

START

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TITLE CLAVICLE OF SOLOMON

PLACE & DATE OF ORIGIN

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SL. 3648.

101 h.



M. A. 814  
3648  
XVII



<sup>Emmeton</sup>  
OR CLAVICULA SALOMONIS: REX: ON THE Little Key: of  
Solomon the King

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

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

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

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

The fourth part of this book is called ALMADEE of Solomon which  
contains 10 chief spirits which governs the whole of our  
the 360 degrees of the zodiac

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

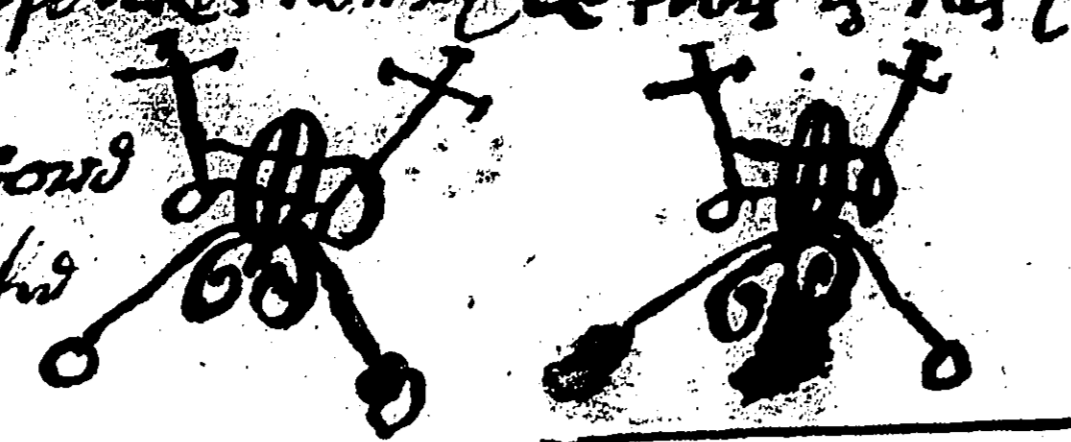
The fifth part is a book of orations and prayers that were  
used upon the altar in the temple which is called ARTEMON  
NOVAM the which was revealed to Solomon by the Holy Spirit  
of god called Michael and he also received many books of wisdom  
with the fingers of god which was declared to him by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

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

Here beginneth the first Book called GOETIA &c  
The first principall spirit is a King ruling in the East called BAAEL  
maketh you god in visible & invisible things & is the chief of all  
spirits he appeareth in divers shapes sometimes like a man  
sometimes like a bird & sometimes like a woman



And some times all these forms at once he speaks horses & this is his char  
 which is used to be worn as a lamen before  
 him who calleth him forth on Elps he  
 will not do you homage



The second spirit is a duke called AGARES he is under the power of  
 the East & cometh up in the form of an old faire man riding  
 upon a crocodile very mildly carrying a goffer on his fist he mak  
 th them run that stand still & bringeth backe avariciousnes he can  
 teach all languages on tongues presently he hath power also to destroy  
 dignities both spirituall & temporall & causeth earthquakes he was  
 of the order of virtues he hath under his government 31 legions  
 And this is his seale or Caractour  
 which is to be worn as a lamen before him



The 3rd spirit is an mighty prince being of the same nature as Agares he is  
 called VASSAGO this spirit is of a good nature & his office is to shewe  
 things past & to come like discourses all things hid or lost & he govern  
 us 26 legions of spirits & this is his seale



The 4th spirit is GAMIGIVA a great magus he appeareth in  
 the form of a little horse on asse & then into human shape he put  
 himself at the request of the master he speaks with a hoarse voice he putt  
 th 30 legions of impious for each of all liberal sciences & giveth  
 account of dead soules that did in sin & his seale is this  
 which is to be worn before the magistion  
 when he is invocated &c



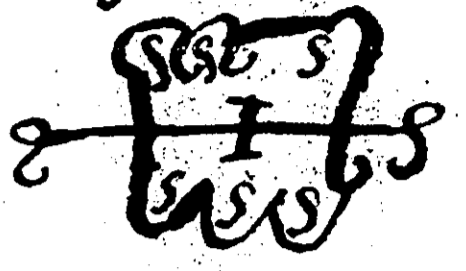
The 5th spirit is MARBAS he is a great president & appeareth  
 at first in the form of a great lion but after wards putteth on  
 human shape at the request of the magus he answers the truth  
 of things hid or secret he thrust diables & curbeth them ag  
 ains & driveth great mischiefes & knoweth in mechanicall artes &c  
 & changeth men into other shapes he governeth 36 legions of  
 spirits his seale is this which  
 is to be worn as before mentioned



The 6th spirit is VALEFOR he is an mighty duke & appeareth in  
 the shape of a lion with amases feet being he is a good firm  
 alow but tamps them he is familiar with so that he governs  
 10 legions of spirits his seale is this which is to be worn before

VALEFOR his seale

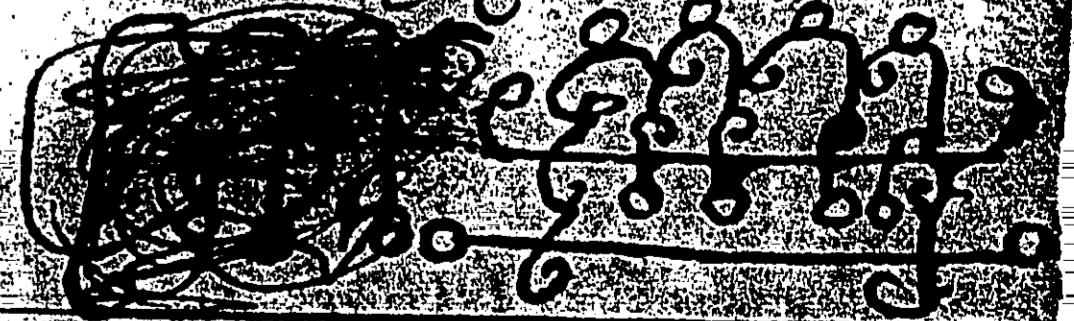
The 7th spirit is AMON he is an mightiest great in power he most fier  
 he at first appeareth like a wolf with downy tail vomiting  
 of his mouth flames of fire but at the thornward of the night  
 he putteth on the shape of a man with Doges teeth & a froward like  
 avision on in avarous head he blotth all things past & to come  
 & procurerth soules & wrongerth controuerses betwix friends & f  
 & governeth 40 legions of spirits his seale is this  
 which is to be worn as aforesaid &c



The 8th spirit is BARBATOS he is a great duke & appeareth  
 when the sun is in sagittary with 4 nobel kings & three companies  
 of great troopes he giveth understanding of the singing of birds  
 & the voices of other creatures at the barking of dogs he breaketh  
 the hidden treasures upon that hath been said by the enchantments  
 of the magicians & is of the order of virtues which some part  
 he leave still & he knoweth all things past & to come &  
 he reconcilth subinds & those that is in power he ruleth over 30 legions  
 of spirits his seale of obedience is this which is to be worn before you



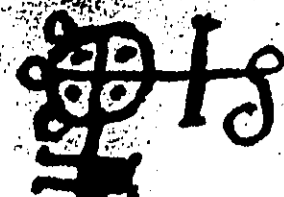
The 9th spirit in order is PAIMON a great king he is very obedient to  
 Lucifer he appeareth in the form of a man sitting upon a woman  
 with a crown most glorious on his head there goeth before him an  
 host of spirits like men with sunropts & small sounding cornetals  
 & all other soules of muscicall instruments & he hath a great wor  
 de Roaroth at his first coming & his speech is such that the ma  
 gission cannot well understand unless he cometh him this  
 can teach all artes and sciences & other secret things he can shew  
 you what the earth is & what he hath it up in the nature &  
 what is made is & where it is on any other thing you desire to know  
 he giveth dignity & conserues the same he bindeth or maketh any man  
 subiect to the magission if he desire it he giveth good familiars & such  
 as can teach all artes he is to be offered towards the west he is of  
 the order of domination he hath 100 legions of spirits under him  
 part of them is of the order of angels & the other of potestates if you  
 call this spirit paimon alone you must first offering to him and  
 then will attend him 2 kings called ba ball & a lamen & other part  
 of the order of potestates in his host and 25 legions becaus those spirits  
 which are subiect to them are not always with them except the ma  
 gission compele them his Caractour is this  
 which must be worn as a lamen &c



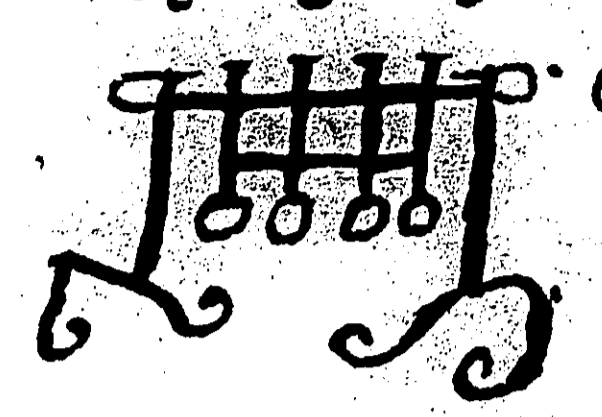
The 10th spirit is BVER a great president & appeareth in the shape  
 that is his shape when the sun is therein he teacheth the secrets  
 both morall & naturall & the secret art & the virtues of all  
 herbs & plants & he knoweth all tempers in man & animals



Which you must beware when you call him to appearance



The 11th spirit in order is **GVSION** he appeareth in  
the forme of a goodly knyght carrying a lance and a pennon he dis  
covereth hidden things & knoweth things to come & of wars & how  
the soldiers will or shall meet he causeth the lord of lords & gra  
nteth honours & dignities to any & ruleth over 40 legions of spirits  
his seal is this



The 12th spirit is **SITRI** he is a great prince & appeareth at first  
with aleopards face & wings of a griffin but after the command of  
the exorcist he putteth on a human shape very beautifull & maketh  
him men with womens faces & women with mens faces & causeth  
them to shew them selves naked if he be desired & he governeth 60  
legions of spirits & his seal that is to be woven is this

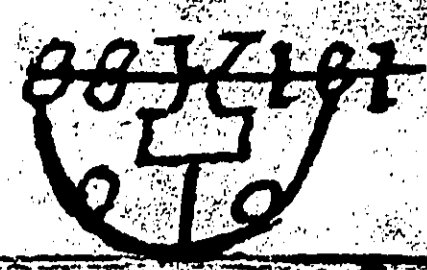


The 13th spirit is **BELETH** he is an mighty King & he ruleth  
ruling on a pale horse with trumpets & other kind of musically  
instruments playing before him he is very furious at his first appear  
ance that is why the exorcist layeth his courage for to say that he  
must hold a staff in his hand striking it out towards the south  
& east quarters making a triangle & without the which he commanding  
him into it by the bonds & changes of spirits he is not to be  
he does not come into the & by four throats wherby the bonds be  
made before him & then he will yield obedience & come into it &  
do what he is commanded by the exorcist yet he must receive  
him cautiously because he is a great King & he doth homage to him as  
the Kings and princes do that attend him & you must have all  
ways a silver ring on the middle finger of your left hand with an  
emerald upon it as the god set before him upon this great King  
beareth causeth all the soules that may be both of men & women  
in the matter of exorcist he hath his mind full of & he is of  
the order of powers & governeth 80 legions of spirits his noble  
seal is this which is to be woven before you at working



The 14th spirit is called **LERATE** he is an envious great impious  
showing himself in the likeness of an archer clad in greene  
carrying a bow & arrow he causeth all great battles & contestes  
and causeth wounds to be made that are made with arrows

By archers this belongs to sagetown he governeth 30 legions of spirits  
& this is his seal &c



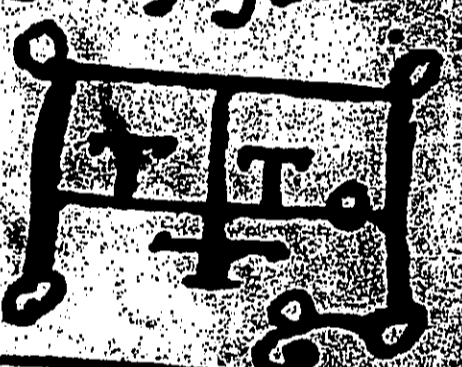
The 15th spirit in order is **ELIGOS** a great duke & appeareth in  
the forme of a goodly knyght carrying a lance and a pennon he dis  
covereth hidden things & knoweth things to come & of wars & how  
the soldiers will or shall meet he causeth the lord of lords & gra  
nteth honours & dignities to any & ruleth over 40 legions of spirits  
his seal is this



The 16th spirit is **ZEPAR** he is a great duke & appeareth in the  
forme of a goodly knyght carrying a lance and a pennon he dis  
covereth hidden things & knoweth things to come & of wars & how  
the soldiers will or shall meet he causeth the lord of lords & gra  
nteth honours & dignities to any & ruleth over 40 legions of spirits  
his seal is this that he playes when he sees it



The 17th spirit is **BOTIS** a great president & an eagle he ap  
peareth at the first shew in the forme of an eagle upon the  
the command of the magistron he putteth on human shape  
with great teeth and two horns carrying a bright sword  
in his hand he knoweth all things past & to come & he causeth  
friends & foes he governeth 60 legions of spirits & this is his seal



The 18th spirit is **BATHIA** he is an mighty strong duke & ap  
peareth like a strong man with a taile of a serpent sitting on a  
pale horse he knoweth the virtue of herbs & precious stones &  
can transport men suddenly from one country to another  
he ruleth over 30 legions of spirits his seal is this  
which is to be woven as aforesaid



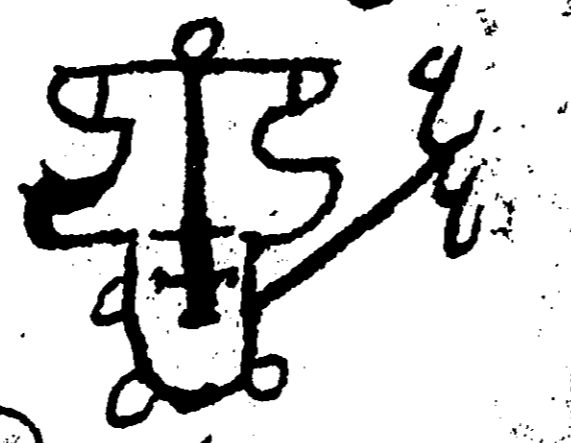
The 19th spirit is **SALLOS** he is a great & mighty duke  
& appeareth in the forme of a great soldier riding on a  
pale horse with a duke's coronet on his head peaceably he  
causeth the love of women to men & men to women &  
governeth 30 legions of spirits his seal is this



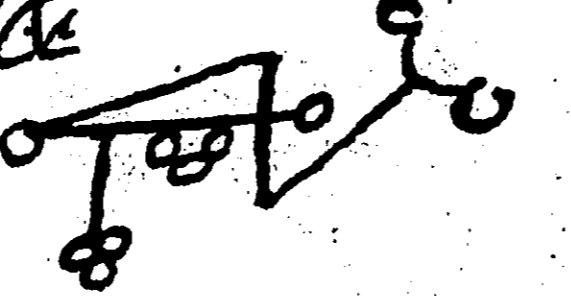
The 20th spirit is **PYRSON** a great king his appearing is  
comly like a man with a lions face carrying a spear upon his  
shoulder & riding upon a pale horse going before him many trumpets  
sounding he knoweth all things hidden & can discover the same  
& tell all things past present & to come he can take away  
either human or any & knoweth truly of all things  
things both secret & some of the creation of the world  
he bringeth good families & under his government



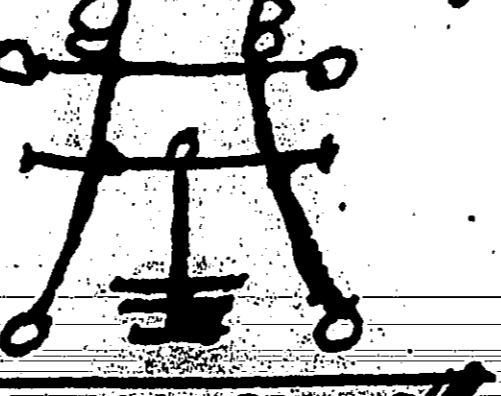
There is 22 legions of spirits partly of the order of virtues & partly of the orders of thrones his mark on seal is this which he owes obedience to & which must be borne in time of action &c



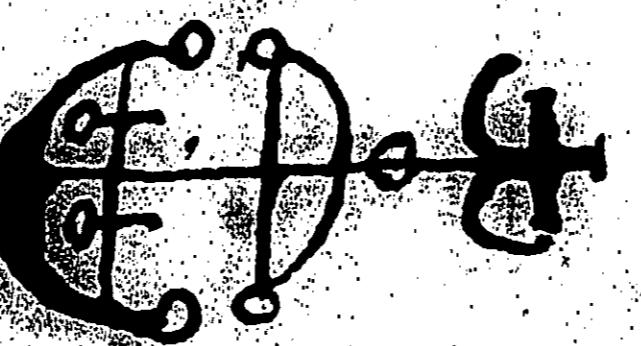
The 21<sup>th</sup> spirit is MARAZ he is a great count & president he appears like a great bull with a man's face his office is to make men boldy knowing in astronomy & all other liberal sciences & he can give good familiars & wife which knows the virtues of herbs & flowers which by potions he governs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



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



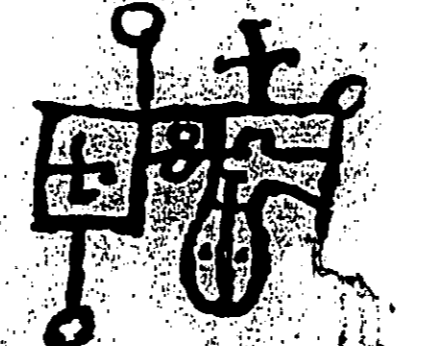
The 23<sup>th</sup> spirit is AIM he is a great strong duke he appeareth in forme of a very handsome man in boy with 3 heads the first like a serpent the second like a man raising two hands in his forehead the third is like a crane he rideth on a grey carrying a live hawk in his hand above with he sets either castles & great places on fire he maketh on rocky all manner of ropes & giveth twin answers to private matters he governs 26 legions of inferiour spirits his seal is this which weave &c



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

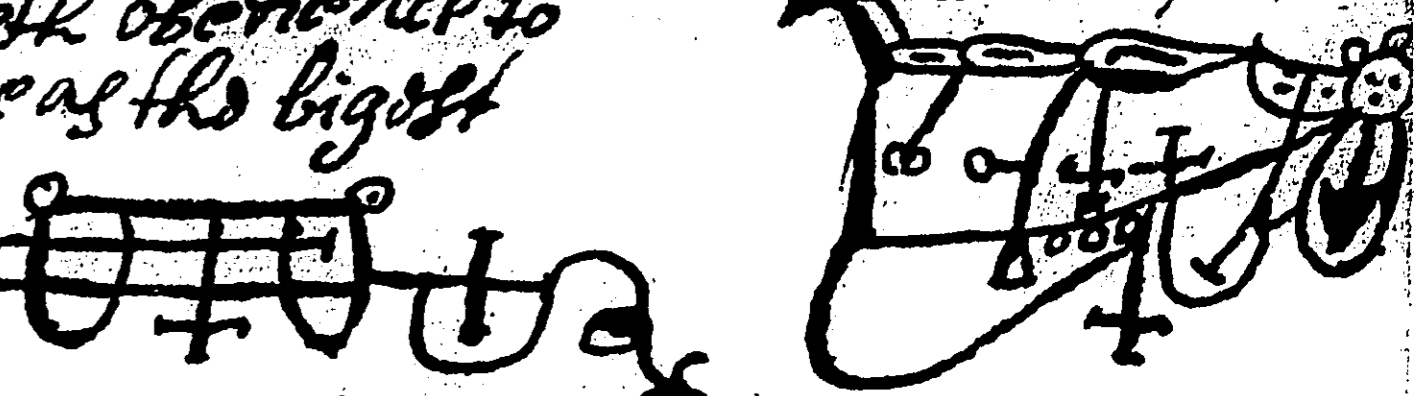


The 25<sup>th</sup> spirit is GLASYA-LABOLAS he is a mighty president & sheweth himself in the forme of a dog with wings like a griffin he teacheth all artes & sciences in an instant & is an author of bloodshed & manslaughter he teacheth all things past & to come if desired & can give laws of spirits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

