

1287

p 30 date 1577

Vib. 26

p 87 Asytha II. C. XXII

p 91 Ramael, spirit of Venus (cf. P.L. VI, 372)

p 90 Asrael, spirit of Jupiter (cf. P.L. I, 539; Asazel)

p 83
wuel

p 93. The list of heathen deities illustrates Melton's retribution of the fallen angels with them in P.L. (I, 361-375)

p 105 date 1583

MS. enclosed in this book removed,
and is Y.d. 70

Disce ante doriani de
consideratione pr uer

Our fathers were art in godden followed by thynames by kingdomes thyn will be done
Inoant as it is in godden gods by his daie our dayly bread a foryde by of trospasse aduise
for gyde thom that trospasse ay amste by a lead by not int to tentation but deliuer by from
oball for thyn is byngdoun plover y glorie for obor e oboramen

avo maria

25

salve maria gratia plena dicitur totum benedictum in multitudine et benedictum fructibus ventris
tui Amen et no nob inducat in tentatione sed libera nos a malo.

alia avo maria

Salve maria full of grace, & lord it wyl be thy blyssed art for namyng roome of blyssed chylde
thruite of thy wombe. Amen & lord by not int to tentation but deliuer by from oball amen.

Credo

Avo maria gratia plena, dicitur totum benedictum in multitudine et benedictum fructibus ventris
tui dicitur in Iosub ubi dicitur demon. Ihu maria mater dei ora pro nobis nunc et
in secula nris.

Credo in deum patrem omnipotentem creatorom colitorem et in Iesum xpi dnm nrm
fillid omib vnica qui conceptus est spiritu scto natus ex maria virgine passus sub
p pilato crucifixus mortuus et sepultus descendit ad inferos tertiis die resurrexit a
mortuis et in celum ascendit sedet ad dextram dei patris omnipotentis vnde venturus est ad
iudicandum vivos et mortuos tunc in seculo Ihu Ihu Ihu erit scilicet ratificatus Ihu Ihu Ihu
munione portatorum hominum carnis resurrectionis et vite eterne Amen

sal lxvii

God be merci full unto vs & blyssed be thy name that light of his countenance & comen-
ri full unto vs.

That thy waye maye be shewed vpon earth & thy sayngs shal be almonye all nations.

Let thy people praise thee o god: yea let all thy people praise thee.

O let the nations be ioyful & be glad: for thou shalt judge the folk righteouslye & gouerne
the nations vpon earth.

Let the people praise thee o god: let all the people praise thee.

Thou shalt the earth bringe forth: thou shalt Iherusalem: & thou shalt our deus god shall
give vs his blyssing.

God shall blyssed be all the ende of the world shall feare him.

Save me o god, for thy names sake: & abong me in thy stronght.

Leave me o god & save me out of the hande of my enemye.

For the strangers are risen vpon me & tyrants have gathered vpon me to take
me: save me after my soule.

Behold god is my helpe: the lord is with me that bypode my soule.

Thou shalt be my helpe: thou shalt be my helpe: thou shalt be my helpe.

An offeringe of a free hart will I geve thee: & thou shalt be my helpe.

For thou shalt deliuered me out of all my troubles: & thou shalt be my helpe.

Thou shalt be my helpe: thou shalt be my helpe: thou shalt be my helpe.

Thou shalt be my helpe: thou shalt be my helpe: thou shalt be my helpe.

Thou shalt be my helpe: thou shalt be my helpe: thou shalt be my helpe.

Thou shalt be my helpe: thou shalt be my helpe: thou shalt be my helpe.

Thou shalt be my helpe: thou shalt be my helpe: thou shalt be my helpe.

Thou shalt be my helpe: thou shalt be my helpe: thou shalt be my helpe.

Thou shalt be my helpe: thou shalt be my helpe: thou shalt be my helpe.

Thou shalt be my helpe: thou shalt be my helpe: thou shalt be my helpe.

Thou shalt be my helpe: thou shalt be my helpe: thou shalt be my helpe.

psall liiii

psal c l

psal cxxviii

quoniam vult

28

Wofoldeber wilbe faved: be fore all tyme it is nere favis that go god the ratcolist fave
were fave, except adriane doo boop poly foud ofiled: wthout doubt go, fall poyns
over lastyng hie.

And the ratcolist fave is this: that woe worship one god in trinitie, & trinitie in unitie.
Neit her confoundinge the 3 persons nor dividinge the substance.

For there is one person of the father, another of the sonne: and another of the holy goste.

But the godhead of the father, of the sonne, & of the holy goste is all one: the glorie equal,
the maiestie eternally.

Sure as the father is sure is the sonne: & sure is the holy goste.

The father uncreate, the sonne uncreate: & the holy goste uncreate.

The father uncomposible, the sonne uncomposible: & the holy goste uncomposible.

The father eternal, the sonne eternal: & the holy goste eternally.

And there are not three eternally: but one eternally.

Also there be not three uncomposible, nor three uncreate: but one uncreate, &
one uncomposible.

So likewise the father is allmyghtie, the sonne allmyghtie: & the holy goste allmyghtie,
and yet there are not three allmyghtie, but one allmyghtie.

So the father is god, the sonne is god: & the holy goste is god.

And yet they are not three gods: but one god. So likewise the father is lord, the sonne lord:
and the holy goste lord.

And yet not three lords: but one lord.

For as we be compelled by the epistlian verities: to acknowledge adriane person by himselfe
to be god & lord.

So are we forbidden by the ratcolist religion: to saye there be three gods or three lords.
The father is made of none: neither create nor begotten.

The sonne is of the father alone: not made nor create, but begotten.

The holy goste is of the father, & of the sonne: neither made, nor create, nor begotten
but proceedinge

So there is one father, not three fathers, one sonne, not three sonnes. one holy goste: not three
holly gostes.

And in this trinitie none is above another: none is greater or lesse than another.

But the wordes three persons be sovernall together: & sovernall.

So that in all things as it is above said: the trinitie in trinitie, & the trinitie in
unitie is to be worshipped.

Not therefore that wilbe faved must tyme tyme of the trinitie.

Neither move it it nere favis to everlastinge salvation: that you also might
beleeve in the incarnation of our lord Jesus christ.

For the right faith is that we beleeve & confesse: that our lord Jesus christ, the sonne of
our father & man.

God of the substance of the father, begotten before the world: & man of the substance of
his mother, borne in the world.

Therefore god & christ man: of all reasonable soules, & of man flesh subsistinge,
equal to the father as touching his godhead: & inferior to the father, touching his
manhood.

Who although he be god & man: yet it is not two, but one christ.

One not by conversion of the godhead into flesh: but by takinge of the manhood into
god.

One also yet one, not by confusion of substance: but by unitie of person.
For as the reasonable soule & flesh is one man: so god & man is one christ
who suffered for our salvation: descended into hell, & rose againe the 3d day
from the dead.

At whose cominge all men shall rise againe with their bodies: & shall give account
for their owne works.
And they that have done good, shall goe into life everlastinge: & they that have done
evil, into everlastinge fire.

It is the ratcolique faith: we except a man beleeve faithfully & earnestly
as faved.

Gloria patri filii et spiritus sancti sicut erat in principio

omnipotens, et absque, per filium tuum dominum nostrum Iesum Christum
in cuius potestate, consistunt omnia, et ego miserimus et
indignus famulus tuus hanc potestatem obtinere mereror
et nomen proprium Angeli mei audire, et intelligere possim, et eius
virtutibus roboratus omnia corporis et anime notamentorum eius
defensionem et defensionem fugere, et veraciter mereror, proest autem
domino nostro Iesu xpo, qui sedet in altissimis et a quo cuncta
disponit, cuius Regnum et potestatem permanent in secula
seculorum. Amen

Postea verte faciem tuam, versus orientem et in terram
prosterne manus, dicendo septem psalmos penitenciales, tu
septem orationibus dominicalibus totidem credo in Deum,
implore humiliter, et dicendo, Deus qui cuncta abscondita
intueris, omnia opera occulta, recondas, et nihil latet in animis,
omnium creaturarum quod tu non novisti, te suppliciter deprecor
ut ab omnibus perturbationibus liberatus seruet tuum auxilium
implore: effectum petitionis mea consequi merear qui vivis,
et regnas cum deo patre, in unitate spiritus sancti, deus per
omnia secula seculorum Amen. Postea oratio Iesu super
genitricem bonam devotionem, sic dicendo. Angelus sancte, qui in con-
spectu altissimi dei stas semper, et mihi misero traditus
es, ad me custodiendum, et defendendum me et in necessi-
tate ad subveniendum mihi, suppliciter deprecor, ut
nominis tui titulum, ab auctoritate omnium, tibi traditum
mihi revelare nullatenus feruas et in nomine tuo sancto
innotato et nominato, responsa bona et munera tua, sublima-
tionis percipiam, et de omnibus, que desidero, mihi venias et
temporas responsurus, per eum, qui venturus est iudicare
vivos, et mortuos et secula per ignem aeternum. Deinde stando
dicat istam orationem

Prostrando dno, famulo tuo de dextera Caelestis angeli vita tota
virtute perquirat, et que digno postulat, tunc qui meretur
per Iesum dnm nostrum Amen Amen (pater noster) solus magister
Et ne nos inducas in temptationem meam, sed libera nos a malo;
Salvum fac populum tuum, ^{Deus} dno ^{Deus} speravit autem in te.
(mitte ei (vel mihi) dno auxilium de sancto. Et ad finem tuorum
dos (vel me) esto ei (vel mihi) dno turris fortitudinis a facie
inimici. Pater de Coelis deus miserere mihi vel nobis: Et sic
tota Letania est dicenda. qua dicta sit istam orationem.

Intervenit mihi Sancti Angeli dei et orationibus vestris sanctificatis
 plebem: Bene dicit, et nos homines in pace custodite. Amen
 Quo facto (flexis genibus) flectas, et humiliter audias et emmalloquutus
 fueris, quia si mundus et pure confessus fueris et contritus, quasi vultu
 in corde lux tunc dabit tibi, et dicit Angelus, Ego sum N, qui in
 conspectu dei semper assisto, et tamen tuo corpore non me de
 nisi, cum exortat me nobilissimam animam tuam in locum
 augmentationis refrigerij tollere. Et sit in quacunq; parte
 audieris, ad istam vel illam partem declinas, Alloquere totum, et
 quod videtur esse bonum. Et sit, quandoq; illum, alloqui desideras
 exortat quod nomen suo proprio Jesu appelles, et ab omnibus
 motibus vitalibus, et temporalibus, tunc corpus custodiat in hoc mundo
 et post hanc vitam, animam tuam tollat coram deo. Oratio ad
 proprium Angelum. Offerte tibi, Angeli: Spiritus, tuus ego de precibus
 dimissus sum et custodias me indefessum, et protegas me, ab insursu
 Diaboli, vigilans, et dormientem, nocte, et die, horis continuis, et
 momentis, conferte mihi tunc fueris, Converte me, et tolle a me
 omnem temptationem Sathanae; et quod mea non exigant me vi-
 tatis precibus obtineat apud misericordissimum Judicem et in me
 vel loci non habeat contraria virtutis admixtio. Cumq; me tempta-
 virorum de via exeat respiciam ad dextera mea, me servare
 Satagas, et in quacunq; angustia, et tribulatione, et tristitia me esse
 sentiam. Protra in nomine domini nostri, Jesu Christi et si fieri potest
 notu facias mihi finem meum, et tu de corpore ad instantibus
 non admittas (vel ne admittas) malignos spiritus me tentare, aut
 illudare, nec in foveam desperationis induere; Non me cordin-
 quas coner me percutas ab infirmo conditoris mei, qui me ab
 custodiendum tibi comisit; Et personaliter cum omnibus sanctis
 intercedat tuo, meretur latari, et ante eodem deo nostro
 Jesu Christo, qui cum deo patre, et spiritu sancto, vivit et regnat
 Deus per omnia secula seculorum Amen.

of the Angell strabings wote sim by the name salate wote may be named of the nu
 hors of Egypt turned into blood & by all thes godmanes of the binges & treu god +
 Adonay + sady + Atonatob + Eyrub + Emannoll + Jote + got + peet + vau + e by the g
 godonly rand to wote was rebolled vnto salomon that feon appoars in the stons wote
 out anio furtor delaye ab feon wilt answere at the deod full day of domo is feon be
 Disobedient & will not appoars ab before I gabo romanded thes & by the autovitie
 of feon hie of the apostles pooter & paulo & of the soly ratcolitche rewre militant
 feave in oawte shall & will exromunite thes & doxib thes from all dignities
 into the deopost pitt in god & treu shall thes remand in overlastinge remaine of
 fier & brimstone weve shall woopinge & gnassinge of teete for over exrept thes
 rom presently speedly & feon fey solst opokh plainly in the stons & romans & boter
 in thez yore the loado to doxt & all heare to be willinge & ready to come & obey me at
 my romandment to fulfill my will & all my desirob thes & bind rearge & romand
 thes by the name No wimaton & in the wonderful might of the greote name No wimaton
 wote may be named of the oawte opand pte moute & succellod vnto datgan & abiron & all thes
 yond vation & yople the by the vertus of the same name No wimaton & romand thes
 vnto overlastinge name & torment of teete feon appoars visibls yore before me in the
 requitab ab I before gabo romanded thes & that thes doo & come ndo & at all times & obey
 me & rearge romand bind & romand thes by the vertus of pte that is glorious & overlastinge
 wote & state is of flaminge fier the woodes thes & listringe becoms of listringe
 & fier & by the Judgment state by wote most straightly rearge & romand thes that most
 quirely & wote out anio taryinge thes doo & ppare thes to come from all placs in the
 wote thes ndo art & romand thes taryinge from mountain & vallies & hills
 feilde & bar & floode & vnto thes ponde & maris & strote & bar & mar & the restre
 & vnto thes floode & lunde & from placs of reabon & galle & oawte & reabon & vnto
 be that thes come to me wote out anio taryinge I reoify & manfully romand thes
 by the name & in the name wote Mose & reard of the moste soly & reabon god from the
 middost of the burninge bush & was astomied & by the name & in the name that the
 & vnto the reard vnto the mount of syon & the died for feave & by the name & vnto
 wote the sea reard & it & the in sinder & by the name & in the name that the fier reard
 & was divided by the name & in the name that the stons reard & the bush & that thes come
 from the fete of the wood & from the placs in wote thes art & appoars plain in the
 requitab stons to the sight of my deus & vnto the paine of overlastinge romand
 is feon refuse to come & obey me by sim that shall come to judy the quire & the deod &
 the wood by fier fiat fiat fiat amen

rome not say
elawotg

the rebellion
ome says this
to but alward
wote for go appeare
a furtor for
vnto romans
& sim thes doxt
appoars accordinge
nd but is fe
ome not say

to generall ruyne
all pte that
rebe

Ironius the spirit & by the vertus of the lord Jesus of allmighty & by all the soly names
 that ye goe & be dampned in pol into the fier & overlastinge & bid & romand & romand
 you in to the paine of overlastinge & all the righteous blood wote gate & vnto the
 deate of the righteous ab all vnto thes daye be indid & to you a just cause to romand
 overlastinge thes to romand for overmore amon & againe & romand thes into
 fier & overlastinge & romand you to be put into goll by the vertus of the soly binges
 thes & by the power that god gate & vnto thes that thes be all waide bound in pol in fier & vnto
 & vnto the greote paine of fier butill in thes yore & stons you appoars & amon
 & vnto my will amon

Theu spit & theu knowest thea of libote thes & the over ruyne of the ruyne of the ruyne
 & vnto the deate in oawte in water in pol & in all thes placs weve feore by the vertus of god &
 romand thes by the power of god & aduice thes & by the will of god & bind thes & by the romand
 demont of god & rearge thes & romand thes by the soly names of god & Mose &
 sator & Emannoll & salate & Adonay & vnto thes & via & sator & sator & vnto
 sady & A & o & w & xpus beinge flesh & thes the some of the virgins may wote
 shall come to judy the quire & the deod & the wood by fier & romand & vnto the
 gande & ruyne of thes infernall steite that is Lucifer satan booz & vnto the
 thes to be bound wote fier & brimston & vnto thes gabo appoars vnto me & full filled
 my will & romandment amon / & vnto thes o thes spit & rearge thes to appeare
 in paine of overlastinge romandment & be seve that is feon will not obey me
 to doo that & shall romand thes but will be disobedient vnto my worde & by the
 autovitie of Jesus of the soly ratcolitche rewre shall yon vnto the greote
 & vnto the ruyne & vnto the deate & vnto the deate & vnto the deate & vnto the deate
 all thes romandment followe thes & dignities into overlastinge & vnto the deate &
 thes thes warninge & advertise thes that thes be ready & vnto the deate & vnto the deate
 thes thes in thes yore & vnto the deate & vnto the deate & vnto the deate & vnto the deate
 me & doo for me & be ready at my romandment fiat fiat fiat & vnto the deate

O theu spit & theu knowest thea of libote thes & the over ruyne of the ruyne of the ruyne
 the ruyne of allmighty god the futeor the some & the soly of the some vnto the ruyne of
 the soly trinitie all the soly romandment of reabon & vnto the deate & vnto the deate
 the patriarke & vnto the deate & vnto the deate & vnto the deate & vnto the deate
 ruyne thes all the faite full yople & vnto the deate & vnto the deate & vnto the deate
 the soly mon of the soly & vnto the deate & vnto the deate & vnto the deate & vnto the deate

And binde binde thee by the name of god + spargentio + emanuel + by the name
of swate my sater aged nago, ralled one the land in the fiery fornare + the fire
was bound that it could not growe nor turre from.

The Ironing by the name of god by the name of vertue + power of the holy name of god most
+ by the name of the great + mighty we all was bound not to growe nor turre in
his beere + daies + night but to be obedient + subitabls to the will of god to
taste em up upon the drye land fast + sounde.

And binde thee by the name of god by the name of elgrah + eban her + Agle +
gath + zoth + othiet + yench + nabrat + nayoth + nath + by the name
of salomon did bind the devyle + sperte + set from up in the brash pumb for
disobediens.

And bind thee in the name of god + abenetor + by the name of god shall ymb be
make lowe the hills.

In the name of god + praigmon + by the name of god shall dewe be the of the
shall make all the staves to fall from heaben.

Et y nonen ot in noie + sabacty + in godoub ad judicid vomist rwayolob
elibe an empouour shall triump in sibylouy. et angeli pibunt, et oia
olomonta turbabuntur tempore ignis sulfuris et frigidis mixto.

Et y noon ot in noie + Isobarni oi yomu flertitur tam rolostin quad lous =
lid go addito olomonta rorunt for roruntis mavo volubguadatur tora
trouit ignis otinquitur oia exortitub rolostin torostin et rufonouid
trouit turbantur et rorunt.

Et y ill id quisedet sup sedem domination et venturus est iudicare viuos et
mortuos et stulid y ignis.

Et y gar noia que maxima sunt in doto nigromantira + balsac + sup balsac +
sarye + sarapye + pamulion + de seds swapai in polo state Aye + y que aqua
rostat et olomonta roruntitur vel non remittantur et y per ya noia dei
largiat gaagum + lodalogin lavafarin + ybalgana + haia + layazogin +
layarasin + layaschesyn + y que ligantur oia

And binde ironing thee by the name of god + leyotromonon +
Adelapua + lodeforon + furbelgonorchon + lodevoyaon + lodepoton +
lodeplobon + y que dous rorabit, et sigillabit rorer rolid et torvad et mavo
et oia que in ois sunt. et subpna leyotromon + lode laynast + lodeforon +
Abelgonorpon + lodeoragavon + lodeorunpon + lodeplobon + Adlignon +
Emandiol + fertilich + murdiset molchion edultipol + muriol +
layasymnum + laialayan + layasim + ybatyanavym + layayirym +
layaratyn + layasalasyn + layageniyn + laghat + layasurym + ybalgana +
him + lodalogin + layasilesyn. et subpna danationis stevna, et de pita-
tionis stevna, vore ab offitios a loris adignatibq vris.

malodiction.

As god almighty rursed the darts at the fall of Adam that it lost his former four
strength, so doo I in the name of god almighty, by the name of that strength
given me + doo rursed thee that thou also shalt loose thy former power
+ strength.

And as he depibed Adam from the joy of paradys, y cast him out into the vale
of misery from joy to sorrow from ease to paine, from imperiall rule y dig-
nities to bondage + servitude from life to deathe + everlastinge damnation.
So doo I depibe thee of all thy offitios + rule + power + dignities. y doo cast
thee for thy disobedience into the darts + dnyson of hell under the repte of
all waters, into the damnable pit of everlastinge sorrow + paine. into
darts + darts without light into sorrow without comforte, into bondage + ser-
vitude, into prison without libertie, where thou shalt not rine but weepinge,
mayling, + gnashing of teete. weare thee vate + rursed of god be, y
remaino vpon thee for ever amen.

And also rursed thee as god rursed the serpent that derobed Eby sayinge rurs-
ed be thou for thy pride + presumption passed + edro igt, vpon thy belly shall
thou goe, + the dust of the earth shall be thy food. So like wise be thou
rursed for thy disobedience + presumption + deroyth, + roudomned into
hell fire + paine + ppetuall as is a fore said.

And the lorde god y plagued y rursed rursed that go fled fave from his presence
so be thou rursed y plagued that thou shalt fave from the presence of god
of his angelle + of his. y from the presence of all spite + roudomned into
painfull darts + darts ppetuall where thou shalt remaino for ever
without joy + ease, or comforte.

And the blood of that blessing above good by that assuaging of rancour, and to be
lowed out of the earth for vengeance against rancour & bound doo I try unto
the cloud god that thou lay thy plagues & punishments, & venge full judi-
cation upon this disobedient & arrogant & arruful spite of for thy
pido stubbornness & disobedience to me at this & at other tymes, & to
thy holy names by wch thy name bene Jubilated & called,

And the lord plagued Judah for his wickedness & arrogancy & rancour, & rancour
breake in sunder that his bowels fell out wch paines & torment so god
plagues & torment you, wch & leave you a sunder wch infernal paines
& plagues perpetuall in his fury & venge full indignation vtherly
renewing for evermore //

And Judah was deprived of his office place & govinty or apostleship for his
transgression so god & by his power that god sent ydoun doo vtherly
deprived of his authority, office & buell power & dignity, for evermore
vtherly renewing the wch Judah.

And yppstrewed the figs trees wch yppstrewed, & divid by his
renewing fruite ydoun wch yppstrewed, so in the name of god in his
doe I try & the into fallow, & doo to be restored to liberty & to the
of god all might be upon the, & remaine upon the for evermore //

And yppstrewed beinge on the wch yppstrewed, & divid by his
doe I try & the into fallow, & doo to be restored to liberty & to the
of god all might be upon the, & remaine upon the for evermore //

And the vails of the temple did rent a sunder so let from be rent wch paines
And the vails of the temple did rent a sunder so let from be rent wch paines
And the vails of the temple did rent a sunder so let from be rent wch paines

And the vails of the temple did rent a sunder so let from be rent wch paines
And the vails of the temple did rent a sunder so let from be rent wch paines
And the vails of the temple did rent a sunder so let from be rent wch paines

And the vails of the temple did rent a sunder so let from be rent wch paines
And the vails of the temple did rent a sunder so let from be rent wch paines
And the vails of the temple did rent a sunder so let from be rent wch paines

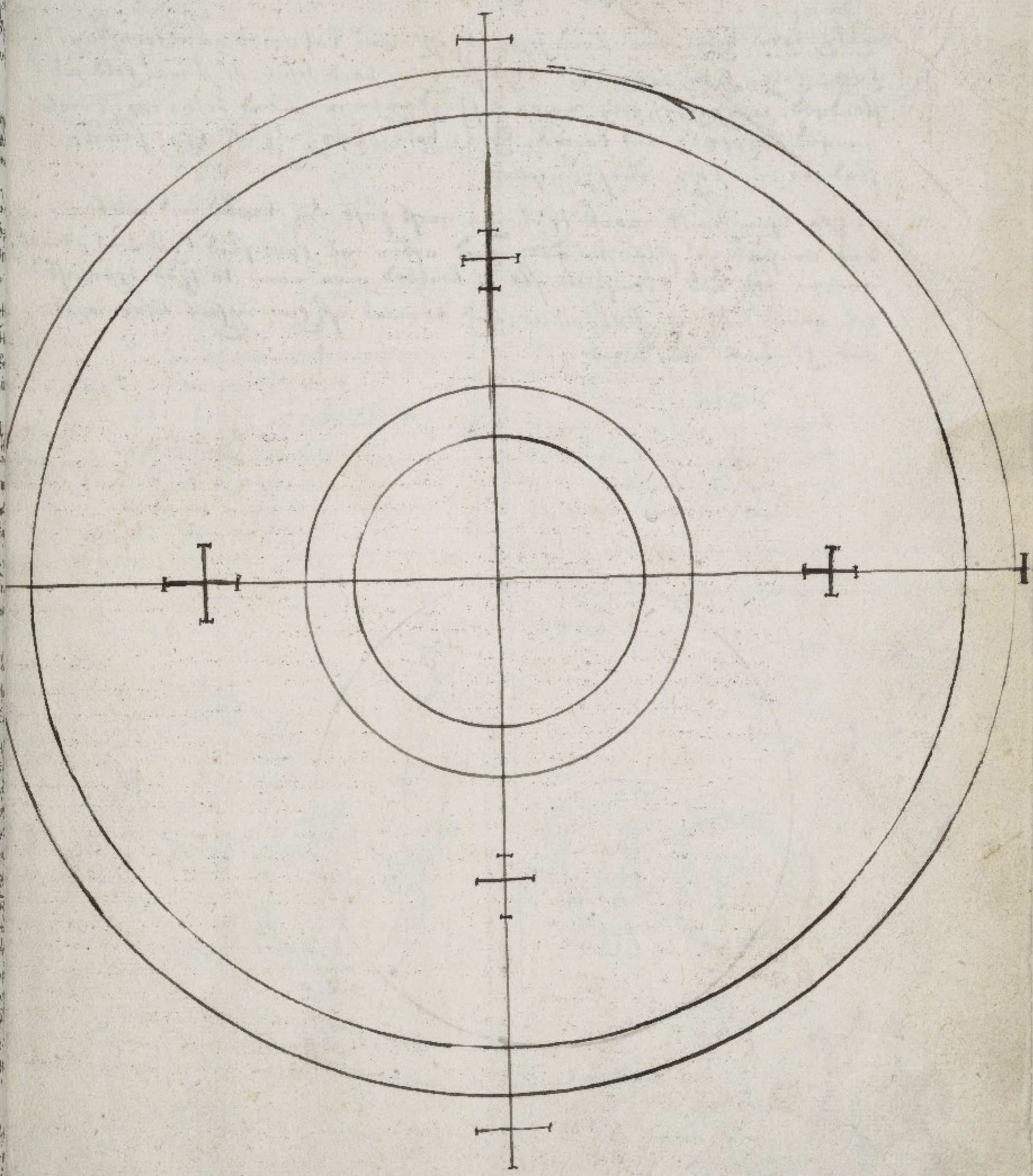
And the vails of the temple did rent a sunder so let from be rent wch paines
And the vails of the temple did rent a sunder so let from be rent wch paines
And the vails of the temple did rent a sunder so let from be rent wch paines

And the vails of the temple did rent a sunder so let from be rent wch paines
And the vails of the temple did rent a sunder so let from be rent wch paines
And the vails of the temple did rent a sunder so let from be rent wch paines

And the vails of the temple did rent a sunder so let from be rent wch paines
And the vails of the temple did rent a sunder so let from be rent wch paines
And the vails of the temple did rent a sunder so let from be rent wch paines

And the vails of the temple did rent a sunder so let from be rent wch paines
And the vails of the temple did rent a sunder so let from be rent wch paines
And the vails of the temple did rent a sunder so let from be rent wch paines

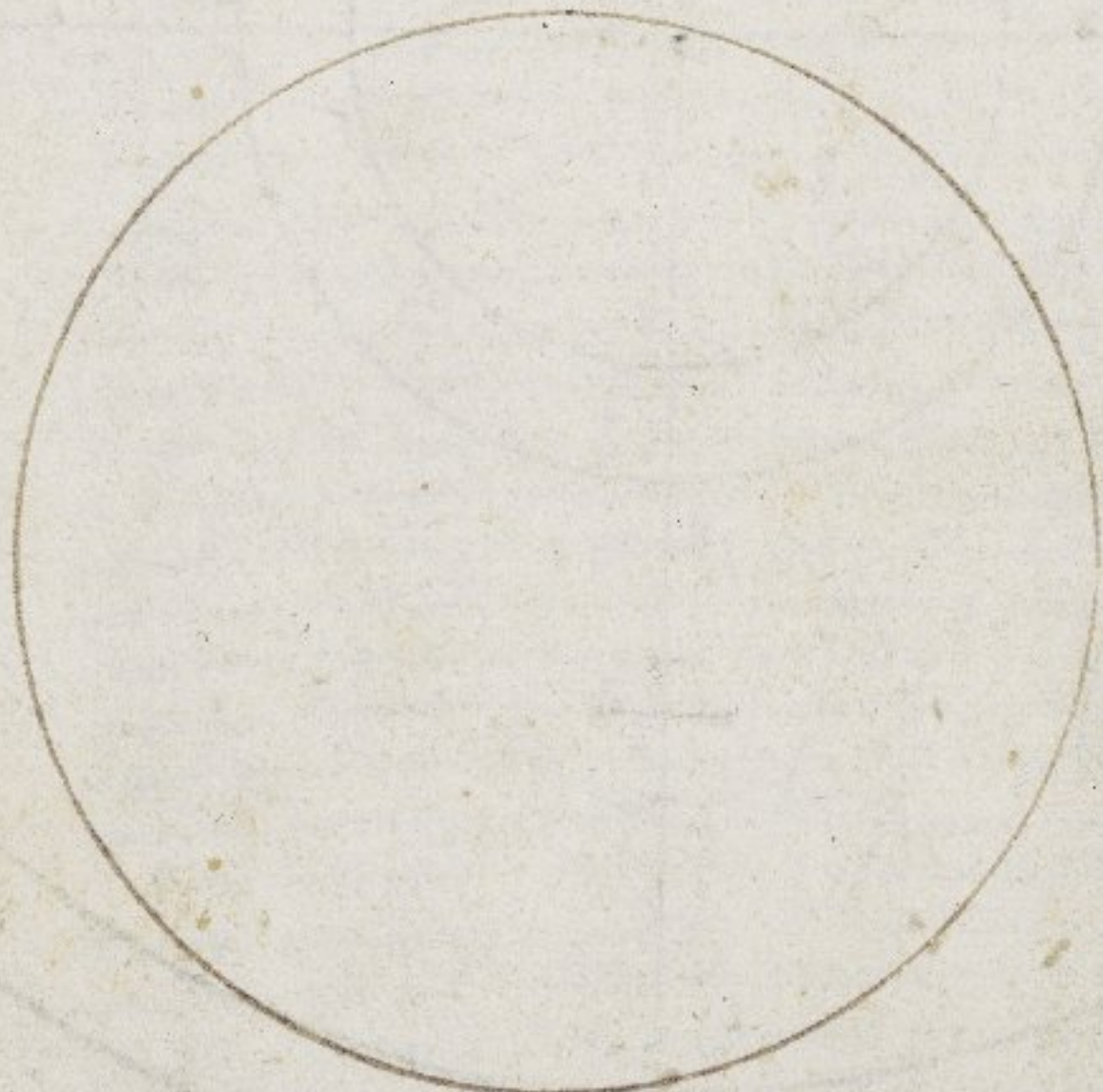
And the vails of the temple did rent a sunder so let from be rent wch paines
And the vails of the temple did rent a sunder so let from be rent wch paines
And the vails of the temple did rent a sunder so let from be rent wch paines

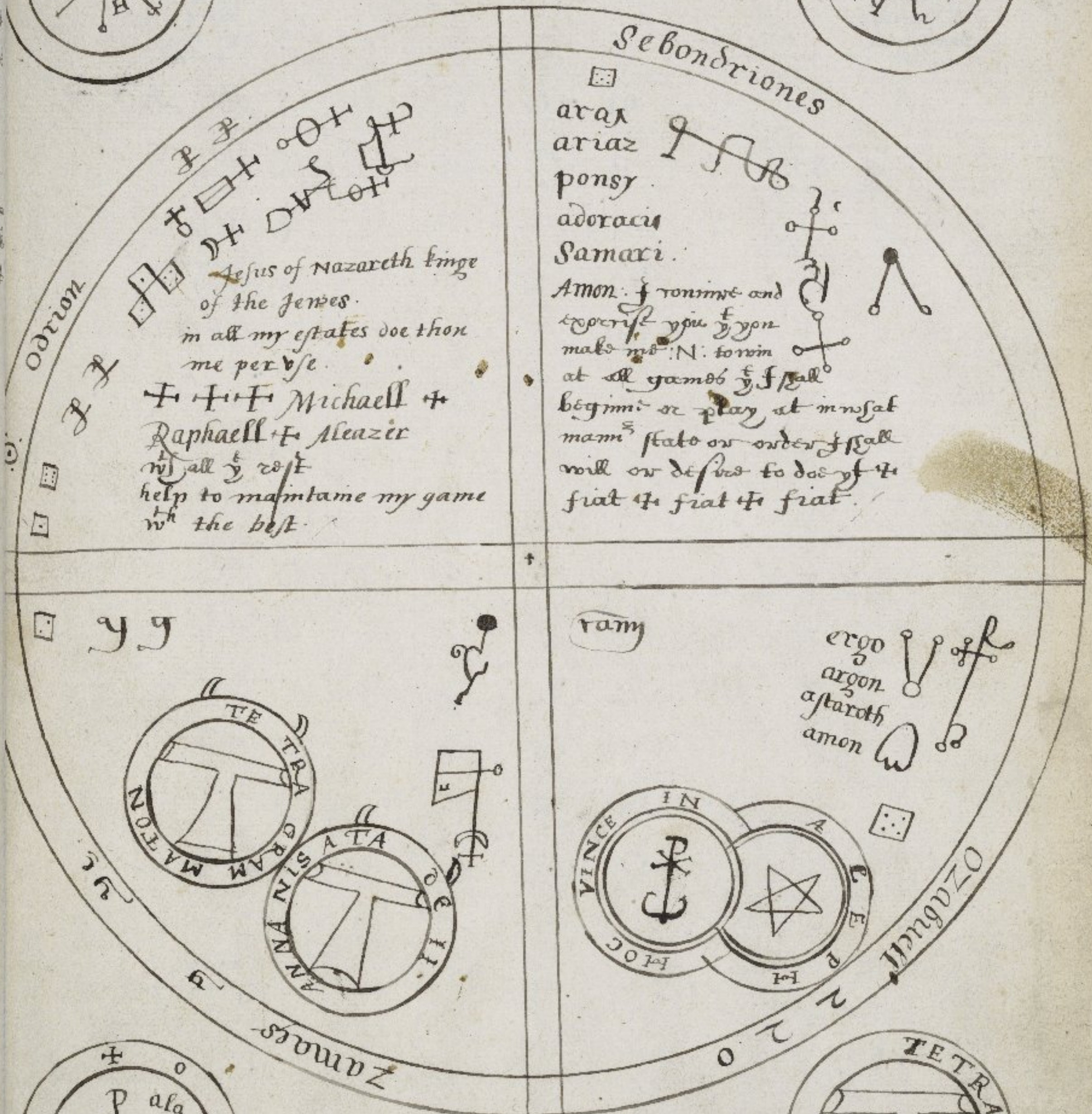
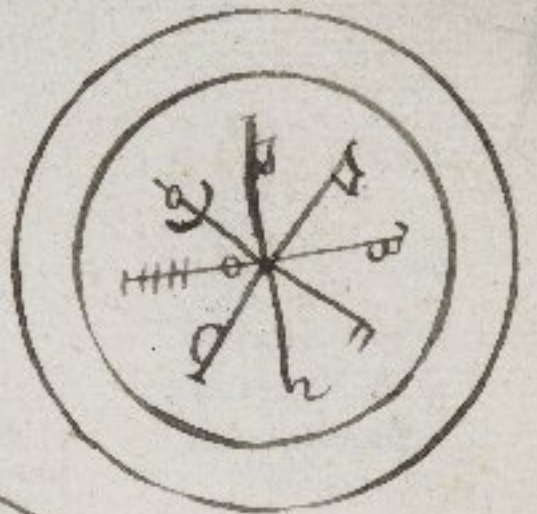
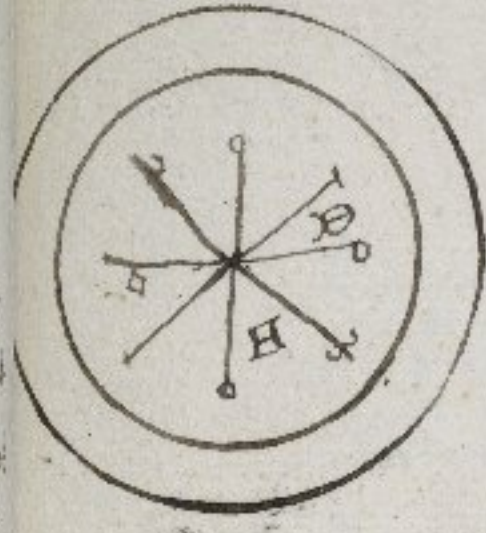


44
To speake wth a spirit in thy bedd
In the day and of y^e goldeⁿ bedd alone in some faire chamber
and saue a waxe tandle burnyng by the bedd and you must saue
lignu^m aloes at yo^r head and say the word 3 tyme
The god be the word.

Holy, holy, holy, our Lord Jesus christ was betwixt on a wensday,
holy, holy, holy, upon the thursday or lord Jesus christ was sold and
stounged, holy, holy, holy, upon a fryday, our Lord Jesus christ was
hauged, crucified and buried, holy, holy, holy, wth all the saints
send to me thy messenger.

When thou wilt worke this you must fast wth bread and water
and confesse yo^r self to god and after yo^r saue said the word 3 tyme
goe to bed and thou shalt see a boorded man come to the bedd thou aske
his name wth is Balancus. and demaund of him what thou wilt
and he will answer.





Table

Table is to know what planet doth rule every howe both day & night for the
 we know it for at the left side be the governour of the daye at the right side
 at the right side be governours of the night in the uppermost place in the table
 be the governours of the whole daye whiche stand in place for the names of
 the daies also.

X

Planets governours of the daye be the rising followe	☉	☽	♂	♀	♃	♀	♁	Planets governours of the night be the rising followe
♁ ☉ ♁	1	12	9	0	10	0	11	♃
♁ ♀ ♁	2	0	10	0	11	1	12	♂
♁ ♀ ♁	3	0	11	1	12	2	0	☉
♁ ☽ ♁	4	1	12	2	0	3	0	♀
♁ ♁ ♁	5	2	0	3	0	4	1	♀
♁ ♃ ♁	6	3	0	4	1	5	2	☽
♁ ♁ ♁	7	4	1	5	2	6	3	♁
♁ ☉ ♁	8	5	2	6	3	7	4	♃
♁ ♀ ♁	9	6	3	7	4	8	5	♂
♁ ♀ ♁	10	7	4	8	5	9	6	☉
♁ ☽ ♁	11	8	5	9	6	10	7	♀
♁ ♁ ♁	12	9	6	10	7	11	8	♀
♁ ♃ ♁	0	10	7	11	8	12	9	☽
♁ ♁ ♁	0	11	8	12	9	0	10	♁
Governours of the day								Governours of the night

Moses Davyd Salomon Hermes Sypryan Lombard

Bacon theye divers & other saye best in philosophy in magister also in...

W

Planete Mars be good & evil
Mars be good
Mercury be evil
Jupiter be indifferent

Hora O et O optime sunt ad operandum in experimenta...

Table with columns for zodiac signs (Aries, Aquarius, Virgo, Gemini, Libra, Cancer, Taurus, Leo, Sagittarius, Capricorn, Pisces, Scorpio) and corresponding astrological symbols and directions (East, West, North, South).

2

Johannes gossell

In principio erat Verbum et Verbum erat apud Deum et Deus erat Verbum hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil. quod factum est in ipso vita erat, et vita erat Lux hominum; et Lux in tenebris lucebat, et tenebrae eam non comprehenderunt. fuit homo natus ad Deum, cui nomen erat Joannes. Sic venit in testimonium et testimonium per eum erat de lumine, ut omnes crederent per illum. non erat ille Lux, sed testimonium per eum erat de lumine. non erat Lux nova quae illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est et mundus eum non cognovit. In propria venit et sui enim non receperunt. quot quot autem receperunt eum, dedit eis potestatem filios Dei fieri, eis qui credunt in nomine eius, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt, et Verbum caro factum est et habitavit in nobis, et vidimus gloriam, eius gloria quasi unigeniti a patre, plenum gratiae et veritatis.

potestatem agam et fecerunt

Deus autem transiens per modum illorum, habet **Jesus Christus** benedictus **Deus** quoties prospere iter facit. **Deus** salutari nos fecit. **Jesus** obstitit ut oculi eorum non viderent, et dorsi eorum in terra. **Jesus** effundit super eos iram tuam, et furorem tuo composuit eos. **Incipit** super inimicos meos formido et pavore in magnitudine virtutis tuae. **Inimicos** quasi lapis, doner et transibat famulus tuus. **Quem** viderunt. **Doctorem** tua magnificata est, in virtute hominum perituris. **Inimicos** in multitudine virtutis tuae deposuisti. **Omnes** adversarios meos. **Jesus** exipe me et ab inimicis meis in me. **Libera** me. **Jesus** custodime, et domum portatoris et ab inimicis meis in me. **Jesus** exipe me de operibus tuis iniquitatis et abivis sanguine salvame. **Gloria** patri. **Antios**. **Anostro**. **Moxio**. **Bay**. **Gloy**. **Apen**. **Agia**. **Agias**. **yskirus**. **ortodo** maye 1577.

1577

Uens Confiteri dicit Sacerdoti

Benedicite pater. **Re** Sacerd. **Omnes** sit in corde tuo, et in Labijs tuis ad confitendum omnia opera tua. **In nomine** **Patris et filii et spūs scti** Amen.

Confiteor Deo caeli beato **marie** **virginis**, et omnibus **sctis** tuis, **O Deus** et totam vitam maiestatis tuae, quia peccavi nimis superbia in vani gloria, in extollentia oculorum et postium arboritudo, in invidia studio, in avaritia, tam honoris alterius, quam potencie. In tristitia deboris et honore alterius, in ira, et invidia, in ventris gula, et in omnes superbia, in fabulis, panis et sicut tibi gula, in ostuli et amplexionibus et palpationibus inmundis, et in multis alijs peccatis suis artibus Luxuriosus, in peccatis, furtis, et homicidijs, in peccatis et adulationibus malignis, in detractionibus proximorum, et oppressionibus pauperum, in invidijs timoribus, in mendacijs et iuramentis multimodis, in detractionibus et aie meo contrarijs, in transgressionibus preceptorum tuorum, et odio proximi, in dando mala alios, et in malis suadentibus consentiendo, in malo ledendo tibi Deo rectori meo gratias et orationes debitas et quas mihi concessisti.

Confiteor tibi opte quia non solum peccavi in omnibus peccatis superdictis sed in omnibus alijs peccatis humana fragilitate cogitando, dudicando, videndo, loquendo, dolendo, committendo peccatis per me factis et commissis humiliter depresso ut non gaudeat super me inmundus meus et non glorietur adversus me in die iudicij. **Arguas** mea peccata et rectora tenuisse, et non fessum non finisse, sed sit gaudium de me in celo sit de alijs in inferis et confitebor, et me mundus et confitebor de peccatis meis totam tuam potentiam altissimo **pater** omnipotens per tuam potentiam, damna ut obediens possim, et cognoscere omnia quae in corde tuo voluisti et concedere mihi potestatem ut possim complere mea omni modo voluntate per gloriosissimam maiestatem tuam in qua gloriosissime regnas et regnaturus es in saecula saeculorum Amen.

ut dicit sacerdos

ut absolva

omnientia specialis septem psalmis inciat, et p.

Misereatur tui omnipotens **Deus** et dimittat tibi omnia peccata tua: libera te ab omni malo torde te voluntate et desiderio tuo, conservet et confirmet in bono et ad vitam, perducatur eternam vitam, et meritum passionis **smi** **mi** **ihesu** **christi** esuffragia scto matris **marie**, bona quae fecisti, et aqua per **dei** gratiam factos sint tibi in remissione peccatorum tuorum Amen.

Domine ihesu christe qui es summus pontifex per suam piissimam misericordiam te absolvas, et ego duritiam meam remissa absolvas primo absolutione minoris excommunicationis si indigeas, deinde absolvas te ab omnibus peccatis tuis, **In nomine** **patri et filii et spūs scti** Amen.

Actiones meas quosimodum **domine** aspirando peccati et adiuvando persequere ut remota mea operatio et a te semp incipiat, et per te recta finiatur. Amen.

Dignare me **domine** die isto, sine peccatis custodire, dirigere quoslibet et artus meos eodis per somitas in stitibus tuis per tua iustitia ad esto fragilitati meae ut in nulla te me rapitaliter offendam. Amen.

- 1. First take the day of the age of the C.
- 2. Secondly the number of the planet in what day of the week
- 3. And the number of the proper name of the day as you see called in the ABC
- 4. And then begin to say **Christus deus homo**
- 5. And you must take away at once in number until the end of your number & look what remains

Note if **Christus** remains good freely if doubt, fear, will be some loss, if some, it is very evil & dangerous.

Ut per intellectum cognoscimus naturam, corporeum quo ipsos reguntur vivos sive oportet bit.

Intelligentiam numerorum
nomina planetarum



Luna regit ipsa gubernat Elementa et corpora animarum quae Angeli, i. miris praesunt. Horum **Gabriel** v. **Dei** totum. Vt et **Lumina** rursus ad nos stelo deferuntur, et robustissima est in vita.



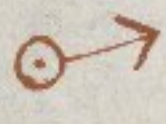
Mercurius intellectum ac sensibus omnibus praesens, virtutes mortuorum virtutibus **Raphael** v. **Dei** medicina. Nam mortalia medicina est sensibus in intellectu, quibus virtutes in nobis comparantur.



Venus voluptatis et delectationis mater est, iungitque nos ad sobolem procreandam, illi somniationes praesentantur, vni omni habent custodiendi singulorum species. at custodia generationis generatio concubitus, concubitus amore praesentantur. Summus qui bonorum inter dominatos praesens, **Anael** v. **Dei** gratia vocatur est. **Dei** enim gratia est, amari atque amare, iungi ferunda, et sobolem procreare, tum pulchritudo ipsa, et miranditas.



Soli vita omnium data est ordo praesens illi **Archangelorum** id est principum mirorum: nam virtus omnia a **Sole** et **Luna** demittitur. eorum **Michael** princeps, i. quis sit **Deus** non est quicquam **Soli** simile, vnde etiam **Sol** quasi **Solus** dicitur.



Mars Audaciam praebet, aliter in potentia essentis timore cuius omni praesent potestates: nam in fortitudine potentia, et in potestate fortitudo iungitur. princeps potestatis **Samael** v. **Dei** auditus, nam potentia et fortitudo in **Dei** auditu posita est.



Jupiter est qui miset ac temperat omnia mundi facultates et viros, cuius ordo principatus in moderatione et temperantia constitutus: vnde illarum principum, **Sachiel** v. **Dei** talis temperans, pacis, et felicitatis.



Saturnus firmitatem dat: idemque ac solus for me sumidum et calorem aliorum temperat, redditorque obfrigiditatem ac similitatem mortis ac mortuorum dominus. Custodiunt eum **Throni**: nam ab ipso verna firmantur et quorumque dicitur firmitatem habent **Throni** omni sedes est: quing itaque dominus **Cassiel** vocatur v. **Dei** sedes: nam diuturnitas ipse affert ac firmitatem.

Octavo vobis Dominantur **Seraphim** v. ardentes: videntur enim Lumina illa tot siq orbis ardore, sed primo solo **Cherubim** v. stantes praesent.

archmine

To write any experiment the best virgins pregnant is wyalim vitulino, pignia of silke, pignent of a lambe of white lidd, or a fadone, but poided alwaies that the boast be not dead, but killed according to order.

The ynter wegwite you use, must be of a cleane glasse, giuing vitriole, mastice, feru, Curo, et tempered wite wite wine, et the third daye wegeu if eate taken the. Doure, let it be cleane, tempit feru a little Alybaly, Abnea, et sine muste, Amber, balsamu myrta, lignu alio, et boyle it wite mastice, et doe fur feru ab in the leape of **zechar**, **razel** et lignu alio, et boyle it wite mastice, et doe salt wite the sole name of god.

The penn wite wege the sole name of **God** must be written, must be of a good wood, wite must be gatewite before the **O** aris et teit gatewite if must be cleane wate, et in pure **Throni** mater, or quire wite, et loted in cleane wite, wite feru wood is gatewite ad wege ad maye be Lot the **C** be in randa **Throni** or in **Throni** feru be feru wite good, et feru feru doo ab the 3 leaffe of the booke apofaid

urto

em

thorge

When you write any Incantation to worke by, you shall write the same to ward the East, et write from morninge until midday that you eate, et after you eate eaten et wite you shall write the more that day, not that the writinge is of most force wege the **C** is doen ab 2. 4. 6. et alio in the daye of **C** or **Z**, but hwaie of **H** and **O**, **C** salomon sayes if you putte the **J** in the blood of a pailter Turtlo or of a gander, that shall more better et eate more vertus.

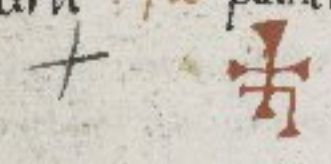
7th planetas 12 sig/30 dies

Note howe be 7 horetion, woz eabe amonge feom shoo 12 kealmes, to be deuided, in earge kealmes be 30 ritties, in ebery rittie be 12 keastels, in ebery keastel be 60 ritties, in ebery rittie be 12 keastels, in ebery keastel be 60 ritties, in ebery rittie be 12 keastels, in ebery keastel be 60 ritties.

Aries, Leo & Sagittary
Taurus, Virgo & Capriornus
Gemini, Libra & Aquarius
Cancer, Scorpio & pisces

Easte Colerike fiery
South melancoly earthy
West Sanguine airy
North flegmatick watery

Natura 7th planetas



Saturnus in hebreus called **sabday** go is first & the egypte planet whose nature is cold & drie, whose complexion is melancholike, an enemy to mankinde masculine go eate 2 egypte ad **ve** & **me** if go be lord of the Nativity, go make the person of the fault, lofty in honors, sadde, keepinge dnyer, bypuyt in rowns, Disagreement, woz feiv, wided malitious, of stature, lean, pale, stonde, & eard fadored, feirle lips, woid nose, feirle, & rold of nature, go is of stonge motion, for go pformote his rowns but in 30 yeres. go governote in mans body the right eare, the milke, the bladder, go eate Dominion over the phisio, Catharre, palite, stromp, quarton ague, consumption, gdwte, Leprosie, mowpew, rancor, fluge, & quiesce of the spleene. go signifiote fate, wote & distord in landes.



Jupiter in hebreu **zedet**, go is of Nature warme & moiste, & is said to be temperate for heat go is betweene ad **sabday** & ept **madyn**, whose complexion is sanguine, go is a friend to nature & to mankinde, masculine of the daye, & is called the good fortune go eate 2 egypte **+** and **+**, go is moethly stonge of motion, pforminge his rowns but in 12 yeres, go governote in mans body the liver, the lunges, the kidneys, midwife, gystles, blood, & food. go eate Dominion over the kinge, the pluwis, the of the lunges, & popleis poodinge, of blood wamps greate pedarge, hantburninge, & eptor distaste, & inge of blood, if go be lord of the Nativity, go make the person borne to be of noble rowns, frustie, atreiding greate expleite, moire ylowis, & eonest, of stature saye, & loyly rolowe, gentile eyes, feirle eare, stately in goeing, woz loyngt botz of wize & eglawen, go eite good. honor & vertue.



MARS in hebreus **madyn**, his nature is fmoderate cold & drye, his complexion is masculine of the night, dwill disposed & fermed the lesser fortune go eate 2 mansions **v** & **m** go is Indifferent quires of motion, pforminge his rowns in 2 yeres go governote in a mans body, the left eare, the yall, the bones, the eate influence the tertian fever, postilente & continuall, dyuo, kinge, worme, Maggins, & thomg, vntymly delivrance, breatinge of demes, & all distaste caused by reglow, if go be lord of the Nativity, go make the person borne to be of rude, wild, fire, furbible, bold, rous, rious, obfure, easie to be doreaded, of stature indifferant, lean, eard saye, tod eard, small eyes, delightinge to burne & desiroys, subioite to breatinge teyr lymes, and violont deate, or else to fall downe from an eige place. go is dwill, leof & burne, & tabisow & a year.



Soll in hebreus **hamma**, his nature is cold & drye moderate, go is lighte, light of all oter planet masculine of the daye, good fortune by asport, but dwill fortune by rorpevall rounction, go is quires of motion firminge his rowns in 365 dayes, all moite 6 eures go governote in mans body, the brayns, Marrowe, & sinewes, the right eye of a man, the left eye of a woman, go eate rule in all the eartinge, the mouthe, in distillation of the eyes, & in all epte & drye distaste, woz pored not of reglow, go eate only, but one mansion. **ob**. if go be lord of the Nativity, go make the person borne, frustie, lofty, wize, juste, rowntous, religious, & ept to teoyr parente, of yfone rorputent teoyr eayre enrlined to yoldne, talks large, lummed, deinge all things woz a gware, & if the planet be well placed, go sauyt, long life. all oter planet dwad eim for go is moite stronge.



Venus in hebreus saye **NOQA**, whose nature is cold & moist temperate, whose complexion is flegmatick & feminine of the night, & is called the good fortune, but of inclination woz desposed to mankinde. go is of a swift progression absolwinge his resolution in one yeere. go governote in mans body, the lynes, kidnes, butte, belly flaurbe & matire, go beavote rule over all the maladye, moistnes in the liver, earte & stomate, & specially in women about feoy podye, go eate 2 mansions **g** & **+** if go be ladye of the Nativity, go make the person borne, pleasant, marrye, given to pleasur, feoly, lefporous, juste, in violable teoyr of faite & frindlynes, of stature, tall, rously wite, saye, eadinge, for amiable eyes, gentile wote, feirle & st, soft eare, sometyms rurted, daimrove, lighted in muste, & for the most pte teoyr awofat & flesely, signyng mize & gladnes & vorie pleasante amonge women.



Mercurii in Hebrus Cocab. of hem is called the ventor & fewe speakes wofol nature
 in all to ferte is romon & roudertible, masculins wote masculins, & feminins wote
 feminins, foto wote foto & foto wote foto, moist wote moist du wote dno, good fortune wote fortune,
 & best wote a good afforde or roudertion. he is di a swift motion of fowringe his roudert in
 wofol wote, go gdw wote in mans bodye, he tongs me moie, regitation, gandos, & trigge, he gats
 he gdw wote, he pluris, madnes melancoly fallinge firtnob, rouge, & dno, & he aboundance
 of dishillinge spittle, & yonvallis all tounge are subiect unto em & go gats 2 mansions II
 & III. if he be lorde of the habitis, go matote he ralden stouts, wote gats to lewne, modest
 & eloquent, of psono smale leane pale of visage smoot & eared fayer eyed, gawd & bonie
 gawdodi

Luna in Hebrus Labona. of some called malx wofol nature is rald & moist, feminine, of
 he night, roudertion of the vertue of all thev planete. he is passinge swifte of motion, fin-
 tinge his roudert in 27 daies 7. fowres & 44 minute. he gdw wote in a mans bodye, he bewans
 he lefts eye of a man & he right eye of a woman, he ybidis wote of a woman, he stomache
 botz in man & woman, he bolly & yonvallis all the left wote of the bodye. he tuldz he pale
 & he witeginge of the bodis, displaringe of membois, obstrumov of yndow, wote infomities
 wote dno of rald & moysture, he gats but 2 gons onlye. he if he be soveraigne of the nati-
 vitie, he matote he ralden bonie gons, & yonvallis he yonvallis bonie, moist & wote
 plure, & ybidis he swaunge romtuo. of stature tallo wote gdw wote gdw wote
 soli deo, laus honor & gloria.

Thes. 7. planete of wite men are called the keyes of the world, & dno of the maydos in
 eis gdw wote in eis empire ab empowor in eis empire or pinto in eis kyngdom.

Salomon saide, he popete raldz hem boftrone, he raldz hem 7 quire & spire, som dno
 mon he 7 lampes burninge, or 7 randstirle of light & of lyfe stowd 7 he adonly bodis
 weire wote romonly rald 7 planete or stowd.

Note feat if wote ayvate destruction & roudertion in lande & in sea, & in the elemente if any of
 the bodis abode wote boolen or wote obill jntreated, for if one of the 6 fayled the wote
 gons rone ayvate to eis first state & all the elemente gons be roudert.

- ⊕ If the ☉ gons be destroyed earge life & earge souls gons be destroyed.
- ☽ If the ☽ wote destroyed, the legatures or buildinge of the sea gons be destroyed.
- ♃ Knowe you feat ♃ is twofie & godote all the wote in a ballance feat it shall not mowe.
- ♃ Jupiter, godote the dyow.
- ♂ Mars, the fier. ☉ the daye & men.
- ♀ Venus godote the fayer wote of the world.
- ☿ Mercurius, reason & the wote sea & wote.

- ♄ Saturne godote in the 12. gons.
- ♂ Mars in the 6.
- ☉ Soll in the 9.
- ♀ Venus in the 5.
- ☿ Mercurius in the ascendant in the first gons.
- ☽ Luna in the 3. gons.

Seven precious stonob weire wote in the roudert of zephthaziel.

1. rubius Carbunde.	1. The names of 24 stonob	13. Cornelia.	24. Notable good garboe
2. Smaragdus.	2. Topasius.	14. Jaspis.	1. Adall almasit i corona
3. Saphires.	3. Smaragdus.	15. yris.	regia, or Rosemarinus.
4. Berillus.	4. Jagnucia.	16. Coralus.	2. Artemesia.
5. Topasus.	5. Crispasius.	17. persius.	3. Canabus.
6. A Fassinck.	6. Saphirus.	18. Catell.	4. flemailus.
7. Adamas.	7. Berillus.	19. Celomites.	5. Carclamomū.
	8. Onyx.	20. Calcedons.	6. Avium.
	9. Sarcus.	21. Coraminis.	7. Coriandrū.
	10. Crisolitus.	22. metestus.	8. peter silum.
	11. Lithopia.	23. Magnetis.	9. ypericon or hypericon.
	12. Christallus.	24. Adamas.	10. Apium.
			11. Coriandrū of the second kinde.
			12. Sat urea.
			13. Sancta.
			14. Serpillum.
			15. Maiorina.
			16. Dragruca.
			17. Nepita.
			18. Luna.
			19. Salmā.
			20. Savina.
			21. nasturtid.
			22. Camaserula.
			23. Calamitū.
			24. Cicoria. wote in zephthaziel

To bynde & loofe spirite

Take Cicoria & Joyns wite Frigon & pentafilon, ypericon, vertica, verbenca, ...
fegotseor / & beawe fcom at fey norle, & vnder fey foote, put 7 knotted yvaste & ...
vra No, martagon, zillium domesticum, silvestri & herba Anethica, for go teat gane
feof vnder eif foote, or fittote vpon fcom, & eate tye of gove in frib norle, & eate 7 tyme
of 7 mottebb in feo figurab, knowe yo feat go ffall gabo mygt in bin dinge & imbofinge
& in fcofinge & in gantinge, & to doo botz good & obill in all plarob & make you fuffum
gation of feo feofe & feingob, Thur, albo, Chimiamate, masticke, musco, Lomo albe
Cassia, Cinamomo, & feov wite fuffumigato obovy of feo feingob abovo fayod,
fayonyo Raphaell, Gabriel, Michael, Cherubine, Seraphim, Ariell, paritaferon, Mi
Craton, Sandelon, romplete moam potitionom et moam voluntatoin, & feov ffall
fulfill it, feof be feo fcoifoff namob of feo goddorb of **Aungells**

Vpupa

Vpupa A Larvige, gatz ono bone in frib weingob vitz yat govte togetseor dovillz
ffpirate of feo ayov, feo proportie of frib, feat wpeo fo ta tote tye earle of frib
it in gom, & feon ab fbone ab go maye fwallowe it & driv botz feo milke of a wete rade
ov tod, knowe feat it makotz a mafayo tynge to romo, & wpeo feat rultote of feo
nste feov of weovs a tote wovote, not noifov maye be fowde, noifov feo
voitob of a gomde noifov weovs weate is fowen, & wpon go rultote of feo
lett gim rull dovillz & lot gim beawe, vitz gim feo falfe doale of feo blood & wite feo
galfs amointo gim felfe & obov more ons of feo dovillz ffall yoo wite gim, vitz
wgom go rullote & go ffall toll gim manie tyngeob otr

To subdue spirite

Cicoria a Stovcke, wpeo feat fcoite gim in feo daye of Luna & take feo blood of
feov earle of a amointo gim felfe feovote, & eate tye fflof wite fowde bod **Cario**
momk Gariofoli, & fuffumigatote gim felfe wite good odour ob **thur masticke**
Cinamon wite fure, of feov, go ffall gabo yvare of intzantinge, of romwinge
ronffwaininge ffpirite of feo ayov otr

Note feat feov feat fuffumigato obfobv ob ovget to doo 7 feingob, for fo Salomon ffat
feov hermites did, & attayned to feov defiro.

- 1 They used abstinence or fasted.
- 2 They wasgod & clousod feom fobvob.
- 3 They did Almos.
- 4 They ffwo & raste blood into feo fiov.
- 5 They paye morg in godvorb: fymob in feo daye & fymob in feo niget.
- 6 They made fumigation wite good feingob & well ffmolinge vt fup a & fowby
attained to feov potitionob, & feo romamde mont of feo wreatov.
- 7 They ffwo & burved all.

Suffumigatinge

The maner of feo fuffumigatinge a mans bodye ffalpe itougat to be made in
7 manorb: 1. forvarte tye dast, woff, Noote, & foute, forvarte fobovon abovo, & to
feov fawte bonoate, & feo tyme all aboute & obov more ab offe ab amo man dotz
lett gim advofe gim minde vnto god & paye & go maye gabo frib will fulfilled.

Dicamus nunt fuffumigia 4 ptum mundi, & of feo 4 Elomente, for feo pte of feo
East & feo ffov fobvobte **Ambra, muscus, & alba cera**, wite wape for feo pte of feo
South & feo fawte **Algalia almea & Diraca**, for feo pte of feo woffte & feo ayov,
Balsamo camphora & olium olivarum, for feo North & feo watev, **Lignu aloes**
Nux, muscatag, malle.

