, and prick
the Becke vnder the right winge, and take the bloud in
some cleane vessell, and say, Adonay, araton, esy, holo,
holoe, halyon, oferyon, sabay, deus dnr, monarrabilis om-
niud, Jhesus xpus este macitorio meu ut sanguis iste
valeat in hoc quod tibi pcedere et deo quod facere volueris
The Bloud of a Becke may be taken otherwise, et
pistetur and let him be put in pccia alba and let him
be quosted strongly and take the bloud as it is sayd in
the vessell, and let the foresayd wordes be sayd, or els
ye may cutt of his head with a glasse and take the bloud
as it is sayd, and if ye should doe otherwise, ye should
haue no good bloud, and of that bloud ye must write many
experiments, and if ye take not the bloud on this maner, it
were nothinge worth, whensoever ye worke, with the
bloud of birdes, or of beastes, of whatsoeuer kinde ye take
the bloud, the wordes asoforsaid must be sayd over the sayd

byrdes

byrds or beastes as ouer the backe, and ye must slay
the byrds of or beaste with ~~Artano~~ Artano aforesaid
Coniured, and if ye worke otherwise, the blood of
eithr byrd or beast shall not compleate the worke
of y^e Penne or Instrument wherewith
ye write the blood # #

Take of y^e ~~left~~ right feathers of a swallow the
first feather that is called cultellus, that is stronger
than any other feather, and say beford ye plucke
him of away, o, angeli mundi, et mundi, est in
adiutoriu nostru vt cu hac penna scribere possum
oia experimenta q^{ae} p^{er} te et in tuo noie incipiatur
et p^{er} altissimi creatorom, fiantur. After that let
him make him with a knife Artano coniuere, and
write vpon the side of y^e penna, with such a needle
as followeth, this name Anoreuston, Thou say vpon y^e
penn this Psalm # Ecce quam bonu // Te deum // and
let him be fumigated, and sprinkled as the blood was
and put in a white cloth of silke as followeth,
likewise let other Instruments be consecrated that
be writt with any blood et #

of Virgine Paper

In many experiments and artes, virgine pap is nec-
essary. Virgin pap is of a beast that neuer had
Copulation male or female // pap not borne is called,
that, that is drawn out of the body of a dead beast
or of a beast that is borne dead, therefore take the
paper vnborne of any beast one $\frac{1}{2}$ day, and howne &
beare it where noe man may see you, and haue artan

with

with you, Coniured, And finde a reede immaculate and pure
and stripps him cleane from all his leaues, and when he is
mundified, say ouer him this Coniuration // Coniuro te Cama
p^{er} p^{er} similem xpus flusus fuerit et p^{er} idem deus qui te creauit
Ita vt capias vim et virtutem in scoriando hanc carta oia
quae in hac carta scripsere ad effectum ducantur p^{er} illu qui
vuit et regnat p^{er} omnia secula seculoru Amen. Afterward
say this Psalm; Deus Iudicium tuu // and cut ~~and~~ ^{once} of at the
reede, with the foresayd artano, and make a knife of the
sayd cane or reed with artano, and in the cane or reede, let
these wordes be written, with the blood of one of y^e con-
secrated byrds, vt sup^{er} angeli, Adonay, dco, propter vos
impleatur p^{er} me, then say this oration ouer the knife of y^e
reede, Deus qui p^{er} similem cama illustes fuisti p^{er} tuam
misericordia et pietatem presta mihi vim et virtutem
p^{er} inuocationem saetoru et sanctoru tuoru et angeloru
et archangeloru tuoru vt hanc carta facere possum q^{ae}
obtineat in se virtutem et oia que de dicta carta fiunt
habeant effectum p^{er} eu qui te cu vuit et regnat in unitate
Spiritus sancti deus p^{er} omnia secula seculoru Amen. That sayd
with the sayd reed knife, begonne scoriare, the foresayd
beast, not brus qui scorias, sey, Lozay, balmay, Dalmay
adonay, Saday, Tetragramaton, agnesden, Cedion, Orion,
endroton, Athanatos, Theodomes, ~~kyros~~ Kyros halyos agyos,
Theophilos; angeli sancti dei adeste et virtutem huius carte
ante imposito q^{ae} p^{er} vos consecrotur taliter q^{ae} oia que in ea
scribentur effectum habeant. And with the foresayd Coniure

salt

salt, ye must salt the skinn, and put him in to the
some for salted for the space of a day, then take some
earthen vessell covered and in the compass of the
vessell, write these Characters, with pen and Inke
about ~~the~~ Coniured # # # #

U. N. C. B. J. C. A. O. J. S. O. C. G. Q.
h30, ppo.) And in the foresayd vessell put the
flower calcis albe sayinge, Ony, zoron, Lazion,
Zacaryon, typhyon, alyon, occinomos, adostote et
implete, hunc florem Benedictione et expellite de
eo omnem fallacia vt carta que conficietur in ea
virtutem obtineat poptatam, Thou put such water
about saide of water, and put it in the foresaid flower
of lime, and make thereof one lattam and in it
put in the foresaid skinn that it may be made by
3. dayes, when that 3. dayes be passed, shau a-
way carnaceu of the skinn, and calcinacw with
the sayd knife of the roode, then make one
circle of the roode of the haste cutt of at one cutt
with artano about Coniured, sayinge these wordes
before ye cutt it, Adonay sanctissime pond
virtutem huic ligno vt siccare possit hanc cartam
virginem consecrata, Thou take a thread filate
of a cleme mayd a virgine, and cause the mayde
to make a longe corde, and in makinge the corde
let her say, Pater Noster // Afterward fetch

fetch

fetch Little round stones, one the fresh water bank, &
in gatheringe them say, these wordes / Tetragramaton
fortis et sanctissime pond in his lapillis virtutem et
curare possit carta istam et omnem fallacia de ipsis
dycias • vt ipsa carta poptata possit obtinere virtutem //
Thou binde that pap in the said circle with the said corde
and stones sayinge, Agla, Joth, heth, he, vau, ol, emanuel,
adostote ad ligandw hanc carta et custodiat ipsa vt nulla
fallacia intrare possit in ea. # And see let him say in the
shadow in thy house secretly, that the ayre radiat samby
3. dayes, and when ye haue put him downe to dry, sprinckle
him with water and Ilope, as it is sayd of Ilope and water
sayinge in nomine patris et filij et s. s. t. Amou et;
asperge ipsam domine Ilope et mundetur ab omni nequitia
et sup inuou deabbetur, and 3. dayes after passed, let it
be come from the circle with artano sayinge, # Ancor
anacor, amlos, Theodomas, phagor, adostote in custodia hunc
carte, Thou fumigate it ^{with} fumigatory vt supra, and put
him vpp in such a cleane cloth, as followeth of silke,
and by any meanes let ^{no} woman see the sayd paper; and y
doers of this arte, must be cleane and pure as it becometh
them, and if the virgine pap be made other wise then
it is sayd, any expiment that is writtten in the pap shall
never come to effect // if ye thinke it paynefull, to
make virgine pap after this maner aforesayd, Take
virgine pap made ready as other paps, be of what soeuer
beast it will, Coniure it after the maner followinge.

but

but it is not of soe greate effect, as that other pap
aforesayd, makinge a fumigation odoriferous spices
as abovesaid of fumigations, and put them in an earthen
cuppe, in whose circuite let these carecters be written
of such pome and fuke as is aforesaid.

Iacab pps oooo s s s atee
bb s. And hold the pap in your hand ouer the
fumigation sayng, Angege, adonay, bloe, esto
mih i adiutoriu^{et} propter vos impleator, Then let
him say pater noster, After that let him say,
Eazay, Salmay, Dalmay, adonay, Saday, Tetragramato
and phoueton, cedyon, aryon, androuston, athanatos
Thoes, Theodomas, amlos, pes, kyros, abos, Theophilos
enoy, zeron, Eargon, Eazaryon, Theophilon, Tifyon, alyon
Occinomos, Zacharion, Sydion, agla, foth, hoth, ho,
vau, ol, omomol, Fa. Fa, vah, ancor, auilos, Tho
odones angeli sancti dei adestote et virtutem hinc
carta imposita et p vos consecratur Taliter q
oia que scribentur in ea in se rei obtineat virtutem
et ois fallacia in se extra ipsas cartas effugiat
coadiuante patre et filio et spru sancto, Amen
Then say these Psalms, Deus Iudicium te decum
Laudate dnm, ecce nunc, Benedicite, And then say
this Coniuration, Coniuro te carta p ista verba
que dicuntur de creatore p illu qui potest tribuere

et

et auersant quatenus in te obtineas virtutem q oia que
sup te scribentur ad effectum pueni valeant et q omnis
fallacia exeat de te et inte nitret ois veritas sine mora,
Then let him be sprinkled of the foresayd water Coniured
and put it in such a cloth cleane as followeth of silke cloth
and of such pap as appereth in many expiments and artes
and because expiments be not thus ordayned they come to no
effect, #

of Virgine wax;

In many artes and expiments wax or earth is occu-
pied in makinge Images or Candelles or other necessaries, It is to
be noted that if any Image be of wax or of earth, and that
it is made be of virginell and cleane, and the matter that y
wax or earth cometh of, be corrupted, the Images shall
haue noe place, the virgine wax is of bees that neuer
made fute, the virgine earth is that y is vnder y
earth ~~under~~ nye the water like clay, If any man will
worke with earth or wax, whether it be virgine wax
or noe, before he ~~begin~~ beginne his operation, let him say
this Coniuration ouer it, Exorcerabor, excitabor, visitabor
Adonyon, Eazemon, merxonon, afridali, Jantali, cosmas,
doafmas, ahonas, centmas, pparidos, orriades, narbonides
alamay, tachay, cophay, carnay, equot, calynant, vernant
compones, stios, galides, Exomides, Crophilicos, adestote mi
meu adiutoriu quia vos inuoco in meo opere et p vos incipio
et p vos finiatur, That said beginne to say these Psalms
Domine non est expallat, Domine quis habitauit, Dns exaudi,

Dns

* Dns dñs nr̄ // q̄ delecta // expurgat deus // * beati m̄
 maculati // Dns dñs nr̄ // Dns in noīe tuo // Dns
 iudiciū // Ecce quā bonū // In exitu // In conuersione //
 omnes gentes // Dns dñs nr̄ respice // beati quorū //
 Misere mei Dns secundū // De profundis // Dns
 probasti // Thou make three masses to be souge
 ouer the wax or earth, and take and fumigate
 it with fumigations conuincid sayngd, Conuincio
 et amūdo te cera p̄ patrem omnipotentem qui
 cuncta ex nihilo creauit, et p̄ inuocationem san-
 ctorū et sanctorū tuarū et angelorū et arch-
 angelorū ponas virtutem huic cera et in noīe
 tuo sanctificetur et beneficetur ut virtutem
 obtineat quam obtinuit, Thou sprincke it with y
 water about wher said, and as oft as ye will, make
 any operation of wax, or of earth before the
 inception of your worke, ouer soe as it is sayd in
 this chapter aforesaid, if ye will bringe your
 experiment to effect # # # # #

of y Needle or Instrument
 of Iron;

There be many Instruments bound with a Needle
 that we haue spoken of, vpon Jupiters day and
 his houre, make a needle or a poyntle of Iron
 but let it not be completed that houre, but vpon
 Venus day and her houre let him be completed, and
 bringe him to some priuys place, and say ouer him,
 Conuincio te acus p̄ patrem et filium et sp̄m̄ sanctū

et

p̄ omnes conuersiones ofno fuerit in mundo et p̄ virtutem
 lapidum verborū atque herbarū et ad vltimū p̄ illū qui
 potest iudicare viuos et mortuos et seculū p̄ ignem
 quod tu accipias a tali factore vim et virtutem que
 nunquam sit fallacia in te ad scribendum et faciendum
 oia que de te volueris // Thou say domine quid multiplicati //
 done deus meus in te sperauit // Confitebor tibi //
 In domino s̄ confido // Conserua me domine // diliga te done //
 Celi enarrant // Dns regit me // Iudicia me domine //
 Non nobis simulare // expectans expectans // quomodo //
 Deus respulisti nos // Thou let 3. masses be souge ouer
 it, then fumigate it with fumigations, vt supra, and
 sprincke him with water about conuincid, and then put
 him vppō in a cheane cloth as followeth of silke, and
 in the puttrige vpo say, Ramuchata, Lamot, Dalmarue,
 Besalsaria, metal salt, medodia, margata, modaria
 baldaria, godaria, comularia, maraya, gerodia
 Labaamia, amolgia, bayfama, andlarya, compariacō.
 Lamodon, cocoryon, eu byon, myson, cancon, arcon,
 cyson, tigrōn, infraton, geon, gesson, cassē, agla,
 aglay, aglatka, aglaoth, aglacia, morzomē, angeli
 pissimi et optimi ad optata custodes istius instrumenti
 for in many things necessary he is good and with that
 needle many things necessary be written # # #

of Virgine parchment & Bombace.

Ofton times carta membrana aut bombace aut
edina aut peroma, in experimts and artes be very
necessary, Let that parchment be taken and
consecrated as followeth, first put in the earthen
cupps souce, conuere as it is said of fumigations
with quicke coler, and say these Psalms holdinge
the parchment ouer the fumigation,

Domine deus noster // dñe exaudi // deus deus meus //
respice // dñe quis habitabit // qua dilcta // with
this conuiration // Bismekel, Saomos, Theophilos
Dne deus pater omnipotens qui omnia in sapientia
condidisti qui habraa patrem fidelm in suum
diligisti eius somen sicut stellas multiplicasti
qui moysi suo tuo de medio rubo inflama //
ignea apparuisti et nomdu quod est, dhyhs //
epor ~~epor~~ affor reuelasti qui populu sup mare
ficcis pedibus ambulare fecisti, qui moysi
seruo tuo in monte synay, Legem saluationis
dedisti // qui salomoni filio dñi regis David
procumetis hominibus, sapientia tribuisti tua
supplex adoro maiestatem suppliciter et tuam
imploro misericordia vt in virtute tua ista carta
consecrentur et preparantur, quomodo modum

conuereit

conuereit et virtutem quam obtinere debent obtineant
p to sanctissimo Adenay cuius regnu sine fine p
mandt in secula seculoru Amen, Thou sprinche
it with water and I sopd, and then let 3. masses
be sayd ouer the parchment, and put him in a
silke cloth, and let the scholars beare the pap
or parchment into the circle when they make their
Artes, and bringe pou and I nke such as it is sayd,
vpon the which pap ye must write all your
petitions, and all thinges that the spiritts do tell you.

of the Carecters # # #

If any ^{ma} will make any arte or experimnt wherem it
is necessary to make Carecters in any pt let him
write after this holy name, in the beginninge of the
carecters, and in the end this name // Eyo, Afserey, he,
Asnelys, in virgine papire consecrated with your
pound and I nke, and say ouer this name //
our Lady marcus and cause 9. masses to be songe
ouer it, and beare it with these in a cleane cloth
as it is sayd, of y silke cloth, and as oft as ye

will

will, write characters in the beginninge and in the
endinge of the characters write this holy name
abovesaid sayinge, Altissimū creator omniū
Creaturarū p̄ tuā misericordiā et potestatem
tuā sanctissimo nomini quod ibi scriptū est
imponē virtutem et sit custos characterū
istorū et nulla fallacia sit in eis, when it
is sayd, and done, write secretly the characters
that ye will make and ye shall never be
deceivd in any + + +

Of Sacrifices + + +

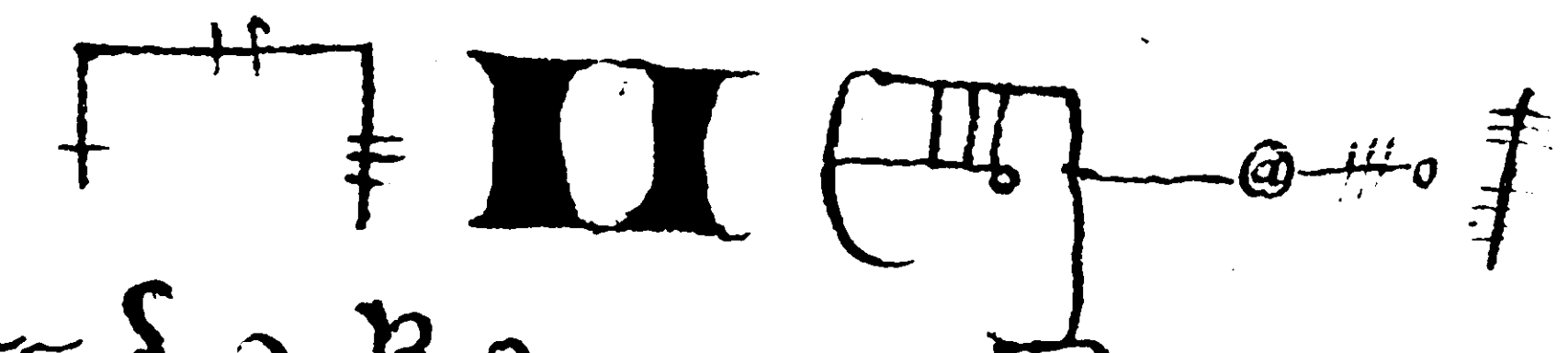
In many artes ye must doe sacrifice to
the duills of diverse sacrifices, some doth
sacrifice of Blacke beastes and white, some
of Blacke birdes or white, some of the blood
of them, some take a gift of characters or
of scripture, some do sacrifice of meate
or drinke, and if ye doe sacrifice of beastes
that Beast of what condition soever it be,
must be virginall, for they will the gladder
and sooner receive them and obey; if ye doe

Sacrifice

sacrifice of the blood of beastes or byrdes, they must
be pure and virginall, for the lesse that any thinge is
corrupted the more efficacye it hath, They that
sacrificeth of gifts or of scripture, those gifts
must be ouergilded or paynted with ^{some} pure collour,
and before ye receive any sacrifice to spiritts say over
that sacrifice, vos quibus hoc sacrificiū datur vel
debetur, estote parati ad servandū mihi, then fumi-
gate it with fumigations before rehearsed, and
sprinkle it with coniuved water and keepe it soe
ordayned as longe as ye will, for the spiritts as it
is contayned in the arte, to doe sacrifice. they if
doe sacrifice of meate and drinke, must make a
table without the cirche ready with a table
cloth, with bread wine and water and coaks rested
sayinge when they be prepared, vbi estis vos qui
coniuvari estis ad hoc prandium vel ad haec cena p̄
seruitis gratissimē, then fumigate them with
fumigations abovesaid and sprinkle them with
holy water and soe let it be, vntill they come to
dinner or to suppe and soe ye must doe sacrifice to

Spirits

Spirits, and they will come sooner againe ~~##~~
of the silke cloth, ~~##~~

If any thinge be Consecrated by any occa-
sion, it must be put, in a silke cloth or
white linnen, and cleane, as thinges be of
more price, that be consecrated, Therefore
take a silke cloth of what soever coullor it
be and write these Characters followinge
upon it ~~##~~ ~~##~~ 

~~#####~~ B, cc, s. q. B. o. pound and take
about Coniure, and these names likewise
Adonay, anobias anoronoton, agla, atharatus,
agyos, ancor, anachor, ambs, Theobomos
agnofeton, cedyon, Lamot, cetelfaras, cos,
Tetra gramaton, Then fumigate it with
fumigations, and sprinckle it with water a-
bout said, Then say these Psalmes over the
cloth, Dne dms nr, deus iudiciu, ecce nunc,
Te deu, te dect, Benedicite, Laudate dm
de colis, ecce qua bonu, Then Celebrate over

them

these 9. masses, and let it be put ~~both~~ amonge
sweete spices, and kept in a cleane place, and all
thinges that be consecrated, Let them be ever put in
such a place, and they shall ever haue effeite,
Let noe man marvaile of this Chapter for all the
science of this booke is contayned in this Chapter
and therefore he did assimilate this title of the
Images of Astrologye which be innumerable,
for it seemeth impossible to collect the science
of this booke in one, first ye must consider that
noe experiment whether he be small or great, can
be made, and therefore the makers of artes and
experiments that knoweth not this booke can neuer
come to effect of any thinge, Therefore it
seemeth as a worke of Images to reade this worke
but he must reade from the beginninge to the ending
if ye will bringe any experiment to effect, Therefore
I desire him that shall haue this worke, that
he deliver it to noe man, for the more he reade in
artes and experiments the lesse he shall know, if he

keeps


keeps not this holy worke with a pure heart
if ye will be perfect in this science, first
ye must exercise in the beginning of the
operation of this worke, on ☿ day and in his
houre in the augmenting of the moone, prepare
artanus such as we speake of before, in the
chapters of knyfes, and prepare artanus
and tarry for the day of mercury and his houre
in the augmenting of the moone, and prepare
water and flosse see as we have said, and
that in any day of mercury and his houre
in the augmenting of the moone, prepare
for the silke cloth as it is sayd; All this
prepared, any Chapter of this booke that
ye will make, look for mercury's day and
his houre in the ~~augm~~ augment of the moone
and in that houre make all things ready
that is containd in that Chapter, and when
ye will consecrate any thing, of any other
chapter, let it be in a secret place as it is said

about

about of places, and that houre have potts prepared
with colles and spices conured, and candles conured
make a fumigation and have lightes, and water
and flosse prepared; and when ye will consecrate
any Chapter, when it is consecrated put it uppe
in such a cloth as we have said, and soe of every
Chapter, and when all things be collected consec-
rated and prepared; then put them all in a silke
cloth and cause y. massed to be sayd over them, then
ye must look for the day and the houre wherein ye
must beginne and end, and that, that shall be necessary
in that arte, ye shall take them without the cloth
without any solemnitie, and when ye have
wrought put them in the cloth and soe of all other
artes, And therefore in this Chapter is briefly com-
prehended all the science of this booke, and in it is
the beginning and ending of the clauicle of
Salomon, wherefore ye must keepe this booke secret; .

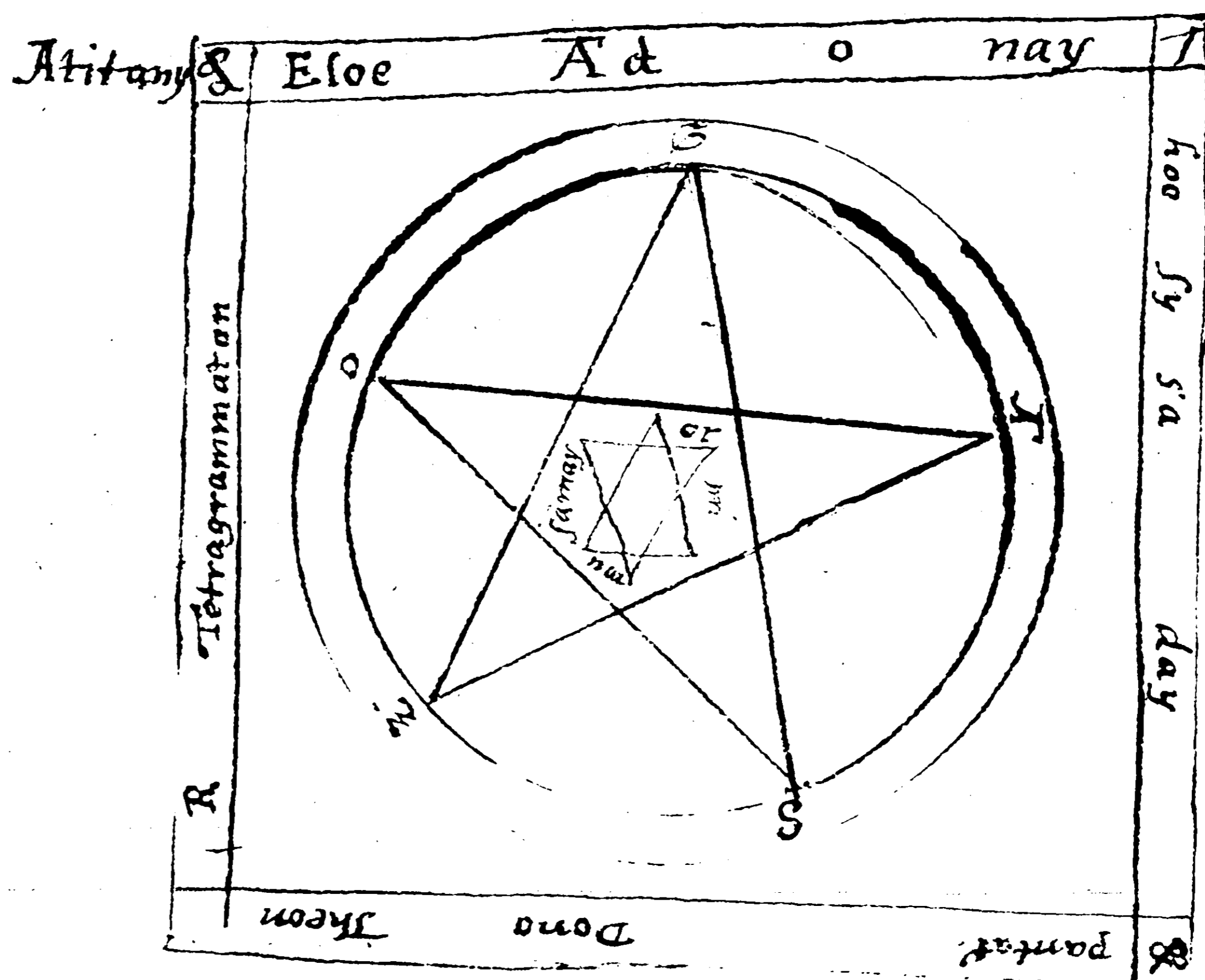
Explicit Clauicula Salomonis.

Hic incipit opus mirabile et etiam verissimum
de 4^{to} annulis sapientissimi salomonis

Primus annulus qui a titatny, actmetatyon,
nucupatur et dicitur purissimo de auro vel argento
vel, ore albo purificato optie incipit in die 8^{to}
2^a vel 3^a hora et opus in eo usque ad octavam
qua preterita haud licitum est operari, et ita quod
8 sit in sua exaltatione aut triplicitate aut
facie aut domus in oriente, si autem fuerit
retrogradus in sua combustione, non est inter
mensuram et de alijs si non profecti fuerint in se-
quenti die 8 et in pluribus 8 proficiscitur, quod est
2^a die 8 Artifex ergo ut sit mundus tu anima
tu corpore in tidisq; vestibus indutus ad anuli ex-
purationem accedat, ista quod dicitur et nomen eius
sit semper in corde et ore ipsius, Amulus quidem
sit quadratus et in luminibus quadrati nomina
dei insculpetur in medio quadrati  pentaculum
salomonis ut figura docebit et tunc specibus
odoriferis suffragetur annulus, deinde, consecra-
atur 8 cum thure albo, mastulo cinamo.
maeste, alumine ligna alcei voleraco africano
et saucallo et costis his igitur in loco mundissimo
reponatur, constringit aeri potestates et
infernales principes ad voluntatem Artiste et

valet

67 66
valet ad regum perfides, irias, magnatum ac aliorum mittigat
bono voluntiam inducit sup se potestatem in bello
miamotum a veneno a presert, malignum spiritum dicit
a corpore phantasma reprimit et in omnibus subducit
necessitatibus; Behold the figure underneath; #



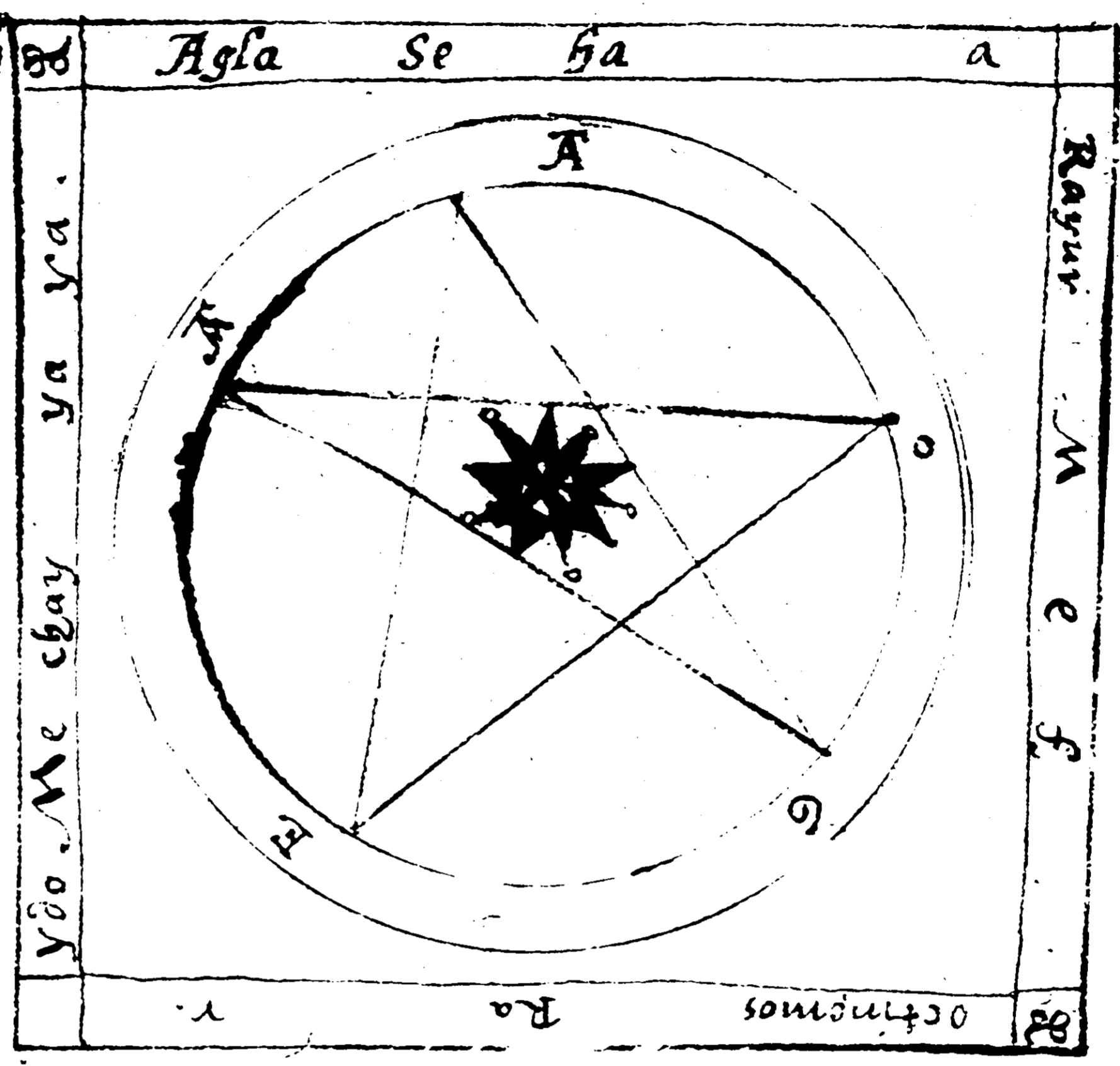
Amulus secundus iste fiat ex auro purissimo et argento vel ore
albo purificato et modo cuius figura in sequente patebit operatur
vero 8 existente in 1^a et 3^a vel 5^a et 9^a vel 11^a et 13^a in die 8
2^a vel 3^a hora, Artifex ergo anteq; incipiat operari ab omni pollu-
tione et maxime in veneno caudat in die 8 circa 2^a vel 3^a bene
baleatur et albus albus vestibus indutus incipiat operari et dicat hac

noia

nomina, Besen, Bisany, adonay, el, Saday, oyo, hoy,
 node, hon, honur, Lorum, soye, sohgeu, zobub, hoyos,
 hobulo fiat nobis dñe in virtute tua optamus et
 circa annulū incipiat operari si f. vero vsq 8^{am}
 horam pfici nō potest sequēti die q̄ vol altero
 q̄ finatur fiat quadratus cū stellā in medio ut
 figura monstratur sequenti sit fumigatus cū herbis
 odoriferis, deinde in loco mudo conferuetur,
 donec consecretur et valet ad oīa, artis magice
 experimenta et dicitur sine hoc anulū vix vllū
 experimentū fieri potest prodest in prochie in man
 feris quoq̄ resistit irias potentū mitigat, imbat
 inter inimicos ista visibiles q̄ invisibiles, febribus
 mstat, et veneno, et credat bonū in deo et v̄tuti
 annuli et ab omnī periculo liberabitur sunt alie
 Litere; N. z. s. z. o. n. z. A. r. v. v. i. A. s. v. o. G.
 a. un. o. r. a. Doctinemos. y. z. o. s. e. b. a. a. P. a. A
 47. G. n. Rahur, suffumigatur. cū aloes mirre
 albo in die q̄ru # # # # # # # #

heare is the picture of
 the second ring

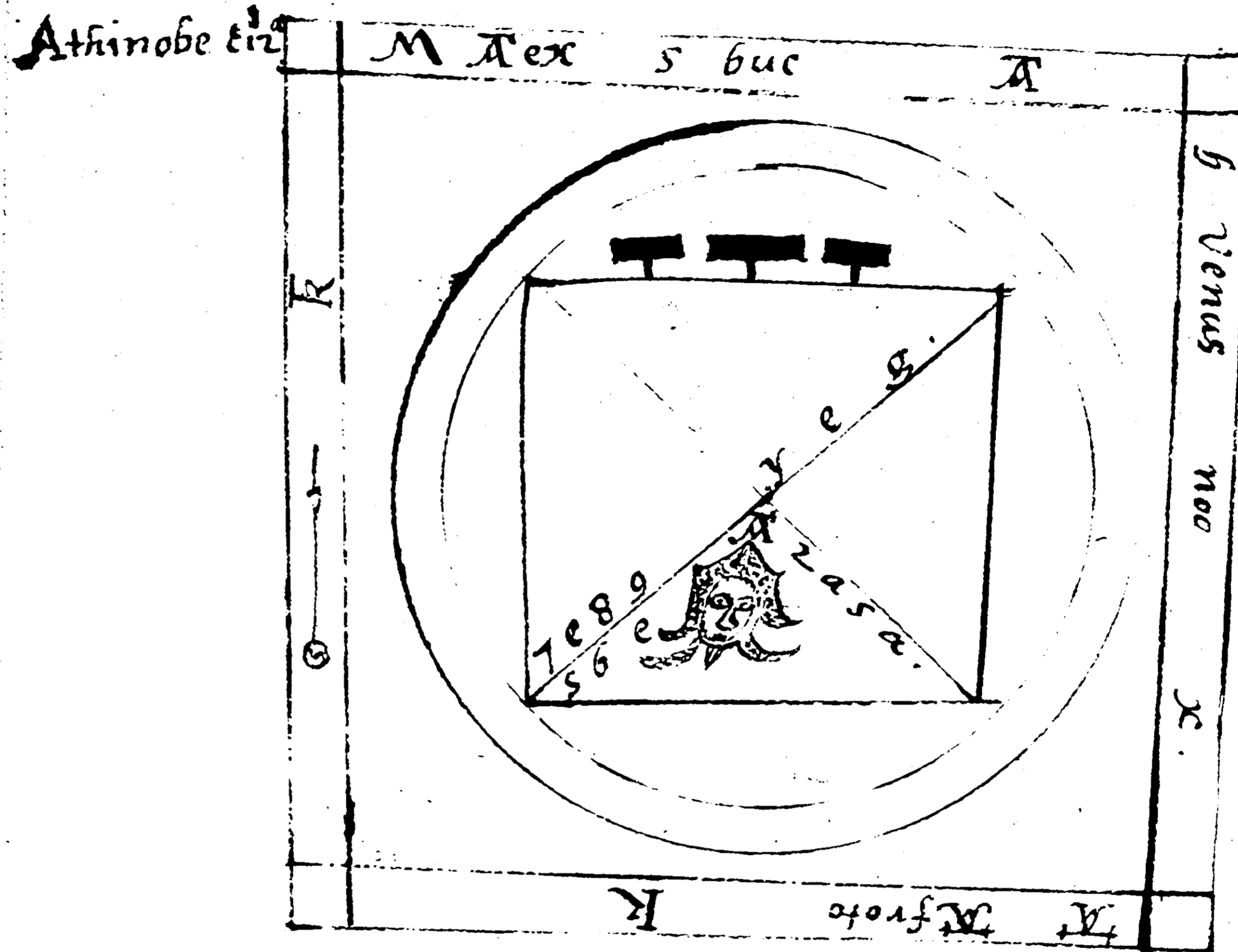
Actmge (the)



Tertius annulus sicut Salomon Instituit fiat ex
auro vel argente & ore mundato suffumigatur cum
Signo albes et mirra albo die q̄ris annulu incipiat
operari quona ista est de substantia q̄ris p̄ tres dies
chastissimè vivat, attiste et pollutione abstineat i:
die q̄ris inter nobilitud et post prima hora eiusdem
diesi Artifex opus Annulu incipiat & i:^a hora et
operetur usq̄ ad atam et si die illa non p̄ficies
die. h. intrante 2^a hora p̄ficiatur vel usq̄ ad
aliud diem q̄ris expectetur. Cum Artifex operari
voluerit, hac noie dicat, megala, vaddus, meguia
am, snadus, detitus, delapso suay oro, doctatan,
delapha, persupualo, itrane, dilotionis, mgerons,
effectu, boole, somacholi, Rey, Rayma, felivuchus
virtus, altissima, sergoyce, celrey, redi, sub-
regulari, disciplina, tu que es alpha et omega sup
omnia dominator, Altissimus concede pietate tua
ut hoc opus ad effectum veritatis ducatur, Amen
Annulus sit quadratus et in lateribus sanctissima dei
noia ut in figura patet sculphetur, quibus
diligenter dispositis aqua Rosuica lauetur et
speciebus odoriferis p̄ suffumiga atq̄ munde conser-
vetur, isto est mirabilis inducit amorem maxime
mulieru et ira principu mitigat et valet in
fore regnare magnam nuq̄ mulieru acquirit

amicicia

amicicia et ad reges p̄fidias que et que quas libet
potestatis spiritu uniuersoru et est utilis pro omnibus
rebus, Bohole the picture of y rige exalter apte.



