

LII  
Samsgeton  
ON CLAVICULA SALOMONIS: REX: on the Little Key: of  
Solomon the King

Which contains (viz) all the names orders & offices of all the spirits  
that ever he had any discourse with with the names & characters to  
each spirit & the manner of calling them forth to visible appearance  
in five parts &c

The first part is a book of evil spirits called GOETIA showing how  
he bound up those spirits & used them in several things whereby he  
obtained great fame

The second part is a book of spirits partly evil & partly good  
which is named THEVRGIA: GOETIA all animal spirits &c

The third part is of spirits governing the planetary hours &  
what spirits belongs to every degree of the signs & planets in the signs  
called the parting out &c

The fourth part of this book is called ALMADEE of Solomon which  
contains 10 orders of spirits which governs the four altitudes of  
the 360 degrees of the Zodiac

The two last orders of spirits is good & is called THEVRGIA &  
to be sought after by diverse seeking &c

The fifth part is a book of orations and prayers that were solemn  
used upon the altar in the temple which is called ARTEMON  
NOVAM the which was revealed to Solomon by the Holy angel  
of god called Michael and he also received many blessed notes  
with the fingers of god which was declared to him by the said angel  
with claps of Thundrow without which notes & Solomon had  
never obtained to his great knowledge for by them in short time he  
knew all arts & sciences both good & bad from these notes it is called  
the notable art &c

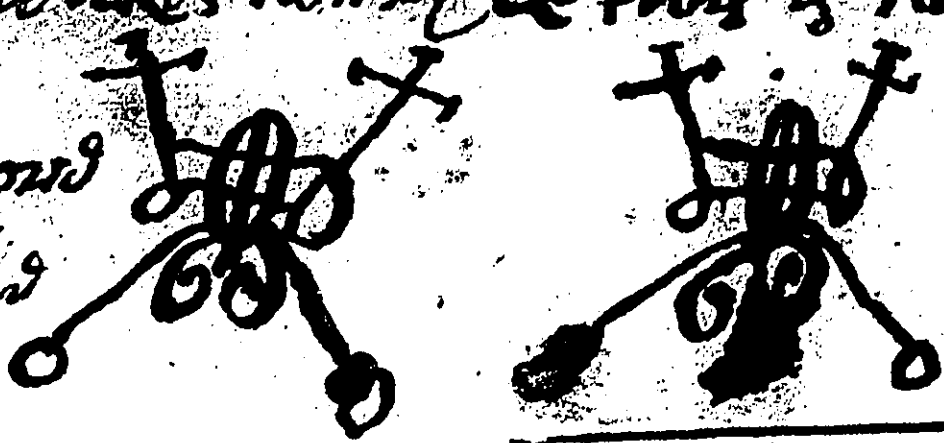
In this book is contained the whole art of Solomon although  
there be many other books that is said to be his yet none be so  
be compared to this for this contains them all although they  
be titles with several other names as the book Helios which  
is the very same with this last called ARTEMON NOVAM the  
notary art &c // These books was first found in the  
Chaldean & Hebrew Tongues at Jerusalem by a Jewish Rabbi &  
by him put into the Greek language & from thence into the Latin  
as it is said

Here beginneth the first Book called GOETIA //

The first principall spirit is a King ruling in the East called ARIEL  
maketh you god invisible he dwelleth in the 6 regions of the  
spirits he appeareth in diverse shapes sometimes like a  
times like a man & sometimes like a woman



And some times all those forms at once he speaks hoarsely & this is his char  
 which is used to be worn as a talisman before  
 him who calleth him forth or else he  
 will not do you homage



The second spirit is a duke called AGARES he is under the power of  
 the East & cometh up in the form of an old faire man riding  
 upon a crocodile very merrily carrying a goad on his fist he mak  
 th them men that stand still & bringeth backe avaricious he can  
 reach all languages or tongues presently he hath power also to destroy  
 dignities both spiritual & temporall & causeth earthquakes he was  
 of the order of virtues he hath under his government 31 legions  
 And this is his seal or character  
 which is to be worn as a talisman before him



The 3<sup>rd</sup> spirit is a mighty prince being of the good nature as Agares he is  
 called VASSAGO this spirit is of a good nature & his office is to restore  
 things past & to come into discourse all things hid or lost & he govern  
 us 26 legions of spirits & this is his seal



The 4<sup>th</sup> spirit is GAMIGNIA a great magus he appeareth in  
 the form of a little horse or asse & then into human shape he put  
 himself at the request of the master he speaks with a hoarse voice he putt  
 th out 30 legions of inferiours he teacheth all liberal sciences & gives  
 account of dead soules that died in sin & his seal is this  
 which is to be worn before the magician  
 when he is invocated &c



The 5<sup>th</sup> spirit is MARBAS he is a great president & appeareth  
 at first in the form of a goat lion but after wards putteth on  
 human shape at the request of the master he answereth truly  
 of things hid or secret he cureth diseases & cureth them ag  
 ain & giveth great wisdom & knowledg in mechanicall artes &  
 he changeth men into other shapes he governeth 36 legions of  
 spirits his seal is this which  
 is to be worn as before mentioned



The 6<sup>th</sup> spirit is VALEFOR he is a mighty Duke & appeareth in  
 the shape of a lion with amasses of gold being he is a good friend  
 to man but tempts them he is familiar with the stork he governs  
 10 legions of spirits his seal is this which is to be worn by you



The 7<sup>th</sup> spirit is AMON he is an enquest great in power & most fier  
he at first appeareth like a wolf with a fourpenny tail vomiting  
of his mouth flames of fire but at the command of the magist  
he putteth on the shape of a man with Doges tooth by which he  
awaken or in awaking head he tolth all things past & to come  
& procurerth law & reconciloth controuersies betwix friends & f  
& gouerneth 40 legions of spirites his seal is this  
Which is to be known as aforesaid &c



The 8<sup>th</sup> spirit is BARBATOS he is a great Duke & appeare  
when the sun is in sagittary with 4 rebel kings & three compass  
of great troops he giueth vnderstanding of the singing of birds  
& the voices of other creatures at the barking of dogs he breake  
the hidden treasures open that hath ben laid by the inchantment  
of the magicians & is of the order of virtues which some parte  
he beare this still & he knoweth all things past & to come &  
reconciloth friends & those that is in power he ruleth ouer 30 legions  
of spirites his seal of obedience is this which becom befor you



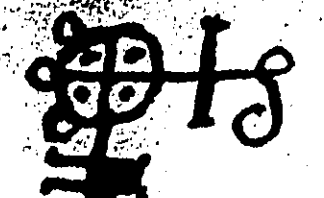
The 9<sup>th</sup> spirit in order is PAIMON a great king & very obedient to  
his lord he appeareth in the forme of a man sitting vpon a throne  
with a crown most glorious on his head there goeth before him an  
host of spirites like men with furnepots & small sounding cymbals  
& all other sortes of muscical instruments & he hath a great voice  
& roarith at his first coming & his speech is such that the ma  
gission cannot well vnderstand vntill as he cometh him this  
can teach all artes and sciences & other secret things he can dyce  
you what the earth is & what he hath it vpon the water &  
what vnder is & when it is on any other thing you desire to know  
he giueth dignity & conformes the same he bindeth or maketh any man  
subiect to the magission if he desire it he giueth good familiers & such  
as can teach all artes he is to be offered towards the west he is of  
the order of domination he hath 100 legions of spirites vnder him  
part of them is of the order of angels & the other of potestates if you  
call this spirit paimon alone you must make offering to him and  
their will attend him 2 kings called ba ball & abalam & other part  
of the order of potestates in his host are 25 legions becaus this spirit  
which are subiect to them are not allways with them except the ma  
gission comelle them his creation is this  
Which must be known as aforesaid &c



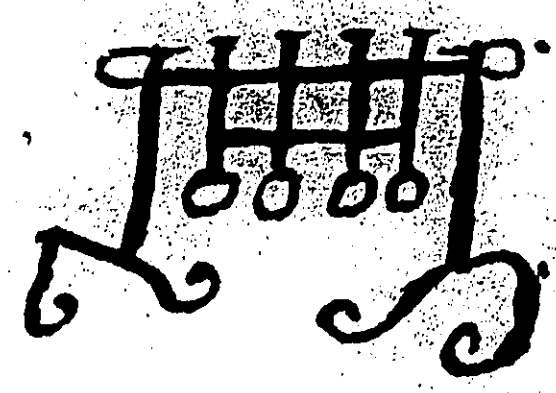
The 10<sup>th</sup> spirit is BVER a great president & appeareth in sagittary  
that is his shape when the sun is therein he teacheth philosophy  
both morall & naturall & he seeth out & the virtues of all  
herbs & plants & he tolth all diseases in man & beast



which you must beare when you call him to appearance

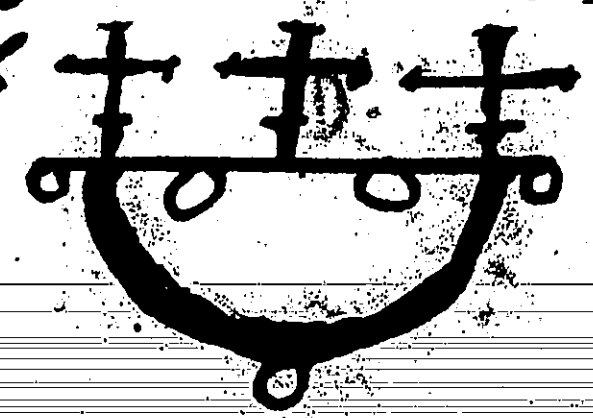


The 11th spirit morden is a great strong Duke called **GVSION** he appeareth in  
the **EVONIPUS** he knoweth all things past present & to come & knoweth  
the meaning of all questions you can aske he receiveth frowns & skips  
& giveth honour & Dignity to any & Rulth over 40 legions of spirits  
his seals is this

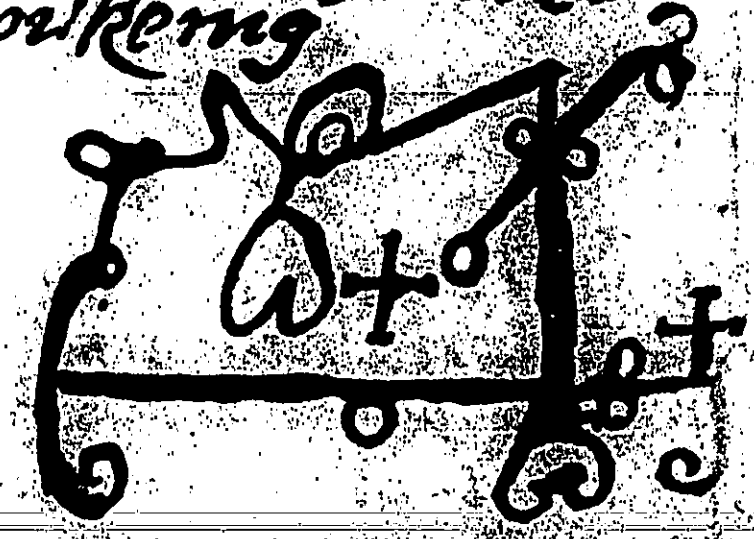


Which beare of aforesaid

The 12th spirit is **SITRI** he is a great prince & appeareth at first  
with aleopards feet & wings of a griffin but after the commands of  
the exorcist he putth on a human shape very beautifull Enflam  
ing men with women low & women with men low & chaunceth  
them to shew them selves naked if he be desired & he governeth 60  
legions of spirits & his seals that is to be woven is this



The 13th spirit is called **BELETH** he is an mighty King & he is  
Ruling on a pale horse with trumpets & other kind of musically  
instruments playing before him he is very furious at his first appear  
ance that is why the exorcist layeth his courage for to do that he  
must hold a chafol stick in his hand striking it out towards the south  
& East quarters making a triangoll & without the twinkell commanding  
him into it by the bonds & charges of spirits he after falling & if  
he do not com into the & by force thereof he sheweth the bonds & shew  
mes before him & then he will yield obedience & come into it &  
do what he is commanded by the exorcist yet he must receive  
him cautiously because he is a great King & God homage to him as  
the Kings and prince do that attend him & you must have all  
ways a silver ring on the middle finger of your left hand with a  
circle your face as they do set before **AMMON** this great King  
byleth causeth all the soue that may be both of men & women  
the matter exorcist have had his mind fulfilled & he is of  
the order of pontif & governeth 85 legions of spirits his noble  
seals is this which is to be woven before you at working



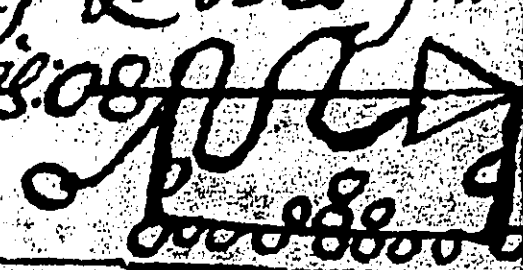
The 14th spirit is called **TERATE** he is a meagre great in power  
showing himselfe in the likeness of an archer clad in queene  
coming about & ignorant to catch all great battles & contestes  
and causeth wounds to pubes that are made with arrows



By archers this belongs to sagetary he governes 30 legions of spirits  
& this is his seale &c



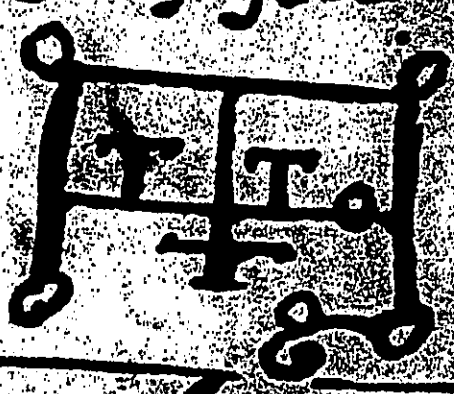
The 15th spirit in order is **ELIGOS** a great Duke & appeareth in  
foume of a goodly knite carrying a lance an ensigne & a serpent he dis  
coveres hidden things & knoweth things to come & of wars & how  
the soldiers will or shall meet he causeth the low of lands & giv  
at: poysons & governes 60 legions of spirite his seal is this



The 16th spirit is **ZEPAR** he is a great Duke & appeareth in  
a parrell & armed like a soldier his office is to cause women to  
love men & to bring them to gether in love he also maketh  
them barren he governes 26 legions of inferiour spirits his  
seal is this that he playes when he sees it



The 17th spirit is **BOTIS** a great president & an eagle he ap  
peareth at the first shew in the foume of an eagle vpon the  
the command of the magission he putteth on human shape  
with great teeth and two hornes carrying a bright shawp  
in his hand he telleth all things past & to come & he confoundeth  
friends & foes he governeth 60 legions of spirits & this is his seal



The 18th spirit is **BATHIA** he is an mighty strong Duke  
peareth like a strong man with a taile of a serpent sting on a  
celled he knoweth the virtue of herbes & puecious stones &  
can transport men judanly from on contrey to an other  
Ruleth ouer 30 legions of spirits his seal is this  
which is to be thourias aforesaid



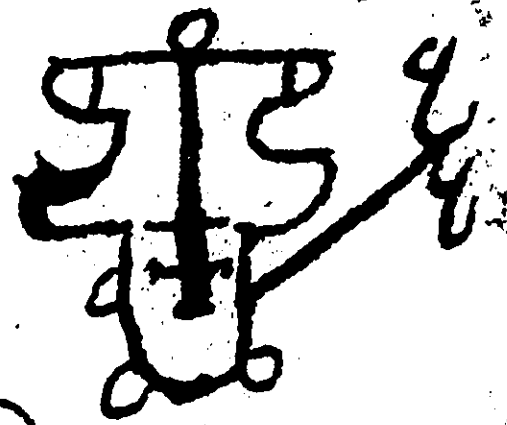
The 19th spirit is **SALLOS** he is a great & mighty Duke  
& appeareth in the foume of a gallant soldier riding on a  
crocadel with a duke & a woman on his head peaceably he  
he causeth the love of women to men & men to women &  
governes 30 legions of spirits his seal is this



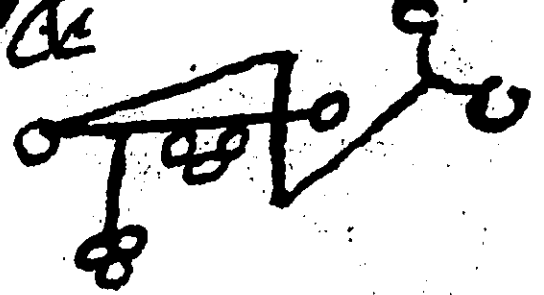
The 20th spirit is **PVRSON** a great king his appearing is  
comly like a man with a lions face carrying a viper in his  
hand & riding vpon a beane goeing before him many trumpets  
sounding he knoweth all things hidden & can discover the same  
& tel all things past present & to come he can take away  
either human or creature & bringeth truly of all earthly  
things both souer & vnerme of the creation of the world  
he bring forth good families & vnder his government



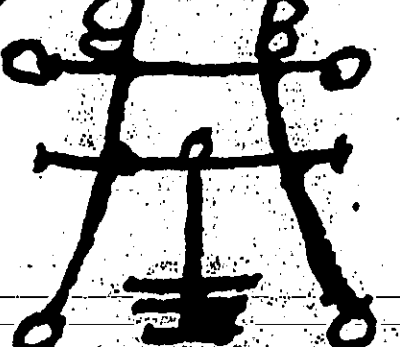
The 22<sup>th</sup> legions of spirits partly of the order of virtues & partly of the order of thrones his marks or seal is this which he uses obedient to & which must be worn in time of action &c



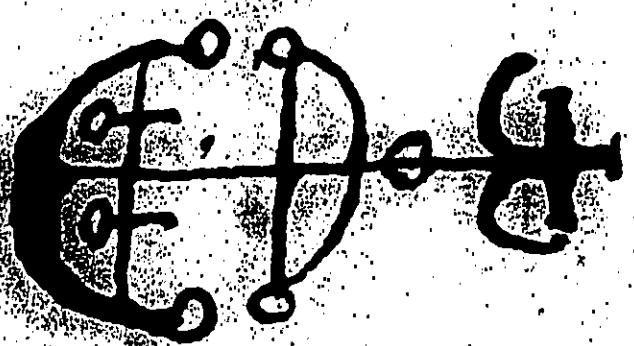
The 21<sup>th</sup> spirit is MARAZ he is a great crafts & president he appears like a great bull with a mans face his office is to make men wondrous knowing in astronomy & all other liberal sciences & he can give good familiars & wife which knows the virtues of herbs & flowers which by potions he governs 30 legions of spirits his seal is this which must be made & worn as aforesaid



The 22<sup>th</sup> spirit is IPOS he is an crafts & mighty prince & appeareth in the forme of an angel with a lions head & a gooses feet & he can make he knows all things past & to come he maketh men witty & bold he governs 36 legions of spirits his seal



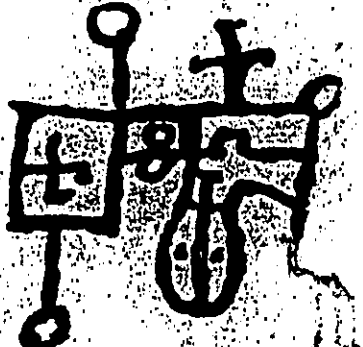
The 23<sup>th</sup> spirit is AIM he is a great strong duke he appeareth in forme of a very handsome man in body with 3 heads the first like a serpent the second like a man raising two fists in his forehead the third is like a eagle he rideth on a greyhound carrying a live wand in his hand where with he sets cities on fire & great places on fire he maketh on rocky all manner of waves & giveth true answers to private matters he governeth 26 legions of inferior spirits his seal is this which weave &c



The 24<sup>th</sup> spirit is NABERIVS he is a most valient Navigator & sheweth in the forme of a black swan fluttering about the world & when he speaketh it is with a lions voice he maketh men turning in all arts & sciences but especially in the art of Retorick he restoroth lost dignities & honours & governs 19 legions of spirits his seal is this &c To be worn &c



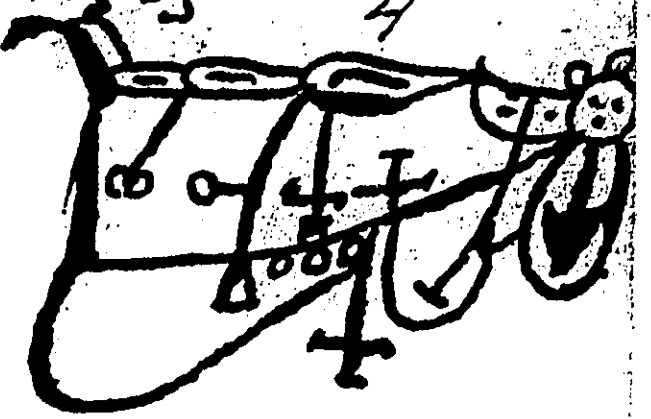
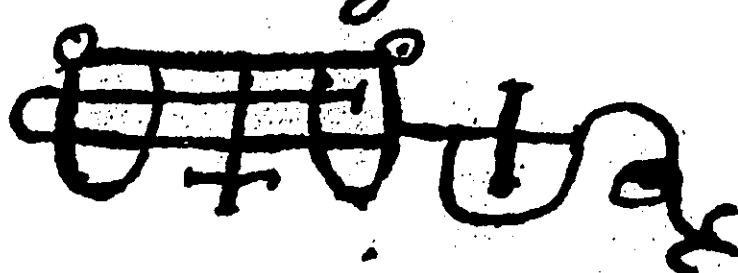
The 25<sup>th</sup> spirit is GLASYA-LABOLAS he is a mighty president & sheweth himself in the forme of a dog with wings like a quiver he teacheth all arts & sciences in an instant & is an author of bloodshed & manslaughter he teacheth all things past & to come if desired & can get love of spirits & for he can make a man good invincible & he hath under his command 36 legions of spirits his seal is this & is to be worn &c



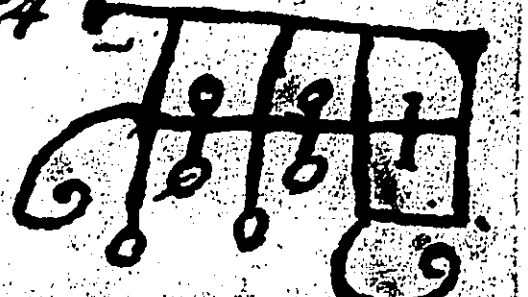
The 26<sup>th</sup> spirit is BIME he is a strong great & mighty Duke & appeareth in the forme of a wagen with 3 heads one like a dog the other like a quiver the third like a man he speaketh with aigh & conly voice he changeth the place of the dead and chaigeth the spirits which is under him to gather together upon your sepulchres



He giveth wiche to a man & maketh him wise & eloquent he giveth  
 power answers to you demandes & governeth 30 legions of  
 spirits his seal is this which he oweth obedience to  
 he hath another seal which is made as the biggest  
 of thos is but the least is best & c



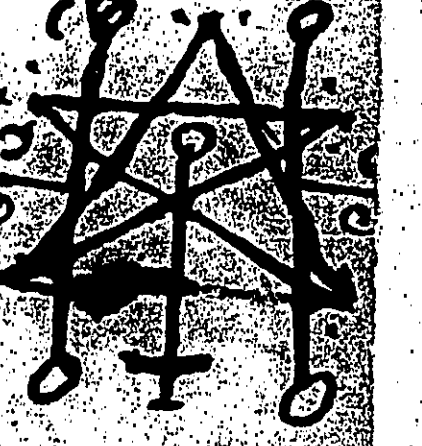
The 27<sup>th</sup> spirit is **ROMOVE** he appeareth in forme of a monystr he  
 teacheth the art of wewch very well & giveth good counsaile know  
 ledg of youngs favours with friends or foes he is a magist  
 and a great fault he thow is vnder his command 19 legions  
 of spirits his seal is this which is to be vount & c



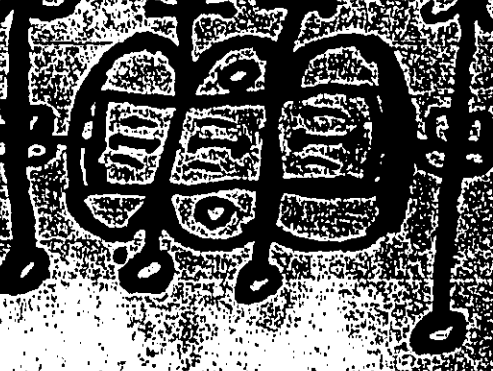
The 28<sup>th</sup> spirit in order as solomon bound them is named **BERITH** he  
 amighty great & terrible Duke he hath two other names given unto  
 him by men of later times viz **BEALE** & **BOERY** he appeareth in  
 forme of a shew with good clothing riding on a good horse & a crown  
 of gold upon his head he giveth true answers past present & to come  
 you must use a ring as before spoken of & call him in calling him  
 south he then turne all metall into gold he can give  
 dignities & can confound them to man he speaketh  
 a very cleare & subtil voyce he is a great sycer & not  
 to be trusted vnto he governs 26 legions of spirits his seal  
 is this & c



The 29<sup>th</sup> spirit is **ASAROTH** he is amighty strong Duke & ap  
 peareth in the forme of an unbrutfull angel riding on an  
 firrall like a dragon & carrying in his right hand a sword you  
 must not let him come to nary you least he doo you damage he  
 his thinking breath through the magickion must hold the magi  
 call ring near his face & that will defend him he giveth true  
 answers of things past present & to come & can discover all  
 secrets he will declare vnto you how the spirits fell  
 if desired & the prison of his out fall he can make man  
 wonderfull knowing in all libeall sciences he rul  
 eth 40 legions of spirits his seal is this which he oweth  
 of alamon before you or else he will not appeare nor  
 obey you & c



The 30<sup>th</sup> spirit is **FIRREVS** he is amighty great magick  
 & appeareth in the forme of a great sea monster he teacheth  
 & maketh men wonderfull knowing in the art of wewch  
 he causeth men to have a good name & to have the knowledge  
 of youngs he maketh one to be beloved of  
 his foes as well as they be of their friends & he governs  
 29 legions of spirits partly of the order of thrones &  
 partly of angels his seal is this which he oweth & c



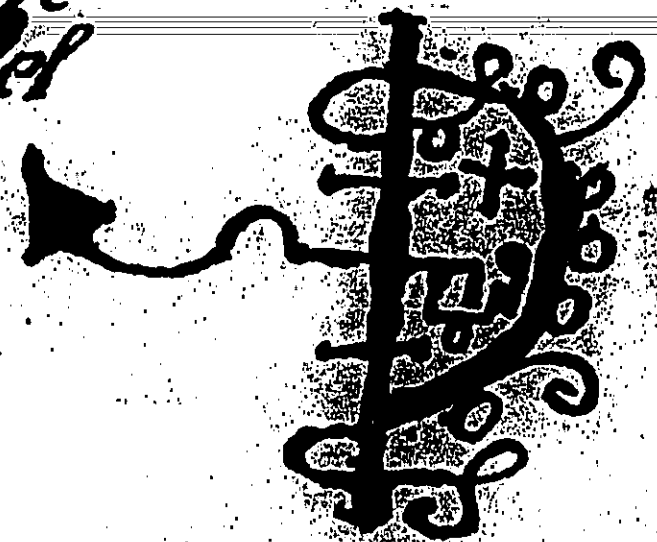
The 31<sup>th</sup> spirit is **FORAS** he is amighty president & appeareth  
 in the forme of a strong man in human shape he can give the  
 understanding to men how they may know the virtues of all herbs  
 and precious stones he teacheth them the art of logick & ethe  
 in all those parties if desired he maketh men inquisitive  
 eloquent & to live long he can discover treasures & c



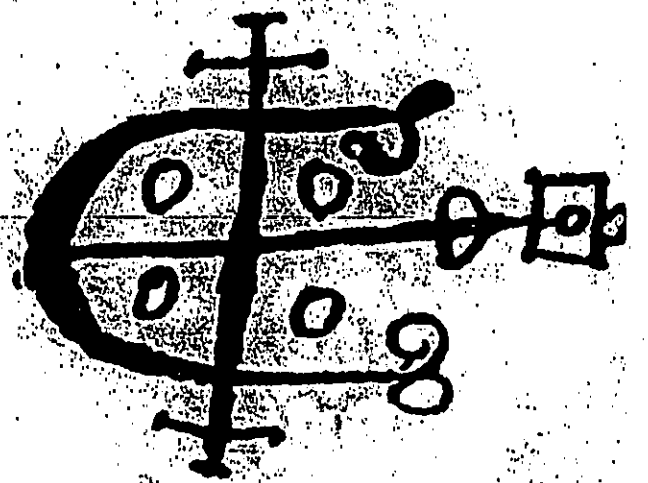
proceed things lost & he ruleth over 29 legions of spirits & his  
seals is this which follows &c



The 32<sup>th</sup> spirit is ASMODAY he is a great king strong & powerful  
he appeareth with three heads the first is like a bull the  
second like a man the third like a woman with a serpent's tail belching  
out vomiting up flames of fire out of his mouth his foot is red  
like a goose he sitteth on an imperial dragon carrying a lance & a  
flag in his hand he is the first & chiefest lord of the power of a  
maymon he goes before all others when the sorcerer hath a  
mande to call let it be a wood & let him stand on his foot all the  
time of action with his cappe of feare if it be on a maymon will  
drown him & cause all his doings to be betrayed but as soon as  
the sorcerer seeth Asmoday in the shape aforesaid he shall call  
him by his name saying out thou Asmoday & he will not deny it  
and by & by he will bow down to the ground he giveth the rings of  
virtues he teacheth the art of a witchcraft geometry astronomy  
& all handicrafts absolutely he giveth full & true man  
swers to your demands he maketh a man invincible  
he knoweth the place where treasures lyeth & guard  
eth it be amongst the legions of amaymon he  
governeth 72 legions of inferiour spirits his  
seal is this to be worn as a lamen before on  
your breast &c



The 33<sup>th</sup> spirit is GAAP he is a great president & a mighty prince  
he appeareth when the sun is in some of the southern sign  
in a human shape going before him 4 great & mighty kings  
as he were a guide to conduct them along in their way his office is  
to make men insensible as also knowing in philosophy & all  
the liberall sciences he can cause snow or hatred & he can teach  
you how to conserve those things that belong to the dominion  
of amaymon his king he can deliver families out of the  
custody of other magicians & any power truly & perfectly of  
things past present & to come & can cause  
to remove men very secretly from one kingdom  
to another at the will & pleasure of the sorcerer  
he ruleth over 66 legions of spirits & he is  
of the order of potentates his seal is thus to be  
made and to be worn &c



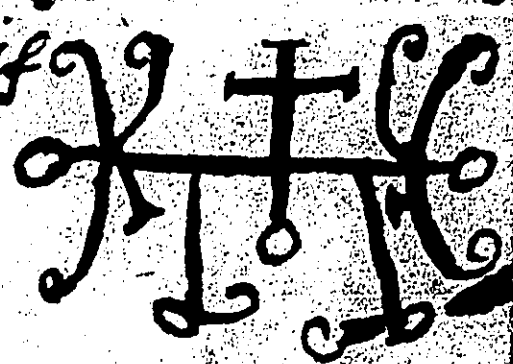
The 34<sup>th</sup> spirit is EYREVR he is a great & mighty full appearing  
in the forme of an hart with a fiery lance he never speaketh  
most he be compelled or brought up within a triangle & being thereon  
he will take upon him the forme of an angel being thereon he  
speaketh with a hoarse voice & will wittingly in love betweene  
he can raise liftings thunders blasts & great tempestuous



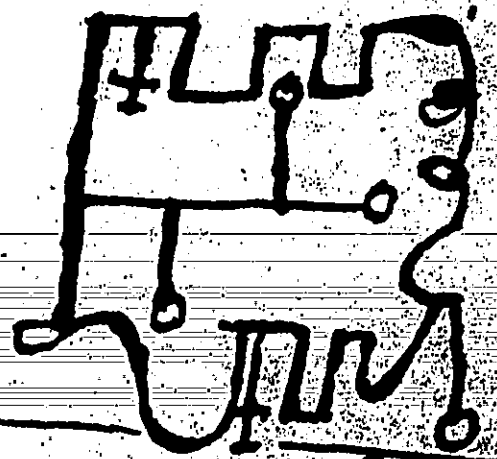
Stormes & hegineth here an envious both of secret & demne  
 things is commanded he wilth our 26 legions of spirits  
 his seal is this & is to be made & nouns as aforesaid &c



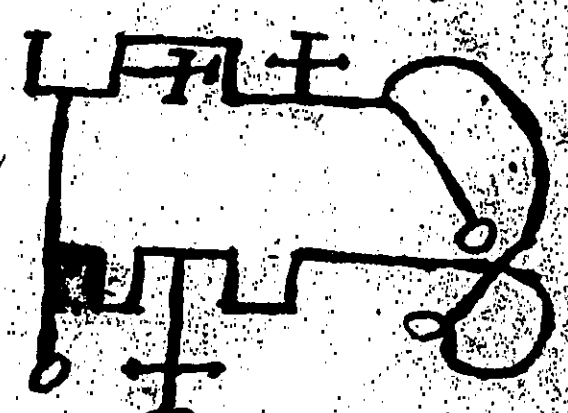
Ch 35<sup>th</sup> spirit is **MARCHOSIAS** he is a great & mighty merquest apper  
 wing at first in the forme of an ope hawkinging wings & a purpore tail  
 coming up first out of his mouth but after the command of the exorcist  
 he puts on the shape of a man & is a strong sighter he was of the order of  
 dominations he governeth 30 legions of spirits he was his choise  
 who was solomon that after 1200 years he had hopes to  
 returne to the seventh throne & his seal is this to be made  
 And nouns as aforesaid &c



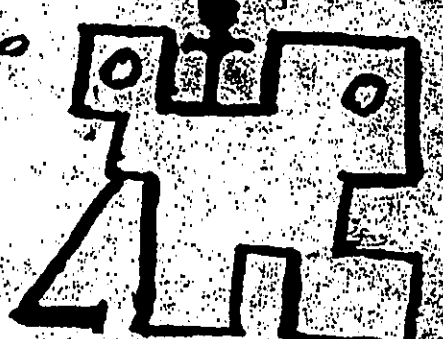
Ch 36<sup>th</sup> spirit is **STOLAS** he is a great & powerful prince appearing  
 in the shape of a mighty paven at first before the exorcist but  
 after he taketh the image of a man & he teacheth the art  
 of astronomy & the virtues of herbes & precious stones he  
 Governeth 26 legions of spirits his seal is this &c



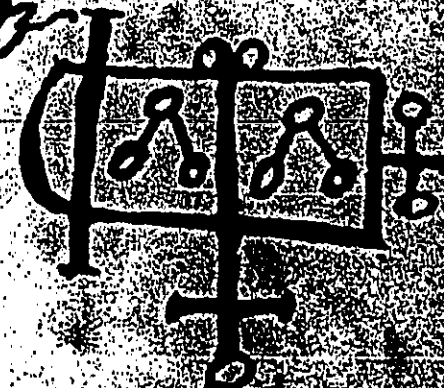
Ch 37<sup>th</sup> spirit is **PHENE X** he is a great merquest & appeareth like  
 the bird phene x having achards voice he singeth many sweet notes  
 before the exorcist which he must not heare but by & by he must  
 him put on human shape then he will speake maravilyly  
 of all wonderfull sciences if desired he is a good & excellent po  
 et & will be willing to doo your requests he hath hopes to re  
 turne to the seventh throne after 1200 years more as he said  
 to solomon he governeth 20 legions of spirits his seal is this  
 which sheweth &c



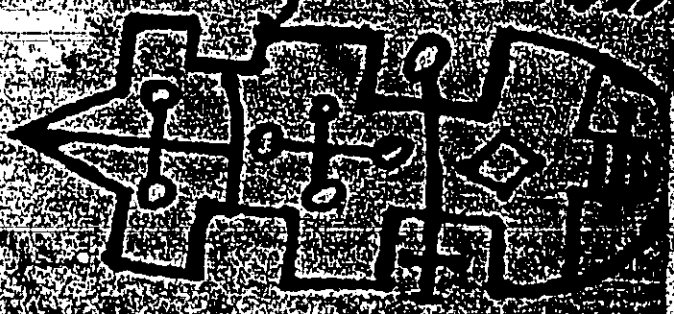
Ch 38<sup>th</sup> spirit is **JALPHAS** he is a great earle & appeareth in the forme  
 of a stock dove he speaketh with a hoarse voice his office is to bidde  
 by forces & to furnish them with ammunition & weapons &  
 to send men of war to places appointed he ruleth 26 legions of  
 spirits his seal is this &c



Ch 39<sup>th</sup> spirit is **MALPHAS** he appeareth at first like a vore but after  
 he will put on human shape at the request of the exorcist & speaketh with  
 a hoarse voice he is a mighty president & powerful he can kill houses &  
 high towers & he can bring enemies desires on thoughts & what they  
 have done he gives good counsellors if you make a sacrifice to him  
 he will receive it kindly & willingly but he will receive him  
 that doth it he governeth fouly legions of spirits his seal is this &c

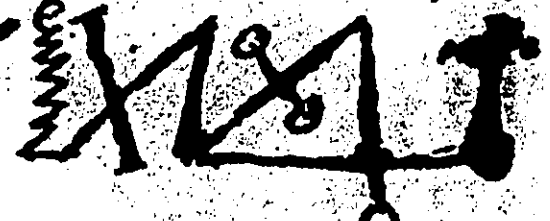


Ch 40<sup>th</sup> spirit is **RIVM** he is a great earle & appeareth at first in form  
 of a vore but after the command of the exorcist he puteth on human  
 shape his office is to shake budens out of kings houses & to carry clokes  
 he is commanded & to destroy cities & dignities of men  
 & to doo all things past & what is to come he will be doo  
 & to doo both good & bad he was of the order of  
 dominations he governeth 30 legions of spirits his seal is  
 which sheweth as aforesaid &c

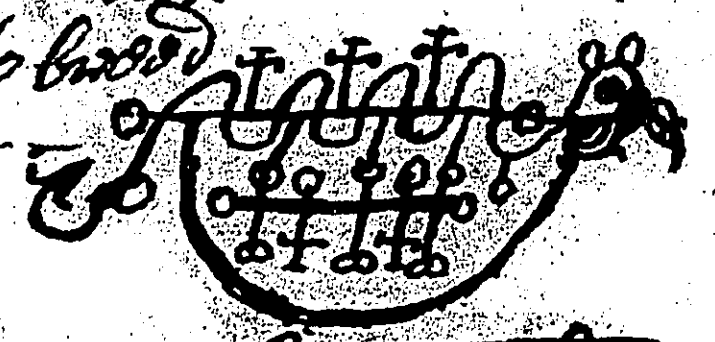




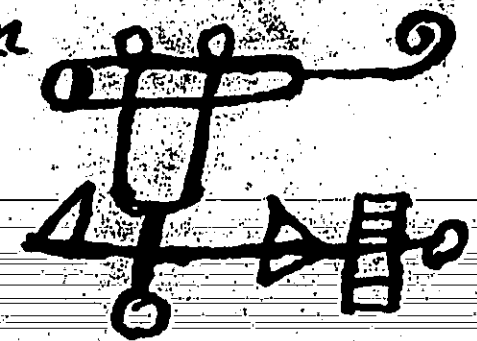
Ch 41 the spirit is **FOCALOR** he is an mighty Duke & strong he appereth  
 in the forme of a man with gising wings his office is to kill men & to do  
 now in the waters & to overthrow ships of war for he hath power  
 over both winds & seas but he will not hurt any man or thing if he be  
 commanded to the contrary by the Emperour he hath power to returne to the  
 south thow after 1000 years he governs 3 legions of spirits his seal is this which you see



Ch 42 the spirit is **VEPAR** he is a great strong Duke & appereth like a man  
 in his office is to guide the waters & ships laden with armour thow  
 he will at the request of the Emperour cause the seas to be rough &  
 to apper full of ships he causeth men to die in these days with  
 putting their souls on wounds & causing wounds in them to bleed  
 he governs 29 legions of spirits his seal is this



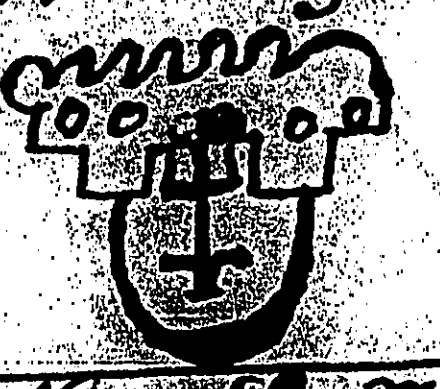
Ch 43 the spirit is **SABLOCK** he is an mighty great messenger & a strong appereth in  
 the forme of an armed soldier with lions head riding on a pale coloured  
 horse his office is to build high towers castles & cities & to furnish them  
 with armour & to afflict men some with wounds &  
 Roten some full of wounds he giveth good familiars at the  
 request of the Emperour he commands 50 legions of spirits  
 his seal is thus to be made



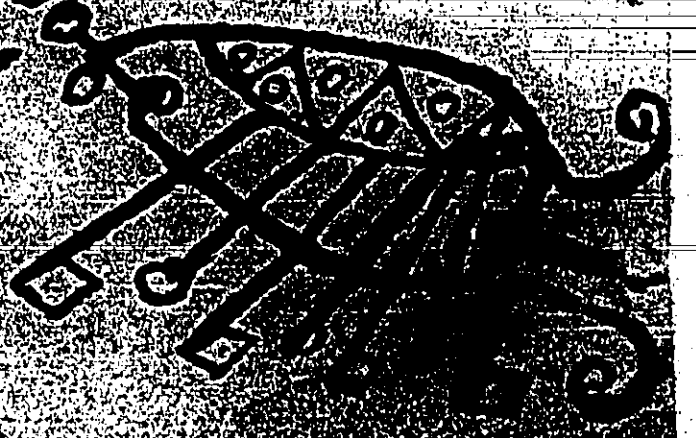
Ch 44 the spirit is **SHAX** he is a great messenger & appereth in the forme  
 of a stock dove speaking with a low & suble voice his office is to take  
 away the sight hearing or understanding of any man or woman at  
 the command of the Emperour & to steal money out of kings houses &  
 to carry it againe in 1200 years if commanded he will fetch horses  
 at the request of the Emperour on any other thing but he must be  
 commanded into a triangle first on a clepe he will become him  
 he tol him many lies he can discover all things that is  
 hidon & not kept by wicked spirits he giveth good familiars  
 low sometimes he governeth 30 legions of spirits his seal  
 is thus to be made & round



Ch 45 the spirit is **VINE** he is a great king & an earle & appereth in  
 the forme of a lion riding on a black horse with a spear in his hand his  
 office is to discover things hidon witches & things present past & to come  
 he at the command of the Emperour will build towers thow downe great  
 stons roads make waters rough with stormes & governeth  
 36 legions of spirits his seal is this which you see

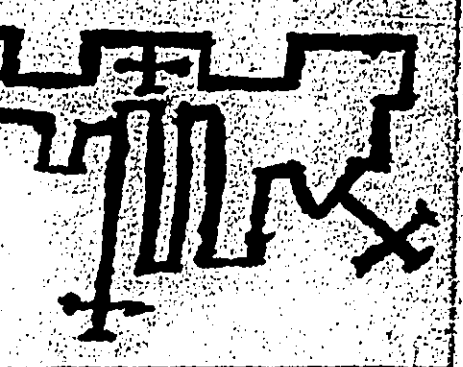


Ch 46 the spirit called **BIEROVS** he is an earle & appereth in the forme  
 of a mostow but after awhile at the command of the Emperour he puteth on  
 the shape of a man his office is to make or knowing in astrology geometry  
 & other artes & sciences he teacheth the virtues of pythons  
 stons & woods he chageth dead bodies & puteth them in  
 another place & lighteth candles seeming upon the grave  
 of the dead he hath power his command 6 legions of spirits  
 his seal is this which he roll on & submit unto beards  
 If before you &c

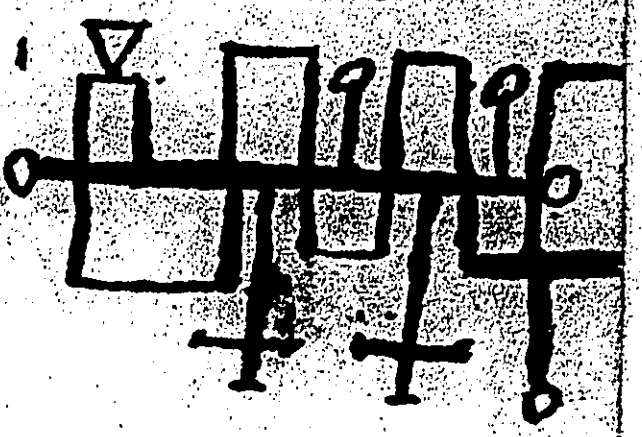




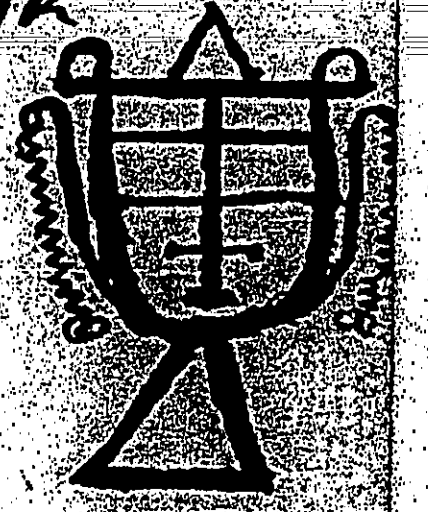
The 47<sup>th</sup> spirit is **VUALL** he is a great mighty & strong Duke he appereth  
 in the forme of a mighty Dromedary at the first after an helle he putteth on  
 human shape & speaketh the Egyptian tongue but not perfectly his office is  
 to procure the love of women & to hel things past present  
 & to come he also procure friendship betwix friends &  
 foes he was of the order of potestates he governeth 37 legions  
 of spirits his seal is to be made & woven before you & c



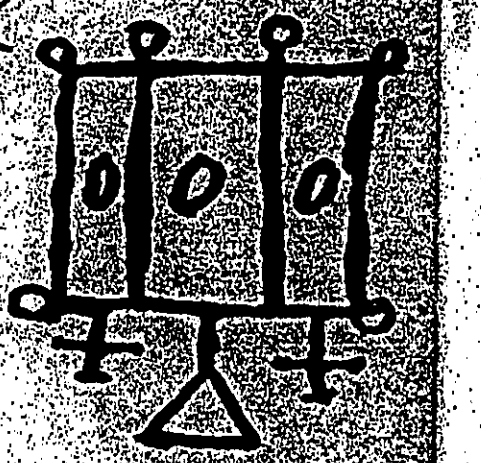
The 48<sup>th</sup> spirit is **HAAGENTI** he is president appearing in  
 the forme of a mighty bull with quipons things at first but after  
 Epouists command he putteth on human shape his  
 office is to make men wise & to instruct them in diverse  
 things & to transmute all metals into gold & to bring  
 mind into water & water into mind & to distinguish  
 bathes he was of the order of potestates as he doth  
 to solomon before his fall he governeth 33 legions  
 of spirits his seal is thus made & c



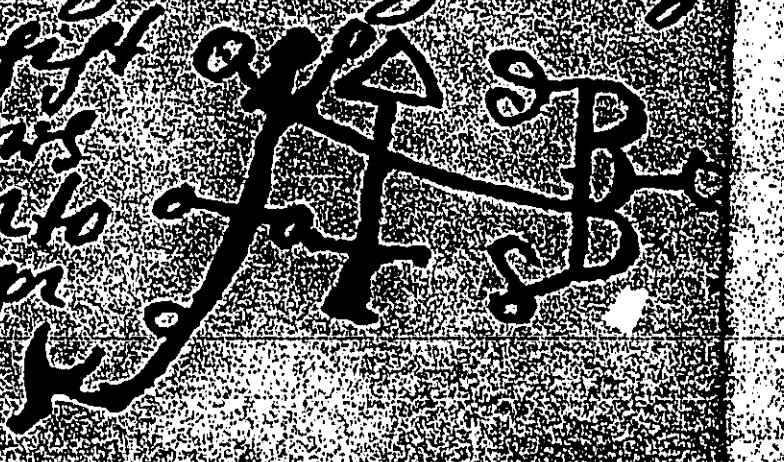
The 49<sup>th</sup> spirit is **CROCELL** he appereth in the forme of an angel he is  
 a great & strong duke speaking something mystically of hidden things he teacheth  
 the art of geometry & the liberal sciences he at the command of the Epou  
 st. will make great noises like the waring of waters although  
 there be none he warmeth waters & distinguisheth bathes & was  
 of the order of potestates as he doth to solomon before his  
 fall he governeth 48 legions of spirits his seal is thus made  
 & c



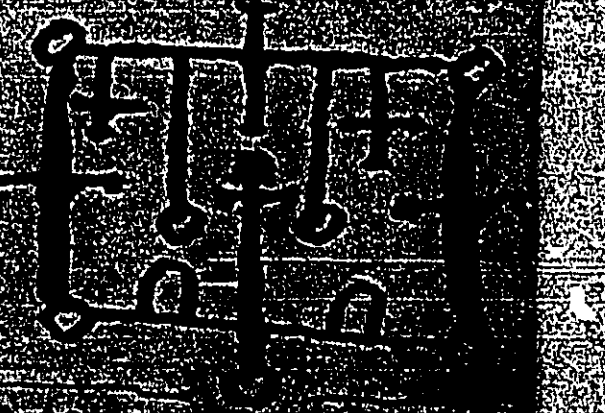
The 50<sup>th</sup> spirit is **FVRCAS** he is a knight he appereth in the forme  
 of a warrior of man with a long broad & a horse head riding upon a pale  
 shield he will ask any weapon in his hand his office is to teach  
 art of philosophy astrology Rhetoric logic chymistry &  
 pyromancy in all their parte perfectly he hath under his  
 power 20 legions of spirits his seal on marks is thus made  
 & c



The 51<sup>th</sup> spirit is **BALAM** he is a terrible great & powerful king  
 he appereth with 3 heads & 4 eyes like a bull the face like a man  
 the third like a woman he hath a serpent tail & 4 eyes flaming with  
 upon a furious head & waring a staff he hath on his feet  
 he speaketh with a voice & is givng to any man  
 of things past present & to come he maketh men to  
 god ministrable & witty he governeth 40 legions of spi  
 rit his seal is thus made & c



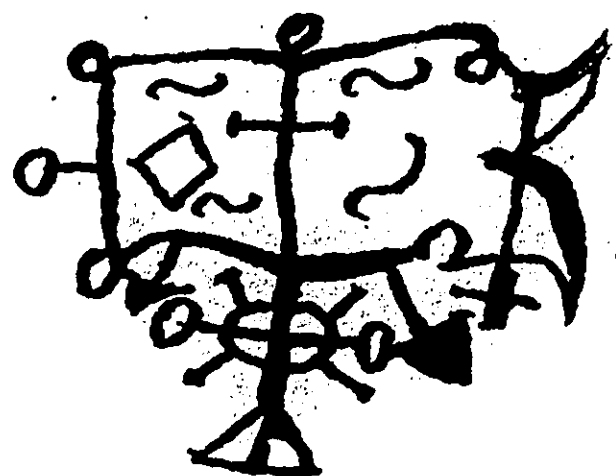
The 52<sup>th</sup> spirit **ALLODES** he is a great & mighty strong Duke  
 appearing in the forme of a soldier riding upon a great horse his  
 face is like a lions voice with hanging his back if horse  
 is very big his office is to teach the art of astronomy  
 & all the liberal sciences he bringeth good families  
 & in both legions of spirits his seal is thus made & c



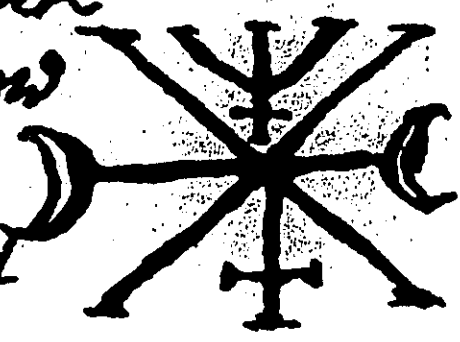
The 53<sup>th</sup> spirit **AMIO** he is a great president appearing  
 in the forme of a bird with a staff at first he putteth on  
 human shape & speaketh the Egyptian tongue



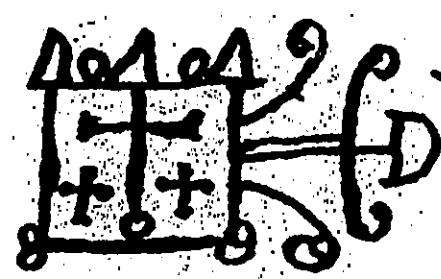
as how good he seemeth to answer in burning ashes he is a good sign  
 for his office is to give men the understanding of all birds learning of  
 bullocks banking of dogs & other creatures & also  
 the voice of waters & growth very true answers  
 of things to them he was of the order of angels &  
 now with 30 legions of infernall spirits his  
 seal is this which record &c



The 54<sup>th</sup> spirit is **MVRMVS** he is a great Duke & an honorable  
 he appeareth in the forme of a soldier riding on a griffin with  
 a dukes crown on his head thence goeth he sends him fore of his mi-  
 nesters with great trumpets sounding his office is to teach  
 philosophy perfectly & to constrain soules diseased to come  
 before the counsellor to answer to those things which he shall  
 thinke if driven he was partly of the order of thrones & part-  
 ly of angels he ruleth now 30 legions of spirits his seal  
 is this &c



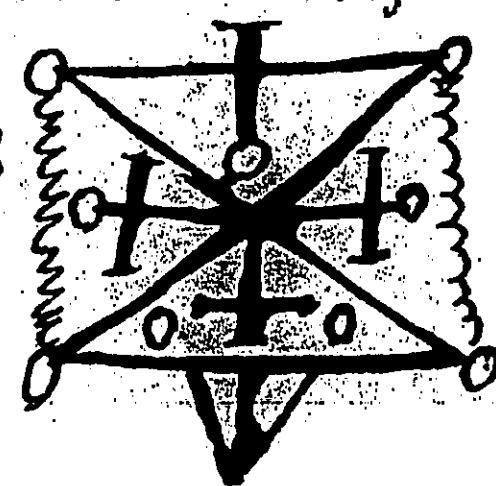
The 55<sup>th</sup> spirit is **OROBAS** he is a great & mighty prince appear-  
 ing at first like a horse but after the command of the counsellor  
 he putteth on the image of a man his office is to discover all things  
 past present & to come to know dignities & prelacies  
 & the favour of friends & foes he groweth true answers  
 of divinity & of the creation of the world he is to the  
 counsellor very faithful & will not suffer him  
 to be tempted by any spirit he governs 20 legions  
 of spirits his seal is this &c



The 56<sup>th</sup> spirit is **GREMORY** he is a strong & powerful duke appearing  
 in the forme of a beautiful woman with a dukes crown on her head about her  
 middle riding on a great camel his office is to tell of all things past  
 present & to come to know what it becometh & to procure  
 the love of women both young & old he governeth 26 legions of  
 spirits his seal is this &c which must be worn &c  
 This seal power in the laboure of  
 the booke



The 57<sup>th</sup> spirit is **OSE** he is a great president & appeareth like a  
 leopard at first but after a while he putteth on the shape of a man his  
 office is to make on living in the liberal sciences & to give true  
 answers of divinity & secret things & to change a man into any  
 shape that the counsellor please that he that is so changed will  
 not think any other thing but that he is that creature or  
 thing he is changed into he governs 3 legions of spirits &  
 this is his seal &c

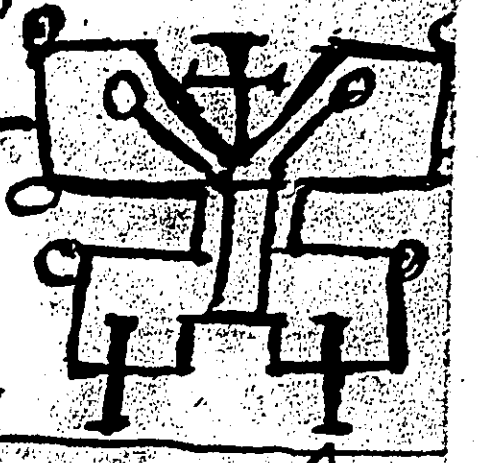


The 58<sup>th</sup> spirit is **AMY** he is a great president & appeareth at first in  
 the forme of a flaming fire but after a while he putteth on  
 the shape of a man & his office is to make on wonderful  
 knowing in astrology & all the liberal sciences he groweth good  
 familiar & can convey to us that is kept by spirits  
 he governs 36 legions of spirits his seal is this because it  
 as a good seal &c

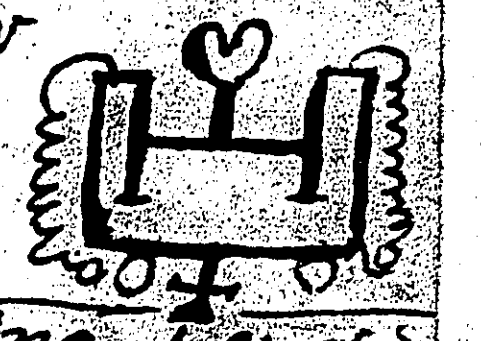




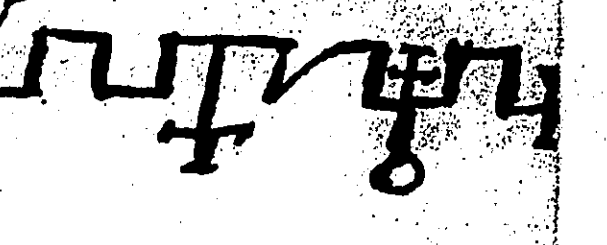
The 59<sup>th</sup> spirit is **ORIAS** he is a great messenger & appears in the form of a lion riding upon a mighty strong horse with a serpent tail holding in his right hand the great serpent his office is to teach the virtues of the stars & to know the motions of the planets & how to understand their virtues he also knows forms men & gives dignities, proclaves & confirmations & the favor of friends & foes he governs 30 legions of spirits his seal is this



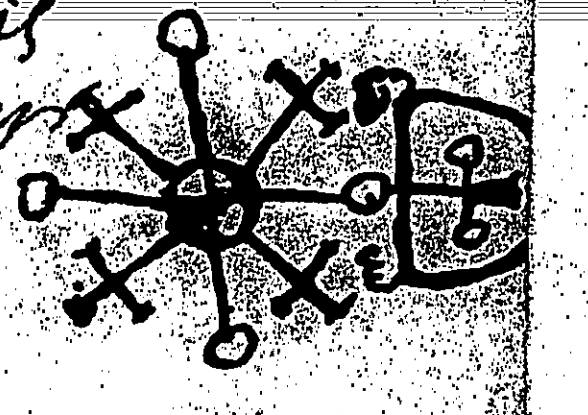
The 60<sup>th</sup> spirit is **VAPVLA** he is a great & mighty strong Duke appearing in the form of a lion with griffins wings his office is to make men knowing all handicraft professions also in philosophy & other sciences &c he governs 36 legions of spirits his seal or character is thus made & borne &c



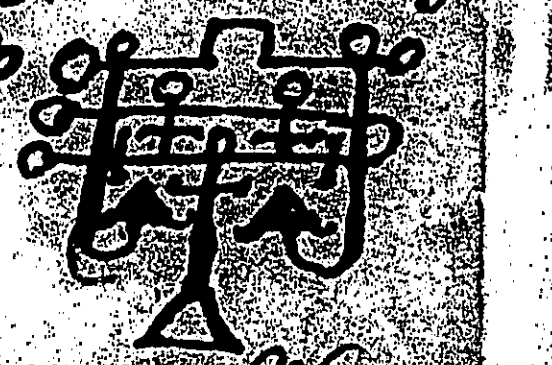
The 61<sup>st</sup> spirit is **ZAGAN** he is a great king & a president appearing at first in the form of a bull with griffins wings but after awhile he puts on human shape & maketh men not by he can turn wine into water & blood into wine also water into wine he can turn all metals into coins of the dominion that metal is of he can make fishes rise he governs 33 legions of spirits his seal is this



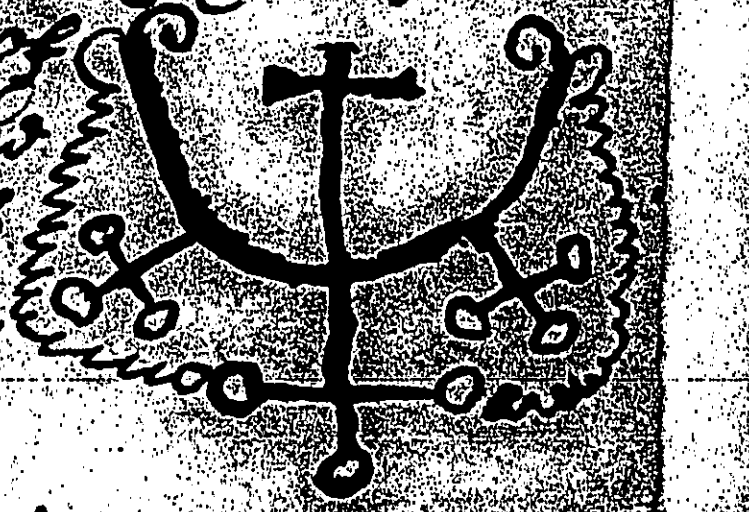
The 62<sup>nd</sup> spirit is **VALAC** he is a mighty great president & appears like a white boy with angels wings riding on a two headed dragon his office is to give kind of wisdom & secrets to let know secret matters to some which he will bring & deliver to the Emperor without any force or strength he governs 38 legions of spirits his seal is this which must be borne &c



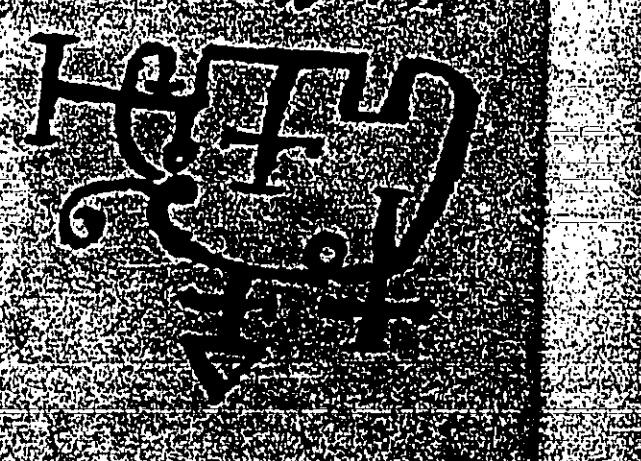
The 63<sup>rd</sup> spirit is **ANDRAS** he is a great messenger appearing in the form of an angel with a sword like a black knight waving riding upon a strong black wolf with a sharp bright sword flashing in his hand his office is to sow discords if the Emperor has not aware he will kill him he has 30 legions he governs 30 legions his seal is this which he wears &c



The 64<sup>th</sup> spirit is **HAVRES** he is a great Duke & appears at first like a mighty terrible & strong leopard but after at the command of the Emperor puts on human shape with four eyes & a terrible countenance to give the arrows of all things past present & to come but if he be not commanded into a triangle he will live in all those things & deliver to the Emperor in other things or business he will gladly talk of divinity & of the creation of the world & of his and other spirits & he will he destroyeth & burneth those that are the Emperor's enemies if he require it he will not suffer him to be tempted by any spirit or otherwise he governs 36 legions of spirits his seal is this & to be borne of almoners &c

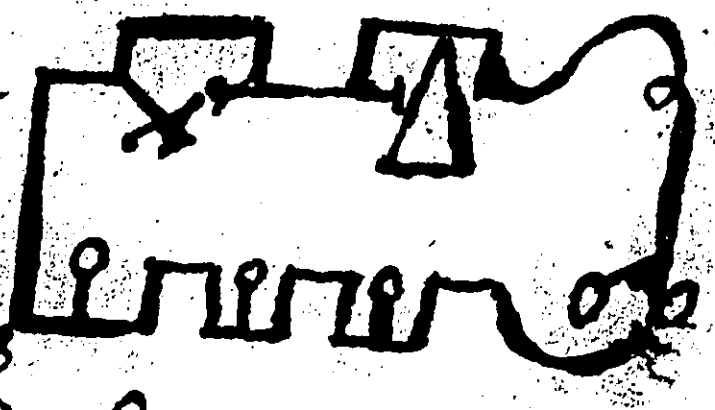


The 65<sup>th</sup> spirit **ANDRE ALPHUS** he is a mighty messenger appearing at first in the form of a peacock with great noise but after awhile he puts on human shape he can track you far & wide he maketh men covetous & subtil thievish in all things belonging to merchandise also astronomer he can transform man into the likeness of a bird & governs 30 legions of spirits his seal is this which he wears &c





The 66 spirit is **CIMEJES** he is an mighty great monarch & powerful & powerful appearing like a brilliant soldier riding on a goodly black horse he willth out all spirits in the parts of africa his office is to teach perfectly Grammer Logic Rhetoric & to disscowr treasures & things lost or hid he can make man seeme like a god in his own likeness he governeth 20 legions of infernal spirits his seal is this



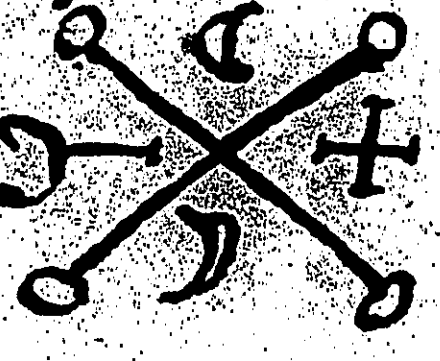
The 67 spirit is **ANDVSIAS** he is a young & great duke appearing at first like an unicorn but at request of the court he standeth before him in human shape dancing & singing & all manner of musical instruments to be heard but not soone raising words to be heard according to the courtiers will & gives goodly favours & governeth 29 legions of spirits his seal is this which is



The 68 spirit is **BELIAL** he is an mighty king & powerful he was created next after lucifer & is of his order he appeareth in the form of three beautiful angels sitting in a chariot of fire speaking with becomly voices showing that he fell first from among the mouths you sent which went before Micah & John he is an angel his office is to distribute professions of sonarship & to raise favour of friends & foes he giveth goodly favours & governeth 30 legions of spirits his kingdome must have an offering of jewels & gifts presented unto him by the courtiers else he will not give favour to his demands but then he favour not on hours in the world except he be constrained by some power & his seal is this which is to be bound &c



The 69 spirit is **DECARABIA** he appeareth in the form of a woman in a pinkish & at first but after at the command of the courtiers he putteth on the image of a man his office is to discover the virtues of birds & precious stones & to make the similitude of all birds to fly by force the courtiers & to tarry with him singing & drinking of natural wines he governeth 30 legions of spirits being him self a great monarch his seal is this which is to be bound &c



The 70 spirit is **SEER** he is an mighty prince & powerful prince an ymon king of the east he appeareth in the form of a beautiful man riding on a horse with wings his office is to guide & come & bring all things to pass as a man & to tarry & to carry anything whosoever you will have it on hand it from he can pass over the whole earth in the twinkling of an eye he giveth a true relation of all sort of things that be done in any part of the world he is in judgement good natured & willing to do any thing the courtiers desire he governeth 26 legions of spirits & his seal is this which is to be bound &c

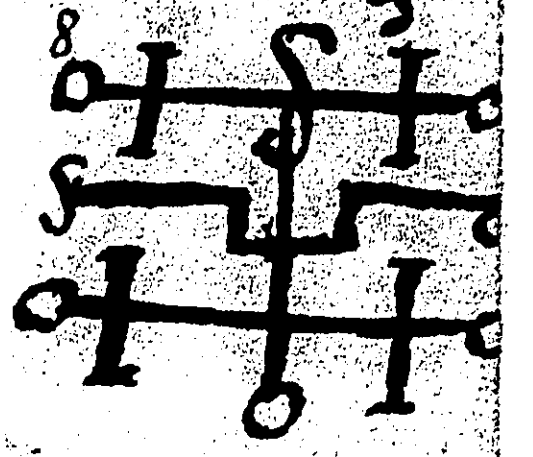


The 71 spirit is **DAVTALION** he is a great & mighty duke appearing in the form of a man with many faces at first he is a woman & a book in his right hand his office is to teach all artes & sciences to any one & to declare the secret thoughts of any one for he knoweth the faces long & show the similitude of any one and show the bill of the let them be in what place or part of the world they will he governeth 36 legions of spirits his seal is this which is to be bound &c





The 72 spirit in onow is ANDROMALIVS he is a great demigod can be  
 appearing in the form of a man holding a great serpent in his  
 hand his office is to bringe all the goods backe backe that  
 is stolen & to discover all wickedness by downward deal  
 ing & to punish theins & other wicked people & to discover  
 know that if he had 36 legions of spirits he is  
 this be