The m feat wovvrote must purifis gim felfe by 7 daies before go wovvte, go
muste waff gim felfe, go must eat notem go of fowffe, noifov of fobovon, noifov
of dovillz, noifov amo feingob burfoano, noifov feat ab is fallen to deate,
noifov of any beafte of 4 foote, nor of nono of feov, & go must of feo vrom dovillz
& fuff good, go must not driv to vint nor oate fiffed nor any feingob wite blood
goate fvo, go must not foine to a wovman to pollute gim felfe, nor wovvrate, nor
gutev into an govlf wovvte is a deod man, nor go to tye vrade of a deod man, nor
by gim feat fuffovote & feo lavo eate roudommed, dovid pido, bo r loano, rontino
in payov, loop fev tynge ffrom ffamdovinge lyenge & ffowvinyo, fast fowdly loop
fev bod wovvly & abov fimm, liget fev govlf wite payov, pteob vo **Aungells**, do
almod, to membov feo neody, & fowget not feo wovvte of moovry & be not fownd to
obill mon, rloate fev felf wite rloano rlotzob, fowff in god, be fawte full gabo o
yood fove, & vof apollation in all nove ffitioob to feo Cveator, & noo dovbt but feov
ffalt obtaine ffat by potitiono tgon doffovff.

Whoe feat by **Semiferas** will doo amo feingob must obfobv 7 feingob ffirffe
meeknes, Truthe, patiente, Abstinence, Crust, Charitie, & mercye.

Semoferas:
+

These followe the Names of Semoferas which god gave to Adame in paradize, in
which be 4 Letters, compared & likened to the 4 parts of the world, to the 4 Elements, to
the 4 complexions, & to the 4 Natures of beasts, & these be these.

ויהי ערב ויהי קרוב
These letters must be named pitiously & devoutly
and meekly.

Salomon sayeth that there be seven Semoferas.

- 1 The first, upon Adam spake with the Creator in paradize.
- 2 The second, upon Adam spake with the Angells.
- 3 The third, upon Adam spake with the Devills.
- 4 The fourth, upon Adam spake with men, fowles, fishes, reptiles, & wild beasts.
- 5 The fifth, upon Adam spake with the woods, & growing things upon earth.
- 6 The sixth, upon Adam spake with the winds, & the Elements.
- 7 The seventh, upon Adam spake with the O the C the S. by the Semoferas
Adam did weat over the world, which Semoferas was given him by the Creator.
Inspired grace into him.

1 Primum Semoferas est quum Creator Adam formavit et posuit eum in paradiso
אדמה . . . is ab initio to saye as yama. in quate nescitis, & ego sciat
mostly & devoutly calleth upon the name, noo doubt but so
shall have grace & solace.

2 Secundum Semoferas est quum Adam loquutus fuit with the Angell which
brought unto him these letters **אדמה** . . . Verax. The name
theu shall name upon theu wilt
& with out doubt it shall availe theu more in thy warke. spake with the Angells.

3 Tertium Semoferas est cum loquutus cum demonibus, & with dead Men, which to
every of the quostion, sufficiently answered. viz Adona Sabaoth. Adonay. Carlos.
Adlonia. Amora. Theu shall name upon theu wilt gather together winde devils
or Spirites.

4 Quartum Semoferas est cum animalibus sps et f. with the Semoferas Adam
bound & loosed spirites, beasts, fowles, & fishes etc. Languine. Lama zirm.
Leucelayn. Lagri. Lanagala. Lematozirm. Lysyalafyn. upon theu wilt binde or
loose theu shall name these.

5 Quintum Semoferas est quando animalia et f. f. upon, the Name of the 7
Natures, with which he bound the world Gods, and woods. Liaham. Lialgama.
Liafar. Sialurab. Lelara. Lebaron. Laasali. Las, etc.

6 Sextum Semoferas id est quate virtus & potior. i. Letamymyn. Letaglogen.
Letafyrin. Babaganaritim. Letarimitim. Letage lovrin. Letafalazim. The names
theu shall name upon theu wilt feat the Elements or winde shall be brought unto
theu etc.

Septimus Semoferas est magnum virtutem, for the be Names of the Creator
which ought to be named in eare theing and in every world. Elyon yama.
Adonay. Carlos. Ebreel. Eloy. Ela. Eguel. Ayom. sath. Adon. Sulela. Eloyim. delvom.
yacy. Elym. Delijs. yacy. Zazael. pahel. man. myel. Eugla. Dilatan. Saday.
Alma. papym. Saena. Alym. Catmal. Vza. yara st. Calphi. Calsas. Safna.
Nycam. Saday. Aglataon. Sya. Emanuell. Joth. Zalaph. om. Via. Thau.
Domyrael. muel. Lialiens. alla. phenor. Aglata. Tiel. piel. patriceion. Cepharon.
Baryon. yael. Theu shall name every tyme upon theu wort lest upon the 4
Elements & weat over theu wilt doo by the me, if shall be done. etc.

+

A name to get victorie
to overcome wrauth
for victorie

Thes be the names with which **Josue** made the **Oto** stand still in his place against his
proper nature, whereby he overcame the **gabionites** & **34 kings**. **Bachmonado baliz hor**
The name **gabote** was against the enemies, & was so beauteous it with him a prisoner maye
not gett any, neither in battell so maye not be overcome of any man.

This name **hacechon** or **hachechon**, overcome wrauth & sorrow, & overcome gladness & joy.

This name **Wephemyphton** overcome sorrow upon him, shall not easely be overcome.

Thes be 7. siges great names & vertuous, which name when thou wilt use any thing
thou shalt obtaine, but require good tyme & devotion.

Commiceron.
Sedalm.
Tohomos.
Zofyn.
Agata.
Bycol.
Ycos.

Soli deo honor et gloria.

Onoytheon
Stimulamaton
Alzaphares.
Tetragramaton
Elioram.
Egiron, Istion.
Orchon.
Vsiormis.

Horindmos + ofytheon + Stimulamaton + Elioram + messias + sother + Emanu-
el + Sabaoth + Adonay + panthater + primellus + Grabaton, & per stitima et
alia nomina que non licet nominare, te suppliciter ex postulo, ut possint Amilo qm sapi-
entia & virtute Salomon instituit et quo in suis experimentis vobis et sup omnia demonia
et malignos spūs virtutem exspirator obtineat et eos ad libitū suū psequiū Anuli
virtutem exortizator constingat et in omnibus experimentis suis et istis salub-
sit et potentia p sedem qui omnibus vobis et virtutibus gloria et potestas p eterna
sita Amen.

post ear dicantur psalmisti Laudamini ortulos / Laudato pueri de profundis.
Nos ante p tuos dies fiat antiquam comedas et abstineas ab omni immundicia, et pone
sup altare donos tuos misse solentur, et tunc Anulus tuo mundo et diversis
vobis maxime namq virtutibus esse probatur, non solis di idea operationem, sed etiam
peditis omnibus necessitatibus ronsolivo minimis dubitamus, et per de Anuli ronse-
rationes, sufficiant, finis.

1	The	1	Days of the month is good to beginne all manner of things.
2	The	2	for gate & engagement against enemies.
3	The	3	is right naught.
4	The	4	To overcome sinners withed spirit.
5	The	5	To overcome sinners, & overcome against enemies.
6	The	6	for the staffe & knowledge of hidden goods.
7	The	7	Naught.
8	The	8	for love of virginity.
9	The	9	Naught.
10	The	10	Naught.
11	The	11	At the after Noone to overcome.
12	The	12	for the staffe.
13	The	13	for love.
14	The	14	To overcome invisible.
15	The	15	Naught.
16	The	16	for distorde.
17	The	17	for love of woman.
18	The	18	for the staffe.
19	The	19	for gate.
20	The	20	Naught.
21	The	21	To overcome invisible.
22	The	22	for love.
23	The	23	for distorde.
24	The	24	Naught.
25	The	25	for engagement.
26	The	26	lots for love.
27	The	27	lots for love.
28	The	28	lots for naught for love.
29	The	29	against enemies.
30	The	30	Idem cum principio / Deo semp et ubiq gloria / Laus et honor.
31	The	31	



Days of month expedient
to overcome any
maledictions and

* Amalodirion for
focior

Comuro fo ignis p illum qui orbem contramove facit quatinus spm illud **Maleficus** et blasphematus sic p potualiter et in pona eternaliter, et nulla

requies sctm se in aliqua gora mor die mor morte, si statim non ovis obediens verbis, quo diruntur de illo, qui tremore facit orbem, et p par nomina istoru nominu, quibus omnibus vocatur humiliter obedit, et pavore, ac timore, omni ovis vocatur contramovit, et in eis temeraria, et fulgura, sunt vocata, quo te et tuo subditos deserviant: quo sunt par **Adeplemton** **Pasac** **patir** **Home** **Sameth** **mem** **memene** **Sameth** **ay** **ey** **fy** **Asade** **Costim** **vod** **ist** Nomina fo **N. Malodirimus** et videmus ab omnibus varijs et gubitis et piovu, virtutem instaynum ignis et sulphuris, ut eorum in profundum abissi, fo **Religamus** eternaliter munt et in eternu, **fiat fiat fiat**

is sermo, testis
nomen ipsius et fac
ignis fragantis et
odori sicut odoriferis
speciebus.

Chisid fo be done si spm rebelles fuerit contra d'ovrizerator et nollet bonius tunc scribantur nomina eorum in carta, et vituperantur de luto et arida tur ignis de sulphure, piro, rosm, assefolida, et alijs rebus potentibus dicens ut supra dicit.

Aliapogno p 40
focior

Comuro fo ignis et exortis fo illud qui orbem contramove facit, et by em dicitur psonne modo se in fornall piovus to tremble et quate, feat legon ofior et Annon of leg most riges **God** bo novo et pome gonorofote et feat for d'ovr malodirion et aruvsd, et in ab mutre ab in fcoo hote, quoda torment, vast et buvo fcoo pivo of fcoo obtinat spivite, subbuvo et non bo looding lingo, et vortod matos of fcoo vvoate et vncappis pivo **Lucifer** **Oriens** **Amaymon** **paymon** et **Egion** fo feat ab fcoo ofior dote qui d'ovr p'ovve fcoo names etr fo feat p'ovve p'ovve et forms moste aruvsd mayo bo afflirtod et feat moste aruvsd in fcoo d'ovr lobpitt, deapod onydo et odius stin lingo late, vo eire continnualis, et feat out roa lingo, feabote not of fo buvo vte vncoungab lo fcoo, mixtrote in fcoo pite et ofior matter onyvoa vrb of fcoo flasseingo flamot, boingo just et d'ovr plaguot of god ordmied, et for fcoo moute et d'ovr d'ovr, **Oriens paymon** **Amaymon** **and Egione**, moste justis p'ovved, ofior fo feat p'ovve rurs fcoo, fcoo p'ovve rurs fcoo fcoo **holy ghoste** rurs fcoo, all **Angells** **curse** fcoo, **Archangels** **cherubims** **seraphims** **potvers** **potestates** **principates** et **dominations** rurs fcoo, et **holy patriarckes** **prophets** **Apostles** **Martires** **confessors** et **virgins** rurs fcoo ofior all fcoo **potvers** of **heaven** et **Electes** of **God** rurs fcoo, **Ego** et **Indome** by fcoo **God** rurs fcoo et **Indome** by fcoo potvar et d'ovr of **Acron** fcoo p'ovve p'ovve of my d'ovr p'ovve p'ovve, et by fcoo vortus of all p'ovve feat gubis bene, novo avo, et p'ovve affor galbo in fcoo **Church of god**, p'ovve et in all p'ovve, in all tymot et in all ager novo et for d'ovr rurs fcoo, **Ego** rurs fcoo vort folle upon **Cayne** fcoo vort d'ovr et **Judas** rurs fcoo, all benedictione et blessinge of **God** **fo father** **et** rurs fcoo et rurs fcoo layans, et mate fcoo of surg p'ovve, feat fcoo may et p'ovve d'ovr vort d'ovr torment stat p'ovve et continnually buvo fcoo names of fcoo rebelion et vort d'ovr p'ovve feat fcoo may bo vort fcoo by to romo, fo vort et to appoale to mo, et ayod et colpe requirungo fo bo vort d'ovr of fcoo vort d'ovr anguisso, p'ovve d'ovr p'ovve p'ovve p'ovve et collisg torment et vort d'ovr et feat by fcoo p'ovve vort d'ovr **our Lord ihesus Xpist**, vort d'ovr **Via sine dermo**, **veritas sine nubulo**, et **vita sine**

Termino Cui laus est et potestas honor virtus et gratiarum actio gloria et victoria qui videt et regnat et imperat in **Trinitate** p'ovve **gloriosus deus** p'ovve ta serrulorum serrula Amen. **fiat fiat**

* Cumpena infligitur
tur / 40

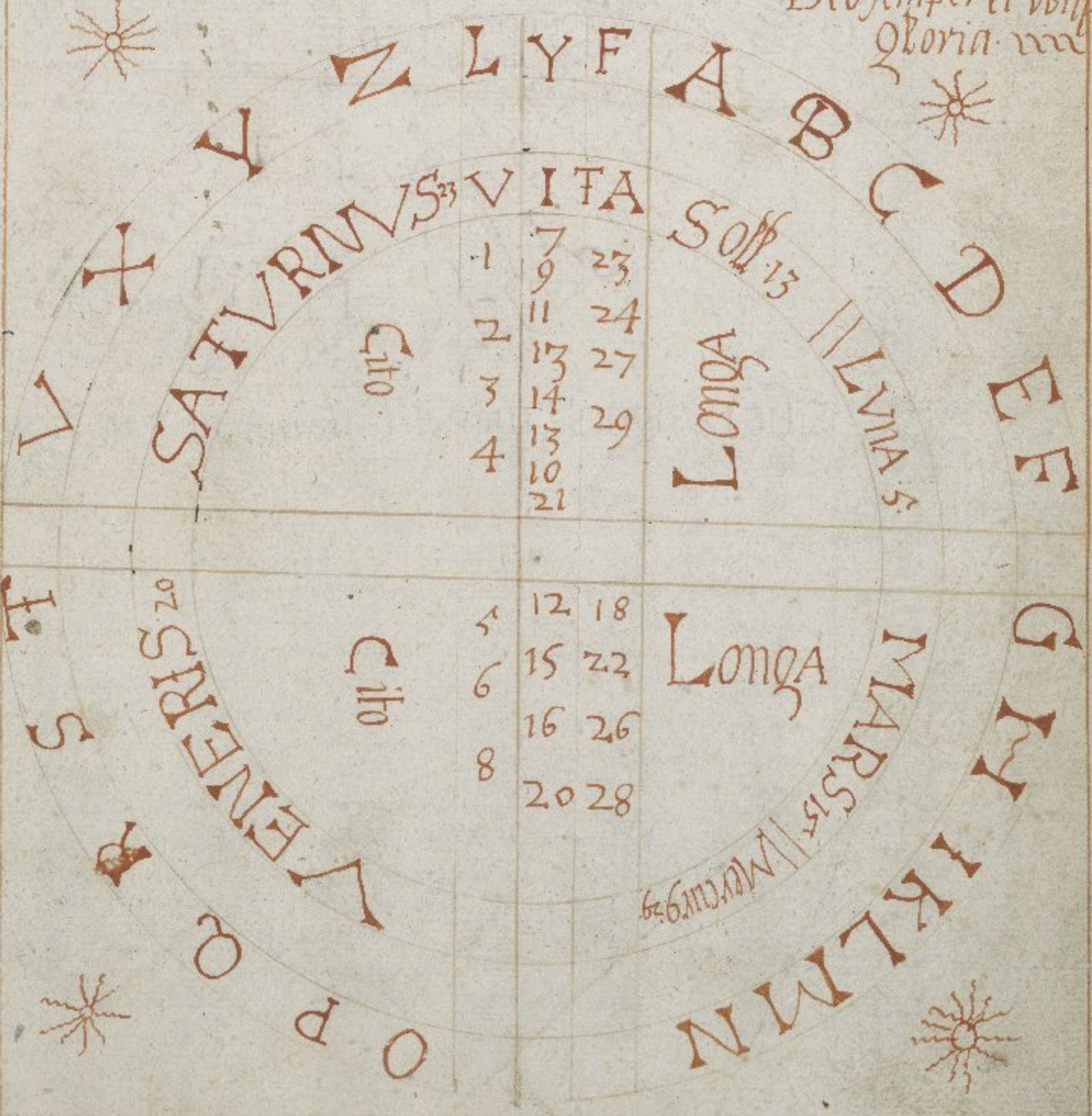
ON roudortato **deus** in infernu psalm. 9 **verse 18** / p'ovve **deus** sup to laqueis ignis sulphur et prollas **ON** d'ovr bovet fo **deus** vort d'ovr et tanquam d'ovr figuli confringat **ON** confundat fo **deus**, veniat **Mors** sup to et d'ovr d'ovr infernum d'ovr d'ovr, d'ovr d'ovr fo **deus** in pulv' infernub, **Confringat deus** rurs fcoo et vort d'ovr rapilli sui in delictis tuis, obfluvontur oculi tui no d'ovr et d'ovr sunt in rurs d'ovr somp, et fundat **deus** sup to **iram** sua et fcoo p'ovve fo romp'ovve d'ovr, p'ovve d'ovr fo **deus** et p'ovve d'ovr fo, et sup d'ovr d'ovr d'ovr d'ovr d'ovr addat d'ovr d'ovr fo **deus** vort d'ovr et vort d'ovr, p'ovve d'ovr fo **deus** et p'ovve d'ovr et ut stipula ante facia vort, sicut ignis qui rumbunt silvam, et sicut flamma rumbunt montes, p'ovve d'ovr fo **deus** in tempore sua et in ira sua fcoo fo, impleat **deus** facie sua ignominia ut obediab nomi illius **ON** rontur d'ovr fo et in fluv' stli / **Transat** fo in ira **domini**, et torrens eius to rontur vort, p'ovve d'ovr fo **deus** in v'ga iniquitate tua, et in vort d'ovr p'ovve tua **Ira dei** vort d'ovr fo tanquam ignis, **Ignis** ante **deum**, p'ovve d'ovr, et in vort d'ovr inflammet to r'ovve d'ovr fo r'ovve d'ovr in ignem d'ovr, in miserie non subsistat.

Howe followeth A Table of divers things of divers spheres by gem

- To knowe if a man or woman be fit to wedde for he or shee shall live
- In fee 3 spheres is containd 3 things fee 1. to knowe if a woman be wife child & wedde for it be a man or a woman. fee 2. to knowe who shall dye first of a man or his wife. fee 3. if a man be blinde, to knowe in what eye it is altegeyge you never sawe it
- To knowe under what signe or planet a man is borne
- To knowe whether a man shall speed in his journey or no
- To knowe of life or deathe, if any man be sicke, to knowe whoe shall dye first of man or his wife, to knowe whether he shall live or not, to knowe whether a man shall come or goe safe to any place, to knowe if one student shall take a benefice, also if too please at the barre in the lawe whoe shall overcome
- To knowe if a servant be true or false, whether he shall come againe or no, also if one be sicke, whether he shall recover, also if one shall have good fortune in playe or gaminge

first take the letters of his name feat to feat, & the number feat youe by the letters in his name by the space followinge & make fevost a sume of the age of the person & the number of feat days feat he shal live one & put all the sumes together, & of the sume take out 30 as ofte as you maye & if you finde the remainder in the middle rivels above he shall shortly amend: if you finde it in the right side he shall longe languishe in it, but in the left side speedy amendment cometh, so in like maner the contrarie the contrarie shal be in the contrarie if it be found feve / the figure followeth

Deo semper et ubiq
gloria. wa

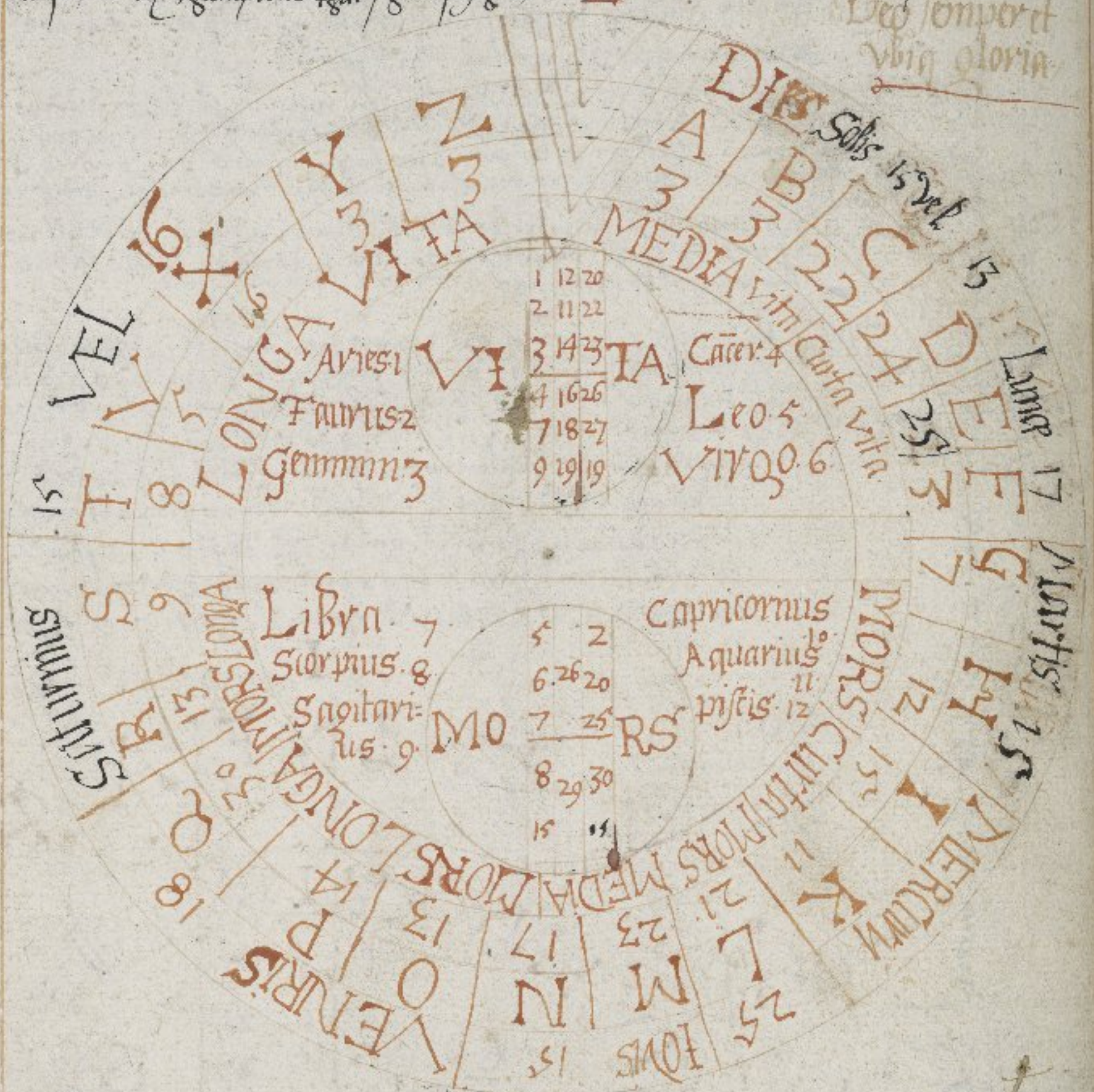


2 the front levelling of the same, and all 6 if two men
 first whether or 3 from Ball Lane the vintage

some whether
 shall
 or no

An Ensample of the sphere followinge shewes you shall howe to write althowgh
 as wife feib. if feore be a man or woman fallen into sirtene, howe many daye he
 sirtene feore, & take the daye abit standes in the sphere, & the number of the
 age of the. On the same daye & the number of the signe in which the. In all the
 same time the number of the letters of his proper name, is put from all together,
 & then divided from by 30 & last to the remayner in the sphere, & if you find it in the same
 parte of the sphere, he shall live longe, but if in the other parte he shall dye, like
 wis he doo by champion's feat shall fight. **Z**

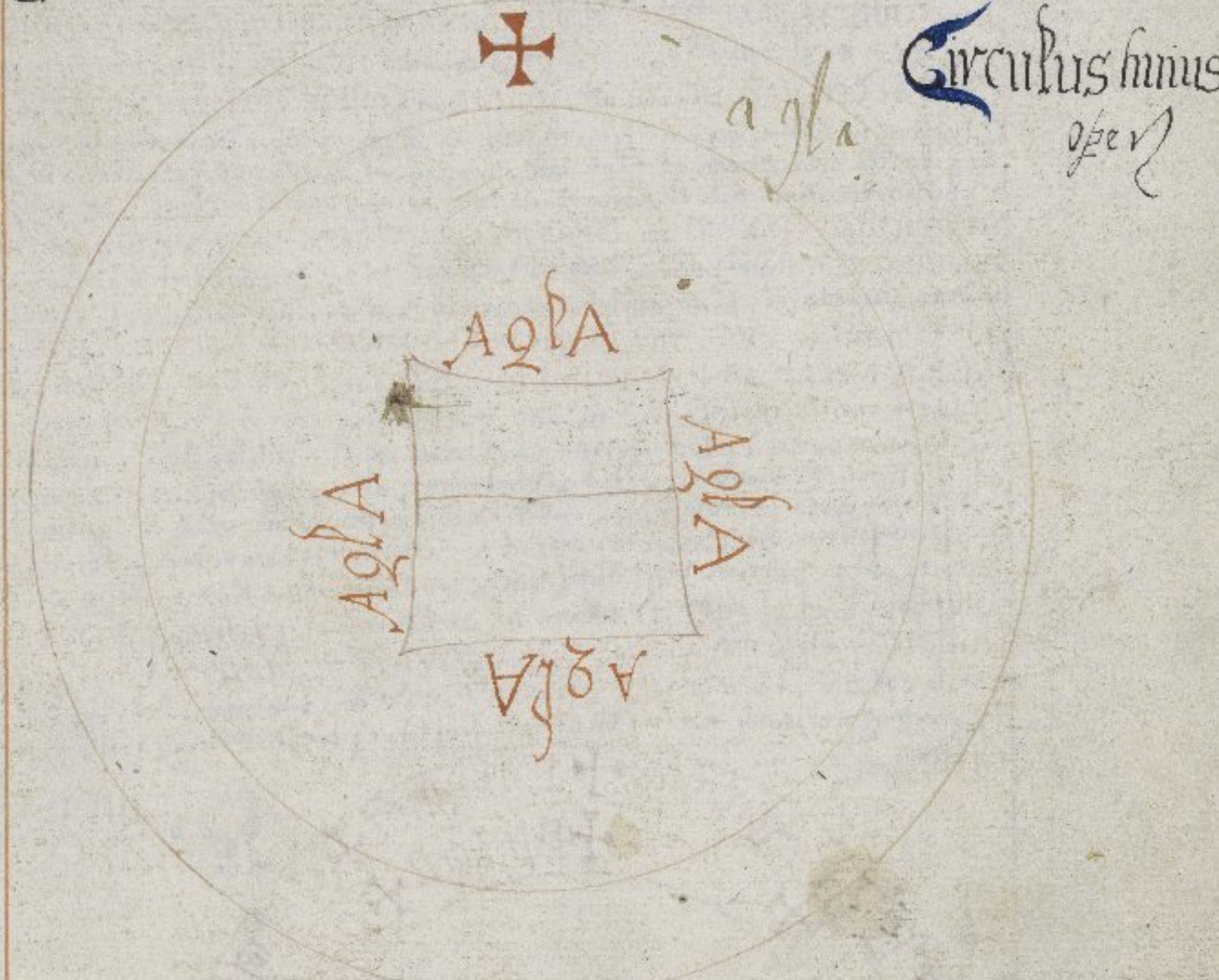
Deo semper et
 ubiq gloria



The 12 signes shewel stande in the figure.

To make a goode
not to deyt out of
the plate wpon
so wdd steale

In the name of the father & of the sonne & of the holy ghost Amen. This
plate I beseth wifem & wite out, & all the plate round about is the same amio the
to fetre gode always, sett the holy plate before & beginde from of the right side & left
side & rounde about from, & ranse from to tawny till I pitfor againste some, by **marcke**
Matthe, Luke, & John, theso, as fast binds you one to one as doer. **sete Bartholmey**
bound the devill wite the power of the soode. This still as the soode, the still stand theso in
a by the worte of the blessed & golia Trinitie, & that untill againste some & bidd from boyne
I saye 3 pr ni 3 Ayes, 3 Credo. In nomine patris et filii et spiritus sancti Amen.



The names of the 7 Sisters of the fayres.
Lilia, Restilia, Sica, Solla, Africa, Julia, Juliana

Here beginneth the most true & profitable Experiment
for to make a theso to some againste wite that wifing
the gate stolon, at the will of the maister.
There be 4 Kinges Rayninge in 4 diverse ptes of the world, that is to saye East
West, North, & South, under wifing 4 Kinges be 4 spiritos as it were **Bishopes**
the power of the said 4 Kinges str ave in the 4 Elemente viz Ayer, fier, Water
& Earth of theso spiritos gave power to bringe againste the theso wite the stolon gode,
wifing the soe the m will gave him, at the readinge of this experiment.
You must one the mondays at the wadinge of the C, or one the wondays you
be rlane fubon, sden ad rlane fmoans ad thou foudost possently die, & then be
fore the C wifing you & prave amast of the holy ghost, & then goe into a secret place
forme, wifing after in quete, & wite in the middle this name **Satan**, then wite
rounde aboute aboute this manner **Satan** the goodes stolon, the name of the owner,
man or woman, & wifing ober it be that is stolon, god silver or rallell str.
Then make 4 diverse plates one by himselfe, & wite the name of the spirit, & theso fignoby
in the **South**, & the name **Mayer von** in the **North** & then sett the wite plate between
from all 4 wite the name of **Satan**, & the stolon gode by him, & the owner of the gode
& then a little waye asped make a rounde rinte & stand foring saye theso rornivation
God spud

OVOS spiritus **Chelirion, Speryon, Boytheon, et Mayeryon, vel Maorys,**
 quorum nomina sunt sic scripta, Coniuro et exorcizo vos spiritus per deum verum et deum
 setum et per omnia **secta nomina domini nostri Ihesu xpi** quibus patriarche et prophete
 sui adoraverunt et ipse iuvabat eos, et per excellentissimo nomen dei + **Tetragrammatum**
 et per omnia que de deo dicta sunt, et dici possunt, et per virtutem omnium **sanctorum et**
Sectarum, et per discipulorum et innocentes, et Martiros, et nomen ordinis Angelorum
 et per **Angelos et Archangelos dei, et per Thronos atque Maestates, principatus**
virtutes et potestates, et per cherubine et seraphine, et per omnes spirituum ordinis,
 et per **prophetas per patriarchas, et per apostolos et per Evangelistas et discipulos et**
Innocentes et per Martyros et confessores et Monachos, et paucos remites, et per omnes
virgines, et per omnes viduas, et per omnes sanctos et sanctas dei, et per vicinas, et
Celi et Terram, et Solem et Lunam et Stellam Celi, et per undas Maris, et per omnes
 Citis, vel in aqua, vel in ignem, vel in aere, vel in terra, condonatis in domo, loco
 in quo illi latronibus, et illos reduxeritis, et redire faciat, et taliter **VI et VII**
 vel deliberantur in tali loco, et tali tempore **VI. Coniuro** vos spiritus **Feltrion**
 in **Oriente Speryon in Occidente Boetherion in Meridie, et Mayeryon in anten-**
trionale, Coniuro vos per Regem vestrum et mihi obediatis et voluntatem et desiderium
 meum impleatis, sine lesione corporis vel anime mee, vel illius, vel illorum per
 sancta nomina **domini nostri Ihesu xpi Messas + Sother + Emanuell + Sabaoth**
Adonay + et helyon + Ananias + Elyzar + et Coniuro vos per predicta nomina **san-**
ctorum, et non requiescatis in **400 Elementis,** per est non in igne non in aqua, non
 in aere, non in terra, donec illos, vel illud, tunc tibi ob vobis, et tali die et hora
 et tali in loco reduxeritis per virtutem omnium roborum, **Terrestrium, et infero-**
rum, et in igne eternum, vos mitti, vos iubeo, et in rationis ignem, donec impleatis
omnia et per eorum virtutes, vel per 400 mundi plagas, et per Luciferum inferni
potestatem, et per omnes herbas, et arbores lapides et preciosos, per vincula Sat-
anoni, et per omnia Caelia, Terrestria, Inferalia, et per omnia, vos iubeo, donec
 not to offer at the day & power, hunc aliter placet in hoc parte, donec ita
 agant, & fructus regni, sicut non facit, but ego ita agant, donec
 offer

hic est Circulus
Experimenti

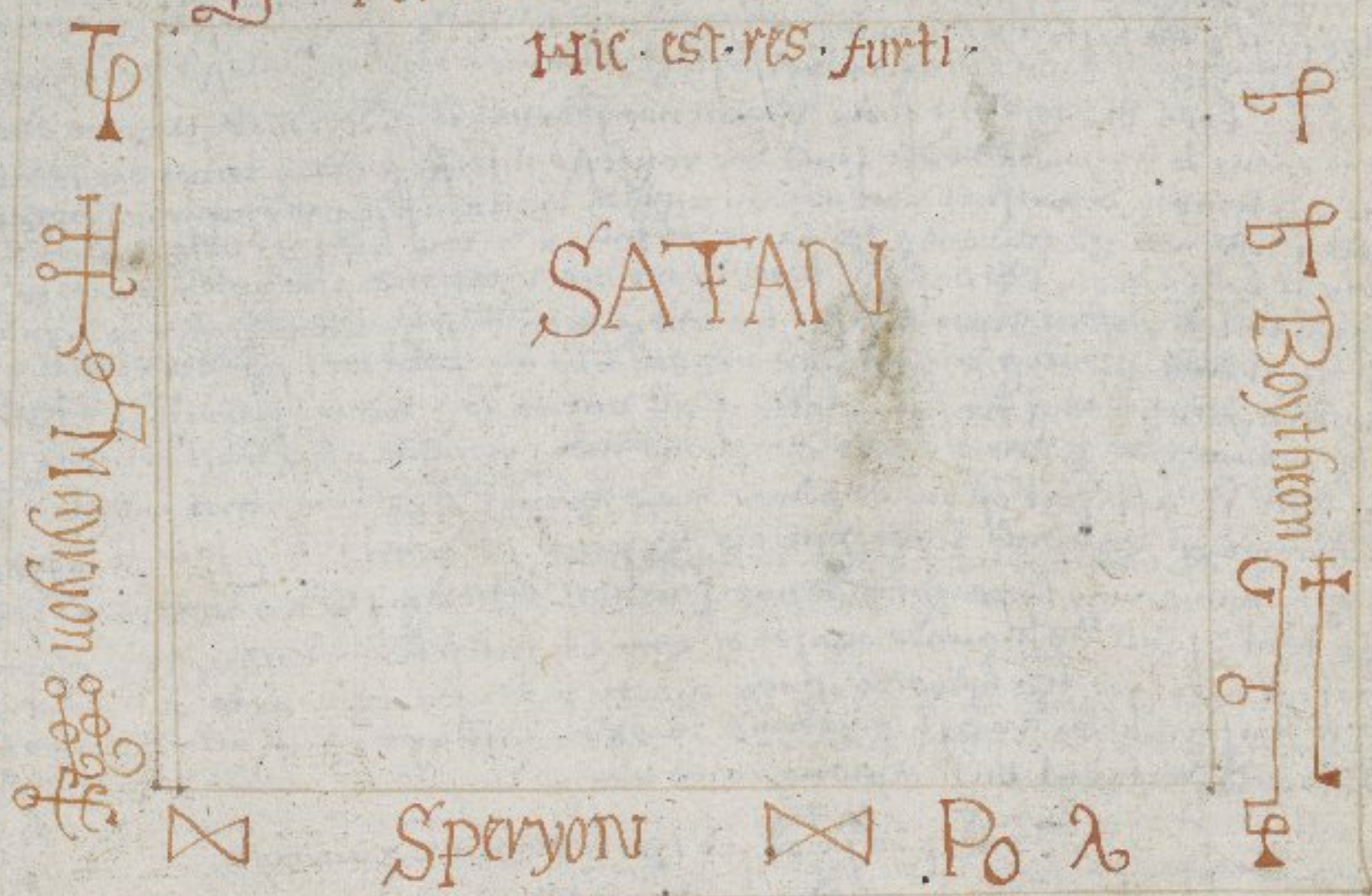


Orient

hec est figura huius experimenti predicti

F Feltrion — o — 8

hic est res furti



Occident

Gort

Of all good thinges he word bringe forth. Defeat of all feind is thinge most woote

yet I live in hope to receive our ladies yvare. To speak for myse to five Lords myn 1800 1800 in place

in utraq fortuna fidelis

Of his oute po of silenon. feat 7 pass for out ony

To be sayed Antio Inuocationem

Word **J**hesus **x**pst kinge of glory God of all celestiall vertues, holy
father, & moste loueable Disposer of all thynges weyng from God the father namost Humane
Into the world, that thou wouldest loose the world from synne, & Redd vnto man true
Judgemente without begynnynge & without endinge wth one God & true to Remaine
et **E**t the first & the last, the begynnynge & the endinge, weyng of the blessed virgine
Mary laste willed to be borne, in the world siget all thynges visibill & invisibill, by thynges
posoure the eyes doe begyn, & from whom noe seruet is pido, & vnto whom abouy
earth is open, to whom abouy soules doe rouse, it selfe & abouy tonye doe speake, to
whome all thynges doubtfull vnto knowen & pido, is manifest & certayne, of whos wyl
speakable goodnes the goodnes & the faulte be full, to whom all soer vnto speddonly lawte
& infernall be knowen, I do be seure thee geaue me & helpe me, & be vnto me meeke &
mercifull in thee present world, & for the love, & mouth of thy bitter deate & passion deatye
sake of thy goodnes woury & vnspeddable power, to be my protector, & defendour against
the mallice Illusion, & wallyng a salte of all vnto loans & vnto spidite, so that at no
tyme thyng maye geue power to geue or harme me, & graunte alsoe moste benigne & mercifull
Jhesu thee a spirit of greate power maye geue thy omnipotent myght, distond
by the beames of goodnesly light vnto me thyng power & graunte **M**y thee by the callinge
of thyng holy name may by perfect demonstration Redd & Redd vnto me **M**all
thynges that I shall Demaunde or aske of thee & to full fill my Desyre, the graunte
Omercifull **G**od for the goodnes of thyng mercy sake, for thou arte our God & thyng
power is vnspeddable, weyng thyngdom is abouy lastynge, & of all creatur's glo-
rified world without end. Amen

To be sayed at the begynnynge & endinge
of abouy world

O the moste Gode & the beste true God, the greate & mercifull God of goodnes
more myght, **O** holy holy holy pure & Replenished with all goodnes **O** God
blessed art thou & blessed be thyng holy name, for thou my God art geueing art the full-
filler of thyng my payor & of all my Desyre, & thou my Lord & God, nowe suffere
me to geue thyng my Desyre to be accomplisshed & fullfilled & that nowe thyng thyng
mercifull goodnes, come **V**n nowe & for abouy sobeit, & thou my **L** God in tri-
nitie & thee thyng thyng thyng moste holy name **T**etragrammaton **I**
Agla **S**adny **H**aley **K**es **E**l **A**mye **S**emy **H**asy **H**ayn **Y**ammysio
Sacodere **P**arew **A**danaherw **E**ya **H**ey **H**ew **H**ew **H**ey **V**at **H**at
Ahuc **A**huc **A**huc **V**at **V**at **V**at **V**adua **V**aye **A**enda **L**e **A**ne
Hy **H**e **H**at **V**ale **V**e **H**e **H**at **A**mya **A**camme **L**ena **S**unko
Lyeneno **P**heale **V**eale **V**e **V**e **M**alahethuana **N**ethe **H**eyrete
Hasyona **B**ahsany **M**ette **P**hemphatoll **C**omythomo **S**edlaye
Fthro **F**thro **T**thro **H**omes **Z**thy **A**glathat **B**yell **J**ocell
Sacomith **P**acomith **P**yfam **Y**tomor **H**ygaron **S**ynquiron **C**en
Oaron **M**yronanyon **D**asnat **C**assas **F**atas **V**eton **E**yat
Rabba **R**ab **R**aba **M**an **S**arus **E**ysarey **A**gla **V**anah
Maysay **S**ye **S**ert **M**yge **M**ehata **S**are **M**atasame **E**vama
Ate **E**ncye **L**yne **R**ahew **V**abe **A**stvolye **L**roe **S**aye **G**ole
Maha **S**amboer **B**ybylogy **Y**byyre **Z**ylay **R**aby **L**ee **V**elsee
Leaer **L**ade **L**ethe **L**yhele **M**eamare **L**yrya **H**yse **S**aguel
Mum **S**eymee **Y**ele **H**ave **L**hele **A**mye **H**ava **H**esserye
Thou my God, & by thee, & by all thes, holy, feawfull & honorable names, beinge full
of all goodnes & glorie & prays suffere me nowe to benyge to good end & offer it my bod
outeryprie & attempte **O** Tetragrammaton **O** Agla **P**ater **K**yre **A**donay
O thou the **C**reator Reddour & saviour & sanctifier of me **V**n & alsoe of all crea-
tur's **O** thou **E**l **E**l **E**loye **E** of Incomprehensible maiestie, nowe for sake me
not, poore sinner full wouryng that I am, nowe no yet in the tyme, of my herositie,
allegynge that I am yltm in the fautes of my Desyre, or yet I aske mercy & forgiveness
of thee **J**hesu **x**pst, & poue I Desyre thee my God to be my helpe, & comforter, & the
very god that geaue me in general, ab well in worde ad rogitatione & thyng the
God of **A**braham, **O** God of **J**saacke, **O** God of **J**acob, **O** thou my greate &
myghty God, nowe cast thee to helpe mee, **O** thou my God, the weyng diddest
solibor **D**aniell out of the don of **L**yons, & thee & reddeuon **S**idracke **M**ysacke
Abednago out of the burnynge furnace, & thou my God the weyng diddest Reddour
Susanna & that from the falsch accusation of thee of the greate wyeme, & shamefull
sklandor, & thou my God that diddest defend **T**obye from the enemyes & thou my
God solibor me **V**n from the greate burdon of my synes, & from all my enemyes, & from
all vnto misfortun's, & thou my greate & thyng God **I** **V**n nowe Desyre thee moste
sartoly to geue me power & strenght doer thyng spirit **V**n & abouy all spirit's & that I maye
obey thee



Ihat I maye obeye to the spirit N. subdwoe ym & bringe ym to my obediens, & that nowe
 fortg wife, that so maye obeye moe nowe & at all tymes, although it be ayenst his will, & that
 it maye nowe be so & that the wyse the power of **Jhesu xpi**, **Jhus** of **Nazareth**
 Kinge of Jewes sustor that the spirit N. maye nowe fulfill my will & petition, & that at
 noo tyme be so maye, & that the spirit N. to come fortg with pava to me to doo my will &
 mynd, & from my **God** in **Trinitie**, in thee is all my trust, nowe sustor me not to be leaden
 nor flusyon of the spirit nor non othor, nor that so to gwt me in bodye mynd nor
 soule, **O God** of **Angells**, **Archangells**, **Cherubims**, **Seraphims**, **principates**,
Thrones & **potestats**, **Dominacions** & **powers**, **O God** of all **patriarkes** &
prophets, **O God** of the **Apostles**, **martires**, **confessors**, **virgines**, **O God** the
father **O God** the **sonne** **O God** the **holy ghoaste** **O God** the **father** of our **L. J. C.**
 I N. doo call on thee nowe & on thee thee poly names, & nowe most pautoly desier thee beinge
 & glorious maiestie, that thou my **God** wilt nowe voutre safe to graunt me thee poly
 aide aganst thee spirit N. & voutre safe to keep me boty from synne & all myne
 Enemios & othor mistgammes, & that nowe fortg wife I maye have thee spirit in obe-
 diens, & that at thee aut thee **God** in **Trinitie**, nowe to graunt to me & that
 by thee myghty power & vertue & greute strengthe of **Jhus** C. of **Nazaret**, & by thee poly
 name **Tetragrammaton** & by all thee most holy & glorious names of **God** & by
 thee specialinge & pearinge of all thee holy & colorto names & by **Tetragrammaton** & by
 thee / & thee rest of thee poly names of **God** thee **father** thee **sonne** & thee **holy ghoaste** & **3 persons**
 & one **God** in **Trinitie** & from thee Ruler of all thee & of all thinges, thee weyng thee best
 & Roignost one **God** in **Trinitie** for ever & ever, & from my **God** send me nowe & graunt
 me thee blessed polpe, & sustor me pava to have thee spirit N. to appaare pava to me in a
 faire forme, weyng by thee pavoratynge of yme I shall appointe ym, & to fulfill my request
 & desier, & that thee wyse thee blessed name of thee thee most gre **God** desier it, & I desier
 it for our **L. J. C.** thee safe, so be it amen, & in thee name of thee mostyful **God** of **Isra-**
el, & of **paradise** & of **heaven** & of **Earthe**, & of thee seab, & of thee benoaty thee earthe
 of all creaturys & nowe to be with me N. & with thee wordes lottor & raver etc
 with thee name & with thee my desier or greute petition nowe fortg with pava to be
 fullfilled, & that by thee sustorance of thee greute & othor bynges **God** so be it **+** In thee
 name **+** of thee **father** & of thee **sonne** & of thee **holy Ghoast** **+** **3 persons** in
Trinitie so be it. Amen.

Deus Dons toy
etor businos et



DUS vnus, Deus Justus, deus fortis, deus magnus, deus potens, deus
 sine fine, deus perfectus omnium bonorum, **Jhu xpi** qui de sinu patris in
 utero **virginalem** misericordiam descendisti, et in **formam** in terra apparuisti, qui
 et beato **Johanni** portus tuum dormienti serua **celorum** revelasti, et de **stissim**
 portu de portu foristi, ac seruatib roshibus omn sup oib mortales in **seruasti**, &
pu setu sup **Apostolos** tuos descendere foristi, et eob p **unius** sum mundu in **noie**
unigenitus filij tui pceditave et baptizave voluisti, tu qui per et multa alia foristi,
 fabe patientiam in me et largivo mihi in ser vol istud magnu misericordiu, qod ego in-
 firmg portator simplex et sumilliter te pote quatin qm & virtuta tua et misericordia-
 dia, p intere **Mone** beate glorios et in timorato **virginis Marie Matris Dm**
ni Jhu xpi filij tui unigeniti, per opus p durave **valde** ad effortum qod opto,
 et desierio qod tua gratia mihi dedurto favore **valde** ut spero et rodo **fioriter**
 viz ad rostandu et rogendu spub ner non beneditore et **sanctifirave** **signave** per
 pposub opus scriptu ut ista verba verba p totum que ei velle oib **condemient** ar ei velle
 oib **condemio** poterint ut in noie **pris** et **filij** et **spus seti** virtutes quas optineve
 debeat optineat, et in se ad rostandu et rogendu **condemio**, **sternere**, **exritare**,
constringere, **conyugare**, **dispergere**, **parifirare** et **Ligare**, **demio** favore et **respondere**,
stare et **teredere**, **conmilitare** et **obedire** **solvere** et **includere**, **dammare**, **arsino** spe
salvarionis in **gradissimis** pene **infernalibus** **pnitens** et **vsq ad diem** **Judicij**, a
facis **unig** **seculi** **dampnare** a **diab**, **ignas** **aquatirob**, **torroab**, et **infernalib** **potestaz**
tes et oib spub et aie, a **rolo** **vsq in** **profundissimum** **Larid** **abiss**, mihi **inobedientes**
 ar **voluntati** **inde** **resistentos**, nisi **obedientes** **proptis** **meis** **quid** **doru** **quod** **mihi** **plaz**
tuoris, et in oib opus **fabuore** ar oib **renuante** et **condemio**, et **inborave** **voluore**,
 et **psistud** **posure** **scriptum** **vol** **ista** **verba** **in** **ser** **volumino** **contenta** & **te** **stiss**
 me **+** **Adonay** **+** in maiestate **divina** **sedens** **Trinus** et **vnus** **deus**
ane **dominantium** & **infinita** **seculorum** **secula** **Amen**.



The office of spiritus

here be 4 Kinges of the dyvyn Orience R of the east, paymon R of the west, Amaymon R of the southe, & Eome R of the North.

And there be 3 Devills & feyt in the duto of Nigromancy: viz Lucifer, Bellzebub, Satan.

1 Lucifer is the father of all devills, he maye not be ralled, for he is in the dopte of hell, yet by em ab by **Tantalus** & **Valerion**, of her deville may be raliwed & bound, for all deville doo to devoure & worse his feyt devill **Lucifer** & feyt with a kind of manifestio, feyt doo all obey em, for soe gate God ordeyned & appointed to them.

2 The second is ralled **Bell**, the weire is **Bellzebub**, & he is the prince of devilles feyt **Bell** before the tyme of **Solomon** was feygnt to be the God **Charon**, whose Idoll was worsehipped, & he was of the order of **Cherubim**, and 1000000 of deville or wirted spiritus doo minister unto em. he appeareth very beautifull, & giveth to the m that rallets em gold & silver & maketh oppert in stionres, he appeareth well for gulfe an power, & giveth of ore demaund a true answer, he giveth a servant or familiar weire & sulbo in subdito, doo is ductifull, duringe a mans life, but Nota he eatens proper Induration by the weire he shall ralled by: of her weire he gate him went to stey the m Coniure, & feyt in his Civite, unless he did suffumigate em selfe with, & feyt with amber, **Myrru aloes**, & **masticke**, & he most be ralled forward the east, where in he most be worse to doo his office & ductio.

3 The 3 devill or spirit is **Satan**, the weire was of the order & Twone of the **Cherubims**, whose feyt like wise, after 1200 yeeres entondate to rone againe & posses his forme & place, weire is not to be beleaved, he is wonte to aske of the m Coniure feyt he send with **Solomon** praye the **Creator**, feyt he maye come to his **Throne** againe, but he feyt is m shall saye, feyt he fall not of his drong will, & for feyt rause he abidete in the ayre, & is not rast into god. bu lett the m take good feyt he doo not obey em in his request, & weire the m will depte with em, lett em saye, I servee hee soere my God, feyt if it be yedon to thes by em & feyt from above, feyt thou mayest be againe restored to thy forme & place or **Throne**, soe he it. **Note** feyt **Satan** abidete in an obsture ayre, & feyt the 4 princes or the 4 kinges, unto weire kinges power is givent to evert the Land, the sea, the wood, & feyt he of the orient, these 4 kinges are **Orience**, **paymon**, **Amaymon**, & **Eome**, **Satan** knoweth the vertue of these kinges, & if was for feyt temptet our fatours in the deserte or wildernes, makinge them from disobedient to **Gods** will, he gate power to kill, to destruye, to make blinde & to doo many misteifes **God** sende us. Amen.

4 **Orience Rex**, appeareth with an 100 or 200 Legions, & feyt saye with a storme before em **Trumpete**, & ayedly ruderne upon his fead, he ridete upon an **Elephant**, & abidete he is ralled, he ralleteth with of her greate kinges, but Nota he is he ralled alone, he feyt appeareth in the likeness of an ewe, feyt he of the **Throne**, & abidete of an ewe as the m will, & weire feyt he is sacrificid unto or offered unto, feyt he take the surges of feyt feyt to all demaunde & question, & he take the tute of feyt past present & to come, & feyt feyt he be angry, he will weire all from feyt doo not sacrificid unto em, except feyt he doo give monoy or true stionres, & feyt he is ralled, & feyt by devine power to feyt rontwaris, he gate power to rontwaris booke, & he knoweth all experimete, & feyt power to toare them, & feyt he is a kinge under em, & he name is **Baall**, & feyt under em 250. Legions, yet at the first you must rontwaris a spirit ralled, **Femell**, whose is the messenger of the east. Nota lett the m saye of her **Bellharto** vel **Bellferit**, feyt weire

I Coniure thee, & feyt by the livinge **God**, & by the blessed **virgine Marie** Mother of our **L. J. C.** & by the **Thrones** of **Angells** & by the feyt blessed **Apostles**, & by the spiritus of **God**, feyt now presently & without any delaye or carryinge, the same spirit weire is ralled **Femell** feyt thou make or rause to appeare, & obey my will, & doo my remaundment, & feyt with all speed, soebeit.

east 4

And by the se prouid names **La + ya + Gala + Layagom + v + ha + Garamitom**
+ **Zalam + Sarym + Lassa + Foratom + La + ya + Lasyry +** feat you now shortly
& feat without any delays or tarrying, feat feis spirit by name **Rodobell** or **Radebell** bes
now to be seare, ready & obedient to all my will, & feat now seare in you obey to me & feat
without any tarrying, & you saye for reniuation feat to feo 4 thinge dotz apertuano
begim, tunc reniua istos for nuntio sine timore per ditendo. **O Femeil, Alphaissis,**
Emilon Rodabell, reniua you oth abis a fore sayd.

8 **Fayson** is a kinge & appeaveth in feo likeness of ania, & bringe feo face of a Lyon & se
eate 40, playinge before him, with tumpete & othor instrumente, & se knoweth all thinge
passe, present & to come, & knoweth all feo plare we are in & se asure is eid, & se wote it
willingly, & se dothote sacrifice, & feat is of a brasse ymade, & se eate under him 72
Legions

9 **Ebeyleth** a kinge & a greate ruler, se appeaveth with a crowne or diadome, & feo is not kinge
soone of him but se seade, & se rometh with minstrelle above him, & se seare wote spirit
be best for familiars, & gibote tunc answeres, & se eate under him 80 Legions.

10 **Larchase** is a greate kinge, & appeaveth like a fierse beare, & se makote aman to goe indivisible,
& se wote all plare, we are in & se asure is eid, & se eate under him 26 Legions.

11 **Gorsyar** is a kinge, & appeaveth bringe a Lyon & se face, & se is crowned with a
diadome, & bringe in his hand, a fierse pipe, & se ridote upon a beare, & before him
rometh tumpete, & se knoweth all thinge, & se seare eid & se asure bes, & se will willing-
ly appeave, & will answer to all eid & seerret question, & of eid thinge, & se eate under
him 6 Legions of spirites.

12 **Skor** is a greate kinge & appeaveth like a Curlew, & se dothote feo money out of kinge
purses, or out of any purse or plare, & se will carry it feore as feo romundost
him, for se is true & faithfull & feat in all his doyinge feat se is romanded, & se eate
under him 10 Legions

13 **Garsone R**, se appeaveth, like aman, & se knoweth thinge, pass present & to come
& tollote we are in & se asure eid, & se gibote tunc answeres, & feat of thinge feat be
seerret & doome of feo deitie, & of the roation of feo world, & se eate under him 7 Legions

14 **Tamon** a greate kinge, se appeaveth like a greate, se seare to find & se asure feat is
eid in feo earthe, & se feo pious stones, & se feo mynervale & se idd money, & se seare
forvly & evill seducibly, & without disticion unless feat se be romstrayned to feo ventur-
we seare of & se eate under him 50 Legions.

Marbas or **Carbas** a greate pinto or kinge, se appeaveth like a fierse Lyon, & se
we se rometh before him feat tallete him, & se se takeone him feo forme of aman,
& se gibote tunc answeres of seerret & eid thinge, & se seare to seale se feo people,
& se seare in feo seare kinge of Virgormanis & se seare to be rommanded & feat
from his right pefislognomis, & se eate under him 26 Legions.

16 **Ogya**, a greate pinto, appeaveth like a dipper, & bringe doote, & 2 greate fornes,
& bringe a sworde in his hand, & se seare tunc answeres, & feat of all
thinge feat is romanded of him, & se eate under 3 Legions.

17 **There** is on **Skor** a greate pinto, se appeaveth like a dogge & eate asseuany doire, &
se is meddailous in his doyinge, for se will take always feo seare of feo seare, feo seare
is again to feo Callor, & se will bringe money out of feo seare of feo seare, & out of
othor plare, if se seare to be rommanded, & se seare of feo seare & se asure, & out of
faithfull in all his doyinge, & namoly to his Call or, & se eate under him 46
Legions

18 **Drewehall** is a greate pinto or a kinge, & his ofire is to wane & se to rast from feat
loopte from into a sleepe, & se makote to appeave a greate dymy of seare of mon,
in feo feid, & se him se appeaveth like a greate Lwart, & feat with fornes, & se eate
under him 30 Legions.

19 **Gloolag** a greate kinge or pinto, se appeaveth like to a dogge & bringe winge,
& se is feo seare seare of feo seare, & se knoweth thinge pass present & to come,
& se gibote knowledge of feonde & of enemye, & makote aman to goe indivisible, &
se seare as feo taller or in will, & se eate under him 20 Legions.

se geneth true
swears. and
that familiars
be best.

searrier

se good & true
spirit

W

se good phisic

sub

in lower

make and spirit

+

- 31 **Povax** a great pynne & a stronge, so appereth like an Aungell, & yet blawd
 is very darke, & so hath power in buildinge of playes & pyns in distourninge
 of launde, woode, & water, & in the plantinge of fruite trees, & in the bringe of shode, &
 so knoweth the vertue of herbe, & tharfor to stike water & hath under him 9 legions.
- 32 **Acharos, s. Acharus**, a duke & so is kinge under the kinge of the east, so appereth
 willeingly like an old man, & his office is to tarye all language, & so causeth
 from that he fynes awaye to come againe, & under him are 29 legions.
- 33 **Amada**, a duke, so appereth like a monstrous beast, so giveth true answer of
 thinge past present & to come & hath under him 42 legions.
- 34 **Burton** is a grente duke, so appereth like a grente beave havinge a dragon's tayle
 & so is very experte in the vertue of herbes & perious stones, & will tarye one from
 region to region, & hath swiffly & safe & hath under him 30 legions.
- 35 **Allogor**, a duke, & appereth like a fayre knyght, & beaveth in his hand a speare, wite
 a banner, & giveth true answer, & so openeth all doubt, & sheweth howe they
 maye be brought to passe, & what shall happen, & under him he hath legions 30.
- 36 **Globa**, a duke, so appereth like a man, so is the richest ruler of woomen, & to
 make them to burne in love wite men, & so maketh woomen to be baron & to have
 nos regidion, & so hath under him 20 legions.
- 37 **Marshiones**, a duke, so appereth like to a stronge man, havinge a shypont tayle,
 & so is experte in herbes, & stones, & so will tarye one from countrey to countrey,
 & hath swiffly & without error & hath under him 30 legions.
- 38 **Bartyn** a stronge duke, so appereth like a beave, & knoweth herbes & stones, &
 will tarye one quirely wite soe wite & hath under him 20 legions.
- 39 **Keyne** a duke, & appereth like a labon, & after to take the forme of a man, & a toun-
 tye maister wille, & so giveth favoure bothe of frende & onemys & hath under him
 20 legions.
- 40 **Rehsyn** a duke, & appereth like a beautifull woman so knoweth thinge by past
 present & to come, & so causeth one that after so is docted out of his world, from so
 or wite any other, & so hath under him 10 legions.
- 41 **Gemyem** a stronge duke, appereth like a fayre woman & vnder with the
 rudene of a dutch, & rideth upon a Camell, & giveth true knowledg of thinge
 past present & to come, & of yill twasheed, in the wite place doo appereth false
 woomen, & so is a pynne, & a rompanion of the love of woomen, & especially of
 mayden, & under him are 42 legions.
- 42 **Friblex** a grente duke & a marquis, & appereth like an Aungell, so is bothe
 moote & two waye, & hath in all romaundment of the maister, & therfore so
 is called **Friblex**, & is the more myghty & hath under him 6 legions.
- 43 **Soonek** a grente oarls appereth like a vnell beave, & yet by the vnt potabete
 wite wood, & of all wite beastes, & tharfor all manner of voyce, & hath of all
 vnderstand from, & knoweth that is past present & to come, & so will doo lawe wite soe
 twasheed boe, & hath under him 48 legions.
- 44 **Moyle** a grente marquis, so appereth like a Lyon, & hath wings like a gryfon
 & wite the m wite so taketh the forme of a man, & hath wings like a gryfon
 full in all shionre, & giveth wite vpon onemys, & so maketh one wite, & per-
 one expert, & giveth favoure of grente men, & in the place of armed maketh
 servet & so hath under 13 legions.
- 45 **Geyll** a grente oarls, appereth like an olypeant, & taketh the forme of a man, &
 speaketh wite a pears boire, & vnt all wite beastes, & witeingly so giveth of
 from to the maister, & so taketh money, & yet & that frome anye place that the
 maister wille, & tharfor it frome the m wite romaunde him & tharfor it for the
 maister, & so giveth the best arguamtaure, & dignities & confirmeth it & hath under
 him 50 legions.
- 46 **Deyclo** alia **Deyoo** a grente oarls & appereth like a gryd, so maketh wood to floure,
 & so vnt grente, & hath out of tyme, & so maketh a man vnt in all the shionre
 shionre & in the mathematirall shionre, & giveth the vnderstandinge of all language,
 & causeth a man to speake from well, & pfortly, & hath under him 44 legions.