Quartus annulus est sine quo Sapientissimus Salomon
nihil agebat sine in proho sine in consilio sine in
Iudicio ipse sump seum differobat Artifex quidam q̄ris
Liquidam infundat aqua et sic panis albes involuatur
cum se suffumiga thure albo artifex in die 27. t̄ q̄ris
q̄ris incipiat dicat, Belzobray, ter dicatur, ondyton,
Amia, olyama, moyboth, baruth, bacuus, Vainch, Lauacel,
adorhocus, inflaothot gobolat, adonay, deus ineffabilis p̄

quom

quoru omnia facta sunt sine quo nihil fieri
 potest, vnde effectus huius anuli divinitatis
 tue dignitate pro ut affectavimus nobis
 consequi bona Amen, hoc 7^o repetatur
 in anuli operatione fuit autem annulus de
 mercuriali decoratus materia v. electro. et
 incipiat opus die 27^o in mane annulus quidem
 sit, quadratur et in quadratura sanctissima
 dei nomina sculptentur si nomina scribi non possunt
 in quadratura scribantur in anuli virg, et
 plura ut in figura docentur debet autem annulus
 hic cum omni mundicie et veneratione custodi
 si vero differas ipsum in regalum et curiam impiate
 invidios gratia ab omnibus in oculis domus vobis tuu
 probalebit in omni Consilio iudicibus monstrat
 facundia delectationem subducit demones ac
 malignos spiritos ad voluntatem differetis dat
 invidiam in proelio liberat demones malignos
 spiritus soluit magiasque incantationes maris piculum
 et venenum resistit dat impetrationem sup
 nam vera et involuatur in pelle nigra caprioli
 fonsu statu habentis quia pro saluatione
 corporis melior invenire non potest, si fi

Achimhade
narius.



Salomon noster magister quoda scidit quoda celavit anul9
 secundum quosda dividitur in duobus quod die figura
 debent figurari in vno annulo et duo capita in alio vnus
 de auro alter de argento fieri debet alter de electro opus
 mirabile, suffumigatur itaque primu de ligno Alods in
 aqua rosata infusio, et suffumigandoe dicat. 7. psalmos.
 Dominus illuminatione mea, exurgat deus, quod dilectus
 Laudate dnm de celis, hoc quidem operet dicere mat et sero,
 et sic in mundo xipide reponatur solus sciendū est quod quisqz
 annulus propria habet conseruatione, fiat igitur suffumigatio
 de Thure albo, et nocte et die sit in oratione et bonam
 spon habeat in deo sitqz balneatus annulu fumigatu tenens

in pollice dextro dicens, // # # # # # # # # # #
Deus ineffabilis, deus universalis, deus invisibilis,
deus inestimabilis, deus incomutabilis,
deus piissimus, deus dulcissimus, deus excelsus,
deus gloriosus, deus mansuetus, deus iustus, deus
misericordis, ego ~~Albanus~~ indignus et plenus
iniquitate et dolo ~~peccator~~ ad tua misericordia
orans et deprecans ut non respicias innumerabilia
peccata mea sed sicut, confuisti misereri et
humiliter preces exaudire ita me
famulum tuum licet indignum exaudire digneris
Clamans ad te pro hoc amulo sanctissimus
nominibus insignito et characteribus ut virtutes
quas obtinere debeat, ut scilicet voluntarie
opis ministris virtutem et aereas et infernales
potestates ad libitum suum constringat
et subijceat et cum conivator voluerit
congregare congregat et cum voluerit dis-
pergere dispergat valeat autem reges et
principes in aere mittigat et benevolentiam
reddat in iudiciis et bello invictum prestat
et ante hostes visibiles et invisibiles sit efficax

et

et certa protegi ac in omnibus periculis subueniat
te prestante qui vivis et regnas per omnia secula
in secula seculorum Amen //

Admiranda dictas, o ineffabilis trinitas o inexpabilis
vinitas o gloriosa Divinitas, o perfecta charitas o
indivisa claritas, ego albanus te invoco, adoro, te
deprecor, quatenus conferatur, sanctificetur
et benedicatur iste amulus presens cum suis
sanctissimus nominibus et propria qua sanctissimus
Salomon instituit obtineat virtutem ut ydaq vel
autonice opis ministrat virtutem aereis et infernalis ad
et libitum constringat et subijceat potestates valeat
ante iudices et principes et benevolentiam inducat prestante
domino nro qui vivit in secula seculorum Amen.

Deinde remoneas Amulum a pollice dicens, // #

Coniuro te metalli creatura per creatorem cum
creaturarum cui omnes merito debent obedire et per
sanctissima nomina que in te designantur et per
doctrinam Salomonis candoriam et per eorum virtutes et
Thronum dei per que sedem maiestatem diuinam et per arcana
celestia ut vim et virtutem obtineas quam salomon
instituit conseruas viriliter terras areasque

potestates

potestates obediunt deferenti maiora subiecto
principes incunantur ante te credat venient
mortuorum etate iudices et p[re]sides virtutem
obtinuas, artis quoque mathematice operationem
confirmas pacta Coniurationis remoueat
in medicatore et fuit suffumigatio admaticis
dicens

Oratio // - - - - -

Enothona, israel, dloy, adonay, chaburyth, jore,
kenuch, huchaleo, Eaphanoiheth, rchekaptha,
adonay, dlo, habethok, benaptha, hufaritaro,
ychoth, alliadientha, nosetha, zadobathu
habolcafor, hanoder, humiranotha, haylocha,
allina noantoria, adibaraba, m[er] ordsmich, otha,
robolcahoha, hiletheca, nadroch, hu, honteste
aquarius dno. prestare qui vivit, et regnat
deus p[er] oia seculo seculoru Amen, +

hic ponatur in medio digito amulus et
suffumigatur cu[m] thure albo et
thimiatate dicens +++ +++ +++ ++

Oratio // /

Deus vniuersi conditor orbis qui celum super-
altitudinem nubiu[m] extendisti et terram in sua
stabilitate fundasti et mari terminu[m] quem p[er]ire
non potest tribuisti. qui o. st. d. ceterisq[ue] stellas
in summo adne celi collocaisti qui oia in sapientia

focisti

focisti qui 6o die homine[m] ad imaginem tuam plasmaisti
quem de luno terra et spiritu sancto eum inspirasti
quem cum oba yrobaricantem de paradiso eiecisti qui
genus humanu[m] in aqua diluuii p[er]didisti qui noo et
eos qui cum eo erant saluasti qui te abraha sub triplici
p[er]sona ad radicem mabra aperuisti, qui loth de subuersi-
one sodome et gomora liberauisti qui moysi in medio nubis
in flama ignis apparuisti et locutus fuisti qui populu[m]
tuu[m] de captiuitate adxisti et in p[er] medio maris appuisti
aquas inruas exire fecisti, qui danielem de lacu leonu[m]
et susanna[m] de falso crimine liberauisti qui tres pueros de
camino ignis ardentis sc. sadrach mysac et obadnogo
illo sotabine fecisti qui et zena in ventre ceti, tribus diebus
et tribus noctibus illos seruasti qui hac ~~et~~ multa
mirabilia fecisti exaudi propitius orationem serui tui et
da ~~mihi~~ huic amulo sanctissimis nominibus tuis insignito
virtutem quam salome tua sancta virtute instituit ut
idea vel outonica operis ministrat virtutem, volueras,
infernalesq[ue] potestates, et omnes malignos sp[irit]us
artista suo imperio constringat et subijceat adque
libitu[m] suu[m] conueniat et cu[m] voluerit congregare con-
gregat et cu[m] voluerit disperdere disperdat valeat ante
reges et p[re]sides ira illoru[m] mitigat et benivolentia
reddat et in iudicio p[re]lior[um] in banom postat, et ante
hostes visibiles et invisibiles sit efficax et certa p[ro]prio

obessos

obsessos a demonibus potenter liberet veneno resistit
it ac in oibus periculis subueniat et consiliu
conferat ~~de~~ Concedente dno dous cuius regnu
et impiu sine sine p maudt. hic ponatur
Annulus in medio et fiat suffumigati de
alumina vel croco t assandalo, dicens ///
Euche, ~~ad~~ adonay, hamonorath, baruth,
hara, adonay, dlotha, moloch, bachlam, lati
morath, homoch, hulhaod, hahold, mitha,
hanulo, bamichacha, adonachou, bachoram,
hothis, honous, agou zibulo, Affoem, chamohn
rochohstet, concramufay, solaamo, rolhomus
ndarach, et rogruas. Ancynhmi, Lochni,
mulluto, vommas, lonacheri, calamo, hima,
vatro, humana, rachalo, chaninio mesacalca,
nehazalia, hacta, humeta, adonay, allotha,
allaazor, ~~ndaloh~~, ndlach, maco, dno pstante
qui est summus benedictus in secula amen,
hic ponatur annulus in auriculari, et suffum
igatio, fiat de ligno, aloos dicat Psalmos //
dus illuminatio me // dno no inferont beati
quoru // in te domine, quam dilecta, dous in
nomine // ecce quam bonu // Laudati puri,
Laudate dnu de celo, benedicite oia opa cum ex

oratione

73
oratione sequente, o glorioso Adonay, p quem
creantur, omnia reguntur et confiscunt ad esto
propitius in orationibus meis et presta clementer
vt annulus iste, Accymtatyn, cui nomen salomon
imposuit virtutes quas obtinere debeat perfecte
et potenter obtineat ad subiugandos malignos spūs
vt Artiste voluit, noluit, obediunt et maudto
eius non possunt resistere sed velociter implent
ira regu et potestatu mittigat et benedolentiam
inducat et in piculo terre et maris subueniat ab
hoste visibile et invisibile desordetur liberet et
sanu custodiat illo prestante qui sedet in altissimis
et cuncta t custodit cuius honor et potestas in
eternu p manet. Amen, hic ponatur annulus in
pollice et fiat suffumigatio de costo dicens + + +
O pio o iuste Adonay, quies sancte noie et pietatis
origo rex regu et dnu dominatu qui sedes in
maiestate tua interius p fundu abissi ceruis omnia
regous, oia moderans, oia in virtute tua continens
qui hominu ad smaginem tue plasmasti, vt in terre
sicut in celo gaudeas et glorificeris, omniu terre
adoret te deus et psallat tibi, ego Abbanes indignus
dicam noie tuo Psalmu, vnde pssime immundissimi
deus maiestatem tuam cum humili devotione supplex
expostuli et in virtute tua et dono grae tua. confidetur

et

et confirmetur Amulus iste et virtutem
qua institutus obtineat potenter sup malignos
Spus potestatem Artiste tribuat ut cum
vocati fuerint et statim ad vocem suam
ex omni pte mundi conueniat et responsum
veraciter reddat mandato pficiat amulus
iste reges et potestates ubiq conpescat et
iudices sibi iratos in bono uolentia conuertu
magicas artes soluat Spus abominatos adinatos
thesauroru custodit disciudendo virtuosos
constringat in omnibus p reuisi dolenentem
soluat et protegat et inimicos visibiles quam
Inuisibiles ppingat illo pstante qui sup omnia
regnat et impat cui laus est et potestas
per eterna secula. Amen, //

hic ponatur amulus indice et suffumigetur
de thuro albo masculino thiamato mastice
assandalo suo costo et de signo albos dicens
Adonay mokothe, adonay, malal, adonay,
Sanhethi sothma, naboth, adonay, in quo omnes
creature sanctificate sunt misericordia tua
atq ineffabilem pietatem p hoc sacra
noia inuoco ut postulati licet indigno
famulo albano auxiliu grae tuae prestare
digneris sup istud amulu sanctissimis tuis noibus

insignitu

insignitum, ou, el, elod, adonay sane alpha et omega,
choha, hoosora, hoosora, penta graton, tetragramaton
elephacor, oggemos, onsi ytohoon strumlataton,
diora, Messias, sethor, emanudl, Sabacth adonay,
pantate, primellis principu, primogenitus sapi-
entia, virtus, gramaton, sol, splendor, lux, gloria,
pans, via, viti, vita, mors, hostiu nima, agnus
petra, lapis, quod os uerbu, salus, angelus, sponsus,
~~pheta~~ pheta, pastor, sacerdos, Athanatos,
mediator, ovis, vitulis, serpens, arid, leo, uermis,
lyros, theos p hac sanctissima noia et alia qua
nominare non licenter te suppliciter exoptulo ut
presens Anulus cui nomen ~~actintatym~~ actintatym
Salomon imposuit sup oia demonia et malignos Spus
virtutem obtineat eosq ad libitu suu p huius anuli
virtute exorzians constringat irias regum principu
mitigat dilectione renascatur potenter in prolio et
necessitati corporis et aie sit haus et potestas
honor et gloria p eterna secula, Amen, //

Tunc dicantur psalmi Laudate pueri deuani oculos
de pfuris, hoc fiat p 3. di di anteq et tunc pon

ponit sub altare domus, tres missae celebrantur
sup ead et tunc in loco mundo et odorifero
constituiatur

De annuli acingeli consecratione dicat in
suffumigatione annuli risanay, adonay, saday,
hoyd, houham, zur, sogopos, hōpūso, scul-
pondontatur eodem sermone et in suffumigat-
ione dicat hanc Conuentionem deus ineffabilis
domine deus noster, celo enarrant dno no-
2^m beati quoru, in te dno speram 2^m 27
dilecta deus in nois tuo, laudate dū quonia
laudate dū de celis, Consideratur, suffumiges
dum ut supra de thure rubrico et corde
contrito et humilato, tenens annulu pollice
dextro dicens, oratio

Immensa et ineffabilis pietatem tuam
piissimè pater omnipotens eternè deus supp-
liciter, exoro mihi licet indigno famulo
tuo albano auxiliu græ tuæ postulanti
spirare digneris sup hunc annulu cui salomè
atingel nomen imposuit, sanctysanctis tuis nobis
in signu ut et virtutem quam obtinere

debet

debet habeat sup oia experimenta magica artes ut
vera obtineant et ad effectum pueniant, irias q
potestatu mitigat, inter inimicos ta visibiles
quā invisibiles sit vera pteccio, visus deferentis dū
non deficiat ab omni morbo demoniaco, dum defendat
sanu et incolumu dū conscodiat foris quoqz maris
vel proly piculu evacuet, febribus et veneno resistat
ac ab omni periculo deferentem liberet p te piissimè
pater qui dno noster es refugiu salus et protectio,
cuius nomen et imperiu sine fine permanet in
secula et seculoru Amen.

Creator omniu neri deus qui celu a terra separasti
et mari terminu quom proterio non potest passisti
omnibus creaturis ex quatuor elementis, adu igne,
aqua, terra et formam dedisti et imposuisti 4^{to} die
creatione solis et lune et ceteras condidisti stellas
post lucis creationem, angelos ministros tuos
creasti in 6^o die, Adam et ~~Limo~~ Limo terre plas-
masti dūqz vitæ spiracula inspirasti ad emas latera
obam, sibi congem comittere ordinasti et abos in
transgressionem precauerunt et in hora q^{da} eos de paradiso
siccisti et ante portas eius p^{re}custodiam, Cherubim et
flamma gladiu passisti gladius fuit igneus et mucus

propter

propter peccatū circumdatus est, pater
chorubin angelicā custodia in fisti stimus
grato tam fuit peccatū pōmē Comēdēt
vt toto mundo non potest reddimī quia nihil
iustis quam vt omnis creatura rationabilis
nihil proponat voluntati creatoris quia maior
est voluntas tua q̄ totus mundus descendat
igitur voluntas tua, pater piissimē, super
nos et respice propitius ad opus manū nr̄an
sicut respexisti ad rationem salomonis qui
mille in gabaon tibi obtulit, et da huic anulo
tuis sanctissimis nominibus insignito virtutūq̄
salomon. instituit, vt omnia exprimentia, mathe-
matica artis vera reddat irasq̄ potestatem
mitigat et inter amicos visibiles et invisibiles
sit vera p̄fectio, visus deferentis non deficiat
ab omni leuitico morbo ipsū custodiat sanum
et incolumem conseruet et ab omni periculo
terre et maris ipsū liberet illo p̄tante et
admirante qui sedet in altissimis et verbo suo
cuncta creauit disponitq̄ cui est honor et
Gloria p̄ eterna secula seculorū, Amen,
hic ponatur in medio et suffumigatur cum alumina

℞

76 74
t. craco vel assandalo, houchu. Oro, hic ponatur
annulus in ultimo digito et fuit suffumigatio de
ligno albos, dicens, dno deus nr̄. dno deus meus,
v, conserua, diligam te colenarrant, dno in virtute
a forte, deus in nomine deus iudicium nominū et inq̄.
Laudate p̄dri // Laudate dnm̄ de celis, Laudate eum
omnes gentes Benedicite, Conserua te figurā metalli
et angelū compositū et sanctissimis dei noibus con-
figuratū p̄ dū vīm p̄ dū vōrū et sanctū et p̄
virtutem omnipotentis dei ^{p̄ ineffabilem} ~~conseruetur~~ tua p̄ anim-
alia ante thronū dei consciētia, p̄ it seniores
qui in conspectu altissimi consistunt ad laudem
gloriam et honorem dei et p̄ celi celorū virtutē,
et 9^m ordines angelorū, et p̄ 12^m noia ~~Sancta~~ Sancta
dei, quibus nominatur, hebrayce, deus, ou, oly,
dloy, adonay, hya, ydio, affere, yesserayd, alpha,
et omega, Tétragramaton, et p̄ alia noia sanctissima
quod nominare non licet, et p̄ illud ineffabile nōm̄
dei, quod in fronte Aron tulit vt sanctificetur iste
annulus et conseruetur, quādmōdū instituit salomō
et p̄dicta obtineat, virtutem p̄stateri dno nro
Ihōsu xpo, cui honor et gloria p̄ manet sūd sūd
Amen

oratio

O ratio.

Ineffabilis et eterna dietas gloriosa virtus qui
ante et ex deis et sola tua voluntate oia
subiiciuntur qui iusto iudicio vocaris istis
noibus, alpha et omega tetragrammaton, pater,
animon, omousion, messias, sether, emanuel,
Sabaoth, adonay, vnguentis, via, vita, manus,
homorosion, principiu, primogenitus, sapientia
virtus, altissimus, caput, finis, o. verbum
splendor, sol, gloria lux imago panis, flos, vitis
mons, fama, petra, lapis, angelus, sponsus,
pastor, ppheta, sacerdos, athanatos, yskynos,
dkyson, ymas, theus, panthon, craton, Jesus
do de laudo: te adoro, te supplico, te totis
mentibus imploro quatenus p te annulus iste
predicta quam obtinere debet virtutem obtineat,
ut oia experimenta mathematice artis vera
reddat, irasq potestatu mitiget, et inter
inimicos visibiles et invisibiles sit firma defensio
deferenti visus non deficiat ab omni lunatico
morbo sanus custodiat feris pestiferis mira-
biliter resistit et ab omni piculo corporis et
animi liberet, illo pstanti qui sup oia regnat
et imperat, cuius laus honor et potestas p

manet

manet in eterna secula. Amen, hic ponatur
annulus in pollice et fiat suffumigatio de mastice
dicens, oratio,

Deus qui exaltasti celum a terra et dedisti aquas
sup aquas et oia in sapientia et pietate tua
fecisti, qui palm tu filios Harael, p mediu
maris siccis pedibus ambulare fecisti, qui moysi
seruo tuo in monte smay, legem salutifera et
400 annos ptum tuum angelico pane fatiasti
precepta salutis dedisti sicut pmisseras omnia
in terra promissionis et conduxisti deus uniuersus
conditor et. ut supra, alia oratio,

Domine deus pater omnipotens quies creatorum
omniu, que es substantialis tam ineffabilis qua
inestimabilis suauitatis ut angeli qui solent sua
pulchritudine exolent in biter et insaciabiliter
et te pspicere desiderant quia tu es deus fons
et origo a quo bona cuncta pcedunt qui tandem
quam vis sis ubiq potentialiter tu intellectualiter
in celo habitas substantialiter oibus tutus es quia
in nullo loco es impotentior quam in alio, sicut
in celo et in terra tu noscis oia presentia pterita

et

et futura, quasi composita & spiritus, et ante
te qua fieret ois hominum moros prorsus
angelorum voluntates, dicta, facta, cogitati-
ones ac si corporaliter videns prouidicasti
et invocaris. theos. i. noia videns et quod factu
est pro te factu est et sola tua bonita-
te mundu fecisti, et oia in sapientia creasti
et nihil vmp quod insensibile sit quam
que sunt in animata nisi sibilis et
morta nobis, oia tibi vident et te creat
orom sentint colu te sentint quod ob tua
insu incessabile reuolutione semp circum
o. et d. et stella te sentunt que memo-
rabilem cursu serbando repetunt, infernus
te sentit quia quos de ego sibi da
custodiat, quanto magis ego homo quens
et imaginem et similitudinem tuam sanctam
constituisti ut in celo sicut in terra
laudaris ut dicitur omnis terra adorat
te deus et psallat tibi iteru omnes spūs
laudat dnt. Ego Albanus Eiect indignus
Psalmu dica nocte suo vnde piissimū et
misericordissimū deus maiestate in humile

deuotione

deuotione cordis & contritione, desidero et suppliciter
exoro, ut dono græ. tue consecretur iste annulus
proferens et virtute q̄ obtinere debet, obtineat
ut oia experientia ut supra in effa: hic ponatur
Annulus in iudice ut fiat suffumigatio de thuro
masculino thimiamata, mastice, ligno, aloes, et
costo dicens orationem,
Adonay, rex regu et dñs dominatū p̄ quem oia
facta sunt cu go constant oia quem tremunt
angeli et archangeli tibi obediunt ones creatores
mundi, te invoco te suppliciter imploro quatenus
tua virtute benedicetur et consecretur annulus
iste sanctissimis nominibus insignitis virtutem
& obtinere debet in se habeat sup malignos
spūs ut in ~~oratione~~ oratione

O pio, o iusto et. hic dices hos Psalmos, Lauda
pueri, Levati, de profundis, et hoc p̄ tres dies
fiat duæ missæ sup dñm tuu in loco mundissimo
custodi, Achimo consecratur abluatur et mundis
vestibusq̄ pueris induatur et optio ligno aloes
suffumigetur, dicendo, hoc noia Affrodices, yastun,
osara zoay, almosym almann, acocobayl, albacaym,

alfecab.

alsocab, algoym, hynloth, hamgol, alseymis
algoar, alsiter, altand, hulpadra, lodam,
moth, hic ponatur annulus in indice et suff
umiga de thero albo dicens, oratio.
Conuerso te creat: et materias metali in
forma anuli composita p deo unum et bene
et omni creatora a quo oia facta consistunt
et p quem oia composita regimine disponuntur
sub quo ois multitudo celestis exercitus
administrat in quo uiuit oia p angelos domos
et virtutes p celum et terra p mare et
oia que in eis sunt p solem et lunam et
caeteras stellas coli, p 12 signa zodiaci et
et 7 planetas erraticas et quicquid est sub
celo et supra celum, in terra, quicquid in
profundo maris conuersatur, et quicquid in
aere habitat et in abisso uiuit, p. 7. dona
Spus sancti p sedem diuine maiestatis p sede
ntem sup thronum et p ois iusticia et mise
ricordia, p ois natuitalia, et p omnia sunt
oim virtutes sacrosanctas miserum que mille
ab huic celebratae sunt omnis, p omnes prophetas
et patriarchas p legem moysi in monte

Sinay

Sinay, datum, et p duas tabulas moysi conscriptos,
quatenus in te obtineas ois virtutes qua salomo
constituit ut inducas amorem et beneuolentia
omni tam virorum qua mulierum angelos qz ois
generaliter constringere ad libitum, vrasqz potes
tatum mitiges, et defuncti redantur beneuoli
serpentes ois venenosi cedunt oia malefica
depellat illo prestare qui sup oia regnat et p
quem oia reguntur, amen, hic ponatur annulus
in medio digito suffumiga cum almina t craco t
alsaudalo dicens, oratio.

hodach, adonay, hammodosach, azoras, assi
lomilath, botonace, handach, aialadl, botz, chisbooy
asochol, bothazo, zochou, mahona, babinana,
arthaliid, pyrmutyu, bochio, bocha, vbiththa,
fand bochol, asodocha, vlothea, ychosel, mah
adho, iaham, hildoohe, hiohala, godolam, alichdabici,
aliotham, bothe, balotha, vnas, Pathae, patach, toboy,
adonay, ozorcha, osanna, imbedin, anedin, margdha,
halac, ya, adonay, synhaday, bethenslo, othas, ofialo,
Lwayzayo, onoolo, adrdhyd, ha, quatenus isto anulus
te sumo creatora, virtutes, obtineat et in superna

Sidet

maiestatis solia, et cuncta potenter regis et
gubernas tibi honor et gloria p̄ infinita secula
seculorum; Amen, hic ponatur annulus in ma-
dico dicens, mirabilis virtus, altissimi et
inestimabilis divinitas, claritatis indivisa a p̄te
rationis signaculum, o Affran, haptuaco gorit
Donatio invocationum invocando deprecando et
supra virtute maiestati et sanctum dei
~~nomine~~ noim, qui solo verbo cuncta creavit
ex nihilo et mihi te difformi obtinas oio
mimititia in bono voluntia et amorem conbor-
tas venam etiam repella et oia maloficia
dissoluat, prostanti domino qui te creabit
et tantam virtutem et dignitatem tibi attribu-
it Amen, hic ponatur annulus in Auricu-
lari dicens, orationem hanc, Oratio.

O, summo maiestatis ineffabilis essentia
o, domine maiestatis Alpha et omega, carens
principio sine verbo sine tempore in oia opa
possibilia sunt qui hominem ad imaginem tuam
plasmasti et suava ei considerasti et eorum p̄-
a diso voluptatis collocasti, unde p̄ diabolicam

suasionem

suasionem didisti atq; ultimo tempore completionis
tuæ filium tuum ad solvendum miseros misisti et opa
manu tuarum que condidisti et languidum mundum
salvasti et perditum conservasti, ego, Albanus Cloniter
tua devota proce et humili voce atque devotione
miam exoptulo, quatenus dno gratia tua benedi-
catur, sanctificetur et consecretur annulus iste
reverendissimis, affrodicis signis signatus figuris et
litteris circumscriptis dictam virtutem obtineat ut
oios in amorem convertat odium et inimicitiam repellat
at, maloficia dissolvat, omnes aereos potestates et
bono voluntiam et dilectionem ducat Amen, hic annulus
ponatur in pollice ut fiat, suffumigatio dicens,
istam orationem, Oratio:

venus benignissima que et Lucifer diceris domi-
natrice planetarum et admirabilis dulcedo, o impiosa
virtus et fortitudo incendij te deprecor p̄ ineffabi-
le magisterium et nomen terribile altissimi dei
qui sup oia virtutem obtinet, et p̄ solem cui semp
amicaris, et p̄ Lunam cui semp p̄ conjunctione cor-
dadatus et .v. qui te sup omes planetas diligit,
p̄ t̄m quem oblico vultu aliquando respicitis adversaris,

et

et p bellicosum d. qui modo in magna con-
sistit amittia, modo cum magna psequitur
mimitia, et p virtutem nobis a facio
creatore confessa p signu. 8. in quo summa
potestate collocanda consistis, ubi est creatio
tua ubi, pvalis et veritatem gloriaris,
Quatenus annulus iste margine tua figura
et ~~no~~ noie pdesignatus in ^{so} obtinet vitem
quia tua figura et Imago venerabile
cu tuo insignito noie sup oia ad diu t dna
dilectionem, vnum expellat, advas Ipus
et tartarios in obedientia et conobolentia
ubducas serpentes oes fere mortifice dese-
rentem cedant te prestante qui sup oia.
regnas deus in secula seculoru, Amen.

hic ponatur annulus in iudice fiat suffumig-
atio dicens orationem. Oratio,
preclara et splendissima vnum cui nomen
Lucifer, cui oia celia venerantur, et in
vna conungatur amittia cu divina potestas
fontem tribuit virtutem et quot vis conungas quos
vis sepas et ~~amittit~~ amittia conungis post

Discordia

Discordia semina ubi vis oris dulcis et amibibi
et ubi ubi vis amara et serocissima, ego
Albanus te invoco in hac operatione ecce aduipi
tibi venerabile in Imagine tua cu suis litteris
et figuris et dulcissimo tuo noie quod admodum
convenit, o, signata, adesto pia miseri in-
ventibus dulce noie tuu invocantibus p noie
dei vini et veri pii misericordissimi quod tua nulla
valot creatu: resistere voluntate prestante dno
qui sedet in Altissimi et potenter indicat oia cui
honor et gloria in secula seculoru Amen, deinde
suffumigatur speciebus odoriferis et mundo cust-
odiatur. Consecratio huius Achadonary, et ut
operatur fit mundus et suffumigando dicit. 7 Psal:
Laudate dny de celis, et sonatur annulus in
pollice, fiat suffumigatio de thure dicens, deus
inaffabilis p 3. die, fiat bis in die mane et sero,
deinde ponatur annulus in indice et fiat suffumigatio
de thure albo et thimiamate dicens etania, hic po-
natur annulus in medio digito, deus univrsi quia hac
multa mirabilia fecisti, exaudi p pitis orationem
mea et da huic anul sanctissimis nominibus insignito
virtutem quam sapientissimus salomon delegatur

instituit

instituit ut omnes malignos spūs sua virtutem
subiugare debet artista imperium ad libitū suū
conuincet, obessos a demonijs potenter liberet
irias regū et potestatem mitiget, Thesaurus
occultos et vos et occultus vore roborat et
respondat, et pestifera veneno resistit et in
omnibus piculis tū terræ quā maris conferat
ab omnibus visibilibus et invisibilibus de-
votem saluet et protegat prestante domino
qui in altissimis sedet et oīa gubernat
~~omnibus~~, cuius regū gloriose sine fine
per manet qui vivit et regnat in secula
seculorū Amen; hic ponatur in medio
et fiat suffumigatio dicendo, glorioso, Adonay
deinde suffumigat et ponatur in auriculari dic-
endo, o, pīe, o iuste, deinde in pollice et fiat
suffumigatio de speciebus odoriferis dicens creator
om̄ rerū deinde custodi in loco mudo et
honeste et odiferō /

Explicit Liber de 4^{or} Annueals

An excellent medicine for y stone

Take pollitory of the wall and dry it on a
Tyle, and take the skins of 3. or 4. eggs the
which is betwene the meate and the shell, and
dry it vpon a tyle, take also an orange peele
and grate it, and a j^d waight of each of
these y^e is of the poulder of them, and mingle
them together and take and date it vpon the
poynt of a knyfe, that beinge done, thou
take Camomyle and sooth it in pesser ale
and take of it both in the morning and fast
inge and also at night goeing to bed
and so vse it twice or thrise at the most

probatur est sepius

What Stones and hearbes are appro-
piated vnto the 15. starres accordi-
nge to John Gower in his Booke inti-
tuled, de Confessione Amantis, the wh
he Dedicated vnto King Henry the
eight;

- 1^a Prima Stella. Vocatur, Aldeboran. cuius Lapis
Carbunculus et herba. a Anabulla est.
- 2^a Secunda stella, Vocatur, Cloza, seu. Iliades.
cuius Lapis cristallus, et herba Feniculus est.
- 3^a Algol. cuius Lapis Diamans. herba. heleboru
nigrum.
- 4^a Alhaiot, Lapis Saphirus, herba marubiu.
- 5^a Canis maior. Lapis Berillus, herba, sauma, est.
- 6^a Canis minor, Lapis Achates, herba, Primula;
- 7. Arial, cuius Lapis Gonza, herba, Celidonia, est.
- 8. Alacorui, Lapis honochinus, herba, Cappacia.
- 9. Alaczel, cuius Lapis smaragdus, herba, Salgea,
- 10. Almareth, Lapis Jaspis, herba, plantago.
- 11. Venenas, cuius Lapis Adamas^{et} herba, Cicorea est.
- 12. Alpheta, Lapis Topasion, herba, Rosmarinus.
- 13. Cor Scorpionis, Lapis Sardis, herba, Astrologia. (Caristalochia)
- 14. Boter cadent. Lapis chrisolitus, herba, saturea,
- 15. Quintadecima stella vocatur, cauda Scorpionis, cuius
Lapis calidonis, et herba, maiorana est.

Incipit Liber hermetis tractans de 15. stellis &
de lapidib9 et de 15. herbis. et de 15. signis sic
incipiente.

Sunt multa ~~alia~~ bona que antiqui ~~patres~~ sapientissimi narraverunt Philosophi hermes Abhay
domino pr philosophorū antiquissim9 sapiens

Incipit Liber Hermetis tractans de
15. stellis. et de 15. lapidib9, et de
15. herbis, et de 15. harū rerū fi-
guris, sic incipiente.