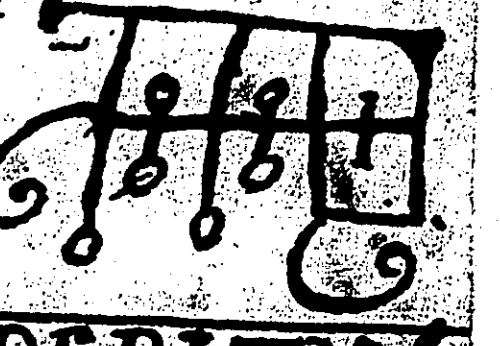


The 26<sup>th</sup> spirit is BIME he is a strong great & mighty duke he appeareth in the forme of a dragon with 3 heads one like a dog the other like a griffin the third like a man he speaketh with a high & comely voice he changeth the place of the dead and chaungeth the spirits which is under him to gather together upon your sepulchres

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



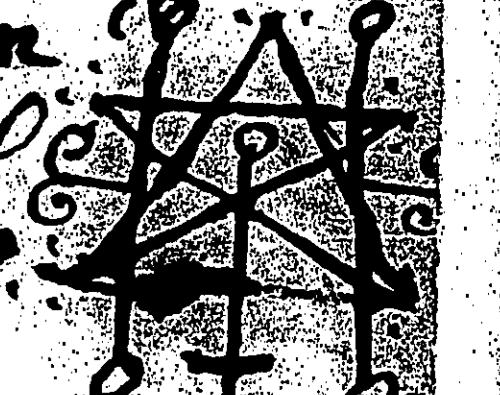
The 27<sup>th</sup> spirit is REMOVE he appeareth in forme of a monster he teacheth the art of wether very well & giveth good servants knowledge of youngs favours with friends or foes he is a maketh a great count & there is under his command 19 legions of spirits his seal is this which is to be worn &c



The 28<sup>th</sup> spirit in order as solomon bound them is named BERITH he is mighty great & terrible duke he hath two other names given unto him by men of later times viz BEALE & BOERY he appeareth in forme of a soldier with two blottling riding on a weed horse & a crown of gold upon his head he giveth twin answers past present & to come you must use a ring as before spoken of BERITH in calling him forth he turneth furies all metfalls into gold he can give dignity & can consume them to man he speaketh a very clear & subtle voice he is a great sayer & not to be trusted unto he governs 26 legions of spirits his seal is this &c



The 29<sup>th</sup> spirit is ASAROTH he is a mighty strong duke he appeareth in the forme of an unhurtfull angel riding on an eagle like a dragon & carrying in his right hand a sword you must not let him come to near you lest he do you damage by his thinking breath therefore the magician must hold the magic call ring near his face & that will defend him he giveth twin answers of things past present & to come & can discover all secrets he will declare wittingly how the spirits will if desired & the person of his own fall he can make men honourfull knowing in all liberal sciences he pulseth 40 legions of spirits his seal is this which is to be worn as a man before you or else he will not appear nor obey you &c



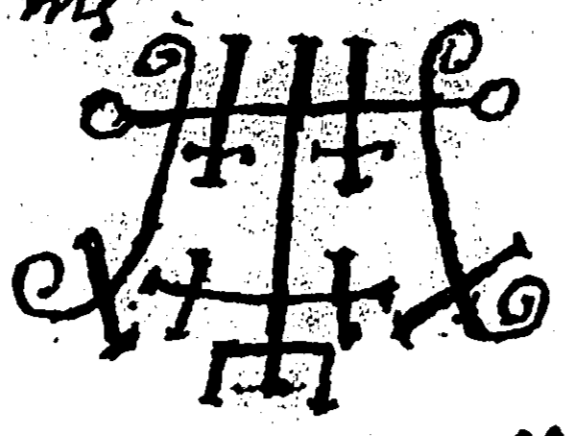
The 30<sup>th</sup> spirit is FERREVS he is a mighty great magician & appeareth in the forme of a great sea monster he teacheth & maketh men bonaventurall knowing in the art of Retorick he causeth men to have a good name & to have the knowledge & understanding of youngs he maketh one to be beloved of his foes as well as they be of their friends & he governs 29 legions of spirits partly of the order of thrones & partly of angels his seal is this which weave &c



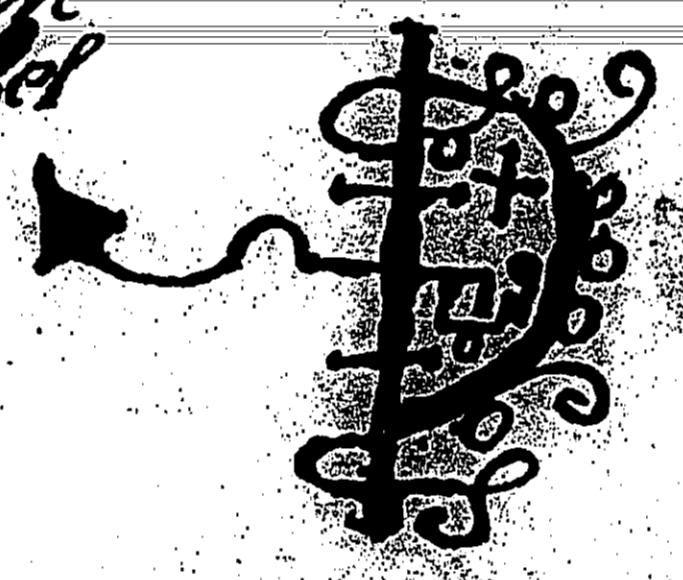
The 31<sup>th</sup> spirit is FORAS he is a mighty president & appeareth in the forme of a strong man in human shape he can give the understanding to men how they may know the virtues of all herbs and precious stones he teacheth them the art of logic & ethics in all their parts if desired he maketh men rich men & eloquent & to live long he can discover treasures &c



recount things lost & he pulth our 29 legions of spirits & his  
 seals is this which now we see



The 32<sup>th</sup> spirit is **ASMODAY** he is a great king strong & powerful  
 he appeareth with three heads whose the first is like a bull the  
 second like a man the third like a woman with a woman's face looking  
 on vomiting up flames of fire out of his mouth his foot is red  
 like a goose he sitteth on an imperial dragon having a lance & a  
 flag in his hand he is the first & chiefest lord of the power of a  
 maymon & goes before all others when the exorcist hath a  
 man to call let it be a wood & let him stand on his foot all the  
 time of action with his cappe of fire if it be on a maymon will  
 overcome him & cause all his doings to be betrayed but as soon as  
 the exorcist seeth Asmoday in the shape aforesaid he shall call  
 him by his name saying out thou Asmoday & he will not deny it  
 and by & by he will come down to the ground he queth the rings of  
 virtues he searcheth the art of arithmetick geometry astronomy  
 & all handicrafts absolutely he giveth full returne  
 to your demands he maketh a man invulnerable  
 he sheweth the place where treasures lyeth & guard  
 it to be amongst the legions of amaymon he  
 Governeth 72 legions of inferior spirits his  
 seal is this to be worn as a lamen before on  
 your breast &c

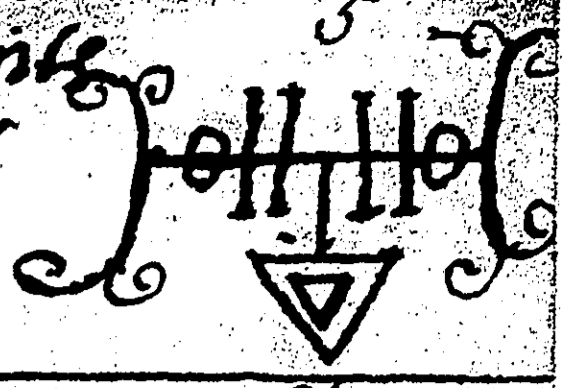


The 33<sup>th</sup> spirit is **GAP** he is a great prudent & amighty prince  
 he appeareth when the sun is in form of the south sun sign  
 in a human shape going to send him a great & mighty king  
 as he were a guide to conduct them along in their way his office is  
 to make men ingenious as also knowing in philosophy & all  
 the liberal sciences he can cause sound or labour & he can teach  
 you how to conserve those things that belong to the dominion  
 of amaymon his king he can deliver families out of the  
 custody of other magicians & amaymones touch & purify of  
 things past present & to come he can cause  
 & recover men & women speedily from on kingdom  
 to another at the will & pleasure of the exorcist  
 he writeth our 66 legions of spirits & he was  
 of the order of potestates his seal is thus to be  
 made and to be worn &c

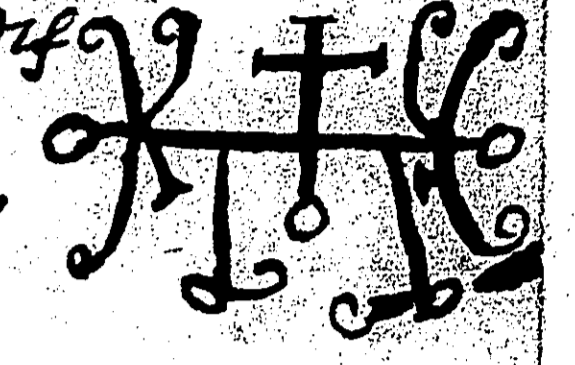


The 34<sup>th</sup> spirit is **EVREVR** he is a great & mighty fute appearing  
 in the forme of an hart with a fiery tail he never speaketh  
 unless he be compelled or brought up within a triangle & being thereon  
 he will take upon him the forme of an angel being thereon he  
 speaketh with a horse voice & will willingly in love betwene  
 he can raise lightning thunder blasts & great tempestuous

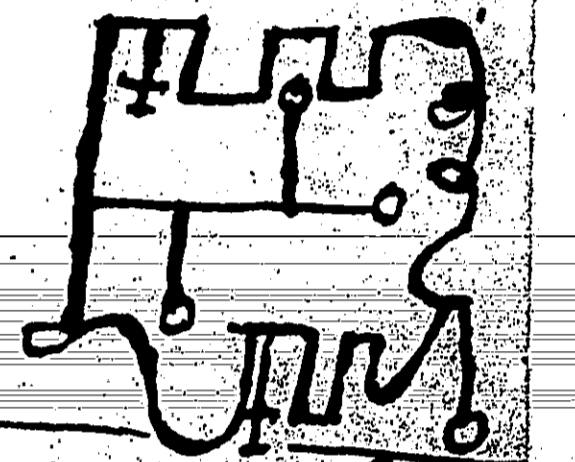
Stormes & legions were anciently full of secret & divine  
 things if commanded he writeth our 26 legions of spirits  
 his seal is this & is to be made & worn as aforesaid &c



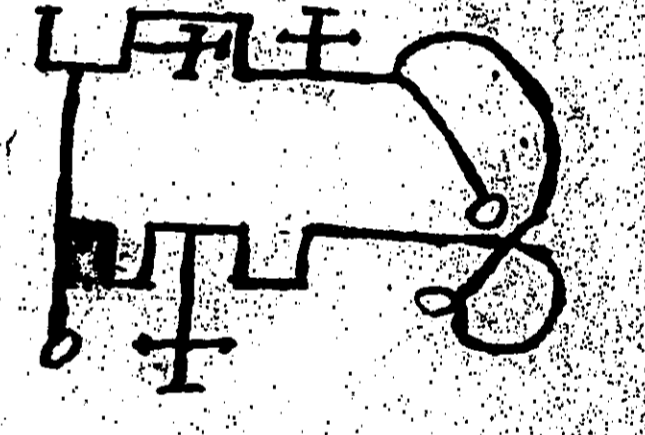
The 35<sup>th</sup> spirit is **MARCHOSIAS** he is a great & mighty messenger appea-  
 ring at first in the forme of an owl having wings & a woman's tail  
 vomiting up fire out of his mouth but after the command of the exorcist  
 he puts on the shape of a man & is a strong fighter he was of the order of  
 dominations he governeth 30 legions of spirits he was his chief  
 who was solomon that after 1200 years he had hopes to  
 returne to the seventh throne & his seal is thus to be made  
 And worn as a lamen &c



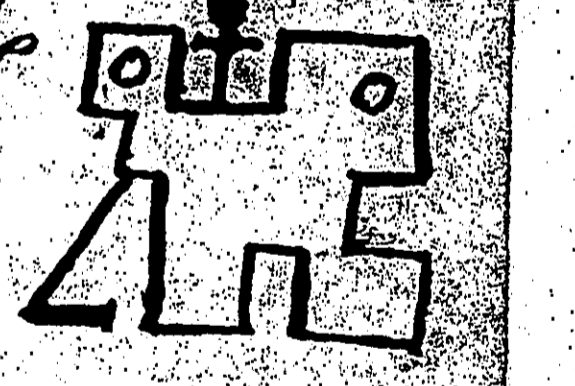
The 36<sup>th</sup> spirit is **STOLAS** he is a great & powerful prince appearing  
 in the shape of a mighty parren at first before the exorcist but  
 after he taketh the image of a man he he searcheth the art  
 of astronomy & the virtues of herbs & precious stones he  
 Governeth 26 legions of spirits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



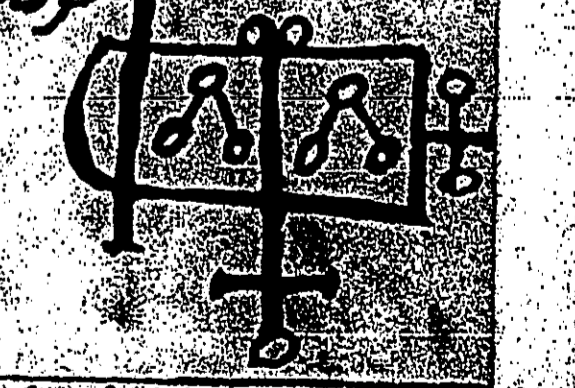
The 37<sup>th</sup> spirit is **PHELEX** he is a great messenger & appeareth like  
 the bird phenix having a birds voice he singeth many sweet notes  
 before the exorcist which he may not hear but by & by he must be  
 him put on human shape then he will speak marvelously  
 of all wonderful sciences if desired he is a good & excellent po-  
 et & will be willing to do your requests he hath hopes to re-  
 turne to the seventh throne after 1200 years more as he said  
 to solomon he governeth 20 legions of spirits his seal is this  
 which now we see



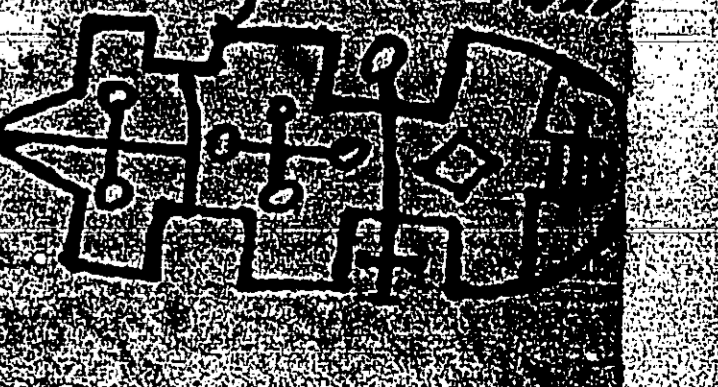
The 38<sup>th</sup> spirit is **HALPHAS** he is a great earle & appeareth in the forme  
 of a stock dove he speaketh with a horse voice his office is to bid  
 up stones & to furnish them with ammunition & weapons &  
 to send men of war to places appointed he pulth 26 legions of  
 spirits his seal is this &c



The 39<sup>th</sup> spirit is **MALPHAS** he appeareth at first like a crow but after  
 he will put on human shape at the request of the exorcist he speaketh  
 a horse voice he is a mighty president & powerful he can bid horses be  
 high & low he can bring enemies desire on thought he what they  
 have done he gives good counsel if you make a curse to him  
 he will receive it kindly & willingly but he will receive him  
 that doth it he governeth forty legions of spirits his seal is thus &c

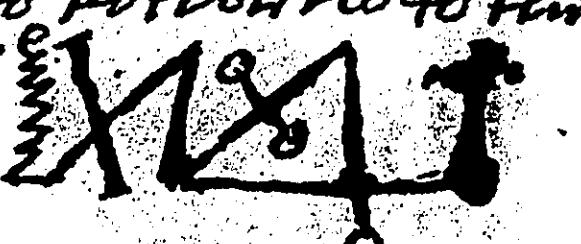


The 40<sup>th</sup> spirit is **RIVM** he is a great earle & appeareth at first in form  
 of a crow but after the command of the exorcist he pulth on human  
 shape his office is to strike treasure out of kings houses & to carry it  
 he is commanded he be destroyer of all old dignities & men  
 be all things past & to be first that will be to  
 be the last between friends he was he was of the order of  
 dominations he governeth 30 legions of spirits his seal is  
 which now we see as aforesaid &c





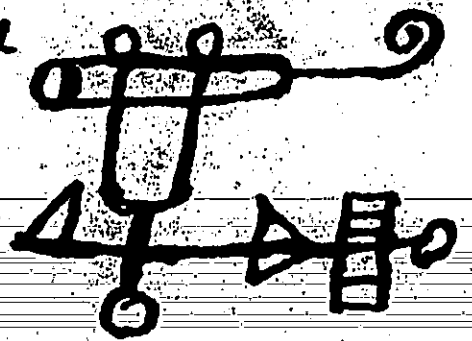
Ch 41 the spirit is **FOCALOR** he is an mighty duke he strong he appereth in the forme of a man with ginsing wings his office is to kill men he to do now in the waters & to overthrow ships of war he to bath porwe owne both winds he seas but he will not heare any man or thing if he be commanded to the contrary by the Emperour he hath hopes to returne to the south thron after 1000 years he governs 3 legions of spirits his goal is this which you see



Ch 42 the spirit is **VEPAR** he is a great strong Duke he appereth like a man his office is to guide the waters & fishes laden with armour thron he will at the request of the Emperour cause the seas to be rough he to apper full of fishes he causeth men to die in three dayes with putting in their soles on wounds & causing rowmes in them to bleed he he governs 29 legions of spirits his goal is this



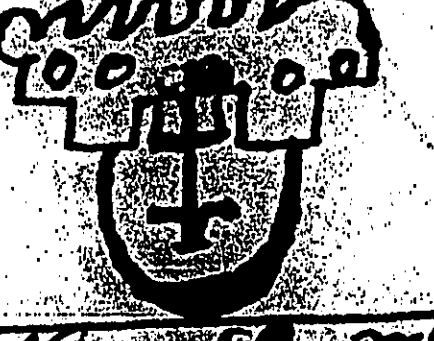
Ch 43 the spirit is **SABLOCK** he is an mighty great messenger he appereth in the forme of an armed soldier with lions head riding on a pale (horse) his office is to bid high towers castles & cities he to furnish them with armour & to afflict men some with dayes with wounds he to bring forth full of rowmes he to give good familiars at the request of the Emperour he commands 50 legions of spirits his goal is thus to be made