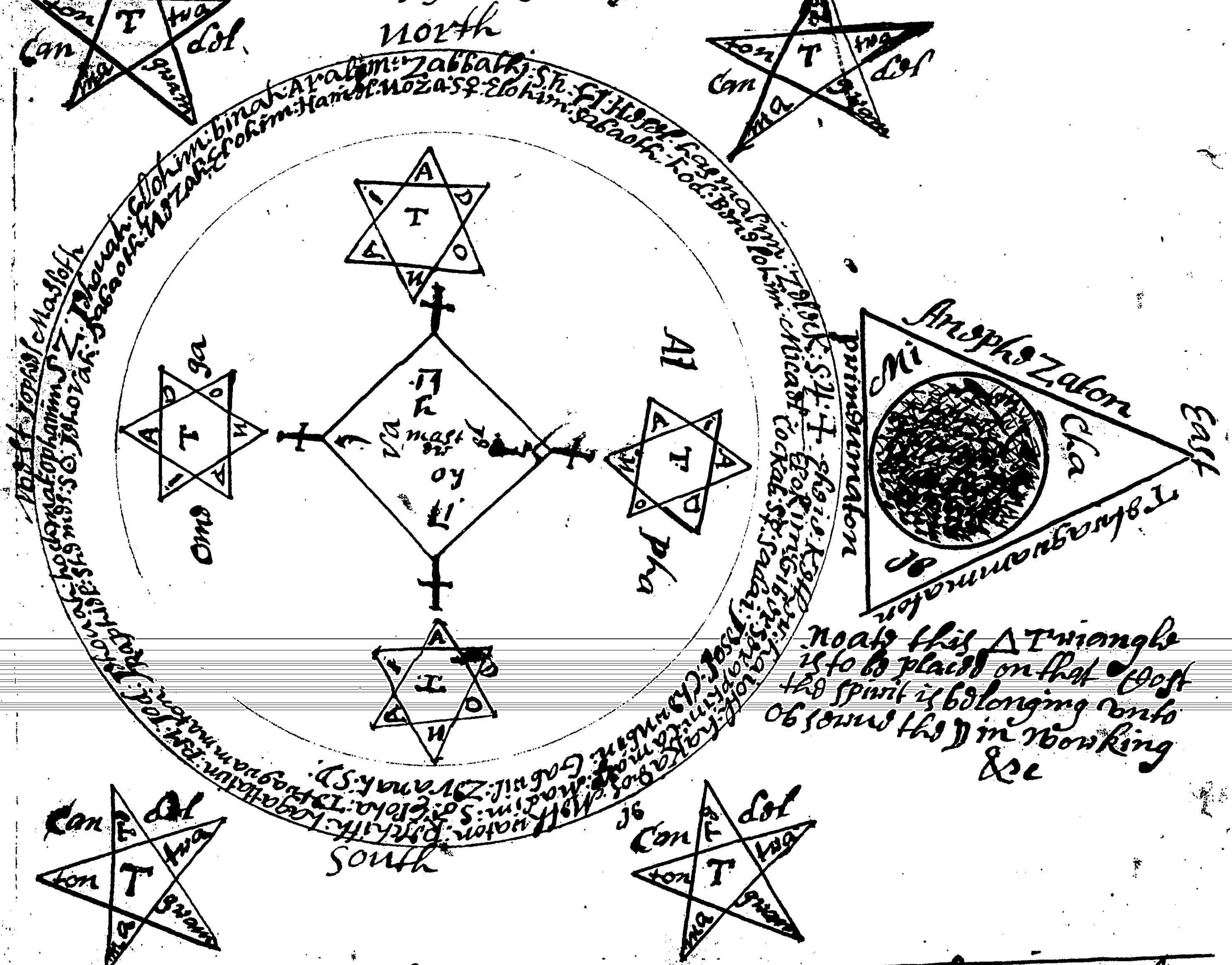
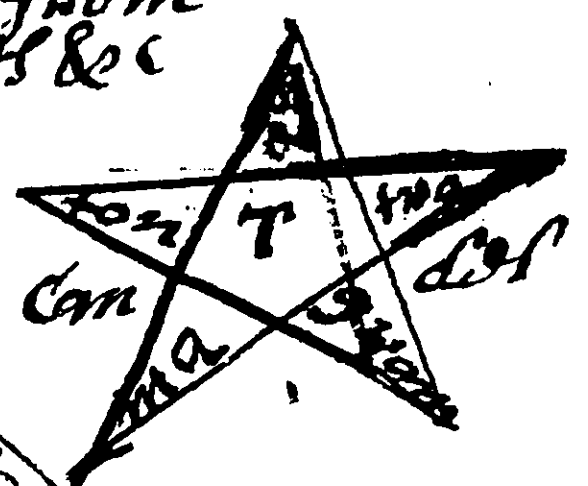
These be the 72 mighty kings or princes which King Solomon brought  
 into a wassell of brass with their legions of Rohim & Bolial. Ba  
 both a moday & gaap was the wife & it is to be noted it was for the  
 wife for Solomon never declared why he thus bound them & where  
 he had thus bound them up & sealed the vessel he by downy power  
 & shafts them all into a deep lake on hole in babilon & the babilonian  
 knowing to see such a thing there they went wholly into the lake  
 to break the vessel open suspecting to finde great store of treasure but  
 when they had break it open out flew the spirits immediately & the  
 their legions following them & they rowed all pastward to their former  
 places but only bolial which showed into a wassell image & their  
 gaine answers to those who did offer sacrifices unto him as the babs  
 lomians for they did offer sacrifices & worship the Image of god be

First you are to know & observe the mooves motions ago for you knowe  
 ing the best dayes is when the moone is 2-4-6-8-10-12-14 dayes old as  
 Solomon saith & no other dayes is profittable to the soules of the 72  
 kings is to be made in metals the which kings in gold maniquettes in  
 dukes in 2 poulaios in 4 knights in 7 presidents in 7 Eards in  
 7 be equal alike be

These 72 kings are under the power of amano Jonson zimmar &  
 goap which are king ruling in the 4 quarters East West north &  
 south & are not to be battled forth except it be upon great occasions  
 but invocated & commanded for such or such a spirit as if you  
 their power & wite as it shewed in the following invocations or for  
 mutations & the which kings may be bound from 9 to 12 a clocke at  
 noon & from 3 to 4 sun for maniquettes may be bound in the after  
 noon to 9 at night & from 9 at night to 12 rising & may be  
 bound from 12 rising to noon day in Obans rather poulaios may  
 be bound any hour of the day knight may be bound from evening of the day  
 to 12 rising or from 4 a clocke to 12 presidents may be bound any  
 excepting twilight at night unless the king whom they are bound be  
 invocated & conjured or equaled may be bound any hour of the  
 day so it be in woods or any other place where men resort not or where  
 no noyses is be



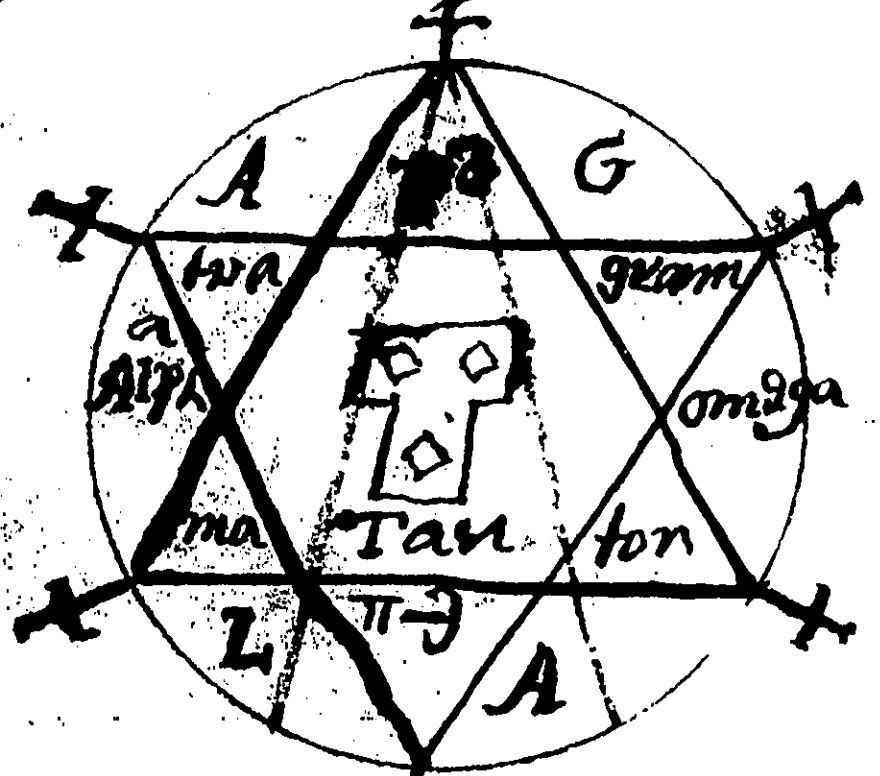
The figure of solomons ring that he made to possess him from the malice of the evil spirits &c



noah this triangle is to be placed on that part of spirit is belonging unto ob sound the in working &c

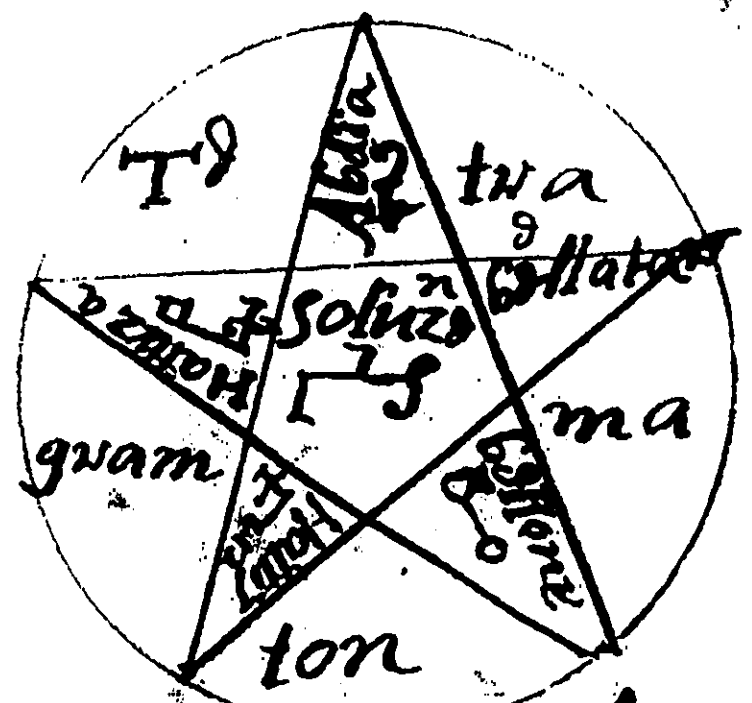
This circle is to be made of foot on the ground the names round in one line beginning at Ehoie & so go on till you come round to jehovahi sovarahs the sphere of the moon &c the words japhiel Masloth totor S

Solomons six aged figure



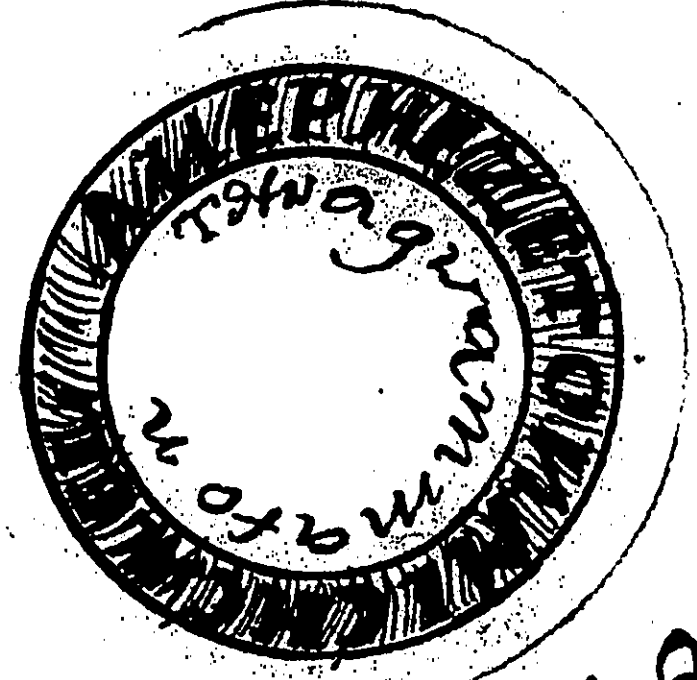
This figure is to be made on parchment made on acacia skin barons at the skirt of your robes & stick upon the middle with a line with the which it is to be showed to spirits when they are appeared that they may be compelled to take human shape & to be obedient &c

The pentagonal of solomon



This figure is to be made on parchment upon the breast with the seal of the spirit on one side of it it is to possess from dangers & also to be made by &c

Solomons magical ring

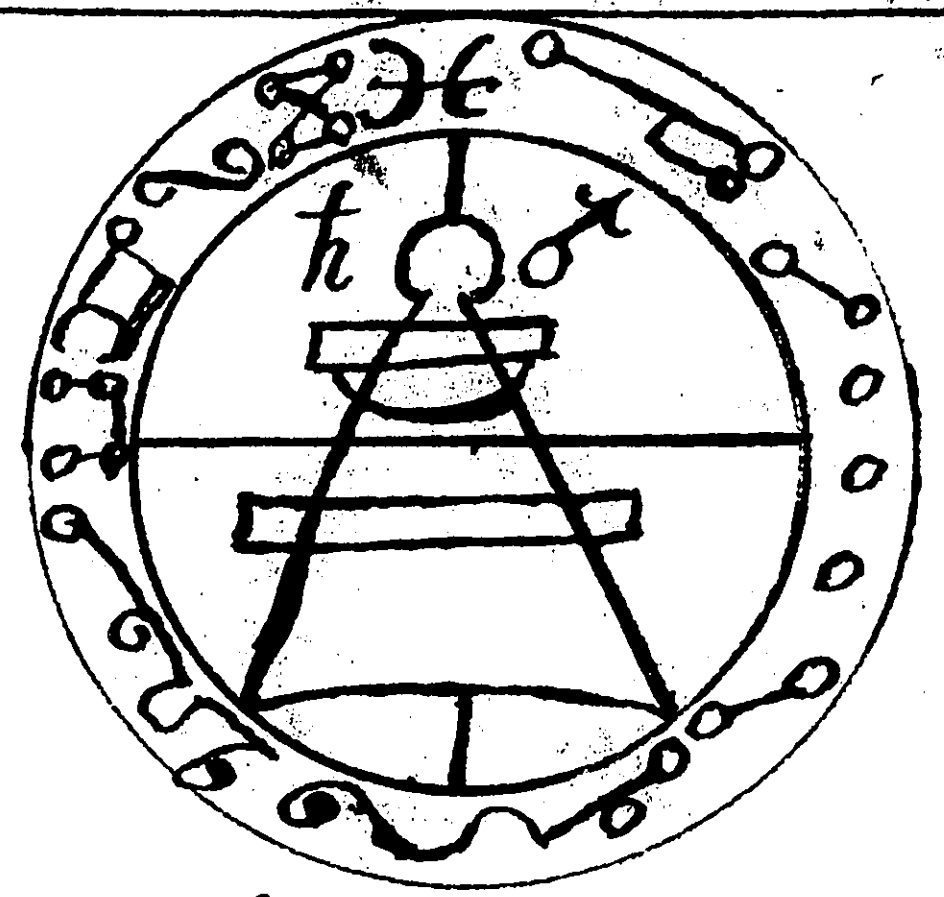
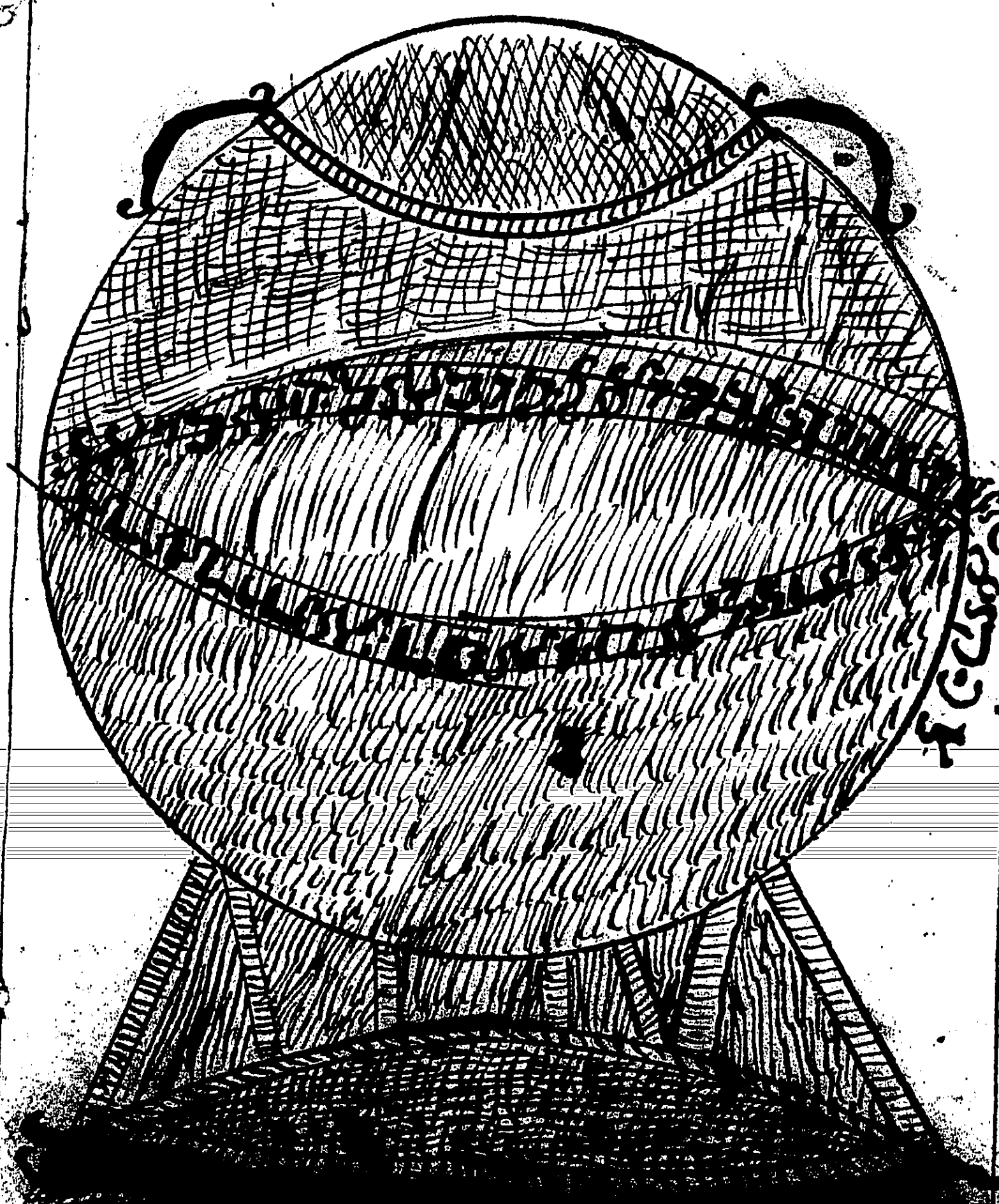


This ring is to be held before the face of the Council to possess him from the stinking fumes of spirits &c



The forme of the brazen vessel that King Solomon shut by the spirites in Dec

The secret seals of solomon by which he bound the spirites with their legions in the brazen vessel &c



This seal is made by one that is clean both inward & outward & hath not defiled himselfe by any woman in the space of a month but hath fasted & prayed desired of god to forgive him all his sins &c

It is to be made on the day of 8 on the night at 12 a clock & written with the blood of a black cock which never trod upon on vengent parchment neat on thos night the sun must be increasing in the Revolution it is so made fume it with allome perfume of the sun darts the sun be signified by this seals solomon bound the aforesaid spirites into the brazen vessel & it gained the law of all maner of weapons & this price seals was made to cover the vessel at

to be made by one that is clean both inward & outward & hath not defiled himselfe by any woman in the space of a month but hath fasted & prayed desired of god to forgive him all his sins &c

The other materials is a septer or rod on which you may wrap along white pebbles of lining & the other clothes for the purpose of a lions skin than trencher bread with all the names about it as if you would the whole parts of the think and also perfumes & eachasing dish of herbs & hard wood to put the fumes to to smoke or perfume the place appointed for action also anoynting oyle to anoynt your temple & feet with & faire water to wash your feet in when you darsting you may say as David said (VIZ) thou shalt wash me with hyssop &c I shall be cleane than shalt wash me &c shall be whiter than snow &c

And at your garments putting on you must say by the signifying of the story of this holy vestments spirit of truth with the name of salvation in the strength of the highestanc or magor hinc &c Theodora Anitor that my desires end may be fulfilled through thy wrough Adonay to whom the prayse & glory will be given be with Amen = after you have done make prayers to god bringing along words as solomon hath commended the formes that solomon used for any particular out if shewd in the first parts of this booke the which is written in a Latin novam &c



The Honourable to our Sovereign of Castile & Leon  
I invoke the Honourable your spirit n being armed with prayer  
Whom the Supreme Majesty I straightly command you by Bezaelien  
Sis: Balactiensis: Paumachie & apoloq. & the most powerful  
pinned Gdnio: Liachida: ministres of the Tartarian seat of apo  
logia: in the 9<sup>th</sup> Region. I exorcise & powerfully command you  
spirit n in & by him that said the word & it was done  
& by all the Holy & most glory our names of the most high  
& true God & by his most holy names Adonai. Et. Elohim. Elohe. Zaba  
oth. Lion. Oronchis: jah: Tetragrammaton Sadai. That ye forthwith  
appear & show your selfe unto me before this Citell in a form &  
human shape without any deformity or ugly shape & without  
delay do ye come from all partes of the world to make & make pa  
tionall any word unto all things that I shall aske of you & come  
ye powerfully visibly & affably without delay manifesting what  
I desire being honoured by the Eternal living & true God I do  
& I invoke you by the speciall & true name of your God that ye orde: old  
dionce unto & by the name of your King which beareth rule over you  
that forthwith you come without any tarrying & fulfill my desires &  
commande & persist to the end & according to my intencion I honour  
you by him to whom all creatures are obedient & by this ineffable #  
name Tetragrammaton jehovah which being heard the Elements and  
overturned the aire is shaken the sea runneth back the fire is quenched  
the earth trembleth & all the hosts of Heavens & terrestrial & infer  
nall do tremble & are troubled & therefore together that you visibly  
& affably speak unto me with a loud voice intelligible & without  
any Ambiguity therefore come ye in the name Adonai Zabaoth Sa  
dai Amigdon from ye come ye forthwith & I invoke you by the  
King command you — say that as often as you please to of the  
spirit do not from say as followeth

I invoke comend & command you spirit n to appear & show your  
selfe in human visible to me before this Citell in a form & com  
ple shape without any deformity or ugliness by the name & by  
the name Y & V which adam heard & spoke & by the name  
Joth which jacob heard from the angel resting with him &  
that delivered from the hands of Esau his brother & by the name  
of God Agla which lot heard & was saved with his family &  
by the name Anphoston which aron heard & became wise & by  
the name schemos Anatia which joshua called upon & the sun stood  
still & by the name Emanuel which the 3 Children shewch: mit  
sach & abdrago: sung in the midst of the fire furnace & name #  
delivered & by the name alpha & omega which Daniel named & stood  
rod both & the dragon & by the name zed baath which moyses named  
& all the Rivers & waters in Egypt were turned into blood & by the  
name Oronchis: Oriston which moyses named & all the rivers brought  
forth frogs & they went into the houses of the Egyptians & turning  
all things & by the name Lion: which moyses called upon &  
thou shalt see great haile such as was never seen the elevation  
of the world to this day & by the name Adonai which moyses named  
& thou came up locusts throughout all the land of Egypt &



Desword all that the Lords had left & by the name Hagios & by the  
Seals of Adonai: & by others: Ichros: Athonaros: p'wac. l'os &  
by the 3 Holy & sacred names: Ila. On: Totuagwammator &  
by the wonderful judgment of god & by the uncertain sea of glass  
which is before the face of the Divine Majesty who is mighty &  
most powerful & by the 4 bastos before the throne having  
eyes before & behind & by the fire poured about the throne & by the  
Holy angels in heaven & by the might & by the  
mighty wisdom of god & by the seat of basalthad & by this most  
premination which most names & the earth scattered up &  
Howah dathon & abisam that you make faithful promises &  
to all my demands & to performe all my desires so far as in  
office you are capable to performe thereof com' yd possibly & visi-  
bly & assidely now without delay to manifest what desire spe-  
aking with a perfect & clear voice intelligible & to my order  
standing &c

if they do not yet come at the rehearsing of the 2 former <sup>name</sup> in-  
vocations but without doubt they will say on as followeth it being a conse-

I conjure thee spirit n by all the most glorious & efficacious names  
of the most great & incomprehensible Lord God of hosts that you come  
quickly without delay from all parts & places of the earth & bounds  
thou know you to make rational answers to my demands & that  
possibly & assidely speaking with a voice intelligible to my understand-  
ing as aforesaid I conjure & constrain you spirit n by all aforesaid and by  
these names which wise Solomon bound thee & they follow in an  
esset of brass Adnarij: p'wari: Totuagwammator: swp'wator: W'g'w'w'  
fataal: pathatimori: & thomon: that you appear here before  
this Circle to fulfill my will in all things that shall seeme  
good unto me & if you be so disobedient & refuse to come I will  
in the power & by the power of the name of the Supreme & ever  
lasting Lord God who created both you and me & all y<sup>e</sup> world in 6  
dayes & what it contains in it & y<sup>e</sup> = sava'y who by the power  
of this name premination which I commandeth the whole host  
of heaven & earth & spirits you of your office joy & pleasure & binds  
in the depth of the bottomes with chains y<sup>e</sup> remaine unto the day of the last  
judgment & I will binds you in the Eternal fire & into the Lake of fire  
& burnston unless you come quickly and appear here before this Circle to  
doe my will the foresaid come yd in & by these holy names Adonai: Ibaol  
Amionom come yd Adonai commands you &

If you come here & he yet do not appear you may be sure he is sent  
to some other place by his King & cannot come & if it be so invocat  
the King as followeth to send him but if he do not come still then you may  
be sure he is bound in chains in hell & he is not in the custody of  
his King if so you have a desire to call him from thence you might  
rehearse the Spirits Chains &c

For to invoke the King say as followeth  
O you great mighty & powerful King Amaymon who have rule by  
the power of the Supreme god I conjure all spirits both superior &  
inferior of the infernal world in the Dominion of the East in  
particular & command you by the speciall & true name of god & by  
god that you bea'ly & by the seals of your Creation &c



The most mighty and potent name of God Jehovah Tetragramma  
ton who call you out of heauen with all other infernall  
spirites & by all the most potent & great names of God who cut  
out heauen & earth & hell & all things contained in them & by  
by theis powers & virtues & by the named p[ri]ncipal name who  
Commandeth the whole host of heauen that you cause infer  
& Hell the spirit n to come to come unto me here before  
this circle in a figure & comly shape with out doing any har  
me: unto me or any other creature to any tyme & faithfully  
to all my requests that i may accomplish my will & desires in  
knowing or obtaining any matter or things which by office you  
know of p[ro]p[er] for him to performe or accomplish through the  
power of god Et who created & disposed of all things both celestial  
terrestrial & infernall &c

After you have vocated the King in this maner tryed on thre  
or four then conuise the spirit you hold that forth by the aforesaid  
said Coniurations repeating them severall times together  
& he will come without doubt: if not at first on second time  
Repeating but if he doe not come at the spirit chains to the  
end of the aforesaid Coniurations & he will be forced to come  
if he be bound in chains for the chains must break off from  
him & he will be at liberty &c

The generall Hymne against the spirites chains against all spirites  
both good & evil wicked spirit & disobedient n because thou hast Re  
being all glorious & incomprehensible names of the true God mak  
us & creator of you & me the ~~best of the~~ & all the world  
by the power of those names which no creature is able to resist do thou  
you into the depth of the bottomless pit & thou to remaine only the day  
of doom in chains of fire & brimstone unquenchable unless you forth  
with appeared here before this circle in this Triangle & to do my will  
& thou shalt be quickly & passably in & by the names of god  
Adonay Tetrao. Adonay. Amram Horn yo Horn yo the King of  
Kingdoms of you

When you have read so far & do not come then write his seal in par  
chment & put it into a black box with brimstone assafetida & such like  
things that beas a stinking smell & then bind the box & prounde with a  
woven wire & hang it on your sword's point & hold it over the fire of  
charcoles & say to the fire first it being placed towards that quarter  
the spirit is to come

Thou know the fire by him that made thee & all other good creatures  
in the world that thou torment burne & torment with this spirit n curse  
lastingly because thou art disobedient & obeyest not my commandment  
now keepe the precepts of the Lord thy god without will thou obey me  
now my imprecations having thre times said you forth who am the servant  
of the most high & speciall Lord God of hoste Jehovah & dignified & fortified by his  
celestiall power & submission without comest thou to answer these my propos  
alls how made unto you for which your awfulness & contempt you are  
guilty of grave disobedience & rebellion & therefore i shall excommunicate you  
& deliver thy name to seals which i have enclosed in this box & shall burne  
them in immortal fire & burne thine in immortal oblivion unless thou  
immediately come & appeare visibly & assably & comest



How cometh me before this ~~circle~~ in this ~~triangle~~ in a square & round  
forms & in no wise to be feared on ~~any~~ fearful forms on any other  
figure whatsoever upon the face of the earth & make Rational in  
power to my requests & performe all my desires in all things that I shall  
make unto you &c — And if he should not yet say as followeth — #

Now O thou spirit & since thou art still rebellious & disobedient &  
will not appeare unto me to answer to such things which I would advise  
of you or you have ben satisfied in de I do in your name & by the power &  
dignity of the Omnipotent & Immortal Lord God of hosts Johana: I  
Inuagumaton the only creator of heauen & earth & hell & all that is in  
them who is the mercifull disposor of all things both visible & invisible  
I cause you & depriue you from all your office you be placed & binded in y  
depth of the bottomless pit & thow to remaine unto the day of iudgement  
I say into the lake of fire & brimstone which is prepared for all rebellious  
disobedient obstinate & disobedient spirits but all the company of heauen  
knowe that the sun & moon & all the stars the light & all the hosts of  
heauen the fire & brimstone & tormentes unspokeable & as  
thy name be sealed is contained in this booke & bound up & shall  
be choaked in sulphurous & stinking substance & burne in this materiall  
fire so in the name Johana: & by the power & dignity of the 3 names  
Inuagumaton And phorion & pimumaton cast thou O thou disobedient  
spirit into the lake of fire which is prepared for the damned & requered  
spirits & thow to remaine to the day of doome & never more to be remem-  
bered of before the face of god which shall come to trye the quick &  
the dead & the world by fire I thow the Exorcist must put the booke into  
the fire & by his will thow but as soon as he is come quench the fire  
that the booke is made a sweet perfume & give him a kind entertainment  
showing him the portraict that is at the bottom of your vestment  
Honouring with a king cloth saying —

Behold your confusion if you be disobedient behold the portraict of Solo-  
mon which I have brought here before your presence behold the power  
of the Exorcist who is called Octinomos in the midst of the Exorcism who  
is armed by God & with out fauor who potently invocates you & calls  
you to appeare & therefore make Rational answer to my demands  
& be obedient to me your master in the name of the Lord Bahal rushing  
upon a blacke about coming upon a hour —

Then he or they will be obedient & bid you aske what you will for he  
is subiect to god to fulfill our desires & demands & when he or they  
have appeared & shewd himselfe humble & meek then you are to  
say — Welcome spirit or most noble King or King if you are welcome  
unto me because I shall you through him that I create heauen &  
earth & hell & all that is contained in them & you have a right & claim  
also by the same power I shall you forth by I binde you that you remaine  
affably & visibly here before this circle & low before this circle in the  
triangle so constant & so long as I have occasion for you & not to  
part without my license until you have truly & faithfully performed  
my will without any feynesse &c — This done to departe &c —

O thou spirit & because thou hast diligent answered my demands  
was very ready & willing to come at my first calling I do here  
to departe into thy proper place without doing any injury or damage to me  
or to any other I say & I am very ready to me with being duly & obediently  
honoured by the sacred right of magick & I charge thee to with stand  
peaceably & quietly & the peace of god to with stand thou shalt continue  
Behold the portraict of the Exorcist



After you have given the spirit leave to depart you are not to go out  
of the circle but they be gone & you have made prayers to God for  
the great blessing he hath bestowed upon you in granting your desire  
& delivring you from all the malice of the enemy the devil &c  
now you may command these spirits into the brazier or vessel  
as you do into the Triangle saying that you forthwith appear be  
fore this circle in this vessel of brass in daunce & seemly shape  
as it is showed before in the foregoing Conjurations &c

The End of this first book called Goetia —

Here beginneth the second Book called the first Theurgia  
Goetia of Solomon the King &c —

In this following Table you have the names of the Chief spirits  
with the names of the ministering spirits that are under them  
with their seals or characters which is to be woven of alabaster or you  
may use without that the spirit that is appeared will not obey  
to do your will &c

The office of these spirits is all one for what one can do the other  
can do the same they can show & discover all things that is hid & done  
in the world & can see & can do any thing that is to be done or  
contained in any of the 4 Elements fire, ayre, earth or water &c  
also the secrets of Kings or any other persons or person let it be in  
what kind it will

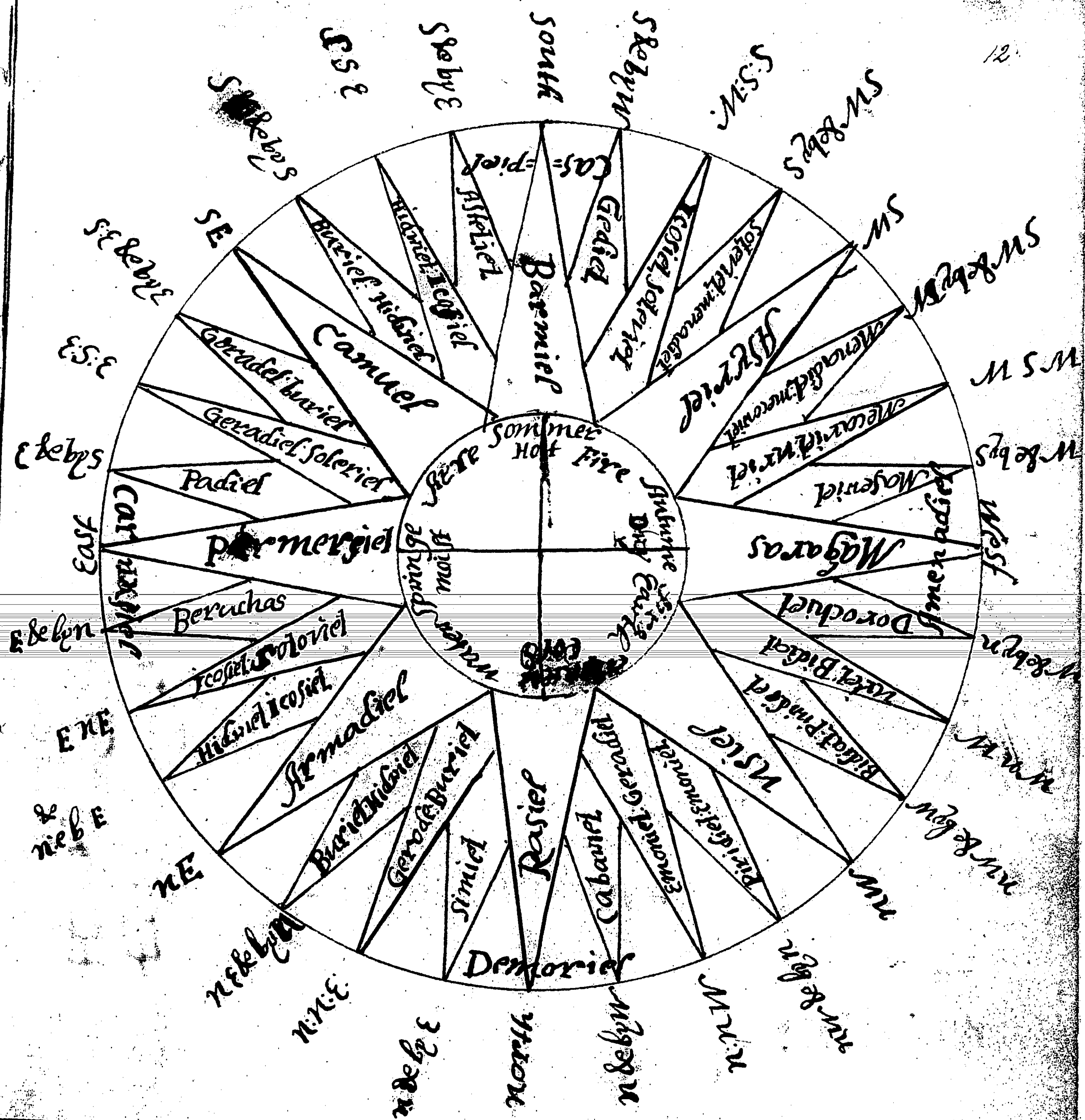
These are by nature good & evil that is the one part is good & the other  
part is evil they are governed by their princes & each prince hath his  
abode in the points of the compass as is showed in the following figure  
Therefore when you have desire to call any of the princes or any of  
their servants you are to direct your self towards that point of the  
compass the King or prince hath his mansion or place of abode & you can  
not well see in your operations now every prince is to have his conju-  
ration yet all of one forme excepting the name & place of the spirit for  
that they must change & differ also the seals of the spirits is to be changed  
accordingly #  
as for the garments & other materials they are spoken of in the  
Book Goetia aforesaid &c —

The forme of the figure which discovers the orders of the 3  
Kings or princes with their servants Ministers for when  
the King is found his subjects is easie to be founde out &c —

The figure folloeth

here





You may perceive by this figure that 20 of the Kings have their first mentions be-  
 continued in one place & the other is made about 10 if some times in one place on place  
 to be sometimes together & sometimes in another word or less  
 Therefore it is no matter which way you stand with your face when you  
 desire to call them out their servants. Azazel is the most chief & greatest  
 our Ruler in the East who hath 1000 great Dukes & 100 lesser Dukes  
 him besides 5000000000000 of minefiring spirits which is more number than  
 the Dukes out of you shall make no mention but only 12 of the chief Dukes  
 & their seals because they are sufficient for practice &c

Carnegiel



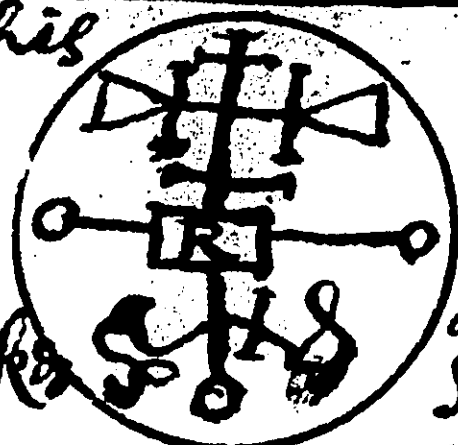








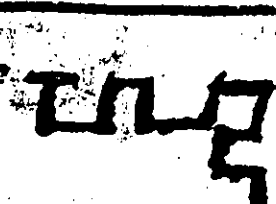
padmosist his  
Seals



Sothsayer  
Seals



Itulos his  
Seals

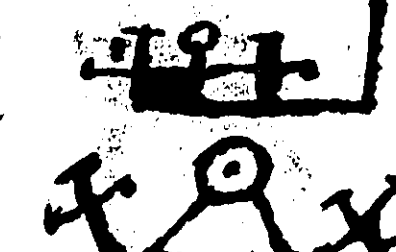


The names  
& seals of  
11 of his Duke

Madrus  
Seals



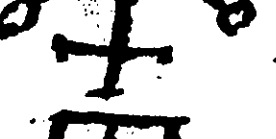
Rablion  
Seals



Anoyr seals



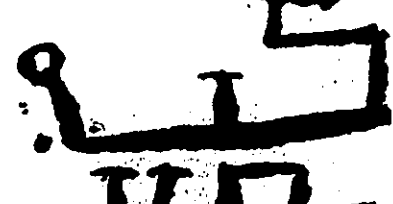
Abnulgus  
Seals



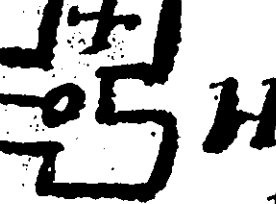
Hamomphol  
Seals



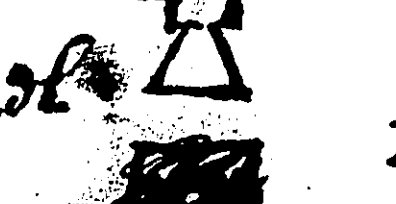
Madruel  
Seals



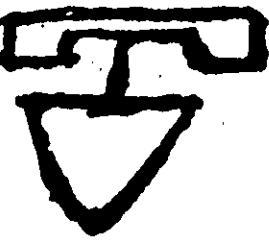
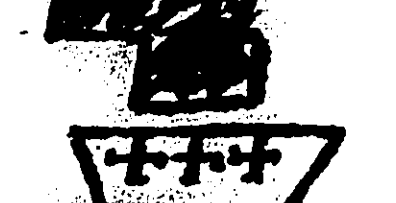
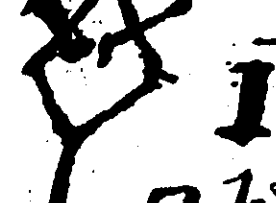
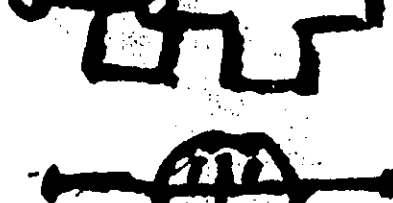
ommemu  
Seals



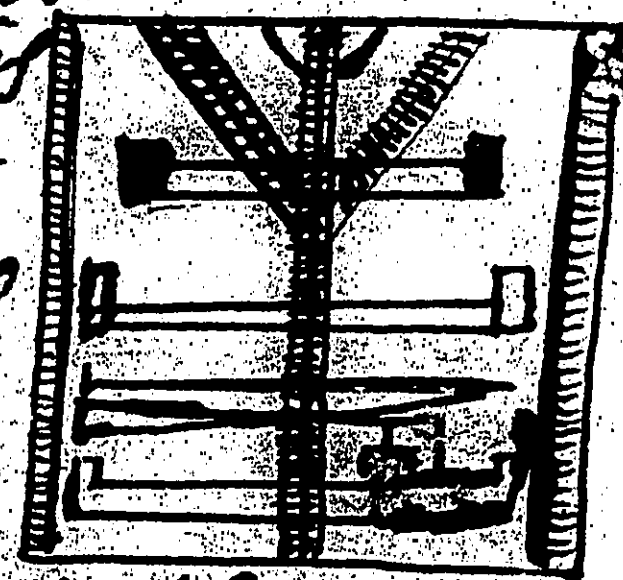
Itwasbiel  
his seals



Ebrua his  
Seals



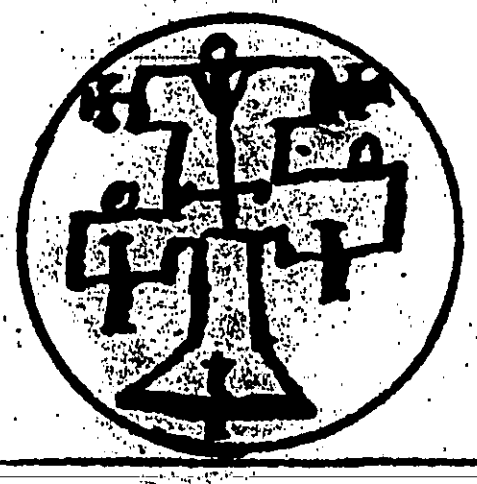
Noat this spirits is by nature will be very false not to be trusted in  
 secrets but is excellent in driving away spirits of darkness from  
 any that is haunted as houses & to call forth panderist on any of  
 this his servants make a circle in the form of it shown in the book  
 Goetia before going in the room of your house or in a place that  
 is airy because this spirits that is in the part and all over you may  
 call this spirits into a crystal stone 4 inches diameter set on a table  
 made as follow which is called the secret label of Solomon have  
 ing his seals on your breast & the circle about your waist as it show  
 in the book Goetia & you cannot error the form of the tablet if  
 this when you have that got what is to be prepared  
 reverse the conversation following several times that is  
 build the spirit comes for without doubt he will com  
 Now the same method is used in all the following spi  
 rit of this 2 books Durgiagoetia as is here of panderist  
 & his servants also the same in calling the 4 Kings &  
 their servants as aforesaid & c. The conjuration



I conjure thee O thou & potent prince panderist who Ruler of King  
 in the Dominion of the East & c =

The 2 spirit in order under the empire of the East is padiel his power  
 in the East & by north as King & Governeth 10000 parts by 200000  
 by might besides several thousands under them they are all natural  
 by god & may be trusted Solomon said this spirits hath no pow  
 er of them selves but what is given them by their prince padiel. thou  
 know he hath made no mention of any of their names because if any of  
 them be called they cannot appear without the leave of their  
 prince padiel as is declared before of panderist

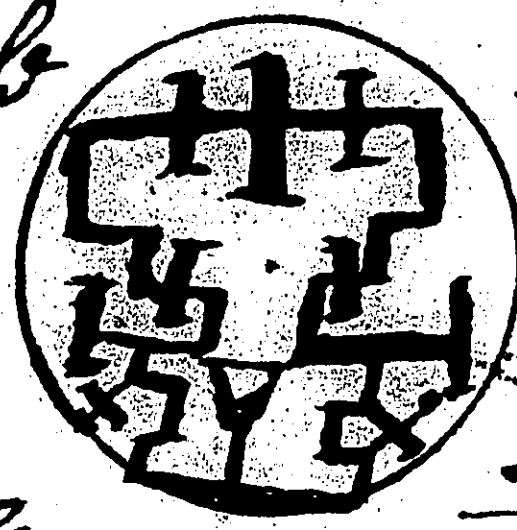
I conjure thee O thou The conjuration  
 Ruler of Chief prince & potent prince padiel who  
 Ruler of King in the Dominion of  
 The East & by south & c





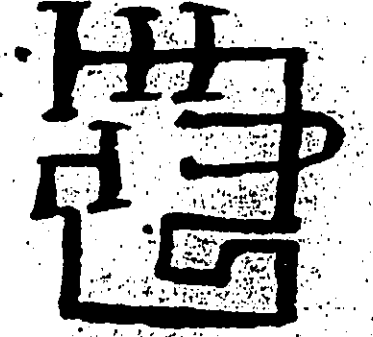
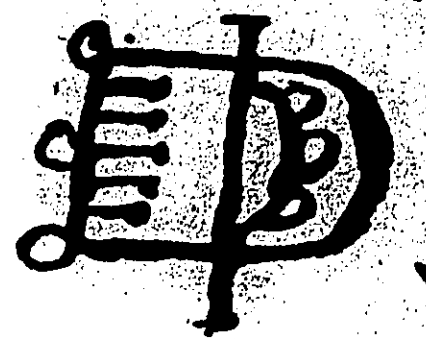
The third spirit in omow is under the <sup>127</sup>Albion King of the East is  
 Camuel who ruleth as king in the south east part of the world  
 who hath sonwall spirits under his command whowas not that  
 make mention of 10 that belong to the day & as many that belong  
 to the night & each of thos have 10 servants to attend them  
 copying Camuel Citgara Azimol Calym Dobiol Moras for they have  
 100 apiece to attend them but Dobiol Moriel & Citgara they now  
 at all they appear all in many beautiful forms & are curious  
 In the night as well as in the day & they are all of follooth with  
 their seals - Camuel his seals

The names of camuel's ser-  
 vants with their seals that  
 belong to the Day & -  
 or Camuel his  
 seals - -



Phariels  
seals

Mexas  
seals



Daniels  
seals

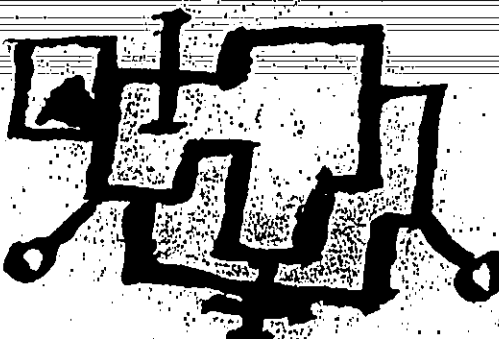
Azimo his  
seals



Chamiyel  
seals

Omiel's  
seals

Tediels  
seals



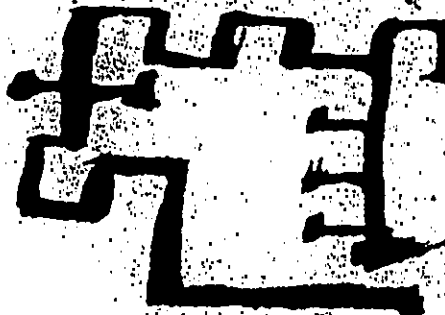
Bediel  
seals

Moriels  
seals



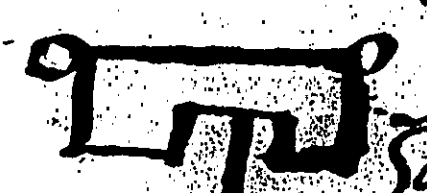
The names of  
 Camuel's ser-  
 vants that belong to  
 the night & their  
 seals

Trenos  
seals

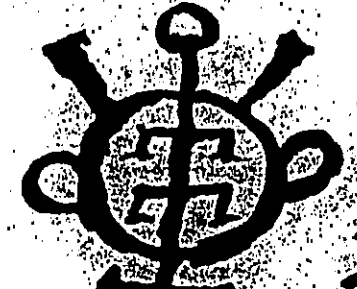


Clays  
seals

Citgaras  
seals



Azimel's  
seals



The Conjuraton  
 I conquer the other  
 mighty & potent princes  
 &c

Panel's  
seals

Calym's  
seals



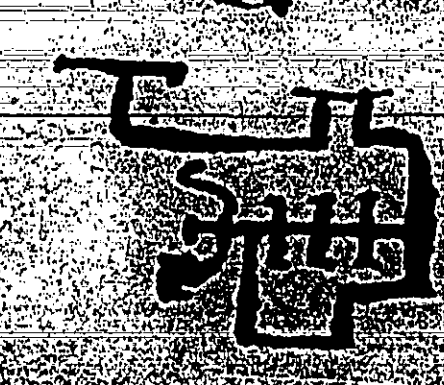
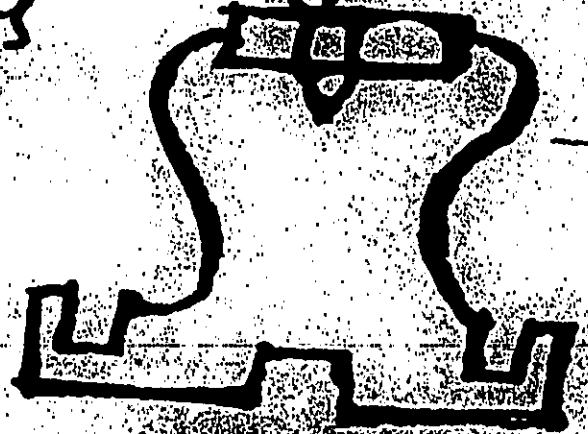
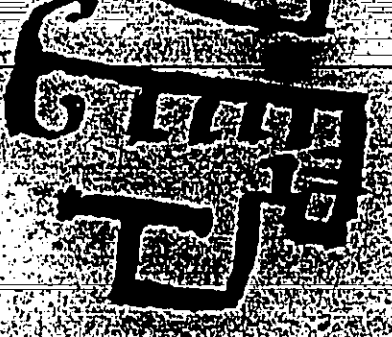
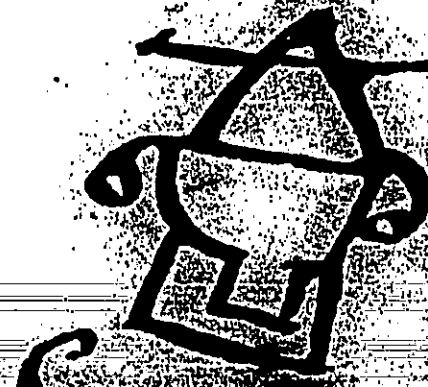
Carriel's  
seals

Dobiels  
seals



Neriels  
seals

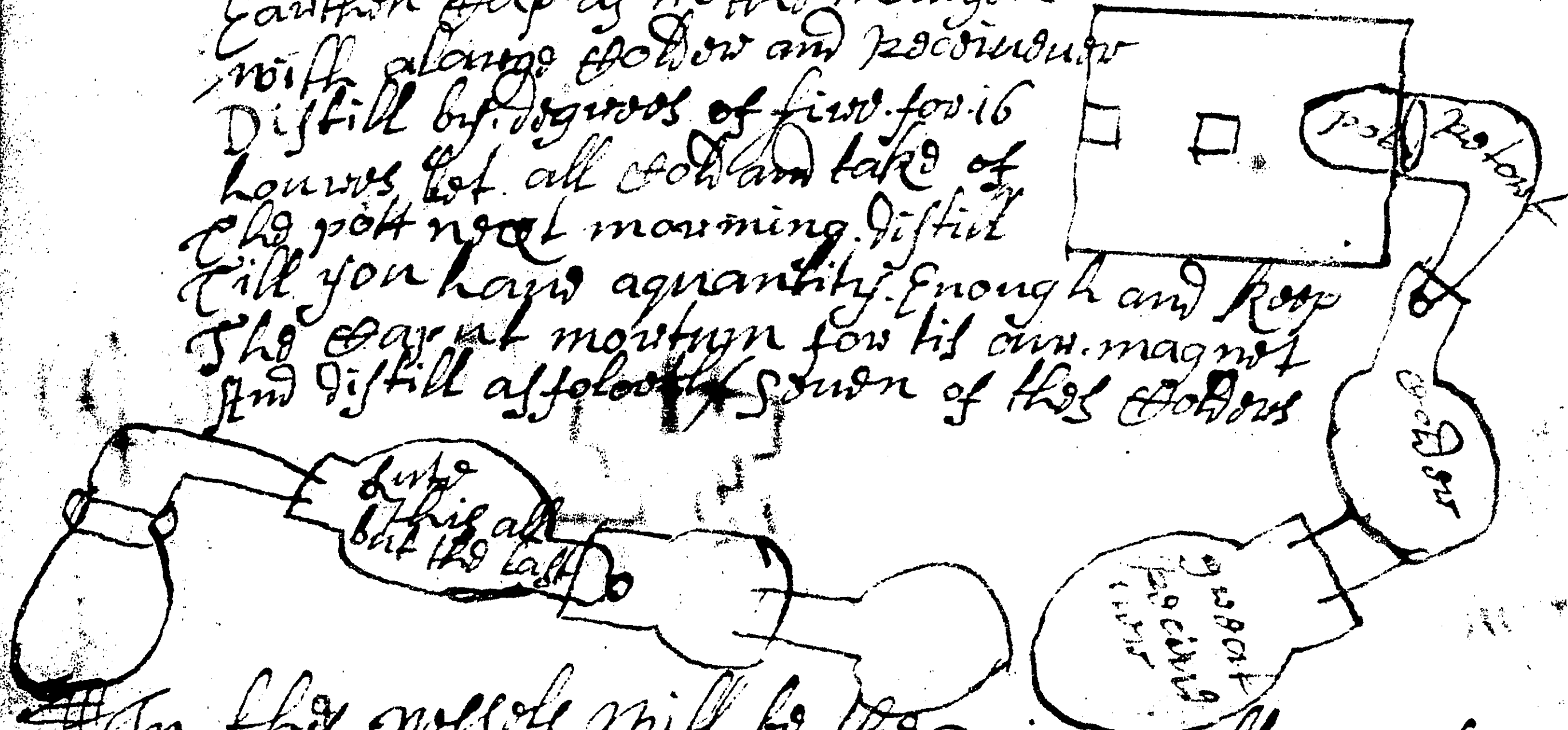
Nodors  
seals





Sinctura Arsenicalis

Take the bound may gathered from the mineral kingdom  
 first him fine and put him in an Iron pott with along  
 Caution cap as in the margin  
 with along powder and red powder  
 Distill by degrees of fire for 16  
 hours let all cool and take of  
 the pott next morning. Distill  
 till you have a quantity enough and keep  
 the cap at mortuyn for his own magnet  
 and distill absolutely down of the others



In the vessels will be the Arsenical mortuyn  
 proceed till you have enough and keep it as before  
 of all vessels which mortuyn distill the 2nd make  
 till you have 10 pound of Arsenion or black gum the which  
 put in a retort and for 12 hours draw of the flegme and  
 then change the receiver and let it be longer and by degrees  
 of fire will come a white matter called Arsenion white  
 and then add on oyle of sweet Almonds and separate the oyle  
 being both incumbent. Balance the cap at mort 24  
 hours and extract its salt. Then take salt on Duam  
 oyle 2 duams digest gently till it be dry and em bib you 8  
 times and dry. Then proceed on fire of Nitro 3 of the  
 powder embol again till all the white will be  
 out all metals into

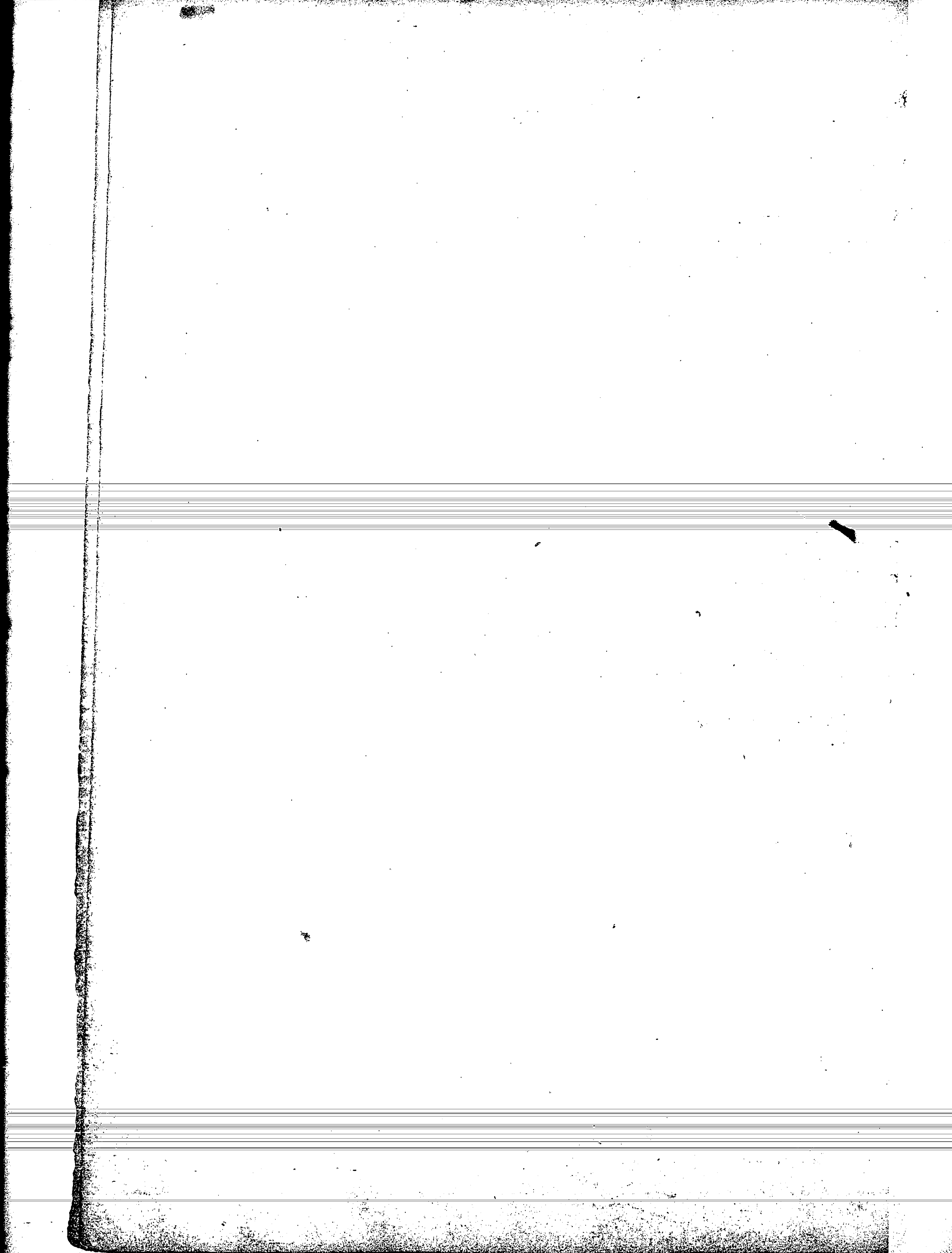


Re V (odoga 7. 5577 Keson Emolack 1755 Keson Subbartha 7587  
 Keson Elonam 17563. Skinooy et Comoth 17577. Keson Elomoth  
 17577. Keson Elomoth 17577. Keson Elomoth 17577. Keson Elomoth 17577  
 Mack Namach 17577. Keson Elomoth 17577. Keson Elomoth 17577. Keson Elomoth 17577  
 Chadon 17577. Keson Elomoth 17577. Keson Elomoth 17577. Keson Elomoth 17577

I humbly implore thee O Lord Emolack, thou everlasting  
 God Keson Subbartha thou omnipotent and everlasting God  
 Keson Elonam thou God with us Skinooy et Comoth to bind  
 and keep fast Keson Elomoth Mack Namach: By thy  
 power those evil and naughty spirits Kesh Radon of the  
 spirit of flies and spirits of the chine Hinnon and spirit  
 of Hinnon Molack Chadon with all the spirits of Hinnon  
 treasure and the disturbers of Man kind Molack with the  
 spirits of Molack Keson Elomoth in chains in thy bowson  
 from Michael with thy chadon Chadon Michael

The mighty oration of the most Great and almighty  
 power of Alpha and Omega Iehouah and Emanuel and by  
 that divided the Red Sea and by that great power that  
 turned all the waters and rivers of Egypt into blood and turned  
 all the dust into lice and blains and by that great power  
 that brought frogs all over the land of Egypt and turned  
 into the King's palace and chambers and by that great  
 power that brought thunder and lightning and hail and  
 mixed with fire and sent locust which did destroy all  
 things in the whole land of Egypt and by that great power  
 that destroyed all the first born of the land of Egypt both of  
 man and beast and by that great power that visited the  
 land of Egypt and visited of Nabors, issued out of the same  
 children of Israel into the land of Canaan and by that  
 great power that destroyed Sennacherib great host and by  
 that great and almighty power of him that walked on the  
 sea upon dry land and by that almighty power that  
 raised up Lazarus out of his grave and by that almighty  
 power of the blessed and holy Trinity that did chastise  
 the Jews and all disobedient angels and devils  
 that thou their power and might of heaven into hell  
 again which thou hast taken away from the gods  
 the names of the almighty God before whom man  
 the thou thine to restore the good again in  
 Also the Abrahams of God may fall upon the  
 to come immediately Amen







The 4th spirit in order is Aschol to governeth as King under the most in the South he by call to hath 10 & these spirits belonging to the day & 20 to the night in order. Whome are of principall spirits & sundry as many. Whome I shall make mention of 8 of the chosen presidents belonging to the day & as many to the night. Whome one hath 20 servants at his command and they are all very faithful & loving & dutiful to him & they are as followeth with their seals &c

Aschol his seals



parriol seal



Aschol his seals

The names & seals of the 8 belonging to the day

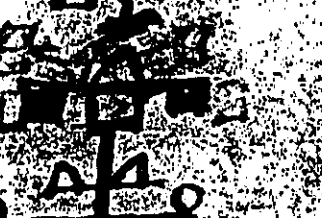
Anwan seals



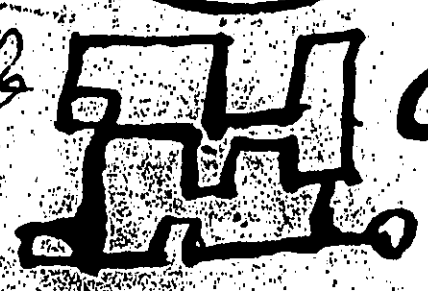
anwariol seal



curiol his seals



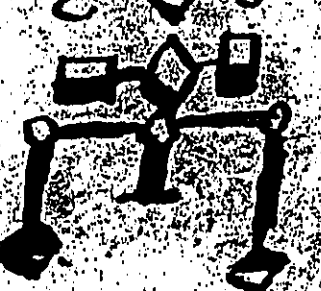
Meriol his seals



cubiol seal



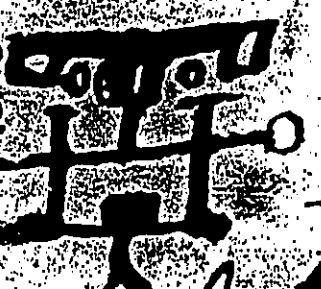
clamos his seals



Charas his seals

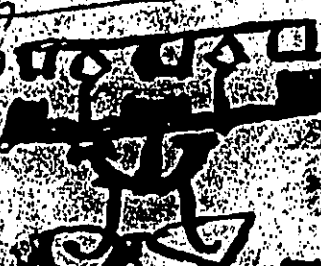


Aniol seals

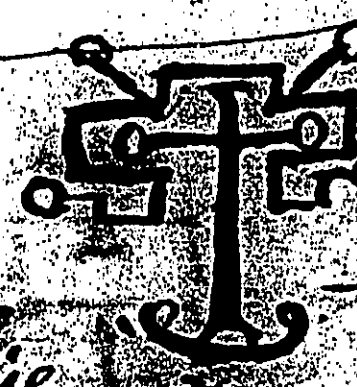


Howe followeth 8 servants that belong to the night

owul seals



asp his seals



Seriol his seals



othiol his seals



bugow his seals



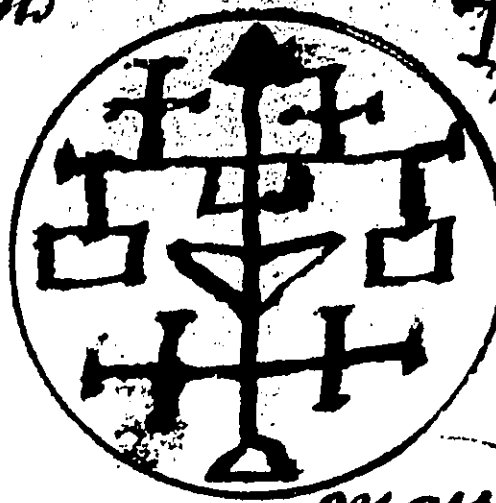
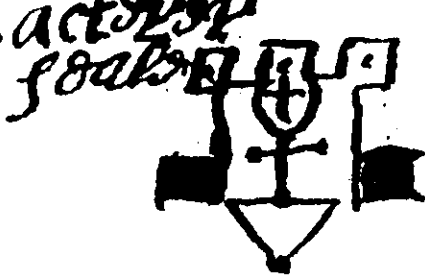
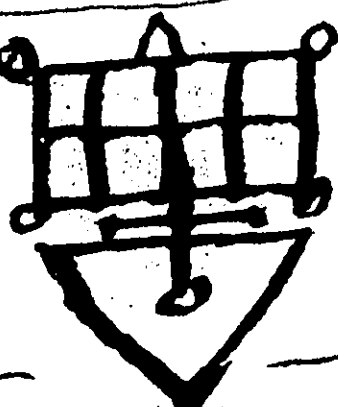
These spirits which belong to the night is to be walked in of the night and those of the day in the day.

