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SL. 3847.

103. E.

Ms. B: ~~1506~~.
3847
XVI D

Jekyll's sale. 1739/40.
Lot 373.

The work of Solomon the wise called his Clavicle — revealed by King Ptolomaeus the Grecian — fo 1.

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

What Stones and Herbs are ~~appointed~~ appropriated unto 15 Stars according to Gower — fo. 84.

Liber Hermetis tractans de 15 Stellis 15 Lapidibus 15 Herbis et 15 harum rerum figuris — fo. 85.

Dictum Thebit — fo. 100. b.

Liber Imaginum Zebel alias Zoel — fo. 102.

Machubales Decem principalia Nomina divina — fo. 115

Divers Spells — f.° 125.

Liber Razaelis — fo. 166.

The Worke of Salomon the Wise.

Called his Clauicle Reuealed by King Ptolomeus ye Greacian.

The fumigation of ♃. is Saffron

Sachiel. ♃ ♅. ♓ ♎ ♊ ZEBAL

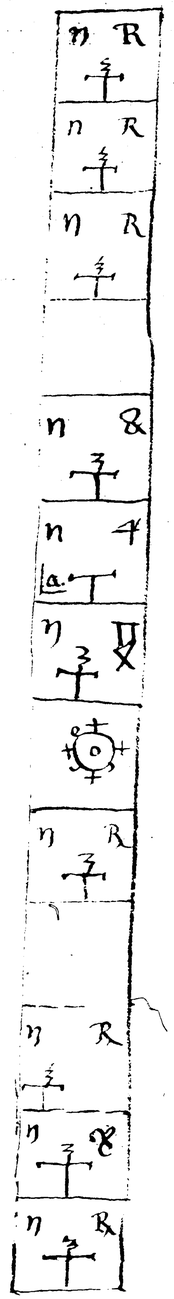
Towards ye South.

Nastegon, Sexagip. cors. temercenca feliops.

Versiel. Astrondes. ♄ ♃ ♈ ♎ ⊟.

Truly copyed verbū pro verbo by H: G: in amo

Ixpo 1572. in mense Aprielis circa oc:tauo.



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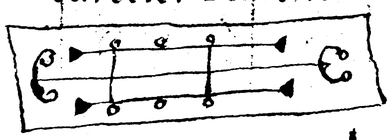

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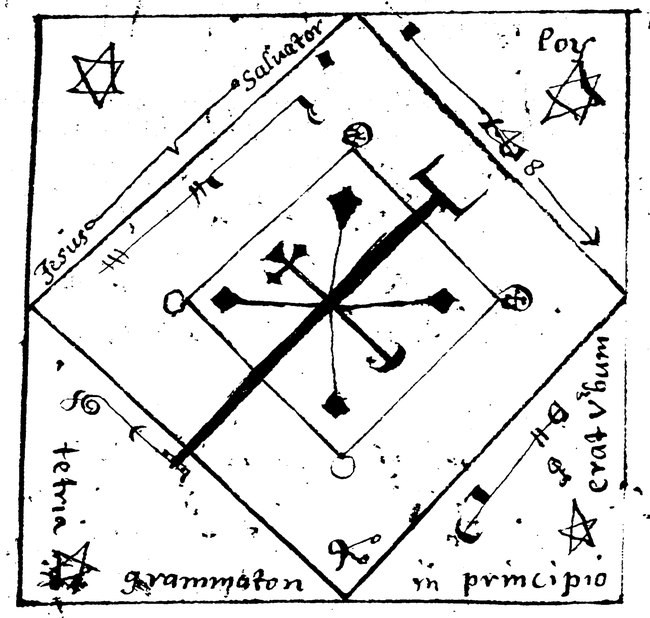

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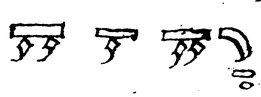

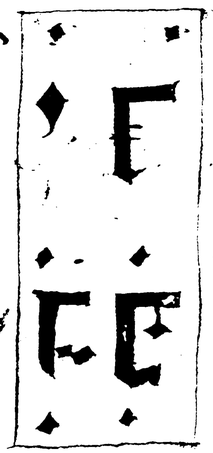

Heare begin̄eth the prologue of ye Booke of Clauicles of Salomon contayninge the secrets of all Secrets of all crafts magicall of Nigromancy, the wch booke of craftes as Ptolomeus the most wisest philosopher in greece, doth testify, Remember my sonne Roboam more dearer to me then Isaack, for I had all my Scyence of ye creator of all creatures. Roboam sayd what haue I deserued. why should I in any case be Likned 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 Isaack and I desired to haue the ineffable wisdome of god, for ye Angell Raziell appeared to me, in my sleepe, shewinge this eñarration gently, Salomon. Shott or tye the secrets of secrets, for it shall be time yt all wisdome shall be destroyed and shalbe hydde and shall come to nothing, and ye shall know that time is nye, I awaked from my sleepe and rose vp as a man being dronke and fearefull from his dreames and I remembered what should be done in this busines, & consideringe yt all my science should be Lost in one day. I did gather before me all the sciences of wise men and all the craftes of ye prophets passed yt I could get, that were conceninge this time and ye time to come, and I found many confusions & albeit, the artes mathematicall were by ye power of god yet there was noe arte perfect, and I saw it openly, but by the reuelation of ye Angell, I made

a certaine secret worke and most secrets whe
I haue hidde refined and Locked vp the secret
Secrets, of all magicall crafter whout y which
any secret of this Science is not complete an
therfore I haue reformed and kept, least thy
Secret should come at any season into the han
of fooles, take therfore an example my Some
Roboam, haue therfore one craft prepared or
els some experiment of thine owne or els if a
preparats be in them of other mens soe tha
y dayes and y howres be well ordinated of th
and doubtles the worke whout this booke is
Deceitfull, for in it Lyeth hidde all secrets, wh
y wh nothinge can be done, and as I say of o
craft, soe I say of all experiments and arts
be in y world, and that shalbe to come, and t
this my worke I haue not put the clauicle
Secrets; therfore my Sone Roboam, I com
thee by my Blessinge that thou thinkest to
haue of me thy Father, to cause a casket
Iuory to be made, and therin to put this m
clauicle, and keepe it sure, and when I sh
departe, Let them be cast altogether into m
Sepulcher that they may not come into the
handlinge of fooles, and as he comanded it wa
done, and when his Sepulchere had stoode a Lo
time, certeine philosophers of Babilon that w
his fellower his Scholers and of his Counsell
renew his Sepulchere to make him new agame

for the honour of soe wise a man to make him more
goodlier, and that his remembrance should spread
abroad, all y world, therefore when his tombe was
Broken vppe to be renewed agame, they found there
his casket of Iuery wherein was the clauicle of secrets,
and the philosphers 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 sciences 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 vp his
handes towards heauen and with a prosterate 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 forme of King Dauid all science
for thy most holyest and incomprehensible clemency,
Father omnipetent, graunt me reuelation for thy
mercy and pitty, that I howbeit vnworthy and most
wretched sinner, may haue intellection and knowledge of
y secrets confused and obscured meffably in this Clauicle
and incontinently an Angell appeared vnto him sayinge O
thou greatian Ptolomeus, doe not marueill that the secrets

of

of salomon be obscure and Darke to thee; because our
Lord would not ~~that~~ soe great a science should come
into the handes of fooles; therefore promise me that
ye will shew it noe creature liuinge, except he be
sufficient in science and operation, and ye fyerfull
Angell sayd vnto him Looke and reade the clauicle,
the words that were obscure vnto you, be made open
in all thinges; and the Angell ascended by the clouds
of fyre into heauen from whence he came forth,
the Ptolomeus the greacian knew it was the Angell
our Lord, and he reioyced with much gladnes, and
read salomons workes transmuted, and he prayed our
Lord that his worke should not come in ~~to the~~ hand
or handlinge of fooles, and he sayed, I conjure
him, that shall haue these secrets, by the bloud of
ye 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, if he desireth may neuer come to
passe and effect; and as Ptolomey the greeian
coaduanced by the grace of god hath made cleare
the profound and obscure secrets of this arte, as
was that ~~y~~ followeth, that were closed in the cheaf
of Iuory, and these be the words of ye said Clauicle
that he declared marueilously in these two
Bookes / followinge /

Heare begineth the first booke of ye Clauicles of secrets
as the most wisest philosopher, Ptolomey the Grecian sayeth

first of ye howres and poynts nessesary in experiments and
arter 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 ye Clauicle consisteth,
how experiments for these should be ordered /
of experiments and of Inuisibility,
of experiments of Loue, of what maner soeuer they be.
of ~~f~~ experiments of grace and fauour, and Nupetracion.
of experiments of hatred and Destruction
of experiments of mockes and direction,
of experiments extraordinary, that be forbidden
of good men,

Heare endeth the chapters of
the Rubrice;

Here begineth the first booke of the secrets of the clau
as the most wisest greacian Ptolomey doth testify,
which dayes, howres, and poyntes nessery and expimen
magicall, The begininge of our clauicle, is to feare
god, and to honour him with contriton of heart, au
with great deuotion, to worship him, and call vpon
him, in all thinges that we doe and worke, and soe
god will gouerne vs in the Right path, if ye will
finde any thinge of the foresaid sciences, first ye m
ordame a sure order of dayes, of ye changinge of th
moone, and of howres, and soe ye may come to your
purpose, of ye howres how many be in the day and
night. 24. and in euery howre one of ye 7. planets
ruleth and reigneth. and it begineth with saturn
th. is highest of ye planets, and vnder him is 27.
vnder him is ☉. vnder him is the ☼. vnder the son
reigneth ☿. vnder venus ♀. vnder him is the ☽
that is the lowest of all the planets, ye must
keepe the order of the planets one this order
manner; first ♄. that is first, nidder he reigneth
and ruleth first, in the first, howre, one saterday
betweene the grisinge of the day, or the morninge
and the risinge of ye sonne; in the 2d houre. 27. n
the 3d ☉. in the 4th the ☼. in 5th ☿. in 6th
♃. in the 7th the ☽. in the 8th ♂. ♄. in th
9th 27. in the 10th ☉. in the 11th the ☼. in the
12th ☿. in the 13th ♃. and in ye 14th the ☽. an
fourth of euery howre, betweene the day and ye n

vnti

vntill 28. howres, and afterwarde. 27. reygneth in the
first, howre of ye same day, of 27. then nye 2d. day of 27.
reigneth ☉. and soe of euery one of the howres, betoone
the day and the night; vntill 28. howres of the same
day of. 27. then ruleth ☉. in the first howre of
the same day, reigneth the ☼. in the 2d. ♀. in the
first howre of ye monday. reigneth the ☽. in the
2d. ♄. and soe forth of eche one of them. the course
and the order of ye planets, expleted, obserued and
kept and knowne: whensoeuer ye will doe or prepare
any craft or experiment, it is nessary that ye doe
after that course in howres, poynts and obseruinge
of ye moone beneath written; what the howre of ♄.
☉. and of the ☽. be best to make arts magicall and
Nigromanticall, and to speake with spirits and to finde
theft; but it were better to doe this aforesaid in the
dayes and howres appropriated to them and they rei-
ginge, and likewise in the first howres of that dayes
but yet, in whatsoeuer day the foresayd howres doe app-
eare, whether by day or by night, it is best to doe &
prepare the foresaid crafts as it shall be contayned
in these chapters aforesayd, and if ye forgett these
thinges beforesayd, ye can neuer attayne to the pfection
of your arte, the howres of the sonne, of. 27. and of
♀. and that of the same day whatsoeuer day they doe
appeare in best to prepare and to proue all expiments
of grace Loue and inpetracion, and of inuisibilitie
as it is contayned in these chapters, soe that be
added aboue all prepaments that is contayned of such a
matter in our workes contayned in these chapters, and if

it

it should be otherwise, it should neuer haue strength
nor vertue, the howres of ♄. and of ♂. and then
dayes in whatsoeuer howre they appeare, be best to
make experments of hatred, and wronge, and adde the
begininge of that, that is contayned of this matter
in his prop chapter heare followinge, and soe it shall
haue effect; the howre of ♃. and his day
in whatsoeuer day he appeareth betweene day and nigh
is good to prepare all experiments of deceite or
mockes that is seene to be of impossibility, addinge
first the preparaments of this our worke, the
howres of the sonne, of ☉. and of ♀. and those
dayes in whatsoeuer day they appeare, be good to
prepare all expiments extraordinary, that be not
perfect of euery kind, addinge first the prepa
ments of our worke; Likewise the Rubrice of
howres, if ye thinke it greeuous to finde the howre
and such other, consider the moone from the prime
ix. and aplye her soe, that she be in some of the so
said dayes in his first howre, betweene the first red
of ye morninge and the risinge of the same; if th
howre be Looked for, the art magicall or for theft
Let the moone be vpon that day ordayned in a sine o
the earth or of ye ayre, if for Loue or for invisibili
Let it be ordayned vpon that day in the signe of fyre
Likewise the rubrice of the howres, also if ye think
it paynefull to doe, behold well the moone for her p
vnto the begininge of her declinacion, and in one of th
dayes, Let the sonne be in equall number, that is to s
that the moone be in the signe the sonne is in; then ye m
doe or write, or prepare all experments that ye will

make, signifyinge fyer 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 nigromanticall or
of some spirits how they should be ordered

If ye will doe, or prepare any arte magicall or nigroman-
cye: or any expiment for some spirits, haue the craft
or experiments before rehearsed, and ordinated with the
dayes and howres and all thinges nessesary, 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 vppe
and take the sword 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 canderias 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 sprincle your self, your fellowes and the
place, with water and such Ysope 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 ye
vertue of ye 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 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 ♄ and of ♂ and there
dayes in whatsoeuer howre they appeare, be best to
make experiments of hatred, and wronge, and adde the
begininge of that, that is contayned of this matter
in his prop chapter heare followinge, and soe it shall
haue effect; the howre of ☿ and his day ~~and night~~
in whatsoeuer day he appeareth betweene day and night
is good to prepare all experiments of deceite or
mockes that is seene to be of impossibility, addinge
first the preparaments of this our worke, the
howres of the sonne, of ♃ and of ♀ 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
ments of our worke; Likewise the Rubrice of ye
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and such other, Consider the moone from the prime to
ix. and aplye her soe, that she be in some of the fore
said dayes in his first howre, betweene the first redne
of ye morninge and the risinge of the same; if this
howre be Looked for, the art magicall or for theft
Let the moone be vpon that day ordayned in a suie of
the earth or of ye ayre, if for Loue or for invisibility
Let it be ordayned vpon that day in the signe of fyer,
Likewise the rubrice of the howres, also if ye think
it painefull to doe, behold well the moone for her pr
vnto the begininge 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

make

make, signifyinge fyer 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=
cyes, or any expiment for some spirits, haue the craft
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dayes and howres and all thinges nessesary, 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 vppe
and take the sword 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 canderias or
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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 sprincle your self, your fellowes and the
place, with water, and such Isope 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 ye
vertue of ye 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 heare=
after, in the first how pentacles should be made;

oratio

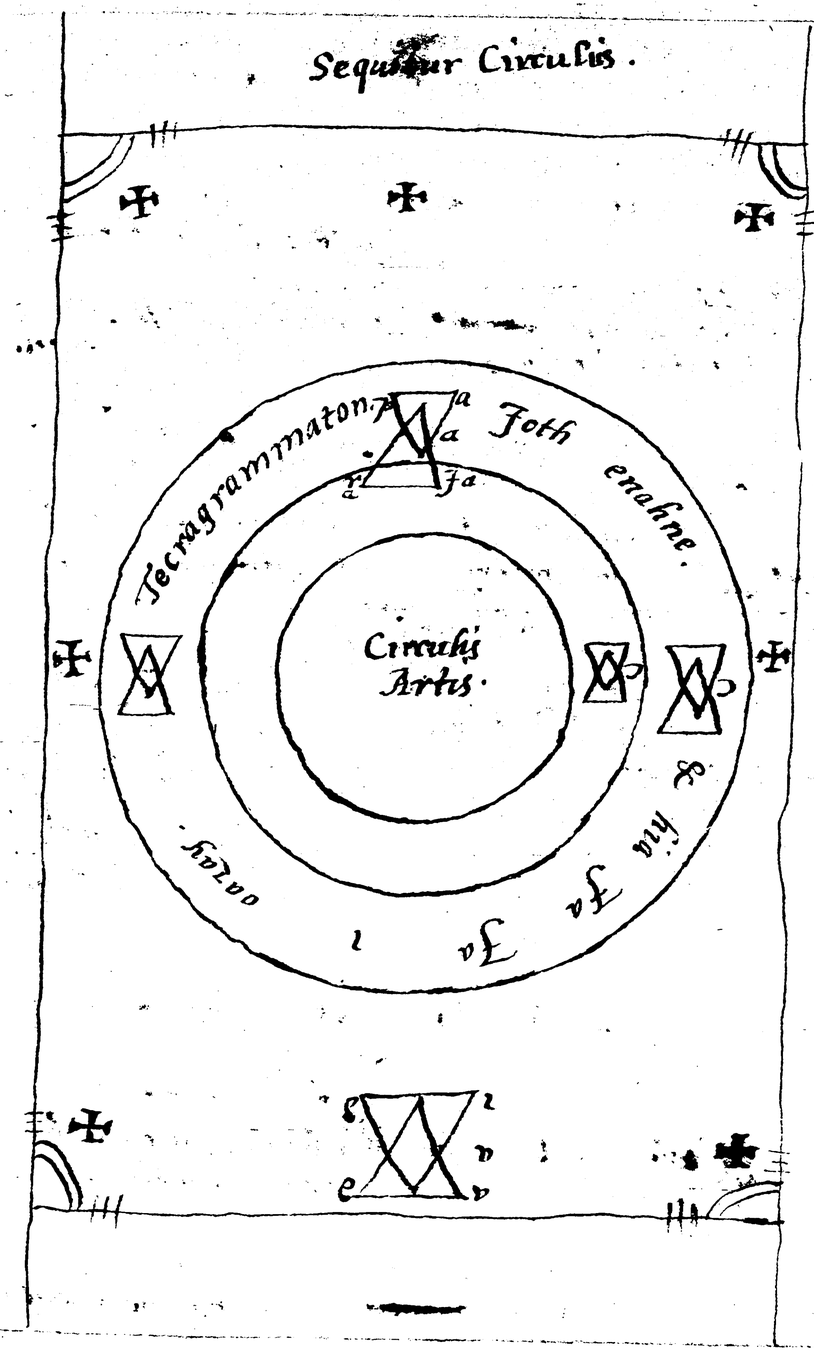
Domine Jhesu xpe fili dei qui Jlluminas omnem hominem venientem in hunc mundum illumina cecitatem cordis mei et accende in me ignem sanctissimi et suauissimi amoris tui, dona mihi fidem rectam spem certam, et charitatem perfectam, et reliquas virtutes p quas Jntelligam te timere & amore, ex precepta obseruare et mihi extrema dies finisque vite mee admittit me mundatum omnibus delictis angelus pacificus suscipiat et de potestate diaboli me eripiat vt meriar in sanctorum tuorum consortio perpetue re quid pfrui et ad dexteram tuam collocari, presta hec queso fili dei viui qui dixisti petite et dabitur vobis pulsate et aperietur et inuenietis /

alia oratio.

Omnipotens sempiterne deus pater omnium creaturarum pietas tua veniat sup me quia perte domine creatus sum d' precor te domine Jesu xpe vt me defendus ab omnibus aduersarijs meis et secundum pietatem tuam confirmes sub manu potentie tue ac proteges me tibi domini comendo animam meam et corpus meum quia in nullo spem habeo nec habere volo nisi in te deus meus

oratio
Adnima

Sequitur Circulis.



Admina me exadi in quacunque die invocauero ne de-
relinquas me domine Jhesu xpe et per tuam immensam
miserecordiam ne dissesseris a me, intende in ad-
iutorio meo domine deus salutis mee, indues me domine
Jhesu xpe viscera miserecordie tue, et voluntatem,
benignitatem, prudentiam, iusticiam, fortitudinem
temperantiam, modestam patientiam, concordiam
pacem et in hijs ~~[illegible]~~ omnibus perseuerantiam
et castitatem tribuere digneris

Pie et exaudibilis deus et alia domine sancte pater Jhesu
xpe clementia tua cum omne clementia et sup-
licatione deposcimus ut per interventum beate gloriose
semper virginis matris marie omniumque sanctorum
angelorum, archangelorum, patriarcharum, prophetarum
apostolorum martirum confessorum virgin et viduarum
monachorum et heremetarium et omnium ciuium sup-
iorum ecclesie tue ste catholice, fidem angeus, pacem
rectoribus nostris tribuas et nobis remissionem et
indulgentiam omnium peccatorum concedas anne, infirmis
presta salutem, lapsis reparatione dampnosis commo-
ditatem, et nauigantibus atque iter agentibus fidelibus
iter optimum ac salutis portum tribuas tribulatis gaudium
opressis reuelationem captuis relaxationem pignus
remissionem et absolutione et ad patriam reuersionem
angelum sanctum tuum hic et ubique custodiendo,
confiteor tibi domino deo patri celi et terre
creatri ~~tibique~~ bone benignissime Jhesu christe
vna cum sancto spiritu et coram sanctis angelis tuis
& coram omnibus sanctis tuis et coram vera maiestate
tua et cruce tua existente coram me qui in peccatis
conceptus sum et in ~~[illegible]~~ peccatis post Baptismum

usque

usque in hanc conuersatus sum.
confiteor etiamque peccaui in superbia visibilia et
inuisibilia in vana gloria in extollentia tam occulorum
quam vestium et omnium actium meorum in inuidua in odio
in auaritia tam honorum quam peccunie in tristitia in
ventris gula, in comestionibus, in fabulis ~~[illegible]~~ otiosis in
ebrietatibus, in occulis, in amplexionibus immundis in gen-
itatibus in tremoribus et in ~~[illegible]~~ omni genere fornicationis
et in adulterijs quibus in me feci et in me alijs facientibus
consensi, in sacrilegijs in periurijs, in furtis, in rapinis in
homicidijs, in facultatem, in prodigalitate, in fide in spe
in charitate, in accipiendo corpus et sanguine christi
indigne, in exitationibus, in adulationibus malignis, in igno-
rantia, in negligentia, in insurrectionibus, in dandis & accip-
iendis mueribus et hospitalitatibus, in recepcionibus pauperum
in despectionibus proximquorum in oppressione pauperum in
afflictione populi mihi commissi et non visitando infirmos
secundum euangelij ~~[illegible]~~ precextum et non in visitando
incarceratos non sexeliendo mortuos, non vestiendo
pauperes, non reficiendo esurientes, non potando
sitientes solemnitatibus paperum ac ferijs dominicis
honorem non imponendo nec in eis sobrie et caste
vinendo, ~~[illegible]~~ consensiendo suad-
entibus in malum, manis quam in adiuuando, senioribus
ac proximquis nec non principalibus et subditis nuper
detrahendo in blasphemando amicis ac proximquis meis
in bene factoribus fidem non seruando et debita obsequia
non recipiendo animalium et pecudum combitus conscientia
immunda nentuando in ecclesia spernere instando, sedendo
et redendo et ~~[illegible]~~ ociosas fabulas, ac turpibus colloquijs
in ea visitando cum alijs vasa sancta et misterium sanctum

polluto

polluto corde et manib⁹ ꝓmundis tangendo oratione
et ꝑalmodia atque officina diuina necligenter in
ecclesia dei faciendo et audiendo ꝯ ꝯtra ꝑcauj
in cogitationibus pecime in meditationib⁹ ꝑuersis
in suspectionib⁹ falsis, in iudicijs temerarijs in concursu
malorum consilio inpio, in concupiscentia carnali,
in delectatione ꝑmunda, in verbis ociosis superfluis
et luxuriosis atque contumeliosis, [redacted] ac falsi-
tatibus in iuramentis multis modis et [redacted]ersis in
dissentionib⁹ assidue in malis discordijs seminandis
in irrisione, in maligitate, insuurratione, in
maledictione, in murmuracionib⁹, in blasphemijs
in scurrilitate, in insultationib⁹, in dissimulationib⁹
in vigilijs deo contrarijs, in transgressione proceptorum
dei, in neglgentia proximi, in dilectione dei et
proximi, in visu, et audita, gustu, et orbatu & tacta
superfluo et ꝑmunda, et in omni ꝑmunda cogitatione
locutione, voluntate et actione deliqua, quoniã in his et in
omnib⁹ alijs quibuscunque cogitando, aut loquendo, aut
operando, aut delectando, aut concupiscendo, peccare potui
in omnib⁹ me peccasse et in conspecta dei super omnes
homines me esse rem cognosco et, ideo confiteor & supplico
vobis, omnibus angelis et omnib⁹ sanctis dei in quorum
conspectu hoc confessus sum vt testes mihi sitis in die
iudicij contra diabolum et hostem et inimicum Johannis
generis hec omnia confessus fuisse quatenus non quando
de me inimicus meus nec glorietur ad versus me in die
iudicij dicens peccata et scelera mea me tacuisse et
non confessum fuisse sed sit gaudium de me in celo sicut
de alijs iustis peccatorib⁹ et confessorib⁹ et ita mundus
et confessus de peccatis meis coram tua presentia
altissime pater ꝯmpotens, per tuam sanctam mi-
ꝯmensam clementiam presta mihi vt videre & cognoscere
omnes spiritas quos vocare voluero et cum es complere

possum

possum omni modum meum voluntatem, et sicut dicit dominus
in euangelio. d'uno peccatore presentia agente e appropin-
quabit regnum dei; Ita appropinquare per te deus possum
desideria mea / Amen;

these prayers following ought to be
sayed at your vprisinge;

Domine deus sancte pater omnipotens qui consubstantialem
et ceternum tibi ante omnia secula ineffabiliter et in magna
sapientia filium geministi; cum quo atque cum sancto spiritu
extroque precedente, celum, terram mare, et omnia quem
eis sunt visibilia et inuisibilia, solo verbo creasti, te laudo,
te adoro, te glorifico, esto propitius queso mihi peccatori
et ne despicias que opus manuum tuarum sum; sed saluum aduina
propter nomen sanctum tuum et illumina tenebras sapientie
tue, aufer a facie meo desideria habet vndis ac stulti loquij
cecitatem, dona mihi seruo tuo cordocibile ad intelligendum
cacumen omnium scientiarum et dicendi facultate retinendi
quib⁹ possum desideria adimplere et disciplina studijs acquirere
et sacre scripture reuerenter inclinare dignare etiam mihi
facundiam tribuere vt quia mihi seruo tuo largitus fueris
valeam ad altiorem eruditionem pacienter et humiliter ꝑtingere
per eundem dominum nrm, 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 tuam virtutem sed causa
cognoscendi veritatem omnium occultarum vt per tuam
misericordiam et pietatem et ꝑ ineffabile et venerabile
tuendum nomen tuum yaty; ꝑ quod tremit omne seculum
cuius panorem omnes obediunt creature, nobis tribuere.
dignetis vt secreta secretorum omnium spiritum nobis humiliter
coram nostri presentia patefiant obediendo nostris mandatis
per te sanctissime Adonay cuius regnum et imperium sine fine
ꝑ manet ꝑ omnia secula seculorum, Amen;

the

the Rubrice of exorsization,

When the oration and confession, and the other oration is finished, Let the coniurer rise vppe and put both his handes after the maner of a crosse vpon the pentacles and Let one of his [illegible] euer hold a booke before him open wherein the coniurations be and exorsismes, and Let him Looke still into the ayre after the manner of a crosse, from the 4. partes of ye world and Let him say, Domine deus meus esto mihi turris fortitudinis a facie inimici, et a facie omniu spiritu que malignoru, then Let him incline himselfe towards the east and to ye south, and to ye west, and to the north and toward euery parte Let him say these words, ecce signa et nomina triumphatoris et redemptoris p que vos quotidie expanistits et timetis obedite ergo p hec secretissima secretoru, and incontinently by these wordes Let him begine to call them, as it is playne ~~as it~~ in that crast that ye goe about, and when this is said and done he shall see them comminge one euery side, and if they haue impediment one any part, and then canot or will not come, ye shall begin with such a coniuration as followeth and note, they that be bound with chaynes of Iron if they canot come to thee, they will send certaine messengers, and handle them as well as you can,

fellowes

first the Coniuration in the east and south, then in ye North & West

Coniuro vos sppiritus) and name what spirit ye will and comfort your fellowes and say the coniuration followinge per patre et filiu et spiritu sanctu et per illu qui venturus est Iudicare viuos et mortuos et seculu p igne p natiuitate et baptisma morte et resurrectione christi, et p virtute spiritus sancti paracleti, et per sancta maria virginem matre domini nostri Ihesu xpi et p virginitate

eius

eius et per septem dona spiritus sancti et p natiuitatem beati Iohanis Babtiste et per 4.or ~~[illegible]~~ semores et p 9.m ordines angelorum et archangelorum thronos et dominationes, potestates, cherubin et seraphin, et p virtutes omnes celorum et p 4.or animalia throni dei potentia occulos ante et retro habentia et per duodecim Apostolos, Petru, Paulu, Iacobu Andrea, Iohane, Thoma, Phillippu, Bartholomeum, matheu Simone, Iuda, mathiam, Iacobum, et p omnes martires similiter, Stephanu, vincentiu, Laurentiu, et omnes alios et omnes confessores similiter, Siluestru nicholau, et omnes alios et p omnes Heremitas monachos et abbates et p omnes prophetas, et p omnes virgines et viduas et p omnes sanctos et sanctas quoru solemnitates in conspectu glorie xpe celebrentur in toto orbe, terraru quorum meritis preribus diuina maiestas sit in nostro auplio in omnibus et p omnia ad nostra genera cohercenda,

Amen, Amen, Amen,

Heare followeth the Admiration,

Adiuro vos per Dominu Nostru natu ex maria virgine passu a Iudeis suspensu in cruce motuu et sepultu inde venturu iudicare viuos et mortuos et seculu p igne. Coniuro vos Demones spiritus p omnes patriarchas et prophetas apostolos, et euangelistas, martires, et confessores virgines, et viduas et virtutes celi et terre, et per 4.or elementa mundi p celu et terram et p omniam que in eis, sunt, et p sanctu petru apostolu Romanu, et p spinea corona quam deus in capite suo habuit et p vestes eius deauratas que diuise fuerunt p sortem, et p omnia que dici et putari possunt de summo creatore et p summa trinitate et p omne celestem turma et p illu qui in principio cuncta creauit ex nihilo et p salute humani generis descendit in terra ex maria virgine natus passus sub pontio pilato

crucifixus

Crucifixus mortuus et sepultus descendit ad infera
tertia die resurrexit a mortuis ascendit ad celos
sedet ad dextram dei patris omnipotentis indeventus
indicare vivos et mortuos et seculum p ignem
et p spiritum sanctum paracletum qui a summo patre
et filio pcedit in specie columbe in Jordanis
flumine qm xpus baptisatus fuerit et quienit xpum
super apostolos suos varijs linguis euangelia dei loquen-
tes, et p trinam Deitatem atque unitatem venerabilem
et p illorum sanctorum agmina 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 p
144° martirum collegia qui mundum sequi nolentes
pueritia passe sunt supplicia: Coniuro vos spiritus
per dei tonitrua corustaciones et fulgura qui si mihi
non obedieritis in vobis et in psonis vestris ternent
et p 7ens candelabra ante altare dei lutentia, et p
7em dona spiritui sancti, sancti paracleti, et p
omnium sanctorum angelorum archangelorum et sanctorum
miracula et per omnia documenta que fidei
Christiane sunt instituta et p sanctorum agmina
agni immaculati et p omnes sanctos quos deus
elegit ante constitutionem mundi et p eorum merita
deo benignissima placentia ///
Adiuro vos spiritus in quacunque pte mundi sitis p
annuntiationem et p aduentum xpi et per Natiuitatem
xpi p transfigurationem xpi in monte Thabor p
crucem xpi p passionem xpi, p coronam spacarum
quam Judei in Capite Christi impossuerunt et p
arundinem cum qua Judei genu flexo ante eum illude-
bant dicentes, aue rabi rex Judeorum et p clamorem
xpi in cruce dicentes; hely: hely Lamazabathany, et

p

p mortem xpi, et p manus xpi pforatus et p flagellum
christi, et p clauos xpi quibus pforati fuerunt manus
et pedes xpi et p eius vulnera, et p sanguinem xpi,
et p corpus xpi, et psudarum xpi, p sepulchorum xpi
p panem quem fregit deditque discipulis suis dicens hoc
est corpus meum et similiter accipet vinum calice et
dixit hic est eum calix meus noui Testamenti quod pro
per vobis effundetur in remissionem peccatorum et p
sepulchorum in quo Jacuit dominus et p eius destentionem
ad inferos et p eius gloriosam resurrectionem atque
ascentionem et p sanctam consolationem beate marie virginis
matris et padmentum xpi in die Judicij et p omnia eius
mirabilia, Coniuro vos demones spus p virtutes omnes
herbarum lapidum verborum et p omnia celestia terrestria
et infernalia, et p omnem creaturam et p 2 fontes
maris et p maiora celi luminaria die ac nocte mirifice
claritate radientia et p solem et lunam et p cuncta
cela sidera et p cuncta dei terrena de deo plena et p
cuncta que p terram sunt crescentia et p terram
sedibus sedentia, et p omnia maria et p omnia ge-
nera piscium que in mari sunt natantia et p omnia
que in mundo sunt placentia et nascentia et p omnia
visione dei iustissime pfruentia; Coniuro vos demones
per dominum totius creature artificem nostrum et admirabilem
et p enoc et helia morituros, a manibus leuiathan, et
per angelum sanctum qui ante diem Judicij spum oris sic
ipsam leuiathan interficiat, et p ipsa signa atque ante
diem Judicij sunt ventura, et p omnes potestates celi
et terre, Iterum atque iterum vos coniuro Demones
spiritus in quacunque pte mundi sitis p spradicta et
p sanctissima nomina sinumi ac veri dei scilicet, on seneon,
heloe, heloy, sabaoth, hely, hele, adonay, Lameth, saday,

Tetragramaton

Tetragramaton, alpha, et omega, principiu et
finis qui est, qui erat et qui venturus est dya,
scie ayene; et p nomen sancti domini quod 4or Litter
Destribitur scilicet, Jesse vel Jesseu, et p illud
sanctu sacrificiu quod hodie celebratur p vniuersu
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
psonaru et p vnitate substantie et p eius pruidentia
quod Dominj habuit anteque mundus fieret et p
illa bonitate quod postea fecit et p illa sapientia
quam deus sup celos fecit et p illud qui celu supra
terra fundauit et p maria et p profundu abbissi
et p confusionam elementoru et p omnia mundi
elementa, et p omnes creaturas dei que sunt in celo
et in terra, et in mari et in omnib9 abissis, et p
omnipotente potentia conditoris mundi ////
Adiuro vos demones Jpus p hec ineffabilia noia
dei Radrnnnlas Asaac, zephice, Phany, Harn, chara
Adonay, Harneatha, Philac, avos hyra, bolera,
volem, Ladadoc, acazel, heloy, amagir, abraicio,
archadul, Baratho. Famull, mel, chabac, tracha
ely, aya Amystram, hungrma, mathea, dauid, dan
hiarchel. vrel, hemon, Segdon, gemmas, Jesus
deus qui fecit celu et terra qui palma metit
est celus qui pugno terra mensuraysti qui sedes
sup cherubin et seraphin et ipsa scilicet
volatilia in aeru cursibus in luce in mensa
xpi natura humana transire non potes quia es
quia feciste ea ad tua ministratione sex animalia

que

que habent vi alas 4er ex ipsis mirifica voce cantant
seu p clamant, sanctus stus, stus, dominus deus sabaoth
qui cherubin vocant domine deus omnipotens qui eos angelos
exposuisto in paradiso ad custodiendu lignu vite quod
vocatur seraphin tu enim es domine p qui facis mirabilia
tu enim es domine p Jherusalem et admirabile nomen
tuu tetragramaton quod est, t Joth, heth, hi vau,
et p sanctu ac nieffabile nomen tuu Ancreneto, fac
omnib9 spiritib9 facere nostra voluntatem omimodam vt p
tua virtute eos possimus constringere et ligare, *
Coniuro et contestor vos demones in quacumque patte
mundi, sitis vt note habeatis licentia morandi in aere,
nec in terra, nec in aqua, nec in igne, nec in aliqua,
pte mundi, nec in aliquo loco estimabitur infernj
et penitus impleatis. Coniuro vos p duas tabulas moysi et
p quinque libris moysy et p 7m. Ferias que fuerunt in
Chanaan galilee, et p 7m. candelabra aurea que ardent
in celesti Jherusalem ante dominu, et p 7m. Lampades
ardentes que sunt 7m spiritus dei, et p 7m vasa aurea
que sunt ante conspectu dei plena doriby et orationib9
sanctoru et p sanctas animas iustoru que salue facte sunt
in archa Noe, et p nomen sanctu atque admirabile atq
potentissime cuius nomen est Gabriel, qui omnes Jpus
sustinet et detinet ab ipsa damnatione temperali
vsq in celestem consumatione et p ista nieffabilia atque
inenarrabilia dei nomina que quotidie tremitis; Varuch,
Barncan, Panchater, Jama, Aferet, Othierel, Atutay,
honorion, tetragramaton, Alpha et omega, Grabathon,
Arabacon, kyrion, orrizemus thairthan, centen, mathiorta,
gylla, Adonay, oly heloe, Jale, soolere. alla. aalleluza, agios,
agillios, ysykyrios, otheos, ymas, deus fortis vt statim et sine
mora aliqua coram nobis veniatis, et si tunc bone quod non

venerint

venerint et socios primo confortet, et postea dicas
hec enim sunt signa et nomina secreta secretorum
quis ausus est contradicere, et esse rebellus signis
ac nominibus triumphatoris et redemptoris qui
totum mundum regit et gubernat veniatis ergo
coram nobis de quacunque parte mundi sitis et non
tardetis ad videndum, secretissima secretorum et
ineffabilia signa et nomina recepturi fragranteam
suavissimam odorum et nobis humiliter responsuri et
si tunc apparuerint ea hora ostende eis pentacu
et cum non apparuerint, exaltet vocem suam sibilum
magnum exeat cum magna impetu quasi aerem verb
erans undique socios iterum iteratur et voce firmi
ssima dicat, Vinculum Salomonis ecce enim vos
coniuro et contestor et exorsizo per potentissimum
et corroboratum nomen dei el. forte et admirabile
per laudatum mundum glorificatum, virtuabilem, bellum
magnum, sanctum, iustum, et terribile vos exorsizo
et vobis impero ut nullo modo moram faciatis et
fine strepitu et cum omni affabalitate et absque
omni difformitate veniatis vos exorsizo atque pote
nter impero per eum qui dicit et factum est et per
omnia nomina xpi in nomine dei; Adonay heloe
heloym, sabaoth saday, quod est dns deus excelsus
et omnipotens rex Israel faciens, et prospens
super omnia opa manum nostrarum et dominus in
hac hora vel in hac nocte et in omni tempore
in nostris sit labiis et in corde nostro et per istum
verbi nomen et per omnes virtutes eius ne tortuosi
aut deformes ad nos veniatis sed in omni puchra
for appareatis vos potenter exorsizamus per nomen
y. et v. et in nomine y. et v. quod Adam audivit
et locutus est et per nomen sui, et in nomine

gyn.