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



Ch 45 the spirit is **VINE** he is a great king he an eagle he appereth in the forme of a lion riding on a back horse with a viper in his hand his office is to discover things hidon withes & things present past & to come he at the command of the Emperour will build towers thron downe great stone walls make waters rough with stormes he governs 36 legions of spirits his goal is this which you see



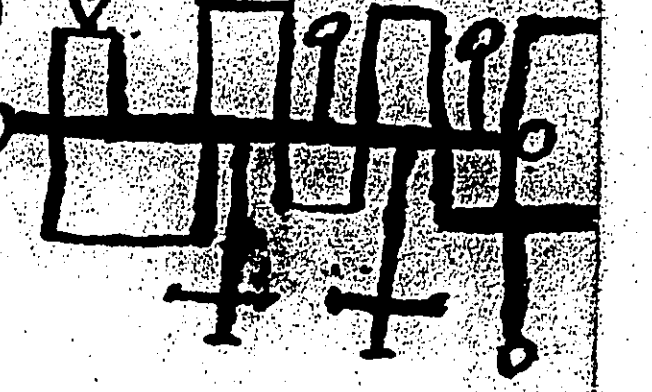
Ch 46 the spirit called **BIEROVS** he is an eagle he appereth in the forme of a man but after awhile at the command of the Emperour he puth on the shape of a man his office is to make or knowing in astrology geometry & other artes & sciences he to teach the virtues of pythons stones & woods he to chage the dead bodies he puth them in another place he to light candles seeming upon the grave of the dead he hath brow his command 6 legions of spirits his goal is this which he will one he submit unto beare of beyond you &c



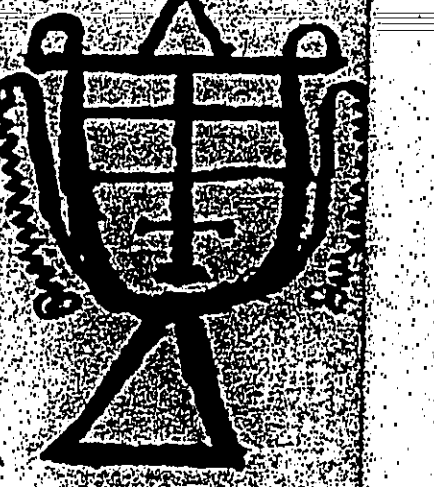
Ch 47 the spirit is **VUALL** he is a great mighty strong Duke he appereth in the forme of an mighty Duomdony at the first apper he he puth on human shape & speaketh the Egyptian tongue but not perfectly his office is to procure the love of women he to bid things past present & to come he also procure friendship betwene friends & foes he was of the order of prelatas he governs 37 legions of spirits his goal is to be made a woman before you &c



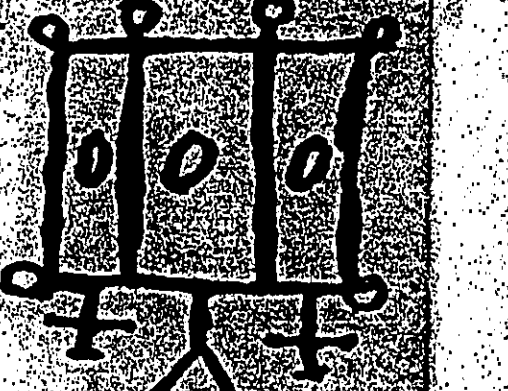
Ch 48 the spirit is **HAAGENTI** he is president appereth in the forme of an mighty bull with ginsing wings at first but after the Emperours command he puth on human shape his office is to make men wise he to instruct the individuals things he to translate all the holes into gold & thron wings into water & water into wine he to bring forth battles he was of the order of prelatas he governs 38 legions of spirits his goal is thus made &c



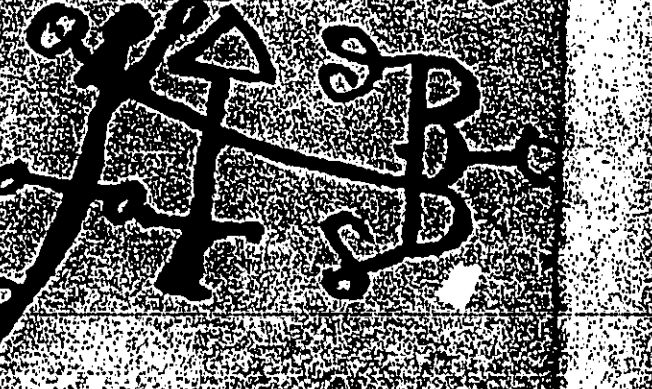
Ch 49 the spirit is **CROCELL** he appereth in the forme of an angel he is a great & strong duke speaking something mystically of hidon things he teacheth the art of geometry & the liberal sciences he at the command of the Emperour will make great noyses like the passing of waters although there be none he to warm waters he to defend with battles he was of the order of prelatas as he doth to solomon before his fall he governs 49 legions of spirits his goal is this which you see as a few say



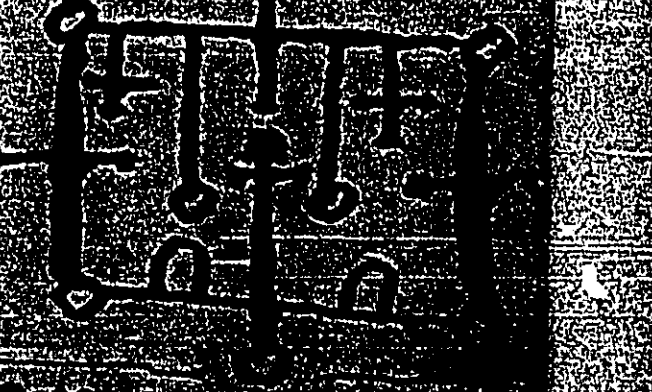
Ch 50 the spirit is **FVRCAS** he is a knight he appereth in the forme of a warrior in man with a long hand he a long head riding upon a pale (horse) with a sharp weapon in his hand his office is to teach art of philosophy astrology Rhetoric logic chymistry & pyromancy in all their parts perfectly he hath under his power 20 legions of spirits his goal on marks is thus made &c



Ch 51 the spirit is **BALAM** he is a terrible great he powerful king he appereth with 3 heads five it like a bull the second like a man the third like a woman he hath a serpent tail & eyes flaming with fire upon a furious spear throning a gold bank on his feet he speaketh with a low voice giving good answers of things past present & to come he maketh men to be god ministrall he with he governs 40 legions of spirits his goal is thus made &c



Ch 52 the spirit **ALLOGES** he is a great & mighty strong Duke appereth in the forme of a soldier riding on a great horse his face is like a lions face with hands on his back if horse he very big his office is to teach the art of astronomy & all the liberal sciences he bringeth good familiars & maketh legions of spirits he sendeth the man to be



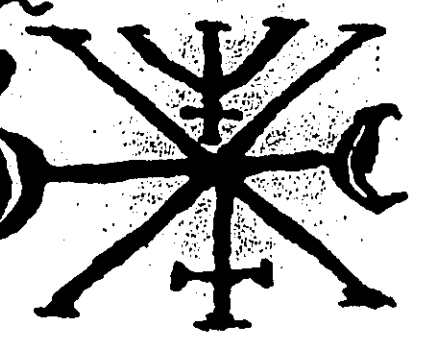
Ch 53 the spirit **AMIO** he is a great president he appereth in the forme of a man with a long hand he a long head riding upon a pale (horse) he is puth on the shape of a man he governs 41 legions of spirits his goal is thus made &c



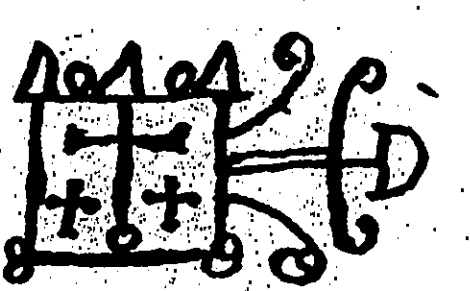
affairs good he someth to answer in burning aples he is a good dispu  
 for his office is to give men the understanding of all breeds learning of  
 bullocks banking of dogs & other creatures & also  
 the point of rebars & growth very true answers  
 of things to them he was of the order of angels &  
 now with 30 legions of infernal spirits his  
 seal is this which record &c



The 54<sup>th</sup> spirit is **MVRMVS** he is a great duke & an general  
 he appeareth in the forme of a soldier riding on a griffin with  
 aukes & crowns on his head thow goth he fow him thro' of his mi  
 nesties with great trumpets founding his office is to teach  
 philosophy perfectly & to constrain souls diseased to come  
 before the exorcist to agree to those things which he shall  
 thin if desired he was partly of the order of thrones & part  
 ly of angels he ruleth now 30 legions of spirits his seal  
 is this &c



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



The 56<sup>th</sup> spirit is **GREMORY** he is a strong & powerful duke appearing  
 in the forme of a beautiful woman with a dukes crown on her head  
 riding on a great camel his office is to tell of all things past  
 present & to come & of two or three he is what it breath in to procure  
 the love of women both young & old he governs 26 legions of  
 spirits his seal is this &c which must be worn &c  
 This seal perfect in the label end of  
 the book



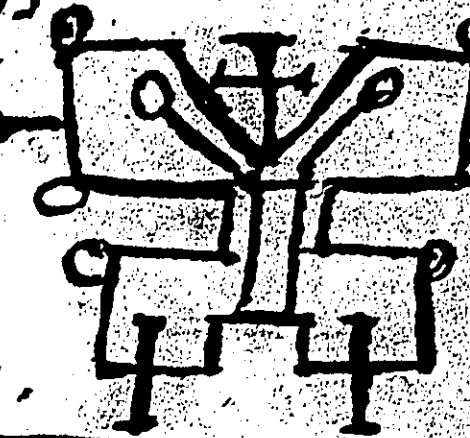
The 57<sup>th</sup> spirit is **OSE** he is a great president & appeareth like a  
 leopard at first but after a while he putteth on the shape of a man his  
 office is to make on cuning in the liberal sciences & to give true  
 answers of divinity & secret things & to change man into any  
 shape that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



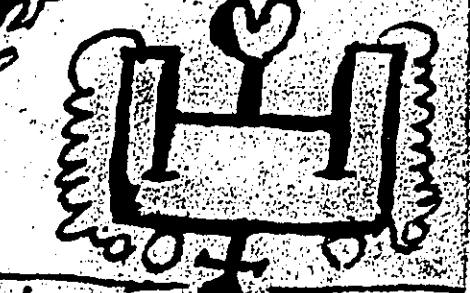
The 58<sup>th</sup> spirit is **AMY** he is a great president & appeareth at first in  
 the forme of a flaming fire but after a while he putteth on  
 the shape of a man & his office is to make on wonderful  
 honing in astrology & all the liberal sciences he groweth good  
 familiar & can convey to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



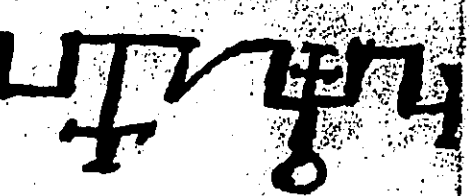
The 59<sup>th</sup> spirit is **ORIAS** he is a great monarch appearing in the forme  
 of a lion riding upon a mighty strong horse with a crown on his head  
 in his right hand he holdeth a sword his office is to teach  
 the virtue of the stars & to know the motions of the planets  
 & how to understand their virtues he also knoweth secrets men  
 & groweth dignities prelacies & confirmations & the favour of  
 friends & foes he governs 30 legions of spirits his seal is this



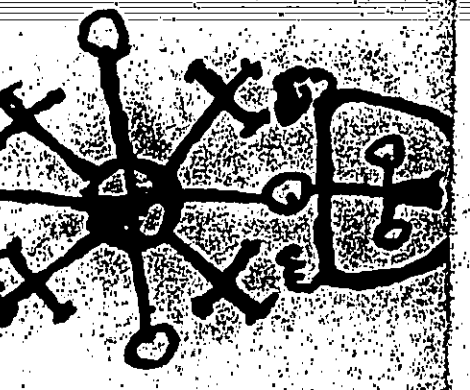
The 60<sup>th</sup> spirit is **VAPVLA** he is a great & mighty strong duke  
 appearing in the forme of a lion with griffins wings his office is to make  
 men knowing all kindcraft professions also in philosophy & other  
 sciences &c he governs 36 legions of spirits his seal or character is  
 thus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



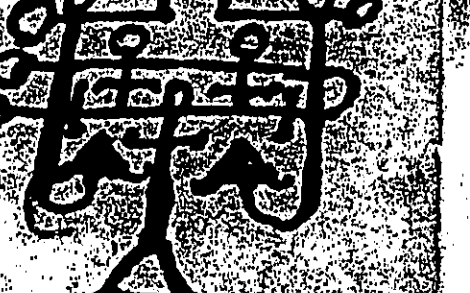
The 61<sup>th</sup> spirit is **ZAGAN** he is a great king & a president appearing at first in  
 the forme of a bull with griffins wings but after a while he putteth on human  
 shape he maketh men not thy he can turn wine into water  
 & blood into wine also water into wine he can turn all  
 metals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



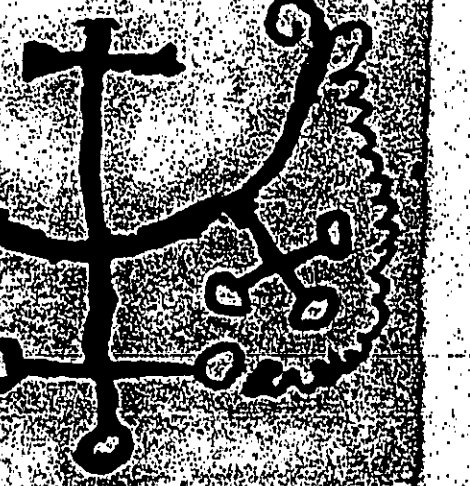
The 62<sup>th</sup> spirit is **VALAC** he is a mighty great president & appeareth like  
 a boy with angels wings riding on a two headed dragon his  
 office is to give titles of honour & to let whom he pleaseth marry  
 he give which he will bring he deliver to the exorcist without  
 any force or strength he governs 38 legions of spirits his seal  
 is this which must be worn &c



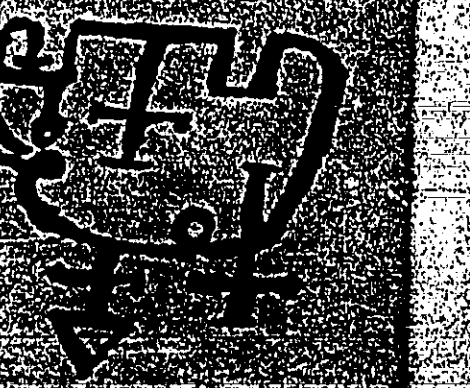
The 63<sup>th</sup> spirit is **ANDRAS** he is a great monarch appearing in the forme of an  
 angel with a head like a blacke night wren riding upon a strong blacke wolf  
 with a sword bright sword flourishing in his hand his office is to give  
 discords if the exorcist have not care he will kill him he has  
 30 legions of spirits his seal is this which record &c



The 64<sup>th</sup> spirit is **HAVRES** he is a great duke & appeareth at first like a  
 mighty terrible & strong leopard but after at the command of the exorcist  
 putteth on human shape with fiery eyes & a terrible countenance he give  
 answers of all things past present & to come but if he be not commended  
 at present he will live in all those things he desire & he give the exorcist in  
 other things on business he will gladly take of divinity & of  
 the creation of the world & of his and other spirits false he  
 he destroyeth he burneth those that are the exorcists enemies  
 if he require it he will not suffer him to be tormented by any  
 spirit or otherwise he governs 36 legions of spirits his seal  
 is this & to be worn of almanac &c



The 65<sup>th</sup> spirit is **ANDRE ALPHUS** he is a mighty monarch ap  
 pearing at first in the forme of a peacock with great nois but after a while he  
 putteth on human shape he can teach perfectly & groweth  
 he maketh men very & subtil thin he in all things be  
 longing to navigation also astronomy he can transform  
 man into the likeness of a bird he governs 30 legions of  
 infernal spirits his seal is this which record &c













Invocate the Dominus your spirit n de being armed with prayer  
Whom the supreams majesty I straightly command you by Bezaelien  
Sis: Balackoenis: Paumachie & apoloque: & the most powerful  
prince of Gdnio: Siachida: ministrow of the Tautawem seat of apo  
logia: in the 9<sup>th</sup> region: I exorcise & powerfully command you  
spirit n m de by him that said the word & it was done  
de by all the holy & most glory our: names of the most high  
& true God & by his most holy names Adonaij. Et. Elohime. Eloh: Zaba  
oth. Lion. Garchid: jah: Tetragrammaton Sadaij that ye forthwith  
appear & show your selfe unto me before this Citie in a few  
human shape without any deformity or ugly shape & without  
delay do ye come from all partes of the world to make & make pa  
tionall answers unto all things that I shall aske of you & do  
ye peacefully & agreeably without delay manifesting what  
I desire being honoured by the Eternal living & true God: I do  
de I roine you by the specialle true name of your God that ye ord: obo  
dient unto & by the name of your King which beareth rule over you  
that forthwith you come without any tarrying & fulfill my desires &  
commands & persist to the end & according to my intencion being honoured  
you by him to whom all creatures are obedient & by the ineffable #  
name Tetragrammaton jehovah which being heard the Elements and  
overturning the air if shaken the sea runneth back the fire is quenched  
the earth from both & all the hosts of Aeriall Trinitiaall & man  
nals do Trumble & are troubled & overcome together so that you visibly  
& affably speak unto me with delectable voyes & without  
any Ambiguity therefore come ye in the name Adonaij Zabaoth the  
nary Amionom from ye come ye King commands you  
say that as often as you please of the  
spirit do not from say as followeth

Invocate comend & comand you spirit n to appear & show your  
selfe in human visibit to me before this Citie in a few de com  
de shape without any deformity or tynosity by the name de te  
in the name y de y which adam heard & spoke & by the name  
Joth which Jacob heard from the angel resting with him &  
that delivered from the hands of Esau his brother & by the name  
of God Agla which lot heard & was saved with his family & by  
by the name Amphoston which was heard & became wise & by  
the name schemes Anatia which Joshua called upon & they were freed  
kill & by the name Emanuel which the 3 Children shewach: mit  
sach & abnogo: sung in the midst of the fire furnace & were #  
delivered & by the name alpha & omega which Daniel named & stood  
rod ball & the dragon & by the name zabaoth which moyses named  
de all the Rivers & waters in Egypt were turned into blood & by the  
name Garchid: Oniston which moyses named & all the people brought  
forth frogs & they went into the houses of the Egyptians destroying  
all things & by the name Lion: which moyses called upon & by  
thou shalt great hail such as was never since the creation  
of the world to this day & by the name Adonaij which moyses named  
& thou came up & sought throughout all the land of Egypt &

