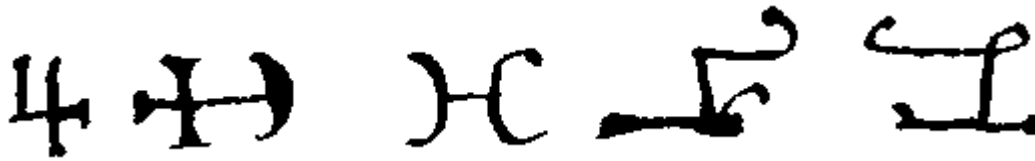
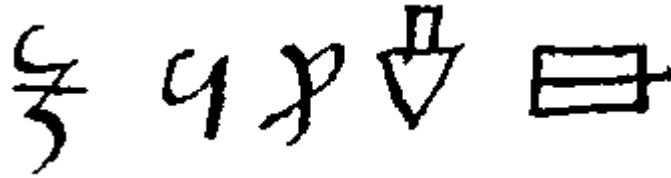


The Worke of  
Salomon the Wise.  
Called his Claucle Reuealed  
by King Ptolomeus y<sup>e</sup>  
Greacian.

The fumigation of 4 is Saffron  
Sachiel



ZEBAL  
Toward y<sup>e</sup> South.  
Nastegon, Sexagip. cors. temercentca felioips.



Verniel. Astrondes.

Truly copyed verbu~ pro  
verbo by H: G: in ann<sup>o</sup>  
xpo 1572. in  
mense Aprielis circa oc:  
:tauo.

## Sloane 3847. The Clavicle of Solomon, revealed by Ptolomy the Grecian.

Transcribed from British Library, Sloane manuscript 3847.

[Edited by Joseph H. Peterson, Copyright © 1999. All rights reserved.](#)

If you find the documents in these archives of value, please do not copy except for individual private use ("[fair use](#)"). This manuscript represents one of the earliest manuscripts of the *Key of Solomon* (*Clavicula Salomonis*), dated 1572. [Mathers](#) places his earliest manuscript, the Latin MS Add. 10862, at around the same time, namely "about the end of the sixteenth century", however the British Library catalogue describes Add. 10862 at 17th century.

The present manuscript is in English and occasionally Latin, with orations in Latin. Its most notable characteristics are the strong Christian elements not found in the Colorno class of manuscripts. Although it has many parallels with two other English manuscripts, [Additional Ms. 36674](#) (also mid- to late-16th ce) and Sloane Ms. 3645, it does not seem to be directly related. Rather, it appears to be an independent translation, probably from the Latin. By contrast, Add. 36674 is much more succinct almost as if it were abridged.

It is interesting that the name of Ptolomy the Grecian in this edition is somehow related to the name read by Mathers as "Iohé Grevis" or "Iroë Grecis" found in Add. MS 10862, Sl. 1307, and other texts. Grillot de Givry (*Witchcraft, Magic & Alchemy*, 1931, p. 103) cites him as "Tozgreg"

The [prologue](#) also occurs in [La Clavicola del Re Solomone](#) (an Italian version of the *Grimorium Verum*) as well as an Italian version of the [Key of Solomon](#) found in Sloane manuscript 1307 titled '*La Clavicola di Salomone Redotta et epilogata nella nostra materna lingua del dottissimo Gio Peccatrix.*'

Note the use of the term "artanus" or "arthany" (compare with modern term "athame") for one of the ritual implements. The [drawing](#) shows this with a curved blade, distinct from but similar to the black-handled and white-handled knives ("cuttellus niger" and "cuttellus albus"). Other manuscripts show it drawn more like a sickle. Mathers' translation from Add. 10862 (fol 125r, Lat. Arctaus; Mathers, *Key of Solomon*, [Book II, chapter ix](#)) reads "Sickle or Scimitar". The term evidently derives from the Latin word *artavus* (penknife).

Also very interesting is the invocation of "Biled, son of Aneds, your lord" [=Bilt/Bilid/Pilit (also Bileth?)] which corresponds to a conjuration found in [Mafteah Shelomoh](#), the Hebrew *Key of Solomon* (Gollancz, [45a](#)). It also occurs in British Library Oriental MS 14759). It is found in the section titled *Book of the Seal of BILT (BILID)*. A book by this name is also mentioned in Weyer's [Pseudomonarchia Daemonum](#) (cf, 36 Gaap). This may be a corruption of Lilith, on which see Kieckhefer, *Forbidden Rites* (University Park Pennsylvania, 1998, p. 242) "... Lylet, per honorem patris tui Arieth...", however I am inclined to think that Kieckhefer's reading of "Lylet" is corrupt because of the frequency with which the "Bileth" form occurs, even in his manuscript.

Catalogue entries as follows:

- Passim. Magic. Tractatus et experimenta magica  
ff. 1-66. Clavicula Salomonis; copied 1572. Engl.  
66v-?? (Opus mirabile de quatuor Annulis Solomonis - fol., 65. 6???)  
82. Medicine. Charms and Receipts . Orationes et receptæ medicæ.  
83. Gower (John) . Poet Of stones and herbs appropriate to the 15 stars in  
his  
"Confessio Amantis" 17th cent.  
(What Stones and Herbs are appropriated unto  
15 stars according to Jo, Gower - fo. 84)  
84-100. Hermes. Trismegistus. Liber Magicus 17th cent.  
(Liber Hermetis tractans de 15 stellis 15 lapidibus 15 herb???)  
et 15 harum rerum figuris - fol. 85)  
(Dictum Thebit - fol 100b)  
(Liber Imaginum Zebel alias Zoel - fo. 102)  
(Machubales Decem principalia nomina divina - fo. 115.)  
(Divers spells - fo. 125)  
151,160. Garlandia (Joannes de) . Interpretatio equivocorum vocabulorum 15th  
cent.  
Imperf.  
161-188b. Salomon, Sepher Raziel: a magical treatise.  
(Liber Razaelis - fo. 166.)

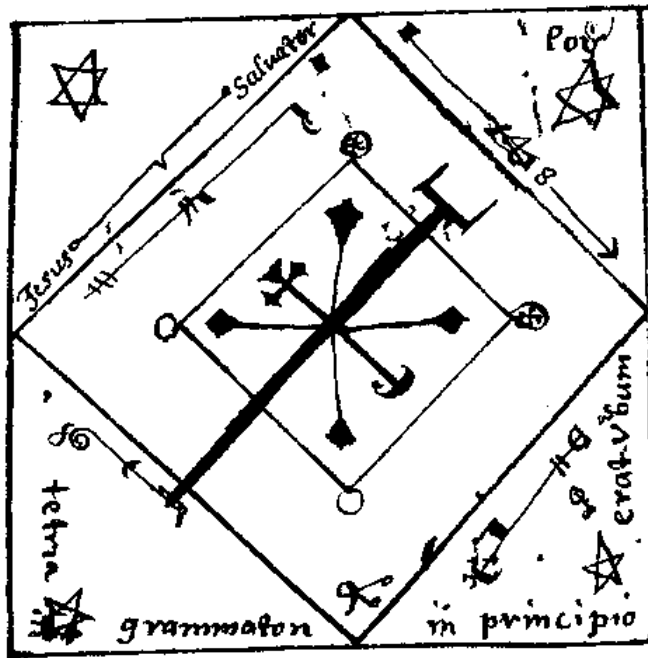
For convenience, I have taken the liberty of copying the Table of Contents for Book 2 to the beginning of this transcript. I have also amended it, since it does not actually agree with the layout of the text. The unamended version remains at the beginning of Book 2.

η R  
 †  
 η R  
 †  
 η R  
 †  
 η &  
 †  
 η †  
 †  
 η †  
 †  
 η R  
 †  
 η R  
 †  
 η R  
 †

Caracter Floren.



remember proportion



Π T Π T  
 † † † †  
 † E  
 † E †  
 †

## The Prologue.

Hear beginneth the prologue of y<sup>e</sup> Booke of Claucicles of Salomon containyng the secrets of all secrets of all crafts magickall of Nigromancy, the w<sup>h</sup> booke of craftes as, Ptolomeus the most wisest philosopher in greece, doth testify, **Remember** my Sonne Roboam more dearer to me then Isaack, for I had all my Scyence of y<sup>e</sup> creator of all creatures. Roboam sayd what haue I deserued, why should I in any case be likned to my father. Salomon, sayd, I haue reuelation by an Angell of God, it chanced one night, in my sleepe I named the holy name of god Isaack and I desired to haue the ineffable wisdom of god, for y<sup>e</sup> Angell Raziell appeared to me, in my sleepe, shewing this enarration gently, Salomon. shoot (?) or tye the secretts of secrets, for it shall be time y<sup>t</sup> all wisdom shall be destroyed and shalbe hydde and shall come to nothing, and ye shall know that time is nye. I awaked from my sleepe and rose up as a man being dronke and fearefull from his dreames and I remembered what should be done in this busines, & consideringe y<sup>t</sup> all science should, be best in one day, I did gather before me all the sciences of wise men and all the craftes of y<sup>e</sup> prophets passed y<sup>t</sup> I could get, that were concerninge this time and y<sup>e</sup> time to come, and I found many confusions & albeit, the artes mathematicall were by y<sup>e</sup> power of god yet there was noe arte perfect, and I saw it openly, but by the reuelation of y<sup>e</sup> Angell, I made [3v] a certaine secret worke and most secrets where I have hidde refined and locked up the secret of secrets, of all magickall craftes w<sup>h</sup>out y<sup>e</sup> which any secret of this Science is not complete and therefore I haue reformed and kept, least this secret should come, at any season into the hands of fooles, take therfore an example my sonne Roboam, haue therfore one craft prepared or els some experiment of thine owne or else if all preparam<sup>ts</sup> be in them of other mens soe that y<sup>e</sup> dayes and y<sup>e</sup> howres be well ordinated of th~ and doubtles the worke w<sup>h</sup>out this booke is Deceitfull, for in it lyeth hidde all secrets, w<sup>h</sup>out y<sup>e</sup> w<sup>h</sup> nothinge can be done, and as I say of our craft, soe I say of all experiments and arts y<sup>t</sup> be in y<sup>e</sup> world, and that shalbe to come, and to this my worke I haue not put the claucicle secrets; therefore my soñe Roboam, I command thee by my Blessinge that thou thinkest to haue of me thy Father, to cause a caskett of Iuery [Ivory] to be made, and therin to put this my claucicle, and keepe it sure, and when I shall departe, let them be cast alltogether into my sepulcher that they may not come into the handlinge of fooles, and as he commanded it was done, and when his sepulchere had stode a long time, certeine philosophers of Babilon that were his fellowes his scholers and of his counsell, renew his sepulchere to make him new againe. [4r] for the honour of soe wise a man to make him more goodlier, and that his remembrance should spread abroad, all y<sup>e</sup> world, therefore when his tombe was Broken uppe to be renewed againe, they found there his casket of Iuery wherein was the claucicle of secrets, and the philosophers when they had this claucicle, they could not understand it, for obscurity of wordes and exhibition of science; for they were not worthy of soe great science; amongst them was one a very wise philosopher, a grecian names Ptolomeus, he went into his chamber, and began to weepe bitterly strikinge his handes upon his brest sayinge, what haue I deserued that I cannot understand nor expound the science of my Father and my lord, Salomon would keepe noe secret from me, therefore why be these wordes soe obscure, wherefore is this, why should it be, that I should not know it: he kneeled down and held up his handes towards heauen and with a prostrate body prayed unto god: sayinge these wordes followinge; ô high creator of all creatures and lord that knowest all things, that gauest to Salomon the sonne of King Daud all science for thy most holyest and incomprehensible clemency, Father omnipotent, graunt me reuelation for thy mercy and pittie, that I howbeit unworthy and most wretched siñer may haue intellection and knowledge of y<sup>e</sup> secrets confused and obscured ineffably in this Claucicle, and incontinently (?) an Angell appeared unto him sayinge ô thou greatian Ptolomeus, doe not marueill that the secrets [4v] of Salomon be obscure and Darke to thee; because our Lord would not that soe great a science should come into the handes of fooles; therefore promise me that ye will shew it noe creature liuinge, exopt he be sufficient in science and operation, and y<sup>e</sup> fyerfull Angell sayd unto him, looke and reade the claucicle, the words that were obscure unto you, be made open in all thinges; and the Angell ascended by the cloude of fyre into heauen, from whence he came forth, then Ptolomeus the grecian knew it was the Angell of our lord, and he reioyced with much gladnes, and read salomons workes transmuted, and he prayed our lord that his worke should not come in to the hands or handlinge of fooles, and he sayd, I coniure him, that shall haue these secrets, by the bloud of y<sup>e</sup> Body and by the Body of Christ and by the heart of his Body, and by all thinges that he desireth and purposeth to doe in this world; to deliuer it and open it to noe man, and if he open it, let them be wise. I pray god that y<sup>t</sup> he desireth may neuer come to passe and effect; and as Ptolomeus the grecian coaduanced by the grace of god hath made cleare the profound and obscure secrets of this arte, as he was that y<sup>t</sup> foloweth, that were closed in the cheast of Iuery, and these be the words of y<sup>e</sup> said Claucicle that he declared marueilously in these two Bookes followinge.

[5r]

## The Table

Heare begineth the first booke of y<sup>e</sup> *Claucicles of Secrets* as the most wisest philosopher, Ptolomeus the grecian sayeth.

- [\[Prologue\]](#)
- [first of y<sup>e</sup> howres and poynts nessesary in experiments and artes mathematicall and magicall](#)
- [of all arts magicall or of Nigromancy, or of certaine spirits how they shall be ordered](#)
- [how and in what mañer the pentacles be made in the which all the science of y<sup>e</sup> Clauicle consisteth](#)
- [how experiments for theft should be ordered](#)
- [of experiments and of Inuisibility](#)
- [of experiments of loue, of what mañ soeuer they be.](#)
- [\[Here followeth another way whereby it is brought to pass, that she shall dream of thee.\]](#)
- [\[The experiment or operation of the Apple.\]](#)
- [of experiments of grace, and fauour, and impetracion.](#)
- [of experiments of hatred and Destruction.](#)
- [of experiments of mockes and direction.](#)
- [of experiments extraordinary, that be forbidden of good men.](#)

## Heare beginneth the rubric of y<sup>e</sup> 2<sup>d</sup> Book.

- [1 What howres the artes and experiments ought to be fulfilled and exercised when they be prepared.](#)
- [2 How the Coniurer should order himselfe.](#)
- [3 How the fellowes and scollers should doe.](#)
- [4 Of Fastinge in Custody.](#)
- [5 Of Bathes and how they should be. \[44v\]](#)
- [\[5b The blessing of the salt.\] \[45r\]](#)
- [6 Of Clothinge and Shooes.](#)
- [7 Of Places where they should coniure, and where the crafts should be excersised and made, and the experiments. \[46v\]](#)
- [8 Of the knife, the Sword, Vel, arthano, or the instruments, by what means they worke in the Craft. \[48r\]](#)
- [9 How the Circles be made, and how ye should enter into them.](#)
- [10 Of the fumigations of all artes and experiments.](#)
- [11 Of Water and Isope, and how ye should worke.](#)
- [12 Of Light and Fyer, and how ye should worke with them.](#)
- [13 Of the precepts of all artes and experiments.](#)
- [14 Of Pen and Inke, and other colloures, and how ye should worke.](#)
- [\[14b. Of the Bloud of a Becke.\]](#)
- [15 Of Virgin paper how ye should worke.](#)
- [\[15b. Of Virginne Wax.\]](#)
- [<16 Of a Penne, and an instrument to write withall.>](#)
- [<17 Of certain bloud necessary in artes and experiments.>](#)
- [18 Of a needle, and an Instrument of Iron, how to make them.](#)
- [\[18b. Of Virginne parchment & Bombace.\]](#)
- [19 Of Characters to be written, how they should be wrought.](#)
- [20 Of the Sacrifice, and how it should be done and wrought.](#)
- [21 Of the silke or linnen cloth to put the hallowed things in.](#)
- [22 Of the worke of Images, and of Astronomy.](#)

## [Chap. 1. Of y<sup>e</sup> howres and poyns nessesary in experiments and artes mathematicall and magicall]

Here begiñeth the first Booke of *the secrets of the Clauicle* as the most wisest greacian Ptolomeus, doth testify, which dayes, howres, and poyns nessesary and experiments magicall. The begiñinge of our clauicle, is to feare god, and to honour him with contrition of heart, and with great deuotion, to worship him, and call upon him, in all thunges that we will doe and worke, and soe god will gouerne us in the Right path, if ye will finde any thinge of the foresaid sciences, first ye must ordaine a sure order of dayes, of y<sup>e</sup> changinge of the moone, and of howres, and soe ye may come to your purpose, of y<sup>e</sup> howres how many be in the day and night .24. and in euery howre one of y<sup>e</sup> 7 planets ruleth and

reigneth. and it begiñeth with Saturn ♄ is the highest of y<sup>e</sup> planets, and under him is ♃. under him is ♁. under him is ♀. under the soñe reigneth ♀. under venus ♀. under him is ☾. that is the lowest of all the planets, ye must keepe the order of the planets one this mañer; first ♄ that is first, in order he reigneth and ruleth first, in the first, howre, one saterday betweene the grispinge of the day, or the morninge and the rising of y<sup>e</sup> sonne; in the 2d houre ♃ in the 3<sup>d</sup> ♁. in the 4<sup>th</sup> the ♀. in the 5<sup>th</sup> ♀ in 6<sup>th</sup> ♀. in the 7<sup>th</sup> the ☾ in the 8<sup>th</sup> ♄. in the 9<sup>th</sup> ♃ in the 10<sup>th</sup> ♁. in the 11<sup>th</sup> the ♀. in the 12<sup>th</sup> ♀. in the 13<sup>th</sup> ♀. and in y<sup>e</sup> 14<sup>th</sup> the ☾. and soe fourth of euery howre, betweene the day and y<sup>e</sup> night [6r] untill 28 howres, and afterwarde ♄ reigneth in the first, howre of y<sup>e</sup> same day of ♄, then in y<sup>e</sup> 2d day of ♄ reigneth ♁ and soe of euery one of the howres, betweene the day and the night; untill 28 howres of the same day of ♄ then ruleth ♁ in the first howre of the same day; reigneth the ♀. in the 2<sup>d</sup> ♀ in the first howre of y<sup>e</sup> monday reigneth the ☾. in the 2<sup>d</sup> ♄, and soe forth of eche one of them. the course and the order of y<sup>e</sup> planets expleted, obserued and kept and knowne: whensoever ye will doe or prepare any craft or experiment, it is necessary that ye doe after that course in howres, poyn?? and obseruinge of y<sup>e</sup> moone beneath written; what the howre of ♄, ♁ and of the ☾ be best to make arts magicall and Nigromanticall, and to speake with spirits and to find theft; but it were better to doe this aforesaid in the dayes and howres appropriated to them and they reigninge, and likewise in the first howres of that dayes but yet, in whatsoever day the foresayd howres doe appeare, whether by day or by night, it is best to doe & prepare the foresaid crafts as it shall be contayned in these chapters aforesaid, and if ye forgett to doe these

things beforesayd, ye can neuer attayne to the perfection of your arte, the howres of the sonne, of ♄ and of ♀ and that of the same day whatsoever day they doe appeare in .. [sic] best to prepare and to proue all experiments of grace loue and impetracion, and of inuisibilitie as it is contayned in there chapters, soe that be added aboue all preparaments that is contayned of such a matter in our worked contayned in there chapters, and if [6v] it should be otherwise, it should neuer haue strength nor vertue, the howres of ♄ and of ♁ and there dayes in whatsoever howre they appeare, be best to make experiments of hatredk, and wronge, and adde the begiñinge of that, that is contagned of this matter in

his proper chapter heare followinge, and soe it should haue effect; the howre of ♀ and his day in whatsoever day he appeareth betweene day and night is good to prepare all experiments of deceite or mockes that is seene to be of

impossibility, addinge first the preparaments of this our worke, the howres of the sonne, of ♄ and of ♀ and there dayes in whatsoever day they appeare, be good to prepare all experiments extraordinary, that be not perfect of euery kind, addinge first the preparatments of our worke; likewise the Rubrice of y<sup>e</sup> howres, if ye thinke it greuious to finde the howres and such other, consider the moone from the prime t~ ix and aplye her soe, that she be in some of the foresaid dayes in his first howre, betweene the first re?? of y<sup>e</sup> morninge and the risinge of the same; if the howre be looked for, the art magicall or for theft let the moone be upon that day ordayned in a sine of the earth or of y<sup>e</sup> ayre, if for loue, or for invisibility let it be ordayned upon that day in the signe of fyer, likewise the rubrice of the howres, also if ye think it painefull to doe, behold well the moone for her p? unto the begiñinge of her declinacion, and in one of the dayes, let the sonne be in equall number, that is to say that the moone be in the signe the sonne is in; then ye may doe or write, or prepare all experiments that ye will [7r] make, signifyng fyer in a certaine chapter of our worke, and then in the foresayd dayes howres and points and lunacions ye must make the foresaid artes or sciences, soe that ye keepe an order first, of this our worke.

## [Chap. 2] Of arts magicall or nigromancicall or of some spirits how they should be ordered.

If ye will doe or prepare any arte magicall or nigromancicall or any experiment for some spirits, haue the craft or experiments before rehearsed, and ordinated with the dayes and howres and all thinges nessesary, and see that nothinge lacke, or els it shall be, the spirits will not appeare, then for the wordes of that arte, then rise uppe and take the sword that ye made the circle withall and make with the same sworde, after the mañer of a crosse in the ayre as though ye smitt the ayer, and put your right hand with the foresayd sword upon canderias or pentacles beinge upon thy breast, and say with a lowe voyce, the oration followinge, with the exorsyzation, before ye say the oration, suffumigate your self and your fellowes in the circle, all with the fumigations as it followeth, and sprinkle your self, youyr fellowes and the place, with water and such Isope [=hyssop] as it is said after: after that, let the coniuurer sit downe in his place and comfort his fellowes, and after that let him say the oration and the coniuration, and note this, that when ye haue said the oration, the diuills [=devils] will feare, and by y<sup>e</sup> vertue of y<sup>e</sup> pentacles, will come to doe your will, that noe spirit can be of power and preuayle against you, and consider that the pentacles haue not this vertue onely, but they haue innumerable vertues as it followeth heerafter, in the first how pentacles should be made;

### Oratio

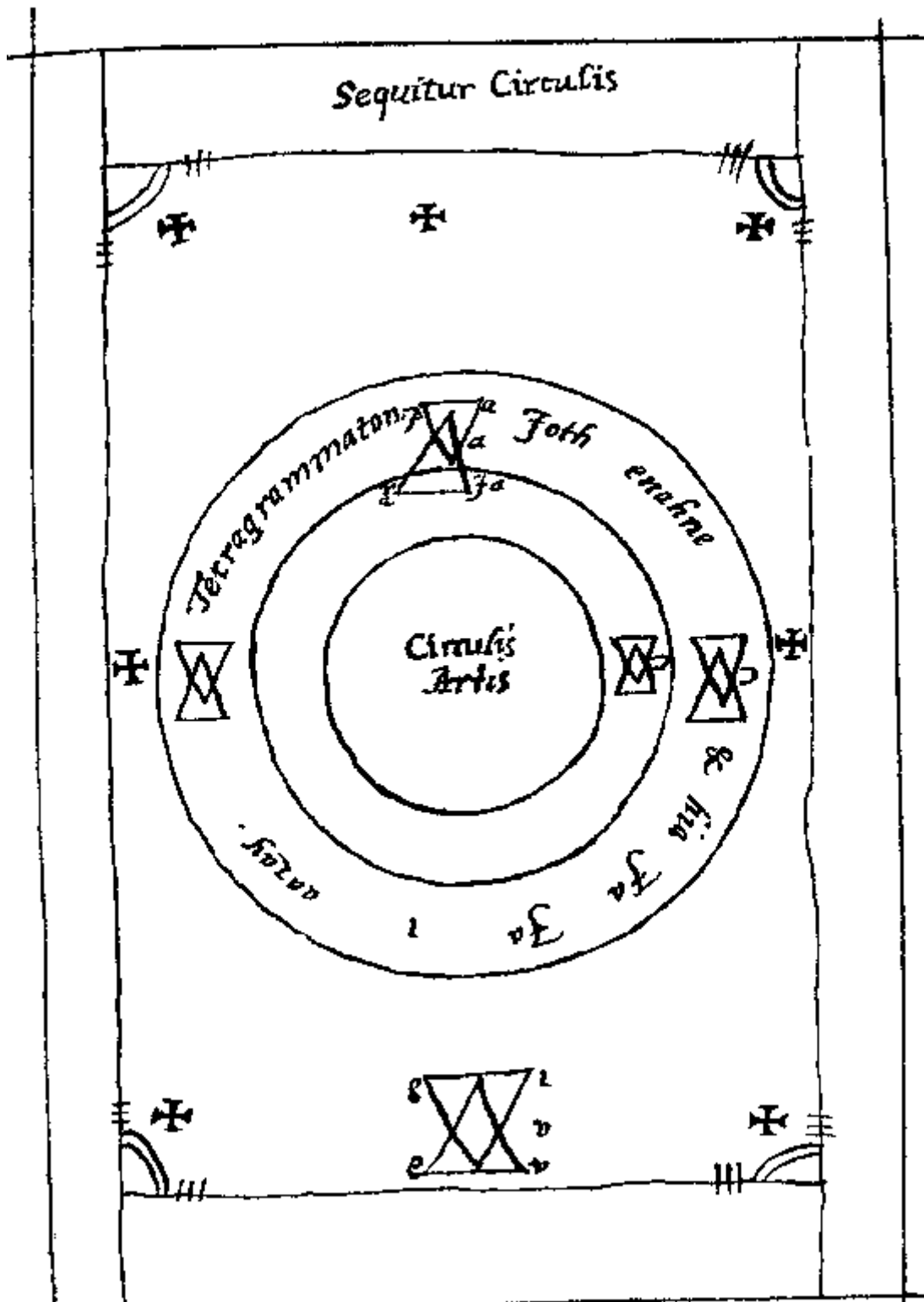
[7v]

Domine Jhesu Christe fili dei qui illuminas omnem hominem venientem in hunc mundum illumina cec?tatem cordis mei et accende in me ignem sanctissimi et suauissimi amoris tui, dona mihi fidem rectam spem certam, et charitatem perfectam, et reliquas virtutes per quas Intelligam te timere & amore, ex precepta obseruare et mihi extrema dies finisque vite mee ad <sup>s?</sup>unt [adsunt?] me mundatum omnibus delectis angelus pacificus suscipiat et de potestate diaboli me eripiat vt meriar in sanctorum tuorum consortio, perpetue requid perfmi et ad dextram tuam collocari, presta hec queso fili dei viui quidixisti petite et dabitur vobis palsate et aperietur et inuenietis.