71 **Gyell** magnus Comes, god appevete like an Elyphant & spoutete wite a quawse
voire, & so bringete forte money out of any plare, pallab, or fowse, & will laye the
same in any plat, by the maistee he is commaunded, & fere howe it, & so fere vnder
him 7 legions

72 **Syeonell** magnus Comes, he appevete like a fioure beave, & upon the maistee
will, so appevete like a reid, & feon he teargete best all kinde of langnages, & tollete
wege twoasure is eid & eate vnder him 18 legions

73 **Corfone** magnus Comes, he appevete like a man, & a honde fere, & vnder wite
adydem, & fobinge in his hand a viper, & so eate an earthy bodye, & trulye will
ingly, so tollete wege the plare be w fere twoasure is, & vnder him are 6 legions

74 **Parmelon** vel **paynelon** appevete like a knyght godot rompoll oter spirites to
rome frons the 4 rowners of the word & to appeare before the wege so gibete
two answers of all thinges & tollete of the vnder wite, & eate vnder him 10
legions

75 **Genon** a valiant raptayne, he appevete like a fayre woman, & vnder wite a
Cudrone, & ride the upon a Camell, & tollete of twoasure vnder of thinges paste
presents & torome, & eate vnder him 5 legions

76 **Zeban**, a knyght & a myghty souldier he appevete like a gyante, he appevete
men wetegey fere will, & so dotte ge all oter thinges witegey the maistee will
& to fete the same out of any rountry, & feat fere by, & witegey delaye, & at the
maistee commaundete fere will rary mountanes, gilles & castles, & so
will ge doo any maner of thinges, & fere it w fere he is commaunded, by the
maistee, & eate vnder him of legions, 40

77 **Doodall**, a knyght & a myghty souldier, he appevete wite a speare of yowde
sell witegey, & feat fere thinges feat eate geunte agaynst a man oter
& to knowe a comedy fere fere, & feat before, & so eate vnder him 6 legions

78 **Genex**, a knyght, he appevete like a valiant raptayne, & teargete witegey
& the makinge of thinges, out of the witegey thinges, answers be given of
spirites, & so teargete fere to ourself oter spirites, & to make glasses witegey
maye be fere thinges, loste, or stolen, & so tollete fere the trust of the answer
over of oter spirite maye be vnderstanded, & so appevete & feat fere in a
dead mans ead, & moste commonly he appevete like a fere, & eate vnder
him of legions 20

79 **Cornyx**, he appevete like a raptayne, & so eate power to fall to gette byrdes
& feat to one plare, & to take from, & so eate vnder 7 legions

80 **Mosacrus** appevete in the forme of a giant wite the fere of an Elyphant
fioure eyes gabinge 2 eades in his brest he read one the right brest adoyes read
& one the left brest he read of an asse in the middle of his 2 armes one oter
avene the eade of 2 bloode roundes in his right arme a roote in compass of
a fere but eate anotegey as it were some fere of feat he eate 2 eyes in the
middle of his brest & at his knoe he eade of 2 blood rounde his fere fere
like the fere of a yowde but beinge commaunded he appevete like a reid wite a
red ead so gibete answers fere witegey

81 **Oberyon** he appevete like a kinge wite a rounne one his eade he is
vnder the governmente of the O & D he teargete a man knowlege in witegey
& so fere the nature of stonnes corbes & troobes of all metalle & so is a great
myghty kinge & he is kinge of the fere fere he raptete a man to be indivisible,
he showete witegey he fere he is & howe to obtain the fere fere
tollete, of thinges present of the & to witegey: did if he be ligende to
a man he will vadey, or bringe witegey out of feat feat his eade is
100000. he handle the witegey & some ge of the eade in it

82 **Bilgall** appevete in the l. kinde of an ead but a mans ead wite fere of
fere geadinge out of his moute

Teacher in
arte:
and a teacher
of phisike

W

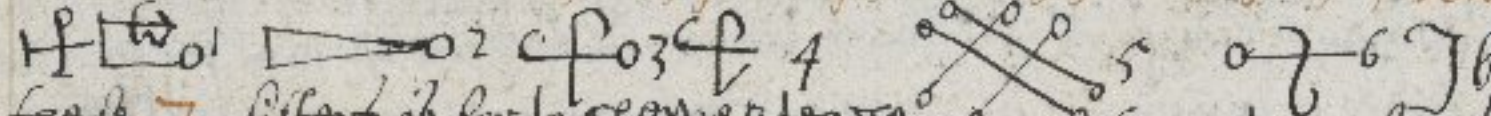
81

165

queen of ferres

Sylcob is quene of the fayres & is of the same offire that **Overyon** is of
the appoynted in greene with aridone one six read & is very moche & yentell
the nature off earbes, stonob, & trees, & the nature off modirines
& the true the cause the Kinge of Iudisbilitie & to be yedon to the Iudicator.

Lillia + Restillia + fata, falla, Africa ve Africa, Julya, Venalla,

H  **7** **I** **7** **0** **7** **7** **0** **7**
the 7 sisters is for to ppono & charge a man the nature off earbes & to instruct
aman in ppositio also the will bringe aman the Kinge of Iudisbilitie they are vnder
micob the quene off fayres.

Note there be 4 Kinges of spirite of the ayre the weyng & the power & domination
vpon all spirites of the ayre / call the ytes of the wood, viz: **Oriens, paymon,**
Almaymon, & Eyme,

of primis

The first Kinge reigneth in the east & is called **Oriens**, & he rometh in the likenes of an
eoyse wife, an 100 eadob or ab some wright wife 5 eadob, but if he out all eim with
his rompans he appoynteth with a fayre fayour & ab a woman, & bringe vpon an Eloye
call manner of ministrall before him, he rante all thinge past, present & to come, & can
popen the truly off thinge to come, he rane give any stonob cartzely & earthly treasure,
& he gate vnder him spirites Innumerable off weyng 12 off the best & most principall
avotege.

According to
deut p. 277.
Ho 1651

1 **Primus** vocatur **Baall** & he gate power of the botte of many woman & to make
aman Indisibill & he appoynteth in the likenes of a Kinge, & he speaketh doubly.

2 **2** is called **Aquros**, he rante all manner of Language, & tonges, & rane
bringe againe a fugitive or one vno awaye, & can rante to dignitye & worship,
& appoynteth in likenes of an old man & bringe vpon a toke advill.

3 **3** is called **Barbas** alias **Corbas** magnus pincipis, he rante off all sorrote to
make an old man strle, & to ruanne aman into an other shape the shape of a beast
& he appoynteth in likenes of a man.

A good and true
spirite.

4 **4** is called **Star**, & he gate power to take from amand fearinge seeyng &
wonderstandinge, & to bringe money weyge he is romandod, & he is a good & true
spirite, & he appoynteth in likenes of a swan, & speaketh doubly.

5 **5** is called **Semp** & he gate power to make a great sea appoynt full off shipes
with all manner of instrumente, of rowes, to feare enemyes & rane make
great windes, & can rante be wounded & make wormes brood in flem & appoynteth
in likenes of a mayden.

6 **6** is called **Algor**, & he gate power to take all sorrote & to give love & favoure off
kinges pincipis, & rante, & he appoynteth in likenes of a fayre knight, with speare & shield.

7 **7** is called **Seson**, & he rante all thinge that ever gate bone or shuller
& he gate power to go to the place off gold treasure & to make one familiare with every
man, & he appoynteth with a Lyons face ranted with a diadem, & bringe downe
an old serpent in his hand & rideth vpon a wild boare, & bringe downe
take a bodye off the ayre, & he appoynteth in likenes of a man.

8 **8** is called **Maxayn**, & he gate power to charge the vertues off all earbes, trees, &
stonob, & to beare a man from region to region, in a breake tyme, & he appoynteth in the
likenes of a beare, with a serpente tayle, & a flame off fire rominge forth off his
mouthe.

9 **9** is called **Neophon**, & he gate power to take off all thinge that gate bone or shuller,
& off all sorrote, & he gate mon favoure off yocate men, & appoynteth to omnities off soob,
& he gate dignitye & worship & rige, & he appoynteth in likenes of a doye.

10 **10** is called **Barbais**, & he rante to understand the gatheringe off bydes, & bringe
of doyes, & bringe off beastes, & to take off gold treasure, & he gate with a raffe & he
vots in likenes of a wild avge.

11 **11** is called **Amon**, & he gate power to make wild beastes tame, & to take all sorrote, to gett
love off frindes & enemyes, & he appoynteth in likenes of a wolfe, with a serpente tayle
raffinge fiere out off his mouthe, but he maye appoynteth in likenes of a man & he gate
toote like a doye.

12 **12** is called **Sufales**, & he gate power to beate peare, & rante dobles, shuffes &
battails, & he is false in his answers, but if he be rante strayed, & he appoynteth like a
spark of fire. / finis primi Regis.

22 x The first is called **Behaill**, he giveth dignity & promotion, & he giveth love & favour of all he sub, & appeareth in likenes of a fawre Kingell, & dyngs in a serpe of fier, & speaketh sweetly.

2 The 2 is called **Bason**, he maketh one Judicible, & wis, & will answer to all questions, & appeareth with 3 loades one like a dogge one like a man, & one like a tabon, & rideth upon a wild beave, & beaveth upon his fist a good gaunte, & out of his mouth cometh a flame of fire, & he speaketh softly.

3 The 3 is called **Gondosor**, he can tell the trust of all things, & he is right mighty in the wand of doings, & appeareth like a good Kingell, & dyngs a durt to fare.

4 The 4 is called **Balath**, his office is to make gold men sick, & to take from a man his honour or witte, & maketh a man in volubility in the 7 libervall sciences, & maye give love & dignity to all men, & can ravyn one from another, & appeareth like a misshapen fmage, & speaketh softly.

5 The 5 is called **Mistalaz**, he knoweth many things, & he hath power to tear & consume one in with grasse & in woman, & he knoweth the vertues of stones & herbs, & appeareth like a misshapen fmage.

6 The 6 is called **Lecher**, he knoweth the sorow of the 7 sciences, & he getteth friends, & he appeareth like a knight with a red lion face, & he speaketh very softly.

47 7 The 7 is called **Zagayne**, & upon he knoweth many things, & he hath wisdom, & he turneth parts into any kind of metall, also he can turne water into wyne, & of a fool make a wise man, & appeareth like a wild bull.

8 The 8 is called **Caleos**, he hath power & knowledge of infinite treasures, & he maketh one beloved & purgeth familiarity, & he appeareth like a knight riding upon a horse, but he is so well restrained & mastered.

46 9 The 9 is called **Cagyne** or **Cogin**, he hath beinge in the same, & he bringeth any thinge beinge not in the world, nor in the power, to speak with the gods, & he appeareth in likenes of a pale horse.

10 The 10 is called **Guchay**, he can tear all manner of languages, & he can ravyn one moste principally, & especially of widows, & he appeareth with a fayre face like a woman.

65 11 The 11 is called **Byall**, he can bringe a man to solve all doubt, & he tell all things, & he can give love of women, & he getteth friends, & he knoweth the secret of enemies, & he appeareth like a domed ary, & speaketh softly.

12 The 12 is called **Zayme**, he can bringe money from any place, & he willer is assigned unto him, & he can ravyn the same to any appointed place, & he can in a moment get the buildinge or situation of any place, & he can taste the taste of the world, & he can ravyn the dignity & honour, & he cometh like a tabon.

The 4th spirit or Kinge of spirite is called

Cogin & he reigneth in the North, & he hath power to tear all manner of sciences, & he will gladly tell all secret & the truth of things past present & to come, & he getteth friends, & he can give love to dignity, & he can make alteration of things, & he appeareth in the likenes of a man, with a bright face, & he rideth with a double rownd, & he rideth upon a dragon, & he cometh with a fearful noise, & he is full of torment divers sort of instrumente, but beinge called aloud he bringeth with him 3 Kinges, & he cometh not so easily, nor so dreadfully aboth, also he getteth with him infinite spirits, & of weith the 12 are the 12.

1 The 1 is called **Ozia**, he can tear all manner of artes or sciences, & he is full of favour of enemies, & he can ravyn one from one place to another, & he getteth upon a steame, & he appeareth like an old man, & he dyngs like an elephant.

2 The 2 is called **Wriell** or **Wriall**, he turneth one metall into another, as Iron or brass into gold & silver, & he can turne water into wyne, & he maketh one wise, & he maketh one good Judicible, & he appeareth like a boy shovelling, & he speaketh softly.

in metelles
for gold
silver

x

for love.

- 3 **The 3. VZAGO** / w^{ch} takynge f^rmaine forme / g^{at} p^ower to make one w^{is}h indissoluble / to t^ransunge man into another forme / or li^{ke} / so g^{at}th^e l^ove & favour of all men / g^{iv}eth true answer of all thinges / so app^{ea}reth li^{ke} an Aungell / & is right true & faithfull / in all his dooinges /
- 4 **The 4. Synoryell** / & so g^{at}th^e f^rmaine staps / to g^{at}th^e to understand beastes / fowlinge / birdes / & creepinges / & dooeth barkinge / & all maner of language / & can tell all thinges / & g^{iv}eth the place of ey^e treasure & cometh li^{ke} a wood boare /
- 5 **The 5. Fessan** / so g^{at}th^e astronomic / & divⁱⁿ moti^ons / & g^{iv}eth true answer of servet thinges / & app^{ea}reth li^{ke} a flame of fier / & speaketh softly /
- 6 **The 6. Goyle** / so maketh a man gorgeous & gay / to g^{at}th^e the love & favour of y^eng^e / so answereth to all question / & app^{ea}reth li^{ke} a rampinge Lyon /
- 7 **The 7. Auris** / so g^{at}th^e p^ower to rarye dead roares / w^{ch} ever they be app^{oi}nted / g^{iv}eth answer to all question / & app^{ea}reth in the li^{ke}nes of a wild ass /
- 8 **The 8. Othey** / & so stand upon the s^uddaine make rastle / to w^{ch} & to w^{ch} / so answereth truly to all thinges / so app^{ea}reth li^{ke} to at t^une of w^oyn / & some tyme li^{ke} a man & then his eyes burne li^{ke} fier /
- 9 **The 9. Saranyt** / so can t^rans dead men / & can t^rans to take ag^{ai}nst they^r d^{ea}th / & to speake with men / so can t^rans one to 7 artes of science Liberal / & so ap^{ea}reth li^{ke} an ass with a womans face /
- 10 **The 10. Murvell** / so maketh love betwene y^eng^e & can t^rans of treasure / & app^{ea}reth as a white Lyon /
- 11 **The 11. Umbra** / so g^{iv}eth dignitie & t^rans servet / g^{at}th^e freind / & so / t^rans t^rans money from place to place / & app^{ea}reth li^{ke} a grante / but speaketh so small that w^{ch} ever one can heare or p^{ro}duce him / but so is passing true /
- 12 **The 12. Annoboth** w^{ch} **Anaboth** / so g^{at}th^e p^ower to make one m^ortal^l / & to p^{ro}duce it / & is the spirit be of the w^ort / so will drive him away / also so can t^rans of w^onderfull straunge thinges / & app^{ea}reth in li^{ke}nes of an armed knight /

x

Beallphares or Beallpegare. an excellent savior. he t^rans of e^{ve}n t^rans t^rans in e^{ve}n t^rans or of beinge stolne or loste. and is t^rans in all his dooinges. he cometh forth out of the east. for so he is called b^ecause he is called for the east. he is app^{oi}nted. he is t^rans to godd^es p^{ro}ph^{et} & is t^rans servant.

formae familiares spiritibus Solis.

Apparent ut plurimum amplo et magno corpore, sanguineo et raso/ auro colore superius sanguine. motus eorum est, soli revolutio. et signu eorum est, rotunditas sudorem indorati.

forme autem ptulavos sunt.

REX habens septum, Leonem equitans

REX Coronatus.

REX in septuo.

Avis

Leo

Gallus

Vestis crocea

Aurea

Sceptum

Candatus

page 1 of them M.

fumigium diei Dominice
Sandali Rubrum

Spiritus Aeris Diei Dominice sunt subditi Boreae.

Eorum natura est aurum, Gemmas, Corbunculos divitias, gratia et bonivoluntiam impetrare: Inimicitias hominum dissolvere, hominibus honores tribuere, infirmitates inferre dolentes.

Et he spiritus sunt Rayno dabo id est per se sequitur.

Barkam Rex vocis eius solvitur die

Bybell, mylala, Buesaba

Hic dicans causa tua et negotium tuum.

Et eis dono by the spars of one edover after what the disposition of the me, moole, knoolinge upon your knes shall upon the durgells of the dabo & edover after the memor.

Cum genibus flexis

Michael
Dardiel
huratapet.

Estote adhaerentes mee petitioni, et in adversum mihi moribus et petitionibus.

Domus indora Angelos afor xlibus mundi sivi dominantes in die illo.

Samael
Baciel
Aiel
fabriel
vionatruba

ad occidentem

Amael
pabel
ystael
Burchat
Sucevatos
Capabil

Aiel
Amel
Masonbriel
Sapriel
Matnyel

ad meridiem

habudiel
machafiel
Charfiel
vriel
Naromielt.



fumigium diei dominice
Sandali Rubrum

After you have repeated these names in tein pordonis ften pzo

Ovos ones, adiuvo atque tento stow p sedem Adon ay p hagnos + otheos + Iskars Athanatos, parakletus, A et W, et p gar tua nomina servata Agla + ON + Tetragramaton + quod pedis debatis ad implere quod ruyio.

page 5 of them M.



Seate 0

Coniuratio Diei Dominica

Coniuro et confirmo sup vob **Angeli fortes Dei** et sancti in nomine **Adonay** & **Eyeh** & **Eyeh** & **Eyeh** qui est ille qui fuit, est, et erit, **Eyeh** & **Abrahe**. et in nomine **Sadai** & **Cados**, **Cados**, **Cados**, alto sedentis sup **Cherubim**, et p nomen magnu ipsius **dei** fortis et potentis, exaltatus sup omnes relos **Eyeh**, **Saraye**, plasmatore orbulo, qui creavit mundum, celum, terram, mare, et omnia que in eis sunt in primo die, et sigillavit ea sancto nomine suo **phua**: et p nomina sanctorum **Angelorum**, qui Dominantur in quarto exortu, et subdunt terram potentis **Salamia**, **Angelo** magno et generato: et p nomen stelle, que est **Q**, et signu, et p Imensum nomen **dei** **Yuh**, et p nomen oia predicta, **Coniuro** te **Michael**, **Angelo** magno qui es p ppositus **diei** **Dominice**: et p nomen **Adonay**, **dei** **Israell**, qui creavit mundum, et qui quid in eo est, quod po me **labores**, et adimpleas omnia mea petitione, juxta meum **volle** et **volumentu**, in negotio et causa mea.

Et hie erit ad read hie **Indication** for the **Angells** of every **Daye** ab you shall finde at the end of the **Indication** of offit of the **7 Angells**.

Forme familiares spiritibus Lunae

Apparebunt ut plurimum magno corpore, Amplo, molli et pognativo: colore in flavo nubis, obscure et tenebrosi tumido, oculis rubris, et aqua plumbi rapite talis, dentibus apertis. Motus eorum sit ut ingens pluvia mari et stella. et eorum signo apparebit ingens pluvia juxta hirculium.

forme autem particulares sunt

Rex sagittarius damam equitans.

parvulus puer.

Mulier donatrix in arcu et sagitta.

Vacca

Damula

Anser

Vestis dividis vel agouta.

Sagitta

Multipes

Spiritus Aeris diei Lunae sunt subditi **Zephuro**, qui ventus est **Luna**.

fumigium diei Lunae
Aloe

♂ *Formae familiares spiritibus Martis* **♁** *sumigui diei Martis piper*

Apparebunt Longo tempore coloris et aspectu furopissimo: colore subfusco, et quasi rufescente, omnibus feris Ceruicibus, et unguibus griseis: mugiant instar canorum infanorum. Motus fit quasi instar ignis comburentis, signum afferent in spatio, fulgur et tonitruum Juxta rivulum.

formae autem particulares sunt.

Rex Armatus, Lupum Equitans

Vir Armatus
Mulier clypeum in femore tenens.

- hircus**
- Equus**
- Cervinus**
- Rubra vestis**
- Lana**
- Multiceps**

Spiritus Aeris diei Martis subditi sunt solano

Eorum natura est, plura mortalitatis, omisio nobis, et combustionis faturo: et bis militos davo ad tempus, mortem infirmitatem, aut sanitatem tribuere

Flammis venis suis eis solpore,
Carminis, **Flammis**, **palframe**, **palfrume**



Samael (esto adiutor meus et c.)
Satael
Amabiel

Ad orientem

Ad occidentem
Fraigne
Quael
Damael
Calzas
Arragon

Lana
Astagna
Lobquin
Soncas
Faxel
Isael
Friel

Ad septentrionem
Rabumel
hymel
vayel
Seraphiel
Mattiel
fraciel

Ad meridiem
Sacriuel
Famel
Galael
osael
viamel
Zabiel

OVOS omnes, achiuro atq; contestor etc

Coniuratio diei Martis

Coniuro confirmo sup vobis, Angeli fortis et sancti, p nomen, ya, ya, ya, he, he, he, ya, hy, hy, hy, ha, ha, ya, ya, ya, ah, ah, ah, ah, ah, ah, ah, ah, el, ay, ehbra, elom, elom. et p nomina ipsius alti dei, qui fecit aquam ardiam apparere, et vocavit terram, et produxit arborib; et serbas de ea, et spiravit sup eam riu porios honorato, motuendo et sancto nomine suo: et p nomen Angelorum dominantium in quibus exoritur, qui sedant, **Acmoy**, **Angelo magno**, facti potens et honorato; et per nomen **foees**, que est **Mars**: et p nomina p dita coniuo sup **Samael**, Angelo magno, qui ppositus est diei Martis: et p nomina **Adonay dei vbi** et veri qd homo laboros, et adimplens omnia mea ppositio Juxta motu velle et datum meum in noyorio et raxa mea etc

U
♀
fymigium
diei Mercurij
Mastix

Apparebunt ut pluvium torpore medie Statuæ, frigido, humido, pulcro a stabili
Lequio, forma humana, in star militis armati, colore pluvio. Motus eorū est sicut nobis 173
argentea, po signo pavoro in ferunt Indorati

Rex vrsu equitans
Adolescens pulcher
Mulier celum tenens
Camis
vrsa
pica
vestis versicolor
virga
Baculus

formae autem particulares sunt

Saba rex, sicut ministro, hanyey, yron, Aljedio

Spiritus Aeris diei Mercurij subiacetur Africo.

Eorum natura est omnia metalla dare, oia torvona, potestata, pstantia, et futura
topelaro, Judicos plararo, virtutias in polio davo, experimenta et oia stiontia dastrotas,
Vodifiraro, dororo: et torpora ex elementis mixta, conditionaliter vni in aliud trans-
mutaro, in firmitas vna samitatom davo, paupores subliro, vna dissolboro, sora apario.
falos spū operationos aliorū sabont, sed non ex povera potentia, sed in virtute vol
stiontia



Raphael
Miel
Saraphiel
Mathai
Farmiel
Bavaborat

Estote adiutores mei, etc

ad orientem

ad occidentem Feresue
nutrator

ad septentrione

Fhiel
Rael
Faria hel
venahiel
velel
abvori
veirmiel

ad Meridiem

Misset
Nesapa
Babel
Caluel
vel
Laquel

Comuratio
diei Mercurij

Comuratio et confirmatio vobis Angeli fortis, sancti et potentis, in noio fortis motuendi
Anni et boudisti, Ja, Adonay, Ehm, Sadaay, Sadaay, Eie, Eie, Eie, Affime,
afraie, et in nomine Adonaye, dei Israel, qui rogabit Luminaria magna, ad dist-
inguendum diem a nocte: et p nomen omnium Angelorum dastrotas in dastrotu
Mercurius, et p nomen Syiaci quo sigillatur a deo fortissimo et honorato, p omnia p dasta
super te Raphael Angele magne Comuro, qui es ppositus diei quartæ, et p nomen
sancti, quod erat scriptum in fronte Aaron Sacerdotis altissimi Creatoris, et p
noia Angelorum, qui in gratia savoris confirmati sunt, et p nomen sedis aem-
malium sabontium sonas alab, quod p nomen laboros, et ad fuploas omnem meam
positionem, fupla mon velle et votum mon, in negotio et causa mea etc

forme familiares spiritibus Jovis

funigiū dicitur Jovis crocus mifericordibus blandis colloquio, colore fornicinos. Motus spiritus, ostendit usque in tonitruum signum spiritus apparerunt iuxta rivulum feminos, qui in spore a locis hinc deducuntur forma ante particulares sunt.

- forman rex saginato rostrum equitans.
- homo mitratus longo vestitu.
- puella cum laurea corona, ornata floribus.
- forman rex sub ministros
- seu Gerythren
- Gerythem.

Sacris spiritus aeris diei Jovis subijungitur Austria

eorum natura est mulierum ducem consilium, letos et gradus omnes feminos reddere lites pariter, inimicos mitigare, sanare infirmos, sanos infirmare, ad foveas tollere aurore.



Sachiel } ostendit diuturnos
Castiel } mei str
Asafiel }

Azazel
P.L. 534

Sed quoniam ultra quintum volum, Angeli aeris non reperuntur, ideo die Jovis, dicitur in quatuor mundi partibus, orationes sequentes.

ad orientem O deus magne et optes, et favorato, per infinita secula. ego rogo te piissime pater etc.

ad occidentem O deus sapiens, clare et iusto ac divina clementia. ego rogo te piissime pater, quod mea petitione, quod meum opus et meum laborem pro te deo deoam complere, et pro te sustinere, tu quid dices et rogas per infinita secula seculorum, amen.

ad septentrionem O deus potens, fortis et sine principio. ego rogo te piissime pater etc.

ad meridiem O deus potens et misericors, ego rogo te piissime pater etc.

Comuratio diei Jovis: Conuro et confirmo super vos Angeli seti, per nomen Cados, Cados, Cados, Escherie, Escherie, Escherie, habim yay fortis, firmator seculorum, Cantare, Iaym Iame, Amic, Calbat, Sabbac berifay, Alnaym, et per nomen Adonay qui vocabit pistos et topillia in aquis, et ados super faciem terra, dolantes de vobis relos die quinto: et per nomina Angelorum seto et magno et potenti principe: et per nomen stolis quo est et per nomen sigilli sui: et per nomen Adonay, summi dei omnium creatoris: et per nomen omnium stellarum, et per nomen stavitutem eorum, et per nomina predicta conuro te Sachiel Angeli magno qui obpositus diei Jovis, ut pro me laboros, et adimplere omnem meam petitionem, iuxta meam velle et votum meum in negotio, et causa mea etc.

Servabotres vix ministri eius fumigium die veneris Costus

Nasar
Mamas

Apparebunt corpore pulvere medio stativo, amabili et intundo a portu, colore albo
vel viridi, de sup curato, Motus eorum, est sicut stella stantissima p eorum signo, vide=
buntur extra scitulum pulle Ludontes, que in dotantem ad ludu rontabunt.

Rex cum septu, tamolum equitibus
puella pulvra vestita
puella nuda

Capra
Comelus
Columba

vestis alba vel viridis
fiores
Sabina herba

Spiritus Aeris Veneris, Subiiciuntur Zephyro

Eorum natura est, dare argentum, homines excitare, et procliviores reddere ad
Luxuriam, Inimicos pro Luxuria reconciliare, et matrimonia favore, homines in
amorem mulierum allicere, Infirmos dare vel aures, et omnia q que faciunt motu
favore.

ma antem par
ulaves sunt



Anael
Rachiel
Sachiel } esto adiutores mei etc

Ad orientem

Setchiel
Chedysutamel
Corat
Fomaell
Fenaciell

ad occiden-
tem

Turiel
Comel
Rabiel
Raphie
Matiel
hufatuel

ad septen-
trionem

peniel
penael
penaf
Raphaell
Rannet
Doremel

ad Meri-
diem

porna
Sachiel
Chermiel
Samael
Santamel
fannet

Odob omnes, adiuro atq rontofor etc

Coniuratio diei
Veneris

CONIURO et confirmo sup dōb **SEI** Angeli fortis atque potentis, in nomine **OM**,
hey, hey, a, Fa, Fe, Adonay, Saday, et in nomine **Sachiel**, qui vocat quadru=
podia et animalia reptilia, et homines in sexto die, et adae dedit potestatem sup oia
animalia: unde benedictus sit nomen vocatoris in loco suo: et in nomine **Angelorum**
et in nomine stelle, que est **VENUS**: et in sigillum eius, quod quidem est sanctum: et
in nomine podista coniuro sup te **Anael**, qui es propostus dicit scilicet et pome labo=
et adimplere omem meam petitionem, Juxta meum velle et votum meum in negotio
et causa mea etc.

A 20 24
107 11 14
10 11 12
8 11 17

Maymon rex ministris suis

- Alberve
- Malyke
- Etheve
- Alylee
- Cherasy

but de so bo not soe truo, ab otter of ho otter dazob.

Apparent ut plurimum longo et gracili corpore, vultu furundo, facies quatuor habent
vnam in ea O Capiti, alteram in sinu ripitio, et utraque vestigata, Induuntq; gonn
apparent etiam facies; sunt coloris nigri et p. luti: motus eorum est, terra alba qua
libet miserandior.

formae autem parti-
cu lares sunt

- Rex ^{barbatus} avaronem equitans
- Senex ^{barbatus}
- Mulier ^{vetula}, barula mixta.
- porcus
- Draco
- Bubo
- vestis nigra
- falx
- Funiperus

Spiritus Auis diei Saturni

Eorum natura est, seminare discordias, odia, et malas cogitationes, plumbum
ad libitum duros, quem libet interpretare, et quolibet membrum mutilare, ut supra



Cassiel
Machatan
Uriel } esto adiutores mei etc
ad Orientem.

O Deus magne et exsolto, et renovato p. Infinita secula: ego rogo te p.issime pater, qd me
poterionem, qd meum opus et meum laborom fadis debeam complere, et p.fer te intellige
tu qui dixis et rognas p. Infinita secula seculorum amo.

O Deus magne sapientis, itate et iusto, et divina clementia: ego rogo te clementissime
pater etc

O Deus potens fortis, et sine principio ego rogo te benignissime pater etc

O Deu potens et misericors ego rogo te magnissime pater etc

Coniuratio
Saturni

Coniuro et confirmo sup vos Cassiel, vel Cassiel Machatan et seraphiel Angel
fortes et potentes: et p. nomon Adonay, Adonay, Adonay, Eie, Eie, Eie, Acim, Acim
Acim, Cados, Cados, Cados, Ima, Ima, Saday, Ia, Sa, Domini formatoris seculorum qui
in septimo die quiescit: et p. illum qui in bono plerito suo filio Israell in reveditatomobite
pandum dedit, ut eum firmior sustodirent et sanctificarent, ad sabendum Iude bonam
in alio seculo remunerationem: et p. ora noia Angelorum subditium in exortitu p. p.
tino. **Beest Angelo** magne et potenti principi: et p. nomon stelle que est Saturnus: et
p. illud sigillu eius, et p. ora pedita, Coniuro p. te Cassiel qui ob p. postub diei septima
que est dies Sabati, qd p. me laboros, et adimpleas omnia mea petitione, Juxta meum
voca et votum meum in negotio et causa mea etc.

This beinge done suffumigate the 4 ptos of the world / & the 4 Elementes east west
North & south

for the pte of the East & the first sabbote } **Ambra, Mustus, et Alba Cera**

for the pte of the West & the daye sabbote } **Bathamus camphora et olium oliuas**

for the pte of the North & the water sabbote } **Lignum aloes, rux, mustatu et macC**

for the pte of south & the earth sabbote } **Alquilia, Almey et turia ca**

Note above be 7 heavens 7 stars, & 7 Dayes in the weeke. / soe the 7 suffumiga-
tionis wpinge edote wite frome the vertus of the 7 starres, & maketh glad the spirite of the
daye the **Angells of heaven** & the devils etc.

F Firmamata of the saturday after the opinion of **Salomon**, ought to be made of all good
things & well unctinged roots, as **costus herba thuris et**

O Firmamata of Sunday is **Masticke, Muske** & other good ydmes.

C Firmamata of Monday is **folium mirri, & Lauri**, & other Leaves of good odours.

S Firmamata of Tuesday is **Sandalus rubeus, niger, et albus**, & all such wood abripres etc.

W Firmamata of Wednesday is **mix, mustata gariofoli & Citruli** & the kinde of orange dye
pounded & other fruites of good savoure.

T Firmamata of Thursday is **cinamomo, cassia, lignea, cortex Lauri nite** & other good kinde

F Firmamata of Friday is **moske, roses, violets, crocus** & other good floures of savoure,
& to the contrary, contrary, put you all Firmamata stinckinge.

- h** radias
- z** fructus
- o** ligna
- o** gummi
- o** flores
- o** cortices
- o** folia

to the contrary, contrary, put you all Firmamata stinckinge.
to the contrary, contrary, put you all Firmamata stinckinge.
to the contrary, contrary, put you all Firmamata stinckinge.
to the contrary, contrary, put you all Firmamata stinckinge.
to the contrary, contrary, put you all Firmamata stinckinge.

Wartagon appin, in the spino & artemisia, beinge made in suffumigation mixt
with Coriander & rardamonum, & mixt dwinge the time of the ritacion, these beinge
tempered with aqua Lapidis yateris spiritos toge ther.

Note that dwinge the time that these suffumigatione are in burninge by the suffumigata-
the we maye take the east, & immediately after read the praye roll of the spirite etc.
& by the space of one hour after lett the m^e read the Incoracion for tantadaleuion folij
Also pombe the Conbane, & coriander burnt are good to drye the spirite a bodye.

Deus pater, Deus fillius, Deus spūs sctus } 3 persons & one yuente God and
Lydinge God in trinitie. & so is A et W.

- | | |
|---|---|
| 1 phabus , is called the God of the O . | 15 Vaccus , God of wyne & expresse. |
| 2 phabe , God of the C . | 16 pan , God of shepporde & beastes |
| 3 Apollo , God of wisdom. | 17 and cupia Gods of love. |
| 4 Aelous , God of the ayer & the windes. | 18 hebee , God of youth. |
| 5 Aryona , God of the springe of the daye. | 19 o , God of language fictiones & eloquence. |
| 6 neptune , God of the sea & water. | 20 o , the God of battle, & so by the sufferance of God
sets requinte the nature of beastes |
| 7 Diana , Goddess of woodes & regast. | 21 Acates , Gods of rearmoris & Incorand. |
| 8 z , God of kites. | 22 morpheus , the oponer of dreames. |
| 9 Pluto , God of riches, & treasure. | 23 plut , the God of sea. |
| 10 Seres , Goddess of Corne. | 24 minos , the Judge of sea. |
| 11 h , God of gods & Leade. | 25 serberus , the porter of hell. |
| 12 fortune , is a variable Gods not aytaine. | 26 Atropos the God of death. |
| 13 Dyscord , the God of strife & debate. | |
| 14 ysis , God of fruit. | |

Sanct cypryan fryer **Bacon**, fryer **Bungi** fryer **Lambard** & other saye that **Lurifor**
Bellabubs, satpanab, pluto minos, Asmodeus, Lamatan, balowit, balpoyore, baal, & Corbanub
be the pte of the world of the sabbote Cantabalarion the empouer of golde's spite.



Attingunt filij potens et
tempore quonia melius est
slei, quam videre mala gentis

Ofili omni tempore bo
pote ab eo via vob divi:
Tempore rursilia vob in

Orate fratres pmo
operum pariter qz vrm,
deo, et illumina cor meum
accipiat. **Ans** digno qz
desiderijs, moib Amen.

ostote parati in for
nobis mori in subditia
p vobis bunt.

modi
modis deum, et
gati, et omni
Ipse pmaneat.

ut morum for
acceptu sit dno
et labia mea: et
opera ut gabad

Consecratio Circuli

And to bringe forth buddes & fruites, we give opened a way & unto the people of Israel
 we give the middle of the Red Sea, & diddest bring downe the waters of Jordan
 with the wegeles downe, we give yadost food to **helias** by a raven, we give yadost
 Soliver **Jonas** from the belly of the wegeles, we give yadost 3 daies we give yadost
 vedst the 3 young men **Saracke Misak** & **Abednago** from the violence of the
 fire burninge oven, we give diddest send thy only begotten Sonne into the world for
 the salvation of mankinde, we give diddest raise Lazarus beinge dead & sturthys
 we give yadost sight to the blinde, spearge to the dumbe, hearinge to the deaffe, &
 restored the halte to his limbe, we give by his doate gate restored to by the the lost
 wordes, **O God**, we give east done thes thynges & other Innumerable that no man
 tonge can expresse, nor man's minde conceive, was done by pay or by force
 thet thet thou wilt woutre sake, with thy grete myght to purifie **the blase** & **san-**
ctific & make **holy** botz & our Circle, that it may be a place of preservation
 potention & defence for us against all wicked Illusions of diabolable spirites
 & that by thy holy & blessed remaundment, & vertue of thy **Sones crosse** &
 yuante **Lord** that thy gods no power over us, by thy glorious Maiesty, in thy
 goudost & salt raigne most gloriously, now & for ever & world without end amen.

The sonys the wirtle with suffumigatione moute & roudment, etc., but first blest
 botz the sonys the fyre and the suffumigatione.

O God we give in thy finger of thy dicitis east sealed all kinde of playnes, & east
 restored the disbaed unto their former estate, yuante now & ever from belly be-
 borne thet thet **N** of metall etc maye be turged & **blest** & **estified**
 by thy dicitis, that by the dignitie of thy Name it maye serve to the operation to we give
 it is prepared: by em we give libete & raigne **God** for ever & ever amen.

W

O God we give deppidest not the petitione of wretched, nor the wirt of thy
 that we do unto thet, yuante now & ever from belly be-
 borne, we give maie foole thy dicitis equalte full unto us by **Xpist** our **Lord** amen.

O God power out eoure thy medallousnes & woutre safe by the golyne of thy **Godhead**
 to conserve **the blase** & **sanctific** & the kinde of instrument, that it may give
 in all buye antion & gelyme remedie.

O Almighty God, encrease I besorge thet the giffes of thy dicitis doost kinde of In-
 strument, that it maye more effectuallie by the disposition of thy deynes yuante serve us,
 that by it we maye come & arrive to our desyre, by **Christ** our **Lord** to we give
God the **father** & the **holy spirit** be all honou & glovie power & dominion, now & for
 ever & ever amen. *tunc aspergo aqua benedicta.*

Benedictio fumigiorum

Deus Abraham, Deus Isaac, Deus Jacob, Benedic *quint Creaturas spirituum,*
ut domini et virtutum eorum suorum ampliant, ne possit nec perantasma in eis in-
trare possit, p **Domnum nostrum Iesum Christum filium tuum** *qui totum*
vixit et regnat in unitate spūs scī deus p omnia secula seculorum,
 Amen. *Deinde aspergatur Aqua benedicta,*

1559
aprilis

Exorcismus ignis, cui superponuntur,
fumigia.

Nota ignis quo utendum est ad fumigationes sit in vase fictili seu terreo nudo,
 Exorcizatur autem hoc modo

Exorcizo te creatura ignis, per illum per quem facta sunt omnia, ut statim
 omne perantasma ejriad ato, ut nocere non possit in aliquo.
 Deinde dir.

Benedic domine creatura istam ignis, et scriptura **ut benedicta sit in collan-**
dationem nominis tui scī, ut nullo nocumento sit gestantibus, nec videntibus, p
dominum nostrum Iesu xpm filium tuum, *qui totum vixit et regnat*
in unitate spūs scī deus, p omnia secula seculorum Amen.

Then Let the m^r Compas the Circle 7 tymes aboute sensinge it & burninge
 fumigatione say ongo, **Nra**

Dirigatur domine ad te oratio mea sicut Juronsum in respectu tuo, elevatio
 manuum nostrarum Garrafirium desportinum. **Nota**

x

+ Vota fecit ego Gallus in tpe 4 quartorū first East, West, North & South
so longe fecit ego mare sicut tpe Noe dicitur a fove sicut, nosque benige
dono rasi sicut water all about tpe Circuli sicut asperges me **domine etc.**

Then take tpe sworde galloped & make 4 rous in tpe 4 quartorū tpe sicut
sicut

Domine deus esto mihi in omni fortitudine contra omnium malignorum,

Then go into tpe east & ed up your sword & cast your domos abroad sicut

Ecce signum + Nomina triumphantium pro quem vos rotidie ex padesitio et
timotis, obedite ergo mihi O N. p ear. Verba secretissima secretarum.

This dono in all quartorū, sicut dono tpe sword, tpe ponto tpe east & plare
dono man in eis plare, & a signo tpe tpe tpe offiro.

Then tunc tpe sicut into tpe East & sicut on tpe tpe ab flodote.

Angeli qui mentis et rufos pietate supra, me tibi commissum serva, defenda,
guberna, benedicta me Imperialis maiestas, foveat me Regalis divinitas, custodiat
me sempiterna doctas, ptegant me gloriola, unitas defendo me Immensa **Ermitas,**
dirigat me Insuperabilis bonitas, regat me potentia **patris**, vivat me sapientia,
fili, Illuminet me **virtus spūs scti** + **Alpha** + **et Omega** + **deus homo**
Et ista Inboratio mihi salus et portio, Amen. Amen.

Then sicut tpe, matings tpe fumigatione auspiciabile sicut tpe dicitur.

Munda me **domine** ab omni in pimento mentis et corporis ut possim muni:
tus Implevo for opus sanctum.

In spiritu similitatis et in animo contritio suscipiamur **domine** atq: et sit
fiat factum nostrum in respectu tuo atq: suscipiatur gadio et plareat tibi **amē**
deus.

Libera nos quesumus **domine** ab omnibus malis potestis presentibus et futuris,
et da pacem in diebus nostris ut opere misericordie tue aduti et abiva et ma:
lignancia diaboli sing semper liberi, et ab omni purbatione serui.

Veni **sacete spūs** expletuam corda fidelium, et tui amoris in eis ignem
arrende. 3 tymes.

Sacete spūs ascendit nobis gratiam, que cordam nostram sibi faciat habitacula.

omnibus. **Domine** misericordie mei sana animam meam quia peccavimus tibi. **deus** qui contri:
tum cor et contritatem nunquam despicis, sed potius benigniter respicis, et
qui potestatem non statim iudicab, sed confessionem et penitentiam et meritum
oportas: te queso ut furivum roborum et omnium peccatorum meorum squalorem ab:
vud et in serula serulorum. amen.
Et non let tpe me sicut, & tpe sicut auspicio.

Kyrie eleison.
Christe eleison.
Kirie Eleison.

Creator omnium horum **deus**, misericordie nobis
Christifilli dei vii. misericordie nobis,
Spūs sctē pacite deus, misericordie nobis,
Sctā Trinitas vnus deus, misericordie nobis,
Sctā Mariā mater dei, ora deum ut misereatur nobis,
Sctā dei genitrix, ora deum ut misereatur nobis,
Sctā virgo virginum, ora deum ut misereatur nobis,
Sctā Michael, ora deum ut misereatur nobis,
Sctō Gabriel, ora deum ut misereatur nobis,
Sctē Raphael, ora deum ut misereatur nobis,
Sctē Cherubime, ora deum pro nobis,
Sctē Seraphime, ora deum pro nobis,
Sctē virtutes, ora deum pro nobis,
Sctē Dominationes, ora deum pro nobis,
Sctē potestates, ora deum pro nobis.

Sancte principatu s ora
deum pro nobis.
Sancte Throni ora
deum pro nobis.
Omnēs sancti
Angeli et Archangeli
et omnes **spiritus sanc-**
tus ora deum pro nobis
Omnes sctē patriarcharū
prophete orate deū pro nobis,
Omnes scti apostoli Evan-
geliste dei orate deū pro nobis,
omnes scti discipuli domini
orate pro nobis,
omnes scti domini innocenti
et **virgines et vidue et oēs scti**
et **sctē dei** orate deum pro
nobis Amen.

Tunc exorsator fingatur et ponatur abas manus sup pontamula: et dnuo scriam
suorum teneat librum rotam magistro in quosq omnib hominationes, et magister
aspiciat in auro quantum ad modo rotas ad 4or partes mundi, dicente.

160.

Domine deus meus, esto mihi curis fortitudinis a facis omnium spirituum
malignorum.

Tunc ad orientem, deinde ad occidentem, et meridiam, et septentrionem,
et aquilibet partem dicat per verba.

Exce signum et nomina triumphantis per quem vos o spūs **M.** quod idio nos pa-
destitit et timidis, obedite ergo mihi et fuffus **M.** per verba servatissima seruo-
torum, **on** **oreon** **sercon** **Eloc** **eloym** **sabaotth** **Elym** **Ely**
Adonay **Lamet** **Saday** **Tetraqrammaton** **Alpha** **et Omega** **pm**
tipium et finis, qui est et qui erat, et qui venturus est.

Sanctus & Deus
totius pietate est

Tunc debet confortare socios tuos.

Vivit dominus, et oia que vidunt in ipso vidunt, quid est univorsus, **Deo** is fco, dory
Jehovah regit by eis vobis mado & vovest fortes all teryos feat in eadon savte &
golt eade amo bonyo, & ralloz omnes stellas, omnem militiam vohi nominibus
suis. **God** eade vobis to man, fco namos est eis vocaturo, **so** feat by gino
man ludote fcoiv furo & fcoivote roudition & naturo, ordor & pollitio, yoa, fco
povov & vortuo of earg fcoiv botz di fcoiv & fcoiv fcoiv, & fcoiv it rouditote & poredote feat
man eate povov & gvaro to fcoivote & rallo, to vovoy & rouditote, not only good **Angells**,
but also vov fcoiv fcoiv fcoiv fcoiv fcoiv, fcoiv, vovov & vovov to roudo and appov &
appovingo to dco, full fill fcoiv will of fcoiv ralloz & fcoiv fcoiv & fcoiv feat fcoiv fcoiv not
appovov doubtfull, feat **Angells** fcoiv bo roudo fcoiv vovov & vovov vovov fcoiv fcoiv
vovovly vovovov, fcoiv feat **Raphaell**, vovov appointed by **God** to youngo **Toby**,
vt parentem sanaret & **periculis** libovet fillium, & to bringo gino to eis youngo vovov
Ita **Michael dei fortitudo**, populum **dei** gubovnat, **Gabriel dei** mitius missus
fuit **dameli**, **Marie**, **Zacharie**, **Johannis Baptiste patri**, vovov vovov may
bo a vovov feat fcoiv bo yovov to us feat a fcoiv & fcoiv feat gcom feat vovov feat
mindo dcoivo fcoiv vovov vovov of fcoiv, but vovov vovov fcoiv vovov vovov of fcoiv
vovov feat, & vovov vovov of fcoiv **Creator** fcoiv **Redeemer** & **sanctifier** fcoiv **father**
fcoiv **sonne** & fcoiv **holy ghoaste** vovov for a fcoiv ab our fcoiv libo for vovov p oiv
qui nob vovov, let vovov fcoiv rallo vovov fcoiv **Lord** our **God**, et illo fcoiv fcoiv, **God**
of vovov requirit animum, vt vovov **filium**, et **filij** vovov vovov in our gartob,
fcoiv sunt **fox** et **ppota** nomo potest sibi arripovov quicquon nisi oi dation fcoiv
dcoivo. vovov vovov **deus**, & vovov vovov libo by gino, let vovov vovov p fcoiv roudo
stanto, et **deus** fcoiv ordor nos doubtly all teryos in tempov oportuno, for oimnia
povovibilia sunt vovovoti et vovovoti, oia **Impossibilia** sunt in vovovoti et vovovoti, let
fcoiv fcoiv roudo vovovay fcoiv roudo vovovot of our **Salvour** et fcoiv vovov in
mo in dco tribulationib, et vovoviam to, et vovoviam me, oiv anton vovoviam
est tribulario animi, vovov ergo in ignovantia tua **domineum**, vovoviam to, et vovov-
vovov, vt vovoviam tribuab **deo** ar dco rum psalmista. non nobis **Domine** non nobis;
Lord fcoiv dco fcoiv you tanquam pupillam oculi sui dcoivo you from dco ill, fcoiv
your fcoiv vovov good, & vovoviam you your gartob dcoivo. vovov **God** vovoviam for eis
only vovov vovov **sonne Xpi** **Jhesus** fcoiv vovov libo & vovoviam vovov **thee** & fcoiv
holy ghoaste vovov our **God** in gloyo etovovally vovoviam vovoviam.

u

Supra

Tunc dno se h fcoiv magister tuus forwardos fcoiv easto & fcoiv.

Angele qui mentes ob rufos, pietate supna, mo tibi roudo fcoiv dcoivo dcoivo, gvo-
berna, benodirat mo **Imperialis** maiestab, fcoiv me roudo dcoivo dcoivo, roudo me
fcoiv vovoviam dcoivo, vovov me in vovoviam vovoviam, vovov me vovoviam vovoviam
mo vovoviam **fillij**, fcoiv vovoviam mo vovoviam **spus sancti**, **Alpha** et **W** **deus**
et **homo** fcoiv vovoviam mihi salus et vovoviam dcoivo.

oratio deum, qua
dici debet in 4or
partibus mundi in
rotulo

Amorule, Faneha, Latisten, Rabur, Faneha, Latisten, escha, Alachia, A, et W, 161
Leiste, oviston, Adonay, clementissime pater mi celestis miserere mei, Licet peccatoris
Clarifica in mehachierne die. Licet indigno filio tuo tue potestie brachium, contra hos
spūs pertinacissimos: vt ego, te volente, factus tuorum divinorum operum, con-
templator, possim Illustrari omi sapientia, et semper glorificare, et adbrare nomen
tuum. suppliciter exoro te et fcoiv roudo et roudo, vovoviam vovoviam et dcoivo
vovoviam vovoviam de quibus vovoviam vovoviam: dcoivo et dcoivo nobis equo p mo, vovov
nos vovoviam eis no vovoviam vovoviam, non vovoviam, non vovoviam,
no mo vovoviam mo vovoviam vovoviam vovoviam et vovoviam vovoviam, sed
petitionibus meis in omnibus que vovoviam eis sint obedientes.

Agrippa

Domine Creator spūs montis tuorū, dista in p̄lo sup̄na gratia quo tuorū assi.
 + portora.
Qui paraclitus dicitur, dom̄ dei altissimi, fons vivus fons Charitas et
 spiritualis unctio,
 Tu septi formis munito, dextro dei tūdigitus, luvito p̄missum patris, sermone
 dicitur gultura.
Accende Luminis fontibz, infunde amorem, cordibz, Infirma nostri corporis, virtute
 firmans p̄potim.
Hostem Repellas longius, paromque donos p̄ting, durtore sit te p̄dio, vitomus uno
 Noxium.
Perte Sa patrem, nostamus at quo filium, te dicitur quo spiritum rodamus omni
 tempore.
Sit laud patri tum filio, sancto p̄mull paraclito, nobis quo mittat fillius,
 Carissima Sancti Spiritus. Amen.
 Emitte spūm tuum et roabuntur,
 Et roandabid farom corvo.
 Oremus

Deus cui omne roo potet, et om̄b, voluntas loquitur et quo nullū serotū latet, puris, a
 p̄ infirmitate sc̄ti spūs rogitationes rovdib nostri, ut te p̄serto diligere et digno laudare
 moveamur, p̄ xp̄m dominum nostrum amen.

Deus qui tribus p̄uorib mitigasti flammam ignium, romodo p̄pirius: ut nos famu-
 los tuos non exurat flamma virio

Vir fons sc̄ti spūs ronos n̄ros, et roo nostrū domine, ut tibi, asfo roo p̄oro serdianus
 et mundo roo p̄o placamur.

Acciones nostras quosumus domine aspirando p̄romi, et adiudando p̄sequere, ut
 rursula nostra oporatio et ato semp̄ in r̄piat, et p̄ te ropta firmatur. Amen.

Dignare me domine deo isto, suo p̄oratio rostodivo, dirige p̄ro suū et do tuo meo
 roo p̄ p̄mitat Justitias tuo, sit tua Justitia ad esto p̄uilitati meo ut in nulla te
 roo capitalitor ofendam Amen.

Ad aperienchum Circulum

Domine deus nostror **Ihesus xpus** p̄migi salus et p̄torlio, d̄tolite portat, **Cruce**
Cruce **Cruce**, dux, ban, Adonay, dominus dominantium qui fr̄igisti r̄lados in p̄romi
 apori miqi istam Circulum.

Auffer a nobis domine quosumus, omnes Iniquitates nostras, ut ad eum r̄orulum puris
 montibus moveamur introivo, p̄ xp̄m dominum nostrum Amen.

Wake a vobis in se p̄oro eade e s̄oro, In nomine patris et filii et spūs sc̄ti
 Amen.

Benedicat me **Imperialis Maestas**, p̄rotyat me rogalis d̄ximitat eius. **Duxer**
 a me domine quosb, omnes Iniquitates meas, ut ad eum Circulū puris montibus
 moveam Introivo, p̄ xp̄m dominum nostrum Amen.

Domine celi et terre om̄i visibilium et invisibilium, conditor et **Creator** ego
 Indignus, te Inuorato, te Inuorato, p̄ fillium tuum, v̄m̄om̄tum dom̄m nostrum **Ihe-**
 su xpm, ut d̄as miqi **spiritum Sanctum**, qui me in, veritate tua dirigat, ad an̄m
 bonam tuam Amen.

Deus pater dipotens quia vovo d̄o, d̄oro d̄o, d̄oro avtos p̄ing, vite et noressariad nobis p̄serto
 rognostoro, quo Immor̄sa sunt tantis Conobis et roo p̄uitate infimilid̄. Romam̄ op̄m̄am̄bz,
 p̄t ego vidoam me mois, p̄vibz meillim ijs absq̄utubū te non d̄orom̄o, da miqi v̄m̄u d̄o
 spiritibus tuis. N̄ qui me d̄orant ea, quo v̄id nob d̄oro et rognostoro, ad laudem et rono-
 v̄m̄tudam, et p̄lilitatom p̄orim. Jam miqi etiam roo d̄orilo, ut que me d̄oro v̄o p̄o
 p̄riptom et in m̄om̄o meam r̄orondam iudo p̄orondam, tanquam de tuis in roo p̄uistid̄
 roo p̄uistid̄ ad d̄os, p̄sub noressariad: et da miqi gratiam, ut t̄ortid̄ dom̄is tuis p̄om̄illim̄
 rum motu et tremore p̄tar, p̄ d̄um n̄m̄ **Ihu xpm** cum **sc̄to spū tuo** Amen.

Note feat op̄ory one of the following p̄p̄ert̄ entorot̄ h̄o Circulo, rogit̄ rooyon roquirōt̄ b̄o
 2 b̄o p̄d̄os h̄o m̄o p̄all̄ p̄oro ab̄ r̄o p̄oro p̄rom̄ h̄o p̄o m̄ar̄t̄o. Amen.

unr dir poss
 postb
 nov
 respon
 d
 G. f. f.
 C. S. f.
 ad aperienchum
 Circulum
 not s̄oro Auffer
 Entoroḡo m̄of̄o
 Circulo
 hen put m̄to h̄o
 Circulo h̄o p̄iḡt p̄oto and s̄oro
 standingo still in h̄at p̄laxo
 put boniḡo h̄oro
 standingo in h̄o
 m̄id̄est of h̄o
 Circulo
 X

148
 149
 149

- 1 first you shall understand that this doctrine is divided into 3. maner of thinges viz in the dispo-
sition of workinge of it
- 2 the second in the restraining of them that shall answer for
- 3 the third in fullfilling of your purpose.

In disposition of workes, there is to be required cleme[n]t of soules, for there must be
reano[n]ce of the sinnes, contrite & penitent for the same fully disposed of amendment
& the benefite of absolution, even as though you should be docto out of this worlde state
of hope presently.

Alsoe you must have steames of bodye, for you must be newly reawnyed ab in batyng,
reawnyng, waschyng & towyng, & made reano[n]ce from synne & all othe[r] corrupcion
of bodye

Then you must have steames of thowghts, for all thy thowghts must be swete smellyng,
& of good savours, for spirite therein delight exceddyngly, therefore you shall knowe for
stainly that if thou have anye spot of synne or othe[r] filth or corrupcion in thy thowghts, or
deadly synne in thy soule, the spirite will not obey thee, for the spirite feedeth on wo[r]thy to
call, restrain, bind or compell them, for that thou arte synners, either bodily or yestly.

Alsoe thou must alsoe ab this, there mayest not come to this worlde neither contemptuously
or temptingly, as the world saye & saymings to attempt to have & to doe what your expe-
rimēt be true or false ab one that is soe garded, nor thou mayest not come to this worlde
easily or doer bodily, but must have thy vocation requyred in this noble waye or shewe
of mayntie, thy booke, thy confession, thy or written, thy instrumente & othe[r] vocation
for thou must not truste in thine owne strengthe, but thou must relye trust & depend in the
myght & powere of **God**, therefore thou must knowe for certayne, that if thou goe to this
worlde unadvisedly, temptingly or staynly, thy operation shall be feareful, thy answer
none at all, or very subtil & false, alsoe thou must goe to this operation ab fully devoted,
& holy ab thou shouldst goe to receive the blessed sacrament of our **Lords** bodye & blood,
trustyng & undoubtedly that by the merite of **Christis** passion, of thy unfayned faith of thy
reano[n]ce life, & thy devotion, that thou shalt have grace to restrain, to compell & subdue
to thy commaundments all maner of spirite botte of good & evill.

The daye that thou goest to this worlde thou shouldst have 3 maner of devotions, on the first
be of the **Trinitie** one of our **Lady**, & one of **set Ciprian**, & at every of these after
one penny wege thou oughtest thy workes thou must of necessity be fastyng & soe must conti-
nue thy workes in abstinence, until thou have done, thou must have some thy self ab
gostly ab possible contrarye & let thy meate be wate meate ab smale str.

regulob

preparinge days

Nota duringe the preparinge dayes before thou worlde it be goodly to have some psalmes,
deus in nomine tuo, psal 43, **deus** misericordiarum tuarum, psal 66, mittere mei **deus** psal 140,
benedixit omnia opera domini psal laudate **dm** de celis psal 148 non dimittis servum
tuum **dm** psal, & othe[r] psalms **Coel** of his infinite myghte to vaunt thee grace to make a
resist thou shalt & that thou mayest have thine entent, for without thy grace & favour
thy labour is but in vaine, thine lost reavyed raste awaye & thou in vaine dayng, & thou
must doe wouthly praye to the **Angells** & to all **setes** to extende to the thei[r] helpe & to further
thy workes, thou must givee alsoe praye to the **Trinitie** viz thys thou have noe appareance
or sight by callinge one word 2 othe[r] one daye 2 othe[r] one weeke 2 othe[r] one moneth 2
othe[r] thou must neither fainte, nor mistrust thy workes to be unprofitable or false, & soe of good
grace to dispayre, but determine thy selfe to persevere & not to givee anye othe[r] str
maye be soe that thine or place is not convenient nor accordinge to the experiment or con-
clusion, or it maye fortune that the spirite that thou callest be occupied wite some othe[r]
thinge for a tyme, for thou knowest that thys spirite be verye loathe to be brought to subertie
& that is the cause some tyme that theye come not at the first 2 3 othe[r] calle, but theye
nature is to longe their roming ab longe tyme ab possible theye maye & admitt ab
in from hote, & will minister cause to vudge you ab possible theye maye & admitt ab
your purpose, but dismaye not thy selfe therefore be constant & bold, take fruites of
to doe well, continue thy purpose, & have a desire to see the end, & do not of othe[r]
& suppe success, for endinge onto restrained bound from, & doer after of force
thy must need be profitt to come & obeye thy remaundment & will & that upon the
readinge of their othe[r] Induration to the veyng theye be sworne or to some othe[r] thinge
vnto orderly done, str & above all thou must worlde, be secretly, that none knowe
thy entent nor purpose othe[r] from sure & ave sworne & present at the worlde.

Nota what soever is partyed in the sayed workes or done by the worlde men, what soever
is bene or evill, by the spirite illusioned or othe[r] waye, it must not be distorded to anye
othe[r] othe[r]ly nature, nor the spirite to be called onto in vaine named but the spiritie
maye talke of all sortes amonge them selves & imparte the same to the yestly father
wch must be but one priest, for if othe[r] theye distord the sortes theye to anye
othe[r] theye shall either never or hardlye have thy entent performed, & to be soe the is roun-
de of all gaudes be not kepte it maye turne to your owne destruction sundry wayes.

x

Invocation
vlti

O thou **Emperour** a most magnificent ruler of all spirit & thou thy self being a spi-
rit thou art called by the name & title of **Antavalerion** wch **Quoathell** I remaunde
I praye & reagee thee by the myght power & vertue of the true & living **God** mine & thy
Creator, by the merry pittie & compassion of **Jhus xps** thy only **sonne** & the worldes
sauiour, & by the inestimable grace & goodnes of the **holly ghost** of all creature the
sanctifier that thou biddest remaunde **VI** that rebellious stubborne disobedient rufous
& wicked kinge & spirit & an inferior ruffall of thyne, to come downe downe unto me
& that without any delaye or delaye, or furth to me or my folowes or any other
resiston or contrary creature, that thou doo & fullfill my will aboute the other mooste
of thy power in such sorte order & maner as I shall remaunde thee.