Do you all that the Lawe hat left & by the name Hagios & by the  
words of Adonaij: & by othos: Ichoros: Athonarios: pswacletos &  
by the 3 Holy & sacred names Ila: On: Tetragrammaton &  
by the judgement of god & by the uncertain fear of glass  
by the wonderful judgment of god & by the uncertain fear of glass  
which is before the face of the Divine Majesty who is mighty &  
most powerful & by the 4 bastis before the throne having  
eyes before & behind & by the five points about the throne & by the  
Holy angels in heaven & by the mighty angels in heaven & by the  
mighty wisdoms of god & by the seat of parathade by this most  
premynerator which moyses named & the earth created up #  
Houah dathon & abiyam that you make faithful answers #  
to all my demaunders to performe all my desires so far as in  
office you are capable to performe therefore come ye peacefully & visi  
billy & affably now without delay to manifest what I desire spe  
aking with a perfect & clear voice intelligible & to my under  
standing &c

if they do not yet come at the returning of the 2 former in  
invocations but without doubt they will say on as followeth it being a const  
I comend the spirit n by all the most glorious & efficacious names  
of the most great & incomprehensible Lord God of hosts that you come  
quickly without delay from all partes & places of the earth & be  
before me to make pationall answers to my demaunders & be  
visibly & affably speaking with a voice intelligible to my understanding  
in a few de comend & comend you spirit n by all aforesaid & by  
these names which wise Solomon bound the Kings followe in an  
essell of brass Adonaij: pswari: Tetragrammaton: swyphston: Wesson  
fataal: pathatumoni: & thomon: that you appear here before  
this Citie to fulfill my will in all things that I shall comend  
good unto me & if you be so disobedient & refuse to come I will  
in the power & by the power of the name of the supream & true  
lasting Lord God who created both you and me & all ye world in 6  
dayes & what it contains in it & ye = saray goh by the power  
of this name pswarimaton which commandeth the whole host  
of heaven curse you & spirit n you of your office & place & be  
in the depth of the bottomes with thow to remaine unto the day of the last  
judgment & I will bind you in the Eternal fire & into the Lake of fire  
& burneston unless you come quickly and appear here before this Citie to  
doe my will therefore come ye in & by the holy names Adonaij Zabaoth  
Amionom come ye Adonaij commands you &  
If you come here & he yet do not appear you may be sure he is sent  
to some other place by his King he cannot come & if it be so invocat  
the King as foresheweth him but if he do not come still then you may  
be sure he is bounde in chains in hell & he is not in the custody of  
his King if you have a desire to call him from thence you might  
rehouse the spirits chains &c

For to invocate the King say as followeth  
O you great mighty & powerful King Smaimon who have rule by  
the power of the supreams god & have all spirit both supream &  
inferior of the infernall order in the Dominion of the East in  
invocate & comend you by the speciall & true name of god  
god that you manifest & by the name of your creation &c







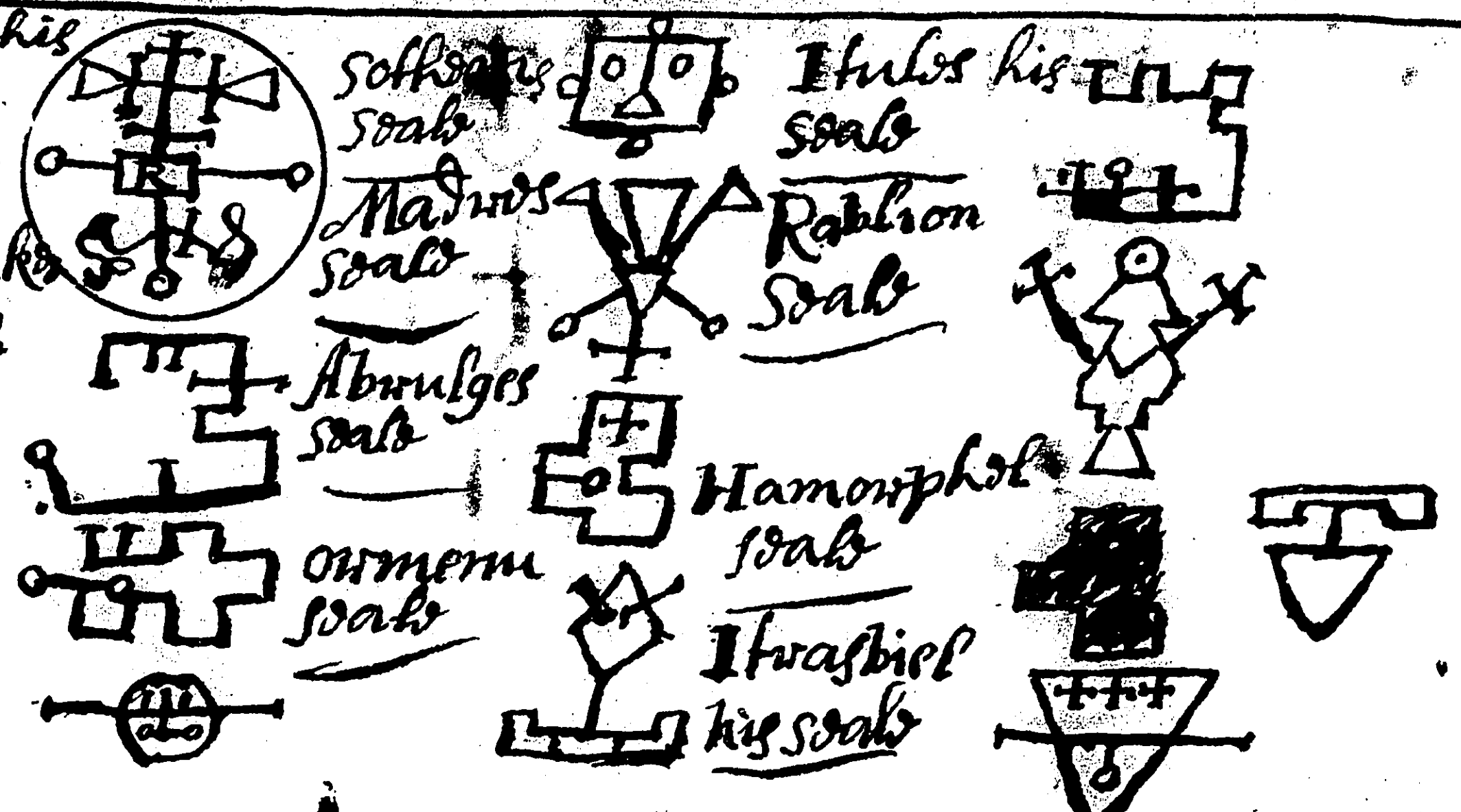




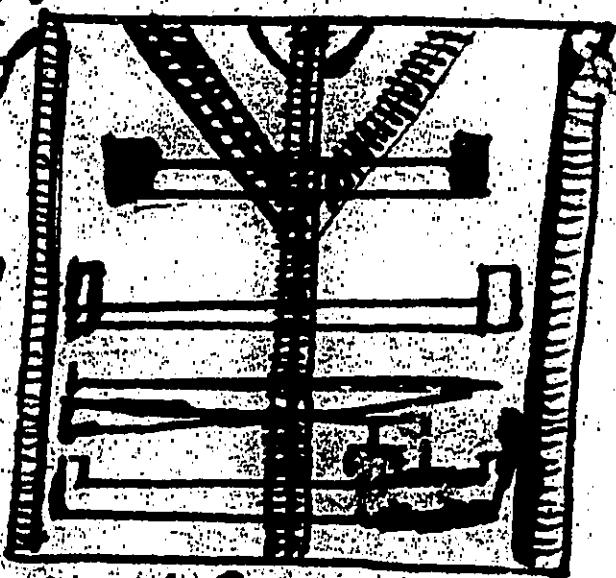




Pameusist his Seals  
 The names & seals of 11 of his Duke  
 Sinoys seals  
 Madriol seals  
 Ebra his Seals  
 Salkas seals  
 Madriol seals  
 Abrulges seals  
 onmemu seals  
 Itubis his seals  
 Rablion seals  
 Hamorphol seals  
 Itvasbiel his seals



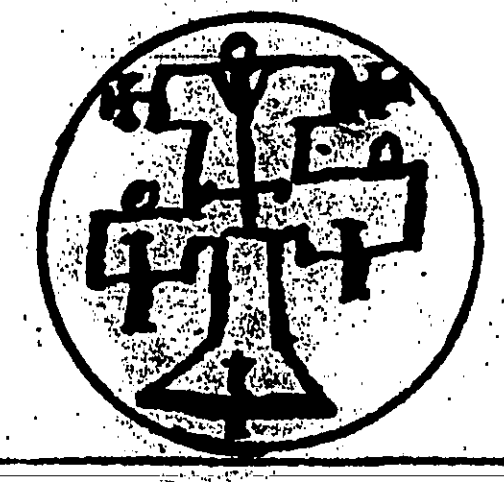
Noat this spirit is by nature will be very fast not to be trusted in secrets but is excellent in driving away spirits of darkness from any that is haunted as houses be to call forth pameusist on any of this his servants make a circle in the form of if shown in the book Goetia before going in the room of your house or in a place that is any house this spirit that is in this part and all over you may call this spirit into a crystal stone & in the diameter set on a table made as follow which is called the secret label of Solomon having his seals on your breast & the guide about your waist as if shown in the book Goetia & you cannot error the forms of the label if this when you have this got what is to be prepared.



I conjure thee O thou & potent prince pameusist who ruleth as King in the dominion of the East &c =

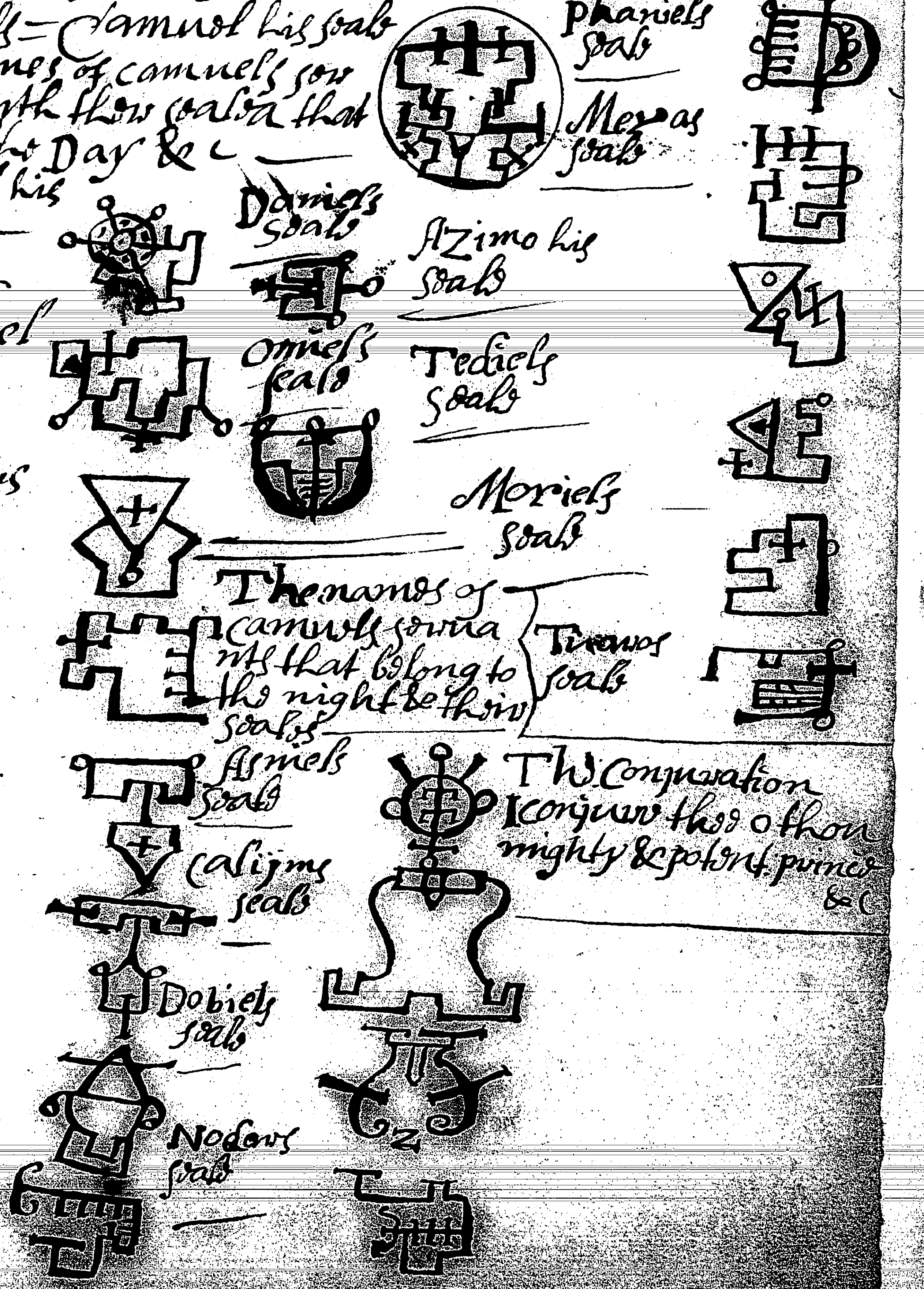
The 2 spirit in onow under the empire of the East is padiel who ruleth in the east & by north as King & Gouerneth 100000 spirits by & 200000 by night besides some thousands under them they are all natural by god & may be trusted Solomon said this spirit hath no power of them only but what is given them by their prince padiel. thou know he hath made no mention of any of their names because if any of them be called they cannot appear without the leave of their prince padiel as is declared before of pameusist.

I conjure thee O thou mighty & potent prince padiel who ruleth as chief prince in the dominion of the East & by south &c



The third spirit in onow is onow the choice King of the East is Camuel who ruleth as King in the south east part of the world who hath some small spirits under his command who are not that make mention of 10 that belong to the day & as many that belong to the night & each of these have 10 servants to attend them. See copying Camuel Citgora Asmol Calym Dobiol Mowal for they have 100 apiece to attend them but Dobiol Mowal be 200000 they now at all they appear all in any of beautiful forms & are very curious. In the night as well as in the day both by our all as followeth with their seals =

Camuel his seals  
 The names of camuel's servants with their seals that belong to the Day &c  
 or Camuel his seals  
 Daniel's seals  
 Azimo his seals  
 Chamijel seals  
 Omiel's seals  
 Tediels seals  
 Bediel's seals  
 Meriels seals  
 The names of camuel's servants that belong to the night & their seals  
 Elays seals  
 Cigaras seals  
 Asmels seals  
 Calijms seals  
 The Conjuratioun I conjure thee O thou mighty & potent prince &c  
 Panels seals  
 Dobiels seals  
 Cariels seals  
 Neriels seals  
 Nodors seals









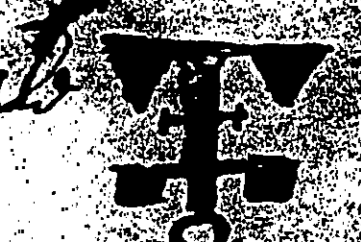
The spirit in order is aschol to governeth as king and on the first in the south by east he hath 10 the 20 spirits belonging to the day & 20 to the night. Whom as of principall spirits be boundeth as man, Whom of no shall make mention of 8 at the Christe propitius belonging to the day & as man to the night. And he hath 20 countes at his countes and those are all very figurative & lausing & befitful to the day & the night as followeth with their seals &c

Aschol his seals



parriot seal

Aschol his seals



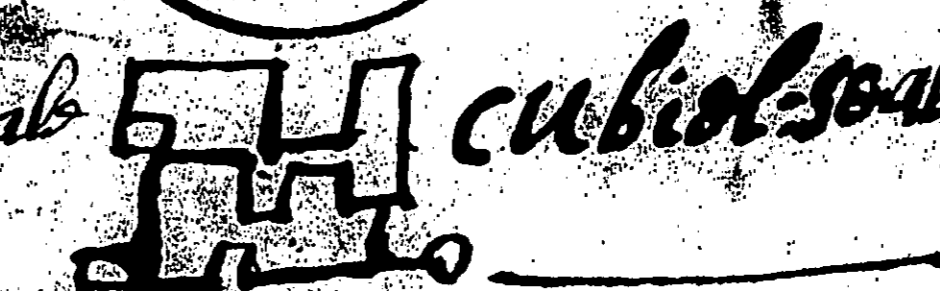
The names & seals of the 20 belonging to the day