### alia oratio:

Omnipotens sempiternus deus pater omnium creaturarum pietas tua veniat super me quia pertem, domine creatus sam d' precor te domine Iesu sc'pe vt me defendus ab omnibus aduersariis meis et secundum pietatem tuam confirmas fut manu potentie tue ac proteges me tibi domini commendo animam meam et corpus meum quia in nullo spem habeo nec habere velo nisi in te deus meus.

Sequitur Circulis





## Oratio

Adiuva (?) me exadi in quacunq̄ue die invocauero ne de relinquo me domine Ihesu Christe et per tuam immensam misericordiam ne disseseris a me, intende in adiutorio~ meo~ domine deus salutis mee, iudices me domine Ihesu Christe viscem misericordie tue, et voluntatem, benignitatem, prudentiam, iusticiam, fortitudinem temperantiam, modestam patientiam, concordiam, pacem et in hijs omnibus perseuerantiam et castitatem tribuere digneris.

### alia:

Pie et exaudibilis deus et domine sancte pater Ihesu Christe clementia tuam cum omnem clementia et supplicatione de poscimus vt per interventum beate gloriose semper virginis matris marie omniumq̄ue sanctorum angelorum, archangelorum, patriarcharum, prophetarum, apostolorum, martirum, confessorum virginum et viduorum monachorum et heremetarum, et omniam cin?? superiorum ecclesie tue ste catholice, fidem angeus, pacem rectoribus nostris tribuas et nobis remissionem et indulgentiam omnium peccatorum concedas annem, infirmis presta salutem; lapsis reparationem dampnositatem, et nauigantibus atq̄ue iter agentibus fidelibus iter optimum ac salutis portum tribuas tribulatis gaudium opressis reuelationem captuis relaxationem per ignis remissionem et absolutionem et ad patriam reuersionem angelum sanctum tuum hic et ubiq̄ue custodiendo, confiteor tibi domino deo patri celi et terre creatri tibiq̄ue bone benignissime Ihesu christe vna cum sancto spiritu et coram sanctis angelis tuis & coram omnibus sanctis tuis, et coram vera maiestate tua et cruce tua existente coram me qui in peccatis conceptus sum et in peccatis post Baptisimam [9r] vsq̄ue in hanc conuersatus sum.

Confiteor etiamq̄ue peccaui in superbia visibilia quae (?) inuisibilia in vana gloria in extellencia t?? occultorum quam vestium et omnium actuum meorum in inuidia in edio in auaritia tam honorum quam pecunie in tristitia in ventris gula, in commestionibus, in fabiclis (?) etiosis in ebrietatibus, in oculis, in amplexionibus in mundis in genitatibus in tremoribus et in omni genere fornicationis et in adulteriis quibus in me feci et in me alijs facientibus consensi, in sacrilegijs in periurijs, in furtis, in rapimi in homicidijs, in facultatem, in prodigalitate, in fide in spe in charitate, in accipiendo corpus et sanguine christi indigne, in exitationibus, in adulationibus malignis, in ignorantiam, in necligentia, in insurrectionibus, in ?dandis accipiendis inueribus et hospitalitatibus, in recepcionibus pauperum, in afflictione populi mihi camissi et non visitando infirmas secundum euangelii preceptum et non in visitando incarreatos non sexeliendo mortuos, non vestiendo pauperes, non reficiendo csurientes non postando sitientes solemnitatibus paperum a ac ferijs dominicis honorem non imponendo nec in eis sobrie et caste vinendo, consensiendo scadentibus in malum, manis quam in adi??ando, senioribus ac proxinquis nec non principalibus et subditis nuper detrahendo in blasphemando amicis ac proxinquis meis in bene factoribus fidem non seruando et debita obsequia non recipiendo animalium et pecudum comibus conscientia immunda net?quod in ecclesia spernere instando, sedendo et redendo et ociosas fabula, ac turpibus colloquijs in ea visitando cum alijs vasa sancta et misteriorum sanctum [9v] polluto corde et manibus. immundis tangendo oratione~ et Psalmodia atq̄ue officina diuina~ necligenter in ecclesia dei faciendo et auduendo et etia~ peccaui in cogitationibus pecime in meditationibus peruersis in suspicionibus falsis, in iudicijs temerarijs in concursu maloru~ in consilio impioru~, in concupiscentia carnali, in deteatione immunda, in verbis osiosa (?) superfluis et luxuriosis atq̄ue contumeliosis, ??? [illeg.] ac falsitatibus in iuramentis multis modis et ???uersis [diuersis?] in disentionibus assidnis, in malis discordijs senunandis in irrisione~, in malignitate, insurratione~, in maledictione, in murmuracionibus, in blasphemijs inscurrilitate, in insultationibus, in dissimulationibus in vigilijs dei contrarijs, in transgressionibus progress??~ de, in necligentia proximi, in dilectione dei et proximi, in visu, et audita, gustu, et orbatu & tacta superfluo et immundae, et in omni immunda cogitatione locutione, volute et actione deliqui, quonia~ in hijs et in omnibus akijs quibuscunq̄ue cogitando, aut loquendo, aut operand, aut delectando, aut concupiscendo, peccare, potest in omnibus me peccasse et in conspcta dei super omnes homines me esse reu~ cognosco et, ideo confiteor & supplico vobis, omnibus angelis et omnibus sanctis dei in quoru~ conspectu hoc confessus sum ut testes mihi sitas in die Iudicis contra diabolum~ et hostem et in iunctio (?) Johanni Ieweris (?) ??ec omnia confessus fuisse quatenus non quandeat (?) de me inimicus meus nec gloriatur aduersum me in dñe Iudicij dicens peccata et scelera, mea me tacuisse et non confessu~ fuisse sed sit gaudiu~ de me in celo sicut de alijs iustis peccatoribus et confessoribus et ita mundus et confessus de peccatis, meis coram tua presentia altissime pater omnipotens, per tuam sanctam immensam clementiam presta mihi ut videre & cognoscere omnes spiritas quos vocare voluero et cum es complere [10r] possum omni modum meam voluntatem, et sicut dicit dominus in euangelio d'uno peccatore presentiam agente e appropinquabit regnum dei; It appropinquare per te deus possum desideria mea. Amen.

## These prayers followinge ought to be sayed at your uprisinge.

Domine deus sancte pater omnipotens qui consubstantialem et ceterum tibi ante omnia secula ineffabiliter et in magna sapientia filium geministi; cum quo atque cum sancto spiritu ex utroque precedente, celum et terram mare, et omnia que in eis sicut visibilia et invisibilia, solo verbo creasti, te laudo, te adoro, te glorifico, esto propitius queso mihi peccatori, et ne despicias que opus manum tuarum sum; sed saluo & adiuna (?) propter nomen sanctum tuum et illumina sensum (?) sapientiae tue, anfer assensu meo desideria habet vnde ac stulti loquii, cecitatem, dona mihi seruo tuo credibile ad intelligendum lacum omnium scientiarum et dicendi facultatem retinendi quibus possum desideria adimplere et disciplinam studiis acquirere et sacre scripture reuerenter inclinare dignare etiam mihi facultatem tribuere ut quia mihi seruo tuo largitus fueris valeam ad altiore eruditione paciter et humiliter pertingere per eundem dominum nostrum, Amen; Domine sancte pater et misericors qui cuncta creasti et cognoscis et nil a te est absconditum, neque impossibile quia scis quod non facimus causa probandi tuam virtutem sed causa cognoscendi veritatem omnium occultarum rerum ut per tuam misericordiam et pietatem et per ineffabile et venerabile tuum (?) nomen tuum valeam (?): per quod tremit omne seculum cuius panem omnes obediunt creature, nobis tribuere digneris ut secreta secretorum omnium spiritum nobis humiliter coram nostri presentia patefiant obediendo nostris mandatis per te sanctissime Adonay cuius regnum (?) et imperium sine fine per manet per omnia secula seculorum, Amen;

[10v]

## The Rubric of exorsization.

When the oration and confess, and the other oration is finished, let the coniurer rise uppe and put both his handes after the manner of a crosse upon the pentacles and let one of his fellowes euer hold a booke before him open wherein the coniurations be and exorsismes, and let him looke still into the ayre after the manner of a crosse, from the 4. partes of y<sup>e</sup> world and let him say,

Domine deus meus esto mihi turris fortitudinis a facie inimici, et faciem omnium spiritum que malignorum.

Then let him incline himselfe towards the east and to y<sup>e</sup> South, and to y<sup>e</sup> West, and to the north and toward euery parte let him say these words,

ecce signa et nomina triumphatoris et redemptoris per que vos quotidie exparistis et timatis obedite ergo per hec sacresissima secretorum.

And incontinently by these wordes let him beginne to call them, as it is playne in that craft that ye goe about, and when this is said and donne he shall see them cominge, one euery side, and if they haue impediment one any part, and then cannot or will not come, ye shall begin with such a coniuration as followeth and note, they that be bound with chaynes of Iron if they cannot come to thee, they will send certaine messengers, and handle them as well as you can.

## The Coniuration.

First in the East and South, then in y<sup>e</sup> North & West **Coniuro vos spiritus**, and name what spirit ye will and comfort your fellowes and say the coniurations followinge,

Per patrem et filium et spiritum sanctum, et per illum qui venturis est Iudicare viuos et mortuos et seculum per ignem per natiuitatem et baptismum mortem et resurrectionem christi, et per virtutem spiritus sancti paracliti, et per sanctam mariam virginem matrem domini nostri Ihesu Christi et per virginitatem [11r] eius et per septem dona spiritibus sancti et per natiuitatem beati Johannis Baptiste et per 4<sup>or</sup> seniores et per 9<sup>m</sup> ordines angelorum et archangelorum thronos et dominationes, potestates, cherubin et seraphin, et per virtutes omnes celorum et per 4<sup>or</sup> animaliam throni dei potentia oculos ante et retro habentia et per duodecim Apostolos, Petrum, Paulum, Jacobum, Andream, Johannem, Thomam, Phillipum, Bartholomeum, Matheum, Simonem, Judam, Mathiam, Jacobum, et per omnes mortires similiter, Stephanum, Vincentium, Laurentium, et omnes alios et omnes confessores similiter, Siluestrum, Nicholaum, et omnes alios, et per omnes Heremitas monachos et abbates et per omnes prophetas, et per omnes virgines et viduas et per omnes sanctos et sanctas quorum solemnitates in conspectu glorie Christi celebrentur in toto orbe, terrarum quorum meritis p<sup>r</sup>eribus diuina maiestas sit in nostro anplio in omnibus et per omnia ad nostra genera coercentia. Amen, Amen, Amen.

## Heare followeth the Adiuration.

Adiuro vos per Dominum Nostrum natum ex maria virgine passum a Judeis suspensum in cruce motuum [sic] et sepultum inde venturum indicare vivos et mortuos et seculum per ignem. Coniuro vos Demones spiritus per omnes patriarchas et prophetas, apostoles, et euangelistas, martires, et confessores, virgines et viduas et virtutes celi et terre, et per 4<sup>or</sup> elementa mundi per celum et terram et per omnium que in eis, sunt, et per sanctum petrum apostolum Rom anum, et per spineam coronam quam deus in Capite suo habint et per vestas eius deauratas que diuise fuerunt per sortem, et per omnia que dici et putari possunt de summo creatore et per s<sup>???</sup>um trinitatem et per omnem celestem turmam et per illum qui in principio cuncta creauit ex nihilo et quae salutē humani generis descendit in terra ex maria virgine natus passus sub pontio pilato [11v] Crucifixus mortuus et sepultus descendit ad infera tertia die refurrexit a motuis ascendit ad celos sedet ad dextram dei patris omnipotentis indeventus indicare vivos et mortuos et seculum per ignem et per spiritum sanctum paracletum qui a summo patri et filio p'cedit in specie columbe in Jordanis flumine qu~ christus baptisatus fuerit et quierint christum super apostolos suos variis linguis euangelia dei loquentes, et per trinam Dietatem atque unitatem venerabilem et per illorum sanctorum aginam [agniam?] qui die ac nocte que non cessant clamare trina vocent dicentus spiritus sanctus, sanctus deus, deus Sabaoth pleni sunt celi et terra gloria tua, osanna in excelsis benedictus qui venit in nomine domine, osanna in excelsis et per 144<sup>o</sup> martirum collegia qui mundum sequi nolentes pueritia passe sunt supplicia. Coniuro vos spiritus per dei tonitrua corustaciones et fulgura qui si mihi non obedieritis in vobis et in personis vestris ternent et per 7<sup>ens</sup> candelabra ante altare dei lutentia, et per 7<sup>em</sup> dona spiritui sancti, sancti paracleti, et per omnium sanctorum angelorum archangelorum et sanctorum miracula et per omnia documenta que fidei Christianae sunt instituta et per sanctorum aginna (?) agni immaculati et per omnis sanctos quos deus elegit ante constitutionem mundi et per eorum merita deo benignissima placentia.

Adiuro vos spiritus in quacunque parte mundi sitis per annuntiatione et per aduentum Christi et per Nativitatem Christi per transfigurationem Christi in monte Thabor per crucam Christi per passionem Christi per coronam spacarum quam Iudei in Capite Christi impossuerunt et per anundinam cum qua Iudei genu flexo ante eum illudebant dicentes, aue rabi rex Iudeorum et per clamorem Christi in cruce dicentes, hely, hely lamazabathany, et [12r] per mortem Christi, et per manus Christi p<sup>f</sup>foratus et per flagellum Christi, et per Claves Christi quibus p<sup>f</sup>forati fuerunt manus et pedes Christi et per eius Vulnera, et per Sanguinem Christi, et per Corpus Christi, et per p<sup>s</sup>udaram Christi, per sepulchorum Christi per panem quem fregit deditque discipulis suis dicens hoc est corpus meum et similiter accipet vinum calice et dixit hic est eum calix meus noui Testamenti quod pro per vobis offundeter (?) in remissionem peccatorum et per sepulchorum in quo Iacuit dominus et per eius destentionem ad inferos et per eius gloriosam resurrectionem atque ascentionem et per sanctam consolationem beate marie virginis matris et p<sup>a</sup>dmentum Christi. in die Iudicii et per omnia eius mirabilia.

Coniuro vos demones spiritus per virtutes omnes herbarum lapidum Verborum et per omnia celestia terrestria et infernalialia, et per omnem creaturam et per 2. fontes maris, et per maiora celi luminaria die ac nocte mirifice claritate radiantia et per solem et lunam et per cuncta cela sidera et per cuncta dei terrena de deo plena et per cuncta que per terram sunt crescentia et per terram sedibus sedentia, et per omnia maria et per omnia genera piscium que in mari sunt natantia et per omnia que in mundo sunt placentia et nascentia et per omnia visione dei iustissime p<sup>f</sup>tuentia.

Coniuro vos demones per dominum totius creature artificem nostrum et admirabilem et per enoc et heliam morituros, a manibus Leviathan, et per angelum sanctum qui ante diem Iudicii spiritoris (?) fic (?) ipsam Leviathan interficiat, et per ipsa signa, atque (?) ante diem Iudicii sunt ventura, et per omnes potestates celi et terre, Iterum atque iterum vos coniuro Demones spiritus in quacunque per te mundi sitis per spradicta et per sanctissima nomina si<sup>?????</sup> ac veri dei scilicet, On Seneon, heloe, hely, Sabaoth, hely, hele, adonay, lameth, saday, [12v] Tetragrammaton, alpha, et omega, principium et finis qui est, qui erat et qui venturus est dya, (?) scie ayene; et per nomen sanctum domini quor 4or litteris Destribitur scilicet, Iesse vel Iessem, et per illud sanctum sacrificium quod hodie celebratur per uniuersum mundum et per omnia illa sanctuaria que ante sunt nominata, et per sanctam figuram Christi et per sanctam ecclesiam catholicam, et per omnia que in ea dicuntur et per humanam generationem et per illam trinitatem personarum et per unitatem substantie et per eius providentiam quam Dominus habint antequam mundus fieret et per illam bonitatem quam postea fecit et per illam sapientiam quam deus super celos fecit et per illum qui celum supra terram fundauit et per maria et per profundum abissi et per confusionem elementorum et per omnia mundi elementa, et per omnes creaturas dei que sint in celo et in terra, et in mari et in omnibus abissis, et per omnipotentem potentiam conditoris mundi.

Adiuro vos demones spiritus per hec ineffabilia nomina dei, Radrnlnlas Asaac, Zephice, Phany, Harn,

Chara, Adonay, Harneatha, Philac, avos hyra, bolera, volem, ladadoc, acazel, heloy, amagir, abraicio, archadul, Baratho, Jamull, Mel, Chadoc, Tracha, ely, aya Annstram, hungnna, mathea, dauid, dama (?), hiarchel, Vrel, hemon, Segdon, gemnas, Iesus deus qui fecit celum et terram qui palma metitus est celus qui pugno terra mensurasti qui sede? super Cherubin et Seraphin et ipsa scilicet volatilia in aerum cursibus in luce in mensa Christi natura humana transire non potes quia es quia fecisti ea ad tuam ministrationem sex animalia [13r] que habent vi alas 4<sup>er</sup> ex ipsis mirifica voce cautant seu per clamant, sanctus spiritus, spiritus, dominus deus Sabaoth qui Cherubin vocant domine deus omnipotens qui duos angelos exposuisti in paradiso ad custodiendum lignum vite quod vocatur seraphim tu enim es domine qui facis mirabilia tu enim es domine per Iherusalem et admirabile nomen tuum tetragrammaton quod est, Ioth, heth, hi, vau, et per sanctum ac ineffabile nomen tuum Ancreneto, fac omnibus spiritus facere nostram voluntatem omimodam ut per tuam virtutem eos possimus constringere et ligare, \*.

Coniuro et contestor vos demones in quacunque parte mundi, sitis ut note habeatis licentiam morandi in aere, nec in terra, nec in aqua, nec in igne, nec in aliqua, parte mundi, nec in aliquo loco estimabitur infernus et penitus impleatus. Coniuro vos per duas tabulas moysi et per quinque libris moysis et per 7<sup>m</sup> Ierias que fuerunt in Chanaan galilee, et per 7<sup>m</sup> candelabra aurea que ardent in celesti Iherusalem ante dominum, et per 7<sup>m</sup> lampades ardentis que sunt 7<sup>m</sup> spiritus dei, et per 7<sup>m</sup> vasiaurea que sunt ante conspectum dei plena adoribus et orationibus sanctorum et per sanctas animas iustorum que salue facte sunt in archa Noe, et per nomen sanctum atque admirabile atque potentissime cuius nomen est Gabriel, qui omnes spiritus sustinet et detinet ab ipsa damnatione temperali usque in celestem consummationem et per ista ineffabilia atque inenarrabilia dei nomina que quotidie tremitis. Varuch, Barncan, Panchater, Samia, Aferet, Othierel, Atotay, honorion, tetragrammaton, Alpha, et Omega, Grabathon, Arabacon, Kyrion, Orzizomus thairthan, Centen, Mathiorta, gylla, Adonay, Oly heloe, Iale, Sooleie. alla . a alleluia~, agios, agillios, Yskyrrios, Otheis, Ymas, deus fortis ut statim et sine mora aliqua coram nobis veniatis, et si tunc bone quod non [13v] venerint et socios primo confortet, et postea dicas hec enim sunt signa et nomina secreta secretorum quis ansus est contradicere, et esse rebellus signis ac nominibus triumphatoris et redemptoris qui totum mundum regit et gubernat veniatis ergo coram nobis de quacunque parte mundi sitis et non tandets ad videndum, secretissima secretorum et ineffabilia signa et nomina recepturi fragrantiam suauissimam odorum et nobis humiliter responsuri.