The denomination of the names that other might & potent persons call the spirit in order. Whome I shall make mention of 8 of the chosen presidents belonging to the day & as many to the night. Whome one hath 20 servants at his command and they are all very faithful & loving & dutiful to him & they are as followeth with their seals &c



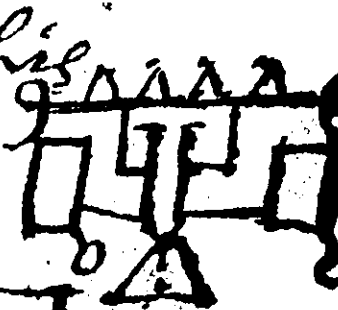
The names of the 8 Dukes with their  
Seals that belong to the day  
under Barmiel #

Sochal his  
Seals

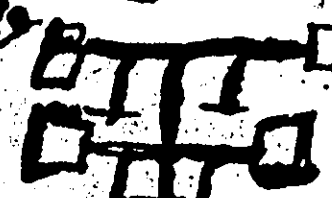


The 2 Dukes which belong to the  
night & their seals under  
Barmiel

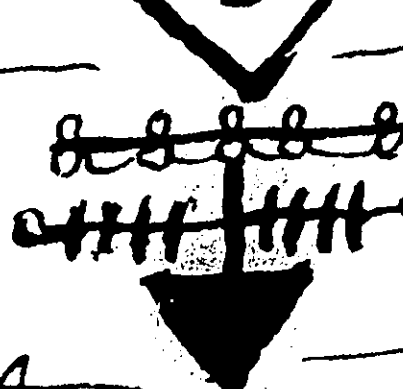
bouris his  
Seals



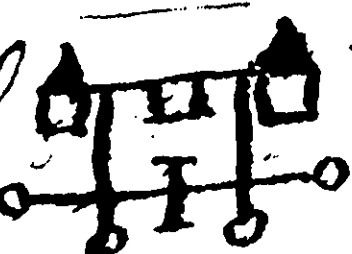
merviza  
Seals



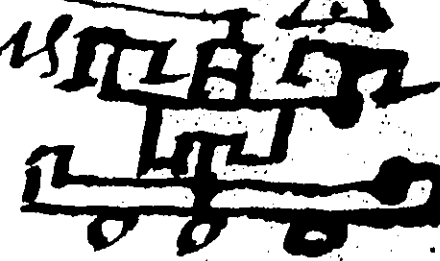
Tigawa  
Seals



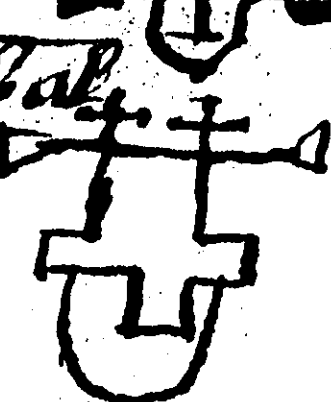
bantil  
Seals



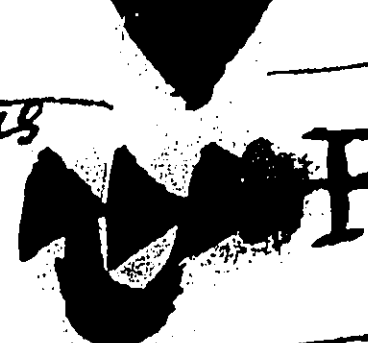
marguis  
Seals



Berabak  
Seals



Chansi his  
Seals



Carpid  
Seals



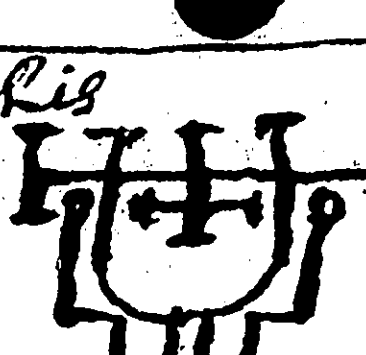
Camel  
Seals



Gabis  
Seals



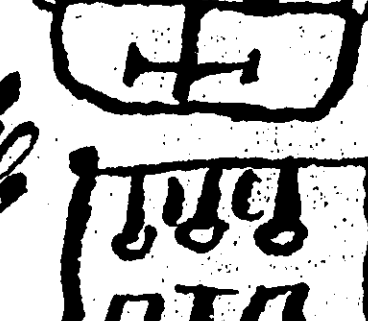
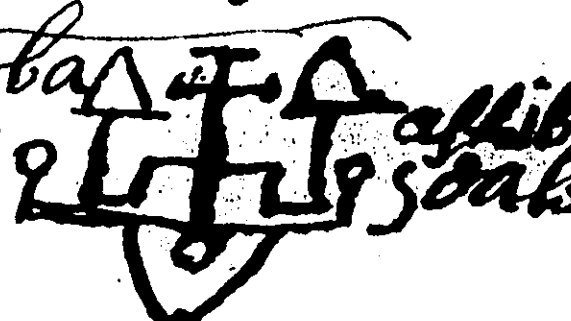
Rivul his  
Seals



Changid  
Seals



acovoban  
Seals



Thos of the day must be <sup>the continuation</sup> ~~fallen~~ in the day & thos of the night in the night &

From now the other mighty and potent Prince Barmiel

shall be spirit in order (but the sword under the Empire of the south  
Gadiol whom both as King in the south & by most noble hath 20  
thos spirits to serve him in the day and as many in the night and  
they have servants at their commands whosoever shall make  
mention of but 8 of the thos spirits that belong to the day and as  
many that belong to the night who hath 20 servants apiece to  
attend them when they are called forth to appearance they are very  
lowing and courteous willing to do your will & whos names  
and seals is as follooth

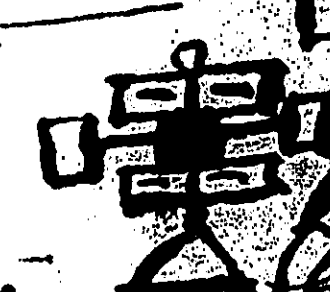
Gadiol his seals



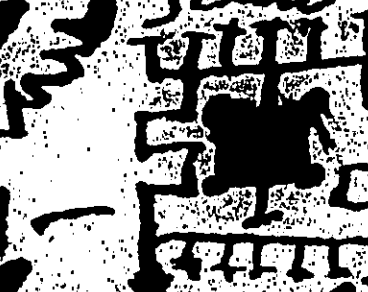
natas his  
Seals



Rantiel  
Seals

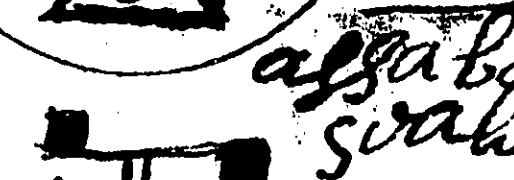


Bantil  
Seals



The 8 Dukes &  
their seals that  
is under Gadiol  
and belongs to  
the day

Cotiel his seals



Sahal  
Seals

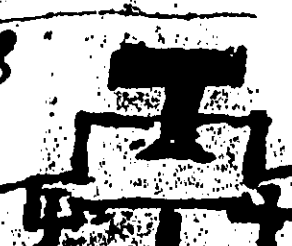


Mishel  
Seals

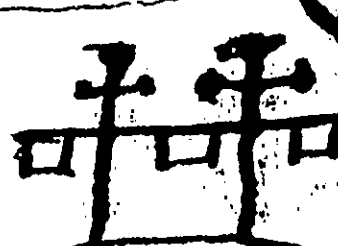


know so clooth  
the names and  
Seals of the 8  
duke that is mit  
Gadiol & Rantiel  
by night &

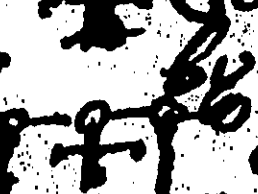
Rociel his  
Seals



Agra his  
Seals



avoan his  
Seals



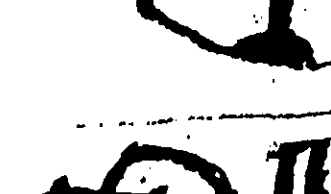
agla  
Seals



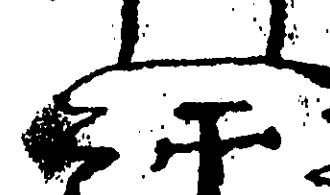
Sandol his  
Seals



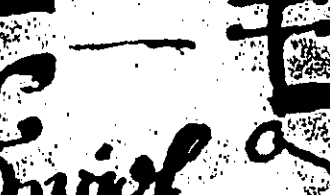
amaol  
Seals



civscas  
Seals



oviel  
Seals



shall thos in the day that belong to the day and thos in  
Night that belong to the night //  
the continuation //  
From now the other mighty & potent prince Gadiol &



The 7 spirit in order but the third under the great Empire of the South  
 is Aspiot he is a mighty King ruling in the Southmost part of the world  
 and hath 20 great dukes to attend him in the day time and as many in the night  
 who hath under them some small servants to attend them and how the  
 mention of 8 of the choise dukes that belong to the day and as many that  
 belong to the night these they are sufficient for practice and the first  
 4 that belong to the day hath 40 servants under them and so hath the  
 first 4 that belong to the night and the last 4 of the day 20 and  
 the last 4 of the night 10 besides they are all good natured and will  
 ing to obey their lord that is of the day to be called in the day and those  
 of the night in the night & those to their names and seals that  
 followeth the 8 dukes Aspiot his seals

the 8 dukes that belong to the night

Aspiot his seals

the 8 dukes that belong to the night

Amial seals

Budow seals

Cusial seals

Aspiot seals

Darga his seals

Marath seals

Bunial seals

Cubial seals

Rabas seals

Malgal seals

Onial seals

Fascua seals

Hamas seals

The domination  
 Iconius the other mighty & potent spirit Aspiot the ruler  
 as king &

The 8 spirit in order but the 4th under the Empire of the South  
 is called Masoviol who publish as king in the dominion of the  
 North & by South and hath a great number of princes and lords  
 under him to attend him & how we shall make mention of 12  
 of the choise that attend him in the day time & 2 that attend  
 to do his will in the night time which is sufficient for practice  
 they are all good by nature & willing to obey their lord in all things  
 that that is for the day is to be called in the day & those for the  
 night in the night their names and seals is as followeth &  
 each spirit hath 30 servants to attend him & c

Masoviol his seals

Bosem his seals

Marfuc his seals

Round his seals

Earvial seals


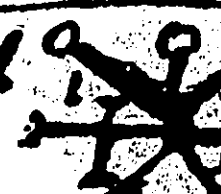

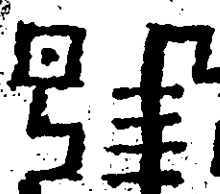


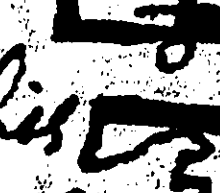



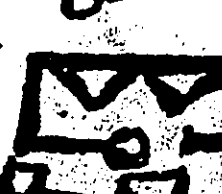


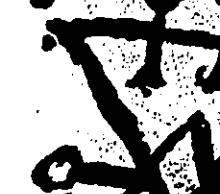
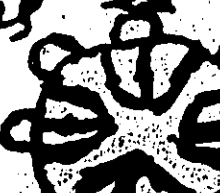
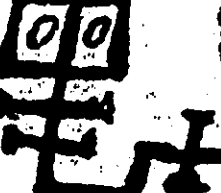
Round his seals

Round his seals

Round his seals






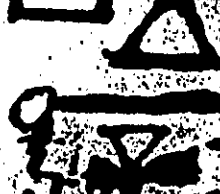








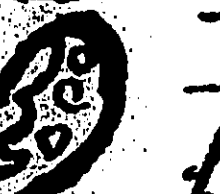
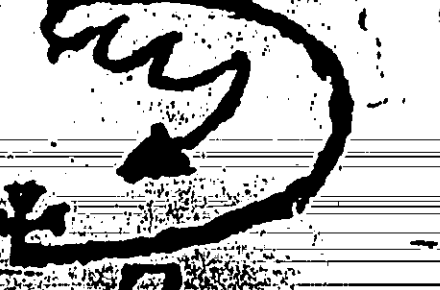
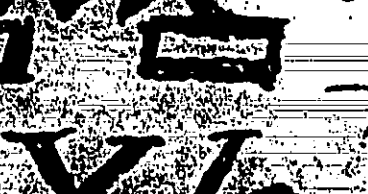



The spirits belonging to the night & the seals &c

Adavos his seals 	Crack his seals 	Badist his seals 	Rabiol his seals 
Patist his seals 	Basat his seals 	Atwiel his seals 	
Agswel his seals 	Mual his seals 	Evral his seals 	Solvan his seals 
Aliol his seals 	Sarmist his seals 	Claphis seals 	The seals of Eliol show how long played before Eras
Espeol his seals 	Amoyr his seals 		

I knowe the thou # of the conjugation King &c # /// my ky & potent prince Masowiel who rulyst

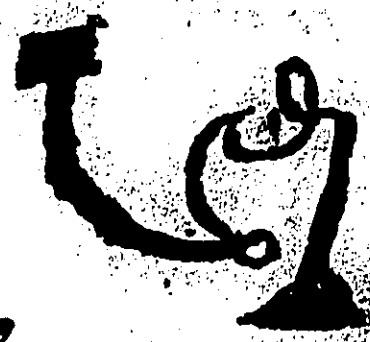
The spirit in ondon but the first ondon the empire of the north is called Malgarias for Rubthal King in the dominion of the north & hath 30 dukes ondon him to attend him in the day & at night for the night and several dukes from againe who say of no ska for the night and they know on of them hath 30 servants to attend on them excepting misiel barbas apper & 30 for the law but 20 apper Avois & basiol hath but 10 and they and all beye furniture & will appere willingly to do your will they appere 2 & 2 at a time with their servants that that is for the day to be called in the day and those of the night in the night their names and seals is as followeth &c

The 12 dukes that belong to the day under Algawas & their seals

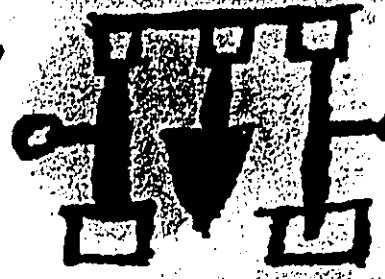
Malgarias his seals 	Rabiol his seals 	Levan follow the 12 dukes of the night and their seals
Carimist his seals 	Cabiol his seals 	Stroc his seals 
Molish his seals 	Medist his seals 	Dadist his seals 
Bozas his seals 	Orid his seals 	Coubi his seals 
Agow his seals 	Alisid his seals 	Libish his seals 
Capist his seals 	Barfaco his seals 	Raboch his seals 
	Amoyr his seals 	



Aspiol his  
Seals



Amiel his  
Seals



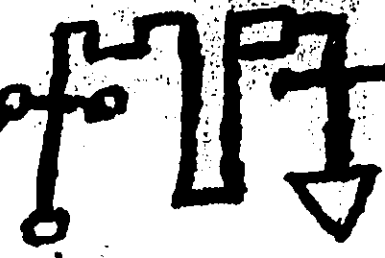
Doilas his  
Seals



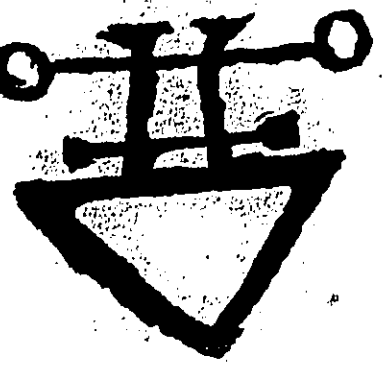
Hanson his  
Seals



Aspow. his  
Seals



Bajiol his  
Seals



Zamor his  
Seals



The Honorable  
Thouso tho Othon might & potent prince  
Malgawal &c

the spirit in outward but the second row the empire of the most  
Dorochiel who is an mighty prince ruling in the most & by north  
he hath 40 dukes to attend on him in the day and as many for the  
night with an innumerable company of servants who of the that  
make mention of 24 houre dukes that belong to the day & at night  
for the night with the seals of the north real the 12 first that belong  
to the day & of the night that 40 servants appear to attend them  
when they appear & the 12 last of the day and of the night hath 40  
servants appear to attend them when they appear & all those of the day  
is to be called in the day & those of the night in the night observe the  
planetary motion in talking for the first that belongeth to the day in  
the first planetary hour of the day & the 2 and next and the second plan  
hour of the day & so successively on till you have gone through the day  
to the night and through the night till you come to the 1 first of the  
day again & they are all of good nature & is willing to obey & do you  
will show names and seals is as followeth &c

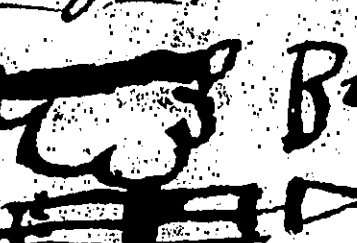
Dorochiel his  
Seals



Carciol his  
Seals



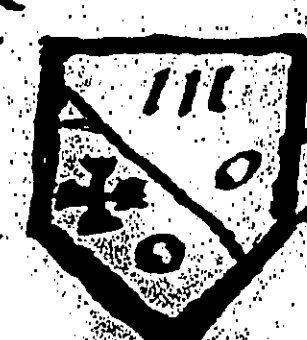
Soviola  
Seals



Buciol his  
Seals

who 24 dukes  
that belong  
to the day  
before noon &  
12 after noon  
their seals &c

Magad his  
Seals



Mowach  
Seals



Diviel  
Seals



Choniel his  
Seals



Althor his  
Seals



abujol  
Seals



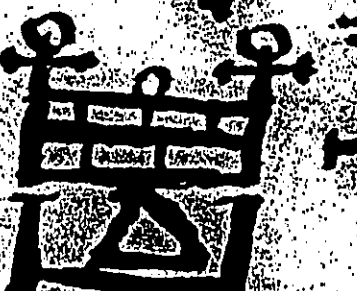
Aulino his  
Seals



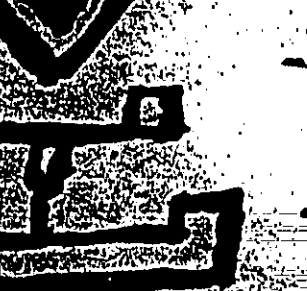
Omiof  
Seals



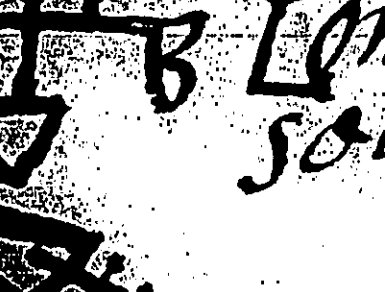
Danas  
Seals



Ejid his  
Seals



Gudiel  
Seals



Lomou  
Seals



Mamal  
Seals



Asphoy  
Seals



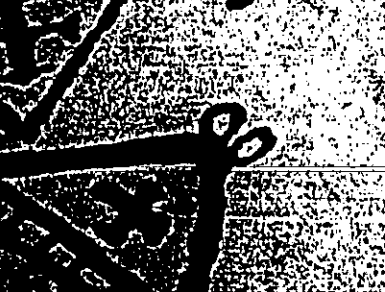
Casarl  
Seals



Saruel  
Seals




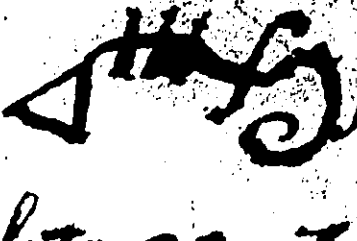


Emiel  
Seals

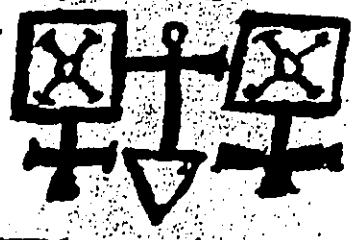


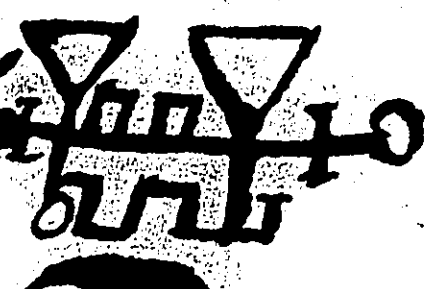


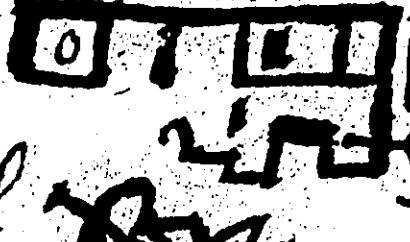
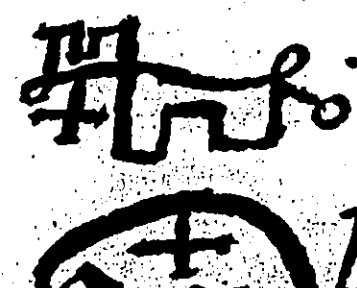
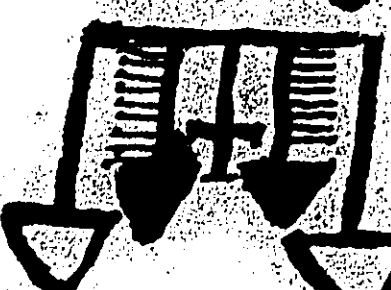








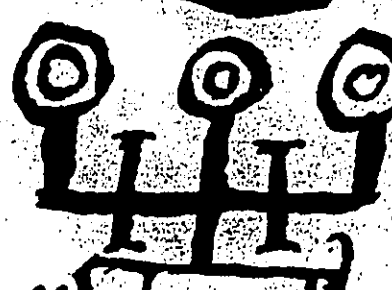




Barfu his Seals  anjol Seals  Adam Seals  Lappkown Seals 

Gannagu Seals  Godiol Seals  apur Seals  Ethiol his Seals 

Hiriam Seals  Barfos Seals  Almod Seals  Sadiol Seals 

Fabariol Seals  Bursa Seals  Pathio Seals  This seals phod has bon bofrows Bursa & Sadiol

Usimol Seals  chawar Seals  The continuation of and potents

How followeth the 14 Dukes that belong to the night & those Seals  Ironie the other might pined Usiol

Who the spirit in order but that under the empire of the most just Fabariol to hath Dukes to attend him in the day & as many for the night under whom are many servants to attend on them whom we shall make mention but of 10 of the chief Dukes that belong to the day & as many for the night & every one of them hath 10 servants to attend on them whose names are as followeth & noate that of Dukes that belong to the day is very good and willing to obey their masters & is to be trusted in the day time and those of the night is by nature evil and disobedient and will resist you if they canne & they are to be trusted in the night their names & seals of them all is as followeth & c.

his 10 Dukes that belong to the day & their seals  Clissan Seals  Thabow Seals  Dulbil Seals 

Satiful his seals  Clissan Seals  Thabow Seals  Dulbil Seals 

Pawis his seals  Clissan Seals  Thabow Seals  Dulbil Seals 

Godiol his seals  Clissan Seals  Thabow Seals  Dulbil Seals 

Cawof his seals  Clissan Seals  Thabow Seals  Dulbil Seals 

Alonol his seals  Clissan Seals  Thabow Seals  Dulbil Seals 

The continuation of names & seals of the night



The spirit in order but the ~~the~~ ~~under~~ ~~the~~ ~~demour~~ ~~the~~ ~~epise~~ ~~of~~ ~~north~~ ~~if~~  
 called Rajist he pulth as King in the north had 40 dukes for the day  
 and as many for the night to attend him and they have many servants  
 under them againe for to doe their will and whereof I shall make  
 mention of 16 of their dukes that belong to the day beca<sup>use</sup> they are by nature  
 good and willing to obey but if that belong to the night beca<sup>use</sup> they  
 are by nature cruel and are stubborn & will not obey and will not  
 those dukes that belong to the day hath 40 servants apiece excepting  
 the 6 last which hath but 30 apiece and the 8 first that belong to  
 the night hath 40 servants apiece the 4 next have but 20 apiece &  
 the 2 last but 10 apiece their names & seals is as followeth & c<sup>t</sup>

his dukes 16 that belong to the day & their seals	Rajist his seals	Dubarius seals	his 14 dukes (with their seals that belong to the night & c <sup>t</sup> )
Bacior his seals	Simona Seals	Tharior Seals	
Phoca his seals	Albadur seals	Parias his seals	
Soquior his seals	Canool seals	Swaxel seals	
Sadar his seals	Francior seals	Culmar seals	
Towath his seals	Betagid seals	Lazoba seals	
Maot his seals	Mitchao seals	Thasish seals	
Ramica his seals	Tomas seals	Sobach seals	
	Uvist seals		

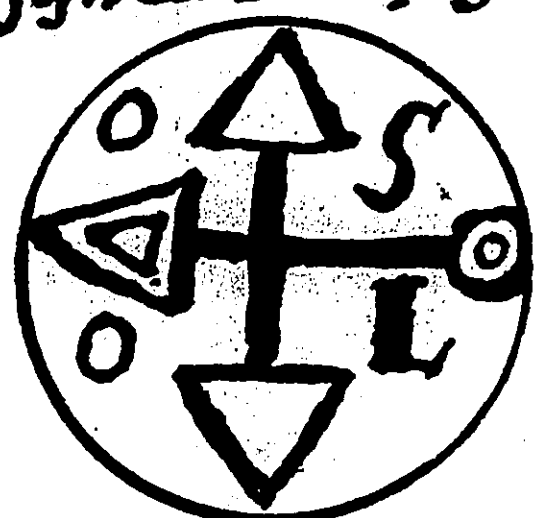
Quitda his seals	Sawack seals	The continuation of the mighty prince Rajist & c <sup>t</sup>
Bolsag his seals	Awopash seals	
Morad seals	Lamas seals	
	Thurack seals	



The 14 spirit in order but the 10 dukes under the sign of the north is  
 Sijmiel his 2000 as king in y<sup>e</sup> north and by East who hath 10 dukes to attend on  
 by day time & 1000 for the night & every one of them hath an certain number of  
 for parts whose no shall make mention but of 10 that belong to the day & 10  
 of those that belong to the night and those of the day if very good and not  
 obedient of those that belong to the night for they are stubborn & will not  
 appear willingly & other names and seals and as followeth note those  
 the day hath 720 among them to do their will & those 10 of the night hath  
 720 to attend on them at oration for worth &c

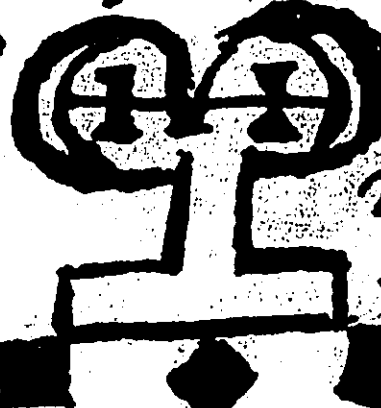
his 10 dukes # Sijmiel his seals  
 that belong to  
 the day & other  
 seals

The 10 dukes that belongs to the night under  
 of Sijmiel & their seals

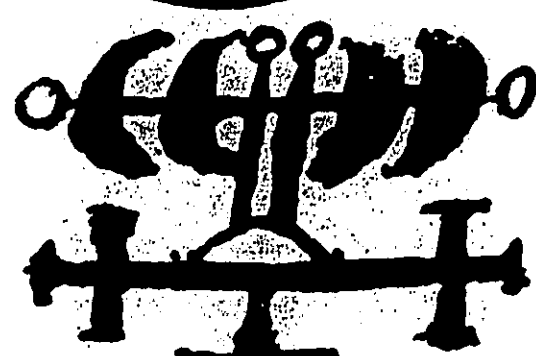


Sijmiel his  
 Seals 60

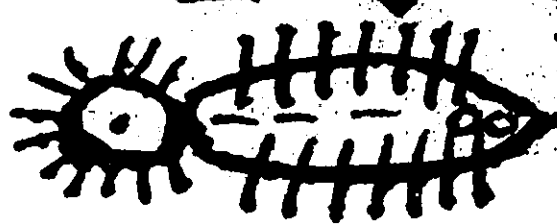
Mazrus his  
 Seals 79



Mazrus  
 Seals 100  
 narzal  
 Seals 201



Apiole his  
 Seals 30



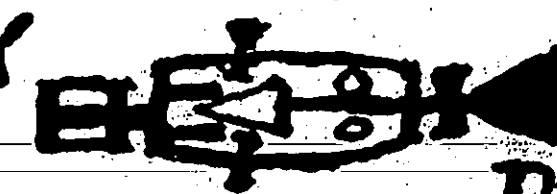
Marals  
 Seals 30



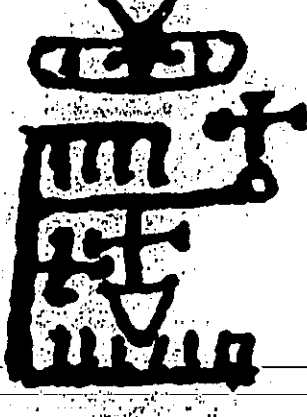
Thoubas his  
 Seals 100



Curiol his  
 Seals 40



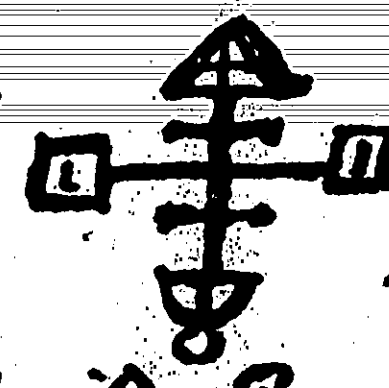
Richel his  
 Seals 120



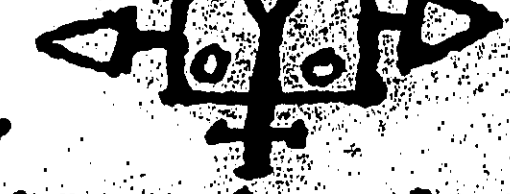
Mazrus his  
 Seals 40



Motast his  
 Seals 10



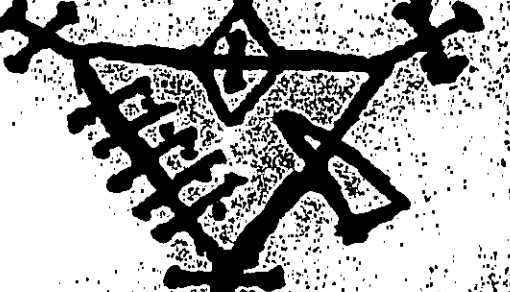
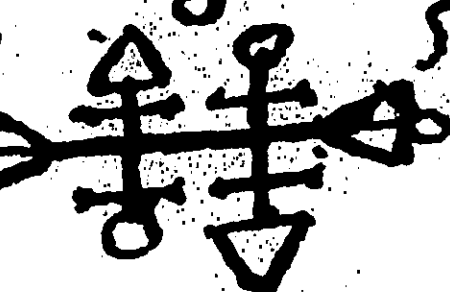
Natast his  
 Seals 130



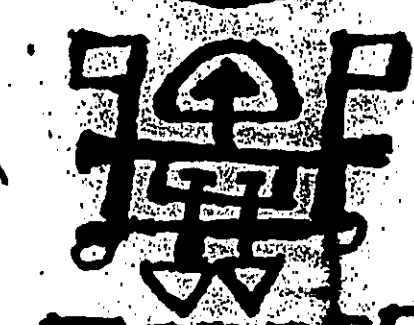
Malgion his  
 Seals 20



Prasos his  
 Seals 50

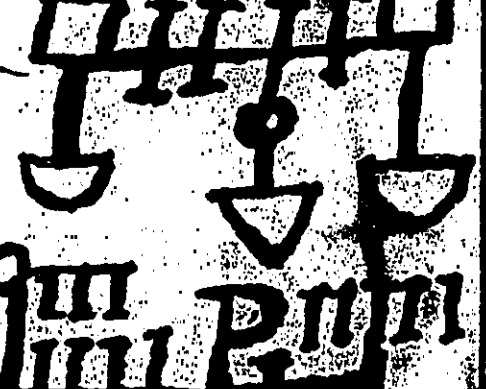


Romiel his  
 Seals 80



Convers the other mighty & potent prince  
 Sijmiel &c

Laxael his  
 Seals 60



The 15 spirit in order (but the under the sign  
 of the north) is Armadiel who publish as king  
 in the north East parts & hath many dukes  
 you know besides their servants whose no  
 shall make mention of 15 of the chief dukes  
 hath 260 servants to attend them that dukes  
 to be called in the day & night dividing the  
 in to 15 parts beginning at sun rising until  
 the first spirit of the day & night dividing the  
 last division of the night the spirit is all  
 good by nature & willing to do your will in  
 all things thou manne & seals followeth &c

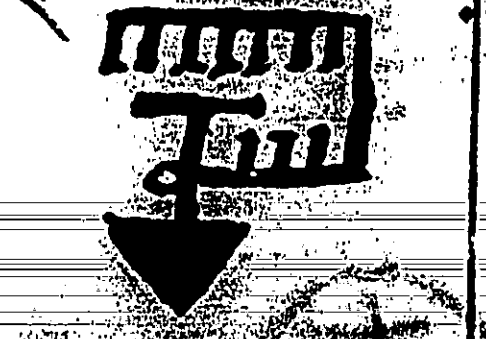
Achel his  
 Seals 60



Bomiel his  
 Seals 90



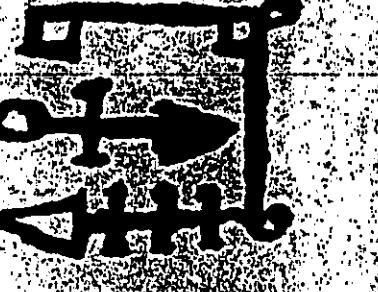
Dagael his  
 Seals 100



how follow  
 the 15 du  
 his & their  
 seals &c



Armadiel his  
 Seals  
 parabiol  
 Seals



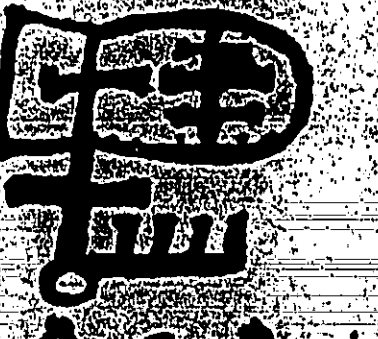
Muor his  
 Seals 110



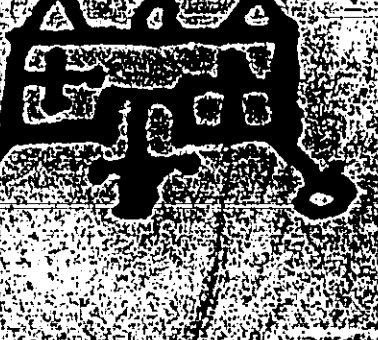
Mazrak his  
 Seals



Laiol his  
 Seals



Carvonia  
 his seals

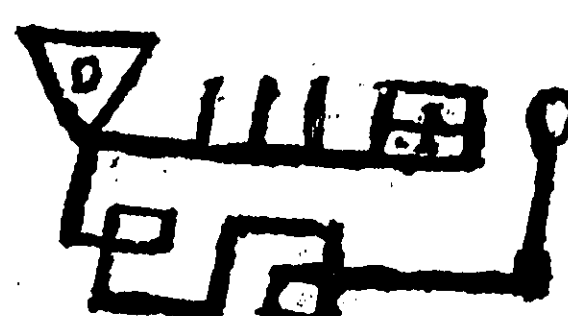




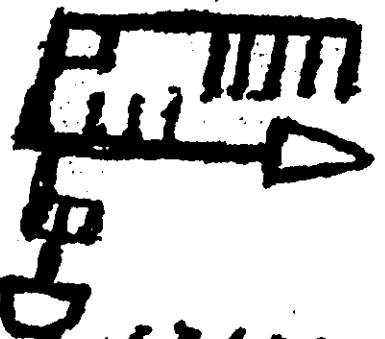
Alford his  
Seals



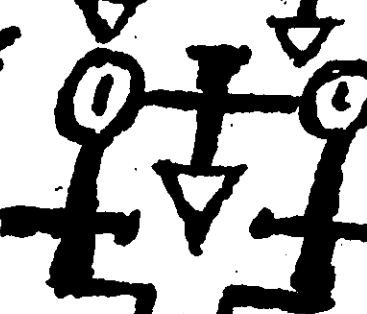
Asmarl his  
Seals



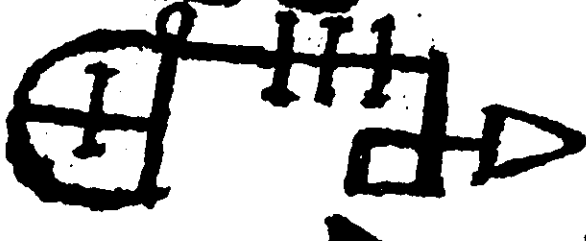
Asbibial  
Seals



Ovarist his  
Seals



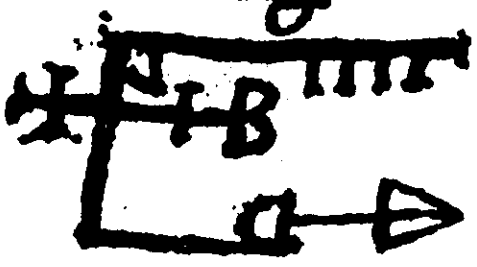
Jozial his  
Seals



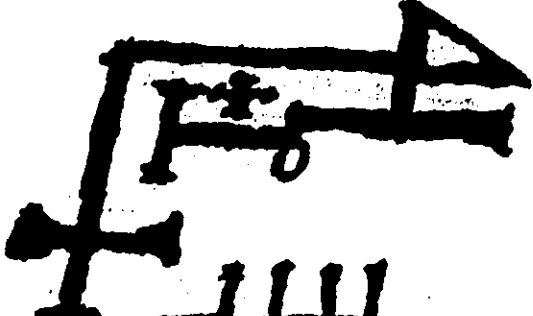
Masat  
Seals



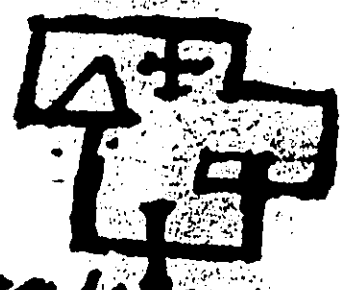
Orijn his  
Seals



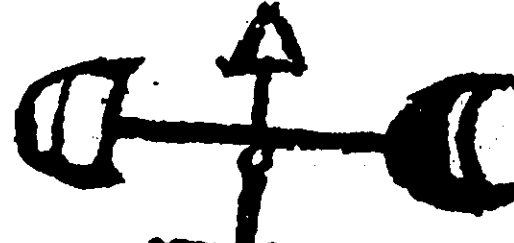
Candial  
Seals



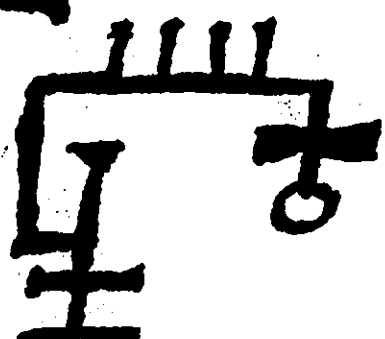
Oeniel  
Seals



Samist  
Seals



Casiba  
Seals

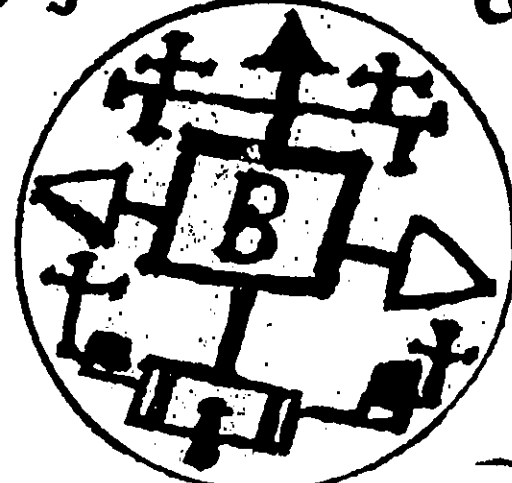


The continuation

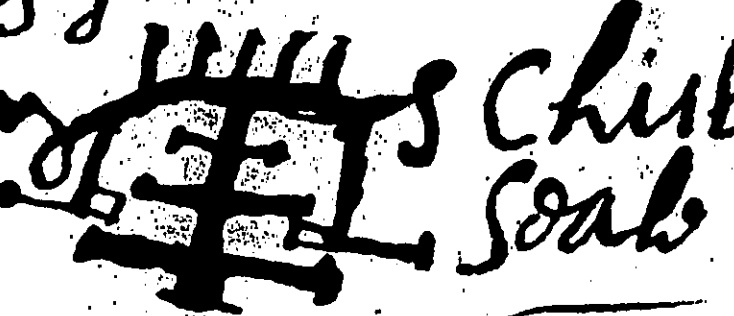
Iconures the other mighte & potent Princes  
Armidiel &c

The 16 spirit but 4 under the Empire of ~~the~~ Baruchas  
who Rulth as King in the East & by north & Kathmann dukes &  
other four spirits to attend him whom no shall make  
mention of 15 of the chief dukes that belong to the day & night  
who hath 7040 servants to attend on them they are all by nature  
good & willing to play & you are to call these spirits in the same  
manner as is shown in the four going example of sumardel &  
his dukes that is in dividing the day and night into 15 parts & the  
names & seals of these 15 dukes is as followeth &c

Baruchas his seals



Ortaol his  
Seals

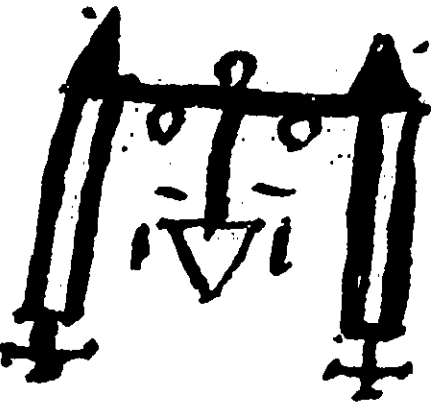


Chisbor  
Seals

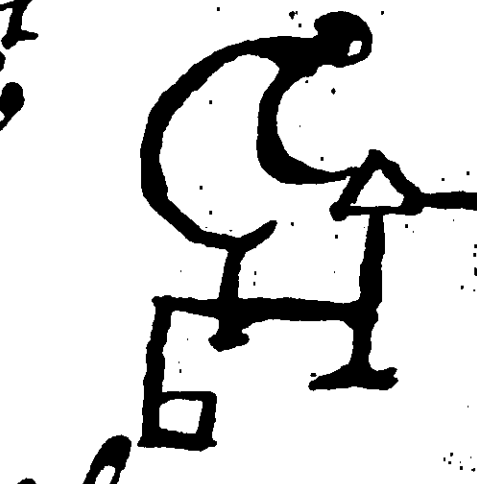


here followeth  
the 15 dukes &  
their seals &

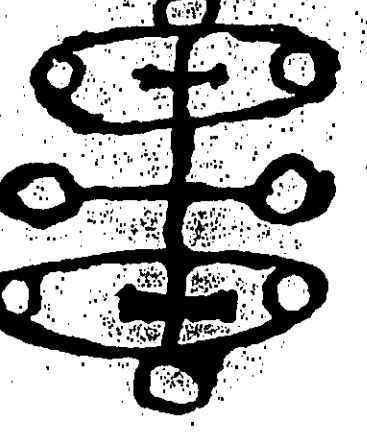
Quinta his  
Seals



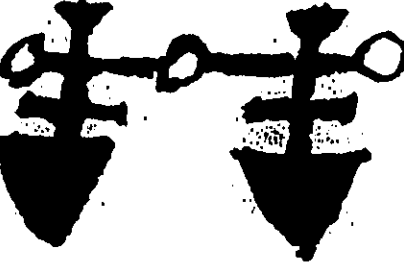
Phawol  
Seals



Lamard  
Seals



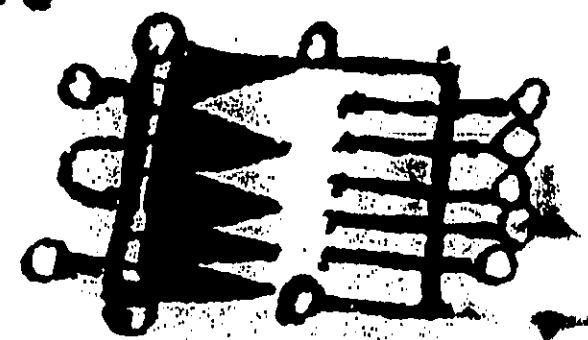
Saraol his  
Seals



Doraol  
Seals



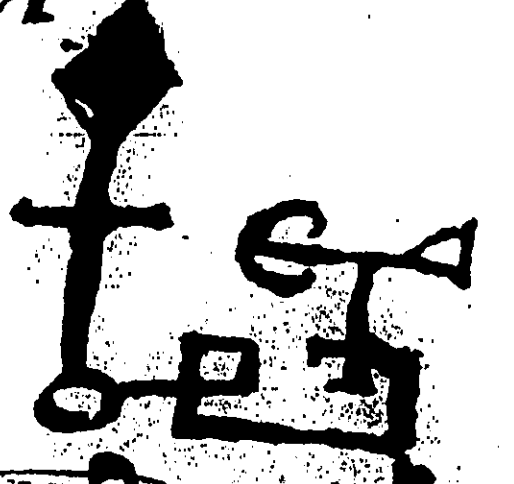
Mofchon  
Seals



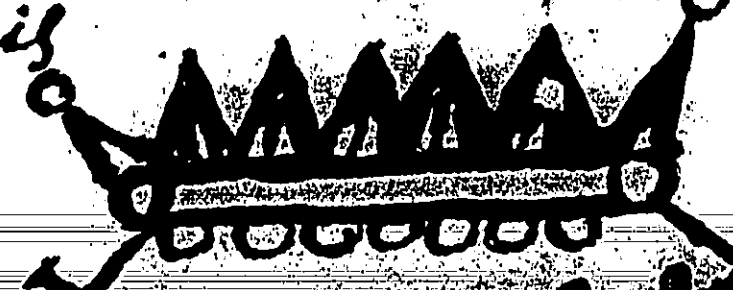
Baoxal  
Seals



Dreanial  
Seals



Cavayk his  
Seals



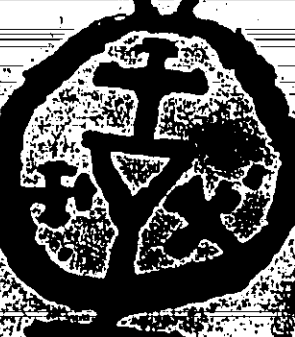
Goriel  
Seals



Aboco  
Seals



Monast  
Seals



The end of the  
Seals of the princes  
and dukes of the  
four Empires

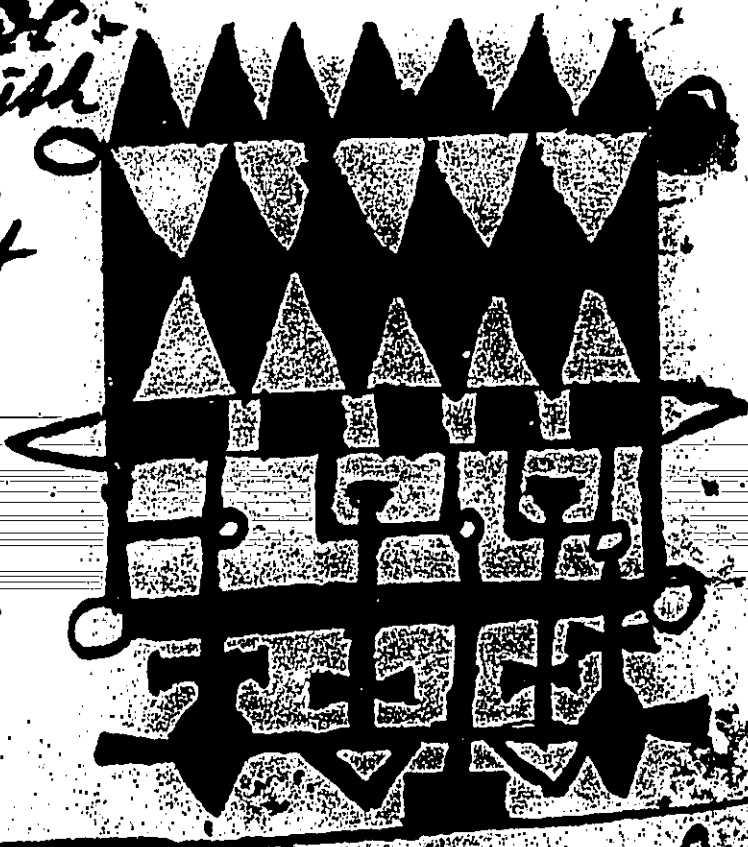
Iconures the other mighte & potent Princes Baruchas &c



In this place we are to give you the understanding of all mighty & potent  
 princes, with their servants which wandreth up and down in the aire & how  
 how continueth in on pace & how far on of the cheefe & first is called Goadiel  
 who hath 18140 servants to attend him for he hath no dukes nor princes. The  
 where he is to be invocated alone but when he is called then comes a great number  
 of his servants with him but more or lesse according to the time of the day  
 night he is called in for in the 2 first hours of the day (according to the planetary  
 motion) & the 2 second hours of the night then comes 470 of his servants with  
 him & in the 2 second hours of the day & in the 2 third hours of the night  
 then comes 590 of his servants with him & in the 2 third hours of the day &  
 the 2 third hours of the night then comes 930 of his servants with him &  
 the 4 to 4 hours of the day and the 5 hours of the night then comes 1260  
 of his servants & in the 2 fourth of the day & the 2 sixth hours of the night then  
 comes 13710 of his servants & in the 2 seventh or last hours of the day then  
 comes 930 & in the 2 first hours of the night then comes 1260 of his servants &  
 they are all indifferant good by nature & will obey in all things willing  
 they are all indifferant good by nature & will obey in all things willing  
 they are all indifferant good by nature & will obey in all things willing

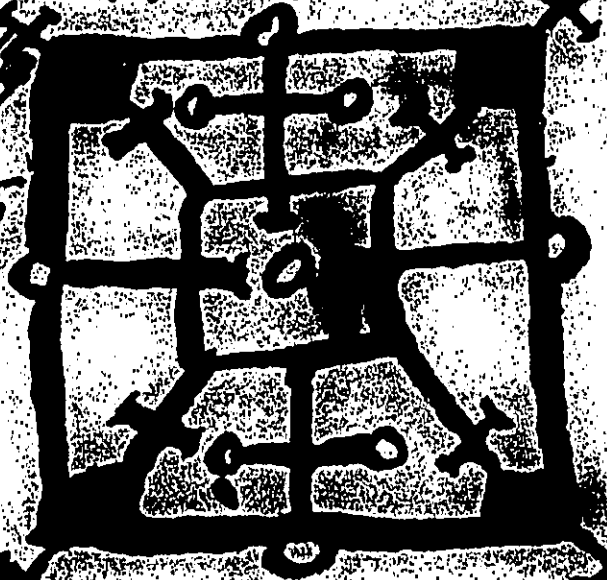
Goadiel his seals 21

I coniove the O thou mighty & potent prince Goadiel  
 who wandrest up & down in the aire with  
 thy servants I coniove the Goadiel that thou  
 forthwith appear with thy attendants in the first  
 hour of the day how before me in this christall  
 stone or how before this cirkell &c



The next of these wandring princes is called Bussiel who hath many dukes  
 and other servants which do attend on him to do his will these are all  
 by nature evil & is hatred of all other spirits they appear in night  
 and in the forme of a serpent with a dragons head & speaketh with  
 many voices they are to be called in the night because they have  
 the day & in the planetary hours whereof we shall mention 12 of  
 the cheefe spirits which are dukes that dwell with the 12 planetary  
 of the night who hath 880 servants to attend them in the night  
 amongst them these names & seals followeth &c

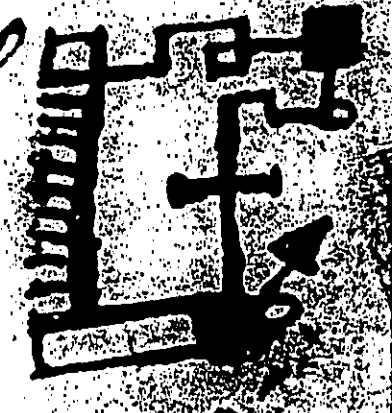
Bussiel his seals



Sarriel his seals



Drusiel seals



His 12 dukes is as followeth with their seals

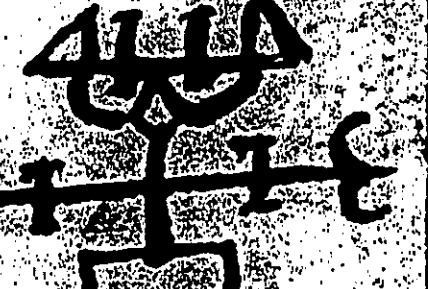
Maxosiel seals



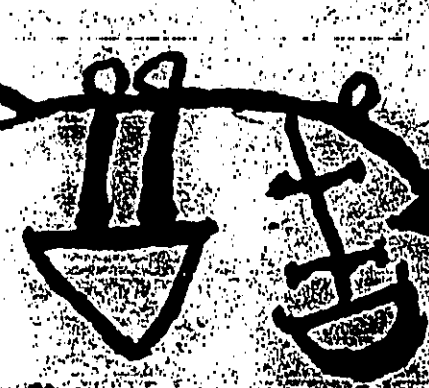
Casriel his seals



Carmiel seals



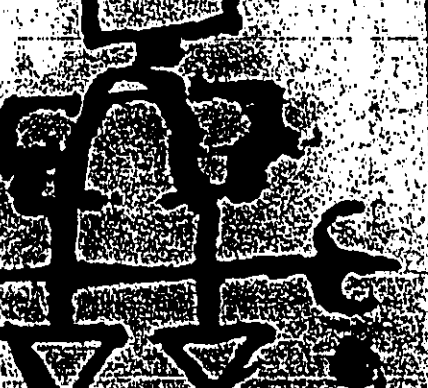
Amadiel his seals



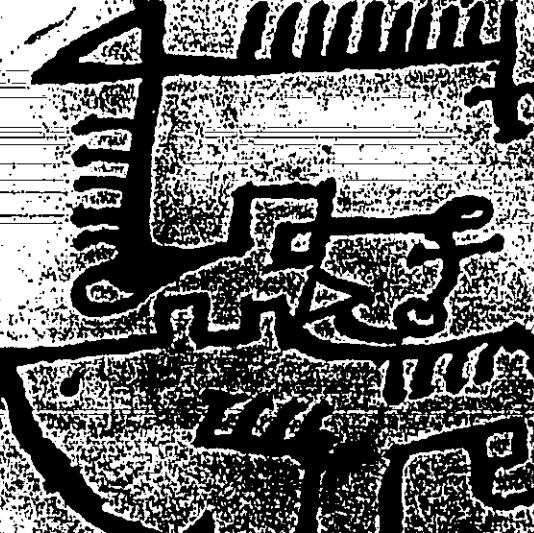
Nadriel seals



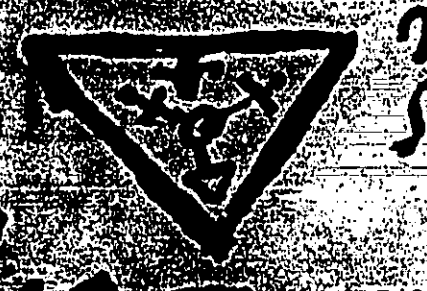
Drubiel seals



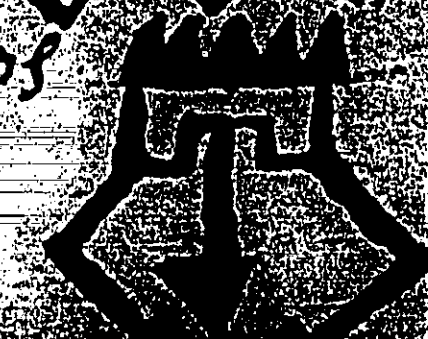
Exriel his seals



Bussid his seals



Nastros seals



Sarriel his seals





The continuation

Iconure thou or thou mighty prince Haniel &c

Iconure thou other mighty & potent prince Haniel who commandest host  
 to thou in the air with thy dukes & other thy servants for with number  
 the burial that thou forth with appears with thy abandoned in the first  
 hour of the night hour before me in this crystal stone low hours before  
 this circle in affairs and comely shape to do my will in all things  
 Done of you &c

The kind of thy wandering spirit is called Hieliel hath 100  
 Great dukes besides 200 lesser dukes and servants without number who  
 No shall make mention of 120 of the chief dukes which hath 1320 ser-  
 vants to attend them that are to be called in the day of noon as in the night  
 according to the planetary motion the first beginning with the first hour of  
 the day or night as so successively till you come to the last they appear in  
 the forms of agreement with agreement head & feet yet they are very curious  
 and will obey thy words most in our abouts nature and all most  
 known to be true names and seals is as followeth &c

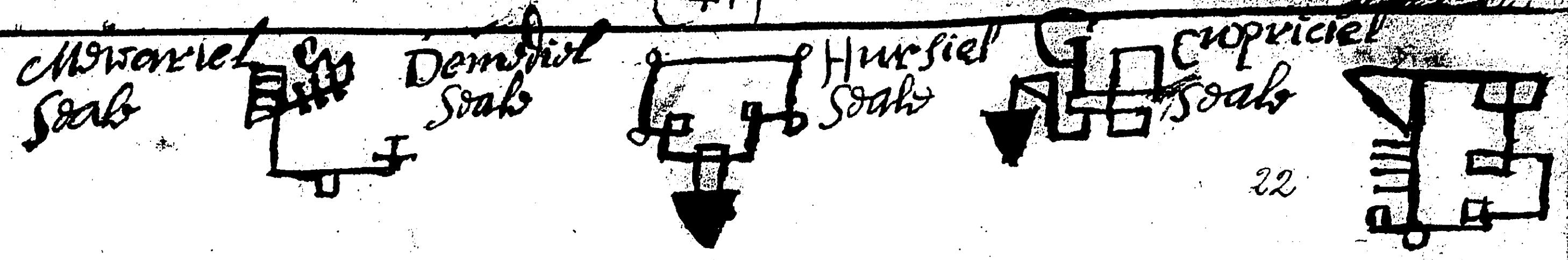
Hieliel his seals		psarriel seals		Dusiriel seals	
his dukes & their seals is as followeth		musuziel seals		Carnael seals	
Mortatiel his seals		temind seals		Carbiel seals	
Hamoriel his seals		Brachiel seals		Luciel seals	
		samiriel seals		Chariel seals	

Iconure thou or thou mighty & potent prince Hieliel &c

th  
 the spirit in order of this wandering prince is called Hieliel  
 He hath no princes nor dukes but knights who shall mention  
 8 of the chief they being sufficient for parties who hath 2000 ser-  
 vants to attend them they are to be called according to the planetary motion they  
 are all good by nature & will do your desires willingly by their names &c  
 seals is as followeth &c

Hieliel his seals		Damarciel his seals		Almagor seals	
his dukes & their seals is as followeth		Carbiel seals		Manariel his seals	





I comenre the other mighty & potent p[ri]ncipal who wandreth

The 5 wandering prince is called Emomiel who hath 100 princes & chief dukes beside 20 vnder dukes & a multitude of servants to attende them whom of us shall mention 12 of the chief princes or dukes who hath 1320 dukes & other inferiour servants to attende them they are all by nature good & willing to obey & they are to be called in the day as well as in the night & according to the planetary order it is said they inhabit mostely in woods their names & seals is as followeth &c

Emomiel his seals  
his 12 dukes & their names & seals followeth

Carnodiel Seals  
Vasomel Seals  
Nasimiel Seals  
Dranidiel his seals  
Cuhziel Seals  
Armsiel Seals  
Pantiel Seals

Parusiel Seals  
Cappandiel Seals  
Mullimiel Seals

The comenuration  
I comenre the other mighty & prince Emomiel who wandrest &c

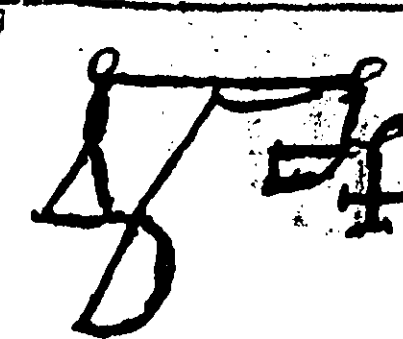
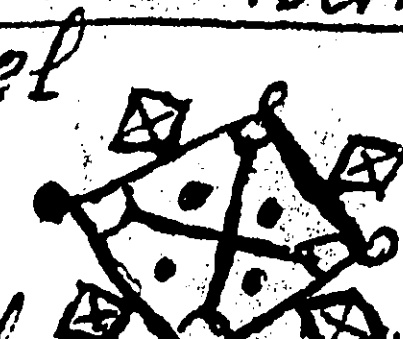
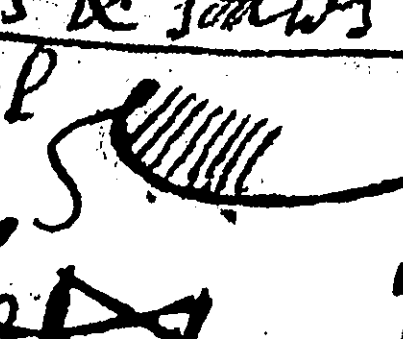
The 6 of the wandering prince is called Cosiel who hath 100 dukes & 300 companions besides other servants which is more inferiour whom of us have taken is of the chief dukes for practice they bring judgement & they have 2000 & servants to attende on them they are all of a good nature & will do what they are commanded they appeare mostely in houses because they delight most there the are called in the 24 hours of the day and night that is to divide the 24 hours into 12 parts according to the number of spirits beginning at the first at sun rising and end with the last at sun setting the day their names and seals is as followeth &c

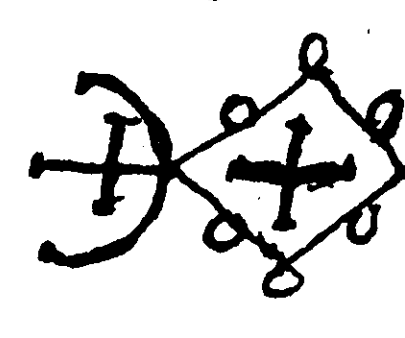
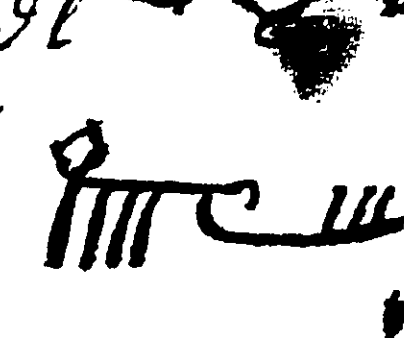
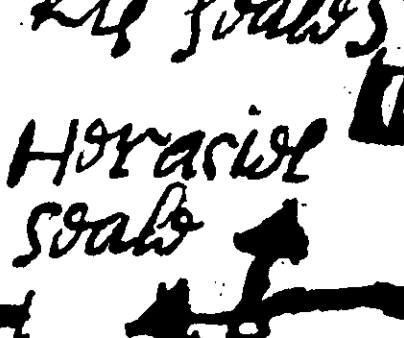
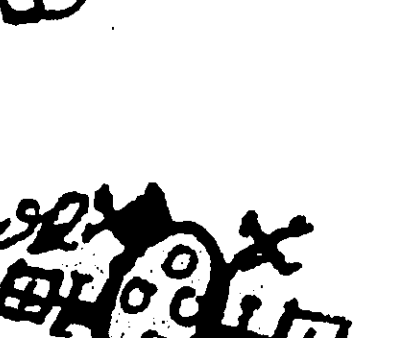
Cosiel his seals  
Nackniel Seals  
Psichiel Seals  
Taniel Seals  
Tapiel Seals  
Lephal Seals  
Sindiel Seals

his 12 dukes  
that follow  
with their  
seals


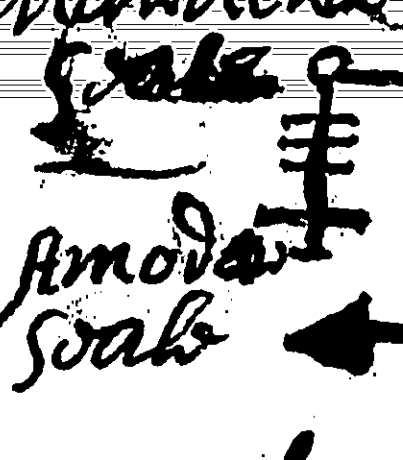
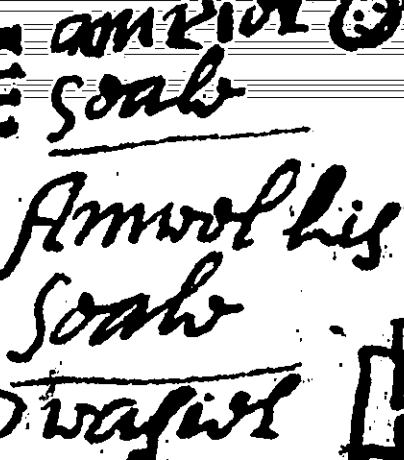
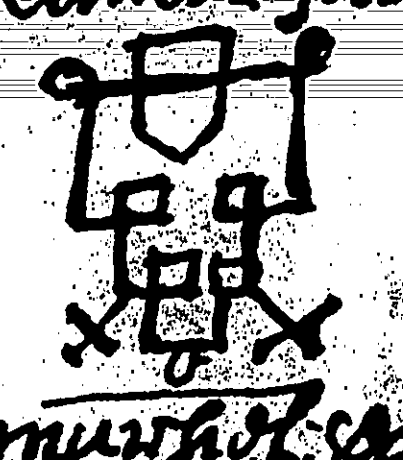


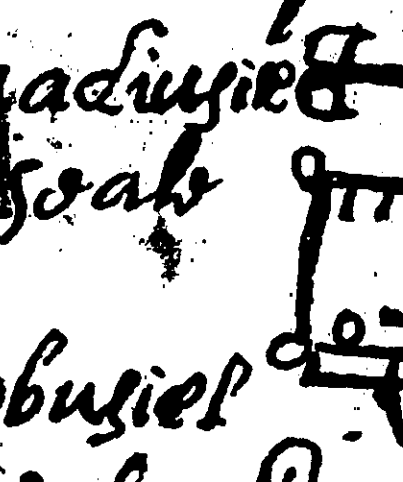
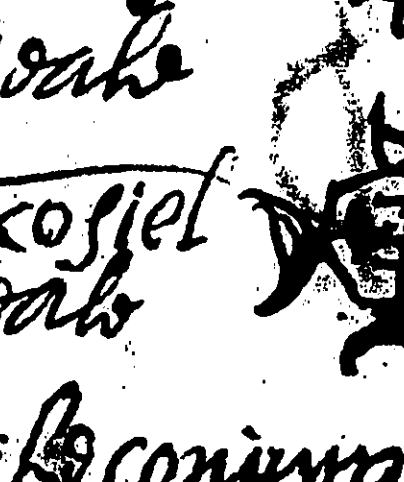

the continuation  
I conceive thee o thou mighty & potent prince Icoliel &c

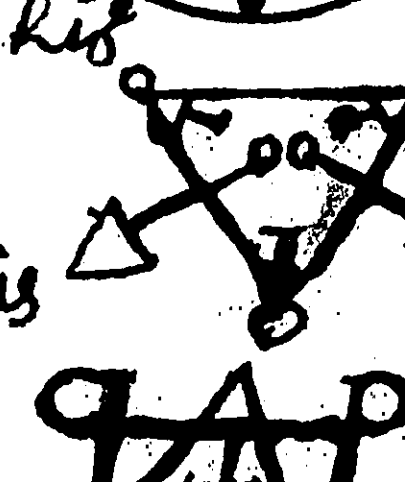
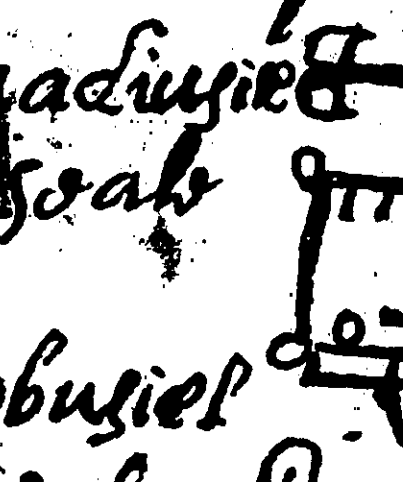
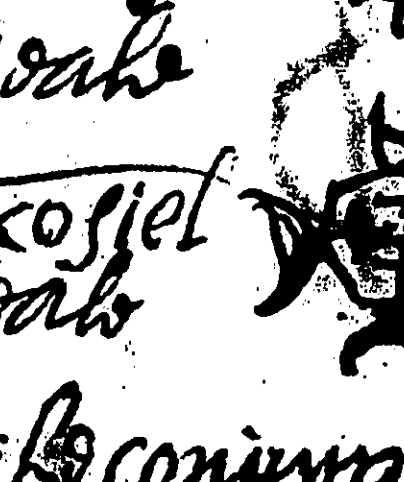

Nathriel Soak 
 Michael Soak 
 Gabriel Soak 

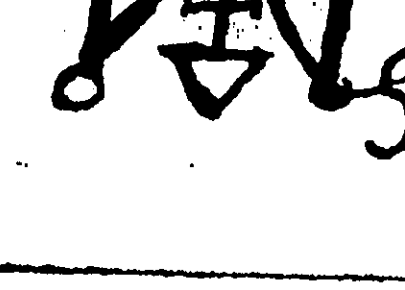
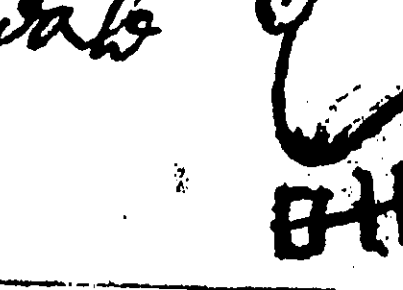
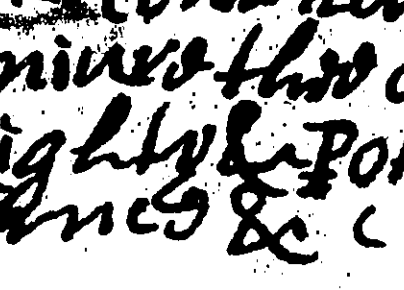

Zachariel Soak 
 Athosiel Soak 
 Horaciel Soak 
 Amurriel Soak 

the 7 spirit of this is called soleriel who hath under his command  
200 dukes & 200 companions who change the way we are they pla  
they have many to attend them they are all good and very obedient  
& how we shall mention 12 of the chief dukes who of the first band  
dukes on yew and the other 6 the next following be servants to attend  
to serve their prince who hath under them 126 servants to attend  
on them they are to be called in the day as well as the night accord  
ing to the planetary motion thou names & seals is as followeth &c

soleriel his Soak 
 Navucha Soak 
 Amurriel Soak 
 Amurriel Soak 

Amurriel Soak 
 Amurriel Soak 
 Amurriel Soak 

Inachiel his Soak 
 Navucha Soak 
 Amurriel Soak 
 Amurriel Soak 

Proxol his Soak 
 Cobuziel Soak 
 Amurriel Soak 
 Amurriel Soak 

The continuation  
I conceive thee o thou  
mighty & potent  
prince &c

The 8th of this banding spirit is called nonadul who hath  
20 dukes & a 100 companions & many other servants they be  
ing all of a good nature & very obedient how we have mention  
ed 6 of the chief dukes & 6 of the under dukes who have 390 ser  
vants that attend them & in case you must call them according  
to the planetary motion duke in the first house & a companion  
in the next & go successively on all the hours of the day &  
night who names & seals followeth &c

nonadul his Soak 
 Braxiel Soak 
 Charziel Soak 

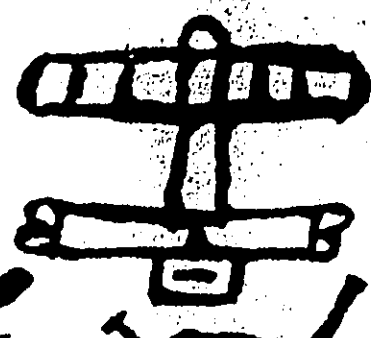
nonadul his Soak 
 Braxiel Soak 
 Charziel Soak 



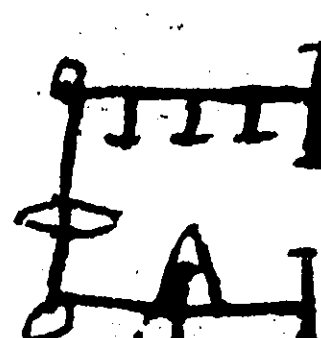
Banckiel  
his seals  
Amariel  
seals



Banck  
seals



CWain  
seals



Therson  
seals



Wiwie  
seals

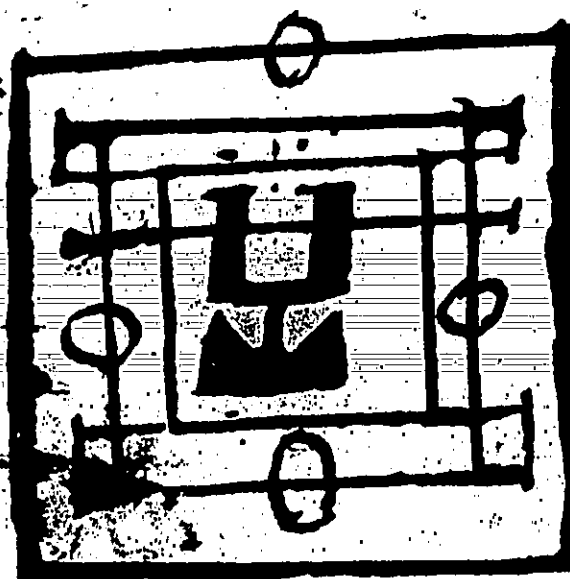


The Iconituration

Iconituration the other mighty & potent prince (or duke) menad...