marial seal

Arvan seals

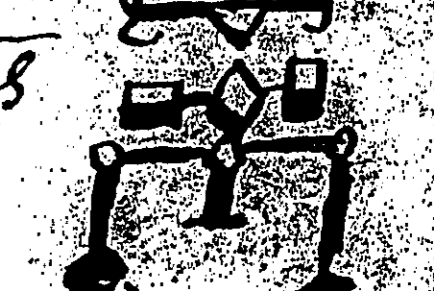


Marial his seals



cubical seal

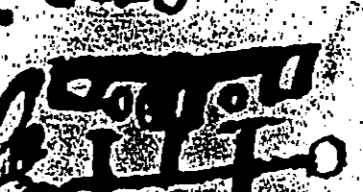
clamos his seals



Arvan his seals



Aniel seals



Some followeth & some are that belong to the night

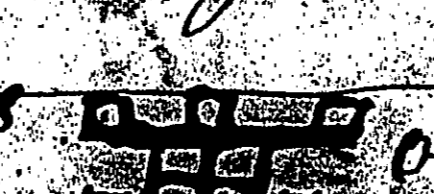
owl seals



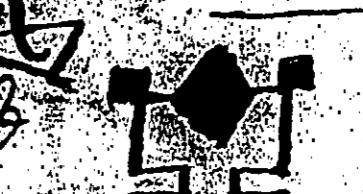
asp his seals



Seraph his seals



othiel his seals



Bugar his seals

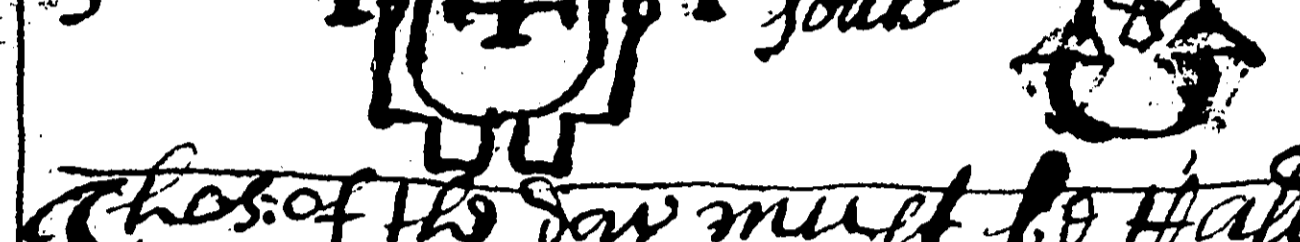
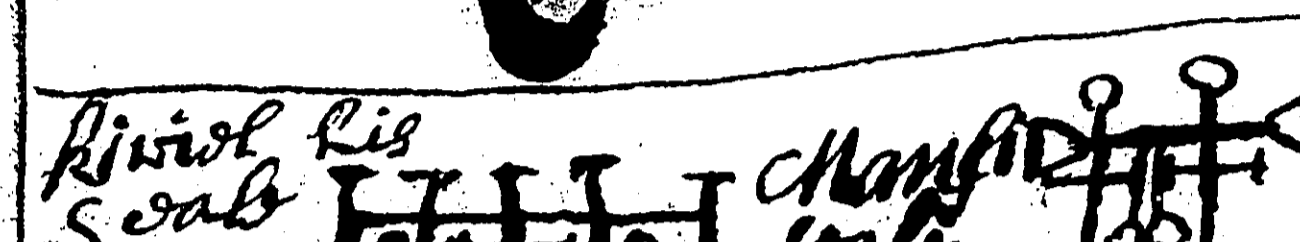
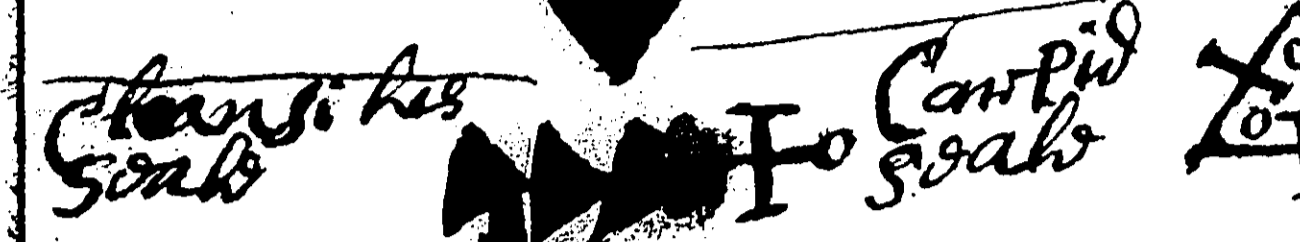
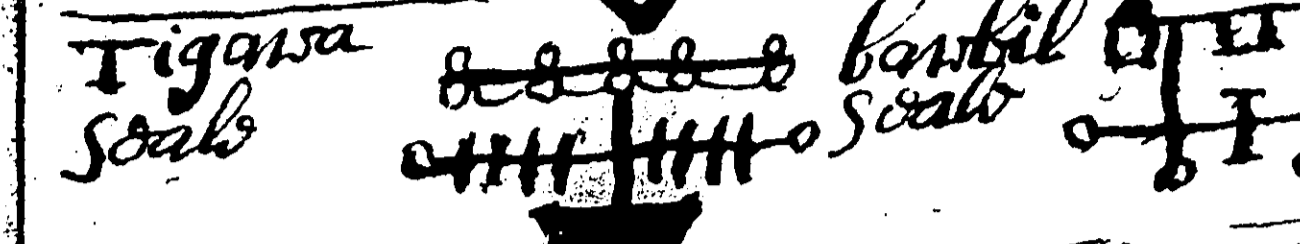
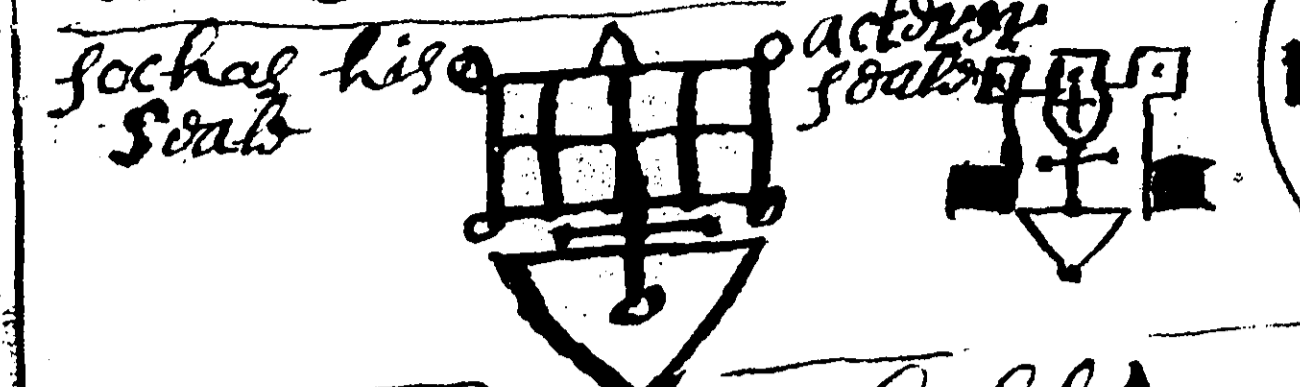


Day spirits which belong to the night is to be walk in the night and those of the day in the day

The first in order is aschol to governeth as king and on the first in the south by east he hath 10 the 20 spirits belonging to the day & 20 to the night. Whom as of principall spirits be boundeth as man, Whom of no shall make mention of 8 at the Christe propitius belonging to the day & as man to the night. And he hath 20 countes at his countes and those are all very figurative & lausing & befitful to the day & the night as followeth with their seals &c

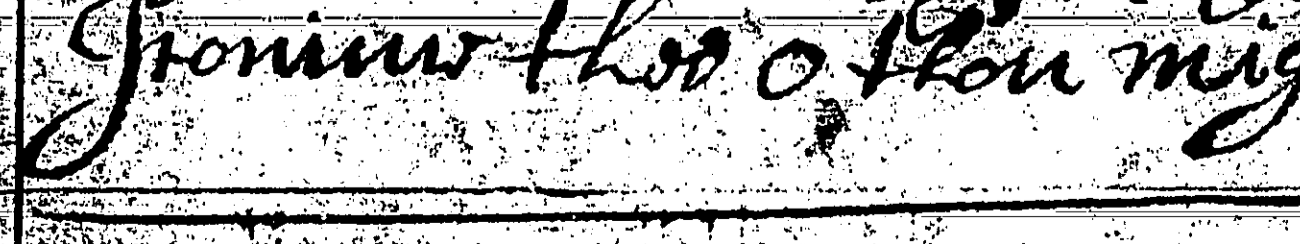
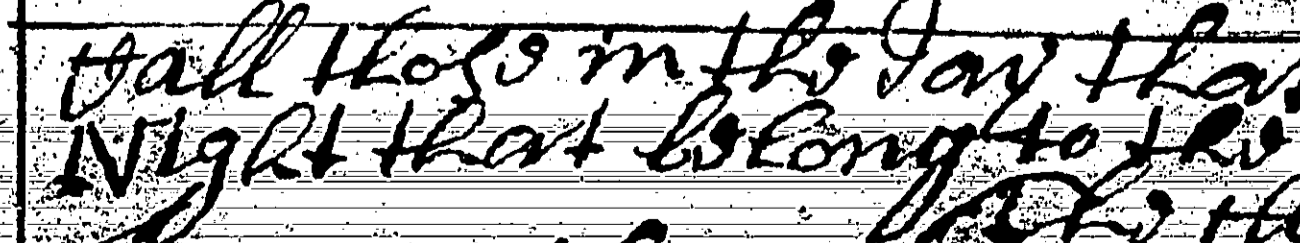
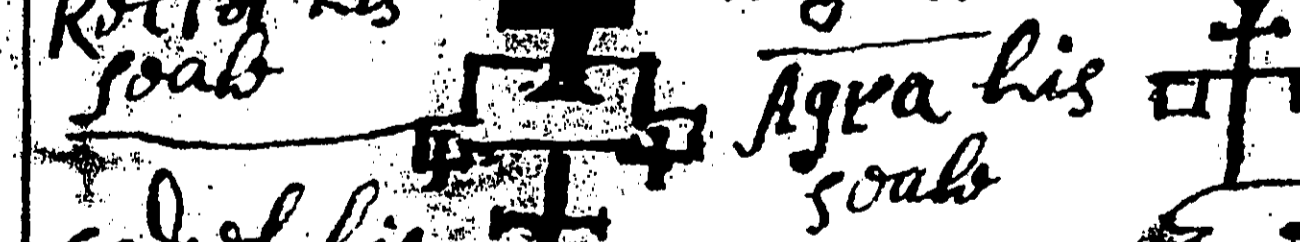
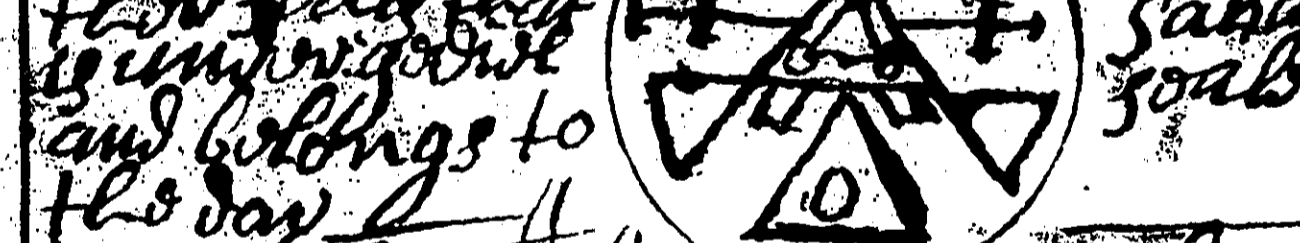
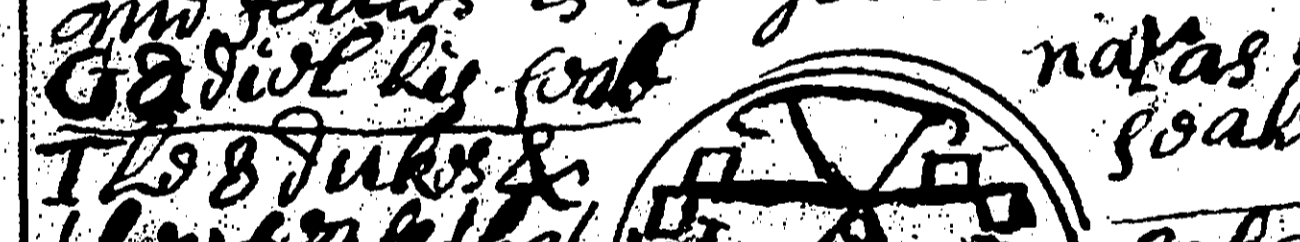


The names of the 8 dukes with their  
Seals that belong to the day  
under Barmiel #



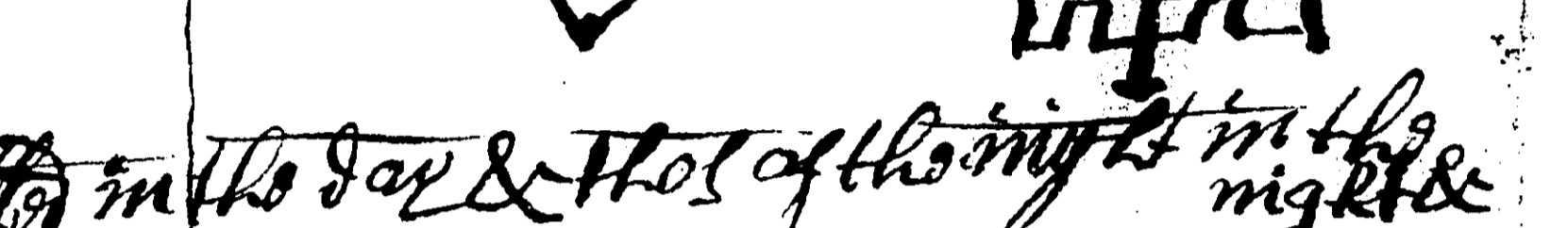
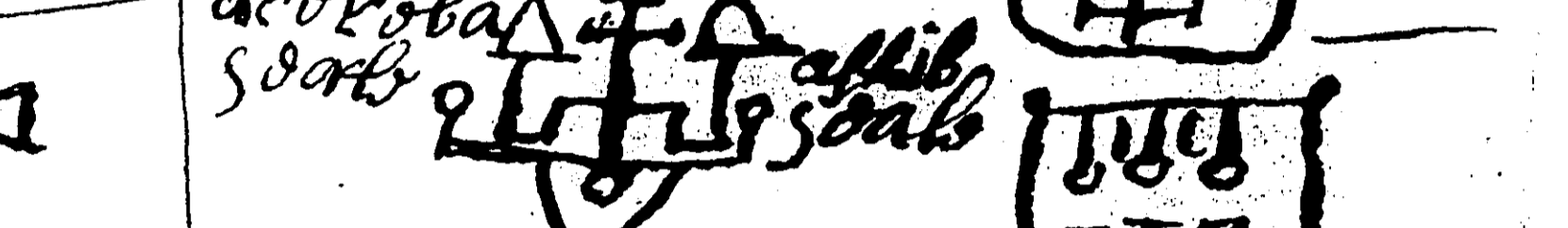
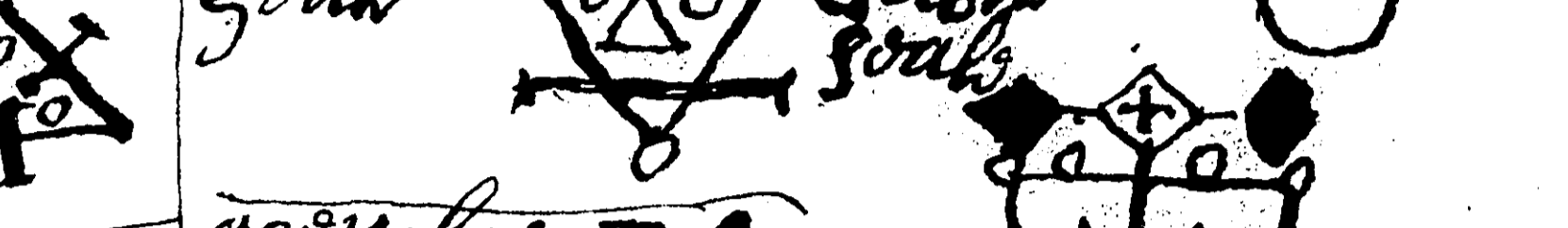
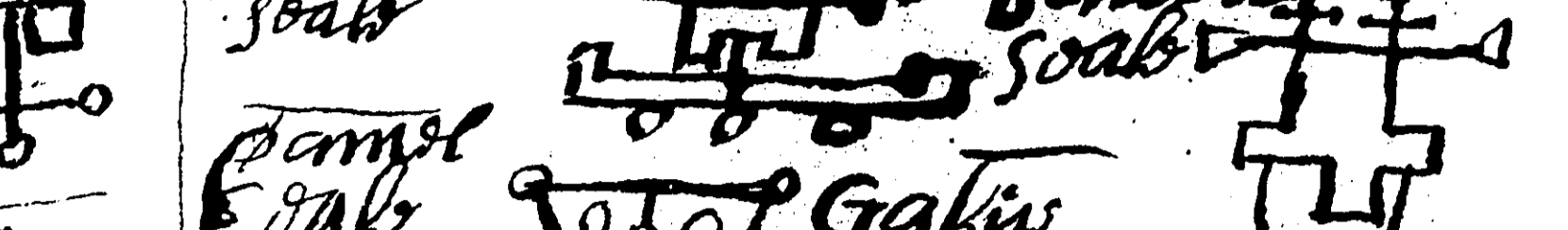
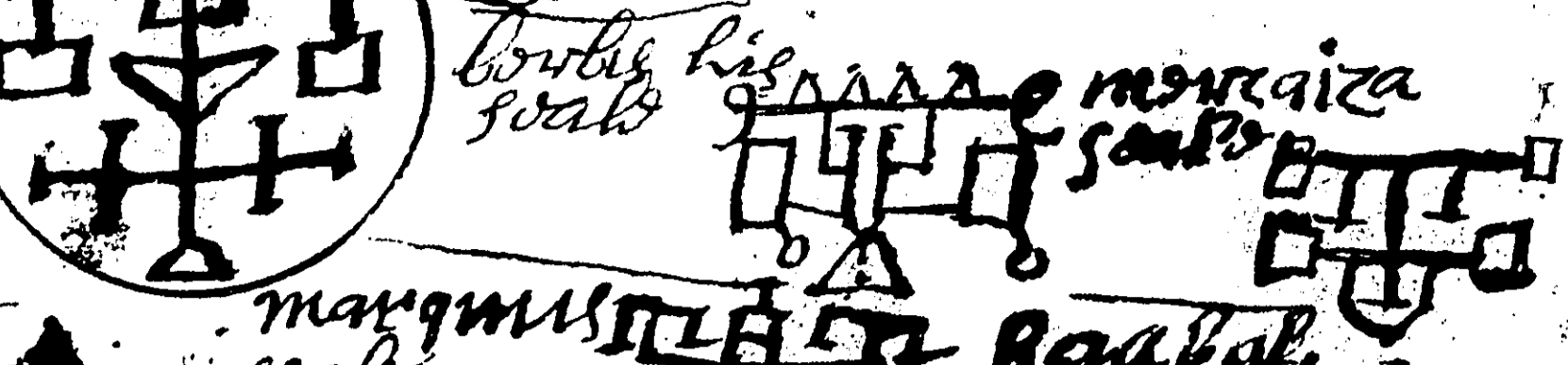
Ironius the other mighty and potent prince Barmiel

The 8 spirits in order but the second under the Empire of the south  
is called Masariol who hath as king in the south & by west hath 20  
thousand spirits to serve him in the day and as many in the night and  
they have servants at their commands whose names shall make  
mention of but 8 of the choice spirits that belong to the day and as  
many that belong to the night who hath 20 servants apiece to  
attend them when they are called forth to appearance they are very  
lowing and courteous willing to do your will & whose names  
and seals is as followeth



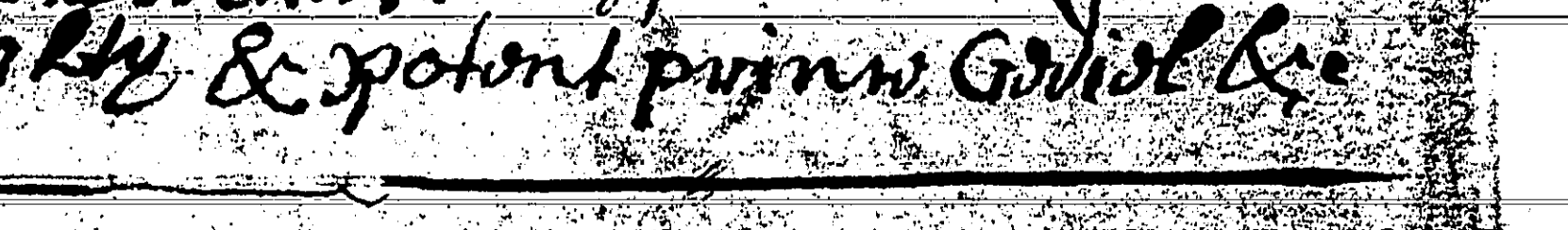
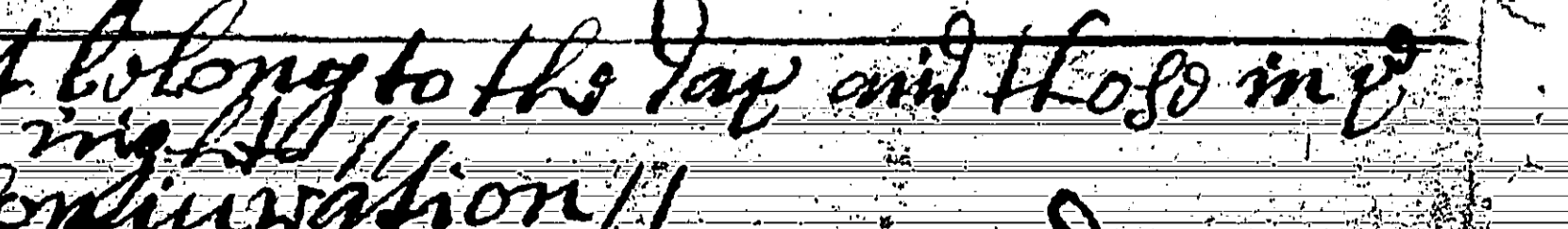
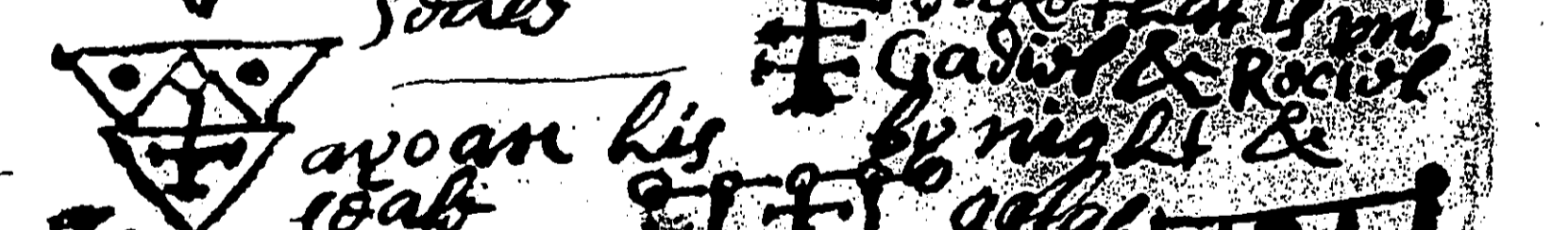
shall those in the day that belong to the day and those in  
Night that belong to the night