Et si tunc apparerint ea hora ostende eis pentacu\* et cum non apparerint exaltet vocem suam sibilu\* magnum exeat cum magna n~petu quasi aerem verberans undique socios iterum iteratur et voce firmissima dicat,

### Vinculum Salomonis

Ecce enim vos coniuro et Contestor et exorcizo per potentissimum et corroboratum nomen dei el, forte et admirabile per laudatum mundum glorificatum, virtuabilem, bellum magnum, sanctum, iustum, et terribile vos exorcizo et vobis impero ut nullo modo moram faciatis et fine strepitu et eum omni affabillitate et absque omni difformitate veniatis vos exorcizo atque potenter impero per eum qui dicit et factum est et per omnia nomina Christi in nomine dei: Adonay, heloe, heloy, Sabaoth Saday, quod est dominus deus excelsus et omnipotens rex Israel faciens, et p'sp'ens super omnia opera manum nostrarum et dominus in hac hora vel in hac nocte et in omni tempore in nostris sit labiis et in corde nostro et per Is\*\* verba nomen et per omnes virtutes eius ne tortuosi\* aut deformes ad nos veniatis sed in omni puchra for appareatis vos portenter exorsizanus per nomen y et v, et in nomine y et v, quod Adam audiuit et locutus est et per nomen sui, et in nomine [14r] gyn, quod Noe nominavit et deliberatus est cum octava familia sua, adilunion, et per nomen y et v quod Abraham audiuit et optime cognovit deum, et per Ioth, et in nomine Ioth, quod Jacob audiuit ab angelo secum luctante et liberatus est e manibus fratris sui Esau, et per nomen Eloy, Azer, helie quod Moyses in monte ores audiuit et nerint loqui cum deo et audire ipsum in flamma loquentem, et per nomen Athanaton et in nomine Athanaton, vel anarenethon, quod Aron, audiuit et sapiens factus est, et per nomen Sabaoth, et in nomine Sabaoth quod Moyses nominavit et omniam flumina et paludes de terra eqipti verse sunt in sanguinem et computruerunt, et per nomen Oristion, et in nomine Oristrion [sic], quod Moyses nominavit et omnes flumii de terra egipti, ebullierunt ranas et ascenderunt in domos egiptiorum omnia destruentes, et per nomen Elaym; et in nomine Elaym; vel Alaym, quod Moyses nominavit et percutiens pulverem terre, et facti sunt fines vel ciuifes in omnibus et in Inmentis egiptiorum ipsas g\*\*uter molestando et per nomen artiusie quod moyses nominavit et omne genus mustarum nusit in egyptum vt fructus destruent, per nomen Gephaton quod moyses nominavit et granis piscis percutit equos asinos, camelos, oues, et kones, egiptiorum et mortui sunt et per nomen Arbiteos et in nomine Arbiteos, quod ne tulit cinerem et pulverem de camino et spargit in celum et fact sunt vulnera deducarum ingentium in omnibus et in omni terra eypti, et per nomen helyon quod moyses nominavit et fuit grando talis qualis non fuit ab initio mundi usque ad presens tempus, ita quod homines et inmenta qui vel que fuerunt in terra egipti ceciderunt et mortui [14v] sunt et per nomen **Adonay**, et in nomine **Adonay** quod moyses nominavit et apparerunt laste super terram et denorauerunt egipti quorum residua erant grandina, et in nomine **Panteon** quod moyses nominavit et tenebre facte sunt horribiles tribus diebus et tribus noctibus super terram egipti, quod omnes timore mortui sunt, et

per nomen **Armyon**, et in nomine **Armyon** quod moyses nominauit et mare audiuit et diuisum est totum populum Israeliticum liberauit potenter, et per nomen **gegerion**, et in nomine **gegrion** quod mare audiuit et diuisum est, et per nomen **Iristion**, et in nomine **Iristion**, quod moyses nominauit, et tremint omnes exercitus pharaonis, et per nomen **Anabana** [sic], et in nomine **Anabana**, quod moyses nominauit, in monte Synay, et audiuit et nerint tabulas saluatories m\*\* scriptas accipe, decrementum egiptiorum, et per nomen **Egirion**, per quod Iosue nominando pugnauit cum inimicis in dupicidis quos destrupit et habint victoriam et per nomen **Pantheon**, et in nomen **Pantheon** quod sanctus Daud nominauit, et liberatus fuit de manu Golie, et per nomen **Isaac**, et in nomine **Isaac**, quod Salomon sapientissimus audiuit in gabaon et nerint in somnis audire et impetrare immensam scientiam et sapientiam, et per nomen **pentacraton** et in nomine **Pentacraton**, quod helias nominando orauit et celum dedit pleniam et terra fructum suum, et per nomen **heloy**, et in nomine **heloy**, quod Elizeus nominauit et sustitant summamitis fillium, et per nomen **Athanatos**, et in nomine **Athanatos**, quod Ieremias [15r] nominauit et prestiuit captiuitatem Ierusalem et per nomen **Alpha et Omega**, et in nomine **Alpha et Omega**, quod Daniel nominauit, et per idem destruxit Bel; et Draconem inter fecit, et per nomen **Emanuel** et in nomine **emanuel**, quod tres pueri Sidrac Mishac et Abednego, in camino ignis, ardentis cantauerit et per hoc illesi et illibati fuerunt, et per hec nomina et omnia alia nomina domini nostri Iesu Christi omnipotentis uni (?) et veri dei, vos qui culpa vera decelo exelso trono eiecto fuistis, et qui vos ad horribilem lucid p~iecit vas exorsizamus et viriliter imp~amus per eum qui dicit et factum est ante conspectum diuine maiestatis, et per 4<sup>or</sup> animalia contra sedem diuine maiestatis gradientia et oculos ante et retro habentia, et per ineffabile ipsius creatoris virtutem et eius potenciam, et per ignem ante thronum choruscantem, et per angelicas celorum potestates et Dominationes q~ sub de canticis nominantur ecclesie, et per summam potentiam ipsius omnipotentis dei et per annulum et sigillum Salomonis quod ei reuelatum est, ab altissimo creator\* et per celestis cauderias eodem modo ipsius Salomonis pro corporis tucamine reuelatus, quas in hiis nostris pentaculis secretorum secretis scriptas habemus quas hic supra pectus meum videre poteritis consecratas, quatenus sine mora alique veniatis coram me facturi que Iussero, et coniuo vos per sacratissimum nomen dei quod timet omne seculum, quod 4<sup>or</sup> litteris describitur, **Ioth, heth, he, vau**, in litteris hebraicis et per vltimum diem tremendum Iudicii et per sedem **Baldachiem** et per hoc sanctum nomen, **Pnewmaton**, quod Moyses nominauit et abiecti fuerunt in canerius abissi Dathan et abiron, alioquid virtute huius nomines **Pnewmaton**, maledicimus vos in profundum abissi usque ad vltimum diem Iudicii vos ponimus et obligamus si dictis nostris secretissimus [15v] rebelles fueritis. Amen.

### **After you have donne in the East and South, then say to the West and North parts.**

If they doe not appeare for these foresayed words in the East and in the South, turne you by and by to the North and the West part, lookinge upe into the ayre, makeinge upon your forehead the signe of y<sup>e</sup> holy crosse, +, sayinge

in nomine patris et filii et spiritus sancti Amen; Jesus Nazareus rex Iudeorum;

Then blesse the place with signe of the crosse beating the Ayre with your hand make a hissinge, and say toward the West and the North,

Ecce signa et nomina summi triumphatoris per que titus mundum tremit et contremet per illa verba secretissima secretorum et timorem eorum et virtute eorum vos coniuo et admiro exorcizo et contestor et per potentissimum et corborutum nomen dei **el** fortem et admirabile vos exorzizamus atque imporamus per eum qui dixit et factum est per nomen **y** et **v** et in nomine **y** et **v** quod Adam audiuit et locutus est, et per nomen **gla**, vel **gle**, **gly** quod nominauit Noe et liberatus fuit cum octaua familia sua de diunio et per nomen **yo** et **x** et in nomine **yo** et **x** quod Abraham audiuit et cognouit omnipotentem deum et per nomen **Tetragrammaton** quod Enoc [Enoch] et Helyas nominauerunt ad pugnandum contra Leviathan et terram permissionis reducti fuerunt et per nomen **Anabea**, et in nomine **Anabea** in quo deus precipitauit vicinum terre vniuerse in monte Syon, et per nomen artificem, et in nomine Artificem quod angeli ab h constituti cornubas [16r] et tubis de aerum sumtis terrible iudicium de sonitu tuba m!ne insonabunt, et tunc peribit memoria cum sonitu, et per nomen **Adonay**, et in nomine **Adonay**, quod deus media nocte clamabit ad quam vocem omnes boni ac maligni in ictu oculi resurgerent et per nomen **gegeon**, et in nomine **gegeon**, in quo Iusti resurgent ac angeli n aerem domino obinam rapiuntur electi, et cum eis recipiuntur et confestim (?) reuinentur, et hoc erit iudicare vinos, et per nomen **Enoythion**, et in nomine **enoythion** omnia que vitalem sp~m acceperunt resuscitabunt in etate 30<sup>a</sup>, annorum qua erant vel futuri erant, et per nomen **Stimulaton**, et in nomine **Stimulaton**, in qua reformabit deus de eadem materia, et aliud corpus veridem de facile reformabit cui omnis deformitas absit et omnis integritas adsit et decor seu pulchritudo q~uis, vnum quemque (?) membrum per corpus in bocum suam restaurabit, per nomen **eloy**, et in nomine **eloy**, in quo deus tribulabit flumina et maria et pisces vexabuntur et inter se debellabunt et morientur vna die, cum tertia per te hominem in circuitu hominem habitantium pre confusione sonibus (?) aneris et fluctum, et per nomen **on**, et in nomine

**on**, in quo deus restaurabit maria et flumina et omnes Bestias insanire et interse debellarum et omnes una die morientur, et per nomen **Arbitrall**, et in nomine **Arbitrall**, in quo deus destuet tures et domos et omnia edificia una die, et non per maniebit lapis super lapidem, et per nomen **Sother** in quo deus facit lapides vnum aduersus alium destruere et simul debellarum et tunc dicant, gentes montibus cadite super nos et colles cooperite nos, et per nomen [16v] **Emanuel** et in nomine **Emanuel** in quo deus omnia volatilia que morientur in aere faciet insanire nexare et simul debellare et perire une die, et per nomen **Anakeneon** et in nomine **Anakeneon** in quo deus omnes montes humiliabit et colles et vales implebit et erit totus mundus equalis et per nomen **Pentetoarimon** et in nomine **Pentetoarimon**, in quo deus faciet solem et lunam absuere et omnes Stallas, cadere, et per nomen **Sabaoth** et in nomine **Sabaoth**, in quo deus ad Iudicium veniet, et sicut imperator qui ingressus est Ciuitatem Coram co\*onatus [coronatus?] et alia insignia p<sup>r</sup>ferentur per q~ adunctus ipsis cognoscetur et ita deus cum ordinibus angelorum veniet, angeli p<sup>r</sup>ibunt omnia elementa turbabunt in tempestate igniis et fulgaris maximis undique ferientur, unde dicitur ignis ante eum pracedat et in circuita eius tempestas valida et tunc pugnabit per eo omnis orbis contra nisenstatos, et per nomen **Athanatos** et in nomine **Athanatos**, in quo deus p<sup>r</sup>acto Iudicio et diabolum cum toto corpore id est cum totis impiis in carcere et in stagnum precipitauit, et sponsa sua cum omnibus electis cum triumphali gloria in Celestem patriam reuertetur, et per nomen **Alpha et Omega** in quo deus facietque quas dilunii (?) preualescere super omnes ita faciet ignem tunc per nulle cubitus accendere celum et multiplicabitur et volutabitur Iaculum Collegetur primis eius status mouebitur ut immovatur, et per nomen [17r] **Matheon** et in nomine **Matheon**, in quo deus elementa purgata permutare faciet ut Dicitur mutabit, ea et mutabuntur et omnia et alia nomina ipsius dei vobis imperamus et potenter adiuramus p<sup>r</sup>teribilia nomina dei, et per opera que supra diximus et facturus est, et per sanctissimam sedem ac beatudinem in que gloriosus regnat et imperat regnaturus est per omnia secula seculorum, Amen.

Quatenus in virtutem et per virtutem sanctorum dei nominum et operum huic in antea non auditauit in aliquo loco p<sup>r</sup>manere, sed festinanter coram nobis veniat sine diuisione l delationes aliqua p<sup>r</sup>agats, et in virtute et per virtutem sanctorum dei nominum de huic [hinc?] in antea [autea?] non auditorum aliquid facere faciat, quecunque vobis insserimus, alioqui dignite prinanimus tribuimus eternaliter esse credendos in quacunque parte mundi sitis venite et videte signa summa et nomina summa triumphatores, et per virtutem eorum vobis, obedire tenemini da vos ligabimus et coram nobis contra vestram voluntatem conducimus q~ verba de meo exeant et exiert sunt sicut ignes fortissimi et feruentissimi q~ vos comburent eternaliter, et sunt verba per q~ totus mundus contremet, lapides euoluntur aq~ non flumit ignes non ardent omnis creata contremet et vos rebelles estis vestra creatori rubrica tunc si fuit ligati cathenis ferreis venient nisi sint in alico granissimo loco vel articulo detenti ut suos certus nuncius mittent, per quos poteritis cognoscere quid sint facturi.

Then if they be bound in Chaynes of Iron they will come except [sic] they be in some greevous place or [17v] holden or els they will send some certaine messengers wherby you shall know what they will doe, if they doe not appeare, then for these words, then let the coniuurer rise up boldly, and strongly and comfort his fellowes, and let him beate the Ayre toward the 4 parts of y<sup>e</sup> world and standinge in the middes of y<sup>e</sup> circle upon his knees and his fellowes with him kneelinge and holdinge the booke, let him say with submissiue voice toward the east,

Ubi est vos tales spiritus Angeli fuisti de g<sup>m</sup> ordinibus venite, venite per celestia signa et ineffabilia nomina nostri creatoris et per nomina Illorum angellorum qui vestri socii extiterunt, Iterum et iterum atque iterum vos exorsizamus, atque imperamus per potentissimum et corroboratum nomen dei **Em** (?) et per nomen domini **El**, forte et admirabile per laudatum mundum et glorificatum virtuabile sanctissimum Iustum bellum magnum et terribile vos exorzizamus atque imperamus ut nulla moram faciatis et sine strepita ac cum omnium affabalitate et absque omni difformitate veniati et nobis ad interrogata respondeatis,

And then if they will appeare, shew them the pentacle, and they will talke with thee and graunt thy petition.

Si vero non appernerint reformet magister circulum vel Circulos et faciat cruce + cum dicto cultelo sine gladio Cibulum propiciat in 4<sup>or</sup> p<sup>r</sup>tibus mundi et manibus iunctus, et genibus flexis contra septentrionalem Dicat,  
[18r]

In nomine **Adonay, eloe, eloy, Sabaoth, Saday**, quod est dominus deus excelsus et omnipotens rex Israel faciatis ergo ut prosperum sit super omnia opera manum n~rarum, et dominus in hac hora obique tempore tempore nostri sit in labiis et in corde meo, post, hec (?) surgat exorzitor et operiat brachia sua sicut vellut amplexare aerum dicendo at 4<sup>or</sup> partes mundi.

Coniuero vos Demones in quacunque parte mundi sitis per potentissimum et corroboratissimum nomen dei **El** forte et admirabile, et **Adonay**, et per nomen istius libri per omnes eiusdem libri virtutes ne torosi aut deformes ad nos veniatis sed in omni pulchra forma ad nos festinetis, per nomen et in nomine **Adonay Sabaoth eloe, eloy, Saday, egge, Soth heth hevau vase** quod est **tetragrammaton** in ineffabile quod est dominus virtutum deus excelsus deus Israel qui super omnium girum humanitatis et in septiono celo sedes

eius et in terra potestas eius per eum et in nomine eius qui dicit et factum est qui precepit et stara omnium facta qui supra omnia dominantur, et per nomen **eteloy**, et in nomine quod iterum petrus est **Ia Ia, Adonay, Sabaoth, deus deus**, dominus virtutem egge quod dicitur ego sum qui sum et per nomen et in nomine **Adonay** quod nomen domini dei viui rex Israel in opia (?) exorzizare et obinpe (?) iterum coniuurare super vos malignos spiritus et etiam super omnes demones malignos spiritus ut preterit et perfecti sitis et cum stridorum habeatis, et a 4<sup>or</sup> Angeli simili conueniatis cum [18v] omni lenitate et principaliter, et per nomen et in nomine **Saday** omnipotentes dei uni et corroborati, elfertis et per laudatum mundum virtualis sancti sancti iusti belli magni et terribilis et nomen **v. v. v. Ia. Ia. Ia**, qui secula plasmenit et timore vel panorum suo totum, contremittit et qui terrore sui potentie locum aridum et umbra mortis infernale e mortale conternere faciet, et mirabiliter vobis obinpe precepimus et firmiter imperamus ut cito et citius de omnibus locis et de omnibus montibus vallibus et collibus et agris et moribus et fluminibus et stagnis mercatis et muris et de omni loco ubi setis ad nos sine aliquo mora veniatis sicut vobis precipue imperamus et potenter precipimus ut cito et citius cum omni tranquillitate et mansuetudine et omni equitate et non in ira nec in furore nec in terrore et sine strepita et absque omnium difformitate ad nos veniatis creatis ac cum omnium affabilitate et ad nostram petitionem faciendam sicut ictus pupille ocellularum, et per nomen quod moyses auduyut in medio rubri\* et contrabatus, et per nomen et in nomine quod Israelitici super montem Sainay auduyenerunt et mortui fuerunt, et per nomen et in nomine quod mare audiuit et diuisum est et per nomen et in nomine quod ignis audiuit et diuisum est, et per nomen quod patre audient et fracti stet ut a 4<sup>or</sup> angulis seculi strideatis et nomino panorum per terram [19r] et in pace et cum omni mansuetudine veniatis et omnem nostram petitionem et questionem per solutis iterum super vos in istis corroboratis nominibus et verbis que sequitur vos potenter exorzizamus et viriliter coniuuramus ne absctis vestris verbis viribus omnibus gratulenter propter voluntatem et 9<sup>em</sup> aduentum ad nos veniatis antequam palpebre oculorum coniungi possunt ad omnem nostram voluntatem et petitionem pleniter et perfecte facienda, et per sancta illa nomina per que vos exorsizamus que sunt tam timenda veneranda abedienda, **Ganat, Getah, Gerasinomion, Negorgenas, ythamsethac, cena, acu, potsopeth**, quia omnis littere istorum nomina sunt angelorum vos in isto exorzizismo per ineffabile et admirabile summi ac veri dei vini vos potenter precipimus et exorzizamus et coniuuramus viriliter, per nomen et in nomine explanat secreti que super tabulas ligneas scriptum sint quod deus moysi dedit in nomine Sinai, et per nomen et in nomine explanati secreti quod per 4<sup>or</sup> litteris scriptum est quod nomina Christi appellantur, et per nomen et in nomine in quo deus omne seculum creauit et vere ipsum a sempiterno unus est, ipse ignis et eius nomina que scripta et explanata St<sup>us</sup> (?) ignis est et exigne, sigillata sunt et ante ipsum ignis ambulat a latere suo ignis flamma et ipse est ignis ignem deuorans et ipse omnes igneos creauit et omne firmanentum et firmanentum celi hostibus plenum est et ignis ante eum deuorans ignem exit et eum p'cutiet et comburet quecunque ei contradixerunt et verbis suis non obediunt et \*\*\*timus nostram petitionem non faceritis habitare [19v] ac affabiliter ante nos et sine strepitu et absque omni difformitate ad omnem nostram voluntatem faciendam g<sup>utis</sup> non venierunt sine estis in maribus, montibus, Colloibus, vallibus, fluminibus et aquis, rimuli et stagnis mercatis ac plateis balneis, et in aere, et in quocunque loco sitis venite sine omni strepitu et co-iter venite, a 4<sup>or</sup> angulis seculi habitet et affabiliter et humiliter absque nullo terrore nobis imposito et absque ulla difformitate huic ante circulum istum et cum omni serenitate vos congregate et petitionem nostram et questionem ex toto et penitus p'soluendam atque adimplendam p'etis ad nos; noluimus inter veniendum tardare, vos potenter, ac viiribiliter coniuuramus atque exorsizamus ut in unius hore atque omni vestrorum apparatu et cum vestis seruis et vestrorum exercitu et cum omni mansuetudine et tranquillitate et non in ira vel aliquo difformitate et omnem nostram petitionem et id omnem nostram voluntatem pacifice placide et sine strepitu veniatis, atque acceptabiliter veniatis vos potenter Coniuuramus et constanter exorsizamus per lapidem in quo n-rorum coniuurationem et per coronas vestranum capitum imperatorum et per **biled** [=Bilt/Bilid/Bileth = Lilith?] filii **aneds** domini vestri huc vos pacifice placide et sine strepitu veniatis et equanimite\* curratis unus vel unusquisque vestrum g<sup>utis</sup> et mansuete et sine omnium mentu (?) veniatis, et per nomen [20r] et per nomen in nomine istorum nomunum que vos quotidie expanesceris sed Auesbias umn unas et ygram aisere Iowach, et per nomen et in nomine duorum angelorum qui super vos ante constitutionem mundi ordinati sit ineffabiliter et omnes spiritus qui de duabus etiam angelis timore et tremore habeant ex ipsis quorum nomina sunt hec sirneal et Astnel, festis a 4<sup>thor</sup> autem mundi partibus vel equaminiter vel habiliter hi coram nobis ante circulum istum ad satisfaciendum nostra desideria veniatis per sum- (?) ac vino dei virtutem coniuuramus et exorsizamus nos per moysi Urgam et annulum Salomonis fillii Dauid regis magnini quo sunt scripta nomina dei, et per nomina angelorum cum quibus omnes demones temporales Salomon abligauit et omnes eorum collegas religauit et cum istis omnes spiritus et condemnaturam summam in ener\*abiliter Dietatem extrahat per minium illos apositare faciet et hec sunt **hel: Ay: Autmel, dicumiel (>), gle, hy banch**, et per nomen magnum **Adriani gey, el, deus, A. A. doly, mel**, ut modo humiliter veniatis et ante circulum istum iucundum et sine ulla difformitate stature veniatis, et vos ad hunc ve isto loco moneri nolite donec nostram petitionem et questionem de quacunque re interrogauero ex toto pleniter humiliter et affabiliter ad prius nobis faciatis et angeli nomen qui potenter et fortiter regnat super vos, et per creatura quam sanctum benedictus creauit in seculo; quam ipse est ignis et de ore suo flamma [20v] ignis procedit et ista creatura, Cherubia, et Seraphia vocem et centum sanctorum habet

ora oratione ducentum linguarum et qualibet laudem et decorem suo dant creatri qui dicit et stati, seculum factum est, benedictus est ipse et sanctus et conspectus et eius nomen est benedictus, et per nomen et nomina 4<sup>or</sup> litterarum explanandarum nominum quam hic scripta sunt que qualibet littera nomen tumibilissimi Angeli dicit et hec est illud nomen 4<sup>or</sup> litterarum **a, b, giteunas, em zi, Auafal, nedos, xuxili, hahachinel, Io**, et vos Coniuero et exorsize per annulum **Uchiel** et per annulum **Dachiell**, et per annulum **danzachiel**, et per annulum **menchantium** et spiritus **enenel**, qui famulus dei est, et nomen viri siniqui subningi (?) vocatus est, et per annulum **anchora helyas** sanctus m~r, et per annulum **Affriol**, et per annulum **Micheb** [Micheli?] qui sicut deus est in terra, et per annulum **Archiel**, et per annulum **Zurichiel**, et per annulum **Affribel**, et per hec sancta angelorum nomina, iterum vos exorsizamus ut de omnibus vallibus et collibus fluminibus ripis et stagnis mercatis ac plateis et cisterius et de omnibus locis ad faciendum totam nostram voluntatem et omnem nostram petitionem cito laboretis velociter et plene et fideliter et habiliter ad nos veniatis, et per nomen et in nomine explanatorum nominum qui hic [21r] scripta sunt scilicet, **duath, cethas, onybenan, regay, gymas, Othas, Crethagus, thone, agyrnum, poth, Seth**, vos, potenter exorsizamus atque coniuuramus per istorum litterarum explanacionem quo ignis ex eorum vecordacionem factum est et ne illi creatorem illorum laudent et collandent [call. ?], et renora, hic sunt illa nomina, **adiuron, bargon, g<sup>a</sup>ruron, grach, bara, celemia, crethano, camaria, rothuaya, adiria, Seguria, malathia naaria insataria, goria, beutharia lalia, grestia sigomia boalia, dereria, ramizay, zazia, coathaia, gagadane, damel, Beth, ara, amanenel, anama, chathi, chatha taia, nocuago, gedal, sariagera diam, Iamyta, pethouyta, Usuar, natharia cauehaya, feadrudedia, redosia, vacle, vasia zaddia, thehe, mchia [nichia?], semephoras [=Semiphoras], Aue, Reneton, roasath**, p<sup>h</sup>os vos exorsizamus atque coniuuramus per benedictum et sit ipsius nomen gloria in sempiterno Amen. Et vos cum istis mundis abus obligamus et cum signo vini et vere dei per quo ipsam more sigillatum est ut non ambularet nec super Ariam suis aquis sigillamus personas venit de sancta sede **Adonay**, et **heloe** quod est domini dei **Sabaoth**, et de eo descendit bene quod vos coram nobis veniatis coartamus vos sigillo solis et lune et stellarum vos constringamus et ligamus, et per 4<sup>or</sup> Bestiarum nomina que excelsam et super elementam portant et eorum perfectorum exorsizatorum vos Potenter et prudenter ligamus et sigillamus et vos precipue coniuuramus et terribiliter exorsizamus et sine terrore et absque omni metu et sine ulla deformitate de omnibus locis curratis et ante circulum istium ad facientum totam nostram voluntatem supplices et mansuet [21v] et cum omni discretione, discreti ante nos rep<sup>u</sup>m astate Ideoque hooc magno odorante odoroficat\* oderits et eum erit vobis valde suaitis [suauis?] et videbitis nostri creatoris figuram et sigilla et et [sic] eius nomina et eius angelorum ineffabilia sed hoc stitote audite et intelligite quae si p<sup>t</sup>imus et in leticia ad omnem nostram petitionem faciendam non veneritis et sine ullo terrore et sine aliquo strepitu vos repenter monstraueritis vos iterum atque iterum exorsizamus atque coniuurabimus seu etiam / Repetimus omnia verba nostra supra dicta istius exorsismi nostri et viriliter et potenter recordabimus et si forte creatori vestro rebelles fueritis et verbis receptis resistere volieritis vos omnes in spectissimam lepram cadetis et omnes de mirabili morte moriemini et ignis qui nos Uret instellabit et ex ipsa die penam exieret qui vos comburet, et insuper vos sine fine in flamma ignis sitis redacti, et propter hec rest ibimus et in ignem sulphuremini figures vestros eternaliter p<sup>i</sup>ciemus et omnes vestros vultos nomine vel deterini perfecta s~perum efficietur nos ergo, super personas nostras firmiter et potenter precepimus et mouemus vos et honestum nos perspicit ne aliqua ludibria et ludibriosa vel Aliquas deformitates nobis in alicubis faciatis [22r] quapropter nos ab isto circulo non monebimus donec vos conueniat et perfecto nos demonstraueritis et nobiscum loquimini Iterum vos adiuramus coniuuramus atque exorsizamus, per nomen et in nomine **Ia, Ia, Ia, Ia**, quod interpretatur vel vocatus deus, et per nomen et in nomine **Va, Va, Va**, quod interpretatur deus et dominus, et per nomen et in nomine **Egge** quod interpretatur sum qui sum, et per nomen et in nomine **tetragrammaton** ineffabile quod est, **Iothe, heth, he vau**, et per nomen et in nomine **ignis ignem Devorantis**, et per nomen et in nomine ignis qui potenter potentatus et superi omnem ignem dicantur, et per nomen et in nomine nominum (?) qui omnia igne explanata sunt et q~ inflamma ignis inflamati sunt ineffabiliter et inenarrabuntur potenter coniuuramus et exorsizamus ut ad nos veniatis cum liticia et in veritate et non infalcite, hoc explet videbitis v.