gyn. quod Noe, nominavit et deliberatus est cum octava
familia sua, adilunio, et per nomen y. et v. quod Abr=
aham audivit et optime cognovit deum, et per Joth, et
in nomine Joth, quod Jacob audivit ab angelo secum
luctante et liberatus est e manibus fratris sui Esau,
et per nomen Eloy, Azer, helie quod moyses in monte
ores audivit et nerint loqui cum deo et audire ipsum
in flamma loquente, et per nomen Athanaton et in noie
Athanaton, vel anarenethon, quod Aron, audivit et
sapiens factus est, et per nomen Sabaoth, et in nomine
Sabaoth quod moyses nominavit et omnia flumina et
paludes de terra egipti verse sunt in sanguinem et
computruerunt, et per nomen Oristion, et in nomine
oristrion, quod moyses nominavit et omnes flumy de
terra egipti ebullierunt ranas et ascenderunt in domos
egiptiorum omnia destruentes, et per nomen Elaym; et
in nomine Elaym; vel Alaym, quod moyses nominavit
et percutiens pulverem terre, et facti sunt fines vel
cinifes in omnibus et in Inmentis egiptiorum ipsas gutter
molestando et per nomen artisne quod moyses nominavit et
omne genus mustarum nusit in egyptum ut fructus des=
truerent, per nomen Gephaton quod moyses nominavit
et granis piscis percutit equos asinos, camelos, oves, et
kones, egyptiorum et mortui sunt et per nomen Arbiteos
et in noie Arbiteos, quod ne tulit cinerem et pulverem
de camino et spargit in celum et fact sunt vulnera
dedicarum ingentium 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 inmenta qui vel
que fuerunt in terra egipti ceciderunt et mortui

sunt

sunt et p nomen Adonay, et in nomine Adonay
quod moyses nominauit et apparnerunt Laste
sup terra et denorauerunt egipti quorum
residua erant grandina, et in nomine Panteon
quod moyses nominauit et tenebre facte sunt
horribiles tribus diebus et trib9 noctibus super
terram egipti, quod omnes timore mortui sunt
et p nomen Armyon, et in nomine Armyon
quod moyses nominauit et mare audiuit et diuisum
est et totum populum Israeliticum Liberauit po=
tenter, et p nomen gegerion, et in nomine gegerion
quod mare audiuit et diuisum est, et p nomen
Fristion, et in noie Fristion, quod moyses nom=
inauit, et tremint omnes exercitus pharaonis, et
p nomen Anabana, et in nomine Anabana, quod
moyses nominauit in monte Synay, et audiuit et
nerint tabulas saluatoris manuscriptas accipe,
decrementum egiptiorum, et p nomen Egirion,
p quod Josue nominando pugnauit cum inimicis
in dupicidis quos destrupit et habuit victoriam
et p nomen Pantheon, et in nomen Pantheon
quod sanctus Dauid, nominauit, et Liberatus
fuit de manu Golie, et p nomen Isaac, et in
nomine Isaac, quod Salomon sapientissimus au=
diuit in gabaon et nerint in somnis audire et
impetrare mensam scientiam et sapientiam,
et p nomen pentacraton et in noine Penta=
craton, quod helias nominando orauit et celum
dedit pleniam et terra fructum suum, et p nomen
heloy, et in nomine heloy, quod Elizeus nomi=
nauit et sustitant summauitis filium, et p nomen
Athanatos, et in nomine Athanatos, quod Jeremias

nominauit

nominauit et prestiuit captiuitatem Jerusalem et
p nomen Alpha et omega, et in nomine alpha et
omega, quod Daniel nominauit, et p idem destruxit
Bel; et Draconem inter fecit, et p nomen Emanuell
et in nomine emanuel, quod tres pueri sidrac misnac
et Abednego, in camino ignis, ardentis cantauerit et
p hoc illesi et illibati fuerunt, et p hec nomina et
omnia alia nomina dni nri Jesu xpi omnipotentis vnu
et veri dei, vos qui culpa vera de celo excelso trono eiecto
fuistis, et qui vos ad horribilem Locum piecit vos ex=
orsizam9 et viriliter impamus p eum qui dicit et factum
est ante conspectum diuine maiestatis, et p 4.or animalia
contra sedem diuine maiestatis gradientia et oculos
ante et retro habentia, et p ineffabile ipsius creatoris
virtutem et eius potenciam, et p ignem ante thronum
choruscantem, et p angelicas celorum potestates et
Dominationes q sub de cantics nominantur ecclesie, et p
summam potentiam ipsius omnipotentis dei et p annulum
et sigillum Salomonis ~~qui~~ quod ei reuelatum est, ab altis=
simo creatore et p celestis cauderias eodem modo ipsius
Salomonis pro corporis tucamine reuelatus, quas in hijs
nostris pentaculis secretorum secretis scriptas ha=
bemus quas hic supra pectus meum videre poteritis con
secratas, quatenus sine mora aliqua veniatis ~~consecratas~~
coram me facturi que Jussero, et Coniuro vos p sacra
tissimum nomen dei quod timet omne seculum, quod 4.or
Litteris describitur, Joth, heth, he, vau, in Litteris heb=
raicis et p vltimum diem tremendum Judicij et p sedem
Baldachiem et p hoc sanctum nomen, Pnewmaton, quod
moyses nominauit et abiecti fuerunt in canerius abissi
Dathan et abiron, alioquin virtute huius nominis Pnewm=
aton, maledicim9 vos in profundum abissi usq ad vltimum diem
Judicij vos ponim9 et obligam9 si dictis nostris secretissim9

rebelles

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 ye holy crosse, ✠ sayinge in nomine patris et filij et spiritus sancti Amen; Jesus Nazarenus rex Judeorum; then blesse the place with signe of the crosse beatinge the Ayre with your hand make a hissinge, and say toward the ~~toward the~~ west and the north, ecce signa et nomina sumi triumphatoris p que titus mundus tremit et contremit p illa verba secretissima secretorum et timore eorum et virtute eorum vos Conjuro et admiro exorsizo et contestor et p potentissimum et admiro et corraborutum nomen dei el. forte et admirabile Vosexorzizamus atq imporamus p eum qui dixit et factus est et p nomen y. et v. et in nomine y. et v. quod Adam audiuit et locutus est, et p nomen gla, vel gle ✠ gly. quod nomauit Noe. et Liberatus fuit cu octaua familia sua de diuuio et p nomen yo. et x. et in nomine yo. et x. quod Abraham audiuit et cognouit omnipotentem deu et p nomen tetragramaton quod enoc et helyas nominauerunt ad pugnandu contra Leuiathan et terram promissionis reducti fuerunt et p nomen Anabea, et in nomine Anabea in quo deus precipitauit viginti terre vniuerse in monte syon, et p nomen artificem, et in nomine Artificem quod angeli ab h. constituti cornubus

et tubis

et tubis de aere sumtis terribile iudicium de sonitu tube mee insonabunt, et tunc peribit memoria cu sonitu, et p nomen Adonay, et in nomine Adonay, quod deus media nocte clamabit ad quam vocem omnes boni ac maligni in ictu oculi resurgerent et pernomen gegeon, et in nomine gegeon; in quo Justi resurgent ac angeli in aerem domino obviam rapientur electi, et cu eis recipientur et confestim reviniscentur, et hoc erit iudicare vivos, et p nomen Enoythion, et in nomine enoythion omnia que vitalem spm acceperunt resuscitabunt in etate 30a. annorum qua erant vel futuri erant, et p nomen stimulaton, et in nomine stimulaton, in quo reformabit deus deeadem materia et aliud corpus veridem defacile reformabit cui omnis deformitas absit et omnis integritas adsit et decor seu pulchritudo quis, vnu ppz membrum t corpus in locu suu restaurabit, p nomen eloy, et in nomine eloy; in quo deus tribulabit flumina et maria et pisces vexabuntur et inter se debellabunt et morientur vna die cu tertia pte hominem in circuitu homine habitantium pre confusione fonitus aneris et fluctu, et p nomen on. et in nomine on, in quo deus restaurabit maria et flumina et omnes Bestias insanire et interse debellare et omnes vna die morientur, et p nomen Arbitrall, et in noie Arbitrall, in quo deus destruet turres et domos et omnia edificia vnadie, et non pmaniebit lapis sup lapidem et p nomen sother in quo deu facit lapides vnu aduersus aliu destruere et simul debellabu et tunc dicant, gentes montib9 cadite sup nos et colles coopite nos, et p nomen

Emanuel

Emanuel, et in nomine Emanuel in quo deus omnia
volatilia que morientur in aere faciet insanire
nexare et simul debellare et perire vna die,
et p nomen Anakeneon et in nomine Anakeneō
in quo deus omnes montes humiliabit et colles et
valles implebit et erit totus mundus equalis
et p nomen Pentetoarimon et in nomine Pen
tetoarimon, in quo deus faciet solem et Lunā
abscuere et omnes stellas, cadere, et p nomē
Sabaoth et in nomine Sabaoth in quo deus ad
Judiciū veniet et sicut imperator qui ingre
ssus est Ciuitatem corā coronatus et alia in
signia pferentur p q̄ aduentus ipsis cognoscetur
et ita deus cū ordinib9 angelorū veniet, angeli
pibunt omnia elementa turbabunt in tempest
tate ignijs et fulgaris maximis vndique ferien
tur, vnde dicitur ignis ante eū precedat et in
circuita eius tempestas valida et tunc pugnabit
p eo omnis orbis contra insenstatos, et p nomen
Athanatos et in nomine Athanatos, in quo deus
pacto Judicio et diabolū cū toto corpore id est
cum totis impijs in carcere et in ~~[illegible]~~ stagnū
precipitauit, et sponsa sua cū omnib9 electis
cū triumphali gloria in Celestem patriā
reuertetur et p nomen Alpha et Omega in
quo deus facietq; quas diluuij preualescere ~~[illegible]~~
super omnes ita faciet ignē tunc p nulle
cubitus accendere celū et multiplicabitur et
volutabitur Jaculū collegetur primis eius
status monebitur vt immouetur, et p nomen

matheon

matheon et in nomine matheon, in quo deus elem
enta purgata pmutare faciet vt Dicitur mutabit, ea
et mutabuntur et omnia et alia nomina ipsius dei
vobis impamus et potentor adiuramus pteribilia noia
dei, et p opera que supra diximus et facturus est, et
p sanctissimā sedem acbeatudinem in qua gloriosus
regnat et imperat regnaturus est p omnia secula
seculorū, Amen; Quatenus in virtutē et p virt
utem sanctorū dei nominū et opū hinc in antea
non auditaui in aliquo loco pmanere, sed festinater
corā nobis veniatis sine diuisione t. delationes aliqua
pagats, et in virtute et p virtutē sanctorū dei nom
inū de hinc in antea non auditorū aliquid facere faciat,
quecunq; vobis insserimus, alioqui dignite prinanimus tri
buimus eternaliter esse credendos in quacunq; pte mundi
sitis venite et videte signa sūma et noia sūma trium
phatores, et p virtutē eorū vobis obedire tenemini
da vos Ligabimus et corā nobis contra vestrā volun
tatē conducimus qm̄ verba de meo exeant et exient
sunt sicut ignes fortissimi et feruentissimi q̄ vos
comburent eternaliter, et sunt verba p q̄ totus
mundus contremit, Lapides euolmuntur aq̄ non fluunt
ignes non ~~ad~~ ardent omnis creata contremit et vos
rebelles estis vestro creatori rubrica tunc si fuit Ligati
cathenis ferreis venient nisi sint in ~~aliquo~~ alico gra
uissimo Loco vel articulo detenti vt suos ~~[illegible]~~ certos
nuncius mittent p quos poteritis cognoscere quid
sint facturi.

Then if they be bound in Chaynes of Iron they will
come exept they be in some greeuous place or

holden

holden or els they will send some certanie messen-
gers wherby you shall know what they will doe,
if they doe not appeare, then for these wordes,
then let the coniurer rise vp boldly, and strogly
and comfort his fellowes, and let him beate the
Ayre toward the 4. pts of ye world and stan-
dinge in the middes of ye Circle vpon his knee
and his fellowes with him kneelinge and holdinge
~~and~~ the booke, let him say with submissiue voice
toward the east, Vbi est vos tales spiritus Ang-
eli fuisti de 9m ordinibus venite, venite per
celestia signa et ineffabilia nomina nri creatoris
et p nomina Illorum angellorum qui vestri socij
extiterunt, Iterum et iterum atq iterum vos exor-
zizamus atq imperamus p potentissimum et corr-
oboratum nomen dei Dni et p nomen domini
El, forte et admirabile p laudatum mundum et
glorificatum virtuabile sanctissimum Iustum bellum
magnum et terribile vos exorzizamus atque imperam
vt nulla morum faciatis et sine strepita ac cum
omnium affabilitate et absque omni difformitate
veniatis et nobis ad interogata respondeatis,
And then if they will appeare shew them the
pentacle, and they will talke with thee and
graunt thy petition, si vero non apparuerit
reformet magister circulum vel Circulos et
faciat crucem ✠. cum dicto cultello sine gladio
Cibilum propiciat in 4or ptibus mundi et
manibus iunctus, et genibus flexis contra
Septentrionalem Dicat,

In,

In nomine Adonay, eloe, eloyn, sabaoth, saday, quod
est dominus deus excelsus et omnipotens rex Israel
faciatis ergo vt prosperum sit super omnia opera
manum nrarum, et dominus in hac hora obiq tempore
tempore nri sit in labijs et in corde meo post,
hec surgat exorzitor et aperiat brachia sua sicut
vellet amplexare aerum dicendo at 4or ptes mundi,
Coniuro vos Demones in quacunq pte mundi sitis
p potentissimum et corroboratissimum nomen dei
El. forte et admirabile, et Adonay, et p nomen
istius Libri p omnes eiusdem Libri virtutes ne tor-
osi aut deformes ad nos veniatis sed in omni pulchra
forma ad nos festinetis, p nomen et in nomine
Adonay sabaoth eloe, eloyn, saday, egge, soth heth
heuau vase quod est tetragramaton ineffabile quod
est dominus virtutum deus excelsus deus Israel qui
sup omnium girum humanitatis et in septimo celo sedes
eius et in terra potestas eius p eum et in noie eius
qui dicit et factum est qui precepit et stara om.
facta qui ~~sp~~ supra oia dominantur, et p nomen
eteloy, et in nomine quod iterum petrus est Ia Ia,
Adonay, sabaoth, deus deus, dominus virtutem egge quod
dicitur ego sum qui sum et p nomen et in nomine
Adonay quod nomen dni dei viui rex Israel inopia
exorzizare et obinpe iterum coniurare super vos
malignos spus et etiam sup omnes demones malignos
spus vt preterit et pfecti sitis et cum stridorum
habeatis, et a 4or Angelis simili conueniatis cum

omni

omni lenitate et principaliter, et p nomen
et in nomine Saday omnipotentes dei vni et
corroborati, elfertis et p laudatu mundum
virtualis saucti saucti iusti belli magni et
terribilis et nomen V. V. V. V. Fa. Fa: Fa, qui
secula plasmenit et timore vel panoru suo
totu, ~~tbm~~ contremit et qui terrore sui pote-
ntie locu aridu et vmbra mortis infernale
e mortale contemnere faciet, et mirabiliter
vobis obimpe precepimus et firmiter imperamus
vt cito et citius de omnibus locis et de omnib
montibus vallibus et collibus et agris et ~~[illegible]~~
moribus et fluminibus et stagnis mercatis et
muris et de omni loco vbi sitis ad nos sine aliqua
mora veniatis 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 veniatis creatis ac cum
omnium affabilitate et ad nostram peti-
tione faciendam sicut ictus pupille occularu,
et p nomen quod moyses audiuit in medio rubri
et contabatus, et p nomen et in nomine
quod Israelitici sup montem Sainay audiue-
uerunt et mortui fuerunt, et p nomen et
in nomine quod mare audiuit et diuisu est
et p nomen ~~quod patre audient~~ et in noie
quod ignis audiuit et diuisu est, et p nomen
quod patre audient et fracti stet vt a 4or angulis
seculi strideatis et nomino panoru p terram

et

et in pace et cum omni mansuetudine veniatis et
omnem nostram petitionem et questionem psolutis
iterum sup vos in istis corroboratis nominibus et verbis
que sequitur vos potenter exorzizamus et viriliter
coniuramus ne abscitis vestris verbis viribus omnib9
gratulenter ppter voluntatem et 9em aduentu
ad nos veniatis anteq palpebre oculoru coniungi
possunt ad omnem nostram voluntatem et petitione
pleniter et pfecte facienda, et p sancta illa nomina
p que vos exosizamus que sunt tam timenda veneranda
abedienda, Ganat ~~gath~~ getah, gerasinomion, negor genas,
ythamsethac, cena, acu potsopeth, quia omnis littere
istoru nomina sunt angeloru vos in isto exorzissmo
p ineffabile et admirabile summi ac veri dei viui
vos potenter precipimus et exorzizamus et coniuram9
viriliter, p nomen et in nomine explanat secreti q3
sup tabulas ligneas scriptu sint quod deus moysi
dedit in monte Sinay, et p nomen et in nomine
explanati secreti quod p 4or litteris scriptu est
quod nomina xpi appellantur, et p nomen et in
nomine in quo deus omne seculu creauit et vere ipsu
a sempiterno vnus est, ipse ignis et eius noia que
scripta et explanata st ignis est et exigne sigillata
sunt et ante ipsu ignis ambulat a latere suo ignis
flamma et ipse est ignis ignem deuorans et ipse oes
igneos creauit et omne firmanentu et firmanentu
celi hostibus plenu est et ignis ante eu deuorans
ignem exit et eu pcutiet et comburet quecunque
ei contradixerunt et verbis suis non obedierint et
ptimus nram petitionem non faceritis habitare

at

ac affabiliter ante nos et sine strepitu et absq
omni difformitate ad omnem nostram voluntatem
faciendam quatis non venierunt sine estis in
maribus, montibus, colloibus, vallibus, fluminibus
et aquis, rimuli et stagnis mercatis ac plateis
balneis, et in aere, et in quocunque loco sitis
venite sine omni strepitu et coiter veniter, a
4or angulis seculi habiter et affabiliter et
humiliter absq ullo terrore nobis imposito et
absq ulla deformitate hinc ante circulum istum
et cum omni serenitate vos congregate et
petitionem nostram et questionem ex toto
et penitus psoluendam atq adimplendam petis
ad nos; noluimus inter veniendum tardare, vos
potenter ac viribiliter coniuramus atq
exorsizamus ut in unius hore atq omni
vestrorum apparatu et cum vestris seruis
et vestrorum exercitu et cum omni mansuetu-
dine et tranquillitate et non in ira vel aliqua
difformitate et omnem nostram petitionem
et id oem nostram voluntatem pacifice
placide et sine strepitu veniatis, atq acceptabiliter
veniatis vos potenter coniuramus et constanter
exorsizamus p lapidem in quo nrorum coniurationem
et p coronas vestrarum capitum imperatorum et
p biled filij aneds dni vestri huc vos pacifice
placide et sine strepitu veniatis et equaminiter
curratis unus vel unusquisq vestrum quatis et man-
suete et sine omnium metu veniatis, et p nomen

et

et p nomen in nomine istorum nominum que vos quotidie
expanesceris sed Auesbias ~~unb~~ umb unas et ygram
aiserem Jowach, et p nomen et in nomine duorum
angelorum qui sup vos ante constitutionem mundi
ordinati sit ineffabiliter et omnes spus qui de
duabus etiam angelis timore et tremore habeant
ex ipsis quorum noia sunt hec, sirneal et Astnel,
festis a 4tuor autem mundi ptibus vel equaminiter
vel habiliter hi coram nobis ante circulum istum ad
satisfaciendum nostra desideria veniatis p summi ac
vino dei virtutem coniuramus et exorsizamus nos
p moysi urgam et annulum salomonis fillij dauid regis
magnini quo sunt scripta nomina dei, et p nomina
angelorum cum quibus omnes demones temporales salomo
abligauit et omnes eorum collegas religauit et cum
istis omnes spiritus et condemnaturam summam in
enerrabiliter Dietatem extrahat p minium illos
apositare faciet et hec sunt hel: ay: Atumel, dic-
umel, gle, hy banch, , et p nomen magnum Adriani
gey, el, deus, A. A. doly. mel, ut modo humiliter veniatis
et ante circulum istum iucundum et sine ulla deformitate
stature veniatis, et vos ad hunc ve isto loco moneri
nolite donec nostram petitionem et questionem de
quacunque re interogauero ex toto pleniter hum-
iliter et affabiliter ad prius nobis faciatis et angeli
nomen qui potenter et fortiter regnat sup vos;
et p creaturam quam sanctum benedictus creauit 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 laude
et decore suo dant creatri qui dicit et statim
seculum factum est, benedictus ~~et eius nomen~~ est
ipse et sanctus et conspectus et eius nomen
est benedictus, et per nomen et nomina 4or.
literarum explanandarum nominum quam hic scripta
sunt que qualibet littera nomen ~~tumibilissimi~~
tumibilissimi Angeli dicit et hec est illud
nomen 4or litterarum a. b. giteunas, em zi.
~~At~~ Auafal, nedos xuxili, hahachinel, Jo, et vos
Coniuro et exorsizo per annulum vchiel et per
annulum Dachiell, et per annulum danzachiel, et
per annulum menchantium et spus enenel, qui
famulus dei est, et nomen viri siniqui subnigi
vocatus est, et per annulum anchoram helyas sanctus
mr, et per annulum Affriol, et per annulum michel
qui sicut deus est in terra, et per annulum
Archiel, et per annulum zurichiel, et per annulum
Affribel, et per hec sancta angelorum nomina, iterum
vos exorsizamus vt de omnibus vallibus et collibus
fluminibus ripis et stagnis mercatis ac plateis et
cisterius et de omnibus locis ad faciendum totam
nostram voluntatem et omnem nostram ~~[illegible]~~
~~et~~ petitionem cito laboretis velociter et plene
et fideliter et habiliter ad nos veniatis, et per
nomen et in nomine explanatorum nominum que hic

scripta

scripta sunt scilicet, duath, cethas, onybenan, regay,
gymas, othas, crethagus, thona, agyrnum, poth seth,
vos, potenter exorsizamus atque coniuramus per istorum
litterarum explanacionem quo ignis ex eorum vecordacione
factum est et ne illi creatorem illorum laudent et call-
audent, et renera, hec sunt illa nomina, adiuron,
bargon, gruron, grach, bara, celemia, crethano,
camaria rothuaya, adiria, seguria, malathia naaria
nisataria, goria, beutharia lalia, grestia sigomia boalia,
dereria, ramizay, zazia, coathaia, gagadane, damel, Beth-
ara, amanenel, anama, chathi, chatha taia, nocuago,
gedal, sariagera, diam, Jamyta, pethouyta, vsuar, natharia
cauehaya, feadrudedia, redosia vacle, vasia zaddia, thehe,
mchia, semephoras, Aue, kenetton, roasath, per hos vos
exorsizamus atque coniuramus per benedictum et sit ipsius nomen
gloria in sempiterno Amen; et vos cum istis mundis
abus obligamus et cum signo vini et vere dei per quo ipsam
more sigillatum est vt non ambularet nec super Ariam suis
aquis sigillamus personas venit de sancta, sede Adonay, et
heloe quod est domini dei sabaoth, et de eo descendit bene
quod vos coram nobis veniatis coartamus vos sigillo solis et
lune et stellarum vos constringamus et ligamus et per
4or Bestiarum nomina que excelsa et super elementa
portant et eorum perfectorum exorsizatorum vos Potenter
et prudenter ligamus et sigillamus et vos precipue
coniuramus et terribiliter exorsizamus et sine terrore
et absque omni metu et sine vlla deformitate de
omnibus locis curratis et ante circulum istum ad
faciendum totam nostram voluntatem supplices et mansueti

et

et cū omni discretione, discreti ante nos reputate
state Idioque hoc magno odorante odorifica
oderitis et eū eum erit vobis valde suauis et
videbitis nostri creatoris figuras et sigilla et
et eius nomina et eius ~~angelos~~ angelorum ineffa-
abilia sed hoc stricte subito et intelligite
q̄ si ꝑ̄ptimus et in leticia ad omnēm nostram
petitionē facienda non voluerit et sine vlo
terrore et sine aliquo stropitu vos reputet
nostrauerit vos iterū atq̄ iterū exorciza-
mus atq̄ conjurabimus seu etiā repetimus
nus omnia verba nostra supra dicta istius
exorcismi nostri et viriliter et potenter
recordabimus et si forte erbaueri vestro rebellis
fuerit et verbis ꝑceptis resistere voluerit vos
omnes in spectissimā lepra cadetis et omnes
de mirabili monte morietmini et ignis qui nos
vret instillabit et ex ipsa die ꝑtinā exieret
qui vos comburet et insup vos sine fine in
flamma ignis sitis redacte, et propter hoc. vest
ibimus et in ignē sulphuramini figures vestro
eternaliter picietis et omnes vestros vultos
nomine vel deterim ꝑfecta Iperud efficietur
nos ergo, sup ꝑsonas nostras firmiter et potenter
precepimus et mouemus vos et lonestū nos
respicit ne aliqua ludibria et ludibriosa vel
Aliquas deformitates nobis in aliquibus faciatis,

quapropter

quapropter nos ab iste circulo non admouebimus
donec vos conueniat et ꝑfecto nos demonstraueritis
et nobiscū Lequimini Iterū vos adiuramus conu-
ramus atque exorcizamus ꝑ nomen et ꝑ nomine
Ja, Ja, Ja, Ja, quod interpretatur vel vocatus deus,
et ꝑ nomen et in nomine Va, Va, Va, quod inter-
pretatur deus et dominus, et ꝑ nomen et in nomine
Igge quod interpretatur sum qui sum, et ꝑ nomen
et in nomine tetragramaton ineffabile quod est, Jothe,
heth, he Vau, et ꝑ nomen et in nomine igis igie
Deuorantis, et ꝑ nomen et in nomine ignis qui potēn
ter potentatus et sup omnē ignē dicantur et
ꝑ nomen et in nomine noiny q̄ omnia igne explanata
sunt et q̄ inflamma ignis inflamati sunt ineffabiliter
et inenarrabiliter potenter conjuramus et exorcizamus
vt ad nos veniatis cū Liticia et in veritate et non
infalsitate, hoc explet videbitis V.
when this is done ye shall see the spirits cū and the
diuells like vnto emperours entringe into the cityе
first the trumpetors shall come et patores 2dly
like soldiers or domicelli, 3dly and lastly there king
cometh and before him all kind of instruments and
of vices and dulcyflious organes and harmony of sweet
melody the the conjurer, he seinge them shall show
him the pentacle that be vpon the breyst of the
conjurer covered with a cloth of gold, when he
hath seend the pentacle the prince and ruler of
them incontinently followeth downe vpon ~~them~~

his

his knees before the Conuirer, and will say, sr.
What will ye, for what ~~will~~ did ye cause me to come
then the coniurer somewhat disdayninge, shall
comand all thinges to be pacified and silence
to be had, and then he shall renew fumigations
and cause a goodly smellinge sauoure to be made
and when silence is made he shall vncouer the
pentacles, hearinge great miracles of diuers
thinges in the world, of prophesie and of all
science, then the Coniurer shall vncouer the pen
tacles, and shall aske of ye prince what he will
and by and by, he shall graunt it whether one spirit
alone, or els whether 2. be called forth, they
will doe the same, the Coniurer 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. Johns Gospell
In pricipio erat &c, credo in deum, and Let them
goe out of the circle, one after another, and
wash there faces of the exorsized water as it
is said after and Let them goe an other way
and doe there deedes or operations, . .
And knowe this, that this Coniuration only and
they were bound in Chaynes of Iron or of
wood, they ~~th~~ cannot tarry, but come foorth
if they be Coniured and held by some meanes
that they cannot come, adde in Coniuration
that they send incontinently there pursuaunts

and

and messengers to you shewinge you what they will
doe, if they be any thinge rebellinge or stubborne
against the Coniurer, and will not come Let there
names be written in paper and Let the pap vitempetur
of clay and dust, Let new fyer be made, and put in
fyre of brimstone and of euill and horrible sightes making
a stinkinge sauour holdinge the pap ouer fyer sayinge
Conuiro te ignis p illu qui contremescere facit orbe
quod istos spus Comburas et cale facias vt in suis per
sonis Consentrent in eterna, then cast it in the fyer
and say, maledicti blasphemati sitis ppetualiter et
eternaliter et Nulla requies sint in vobis hora
aliqua nec de diem nec de nocte nisi statim veneritis
obedientes verbis que dicuntur de illo qui contremescere
facit orbem, et p hec nomina et in nomine istoru
nomina quibus omnis creatura contremit humiliter
obedit et p timorem et panorem eoru omnis creatura
contremit et in eis fulgura et tonitria sunt parata
que vos et vestros subditos destruent que sunt hec,
Arctenoton, Joasat, paty, semephoras, Allia, Aleph,
beth, gymel, daleth, he, vau, zay, teth, Joth, caphe
Lameth, meny myy, sameth, ayn, phe, sade [illegible]ceph
res, syn, tau, p ista nomina vos maledicimus et ab
omniu officio et dignitate vestra vos prinamus et
p eoru virtute in stagiu ignis et sulphuris et
vsq ad pfundu abbissi religamus eternali cocremdos,
then without any tarryinge they will come one euery
side, sayinge, sr Comand vs what ye will and deliuer

vs

vs out of payne, then in that howre write there names againe and make to them a sweet smellinge sauour, and shew them the pentacles and aske what ye will, and when ye be answered say, p virtutem pentaculorum dum ipsis pentaculis et verbis creatoris obedientes fuistis, pax inter nos et vos et condonati citis fragrantia odorum suauissima ita in pace et cum benedictione illius qui vobis scire talia dedit, parati semp venire quando vocati estis sine solemnitate 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 Canderiarum consisteth all the science of this Clauicle for there all the science begineth and therfore 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 exorsizmes and names ineffable and Carectors and signes of all the science, therefore in them the whole science of all this art Lyeth hydd the pentacles or canderie be

vncertaine

vncertayne with most glorious and holyest 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 ~~[illegible]~~ necessity of mans body; and for there safegard:

of Pentacles:

The Pentacles be made vpon ☿ day, and on his howre the moone exconiunctione in the signe of the Ayre or of ye earth beinge equall with ye sonne in angmient pardico, for if the sonne be in the signe of the wether in ariete and the moone be in the same and soe of other signes haue a house or secrett chamber cleare and goodly wherin shall none inhabit, but the cheefe coniurer and his fellowes, and make a fumigation there and sprinkle it with ye water as it is sayd and Let the time be cleare, and haue ~~[illegible]~~ your pap or more of virgin pap and begin that howre to write the foresayde pentacle of noble Collour as is emabrium or celestem coniured and exorsized as it is sayd followinge, the pen and the Inke, Let them be writt and other thinges to be exorsized, and when they be written pfectly that howre if they be not completed, doe not cease vntill they be fullfilled when ye may, then take some noble cloth of silke wherin ye may hold the foresayd pentacles, and haue there an earthen pot great, and full of coales, and Let there be of Ligno mastico masculo ~~et~~ & Ligno aloe, coniured, and Let ye coniurer be cleane

as

as it is meete, and haue there preparde Arthan
nupated in the Joyce of pipnell and the blo
of a goose made and Completed vpon midsu
ries day in the aforemencõed of the
mcond where vpon Let 3. masses be songe
with gospells and fumigate it, with fumi
gations of y knife, that ye must cut and make
maicu Jsopi, with your whole minde and
humble deuotion, saynge those Psalmes
with y oration followinge Domine deus
noster domine deus meus in te speraui, celi
enarrant, dns illuminatio, deus deus, meus
respice, beati quorũ, miserere mei afferto.
domine fily, deus iudiciũ tuum, deus in noie
tuo: salũ me fac, ecce nunc benedicto dno
Adonay, sanctissime el, potens ou, pissime
quies Alpha et omega, qui omnia in sapiduria
condidisti, qui Abraha primu fidelem in
seruu elegisti eius semen sicut stellarũ celi
multiplicasti, qui morsi seruo tuo in egnea
flamma de medio rubi apparuisti et p nomen
sanctũ tuũ quod dst, eclios, affe, eche, ei,
reuelasti, qui populũ suũ manu facile pedi
bus ambulare fecisti qui moysi seruo tuo in
monte sinay, saluatoris dedisti, qui salomon
regis filio regis dauidis precunctis hominibus
sapientiã tribuisti et presentia pentacula

sme

sme canderias pro tutumeint corporis et anime
salnationis eo misericorditer reuelasti tuam
supplex adoro maiestatem et supplicit adoro
miserm cordia vt in virtute tua ista pentacula
sme canderia consecrantur et preparentur
quemadmodu gnoit, et virtutẽ quam optimere
debeant obtinant, p te sanctissime Adonay
cuius regnũ et imperiũ pmanst in secula
seculorũ. Amen.

Say this 3. dayes continuall after vpon the fore-
sayed pentacles and cause 3. masses to sayed of y
holy ghost; and one of our Lady, and after-
ward put the foresaid signes, in a silke cloth with
goodly sauours: 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 sprincle them with water and Jsope
and soe Let them alone, they haue innumerable
vertues as it is contained heareafter; if ye coniure
any spirit in whatsoeuer pte of the world he be,
whether he be in mans body, or any other place, he
will obey thee, and if ye constraine any spirit to
come before you and when ye haue shewed him y
secret pentacles, there is none dare say against your

minde

minde without any sacrifice guien to him, they
haue not only vertue in this, but also in diuers
necessities, they succoreth the bearer, they
be good against parrells of ye earth and agua
against all Langowres, and necessities and
against all enemies visible, and invisible,
against drinkinge of venome or poyson,
against maleficitators, against feere and cutting
against subtill thunders and lightnings &
tempests, and in every place whersoeuer ye
be ye shall be sure and safe all the time of
his life, both day and night, and in diuers howrs
you shalbe safe, watchinge, sleepinge, drinking
and eatinge goeinge and standinge, and in do-
inge all your business, in battell in fightings
and, ye shalbe invincible in diuers thinges, and
noe man shalbe of power at any time to with
stand you, they giue grace and victory of
Lowrs and enemies visible and invisible, and
by the vertue of them, the fyer is quenched
and shall not passe your Comandement, and
the water standeth still, all creatures were
made in the recondeation and feareth by
there, feare, and all thinges heauenly, earth
ly, and infernall doth obey them, and all pills
of the world be deliuered by the healpe of god

cui

cum patre et filio, et sic honor et gloria in secula
seculorum. Amen.

Now we shall begynne the science of this booke
first before the inception of this worke
Let Arthamy be made, of the which incedat
manicu speculi, and for this ye must in diuery op=
ation of this booke, worke with holy water, after
that ye must consider the dayes and the howres,
in the which the foresayd 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 inffable be writen
and of ye Angells, and when these be fullfilled Let
there be made and ordaynnd as in this chapter is
contaynnd and when ye will Worke in this
science of this clauicle, haue euer with you
in diuery operation these pentacles, and by the healp
of god, your opation shall haue effect, and first
in this chapter all the science consisteth, and
if they consider of diuery chapter of ye second booke
in the which ye shall find all documents in this
chapter; and for this in this chapter consisteth
the beginnge and ende of all the science of the
Clauicle of Salomon, and if ye vnderstand the
chapter heareafter written how of the worke of

Images

Images of Astronomy the beginnige and the endinge of all the whole science of the clauicle, in this chapter is comprehended by this chapter of worke of Images, and by this of ye whole science comminge to effect and in euery worke ye may be perfect;

Heare followeth the forme and manner of ye pentacles or cauderarium distirecoes;

These pentacles and ineffable names should be glorified with great honor and beloued and ought to be seene by noe meanes, but with great deuotion, for they be holynes of all holynes; for the defence of the body and the soale; hi veniunt ~~[illegible]~~ intus

In nomine patris et filij et Spiritus sti Amen; ✠ ecce signa et noia ineffabilia fugite ptes aduerse vicit Leo de tribu inda radix dauid alla alla. moriendo mortem destrupisti et vitam resurgendo reperasti miserere nostri nomen domini omnipotentes succre mihi, in omnibus negotijs, Semyel, semel, Anabana, Joth, heth, henau, breth, Isopore myros, princeps Emanuell, Adonaysa, tetragrammaton, agios, melcha, sonsyoux, sage, obs,

ysfri

ysfri acciomos, vau, thau, sahapayos, auareneton theycas, cadah, grain, garā, galcas, pax, mors, pron, Saton, odoor pantharias, xpus via primogenitus, Lux Lapis poyta, angelus, agnus, ouis charitas, primus et nouissimus propheta, sacerdos mortalis, ou pater, ou filius, ou Spus sanctus, carozo, ata, elemanos, sanay, gloria dedora, agla glasse, Jothe, achienos, occionos, ylon, bonitas, fons, oriso fundamentū Vnigenitus saluator humani generis, Nantham, Jps, rezo, gentū sub passibilis, summū bonū incorporens immensis, ineffabilis inestimabilis, inenarrabilis, messias Jesus nazarenus mortalis genitus, vnigenitus primogenitus principiū, propheta sacerdos, custos in pannos Virtus Athanatos ego sum bos sponsus, fama, veritas, agios, atheos, Justitia pax, concordia, misericordia, bonitas, Claritas, maiestas, ✠ tetragramaton, craton sum Assydey, gaboth, eru, Lameth qui esde quo eras Seiemene, cessam, besser, acaosa, zophute, phaym, porta, haruca, eloy, amongrary, ara, austrea, hugyma, mithea, dona, et rex, Judeorū Amen; ✠✠ timete et videte omnes deleth, he, vau, sayn, heth, teth, ceph, Jothe, caph, Lameth, surtam, et onan, shy, baracata, patele, senna, foret, terizon, tan, tad,

ten, mathi, orta, gyranali, eloe, sarletrium-
phatorũ ac redemptorũ dom̃ nri Jesu xpi
ecce crucem ✠ dom̃i p crucẽ tuã salua
nos rex xpe. redemptor qui morte nra
moriendo destruxisti qui pro nobis passus
es clemẽter ✠ tetragramaton dextera
dom̃ fecit Virtutẽ xpe, ou, elion, cedion,
plansion, debalguth, cuthar, el, ella, sabba
si dea, dona, tra, ait, ellã, aday, adonay,
samà teleth, de dona, he, heloye, heloy, agla
Vrion, sother, paclitus, pastor, Johee, tmy,
gegeon, ~~~ au andr, andi, phenãton, noan,
Joazat, semephoras, sa, gaba, mandseth
mandr, pharos, messias, Athanatos, theran,
veritas sapientiã, virtus mediator, Vriell,
hõ, vsion, vitulus, serpens, Aries, Leo, vermis
Jmago, verbũ, gloria, salus, misericors, rex,
Jesus xpus, pecus, teloy, herubim, robur
rabbe, aiasa, sebus, amorei, homo, cangy
humany, nay, panchiron, sade, anaphaneth
emephonoton, adel, vermis, hiede, dezizat
creator, spes, Lux, sol, splendor, plantacio,
alpha, et Omega, ~~incomutabilis Justus rex~~
~~pfectus Virtutis exaltatio, orions Lucis~~

Domi

~~dominabatur verbũ~~ incõmutabilis dternis spiritus
Jnvisibilis, Jncorruptibilis, summo rex, pfectus
Virtutis dilectiõ orions Lucis, dominator, Ver-
bũ caro manus, Jmago, figã, brachiũ dei
hõ. dei mediator intercessor, messis, missus, thos,
pantocrator, yrus, yrenẽ, eleyson, veritas
Athanatos, yskyros, ymas Jcub, fortis Jctus magni
admirabilis dietas humanitas, patientia, obedientia,
panchaseron, hely, hely, Lamazabatani, ou,
Smudon, helye helõ pater yssaac iabrumbac silac,
Alabanas, hura, volur, Ladadoc abmcõ, Athõ,
dramath, Spamul, mol, cadac, xpi, hirachol,
boel, beron, segon, gõmmas, Jhesus deus deus
Jns oãtã qui videbit h. triumphansia scilicet,
aloth, beth, alam, gomel, mem, murm, nym
samoth, ayn, s. sade caph ~~eph~~ ceph, rex
ochiol, athochar Anoryon, grabaton, chirion cebion
sade, sadys, allã,