O you 7 **senatoures** **Orymell**, **Eyradanell**, **Salaryca**, **Asmo**, **pastary** & **brell**,
I **Comure** you by the promise that **God** made to **Adame** of his sonne **Jhus xps** that
in the fullnes of tyme he should come & breake the serpentes foote, to destroye all the
tyour & trouthe of **satan**, by the same faithfull promise & by the promysse to **Judymen**
of the same good promise at the laste daye called the terrible & dreadfull daye of **doome**
as wege **Michaell** the **Archangell** shall blowe with his trumpes unto the wicked & dis-
obedient spirit, a most fearefull & hideous voyce swete mortuall punte ad **Judicium**, then
as you on noble & puissant **senatoures**, doo trust & certainlye boole as thou & at the same
daye to be saved, & againe to the posses & on of your former homes & place from being
with **fraynto** **Lure** for your pids & disobedience your own selfe, that you doo your
best, & be not slake therein, to cause & procure that obstinat & stubborne spirit to come
spedely unto me, and to fulfill my will & desire in all tyme as don as ofte tyme as I shall
be foue thy tyme requirid him to come unto & that without molestacion, of the ayre, without
hindringes by stormes blusteringe or lofty windes, or tempestes either by sea or
lande or queringe of me or any creature that shalld **God** made other tyme to him
by me for his good service shall be appointed tyme, & you 4 kinges viz **Orience**
kinge of the east **paymon** kinge of the south west **Amaymon** kinge of the south
& **egine** kinge of the north & thou **fenell**, **Alphas**, **emlon**, & thou **o** **Redybell**,
sylqua, **malcranus**, **maltrins**, & **Rasyel**, **Rasnet**, I **Comure** & **swaig** of thy rema-

maund you by the power & authority of the moste **gode** the **God** the **father** & **Alphat** et
+W+ the first & the last, the beginninge & endinge, by him that all creature obays, &
by him that dwelleth all the companies of **heaven** & **Angells** & all the powers of hell & you spirit
of the ayre water earth & fyre doo feare & reverence, & by all his yuante & wonderful
names of able & inefable written in his booke containd, or written in anye tongue speache
or language seen or heard, & namoly by this yuante name, & name of excellent maiesty
+Tetragramaton+ & by all his power & myght by his **sonne Jhus xps** nativite,
baptisme, resurrection, fastinge, prayenge & temptation, by his prayenge, miraclis & holy
swore, by his trosse, deathe & passion, by his buriall, derention, & glorious resurrection
& by his appearinge to **marie** magdolen, & his apostles, & wonderful ascension, & by
his sittinge at the right hand of his father, all waite for us miserable & sinfull creat-
=res makinge intercession, & by his glorious triumph & moste fearefull cominge to
Judymen in the laste daye as thou open all flesch & all you spirit, & as I shall
require, shall stand naked & bare queringe & quakinge before his tribunall seate & seate
of singuler brightnes to save the soules that thou & fyre shall preade & yet
for the of his mounte compared to a 2 edged sworde, & dwelleth in sonder stent-
=wete in tyme the tyme & maner by these wordes & by the greates names of

God + **Jndre** + **Adros** + **Edros** + **Esaram** + **Aqla** + **el** + **Adonay** + **Sabaotfi**
+ & by all other his holy & mooste vertuous names, I nowe reave I write & reagee
you & desire one of you by your severall names & offices, & that by the authority
of our **L J C** of the blessed **virgine Marie** his **Mother** who was **virgo** &
etw, at post partu a **virgine** & on the contrarye, & advinge all her lixe conti-
nued by all other **virgines** & goodly matrones, & **Apostles**, **patriarches**, **martires**,
Confessors, & **virgines**, & by **sete cyprian** & by all other **setes** of **God** who shall
merited & doo shalld, I nowe at this tyme requirid to the furnishinge of my requirid
desire in maner & forme as is before sayd or to be sayd & to be sayd & to be sayd
that nowe was may be safe from all perills of wicked & malicious spirit, & to be
dailye waite & be in ambuige to adverte the moste prosperouse & mooste happye estate
of man, & further that all you or some one of you or mee, bringe or send or cause to
be brought or sent the spirit **VI** & that so cominge maye at wele answer make
for his contempt against **God** & me & all things tyme by the power & myght of his name
& names, as also to enter the world prepared for him with his name written therein
I have still to remaine & not to be doyle there, till I see & receive & requirid in due tyme
+ fulfilled, & I praye & reagee you to come to the place appointed him by **God**

& give you my sword and yet not over the lord's commandments in his name. By all the virtues that
God in his holy name sends by that without any delay you rest to the angels of heaven,
 I mean, of all manner of you that are of more power than the **100000** as above is said of good treasure,
 or else the bottommost partings of the earth if it be not so more, that without any delay
 or waste, a further that you go to give me a just & true answer of above things or things, the
 weire give I shall have demands of him require & by the virtue of all these **holy** names
 of **God + Adonay + Eloy + Sada + Sabaoth + Saday +** the most high **lord God**
 almighty and great **King of Israel** made, I conjure thee & you spirit that be above named,
 & that by all the above said names & words, all **sacramentes** of the **Church**, & by all the words
 saying made made to the law & parol of **God** and our **2. J. C.** that now you spirit may
 to full fill my will & the some of **100000** etc. & that in the name of the everlasting &
 living **God** so be it, to me now by the sole power & strength of our **2. J. C.** **Gods** some
 & the **holy trinitie** by the sole power & strength & authority of **God the father the some**
of the holy ghost & conjure you **Cantavalerion** & all the rest above lately to me in blood, with
 all other that be your messengers & ministers that you send that go may, come to my po-
 = sent openly unto my sight in forme above said, bringing with you your wisdom of **100000**
 etc. & that you enter the virtue of the **12 Apostles** & not to dopt in ill & shall
 by me byrond so to do & that by the virtue & power of the **12 Apostles** of my blood or **Credo**,
 all the rest of the words of the same, with the **12 Apostles** & follow of you & my **Savi-**
our J. C. after his ascension made that now you **obierion** come to appear, I saye
 VI / come & appear, appear, appear, in the blessed name of **Jesus** to to to or else be now
 unto you all the pains everlasting damnation, you for named spirit & conjure you in the
 name of **Jesus** of **Magareth** & **king** of the Jews that you raise **VI** to to to fulfill my desire,
 or if you be otherwise bushed & not, that you raise or your messengers to & serve me
 the cause of his absence, of you **Belial** of you **Malcus** of you **Malcrinus** whose respect
 the gate of hell, I now conjure you & every one of you, that you do nothing against
 my will & purpose, but grant me now you ayde that **VI** maye come unto me etc. & be done
~~to me the in the east~~ & saye of you **Lurifer** & all the whole company, I now conjure
 you all together & that by the virtue of the bread & wine by water, ayde, fire, & oyle, & by
 the **father the some etc.** & by all things that above **God** made & created you & conjure you
Lurifer, by the **O. C.** & **plamete**, starve, & constellations fixed in the heavens or roops
 of **heaven**, that now forth with if the spirit **VI** be with you that now forth with & that
 out any thing you will suffer him to dopt from you, & send him unto me to fulfill
 my will & pleasure, or you **prince Lucifer** & all you spirit of infernall, & all other spirit
 I conjure you by all the good of the saint the **100000** are layed vpp, or for to be layed vpp,
 & ab mee past present, ad for to come, that now forth with & without any delay you come to
 follow & see do that I maye give you succour that **obierion** maye come & speak with
 mee & that by the great name of **God + tetragramaton +** & by all the grammarians
Logicians, **Arithmeticians**, **Magicians**, & **Mathematicians** **Jurists** & **Intelligents** that now
 you send to me the spirit **VI** after you come I give so save longed together with one other
 spirit & one of the best learned & or most skillfull spirit & an opportune messenger,
 learninge knowledge in every arte or science, & such a one that is mee to & able to serve
 my purpose & especially to ayde & help **VI** if you give anye word, for the some of
100000 etc. in gold & silver or gold or silver to the same some, & further that the sayd
VI answer me truly of all sure things as I shall demand of him & that you maye
 be a subiecte unto me for all time till I shall by sente him to dopt, & that you be galle,
 & ready to obey **God**, the most high **God** that power to full fill the my desire, & that in a forme
 or done & you spirit above named come out of all **4** quarters & make diligent search
 & inquirie for the spirit or king **VI** & give him to come unto mee & that by **God**
 & his blessed mother **Marie** mayed and **wife** & by the **blessed virginie** of **S. C. J.**
the Evangelist & by all the holy lyce, I charge you to bringe or send him to the said
VI unto mee etc. & that by the virtue of the **John** upon he sayd **VI** at the same
 tuncid sup rorpora desuntur, & that by the dead bodies & bodies to lyce ayne,
O. M. I saye unto thee come, & give tuncid from, come quickly & that by the power & virtue
 of him that made the reinvigoration & to send to bind & constrain spirit, & that now
 by the suffragance of my **Lord God** **O. M.** thou wilt appear, & come to mee as for-
 = tunately & as quickly, as the dead bodies did appear in the **holly** to deliver ad upon the
 word or sound of the **trinitie** did youd vnto his father the lyce of his man made
 I charge you spirit of the ayre, of the oyle, fire & water, that now you incontinently give
 your selves together & send to me **VI** the spirit & by the virtue of the words that

x No god kinde so doo you bee of fiere, water, earth, or ayre, malignaunt or Infirmally
 by all the reniurations Indorations vinted by rouses that doo **Cyprian, Salomon, Alex** = 216
=under Aristotle, Bacon, Bungi, Lyndarte, wale cornelius, or any other spake or
 wrote, & by the dreddo feat from spirit or you spirite eade in spire or your **Lord**, & by the vertuo
 of the 4 Kinges of the ayre & theyre 4 printes vnder them, & by the lode & dredd feat from
 & you eade in our **L. J. C.** to reforme all knood doo bones, & reniure the spirit or you spirite
 by the vertuo of this reniuration gull otours in this booke contayned, & by the vertuo of all the
 reniurations that doo were made and made or shall be made that from spirit or you spirite
 weire be keepers of this treasoure, were eidden or layed that you obay me, & my reniuratio
 & feat by the vertuo & power of our **L. J. C.** that you neither trouble nor molest me nor
 my fellowes, nor giveth me nor them, neither in bodye nor in soule, but ab verely but ab
 verely ab our **L. J. C.** said to his disciples, pax vobis so verely peare be betweene the spirit
 & the followes if there be any, & peare be betweene the the followes & vob, & the garye the the
 followes that feat from or you also from this grounde, & from the treasoure eidd or layed in
 this grounde & that you doo not drawe it nor make it no waye out of the place, where nowe it is,
 nor alter nor chaunge it by no delusion nor traffe, & that in the paine of endles damnation
 & the paine of the great ruyse feat **God** shall give at the greate day of dome, that I reniure the
 or you spirite that you trouble nor boye me nor my followes in the tyme of our woorkinge
 & feat by all the **holy** wordes before the garye that from spirit or spirite from foute pearely
 in all east dayes & yeo & for the space & tyme of 15 dayes & 15 nightes don from this place
 same eadour from or you do exempt your blood, & you & remains in the place, wchunto **God**
 eate & shall appointe you, & without returninge duringe the said tyme to trouble molest or
 guide me or vob or any of vob with wordes fantasys, vision or illusion, either rote from,
 water winde or blastinge, but to suffer vob to take it & ravie it awaye & applye it to
 weat vob wch shall tyme to it moste moote without your molestacion, either waiking or
 sleepinge, eatinge or drinkinge, restinge or walkinge, nowe present or in tyme to
 come, wchunto I reniure the or you spirite by the vertuo of all the wordes feat doo
Christ spake or man wrote, in this reniuration the garye or garye may be the garye
 the garye & remaine you of the spirit or you spirite, & feat by the vertuo power
 myght of **God** the **father** his wordes & **holy spirit**, & as verely ab the promise
 soe, & brate the suponte wordes, & ab **Mary** the **virgine** have the soe, & ab **Elme** the
 most **Christian** **Queene** found the **holy crosse**, don so verely wch maye finde that
 wch soe for, eadour eidd or layed & the same porose & enjoye, don to the good pleasur
 of **God** the possit of the poore, & to the salvation of our owne soules, wchunto I saye
 Amen. Fiat fiat fiat.

This must be layed in
 the right hande of the
 man to appeare
 spake.

✠ W R I P A R
 I C I P A S S
 A T P L A I M
 A X W I A M A

O A W A R A N
 P R I E T C +

These letters before payed must be laied in the earth to wadge a late dead man to
 please.

200 thesauris ab:
 Pronditis

Inprimis you muste be loode feat this worthe is a gate bene apod od moste forme broude
 you must take good wgon the **C** rcaungeth in the mygt followinge you wnto the place
 wgon the treasure is hid, in that place take a clothe of earth, & rarye it some wif
 the, to the pibi place wgon you will wourto, theve ma be a rivle in the wog the pout
 maye appere, & amotev for the rfy followod, distaunt from the spire rivle 35 or
 foote, & put the clothe of earth in the spire rivle, & theve knowe lo done to wadge the earth
 sayenge devoutly the ory son or jay or Juste name of the most merri full **God**, **Jesus**
forti et **patiens etc** the done arise & saye the rcaunation as followeth

Coniure thee or you spirite to wogone soever you are subierte, In wogit place of the
 earth you doo abide, wog doo keepe this treasure, & gads anye power over it, or anye oter
 nowe remaninge in the earth by the spere of 24 foote rounde, in breade foygt or deapod
 from wogone the clothe or parte of earth was taken & nowe presently lye in the rivle for
 thee or you ppared, wog theve you be one or moo, feat you wome quirely wifout delaye or
 noyse, & feat wifout gertinge of me or anye of my rcompane or oter bydinge wog me

Coniure you feat you arise oer nowe, & appere distillye wnto us in the rivle for you wog
 = ved, beinge distaunt foote fro the rivle wog in the nowe stande, & feat in a fawt
 forme & libenes of a man, bringinge wif you manifestly to our sigt, the treasure or lams
 of the good beinge gill theve from wogone I tooke this pease of earth, or wif in 24 foote of
 it rounde aboute at wogell in deapod us bredt, foygt or langt, wif you doo soite, or waffe
 wifout rcauninge or dimmifginge fevor, & feat you saye it wogone theve wogone, the
 woging is betwoone your rivle & our, & feat to our distillye so feat wog maye gade &
 enioye the rcomodite fevor of, at fime wogoly & wogone & belonginge to us, to feat
 place feat I shall apointe you to, & feat by the wogone of the passion of our **L J C** & by
 all the **holy** & ble sed names wogone saye theve saye to the pease, & to binde & rcomstraine
 you **Coniure** thee or you spirite againe wif all your powers, by feadon, by earth,
 by sea, & by soe, & by all thinge rcomtynod in them, & by all the wordes feat **God** spake

- 1 Juste rcaunation of the word, & of all creatur by the first word, feat he saye, wog
 go made light, let light be made & it wog made, the second wogon go did wogate the
- 2 firmament, in the middelt of the wogone feat it mygt sepat one wogone from anoter,
- 3 the 3d word, in wogone to wogone the wogone wogone wogone under feadon sayenge,
 let the wogone be gaderod to wogone & wogone are under feadon, & let them be drie,
- 4 the 4th word was wogone go made trees & goarbod to wogone sayenge, let the
 earth bringe forth greene grass, & fowte, & feir tree in feir kinde bringe forth
 fruite, wogone fruite is wif in them schod wogone earth.
- 5 the 5th word was wogone go made the **O** the **D** and ***** ***** sayenge, let light
 be made in the firmament of feadon, feat they maye devide the daye from the nyght,
 & let the daye & nyght be to wogone feat they maye rcaun in the firmament & lighten the earth
- 6 the 6th word was, wogone go made fyre & foule, sayenge, let the wogone bringe forth
 all wogone thinge, feat gade lyfe, & feat rane feadon upon the earth under the firmament of
 feadon.
- 7 the 7th word was wogone go ble sed from sayenge, In wogone & multiplie wogone earth
 & fill the earth, the wogone, and the sea,
- 8 the 8th word was wogone go made beastes wogone & sorpentes, sayenge, let the
 earth bringe forth all bydinge thinge, & beastes in feir kinde,
- 9 the 9th word was wogone go made man sayenge. let us make man, wnto our owne
 libnes, let him be made oer all the fyre in the sea, kinde of the ayre, & beastes of the fead
 & all creatur feat live in the earth.

In

Bind the
Grounde

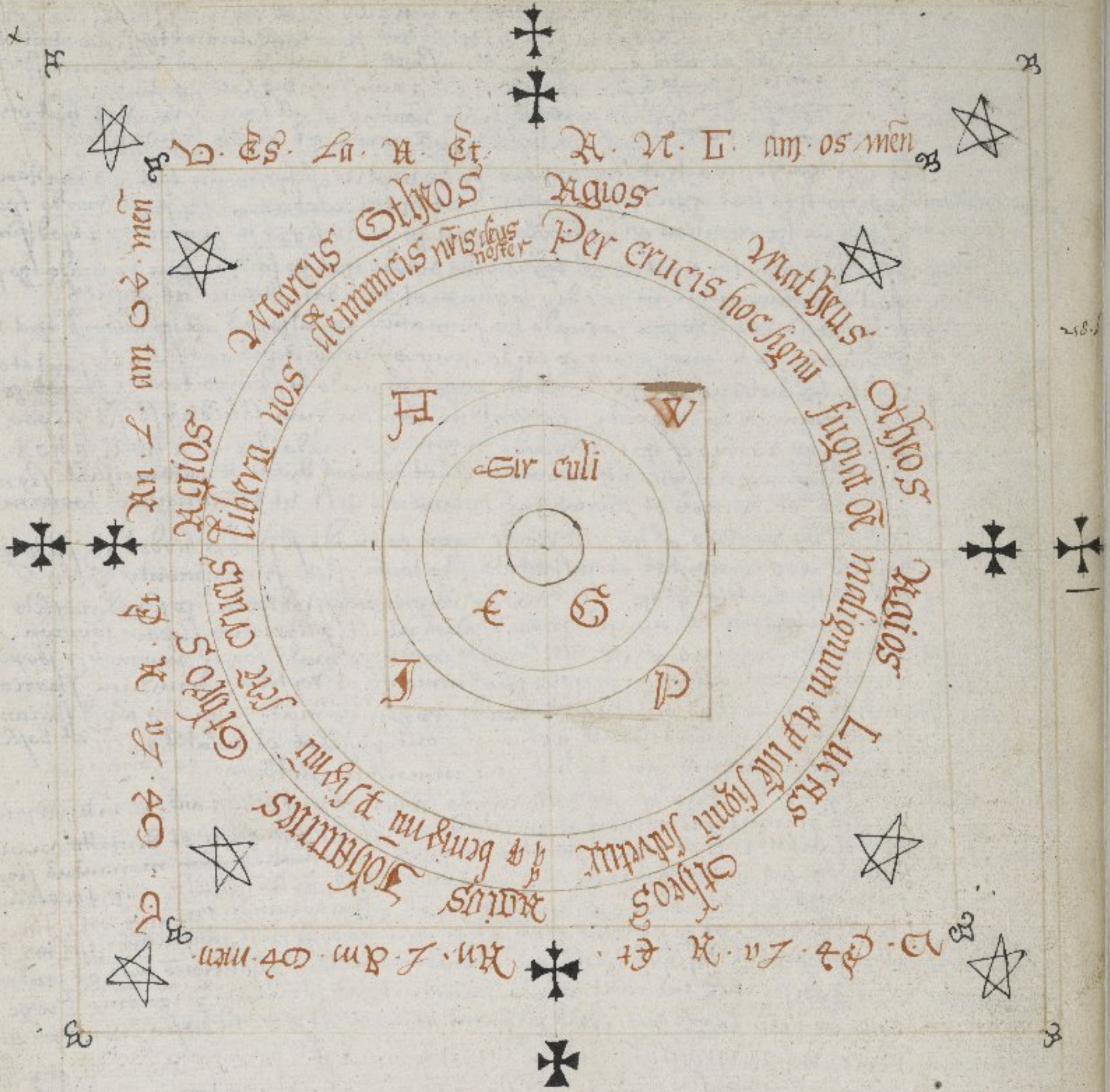
In the name of the father & of the sonne & of the
holly ghost amen I binde you spirites to avoide out of
the yownde wege in I now stande & that with all
festination & speede possible by the space of a 100 foote
& more. I binde you to avoide & no longer to tary
by all the merites of our saviour xps passion,
deathe & buriall ylorious Resurrection & words
full ascension, & by the rowninge of the holly gho-
st, I commaunde you to avoide out of the yownde
upon paine of everlastinge damnation, the maledic-
tion & curse of God the father fall upon you spirite
keper of the treasure here or with in 30 foote of
the place by me maked, unles you comde oute & avoide,
of your one or moe by the dispicable power of the almyghty

And you from the treasure, I binde & that you be not so gady to come neave it, to comde
or translate it, nor to reave nor transport it by your diabolis or collic power, I reave &
binde you of spirite some call by the power of the almyghty & everlastinge God, & by all the
merites of I binde you by the holly circuncission, I binde you by the fastinge & temptation, &
adivve you by the moste bitter passion, wchinge to suffred in the manhood here upon earth,
wege in the moste painefull tormented, rownd & beaten, I binde you by the dolorous
griefe & paine wege in the moste dispitofully outvoted, I binde you by the greates paine
so suffred wege in the moste ravenous with sharpe thornes, I binde you by the moste blessed wounde
I binde & reave you by the moste precious blood, wchinge to steele in the time of the sayed passion,
I binde you by the moste holly wordes wchinge to speake sangrin upon the crosse of the, I binde
you by the greates pitty & compassion that the blessed mother sete Mary the holly virgin
had in the time of that moste dolorous & yvoodoub passion, I reave & commaunde you spirite
that kepe your anye treasure of gold silver or precious stone, you from comde you spirite
that kepe your anye treasure of gold silver or precious stone, you from comde you spirite
present or that are to come, that you comde not the treasure nor no yet have from us, but
suffere it to remaine & be there never it now is, & that you pearcably you & quiet the depte
awaye from the same by one 100 foote, & not to returne againe to the same place before
wee geve our desyre & request for of spirites I reave & binde you, that you geve no
visions or illusions wege by wege maig be left or emdored from our purpos & intent &
that you shall still suffred to kepe the same, I reave you str that you in no manner
of wisd neither earne nor geve to be neither bodely nor yvoustly, but that you permit and
suffere to be pearcably & quietly to take & detaine the treasure, I reave & binde you o
spirites, by all patriarches, apstles, martires, confessors and virgines, hall the
evangelists, doctors, widows, holly matrones, & Immorente that ye be not disobedient
unto me, but obey me in all thinges before spoken & to geve I reave bid & commaunde you
that none of you by anye craft or subtiliti in anye resorte make againe us, but altho
you want & geve us you ayde & sustour abont to the better moste of your power & that
to your office apptoynd, to the I doo binde you & obdis one of you, one & all, to whom anye
soever you be, by the mighty power of God the father the sonne & the holly ghost,
by the meeknes of the blessed virgine Marie, & the halines of Angells, all thes obdis
you to obey, do stob your power, make vanis, your craft & subtiliti, & for ever reave you
for anye vntome beinge by name called or invokad, that the be done I reave you by the
moste mighty excellent & unsporable name of God + Tetragramaton + & that
you don now moste speedly you depte & you comde from the treasure, & leade it in the
yownde wege it was first layed, & beinge depte ye come no more unto it before
the time wee geve our wille of geve, depte I saye oye malignant & wicked spirite
& commaunde you, & that none of you by your diabolis might or power doo neither geve nor
earne me nor none of my fellowes nor no other by anye creature of Gods creation by
neither doire sound, noyse, sight, signe or token, but most quietly & pearcably to depte
from it & the place wege in I now stande by the space of a 100 foote & that under the paine
of everlastinge deathe & damnation, Amen.

This dige a sortaine broadte & a sortaine depte, & if you can not see it, the n wade
the indoration a four sayed againe, & also the geve after, bot with devotion and
solempnitie pronouncinge abov words plainly and distinctlye.

the dige a
sortaine broadte & a
sortaine depte

x tibi sint **L. fuvite** domi domito et aperire sup terra ista et sup ho sauru apte
 in forma pueri drom dromu visu mei et postea mox obediuntur respondeat
L. respondeat in oibz rebz de qbz interrogabo te **L. vos p altitiam fortitudinis et**
potestate scilicet dei Trinitate. Surge o tu spūs rom foris tuis et aperire **L. apo**
riate m: **g. te L. vos** altitiam fortitudinis et timore altissimo **dei patris in celo**
 et virtutem magna veritate et beatitudine divinitate altissimi **patris in celo** et p
 virtute om mirabiloz et mirabilium p oia scia noia **dei** et verba **dei scilicet** quo
 in **Celo** et **potestate magna** in terra surge o tu spūs rom foris tuis q est rufodis **L.**
 rufode in par terra aliquis ho sauru **L. aliquis** rei infra sparis troyonte pod n
 in latitudine et in longitudine et p funditate: **g. te L. vos** p altitiam potestiam et
 fortitudinis **Jhesu xpi Regis** bonitate, et virtute ois potestatis et mundicia, et
 virtute nre pvenositate **Jhu xpi Regis** bonitate, et virtute amore **Jhu x**
 confortationis et bria **Jhu xpi dei celi**, et virtute glariate et bonitate **Jhu xpi**, et
 virtute nre **x filii dei** et altitudinem **dei**, q pvaritur **regia** misteria glam rom
prie maiestate forte et p hromendu dno Judicij oig, demidiat oim genus hominu ta
 vira quia mortuu et demonos et ois maloz spirituz in odo ta vira quia mortuu
 et oim rnis ois genus fortite **Jhu filio** salusionoz fratri oim bonu filioz: Surge o
 tu spūs rom foris tuis si qaboz aliquos torum: aliter, surge sup ho sauru apte visu mei
 sili **trinitate** qui fit motu in similitudine pueri drom amand et loquoromi, et dno mi
 vera response de oibz rebz qbz tom interrogabor: Surge o tu spūs et ego **g. te** et admo
 nio te in virtute **spūs scilicet** et virtute ois **filii spūs scilicet** et virtute et divinitate ois
 sapientie **spūs scilicet**, et intellectus pietate **spūs scilicet**, et virtute sionis **spūs scilicet**, et
 virtute timoris mundio **spūs scilicet**, et virtute ois nois **dei** quaream **spūs scilicet**:
Surge o tu spūs **g. te** p magna potestiam et fortitudinis et divinitate qm ipso saboz regna
 potestate, et filia in divinitate **trinitas** et **unus deus** oipotetio **dei**, Surge o tu spūs p
 virtuosam man **dei** surge o tu spūs et **g. te** p magna fortitudinis oipotetio **dei** et virtute
 surge virtuosam gram **dei**, surge o tu spūs p virtuosam virtutem **dei**: surge o tu spūs
g. te spūs p virtute oim **celos** et **eclestia** oim roatavaru **g. de** drom rra **sciam**
 oipotetio: surge o tu spūs p virtutem **dei** oim **regis** et mortuoz et mobilia adstantia
dei surge o tu spūs rom foris tuis si aliquos saboz toru aliter: surge o tu spūs p
 virtute: et fortitudinis **scilicet passionis Jhu xpi** et virtutem dulcis finis **dei xpi** qui fuit
 desiderato rubio sanguinis in sua **scilicet** passione: surge o tu spūs p virtute **scilicet** dextera manus
xpi qui fuit clavatu ligno crucis p foratus, **scilicet** tu spūs sit p rufodis **scilicet** rum pona in forma
 surge o tu spūs p fortitudinis et virtute illis, vulneris q fuit in latere: **xpi** et sicut
 ipso fuit clavatu rufode lignu fuge rom clavato et trante rufodis pona in forma
 et rom rufode ignois nisi ponia et apparet ante apto p virtute illis pona qua **xpus**
 sustinuit sup dextera pedo clavata sit tu ligno rufode sit tu sit rom foris tuis
 rufodis q passione et p forata rom pona in formi, surge o tu spūs p virtute illis passi
 onos in rufodis rito pona q **xpus** sustinuit in pona pona pona te et rufodis te
 rom pona ignois q semp ardebunt et desendat sup te **L. vos** rufodis rufodis rufodis
 temituri et fult rufodis et rufodis rufodis ignois in formi et gladio morte rufodis rufodis
 panos et oim tormentu oim drom in formi oim pona desendunt sup te
L. vos in rufodis pto apperab in apto visu mei, surge o tu spūs **g. te L. vos** p forte
 passione **x filii dei** surge o tu spūs **g. te** vel vos et admonio te **L. vos** p virtutem
 illis **scilicet** sanguinis et aquo quos **xpus** in rufodis rufodis pona sua et dextera
 passione et aqua et panos et p rufodis rufodis quas **scilicet** **scilicet** sua dulcissima
mater plevavit in tempore passione suo: surge o tu spūs p virtutem oim **scilicet**
verboz q ipso **Jhesus** loquo rufodis in sua passione rufodis qm ando oravit p
 rufodis rufodis sit drom **prie** ignois illis quia noscunt qd faciunt o p rufodis rufodis
 dixit mulier rufodis rufodis tuis et addis rufodis rufodis rufodis et p rufodis rufodis
scilicet rufodis et p illa verba **Eloy Eloy** **scilicet** **scilicet** qd est **deus** rufodis **deus** rufodis
 et quid de rufodis rufodis me et p illa verba **scilicet** **scilicet** est, et p illa **scilicet**
 verba **pater** in manus tuas **scilicet**, et p virtutem **scilicet** **scilicet** que portavit **scilicet**
xpi et p virtutem **scilicet** **scilicet** qua **xpus** portavit passio suo surge o tu spūs
 et aperire apto visu mei et siliis meis in forma p dicit rom siliis tuis si qaboz aliquos
 et aliter **g. te** p **Jhesu xpi** et p virtute oim rufodis que **xpus** rufodis et rufodis
 in sua passione et p virtute rufodis rufodis sua et p rufodis rufodis
 Judicij **scilicet** **Jhesu xpi** rufodis surge spūs et aperire apto et respondeat in moribz
 rebz de quibz interrogabo te nisi pto rufodis rufodis mor oipotetio: **deus** **scilicet** **scilicet** et
 toro rufodis rufodis **L. vos** rom siliis tuis et p rufodis rufodis **L. scilicet** vos spūs in rufodis rufodis
 rufodis, et rufodis **scilicet** **scilicet** **scilicet** maladirat te rufodis vos spūs rom rufodis rufodis et
 rufodis **L. mutuos** et rufodis in fortissima pona in formi, o tu spūs ego rufodis rufodis
 vos p



W

Comure the Egin Rex of the North & also the King of the South that thou appeare before me before thy right by the supremacy of all mighty **God** by the vertue of his passion that gave us the way to our saviour and his manner that followed to the most precious of **God** & his holy spirit **Egin** by the father the sonne & the holy ghost & by the passion of the world & the earth & the sea & by all that therein is contained: that thou come forth to me & my followers not terrible nor fearful: also I of the North spirit **Egin** by all the holy wordes that **God** spake in the revelation of the world & of all creatures visible & invisible & by the four elements & by all the vertue of heaven & by all the holy wordes that **God** spake unto **Moses** & to all other prophete & by the incarnation of **Iesus xpi** & by his nativite & by his passion & by his shedding of his precious blood & by his taking downe of the crosse & by burying of **I** of the North by his glorious resurrection & by his mighty ascension & by the coming of the holy ghost: I of the North by all the bitter wounde of our **Lord Iesus xpi** & by the dreadfull daye of Judgment of our **Lord Iesus xpi**: I of the North that thou appeare before me by the vertue of the blessed virgine **Marye Mother of God** I of the North by the vertue of **seint Iohn Baptist** and **seint Iohn the Evangelist**: I of the North spirit **Egin** by the vertue of all patriarches & of all righteous martires & virgines & by all the power of heaven & by all the paine of hell: I of the North spirit **Egin** under the paine of condemnation unto the dreadfull daye of Judgment I of the North spirit **Egin** by the vertue of **God** & all **holie Church** that by & by thou appeare to me & to my followers without sorowful weaite or illusion & that thou give not me or any **xpian** creature & that thou give not awaye without licence of it in any thing save: I of the North by the five power & strengthe of our **Lord Iesus xpi** the sonne of **God**: the seven kinge of glory & I of the North spirit **Egin** that thou come & appeare before me in the like of **David** under the age of 10 yeeres & that thou give not awaye without licence of me: I of the North by the vertue & blessed passion & by the vertue of all creature & love of the holy ghost: & by the love of **Iesus xpi** that thou have to all creatures visible & invisible: I of the North by the vertue of comfort & sweetnes of **J.C.** & by all the vertue & gladnes of **J.C.** I of the North by the five power & strengthe of **J.C.** some of **God** & the moste mercifull **God** by his only begotten sonne **J.C.** weire by his reignest with his father in his maiestie & by the dreadfull daye of Judgment where he shall come to judge the quire & the dead by his power all creature save & give us grace: I of the North by the same **Ihu** the sonne of **David** the sonne of the blessed virgine **Marye** & some of salvation of all the sorte of creature of **God** I of the North by the vertue of the holy ghost & by the wisdom & understandinge of the holy ghost & by the moste comforte of the holy ghost: I of the North by the wisdom & sapience of the holy ghost: I of the North by all the myrie & yvare of **God** by the vertue of power & strengthe of **God** & by the glorious myrie of **God** by all the creature of heaven that doo worke in the sight of **God** & by all the creature in earth that doo worke: I of the North spirit **Egin** that thou arise & appeare of the spirit **Egin** by all the spirit quire & dead that doo worke in the sight of **God** I of the North spirit **Egin** that thou appeare before me by the hande & foote of **Iesu** that were fast nayled unto a tree of the crosse for my redemption: & by the vertue of confusion sure give me paine light upon **Egin** ever without hope of salvation excepte thou dost come & appeare before me: I of the North spirit **Egin** by the vertue of his blessed passion & by the shedding of his most precious blood: I doo write & lay upon thee by the power of **God** sure give me paine light upon thee with the flame of fire of sulfur & thunder & lightninge with the light upon thee: excepte thou dost appeare to me continually without ceasse doo me or followe by the scape & stronge passion of our **L.J.C.** the sonne of the true & living **God** where is the favour of all the world & by his precious blood & water that came out of a plece of his blessed bodye that in what partes of the world shaldest thou art or be in or what shaldest thou govern of the spirit that thou dost come & appeare to me & to my followers & to answer me true & trulie accordinge to my meaninge speedilie and without delaye to fulfill all my requeste & demaunde: I of the North spirit **Egin** shall be by the bitter weepinge that the blessed virgine **Marye** wept in the time of his paine bitter passion I of the North by the vertue of all the wordes that our **Lord** spake as he layed upon the crosse where was when he payed doo outlie to his father for his enemie sayenge **father** forgive them for they knowe not what they doo I of the North by the vertue of the

259

W

x

stande

* Lactea + Abite + diponas + heleos + helebe + Agie + Agee + Paton + Regum + abraha +
 Bata + Legita + yreos + victor + Osanna + siebomibatica + hiesell + nazarenus + helemont +
 vita + victor + Theos + zhea + Chanatos + Chesion + pceveratori + Lam + Gesa +
 Emanuell feat frou Eyn dest apporo besoro mo & my solowod at feib posont fyne wifout
 amio Delays fularis or fraude & not to depte wifout letens of mo: altho f of frou Eyn & tall
 frou by all frou of frou namos of God sera + crasme + varios + lns + zeta + Apres +
 Elon + yrsta + Gloriosus + Bonus + on + vniogenitus + via + vita + manus +
 homo + vson + principium + primogenitus + sapientia + virtus + A + et W +
 Capud + et fimis + Origo + Paraclets + petra + lapis + Angularis + pastor + pro-
 pheta + Sacerdos + Athanatos + Kerios + et Jsus + hogeron + Allalua + Abechnago +
 heretis + hiesben + Geroti + covit + abhia + simia + et ista + predicta + f of
 frou frou spirito Eyn emyo of frou wortes & tall frou & raryo frou to apporo by all
 frou holy namos aforo sayde feat you some misaklio wifout anyo trubled rommionis
 of any of frou & Elomonte ad frou arto ralled by feat salvarionis feat frou finte to gods
 of our Lord God & of his sonis Jhesus xpcste to r some wifz God the holy ghost
 be all honow & ylorio mifst maiesty & Dominion tendred bot now & for ever worde
 wifout end Amen.
 probatu est sine dubio pro certo

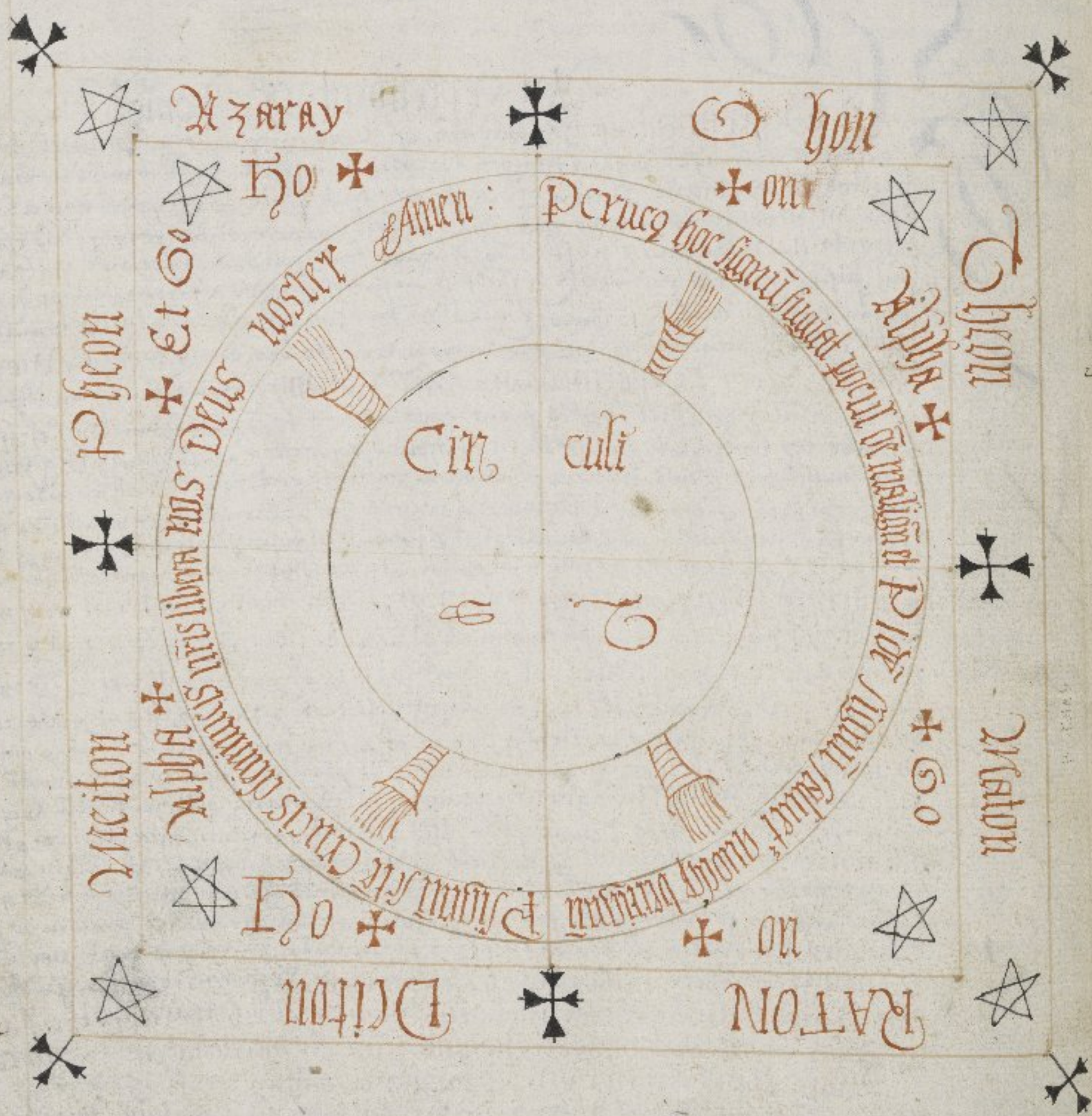


261.6

In this page 48 of the volume

x salutacione qua setas Gabriell salutavit seta Maria dicens: Ave Maria
 gratia plena donus teru et p oia bona que possunt esse in celo et in terra et p
 ois celos et p oia que in ois continentur et p Libru vite et p spu scitu qua deus
 misit in vnto emitto spum et illa seta verba que dicitur in cruce pendens dicitur
 consummatu est et p oia alia verba que possunt et que sunt Ineffabili boni 9o to
 4 saluat ut aparias mihi in forma albi monachi sine fallaria: et vocem mea p
 feriendo et tu volueris pcepta mea facere et disolvo te ab officio tuo et pono te
 in abissum aquaz usq ad diem iudicij fiat fiat fiat demoni: from the spirit world
 appear in manner above sayed & upon & sete fulfilled your desire from Lyons
 in to you from vpono & rano.

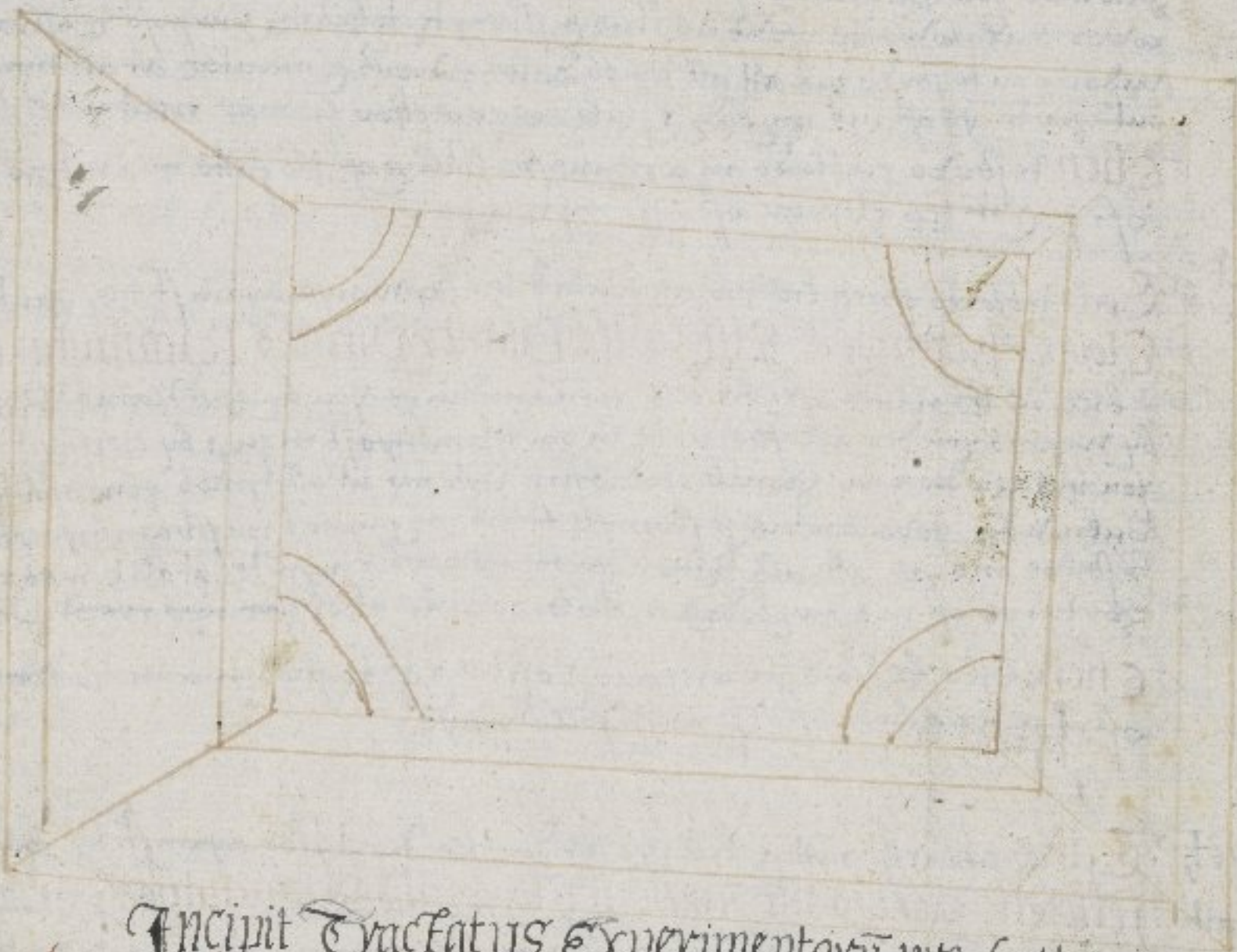
Finis Probatum est Pro certe



ut scias de rebz Amysis, vel accumulatis vel absconditis
in terra, fac figuram istam in auro domo sequentem cuiusdam in
forma sicut apparet et postea dicitur.

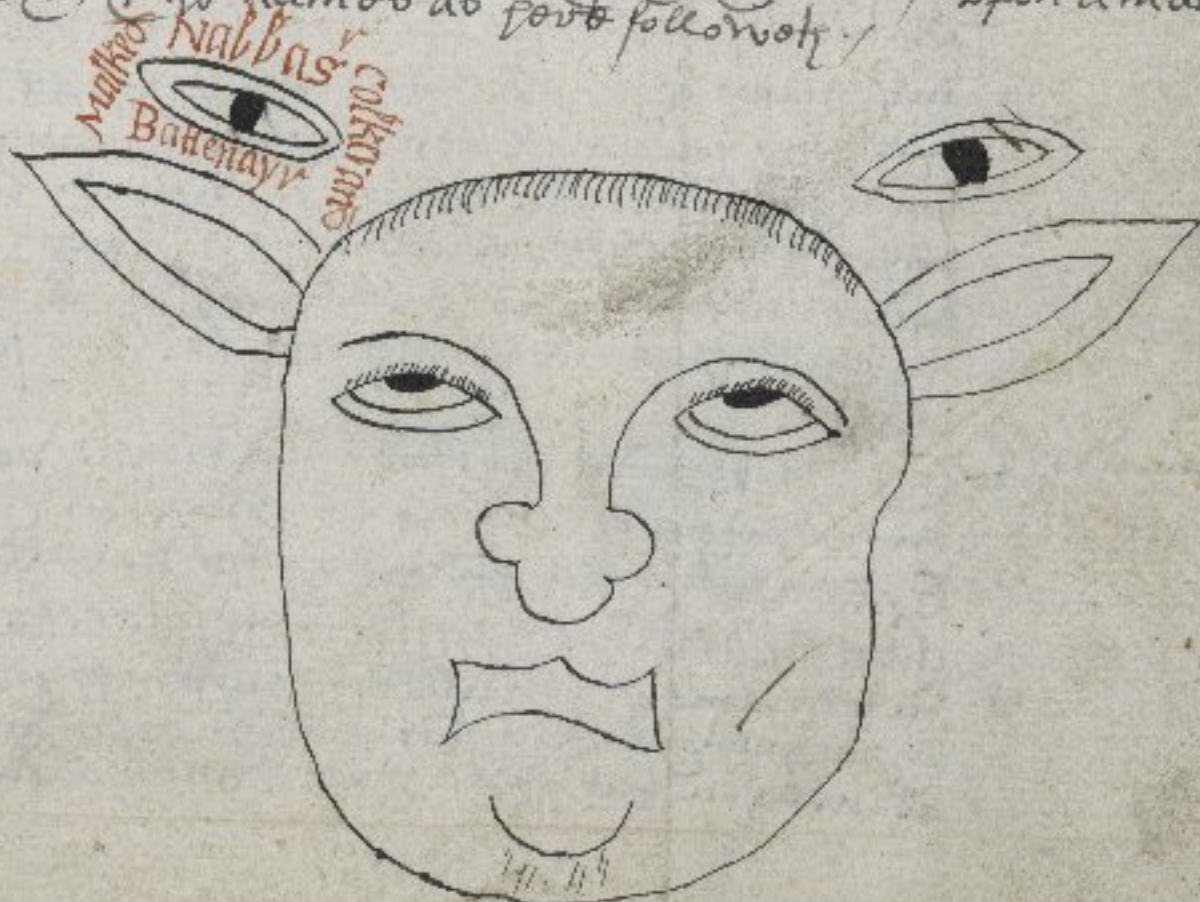
O tu Kerythos ego te adiuro in omnibus scribis tuis per patrem et filium et spiritum sanctum
et per tremendum diem iudicii, per omnes adiuvo Angelorum et per centum quingenta quatuor
milia Innocentium, qui per christi nome passi sunt mortem, et per Angelos, et Archangelos
Thrones, et dominationes, principatus, potestates, Cherubine et seraphime, et virtutes,
Coniuro vos omnes per beatissimam virginem Mariam Matrem domini nostri Iesu
Christi, et per duodecim Apostolos, et per omnes sanctos martires confessores et virgi-
nes, et per omnes sanctos et Electos dei, Item adiuro et Coniuro vos per Caelum et
et per mare, et omnia que in ea sunt, et per summam sapientiam Salomonis, et per
annulum eius, et per sigillum eius, et per virgulum eius et per omnia verba in eodem
virgulo, et significatio verborum, in hoc Cotrayono nostro ista dicit de redubili
et quosita.

Tunc scribo petitionem tuam in quadam sedula, et pono sedulam in media dicta furi-
-um forripulis, et mane ante diem iudicium ad eundem forum, et in diebus quod
potisti scriptum in tali iudicium, quasi in sedula scripsisti posita, hoc opus semper
facias in primo quadrangulo nostro.



Incipit Tractatus Experimentorum pro furto

Take silver foyle, et tempera it with **glier**, et hoc ground together, take a stirle of Cyprus
painted upon a wall an eye with the one end of the same stirle, et mixst with the
other ends about the eye with the matter above sayd the 4 names **Malkeo, Nabbas,**
colkerano Battenayer et non gett a nayle of steane, et four the eye in the
black with the nayle sharp end, et say the word **malkeo nabbas colkerano**
Battenaye. Coniuro vos spiritus ut faciatis furum apparere, et apperiret de sui
et recognoscere furum quod querimus. Non rogavistis sic vram fiat non desit
support et si it hoc pro, statim clamabit, quid hoc foyle et glier, upon amabile
fons, et hoc with make the eye, et hoc names ab hoc followet.



And with your power unknowne, yee doo vertue & strenght to feib my purpoe & constraing
all inferioriours vnder you to serue me at all tymes dayes & nyghte, at all tymes
in all places without spyttinge of me my body or soule, or anye other livinge creature,
Then to serue yob bloods in a cleane vessel & of yob salt in another vessel fzen in the
daye of 07 in the power of 4 on swinge

7 on tuesday
7 a tabon

Eate a tabon & kill fiv vnder the right winge saye yob fese wordes o horma: sede
lypha: Oremuelle saquidaell: my insaleti Rendos: Lymaxillo feib fowle f bill
in the name of you all romaundinge yowall by feib name **Rufanoll**. your superior
by whom yee doo all thinges. all seruite in eart amongst men, & by hermeo len: yob
yours I aduise you all, feib yee doo your humble obediance vnto me at all tymes const-
fute / & with your power unknowne yee doo vertue & strenght to feib my purpoe & constraing-
migo all inferioriours vnder you to serue me at all tymes dayes & nyghte at all
tymes & in all places without spyttinge me my body or soule, or anye other livinge creature.

Then to serue yob bloods in a cleane vessel & of the salt in another vessel: / the mixture
of all fese ab the wote

Take the salt of all fese fore sayed fowles & beastes of earte of fzen 7 drammes mixe all
well to gether with a styke of a laye twoe. / vpon the palme of your hande cleane wasch
with fese water saye yob in tempinge of it fese 7 wordes or names **Julia. hodelsa.**

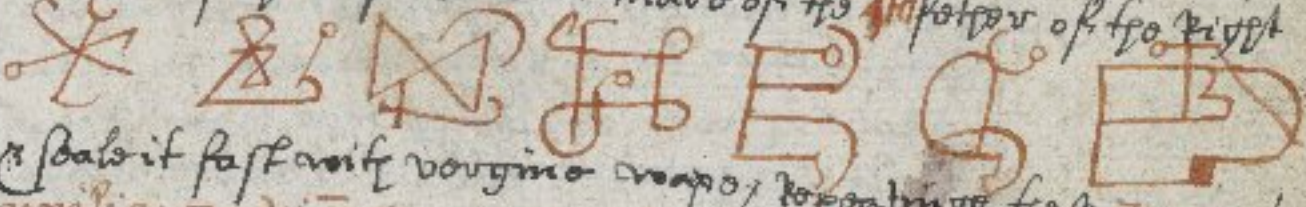
Juafula. sedamylia. Roavia. segamexe delforia. Inferiours & seruante to the empero
& yours of all fayres **Sibilis** & all amiable creatures deligtinge in the companye of
emans people lady **delforia** as you be present amongst men Iurislibb at all tymes
ad fone as I shall amointe mine eyes with the rompture. / & that you be as familiar
with me / as you were with kinge **Salomon** that myghty yere & as you were with yere
nature pepleis & vertues of mettalle yere stonob troob & fese seruite of all

Juafula. sedamylia. Roavia. segamexe with the empero **delforia** to doo the like to me
at all tymes without dysdamofull nob by fese names **vagath + vlagar + Jeramila + Roboracath + Redath + Segath +**
vasgath + vlagar + Jeramila + Roboracath + Redath + Segath + & don as you feare
the Juste Judgment of **Readusan** / vpon paine of hell fier, & everlastinge damnation,
of the fure fzeno but first take 2 or 3 drammes of eart blood & wryte fese 7 names in
virgins piment: **Julia. hodelsa. Juafula. sedamylia. Roavia. Segamexe delforia.**

all the names wryten 7 tymes 3 tymes with a penn made of the feid fetter of the lapwinge
of the luffe winge 4 tymes with the fetter of a tabon made of the fetter of the right
winge with the reuerted.

Julia. hodelsa. Juafula. sedamylia. Roavia. Segamexe delforia. in sealinge of it the
fzen lappo it about the vessel. / & scale it fast with virgins winge, / repeatinge fese 7 names
scale most be made in figure followinge of rope.

But first or fzen doo put the fure fzeno yere 4 yobll vobes of one yeare by vobte
vte fzen in the daye & power of 4. / & entruasinge scale fzen vobte the wryte vpon
the 4 quarter east, west, North, & suth of the fure fzeno in the power of 4 & put
the 4 names 3 tymes at euey vob first to the east, west, North, suth, North, saye yob fese
of all fayres **Sibells** & all other amiable creatures deligtinge with the companye of
people feare me fzen on euey one by name **Julia. hodelsa. Juafula. sedamylia. Roavia. Segamexe delforia.** by the myghty names of
Litation weare with **Salomon** did include you into a ball of ylass + **pammath + daron +**
segamiliori + Svcamyell + darysa + Jeryami + Ariamilati + that you come at feib
yere fzen in your yert beinge, without fraude or collusion, / feibly fzening to
me all seruite of fese troob stonob. mettalle yere talke of people euey as you feare
the Juste Judgment of **God** vpon paine of hell fier, & everlastinge damnation, / wofe
names feare included scaled with the scale of kinge **Salomon** the myghty yere with vobte
scale feare scaled the vessel weare to bounde you / fiat fiat fiat



x



first look that the **O** doe enter into **8**
weir is the moste fittest tyme, for in the
moneth of **may** you maye take the
oldest **stie** beinge raste, voluntarilys
make powder thereof, then take the powder
of **carpobalsam** **2** or **3** oz, & of the oyle
of a grave in the churchyarde **4** spens full,
& the like quantitie of the oyle of **carpobal**
sam then take **4** or **6** oz of the powder
of the roote of mandragora, & take **6** oz of
the oyle or juise of the leaved of mandragora,
& for wante of this oyle of **carpobalsam** you
maye take oyle of **olive**, all these beinge mixed well
together, put them into a glass vessel, & look upon
the **O** is **4** or **5** dayes of **8** make the airtle of **8**
ad pover appear, & make it in a glass or like
fayre gambow, & sett the vessel of the oyle in the
middle of the rivule, so that it maye stande betwene
the legges & roder it with a rlot, & remember there
be the miter of the oyle of the churchyarde where
one was buried be well mixt with the fowre oyle,
this mixture is best to be made upon the **O** in the **11**
dayes of **7** & to make the rivule also in the same
the dayes upon the **11** is now & encreasinge, in the
civite thou mayest stand or sett, but thou must use
abstinence onely with broode & water for **3** dayes

And duringe that tyme continue in prayer, & be fraine from venery, oth' thou take
the sworde & radowe & septor, ringe & oth' vncerariol, enter & turne towardes the easte,
& then into the oth' yete of the words, liftinge up thy septor & devoutly saye this prayer, **domine**
ante pr etr & leave **3** masses before thou enter one of the **crimtie**, one of our **lady**
& one of **set cyprian**, & offer at above one a penny, & look thou be ronse sbd & thy yarmete
cleane, now beinge in thy rivule, place the sworde & oth' vncerariol neare to the oyle,
but be ware the place or lamina four not the oyle at noe tyme, & let thy ringe be allwaies
one thy little finger, & note that the first night after thou hast entered thy rivule thou mayest
be in a cleane bod alone wiping bod must be neare to the rivule, & not within the rivule, & wote
out doubt aboute midnigt thou shalt leave a sworde, wiping it of spate roming to the rivule
to blesse & ronservate it & the oyle of f finto that that it is written there shall come **1000**
Angells to blesse the oyle or mixture & that about midnigt wote shall pounce wordes
the soude wipose thou mayest leave, but the wordes thou shalt not understande, but if
thou looke wote & be vigilant thou shalt see the septor lifted up in the rivule, & likewise the
sworde, & yet thou shalt not pprove what they be that doe it, & the vessel shall be opened
wote thou diddest roder, but in any wise looke thou be cleane wote thou turest it, for
fawe of pollutinge it, nota that it wote of miter greater vertue, but & ronservate
priest found boty mixe it & sande it, looke thou keepe the oyle in the vessel still, & rone it
some fayre stee or jelle & fango it about thy necke & beare it one the, duringe all wote
tyme gabe good regard to thy selfe & looke thou be cleane in all respectes, wote thou shalt
fall foron, & then wote thou wilt thou maye annointe you evs with the oyle & looke out
at the east window or manye pt you will into the ayre, & you shall see the spirite standinge
in the ayre & some wote thou shalt see as appear in the booke of pittures etc,
& wote thou best from thou mayest fall one of them to come unto thee, & the will some
quirtly immediately, of wote thou mayest demand his nam, office, supintendante
thou sollation & plannett, & noo doubt but he will tell thee, & if he be not for thy purpose,
thou remaund him to dopte & to sett one that is, & wote office is to doe that thou requiest
to bringe thee with a speede possible, if thou wilt gabe ans to bringe thee money,
to feare thee the arte of vncerariol, or any oth' science, to tell the true of all questions
& doubt, to devolve the vncerariol waye to make yole & sbow by the arte or science of alchamie
& to make the **philosophers stone** & that as speedely as is possible.

w

x

To see spirites in the dyer or old wyer

To see the sight of spirite, take a laypynge ^{2 or 3} & bill some & save the blood in
 a dooble wylfynge that is very cleare, & so keepe it **10** or **12** dayes that no ayer come in
 nor goe out, & at the end of the same dayes it wilbe turned into wormes, & wylfynge
10 or **12** dayes it wilbe turned into one worme then make past of wallnutte or almonde
 beate smale str, & put the worme therein, & rove it close with a rove of the same stuffe,
 & looke that there be some knyght for it to entrase therein & let it be therein **10** or **12**
 dayes or more if need bee & then that worme wilbe found into a laypynge, Nota you
 maye looke vnto it after **10** dayes, nowe if it be not fully ydone, to a laypynge
 againe, nowe wopen the same is ready in proportion, then take the out, & let the blood
 vnder the right cynges, & save the blood as it before sayed, & wopen the wylfynge the the ste
 amoynto the eye with the blood & looke for the at the east window str, or east wande, & see
 thou shalt see the spirite of the ayere of wyng thou mayest call one, str, & the wyng of
 purpore, & the wyng of some saye, wade pay get into to of me knowe **1115** at filij of **1115**
Seti & **Amoy** Nota in myr dyll maye June & July the wyng beynge saye
 & worme, id beste wopen bynges the worte of the laypynge & in the power of **1115**
 beynge in oppositon & twynge of the

The oyle or myxture afore sayed is called the oyle of the Colovirte, or the Amoyntment
 to see spirite str, the greates bynges **God** is to that that ydone the giffe & the kno-
 wledge to the learned, & also freely doctre permit & suffer to speake of the most
 potent oyle or oymntment, wery I my selfe sawe it once made of a learned tursk
 the wyng was some tyme a companion of one Mr W. On a tyme the same tursk
 because he wold not todeale or deslave the manner of makinge the wyng & moste
 secret oymntment, & that to the soudayne then beynge in alexandria by the sordane
 the tursk was commaunded to be slayne, & the tursk was led towardes the place
 of execution the tursk desired that he might talke with the sordane Mr W. or that
 he suffered, wery was granted. I sawe & so wopen the sordane to gether, & at my deptyng
 from him I kysed the tursk, & as I was bynges I sawe he gave me the sayed wy.
 A kynge wopen with I might you I did, & so I did, & wopen that I did ydone my selfe
 to be in dyssyll, then secretly I did deliver the kynge to the tursk againe, & thereby
 for the wery the tursk escaped the daungour he was in by the meanes of I dyssyll
 & so fled from home, & there wopen he appoynted me, & brought me before the
 soudane, & charged me as they supposed that I had delivered the tursk by the vertue of
 my kys, & as they wopen a leadinge of me towardes the soudane, the tursk came
 some dyssyll but I sawe him not, then wery with to amoynted mine eyes wery the
 afore sayde colovirte or oymntment, & for the wery I sawe tyme & an Iusim to number
 of spirite, & then I spake to them, & for the wery I commaunded them & charged them that they
 shold minister to me their helpe & deliver me from that pill I was in, & soodainly
 they expoynted a greates tempest a greates tempest & so greates funder & byt Amoynt
 that the savasim wopen leade me flood & wopen so dyssyll, that they toste me alone
 & I swimme from in sure feare that they came adaw, & abman dismayed fledge, then
 I flood to my fellows the tursk, & so as I wente the tursk both speedily & quietly,
 from wopen the same myst wopen flood secretly & went towardes **Jerusalem**
Lumbardy, & leadinge our goode begyns to be wery goode wopen brought vnto
 afferwandes by the spirites with mythe more, & the colovirte or oymntment I gave
 vnto many tyme sthand, & I sawe be led to see, that at that tyme in all the world
 there was not above 3 persons that could make that oymntment, of wery 3 my fellows
 the tursk was one & I W. was another, but the tursk was the moste
 excellentest in all the world for at, & his name was Josepho, wopen was
 both a greates physyccian, & very kyng, so taught me & gave me the wyng str,
 to the end I shold not forget it, & so wery I doo wite the same for learned men
 to save from shob wery all & that as occasion is offered they might put it in
 parthe, least I shold be attempted wery the unpossytable servant, wopen pill
 the tursk in the earte. I Joen wopen you beynge in tondwaye in anthe
 there called dowray, & in the romes of argannon adaw some str godly man
 wopen forminge with me & other wopen out in saye & attempted a secret wery
 for the tyme of paroye & for one moun, or brother wopen adaw was one of wery
 & was liostomant to the sayed tyme of paroye, & the tyme did so favoure me
 that he told me howe he came by the oymntment str, & howe he came by it for the
 wery he gave me, & gave it vnto me, & amoynted mine eyes for the wery & I sawe a greates
 str, & I gave him greates thanke.

W

* This is few towardst feat writt is before sayd & doo all accordingly as is
prescribed, thou mayest be King in substance, & doo many strannys & wonder = 190
full tynys to Gods honour & comforte of thy poore, for thereby thou mayest see
the greates & myghty power of spirite ab Empourer, King, Prince Duke, or
every one in his doyns, etc.