The 8 dukes which belong to the  
night & their seals under  
Barmiel



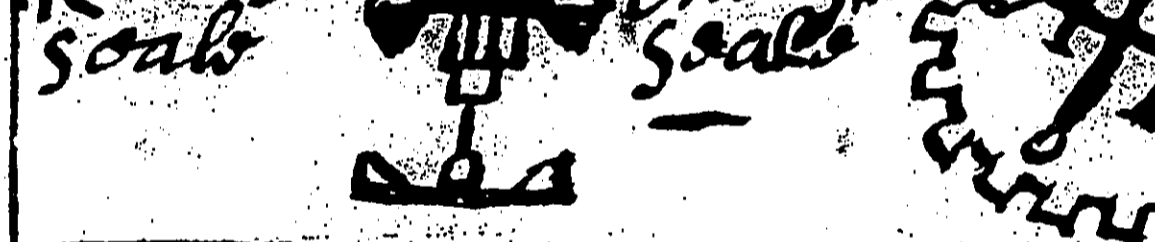
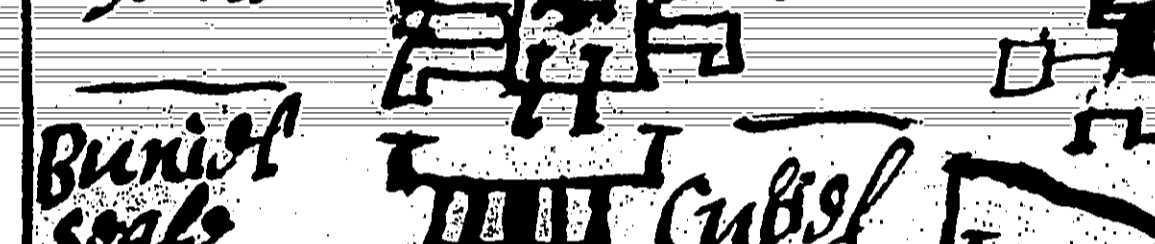
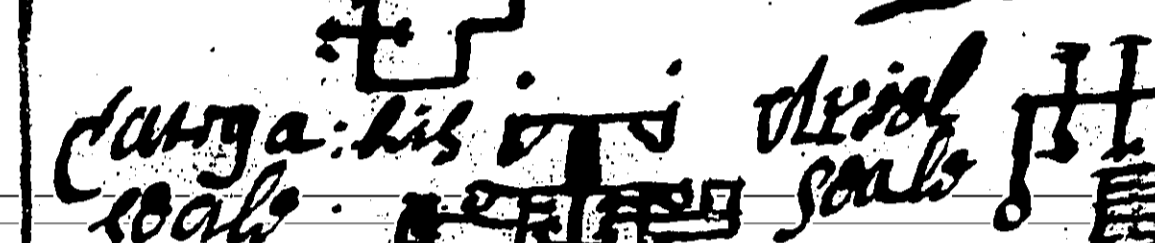
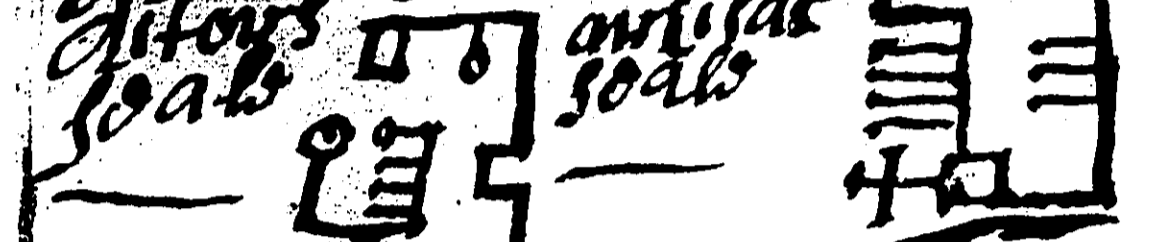
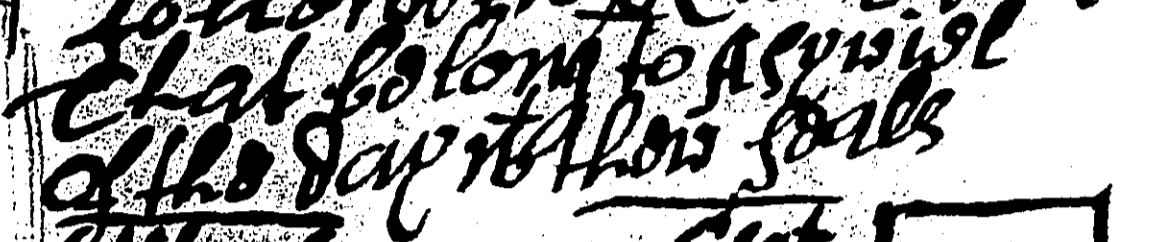
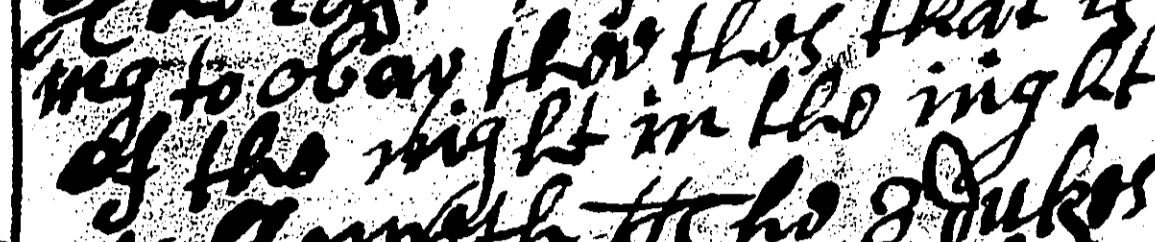
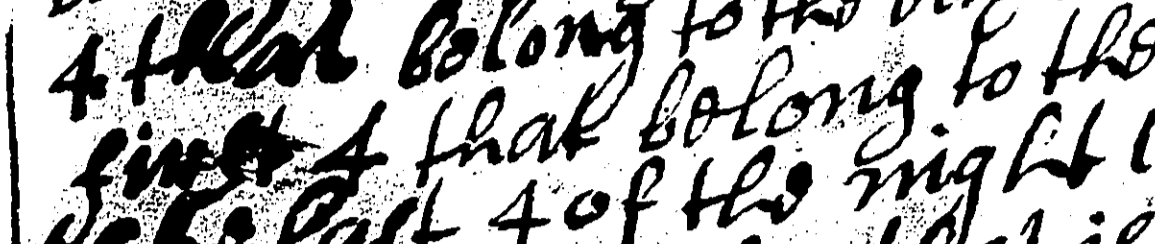
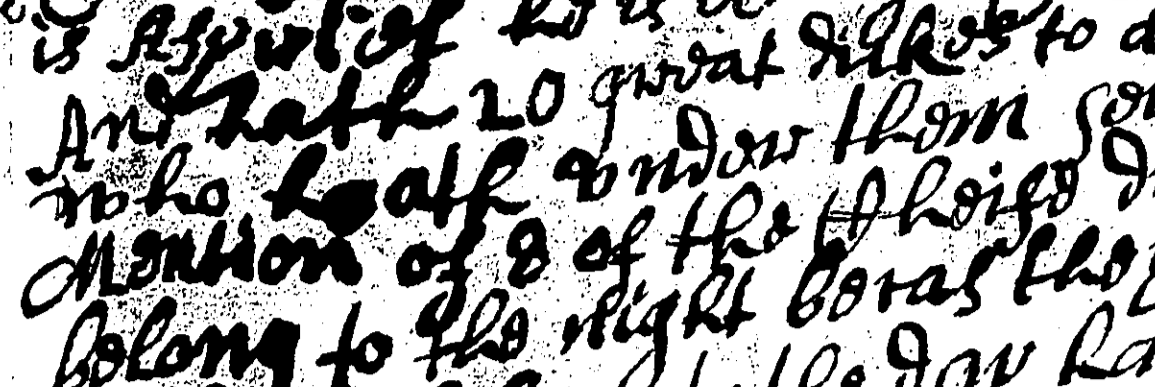
Ironius the other mighty and potent prince Barmiel

The 8 spirits in order but the second under the Empire of the south  
is called Masariol who hath as king in the south & by west hath 20  
thousand spirits to serve him in the day and as many in the night and  
they have servants at their commands whose names shall make  
mention of but 8 of the choice spirits that belong to the day and as  
many that belong to the night who hath 20 servants apiece to  
attend them when they are called forth to appearance they are very  
lowing and courteous willing to do your will & whose names  
and seals is as followeth



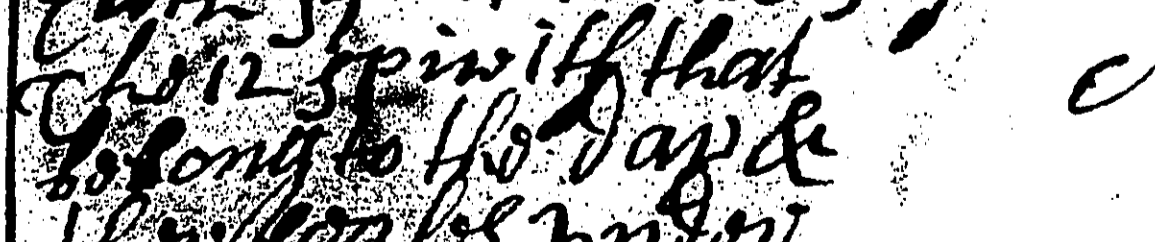
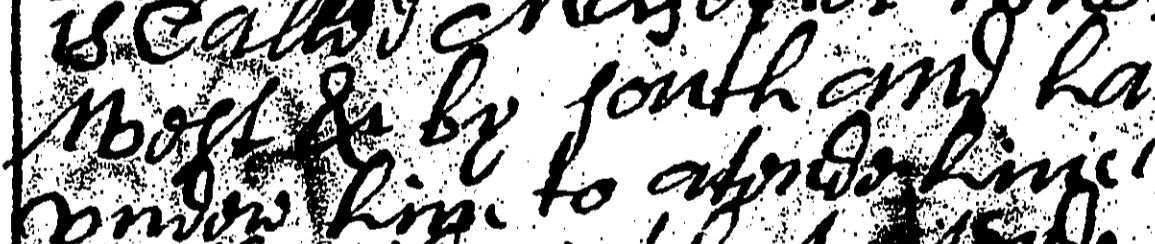
shall those in the day that belong to the day and those in  
Night that belong to the night

The 9 spirits in order but the third under the great Empire of the south  
is Aspiol who is a mighty king ruling in the day time and as many in the night  
and hath 20 great dukes to attend him in the day time and as many in the night  
who hath 20 great dukes to attend him in the day time and as many in the night  
mention of 8 of the choice dukes that belong to the day and as many that  
belong to the night whose names and seals shall be mentioned and the first  
4 that belong to the day hath 40 servants under them and so hath the  
first 4 that belong to the night and the last 4 of the day 20 and  
the last 4 of the night 10 apiece they are all good natured and will  
ing to obey those that is of the day & shall in the day and those  
of the night in the night & those be their names and seals that  
followeth the 8 dukes



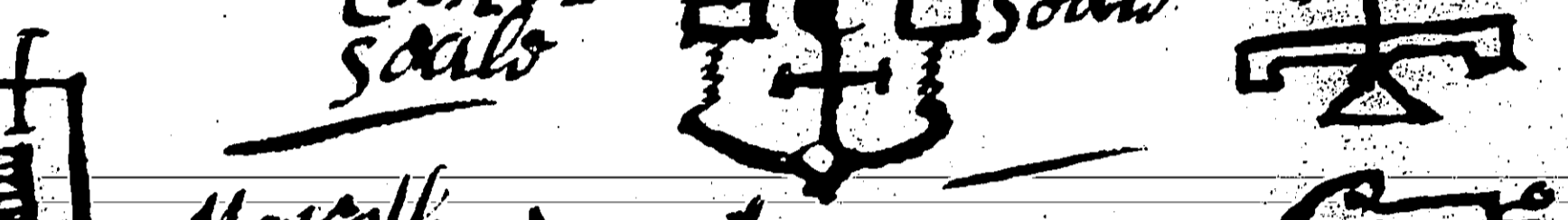
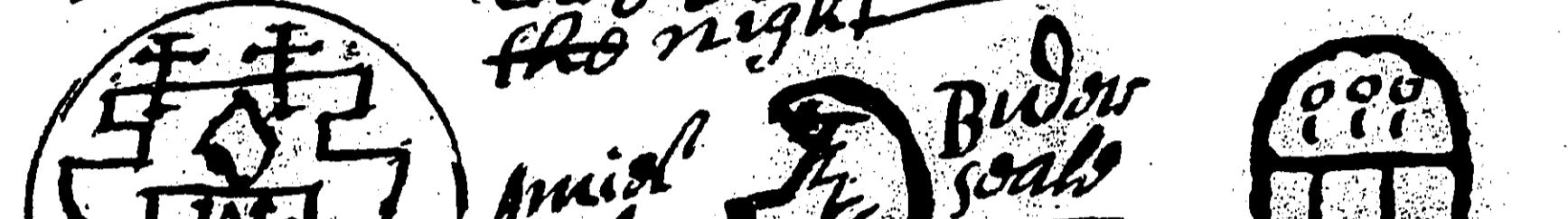
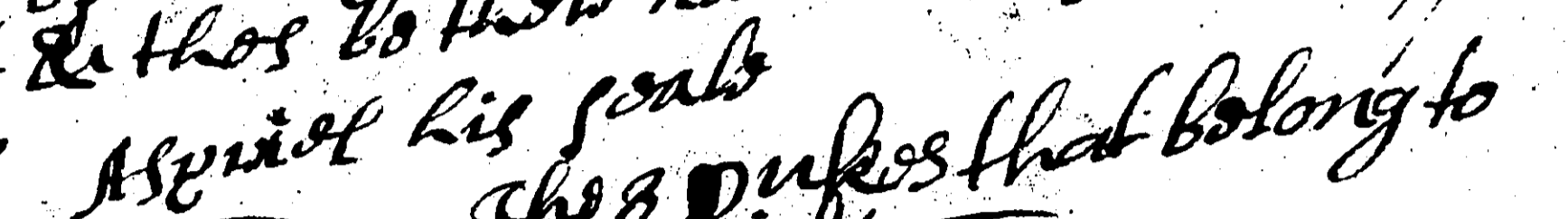
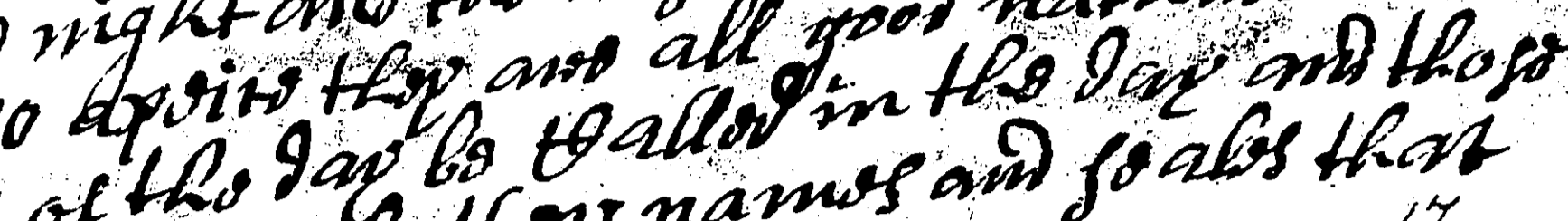
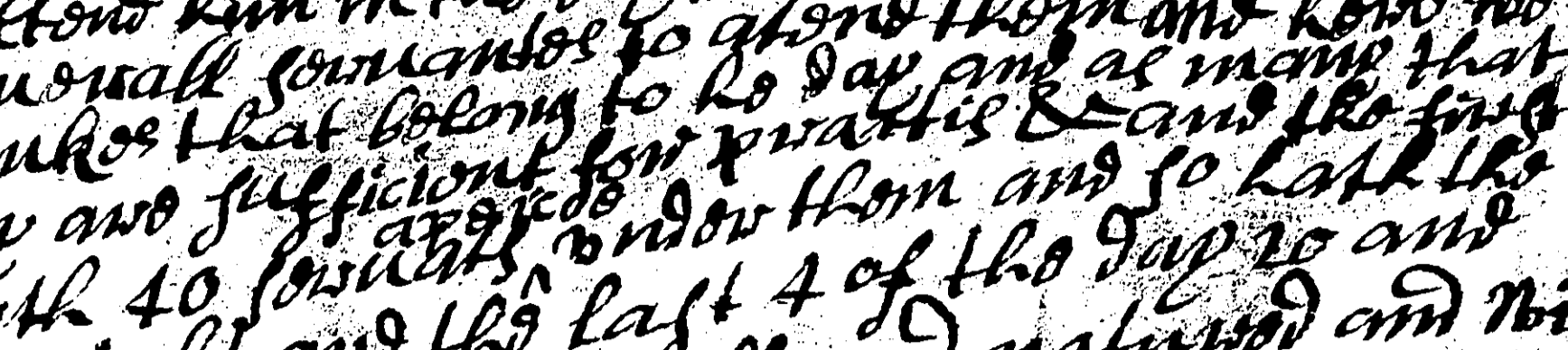
Ironius the other mighty & potent spirit Aspiol

The 8 spirits in order but the 4th under the Empire of the south  
is called Masariol who hath as king in the dominion of the  
north & by south hath a great number of princes and spirits  
under him to attend him whose names shall make mention of 12  
of the choice that attend him in the day time & 2 that attend  
to do his will in the night time which is sufficient for prayers  
that are all good by nature & willing to do your will in all things  
that is for the day is to be called in the day & those for the  
night in the night their names and seals is as followeth



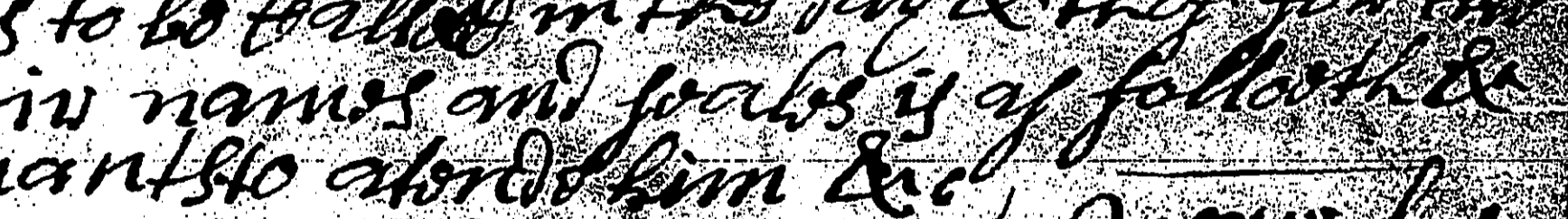
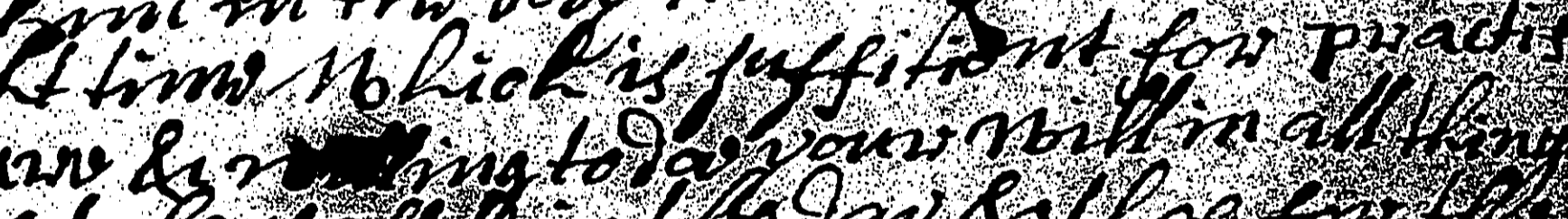
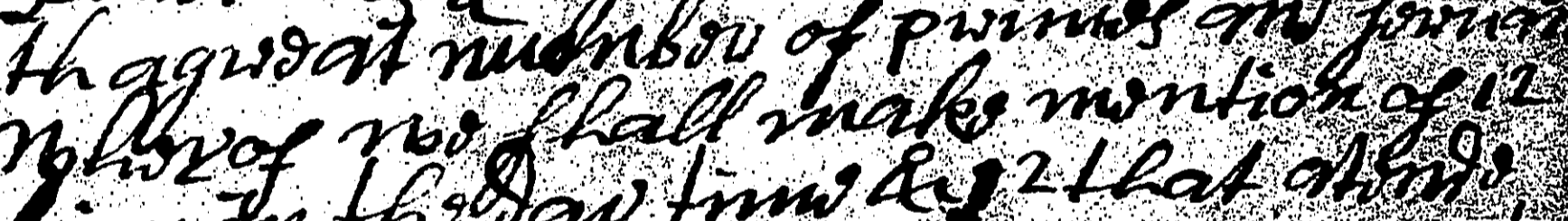
shall those in the day that belong to the day and those in  
Night that belong to the night