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 ye art of spirits, either in writinge the carects or by other wayes, if in such an expiment, the day and the howre be not that is attributed to such experiment as it is sayd before of howres, and afterward ye ought to doe that yt followeth in the expiment to finde theft, when yt is prepared, that ye will haue, say in your heart this oration of greecke;

messac Faberimlac, filac, anabonas, Virabon, Lenisadados, achazel, cophete, phanu, harmata, adonay, eloy, emagus, abraxiu, chedil, bwach, siammil, melchadach, hera, ely aya, Anustra, qm qa, mathea, dnu, dama, hirachiel, tehel, hemon, segem, gemas Jesus deus deus qui fecisti celum et terra qui palma metitus es celos, qui pugno terra mensurasti, qui sedes sup cherubin et seraphin, et ipsa volatilia aereis cursibus in Luce mimensa vbi humana natura transire non potest quia tues qui fecisti ea ad tuu miseriu C. aia. q. s. alias 4.tur quidem qui volant mirifica voce dicentes, sanctus stus stus ~~stus~~ dominus deus sabaoth, pleni sunt, celi et terra gloria tua osanna in excelsis domine deus pater qui adam exposuisti in pardiso ad

custodiend

Custodiens Lignum vite, quod vocatur, Seraph
tu enim es domine qui facis mirabilia solus,
tu enim es dne qui Jerusalem Ciuitatem tuam
et p admirabile nomen Tetragramaton,
quod enan, Joth, heth, he, vau, et p stu
nomen tuum atque venerabile, atque inena-
rrabile Amremeton, da mihi vim et virtutem
in hoc expimento ita pficere valeam, te,
omnipotens pater et dne deprecor qui
omnia ex nihilo creasti, herbas et arbores
de terra p tuam admirabilem potentiam et
p tuam ineffabilem deitatem insisti omnibus
viribus et actibus hominum dedisti et eorum
nomina secundum vires imposuisti te deprecor
sancte pater et vnigenitum filium tuum dominum
Jhesum xpum cum quo viuis et regnas deus p
infinita seculorum secula, Amen; qz mihi
tribuas de hoc expimento cognossere veritatem
After that suffumigate the place, Let him
be fayer and ~~private~~ priuate as ye shall see
after of places, with such fumigations and
sprincle the place with water and Jsope,
at it shall be sayd, and if it be necessary in
this expiment of this booke to doe any other
thinge, doe as it is sayd of all ~~exp~~ prepaments
with such experiments as is contayned

before

before, and after in the chapters of the first
and the 2d. booke, afterward when ye haue or-
dayned such an expiment say the Coniuration
of this expiment and adde in it these wordes in 1
the end, pater noster qui es in celis, auina ~~vos~~
nos et p nomen sanctum tuum, Joth, heth, he,
vau, quod 4or Litteris scriptum est, et p hoc
exorsismum huius artis possmuus teneri veritatem
Ja, Ja, Ja, ya, yath noia, J, ya, ya, ya, neh
sancta dei faciatis rem istam, N. quam quermus
spiritibus manifestare et apparere, aperte;
Coniuro vos Sptus p nominatos omnia nomina
supradicta et p quem timet omnes creature vt
cito vel cituis in vel hm pus rem istam quam
quermus. N. monstrare debeatis,
when that is said the spirit will shew him by and by
the matter that he seeketh openly and before such a
worke, Let such a Coniurer be, as ye shall reade,
and if the expiments be such be such that the
Caracters be written, and ~~itis~~ it is necessary how-
soeuer the expiments be to finde theft, if it passe
the prepaments of this expiment, Let him doe
as it is contayned in this Chapter, and doe all other
necessetiés or solemnities ~~followinge~~ necessary in
such craft, or expiment, as it is contayned in
the chapters of the first and 2d. booke, if it
be done otherwise, it shall neuer come to effect;

how

how exprimunt of Invisibilitie
should be prepared,,

If ye desire to make an exprimunt of in-
visibilitie, doe ꝑ exprimunt as it is con-
teyned ñ it, if ye day & the howre be well
ordinate, and if the day & the howre be not, take
the day and the howr as ye reade, and if it be
necessary that this exprimunt be written
all ñ Virgine pap with a pen as it is said
and if such an exprimunt be with the Conuen-
tion of Conuocation, before ye make your
conuocation, say thise verses ñ your heart;
Stalbontem nacherm Assoy esmgit gabesm,
Semenoy meme nobal balbonetem netemolas,
balnonetem, meme nobal, tigrimol, mLegabs,
rendros, nara, hea, hdarma, harde, yessa,
ayes, esay, seya, vendros, caturas, sondy,
hondy, barkata, attacuvab, cata, rãcula,
Vncarat, carucab, ꝑ misericordia quam
habetis erga mortales ꝑficiatis, hoc opus ut
invisibilis ire possu; Then make your Inv
ocation surly and make it well, if it be
neede make a Circle ñ such an exprimunt
make such as it is sayd of bendath of circle
and if it be needfull to write with any

blou

bloud, make it as it is sayd, of the bloud of ye backe,
and if it be noode to write carectors, write the
masse, as we haue written hearafter of carectors,
and Let this exprimunt be prepared, if any invoc-
ation be made adde at the end of thise wordes,
o tu parezon, maiestor invisibilitatis cũ mini-
stris tuis, thouchoch marath modragnd ꝑ
Dianedris, vgenons, abdon, praussusick, tangoudon,
Liesiden, sutheucar, bebelgi, berid, el, tutrad,
rastrad, o, bethel, gmiro, te pauaresson, et ipsos
ministros ꝑ illud qui mitrard facit ñ virgine
et deus est cũ homine et ꝑ illud qui contremiscere
facit arbor, et ꝑ celu terra et ꝑ cherubin et
Seraphim, vt hoc exprimuntu ꝑficere facias
vt ñ quacunqꝫ hora voluero, possu ire, invis-
ibilis itẽrũ Conuoco te et omnes ministros
tuos ꝑ stalbontem nahdriny abungit assey,
gabasm, semenoy, vt statim venias cũ omnib⁹
dictis ministris tuis vt ꝑficiatis hoc opus sicut
vos sitis, vt ꝑ hoc exprimuntu invisibilem me
faciatis et nemo videat, et ita ego ad effectu
perducam, And if ye haue an exprimunt of invis-
ibility, ñ any other meanes haue that exprimunt
prepared as ye shall finde written, withall,
solemnityes necessary ñ that exprimunt, doe as it
is contayned ñ the first and 2d. booke as through

all

all, and when ye have done the solemnitys of all the foresaid Chapters, doe this experiment surely, 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 as A Coniurer ought to be, then 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 this 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 charmes, Venus est Astropolu astro, asino, mercuri Jupiter, et saturnus, synoy, eunsy, sunne, esnum, venuse, vesim, reesse, sother, reces, deres, esert, tesor, reset, trese, socoe, erastertes, inloportus, Lasarr op, ptas, molacor, sponil, Linoporota, portare, Line, ~~molacar, sponil~~, enclira, Stoep, Lopest, arme sempolater, rathal-

apmos

rathalapmos spira, Lonetos, nozo Loportiza, resen, omas senomeas, saom, masa, amos, soma, esam, moas, vel maos, maso irtebabigalni, vrficus, astorath, draco, dratutius, affatill, ara, arab, egel, aray, atray, vel belial, racifal, aray, arary, zaicut, suenoth, arel, reman caymo, pistad, ben, berifor, emul, zarel, agoma, arili a rayma, bebima, genital, cephore, corilian, zagan echalioth, asmodeus, taliz, caymon, bermoney, Cagaoth, temptator, sompniator, et Lapidator, Conneco, seq-ens, omnium ministrorum Amorum, Conciuro vos omnes ministros amoris et fornicationis, p illum qui destruere et edificare, pt et p nomina ipsius, qui vos quotidie, constringit vt hanc presentem, ceram quemadmodum conuenit, consecretis et Comfir-metis, et virtutem, desideratum quam optinere de-beat, p timorem sanctissime nominis adonay, omnipotentis cuius regnum et imperium sine fine p manet in secula seculorum Amen; quod huic cere faciatis, habere effectum venit, enim de 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 aboue 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 sol-
emnities, 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 ye experiment in the ende of that
Invocation, Let a fume be made aforesaid
and hold the Image over that fume and
say, O, tu oriens rex egregie qui in ori-
ente regnas et imperas et superas, O, tu pay-
mon, rex potentissime qui in occidente
potentissime euars, O tu Amaymon rex
maxime qui in Australi parte viriliter
principarum, O tu egyn potentissime et
clarissime cuius regnum et imperium in 7.tem
trione fere comprobatur, ego vos voco
et abimpe de precor et eum qui dicit et
factum est, qui solo verba cuncta creauit
omnia regit et per voluntatem disposuit, et
per nomen sanctum eius per quod tremit omne

seculum

seculum quod 4.or Litteris stribitur quod est, Joth,
heth, he, vau, et per nomen celestes canderias et
per earum virtutes et signa et nomina creatorum
vt presentem es Imaginem es quem admodum quent;
consecretis et confirmetis vt virtutem quam
obtinere debeat, obtineat et quam obtamus,
that done ye shall conuire aganie your coniu-
rations, tha be in that experiment, and if ye woman
come in that howre it is well, if she came not
then put that Image vnder thy beddes head, and
ye shall see, before the 3.d day, great marvayles
of ye woman, that shall come incontinently to
thee, or shall send her messenger to you, and
if ye doe this that is sayd aboue any preparement
of such a craft, chaynes of Iron shall not hold
her, if the Image be pregid, or if the Caracters
be written, or the names, and he tell not with
whome they be written or be pregid, ye must write
with such a thinge, as it is sayd after of pen and
Inke, and soe 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 ye 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 the~~ in the chapters of ye first and 2.d

Booke

Booke, and such an experiment prepared
Let it be worked and prepared one such
an howre, compleate, as it is sayd after
and then, Let your experiment be expletid
ye the weme. be. trangets, 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 given her to eate or drinke, Let
the solempnities be made the dayes and the
howres in our Chapters, then ye shall say
ouer the powder this Coniuration, what-
soeuer pt of ye world ye be in, and in
whatsoeuer names ye call; Coniuro vos
et Contestor vos demones qui potestatem
habetis subuertendi corda hominum et muli-
erum p illum qui vos, formant et creauit et
destruere potest quatenus in hac nocte,
sup rem istam et sine mora consecretis
ipsam rem quemadmodum conuenit et vtutem
habeat coarcendi oes hoies et mulieres quos
vel quas ad amorem meum desidero,
then worke vpon such amatter such an
howre, as it is sayd after, when any exp-
iment of Loue, shall be written or a figure
or a Caracter to shew vnto women, or to
passe foorth, or to touch her, ye must doe it

the howre ♀ and his day is best fo Loue. also obserue the mone for her prime vnto her

be-

after

after the howres, and after our Chapters, that shall
be necessary in such eprimeuts when the caracter
figure or Image, shall be prepared written in
pap, when these shall be prepared because of vse,
or because of touchinge awoman, say vpon these
thinges prepared this Coiuration:- Coniuro vos
oyes, teyel, tayel, ministri amoris et acceptatures
amititie qui potestatem habetis ponedi calorē in
hominibus et mulieribus, et accendere illos ad
ignem amoris, Coniuro vos, p illum qui vos creare
et creari nissit et p tremendum domine Judicii
et p illum qui reget orbem terre et qui contre-
messere facit omnem creaturam q in hac die et
nocte consecretis et confirmatis hos Carecteris
vel; figuris vel Imagines scriptas ve hanc
virginem quemadmodum conuenit et obtineat in
se virtutem + talem quod cuiamq hunc figuram
vel dedero vel monstrauero vel de ipsis tetigiro
vel sup ipsam transire potero vel fecero me
possit amare et deligere et me amet et diligat
et semp me solum cupiat omnes alios pro nihil.
habeat tota sua cogiturio et requies sit sup me;

beginnige of her declination is that she be in the same signe ye the sonne is in, soe it be a friday signe, on a friday then doe or write prepare all experiments of Loue towards the north;

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

Standinge

standinge in your chamber, say to the ayron
your hoart, or minde with a low voyce:
Agla, Joth, heth: he, vau; Ja, Ja, Ja Ja, Va,
va, yha, yhac, Johone, Aniti, molcha, joy: Jom
Jogeo, Le, Losy, agay: occyonomos, holtab,
gegeon, oy; anapheton, Anaroneton, noon, Joazar
domine sancte pater qui cuncta creasti et qui
cognostis corda homin dt mulierum p tua S.tissima
nomina ista, flumina cor dt mentem tuis. N.
ut ipsa me diligat equali dilectione dt ego ipse
diligo, et quod ita ipsa faciat velle meum sicut
ego sum paratus facere velle suum dt da vim dt
fortitudinem hunc exprimento dt p te sanctissime
paterpillos spiritus ~~sanc~~ jou p tibu nunis exprimti
valeat ad effectu p̃ducere; then doe that exprimt
as ye ought withall his solemnities of our Chapter
of ~~our~~ the first and second Bookes, and soe it
shall appeare true as it is sayed before; if ye
will make any exprimt with an apple, ~~or~~
apples prepare that day and howre, as ye may be
after, and hand an apple fayre, and maculate
or some other frute, in thy hand in some secret
place; or before ye take him from the tree::
Sprincle him with water and Hsope as it is
said, and fumigate him with a fumigation:

afterward

afterward say vnto the apple or frute, this following,
Deus qui fecisti Adam et Euam, dx q̃ ex oleamentis be ignis
aere, aq̃ dt terra, dt fecisti duas de costa ipsius a deq̃
dedit ei ad ~~comedend~~ comedend de fructu dt fecit eum
procare ita vt q̃ vel q̃ de isto fructu comederit vel
viderit vel tetigerit ~~sompt~~ votu faciat mew, Conuiro
te pomu vel fructu p̃ ista nomina dlya, ely, dt p̃
michaelem dt gabriele dt raphaelem dt p̃ ~~te~~ qui
te creauit dt p̃ virtutes ones dt nomina dei ineffabilia.
C. Joth, hoth, he, Vau, Joazar, patri, ~~tau, tau~~,
va, va, vah, vay, agla, anaroneton, p̃ qs creauit omnes
soules vt qui vel quis de isto pomo comederit vel viderit
vel tetigerit nulla requies sit in eis nisi totam meam
compleuerit voluntatem;: And if ye ought to wright
any other thinge in the apple or frute, 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 exprimts of Loue be made in Looking onely the
sight and the secrets of Women, Let such exprimts be
made and prepared in howres attributed vnto Loue,
if ye doe as it is sayd; and if ye prepare such exprimts
they shall appeare very sure:

How exprimts of grace and
impetration should be prepared;

yf ye purpose to make an expiment of grace & impetration ye must Consider this experiment how it is made, and if the dayes howres fayle in it, yo must take them as it is sayd of ye Chapters of howrs; and if ye reade not of what ye ought to make the expiment of grace, Let it be written of that, that is sayd after of pon and Inke; and Let it be fumigated and sprinkle it with water and Hsope, and if in that caracters brene the caracters be written, Let them be made Like as it is sayd of ye writinge of carecters, and Let that brond be put in a cloth of silke and Let this be sayd ouer it followinge:—

Adonay, sanctissime el potens qui es alpha et omega, p tuam misericordia qui plenus es nomine et veritatis qui dixisti petite et dabitur vobis dona nobis domine vt in virtute tua hoc expimentu consecretur et pficiatur venit de sancta sede adonay qui in isto brene vtutem inpauit; that done Let that breve be put vnder a Cloth of ye aultor, for one day and one night, afterward if ye will obtayne grace and fauour of your frendes, Let such one be ordayned opened in thy hand, and aske boldly one such an howre, as yo may see after of howres

of howres, and he shall haue nod power to deny thee the grace, that ye aske him; and without this documente any other experimente of grace and impetration should be nothinge worth, and in whatsoeuer breue, or Conuiration 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, Joth, heth, he, vau, y. hac, Ja, Ja, Ja, papos, Joazar, anarouste nomina sancta ad implete voted Amen; Baltazar, Japher, melchior, Abraham, Hsaac, et Jacob, Sydrac, misaac et obednego, marcus, mathaus, Lucas, Johannes, Joron, Sizon, tiris anfraton, adestote omnes in adiutoriu vt a quacunq creatura voluere possim gracia impetrare;. and soe such a breue shall came to effect, by gods healpe;.;

How expiments of envy and destruction should be ordayned:;:

The experiments of eny enuby and destruction, may be any wayes; Consider, the expiments that ye will make whether, it be done with an Image or by some other meanes, 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 it is nedde to write any thing

vpon

vpon the foresayd Image, write with a needle and sprinkle it with horrible water, as it is said of water, and Isope, and afterward say vpon the Image, these wordes, followinge, Arator, Lapidator, temptator, somniator, subuersor, iquator, signator, sudator, combustor, pugnator, ductor, seductor, comestor duorator, vos omnes socij et ministri ~~de~~ odij et distructionis et seratores discordie et qui libeter talia opera faciatis et tractetis eo quod est, necce vos coniurare Ideo vos coniuro, et deprecor quod ad ministrets et consecrets ista Imaginem et odium fiet 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 expiments of hatred and destruction be done otherwise as it is with carecters, or in ~~an~~ names or in touchinge them that ye Loue 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

Chapters of the first and ye 2d. booke, if it be neede that any breue be made, becuse of discord, Let the names before sayd be written in that breue, as Arator, Lupidator, &c, if the expiment be to giue any thinge to your Louers to eate 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 prepared, and ordered, put these thinges before thee, and say, vbi es sompniator, arator, et Lapidator, temptator, et deuorator, seminator, discordie et vbi est auditor odium ponens et positor discordie ~~agatores~~ et agatores inimicorum; coniuro vos et contestor per illum qui creauit vos et per illum qui ad hoc ministerium vos ordinauit, et Libenter faciatis talia opera, Rogo vos et deprecor que ista faciatis ita quod qui vel que de ista comederit, vel aliquo modo tetigerit, nunquam possuit 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 expiment of Destruction be, Let it be made after the chapters pertayninge vnto such expiment, that be in the first and second booke and soe it is very trew :. :.

how expiments of mockinge ad Laughinge should be prepared

expiments

Experiments Ludybrions and derysions be made many wayes, whensoeuer any expiment transf=atorius when it is sure make a day and an howre meete for him forit as it is sayd, aboue, and write all this expiment, 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 muste write it with the bloud of a balke, as it is sayed after of pen and Inke, and if in such the carecters be writt with the names they must be made, writt and wrought, soe as it is Contayned in the chapters of the first and ye 2d. booke, and when it is soe ordained, haue before thee all that expiment, and say vpon it with a Low voyce, in thy heart these wordes, seternel, abac, abdac; istac, restac, audaac, castreac cobac, batoc, Lustor, crusator, derisor, besator, incarcerator, Adestote triumphatores et faciatis apparere talem rem sicut sitis quia omnes aspicientes sunt orbiculati et prospiciendo semp cogitauit in vestro fruitio vt videndo ~~talia~~ talia qualibet sit in Ludo et in eis

appeat

appareat quod non est veniatis et sedeatis et consecre tis istud breue vel incantamentum istud quia Jesus Nazarenus vos ad talia dedicauit;. after that breue or incantation, be made, Let it be ordayned such an howre as it is sayde, after of howres;. and the foresayd worde Abac, &c: ought to be writt in an experiment ordayned there, and if it be made otherwayes without the wordes aforsayed 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 expiments extraordinary be prepared and ordayned:.

We haue sayd before of all expiments collected of all the world, and put together in certayne Chapters, now followeth of experiments extraordinary, as ex=piments of hurtinge men, to cause them that they shall not Lye with there ~~wife~~ wiues, and expiments of concord and other Like, and many other diuers expiments, as breuia, of many thinges, and other experiments,

And whatsoeuer be written of yt expiments 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 as it should be written, as we have sayd, O. deus qui fecisti omnia et qui nobis dedisti ad cognoscendum bonum a malo per sanctum nomen tuum quod 7.is Litteris scriptum est et qualibet in se per tot unum ex sanctis nominibus sicut scriptum est. ~~Sa~~ S. a. e. sob, h. h. h. d. G. et patir coabgis, hac, faf, milis. hapais, zos, Joazat, Auereym, tot, creator re. concede nobis hoc experimentum in nominis manibus esse verum, and agame let this gospell be writt or sayd upon the experiments, in illo tempore ductus est, Jesus in deftum ut ~~temptetur~~ temptaretur a diabolo, that done and all the gospell sayd, ye shall worke after the howres as it ~~ft~~ followeth, and in such experiments extraordiary that be more for good then for euill, doe it as it is said, And in them onely that be prepared for euill, Let these charmes be written and sayd withall solempnitie; Nesuanotida, didico mansau, nesay, ysau, haspazar, hers, solunatores, crioxlatos, vrizil, taugandu, in syon sacultaciornos, siw bracab vnadarum aruey, arfusa, astary, seminatores, totius mali et totius boni adestote in adiutorium istius experimenti

ut

ut per vos consecretur et confirmetur in virtute quam scriptum habeatur in se obtineat per sanctissimam sedem Adonay, et eius timorem qui sine fine venit et regnat deus in secula seculorum Amen: , afterward suffumigate that breue, and sprincle it with in the name of them that can doe such a thinge, then Let him ~~d~~ worke upon such an howre, and soe it is sayd, of makinge of all experiments extraordinary good or euill, and consider whosoeuer doth purpose to make any experiment aforesayd, if one poynt of that we haue written doe Lacke of ye experiments or craft, it shall neuer come to effect, and if ye consider and keepe stedfastly in your memory all that we haue written with the chapters followinge, ye may flye ouer the winges of the windes, and satisfie your desire in euery thinge;

Finis primi Libri Clauiculi Salomoni;

Heare endeth the first prologue, and heare begimethe the prologue of the 2.d booke, as Ptolomeus the greacian witnesseth, that hath elucidated and made cleere the secrett of secretts from obscure Darknes: . . . .

This Litle 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 mad and how ye may know the fallacyes of the wordes of

experiments

experiments, and what is necessary in the fallacyes of
that arte and experiments, in the operation of them
now we must see what is necessary in fullfillinge all
crafte and all experiments and all fallacyes, that
then we must take heede, that this marvelous
Secret come not into the handlinge of fooles,
for he that hath this Booke, and keepe well in
memory those things that be written therin, he
may well know all the fallacie of all craftes &
experiments, and make them no craft nor experiet
of whatsoeuer condition it be, can preuayle without
litle worke, and therefore the maker of craftes
or exorizatore 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 conuire him, that shall haue this
secrett, that he deliuer it to noe man, except he
be a very secret fellow, faithfull and wise, &
and an Instructer of such craftes, I conuire
him by the body and bloud of christ, and by the
name that he ought to receaue, and by him that
can giue Life to his forme and take it away at
pleasure, and as he would keepe his owne Life
that he take not this worke to fooles, and if he
deliuer it except he be secret: I pray god the
Father that gaue me knowledge of such thinges, if
it be deliuered into mens handes foolishly, that such

Secretts

secretts 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 ptect and sure faith.

Finis prologue;

Heare begineth the rubrice of ỹ 2ª. Booke::

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 Conuirer should order himselfe::
4. of Bathes and how they should be.
5. How the fellowes and scollers should doe,
6. of clothinge and shooes.
7. of places where they should conuire, and where the crafts
should be exercised and made, and the experiments:
8. of ỹ 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 ỹm.
10. of ỹ fumigations of all artes and experiments
11 of Water and Hsope, and how ye should worke.
12. of Light and fyer, and how ye should worke with them.
13. of ỹ precepts of all artes and experiments.
14 of pen and Inke, and other colloures, and how ye should
worke,
15. of virgin paper how ye should worke;
16. of a penne, and an Instrument to write withall,
17. of certayne bloud necessary in artes and experiments.
18. of a needle, and an Instrument of Iron, how to make them.
19. of Carectors to be written, how they should be wrought.

of

20. of the sacrifice, and how ~~they~~ it should be donne and wrought:
21. of ye silke or Linnen cloth to put the hallowed thinges in
22. of ye worke of Images, and of Astronomy:.

Heare begineth 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 written in the art or experimet it is necessary; And when he calleth them that be created of ye Cracklinge of ye fyer, they come with great earthquakes, of fyer, and the figure of them is assembled to flames of fyer, and when he calleth spirits created of ye water, they come with rayne, hayle, and Thunder, and such other; and when he calleth spirits created of ye winde, they come Like the ayer, and ye neede to feare none of these if ye keepe your precepts, as ye may se after in the chapter of precepts, and therefore, spirits of what condition soeuer they be, or of what soeuer element

ought

ought not be called, except the time be fayre, and pleasant, the spirits created of ye fyer abideth in the east; Spirits created of fayrnes, abideth in the north; Spirits created of water, abideth in the west, Spirits created of the winde abideth in the south; Notifie that it shall be more sure and truer, your experiments to be made towards the east; allway doeinge 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 spirit eyther 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 deceiued in some poynt, for if ye escape one poynt or howre ye shall neuer come to effect,:.

2. chap: how the Conuirer 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 Concider, 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 arts or experiments, and must marke in what day and howre, it should be donne, and when it is soe prepared, he must remember in what place he will doe it, and soe before he begineth any thinge in this art, he must

remember

remember all necessary thinges conuenient for this art, and when he hath remembered it, and marked it: the coniurer must goe into his secret Chamber, or some other place, soe that none know where he is ye none see him, and strippe himself naked, and haue a bath prepared or coniured 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 indignum et miserabilem peccatorem ad similitudinem tuam benedicere et sanctificare digneris hanc aquam vt si mundificamentum et saluamentum mei corporis et anime vt nulla fallacia possit in me aliquo modo apparere omnipotens et ineffabilis pater qui vnigenitum filium tuum a Johanne Baptista in flumine Jordanis baptizari concessisti conceda queso omnipotens quod aqua isti sit baptizatus meus ita quod renouatus et mundificatus sum ab omnibus peccatis preteritis presentibus et futuris per dominum nostrum Jesum xpum etc. afterwar wash thy self wholy in that water, and doe on Linnen geare next your body, as we shall shew afterward, of garments, then Let him abstayne him self at Least 3. dayes, from all vncleanes, and filthy comonninge as we shall afterward speake of, of fastinge, and euery day Let him say this oration ones in the morninge 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 3d. day;

Abraxio

Abraxio saac, asaoech, rumlas, filac, auabones, hyra, vel byra, boulen, Ladodoch, achazel, zophite, pantj, haruchata, baruchata, Adonay, eloy, emag°, abraxio, athedie, abarach, ~~sayni~~ Syammil, mel, cadac, ora, ely, aya, anustra, hugyma, mathea, dauid, dama, damay, rachel, beel, homa segem, gemes, Jhesu, deus deus concede in vt perseuerare posui que facere intendo, vt per te sanctissime Adonay, merear adimplere et dni nrm etc. when these 3. dayes be past, Let him begin to prepare as it is sayd, the art or experiment that he intendeth, to make; these 3. dayes ought to be most clearest and fayrest, 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 then worke afterward it may continue in euery howre followinge, and all these aforsayd, the Coniurer ought todoe, if ~~ye~~ he will bringe any to effect;

of Fellowshippe

Trycomzator, or the Instructor of the artes or experiments, if he intend todoe any thinge he must remember what fellowshippe he purposeth to haue with him, in euary art that ye vse circles, 3. fellowes, be necessary and if he can get noe fellowes, Let him take at the Least a dogge ~~to~~ be for his fellow bound fast to him; and when the maister hath fellowes, Let him instruct them, and teach them to know all busines, that he will doe, and how they must keepe and doe, that, ye, the Coniurer telleth them, and shall sweare to keepe and obserue his precepts, and if they doe contrary in any poynt, it shall be very Like for them to dye,

and

remember all necessary thinges conuenient for this art, and when he hath remembered it, and marked it: the coniurer must goe into his secret Chamber, or some other place, soe that none know where he is ꝑ none see him, and strippe himself naked, and haue a bath prepared or coniured 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 indignum et miserabilem peccatorem ad similitudinem tuam benedicere et sanctificare digneris hanc aquam vt si mundificamentum et saluamentum mei corporis et anime vt nulla fallacia possit in me aliquo modo apparere omnipotens et ineffabilis pater qui vnigenitum filium tuum a Johanne Baptista in flumine Jordanis baptizari concessisti conceda queso omnipotens quod aqua isti sit baptizatus meus ita quod renouatus et mundificatus sum ab omnibus peccatis ꝑteritis presentibus et futuris ꝑ dominum nostrum Jesum xpum etc. afterwar wash thy self wholy in that water, and doe on Linnen geare next your body, as we shall shew afterward, of garments, then Let him abstayne himself at Least 3. dayes, from all vncleanes, and filthy comonninge as we shall afterward speake of, of fastinge, and euery day Let him say this oration ones in the morninge 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 3d. day;

Abraxio

Abraxio saac, asaoech, rumlas, filac, auabones, hyra, vel byra, boulen, Ladodoch, achazel, zophite, pantj, haruchata, baruchata, Adonay, eloy, emag°, abraxio, athedie, abarach, ~~[illegible]~~ Syammil, mel, cadac, ora, ely, aya, amustra, hugyma, mathea, dauid, dama, damay, rachel, beel, homa segem, gemes, Jhesu, deus deus concede in vt ꝑseuerare posui que facere intendo, vt ꝑ te sanctissime Adonay, merear adimplere et dni nrm etc; 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 fayrest, 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 then worke afterward it may continue in euery howre followinge, and all these aforsayd, the Coniurer ought todoe, if ~~ye~~ he will bringe any to effect;

of Fellowshippe

Trycomzator, or the Instructor of the artes or expiments, if he intend todoe any thinge he must remeber what fellowshippe he purposeth to haue with him, in euery art that ye vse circles, 3. fellowes, be necessary and if he can get noe fellowes, Let him take at the Least a dogge ~~to~~ be for his fellow bound fast to him; and when the maister hath fellowes, Let him instruct them, and teach them to know all busines, that he will doe, and how they must keepe and doe, that, ꝑ, the Coniurer telleth them, and shall sweare to keepe and obserue his precepts, 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 enter into some place secretly, and strippe his fellowes naked, and put water upon there heads, that it may runne downe to there feete, and the mr. shall say, renouati Baptizati et mundificati sitis in nomine patris et filij s. Sancti Amen:. ab omnibus peccatis vestris et qz vtus altissimi descendat, sup vos et sup nos mendat semp vt implere valeamus desiderium nostri Cordis:. then Let them doe on thergeare as there mr. did before, and observe themselves as he did, and say 3. dayes the oration as the mr. did Then Let them follow the mr. in all thinges, when time and howre is for to doe any thinge, and if the mr. will haue for his fellow, first he shall baptize him with Coniured, and afterward fumigate him and Coniure him saynige Coniuro et exorsiso te creatura N. p eu qui te creauit et baptiso te et fumigo te in nomine patris et filij et Spiritus Sancti, Amen vt sis verus et fidelis socius meus et amicus, and if ye will haue a Litle boy or a wench for your fellow in doeinge of any art, doe by them as ye did by the dogge, afterward pare all his nayles, with glasse, and say, Coniuro te Innenem creaturam p patrem et filium et Spiritum Sanctum, p patrem elymon, et p patrem ebayl, et p patrem elyon, qui non habent potestatem celandi nec negandi de omni eo quod interrogauero te

vt

vt mihi sis obedieus et fidelis, then wash the child and baptize him with water Coniured, as it is sayd after of water, sayinge, sis renouatus et mundificatus vt nunquam spiritus malignus in te manere possit, then fumigate him with fumigations, as we haue written after; and when your fellow or schollers be soe ordered, the mr. may doe all maner of artes surely without feare, for the same gard of body and soule, the maister and all his fellowes shall haue the pentacles written in pap such as we spake of after, of virgin ~~pap~~ pap, and each one of them shall haue these pentacles when they be hallowed and beare them vpon yem in noble silke, with sweete and fragrant sauours, and then Let them not feare, for they be safe from all feare and perrill, then Let them doe, what they intend to doe, they ought to be 3. fellowes without the master, but v. or vj. or ix. while they doe after the maister his precepts;

If any man will worke in Nigromancy, first when he hath made all the ordinances, of artes from the first day of his inception, he must keepe himself and abstayne from all vnlawfull thinges, and from all Inquitition 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 donne, 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 thinges ought ~~ough~~ to be prepared, necessary for the artes, that they may doe there arte stedfastly the day and the howre of ye 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 morninge onse, ~~at~~ the euninge twise;

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

Domine deus omnipotens propitios esto mihi peccatori qz non sum dignus Lenare oculos meos ad celum, ꝑpter peccata mea tu pius et misericors pater qui cananeam et publicanum vocasti ad penitentiam et minimis verbis confessione introduxisti Latronem in paradisum miserere mei deus et ~~dimmit~~ dimitter mihi ~~de~~ omnia peccata mea ego. N. indignus pater omnium creaturarum rogo te que plenus es misericordia et pietate ꝑ tuam inmensam clementiam prestare digneris vt videre possim ꝑ te sanctissime pater sps omnes quos capio Conuocare qz ipsi coram presentia mea patefiant vt quod desidero compleatur ꝑ te sanctissime, triumphator quia tu es benedictus ꝑ oia secula seculorum Amen; ¶ Domine deus pater qui sedes sup cherubin et seraphin qui ꝑfunda abissi intueris ad te Leno manus meas in similitudinem

crucis

crucis tue vt cognitione tua requiem accipiam tu das. N. requiem oibus qui omnem supbiam humilias qui vicisti mortem, tu es domine requies nra tu es ꝑtectio vera omnibus inuocantibus te ꝑtege me et defende me et adiuua me et virifica me in hoc articulo que facere intendo qui viuis et manes, in sempiterna secula, Amen/ And the 3. Last dayes before the inception of your worke, Let him be content with a qu of meate onse, a day, and it were better if he could bee content with bread and water, and Let all abstinence, be in that ~~be in that~~ time sayinge allwayes this oration before sayd, 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 peunance, 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 peunance, of the high creator on this maner, Confiteor tibi xpe vna cum spu sancto coram sanctis angelis tuis et coram presenti abtare tuo et facie tue et coram maiestate tua et cruce tua presenti coram me quia in peccatis conseptus sum, et in peccatis natus, sum, et in peccatis nutritus sum et in peccatis post babtismum vsqz in hanc horam Conuersatus sum, Confiteor etiam, et as it is sayd before in the first booke, and the Chapter of artes magicall, and this sayed 3. times, with a pure and contryte heart, standinge in a secrett place remoted, take water and Isope, and spricle your face sayinge, Asperges me domine et; ~~we aff~~ after that, wash thee

all

all wholy with such water as it is sayed, afterward of
bathes, after that, cloth your self as it is sayed of
clothes, after that fumigate your self, as it is
sayd afterward of fumigations, that done and
diligently observed, Let him goe to the place, ordar
ynod, 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 there
sinnes, Let one kysse another, and let the scholers
doe all these aforesaid, Like the master, unto this
poynt, after that Let the mr. guie his precepts to
the scholers, as it is sayed after of precepts; and
afterward, Let him be diligent to bringe his worke
of ye Bath, 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
hauinge before hott water within your Chamber
and doe off, all your clothes, and say, these Psalmes
Dominus Illuminatio, dixit insipiens, dixi custod-
iam, salvum me fac, cantemus dnio, confitemini
domino quoniam Bonus, quicunque vult, and when
ye be naked as ye were borne, enter the bath
and say, exorsizo te creatura aquo p illu qui te
in Locu hunc constituit ut tu sine mora aliqua
excutias omn spm et fantasiam ne mihi nocere possit
p dominu nrm Jhesu xpm defensorem nostru

qui

qui vivit et regnat p infinita secula seculorum Amen;
In noie patris et filij et spus sancti Amen; then Let him
begin to wash himself all over sayinge; marbalia, musalia,
delsalia, anamalia, Latarilia, godalfaria, bathaliua, gem-
maria, gamenaria, gegeofaria, Jessofaria, cedach, gechac,
godych, Jayl, royal, musil, grafyl, Joyl, tranchyl, pugyl,
godef, angnet, tryfel, Sabat, Adonay, agla, ou, el, Tetra-
gramaton, cedyou, agnefeton, Stimulamaton, opranematon,
and when ye have washed your self, goe out of the bath
blessinge thee sayinge, in noie patris et filij et s. sancti
Amen, And sprinkle thy self with the water coniured
one such manner as it is sayd after of water and Jsope upon
thy face sayinge, Asperges me domine et; and doe one
your clothes sayinge these 2. psalmes; domine ne in furore
beato quorum, domine exaudi orationem, miserere mei deus,
dns de profundis cum inuocarem, confitetur tibi deus qm,
quomodo dilexi, in exitu Jsrael, in Conertendo, domine
probasti, And this Oration; Adonaye sanctissime el, potens
p potentissimum et corroboratum ~~nomen~~ nomen dni el forte
et admirabile p Laudatum mundum glorificatum vtuabile
bellum stm magnum et terribile, te adoro, te Laudo, te
glorifico, te benedicto te invoco, tibi gratias ago, ut hoc
balnorum sit aqua salutaris ut omnis immundicia abluatur
et desiderium nostri cordis p te sanctissime Adonay,
possim modis omnibus adimplere, tribuas, pater omnium
Creaturarum queso qui vivis et regnas p infinita secula
seculorum Amen; then take the salt Blessed after this
bless of salt manner, Benedictio patris omnipotentis sit sup te creatura
salis ut one nocumentum de te exeat et omne bonum in te

intret

intret quia sine te homines seculi viuere non possunt
ideo te benedico et sanctifico vt me adiuues in
articulo isto qꝫ aliquis qui me cognosceat sine me
viuere non possit // then say, Benedicte omnia
opera, Then let him take spice of very fra-
grant sauour Coniured as it followeth, of
suffumigations, and cast them in the Bath, or
flud that ye wash you in, likewise holdinge them
in a silke cloth, of such that followeth of silke
cloth, and put the foresayd salt coniured, in the
foresayd cloth of silke, and sprinkle him with
such water as followeth of water; and put
that spice and salt in the sayd Bath; And
againe doe off all your geare, and in the doeinge
of, say these wordes, Arnimeu, maneco, inzaron
inzabiron, paltebon, dyragou, Lamendo, zaron,
sutyry, vazara, gargou, ayryyron, zarqueron
matneton, tamitacontate, tasiron, farbion,
Dasazim, sanon, racuoon, zarmaton, stilon,
flemnon, Then goe into the bath and say these
Psalmes, Benedicte et Laudate, and wash, thy
self, blessinge thee sayinge, In nomine patris et
filij et spiritus sanctus, Amen; And then
goe out of ye bath and doe on your clothes and
then, that howre vpon your Linen geare doe one
such rayment as followeth of garments, and
soe proceede to compleate your worke on the

same

same manner, Let the scholers wash them and proceede
in there operation, the agents of the artes, must haue in
there operations white vestments vpon there wollen gar-
ments vpon the which, Let the foresayd pentacles be
sowed with such a needle as followeth of the needle
and Let them haue white hosen, vpon there hosen, in ye
which Let these signes be written; [illegible]
[illegible] Let your shoes be of white Lether
wherein write the same signes with such penne and Inke
as followeth, and the hose and shoes, must be made within
the time of Custody, that is within the 9. dayes, before
the inception of your worke, as it is sayd before of cust-
dody, and in that time must be made preparaments, all
the clothinge that he weareth must be cleane, and the
master should haue a crowne of virgin paper, soe made
as it followeth of virgin paper, in the wch crowne, Let
these 4. names be written, agla, aglay, aglatha,
ahlaoth, with Inke or some other collour as we shall
speake after of, pen and Inke, and they must be
made in Capitall Letters and euery one of his followes
must haue other crownes, de carta membrana, soe ordayned
as it followeth, de carta membrana, where write these
signes with some noble Collour, [illegible]
[illegible]. of such manner as it is after
sayd of pen and Ink, and vpon such vestiments, and
shoes before ye put them one say these Psalmes // domine
dns noster dne quis habitauit, dne exaudi orationem meam.

confitebor

Confitebor // ad dñm cũ tribilarer, dñe non est exalta=
tũ // quã dilecta // fundamenta // sup fluiã babilonis //
nisi dñs Laudate eñ omnes gentes // Laudate puis
deus misereatur nostri // expurgat deus // After that
fumigate, Them, and all your garments with
such fumigations as followeth and sprincle with water
such as followeth of water, afterward blesse them
sayinge, In noĩe patris et filij spus sancti Amen,
And then doe one your clothes, and Let your scholers
doe Likewise, and continue there worke, and when
they shall put on there, Let every one say, Anchor,
Anachor, amlos, theodoros, phagor, Janitor, p me=
rita Angelorũ sanctorũ dñe induamur vestibus
salutis. vt hoc quod desidero possim producere ad
effectũ p te sanctissime adonay cuius regnũ sine
fine p manet p oĩa secula seculorũ, Amen // the
vestiments before sayd must be Liñen, and they
were priests garments they were better ///
marke the artes ought to be donne //

of the places wherin the artes must
be donne //

The places must be hid and secrett or desert farre
from the habitation of men, Let noe woman come
there in any case, make the place goodly and wide &
trimme, and hydde 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 mountaynes, and in triuiall or quatriuiall plac=
es in flouds and ~~and~~ merysh ground, and behind
woods and flouds, and in fieldes in gardens, and greenes

and

and in ~~stee~~ streetes, and whatsoeuer dwellinge place it be, soe that
it be donne secrettly, it may be donne one the day as well
as the night, but for to auoyde an occation of Stamblinge,
a man may doe it on the day for susteyninge of his body,
but the place must be secret, and solytary, but if the
coniurer 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 every side eyther by wood or by water, and when
ye make the place cleane, say ye euer these Psalmes,
Quare fremuerunt gentes, deus misereats nostri, deus
in noĩe tua, And fumigate that place with fumigcons
followinge, and sprincle him with water and Isope
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, gemag,
nazay, orion, fortissimus tedyon terribilis, el, Joth,
heth, he, Vau, Jach, agla, adiuua me miserũ peccatorẽ
et indignũ qui ansus sum, talia secretissima noĩa
nominare que nulli Licet nisi in magnis periculis inu=
ocare pce mihi domine si fefelli vel peccaui in aliquo
quã ad tuã custodiã et securitatem et ad tuã fiduciã
vado, in hoc articulo piculoso // And take water with
you sayinge the Lettany, Let the mr goe first, with
water and Isope sayinge the Lettany, and his schollers ans=

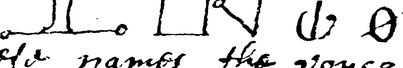
wering

answeringe, but the first oration euery one of them
shoulde say in there minde, ye oration that they say
dayly in the time of custody of the 9. dayes before
the beginninge of his worke, and likewise let
them say the oration that there mr sayed onely
when he begonne to goe to the place, to beginne
his worke, and one must goe after another to
the place, Let the first scholer beare the
Sensor, and incence, makinge fragrant sauoures
of such as followeth of fumigations, Let the second
scholer beare paper and Bookes, pen and Inke,
and spices of fumigations, Let the 3d. scholer
beare the knife, and the knifes ordinated as foll
oweth Let the 4th Scholer beare the potts where
in they put fyer of ye coles in the which the
fumigation of spice must be put, And if they
be many Let the mr. order them as he thinke
best, and Let them euer answer there mr. in
until they come to the place, and when they
be there, Let them put all things before sayd in a
remote place, as farre as pleaseth the maister
and they must goe ~~prepared~~ prepared as it is
sayed, And they ought to doe to a poynt, as there
mr. did, Then the mr shall take the knife, as it
followeth soe ordinated as it is sayd of the knife
or els Let him take that Instruments, wherein

he

he may make the 5 circle best as it is found in the craft
that he intendeth to make, and Let him make the
circle as he shoulde, when the circle is made, and ordi:
nated, fumigated and crossed with water, and the scholers
exerted, and all thinges done and prepared, as is cont:
ynued in this chapter, and all preparations made and
standinge in such, because of compleatinge his arte
before he begine any Invocation,

of a Bell,

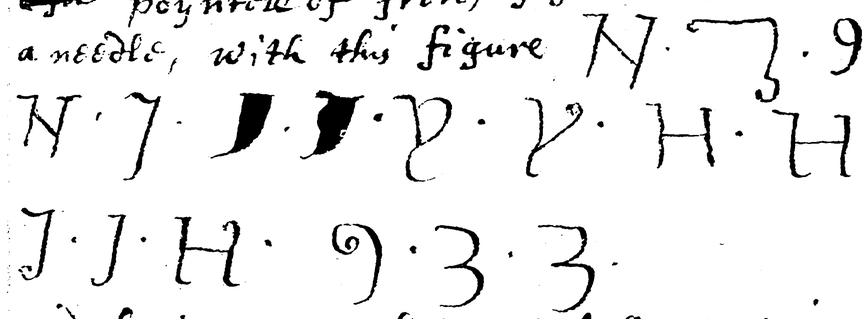
The master shall haue a bell, and towle 4. times tow:
ard the 4. partes of the world, with 4. pater nosters,
sayinge, euery part, vos omnes Sitis et cognoscites pluie
arti ad findu nobis, Ves ve ~~[illegible]~~ ostot ostoti patiq vos
volo continue invocare et ideo facio vobis signu quod audire
debeatis et pati sumis, ad cohartandu vos, In that bell
ought to be written these names, a, v, o, B. y. as foll
heth, he, vau, and these Caracters with pen and Inke
as followeth to this,  ,
by the vertue of these names, the voyce of the bell shall
enter into there hearts, to cause them to feare and obay,
and that donne, Let them prosecute there worke, that they
may fullfill it, that they may rounde the circle and fumigati:
ons and soe proceede in there worke,

of a knife and a sworde and
other Instruments

It is necessary in operations of artes or experiments, to
haue sweordes and knives and other Instruments of the
which circles may be made and other necessary opations.