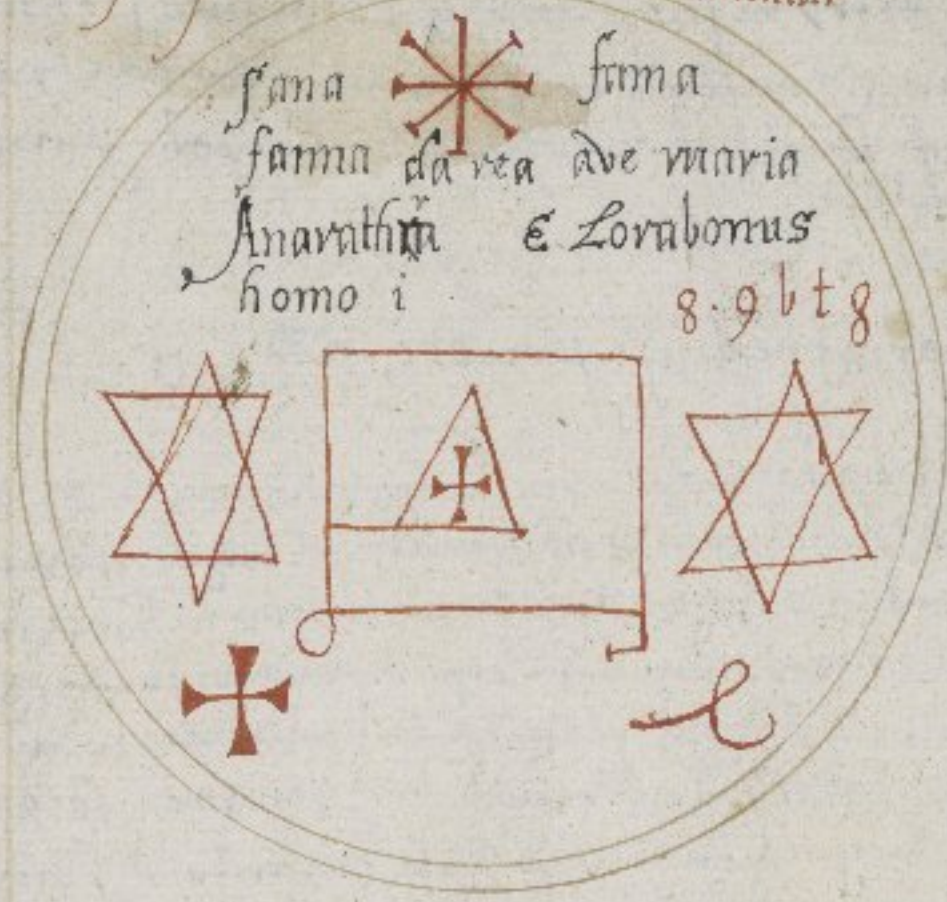
W of secretnes of secrett tidd / ♀

* **Take** A Lappwinge & laye it on the wondays in the power of ♀ with a kniffe scole
made of brasse, & let the blood come into a vessel made of brasse, & beware you spade
noe blood but feat all come into the vessel, & keepe it for in well covered, and
put it in a pidge place, where no man cometh, but your selfe, & looke that no
man see the same vessel, but your selfe, & looke that no man nor adveare
as you take some feare myght, & provided allwaies feat you your selfe shall not see
the same in nine dayes as when you maye looke therein, & thou shalt see the
blood full of wormes, thou shalt see the vessel againe & so lett it rest for 9 dayes,
after that thou maye looke therein againe, & thou shalt see but one worme, thou take the
meate of daton & kernelle of wallnutte ^{of allmonde} & figes, & bruisse them all
together, & make a past thereof rounde as a ball, & make in the middle thereof a hole,
& cover the vessel therewith, so that no eye come forth more than cometh nat
the eye in the cover, & lett it be paynted & so lett it stande 9 dayes, thou shalt see
the vessel, & thou shalt see a dragon, in the likeness of a Lappwinge, stea it & put it into
a pite & waste it, & make the fire with daton stones & soale of wallnutte, & as it resteth
keepe the greare feat droppeth therfrom, & when you will want to amende your eyes of
= lesperis, & amende thy face, & thy eyes with the greare & thou shalt see spirite
face to face, what thou doo, & thou shalt not be able to drede thine doomyng from
you, & thou shalt see to you as though thou were man, & your fellowes, & you
shall heare them, & speake with them, & aske of them what you will & thou shalt
tell you, & thou shalt ride nothinge from your presence, & you neede not to be
afraid of them, for by this meanes was our prioure found out but thou muste first
see as thou shalt finde in folio 97 or 98 if thou neglect or omitte any thinge thy labour is loste

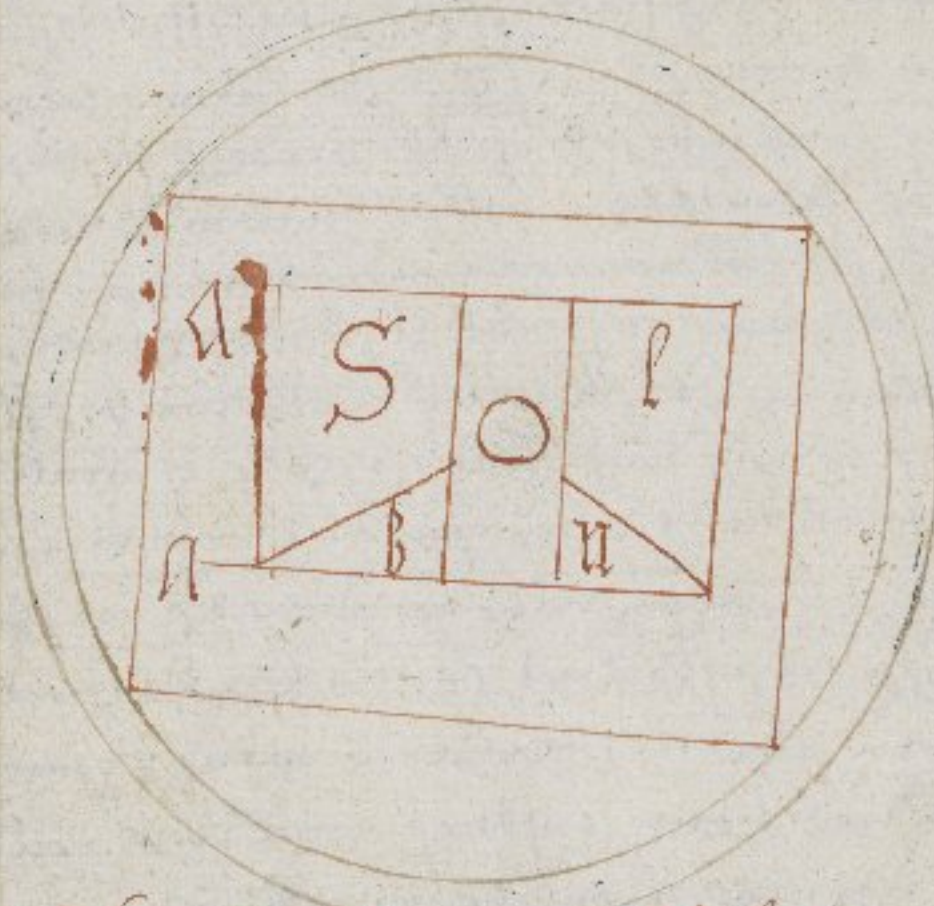
* **Nowe** when you will noe longer see from wasten your eyes & face with water
feat shall we ever see don In, but secretly **Take** feat the vessel must be made
one the wondays under ♀ & also the kniffe of brasse, & feat this experiment
must be done under ♀ & one the wondays at the house of ☉ or else thou shalt not
see looke in folio preceding thou shalt finde by whatt substance without feare it maye not be
done

John Warner
135

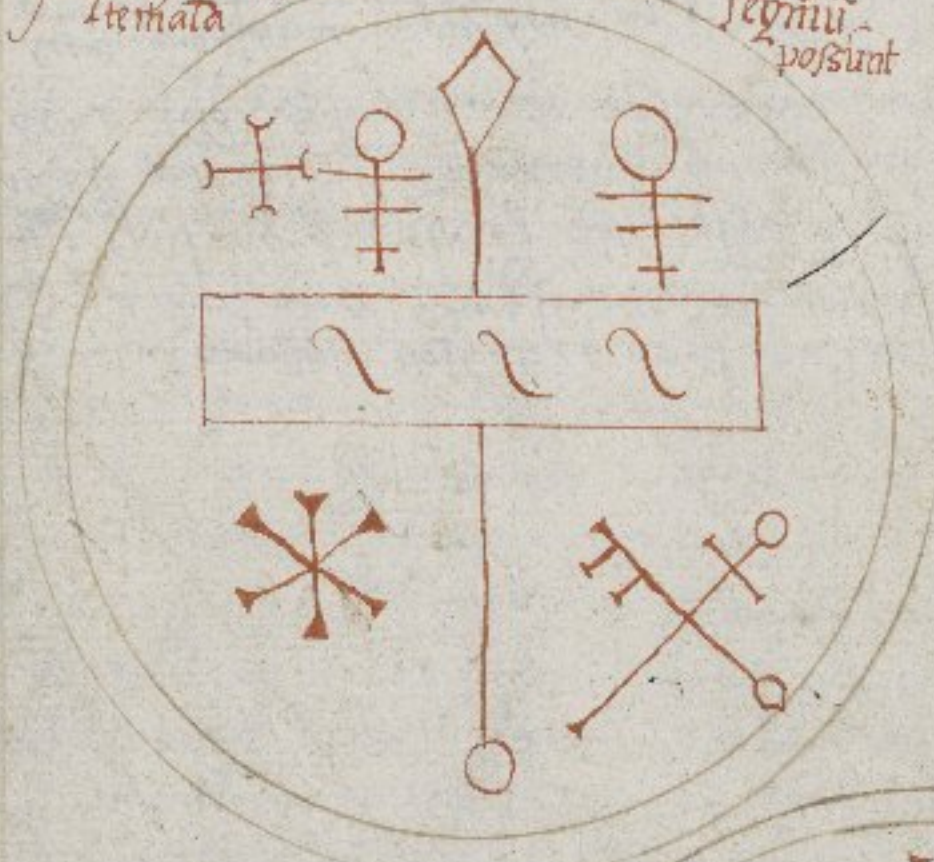
Hoc signum dat amorem masculinū et feminarū



Hoc signū porta tecū et oēs erpa te quadebunt



Hoc signū porta tecū et adversus sepmū possunt



Hoc signū porta tecū et nullus habebit tibi placidū eris



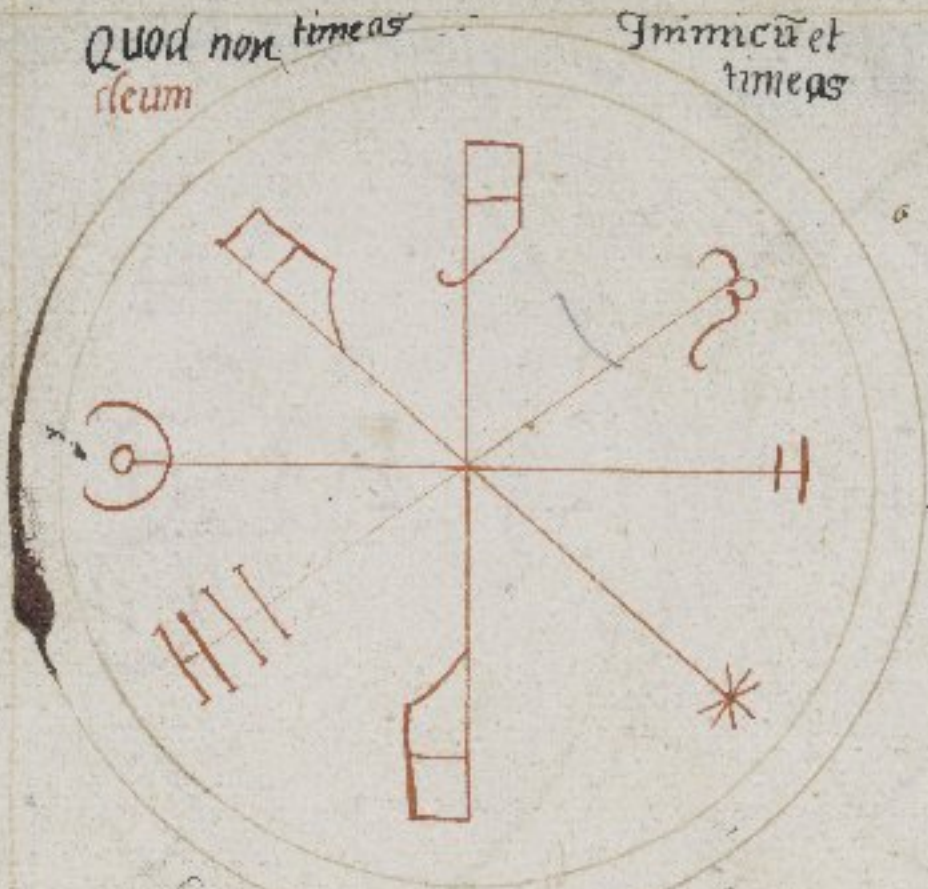
Contra inimicos et cōtra demones



visibilis et invisibilis, et Infidiamta

Quod non timeas
deum

Inimicū et
timeas



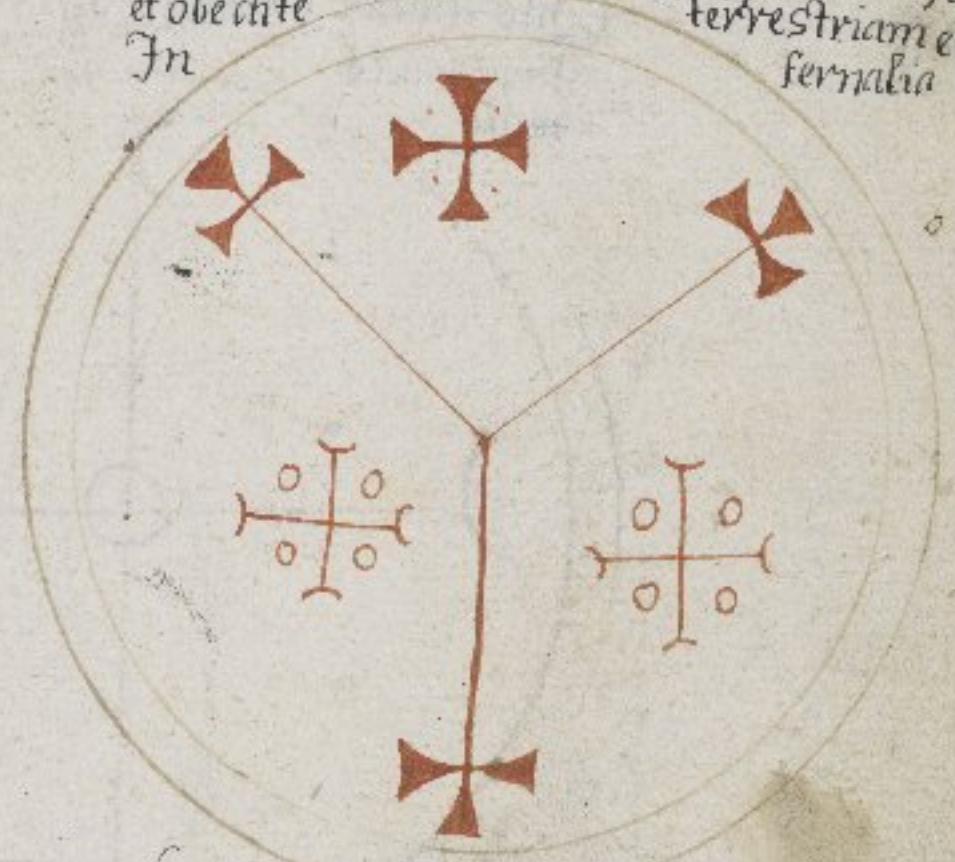
Hoc est Infallibile noēn dei qd Aaron
Monte tulit contra
ōia picula



Hoc signū portā tecū et obedient tibi
deserit
potes et Infernales
tales.



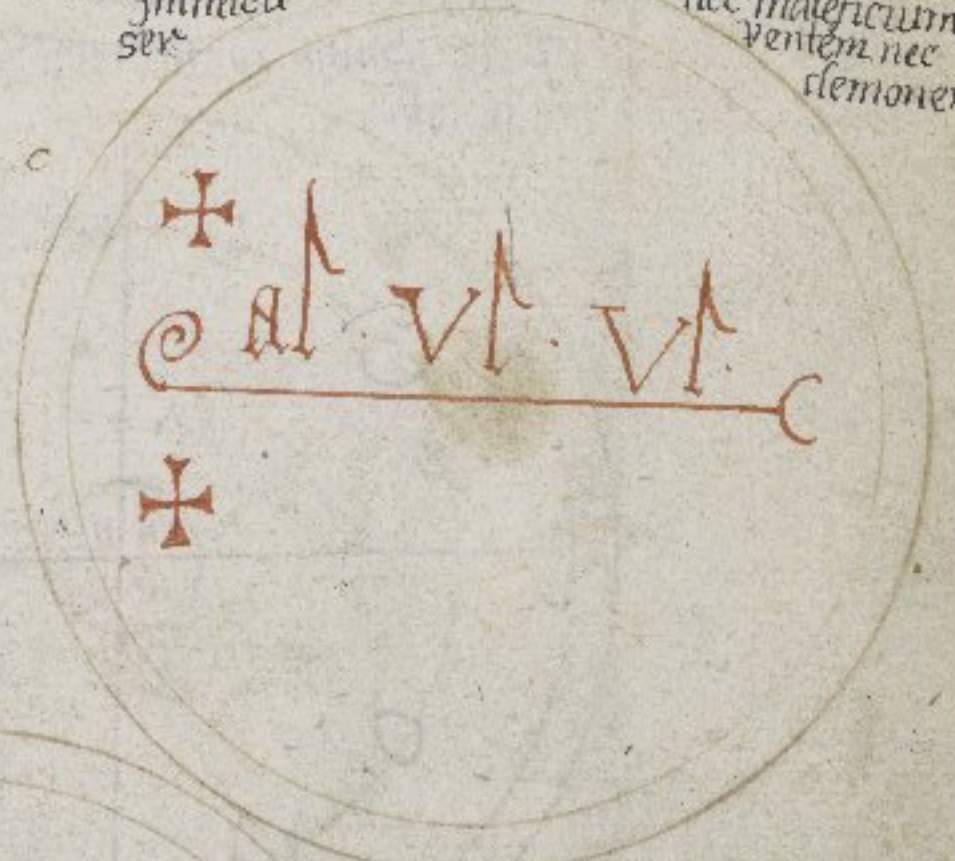
Ecce crucem Dm fugite ptes adverse,
et obedite In terrestriam et
fernalia



Hoc signum valet contra onē periculū,
et reddet
gra hominem
nosum.



Hoc signū portā tecū et non timebis
Inimicū nec maleficium
ser ventem nec
demonem



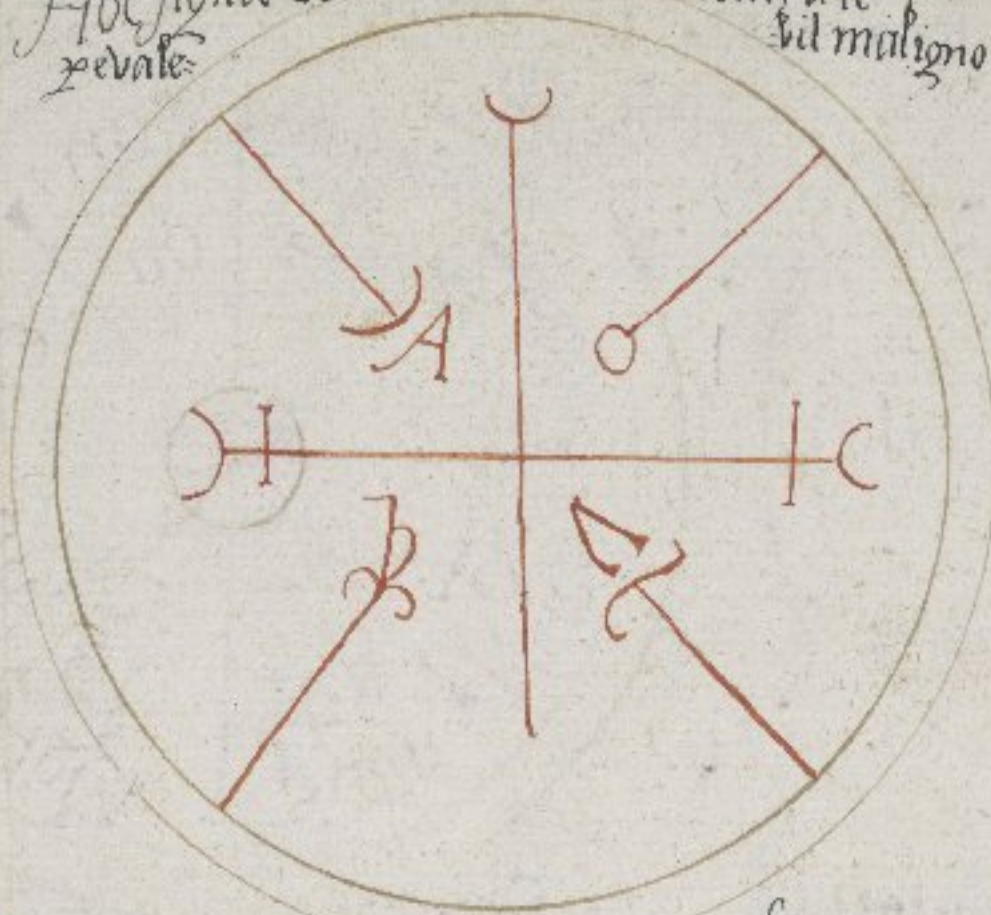
Hoc signū
et amo



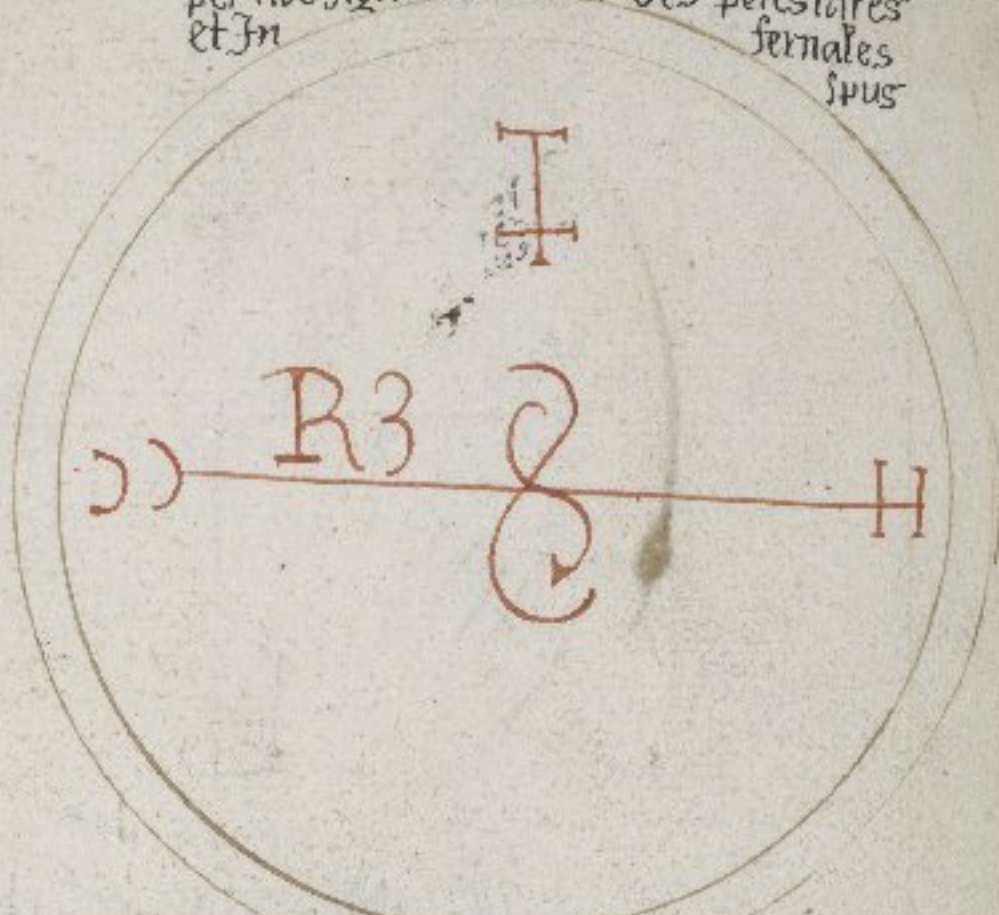
Linguas malignantiū mitigat,
rem Inlicit

Hoc signū ad nullū
pevales

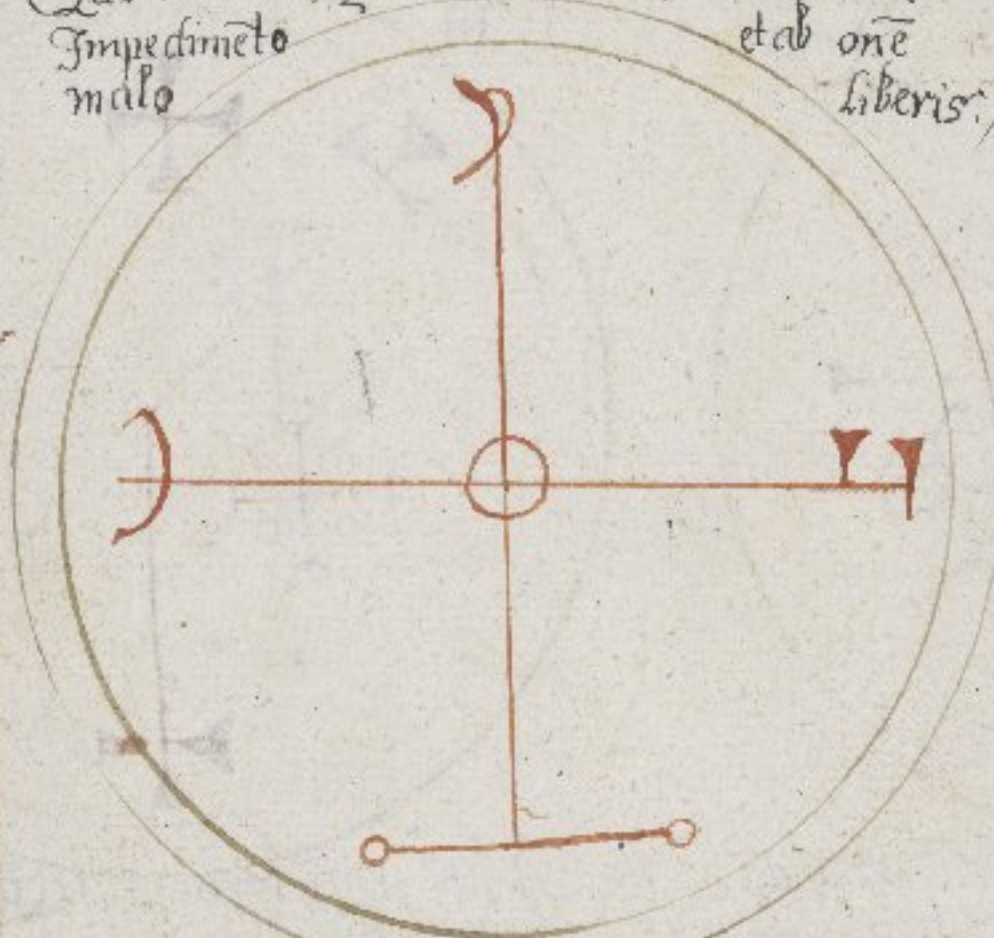
contra te
sū maligno



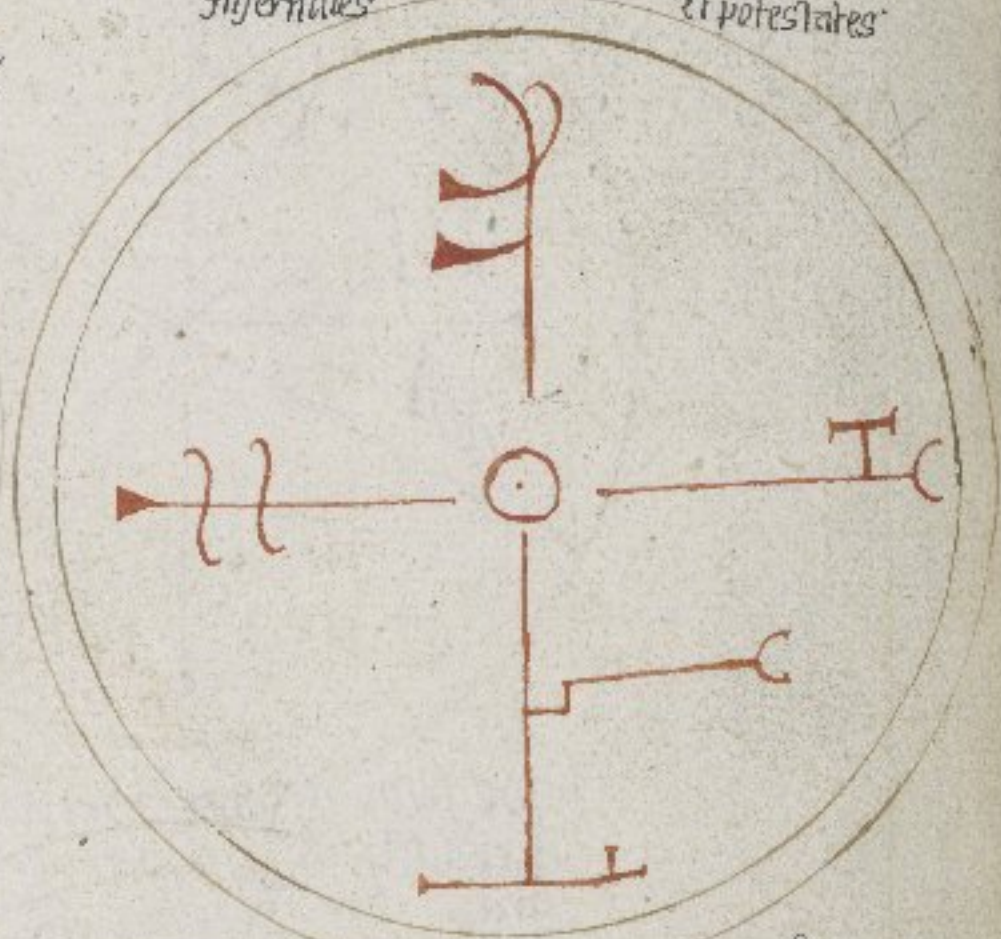
per hoc signū obediunt oēs potestates
et In fernes
spus



Quo die hoc signum videris ab omni
Impedimento
malo et ab omni
liberis



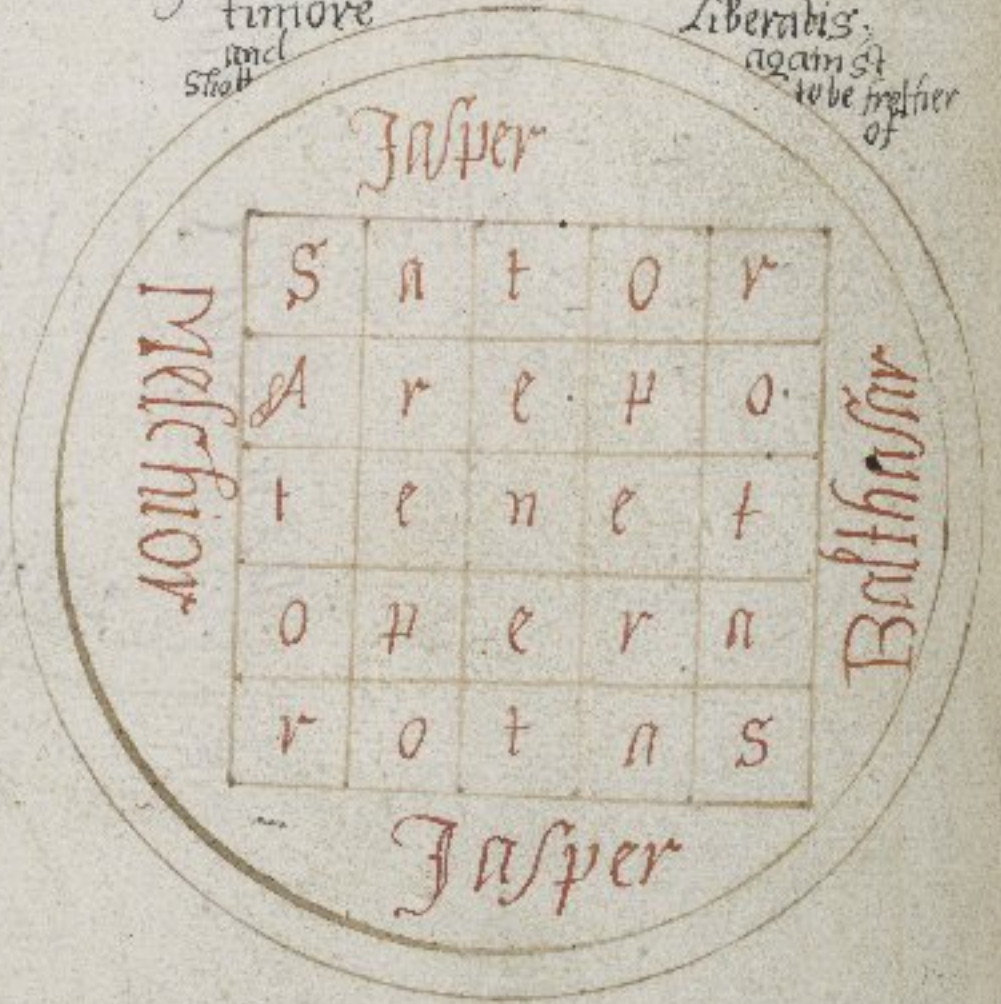
per hoc signū obediunt oēs spūs
Infernales et potestates



Hoc signum porta tecū in Bello et non
timebis Inimicū
tuū



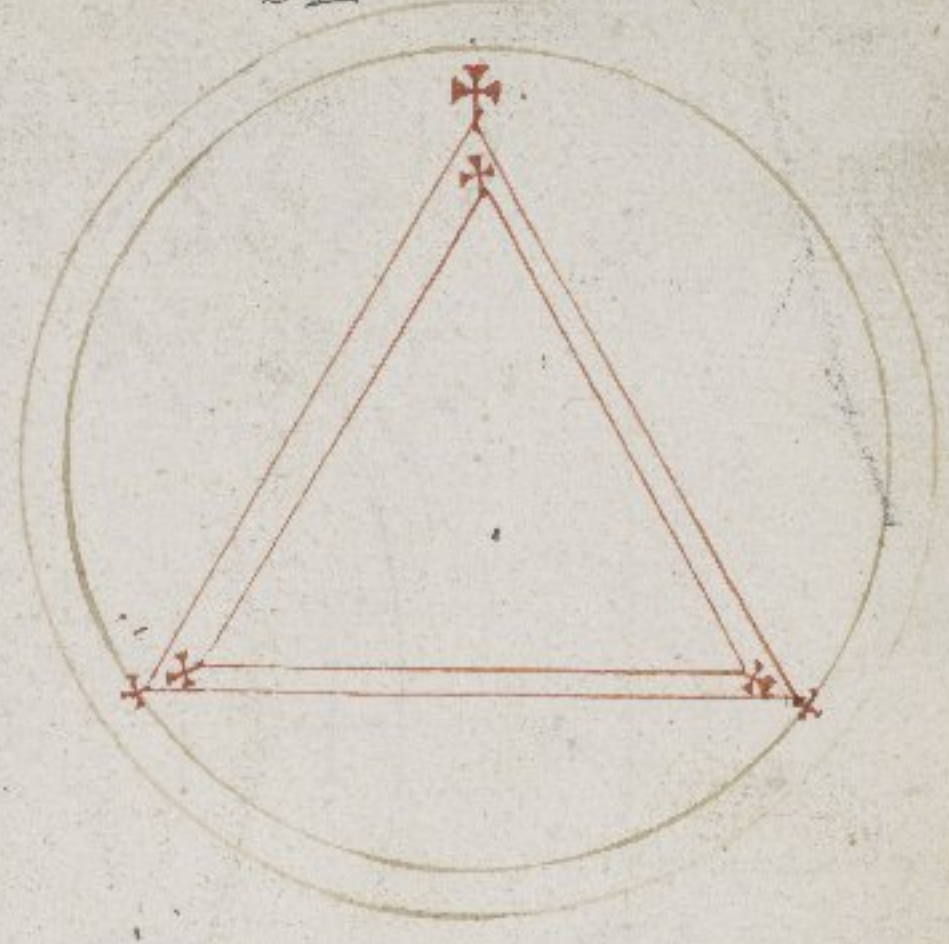
Hoc signū porta tecū et ab omni
timore liberabis
Inimicū
tuū



Contra deum

matris et matrice

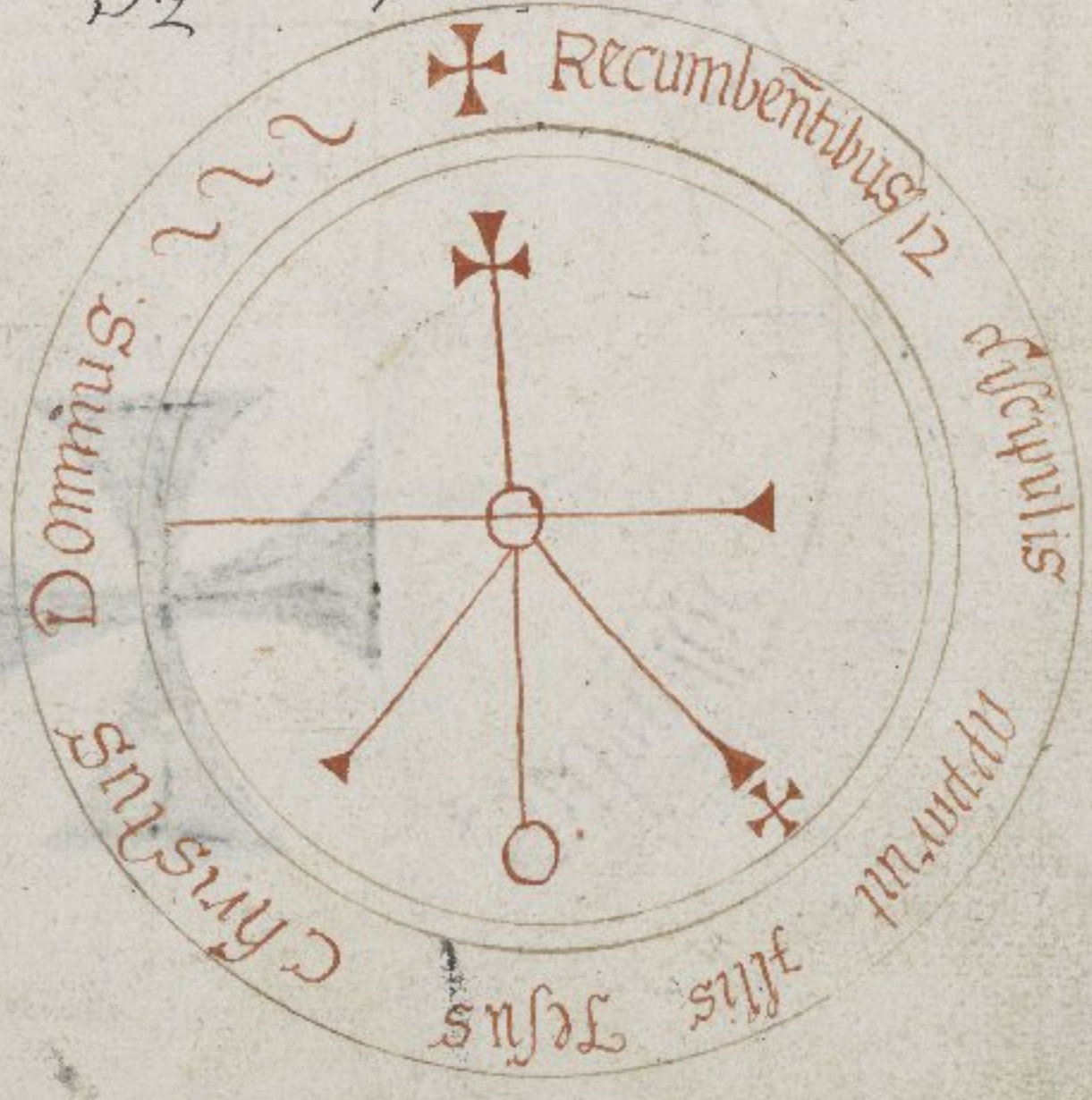
Sigillu Terra

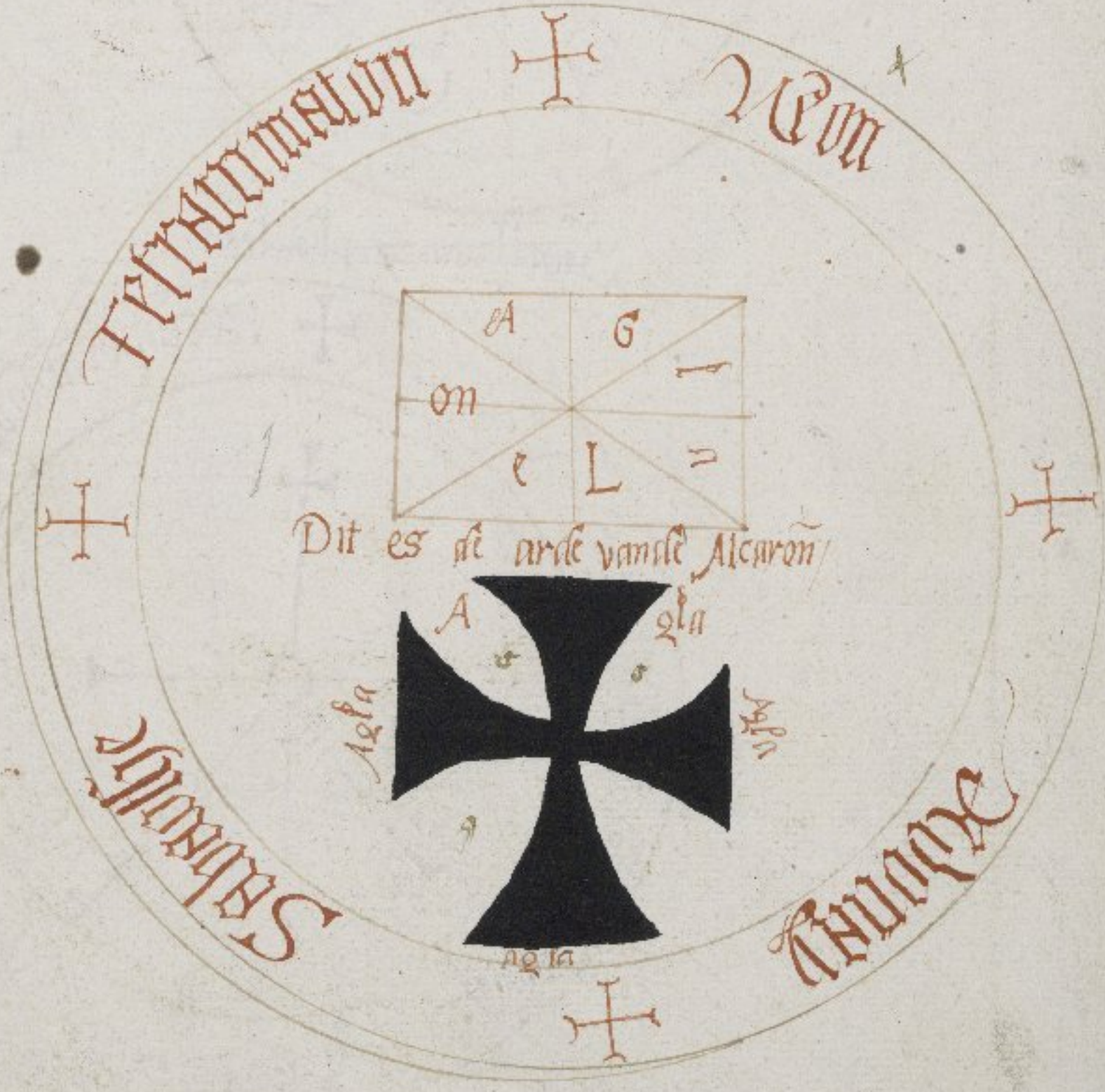


Sigillu 7 planets
~~Sigillum Terra~~



~~Sigillum 7 planetas~~





MESIAS

NON

A	G
el	L
O	n

Die es de Arete vande yfus

Agla

Agla

Agla

Agla

Agla

NON

MESIAS

Sabbath

NON

A	G
el	L
n	O

Die es de circ le vande come i squer

Agla

Agla

Agla

Agla

NON

Sabbath

Alphabeticos S I

A	G	L
on		a
e	L	

Die es de cade vande ci enachariarh

A gla

gla

gla

ADONIA S I

STRIOS

EMANUELL I

A	G	L
om		a
e	L	

Die es Aem cvli vande Simagon
Snde an diryhu chu phorum

A gla

gla

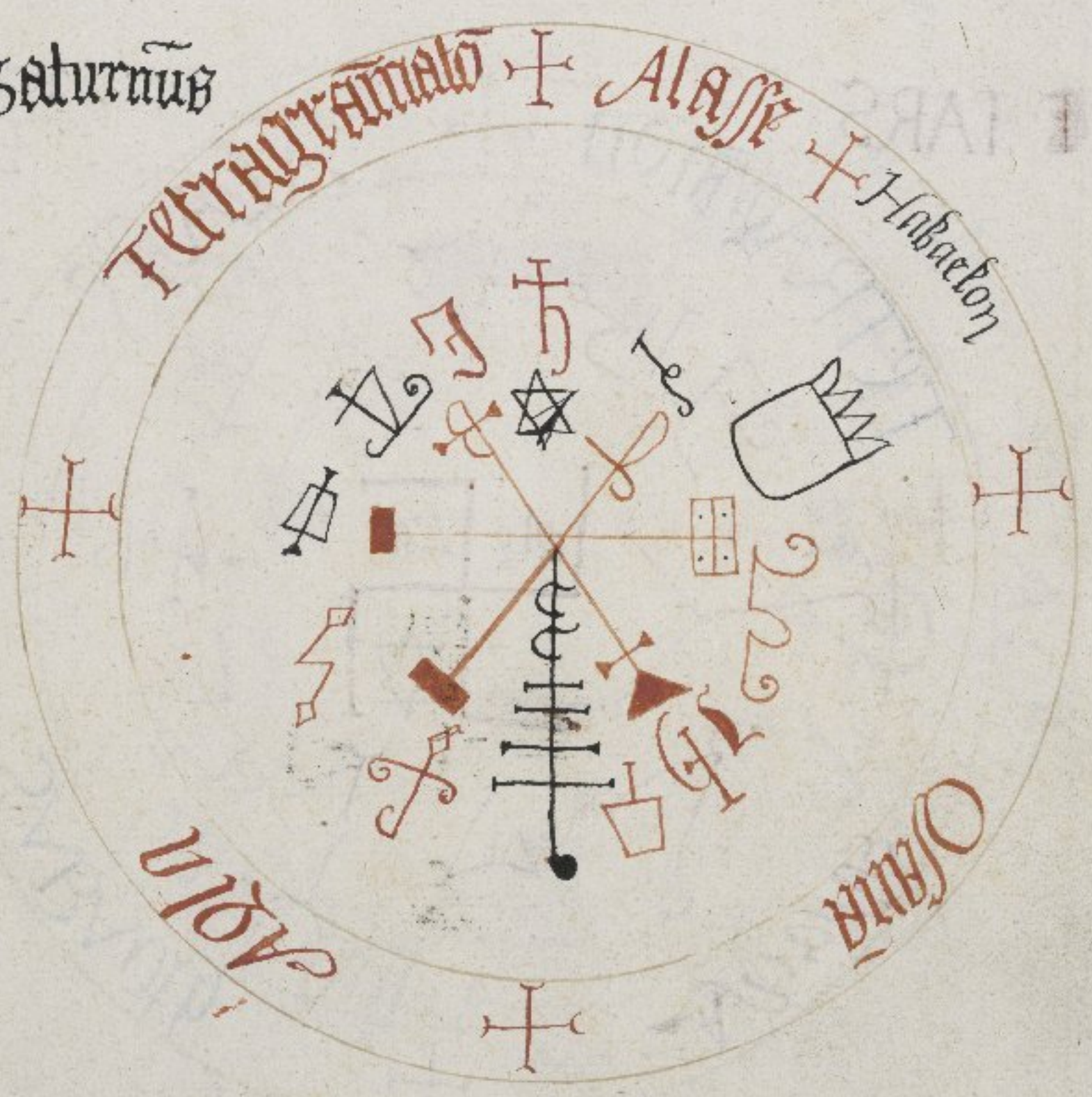
gla

CRATON I

USION

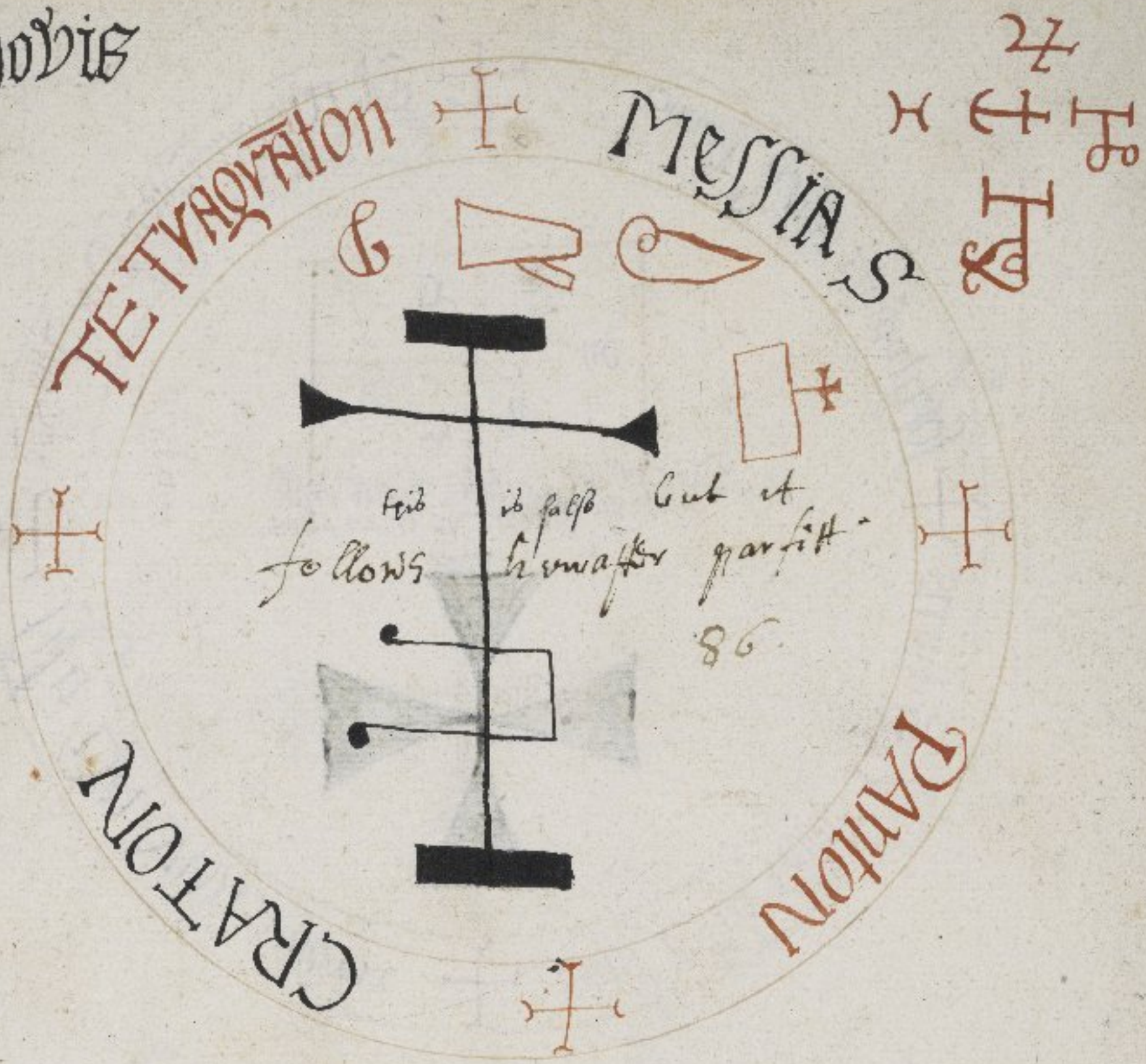


Saturnus

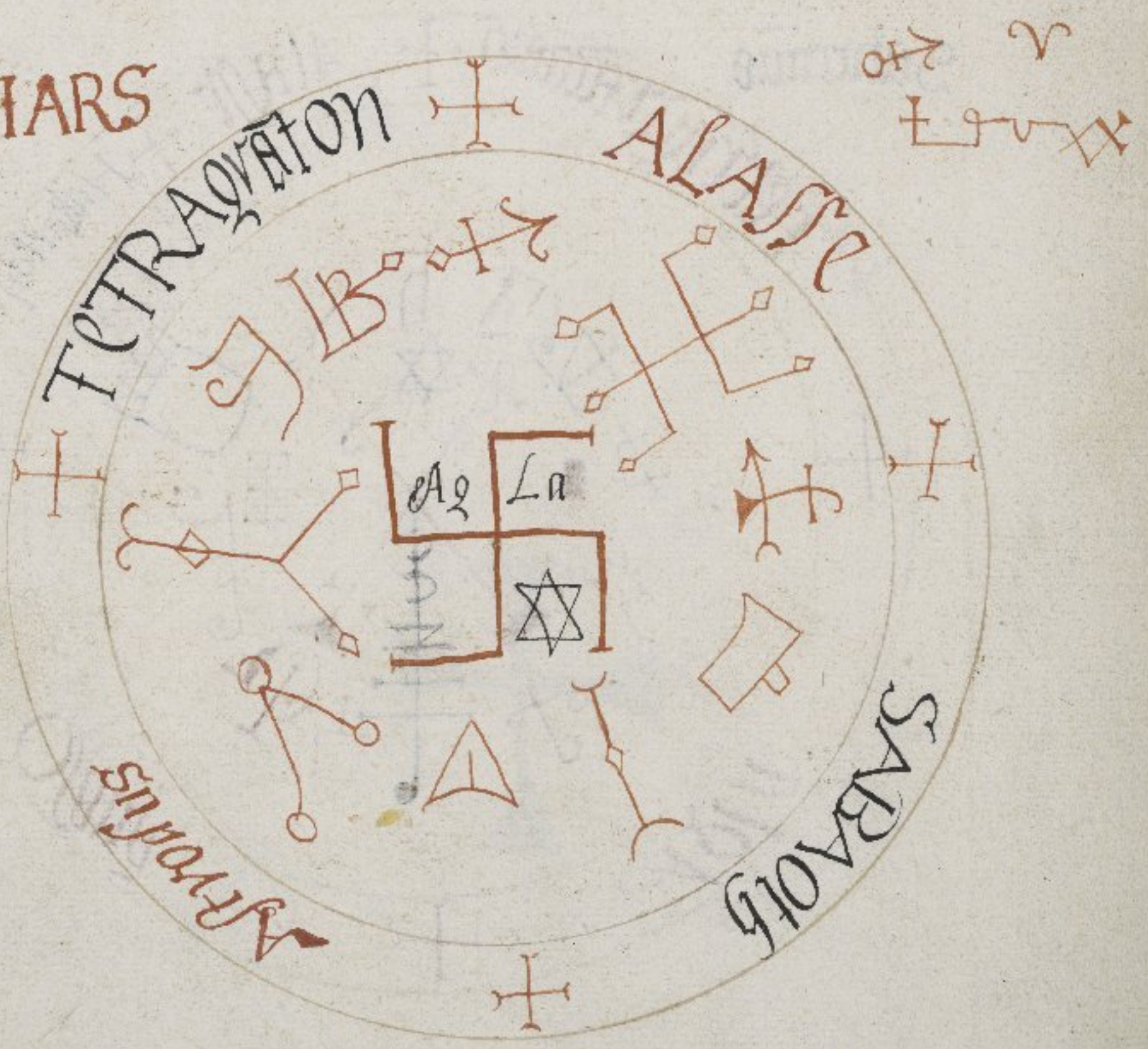


ti am 48
1

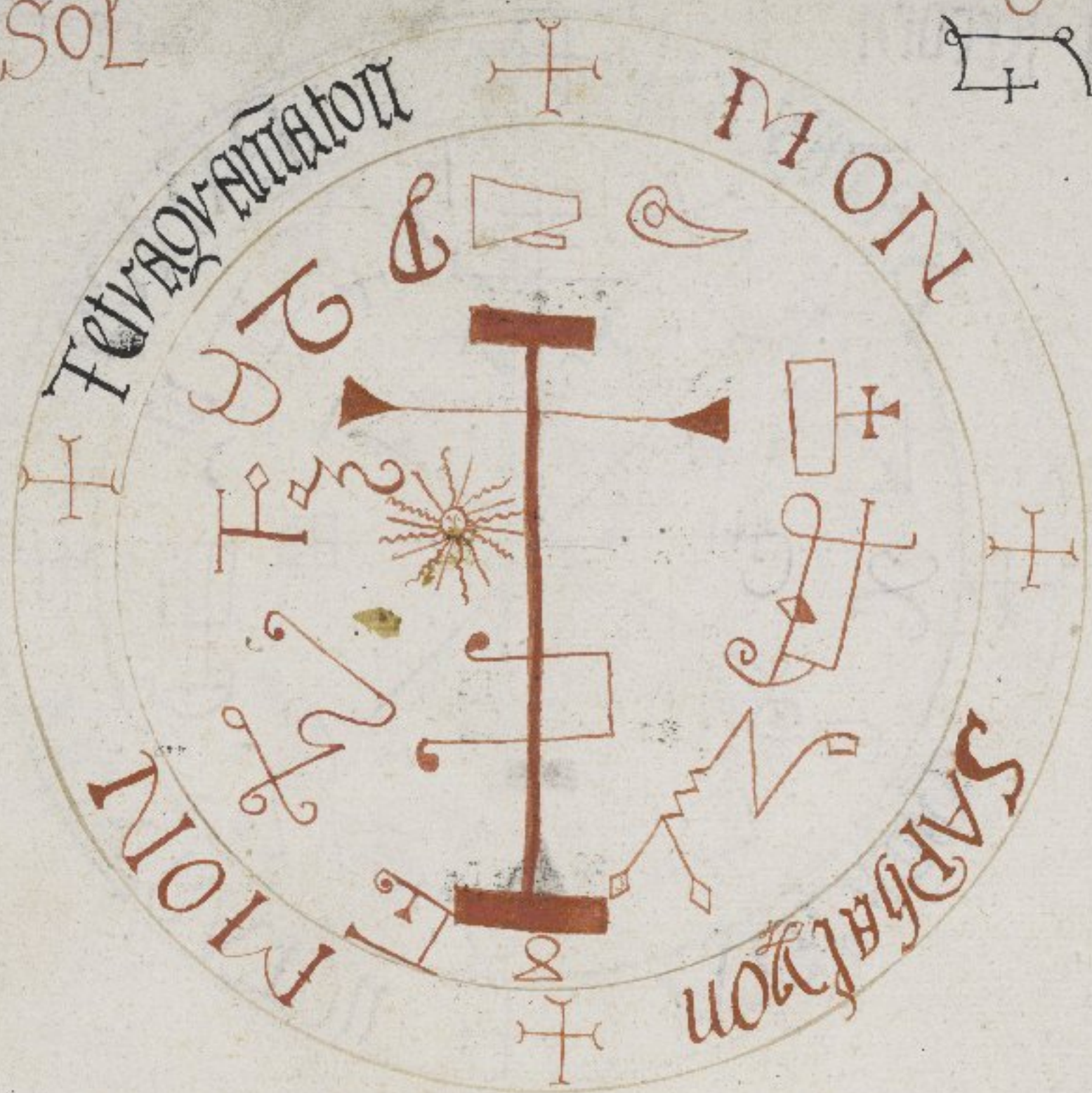
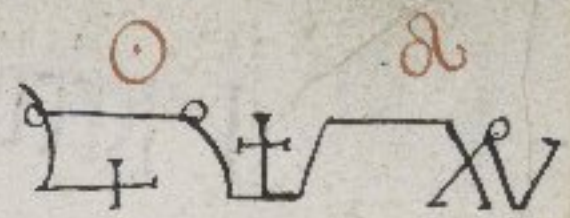
JOBIS



MARS



SOL



Venus



Characteres planetarum/

♄. 4. hē. it. t. z. te.
 ♄. 5. 7. h. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

Sigillum planetarum pentaculis salomonis

Decem sacratissima dei nomina Agrippa li: 3 cap 10

Eheie	ההיה	Jah
Jod	יהוה	El
Tetragramaton Elohim	יהוה אלהים	Elohim
El	אל	Elohim
Elohim Gibor	אלהים גבור	Jehovah
Eloha	אלה	Hod
Tetragramaton sabaoth	יהוה אלהים צבאות	Tetragramaton
Adonay sabaoth	אדוני אלהים צבאות	Adonay
Sachay	שכאי	Tetragramaton sabaoth
Adonay meleh	אדוני מלך	Elohim gibor
שכאי	שכאי	Soll
Jupiter	שכאי	Venus
Mars	שכאי	Mercurius
	שכאי	Amal

Saturni Intelligentie Saturni Demoni Saturni



Signacula sine Characteres

Jovis

Intelligentie Jovis

Demoni Jovis



Signacula sine Characteres

Martis

Intelligentie Martis

Demoni Martis



Signacula sine Characteres
Intelligentie solis

Solis

Demoni solis

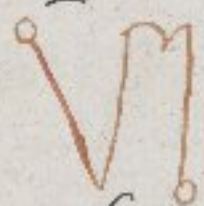


Signacula sine Characteres

Veneris

Intelligentie Veneris

Demoni Veneris

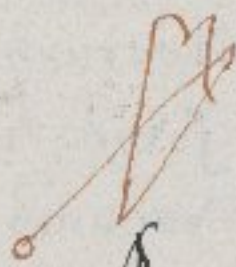
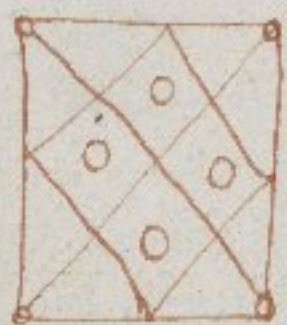


Mercurius

Signacula sine Characteres

Intelligentie Mercurij

Demoni Mercurij



Signacula sine Characteres

Lune

Intelligentia Lune

Demoni Lune

Demoni Lune



Characteres Lune



Characteres Mercurij



Characteres

Veneris



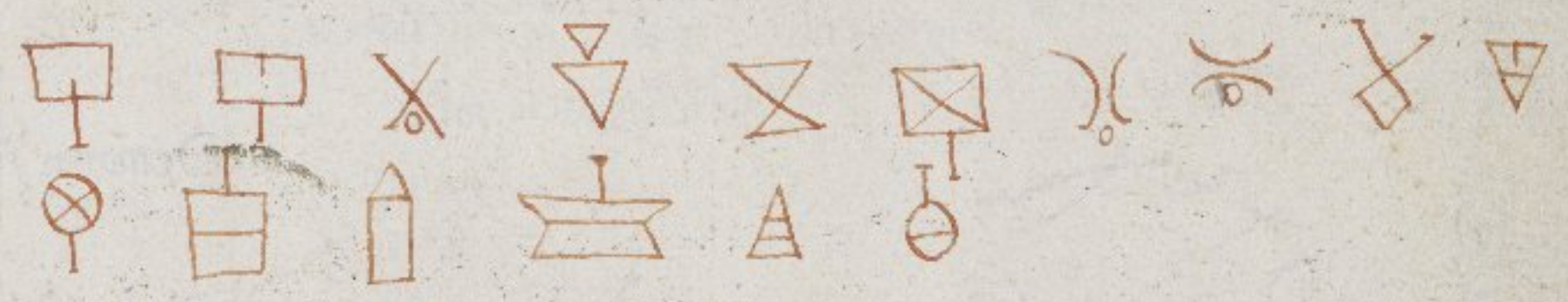
Characteres

Martis



Characteres

Jovis:



Characteres

Saturni



De potuo
De Albano: fumigiu dicit Dominica sandala Rubeum
 fumigium dicit Luna Aloe
 fumigium dicit Martis piper
 fumigium dicit Mercurij mastix
 fumigium dicit Jovis Crocus
 fumigium dicit Venovib Costus
 fumigium dicit Saturni Sulphur.