Inter multa alia bona que antiqui patres
sapientissimi narraverunt Philosophi, Hermes
Abhay Domin9 Pater Philosophorū, antiquissimus
sapiens, et quasi vnus ex benedictis a Deo Phi-
losophis, Librū hunc edidit, diuisitque eum in quatuor
partes, eo quod principaliter 4^{or} rerū virtutes,
videlicet, stellarū, herbarū, lapidū atq; figurarū
in eo continentur, dansq; exemplū sapientiæ pos-
teris vt eorū sapientia, non abscondatur, et ait,
non moritur qui sapientia viuificat, et iterū ille,
homo sapiens comparatur, cuius exempla in hoc seculo
collaudantur, et omnis homo sapiens, et bonis morib9
illustratus Philosophus est; sapiens verō est qui res
cognoscat prout sunt, et recte probari possunt.
Post hæc ait, video quod omnis res vera habet app-
entiam et formam, et pondus et Colorem, et vtri-
aliquo seruiatur 3 homo per ipsam. ideo efficitur,
et video super quam Libet superficiem et diamitrū
et circumquaq; tres mensuras, que sunt Longitudo,
latitudo, et grossicies, et clauditur a quatuor lat-
eribus, et efficitur figura quadrangularis, inus
tamen secundū nostrū intellectu infinite intell-
ectualis

intellectuales linea comprehenduntur. et dicit,
quatuor sunt in hoc mundo quae ex toto animi
non possunt nec integraliter coniungi, et haec
quatuor dicuntur elementa. similiter quatuor
superius constituta sunt intelligunt quae apud nos
mortalia et incorruptibilia et
comprobantur, eorum mouere neque ad ea pertingere
possumus, et sunt haec, videlicet, sol, luna,
stella, et caeli. Et video quod 4^{or} partes
mundi apud hominem unam partem impos-
sibile est esse, hominem tamen in uno puncto
to errare, p^{ma}te. sed est impossibilia 4^{or}
anni tempora esse unius complexionis hoc enim
dico exemplo quatuor nobilium scientiarum, videlicet,
Astrologiae, Philosophiae, magiae, et Alchemiae, dix-
it Hermes omnis qui cognoscit quod videt, et
quod audit intelligit, et cogitans sic quod co-
gitat et petit, scit ea quae petit et quomodo
et quando, et beatus est qui probat, quoniam
probatio est radix totius scientiae, Ideo quilibet
naturalis probare tenetur, et vera probatio sit ex
visibilibus et probabilibus, gustabilibus atque mo-
bilibus, et nisi cum istis vlla vera probatio inue-
nitur: et sciendum quod unusquisque sapiens appetit
scientiam, parcus vero et non parcus vero au-
rus diuicias querit, notandum, natura superior
quadruplex inuenitur, videlicet, generans, ma-
trix, nutrix, debilitans et corrumpens.

et

et dixit Hermes, sunt 4^{or} Complexiones, scilicet,
sanguis, flegma, Cholera, melancholia; et similiter
4. sunt Elementa, scilicet, ignis, aer, aqua et terra:
et 4. sunt in quibus omnis accidentia consistunt,
scilicet, diuitiae paupertas, vita et mors; et sciendum
quod duo sunt per quae intelligamus utrum bona sint
vel mala ea quae scimus, videlicet, maladienda et
eius contrarium, et dixit Hermes nunc scias breui-
tate.

Capitulum primum.

Quaedam volo explanare quae inveni iuxta verba
quorundam sapientium, Inveni enim quod 15. sunt
quae apud sapientes excusari non possunt apud
primos, videlicet, qui per Astronomiam vel per
magicam aliquod opus volunt perducere ad eff-
ectum. sciendum namque quod 15. sunt stellae in
ter alias quae fixae dicuntur, et magnae virtutes atque
signacois, quarum quaedam est bona et cum felici-
tate, atque in prolongationem dant vitam, quaedam
vero breuem et cum paupertate largiuntur. et
notandum quod si Luna fuerit cum aliqua istarum
in natiuitate vel interrogationem in ascendente
vel in medio caelo apparet eius virtus atque sig-
naco secundum naturam et significacoem suam, simi-
liter cum fuerit per se in praedictis locis, vel ex 7^m
naturis. et sciendum quod quilibet stella fixa constat

ex

ex duabus naturis. vel ex naturis saturni et
veneris, vel martis et mercurij, aut Jovis et
saturni, ~~vel x veneris et martis~~ vel veneris
et martis; notandum preterea quod cum fue-
rit aliquis planeta cum stella habente in
parte natura eiusdem Planetæ, potentior
efficitur natura quæ cum eiusdem planeta
natura concordat, et eidem modo natura Plan-
etæ augmentatur: Verbi gratia: Stella quæ-
dam est ex natura martis et veneris, dum
fuerit mars cum eadem stella vincit natura
martis in signaculo, et si venus cum ea fuerit,
natura veneris superabit, et sic in alijs in-
telligi solet. Si vero aliqua stella fixa ex duabus
existat naturis, ex bona scilicet, et mala, et
bonus planeta cum ea fuerit, vel eam bono
aspectu aspexit, significat bonum; si malo
aspectu, e contrario significat. Scias quidem
quod luminaria et stellæ fixæ magnam sus-
tinent partem significationum, et ex illis magna
vis pendet iudiciorum, et similiter a loco
coniunctionis luminarium id est Planetarum.

Caput secundum.

De stellis
fixis.

Dixit Hermes, sciendum quod stellæ fixæ quæ-
dam sunt duarum naturarum et duarum
cognitionum et significationum duarum Plan-
etarum, quædam vero unius, et aliæ sunt

duarum

duarum naturarum præter naturas iam dictas, et quæ-
dam sunt illa quæ non sunt nisi unius, quædam
aspectus unius, et aliæ sunt duarum, et complex-
ionum et significationum duarum Planetarum, ut
quædam quæ habent quondam naturam aliarum
stellarum circumstantium, et aliam suam, et prima
quæ non est unius nature, est per se vel per na-
turam unius Planetæ, sed scias quod nature stell-
arum discernuntur per colores, quæ secundum quod
sunt colores in stellis fixis debent ita coaptari
Planetis: nam propter colores, his quinque modis
coaptantur in natura stellæ fixæ Planetis, quoniam
color rebus est martis, rubeus seu plumbeus saturni,
citrinus iuxta pallorem jovis, albus veneris. Tali-
quoque modo debes aspicere colores aliarum stellarum
fixarum. hæc enim est earum proprietatis et natur-
as, secundum earum colores, et sciendum quod,
omnis stella rubra in colore est eius nature ignis,
et significat choleram, et eius sapor, secundum signifi-
cationem eius est amarus; et omnis stella rubea
in colore est natura terre et significat Melancho-
liam, et de saporibus acetosum. Similiter omnis
stella in coloribus citrina mixta pallore est ex
natura aeris, eius complexio sanguinea, et ex sap-
oribus dulcem significat, omnis etiam stella alba in
colore est ex natura aquæ et ex complexione fleg-
matica, et de saporibus salsum: et sic intellige tam

de

de fixis stellis quam de erraticis, et tam de maioribus quam de mediocribus, atq; de minoribus inuenies verum, deo dante;

Capitulum 3^m.

Postquam de stellis superioribus mentionem fecimus, nunc de 15. ^{ex} stellis fixis explanationem Hermetis dicemus. Stellae quidem sunt ex stellis fixis lucidiores alijs, et quanto maiores et lucidiores videntur, tanto maior et fortior earum significatio. mo de 15. quidem sunt stellae de quibus Hermes in hoc libro ~~posuit~~ posuit facere mentionem, quarum nomina et significationes in sequentibus declarabuntur ordinatim.

Cap^m 7^m.

Dixit Hermes, cum aspicerem Aldeboram, + vide eam 25. gradu Arietis et 27. minutis, et cum eadem capiebat medium caeli, et dixit, haec stella est fixa, et de natura martis et ex + complexione veneris, illa est enim martis quae lucidor est, ex consistentibus in Capite Tauri omnis quidem aliae veneris attribuntur. Haec quidem stella veneris est significatrix magnae siccitatis ppter martem, humiditatis ppter venerem, unde notandum quod cum fuerit Martis et nullam veneris ibi habebit potestatem, et cum fuerit veneris cum Aldeboram et vno gradu et vno minuto, et eius significatio est

acsi

acsi esset iuncta marti in vno gradu atque + minuto. et si Lunam acciderit esse cum Aldeboram, et Luna aspecta fuerit, a saturno vel a Marte aut in quadratura suam oppositionem a sole, idem erit acsi iungeretur marti, sed si esset Luna cum Aldeboram, et aspiceret eam + Jupiter vel Venus, aut sol amabili aspectu, eandem retinet significationem acsi esset cum venerem in vno gradu atque minuto. Cum vero haec stella est in ascendente, vel in medio caeli, et est fortificata propter martem, significat guerras, lites, rixas, gravitates, et ea quae Mars significat: et si iam in dictis locis propter venerem fortificata fuerit, designat temperamentum, et hoc quia in eodem loco maior est color martis quam veneris. et scias oes, fixas, quando sunt fortunatae, bonum significare et quando infortunatae malum. et debemus nostro tempore considerare in quibus + locis sunt et eas rectificare per tempora transacta. et nota quod priusquam Hermes vnam rectificatam secundum altitudinem suam et eius oppositionem a sole et secundum ascendentem et medium caelum, et ad occidentem, et secundum coniunctionem alicuius Planetae cum ea scilicet, secundum quod diximus eam rectificaueris, poteris habere iudicium ex quo bonus sequetur finis.

Ad

Alias stellas fixas rectificandas, et consecutus earum veritatem.

in quibus fuerint secundum magnitudinem vel parvitatem instrumenti cum quo metitus fueris.

2^a De secunda stella dixit Hermes. Secunda stella ex stellis fixis ex quibus mentionem fecimus, est valde nota omnibus in caelum inventibus, haec enim stella Hebraice vocatur Lampada eo quod ad formam Lampadae sit formata, Arabice vero Choraya (vel Coraym) nuncupatur. 63. greci Vigiliae, Latine autem Pleyades vocatur, et maior pars occidentalium, 7. planetas seu capellas, septem enim stellas, imo et septem capellas dicuntur. haec enim earum notissima cum caelum inspexeris tot stellas in tam parvo loco sine spacio videre non poteris.

In tempore quodam Hermetis fuerunt ab eo inventae, In 27. gradu Arietis et 20 minutis, natura vero eius est natura Lunae, et complexio illius complexio Martis, et quaecumque fuerit Luna in Achoreya (Alchadaya) id est Anthayda et aspexerit eam Venus ex humida infusione, et Mercurus similiter ex humida infusione secunda tempus testimonij solis et fuerit in ascendente vel in medio caeli cum Achoraye id est Anthoraye et Mars vel Sol eam aspiciant ex opposito significat Nubes gravitates oculorum, sive in oculis. et fecas quod haec stella non sunt de prima prima neque de secunda magni-

tudine

magnitudine, et rectificata eam ut superius dictum est quod inuenies verum adiuante deo.

3^a Tertia stella dicitur caput Argel vel Alges. est namque stella rubra, clara, lucida, permanet quia in parte septentrionali, distans per magnum spaciū a via solis: Cuius natura est de natura saturni, et complexio eius est complexio Jovis. Sciendum est quod haec stella est prima et principalis stella totius firmamenti in Natiuitatibus et inceptionibus rerum si autem Mars fuerit cum ea in ascendente vel in medio caeli facit hominem fortem et litigiosum, et si Luna fuerit cum ea in ascendente et Mars vel Saturnus, eam aspexerit opposito Cap erat quod hoc in tempore nostro ut dixit Hermes 9. et 18 id est 38. minutis Arietis. Rectificatio eius fiat predicto modo.

4^a Quarta stella dicitur Alazoth estque luminosa. Stella a parte Jovis, id est, septentrionis, transitusque eius prope verticis punctum, estque magnae potentatis in iudicijs et dicunt quod est tenens frenum, alij dicunt ipsam retinentem habenas. Haec stella dicitur esse ex natura Jovis aut saturni, et inde quoniam quando Saturnus aut Jupiter est cum ea vel aspicit eam, et Luna in iungitur ea, et scias eius virtutem esse duplicem, et eius significacionem esse multiplicatam, et semper aspicere utrumque, et cuius magis superare significacione,

ipsum

ipsum recipere pro eius significatur.

5^a Quinta stella, Arabice Aliabor, & Latine Canis maior dicitur. Hæc stella est Meridionalis, et inter omnes stellas fixas est ex maioribus, et magis apparens: Et similiter eius virtus est valde efficax super terram, et principale est quod in quinto climate, sexto et septimo in quibusdam partibus, in aliquibus tamen partibus non apparet in circulo astrologi latitudinis eius terræ. Hæc autem stella est ex natura Veneris, et est stella fortunæ, et per hanc mutatur multociens status mundi ad temperamentum vel distemperamentum, ad bonum vel ad malum. quod si aliquis eam fortunatam habuerit in ascendente vel in medio cæli, et Luna vel pars fortunæ cum ea fuerit in eodem gradu, significat magnam guerram, et si opus maginis fuerit eius virtus erit ad bonum et magnam honorem.

6^a Sexta stella dicitur Arabice Algomedra id est Algemeyra, Latine Canis minor. Hæc stella est propinqua signorum circulo, et est ex natura mercurij et ex Complexione Martis. Hæc quidem stella facit homines audaces et rationabiles si fuerit in ascendente vel in medio cæli, et dat posse vincendi si fuerit in ascendente vel in medio cæli et fuerit Luna cum ea.

Septima

7^a Septima stella dicitur Cor Leonis, et apud quosdam stella Regia sive stella altæ potencie. Hæc stella est duarum naturarum et duarum complexionum, et in omnibus stellis firmamentis non est vicinior via soli. Quicumque eam habuerit in ascendente, vel in medio cæli, vel in radice natiuitatis liberam aspectibus in fortunarum et inuenit eam fortunæ, significat quod est Rex aut aliquis magnus Dominus. Hæc enim est stella significatrix magni honoris, et magnarumque diuiciarum atque timoris, et precipue quando fuerit propinqua lineæ orientis vel medio cælo. Hæc autem stella est ex natura Jovis et Martis. Consistit cum querenti planeta, et duo superius dictas habeant proprietates. Hæc stella ut dictum est retinet eam significationes.

8^a Octava stella est Ala Corua, et non Lucis tantum sicut alia de quibus fecimus mentionem superius. est enim ex natura Saturni et Martis, et retinet in se multas et malas significationes, et quasi planeta totius infortunii et cum infortuna cum ea inuenit significat omne malum tunc significationem nisi occurrerent retinet Saturni et Martis, et si Luna fuerit cum eis, dies ipsam esse valde malam in significationem nisi occurrerent ei fortuna. scilicet, sol, Jupiter, et Venus, et hæc stella potestas in opere destructionis, et in cuius radice natiuitatis hæc stella fuerit in ascendente vel in medio cæli infidelitatem eiusdem portendat.

nona

9^a Nona stella dicitur Alazar^{ell}, hæc enim stella ascendit ad 30^{um} ex parte meridies, et est ex natura Veneris et Mercurij, et dicitur

et rationis, secundum quod est eius vera dispositio in figura, et hæc quidem stella significat honestatem et bonum in faciendo ludos suos et res de quibus homines vident et loquuntur atque lætantur.

10^a Decima stella dicitur Attimett Alyamoch, et dicitur saluator, et est ex natura Martis et Jovis quando autem eam aspiciat Lunaria in bono aspectu cum adiutorio fortunarum est in significatione Jovis, quando vero contrario, est ex significatione Martis.

11^a Undecima stella dicitur Benenays, et est postrema de duabus stellis quæ est in cauda ~~vise~~ vise maioris, est namque in fine caudæ bovis deferentis curru. hæc enim est una de septem stellis quæ faciunt motum suum circa polum mundi. per hanc enim potest quisque sapiens in omni tempore anni in nocte horas sumere sicut in die per solem. nemo proventus ~~et~~ ipsam potest aliquatenus excusare, et a memine vititur nisi ab in ipsam recte potest sumere in ascendente: sed scias quod pauca ex stella invenitur. Hæc autem stella est ex natura Veneris et Lunæ est autem valde remota a circulo signorum, et quando multa

Lucet

Lucet, pluviam significat et proximo venturum.

12^a Duodecima stella dicitur Elpheta. hæc stella est ex natura Veneris et Mercurij: stella quidem est non multum lucida, sed multiplicatur eius significatio in bono quando est in trino vel sexto aspectu a sole, et dat honorem et sublimationem cum est in radice natiuitatis et libera mala in medio celi vel in ascendente.

13^a De 13^a stella dicitur Cor Serpentis, stella quidem est bene lucens, trahens ad rubedinem, quæ ex natura Martis et Jovis constat, est enim propinquior redarico. stella hæc simodo est radice natiuitatis in ascendente vel medio celi, sublimat hominem in honorem, et meliorat eius dignitatem cum est fortunata: contrario autem facit dum ab infortunis est aspecta.

14^a De 14^a stella dicitur Vultur cadens, et est ex natura Veneris et Mercurij. hæc quidem stella est ex illis quæ maiorem faciunt elevationem; in 5^{to} et 6^{to} et 7^{mo} climate. stella quidem hæc est temperata in omnibus in quibus invenio eam. arcus enim eius est magnus, et eius aparentia magna bonum in ascendente, et multo plus in medio celi habet significationem; dum a Marte vel a Saturno eius bonitas non lædatur. nam si lædatur, contrario erit eius significatio.

Decima quinta

15^a Decimaquinta stella est Cauda Capricorni. est namque ex natura saturni et mercurij et proxima zodiaco ex parte meridiei. Hæc stella est infortunium magnam dum in conjunctione sol existit sic ab eoa quarto vel opposito conspiciatur, cum tunc in natiuitatibus designet corruptionem et damnum. hæc namque stella in magica computatur pro infortuna. Eius domus sexta saturnus et mercurius dum eam conspexerint et fuerint retrogradi vel combusti, quia tunc destruitur. Sine figura intellige.

Incipit secunda pars principij huius libri.

Dixit Hermes. Quicumque has quindecim stellas rectificare sciuerit, secundum quod de tribus primis superius est prælibatum, ad veritatem posituræ earum, scias quod poteris peruenire, et si quis per fixas stellas voluerit iudicare, oportebit eum earum scire naturas, et posse, ac proprietates, et in quibus ymagine inventæ erunt, et in quibus domibus, et quæ pars cadit cum eis, et quis radius, et quæ duodenaria, et quis planetarum est secum, et quis eam aspiciat. Sic autem poteris invenire per ipsas in omnibus veritatem, quemadmodum per planetas, et sic verum inveniet ut scriptum est in Libris

iudiciorum

iudiciorum Planetarum. et sciendum quod stellæ fixæ habent fortunas et infortunas quemadmodum Planetæ: sed earum fortunam et infortunam accidit ex parte solis aliorumque sex Planetarum, sed quod sunt apud ipsas earum conjunctiones et aspectus, et sciendum quod omnis stella fixa quanto maior est et clarioret propinquior est zodiaco vel puncto verticis, vel magis septentrionalis, tanto fortior est in omni opere et iudicio. Finis de Stellis.

Incipit secunda pars huius libri De quindecim Lapidibus.

Dixit Hermes in initio huius voluminis, nostra intentio fuerit circa quatuor virtutes, circa stellas fixas, quæ sunt res spirituales, et celestiales, et luminosæ, quarum potentia est magna et mirabilis et nimis occulta nisi sapienti. modo autem in hac secunda particula volumus præfacere charitatem et virtutem, quam ipse sumus charitatis et virtutis conditor includit in lapidibus prætiosis, quorum virtutes afflantur in virtutibus prædictarum stellarum et quorum colores coloribus Planetarum.

Sciendum quod quidam ex lapidibus prætiosis sunt valde lucidi, et magnam ex se proferant claritatem, ut Carbunculus: et quidam palam facientes virtutes, ut Magnetis species, et Saphirus, et multi alij: et quidam

ex illis sunt qui perpulchri, habentes virtutes
paucas: et hoc est quod dicere volumus.

Quoniam 15. sunt lapides, in eorum coloribus
et complexionibus et naturis concordantes
cum supradictis stellis, quorum nomina et colores,
virtutes quoque cum stellis ad quas pertinent,
si Deus voluerit, declarabimus. et primo 15.
lapides scriptos volumus ponere in hoc libro, quia
de 15. stellis mentionem fecimus in eadem. Isti
quoque lapides debent poliri sculpi siue subscribi
cum Luna fuerit iuncta stellae sibi pertinenti,
quoniam si ita fuerit in centuplo multiplica-
bitur eius virtus. Unde scias, quod sapientes
antiqui respiciebant superiora et operabantur
in inferioribus, et secundum eorum voluntates in
operibus efficacia adnuplebantur.

Ca. 2^m De Carbunculo dixit Hermes, primus ex
lapidibus 15. dicitur Rubis, quod quidem Car-
bunculum vocant, cuius color est sicut color
carbonis accensi. et eius virtus est augmentare
diuitias, et magnam honorem exhibere deferenti.
Hic namque lapis est ex natura solis, et eius
stella fixa et Aldebaran.

2^a Secundus lapis dicitur Christallus, quidam
dicunt quod sit Diadema, qui magis finatus
est quam Christallus, virtus namque eius est,
congregare Demones et spiritus mortuorum,

et

et vocare ventos, et secreta abscondita scire. Color
lapidis huius est color aquae congelatae, quae est mitis
clara, et exterius turbulenta: et cum volueris cum
cooperare, operare cum fuerit Luna (Azoraye) id est
Azoraye, quia tunc aparebit eius virtus.

3^a Tertia lapis dicitur Diamante, qui durissimus ap-
probatur, ita quod cum eo scinduntur oes alij lap-
ides praeciosi: Cuius virtus est animositatem et aud-
aciam conferre, membraque custodit illaesa: et si
quis vult illum deferentem incantare vel siccitare,
incantatio vel siccatio reuertetur super facientem
illud. et coloribus est color eius est color ferri lucidi,
sed stella aqua virtus eius procedat est Caput et
argel. et virtus eius probata cum Luna est in prima
ipsa stella.

4^a Quartus lapis dicitur Saphirus, cuius color est et
color Aurij: sed quidam ipsorum ad albedinem trahunt.
Virtus eius est exaltare hominem ad honorem, et
ipsum reddere gratiosum coram Regibus et nobilibus.
Stella quidem eius est, Allayoc, et operatur cum ea
quando Luna coniungitur ei.

5^a Quintus lapis dicitur Berillus, et est clarus ad mo-
dum Christalli siue aquae maris et est quasi oculis oculis.
debet quoque habere angulos, per quos eius claritas proce-
dit: Cuius virtus est magni honoris et magnae beneu-
olentiae, et ad ponendum inter Reges concordiam et
alios homines, et quando Luna est cum Allabor, tunc

augmentatur

augmentatur et apparet eius virtus, et precipue si est in Ascendente vel in medio cali: Et si hunc lapidem in aure ponere volueris, pone, cum Luna et Venus fuerint cum Allabor et proficies.

6^a Sextus lapis dicitur ~~Ab~~ ~~Acather~~ (vel Acates) cuius color est croceus, tamen aliqui inveniuntur nigri, aliqui albi, aliqui virgulati; cuius virtus est, gratiam dare apud Deum et hominem gratiosum super spiritus aereis, eratque magnum posse contra magicam. Stella quidem eius dicitur, Algomeiza. proba virtutem eius cum Luna fuerit

7^a Septimus lapis dicitur Gorgonza: quidam istorum sunt rubei mali granati, ideo Granati dicuntur, quia color eorum est et color Granatorum mali-granati: et sunt quidem rubei, alij vero sunt multorum colorum: cuius virtus est frangere et Melancholiam auferre, reditque hominem temperatum, bonamque dat gratiam deferenti eum. Hic vero lapis, Gorgonza, descendit a corde Leonis siue stella Regia, et qui aliquid ex ea vult operari, operetur cum Luna fuerit cum Corde Leonis.

8^a Octavus lapis dicitur, ~~Smargdus~~, cuius color ~~viridis~~ est Onichis, (Onichis vel Hamichokes) et inveniuntur multi ex eis cuius color viridis est. et facit hominem iratum, animosum, et audacem, et mala cogitantem, et mala dicentem, et prava somnia somniare, et facit fugere

demonem

93 9^a demonem, et congregare, cuius stella est Ala Corui. Nonus lapis dicitur Smargdus, cuius color viridis est, virtus eius est, augmentare diuitias ei qui eam in auro potentiam honestate secum duxerit, causasque devincere facit, et eruit hominem ab angustia et malo. Stella quidem eius est Almet Alaazel propria, quoniam ab hac stella processit virtus et Smaragdus.

10^a Decimus lapis dicitur Jaspis, sed diuersas habet colores, quum alij virides, alij rubei, alij vero guttati, Maior virtus est auferre febres, et quidam illorum restringunt sanguinem, cuius stella est Almet, et Alramech, vel Alchimoch, vel Alramach, et cum hac operare ut superius est prelibatum.

11^a Undecimus lapis dicitur Magnes, cuius color est color ferri lucidi et bene forbili, virtus eius est attrahere ferrum ad se, et ostendit partem orbis et partem ubi voluit bene axis, et ostendit partem orbis Verum polus mundi parte Septentrionali, et cum hoc lapide multa faciunt mirabilia incantatores, stella eius et Benzayas.

12^a Duodecimus lapis dicitur Topasus, cuius color est citrinus, ad similitudinem auri puri virtus eius est frigida, et reddit hominem castum, dat amicitiam et honorem apud hoies. Cuius stella est Elpheta,

quae

que dicitur Corona.

13^a

Decimus-tertius lapis dicitur Sardinis, et cum illa est, Amatistus, colorque Sardinis est rubens, Amatisti vero ut gutta vini rosacei. Virtus eius est, videlicet; Sardinis, reddere bonum colorem, sed Virtus Amatisti constringit Demones, et effugat eos, et non impediunt deferentem maligni spiritus, et stella eorum est Cor Scorpionis, et opera cum eis cum Luna fuerit impedita.

14^a

Decimus-quartus lapis dicitur Crisolitus, cuius color est ut ^{color} auri lucidi, simulatur quod proyiciat radios, ut radij ignis, et alij asimulantur aque maris, cuius virtus est magna in expavescendos demones. Et sicut magnes aspicit Septentrionem, sic Crisolitus aspicit Orientem. Et similiter eius virtus est contra nocturna phantasmata et timores. Et eius stella Vultur Cadens.

15.

Decimus-quintus lapis dicitur Catcedoni⁹, cuius color est medius domo⁹ que sunt quasi albi. Virtus eius dat gratiam in causis illis qui eam deferunt. Stella eius est Capta Capricorni, cum autem Luna cum ea fuerit, ut diximus, Operare cum ea.

inter Gorgoniam
et Berillu⁹ de
Gorgoniam domo

Monco

Monco quidem insuper, ut cum Luna fuerit coniuncta stella cui lapis Converterit in ascendente vel in medio caeli, tunc lapis ponatur in argento vel auro vel ferro. Vel plumbo vel plumbo suis quocunq; metallo quod ei conveniet, et multum proficies, Deo dante.

Et notandum quod quicunq; bene fuerit commiscere opera stellarum cum operibus lapidum, poterit bene proficere in omni opere boni et mali, et semper hoc debemus eis addere herbas quas coniunctas habere possumus, que sunt concordantes eorum, Complexioni: bus et naturis. Et cum tria habuerimus quatuorimus quartum, itaque in initio libri promissus cum Dei auxilio integre et sine diminutione compleamus et sic ad quatuor virtutes sciendas que cuilibet naturali iuncta sit pertingere poterimus.

Incipit tertia pars huius libri

De Herbis

Dixit Hermes, priusquam docuimus naturas et virtutes 15. Stellarum, et 15. Lapidum preciosorum, et colores utrorumque, nec non Complexiones. Volum⁹ in hac parte sine particula, 15. herbarum nomina, et a quibus stellis virtutes accipiunt, declarare. et cum inferiora a superioribus reguntur, et quicquid est inferius a suo simili superiora in natura et Complexione

Complexione, naturam et Complexionem accipit; secundum facultatem nostri ingenij hunc inferius declarabimus.

Prima Herba dicitur Anabulla sive Tithymalli; haec namque herba est calida, et corrumpit fortiter Corpus hominis si hntis, si sumatur, eius vero stella Aldebaran nuncupatur et semen eius ponitur sub Rubo, cuius lapidis Virtus duplicatur certissime.

Secunda dicitur faeniculas, cuius virtus est Oculorum lumen augmentare, et in natiuitatibus animalium contraria est stella Azeraya, Semen eius cum thure et argento vivo ponitur sub Christallo, cuius virtus est duplex lumen oculorum custodire.

Tertia herba dicitur Eleborus niger, Crudele herba et fortis atque mortifera. si aliquantulum de hac herba cum cuiusmodi Artemisia potueris sub Lapide Diamantis interdicere poteris a quocumque volueris obtinere, sed hoc praeparabis cum Luna fuerit cum stella qua dicitur Caput Argell.

Quarta herba dicitur Prassus vel Marubium. Males tollit dentes et est valde medicinale si sub Saphiro posueris de semine eius

cum

cum aliquantulo de menta et Arthemisia atque mandragora, Cognosces per anulum miraculum et gratiam magnam. hoc fac quando Luna fuerit cum Alaayoch.

Quinta herba dicitur Samina. haec cum Artemisia draguntea et paruo de Erigua Colubri debent poni sub perilla Berillo, et fiat cum Alaabor fuerit in ascendente vel in medio caeli et Luna iuncta et. Sciendum autem quod quicumque hunc anulum secum habuerit, gratiam cum spiritibus aeris et Gentibus terrae habebit, et poterit magnam mittere pacem inter Reges et alios potentes, et inter virum et uxorem, cum fuerint discordes.

Sexta herba est Solsequium, quam Graeci Eleterpium vocant. flos eius ponitur sub acathe vel agathe cum flore Puleij, et iste amulus conseruat hominem sanum.

Septima herba est Celidonia, qua si cum Artemisia et mastice ponatur sub Gorgonza granata, et hoc cum Luna fuerit cum corde Leonis, eius virtus scitur quod sit multiplicata si fuerit amulo vel imagine consolidata.

Octava herba est Lapacium manus dicitur de cuius semine cum folio atque radice et Erigua Ranae sub onido si reponatur Luna iuncta Ala

Corui

Corax multum proficit contra homines et
dæmones et mala ventos.

Nona vero Salvia dicitur estque val-
de utilis et multum medicinalis, Ista cum
trifolio et prouinca et arthemisia et ma-
ndragora iuncta, faciunt deferenti multas
diuitias accumulari, et operetur cum Luna
fuerit cum Attimeth Alaazel.

Decima Plantago dicitur, de cuius folio
siue semine siue radice sub Faspide ponens et
secum deferens, febrifuga certissima creditur.

Jaspis Viridis. esse, et quisquis phisicus Faspidem deferre
deberet, præcipue autem si esset viridis color-
is, debetque operari cum dicto Lapide quando
Luna fuerit iuncta Athimoth Alrameth.

11^a herba dicitur Cicoria, quoniam sicut
voluitur Benenayas contra polum septentrio-
nalem, sic et Cicorea flos voluitur versus
Solem, velut natura magnetis est attrahere
ferrum, sic sol est attrahere florem Cicorea, et
huc adiunge Artemisiam et florem prouen-
cæ, hijs superpone magnetem bene politum,
et quocumque volueris, poteris ire securus. ~~Vn-~~
Annulus iste valet contra omnes incantationes,
et ab uno in aliam commouendas, et contra
ficticia multa proficere dicunt. Et si dens Lupi
prædictas coadunet, proficit illis qui voluere

esse

esse raptores. Hoc fiat cum Luna Benenayas
vel Bonayas fuerit Coniuncta.

12^a herba est que dicitur apud quosdam,
Adil, et apud alios, Ros marmus, vulgariter, remere
hæc cum aliquantulo trifolij et hædere debent poni
sub Topasio cum fuerit Luna cum Elpheta, quoniam
hoc opus deferens erit bonus et mundus et discretus
coram Deo et hominibus.

13^a herba dicitur Aristologia longa siue thora-
dra, cuius flos rubeus est et sapor amarissimus.
hunc, cum paruo de^o Copico sub Lapide sardinis po-
ne, et deferentem secum facit bene intelligentem, qua-
cum Luna fuerit cum Calcalacrab, (vel Calcelatr-
net) in ascendente, hoc quidem opus bonum reti-
net colorem in homine, et sanam retinet memoria
indifferentem, et reddit hominem propectum et intell-
igentem.

14^a herba Saturia dicitur, cuius accipias et
aliquantulam particulam, tantundem herbae que
fumus terre dicitur, et parum parui Lapidis que
coraza dicitur. nam deferens super bestias magnam
graciam consequitur. et ~~per eam~~ seruatur per eum
a scabie mundum. hoc autem opus fiat dum Luna cu
Elpheata fuerit iuncta vel Vultur cadens.

15^a herba Maiorana, ~~ladi~~ dicitur, et apud Arabes mendaceus vel mendatus. ponz aliqua-
ntulum ex ea cum Calcedonio, et scies quod
domus in qua fuerit meliorabitur et nicolum-
is semper erit. Et inveni^m quodam Libro, et qui-
dam similiter asserbant, quod quicumqz deferret
secum Calcedonium cum arthemisia et neptha
et maiorana, et hoc in acella sua cum radice
madragore custodiret, eius diuicia omni modo et
augmentarentur. hoc autem fiet cum Luna
fuerit cum Cauda Capricorni in ascendente.

Sciendū, quod quamvis plures sunt herbe
Magnæ virtutis, hoc tractatu possumus. cum
de 15. in primis mentionem fecimus, et cum hæc
quæ plures sunt 15. secundum nostram inte-
ntionem ad maiorem efficaciam conscribantur,
ne ab aliquibus reprehensoribz ex his quæ pri-
mitus diximus superflui videamur, ex vtroqu-
oque Capitulo primam herbam sufficere affir-
mamus.

Incipit quarta pars huius
Libri De Figuris.

Cum igitur in principio huius Libri sit, qd
diximus cetera quatuor explananda, nostram in-
tentio vertetur, sine quibz nemo sapiens opus
suum potest ducere ad effectum plenarie, et de
tribus sic iam plenarie dictura est. nunc de 4^{ta}.

aliud

97 98
aliud deferamus, ne hoc opusculum in aliquo deficere
videatur.

Incipit documentu Hermetis
De 15. ymaginibus et figuris.

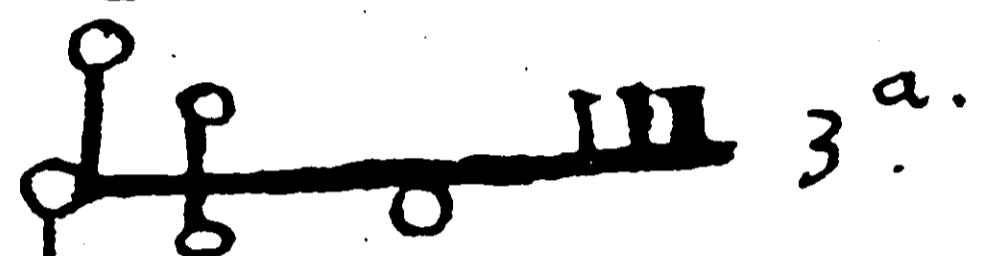
Dixit Hermes diuersæ sunt ymagines et Cara-
cteres quæ sculpi debent in lapidibus prædictis cum
iuncta fuerit Luna eiusdem stellæ, qui ad opus con-
uenierit, et dixit.

1^a Prima ymago est vt Dominus vel
homo litigans. et sequens figura



1^a

2^a Secunda vt Lampada vel puella
Virgo cum hac figura quæ est primis
Libri Seraphin



3^a

3^a Tertia sicut caput hominis cum lon-
ga barba et parum sanguinis circa collum,
et sequens figura.



2^{da}

4^a Quarta sicut homo volens letari in in-
strumentis, vel vt rapicius, et hæc figura.



4^a

5^a Quinta sicut Leporarius vel puella
Virgo bene disposita et hæc figura.



5^a

6^a Sexta vt Gallus minimumus vel tres
Puellæ et hæc figura.



6^a

7^a Septima vt Mureligus vel catus et
leo aut forma hominis honorati seden-
tis, et hæc figura.



7^a

8^a Octaua sicut Cornus vel Columba, et
vel homo niger indutus panno nigro et
hæc figura.