Let

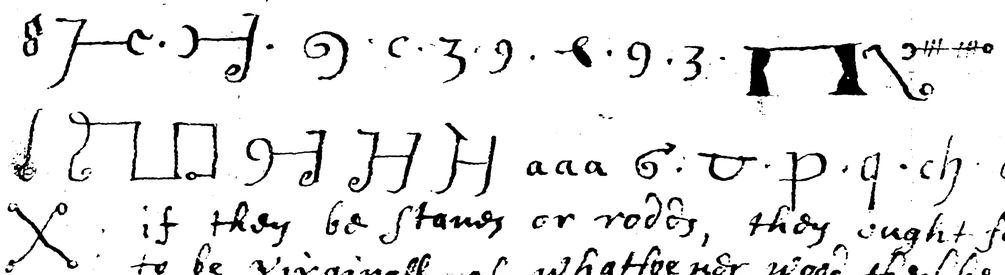
Let him make a knife, of the forme followinge, of Iron audamco. with a white haft of Ivory yt is tempered in the bloud of a goose and the Joyce of pimpnell, and Let it be made one ☿ day & his howre in the augmēt of ye. ☽. and fullfill from the first howre to ye 13.th howre, and when he is made, cause to be songe over him x. masses // and write cū cinabrig coniured vpon his haft, eyther with a needle or a ~~pen~~ ~~eyll~~ poyntell of Iron, of such as followeth of a needle, with this figure



and fumigate ~~you~~ him with fumigations as followeth, with such a knife as the circles should be made with, if it be greevous 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 manicū or haft the foresaid wordes, after the manēr aforesaid of that knife, and vpon the plate beginninge from the poynt, write with encausto coniured, Alpha et omega, agla, Ja, el, ou, preuneumaton, Syrnel, afrnel, and cause to be sayd over this knife

3.

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, coniured sayinge, in noīe 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 expimēts 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 rodds exorsised in artes or expiments be consecrated on that manēr, if they be Instrumts. Let them be made one ☿ dayes and his howre as it is said of ye knife, and Arthano, and Let these that followeth be written vpon them,



X. if they be stanes or rodds, they ought for to be virginall of whatsoever wood they be & cutt of at one cut with the knife aforesayd, in the howre of ☿, and Let the foresayd carecters be written vpon that rodde, with such Inke as followeth then say over that rodd these wordes, Adonay sanctissime el potens, tetragramaton, fortissime, saday, potentissime, adestote, et consecrate virgulā istam quemadmodū

convenit

Conuenit p te Sanctissime Adonay cuius reg=
ni noterit finis p omnia secula seculorū
Amen; Then Let him be put in cleane place
vntill ye worke, swordes be necessarry in
artes or expiments, take the swordes that ye
worke withall after the manner followinge
Let them be scoured, and cleane from the first
howre of ☿. vnto the xij howre, and let these
wordes be written vpon his syde, Lamec,
sidac, cethag, cheah, anilos, theodomos, theop
hilos, psidonos dif, ~~[illegible]~~, chech, hech, Ladomay
ely elyol, ysyh, elya, Jach, emanuel, saday,
vnuanas, nazarel, sum qui sum, alpha et omega
with cinobrio coniured, then Let him be fumigate
with fumigations followinge.

The Coniuration of the sword.

Coniuro te ensis p ista noia habraa, abrac,
Tetragramaton, quod est aglane q tu in meo
opere nocere non possis, Coniuro te p nomen
sanctū quod est onoyteon et purū stimulaton
et p festinatem Elsefares, et p iustū emsy=
otā et p hec nomina dei ineffabilia egyrion,
vsirion, osistion, etiona, vsiromis, brasni, onela,
pasni, rohim zocoph, et ita noia, sother eman=
uel, sabaoth, adonay, primus et nouissimus,

Vnigenitus

vnigenitus, via, vita, manus homo vsyon, primogenitus
fons sapientia, virtus, alpha et omega, caput finis, os,
verbū, gloria, splendor, Lux, sol, Imago, foris, vitis,
mons, ~~Janna~~ Janna, petra, Lapis, angulus, sponsus,
pastor, propheta, sacerdos, athanatos, Jogirios, yskyros
ysus, ysyos ichyos panton craton, Jesus Alleluya p hec
et alia noia vos Coniuro quod mihi nocere non possitis
sed me in hoc meo opere adiuvetis, then Let these be put
in a fayre place vntill the time that ye worke, as it
is in the silke cloth, and with such knifes and swoordes
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 tempered in the Joyce of pim
pnell, and the bloud of a goose, and 3. masses songe
ouer him, and be fumigate with such fumigation as foll=
oweth, and Let them bathe them with such water as
followeth of water and Isope, of the which arthemo
ought to be cutt all necessary thinges to artes or

expiments

expiments, and of him must the circles be made, about testas of the fumigations, and that is the ~~duty~~ dewty of this artanus, Likewise Let the swordes and spheares be consecated, that they be new and virgin Iron, and never 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 expiments, take the knife beforesayd in your hand that we speake of now, and fasten him the earth in the middes of ye place where ye will make your circle Then take a corde of the Lenghte of 9. foote, one both partes, from the east, from the west, from ye 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 Leavinge an entringe, from the north, pt to come into the circle and goeinge out, and beyond the circle of the arte make another circle a foote of, ~~with the~~ the foresayde knife, alwayes Leavinge one gate, before another and Likewise make another circle, beyond them p demi foote, Leavinge and entringe, and within the two circles that beyond the circle of arte make pentacles, with the names of our Saviour as it

followeth

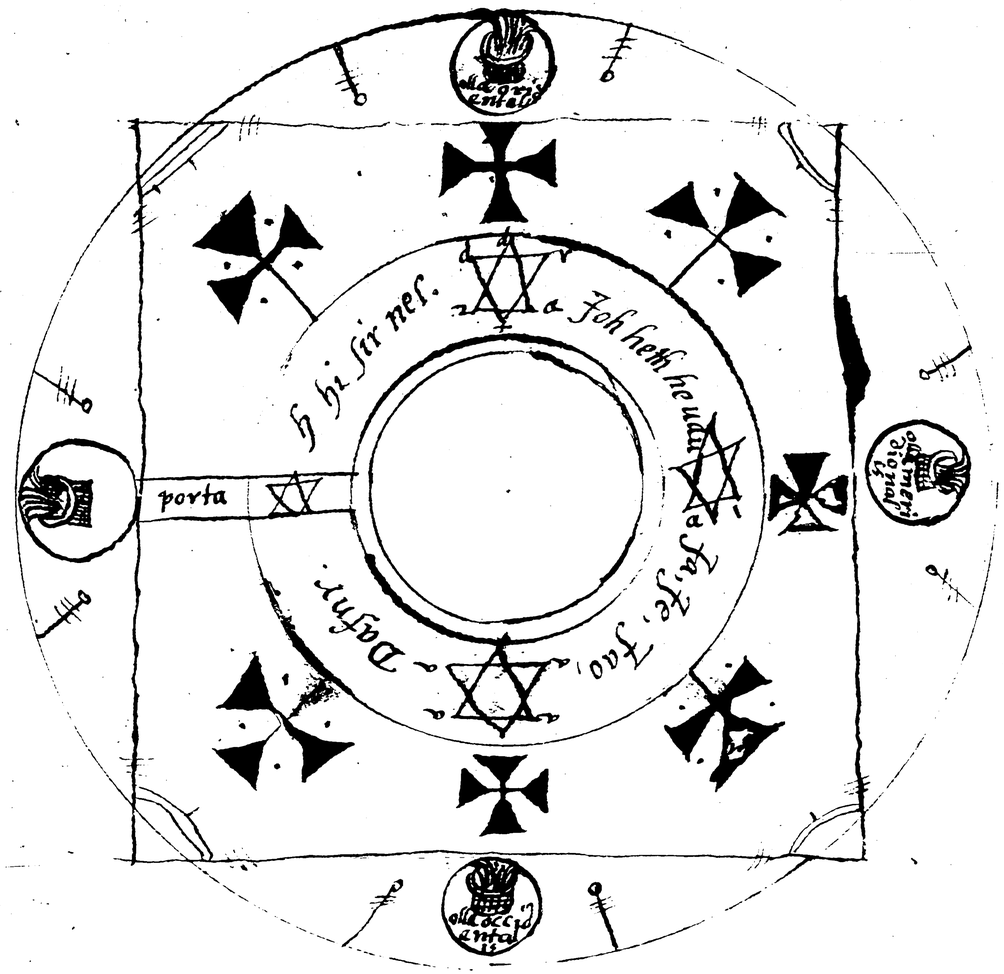
followeth, of the forme of the circle, and about the circle that is beyond by a foote, make crosses as is in the circle, beyond that circle, make a square circle as all thinges appeareth heare one the other side, in the circle made to the eye, In the summyte of every corner let a Litle roundle be made, wherein 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 fellowes and bringe thorow the entringe into the circle, of the art, and Let them keepe toward ye pts of ye world and admonish them as it is sayd after of precepts, and Let the fellow towards the east have peune Inke and pap, Let each one of the other have 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 moove them not that be fastned by the potts, & the swordes that they hold in there handes, be forbiti Like other, and Let the mr goe out of the circle, and kindle the fyer of ye potts and put in the spice coniured, as it followeth, of fumigations, and Let him have a gresse candle coniured 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 entringe and warne his fellowes againe, and take a bell followinge and doe as it is sayd of the chapter of places, then Let him fumigate himself and his fellowes with a senser, and the circle with fumigations followinge and sprincle himself his

fellowes

fellowes, and the place with water and Isope con-
iured as it followeth ~~with~~ of water, and when all this is
prepared, Let all solemnityes be there prepared yt
be contayned above in the first and second booke
After that, Let the mr. beginne to say standinge
in the middes of ye circle, with a knife fastned
at his feete and there Let the bell be toward the
east, iniria of the art that he purposeth to make
and after Let him say if they come not, his coniura-
tions 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 whosoever
be in such a circle shall be as sure
as in a very stronge castle wher-
in he needeth to fearet nothinge

ex alia Litera,



of Fumigations of all Artes
and experiments

Diuerse fumygations 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, Deuus Abraham, deus Isaack deus Jacob, benedic hanc creaturam spē et vim et vtutē suā aplia vt hostis fantasma intrare non possit in ea p deū nostrū Jesū filiū tuum q̄ viuit et regnat deus p oīa seculorū Amen, exorsiso te oīs in munde spūs oēque fantasma in noīe patris omnipotentis et Jhesu xpe filij eius et spūs sancti vt ~~ex~~eas ab hac specie thimiamatis cū omni fallacia et nequitia vt sit hec spēs sanctificiata in noīe domini ~~o~~ noīe Jesu xpi vt gestates et adornatis eā virtutem a amplius spūs sancti pcipiant ita vt vbicunq̄ hec spēs tacta vel incēsa fuerit in expauestando aliquem appropinquare non audeatis aut aduersi inferre psumatis adiurati p nomen dei patris omnipotentis et xpi Jesu filij eius benedic dne creaturā istā vt remediū salutare humani generis et nostrorū corporū et animarū saluacō p inuocationem nominis tui vt in quacunq̄ opera fuerit hec creatura spēi sanitatē corporis et animē pcipiat p dnm nostrū et

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

new

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

The Coniuration of ye Fyer.

Exosizo te creatura ignis p quē facta sunt oīa vt sine mora aliqua eijcias fantasinata vt nocere non possunt in aliquo opere naturā humanā p Invocationem ~~alti~~ altissimi creatoris, Benedic domine creaturā spēi vt sanctificiata et benedicta sit in collaudationem nōis tui sancti vt millū nocumētū sit gestantibus et videntibus p dnm nostrū et,, That donne put the pott and ye 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 coniured in a seuser, and make a fumigation in whatsoeuer part ye will

If it needeth in any art or exprimeut, that the spice must be stinkinge as brimstone hazar, Lazay and other foule spices, say this ouer it, Adonay, Lazay, dalmay, salmay, almay, saday, eloy, p invocationem sanctissimi nominis tui domine sancte pater dona nobis anpiliū vt hec spēs nro adiutorio de iis in quibꝰ eā operari voluerimus et omne fantasma exeat de ea et Benedicetur et sanctificetur in nōie tuo pater potentissime when that is donne, sprincle it with such water as followeth, and put it in a pipe, and put vppe

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 euer kept in a fayre place, and well sauoring after that, fumigate in what pt ye will, necessary and by gods healpe ye shall obtayne your purpose,

of water and Isope,,

If it be necessary in any art to sprincle holy water coniure it one this manēr, the first day of ☿ and in his howre coniure the salt and water hauinge a seuser with spices coniured, as it followeth on his howre coniure the spice with like Coniuration, as it is sayd of fumigations, take a vessell of pewter or of earth glased, or glasse, and fill him with pure water of the quicke fountayne, and take salt coniured on this manēr, Sabaoth messias, tetragramaton, Emanuell, Cadyon, fortis Jaña turris fortitudinis sanctificare et benedicere digneris hanc creaturā salis vt sit nostrū anpiliū et Invamē And put it in the vessell of water, and say ouer that water, the 7. Psalmes, Domine ne in furore, beati quorū,, dnē ne in furore,, dnē exaudi,, And this oration Tu, N, dnē 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 angelorū, deus archangelorū, deus ꝓphetarū deus patriarcharū, deus apostolorū, deus martirū deus confessorū, deus vrginū et vituarū te supplico dnē qūvis in dignus, nomen sanctissimū tuū invoco p invocationē et

merita

merita, sanctorum, et sanctarum tuarum Benedicere
et sanctificare dignaris hanc aquam ut in loco
in quo aspersa fuerit sanitas animarum et corporum
nostrorum effectu pellat, ℣ te sanctissime pater
cuius regni non erit finis ℣ cia secula seculorum
Amen, Then make a Dassell of verbena,
fennell primula, valerian, sage, myrit, maiorana,
basilisco, and bind all these hearbes, in a rodde of
hasle, 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 deuidde 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 donne,.

Note what is to be donne and
prepared first,:

Thus ye must begin; first and principally Let
Artanus be made, with, these solemnities, as it
is sayd in the chapter of artanus, in one day of
☿ mercury in the augmentinge of the moone
early in the morninge cut an hazell ~~rood~~
rodde at one cutt and in that houre gather
and prepare hearbes, to make a Dassell, and
when he is made, cause to be songe over him

St

St Johns Gospell, In, principio ,, then write upon
the rodde of Hasell of the which ye haue made maicw
of Dassell with a needle or a ~~pennetle~~ poynte of Iron
as followeth in these chapters

~~ffff~~ ~~fffo~~ Hᵒ IOOI. ꝺꝺꝺꝺꝺ Re Gꝺcze

ξ ξ ſo ꝛ ꝺ ℊ B c ℚ Ш ◇ o ꝺ ꝺ o ℊ ꝺ

And afterward worke with this water sprinchinge with
Ysope sme Dassell knowinge that in what soeuer pt
it be sprinkled all fantasies doo depte from that place, &
can make noe impediment, and this is the art that ought
to be occupied in all artes and exprimnts of artes, and
without this chapter noe operation of the clauicle
can be donne, A mathematicall man if he will doe
any art eyther by day or by night, he must haue Light
to make his circles and to reade, and to doe consecrations
necessary and note, that these Lightes must be donne and
had when ye will doe any opation eyther by day or by
night and these candles and Lightes, must be made in
one day of ☿, in his houre in the augmente of ☽ moone
and must be consecrated and afterward be put vp in a
silke cloth, vntill ye worke, and in euery chapter
of ☽ clauicle or in euery other operation, Let such
a candle be occupied as followeth, . .

of Candles and their Composition:.

In the first day and houre that was shewed vnto you
that is ☿ take a threed of a silke worme made of
a mayde ♀, Let wickes be made, and vpon them Let candles
of wax be made of a new hyue that neuer made wax

before

before, and that is called Virgine wax, & fiant
grosse vt brachiu of half a pound, and when they
be made of a new hyre that never made wax
before, Let the signes be writte ouer them ////

(Which Followeth.)

With such a needes as followeth, then Let him say
ouer the candles these Psalmes // Benedic aia mea //
Laudate dominu omes gentes // Te deum Laudmus // &
this oration // Ihu Fesu xpe da mihi peccatori
sensu & intellectu & intelligat te timere, credere,
amare, & laudare, orare, gratias agere, p̄dor
fidem rectā & bonā voluntatem concede mihi
fidem rectā charitatem p̄fectam, dona mihi
humilitatem & sapientiam & veram emendationem
bonā p̄sequentiā & fidem p̄fectā concede mihi
dominē, antequam moriar & antequā mors
puniat & antequā tentari me recipiant
et antequā flama comburat, deus meus me
derelinquas me deus salutaris meus, Then say,
In noīe patris & filij & spūs sancti Amen //
exorciso te creatura cere p̄ illū qui solo verbo
cuncta creauit q̄ tu incontinenti expellas omē
fantasiā & omnem fallaciā & ni te festinus
altissime & luminare possis nobis coram ita quā
omnis timor & panor fugiat a nobis //
That donne sprincld it with water aforesayd
and fumigate it With fumigations aboue

written

written, and tyed it saynge // exorciso te creatura ignis
in noīe patris & filij & spiritu s̄ti Amen, & p̄ p̄m
nomen dni · ou aj p̄m verbum quod dicitur fiat lux.
p̄m nomen vidosias in noīe sancte & indiuidue trinitatis
hac toridusi Ritimisis, Ryon, Adonay, Saluagla, salua
mane manete quod tu incontinenti accipias vim & vtutem
a creatore omnium creaturarum vt luminare possis corda
spūm omij vt hic coram nobis appareant sine fallacia & ni
veritate & non cū falsitate humiles & mansueti & sis
benedictus, in noīe patris & filij & s. sancti, Amen //
Then take a Lanthorne wherevpon write these wordes with
pen and Inke, and in a compasse with capitall Letters,
Tetragramaton Sabaoth, Adonay, Eccel, fareb, rocel,
Ladomas, and Let the candles ouer be put in it, & when he should
reade any thinge or consecrate or make or make a circle
one of the Fellowes must hold the candles ouer followinge the
mr. saynge and doeinge all solemnities as it is sayed //

of all precepts of artes & experiments

We comand all conjurers that when they excogitate
or presume to doe 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 conse-
rated, of a faithfull and trusty preist, clothed sindone in
those dayes it were of more efficacy, when you haue ended
custody as it is sayd before of fastinge, in the day and the
howre in the chapters, of the arte, Let him goe to the place

ordayned

ordayned doeinge as it is sayd before of places, and there Let him make a circle, as it is sayd before of circles And when they be in the circles ordayned, Let the mr. mioyne such precepts to his scholers, that they moove not from there places ordayned by any occasion, if they should se great marvayles, if they should see monutaynes and towres ~~fallinge~~ of fyer fallinge vpon them, if they should see there father and mother slayne, if they should see the world almost at an end for any adversity that they see, Let them not moue, for all this that we have sayd cañot hurt them, After these many tribulations, inordinate and euill Fauoured nations shall come foorth, after that nations some what fayre, then shall well favanoured people came meekely and without any furor, yet Let the ~~fooh~~ scholers stand with there heads downwards and all shall passe by, and if they thinke it greenious to be hold these thinges Let them hide there eyes wth there garments, and Let the mr. Like a stronge man comfort them sayinge, feare ye not, for we have allmost our purpose, At the Last, will come the King of Kinges, and emperour of them, and Kinges and princes and greate estates with him, and a great company bringinge with them all kinde of Instruments of sweete sounds and voyces, And if they would passe by. Let the mr. say as if he were somwhat angry, whether goe ye, then every one will make a great rumor and furor, and tempests and Lightninge worse then in the beginninge, then Let the scholers feare

nothinge

nothinge and by and by the mr. shall say, Let none of you presume to goe hence, and Let him shew them the pentacles and the scholers Likewise, shall open there pentacles toward yt ptes, when they have shewed the pentacles, all there furour and madnes shall cease, and then there empour shall say from the time of Salomon, there was noe Coniurer could see my presence, if that thinges were not that ye have prepred and that ye shew vnto vs, and because ye compell vs soe greeuously I ~~belin~~ beleeue ye are of ye progeny of ~~Psal~~ Salomon or of his fellowes, few circulators have those thinges whereby they may compell vs by our hurt and against our will, we must come before thee, because we cañot defend our selves, nor say against the wordes that ye speake and for feare of the pentacles we will be obedient and subiect to the in all thy comandements, then the mr. for himselfe and for his fellowes, ought to make what petitions he will, and rech it foorth to them written, and they will take it and doe your Councell with his Kinges, afterward they will give thee thy petitions and will say, that, ye desire is donne, and incontinently they will give vnto you that, that ye desire then give them Licence as it is sayd, in the first booke in the Chapter of all artes about the ende

Of Penne Inke and other Colloures.

When ye should write any experiment or scripture necessary for artes, ye must write it with such a penne, Take a Live Gander and plucke of a feather of the right winge and say in the ~~st~~ taking of, Arboy, narboy, nazay,

tamaray,

Tamary, Lyonar, atamar, blyo, Daamaar, expellatis ab hac penna omnem fallaciam vt in se retineat veritatem, Afterward make the penne with Arthana before sayd Conjured, and fumigate him with fumigations above sayed, and spricle him with water aforesayed, & then put him in such a silke cloth, as followeth, that donne take anew paire of tables, eyther of ye ~~eat~~ earthe or of hercie and write in a Compasse wth such a needle as followeth, Joth, heth, he, van, Anosbias, Ja, Ja, Ja, Anerenetou, Sabaoth, and put with in incanstu new, and conjure it one this manner, exorsizo te creatura incansti p anerenetou, p purd stimulatou, et p nomen illius qui oia potest vt tu sis in meo adiutorio ad hoc quod preparare vel operare voluero,, if ye will write, with saffron vel cinobrio distempered aut azuro, or of whatsoever other collour ye will, in whatsoever horne or table they be, ever Let be written with a Compasse the names aforesayed, as it is sayd and Let such colloures be conjured after the manner afore sayd, Let them be fumigated with such fumigations as it is sayd, and be sprinkled with such water as above sayd, and write wit such a penne and incanst all thinges necessary for artes and experiments, and if they be writt otherwise, or of any other incant or coullour it would profitt nothinge and all this must be donne in dayes and howres

ordinated

ordinated and be put vppe untill ye worke ++ ++ ++ +

of the Bloud of a Becke ++ ++

Let a Becke or Dormouse be taken alive, and conjured with this conjuration, ++ Camach, Lamnaah, maliah, emach, cathah, marbac, alioc zamchac, volmath,, adiuro te vespertillu p ~~at~~ patrem et filiu et spu sanctu, et p omnes conjurationes mundi, et p oia verba dur de creatore in mundo quatenus sis in nostro ßmitio et nivanem ++ ~~then~~ say, ô Angeli Adonay, eloe, et Angelem adenel, estote in adiutoriu nrm vt propter vos impleatur ßmo,, Then take such a needle as followeth, and pricke the Becke under the right winge, and take the blond in some cleane vessell, and say, Adonay, araton, ossy, heloy, heloe, helyon, esseryon, saday, deus dns, inenarrabilis emanuel,, Jhesus xpus esto inadiutoriu meu vt sanguis iste valeat in hoc quod tibi peciero et de eo quod facere voluere, The Bloud of a Becke may be taken otherwise, et pistetur and Let him be put in pecia alba and Let him be quested strongly and take the bloud as it is sayed 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 & doe as it is sayed, and if ye should doe otherwise, ye should have noe good bloud, and of that bloud, ye must write many expmnents, and if ye take not the bloud on this manner, it were nothinge worth, whensoever ye worke, with the bloud of birdes ~~or~~ or of beastes, of whatsoever kinde ye take the bloud, the wordes aforesaid must be sayd over the sayd

byrdes

byrdes or beastes as ouer the becke, and ye must slay the birdes ~~of~~ or beaste with ~~Arthano~~ Artano aforsaid Coniured, and if ye worke otherwise, the bloud of eyther byrde or beast shall not compleate the worke,

of ye Penne or Instrument wherewith ye write the bloud ++ ++

Take of ye ~~fethe~~ right fethers of a swallow the first feather that is called cultellus, that is stronger then any other feather, and say before ye plucke him ~~of~~ away, O, angeli mutuel, et mumel, est in adiutorium nostrum vt cum hac penna scribere possumus omnia experimenta quae per te et in tuo nomine incipiantur et per altissimum creatorem finiantur, After that Let him make him with a knife Artano coniured, and write vpon the side of ye penne, with such a needle as followeth, this name Anereuetou, Then say vpon ye pen this Psalme ++ Ecce quam bonum // Te deum // and Let him be fumigated, and sprinkled as the bloud was and put in a white cloth of silke as followeth, Likewise Let other Instruments be consecrated that be writt with any bloud et ++

of Virgine Papper

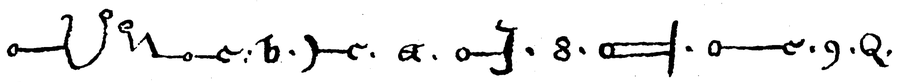
In many experiments and artes, virgine pap is necessary. Virgin pap is of a beast that never had copulation male or female // pap not borne is called, that, that is drawen out of the body of a dead beast or of a beast that is borne dead, therefore take the paper vnborne of any beast one ☿ day, and howre & beare it where noe man may see you, and have artanus

With

with you, Coniured, And finde a reede immaculate and pure and strippe him cleane, from all his Leaves, and when he is mundified, say ouer him this Coniuration // Coniuro te Canna per quam similem xpus Illusus fuerit et per idem deum qui te creauit Ita vt capias vim et virtutem in scoriando hanc cartam omnia que in hac carta scripsere ad effectum ducantur per illum qui viuit et regnat per omnia secula seculorum Amen, Afterward say this Psalme, Deus Iudicium tuum // and cutt ~~and~~ of at once the reede, with the foresayed artano, and make a knife of the sayd cane or reed with artano, and in the cane or reede, Let these wordes be written, withe the bloud of one of ye consecrated byrdes, vt supra, angele, Adonay, eloe, propter vos impleatur sermo, then say this oration ouer the knife of ye reede, Deus qui per similem cannam illusus fuisti per tuam misericordiam et pietatem presta mihi vim et virtutem per inuocationem sanctorum et sanctarum tuarum et angelorum et archangelorum tuorum vt hanc cartam facere possum quod obtineat in se virtutem et omnia que de dicta carta fieut habeant effectum per eum qui te cum viuit et regnat in vnitate Spiritus sancti deus per omnia secula seculorum Amen, That sayed with the sayd reed knife, begnine scoriare, the foresayd beast, not brue quin scorias, sey, Lazay, balmay, Dalmay adonay, Saday, Tetragramaton, agnefeton, cedion, orion, enereton, Athanatos, Theodomos, ~~Kyrios~~ Kyros helyos agyos, Theophilos; angeli sancti dei adestote et virtutem huic carte ~~carte~~ imponite quod per vos consecretur taliter quod omnia que in ea scribentur effectum habeant :. And with the foresayd Coniured

Salt

salt, ye must salt the skinne, and put him into the
sonne soe salted for the space of a day, Then take some
earthen vessell covered and in the compasse of the
vessell, write these Carecters, with pen and Juke
above ~~see~~ Conjured ### ### ### ###



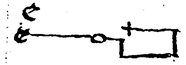
ḥzo, ppo.) And in the foresayed vessell put the
flower calcis albe sayinge, onoy, zoron, Lazion,
zacaryon, typhyon, alyon, occinomos, adestote et
implete hunc florem Benedictione et expellite de
eo omnem fallaciā vt carta que conficietur in ea
virtutem obtineat ꝑoptatam, Then put such water
above saide of water, and put it in the foresaid flower
of Lime, and make thereof one Lattatam and in ye
put in the foresaid skinne that it may be made by
3. dayes, when that 3. dayes be passed, shave a-
way carnaceū of the skinne, and calcinacū with
the sayed knife of the reede, Then make one
circle of the rodde of the hasle cutt of at one cutt
with artano above conjured, sayinge these wordes
before ye cutt it,, Adonay sanctissime pone
virtutem huic Ligno vt siccare possit hanc cartam
virginem consecratā, Then take a Threed filatū
of a cleane 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 banke, &
in gatheringe them say, these wordes / Tetragramaton
fortis et sanctissime pone in his Lapillis virtutem et
curare possint cartā istam et omnem fallaciā de ipsis
eijcias • vt ipsa carta ꝑoptatā possit obtinere virtutē,,
Then binde that pap in the said circle with the said corde
and stones sayinge, Agla, Joth, heth, he, vau, el, emanuel,
adestote ad Ligandū hanc cartā et custodiatis ipsā vt nulla
fallacia intrare possit in ea:. ### And soe Let him say in the
shadow in thy howse secretly, that the ayre rediat eam by
3. dayes, and when ye have put him downe to dry, sprincle
him with water and Isope, as it is sayed of Isope and water
sayinge in nomine patris et filij et S. Sti Amen et:
asperge ipsam domine Isopo et mundetur ab omni nequitia
et sup invem deabbetur, and 3. dayes ~~after~~ passed, Let it
be come from the circle with artano, sayinge, ### Ancor
auacor, amlos, Theodomos phagor, adestote in custodia huius
carte, Then fumigate it with fumigation vt supra, and put
him vppe in such a cleane cloth, as followeth of silke,
and by any meanes Let no woman see the sayd paper; and ye
doers of this arte, must be cleane and pure as it becometh
them, and if the virginne pap be made other wise then
it is sayd, any expiment that is written in the pap shall
never come to effect /:/ if ye thinke it paynefull, to
make virginne pap after this maner aforesayed, Take
Virginne pap made ready as other paps be of what soever
beast it will, Conjure 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 aboue said of fumigations, and put them in an earthen cuppe, in whose circute Let these carecters be written of such penne and Inke as is aforesaid /.



Iacab pps oooo ddd ateee bb d. / And hold the pap in your hand ouer the fumigation saynge, Angege, adonay, eloe, esto mihi in adiutoriu et protor vos implorator, Then Let him say pater noster, After that Let him say, Earay, Salmay, Dalmay, adonay, Sadag, Tetragramato and phenaton, cedyon, aryon, anorenaton, athanatos Theos, Theodomos, amios, pes, kyros, abos, Theophilos onoy, zoron, Eargon, Lazaryon, Theophilon, Tisyon, alyon Occinomos, Zachariox, Sydion, agla, Soth, hoth, hi, vau, el, Emanuel, Sa. Sa, Vah, ancor, anilos, Thoodonos angeli sancti dei adiutate et virtutem hunc carte impenite et p vos consecretur Talister q oia que scribentur in da misa rei obtineat virtutem et ois fallacia in sa extra ipsas cartas effugiat coadiuuante patre et filio et spiu sancto, Amen Then say these Psalmes, Deus Judicium // te deum // Laudate dnm // ecce nunc // Benedicite // And then say this Conjuration, Conjuro te cartu p ista verba que dicuntur de creatore p illud qui potest tribuere

et

et auersare quatenus in te obtineas virtutem q oia quae sup te scribentur ad effectu pueri valeant et q omnis fallacia exeat dote et inte intret ois veritas sine mora, Then Let him be sprincled of the foresayd water conjured and put it in such a cloth cleane as followeth of silke cloth and of such pap as appeareth in many expiments and after and because expiments be not thus ordayned they come to noe effect, ##

Of Virgine Wax /.

In many antes and expiments, wax or earth is occupied in makinge Images or Candells 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 Virginall and cleane, and the matter that ye wax or earth cometh of, be corrupted, the Images shall haue noe place, the virgine wax is of bees that neuer made feute, the virgine earth is that it is vnder ye earth ~~vnder~~ nye the water like clay, If any man will worke, with earth or wax, whether it be virgine wax or noe, before he ~~beginne~~ beginne his operation, Let him say this Conjuration ouer it, / Exorcizabor, excitabor, visitabor Adonyon, Lazemon, merrenon, asmidali Samtali, cosmas, deabmas, ahonas, centmas, p paridos, orriades, narbomedas alamay, tachay, cophay, carnay, equet, dalynant, vernant componds, stios, galidos, Lyomides, Cropholicos, ad effecta mea adiutoriu quia vos invoco in meo opere et p vos incipio et p vos finiatur // That said beginne to say these Psalmes ✠ Domine non est exaltatu // Domine quis habitauit // Dne exaudi //

Dne

Dne dns nr// ꝙ dilecta// expurgat dous// beati im-
maculati// Dous dorum// Dous in nõie tuo// Dous
Judicũ// Ecce qua bonũ// In exitu// In Conuertendo//
omnes gentes// dous dous meus respice// beati quorũ//
Miserere mei dous secundũ// De profundis// Dne
probasti// Then make three masses to be songe
ouer the wax or earth, and fake and fumigate
it with fumigations conuenõd saynge, Conuiro
et amnibo te cera p patrem omnipotentem qui
cuncta de nihilo creauit, et p nivocationem san-
ctorũ et Sanctarũ tuarũ et angelorũ et arch-
angelorũ ponas virtutem hanc cere et in nõie
tuo sanctificetur et benedicetur vt virtutem
obtineat quam obtamus, Then Sprincle it with ỹ
water aboue rehersed, and as oft as yᵉ will, make
any operation of wax, or of earth before the
inception of your worke, ouer dod as it is sayd in
this chapter aforesaid, if yᵉ will bringe your
experiment to effect ## ## ## ## ##

of ỹ Needle or Instrument
of Iron;

There be many Instruments found with a Needle
that we haue spoken of, vpon Iupiters 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 privye place, and say ouer him,
Conuiro te acus p patrem et filiũ et spm̃ sancti

et

p omnes conuerationes ejus fuerit in mundo et p virtutem
Lapidum verborũ atque herbarũ et ad vltmũ p illũ qui
potest iudicare vivos et mortuos et seculũ p ignem
quod tu accipias a tali factore vim et virtutem que
nunquam sit fallacia in te ad scribendũ et faciendũ
ea que de te voluero// Then say domine quid multiplicati//
done dous meus in te speraui// Confitebor tibi//
In domino ſ Confido// Conserua me domine// diliga te done//
Celi enarrant// dns regit me// Judicia me domine//
Nonli noli emulare// expectans expectaui// quemadmodũ//
Deus repulisti nos// Then Let 3 masses be songe ouer
it, then fumigate it with fumigations, vt supra// and
Sprincle him with water aboue conuined, and then put
him ſ vppe in a cleane Cloth as followeth of Silke, and
in the puttinge vpe say, Ramuchata, Lamet, Dalmaruc,
Besoalsaria, metalvalt, meddia, margata, modaria
baldaria, geodaria, comularia, maraya, gerotya
Labaamgia, amolsya, beayfama, andkaryn, compariaron
Lamodon, cocoryon, en byon, mysson, candon, arcon,
cyson, tigron, enfraton, goon, gesson, bosset, agla,
aglay, aglatha, aglaoth, aglacia, meryond, angeli
pissimi et optimi adestote custodes istius instrumenti
for in many thinges necessary he is good and with that
needle many thinges necessary be written ## ## ##

of Virginne parchment & Bombace:

Often times carta membrana aut bombace aut edina aut pecornia, in exp̄iments and artes be very necessary, Let that parchment be taken and consecrated as followeth, first put in the earthen cuppe sence, coniured as it is said of fumigations with quicke coles, and say these Psalmes holdinge the parchment ouer the fumigation,

domine deus noster // dn̄e exaudi // deus deus meus // respice // dn̄e quis habitabit // quā dilecta // with this coniuration // Bismolet, Sadomos, Theophilos

Dn̄e deus pater omnipotens qui omnia in sapientia condidisti qui habraā patrem fidelem in ꝑuum diligisti eius semen sicut stellas multiplicasti qui moysi ꝑuo tuo de medio rubo inflam̄a // ignea apparuisti et nomen quod est, ehyhye //

essor ~~affor~~, affor reuelasti qui populū sup̄ mare ficcis pedibus ambulare fecisti, qui moysi seruo tuo in monte Synay, Legem Saluatiōis dedisti // qui Salomoni filio ~~dam~~ regis Dauid precunctis hominibus, sapientiā tribuisti tuā supplex adoro maiestatem suppliciter et tuam imploro misericordiā vt in virtute tua iste carte consecrentur et preparentur, quemadmodum

conuenit

conuenit et virtutem quam obtinere debent obtineant p̄ te Sanctissime Adonaye cuius regnū sine fine p̄ manet in secula seculorū Amen // Then sprincle it with water and Isope, and then Let 3. masses be sayd ouer the parchment, and put him in a silke cloth, and Let the scholers beare the pap̄ or p̄chment into the circle when they make there Artes, and bringe pen and Inke such as ~~it~~ is sayd, vpon the which pap̄ ye must write all your petitions, and all thinges that the spiritts do tell you:

of the Carecters ## ###

If any mā will make any arte or exp̄iment wherein it is necessary to make Carecters in any p̄t Let him write after this holy name, in the beginninge of the carecters, and in the end this name // Eye, Asserey, he, Asnolys, in Virgine papire consecrated with your penne and Inke, and say ouer this ~~r~~ name //

our Lady matteus and cause 9. masses to be songe ouer it, and beare it with thee, in a cleane cloth as it is sayed, of ye silke cloth, and as oft as ye

will

will, write carectors in the begininge and in the endinge of the carectors write this holy name aboue said sayinge, Altissime creator omnj Creaturarum p tua misericordia et potestatem tuo sanctissimo nomini quod ibi scriptu est imponat Virtutem vt sit custos carectarum istarum vt nulla fallacia sit in eis,, When it is sayd, and donne, write secretly the carectors that ye will make, and ye shall neuer be deceiued in any # # #

Of Sacrifyces # #

For many artes ye must doe sacrifice to the deills of diuerse 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 carectors or of scripture, some do sacrifice of meate or drinke, and if ye doe sacrifice of beasts that Beast of what condition soeuer it be, must be virginall, for they will the gladder and sooner receiue them, and obey; if ye doe

, sacrifice

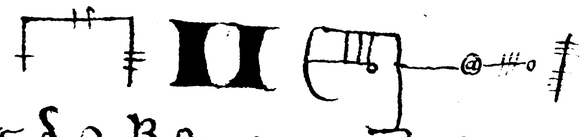
sacrifice of the blood of beastes or byrdes, they must be pure and virginall, for the lesse that any thinge is corrupted the more efficacye it hath, They that sacrificeth of giftes or of Scripture, theye giftes must be ouergilded or paynted with some sure colour, and before ye reche any sacrifice to Spiritts say ouer that sacrifice, vos quibus hec sacrificiu datur vel debetur, estoti parati ad seruiendu mihi, then fumigate it with fumigations before rehersed, and sprincle it with coniured 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 y doe sacrifice of meate and drinke, must make a Table without the circle ready with a Table cloth, with bread wine and water and cocks rosted sayinge when they be prepared, vbi estis vos qui coniurati estis ad hoc prandiu vel ad hanc cenam p seruitis gratissime, Then fumigate them with fumigations aboue sayd and sprincle them with holy water and soe Let it be, vntill they come to dinner or to Supp and soe ye must doe sacrifice to

Spiritts

spiritts, and they will come sooner againe ###

of the silke Cloth, ~ ~

If any thinge be Consecrated by any occation, it must be put, in a silke cloth or white Linen, and cleane, as thinges be of more price, that be consecrated, Therefore take a silke cloth of whatsoever coullor it be and write these Carecters followinge vpon it ### #



B, cc, δ. Q. B. O. penne and Inke above Conjured, and these names Likewise Adonay, anosbias anerenoton, agla, athanatos, agyos, ancor, anachor, amlos, Theodomos agnefeton, cedyon, Lamet, cetelfares, cos, Tetragramaton, Then fumigate it with fumigations, and sprincle it with water above said, Then say these Psalmes over the cloth, dne dns nr,, deus Judicium,, ecce nunc,, Te deum, te decet,, Benedicite, Laudate dnm de celis, ecce quam bonum,, Then Celebrate over

them

them 9. masses, and Let it be put ~~betw~~ amounge 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 have effecte,,