When this is done ye shall see the spirits cum and the diuells like unto emperours entringe into the Citye first te trumpeters shall come et patores 2dly like soldiers or domicelli, 3dly and lastly there king cometh and before him all kind of Instruments and of vices and dulcyflions orgaynes and harmony of sweet melody, then the coniuurer, he seinge them shall shew him the pentacle that be upon the brest of the coniuurer couered with a cloth of gold, when he hath seene the pentacle the prince and ruler of them incontinently followeth down upon [22v] his knees before the coniuurer, and will say, Sr. what will ye, for what did ye cause me to come? Then the coniuurer somewhat disdayning, shall command all things to be pacified and silence to be had, and then he shall renew fumigations and cause a goodly smelling saouere to be made and when silence is made, he shall uncover the pentacles, hearinge great miracles of diuers things in the world, of prophesie and of all science, then the coniuurer shall uncover the pentacles, and shall ask of y<sup>e</sup> prince what he will and by and by, he shall graunt it, whether one spirit alone, or els whether 2 be called forth, they will doe the same, the Coniuurer shall say by and by,



## [License to depart]

Let euery one of you turne into his place peaceably, and peace be between us and you.

And then let him say *St. John's Gospell* **In principio erat &c, credo in deum.** And let them goe out of the circle, one after another, and wash there faces of the exorcised water, as it is sayd after and let them goe an other way and doe there deedes or operations.

And knowe this, that this coniuration only and they were bound in Chaynes of Iron or of wood, they cannot tarry, but come foorth if they be Coniured and held by some meanes that they cannot come, adde in Coniuration that they send incontinently there pursenaunts [23r] and messengers to you shewing you what they will doe, if they be any thinge rebelling or studdorne against the coniuoror, and will not come let there names be written in paper and let the paper vitempertur of clay and dust. Let new fyer be made, and put in fyre of brimstone and of euill and horrible sights making a stinging sauour holding the paper ouer fyer sayinge

Coniuoro te ignis per illum qui Contremestere facit orbem quod istos spiritus Comburas et cale facias ut in suis per sonis Consentrent ineternam.

Then cast it in the fyer and say,

Maledicti blasphemati sitis perpetualiter et eternaliter et Nulla requies suit in vobis hora aliqua nec de diem nec de nocte nisi statim veneritis obedientes verbis que dicuntur de illo qui contre mescere (?) facit orbem, et per hec nomina et in nomine istorum nominam quibus omnibus creatura contremitt humiliter obedit et per timorem et panorem eorum omnis creatura contremitt et in eis fulgura et tonitria [? cp earlier tonitrua] sunt parata que vos et vestros subditos destruent que sunt hec, **Arctenoton, Ioasat, Paty, Semephoras, Allia** [with a tilde over the whole word], **Aleph, beth, gymel, daleth, he, Vau, Zay, [Cheth,] Teth, Ioth, Caphe, Lameth, Memy, Nuju, Sameth, Ayn, Phe, Sade, Ceph, Res, Syn, Tau,** per ista nomina vos maledicimus et ab omnium officio et dignitate vestra vos prinamus et per eorum virtutem in stagium ignis et sulphuris et usque ad profundum abbissi religamus eternali concremandos

Then without any tarryinge they will come one euery side, sayinge, Sr. command us what ye will and deliuer [23v] us out of the payne. Then in that howre write there names againe, and make to them a sweet smelling sauour, and shew them the pentacles and aske what ye will, and when ye be answered say,

Per virtutem pentaculorum dum ipsis pentaculis et verbis (?) creatoris obedientes fuistis, pax inter nos et vos et condonati citis fragrantia odorum suauissima ita in pace et cum benedictione illius qui vobis scire talia dedit, parati semper venire qum vocati estis sine solemnitate aliqua obseruatam, Amen.

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

## [Chap. 3] How and by what manner the pentacles be made whereupon the science consisteth.

In this *Clauicle* or Canderiarum consisteth all the Science of this *Clauicle*, for there, all the sience beginneth and therfore in the operation of this booke *the Clauicle* [Clavicle] doth take his effect, and he that will be perfect in this craft, let him begin soe as it is declared of the pentacle and of the same pentacles be certayne exorcizmes and names ineffable and carecters and signes of all the science, therefore, in them the whole science of all this art lyeth hydd the pentacles or canderie be [24r] uncertayne with most glorious and holyest names they were written in the tables of Moyses and Salomon by deuine reuelation had them and gathered them together, and consecrated them to all necessity of mans body, and for there safegard.

### Of Pentacles

The Pentacles be made upon ♀ day, and on his howre the moone exconiunctione in the signe of the Ayre or of y<sup>e</sup> earth beinge equall with y<sup>e</sup> sonne in angiment pardica (?), for if the sonne be in the signe of the \*\*ether in ariete [Aries] and the Moone be in the same and soe of other signes haue a house or secrett chamber cleane and goodly wherin shall none inhabit, but the cheefe coniuor and his fellowes, and make a fumigation there and sprinckle it with y<sup>e</sup> water, as it is sayd and let the time be cleare, and haue your paper or more of virgin paper and begin that howre to write the foresayde pentacle of noble collour as is emabrium or celestem coniuored and exorsized as it is sayd followinge, the pen and the Inke, let them be writt and other thinges to be exorsized, and when they be written perfectly, that howre if they be not completed, doe not cease untill they be fulfilled when ye may. Then take some noble cloth of silke wherin ye may hold the foresayd pentacles, and haue there an earthen pot great, and full of coales,

and let there be of ligno mastico masculo & ligno aloe, coniured, and let y<sup>e</sup> coniurer be cleare [24v] as it is meete, and haue there prepared Arthanum nupatum in the joyce of pimperl and the blood of a goose made and completed upon mercuries day in the augementing of the moone where upon let 3 masses be songe with gospels and fumigate it with fumigations of y<sup>e</sup> knife, that ye must cut and make maicum Isopi [hyssop], with your whole minde and humble deuotion, sayinge these Psalmes with y<sup>e</sup> oration followinge:

Domine deus noster, Domine Deus meus in te speraui [Ps7]; Celi enarrant [Ps18]; Dominus illuminatio [Ps26]; Deus Deus meus respice [Ps21]; Beati quorum [remissae sunt iniquitates] [Ps31]; Miserere mei [Deus] [Ps50]; Afferte Domino filii [Ps28]; Deus iudicium tuum [Ps71]; Deus in nomine tuo, Saluum me fac [Ps53]; Ecce nunc benedicto [\*benedicite] Domini [Ps133].

**Adonay**, sanctissime **el**, potes **ou**, piissime quies **Alpha et Omega**, qui omnia in sapientia condidisti, qui Abraham primum fidelem in seruum elegisti eius semen sicut stellarum celi multiplicasti, qui morsi seruo tuo in ignea flamma de medio rubi [Ex 3:2] apparuisti, et per nomen sanctum tuum quod est, **Echio, Affe, Eche, ei**, reuelasti, qui populum super mare facile pedibus ambulare fecisti qui Moysi serui tuo in monte Sinay, Saluatoris dedisti, qui Salomon filio regis dauidis precuntis hominibus sapientiam tribuisti et presentia pentacula [25r] sine canderias pro tutumire (?) corporis et anime saluationis eo misericorditer reuelasti tuam suppler adoro maiestatem et suppliciter adoro cordiam ut in virtate tua ista pentacula sine canderia consecrantur, et preparentur quemadmodum 9ueuit (? consueuit?), et virtutem quam optimere debeant obtineant, per te sanctissime **Adonay** cuius regnum et imperium permansit in secula seculorum, Amen.

Say this 3 dayes continuall upon the foresayed pentacles and cause 3 masses to be sayed of y<sup>e</sup> Holy Ghost, and one of Our Lady, and afterward put the foresaid signes, in a silke cloth with goodly sauours, and put them up in a cleane place. And when it is neede, ye may worke as it is said of the artes magicall, of thy cloth were decked with gold it were of more efficacye, and when they be put in a cleane place, fumigate them and sprinckle them with water and Isope [hyssop] and soe let them alone. They haue innumerable vertues as it is contained heereafter.

If ye coniure any spirit in whatsoever parte of the world he be, whether he be in mans body, or any other place, he will obey thee, and if ye constraîne any spirit to come before you and when ye haue shewed him y<sup>e</sup> secret pentacles, there is none dare say against your [25v] minde without any sacrifice giuen to him, they haue not only vertue in this, but also in diuers necessities, they succoreth the bearer, they be good against parrells, of y<sup>e</sup> earth and ague, against all langowres, and necessities and against all enemies visible, and invisible, against drinkinge and venome, or poyson [poison], against malefycitatos, against feare and cuttinge against subtill thunders and lightninge & tempests, and in every place wheresoever ye be ye shall be sure and safe all the time of his life, both day and night, and in euery howre you shalbe safe, watchinge, sleepinge, drinkinge and eatinge, goeing and standinge, and in doinge all your busines, in battell in fightinge, and ye shalbe invincible in euery thinge, and noe man shalbe of power at the time to withstand you. They give grace and victory of lovers and enemies visible and invisible, and by the vertue of them, the fyer is quenched and shall not passe your commandement, and the water standeth still, all creatures were made in the recommendation and feareth by there, feare, and all things heavenly, earthly, and infernall doth obey them and all perills of the world: be delivered by the healpe of God [26r] cum patre et filio, et sic honor et gloria in secula seculorum. Amen.

### **Now we shall beginne the Science of this booke.**

First before the inception of this ~~booke~~ worke let Arthanus be made, of the which incedat manicum sp<sup>r</sup>culi [cp. [Ad. 36674 chap. 5](#): *Before you begynn your worke you must haue A knyfe, made as ys before sayde, wherewith the handle of the sprinckle must bee cutt*], and for this ye must in euery operation of this booke, worke with holy water. After that ye must consider the dayes and the howres, in the which the foresayd pentacles shall be purged or made, and the midds of all, let the maiesty be with angells like as he shall come to judge both quicke and dead, and in the circuit of the maiesty, let the names of the ineffable be writen and of y<sup>e</sup> Angells. And when these be fullfilled, let there be made and ordayned as in this chapter is contayned. And when ye will worke in this science, of this *Clavicle*, haue over with you in every operation these pentacles, and by the healp of god, you operation shall haue effect, and forst in this chapter, all science consisteth, and if they consider of euery chapter of the second booke in y<sup>e</sup> which ye shall find all documents in this chapter, and for this in this chapter, consisteth the beginninge and ende of all the science of the *Clavicle of Salomon*, and if ye understand the chapter heereafter writen, how of the worke of [26v] Images of Astronomy the beginninge and the endinge of all the whole science of the *Clavicle*, in this chapter is comprehended by this chapter of worke of Images, and by this of y<sup>e</sup> whole science comminge to effect and in euery worke ye may be perfect.

### **Heare followeth the forme and manner of the pentacles or canderarin distireco~es.**

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

## Hi veniunt intus

In nomine Patris et Filii et Spiritus Sancti Amen. + Ecce signa et nomina ineffabilia fugite partes aduerse vicit leo de tribu inda radix, dauid atta moriendo mortem destrupisti et vitam resurgendo reperasti miserere nostri nomen domini omnipotentes succ-re mihi, in omnibus nehotiis, **Semyel, Semel, Anabana, Ioth, Heth, He, Vau, breth, Isopore (?), Myros, Princeps Emanuell, Adonaysa, Tetragrammaton, Agios, Melcha, Sonsyoux, Sege, Obs, [27r] yfri acciomos, Van, Thau, Sahapayos, auareneton, the~ycas, Cadah, grain, gara~, galcas, pax, mors, pron, Saton, odoor, Pantharias, Christus Via Primogenitus, Lux Lapis poyta, angelus, agnus, Ouis charitas, primus et nouissimus propheta, Sacerdos immortalis, ou Pater, ou filius, ou Spiritus sanctus, Carozo, ata (?), elemanos, Sanay, gloria dedora, agla, glasse, Iothe, achienos, occienos, ylon, bonitas, fons, oriso fundamentum Unigenitus, Salvator humani, generis, Nanthann, Spiritus, rezo, gentum sub passibilis, summum bonum incorporens immensis, ineffabilis, inestimabilis, inenarrabilis, messias Iesus Nazarebus immortalis genitus, Unigenitus primogenitus principium, propheta sacerdos, custos m~ (?) pannos (?) Virtus Athanatos ego sum bos sponsus, fama, veritas, agios, atheos, Iustitia, pax, concordia, misericordia, bonitas, claritas, maiestas, + Tetragrammaton, Craton sum Assydey, gaboth, eru, Lameth qui esde quo eras Seiemene, Cessam, besser, acaosa, Zophute, phaym, porta, haruca, eloy, amongrary, ara, au~strea, hugyma, mithea (imthea?), dona, et rex Iudeorum. Amen. + +**

Timete et videte omnes [Aleph, Beth, Gimel,] deleth, he, vau, sayn, heth, teth, <Ceph>, Iothe, Caph, Lameth, surtani, et onan, shy, baracata, patele, senna (?), foret, terizon, tan, tad, [27v] ten, mathi, orta, gyranali, eloe, sarletriumphatorum ac redemptorum domini nostri Iesu Christi ecce crucem + [Cross has a circle of dots around it] domini per crucem tuam salua nos rex Christe redemptor qui mortem nostram moriendo destruxisti qui pro nobis passus es clementer + Tetragrammaton dextera domini fecit virtutem, Christe, Ou, Elion, Cedion, plansion, debalguth, cuthar, el, ella, Sabba si dea, dona, tra, ait, ellam, aday, adonay, samia, teleth, de dona, he, heloye, heloy, agla, Urion, Sother, paraclitus, Pastor, Iohee, Amy, gegeon, au anec, anei, phenaton, nean, Ioazat, Semephoras, Sa, gaba, mane Sethes manes, phares, messias, Athanatos, theran, veritus sapientiam, vertus mediator, Uriell, ho°, Usion, Vitulus, Serpens, Aries, Leo, Vermis (?), Imago, Verbum, gloria, Salus, misericors, rex, Iesus Christus, pecus, teloy, herubem, robeu\* [robeur?] rabbe, aiasse, sebus, amorai, homo, Camayhumany, nay, panchiron, Sade, anaphaneton, enuepheneton, adel, vermis, hiede, deziza, Creator, Spes, Lux, Sol, Splendor, plantacio, alpha, et Omega, [28r] incommutabilis eternis spiritus Invisibilis, Incorruptibilis, summo rex, perfectus virtuos ecclesie oriens lumen, dominator, verbum caro manus, Imago, figam, brachiam deta fuus (?) ho° dei mediator intercessor, m~esis, missus, theos, pantono craton, yrus, yrene [yrend?], eleyson, veritas Athanatos, yskyros, ymas s~cub, fortis s~ctus magnus admirabilis dietas humanitas, patientia, obedientia, panchaseron, hely, hely, lamazabatami, ou, smudon, helye helie pater ysaac, iabrunbac silac, Alabauas, hura, volur, ladadoc a~bnuce (?), Athe, dramath, spannul, mel, cadac, Christi hirachel, boel, beron, segem, gemmas, Ihesus deus deus dominus oa<sup>dt</sup>a<sup>s</sup> ["oata" with a 'd' written over the second letter, and an 's' written over the last letter, perhaps indicating the source was illegible] que videbut h~. triumphansia scilicet, aleth, beth, alam, gemel, mem, murm, nym sameth, ayn, s, sade caph ceph, rex ochiel, athochar Anoryon, grabaton, chirion cebion sade, sadys, atta. [the t's are looped like l's, and crossed with a large tilde.]

## Heare let the maiesty of god cum in.

[28v is blank]

[29r]

## [Chap. 4.] How experiments should be made and ordayed for Theft:

Ye shall finde experiments my childe to finde Theft, prepared how be it should be, either by the invocation of y<sup>e</sup> art of spirits, either in writinge the carects [characters] or by other wayes, if in such an experiment, the day and the howre be not that is attributed to such experiment as it is sayd before of howres, and afterward ye ought to doe that, y<sup>i</sup> followeth in the experiment to finde theft, when y<sup>i</sup> is prepared, that ye will haue, say in your heart this oration of greecke.

Messac, Iaberinnlac, filac, anabonas, virabon, lenisadados, achazel, cophete, phanum, harmata, adonay, eloy, emagus, abraxum, chedil, bunach, siammil, melchadach, hera, ely aya, Anustra, q~m q~a, mathea, dnu~, dama, hirachiel, tehel, hemon, segem, ge~mas, Iesus deus deus qui fecisti celum et terram qui palma metitus es celos, qui pugno terram mensurasti, qui sedes super cherubin et seraphin, et ipsa volatilia aereis cursibus in luce minensa [immensa?] ubi humana natura transire non potest quia tu es qui fecisti ea ad tuum miserium

**U**anima q~ S. alias 4<sup>lor</sup> quidem qui volent mirifica voce dicentes, sanctus spiritus spiritus dominus deus sabaoth, pleni sunt, celi et terra gloria tua osanna in excelsis, domine deus pater qui adam exposuisti in

pardiso ad [29v] custodiene lignum vite, quod vocatur, seraph tu enim es domine qui facis mirabilia solus, tu enim es domine qui Ierusalem Civitatem tuam et per admirabile nomen Tetragrammaton, quod enan, Ioth, heth, he, vau, et per sanctum nomen tuum atque venerabile, atque inenarrabile Amremeton (?), da mihi vim et virtutem in hoc experimento ita perficere valeam, te, omnipotens pater et donne deprecor qui omnia ex nihilo creasti, herbas et arbores de terra per tuam admirabilem potentiam et per tuam ineffabilem deitatem imsisisti [sic] omnibus viribus et actibus hominum dedisti et eorum nomina secundum vires imposuisti te deprecor sancte pater et Unigentum filium tuum dominum Ihesum Christum cum quo vivis et regnas deus per infinita seculorum secula, Amen. Que mihi tribuas de hoc experimento cognoscere veritatem

After that suffumigate the place. Let him be fayer and private as ye shall see after [of places](#), with such fumigations and sprinkle the place with water and Isope, at [sic] it shall be sayd. And if it be necessary in this experiment of this booke to doe any other thinge, doe as it is sayd of all preparaments with such experiments as is contayned [\[30r\]](#) before, and after, in the chapters of the first and the 2<sup>d</sup> booke. Afterward when ye haue ordayned such an experiment say the Coniuration of this experiment and adde in it these wordes in the end,

Pater noster qui es in celis, auina [\*adiuva? Ad 36674 reads 'I adjure you'] ~~vos~~ nos et per nomen sanctum tuum, **Ioth, heth, he, vau**, quod 4<sup>or</sup> litteris scriptum est, et per hoc exorsismum huius artis possumus teneri veritatem **Ia, Ia, Ia, ya, yath**, nomina, **I, ya, ya, ya, neh** sancta dei faciat rem istaui (istam?), **N.** quam quermus spiritibus manifestare et apparere, aperte.  
Coniuro vos spiritus per nominatos omnia nomina supradicta et per quem timet omnes creature ut cito vel cituis in vel huic pu~s rem istam quam quermus. **N.** monstrare debeatis.

When that is sayd, the spirit will shew him by and by the matter that he seeketh openly and before such a worke, let such a Coniurer be, as ye shall reade, and if the experiments be such that the Characters be written, and it is necessary howsoever the experiments be to finde theft, if it passe the preparaments of this experiment, let him doe as it is contayned in this Chapter, and doe all other necesseties or Solemnities necessary in such craft, or experiment, as it is contayned in the chapters of the first and 2<sup>d</sup> booke, if it be done otherwise, it shall neuer come to effect.

[\[30v\]](#)

## **[chap. 5.] How experiments of Invisibilitie showld be prepared.**

If ye desire to make an experiment of invisibilitie, do y<sup>t</sup> experiment as it is contayned in it. If y<sup>e</sup> day [&] the howre be well ordinate, and if the day <sup>^</sup>& the howre be not, take the day and the howr as ye reade. [Compare with prologue.] And if it be necessary that this experiment be written all in virginne paper with a pen as it is said and if such an experiment be with the Coniuration of Convocation, before ye make your convocation, say these verses in your heart:

**Stalbontem nacherim Assoy elingit gabelin, Semenoy meme nobal balbonetem netemolas, balnonetem, meme, nobal, tiginnel [\*tigimel?], inlegabe, neueres, nara, heam, hearma, ha~rde, yessa, ayes, esay, seya, revenes, caturas, soney, honey, barkata, attacurab, cata, racula, Uncarat, carucab**, per misericordiam quam habetis erga mortales p<sup>f</sup>iciatis, hoc opus ut invisibilis ire possum.

Then make your Invocation surly and make it well, if it be neede make a Circle in such an experiment, make such as it is sayd beneath [of circles](#). And if it be needfull to write with any [\[31r\]](#) bloud, make it, as it is sayd, [of the bloud of y<sup>e</sup> backe](#). And if it be neede to write carecters, write the masse, as we haue written [hearafter of carecters](#). And let this experiment be prepared, if any invocation be made, adde at the end of these wordes,

O tu **Parezon**, maïester invisibilitatis cum ministris tuis, **thouchoch marath modragru~ p<sup>\*</sup>ries, Dianedris, Ugenenis, abden, pransbusick, tangenden, liesiden, suthencar, bebelgi, berid, el, tutram, rastram, I, bethel, gniro, te pauareson**, et ipsos ministros per illum qui intrare fecit in virgine et deus est cum homine et per illum qui contremessere facit arbem, et per celum terram et per cherubin et Ceraphim [Seraphim], ut hoc experimentum p<sup>f</sup>icere facias ut in quacunq; hora voluero, possum ire, invisibilis iterum.  
Coniuro te et omnes ministros tuos per **Stalbontem, nameriny abun<sup>\*</sup>git, assey, gabasin, semenoy**, ut statim venias cum omnibus dictis ministris tuis ut p<sup>f</sup>iciatis hoc opus sicut vos sitis, ut per hoc experimentum invisibilem me faciat et nemo videat, et itu ego ad effectum p<sup>f</sup>ueimam.

And if ye haue an experiment of invisibility, in any other meanes haue that experiment prepared as ye shall finde written, withall, solemnities necessary in that experiment, doe as it is contayned in the first and 2<sup>d</sup> booke as through [\[31v\]](#) all, and when ye haue done the solemnitys of all the foresaid chapters, doe this experiment surely, and soe ye may finde it, and if ye should doe it otherwise, it should neuer come to effect.

## [Chap. 6.] How experiments of Love should be ordayned.

Whosoever will make or prepare any thing upon any woman, first he must be such as a Coniurer ought to be, then let him take that experiment that he desireth to make and doe as it is containd in it, and if the day doe fayle and the howre, doe it one such a day and howre as it shall be sayed. And if this experiment be with an Image of wax, or of some other condition, before the Image be made, let the wax be such as we shall speake of.