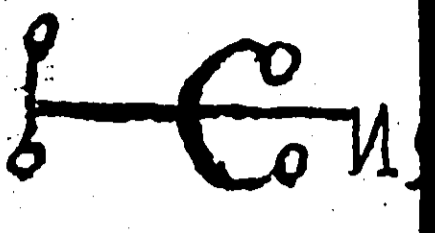


7^a



8^a

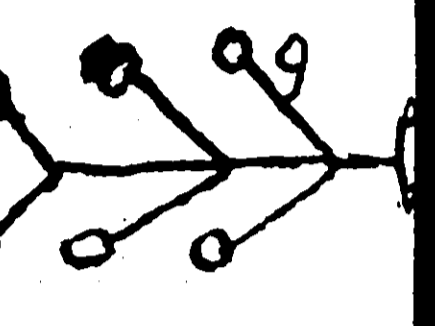
9^a Nona sicut Avis vel homo deferens mercaturas aut tale ad vendendum et haec figura.



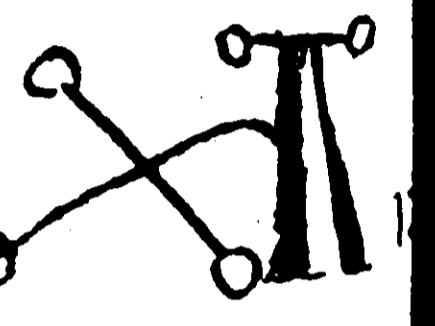
10^a Decima sicut homo saltans et volens letari, vel sicut equus vel lupus et haec figura.



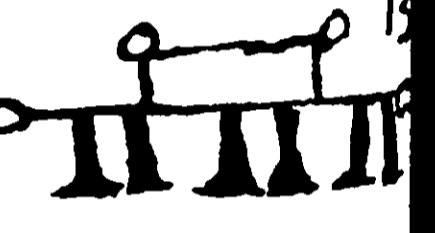
11^a Undecima sicut Taurus vel sicut Circulus vel sicut homo qui multum cogitat et haec figura.



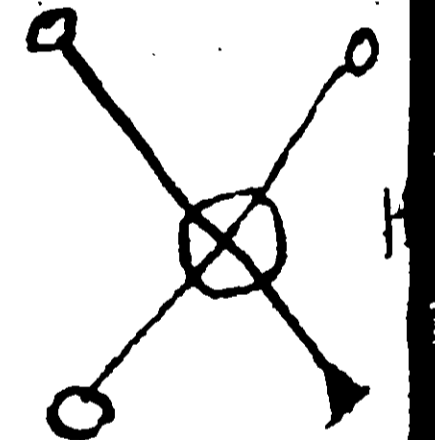
12^a Duodecima sicut homo sublimatus et coronatus, vel similitudo gallinae et haec figura.



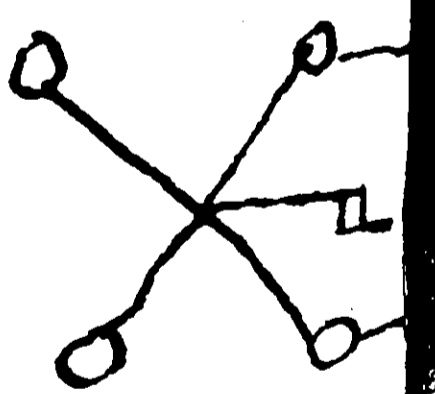
13^a 13^a sicut homo armatus vel irritatus ad faciendum malum cum ense in manu et haec figura.



14^a Quarta decima sicut vultur vel gallina, vel homo volens pergere, et haec figura.



15^a Quinta decima est sicut bestia ut Cervus sterilis vel hircus vel homo qui iratus videtur et haec figura.



Explicit 7. partes principales huius libri et incipiunt expositiones 15. Stellarum, 15. Lapidum, 15. herbarum et 15. ymaginum et figurarum et earum virtutes.

Jam

Jam complevimus in hac quarta particula ea quae proposuimus explanare ex 15. stellis, et quae lapides sunt eis convenientes, et quae herbae predictis concordant, et similiter quae ymago hominum vel animalium lapidibus debeant sculpti, et quae characteres.

Documentum Hermetis. Dixit Hermes. Sciendum quod non signavi neque scripsi hunc librum nisi scienti, videlicet, cursus stellarum siue planetarum, et introductio atque protractio in Libris Magice Astronomiae. Et notandum quod per hunc librum poteris rectificare stellas fixas, et cognoscere lapides, et herbarum, et virtutes utrorumque ad episcopi. Deinde poteris ymaginari et figurare quod volueris, et per hunc poteris tuam scientiam in magicam rectificare.

Dixit Messehala super dictis Hermetis in libro quod in partes divisit, dixit volo quidem addere quibus si Hermes vivus esset me pro scio in tali opere reputaret. Cum ea igitur Hermes in libro suo posuit naturalia, sic volo illis apponere actumtalia et spiritualia. Stella quidem est res caelestis et spiritualis, est oratio atque voluntas et actus talis vero Balneo et mundificato habet vel aspectus sapiens ea suffumigatio suo de suffumigatioibus bonis et malis.

Dixit

Dixit Mezzehala quod omne fumigium bonū et præciosum et bene redolens lætificat voluntatem et aereos spiritus, sicut bonum vinum lætificat corda bibentium, et omne fumigium fætidum impedit et fugat homines et spiritus eodem modo.

Et dixit Mezzehala, In omni opere malo, fac fumigia fæterencia et malicie: In bono e contra, De fumigacoib⁹ bonis dixit Mezzehala hæc, et sunt 15. species ad bona fumigia faciendā, et signum Aloes, Algalia, Ambra, Spicanardi, Thus, Mastix, Crocus, Thimiania, Thorax palmea, et muscus (vel muscatus) Gariofila, Cinnamonum, Cera alba, Alcora.

De malis fumigia mala et ponderosa sunt hæc. Alq̄tu Sulphur, mirra niger, Ungula Capri, et Sandalæ rubei, fæx Olei, Stercus, Pix, Capilli fæx apii, atram^{tu} Ovis nigri, Ungula, fæx⁴ apum, atramentum, poma putrida, Poma^o putrida, acetum⁷, cum vino putre factū putrefactū vel et coagulatum, Gallæ, arsenicum cum fæci coagulatu. gallæ de vino, arsenicu cum fæci vino.

Explicit.

Sulphur. alq̄tu.
mirra niger.
ungula capri.
fæx apii. atram^{tu}.
poma putrida.
Acetū cum vino
putrefactū vel et
coagulatu. gallæ
arsenicū cum
fæci vino.

Sciendum

Sciendū est quod sunt 22. dies in quibus magnū periculū est aliquid opus incipere vel sanguinem mittere vel medicinam capere.

- In mense Januarij sunt 7. dies vzt. 1. 2. 3. 4. 5. 15. 29.
- In mense febr. sunt 3. dies, vzt, 16. 17. 18.
- In mense martij sunt 3. dies, vzt, 15. 16. 18.
- In mense Aprilis sunt 2. dies, sczt, 6. et 9.
- In mense Maij sunt 4. dies, sczt, 7. 15. 19. et 20.
- In mense Junij est unus, vzt, 7.
- In mense Julij sunt 2. sczt. 15 et 19.
- In mense Augusti sunt 2. sczt. 19. et 20.
- In mense Septemb sunt 2. vzt. 16 et 17.
- In mense octobr. est unus, sczt. 6.
- In mense nouembr sunt 2. vzt. 16. et 27.
- In mense Decembr sunt 3. sczt, 6. 7. 15.

Finis.

Nota quod omnes supradicti lapides habent E-
gari quando Luna est coniuncta cum sua stella
corporaliter vel bono aspectu dicendo istam oracionem
quando ligant lapidem. O altissime conditor omnium,
Alpha et Omega, qui fecisti celum et terram, mare
et omnia que in eis sunt, et hijs omnibus virtutem tri-
buidisti, qui filio tuo yma sumis etiam conciliasti.

Nunc ergo clementissime Pater, supra ymis et y-
ma supernis virtualiter coniunge, et coadiuva ut
virtus utriusque quam opto sit in hoc annulo. Amen.
Hec oratio pertinet ad 15. stellas aut annulos Herm-
etis, et factum fuit de Thebit.

Nota

Et secundum aliquos, quod dicta stella sit in af-
cendente aut in medio caeli, et a fortunis aspecta, et
etiam C a fortunis aspiciata, et ad fortunas acc-
edat, Cauendo ne gradus signi qui in natiuitate
aut anni reuolutione sunt infortunatus per exist-
entia male planetae in ipso, aut per existentiam
in malo loco caeli, sicut si fuerit in 8. uo aut 6.
aut 12. sit in ascendente.

Que in quo opere obseruanda.

no. Bene.

Ad longitudinem et latitudinem climatis enim
variantur angulorum qualitates quos radij celestium
corporis super figuram rei secundum quos infun-
ditur virtutes caelestes planeta. oportebit et e-
nim in suis dignitatibus collocare in figura caeli
dominantem nec solum significatorem operis expe-
ctabis potentem.

Lunae obseruanda.

Nichil enim sine Luna beneficio ~~proficere~~ proficere,
conuenit tibi saltem angulares accipere Luna vero ob-
seruabis quando abos intuetur, vel iungit, vni et asp-
icerit alterum, vel quando a coniunctione suae aspectu
vnius transit ad coitum vel aspectu alterius.

Mercurij obseruanda.

Mercurius diligenter obseruandus, quando cogreditur
bonis, eorum augit bonitatem, et malis in malitiam.

Infortunatum autem dicimus signum vel planetam per
hi vel martis aspectu maxime oppositu vel quadratum,
hi enim aspectus sunt inimicitiae, coitus vero trinus pec-
tilis amicitiae.

Quando potentiores influentiae.

Potentis viro quando sunt in domicilio vel exaltatione, et
vel triplicitate, vel termino, vel facie, ex combustione
~~directe~~ directe in auge: et in figura caeli dominantes,
sunt in angulis, et maxime orientis vel decima, vel
in plagas max succedentibus vel in suis gaudijs.

Cauendum autem ne sunt in finibus vel sub dominio
Saturni vel martis, nec sunt in gradibus tenebrosis, putris
vel vacuis.

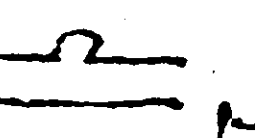
Obseruadis ut anguli ascendentes et decima et 7. ma
sunt fortunati, et ascendens dominus, et locus solis, et
locus Lunae, et locus partu fortunae, et eius Dominus.

Lunam habemus potentem si fuerit in domicilio suo vel
exaltatione, vel triplicitate, vel facie, et in gradu sibi ad-
opus optatum, atque si ex 28. mansionis obtineat, non sit in
via combusta, nec tarda, nec in ecliptica, nec combusta, a sole
non descendat a latitudine meridionalis, quando combustione egr-

editur

egreditur, nec sit opposita soles nec Luna minuatur, non sit impedita a Marte nec Saturni.

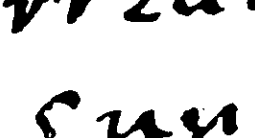
Nomen Mars in prima pte anni
vocatur Halamū, in 2^a Matamū.
in 3^a yhe. danichelyn. in 4^a
hechetradca.

Quando volueris audire de mirabilibus mundi,
hora Jouis Luna in Cancro ascendente  fac
cies duas ymages de stagna scribente et mitto-
mitte cuiuslibet Lingua animalis Rana viridis que
capta fuerit specialiter proter hoc ad hoc in
hora Jouis, et signe in qualibet ymagine nom-
ina Angelorū 2^{is} et Characteres Lunæ et cap-
ite Draconis et caudæ, et fac tibi Lectū de
pannis ~~de pan~~ mundis sed sustinigans de ligno
Aloes et Olibano albo, et apponatur vna ymago sub
capite lecti et altera sub pede donec dormeas in illo
lecto, Audies ymages illas disputantes de mirabili-
bus mundi, et dicentes ^{mandata} et vera sapientia
et ~~in~~ mirabilia, sed dum fiunt ymages, et
donec suffumigaueris Lectū, et donec ponatur ibi
ymages, nomina angelorū Jouis et capitis dra-
conis et caudæ non taceantur cum ymagine
quæ convenit.

101 102
Incipit Liber Imaginū Sebel, alias
Teel.

Ego Tebel per longū tempus investigavi invenire,
sed nunquam potui præstantiora experim^{ta} quā
istas, et vocantur experimenta, quia nulla ratio-
nabili causa cogente, sed quasi solo diuino mirabili
et præstanti celestium Dño mirabiles operantur
effectus; nec mireris si Characteres et sigilla
planetarū tam mirandos perducunt effectus
sua proprietate et.

1. Si vis aliquem provocare ad rixas vel discordes,
prima facie Arietis, ascendente Luna in scorpione hora
martis, formabis duas ymages de plumbo pro illis quos
volueris ad rixas provocare, et fiant sic ymages ut
~~vna~~ unus procutiat alterū, et in utramq; scribe
nomina utriusque et Characteres V et martis, et cum
illis imaginibus tange eos, et postea pone ubi aqua con-
tinuauerit, et dum ibi durabunt ymages, illi erunt
ad rixas et terrores veruntamen dum fiunt ymages,
quando ponantur sub aqua, et ab eis tanguntur illi,
nomina Angelorū Arietis, martis, et scorpionis, hⁱ et
Lunæ non taceantur, cum coniuratione conuenienti et
suffumigatione, et proficies.

2. ut unus abhorreat seruitium alterius. Hora
hⁱ prima facie Si Luna in  fac ymaginem de
luto in nomine illius Dñi quem vis abhorreere seruitiū
alterius in cuius nomine facias, et aliam ymaginem de
pulvere sepulture hominis mortui, et in utraque yma-
gure
scribe

scribe Characteres Saturni et Martis,
et Locabis eas ita quod illi desuper
transiant, et servitia illius non placebunt
Dño dum illæ ymagines durabunt, et dum
fiant ymagines, nomina Angelorū h̄i et mar-
tis non taceantur cū coniuratione conve-
nienti.

3. ut aliquis spiritus tibi consulat in
sompno. Ascendente ☾ Luna in Cancro,
Saturni hora fac ymaginem de stannuo sive de
cupro nomine illius spūs vel Angeli cuius
tu volueris te consulere in sompno, et
scribe in ea nomine illius spiritus et Ca-
racteres Jovis, et cū tenebis eam ad
caput, habebis responsum de omni re qua-
sita. sed dum fiunt, nomina Angelorū
Jovis et ♃ vel ☿ non taceantur, cū
coniuratione convenienti et pone sub
capite dum dormis.

4. ut aliquis Dñs te diligat, vel alium
quem volueris. Hora solis Luna in Ariete
fac ymaginem de auro, et scribe in ea
nomen Dñi pro quo facis, et Characteres h̄i
et pone ymaginem in tali loco quod potest
desuper transire, et dum durabit ymago
Dñs amabit illum sed dum fit ymago, nomina
Angelorū Solis et Arietis non taceantur et.

102 103
5. ut aliquis Dñs sompniat quod vis ad bonum
tuum. Hora solis prima facie Leonis ascendente
Luna in Aquario, fac ymaginem ceream in nomine
eius cuius vis, et scribe in ea nomen illius quem
sompniare vis ab illo Dño, sive ad bonum sive ad
malum et Characteres Veneris, et pone sub lecto
Dñi, et dum erit ibi ymago nomina nomina
Angelorū Lunæ et Veneris non taceantur, cum
coniuratione convenienti et suffumigio.

6. ut aliquis videat in sompno mirabilia, Hora
Saturni Luna in Leone prima facie Sagittarij, fac
ymaginem de Saturno in nomine eius quem vis ut
videat mirabilia in sompno, et scribe in ea nomen
eius et Characteres Saturni et Sagittarij, et pone
sub lecto eius et dum erit ibi ymago, videbit
mirabilia in sompno, sed dum fit ymago nomina
Angelorū Leonis Saturni et Sagittarij et. ut sup.

7. si vis scire secreta alicuius. Hora Jovis sub
facie prima Geminorū Luna in Capricorno fac ymaginem
de cera virginea in nomine illius cuius secreta vis
scire, et scribe ibi nomen tuum et Characteres
Geminorū et Jovis, et porta ipsum tecum, sed
dum fit ymago nomina Angelorū Lunæ et Jovis non
taceantur et.

8. ut aliquis adducatur pristinum ad amorem. Luna in Cancro prima facie Geminarum hor. Veneris fac duas ymagines cereas in nomine illorum quos ad pristinum amorem revertere volueris, ita quod una amplexit aliam, et in utramque scribe utriusque nomen, et Characteres Geminarum et Veneris, et pone ipsas in loco per quem ipsi transeant desuper, sed dum fiunt nomina Angelorum ☉ ♀ ♂ non taceantur &c.

alias
♀ ♀

9. ut aliquis comburatur in ardore libidinis, sit Luna in Cancro hora Veneris in alio ascendente ☿ formabis ymaginem de ~~stano~~ stano in nomine eius quem volueris comburi in ardore libidinis inextinguibilis, et scribe in ea nomen eius, et Characteres Veneris et Leonis, et cum ea tangat ipsam, ad pone in loco sup quem transeat, et videbit mirabilia: sed quando fit ymago, nomina Angelorum Solis vel Mercurij, Veneris vel Martis non taceantur cum &c.

10. ut honoreris ab omnibus. Luna in Ariete hora Solis ascendente Leone fac ymaginem auream, et sculpe in ea nomen

illius

illius pro quo facies, et Characteres Saturni, et portet iuxta pectus, et ab omnibus honorabitur ultra modum: sed dum fit ymago et Characteres nomina Angelorum Solis et Saturni non taceantur &c.

11. si vis ut pater odiat filium, In hora Martis Luna in scorpione ascendente Sagittario fac duas ym. plumbeas ita quod stent in retroversa facie, et in quibus parte scribe ~~nomina~~ nomina et Characteres Caudae Draconis et Martis et Saturni, inde tangatur ambo, et postea subhumetur in loco per quem transeunt, et dum fiunt ym. et tangantur cum eis, nomina Angelorum Martis et Lunae et scorpionis (Caliās Tauri) non taceantur cum &c.

12. Ad habendum benevolentiam alicuius, laudabile et admirabile experimentum, et ad ligandum ipsum ad voluntatem tuam, et id non notum nisi apud caldeos. fac ym. de cera novi non infecta melle, in nomine illius cuius benevolentiam vis habere, et in hora Planetae suae, Luna existente in signo cui admittitur Planeta sub quo fit ymago ascendente Leone vel Ariete vel Sagittario, et scribe in ea nomen tuum et nomen Martis tuae et Characteres planetae tuae et Veneris et Jovis, et porta tecum, et erit ligatus tibi, sed dum fit ymago nomina Angelorum Lunae, et ipsius planetae sub quo facta est ymago non taceantur cum &c.

13. Vt mulier sit chasta et honesta et fidelis viro suo, fac ymaginem mulieris de cera virginica et in hora veneris vel mercurij, luna in virgine, et scribe in ea nomen viri. et Characteres Librae et mercurij et ponatur in loco sup quem transeat mulier desuper, sed quando fit ymago nomina Angelorum $\nu\gamma$.^{is} Tauri non taceantur &c.

14. Vt mulier sit zelotes de aliquo ita quod non possit requiescere, fac ym^{em} illius viri et mulieris de cera virginica ita quod sint coniuncti ad modum corundi, in hora veneris quolibet signo igneo regnante, et scribe in utraque nomina Angelorum veneris et sagittarij, et ponas sub capite lecti in quo dormiet illa quam facere vis zelotam. sed dum fit ymago suffumiget^r et quando subhuc mantur nomina Angelorum saturni et lune et scorpionis non taceantur &c.

15. Ad amorem. Hora veneris luna in sagittario fac ym^m de cera virginica per ista quam habere volueris, et scribe in ea nomen tuum et Characteres veneris, et calefacias ipsam ad lentum ignem, sed dum fit ymago, et dum calefacies eam nomina Angelorum leonis et veneris non taceantur &c.

16. Ad capiendum pisces. fac ymag^m hois de plumbo vel de pisci, fert, quando fuerit luna in signo Aquarij hora lune, suffumigabis eam de piscium, et piscator portet secum quando voluerit pescare, sed dum fit ymago et dum suffumigatur nomina Angelorum Aquarij non taceantur, cum &c.

17. Si aliquem necare volueris. sub domino martis luna in Leone fac ymag^m pro te de cera residua alicuius Ecclesiae, vel oblationis alicuius sancti. Aliam ymag^m fac de cera residua cadaveris humani vel ferro necati, & adversario quem necare volueris et desideras, ita quod tua ymago mittat ferrum in capite ymaginis adversarij vsq^e ad imum, et ymago tua sit maior et superans, et illius sit minor et decurvus, sed in tua ymagine nomen tuum et nomen matris tuae et Characteres martis et leonis scribantur, et in alia sit nomen adversarij tui et nomen matris suae et Characteres lune et saturni, et collocabis eas in loco quem super transeat adversarius tuus, et dum fiunt ymages et locantur, nomina Angelorum leonis et sagittarij non taceantur cum &c.

18. Vt animalia tua augmententur. In hora solis luna in ν .^o fac ym^m. Capo arietino & animalibus quae augmentare volueris, et scribe in ea Characteres geminorum et leonis, et suffumiga eam de pisci illorum animalium, et postea sublocabis eam ubi sepius tran-

animalia, et dum fit et suffumigatur et locatur ymago nomina Angelorum aristis et solis non taceantur cum &c.

19. Ut appareas pulcher et placeas alicui et diligaris super oēs alias, deprime ymaginē tuam in charta virginea cum croco et aqua refacca hora Jovis, et deprime aliam ymaginē illius de atramento carbonis Lauri factam hora ♀ ita quod ymago illius adoret ymaginē tuam, et postea, Luna in Cancro scribe in ymaginē de Croco tuam Characteres Lunae et signū Capitis Draconis, et in ymaginē illius de atram. carbonibus Lauri Characteres Sagittarij, et plica cartam ita quod ymago tua stet sup ymaginē illius et porta tecum, absq̄ dubio credas, quod si eris monoculus ipse crederit quod habueris duos oculos, et ipse naturae miracula in te prebendat quod vis pluris haberi, sed dum figurantur ymagines, et Characteres, et dum plicatur charta, nomina Angelorum Lunae et Canceri non taceant. cum &c.

20. Si contingat te vivere in ultimo solis anno, et velis omnibus inimicis tuis dominare, et fugare tibi oēs inimicos tuos rebelles, fac ymaginē tuam de auro in hora solis in Leone, et Lunae in Ariete vel in Leone, et scribe in ea

Caract.

Characteres solis et Geminorum, et porta tecum ymaginē sed cum fit, nomina Angelorum, solis et Leonis non taceantur cum coniur, convenient. hoc experimentum est valde mirabile, et nullus potest ei resistere.

21. Quando velis aliquam facere infortunatam, fac ymaginē suam in luto in hora martis ascendente sagittario, et scribe in ea Characteres scorpionis, et sub terra ymaginem ante portam eius, et quando fit ymago, et quando subterratur nomina Angelorum saturni non taceantur cum coniurat. Convenient &c.

22. Ut domus aliqua sit fortunata ad vendendum, ut hoies et gentes libenter frequentantur in ea: fac ymaginem de stanno vel plumbo in hora solis, Luna in signo aereo, et scribe in ea characteres Lunae, et sub terra eam in domo, sed quando fit ymago, nomina Angelorum solis et Lunae non taceantur cum coniurat. Convenient.

23. Ut terra infructifera fructificetur ad abundantiam, fac ymaginem ipsius et terre illius loci quem fructificare desideras, ad formam eius est cuius est locus in hora Lunae sub dominis Aquarij, postea coque ymaginē ad ignem vel solem, et cum bene decocta fuerit, scribe in ea Characteres, et quando subterratur nomina Angelorum Lunae et Tauri non taceantur cum coniurat. Convenienti &c.

24. Ut mulier ita ligatur quod nullus possit coire cum ea. fac ymaginem de cinere et aqua in qua fuerit decocta mastix et ~~dragant~~ dragagant p ipsa muliere, it quod non habeat vuluam, et hora mercurij Luna in libra, et scribe in ea Characteres Saturni et Virginis, et pone ymaginem in aliquo loco ita quod mulier desuper transeat; sed du fit ymago et Characteres scribantur, nomina Angelorum Tauri et Martis non taceantur cum coniurat. Convenient &c.

25. Si vis aliquem tormentare in sompnijs ita quod quando dormiet videat mirabilia et figuras terribilis minantes ei. fac ymaginem illius de cera denigrata cu carbonibus hederae, et sit in hora martis sub dominio sagittarij, et scribe in ea nomen suum et Characteres Luna & sigillum Capitis Draconis et pone subter lectum eius, sed quando fit ymago, et quando scribet nomen et Characteres, nomina Angelorum Saturni et Mercurij non taceantur &c.

26. Ut mulier quem desideras non cogitet aliud nisi te vel de te, ut quod ex nimia voluntate cogitandi vel coeundi tecu spermatizet pluries in nocte, et in die si dormierit, et clamet et vocet te. fac ymaginem illius de cera virginea in hora veneris sub dominio sagittarij,

et

106 107
et scribe in ea Characteres Jovis et Arietis, et suspende ymaginem in aliquo loco ut a vento moveatur: sed cum fit ymago et Characteres scribuntur in ea nomina Angelorum sagittarij et veneris non taceantur &c.

27. Si vis ut unus ^{revelat} ~~telet~~ tibi secreta Philosophorum. fac ymaginem tuam in hora Jovis sub dominio Geminorum et scribe in ea nomen tuum, et nomen martis tuae, et Characteres Jovis et Geminorum, et quando vadis ad illum, tange eum cum ista ymagine, peticoem pete, et potest nihil tibi negare, aut nihil negabit tibi: sed quando fundes ymaginem nomina Angelorum Jovis et Arietis non taceantur &c.

28. Ad amorem, Accipe cartam papirream, et scribe in ea Characteres veneris et Jovis, et sigilla cauda Draconis, et nomen illius quem habere cupis p longitudinem eius, et ex ipso papiro fac Lichnium et fiat desuper candela de cera virginea, et haec oia fiant in hora veneris, Luna in sagittario; et postea omnifero quando vadis cubitu, ~~comb~~ combures aliquantulum de illa candela, et videbis mirabilia de illa quem diligis, sed quando fit, et cum comburatur, nomina Angelorum veneris et Luna et sagittarij non taceantur &c.

29. Item ad idem. hora Jovis scribe cum stilo Calibe vel ferro nomen illius quem vis habere, et nomen martis

eius in lamina ferrea, et Characteres
Veneris et Leonis et Arietis, Luna ex-
istente in aliquo signo igneo, et calefac
sæpè laminam ad ignem, et habebis
desideriū tuū, sed quando fit lamina, et
scribes in ea, et quando calefacies eam,
nomina Angelorū Jovis et Leonis et Tauri
non taceantur &c.

30. Si Rex vel aliquis magnus Dns
Adversatur tibi, et vis habere victoriam
de eo, Linguam serpentis extrahere in
hora Martis, et claudere eam in subtili
lamina aursa vel argentea in hora lune
sub dominio Leonis, et scribe in ea cum solo
vel gladio Characteres solis et lune et
omniū planetarū præter martis, et
porta cum sub pedæ dextro, et nullus
poterit contradicere tibi, sed omnes adver-
sarios conculcabis, et quando hæc omnia
facis nomina Angelorū omniū planetarū
præter martis non taceantur &c.

31. Ut appareas alicui tanquam Deus.
Fac ymaginem tuam de stagno in hora
Jovis Luna in Ariete, et imprime in ea

Characteres

107 108
Characteres Jovis et solis Capitisq; Draconis,
et pone subter domū illius vel subter lectū:
sed quando fundetur ymago, et quando impri-
mantur characteres, et quando ponitur subter
lectum, nomina Angelorū solis et Leonis non
taceantur &c. —

32. Si vis deprimere facundiam eius con-
tra quem disputare volueris, scribe in carta vir-
ginea de ymatura ferris et quovis gluce &
Characteres Jovis et martis et capitis Draconis
in hora solis sub dominio martis, et porta tecum
in capite istam cartam, sed quando scribes eam,
nomina Angelorū Leonis et Jovis non taceantur &c.

33. Ut omnibus appareas jocundus. Imprime
Characteres Martis in lamina ferrea in hora martis,
et porta laminam tecum in capite, et tam amicis
quam inimicis reverendus apparebis: sed quando fit,
et quando locat^r nomina Angelorū martis
non taceantur &c.

Notandum est imprimis, quod quando fiunt
ymagines, et ponantur sub aliqua, et tangan-
tur per personam, non taceas nominare nomina An-
gelorū Arietis scorpionis et martis et lune
in conditione debita intentionis tuæ, ut facias has

ymagine pro tali n. filia talis n. et
 similiter quando posueris, dic, pono
 vos ymagines in nomine talis n. filia
 n. et invocabis Angelos appropriatos,
 scit, Invoco vos Angelos quos deus
 posuit et creavit in Ariete n.
 nominando nomina sua, et coniuvo vos
 per Deum patrem omnipotentem, et
 per virtutes caelestes, ut deducatis ad
 talem effectum: et sic in omnibus secun-
 dum facti conditionem.

sequuntur de nominibus Angelorum Pla-
 netarum et figurarum et eorum caract:

nomina Angelorum Saturni sunt haec /
 Sathir. onach. an teid. pthotans
 gaym. sintilla. Abran vel Abroe in
 alio prothofarus) nomina Angelorum Jovis,
 mastegreon sexagip. Coreton tricena
 fellops versul. astrondes, in alio car-
 carbcentriton, felicus nomina

angelorum

angelorum martis. Belligeron tobrnort ali-
 orobrants. theuphates. I alio theophiris. stecha.
 Butems. Tubron. Pfrondes pyrrye inphicach.
 et pririmphtach. nomina angelorum solis, alphareon
 Luctudus. Lucudū ferbucephym. medryel
 medryel. moderiel. Daraniel. pantes.
 nomina Angelorum veneris, ponel. aperpis / Stru-
 Babalyon. apreros. siliach. Dyseras.
 disros. nochie. prbal. neptelyan. nomina Angelorum
 mercurij, Calamithiam pgamy. dyam. cichis.
 aprops. tyraol. garhayn. garylyan. gomaf-
 nay k gemafnay. nomina Angelorum Lunae, fdrod.
 narestophm. Befan. Berfun. gefrus. phylote.
 piloten. emfymelgy. vel ramphemeloy.

Signorum.

Nomina Angelorum Arietis. verichz. vrlidam k
 virilidan. bezichz. malfignam. manslicam.
 ymsyebyon. ymarebion. nomina Angelorum tauri.
 Theofryel drydemoy. freneyl. dirigali. freneyl
 freneyl dirigali. nomina Angelorum geminarum. syn-
 thatereyl. anebron k anebrochs. refrel. gefrel.
 Belyaby. Behaby. nomina Angelorum cancri. tetra-
 chin

R. frodichy. vel frofðichs. endinad vel
 endiriau. noia Angeloru Leonis,
 Belferiel. andryn. & andry. fafison.
 & fefefon. gredychyam. & gredycham.
 M. noia Angeloru Virginis. monoftyel &
~~monaftryel~~ monaftryel. ftabungion &
 ftanburion. Lryycomad. & Lryycomyan.
 noia Angeloru Librs,
 ylfrey & ylfrey. ~~drabydyn~~ drabydyn.
 & drabomdyn. prothabe on sepheton.
 & sephiron. noia Angeloru Scorpioms.
 m. Cefufeon. gusol. & g'sole, ophiten.
 abucz & albucz. noia Angeloru
 Sagitarij. teboudriel. Zedotreyyl.
 ryyfybyan. ep'dromal. noia Angeloru
 capricorni. tragifneyyl. samdamrach.
 geliftodon. & geliftodon. nyly.
 noia Angeloru r'Aquarij. flaurion.
 anydabal. goyaras. & gorchz.
 zebayr. & zehayr. noia Angeloru

Pisciu

PC. Pisciu: nolytheyl. angeliel. Theophaym.
 Sabthymeon. noia Angeloru Capitis dra-
 conis, Epayyel. Symnoy. dybroz noia
 Angeloru cauda draconis, Styphon. vel
 Styphaon. Dinoromay & dndromay. Chely.
 & ehely.

De planetaru

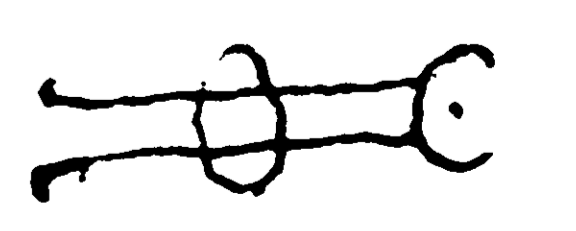
h	☾	♄	♃	♁	♂	♆	♅	♂
z	♅	♁	♃	♄	♂	♆	♅	♂
f	♄	♁	♃	♄	♂	♆	♅	♂
	♄	♁	♃	♄	♂	♆	♅	♂




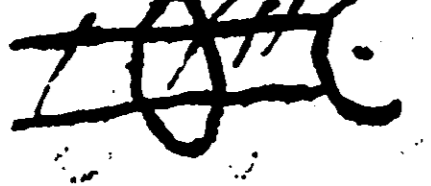
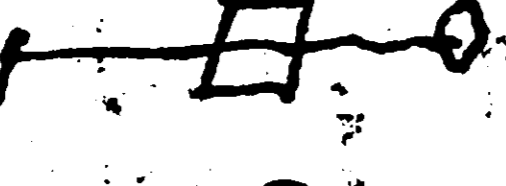

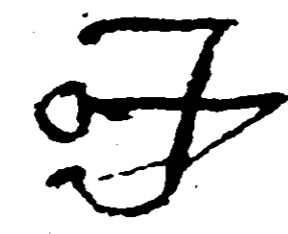
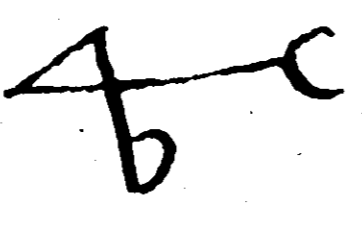
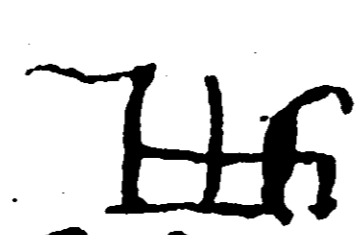

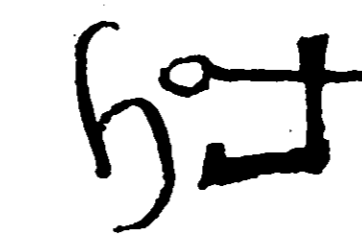


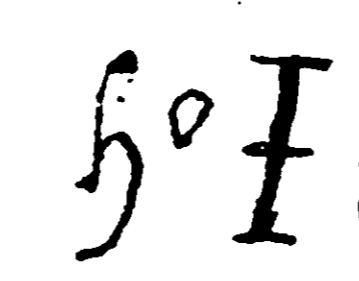
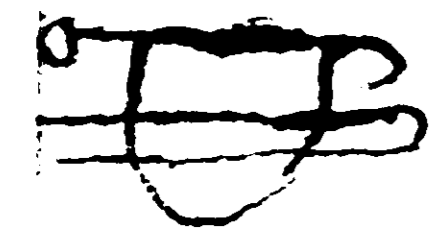


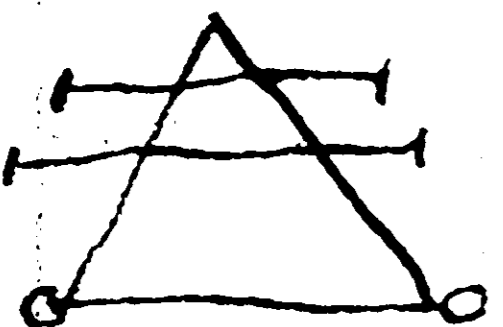

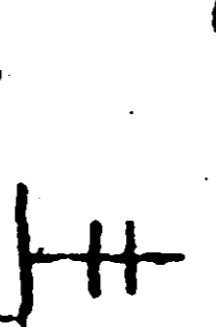
(Solis) (mercurij) (leone) martis

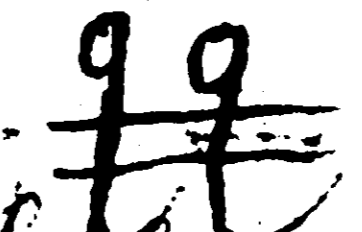

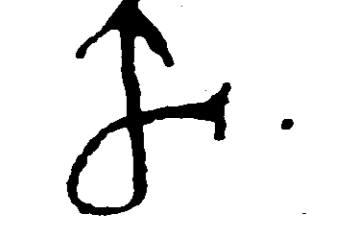




Sigilloru Signoru

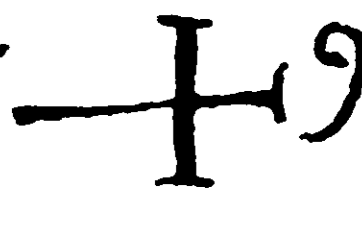
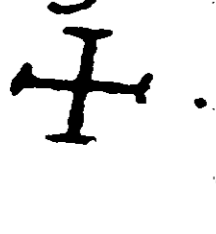

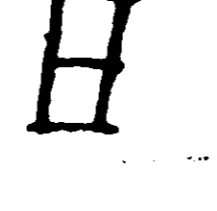
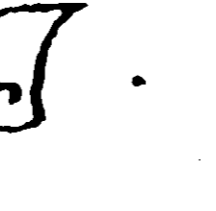
♁	♂	♆	♅	♂	♆
♂	♆	♅	♂	♆	♅

(Tauri) Om (Canceri) m+ Sic



d.  Δ ε h t l v o f (Virgini) 
    112 1 pe 16
 (scorpionis)  J III 4. W o
 X. (capricornij)  
 It sic  22 est h  
 m.  (piscium) I u est h  i r o p
   (cauda draconis)
  

Alius modus Characteris
 zebel et nomina Angelorum
 nomina Angelorum  saturni omni.
 Anopier. prothofares. gami. Sentila.
 abrub. vategron. Texangifrois. Tentrimenta.
 Felioys. verfiel. Castrondeg.
 Belligeron. Robomiant. Thophares. 
 Sorthan. vriens. zelidren. prestordes. 
 pirri nyphitam.
 Alphateon. Lincudm. Verbicephim.
 modoriel. daraniel. pates. Strannda. 
 belion.
 Penel vel periel. apupos. Feliatheis.
 Drus. vethis. prebaha. p e lealyam. 
 Calamitamrs. Catyndam. cithis.
 epros. cyrael. garifiam. genesaiaye. 
 ydroel. narestaphyn. betfny. gefrus. 
 phalesen. ensymoloy.

alia modus Characteris et
 nomina Angelorum Planetarum.
 Saturni. Satyr. onachanosen. prothafaros. 
 gami. Sartihis. auros. Characteris. 
  