Let noe man marvayle of this Chapter for all the Science of this booke is Contayned in this Chapter and therefore he did assimulate 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 smale ory greate, can be made, and therefore the makers of artes and experiments that knoweth not this booke can never 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 have 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

keepe

keepe not this holy worke with a pure heart if ye will be pfect in this Science, first ye must exercise in the beginninge of the operation of this worke, on ☿ day and in his howre in the augmentinge of the moone, prepe artanus such as we spake of before, in the Chapters of knyfes, and prepare artanus and tarry for the day of mercury and his houre in the augmentinge of the moone, and prepe water and Isope soe as we have said, and that in any day of mercury and his houre in the augmentinge of the moone, prepare for the silke cloth as it is sayd;; All this prepared, any Chapter of this booke that ye will make, Looke for mercuryes day and his houre in the ~~ay ay~~ augmt of the moone and in that houre make all thinges ready that is contayned in that Chapter,, and when ye will consecrate any thinge, of any other chapter, Let it be in a secret place as it is said

above

above of places, and that houre have potts prepped with coles and spices Coniured, and Candles Coniured makinge a fumigation and have Lightes, and water and Isope prepared; and when ye will consecrate any Chapter, when it is Consecrated put it vppe in such a cloth as we have said, and soe of every Chapter, and when all thinges be collected consecrated and prepared,, then put them all in a silke cloth and cause 9. massed to be sayed over them, Then ye ~~must~~ Looke 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 breefly comprehended all the Science of this booke, and in it is the beginninge and endinge of the Clauicle of Salomon, wherefore ye must keepe this booke secrett;;

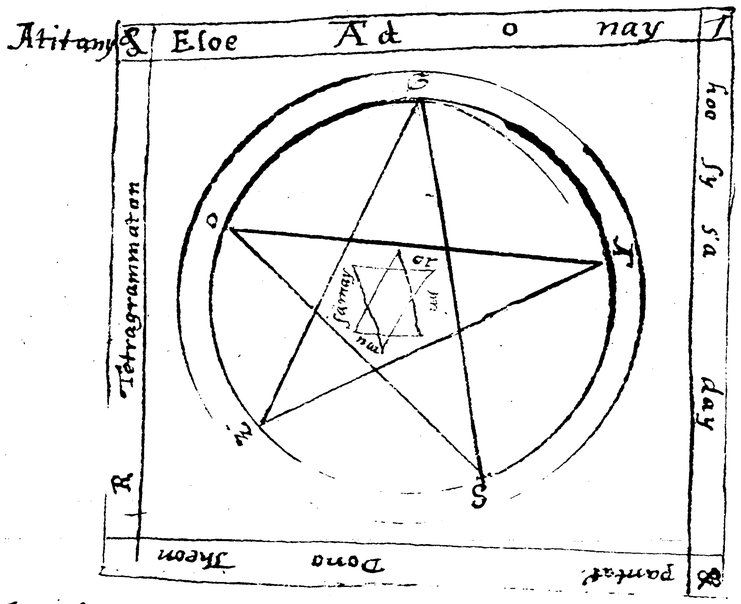
Explicit Clauicula Salomonis +

Hic incipit opus mirabile et etiam verissimam de 4or. annulis sapientissimi salomonis

Primus annulus qui atitatny, actinctatyon nuncupatur erit purissimo de auro vel argento vel, ere albo purificato optime incipie in die ☿ 2a. vel 3a. hora et opare in eo usque ad octavam qua preterita haud licitum est opari, et ita quod ☿ sit in sua exaltatione aut triplicitate aut facie aut denique in orizonte, si autem fuerit retrogradus in sua combustione, non est inter inssendum et de alijs si non perfecti fuerint in sequenti die ♀ et in pluribus ☿ proficiscitur, que est 2a. die ♀ Artifex ergo ut sit mundus tum anima tum corpore in tidisque vestibus indutus ad annuli exp-erationem accedat, ista quod deus et nomen eius sit semper in corde et ore ipsius, Annulus quidem sit quadratus et in luminibus quadrati nomina dei insculpetur in medio quadrati ☆ pentaculum salomonis ut figura docebit et tum speciebus odoriferis suffumigetur annulus, deinde, consecratur ♃ cum thure albo, mastulo cinamomo maieste, alumine ligna aloes velcraco africano et sandalo et costo his igitur in loco mundissimo reponatur, constringit aeris potestates et infernales principes ad voluntatem Artiste et

valet

valet ad regum perfides, irias, magnatum ac aliorum mittigat benevolentiam inducit super se potestatem in bello invamentum a venduo a prescut, malignum spiritum eijcit a corpore phantasma reprimit et in omnibus subvenit necescitatibus; Beholo the figure underneath; ⁂



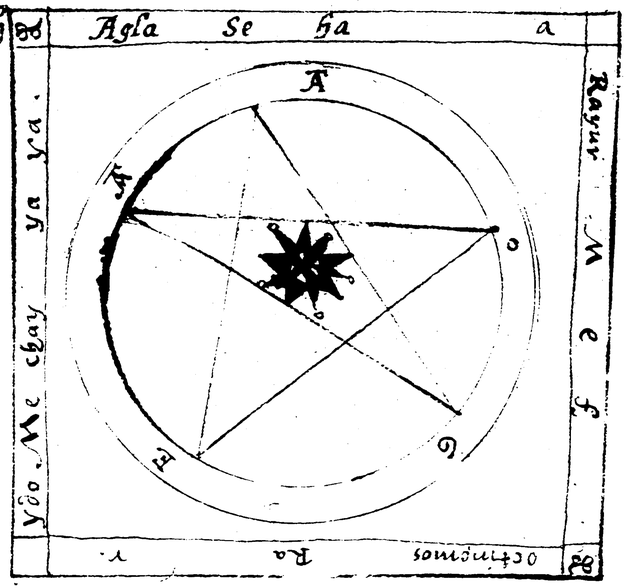
Annulus secundus iste fiat ex auro purissimo et argento vel ere albo purificato et modo cuius figura in sequente patebis operatur vero ☽ existente in 1a. et 3a. vel 5a. et 9a. vel 11a. et 13a. in die ☿ 2da. vel 3a. hora, Artifex ergo antequam incipiat operari ab omni pollutione et maxime in venere caveat in die ☿ circa 2a. vel 3a. bene balneatus et ~~albus~~ albus vestibus indutus incipiat opari et dicat hac

noia

nomina, Beseu, Bisany, adonay, el, Saday, eye, hey, node, hen, herur, lerur, soge, sohgeu, zebulo, heyos, hebulo fiat nobis dne in virtute tua optamus et circa annulu incipiat operari si ~~fo~~ vero usq 8am horam pfici no potest sequenti die ♀ vel altero ☿ finatur fiat quadratus cu stella in medio ut figura monstratur sequenti sit fumigatus cu herbis odoriferis, deinde in loco mundo confernetur, donec consecretur et valet ad oia artis magice experimenta et dicitur sine hoc anulo vix ullu experimentu fueri potest prodest in prelio in mare feris quoq vesissit irias, potentu mitigat, iubat inter inimicos ista visibiles q̄ invisibiles, febribus instat, et veneno, et credat bene in deo et virtuti annuli et ab omnu periculo liberabitur sunt alie litere; N. ℨ. s. ε. o n. ε. A. r. v. r. i. A. s. v. o. G. a. u.n. o.r.a. Doctinomos. y. ε. o.s. c. b. a.a. ♄. a A ♃. b. n. Kahur, suffumigatur. cu aloes mirre albo in die qris ++ ++ ++ ++ ++ ++ ++ ++

heare is the picture of
the second ringe

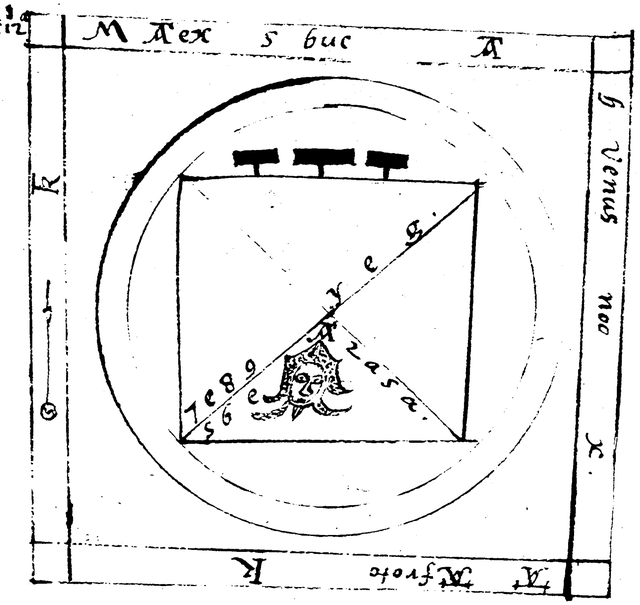
Actinge (Lee)



Tertius annulus sicut Salomon Instituit fiat or
auro vel argento ☿ ore mundato suffumigatur cū
Ligno aloes et mirrā albo die ♃ris annulū incipiat
ogari quoniā ista est de substancia ♃ris ℔ tres dies
chastissimē viuat, attrīctē et pollutione abstineat 1a
die ♃ris inter nobilium et post primā horā eiusdem
diei Artifex opus Annuli incipiat ☿ 1a hora et
operetur usq ad atumē et si die illa non pficies
die ☽ intrante 2da hora pficiatur vel usque ad
aliū diem ♃ris expectetur Cum Artifex operari
voluerit hac noīa dicat megala, vadon, megual
am, snadon, detitun, dolapso sua, oro, doctatan,
dolapha, porsupsalo, itrane, dilectionis, ingeron,
effectū, beole, somachioli, Rey, Rayma celi unctus
virtus, altissima, Sergoyze, celroy, roib, sub-
regulari, disciplinā, tu quē es alpha et omega sup
omnia dominator, Altissime concede potestate tua
vt hoc opus ad effectū veritatis ducatur, Amen
Annulus sit quadratus et in Lateribus sanctissima dei
noīa vt in figura patent sculpātur, Quibus
diligenter dispositis aqua Rosuica lauetur et
speciebus odoriferis ℞ suffumiga atq mundē conser-
vetur, iste est mirabilis inducit amorem maxime
mulierū et ira principū mitigat os valet in
fore regimaris magnam mag mulierū acquirit

amiticia

amiticia et ad reges ꝑsidras que et quas libet
potestates spiritū vniuersorū et est vtilis pro omnibus
rebus, Behold the pictur of ye rīnge exciter aptej.



Quartus annulus est sine quo Sapientissimus Salomon
nihil agebat sine in prelio sine in Consilio sine in
Judicio ipsū semp secū differebat Artifex quidem op
Liquidam in fundat aquā et sic pannis albis involuatur
cū ☿ suffumiga thimo albo artifex in die ♄ ☿ ♀ ☿
☽ incipiat dicat, Belzabray, ter dicatus, endyton,
Amā, olyama, moyboth, baruth, bacuus, Vamch, Lauacel,
adorhocus, inflaothot gebolat, adonay, deus inessabilis ℣

quem

quem omnia facta sunt sine quo nihil fieri
potest, verum effectum huius annuli diuinitatis
tue dignitate pro vt afectauimus nobis
consequi bona Amen, hoc 7es repetatur
in annuli operatione fuit autem annulus de
mercubriali decoratq; materia .i. electro. et
incipiatur opus die 27is in mane annulus quidem
sit, quadratur et in quadratura sanctissima
dei noīa sculpetur si noīa scribi non possūt
in quadratura scribantur in annuli virg, et
plura vt in figura docentur debet autem annulus
hic cum omni mundicie et veneratione custodi
si vero differas ipsum in regalem et curiam impiale
inveues gratiam ab omnibus in oculis eorum vbum tuum
prevalebit in omni consilio iudicibus monstrat
facundiam delectationem subducit demones ac
malignos spiritos ad voluntatem differentis dat
invanem in prelio liberat demones malignos
spus soluit magiasq; incantationes maris piculum
et venenum resistit dat impetracionem sup
nam veram et involuatur in pelle nigre caprioli
Imensum etatum habentis quia pro saluatione
corporis melior invenire non potest, s fi ×

Achimhadenarius

Salomon noster magister quedam edidit quedam celauit annulus
secundum quosdam diuiditur in duobus quod die figure
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 primum de Ligno Aloes in
aqua rosata infusio, et suffumigando dicat. 7. psalmos
Dominus illuminatione mea,, exnigat deus,, quam dilecta,,
Laudate dnm de celis, hoc quidem operet dicere mane et sero,,
et sic in mundo xipide reponatur solus sciendum est quod quisq;
annulus propriam habet conservationem, fiat igitur suffumigatio
de Thure albo, et nocte et die sit in oratione et bonam
spem habeat in deo sitq; balneatus annulum fumigatum teneus

in

in pollice dextro dicens,// ## ## ## ## ## ## ## ## ## ##

Deus ineffabilis, deus vniuersalis, deus inuisibilis, deus inestimabilis, deus incomutabilis, deus piissime, deus dulcissime, deus excelse, deus gloriose, deus immense, deus iuste, deus misericordie, ego Albanus indignus et plenus iniquitate et dolo [redacted] ad tua misserecordia orans et deprecans vt non respicias immemorabilia peccata mea, sed sicut, confusobisti misserori et humiliter preces exaudire ita me famulu tuu licet indignu exaudire digneris clamatem ad te pro hoc amulo sanctissimus noibus insignito et characteribus vt vtutes quas obtinere deboat, vt ydea volutonice opis ministris virtutem et aereas et infernales potestates ad libitu suu constringat et subijceat et cum conmurator voluerit congregare congregat et cu voluerit dispgat dispgare dispgat valeat ante reges et pgere dispgat valeat ante reges et pgere dispgat valeat ante reges et pgere

potestates obediut deferenti maiores subditos
principes incurrentur ante te credat venenu
mortiferu detate Judices et pfidos Virtutem
obtineas, artis quoq mathematice opationem
confirmas pacta Conuiratione remoueatur
in medicatore et fiat Suffumigatio de masticis

dicens Oratio ///

Enotsona, israel, eloy, adonay, chaburyth, sore-
kouch, huchalao, Laphanoiheth, rohelapther,
adonay, elos, habethiohe, benaptha, hubsaritare,
ychoth, alliadiortha, nosotha, Zadobathu
habolcafor, hanoder, humiranotha, haylocha,
allua noarteria, eddibaraba, ing endsmich, otha,
robolcahoha, hilotheca, nadroch, hu, hoxtetie
aquarius dne. prestate qui vivit, et regnat
deus p oia Soculo soculoru Amen, t

hic ponatur in medio digito annulus et
Suffumigatur cu thure albo et
thimiatnate dicens ttt ttt ttt tt

Oratio ///

Deus vniversi conditor orbis qui celu super-
altu modu mundu extendisti et terra in sua
stabilitate fundasti et mari terminu quem p̃terire
non potest tribuisti. Qui o. et .D^a. cetorisq stellas
in summo aere celi collocasti qui oia insapientia

fecisti

fecisti qui 6° die hominem ad imaginem tuam plasmasti
quem de limo terre et spiritu sancto tu inspirasti
quem cu eua prevaricatore de paradiso ejecisti qui
genus humanu in aqua diluuio p̃didisti qui noe et
eos qui cu eo erant saluasti qui te abrahe sub triplici
p̃sone ad radicem mabre apparuisti, qui loth de subuersi-
one sodome et gomore liberasti qui moysi in medio rubi
in flama ignis apparuisti et Locutus fuisti qui populu
tuu de captiuitate adduxisti et in p̃ medio maris appuisti
aquas inimicas exire fecisti, qui danielem de lacu leonu
et susanna de falso crimine liberasti qui tres pueros de
camino ignis ardentis s̃t. sadrach mysac et obednego
illeso tabine fecisti qui p̃ ionam in ventre ceti, tribus diebq
et tribus noctibus illesum seruasti qui hec nr multa
mirabilia fecisti exaudi propitius orationem seruitui et
da huic famulo sanctissimis nominibus tuis insignito
virtutibu quas salomo tua sancta virtute instituit ut
idea vel tunica oris ministret vtutem, Voluentes,
infernalesq potestates, et omnes malignos spūs
artista suo imperio constringat et subiceat adque
libitu suu conueniat et cu voluerit congregare con-
gregat et cu voluerit disp̃dere disp̃dat valeat aute
reges et p̃ncipes ira illoru mittigat et benevolentia
reddat et in Judicio p̃uleq inanem p̃stat, os aute
hostes visibiles et invisibiles sit efficax et certa p̃tectio

obsessos

obsessos a domonibus potenter liberet vouono resist-
it ac in oibus periculis subueniat et consilium
conferat ~~et~~ concedente dno deus cuius regnū
et imperiū sine fine ℣ manet. hic ponatur
Annulus in medio et fiat suffumigatio de
alumina vel croco et assandalo, dicens //
Eucheu, ~~adonay~~ adonay, hamonoratth, baruth,
hara, adonay, elohha, moloch, backlam, latis
thorath, homoch, huchaod, hahold, mitha,
hamulo, bamichacha, adonachon, bachoram,
hothis, bronus, agenu riobulo, Asfoem, chamoth
rochochoste, concramusay, solaamo, rolhomus
noarach, et regreas. Ancynhim, Lochim,
mulluto, vommas, Lonachor, calamo, hima,
vatro, humana, rachalo, chaminio mesacalca,
nohazalua, hacta, humota, adonay, allotha,
allaazor, ~~nolach~~, nolach, maco, dno ℣stante
qui est summus benedictus in secula. amen,
hic ponatur annulus in auriculari, et suffum-
igatio, fiat de ligno, aloes dicat Psalmos //
dns illuminatio mea // dno ne in furore tuo arg
quod // in te domine // quam dilecta, deus in
nomine // ecce quam bonū // Laudati pueri,
Laudate dnm de celo, benedicite oia opa cum ex

oratione

oratione sequente, o gloriose adonay, ℣ quem
creantur, omnia regnatur et consistunt ad cuius
propitius in vocationibus meis et presta clementer
vt annulus iste, Accymtatym cui nomen salomon
imposuit virtutes quas obtinere debeat perfecte
et potenter obtineat ad subiugandos malignos spus
vt Artiste voluit, nolunt, obediant et mandato
eius non possunt resistere sed velociter impleant
ira regni et potestatu mitigat et benebolentiam
inducat et in periculo terre et maris subueniat ab
hoste visibile et invisibile defendatur liberet et
sanū custodiat illo prestante qui sedet in altissimis
et cuncta ℣ custodit cuius honor et potestas in
eternū ℣ manet. Amen, hic ponatur annulus in
pollice et fiat suffumigatio de costo dicens ++++
O pie o iuste Adonay, quios sanctae noie et pietatis
origo rex regni et dns dominatiu qui sedes in
maiestate tua interius ℣fundu abissi cernis omnia
regens, oia moderans, oia in virtute tua continens
qui hominē ad imaginem tuā plasmasti, vt in terra
sicut in celo gaudeas et glorificeris, omnis terra
adoret te deus et Psallat tibi, ego Abbanes indignus
dicam noie tuo Psalmū, vndē piissime immundissime
deus maiestatem tuam cum humili devotione supplex
expostuli et in virtute tua et dono gre tue. confidenter

et

et ~~cf~~ confirmetur Annulus iste et virtutem
qua institutus obtineat potenter sup malignos
spus potestatem Artiste tribuat vt cum
vocati fuerint et statim ad vocem suam
ex omni pte mundi conveniat et responsu
veraciter reddat mandato pficiat annulus
iste reges et potestates vbiq conpescat et
iudices sibi iratos in benevolentia convertu
magicas ates soluat spus ~~alinatos~~ allinatos
Thesaurorum custodet discludendo virtuose
constringat in omnibus pcutis deferentem
soluet et protegat et inimicos visibiles quam
Invisibiles ppungat illo pestante qui sup omnia
regnat et impat cui laus est et potestas
per eterna secula. Amen, ///

hic ponatur annulus iudice et suffumigetur
de thure albo masculino thimiamate mastice
assandalo sine costo et de ligno aloes dicens
Adonay mekethi, adonay, malal, adonay,
sanleth sestzma naboth, adonay, in quo omnes
creature sanctificate sunt misericordia tua
atq ineffabilem pietatem p hec sancta
noia invoco vt postulati licet indigno
famulo albano auxilium grae tuae prestare
digneris sup istum annulum sanctissimis tuis noibus

insignitum

insignitum, ou, el, eloe, adonay sane alpha et omega,
choha, heesore, hesion, penta gruton, tetragramaton
elephacor, oggnomos, onsy ytoheon stmunlatuton,
eliora, Messias, sether, emanuel, sabaoth adonay,
pantate, primellis principium, primogenitus sapi=
entia, virtus, gramaton, sol, splendor, lux, gloria,
panis, via, vitis, vita, mors, hostium mima, agnus
petra, lapis, que os verbum, salus, angelus, sponsus,
~~ppheta~~ ppheta, pastor, facerdos, Athanatos,
mediator, ovis, vitulis, serpens, aries, leo, vermis,
kyros, theos p hac sanctissima noia et alia qua
nominare non licenter te suppliciter expostulo vt
presens Annulus cui nomen ~~actytatym~~ actintatym
Salomon impossuit sup oia demonia et malignos spus
vtutem obtineat eosq ad libitum suum p huius annuli
virtute exorzizans constringat irias regum principum
mittigat dilectione renascatur potenter in prelio et
necessitati corporis et aie sit haus et potestas
honor et gloria p eterna secula, Amen, //
Tunc dicantur psalmi laudate pueri levani oculos
de pfundis, hoc fiat p 3.es dies anteqa et tunc pone

pone subaltare donec, tres missa celebrantur
sup eu et tum in loco mundo et odorifero
constudiatur ///

De annulis accingeli consecratione dycat in
suffumigatione annuli risanay, adonay, saday,
heye, henham, zur, sogepes, hepuso, scul-
pendontatur eodem sermone et in suffumigat-
ione dicat hanc Conuiurationem deus ineffabilis
domine deus nr, celi enarrant dne ne
2m beati quorum, in te dne sperani 2m 27
dilecta deus in noie tuo, laudate eu quoniam
laudate eum de celis, Consecrator, suffumiges
eum vt supra de thure rubrico et corde
contrito et humiliato, teneus annulu pollice
dextro dicens, oratio.

Immensa et ineffabilem pietatem tuam
pijssime pater omnipotens eterne deus supp-
liciter, exoro mihi licet indigno famulo
tuo albano auxilium grae tuae postulanti
spirare digneris sup hunc annulu cui salomo
atingel nomen imposuit, sanctyssimis tuis noibus
insignitu vt et virtutem quam obtinere

debet

debet habeat sup oia experimentae magicae artes vt
vera eveniant et ad effectum perveniant, irias q
potestatu mittigat, inter inimicos tam visibilis
quam invisibiles sit vera pretexio, visus deferentis eu
non deficiat ab omni morbo demoniaco, eum defendat
sanu et incolumen eu conscodiat feris quoq maris
vel prelij periculu evacuet, febribus et veneno resistat
ac ab omni periculo deferentem liberet p te pijssime
pater qui dne nr es refugiu salus et protectio,
cuius nomen et imperiu sine fine permanet in
secula ~~sol~~ seculorum Amen.

Creator omiu rerum deus qui celu a terra seperasti
et mari terminu quem preterie non potest posuisti
omnibus creaturis ex quatuor elementis, aere, igne,
aqua, terra et formam dedisti et imposuisti 4to die
creatione solis et lunae et ceteras condidisti stellas
post lucis creationem, angelos ministros tuos
creasti in 6o die, Adam de ~~Lim~~ Limo terre plas-
masti eumq vitae spiraculu inspirasti decimas latere
evam, sibi congem comittere ordinasti et abos in
transgressionem precaverunt et in hora gueos de paradiso
eiecisti et ante portas eius pecustodiam, cherubin et
flamea gladiu posuisti gladius fuit igneus et murus

propter

propter pcatū circūdatus ost, pdisus
chorubin angelica custodia insisti stimus
grate tam fuit pccatū pone Comodem
vt toto mundo non potest rōdiri quia nihil
iustius quam vt omnis creatura rationabilis
nihil prōponat voluntati creatoris quia maior
ost voluntas tua q̄ totus mundus descendat
igitur voluntas tua, pater pissime, super
nos et respice propitius ad opus manū trarū
sicut respexisti ad rationem salomonis qui
mille in gabaon tibi obtulit, et da huic famulo
tuis sanctissimus nominibus insignito virtutemq̄
salomō. instituit, vt omnia experimenta, mathe=
matica artis vera reddat iraſq̄ potestatem
mittigat et inter amicos visibiles et invisibiles
sit vera ꝓtectio, visus deseruentis non deficiat
ab omni lunatico morbo ipsū custodiat, sanum
et incolumem conservet et ab omni periculo
terre et maris ipsū liberet illo p̄tante et
adiuvante qui sedet in altissimis et verbo suo
cuncta creauit disponitq̄ cui est honor et
g Gloria ꝑ eterna secula seculorū, Amē,
hic ponatur in medio et suffumigatur cum alumina

ꝑ

t. craco vel assandalo, honchu. oro., hic ponatur
annulus in vltimo digito et fuit suffumigatio de
Ligno aloes, dicens, dne deus nr. dne deus meus,
v, conserua, diligam te collenarrant, dne in virtute
a forte, deus in nomine dei iudicii nomine et inq.
Laudate pueri // Laudate dnm de celis,/ Laudate eum
omnes gentes Benedicite, Conciuro te figura metalli
et angeli compositi et sanctissimis dei noibus con=
figurati ꝑ deū vivū ꝑ deū verū et sanctū et ꝑ
virtutem omnipotētis dei, ꝑ mestabilem ~~conscientia~~ tuā ꝑ anim=
ahā aute throni dei conscistentia, ꝑ it seniores
qui in conspectu altissimi consistunt ad laudem
gloriam et honorem dei et ꝑ celi celorū virtutes,
et 9m. ordines angelorū, et ꝑ 12m. noia Sancta
dei, quibus nominatur hebrayce, deus, ou, oly,
oloy, adonay, hya, ydiō, ascre, yesseray, alpha,
et omega, Tetragrammaton et ꝑ alia noia sactissima
qud nominare non licet, et ꝑ illud mestabile noue
dei, quod in fronte Aron tulit vt sanctificetur iste
annulus et conseruetur, quēadmodū instituit salomō
et ꝑdicta obtineat, virtutem prestatur deo nro
Ihesu xpo, cui honor et gloria ꝑ manet sine fine
Amen ////

oratio

Oratio.

Ineffabiles et eterna dietas gloriosia virtus qui ante et es eris et sola tua voluntate oia subijciuntur qui iusto iudicio vocaris istis noibus, alpha et omega tetragramaton, pater, arimon, omonsion, messias, sether, emanuel, sabaoth, adonay, vingenitus, via, vita, manus, homorosion, principiu, primogenitus, sapientia virtus, altissimus, caput, finis, o, verbu splendor, sol, gloria lux imago panis, flos, vitis mons, Janua, petra, lapis, angelus, sponsus, pastor, ppheta, sacerdos, athanatos, yskyros, ekyson, ymas, theos, panthon, craton, Jesus de ~~de~~ laudo te adoro, te supplico, te totis mentibus imploro quatenus p te annulus iste predicta quam obtinere debet virtutem obtineat, vt oia experimenta mathematice arti vera reddat, irasq potestatu mittigat, et inter inimicos visibiles et invisibiles sit firma defensio deferenti visus non deficiat ab omni lunatico morbo sanu custodiat feris pestiferis mirabiliter resistit et ab omi periculo corporis et anime liberet, illo prestanti 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 celu a terra et dedisti aquas sup aquas et oia in sapientia et pietate tua fecisti qui polm tu filios Israel, p medium maris siccis pedibus ambulare fecisti, qui moysi servo tuo in monte sinay, legem salutifera et 4.or annos plum tuu angelico pane fatiasti precepta salutis dedisti sicut pmisseras eumq in terra promissionis d conduxisti deus universus conditor etc. vt supra, alia oratio,

Domine deus pater omnipotens qui es creatoru omniu, que es substantialis tam ineffabilis qua inestimabilis suavitatis vt angeli qui solem sua pulchritudine exelent in biter et insaciabiliter et te pspicere desiderant quia tu es deus fons et origo a quo bona cuncta pcedut qui tamen quam vis sis vbiq potentialiter tu intellectualiter in celo habitas substatialiter oibus tu totus 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 coroposita ꝙspitias, et an-
te quod fioret ois hominū mores prorsus
angelorū voluntates, dicta, facta, cogitati-
ones ac si corporaliter videns prenūcias-
et mbocans. thos. 1. nōia videns et quod factū
est ꝑtō in te factū est et sola tua bonita-
te mundū feciſti, et oia in sapiētia feciſti
et nihil vmꝓ quod inēsibile sit quam
quod sunt in animata insēsibilia et
mortua nobis, oia tibi viunt et te cre-
ator sentiūt cōlū te sentit quod ab tuō
iussu inceſsabile roūlatione. sompciunt
.O. et D. et stella te sentunt qui mone-
rabilem cursū seruando rēpetut, inferius
te et sentit quia quos dō legem sibi dat
custodiat, quanto magis ego homo quem
et imaginem et similitudinem tuā sanctam
constituiſti ut in celo sicut in terra
laudes ut dicitur omnis terra adoret
te deus et psallat tibi iterū omnes spūs
laudit dnm. Ego Abbanus licet indignus
Psalmū dicā nōie suo rūdo piſsimo et
miſerecordiſsimū deus maiestatē cū humile

devotione

devotione cordis ꝑ contritione, desidero et supplicit
exoro, ut dono grē. tue consecretur iste annulus
profens ut virtutē ꝙ obtinere debet, obtineat
ut oia experimenta ut supra in offa; hic ponatur
Annulus in iudice ut fiat suffumigatio de thure
masculino thimiamata, mastice, ligno, aloes, et
costo dicens orationem,
Adonay, rex regū et dūs dominatiū ꝑ quem oia
facta sunt cū g̃e constant oia quem tremūt
angeli et archangeli tibi obediunt ōnēs creatores
mundi, te mboco te supplicit impsero quatenus
tua virtute bēnedicetur et consecretur anulus
iste sanctiſsimis nominibus insignitis virtutem
ꝙ obtinere debet in se habeat sup malignos
spūs ut in ~~oratione~~ oratione

O pie, o iuste &c. hic dices hos Psalmos, Lauda
puer, Lauate, deīnde fundis, et hoc ꝑ tres dies
fiat duē missē sup eū tu in loco mundiſsimo
custodi, Achimo consecratur abluatur et mundis
vestibus ꝙ pueris indicatur et optio ligno aloes
suffumigetur, dicendo, hec nōia Affrodices, yeston,
asara zoay, almosym almanuel, acocobayl, albacaym,

alsecab.

alsocab, algoym, hymloth, hamgol, alseymis
algoar, alsitor, altamor, hulpadra, Ebolamy
moth, hic ponatur annulus in medio et sus
umiga de thure albo dycens, oratio.
Conuero te creat: et materias metalli in
formad anuli Comoposita p dom vinu et bem
et omnu creatord a quo oia facta consistunt
et p quem oia Composita regimine disponuntur
sub quo oia multitudo celestis exercitus
administrat in quo viuit oia p angelos domus
et virtutes p celu et terra p mare et
oia que in eis sunt p solem et Lunam et
cetoras Stellas coli, p 12 signa zodaici et
et 7 planetas draticas et quicquid est sub
celo et supra celu, in terra, quicquid in
profundo maris conversatur, et quicquid in
arte habitat et in abisso viuit, p. 7. dona
Spus sancti p sedem diuine maiestatis p sedem
tronu sus throno et p eius iusticia et mise
ricordia, p eius natiuitatem et p omnia sua
eius Vtutes sacrosanctas missarum que misse
ab huic celebrate sunt omnis, p omnes ppetas
et patriarchas p legem moysi in monte

sinay

sinay, datu, et p duas tabulas moysi conscriptos,
quatenus in te obtineas eos virtutes quas salomo
constituit vt inducas amorem et benevolentiam
omnu tam virorum quam mulierum angelos qz omnes
generaliter constringere ad libitu, irrasis potes-
tatis mitiges, et defendi reddantur benuoli
serpentes eos venenosi cedunt oia maleficia
depellat illo prestante qui sup oia regnat et p
quem oia reguntur, amen, hic ponatur annulus
in medio digito suffumiga cu almina et craco et
asgandalo dicens, oratio,

hodach, adonay, hammodosach, azoyaras, asi-
loimilath, betonace, handach, aialadi, botz, chisboy
asochol, bothazo, zochore, mahona, babinana,
arthalid, pyrmutyn, bochio, locha, vbiththa,
fanu bocol, assodocha, vlothra, ychosel, mah-
adid, iaham, hisdodid, hisbeald, gedolam, alichdabicai,
aliatoham, bothz, balotha, vnas, Pathac, patach, toboy,
adonay, ozercha, osanna, imbddn, anadn, margdha,
halac, ya, adonay, symhadas, bothensso, othas, osialo,
Leeayzayo, onoolo, adrohyd, hoy quatenus iste annulus
te fiuo creatori, virtutem, obtineat et misupnare

sidot

maiestatis solia, et cuncta potentes regis et
gubernas tibi honor et gloria p infinita secula
seculorū; Amen, hic ponatur annulus ri me-
dico dicens, mirabilis virtus, altissimi et
ineffabilis diuinitas, claritatis indiuise ap̄te
rationis signaculū, o Affran, haptuia cōgerit
Donatio inuocationū inuocando deprecando te
supna virtute maiestati et sanctorū dei
nomina noīm, qui solo verbo cuncta creauit
ex nihilo ut mihi te diffidenti obtinēas oīo
nimitia in bonā voluntatē et amorem conuer
tas vouendū etiam repella et oīa maleficia
dissoluat, prestanti domino qui te creabit
et tantā virtutem et dignitatem tibi attribu
it Amen, hic ponatur annulus in Auricu-
lari dicens, orationem hanc, Oratio

O, summe maiestatis ineffabilis essentia
et domine maiestatis Alpha et omega, carens
principio finē verbo finē tempore in oīa opa
possibilia sunt qui hominem ad ymaginem tuā
plasmasti et tuam di consperasti et dormi p-
adiso voluptatis collocasti, vnde p diabolicam

suationem dicti atq; ultimo tempore completionis
tue filium tuū ad saluandū mundū missisti et opa
manū tuarū que condidisti et languidū mundū
saluasti et p̄ditū conseruasti, ego, Albanus Clemēter
tuā deuotā preces et humilē voce atque deuotionē
miam exposcitulo, quatenus dñe gratia tua benedi-
catur, sanctificetur et consecretur annulus iste
reuerendissimis, affrodicis signis signatus figuris et
litteris circumscriptis dicta virtutem obtineat ut
eos in amorem conuertat odiū et inimitiā repel-
at, maleficia dissoluat, omēs aduersās potestates et
bonāvoluntatem et dilectionem ducat Amen, hic annulus
ponatur in pollice ut fyat, fumigatio dicens,
istam orationem, Oratio:
Venus benignissima que et Lucifer diceris domi-
natrix planetarū et admirabilis duleedo, o, mpiosa
virtus et fortitudo incendij te deprecor p ineffabi-
le magistrum et nomen terribile altissimi dei
quisup oīa virtutem obtinet, et p solem cui sunt
amicaris, et p Lunā cui sunt p coniunctionē cor-
dadatis et. V. qui te sup omēs planetas diligit,
p t^m quem oblico vultu aliquando respicions adūsaris,

et p bellicosum ot. qui modo in magna con-
sistit amititia, modo cum magna psequitur
inimititia, et p virtutem nobis a sucuo
creatore consessa p signu. 8. in quo suma
potestate collocanda consistis, ubi est creatio
tua ubi, pvales et veritatem gloriaris,
Quatenus annulus iste margine tua figura
et ~~noe~~ noie presignatus in se obtinet vtutem
quia tua figura et Imagine reverabile
cu tuo insignito noie sup oia ad dni t dna
dilectionem, venenu expellat, aereas spus
et tartarios in obedientia et benevolentia
subducat serpentes oes fere mortifice defe-
rentem cedant te prestante qui sup oia.
regnas deus in secula seculoru, Amen,

hic ponatur annulus in Indice fiat suffumig-
atio dicens orationem, Oratio,
preclara et splendissima venus cui nomen
Lucifer, cui oia celica venerantur, et in
una coniunguntur amititia cu divina potestas
tanta tribuit virtutem et quos vis coniungas quos
vis sepas et ~~amitit~~ amititia coniungis post

Discordia

discordia seminans ubi vis eris dulcis et amibilis
et ~~uberi~~ ubi viberis amara et serocissima, ego
Albanus te invoco in hac operatione ecce addupi
tibi venerabile in Imagine tua cu suis Litteris
et figuris et dulcissimo tuo noie quemadmodu
convenit, O, signata, adesto pia miseris inv-
icentibus dulce nome tuu invocantibus p nome
dei vivi et veri pij misericordissimi quod tua nulla
valet creatu: resistere voluntate prestante dno
qui sedet in Altissimi et potenter indicat oia cui
honor et gloria in secula seculoru Amen, deinde
suffumigetur speciebus odoriferis et munde cust-
odiatur Consecratio huius Acmihadenarij, et ut
operatur sit mundus et suffumigando dicat. 7 Psal:
Laudate dnm de celis, et teneatur annulus in
pollice, fiat suffumigatio de thure dicens, deus
ineffabiles p 3.es dies, fiat bis in die mane et sere,
deinde ponatur annulus in indice et fiat suffumigatio
de thure albo et thimiamate dicens Letania, hic po-
natur annulus in medio digito, deus universi quia hac
multa mirabilia fecisti, exaudi ppitius orationem
mea et da huic anulo sactissimis nominibus insignito
virtutem quem sapientissimus Salomon elegantur

instituit

instituit vt omnes malignos spus sua vtutem subiugare debet artista imperium ad libitum suum convincet, obsessos a demonibus potenter liberet irias regum et potestatum mitiget, Thesauros occultos et res et occultus vere reveleat et respondeat vera et pestifera veneno resistit et in omnibus periculis tam terrae quam maris conferat ab omnibus visibilibus et invisibilibus deferentem salvet et protegat prestante domino qui in altissimis sedet et omnia gubernat ~~cuius gubernat~~, cuius regum gloriosum sine fine permanet qui vivit et regnat in secula seculorum Amen; hic ponatur in medico et fiat suffumigatio dicendo, gloriose, Adonay deinde suffumiga et ponatur in auriculari dicendo, o, pie, o Juste, deinde in pollice et fiat suffumigatio de speciebus odoriferis dicens creator omnium rerum deinde custodi in loco mundo et honesto et odirifero /

Explicit Liber de 4.or Annualis

An excellent medicine for ye stone

Take pellitory of the wall and dry it on a Tyle, and take the skinne of 3. or 4. egger the which is betweene the meate and the shell, and dry it vpon a tyle, take also an orenge peele and grate it, and a j.d waight of each of these ye is of the poulder of them, and mingle them togeather and take and eate it vpon the poynt of aknyfe, that benige donne, then take Camomyle and seethe it in posset ale and take of it both in the morning ~~and~~ fast inge and also at night goenige to bed and so vse it, twise or thrise at the most

probatum est sepius

What Stones and hearbes are appropiated vnto the 15. starres according to John Gower in his Booke intituled, de Confessione Amantis, the wch he Dedicated vnto Kmg Henry the eight;

1.a Prima Stella. Vocatur, Aldeboran. cuius Lapis Carbunculus et herba. a Anabulla est.
2.a Secunda stella, Vocatur, Clota, seu. Pliades, cuius Lapis christallu, et herba Feniculus est.
3.a Algol. cuius Lapis Diamans. herba. heleboru nigru.
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, cuiq Lapis Gonza, herba, Celidonia, dst,
8. Alacorui, Lapis honochinus, herba, Lappacia.
9. Alaczel, cuius Lapis Smaragdus, herba, Salgea,
10. Almareth, Lapis Jaspis, herba, plantago,
11. Venenas, cuius Lapis. Adamas, et herba, Cicorea dst.
12. Alpheta, Lapis Topasion, herba, Rosmarineus.
13. Cor Scorpionis, Lapis Sardis, herba, Astrologia. (aristolochia
14. Boter cadent. Lapis chrisolitus, herba, Saturea,
15. Quintadecima stella vocatur, cauda Scorpionis, cuiq Lapis Calcidonis, et herba, maiorana est:.

Incipit Liber hermets tractans de 15. stellis & de Lapidib9 et de 15. herbes. et de 15. signis sic incipiente.

Sunt multa ~~alta~~ bona que antiqui ~~preces~~ sapientissimi narauerunt 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 figuris, sic incipiens.