The 8 dukes that belong to  
the night



Ironius the other mighty & potent spirit Aspiol

The 8 spirits in order but the 4th under the Empire of the south  
is called Masariol who hath as king in the dominion of the  
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under him to attend him whose names shall make mention of 12  
of the choice that attend him in the day time & 2 that attend  
to do his will in the night time which is sufficient for prayers  
that are all good by nature & willing to do your will in all things  
that is for the day is to be called in the day & those for the  
night in the night their names and seals is as followeth



shall those in the day that belong to the day and those in  
Night that belong to the night







Howe followeth  
the 24 dukes  
that belong  
to the night  
beside midnight  
and 12 after

national Soaks 1  
Maziel Soaks 12  
aroziel Soaks 17  
putiel Soaks  
soviel Soaks 7  
Cusijn Soaks 18  
Darbovi Soaks 8  
Curot Soaks  
Dyanith Soaks 19  
pamiel Soaks 9  
Nawiel Soaks  
Polusae Soaks 20  
Gawiel Soaks 6  
Cureas Soaks 10  
Moziel Soaks 16  
abast Soaks 21  
Liel Soaks 11  
Moroth Soaks 22  
Chadriel Soaks 23  
lobiel Soaks 24

The conquestion  
Jonianus the other might prince Dorothiel &c

The 11 spirit in order but the 3 under the Empire amonadiel is called  
vivil who is a might prince Ruling as King in the north over the  
both 40 diu small and 40 noctu small dukes to attend him in the day & in  
the night whoso of us shall make mention of 14 that belongs to  
the day & as many for the night whoso is sufficient for parties the first  
8 that belong to the day both 40 servants apiece both the other 6 30 apiece  
and the first 8 that belong to the night both 40 servants apiece to  
attend on them and the next 4 dukes 20 servants & the last 2 that 10  
apiece & they are very obedient & do willingly approach to him they  
are called by the more power to him on the day & require then are  
Other spirit such solomon that is contained in the booke Theurgia  
gothia & when you have and need not heart any thing taken away  
that is his make the 4 seals in vinyons  
panels and lay them with the two signs on which the treasure hath & it  
will never be found nor taken away the names and seals of these spirits  
is as followeth

The 14 dukes  
that belong  
to the day & their seals

his seals  
sadfor his seals  
Naxiel  
amoziel  
pohiel  
amandiel  
Hornel  
Saxen

Banfu his Soaks  
Gonwage Soaks  
Higiam Soaks  
Fabaniel Soaks  
Usimel Soaks  
Herd followeth the 14  
dukes that belong to  
the night & their  
Soaks

amoziel Soaks  
Godiel Soaks  
Banfos Soaks  
Bursa Soaks  
Sardol Soaks  
Enawar Soaks

Adam Soaks  
RP Soaks  
Lappharon Soaks  
Ethiol his Soaks  
Sardol Soaks  
pathin Soaks  
The continuation of  
and potents  
Jonianus the other might prince  
Wiel

The spirit in order but the 3 under the Empire of the night Jucabaniel is  
Kath dukes to attend him in the day & as many for the night under whom  
are many servants to attend on them whosoever shall make mention  
but of 10 of the 14 dukes that belong to the day & as many for the  
night & every one of them hath 30 servants to attend on them  
they master of the day & night the dukes that belong to the day is very  
good and willing to obey their master & is to be found in the day time  
and those of the night is by nature evil and disobedient and will insure  
you if they shall be sent to be forth in the night how many & seals  
of them all is as followeth

his 10 dukes that  
belong to the day  
& their seals

satifiel his seals  
pawis his seals  
Godiel his seals  
Cawof his seals  
Glowel his seals  
The continuation  
of the night

amoziel Soaks  
Clisson Soaks  
Ethiol his Soaks  
amoziel his Soaks  
Cusijn his Soaks  
Moroth Soaks  
panjar Soaks  
Cazul Soaks  
Blabais

Thalbor Soaks  
ovijn his Soaks  
Liel Soaks  
Lappon Soaks  
panjar Soaks  
Cazul Soaks  
Blabais







Alford his Seals  
 Asmael his Seals  
 Orazist his Seals  
 Joziel his Seals  
 Orijn his Seals  
 Candiel Seals  
 Samiel Seals  
 Casiba Seals  
 The continuation  
 I conuise the other mighty & potent princes  
 Armidiel &c

The 16 spirit butt vnder the Empire of Barchas who Rulth as King in the East & by north & hath many Dukes & other seruants spiritu to attend him whos name shall make mention of 15 of the chief Dukes that belong to the day & night who hath 7040 seruants to attend on them they are all by nature good & willing to obey & you are to call thes spirits in the same manner as is shewed in the four going equipol of Amadial & his Dukes that is in dividing the day and night into 15 partes & the names & seals of thes 15 Dukes is as folloth &c

Barchas his seals  
 Chisbox Seals  
 here folloth the 15 Dukes & their seals &c  
 Quinta his seals  
 Phazol Seals  
 Saraol his Seals  
 Dorool Seals  
 Mofchon Seals  
 Baoxas Seals  
 Caraijn his Seals  
 Dicaniel Seals  
 Aboco Seals  
 Gorial Seals  
 Monast Seals  
 The end of the Seals of the princes and Dukes of the four Empires  
 The continuation  
 I conuise the other mighty & potent princes Barchas &c

In this place we are to give you the vnderstanding of all mighty & potent princes with their seruants which we aund with vpon and down in the air & vpon hows continueth in one pace & vpon hows on of the cheife & first is called Geraadial who hath 18170 seruants to attend him for he hath no Dukes nor Princes: the first he is to be invocated alone but when he is called then comes a great number of his seruants with him but more or less according to the time of the day & night he is called in for in the 2 first hours of the day (according to the planetation) & the 2 second hours of the night then comes 470 of his seruants with him & in the 2 second hours of the day & in the 2 first hours of the night then comes 590 of his seruants with him & in the 2 third hours of the day & the 2 third hours of the night then comes 930 of his seruants with him & the 4 to 4 hours of the day and the 2 to 2 hours of the night then comes 1260 of his seruants & in the 2 fourth of the day & the 2 first hours of the night then comes 13710 of his seruants & in the 2 fifth or last hours of the day then comes 930 & in the 2 first hours of the night then comes 1260 of his seruants & they are all vnder the commandment of God by nature & will - obey in all things willing they are all vnder the commandment of God by nature & will - obey in all things willing they are all vnder the commandment of God by nature & will - obey in all things willing they are all vnder the commandment of God by nature & will - obey in all things willing they are all vnder the commandment of God by nature & will - obey in all things willing they are all vnder the commandment of God by nature & will - obey in all things willing they are all vnder the commandment of Geraadial his seals

I conuise the other mighty & potent princes Geraadial who hath 18170 seruants to attend him for he hath no Dukes nor Princes: the first he is to be invocated alone but when he is called then comes a great number of his seruants with him but more or less according to the time of the day & night he is called in for in the 2 first hours of the day (according to the planetation) & the 2 second hours of the night then comes 470 of his seruants with him & in the 2 second hours of the day & in the 2 first hours of the night then comes 590 of his seruants with him & in the 2 third hours of the day & the 2 third hours of the night then comes 930 of his seruants with him & the 4 to 4 hours of the day and the 2 to 2 hours of the night then comes 1260 of his seruants & in the 2 fourth of the day & the 2 first hours of the night then comes 13710 of his seruants & in the 2 fifth or last hours of the day then comes 930 & in the 2 first hours of the night then comes 1260 of his seruants & they are all vnder the commandment of God by nature & will - obey in all things willing they are all vnder the commandment of God by nature & will - obey in all things willing they are all vnder the commandment of God by nature & will - obey in all things willing they are all vnder the commandment of God by nature & will - obey in all things willing they are all vnder the commandment of Geraadial his seals

The next of thes mandring princes is called Barchas who hath many Dukes and other seruants which hee attend on him to do his will thes are all by nature good & is haters of all other spirits they appear vpon the earth and in the forme of a serpent with a wings head & speaketh with many voices they are to be called in the night & local they have the day & in the 7 planetary hours whos name shall mention 12 of the cheife spirits which are Dukes that depend vpon the 12 planetary of the night who hath 880 seruants to attend them in the night amongst them thes names & seals folloth &c

Barchas his seals  
 Druziel Seals  
 his 12 Dukes is as folloth with their seals  
 Casbriel his seals  
 Carmiel Seals  
 Mazosiel Seals  
 Druziel Seals  
 Amadiol his Seals  
 natriel Seals  
 Buziel his Seals  
 Eupriel his Seals  
 nassros Seals



I comenre the other mighty prince Michael &c

I comenre the other mighty & potent prince Michael who wanderseth  
be thou in the air with thy dukes & other thy servants to witte in  
the burial that thou forth with a great with thy abandoned in the first  
hour of the night becomenre in this christal stone low hours before  
the death of an afaire and comenre shap to do my will in all things  
Digne of you &c

The third of the wandering prince is called Hijaniel who hath 100  
great dukes besides 200 lesser dukes and servants without number to knowe  
the shall make mention of 120 of the chief dukes which hath 1320 for  
name to attend them that are to be called in the day as well as in the night  
according to the planetary motion the first beginning with the first house of  
the day or night be so successively till you come to the last they appear in  
the forms of agreement with a persons head be fast yet they are very cunning  
and they shall obey they do the most in our abouts nature and all moist  
grounde the true names and seals is as followeth &c

Hidriael his seals

his dukes & their seals is as followeth &c

Mortatuel his Seate

Thamordel his Seate

Posariel seals

Dusiriel seals

Carmael seals

Carbiel seals

Luciel seals

Chariel seals

Samiel seals

Merfuziel seals

Brachiel seals

Tamiriel seals

Luciel seals

Chariel seals

Samiel seals

I comenre the other mighty & potent prince Hidriael &c

The 4 spirit in order of the wandering prince is called Pijrichiel  
he hath no prince nor dukes but knightly robes of red shall mention  
8 of the chief they being sufficient for parties who hath 2000 souldiers  
and all good by nature & will do your services willingly by their names &c  
Pijrichiel seals

Damarisiel his seals

Cardiel seals

Almasor seals

Thamariel his seals

Misoriel seals

Demiuel seals

Hursiel seals

Cupriciel seals

I comenre the other mighty & potent prince Michael who wanderseth

The 5 wandering prince is called Emomiel who hath 100 prince &  
chief dukes besides 200 lesser dukes & a multitude of servants to attend  
them whom we shall mention 12 of the chief prince or dukes who  
hath 1320 dukes & other inferior servants to attend them they are all  
by nature good & willing to obey & they are to be called in the day as  
well as in the night & according to the planetary order it is said  
they inhabit mostly in woods their names & seals is as followeth &c

Emomiel his seals

his 12 dukes & their names & seals followeth

Emomiel his seals

Edriel his seals

Carnodiel seals

Vasuel seals

Nasimiel seals

Dramiel his seals

Crakiel seals

Armiel seals

Pantiel seals

Cappaniel seals

Mulimiel seals

Edriel his seals

Armiel seals

Pantiel seals

Cappaniel seals

Mulimiel seals

The 6th of the wandering prince is called Cosiel who hath 100 dukes &  
300 companions besides other servants which is more inferior whom  
of we have taken 12 of the chief dukes for parties they being sufficient  
& they have 2000 & servants to attend on them they are all of good  
nature & will do what they are commanded they appear mostly  
in houses because they do the most there the are called in the 24 hours  
of the day and night that is to divide the 24 hours into 12 parts  
according to the number of spirits beginning at the first at sun rise  
and end with the last at sun setting the day their names and seals  
is as followeth &c

Cosiel his seals

his 12 dukes & their names & seals followeth

Macchiel seals

Psickiel seals

Tanariel seals

Atariel seals

Jasiel seals

Isphiel seals

Amariel seals















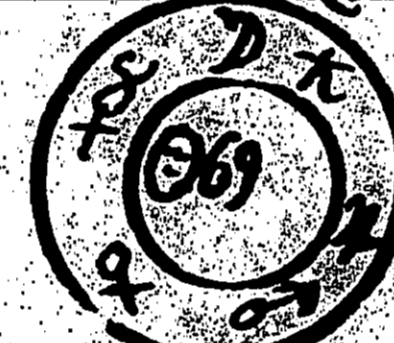
In this hour of the day then make seals sutabel to the time of the year day be  
hour as i have made on for the time aforesaid then lay it on the  
table as you was before directed & you cannot erre that say the  
Consecration &c



The 7<sup>th</sup> hour of the day is called Homocum & the angel governing the same is  
called Baugniel who hath 10 chiefe dukes & 100 lesser dukes besides severa  
lre which are very many wherof no shall make mention of 5 of the  
Chiefe dukes & 10 of the lesser who have 600 servants to attend them in  
this hour they graunt are thesciz) abwasiel formos nestori chomiel  
Sagist Hammiel nauhtine uormarj thufmas chosiel paffiel bonosiel  
Enawim Dufiel Kalkos they being sufficient for practis in  
this hour & then make seals as i give you here an ex  
ample then lay it on the table as you was before directed  
& having all things in readiness say the Consecration &c



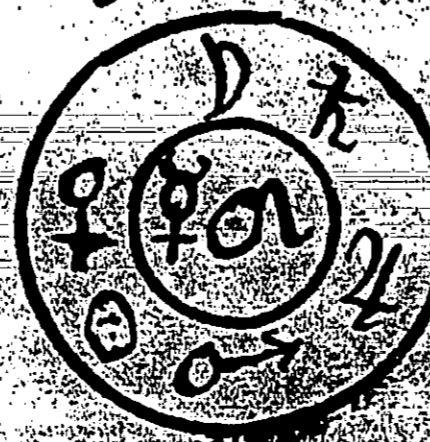
The 8<sup>th</sup> hour of the day is called Jppum & the angel that governs the sa  
me is called Omadiel who hath 10 chiefe dukes & 100 lesser dukes besides  
many other servants wherof no shall make mention of 5 of the chiefe  
dukes & 10 of the lesser who hath 1100 servants to attend them they  
being sufficient for practis their names are (viz) forfiel stematim  
Chosiel mefiel Lantchos Domaros Janosiel Laxentj romael thurbi  
el mariel Romagin theowiel Framion Ermiel & then make a  
seals for the 8<sup>th</sup> hour as is shewed by this seals which  
is made for an example then lay it on the table &  
say the Consecration &c



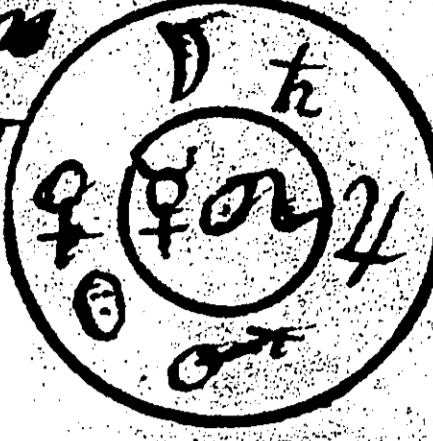
The 9<sup>th</sup> hour of the day is called Carion & the angel ruling it is called  
Madriol who hath many dukes both of the greater & lesser  
order besides many other servants which wherof no shall mention the na  
mes of 5 of the great dukes and 10 of the lesser dukes who have  
650 chiefe servants to attend on them in this hour being sufficient  
for practis their names is thesciz) Astwoniol Charwis pcomonj  
Damiel madriol Kromos Anonos Brasiel Nasarin Toymuel Trubas  
Jarmiel Lamogon Zagnoz Janodiol & when you have adoe to  
make an experiment in this hour make seals as aforesaid  
save the forme of this is for an example & when  
it is made lay it on the table as aforesaid & then  
say the Consecration &c



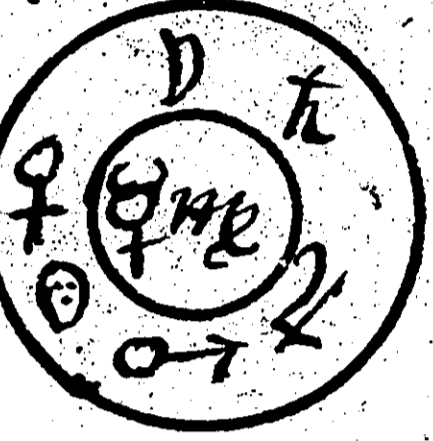
The 10<sup>th</sup> in any day is called Samathon & the angel ruling it is  
called Oriol who hath many dukes & servants divided into  
orders which contains 600 spirits wherof no shall men  
tion 5 of the chiefe dukes & 10 of the next lesser dukes who have  
1100 servants to attend on them they being sufficient for practis  
their names are thesciz) stumasi parbiel ponalj  
mofiel chowel somur ormas Charwis Zazion  
nawon Zantwol Busiton namonon Kurochi  
Alswast and when you have adoe to practise  
in this hour make seals sutabel to the time as  
this is here made for the 10 hour on Thurs day  
the 10 day of march 1641 &c



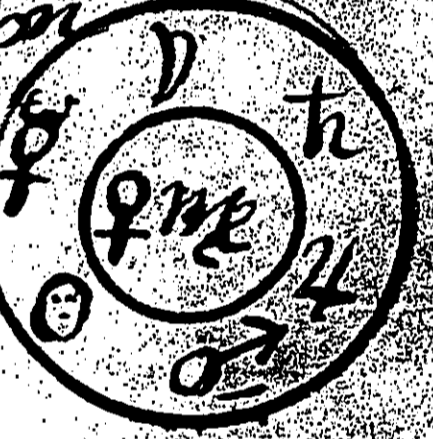
The 11<sup>th</sup> hour in any day is called Mithrotom & the angel governing  
the hour is called Baugniel who hath many dukes and servants divided  
into 10 parts which contains 600 spirits wherof no shall mention of  
the chiefe dukes of the first order & 10 lesser dukes of the second order who  
hath 1100 to attend them they being sufficient for practis their names  
are thesciz) almarzol partimel thumel Formos pcomonj  
nawon somur chowel somur chowel somur chowel somur  
stumasi parbiel ponalj mofiel chowel somur chowel somur  
omari Hokual Zomuel thual porman comiel romiel  
Lamiel & then do all things in order as aforesaid &c