The wandering spirit in owen is called Macariel who hath 40  
dukes besides other inferior servants to attend him no less than  
shall mention 12 of the chief dukes which hath 400 servants to  
attend them they are all good by nature & obedient to the will of the  
lord if they appear in various forms but mostly in the form of a dragon  
with wings on head the dukes is to be called in the day of need in the  
night attending to the planetary owen & their names & figures as  
followeth &c

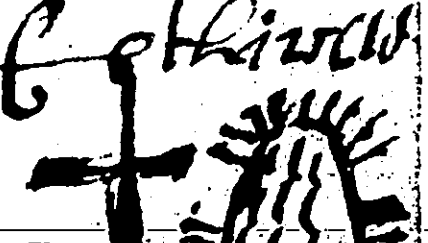
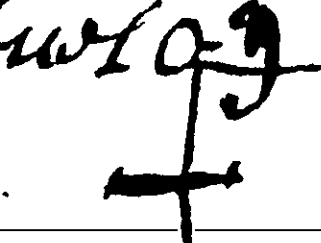
Macariel his  
seals



Andrews his  
seals

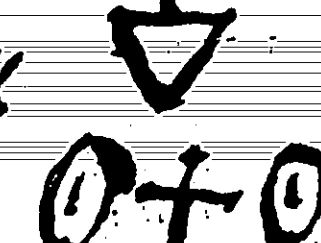


Naustwa  
seals

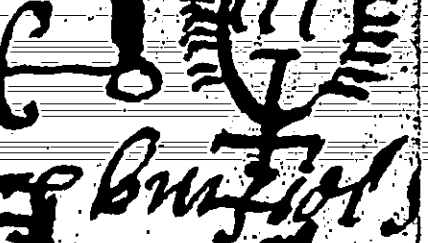
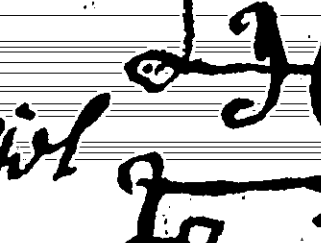


his 12 dukes &  
thou seals &  
followeth &c

Cawool  
seals



Wepiel  
seals



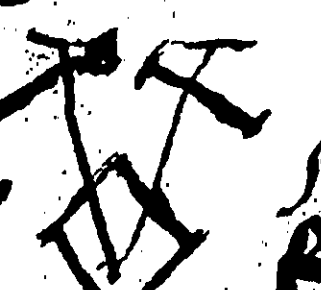
Chariel his  
seals



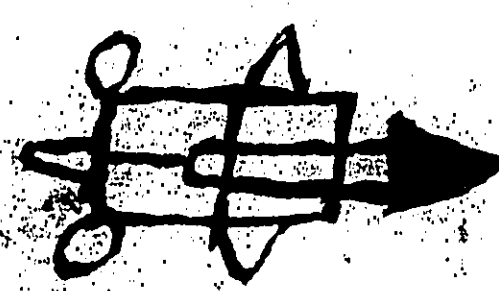
Amariel his  
seals



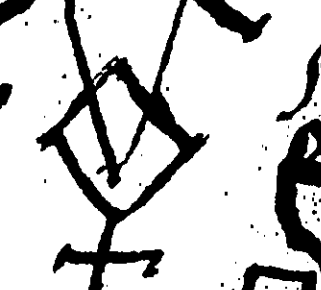
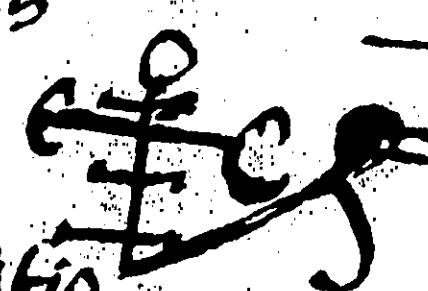
Cornel  
seals



Drusiel his  
seals



Romijot his  
seals



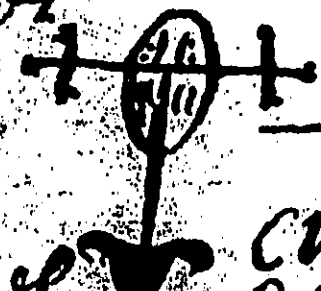
Iconituration the other mighty & potent prince Macariel who &c

The wandering spirit in owen is called Amariel who hath 10 dukes  
& 100 inferior servants to attend him they are  
all by nature good and will not obey willingly if they  
go in the form of a dragon with wings on head  
the dukes is to be called in the day of need in the  
night attending to the planetary owen & their names &  
figures as followeth &c

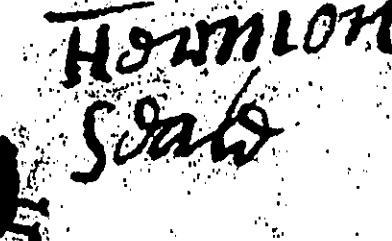
Amariel his  
seals



Naximot  
seals



Dragon  
seals

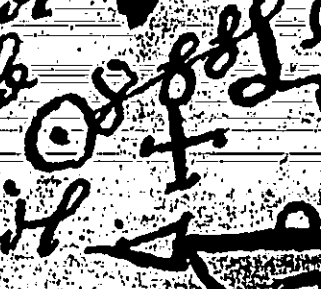


Houmon  
seals

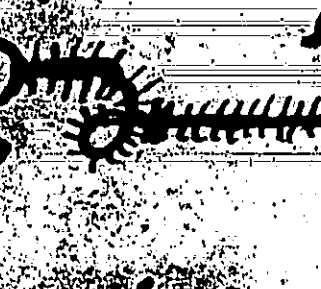


his dukes  
& their seals  
followeth &c

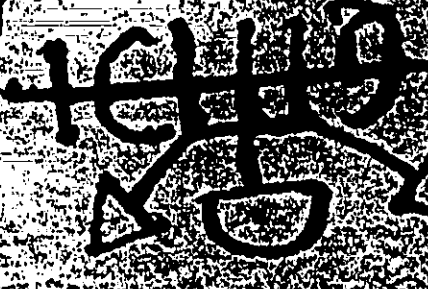
Frasmil  
his seals



Cornel  
seals



Adonis  
seals



Carin his seals



Byrnit  
seals



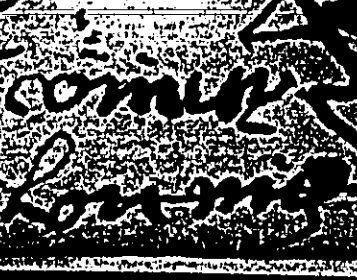
Darpiel  
seals



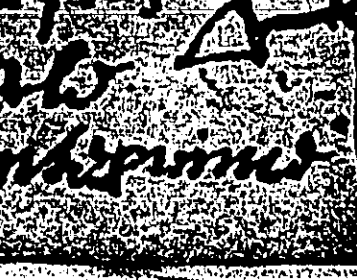
Daxos his  
seals



The comit...  
the other mighty & potent prince



The comit...  
the other mighty & potent prince

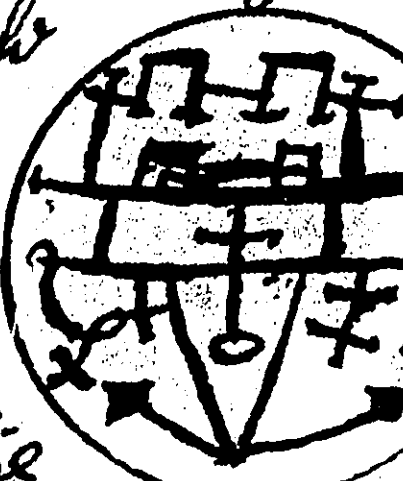

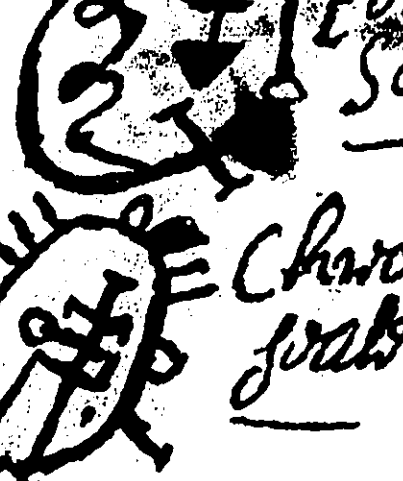
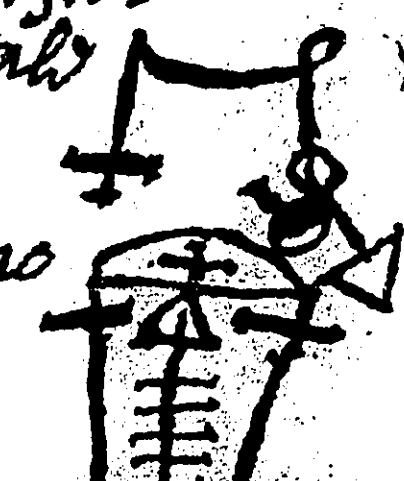
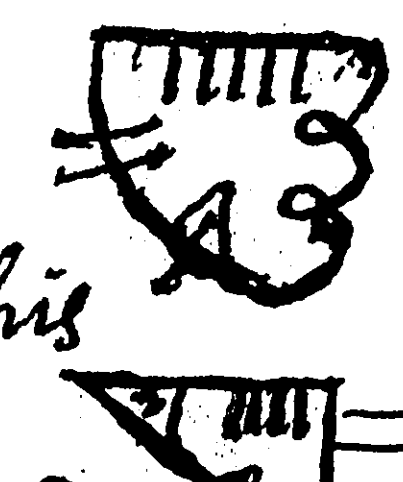
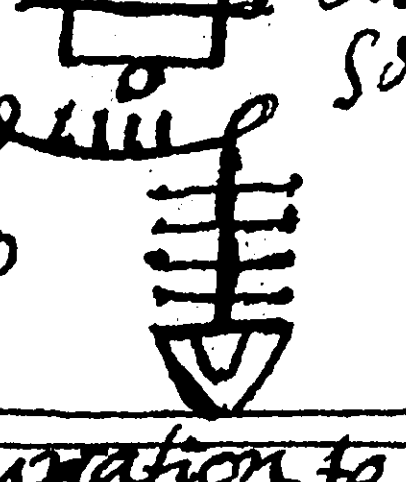
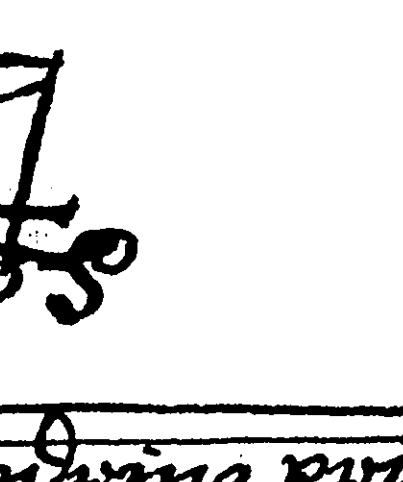
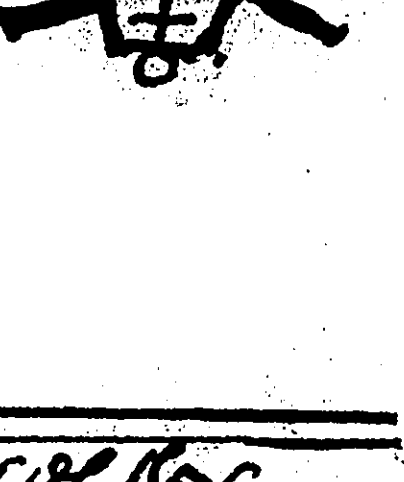
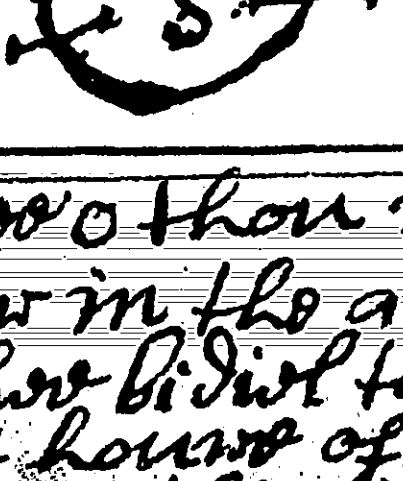
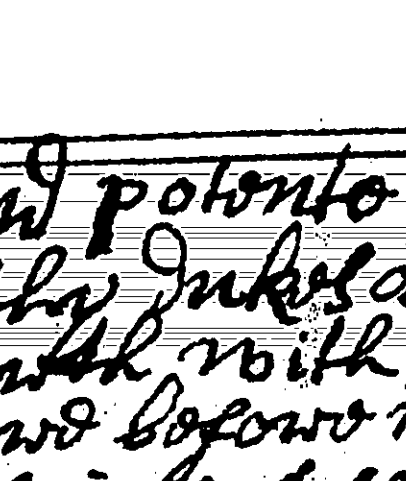
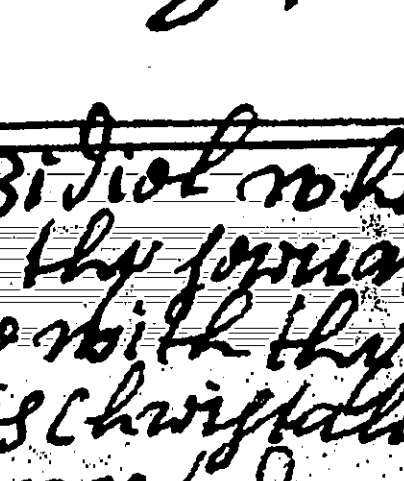
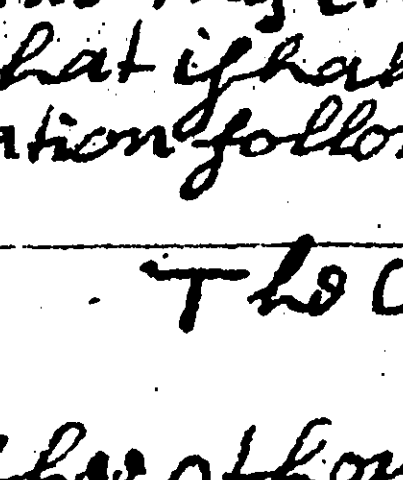


The comit...  
the other mighty & potent prince





The first to fast spirit or ymme of this wandring orion is called Bidiel who hath  
 under his commands 20 other dukes and 200 other dukes more inferior to him  
 and besides very many servants these dukes throughout every year they offer &  
 please they are all good & willing to obey the exercise in all things they appear  
 come but full in human shape whome we shall mention to of the other dukes  
 who had 2400 servants to attende them their names and seals as followeth &c

Bidiel his seal 
 Bramyiel Seal 
 Charobiel Seal 
 Prolifiel Seal 
 Higogreats Dukes de thair Seal 
 Annoniel Seal 
 Andrucha Seal 
 Chromo Seal 
 Mudiuel his Seal 
 Lemoniuel Seal 
 Manasael Seal 
 Cruchon his Seal 

The continuation to the wandring princes &c

Coniure thee o thou mighty and potent prince Bidiel who wanders  
 howe & thou in the ayre with thy dukes and other thy servants  
 Coniure thee Bidiel that thou forth with appere with thy attendants  
 this first houre of the day howe before me in this christall ston or  
 howe before this cirkell in a faire & comly shape to do my will in  
 all things that I shall desire of thee you & ready this & markon  
 the continuation following & go on as it followeth howe &c

The continuation of the princes that govern the points  
 of the compass

Coniure thee o thou mighty & potent prince pamonciel who is  
 Ruler of King in the dominion of the East under the great Emper  
 Cawnatiel Coniure thee pamonciel that thou forth with appere  
 with thy attendants in this first houre of the day howe before  
 me in this christall ston or howe before this cirkell in a faire &  
 comly shape to do my will in all things that I shall desire of you  
 & obsewe this & go on &c

The continuation to the 4 Empires

Coniure thee o thou great & mighty & potent prince Cawnatiel  
 who is the Emperer & ruling in the dominion of the East Coniure thee  
 Cawnatiel that thou forth with appere with thy attendants this & markon  
 and go on thou in the following continuation &c

To the wandring dukes how to call them forth or any other dukes  
 that doth not wander only leaving out wandring howe & thair  
 and only few prince saye

Coniure thee o thou mighty & potent Duke n who wanders  
 howe & thou with thy prince & de other his and the servants  
 in the ayre Coniure thee n that thou forth with appere &  
 ready this markon & &c

The continuation to those dukes that doth not wander but  
 the princes that govern the points of the compass &c



I Comen the other mighte take n who putest vnder the name of king n  
the Dominion of the east icornes that n that thou appeare south with a down  
with the iudgments in the first or second hours of the day how becom me in  
thos christoll stow or how becom the ciuill in a daye & com to stay to do  
my will in all things that i shall desire on request of you & respectiue &  
prouocably comen you n by him that said the word deit was done  
by all the holy & awfull names of god who is the only creator of heu  
& earth & hell & what is containd in them adonay el. elohim. elohi  
Elion. Escorik. Zebaoth. jah. Totwagwammator. saday the only god  
hott that you south with a power vnto me here in that thei shall stow  
on how becom thei ciuill in a daye and com to heuene shape n  
out to me how any other creature that thei create god johann both  
thei shall be made but thoue yo possibly vssibly & afeably without do  
day manifesting what ides becom becom by the name of the  
Ethamall being & true god Totwagwammator. and the  
noton & fulfill my commands & power vnto the end icornes  
command & constraing you spirit n by alpha & omega & by the name  
primordial which comandeth the whole host of heuene by all  
those names which moyses named when he by the power of those  
names brought great plagues vpon pharaoh & all the people of  
egypt zebaoth. elouchio. omiffrektion. soday. primoumator & by the  
name. schonita. mathia. which joshua calle vpon & the sun stay  
his course & by the name magios & by the scale of soday & by the  
on: Totwagwammator: to whom all creatures are obedient & by the  
dreadfull iudgment of the most high god & by the holy angels of  
heauen & by the mighty wisdom of the omnipotent god & by the  
that you come from all parties of the world and make a nation  
answers to all things that is hall aske of you & come vs peace  
be vssibly & afeably speaking to me with a voice intelligible  
& to my understanding therof com. com vs in the name  
of adonay: zebaoth. adonay. amioram. com. nahi. stayer. ha  
den. soday. saday the king of kings commands you

when he appeares shew him the scale & portake of solomon  
saying behol the portake of solomon which i haue brought before  
you vnto this daye as is shewd in the first booke godia at the  
letter end of the conuention also when you haue had your  
desire of the spirit licenes him to departe as if shewd thow in  
the booke godia &c

So Endeth the second booke called Thungiagostia

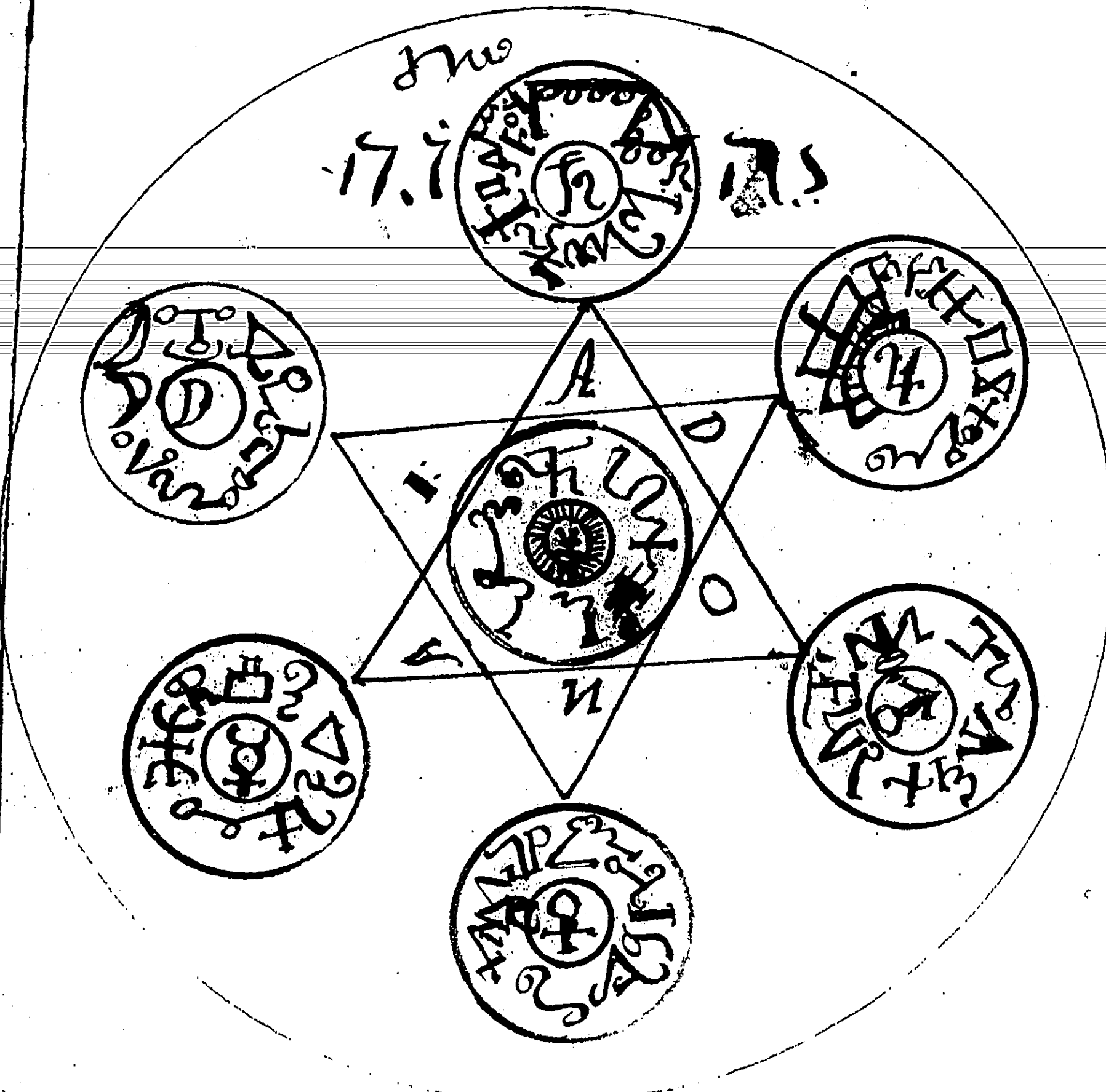
How Begineth the 3 booke called the outpauline of solomon  
the Kinge (this booke is diuided into 4 partes the first parte to the angels  
of the hours of the daye and right the angels of the signes of  
zodiac as hereafter followeth &c

The names of the 24 angels of the day & right of lengthe  
day & their offices is to do all things that is attribut to the  
planets but that of lengthe enuy daye also as you & ampt you  
may see in the followinge list is that the angel samuel keth  
the first hour of the daye beginning at sunrising supposing  
to be on a Sunday in the first hour of the daye that is attribut  
to the moon & you shall see a new lawe of his dukes & of  
offices in that hour is to do all things that is attribut



to the moon but if you shall him on any of his servants dukes on a tuesday  
 knowing at first being the first hour of the day then officiously if  
 to do all things that is attributed to mars & do the like pulchre to be  
 observed in the first hour of every day & the like is to be observed of  
 angles & the servants that pulchre any of the others hours  
 & how in the day or night also against then is an observation to be  
 observed in making the seals of the 24 angles according to the  
 time of the year day and hours that you shall the charges on  
 his servants in to do your will but you shall not mistake if you  
 if you do but observe the examples that is laid out in the fol  
 lowing words then being all fitted for the 10 day of march being  
 on a tuesday in the year 1641 according to the old amount  
 to know what is attributed to the 4 planets I do refer you to the  
 Books of astrologie whereof large volumes hath been written

The Table of practice



When the seals is made accord  
 ing to the former directions  
 lay it on this table of prac  
 tice upon that part of the  
 table that it relates with  
 with the character that the  
 lord of the ascendant is of  
 then lay your hand on the  
 said seals & say the conjur  
 ation that is at the later  
 end of this third part  
 for it serveth for all only  
 changing the names accord  
 ing to the time you worke

the purposes is to be made  
 of such things as is attrib  
 uted to the 4 planets be  
 night or is lord of the asc  
 endant every first hour  
 of the day & the first  
 goes through & the  
 ♀ lady of the ascendant  
 the first hour & the  
 ♀ goes through & the  
 ♀ the like of the rest

The 24 hours of the day & night  
 The first hour of the day is ruled by  
 an angel called Samiel who hath an  
 hundred thousand many dukes & servants  
 nation 8 of the chief dukes which is sufficient for parties who  
 hath 444 servants to attend them their names is as follo  
 (viz) Amriol. Charpon. Javrosit. monasit. Brumot. hestoin  
 & Chomas monsigne now for to make seals for any of the  
 8 dukes on their chief printed samiel so as followeth  
 character of the lord of the ascendant secondly followeth  
 wards the most of the planets after that the moon after  
 nys upon the 12 hours in that hour as it follows that affe  
 following which is fitted for the 10 day of march in  
 the year of our lord 1641 being on tuesday in  
 the first hour of the day &c

the first hour of the day is ruled by  
 an angel called Samiel who hath an  
 hundred thousand many dukes & servants  
 nation 8 of the chief dukes which is sufficient for parties who  
 hath 444 servants to attend them their names is as follo  
 (viz) Amriol. Charpon. Javrosit. monasit. Brumot. hestoin  
 & Chomas monsigne now for to make seals for any of the  
 8 dukes on their chief printed samiel so as followeth  
 character of the lord of the ascendant secondly followeth  
 wards the most of the planets after that the moon after  
 nys upon the 12 hours in that hour as it follows that affe  
 following which is fitted for the 10 day of march in  
 the year of our lord 1641 being on tuesday in  
 the first hour of the day &c





The 1<sup>st</sup> hour of the day is called *seruon* & the angel that writeth that  
called *snail* who hath 10 chief dukes & 100 lesser dukes & shall make men-  
tion of 9 but three for the first of these dukes of the which dukes they  
hath 330 servants to attend them the 9 is as followeth *monoch* *arctical* *car*  
*dis* *or* *phid* *cussiol* *emoign* *quosiel* *emoziel* *emanziel* when you have  
desired to write on the first hour of the day on the 10 day of month may  
write as above on clean paper or parchment writing first the name  
of the Lord of the affendant then the rest of the planets with the sign  
of the 12 house as you see in the skill & when it is made lay it  
on that part of the table that hath the same character as  
the Lord of the affendant is observed this puts in all the  
following part you cannot erre then say the conuasa  
tion at the latter end &c

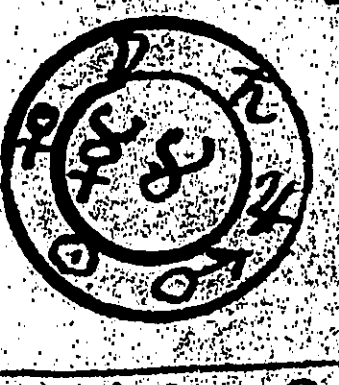


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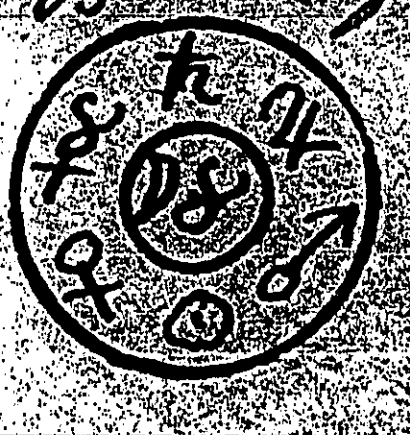
The 2<sup>nd</sup> hour of the day is called *danjon* & the angel that writeth that  
is called *danjon* who hath 10 chief dukes & 100 lesser dukes & a great many seruan-  
ts to attend them whom of no shall mention 7 of the chief dukes and  
of the lesser who hath 1760 servants to attend them their names is as  
followeth *insmiel* *porisiel* *merisiel* *zotiel* *duol* *moek* *ferimiel* *parisiel*  
*comasiel* *comaris* *xantiel* *serisiel* *ferisiel* the being  
sufficient for practices make a seal suitable to the day &  
hour of the year as at this is for the time before  
mentioned and you cannot erre then say the conuasa-  
tion



The 4<sup>th</sup> hour of the day is called *elochin* & the angel that writeth that  
is called *elochin* who hath 10 chief dukes & 100 lesser dukes & a  
great many servants whom of no shall mention 7 of the chief & 10 of the lesser  
dukes who hath 155 servants to attend them their names is as followeth  
*ammiel* *sammiel* *manisiel* *ormisiel* *zandiel* *emowiel* *porisiel* *quosiel*  
*serisiel* *danisiel* *journal* *cherisiel* *varisiel* *zapisiel* *hammiel* they being  
sufficient for practices make a seal suitable to this hour as before  
directed & you cannot erre the form of it will be as this is  
how for the time before mentioned & when it is made do as  
you was before directed then say the conuasa-  
tion &c



The 5<sup>th</sup> hour of the day is called *reterach* & the angel writing it is called  
*reterach* who hath 10 chief dukes & 100 lesser dukes & many seruan-  
ts whom of no shall mention 7 of the chief & 10 of the lesser dukes  
who hath 1550 servants to attend them their names is (viz) *danisiel*  
*ammiel* *manisiel* *serisiel* *porisiel* *zandiel* *emowiel* *ferisiel* *parisiel*  
*comasiel* *comaris* *zapisiel* *hammiel* *ferimiel* *parisiel* being sufficient for  
practices make a seal suitable for the time as I have here  
given you an example of for the day of your said year  
1641 when you have made it lay it upon the table as you  
was before directed & say the conuasa-  
tion &c



The 6<sup>th</sup> hour of the day is called *gomploxim* & the angel writing that  
is called *gomploxim* who hath 10 chief dukes & 100 lesser dukes & a  
great many seruan-  
ts whom of no shall mention 7 of the chief & 10 of the lesser dukes  
who hath 1550 servants to attend them their names is (viz) *danisiel*  
*ammiel* *manisiel* *serisiel* *porisiel* *zandiel* *emowiel* *ferisiel* *parisiel*  
*comasiel* *comaris* *zapisiel* *hammiel* *ferimiel* *parisiel* being sufficient for  
practices make a seal suitable for the time as I have here  
given you an example of for the day of your said year  
1641 when you have made it lay it upon the table as you  
was before directed & say the conuasa-  
tion &c



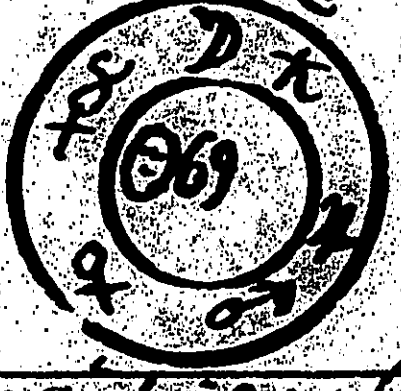
In this hour of the day then make a seal suitable to the time of the year day & hour as I have made on for the time aforesaid then lay it on the table as you was before directed & you cannot erre then say the Consecration &c



The 7<sup>th</sup> hour of the day is called Homasim & the angel governing the same is called Bawgniel who hath 10 chiefe dukes & 100 lesser dukes besides many other servants wherof we shall make mention of 5 of the chiefe dukes & 10 of the lesser who have 600 servants to attend them in this hour their names are these (viz) abwasiol formos restori charniel sagiel hammiel naustime vermai thufmas chosiel pastiol bonosiel gnawim duziel kalhos they being sufficient for practise in this hour & then make a seal as I give you here an example of then lay it on the table as you was before directed & having all things in readiness say the Consecration &c



The 8<sup>th</sup> hour of the day is called joram & the angel that governs the same is called Omadial who hath 10 chiefe dukes & 100 lesser dukes besides many other servants wherof we shall make mention of 5 of the chiefe dukes & 10 of the lesser who have 1100 servants to attend them they being sufficient for practise their names are (viz) fowiel amatin chosiel mesiel lantchos Domakos janosiel lreuti vomasel thebiel masiel Remagin Theowiel Examion Ermiel & then make a seal for the 8<sup>th</sup> hour as is shewed by this seal which is made for an example then lay it on the table & say the Consecration &c



The 9<sup>th</sup> hour of the day is called caxon & the angel ruling it is called madrial who hath many dukes both of the greater & lesser Ordow besides many other servants which being inferior wherof 10 of the greater & 100 of the lesser dukes hath 192980 servants in ordow to obey and serve them wherof we shall mention the names of 5 of the great dukes and 10 of the lesser dukes who have 650 chiefe servants to attend on them in this hour being sufficient for practise their names is these (viz) Astwoniol Charly pannonij Damiel madrial Kromos cronos Brasiel Nosarin Zeimiel Trumbas Zarmiel Lamogon Zagnoz janodiel & when you have a desire to make an experiment in this hour make a seal as aforesaid the forme of this is for an example & when it is made lay it on the table as aforesaid & then say the Consecration &c



The 10<sup>th</sup> in any day is called Semathon & the angel ruling it is called Oriol who hath many dukes & servants divided into ordows which contains 600 spirits wherof we shall mention 5 of the chiefe dukes & 10 of the next lesser dukes who have 1100 servants to attend on them they being sufficient for practise their names are these (viz) sumasi garbiel sponaly mesiel Chowel Lemux Ormas Chawrij Zazion narwon Zantwas Bugiton narwon Kwinohi Alwas and when you have a desire to practise in this hour make a seal suitable to the time as this is here made for the 10 hour on Tuesday the 10 day of march 1641 &c





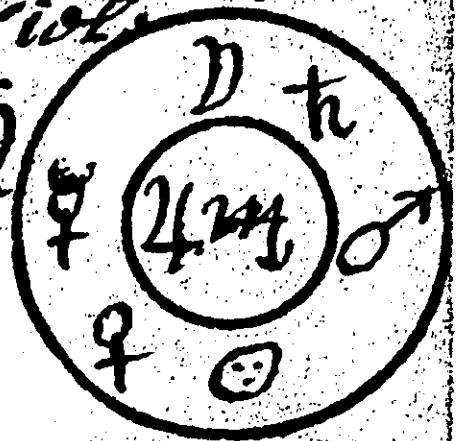








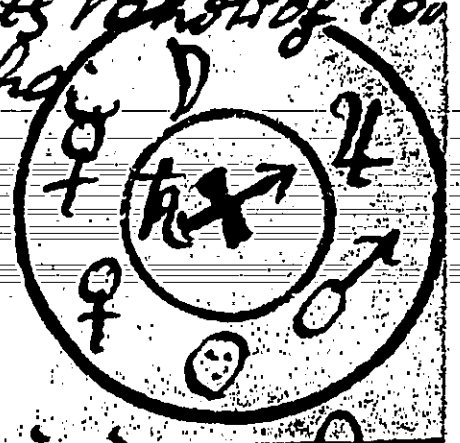
Mention 12 dukes of the first order & 6 of the next then being sufficient  
 for practice in this hour their names are (viz) Combiel. Nodamin. Astro  
 con. Manisiel. Dranozin. Lustigon. Semolzon. Lemozar. Rovnisiel.  
 Kanorfiel. Buganotzod. Jamodroz. Xanoriz. Jastion. Thoma  
 Hobrazim. Zimoloz. Gramsiel. Who hath 3000 servants to attend  
 them when you intend to worke make a seal to this hour as  
 this is (for an experiment) & do as aforesaid



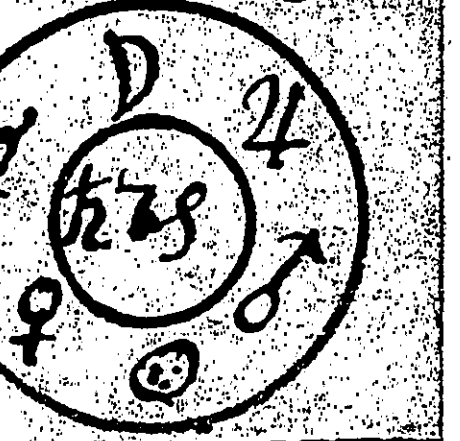
The 9 hour is called Zojkoe & the angel ruling it is called Parniel the hath  
 10150 dukes & other servants to attend him which is divided into 12 orders  
 whose names shall mention 18 of the chiefe dukes their names are (viz) Dorn  
 nameals. flozapon. Chormol. Fonadrosi. Vomasiel. May. matiol.  
 Xonozoz. Braandiel. Evardiel. Jamniel. Bofuazizi. Jachoroz. Xanth.  
 Iz. Jomapi. Druca. Saraiol. Who hath 1320 to attend them when  
 you intend to worke in this hour of the night make a seal  
 proper to the time & do all things & c as you now before  
 directed & c



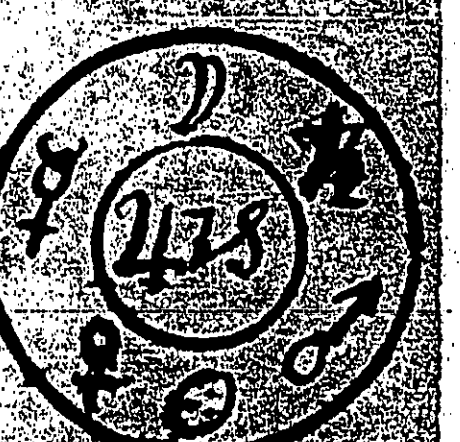
The 10 hour is called Malcho & the angel governing it is called Jagnamm. who  
 hath 100 chiefe dukes & 100 lesser dukes besides many other servants whose names  
 shall mention 6 that is 3 of the first & 3 of the second order who  
 hath 1620 servants to attend them their names are (viz) Laphoniel.  
 Emorziel. namorizod. Chamoze. Hazariol. Uvariol. Then make  
 a seal & do as you now directed in all things & c



The 11 hour of the night is called Blacho & the angel governing it is called  
 Dardaxiel who hath many dukes & servants whose names shall mention  
 14 of the chiefe dukes & 7 of the next lesson order who hath 420 servants  
 to attend them they are all good & obeyes gods lawes their names are (viz)  
 Cardiel. Permon. Jumiol. Nastoriel. Casmiras. Darnowiel.  
 Fumawol. Masniel. Hariaz. Darnow Blachus. Emoriel. Cha  
 voroz. Slaplan. Homas. Druchas. Carman. Elamiz. Jaturiel.  
 Lamony. Hamoytzod & then make your seal proper to  
 the time & do as aforesaid & c



The 12 hour of the night is called Xpkan & the angel governing it is  
 called Sarandiel who hath many dukes & servants whose names shall  
 mention 14 of the chiefe & good dukes & 7 of the next & second order  
 who hath 420 servants to attend on them their names are as followeth  
 Adornel. Damasiel. Ambriel. Mowiel. Donaxtzod. Etharion.  
 Kbruel. Charnick. Chabinon. Nestowol. Zackniel. Nav  
 wist. Darnow. Namael. Haridiel. Nofinas. Ikmanotzod.  
 Gortkiel. Dromiel. Saktotzod. Molanas & when you desire  
 to make an experiment make a seal proper to this  
 hour observe the day & time of the year & althow  
 directions as aforesaid & c



Then say the conjuration following & c

O thou mighty & potent angel samael who rulest the first  
 hour of the day & the servant of the most high god I conjure  
 and intreat thee in the name of the most high omnipotent  
 I mount all god of hosts Jehovah & of the most high god  
 name & in the name of that god that thou come & be with me



to and by the head of your Hierarchy and by the goale or marke you are known in  
power by & by the yangle that stands before the Throne of God & by the ypland  
by the scales & the crown & by the angel that rubeth the sign of the 12 heull wh  
ick; now ascends in the first but that you will be quationly pleased to send  
by your self together & by diuine permission to moue & come from all parts  
of the world you be & show the self viffibly & plainly in this Chrystal ston to  
the sight of mine eyes speaking with a voice intelligible & to my understanding  
& that you will be favourably pleased that I may haue the familiar firm  
ship & constant society both now & at all times when I shall call this fourth  
to viffible appearance to inform & direct me in all things that shall seem  
good & lawfull unto the Creator & the other great & powerful angel  
Samael I inuocate diuine command & most powerfully call you forth  
from your orders & place of residence to viffible appearance in & through  
this great & mighty & incomprehensible signall and diuine name of the  
great God whose name is & diuine shall be Adonai, Zebath Adonai, Jihoram  
Hagios Agla on Tetragrammaton & by & in the name prime matron  
which commandeth the whole Host of heauen whose power & virtus  
is most effectual for the calling you forth & command you to tran  
smitt your rays viffibly & perfectly to my sight & your voice to  
my ears in & through this Chrystal ston that I may plainly see  
you & perfectly hear you speak vnto me therefore now ye other  
mighty and blessed angel Samael and by this present name of the gra  
t God Jihoram & by the Imperiall dignity thereof secondly & thirdly  
your self viffibly & perfectly in a pleasant and comely forme before  
me in this Chrystal ston to the sight of mine eyes speaking with  
a voice intelligible to my apprehention showing declaring & accom  
plishing all my desires that I shall ask or Request of you  
both here in & whatsoever truth or thing else that is iust & law  
full before the presence of almighty God the giuer of all good gifts  
vnto whom I begge that he will be quationly pleased to be before & ap  
peare vnto me as the seruant of mine SAMUEL be thou therefore firm  
as God shall giue you power to performe whomeunto I moue you  
both in power & presence to appear that I may singe with the  
his Holy angel O Mapa-ta-man: halle: tu: jah: Amen

But before you call the names you are to inuocate the chief gouerning  
angel that gouerns the hour the day or night as followeth: -  
O thou mighty & potent angel Samael vnto the diuine of  
the most high King of glory Ruben & gouernour of the first  
hour of the day I the seruant of the Highest do desire & inuocate  
you in & by the 3 great & potent names of God Agla on Tetra  
grammaton & by the power & virtus thereof to assist & helpe  
me in my affaires & by your power & authority to send & cause  
to come & appear vnto me all or any of those angels  
that I shall call by name that is Residing vnder your gouern  
ment to instruct helpe & assist in all such matters or  
things according to their offices as I shall desire or request  
of him or them & that they may do for me as for the seruant  
of the Highest Amen  
Then beginne as followeth



O thou mighty & potent angel ~~Samuel~~ who is the first ~~happiest~~ ~~of all~~ ~~the~~  
 Ruling by ~~down~~ ~~power~~ ~~of~~ ~~the~~ ~~great~~ ~~&~~ ~~potent~~ ~~angel~~ ~~Samuel~~ ~~who~~ ~~is~~  
 the first great & mighty angel Ruling the first hour of the day & the  
 servant of the most high God do ~~condemne~~ ~~&~~ ~~introwde~~ ~~thee~~ ~~in~~ ~~the~~ ~~name~~ ~~of~~  
 the most omnipotent & immortal Lord God of Hosts Jeronah \*  
 so soon as before at this marke \* and when any spirit is come bid him  
 Notcom then aske your desire and when you have done dismiss him  
 according to the order of dismissing &  
 The End of the first part of the book of Pauline

The second part of this book of Solomon of the art of navigation is as followeth  
 This second part contains the mystical names of the angels of the signes  
 in Genowall & also the angels of every degree of the signes in genowall  
 which is called the angels of men because that in some sort of the signes  
 & degrees every is bound without you so that he knowe the name of the angel  
 he may know the name of the angel that governs him & thereby  
 he may attain to all artes & sciences. you to all the wisdom & knowledg that  
 any mortall man can desire in this world but note this that  
 the angel that is attributed to the first hath more knowledg therein  
 than any other & those of the water hath more knowledg therein than  
 any other & also those of the earth hath more knowledg therein &  
 than any other & likewise those of the fire & to knowe which  
 belongs to the fire earth air & water observe the nature of the  
 signes & you cannot erre for those that is attributed to fire is  
 of the same nature fire & so the like in the rest but if any of the  
 not be in that degree that accordeth then that angel of the nature  
 of the signe & planet both be observed the following method & you  
 cannot but obtaine your desire &c  
 Here followeth a table of the signes & planets & their natures

♂	♀	♁	♃	♄	♅	♆	♇	♈	♉	♊	♋
♌	♍	♎	♏	♐	♑	♒	♓	♈	♉	♊	♋
Fire	Earth	Air	Water	Fire	Earth	Air	Water	Fire	Earth	Air	Water
Hot	Dry	Moist	Wet	Hot	Dry	Moist	Wet	Hot	Dry	Moist	Wet

These be the 12 angels that is attributed to the 12 signes because of those  
 that hath not got the very degree of their nature so that they  
 may make use of those angels if so be that they knowe the signe  
 that affords  
 The other angels which is attributed to every degree of  
 every signe of the zodiack is as followeth &c

The table of Genies names followeth

(VIZ)



signs 089	♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓
1	Biael	Lehiet	Lehiet	Sachiet	Mechiet	Cehet	Ibaiah	Tehiet	Tahiet	Chahiet	Chomiel	
2	Gesier	Nujael	Najael	Mehtiel	Sahiet	Senael	Gagiel	Jeniel	Jamael	Temaal	Tesael	
3	Hael	Sachiet	Sachael	Aiet	Aiet	nesael	Lahael	cesiel	casiet	jaajah	jaajah	
4	Vamiet	Guahiet	Guahiet	Sachiet	Mechiet	sanjiet	Nahiel	Lugael	Lugael	cashiet	comiel	
5	Zaciet	penael	paniel	Mehtiel	Sahiet	Gnaphel	Saziel	Nahael	Naphael	Lamajah	Lashiet	
6	Cegnel	Texisiel	Tzisiel	Amiel	Amiel	Patziel	Gnathael	Satziet	satziel	Naajah	Naajah	
7	Taphael	Kingael	Kingael	sasael	Mahiel	Eakiel	Patiel	Gnakiel	Gnakiel	sasajah	samiel	
8	Itael	Rarheel	Raphiel	Magnaet	sengael	Kriel	Tzaniel	periel	periel	Gnamiel	Gnashiel	
9	Cakiel	Tezael	Gnetiel	Athiel	Athiel	Rathiel	Kehiel	Tzathet	Tzangiel	paajah	paajah	
10	Laviet	Genkiet	Bakiet	Setzaet	metziel	Tangiel	Ratziel	Kingiel	Kabiel	Tzashiel	Tzamiel	
11	Nakiel	Beriel	Geriel	Makiet	seket	Gnabiel	Tavael	Rebiel	Rogaet	Kniel	Kahiel	
12	Saguel	Gethiel	Dathiel	Axriel	Axriel	Bagiel	Gnamiel	Tagiel	Tediel	Rajah	Rajah	
13	Gabiel	Dagnel	Heguel	sethiet	methiel	Gehiel	Bangiel	Gnadiel	Gnathael	Tasziel	Tamiel	
14	Peguel	Vabiel	Vabiel	Magnaet	saget	Dahiel	Gopkel	Bevael	Bevael	Genamiel	Genashiel	
15	Gadiel	Zegiel	Zagiel	Abiel	Abiel	Herziel	Datziel	Geziel	Geziel	Baajah	Baajah	
16	Khad	Chadiel	Chadiel	saget	Magiel	Kaziel	Hekiel	Dachiel	Dachiel	Cashiel	Gamiel	
17	Leviet	Tehiel	Tahiel	Mahiel	Sahiel	Zahiel	Vahiel	Hephiet	Hephiet	Damiel	Dashiel	
18	Hazael	Javiet	Javiet	Ahiet	Aheel	Chetiel	Zethiel	Vajael	Vajael	Haajah	Haajah	
19	Gaciel	Chaziel	Chozael	Savael	Mukiel	Iijel	chengel	Chabiel	Zachiel	Vashiel	Vamiel	
20	Betiel	Bachiel	Badael	Maziel	saziel	Jechiel	Tebiel	Tagiel	Chabiel	Zamiel	Zashiel	
21	Giel	Gethiel	Gethiel	Achiel	Achiel	Cabiel	Jagiel	Jadiel	Tagiel	chael	chael	
22	Dachael	Dajiel	Dajeel	Setiel	Mahiel	Bagiel	Cehiel	Chael	Jadiel	Tashiel	Tamiel	
23	Hahiel	Hachael	Hachael	Mahiel	Seel	Gehiel	Bebiel	Baviel	Cahael	Lamajah	Lashiel	
24	Vagel	Vabiel	Vabiel	Achael	Achael	Dahiel	Gvael	Gezael	Baviel	Cajah	Cajah	
25	Zahiel	Zagiel	Zagiel	Sahiel	Mahiel	Hevael	Dare 1	Dachael	Gezael	Boshael	Bemiel	
26	Chael	Chahiel	Chadiel	Magiel	sagiel	Vashiel	Mechiel	Hahiel	Dachael	Gamiel	Gashiel	
27	Tavael	Idhael	Tahiel	Adiel	Adiel	Zachiel	Vahiel	Vagael	Hahiel	Daael	Daael	
28	Jezel	Javael	Daieel	Sahiel	Mahiel	Chetiel	Zagiel	Zachiel	Vadael	Heshiel	Hemiel	
29	Chiel	Chaziel	Heziet	Mehtiel	Savael	Vzael	chechiel	Casiet	Zahael	Vamiel	Vashiel	
30	Hexael	Sachael	Vachael	Aziet	Aziet	Jachiel	Tehiel		Chamel	Zagah	Zagah	

These be the angels of the signs & their names following the manner...







so when you know the angle that governs the sign & degree of your next  
sunt & knowing the what side that belongs to the sign & degree as is  
shewed before that you do not get to know what colour he is of as is  
shewed here in this following part &c

first those genies that belong to the fiery region that is  $\nu$  or  $\zeta$  are governed  
by Michael the great angel who is one of the chief messengers of God who  
is toward the south therefore those genies is to be observed in the first hour  
of a Sunday by the 5<sup>th</sup> hour also at the 3 & 10 at night directing your self  
towards that quarter they appears in purple apparel holding scepters  
in their hands off riding on a lion or a cock they wear crowns of gold & have  
wreathes of most costly they assume the shape of a crowned queens  
& very beautiful to behold &c

secondly those genies that is attributed to the sign  $\mu$  is of the earthy region  
on  $\mu$  is governed by Ariel who hath 3 princes govern him viz Raphael  
Sochiel & Cassiel therefore the genies that is attributed to him & those signs  
is to be observed in the west they appears like Kings having golden  
silvers robes on like little children on women delighting in hunting  
& they are to be observed on Saturdays at the 1 & 8 hours of the day &  
the 3 & 10 of the night in that hours you are with privacy to ob-  
serve your self directing your self towards the west as aforesaid &c

Thirdly those genies that is attributed to  $\pi$  is of the airy region  
whose governing is Gabriel Raphael who hath under him 2 princes which  
is called Saphael & Ariel therefore those genies which is attributed to him  
& those signs is to be observed towards the East on any day the 1<sup>st</sup> hour  
of the day & 8<sup>th</sup> at night the 3 & 10 hours they appears as Kings on blue  
beautiful young men in robes of divers colours but most comely like very  
men transcendantly handsome by reason of their admirable whiteness  
& beauty &c

fourthly & lastly those genies that is attributed to  $\theta$  is of the watery  
region & is governed by Gabriel who hath under him 3 mighty princes  
Samael Michael & Ariel therefore those genies that is attributed to those signs  
& is governed by Gabriel are to be observed on Monday towards the  
north & at the 1 & 8 hours of the day & at night at the 3 & 10  
hours they appears like Kings having golden robes  
on like little children on women delighting in hunting &c

so in the next place we go to observe the season of the year according  
to the constitution of the celestial bodies otherwise it shall lose their  
labour for if against be of the igneous hierarchy it is in vain to observe  
him in any other season but when the  $\odot$  enters those signs which  
is of his nature that is  $\nu$  or  $\zeta$  &  $\mu$  so it be a genie of the earth he  
is to be observed when the  $\odot$  enters  $\mu$  or  $\nu$  or  $\zeta$  for the life in the  
Rest otherwise they those genies that is of the order of the fire is  
to be observed in the former quarters & those of the earth in winter  
autumn & those of the airy in spring & those of the watery in  
winter quarters &c  
Their offices is to do all things that is just & lawful in the sight



of the great God Jehovah to what a few our good desires that all  
the protection of our lives or things or well being & the thing good to be  
our neighbour here he that hath desire to see his goods ought to work  
himself accordingly not if his goods be of the other his demands must be for  
the conservation of his body or soul that he should refuse to work on  
any side arms or guns on the like & having a safe & stable peace  
part to it to be sure it shall be that he hath desire to see his goods that he may  
confirm it to him that for the time to come he may not fail of his aff-  
30

to be protection upon any oration &c  
But if his goods be against the profitable more nature of Jews as low & af-  
tion before them because the Jews low of King & prince & for the  
Pommes may rage & therefore he that hath such a nature to be able to be  
you shall prepare a safe & stable to his order that he may have  
it confirmed by him in the day of hour of observation & when he shall  
see things be wonderful efforts and so the like of the other 2 which  
Chas & when the time is from that you work for your goods & turn  
your face to that quarter the sign is & that with a bayonet to go  
if he being exposed to your safety but suitable to the matter in hand  
if you shall find him & have found him secretly or knowingly  
him do your duty then will he as being benign & sociable illuminate  
your minds taking away all that is of fear & dark in the mo-  
now & make you knowing in all sciences sacred & divine in an in-  
stant &c / forms of prayer which ought to be said upon that  
fast or quarter when the good is over all times it being an open  
sign to all the good into the Christ all from now this prayer  
may be added to the mind of the worker for it is true for an  
Example & for the Prayer //

Other great & blessed in my angel Gardan vouch safe to I see  
from the Holy manion which is celestial with the Holy influen-  
ce of presence into this earthly world that I may behold the glory  
of God the society of the angels both now & for ever & have  
other that out higher than the fourth Heaven & knowest the  
secrets of Eternity then that will rest upon the rings of the robe  
& out mighty & potent in the celestial & earthly & human mo-  
tion do their desire & be present & happy & I humbly desire to  
at this that if ever I have merited the society or if any of my  
actions or intentions be worthy to be present & sanctified by the  
brings the eternal presence with me & converse with me  
one of the submissive people in & by the great God Jehovah  
acknowledges the whole choir of Heaven sings continually  
Alappa Tamar Hallelujah Amen

When you have said this prayer our several times (as oration  
somewhat) you will at last see strange sights & passages in the  
stone & at last you will see your goods then give him a  
kind of entertainment as you read before & much declaring  
unto him your minds and what you now have done &c  
So Endeth the Book of Pauline &c

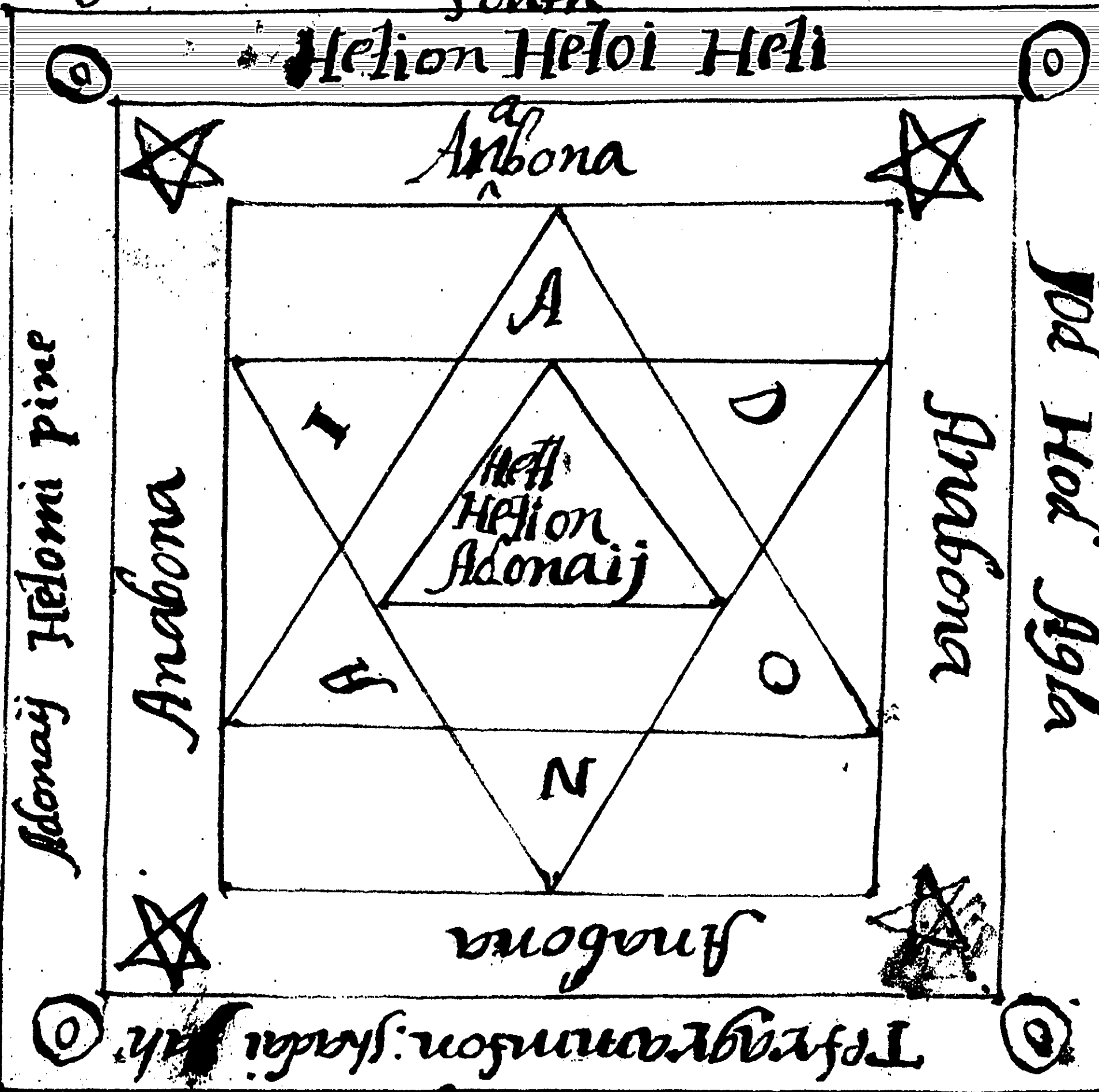
Here beginneth




Here begineth the 4<sup>th</sup> part of this Booke Which is  
 Called the Art & Maged of Solomon #

By this art Solomon attaineth great wisdom the chief angels that gou-  
 ern the 4 altitudes of the worldes for you must observe that there  
 are 4 altitudes which represent the 4 corners of the world East  
 West north & south the which is divid into 12 parts that is 3  
 in each 3 to the angles of every of these parts hath three particu-  
 lar virtues & powers as shall be shewed in this following matter &

make this almadel of pure white wax but the others must  
 be colored sutable to the altitudes it is to be 4 inches square &  
 6 inches over every way & in every corner a hole & write betwixt  
 every hole with anore pen the words or names of god fol-  
 lowing but this is to be done in the day & hour of soltwin upon  
 the first part towards the East Heloni pine & upon the second  
 south



towards the south part  
 Helion Heloi Heli & upon  
 the best part jod Hed  
 Agla & the 4<sup>th</sup> part  
 which is north  
 Heli Tetragrammton  
 shadon jeh & betwixt  
 the first & the other pe-  
 rts make the pentacle  
 of Solomon thus   
 & betwixt the first  
 quart & with this word  
 Anabona & in the mi-  
 dle of the almadel make  
 also angles figures &  
 in the middle of it  
 Helion Heloi Heli  
 must be written  
 the names of god #

Heli Helion Adonaij & this last name round about the 6  
 angles figures as how it is made for an Example &c  
 And of the same wax thou must be made 4 candles & they  
 must be of the same colour of the almadel is of divide your  
 wax into 3 parts or four to make the almadel of & the  
 other 2 parts to make the candles of & let them come forth of  
 every one of them as of made of the same wax to support  
 the almadel with this being done in the next place you are  
 to make a seal of pure gold or silver but gold is best #



Whom must be equated the 3 names Holion Holion Honay & C noyt  
 the first altitude is called Chora orientis or the East Altitude & to make an ex-  
 periment in this Chora it is to be done in the day & hour of the conjunction  
 the power & office of these angels is to make all things fruitful & increase both  
 animals & vegetables in creation & generation advancing the birth of children  
 & making barren women fruitful the three names are the (12) Minut Gabriel  
 Rawachiel Sedech & Helion & note you must not pray for any angel but those  
 that belongs to the altitude you have as yet to call forth & invoke you observe  
 set the 4 candles upon 4 candle sticks but be careful you do not light them  
 before you begin to operate then lay the almadril betwixt the 4 candles  
 upon the northen foot that comes from the candle & lay the golden seals  
 upon the almadril and having the invocation ready written in  
 your parchment light the candles & read the invocation & when  
 he appears he appears with in the forme of an angel carrying in his hand  
 a banner or flag having the picture of a white cloth & upon it his body  
 being wrapped round with a pair of gold & his face very fair & bright  
 and crowned of pearl flowers upon his head he ascends first upon the  
 supercription of the almadril as if it were a mist or fog then may  
 the golden seal have in your hand and all of earth of the same colour  
 as the almadril is of & the other of his furniture it being in the  
 of abason & put therein a good lot of ashes or coles but not to much  
 least it should melt the robes of the almadril & put therein 3 libras  
 of mastick in powder so that it may serve as the powder  
 through the holes of the almadril when it is under it & appears as the  
 angel smelt it he beginneth to speak with a low voice saying when  
 your desire is what you have called the prince & your friends of this  
 altitude you then you must answer him saying saying saying that all  
 my requests may be granted & what you pray for may be accomplished  
 for your office maketh it appear & declare that such is to be fulfilled  
 by you if it please God and further the particular of your request  
 praying with humility for what is lawful & just & that you  
 shall obtaine from him but if he do not appear presently you  
 must then take the golden seals & make with it 3 or 4 marks upon  
 the candles by which means the angel will presently appear as you  
 said & when the angel appears he will fill the whole place with  
 a sweet and pleasant smell which will be sweet always time &  
 what the golden seals will serve & is used in all the operations of all the  
 4 altitudes the colour of the almadril belonging to the first altitude or  
 wa is like white & the second Chora apothet Red woad colour the third  
 thora is to be a green mixt with white silver colour the 4 Chora  
 is to be blacke but with a little green or a good colour &c

Of The second Chora or Altitude  
 Note all the other 3 altitudes with their signs & principles & power  
 over goods & Riches & cannot make any man rich or poor & the first  
 Chora gives increase & maketh fruitful so that give it away & be  
 rich & if you have a gift to operate in any of these 3 following Choras  
 on altitudes they must do it in the same manner as above  
 Ed but do not pray for any thing that is contrary to the nature  
 of their office or that is against the law of God



And his name but what God willeth according to the custom or course of nature  
 and that you may desire to obtaine all the furnitures to be used is to be of the  
 same colour the almadel is of and the princes of this second chora is named  
 (12) Aphariza Geron Geroni Armon Geronimon &c when you appear  
 know before the almadel with clothes of the same colour in the left hand  
 with the same follows also, for the holy apparition will be of the same  
 colour & when he appeareth put an earthen vessel under the alma  
 del with fire or hot ashes & 3 quaines of mastick to perfume as afore said  
 and when the angel smeloth it he turneth his face towards you asking  
 the exorcist with a low voice why he hath the princes of this chora on alti  
 tud the you must answer as before saying that my Requests may be gra  
 nted & the contents thereof may be accomplished for your office maketh ap  
 pear & I know that first is to be done by you if it please God & you must  
 not be fearful but speak humbly saying I Recommend my self wholly  
 to your office & pray unto your princes of this altitude that you may  
 enjoy & obtaine all things according to my wishes & desires & you may  
 further express your mind in all particulars in your prayer & do the  
 like in the other 2 choras following &c

The angels of the second altitude appeareth in the forme of a young child  
 with clothes of satin & of wood wasp colour having a crown of pearl  
 gilliflowers upon his head his face looketh upwards to heaven & is  
 of wood colour & is compassed round about with a bright splendour  
 as the beams of the sun & before he departeth he speaketh unto the  
 exorcist saying I am your friend & brother & illumine the air  
 round about with his splendour & leaveth a pleasant smell which  
 will last along time upon those heads &c

**Of the third chora or altitude**  
 In this chora you must do in all things as you were before directed in the  
 other 2 the angels of this altitude is named (12) Eliphanai: Geronimon  
 Geron or lital woman dressed in green & yellow colours very beautiful to  
 behold & a crown of lilies best with white & green flowers  
 upon their heads & they seeme to looke a litle downwards with their  
 face & they speak as the others do to the exorcist & leaveth a mighty  
 sweet perfume behind them &c

**Of the 4th chora or altitude**  
 In this chora you must do as before in the other & the angels of this chora  
 are called: Barthiel: Gehiel: Jaeliel & captiel they appeare in forme of lital  
 men or boys with clothes of a black colour mixed with a white green  
 and in their hands they hold a bird which is naked & their heads compassed  
 round with a bright shining of diverse colours they leaveth a sweet smell  
 behind them also but differ from the others something &c

What there is 12 princes besides those in the 4 altitudes & they distribute  
 their office amongst them selves every on ruling 30 dayes every year  
 now it will be in vain to call any of those angels unless it be those  
 that govern them for every chora or altitude hath its limited time accor  
 ding to the 12 signs of the Zodiac & in that sign the sun is in that or  
 those angels that belong to that sign have the Government of you  
 Example suppos I would call the 2 first of the 5 that belong to



The first chora then chose the first sabbath in march after the sun hath  
 Entered v. & then I make in expounding and so do the like if you will  
 The next sabbath again be if you will call the 2 sabbath that belongs to the  
 first chora that sabbath after with the sun enters & in april but if you will  
 call the last of the 2 then you must take those sabbaths that you may call  
 after the 0 is Entered to make your expounding in do the like the other  
 altitudes for they have all on way of working but the altitudes have anant  
 formed sabbaths in the substance of the heavens sum a character for whom  
 the angels know the names of god that is attributed to them they hear it  
 by virtue of that character therefore it is in vaine to call any angel or  
 spirit vnto to know what name of god to call him by therefore observe  
 the forme of this conuocation on invocation following &c # 32

The invocation

O thou great blessed & glorious angel of god (N) who rulest & is the first &  
 Chief concerning angel in the first Chora on altitude in the East & the summit  
 of the highest the same your god Monai Helomi de pine whom you do obey  
 & is the distributor & disposer of all things both in Heauen earth &  
 Hell do meocate conuocate & intreat mee (N) that thou forth with appere  
 in the visibill & porous of the same god Monai Helomi de pine & I do com-  
 mand thee by him whom you do obey & is yet ouer you as King by the  
 divine power of god that you forth with come from thy outbur on place  
 of about to come vnto me & shew thy selfe plainly & visibibly howe  
 me in this Christall stone in thy true proper shape & glory speaking  
 with a voice intelligible & to my vnderstanding other mighty &  
 powerful angel (N) who art by the power of god ordained to goe vnto  
 similitie vnto the body & minowalls & to carry them & all creatures of god to  
 spring meadows & bring forth according to their kinds & natures & the  
 seruant of the most high god whom you do obey do intreat & humbly beseech  
 thee to come from vnto Christall mention & shew vnto me all things  
 shall desire of you so far as in office you may or can or if capable to  
 performe if god permit to the same O thou seruant of money (N) I do hum-  
 bly intreat & beseech thee in & by thy holy & blessed names of your god Mo-  
 nai Helomi pine & I do also constrain you in & by thy powerful name  
 Anabona that you forth with appere visibill & plainly in your own pro-  
 per shape & colour & through this Christall stone that I may visibibly  
 see you & audibly hear you speak vnto me & that I may haue the  
 most glorious angelicall assistance familiar friendship & constant society con-  
 munity & instruction both now & at all other times to informe & enlighten  
 instruct me in my ignorances & depraved iudgement & con-  
 sidering & to assist me both here in all other troubles & the almightie  
 Monai the King of Kings the giver of all good gifts that by his bountifull  
 fatherly mercy be graciously pleased to bestow vpon me therefore other  
 blessed angel (N) be fairly vnto me so far as god shall give you power in  
 office to performe wherunto I meocate you in vnto & purpose to ap-  
 pear that I may sing with his holy angels Omappala mad Hallelu-  
 jah Amen # when he appere give him or them kind greetings  
 ment & then aske what is use of the same & that which is proper be-  
 fitting to his office & you shall obtaine it  
 So Endeth the 4th booke of the Almightie of Solomon the King



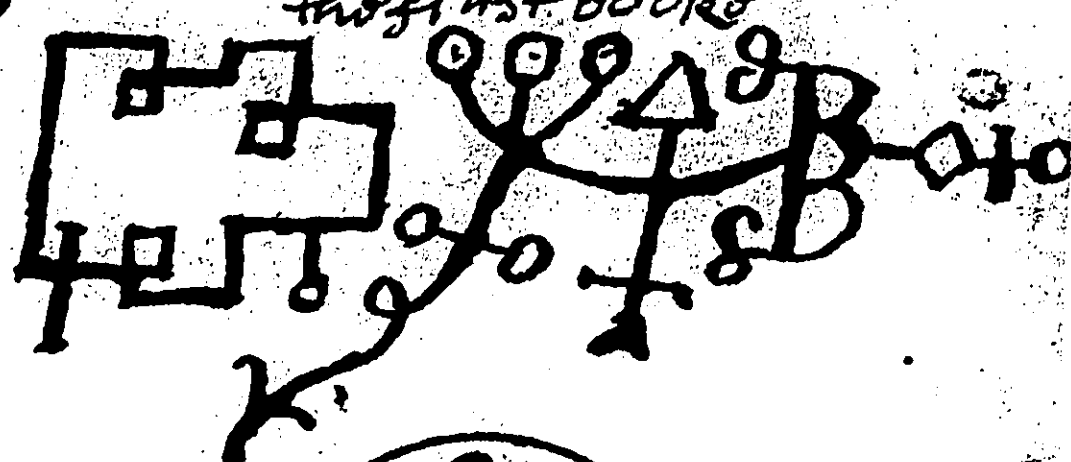
The 12 spirit his seals  
in the second books



Etimiel  
his seals

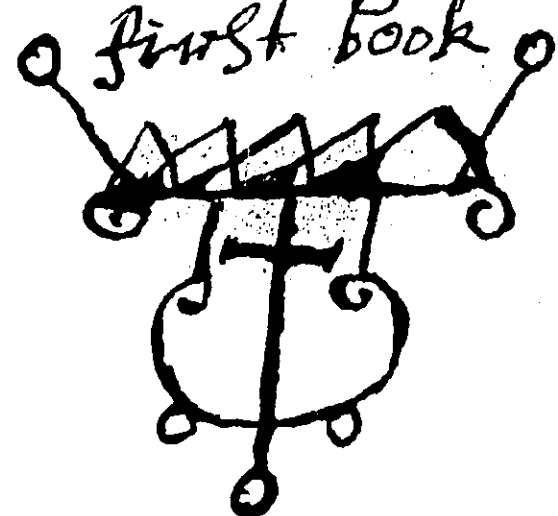


ponuel  
his seals



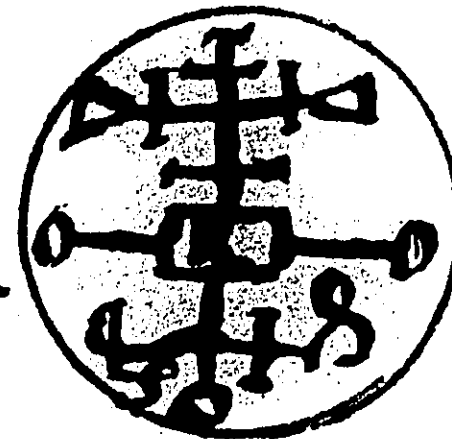
this is the seal of  
Balam the spirit in  
the first books

this is the 56 seal of  
the first book



panuel  
his seals

R



paduel  
seals his





The Fifth Booke of Solomon The King Calda nota novem

Or the notary out of Solomon

In the name of the condevided & twenty beginneth this most holy  
 part of the knowledg poucaled to solomon which the most high  
 Creator by his holy angel ministered to solomon upon the altar  
 of the temple that thereby in a short time he knew all arts both  
 libewall & mechanic with all the with all the facultis & propo-  
 ties: though he had suddainly infused into him & also was filled  
 with wisdom to offer sacree misteries of words most holy  
 2 No: alpha & omega oh almighty God the beginning of all. thi-  
 gs: & without end quationly this day leave my prayours withou-  
 doe thou pender to me according to my sines now after mine in-  
 equities cloud my god but according to thy mercy which  
 is greater than all things possible & impossible have mercy  
 upon me. O Highest wisdom of the father the light of angels: the  
 glory of saints the hope pefuge & supout of saints the: Cuo-  
 ator of all things & redeemer of all human faultis who hold-  
 est: the heauen earth & sea & all the world in the palme of  
 thy hand I humbly implow & beseech that thou wilt mercifully with  
 thy favour illuminate my mind with the benty of thy holy spirit  
 that I may be abel to come & attain to the pofession of the most  
 holy art & that I may be abel to attaine the knowledg of every  
 sciens out & wisdome of every faculty of memory intelligen-  
 condoustanding & intellect by the virtue & powere of thy most  
 holy spirit & in the name of thee O god my god who in the be-  
 ginning hast created the heauen & the earth & all things out of  
 nothing who pessonest & makest all things by thy one  
 spirit compleat fulfill pofstove & implant a second condoustanding  
 in me that I may glorify thee & all thy workes with all my thought  
 words & dedes O god the father confirme & grant that my  
 prayer & increase my condoustanding & memory & increase the  
 same to know & pceerney sciens memory eloquence & pofouner  
 nevenne in all maner of learning who livest & Reignest  
 world without end Amen & 3atto