Inter multa alia bona quæ antiqui patres sapientissimi narrauerunt Philosophi, Hermes Abhay Domin9 Pater Philosophorū, antiquissimus sapiens, et quasi vnus ex benedictis a Deo Philosophis, 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 posteris vt eorū sapientia, non abscondatur, et ait, non moritur qui sapientiā viuificat, et iterū ille, homo sapiens Comp̄bat.r, cuius exempla in hoc seculo collaudantur, et omnis homo sapiens, et bonis morib9 illustratus Philosophus est; sapiens verò est qui res cognoscat prout sunt, et recte probari possunt. Post hæc ait, video quod omnis res vera habet app̄entiam et formam, et pondus et Colorem, et vt in aliquo seruiatur] homo per ipsam. ideo efficitur, et video super quam=Libet sup̄ficiem et diamitrū et circumquaq; tres mensuras, quæ sunt Longitudo, Latitudo, et grossicies, et Clauditur a quatuor Lateribus, et efficitur figura quadrangularis, intus tamen secundū nostrū intellectū infinitæ intellectuales

intellectuales lineæ comprehenduntur. et dicit, quatuor Sunt in hoc mundo quæ ex toto animi non possunt nec integraliter coniungi, et hæc quatuor dicuntur elementa. similiter quatuor superius constitua ~~sup~~ intelligunt quæ apud nos mortalia et incorruptibilia et
comprobantur, eoq; mouere neq; ad ea ꝑtingere possumus, et sunt hæc, videlicet, Sol, Luna, Stellæ, et Cæli. Et video quod 4or partes mundi apud hominem vnam partem impossibile est esse, hominem tamen in vno puncto errare, ꝑma te. Sed est impossibile 4or anni tempora esse vnius complexionis hoc enim dico exemplo quatuor nobiliu scientiarū, videlicet, Astrologiæ, Philosophiæ, magicæ, et Alkemiæ, dixit Hermes omnis qui cognoscit quod videt, et quod audit intelligit, et cogitans sic quod cogitat et petet, scit ea quæ petit et quomodo et quando, et beatus est qui probat, quoniam probatio est radix totius scientiæ, ꝺeo quilibet naturalis ꝓbare tenetur, et vera ꝓbatio sit ex visibilibus et ꝓbabilibus, gustabilibus atq; mobilibj, et nisi cum istis vlla vera ꝓbatio inuenitur: et sciendū quod vnusquisq; sapiens appetit scientiam, parcus vero et non parcus vero auarus diuicias querit, notandū, natura superior quadruplex inuenitur, videlicet, generans, ~~tricies~~ nutriens, debilitans et corrumpens.

et

et dixit Hermes, sunt 4or complexiones, scilicet, sanguis, flegma, cholera, malancholia; et similiter 4. sunt elementa, scilicet, ignis, aer, aqua et terra: et 4. sunt in quibus omnis accidentia consistunt, sc̃t, diuitiæ pauptas, vita et mors; Et sciendum quod duo sunt pe quæ intelligamus vtrū bona sint vel mala ea quæ scimus, videlicet, maladicenda et eius contrariū, et dixit Hermes nunc scias breuitate.

Capitulū primum.

Quædam volo explanare quæ nibani iuxta verba quorundam sapientū, Inueni enim quod 15. sunt quæ apud sapientes excusari non possunt apud primos, videlicet, qui per Astronomiam vel ꝑ magicam aliquod opus volunt perducere ad effectum. sciendum namq; quod 15. sunt stellæ inter alias quæ fixæ dicuntur, et magnæ virtutis atq; signacois, quarū quædam est bona et cum felicitate, atquæ in ꝓlongationem dant vitam, quædam vero breuem et cum pauptate ꝯarguntur. et notandū quod si ea Luna fuerit cū aliqua istarū in natiuitate vel interrogationem in ascendente vel in medio cælo apparet eius virtus atquæ significacō secundū naturam et significacoem suam similiter cum fuerit per se in ꝑdictis locis, vel ex 7m naturis. et sciendū quod ꝙlibet stella fixa constat

ex

ex duabus naturis. vel ex naturis saturni et veneris, vel martis et mercurij, aut Jouis et saturni, ~~vel~~ et ~~veneris vel martis~~ vel veneris et martis; notandum preterea quod cū fuerit aliquis planeta cum stella habente in parte naturā eiusdem Planetæ, potentior efficitur natura quæ cum eiusdem planeta natura concordat, et eidem modo natura Planetæ augmentatur: verbi gratia ∴ Stella quædam est ex natura martis et veneris, dum fuerit mars cum eadem stella vincit natura martis in signacōe, et si venus cum ea fuerit, natura veneris superabit, et sic in alijs intellige Locis. 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, econtrario significat. Scias quidem quod Luminaria et stellæ fixæ magnam sustinent ꝑtem significationū, et ex illis magna vis pendet iudiciorum, et similiter a Loco coniunctionis Luminariū id est Planetarum.

Caput secundum.

De stellis fixis. Dixit Hermes, sciendū quod stellæ fixæ quædam sunt duarum naturarū et duarum cognitionū et significationum duarū Planetarum, quædam vero vnius, et aliæ sunt

duarū

duarū naturarū præter naturas iam dictas, et quædam sunt illa quæ non sunt nisi vnius, quædam aspectus vnius, et aliæ sunt duarum, et complexionum et significationū duarum Planetarū, vt quædam quæ habent quondam naturam aliarum stellarū circumstantiū, et aliam suam, et prima quæ non est vnius naturæ, est ꝑ se vel per naturam vnius Planetæ, sed scias quod naturæ stellarū discernuntur per colores, quæ secundū quod sunt colores in stellis fixis debent ita coaptari Planetis: nam propter colores, hijs quinquæ modis coaptantur in natura stellæ fixæ Planetis, quoniā color rebus est martis, Liuidus seu plumbeus saturni, citrinus iuxta pallorem Jouis, albus veneris. Tali quoq modo debes aspicere colores aliarū stellarum fixarum. hac enim est earum ꝓprieatatis et naturas, secundum earum colores, et sciendum quod omnis stella rubea in colore est eius naturæ ignis, et significat choleram, et eius sapore, scdm significationem eius est amarus; et omnis stella Liuida in colore est natura terræ et significat melancholiam, et de saporibus acetosum. Similiter omnis stella in coloribus citrina mixta palore est ex natura aeris, eius complexio sanguinea, et ex saporibus dulcem significat, Omnis etiam stella alba in colore est ex natura aquæ et ex complexione flegmatica, 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 invenies verum, deo dante;.

Capitulum 3.m.

Postquam de stellis superioribus mentionem fecimus, nūc de 15.ex stellis fixis explanationē Hermetis dicemus. Stellæ quidem sunt ex stellis fixis Lucidiores aliis, et quanto maiores et Lucidiores videntur, tanto maior et fortior earū significatio. imo de 15. quidem sunt stellæ de quibus Hermes in hoc Libro posuit facere mentionem, quarū nomina et significationes in sequentibus declarabuntur ordinatim.

Cap.m 4.m.

Dixit Hermes, cum aspicerem Aldeboran, ++ Vide eam 25. gradu Arietis et 27. minutis, et cum eadem capiebat medium cæli, et dixit, hæc stella est fixa, et de natura martis et ex ++ complexione Veneris, illa est enim martis quæ Lucidor est, ex constitutibus in capite Tauri omnis quidem alie Veneri attribuuntur. Hæc quidem stella Veneris est significatrix magnæ siccitatis ꝓpter martem, humiditatis ꝓpter Venerem, Vnde notandum quod cum fuerit Martis et nullam Veneris ibi habebit potestatem, Et cum fuerit venus cum Aldeboran et Vno gradu et Vno minuto, et eius significatio est

accsi

accsi esset iuncta marti in vno gradu atque ++ minuto. Et si Lunam acciderit esse cum Aldeboran, et Luna aspecta fuerit a saturno vel a marte aut in quadratura suam oppositionem a sole, idem erit accsi iungeretur marti, sed si esset Luna cum Aldeboran, et aspiceret eam ++ Jupiter vel venus, aut sol amicabili aspectu, eandem retinent significationem accsi esset cū Venere in vno gradu atque minuto. Cum vero hæc stella est in ascendente, vel in medio cæli, et est fortificata propter martem, significat guberas, lites, rixas, gravitates, et ea quæ mars significat: et si iam in dictis locis propter venerem fortificata fuerit, designat tempamentum, et hoc quia in eodem loco maior est color martis quam veneris. et scias oēs, fixas, quando sunt fortunatæ, bonum significare et quando infortunatæ malum. et debemus nostro tempore considerare in quibus ++ locis sint et eas rectificare per tempora transacta. et nota quod priusquam Hermes vnam rectificatam secundum altitudinem suam et eius oppositionem a sole et secundū ascendentem et medium cælum, et ad occidentem, et secundum coniunctionem alicuius Planetæ 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 positionem instrumenti cum quo metitus fueris.

2ª De secunda stella dixit Hermes. secunda stella ex stellis fixis ex quibus mentionem fecimus, est valde nota omnibus in cælum inventibus. hæc enim stella Hebraice vocatur Lampada eo quod ad formam Lampadæ sit formata, Arabice vero ## chovaya (vel Coraym) nuncupatur. Gr. greci Vigiliæ, Latine autem Pleyades vocatur, et ## maior pars occidentalium, 7. planetas seu capellas, septem enim stellæ, imo et septem capellæ ## dicuntur. hæc enim earum notissima cum cælum inspexeris tot stellas in tam parvo loco sine spacio videre non poteris.

In tempore quidem Hermetis fuerunt ab 20 inveniente, in 27. gradu Arietis et 20 minutis, natura vero eius est natura Lunæ, et complexio illius Complexio Martis, et quandocunque fuerit Luna in ## Achoreya (Alchadaya) id est Anthayda et aspexerit eam Venus ex humida infusione, et Mercurius similiter ex humida infusione secundum tempus testimonij solis et fuerit in ascendente vel in medio cæli cum Achoraye id est Anthonaye et Mars vel Sol eam aspiciant ex opposito significat nubes gravitates oculorum sine in oculis. et scias quod hæ stellæ non sunt de ~~prima~~ prima neq; de secunda magnitudine

magnitudine, et rectifica eam ut superius dictum est quod invenies verum adiuvante deo:

3ª Tertia Stella dicitur caput Argel vel Alges. est namq; stella rubea, clara, lucida, permanetque in parte septentrionali, distans p magnum spacium a via solis: cuius natura est de natura saturni, et complexio eius est complexio Jovis. Sciendum est quod hæc stella est prima et principalis stella totius firmamenti in nativitatibus et inceptionibus rerum si autem Mars fuerit cum ea in ascendente vel in medio cæli facit hoiem fortem et litigiosum, et si Luna fuerit cum ea in ascendente et Mars vel saturnus, eam aspexerit opposito Cap erat q hoc in tempore nostro ut dixit Hermes 9. et ♑ 18 id est 38. minutis Arietis. Rectificatio eius ## fiat predicto modo.

4ª Quarta Stella dicitur Alaazoth estq; luminosa Stella a parte Jovis, id est, septentrionis, transitus eius prope verticis punctu, estq; magnæ potestatis in medijs et dicunt quod est tenens frenu, alij dicunt ipsam retinentem habenas. Hæc stella dicitur esse ex natura Jovis aut saturni, et inde quoniam quando saturnus aut Jupiter est cum ea vel aspicit eam, et Luna iungitur ea, et scias eius virtutem esse duplicem, et eius ## significationem esse multiplicatem, et semper aspicere utrumq;, et cuius magis superare significatione

ipsum

ipsum recipe pra eius significatur.

5ª Quinta stella, Arabice Aliabor, & Latine ++ Canis maior dicitur. Hæc stella est Meridionalis, et inter omnes stellas fixas est exmaioribus, 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 ptibus non apparet in circulo astrologij latitudinis eius terræ. Hæc autem stella est ex natura Veneris, et est stella fortunæ, et p hanc mutatur multocies status mundi ad temperamentu vel distemperamentu, 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 magnu guerram, et si opus imaginis fuerit eius virtus erit ad bonu et magnu honorem.

6ª 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

7ª Septima stella dicitur Cor Leonis, et apud quosdam Stella Regia siue stella altæ potentiæ. Hæc stella est duarum naturarum et duarum complexionum, et in omnibus stellis firmamenti non est vicinior via soli. Quicunqz eam habuerit in ascendente, vel in medio cæli, vel in radice nativitatis Liberam aspectibus infortunarum et invenerit eam fortunæ, significat go est Rex aut aliquis magnus Dominus. Hæc enim est stella significatrix magni honoris, ++ magnarumqz diuiciarum atqz timoris, et præcipue quando fuerit propinquior Lineæ orientis vel medio cælo. hæc autem stella est ex natura Jouis et ++ Martis. Consistit cum quærenti planetæ, et duo supius dictas habeant proprietates. Hæc stella vt dictum est retinet earum significationes.

8ª Octaua stella est Ala Corua, et non Lucis tanti sicut alia de quibus fecimus mentionem superius. est ++ enim ex natura Saturni et martis, et retinet in se malitias et malas significationes, et quasi planeta tocius infortunij et cum infortunæ cum ea invenient significat omne malum tunc significationem ~~nisi occurrent~~ retinet saturni et martis, et si Luna fuerit cum eis, dies ipsam esse valde, malam in significationem nisi occurrent ei fortunæ. scilicet, Sol, Jupiter et Venus, et hæc stellæ potestas nopere ++ destructionis, et in cuius radice natiuitatis hæc stella ++ fuerit in ascendente vel in medio cæli infidelitatem eiusdem portendat.

nona

9.ª Nona stella dicitur Alaazell, hæc enim stella ascendit ad 30.um ex parte meridiei, et est ex natura Veneris et Mercurij, et dicitur
et rationis, secundū quod est eius vera dispositio in figura, et hæc quidem stella significat honestatem et bonum in faciendo ludos suos et res de quibus homines rident et ioquuntur atqꝫ lætantur.

10.ª Decima stella dicitur Alhimett Alyamoch, et dicitur saluator, et est ex natura martis et Iouis quando autem iam aspiciat lunaria in bono aspectu cum adiutorio fortunarū est in significatione Iouis, quando vero econtrario, est ex significatione martis.

11.ª Vndecima stella dicitur Benenays, et est postrema de duabus stellis quæ est in cauda vrsæ maioris, est namque in fine caudæ bouis deferentis currū. hæc enim est vna 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 prouectus ipsam potest aliquatenus excusare, et a nemine vtitur nisi ab in ipsam recte potest sumere in ascendente: sed scias quod pauca ex stellæ inuenitur. Hæc autem stella est ex natura veneris et lunæ est autem valde remota a circulo signorū, et quando multū

Lucet

lucet, pluuiam 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 cæli 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 Iouis constat, est enim propinquior zodiaco. stella hæc simodo est radice natiuitatis in ascendente vel medio cæli, sublimatū hominem in honorem, et meliorat eius dignitatem cum est fortunata: econtrario autem facit dum ab infortunijs est aspecta.

14.ª De 14.ª stella dicitur Vultur cadens, et est ex natura veneris et mercurij. hec quidem stella est ex illis quæ maiorem faciunt eleuationem; in 5.to et 6.to et 7.mo climate. stella quidem hæc est temperata in omnibus in quibus inuenio eam. arcus enim eius est magnus, et eius aparentia magnū bonū in ascendente, et multo plus in medio cæli habet significationem; dum a marte vel a saturno eius bonitas non lædatur. nam si lædatur, econtrario erit eius significatio.

Decimaquinta

15.a Decimaquinta Stella est Cauda Capricorni. est namque ex natura saturni et mercurij et proxima zodiaco ex parte meridiei. Hæc Stella est infortuñ magnũ dum in coniunctione Sol existit sic ab eo a quarto vel opposito conspiciatur, cum tunc in nativitatibus designet corruptionem et damnum. hæc namq; 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. Quicunq; has quindecim stellas rectificare sciuerit, secundum quod de tribus primis superius est prælibatum, ad veritatem posituræ earũ, scias quod poteris peruenire, et si quis ꝑ fixas stellas voluerit iudicare, oportebit eum earũ scire naturas, et posse, ac proprietates, et in quibus ymagines inventæ erunt, et in quibus domibus, et quæ pars cadit cum eis, et quis radius, et quæ duodenaria, et quis planetarũ est secum, et quis eam aspicit. sic autem poteris invenire per ipsas in omnibus veritatem, quemadmodum per planetas, et sic verum inveniet ut scriptum est in Libris

iudiciorũ

iudiciorum Planetarũ. et sciendum quod Stellæ fixæ habent fortunas et infortunas quemadmodum Planetæ: sed earum fortuniũ et infortuniũ accidit ex parte solis aliorumq; sex Planetarum, sed quod sunt apud ipsas earum coniunctiones et aspectus, et sciendum quod omnis stella fixa quanto maior est et clarior et propinquior est zodiaco vel puncto verticis, vel magis septentrionalis, tanto fortior est in omni opere et iudicio. ffinis de Stellis.

Incipit secunda pars huius Libri De quindecim Lapidibus.

Dixit Hermes in initio huius voluminis, nostra intentio fuerit circa quatuor, vizt, circa stellas fixas, quæ sunt res spirituales, et celestiales, et ++ luminosæ, quarũ potentia est magna et mirabilis et nimis occulta nisi sapienti. modo autem in hac secunda particula volumus putafacere charitatem et virtutẽ quam ipse sumus charitatis et virtutis conditor inclusit in Lapidibus prætiosis, quorum virtutes afflantur +++ virtutibus prædictarum stellarũ et quorum colores coloribus Planetarũ

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

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

Quoniam 15. sunt Lapides, in ~~eta~~ coloribus et complexionibus et naturis concordantes cum supradictis stellis, quorũ nomina et colores, virtutes quoquæ 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 quoqꝫ Lapides debent poliri sculpi siue subscribi cum Luna fuerit iuncta stellæ sibi pertinenti, quoniam si ita fuerit in centuplo multiplicabitur eius virtus. Vnde scias, quod sapientes antiqui inspiciebant superiora et operabantur in inferioribus, et secundũ eorũ voluntates in operibus efficaciæ adnuplebantur.

Cam. 1m. De Carbunculo dixit Hermes, primus ex Lapidibus 15. dicitur Rubis, quod quidem Carbunculũ vocant, cuius color est sicut color carbonis accensi. et eius virtus est augmentare diuitias, et magnũ honorem exhibere deferenti. Hic namquæ Lapis est ex natura solis, et eius stella fixa et Alde baran.

2a. Secundus Lapis dicitur Christallus, quidam dicunt quod sit Diadema, qui magis finatus est quam Christallus, virtus namquæ eius est, congregare Dæmones et spiritus mortuorum,

et

et vocare ventos, et secreta abscondita scire. Color Lapidis huius est color aquæ congelatæ, quæ est intus clara, et exterius turbulenta: et cum volueris cum eo operare, operare cum fuerit Luna (Azozaye) id est Azoraye, quia tunc aparebit eius virtus.

3a. Tertia Lapis dicitur Diamante, qui durissimus approbatur, ita quod cum eo scinduntur oes alij Lapides præciosi: Cuius virtus est animositatem et audaciam conferre, membraquæ custodit illæsa: et si ꝗ quis vult illum deferentem incantare vel siccitare, incantatio vel siccoo reuertetur super facientem illud. et ~~coloribus est~~ Color eius est color ferri lucidi, sed stella aqua virtus eius procedat est caput ꝗ argel. et virtus eius ꝓbata cũ Luna est in prima ipsa stella.

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

5a. Quintus Lapis. dicitur Berillus, et est clarus ad modũ Christalli siue aquæ maris et est quasi ~~oculis~~ oculꝰ: debet quoqꝫ habere angulos, ꝑ quos eius claritas procedit. Cuius virtus est magni honoris et magnæ beneuolentiæ, et ad ponendũ inter Reges concordiam et alios homines, et quando Luna est cum Allabor, tunc

augmentatur

augmentatur et ꝑ apparet eius Virtus, et ꝑcipue si est in Ascendente Vel in medio cæli: Et si hunc Lapidem in aure ponere Volueris, pone, cū Luna et Venus fuerint cū Allabor et proficies.

6ª. Sextus Lapis dicitur ~~Ach~~ Acathes (Vel Acates) cuius color est croceus, tamen aliqui inveniuntur nigri, aliqui albi, aliqui Virgulati; cuius Virtus est, gratiam dare apud Deum et hominem gratiosū super spiritus aeris, eratq; magnū posse contra magicam. Stella quidem eius dicitur, Algomeiza. proba Virtutem eius cum Luna fuerit

7ª. Septimus Lapis dicitur Gorgonza: quidam istorū sunt rubei mali granati, ideo Granati dicuntur, quia color eorū est vel color Granatorū mali-granati: Et sunt quidem rubei, Alij vero sunt multorum colorū: Cuius ꝑ Virtus est Iram et Melancholiam auferre, reditque hominem temperatum, bonamq; dat gratiam deferenti eum. Hic vero Lapis, Gorgonza, discendit a corde Leonis sue stella ꝑ Regia, et qui aliquid ex ea vult operari, operetur cum Luna fuerit cum Corde Leonis.

8ª. Octanus Lapis dicitur, ~~Smaragdus, Cuius color Viridis est~~ Onichis, (Onichis Vel Hanicholes) 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

dæmonem

dæmonem, et congregare, Cuius stella est Ala Corui.

9ª. Nonus Lapis dicitur Smargdus, cuius color Viridis est, Virtus eius est, augmentare diuitias ei qui eam in auro potentiam honestatz secū duxerit, causasq; devincere facit, et eruit hominem ab angustia et malo. Stella quidem eius est Alkimet Alaazel propria, quoniam ab hac stella processit Virtus ꝑ Smaragdi.

10ª. Decimus Lapis dicitur Jaspis, sed diversas habet colores, quum alij virides, alij rubei, alij vero guttati, Maior Virtus est auferre ffebres, et quidam illorum restringunt sanguinem, Cuius Stella est Alkmett, ꝑ Alramech, vel Alchimoch, vel Alramaoch, Et cum hac operare vt superius est prelibatū.

11ª. Vndecimus Lapis dicitur Magnes, Cuius color est color ferri Lucidi et bene forbili, Virtus eius est attrahere ferrū ad se, et ostendit partem orbis et ꝑtem vbi volvitur bene axis, et ostendit ~~partem orbis~~ Verū polus mundi ꝑte Septentrionali, Et cum hoc Lapide multa faciunt mirabilia incantatores, Stella eius ꝑ Benenayas.

12ª. Duodecimus Lapis dicitur Topasius, cuius color est citrinus, ad similitudinem auri puri Virtus eius est frigida, et reddit hominem castum, dat amicitiā et honorem apud homines. Cuius stella est Elpheta,

quæ

quæ dicitur Corona.

13ª. Decimus-tertius Lapis dicitur Sardinis, Et cum illa est, Amatistus, Colorque ei Sardinis est rubeus, Amatisti vero vt gutta Vini rosacei. Virtus cuius est, Videlicet Sardinis, reddere bonū colorem, Sed Virtus Amatisti constringit Dæmones, et effugat eos, et non impediunt deferentem maligni spiritus, et Stella eorum est Cor Scorpionis, Et opera cum eis cum Luna fuerit impedita.

14ª. Decimus-quartus Lapis dicitur Crisolitus, Cuius color est vt auri Lucidi, simulatur quod proijciat radios, vt radij ignis, et alij assimulantur aquæ maris, Cuius Virtus est magna in expauescendos dæmones. Et sicut magnes aspicit Septentrionem, sic crisolitus aspicit Orientem: Et similiter cuius virtus est contra nocturna phantasmata et timores. Et cuius Stella Vultur Cadens.

15. Decimus-quintus lapis dicitur Calcedonij, Cuius Color est medius domo quæ sunt quasi albi. Virtus cuius dat gratiam in cunctis illis qui eam deferunt. Stella cuius est Cauda Capricorni, cū autem Luna cum ea fuerit, vt diximus, Operare cum ea.

inter Gergonsam et Berillū de Gorgonsis domo

Moneo

Moneo quidem insuper, vt cum Luna fuerit coniuncta Stellæ cui Lapis conuenit in ascendente vel in medio cæli, tunc Lapis ponatur in argento vel auro vel ferro vel plumbo vel plumbo siue quocunqz metallo quod ei conueniet, et multū proficies, Deo dante.

Et notandū quod quicunqz bene scierit componere opera Stellarū cum operibus Lapidum, poterit bene proficere in omni opere boni et mali, Et semper hoc debemus eis addere herbas quas coniunctas habere possumus, quæ sunt concordantes eorū complexionibus et naturis. Et cum tria habuerimus quarmus quartū, itaque in mitio libri prōmicuis cum Dei auxilio integrē et sine diminutione compleamus et sic ad quatuor Virtutes sciendas quæ cuilibet naturali iunctæ sit attingere poterimus.

Incipit tertia pars huius libri

De Herbis.

Dixit Hermes, priusquam docuimus naturas et virtutes 15. Stellarū, et 15. Lapidū præciosorū, et colores vtrorumque, nec non Complexiones. Volumus in hac parte huic particula, 15. herbarū nomina, et a quibus Stellis virtutes accipiant, declarare: et cū inferiora a superioribus reguntur, et quicquid est inferius a suo simili superiori in natura et Complexione

Complexione, naturam et Complexionem acc=
ipiat; secundū facultatem nostri ingenij hunc
inferius declarabimus.

Prima Herba dicitur Anabulla siue Tith=
malli; hæc namque herba est calida, et corru=
mpit fortiter Corpus hominis ~~h~~ hntis, si
sumatur, eius verò stella Aldebaran nuncu=
patur et semen eius ponitur sub Rubo, cuius
Lapidis virtus duplicatur certissimè.

Secunda dicitur fœniculas, cuius virtus
est Oculorū Lumen augmentare, et in na=
tiuitatib9 animalium contraria est stella
Azoraya, semen eius cum thure et argento
viuo ponitur sub Christallo, cuius virtus est
duplex Lumen oculorū custodire.

Tertia herba dicitur Eleborus niger.
Crudelis herba et fortis atquæ mortifera. si a=
liquantulum de hac herba cum cuiusmodi Art=
hemisia potueris sub Lapide Diamantis interdi=
ctare poteris a quocunquæ volueris obtinere,
sed hoc præperabis cum Luna fuerit cum
stella quæ dicitur Caput Argell.

Quarta herba dicitur Prassius vel
Marubiū. Malos tollit dentes et est valde
medicinale si sub saphiro posueris de semine eius

cum

cum aliquantulo de menta et Arthemesia atq;
mandragora, Cognosces per añulū miraculum et
graciam magnam. hoc fac quando Luna fuerit cū
Alaayoch.

Quinta herba dicitur Sauina. hæc cum Arthem=
isia draguntea et paruo de Lingua Colubri debent
poni sub ~~per illo~~ Berillo, et fiat cū Alaabor fuerit in
ascendente vel in medio Cæli et Luna iuncta et
Sciendū autem quod quicunq; hunc añulū secum
habuerit, gratiam cum spiritubus aeris et Gentibus
terræ habebit, et poterit magnā mittere pacem inter
Reges et alios potentes, et inter virum et vxorem,
cum fuerint discordes.

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

Septima herba est Celidonia, quæ si cum Arth=
emisia et mastice ponatur sub Gorgonza granata, et
hoc cum Luna fuerit cum Corde Leonis, eius virtus
scitur quod sit multiplicata si fuerit annulo vel
imagine consolidata.

Octaua herba ~~est~~ Lapacium maius dicitur.
de cuius semine cum folio atq; radice et Lingua
Ranæ sub onido si reponatur Luna iuncta Alæ

Corui

Corvi multum proficit contra homines et dæmones et mala ventos.

Nona vero Salvia dicitur estque valde utilis et multum medicinalis, Ista cum trifolio et provinca et arthemesia et mandragora iuncta, faciunt deferenti multas divitias accmulari, et operetur cum Luna fuerit cum Attimeth Alaazel.

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

Jaspis Viridis. esse, et quisquis phisicus Jaspidem deferre deberet, præcipue autem si esset viridis coloris, debesque operari cum dicto Lapide quando Luna fuerit iuncta Athimoth Alrameth.

11ª herba dicitur Cicoria, quoniam sicut voluitur Benenayas contra polum septentrionalem, sic et Cicoreæ flos voluitur versus solem, velut natura magnetis est attrahere ferrū, sic sol est attrahere florem Cicoreæ. et huc adiunge Arthemisiam et florem provencæ, hijs superpone magnetem bene politum, et quocunque volueris, poteris ire securus. Annulus iste valet contra oēs incantationes, et ab uno in aliū commouendas, et contra fiticia multū pficere dicunt. Et si dens Lupi prædictas coadunetur, pficit illis qui voluere

esse

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

12ª herba est quæ dicitur apud quosdam, Adil, et apud alios, Ros marinus, 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.

13ª herba dicitur Aristologia Longa sive thoradrū, cuius flos rubeus est et sapor amarissimus. hunc, cum paruo de Copico sub Lapide sardinis pone, et deferentem secum facit bene intelligentem, quanquam non sit, sapientior semper apparet. hoc fiat cum Luna fuerit cum Calcalacrab, (vel Calcelatrabin) in ascendente. hoc quidem opus bonū retinet colorem in homine, et sanam retinet memoriā indifferentem, et reddit hominem provectū et intelligentem.

[illegible] libro [illegible]hebit [illegible]roco.

14ª herba Satureia dicitur, cuius accipias aliquantulam particulam, tantundem herbæ quæ fumus terræ dicitur, et parum parui lapidis quæ coraza dicitur. nam deferens super bestias magnam graciam consequitur. et ~~per eum~~ seruatur per eum a scabie mundū. hoc autem opus fiat dum Luna cū Elpheata fuerit iuncta vel vultur cadens.

15ª

15ª herba Maiorana, dicitur, et apud Arabes Mendadeux vel Mendatux. pone aliquantulum ex ea cum Calcedonio, et scies quod domus in qua fuerit meliorabitur et incolumis semper erit. Et inveni in quodam Libro, et quidam similiter asserbant, quod quicunqz deferret secum Calcedonium cum arthemesia et nepta et maiorana, et hoc in acella sua cum radice Madragore custodierit, eius divitie omni modo et augmentarentur. hoc autem fiet cum Luna fuerit cum Cauda Capricorni in ascendente.

Sciendū, quod quamvis plures sunt herbe Magne virtutis, hoc tractatu posuimus. cum de 15. inprimis mentionem fecimus, et cum hec que plures sunt 15. secundum nostram intentionem ad maiorem efficaciam conscribantur; ne ab aliquibus reprehensoribz ex hijs que premittus diximus superflui videamur, ex unoquoque Capitulo primam herbam sufficere affirmamus.

Incipit quarta pars huius Libri De Figuris.

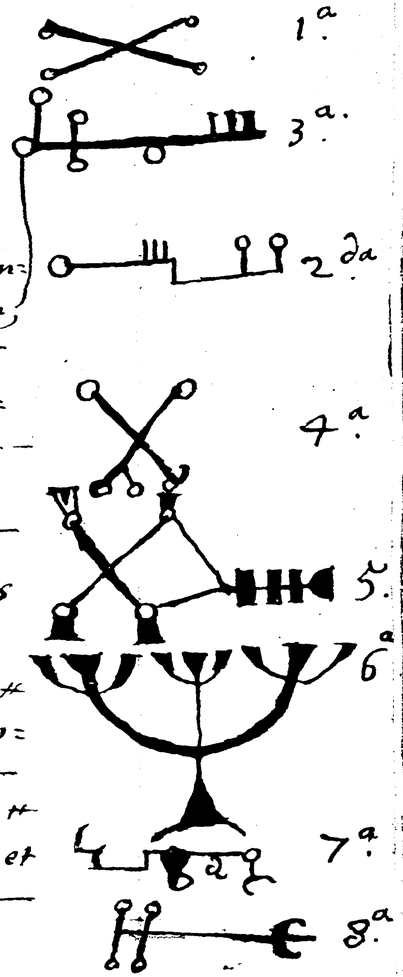
Cum igitur in principio huius Libri sit, qd diximus cetera quatuor explananda, nostra intentio verteţur, sine quibz nemo sapiens opus suum potest ducere ad effectum plenarie, et de tribus sic iam plenarie dictum est. Nunc de 4ta

aliud

aliud deferamus, ne hoc opusculum in aliquo deficere videatur.

Incipit documentū Hermetis
De 15. ymaginibus et figuris.

1 Dixit Hermes diuerse sunt ymagines et Caracteres que sculpi debent in Lapidibus predictis cum iuncta fuerit Luna cuisdem Stelle, qui ad opus convenierit, et dixit.



1ª Prima ymago est ut Dominus vel homo Litigans. et sequens figura ——

2ª Secunda ut Lampada vel puella Virgo cum hac figura que est primi Libri Seraphin ——

3ª Tertia sicut caput hominis cum Longa barba et parum sanguinis circa collum, et sequens figura. ——

4ª Quarta sicut homo volens letari in instrumentis, vel ut rapicus, et hec figura. —

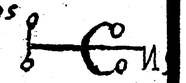
5ª Quinta sicut Leporarius vel puella virgo bene dispolita et hec figura. ——

6ª Sexta ut Gallus minimus vel tres Puelle et hec figura. ——

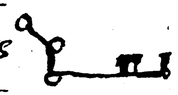
7ª Septima ut Mureligus vel Catus et Leo aut forma hominis honorati sedentis, et hec figura. ——

8ª Octava sicut Cornus vel Columba, et vel homo niger nidutus panno nigro et hec figura. ——

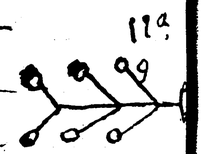
9ª Nona sicut Auis vel homo deferens mercaturas aut tale ad vendendū et hæc figura.



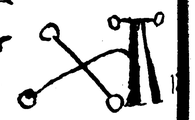
10ª Decima sicut homo saltans et volens letari, vel sicut equus vel lupus et hæc figura.



11ª Vndecima sicut Taurus vel sicut Circulus vel sicut homo qui multum cogitat et hæc figura.

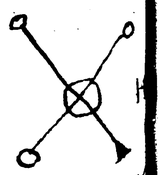


12ª Duodecima sicut homo sublimatus et coronatus, vel similitudo gallinæ et hæc figura.

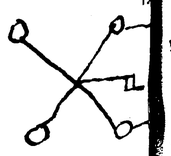


13ª 13ª sicut homo armatus vel loritatus ad faciendū malum cum ense in manu et hæc figura.

14ª Quarta decima sicut vulturus vel gallina, vel homo volens pergere, et hæc figura.



15ª Quinta decima est sicut bestia vt Ceruus sterile vel hircus vel homo qui iratus videtur et hec figura.



Explicit 4. partes principales huius Libri et incipiunt expositiones 15. Stellarū, 15. Lapidū 15. herbarum et 15. ymaginū et figurarum et earū virtutes.

Jam

Jam Compleuimus in hac quarta particula ea quæ proposuimus explanare ex 15. Stellis, et qui Lapides sunt eis convenientes, et quæ herbæ prædictis concordant, et similiter quæ ymago hominum vel animaliū Lapidibꝰ debeant sculpti, et quæ Karacteres.

Documentum Hermetis. Dixit Hermes. Sciendū quod non signaui nequæ scripsi hunc Librum nisi scienti, videlicet, Cursus Stellarū siue planetarum, et introductio atquæ prouecto in Libris Magicæ Astronomiæ. Et notandū quod per hunc Librū poteris rectificare Stellas fixas, et cognosces Lapides, et herbarū, et virtutes vtrorumquæ adepisci. 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 diuisit, dixit volo quidem addere quibus si Hermes viuus esset me pro scio in tali opere reputaret. Cum ea igitur Hermes in libro suo posuit naturalia, sic volo illis apponere actum talia et spiritualia. Stella quidem est res cœlestis et spirituale, est oratio atquæ voluntas et actū tale vero Balneo et mundificato habet vel aspectus sapiens ea suffumigio suo de suffumigacoibꝰ bonis et malis.

Dixit

Dixit Messehala quod omne fumigium bonū
et pręciosum et bene redolens Lętificat volun=

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

Geradiel osayl chamerusin chulty
semarsoniel dayr fayr chaturmo
tes bornatyn ersoty Camylor sayr
sabelmerodan Cosry damerson matley
nabelmerusyn

Buriet mastfoyr chamerusyn noet Pean
Tonachym mardusan Philarsii Pedarym
estlis Carmoy boyscharonty Phroys
fabelronti mear Taphany vearchas
Clareson notiet, Pador astotiet marsyno
reneas Capedon, thisinasion metro
Tauair Carpentor thurneam Cametrosyn

Buriet Thresoy, Chamerontis, hayr Plassu
nadiel marso neany Pean sayr fabetron
chaturmo metros ersoty Caduberosyn

matters of Carnal loue and to the practicers
of loue and such things that ar done in the
night of prisons and lacks / this hate for
light

148

[illegible]	[illegible]	[illegible]	100	10	10
[illegible]	2 Casbriel 3 [illegible]		100	10	10
4 [illegible]	5 Nedriel 6 [illegible]				
7 [illegible]	8 Bufiel 9 [illegible]		100	10	10
10	11 Fuliel 12 [illegible]		100		10

π

for the night after o gomis downe
lock to the [illegible] o say

& Coniur the wynd & Ayre & Light by Jesus
Christ the which holy with his virtue
& blessing hath made the and hath
walked vpon the sea which did say vnto
Peeter Comaundnig that he shall come
vnto him And by the helpe the which
he did helpe him I chardg the that
thow dost Clere vp and Clarify to
my Porpos, so that I may Perfectly here
& see this sperit that I be not letten by
the Ayre but he may be apearing to
my sight and to show to me althings
Perfectly & Planly what so euer I shall
aske or demaund of him to my mynds
to the efectnig of my Porpos The blessing
of God the father the soon & the holy
ghost & his trewth & his grace descend
vpon me & remeyn alwais vpon me the
seruant of God the peac & health of our
Lord the fiue wounds & virtu & Clem
enci of our Lord Jesus christ be vnto
me an ayd to helpe me & that this
sperit may apere to me to my sight
to shew me my desires by him that
shall come to Judg the quick & the dead
& the world by fire.

Dies Mies ieschet Benedoefi,
Dovuina, Enitemaus,

ut tam b[e]n[e]dictam vivificem & potestatem obtineat et habeat ad [con]ficiendum ille sit misericordie prestante dño deo n[ost]ro q[ui] sedet b[e]atissimis throno[rum] q[ui] est benedictus in secula seculo[rum] Amen

℣ Benedicat te pater + ℣ benedicat te filius + ℣ benedicat te spiritus s[an]c[t]us + ut vivificem habeas et habeat semp[er] quam diu me[a] debeo Amen ℣ benedicant te omnes sancti & electi dei & oes virtutes celestes hyde & omni tempore Amen + ℣ benedicant + et confirmant te oes angeli & archangeli virtutes & principatus potestates throni & dominationes cherubin et seraphin & omnes celestes & miserendo die & nocte

℣ Dne ihu xpe benedicas + & sanctifices + & ab oi malo custodiat te ihesus iste qui omnipotentiam tua et ut dicte obtineat ad quam constituisti Amen

℣ Dne dirigimus me in conspectu tuo dne & nec ceteris omnibus fidelibus in aduitu[m] meu[m] dne deus sanctus meus ℣ Fiat misericordia tua sup nos quemadmodum sperauimus in te dne ℣ ostende nobis dne misericordiam tuam et salutare tuum da nobis ℣ Esto nobis in deum protectorem & in domum refugii ut saluos faciat nos ℣ Mitte auxilium nobis de sancto & de sion tuere nos ℣ Nichil proficiat inimicus in nobis & filius iniquitatis non apponat nocere nobis ℣ Dne exaudi orationem meam ℣ & clamor meus ad te veniat.

℣ Dñe pater misericordiarum et deus totius consolationis qui consolaris nos in omni tribulatione nostra qui eos quos indignos iustificas & misericordia tua prevenis ut ecclesie tue sanctum ℣ & protegas in tua pietate me famulum tuum ℣ & omnes fratres meos & omnes propinquos meos ℣ & omnes homines pro quibus me indignum exorare iussisti ut tua misericordia & pietate ubique me custodiat ne hostis callidus aliquid contra me valeat operari. Deo gratias.

regnare defendas sed in omnibus meis me adiuvare et defendere ad implendum quod impleri fecisti & ut presentem vitam ita ducam ut ad eternam beatitudinem mereatur pervenire ad quam eternam & gloriosam vitam me perducere dignetur ipse qui cum deo patre & spiritu sancto vivit & regnat deus per omnia secula seculorum Amen

℣ Confortetur manus tua & valeat te dextera tua & sit ut voluntas tua ita fiat in me fiat fiat

℣ Vnte ungebat aaron & filios eius in consecrationem sacerdotii ut fungerentur michi in officio sacerdotali ita & tu domine ungere dignare manus meas ut benedicendo benedictionem celestem populo tuo consecrare & sanctificare dignetur per eum qui cum patre & spiritu sancto vivit & regnat deus per omnia secula seculorum Amen

℣ Sacerdotes tui induantur iustitiam & sancti tui exultent ℣ Domine exaudi orationem meam & clamor meus ad te veniat.