Then say ouer the wax, when it is prepared these verses or charmes,

**Venus est Astropolu~ astro, asino, mercuri, Jupiter, et Saturnus, Synoy, eunsy, sunne (?), esnum, Venuse, Vesim, reese, Sother, reces, deres, esert, tesor, reset, trese, socoe, erasteres, niloportus, Lasarrop, p<sup>r</sup>tas, molacor, sponil, linoporota, portare, line, enclira, stoep, lopest, arme sempolater, [32r] rathalamos spira, lonetos, nozo loportiza, resen, omas, senomeas, soam, masa, amos, soma, esam, moas, vel maos, maso irtebigalni, urficus, astorath, draco, dratutius, affatill, ara, arab, egel, aray, atray, vel belial, racifal, aray, arary, zaicut, suenoth, arel, reman caymo, pistad, ben, berifor, emul, zarel, agoma, arili a rayma, bebima, genital, cephere, corilian, zagan echahoth, asmodeus, taliz, caymon, bermoney, Cagaath, temptator, sompinator, et lapidator, Connaco, Seqens, omnium ministrorum Amorem, Coniuero vos omnes ministros amoris et fornicationis, per illum qui destruere et edificare, p~t et per nomina ipsius, qui vos quotidie, constringit ut hanc presentem, ceram quemadmodum conuenit, consecretis et confirmetis, et virtutem, desideratum quam optinere debeat, per timorem sanctissimi nominis **Adonay**, omnipotentis cuius regnum et imperium sine fine per manet in secula seculorum Amen. Quod huic cere faciatis, habere effectum venit, enim de sancta sede **Adonay** timor qui vos voluntatem nostram facere, coartabit.**

When that is done you shall forme your Image as it is sayd in that experiment, and if it be necessary to [32v] write any other thinge upon the Image, ye must write about the Image with [a needle](#) or [a pen](#), such as is sayd beneath of them, and if it be necessary to fumigate the Image, let it be with such as [we shall speak of](#), if any other necessities or solemnities, be necessary, let them be as it is containd, and if any Invocation be one the Image, when that is sayd after the order of y<sup>e</sup> experiment in the ende of that Invocation, let a fume be made aforesaid and hold the Image over that fume and say,

O, tu **Oriens** rex egregie qui in Oriente regnas et imperas et superas, Ô, tu **Paymon**, rex potentissime qui in occidente potentissime eua~rs (?), O tu **Amaymon** rex maxime qui in Australia parte viriliter principarum, O tu **Egyn** potentissime et clarissime cuius regnum et imperium in 7<sup>entrione</sup> fere Comprobatur, ego vos voco et adimpe de precor et eum qui dicit et factum est, qui solo verba cuncta creauit omnia regit et per voluntatem disposuit, et per nomen sanctum euis per quod tremit omnem [33r] seculum quod 4<sup>or</sup> litteris sribitur quod est, **Ioth, heth, he, vau**, et per nomen celestes canderias et per earum virtutes et signa et nomina creatorum ut presentem <sup>es</sup> Imaginem <sup>es</sup> quem admodum quen<sup>t</sup> consecretis et confirmetis ut virtutem quam obtinere debeat, obtineat et quam obtamus,

That done ye shall coniure againe your coniurations, tha [sic] be in that experiment, and if y<sup>e</sup> woman come in that howre it is well, if she come not then put that Image under thy beddes head, and ye shall see, before the 3<sup>d</sup> day, great marvayles of y<sup>e</sup> woman, that shall come incontinently to thee, or shall send her messenger to you, and if ye doe this that is sayd above any preparament of such a craft, chaynes of Iron shall not hold her, if the Image be p'gid [pingere? = painted], or if the Characters be written, or the names, and he tell not with whome they be written or be p'gid, ye must write with such a thinge, as it is sayd after [of pen and Inke](#), and soe [of virgin paper](#), and if ye have neede to write with a needle, write with such a one as [we spake of](#), and if the day and the howre be not, let the day and y<sup>e</sup> howre be taken as [it is sayd](#), and let all solemnities that be necessary for such an experiment, be in that day as it is containd in the chapters of y<sup>e</sup> [first](#) and [second Booke](#). [33v] And such an experiment prepared, let it be worked and prepared one such an howre, compleate, as it is sayd after and then, let your experiment be completid y<sup>t</sup> the women be trangent<sup>s</sup>, and if thy experiment be of powder, such condition that powder should be made of any thinge for to cast upon her, or to be given her to eate or drinke, let the solemnities be made the dayes and the howres in our Chapters, then ye shall say over the powder this Coniuration, whatsoever part of y<sup>e</sup> world ye be in, and in whatsoever names ye call,

Coniuero vos et contestor vos demones qui potestatem habetis, subuertendi corda hominum et mulierum per illud qui vos, formant et creauit et destruere potest quatenus in hac nocte super rem istam et sine mora consecretis ipsam rem quemadmodum conuenit et virtutem habeat coarcendi omnes nomines et mulieres quos vel quas ad amorem meum desidero

The howre ♀ and his day is best fo[r] love. Also observe the mone [Moon] for her prime unto her beginninge of her declination is that she be in the same signe that the Sonne [Sun] is in, soe it, be a friday signe, on a friday then doe or write prepared all experiments of love towards the North.

Then worke upon such a matter such an howre as it is sayd after, when any experiment of love, shall be written or a figure or a Character to shew unto women, or to passe foorth, or to touch her, ye must doe it [34r] after the howres, and after our chapters, that shall be necessary in such experiments when the character figure or Image, shall be prepared written in paper. When these shall be prepared because of use, or because of touchinge a woman, say upon these thinges prepared this Coniuration:

Coniuro vos, per illud vos creare et creari nissit et per tremeneum domine Iudicii et per illum qui reget orbem terre et qui contremessere facit omnem creaturam per in hac die et nocte consecretis et confirmatis hos carecteris vel, figuris vel Imagines scriptas ve[l] hanc virginem quemadmodum conuenit et obtineat in se virtutem 4 talem quod cucamque (?) hunc figuram vel dederō vel monstrauero vel de ipsis tetigiro vel super ipsam transire potero vel fecero me possit amare et diligere et me amet et diligat et semper me solum cupiat omnes alios pro nihil, habeat tota sua cogituro et requies sit super me.

After that keepe this experiment under an aulter [altar], and ye shall worke such and howre as it is sayd after [of places](#).

## [Here followeth another way whereby it is brought to pass, that she shall dream of thee.]

And if you will that your experiment shall be true, ineffable and while ye doe say the Invocation for dreaminge, behold the ayre, the moone and the starres of the firmament, [34v] standinge in your chamber, say to the ayre in your heart, or minde with a low voyce,

**Agla, Ioth, heth, he, vau, Ia, Ia, Ia, Ia, Va, Va, yha, yhac, Iohene, Aniti, melcha, Ioy, Ieny Iegeo, Le, Lesy, Agay, Occyonomes, heltab, gegeon, oy, anapheton, Anareneton, noon, loorzat** domine sancte pater qui cuncta creasti et qui cognoscis corda hominum et mulierum per tua sanctissima nomina ista, flumina cor et mentem talis N. ut ipsa me diligat equali dilectione et ego ipsam diligo, et quod ita ipsa faciat velle meum sicut ego sum paratus facere velle suum et da vim et fortitudinem hunc experimento et per te sanctissime pater per illos spiritus seu per v<sup>bu</sup> huius experimenti valeat ad effectum perducere.

Then doe that experiment as ye ought withall his solemnities of our Chapters of the first and second Booke, and soe it shall appeare true as it is sayed before.

## [The experiment or operation of the Apple.]

[This section occurs as a separate chapter in Kings MS 288 with the above title. It doesn't occur in Ad36674. The present manuscript simply has "Apple." in the margin.]

If ye will make any experiment with an apple, prepare that day and howre, as ye may see after, and have an apple fayre, and immaculate or some other frute [fruit], in thy hand in some secret place; or before ye take him from the tree. Sprinkle him with water and Isope [hyssop] as [it is said](#), and fumigate him with a fumigation. [35r] Afterward say unto the apple or frute, this followinge,

Deus qui fecisti Adam et Euau, ex 4<sup>or</sup> elementis de igne, aere, aqua et terra, et fecisti duam de costa ipsius a de quam dedit ei ad cōmede~nd de fructu et fecit eum precare ita v<sup>o</sup> q<sup>i</sup> vel q~ de isto fructu cōmederit vel viderit vel tegigerit semper votum faciat meum. Coniuro te pomum vel fructum per ista nomina **elya, ely**, et per **Michaellem** et **Gabrielem** et **Raphaelem** et per eum qui te creauit et per virtutem eius et nomina eius ineffabilia. **Joth, Heth, He, Vau, Ioazar, patri, Va, Va, Vah, Vay, agla, anareneton**, per que creauit omnem seculum ut qui vel que de isto pomo cōmederit vel viderit vel tegigerit nulla requies sit in eis nisi totam meam compleuerit voluntatem.

And if ye ought to wright any other thinge in the apple or frute, let it be written with a needle or a poyntell such as [we speake of](#), and ye shall worke upon such an oration as it is sayd, after such experiments of love be made in lookinge onely the sight and the secrets of women, let such experiments be made and prepared in howres attributed unto love, if ye doe as it is sayd, and if ye prepare such experiments they shall appeare very sure.

## [Chap. 7.] How experiments of grace and impetration should be prepared.

[35v]

Yf ye purpose to make an experiment of grace & impetration ye must consider this experiment how it is made, and if the dayes howres fayle in it, ye must take them as it is sayd of y<sup>e</sup> Chapters of howres, and if ye reade not of what ye ought to make the experiment of grace, let it be written of that, that is say after [of pen and Inke](#), and let it be suffumigated and sprinkle it with [water and Isope](#), and if in that breue the carecters be written, let them be made like as it is sayd [of the writinge of carecters](#), and let that [breue](#) be put in a cloth of silke and let this be sayd over it following:

**Adonay**, sanctissime **el** potens qui es **alpha et Omega**, per tuam misericordiam qui plenes es nomine et veritatis qui dixisti petite et dabitur vobis dona nobis domine ut in virtute tua hoc experimentum consecratur et p<sup>r</sup>ficiatur venit de sancta sede **adonay** qui in isto breue virtutem imp<sup>r</sup>auit.

That donne let that breue be put under a Cloth of y<sup>e</sup> aluter [altar], for one day and an night. Afterward if ye will obtayne grace and favour of your freindes, let such one be ordayned opened in thy hand, and ask boldly one such an howre, as ye may see after [of howres](#), [36r] and he shall have noe power to deny thee the grace, that ye aske him; and without this document, any other experiment of grace and impetration should be nothinge worth, and in whatsoever breue, or coniuration it be, let this verse be written or sayd at the ende, and it shall be as we have sayd.

**S. Sator, arepo, tenet, opera, rotas, Ioth, heth, he, vau, y. hac, Ia, Ia, Ia, papes, Ioazar, anarenetõ** nomina sancta ad implete votum Amen. **Baltazar, Iapher, Melchior** [i.e. the 3 magi], **Abraham, Isaac, et Jacob, Sydrac, Misaac et Obednego** [Abednego], **Marcus, Matheus, Lucas, Johannes, Ioron, Sizon, Tiris anfraton**, adestote omnes in adiutorium ut a quacunque creatura voluere possim gratiam impetrare.

And soe such a breue shall come to effect, by gods healpe.

## [Chap. 8.] How experiments of envy and destruction should be ordayned.

The experiments of envy and destruction, may be any wayes. Consider, the experiments that ye will make whether, it be done with an Image or by some other meanes, and if the day doe fayle, let them be taken as it is written after, and make an Image, & when that is made, let him befumigate it with an horrible fumigation, and if it need to write any thing [36v] upon the foresayd Image, write with a needle and sprinkle it with horrible water, as it is said [of water, and Isope](#), and afterward say upon the Image, these wordes followinge,

**Arator, Lapidator, temptator, somniator, subuersor, iquator, signator, sudator, Combustor, pugnator, ductor, seductor, Commestar duorator**, vos omnes socii et ministri odii et distructionis et seratores discordie et qui libentor talia opera faciatis et tractetis eo quod est, necc~e vos coniurare ideo vos coniuo, et deprecor quod ad ministrets et consecrets ista imaginem et odium fiet inter tales N. et N.

Then let it be put with an horrible savore by all y<sup>e</sup> might, then let the image be made on such an howre, and if the experiments of hatred and destruction be done otherwise as it is with carecters, or in names or in touchinge them that ye love or in wordes, or be any other meanes, the dayes and the howres be necessary, and if any other thinge be necessary, ye must doe that thinge that is contayned, in the [37r] chapters of the first and y<sup>e</sup> 2<sup>d</sup> booke. If it be neede that any breue be made, becuse [sic] of discord, let the names beforesayd be written in that breue, as **Arator, Lupidator** [sic], &c. If the experiment be to giue any thinge to your lovers to eate or to drinke, because of discord, first let that thinge be taken for the dayes and the howres apt for it, and when they be prepared, and ordered, put these thinges before thee, and say,

Ubi es sompniator, **arator**, et **Lapidator, temptator, et deuorator, seminator**, discordie et ubi est auditor odium poneus et positor discordie et exatores inimicorum. Coniuo vos et contestor per illum qui creauit vos et per illum qui ad hoc ministerium vos ordinauit, et libenter faciatis talia opera. Rago vos et deprecor que ista faciatis ita quae qui vel que de ista commederit, vel aliquo modo tetigerit, numquoque possuit ad concordiam convocari.

And afterward ye shall giue that thinge to your lovers, such an howre as it is sayd afterward, and it shall be. Yf any experiment of Destruction be, let it be made after the chapters pertayninge unto such experiment, that be in the first and second booke and soe it is very trew.

## [Chap. 9] How experiments of mockinge and laughinge should be prepared.

[37v]

Experiments ludibrious and derysions be made many wayes. Whensoever any experiment transfatorium when it is sure make a day and an howre meete [suitable] for him for it as [it is sayd, aboue](#), and write all this experiment, as it is sayde in it, if it must be written in paper it must be writt as it is sayd [of paper](#). And if it be not sayd of what it must be writt, ye muste write it with the bloud of a backe, as it is [sayed after of pen and inke](#). And if in such the carecters be writt with the names they must be made, writt and wrought, so as it is contayned in the chapters of the first and y<sup>e</sup> 2<sup>d</sup> booke, and when it is soe ordained, haue before thee all that experiment, and say upon it with a low voyce, in thy heart these wordes,

**Seternal, abac, abdac, istac, restac, audaac, castreac cobac, bator, lustor, crustor, derisor, besator, incarceration.** Adestote triumphatores et faciatis apparere talem rem sicut sitis quia omnes aspicientes sunt orbiculati et prospiciendo semper cogitavit in vestro fruitio ut videndo talia qualibet sit in ludo et in eis [38r] appereat quod non est veniatis et sedeatis et consecretis istud breue vel incantamentum istud quia Iesus Nazareus vos ad talia dedicauit.

After that breue or incantation, be made, let it be ordayned such an howre as it is sayde, after [of howres](#). And the foresayd words **Abac, &c.** ought to be writt in an experiment ordayned there, and if it be made otherwayes without the wordes aforesayd must be repeated howsoever they be, and so ye shall come to effect by god's grace, whose honor and glory be in euerlastinge world Amen.

## [Chap. 10.] How experiments extraordinary be prepared and ordayned.

We haue sayd before of all experiments collected of all the world, and put together in certayne chapters. Now followeth of experiments extraordinary, as experiments of hurtinge men, to cause them that they shall not lye with there wives, and experiments of concord and other like, and many other diuers experiments, as [brevia](#), of many thinges, and other experiments.

And whatsoever be written of y<sup>e</sup> experiments in paper, with pen and inke, and in those experiments extraordinary that be for goodnes, howsoever they be, [38v] let this oration be sayd and write in it as it should be written, as we haue sayd,

O deus qui fecisti omnia et qui nobis dedisti ad cognocendum bonum a malo per sanctum nomen tuum quod 7<sup>is</sup> litteris scriptum est qualibet in se p<sup>t</sup>et unum ex sanctis nominibus sicut scriptum est S. a. e. sob, h. h. h. d. b (?). et parir coabgis, hac, faf, [mihi](#). hapais, zos, loazat, Auereym, tot, creator rx (?). concede nobis hoc experimentum in nominis manibus esse verum.

And againe let this gossell be writt or sayd upon the experiments,

In illo tempore ductus est, Iesus in deffum ut temptaretur a diabolo [compare with [Matt4.1](#)] That done and all the gossell sayd, ye shall worke after the howres as it followeth, and in such experiments extraordinary that be more for good then for evill, doe it as it is said. And in them onely that be prepared for evill, let these charmes be written and sayd withall solempnitie,

Nesuanotida, didico mansan, nesay, ysan, haspazar, hers, solidnatores, crioxlatos, Urizil, tangandu, in syon sacultaciornos, siu~ bracab unadarum aruey, arfusa, astary, seminatores, totius mali et totius boni adestote in adiutorium istius experimenti [39r] ut per vos consecretur et confirmetur in virtute quam scriptum habeatur in se obtineat per sanctissimam sedem **Adonay**, et eius timorem qui sine fine venit et regnat deus in secula seculorum Amen.

Afterward suffumigate that breue, and sprinckle it with in the name of them that can doe such a thinge. Then let him worke upon such an howre, and soe it is sayd, of makinge of all experiments extraordinary good or evill, and consider whosoever doth purpose to make any experiment aforesayd, if one poynt of that we haue written doe lacke of y<sup>e</sup> experiments or craft, it shall neuer come to effect, and if ye consider and keepe stedfastly in your memory all that we haue written with the chapters followinge, ye may flye ouer the winges of the windes, and satisfie your desire in euery thinge.

**Finis primi Libri Claviculi Salomoni.**



Heare endeth the first prologue, and heare beginneth the prologue of the 2<sup>d</sup>. booke, as Ptolomeus the greacian witnesseth, that hath elucidated and made cleere the Secrett of Secretts from obscure Darkness. This Little worke of my father Salomon is composed and deuided into 2. bookes, and in the first <sup>^Booke</sup> we haue shewed how the artes and experiments should be prepared & made and how ye may know the fallacyes of the wordes of [39v] experiments, and what is necessary in the fallacyes of that arte and experiments, in the operation of them now we must see what is necessary in fullfillinge all craftes and all experiments and all fallacyes, that then we must take heede, that this marvelous secret come not into the handlinge of fooles, for he that hath this Booke, and keepe well in memory those thinges that be written therin, he may well know all the fallacise of all craftes & experiments, and make them, no craft nor experiment of whatsoever condition it be, can prevaile without little worke, and therefore the makers of craftes or exozizators [sic] of experiments if they have not and know not this worke, they can come by noe meanes to the effect of any craft or experiment, therefore I desire and coniure him, that shall haue this secrett, that he deliuer it to noe man, except he be a very secret fellow, faithfull and wise, &c an instructor of such craftes, I coniure him by the body and bloud of Christ, and by the name that he ought to receave, and by him that can giue life to his sonne and take it away at pleasure, and as he would keepe his owne life that he take not this worke to fooles, and if he deliuer it except he be secret.

I pray god the Father that gaue me knowledge of such thinges, if it be deliuered into mens handes foolishly, that such [40r] secretts that he purposeth to doe, may never come to passe, and soe be it. Amen.  
He that purposeth to medle with this craft, must haue perfect and sure faith.

## Finis prologue.

### Heare beginneth the rubrice of y<sup>e</sup> 2<sup>d</sup> Book.

- 1. What howres the artes and experiments ought to be fullfilled and exersised when they be prepared.
- 2. Of Fastinge in Custody.
- 3. How the Coniurer should order himselfe.
- 4. Of Bathes and how they should be.
- 5. How the fellowes and scollers should doe.
- 6. Of Clothinge and Shooes.
- 7. Of Places where they should coniure, and where the crafts should be excersised and made, and the experiments.
- 8. Of y<sup>e</sup> knife, the Sword, vel, arthano, or the instruments, by what means they worke in the Craft.
- 9. How the Circles be made, and how ye should enter into them.
- 10. Of y<sup>e</sup> fumigations of all artes and experiments.
- 11. Of Water and Isope, and how ye should worke.
- 12. Of Light and Fyer, and how ye should worke with them.
- 13. Of the precepts of all artes and experiments.
- 14. Of Pen and Inke, and other colloures, and how ye should worke.
- 15. Of Virgin paper how ye should worke.
- 16. Of a Penne, and an Instrument to write withall.
- 17. Of certayne bloud necessary in artes and experiments.
- 18. Of a needle, and an Instrument of Iron, how to make them.
- 19. Of Characters to be written, how they should be wrought. [40v]
- 20. Of the Sacrifice, and how it should be donne and wrought.
- 21. Of the silke or linnen cloth to put the hallowed thinges in.
- 22. Of y<sup>e</sup> worke of Images, and of Astronomy.

# Heare beginneth the second Booke of the Clavicle of Salomon.

## The first chapters of howres, how artes and experiments be completed. i Chapter.

[\[Mathers II.i\]](#)

In the first booke we entreated, [of dayes and howres](#), & poyntes necessary in preparinge craftes, or experiments, now let us consider when they be prepared and ordayned in there howres convenient, what howre they ought to be excersised and completed, if any art or experiment be prepared to speake with or binde spiritts, whatsoever day or howre they be ordayned, as it is written in the art or experiment it is necessary. And when he calleth them that be created of y<sup>e</sup> Cracklinge of y<sup>e</sup> fyer [fire], they come with great earthquakes of fyer, and the figure of them is assembled to flames of fyer. And when he calleth spirits created of y<sup>e</sup> water, they come with rayne, hayle, and thunder, and such other. And when he calleth spirits created of y<sup>e</sup> winde, they come like the ayer, and ye neede to feare none of these, if ye keepe your precepts, as ye may se after in the chapter of precepts, and therefore, spirits of what condition soeuer they be, or of whatsoever element [\[41r\]](#) ought not be called, except the time be fayre, and pleasant. The spirits created of y<sup>e</sup> fyer abideth in the east. Spirits created of fayrnes, abideth in the north. Spirits created of water, abideth in the west. Spirits created of the winde abideth in the south.

Notifie that it shall be more sure and truer, your experiments to be made towards the east. Allway doeinge thinges necessary toward that part, other experiments as they that be extraordinary, and experiments of love, they be of more effect, if they be prepared toward the north. And note that after ye haue donne, one arte or experiment, and haue ended it, and kept it well, whensoever ye will on, that spirit eyther day or howre or in any solemnity, ye may make experiment, and if with these howres, and poyntes and all solemnities kept, if your art or experiment cometh not to effect, ye may know, that it is false, or ye be deceived in some poynt. For if ye escape [\[omit\]](#) one poynt or howre ye shall never come to effect.

## 2. chap: how the Coniurer should order himself.

[\[Mathers II.ii\]](#)

Marke this Chapter well, for in it consisteth, all the whole science of the *Clavicle*, the maker of the artes or experiments first, must consider what art or experiment he entendeth to doe, and ought to write all that art or experiment in such paper and parchment as [we shall speake of](#). And afterward he must marke well, in what day this experiment must be prepared and beganne, and what is necessary in preparinge of it, or what he ought to adde or diminish in arts or experiments, and must marke in what day and howre, it should be donne, and when it is soe prepared, he must remember in what place he will doe it, and soe before he beginneth any thinge in this art, he must [\[41v\]](#) remember all necessary thinges convenient for this art, and when he hath remembered it, and marked it the coniurer must goe into his secret chamber, or some other place, soe that none know where he is y<sup>t</sup> none see him, and strippe himself naked, and haue a bath prepared or coniured water, of such water as [we shall speake of](#), and let him take the water and put it upon the toppe of his head, soe that it may runne downe unto his feete, sayinge,

Domine Iesu Christe qui formasti me indignum et miserabilem peccatorem ad similitudinem tuam benedicere et sanctificare digneris hanc aquam ut si mundificamentum et saluamentum mei corporis et anime ut nulla fallacia possit in me aliquo modo apparere omnipotens et ineffabilis pater qui unigenitum filium tuum a Iohanne Baptista in flumina Iordanis baptizari concessisti conceda quaeso omnipotens quod aqua isti sit baptizatus meus ita quod renovatus et mundificatus sum ab omnibus peccatis praeteritis presentibus et futuris per dominum nostrum Iesum Christum ê.

Afterwar [\[sic\]](#) wash thy self wholly in that water, and doe on linnen geare next your body, as we shall shew afterward, [of garments](#), then let him abstayne him self at least 3 dayes from all uncleanes, and filthy commonninge as we shall afterward speake of, [of fasting](#), and every day let him say this oration ones in the morninge, about 3 twice, and about 9 - 3 times, about the eventyde 4 times and when ye ought to goe into bed 5 times. And doe this untill the 3<sup>d</sup> day. [\[42r\]](#)

**Abraxio saac, asaoech, rumlas, filac, anabonas, hyra, vel byra, boulen, ladodoch, achazel, zophite, panty, haruchata, baruchata, Adonay, Eloy, emag<sup>o</sup>, abraxio, athedie, abarach, Syammil, Mel, Cadac, Ora, Ely, aya, anustra, hugyma, mathea, dauid, dama, damay, rachel, beel, homam sehem, gemes, Ihesu, deus deus concede in ut perseverare posui que facere intendo, ut per te sanctissime Adonay, mirrear adimplere et dominum nostrum &ecit;**

When these 3 dayes be past, let him begin to prepare as it is sayd, the art or experiment that he intendeth, to make.

These 3 dayes ought to be most clearest and fayrest, before the day & the howre of preparation. After these 3 dayes ye ought to begin to prepare, and looke for the howre when ye must begin to worke, and when that howre is begonne then worke afterward it may continue [sic] in euery howre followinge, and all these aforsayd, the Coniurer ought to doe, if he will bringe any to effect.

### [Chap. 3.] Of Fellowshipe.

[\[Mathers II.iii\]](#)

Trycomzator, or the Instructor of the artes or experimenti, if he intend to doe any thinge he must remember what fellowshipe he purposeth to haue with him, in euery art that ye use circles, 3 fellowes, be necessary and if he can get noe fellowed, let him take at the least a dogge to be for his fellow bound fast to him. And when the maister hath fellowes, let him instruct them, and teach them to know all busines, that he will doe, and how they must keepe and doe, that, y<sup>e</sup>, the Coniurer telleth them, and shall sweare to keepe and observe his precepts, and if they doe contrary in any poynt, it shall be very like for them to dye, [\[42v\]](#) and when the scholars shall be taught and instructed the master shall take water coniured, and enter into some place secretly, and strippe his fellowes naked, and put water upon there heads, that it may runne downe to there feete, and the m<sup>r</sup> shall say,

Renovati Baptizati et mundificati sitis in nomine patris et filii [et] S. Sancti Amen. Ab omnibus peccatis vestris et quae virtus altissimi descendat, super vos et super nos mendat semper ut implere valeamus desiderium nostri cordis.