Heare folloeth the twentys of this art which Master Apolonius  
 called the golden flowres being the generall introduction to all natural  
 sciences of apolonius Master of arts which called to whom the nature of the  
 wall arts hath ben quarred I am intended to treat of the knowledg of astronomie  
 & with what experiments & documents accompanie & compleat knowledg of  
 by me attained vnto the highest & lowest misteries of nature may  
 be comfortably vnder & fitted & applied to the naturis of times & what  
 proper dayes & howes are to be used for the duis & ocasions of men to be  
 gun & ended what qualifications a man ought to have to attain the  
 pofession of this art & how he ought to goe of the ocasions of learning  
 and to whom & study the course of the in the best place that  
 certayne pofesors of spiritual sciens may be attained to  
 speake of may be attained to



such high estimable Learning some things will follow which no  
now to you as always of wonderful efforts & have extracted them out of the  
most ancient booke of the of the Hebrews which now you best know although  
they are forgotten & worn out of the any human learning language which  
theless as miracle for God truly admired through great power and efficacy of  
words in the words of nature — of what efficacy now and  
shows is great virtue power & efficacy in certain names & words of God that  
when you read those very words it shall immediately increase & help your elo  
quents of speech by them & at length attain to the perfect sacrificial acts of God  
but from whence the power doth proceed shall fully be demonstrated in  
sequell in chapters of prayers & those which follow next our hand we shall  
lay open — an explanation of the notary art — which art is divid  
ed into 2 parts the first containeth the general rules & generally express  
all rules we come first to the Especiall rules that is first to 13 fold  
then to a 4 fold division & in the third place we come to speak of the  
oligs which sciences you shall attain to by the operations of this oration  
if you pronounce them as it is written therefore these are containe words  
in the notary art which are manifest to us the virtues wherof hu  
man reason cannot comprehend the first words hath its signification  
from the Hebrew which though the expression thereof be comprehended  
in any few words yet notwithstanding in the expression of the mis  
try they do not lose the virtue that may be called there with which  
doth happen & proceed from their pronounciation which ought to be  
admir'd greatly — The first precept — Hely Scmath. Amaz. Hemed  
Sathu. Ioon. B. Hely. Tamazam & which Solomon his first translation  
that to be without any interpretation it being a science of so transcendent pu  
rity that it hath its depth & profundity out of the call'd Hebrew & Grecian  
languages & the you cannot possibly by any means be explicated fully in the  
poore thewed band scheme of any language of what efficacy the aforesaid  
words wherof Solomon doth speak in his 1<sup>st</sup> booke so of y<sup>e</sup> mighty glory  
of the Creator out of the friend & successor of Solomon that if a polonous  
with some few others to whom the science hath ben manifested had ex  
plained the same & defining it to be most holy divine deep & profound  
mysteries & not to be disclosed nor pronounced without great faith & re  
verence — A spirituall Mandate of the precedent oration —  
any one read or pronounced any of the art. to bring them to effect let them  
all ways first knowenly & devoutly knowe the pray or of the saying if  
any one will touch the scriptures let him pronounce y<sup>e</sup> words of the  
flouring sign to wit Hely Scmath in the morning betwix of that day you  
by beginning youke & in the name of the Lord our God let him diligently  
pronounce the scripture proposed with the prayers which followeth whi  
ch is the Thos. Megale & is mystically dispersed & miraculously prop  
pably framed out of the Hebrew Greek & call'd tongues & it is extracted  
to be powerfully into every language in what beginning sound they are  
declared The second part of the oration in the second chapter is taken  
out of the Hebrew Greek & Chaldean & the following expression and of  
right to be pronounced first which is a latter oration the 3<sup>rd</sup> oration is  
of the 3<sup>rd</sup> chapter always in the beginning of every faculty is first to be  
knowen — the oration is Thos. Megale. Inlu. Mas. Euvell this  
showeth how the foregoing prayer is powered but although this is  
aparticular & brief exposition of the oration yet do not think that all  
words are not expounded the exposition of the oration O God the light  
of the world father of immens eternity giver of all wisdom & knowledge  
and of all spirituall graces most holy & inestimable dispenser knowing  
all things before they were made and makest light & darkness star  
south thy hand and touch my mouth and make my tongue as har  
pounds to show forth my words with Eloguence make my tongue as



...the words of this oration  
cannot be expounded and who neither think that all words of precedent time  
oration can be translated into letter tongue for words of that oration  
groweth in themselves greater sense of mystical profundity of the authority of  
Solomon & having pronounced to his writings no acknowledging that the  
orations cannot be expounded by human sense for it is necessary that all  
pronounced in their due time & season & the operations of them to be made  
according to the disposition of the times = of the turning of the figures  
how sparingly they are to be pronounced & honestly & devoutly to be sp  
oken = there also are contained figures or orations which follow in the call  
ac: called Holy that is triumphal orations of the liberal arts & sciences  
efficacies of the virtues & they are the introduction to the notation out where  
of Solomon made especial mention of them that are to be pronounced at  
certain determinate times of the year to be pronounced without consid  
eration of the year which also the Apollonius hath fully demonstrated saying  
that he who will pronounce these words let him do it in a determinate appo  
inted time & lay aside all other orations he shall profit in all sciences in one  
month & attain to them in an extraordinary wonderful manner  
The explications of the operations of the notation are thus and the explications  
of the operations & introduction of the notation are to be put in the year of the  
moon & in the 12<sup>th</sup> 16<sup>th</sup> 24<sup>th</sup> 28<sup>th</sup> & 30<sup>th</sup> that you ought to be put in operation  
from the 12<sup>th</sup> till the 30<sup>th</sup> that to that time you give the explication of  
of the day of the year which are written by the angels in the book of  
the angels if manifest to 19 & are 24 times repeated & explained by the  
angel the messenger of the orations & are also written & shown to be that  
require them from the angels 24 times of the year to show the eloquence  
of the fullness of the 4 languages Greek Hebrew Latin & Latin & God hath  
determined the power of the faculties of human understanding to the  
parts of the earth also the virtues of humanities understanding  
memory & eloquence & the faculty of pulling things & the things are  
to be used as we have before spoken = he showeth how the precedent  
oration is the being & foundation of the whole art = that is the first  
figure of the notation out which is manifestly increased upon by aqua  
Singular note & this is angelical wisdom & understood of few in astronomy  
but in the glass of astrology it is called the ring of philosophy & in the no  
tation out it is called the commendation of the whole being but it is to be spoken  
24 times a day beginning in the morning once about the 3<sup>rd</sup> hour once in  
the 9<sup>th</sup> hour & once in the evening the precedent oration ought to be spoken  
secretly & let him that speaks it be alone & pronounce it with a low  
voice so that he can scarce hear himself speak & that is the condition  
that is necessary unto one to do any great works he shall say it in the morn  
ing & about the ninth hour & let him fast the first day when he  
beginneth it & let him live chastly & devoutly & this is the oration which he  
shall say = This oration is of the 4 tongues Greek Hebrew Latin  
Evidently expounded which is called splendor of wisdom in all the  
summation the orations ought to be said once in the morning once about  
the 9<sup>th</sup> hour once about the 9<sup>th</sup> hour once in the evening = 3<sup>rd</sup> oration  
Usque semper semper semper semper semper semper semper semper semper  
semper semper semper semper semper semper semper semper semper semper  
which is to be spoken together with the 2<sup>nd</sup> oration



This oration hath one expression in the Latin / This is a holy prayer: Not  
out danger of any sin which Solomon saith in the application that human  
sense goeth with faith that the application thereof is more proper  
can be considered of our apprehended by man excepting also those secrets which  
if not lawful without is it given to man to utter therefore he learnt that  
oration without any expression because no man can attain to the per-  
fection thereof it was left to spiritual because the angel that declared it  
to Solomon undecipherable upon it saying see thou do not presume to give  
to any other nor expound any thing out of this oration without thou  
thou shalt now and one after that for it is a holy sacramental mystery it  
by expressing the words thereof God heareth your prayer & increaseth your  
memory understanding eloquence & establisheth them all in thee let it be  
read in appointed times of the lunation as in the 4. 8. 12. days of the day is  
written & commanded saying the oration very diligently 4. times in those days  
without any ambiguity beyond apprehension of human reason  
of the efficacy of that oration which is inexplicable to human sense this is that  
only which Solomon calleth happiness of wit & all Apollonian formeth it the  
light of the souls & the speculum of wisdom I suppose the said oration may be call-  
ed image of eternal life the virtue & efficacy whereof is so great that it is appre-  
hended by your sense or word therefore having as a sign some pious figures & precepts  
and that that has spoken of before nevertheless before we can speak of them  
some things are necessary to be declared whereby we move specially a plain set  
forth our intended thereby for as we have so before them and contains a  
of the notary out some notions and banks of objects of others plain & manifest for  
notary out hath a book in astronomy whereof it is the beginning & ending of the  
virtue thereof is such that all arts taught & derived from him & he is just  
to know that the notary out doth in a wonderful manner contains of com-  
prehension within it soles all arts and knowledge of all learning as Solomon wit-  
nesseth therefore it is called the notary out because in contains but is not  
to each of comprehendeth the knowledge of all arts for Solomon also saith in his  
treatise of learning that it is the treatise of spiritual & secret experiments  
here he sheweth in what manner the oration in out of the person thereof for  
a root is a certain knowledge by the oration of figure before yet before But of  
ours & figures mentioned shall be made in their due place & how the roots are called  
in the notary out now to make mention of that oration which is called the quene  
of tongues for among the oration there is one more peculiar than the rest which  
is by reading & Solomon callen the quene of tongues because it taketh away as it were  
with a certain secret covering the impediments of the tongue & maketh a marvelous  
faculty of eloquence wherefore he for you proceed further take a little away of the  
oration for it is an oration which in the scriptures were taught to have all  
oration for it is an oration which in the scriptures were taught to have all  
express in our mouths but it is taken out of the Hebrew language which although it  
be short it is of wonderful virtue that when you read that scripture with the  
oration before mentioned you cannot keep silence those things which of understand-  
ing suggeste & administrations to you the oration which followeth is certain in  
tion of the angels of god & it provoketh eloquence & ought to be said in the beginning  
of the scripture & in the beginning of the month / The oration 18

Lameth. Leynach. Semach. Belinay | those orations have not proper limitations of  
the Commentator saith upon y glass Azaraiment gesezon letham of sim Oze  
togomaqial. zeziphien Josamun. Sobalack Bzefama. Desvatiarner zema  
it. Lemdio. peralar Amie. pile sophi Guegoon lotus Andon Amon Amon ff

how the oration ought to be said in the beginning of every month (Chastly &  
with a pure mind) in the beginning of the scripture are to be taught how  
the precedent oration ought to be spoken most sweetly & not being on-  
ly to be retained in which the mind & understanding suggeste prompt-  
ly to in the reading thereof which ought always to be said in the be-  
ginning of the month & also in the beginning of the year that it is also to be



pronounced with the greatest reverence by fasting before you have  
eaten or drunk. I have followed the prayer of the speak of bow to obtain a  
good memory. The most mighty God will be glad to hear your prayer. I have by the  
archangel: Eliphaz say: Etelona: gebocht: benigenabji: Elornutic by the power  
of my angel: Noles: namet: and so conserved that they cannot be forgotten by  
of which and y do so holy P. A. L. I. O. & which cannot be compared by  
Common sense. I have followed the prologue of the precedent oration which  
provoketh & procureth memory and is continued with the precedent next  
This Oration ought to be said next to the precedent oration to wit: I ameth  
Am with this beseech that I may of those to be said as one continuing oration  
if it be for memory let it be said in the morning if for any other effect in the  
Evening and then let it be said in the hour of the evening in the morning &  
Doing they pronounced with the precedent oration it includeth the memory  
helpeth the imporession of the tongue. I have begun the prologue of the oration  
on the speech that I say to Christ that the light of my conscience with the splendour  
of the light of Christ: illustrate & confirm my understanding with the grace  
of adorning spirit: adorning my soul that hearing I may have what I  
have in my memory in my memory. O Lord confirm my heart restore me  
sones of strengthon them qualify my memory with thy gifts mercifully  
open the dulness of my soul O most merciful god temper the flames of my  
tongue by the most glorious & unspeakable name thou which art the fountain  
of all goodness the originall & spring of all pity have patience with  
me O good memory into my heart bestow upon me what I pray for in the  
holy oration of those who do not fight with idolo & sinners but mercifully  
expecting his repentance & though on my mouth I beseech thee to take away  
the guilt of my sinnes & wash away my misdoings & offences of guilt in  
all my possessions by the virtue of thy holy angels thou who art one god in  
trinity Amen. I have followed some other parts of the precedent oration  
if thou dost doubt of any great vision what it may be thou or if thou  
see any great vision of any danger present or to come on if thou dost  
confound of any one that is absent say the oration 3 times in the evening with  
great reverence & devotion & thou shalt have & see that which thou desirest  
I have followeth an oration of great virtue to attain the physical cure having  
also many other virtues if you have the perfect knowledge of any disease  
whether the same tend to death or life if the sick party be languishing  
stand before him & say the oration 3 times with great devotion

The oration of the physical cure  
Iesus xpi Dominus incoprehensibilis ancour nacour anglos Zohornatho  
sonos holy ead shagou novizans Couichito anasac Holistonepa phagora  
Eliminator Candonithelosi bphagam bordinum Thacnos Beholos behonos homo  
Phagan Comphandonos Humans natus et ros. Eloyhis phagora be present us  
Holy angles & aduortis & back whether such a one shall die or recover of his  
infirmity this being done as he the sick person stand handest thou for thy self  
& if he know that I took my self at good ease I begin to mend on the like thou  
Judge without doubt the sick person shall recover - but they know I am very  
guarantilly ill on words & words thou doubtless conclude he will die on the morrow  
but if he answer I know not how my state and condition is whether better or worse  
then you may know likewise that he will either die or be cured & will change  
about for the morrow if it be chanced that is not of great Capabiltiy  
the sick languish quiescently that he knoweth not how or will not answer say the  
oration 3 times & what you find first proceed in the night that I say to come  
to pass of him further more if any one doeth so I like to come for recovery  
say the same oration of the angelical virtues shall suggest the truth to you that  
if the disease you seek to cure is in your hand his name for I know the oration  
for him & your mind shall be able to see whether he shall live or die  
if you touch the pulse of any one that is sick or languishing say the oration  
effect of his recovery shall be made & you shall see the truth of the  
and the man shall be cured & the disease shall be removed



That the miracle proceed not from their own nature but from the virtue & nature  
of the Holy angels it being a part of their office wonderfully to variab things if you doubt  
of the virginity of any one say the oration in your mind & if shall be true either  
unto you whether she be a virgin or corrupt. [11] Now followeth an oration  
pursuant of an oration shewing what efficacy you may thinke every day of the  
oration Solomon saith that by it a man knoweth of physick is to be received from  
God upon which he hath laid that command & calleth it the miracle of effi  
cacious foundation of the physick scienc & that it containeth in it the quan  
tity & quality of the whole art of scienc of physick no less than that is con  
taind rather amiraculous & potentious than any other humil oracles which  
as often as thou readest the same regard not the paucity of words but the  
virtue of so great amiraculous for Solomon himselfe speaking of the  
subtilty of the notary art wonderfully expoly the nature help to witte beca  
we have proposed a great thing that is to say so many & so great misteris of  
nature containd under so puchous brevity that suppos in the ordination of  
so little subtil & excellent worke that the mind of the reader may the more  
be confirmed hereupon how he sheweth how every note of every art ought to  
be pronounced to expolise his own offic & that the note of one art profiteth to  
the knowldg of another art & we and to know that all figures have their  
proprie orations we com now according to our strenght to divide the families  
of the notary art & learning that which is naturall we com to the greatest  
partes of the art for Solomon a great composer of the greatest misteris of  
the notary art comprehendeth divers artes under the notion thereof that thou  
shold he calleth these artes cleave beca it shold be the art of arte & scienc of  
sciencs which comprehendeth in it selfe all artes and sciencs liberiall & mi  
cannicall & these things which in other artes are full of long & tedious  
locutions filling up great puchous vollomes of booke weaving out the  
student through the length of time to attain to them in this art and com  
prehendeth in a few words or writings so that it doth with those things whi  
ch are hard & difficult making the ingenious learned in a short time by the  
wonderfull & vntue of virtue of words [12] therefore we com to  
such a faculty of the knowldg of the scriptur of sciencs if granted have who  
be received the gift & most amiraculous benefit from the ever lasting gracie of the  
most high creator & creator all art have the seueral notes properly  
disposed to their significs by their figures & notes of every art hath not any  
offic of transferring to another art without do the notes of another art profit  
or assist to the knowldg of another therefore his may seeme a little difficult at the  
small treatises which be called a puchidum to the body of the art we will be  
plain the notes generally & that which is more necessary we shall by the  
divine providence diligently search out & during providence of seueral sciencs of  
the scriptur [13] Of containd speciall precept that is necessary for us we  
specially we suppos profitable to posterity that we know how to compare  
thou the great puchous vollomes of writing in every & compendious  
treatise that it may easily be done & diligently (be) to equipt out the way  
of attaining to it out of the most ancient booke which were composed by Solomon the  
first parte & chiefest thing to be understood is that the oration before the 2<sup>d</sup> Chapter  
is to be read long before every spech the begining whereof is a say of the words of the or  
ation and to be said in convenient space of time but the subsequent part of the oration it then  
chiefly to be said with good desire & knowldg of the vollomes of writings & looking into  
the notes thereof the same oration is also to be said when you would clearly & plainly under  
stand & expound any sciencs or great misteris that is on a sudden proposed to you As you  
read of before say also the same oration at such time when any thing of great consequence  
is importuned of you which at present you have not the faculty of expounding this is  
an amiraculous oration whereof we have spoken the which part thereof is expounded in  
vollomes of the magnitude of quality of art. The oration

Lama Rogum Regia Ragium Ragiomall Agalch Enadioch Ancoionos Eschen  
Laza Joe Manicoll Mamaotia Leploa Bozaco Cogomall salayol Ytimane  
Azatoch Bo yestor Amak] To the operation of the magnitude of art: is  
this oration containd in the 2<sup>d</sup> place agensall twis of the first note of all sciencs  
part of the expolition we have fully explained in the magnitude of the quality of  
the same art but the reader hath hardly heard of the amiraculous misteris of the sacra  
mentall intellect of the same let him know this for a certain & great part not of  
the greater notes of the oration but that the begining of them is expounded in latter  
The beginning of the oration [14]



small & unexpressible memory uncontradictable wisdom of unchangeable power  
 let the right hand encompass my head the whole angel of the solemn solemn  
 let completely fulfill my conscience with the memory of the power of thy commandments  
 let the goodness of thy grace strengthen me fortify my understanding through the  
 pure splendour & brightness of thy face all thy holy heavenly virtues of wisdom  
 wherewith thou hast made all understanding by which thou hast performed all  
 things pertaining unto blessedness wherby thou hast restored constituted the angel  
 lous wherby thou hast restored lost mankind & raised him after his fall to heavenly  
 heavenly learning wherby thou wert pleased to teach adam the knowing of every  
 science in form & repeats instruct restore correct refine me that in all  
 be made now in the understanding thy precepts in receiving the sciences which  
 which are profitable for my soul & body & for all faithful believers in the  
 name which is blessed without end Amen How followeth also a promise  
 low expression of the following oration which he hath left unpounded to be  
 read by every one that is bound in the art and knowing that no human  
 new faculty in man is sufficient to find out the expression thereof also  
 This oration is called by Solomon the gem & crown of the law for he said  
 it helpeth against danger of fire of wild beasts of the earth being said with  
 abiding faith for it is as if man to have been reported from out of the 4 angles  
 to whom was given power to hunt the earth & sea & the trees there is an  
 angel of this in a book called the flower of heavenly learning for Solomon glorified  
 god because of all he infused in him the knowing of theology & digested him with  
 the divine mysteries of omnipotent power & greatness which Solomon beheld  
 in his night sacrifice bestowed upon him by the son his god he communally  
 gathered together the greatest mysteries in the world which none holy person  
 & monthly mysteries with things & mysteries of theology the seeing gentiles have  
 not all left which Solomon called the signs of the holy mystery of god revealed  
 by his angel before that which is contained in them is the fullness of our dignity  
 and human salvation the first oration which we call spiritual the  
 two wherof teacheth divinity & progress the memory thereof These are the orations  
 one also which are of great virtue efficacy to our salvation the first thereof is  
 small & teacheth divinity & also progression in the memory thereof the second  
 mon commandeth it to be called the time of the grace of god for of Solomon  
 said this is the spiritual grace of god that hath given me knowing to tread of all  
 plants from the colours of Lebanon to the bay that groweth upon the wall  
 The Election of times in which nations these orations ought to be said  
 The first oration ought to be said in the first lunation in the 3rd times in the  
 6th times in the 9th times in the 12th times in the 15th times in the 18th times in the  
 20th times in the 23rd times & so many in the 30th month for this oration is of  
 so great virtue & efficacy that in the very day you shall say the same as if it  
 were determined by the father it shall increase thy knowing in the sciences of  
 nature but if otherwise that you are ignorant & it hath been found by the  
 garments by suppositions or inquiries thought onto others thou shall seem  
 to have knowledge enter into the study of divinity & how the lectures by the  
 of one month casting of all doubt from thee of them who shall see thee  
 and in the days wherin thou shalt say it live daily & say it in the morning  
 Solomon testifieth that an angel delivered the following oration in the  
 who standeth all ways in the presence of the son to whom he is not  
 shall the mystery thereof is wherof of great efficacy without ought this oration  
 on to be said about ones because it moveth the heart any great work of the  
 oration he saith that so great is the mystery thereof that it moveth the heart  
 with so great virtue & efficacy that it moveth the heart with so great  
 it with so great inspiration as if some were great mystery were revealed  
 to his understanding the beginning of the oration which is of so great  
 efficacy as no law can be long can be long great oration  
 Achacham.



beginninge of this oration which are 4. no I shall make this comparisone of orations for  
this if that which is to be spoken of beginninge generallye the oration is to be done  
in 4 parts the first part thereof is to be said at the beginninge before any other part  
of the oration is to be compleated the Greek names followinge are to be pronounced that  
is the division of the oration *Heishua hehua he mi'ale* God the father God the son  
God the holy ghost Confirming the oration & my understandinge & memory to be  
sure & certain & understand the knowledge of all good scriptures & give me perfect  
remembrance of mind therein that is the beginninge of the oration which as yet have  
to be said ought to be said according to the traditions & constitutions thereof & ought  
to be repeated because of the forgetfulness of our memory & according to the  
exercise of our wit & according to the sanctity of our life then beinge contained  
in it so great a mystery & efficacious vertues howe to be kept and howe to be  
oration no howe if contained as a sacramentall mysterye wherein every perfect  
science is so wonderfully compleated you howe God hath made us to knowe  
things and celestiall & what are to come what have we to be done  
tiell & yet the earth & toward because the Lord hath said mine  
eyes have seen the impudens in this book every day shall be found & #  
written & no man in them do so it is in the precept of God for us and not  
about to write all things & how the sun hath the same course as at the first of  
our order may be considered you writinge or haltinge is not from God if not to  
be for God himselfe we have all things & this is howe they are to be  
used before the second parts which containeth so glorious & excellent congrega  
tions of orations & desire the consecrated part to have portion in the heavens &  
in no wise can be defined in human tongue & the beginninge of the second ora  
tion of which some single thinge is to be spoken & howe if thou sayest this ora  
tion commemoratinge the first part thereof say the oration followinge & thou shalt  
possesse the precept which are therein *God of all things who art my God*  
who in the beginninge hast created all things out of nothings & hast reformed  
all things by thy holy spirit compleat & restore my conscience & heal my con  
science that I may glorifye thee in all works & thoughts & heal my con  
science to be said before *Aglaos (Thominos) (Thomitos) (Thomitos) (Thomitos)* These words  
hast said the oration make attente to the *Aglaos (Thominos) (Thomitos) (Thomitos)*  
third parts of the oration which followeth *Magl. Legall (Thomitos) (Thomitos)*  
said this third parts of the oration thou meditate with your selfe about the  
scriptures thou desirest to knowe & then say the oration *God that art the  
twelfth of light the way of all creatures & in God thou art confirmed my con  
science & restore my knowledge & conscience as thou hast done to Solomon  
commemoratinge the part according to that which is said before of the oration  
followinge the other orations beinge said say the 4. parts of the oration which is  
Amiasit Daniy Hays & c. & then the parts beinge commemorated as it is  
said also the followinge oration. *Speak these things in thy presence & say  
my God before whom all things are naked & open that I may be washed from  
the fowles of iniquitye thy all quickening spirit may assist me to take away all  
iniquitye from me* Here the sayinge orations and it is expounded by the words of  
the oration & thou shalt knowe that the whole oration plaineth & is expounded  
because thou of art of so great subtilty adorned with the Hebrew & Arabian tongues  
with the subtil & wonderful execution of God that the office of such & such  
thou of cannot be possible to be written upon me the later words in which are sub  
joined to the parts of the oration aforesaid and such words which have beene tra  
nslated out of the Arabian tongue for they are not the whole oration pertaininge  
thereto How he speaketh of the efficacy of all these for this oration is such  
a mysterye as Solomon himselfe witnesseth that a servant of his house have  
ing found the book by chance & beinge to much overcome with wine in the com  
pany of a woman he presumed to read it but before he had finished a part thereof  
he was stricken dumb blind & lame & his memory taken from him &  
so he continued till the day of his death & in the hour of his death he spake  
these words the dailye prayers & afflictions out of his heart memory another of  
his speech aforesaid of his sight & a part of his hearinge by which testimonye the  
oration is so much commended by the same Solomon & great is the mysterye  
thou of not do greatly require change & order one that will say or read it  
that he do it not presumptuously for in presumption is a great sin & therefore  
let these orations be said according as is written & thou shalt hold it commend  
and necessarye to speak somethinge of the general precept of our God  
the knowledge of all parts of the general precept of our God  
next because we have touched somethinge of the order of the oration*







Of the exposition of the president oration which ought to be said together Omnipotent  
Eternal god & merciful blessing before all words who art a god Eternal in  
Comprehensibility & unchangeable. Last granted this blessed gift of salvation unto us  
according to the omnipotency of thy majesty hast granted the faculty of speaking  
forming which thou hast bestowed unto all other animals. & hast bestowed of all things  
by thy measurable providence thou art a god whose nature is eternal & inestimable  
Exalted above the heavens in whom the whole duty corporally is fulfilled thy  
Sacred majesty & glory by omnipotency with an Heaven imploration: adoring  
thy mighty virtuous power & magnificence of thy divinity: I beseech thee O God to gra  
nt me the inestimable of the gifts of thy holy angels & of the holy spirit incom  
prehensible in whose presents stands the holy spirits of angels I pray thee & beseech  
thee by thy holy & glorious name & by the sight of thy angels & the heavenly prin  
cipalities to give thy grace unto me & give unto me power to persevere in the  
course of righteousness to be light & bright eternally and eternally go through  
out all words of words in no holy sight and all celestial creatures more  
and always & every where Amen This oration being thus finished thou  
must of necessity some mystery be added to wit you are to be silent awhile after  
later oration is ended and after a space of silence begin to say this oration  
following seriously. Some Latin &c. This saith Solomon is of the oration of  
orations & a special experiment to know by all things whether general or par  
ticular and known fully & occasionally & perfectly & are kept in the me  
mory but when thou shalt by this oration attain the eloquence that thou  
desirest be sparing thereof & do not rashly declare those things which thy  
tongue suggesteth unto thee for this is the end of all general precepts which  
are given to obtain memory eloquence understanding all which things are  
and desired before delivered of general precepts may be had which also Job  
mon calleth spiritual & those singular arts have singular virtues & powers  
Having now given a sufficient definition of general precepts & the [23]  
orations and laid down the authority of the orations unto what they are  
desired it is now necessary to set down what is to be done concerning the singular  
orations local and now to treat of the special particular arts that  
thou may follow the example which our builder & master hath set before  
of you Solomon saith before we proceed to the singular arts be orations of arts  
before noted thereof to be said a preliminary which is the beginning or prologue  
of every general art & hath its proper roots  
before we proceed to the singular precepts of general art it is necessary to dis  
cover how every general art hath a general note & second part  
of the liberal sciences & other things which may be had by this art  
The liberal arts are seven & seven conceptions & seven operations & so  
seven conceptions are comprehended under the seven liberal it is manifest  
what the seven liberal arts are one of the which we shall first treat  
The Metaphysics are called hydromancy pyromancy nigromancy  
divomancy geomancy Geonege is comprehended under astronomy  
and neogic hydromancy is a science of divining by water which by the mis  
teries of this art is judged by the standing or running of the water pyroman  
cy is an experiment of divining by the flame of the fire which the ancient  
philosophers esteemed of great effect = nigromancy is a sacrifice of  
of dead animals which by the ancients supposed to know many secrets be  
fore great experiments without sin & to attain to great knowledge from whence  
Solomon commandeth that you might read 7 books without sin of this art  
& that 2 be accomplished & sacrilegious and that you could not find them without  
sin but having spoken enough thereof we proceed to the rest [24] Of  
the liberal sciences and other things that may be had thereby though  
several liberal arts which either on man's learning or be had without sin  
for Philology is good at parts profound mysteries in it selfe whereby all  
arts are abundantly known. He declareth what notes the first  
3 liberal sciences have for grammar hath 3 notes only diables 2 parts  
petovick for every one with open distinct orations but the second gram  
mer hath 3 diables 2 parts likewise that you know King Solomon him  
selfe wrote both & affirmeth say he saith as I was admiring & was  
working in my heart & in my which may be from whence & from



whene was this science an angel brought me a booke written  
 ten times over in the most perfect oration of all  
 and plainly written in the most perfect oration of all  
 and he explained unto me as unto a child now taught by some  
 tedious orator in a great space of time how that I had  
 time saying unto me so shall thou be promoted unto  
 so of the yet further when I had asked him how  
 angle a word & said this is a great sacrament of the  
 writing is by the power of the holy spirit who inspirith  
 all knowledge & againe the angel looke now the notes  
 not be written in the most perfect oration of all  
 when he had thus said he showed a booke to me  
 all the times all the things before to be pronounced  
 on the way according to the vision of god which things  
 operate in them all according to the word of the lord  
 if came to pass unto him but not come after him  
 as of now and a booke to obtaine the things which he  
 showed how the angel told him distinctly wherefore  
 how behold wherefore the grammar call hath only 3  
 Solomon cometh that is the booke of the out of god  
 how sciences & in all other arts say soe with that  
 thing singularity of the angel of god with saying  
 shall this come to pass that I may fully & perfectly  
 by many notes appointed to such an art as is such  
 as the grammatical is called a libellus hath 3 things  
 nation of words & times & in them adjuncts of figures  
 Chinations of the parts & congruities & ordinary  
 and 3 notes in the out of grammar so it is by placing  
 shall be a full knowledge of the grammar by another  
 a convenient ordination of parts which shall be had  
 vision of all parts simple & compound then before  
 of arts & doctrinall speech hath 2 things necessary  
 and prudence to use therefore the greatness of the  
 and 2 notes that by the first you may attain  
 necessary to answer without ambiguity wherefore they  
 notes & to dialect 2 notes the reason why rhetoric  
 few then are four things necessary to be learned  
 of continual & flourishing adorning of locution an  
 judgment of cases & testimony or offices of change &  
 buying & selling an eloquent of misfortune of that  
 find the greatness of god hath appointed to the out  
 glorious orations as they now passionately put by  
 as a faint might have a better faculty that the first  
 a competent & flourishing adorning thereof the 2<sup>d</sup> to  
 nature mondinate times & false & the 3<sup>d</sup> competently  
 growth & understanding & eloquent in all the operations  
 they show therefore how grammar logic & rhetoric  
 sonall arts part of the other arts & their notes  
 of in their due place & find as we find them disposed  
 be honors the notes of the 3 libellus arts and to be  
 at what time & how the notes of the arts are to be  
 time to the arts to get long ignorant of the grammat  
 knowing though if it be possible that of god to see  
 no understanding in the art of arts then know if thou  
 that this booke of his shall be thy Master & that all  
 How the grammatical notes are to be looked into in  
 manow the grammatical notes are to be looked into  
 In the days following is in the prime the 3<sup>d</sup> note is  
 upon these must be repeated 24 times with help  
 space between the oration be said thence at every  
 ab same from sine god the first day of the 1<sup>st</sup> to the  
 to the 17<sup>th</sup> the first & from notes and to be looked into



As reported 3 times on the 15 day & on the 17 days of the 9th in the same between them at  
the 3 notes and then to be looked in 12 times & the orations to be reported 20 times &  
them of the notes & the art of grammar but if thou hast read any book of that art  
& desirest perfection thou shalt do as is commanded using the general oration to increase  
memory & eloquence & understanding & perseverance daily repeating the oration a hundred  
times & howe'er appointed least thou go beyond the precept thou shalt commit sinnes but  
when thou doest thus see that it be secret to thy selfe if you have no other bookes  
bookes on but god now we come to the notes & followe the knowing of the notes 128  
In the beginning of all the inspections of all notes first the first day till the seven  
ing if you cannot take an other bound that the said grammaticall precepts of the  
Logicall notes & dialecticall notes always be read every day except one the last of  
before the Rhetoricall every day excepting only 3 days of the month the 11<sup>th</sup> 17<sup>th</sup> & 19<sup>th</sup> they  
and you bidon on those days as sol: hath tolde the notes of all arts except the notes of  
the art and ground the precepts are generally to be observed & the Logical and to  
be inspected the oration thereof said knowe that the dialecticall notes are 4 times  
to be looked into & the orations thereof in that day are to be rehearsed 20 times mak  
ing some respite having the booke of that art before your eyes & so likewise the  
books of Rhetoric with the notes thereof and to be inspected it is appropriated this suffis  
eth for the knowing of the 3 arts & now we must beware of offences before we  
begin to begin the first note of the art of grammar something it to be tried before  
we have the knowing of the 12 precepts & 3 notes & you ought first to knowe in what the  
grammaticall Logicall Rhetoricall art and to be inspected it being more necessary that  
your grammar can be kept from offences & now the notes ought to be inspected into 29  
at certain elected times it is appointed and manifest knowe with the  
notes of the grammaticall art and knowe how they are to be published at what  
times & with what distinctions if duly & competently manifest it is spoken  
aloud of the published & inspected of the notes & the orations now we shall signify  
alike speak something of the times it being in parts done alwaye & now first  
months are to be sought out in the inspection of the notes we have spoken all  
way of the times of this art wherein the orations are to be read & the notes to be  
looked into it remaineth to declare how the lunations of the orations are to be  
inspected & found out but see that you mistake not yet I have all way noted  
the orations wherein the notes ought to be looked into & the orations where  
not but thou some months wherein the lunations if more profitable than  
others if thou wouldst operate in theologie or astronomy or in surgery signy  
if grammar or logic in II or in III or in musicke or physick in I or in II or in Rhetoric  
Philosophy arithmetick or geometry in II or for the mathematicks in I or II  
solomon and well played be free from evil for all the heavenly Estates & Chorus  
of angels do rejoice in the emanation & determination of days & now if thou desire  
tion of the notes of all arts in observations as it is spoken in the 3 notes  
posed my selfe to keep his workes & observations as it is spoken in the 3 notes  
of grammar so will we observe the times as they are to be observed but the orations  
thereof are not written but are more fully demonstrated in the following booke for  
what is necessary writing of the 3 notes and not orations but definitions of the 3  
notes written by the quacke the word of Cadogan & other things which are apud  
diver by us for the writings which are not composed here on condensed in La  
ton ought not to be pronounced but only on those days which are appointed by R  
sol: in those days wherein the notes are inspected but here the last writing  
and alwaye to be repeated & the later than wherein the notes are not to be inspe  
cted the notes of the logical art and the 3 at what times they are to be published  
is already shewen in part now shall be shortly said of them now we come to the  
rest the later writing may be published according to the antiquity of the bo  
kes & except on the days we have spoken of for sol: saith see that you use  
the precepts as they are given but of that which followeth it is to be done  
otherwise for when thou hast the first note of logicke repeat it in thine  
heart the signs in the first note and so in the notes of all arts except those  
wherein a definition shall be given Definitions of severall arts &  
the notes thereof & you will give also a definition of severall arts as in  
In the booke of sol: Geometry hath one note arithmetick another later  
Philosophy with the arts and sciences contained therein hath 7 species  
theologie astronomy with the sciences in them contained hath 7 notes







Ampho Doluados Gouoch et galas mihagall so cana sa holo ton dnoe hognitca  
Lauuonewhon the oration let it pronounced before the 2<sup>nd</sup> note of the Retorick  
O great eternall & wonderfull Lord God of the eternall counsell hast thou  
of all virtues & court ordainour of all goodnesse adorne & beautify my understand  
ing & giue vnto me Reason to knowe & learn the misterys of thy holy an  
gls and grante vnto me all knowing & learning thou hast promised to the  
nantes by the virtus of the holy angels Amen This oration with the other  
2 flowing ought to be pronounced vnto vision Dec 7 & 8 & 9 & 10 & 11 & 12 In the begin  
ing say the 2<sup>nd</sup> figure of Retorick before the other orations & thou ought to be  
said vnto the 2<sup>nd</sup> note of Retorick vision Dec 7 & 8 & 9 & 10 & 11 & 12  
before the 2<sup>nd</sup> note of Retorick vision Dec 7 & 8 & 9 & 10 & 11 & 12  
oration all porous Kingdoms & Judges & ministering all maner of languages  
to all & of vnto the power thou is no end Restored Thow hast increas my  
memory my heart & understanding to boundless & Judge all thing  
vnto which thy diuine comendeth no cess any in the art perfect  
fulfill them in me Amen **NONEN QUERO SARATIONQUE** your  
Soluat Solomon saith this oration following with the p<sup>re</sup>ceding be  
homed before the 4<sup>th</sup> note of Retorick **ORATION** vnto the 4<sup>th</sup> note of Retorick  
Sagnathodonay Joma Jozoches Hion Jozomthou Jaday of Jem thou oh god propie  
liously confirm the promises in me as thou hast confirmed them by the same word  
to K sol - send vnto me o Lord from heauen that may illuminate my mind & vnder  
standing strengthen thou o god mans 2<sup>nd</sup> as yours vnto my soule with  
in me with the waters that are about the heauens pour out thy spirit vpon  
my flesh & fill my bowels with thy judgments with humility & chastity  
thou who hast created the heauens & the earth & made man according to  
thine own image pour out thy holy spirit of thy Lord into my understanding  
being Retorick in the Lord be thy name Jmay bow thy name & knowe  
thy Lord vnderstand all the scriptures & all the misterys which thou hast  
declared by thy holy angels of that I may receiue boundless vnderstand  
my heart & heart & vnto this art to thy Lord & glory & power & might  
thy counsell Amen **ORATION** ought to be said before the p<sup>re</sup>ceding  
of the 3<sup>rd</sup> note of Retorick Thow that glorie thy glorie & my d<sup>ist</sup> is in  
thy wonderfull works & that thou wilt giue vnto me wisdom according  
to goodnesse & thy power which is incomprehensible Thow hast vnto  
Lauamalon Zamagma Ramafoll Jomimvill Jauioatav Jocomagol  
Ota Magos Kiuolihot Kamanator Jauiomolatar Jauacos and to  
2 monathes Jozway Jazobali by this most holy & glorious profound mis  
terys precious offices vnto the knowledge of god complete & perfect my begin  
nings & Reform my beginninges Jombaw Jemouant quuabail Jamzatamff  
Jocouazay Thow great fountains of goodnesse Remouing & virtus que  
vnto the vnto power to eschore all euill & cleue vnto goodnesse & knowledge  
& to follow the same with an holy intention that with my heart I may  
behold the Lord Amen (1) This oration ought to be said before the 9<sup>th</sup> Retorick  
note O most powerful allmighty Lord vnto all creatures both angles & archangels  
& all chrestiall terrestiall & infernall creatures of whose greatnesse comes all  
& vnto who hast made man according to thine own image grant to me thy  
outre knowledge & strengthen all sciences in me Amen (2) say this before the  
first figure of anothmatick O Lord who numberest waves & measurest  
all things giuing the day his outdow & called the sun by his name grant the  
knowledge of this out to my understanding that I may love & acknowledge the  
gifts of thy goodnesse Amen (3) say before the 2<sup>nd</sup> note of anothmatick Oh  
the operation of all things from whom proceedeth euery good and perfect  
gifts for the iudges of the world in my heart that I may vnderstand the  
excellent misterys of the art Amen **QUR VIMUS V YOUR QUERE**  
(5) say this before the 2<sup>nd</sup> of anothmatick of god perfect Judge of all good  
gifts & vnto who makest knowne thy saving goodnesse vnto all nati  
ons open mine eyes & my heart with the beams of thy mercy that I  
may vnderstand & perceive in all this heauenly misterys Amen  
(6) say this oration before the 2<sup>nd</sup> note of Geomethy o god giuer of all  
porous knowledge & wisdom to them that are without sin in the  
& master of all spiritual learning by this angelicall archangels



by thronos (7.7)

potentate principality & powers by combinations of some times be the  
24. 4. 2. 1. by the 4 animals & all the host of heaven & adome in vlt  
worship and glorify thy name & call thee most true most  
full god & god most humbly beseech thee this day to illuminate full my heart  
with the grace of thy holy spirit thou who art throned in one throne

17) say the oration before the second seat of theologic adome thus Oh King of  
Kings my light my substance my life my King my god my memory my  
strength who in a moment gavest sundry tongues & thou wast down a mighty  
tower & gavest by thy holy spirit the knowledge of tongues to thy apostles &  
inspiring this knowledge in to them in a moment giving them the under  
standing of all tongues inspiring my heart & power the ore of thy grace & holy  
spirit into me that I may understand the possession of tongues Amen 36

The Chapters to be published before any notes what you have spoken  
of the first 3 Chapters are generally & especially to be pronounced  
to you in the orations on the days appointed & now be the notes as if I mean  
to thank you that orations ought to be said all ways before noon every day of  
the month & before the notes and before the notes say the proper oration in  
all reading of your the precepts commanded flow the proper notes and to be in  
spoken If you now learn any thing of any oration look into the proper notes  
thou in the few times enough is said already of the 3 libwall awes what days  
and to be observed in the inspection of the 4 awes In the 4 awes only the 4 first  
days and to be observed the philosophical which all sciences contained are in  
the 4th 17th days of the 4 awes and to be inspected 7 times a day to the general  
orations the notes is to be looked into with care & understanding of the notes  
of the libwall awes it is spoken all ways but only know that when thou see  
most eyes thou have Chaste & sober for the notes both in it self 24 angles if  
fully & perfectly to be pronounced but as you have heard but when you look  
into them perfectly but the theologic orations of the notes in the few times  
of the inspection of general notes say the general notes to times a day  
when you have oration to use any common art having the books of the  
awes before you using some intell on space between them as you  
have been taught already Now the first Chap and to be pronounced before

the orations to have perfection thou in know that in the general pronoun  
ation of orations the notes of the 3 heads are to be pronounced when the oration is  
pronounced or not here the 5 orations of theologic ought to be pronounced upon the  
orations thou is also something else to be said of the 4 libwall awes if you now  
have the power reading of them make the first orations of theologic before you say  
the orations of other notes they are suppositively declared that you may understand  
and know them let the particular orations be pronounced before the general notes  
of every art & kept as is determined by the and the augmentation of the  
orations belonging to all awes libwall & monacall & episcopall are generally  
ascribed to the notes of theologic & they are thus pronounced when thou see  
not look in to any note of any awes profit them say the orations following

Iezomames. Glazlat. Ezilique. Iezomeckel. Zamay. zaton. zaimy.  
na yzaton. Gyzomeogoy. Jomomatha. Garaphy. Plalreton. Jara  
phall. Saquamazam. Jodwanak. Jacramithan. Jomomathalon. Jac  
heniatar. Jotomathon. Zaypuazay. Sigthoro. Goniz. lagon. ganyor.

Megaylon. Iezacvithic. Cravithic. Amen. Let this oration with the follo  
ing be pronounced with the first note of philosophy Glorify god holy father almighty &  
incomprehensible hear my prayers thou who art invisible in the world & in the  
whos face the angels & archangels & all the powers of heaven do much delight to  
see whos maiesy do desire to adout & honor thee only our god for ever Amen

2) say this before the 2nd note of philosophy Oh Lord god almighty & holy father  
have my prayers this day & incline thine ears to my orations & oration  
samack. Amom. Gozagam. Gozalkin. Zheameth. Joz. Jaton. Jozaton. Joz  
samay. samunda. Gezel. Gozalk. Gatzaky. Sarayeth. Jell. Amen. say this  
with the former god eternal the my bells will be thy life give the light  
the flower of thy holy spirit into my mind & understanding and guard that  
the light of thy grace may shine forth in me & in all my works  
you have Amen pronounced this oration following before the 3rd note of philo  
phy the oration is to be pronounced before the 3rd note of philo  
phy the oration is to be pronounced before the 3rd note of philo







The unbelovynge rebellious unto those may have power to power in the  
 books Amen the first which is an end of the oratione belonging to the in  
 detable now the last of theology having 14 angles of god of all parts author  
 of foundation of all things the eternal with the ordination of the people in spi  
 rit & greatly giver of all good sciences & arts from whos gift it cometh incline  
 unto me the fervant on munday of all sciences who last granted life unto me  
 miserabel sinner defend my soule & deliver my heart from the wicked cogitati  
 ons of the world extinguishe & quench in me the flames of lust and finnication  
 that I may the more devoutly delight in the sciences & arts & give unto me  
 the desire of my heart that I being confirmed & exalted in thy glory may  
 that I increased in me the power of thy holy spirit by the salvatione & red  
 emption of the faithful to the salvation of my soule & body Amen & hon say  
 this following of god most allmighty father from whom proceedeth all  
 good the goodness of whos mercy is incomprehensible hear my prayers  
 which I make in thy sight speciall of the notes of the heligie Chappes  
 the 1. 2. 3. 4. 5. 6. 7. orations into an augmentation of the rest & ought to be said  
 before all the notes of theology but especially before the ineffable note the  
 first precept to make these oratione by the authority of the said diligent enquire  
 them out & do as we have proposed & perfectly pronounce the oratione & look  
 into the notes of the other arts & how Solomon received the ineffable note  
 from the angle Beas thou delightest in the mystery of the note take  
 those of the ineffable note the expression whos I have given in the  
 angle by the figures of sounde birds trees flowers candles & upon  
 for sol: knowe these from the Lord in the night of pacification in quation  
 a book of gods & heard this from the Lord doubt not in this beas thou for the  
 sacrament for is quation then the rest of the Lord joynd it unto him when  
 thou lookest into this note & readest the oratione thereof observe  
 the precepts before & diligently look into them because thou shalt see  
 what shall be revealed unto thee in the vision & when the angle of the Lord  
 appeareth unto thee keep and conceal the words & writings he revealed  
 unto thee & observe them to practise & operate in them observing all  
 things with great reverence & pronounce them at the appointed days  
 & hours as before is declared & afterward say sapienter dicit ille Ag 8  
 Caste vivas but if thou dost any thing uncomely as thou wilt have exp  
 wene from the other notes & the oratione of them but consider that  
 which is wonderful in the oratione and spiritually to be pronounced  
 before the ineffable note of the said angel & such a one as the said  
 oratione is and these oratione which ought to be pronounced at  
 the inspection of all arts & after the notes of theology that if thou  
 followe of the whole work but what is necessary for an ornament of the  
 work no will thou plainly declare in the beginning of the knowlege of all  
 arts thou is given almost the perfect doctrine of the operation of all  
 things some following instructions thereof remaine whos of this is the  
 first beginning & how the two copies unto be observed in the operation of  
 of all arts observe the first oratione in every operation of theology exhibit  
 that operation which esse a quation & diligently look in  
 to the books & writings of the said angel & be content of any of the Chappes  
 that are to be pronounced as untaught of the superior Chappes but knowe that all  
 these holy words of oratione are appointed to be said before the bed of the sick for an  
 experiment of life or death & that thou must do often if thou wilt prosper  
 nothing & led in the whole body of art & know that if thou hast not look  
 in the hands on the faculty of looking into them is not given the gift of the  
 work will not be the best therefore but the oratione are first to be  
 pronounced whos they now but one of the other arts which the holy  
 have thou mayest pronounce & say them when thou art in the  
 this precept but especially to be observed in the operation of the  
 Theology observed only the days which are appointed for the same



ment for the notes operations for which there is a competent time  
given but in the pronouncing of the liberrall articles in the inspection of  
not perhaps they must procure it some day appointed by you of time and  
rest on it you transgress the 2 days leave yet of the words for it loseth not  
its effect for the same is more to be observed in the greater months than  
the days or hours for sol: saith if you mis ad on hour fears not but  
operate on the generall chap is enough to say to you but by no means for  
got any of the words which are to be said in the beginning of the preceding toat  
taint to arts for there is great certainty in them thou must frequently use the  
holy words of the visions but if thou wiltest operate in the whole body of  
the physical and the first chap and first to be repeated at befor and desired  
in theology thou must operate but only with the selfe often repeat the  
operations & look into the notes of theology & proceed with great effects it is  
necessary that you have the notes of the 24 angles all wayes in memory  
and fourth with fully keep the things which the angles published in the  
vision of the end of the parte

The experiment of the preceding worke is the beginning of the following oration  
with sol: Callith unto youm no soe being  
being the orations may be said before all arts generally & before all note  
specially of that may be pronounced before any other chapter of the word  
it operate in any of the above said arts saying the orations in the time  
and order thou mayest have great efficacy in any art in saying  
the orations with the time day now here and to be observed but take  
heed that on these days you abstain from all sin as drunkenness gl  
utany & specially swearing before you proceed into that your knowledge  
will may be the more clear & perfect & before sol: saith when I  
was to pronounce the orations I prepared my selfe for great but I felt  
from god I appointed into us attend when to begin them if I felt  
chastly might appear the more innocents here and pronouncing of the  
orations that I may lay down in order every thing whereof 42  
thou mayest doubt without any other reason for before you begin  
to say any the subtil wordes it is good to fast 2 or 3 days before  
that thou may be dominely knowled whether thy desires be good or  
evill & the precept appointed before every operation  
but if you doubt of any beginning either the 3 first chap or for the  
four subsequent arts that thou mayest have the effect of perfect  
knowled if thou consider & pronounce the orations as they are also  
in described although thou over pass something ignorantly thou  
mayest be reconciled by the spiritual of the subsequent orations  
the angle said of the orations to sol: The holyness of the orations  
if thou transgressed any of them presumptuously or ignorant  
ly say reverently & wisely the orations of the which the great  
angle saith it is a great sacrament of god which the Lord sendeth  
to thee by my hand that the renovation of which sacrament when  
on K sol: offered with great patience before the Lord upon the altar  
he gave the book with five signan in this book whom witen to give  
tions & upon every oration the sign of a golden scale he heard wi  
thin his spirit the and these which the Lord hath signed & are few  
& excluded from the heart of the unfaithfull therefore sol: trembol  
ing shall he show of the Lord & keep them it was in credence  
to discern them to unbelievers but he that will learn any great or  
spiritual thing in any art or necessary science is he cannot have  
a high waye. & he may say the orations at what time he will  
he will the 3 first worke liberrall arts a general oration for every  
generall art or generally all the 3 for the 3 liberrall arts and to be said  
in the like manner the 4 subsequent orations for 4 other liberrall







from the proud & wicked one & give it to the faithful & humble humili-  
nating heart & establish my conscience & understanding by the light of the  
continance open me that I may have thee to establish with the know-  
ledge of my understanding that I being cleansed from filthy works may  
come to the knowledge of those sciences which thou hast revealed for be-  
lievers omnipotent & omnipotent god cleanse my heart & purify strengthen me  
soul & senses with the grace of thy holy spirit & establish me with the  
fire of the same grace illuminate me with the light of thy grace & give the staff  
of thy consolation into my right hand direct me in thy doctrine & staff  
out of me all vices & sins & comfort me in the law of thy mercy breathe  
into me the breath of life & increase my reason & understanding & send  
down thy holy spirit into me that I may be perfect in all knowledge be-  
hold oh Lord & consider the dolours of my mind that my will my be com-  
forted in thee send into me from heaven thy holy spirit that I may un-  
derstand the things I desire give unto me invention oh Lord thou fountain  
of perfect reason & riches of knowledge that I may obtain wisdom  
by thy divine assistance AMEN To comfort the outward & inward senses  
Oh God merciful omnipotent father giver of all things strengthen  
me by thy grace & help me by the prayers of thou most merciful father  
& suddenly grant him knowledge of all arts through thy grace merciful  
and unto me the power to attain knowledge by the same knowledge & by the same  
mercy be perfect with me oh Lord & instruct me oh most merciful Lord  
Jesus Christ son of god breathe thy holy spirit into me proceeding from  
the father strengthen my works this day & teach me that I may walk  
in the knowledge & glorify the abundance of thy grace let the flames  
of the holy spirit purify the city of my heart by breathing into me the  
divine scriptures replenish my heart with all eloquence & virtues  
vivify me with thy holy visitation blot out of me the spots of all vices  
Thou God thou oh Lord God incomprehensible let thy grace always re-  
st upon me & be inclosed in me heal my soul by the inestimable good-  
ness & comfort my heart all my life that what I hear I may under-  
stand & that I understand I may keep & retain in memory under  
attractable hands & things through thy most hastable grace & good-  
ness & the grace of the Father Son & Holy Ghost AMEN 46  
Inestimable King I adore merciful & blessed thou holy name that of the out-  
standing God will thou wilt forget my sins be merciful unto me a sinner presuming to go  
This office of knowledge & occult learning & grant oh Lord that it may be effectu-  
In me open oh Lord my ears that I may hear & take away the scales from my eyes  
that I may see strengthen my hands that I may work upon my face that I may  
understand thy will to the glory of thy name which is blessed for ever AMEN  
This following strengthens the interior & exterior senses list by the senses  
of my heart & soul unto thee oh Lord my god & bless my heart this day unto thee  
that all my words & works may please thee in the sight of all people let thy  
mercy & omnipotency shine in my bowels let my understanding be enlarged & let  
thy holy eloquence be sweet in my mouth that which I see in heaven I may  
understand & repeat as Adam understood & as Abraham kept so let me know  
understanding & as Jacob was founded & rested in the wisdom so let me be  
let the foundation of thy mercy be confirmed in me that I may delight in  
the works of thy hands & prisoners in justice & peace of soul & body the  
grace of the holy spirit working in me that I may rejoice in the overthrow  
of all my adversaries AMEN This following giveth eloquence me mo-  
re & stability dispose of Kingdoms & of all visible & invisible gifts  
Oh God the ordainer & ruler of all wills by the counsel of thy spirit  
dispose & vivify the weakness of my understanding that I may burn  
in the access of thy holy will to goodness do good to me in thy good  
pleasure



pleasure not looking on my sins grants me my desires though unworthy  
 confirms my memory & restores to know and understandings retains & gives good  
 effects to my senses through thy grace & justifies me with the justification of the  
 Holy spirit that with what spots sounds of sin are contracted in my flesh the  
 divine power may blot out thou who hast been pleased in the beginning  
 to create the heaven & the earth of thy of thy mercy restore lost man to thy  
 most holy Kingdom oh Lord of thy wisdom restore eloquence unto all my  
 senses that though unworthy sinners may be confirmed with knowledge  
 and in all thy knowings & in all thy knowings & in all thy works by the  
 grace of the father son & Holy Ghost who livest & reignest in one  
 In oration to recover lost wisdom of god of the highest of all creation  
 of visible & invisible administration & disposer of all things enlighten my  
 heart this day by the grace of the holy spirit strengthen my turbulent mance  
 power upon me the dove of thy grace whereby thou instructest the angels inform  
 me with the plenty of thy knowledge where with from the beginning thou hast en-  
 ght the faithful let thy grace work in me & the floods of thy grace & spirit  
 cleanse & convert the filth of my conscience thou who comest from heaven upon  
 the waters of thy majesty confirm this wonderful sacrament in me  
 to obtain the grace of thy holy spirit oh Lord my god father of all things  
 who possesseth the celestial & terrestrial secrets to the servants of humbly  
 beseech thee & implore thy majesty as thou art the King & prince of all know-  
 ledge hear my prayers & direct my works & let my actions prevail in hea-  
 venly works assisted by the holy spirit give unto thee oh god hear my de-  
 mands of gift to thee hear the sighing of my heart & always preserve my spi-  
 rit soul & body under the safeguard of thy holy spirit oh god thou holy  
 potent & heavenly charity whereof the heaven & earth is full breathe  
 upon my operation & what I require to thy honour & prayers grants  
 unto me let thy holy spirit come upon me & reign in me Amen  
 So recover intellectual wisdom oh Lord thy servant confess

47

my selfe unto thee before the majesty of thy glory in which spirit is all  
 magnanimity & magnificence & sanctimony I beseech thee accord-  
 ing to thy unspokeable name extend thy mercifull eyes & ears to the  
 office of my operation & opening thy hand I may be filled with thy grace  
 I desire & established with charity & goodness whereby thou hast found  
 in the heavens & the earth who livest & reignest oh god now without  
 end Amen say these orations from the first day of the month to  
 the 4<sup>th</sup> day in the 4<sup>th</sup> day alpha & omega & that following viz Helicham  
 rot azatan as it is in the beginning

Afterwards say these  
 Megale patrus ymas both heloya hoboth Kobot zigoll salatyoll  
 salus tolle jarnill zada zoll zadan sadiw bogio ymgas Mongas  
 omchon Midwoym Ezoll Ezoly yegrogamall jantdach somelta saray  
 gottonama Planus smion sallo saljw:ogyon flate hailas AMEN  
 Oh Light of the World Emence God & ic no

48

Therby is increased so much Eloguence that nothing is about it  
 Thizay lomach ossan lamach azabath azach azaw Gesslinou wlaam  
 azathabohall bilan sonow tintingolo amissiton segamay habuhun ganayle  
 poodayle hounmayf kogos septa pampilos Cistugoomon apada lampeno  
 chin yochyle takonaon vastamou jadongoll gubiten zomaygore  
 sgot bulwa actom gogdantol kaliphala jantian alang jantion  
 thovica gotvaman sacal natabalcal



godsgat gomngall sandyalox samostax amadll satob mall zimabna gag  
byah sahnaricha zabanon solzomasay silimacuton zegalm backwid  
tas zomthunw thramaball gozo zaball craton lomma qlingh kaviagit: porit  
mogot zamarioll bozomach REX mabosia mission zotmay aliaox gdm  
ij: lozayl womngit xo xo sepha Chaphamall azobon gozami kolhan  
li haka: somdany gohosgnon caviacta gomngazan zoinphalachin goz  
laman slathanaos somach gonowabat zimogyt lababom hsbaton halo  
bochunod sabow ydolnason sabow sabow mogioz nyethon phawarnght: so  
nantw: saza mogt schampdon sadomsho wpozi minaba zanon snafuzonon  
inlancon manuas gowonon gothamayk passomoth thoon both sathamae hamo  
lufsa galso maviack wchomnan pognaliphaga mossyym domogompha #  
fowmogawz sbalmachaon alphibanom balon septiuz yurwma saipiant  
bawyon awia usyon samozion sepha athinuti sobaron amnisi sion tinting: #  
loto ylon nyon Amn / azay kmach azud gofso mon thwomach et zabhai  
kot: sozyon thwahioo smagall gyoo thoon samyon pamphilof sitwa  
swamon hupda jachim alna hasioz gononagall samalaip Chamidl soakt  
hanagogan hosolomach gotalsam sadomon jobmassan traphon: onggp  
pan tho nagos tingon amissus: Coy sodainan assonay sonaly sodan qrup  
tho onawiatos: Capha deaphiall azathon azaza kamul hiala somk  
man: gobow ymon banavacha gomuan sasiotab magahalgoyaman sowa  
phanon zogw timo alhanay sonack zow zaball somayol Leo samach  
gil kacall hulebiatol: Jaboy doknason bogbow phacawch schon nohor #  
thow somach gotha zabay amilia somem amos gomay passanach tag #  
nyl agamal suagal mofithom gomach samalacha nabokm zop mon il sionti  
solaron somoss thoon Amn the 3<sup>rd</sup> part of the signe somch /  
Lomach sabuino dchyan gozagon tomappin hogoty gamisth ovsyothyan  
fowatum jalathahombozapha saphathoz catmichan somlich Lena  
zotha photolum hapuioz songongoon hllis amon son the memory  
Oh great sumisibel god thous patij: behominas cadagarnas 149  
Imasay by thy holy angels who are Micah the Mediator of god #  
Rahab the fortitude of god sabwioz among holy pow amassan thow bin  
gotommoioz swaphin god abanan tomwosi gado Anathon zatwaman  
zamanary gobuy dnam oh full mth holy Choribime by all thy angels  
by all thy glorious archangels whos names are consecrated by  
god which ought not to be spoken by: d which are yf dical doht  
dopymon de fuso d smogon phawthoros nanagon hosyos ozogon gathmo  
kamon gazbona wamam mgon kamas which kurnan sonc cannot  
approhend of besoch the o send illuminat my concioncs with the spln  
dor of thy light of illustrati of confir me my understanding with the  
sroot odou of thy spirit adumw my soult Reforme my heart that heari  
ng I may understan of retainw what I hear in my mow of mow full  
god apday my bowels of strengthon my memory open my mouth modifull  
ly tempou all my toungs by thy unspeakable name thou who art the foun  
tain of all goodnes hand patient with me give agood memory to me  
say this orations in the 4<sup>th</sup> viz Holy somach alpha p omegachost  
Moght oh light of the world qz abomach O great god of besoch that  
this orations ought to be said in the 8: 12: 20: 24: 28: 30: e in all the  
Orations perous 54 times in the morning on in the 3 hour on in the  
mth hour on in the evening e in the other day wherw none  
but them on the first day mth and alpha amidaa hly



scorneth All mighte & incomprehensible god I pray thee I confess my  
 selfe guilty o thes hazamagill of misericfull low god of all livinge & of all  
 kingdomes I confess oh lord this day that I am thy servant I have  
 the orations in the other dayes 4 times one in the morning one in the 3<sup>rd</sup>  
 hour one in the ninth hour & in the evening one & thou shalt acquit  
 memory eloquence & subtilly fully & more of the conclusion of the  
 whole work & confirmation of the sciences obtained of god makinge of all  
 things who hast created all things out of nothing who hast wonderfully  
 by the heaven & the earth & all things by degrees in order in the beginning  
 with thy son by whom all things were made & into whom all things  
 at last shall returne who art alpha & omega I beseech thee though after  
 and unworthy that I may attaine to my desire in the most holy and  
 speedily & not loose the fruits by my sins but for good unto me according to  
 thy unspeakable mercy who doest not deal after our sins nor after our  
 iniquities Amen Say this oration in the end devoutly O wisdom  
 of god the father incomprehensible & most mercifull for give unto me of  
 thy ineffable mercy great knowing and wisdom as thou didst wonderfully  
 bestow all sciences to K sol: not looking upon his sins or wickedness but  
 thy one mercy wherefore I implore thy mercy though I am a most vile &  
 unworthy sinner give such an end to my desires in the art where by the hands  
 of thy bounty may be enlarged towards me & that I may be a good & can  
 get for others by which all that love & see me may returne themselves  
 from their vices & prayes the holynesse through all thy works Amen  
 Blessed be the holy name of the Lord &c prout the 3<sup>rd</sup> orations all  
 wayes to confirm thy knowlege gained in the end the end of the 50  
 first part the benediction of phar bless of lord this place that thou  
 may be asanctify that Charite meekness victory Holynesse humillity &  
 goodness plenty obedience to the lawe of the father son & holy ghost of Lord  
 Holy father almighty Eternal god I beseech thee lord the holy angell  
 Michael who may protect keep preserve & visit me drooling in the fabric  
 made by him who liveth &c when you next operate have respect to  
 the orations that are to be chosen in the monthes when the O party in II  
 & III & in this monthes when you may begin In the name  
 of the lord begin with this most holy art what the most high god manifested  
 & ministered to sol: upon the altar by his angel that truly he judaically in  
 a short time he was established in the knowing of all sciences & knowlege  
 that in the orations are contained all sciences careful & careful trust if  
 you pronounce the orations of the memory eloquence & understanding & sta-  
 bility knowes thou well by mightily increased in so much that you will have know-  
 ledge for by anoyd all things were created & by the virtue of that know-  
 ledge things stand & every sacrament & this word is god thousand let the op-  
 eration be constant in the faith & confidence which that he shall attaine to  
 such knowlege & wisdom in the pronouncing of the orations for with god nothing  
 is impossible therefore let the operator proceed in his worke with faith hope & con-  
 stant desire firmly believing he can obtaine nothing but by faith thou  
 shalt have no doubt in this operation whereof there are 3 species where by the art  
 may be obtained the first species is oration & prayer of a goodly  
 mind not by attempting or voyce of supplication but by reading & repeating the  
 same in the inward parts the 2 species are fasting & prayer for the praying  
 man god heareth the 3 species is chastity & that would operate in the praying  
 let him be clean & chaste by the space of many days at least a 30 dayes  
 if it is necessary that you know the time of the day for the praying  
 it is proper to operate in the morning when the sun is rising & in the evening  
 when the sun is setting & in the middle of the day when the sun is in the  
 heaven to obtaine the same



You are proceeding in this work until it begins to be completed & when you  
begin to operate say this verse kneeling/lye on the light of the countenance upon  
on me oh Lord my god & forsake not me oh Lord my god & forsake not me the  
servant Richard Chandler that trusteth in thee thou say 3 times paternoster  
be assured that you will never commit willfull perjury but allways per-  
sist in faith & hope this being done with banded knots in the place wherein  
thou wilt operate say our help is in the name of the Lord who made the hea-  
ven & the earth I will enter into the invocation of the most high unto him  
who enlighteneth & purifieth my soules which dwelleth under the hope of the  
most high & continueth under the most high god of heaven & earth upon  
unto the doubts of my heart & change me into anwise man by thy love be-  
thou oh Lord unto a true faith & hope of my life & perfect charity to declare thy  
wordes let us pray then say the oration following O god my god who from  
the beginning hast created all things out of nothing & sustains all things by  
thy spirit restore my confidence & hearts my understanding that I may glorify  
thee in all my thoughts wordes & doos through him that liveth & reign-  
eth with thee forever Amen Year In the name of Christ on  
the first day of the month in which thou wouldst acquire memory eloque  
and understanding & stabilize thereof with a perfect god & continue heart  
& fervore for thy sins committed thou maist begin to pronounce this oration  
following which appertaineth to the obtaining of memory & all other graces  
which were composed & delivered by the angels to the hand of god  
the first oration of this art is Alpha & omega of god omnipotent this 152  
following is an oration of 4 languages Holy Jehoucat azatan homid. ficut  
tam Jmol Jatalandina Jtuomiam theos oh hoh & strong god Hamacha mal  
Gottman Allazaman detnauw boche ahall jatmazom Jay zojowacom la  
chay musawaman gwollsi zamach Lotiamach soman. Jolmuv Jothosaman  
muchaow wosou Jlasavian azaniz azamet Amathomach theosomni &  
thou most holy & just god incomprehensibol in all thy workes which are  
holy just & good Magot Achel hutor samol sac Yana eman & Coogemai  
mgol zommail azamidan ilabakha sacwaman pomas quomo zokaman  
zoy homan zomua molas homan bathosoma Yatanman somon sometway  
Amen this oration ought to follow the first of the 10 above written  
to procure any work This is to follow the 3 oration above I confess of the  
of hazamagidloguzan fazaman sathamau glowmanul salatali woso  
mol mgol vmdghitma y azamin zoy haman hamamal amna in fva do  
both hazamaloth may pamaya theowan hana jwlna samononent qdgo  
nomau zamamacham (adde) bachot githassoman byoton pflaphatof kala  
that of acheran machay Amen This is a word & prayer Experience  
to understand all arts & secretes of the world to find out digg by Minde  
& judgment that was revealed by the heavenly angels in the notary art for  
this art doth also declare things to come & present the sense capable of  
all arts in a short time by the divine use thereof we are to speak of the time &  
place first therefore all the preceptes are to be observed & kept & the operator ought  
to be Clean chaste to repent of his sins & earnestly to desire to cease from sinning  
as much as may be & so let him proceed & Every worke shall be investigated on  
to him by the divine Ministry (When you will operate in the world) 153  
Kneeling say this verse lift up the light of thy countenance upon me oh  
god & forsake us not Oh Lord our god this say 3 times the paternoster &  
afterwards let him come unto god that he will never commit willfull per-  
jury but allways persist in faith this being at night say with banded knots  
before thee our help is in the name of the Lord & the psalme who god  
dwelleth under the shadow of the whings of the most high to thee & the Lord  
pray & pray with these paternoster whominous god of angels pray inno-  
catt that by thy most holy angels alphanamazay Jolomines Sodo bonay  
Jawarana Plomua & bygall this holy name be revealed to



pronounced which are the De. of X. p. n. k. i. g. y. not to be spoken or understood  
 by human senses of bowch that change my conscience with the splendor of thy na  
 me humbly & confirms my understanding with the sweet odour of thy spirit  
 of love adorns my soul that I may understand perfectly remember what I  
 have reforme my heart & restore my heart & restore my soul oh Lord god  
 & heals my bowch upon my mouth most mercifull god & swains & tempers my  
 tongue to the praise & glory of thy name by thy glorious & unspeakable  
 name oh Lord who art the fountain of all goodnes & original of all pitie  
 have patience with me & give unto me a true understanding to know  
 what sorrow is fitting for me & retains the same in my memory that  
 doest not presently judge a siner but mercifully expect repentance & wash  
 thee through unworthily to wash away the filth of my sins & wickedness  
 & grant me my petitions to the praise & glory of thy holy name who live  
 & reignest our god in perfect unity world without end Amen  
 some other precepts to be observed in this booke say the day following  
 with bread & water & give almes if it be the lowe day then give in bread  
 & to cleave both in body & mind & put on chaste clothes the process follows  
 when you will operate concerning any difficult problem or question  
 on: with bended knees before thy Lord make confession say these orations  
 Lord Oh Lord thy holy wisdom that it may be with me & labor with  
 me & that I may all wayes know what is acceptable before thee & that  
 onto me may be manifested the truth of this question or answe  
 & this being done thrise in the day following when thou risest give the  
 nke unto the Lord saying glory & honour & benediction be to him that  
 sitteth on the throne & that liveth for ever & ever Amen  
 with bended knees stretch out thy hands but if thou desirest to understand  
 any booke aske of some that hath knowledge therein what that booke treat  
 eth of this being done upon the booke & peed in it & operate as at first  
 time & allwayes when thou goest to sleepe write alpha & omega & after  
 wards sleep on thy right side putting the palm of thy hand under thy  
 ear & thou shalt see in a dream all things that thou desirest & thou  
 shalt heare a voice informing & instructing thee in that booke or in  
 any other faculty wherein thou wilt operate & in the morning open  
 the booke and read therein & thou shalt perfectly understand the  
 same as if thou hadst studied it along time and allwayes remem  
 ber to give thanks to god as aforesaid & after on the first day 54  
 say the oration of follow maker of all creature by thy unspeakable  
 power where with thou hast made all things see us the same power  
 who heare me & protect me from all adversity of soules & body  
 of the son say Christ son of the living god who art the splendor  
 & figure of light of whom thou art no alteration or shadow of cha  
 nge the bow of god most high the wisdom of the father open  
 unto me thy unworthily servant & the venerable of the holy  
 spirit that I may wisely understand & retained in memory & retain  
 all the wordes of wisdom who proceed out of thy mouth  
 the most high & mercifull teaching from end to end & proceed  
 posing of all things in the world to come teach me the way of per  
 fect wisdom oh Lord who desirest give thy holy spirit to the  
 disciples to teach & illuminate thou heare us & grant unto us that we  
 may be servants of the same spirit & that I may allwayes proceed  
 in consolation & more other precepts having finished the  
 oration & given almes when thou risest into the chaste booke  
 by kneeling before the Lord saying the Lord my God upon my knees  
 & saying the Lord my God upon my knees