Agrippa li
cap 43 fiunt suffumigationes sub oportuno stellarum influxibus facientibus
 domum Idola in aior vel alius protonub apparere sic inquitur se
 ex variando, et apio sine exostyamo su ruita fumigiu fiat. demonos
 statim conyogari. sunt illas verbas spiritum Notant

Briefe notes Concerninge the course of the moone

X The 1 2 & 3 days the 1 gate the 1 course in Aries In the first course the Angel sa-
=miell in the 2. Emediell: In the 3 Agnix

The first daye aduailable to Journey, & to brood distar the 2 daye aduailable to finde treasure,
& to obtaine raptiob the 3 daye aduailable for saylors one the say for thurtob & dregimise
the first daye good to obtaine audacity fortitudo & vngamefastnes the 2 to get
Nobillitye & power in dominion the 3 to get wysdoms roughto the 10 & boratio 264 289

The 4 and 5 in 6 In the 4 course Ayearel gate Dominion, In the 5, cakiel

The 4 daye is aduailable to distroy & to finder bindinges, fountaines well gods
mines to diuise awaye weopinge thurstes & to engender distards, the 5 daye is
aduailable to retoune from a Journey, to Justour to stollors, to raise buildinges to
give equaltye & bonodolours, the 6 beinge in 8 it is good for the obtayninge of woltz 264

The 6 and 7 days in II et ita rimpleta est ymna tali quarta in qua Luna est talida
et ymida 256 in the 6 course Birachiel gate Dominion in the 7 scholiel:

The 6 daye is aduailable to thuto, to bestoye rithes, for the redonys of spines, to
destroye roune & fruite, to engender the endow of ppsistion, the 7 daye is
aduailable to obtaine woltz & frondsips for lovere, to diuise awaye shob, & to destroye
optiob

The 8 daye in 69 In the 8 course Amediell gate Dominion.

The 8 daye is aduailable for two frondsips & for the ppsistie of thes that Journey
by the waye to diuise awaye wite to afflicte ppsionob, & to renfirme the ppsion,
the 8 beinge in 69 it is good to get thurtob.

The 9: 10: 11: 12 day in 6 in the 9 course Barbiel gate Dominion in the 10 course
Ardoziel In the 11 Neael: in the 12: Abchizenel.

The 9 daye is quoto full to quidest & to thes that labour in a Journey & good to
broode distards amonge men the 10 daye good to build, to obtaine lode & bonodolours
aynste spymies the 11 daye aduailable for thes that Journey to obtaine gaine by
traptiob, to redonne raptiob: the 12 daye prosperous for roune & plante, quoto full
for saylors, good to better the estate of brodntob & raptiob.

The 13 14 daye in III et ita rimpleta est secunda reliquarta, in qua Luna est talida
et si ca In the 13 course Cazariel gate Dominion, In the 14 Engadiol.

The 13 daye is aduailable to obtaine bonodolours, woltz to enter a Journey: for roune,
for the delivery of raptiob. the 14 daye is aduailable to entreas the lode of madd
mayed felts, to equal thes thes possitabls for saylors, but quoto full for thes that Journey
one the lands, the 14 beinge in III it is it is very aduailable to get the thurtob, 26

In Junio est unum dies ad apavandu vado pmtiosub nempo septimus 20
Bacon

It be goodly that the worte for of mayntes be of a constant modulite & confident
& that so doe in noo wise doubt neither stagger in the minds for the obtayninge
of the purpos for ab a firmo, & stedfast modulite do the worte in voloub thinges,
so adistroyt & doubt to destroye the worte of worte minds, & do fraude by
from the do shod opterto

planotarium
spiritus

spiritus saturni mntupatur Sabathael: spiritus Jovis zedekiell: spiritus
martij matmuell: spiritus solij Semiel vell seneschiah: spiritus venovis
rogahell: Luna Jareahel velle Zeuanaell.

Signarum Spiritus apud Circulum

praeost Arieti Felicitas & suriel = Tammet: & sartannet: & Ariel m
betuliet: = Magmet M Aerabiet: + Chesethel: we Gediell: am Dohol H
Dagmiel:

Antequam Incipias dicere psal 9 psal 18 psal 24 usque ad versu 8: psal 32 psal 35 ad versu 5: usque ad finem psal 50 psal 135 psal 148

Benedictus domus deus Israel, a serulo et usque in seruloru fiat fiat psal 40: 14 vor

Cum Intramus Circulum psal 17 usque ad vor 5: psal 116: 1
Domus est domus et plenitudo omnib, orbis terrarum, et universi qui habitabit in ea.
Quia ipse super maria fundavit su et super flumina preparavit su psal 23: vor 12

Domine abscondes nos in abscondito fortis tuae, a contrabatione inimicorum, proteges nos in tabernaculo tuo, a contradictione linguarum psal 30 vor 21

Domine custodi nos, potentia tua, descendat super nos: custodi nos domine ab omni malo custodi anima nostram domine domine custode introitu nostrum, et exitu nostrum, ex portis, et usque in serulu.

Ante Invocacionem. psal 8 psal 27 psal 74 psal 85 psal 90:

Domine, ne memineris iniquitate nostrarum antiquarum cito anticipent nos misericordiam tuae quia pauperes facti sumus nimis.

Adiuramus nos deus salutaris noster, et propter gloriam nominis tui audiamus nos et propitius esto peccatis nostris, propter vocem tuam. psal 78: vor 89:

Respice in nos servos tuos, et opera nostra dirigis sicut splendor tuus super nos, et propitius esto peccatis nostris dirigis psal 89: vor 16: 17:

Adiutorum nostrorum in nomine domine qui fecit celum et terram psal 123: verso 8:

In temporibus Invocacionis psal: 2: psal: 12: psal: 19: psal: 171: psal: 43:

Deus Iudex Iustus, fortis et patientis nunquid frustratur per singulos dies. Nisi commoverit furor tuus, gladium suum vibrabit, arcum suum tetendit, et ponavit illum. psal: 7: vor: 12: 13:

Exurge domine deus, exaltetur manus tua, ne obliviscaris pauperum. psal: 10 vor 12:

Respice in me domine, et miserere mei quia unicus et pauper sum ego. Tribulationibus cordis mei multiplicatae sunt deus ne cesset a facie mea deus me psal: 24: vor: 16: 17: 7

In deo faciemus virtutem, et ipse ad vigilam deducet tribulantes nos psal: 59: vor: 14:

Deus confringet capita inimicorum suorum verticem capilli pambulantium in dolentibus suis psal: 67 vor: 22 et ego psal: 43: vor: 22 usque ad finem.

Intra Invocaciones psal: 2: psal: 5: psal: 12: psal: 46: psal: 65 et 66: psal: 73 psal: 76: psal: 79: psal: 82: psal: 84 psal: 90: psal: 146: psal: 85:

god expellendum timorem. psal: 6: non timere millia populi circumdantes me exurge domine salvam me. fac deus meus psal: 3: vor 7: Tu domine servabis nos et custodies nos a generatione per in eternum psal 11 vor 8:

Confirma me domine quonia speravi in te dixi domine deus meus ob tuam bonorum meorum non ego psal: 15: vor: 2: A resistens dexterae tuae, custodi me ut pupillam oculi sub umbra alarum tuarum potero me psal: 16: vor: 8: et si ambulavero in medio umbrae mortis, non timebo mala quoniam tu mori ob domine. Virga tua et abaculus tuus ipsa me consolata sunt psal 22 vor 4: 7

Cum pena infligitur

Conuertat te Deus In Infernum psal: 9: vor 18 pluat deus sup te laqueos ignis, sulphur, et porcellas psal: 10: vor: 6: uerborum te deus uirga fortiora et tanquam uos signi confringat te psal: 2: vor: 9: confundat te deus psal: 24: vor: 3 ueniat moyses sup te et descendat in Infernum uinens psal: 54: vor: 8-16: daturat te deus in puluere et in cinere ibidem vor: 24: confringat deus caput tuum et uerticem capilli tui in dolertu tuis psal: 67: vor: 22: obstruentur oculi tui ne uideas et darsa tua inuertatur somp. offundat deus sup te iram suam, et furam eius te conuoluet et puliat te deus et persequatur te et sup dolorem uulneru tuoru addat psal: 68: vor: 4: aduertat te deus uolensum et obstensas psal: 69: vor 41: ponat te deus ut latam, et ut stipulam ante faciem venti, sicut ignis qui comburit silua et sicut flama comburentis mantos persequatur te deus in tempore suo et in ira sua turbet te Impleat deus faciem tua ignominia obediens uerbi illius. conturbet te ut percas in scruis terroru eius te conturbent ps: 87: vor: 17: uisitet te deus in uirga, Iniquitates tuas, et in uerbis peccata tua psal: 88: vor 33: Ira dei exardescat in te tanquam ignis ibidem vor: 47: ignis ante deum perdat et in uertitu et Inflammot te psal: 96: vor: 3: radant sup te carbones in ignem dei iras, in miserijs non subsistas psal: 139: vor: 11:

291

post licentiam psal: 58: psal: 67:

Notando post 1. Isti ego appauro in eis popor forme, turno your self towarde him & toroado him quam comparu: gently, etc.

280

- 2. Et con by waye of Introitio enquire what is his name, & what he is gabeo amio offer name,
 - 3. Under what planth he is,
 - 4. What is his office & dignitie, & howe manie are vnder his subortion,
 - 5. But if you see him fubborne or distrust him of longo etc. constraino him by atorditiont reuincation, sayenge upon every question coniuo te u p patrem et filium et spiritu scitu, & ihesu xpi et p admirabilem dei noem & tetragramaton + ut mihi uera respondeas de par te, or I coniuo teo u ad hoc post te be sadoo etc. or coniuo te u subpona damnationis etc.
- But if you wilbe sure of a true answer, stryke out your sword & let him put his hande vpon a swaure.

our general request **That** you bringe or cause to be brought vnto me speedely ether from treztre of yb psalms, or from treztre of some other nation treasure to the treasure of of treztre, without delays or linyorings redime me to the treasure of of treztre, without puttinge or damage thereto or fraude into the midst of my follovers, & without puttinge, businge or impayringe of the treasure or amio to treztre.

That you telle me truly what treasure is gidden in this treztre called in request treztre is treasure treztre nutre & what it lyke & by what meanes I maye come by it & what heere be amio treztre treztre or no & what be the name & office of treztre be they vnder.

at the entrance of treztre. **O** everlastinge God maker of mankinde, vore wilt not be deate of a sinner, but rather that to be conuerted & lyde, boosore thes that thou wilt save & pe serbe us thy vnderstey seruante, temptinge thes in desirio, & seruott mattere & that thou wilt defend vs with the right hand of thy deitie & bringe vs to the fulfillinge of thy remaundemente & graunte vobour desyer by xpi our Lord amen.

Munda me dne ab omni iniqui namoto mentis et corpore ut possim mundus Impleo per opus stū.
In spiritu conuilitatis et in ar more ueritate suscipiamur dne ate: et sic fiat factu uerbu in respectu tuo ate suscipiatu pedis et placeat tibi: dne deus.
Da parom dne in diebus uiris quia in est alius qui pugnat ego nobis nisi tu deus nr.
Tua est potentia tuu est refugiu dome, tuo es sup ois gentes da parom dne in diebus uiris.
Exaudiat dns orationes nostras: et conuiliat uos nabis, uos uos deserat in tempore malos
 + cloine deus
 No de relinquit me cloine pr & donator uite mee: ut non tornam in respectu aduersarioz meoz, ne gaudeat deo me Inimic meo appropinqua anima of stutu: et seruio in aduersu mihi.

post fecisti Invocatione apud circuitu

* **Libera** nos quosumq **dnē** ab oibz malis p̄teritis p̄sentibus et futuris, et da pacem in diebus nostris ut opere misericordie tuo d̄m adiuvi: et ab ira et malignitate diaboli sinḡ semp̄ liberi, et ab omni turbatione serui.

Deus pater fons origo fontis bonitatis, qui ductus misericordia benignitū tu pro nobis ad Infirmitati descendere et carnem voluisti, te adoro te glorifico, tota mentis ac cordis intentione laudo et precor: ut nos famulos tuos non desistas, sed ad iudicium, et p̄ta nra dimittas et concedas tu p̄vota et casto corpore te servare salvamq̄ p̄ **xpū dōmū nru**

domine deus virtutum conditor nobis, et ostendo faciam tuam et serviam.

domine exaudi orationem meam, et clamor meus ad te veniat.

domine s̄cte sp̄s corda fidelium: et in amoris i oibz igne accende, **s̄cti sp̄s**

aspirat nobis gr̄a, quo corda nra sibi faciat habitacula, orationes nras quosumq̄

domine asperando p̄veni et adiuvando p̄sequere. Et r̄nta nra operatio et ato semp̄ Incipiat et p̄ te repta finiatur: Amen.

* **Aufer** a nobis quosumq **dnē** oibz iniquitates nras, ut ad p̄vota nra p̄vota motibz moveamur Introito, p̄ **xpū dōmū nru** Amen.

Veni Creator sp̄s mentes tuoz visita. Imple superna gratia qui tu vocasti portava

Qui paracletus dicitur **domine dei** altissimi, fons vitz ymn̄ gravitas et spiritualis virtus.

Tu coopti formis munere dextro **dei** tui dicitur, tu cito p̄missum sum **p̄ns** sermone ditans guttura.

Accende Lumen sensibz infundo amore cordibz, infirma nostri corporis virtute firmans p̄potim.

hostem repellas longuis paronq̄ donos optinens, ductore sit te p̄vota dicitur omne noxium.

Et hostiam da **p̄re** nostramq̄ atque **filium** te utriusque sp̄m vocamus omni tempore.

Sit Laus **p̄ri** cum **filio** s̄cto simul **paracletico** nobis s̄mittat **filius** raris. **S̄ma s̄cti sp̄s**. Amen.

Emitte sp̄m tuū et roabuntur et condabis faciem tuam.

Orans Deus cui omne res patet et oibz voluntas loquitur et quem nullus latet secretū: purifica p̄ infusione **sp̄s s̄cti** cogitationes cordis nostri, ut te p̄fecto diligere et digno laudare moveamur p̄ **dominū** nostrū **Ihesum xpū** str.

* **Da pacem** in diebus nostris ut opere misericordie tuo adiuvi: et a peccatu sinḡ semp̄ liberi, et ab omni p̄ turbatione serui. Amen.



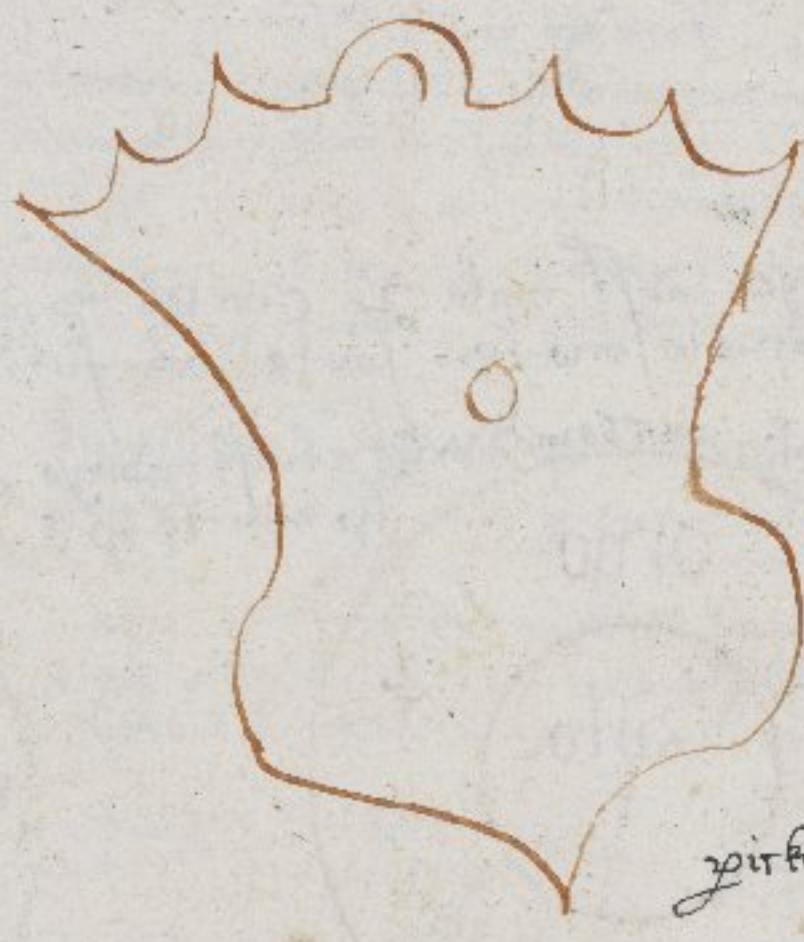
for ruderons Imperiall



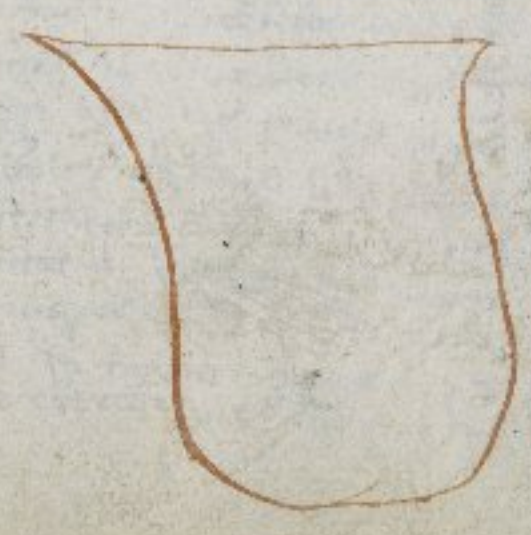
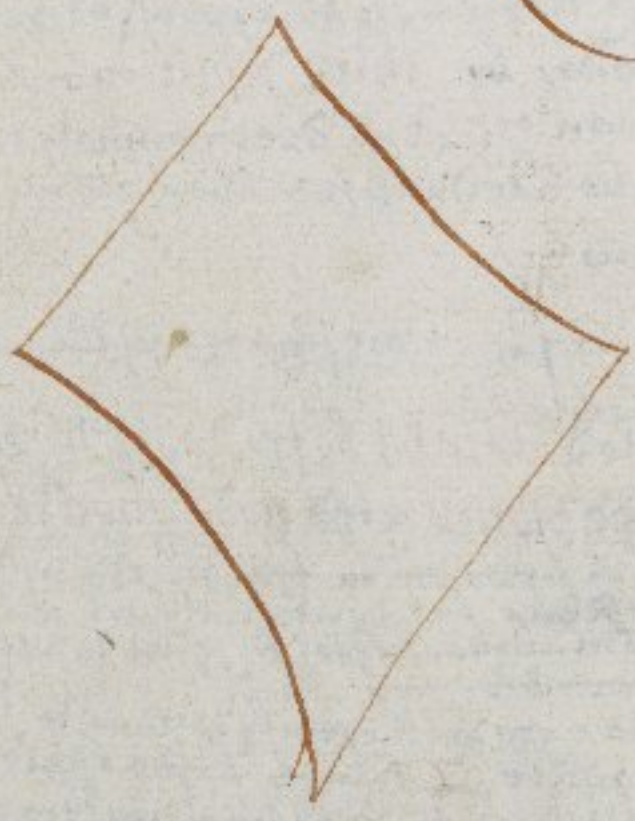
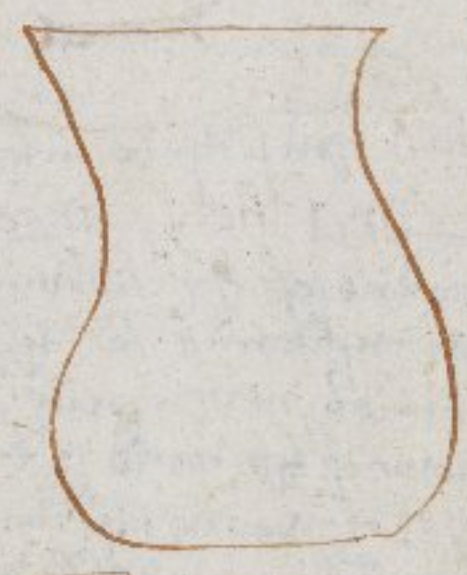
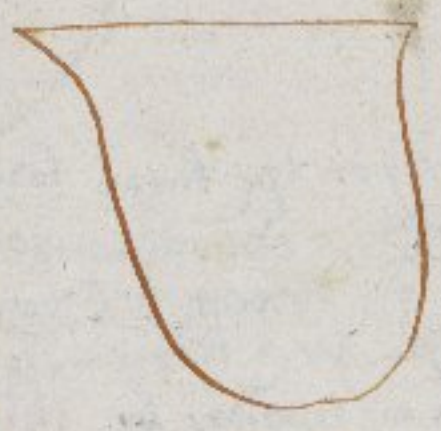
two best plate made pale like



The eye & for needles



circle for the circle



An experiment approved by fuier baron to make a spirit appeare in a circle to make answer to any question to be demaunded



firste you must make 2 circles the one for you selfe, & the other for
for the spirite one the sorte as followeth

These circles must be made with a knife & a white cast in the
saye of the maner the dyer 4 6 10 or 12
beinge shew



Then thou sittinge in thy rithle upon thy knees forwarde the east face thy orientation
O Lord holy father almighty & everlivinge God I praye & beseege thee by the
virtue of thy holy +, & by thy power that thou suffer mee thy servant N. name
from fast made to thy divine image & likeness to be oppressed with the devils of
enemies, neither with adversity or neede, by Ihus xpius our L. the Redeemer &
saviour of the world & kinge of glory doun xpius + devorment + xpius remaunde +
xpius + voutre safe to remaunde me to be a triumph over all my enemies bodely
& ghostly, visible & invisible. Amen

psal 54 deus innocens / no salve me fac thou saye the psalme as is before sayd

I Coniure thee o spirit whiche is called Birto by the dignite of thy name orno
thochoe and Booth and the father the seme & the holy ghoste, As thou God
for evermore, that thou doo ppeare in the circle assigned for thee in
a fayre shape of a man, & that thou tell me the truth without any feyned or crafty
of all just thinges that I shall aske or demaunde of thee, by paine to receive bo all honore
& glory power & dominion for ever & ever Amen

Then demaunde of him what thou wilt & he will openly declare to thee thy desire but
Nota thou must saye the psalme & psalme 3 times before thou demaunde any questio
O Birto by all the wordes that I have spoken, & by the same virtue that thou diddest come
out of thy parente wombe, I remaunde & praye thee to deyst in peare, & to tell me
the god, & be ready to come unto me another tyme upon I shall call thee by the virtue of
our L. J. C. to receive bo all honore power & glory for ever & ever Amen
This experiment of Birto was proved at the instant request of Edward the 4th kinge
of englande, & therefore beoove it safely. ffinis

begin saye the
Coniuration

hand upon the east
ended by words &
east the spirit
Dm on tell me to

Bilgall



Ego exportor to **Bilgall** p **deum** qui to est noia **rooli** et **hac** **maris** et **oium** **reli** p virtutem **lapidum** et **populoru**, et p virtutem omi **verboru** / ego coniuo to **Bilgall** p **verum deum** p **setu deum**, et p obedientiam quam tu debet **deo** omnipotenti **god** statim in isto **crystallo** **visibiliter** in pulvra forma **romana** **apocis** et **fariob** **istum** **lapidom** **roostore** in **longitudine** et **latitudine** **indisone** **istius** **puovi** **et** **nomando** **illu**

postea dicitur
mordet homo
et sequitur

Ego exportor to **Bilgall** p ista noia p qua exportatus a magistro meo es, et p meam **castitatem** **fructum** **monum**, et p illu **castu** p quem **radobas** a **tepono** **reli**, et p illa **noia** p quem **maloditub** es, **primeumaton**, qd to **iad** **manifestos** in isto **lapidom** in **pulvra** **forma** **romana**, et **fariob** **roostore** **visibiliter**, et non **verodas** ex eo **sine** **licentia** **mea** et **magistri** **mei**, et **per** **poripio** **tibi** p **omipotentu** **deu** omi **veratove**, qui **vivit** **boniditub** **eternaliter** et **regnat** **boniditub** **eternaliter** / Amen /

quando reparat
dicitur sequitur

Ego **vi** **filius**, **et** **poripio** **et** **lixo** **to** **Bilgall** in isto **lapidom** **crystalli**, p virtutem **illoru** **verboru** p quo **Michaelle** **Archangelu** **Angeli** **terrenus** **ligavit** **Luciferu** **in** **carone** **infernalom** **et** **portisan**, **fortisan**, **Alingon**, p ista noia **intelligat**, **per** **quod** **non** **verodas** **ab** **isto** **lapidom** p **iniquitatem** **adivatu** **sine** **licentia** **mea** et **magistri** **mei**, quoniam **prub** **fariob** **at** **templom** **oia** **quod** **tibi** **poripia** **et** **a** **to** **inditub** **demonstrari** **desiderabo**, **fiat**, **fiat**, **fiat**.

Licentia
bilgalis

p illam **castitatem** p qua **clis** **ligavit** **to** et p **sua** **setu** **noia** **poripio** **god** **tu** **verodas** **ab** **istom** **lapidom** **sine** **no** **to** **die** **aut** **testamento** **aut** **testone** **aliru** **ig** **veraturo** **romano**, **Christi** **fiat** **fiat** **fiat** /

Doi spib hyst
3 Dayob o ly
Diob 6 7 7

ad includendum **sed** ad **includendu** **opu** **ducta** **et** **notabo** **tibi** **unū** **qd** **scitios** **epu** **sine** **dubio** **ostendit** **qd** **a** **duob** **didit** **et** **ipso** **a** **spu** **Seraphio** **per** **ibm** **didit** **du** **vidit** **189**

In **primu** **igitur** **per** **rivulu** **sequentem** **in** **fova** **et** **mundu** **sub** **postibus** **et** **oia** **munda** **scit**, **tunc** **intu** **rivulu** **in** **instrumentis** **et** **teumbulo** **strigabore** **qd** **voluerit** **ad** **includendu** **oob**, **sed** **sepino** **poraxi** **per** **in** **anulo** **ante** **conpado**, **et** **per** **multu** **oportet** **no** **migi** **repulerunt** **ruinib** **maior** **parq** **st** **opovata** **in** **die** **in** **et** **moliub** **st** **stotu** **farta** **st** **in** **fova** **qd** **st** **bono** **patub** **et** **totaliter** **obturaty** **annulus** **et** **puub** **ad** **pur** **teru** **ad** **volameno**, **sed** **stiat** **anulu** **farore** **ru** **parbo** **ostro** **ad** **apiedu** **p** **quod** **potuit** **aliquid** **intrare**, **et** **postea** **claudu** **in** **interiori** **pto** **anuli**.



Siquis sibi inferri aliquid desiderabile inquirat tunc p[er] faciat capitulum opus n[ost]ro
facile est complere, prius quare v[er]bam et r[ati]o operari voluerit extra se o[mn]i[um] san-
guine et r[ati]o s[er]vada diligenter in d[omi]no vitio no[n] a[li]o[rum] aut aliquid in mundu[m] possit
futurum, et r[ati]o operari voluerit p[er] ad quodam nemus servatu[m] r[ati]o ensu[m] intus in
manu tua ^{et r[ati]o} in t[er]ritu[m] momo[re] p[er] p[er]m[is]sio[m] in p[er]p[et]uo ista verba scribentur in
membrano virgineo r[ati]o sanguine sup[er]d[omi]no. **Bethala** ^{et} suspensio suspensio in ot[er]a
sup[er] ea sup[er]ogidum pamelon anguis novus **Egrippus fons florissus** de s[er]v[er]o

190

Baldachisio saporis Araras tano

Haec sunt nomina v[er]o romanis artib[us] postea surge in pedib[us] et fac ritulum
quadratum ut in foris patet cum eodem ensu p[er] d[omi]no t[er]ritu[m] in manu tua et
sta in medio rituli et dic verba scrip[er]isti tibi hoc t[er]ritu[m] l[et] quatuor, r[ati]o sub orientem
p[er] ut tempus Luna exigit? Quibus d[omi]no statim apparabit tibi miles pulvis sup[er] equum
sedens in manu foris d[omi]no et dicit tibi, quid vis quid potis, r[ati]o v[er]o r[ati]o
paratq[ue] ad o[mn]ia respondere et voluntate tua adimplere.

Tu vero quasi indignans adverte oculos tuos et in p[er] illi d[omi]no, et tunc statim
ip[s]e torodit ^{tunc} quosq[ue] parum in medio rituli donec v[er]o s[er]v[er]o, postea surge in pedib[us]
et visus s[er]v[er]o ut prius **Bethala** ^{et} et statim apparabit tibi servus
miles pulvis primo atq[ue] d[omi]no sup[er] equum foris d[omi]no et prius et
dicit ut prius sed non dicit ei r[ati]o, sed fac v[er]a sicut prius et ip[s]e statim
torodit ^{et} t[er]ritu[m] surge[n]s in pedib[us] et dicit ut prius **Bethala** ^{et} r[ati]o sub
orientem, et statim apparabit tibi tertius miles duob[us] pedibus d[omi]no
et pulvis sup[er] equum in manu sua foris d[omi]no ante d[omi]no d[omi]no
revertens et dicit orro ad s[er]v[er]o tota die fatigatus, et dicit, quid vis et. Tu
vero s[er]v[er]o loquere foris et inquirere et p[er] ab eo quid vol[er]e ip[s]e tibi p[er]v[er]o
respondet et dicit, d[omi]no s[er]v[er]o tua, tu vero s[er]v[er]o d[omi]no tua res-
ponde ei et si displiciat tibi v[er]o p[er]v[er]o r[ati]o usque ad aliu[m] diem respondere,
quo audito statim torodet, mano ante in d[omi]no quid potisti f[er]v[er]o op[er]e
nil faciens p[er]v[er]o. X S X S X

191



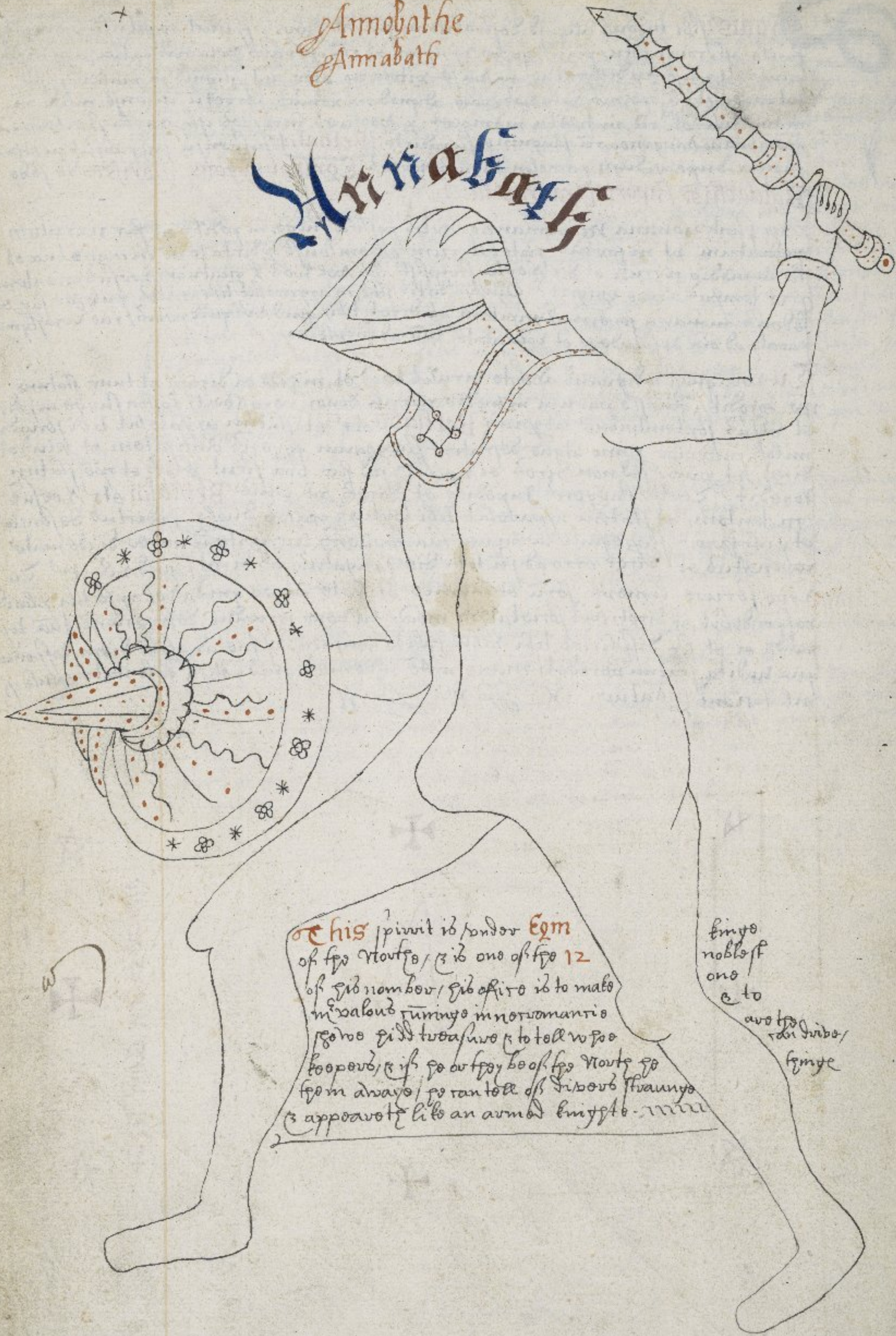
Experim
tu pro
lib[er]o salo
monis

ista pars versus occidente

firmis

Armobathe
Armabath

Armabath



This spirit is vnder Egm
 of the voute, & is one of the 12
 of the number, & is to make
 in valent fuming in nor mannis
 some gidd tuasuo & to tell w the
 boopord, & is go out for bo of the voute go
 from away, go can tell of disord swaunys
 & appoarte like an armed knyght. m m

kinge
 noblest
 one
 & to
 avo the
 rdu dibe/
 kinge



Coniuvo te **Ascarie** per deū
 p̄re omnipotentē, et per Ihu xpū filiū
 sig et per spiritū sanctū, et per sanctā
 Trinitatē, p̄re et verbum et spū sanctū
 et per veritatem eius, et per p̄videntia
 quā deus in mente sua fabuit ante quam
 passus fuorit, et ipsam bonitātē p̄ quā oīa
 forit, et p̄ sapientia deus talibz tolloravit, et
 p̄ terra p̄voluta fundavit, et p̄ mare et oīa
 quō in oīs sunt, et p̄ p̄funditātē abissi, et per
 mundū quatuor olomonta, et p̄ p̄volutom olomontis
 confusionis misit spūs misibz rordio, et per
 Iuzionō quā Luzom rordavit, et per sapientiam
 quā deus dōm et mortem ordinavit, et p̄ Angelos
 et Archangelos et Cronos dōmacionēs p̄ncipals
 et potestates virtutes Cherubine et Seraphine et
 p̄ oīa officia, et oīa roniuvationibz, et p̄ oīs qui
 p̄sūt alijs, et p̄ oīs qui sub ipsiū postli sunt, et p̄ oīa
 qui deus rordavit ad laudem et honore nomis suo maiesta-
 tibz, et p̄ firmamentū rōli, et p̄ oīa oīa qui sub firmamento
 sunt, et p̄ oīs rōlibz et oīs virtutibz oīum rōliū, et p̄ oīa quō
 in rōlo et sub rōlo sunt, et ad p̄no roniab et oīa intorogata
 verariter mihi rōpōndat, et qd̄ sōm et sine nova rum
 Iudoradō ad risonē meā at p̄optū meū roniab in
 oībz foris Amen.

221

Coniuvo te **Askariell** p̄ virtutē dei quō rordavit deus celi
 et terra et p̄voluta p̄voluta, et p̄ oīa sōm qodrugno est,
 et p̄ oīa alia virtutia in p̄voluta oīum, et p̄ terra et oīs
 rordaturabz, et p̄ oīa quō in oīs sunt, et p̄ aquas quās deus
 p̄davit, de p̄voluta, et p̄ oīa reptilia terra, et p̄ volatilia rōli, et p̄ oīa quō sub rōlo sunt,
 et p̄ oīa qui sub firmamento sunt, et sub terra, et sub mare, et p̄ informis, et p̄ oīa
 quō in inferno sunt, et p̄ p̄voluta dei qui rordavit rōlū olem et cā et oīs stellas
 et oīa officia, et p̄ oīa rōpōndatia signa, et p̄ bonitatem quō deus p̄voluta ad p̄ma-
 ymōm suam rordavit, et p̄ Iustitiā illam quā deus damnabit malos spūs et miseri-
 cordiā suā quā deus bonos spūs rordavit et salvabit, et p̄ oīa quō deus impio go-
 minis subiorit.

Coniuvo te **Askariell** p̄ duodecim p̄phetas, et p̄ duodecim patriarchas
 et oīa p̄romia, et p̄ xij Apolos, et p̄ oīa iudiciū, et p̄ 24 seniores et oīa rōz-
 nabz, et p̄ oīa stellas, et p̄ oīa palmas, et oīa p̄voluta, et p̄ p̄voluta Maiestatis
 dei, et p̄ altaro aurū quō est ante ortulos dei, et p̄ terribilia auria et p̄fulyura, et
 p̄ vortēs egrediuntur e trono dei, et p̄ passionē Maiestatis, et rōpōndat, et p̄ oīs
 p̄ctos et p̄ctas dei, et per sanctos sacerdotes et p̄ oīa quō deum laudant et
 adorant Amen, Amen.

Coniuvo te **Askariell** p̄ oīum qui est + A et ω + initium et finis et ista ista nomina
 dei quō sunt per + eli + el + erros + Ihuus + fortis + fontis + salvator + Eloy + Theos +
 deg + omnipotens + hiceteca + sabatho + Agramo + virtus + Loti + hote + histerio +
 Adonay + rufus + Beabaco + Tetragramaton + Agos + feneton + craton + Saton +
 Lexaon + messias + lactea + Alte + Appanas + helēs + helibe + rōcipaton + oratos +
 hōlos + Age + pate + regū + Abraca + vrata + Legota + Ely + Victor + ganna +
 q̄hibenebaceta + Elfel + Nazarduus + heleno + vita + Abycor + Chialim + Chabim +
 Chea + Ancior + Leo + Chanatos + La + on + gesa + Emanuell + et per oīa
 nomina dei p̄voluta quating tu Askariell in ista gōmma r̄voluta introstr/
 et supra sine nova rōvoluta rōvoluta in p̄sona tua p̄voluta rōvoluta in p̄voluta forma
 et rōvoluta in rōvoluta suo rōvoluta to r̄voluta mihi demonstrat et oībz r̄voluta r̄voluta
 rōvoluta apparat et tuas p̄voluta mihi addurat et to et illos p̄voluta rōvoluta p̄voluta

221

Secunda
Coniuratio

Coniuratio
tertio

Coniuratio
quarta

p sentu mou et reniuatione mea, et p oia que tibi in seruo. et si per non forentia
 ego te in virtute et p virtute **dei** et potestatem **sectorum** nomu suoru roudempno te
ASKARIEL in infernum et in igno eternu usque ad ultimū die Juditij fiat fiat fiat
 Et roudempno te **ASKARIEL** p virtute omni roudempnorum qui sunt in celis et in
 terris et infernis, ego **VI. M.** uplito tuas penas nisi rovariter rompleas rompleas
 deserviu mou ex p malodirti te **ASKARIEL** terogno te sententia tua p virtutem
dm nri ihu xpi Amen, Amen, Amen,

Citus arrodas et ad me venias et oia in terogata rovariter mihi respondeas et
 god semp et sine mora tu in rovarado ad visitatione mea at pceptum moum
 venias in oibz tuis Amen, Amen, Amen.

Coniuratio quinta

Ad pur Coniuro te ASKARIEL p alia noia dei sancta que sunt rovarodisimo,
vero + dius + leto + apnes + eloy + ystra + gloriosus + bonus + om + vniq-
eritus + via + vita + mang + homo + ysiom + principium + finis + fons +
origo + pacitq + splendor + sol + gloria + lux + Imago + panis + flos +
vitis + mons + fama + petra + lapis angularis + pastor + propheta + sacer-
os + Athanatos + karos + zheon + panton + ysus + Agerion + vlla + Abbi-
magothereth + Jheū + eros + Cohapea + Samiagh + et in ista gemma
 cristalli intro et **Sicut** ut supra

Coniuratio sexta

Ad pur Coniuro te ASKARIEL et rovaringo et aduro te p bonitatem dei et p
 Joim nri **dei** et p rovarumtionē **xpi**, et p per nomen **Ineffabile + Tetragram-**
maton + et p rovarumtionē **xpi** qua mortuus est sustitatus, et p rovarumtionē qua
deus pedes suos discipuloru habet, et p spem am rovarumtionē quam **deus** in rapito suo fa-
 buit, et p passionem **vi**, et p labos quibz manus et pedes **vi** pforati fuerunt et
 p rovarumtionē **vi**, et p mortem **vi** et p lancē qua latus **vi** pforatus fuit in ruro
 et p arcta god potabit, et p sanguinē et aqua que de ppo latere emanavit, et p iudo
 rationē dulcissimam q ante **deum** patre oipotente in rovarabit, et p figura templi
 et virtute qua obstruata est sol et tenobras facti sunt, et p sepulcrum in quo positū
 est **Jheū vi**, et p par noia supra dicta **Coniuro te ASKARIEL** et tibi p rovarumtionē
 tomus in ista gemma cristalli in par rova statim sine mora rovarissimo venias et
 p sona tua popia rovariter in pultra forma et fortu in rapito tuo portans et te
 visibilitor mihi demonstras et oibz rovarumstantibz rito apparas in ista gemma
 cristalli in par rova statim et sine mora ut intro tu **ASKARIEL** in ista gemma
 cristalli sine mora rovarissimo venias in psona tua popia rovariter in pultra
 forma et rovaru in rapito tuo portans et te visibilitor mihi demonstras et oibz
 rovarumstantibz rito apparas et tuos serios teru adduras sicut et illos a pxtimo
 rovarere possim p pceptu mou et reniuatione mea, et p oia que tibi in seruo, et
 si per non forentia ego te in virtute et p virtute **dei** et potestato **sectoru** nomu
 suoru roudempno te **ASKARIEL** in infernum et in igno eternu usque ad ultimū die Juditij
 fiat fiat fiat Amen nisi ritus arrodas et ad me venias et ad mea iuro rogata
 rova respondeas et god semp et sine mora tu rovarado voluntate mea et pceptu
 mou venias in oibz tuis fiat fiat fiat Amen Amen Amen

ad fueru in rovarandu

Joim nri uno die, et quando radis dormitu suo ad rubitu, pone randolam ad dexte
 iurata, et faloas par noia scripta in manu tua dextera: **Acherim, Charitates**
 et **Melchior** et somniabis rova de rova fueratis

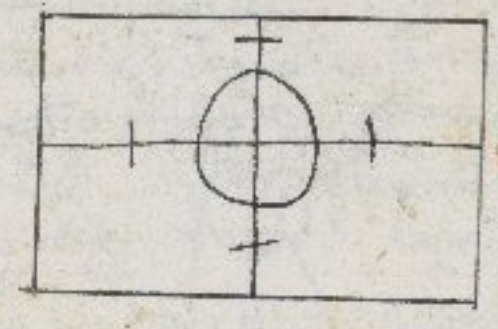
In experimento to see in the steep...

first says the psalms, cum iudicavim expandit me **deus** et tunc salt rous tuis
 vobis **Invocimini** et nolite pertrare, et says it 3 times, in the end of the psalms
 says **Kyrie Leizon** **Christe eleizon, kyrie eleizon: pater nri Ave maria**
 roodo in deū **spou vito** **spou vito** **spou vito** **spou vito** **spou vito** **spou vito**
+ Agla + leta + yskynos + mediator + Eleison + panton + Craton In the name
 of our **L.F.C.** **lyte** overlappings: **wrappe** it in rovarumtionē **rova**, et put it rova
 your eade and stoape upon it, et tunc salt see in the steep rova tunc
 wilt do so.

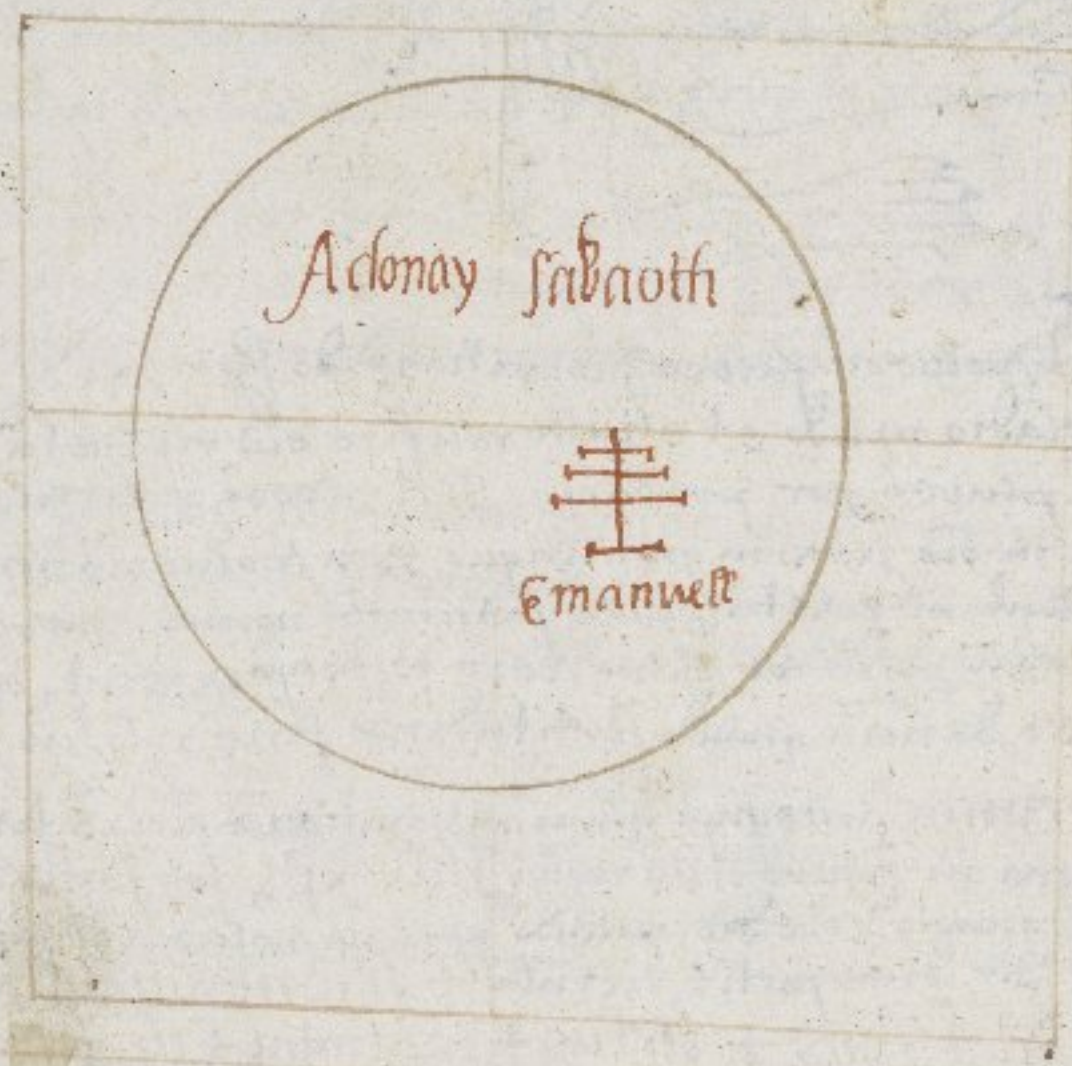
to knowe whether
one suspecte be
the true or no

Yorite the name of the stone is some from east in suspicion in virginie prymont,
our lordes name also **+ Alpha + et w +** put adory one in each of the rays by gem
stones, then make a circle of the size followinge, sett a basin of water in the
middle of it, & put all the ball of the stone from seve the spalmes & tymes, quiring, vult
sawnd of it, kneelinge onre, standinge onre, lyinge onre, & then shall the name that
is guiltye be, if there be none guiltye the lordes name will be **Bero + Barto +**
Bartoras + quinquies, consuetur est:

The sig must be done one a weeke
and under Mortuio.



elicitur



223.

Boitheon



Celtrion

Mahurion

Quisquis hoc
domo habuerit
nullus ea que
asportabit, sed
Ligatus quo-
possessor

signu in sua
descriptu:
sunt in domo
expectabitur
usque veniat
Bonoru

uoyants





243

Si uolueris facere quod oratione de spu Sa
 tu gladio mitido et otiam confite eu tu uota
 quia plures per probati. **Sed** radeas p migo fare
 fieri in oia fora, in quarungue fora uolueris rira
 mundus in fabi tu ppter fultitudo nomu, far est illa Inuocatione qua rorpebor
 Demoni possit ut statim uera rorpona ex pibor, ex inuocatione rorpro y adit **Sa-**
lomon de noia quando fortitudine firo uolo bab.

Inprimis antequa istam inuocatione facias tribus diebus ieiunabis in pane
 et aqua in honore dmi nostri **Ihu xpi**, et **saceru** nomu quoru uirtute for fa-
 riab, quarto uero die quando oporari uolueris, far ritulu ut postea patobit, et
 tunc dir dum factis ritulu + **orion + musion + Detragramaton + 333**
333 + fons + uirtus + sapientia + deus + et tu foreris sta in medio ritu-
 culo et dir.

Deus qui feminom ad Imaginem tua formasti, et post ea eu in paradiso consti-
 tuisti, et **Evam** ei ad societate tradidisti, ppter eos **Adam** et **Evam** in mundo
 uenisti, et ut portata nostra redimeris a sebo maio statio patris tui in pto uo
 uirginis descendisti, ritulu ridi, et baptizari, et mortu pati, deinde resur-
 rexit amouit, ad celos ascendisti, post **spiritu scu** tuu **Apostolis** tuis
 mirabilite transmisti, Co oporo rromentissimo **deus** ut me ab oibus fustidib diaboli,
 et amalis rorpeba digneris, qui uixit et regnat **deus** p oia secula seculoru Amen

O Almon + caron + staron + Deyron + rex fortis qui dominaris in
 oibe qui oia ex migo foristi, qui **Luziferu** de rob oristi, et **Angelos** in eo
 rredentes tu eo. te oporo rromentissimo **deus** p fustissimo noia quo superioris
 nomari, et p for noia maximam + **iskiros** + et per for nomon + **Agla** +
 ut ualeam **Satan** ad meam uoluntatem Coniuraro roram rorpebor, ut in pul-
 rra forma ueniat et appareat uel sedu suum p se mittat qui sup ea quo ab ea
 Interrogaroro uouu rorponu exiboat et faciat ea quo oi ptoporo.

orationis com-
pletis die

O Satan qui temptasti domu mundi, te p eu dom domu Coniuro et
 Imporo, ut tu ipse uenias uel uou de fatolibus tuis, qui migi sup ea quo te uolipn
 Interrogaroro uouu rorponu exiboat. **O Satan Coniuro** te p exprocentissima noia
 dei uixi, qd sunt **pat + Almagros + Ismagros + Achiriactim + Almatros +**
 quibus non potest tri stou aliquis malignus pns qui ut uenias uel sedum tuum
 p te transmittat qui mi tu sup tibi, quo ab eo interrogaroro uouu rorponu
 exiboat + **Agios + othcos + Agios + iskiros + Agios + Athanatos + Agla +**
Engerio + deus moris a fustis inimici moi / Tunc dir In manus tuas **doie**, rom-
 mendo spiu tuu mouu rorpebor me **doie deus** ueritatis Amen /

hic sequitur
circulus qd
spu qui vocatr
satan:



Romulon



Mundi Insuperatur experimentu nobili-
ssimu quo spu habet **Romulon** ueritatem
qui quidam fecerunt furti, seu omni oporu
uoluntate, uirtutibus, isto **Romulon** est
spu infernalis sub potestate omni demono-
ru pitoru atque magnoru et uult esse
paratu ad circulu satanas uoluntate
quicquid querentiu p potestate uob
conuentionis

In principio habet duos scios toru in
uirtute et tenet unu quicquid uult
fatu de palma bene que bene dicitur in
die uamie palmaru et flexio uentris Ma-
yistor et scriba eius, hoc psalmos misere-
rei **deq** et et qui uult et rum
magna deuotione in quatuor partes Ciu-
tuli, dem de dicit Magister ista oratione tu
bona deuotione et

Coniuro uob omni demonos magno atque p
omni potestate **domini nri ihu xpi**
et uob fariatis illum spiritum **Romu-**
lon fustinare in pulcherrima pulchra
forma qua potestis et ipsu mittere
nobis et uiuat nobis ueritate

de par to **vi** qua querimus p o qui uenturus
est iudicare uiuos et mortuos et scriba pignora

Coniuro uob omni demonos maiores atque minores
p **deu uiuum**, p **deu uocm** p **deu scu**

Coniuro uob p totu corpus **dm nri ihu xpi** et
per omnia uerba **dei**

Coniuro uob per omnia opora **dei**, **con-**
iuro uob per omnia mirabilia **dei**

Coniuro uob p oia noia **dei** ostabilia et Inostabilia et p illa uerba que non licet
homini loqui, et p oia gaudia beate **marie** uirginis, **Itoru Coniuro** uob p
quinque uulnora **dm nri ihu xpi** sanctam **Trinitatem**, p oia uirtutes
et potestates quas **deus** dedit hominibus, uerbis, uerbis, et lapidibus, **Itoru**
Coniuro uob demonos p ista sacratissima noia **dei + sabaoth + on +**
Arphentex + panton + Craton + Demimon + Eristimon + Gero +
et p summu non **dei + Tetragramaton +** et p noon + **Athanasos +**
et p illu nomon exrellentissimu **dei + A + q + l + a +** et p illu qui
dixit fiant omnia et facta sunt oia **Itoru Coniuro** p omnia p dicta uerba
dei ut fariatis illu spu **Romulon** militem fustinare et nobis pno uerba et
narrare nobis ueritatem tu uerba uere quod possumus audire intelligere
et audire pno aliqua falsitate et noimento alitru ueritate totius mundi
et pno tempore, tonitruo fulmine, pluuia, et uento, uice et grandine,
et ab oibz tempore et respondere nobis iam ad psonu, p oia qui uentur-
us est iudicare uiuos et mortuos et scriba pignora / **Coniuro** uob ad
p ueritate atque uirtutem beate **marie uirginis**, et p uirginitate
atque uirtute beate **Juliane uirginis**, beate **Katherine uirginis**, et per
uirginitatem atque uirtutem beate **Margarete uirginis**, p uirginitatem
atque uirtutem beate **Agathie uirginis**, p uirginitate, p beate **Cirilis**
uirginis / **Itoru Coniuro** uob p uirginitate atque uirtute
Eliene uirginis, et p uirginitate atque uirtute oianu uirginu et p uirgi-
nitate atque uirtute beate **Johannis Baptiste**, et p uirginitate atque uir-
tutem **sti Johis Evangeliste** / **coniuuro** p uirginitate atque uirtute
dm nri ihu xpi, et p oia uirtutes et uirtutes **dei**, et p oia uerba et noia **dei**
et fariatis illu spu **Romulon** eu uenire ad uisum uostrem in forma et specie
pulcherrime

x et sperio pulcherrime hominis et dicitur nobis omni veritatem sine aliqua fallitate et nonumto alitius vocatur totius mundi, et sine aliqua temporitate, et ideo qui con-
tinetur est iudicatus et mortuus et servatus per ignem, Amen.

Tunc Comilator
regit magister
dicens

DEUS qui misisti **scru tuu spu** per **Apostolos** tuos, mitte **spu scru tuu**
sup nos famulos, et sup istu ritulu ut illuminet et clarificet intellectum nostrum, ut in
spu veritatis, videre possimus et audire veritatem tuam, ut nobis revelent omni veritate
de tebus, quod quo sit misericordia qui vivis et regnas **deus** per oia secula seculoru Amen.

Tunc dicit
magister

Opus miles **Romulon**, **Comuro** te per fidem quam debet demono per rato, **Comuro** 85
te spu **romulon** per purificationem **dei**, **Comuro** te **romulon** per purificationem
beate **Marie** virginis, **Comuro** te **romulon** per Immundicia infernalis, **Comuro** te **romu-**

lon per idem maledictionem qua **deus** maledixit **Came**, ut vos patitis illud romulo per
fostinantem, navare nobis veritate iuxta sur ritulu, **Comuro** te **romulon** et
vos demonos per spoliatorum **Inferni Ihu xpi**, et per populum **scru Johis baptiste**, per tabulas
Moyse, per virtutes **scru Michaelis** qui vos de rolo expulit et gloriosu **Cyprianu** **Mar-**
tiranu qui vos suo nutu sub m uavit, et per **Salomon** pntissimu qui vos suis forit obediens
mandatis, et per tremendum **die** **Judicij**, per vulnus **latus Ihesu xpi**, et per vulnera
manu et pedu eius, per amonitionem et perditionem, per morte et sepultura, per resur-
rectionem et per ascensionem, per ascensionem **spus scru** missione, per ipsum et oia **pre**,
et oia **scru** at gloriosu **Apostolos** et oia virtutes **Celoru**, et per **rem** de rolo beate

Marie virginis matris **xpi**, per suo **filio**, et quicq oia gaudia, et per assumptionem et trovo-
nationem eiusdem gloriosu virginis et instantissimo **babotia** **Comuro** te **romulon**
per illud exprobrans non **dei** Inofabile et infimite virtutis et tremendum + **Tetra-**

gramaton + quod in amulo meo sculptu est, et quid in isto septuo Imperiali sculptu
est, quatenus virtute omni perditore et specialiter istius, venerandi ad meo nomine ad me
revertor arcedas, et absque timore, robustantibus et fovilibus timoribus, et sine
formibili strepitu mihi appere non tardabis et meo semp Imperio veniens tu obediens
votum tam relige terronibus et infernalibus, et per virtutes **patris** omnipotentis in quo
benedicti **filij** at **paracleti** qui vivis **deus** et **crinus** vivat et regnat in secula seculoru
Amen.

Comuro te **romulon** et vos demonos, per **Angelos** et **Archangelos**, **Tronos** et
dominationes, per **principatus** et **potestates**, per virtutes **Celoru** et oia mirabilia
Ihu xpi, et per orationem **demonu** de hominibus, et per flagellationem eius, et per illud **scru**

-issu rancore de fluente a latero pedibus et manibus in oibz sig corpore, per tibz, et per
oia mirabilia in celo et in terra, et per **Angelos** bonos vos **domos** + **Anala zabim** +
paripabazin + **Collatizantin** velle, **Collizantu** et ad sur romulo et adiuvo te **ro-**

mulon et requiro te in virtute rursi qui maior est oia, et per oia non + **Tetra-**
gramaton + quod est non tenabile et terribile at oia amabile iunctis rursi, et terribile
demonibus, quatenus sine omi mora et dilacione mihi visibiliter apere absque simula-
tione et fraude et perfuria qualiter que et mihi ad futuram fata fideliter respondeas, et
meo Ipsi omni obediens, per virtutes **dm nri Ihu xpi** qui vivit et regnat **deus**
in secula seculoru Amen. / Et ist per roma not velle in 3 pavore tenurisse em.

Et bond of obedi-
entia

Comuro te spu et adiuvo, per illud Infinitu verbu quo rursi tuata sunt, tu dixit
deus fiat et factu est. Requiro et adiuvo te **romulon** ibidem extra ritulu visibilitate
apparitione per bonitate **dei** qua homino ad imagine sua plasmat et te per **Iusticia**
qua primos parentes vos dampnavit, et per misericordiam qua redemit, per virginitate
et humilitate **Marie** virginis **sacratissime matris dm I nostri Ihu xpi**, et per po-
tate qua Infernu confregit et serios tuos spoliavit et rursiabit, et mihi de quoslibz

ate per me si fideliter dicitur responsum et nunquam in oia fallacia facias, **Comuro**
te **romulon** sapientissime spu per obedientiam qua superioribus tuis adhibere debet, et per
per servatissimum non **dei** + **Tetra-**
gramaton + quod in summatu **Opti** dicitur
et in amulo meo rursi per obedientiam mihi virtute quing servatissimum nomine
in quantum permittit ob reverentia facias, et istu non possit immediate in rolo per asperione
sanguinis **Ihu xpi**, alia velle aliter reverentia qui potestate subit et rursiabit, mihi
fideliter respondeas de singulis rebus quas volueris et sine quavis fraude simulatione, et
fallacia ad meo deservire perari ter ad implere ipse postente tuig vera et sapientia **Salomo**

x

+ naves ropone p...
roms, standit
fill, ront ram o
gim by the romica
Lions p...
Lions p...