Then let them doe on the geare as there m<sup>r</sup> did before, and observe themselves as he did, and say 3 dayes the oration as the m<sup>r</sup> did.

Then let them follow the m<sup>r</sup> in all thinges, when time and howre is for to doe any thinge, and if the m<sup>r</sup> will have for his fellow, first he shall baptize him with coniured [water], and afterward fumigate him and coniure his sayinge,

Coniuero et exorsiso te creatura N. per eum qui te creavit et baptiso te et fumigo te in nomine patris et filii et Spiritus Sancti Amen. Ut sis verus et fidelis socius meus et amicus.

And if ye will have a litle boy or a wench for your fellow in doeinge of any art, doe by them as ye did by the dogge, afterward pare all his nayles, with glasse, and say,

Coniuero te Iuvenem [?] creatura per patrem et filium et spiritum sanctum, per patrem **elymon**, et per patrem **ebayl**, et per patrem **elyon**, qui non habent potestatem celandi nec negandi de omni eo quod interroganero te [\[43r\]](#) ut mihi sis obediens et fidelis.

Then wash the child and baptize him with water coniured, as it is sayd after [of water](#), sayinge,

Sis renovatus et mundificatus ut nunquam spiritus malignus in te manere possit.

Then fumigate him with fumigations, [as we have written after](#). And when your fellow or schollers be soe ordered, the m<sup>r</sup> may doe all maner of artes surely without feare, for the samegard [sic \*safeguard] of body and soule, the maister, and all his fellowes shall have the pentacles written in paper such as we speake of after, [of virgin paper](#), and each one of them shall have these pentacles when they be hallowed and beare them upon them in noble silke, with sweete and fragrant savours. And then let them not feare, for they be safe from all feare and perrill. Then let them doe what they intend to doe. They ought to be 3 fellowes without [i.e not counting] the master but v. or vi. or ix. while they doe after the maister his precepts.

### [Chap. 4. Of Fastinge in Custody.]

[\[Mathers II.iv\]](#) Chapter title supplied from the table of contents.]

If any man will worke in Nigromancy, first when he hath made all ordinances, of artes from the first day of his inception, he must keepe himself and abstayne from all unlawfull thinges, and from all Inquition of his body from great eatinge and drinkege, and from all filthy communication, and fowle games, and from leachery, and from fabling and talking, and must have in him all honesty, that he coniecture or thinke upon, in speakinge, in walking, in eatinge, in drinkege, in all his executions, and these ought to be donne, for the space of 9 dayes, before the [\[43v\]](#) day of his inception, and his scollers must have them in like manner. And within these 9 dayes, all these thinges ought to be prepared, necessary for the artes, that they may doe there arte stedfastly the day and howre of y<sup>e</sup> preparation, and to

worke and to fullfill it, day and howre of the fullfillinge, of the arte, and in every one of these 9 dayes, before the inception of the worke, the m<sup>r</sup> and his scholer must say this oration in the morning onse, at the evninge twice.

### **An oration to be sayd by the m<sup>r</sup> and his scholers.**

Domine deus omnipotens propitios esto mihi peccatori quae non sum dignus lenare oculos meos ad celum, propter peccata mea tu pius et misericors pater qui cananeam et publicanum vocasti ad penitentiam et minimis verbis confessione introduxisti latronam in paradysum miserere mei deus et dimitte mihi omnia peccata mea ego, N. indignus pater omnium creaturarum rogo te que plenus es misericordia et pietate per tuam inamensam clementium prestare digneris ut videre possim per te sanctissime pater spiritus omnes quos capio convocare quae ipsi coram presentia mea patefiant ut quod desidero compleatur per te sanctissime, triumphator quia tu es benedictus per omnia secula seculorum Amen.

**D** Domine deus pater qui sedes super cherubin et seraphin qui profunda abissi intueris ad te leno manus meas in similitudinem [44r] crucis tue ut cognitione tua requiem accipiam tu das N. requiem omnibus qui omnem superbiam humilias qui vicisti mortem, tu es domine requies nostra tu es protectio vera omnibus inuicantibus te protege me et defende me et adiuua me et virifica me in hoc articulo que facere intendo qui uiuis et manes in sempiterna secula, Amen.

And the 3 last dayes before the inception of your worke, let him be content with a q<sup>u</sup> of meate once, a day, and it were better if he could be content with bread and water, and let all abstinence, be in that time sayinge allwayes this oration before sayd, and at the last, when the worke must begin, let him be without meate and drinke that day, and goe to the priest to be confessed og his sinnes, or els let them confesse one an other, as if they should dye, and in frute of penance, one absolue another, or els let euery one of them goe into a farre place, remoted from any company that day very early and take pennance, of the high creator on this manner,

Confiteor tibi Christe una cum spiritu sancto coram sanctis angelis tuis et coram presenti abtate tuo et facie tue et coram maiestate tua et cruce tua presenti coram me quia in peccatis conceptus sum, et in peccatis natus, sum, et in peccatis nutritus sum et in peccatis post baptyzmum usque in hanc horam conuersatus sum, confiteor etiam et, ...

as it is sayd before in the first booke, and the chapter of artes magicall, and this sayed 3 times, with a pure and contryte heart, standinge in a secrett place remoted, take water and Isope, and sprinckle your face sayinge,

Asperges me domine etc. [*i.e.* Asparges me hysopo et mundabor lavabis me et super nivem dealabor (Ps50:9).]

After that, wash thee [44v] all wholly with such water as it is sayed, afterward of bathes, after that, cloth your self as it is sayed of clothes, after that fumigate your self, as it is sayd afterward of fumigations, that done and diligently observed, let him goe to the place, ordayned, with all thinges necessary, and make a circle as ye ought to make him, and make all thinges necessary ready, and before ye begin to call any thinge let him make the foresaide confession afterward in frute of pennance, and of absolution, of there sinnes, let one kysse another, and let the scholers doe all these aforesaid, like the master, unto this poynt, after that let the m<sup>r</sup> giue his precepts to the scholers, as it is sayed after of precepts, and afterward, let him be diligent to bringe his worke to an ende.

### **[In marg:] [Chap. 5.] Of y<sup>e</sup> Bath.**

[Mathers II.v, Ad. 36674, II.5.]

A Bath is necessary in artes, if ye will doe any art, the last day of preparation of your art all thinges necessary, the poyntes and the dayes prepared, with a good faith, to a quick fountayne, or a runninge flud, ot to a place hauinge before hott water with in your chamber and doe off, all your clothes, and say, these Psalmes,

Dominus Illuminatio [Ps26]; dixit insipiens [Ps13 or Ps52 both start with these words]; dixi custodiam [Ps38]; saluum me fac [Ps11 and Ps68 both begin with these words]; Cantemus Domino [?]; Confitemini domino quoniam Bonus [Ps105]; quicunque vult.

And when ye be naked, as ye were borne, enter the bath and say,

Exorcizo te creatura aquo per illum qui te in locum hunc constituit ut tu sine mora aliqua excutias oe~m spiritus et fantasiam ne mihi nocere possit per dominum nostrum Ihesu Christi defensore nostrum [45r] qui viuit et regnat per infinita secula secularum Amen. In nomine patris et filii et spiritus sancti Amen.

Then let him begin to wash himself all ouer sayinge,

marbalia, musalia, delsalia, anamalia, latarilia, godalfaria, bathalina, geminaria, gamenaria, gegeofaria, Iesefaria, cedach, gechac, godych, Iayl, royal, musil, grafyl, Ioyl, tranchyl, pugyl, godef, angnet, tryfel, sabat, Adonay, agla, on, el, Tetragrammaton, cedyon, agnefeton, Stimulamaton, apranematon,

And when ye haue washed your self, goe out of the bath blessinge thee sayinge,

In nomine patris et filii et S. Sancti Amen.

And sprinkle thy self with the water coniured one such manner as it is sayd after [of water and Isope](#) upon thy face sayinge,

Asperges me domine et., [*i.e.* Asperges me hysopo et mundabor lavabis me et super nivem dealbabor [\(Ps50:9\)](#).]

And doe one your clothes, saying these 2 [sic. should read '7' i.e. the [Seven Penitential Psalms](#) (6, 31, 37, 50, 101, 129, 142)] psalmes,

Domine ne in furore [\[Ps6\]](#); Beato [sic. should read 'Beati'] quorum [\[Ps31\]](#); [Domine ne in furore tuo (Ps37),] Domine exaudi orationem [\[Ps142\]](#), Miserere me deus [\[Ps50\]](#), <d~s> de profundis [\[Ps129\]](#). cum invocarem [\[Ps4\]](#); confitetur tibi deus quoniam [\[Ps135?\]](#); quomodo dilexi [\[Ps118.97\]](#); in exitu Israel [\[Ps113\]](#); in convertendo [\[Ps125\]](#); domine probasti [\[Ps138\]](#),

And this Oration,

Adonaye sanctissime, el, potens per potentissimum et corroboratum nomen domini el forte et admirabile per laudatum mundum glorificatum virtuabile bellum s~tm magnum et terribile, te adoro, te laudo, te glorifico, te benedicto te invoco, tibi gratias ago, ut hoc balnorum sit aqua salutaris ut omnis in \*\*dicia abluatur et desiderium nostri cordis per te sanctissime Adonay, possim modis omnibus adimplere, tribuas. Pater omnium creaturarum queso qui viuis et regnas per infinita secula seculorum Amen.

## **[In marg:] The blessing of the salt.**

Then take the salt Blessed after this manner,

Benedictio patris omnipotentis sit super te creatura salis ut omne nocumentum de te exeat et omne bonum in te [\[45v\]](#) intret quia sine te homines seculi viuere non possunt ideo te benedico et sanctifico ut me adiuues in articulo isto que aliquis me cognosceat sine me viuere non possit.

Then say,

Benedicte omnia opera.

Then let him take spice of very fragrant savour coniured as it followeth, [of suffumigations](#), and cast them in the Bath, or flud that ye wash you in, likewise holdinge them in a silk cloth, of such that followeth, [Of Silke Cloth](#), and put the foresayd salt coniured, in the foresayd cloth of silke, and sprinkle him with such water as followeth, [Of Water](#), and put that spice and salt in the said Bath. And againe doe off all your geare, and in the doeing of, say these wordes,

Arnimen, maneco, nizaron (inzaron?) nizabiron (inzabiron?), paltebon, dyragen, lamendo, zaron, sutryy, vazara, gargon, ayryyron, zarqueron matueton, tamitacontate, tasiron, farbion, Dasazim, sanon, racuoon, zarmaton, stilon, flemnon.

Then goe into the bath and say these Psalmes,

Benedicte et laudate,

and wash thy self, blessinge thee sayinge,

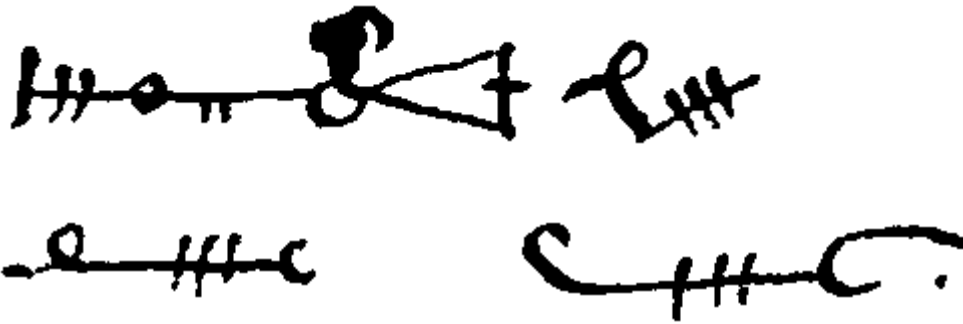
In nomine patris et filii et spiritus sanctus, Amen.

And then goe out of y<sup>e</sup> bath and doe on your clothes, and then, that howre upon your linnen geare doe one such rayment as followeth. *of garments*, and soe proceede to compleate your worke on the [46r] same manner, let the scholers wash them and proceede in there operation.

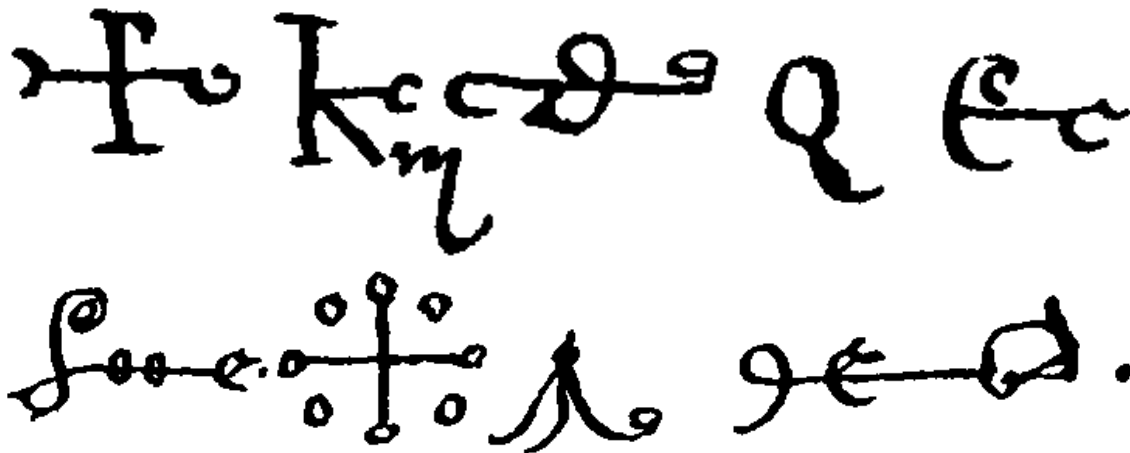
### [Chap. 6. Of Clothing and Shoes.]

[Mathers II.vi]

The agents of the artes, must haue in there operations white vestments upon there wollen garments upon the which, let the foresayd pentacles be sowed with such a needle as followeth of the needle and let them haue white hosen, upon there hosen, in y<sup>e</sup> which, let these signes be written;



. Let your shoes be of white lether [leather] wherein write the same signes with such penne and Inke as followeth, and the hose and shoes, must be made within the time of custody, that is within the 9 dayes, before the inception of your worke, as it is sayd before of custdody, and in that time must be made preparaments, all the clothinge that he weareth must be cleane, and the master should have a crowne of virgin paper, soe made as it followeth of virgin paper, in the w<sup>ch</sup> crowne, let these 4 names be written, **agla, aglay, aglatha, ahlaoth**, [cp. [Ad. 36674, book 2, ch. 7.](#)] with Inke or some other collour, as we shall speak after of, pen and Inke, and they must be made in Capitall letters, and every one of his fellowes must have other crownes, de carta membrana, soe ordayned as it followeth, de carta membrana, where write these signes with some noble collour,



of such manner as it is after sayd of pen and Inke, and upon such vestiments, and shoes before ye put them one [on] say these Psalmes.

domine deus noster; domine quis habitauit [sic \*habitabit] [Ps14]; domine exaudi orationem meam [Ps143]; [46v] confitebor [Ps9? Ps110? Ps137?]; ad dominum cum tribularer [\*tribularer] [Ps119]; domine non est exaltatum [Ps130]; quam dilecta [Ps83]; fundamenta [Ps86]; super flumina babilonis [Ps136]; nisi dominus [Ps126]; laudate eum omnes gentes [Ps116?]; laudate pui\* [Ps112?]; deus misereatur nostri [Ps66]; expurgat

deus [sic! \*exurgat deus] [\[Ps67\]](#);

In nomine patris et filii [et] spiritus sancti Amen.

And then doe one your clothes, and let your schollers doe likewise, and continue [sic] there worke, and when they shall put on there [vestments], let euery one say,

**Anchor, Anachor, anilos, theodonos, phagor, Ianitor**, per merita Angelorum sanctorum domine induamus vestibus salutis. Ut hoc quod desidero possim producere ad effectum per te sanctissime adonay cuius regnum sine fine per omnia secula seculorum, Amen.

The vestments before said must be linen, and they were priests garments, they were better. Marke the arte ought to be donne.

## [Chap. 7] Of the places wherin the artes must be donne.

[\[Mathers II.vii\]](#)

The places must be hid and secrett or desert farre from the habitation of men. Let noe woman come there in any case. Make the place goodly and wide & trimme, and hydde in the woods and caves, and places without dwellings, and make them goodly, some makes them on the topps of howses, and one the toppes of mountaynes, and in triviall or quadriviall places, in flouds and merysh ground, and behind woods and flouds, and in fieldes, in gardens, and greens [\[47r\]](#) and in streets, and whatsoever dwellinge place it be, soe that it be donne secrettly, it may be donne one the day as well as the night, but for to avoyde an occation of stamblinge, a man may doe it on the day for susteyning of his body, but the place must be secret, and solytary [solitary], but if the coniuurer be sure and bold, it may be in the night, and they will come sooner, and then it may be in any place habitable and it shall be sure. When ye have chosen one of these foresayd places, to make it by the day, or by the night, make that place goodly and fayre, broade and wide, but closed, one every side, either by wood or by water. And when ye make the place cleane, say ye ever these *Psalmes*,

Quare fremuerunt gentes [\[Ps2\]](#), Deus misereatur [\*misereatur] nostri [\[Ps66\]](#), deus in nomine tuo [\[Ps53\]](#).

And fumigate that place with fumigations [followinge](#), and sprinkle him with water and Isope as it followeth [of water](#), and in such a place ye may doe all preparaments of artes, and when ye will goe to the place to fulfill your arte, in the beginninge of your journey, begin to say this oration:

**Lazay, gemag, nazay, Orion**, fortissimum **tedyon** terribilis, **el, Ioth, heth, he, Vau, Iach, agla**, adiuva me miserum peccatorem et indignum qui ansus sum, talia secretissima nomina nominare que nulli lecet nisi in magnis periculis inuocare, p'ce mihi domine si fefelli vel peccaui in aliquo q~ ad tuam custodiam et securitatem et ad tuam fiduciam vado, in hoc articulo periculoso.

And take water with you sayinge the lettany. Let the m<sup>r</sup> goe first, with water and Isope sayinge the lettany, and his schollers [\[47v\]](#) answeringe, but the first oration every one of them should say in there minde, y<sup>t</sup> oration that they say daily in the [time of custody](#) of the 9 days before the beginninge of his worke.

And likewise let them say the oration that there m<sup>r</sup> sayed onely when he beginne to goe to the place, to beginne his worke, and one must goe after another to the place.

Let the first scholer beare the senser, and incence, makinge fragrant savoures of such as followeth [of fumigations](#). Let the second scholer beare paper and Bookes, pen and Inke, and spices of fumigations. Let the 3<sup>d</sup> scholer beare the knife, and the knifes ordinated [as followeth](#). Let the 4<sup>th</sup> scholer beare the potts where in they put fyer of y<sup>e</sup> coles in the which, the fumigation of spice must be put. And if they be many let the m<sup>r</sup> order them as he thinks best, and let them ever answer there m<sup>r</sup> in untill they come to the place, and when they be there, let them put all these beforesayd in a remote place, as farre as pleaseth the maister and they must goe prepared as it is sayed. And they ought to doe to a poynt, as there m<sup>r</sup> did. Then the m<sup>r</sup> shall take the knife, as it followeth, soe ordinated as it is sayd [of the knife](#) or els let him take that Instruments, wherein [\[48r\]](#) he may make the 1 circle best as it is found in the craft that he intendeth to make, and let him make the circle as he should, when the circle is made, and ordinated, fumigated and crossed with water, and the schollers exorted, and all things done and prepared, as is contyned in this chapter, and all preparations made and standinge in such, because of compleatinge his arte before he begiñe any Invocation.

## Of a Bell;

The master shall have a bell, and towle 4. times toward the 4. partes of the world, with 4 **pater noster**s, sayinge, every part,

vos omnes sitis et cognoscitis per huic arti ad \*\*\*dum nobis; vos ve i??? op'tet estoti p'ti que vos volo continue invocare et ideo facio vobis signum quod audire debeati que parti sumis, ad cohartandum vos,

In that bell ought to be written these names; **a, v, o, B. y. as Joth, heth, he, vau**, and these carecters with pen and Inke as followeth to this.



By the vertue of these names, the voyce of the bell shall enter into there hearts, to cause them to feare and obey, and that donne, let them prosecute there worke, that they may fullfill it, that they may renew the circle and fumigations and soe proceede in there worke.

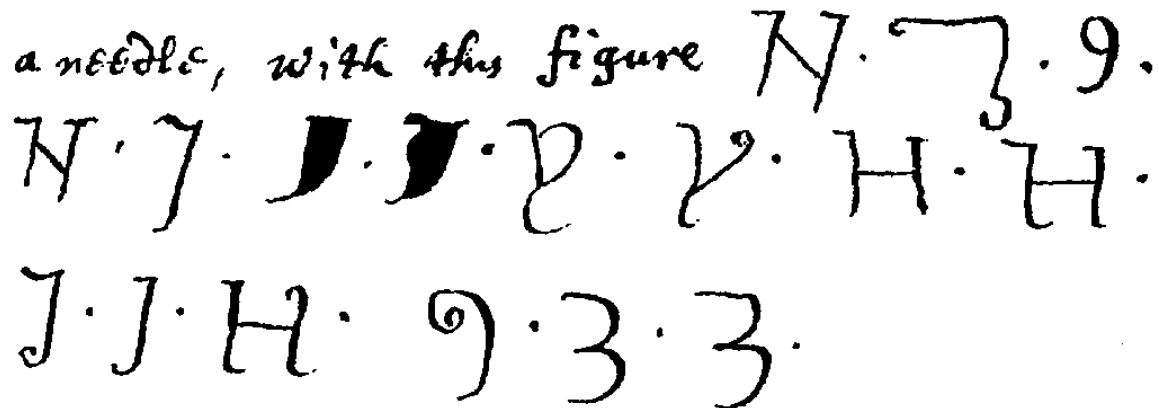
## [Chap. 8] Of a knife and a sworde and other Instruments

[\[Mathers II.viii\]](#)

It is necessary in operations of artes or experiments to have swordes and knives and other Instruments of the which circles may be made, and other necessary operations,

[\[48v\]](#) Let him make a knife, of the forme following, of Iron andamco. With a white haft of Ivory y<sup>i</sup> is tempered in the

bloud of a goose and the Joyce [juice] of pimpernell, and let it be made one ♀ day & his howre in the augment of y<sup>e</sup> ☽ and fullfill from the first howre to y<sup>e</sup> 13<sup>th</sup> howre, and when he is made, cause to be songe over him x. masses. And write over (?) cinabrig conjured upon his hast, eyther with a needle or a poyntell of Iron, of such as followeth, [of a needle](#), with this figure

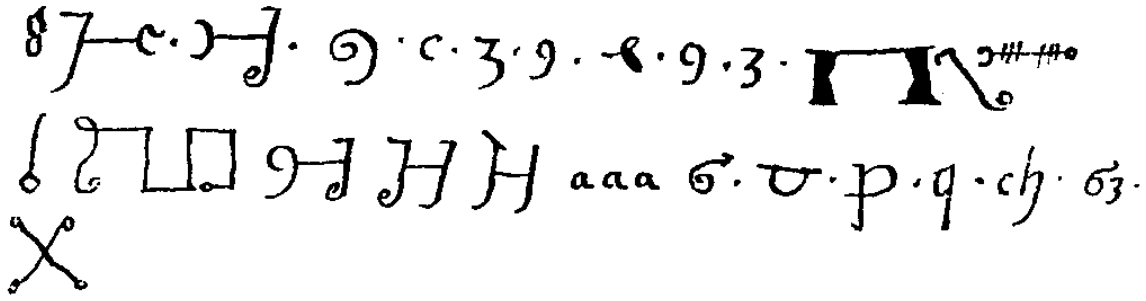


and fumigate him with fumigations as followeth, with such a knife as the circles should be made with, if it be greevous for you to make such a knife, finde some knife of the foresaid fashion, with a haft all white or all blacke, and write upon manicu~ or haft the foresaid wordes, after the mañer aforesaid of that knife, and upon the plate begiñinge from the poynt, write with encausto conjured, **Alpha et omega, agla, Ja, el, ou, premeumaton, syrnel, afrnel**, and cause to be sayd over this knife [\[49r\]](#) 3 masses, one of the holy ghost and 2 of our Lady and fumigate him, with the fumigations followinge, and blesse him with water as followeth, conjuring sayinge, **in nomine patris filii et S. Sancti Amen**, and put him in a silke cloth, of such as followeth, until ye will worke, and of that knife let the circles of artes be made, and with that knife, let things necessary to the artes or experiments be cut, likewise let Artanus be made, but they neede not to be put in any operation, Let other Instruments of Iron, or staves, or rodds excersised in artes or experiments be

consecrated, on that mañer, if they be Instrum<sup>ts</sup> Let them be made one ♀ dayes and his howre as it is said of y<sup>e</sup> knife,



and Arthano, and let these that followeth be written upon them,



if they be staves or rods, they ought for to be virginal, of whatsoever wood they be, & cutt of at one cut, with the knife aforesayd, in the howre of ♀, and let the foresayd carecters be written upon that rodde, with such Inke as followeth then say ouer that rodd these wordes,

Adonay sanctissime et potens, tetragrammaton, fortissime, Saday, potentissime, adestote, et consecrate virgulam istam quemadmodum [49v] convenit per te sanctissime **Adonay** cuius regni noterit finis per omnia secula seculorum Amen.