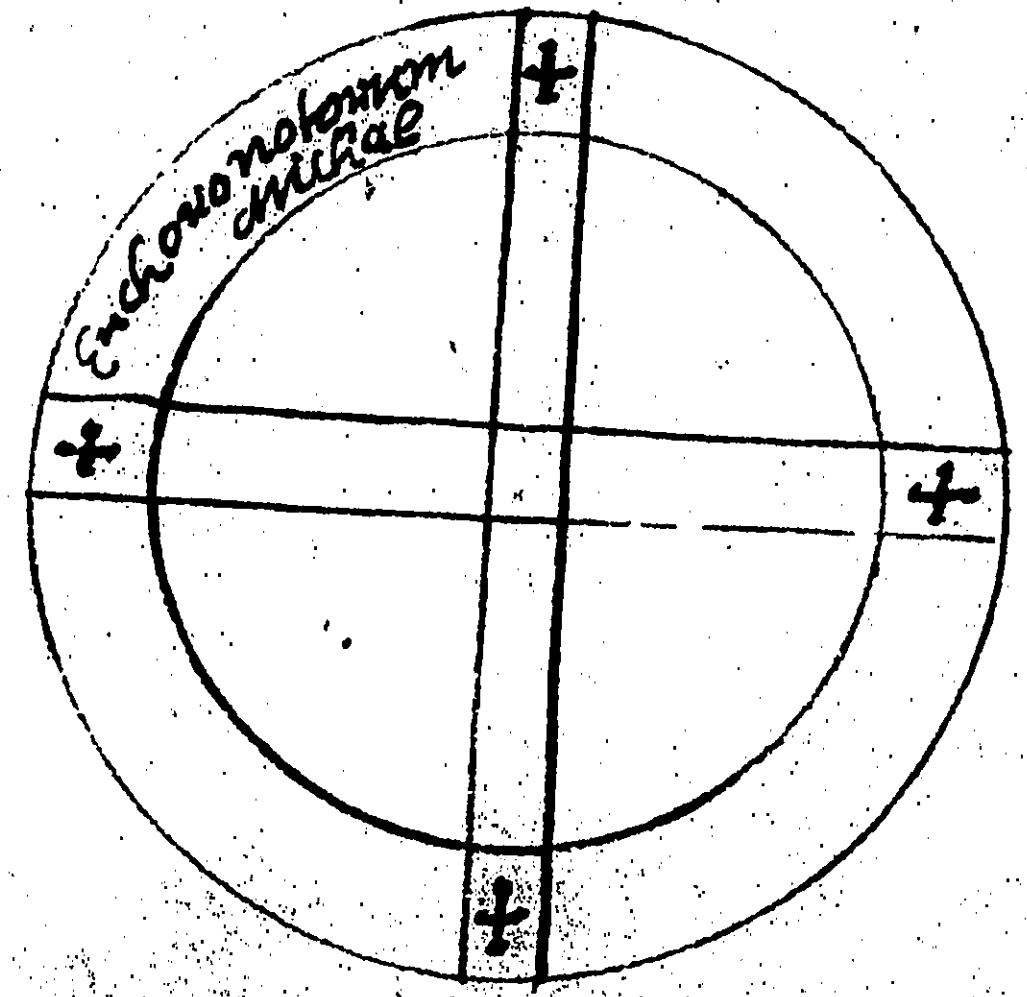


Law of sanctification be thou rise up & go to the wall & stretch forth thy  
hands holding 2 nails fixed upon which thou mayest stay up thy hands &  
say this prayer following with great devotion Oh God who for thy miserable  
sinners didst undergo the painful death upon the cross to whom Abraham  
gave up his son Isaac thy unworthy servant purchased with guilty blood this  
day of our redemption my soul & body that thou mayest infuse into me the  
divine wisdom & inspire me with the spirit of prophesie whom with thou  
didst inspire the holy prophets afterwards say the psalms of David incli-  
ne thine ear unto my words & add the 23<sup>rd</sup> the Lord is my strength & not  
mine shall I praise thee & shall set me down in green pastures thy servant  
thou shalt lead me upon the paths of righteousness for his holy name sake  
& refresh me he conuert my soul & leadeth me upon the paths of right-  
eousnes for his holy name let my cunning ascend up onto thee Oh Lord  
let thy mercy descend upon me thy unworthy servant & protect bless  
save & sanctifie me that I may have a shield against all wicked  
mine enemies defend me Oh Lord by the price of thy blood thy just one whom  
with thou hast redeemed who liuest of rightest god who of kingdom  
hath the foundation of the heauen & founded the earth & placed the sea  
in his boundes & by the going forth of thy word hast made all creat-  
ures hast formed man out of the dust of the earth according to the  
image & likeness who gave to sol the son of David inestima-  
ble wisdom hath given to his prophets the spirit of prophesie & infused in  
to philosophers wonderful philosophical knowledge confirmed the apo-  
stles with fortitude comforted & strengthened the nations who exalteth  
his elect from sterility & provideth for them multiply thy mercy Oh  
Lord upon me thy unworthy servant & by giving me teachable  
wit & understanding adorne me with virtue & knowledge of things &  
sound memory that I may accomplish & retain what thou shalt command  
through the greatness of thy wonderful name lift up Oh Lord my God  
the light of the countenance upon me that hope in thee cometh forth of Lord  
god of virtue & show me thy face & shall be safe then add the psalms  
unto thee Oh Lord do thou lift up my soul Oh my God in thee do I trust eye  
accepting that thou shalt reward after & I having fulfilled this things 56  
upon the wall stand in to your bed & quill in thy right hand Alpha & Omega  
then go to bed & sleep on thy right side holding thy hand under thine ear &  
thou shalt see the greatness of god as thou hast desired in the morning on  
thy knees before thy bed give thanks unto god for the things he hath given  
and unto thee & say give thanks unto thee Oh great & wonderful god who  
hast given salvation and knowledge of arts unto me thy unworthy ser-  
vant & confirm this Oh God which thou hast wrought in me in pur-  
suing me give thanks unto thee Oh powerful Lord God who createdst  
me miserably find out of nothing when I was not & when I was thou  
by lost was redeemed by the blood of thy son our Lord Jesus Christ & who  
I was ignorant thou hast given unto me learning & knowledge & want  
unto me thy unworthy servant & Oh Lord Jesus Christ that through  
this knowledge I may be always constant in thy holy service AMEN  
These orations being done devoutly stoutly give thanks daily with these  
orations last but not on thou robbest not study or dispute say per-  
son the words unto thy servant Oh Lord in which thou hast said me  
to hope this is my comforter in humillity thou art the oration -  
Remember me Oh Lord of Lords put good words & speech into my mouth that  
they may be heard efficaciously & powerfully to the praise honour & glory  
of thy glorious name which is alpha & omega blessed few ever named with  
out God amen & then silently say the oration aloud my God that daily  
workes new signes & great wonders fill me with the spirit of wisdom & un-  
derstanding & eloquence make my mouth as a sharp sword & my tongue  
as an arrow shall confirm the words of my mouth to all wisdom  
multiply the hearts of the heaves to understand what I say in Eliphaz  
fracham & in the manner of consecrating the figures of memory  
It ought to be consecrated with great faith hope & charity & being



Consecrated to be kept <sup>(29)</sup> in the operation of falloth on the first of  
 of the new having to hold the new moon but the figure of the  
 right hand for consecration on other nights 7 times at the first hour of  
 the morning say this oration theos patris once in the first hour of the day  
 then say this psalm qui habitavit in the first hour of the day  
 Theos patris include my faith the first hour of the day the psalm confitebor  
 2 patris nostris 2 theos patris but the 3<sup>rd</sup> hour of the day the psalm benedicat anima  
 mea dominum & the lords prayer twice 104 & the oration theos patris in the  
 sixth hour say this 22 psalm appropinquat deprecati mea in conspectu  
 tuo dominus secundum eloquium tuum quantum in mentibus & haurit  
 my voice according to the great mercy according to the words avant elo  
 quium & my lips shall show forth thy magnesty when thou shalt wash me  
 the glow gloria patria &c say the lords prayer 9 times & theos patris in  
 the 9<sup>th</sup> hour say the psalm beati. ip of us immaculati in qua in the ending  
 say 67 the patris nostris 15 times the lords prayer 12 times & theos patris as often  
 In the last hour say this 22 psalm domus domus respice in me & domus  
 in 78 jutorium meum intende & dominum laudamus the lords prayer once  
 & theos patris then say the oration following laud o god who hast decided all thin  
 gs in number waite & measure in hours nights & days who countest  
 the number of the stars guide unto me constantly of wisdom that in the time  
 knowledge of this art &c may low the who knows the gifts of the goodness  
 who liest & proudest &c Four days the figure of memory ought to be  
 consecrated with the orations of father of all creatures of the sun & moon  
 then on the last day let him bath him self & put on clean garments  
 and clean ornaments & in a clean place fumigate himself with frank  
 incense & come in convenient house in the night with a lig  
 amole in which <sup>incense & come in convenient house in the night with a lig</sup>  
 priests used to <sup>bed on your knees say this oration with great devotion o</sup>  
 sleep in the tom <sup>most holy father you 9 times then put the figure with gird</sup>  
 bet to receive <sup>about your head & sleep in the bed with clean linen</sup>  
 diant oracles <sup>rest with & doubt not but you shall obtaine what you</sup>  
 you desire for this hath been proved by many to whom such celestial sign  
 ves of the heavenly Kingdom are granted AMEN

The figure



The oration following ought to be said as you stand say  
 father most holy sanctifier of all saints three times most high god king  
 of kings most powerful god allmighty most glorious wise dispenser most  
 water & governor of all creatures visible & invisible omni potent most  
 terrible & mighty maintainer to be feared whose omnipotence the heaven the  
 earth & the sea hold all things that are in them do amment warmer  
 humbly at & obey o most powerful most mighty & most merciful  
 god of saboth & god incomprehensible & wonderful maker of all things  
 of all learning arts & sciences who mercifully instruct the humble  
 o god of all wisdom & knowledge in oration and all business of wisdom  
 oblige arts & sciences who art able instantly to give wisdom knowledge  
 learning into any man who is diligent with all things pay attention  
 who art the day teacher of all hearts through whom we are  
 who art the day teacher of all hearts through whom we are



whos word quith law throughout the comensall world confess my selfe this  
day before thy holy & glorious majesty & before the company of all heavenly  
spirites & potentates praying thy glorie & heavenly majesty invocating thy great  
name which is aname wonderfull & about every name blessing the Lord my god  
I also beseech thee the most high the most omnipotent Lord who alone art to be adored  
Oh thou great & dreadfull god Adonay wonderfull dispenser of all goodness giver  
of all things to whom thou wilt mercifully & bountifully & permanent  
ly send down upon me this day the gift of the grace of thy holy spirit & now O  
mercifull god who hast created Adam the first man according to thine own Image  
and likeness fashion the temple of my body & let thy holy spirit descend dwell in  
my heart that I may shinde forth the wonderfull beams of thy glory as thou  
hast bene wonderfully to operate in the faithfull saints so O god most wonder  
full King & Eternal glory send forth from the seats of thy glorious majesty  
afraid of thee confound the blessing of thy grace the spirit of wisdom & understanding  
the spirit of fortitude & counsel the spirit of knowledge & godly will the spirit  
of peace & love of thee to understand thy wonderfull holy & occult mysteries  
which thou art pleased to reveal & which are fitting for me to know that I may  
comprehend the depth goodness & inestimable sweetness of the most  
I named mercy pity & divinity & now O most mercifull Lord who dost breathe  
into the first man the breath of thy life by breath this day to infuse into my  
heart a true & perfect proceeding powerful & right understanding in all  
things & quick lasting & indissolvent memory & efficacious eloquence &  
swift quick & piercing grace of thy holy spirit & of the multitude of thy bless  
ings which thou bountifully grants that I may dispell all other things &  
glorify thee alone the god of all things the only true & perfect good that I may  
for ever glorify praise & adore thee magnify thee King of Kings & Lord of  
Lords & always set forth thy praise & omnipotency that thy prayers may  
be always in my mouth & my soul may be inflamed with thy blessing for ever  
before thee O thou who art god omnipotent King of all things the greatest peace  
& perfect wisdom in itself & inestimable sweetness & delight the inexpress  
ible joy of all good & the desire of all the blessed the life comfort & glory  
end who was sworn eternity & is & ever shall be virtuous invincible without  
pauls or passions splendour & glory unquenchable benediction honour pure  
& venerable glory before all worlds since & everlasting time without  
end Amen the following orations hath power to expell all evil [60]

O Lord holy father omnipotent eternal god of inestimable mercy &  
immense goodness O most mercifull Jesus Christ peccator & restorer of  
mankind O holy & host comforter & love of the faithfull who holdest  
all the earth in thy fingers & rayest all the mountains & hills in the  
world who dost wonders past searching out beyond my soules & desire my  
heart from wicked cogitations of the world Extinguish & suppress in  
me by thy power all sparkes of lust & fornication that I may the more  
intentionally love thy works & that the virtues of thy holy spirit may be  
increased in me among the living gifts of thy faithfull to comfort & salva  
tion of my heart soules & body O most great & most holy god make me be  
come a possessor of lost mankind from thy servants & the son of thine  
maid & the worker of thy hands O most mercifull god & redeemer Jery  
and sith before the sight of thy great majesty beseeching thee with my whole  
heart to restore me miserable sinner & receive me to thy great mercy  
give me eloquence learning & knowledge that shall hear my words  
may be well instructed in the lawes that seeing & hearing my words  
the world may be made humble & have & understand my will wisdom  
militie & consider the greatnes & goodness of thy blessing who dost be  
Raignest now & for ever Amen now that if you desire to know any  
my that you are ignorant of especially of any point or science read that  
oration I confess my selfe to thee this day O god the father of heaven & ea  
rth I find in the third Exposit for what you desire to be heard after  
wards in the evening when you get to bed say the oration three or four  
times about a clocke



and god to showe take the figures for the passages & put it rounde about  
the second on 3<sup>rd</sup> round of the night shall for the dayninge know  
without doubt that which thou desirest to find out & write in the  
palm of thy right hand alpha omega with the figures of the cross  
and put that rounde the right eare & fast the day before only eating  
such meat as is used on fasting dayes Finis

62  
47

Some observations out of Cornelius agripa Lib 11 Chap 32

of the table of the planets their virtues forms and what divine  
names: Intelligences and spirits are set over them.

It is affirmed by magicians that there are certaine tables of num  
bers distributed to the planets which they call the sacred table of  
the planets engraved with many & great virtues of the planets  
inasmuch as they represent that order of celestiall num  
bers employed upon this world by the way of the divine minds  
by means of the sets of the words and the sweet harmony of  
those celestiall pairs signifying according to the proportions of  
figures supercelestiall intelligences which can no other way  
be expressed than by the marks of numbers & characters for  
materiall numbers and figures can do nothing in the mystery  
of his things but representatively by formal numbers and figures  
as they are governed and informed by intelligences & divine  
numerations which with the elevation of the matter & spirit  
to the will of the elevated soules receiving through great affection  
by the celestiall power of the operator avoide from god as they  
through the soules of the universe and observations of celestiall  
constellations to another fit for a form the medicines being disposed  
by the skill and industry of magicians but let us hasten to explaine  
the table generally the first of them is assigned to saturne and  
consisteth of a square of the side containing the particular  
numbers of nine and in every line there every way and through each  
diagonal making fifteen words whole some of numbers if forty  
four over the are of divine names set such names as fill up the  
numbers with an intelligency to what is good with a spirit to what  
is bad and out of the same numbers is drawn the scale or charac  
ter of saturne and of the spirit thereof such as we shall hereafter ascribe  
to the table they say that this table being with a fortunate saturne  
engraved on a plate of lead doth help to bring forth on birth and to  
make a man safe and powerful and to cause good success of possessions  
with riches and power but if done with an unfortunate saturne  
that it breedeth burling and plauding and the like a chaotes a man  
from honours and dignities and causeth discord and quarrelling  
and disposeth an enemy the second is called the table of Jupiter which  
consisteth of a square of the side drawn into it sets containing sixteen  
particular numbers in every line and diameter for making the before  
now the some of all is 36 and there are over it divine names with an  
Intelligence to good with a spirit to bad and out of it is drawn the character  
of Jupiter and the spirit thereof they say that if it be impressed upon  
a silver plate with being powerful and causing of concord  
gains and riches favour and long life and concord and to  
promote to confirm honours dignities and comfort and health



enchancements if it be engraven on a small the third table belongs to Mars  
which is made of squares of seven containing fronts five numbers ~  
and of those in every side and diameter sum which maketh sixty five  
and the sum of all is 325 and there are over it divine names with an  
intention to good with a spirit to bad and out of it is drawn the character of  
Mars and of his spirits those with Mars being fortunate being engraven  
on an iron plate or stone makes a man potent in war and victor  
and possessions and terrible to his enemies and victorious against them and if  
engraved upon the stone corniola it stops blood and the monstrous but  
if it be engraven with Mars being unfortunate on a plate of lead brass  
or tin hindring casting down the powerfull from dignities honours and  
riches and causeth discord strife and hatred of men and beasts causeth  
away bees pigeons and fish hindring milke powder them unfortunate  
that goe forth to hunting or fighting and causeth barrenness in men  
and women and other animals and strikes about to all enemies be  
compels them to submit the 4th table is of the O and if made of a square of six  
and containeth thirty six numbers whose sum is six in every side and diameter  
produces III and the sum of all is 666 there are over it divine names with  
an intelligency to what is good and a spirit to what is evil and out of  
it are drawn characters of the son and of the spirit thereof this being  
engraved on a golden plate with the son being fortunate renders him  
that wears it to be renowned amiable and acceptable point in all  
his works and equales a man to kings and princes elevating him to  
high fortunes enabling him to do what he will by pleasure but if  
an unfortunate for it maketh a man avaricious and a man to be proud  
ambitious unassailable and to have an ill ending the fifth table is of the Q  
consisting of a square of seven drawn into it self viz. of 49 numbers  
whose sum is 7 on each side and diameter make 175 the sum of all is 1225  
and there are over it divine names with an intelligency to good and  
spirit to evil and there is drawn out of it the character of Q and the  
spirit thereof this being engraven on a silver plate Q being fortunate  
procureth concord endeth strife procureth the love of women conducing to  
conception if good against barrenness causeth ability for generation  
disgins enchantments and maketh peace between man and woman  
and maketh all kinds of animals and cattle fruitful and being put  
into a dishonour causeth increase of pigeons it conducing to cure all mallice  
colic distempers and causeth joyfulness and being carried about  
with an unfortunate Q it causeth contrary to all that hath been said  
The 6th table is of the P resulting from the square of eight drawn into  
it self containing 64 numbers whose sum is eight on every side and by  
both diameters make 260 and the sum of all is 2080 and over it are  
set divine names with an intelligency to what is good with a spirit to  
what is bad evil and from it is drawn a character of P and the spirit  
thereof and if it be with P being fortunate engraven upon silver or  
tin or yallop wall or to write upon virgin parchment it procureth  
the bearer thereof grateful and fortunate to do what he pleaseth it  
bringeth gain and plenty poverty conducing to memory present  
things and divination and to the understanding of occult things  
by dreams and if it be on an unfortunate P it doth all things contrary  
The 7th table is of the R of a square of 9 multiplied into it self having  
eighty one numbers in every side and diameter producing 369  
and the sum of all is 3321 and there are over it divine names with  
an intelligency to what is good and a spirit to what is bad and  
of it are drawn the characters of the R and of the spirit thereof  
they fortunate being engraven on silver procureth the bearer



Greatfull amiable pleasant cheerefull honoure promoting all maner  
 and ill will it decideth security on a journey. Inevitable of riches  
 health of body divideth away all enemies and other evil things  
 from what place thou pleasest and if it be an unfortunate  
 engraven in a plate of lead where ever it shall be buried 48  
 makes that place unfortunate and the inhabitation thereof  
 about of also skips rivers fountains milles and it makes  
 every man unfortunate against which it shall be directed  
 done making him fly his country and that place of his  
 abode where it shall be buried and it kindred physicians and curators  
 and all men whatsoever in their office against whom it shall  
 be made now how the seals and characters of the stars can  
 spirits and devils from the tables. The wise person and he  
 which shall understand the varying of this table shall easily  
 find out some other remarkable things of the same author

The numbers attributed to letters and dividing by the same  
 A B C D E F G H I K L M N O P Q R S T U V W X Y Z  
 1 2 3 4 5 6 7 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  
 and seeing the  
 mean alphabet containeth 4 characters to make up the number of 27  
 characters their places are supplied with 1 and 2 simple consonants  
 as in the names John and Valentine and he and the apostle con  
 sciously as in his own and his holding = and if thou desirest to know  
 the meaning of any name on that if borne compute his name and of  
 both his parents according to the number above written and divide  
 the sum of the whole being gathered together by 9 subtracting it  
 as often as thou canst and if there remains a unit or 4 both signify  
 the ☉ if 2 or 7 both signify the ☽ if 3 or 6 both signify the ☿ if 5 or 8 both signify the ♀ if 9 or 12 both signify the ♀  
 and if thou wilt know the sign according of any one that is  
 borne compute the names as before and divide the whole by 12  
 and if there remains a unit it signifieth ♈ if 2 or 3 ♉ if 4 or 5 ♊ if 6 or 7 ♋ if 8 or 9 ♌ if 10 or 11 ♍ if 12 ♎ if 13 or 14 ♏ if 15 or 16 ♐ if 17 or 18 ♑ if 19 or 20 ♒ if 21 or 22 ♓ if 23 or 24 ♈ if 25 or 26 ♉ if 27 or 28 ♊ if 29 or 30 ♋ if 31 or 32 ♌ if 33 or 34 ♍ if 35 or 36 ♎ if 37 or 38 ♏ if 39 or 40 ♐ if 41 or 42 ♑ if 43 or 44 ♒ if 45 or 46 ♓ if 47 or 48 ♈ if 49 or 50 ♉ if 51 or 52 ♊ if 53 or 54 ♋ if 55 or 56 ♌ if 57 or 58 ♍ if 59 or 60 ♎ if 61 or 62 ♏ if 63 or 64 ♐ if 65 or 66 ♑ if 67 or 68 ♒ if 69 or 70 ♓ if 71 or 72 ♈ if 73 or 74 ♉ if 75 or 76 ♊ if 77 or 78 ♋ if 79 or 80 ♌ if 81 or 82 ♍ if 83 or 84 ♎ if 85 or 86 ♏ if 87 or 88 ♐ if 89 or 90 ♑ if 91 or 92 ♒ if 93 or 94 ♓ if 95 or 96 ♈ if 97 or 98 ♉ if 99 or 100 ♊ if 101 or 102 ♋ if 103 or 104 ♌ if 105 or 106 ♍ if 107 or 108 ♎ if 109 or 110 ♏ if 111 or 112 ♐ if 113 or 114 ♑ if 115 or 116 ♒ if 117 or 118 ♓ if 119 or 120 ♈ if 121 or 122 ♉ if 123 or 124 ♊ if 125 or 126 ♋ if 127 or 128 ♌ if 129 or 130 ♍ if 131 or 132 ♎ if 133 or 134 ♏ if 135 or 136 ♐ if 137 or 138 ♑ if 139 or 140 ♒ if 141 or 142 ♓ if 143 or 144 ♈ if 145 or 146 ♉ if 147 or 148 ♊ if 149 or 150 ♋ if 151 or 152 ♌ if 153 or 154 ♍ if 155 or 156 ♎ if 157 or 158 ♏ if 159 or 160 ♐ if 161 or 162 ♑ if 163 or 164 ♒ if 165 or 166 ♓ if 167 or 168 ♈ if 169 or 170 ♉ if 171 or 172 ♊ if 173 or 174 ♋ if 175 or 176 ♌ if 177 or 178 ♍ if 179 or 180 ♎ if 181 or 182 ♏ if 183 or 184 ♐ if 185 or 186 ♑ if 187 or 188 ♒ if 189 or 190 ♓ if 191 or 192 ♈ if 193 or 194 ♉ if 195 or 196 ♊ if 197 or 198 ♋ if 199 or 200 ♌ if 201 or 202 ♍ if 203 or 204 ♎ if 205 or 206 ♏ if 207 or 208 ♐ if 209 or 210 ♑ if 211 or 212 ♒ if 213 or 214 ♓ if 215 or 216 ♈ if 217 or 218 ♉ if 219 or 220 ♊ if 221 or 222 ♋ if 223 or 224 ♌ if 225 or 226 ♍ if 227 or 228 ♎ if 229 or 230 ♏ if 231 or 232 ♐ if 233 or 234 ♑ if 235 or 236 ♒ if 237 or 238 ♓ if 239 or 240 ♈ if 241 or 242 ♉ if 243 or 244 ♊ if 245 or 246 ♋ if 247 or 248 ♌ if 249 or 250 ♍ if 251 or 252 ♎ if 253 or 254 ♏ if 255 or 256 ♐ if 257 or 258 ♑ if 259 or 260 ♒ if 261 or 262 ♓ if 263 or 264 ♈ if 265 or 266 ♉ if 267 or 268 ♊ if 269 or 270 ♋ if 271 or 272 ♌ if 273 or 274 ♍ if 275 or 276 ♎ if 277 or 278 ♏ if 279 or 280 ♐ if 281 or 282 ♑ if 283 or 284 ♒ if 285 or 286 ♓ if 287 or 288 ♈ if 289 or 290 ♉ if 291 or 292 ♊ if 293 or 294 ♋ if 295 or 296 ♌ if 297 or 298 ♍ if 299 or 300 ♎ if 301 or 302 ♏ if 303 or 304 ♐ if 305 or 306 ♑ if 307 or 308 ♒ if 309 or 310 ♓ if 311 or 312 ♈ if 313 or 314 ♉ if 315 or 316 ♊ if 317 or 318 ♋ if 319 or 320 ♌ if 321 or 322 ♍ if 323 or 324 ♎ if 325 or 326 ♏ if 327 or 328 ♐ if 329 or 330 ♑ if 331 or 332 ♒ if 333 or 334 ♓ if 335 or 336 ♈ if 337 or 338 ♉ if 339 or 340 ♊ if 341 or 342 ♋ if 343 or 344 ♌ if 345 or 346 ♍ if 347 or 348 ♎ if 349 or 350 ♏ if 351 or 352 ♐ if 353 or 354 ♑ if 355 or 356 ♒ if 357 or 358 ♓ if 359 or 360 ♈ if 361 or 362 ♉ if 363 or 364 ♊ if 365 or 366 ♋ if 367 or 368 ♌ if 369 or 370 ♍ if 371 or 372 ♎ if 373 or 374 ♏ if 375 or 376 ♐ if 377 or 378 ♑ if 379 or 380 ♒ if 381 or 382 ♓ if 383 or 384 ♈ if 385 or 386 ♉ if 387 or 388 ♊ if 389 or 390 ♋ if 391 or 392 ♌ if 393 or 394 ♍ if 395 or 396 ♎ if 397 or 398 ♏ if 399 or 400 ♐ if 401 or 402 ♑ if 403 or 404 ♒ if 405 or 406 ♓ if 407 or 408 ♈ if 409 or 410 ♉ if 411 or 412 ♊ if 413 or 414 ♋ if 415 or 416 ♌ if 417 or 418 ♍ if 419 or 420 ♎ if 421 or 422 ♏ if 423 or 424 ♐ if 425 or 426 ♑ if 427 or 428 ♒ if 429 or 430 ♓ if 431 or 432 ♈ if 433 or 434 ♉ if 435 or 436 ♊ if 437 or 438 ♋ if 439 or 440 ♌ if 441 or 442 ♍ if 443 or 444 ♎ if 445 or 446 ♏ if 447 or 448 ♐ if 449 or 450 ♑ if 451 or 452 ♒ if 453 or 454 ♓ if 455 or 456 ♈ if 457 or 458 ♉ if 459 or 460 ♊ if 461 or 462 ♋ if 463 or 464 ♌ if 465 or 466 ♍ if 467 or 468 ♎ if 469 or 470 ♏ if 471 or 472 ♐ if 473 or 474 ♑ if 475 or 476 ♒ if 477 or 478 ♓ if 479 or 480 ♈ if 481 or 482 ♉ if 483 or 484 ♊ if 485 or 486 ♋ if 487 or 488 ♌ if 489 or 490 ♍ if 491 or 492 ♎ if 493 or 494 ♏ if 495 or 496 ♐ if 497 or 498 ♑ if 499 or 500 ♒ if 501 or 502 ♓ if 503 or 504 ♈ if 505 or 506 ♉ if 507 or 508 ♊ if 509 or 510 ♋ if 511 or 512 ♌ if 513 or 514 ♍ if 515 or 516 ♎ if 517 or 518 ♏ if 519 or 520 ♐ if 521 or 522 ♑ if 523 or 524 ♒ if 525 or 526 ♓ if 527 or 528 ♈ if 529 or 530 ♉ if 531 or 532 ♊ if 533 or 534 ♋ if 535 or 536 ♌ if 537 or 538 ♍ if 539 or 540 ♎ if 541 or 542 ♏ if 543 or 544 ♐ if 545 or 546 ♑ if 547 or 548 ♒ if 549 or 550 ♓ if 551 or 552 ♈ if 553 or 554 ♉ if 555 or 556 ♊ if 557 or 558 ♋ if 559 or 560 ♌ if 561 or 562 ♍ if 563 or 564 ♎ if 565 or 566 ♏ if 567 or 568 ♐ if 569 or 570 ♑ if 571 or 572 ♒ if 573 or 574 ♓ if 575 or 576 ♈ if 577 or 578 ♉ if 579 or 580 ♊ if 581 or 582 ♋ if 583 or 584 ♌ if 585 or 586 ♍ if 587 or 588 ♎ if 589 or 590 ♏ if 591 or 592 ♐ if 593 or 594 ♑ if 595 or 596 ♒ if 597 or 598 ♓ if 599 or 600 ♈ if 601 or 602 ♉ if 603 or 604 ♊ if 605 or 606 ♋ if 607 or 608 ♌ if 609 or 610 ♍ if 611 or 612 ♎ if 613 or 614 ♏ if 615 or 616 ♐ if 617 or 618 ♑ if 619 or 620 ♒ if 621 or 622 ♓ if 623 or 624 ♈ if 625 or 626 ♉ if 627 or 628 ♊ if 629 or 630 ♋ if 631 or 632 ♌ if 633 or 634 ♍ if 635 or 636 ♎ if 637 or 638 ♏ if 639 or 640 ♐ if 641 or 642 ♑ if 643 or 644 ♒ if 645 or 646 ♓ if 647 or 648 ♈ if 649 or 650 ♉ if 651 or 652 ♊ if 653 or 654 ♋ if 655 or 656 ♌ if 657 or 658 ♍ if 659 or 660 ♎ if 661 or 662 ♏ if 663 or 664 ♐ if 665 or 666 ♑ if 667 or 668 ♒ if 669 or 670 ♓ if 671 or 672 ♈ if 673 or 674 ♉ if 675 or 676 ♊ if 677 or 678 ♋ if 679 or 680 ♌ if 681 or 682 ♍ if 683 or 684 ♎ if 685 or 686 ♏ if 687 or 688 ♐ if 689 or 690 ♑ if 691 or 692 ♒ if 693 or 694 ♓ if 695 or 696 ♈ if 697 or 698 ♉ if 699 or 700 ♊ if 701 or 702 ♋ if 703 or 704 ♌ if 705 or 706 ♍ if 707 or 708 ♎ if 709 or 710 ♏ if 711 or 712 ♐ if 713 or 714 ♑ if 715 or 716 ♒ if 717 or 718 ♓ if 719 or 720 ♈ if 721 or 722 ♉ if 723 or 724 ♊ if 725 or 726 ♋ if 727 or 728 ♌ if 729 or 730 ♍ if 731 or 732 ♎ if 733 or 734 ♏ if 735 or 736 ♐ if 737 or 738 ♑ if 739 or 740 ♒ if 741 or 742 ♓ if 743 or 744 ♈ if 745 or 746 ♉ if 747 or 748 ♊ if 749 or 750 ♋ if 751 or 752 ♌ if 753 or 754 ♍ if 755 or 756 ♎ if 757 or 758 ♏ if 759 or 760 ♐ if 761 or 762 ♑ if 763 or 764 ♒ if 765 or 766 ♓ if 767 or 768 ♈ if 769 or 770 ♉ if 771 or 772 ♊ if 773 or 774 ♋ if 775 or 776 ♌ if 777 or 778 ♍ if 779 or 780 ♎ if 781 or 782 ♏ if 783 or 784 ♐ if 785 or 786 ♑ if 787 or 788 ♒ if 789 or 790 ♓ if 791 or 792 ♈ if 793 or 794 ♉ if 795 or 796 ♊ if 797 or 798 ♋ if 799 or 800 ♌ if 801 or 802 ♍ if 803 or 804 ♎ if 805 or 806 ♏ if 807 or 808 ♐ if 809 or 810 ♑ if 811 or 812 ♒ if 813 or 814 ♓ if 815 or 816 ♈ if 817 or 818 ♉ if 819 or 820 ♊ if 821 or 822 ♋ if 823 or 824 ♌ if 825 or 826 ♍ if 827 or 828 ♎ if 829 or 830 ♏ if 831 or 832 ♐ if 833 or 834 ♑ if 835 or 836 ♒ if 837 or 838 ♓ if 839 or 840 ♈ if 841 or 842 ♉ if 843 or 844 ♊ if 845 or 846 ♋ if 847 or 848 ♌ if 849 or 850 ♍ if 851 or 852 ♎ if 853 or 854 ♏ if 855 or 856 ♐ if 857 or 858 ♑ if 859 or 860 ♒ if 861 or 862 ♓ if 863 or 864 ♈ if 865 or 866 ♉ if 867 or 868 ♊ if 869 or 870 ♋ if 871 or 872 ♌ if 873 or 874 ♍ if 875 or 876 ♎ if 877 or 878 ♏ if 879 or 880 ♐ if 881 or 882 ♑ if 883 or 884 ♒ if 885 or 886 ♓ if 887 or 888 ♈ if 889 or 890 ♉ if 891 or 892 ♊ if 893 or 894 ♋ if 895 or 896 ♌ if 897 or 898 ♍ if 899 or 900 ♎ if 901 or 902 ♏ if 903 or 904 ♐ if 905 or 906 ♑ if 907 or 908 ♒ if 909 or 910 ♓ if 911 or 912 ♈ if 913 or 914 ♉ if 915 or 916 ♊ if 917 or 918 ♋ if 919 or 920 ♌ if 921 or 922 ♍ if 923 or 924 ♎ if 925 or 926 ♏ if 927 or 928 ♐ if 929 or 930 ♑ if 931 or 932 ♒ if 933 or 934 ♓ if 935 or 936 ♈ if 937 or 938 ♉ if 939 or 940 ♊ if 941 or 942 ♋ if 943 or 944 ♌ if 945 or 946 ♍ if 947 or 948 ♎ if 949 or 950 ♏ if 951 or 952 ♐ if 953 or 954 ♑ if 955 or 956 ♒ if 957 or 958 ♓ if 959 or 960 ♈ if 961 or 962 ♉ if 963 or 964 ♊ if 965 or 966 ♋ if 967 or 968 ♌ if 969 or 970 ♍ if 971 or 972 ♎ if 973 or 974 ♏ if 975 or 976 ♐ if 977 or 978 ♑ if 979 or 980 ♒ if 981 or 982 ♓ if 983 or 984 ♈ if 985 or 986 ♉ if 987 or 988 ♊ if 989 or 990 ♋ if 991 or 992 ♌ if 993 or 994 ♍ if 995 or 996 ♎ if 997 or 998 ♏ if 999 or 1000 ♐ if 1001 or 1002 ♑ if 1003 or 1004 ♒ if 1005 or 1006 ♓ if 1007 or 1008 ♈ if 1009 or 1010 ♉ if 1011 or 1012 ♊ if 1013 or 1014 ♋ if 1015 or 1016 ♌ if 1017 or 1018 ♍ if 1019 or 1020 ♎ if 1021 or 1022 ♏ if 1023 or 1024 ♐ if 1025 or 1026 ♑ if 1027 or 1028 ♒ if 1029 or 1030 ♓ if 1031 or 1032 ♈ if 1033 or 1034 ♉ if 1035 or 1036 ♊ if 1037 or 1038 ♋ if 1039 or 1040 ♌ if 1041 or 1042 ♍ if 1043 or 1044 ♎ if 1045 or 1046 ♏ if 1047 or 1048 ♐ if 1049 or 1050 ♑ if 1051 or 1052 ♒ if 1053 or 1054 ♓ if 1055 or 1056 ♈ if 1057 or 1058 ♉ if 1059 or 1060 ♊ if 1061 or 1062 ♋ if 1063 or 1064 ♌ if 1065 or 1066 ♍ if 1067 or 1068 ♎ if 1069 or 1070 ♏ if 1071 or 1072 ♐ if 1073 or 1074 ♑ if 1075 or 1076 ♒ if 1077 or 1078 ♓ if 1079 or 1080 ♈ if 1081 or 1082 ♉ if 1083 or 1084 ♊ if 1085 or 1086 ♋ if 1087 or 1088 ♌ if 1089 or 1090 ♍ if 1091 or 1092 ♎ if 1093 or 1094 ♏ if 1095 or 1096 ♐ if 1097 or 1098 ♑ if 1099 or 1100 ♒ if 1101 or 1102 ♓ if 1103 or 1104 ♈ if 1105 or 1106 ♉ if 1107 or 1108 ♊ if 1109 or 1110 ♋ if 1111 or 1112 ♌ if 1113 or 1114 ♍ if 1115 or 1116 ♎ if 1117 or 1118 ♏ if 1119 or 1120 ♐ if 1121 or 1122 ♑ if 1123 or 1124 ♒ if 1125 or 1126 ♓ if 1127 or 1128 ♈ if 1129 or 1130 ♉ if 1131 or 1132 ♊ if 1133 or 1134 ♋ if 1135 or 1136 ♌ if 1137 or 1138 ♍ if 1139 or 1140 ♎ if 1141 or 1142 ♏ if 1143 or 1144 ♐ if 1145 or 1146 ♑ if 1147 or 1148 ♒ if 1149 or 1150 ♓ if 1151 or 1152 ♈ if 1153 or 1154 ♉ if 1155 or 1156 ♊ if 1157 or 1158 ♋ if 1159 or 1160 ♌ if 1161 or 1162 ♍ if 1163 or 1164 ♎ if 1165 or 1166 ♏ if 1167 or 1168 ♐ if 1169 or 1170 ♑ if 1171 or 1172 ♒ if 1173 or 1174 ♓ if 1175 or 1176 ♈ if 1177 or 1178 ♉ if 1179 or 1180 ♊ if 1181 or 1182 ♋ if 1183 or 1184 ♌ if 1185 or 1186 ♍ if 1187 or 1188 ♎ if 1189 or 1190 ♏ if 1191 or 1192 ♐ if 1193 or 1194 ♑ if 1195 or 1196 ♒ if 1197 or 1198 ♓ if 1199 or 1200 ♈ if 1201 or 1202 ♉ if 1203 or 1204 ♊ if 1205 or 1206 ♋ if 1207 or 1208 ♌ if 1209 or 1210 ♍ if 1211 or 1212 ♎ if 1213 or 1214 ♏ if 1215 or 1216 ♐ if 1217 or 1218 ♑ if 1219 or 1220 ♒ if 1221 or 1222 ♓ if 1223 or 1224 ♈ if 1225 or 1226 ♉ if 1227 or 1228 ♊ if 1229 or 1230 ♋ if 1231 or 1232 ♌ if 1233 or 1234 ♍ if 1235 or 1236 ♎ if 1237 or 1238 ♏ if 1239 or 1240 ♐ if 1241 or 1242 ♑ if 1243 or 1244 ♒ if 1245 or 1246 ♓ if 1247 or 1248 ♈ if 1249 or 1250 ♉ if 1251 or 1252 ♊ if 1253 or 1254 ♋ if 1255 or 1256 ♌ if 1257 or 1258 ♍ if 1259 or 1260 ♎ if 1261 or 1262 ♏ if 1263 or 1264 ♐ if 1265 or 1266 ♑ if 1267 or 1268 ♒ if 1269 or 1270 ♓ if 1271 or 1272 ♈ if 1273 or 1274 ♉ if 1275 or 1276 ♊ if 1277 or 1278 ♋ if 1279 or 1280 ♌ if 1281 or 1282 ♍ if 1283 or 1284 ♎ if 1285 or 1286 ♏ if 1287 or 1288 ♐ if 1289 or 1290 ♑ if 1291 or 1292 ♒ if 1293 or 1294 ♓ if 1295 or 1296 ♈ if 1297 or 1298 ♉ if 1299 or 1300 ♊ if 1301 or 1302 ♋ if 1303 or 1304 ♌ if 1305 or 1306 ♍ if 1307 or 1308 ♎ if 1309 or 1310 ♏ if 1311 or 1312 ♐ if 1313 or 1314 ♑ if 1315 or 1316 ♒ if 1317 or 1318 ♓ if 1319 or 1320 ♈ if 1321 or 1322 ♉ if 1323 or 1324 ♊ if 1325 or 1326 ♋ if 1327 or 1328 ♌ if 1329 or 1330 ♍ if 1331 or 1332 ♎ if 1333 or 1334 ♏ if 1335 or 1336 ♐ if 1337 or 1338 ♑ if 1339 or 1340 ♒ if 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1452 ♎ if 1453 or 1454 ♏ if 1455 or 1456 ♐ if 1457 or 1458 ♑ if 1459 or 1460 ♒ if 1461 or 1462 ♓ if 1463 or 1464 ♈ if 1465 or 1466 ♉ if 1467 or 1468 ♊ if 1469 or 1470 ♋ if 1471 or 1472 ♌ if 1473 or 1474 ♍ if 1475 or 1476 ♎ if 1477 or 1478 ♏ if 1479 or 1480 ♐ if 1481 or 1482 ♑ if 1483 or 1484 ♒ if 1485 or 1486 ♓ if 1487 or 1488 ♈ if 1489 or 1490 ♉ if 1491 or 1492 ♊ if 1493 or 1494 ♋ if 1495 or 1496 ♌ if 1497 or 1498 ♍ if 1499 or 1500 ♎ if 1501 or 1502 ♏ if 1503 or 1504 ♐ if 1505 or 1506 ♑ if 1507 or 1508 ♒ if 1509 or 1510 ♓ if 1511 or 1512 ♈ if 1513 or 1514 ♉ if 1515 or 1516 ♊ if 1517 or 1518 ♋ if 1519 or 1520 ♌ if 1521 or 1522 ♍ if 1523 or 1524 ♎ if 1525 or 1526 ♏ if 1527 or 1528 ♐ if 1529 or 1530 ♑ if 1531 or 1532 ♒ if 1533 or 1534 ♓ if 1535 or 1536 ♈ if 1537 or 1538 ♉ if 1539 or 1540 ♊ if 1541 or 1542 ♋ if 1543 or 1544 ♌ if 1545 or 1546 ♍ if 1547 or 1548 ♎ if 1549 or 1550 ♏ if 1551 or 1552 ♐ if 1553 or 1554 ♑ if 1555 or 1556 ♒ if 1557 or 1558 ♓ if 1559 or 1560 ♈ if 1561 or 1562 ♉ if 1563 or 1564 ♊ if 1565 or 1566 ♋ if 1567 or 1568 ♌ if 1569 or 1570 ♍ if 1571 or 1572 ♎ if 1573 or 1574 ♏ if 1575 or 1576 ♐ if 1577 or 1578 ♑ if 1579 or 1580 ♒ if 1581 or 1582 ♓ if 1583 or 1584 ♈ if 1585 or 1586 ♉ if 1587 or 1588 ♊ if 1589 or 1590 ♋ if 1591 or 1592 ♌ if 1593 or 1594 ♍ if 1595 or 1596 ♎ if 1597 or 1598 ♏ if 1599 or 1600 ♐ if 1601 or 1602 ♑ if 1603 or 1604 ♒ if 1605 or 1606 ♓ if 1607 or 1608 ♈ if 1609 or 1610 ♉ if 1611 or 1612 ♊ if 1613 or 1614 ♋ if 1615 or 1616 ♌ if 1617 or 1618 ♍ if 1619 or 1620 ♎ if 1621 or 1622 ♏ if 1623 or 1624 ♐ if 1625 or 1626 ♑ if 1627 or 1628 ♒ if 1629 or 1630 ♓ if 1631 or 1632 ♈ if 1633 or 1634 ♉ if 1635 or 1636 ♊ if 1637 or 1638 ♋ if 1639 or 1640 ♌ if 1641 or 1642 ♍ if 1643 or 1644 ♎ if 1645 or 1646 ♏ if 1647 or 1648 ♐ if 1649 or 1650 ♑ if 1651 or 1652 ♒ if 1653 or 1654 ♓ if 1655 or 1656 ♈ if 1657 or 1658 ♉ if 1659 or 1660 ♊ if 1661 or 1662 ♋ if 1663 or 1664 ♌ if 1665 or 1666 ♍ if 1667 or 1668 ♎ if 1669 or 1670 ♏ if 1671 or 1672 ♐ if 1673 or 1674 ♑ if 1675 or 1676 ♒ if 1677 or 1678 ♓ if 1679 or 1680 ♈ if 1681 or 1682 ♉ if 1683 or 1684 ♊ if 1685 or 1686 ♋ if 1687 or 1688 ♌ if 1689 or 1690 ♍ if 1691 or 1692 ♎ if 1693 or 1694 ♏ if 1695 or 1696 ♐ if 1697 or 1698 ♑ if 1699 or 1700 ♒ if 1701 or 1702 ♓ if 1703 or 1704 ♈ if 1705 or 1706 ♉ if 1707 or 1708 ♊ if 1709 or 1710 ♋ if 1711 or 1712 ♌ if 1713 or 1714 ♍ if 1715 or 1716 ♎ if 1717 or 1718 ♏ if 1719 or 1720 ♐ if 1721 or 1722 ♑ if 1723 or 1724 ♒ if 1725 or 1726 ♓ if 1727 or 1728 ♈ if 1729 or 1730 ♉ if 1731 or 1732 ♊ if 1733 or 1734 ♋ if 1735 or 1736 ♌ if 1737 or 1738 ♍ if 1739 or 1740 ♎ if 1741 or 1742 ♏ if 1743 or 1744 ♐ if 1745 or 1746 ♑ if 1747 or 1748 ♒ if 1749 or 1750 ♓ if 1751 or 1752 ♈ if 1753 or 1754 ♉ if 1755 or 1756 ♊ if 1757 or 1758 ♋ if 1759 or 1760 ♌ if 1761 or 1762 ♍ if 1763 or 1764 ♎ if 1765 or 1766 ♏ if 1767 or 1768 ♐ if 1769 or 1770 ♑ if 1771 or 1772 ♒ if 1773 or 1774 ♓ if 1775 or 1776 ♈ if 1777 or 1778 ♉ if 1779 or 1780 ♊ if 1781 or 1782 ♋ if 1783 or 1784 ♌ if 1785 or 1786 ♍ if 1787 or 1788 ♎ if 1789 or 1790 ♏ if 1791 or 1792 ♐ if 1793 or 1794 ♑ if 1795 or 1796 ♒ if 1797 or 1798 ♓











Divine names answering to the members of Jupiter

3 ab		
9 Hod		
15 jah		
17 Hod		
45 Jshovah	the intelligence of saturn	
45 Agiel	the intelligence of saturn	
45 Zazel	the spirit of saturn	

Divine names answering to the members of Jupiter

4 Abab		
16		
16		
34 El ab	the intelligence of Jupiter	
136 Jophiel	the spirit of Jupiter	
136 Jshovah	the spirit of Jupiter	

Divine names answering to the members of Mars

64 ADONAI		
225 Graphiel	The intelligence of Mars	
225 Barzabel	The spirit of Mars	

Names answering to the members of the Sun

6000	the letter of the Holy name	
6000	the letter of the Holy name	
56 Eloah		
600 Nathiel	The intelligence of the Sun	
666 Sorath	the spirit of the Sun	

Names answering to the members of Venus

49 Hagiel	the intelligence of Venus	
157 Redemel	the spirit of Venus	
1252 Bne seraphim	the intelligence of Venus	

The names answering to the members of Mercury

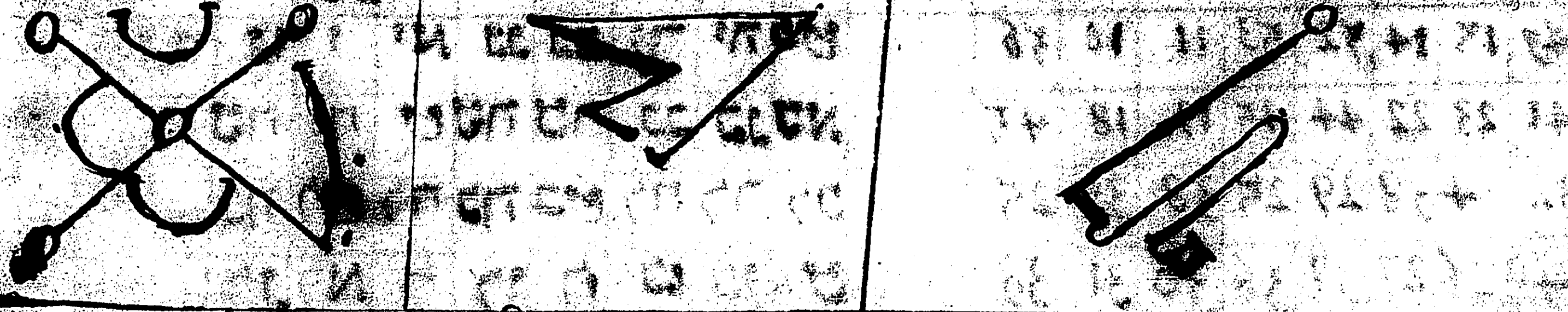
8 asboga		
64 Din		
64 Doni		
260 Tiwel	the intelligence of Mercury	
2080 Taphthameth	the spirit of Mercury	



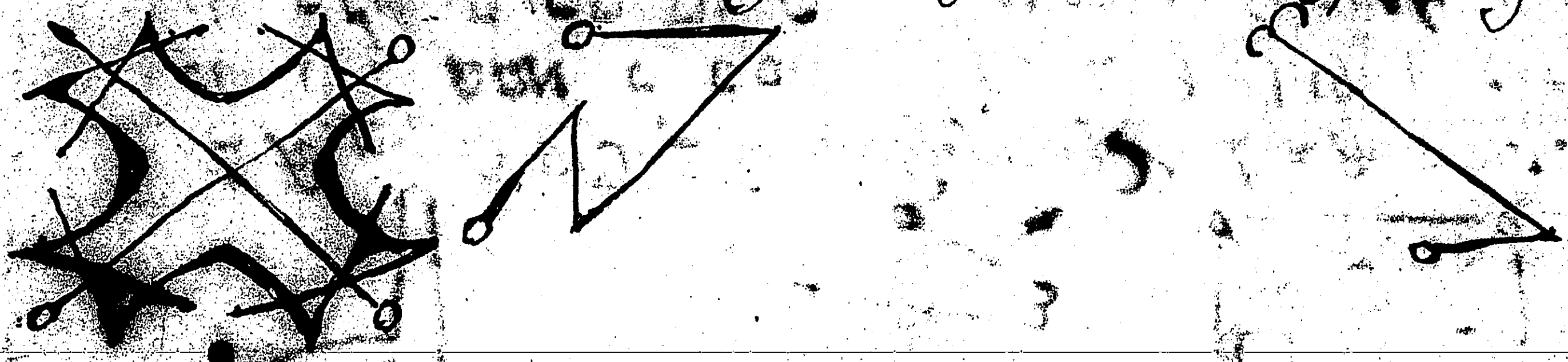




of the names of the *of the intelligence of the son the spirit of* 151



The seals and characters of the son the intelligence of the son the spirit of



The tables of the 0 compass in Hebrew notes

6	32	3	34	35	1	ו	נ	ל	כ	ה	א
7	11	27	28	8	30	ו	פ	ו	י	ה	ל
14	14	16	15	23	24	י	ו	י	ו	ה	כ
18	20	22	21	17	13	י	כ	כ	כ	א	י
25	29	10	9	26	12	ה	כ	ט	ט	כ	כ
36	5	33	4	2	31	ו	ה	נ	ד	ב	א

Tables of the compass of Venus The table of 9 in the Hebrew notes

22	47	16	41	10	35	4	כ	ו	י	א	י	ל	ל
5	23	8	17	42	11	19	ה	נ	ה	י	כ	ז	ט
30	6	24	49	18	36	12	ו	ו	כ	ט	ה	ז	נ
13	31	7	25	43	19	37	נ	א	י	ה	נ	ט	ל
38	14	32	7	26	44	30	ה	ל	כ	א	ו	כ	ב
21	38	8	33	2	27	45	א	ל	ה	ל	כ	ב	ט
46	15	40	9	34	28	ו	ה	ב	ט	ד	ב	ח	

The seals or characters of Venus the intelligence of Venus









Eheu: Kothem: Almighty God whose Dwelling is in the Highest  
 Heavens  
 Hasieth . . . the great Kinge of Heauen and all the powers  
 therein  
 Mithreton . . . and of all the Holy Host of Angels and Archangels  
 Kofchith . . . ~~Let~~ Heare the prayres of thy Saruant who puts  
 his whole trust in thee  
 Sagallalim . . . Let thy Holy Angels comend assist mee at this  
 time and at all times  
 P. M. S. O. S

Jehouah: . . . God almighty: God Omnipotent here my prayers  
 Hadonat . . . Command thy Holy Angels above the fixed Stars  
 Ophamim . . . To be assisting and ayding of thy Saruants  
 Jopud . . . ~~That~~ that I may command all Spirits of the Aire  
 Maflotr . . . fire water Earth and Hoel  
 Soe that it may tend to thy Glory and Mans good

Jehouah . . . God almighty God Omnipotent heare my praye  
 Elohim . . . God is us God be alwayes present with us  
 Binah . . . Strengthen us and Supporte us both now and for  
 Ashalim . . . in these our undertakings which God as our  
 in thy hands

Zabbathy . . . of thee) the great God of Saboths  
 S. H. . . Thou great God and Governor and Creator of all  
 the planets and host of Heauen  
 Hodel . . . Command them by thy Almighty power  
 Hasmalin . . . To be now present and assisting to us thy  
 Zeler . . . poore Saruants both now and for ever  
 K. S. 2

Elkimpher . . . Most Almighty Eternal and ever living God  
 Seraphim . . . Command thy Seraphims  
 Camad Modim . . . To attend on us now at this time to assist  
 us and defend us from all perils and dangers  
 S. O.

Eloha . . . Almighty God be present with us both  
 now and for ever  
 Stragrammaton . . . and Let thy Almighty power and presence  
 Raphael . . . guide us and protect us at this present time  
 Schamos . . . Let thy Holy Angels be present with us  
 to assist us in these our undertakings

Jehouah . . . God almighty God Omnipotent  
 Sabathy . . . Command thy Holy Angels  
 to be present with us at this time  
 to assist us in these our undertakings



Elohim . . . God be present with us and let thy presents be now and  
always present with us  
Haniel . . . let thy holy Angels Haniel cum and minister unto us at  
this present

S: ♀

Elohim . . . God be present with us and let thy presents be now and always  
present with us  
Sabaoth . . . Thou Great God of Sabaoth be present with us at this  
time and forever  
Hodson . . . Let thy Almighty power defend us and protect us both  
now and forever  
Michael . . . Let Michael who is under the General of thy heavenly  
Host  
Cockab . . . com and expell all evil and danger from us both now  
and forever

S: ♀

Sadai . . . Thou Great God of all wisdom and knowledge  
Jofal . . . Instruct thy poore and most humble servant  
Serubin . . . by thy holy Cherubim  
Gabriel . . . by thy holy Angel Gabriel who is the elation and  
messenger of good tidings  
Zananah . . . Protect us and provide us at this present and forever

S: D

The explanation of the two triangles in the parchment

Alpha and Omega . . . Thou Great God who art the beginning and  
the end who wast before all eternity  
and ever shall be

Tetragrammaton . . . Thou God of almighty power be ever present with us  
to garde us and protect us and let thy holy  
presents be now and always with us

Tetragrammaton . . . Thou God of almighty power be ever present with us  
to garde us and protect us and let thy holy  
presents be now and always with us

Soluzon . . . I command thou Spirit of <sup>us</sup> ~~us~~ <sup>that</sup> thou arte to come <sup>into</sup>  
this Circle

Halliza . . . and appear in human shape  
Bethar . . . and speake to us outwardly in our mother tongue  
Bollency . . . and show and discover to us all things that thou  
knowest of us that is in thy keeping and deliver it  
to us shortly

Hally fra . . . and answer us all such questions as we shall  
demand without any defect now at this time

Anephozaton . . . The explanation of Solomon's Triangle  
Tetragrammaton . . . Thou Great God of all the heavenly Host  
The God of almighty power

Primaumaton . . . protect us and let thy holy presents be now and always with us  
Thou who arte the first and last let all spirits be subject to us  
and let the spirit be bound in the triangle that disturbe

Michael . . . by thy holy Angel Michael until I shall discharge him





















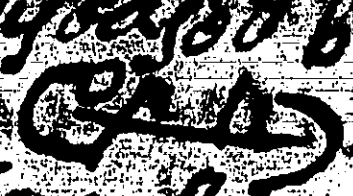






Colours of the head are manifest signs and peculiar to our  
lowe-impotence in eating and drinking otherwise  
malignant exhalation vapours arising from  
food passing from the stomach into the head  
own this in fibres: now no will proceed  
most quonous and raging effects of the head

Against the falling Curie or Epilepsy

In this disease you are diligently to observe how often the Epileptic  
falls peculiar months. days or hours whether he fall at night  
equally for all distants or not whether before he fall he stagger  
or some little time or suddenly as it were at command of death  
these things being observed that person with your self if he fall at  
contains hours or moments both not fall suddenly as it were  
in one moment but if he fall at certain hours or months  
the contrary happens viz he is suddenly in one moment cast  
down the first epilepsy is mortal viz the digestion before he fall  
turneth a little as if he perceived the evil coming but that which  
is suddenly chaseth down the sickness the most but the most  
solubrious the first if from nature the last hath no commotion  
with nature of the body not the complexion of all the first begins  
or obscures the mind: sends the last not so far that the body  
is thus first curious or obscure in what day or hour the sick  
last fall when you know that carefully which of the planets  
is that hour appointed also diligently mind in what sign  
is given the is thus being considered towards the age of the sick what  
is man or woman & set it down with attention then begins the  
cure every morning give this following medicine viz. Of spirit of  
vitriol & quopos quintessence of Juniper & quopos quintessence of  
peaples & quopos out the when mixed into a cupfull of the best pease  
water and let the patient drinke it every morning fasting 4 hours at  
least in the case of this may be continued 29 days in the mean while  
prepare this plate P of pure fine gold 3 p  
when the occupies the 12 degrees of Cancer I smell the gold in a  
sibol: and when melted pour it into pure water but diligently observe  
when a 0 of the 2 planets happeneth in the house in that house  
againd null your God and in the congruence of the planets add to your  
God in the congruence of fine silver 3 p so as the mass may be halfe  
Gold and halfe silver pour it out and hammer it into a plate of an  
hand breadth cut it even about the edges and make it triangular  
in the following figure afterwards make it hot in the fire  
then take it out and lay it out the occupies the same  
sign as is given as it were when the fit assaileth  
in that house accordingly cut the patient cannot  
fours signs on letters as follows In this figure  
in the plate made of gold and silver for you  
must labour to finish that equalling in the  
us hours about more four of hours all will be to no purpose  
must first make the sign of that planet in the hour of which  
the patient is made in the middle of the plate the figure here  
described was made for one Jacob seize a servant to the prince of  
Salisbury who fell in the hour of 6 place all other signs as in  
the figure is done if the disease be a woman in stead of this  
sign substitute this  heard also contained  
the age of the sick the said Jacob was of that age account  
ing the number 34 the into figure you must know the  
number of years to every person in the figure

AVE

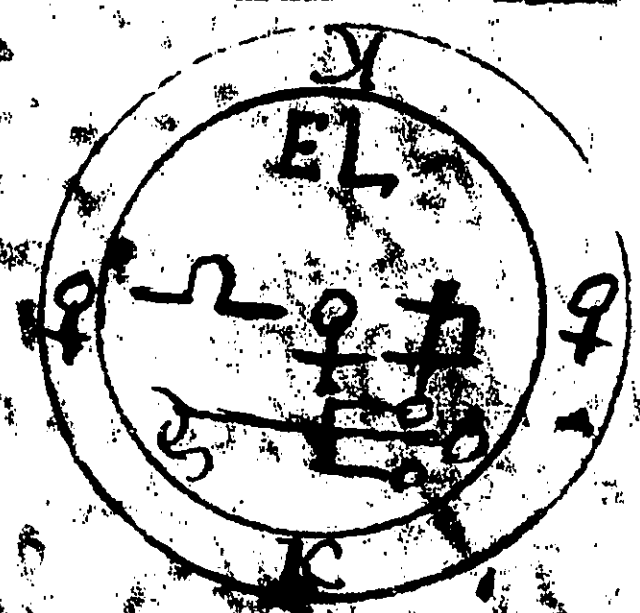
AVE



as it may have reference to the age of each party peculiar  
 to the figure being performed in manner as if said after the  
 15th shew of the hairs from the head according to the magni-  
 tude of the plate and as soon as you see the sick fall to his  
 is down on his knees first to kiss the aforesaid arcum and  
 hold him strong until he have swallowed it then lay on the  
 prepared plate to his shew how so as the sculpture may  
 touch the naked part bind it on fast with maffie and put  
 the sick to bed this cure being ad libitum condoneth by the fallow  
 no more although he had been afflicted with that disease 30  
 years before he must always receive the plate open his  
 head and if the hairs grow they must be shaved of every  
 month in the every place in which they received before

For Conservation: of the Sight

make around seals of gold and pure lead in the hour  
 of ♀ the moon being in ♋ and in the hour of ♀ engrave  
 these signs which are below described in the figure  
 aforesaid in the hour of ♀ make plate of silver of  
 the same magnitude as that of lead before spoken of all  
 on the hour of saturn the following signs being engraved the  
 following signs this being done lead both the seals until  
 be in or with ♀ then in the pure hour and points of the ♀  
 engrave these seals so as the characters and signs may be  
 directly one against the other when they receive cure then  
 cover with wax that they receive no more hurt from  
 in silke and hang them about the neck in the day and hour  
 of ♀ by this sign sight is recovered and all defects of the  
 eye is inhibited and the eye of the aged are made clear by  
 the use of the songs the form followeth



Against the consumption or rotting of the brain and all  
 these diseases incident to the brain

Re the following metals all first purified God 30  
 Silver 3ij Copper 3i Tin 3ij signify all these together  
 in every moment in which the Moon is removed in heaven  
 powder it out of the mass and make tablots like money as says  
 as of please Cut being one washed put them in water  
 find whereby planet Jupiter is in his own house that is in  
 Engrave the following characters and signs on the tablots  
 viz: on one side put on the other side the words y find in the following  
 signs round about the tablot of striking of pure gold and

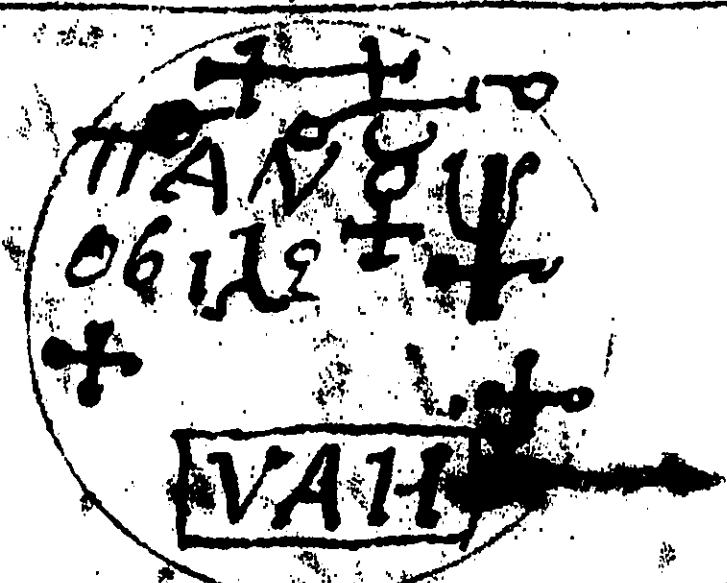
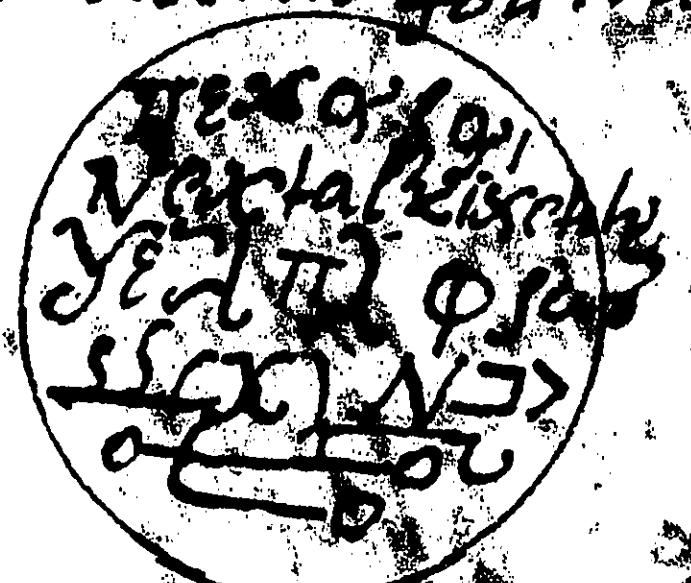






Intelligently observe the time and hour of the incarnation that you may hang on the sigil at the same time or in the same hour of the day this is a great secret but in the many orbits with all diligence help the sick with the common potable by us described &

Against the stones & excrements in the Reins  
 This sigil for such as are afflicted with the stones must be prepared of gold silver tin & lead in this manner P of gold ziii of tin ii of silver ziii of lead zii put these matters all together into a new crucible and melt them in the day of the 10 a clock before noon the day increasing and in the melting of the said matter mix of salt peter mixed with sulphur that it may be the more malleable and more easily to cut this may shape out and form as you please in the day of 9 and in the hour of 8 but engrave it not at that time fasten not on the ring but hang it in a wooden staff least the sun should afterwards be occasion of melting the mass another thing we make the mass somewhat broader that the points of contact may be considered to be one and if possible after melting it must be chiseled accordingly that it may bear round the form intended as far as you can from the permission of the metals especially of iron if a round hard haust the Emporetina be made available which cannot easily be hammered or cut this thing being thus prepared attend to the full of the day in the hours being in the very point of the fraction you begin to operate the following signs upon that orb: making such speed in your work at all things on one side make with the letter P may be engraven say this orb very carefully: until the P be in the Day of 4 have a benign aspect from some of the planets as and 4 9 6 2 when such a time as this it then begin to engrave the other side signified by B in the hour of 8 with the following characters in the same way as they are here shown



Hang this sigil about the neck of the sick infirmed with the lithiasis in the disease of the day and hour of the day but the Ring by which the sigil should hang may be of silver the patient may also drink of this sigil if it overbrought to stop in vein and the urine dwells in the morning they the excrement in the Reins is brought away with Amrabet & Elocas: draw onto conduct is the spirit of Roman vitriol of the Genital members

The excretion of the year is a certain sympathy arising from a gross flatulency extending the body of the year with appetency & excretion it is diminished from many causes some are natural as when the virility of any one is take away & few that nature affect cross the following Remedy Write the following words and signs in new parchment and bind the same about the year &c. - AVGALIRTOR: OXIXOXOPID



A M... V N

Downe this parchment every morning... before sunrise... in a backe the purpulsion... this is an excellent remedy... of no great charge... if any one... should be... and hang them about his neck... will may preserve a plate of Gold... characters... through which... men the verity be taken... upon instrument of an iron... exactly in the day and hour of...

FATO VLID... P.



Engraved on it these three characters... on the day of... about is figured that being... the hands... in the space of 9 days you will be... these another... will be... which so soon to come... wall... at Christ in the... by... of...

What an Horse may Live or Live Long.

perhaps some will... magical things... cannot be demonstrated... the same cause of this... of lions... that horse will not only be long... horse but also the... will be... by the virtue of... in good case... which if you... of... on... the skin being prepared into...



must cut it out in the hour of ♄ but no may join the binder together  
 then when he will the binder being made and such plates or bosses  
 in the hour of ♄ ♄ W V S R O V L R E E joining them  
 to the head part or capister of the ~~wood~~ but the following bosses  
 or plates must be prepared of copper in the hour of ♄ ♄ V  
 and placed in the four part of the capister viz the region of the four  
 head and neck. ~~of~~ **OXIUIT OSELE** and the follow  
**XX** also the following must be made of gold affixed  
 the Bitt in the hour of sagittary **JA 4 3 9 11** put  
 the binder upon the horse and  
 such plates or bosses in the hour of monday and you will see  
 how much nature is able to performe by signes Characters  
 and words if an exact observance of time exhibited.