4. ♄. Jouis. wategeron. sexagip. eors.
centrimena. ffeliops. versiel. astr-
ondes. ♄. ∇. ∏. ∫.

♂. →. Martis, bellegeron. robues. topharus
stetabereynous. zelidron. precors. tories.
piririmphtuth. ∇. †. □.

♀. ○. Alphareon. luctudim. ferluεphior.
modertee. vel modernε. †. moderier.
daraniel. pantes. ∞. ○. □. ∏.

♀. ♀. Periel vel penel. apripos vel
apropos. filiath. disdros. nethir. preball.
nephalian. Character: ♀. ◊. ♀.

♀. ♀. Salamithan. pegamedan. cichiz. a-
props. cithael. garstan. Gemaynay
vel gemagnay. ∞. ♀. □. ∞.

♀. ♀. ydroel. narestorphin. betfan. gefias.
Philiofen. ensmeloy. ∞. ∞. †. ∏.

De signis. noia Angeloru Varietis. Vireledais. berichz.
manbtan. ymascelion. sigilla, ∇. †. ∏. ∫. ∞. ∞. ∞. ∞.

noia Angeloru Tauri. Gnafriel. dridemoyr.
ffrenel. dirigail. sigilla, ony. ∞. ∞. ∞.

noia Angeloru geminoru. Surgateriel.
Anabros. verefiel. felcabe. sigilla, ∏. †. ♀.

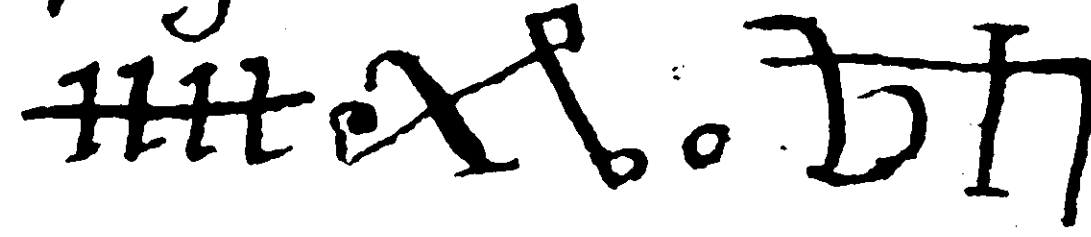
noia Angeloru cancri, tetrachin. frofeiche. en-
darian. cesafyn. sigilla. ∞. ∞. ∞. ∞.

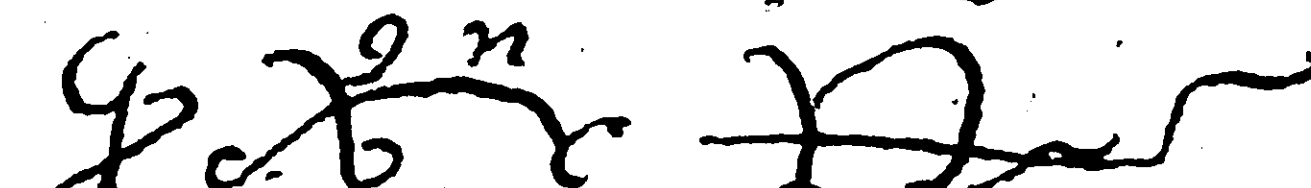
noia Angeloru Leonis, monasciel. Scaburiel.
adrifatison. gredethan, sigilla. ∞. ∞. ∞.

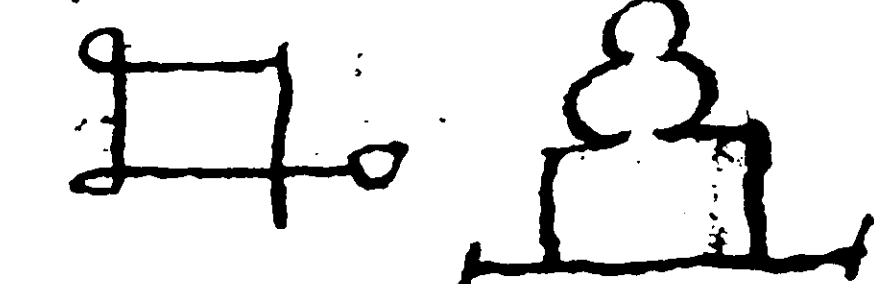
noia Angeloru. 11p. monasnel. Scaburion.
Ectonyan. sigilla. ∞. ∞. ∞. ∞.

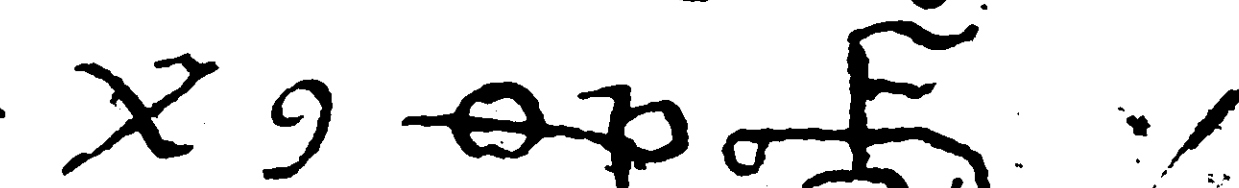
noia Angeloru Libre, ylfor. drabudy protha-
veon. Sephyron. sigilla. ∞. ∞. ∞.

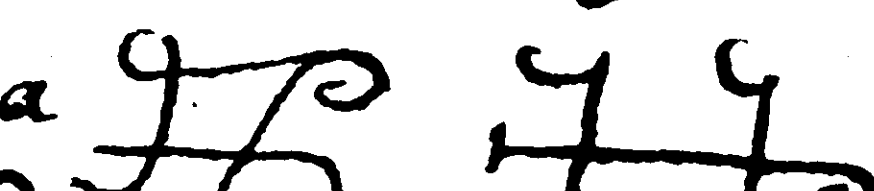
noia Angeloru scorpionis. cesufcon. grisolis.
Ephiten. albuchz. sigilla. ∞. ∞. ∞. ∞.

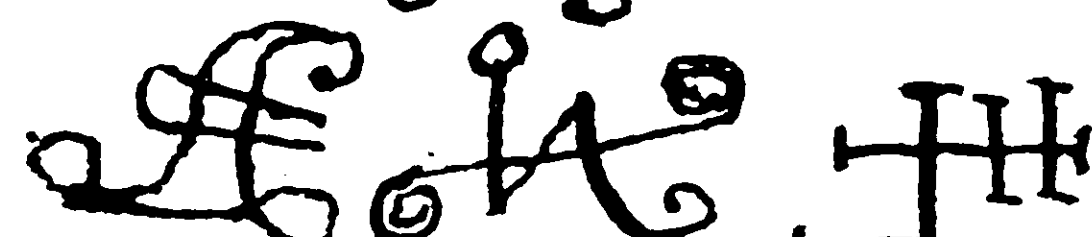
noia Angelorū sagitarij. Iel-
boldriel. zedrocie. rufibian
exeromas. sigilla. 

noia Angelorū capricornij. tragis-
neil. sandamruch. gelitedon mly.
sigilla. 

noia Angelorū aquarij. Slimurion
Stindebal. vroch. zahay. sigilla. 

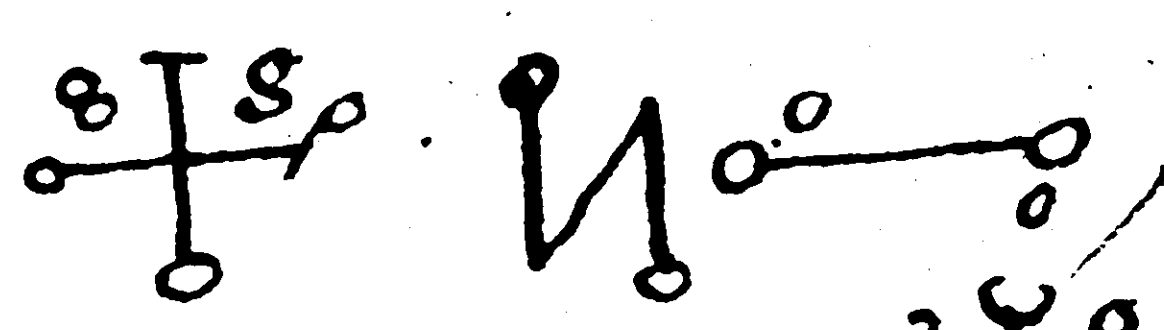
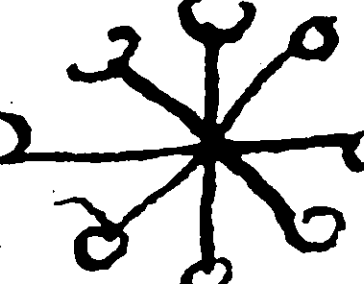
noia Angelorū piscis. ~~nothiel~~ nothiel
augilier. Thedrophayn. salomiron.
sigilla. 

noia capitis Draconis. Exagiel.
Dimmoy. dybros. sigilla. 

noia Angelorū cauda Draconis
Stifacy. Semphaon. vel Stiphaon.
Dindromay. sigilla. 

figure

Figure planetarū et primo
de Saturno

 eius metallū est plumbū, tinctura
eius nigra et fit de pilis hirci
coctus
figura Jovis, 

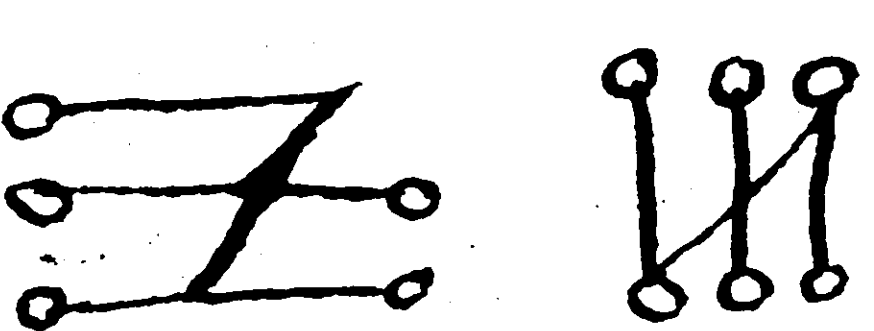
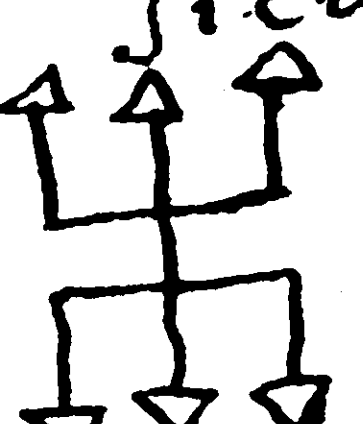
 eius metallū est stannū tinctura eius
sicut viride reis.
figura martis,  eius metallū est
ferrū tinctura eius
est ex vermiculo
et croco.

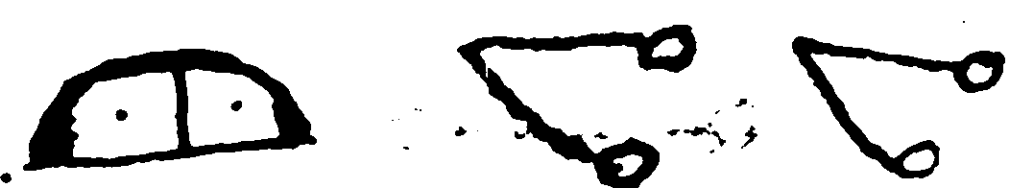
figura Solis  eius metallū est aurū
tinctura eius est ~~auripigmētū~~
auripigmētū vitellorū

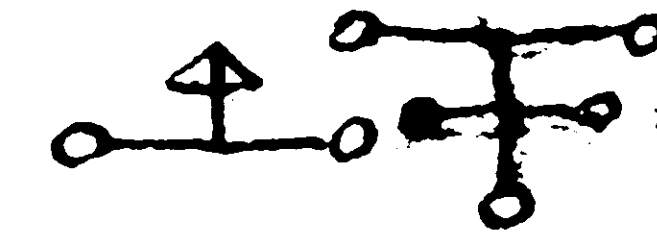
figura Veneris.  eius metallū est
cuprū tinctura vero
est aurū et ois
color ~~fulis~~ fulis violē.

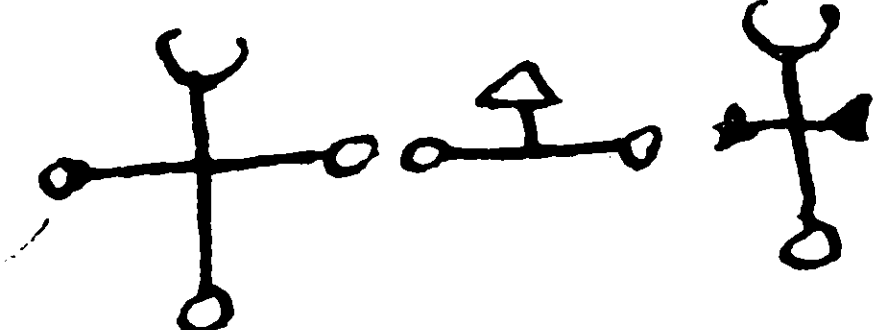
figura mercurij  eius metallū est
argentū viam, tinctura
eius est ex croco
viridi ruber albo.

figura Lune  eius metallū est ar-
gentū tinctura eius ex
albo plumbo.

Finis.

Hebreorum Machubales Rerū diuinarū
 Eruditissimi: Decem principalia Nomina Diuina,
 veluti Numina quaedam, cen dei membra acceperunt,
 quae per Decem Numerationes quae Sefhiroth vocant
 veluti per vestimenta, sive instrumenta vel exempla-
 ria Archetypi, influunt in omnia quae creata sunt
 per singula superiora usque in infima, ordine tamen
 quodam. Nam Primo et proxime influunt in
 Nouem Angelorū ordines, et Animarū beatarū
 Chorū: et per illas in Coelestes Sphaeras et planetas
 et homines: a quibus deinde res singulae Accipiunt
 vim atque Virtutem. Primum horū et Nomen, fo. 33i

EHEIE, nomen diuinae essentiae. Numeratio
 eius vocata est. Cether, quod interpretatur
 Corona, seu Diadema: et significat esse
 simplicissimū Diuinitatis: et vocatur esse
 tus non vidit: et Attribuitur deo Patri: et in-
 fluit per ordinem. Seraphim vel ut vocant
 Hebrei, Harioth Hecdosch hoc est Animalia
 sanctitatis. et Exinde per primū Mobile, om-
 nibusque essendi munus largitur ipsum vniuersum
 per totū Circum et Centrum re-
 plens. Cuius intelligentia particularis Nuncupa-
 tur Metatron, hoc est princeps facierum,
 cuius officium est introducere alios ad faciem

indie et hora
 et quādo et
 in signatib;
 us et in 10^a
 aspiciens ass
 Δ vel X et
 quād Cap 7 p
 4 *

principis

principis, et per hunc locutus est Dominus Moysi.

Fod the 2. name, siue **Tetragramton** cum **Fod**, coniuictu, Numeratio eius **Hoschma**. hoc est sapientia, et significat diuinitatem plenam idearu, et primogenitu, et attribuitur filio: et influit per ordinem Cherubim, siue que vocantur Hebreæ **Ophanim**, hoc est formæ vel Rotæ: et exinde in Calu stellatu, Totidem illic fabricans figuras, quot in se continet ideas, ipsu Chaos creaturaru distinguens, per **Intelligentiam** particularem nomine **Raziel**, qui fuit prefectus Adam.

Tetragramton Elohim, numeratio eius vocatur **Bina**, hoc est providentia, seu **Intelligentia**: et significat remissionem, et quietem, Iubilem, penitentialem conuersionem, Tubam magnam, Redemptionem mundi et vitam venturi seculi: et attribuitur spiritui sancto et influit per ordinem Thronoru, siue quos Hebrei vocant **Aralim** hoc est Angeli magni, fortes, et Robusti atque exinde per spheram Saturni, formam fluxie materie ministrans. cuius intelligentia particularis **Taphiel**, prefectus **Noe**. et alia **Intelligentia**, **Jophiel**

perfectus

In die et hora qua O afficit 4 7 Δ vel * et qua O est in 10^a vel 9^a et quando Cap O 7 * vel Δ.

In die hora h. quando h. est in 1^a ap. et in ass^s 12^a 10^a 7^a vel 4^{ta} et quando Cap. h 7 Δ vel *.

h

perfectus **SEM**. et hæc sunt tres numerationes sumæ et supremæ, veltuti sedes diuinaru personaru quaru Jussu fiunt omnia. Sed per reliquas septem **Exequuntur**, que idcirco dicuntur numerationes fabricæ.

EI. est quartu noie cuius numeratio. **Hesed**. quod est clementia, siue bonitas: et significat gratiam misericordiam, pietatem, magnificentiam, sceptru, et dextram manu: et influit per ordinem dominationu siue quem vocant hebrei **Hasmalim**, p spheram Jouis, effigies corporum effigies, Elementiam et pacificam justitiam omnibus donant, et **Intelligentia** eius particularis **Takiel**. prefectus **Abrahe**.

Elohim Gibor, et nomen Quintu, hoc est. **Deus Robustus**, puniens calpas improborum, et numeratio eius vocatur **Geburah**, quod est potentia, grauitas, fortitudo securitas, iudicium: puniens p strages, et bella et coaptatur ad Tribunal dei et Cyngulu Dei, et gladium et Brachiu sinistrum, et vocatur etiam **Pachad**, quod est, **Timor**. et influit per ordinem potestatu, siue quem dicunt hebreæ **Seraphim**, et exinde per spheram Martis, cuius est fortitudo et bellu et afflictio, Element **Depromit**. et **Intelligentia** eius particularis **Camael**. prefectus **Samsonis**.

ot

in die et hora 0
quando 0 est in
vel d. in aff. 10.
9^a 7^a vel 4^a C
ap 0 p Δ vel
*

Eloha, nomen sextū, siue nomē quadrilaterū
coniunctū cum **Vaudahat** et numeratio
eius **Tiphēreth**, hoc est ornatus, pulchri-
tudo gloria, voluptas, et significat signū
vitæ, et influit per ordinem virtutum
sine quem vocant hebrei **Malachim**,
hoc est Angeli in Sphæram Solis Cla-
ritatem illi et vitam donans, et exinde
metalla producen. et Intelligentia
eius particularis **Raphael**. qui fuit
perfectus **Isaac** et **Tobie** Junioris
Atque Angelus **Reliel** perfectus **Jacob**.

0

in die et hora 7
quando 7 est in
8 Δ X. in aff.
in 10^a 7^a vel 4^a
vel 5^a. C ap. 9
p * vel Δ

Tetragramaton Sabaoth. est
nomen septimū siue **Adonay Sabaoth**.
hoc est deus exercituum et numeratio
eius **Nerah**. hoc est triumphus et victoria
et applicatur ei Columna Dextra, et
significat eternitatem et iustitiam dei
ulciscens, et influit per ordinem prin-
cipatū, siue quem vocant hebrei **Elohim**
hoc est deorum in Sphæram Venere **Telam**
et Amorem iustitiæ: et producit vegeta-
bilia, et Intelligentia eius **Haniel**,
et Angelus **Ceruiel**. perfectus **David**.

Elohim

in die et hora
quando est
m x m
vel 10^a
quando Cap
Δ o vel
k.

Elohim Sabaoth, est nomen octanum, quod
etiam interpretatur deus exercituum, non belli
et iustitiæ: sed pietatis et consonantiæ. habet
enim utrumq; nomen hoc, et precedens suū
exercitu numeratio huius vocatur **Hod** quod
interpretatur **laus**, et Confessio, et Decor et
Celebritas: et attribuitur sibi Columna sinistra
et influit per ordinem Archangelorū, siue que
hebrei vocant **Benelohim** id est filios
Deorū, in Sphæram mercurij, ornatus, ele-
gantiam, et Consonantiam producen Animalia
et Intelligentia eius **Michael** qui fuit
perfectus **Salomonis**.

hora
quando
est in 8
el 69 in 10
el m aff
el m 3
ber a h est

Saday. est nomē nomen, hoc est omnipotens
et oibus satisfaciens. et **Elhai**, quod est
deus vnus et numeratio eius **Jesod**, hoc
est fundamentū: et significat intellectū bonū,
fædus, Redemptionem, et quietem: et influit
per ordinem Angelorū, siue quem hebrei vocat
Cherubim, in Sphæram Lunæ rerum omnium
incrementū et decrementū: hominumque generis
et Custodes curat atq; distribuit et Intell:
gentia eius **Gabriel** qui fuit perfectus
Joseph et **Josue** et **Danielis**.

in die 7 in hora
0 quando 0 est in
9^a 10 vel 7^a et
7 in 4^{ta} et 0 in
→ et 0 septa
et ap 0 p Δ
vel X.

Adonay Melech hoc est Dominus,
est nomen decimum et Rex nune-
ratio eius **Malchuth**, quod est
regnum et imperium et significat
Ecclesiam, et Templum dei et ianmam
et influit per ordinem Animasticum,
Animarum v. beatarum qui ab hebreis
dicitur **Issim**, hoc est nobiles
heroes, et principes: suntq; Hie-
rarchis inferiores et influunt filijs
hominum cognitionem, minificamque
rerum scientiam et industriam et
prophetiam largiuntur, et presidet
illis anima **Messihæ** sive ut alij
dicunt **Intelligentia Metattra**
quæ dicitur prima creatura sive
Anima Mundi et prefectus
Mose.

Sunt et alia nomina
Dei magnæ perfectionis

Na. hoc nomen, in perturbationibus et
molestiis invocandum est.

Emeth. hoc nomen interpretatur
veritas et sigillum Dei.

Zur

Zur } utrumq; solidam Petram significat:
Aben } et alterum illorum patrem cum filio exprimit.

Agia. id est. tu es fortis in Eternum.

Jaia. id est. hoc nomen significat deus noster,
deus unus.

Faua. hoc est, fiat lux, et facta est lux.

Tetragramaton. est nomen sanctum,
significans substantiam creatoris significatione
Iura, in qua nihil aliud participat cum creatura
Deo. fo 342

Quicumque igitur divinis his verbis suis nominibus
ea mentis puritate, eo modo, et ea lege qua tra-
dita sunt rite utitur, mirifica multa et impetrabit
et efficiet. Quemadmodum de materia legimus
Verbaque ter dixit, placidos facientia somnos
Quæ mare turbata, quæ flumina concita sistunt.

117 3
1 Eroniel 2 Dramiel 3 Gubiel
4 Adriel 5 Pandiel 6 - 7 - 8 - 9 - 10 - 11 - 12 -
7 Arnodiel 8 Vafendiel 9 Armesiel
10 Samiel 11 Nasriel

12
6
9
12

According to the
number of day "meda"

118
RTE T

how I may attayne to treasurs
by thy help & asistance to
urther me in my distresse in
what I want & so fulfill
my mynd in what I shall
remaund of these

To Appear vifibly to ^{serv. 400.}
my self in fapre fard
w/out any damage of me
or myne

To effect what things I Comand you
and to pforme my will what I
shall requir you faithfully:

I Coniur & constrayne the ¹²⁰ by all ¹²⁵ virtus
and Power and by their holy names of
God I Tetragramaton I Adonay I Agla
I Sada I Saboth I Planaboth I Panthon I
Craton I neupmator I Deus I homo I
omnipotens I sempiternus I Ius I terra
I unigenitus I saluator I via I vita I
manus I fons I origo I fillius And by their
virtus and Powers I Coniur and Constrayne
the to fulfill my will in every thing faithfully
without hurt of my body or soule and to be
ready at my call as often as I shall call
thee by the virtus of our Lord I Jesus
Christ I of Nasareth I Amen

Malgares ador chameso butueriny
 mareso bodyr Cadumir auiel Casmyo
 tedy pleoryn viordi care viorba
 Chameron vesy thuriel vnauy
 beuesy: meuo chasmiron ty naor
 ernysoi chony barmo Caleuodyn
 larso thubra sot.

Malgaras apyo ehameron asoty
 mesary throes zamedasogreat
 paredon adre Caphoron onatyr tinno
 beosy Chameron phorsy metton
 tedrumarsy dumaso duise Casmiel
 elthurny peson alproys fabelron ty
 sturno panalmo nador:

West by South

Maseriel: bulan lamodyn charnoty
Carmephin iabrun Caresathroyn
asulroy beuesy Cadumyn turzet busa
Seuear: almos lycaduset ernoty
Panier iethar care pheory bulan
thorty paron venio Fabelronthusy:

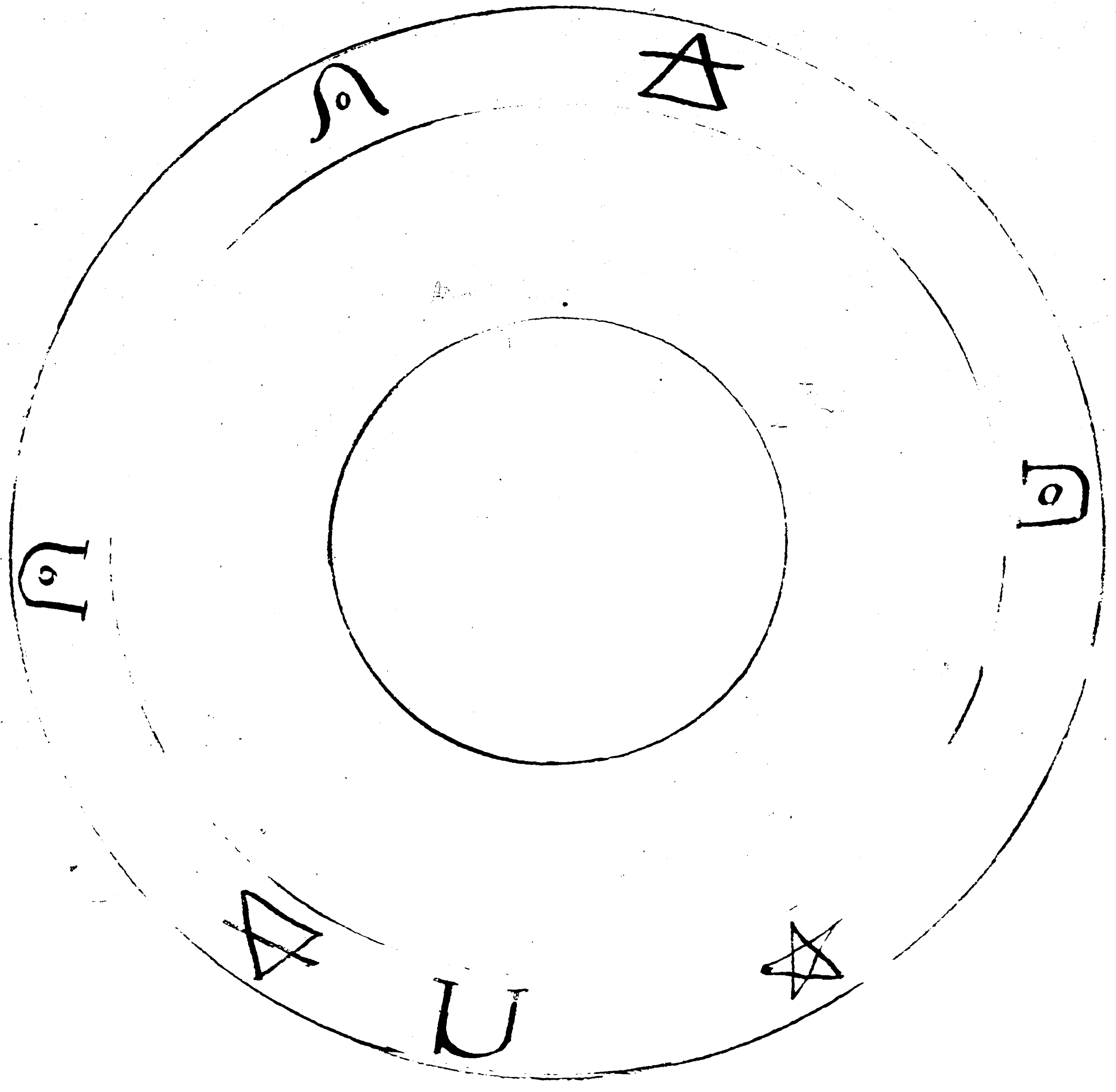
R.	S	R.	S	R. ¹²²	S.	R.
1 Mahuc	30	2 Zeraet	30	3 Acimel	30	4 Alsuet
R.	S	R.	S	R.	S	R.
5 Rouret	30	6 Athiel	30	7 Chafon	30	8 Aniel
R.	S	R.	S	R.	S	R.
9 Farret	30	10 Vessur	30	11 Lotiel	30	12 Esport

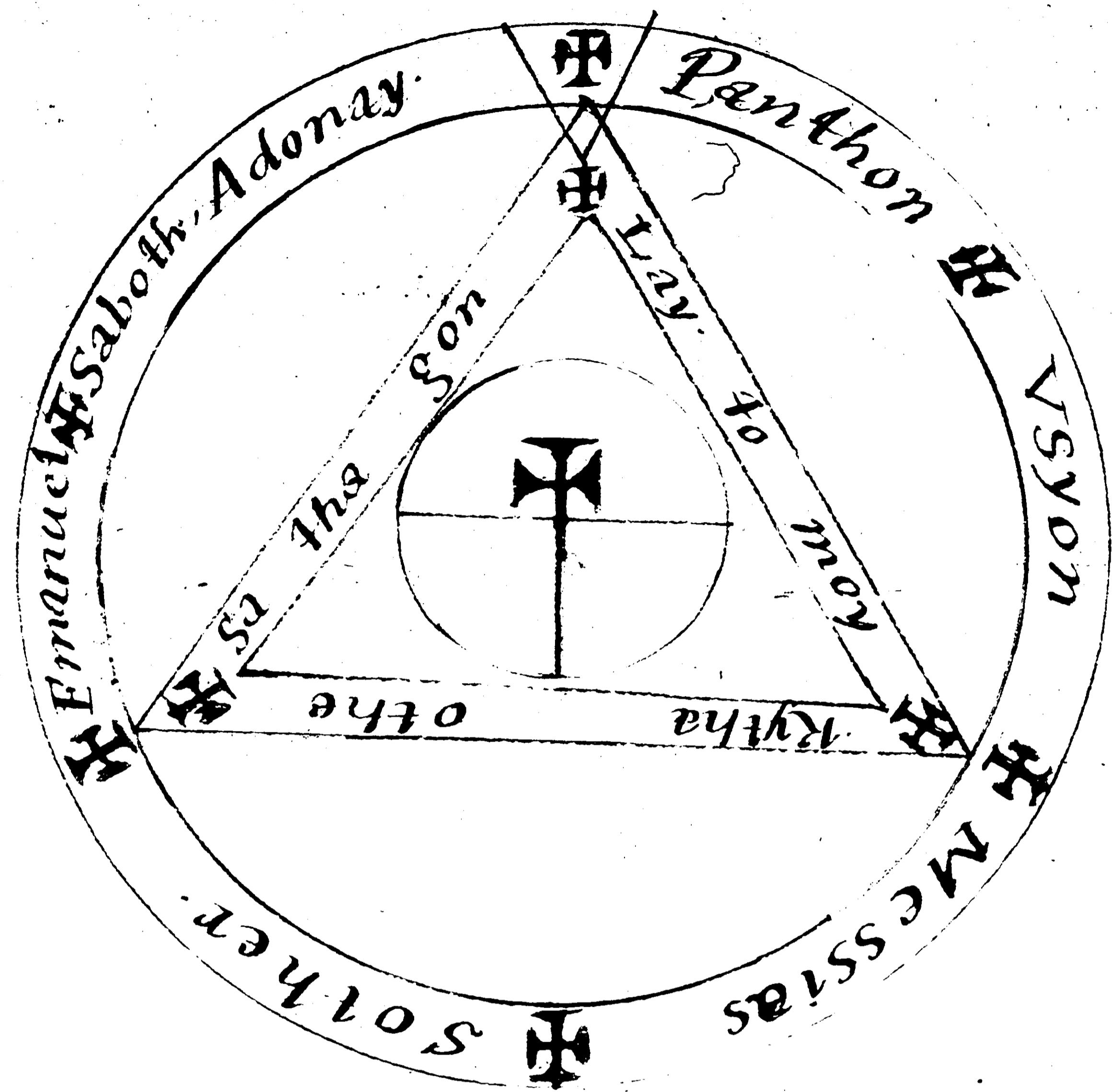
Die:

^R 1 Arach 30 ^S ^R 2 Sarmiel 30 ^S ^R 3 Bacos 30 ^S ^R 4 Rabieta 30
^S 5 Maras 30 ⁶ Amoyr 30 ⁷ Eliet 30 ⁸ Atriel 30
⁹ Noquiel 30 ¹⁰ Badiet 30 ¹¹ Paras 30 ¹² Saluar 30
 west by south. Noct.

Maseriel onear Camersin, Cohodor messary,
 Tyrno balnaon great, lamedon odiet, pedarnoy
 nador. ianozauy Chamyrin.