Salomon p... sibi obdionialiter subingabit, et per auctoritate Imperet qui
suo sine dicit et regnat **deus** in scrula scrulorum dmony

Coniuro te sp... p obdionia qua virtute quibus benedicti nominis + **Tetragram**
aton + deo et tunc i facias, et p ineffabilem et istom nonam potens, et per **Micha-**
sem Archangelu qui demond subiorat infernales in inferna, et p demanarios
beato **Mariae** virginis **matris dmi ihu xpi**, et p omni Nativitate, passio
et morte, et resurrexione, et p distentione, et p in desimento fluxu lacrimas
beati **Alme Marie** virginis, et sui filij passione et morte, et p oia que unquam
fuerunt **scia** in celo, et in terra, vel inferno, vel in mari, et in omni parte que futura ga-
vero, et sine fraude sine torore et mendacio qualiterque mihi fideliter respondeat
et virtus de Inquisitione by effectus ipso summo **deo patri filio et spu scro deo**
et viro et vero gratias referam et p... arrones p obubratione solis in sua
morte, et p scissura templi in die morte, cui laudes referam et p... cori-
ones pstante in riva scriptibili **Trinitate** qui dicitur est et dicit in storm dmony

Et sequitur
Liontiam

Coniuro te **romulon** bonique sp... p illud Indivibile templu et **salomois**
p parabit summo **deo** et p oia elementa, et p illud non excellens et
scriptu in summitate septem mox xiz. nomen + **Tetragramaton** + quatuor
admirat vobis ad pariter sequi esse, sine l torvsa pludio et vobis, et quibus tunc
tempore, et alio r... Indoravero vel scrios tuos ritibus que poteris ad mo...
venatis non turbare me valeat non laborabis ad p... me non scrios meos
p... **dmi mi ihesu xpi filii dei** vivi vobis in scrula scrulorum dmony

Coniuro te **romulon** scitu p oia tremenda d... Indivisibile et p... in terra
et in inferno, et p tremenda d... Indivisibile **Coniuro** te **romulon**, roorio exoro et
mando p... **dmi mi ihu xpi**, et p virtute dmi p... in isto libro scriptu
et resurrexione, et p... dmony f... amo et quando vobis vobis in
pate et quiete ad lora tua debita sumo Indivisibile sine torvsa pludio et tempore et sine
horum mento vobis me et animo meo et scrios meos p... et sine no-

rumonto cuiusque vobis **dei** cuiusque vobis sine spe optitont et torvsa, et
ad p... **Coniuro** te **romulon** mando et ligo te p... omni nomen p...
quod in isto libro scriptu et resurrexione est, et p... ad me temptare, non oro me in
diebus neque noctibus nec scrios meos amodo, neque alios scrios tuos vel p...
te, et ad p... **Coniuro**, exoro, p... et ligo te p... nomen p... et p...
tum, et in isto libro scriptu et resurrexione et p... nomen benedicti + **Tetra-**
gramata +, et p... statim citis festinat sine et vobis mihi p...

in quo lora ego te Indoravero vel p... in pulvra forma p... et si fuerit
oportabit in illo lora dmony f... amo, et p... absque plus et tem-
pore torvsa, et p... vel scrios tuos vel... et
voluntate mea, r... et scrios tuos in inferno et maledico te p... et
voti vel oia mirabilia **xpi ihu**, et tunc ois p... et maledico et quod in
isto libro scriptu sunt descendat sup te et scrios tuos, et n... p...

Coniuro te ut nulla regna p... vel p... amodo et usque in eter-
num, sed multipliciter p... p... quod p... p...
et p... dmony f... amo et sub r... istius et omni
istud p... nomen vobis in pate et pax **dmi mi ihu xpi** et inter me et te, et
inter scrios meos et scrios tuos, et p... vel scrij tui desiderat aliqua p...
p... p... maledictione et ois p... p...
te et sup scrij tui dmony dmony dmony

romulon gib r... in h... out of d... fol. 55



Mosacu s



first make a circle upon the
grounde write apalme followe
upon the palme stande ayre, & ayre
in the ayre write the **filij** of
spus scti Amen, then stande
the ayre of palme soe callowd
aboute the rivels sayonye of supra
Then make a **+** one the face
eade write the ayre of **spus scti**
pris of **filij**, of **spus scti** etc.
Then put the tip of foot into the rivels
sayonye in noie **pris** etc. & face
stande still sayonye. Benedicat
me imperialis maiestas, protegit
me divinitas, custodiat me sem-
piterna deitas, foveat me **glori-**
osa vmitas, defendat me **immensa**
erinitas, dirigat me **inestimabilis**
bonitas, regat me potentia **patris**,
dirigat me sapientia **filij**, Illu-
minet me virtus **spus scti**, **Act**
u deus et **homo** sit mihi famulo
tua **vi** oratio ista saluus est per-
tio in eternu **+** **Jesus** transiens
per mediu illoru, fiat in pace Amen.

This done thou arte safe & needest to have
noting for thow maye noe spirit come
within that rivels, but I warne thee come
not out of thy rivels until thou have
avoided spirit for if thou do, thou wilt
lose the without the grace of **God**
God defend thee, thou shalt from hence
thou in the name of **God** to loose the
with in thy rivels till thou have made an
end.

Thy selfe, & feat with steadfast faytes, Note thou arte to
make a circle 2 foote broad & 7 foote frome the other
frome a bill gins appears in a corner of arch of 3
yeares of adye with a red goade,
& goe will goade from the grounde aboute a staffmeate, but looke not to morge on ym
for it is not yolesome, & if thou wilt thou mayest gade 2 fellowes make thee & thone
thone mayest raltanis spirit thone wilt for noat facultie thou wilt, & write in noie
wollom what thou wilt thy entente, & raste it out of thy rivels unto ym, & write in noie
to fulfill thy will, & doubtles it shall be done secretly, & so will thou have yolve you
maye gade your purpose, & by this Incoration you maye ralt anye spirit that you
will for this incorporation this spirit maye not with stande, for it was the wrote of
Salomon

In noie pris pactiti et filij et spūs scti Amen **Mosacus** spūs scti
Coniuro te spiritū nōmō **Mosacū** p̄ deū patrē omnipotentem, p̄ deū unū, p̄
deū unū p̄ deū sctū, qui te de paradiso orit, et p̄ **sacra setissime** noia +
messias + **Sotier** + **Sotier** + **Amamiell** + **Sabaotie** + **Adonay** + **othios** +
Athanatos + **heli** + **panton** + **Craton** + **ysus** + **Eleyson** + **Alpha** + **etw**
+ **Jesus** + **xpus** + **vazaremus** + **rex iudeorum** + **on** + **el** + p̄ hoc **sacra**
seta noia coniuo te **Mosacus** p̄ nōmō dei p̄ncipalis + **tetra grammaton**
homouision + **Amorison** + et p̄ hoc noia + **on** + **on** + **oo** + **Man** + **Delatogramma** +
ton + **Sanctū** + **Altonat** + **spirion** + **regon** + **on** + **ongon** + **Adla** +
heli + **heloy** + **Lamazabatany** + et p̄ **sacra** **Mariam** **matrem domi** nosiri
Ihu xpi, et p̄ oīs santos et santas dei, et oīs virtutes, et morita p̄ciosa,
et p̄cipias

Et per quinque vulnora ihu xpi et per oia setos et setas dei et opor virtutes, et per omnia priosa, et per virginitatem beate Maria virginis et seti Johannis Baptiste et Evangeliste, et per per noon + maothi + et mochofthe + maothi + et mochofthe + per quem salomon te constringebat, et ab omni quibus fueris statim et sine mora te in pura forma pueri 7om Amovis mihi monstrabo habens colorem albu et rubru capitem, O **Mosacus** spūs te Indoro per fidem quam debet demoni tuo docto, et per virtutem dei omni vera piissimū et potentissimū, et per oia **Angelos Archangelos, Seraphim, et dominatioes, virtutes, principatus, et potestates, cherubine et seraphime,** et per oia volū linguas **setaru et setaru,** que in universo mundo continentur regno in celo, et per per setu vovū quod **Maria** fuit virgo ante partu et post partu, et per per setu vovū quod **gesta xpi** que de pane fit dicitur in corpore **Christi ihu xpi,** sit sit vovū et visibiliter in titulo sit tibi assignato appoas, et per ista noia que sunt maxime in vetero manū o dicitur fillitot + **Balsac + super Balsac + sarie + sarayye + pomulion +** de sed savpovis in potestate + **Aye +** per quod aqua testunt et elementa continentur polgromtentur, et per ista noia ju- boo te per gravitatem dei et orculos oim, et per oia membra oim, et per divinitatem, maiestatem, et distatōe oig per potestatem et similitatem oim, et per oia bonū et malū que quatuor elementa sustinentur, et ubi unguo fueris statim in actu oculi appoas et monstrabo mihi in forma pueri 7om Amovis et Impleb oim desideriu meū in vero et debito modo secundū velle meū, et nullo modo dē meo sero corpore meo velle dliquibus membris meis offerre Aggravare seu nocere poteris, ne quicūque spūs sub dei potestate poterit nec alius animalis creaturo nec domi nec campanile quibus unguo factis a deo vel ordinatis quovismodo nocere aggravare seu offendere poteris nec quicūque spūs malignus sub dei potestate poterit, sed tu velle illi mihi monstrabo seu demonstrent et verariter mihi respondeas aut vovū vovū mihi verariter respondeat ne sofisticariter nec figmentaliter, sed sicut fuit, est et erit, in facto de presenti et futuro ad oia que ex te Interrogabuntur vel ex illis et sit fiat per ipm **deū** cui est honor et gloria, virtus, Imperiu, Jubilatio deitas immunitas, et eterna potestas per infinita seculorum secula amen.

Then says his psalms quicūque vult, et before thou gade done, et velle before thee in his rivle, et velle apō theō vovū thou wilt, et per theō bo ready to speak to him, et dicitur nō tinguo / sayingo.

Comiuro te **Mosacus** spūs in noie patris paciti et filij et spūs seti amen, et vovū theō in the name of **God,** et by all the moode that gite bone poterit sed te theō constringente, te abido still visibilis in factu forma, without amio fuit deo meo or noyengo to me et my followos, or amio other tē mēto, fill i yodo theō loado te docto et yoo, et feat thou fulfill truly myno ontento feat i fall desiro of theō

This done raste thy potition to him et per Amone will doo it, et yivo theō a ready answer, et vovū thou wilt adoyed him saye theō.

Mosacus spūs tu te vovū Indoradovo ostē mihi paratū et sit mihi bono- volens ad oia que tibi porcipiat in eis que, potinont ad offerriū tuū, vado ad serū tuū, pōstignatū ubi **deus** te ordinabit quousq te alias Indoradovo, et tuū mihi pōst, sō et pōmū in obg desideriu meū, per set inter me et te, et vovū inter nos et vos, In noie **patris et filij et spūs seti** amen.

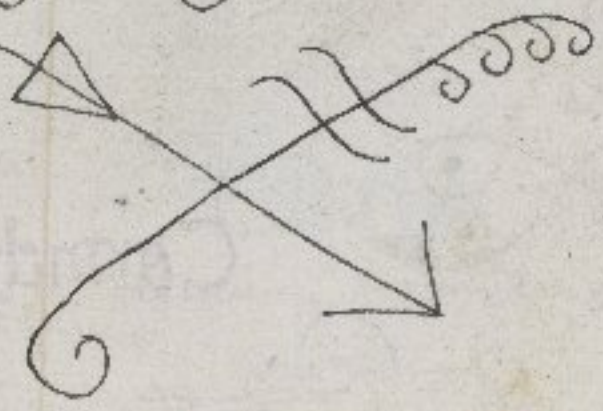
In noie + **Ihu** + per signū **T** tau facio. et vovū saye theō psalms quicūque vult, et ab per rama **T** tau facio. et vovū saye theō psalms

O tu maligne spūs pūtopō te tūno noquitiō, **terode + Effemelion +** sum oim tuo exortitu inirtu oculi quia tibi parvunt demonos, et strayst maye de velle out of sigst emare nos longor abido, fōn goe vovū theō vovū et vovū up the rivle sayengo.

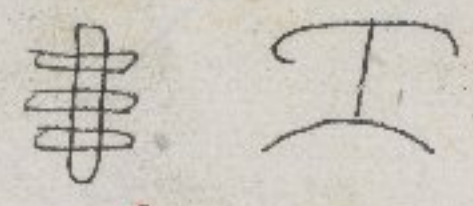
Gratia dei sit semp nobistū et conservat nos nunc et Impepetud amo qui est vovū oipotens cui est laus honor et gloria per infinita secula amen.



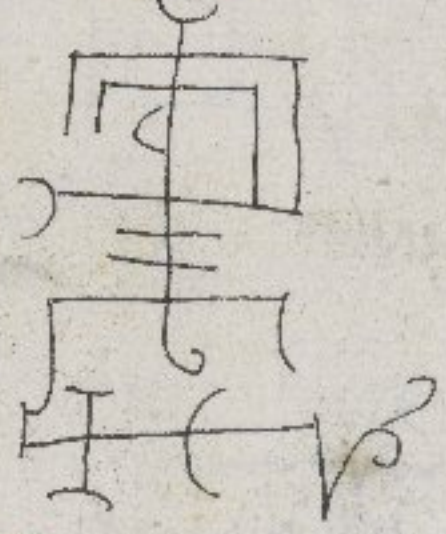
Orobas is a greate prync, so remote forty liks a poynt, but upon so
 pulke one ym a mane. Capo, so talke to of debins vertue, so giveth true
 answeres of thinges past, & to come, & of the dedimbe, & of the reation,
 so deroideth none nor suffereth none to be tempted, so giveth dignities & salaries,
 & the favours of frende & foes, & hath rule over **12** legions.



Storax is consultor



Caberyon



Betranas
Bethaca
Benedick
pantangoor
petangoor
Damadas
penedill

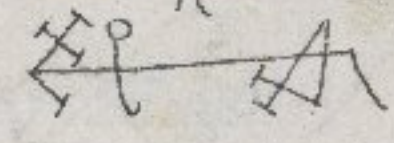
Oberyon



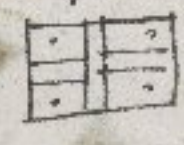
↑
↑
↑
↑

Oberyon

satur T mis

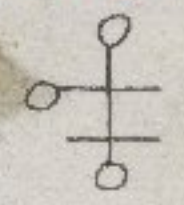


Jupiz T ter

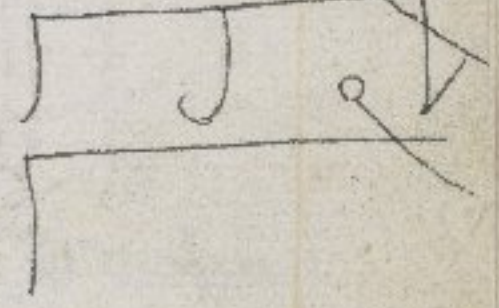
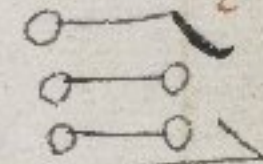


↑ oberion

Carmelyon 39 consultor



Severion 49 consultor



Pantagoras
Ama das
Oberyon
vex Zevsydission
qui sedet in ferro
regaly soli rospis
ous sup



205

69



STORAX
Angelus solis

Carmelyon



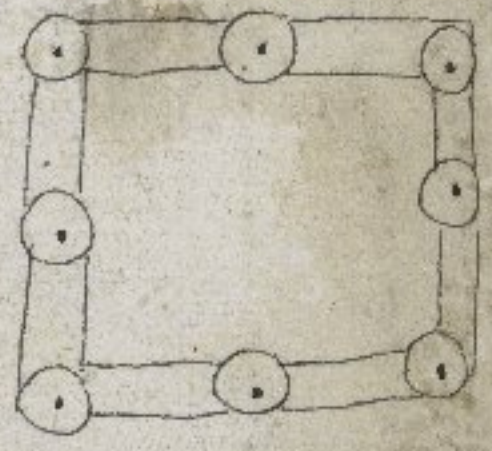
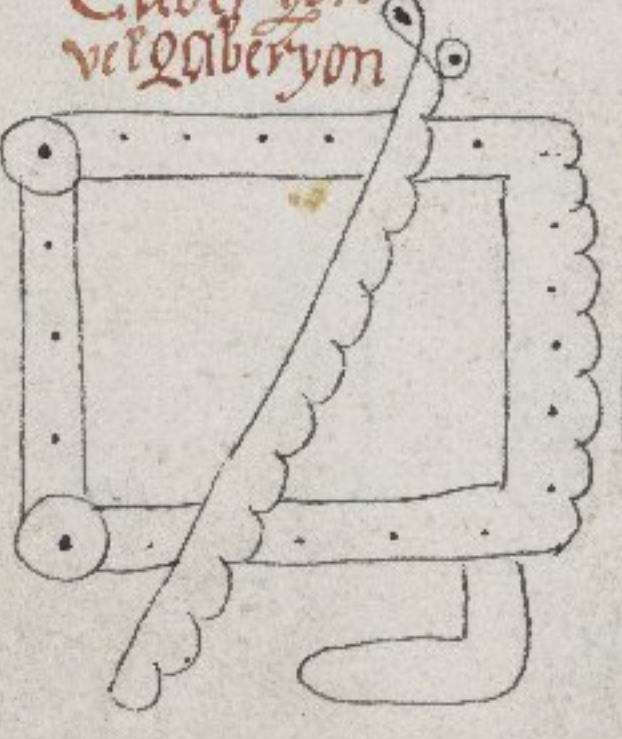
oberion

Abie

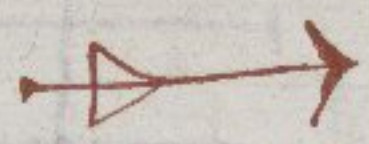
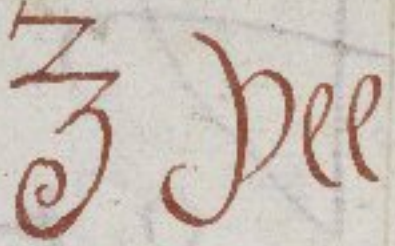



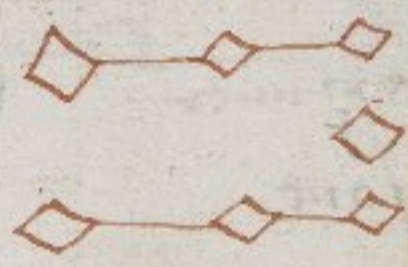
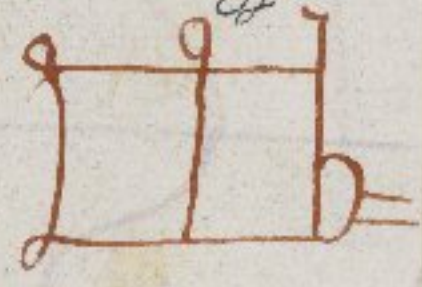

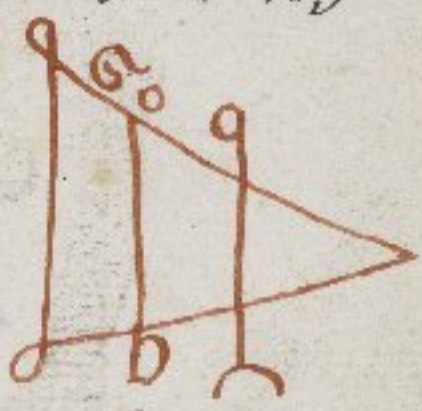
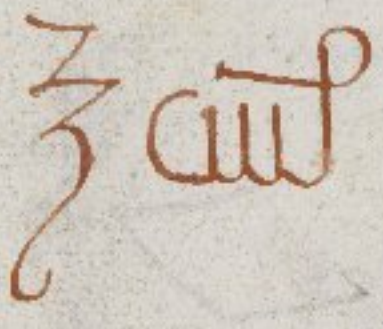

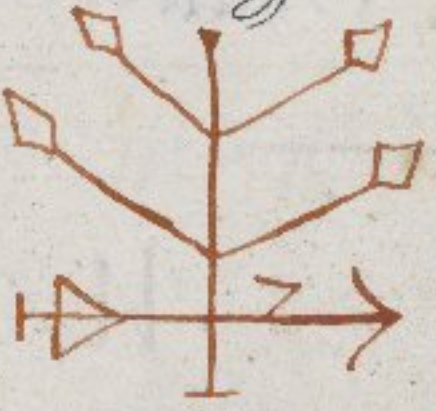
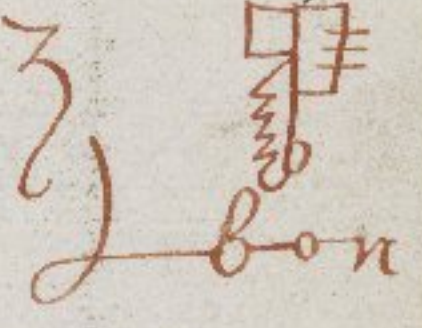








Caberyon
vel Gaberyon

Severyon

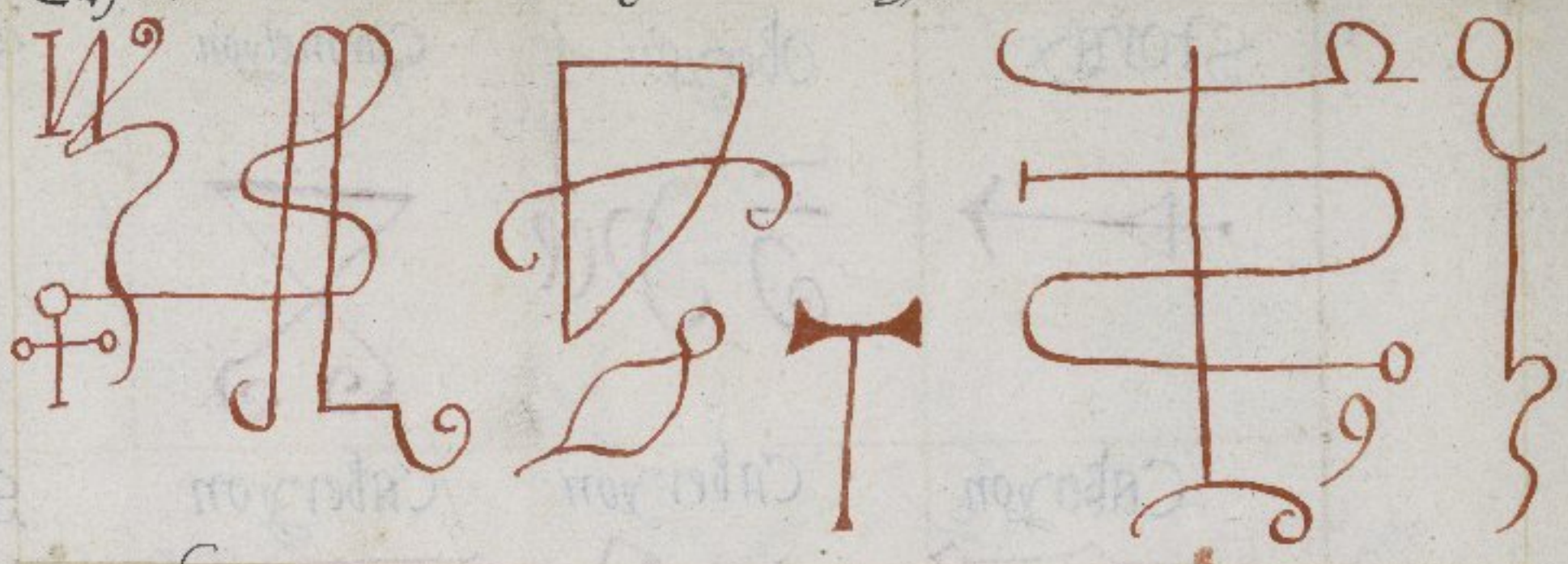


7 2 P 9 3 P e e

<p>STORAX</p> 	<p>Oberyon</p> 	<p>Carmelyon</p> 	<p>Severion</p>
<p>Caberyon</p> 	<p>Caberyon</p> 	<p>Caberyon</p> 	<p>Severyon</p> 
<p>Severyon</p> 	<p>Oberyon</p> <p>22 32 25 9 66 6 7 0</p>	<p>Carmelyon</p> 	<p>STORAX</p> 
<p>Carmelyon</p> 	<p>STORAX</p> 	<p>Oberyon</p> 	<p>Carmelyon</p> 
<p>Carmelyon</p> 	<p>Caberyon</p> 	<p>Caberyon</p> 	<p>Oberyon</p> 
<p>STORAX</p> 	<p>Carmelyon</p> 		

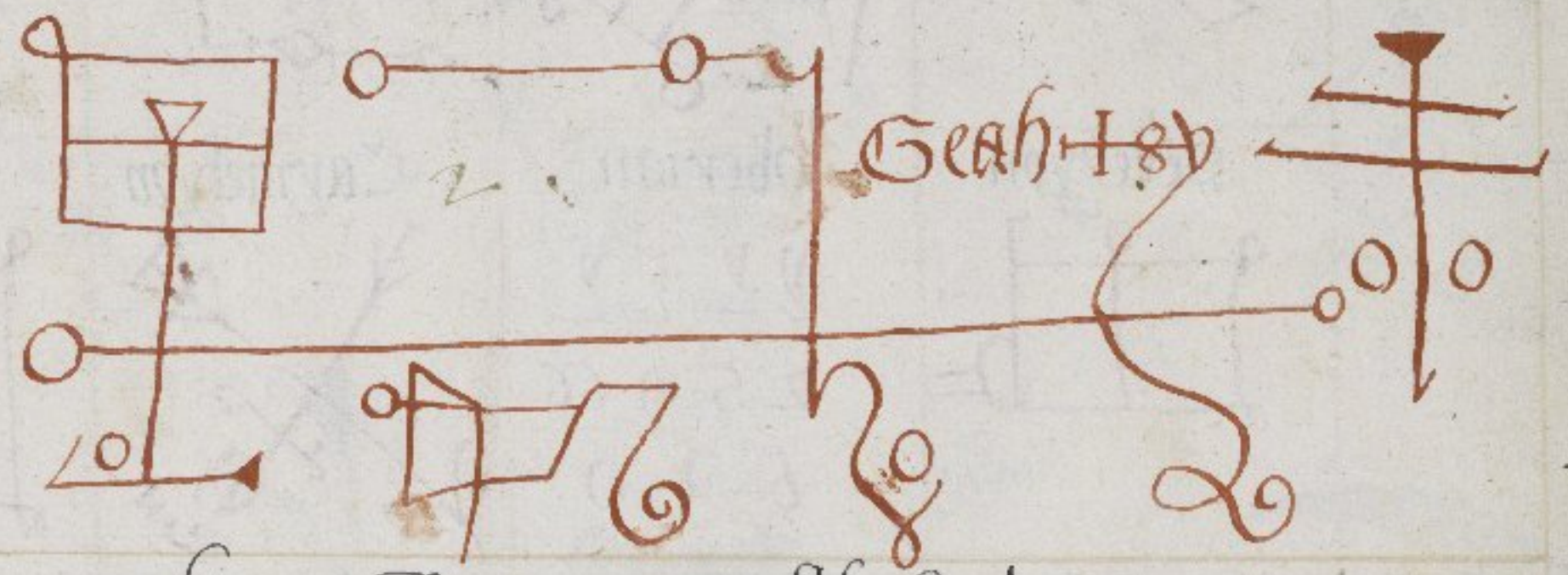
68.

Characteres Aozol Regis ~



ur sumon
ambusond

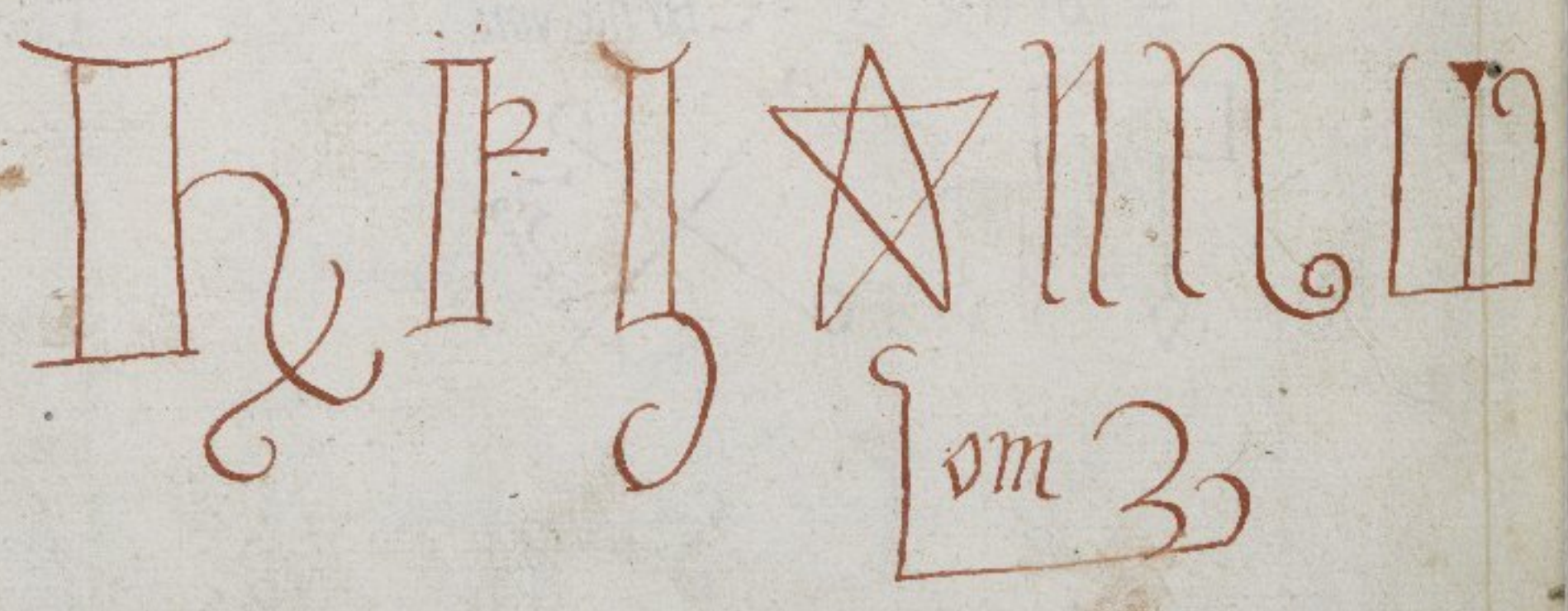
Characteres Restu Regis ~



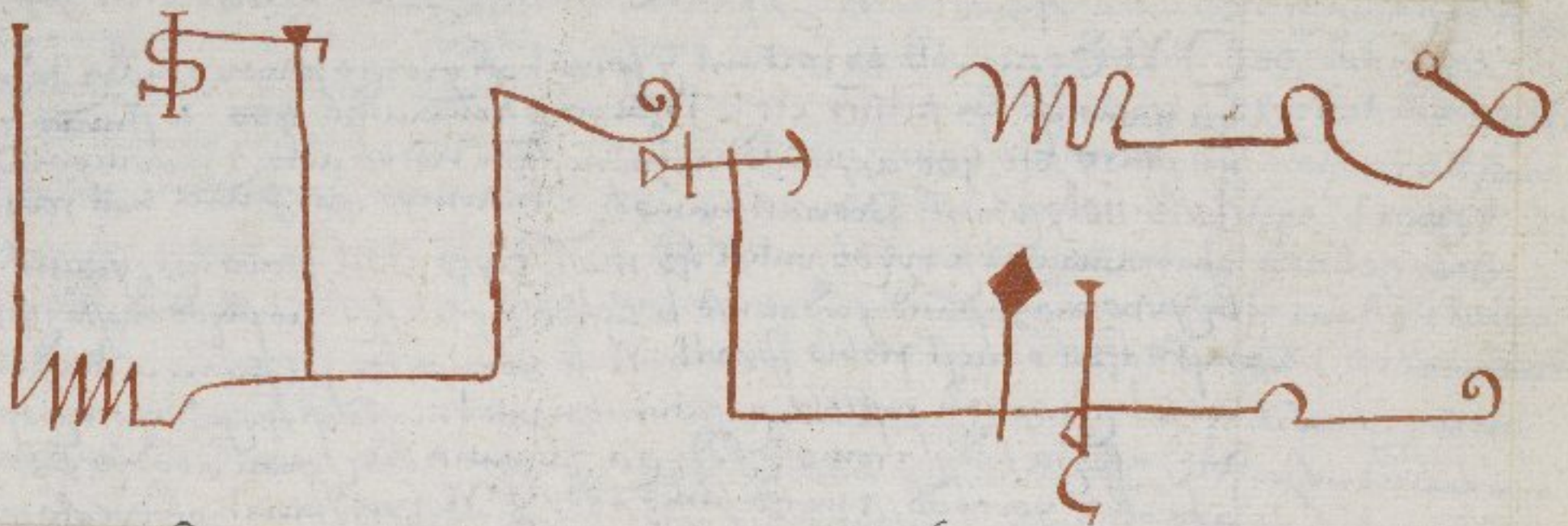
Characteres Ramlth duas ~



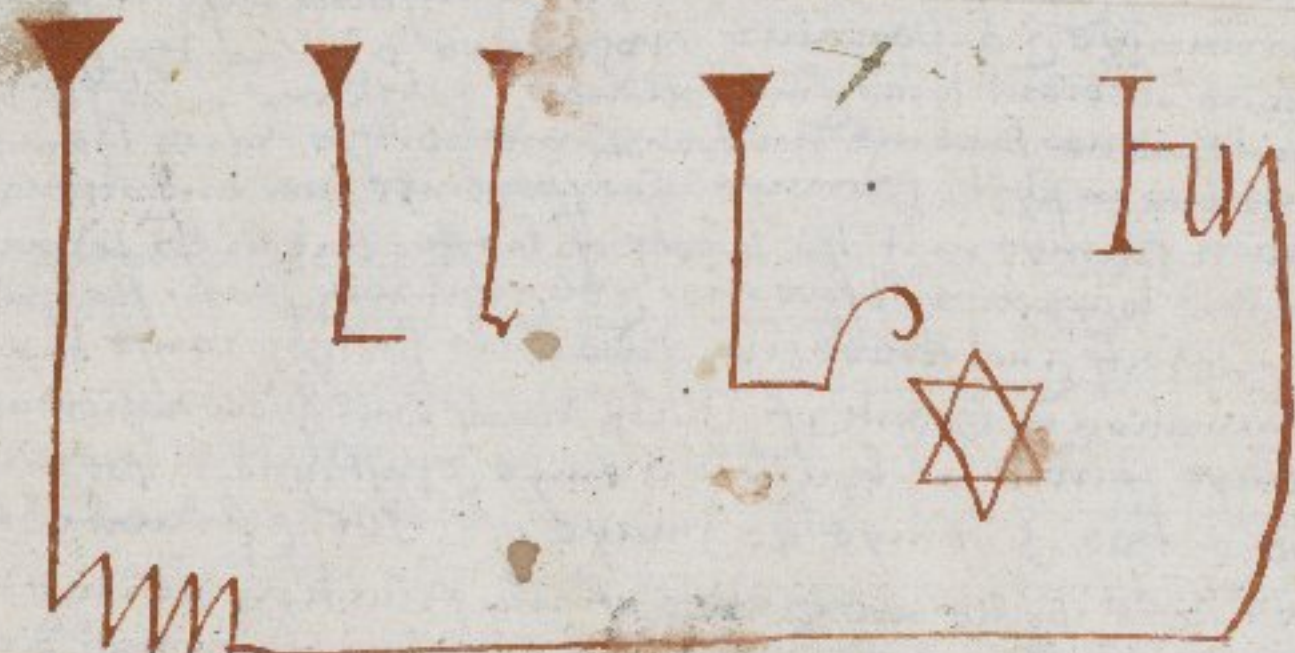
Characteres Ramalath ~



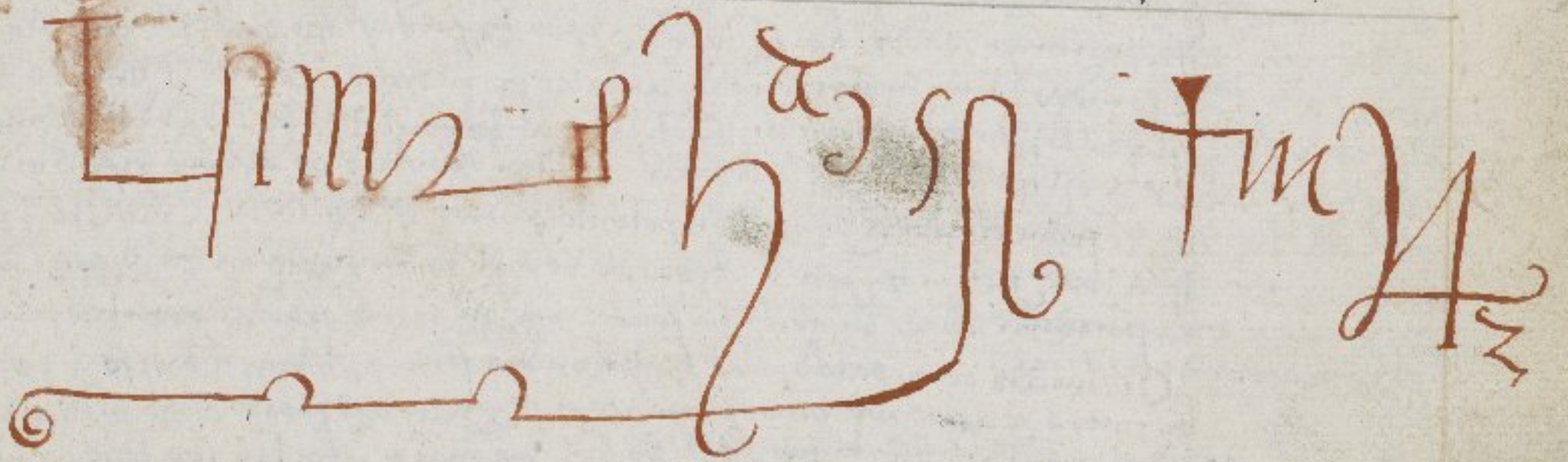
Characteres Zaferes Regis



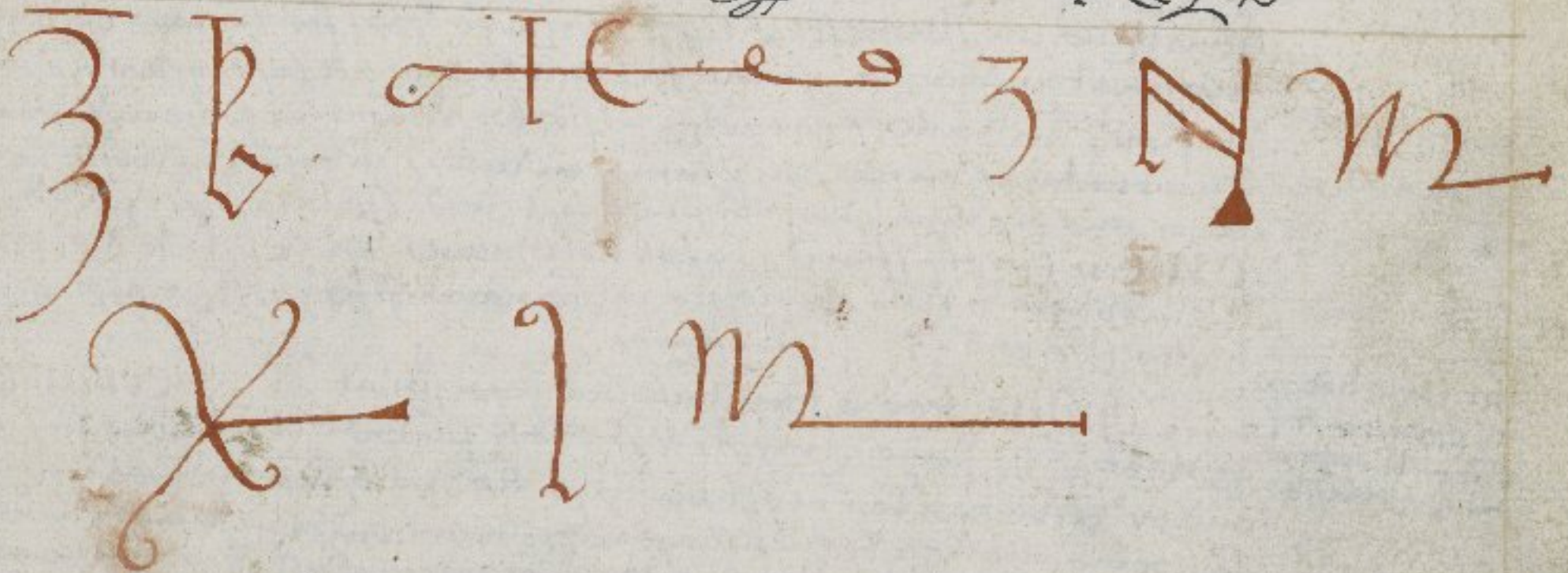
Characteres Castriel Regis



Characteres Yahi Saziel Regis



Characteres Yehial Regis



if go some
not yet

In nomine patris filii et spiritus sancti etc. O V from the bo loading spirit I praye thee
 quietly to come, & appeare before me, & shortly to my sight in the fumblest estate of thy
 power or old ab for to fore I gave assigned unto thee, so that I maye be well contented
 for wife & not feared, so that thou neither quite me, feare me nor trouble me,
 neither in soule nor body, mind member nor sense, neither anye other requirion or by-
 =vinge creature of gode creation of good from I shall assigne thee unto thee, but in the
 lovingest shape & forme a fore sayed from some & appeare before me & by that in all haste,
 so that I maye be well contented for wife, & noo thinge disturbed but without all feare
 make me a true answerer of all such thinge as I shall demand of thee, I praye
 thee in the name of the **father etc** that thou O V come & goe into the boundes & ritts,
 & bevided for thee, & that thou rest not in the east west north nor in south, in fire or water
 ayre nor in earth nor in noo other appointed place vntill thou it be that **God** over created
 or made: but that thou come, & quietly appeare before me & my follovers & shortly
 to our sight O V come in the best estate & make goe in noo delaye. O thou bo loading
 spirit V I **Coniure** thee by the sight & aduocant name of **God + Tetragram-**
aton + & by all the greates names of **God**. Endowen & vntidowen bot of fables and
 Justables I **Coniure** thee O bo loading spirit V I praye thee by all the
 plannete that subte daye & night, be officious against thee the **O C * * *** &
 all other thinge of **Gods** holy creation, be witness against thee, till thou doe app-
 =eare to us, so that we maye shortly see thee, O V I praye thee that thou come
 & presently in yow forme as before is sayed appeare & geve thy selfe to me oth' abou,
 as thou outendest & be loosed to be saved at the latter daye of Judgment, abou so thyot
 reage O V that thou come & appeare before me oth' in forme, & geve & order as I
 before gave sayed & abm the ritacion was pronouced wth' of thou arte not Igno-
 =vants, O V if thou wilt not appeare noy it thou be so thou shalt not come, & will
 not send one of thy minist'ers that shall geve me the cause why thou shalt not come,
 thou I shall shortly take from thee thy power & geve thee of thy office, take thee from thy
 dignite, & by the power & vertue of our **L. J. C.** the alloneli's favour of mankind,
 wch' is the overlastinge & overlydinge **God**, thou geve & taste thee into the pitt fier & pitt
 of hell, where is weeping & wayling & gnashing of teete, wch' is unp'arable, darst not
 p'pable, fier unquenchable, & wormes wch' gnawinge wormes is unp'arable, & beinge
 there thou shalt be never out of the eternal & intollerable paine thereof, nor never see
 the light, never possesse thy for or place, never enioye the fruite of thy fruit,
 nor never be y'etab' of **xp'is** deat' & passion, but the sayed deat' & blood of our **L. J.**
C. wch' in the same was shed shall be vnto thee for thy contumacie & disobedience
 overlastinge r'ed'ation O V all these thinge that I gave now to geve to be a witness
 against thee for thy contumacie now & at the laste daye if thou doo not come & appeare wth'
 all speed & that shortly to my sight without puttinge or tarryinge of me or my follovers
 or anye other by thyngs creature, of **Gods** creation in forme a fore sayed O V
 come some In the name of the **father etc**

If so appeare & will not geve in to geve ritts thou must geve a g'atoll vnto of one
 year or y'udwote wch' is a defensative, wch' upon must be written the name of
 & the wch' ge most by the me be enforced to geve in to geve ritts
+ Tetragramaton + Adonay + Sacamar + Sadakay + Secamose +
sepitate + Ebreell + Joell +

An Inborati-
on

O glorious god thou seat sithest upon Cherubime and seraphime in light of
 light, to the wch' the frailtie & imbecillitie of humans nature maye not attaine
 O worthy **God** to whom be praise for ever, I moste humbly praye & beseege thee
 overlastinge & deems maiesty, to geve & graunte me of thy grace, that I maye by geve
 & possesse the spirit V. that ge maye shortly wite wite all festination & speede
 broughte the power of the unp'arable name + **Tetragramaton +** and of
 thy wonderfull & marvellous name + **Ihus +** Amen. Amen. fiat fiat, am

73.

I Coniure Indurate & ralle the **vi** by the father the some and the holy ghost
 & by the spirit of the father & the son & the holy ghost & it shall be fast & it shall be true
 and by the some **I C** in the most name all goodenly & earthly & hellish & watery
 doo bond & obays, & by the most noble & great name **+ Tetragramaton +**
ON I praye thee my good lord thou be that thou come & appeare unto me **vi**
 & that without hurting of mee my fellowes, or any living creature of Gods
 creation **ON** I adire thee the most by the gods of the pines, & by the obedience
 thou dost unto some some, some, some, for thou art called by some that word, is
 is to some, wpo shall judge the world both quire & deade & that by the in the
 name of the father & of the some & of the holy ghost. Amen

Invocatione

I Coniure the **vi** by god the father omnipotent & by him that is called the
 living god, the true god and the holy god, who is the mighty god who
 casts all wicked & disobedient spirit out of the paradice, & by the most
 holy names of god **+ messias + sother + emanuell + sabaoth + Adonay**
otheos + Athanatos, eloy, panton, Craton, Ihus, Alpha, et w,
xps + Nazarenus, on, li, & by all these holy names of god, **Andab,**
Acom, mandall, a o, gramaton, Atanall, & by the virgin marye the
 mother of our **L. J. C.** & by all the virgins, & by the 5 wounded of **J. C.**
 & by the vertue of **set John the baptist** & by the virginity of **set John**
 the **Evangelist,** & by these wordes **nyoth, naoth,** that **salomon** bounde
 spirit in the bottle of glass, **vi** I praye thee that wpo be doer thou be
 thou doo appeare unto beforme, in the name prepared for thee, & that quirely
 upon paine of everlasting fire, fiat fiat fiat Amen

I exorte the spirit **vi** by God the father, creator of heaven & earth, the son
 & all that therein is & by the 4 elemente fire, air, earth & water, & by the
 power of heaven, & by the vertue of stone most precious as well in heaven
 as in earth, by the vertue of the dwelling god the true god and the holy
 god, & by the obedience that thou dost unto some I bidde thee that thou appeare
 quirely as is before sayd **I C** our **L** wpo shall come to judy-
 ment at the last day with Maiesty & great glory, Amen. Amen

Invocatione

Omnipotent & everlasting god who sittest most gloriously in thy seat of
 maiesty & dost frome thy throne be seer & see all thyngs done upon the earth
 I humbly beseeche thee of thy mercy & grace & goodness **father** wpo be ad
 thou hast promised to geve the prayer of some wpo as in thy sonne
 name, so graunte that I thy humble & lowlye servant maye obtaine so
 moche of thy Inestimable gifte of grace & thy **holy spirit** of some In-
 estimable gifte of grace maye embolden & strengthon me that I maye be the
 spirit **vi** that so maye be constrained to come unto me, & wpo be the
 tus of thy **holy** & thy mighty power, graunte this & most mercifull **father**
 for thy mercies sake, & for the doore some **I C** sake my **Lord & saviour** Amen

Hearken o thou spirit **vi** **I Coniure** thee with an invocation of Inesta-
 ble glory / I adire thee with an aduration of mighty honoure / I bidde
 thee with a bonde most merdalous / I ralle thee with a ralle of nobillitie / I
 restraine thee with a restrainte most terrible / I rouse thee with a rouse
 of pulsione most dreadfull / I rouse thee with a rousement of fame /
 I bidde thee with a biddinge that thou mayest not denie / I will thee with
 a will that thou mayest not gainsaye / I misse thee with a misse of most
 vertue / I praye thee with a praye of moste great waigtes & importance
 that **vi** some & appeare quirely / & that thou doo faithfully truly & to all intent
 without fraude, rousing, disite, or guile, surrender unto mee the scales & surrowe
 that to thy office aptainete as warringe the atreidmte of my desire will &
 purpose even **I vi** speaks the wordes unto thee o thou spirit **vi** the
 servants of the everlasting true & dwelling god most wisest & righteous
 & rebellious, **vi** the servants of the everlasting true & dwelling god
 & wpo be all honoure & praye now & for ever remaunde the spirit **vi** that
 thou

* That thou quietly remove out of thy place we have thou now unto & come & appear in
 manner & forme as is before sayd **O N** I charge **Coniure** bid & command thee to goe so =
 over thou be in fire, ayre, earth, or water, in east west north & south, that thou be
 tarry not in any of these nor in the deapthes & bowels of the same, but that thou forthwith
 flie from fire to fire from ayre to ayre to ayre, from water to water, & from earth to
 earth, from east to west from North to South, & from all all manner of deapthes,
 height, length & breadth, abide not nor tarry with in any of them nor any yte nor
 part of them, but to come & appear as before sayd & commanded you, &
 remaine nor speake that thou have no power to hurt me nor none of my follovers, nor
 none of thy living creature of **Gods** creation, no to doo to & from thine without spee =
 riall licence of me your remainder. **Larken** of thou spirit **N J N** the servants of
 thy true & ever living **God** doo **Coniure**, aduise, constrain, compell, charge and
 remaine thee, that thou doo all & all manner of things that I before sayd & com =
 mande thee, I the unworthy servant of the everlastinge & most glorious **god**, a worthy god sinner,
 humble & frail person, of miserable creature, a worme & no man in thy name
 of mine & thine. **god** woe for thy yde & disobedient staffe thou doste from garden,
 doo yde of thy & lowly, & hath appointed unto thee a place untill the last terrible
 flaminge & moste fearfulle daye of Judgemente, wherein thou shalt come with power
 & vnto glorye, the Judge thou & mee & all mankinde from the 4 windes, as well
 to quire as the dead, as these mynys hereto, doo aduise, conuise, constrain, compell,
 charge, & remaine thee, with an aduication, conuication, constraint, compulsion
 charge & remainement of honour, wourthines, fame & nobilitie, might, glorye Inestable
 vnto me & vnto the title appointed for thee, that is of thee aduise, disobedient & con =
 tumace spirit to be done. I aduise thee **N**. by the man of manye yeares wose garmente
 beate white as snow, & the sayre of his haire like unto moste pure wolle, wose feete
 is of flaminge fire, the wools of his garmente glisteringe beames of peri bright =
 nes, a fieri flood doo proceede abou before him, & **10 M**. tymes **10 M**. I doo
 the by these wordes & by these moste holy ydents sayd & worthy names of **god**
+ Agla + Tetragramaton + Anabona + Adonay + Eloy + Eloy + on +
messias + sother + Emamiell + sabaoth + Almazame + El + by
 all these names & by all other names of the Inestable & moste glorious **LG** of Israell
 wose habitate abou all manner places local, & in the **El** heauen is his state, & in
 the earth is his foote stooles, that thou o spirit **N**. make noo more delaye nor tarry
 tarye that woe maye safely & without hurt out of soules minds or bodye, gabe
 & enjoye that our willer entent is, graunte this **O L G** with the **some**
 & the **holy spirit** now at his present Amen & over word without end Amen.

O spirit N J coniuere thee by all names merdalous, & I command thee by all power
 wondrousfull & I bid thee by him that sayd & it was done, & I command thee by all power
 + that **Noe** named & so was deliuered from the deluge or vnderfall flood wherein
 all these else was destroyed, & by the name + **Tetragramaton** + & in the name + **ce =**
tragramaton + that **enocke** and **Ehas** hid name when they went out to sig it vnto
 & againe that **teratean**, & they were brought to the land of **emission**, & by the name +
Anabona + & in the wondrousfull might of the greates name + **Anabona** + in the very
god shall taste the wole vnto of the earth vpon the holy mountayne, & by the name + **Ado =**
nay + & in the name + **Adonay** + wose **god** shall speak in the midd of of the might, & at
 the same vnto the good & the will shall arise out of their quabes abou in the troublinge
 of anye, & by the name + **Eloy** + in the name + **Eloye** + in the vnto **god** shall trou =
 ble the sea & flood & the fiere shall be vexed & fight one against another & they shall dye
 in one daye together with the 3d yte of mon dreawinge vpon earth, & by & in the name
 + **Eloyn** + with wose **god** shall drie the sea & make them fall downe into the deapthes,
 & by & in the name + **on** + by the vnto **god** shall restore againe the sea & flood &
 all manner of water, & by & in the name + **messias** + by the vnto **god** shall make the
 beast wild & tame to be furious & malde, & to fight one against another soe that all they
 shall dye in one daye & by & in the name + **Arbitrell** in wose **god** shall destroye & breake
 & all manner of buildinges in one daye, & there shall not remaine one stone vpon
 another that shall not be destroyed, & be in the name + **sother** + in wose **god** shall
 make

God shall make the stones to fight one against another & thou shalt the Nations
 of the earth say, you mountains some fall upon you, & you little hills rocks & /
 by & in the name + **Emanuel** + in which **god** shall make all flying fowles
 & birds of the ayre to fight one against another, & in one day to consume & da-
 mne all things they had never bene, & by & in the name + **Almazamen** + in
 which **god** shall rase down all mountains & fill up the valleys & from all the earth
 shall rase daddoe & plains, & by & in the name + **pentatorion** + in which **god**
 shall make **O** & **A** & all * * of the firmament to fall & last theiv light
 by & in the name + **Sabaotie** + in which **god** shall rase with the order of **Angells**
 with greete power & glory to judge quere & dead you & me & all mankind, and
 thou shalt thevngedly with you dyediant spere be sturbon with lychtinge
 & fier of wite is spoken, the fier shall goe down before you, & aboute you shall
 a myghty stronge tempest, & by & in the name + **Athanasos** + in which **god**
 after he hath finished his dreadfull Judgements shall rase the devill with
 all wited spere into a terrible pysonne aboune a castles Inuincible of light-
 ninge & downinge fier with never shall be quenched, & wylde wormes shall never
 dye nor wade ynadinge, & thou shalt **god** rase all the **holy** and olde people
 enter into joye of celestiaal paradys with all tribunges & glory & by & in the
 name + **Alpha** + & **omega** + in which **god** our made the water & flude to
 ascend up aboue all mountains, so shall make fier to rise up aboue the earth by
 15 cubite & thou shalt wade be fold up as it were aboue, & it shall be gathered to
 goatever den lye to a tabernacle, the present state shall be Inuincatod with is spoken
 of **mutabis ea et mutabuntur**, & thou shalt **vi** by all the greete & mystie
 names of **god** of stable & in stable to thev knowen & vnderston, & rase & romande,
 enforce & rompe thev to appeare, & not one to be so pardy as to voffor staye
 thev vopere thou rase arte or in any place east west north & southe, mayore
 fier or water, In stye or in pree, vntill thou come & appeare & enter
 into the rivre sove appointed for thev made & voparode, with thy name written
 there in, & rominge that thou be not lettynge or vnderynge but to be but that thou
 doe that in thev lyeth & that was maye purgase obtayne possesse & enjoy the
 vthermost of our will & that to thy offire aptayntz, in manner & forme aboves
 is sayed that thev be done **vi** **Comure** thev by the power & vertus of thev
 greete & wondrous names of **god** + **Adonay** + **Sabaotie** + **Eloy** +
Saday + **Tetragramaton** + & by the power & vertus of thev **salomon**
 cyprian and Roger Bacon wese had power to romande, bnde & entosse you
 all spere etc.

Note
 Bene

This rex or spiritt is betwene the **sun** & the earth, Nota in the first monday
 after the rasinge & in the power of the **O** & **H** make thy table & thev
 Image or picture with the raseorte as is before set forth sayenge over them
 O vos **Angeli solis** et **Lune coniuo** vos et exorsit vos & virtute **filii**
dm + **on** + **et w** + et pter god of mirabile, et p illu quibod readit, et p
oia signa dei et raseortovs firmamenti continens, furiatis p **oberion**
 inobedire et aporere in thev Anula camora, voll tabella stagnoa in forma romana
 et me forti firare de omibz & bq, sine dolo et fantasia voll fraude seu aliqua
 timore qui tum ipsum Interrogabero, & you **Angells** of the **O** & of the **D** Jndus
Comure & paye you & exorsit you that by the vertus & power of thev moste
 sig **god** + **Alpha** et **w** + & by the name that is medicinalis + **El** + & by the
 that made you & formed you, & by thev signos & by thev signos that be fore
 thev wted in thev table of woode or in thev plate of thev brasse etc. & now
 in thev myght & vertus of your weater, & in the name of thev the moste syninge
god & by the vertus of the **holy ghost**, that now or vpon sober that
 I shall call on **oberion** wese ymage is poore picture made or fashioned,
 & the name that is poore written, & the signos thev all drawen, wade
 written or made in thev plate or table etc. that now you **Angells** to make
oberion or any other spiritt to obe me, & pade to appeare to me,
 openly in a fayre forme or vnde litorob or in thev libones of an **Angell** of
god, & that without pte or feare of my bodis or soule, or the body or soule of
 any other cristian or livinge creature, & that you now without feare
 quils or delayed pwe & in thev place present fulfill my request & desire I beseege
 & you, & that thou appeare vpon paine of everlastinge damnation, to lychthe vpon
 upon thev

x Nota upon thou arte very earnest in callinge thou most to the spirite name & pirtuwo in thy hand etc.

Nota att the spirite firstrominge demand nottinge of time but sweave him to obedientie & that in this wise, I. N. I. doo promise & binde my selfe ab I hope to be freed at the last daye or generall dolme, to be at the biddinge & commaundment of thee. N. N. the same of N. N. wth by the power of gods most holy & myghty names gate rebuind & obercome me, & for confirmation thereof I geve yibon my name & I sweaver ab a plodge for the ratifionge of the same, Let the name of the same name & shall be deliver it unto you.

Obervon

First or ye beynne to call you most knowe downe upon your knoebe towardes the east, & devoutly saye these psalms miserere mei deus si, deus miserere mei psalms be deus in noie two psalms at deus deus meus to spire in me etc. followinge & with the blonngs the sayed forulatio.

Allmighty god wth of thy Justice diddest destroye the floodes of water the wth verfall words & that for synne, except & psones wpon of thy mouth the same tyme thou diddest save in the ark, & wpon thou drownedst in the red sea wthed kinge pharao wth all his army, yet at the same tyme thou diddest leade thy people, the siddon of Israell safely throug the middost of the red sea, wth by the wth diddest pfigurat the newe wayninge or holy baptisme & by the baptisme of thy welbelovod some Jhu xpi diddest scify the flood Jordan, callotter water to the mistirall wayninge aboys of synne & uncleanes, I beseeche thee O Lord god for thy infinite mercy, graunte maye make it cleane & undefiled, & that it maye be scified by the holy ghost into the wth. wth the will or nos for the sone Jhu xpi sake Amen.

I Coniure thee & I commaund thee N. by the myght & power of allmyghty Jhu & power of all Angells, Archangells, Martires, confesseures & virgines, & by the vertue myght by all the vertues & myght of heaben, that thou doost come wth all solowty & speede into the wth & stowe thy selfe thow into me in a fayre forme & stape & yibe me a true aunswere of all sure thinges wth I shall aske or demand of thee, wthout anye Jellusion, shewinge unto me, or wthout anye advantage takinge of anye of thy name of god allmyghty & by the vertue myght of god + tetragramaton + that thou come into the wth & stowe thy selfe thow in a fayre forme & stape settinge all the layes apte & yibe a true aunswere of all sure thinges ab I shall aske or demande of thee, wthout anye Jellusion shewinge unto me or wthout anye advantage takinge of anye of my wordes but truly & truly accordinge to my meaninge speedely & unfaynedly to fulfill my request to the uttermoste of thy power.