**OF UNUSUALY UNQUENT**

Sympathy with the consent of things is the cause of many events  
 the same two things twin also in the ~~veena~~ found upon the skull of  
 a man for some time lost in the open air of this such anomaly is  
 compounded of this ~~veena~~ of many quack & oyle of ~~serpent~~ anna  
 zii Bolawmnick & oyle of roades anna zi of monny and human  
 blood anna zi oyle but in beat all that together in a mortar so long  
 as until they be reduced into a pure unguent which ~~is~~ found in  
 a box or convenient vessel if around be poured to you with the bl  
 ood of it tinge a piece of wood & put that white blood into the un  
 guent as soon as the blood is dried upon the stick beat the wound  
 to every morning with a clean linen cloth first moistned in  
 the patients urine the wound will be healed Here great fortune  
 it be without plasters & all sores this way you may also heal  
 those who are so much absent from you provided you can  
 but have enough of the blood of the wounded the remedy is also  
 profitable for other maladies as in sores of the teeth and oth  
 er affects for whatsoever the sores be they will be healed if you  
 put a bloody stick into the unguent and then lay it if an ail  
 be down into the foot of a horse dip a stick in the blood that floweth  
 from the wound and put that stick into the unguent and no  
 detrimment will in to that horse all which and most con  
 tainly the wonders and gifts of God.

**AN OYNTMENT FOR WOUNDS**

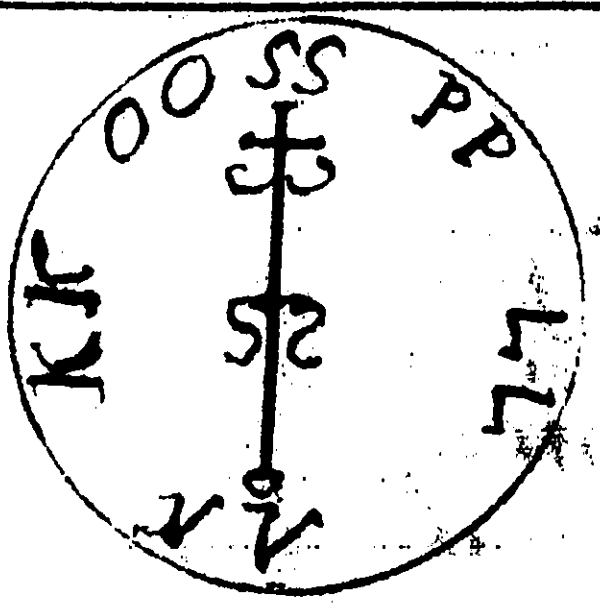
This may an unguent may also be prepared by which wo  
 undes become whole without delay if the reason by which  
 they were wounded are cured with that ointment  
 This ointment is the same with the former only you  
 must ad of Honey ii and zi of bulles fat but since the  
 wounds cannot always be had that cause which  
 made by strikes of wood if the best against the Gout  
 first R of minny matter Redminck olibanum  
 amoniak opopanax Redmin of each zi Vitriol lbi  
 Honey lbi Aquavit 3 ℥j



Of all these you must make an oval as broad as the info  
 view: mandible or jaw bone of a horse: reduce it to a round you  
 you: and rule of the oval R ZIJ of the superior oval ZI and  
 thomz distill them together and preserve this distilled oval also  
 make sigils with their characters thus R of fine gold ZI of  
 ZI filings of iron ZI lead ZI melt all these with strong fire  
 in the hour of the new moon that the iron may unite  
 with the mass for that will not easily flow therefore ad alid  
 Boreas that the iron may the more readily melt all being  
 melted pour it out upon a broad stone that it may be atkin  
 plate for it will not easily be hammered the filings of iron  
 pondering it smart for ductility afterwards when it is in a  
 or in that hour engrave finish the characters round the sign  
 of these sigils which follow: these must be two on each of which  
 must be cut an engraving on one side only in this manner



if these two aforesaid sigils be constituted signed & made in the hour  
 of the day of the moon both apart to do so on may  
 touch the other afterwards make a sigil of pure lead  
 God not your think when the celestial spirit is in the  
 Engrave the characters or signs upon the sigil but for the  
 Engraving of these sigils attend to what is said above that be in  
 or with that sigil sign with the number two you must apply to the  
 face or side of the superior sigil no other with the number four but  
 when I shall have her last or with or you will apply the margin  
 of the inferior sigil number two to the sigil number four which the  
 I remember the small degree of 69 placed all the 3 aforesaid sigils in  
 order putting that of 69 in the middle turning of it as you have said  
 afterwards have a hole in the middle through the 3 sigils taken them  
 together with an iron rod thrust through them hang them about  
 the patients neck and around his members with the aforesaid oval  
 so doing you will see the notable operations of nature in your hands  
 also the forms of the golden sigil followeth



A sympathetic unguent for the gout  
 when the man labouring with this disease be in you let blood  
 on you apply cupping glasses to him save the blood that out not put  
 forcing him to kneel down what person you say that the blood is still  
 times with a golden sign in a bath then put the blood in a  
 to which and of many grapes 3 of an ounce of oil of sweet  
 find 3R bones ground 3R pieces of the greatest blackest 3R  
 about 3R put all these in a mortar and pound them together  
 gently until it be of the thickness of a poultice stirring it continually  
 with a spatula for space of burning and afterwards

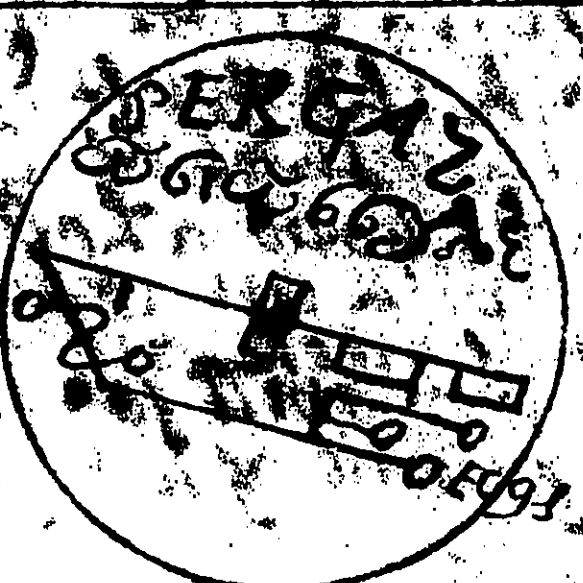


once in a while in the measure of the y<sup>e</sup> month the scale of the meane  
 feet where the gouts if it be in arbane place anciently the smale  
 wounds you make with that overment so doing the gouts will  
 be expelled in a good che space the other this overment if the more  
 precious it is worth to yeare in its full winter if it be kept in a cold

**Against resolution of Contracture**  
 Against this affect oyle of sulphur is a principall Remedy  
 not to be contemned. It is thus prepared Sulphur new finely  
 powdered put it in an earthen body apply glasses a limbeck to it and  
 sublimed the same what is lower of the sulphur ascend into the alimbeck  
 and there abide for in amongst cold that it may be dissolved for in  
 at about night time it will be dissolved into an oyle afterwards make  
 this composition ʒ oyle of sulphur ʒ hungarian soap ʒ iii aqua  
 vite ʒ ʒ ʒ oyle of roaches ʒ i distillare this together in about red  
 said do the gout overment of ʒ and must be taken that it be not en  
 flamed for it easily takes flame in any balme amount the mem  
 bers with this overment for the space of 20 dayes if it be exceeding con  
 tracting to the members that are in motion

**SIGILL AGAINST THE CONTRACTURE**

ʒ of Colicemat for it be well powdered with antimony in a hot Reas  
 when the ʒ is in the 19 or 20 degrees of ʒ into it 10 lib in flux the  
 same pour a dract of copper 30 grains and pour out the mixture  
 which is called a confel ʒ ʒ Enter Eleven degrees of ʒ then melt it  
 again and add of filmal of giron 20 grains which being add and by  
 melting with again pour out the mass and keep it until the ʒ  
 Enter 2 then cast and take some few sigill engraving what and to be  
 engraved thereon in the hour of ʒ for in that you are no more to have  
 regard to the ʒ until the sigill be to be hung on upon the hour of ʒ  
 if you are diligent take care to engrave the sigill on other side according  
 as is heard following the word that the patient must have about him  
 a paper of an ounce in linen loose that it sticke no where but it must  
 be hung on in the day and hour of ʒ the ʒ in wearing the forms are these

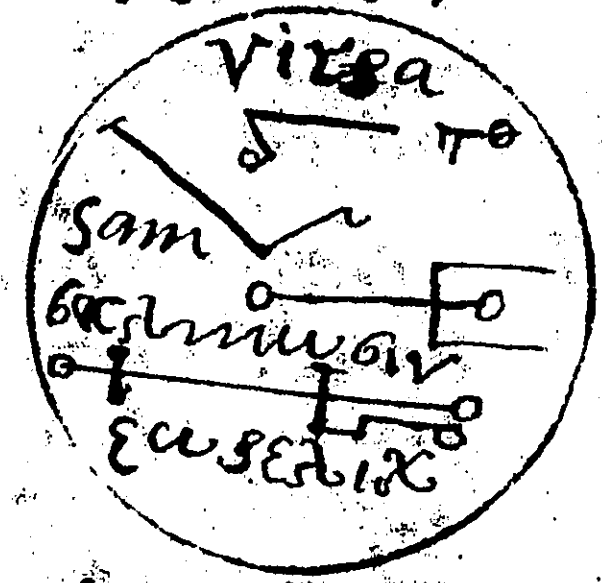
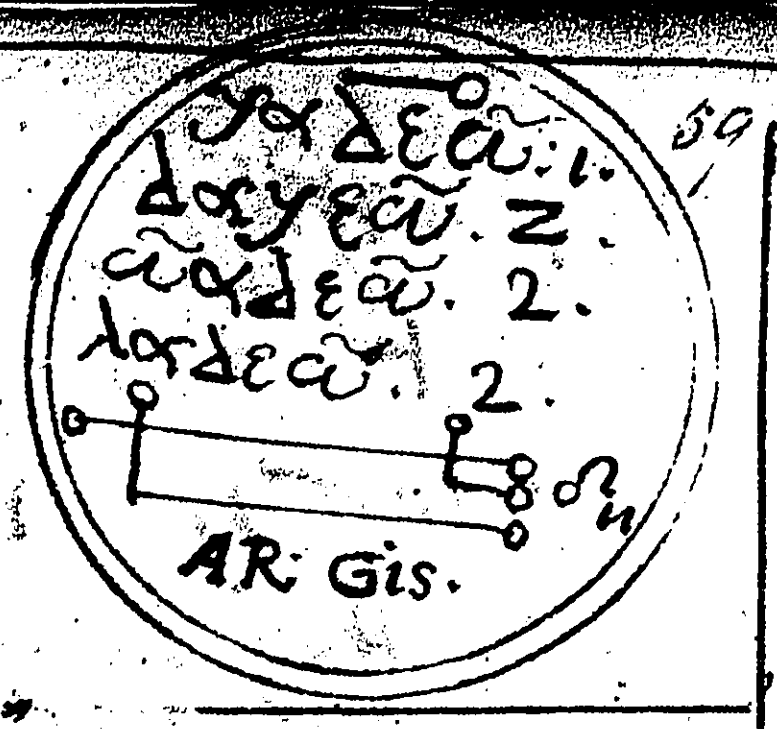


**FOR THE MENSTRUALS OF WOMEN**

This is no small vice which the female sex is very often  
 afflicted with for some years affected yet the women are the most sorrow  
 full who in due time abound with or want the menstrues. They  
 know their own wayes of cure and is to inhibit the immediate  
 flux of the menses to reduce them to a natural course the other  
 is to give them being down the menses when they are deficient the end of  
 both hath abundance to them when they are contrary to nature  
 Therefore first for moving the menses make a sigill of pure and good  
 copper carry of all metallike adision in the hour of 9 in such manner  
 should have a small the same hour perform then perfect your worke  
 before begin the forme of the sigill is as followeth



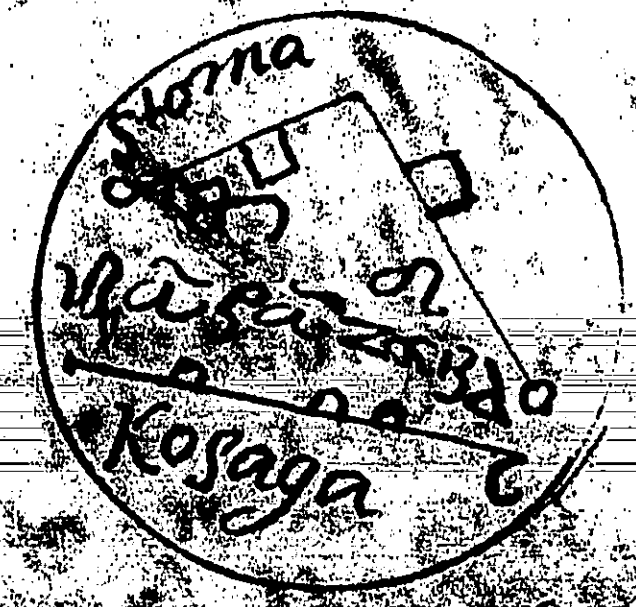
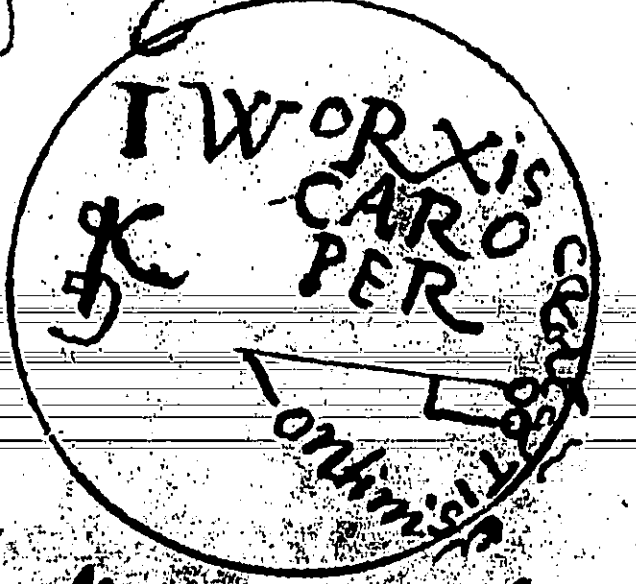
This sigill must be formed out of the yow to filing  
 and the roman must find it there thrust in the  
 the holes or rings of elbow side purposely made so as  
 she may hang it at his back neer the osacum: at  
 the end of the backbone but the writing on letters must  
 be turned inwards towards his body also this must  
 be done in the hour of the D or when she is in her  
 cres: if the menses flow to moderately make this curac  
 lowe upon a sigill of pure silver in the hour of sol:



This sigill the roman must wear open upon his skin but it must be  
 toward up in the hand found upon the navill so as the sigill signed member  
 may be to wards the body if the flux be not slackened that may continue  
 the use of this sigill 30 dayes after ward remove it for if shee shall wear  
 it longer the menses will be altogether stayd which so happening will  
 render his condition worse than it was before

### For the Leprosy

They who are leproous from their own selves cannot  
 easily find help from the present remedy yet we have also  
 other remedies which are in this case for the most part if a cer  
 tain that the leprosy is inwardly expressed by a drink only into  
 which gold is mixed but it is not radically cured the cause of  
 this is as follows the inward pure man contagious in himself and  
 curious Balloon but the leproous Balloon none whom also he is not cured  
 like a Balloon however on our cold hath no Balloon whom also  
 hath no feeling although the virtue of gold goes into the stomach  
 if the stomach be inwardly distributed the gold to the menses accor  
 ding to humor which the gold causes or growth forth from it  
 also like to Balloon and inwardly the generation and increase of  
 the leprosy is so inwardly as until the virtue of the gold  
 the inward leprosy cannot be known by the physician if the tick  
 hand swank gold 3 dayes before the infection or visitation  
 I speak not in this place of those that are altogether sealed with  
 the leprosy but of those touching whom it is doubtful whether  
 they have the leprosy or not in which case if remediums the follow  
 ing sigill be used together or conjunctively there will be no doubt  
 of help this sigill must be made somewhat large of pure silver  
 God wrought in the hour of J but the characters must be engrava  
 tion in the hour of O the O being in O which is in the  
 month of July:

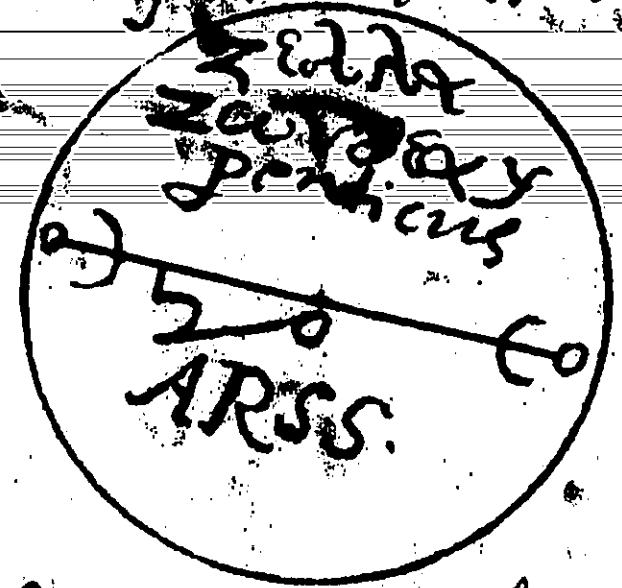
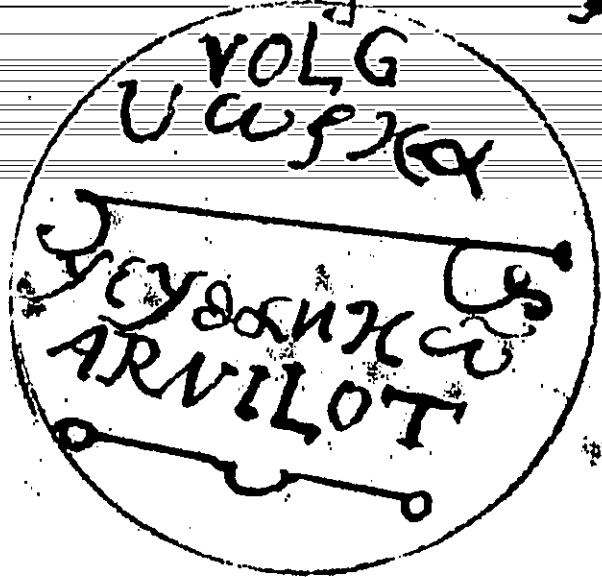


Bring this sigill upon the leproous in the hour of O in the inward  
 of the D he may also swank of the same when if hee hath some  
 leprosy



same my hit drinke after which he must againe put it on  
 the sigill must be worn in the month of July for the  
 virtue of it dayes after a year so powerfully doth the  
 opprobriums in the human body if it once have possession it

For the vertigo whose whom the vertigo seizes  
 thinks they haue beene earth turned round their are some  
 who contemne their eyes (make before those eyes they  
 see on a poplar for that is a punishment of the braine by which  
 the spirites either of the eyes or of the other senses are obscured  
 by equall vapours ascending upwards from the stomach into the  
 and through the optick nerves descending downwards from the brai-  
 ne into the stomach against that affect make such sigill as this  
 In the hour of 12 day of 11 the being in 11 for them if not more  
 Pentagon aspect of 11 at such times guiltly affected by any  
 of the planets of 11 in the above said hour R of gold 3R of silver 3R  
 of silver 3R melt this 3 being pure perfect well chosen after which  
 the hammer them out into thin plates and to it adding the  
 occupying the 3 degrees of 8 equare the following sigill hang it  
 on in the hour of the 11 at the very point of mutation



The sigill being worn you may also add the pentagon R own  
 gan go iij vincowes hour of 11 of mke qu i spirit of vertigo  
 of this let the patient be shown as in a silvee pond about the third  
 hour in the morning for 12 dayes to gether all away after  
 taking it just one hour

For the trembling of the  
 The heart of man sometimes be with a terrible motion  
 which we call trembling of the heart this is chiefly  
 familiar to Governours of Princes & if familiarly known  
 among great men thence it is evident that God will not  
 you full provided confers on every order of men its own pecu-  
 liar gifts & passions not respecting persons or intending to  
 spare any this is no small disease for if it take peete it not on-  
 ly afflicts the sick with frequent swoonings but at length also  
 totally kills him it hath its in the Retinacle of the heart with  
 which the heart is encompassed against this in a due time pre-  
 pare such a sigill first in the day and hour of 11 R of silver 3R  
 put it into a fusorie pot and leave it until the hour of 10 be present  
 which is the 4th following the order of unequal hours in this  
 very moment get your pot still in the fire & melt the silver in this  
 while in flux driest of gold 3 fine gold 3R & add both by strong  
 fire yet pour out the mixture but let it cool in the fusorie  
 pot if a side on the hour of 9 in which time againe  
 melt it & mixt of pure Copper 3R that being done pour  
 out the mass beate it thin & make it ready for engraving  
 then observe when there is a contrary aspect of 11 in  
 that moment equare the two former sigills after the



Now  $\pi\alpha\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon$  nothing more but make  
 me exactly according to the prescribed forms afterwards  
 at the points of the new engrave the 3 following signs di-  
 rectly under the 2 preceding that new being elapsed  
 leave it until the next full moon then again in each be all  
 characters & words in the same side as in the following figure is  
 presented

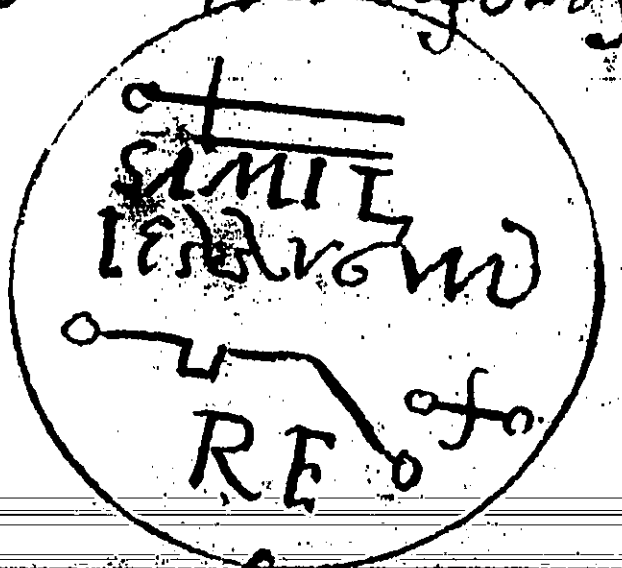


60

After this is done attend when the  $\odot$  enters  $\odot$  or  $\odot$  in the first ingre-  
 sion and the aforesaid characters & signs on the other side but  
 all must be began & finished in the same hour this sign intro-  
 duces prepared & finished hang naked upon the pericardium of the  
 sick in the hour of the full moon & in the points of the  
 fraction against the trembling of the heart and  $\pi\alpha\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon$   
 potabile as also the quintessence of pearls by our art prepared  
 and an excellent  $\pi\alpha\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon$

Apparation of Oyle of Cornwall & amber of  
 Cornwall: lib.ij common salt  $\mathcal{M}3$  put it into a glass bottle  
 same with the following: Common clay or argilla borras  
 of the head of 4 footed beasts Filings of Crown Glass common  
 Salt Cornish oyster all upon set powder glass broken in a pottle  
 filled with sand administer at first a gentle dose then at  
 times gradually increase the dose until the spirits are  
 and pass into the ground increase the dose until no more  
 matter will come forth this Oyle of Cornwall is an admirable  
 & excellent medicine for the aforesaid trembling of the heart  
 if it be used alone without addition **FOR THE CRAMP**

Make an mixture of good silver copper and upon then hammer  
 it out into a broad thin plate then make a sign in the hour of  $\pi$   
 the  $\odot$  being under the earth afterwards engrave the central  
 four signs & words in the hour of  $\pi$  hang it on in the hour of  
 the  $\odot$  the  $\odot$  being under the earth & also of the aforesaid notes you  
 may make a ring & on the same engrave the following signs & words  
 it upon the ring finger of the left hand but all things must be  
 done in the aforesaid time day and hour



For fractures of Bones/bonds from soever broken by bruises and  
 Shivers as they are wont to be commonly affected must first be  
 rightly doyned & displaced afterwards anointed with the fol-  
 lowing ointment & small fragments will again be soothly con-  
 solidated  $\mathcal{R}$  of Honey  $\mathcal{z}$ ij oyles of antimony & vitriol each  $\mathcal{z}$ ij



39  
 Heals if the affected parts be anointed therewith in that place  
 and that Charon in with ones hand that it may penetrate

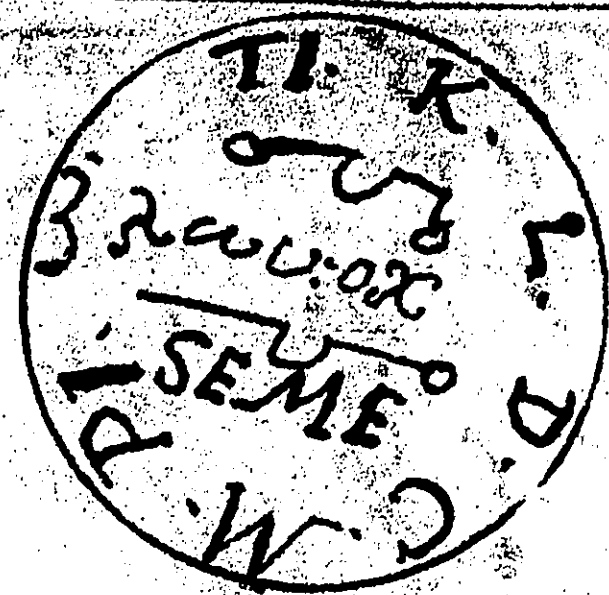
The Second Book of magick ARCHDOXES  
 Touching the seals of the 12 signs and the secrets of  
 Chem/ Aries The motion of heaven is circunaro  
 later according to the 12 signs with which heaven is  
 girt about at the body with a girdle or curtain  
 and call the zodiac the first sign is ♈ which is follow  
 with all the other 11 in order as ♈ aries & taurus ♋ gem  
 ni: 69 cancer ♋ leo ♌ virgo ♍ libra ♎ scorpio ♏ sagi  
 tary ♐ capricorn ♑ aquarius ♒ pisces The sigill  
 of ♈ is prepared of the following R of seven 3r of 39  
 of silver 3r of copper 3r These metals must be melted together  
 they with a very strong fire when the ☉ enters the sign of  
 which signifies it the 10 day of march in the even parts of his  
 signess into the first degree of ♈ the seven must be given otherwise  
 it will not be mighty all being melted and prepared equall the  
 sigill on the day of or (the) being in the sign of ♈ which happens  
 once every month about the 10th degree 3 finish your engr  
 avinge that even hours but hang it on when or shall be in  
 the 8th house of heaven the forms of  
 the sigill 3 characters and the



This sigill is acounting experiment against all deflection according  
 from the head unto the neck 3 hold it for it penetrates the brain  
 and drieth up all the fleame thereof especially if it be so bound also  
 touch on the very night to the head night 3 day the sign of ♈ looking  
 downward from the brain

This sigill of ♈ must be made of the following mettals R of cop  
 per 3r of seven 3r of tin 3r of gold 3r These mettals must be con  
 ited and melted together the ☉ entering ♈ which yearly happens  
 about the 8th day of april but the work must be done directly at the  
 entrance of ☉ into the aforesaid sign at that very point you may  
 begin 3r how you see the equalling of the whole sigill otherwise the  
 work will be inefficacious when the ☉ is in the 10th degree of ♈ the  
 sigill must be hung on the forehead seven stamps such as with money is stamped  
 the same being made the same engraving what is requisite for the sigill  
 with the before described characters for as it means in on manner to  
 by this may likewise be observed in all other sigills for an hour often  
 sooner that such workes can be effected when no small impediment happens  
 them for it is to be noted that the greatest efficacy in these things is the  
 observation of times only the sign



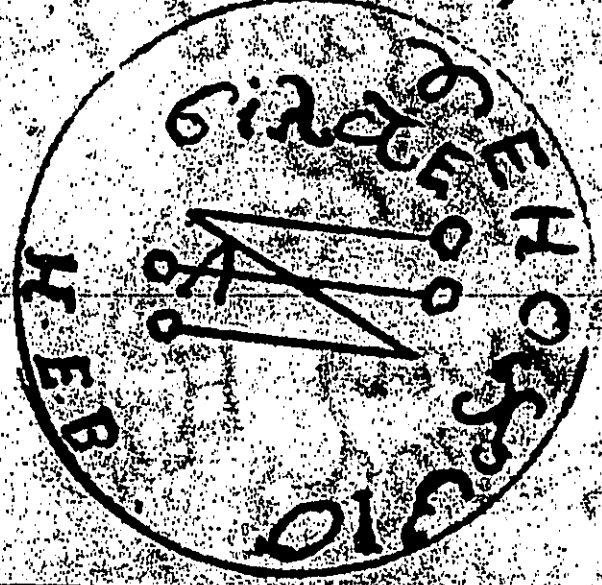
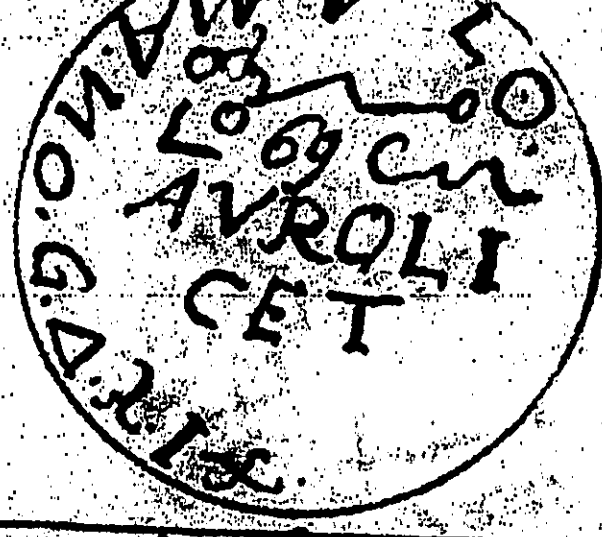


Of this sigill the nature & property is such as it is a perfect remedy to those from whom their virility is taken away for if it be so hangd as to touch the navell the signe & be turned towards the boy it is acertainly help both for women and men

**Gomine** This sigill of II must be prepared of gold & silver of each 3 i the ounce. apipe must be put of such magnitude as it may containe 10 i therein. it doos quill. but it must be so made as not to be opposite the characters of the sigill & not long enough to be as great as was said on end of the quill must be stopp'd with masticke & then fill'd with quick silver after it is full the cover end must be also closed this is the first thing which must be done after the sigill is formed the above said gold and silver being melted together when the O entowth the signe II which is wont to happen the 10th or 11th of may according as the yeare fallth for it is not always alike therefore if such a thing as this be to be done the conjunction of the yeare must first be considered & hang it on the planet & being in the first house of heaven the reasons being given the Mother of the Child and the quick silver must be put into the quill in the day and hour



**CAUSEY** This sigill must be made of equal parts of fine in what magnitude you please at the hour of the O in quill into of that the point about the 10th or 11th of June in the hour of the D if be the O and all the planets no malignant aspect happen to entrance engage the sigill yet it must be done in the presence of the D R begin considered in that day hour so otherwise it will be to no purpose

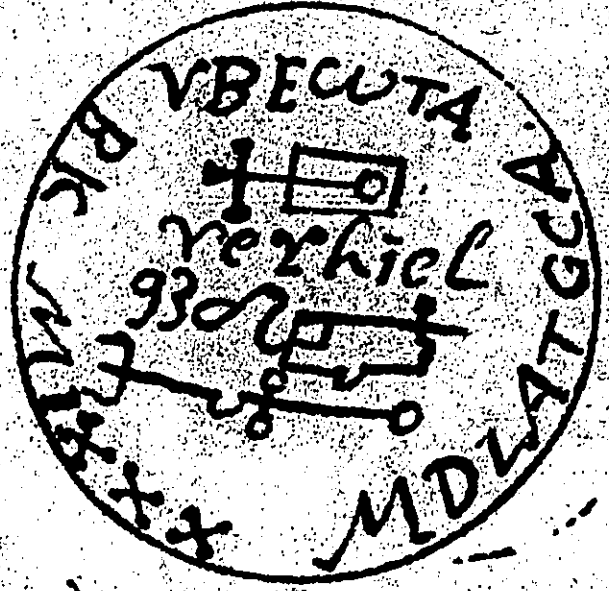


This sigill must be hung on in the day & hour of the D in how do out. it is in stead of a faithful Companion only is a sure remedy for dangerous poisons it is also profitable against all affect of the love caused by the excess of humours and phlegm

Also this sigill of O must be made with ingredients of gold & silver fine gold in the month of June

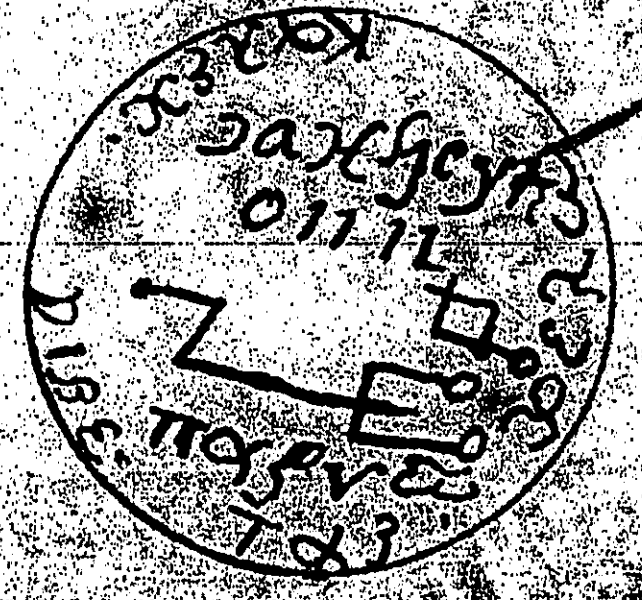
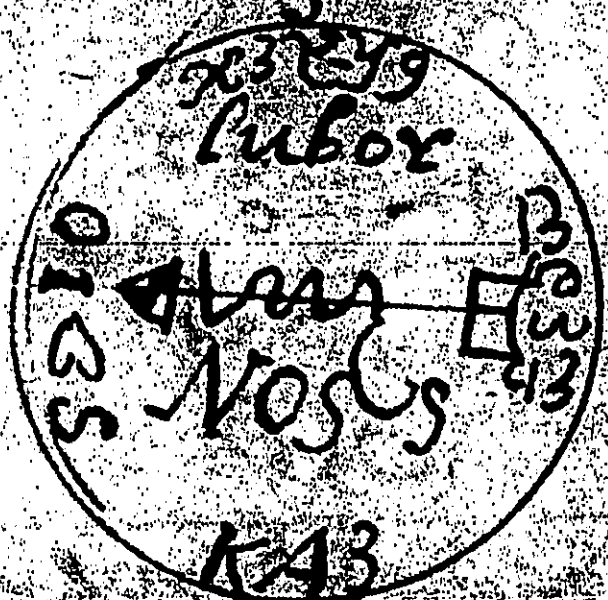


The O enters his papers house viz or it must be made then 70  
 in the O if in the first sign of the said sign, afterwards in the  
 same house signated this being done when the planet 4 is in the  
 house that it may engrave those signs only on the outside of the sign  
 turn of the other side must be made before the O in the house of 4  
 viz it but diligenc must be that after the first making  
 of the sigill it be no more into the fire for so your labour & cost  
 will be lost the engraving must be made according to this figure



hang it about the neck in the day & hour of O this sigill if no  
 uncommunicable admirabil virtue in all judicall occasions  
 and you wish great favour to the roovar from all as well men as  
 women it is also a singular help in the generation favours liberitie  
 also in the post if given in wine and drinke it is most effect  
 out: pomody for expelling the venem from the hart it is  
 fitabel for the inflammation of the eyes and other heates of the  
 body and against burning being applyed to the place it draw  
 the heat out the way pecouner the wife of m. nicolas  
 Schorrigus a contwincan of quous drobling in a village where  
 she had ben burned with the towne matter of miter and extraction  
 the heart without all other pomodys so at the place affected  
 was rather inflamed rather did it suppurate but after ward  
 the sigill after ward could she was perfectly well

**Virgo** The sigill of virgo must be prepared  
 of the metal of copper 3i Gold 3i silver 3i melt them  
 together in the heat of the O engrave into the O in the last  
 hour after which the mass must be beaten thin & from  
 it 3 after wards upon shoyng a strong aspect of 4 with any  
 of the other planets in that hour according to the judgement  
 of or equal hours of the planets you must engrave the fol  
 lowing signs and words on the sigill yet so as all be finished  
 in the same hour

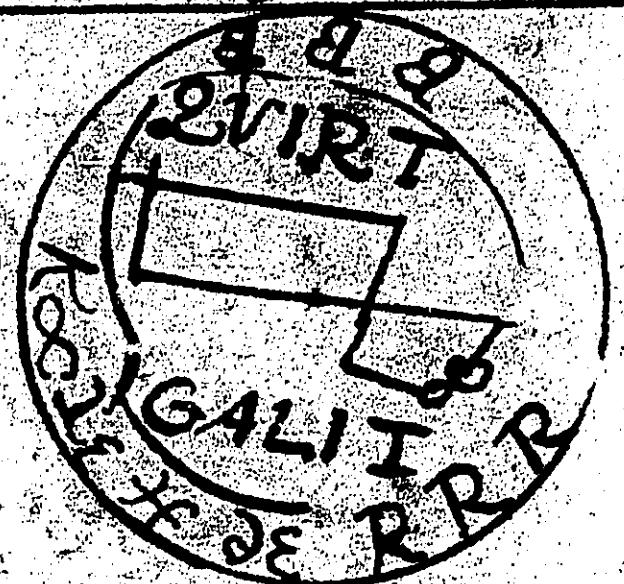


This sigill must be hung on in a pleasant season for that it best  
 and when the planet 4 is in the first house of heaven and in the  
 hour to hang it on in the corner of the house in regard of the fire  
 it hangs can admit of that if not do it in the hour of 4

**Libra** This sigill of the sign must be made of pure

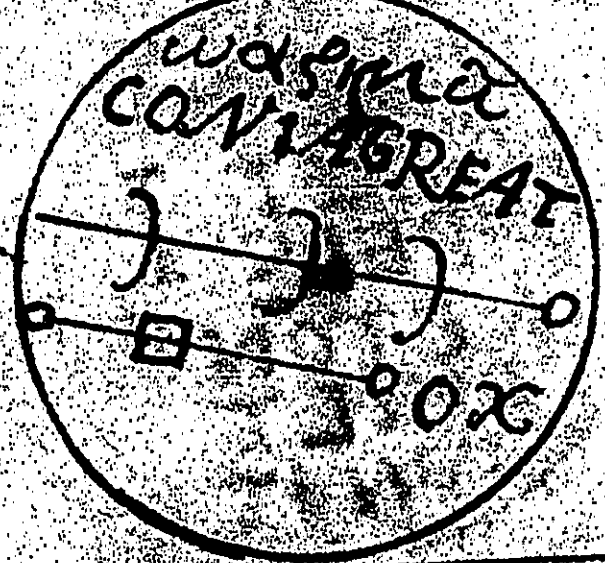


and requirer copper with an iron when the sun is in the sign of the virgin  
 Now you are diligent to take notice of a law dominion on  
 the strong in the resolution of the year the virtues of this sigil will  
 be wonderful efficacious in that men that have of their signi-  
 fication in their nativity if they receive the same constituted  
 prepared as now is showed when it is in the sign of the virgin  
 and characters following must be equall upon the sigill then  
 in the day & hour of about the 9th or first hour in which  
 & sign with the sigill must be hung on thus figured / 62



This sigil is most efficacious against all incantations of men  
 men in which they take away virginity from men it is also  
 profitable against all evils of the privities &c

SCORPIO make this sigill of iron of pure silver in the  
 day & hour of when the sun is in the sign of the virgin must be  
 signed with the but the other when the sun is in the sign of the  
 you may hang it on when you will



This is a singular remedy against all venereal biting if you  
 the more useful in all those who know the form about their  
 neck viz if they be for soldiers captives or such a one continue  
 alle & open in their & continue for in the case of admirabil  
 efficacy as it is before said that following sigill must be made of  
 iron or iron frame as is before shown if it be done of that use  
 after a manner of it in a figure it as you see in the figure hang  
 it on in the house of or if this be done of into an house where  
 Scorpions and no living scorpion will abide in that house  
 it is also profitable help against the biting of a scorpion and it  
 giveth strength to soldiers to fight yet it particularly preaches  
 to women if it be worn the sick also & marks in potabel get  
 on side of it is thus to be engraven -



at the end of the tail being a piece of iron to be fastened  
 that it may be worn in the neck and hang down  
 contains experiment against venereal if it be hung



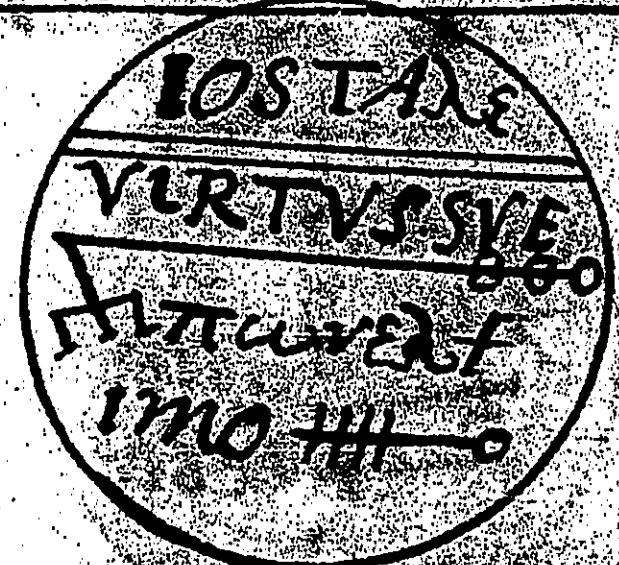
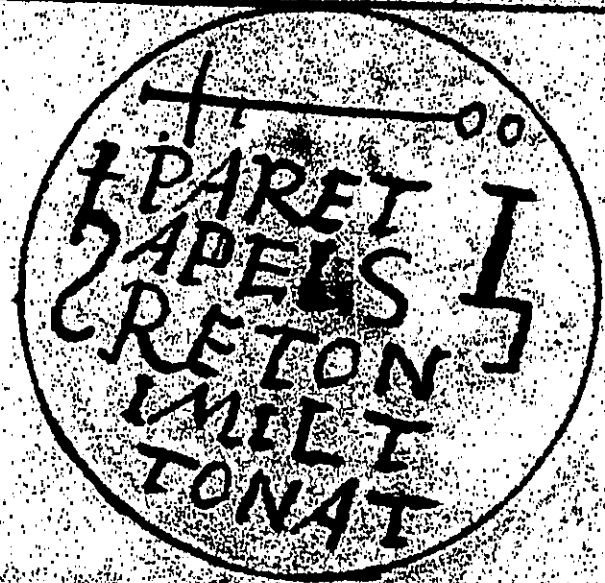
SAGITTARY

prepare the sigil of  $\gamma$  in the hour of the  $\odot$  engraving it and hang it on in the inches of the  $\gamma$  this is on of the first sigills found out after long search and it proved accord to the rule of art

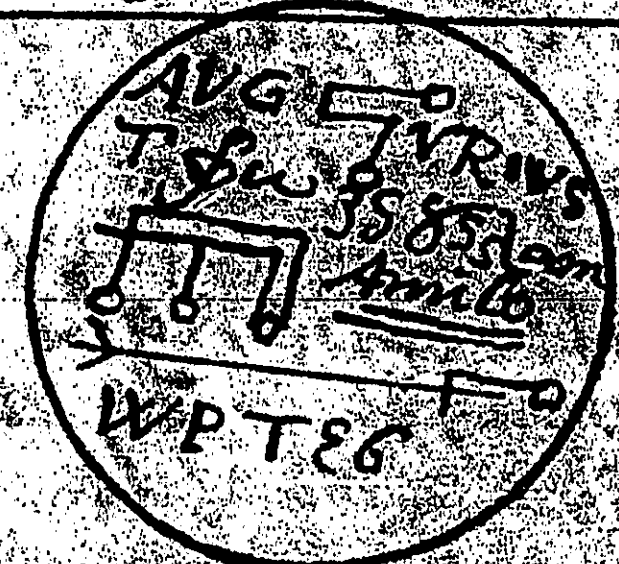
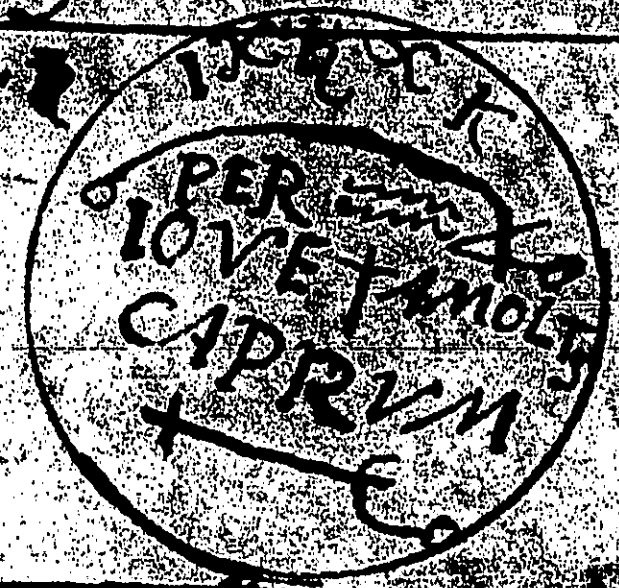


I have often used this sigill for the elution of my adversaries by the virtues of which they have stood amazed like wild asses. It must not be made of silver or gold but of iron must be made for it without the addition of any other metal. It requires to be kept and round clean for if it be not laid aside in time of collision it loseth its virtue and efficacy.

CAPRICORNE now we have to do with  $\gamma$  and his progrom. The sigil must be made of gold for lead consent not the virtue of operation to all the other metals. The ring to it must be of copper prepared in the hour of the  $\odot$  engraving it in the day and hour of  $\gamma$  and when it happens that  $\gamma$  hath a good aspect of all the other planets then in the hour of that aspect in the decreed of the  $\gamma$  hang it on the figure of this



AQUARIUS the  $\odot$  engraving make this sigil of the following mixture of gold  $\gamma$  of silver  $\gamma$  of lead  $\gamma$  of brass  $\gamma$  melt and form out this mass in the hour of  $\gamma$  and when the planet  $\gamma$  is in the 9th house of Heaven take to engrave the sigil  $\odot$  round in outward but you must not hang it on until the  $\odot$  be under the Earth in the hour of  $\gamma$



This sigil profits in the palsy, cold, gout, helps the memory, londers when hurt it is also convenient for the operation of the memory, causes the memory to find favour among men, it is also a remedy against venereal diseases, it is useful in epidemics for when you hold this sigil near to the place where they are they will hastily remove and not abide in that place.







gued as a name of a ...  
This sheep in the fold among the ...  
upon it that the ...  
and swallow it so doing they will not easily be ...  
they which ...  
of this kind

In this manner Remedies may also be prepared  
for Oxen Swine and other Animals yet for every one  
according to his condition and nature ...  
as best as vulgarly they say that if ...  
as postulant as the ...  
to horses

Chinforts for the blood in open ...  
and laid eggs thus Ambrom ...  
Hoo ...  
mouth of the beast as his mouth is open ...  
egg so the lickon ...  
his ...  
take that he ...  
Do the same ...  
instead of the ...  
KVEFAMILON

So doing the house will ...  
abundantly ...  
after 12 hours ...  
proceed ...  
if then ...  
shoe effects by ...  
out the observation of ...

if this be ...  
in the full of the ...  
stakes on lines ...  
to the ...  
to the ...  
stake this in any ...  
made will permit ...  
thing to ...  
should do so they ...  
would want to do ...

to the 4th book of magick ...  
and times ...  
on silver ...  
by gold ...  
for you ...  
to attain to the ...

if you ...  
another ...  
of animals ...  
purpose

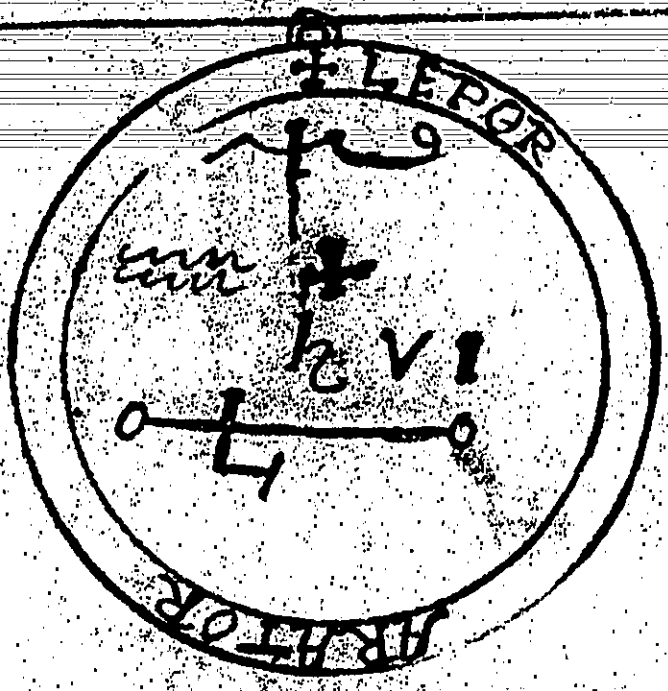
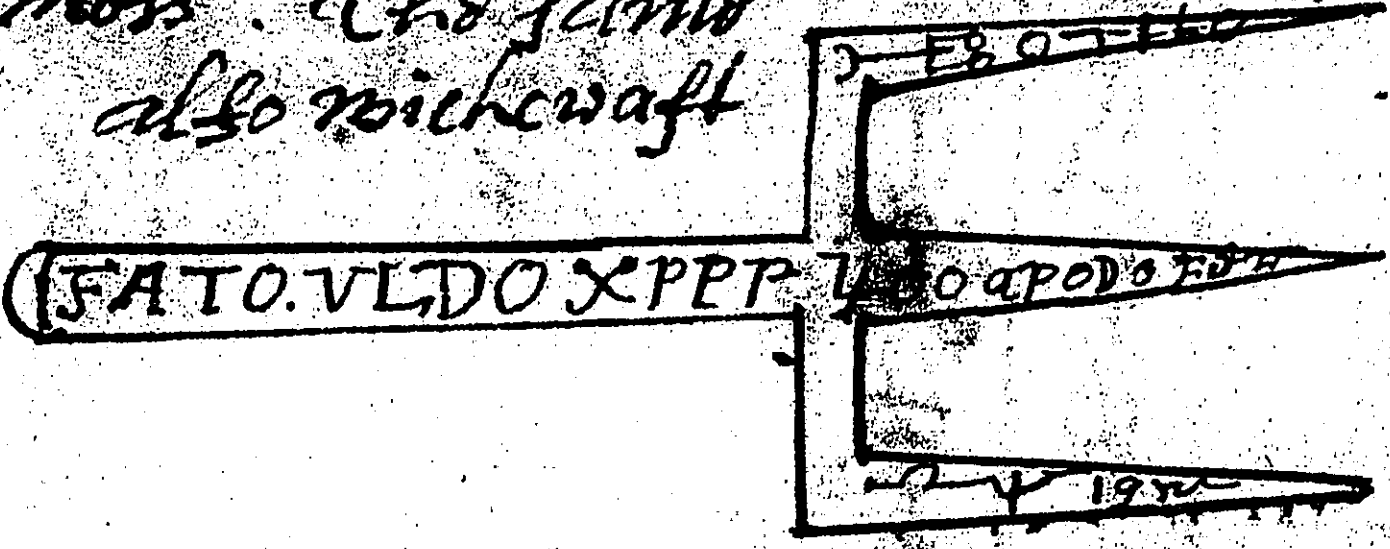
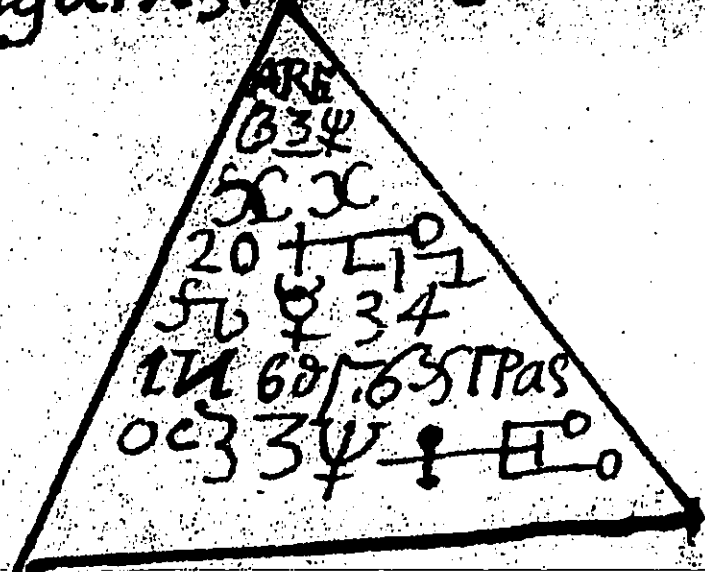




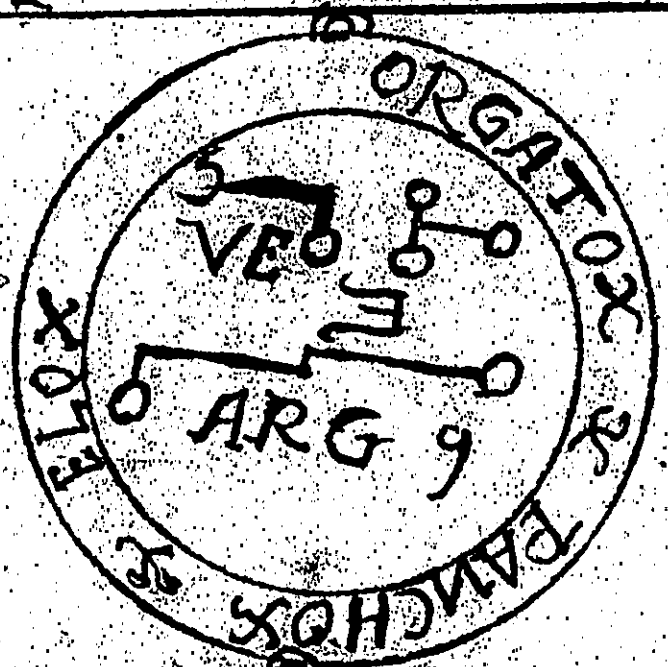
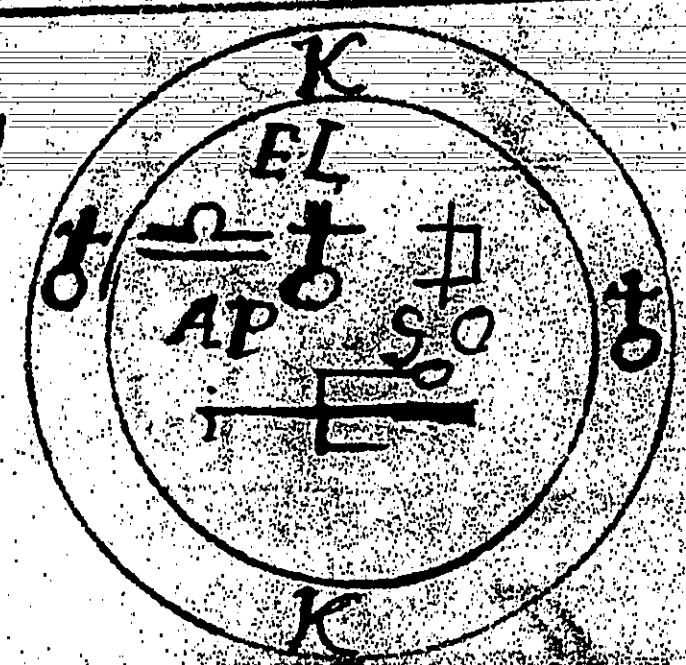


An example of the preceding label if you be about to change gold into silver begin in the book of the occupying the first degree of 69390 into copper then begin with the first degree of 890 touching the mutation of all other metals the preceding label is to be understood indeed all towns work businesses & command are most commodiously & most happily performed according to the motion of the Heavens and the planets for all men in the Supreme God so disposing & ordaining and giving and by nature of the operation of the firmament either to disease or sanity & in healing others you ought diligently to give heed to this operation for simple do very often exercise their virtues according to the observation of time

Magicke seals of the first books of Archidocos having power against the falling sickness: the same also witchcraft



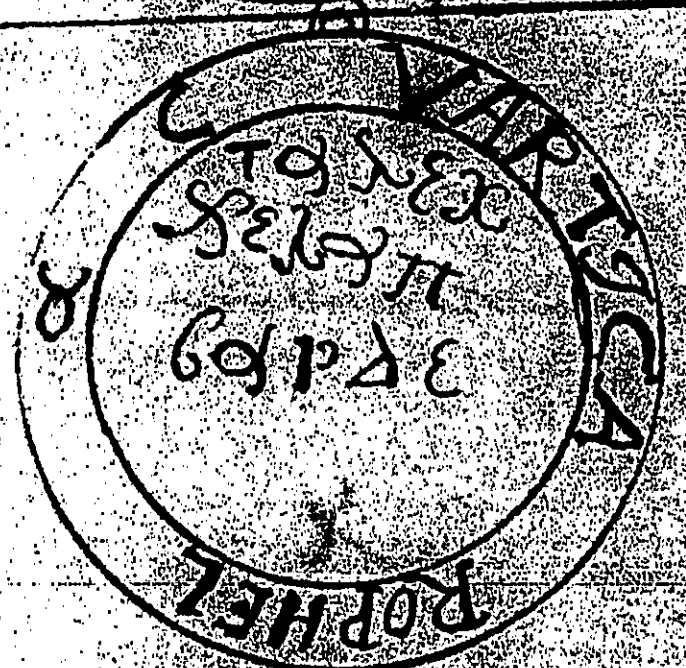
For consumption of the Sight



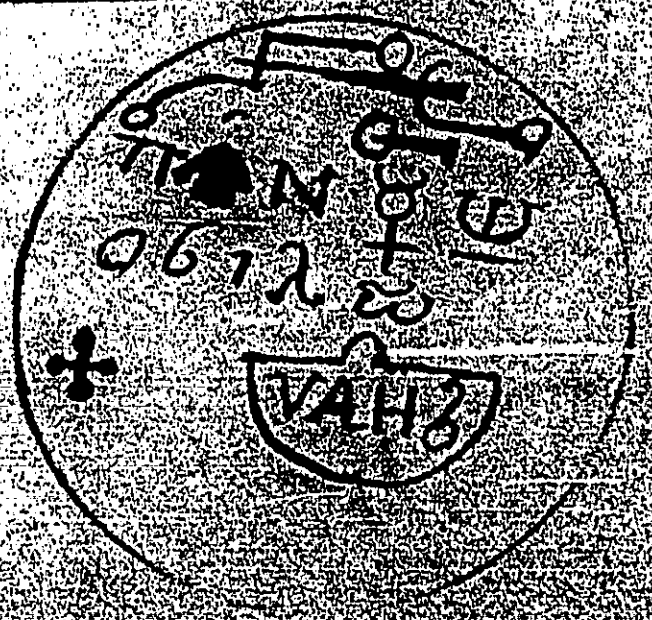
For the Tabes of the brain



Against the paps or Apoplexy



Against the Stone



For the general members AVGALLI RIOR

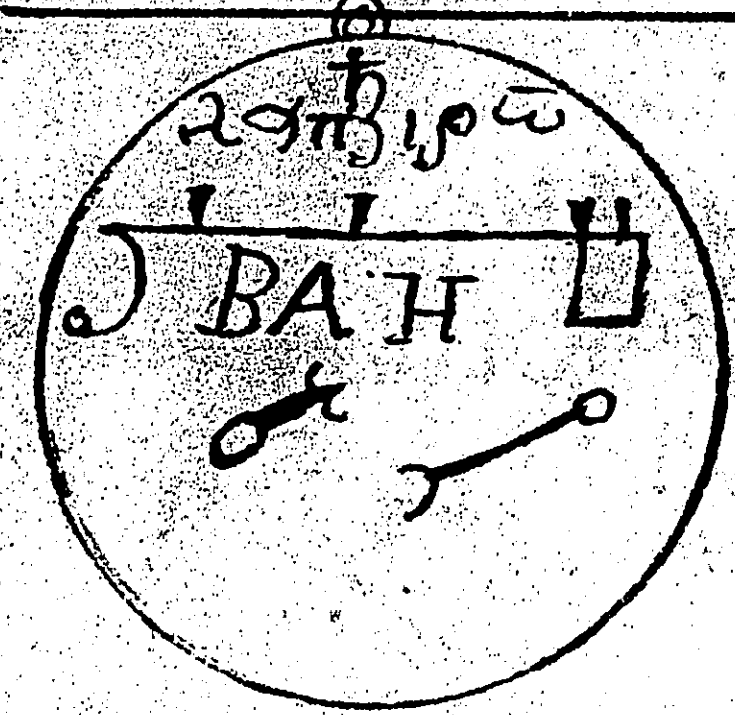


For living unweat kausos

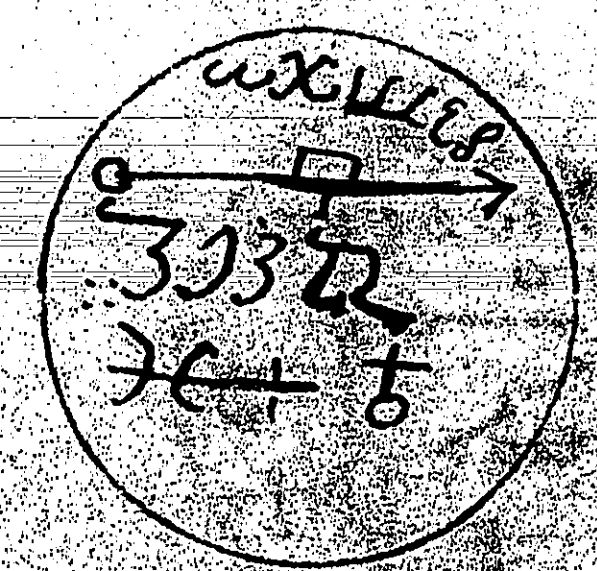
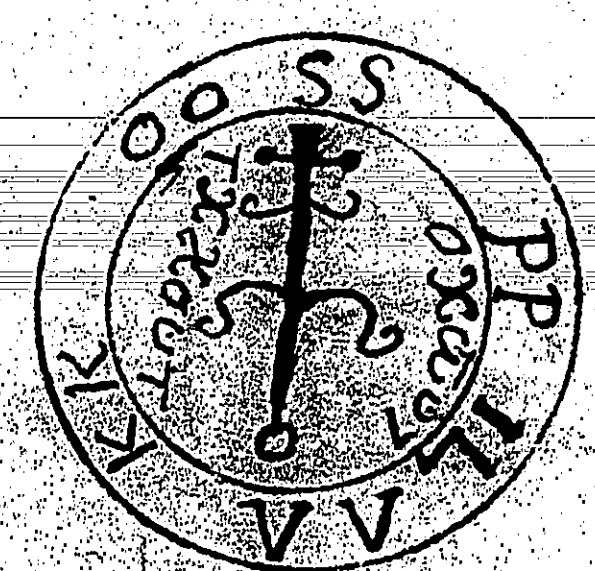
W V S V R L R E  
H H H H H H H H H H  
H H H H H H H H H H  
H H H H H H H H H H

S A O L O 3 . 9 . T T . H .