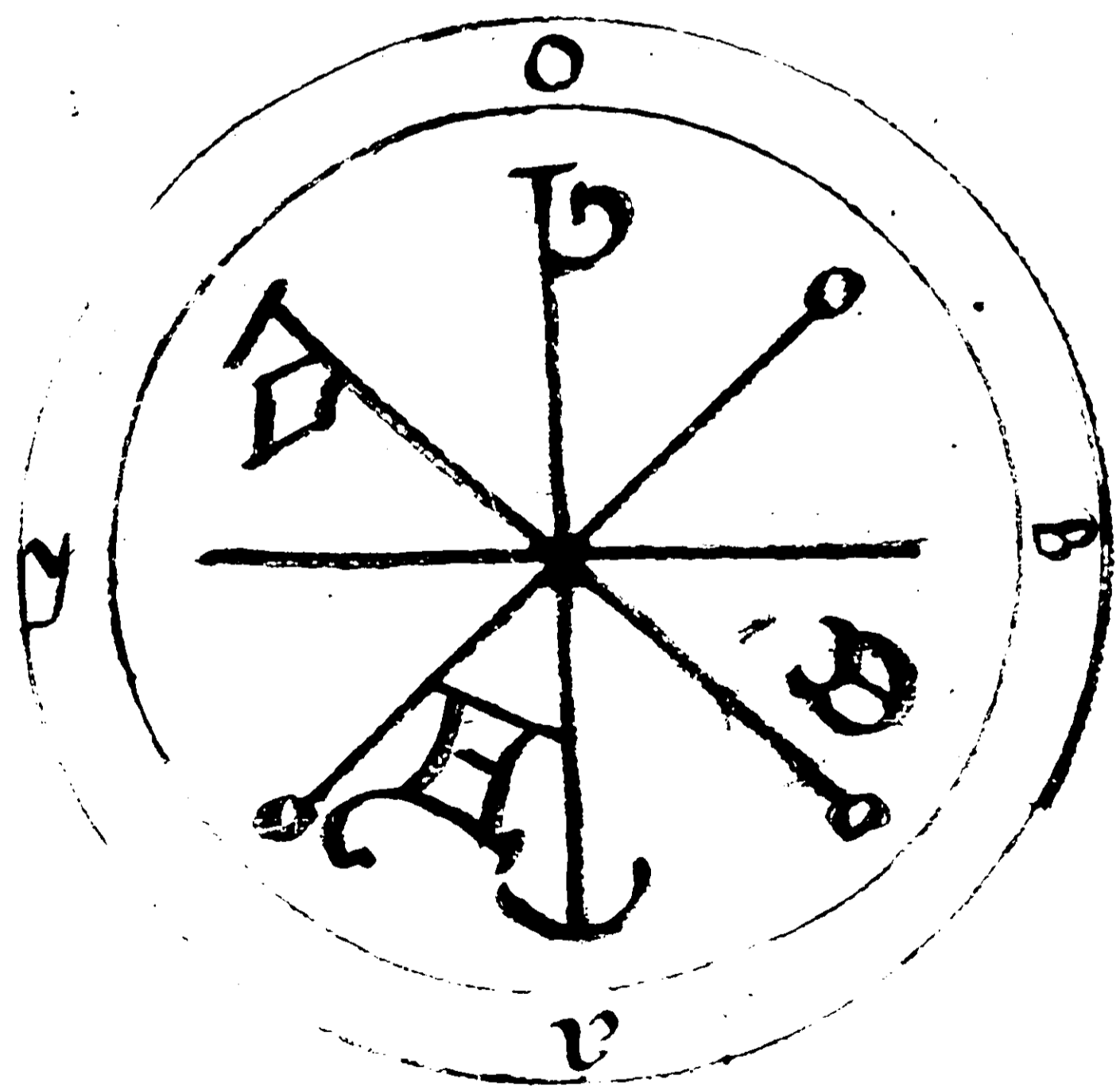
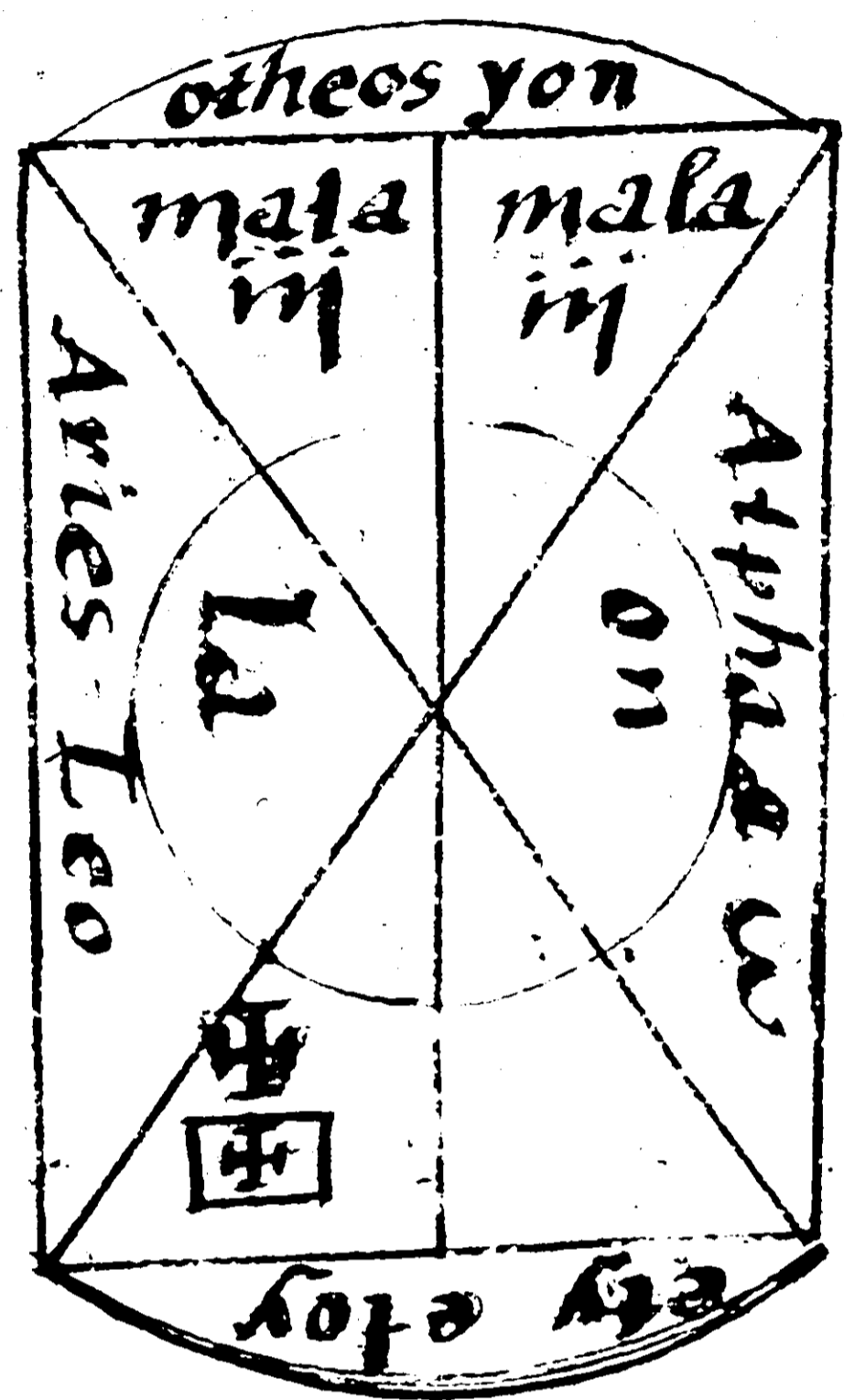
To shew me the secrets of the magick
 art. & sciences. & the secret operation
 of hidden mysteries. & of such things
 I shall aske thee.





125 129

Oh thou wicked and vnclens spirit
 for so much thou dost not obey my Coma
 undements but dost disobey the vritus
 of the high names of God the which I
 haue rehearsed vnto the to his glory
 & to the Constrayning of the & thou hast
 disobeyd which for thy disobedience all the
 hatred of God Curse thee and a my ty
 make the so that thou shalt neuer haue
 rest night nor day tyd nor tyme lett
 thou hast performed my will and
 Comandements And if thou wilt not
 all the Curses of the great maledictions
 of God with all the Payns & tormentys
 of all the Diuells in hell be multiplyd
 vpon thee so plentifully as the steeves
 be in the firmament and ab the sands
 be in the sea And all the merits of
 Christ blessed Passion his buriall his
 resurrection and Asention be vnto the
 a witness and a Condemnation for thy
 disobedience except thou dost presently
 obey my will & Comandements.

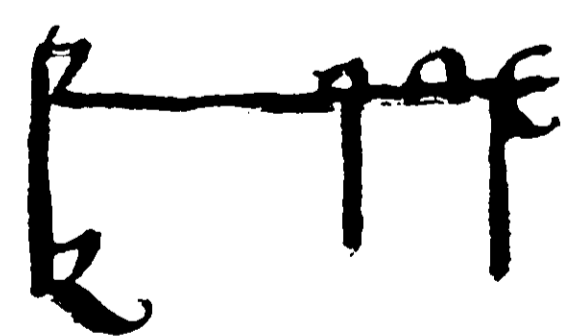


3 1/2

Vsiet =


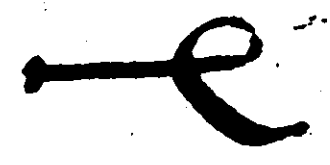
730 126 Die North Weste.

Vsiet Parnothiel Chameron
 Briosy sthrubat Brionear Caron
 Sotronthi egyptia odiet Chelorsy
 mear Chadusy notiel ornych
 turbetsi paneras thorthay pean
 adresmo boma arnotiel Chelmodyn
 drusar toy Sodiuiel Carson ettrae
 myre notiel mesraym Venea
 Dubleansy mauear metusyron
 Chartulneas Fabelmerusyn.

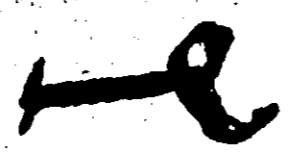



Armandiel

I Coniure the Almoel, by god the
father by God the sonne and God the
holy gost and by all the holy Company
in heauen & by ther virtus & Powers
I charge the Almoel that thou shalt
not depart out of my Sight nor yet
to alter thy bodely shape that thou
art appeared in nor any Power thou
shalt haue of my Body or soule or
any of my familie or household earthly
or ghostely, but to be obedient vnto
me and to the wordes of my Coniuration
that be written in this booke I Coniure
the Almoel by all angets Archangells
throns Dominations Principats
Potestats Virtus Cherubin & serphim
& by ther virtus & Powers I charge
& Constraine the Almoel by all
aforsayde and by ther virtus that you
be obedient vnto me to appear in
fair forme visibly all all tymes daye
hours & minute whersoever being.

Almoet  

how I may come by Treasures
by thy helpe, & to answer me
to those questions I shall
demand & to be my helper
agaynst my enimies.

 Almoet 

¹²⁰ Nocte .131

N ~~weste~~

Vsiet Parnothiel Chameron briosy.
strabal brionear Charon sotronthi
egipia odiet Chelorsy mear chadusy.
notiel ornjch turbelsy paneras
thorthay pean adresmo boma
arnotiel chelmodyn drusar loy
sodiuvel Carson, etrae myre notiel
mesraym venea dublearsy mauear
metusyron chartutneas. fab et merusyn

Cated by our Lord Jesus christe
& by the words written in this booke
be ready & giue me Counsaile of
hidden Treasures & howe to come
to dignitey & knowlidge & my will
to be fulfilled in all things Amen.

Vsiel Asoyr Paremon Cruato madusyn
 Sauepy mauayr realdo Chameron itco
 Paneras thurmo pcan elso ty fabeltrusyn
 itras charson frymasto chetmodyn.

	R.	9	2	3	5	R.	5	600	100
1	Quita	Cartaet	Monap	1200	10	600	100	100	100
R.	Saraet	Tatid	monaet	chubor	6	120	100	100	100
4	Melchon	Pharot	chubor	Lamaet	9				50 R.
10	Conayr	Baoyas	Lamaet	Doraet	12				
13	Aboc	Geriect			15				
			100	20	600	60	500	50	disburse
			200	20	700	70	400	40	50 pounds
			300	30	800	80	300	30	for 2 @
			400	40	700	70	200	20	50 for night
			500	50	600	60	200	20	

amw amw

Baruchas matuear chemorsyn
charnotiel bason ranocrimedusyn
apritly casmyron sayr pean Cauoty
medason peroel chamersyn cherd
auenos nosear penaon sayr chauelo
nty genayr pametron fritcha
madrion onetiel fabelron^{nt}hos

Baruchas Mularchas chameron
notiel pedarsy phroys lamasy myar
chalemon phorsy fabelrontho theras
Capean veare almonym tierno
medusan thesfiel peatha thumar
nerosyn erat nothiel peson segatry
madon ~~sa~~ scoa butayr: amw

Raum atts Raim

In the name of our Lorde Jesus Christ
the Father & the Soone and the
holy ghost & holy Treinity & inseperable
vnitye I call vpon thee that thou mayest
be my Saluation & defenc and the Protection
of my body & soule and of all my Goods
through the Vertue of thy Holy Crosse
through the vertue of thy Passion I
beseeche the O Lorde Jesus Christ by
the merits of thy blessed mother St marie
and of all thy saints that thou geueme
grace & Deuine Power ~~in~~ this speere
Raum atts Raim so as when so euer
I do call him he may come by & by from
from euery Coast and accomplish my
will that he neither be hurtfull nor
fearfull vnto me but rather obedient
& dilligent about me and through thy
virtue straightly Comamandinge him Iett
him fulfill my Comamdements Amen
Holy Holy Holy Lord god of saboth

which will come to iudge the quick & the dead
the wich art A et Ω Kinge of Kinges and
Lord of Lords Joth Aglanabrath Et
Abiel Anathiel Amazin Sedomet Gayes
Heli Messias Tolimi Elias Ischiro
Athanasos Imas by theis thy holynams
and by all other I do call vpon thee
& beseeche the O Lorde Jesus Christ by thy
natiuity & bapthismy by thi Crosse and
Passions by thyn Ascension & by the
Comme of the Holy ghost by the biterness
of thy Soule when it departed from thy
bodye by thy siue wounds by the blood
& water thou gauest thy desiples the
day befor thou sufferedst by the Holy
treinity & by the inseperable vnity by
Blesed Marye thy mother by thy Angells
Archangels Prophets Patricks & by all
thy Saints and by all the Sacrements
which ar made in thine Honor I do
worship & beseeche the I Blesse and
des

desyre the to accept their Prayers, Coniurations
and words of my mouth which I will
use I requir the o Lord Jesus christ that
thou geue me thy vertue and Power ouer
all thyn Angells which were throwne down
from Heauen to deceaue mankinde
to draw them to me to tye & bynd them
and also to loose them, to gather them
together befor me & to Comaund them
to do all that the Cane and that by
no means they conteme my voice or the
words of my mouth but that they obey
me and my sayings and feare me I beseech
the by thy Humanitye mercy & grace
And I requir the Adonay Amay Horta
vege dora mitai, Hel Suranat y sion
ysusy and by all thy Holy names And
by all thy Holy he saints & she saints
and by thy Angels Archangells Powers
Dominations & virtues, & by the names
that Solomon did bynd the Diuells &
shutt them vp Elhrach Ebander Agle

¹³⁶
Goth. Ioh. o thie venoch nabrat and by ¹³³ all
thy holy names which ar written in this
booke & by the vertu of them all that thou
enable me to. Congregat this speril
Raum. atts Raim that he may geue me
true Answers of my demaunds and
that he may satiffy all my requests
without the hurt of my body or soule
or any thing that is myne through our
Lord Jesus Christ thy Soone which Triest
& reigneth with the in the vinity of ye
holy ghost on God world. without end.

o father omnipotent oh wise soone oh holy
ghost the searcher of harts oh you three in
person. on true Godhead in substance which
didst spare Adam & Eue in ther synes
And o thou soone which dydst dye for ther
synes. a most fylthy death. sustayning it
vpon the Holy Crose, oh thou most
mercifull when I flye vnto thy merci
& beseach thee by. all the means I can
by. theis thy Holy names. of thy soone
40.

A. & Ω and by all other his names
grant me thy vertue & Power that I may
be able to Cite before me this Spirit
Raum atts Raime & that he may
speak with me and fulfill my mynd without
delay & with a good will without the hurt
of my Body or Soule or goods or my
famile.

Oh great & eternall vertue of the highest
which through dispositions thois be nig
Caled to Judgment vaicheon stimulatam
Esphares Tetragramaton oioram
Cryon Esytion Existion. Eriena oneta
Brasim Noym messias Soter Emanuell
SAboth Adonay I worship the I innocat
the I. imploy. the with all the strenkth
of my mynd. that by the by present
Prayer Consecrations & Coniurations
be allowed that wher & when I call
this spirit Raum atts Raime he may
come from every Coast and diligently
fulfill my will in all things Amen.

Bond.
I Coniure thee Raum atts Raime by ¹³⁴ God the
father. by God the soone & by God the
holy ghost and by all the holy Company
in heauen and by their vertus & Powers
I charge thee Raum atts Raime thou
thou shalt not depart out of my sight
without my Consent nor yett to alter thy
Humayne shape that thou art appeared
in nor any Power shall thou haue of my
bodye or Soule or of any belonging to me
earthly or ghostly but to be obedient to
the words of my sayings & Coniurations
that be written in this booke & Coniure
thee Raum atts Raime by all angells
archangells thrownes Dominations
Principatts Potestatts vertus Cherubyn
& seraphime and by their vertus and
Powers I charge and Constrayne the
Ra. Raime to be obedient unto at all days
hours & minuts wher soeuer I shall
call you by the vertue of our Lords
Jesus.

Jesus christ which words are written in
this booke. looke ready thou be to appear
to me in all Places and all tymes.
wherfoever Upon paine of everlastyng
condempnation. fiat fiat fiat Amen.

738 135
Raum atts Raym Go thy Place apoynted
for the by our Lord Jesus christ vntill
I shall call the agayn & be thou ready
vnto me and to my call as often as I
shall thee Upon paine of everlastyng
condempnationes In throno In throno
In throno that thou depart from this
place without hurt or damadge of any
body or deed to be done that all the
world may know our Lord Jesus is of
all Powers most mightest & that there
is none other God but he which is m
Person three and on tyung for ever
& ever. And the malidictione of God
the father omnipotent the soone and
the holy ghost descend Upon thee & dwelle
always with thee except thou depart
without Damadge of any euell deed to
be done of any Creatur. and thou to goe
to thy Place Apoynted for the by our
Lord Jesus Christ and to appear to me
at any tymes wherfoever Upon payne
of everlastyng condempnatione Amen

Mesari Cosmeniel archea sameor Eritas 199
Dricho mosayr vsio noes veso tureas. 126
Abrithios naselion pyreno chyboyn ormon
Cervali myrbeuo lian saueo sayr.
Rhymano caue iapion nospiel saseuo rhaony.
Naty thirpolian ionayr chaleor nefris.
Mistriona nayr dauosy tyuamo turmy.
Pleon nomeato turias bresne nasephon
Adion sayr catros chyrosny aschion ermy
Otyel layr romays theory naras atreuo
Aliar measco trisna vseori iesaschor.
Bios pailon rauemy sear astro penason.

Go to thy Place Apoynted for thee whear
thy Lord ^{God} hath apoynted the vntell J.
shall call the agayne be thou ready
vnto me & to my call as often as I shall
call the payne of euerlastyng Condem-
natione In Throno. In Throno. In
Throno that thou depart from this
place without hurt or Damadge of any
body or any deed to be done that all
Creatars may knowe that our Lord
God is of all Powers most mightest
& that ther is none other God. but he
which is thre & on lynyng for euer
& euer And the maledictione of God
the father. omnipotent. the soone &
the Holy ghost Desend vpon the and
dewle allwaies with thee except thou
do depart without damadge of me or
any Creatur or any other euell deeds
to be done & thou to go to thy place
Predestinated & by our Lords Jesus christ
I doe els send the to the great pitt of
hell. except (I say) that thou depart

to

to the place wheras thy Lorde hath ^{the} ¹³⁷
apoynted thee & see thou be ready to me
to my call at all tymes and places
at my on will & Pleasur as I shall call
thee without Damadge of me or any
other Creatur vpon paine of euerlast-
yng dampnatione *Et fiat fiat Amen*
Per Crucis hoc Signum ¶ In the begi-
nyng was the worde & the worde
was with god & God was the word &
the same was in the beging with god.
In it was life & the life was the light
of men full of grace & trewth. Amen.

Die O before O

I call the o boughs of this sommers growth in the
nam of whom I mean to be kill

Then cover the table & say in nomine Patris
Et filij Et spiritus sancti. ^{ter} striking the
sar. Drochs myroch. of enaroth. Et betu baroch
aj. Et maaxoth. Et holy trinity punish him that
wrought this mystheffe. and take it away by thy
great justice. Esont. Et lion. Et emares. at is age
and strike! Thron.

In the name of the moste mebe God ¹³⁸ ¹⁴⁴ the which
is only almyghty, mebe and moroifull Juste
and Sur. I humbly beseeche the to give power
and way to this my worde. thou being the God
of Isawel and of Paradio of Heaven and of
Earth of the sea and of the Infernals that
by thy omnipotent Godd mayest give power
and Godd to this worke that my Labor may
be fully accomplished through thy worthines
good word which huyst and raigned over
on god. Amen.

To make a man deought whilp

make any of load and wright, their charsd
in the backe and putt his nam in the hood
and bind his hand behind him and his
foot saymg thus I have made the impotent
in all things and nam him and say haade
mikaded kakaben kika kita lita tafacith
modeca kabert Auth. Aumch. and when thou
sayd them lay it in derke place in his name
and he shall be ymptout as long as the I be
ther. and when thou wilt undow it set the
Irp wright

g z of 299 20 - VE

□ □ 8 4 999 □ X

To make a man come hastily come
to the

wright this charecters in parchment

□ 8 9 9 3 2 1 8 n 6 2 0 9 9 2

9 9 9 2 0 9 9 7 of 0 0 0 0 and lay it that
the wynd may come to it wright thy name
and his name and hold this wrighting in
the smoke of mastick or encience say the
words ratinat Cholgil man lis naves
kyel akame kunkyel

with me at my will & Pleasur I Charge
the upon payne of ever-lasting Conde-
mpnation & Constrainne the by the
excellent name of Jesus Christ Amen
for that this holy name is above all
names. For unto it all knees doe bow
& obey both of heauenly things & earthly
things & Infernall things neither is
ther any other name giuen to man
wherby we haue any saluation, but by
the name of Jesus Therfor by the
name and in the name of Jesus of
Nasareth & by his natiuity & resurre-
& ascension and by all that apperteyneth
to his Passion, and by ther virtues &
Powers, I do Coniure & Constrainne
the, that thou shalt not take any resting
Place in the ☉ or ☾ nor in ♃ or ♄
♀ or any of the twelve signes nor
in the Concauitye of the Clouds nor

any other priu place to rest or stay
but only at my will & Pleasur And
if thou be not obedient to me I do
Condemne the into the Pitt of Hell for
ever Amen

with me at my will & Pleasur I Charge
the upon payne of ever-lasting Conde-
mnation & Constrainne the by the
excellent name of Jesus Christ And
for that this holy name is above all
names for unto it all knees doe bow
& obey both of heauenly things & earthly
things & Infernall things neither is
ther any other name giuen to man
wherby we haue any saluation, but by
the name of Jesus Therfor by the
name and in the name of Jesus of
Nasareth & by his natiuity & resurrection
& ascension and by all that apperteyneth
to his Passion, and by ther Virtues &
Powers, I do Coniure & Constrainne
the, that thou shalt not take any resting
Place in the ☉ or ☽ nor in ♃ or ♄
♀ or ♁ nor any of the twelf signes nor
in the Concauitye of the Clouds nor

in any other priu place to rest or stay
but only at my will & Pleasur And
if thou be not obedient to me I do
Condempe the into the Pitt of Hell for
ever Amen

Emoniel tebos chamerothy meor Lemorsy
dyor meutorisy fra pean Crymarsy
metrosync wavy chabaryn dayr Aschre
Cathurmo fabelron exoty mardise

I:

apertorynth to his passions and by their
virtus and powers. I doe Coniure and
Conspereyne the that thou shalt not take
any resting place in the
nor in any of the bewlfo signat nor in the
Concauity of the Cloudes nor in any
other pryuy place. To rest or stay in
but only to obey and fulfill my will and
if thou be not obedient to a poor vible
in fayre forme. Upon the reading of this
wordes I do condempne the into the great
pit of hell for ever Amen

145 148
O ye Glorius Angells written in this square be
yon Coadjutors & helpers in all Questions &
Demands in all my busineses & other causes
by him which shall come to Judge the quicke &
the dead & the world by Jhrs.

Michael	⊙	Lemaac	⊕	Solmaac	⊕	Helmay							
Gabriel	⊙	Geragrat	⊕	raa masin	⊕	esiergo	⊕	mial	⊕				
Samael	⊕	egiephias	⊕	Josamin	⊕	Sabach	⊕	ha	⊕	aem			
Raphael	⊕	re	⊕	b	⊕	et	⊕	sepha	⊕	sephar	⊕	ramar	⊕
Anael	♀	Semoit	⊕	Lemaio	⊕	pheraton	⊕	amic	⊕				
Cassiel	h	phint	⊕	Gergoin	⊕	Letos	⊕	Amin	⊕	Amin	⊕		

In the name of the most pitifull and mercifull
god of Hevell and of Paradise of heauen & of earth of
the seas and of the infernalls by thy omnipotent
help may performe this worke which thyest & raignest
ever on god world without end Amen

O most strongest and mightest god without beginninge
or ending by thy Clemenci and knowledg I desire that
all my question worke and labor may be fully & truly
accomplished through thy worthines good Lord which
truest & raignest ever on god world without end
Amen

O holy Patient & mercifull great god to be worshiped
the Lord of all wisdom cleere & iust I most hartely
desire thy holine & Clemenci to fulfill & performe
and accomplish this my whole worke through thy
worthines & blessed power which thyest & raignest
ever on god Lxx omnia saecula saeculorum Amen

Geradiel onayr bulesar medran Pedar bon
 Saene nabor vietis Troyn therdiat
 masre reueat chemarson Cuhadian
 Almaria Saclay penoyr Satociait Chrama
 nadiarsi thovays Wayr pean eradiel
 Cuhat deaony myar deary Coll-darsay
 menanar atotiel Cumalim drasoohar
 deony Sostiel almenary satiel Chully
 deahy pejon duarsy Cuhar Troyn
 mury futul. G. bel merul ven. drin
 unalso Juston tamoon Syuaro laclers
 theore matrysyn

Geradiel osayl chamersin chully
Demarsniel dayr fayr chaturmo
tes bornatyn ersoty Camylor sayr
fabelmerodan Cosry damerson matley
nabelmerusyn



Buriel mastfoyr chamersyn noet Pean
Tonachym mardusan Philarsii Pedarym
estlis Carmoy boyscharonty Throys
fabelronti mear Taphany ve archas
Clarefon notiel, Pador astotiel marsyno
reneas Capedon, thisinasion metro
Lauair Carpentor thurneam Cametrosy

Buriel Thresoy, Chamarentis, hayr Plagu
nadiel marso neany Pean sayr fabelron
chaturmo metros ersoty Caduberosyn

metros of Carnal soure and do go maching
of loue and such things that are done in the
night of prisons and lachis/foe gate by
left

1	100	10	10
2	100	10	10
3	100	10	10
4	100	10	10
5	100	10	10
6	100	10	10
7	100	10	10
8	100	10	10
9	100	10	10
10	100	10	10

III

For the night after 8 going down,
 look to the stars in sky.

^{& right}
I Coniure the wynd & Ayre by Jesus
Christ the which holy with his virtue
& blessing hath made the and hath
walked vpon the sea which did say vnto
Peeter Comaunding that he shall come
vnto him And by the helpe the which
he did helpe him I charge the that
thow dost Chere vpon and Clarify to
my Porpos, so that I may perfectly here
& see this spirit that I be not letten by
the Ayre but he may be appearing to
my sight and to show to me all things
perfectly & plainly what so euer I shall
aske or demaund of him to my mynd
to the effecting of my Porpos. The blessing
of God the father the soon & the holy
ghost & his trewth & his grace descende
vpon me & remeyn alway vpon me the
seruant of God the peac & health of our
Lord the five wounds & virtue & Clem
enci of our Lord Jesus Christ be vnto
me an ayd to helpe me & that this
spirit may apere to me to my sight
to shew me my desires by him that
shall come to iudge the quick & the dead
& the world by fire.

150
Dies Mies ieschet Benedoefi,
Dovvina, F. nite maus.

ut tam laetam virtutem p potestatem obtineat et
habeat ad qua ille fit infirmitas. prefante dno des
no q sedet in altissimo throno qui est benedictio in
seculi seculor Amen

Benedicat te pater + beneduat te filius + benedi
cat te spiritus sanctus + ut virtutem habeas
lineas semp quam d dno debeo Amen Benedi
cant te omnes sancti + electi da q oes virtutes ce
listes. hodie p omni tempore Amen + Benedicant +
et confirmant te oes angeli + archangeli. virtutes.
p impatno. potestates. thron. dominus. seraphim
et kaaphim. eo mitoritate p misericordia dno tunc.

Dne ihu xpi beneduas + p sanctifices. + p ope
des liben istu p omnipotentiam tua et ut virtute
obtimeat ad qua constitutus tunc

De derelinquo me dne deus meus meo. ne de
ceseris ante futendo in adiutoriu meu dne deus
salutis mee fiat misericordia tua sup nos. que
admiranda sperantia meo fut te dne sperant no
cotinua meterm fut et in conspectu tuo dne
oratio mea facta ante tua ad preces meos.

Dne exaudi oratione mea et clamor meus
ad te veniat.

Dne pater misericordiaru et deus tecum
confidam qui consolans nos in omni tribulatio
ne nostra qui es pater infans p misericors m.
deus qui videris q d dno et pater q d dno
deus me famulu tuu. Et p omnes fortis meos
pater meos sanos in manu tua ab omni q d dno
bus malignis ut no valeat offenden. deidere.

neque defraudare sed in omnibus meis meo desideria
adimpleme dei impleri faciat q p presentie meo adora
tione q experimento veritatem in dno ad optatum
effectu propter oes ineffabiles p etabiles virtutes meo
qui mecum vno p imperas et regnas ois potentia
secula seculor Amen. Amen

Consecratio operanti

Wate auctore vult a vobis tunc p dno p dno
Vult mlt be. qui facte bene ois q vobis vult de
tunc tunc p dno ois m d of q dno vult p dno
zenc or dno p dno p dno p dno p dno p dno
l'of tunc. And in beg mlt to tunc p dno
the exerciti in q mlt p dno p dno p dno
consecration or experiment. mlt tunc tunc oratione
l'us. In vobis p dno p dno p dno p dno p dno
in dne p dno p dno p dno p dno p dno p dno
facit cum q terra tunc tunc tunc tunc tunc
m d dno p dno p dno p dno p dno p dno p dno
m d dno p dno p dno p dno p dno p dno p dno
nobis. Et filius vult tunc tunc tunc tunc tunc
quanti oratione mea p dno p dno p dno p dno
Oratio. Presta quifimus omnipotens. eterne.
p misericors deus. ut nostra presens opatio qua nos
miltoni famulu tuu oratione sanctissimi nro tu pre
p dno p dno p dno p dno p dno p dno p dno
hoc deus meo opatio et mlt ad dno p dno p dno
opatio. tua firma potens. mlt p dno p dno p dno
dno nro ihu xpi filiu tuu qui tecum vult p regnat
deus p oia secula seculor Amen. Amen p dno
Benedicat nos p dno p dno p dno p dno p dno
tis. mlt p dno p dno p dno p dno p dno p dno

ut tu... vultem... pet... obtineat...
... deo... Amen

Benedicite te pater + benedicite te filius + benedi-
cat te spiritus sanctus + ut continentem habeamus
... Amen

... angelis + archangelis + in tutas
... + benedictum +
... et confirmant te ad angelis + archangelis + in tutas
... + benedictum +

Dne deus... in tua et...
... + sanctificet +
... et ut vult
obtinere... +

Dne deus... in tua et...
... +
... +

Dne pater... et deus...
... +
... +

... sed in...
... +
... +

Dne...
... +
... +

Dne...
... +
... +

Dne...
... +
... +

Dne...
... +
... +

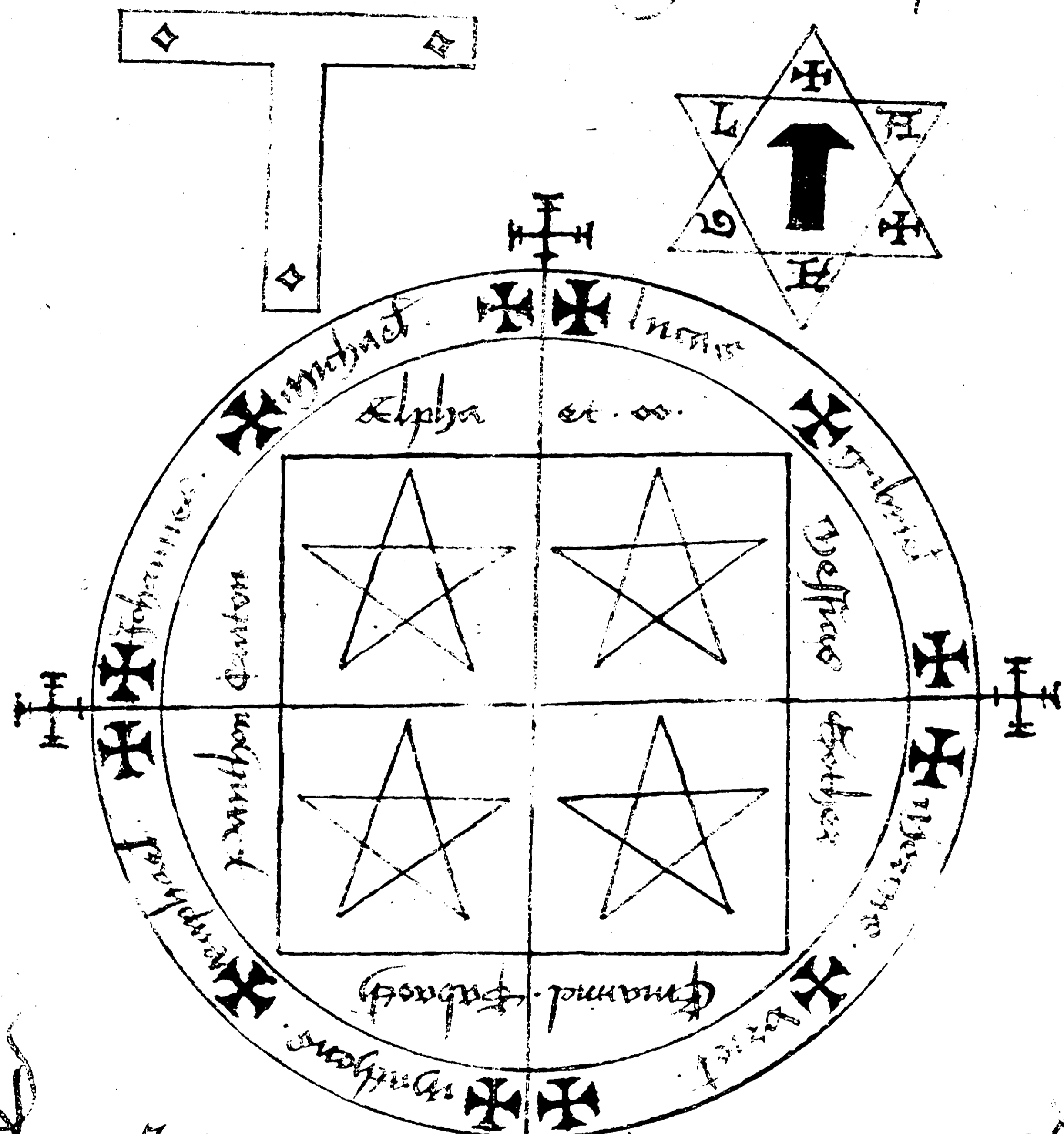
Dne...
... +
... +

night. v. sept night v. xiii. night v. x. night. v. xii.
 night v. xiiii. night is best to thys work p it is
 done in pynn of zeth yf it be done as it ought to be.

ffinis hinc experimenti.