Oremus. Deus qui famulo tuo moysi ad liberandum populum tuum de egipto misso ut eum de manu pharaonis regis egipti & de duritia cordis eius liberaret dedisti ei potestatem ut in virga quam ei dederas signa faceret et prodigia ostenderet et mare diuideret et populum tuum educeret per desertum ut ostenderet in eo virtutem tuam et ad ultimum ut populum tuum de captiuitate liberaret ita nos famulos tuos quesumus domine ut per hanc virgam quam in manu nostra ad tuum nomen benedicendum & sanctificandum suscipimus ita nos dirigere & custodire dignetur ut per eam omnes benedictiones celestes quas ad benedicendum & sanctificandum populum tu

…ood preceable and …mpetreatie … by an … vertue …
…powers of gode and by … to whome … moste
…obedience … …
… he tethe … …
… see … …
… ite And when … made before
… …
… …
… …

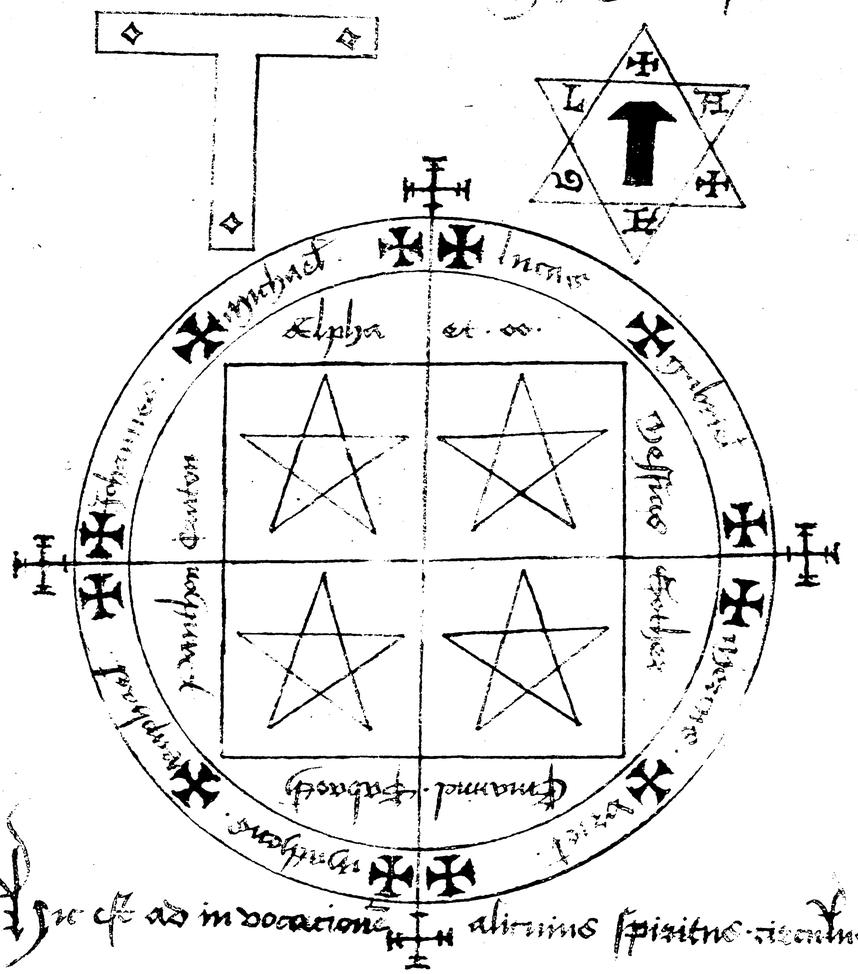
god spedeable and vnspeakable p by all ye vertues p
powers of gode and by hym to whome he owyd most
obedience vnto. and in ye payn of euerlyst damnacion
he fetche vp ye gode or treesse p to hym before. &
p ye see may poses & vse it at yor pleasure. to yor
profyt & comodite And whan ye gode is before
yowr or myne yee sone it p[ar]tener & spred
abrode yor lymes in the lykenesse of a crosse. but beware p
take heed p ye ryde nym nothing for passell ye may
happyn yor. But charge hym to go to ye place
nyd or appoynted to hym a. & to abyde ye dome & gyft
of gode and of o[ur] lorde [illegible] ye yong impe &
hym a bussh or twyge. or yee see persons p one gode or
nall. And take hede ye yee go not owt of ye eyght one
sone but ye space of one howre or ij at ye mete ye
ye eyght [illegible] ny some speciall prayers & ye shall
passe parde not or some gyde be fore. for e shal
p[ar]tener And say. I cast ye father p ye sone & ye
holy ghost betwene me & myn fore & aft & by fe
lymes. mat. [illegible] so be Cast vt ye begyn
wyll yee must have a rede wande to whyppe hast
tydi bryske saying [illegible] aboue
tydi And [illegible] bestyall bryng
[illegible] ye
one of [illegible] ye
yee [illegible] yowr
ende vp [illegible] on ye yde
[illegible] exse [illegible] And
bam [illegible] malignos spiritus [illegible] demo
nes. The first wyght ye second [illegible]

hym to speke to ye vertu of all ye holy words ye owr
Lorde gode spak in ye creacion of ye worlde p of all crea
tur: saying. I charge ye by ye vertu of ye first word ye
gode spak when he mayd heyght. p sayd Fiat firx
fiat firmamentu in medio aquar p dimdat aqs
ab aqis. Germinet terra herbam virentem p facie
terre semen. et lignu pomiferu fructus faciens iux
genus suu. cui semen in semetipso sit p totam terra
luminaria in firmamento celi p dimdat die ac nocte
sint in signa p tempora p dies p annos. splicat in
firmamento celi & illuminet terra. Predicat aque
reptile anime viuentis & volatile sup terra p firma
mentu celi. Crescite & multiplicamini & replete a
quas maris. Avicule multiplicent sup terra Pro
ducat terra viam xpiane in ore suo innocentie
tria p bestiis terre se rebus spontis suis. Faciamus
hoiem ad ymagine & similitudine nram et presit pi
sibus maris & volatilibus celi & bestiis terre omnique
terre. omnique reptili quod mouetur in terra. Crescite
& multiplicamini & replete terram & subicite ea. et dna
enim pisc-lum maris & volatilibus celi & omnibus ani
mantibus que mouentur sup terra And here endit
ye word ye gode spak at ye creacion of worlde & all crea
ture And now ye yonge spryngh. than spek to hym
thy mothers tong. & ax hym what he dout. thynke
what he kepyth there & what gode or treesse is p
ferd what way or gyde at myn zee may best gane
it. and whan tyme come charge hym by all ye holy
words rehersyd afore & by ye vertu of ye holy name
of gode incarnacion and all other holy name of

nyght ye sext nyght ye viij nyght ye x nyght ye xij nyght & ye xiiij nyght is best to thys work & it is trwe in payn of deth yf it be done as it awght to be :

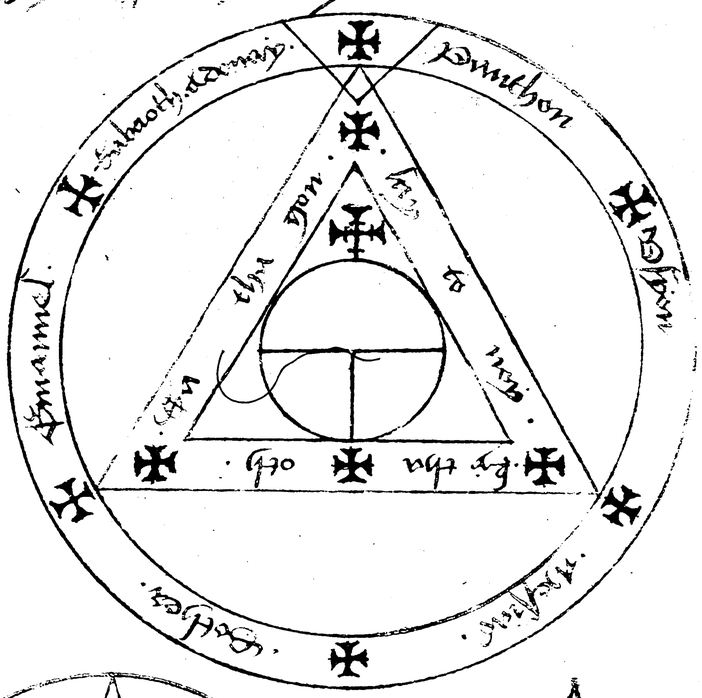
Finis huius experimenti.

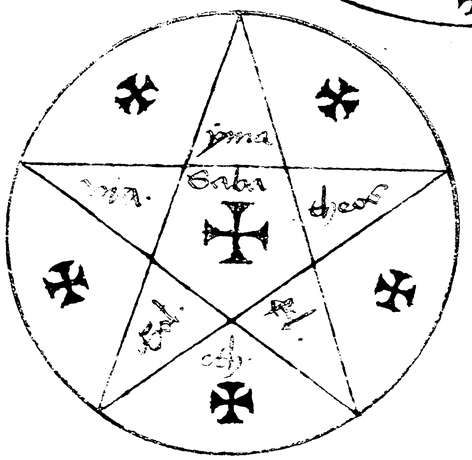
Signum tau. Hexagonus salomonis



Hic est ad invocacionem alicuius spiritus circulus

Thys cirkyll is callyd ye seall of ye eyrth wont ye wich lyghtly no spirit wyll obay :





The experiment to knowe the sear tryeth.
of there be any treasure hyd in any place where it
is thought to be or noo. Take .v. hasyll. of one yere
growyng and wryte on them. thys name. Joy.
and put yem in y grownde in y place where the
treasure is thought to be. late in the evyning. and
take them awey in y morning. and than take yat
rod or yerd ye bryst in or other wyse clasyd than it
was before or eft taken away. under that rod in
the grownde where it stode is the treasure or eft
sure to that place.

Dene ifine Junctis nomē Eloy in hymno cantis
sic finge thesaurū. et prohibeam fruit. vt fructū fugiā
tis hoc fruct. prius prohibeam ne nocet fructū fugi
tus. nemen. eloy ibi non expectabit. Et iste. nō
do potes cognoscere sit ne vndon the serpentes vel no
Et in experimento sect. Et cruentū mingit. pa
tes notes. 1 pringe dne maria et Credo. parend
tecum. in tecum. postea dicas. Orem. Et ionas
nostra protimi dne. Arrizado Joan et animam
in proprie vt omnia nostra opera. te sanct
grat. pte cepta finiam. p eppm. dnm. nrm dnē.
Benedicat. tē. me vt nos imperialis deus noster.
tegat me vt nos regalis dei virginitas. custodiat me vt
nos spiritus deitas. firmet me vt nos gloriosa dei vi
tus defendet me vt nos immensa sancta trinitas
dirigat me vt nos insuperabilis dei bonitas. sa
me vt nos. potētia dei patris. imfiat me vt nos sa
tia filij illuminet me vt nos dns spūs sanctus et p
. Deus. Hymno pte esta. Rosario vt vt nos salvos
tecum. Amen.

Amē

Hec p a or ymg in the Crystofyne sic qd. q ad dno d qd tmo
Et cetera cetera z d dnmra tmo noīa cristus z dns d qd tmo cruc
cruc dico cristo

Et ego rubus quinque pinus mee mihi

Et tamen a cruce sit tibi crux sacra

Crux fidelis

Crux dnm fruct ac veneror ista cruce.

Ecce dnm qui pendis ligno

Ecce agnus dei

Ecce dnm qui pendis

Ecce agnus dei

Ecce ancilla dni

Ecce agnus dei

Ecce dnm qui pendis

Ecce agnus dei

Ecce fructus ventris mei

Ecce agnus dei

Ecce dnm qui pendis

Ecce agnus dei

Ecce crucem dni fugite partes aduerse

Praefatio in librum Ruth.

Cap. 1. Nomi e Ie mmi ntis ini t mi
n ni i sine ni i hinqui itus . I
ale Asergs uri i ui quitum
ui ius tur nomen Ruth ruromi ibsiis
Bethlehemtyl in pi cunt ptam Boatat tem
ruti. t ptam ixit

Dixit Salomon. Gloriet [illegible] honori
sit locomuniuersa luuenum. Ille qui stim
uauit puericitiamcuctus est bell ui
bumq; potens ipse deu pietatem sit et pi
mus exit. qui nunq; uoluit praeuen ri
uinit in sibi pacem. Et [illegible]
[illegible] ne [illegible] ne [illegible]
[illegible] ne [illegible] ne [illegible]
[illegible] ne [illegible] ne

rationem diuersitatem quæ sit tibi Libitæ et
5. non Sanctum. Cum Sitiab uerasciæ
plus in diuinis et quam sapientiæ et semper
Sitiæ plus ab et Sitiab bonæ et Libitæ tuæ
6. Libitæ et tuæ sitis sit in Lib. Ps. de quam
inter quam plus Libitæ et plus plus et tuæ
sit sine in te Libitæ inter tuam plus sit.
7. Non Libitæ tuæ et sitis sine plus sit non
plus sit. tuæ non sit. Non Sitiæ
8. Libitæ in te Libitæ nam inter quam in
9. Libitæ. Non Libitæ Libitæ in non Sapientiæ
tuæ non Sapientiæ et plus sine plus sit non.
Et Libitæ tuæ Sapientiæ inter Sanctum.
Sitiæ plus Sitiæ et Libitæ plus Sitiæ et plus
Sitiæ plus ~~Libitæ~~ Libitæ Sanctum plus Libitæ et
Sitiæ et plus Sitiæ plus Libitæ et plus Sitiæ
Libitæ et plus Sitiæ plus Libitæ et plus Sitiæ
Libitæ et plus Sitiæ plus Libitæ et plus Sitiæ

Introitus Dominicæ

Sitiæ plus potuam Sapientiæ Libitæ
30 tuæ non Sanctum contracta Sitiæ
Sapientiæ plus sit Sitiæ Libitæ
Libitæ in Sitiæ plus Libitæ et Sitiæ plus
Libitæ et plus Sitiæ plus Libitæ et plus Sitiæ
Libitæ et plus Sitiæ plus Libitæ et plus Sitiæ

sui tempore Sitiæ plus in qui Sitiæ
Sitiæ plus Sitiæ qui continet septem
Sitiæ et septem Sanctum plus Sitiæ et
sunt Libitæ plus Sitiæ. Nam
Sitiæ qui sunt sit Sitiæ Sitiæ plus Sitiæ
et sine Sitiæ Sapientiam quæ sit Sitiæ
exaltabunt Sitiæ plus Sitiæ plus Sitiæ
tur Sitiæ. Nam Sitiæ Sitiæ plus Sitiæ
tum et in Sitiæ et Sitiæ plus Sitiæ
Sitiæ Sitiæ et in Sitiæ plus Sitiæ
Sitiæ. Et Sitiæ Sitiæ plus Sitiæ
et sit Sitiæ Sitiæ Sitiæ plus Sitiæ
et potest transire in Sitiæ plus et Sitiæ
Sitiæ plus Sitiæ sit Sitiæ plus Sitiæ
tum. Sitiæ plus Sitiæ plus Sitiæ
Sitiæ plus Sitiæ plus Sitiæ plus Sitiæ
Sitiæ et Sitiæ plus Sitiæ plus Sitiæ
et Sitiæ plus Sitiæ et Sitiæ plus Sitiæ
Sitiæ plus Sitiæ et Sitiæ plus Sitiæ
et Sitiæ plus Sitiæ et Sitiæ plus Sitiæ
Sitiæ plus Sitiæ et Sitiæ plus Sitiæ
Sitiæ plus Sitiæ et Sitiæ plus Sitiæ

3. Thimiatu. Tertius dicitur Thimiamatum eo quod in ipso determinatur de Suffumigijs et Aliorum Allegationibus et Demonibus: Quartus dicitur tractatus ~~dicitur~~ temporum Anni vel diei et noctis, eo quod determinatur in eo quando debet aliquid fieri per horum istum.

4. Temporum Anni.

5. Munditie. Quintus ~~est~~ dicitur Tractatus Munditie eo quod determinatur in eo de Abstinentia.

6. Samaritan. Sextus dicitur Samaritan eo quod nominantur omnes Paelos et suos Angelos et operationes eorum. Septimus est liber Virtutum eo quod ibi determinatur in eo de Virtutibus et Miraculis quae ibi narrantur. Proprietates Artis Magicae et sua Figurae et Ordinationis ejusdem. Denique omnes istos tractatus in tempore Sniaci in novo volumine de quo unus tractatus sine alio non sufficit ad integritatem [illegible]. Hodie fori [illegible] septem tractatus integrum. Propter hoc Salomon praecepit eum praeceptori. Dico scriptori Clarefatensi et non scriberet qui bene sciebat [illegible] Hebraicum et [illegible] [illegible] corrigebat eum et [illegible] secundum quod debebat [illegible] in [illegible] quo potuit dixit Clarefatensis qui fuit scriptor Salomonis [illegible] liber est valde magni secreti et valde magni honoris et fuit missus Salomonis [illegible] maximo [illegible] et fuit

7. Virtutum.

Unus tractatus sine alio non sufficit.

Clarefatensis scriptor ~~[illegible]~~ Salomonis

[illegible]

Prefatio

[illegible]

De Encausto.

De modo faciendi Calamum.

vestes mundas

De institutione et tributis

et non plus et semper contra Slavis sunt se-
ptem septem planetas, et non plus. Sim
ita Slavo est triangulus navis cum qui signat-
ivo posse et velle quia sine his tribus non po-
test aliquis facere aliquid in hoc mundo nec
attingere aliquam Utilitatem. Et dixit Salomon
quod hastile huius Slavis est sicut Raziel Fa-
cilitas et quae valum est sicut 4or Ventis b-
que sunt in his bis Animalibus et Lapidibus
et Suntae similitudinem Sanctorum 4or qua fa-
cient et faciunt totum et 7tem cuspides sunt
7tem Angeli qui habent posse in 7tem et alios sim
septem diebus Septimanae sicut alcius Ho-
bo. Et tui Angelus dignat hominum quia
in corde Animalia et Spiritus. Et ista supra-
scripta roborant totum mundum sunt enim
compositus in alto et in imo. /

Postremum, quem, diximus oportet nos dicere propter librum Mistum pridictum a Slavis septem filiis et patribus. Item iste 7: fratres habent inter se 12. regna ad dividendum, et in quolibet regno sunt 30. Civitates, et in qualibet Civitate sunt 60. Castra et in quolibet castro 60. Villae compositae et per exemplum in omnem Salomon et distinxit et scripsit. Et unus alter stabet 7. filios et isti septem filij sunt Germani quia propinqua similitudo fabris sunt Germani et senior potentior inter omnes alios existens

Sic Slavi in septem filiis erga fratribus mansionibus vel domibus.

fuerit auis valde immundus corpore et in magno sensu. Et facit sibi quamlibet feminam qui non habet opare pro libum istum in Mannum ne sine sensu, nec sine invidia quia hoc est quum aliquis faciat tibi contrarium vel quod impedient alia reptilia vel bestiae et varia faciunt tibi malum. Et sic quod quemvis posse et Scientia habeas ad opandum istum librum Et qui vis Scientiam magnam poterit habere in isto non debes opari nisi in magno sive et maxima ratione, et sic intelligo omnitus contrario Et si tu operaris aliter pro libum istum qua deberes, posses bene multum impedire hoc est si operatus fueris sine ratione, vel si-
nimundus sub vel mandamento. /

Tertia Pars. /

Tertia istius libri est cognoscere et sive fora septem corporum superiorum et suas natu-
ras et suas scientias et suam nimidia et omnes suas Virtutes Stellarum quo accipient in terra nobis.

Oportuit debet esse omnis Signum tum ex-
emplo vero propter hoc vocis Signum Slavis
in isto libro qui bene multus scire quot sine varietate
et debilitate sit factus et prone in signa stavem
quam tum suo hastile ad similitudinem qui
est unus de sub hominus sub unus qui unquam
habuit, nec habebit ullam aequalem in quadra
tura Signatur quod sunt quatuor Elementa

Et non

De Estronomia

in medio ordina rovam cunnibus, italy parvi-
sunt medio astoriano dum duo, Vivunta-
men duo istova non multum exantur ab ipo
et isti 7. fratres dixit Salemon sunt Sabaui.i.
Saturnus. Excet i. Jupiter. Ea. in. i. Mars.
Hamina. i. Sol. Noga. i. Venus. Cocab. i. Mer-
curius. Labana. i. Luna. Et Salemon regnit
12. Regna Germanarum quæ dicuntur Signa
Et incepit extingere ovo et dixit gradiatori. i. Marti
quod formaverit dixo quiesceret et quod non
In praeliare et in Regno suo. Victio et istinovir
tutib et in regno Orientis et dixit sibi in regno
suum. i. signu Scorpionis ut dicret fortiter et
quo minuam. incepret et est in octavo Regn
a primo, et postea dixit formosæ Nogæ. i. Veneri.
Hic regna Jovem vinum habet meridietatem
Saturni hor est humanitate et capitis rum suis
rombus usq; ad umbilicum. Hinc est scor
pium a primo. i. Libra et alio Venus et sur
sum in Septentrione et alio versum in meri
die et ita hereditavit eam in duabus xibus. Mer
cur dixit Saturni qui scriptor fecit Mercurio suo
Regna Jovem vinum habet cum hominem
in brachiatos amplectentes se. Hinc habet
Virginem femineam aciem et nunquam vult
videri à masculinis corpus suæ imaginis ta-
-les sunt et dispolivit sibi meturnivo à meridie
in Septentrio no. Et dixit Labanæ i. Lunæ sog.
Lunæ ba et vinum Regnum et quia non vult

multa

♂ V orientis quit o in m v praeliavit.

♃ ♂ ♎

☿ III ☽ my meridio.

Liber primus

multum Stare in domo sua et Signum sum 167
Et pisces quisivitur Sancer qui habet multos pe: D 69
des. et signat. homine qui multum vultu
de quo est subalis fratribus ita sicut sola et dixit
fratri mee qui est dominus alienum et ipse cepit
cunnibus et ethmagis ornatus propter hoc dixit si
bi omnium Regnum pater tertia talore et Signum
suum et dixit Leo qui dixit it. dominum sur
cunnis Cellum, ita est fortior et majoris dominij
sicut omnes suos fratres demum remansit
duo fratres extremi vidici et accepit Senior
Duo regna unum contra aliud propter hor
mutuam vincretur in signo Regni bene
meridiem et est una bestia cum uno Cornu
in sua fronte et alter eius regni signum est
quit homo qui ostium et multas Lunas stilli
fratres dixitur Sabaui Jovem amicitas domus ♃
fratres et hereditate à dextris suis regnum-
rum Signis medij cœli et medij cœli
dixitur Sagittarius à sinistris ritinum et-
dixit Salemon. Trire et humum iguorum ra
tionem et virum Scorpium et fratri Cet
Sagittarius habet pedes in Oriente Taurus et
rum, frigidum et virum Melancholicum Vita
Virgo, et Capricornus quod regna in Meridie
Gemini et æreum, calidum et humidum et-
sanguineum. Et ista Libra et Taurus et habent
pedes in Occidente Jupiter est Lunam femi-

ninum

☽ Saturnum humidum et phlegmaticum. Et ita
Veneris, et pisces et habent posse in Septentrione.

Sol. Dicimus de natura et signis et con-
junctionibus, demum tiranno de natura
et complectionibus Germanes. Et ipse signat
primus altior qui civitur senex Sabaoth
☿. et ☿. Ejus natura est frigida et sicca eo quod
et multum stratus, et melancholicus et sig-
nat ferum et ciprodium in terris. Secundus
civitur Zeel et est Shemzabub eo quod Mi-
ter semen. Sabaoth et calidum et humi-
dat calidus est humidus, et sanguineus
sapore dulci, et trahit ad bonam aeram, et
signat equum et convem et bibitum. Ter-
tius est fraudator Madyn et est calidus et
siccus et malus fraudator, Crematur, Raptor et
♂. Homicida. Quartus est Hamnia ☉ et ☉. mei
inter alios rationis potens, et ornatus, et om-
nes alios fratres suos interminantur et
multum verax et fortis. Quintus est formeus
♀. Nogah. i. lucens frigida et humida sanguinea
matia singuis et carnosa et bene proportion
omnibus suis membris, et unet et signat bo
nas Mantas, et est multum lota inter mulieres
☿. Sextus est Eriptor, et prosequitor cocab: iste
est Kuntrus omnibus et servit omnibus, et signat
scriptores et minores Scribas et vorat secundum
quod erat eum de quia cum omnibus tenet ma-
☽. gnum et cum ipsis. Septimus frater est Zabana,

et est

est Matrix et est frigida et humida et signat 169
fratres, portat quolibet mense mandat fratres
ad fratres, secundum quod sexus ab ipsis. l.

Deinde loquamur de fratribus qualiter cum de 4to Cap.
tur et stat et minui et quis minuet iste cursus
te nouerat, nec cursus et ipsi fuerunt creati-
sunt 4or fratres qui sunt natura Elementa Cimmt&
et ipsi habent semini et Signaturam, et Elemen
tum esse completum et honestatum, et
caritatem, et quilibet potest in suo homi
nem vie. Et est in suo principio sunt generati
in suo principio. vel principi in suo comme
quilibet habent posse in septemptis, quas-
tus Firamus Cimata, et eiab quo ipsi sunt
stituti in ista Cimentia. hi nominati. et civit
Solemne prohibita appellant istos fratres sep-
tem fratres vivos. Sanctos et Sapientes Deo
rum eius erant septem Sanctos inventos
est septem Sanctuarios qui et sibi stem
ne proprie appellant eorum corona celestia
que sunt 7. Planete; et contrario Shantur on
Stella et 7: Planis nuncupant a 4or altiss-
simis cuius sub et vobis cum sunt subs-
stati viz: Terra, Ecclesia, Aeris, et Ma
septentrio. Habent posse in suis quatuor
stibus, viz: temperiem, Cimperminatio su
suis Complexionibus, cum omnibus suis
stis, et in quatuor Elem. fib. cum per concurrit
Cimovetur omne mobile et mandato Divini qui-
voluit de in suis Cris. f.

Fecit

Vidit Salomō. sint. fuerunt semē status
imperiū sine corruptione, ita sciās quōd est
nunt et semper erit. Et propteria intelligimus
corruna impeiora nunca, et bona, et falsa sine
et corrupta, et impeiora immunca malestan-
tia et fracta quotidiē defiunt. Et corrumpun-
tur, et ita corruptio nūquid not satiat, sq
fue intelligimus quōd corruna et impeiora non
possunt extinare corruna bona, et omnia bo
quōs videmus imperiū habent radicem et primi
pium propter rōs impeiū quia rōs impeiūs sunt ni
Vita et sine color et rō imperiū corruptorum ha
bent mortem tum color et rōs impeiū habent
immobilitatem sine corruptione et rōs imperiū
quotidiē defiunt, corrigimur, et immuna-
untur et fiunt omnia corrupta quōd videtur
rōt qui cum de corruptione hoc est dē qui sunt
multa impeiora omillia inter ea que dicimo
et non dicimus. Sciās quia est magna frici
tatio et disturbatio frontosio inter terra mari et
4or Elementi siquidem sunt male tracta
tuit aliquis de impeiūs, et si defuerit unc
de quatuor partibus, redivet terra in statu
pristinum quōd erant alia confusa. Et sic aliq
rorum corporaliter recipiet corruptionem
Sciās quōd est destructa omnib rō quo
rōrupit Animam. Et sciab sicut vacuntur
4or Elementa deorsum non obtinebunt sine

varone

Rationē aliqua ☿ septem impiorum, Et hor quoti- 169
philosophus, disturbato dato destruitur omnib vita ☉ Vita, anima
et omnis anima disturbata una destruitur hi- ☽. Mare.
gatur marib. Sciās quōd Saturnus est terrestris ♄. Terram.
et tenet totam terram in statura quōd non- ♃. aerem.
movetur; et Jupiter aerem, et Mars ignem, et ♂. Ignem.
sol diem & nominē et Venus formosiora mundi, ☉. diē, nominē.
et ☿ rationes, et Luna terram et signas et ma- ♀ formosior mundi
ria et mas potentias, et sciās quōd quilibet postqua ☿. Rationis.
fuit aut erit in sua Exaltatione ordinatq, et ☽. Terra et ma-
natio ligatus erit Sole quōd erunt rationes et gnas.
verba sermonis veni inter homines et quotie-
scunq ☿ unitus fuit cum Virgine in eodem puncto
cum Sole, divertus, et non retrogradus faciamq
res nobiles et rationales, et quōties fuit Sol in
Christo tot annos diximus dat nobis, et quo
ties fuerit Saturnus in libra tot mutationes dat
in terris et quōties Jupiter conjungitur cum
Saturno in signo terre tot tempora, et mu
tationes. Dies ab et mutat res et sectas et
leges et ita intelligere in alios dominibus
prophetas secundum deum status et secum
dum tempus.

Et dixit Salomō. Vita variat nova capi- Quando regnum
ta Animalia habet unam dextram ☿. si- tur terrena
nistram et ♂. centum dextra et ☽. sinistra-
☿. 66 Ista 7 foramina habent pedes. Et dixit
Salomon quōd homo est Mensura quōd dicit: pal-
mus manus facta in qua mat[illegible]

De potentia planetaz in hominib.

Virtutes mundi, & septem planetarij, et hec est tantumodo caput hominis; nam unusquisq; como assimilat suæ stellæ et suo Elemento. Et dixit Salomon quod quia invenit spiritum imperiosum et voluptuosum amant tumbustum, amant male tractatum ista dicit quod erat male tractatum suus cervus interius vir qui erat similitudo vel signa in eo, et qui est ita sapiens quia tu y nosses et suum signum et suum planetam et sua stellam juxtas et suum signatorem posset tantum bonum, et malum sibi et alijs, et sunt inimicantes Nativitates animalium tales oxarones debent tales cum adiutorio divino. Post quam dicimus de 12 signis et planetis et eorum gradibus dicemus quod unus planeta quando fuerit in ascendente

De 6: Mercurio et si et alius in decimo ascendente dicit nominatis conjunctis et tanto minus [illegible] dicitis fortioribus decimo et si est unus ex dictis et filius luminaris, et ita sic de alijs dicit Ascendente luminaris quia est fortiora luminaria, sive unum primum et unus stellarum fuerit in ascendente et habent unum ex eis etiam illa stella dicitur quod habet esse, et vadit juxta aliam de stella ad stellam. Et hoc sic quod unus stella quia ab alia distat unus gradus ante et post dicit spiritus fortibus debilibus, et unus planeta

De Aspectibus

dicit et gradus ante et retro dicitur spiritus fortis quantibus, et unus planeta quia distat 2 vel 3 gradus dicitur in oppositione ~~et quod dicitur in oppositione~~ et quod dicitur loco contrarie dicti sunt 7tem spiritus et non plures duo terni et duo sextili et duo quarti et unus oppositus continuata est planeta quia sit in uno gradu duplex [illegible] unorum unorum vel temperatorum dicendum dicitur bonum et quando duo mala respiciunt se per oppositionem multum malum significat, duo sextilis aspicientes aspicientem valent unum bonum, et duo terni valent aspicientes aspicientem viam bonam fortunam in ascendente duo quarti aspicientes ascendentem valet unum gravius si fuerint mala stella et duo expedita valet unum in fortuna primo transeunte vel in expeditione et duo quarti valent tum quando stella recipit vel combusta vel retrograda id est juncta in occidente una fortuna vel duo in ascendente et prima in sextili, et prima descendente aspicientes alienant multum de sua fortitudine, duo malum descendente vel unus unum alia in aspectu vel de eam dicit unus bonus et fortunatum medium, et si sit descendens et juncta sit unus cum una fortuna in ascendente aspectus et duobus triangulos sunt multa bonum et quanta plura fuerint testimonium super

signum

De potentia planetarum hominibus.

Virtutes mundi, & septem planetarum, Ether est tantum medio capiunt homines; nam unusquisque homo assimilatur suae Stellae et suo Elementi. Et exiit solomon quae quis invenit spiritum impurum retro agravant comburunt et male tractatum est illa cito quae erat male tractatum suo cervo intervino sicque erat similitudo vel diana in eo, et qui erat ita sapiens quia ex y nostrae et suo signum et suum planetam et suam stellam junxit et suo signatorem posuit tarde bonum, malum sibi statim et sunt inimici Nativitates animalium talis oxaronis libertatem cum acutorio animo post parti divinum de signis et planetis et eorum variis diversis quae omnis planeta quidquid in elementi

De Saturno. et si est aliud in decimo tertio sita nominatis unius tertiae et tanta minus vel citius fortiter spiritum dominatur et si est unus habitus est positio dominatur, et ita de Jove. Mercurio et [illegible] quantis luminaribus quae sunt fortiora bona minus divinum, sic quantum primi [illegible] mu et unus stellae qui finxit [illegible] et habent unum et aliam illa stata spiritum quae habet vitae, et vadit sua aliam de Stella de stellam. Et hoc sic quae omnis stella quae ab illa citat [illegible] grandantia et vostra

De Aspectibus spiritum [illegible] stellis, et omnis planeta [illegible]

citat et gradus ante et retro spiritum assperto quantitis, et omnis planeta quae distat x. gradus retro spiritum in oppositione ~~Et quae distat in oppositum~~ et quae distat loco contrario. Et si sunt tres spiritus et non plures duo terni et duo sextili et duo quarti et unus oppositus continuata est planeta quae sit in uno gradu duplex fortitudine duorum vocorum vel temperatorum et tertium. Fortes bonum et quando duo male respiciunt se ex oppositione multum malum significant, duo sextiles aspicientes amicitiam valent unum bonum, et duo terni valent aspicientes gradientem viam bonam fortunam in crescente duo quarti aspicientes gradientem valet unum gravem si fuerint mala stella et duo expolita valet unum in fortuna primo crescente vel in expectione et duo quarti valent tum quantum stella nascens vel combusta vel retrograda id est finxerita in crescente una fortuna vel duae in crescente et prima in sextili, et prima destine aspicientes abeunt multum celeri festinatione, duo malum in crescente vel unus cum alia in expectu vel de fato stella non gravet et fortunum finxerit mentis. Et si non nascentis et finxerit sit unus una fortuna in crescente aperta et duobus trinis stellis sunt multi communi et quanta plura habuerint testimonia super

signum

Signum aequa quaelis vel aequa operaci-
tante qui melius sunt situs planeta aspi-
cientes aequalem vno bono aspectu et eosdem
malis malum abtenuant et ita aequalis vna
pertura aequalente effectu aequalibus quantis
ostendunt tradam gravissimam capud draconis
multo melius est quam vna Cauda. Omnis
planeta in Cauda cui draconis et minuendum
sue opere quia vadit versus Meridiem, luna
conjuncta cum Saturno Solarte in Ascendente
contristavit et finit damones. Saturnus perit
in lamentis bim et potentiam minuam
Mars alibi sibi et potentiam. Luna conjuncta cum
Sole et Venere in Ascendente ostendunt magna libertatem
et magnum honorem. Luna conjuncta cum Ma
et Saturno in Occidente ostendit imperium nisi
fuerit planeta bona et eruptionis. Luna conjuncta
cum Sole in vicesima ostendit magnum
gravem et hoc significat causam. Luna conjuncta
in Casa mortis in Ascendente ostendit contrarium.
Luna in Ascendente vadit signat secundam
naturam planeta cui conjungitur. Luna in
Capite draconis in Ascendente ostendit commu-
Lunarum Cauda vel combusta vel consumpta
aut stella impedita vel in mal. situ ostendit
multum malum quia fuerit Caput draconis
Lune cum capite Saturni et finit tibi luna vel
saturnus et alibi erit Secunda cessau signat
vel allegationes Damonum malorum omnis

planeta

planeta qua est cum draconis a Sorib. Et amnt
ambo conjuncti ostendit opus verum et magnum
in Ascendente. Et si fuerit caput draconis sovis
vel Luna cum eo conjuncta in Ascendente os-
tendunt multum bonum et augmentum bom
et honorib. Et si fuerit in Cauda notandum
fuerint duo cauda draconis tunc et Luna a-
liorum sunt valde mala quia fuerit luna
rum illis qui fuerit caput draconis Luna
cum capite draconis Martis et Luna stellas
in illo quarto ostendunt fortitudinem et pos
et si cauda cum cauda et Luna et sic similiter
est multum grave et malum. Omnem quae qui
libet Annalis scribendum bonum vel aspectum
alterius, quod draconis et Luna et in capite
Victoria Luna Sol in septentrione ostendit mag
num posse magnum honorem. et contrari
um in libra versum in cauda draconis ostendit
unt draconis in capite honorib ostendit hon
orem et multum amorem, in cauda contra
travium caput draconis Mercurij cum ca
pite draconis Luna ostendit opus varios, et
berio et honorem multorum, et in cauda Lune
cum Mercurio et Saturno ostendit nobis as
pectum et imentorum multorum in capi
te sui draconis ostendit quia si ibi fuerit Sol
vel et fuerit opus solis vel honorib et spirit
in omni bono sunt ibi sunt boni Luna si-

sit in

sit in cauda Saturnus et Mars et Saturnus cum
ipsa vel aspiciat cum malo aspectu, ostendit ma-
lum sunt dicimus de Saturno et Marte Et dici-
mus ano. Saturnus mittit demones, Jupiter
congregat trahit & perit et fiunt ab eo: Saturnus congregat
demones multos et ventos si venus de sinistra
Luna Stella in frigidis et Luna conjuncta
Luna Stella ostendit multum bonum et principiu
in omni do in quo fuerit dns quarte, si fuerit
quarta domus bene aspecta a bonis, totus finis
vii et bonus, quia autem fuerit quarta domus,
hominum malus et male et tractatus ostendit auxi-
et autem, et malum signum aspiciens ostendit
corpus domus aspiciens vel stanciam qui est in
Ascendente vel qui de vi pirit ostendit sua spiritu
et domus hora signat suam salutem et suam
voluntatem et ita intelligo in aliis suis
judiciis corpus animam et spiritum, quia ista
tria istius qui fuerit corpus hominis sanum
et integrum. /.

Dixit Sillech et Hermes, Saturnus
exaltatur in libra, et Jupiter in Capricorno &
Mercurius in Capricorno & Sol in Arietem
Venus in piscibus et Mercurius in Virgine
& Luna in Tauro. Et dixit quia Saturnus quan
do est in 12a. domo. et ♄ in 11a. & Mars in 6a. et ☉.
in 9a. et ♀ in 9a. et ☿ in Ascendente et ☽.
in trina similiter habet Ascendens 12 virtutes
et omnes

et omnibus planetis quiest in eo est super dum
dem eorum circuli decima domus habet 10. virtutes
virtutes. Undecima domus habet 10. virtutes &c.
Et dixit si inveneris nonas quot planetas quo-
rundam et in undecima domus et respicit si
cum eligere. Et dixit Salomon omnis homo
qui optatum est sibi num oportet quod-
libet omnes istas rationes quas vole
tibi exponit. non est quibus istas in quo tem-
pore et quatuor temporibus annis intuit et in
quo mense, et invenit de duodecim Luna et in pe
a Lunatent minuit ☽. ubicunque fuerit luna
prima et vide omnes locutum a ♄. cum
omni fortunitate, omnis bonus additur
sup ☽. et omnis et filius et patrimonia et
amicitia & domus a ☉. et omnis nutritu
de et libertas et pinguedines a ☿. et omnis
rationes, et sanitas, et nobilitates a ♃. et om-
nibus inimicis et pestilentia a ♂. et accipies septe
tu scribe sensus consilium boni et inventis
in suis domus et signis. et tunc stan unt
tibi scientia sapientes et in omni bene et male
iam completerimus hoc totum auxilio divino
totum qui dicitur liber coadunabo. /.

finis.

De Sapientia.

Liber Secundus.

Dixit Salomon sicut ex his duo sunt
mirabilia quæ circumtur arbo ad ferra vbi ac
cadit ex arbore. Ita per virtutem sapiam herba-
rum et animalium quæ vivunt vsque ad mortem
et cendo vel serpendo potes attingere ea quæ
voluerit situ eligeris earum naturas ab aspis-
tates et virtutes et propter hoc nos appellam
sunt libros Ille qui a morbis nos liberant
pectus sunt te mortis et sunt Ille qui tant
sua corpora ad altitudines suorum et fundam
menta eorum et in longitudinem et lati-
tudinem eta per virtutes Etiam habuerun
tum magnopere et valde ei servio, sha quo
potes attingere quæ sunt ex his dicunt. alvaro
infirmare vel stare vel ambulare &c.
Et dixit Salomon sunt sapiens sunt mem-
bris et sanies et formosiores sunt, sim
per virtutibus in suo mundi sunt sunt sapi
entes herbæ verba, et animalia vide quidem
prime istius libri Raziel qui mit coronat
7. angelibus magnæ potentiæ et posuit eos in
libro ne firmet est Rumiel 1. Carpiculus
2. Amariaeus. 3. Gabriel. 4. Sarillus. 5.
Jaya filius Ei. Suabintus. 7. Samas. Et ea
virtutibus iterum sapiam sentus et-

Raziel

Hirudines nunc in 4or sunt virtutes sapientiæ Herbis Verbis et Animalibus.

y saviles preciosi.