Then let him be put in cleane place untill ye worke, swordes be necessary in artes or experiments, take the swordes that ye worke withall after the manner followinge let them be scoured, and cleane from the first howre of ♀ unto the xii howre, and let these wordes be written upon his syde,

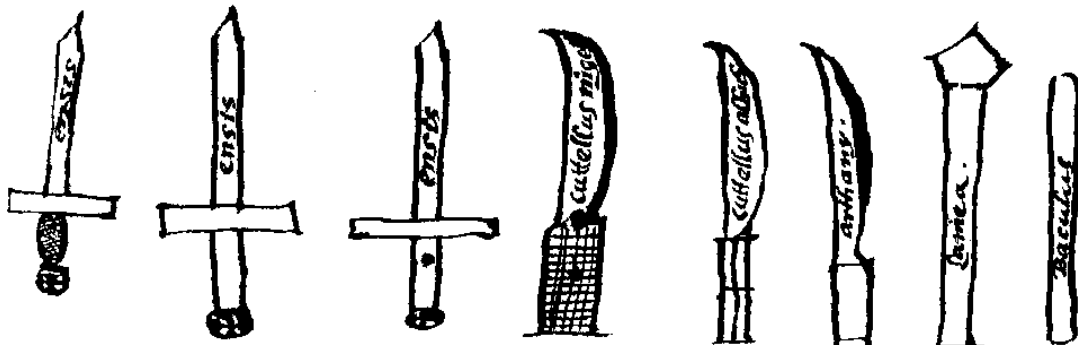
Lamec, Sidac, Cethag, Cheah, anilos, theodomos, theophilos, persidonos dif, chech, hech, ladomay ely elyon, ysyh, elya, Iach, emanuel, Saday, emuanas, nazarel, sum qui sum, alpha et omega with cinobrio coniured, then let him be fumigate with fumigations followinge,

### The Coniuration of the Sword.

Coniuro te ensis per ista nomina **habraam, abrac, Tetragrammaton**, quod est aglane quae tu in meo opere nocere non possis. Coniuro te per nomen sanctum quod est onoyteon et purum stimulatton et per festinatem Elsefarêa, et per iustum emsyotam, et per hec nomina dei ineffabilia **egyrion, Usirion, Osistion, etionam, Usiromis, brasni, onela, perasni, rohim, Zocoph**, et ita nomina **Sother Emanuel, Sabaoth, Adonay, primus et nouissimus, [50r] unigentus, via, vita, manus homo usyon, primogenitus fons sapientia, virtus, alpha et omega, caput finis, os, verbum, gloria, splendor, Lux, Sol, Imago, foris, vitis, mons, Janua, petra, Lapis, angulus, sponsus, pastor, propheta, sacerdot, athanatos, Iogirios, yskyros ysus, ysyos ichyos pantor craton, Jesus Alleluya** per hec et alia nomina vos Coniuro quod mihi nocere non possitis sed me in hoc meo opere ad invetis,

Then let these be put in a fayre place untill the time that ye worke, as it is in the silke cloth, and with such knives and swordes, and Instruments of Iron, and Arthano, and a rodd and a staffe, as the artes and experiments be done with.

heare followeth the forme and fashion of them.



*Arthanos is made one ♀ day in the augment*

[Drawing shows 8 ritual instruments: 3 swords ("ensis"), three knives ("cuttellus niger", "cuttellus albus", and

"arthany") a lance ("lancea") and staff (or rod) ("baculus").]

Arthanos is made one ☿ day in the augment of the moone, and let him be tempered in the Joyce of pimpernell, and the bloud of a goose, and 3 masses songe ouer him, and be fumigate with such fumigation as followeth, and let them bathe them with such water as followeth, of water and Isope, of the which arthano ought to be cutt all necessary thinges to artes or [50v] experiments, and of him must the circles be made, about testas of the fumigations, and that is the dewty of this artanus, likewise let the swordes and speares be consecated [sic], that they be new and virgin Iron, and never occupied in any worke, for if it were made otherwise, it would not profit.

## [Chap. 9] How the Circles be made.

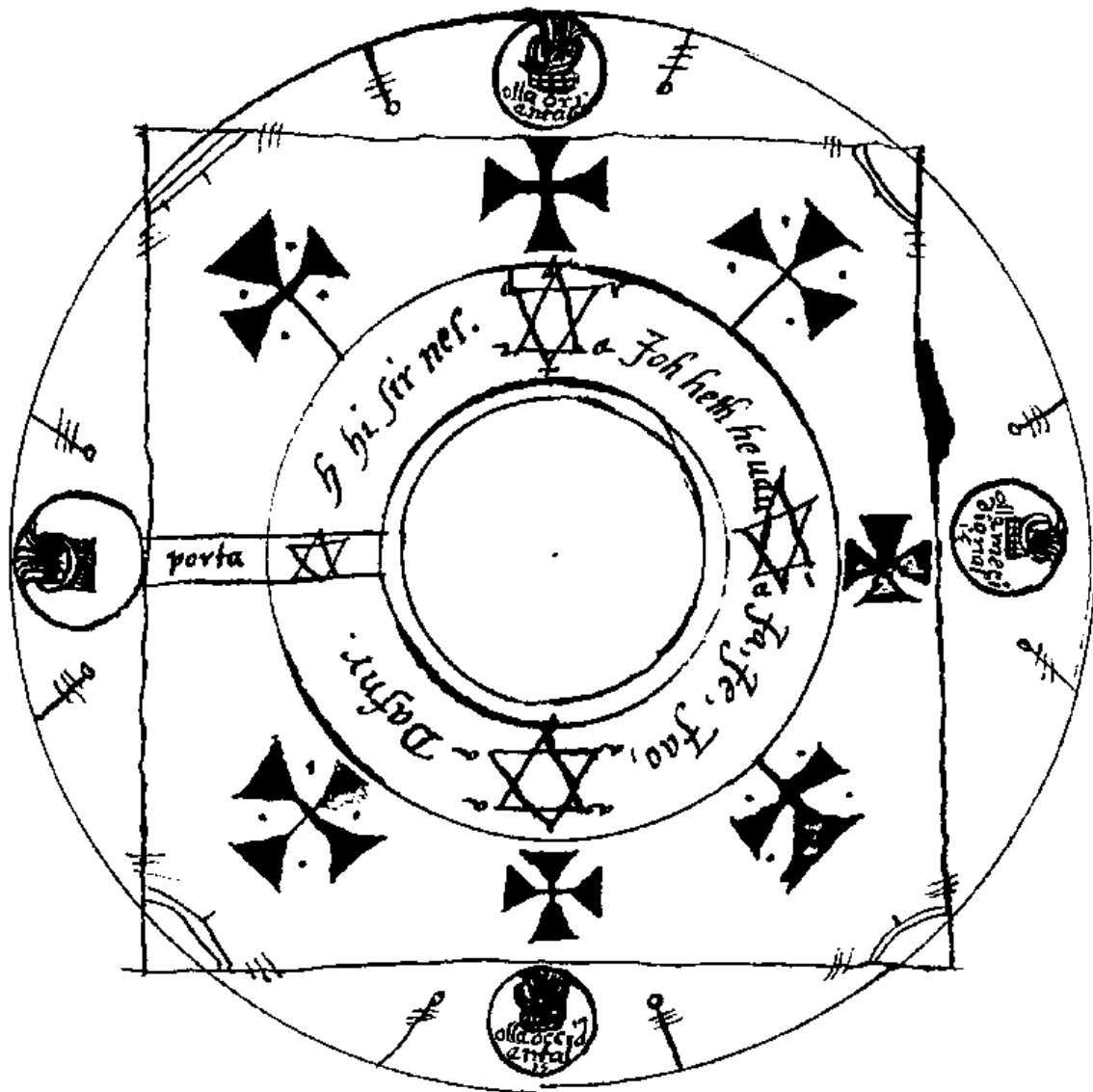
[[Mathers, II.9.](#)]

The Circles be made one this manner. When ye be in a place where ye will make a circle withall preparaments and necessary arts and experiments, take the knife beforesayd in your hand that we speake of now, and fasten him the earth in the middes of y<sup>e</sup> place, where ye will make your circle. Then take a corde of the lengthe of 9 foote, one both partes, from the east, from the west, from y<sup>e</sup> South, and the north, and put a signe, and in this signe, in the middes make a circle of that artes that ye will have, with the foresaid knife, leauinge an entringe, from the north, part to come into the circle and goeing out, and beyond the circle of the arte, make another circle a foote of [off], w<sup>t</sup> the foresayde knife, alwayes leauinge one gate, before another and likewise make another circle, beyond them per demi-foote, leauinge and entringe, and within the two circles that be yond the circle of arte make pentacles, with the names of our saviour as it [51r] followeth, of the forme of the circle, and about the circle that is beyond by a foote, make crosses as is in the circle, beyond that circle, make a square circle as all thinges appeareth heare one the other side [i.e. on the following page], in the circle made to the eye, In the summyte of every corner let a litle rundle be made, wherein the pott with good coles, and spices shall be put, and let one sword be fastned in the ground by a foote behinde the pott as it followeth. That donne, let the m<sup>r</sup> of the art, take his fellowes and bringe thorow the entringe into the circle, of the art, and let them keepe toward y<sup>e</sup> partes of y<sup>e</sup> world and admonish them as it is sayd [after the precepts](#). And let the fellow towards the East have penne, Inke and paper. Let each one of the other[s] have a cleane sworde in his hand, soe that the remnante have a sworde they hold in there handes by the pomell, soe that they moove (?) them not that be fastned by the potts, & the swordes that they hold in there handes, be forbiti like other. And let the m<sup>r</sup> goe out of the circle, and kindle the fyer of y<sup>e</sup> potts and put in the spice coniured, as it followeth, [of fumigations](#). And let him have a greese candle coniured in his hand as it followeth of candles and let him light it, and put it into a lanthorne [lantern] made ready [beforehand] and let him reforme the circle againe and close the entringe and warne his fellowes againe, and take a bell followinge and doe as it is sayd [of the chapter of places](#). Then let him fumigate himself and his fellowes with a senser, and the circle with fumigations followinge and sprinckle himself, his [51v] fellowes, and the place with water and Isope coniured as it followeth [of water](#). And when all this is prepared, let all solemnities be there prepared y<sup>t</sup> be contayned above in the first and second booke.

After that, let the m<sup>r</sup> beginne to say standinge in the middes of y<sup>e</sup> Circle, with a knife fastned at his feete and there let the bell be toward the east, coniuria of the art, that he purposeth to make. And after let him say if they come not, his coniurations and orations that be contayned in the first booke in the chapters of all artes and soe ye must doe, if ye will come to effect.

**Heare Followeth one the other side  
the forme of the circle whosoever  
be in such a circle shall be as sure  
as in a very stronge castle wherin  
he needeth to feare nothinge  
ex alia litera**

[52r]



[Figure 52r shows a magic circle with censers in the N, E, S, and West the first three are labelled 'olla orientalis', 'olla meridionalis', and 'olla occidentalis'. The fourth is not labelled, but has a path going to it from the center of the diagram. The path is labelled 'porta'. Inner circle has the words 'Joh heth he vau \* Ja, Je, Jao, \* Dafnr \* h hi sir nel.']

[52v is blank]

[53r]

## [Chap. 10.] Of Fumigations of all Artes and experiments.

[Mathers, II.10.]

Diverse fumygations be in Artes and experimentes some odoriferous, some stinkinge. If it be odoriferous take incense, Lignum Aloes, saffron, mirre, muske, costum, and say over it,

Deus Abraham, deus Isaack, deus Iacob, benedic hanc creaturam spe~ et vim et virtutem suam amplia ut hostis fantasma intrare non possit in ea per deum nostrum Iesum filium tuum quae viuut et regnat deus per omnia seculorum Amen.

Exorsiso te omnis in munde spiritus omnemque fantasma in nomina patris omnipotentis et Ihesu Christe filii eius et spiritus sancti ut exeas ab hac specie thimiamatis cum omni fallacia et nequitia ut sit hec spe~s sanctificiata, in nomine domini \*\* nomine Iesu Christi ut gestantes et adornatis eam virtutem a anplium spiritus sancti p'cipiant ita ut ubicunquae hec spe~s tacta vel incensa fuerit in expanestando aliquem appropinquare non audeatis aut aduersi inferre p'sumatis adiurati per nomen dei patris omnipotentis et Christi Iesu filii eius benedic domine creaturam istam ut remedium salutare humain generis et nostrorum corporum et animarum saluacon per invocationem nominis tui ut in quacunquae opera fuerit hec creatura spei sanitatem corporis et anime praecipiat per dominum nostrum et.

After that sprinckle the foresayd spices with holy water as followeth, and put it in new silke cloth, and there let it be untill the worke with it. That done, when ye will put it in the fyer [fire], make new fyer of new coles, and in [53v] new potts, vitreats both within and without, say ouer, before ye put in the spice,

### The Coniuration of y<sup>e</sup> Fyer.

Exorsizo te creatura ignis per que~ facta sunt omnia ut sine mora aliqua eiicias fantasinata [sic] ut nocere non possunt in aliquo oprtr naturam humanam per invocationem altissimi creatoris, Benedic domine creaturam spei~ ut sanctificiata et benedicta sit in collandationem no~is tui sancti ut millum nocumentum sit gestantibus et videntibus per dominum nostrum et.

That donne put the pott and y<sup>e</sup> fyer, and the coles, in what operation ye will to make sweete smellinge of savour, and when ye will fumigate any thinge, put such fyer, and such spice, soe coniured in a senser, and make a fumigation in whatsoever part ye will.

If it needeth in any art or experiment, that the spice must be stinkinge as brimstone, hazar, lazay, and other foule spices, say this over it,


Adonay, lazay, dalmay, salmay, almay, Saday, eloy, per invocationem sanctissimi nominis tui domine sancte pater dona nobis anpilium ut hec sp~es nostro adiutorio de iis in quibus eam operari voluerimus et omne fantasma exeat de ea et benedicetur et sanctificetur in nomine tuo pater, potentissime.

When that is done, sprinckle it with such water as followeth, and put it in a pipe, and put uppe that

[54r] pipe in such new cloth as followeth, [of silke](#) and there let it be, untill ye worke with it, and let that cloth be ever kept in a fayre place, and well savoring. After that, fumigate in what part ye will, necessary and by gods healpe ye shall obtayne your purpose.

## [Chap. 11.] Of Water and Isope.

[Mathers II.xi, Ad36674, II.10.]

If it be necessary in any art to sprinckle holy water coniure it one this manner. The first day of  and in his howre coniure the salt and water havinge a senser with spices coniured, as it followeth on his howre, coniure the spice with like coniuration, as it is sayd [of fumigations](#), take a vessel of pewter or of earth glased, or glasse, and fill him with pure water of the quicke fountayne, and take salt coniured on this manner,

**Sabaoth, Messias, Tetragrammaton, Emanuell, Cadyon, fortis Iaña,** turris fortitudinis sanctificare et benedicere digneris hanc creaturam salis ut sit nostrum anpilium et Invaniem (?).

And put it in the vessell of water, and say over that water, the [7 \[Penitential\] Psalmes](#),

Domine ne in furore [[Ps6](#)]; Beati quorum [[Ps31](#)]; Domine ne in furore [[Ps37](#)]; [Miserere mei Deus ([Ps50](#)); Domine exaudi [[Ps101](#)]; [De profundis clamavi ([Ps129](#)); Domine exaudi orationem meam ([Ps142](#))]

And this oration,

Tu, N, domine deus meus es, requies mea, tu, es, vita mea vera admira me clementissime pater sicut ego spero in te, deus Abraham, deus Isaac, deus Iacob, deus angelorum, deus archangelorum, deus p'pletarum deus patriarcharum, deus Apostolorum, deus martirum, deus confessorum, deus virginum et vituarum te supplico domine quamvis in dignis, nomen sanctissimum tuum invoco per invocatione et [54v] merita, sanctorum, et sanctarum tuarum Benedicere et Sanctificare digneris hanc aquam ut in loco in quo aspersa fuerit sanitus animarum et corporum nostrorum esse possit, per te sanctissime pater cuius regni non erit finis per omnia secula seculorum Amen.

Then make a dassell of verven, fennell, pervinckle, valerian, sage, mynt, maiorana, basilisco, and bind all these hearbes in a rodde [wand] of hasle [hazel], that must be cut of at one cut, with Arthana, as we haue spoken of in the chapter [of the knife](#), and in the chapter, [how the pentacles should be made](#).

Whoso will know the science of this Booke howbeit it is devided into many chapters, the principles of operations, the same chapter should be the principle, and nothinge without, this chapter, of the arte, of Nigromancy can be donne.

### Note What is to be done and prepared first.

Thus ye must begin. First and principally let Artanus be made, with these solemnities, as it is sayd in the chapter [of artanus](#), in one day of ♀ Mercury in the augmentinge of the moone early in the morning cut an hazell rodde at one cutt and in that howre gather and prepare hearbes, to make a Dassell, and when he is made, cause to be songe over him [55r] St. John's Gospell, [In principio](#), then write upon the rodd of Hasell of the which ye haue made maicum (?) of Dassell with a needle or a poynthe of Iron as followeth in [there chapters](#).

And afterward worke with this water sprinlinge, w<sup>th</sup> Isope sme [sic] Dassell knowinge that in what soeuer part it be sprinkled all fantasies doo departe from that place, & can make noe impediment, and this is the art that ought to be occupied in all artes and experiments of artes, and without this chapiter noe operation of the clavicle can be donne. A mathematicall man if he will doe any art euther by day or by night, he must haue light to make his circles and to reade, and to doe consecrations necessary and note, that these Lightes must be donne and had when ye will doe any operation

eyther by day or by night, and these candles and lights, must be made in one day of ♀, in his howre in the augmente of y<sup>e</sup> moone and must be consecrated and afterward be put up in a silke cloth, untill ye worke; and in every chapter of y<sup>e</sup> *Clavicle* or in every other operation, let such a candle be occupied as followeth,

### [Chap. 12.] Of Candles and there Composition.

[\[Mathers, II.xii, Add36674, II.12.\]](#)

In the first day and howre that was shewed unto you that is ♀, take a threed of a silke worme made of a mayde, let wickes be made, and upon them let candles of wax be made, of a new hyve that neuer made wax [55v] before, and that is called virgine wax, & fiant grosse vt brachium of half a pound, and when they be made of a new hyve that neuer made wax before, let the signes be written ouer them

with such a needle [as followeth](#), then let him say ouer the candles these Psalmes,

Benedic anima mea [\[Ps103\]](#), Laudate dominum omnes gentes [\[Ps116\]](#), Te deum laudamus [found in Latin mass],

& this oration,

Domine Jesu Christe da mihi peccatori fensa et intellectum et intelligam te timere, credere, amare, et laudare, orare, gratias agere, per fidem rectam et bonam voluntatem concede mihi fidem rectam charitatem perfectam, dona mihi humilitatem et sapientiam et veram emendationem, bona preseuerantiam et fidem perfectam concede mihi domine, antequam morear et antequam mors p<sup>u</sup>eniat et antequam tantari me recipiant et antequam flamma comburet, deus meus ne derelinquas me deus salutaris meus,

Then say,

In nomina patris et filii et spiritus sancti Amen. exorsiso te creatura cere per illum qui solo verbo cuncta creavit quae to in continenti expellas omnem fantasiam et omnem fallaciam et in te situ<sup>u</sup>s altissime et luminare possis nobis coram itaque omnis timor et panor fugiat a nobis.

That donne sprinkle it with water aforesayd and fumigate it with fumigations above [\[56r\]](#) written, and tynd it saying,

Exorsiso te creatura ignis in nomine patris et filii et Spiritus Sancti Amen, et per primum nomen domini **On** a\* secundum verbum quod dicitur fiat lux secundum nomen videsias in nomine sancte et indiuidue trinitatis hac teriensis **Ritimisis, Ryon, Adonay, Saluagla, Salua mare manete** quod tu incontinenti accipias vim et virtutem a creatore omnium creaturarum ut luminare possis corda sp\*\*\* o\*\*\* ut hic coram nobis appareant sine fallacia et in veritate et non cum falsitate humiles et mansueti et sis benedictus, in nomine patris et filii et S. Sancti, Amen.

Then take a lanthorne whereupon write these wordes with pen and Inke, in a compasse with capitall letters,

TETRAGRAMMATON, Sabaoth, Adonay, + Ecel, fares, recel, Ladomas,

And let the candels end be put in it, & when he should reade any thinge or consecrate or make or make [sic] a circle one of y<sup>e</sup> fellowes must hold the candles end followinge the M<sup>f</sup> sayinge and doeing all solemnities as is sayed.

## [Chap. 13.] Of all precepts of artes & experiments.

[\[Mathers, II.xiii.\]](#)

We command all coniuerees that when they excogitate or presume to doe any worke that before the inception of any operation for the space of 9 dayes, he keepe cleanes, and within these 9 dayes he prepare all thinges necessary, and if these foresayd thinges be ordayned and consecrated, of a faithfull and trusty priest, clothes [Sindone](#) in these dayes it were of more efficacy. When you have ended custody as it is sayd before of fasting, in the day and the howre in the chapters, of the arte, let him goe to the place [\[56v\]](#) ordayned doeing as it is sayd before [of places](#), and there let him make a circle, as it is sayd before [of circles](#). And when they be in the circles ordayned, let the M<sup>f</sup> injoyne such precepts to his scholers, that they moove not from there places ordayned by any occasions, if they should se great marvayles, if they should see mountaynes and towres of fyer fallinge upon them, if they should see there father and mother slayne, if they should see the world almost at an end for any aduersity that they see, let them not move, for all this that we have sayd cañot hurt them.

After these many tribulations, inordinate and evill favoured nations shall come foorth, after that nations some what fayre, then shall well favanoured people come meekely and without any furor, yet let the scholers stand with there heads downwards and all shall passe by, and if they thinke it greevius to behold these thinges, let them hide there eyes with there garments, and let the M<sup>f</sup> like a stronge man comfort them sayinge, *fear ye not, for we have allmost our purpose*. At the East, will come the King of Kinges, and emperour of them, and Kinges and princes and greate estates with him, and a great company bringinge with them all kinde of Instruments of sweete sownds and voyces.

And if they would passe by let the M<sup>f</sup> say as if he were somewhat angry, *Whether goe ye*. Then, every one will make a great rumor and furor, and tempests and lightninge worse then in the beginninge. Then let the scholers feare [\[57r\]](#) nothinge and by and by the M<sup>f</sup> shall say, *Let none of you presume to goe hence*. And let him shew them the pentacles and the scholers likewise, shall open there pentacles toward y<sup>t</sup> partes.

When they have shewed the pentacles, all there furour and madnes shall cease, and then there emperour shall say *from the time of Salomon, there was noe Coniurer could see my presence, if that things were not that ye have prepared and that ye shew unto us, and because ye compell us soe greevously I beleeeve ye are of y<sup>e</sup> progeny of Salomon or of his fellowes. Few circulators have those things whereby they may compell us by our hurt and against our will, we must come before thee, because we cannot defend our selves, nor say against the wordes that ye speake and for feare of the pentacles we will be obedient and subiect to thé in all thy commandements.*

Then the M<sup>r</sup> for himselfe and for his fellowes, ought to make what petitions he will, and rech [=reach] it fourth to them written, and they will take it and doe your Councell with his Kinges.

Afterward they will give thee thy petitions and will say, that y<sup>t</sup> ye desire is donne, and incontinently they will give unto you that, that ye desire.

Then give them licence as it is sayd, in the first booke in the [chapter of all artes about the ende.](#)

## [Chap. 14.] Of Penne Inke and other Colloures.

[[Mathers II.xiv.](#), [Add. 36674, II.13.](#)]

When ye should write any experiment or scripture necessary for artes, ye must write it with such a penne. Take a live Gander and plucke of [off] a feather of the right winge and say in the taking of,

**Arboy, narboy, nazay, [57v] Tamaray, lyonar, atamar, blyo, Daamaar,** expellatis ab hac peuna omnem fallaciam ut in se retineat veritatem.

Afterward make the penne with Arthana [before sayd coniured](#), and fumigate him with fumigations [above sayed](#), and sprinckle him with water [aforesayed](#), & then put him in such a silke cloth, [as followeth](#). That donne take a new paire of tables, eyther of y<sup>e</sup> earth or of hercie and write in a Compasse w<sup>t</sup> such a needle [as followeth](#).