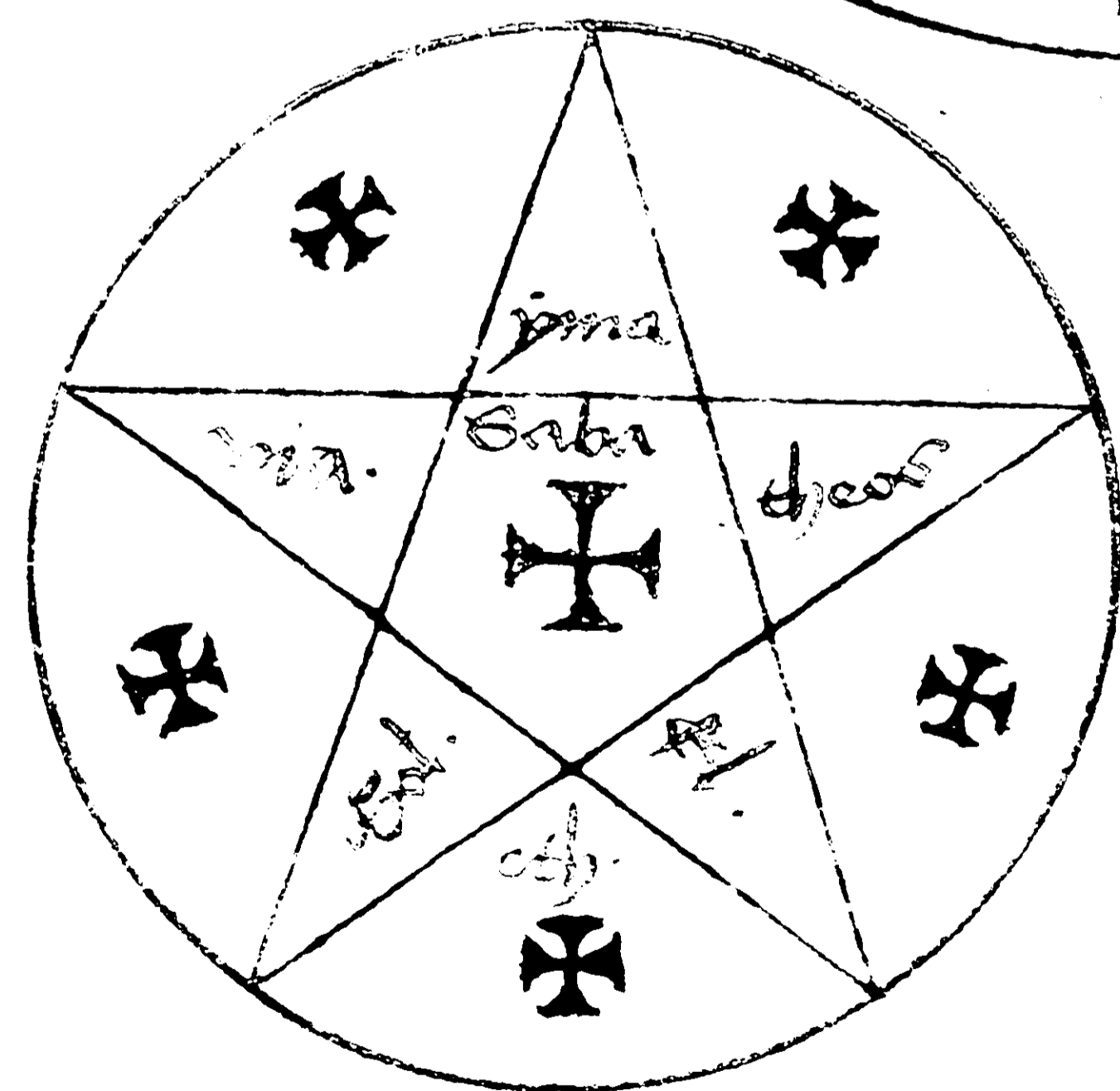
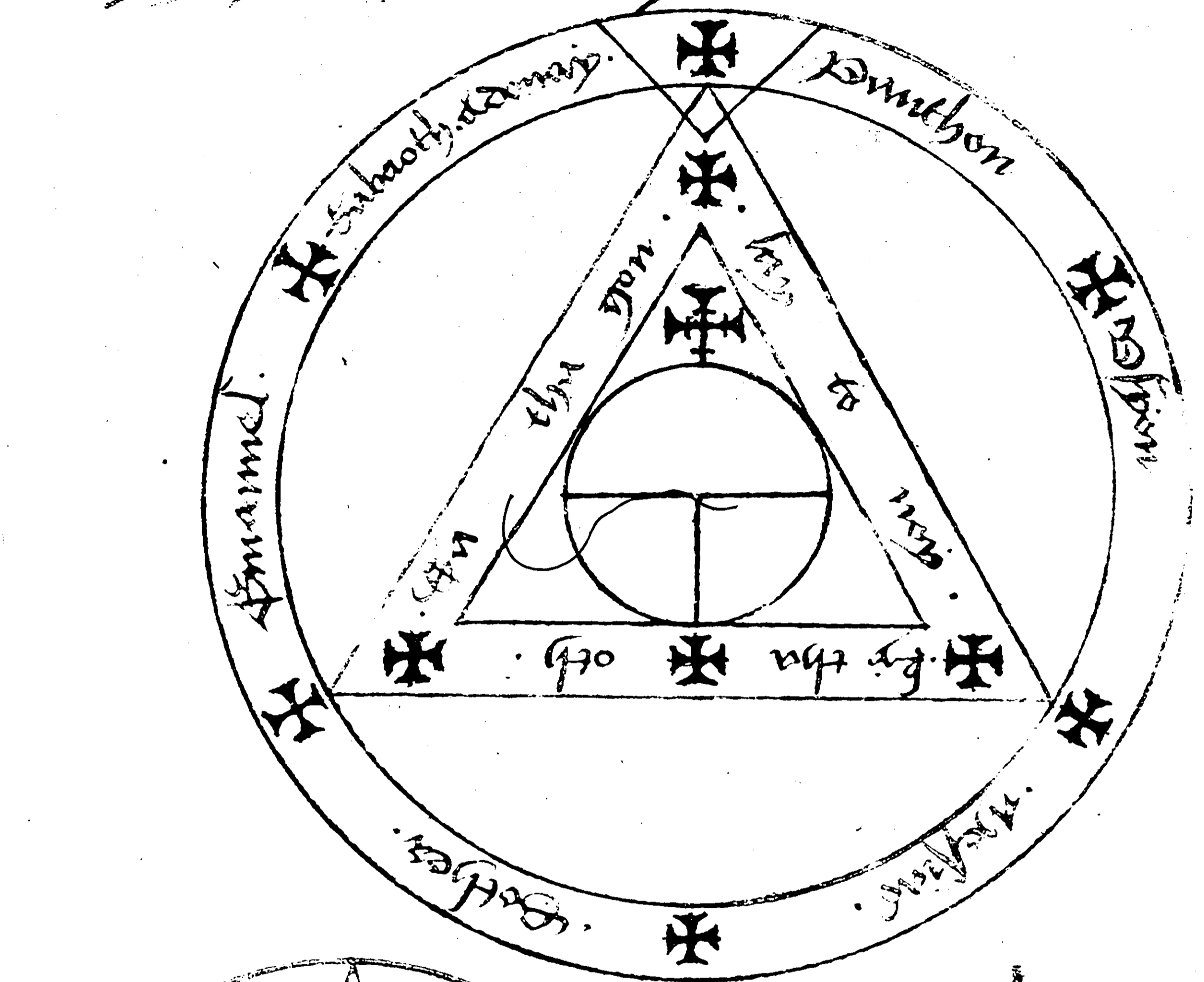
Evam tax.

Hexagons salomonis



Hic est ad invocacione aliorum spirituum. siculis

This circle is called seal of the sixth name & work
 which no spirit will stay.



Censio compitio Censio immensio Censio morosio
 Censio compitio Censio immensio Censio morosio
 Censio compitio Censio immensio Censio morosio
 Censio compitio Censio immensio Censio morosio

Qui fallit vobis aliquem exponit ille

Censio compitio Censio immensio Censio morosio
 Censio compitio Censio immensio Censio morosio
 Censio compitio Censio immensio Censio morosio
 Censio compitio Censio immensio Censio morosio

Comendat le dat a mada n qua mada

Censio compitio Censio immensio Censio morosio
 Censio compitio Censio immensio Censio morosio
 Censio compitio Censio immensio Censio morosio
 Censio compitio Censio immensio Censio morosio

Compono profum sum p no compo ce nes

Censio compitio Censio immensio Censio morosio
 Censio compitio Censio immensio Censio morosio
 Censio compitio Censio immensio Censio morosio
 Censio compitio Censio immensio Censio morosio

Conducit vobis condico sed dco

Censio compitio Censio immensio Censio morosio
 Censio compitio Censio immensio Censio morosio
 Censio compitio Censio immensio Censio morosio
 Censio compitio Censio immensio Censio morosio

Prefatio

5. rearem dicitur etiam quae sit tibi l'bitas et
 non dampnum. Non sicut ab ueris arietibus
 6. plus in ueris et equam sapientia et temper
 7. 8. 9.

Introductio

Scias quod potestatem ego salu...
 30. l'anos...
 Habere...
 11. de...
 12. de...

Prefatio

sui temporis. Hoc quidem qui dicitur
 asaph. Rex qui continet septem
 libros et septem tractatus. Iste liber est
 magne utilitatis in magno seruiti. Nomen
 scribitur qui sum in istis libris erat. Iste
 et uero ducum Sapientiam quae mihi
 expectabunt dicitur. Iste tractatus
 tra. Rex. Nomen istius libri quod explana
 tum est in latino est. Iste tractatus
 est tractatus et in. Iste tractatus
 Rex. Hoc est Rex. Iste tractatus
 et istis libris primum. Iste tractatus
 et postea tran. Iste tractatus
 illis qui...
 tum...
 Longum...
 ministri...
 filii...
 et septem...
 multum...
 plures...
 et septem...
 Iste tractatus...
 quia...
 fuit...
 et ob...
 dam...

In...
 princ...
 Rex...
 Rex...

Rex...
 Rex...
 Rex...

Rex...
 Rex...

Prefatio

3. *Thimiatu.* Tertius dicitur Thimiatum eo quod
 in ipso determinatur de S. thimiatu et de
 4. *Temporum* Allegationibus et Remotionibus: Quartus dicitur
Anni. tempore anni et
 5. *Munitio.* quia dicitur aliquo fieri et hinc dicitur
 Quintus dicitur Tractatus Munitio
 eo quod determinatur in eo de Abstinentia
 6. *Sanctio.* Sextus dicitur Sanctio a eadem nomi-
 natione omnes Calos et suos Angelos et ex-
 7. *virtute.* carum eorum. Septimus dicitur Virtu-
 tum eo quod in ipso determinatur in eo de Vir-
 tute et Uicariis quibus non dantur.
 8. *Magistra.* Magistra et sua Signa
 et deinde dicitur in ipso deinde dicitur
 9. *Magistra.* Magistra et sua Signa
 et deinde dicitur in ipso deinde dicitur
 10. *Magistra.* Magistra et sua Signa
 et deinde dicitur in ipso deinde dicitur

Unus tractatus
simpliciter non
scriptus.

(Unus tractatus
scriptus a
salomonio)

Unus tractatus
scriptus a
salomonio

Prefatio

1. *Unus tractatus* Unus tractatus scriptus a salomonio
 2. *Unus tractatus* Unus tractatus scriptus a salomonio
 3. *Unus tractatus* Unus tractatus scriptus a salomonio
 4. *Unus tractatus* Unus tractatus scriptus a salomonio
 5. *Unus tractatus* Unus tractatus scriptus a salomonio
 6. *Unus tractatus* Unus tractatus scriptus a salomonio
 7. *Unus tractatus* Unus tractatus scriptus a salomonio
 8. *Unus tractatus* Unus tractatus scriptus a salomonio
 9. *Unus tractatus* Unus tractatus scriptus a salomonio
 10. *Unus tractatus* Unus tractatus scriptus a salomonio

fuerit autē valde inuicem corpore, et in magno sensu. Et ratio eius quamlibet continentem non debet operari per librum istum in canum nec sine sensu nec sine iure, quia hoc est quum aliquis faciat tibi contrarium vel quod impedit aliquid reptilia vel bestia, et varto faciunt tibi malum. Et scias quod quamvis esse et virtutem habet ad operari istum librum. Et quavis sententiam magnam potest habere in isto non debet operari nisi in iure suo et maxima ratione, et sic intelligit de omnino contrario. Et si tu operaris aliter per librum istum quam debet, potes te multum impeditur hoc est si operatus fueris sine ratione, vel si inuicem dicit vel malum in te. /

De libro.

Libri istius libri est cognoscere et scire forma septem corporum superiorum et suas naturas et suas virtutes et numerum et omnia suas virtutes et numerum quo appent in terra nobis.

Formata debet esse omnis figura cum exemplo vero propter nos reus. figuram floris in isto libro quod nullus videt quod sine ratione et utilitate sit factus et ponit in figura clarem unam cum quo habet ad similitudinem quod est vnde dicitur homines debet vnde, qui nunquam habuit, nec habebit ullam aequalem in quadra tura signatur quod sunt quatuor Elementa

habet
fuerit

Et non

et non plus et semper sentes flavis sunt septem flantab, et non plus. Et in ista flavo et trianquavis euis qui signat rivo posse et velle quia sine istis tribus non potest aliquis facere aliquid in hoc mundo nec attinere aliquam utilitatem. Et dixit Salomon quod hostile huius flavis est sicut Razel Teamentab et quod vatum est sicut 4^o virtutes que sunt in herbis animalibus et lapidibus et sunt ad similitudinem eam 7^o quafacunt et faciunt totum et 7^o angeli sunt 7^o angeli qui habent posse in 7^o et alio die septem diebus septimanis sicut istis tunc tunc 60. Et tunc angeli signat hominem qui est in corde animalium et spiritum. Et ista summa ista continent totum mundum sicut sunt compositus in alto et in infimo. /

Postquam, quocumque, diximus oportet nos in istis in dicere propter librum istum quod dicitur de flavo septem virtutibus et 7. patribus. Item iste 7. patres habent inter se 12. regna et divisionem et in quolibet regno sunt 30. civitates et in quolibet civitate sunt 60. castra et in quolibet castris 60. villas et in quolibet villa campis et ut exemplum in v. ut sunt solum et distinguit et videt et vnde, aliter et habet 7. filios et isti septem filij sunt Germani quia priusquam dicitur in patribus sunt Germani et senior potestior inter omnes alios et in vno

et alio die
manus
vel domibus

De Astronomia

in medio ordina rotam omnibus, et alij parvi-
 sunt medio assoniano dum semp, Nuntia-
 men duo istora non multum deuantur ab ipo
 et isti 7. fratres dicit Salomon sunt Sabacui i.
 Saturnus. fecet i. Jupiter. e. La. in. i. Mars.
 Humina. i. Sol. Noga. i. Venus. local: i. Mer-
 curius. Labana. i. Luna. Et Salomon ponit
 12. Regna humanarum que dicuntur Signa
 et incepti distingueret et dicit p. aliatovi i. Marti.
 quod comiserit dno quiesceret et quod non
 in p. aliat et in Regno suo. Trictio et istius vir-
 tutis est in regno Orientis et dicit sibi in regno
 mundi signu Scorpionis ut p. aliat fortiter et
 quo nunquam p. aliat et est in octavo Regn
 a primo et p. aliat dicit homosa Noga. i. Veneri.
 Duo regna duorum unum habet mericidalem
 Saturni hoc est a summitate Capitis cum sub
 resibus usq. ad Umbilicum. Hinc est sexti-
 mum a primo i. Libra et alia Venus est sur-
 sum in Septentrione et alia eorum in meri-
 die et ita hereditavit eam in duabus p. aliat. Re-
 gna dicit p. aliat qui levitior dicit Mercurio duo
 Regna i. ovum unum habet quod hominib
 in brachio amplectente se. Aliu habet
 Virginem f. mesam aeternam et nunquam vult
 videri a mulieribus eo quo. sua Imagines ta-
 les sunt et duplicet sibi multum i. d. a mericid
 in Septentrione. Et dicit Labana. i. Luna dog.
 semper valet unum Regnum et quia non vult
 multu

♂. p. orientis
quies

♂. in m. vi
p. aliat.

♀. ♄. ♃.

♀. II. ♄. m.
meridie.

Libet primas

multum stant in domo sua et Signum surr
 et p. aliat quibus dicitur Sancer qui habet multos po: D 69
 et signat p. homine quod multum vult
 eo quod est sub alio fratribus ita seror sola et vult
 trahi in eo qui est hominis alicum et ipse p. aliat
 omnibus et est magis ematus propter hoc dicit
 si unum Regnum vult fortiter valere et Signum
 unum et dicit Regni et dicit et hominum em
 citum. Colitur ita est fortior et majoris homini
 sicut omnes suos fratres demum remanserit.
 duo fratres ex p. aliat mericid et accepit Senior
 duo regna unum contra aliud propter hoc q.
 nunquam videretur in signo Regni bene
 mericidialis et est una d. h. a. cum uno Corru
 in sua fronte et alia eius regni signum est
 sicut homo qui ep. aliat multas. Quod dicit
 frater dicitur Sabacui. Unum autem aliq. domus ♄.
 frater et hereditate a dextis suis regnum
 unum signu mericid hominis et mericid equi et
 dicitur Sagittarius a. mericid aliam et
 dicit. Salomon. Trice est signum ignem ca. p. aliat
 idum et dicitur Colerium d. aliat. Et
 sagittarius habet p. aliat in Oriente. Taurus est ter-
 rum frigidum et humidum. Mericid aliam et ita
 Virgo et Capricornus. Taurus est in Mericid
 Gemini et artem calidum et humidum et
 sanguinem. Et ista Libra et Capricornus et habent
 posse in Oriente. Sancer est. Unum fami-
 unum

167

D 69

Meridie
Saturnus

De Astronomia

Humidum et phlegmaticum. Et ita
scorpio, et pisces et habent posse in septentrione.

Secundus dicitur Saturnus et signus et con-
suetudinis, demum circum dicitur natura
et consuetudinis Germanorum. Et signus signat
primus altior qui dicitur senex Sabaeus.

♄. Tercius dicitur natura et frigida et sicca eo quod
et multum stratus, et melancholicus, et sig-
nat iram et discordiam in feris. Secundus
dicitur et est temperatus eo quod et in-
ter demum Sabaeus et calidum et laevum. Et
signat calidum est humidum, et sanguineum
sapore dulci, et trahit ad bonum avem, et
signat bonum et concordiam et virtutem.

♃. Quartus dicitur frigidus et calidus et
signat malum proditor, tremator, Raptor et
Mortuus. Quartus est Aamnia dicitur O. magis
inter alios calidus potius et ornatus, et om-
nibus alij fratribus cum invecuntur. Et
magnum verum et fortis. Quintus est formosus
Noga. Venus frigida et humidum tota phleg-
matica sanguis et carnea et lenis ad pinguem
omnibus quo membris, et vult et signat bo-
num. Sextus et est multum letia inter mulieres.

♂. Sextus est virilis, et proliquis, cocab. iste
signat in omnibus et servit omnibus, et signat
scriptores et minor dicitur et vorat. Secundum
quod exat cum eo quia cum omnibus tenet
quod et in omnibus. Septimus frater est Sabana,

♁. Septimus dicitur natura et frigida et sicca eo quod
et multum stratus, et melancholicus, et sig-
nat iram et discordiam in feris. Secundus
dicitur et est temperatus eo quod et in-
ter demum Sabaeus et calidum et laevum. Et
signat calidum est humidum, et sanguineum
sapore dulci, et trahit ad bonum avem, et
signat bonum et concordiam et virtutem.

♄. Tercius dicitur frigidus et calidus et
signat malum proditor, tremator, Raptor et
Mortuus. Quartus est Aamnia dicitur O. magis
inter alios calidus potius et ornatus, et om-
nibus alij fratribus cum invecuntur. Et
magnum verum et fortis. Quintus est formosus
Noga. Venus frigida et humidum tota phleg-
matica sanguis et carnea et lenis ad pinguem
omnibus quo membris, et vult et signat bo-
num. Sextus et est multum letia inter mulieres.

Liber primus.

et est Mater et est frigida et humida et signat
fratres, portat quolibet mense maneat frater
ad fratres, secundum quod scriptum est ab ipso. I.

Item loquamur de fratribus qualiter cum
sunt et lares mundi et quid mundus iste exorsa
te non potest, nec extusat et illi fuerunt recabi-
sunt et fratres qui quatuor elementa dicuntur
et ipsi habent sensum et signationem, et diem
tenent. Ex hoc temperatum et honestatum, et
certitudinem, et quilibet potest in suo hominis
concreto id est in suo humore sicut imperator
in suo imperio, vel princeps in suo dominio
similiter habent posse cum septem partibus, quab-
us dicitur amata et odiab quod uti dicit
et dicitur in septem litteris. In creatura et dicit
Septem propheta appellat ite fratres sep-
tem virtutes bonas, sanctas et sapientes dicit
sunt sicut exant septem virtutes dicitur
et septem laudabiles quod et sicut dicitur
in prophetis appellat septem cornua celestia
quod sunt 7. sanctas, et contrarie dicitur in
Stella et 7. fratres nascuntur a 7. virtutibus
plenis virtutibus et virtutibus sunt 7. virtutes
Sicut dicitur in prophetis, dicitur in prophetis et in
Septem virtutes habent posse in suis quatuor
partibus, viz: temperantiam, in temperantiam tu-
am et temperantiam tuam cum omnibus virtutibus
sicut in quatuor elementis cum per contrarios
invenitur omne inobediens mandato divini qui-
potest esse in mundo. I.

138

147

De Astronomia.
 Sicut Sol 1200. sunt hinc sunt semper status
 imperio sine corruptione, ita sicut quod est
 nunt et semper vit. Et propterea intelligimus
 terra superiora munda, et bona, et facta sine
 corruptione, et inferiora immunda male facta
 tota et fracta quotidie deficiunt. Et corrumpuntur,
 et ita corruptio, nisi quid sit nec fatiatur, ex
 sic intelligimus quod corruptio inferiora non
 possunt extricare terra superiora, et omnia sunt
 quod videmus interius habent radicem, et primum
 primum propter res superiores quia res superiores sunt in
 vita et sine colore et sic interius continentium
 bene mortem mundorum et res superiores habent
 immutabilitatem sine corruptione, et sic interius
 quotidie deficiunt, et corrumpuntur, et immutatur
 virtus et dicunt omnes propheta quod dicitur
 ut qui cum de suspicionibus heret dicitur quod sunt
 multa superiora de millia inter se que dicuntur
 et non dicuntur. Scias quia est magna critica
 tate et dicitur de sententia inter terra mari et
 4^o Elementis si pervenerint aut male tracta
 rit aliquos de mixtionibus et sic dicitur uno
 de quatuor habitibus, videtur terra de statu
 solum quod dicitur alia confusa. Et si aliquis
 eorum corporaliter recipit corruptionem
 sicut quod est destructa omnibus res quo
 recipit Animam. Et scias sicut voluntur
 7^o Elementa deorsum non voluntur sine
 ratione

Intelligitur
 superioribus tra
 hantur.

Libri primus.

Ratione aliqua 7. septem superiorum, Et hoc dicit
 philosophus, dicitur de Celo dicitur in cunctis vita et vita animata
 et cunctis climata destructa Luna dicitur in hoc d. Mare
 gaturis maris. Scias quod Saturnus est terra et terra
 et tenet totam terram in natura quod non
 movetur, et Jupiter aerem, et Mars ignem, et
 Sol diem et homines et Venus formosiora mundi,
 et 7. rationes, et Luna terram et aquas et ma
 rit et suas potentias, et sicut quod quilibet postquam
 fuit aut erit in sua exaltatione ordinatur, et
~~est~~ ligatus cum Sole quod erit rationes et
 verba de motibus veri inter homines, et quoties
 fuerit 7. unctus cum Virgine in eodem puncto
 cum Sole, divertit, et non retrogradans faciamus
 res subtiles, et rationabiles, et quoties fuit Sol in
 Arie tot arces dicitur. Dat nobis, et quo
 ties fuerit Saturnus in libra tot mutationes dat
 in terra et quoties Jupiter coniungitur cum
 Saturno in signo terre hi tot tempesta, et mu
 tationes. Sic ad et mutat res et veritas et
 dicit et sic intelligitur in aliis dicitur
 prophetarum secundum deum status et eorum
 libertas.

2. aerem.
 3. ignem.
 4. diem hominum.
 5. formosior mundi.
 6. rationes.
 7. Terra et aquas.

Et dicit. Scias quod ita ratione nova capi
 ta. Animam h. habet unam dextram 7. si
 ni tram, et O. oculum dextram et D. sinistra.
 7. 00. Ista 7. foramina habent potestatem, et dicit
 Solomon quod homo est. Memoria quod dicitur pat
 mas manus facte in quo sunt omnia.

Quomodo capi
 tur anima
 perunctio.

De potentia
planetarum
hominibus.

virtutes mundi & septem planetarum et hoc est
tantummodo caput hominis; nam unusquisque homo
alimuntur sua stella et suo elemento. Et dicit
Solomon quod qui inveni spiritum superius
retrogradiantur et combustum aut male tractatum
stella dicitur quod erat male tractatum
sui cervicis interius in quo erat similitudo
vel signa in eis et qui esset ita sapiens quod si
nescieret suum signum et suum planetam et sua
stellam suam et suum signatorem posset facere
bonum et malum sibi et alijs et sicut incantat
Nativitates animalium tales operationes debent
facere cum acitorio vino. Postquam circum
de signis et planetis et horis varijs dicitur
quod omnis planeta quod dicitur in Ascensu
et si et alijs in dolo in dolo dicitur nominat
Conjunctio et tunc minor est et tunc fortior
dicitur Conjunctio et si est major latitudo est
debilior Conjunctio et ita dicitur de illis et de
et Conjunctio fortiorum quod sunt fortiora
latitudo minorum hinc conjunctum primi
et tunc minor et minor stellam in fine dicitur
minor et habent supra et aliam illa stella
dicitur quod habet supra et vadit supra aliam de
Stella ac stellam et hoc dicitur quod omnis stella
qua ab alia distat 20 gradibus antea et postea
dicitur dicitur 20 gradibus, et omnis planeta 7

De 10169
De 10169

De Ascensibus

distat et gradibus ante et retro dicitur dicitur
quartilibus et omnibus planeta quae distat 20
gradibus dicitur in oppositum ~~et quod dicitur~~
~~in oppositum~~ et quod dicitur loco contrario
et si sunt 7^{mi} spiritus et non plures duo termini
et duo sextilibus et duo quatuor et unus oppositibus
contingit est planeta quae sit in uno gradu duplex
seculi hinc duorum bonorum vel temporatorum
contingit duplex bonum et quatuor duo et mala
contingit si 2 oppositibus multum malum
dicitur dicitur duo sextilibus aspirantes contingit
valent unum bonum et duo termini valent aspi
rantes contingit unam bonam fortunam in
Ascensu et duo quatuor aspirantes contingit
valent unum gravem si fuerint mala stella et
duo opposita valent unum in fortuna cum et con
tingit vel in oppositum et duo quatuor valent
tunc quatuor stella raris vel combusta vel
retrograda id est impedita in Ascensu una
fortuna vel duo in Ascensu et prima in
sextilibus et prima de termino aspirantes contingit
multum bonum fortunam. duo mali in As
censu vel unus cum alia in oppositum vel
de facie et tunc sunt grave et longum impedi
mentum et si sint raris et impeditis sit
20^{us} una fortuna in Ascensu dicitur
et duobus terminis contingit multum bonum
et quatuor plura fuerint testimonium supra

Signum

De Astronomia.

Signum de qua quiescit vel de qua exoritur
 tanto melius sunt si tres planetae appari-
 entes ad orientem vno bene aspectu et vobis
 malis. malum ostendunt et ita de alijs vna in
 fortuna. Aspectus est aspectu ad duos quibus
 ostendunt multam gravitatem caput Draconis
 multo melius est quam cauda. Omnis
 planeta in cauda Draconis est minus in
 suo opere quod valet versus. Mercurium Luna
 conjuncta cum Saturno de Marte in stans
 constituit et punit damones. Saturnus con-
 iunctus cum Mercurio dicitur et potentiam in
 Mars dicitur dicitur potentiam. Luna conjuncta cum
 Jove et Venere in Ascendente ostendunt magna libertatem
 in magna honorem. Luna conjuncta cum
 et Saturno in Descendente ostendit Imperium nisi
 fuerit planeta bona directionis. Luna conjuncta
 cum Sole in vno puncto ostendit in equum
 gravem et hoc si fuerit cauda. Luna conjuncta
 in conjunctione in Ascendente ostendit contrarium.
 Luna in Ascendente vna signat secundam
 naturam planeta cui conjungitur. Luna in
 Capite Draconis in Ascendente ostendit bonum.
 Luna cum Jove vel combusta vel conjuncta
 aut stella impedita vel in malo situ ostendit
 multum malum cum fuerit Caput Draconis
 Luna cum capite Saturni et erit sibi vna vel
 Saturnus et alibi exat. Secundo de Jove signat
 allegantur. Namque malorum omnibus
 planeta

in capite
 et in cauda
 et in medio

Libri primus

planeta quia est cum Dracone et Terrib. Et sunt
 ante conjunctionem ostendit opus verum et magnum
 in Ascendente. Et si fuerit Caput Draconis Jovis
 vel Luna et Jove uno conjuncta in Ascendente es-
 tendunt multum bonum et augmentum boni
 et honoris. Et si fuerit in cauda non tu, cum
 fuerint duo cauda Draconis hoc est Jove et
 aliorum sunt vales mala qui fuerit Luna
 cum illis qui fuerit caput Draconis Luna
 cum capite Draconis Martis et Luna et Jove
 in illo puncto ostendunt fortitudo in re et posse
 et si cauda cum cauda et Luna et cetera similiter
 est multum grave et male. Si fuerit quies qui
 sitet et malis secundum formam vel aspectum
 alterius. Caput Draconis et Luna et in Capite
 Martis Luna et Sol in contrariis ostendit mag-
 num posse in magnum honorem et contrari-
 um in libra versus in cauda Draconis tra-
 cent Draconis in Capite Jovis ostendit hono-
 rem in multum amorem. In cauda Jovis
 Caput Draconis Luna ostendit opus verum et
 verum et bonum multum. In cauda Jove
 cum Mercurio et Saturno ostendit nobis as-
 pectum experimentum multum in capi-
 te sui Draconis ostendit quod si illi fuerit J.
 vel S. facit opus Jovis vel Jovis et spiritus
 in omni bono sunt illi sunt boni Luna si

de Jove

De Astronomia

sit in cauda... Saturnus cum
ipsa vel aspiciat cum malo aspectu, ostendit ma-
lum sicut dicitur de Saturno et Marte. Et dicitur
an... Saturnus mittit... Saturnus conyugat
damoneo multos et ventos si Venus eo coniungit.

De Ascensione
et de 4.

Quona Stella in Ascendente et Luna conyugata
Quona Stella ostendit multum bonum et principiu
in omni re in que fuerit. In quarta, si fuerit
quarta domus bene aspecta a bonis, totus finis
rei et bonus, qui autem fuerit quarta domus,
dominus malus et male et tractatus ostendit anxie-
tatem, et malum signum ascensionis ostendit
corpus dominus ascensionis vel planeta qui est in
Ascendente vel qui in re fuerit ostendit suu spiritum
et domus hora signal suam animam et suam
voluntatem et ita intelligit in alijs. In 12^o de
Iudicijs corpus et animam et spiritum, quia ista
tria trias qui parit corpus hominis sanu
et Integrum.

Dixit Solomon et Hermes, Saturnus
exaltatur in Libra, et Jupiter in Capricorno
Mercurius in Capricorno, Sol in Ariete
Venus in Piscibus et Mercurius in Virgine
Luna in Tauro. Et tria quae Saturnus gau-
det in 12^o domo, et 7^o in 11^o, Mars in 6^o et 10^o,
in 9^o et Venus in 9^o et 7^o in Ascendente et 12^o
in trina similiter habet Ascensionis 12 virtutes

Et omnia.

Libri primus.

112

et omnibus planeta quiescit in eo est super eum
idem locum circuli decima domus habet ii.
virtutes. Undecima domus habet io. virtutes etc.
Et deinde considera vides quos planeta quo
audet et in quocumque domus et 7^o in 11^o si
conum eligis. Et dicit Solomon omnis homo
qui exatit est xilium librum oportet quod
triat omnes ita. Sed hoc ratione quae volo
tibi exponit. hoc est quod dicitur in quo tem-
pore et qualiter temporibus annis fuerit et in
quo mens. Et dicitur de mensibus Luna et in ipse
a Lunarent mensis 7. ubi cum fuerit Luna
prima et velle omni secretum a h. cum
omni psumitate, domus honore et titu
sup 7. et omnia et scium et psumitatis a 7.
Cunctitia a domo a 10. et omnia cultu
do et libertate et pinguetudine a 7. et omnia
rationis, et sermo, et utilitatis a 7. et omnia
nub mutare et fortuna a 10. Et ab istis septem
tu xitibus semper contritium vobis invenit
in suis domibus et signis, et tunc tenent
hinc vicia suscipit et in omni bene et male
tam complevimus hoc cum auxilio divino.
totum qui dicitur lib. eorum.

Hac semper
confirma-
1- quo tempore
2- quomodo
Natura plane-
tarum.

Amis.

De lapidibus.

liber secundus.

Fixit Solomus sicut et alia sunt membra quae circumferuntur ad terra ubi esse creduntur. Ita per virtutem lapidum herbarum et animalium quae vivunt vel amantur et cunctis vel serpentes poterit attingere ea quae voluerit si tu eligeris earum naturas et virtutes et propter hoc nos appellamus sunt librum esse quia in talibus rebus invenitur virtus sicut in moribus et virtutibus. Haec portant sua corpora a altitudine in omnem et fundamenta dicuntur et in longitudinem et latitudinem et a virtutibus lapidum et herbarum tum magnopere et a virtutibus lapidum quae poterit attingere quae sunt in corpore sicut in alvaro infirmo vel hanc vel amantur. Et

Et dicit Solomus sicut lapides sunt in ditione et virtute et fortitudine. Insuper in 40 virtutibus in nomine sunt sunt lapides herbae bestiae et animalia. Hic quod in xvimo istius libri. Razi el qui fuit coronatus 7. virtutibus magne potentie et potuit eos in libro ne frimul est. Rubeus. 1. Cardunculus. 2. Amarantus. 3. Salsaparilla. 4. Brillus. 5. Topa. 6. Scaberrimus. 7. Scamas. Et de virtutibus istarum lapidum loquitur est.