I Coniure thee N. in power of the great & pygname of god + tetragramaton + that thou come into the wth & stowe thy selfe thow in a fayre forme & stape & yibe me a true aunswere of all sure thinges ab I shall aske or demande of thee, wthout anye Jellusion shewinge unto me or wthout anye advantage takinge of anye of my wordes but truly & truly by arrowdinge unto my meaninge speedely & unfaynedly to fulfill my request wth I shall aske or demande of thee, wthout anye Jellusion shewinge unto me or wthout anye advantage takinge of anye of my wordes but truly & truly by arrowdinge unto my meaninge speedely & unfaynedly to fulfill my request wth I shall aske or demande of thee, wthout anye Jellusion shewinge unto me or wthout anye advantage takinge of anye of my wordes but truly & truly by arrowdinge unto my meaninge speedely & unfaynedly to fulfill my request

I Coniure thee N. by the vertue of the blode & water that xpi sweate in his passion that thou come into the wth & stowe thy selfe thow in a fayre forme & stape & yibe me a true aunswere of all sure thinges ab I shall aske or demande of thee, wthout anye Jellusion shewinge unto me or wthout anye advantage takinge of anye of my wordes but truly & truly by arrowdinge unto my meaninge speedely & unfaynedly to fulfill my request

I Coniure thee N. by the myght & vertue of the holy wth & Jussible name of god + tetragramaton + omovion + & by the vertue of Jhu xpi I commaunde thee that thou come into the wth & stowe thy selfe thow in a fayre forme & stape & yibe me a true aunswere of all sure thinges ab I shall aske or demande of thee, wthout anye Jellusion shewinge unto me or wthout anye advantage takinge of anye of my wordes but truly & truly by arrowdinge unto my meaninge speedely & unfaynedly to fulfill my request

Alia via invocare Obervon

omimus

Auto me

x vnto me in a fayre forme & shap settynge all delayes apto & gibe a true answer to
 all surt thinges, as I shall aske or demaunde of the without any advantage takinge
 at anye of my wordes but truly & trulye accordynge vnto my meanynges speddely & vnfor-
 nodly to fulfill my request to the vttermoste of thy power. **I coniure** thee **vi.** by
 the myght of the **father** the **sonne** & the **holy ghost**, & by the myght of his most
 loue ascurion, & by the myghty power & strengthe of the **holy ghost**,
 & by the greates daye of iudgment, I demaunde thee that thou come into this **vi.** & shewe
 thy selfe therein in fayre forme & shap, & gibe a true answer of all surt thinges as
 I shall aske or demaunde of thee. **I Coniure** thee **vi.** by the myght power & strengthe of
god & by his moste **holy** & vngodly name of **god + semiphoras +** & by the **holy**
 & myghty name of **god + Adonay + quod deus** media nocte clamabat ad quam vocem
 ois mortui boni et mali in ieternituli resurgunt, & by the name **+ sother +** I
 demaunde thee that thou come into this **vi.** & shewe thy selfe vnto me
 in a fayre forme & shap & gibe me a true answer of all thinges that I shall aske or de-
 maunde of thee without anye disparte or delusion, shewinge but my, or without any
 advantage takinge at anye of my wordes but truly & trulye accordynge to my meanynges
 speddely & vnforignedly to fulfill my request vnto the vttermoste of thy power. **I Con-**
iure thee **vi.** by the vertue of the blessed blood of **xpist ihu** the saviour of all
 mankinde blood vpon the crosse one good fridays that thou obey to my demaundement,
 & I praye thee & constraine thee, & I demaunde thee in the name of the **father** etc,
 and by the power myght & strengthe of these **holy** names of **god + messias +**
sother + Emanuell + sabaoth + Adonay + panton + craton + Amephe-
pheneton + cheos + ocheos + yskiros + Athanas + ymag + Ely +
Ely + Alpha + it w + tetragramaton + ihus + xpus + filius +
dei + Amen + In nomine pris et filij + et spūs scī + Amen / Amen /

the same saye
 quicunque vult
 et in principio erat
 verbum etc

nowe if they do not appeare in the **vi.** then saye vt sequitur /

I Coniure thee **vi.** by the vertue & myght of allmyghty **god** & by our blessed
 Lady **sete Mary** mother of **ihu xpist**, & by the same our blessed saviour **ihu**
xpist that was & is our maker & by the baptysme of **xpist**, & by the manhood of **xpist**
 that he tooke vpon the crosse & by the blessed virgine **Mary** our Lady **xpists**
 mother, I demaunde thee that thou come into this **vi.** & shewe thy selfe therein vnto me
 in fayre forme & shap, & gibe a true answer vnto me of all surt thinge as I shall
 aske or demaunde of thee. **I Coniure** thee **vi.** by the precious passion of **xpist** in
 of speciall that he suffered in the mount of **caluarie** in his blessed hande & foote
 & by the blood & water that he sweate & stung in payour to his **father** in the
 the mountaine vpon the sayed **pater si fieri potest transeat a me calix =**
= iste, & by the blessed wordes he sayed **pater dimitte illis, quia nesciunt**
quid faciunt, **I Coniure** thee **vi.** & I demaunde thee that thou come into this
vi. & shewe thy selfe there vnto me in fayre forme & shap settynge all delayes apto
 & to gibe a true answer of all surt thinges, as I shall demaunde of thee, with-
 out anye delaye or advantage takinge at anye of my wordes, but truly &
 trulye accordynge vnto my meanynges speddely & vnforignedly to fulfill my re-
 =quest to the vttermoste of thy power. **I Coniure** thee **vi.** by the blessed blood
 of **ihu xpist** & by the vertue, strengthe & power of the **lyvinge god**, the true
god, & the ony ony **god** & by the deuyne power of the blessed **trinitie** that thou
 tarryest not in noe case, but euen now without anye tarryance that thou come
 into this **vi.** & shewe thy selfe therein vnto me in fayre forme & shap & gibe a true
 answer to all surt thinges as I shall aske or demaunde of thee & that I mediatly
 without delaye, or advantage takinge at anye of my wordes or saynges but truly &
 trulye accordynge to mine entent & meanynges speddely & vnforignedly to fulfill my
 will euen to the vttermoste & extreme limite & bande of thy confectione / fiat fiat /

Then saye the 4 gospells of **sete iohm** in principio erat verbum etc next of **sete Mathew**
 the nexte of **sete marcke** the nexte of **sete luke** the 24th & 25th both coniu-
 =rations & gospells & so will most certainly come, but if they do not then saye vt sequitur
I Coniure thee, I constraine thee & I praye thee **vi.** for thy contempt & disobedience,
 in that thou comest not at this my demaundement into this **vi.** & accordynge as I haue appoi-
 =nted thee, because thou art not obedient the immaculate lambe of **god** & demerit
 + thee, & that because thou comest not into this **vi.** willingly & gently, with all sollicitude and

destination, w^ho^rso^eve^r nows^e come, or all^e the **4 holy evangelists** w^ho^rso^eve^r the
Michael, gabriel & Raphael w^ho^rso^eve^r the **3 patriarche Abraham, Isaac,**
Jacob & all **holy** w^ho^rso^eve^r the **Apostells** of **xp̄st** w^ho^rso^eve^r the **all the**
 sorte of **god** bo^th of men & **Angells** w^ho^rso^eve^r the **except** from romost in to the **M.** by
 & by & by in the **by** sollo ab I gado romanded thee, or all^e the w^ho^rso^eve^r the **from**
 fayle thee daye & nyght, & power & minnute, tyed & tyme, yea^res & monethes abenab the **M.**
 abites did derroast, except that thou dost come in to the **M.** & that furantmently & that without
 any further tawing^r lett or delay, & full fill & accomplishe my wills romandment in all
 thinges, that I gado before romanded thee, or all^e our **Saviour Ihu xp̄st** do^th w^ho^rso^eve^r
 thee w^ho^rso^eve^r was borne of the **virgine Mary**, except that thou rommost in to the **M.** aben in
 of the **J** w^ho^rso^eve^r thee w^ho^rso^eve^r name & names thou dost disboys, w^ho^rso^eve^r nows thee stover
 thou arte of the roming^r at the my Indoration, soe more thee more, by paines & tormente
 thee for thee by disbedientie & longe tawing^r, all thee w^ho^rso^eve^r thee maledictiones of **god** to some
 Damned soules, all vocation of thee world, & all thee passion of veyed & troubled mindes, bond=
 =tiple^d upon thee, aben in the **N**omber ad the staves of thee skye & sande of thee sea, fished into
 flode, & yrasse upon thee face of thee earth, & that from daye to daye, frome stover to stover,
 frome woode to woode, frome moneth to moneth, frome yea^re to yea^re, frome minute
 to minute, & frome tyed to tyme, untill it be abe thou dost come & appa^re to me in the **M.**
 unto mee, in a fayre forme & stape & be obediant unto all sw^re thinges, that I gado before romand=
 =ment but be thou in continual paines with moste overaste of stover, paines yrie of the
 & dolours, fiat fiat fiat Amen.

When so is come saye thee, & that before thou requirof anye thinge of Gmo.

I charge thee **N** & romando thee by all thinge that I gado before w^ho^rso^eve^r & sayed, & by the
holy & by the name of **god + Tetragramaton +** & by all the **holy** names of **god**
 that anye sp^rit may be restrayned by that thou stowe truly & openly vnto me all thinge that
 I shall demaunde of thee, from demaund of Gmo vnto thou wilt. **Bene**

123.

Then havinge thy purpose, by rote vnto doxt one thee with the vt sequitor.
By all thinges thinges that I gado sayed & romanded thee **N.** & by all thinges that
 are vnder the power of **Ihu xp̄st** & by thee lisonge I binde thee **N.** that thou be vnto me
 allwaies obediant in all thinges to be demaunded. soe often, w^ho^rso^eve^r & w^ho^rso^eve^r
 & in what place, w^ho^rso^eve^r in or w^ho^rso^eve^r out, w^ho^rso^eve^r it be w^ho^rso^eve^r thee w^ho^rso^eve^r or w^ho^rso^eve^r thee w^ho^rso^eve^r in
 thee wood or water, or w^ho^rso^eve^r thee w^ho^rso^eve^r I am, & w^ho^rso^eve^r I shall all thee **N** w^ho^rso^eve^r anye impo=
 =dimout soe longe ab I will, in all thinges thou shalt full fill my will, & my deslove, w^ho^rso^eve^r
 lyo w^ho^rso^eve^r or deserte, & w^ho^rso^eve^r foare & tyte of me or anye o^ther w^ho^rso^eve^r of **god**
 ab w^ho^rso^eve^r of bodye ab of soule, & allwaies at the openinge of thee my backe, or anye p^rte of
 thee w^ho^rso^eve^r I shallinge for thee w^ho^rso^eve^r without tawing^r, that thou romost frome everye p^rte,
 w^ho^rso^eve^r soe o^ther tawing^r, & stover by sollo to thee presence of me, & make thee be ready &
 familiar thinge to be vnto me & my^t of thee sayed & **holy** names of **god** restray=
 =minge thee at all tymes ab w^ho^rso^eve^r thee daye ab of thee nyght, + **Adonay + Sabath +**
Adonay + eados + Adonay + Ancora + sothier + Emanuell + Tetragramaton +
Ihus + Otinomos + Goth + Vethi + heloy + Alpha + etw + that thou **N.** obaye
 my w^ho^rso^eve^r, w^ho^rso^eve^r by thee lisonge of **god** are ab a stape stowe to w^ho^rso^eve^r thee at all tymes
 of thee daye & nyght, by thee nyght & power of our **Saviour Ihu xp̄st** & by all the
holy w^ho^rso^eve^r & w^ho^rso^eve^r soe that thou w^ho^rso^eve^r thee romandment, that I gado before sayed &
 w^ho^rso^eve^r to thee, that thou dost full fill, that I lisonge thee till I shall all thee another
 tyme by thee power of **J. C.** & the **holy** names of thee w^ho^rso^eve^r in peace, & thee peace be
 allwaies betwene thee & you in the name of thee **father** & of thee **sonne** & of thee
holy gho^st Amen Amen Amen.

There marke thee w^ho^rso^eve^r thee signe of thee **I** & y^e be soe fearfull saye In ym^rixio
 vnto vobis, & quinquies vult. / finis a of p^robed experiment

Amaldiction Si volueris favore potestatis et Justitiam meam obedire **N** Dissolvo te ab
 w^ho^rso^eve^r a tou = aff^rio tuo et potestate in abis^r aqua^r v^rgno in die Juditij ipsius duritatis qu^ron =
 dition. / turus of Juditavo vobis et mortuo et st^ru y igno Amen.

Irontialis **Vade** **N** ad locu^m p^ro^restinat^ru. vbi dicitur deus tunc to ordinabit quousque aliab to frido =
 raboro, sub pona damnationis p^r potuo et maledictionis **dei** o^r potentia **uris** et **fili** et **passetti**
 que maledictio descendat sup^r te et semp^r teru^m maneat nisi ritine de st^r ab et rest^r ab ad locu^m
 tibi a **ano** constitutu, s^r ab aligo dampno. **M** / well nobis in f^ron^roool f^ron^roool / Ita et nisi
 x^r nite tu to Indorabore, s^r ab aligo modo potuo s^r ab nomova f^ron^roool ro^r ab^r ab sine in domo, s^r ab
 tradome, in rampis sine extra rampis, obitunquo to Indorabore, benedictione sui p^r ipio post^r ab^r ab
 fiat fiat

Litentialis
p 20

Vnus qui quo vestrum in pare reuertatur in locu suu et pax sit inter nos et vos /
In nois **pris** et **filij** et **spus scti** Amen / postea in dirat **Evangelium scti Iohannis**
In principio erat verbum et / **Credo in deum patrem et /** Deinde exoat de riv-
tulo vnu post aliu, et lavantur facies in aqua et yspo / et vadat p alia via qua
venerat /

Litentialis

Ecce **Crucem** + **dm nri** fugite plos ad vosp vinit **leo** de tribu Juda dicit
Iese filius david, munt ite ad locu podesinatw, sive ad locu nostru, ar parom
vnde venistis, et sit pax inter nos et vos, In nois **pris** et **filij** et **spus scti** Amen. fiat

para folloote
a construction

Ego **vi** filius **vi** quonia tu **spus vi** infernalos **rebellos** ob, et contumari nos in
aliquo obediens rivas, vobis que dicuntur pmo ad rivo in nois **pris** et **filij** et **spus scti** 22
vi **recondempno** te **vi** in infernu et **maldictio dei** vibi et vori sit sup te
vi **maldictio** te p omnem **malditione** qua **deg** **maldixit** Chayn, et **Iuris**
et **suppene** de **stondat** te **vi**. sicut **destando** bat sup in **abitantib** **sodomel** **gomor-**
he, **zeboim**, **Adane**, et **zebor** **regor** **mis** **volub** **in** **iritius** **obediens**, et **psiro** **om**
om **voluntate** **mea** **maldixit** tibi **vi** p **oos** **Angelos** et **Archangelos**, **dei**,
et p **oia** **terribilia** in **relo** et in **towa** et in **inferno**, et **nulla** **requies** sit in te **vi** **neque**
in **die** **neque** in **notte**, **donec** **psiras** **om** **voluntate** et **desideriu** **meu** **pbannas**
et **vi** **ab** **oib** **di** **gnitate** et **officiis** **tuis**, et in **stagnu** **sup** **terris** et **gnis** **poripio**
te **vi** **vbi** et **bestia**, et **psendo** **propheta** **curia** **buntur** in **stula** **stulor** **fiat** **fiat**
In nois **pris** et **filij** et **spus scti**, **in** **iritobediens** **quisto** et **psmittit** **virtis** **meis**
et **adimplere** **om** **desideriu** **meu** **ipso** **postante**, qui in **altissimis** **sedet** et **regnat** **deg**
Evinus et vnus Amen rito rito rito Amen /

Oberions Circle

iffo rivo be longino to
zio vortis vrentis
bo mado one fto
trouit p fto m
p id fto hite
to stando form



De doctrina virginum ad os experimenti qui vlti

Primo capitulum dicit qualiter se habebit exortator sup se sub rombandus et
si capite ponit tota stabos et oos artos et oia experimenta et licet oos plommitatob
fuerint subato absq in capitulo in pille p firorotur

In primis opatur sine experimentu pmo dicitur qualom arte vel experimentu favore
pponet et debet scribere totom artom jam in carta tali ut dicitur infra De carta man-
brava postea debet nominare in qua die et hora debet incipere et pparare artom
istam et nominare debet quid sit nro saviu in pparando on vel ea et qd debet addere
l. minime in artibz sine experimente notare debet etia qua die. l. hora debe opari et
ru in ista pparatu fuerit rogare debet quo in loco et antiqua incipiat aliquid de arte
exortator debet notare oia necessaria que conueniunt talibz artibz et ru ista nominaret
exortato debe intrare rama sua. l. aliquo alio loco seroto Itaq nullus videat ubi
sit nec aliquos on impediatur et debet se exoliare s2 et caot sibi balneu pparatu
sine aqua exortata de tali ut dicitur infra de aqua et arripiat ipa aqua et ponat
sibi de sumitate itaq descendat usq ad pedes dicens per oratione **dn̄i Jhu xpi** qui
formasti indignu de terra et misisti me peccatore ad similitudine tua benedixisti
et sanctificasti dignu per aqua ut sit missi mundificato et salvamtu mei corpo-
ris et aie ut nulla fallacia in me illo modo possit apavare oipotens et inestubiles
pater sicut unigenitu **filii** tuu a **Johane Baptista baptizari** conseristi licet in-
dignu et contempus sum quos ut aqua ista sit baptismu meum ut mandatu sui ab
oibz peccate presentibz poterit et futuris **p domi nru Jhu xpi amen**

Postea in aqua ia laba te totu et Induas te ppo rarnob vestes lineas albas et postea
te p tres dies ad ming ab oi immundicia et turpi loquoo ut dicitur de foris et
qualibet die sunt oratione in mano ritta tertiu hora semel ritta moxidia semel
ritta. 6. ter ritta vestes. 4. quinquos et facies p tres dies et per off oratio

Oracio Ebraico Asa, Asaha, naldrimibas si loe, Anabonay, bizay, bomlla, lachodoc
Acacal. l. cicacal. l. acthatel cephice penci. l. pam aru Atabanc hata Adonay
Eloy emagio Ebraico achedit p. l. achedele bract. l. bavact. spammel. l. samamul
mel cadae Eray hoya Amista vana machea damit dama yarael. l. Rachiel
helel homon sepon gemas **Jhus dñs deus** conrodo in ut pparare possim
quo favore Intendo ut p te pmissis Adonay merear adimplere **p dñm nru amen**

Transactis tribus diebus incipiat pparare ut dicitur est experimentu quod favore
Intendat isti tres dies debent esse pclarissimi et purissimi ante die et hora In-
ceptionis et post hab tres dies debet incipere et pparare et exortare hora in qua
debet incipere post qua hora incipit fuerit operari postea potes pparare oia hora
sequenti et oia supra dicta debet exortator p aliqua arte dicitur velit ad offertu
Istud caput dicit qualiter debet fieri balneu banou est nro saviu in artibz
ru Incipit aliqua artom favore voluere in ultimo die pparacionis arte pparate
et oibz nro savijs et pnis et plate et de die et bona p de vadat ad fontem vinnu. l.
ad flumem habos aut ad balneu aut ad aqua calida et exoliand. oos vestes dicit
p psalmos **dn̄s** Jlanario, dixit Incipiens, dixi custodia salu me fac rari-
tomb Confitemini quiriung vult et tu in vobis sot natq intret In balneu sine
in aqua et dicit Exortator te orzigo te roaturo aqua p ipu qui vatu rari-
stituit ut sine mora aliqua orias oom spitu mudu atq fantasia ut in notore
non valeat **p dñm nru Jhu filiu** tuu defensoru nru qui vinit et regnat per
Infinita scula sculoru Amen

In noie pris et postea incipiat se lavare per dicendo **varbalia misalia dalyphalia**
Amamalia, racharilia gedocheria balofalaria, gemaria, gegeon faria
Fesse faria gogay. l. goichis gomtay yayl. dayl mysayl yoyl tractayl punki.
godex sabaoth Adonay. A Agalon. l. Detragramaton celion. l. cedyon

Agneseton stimulator primeumato et ru lotz fuerit exoab de balneo sig-
nanda te of dicendo In noie pris et appab ru aqua exortator sup fariu tuu
dicend appab me **dn̄e etr** et vestiat se dicendo p psalmos, **dn̄e** no in favore
boati quoru **dn̄e** exaudi de profundis tu Inborare consi. to bar quomode dilexi In
exitu **Israe** in ronder tondo **dn̄e** p hasti et pamt oratione sequentom. / r

Adonay setissime et potens p potentissimu et roborantissimu non **dn̄e et +**
forte et admirabilis becu magnu et horribile te adoro te laudo te glorifico te benedico
te rudo tibi variab ago ut per te aqua salute et mundicia alluat amo et
desiderium mei rudijs p setissime **Adonay** possim oibz in foris ad implere
habuab pater omi roaturaru quos qui vobis **deus** p Infinita scula sculoru amen

Deus est vere **Jehovah** qui dat uniuersis ut sunt qd sunt, et solo verbo uocati per **filium** de uirgine produxit oia que sunt, ut sunt / id uocat oibz stellis, omnem molitiam soli nor bz suis. etc.

Raphaell attributus fuit **Cobia** ut parontu sanaret ex periculis liberaret filliu, et si uxorem sua adduceret.

Ita Michael dei fortitudo, populu dei y obornat.

Gabriell dei munitus missus fuit **daniele**, **marice**, **Zacharie**, **Johannis** **Baptiste** patri.

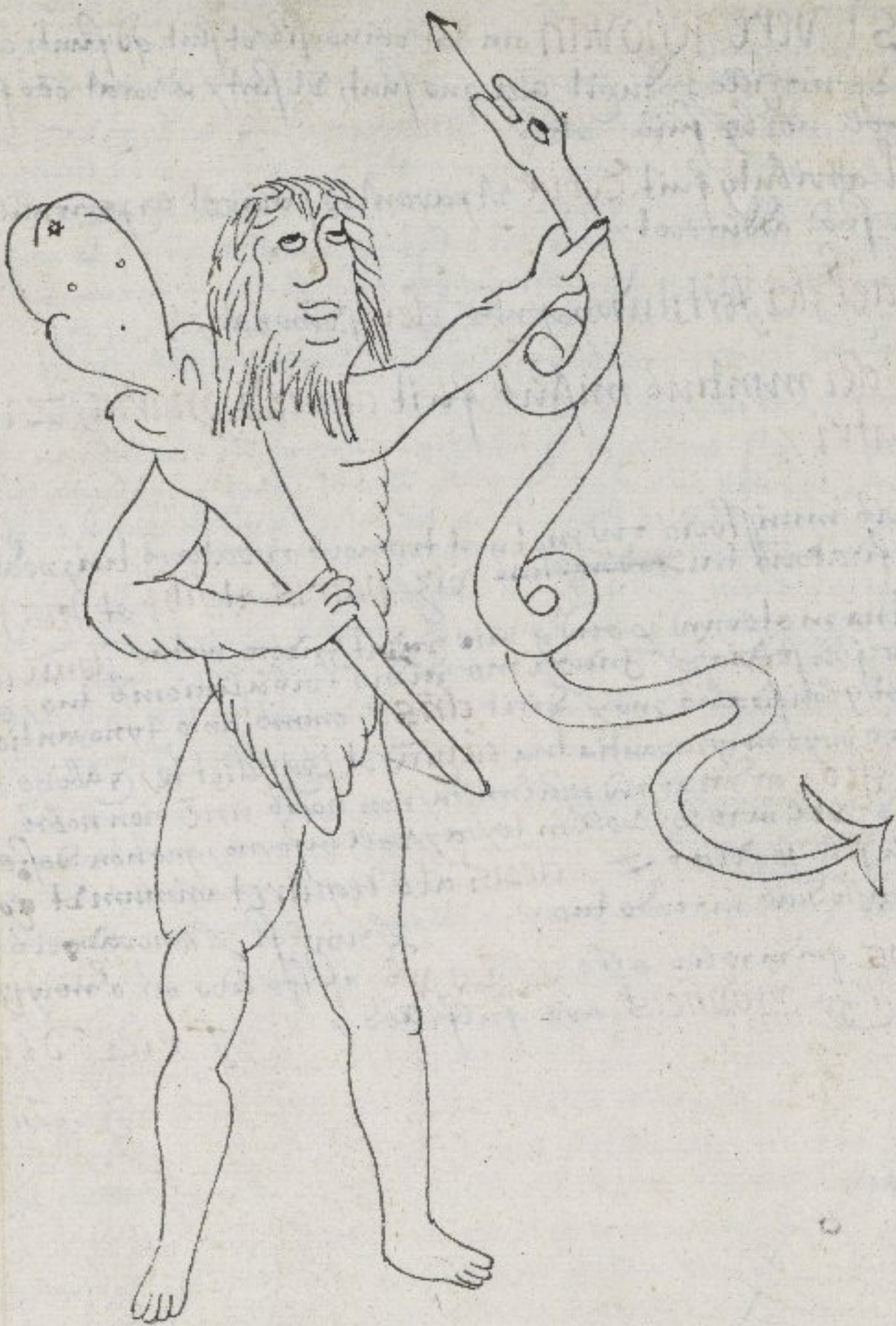
Huius utavis ministerio tu motu et tremore uocatois tui, uodomytois tui et sanctisqz setfiratois tui, ~~idemp~~ viz / **patris** et **filij** et **spis** **seti**.

Vixit aia tua in otornu p omi q into uadit **Judoro** uitu **clonu** **clum** tuu, et **Judora** uitu soli seruiat **Judora** me in die tribulationis tuo, et exaudia te eripia te, et glorificabis me. **Sicut dñs** / omnis ante **Jynouantia** est tribulatio animi / **Judoro** uito in ignorantia tua **clonu**, et exaudiet te, q ab eo all **comobord** **conu-** **com** tribuat **deo**, at dirat tu psalmista, non nobis **clne** non nobis etc. / **uolla** omi est virtus, uol in celo, uol in terra, uol in founo, que non despondat a **deo**

J sed, et illi soli seruiat **deus** ato requirit animum ut **conuob** **filii** **filij** uobru rustodias in corde tuo. **Lum** si **honouab** **uob**, ra foristi uoluntatem **patris** qui in celis est. **Eoyb** iste labo qd o noy bouo te **Jynod**, **tes** solo **cauo** & **tes** **prophets** aro fulfilled. **True** **drumitys**.

Hamond.







dearest (1577)

magis uigilant, to see faeries etc. p. 138.

de Invisible. 142

de Opido 1582 p. 105

On the p. 135 See also p. 142

a. pro. Curia p. 118

Oberon (i.e. Oberon "King of the Fairies") p. 80, Invocation p. 190 ff
p. 113, 117, His picture p. 105, 6. There is an invocation of Oberon
"concerning Physick" in Sl. MS. 3826 f. 98.

NB p. 81. "Myces is prince of the faeries" (i.e. Male)
"and is of the same office that Oberon is of."

7 Siblings of the Faeries, p. 67, 21.

^{Sad}
Fairy Lore

Every man is a spirit of joy,
Every woman a ^{soul-sucking} carnivorous beast,
And he who bears that in mind is as boy
Esteemed, but hath tasted Eden's fruit.

For this is the secret of the Fays,
Which they told me on the dandelion bank,
And, having heard, I went my ways,
A fool in show, but a glad pick-thank.

And when I am overladen with
A happiness that I can't describe,
I empty into a woman ^{my} pith,
And a new store from man imbibe.

There was one met a woman - damn her -
To whom he gave this precious Gleit;
And his heart was turned to a yellowhammer
One whole hour from a nightingale.

Yet he outlived that want of wisdom,
And like a merry carter found
His hazel switch some miles from Christ'dom;
And thus he huries it in the ground.

Now whether man or woman find it,
Or boy or girl when he be gone,
He cares not a straw, but let them mind it;
For 'tis the true philosopher's stone.

He boasts not crying "I have it"
Nay, but he tells the world;
'Tis ^{no} false affidavit,
Sure as yon hedge is merled.

He who hath seen Beauty
Is blinded for a while;
But, if he remain mule, he
Will stumble at a stile.

Sept. 8. 1929.
Corrected, May 30. 1935.

This magical MS, which should not be sold for under £100, contains the site of Oberyon (i.e. Okron) explicitly called (p 80) "Kraze of the fayries" together with pictures of him and other spirits.

E.H.W.M.

R.C.S., who was responsible for colouring and illustrating the initials, &c in this MS was R.C. Smith the astrologer, and the charm against thieves on p. 51. is found with the date here appended, in his "Astrologer of the nineteenth century", 1825.

00/1-

(was used in re-binding of Georgia M.S. 1583)
MF

V.b.26



V.b.26

RECORD OF EXHIBITION

Date	Opening
10/4/79 - 9/6/82	pp 184-185
6/22/09 - 8/29/09	p. 186-87

KEY OF SOLOMON





THE FOLGER SHAKESPEARE LIBRARY
BY THE GIFT OF

B. H. Breslaucr
Foundation, Inc.

KEY OF SOLOMON

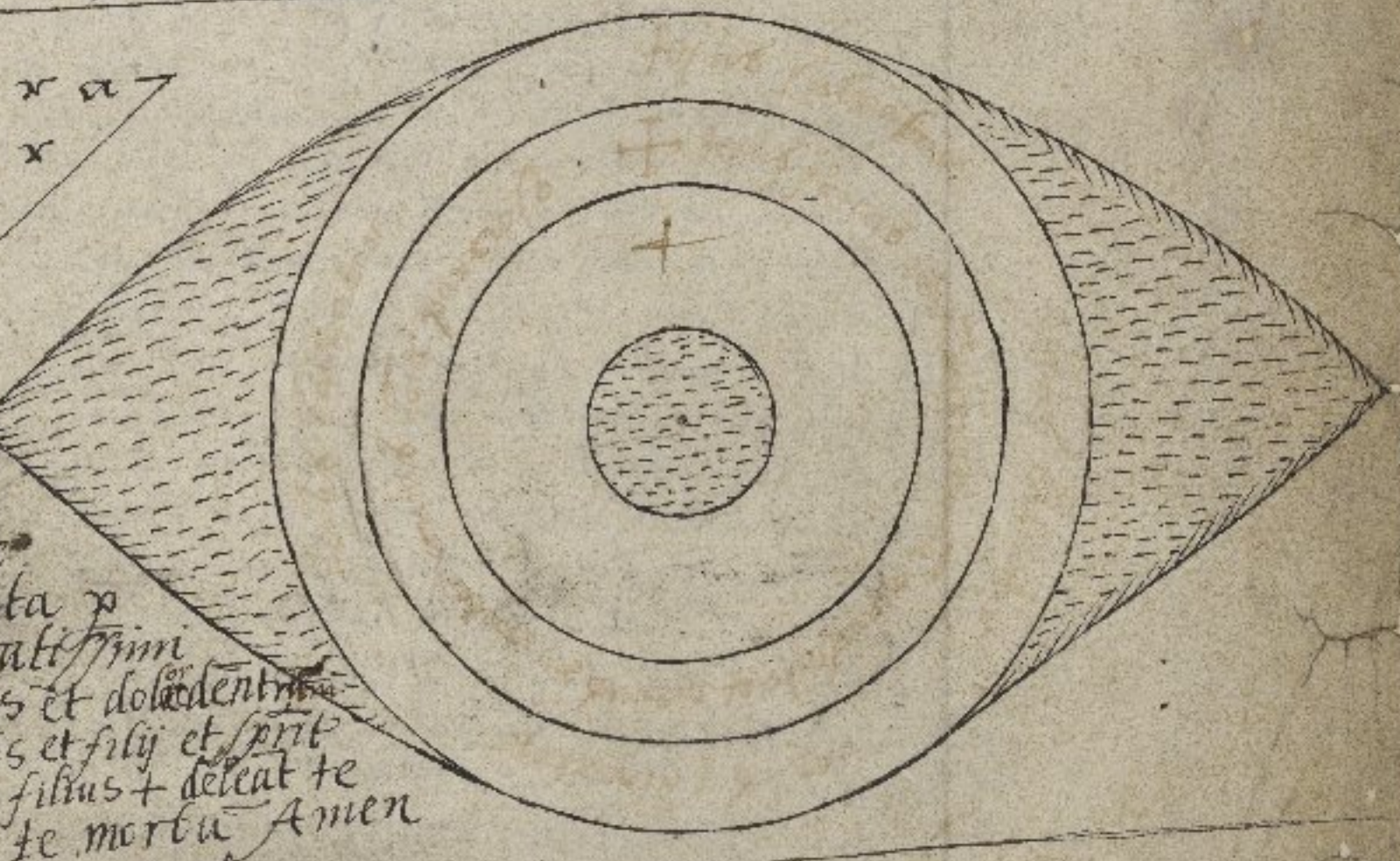
Contained in this volume is an English, late sixteenth century manuscript fragment. Folio, thirty pages on fifteen leaves (9 inches x 13 inches). Written in black ink in a secretary hand, sixty lines to the page. Rubricated in places, the rubrication invariably faded and with fourteen magical diagrams in black and red, plus a number of marginal diagrams in black and one leaf containing eighteen (of twenty) sigils in black and red. This leaf is however defective having a lower corner torn off (some 2½ x 3½ inches) losing the whole of two sigils and part of the margin of another. All the leaves are frayed, some with marginal tears and one with a piece torn from the margin losing the last few letters of fourteen lines and a part of a marginal diagram. Some leaves have margins mounted. Repairs have been carried out as necessary.

Magical manuscripts in English of this date are of great rarity, even when — as in this instance — in incomplete state. The text consists of a substantial fragment of a version of the Clavicle, or KEY OF SOLOMON, written in English with some Latin invocations and showing interesting variations from the usual renderings of the text. The Hebrew letters are heavily and inaccurately drawn, the copyist being evidently ignorant of their proper form, while on the seals and diagrams the six-pointed Star of David is in almost every case replaced with a cross. In the body of the text are biblical quotations from the Prologue to S^t John's Gospel, a variation not recorded in continental texts. The parts of the Clavicle on these leaves concern the elaborate preparations for invoking demons (with variations on their names: e.g. Reatonay, Elzeph, Terebinthus) and various spells of a largely protective or beneficial nature "To make theives stande". "To make one fair".

The pages are numbered from 206 to 235, but in a much later hand, and as no known version of the Key of Solomon has anything remotely approaching another two hundred pages, this fragment may be presumed to have been disbound from a miscellaneous manuscript volume. The scribe and original owner cannot be identified with certainty, but it appears to have been copied from a similar manuscript belonging to "Thomas. . . Clarke in Divinitie". Its later provenance is unknown.

Litany of silver that is to say, the purifyinge of silver, that
 god himselfe make a bray in small, & ynd it upon a marble stone
 & temper it wth the residue of an egge, & when it is temper
 make an eye on the wall or in possession & strike in one the wall
 then take an nail of latten of the weight of a penny & hammer
 of the end of the god & the scale of the eye, & is a nail, & then make in the
 eye of the nail & write in the first of the eye, Jesus saluator, & in the
 letter of the nail write, Jesus siens rem occultarum & manifestarum verus
 purgator, orius noie priore, then say the prayer, & then all the
 letters on the eye, & all from the in his things be guilty of & is
 beyondinge of the eye, & then from by the virtue of the father &
 of the son & of the holy ghost, & by all the names of god, Alpha
 & omega & by all the apostles, & by all the evangelists & martires
 & confessors & by the holy elements, & by many the mother of
 our lord Jesus Christ, and by all the good workes, & all from the be
 guilty of the things which is gone, & all for that beyonde the eye
 to fast, strike it on the eye, by the virtue of the holy names of our
 lord Jesus Christ, before said, & it never be till the eye be out,
 or give any more & for that be brought againe, & yet for the michele
 might, & right as I write this nail one the place & we may be
 of all virtue & is in the words aforesaid, may serve to paine &
 to confusion, & while then write the word Sabat, & Sabas, selarinu
 Beatonay sehare Beatonay facite appere qui illam Bem, furatus sine de
 qua querimus, & then salt to the right eye water & if water not
 write the eye againe wth the hammer & begin the eye to the till from
 East thinge of the hoste & begin the prayer on the first of the
 the more or in the last of the more when from wille, & no
 followes the forme of the eye as it ought to be made;

a b r a c a d a b r a
 a b r a c a d a b r
 a b r a c a d a b
 a b r a c a d a
 a b r a c a d
 a b r a c a
 a b r a c
 a b r a
 a b r
 a b
 a



For the following the . Corbe . hor . horff . gaubell . Xpeboptdm
 This above said, must be written in a little pen of perfume
 and at the beginning out of every line, you must say, at the
 I think it were mungie, & only the eleven letters, ab r a r a
 b r a, were written & scraped out, (singulatur) you must en
 begin at the first of or lowest line, a, and so y^e come vppwar
 sayinge ab is above written & t
 If any hath sealed & wth dy^e daye his waye, y^e
 word by the a little name

17
207

the water, or water or fire to make any spirit of any
 to appear and give answers to the, in the, or in days of the moon
 the salt water the, or in 2, 6, 8, 10, 12, or 14, or else with, when
 will shall the arts, read the invocation, in times or 9 times
 of the mountains shall appear to the, having the, sanctus
 that shall follow
 might of the father the son & the holy ghost, amen, Benedictus
 dominus o the spirit, & I command you to charge the, & binds the
 that the, & appears, in the, stone of crystal, in a form
 as visible as any one man, both another, by all powers
 strength of all spirit, by the virgin mary & have our lord Jesus
 the, & by michael Raphael & gabriel, also I command the
 by the & virgin, with which with the lamp for the lord, I command
 the & binds the, & advise the the spirit, & that the, & appears
 appears as is before resuscitated, I charge the the spirit, &
 by heaven earth & sea & all, & by all things contained in
 the, & by mary magdalen & her followers by the faith of
 the martins & the apostles, by matthew, mark, luke & john
 by the prayers & prayers of the, and to the name of god, also I command
 the & the the, to the, stone, by & by, without any delay or
 tarrying, by all the host of angels & archangels and by
 all the holy company of good spirits, also I binds the the spirit
 & by the virtue of all herbs, & stones, & grass, & trees & places
 & by the holy names of god, sother & Emannell & Panton & craton
 & Eleyon & theamaton & agla & alpha & co & tetragramaton
 & Sabaoth & vermes & athanatos & Ely & Eloy & carumatos &
 Jesus & also I command the & binds the the, & by all lights & light
 & stars & frost & cold, & snow winter & some days &
 might times years & months, hours & minute degrees
 & by all the things of the air, & the, & appears in the, stone
 & I may be the so well as one man, both another, to do all things
 and to tell me the things of all things & I shall ask of the
 I command the, & by the virtue of the, by his agony and
 bloody sweat, by his cross and passion, by his death and
 burial, by his glorious resurrection & ascension & by the coming
 of the holy ghost our comforter, & the, & by the coming
 all my mind & intent as I have before resuscitated, to all things
 that I would know, also I command the & by the holy psalter of
 David & by all the holy prayers therein contained, & by the faith of
 the faithfull, also I command the & by the sacraments of the supper
 of the, & by the altar of the, & by the virtue of the, & all
 the virtue in them contained, also I binds the the spirit, & by the
 in words & tetragramaton & anathema & anathemateve the, & by
 all that belongs to the, in words, also I command the charge advise
 & binds the, & the, & appears in the, stone of crystal
 & give me a true answer of all things & I shall ask of the
 I command the & by the help of god, & by the powers & virtues of all
 that move upon the earth, or in the earth or water of the sea
 or in the fire, the, I charge the & by the his god omnipotent
 & suffered his death on good Friday & rose again the third day
 to the resurrection of all mankind by his suffering & by his suffering
 to the top of the mountain & by the power of the, & by the
 the devil, when he said to Jesus, Domine deus filii dei
 bread, & by god the father & son & the holy ghost, pray to the
 holy trinity, in the, in unity amen

W

These good signs smitten full of holys no confusion, but when you
 shall see flowing more downe, glory be to the father & to the son &
 to the holy ghost, as it was in the beginning is now & ever shall be
 world without ende amen, amen, amen.
 And I desire to binde all these by all those holy prayers & by all
 other good wordes & be able to be spoken or thought
 all this lawfully done of necessaries shall nothing be daried of holy
 ground, nor out of the house, And first must have the pontifical
 writton in parchment & lay it in the house upon the ground & it
 be no house. To binde into the house whether it may not consume nor with
 nor mustines & you shall see it will doe the pleasure by the grace
 of god,



In case of the yeates make this figure followinge wth the blade of a
 blacke wolpe & haunge it aboute a white docke necke & good here as the
 is suspected. **H P** **EAST** your docke out of your hands, & so shall good stand
 on it & drawe digge here & take it out of the ground wth out any blawke
 & your docke must have a soude or a lare of seven yerd longe about
 the legge to have five againe when you will - & bane it



117 212

make y circles on the bottom & in the circles write
mathews, marcus, lucas, johannes, & then make a double cross
over the bottom & then make on the over part a double circle
& within the circles write the names above & then make a double
cross & in the 4 spaces write the words followinge,

then take a key in the cross ward & write one the one side of the
key,
let the key be till it be drye, then take my knives with youe goates all
of one make & write on the first knife
the second knife Sabaoth T T & on the third knife Emanuel T T
& on the 4 knife, octinomos T T, then take your key & set it in the
& knife & write in at the toppe of the keye thus sayinge, In hoc te clavi
in pane istu p patrem & filium & spiritum sanctum & p quibus vulnera dmi
nri ihu xpi & p Virginitate beate marie virginis vt tu panem
michi demonstrates veritate & non falsitate, de re qua dubitamus
in nomine patris & filij & spiritus sancti amen the take your first knife
& put it in at the side of the keye sayinge, In hoc te custelle in pane
istu, say thus at the puttinge in of the keye of the other knives at the
in the keye, then say thus, I charge you broad keye and knives
by the vertue of the father & son & holy goste, & by the vertue
of our blessed ladye, & by the vertue of all the blessed wordes
be writton in the, or upon the, or aboute the, & ife surge a p
same surge a time, that youe do not stand about the same, ife not
then do not stand againste the son, or else stand still, then take the key
betwixt youe & another by swithe your fingers thus sayinge
Contra te pane p prom et filij, & p don qui scribit colu
terra mare & cia que in eis sunt, contra te pane p scilicet pmitte
et p xpi baptisimalis puritate, & flagilla p & p alapas & claud
que crucifixus fuerit in cruce & p xpi sanguine, p xpi pueru q
sumus vt tu pane michi demonstrates veritate & non falsitate, do no
suspotione habemus, contra te pane p istud nomen q e tetragra
aton, & dmi q aaron tulit in fronte scriptu & p manifestatum dei
& eos angelos & archangelos tronos & throna rones principatus &
potestates, & p cia miracula que deus ferit, contra te pane p il
miraculu q deus ferit in deserto, quando ex quinq panibus & duob
pysibus pascauit quinq milia homiu, & p illa rona qua xpo
tenuit tu discipulis suis quando benedixit pane frugit, & dedit
eis dicens, accipite, & manducate, hoc e dno corpus meu q pro
vobis, tradetur, vt tu pane nobis demonstrates veritate, do,
quay modo, querimus

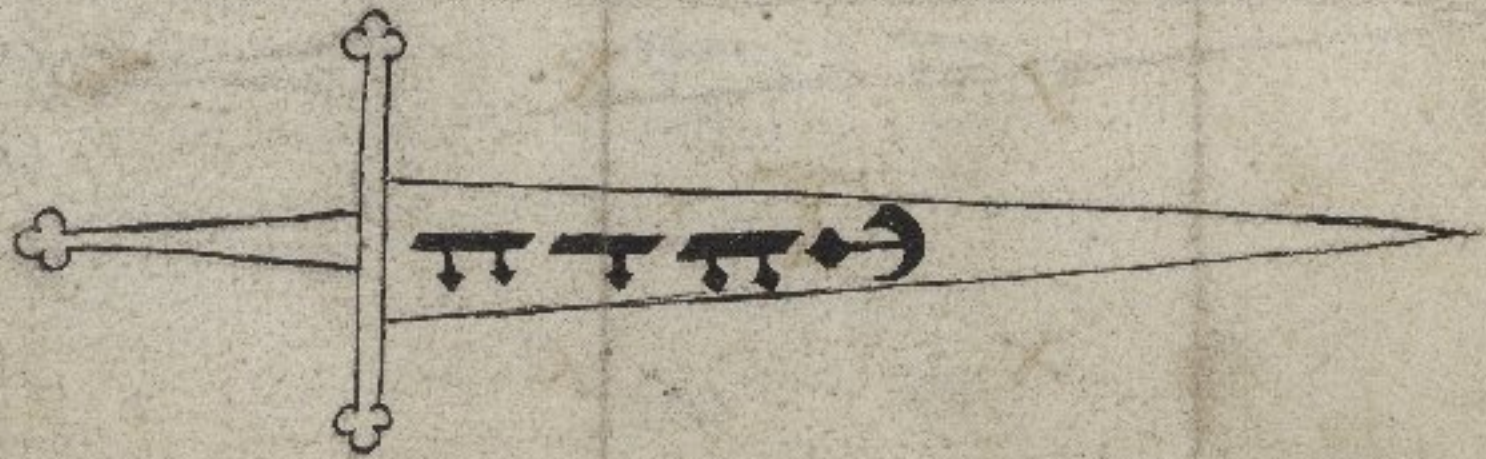
117

⚡ Sig ⚡
De mm tra
Alpha Ca v C u
gra Hs eos ma
⚡ ton ⚡

⚡ Solomoni
Soluzge
Bellanet
Dug
Bell



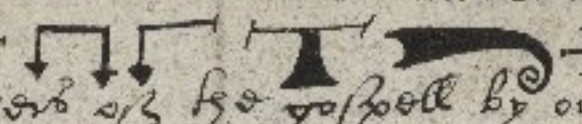
Exonit made by me xpm slawke in Dromitio
 Thomas Dromitio, wof oger, A, or Doctorus & mof of the hys
 pious under god, ij of the hys hie pyles of. Oshant & ij of the
 pious of the wof in the realm of England wof the hys hie & counsell
 of the hys Baron, hys, wof, hys hys in om & hys experimento
 wof after his manner followinge in all dogmets is ad pue at the
 wof hys, a, wof, hys by hys pue patinge a taxion at the
 demaundment to deliver or pue any manner of hys & hys dema
 unded tyber of treasurys London, or any other hys
 slawke in Dromitio & master under god Thomas
 Dromitio aforesaid, at godd hallinge of sim before his doptinge
 of his hys, out of his pious, gave his full powere & authorite
 at the requeste & hys desire of his stowarde, as the of hys
 he gave fully all hys powere to sim in all hys cause to
 obtaine ad the hys, to & he wof sim hys & his company
 puringe hys solus for & hys of hys hys in all dogm
 after his manner ad pious followinge, & wof hys stowarde pious
 sim fully, so is all hys alway before his workinge by
 godd grace to be fulfilled, wof hys made sim wof pof hys
 hys pious, wof hys hys or pious as the in demaund of
 hys stowarde,



possunt in modum...
 sustinuerunt eos sicut mori dicitur, et per deo...
 et clamor clamor magni per sua...
 pietate... in me dignor...
 implorant...
 voluntate...
 per...
 fam...
 ut non...
 in...
 faciat...





I have binded & bound you spirits & all other ofore us bound by
 the holy names of god that I shall speak & have spoken in the
 fragmenton & anatemate & anatemate vethe & Alpha & omega
 Agla & Jesus &  by the holy spirit & we have
 by our prayers of the gospel by our faith hope & believe & we
 have in god & his words that I have bound you spirit by the mystery
 of god & by the holy spirit on the which Jesus Christ suffered
 his passion and death, by his buriall and risinge againe, & by his
 ascending into heaven. Even by & by god your words and love
 all his ground & kingdome, as I have commanded you by god
 the father his son & the holy ghost to whom be glory honour &
 praise for ever & ever amen.

bound in fumes ever, & is forwarde swyde
 quastor of the worldes end. Laininge his & furthore pinner one
 by brothe & son hath / gods one warrantie & for his dw katon









alph
 r e n i o b u d
 e r i a b o d u

For hiling of a day, adder or small
 that cunneth in the med

X O X I X I X C X H X 4 X

be ontmy bß e
 mayer pures be
 ete get edurte
 in the rebba

+ polo + porrepero + zebita + zexoz + zarapton + pachitos, in
 noie pris et filij et spiritus sete Amen.

Say these 3 lymos on a tupp of alle board or wine, by
 wrighte these wordes in a pice of paper & wasse the letters out
 wth the water, & lett the pte druck yt

Anofor por the
 some to cause sleep

+ Caro + cara + redibit + samim + saboroth + Emanuell +
 paretus + pater noster.

be edur sleep

In noie pris et filij et spu sete Amen + Beres + peres + rest
 pes + In noie donn + reres + res + spes et iste quiescut
 Amen

A special good
for women in
France
HP

223

Write in a paper of good wood following these
prophets Johanne Baptistom, Anna mariam, et mariam popit
domini nri Johis xpi filii in die sabbato sabbato in London
santo maximo, et in manu Johanne Baptistom, et in manu
lab duo matris tue in die sabbato, well, tue, well matris tue, Ave
beinge sub written have it secretly on the top of your belly
3 praye god, Amen

For the best
for the best
valentiant 2 calandam 3 calonda 4 calend 5 calen 6
fals 7 fals 8 fals 9 fals 10 fals

For one that is
loving god

First say the gospel of. In John 3 times, then say in the name
of the father & son & the holy Ghost, & then as his water &
bring down now wash yourself 3 times, & may give or good
your watered judgemente foreris or carmes, & did
or hath benighted his son, & may presently by and by
returne a ligher upon him, & shall againe, & to his fide
change you by these names of god our lord Jesus xpi
Tetragramaton, alpha et omega, messias, iohannes, emmanuel
Adonay, algramay, diagramay, agla, joth, tetragra, saday,
by these names & by all other names, & by all other names
of our lord Jesus xpi. God I thank you, & you doo rans
I then as his name doth, &



Alphabetical letters
A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

Let the scribe of the phet that du arsdethri bni urthe
it du & pite elur errori, then that & pdrer phet
bni urthe fgr wileu du it, bni urthe it sdrer fgr
sdrer fgr sdrer ar errori, ubdngt bu du
barr sdrer

In the beginning was that word, that word was not god,
& that word was god, & his name was in the beginning
not god, all things were made by it, & without it was
nothing that was made, in it was life, & that light was
the life of man, and that light shone in the darkness &
the darkness comprehended it not, & for was a man, but for
god whose name was John, his name ran for a witness
to bear witness of that light, that all men through him
might believe, he was not that light, but was sent to
bear witness of that light, & his was that true light
not lightened by any man that cometh in to the world
he was in the world, & the world was made by him,
& the world knew him not, he ran onto his own,
and his own received him not, but as many as received
him, to them he gave prerogative to be the sons of god, & to
to them that believe in his name, who are borne not of blood
nor of the will of the flesh, nor of the will of man,
but of god, and that word was made flesh, & dwelt
among us, & we saw his glory increase, & his glory
of the only begotten son of the father, full of grace
& truth

God was the first man that ever there was written
upon

De crystallo

Historia de sacramento

lxvii
lxviii
lxix
lxx

225

In nomine patris et filii et spiritus sancti amen. Dicit lex per panem, per aquam
et per verbum, filius gratiam et pacem, deus misericorditer noster, deus in
nomine suo, misericorditer noster deus, laudate deum in sanctis eius, et tunc
orationem sequentem

Deus Iesu xpi Rex gloria dignere mittere nobis tres angelos
bonos, viz, ananiam, azoriam, annulos. q. duant et ostendant nobis
veritatem sine falsitate, nulli fallacia, de omnibus rebus de quibus iter
rogabo, Deus Iesu xpi q. conceptus es de spiritu sancto natus ex
maria virgine passus sub rege pilato, crucifixus, mortuus
et sepultus descendisti ad inferos tertio die resurrexisti a mortuis
et sepultus ascendisti, ad celos sedes ad dexteram dei patris
omnipotentis, unde venturus es iudicare vivos et mortuos
seculum per signum, sicut tu es verus deus et homo, mitte
hinc nobis tres angelos bonos, palam concepturos, nulli q. comp
sunt statim, in isto crystallo, viz, ananiam, azoriam et azoriam
ad visum istius, et per ista sanctissima nomina dei, eloy, tetragra
gramato sabaoth, alpha et omega, principium et finis,
expediate, et vos angeli et spiritus regni dei rogo et contestor
per sanctam mariam matrem dominum noster Iesu xpi, et per nos
ordines angelorum cherubim et seraphim, seraphim, dominationes,
principatus et potestates, et per virtutes angelicam, michael
gabrielem, raphael, et michaem q. non cessant clamare ante
thronum dei, semper nocte, dieque cantantes, sanctus, sanctus, sanctus
dominus deus, sabaoth, q. est q. erit et q. venturus est,
Iudicantem mundum, et per eos reliquias que sunt in celo et in
terra, per locum q. dominus noster Iesus xpus, de mammillis
b. marie virginis exiit in hoc puer erat illis in hoc
mundo et per vestem, tunicam q. indutus est Iesus xpus,
et per linguam q. sancta maria magdalena dixit pedes Iesu
xpi, et posuit eos capillis, capillis, sui, q. palam et sine macula
conceptus ad visum istius etc, in isto crystallo,

* Erone it will appere like as it was a
blow in y crystal and if it do not appere
begin againe, and if it do appere then
to the first, and call for the second as you did
for the first, begining againe and so of the
ill you came all these, to the first say these

Angelus dei bone venisti in nomine patris et filii et spiritus sancti amen
et per illam intentionem q. habuit deus in mente, qui deposuit
Luziferum de celo, ad partem inferiorem inferni et creavit eos
pro valentissimis angelis ad servandum angelum

Angelus dei bone venisti in nomine patris amen et per virginitatem
b. marie virginis, matris domini noster Iesu xpi, et per virginitatem
s. rom. Ioseph Baptisti et per raput eius,
ad servandum angelum

Angelus dei bone venisti in nomine patris amen et per remissionem
passionis domini noster Iesu xpi, et per remissionem sacramentum altaris
quod dominus noster Iesus xpus fecit in cena sua, et dedit, discipulis
quod dicitur hoc est corpus meum sic cessat quere

Propter hoc, sed statim voluntatem meam ad imperium, et quod omni
 spiritus et potestates aereas sine infernalibus, nec non omnium
 mei visibiles et invisibiles necnon mihi non quocumque sed a malis
 disponentes voluntati meae obediunt, et eam sine mora implorant,
 pro eorum qui venturus est iudicare vivos et mortuos et seculum
 per ignem amen

Experimenta ad habendum spiritum sibilla in candela
 et vocandi. respondet. Ita de furto, qui de
 tepore et de quibus volueris in primis sit
 mundus in confidencia, utriusque candela voca
 coram, et illumina eam, et tunc eam in manum
 tua dextra et dicitur sic!!!

Compro te sibilla per patrem filium et spiritum sanctum, per deum verum deum
 verum per spiritum et per deum qui omnia ex nihilo creavit, et creabit, et per Trinitatem
 beati mariae et per virginitatem beati joannis evangelisti, et virginitatem
 beati mariae et per omnes virtutes colorum, et omnia divina que sunt in celo
 et in terra, et per omnia nomina que sunt in hoc libro contenta, et per ista nomina
 ayala, tau, tetragramaton, adonay, omniomni, omnia sapientia ista que
 in sibilla mihi virtute virtutum apparet, et in candela, et
 mihi in pulchra forma humana et decorata in specie angeli, et
 a libet de te interrogabero duas veritates, Ita que ego voco et
 demonstratione audias et intelligas, et ita venias per meum mandatum
 et tu de luciferis veritas nec in alio me molestos pro eorum qui
 venturus est iudicare vivos et mortuos et seculum per ignem amen
 Ad hoc compro te sibilla per deum verum per deum verum per deum spiritum
 et per deum qui omnia creavit ex nihilo, et per spiritum marie matris
 domini nostri iesu christi et per michaelum gabrielem raphaelum, raphaelum
 et per omnes angelos honores, et orationes principum, et per omnes
 virtutes colorum et celum et terram et solem et lunam et stellas celi et
 veritas marie per spiritum sanctum joannis evangelista, et spiritum sanctum baptista qui
 baptizavit in flumine iordanis baptizavit per evangelistas, m, m, L, G,
 per mortem et passionem domini nostri iesu christi per spiritum sanctum parvulum
 per tremendum diem iudicii et per spiritum beati marie virginis et per omnes
 sacerdotes dei qui coram deo sunt coronati et coram eo decorati et per
 a, et co, initium et finem et per hoc modum tetragramaton dimissibile
 et per alia ista nomina dei, ayala, tau, anazapta, anaphonaton,
 simulaton, adonay, sabast, omamoll, et per omnia nomina ista que
 dicta sunt vel dici possunt de deo vel nominari quibusvis
 fueris sibilla licet accedat sine mora et molestia te viriliter
 temere et exortizo per planeta modo rogatum, et in candela me
 mihi visibiliter apparet sine mora et de tibi a te inter rogatis
 veraciter respondeas sine alio fatalia vel dolo, vel falsitate
 pro eorum qui venturus est iudicare vivos et mortuos et seculum
 per ignem amen!!!

Et tu spiritus apperit, dicit, compro te sibilla quo apparet in hoc
 candela, in nomine patris et filii et spiritus sancti in sanguine
 iesu christi et per hoc ista nomina dei, ayala, tau, anazapta, anaph
 onaton, simulaton, sabast, adonay, omamoll, et per tota con
 vatione predicta, tunc adventu construngente ut non respondeas ab
 hac candela, quibus veraciter mihi ad omnia mea, inter rogata, res
 pondeas, et a me licentiata fueris amen, tunc quare quod vis tu quod
 laboras tunc negotium, expeditum licentiabis tu sit compro te
 sibilla per patrem filium et spiritum sanctum, et per hoc quingis nomina dei, ayala
 tau, ioh, tetragramato, adonay, ut ad locum tibi a deo summo
 destinatum vadat, et quod nulla creatura accedat nec molestabit

Handwritten notes in the left margin, including "134 230" and "the... crown...".

Main body of handwritten text, starting with "I believe in, for thy grace & for thy might, save me good lord...".

Handwritten notes in the left margin, including "p... f...".

Section of text starting with "In Bethelom god was borne betwene a beast to rest...".

Handwritten notes in the left margin, including "the... thieves".

Section of text starting with "I believe in the Holy Ghost, the Holy Spirit, who proceeds from the Father...".

Handwritten notes in the left margin, including "to... the...".

Section of text starting with "And if ye may not see grace on yode name...".

Handwritten notes in the left margin, including "the...".

that no humors away it takes
 but hope it well John for manyes sake
 And that he may more no feole come flosse
 but hope from still he blessed trinitie
 brought by vertue of his passion & maner
 & brought by vertue of his blessed body in forme of breade
 & brought by vertue of every prayer
 that ever was said by his faythfull serues
 & by the vertue of woods, herbes & grasses & stones

I charge you appostolles every one
 make matthew luke & John
 the sonne the moon & the stars & you elemente cleare
 I charge you hope you still have
 Saturnus, Iubiter, mars, sol, venus, mercurius, luna
 aries, faurus, gemini, cancer, leo, virgo,
 libra, scorpio, Sagittarius, Capricornus, aquarius & pisces

I charge you 7 planett & 12 signes cleare
 I charge you hope you still have
 that ye pray me flock away, till ye come to the end
 of the way & only drop of water in the sea

I pray you all that it shal be, by the vertue of the trinitie
 & that you kinde you altho god, as the Barill more did
 the diuill wth the years of his beards, homes, homes, homes,
 still stand ye, by the vertue of the blessed trinitie
 & in the vertue of the blessed trinitie, & in the vertue of the
 passion of Christ, & of his deathe & his praye,
 till he morrow from you

and speaks to you on my manner
 I charge you all that it shal be, by the vertue of the trinitie
 that is the lord of mightie mothe
 the father the son & the holy Ghost
 Amen fiat fiat

God say the p m, the d, & the s, the good deponon
 Lupaniamoria, say, 3, times, asrapho, as mobias. l. asphobias
 yaspargho yobool ofo gebue ofo opissime ofo. O allhyssime pater
 noxter ofo far moru signu in bono ut videtut Oo qui ludo
 admiristi me et consolatus es me in nois p^{re} et filij et
 spiritu t^uti amen the naga nazarene Rex Iudoe filij dei,
 hinc miserere mei amen

Seco of 7 oldi ro
 albico & ybore
 a der & card

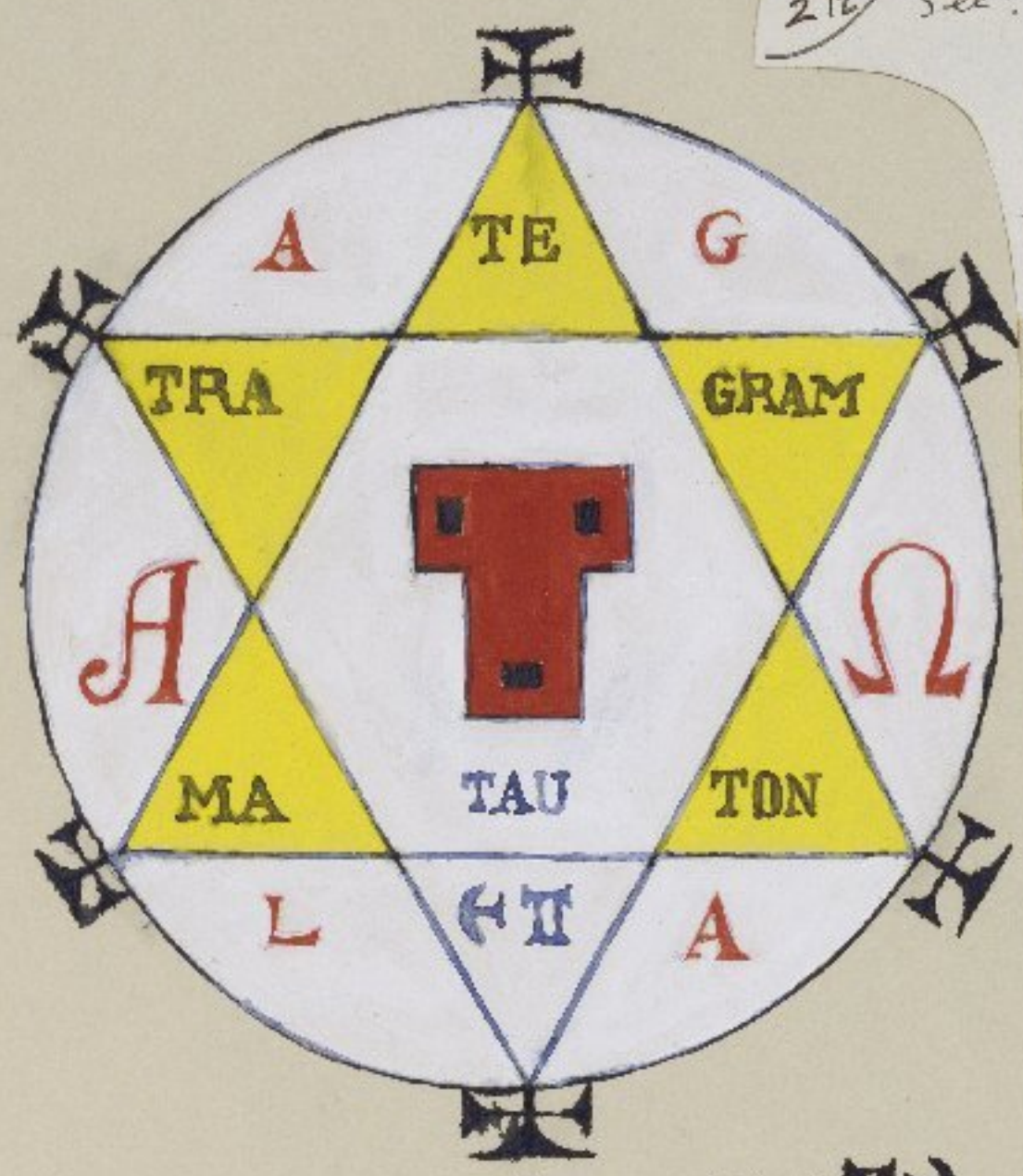
The milke of an asse or yeate add wth the Juice of planton
 & drinke
 Cristus from the linc into the serule doronding by the name of s. y
 barke, brought yeate & cold into the serule, and in the end brought
 between the two stumbe breakes out like a rabb, yt being taken
 in lime d^o the good rather than the harts, otherwise it corrupte
 the whole bodye, he ry the hand & wateringe, not a h irke ythim
 like a sponge, yt is a vane humour, mastica quicksilver
 allum burnt, attramentu dried

two forthinge wth the
 red bod no bud there
 abt

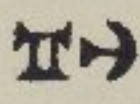
Allum burnt boile in milke the d^ond stumbe, wasp^{er} wth
 the wate
 + Bras + rapras + sedures + fereas h^ode misole at modder
 wth the wate h^ode bni v^{er}se g^odm to r^olt r^oth^o w^orbir
 w^o ehor

At the bottom of sheet 212 verso are two diagrams which indicate a familiarity with the ¹LENEBETON.

212/ See: THE LESSER KEY OF SOLOMON.
 GOETIA
 THE BOOK OF EVIL SPIRITS.
 Ed. de Laurence. 1916.
 Wco: Waite/shub/etc.



THE HEXAGRAM OF SOLOMON. Fig: 15B.
 This is the Form of the Hexagram of Solomon, the figure whereof is to be made on parchment of a calf's skin, and worn at the skirt of thy white vesture, and covered with a cloth of fine linen white and pure, the which is to be shown unto the spirits when they do appear, so that they be compelled to take human shape upon them and be obedient.

Note: This sigil is frequently reversed thus: 

212/ See: The Lesser Key of Solomon.
 GOETIA.
 THE BOOK OF EVIL SPIRITS. 1916.



THE PENTAGRAM OF SOLOMON. Fig: 15A.
 This is the Form of Pentagram of Solomon, the figure whereof is to be made in Sol or Luna (Gold or Silver), and worn upon thy breast; having the seal of the spirits required upon the other side thereof. It is to preserve thee from danger, and also to command the spirits by.

F 263493

V. b. 26(2)

V. b. 26(2)

RECORD OF EXHIBITION

Date	Opening
6/22/09 - 8/29/09	206





Theurgia

M. S.

1583

Book of

Magic