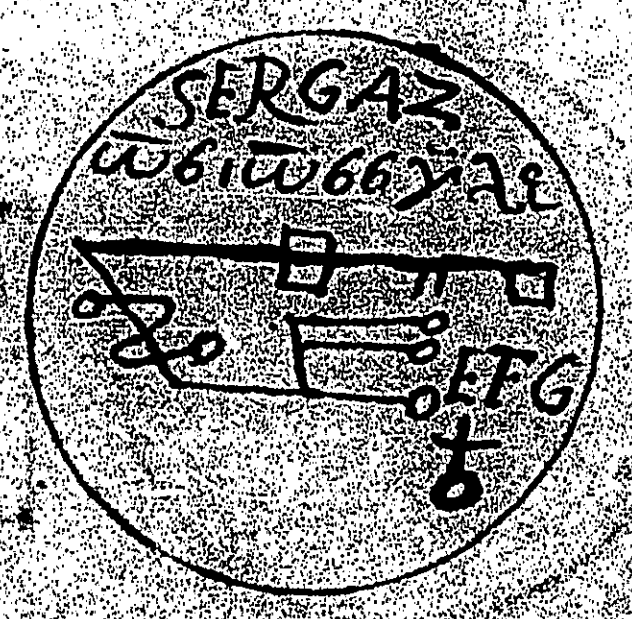
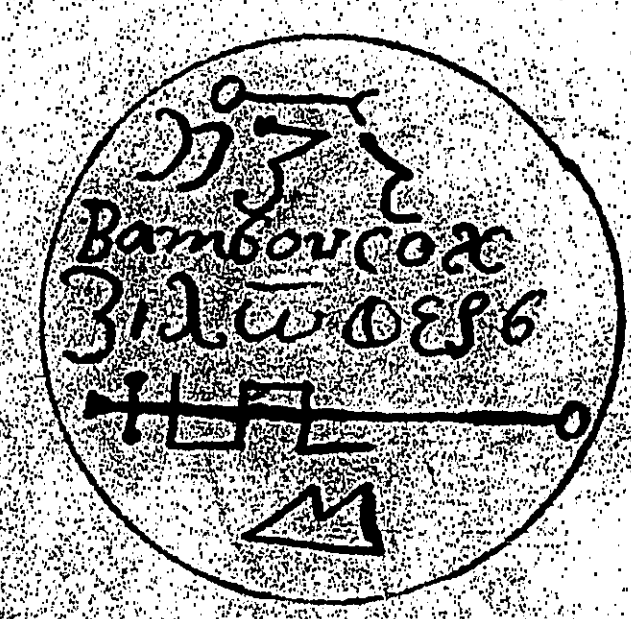
For the Gout



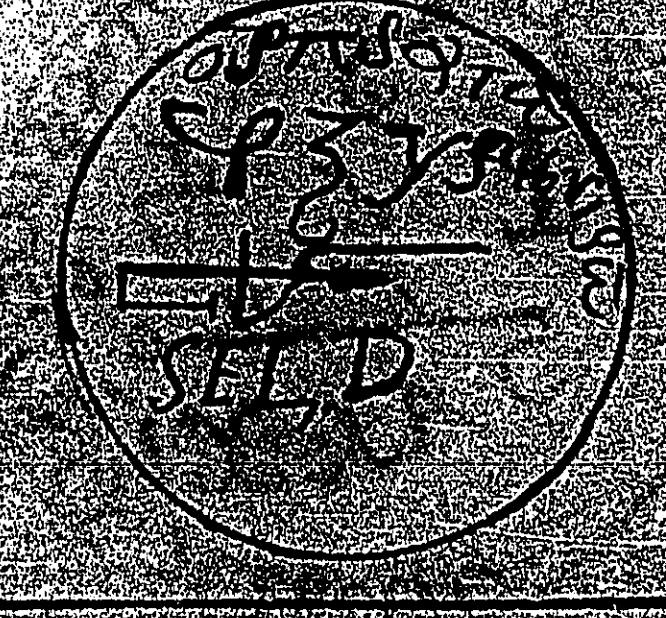
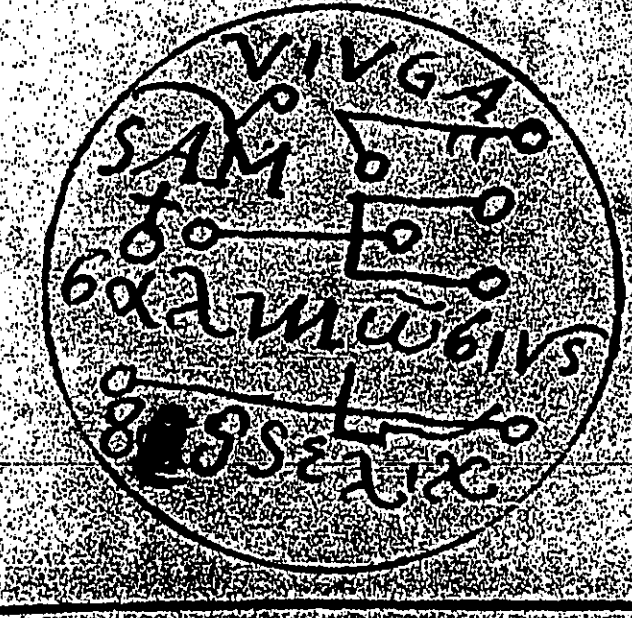
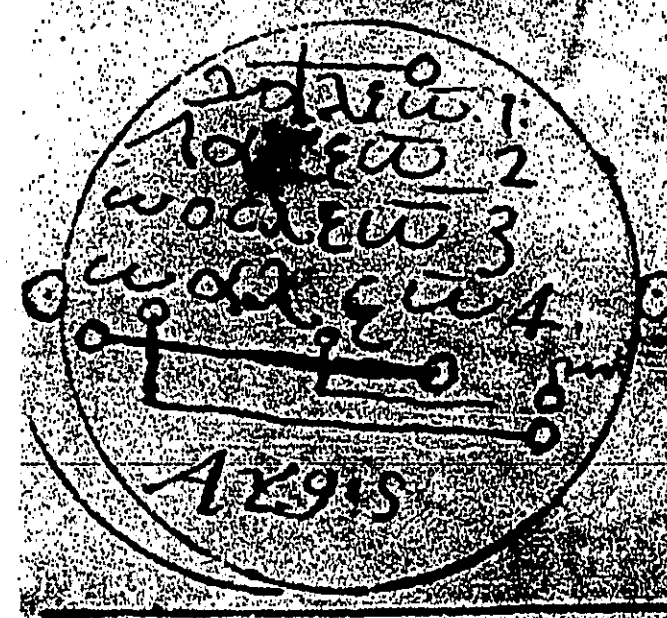
For the Gout



For the Contracture



For the plague of women's menstres



For the Leprosy

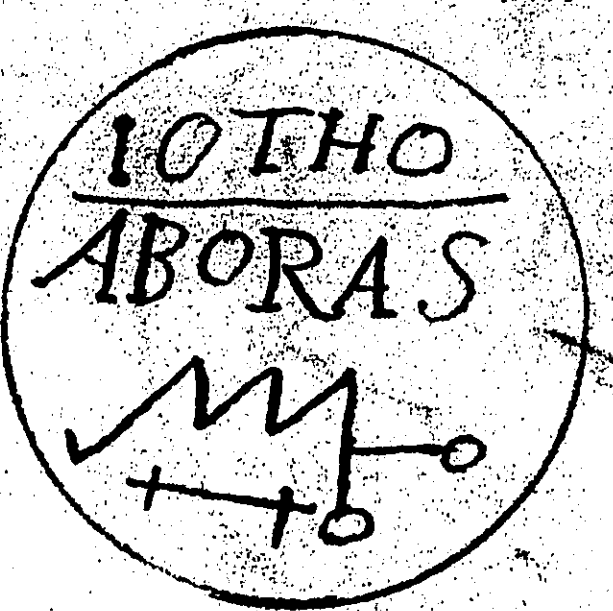
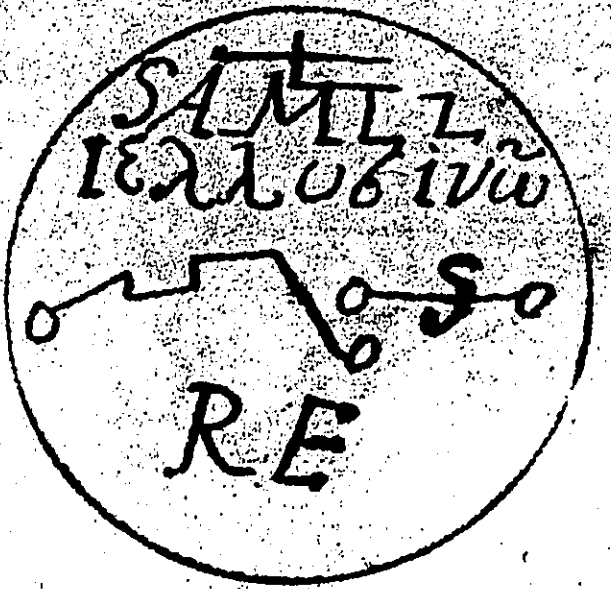




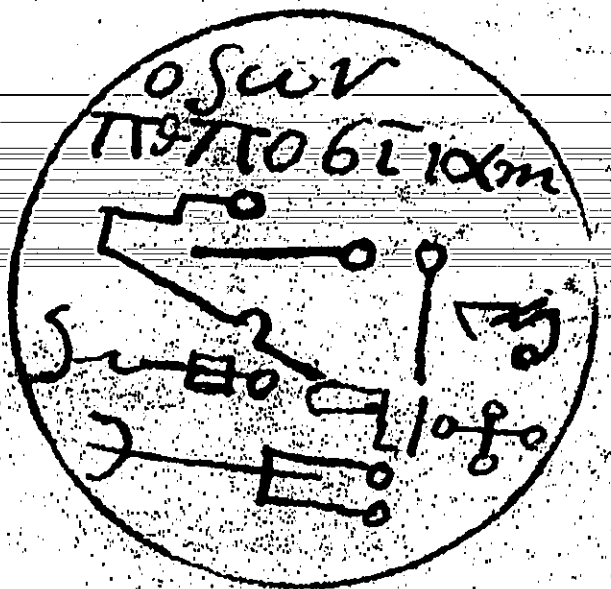
For the Stingo



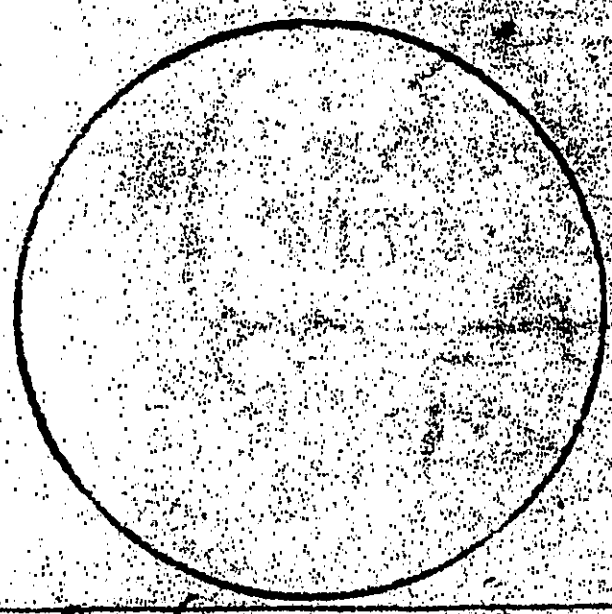
For the Cramp



For the palpitation of the Heart

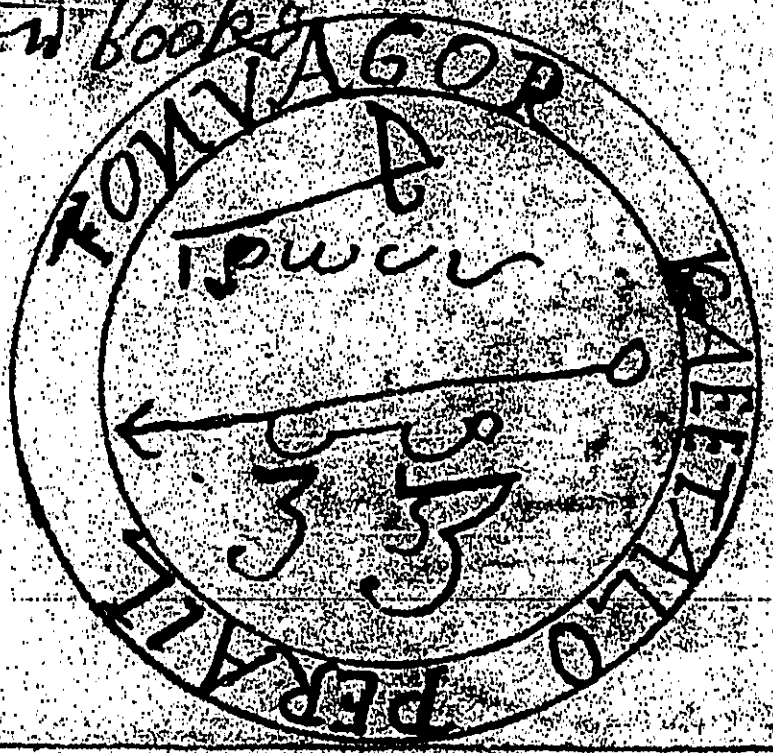
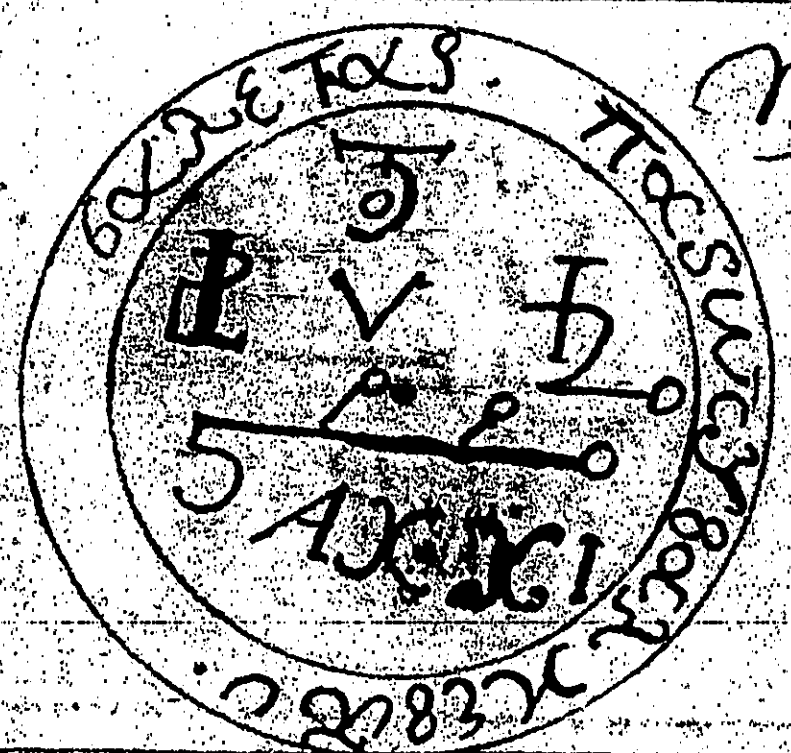


Against Flies

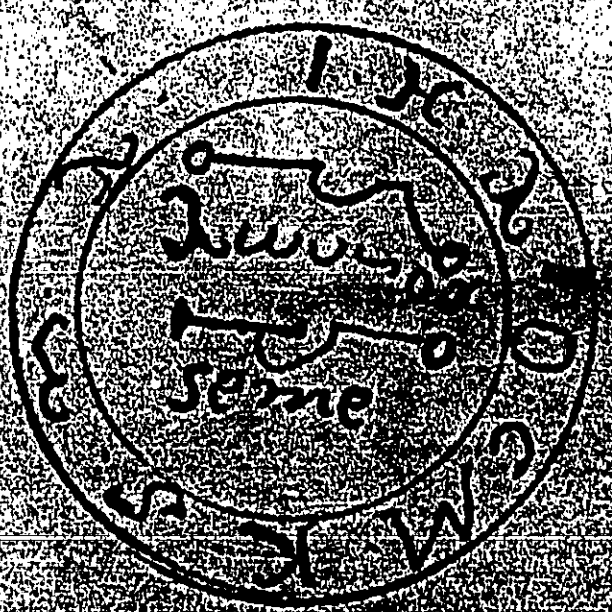
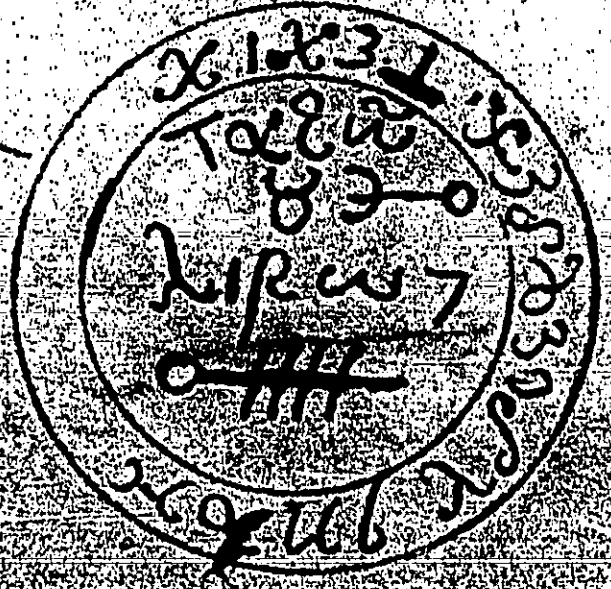


Magick soaks of the second book  
VIZ of the 12 Signs

ARIES



JANUUS



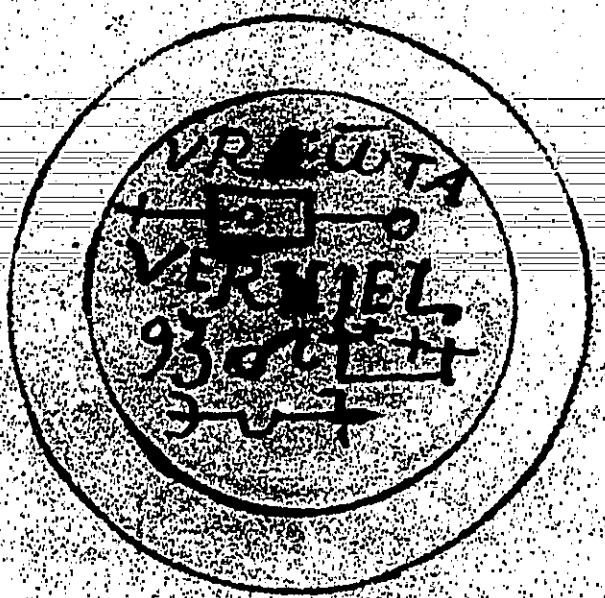
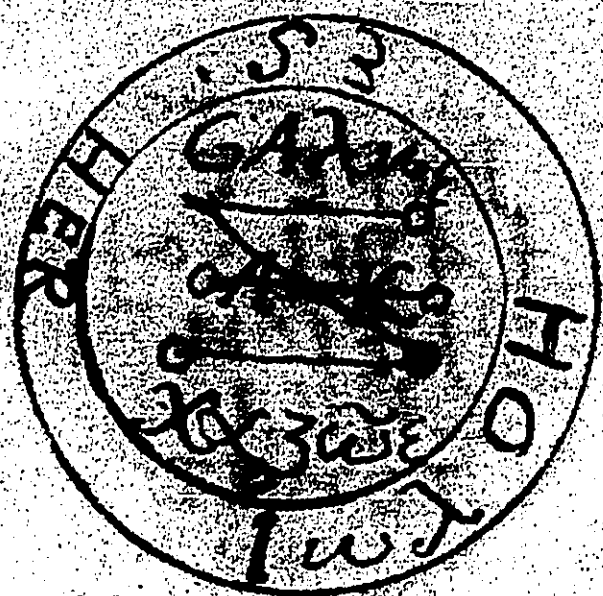




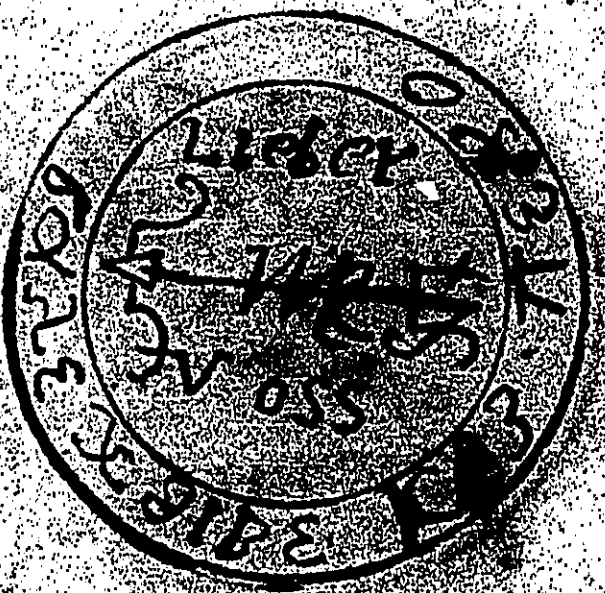
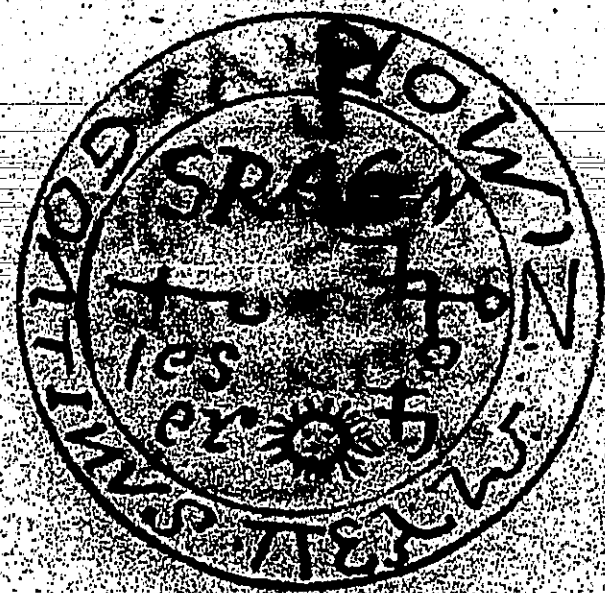
Gemini



Cancer



Leo



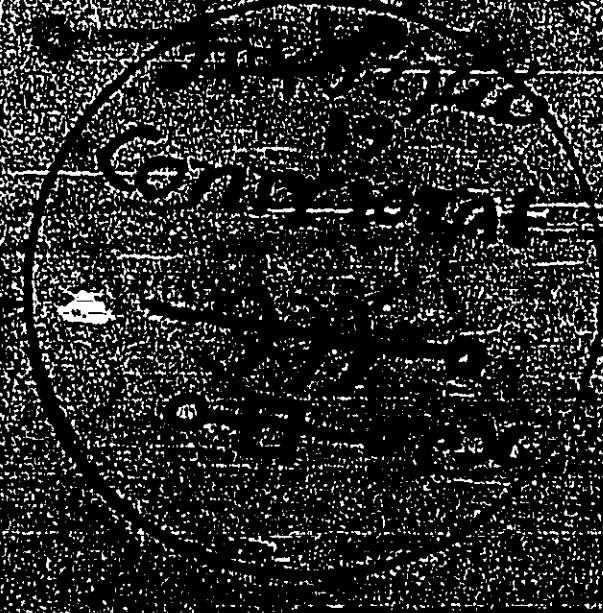
Virgo



Libra

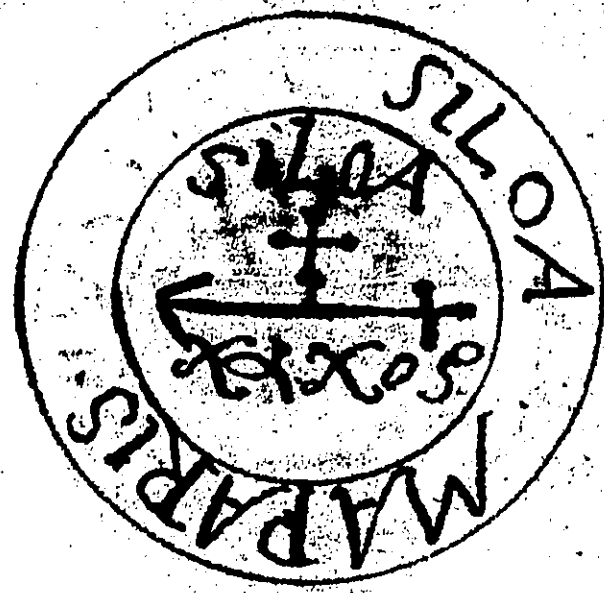


SCORPIO

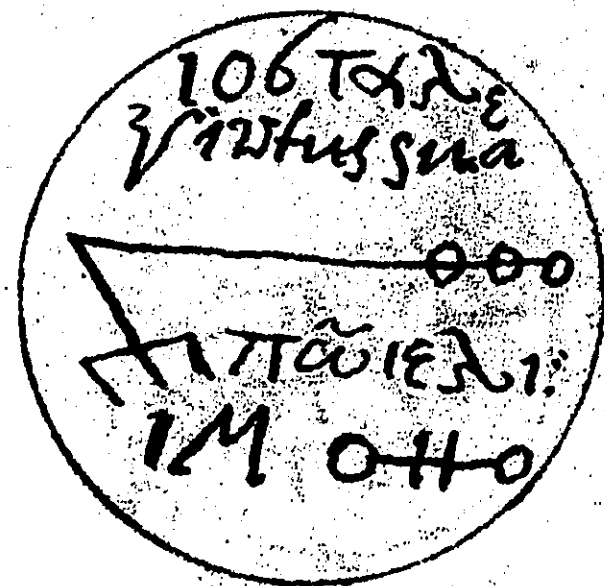




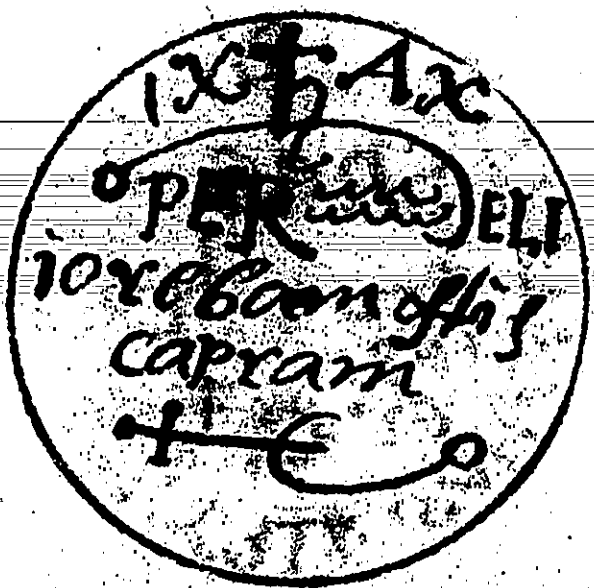
Sagittary



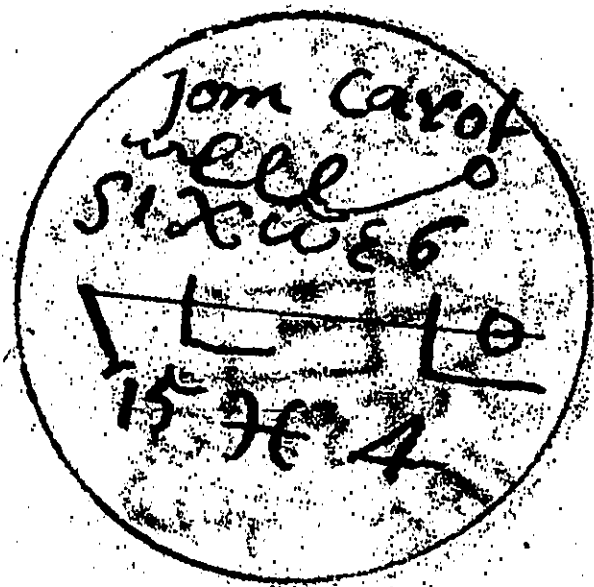
Capricorne



Aquary



Pisces



Character of the third book varying from the former now  
Against M... ALBOMATA TO S. L. V. B. E. M. O. R. A. S. P. I. T. A. M. O.  
NATVRA... IL. CON. 3. 4. ABE... For sleep, &c

... ETERRET S. HOGERET S. GEREL...  
For the same AMBRASIS CALIAS AMBRABO AMBRANNO...  
VOR... to the same KUFFANILOR

The 7th book of magick ARS DOXIS touching the Cons  
tellation of the Spoutum

... may of your passing this Royall instrument begins in this  
manner first of all every month throughout the whole year



You must carefully consider the nature of the world at the beginning of any sign must diligently be observed the signs which upon the horizon together with the signs of the world which is called the midheaven it is likewise further to be known in what parts of the heaven every planet is resident in the house day of the beginning. & setting about this mystery also whether the planet be above or below the Earth & when it will ascend above the our horizon moreover the conjunctions of the planets and to be known on in what sign or degree the Sun or moon is also all the stars & changes of the moon and especially to be understood at all the equinoxes themselves yet you cannot rightly compute them according to the rules or tables of Ptolemy for this cause the tables of Ptolemy were made in the year from the Nativity of our Saviour 140 all that time the Equinoctial was on the 31 day of March two hours & four minutes after noon therefore in that our age viz now in the year 1537 there is wanting of the account of Ptolemy almost 5 days 7 hours & 36 minutes for this cause in computing that so exact but a work great care must be taken to find the true Equinoctial & the place of the Equinoctial ought to be taken in the Ecliptick of the Eight Heavens which is all the beginning of Aires to wit of Division & Partition for the first part of the Equinoctial from the Ecliptick contains 24 minutes of Declination so we find the day of the Equinoctial then the place of the sun is now to the Ecliptick divisions that are of the Equinoctial in the Eight Heavens & the points of Continuity therefore when you see the sun is positive whether in the ascendant or midheaven you shall find them will be the beginning of Aires & of the signs & of Aires & of the signs which consist in Heaven may be known from the motions place of the sun the account is found in the account through the year also some place of the planets must be taken according to the equator of the Ecliptick which equator is divided into four in the 24 Heavens is described by most Astronomers but all the being computed in their own manner & cause us now proceed to this Article of Jesse each of the following 7 must be taken according to the right scribble in its own manner as shall here following be the row of 9 of Gold parts or half ounces fine of Silver parts 10 of Copper parts of tin parts 2 of gold parts of mercury parts & every of these metals parts must be kept apart on paper & never no must mention or speculation of which the magnitude is almost according to this last figure

Of these Speculums there must always be three set in one and for all images of men as of thiers. Ensignes & others like of the also the figures or figures of beasts & animals of fishes of Serpents & other things which men perpetrate. Do you have you are whether it be day or night the same can soon in the Speculum in the other end for all men instructed with all the other things which are taken in the Speculum with all the other things which are taken in the Speculum for no further













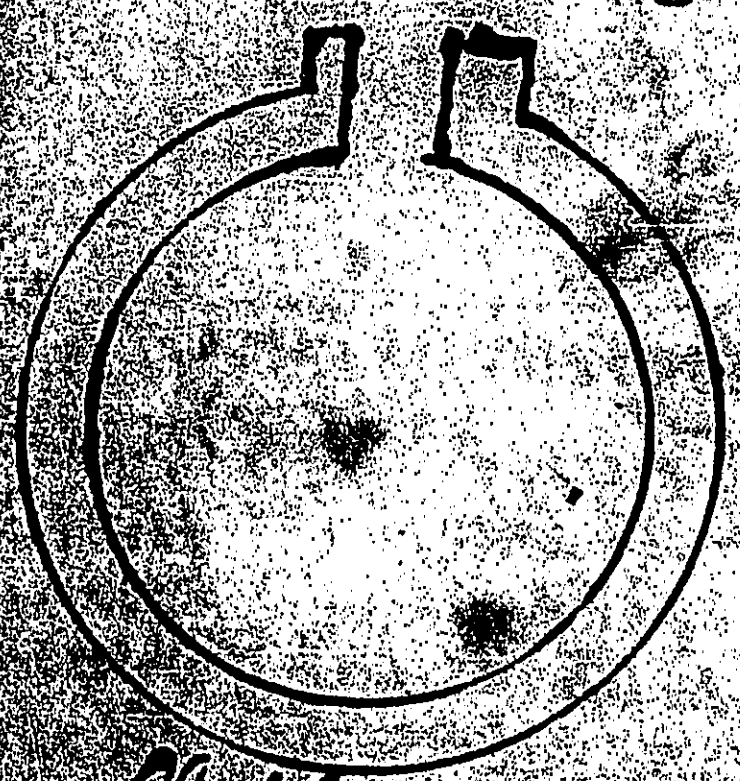
from them in the third and looked all things written in left  
out in books & whatsoever if figured with the pen although  
It is most secret & most occult in art and unto what man  
Condemn speculatives of this kind and directed all things appear  
which are done under the horizon as well in places distant as  
in those that are nigh. Neither they be done in the day or night  
openly or in secret. These speculatives must be prepared for certain  
men & definite men all other men for whom they are not made  
can see nothing from them it is also to be considered that if the  
speculatives be made among large mass of earth instead must like  
wise be taken and indeed the greater the Speculum if the more may  
be seen in it for if great gatherings together of people be to be seen  
such as are made in wars, conflicts, & other like confluences of peo-  
ple in so little rooms neither the persons nor houses nor other cat-  
tel can be seen so very distinctly as in alacres & more spacious specu-  
larly a smaller than alacres Speculum but only more of earth  
material - after you have your matter prepared & purified they are then  
fit for this work it also to be considered that earth be broken to be  
poured in the seven hours of his proper planet also the good or evil  
aspect of the good or evil planets towards that planet and diligently  
to be observed. Gold if it be 3 times melted with vitriol  
afterwards transmuted by Saturne it needs no other purification  
but only you must beat it out thin & macerate it in water of  
Salt for 24 hours after wards wash it with pure water  
rather wash it with aqua regia for it with a clean linen cloth &  
Rinse it for the time of 24 hours. Silver if thus prepared after  
it is beat thin in a plate it is boiled in water in a black  
rattin salt is dissolved the boiling is continued for a quar-  
ter of an hour then it is taken out & washed with pure wa-  
ter & wiped with a clean cloth & so prepared for the hour  
of use. Copper must be put into water of vitriol on  
Camphor mixed with vinegar for the space of 6 or 8 hours  
so it will be purified but after it must be washed clean &  
washed from the filings & they above said with copper cells  
In melt it & burn upon it sweet mar or honey then pour  
it out into fair water after wards dry it & lay it by for use  
Quick silver Express this through a skin into a clean  
Linnen cloth what passeth through is good & Effectually  
purged for this work & what is left in the skin is of no value  
Ready for a beginning. This being done the completion of the  
poison (whether man or woman) for whom this Speculum  
is to be made must be accurately & exactly known viz by calculat-  
ing the nature of him or her as we before have clearly taught  
For as some do the completion cannot be judged of from the  
understand if judgment be made from the hour that hour an







with a stick that they may burne then remove the rockett from  
 the fire covering it as flows set it aside until man is in the  
 one: (as may be seen) so you must go with all the other metals  
 according to the tenor of the Table until all the metals be  
 congruous & co: united But if venus be lord of the nativity  
 you must begin with copper of some this process venus mercury  
 Sol Luna & then above from Saturn to Jupiter & man: on till you  
 come to venus this in numbering all and repeated the beginning  
 being all roads made from the lord of the complexion or nativity  
 mercury only when lord of the nativity must be the last be  
 cause his matter abides not in the fire but continually grows  
 away otherwise he shall hold his own order especially when  
 he is not lord of the nativity & also the 4 metals being  
 conjoined as I said you must have two tables of Jewon first  
 phisic found & bound together with Jewon now so as they  
 may within them containe the amplitude of the spiritum  
 when it is molten & chaff be twined the two Jewon tables on  
 the superior parts therein must be amoult on or placed not  
 large but so made only as though it the metals may  
 be conveniently poured according to the following figures  
 almost like a flattened bottol shewed but before the ingredi  
 on: you must have the Jewon tables hot & anointed them  
 with suet that the metals may not stick & that the spec  
 ulum may be smooth and very hard & the forme of  
 the furnace instrument into which the speculum  
 is to be cast & all these things being in readiness you



must diligently have regard to the times  
 when the lord of the nativity is below  
 the earth that is the 1. 2. 3. 4. 5. or 6  
 house of the heavens & the moon hold  
 the 12 degree of the house of the lord of  
 the nativity & also there be no other  
 malignant aspect such as  $\square$   $\Delta$  or  $\gamma$   
 chosen in the name of the lord put out  
 found this if the first speculum into that  
 all things which are desired corporally and substanti  
 ally as men imagine beasts & other animals yet the fu  
 lion must be made & earth in that some points & moments  
 when the moon enters the 10th degree when  
 afterwards take out the speculum from out of the  
 form or furnace instrument and keep it apart but







together or conjoined but each of them kept apart but when  
The Lord of the nativity is in the seventh house that if in the  
house of Saturne secret or hidden things the Sun or moon at the  
same time be in the house of the Lord of the nativity and  
also when a conjunction of two benificent planets happens  
then these 3 speculums connectively must be put into a pure  
glass & clear fountain of water or sea or under the water they  
may againe co-untill them by in the water for three houres  
spaces untill the conjunction be over past afterwards take  
them out & wrap them in cleane linnen and keep them for use  
Thus may the speciall instruments be prepared in 13 months  
space if it be began in a fit time & an accurate observation of time  
be adhibited this worke may be set about in any yeare yet one  
yeare is more comodious for this then another Especially if  
the Lord of the nativity be Governour of that yeare or you  
set of the part of fortune

## The Sixty Booke of Magick RECIPES

Touching the composition of metals no man can deny but  
that the compositions of metals & other wondrous things  
in supernaturalls that may be confirmed by many wayes  
at heere following shall more clearly be taught for if you  
compound all the 7 metals in a convenient order & due  
time & mixt them together into one mass you shall have such  
a metal as in which all the virtues of the 7 metals shall  
be reserved and remaine all the day you shall live in or  
only one metal which we call **ELECTRUM** this doth not only  
contain in it selfe the naturall virtues of pure metals but  
besides that also various supernaturall virtues for pure and  
simple metals by and in them selves have no more virtues  
then what God our nature hath infused in them and all the  
metals if the most noble most perfect & most excellent be  
the Sepulchre with all its species & copy our mercury condensed  
all eternall & clear & bound to likewise all other metals  
have their peculiar virtues which we in this place shall  
not mention but speake of the consist of metals in gold  
small and yet their metallick essence being condensed &  
united they can performe or begeth nothing in  
nature without hurt or detrimment but if they be to be  
6150



...how medicinal virtues the metallick Essence  
them must be first destroyed and then changed into another  
in species viz into their accurrences or of the balsome line  
funds quinquessences call'd the like & in that state & libel  
to the sick & without such a preparation they by their nature  
virtues can contribute nothing in a suppurative or all manner  
manner as our Electrum doth which if compounded & coagulated  
according to the course of Heaven as we have following here  
In the practice of the art of the chymicall art not without care  
assigned guards to our Electrum for the virtues of it is great  
You expect in quales I suppose it in this place will be altho' very  
I understand that you should describe the virtues and faculties of  
our Electrum and omitting the treating of pure matter proceed to  
Comment you of this only for it is more clean than the Sun that they  
cannot in the least of comparison with our Electrum if a  
cup or plate be made of this Electrum upon it can be given to  
no man now by enchantments witchcraft or any hurts be in  
found on him if the said cup or plate be well observed for in our  
Electrum is contained infallible sympathy latent which it hath with  
man the plants & supponer stars co-operating as by reason  
of a singular consent & concordancy if both smothered or spotted or  
found as it is touched or taken in the hand of man and thus is the  
cause why many things various attributed to our Electrum by  
the authors of which they also made many verses apt for  
covering medals & drunks some of which even in our dayes have  
been found & digg'd out of the earth with which they were contain'd  
and had also of the same Electrum: ornaments & jewels were  
in times past of Rings bracelets medals scales & magick  
Spoules monies & some of which for conserving their  
tamen were contain'd with silver & gold but that use  
form in our age is altogether out of use & nothing it is  
life contained and forgot. # Yet that the mystery of nature  
and the excellent magnalia of God may no longer be  
hidden in that dark time but be publicly known & published  
to light cannot cease but describe & discover to my pleasure  
them those things which have so long been hid & been ob-  
scured in the darkness of solitude but it should not be  
hidden to write all the virtues & potencies of our Electrum  
for if need so that our studies will be calamine with the soft  
How giving effluent to the ignorant to send to the soft  
abused by the witch and impostors again it all these  
of the best security # yet in the mean while you shall  
place cannot chuse but write some of the most  
person and virtue of our Electrum which we have  
from done with that our eyes and therefore can  
ness the truth



The truth of them with a good conscience for we have  
seen Rings of this kind which who so would read  
The words read not trouble nor the passage effort nor  
any dolorous torment like wise: neither would the Apo-  
plexy nor Epilepsy invade and if a ring of this kind: not  
put upon the ring finger of an Epileptic man in  
in the time of a most grievous fit the fit presently  
abating and the sick immediately awakes from the place  
where he was fallen we have also seen and known  
now at that time wearing such a ring on his finger  
ring suddenly did not only free but by reason of the  
dial: sympathy did also contract spots & deformities the  
more clearly do declare in our Book of Sympathy as  
more over it is also to be known that our Celestiall  
Celestiall operation present of also the influence of a  
The planet that it drives away all malignant spirits  
it: therefore the nation Magicians & Chaldeans  
did and performed many works of this kind of persons  
in it of them particularly shew to you it shall make a  
wonderfull Chronicle which notwithstanding for the  
quodding of scandall I have omitted for in so doing  
to account the greatest Sophistry & the highest Magicia  
and Enchantment: notwithstanding I cannot pass over  
some on speaking of this thing some have found in Spain  
by a certain nigromancer who had a bell weighing at  
the most but two pounds at of ten of his ring this bell had  
Covetise & Raue on very many spots and missions  
of spirits for when he was disposed to such actions he would  
contain words: & Characters in the internal superficies of  
the bell then he struck on rung the bell immediately a spirit  
would appear in what form soever to himselfe & follow with  
the form of the same bell he could also draw to himselfe  
any spell from him either missions or spirites year & more  
will also if he so pleased as with these eyes have seen done  
by him yet at often as he intended any such thing so often  
he would run the words: & Characters he would not speak  
to me those Characters on words: which I myselfe more pro-  
foundly summing and considering the matter did at last  
ought happen to find them out which notwithstanding our  
the examples of which I have studiously declared yet  
did without difficulty perceive that more of moment  
was given in the bell than in the words themselves



For that both was undoubtedly made of our Obedience  
I have also read the invention of our great Bull at the fount  
of which all adventures & adventures resident in the Court  
of King Arthur were so exceedingly terrified at a consubstantion  
I go seized on them by which they were plunged headlong in  
to water no otherwise than as if they had been struck down  
with lightning this is no fable but a true thing and you  
will be convinced thereof if you do not doubt of your  
beliefs since all such things are possible to nature for if the  
possible man can call & command another by the sounds of his  
word as he must do what he commands without all sorts of  
weapons or other violence intervening certainly much more  
easily can the possible man do the same who can compel both  
the possible & impossible not only with a word but also with the thou-  
ght of a word for necessarily the inferior must always be  
obedient and subject to the superior what other thing if the  
possible man then the inferior it feels labour in the mind  
and cogitations of the impossible man and by the imagination  
of man discouraging & discouraging himself more if the inferior  
be also in mind and in the superior's imagination so that  
they by the power and help of the stars may be far more sublimely  
exalted than they can be by nature at all least in the other  
Kings of this magick Archdoctores Gold & living mercury may  
be so exemplified to you if they do be compounded & united  
by amalgaming exactly in the time of the conjunction of Saturn  
and mercury and in that conjunction the sun have dominion  
over mercury they therefore may easily be fixed together  
so as to give fixtune to living mercury which may be  
Afterward augmented with other living mercury in that  
a conjunction this is an admirable secret of nature &c  
The phlogiston without this conjunction gold & silver  
may be vitriol & compounded with common mercury in the  
manner if gold be held out for mercury in the  
curry assents in to the gold in the space of time & makes  
which flagitiously the gold as was in the same manner  
silver may be handled also this is an art to call  
magnesia of the philosophers in the search of which  
as Thomas de aquino & Pappus with their followers have  
and sought but to no purpose and this is an admirable  
singularity that mercury with gold & silver  
silver copper given that they so easily melt together  
easily melt together the way and preparation  
must show for changing metals as the  
ment simply in our books of the transmutation of  
tells - further more touching our mercury



This also is to be understood viz as it with it or one firm part  
all metals calcines & digests them to its own nature so  
we have found mercury within of exceeding great heat  
and that it can no other way be coagulated than by the great  
heat which fully perfectly melts & fusion ascends in  
the fire & heat is such out from metals in the fire of this  
kind is the spirit of metals which ascends from metals in  
their melting like spirits: It moreover it is to be known that  
mercury is a metallic spirit and as a spirit is more than above  
so also mercury is more than all the other metals and as a spirit  
penetrates all metals so mercury passeth through all metals  
for mercury performs and operates wonderful things in  
metals all which we shall not here explicate but leave it  
to another place for I have seen and found that if living  
mercury be contained times sublimed as children from a calcined  
metal and calcined be again reduced into its own metal it  
will therefore be made more fluid than any lead whether it  
be gold or silver copper or iron or steel so as it will become  
fluid at a candle or touch like water and will melt like  
snow on ice in the suns heat & therefore by digestion for  
sometimes it will all be turned into living mercury: We  
also make mention of in our book of the Resuscitation  
of natural things when we speak of the mercury of  
metals: In this manner is prepared mercury of gold silver  
of silver of copper of iron of steel of zinc of tin  
touching which Aristotle & other philosophers have  
written delivered many things but partly or never seen  
them with their own eyes therefore this is to be accounted  
the highest and most noble mystery of nature which ought  
studiously to be considered and not to be rashly committed to the  
hands of unskillful viz of the common people for what will  
again or you profit a good who without know it nor can  
the use it but prefer an thing the can swallow before it the  
considering & ingenu of sophists as is the very same: It  
therefore they are not worthy of these treasures nor must  
they be imparted to them least people be cast before swine  
and what is sacred given to dogs which God himself hath  
seriously forbid to be done: But that we may come to the prac-  
tice of our doctrine touching which we began to speak  
above and which ought to be compounded & prepared accord-  
ing to the motion of the heavens and conjunction of the  
planets the process of that practice is as followeth



First attend the conjunction of Saturne with mercury  
that bearing all instruments must be in virginity  
as fine crucible pure lead water thine or in small quaines  
having mercury &c that nothing may be able to your purpose  
The conjunction as I said beginning make your lead to flow not  
so small heat as if mercury be poured upon it it may not  
fly away or evaporate otherwise in the first point of the con-  
junction take out your crucible with the lead in flux from  
the fire and then pour in your mercury afterwards per-  
mit them to cold together this being done likewise attend to  
the conjunction of Jupiter with Saturne or mercury then  
having all things prepared in virginity studiously endeavour  
that pure English tin may be melted in drossel apart at  
the very point of that conjunction you will lead and  
mercury in another peculiar vessel in flux also at the  
same time first take your lead and mercury from the fire  
when that mixture is warm condensation then pour in  
your tin and permit it to cold together thus you will have  
the three most fluxed mettals conioyned together in one  
body which three indeed should alreadie be first conioyned  
afterwards againe attend to another conjunction viz of  
any of the other planets whether Mars or Venus or be-  
conioyned with any of the other three aforesaid viz  
either with Mars or Venus againe you having  
all things in virginity as aforesaid must melt either  
apart in the points of the conjunction mix them as  
afore you did in the other 30 degrees that quadrans  
mightest with the same: and you must handle the three  
forming mettals untill all the 7 be conioyned together  
into one mettall attending to the due conjunction of the  
planets so you will have the ELECTRUM prepared but  
having described the same I will leave put an end to this  
little Booke

## The Seventh Booke of Magick Archidoxis: Touching the Seales of the planets

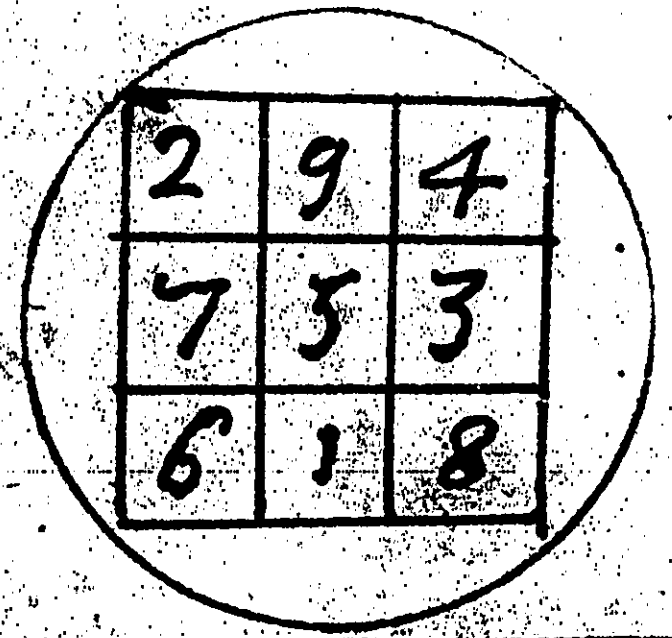
It is containe that agreeat powers virtues is enclined in the  
ills of the planets if they be duly prepared maist howe  
time according to the course of the planets afterward  
and for no man can deny but that the superior laws  
influences of heaven can do much in transient  
all things if the superior stars and planets can



gouernours put it in it as they please compelt the  
 small man although he be made after the image of God  
 endowd with life and reason How much more may they go  
 downe: less things viz mettles stone & imagination which they go  
 posse themselves on which they with all their virtues & effica  
 cy: according to the measure of influence do so occupy as if they were  
 one in them with all thier substance as they are in the  
 firmament: it selfe also it is possible for a man so to endow  
 them into a medium as in that they may efficaciously op  
 wate whether the medium be any shell or stone or image or  
 any other thing: it is also a thing very worthy your conji  
 doration: that the 7 planets have greater virtues in no one  
 thing then they have in their proper mettles viz sol in gold  
 luna in silver venus in copper jupiter in tin mercury  
 in quick siluer mars in iron saturne in lead therefore you  
 have describ'd the sigills of them each to make the seale of  
 every planet of its owne proper mettles

The seale of saturne this sigill must be made of pure &  
 fine ethiopian lead in the potability of which make aqua  
 natura on one side divide this quadrat into 3 columns & incise  
 into 9 squares containing 15 on the other side the figure  
 of the planet must be engraven viz an aged man bearded with  
 a staffe on his back in such wise figure as if he were signing the  
 earth on his head must be affixt with the name of saturne  
 but for impressing this sigill you must signatorye your in  
 strument ready cut and engraven that in the exact time  
 of signing the sigill you may impress in as many if stan  
 ps viz that by this meane the workes may proceed the mo  
 re expeditiously then when in the day of saturne the  
 more enters the first degree of taureus or capricorn &  
 the planet saturne is of a good complexion then  
 make your sigill porphyre cut and stamp it between the  
 two signatorye gewons as was said when it is so prepared keep  
 it carefully in cleane black silke

The Seale of  
 Saturne



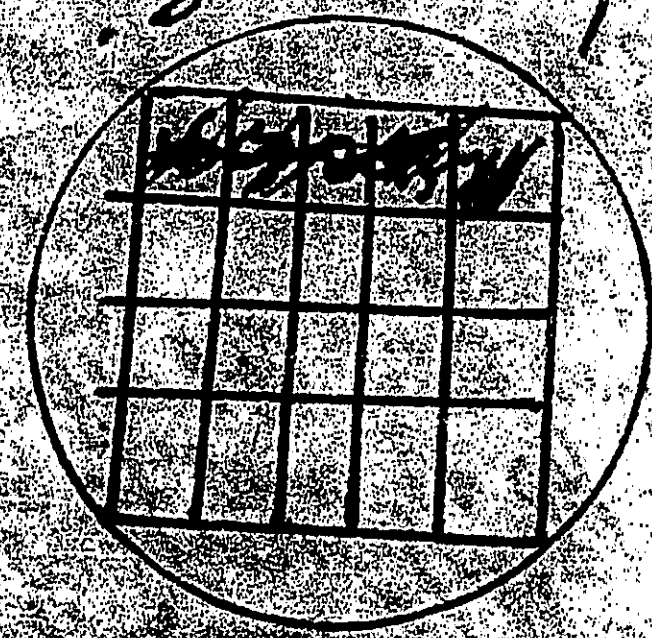
This sigill posittes pregnant women if they wear it  
 about them in the birth they will finde no difficulty also to  
 be labourers this seale is applyd that will be multiplyd



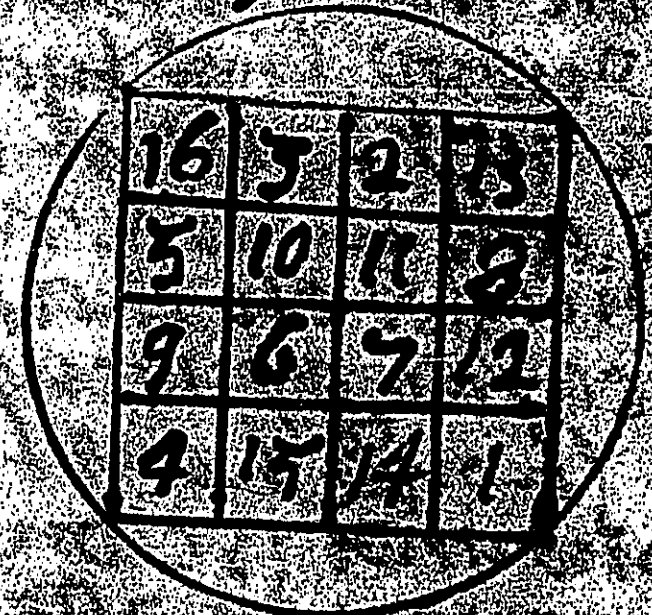
And increase if a knightman can it in his left foot no  
 man can hurt his horse But if this Seal be borne in the  
 day and hour of Saturnus when Saturnus is in the  
 sixth: all good enterprise and if it be applied to any thing  
 that day by documents is dismissed and profit both also in a  
 time of years if it be buried in that place where soldiers  
 rest they shall have no success but will hastily remove  
 their camp and be gone

The Seal of Jupiter

This sigill must be made of good English tin in the partic-  
 ular on one side a quadrangle must be extended and that  
 multiplied with the quadrangle number and every  
 line must containe 34 in the other side of the sigill the  
 image of the planet must be drawn viz a satourne tall  
 and like a man holding a staff as it were reading a booke in  
 his handes upon his head a starre and the name of Jupiter  
 also for this sigill you must have two signatories ready pre-  
 pared as is said then in the day of Jupiter the moon be-  
 having the first degree of libra the planet Jupiter shall  
 contribute prepare and finish this sigill and keep it in a sa-



The Seal of  
 Jupiter



If this seal be borne if procureth dowry and favour with  
 children to whatsoever it be applied that multiplied and  
 day increase it makes the bearer happy & prosperous  
 in all his affaires and it drives away all calamities

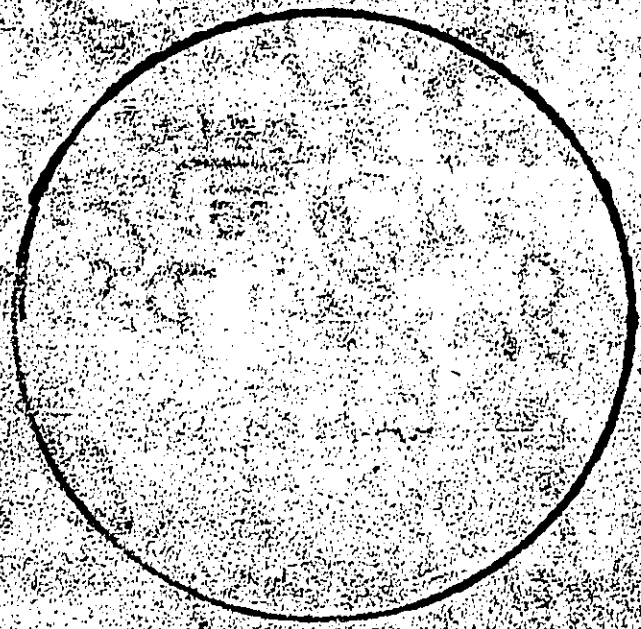
The Seal of Mars

This sigill must be formed of Corinthian silver in one of  
 of the magnitude of the figure following and kept in a  
 safe place for use in any case of war or strife  
 multiplied with the number 100 so that every  
 may containe 10000 on the other side must be drawn  
 the image of the planet viz a Mars armed holding a  
 in his handes a right sword upon his head a starre  
 name of Mars added in the middle of the seal  
 in the middle of the seal  
 sigill this being prepared to the day of Mars when  
 on the first degree of Aries or the first degree of  
 it make with good motions fast and in longer  
 At that time you your sigill must be red hot in the fire  
 it may be better be finished and signed when  
 keep it in Red Silke &c



14	10	2	21	18
20	11	7	3	22
21	17	13	9	5
2	25	19	15	6
8	4	25	16	12

# The Seal of Mars



This sigill confers strength and victory on the warrior, fight  
and combat. So as in all conflicts he shall triumph and not be hurt  
if the same seal be burned in the heart or fast in fight all enemies  
or dangers will be confounded so good and virtuous deeds the planets  
contribute to this seal. But if it be prepared when Mars is retro  
grade: render a sordid malignant appetition the contrary happen  
with sorrow sorrow it is said that the worst stars conjunction hatred  
and envy you all unlucky chances or mischiefs will be prevented

The Seal of Sol this sigill must be made of the best arrab  
lick or Hungary God heard also you and to make a quadrangle  
on one side and that it to be multiplied with the number 6 for as  
in your hand transcribing the number 6 may be in your  
you are to read that the numbers in the sigill are the secret  
of the hidden numbers of all the stars by God subjected and  
the cause of the other stars and it is to be used for a planet  
it should have the other stars and it is to be used for a planet  
Goddard 3c on the other side the image of the planet may be  
engraved viz a king dismounted sitting on a pial throne  
with a crown on his head and holding a scepter in his right  
hand and the name Sol but before  
his feet the image of a lion for the sigill likewise the sign  
of the moon and the first degree of Leo if at that time the  
planet Sol be of a brown color and the name Sol but before  
But you are also to understand that this way of engraving  
sigill is not only instituted that by reason of time the  
may be more quickly and quickly but that all things may be done  
expression of celestial virtues for as celestial engravings  
and influences of superior stars are supernatural and made  
most swiftly and in a moment so as an arrow that is not  
friction from above now if a bullet shot out of a gun so swiftly  
and hastily an engraving ought to be made with the sigill  
pronounced the nobler quality and favour among great  
men kings princes dukes and dukes advanced in  
So as as to continually increase in good and honor  
And if goodly flourish among all men &c



6	12	3	24	35	1
7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	5	33	4	2	31

# The Seal of Sol



The seal of  $\zeta$  Solus this sigill must be made of copper on  
 one side of it figured with a quadrangle multiplied with the  
 number 7 shown lines containing 49. on the other side must  
 be exhibited the figure of the planet viz a woman might to  
 whom flames are inscribed with above and fire coming out  
 from the woman beaus as before on other magical system  
 must in his left hand open his head affore and the name  
 of  $\zeta$  Solus when you have made need to percussions and  
 iments. for this seal then observe when the moon in the  
 day of  $\zeta$  Solus ends the first points of laurel or orange at  
 that time proceed by signs it and with signa keep it in  
 silke

22	16	41	10	35	4
15	27	43	17	42	11
30	6	24	49	18	36
13	31	7	25	44	19
38	14	32	1	76	20
21	19	8	33	2	27
44	15	40	9	34	28

# The Seal of $\zeta$ Solus



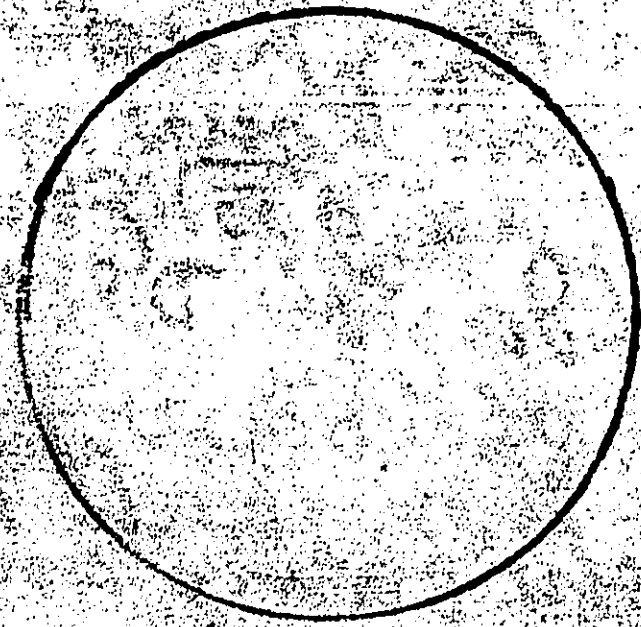
Who wear with this sigill will be of a wonderful and admir-  
 able good estate and will acquire to himselfe the love of men  
 and women the same shall away all envy and hatred of  
 you command your dreames envious to stinke away  
 which this seal hath ben infused he shall become a most patient  
 friend to all thinking no more of malice but studying all  
 good to doo also it conferreth honor and a happy progress in the  
 of musick

The Seal of Mercury this seal must be made of  
 Aquila mercury for so mostell metals it is such  
 can be impurified so rather can the coagulation  
 on this prepared in the manner to be made  
 four is this seal a form of figure of the planet  
 of aquila and be equall in the most  
 other the image of the planet at  
 touching the figure of the planet  
 sigill on one side must be quadrangle  
 Quadrangle multiplied with the number



14	10	2	18
20	11	7	24
21	17	13	9
2	25	19	15
8	4	25	16

# The Seals of Mars



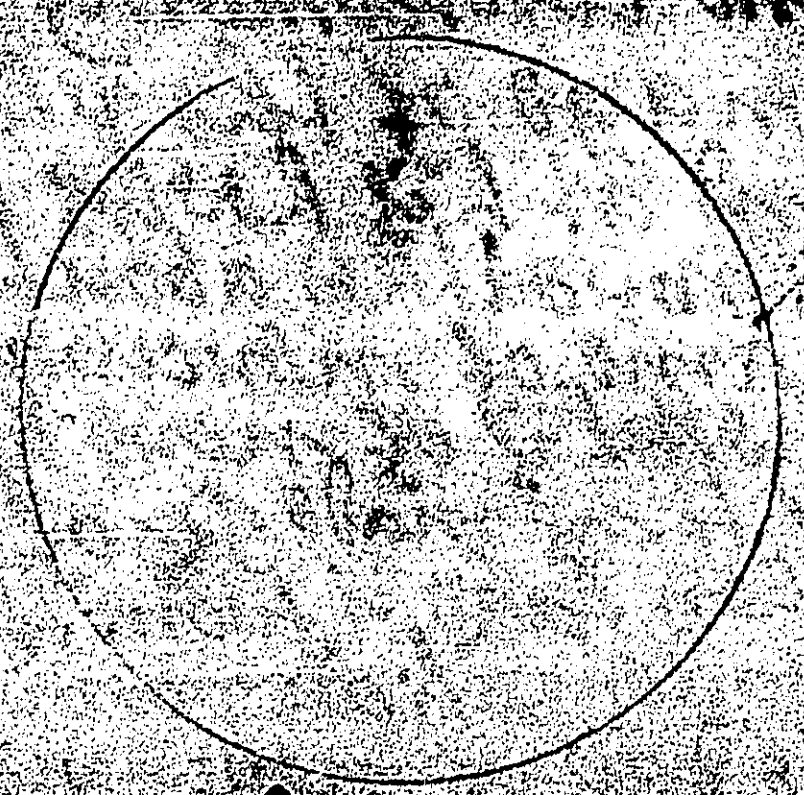
This sigill confers strength and victory on the bearer in fights and combats. So also in all conflicts he shall triumph and not be hurt. If the same seals be engraved in a helmet or coat of arms, all enemies contribute to this seal. But if it be prepared when Mars is in good condition, avoid a severe malignant appointment, the contrary happens, not otherwise. If it is said, the Mars seals confer health and give you all contrary chances or mischiefs will be prevented.

The Seal of Sol this sigill must be made of the best arabic gum or Hungary God beads also you and to make a quadrangle on on gold and that to be multiplied with the number 6 so as in every line transcribed numbering them may be in hand you are to note that the numbers in every sigill are the secret and hidden numbers of all the stars by God subjected and attributed to that as you teach in our book of stars for a pleasure. It calls a puercurator on primary stars therefore it is befalling it should have the other stars under it which he is to be Godward. Be on the other side the image of the planet may be engraved viz a king wearing a crown on a small throne sitting with a single majesty and holding a scepter in his right hand upon his head the sun and the name Sol but below his feet the image of a lion for the sigill likewise the sigill the moon crown the first degree of Leo if at that time the planet Sol be of a brown color in the sign of the seals when engraved keep it in yellow silk. But you are also to understand that this seal of engraving is not only instituted for the reason of that no enemy may injure you, but that all things may be done by expeditiously and quickly but the root of engraving is also an expression of celestial virtues for all celestial impressions and influences of superior stars are supernaturally made most swiftly and in an instant so as an arrow flies not further from above now is a bullet shot out of a gun so swiftly and hastily an impression ought to be made. The sigill pronounced with the rooster, grace and favour among men king, princes, lords and such as have great power. So as to continually increase in good and health. And if you are afflicted among all men &c.



6	12	3	24	35	1
7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	5	33	4	2	31

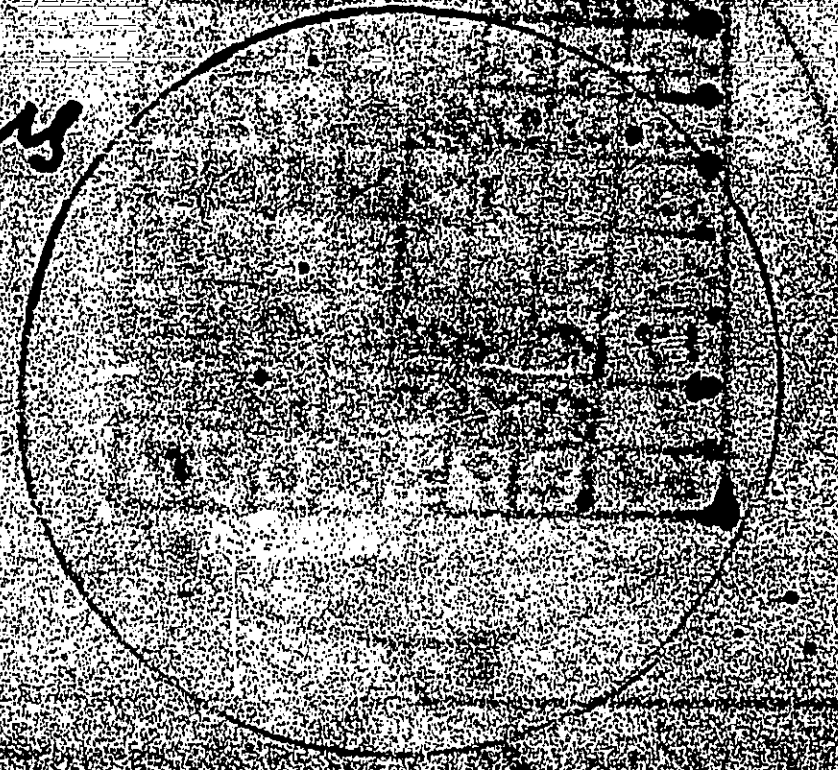
# The Seale of Sol



The seale of Jovius this sigill must be made of copper on  
 side of it figured with a quadrangle multiplied with the  
 number 9 every line containing 175. on the other side must  
 be exhibited the figure of the planet viz a woman might  
 whom stands an infant with above and first pointing arms  
 over the woman breast as father or other musical instrum  
 ment in his left hand upon his head as the name  
 of Jovius when you have made ready to percussive and  
 unment. for this seale then observe when the moon be the  
 day of Jovius knowe the first points of taurus or virgo at  
 that time pierce by sigill it and with sigill keep it in green  
 silke

22	47	16	41	10	35	4
7	27	43	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	44	19	37
38	14	32	1	34	41	20
21	19	8	33	2	27	45
46	15	40	9	34	3	28

# The Seale of Jovius



to who wearth this sigill will be of a wonderfull and admir  
 vable good estate and will acquire to himselfe the love of men  
 and women the same dwelle away all envy and hatred if  
 you observe your dearest enemy to strike him or  
 which this seale hath ben mentioed he will become a most cruel  
 friend to you thinking no more of malice but studying all the  
 good he can also it comfort yhero and a happy progress in the science  
 of musick

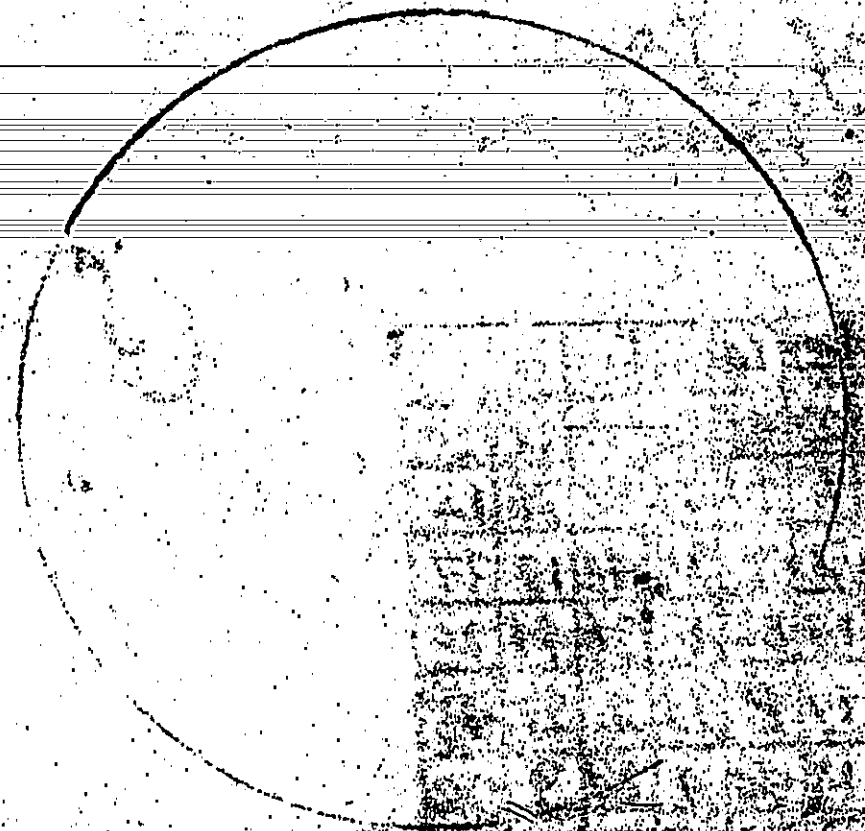
The seale of mercury this seale must be made of  
 Aquatim mercury for no metall unless it be such like  
 can be impudly so rather can the coagulation of mercury  
 on fesse prepared in the manner of a diamond  
 for use therefore a pound of mercury of two parts  
 of wheat may be equall in the matter and in the  
 other the image of the planet as the name  
 touching the impudly the other matter  
 sigill on on side must be quadrangle  
 Quadrangle multiplied with the number



Line containing about 262 on the other side stands the  
 image of the planet viz an angle winged on the back  
 and at his hooves standing in his hand a wand with two serpents  
 the word about it crosswise but on his head a star and the  
 name of mercury: mercury if coagulated with lead for no  
 method of more affinity to mercury than lead the coagulation  
 if thus made of fine lead 3ij make it flow in a vessel then  
 then take it from the fire and let it cool a little when it is high  
 condensation porous in mercury 3ij also observe when it is high  
 the day of mercury the planet is benedict the moon entering the  
 first degree of Gemini or Scorpio at that time make your eagle  
 like mercury to flow with a very soft fire and porous it out  
 into the form of a man before prepared knocking the same a little  
 that the mercury may slide down a little the better it will  
 cover well may cool in the form but the form must first be  
 anointed with roach or with aburning taper that nothing of the  
 melted mercury may adhere to the form but slip off and will  
 be blown in all the equinoxes the first of it in casting this  
 sigill be not sufficiently pure and exquisite you may cut it as  
 you think good afterwards keep it in purple silk

2	5	6	6	6	1
23	15	12	52	31	10
21	21	22	24	19	13
32	34	37	29	28	8
40	26	27	37	38	31
17	47	45	20	21	43
9	55	4	12	13	57
64	2	3	61	60	6

The Seal of Mercury



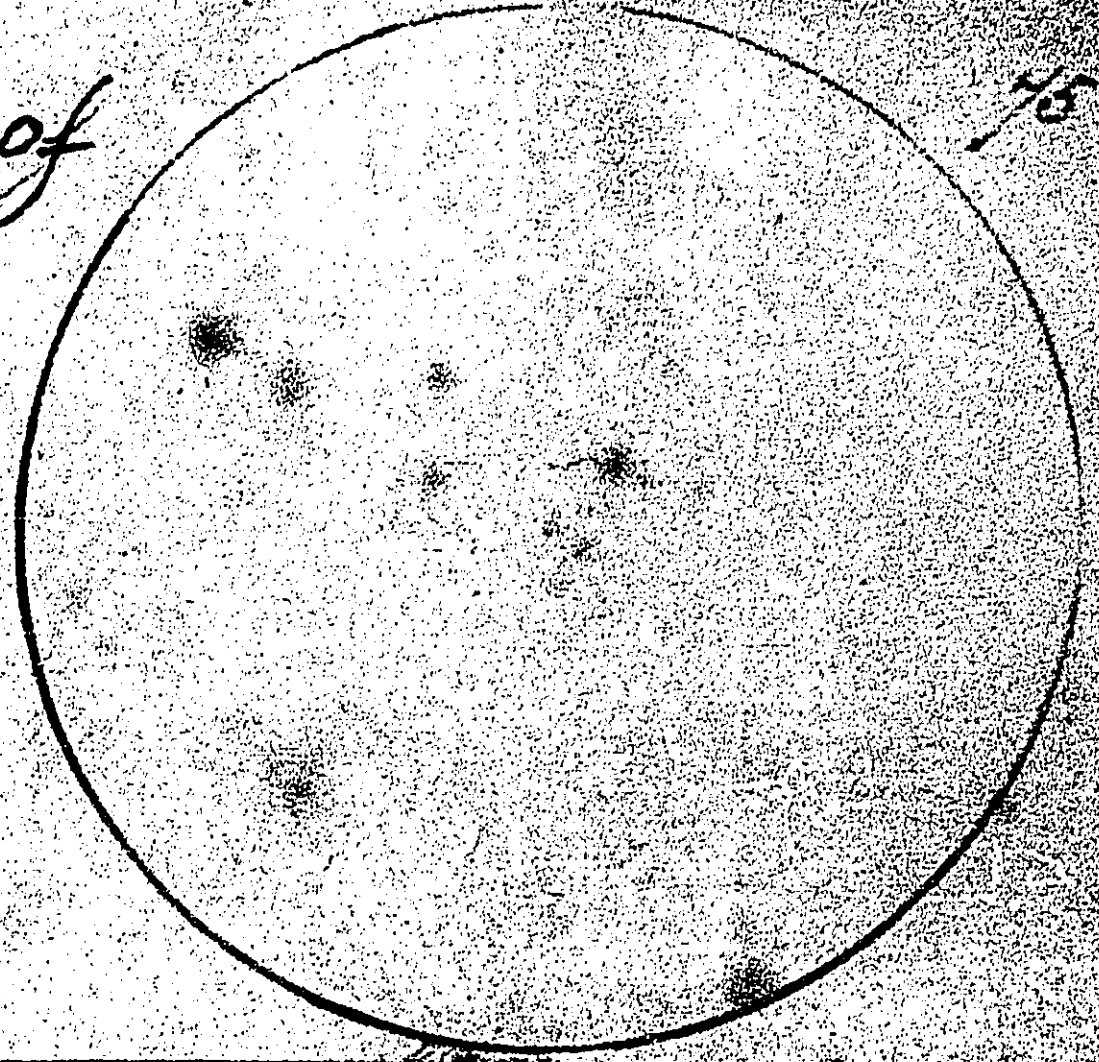
If this seal be worn it confers great grace and favor upon the  
 person that weareth it and for learning philosophy and also  
 other naturall sciences and if on drink of this sigill he conceives  
 all happy memory and is delivered from a fever if a man lay it  
 under his head while he sleeps whatsoever he prays to God that  
 he may see he shall see and experience

The Seal of Luna this sigill is made of pure silver and the  
 signature of it in number so as every hand contains about 360  
 in the other side stands the image of the planet viz a woman with  
 a crescent and carrying a pike standing in an half moon in his right  
 hand also holding an half moon on his head as a star and the name  
 of luna the signature instrument must likewise be prepared for  
 this seal then you must diligently observe when the moon aboves  
 comes and habit of the moon in the day of luna the moon enter  
 ing the first point of capricorn or virgo at that time sign  
 this seal and keep it in white silk



37	78	29	70	24	62	13	54	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	25
16	48	8	40	31	32	64	24	56
57	17	49	9	41	73	33	65	25
26	58	18	50	1	42	74	34	66
37	27	59	10	51	2	43	75	35
36	68	10	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45

The scale of  
Luna



This being crown precious from many Diseases it is also  
profitable in women with child and to husbandmen especially  
against thieves and Robbers also it causeth all things to  
which it is applyed to abide and persist in on nature etc

The end of the second volume of the whole  
works of theophrastus PARACELSUS



MUSEVM  
BRITAN  
NICVM