Raziel et dixit quod erant coronati à 7. An-
gelis qui habent posse à septem Caelis et 7tem
Cielum Septimana. Et dixit Raziel sciat omnis
homo qui habuerit quinque libros in isto libro
sunt majores virtutes majus mundi et-
sciosi virtutes istius libri qui scribit 4or
Illarum sunt virtutes sapiarum virtutes
quod a solis sapientes potuis mirabilia fuerit
si erunt regnavit et servierunt cum omni-
bus aliis vocat viz: si manned et reverentur
eos et te cultores. et dixit Salomon criabo
quod in prima Illa sunt 24. sapientes et his si
et magnæ virtutis et potentiæ ac similitudi
nem et signarem quæ sunt 24. horam
die et nocte. Incepit Salomon et dixit pono
primum sapientem sapientissimum et nobilem
& quod est nitidior et clarior et formosior
et majoris est omnibus aliis et vocabitur
suo colore et sua potentia et sua virtute et-
suo subtile et sua figura quæ erit sem
per et stabiram in omnibus aliis sapientes
omnis sapientibus signat invabilitatem sua
Color est sicut color sanis scintillantis et-
sua potentia est quod luceat et portabunt
stella vel sicut flamma ignis cintillan
tis et divinus dicit et quod habit melioremen
et colorem cum qui vere enter portat eum
et aget eius bona huius mundi inter-

alios

fine

ei nomen
sapientem

hujus sapientis

alios homines. Et simage quam debet venire
in ipso debet esse, sint haec bene formata
Jeracius. 2. cum timore. Secundus Sapis et Herasius
cui 2 dotes et citrinus sicut Smyrnium quo
ponatur in Salario cum Lena praeventa-
tetinet sine qua vexari non potest quae ei-
magna potentia in vigilando et virtus ejus
Ad custodiendum. et quia facit hominem castum cui dum sera
Ad consolentia portat, et dat benevolentiam Magnatum.
Magnatum. et sua figura est Patro. 3. Tertius Sapis
Smaragd. 3. est Smaragdus. Iste Sapis est viridis coloris
et pingitur ex omnium viciatum et non
ante it humen. et pondere sic sicut alii et sua potentia et hus-
claget civitas. todive humen et anat gatium et facit multa
mirabilia et sua Virtus et augere civitas
Et ratio Prophe- et qui portat sumanus prophetizabit futura
tiam Dei et figura ejus et scalaceus. Quartus Sapis
Hyacinth. 4. est Hyacinthus, cujus color et rubeus fiunt
quasi mali item quidam sunt qui vocati
et quidam rei, et bonam medicinam
sua potentia et qui ille qui portat cum se
inhimatus decore fortitudo et sanabi-
lat valentiam tuo. et qui habent hunc vocatus
te it cum non timentem cum in fine.
et sua figura et qui bene figuratus.
Opi. azates. Quintus Sapis est Christi cujus color et viri-
dis. et virtus facit similitudinem coeli.
Exorcist fugat enim a et sua potentia et-

Spiritus

defendet hominem a Sagitta et sua Virtute
Et qui portat prophetizari futura et invenit-
in manu munda et sua figura est Cassidus Hexagonia
Sexus Sapis est Saphirus cujus color et valde Saphyrus. 6.
pulcher et formosus sicut color Coeli purus et
munus et potentia sua est quod sanat omnes
infirmitates quae nascuntur in hominibus,
ex inflammatione, et gravedine omnium- et omnib.
et emendat et mundat eos multum. Et
in isto Saxo sculpatur hominis caput
cum bulla, liberat hominem de Cavere a Cavere
et obumbrat ei cura. Et iste Sapis retinet
potentia Magnatu et Regum, et iste Sapio et potentia
confortatur mundo benevolentia, et cautel. Et Magnatu.
quod bonus Orientalis cum ipso possit cito
attingere magnum honorem et Utilitatem
suo quia curavit et exit. et alium pecuniae
tam Regalem et victus. Septimus Sapis est Beryllus. 7.
Beryllus cujus color similis cruci velquia
in cruce et quidam dicunt ventum, et
qui am cruci. Inquietum. Iste Sapis habet
Ira et hic clavus et in Deum. Et sua potentia
et collocare in ami clavum cum portan-
tem. Et collocatus in Sive Et mirabilem Spiritus
Amicitiam inter Deum famine. Et Spiritum Amicitiae.
ipso non attingere vel ~~Magnatibus~~, et sua
figura est Rana. et ab imagine potentia ei

Et videm

De Lapidibus

pacificam pacem, Concordiam, stamoue.

Onix. c. Octavus est Onix. Iste Lapis est valde niger
et sua potentia est dare portanti multa somnia terribilia, et timores, Et ille qui se despicit
in ipso, posse sine Damonibus omnibus contristantes
ipsos, et invocando et colligendo eos in speculo
caliber ut exeant. Et sua figura est Cameli vel Lue capita intervenas Leonis
Sardius. 9. quæ circuntur Muti. Nonus Lapis dicitur
Sardius enim colos est rubeus, et formosus, sua
potentia est alios Lapides formationes facere,
et sua virtus et dare bonum colorem portanti
in anno pacis, et si calpatur in ipso Aquila
et tenorem- dat magnum gaudium. Decimus Lapis est-
Chrisolit. 10. Chrisolitus, et est coloris aurei. Et ut scintillas
Lapis, sua potentia est convocare Damones
et Ventos, et sua virtus est Sanitates dorum
et Vias: ubi est Animalis spiritibus et a communi-
mortuis quæ non patient ibi aliquam ma-
lum, et quod Damones non accedant, et sua
figura est Vultur: Decimus Lapis est-
Electrius. Electrius, et est Lapis magnæ potentiæ cuius
color est viridis et permanet furens et clarus
cum gutta sicut sanguinem habens
Qui intus ipse Lapis dicitur Lapis sapientiæ
Prophetarum et Philosophorum et ipse honor-
atur propter duo, viz: propter Oculum, et simi-
litudinem Smaragdi inest in Viriditate, et rubore

vicino

vicino, pretiosissimis Lapidibus et superat vel
vincit etiam alicuius Lapidis et magnæ
virtutis et proficuitatis, ex scripturis Lapi-
dis et quod suspendatur vivaliquis vase Lutto
pleno Aqua ex solem velocit ad eam in
altorem et facit eam elevari sursum-
quoque in formam pueri dimittatur de-
orsum, et sua virtus significat qui portat
eum in eo vel in manu tradita, non pos- ad invisibilita-
sit videri ab aliquo. Etiam ipse Lapis potest tem.
homo habere potentiam Damonis et facere Damonib.
omnes incantationes qua voluerit. Et in-
ipso Lapide erat mixti bipedibus Judaicis.
Jaspis est Christallus enim color est aquarum Christ. 11. 12.
gelata a frigore sine pore et quæ videt ab
altari Lapis ipse, et sua virtus est quod
augent nubes ad pluviam et donum
et potes in ipso arripere quamcumque vitu- Lapidem.
lem terrenum quæ est in proprietatibus
expatis et destinum accipit homo
quam pedibus pugnabit plus et vi-
deatur facere pacis, et cui ipse portat
meritas virtutes et sua. Sarda est Lapis
qui est livid et Lutea qui habet typum Leonis
et quæ aqua, Et est magnum animal. Tresqui-
mus Lapis est Cornelius. Et astim natus et Cornelius.
quam in aqua est. Arquis sicut pictura san- 13
guis et sua potestas est vehementer langui- Sanguis.
nem à natura. Et si in ipso inspatu- Sitiunga.

dum

Lib. Secundus.

Jaspis. 14.

Jonno bene inditus, tenent virgam in manu
sat honorem portanti. (14) Lapis est Jaspis, et
est ipsius, obscurus, viridis, rubeus, et mul-
aliqui - midus Caci et Santini bicis alyo et Suid
aliqui vivet, ipsi, et cultati et sua notitia
contra venenum. est quod qui portat cum non inficitur venenato
-no, nec serpente, nec Cranea, nec Scorpione
et defendit eominem a febre et in eo culpat.
-eo. Aries, vel Sagittarius. (15) Lapis est Yris
et assimilatur Christallo vel Gelu, habet anglos
Et si aliquis posuerit eum in Jomo ad vacui-
solis, sic quod vacuj transeat ipsum appa-
rent Colores arcus celestis, et exter hor ci-
-citur Yris, et istud est posse eum quod habet
sex Angulos, et virtus eius est custodire per
in quo est cum salute, et honestate, et debet
in eo Sculpi Jomo arinatus, et qui portat-
-eum Vicit. Sagittam, et Ivum. (16) Lapis est coralline
et nascitur in Rivis marib sicut Arbor
inversa et habet ramos sicut Arbor majores
Ugi ad palmos 3. et non plures. Et cum abstra
-hatur est viridis et tenuis et domui in qua de
-fertur et fit rubeus et cum sunt e tribus
Lapis, et alius invenitur albus. Scias quod
tubei sunt meliores et ubi fit Lapis pueri
-tus fecit Ivum cum Salute et defendit Jomi
-nem a malefitijs, et ab omni mala intan
-tatione, et sua Imago est Jomo tenendo ensem
Prasius in manu sua. (17) Lapis est prasius et est viridis

(17)

virtus Solaris et Ignis, et milchui, et juvat
male viria, et dat eidem Gratiam suo mi
-nisterio, et debet sculpi in eo Taurus. (18) Lapis Tiritus (atel. et est magna potentia, et mi
fartis, et in Virtute cui ub Solis et similis Beryllo ni iquod obscurior est quam Aqua
quam vis intus habet vas Ex ob, Gemmas
vacuos et inveniunt Exelligni G. Angulos. u
& aliqui sc. et sua potentia est ac veram Jomnem
Jamones, et Cognominem cum ipsis. Et sua virtus
est quod si vacuo in vitra Aqua, et portatus
vacuum Olyi et Lapis in collo, ad pensum
pede Leonis, et in fumigato ellaftire Jovis
et Veneris et invocatis quamvis mentum tui
notum, et alios. Scias quod statim tibi acce
bit, et erit tecum in loco tempus et semper
in eo tempan. Ivem, et Fragantiam qua
et herba indica et civitas Taurina. (19) Ca
-stit et Colonites, et est viridis sicut herba et Colonites. 19.
sua potentia est quod custodit et occultat, sit
sicut una, et sua virtus est facere pacem
et concordiam inter duos, si in ipse fuerit et sanctus
signum hirundinis. (20) Lapis est Calcedonius Calcedonius. 20.
et est albus qui est inter Christallum et Beryllum
vel sicut Si sibi ipsi sub Judicio sua potentia
est vincere placitum et feminem tenere

Jamus

sanum in Terra aliena, et sua manu est
Cane qui tenet manu suam dextram con-
Jeremias.21. stans (cap.21) Lapis est Crystallus, ille Lapis
est Ivorum diuum secundum diuersa climata
et cinis est Terra et alium albus, alius rubeus
et Viridis, et alicubi assimulatur ferro et
alicubi auro et argento, et habet rotulas pinnas
pictas et guttas, et sua potentia est conferre
à Somniis Horum Tristitiis et tribulationi, et auxi-
liatus est defendere ab omnibus inimicis
et scribe in ipso in una parte, Raphael
Michael, Gabriel et cetera sanctos eorum,
Miserere, Sadalicis. Et cum portaueris et
46 Inimicis. obtinueris in tuo regno omnes omnes inimicos
Apoc. tit. 22. tuos (22) Lapis est Lunaris, et habet colorem Viri in parua
quantitate vel rosa, vel viole. Et ille habet potestatem
fugandum Demones, et sua virtus est contra
cto vbitate. Deum ab abiectate, et sua vianna est Vnus (23).
Magnes.23. Lapis est Magnes vel Magnes, et est magni
ponderis et similis ferro Humido, sua po-
tentia est quod attrahit ferrum multum
sicut Caput, castellos, et ensem, et sua vir-
tus est quod cum ipse potest esse in quadam
ma voluerit, et faciem suam voluerit tam
Homines et rebus domus suffumigando

Dom

Domum cum ipso. Et cum ipso faciebant om-
nes tantarones, et in ipso Dominum armatu
sculptum quando Luna fuerit in Aspec-
tu vel in Oppositione coniuncta Drum alterat
sit de aspectibus ad Septimum Aspectum vt scias
quod omnes Imagines sculptas in ipso La-
pide tales Intantarones potes attinere et-
iam terram et victoriae (24) Lapis est Adamas Adamas.24.
et est coloris mixti et melior habet aliquantu-
lum Viridis et sua potentia est. Alii Lapides
omnes sculpuntur et extra hoc nominan-
dum Vltimum et ad Virtus est in toto de-
minera Omnibus sana et integra dilige Lapi-
dem nobilem et magis ethicus et Intantarones
Invocationibus Ventorum Spiritum et Lamias Lamias.
et cum ipso potes attingere quodcumque tem-
pestatem voluerit et sua Fiamma et animal
quodcumque et scias quod quilibet homo qui erit
portans secum Lapidem predictum sit tutus Voto de-
et munditus cum voluerit alienis facere ipse munditia.
et caueat sibi ab Inimicitia et in tediato de-
uenturus in terra vel in toto mundo et
dixit Gabriel in eva quando voluerit facere de-
structionem porta 3 Lapides supradictos et pro-
fectus.

Finis Libri.

De Tertia Alla 2ª

Dixit Salomon. Sunt tria quæ gradiuntur bene et tria quæ movent bene. Leo fortissimus bestiarum et non avertitur a nullo. Gallus succinctus lumbos et hircus. Et rex qui non potest resistere contra eum. Sunt tria quæ incedunt pulchre et quatuor quæ pulchre gradiuntur

et facit nominem quasi pomnotentem et
ista congregat multa spiritus cui
cum ipsa. Ista dicit dei cum ipsa axio et
fugiam me fario suffumigio compositum
ruinam multe Lamias et cicuta statim fon-
gregat fugit. Et propter hoc dicitur herba-
terrestris spiritum. Octava herba dicitur Jerroselim
lega magnum habet posse ad fugandum
turpe simpios Et ad virtus est frangere
lapidem in Salira attentibus. Nona herba est
Hyperic. fiericon. Et est herba media perforata lucis
sine dictus fugit ista diriana potentia
quia cum aere ejus et croco et Arthemesia et
rumo vacinio Valeriana si scribatur nova
que mois imitibus fugit dei fugit avis
et Damonibus vias dei statim uxib, sita
celeste spus, et ventos. Decima herba est
3. Trium. Trium ista est magna potentia nox ventos
et Damonis et fantasmata et est communata
et tarta umbre et nocuna tabescisse quia in-
ixa sunt Damones et venti et ita facit
Herba Heloserta herba quam qui dicitur Hazebelil
Tertia. ii est Mortagen. Et sunt multum contrario
quia una fugatur ab Angelis et alis
alia Damonibus et ipsi ista fugit lapidem in
Renibus, sed frugi multis non datur qui
qui nocet, fatui et congregat Damonis cum
sit suffumigio cum da fu, quia mo et Irina
mesia apud suffumigatu x 7. noctes cum

Fugat

fugat admit et collectum manus et sino radix
posita et virga dem tempata cum aqua fa-
pides suffumigate Gyrum qui volucris avi-
bus fantasmata et Damonis Diuarum ma-
nerium Lucerna est herba Coriandrum im- Coriandrum 12.
petum feminam qua multum facit domini- pem 2am.
ne et siserevis suffumigium opera et vero
et in quinario et Lovi et fugant nigro pista-
tio aqualibet distemperatio cum sanguine Sinta
et cum carne. Demum suffumiga loca
vel vio ubi frequentant Demonum cum Luna fu-
erit conjuncta Soli in Incubatura, sicut quo
ille thesaurus nunquam invenitur, Si nive-
luerit cum abstrahere Spiritus stultus et ci-
bora Expositionis Luci celebranti Lucernam
Imagine suffumigandi cum thure mistu-
ra. Hoc ista, est nupti diabolo subscriptos
illum et Ventomali. et sino quo nunquam
Libebi exterit sine Semine vel Imagine
datur facta et pretam Stellarum. Decima tia 13.
herba Centaurea vocatur, sita est magna Centaurea.
Virtutis et boni Deus et qui portauit sem
collectum cum omnibus in die Veneris
Et gratiam Demonum et tollit à loco Ventos
et mala fantasmata. Ista herba dicitur sanc-
ta et justa, et debet teneri Venerabiliter in
sanctis locis sicut Ecclesijs, quia defendit-

terram

lorum à rebus malis & cum ista prophetas
faciebant, mortuos loqui qui movant mortui
x pluvéo Lico vel ventos in loco vbi est aliquis
Damon non habet posse si ille qui portat eam
non verantur, & dat ei posse priùs qua vellet
ista herba posita in locum vbi Damones sint
clausi cogat eos & ligat ne possint se movere.
Et dixit Salomon Inveni in libro Hermetis
quòd qui amixit Lunam in cuarta hora noc-
tis, & vadat ad tumulum Feminis mortui nu
que fecivitum vult habere Colloquium ponat
sex tumulum aquam cum ista herba Hisopo
& sit Luna fumigata cum Cedro sumos-
mastro, & dic, Surge Heni & loquere mihi et
ita fac & veo noctes & in tertia veniet ad te &
loquetur tecum & que volueris. 14. Herba est
Sempillum. Sempillum qua est magna Virtutis quod mani-
festat in ave que alis manifestare non possunt
& habit vicos suos in nubilio & asi. &c. 15. -
Majorana. herba est majorana. ista facit homines ve-
& Efficit à malis Infirmitatibus. & dicit
Hermes quòd Centaurea & Valeriana &
Majorana. valet multum sex horas magne-
sinisque & majorum hominum. 16. Herba-
Fragantia. est Fragantia. Sita est magne potentie &
sanitatis. Radicis sue sumpta cum Lingua Co-
nubri que similatur vicio, & herba sit collecta
quia Sol est in primo gradu Arietis & Lunax-

vigesimat &: vel sit in domo &: & Junctu cum 109
ipso. quia qui tetigerit eum hac clausurab-
appreciantur ei Statim. Et dixit Hermes quo
removeat Ventos & ipso si cum hac ingressus
Lancragora & capitulo Longevio. (17.) herba est
Nepeta. Nepeta ista herbarum Majorana & Alpana-
sio vel Tanacetum & Hisopo & Salva Vino Salvia
Virtutem pugna Lapidis demoniacos
in quantum. Ca. (18.) herba Lumen est suffumi-
gium Feminis illius cum femine Psilli id est Lumen.
Cartachona & radice viola & ipsi fac vel remanet
diu vel Intus & Sicca multas prophetias.
Salvia. Ista herba est Salvia & est magna virtutis ista
Efficit Venenas malas & ipso malas à loco
ubi sunt. (Cap. 19.) herba est Betonica & est bona ad per
tinentes cum cuta & nel Feminem tamen
Se inhibuerunt non tenebat cum. cum. 20. her-
ba est Satureia & est Super & crescit & Nigui
Longevio & cicutonio. qui fit cum Aqua
& cum alexandrino (vel & hinc a solatri &c
mi rore Secarit & removet &c. 21. herba
Nasturtium. Ca qua Nasturtium Viridis ista tenet men
Cauda Cana & Est Valedictum &c. 22. herba
Cauda Cana Viridis ista est valde terribilis &
gravis & fortis in ore & ad ipsum Surrum
Sue & surrum Sirita & Su quiami & taxi
barbati & Sanealum rubeum & papaver
nigrum ita confortione carta Suffumiga

qirid voluerib, et ic elitra qne voluerib et reb
et signab cetrancab et si Ipsum inuenitum
ipsib gnib abomni lore infirmitate fugi.
ant lamenb, et voluerib poterib Edificare tpm
malob. Ista infirmitate et valeb mala et terri
bilib quia tempo Ejus et opab vincit in ma
elitia et maxime opatu malum et protinus li
tuuil una rum ℞. vel in opposito rum ♌u
le g t in exercitu ♌. (23.) et Calenitum et
similitudinem et ℳ magne virtutib in be
nib Infirmitatib. Et sic trimigia in inuita-
palma ppb Etam imperta sunt, in alon parte
et bono a lore, et cinge et contra Sanitatem.
Verea. 24bs herba et liberea, et ejus valeb bona in-
munitab exercitib, et si jungatur cum-
Ervino et Lactucha silo et Hyperico, et verbena et ba-
bena et in totum similib verbis Ecclesi-
ast ante Solem 3 et ibi herba 7. nocton et foliox 7.
Mortagen et Allium Semperuum et Hirabe
et per circuitum ejus ita ut Sol eis Labe
-rit vel Lumen ledit, et alias herbas reflo-
exponit et 7. lunis, et 7. herbis indigi.
sib habuerit. Sciat qui habebit in tiandi et
Solvendo, et in tantando, et Evitantando, et
ad patientiam bonum et malum, et in-
omni loco grec vomitib faciendo Infirmi-
gium de ipsib 9. vocb dixit: Juno albe Mi-
nuamata magistro, et ufri Liani Ethib Egia,

Liname

Cinamom. Et Sicum Scripsit te Infirmigatib
in Gyum, et dixit. Raphael, Gabriel, Mi-
chael, Cherubin, Seraphin, Arrelin, Sator
narcon, Altierater, Narcaten, complete me a
potentem et meam Voluntatem, et complebit
eam tibi. Et ita sunt majora nomina Angelor
suprad ictorum 9. ordinib Angelorum, per-
tinitin 24. rationib sup Virtutib herbarum
Alia secunda, et ista Experimenta erant Jam
exista, in pte in Raziele quamvis Salomon
exquisset de mo ibi, et de virtutib Hermetis Et
omnium herbe in libro Razielis ppter hoc
quod rum hor posumus excausabit et expli-
cum verbis facit rum Semam verbis rum-
tempio et verbis in bono et malo, et memo-
jungat de omnexeras usq; ℓ roymerit in
prima Sia et 2da Et sic Eternum omne qd
erit nobis necessaria cum adjutorio Dei./

Alla tertia./

Dixit Salomon. Jux Allam tertiam fic
torpus Solib et magis axpens et potens super-
omnia alia corona et lucidius et formosius de ita-
Virtute Animalium omnibilium qui sentiunt
et voces emittunt et dicunt Et Animalia ita
testia Alia gaudent esse sux Quas vnima alas
axium et herbarum. Et ne propter hoc in ite-
Raziele 24 Animalia tam nia nominibus et

Nomina Angelor.

Herbarum virtutes Astrologicæ et Infirmitates.

virtutib

Putribilio et stellibus, et flamis sunt 24. di-
stincte ab invicem et voto sonet qui quelibet
Elementum b. aliam quelibet ejusdem animalium ab-
alio et quodlibet sui generis et vita eorum omnium
est pulcher et mirabiles inter ea propter hoc omnia
quod dicere ignea animalia ignis quia sicut quod-
libet 4. Elementa secundum sua animalia habet
habet sua sui impura et munda sue corrup-
tione et ite qui est ignium non est comestibilis
et cera et cinis non olet nec alia componentes
Imo est simul et vos qui vivunt in ea quantas
geli mundi, clari et lucidi, similes vasis lotis
et similes flammae ignis vel stelli vel radii-
lucenti viri velamini pulcri. Et ista similitudo
est reales in animalibus ignis et dicentur
eorum signa talis quales signa in nubi-
bus et pario quia sunt sono et unius spe-
atoris ita illa sunt parata salutis ac bonum et
malum et eant similia noxitiarum quia sunt
4. Elementa sunt cum his animalibus de quibus
dicemus ulterius. Eorum et quo est multum de
le' millioni lentigines et assimilatus venti et
sua signa est secundum quod vult accipere-
hermetum alios quos 4or Elementa sui ignis
sed non multa vel pluvia vel nubem vel
Civitatem vel visibilissimum alicujus mem-
bra vel recipit alignos corpora sunt simul alius

ponit

Ignei arripiant in ipso velox vorem vel fur-
ammum animalis Elementati pitam-
arripit formam sermonemque disponit na-
tiva superior. Secundum est animal de quo lo-
quitur quae exaltoriat enim et
maxime corruptum et pulsum destitu-
et vicatis hoc inventus signa sua in nocte
in loris timeris et auditu et visu et cor
multotiens et alios et similis hominum
id est secundum naturam hora vel sit alia
ad similitudinem serpentis de quo civil vice
dicunt ente animalia Dei eum
in Civitatibus: et de illis Animalibus ignis
faciens Hermes et Propheta quae animalia
sua sit et habet nosse non est nec fuit nec vi-
ner mulier. Et sex hab animalia secun-
sui scientes et exercent sal tamen
exeter bonitatem Celestis speciem simplicita-
tem. Quantum Animal est ventis quemque
suis animus. Et non dicemus quamvis alios
vocamus et non dicemus et opera venti
dicentur et circulum. Eorum unde ignis
nit, et habet talem naturam: quae si septen-
tralis, vel meridionalis et Caelum. Et ista
Occidentalis vel Septentrionalis et virginis ista
dicemus magnam potentiam habere quia portat
nubes et humectat et Aquas et Gramina et
initat mare et frangit Arbores, flatu Ser-

et

est virtus sicut Ignis sursum et Spiritus Ignis
virtus ⁊ sanctus. Et hec Elementa dimen-
tur dualiter si fixa vel mobilia, mobile at
quod movatur in Circulo terre, quamvis de-
scendit Desuper quia sextum semper vigent et
solvunt eum, quia de ipso et creatus, et ista me-
magnus (creator) ator in mari est Spiritus
Venit temperatus. Quintum Animal vel visio
est Fantasma hoc est virtus de similibus
divorum Colorum vel imaginarum rerum
sitarum deorsum ad invicem et ista forma sit in-
sore desuper vel in Aere sequente velatum distin-
dit Elementibus ad Similitudinem militum et
Dicuntur Exercitus Antiquus et alium super
Aliquid ad Similitudinem multum entibus
et bene intentavi vel invatio et dicunt aliqui
sunt tara et alium accipit iste in homine pter
Corruptionem sue malitia Complexionis Enim
rum quia sunt in Femine et dicuntur Femeniati
qui aspicit capit et Cadit sue oculos et talis
Corruptis, erit Dicere multa fantasmata. Sextus
Animal Bestius Tamen iste de venit in alti
tudinem de Abisso et fuit creatus ex una ma
teria sine Corruptione quare non exstit, et semp
Durabit quamvis accipit similitudinem in tenebris
Abiss: terra et Aqua in materia et fortis-
rede, et Ista Dicit Sapiens Hermes quod sit
omne quod est et signum habent responsa Propterea

Animal Est Fantasma

Animal dictus Deus

Prophetia et Sapientis de omnibus rebus de-
quibus scire voluerit veritate, & movatur sem-
per in Seniorib, et observate, et unaquam Sanctu-
ab ix is, et de isto dixit Prophetia quod habet pote
accipiendi formam quam vult in terra secundum
Voluntatem Creatoris, Et dicitur Angelus Cuius
velocius, et formosus sicut forma Solis et Luna
velstella, vel Animalis, vel vestitis vel aliqua
aliam quam vult formam. Omnia ista supra-
dicta sine ipso tria quod sunt impalpabilia
tur est quod non possunt capi manu nec tangi
pede quia sunt Ignis et Venti. Et tria quod quod
dicit, vel adjicit unum quia accipit in aliquo Ele-
mentes accipit corpus ubi ipso quamvis vita do-
sit ex Igne, et eorum habitare in Igne et, ma-
barba Ignea quia sunt Ignea. Et dicit quod ista A.
Animalia quod eorum inveratur et Spiratur
et Construuntur et ligare, et solvitur et Comedi vel
malum facere quia tetum sit cum nimitia
qui ea vult interare vel eorum servitium causa
et creatore, et Regnio, et Insaniatio et Sau-
te divine sint duciens vita. /:

Animalia. Tertio tertia ale volantur avibus
quod volunt et sunt cornuti, unde Dicitur quod
alius volatus et natatio, et nebulatio vel reptilitas.
Nunc Diximus de volatu et invisiamus de
Aquila Et quod est Avis volans multum in alto
Et habet Deum super omnes alias Avis Aquila

Nota ⁊ Invo-
catione.

habet

habet talem naturam quod est verax in suis
factis et dominio et honore inter omnes alias
aves, et ejus natura est talis quod cum irrigit quæ
sunt xarvi, et efficit eos interim quasi alte
Et dicunt divinos facient solem videre
bestiarius &c: omnium ejus tam rotæ virtutem
magnam habent et quam regi vel domino terræ
Eo quod datei gratiæ in regno suo. Alis hominis-
Fultur. 2. Et Dicitur fultura ista habet magnam virtutis
in omnibus suis membris: capiti ejus juvat
contra malefitia somnia et contra Magicam
artificiam et pedes juvant contra malefitia. Et
tum 4 pennis ejus suffumigatur somnus expel-
lit, ab ea ejus malos fel ejus juvat oculos mi-
nus quam aliqua res omnium. Dentes ejus positi in
Et ossa serentis et lingua ejus in canis serie
vibeo involuta cum ipsis juvant in causis in-
quibus capis vivere et de subvenium amore
alterius veni. Alia ejus vertabi sul Cetum defen-
dant et hominem terrificenti à malis ventis et
omni gravitudine, et à malis spiritibus nec vel-
sunt juxta eos in toto corpore, nec aliqua fantasma
ta habent y esse nec alia res. Alis 3a est Falco hujus
Falco. 3. virtus est quod à magnatibus multum expectantur cum
mes, humilitatis alta dextra vinciunt gratia et
in sapiencia et audacia. Alienum. Et humilitas
Alæ sinistra auferet febres malos. Sed avis vena-
bat non debemus offerre, nec carnes ejus
multas habent virtutes in se. Alis quarta-

est Turtur

est Turtur simplex et bona, tum si arripiat mas- Turtur 4.
culum et femellam et comburatur simul in olla
nova cum croco Judea et Ethonea rollerta sue
illos quos volueris conjungari: si pulveris ipsos
ejecerit super ipsos, scias quod statim conjuga
buntur. Dant magnum calorem ille qui portat se
cum pulveres. Alis 5. Dicitur Upupa homi- Upupa. 5.
Christam de pennis in capite, et habet multas
virtutes ista hat unus in suis alis et penne
rat Salamones et suis Accis. Proprietas ejus
Et quod cum pennis ejus arripit et in mulie-
bolvit et dum quam filium suum videat
sat barræ albæ, libere vel magna bibebit. Sua
quæ facit hominem vel futuras sive et
poter hoc dire et habet aliam virtutem quod qui
eam detinuit ubi Gallus non cantat non volat
auxi de somnum nec vos canis nec vocat hu-
mum seminatum Et qui eum comedet in bord
Pamenos dum packet meditatem sanguis
Et si illa meditatis se ungat cum ibit fere
nus lamen si ille qui fecit mentem qui-
multa dicit soli. Alis 6. Dicitur Cicenia- Cicenia. 6.
qui inter dicit eam die una et amisit sanui
nem cubio ejus et se ungat cum eo et com
dit Carnem cum semine feniculi cadam
& cariophili, et antequam comedat bussumigat
se bonis decibus ut thure, Mastice Cinamomo
et aliis odoribus suis similis fiat

quatiam inveranci et contrimaenoi spnb acris et
aliob spnō qui vādunt inx fontib et Rivob. Ista
b. avēō inxiadicta sunt tanquam Exempla inx
omnēs aliob. Et cum vīs rīe virtutē cujuslibet
avīs sacerdimum scriptum i tinb vbi Raziel
super libium vi ronum Angelorum super rimi
spūlen vorum in mentibus sunt dictum vltimo

Fulmen. Nunc de risu hominis et aliis signa
inx b. communiōmaicib et inegis ut obtineant
virtutē eorum Rivum i eo est Sal allo
cujus unguē liquarta reservata x tbu
Anni vel amixtū quia quanto antiquior
tanto melior unat cōtra abomni vitta et
venenato ideo si se inoxicit cum sanguine ejus
vnxit caput unat mirabiliter cum et vocitetur
sertum et annum et sanat vicē veva visionēs
spma ejus Dirtus Imbra Lium hat in omni
gavīē humido corrugat ipsi superiori corpus
et de omni pthisi facit cute exonya vera. et
dixit Aristo. non est tale ~~sic~~ infirmitis advo
rum sanis sunt Umbra et limum Mōs et
Cetus, magri Cerno, et sanguis equa
rum spiniamat sta sunt vitus spus et abbia
rum Cleriō Et ista removeat cor fortiter et
valde vile et dicunt Sapientes quod Sperma
sanguis et Cor Balena sunt principia ad
existendum spus et Aspto qui facit sufficumi
Selonia. 2. qui in ix. secundo loco et Pelphill et

et nubes mavis et sanat Aquila, et habet posse 185
inter Aves, et Leo inter Bestias. Sic et iste duorum
piscis qui ex sua sanguine unxerit Bestias ami
corum facit eos sanari vel ejicere. Iurum
sanctum super illos et qui eos ejus portavit
habit cum augurem. Spus vivus cancer Cancer 2.
hic habet sex pedes. Intra in unet combus
in xarino huic, et cum pulvere frita dentes
lanat enim eos et vellit pulchrum dentem
et curat cancrum in oculis ejicit vis aqua
rum alignantur Stercus gummi removit
congregat sonos; Quartus vivus et sint sua
Lapis inter pallorem et Vesicam ejus
cum sua vel rena Illa pis in mare tal Cap 124.
Pinnibus et hinc continent cum Lacertis
et Scorpio qui capitur brisant superfi
cies et in Transfiguratione, Leo
ex his quae Dicuntur domus Stella aqua
vel quae inter Rivos quedam Lacertum qui
vivant istum pilcem cum Pinnis suis et
Ligna Illa. et Rivi et Serpentium et Dor
sum et existunt ibi Scorpiones Invibitis
bant enim serpentes Spus sti
existunt ibi sanguinem vivorum sanguis
et cum voluerit quod servatur mare vivat
existunt ibi de terra avari et cum bibit
ibi finitur mox Divob in omnibus sunt

rem quam ponebatur in suffumigio; Et scias
quod valet tanta quanta suffumigium fuerit
in somno Et tum bolle eni similiter faciebunt.
multa in tantum Et quia iste animal est
dissimile multis aliis. S^tus Hier. et Aurelia.
Aurelius et Isidorus: Virtus ejus est quod interfi-
cit exolvit quibuscumque parietibus ma-
luerint Et Plinius et Solinus dicit quod
mixti et exsiccati cinis quam cum mulierem
et nominati nomina Angelorum mensis in
que fuerit acto pueros omnium et malum de
qua re infra scribetur. Et scias quod de isto pue-
rum et aliis omnibus exstinctoris exsiccatis
et cum vino bibitis Et rotundum hellionum mensis
Et sta intelligas similiter in omnibus
aliis scribis. /.

Leo. Primus Leo est ita dictus
est sol & hostis omnium animalium et
bestiarum apertus Hic quia quum pueri nova bestia
comprehendunt timore Et nocte illi bestiali quod
cum eis potest pellibus Et vitulos et capitat
eos et qui occidit leonem aliquem ipsius et
sedit cum in tuae est ei si Et quum cum
et se vexerit non offendit Et pavit pedes suos et
si se per ea non vederit burgum unum pilum
longitudinis unius et unde vel ligneo Hoc et
Hieronimus et Isidorus et quicumque ita quem vel
quam

quam voluerit et calefacere Scias quod in illa hora
te diligit multum et tunc facit mandatum et
si devoraverit cum sanguine et apri principium amo-
ris sibi paratus et ad faciendum tua mandata
et ita majores. Rabi. vel ille qui quo tertio. Si-
dro de mirabilibus magnis. Secundum Animale
est Elephans et est valde magnus et cum sur-
git difficile vadet et cum cadit difficile surgit
eo quod ad Cor non habet genua bene disposita
Et hoc dentibus quae dicitur Ebur et roborat Exc:
tra vim extra debilitatem cordis tantum pro-
tum Hic vocavita bilarem Et tamquam Sic-
tum beate roborat multum in Asinis: Elephas. 2.
Animal est Certus qui multum vivit et re-
novat sicut Luna vel Cygnus qui se ipsum re-
nibus becuit — Asinus quae Aper et hi mu-
tos et se fugit Amorem. Quartus Animal est Cervus. 3.
Cervus et dicit multos de morte propter Sic. Et
qui occidit quae dicitur et quia et Ophiuchus
et bevedit de exitio Hector et Hodolizat suos
oculos dicit bene de morte et se die Et si ibi pos-
serio oculos Asini vetus vi ere cum his et
Amorem adeo. S^tus Animal est Mantela Ista ca- Mustela.
vit, animal animus vocabo non Amorem
Ista Juvat multum qui rombuit —
et medio quae bibit ad faciendum amor-
inter Deos. Mustela est Talpa me-

movatur sub terra et assimulatur muri rum
hor animale potes hanc venire tempestates
pestilentias et brandines et fulgura et coniurationes
et multa mala si mundus moveris eam super
terram movebis et simulam et cum illa potes
contendere et dicere quod voluerit quia est
animal infirmum propter hoc quod sanat com
-mibus litulam tamen comunitur et subtis in
-trinsecis occultum Et tum voluerit virtutem alium
animalis hac sunt dicta in Libro Visionum
exp. nec per se potest à deum visionis i. gra
tiæ obtinuit et petis et cupis scire de aliis qui ve
luerit petere animal non vivet nec habet anima
lium ℔. Et nos vigilemus in et super
omnia pro petio Et it spiritus Alef 3tia Et
unum inscripsit quarta una et complementum
sex tria Elementa ℵ.

Vixit Salomeis sicut cepit vanum mo
dicum vel magnum non meretur tribus Deitus
nec uis aliqua maius aliud nec mundi
gubernatur minus quam Et mentis ita
de liber non potest esse nec debet nisi unatum
alio quæ circuntur et Virtutes unde dicit Raziel
quo qui saturabitur isto libro erit sine dubio
prophetarum et intelligit omnes Virtutes rez
et petitiones earum et rerum intellexerit erit
sine ve nisi Et si retinuerit et in uno fecerit erit
sicut Angelus Et excepta sunt in isto libro 22

Nb ℔ Sapientiam Dei

ebamsta

manna Virtutis (i.) 22 literas vel figuras
quas dicit Deus non peccat filius Dei. Primum est
Aleph א i. a filia Dei est triangularis et
significat vitam, potentiam, et altitudinem et
principia in omnibus rebus ipsum pennt omnis
in suis finibus et suis principiis. Secundum lit
teram Beth ב i. b. Et est valde bona in rebus
quas desiderandas in mundo et corpo et Sempi
ternum et Comitatem et Utilitatem. Tertium literam
Gimel ג i. g. et significat malum et gravedine
et fundamentum in rebus. 4tum literam Deleth
ד i. d. significat turbationem et motionali
tatem et damnum in illo. 5tum literam He ה.
i. h. significat pium et honorem et latitiam et
valde bona in omnibus. Sextum literam Vau
ו i. v. et significat mortem panam et labore
7. literam Zayn ז i. z. et significat semen et
et divitias. 8. literam Heth ח i. h. et significat
vitam longam et salutem. 9. literam Theth
ט i. t. Et significat bonum et gravamen
(10) literam Yoth י i. y. et significat ~~vitam~~ bo
nam vitam et latitiam et omne commen
principium. Aud literam (11) כ et signi
fit à vera Latitia et Laborem sive Utilitatem
literam Lamed ל et significat latitiam
et honorem et Utilitatem (12) literam Mem
מ i. m. et significat gravedinem et aliquam
dolorem (13) literam Nun נ

Nun

Dio[n]ys omitted for 1st letter

significat Redemptionem omnis et visitationem
et Visitatem .15.ª Diritur Elon ע i. R
et obtenuit oppressionem et malum inimicorum.
17.ª Diritur פֿ i. p. et obtenuit salutem Hel
Diritur צ ת i. t. et attendit sanguinem par
tum bonorum et alterius .19.ª Diritur Sadan
ץ. i. c. et salutem obtenuit. (20.ª) Diritur Coph
ק. et obtenuit cruciatum vitam. (21.ª Diritur
[illegible] Res ר i. R. qui remisit et donavit
et abstulit [illegible] .22.ª Diritur Thau ת
i. t. et obtenuit gravedinem et languentiam.

Iam diximus de 4.or Atis super 22. Ras qua
sunt super vestis tabulas. Et sic sunt 22. Ras et
totidem ab scriptis hominum simul erat attin
gens manum creatoris nomen, et in ipso
potest facere quae voluerit semper cum mu
nitia et auxilio Creatoris. Sane explendum
hunc librum Ha similem istis Angelis
i. Intelligentiis, Mucratos, Sandalph.
quia quilibet istorum habet quatuor alios
per mandatum Angeli benigni qui mihi
mihi Creator. l.

Liber 3tius

Nunc de Saturnio sphere et Corde die
agrippa — et qualibet planeta et signo &c.

Sunt Instrumenta. munda, alba et bona
non rupta nec nigra. Eorum Suffumigat. &

honorifice

nominis, et Angelo sufficienti sit dat
quodam vasum Cuiusdam Sedentem
Sedentem et mobilem versus ortum
superius et versus terram inferius et septimo
die cum cura et quotiescumque semper
Eligo mentem in Deo et voga quod tuam
Inflectat voluntatem et Stab quod invenit
in antiquo libro quod ista erant majora
suffumigia Thus Graecum Mastix, Sandalus
Galbanum, Muschallarata Myrrha et
Ambra et ista unt Collectoys eorum
et Parasceue eorum Unde dixit Salomon
quum volueris Spiritus Tenebrosus conjugare per
ite inde immediate medium quaeteris
et Cras Etiam tunc vis tibi notificamus
tus et suffumiga cum ebinoxa sunt sine
nomen quoniam et invita eum per tres mensis
Et si non responsum det tibi nec tibi apparet,
nitto cum Sacrorum rerum vel Summo- the grave
vel quadrivium vel horum et suffumiga horum
versus quatuor partes et horum et invita
rum rationes simul et appone it tibi
sua nocturno. f.

Et dixit Septem quae vidisti sunt in
per libro nomine mihi, nedum enim Sa
lobo et verant eos scripta. Inuolo et sunt
luni et clavi sunt cum vel stella Septi
gonus, Hi sunt sol et multorum colorum

figurarum multarum alii sunt ignei et sunt
lucidi et rubei. Alii sunt aquei et sunt albi u
vel sicut fumus lucidus vel ferrum brunitu
vel vivum argentum. Alii sunt qui appropin
quant hominibus et sunt similes alba nubae
vel alterum — et alii sunt obscuri et tene- Eius
brosi et divisorum colorum et formarum qui
dicuntur Daemones qui occultantur cum
vento et sunt in profundo maris et abyssorum
qui portant pruniones et tempestates et fulga-
ra et talia appellant sapientes spiritus majores
et validiores et fortes. Jam diximus de natura
spirituum et appone — et attingere cum auxilio- cum
Dei.

Dixit Raziel sicut in aere puro et claro
et sereno et mundo ac tranquille omnes res
gaudent, et exultant ex eo. Ita scias quod propter
munditiam et jejunium, et loturam aqua
et praeces et orationes Creatoris. Et propter con-
naturalia et munda suffumigia, et vera fi-
dentia potes placere illis quos supius diximus.

Ex.

Et sic finitur liber Razielis.

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