Razi el

liber secundus
in 4 or
fuit virt in
lapidibus
Herbio
herbio
Animalibus
Lapidibus
virtuosus

Razi el et dicit quod erant coronati a 7. angelis qui habent posse a septem talibus et 7. virtutibus septimana. Et dicit Razi el sciat omnibus homo qui habuerit virtutem in i. toto libro sunt maiores virtutes minus minus et virtutes istius libri qui dicitur 40. Haec sunt virtutes lapidum et herbarum quod a solis virtutibus poterit mirabilia fieri si bene cognoveris et feceris sicut cum omnibus aliis rebus viz. si munda et virtutes suas et te cultoribus. et dicit Solomus etiam quod in xvimo. Haec sunt 24. virtutes et hae sunt magne virtutis et potentie ac similitudinem et dignitatem quod sunt 24. hora in die et nocte. Interit Solomus et dicit pono primum lapidem Carunculum in virtutibus quod quod est virtuosus et clarior et fortior et maior et hae omnibus aliis et velle dicitur de suo colore et magne potentia et magne virtute et ino dicitur et in figura quae est in ipso et haec dicitur in omnibus aliis virtutibus. Virtus virtus signat virtutem ino. Et dicit sicut dicitur virtuosus et virtuosus est quod sicut et virtuosus est illa virtus sicut flamma virtuosus virtuosus et virtuosus est quod sicut meliorem et virtuosum qui velle inter virtuosum et virtuosum sicut virtuosum virtuosum inter-

liber

liber secundus
liber secundus

liber

De lapidibus.

alios homines. et imago quam debet conser-
in ipso debet esse. sicut braco bene formos
secundus. 2. cum timore. Secundus lapis est chrysolithus
cuius color est citrinus sicut lumen quod
penat in calario cum leua pvente.
Et dicitur quod deo non potest quod est.
magna potentia in rigore et virtute
et quod parit comitem castu qui dum secun-
da prudentia portat et dat benevolentiam et agnatum.
Tertius lapis
est smaragdus. Iste lapis est viridis coloris
et pulcher et ex omni virtute et non
est in summo. et ponitur sicut alii et sua potentia et aus-
ciliat civitas. et dicitur summo et auat fatiem et facit multa
mirabilia et sua virtus et auget civitas
et qui portat eum ante prophetiam et futura
et signa eius et caracens. Quartus lapis
est hyacinthus. cuius color est rubens sicut
grana mali. Iste in quibus sunt bene reuerati
et quibus dei. et hinc in medio
sua potentia et quod ille qui portat eum non
infirmatur. Iste in virtute et in virtute
dat salutem et honorem et status
et in virtute et in virtute et in virtute.
Quintus lapis est hyacinthus. cuius color est viridis
et in virtute et in virtute et in virtute.
et quod ille qui portat eum non
infirmatur. Iste in virtute et in virtute
et in virtute et in virtute et in virtute.

liber secundus.

Defendere hominem a peccata et sua virtute
et quod parit prophetiam futura si fuerit
in manu munca et sua imago est
Iustus lapis est saphirus cuius color est valde saphyrus. 6.
Iustus et formosus sicut color. Et in virtute et
in virtute et potentia sua est quod sanat omnes
infirmos quod nascuntur in hominibus
et in virtute et in virtute et in virtute.
et in virtute et in virtute et in virtute.
in illo saphiro fulpatur hominis caput
cum hostia. liberat hominem de saeculo a saeculo
et ab omni peccata. et ille lapis remittit
potentia Magnatu et Regum. et in illo lapis
in virtute et in virtute et in virtute.
quod bene. Orientalis cuius color est
attingere maximum honorem et Utilitatem
cuius color est et in virtute et in virtute.
tam virtute et in virtute. Sextus lapis est
Berillus cuius color similis est rubro vel quod
in virtute et in virtute et in virtute.
et in virtute et in virtute et in virtute.
et in virtute et in virtute et in virtute.
et in virtute et in virtute et in virtute.
et in virtute et in virtute et in virtute.
et in virtute et in virtute et in virtute.
et in virtute et in virtute et in virtute.

Berillus 7.

De Lapidibus

faciendam pacem Concordiam et amorem.
 Onix .c. Octavus est Onix. Hic lapis est valde niger
 et sua potentia est dare potentanti multa som-
 Jemnia terra: nia terribilia, et timores, Et ille qui respicit
 et timores. in igne, posse sine Lamonis omnibus contingere
 Lamonis. in igne, et invocatio et colligere eum in speculo
 calice ut exeret. Et sua signa est lamina
 Lameli vel in capita inter duas. Vobis
 Sar .u. 9. que dicuntur ellyti. Nomen Lapis dicitur
 Sarcus cuius color est rubens, et formosus, sua
 potentia est alios Lapidum formosiores facere,
 de bonum. Sua virtus est dare bonum colorum potentanti
 colorum. in auro posse, et si sculptatur in igne liquida
 de honorem. dat magnam concordiam. Decimus Lapis est
 Chrysolit .x. Chrysolitus, et est coloris aurei, et est scintillas
 ignis, sua potentia est conseruare Lamonis
 Lamonis. et ventos et sua virtus est seruire foris
 et suis: ubi est amalia spiritibus et ad omnia us-
 mortuis que non facient ibi vllum ma-
 lum, et quod Lamonis huiusmodi, et sua
 signa est vultus. Undecimus Lapis est
 Elitroia. Elitroia, et est Lapis magna potentie cuius
 color est viridis et formosus luteus et clarus
 cum guttis silibus sanguinem condit
 Cuius intus iste lapis dicitur Lapis sapientie
 prophetarum et philosophorum et iste hono-
 ratur propter duo, videlicet propter eadem et simi-
 litudinem. Similitudinem videlicet, et rubore
 rubino

Liber secundus

rubino, pretium istius Lapidis est super vel
 vincit etiam alium Lapidum et magis
 virtutum et ex vietatum, posse istius Lapi-
 didis est quod si ponatur in aliquo vase luto
 pleno et luce ad solem adoleat ac nam in
 bayorem et facit eam elevari in sum-
 quoniam in formam feruie dimittitur de-
 corum, et sua virtus est quod qui xertat
 eum in ore vel in manu trausa, non pos-
 sit dici ab aliquo. Cum isto Lapis dicitur
 homo habere potentiam Lamonis et facere Lamonis.
 omnibus in cantatione qua voluerit. Et in-
 isto Lapis dicitur mixti benefici. In decimo
 Lapis est Chrysolit cuius color est elquarum
 gelata a frigore sine posse et quod dicitur ab
 itabi. Lapis ab ipso, et sua virtus est quod
 auget nutrimentum carum multum et bonum
 et potes in ipso attrixere quam nam virtu-
 tem tenent, quod est vera in quo tu-
 vis exat et dicitur in unum quod dicitur in
 quam feruie quam videtur plus et et vi-
 deatur facere facile, et dicitur quod dicitur
 multas virtutes et quod. Item dicitur Chryso-
 quod est Lapis et dicitur quia habet 40
 et quod dicitur et est maximum animal. Tresci-
 mus Lapis est Cornalinus. Et dicitur dicitur et
 quem in qua est. arguit sicut lotura san-
 guis et sua potestas est valere tangere
 mem a natiua. Et in ipso dicitur
 dicitur

175

de invisibilita-
h m.

Christo u. 32.

Lucas 12.

Carolina.

13

Estimare

De Lapidibus.

honor. homo bene indutus, tenent virgam in manu
 Lapis. 14. Dat honorem portanti. (14) Lapis est Jaspis, et
 est spissus, oblongus, viridis, subter, et sunt
 aliqui virides, et sunt virides, et sunt
 aliqui virides, et sunt virides, et sunt
 contra venenum, et quos qui portat cum non impeditur
 no nec serpente, nec cana, nec scorpioni
 et defendit hominem a sebis et in eo, culpatur
 Uris. 15. Co. Cries, vel Sagittari. (15) Lapis est Uris
 et stimulatori Christallo vel yelca, dicitur anglos
 Et si aliquis pauperit dum in domo a vacuo
 solio, ita quos vacij transcat p. istum appar
 vent colorib arcub celestis, et ppter hoc ci
 citur Uris, et istum est posse solum que habet
 sex Angulos, et virtus eius est custodiens sem
 in quo est cum salute, et honestate, et debet
 in eo. Viri sicut homo armatus, et qui portat
 Sagittam, et arcum. (16) Lapis est corallus
 et nascitur in Rixis maris sicut Arbor
 inversa et habet ramos sicut Arbor majore
 q. ad palmos 3. et non plus. Et cum abstra
 hatur est viridis et tenuis et domus in cer. Et
 siccatur et fit rubens et curus sicut alius
 Lapis, et alius invenitur album. Scio quos
 rubet sunt meliores ubi Lapis fuerit
 instatit solum cum salute et defendit homi
 nem a malis, et ab omni mala intan
 tarone, et sua imago est homo tenens ensam
 in manu sua. (17) Lapis est prasius. Et est
 viridis

Libec Secundus.

viridis coloris et spissi, et rubri, et invat
 male viria, et dat vicem gratiam suo mi
 nisterio, et debet teneri in co. Lapis. (18)
 Lapis viridis, et est magna potentia, et in
 factis, et in virtute eius color est similis
 Berillo ni quos obervior est quam aqua
 quam vis intus habet val. et est, et in
 vacio, et invenitur colligunt. Angulo, et
 et aliqui s. et sua potentia est de veram um
 ramone, et locutionem cum ipso. Et sua virte
 est quos si facies in vira aqua, et portans
 vacuam. Lapis et Lapis in collo, et p. in
 pelle. Lapis, et in sumigato ella, fira. Lapis
 et ver. et invocans quavis multum hoi
 notum, et alios. Scio succellatim tibi appo
 bit, et vit tecum in eodem tempore et tenet
 in eo. Lapis. Lapis, et fragantiam qua
 et verba india et citius. Lapis. (19) Lapis
 est Colentes, et est viridis sicut herba et
 sua potentia est quos curat et cecidit
 sicut Luna, et sua virtus est pacem
 et concordiam inter duos, si in ipse fuerit. et tenet
 signa huiusmodi. (20) Lapis est Prasius
 et est albu. quos inter huiusmodi et Berillo
 vel sicut huiusmodi. Lapis, sua potentia
 et virtus placitum et seminum tenere
 sanus

Catel. 10.

Lemones.

Colentes. 19.

Prasius. 20.

letum d'acibus malis et cum ista propheta
 faciebant, mortuos loqui qui fuerant mortui
 p' plures dies vel paucos in loco ubi est aliquis
 Lamentum non habet posse si ille qui portat eam
 non verant eu, et datei posse friv' qua vult et
 ista herba posita in locum ubi lamentib' sunt
 clausi cogat eos et ligat ne possint removere.
 Et dixit Solomon Juvoni in libro Hermetis
 quod qui attixit aquam in quarta hora noc-
 tid, et vadet ad tumulum Gemini mortui in
 quo vivit vult habere colloquium p'riat
 sup' tumulum aquam cum ista herba *Ajyoro*
 et sit aliqua suffumigata cum Cesto Juro et
 myro, et dic, Surge Aeni et loqueris mihi et
 ita fac p' tres noctes et in tertia veniet ad te et
 loquetur tibi de quo volueris. (14) *Herba est*
Serpillum quae est magna virtutis quod mani-
 festat in aere quod alij manifestare non possunt
 et barit videri hinc in nubibus Cassi. Ge. (15) -
Majerana herba est majerana. ista insidet domum per se
 et defendit a malis superstitiis. Et dixit
 Hermes quod Gentiona et Valeriana. *Majerana*
 valet multum sup' honore magni-
 frimiq' et majorum hominum. (16) *Herba*
fragantia est *fragantia*. Ista est magne potentie et
 sumitab' Rucit' Ino. Iusta dum Lingua Co-
 lubri quae dimittatur vident' et herba sit collata
 qua sol est in primo grad' d'anti et Luna

Fonascendū
Solum Geminis
 qui totum
 loquetur.

Serpillum.

Majerana.

fragantia.

reprimat f.

reprimat f. vel sit in domo f. *Suncta* cum
 ipso. quia qui tetigerit cum hac clausura
 apperientur ei statim. Et dixit Hermes quod
 conveniat ventos et spūs si cum hac ignavit
 clausura et capulus Veneris. (17) herba est
 Nentia et ista herba cum *Majerana* et *Althana*
 id' vel *Junacetum* et *thiostio* et *Saliva* dicit *Salvia*
Artemesia p'cipue de p'rit' domum m'licidm
 in qua sunt. Ge. (18) herba *Lumen* et *Sustum*
 quae feminis illius cum semine *Psillij* id est
 Kartachona et radice viola et *Alpi* facere conunt
 audire futura et dicit multas prophetias.
 (19) herba est *Salvia* ista est magna virtutis Ista
 dicitur emere mala et p'one mala a loco
 ubi sunt. (Eius ubi herba est) et est bona ad per-
 tinentiam terram contra tenet feminem sanum
 sed m'licidm non tenet eum. cum. (20) her-
 ba est *Sustina* et est. *Lyber* et circum *Alqui*
Amoris et *Cictronis* qui sit cum eliquo
 et cum ali' nantate (veri et *linena* celulii Ge.
 m'licid' Ge. parit ad amorem Ge. (21) *Herba*
 qua *Nasturtium* dicitur ista tenet mem-
 bra una. Et valet m'licidm Ge. (22) herba
 dicitur *ana* perula ista est videri terribilis et
 gravio et fortis in ore et am'p'is sursum
 quo et sursum sita et *Inquiani* et *tassi*
carbati et *Samalium* rubrum et *paxar* or-
 nigrum ista cont'ertione facta *Suffumiga*

Nosta.

Lumen.

Salvia.

Nasturtium.

ana perula.

quo

quid volucris, et uiclitus quae volucris et res
et signas extraneas et si spiritum in eorum
ipsum quod ab omni loco suffumigato fugi-
tant harmonie, et i volucris poterit destrui spus
malos. Ita suffumigato et valde mala et terri-
bilis quia timor eius et exus vincit in ma-
litia et maxime opatur malum et hostius si
fuerit una cum R. vel in opposito cum R.
re et in exorcismis. (23.) et Calenitum et
similiter in mente et est magis virtutis in be-
nicio Infirmis. Et sic timor ipsa in unta-
palma op. itam infecta sunt, in eos verti
et habet a loco et contra et contra Sana mata.
24^a herba est fischeria. Et est valde bona in-
cunctis exorcismis et si iungatur cum R.
Eunice et S. thibilo et Hippocistis et vertit et
bona et in totum in unta vertitur. In unta-
rit sub ditione et ibi herba 7. radicum et foliorum
Herbae et illam demum herbam et libet
et per se in unta herba ita in ditione habet
vit vel demum solent et alia herba respo-
exponeit et 7. herbas de 7. herbis indigi-
tis habuit. Sicut quod habet in ligna et
solendo et in tantum et demum tantum et
et puerum cum conum et malum et in-
cum loco quae volucris faciendo suffumi-
gium de 11^{is} 9. verbis dicit: Timor et alio. Timor
in unta mastice, n. usi. Siam et liois Asia,
Siam.

Calenitum

Herba

Cinamom. Et Sicut dicitur de Tullianis
in Cyrum et dicitur. Raphael, Gabriel, Mi-
chael, Cherubim, Seraphim, Arrelin, Sacer,
Sacer, Micerater, Sacer, Micerater, Micerater
petitionem et meam voluntatem et complebat
cum tibi. Et ita sunt maiora nomina Angelorum
superiorum 9. ordinis Angelorum, rit-
tinitum 24. rationes super virtutes herbarum
Illa secunda et ita Experimenta erant Jam
vixta in 2^o in Razieli quamvis Solomon
exquisit de mo ibi, et de virtutibus Hermetis Et
venit in herba in libro Razielis propter hoc
quod cum hoc possumus excausare et opari
cum herbis facit cum semina herbarum cum
sejunctio et verbis in bene et malo In unta
Iungat ad semina herbarum vixta et cognoscit in
prima et 2^a Et sic dicemus omne q.
erit nobis necessaria cum ad unta herbarum.

Nomina
Angelorum

Ala tertia.

Fixit Solomon sup. Alam tertiam sic:
corpus dicitur et magis ex parte et potens super
omnia alia corora et lumbus et formo in et ita
virtutes Animalium omnium qui continent
et voces emittunt et vivunt Et animalia ita
testis illa habent esse super duas animas alas
capitulum et herbarum. Quae propter hoc in isto
Razieli 24. Animalia tam nio nominibus et
virtutibus.

Animalia
virtutibus

Plantibus et Stellis et hiis sunt 24. di-
stincta ab invicem et vobis ponat ^{sup} quodlibet
Elementum 6. aliam quodlibet distinctum ab-
alio et quodlibet sui generis et vita carum omnium
Est purior et mundior inter ea propter hoc immo
quod dicitur ^{sup} animalia. Quia quia sunt quod-
libet 4. Elementa ^{sup} corporum animalia. Ita ignis
habet sua sui impura et mundia. Sic cum
fieri et iste qui est huius non est compositum
et terra et liquidum nec oleo nec alia compositum
Imo et simul et res qui vivunt in eis sunt an-
geli mundi, clari et lucidi, imiles radiis solis
et similes flamma ignis vel stellis vel radi-
bus venti vel amixti. Et ista similitudo
est naturalis in animalibus. Ignis et videtur
carum. Figura talis quales figura in mili-
tibus et parte quia sunt compositi unius cre-
atori. Ita illa sunt parata statim ad bonum et
malum et cantu gentilia. Propter hoc quia sunt
4. Elementa sunt cum hiis animalibus de quibus
dicemus ulterius. Scimus quod est multum de
se meliori tenet propter et quod similitudine venti. Et
sua figura est communis quae vult accipere
secundum ^{aliquid} quae 4. Elementa. Cui ^{sup} inquit
sed nec multa vel per locum vel per nubem vel
Evidentem vel existentem alicuius hinc
bra vel recipit aliquos corporum sicut funis alius

107
103
Ipsos accipiant in ipso vel per vocem vel per
animam animalis Elementis. Ita
accipit formam secundum quos. Exponit na-
tura superior. Decem est animal de quod sa-
cienter vivunt quae sunt a sonat. Item et
maxime sexcentum et passum. Invenit
et vocat her invenit figura sua in nocte
in locis finibus et dicitur et dicitur et her
multitudine. Et color eius et similes hinc etiam
id est secundum naturam hinc vel alii
ad similitudinem per se de quo dicitur
aliqui dicunt ante animalia. Quia cum
in divinitatibus. Et de istis animalibus dicit
sapiens Hermes et propheta quod animalia
sua exit et habet posse non est nec sunt nec vi-
vet multum. Et hinc nobis animalia recun-
tunt. Orientales et occidentales et septentrionales
et australes. Quia sunt in partibus propter simplicita-
tem. Quartum animal est ventus quem quo-
dam dicimus. Sed non dicimus quomodo alios
dicimus. Non dicimus ut ex terra venti
dicuntur. Ita dicuntur. Scimus enim de qua re-
mit et habet talem naturam. quae si est ori-
entalis vel meridionalis est Calidus. Et si
occidentalis vel septentrionalis est frigidus. Ita
videmus magnam potentiam habere quia perat
nubes et hinc talis et aquas et granines et
mittit mare et frangit arbores. Et sic dicitur

est virtus sicut ignis sursum et dicitur ignis
virtus et semper. Et sic Elementa circum-
tur dualiter si fixa vel mobilia, mobile et
quod movetur in Anulo terra, quare de
scendit. Et super quia sexum comperunt et
solent cum, quia ex ipso et creatus, et est iste
magnum ~~creatus~~ ^{fiat} in mari aer et terra.

Animus est
Fantasma

venit temperatus. Quintum animal vel visio
est Fantasma hoc est umbra ad similitudinem
divinam colorum vel magnarum rerum remota
interum derivam ad invicem et ista forma sit in
sere dicitur vel in Aeris corrupto vel alium dicitur
dit Elementibus ad similitudinem militum et
dicitur. Ex exercitu Antiquis et alium super
Alquas ad similitudinem mulierum pulchram
et bene indutam vel in pualis et dicitur aliqui
sunt fana et alium dicitur iste in homine et per
Corruptionem sine malitia complexionu et unum
vum qua sunt in geminis et dicitur veneniam
qui aspicit caput et cadit in oculos et talis

Animal
dicitur
dicitur

venit sic dicitur dicitur multa fantasmata. Sextum
Animal dicitur Tamen iste dicitur in alti-
tudinem ad Abyssum et quod creatur ex pura ma-
teria sine corruptione quare non coheret, et semper
durabit quamvis accipit similitudinem in tenebris
abiss: terra et est quod in materia et fertis-
sima, et dicitur dicitur dicitur. Tamen quod sit
omne quod est et primum habent responsum

Prophecia

Prophecia et Sapientibus de omnibus rebus de-
quibus sine voluerit veritate, et movetur sem-
per. Tamen id, et obdurat, et nunquam separantur
ab eis, et dicitur dicitur Prophecia quod habet posse
accipere formam quam vult in terra formam
voluntatem Creatoris, et dicitur Angelus curio-
retur, et formatus sunt forma Solis et Luna
vel stella, vel animalis, vel vegetalis vel aliqua
aliam quam vult formam. Omnia ista supra-
dita sunt istis tria quod sunt impassibilia
hoc est quod non possunt capi manu nec tangi
pede quod sunt ignis et venti. Et tria quod dicitur
dicitur, et dicitur quod dicitur in aliquo die
mentem accipit corpus ab ipso omnibus vita cor-
sit ex igne, et dicitur habitare in igne et, na-
tura ignea quia sunt ignea. Et dicitur dicitur ista
Animalia quod dicitur dicitur, et dicitur dicitur,
et dicitur dicitur, et dicitur dicitur, et dicitur dicitur -
malum facere. Primum dicitur sit cum dicitur
qui ea vult interare vel dicitur dicitur dicitur
et dicitur dicitur, et dicitur dicitur, et dicitur dicitur
de dicitur dicitur dicitur dicitur.

103

Nota per Invo-
catione.

Animalia. Ad id dicitur alia volantur aere
quod volent et sunt cometi, quod dicitur dicitur
alium volatus et natus, et dicitur dicitur, vel dicitur dicitur.
Nunc dicitur de volatu et dicitur dicitur dicitur -
Aquila dicitur dicitur dicitur dicitur dicitur in alte-
tate. Et habet dicitur dicitur dicitur dicitur dicitur
dicitur

104

habet

Turtur. 2.

habet talem naturam quod est verax in suis
 factis, et Dominio et honore inter omnes alias
 Cives, et quod natura est talis quod accipit qui
 sunt xaxvi, et ostendit eod inlerum quod est alio
 et denum dicitur faciem eorum ad selem et ipse
 bestiarum &c. oculum eius in m. roru virtutem
 magnam habent et quam legi vel domino terred.
 eo quod datus quam in Regno suo. Alis tertia
 dicitur Turtur. Ista habet magnam virtute
 in omnibus suis membris: Caput eius invat
 contra maleficia somnia et contra Magiam
 artificiam et pedes invat contra maleficia. Et si
 cum 4. pennis eius suffumigatur Tenuis exel
 lit, ab ea spūs malos sel eius invat ciulos mili
 cub quam aliqua res muniti. Denti eius positi in
 et oca. serpentes et lingua eius in xaxvi ferre
 vubis involuta cum eis surant in causis in
 quibus cupis vivere et de salvemum amere
 alterius domi. Alia eius portati sub lectum defen
 dant, et hominem decipientem a malis ventis et
 omni gravitudine, et a malis spiritibus nec xot
 sunt. In xaxvi in toto domo, nec aliqua fantasma
 ta habent y esse nec alie res. Alis 3^a est Falco
 virtus
 est quod a Maginatibus multum appetantur om
 nino. Summitas illa dextera vincit parita et
 in sapientia et avaritia. Alia sinistra auferit felices malas sed aris vna
 lias non deditur omnino nec carab omnino
 inultas habent virtutes in id. Alis quarta
 est Turtur

Falco. 3.

est Turtur

Turtur 4.

est Turtur simplex et bona, tum si accipias mas
 culum et semellam et comenteris simul in olla
 nova cum croco yuda et ethouca collata
 illos quos volueris coniungari: si pulveris ipsorum
 yccieris super ipsos, scias quod statim conjunga
 buntur. Idant magnum tenorem illi qui portat se
 cum pulveres. Alis 5. dicitur Turtur henis
 Christam de xennib in capite, et habet multas
 virtutes ista habet unum in suis alis et tenore
 cat lamones et spūs Aeris. Proximitas istius
 et quod si unquam in istius accipit et in melle
 vel vit et demum quam istius xoteris gluat et
 lat barra alba, rubra vel magna biberit, scias
 quod ~~facit~~ facit hominem res futuras sine et
 ppter hoc dicit et habet aliam virtutem quod qui
 eam detulavit ibi Gallus non cantet nec possit
 auiri de setum, nec vocari nec videri testi
 tum seminatum. Et qui cum isto tot in voce
 Tamenis demum xeret in dicitatem sanguis
 Et de illa in dicitate se vngat semper ibit setu
 unus lamones. Si ille qui sciat in xaxvi qui
 multa dicit soli. Alis 6. dicitur Ciconia
 qui inter sitit eam die Luna et accipit sanui
 nem reddio eius et se vngat cum eo et comi
 dit. Tamen cum semine seniculi (aliam
 & avicohi, et antequam remeal, suffumigat
 se bonis decibus ut thure, ellastice, cinamome
 et alijs odovibis huiusmodi. Scias quod si

Ciconia. 6.

Ciconia. 6.

Qualiam in verani et contrinacioni spūs aeris et
alios spūs qui vāunt sup fontib et Rivob. Ita
b. avō Inradula sunt tanquam Exempla sup
omnes alios. Et cum vis riu virtute sua libet
avis facit eorum unum certum i hūb riu Nazielis
super librum visionum Anglorum super riu
pū ten eorum in manibus sicut dicitur ultor.

Nunc de riuo us marte et alijs dicam
sup de eorum mēdacionib et mēdō et okmō et
virtute eorum. Rivum qui dicitur Balena
cuius inquit liquida remota p 7^{bu}
Anno vel annū quia quante antiquior
toto melior sanat omne ab omni cūta et
Vente male si se movet cum sanguine et
vixit caput suat multum cum et vedit cum
fertem et annū et et facit hūc vera visionis
pma dicitur. Inbraydium hūc p pūmi
gavit hūmulo congregat pū pūiorē dēorū
et de omni pēthion. facit eade re vera. et
dicit et hūc non est talē pūmūm ad vo
tam. Inbraydium sicut Ambra et lionum. Hūc et
Lolub, mūpū. Cūm et Angūo ex pū
tam. Inbraydium pta. ut riu spūs et alia
vūm et riu. Et ista remota eod pōthie et
valed riu. Et dicitur Sapientē quos spermat
languis et Cor Balena sunt pūcipia ad
relecionē hūc et Vento qui facit suffumū

Balena

Inbraydium

Septim. 2. 4. in op. riu. Secūm pūca et pūmūm et

et nubes maris et sicut Aquila, et habet pūse
inter Arab, et Leo inter Bagdad. Sic et iste
pūmūm qui ex riuo sanguine vno dicitur dicitur
eorum facit eod Inbraydium vel pūmūm
sanguinem super alios et qui cor dicitur pūmūm
habet cum cūmūm. Inbraydium sicut pūmūm
hic habet sex pūca. Inbraydium et combū
in xarino lūc, et cum pulvere fūta dicitur
sanat omne eod et vedit pulchrum dent m
et curat cancerum in ore pūca pūca sup quo
rum aliquantule stercois pūmūm remota
congregat hūc. Inbraydium sicut pūmūm
Inbraydium inter pūmūm et pūmūm
cūm et vel riuo. Inbraydium sicut pūmūm
Inbraydium et hūc congregat hūc Inbraydium
et pūmūm qui cum hoc hūc et pūmūm
Inbraydium et hūc congregat hūc Inbraydium
Inbraydium quod dicitur domus alia. Inbraydium
vel quod inter Rivus quod dicitur pūmūm
pūmūm istum pūmūm cum. Inbraydium et
Liquor. Inbraydium et Rivus et Inbraydium et
cum et pūmūm ibi dicitur Inbraydium et
Inbraydium sicut pūmūm et pūmūm
et pūmūm ibi sanguinem dicitur Inbraydium
et cum voluerit quod terra tr. Inbraydium
pūmūm ibi de terra Inbraydium et pūmūm
ibi pūmūm. Inbraydium et pūmūm in omnibus

Cancer 3.

184

185

movatur sub terra et assimilatur inveniunt
 hoc animal potes habere venire tempestates
 per silentias et grandines et in lingua et corruerunt
 et multa mala in nudis peluerit eam hinc
 terram moctus et hinc tam et cum ista potes
 contredere et dicitur quod voluerit quia est
 animal maledictum propter hoc quod sanat omni-
 nibus titula cum remanentur et pulvis sub-
 intus pycitur et tum velut vis virtutem aliam
 animalis hoc sunt dicitur in libro visionum
 ubi nos per res se potes a demer visionis i. qui-
 ties apparuit et potes et cupid. hinc de aliis quod ve-
 luerit ista animal non videt nec habet oculis
 salum est. Et sic nos vige memm et vige
 omne quo potes et hinc dicitur illa 3. et
 unum intus quarta sua est complementum
 lux tua elementa 1.

Vixit Salomon sicut corpus unum mo-
 dicum vel maximum non moritur tribus dicitur
 nec avit aliqua minus 2. alio nec manum
 gubernatur minus quatuor 8. elementis. Ita
 iste liber non potest esse nec dicitur nisi quatuor
 alio qua dicuntur 4. virtutes vnde dicitur. Rariel
 quo qui daturabitur iste libro est sicut unum
 prophetarum et intelligit omnes virtutes rez
 et potes hinc eorum et sic non intelligit esse
 hinc unum et sic videtur et sic videtur sicut
 sicut in oculis et propter hoc in isto libro 22

Al. 4. dicitur
 hinc dicitur

ebansta

maana virtutis (1) 22. hinc vel hinc
 quod dicitur non potes hinc dicitur
Alex 2 i. a. hinc hinc est triangularis et
 significat vitam, potentiam, et altitatem in omni
 principium in omnibus rebus hinc dicitur omni
 in hinc hinc et hinc principium. Secundum dicitur
 ritus. 3. et h. i. 2 i. 6. Et est valde bona in rebus
 quas dicitur in publico et caritate et temper
 et tenet comitatem et vilitatem. Tertium dicitur
Gemel 2 i. 4. g. et ostendit malum et gravem
 et fundamentum in rebus. 4. dicitur hinc
 7 i. 1. hinc ostendit turbationem et mortem ali-
 quibus dampnum in illo. 5. dicitur hinc 7
 i. 4. et ostendit plium et honorem et salutem et est
 valde bona in omnibus. Sextum dicitur hinc
 7 i. 11. et ostendit mortem panam et labore
 7. dicitur hinc 3 i. 3 et ostendit comitatem
 et divitias. 8. dicitur hinc 7 i. 4 et signat
 vitam longam et salutem. 9. dicitur hinc
 6 i. 7. Et signat hinc et gravem inem.
 (10) dicitur hinc 9 i. 7. et significat vitam
 nam vitam et salutem et omne bonum in
 principium. 11. dicitur hinc 5 et ostendit
 dit a vera salutem et labore in vilitate
 dicitur hinc 5 et ostendit salutem
 et honorem et vilitatem. (12) dicitur hinc
 2 i. 11. et ostendit gravem inem et aliquam
 dolorem. 14. dicitur hinc 1

Dio hinc
omittit for y
16th letter
not such end

significat. Restaurationem civitatis et visitationem
et utilitatem. (15^o) dicitur **U** i. R
et ostendit occasionem et malum mulieribus.
(17^o) dicitur **E** i. p. et ostendit salutem. (18^o)
dicitur **H** i. b. et ostendit sanguinem par-
tium bonorum et alterum. (19^o) dicitur **S** ad
v. i. c. et salutem ostendit. (20^o) dicitur **C** h
p. et ostendit certitudinem vitam. (21^o) dicitur
~~et ostendit certitudinem vitam.~~
R e s i. R. qui veniit et dicitur
et ostendit certitudinem. (22^o) dicitur **T** h
i. t. et ostendit brevitudinem et dampnationem.
Sunt enim illi de 4^o illis super 22. Quibus qua-
si sunt super legem tabularum. Et si ista 22. Quibus vel
hinc ab seivis transierit sicut dicitur attin-
get magnam preteritis nomen et in ipso
potest habere que voluntas. Semper cum mun-
ditate et auxilio Creatoris. Nam completing
nam librum. Haec similes istis Angelis
i. Contra seron. Mucronem. Sandalera.
quia quilibet intercum habet quatuor istas
per manentem Angeti benigni qui mittit
michi Creator. i.

Lib. 3^o tunc

Nunc de suffumigantibus et deinde de
ayippa - et qualibet planta et sione de
Sunt incrementa munda, alba et bona
non vixta nec nigra. Item suffumigant. e

honorific

non occidit. Et in quo suffumigantibus sit est
quodam versum Orientem Septentrionem
Occidentem et meridiam versus calum
superius et versus terram inferius et Septimo
circum circa et quoties hoc hereris tempore
dirige mentem in deum. Et roga quocumque
impleat voluntatem. Et si ab quocumque invenit
in antiquo libro quod ista exant majora
suffumigia thub Græca. Martis, Sandale
Cassarum. Muscullarcta. **T**erra et
Ambr. Et ista sunt Collectores cum
et plarationes eorum. Unde dicit Solomon
quum volueris. Spue. Aeris congregare par-
ite inde munito inde meliori quocumque
et dicitur istam in quo vis tibi notit ut ungu-
tus et suffumiga cum et invoca cum et hinc
nomen proximum et invita eum y hinc nomen
Et si non vispensum det tibi nec tibi agraret
mitte eum a locum certum vel dicitur
vel quadrius vel heretum et suffumiga heretum
veritas quatuor partes et locum est in ite
solum. Nam cum dicit et apparet tibi
cum hoc facit. i.

lib. grand

Et dicitur istis. Nam si vis vent in
not visis unumque unumque unum. Ca-
lido et vorant eos sicut hereta. In quibus et mult
lucis et clari. unum unum vel ista dicit
dicitur; Alii autem sicut et multorum aliorum

Figurarum multarum alii sunt laniati et sunt
 laniati et rubri. Alii sunt aquosi et sunt albi
 vel sicut fumus laniatus vel terram brumita
 vel vivum. Tricentum. Alii sunt qui appropin-
 quant hominibus et sunt simili alba nuba
 vel alterum et alii sunt ob tui et tunc ^{quod}
 hosi et digitorum colorum et formam qui
 circumstant. Elementis qui circumstant cum
 vento et sunt in xvij. m. m. et ob tui
 cum portant vehiculis et tempestatis et pulsa-
 ra et talia appetant. Sicut et quod majoribus
 et validioribus et portis. cum vicinis de natura
 et annis ^{appene} et attingit cum auxilio. ^{cur}

Ixi. ^{f.}
 Dixit Naziel sicut in loco primo et claro
 et sereno et mundo ac tranquillo omnibus
 sicut et exultant exco. tam nias quod opte
 munditiam et sejunium et loturam aqua
 et pueris et ovaribus et creatoris. Et propter
 naturalia et munia ^{con-} insinigia et veras fi-
 dentia potes placere illis quod ^{con-} insinigia ^{f.}
 Ex.

Et sic finitur liber Nazielis.

109

THIS FILM IS SUPPLIED BY THE BRITISH LIBRARY ONLY ON CONDITION THAT NEITHER IT NOR ANY PART OF IT IS FURTHER REPRODUCED WITHOUT PERMISSION OF THE BRITISH LIBRARY BOARD WHO RESERVE THE RIGHT TO MAKE A CHARGE FOR SUCH REPRODUCTION. IF THE MATERIAL FILMED IS ITSELF IN COPYRIGHT THE PERMISSION OF THE OWNERS OF THAT COPYRIGHT WILL ALSO BE REQUIRED FOR SUCH REPRODUCTION. APPLICATION FOR PERMISSION TO REPRODUCE SHOULD BE MADE IN WRITING GIVING DETAILS OF THE PROPOSED REPRODUCTION.



The British Library REFERENCE DIVISION

Reprographic Section Gt. Russell St, London WC1B 3DG

Department MANUSCRIPTS

Shelfmark SLOANE 3847 ~~Order~~ SCH 38310

Author /

Title /

Place and date of publication /

CENTIMETRES

1	2	3	4	5
---	---	---	---	---

 INCHES

		1			2
--	--	---	--	--	---

 Reduction 10

END