**Joth, heth, he, vau, Anosbias, Ja, Ja, Ja, Anereneton, Sabaoth.**

And put with in [incanstum](#) new, and coniure it one this manner,

Exorcizo te creatura [incansti](#) per **anereneton**, per purem **Stimulatton**, et per nomen illius qui omnia potest ut tu sis in meo adinterio [adiutorio?] ad hoc quod preperare vel operare voluero.

If ye will write, with saffron vel cinobrio [there is a space in the manuscript of 5-10 characters] distempered aut azuro, or whatsoever collour ye will, in whatsoever horne or table they be, ever let be written with a Compasse the names aforesayed, as it is sayd and let such colloures be coniured after the manner afore sayd. Let them be fumigated with such fumigations [as it is sayd](#), and be sprinkled with such water [as above said](#), and write wit such a penne and incanst all thinges necessary for artes and experiments, and if they be writt otherwise, or of any other incant or coullour it would profitt nothinge and all this must be donne in dayes and howres [58r] ordinated and be put uppe untill ye worke.

## [Chap. 14b.] Of the Bloud of a Becke.

[[Mathers II.xvi.](#), [Add. 36674, II.14.](#) The word 'becke' obviously means 'bat', Latin 'vespertilio.']

Let a Becke or Dormouse be taken alive, and coniured with this coniuration,

**Camach, Lamnaah, Maliah, Emach, Cathah, Marbac, Alioc Zamchac, Volmath.** Adiuro te vespertillum per patrem et filium et spiritum sanctum, et per omnes coniurationes mundi, et per omnia verba eu~r de creatore in mundo quatenus sis in nostro summitio (?) et invanem.

Then say,

Ô Angeli **Adonay, Eloee**, et Angelem **Adenel**, estote in adiutorium nostrum ut propter vos impleatur summo (?).

Then take such a needle [as followeth](#), and pricke the Becke under the right winge, and take the bloud in some cleane vessell, and say,

**Adonay, araton, Ossy, heloy, heloe, helyon, esseryon, Saday, deus dominus, inenarrabilis emanuel.**  
Ihesus Christus esto inadiutorium meum ut sanguis iste valeat in hoc quod tibi peciero et de eo quod facere  
voluere.

The Bloud of a Becke may be taken otherwise, et pistetur and let him be put in pecia alba and let him be quested  
strongly and take the bloud as it is sayed in the vessell, and let the foresayd wordes be sayd. Or els ye may cutt of his  
head with a glasse, and take the bloud & doe as it is sayed, and if ye should doe otherwise, ye should have noe good  
bloud, and of that bloud, ye must write many experiments. And if ye take not the bloud on this manner, it were  
nothinge worth. Whensoever ye worke, with the bloud of birdes, or of beasts, of whatsoever kinde ye take the bloud,  
the wordes aforesaid must be sayd over the sayd [58v] byrdes or beastes as over the becke, and ye must slay the birdes  
or beaste with Artano aforsaid coniured, and if ye worke otherwise, the bloud of eyther byrde or beast shall not  
compleate the worke.

### [Chap. 14c.] Of y<sup>e</sup> Penne or Instrument wherewith ye write the bloud.

[[Mathers, II.xv.](#)]

Take of y<sup>e</sup> right fethers of a swallow the first feather that is called cultellus, that is stronger then any other feather, and  
say before ye plucke him away,

O, angeli mutuel, et mumel, est in adiutorium nostrum ut cum hac penna scribere possumus omnia  
experimenta quae per te et in tuo nomine incipientur et per altissimum creatorem, finiantur.

After that let him make him with a knife Artano coniured, and write upon the side of y<sup>e</sup> penne, with such a needle [as  
followeth](#), this name

**Anereneton.**

Then say upon y<sup>e</sup> pen this Psalme,

Ecce quam bonum [[Ps132](#)]; Te deum.

And let him be fumigated, and sprinkled as the bloud was and put in a white cloth of silke as followeth, likewise let  
other Instruments be consecrated that be writt with any bloud etc.

### [Chap. 15.] Of Virgine Papper.

[[Mather II.xvii.](#) [Add. 36674, II.15.](#)]

In many experiments and artes, virginne paper is necessary. Virgin paper is of a beast that never had copulation male  
or female. Paper not borne is called that, that is drawn out of the Body of a dead beast or of a beast that is borne dead.

Therefore take the paper unborne of any beast one ♀ day, and howre & beare it where noe man may see you, and have  
artanus [59r] with you, coniured. And finde a reede immaculate and pure and strippe him cleane, from all his leaves.  
And when he is mundified, say over him this coniuration,

Coniuro te Canna per q'e [quemque?] similem Christus Illus fuerit et per idem deum qui te creauit Ita ur  
capias vim et virtutem in scoriando hanc cartam omnia que in fac carta scripsere ad effectum ducantur per  
illum qui viuuit et regnat per omnia secuula seculorum Amen.

Afterward say this Psalme,

Deus Iudicium tuum [[Ps71](#)].

And cutt of at once the reede, with the foresayed artano, and make a knife of the sayd cane or reed with artano, and in  
the cane or reede, let these wordes be written, withe the bloud of one of ye consecrated byrdes,

Ut sup\* angele, **Adonay, Eloee**, propter vos impleatur \*\*\*inc.



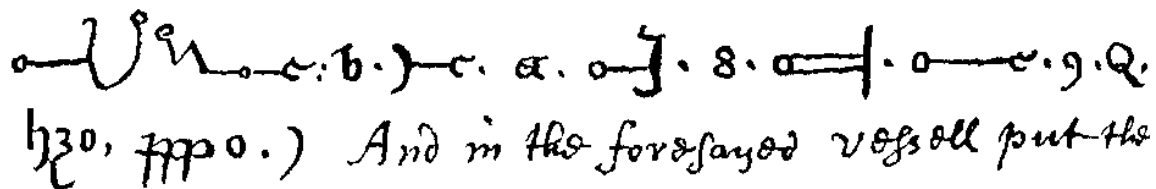
Then say this oration over the knife of y<sup>e</sup> reede,

Deus qui per similem cannam illusus fuisti per tuam miserecordiam et pietatem presta mihi vim et virtutem per invocationem sanctorum et sanctarum tuarum et angeulorum et archangelorum tuorum ut hanc cartam facere possum quae obtineat in se virtutem et omnia que de dicta carta fient habeant effectum per eum qui te cum viuit et regnat in unitate spiritus sancti deus per omnia secula seculorum Amen.

That sayed with the sayd reed knife, beginne scoriare, the foresayd beast, not brue qui~ (?) scorias, sey,

**Lazay, balmay, Dalmay adonay, Saday, Tetragrammaton, agnefeton, Cedion, Orion, enere-ton, Athanatos, Theodomos, Kyros helyos Agyos, Theophilos;** angeli sancti dei adestote et virtutem huic carte imponite que per vos consecretur taliter que omnia que in ea scribentur effectum habeant.

And with the soresayd coniured [59v] salt, ye must salt the skinne, and put him into the sonne so salted, for the space of a day, then take some earthen vessell covered and in the compasse of the vessell, write these Carecters, with pen and Inke aboue coniured.



And in the foresayd vessell put the

And in the foresayd vessell put the flower calcis albe saying,

**Onoy, Zoron, Lazion, Zacaryon, typhyon, alyon, occinomos,** adestote et implete, hunc florem Benedictione et expelli te de eo omnem fallaciam ut carta que conficietur in ea virtutem obtineat p<sup>r</sup> optatam.

Then put such water aboue saide of water, and put it in the foresaid flower of Lime, and make thereof one Lattatam and in y<sup>i</sup> put in the foresaid skiñe [skin] that it may be made by 3. dayes. when that 3. dayes be passed, shaue away carnaceum of the skinne, and calcinacum with the sayed knife of the reede. Then make one circle of the rodde of the hasle [hazel] cutt of at one cutt with artano aboue coniured, saying these wordes before ye cutt it:

Adonay sanctissime pone virtutem huic Ligno ut siccare possit hanc cartam virginem consecratam.

Then take a threed [thread] filatum of a cleane mayde a virginne, and cause the mayde [maid] to make a longe corde, and in makinge the corde let her say, **Pater Noster**. Afterward [60r] fetch little round stones, one the fresh water banke, & in gatheringe them say, these wordes,

**Tetragrammaton** fortis et sanctissime pone in his lapillis virtutem et curare possint cartam istam et omnem fallaciam de ipsis eiicias · ut ipsa carta per optatam possit obtinere virtutem.

Then binde that paper in the said circle with the said corde and stones sayinge,

**Agla, Ioth, heth, he, vau, el, emanuel,** adestote ad ligandum hanc cartam et custodiat is ipsam ut nulla fallacia intrare possit in ea.

And soe let him say in the shadow in thy howse secretly, that the ayre rediat eam by 3 dayes. And when ye have put him downe to dry, sprinckle him with water and Isope, as it is sayed of Isope and water sayinge,

In nomine patris et filii et S. S<sup>ti</sup> Amen etc.,  
Asperge ipsam domine Isope et mundetur ab omni nequitia et super nivem deabbetur, [cp. Asperges me hysopo et mundabor lavabis me et super nivem dealbabor (Ps50:9).]

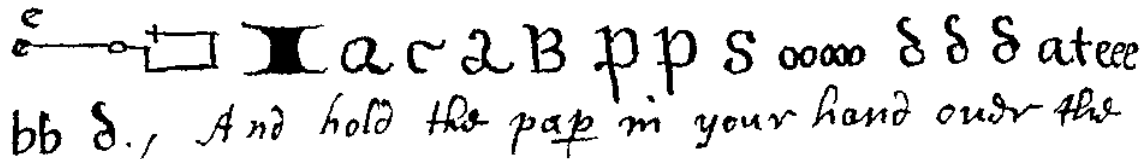
And 3 dayes passed, let it be come from the circle with artano, sayinge,

**Ancor, anacor, amlos, Theodomos, Phagor,** adestote in custodia huius carte.

Then fumigate it with fumigations [ut supra](#), and put him uppe in such a cleane cloth, as followeth [of silk](#). And by any meanes let no woman see the sayd paper, and ye doers of this arte, must be cleane and pure as it becommeth them. And if the virginne paper be made other wise then it is sayd, any experiment that is written in the paper shall never come to effect.

### [In marg:] [Cartha]m Virg. \*\*\*m<sup>t</sup>

If ye thinke it paynefull, to make virginne paper after this manner aforesayed, Take virginne paper made ready as other papers, be of whatsoever beast it will. Coniure it after the manner followinge, [\[60v\]](#) but it is not of soe greate effect, as that other paper aforesayd, makinge a fumigation odoriferous spices as abouesaid of fumigations, and put them in an earthen cuppe, in whose circuite let these carecters be written of such penne and Inke as is aforesaid:



bb S., And hold the pap in your hand ouer the

And hold the paper in your hand ouer the fumigation sayinge,

Angege, adonay, eloe, esto mihi in adiutorium et propter vos impleator.

Then let him say **pater noster**. After that let him say,

Lazay, Salmay, Dalmay, Adonay, Saday, Tetragrammaton, anepheneton, Cedyon, Aryon, Anereneton, Athanatos, Theos, Theodimos, anilos, pes, kyros, abos, Theophilos, Onoy, Zoron, Largon, Lazaryon, Theophilon, Tisyon, Alyon, Occinomos, Zacharion, Sydion, Agla, Joth, heth, he, vau, el, emanuel, Ja · Ja, Vah, ancor, anilos, Theodonas angeli sancti dei adestote et virtutem huic carte imponite et per vos consecretur Taliter quae omnia que scribentur in ea in se rei obtineat virtutem et omnis fallacia in se extra ipsas cartas effugiat coadiuvante patre et filio et spiritu sancto, Amen.

Then say these Psalmes,

Deus Iudicium [\[Ps71\]](#); te deum; laudate dominum [\[Ps116\]](#); ecce nunc [\[Ps133\]](#); Benedicite [\[Ad36674\]](#) and Mathers add 'opera omnia' [*i.e.*, The Song of the Three Children, *Daniel* 3:57ff].

And then say this coniuration,

Coniuro te carta per ista verba que dicuntur de creatore per illum qui potest tribuere [\[61r\]](#) et auersare quatenus in te obtineas virtutem que omnia que super te scribentur ad effectum perducere valeant et que omnis fallacia exeat de te et inte intret omnis veritas sine mora.

Then let him be sprinckled of the [foresayd water](#) coniured and put it in such a cloth cleane as followeth [of silke cloth](#), and of such paper as appeareth in many experiments and artes and because experiments be not thus ordayned they come to noe effect.

## [Chap. 15b.] Of Virginne Wax.

[Mathers, [Mathers II.xviii](#), [Ad. 36674, II.16.](#)]

In many artes and experiments, wax or earth is occupied in makinge Images or Candelss or other nessesaries. It is to be noted that if any Image be of wax, or of earth, and that it is made be of virginall and cleane, and the matter that y<sup>e</sup> wax or earth cometh of, be corrupted, the Images shall have noe place. The virginne wax is of bees that never made fute (?). The virginne earth is that, y<sup>l</sup> is under y<sup>e</sup> earth nye the water like clay. If any man will worke, with earth or wax, whether it be virginne wax or noe, before he beginne his operation, let him say, this Coniuration over it,

**Exorcerabor, excitabor, visitabor, Adonay, Lazomon, Meryonon, Asmmdali Iamtali, Cosnnas, deassmas, alionas, centnnas, preperaridos, orriados, narbonndas alamay, tachay, cophay, carnay, equent [equment?], dalynant, vernant compones, Sties, galidos, lyonides, Crophilidos,** adestote in meum adiutorium quia vos invoco in meo opere et per vos incipio, et per vos finiatur,

That said, beginne to say these Psalmes,

[The crosses (†) and short vertical strokes (°) in the following list are written supra linea.]

† Domine non est expellatum [Ps130]; † Domine quis habitavit [Ps14]; † Domine exaudi [Ps101 and Ps142 both start with these words]; [61v] † Domine dominus noster [Ps8]; † Quam dilecta [Ps83]; † Expurgat deus; [sic! \*exurgat deus] [Ps67] † Beati immaculati; † Deus' deorum; †† Deus in nomine tuo; † Deus Iudicium; † Ecce quam' bonum; † In ex'itu; † In Convert'endo [Ps125]; † Om'nes gentes; † Deus deus m'eus respice; †† Beati quo'rum; | † m'iserere mei deus secundum; † De p'rofundis; † Domine probasti.

Then make three masses to be song over the wax or earth, and take and fumigate it with fumigations coniuared saying,

Coniuro et am~meo te cera per patrem omnipotentem qui cuncta ex nihilo creauit, et per invocationem sanctorum et sanctarum tuarum et angelorum et archangelorum ponas virtutem huic cere et in nomine tuo sanctificetur et beneficetur ut virtutem obtineat quam obtamus.

Then sprinkle it with y<sup>e</sup> water [above wheresaid](#), and as oft as ye will, make any operation of wax, or of earth before the inception of your worke, ever doe as it is sayd in this chapter aforesaid, if ye will bringe your experiment to effect.

## [Chap 18.] Of y<sup>e</sup> Needle or Instrument of Iron.

[[Mathers II.xix](#), [Ad. 36674, II.17.](#)]

There be many instruments donne with a Needle that we have spoken of, upon Jupiters day and his houre, make a needle or a poyntle of Iron but let it not be completed that houre, but upon Venus day and her houre let him be completed, and bringe him to some pryve place, and say over him,

Coniuro te acus per patrem et filium et spiritum sanctum et [62r] per omnes coniurationes osne fuerit in mundo et per virtutem lapidem verborum atque herbarum et ad ultimum per illum qui potest iudicare viuos et mortuos et seculum per ignem quod ti accipias a' tali factore vim et virtutem que nunquam sit fallacia in te ad scribendum et faciendum omnia que de te voluere.

Then say,

Domine quid multiplicati [Ps3]; domine deus meus in te speraui [Ps7]; Confitebor tibi [in toto corde meo] [Ps9]; In domino Confido [Ps10]; Conserua me domine [Ps15]; Diligam te domine [Ps17]; Celi enarrant [Ps18]; Dominus regit me [Ps22]; Iudicia me domine; nobi emulare; expectans expectaui [Ps39]; Quemadmodum [Ps41]; Deus repulisti nos [Ps59].

Then let 3 masses be songe over it, then fumigate it with fumigations, [ut supra](#), and sprinkle him with water [above coniured](#), and then put him uppe in a cleane cloth as followeth [of silke](#), and in the puttinge upe say,

**Ramuchata, Lamet, Dalmarue, Besealsaria, Metalealt, Mededia, Margata, Modaria baldaria, geodaria, comularia, maraya, gerodya, labaamgia, ainolsya, beayfama, anellarya, compariadon, lamedon, codoryon, on byon, misson, candon, arcon, cyson, tignon, enfraton, geon, gesson, bessee, agla, aglay, aglatha, aglaoth, agladia, meryones,** angeli piissimi et optimi adestote custodes Instrumenti

for in many thinges necessary he is good and with that needle many thinges necessary be written.

[62v]

## [Chap 18b.] Of Virginne parchment & Bombace.

[Compare the list of Psalms and the conjuration with that in [Book 1, chapter 3](#). on preparing the pentacles.]

Often times carta membrana aut bombace aut edina aut pecornia, in experiments and artes be very necessary. Let that parchment be taken and consecrated as followeth. First put in the earthen cuppe sence [=incense], conjured as it is said [of fumigations](#) with quicke coles [=live coals], and say these Psalmes haldinge the parchment over the fumigation,

domine deus noster; domine exaudi; deus deus meus; respice; domine [quis] habitabit [Ps14]; quam dilecta [Ps83];

with this coniuration,

**Bismelet, Sadomos, Theophilos,** Domine deus pater omnipotens qui omnia in sapientia condidisti qui habraam patrem fidelem in seruum diligisti eius semen sicut stellas multiplicasti qui moysi seruo tuo de medio rubo inflamma [Ex3:2]; ignea apparuisti et nomen quod est, **Ehyhye, essor, affor** [=Eheieh Asher Eheieh] reuelasti qui populum super mare ficcis pedibus ambulare fecisti, qui moysi seruo tuo in monte

Synay, legem Saluationis dedisti; qui Salomoni filio regis Daud precunctis hominibus, sapientiam tribuisti tuam supplex adoro maiestatem suppliciter et tuam imploro misericordiam ut in virtute tua iste carte consecrentur et preparentur, quemadmodum [63r] conuenit et virtutem quam obtinere debent obtineant per te Sanctissime Adonaye cuius regnum sine fine per manet in secula seculorum Amen.

Then sprinkle it with water and Isope, and then let 3 masses be sayd ouer the parchment, and put him in a silke cloth, and let the scholers bear the paper or parchment into the circle when they make there Artes, and bringe pen and Inke such [as is sayd](#), upon the which paper ye must write all your petitions, and all thinges that the spiritts do tell you.

## [Chap 19.] Of the Carecters.

[\[Mathers II.xxii.\]](#)

If any man will make any arte or experiment wherein it is necessary to make Carecters in any part, let him write after this holy name, in the beginninge of the carecters, and in the end this name, **Eye, Asserey, he, Asnolys**, in virgin papire consecrated with your [penne and Inke](#), and say over this name, Our Lady mattens and cause 9 masses to be songe over it, and beare it with thee, in a cleane cloth as it is sayed, [of y<sup>e</sup> silke cloth](#), and as oft as ye [63v] will, write carecters in the beginninge and in the endinge of the Carecters, write this holy name abovesaid sayinge,

Altissime creator omnium Creaturarum per tuam misericordiam et potestatem tuo sanctissimo nomini quod ibi scriptum est impone virtutem ut sit custos carectarum istorum ut nulla fallacia sit in eis.

When y<sup>t</sup> is sayd, and donne, write secretly the carecters that ye will make, and ye shall never be deceived in any.

## [Chap 20.] Of Sacrifyces.

[\[Mathers II.xxii.\]](#)

In many artes ye must doe sacrifice to the duills [=devils] of diuerse sacrifices, some doth sacrifice of Blacke beastes and white, some of Blacke birdes or white, some of the bloud of them, some take a gift of carecters or of scripture, some do sacrifice of meate or drinke, and if ye doe sacrifice of beastes that Beast of what condition soever it be, must be virginall, for they will the gladder and sooner receive them, and obey.

If ye doe [64r] sacrifice of the bloud of beastes or byrdes, they must be pure and virginall, for the lesse that any thinge is corrupted the more efficacye it hath, They that sacrificeth of giftes or of Scripture, these giftes must be overgilded or paynted with some sure collour, and before ye reche any sacrifice to spiritts say over that sacrifice,

Vos quibus hoc sacrificium datur vel debetur, estote parati ad seruiendum mihi.

Then fumigate it with fumigations before rehersed, and sprinkle it with coniuered water and keepe it soe ordayned as longe as ye will, for the spiritts as it is contayned in the arte, to doe sacrifice.

They y<sup>t</sup> doe sacrifice of meate and drinke, must make a Table without the circle ready with a Table cloth, with bread wine and water and cocks rosted, sayinge when they be prepared,

Ubi estis vos qui coniurati estis ad hoc prandium vel ad hanc cenam que seruitis gratissime.

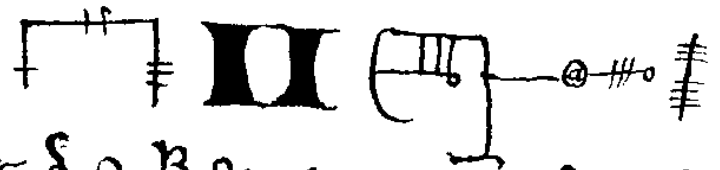
Then fumigate them with fumigations above sayd and sprinkle them with holy water, and soe let it be, untill they come to dinner or to supper and soe ye must doe sacrifice to [64v] spiritts, and they will come sooner againe.

## [Chap. 21.] Of the Silke Cloth.

[\[Mathers II.xx.\]](#)

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

upon it



B, or, S. Q. B. O. pound and Inke

penne and Inke above coniured, and these names likewise

**Adonay, Anosbias anereneton, agla, athanatos, agyos, ancor, anachor, anilos, Theodomos, agnefeton, Cedyon, Lamet, Cetelfares, cos, Tetragrammaton.**

Then fumigate it with fumigations, and sprinkle it with water abouesaid. They say these Psalmes over the cloth,

Domine Dominus Noster [Ps8]; deus Iudicium [Ps71]; ecce nunc [Ps133]; Te deum; te decet [Ps64]; benedicite [*i.e.*, The Song of the Three Children, *Daniel* 3:57ff]; Laudate domini de celis [Ps148]; ecce quam bonum [Ps132].

Then celebrate over [65r] them 9 masses, and let it be put amoung sweete spices, and kept in a cleane place, and all things that be consecrated, let them be ever put in such a place, and they shall ever have effecte.

## [22. Of the work of images.]

[ad36674 II.xx.]

Let noe man marvayle of this chapter for all the science of this booke is contayned in this chapter and therefore he did assimilate this title of the *Images of Astrologye* which be innumerable, for it seemeth impossible to collect the science of this booke in one.

First ye must consider that noe experiment whether he be smale or greate can be made and therefore the makers of artes and experiments that knoweth not this booke can never come to effect of any thinge. Therefore it seemeth as a worke of Images to reade this worke but he must reade from the beginnunge to the ending if ye will bringe any experiment to effect. Therefore I desire him that shall have this worke, that he deliver it to noe man, for the more he reade in artes and experiments the lesse he shall know, if he [65v] keepe not this holy worke with a pure heart if ye will be perfect in this science.

First ye must exercise in the beginnunge of the operation of this worke, on ♀ day and in his howre in the augmenting of the moon. Prepare artanus such as we spake of before, in [the chapters of knyfes](#), and prepare artanus and tarry for the day of mercury and his howre in the augmenting of the moone, and prepare water and Isope soe [as we have said](#). And that in any day of mercury and his howre in the augmenting of the moone, prepare for the silke cloth as it is sayd. All this prepared, any Chapter of this booke that ye will make, looke for mercuryes day and his howre in the augm<sup>t</sup> of the moone and in that houre make all thinges ready that is contayned in that Chapter. And when ye will consecrate any thinge, of any other chapter, let it be in a secret place as it is said [66r] above [of places](#), and that houre have potts prepared with coles and spices coniured, and candles coniured makinge a fumigation and have lightes, and water and Isope prepared, and when ye will consecrate any chapter, when it is consecrated put it uppe in such a cloth as we have said, and soe of every chapter, and when all thinges be collected consecrated and prepared, then put them all in a silke cloth, and cause 9 masses to be sayed over them. Then ye must looke for the day and the houre wherein ye must beginne and end, and that, that shall be necessary in this arte, ye shall take them without the cloth without any solemnitie, and when ye have wrought, put them in the cloth and soe of all other artes. And therefore in this Chapter is breefly comprehended all the Science of this booke, and in it is the beginnunge and endinge of the *Clavicle of Salomon*, wherefore ye must keepe this booke secrett.