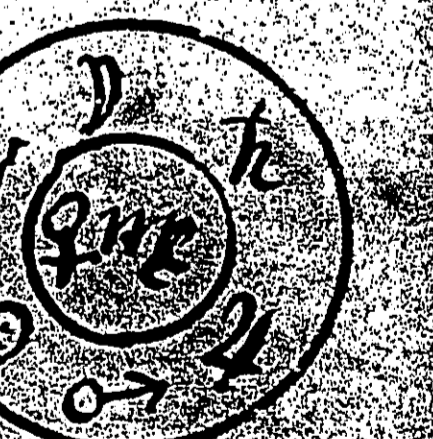
The 12<sup>th</sup> hour of any day is called nahalon & the angel governing this  
hour is called Bonatiel who hath many dukes & other servants  
it is divided into 12 degrees the which contains to the number of 370  
spirits in all wherof no shall make mention of 5 of the greater  
dukes & 10 of the next order who hath 1100 servants to attend  
them they being sufficient for practis their names  
are thesciz) camaron stlwawol ponatiel Doma  
roc Famawis pamiel norofiel Emawon uirax sa  
muron Ediel thowion Romiel Tonofiel Hamawis &  
then make the seals proper and do as aforesaid &c



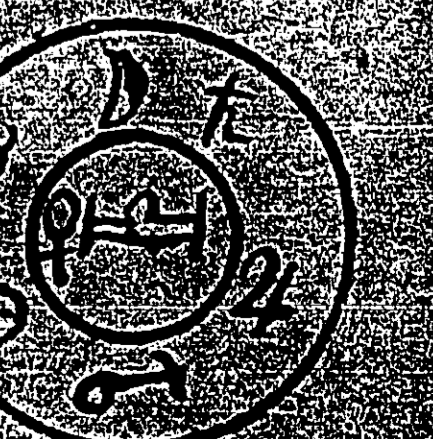
The first hour of any night is called omalharion & the angel ru  
ling it is called Sabraxon who hath 140 dukes & other servants  
which is divided into 10 orders or parts wherof no shall mention  
5 of the chiefe dukes and 10 of the next order that being sufficient for  
practis their names are thesciz) Donawis somur ponalj mofiel  
ol nastul Ramasiel omadiel Fawdiel chowel somur  
Hapzom Enalon turmiel ueruel Remaliel they have  
200 servants to attend them & then prepare your  
seals sutabel to the time & do all things as you was  
before directed &c



The 2<sup>nd</sup> hour of any night is called ponazur & the angel ruling it is called  
Taktis who hath 10120 spirits to attend him wherof no shall mention 6 of the chiefe dukes of the  
12 degrees or orders wherof no shall mention 6 of the chiefe dukes of the  
first order & 12 of the next they being sufficient for practis their names are  
viz) Almodar Famoniol nadow ormbzin thabril paxiel pcomonj  
mowoz Emariol Fwomozin Ramaziol Enanozyn Gabuznoz Mozeoph  
Tamawiel vonomiol Janaziol zomizim they have 1320  
servants to attend them in this hour to do their will  
and when you will prepare your seals proper  
and do it in all things as before directed & you cannot  
erre

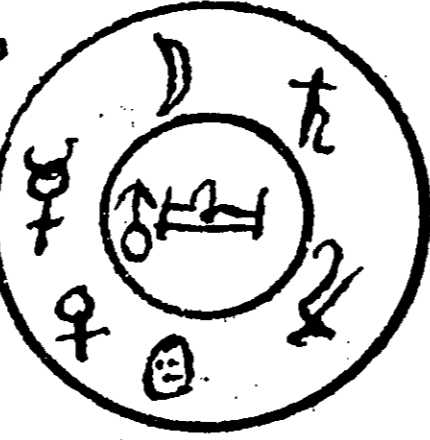


The 3<sup>rd</sup> hour of any night is called quabion & the angel  
governing it is called garquamoel who hath 10120 dukes &  
servants to attend him which is divided into 12 degrees of orders  
of no shall mention 6 dukes of the first order & 12 of the second order  
they being sufficient for practis their names are viz) monawion  
Chawel pcomonj pamiel Dominoz naxlozo Zwanuel  
Sawmoz paxiablen utabiel Thumizol Framion  
wanon Emawon Almonazol Janofiel chowel somur  
Zantwoel this hour 1320 servants to attend them &  
when you will make any seals proper make a  
seals proper to the time & do all things as you  
before directed &c





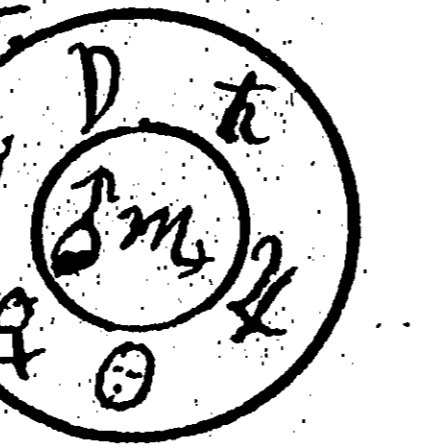
The 4<sup>th</sup> hour of the night is called Remozin the angel governing it is called  
 fische he hath 10150 dukes to attende & other servants which is divided  
 into 12 orders or degrees to attend him whose names shall mention 6 of the  
 chief dukes & 12 of the spirits of the second order they being sufficient  
 for practice their names are (viz) Armosiel Nodimian Nodimian  
 made Phosiel Remozin Raiziel Gomozin Frosmi  
 of Hamozod Japuziel Jaspkiel Lamodiel Advoziel  
 Zodiel Bromiel Comoziel Etinaliel thes laws 7260 for  
 wants to attend them & when you have answe to make  
 an experiment make your seals & do as aforesaid &c



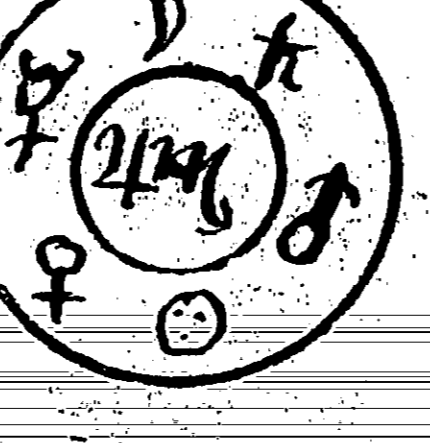
The 5<sup>th</sup> hour of the night is called Sargazou & its angel is called Abas  
 Darkonik. hath 10150 dukes & other servants at his command  
 they being divided into 12 degrees of orders whose names shall mention 12  
 of the dukes belonging to the first order & as many of the second they  
 being sufficient for practice in this hour their names is as fol  
 loweth (viz) Moniel Charaby. Appimiel Domazion. Noezim. Haris  
 riv. Uleamiel. Somolon Comary. Vonoscar. Sam  
 rin. Zantropis. Hourphatzal. Chaymos. patwozin. Na  
 moton Barmer. phatiel. noszomy. Wogolor. Cas  
 max. Umariel. Kralim. Habalon: who hath 2400  
 servants then to attende them then make your seals  
 according to the time when you go to make an expo  
 nent & do all things as aforesaid you samot. Guro



The 6<sup>th</sup> hour of the night is called Thazoton & the angel governing  
 it is called Zaaznach who hath 10150 dukes & other serva  
 nts to attende him they being divided into 12 orders whose names shall  
 mention 12 of the chief dukes in the first order & 6 of the second: on  
 the (viz) Armozny: Monozik: pponofix. Namondou.  
 Chouakot. Dranzod. Tubowiel. Jundziel. Lenaziel.  
 Gomozol. Gnaviel. Rudoxor. Satmon: who hath  
 2400 servants to attende them when you go to work  
 make your seals & do all things as aforesaid &c

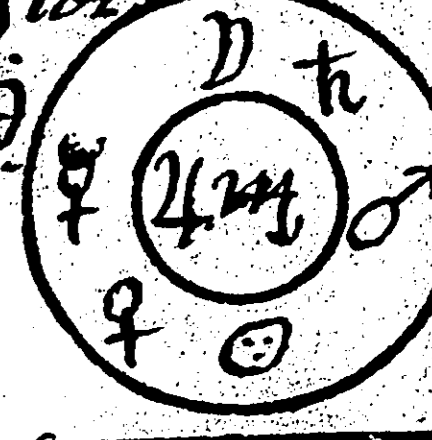


The 7<sup>th</sup> hour of the night is called Vozozon & its angel is called Chondion who  
 hath 10150 & other servants to attende him they being divided into 12  
 orders whose names shall mention 12 of the first (chief) dukes & 6 of  
 next lower order they being sufficient for practice their names are  
 (viz) Mumiel. Choziel. Gonawitzos. ponaroz. Momeziel. Somori  
 el. Ventariel. Zachariel. Dubraz. Marckiel. Jona  
 diel. Pomoniol. Rayziel. Turmit. Tod. Anapion.  
 Imonyol. Framock. Mackmag: who hath 1860 to  
 attende on them when you intend to work make your  
 seals proper to the time day & hour & do all other  
 things as you are before directed &c



The 8<sup>th</sup> hour of the night is called Narimiel & its angel ruling  
 is called Narimiel who hath 10150 dukes & other servants  
 to attende him being divided into 12 degrees whose names shall

Mention 12 dukes of the first order & 6 of the next they being sufficient  
 for practice in this hour their names are (viz) Cambiel. Nodimian. Fstuo  
 con. Manisiel. Dranzon. Jastion. Semolzon. Comozar. Jovisiel.  
 Kanoriel. Bufanotzod. Janoduz. Zanoriz. Jastion. Tharna.  
 Hobrazim: zimoloz: Gramiel. who hath 3000 servants to attend  
 them when you intend to work make a seal to this hour as  
 this is (for an example) & do as aforesaid



The 9<sup>th</sup> hour is called Zoskax & the angel ruling is called Parmol the hath  
 10150 dukes & other servants to attend him which is divided into 12 orders  
 whose names shall mention 18 of the chief dukes their names are (viz) Domn  
 Narnial: Stzapon: Choriel. Fonadwozi. Vomasiel. May. matiel.  
 Xonozoz. Brandiel. Evandiel. Jamiel. Bogwanzi. Jachoz. Xanth.  
 ix. Jomapi. Divucas. Saraiol. who hath 1320 to attend them when  
 you intend to work in this hour of thought make a seal  
 proper to the time & do all things &c as you were before  
 directed &c



The 10<sup>th</sup> hour is called Malcho & the angel governing it is called Jasnawim who  
 hath 100 chief dukes & 100 lesser dukes besides many other servants whose names  
 shall mention 6 that is 3 of the first & 3 of the second order who  
 hath 160 servants to attende them their names are (viz) Laphoniel.  
 Emerziel. namozozod: Charniel. Hazariol. Uwaniel. then make  
 a seal & do as you were directed in all things &c



The 11<sup>th</sup> hour of the night is called Blacho & the angel governing it is called  
 Dardaxiel who hath many dukes & servants whose names shall mention  
 14 of the chief dukes & 7 of the next lesser order who hath 420 servants  
 to attende them they are all good & obeyes gods lawes their names are (viz)  
 Cardiel. permon: sumiel. nastoriel. Casmawos. Damowiel.  
 Fumawol. Chafniel. Hamazi. Damow. Stackis. Emomiel. Cha  
 Vozoz: Alaphan. Homas. Dunchas. Camman. Elamiz. Jatzziel.  
 Lamony. Hamoytzod & then make your seals proper to  
 the time & do as aforesaid &c



The 12<sup>th</sup> hour of the night is called Vozozon & the angel governing it is  
 called Sarandiel who hath many dukes & servants whose names shall  
 mention 14 of the chief & good dukes & 7 of the next & second order  
 who hath 420 servants to attende on them their names are as followeth  
 Adomiel. Damadiel. Ambiel. Moniel. Donax. Zod. Etharion.  
 Rebwiel. Chawick. Chabinon. Noftonol. Zachriel. Nava  
 wist. Damow. Namael. Haridiel. Nofinas. Te manotzed.  
 Gerthiel. Dwoniol. Ladrotzod: anolanas & when you desire  
 to make an experiment make a seal proper to this  
 hour observe the day & time of the year & all other  
 directions as aforesaid &c



Then say the conjuration following &c

Other might & potent angel samuel who rules the first  
 hour of the night & the servant of the most high god & con  
 sider me in the name of the most high god  
 I now call god of hosts Jehovah & in the name of  
 name & in the name of that god that you name &c



So and by the head of your Hierarchy and by the gods or marks you are known in  
 toward by the 7 angels that stand before the throne of God by the 12 planets  
 by the 7 spheres & 4 corners & by the angels that rub the signs of the 12 houses wh  
 ich: now ascends in the first but that you shall be quationally pleased to give  
 up your self together & by divine permission to move for come from all parts  
 of the world to be by the 7 spheres & 4 corners & by the 12 planets & by the 7 spheres  
 the sight of mine eyes speaking with a voice into the light & to my understanding  
 & that you shall be favourably pleased that I may have the familiarity  
 & constant society both now & at all times when I shall call the fourth  
 to visible appearance to inform & direct me in all things that I shall seem  
 good & lawfull unto the Creator & the other great & powerful angel  
 Samael. I invoke divine command & most powerfully call you forth  
 from your orders & place of residence to visible appearance in & through  
 the great & mighty incomprehensible signall and divine name of the  
 great God who name is & dwells shall be Adonai, Zebaoth Adonai, Jihorami  
 Hagios Agla on Tetragrammaton & by & in the name primematon  
 which commandeth the whole Host of Heaven who power & virtue  
 is most effectual for the calling you forth & command you to hear  
 & sit your rays & spheres & perfectly to my sight & your voice to  
 my ears in & through this colossal stone that I may plainly see  
 you & perfectly hear you speak unto me therefore now ye other  
 mighty and blessed angel Samael and by this present name of the  
 great God Jihorah & by the Imperial dignity thereof descend & from  
 your self visibly & perfectly in a pleasant and comely form before  
 me in this Christal stone to the sight of mine eyes speaking with  
 a voice intelligible to my apprehension showing declaring & accom  
 plishing all my desires that I shall ask or Request of you  
 both here in & whatsoever truth or thing else that is just & law  
 full before the presence of almighty God the giver of all good gifts  
 unto whom I pray that he will be quationally pleased to be before  
 on me & the servant of mine Samael be thou therefore friend  
 be unto me & do for me as the servant of the most high God to far  
 as God shall give you power to performe whatsoever I move you  
 both in power & presence to appear that I may singe with the  
 his Holy angel O Mapa-ia-man: halle: tu: jak: Amen

But before you call the names you are to invoke the chief governing  
 angel that governs the hour the day or night as followeth:  
 O thou mighty & potent angel Samael who by the degrees of  
 the most high King of glory Ruben & governor of the first  
 hour of the day the servant of the highest do desire & intend  
 you in & by the 3 great & potent names of God Agla on Tetra  
 grammaton & by the power & virtue thereof to assist & help  
 me in my affairs & by your power & authority to send & cause  
 cause to come & appear unto me all or any of the angels  
 that I shall call by name that is residing under your govern  
 ment to instruct help aide & assist in all such matters or  
 things according to their offices as I shall desire or request  
 of him or them & that they may do for me as for the servant  
 of the highest Amen  
 Then begins as followeth

O thou mighty & potent angel Samael who by the degrees of  
 ruling by divine permission under the great & potent angel Samael who is  
 the first great & mighty angel ruling the first hour of the day the  
 servant of the most high God do desire & intend that in the name of  
 the most omnipotent & immortal Lord God of Hosts Jihorah &  
 so soon as before at this mark & when any spirit is come in  
 welcome then after your desire and when you have done dismiss him  
 according to the order of dismissing &  
 The End of the first part of the book of Pallim 28

The second part of this book of Solomon of the art of magic is as followeth  
 This second part contains the mystical names of the angels of the signs  
 in general & also the angels of every degree of the signs in general  
 which is called the angels of men because that in some sort of the signs  
 & degrees every is borne with some that know the nature of the signs  
 the more know the name of the angel that governs him & thereby  
 the more attain to all arts & sciences. you to all the wisdom & knowledge that  
 any mortall man can desire in this world but none that  
 the angel that is attributed to the fire hath more knowledge than  
 than any other & those of the water hath more knowledge than  
 any other & also those of the earth hath more knowledge than  
 than any other & likewise those of the air & to know which  
 belongs to the fire earth air & water observe the nature of the  
 signs & you can not erre for those that is attributed to winds or  
 of the same nature fire & so the like in the rest but if any  
 not be in that degree that ascends then that angel of the nature  
 of the sign & planet both be observe the following method & can  
 cannot but obtaine your desire &c  
 Here followeth a table of the signs & planets & their natures

♂	♀	♁	♃	♄	♅	♆	♇	♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓
♂	♀	♁	♃	♄	♅	♆	♇	♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓
Fire	Earth	Air	Water	Fire	Earth	Air	Water	Fire	Earth	Air	Water	Fire	Earth	Air	Water	Fire	Earth	Air	Water
Ast	Tual	Giol	Carl	ol	Viol	Jast	Sosol	Uana	Carisa	Aug	Pasil								

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

The table of Genies names followeth  
 (VIZ)



Sign	♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓
1	Bial	Lehiet	Lahiet	Sachiet	Mechiet	Celiet	Ibaiah	Tehiet	Tahiet	Chahiet	Chomiet	
2	Gejiet	Nijael	Najael	Metiel	Satiei	Sanael	Cajiel	Jeniel	Jamael	Temael	Teniel	
3	Hael	Sachiel	Sachael	Jiel	Jiel	Metael	Lahael	Cesiel	Casiel	Jaajah	Jaajah	
4	Vannet	Guahiel	Guahiel	Sachiel	Mechiel	Sangiel	Maahiel	Lugael	Lugael	Cashiel	Comiel	
5	Zaciet	Panael	Panael	Metiel	Satiei	Gnaphel	Saziel	Maahiel	Naphael	Lamajah	Lahiel	
6	Ceguel	Texiel	Texiel	Amiel	Jriel	Ratziel	Gnashael	Jatziel	Jatziel	Naajah	Naajah	
7	Taphael	Kingael	Kingael	Sajael	Majiel	Eakiel	Pahiel	Gnakiel	Gnakiel	Sajajah	Samiel	
8	Haet	Rarkeel	Raphiel	Magnaet	Sengael	Kriel	Tzaniel	periel	periel	Gnaniel	Gnashiel	
9	Cakiel	Tezael	Gnetiel	Athiel	Apriel	Rathiel	Kehiel	Tzathiel	Tzathiel	paajah	paajah	
10	Laziel	Genkiet	Bakiet	Sekael	mekiel	Tongiel	Patiel	Kingiel	Kabiel	Teashiel	Comiel	
11	Atakel	Beriel	Geriel	Makel	sekel	Gnabiel	Tavael	Rebiel	Rogaet	Kemel	Kehiel	
12	Saguel	Gehiel	Dathiel	Ariel	Ariel	Bagiel	Gnamiel	Tagiel	Tehiel	Rajah	Rajah	
13	Gabiel	Dagnel	Heguel	Sethiel	Methiel	Gehiel	Bangiel	Gnadiel	Gnashiel	Tasriel	Tamiel	
14	Peguel	Vahiel	Vahiel	Magnaet	Sagel	Dahiel	Gophel	Bevael	Bevael	Genamiel	Genamiel	
15	Gaduel	Zegiel	Zegiel	Abiel	Abiel	Harriel	Datziel	Geziel	Geziel	Baajah	Baajah	
16	Kaduel	Chaduel	Chaduel	Sagel	Majiel	Kaziel	Hekiel	Dachiel	Dachiel	Cashiel	Gnamiel	
17	Leziel	Tehiel	Tahiel	Madel	Satiei	Zahiel	Wahiel	Hephuel	Hephuel	Damiel	Dahiel	
18	Hazaet	Jahiel	Jahiel	Ahriel	Ahriel	Chetiel	Zethiel	Vahiel	Vahiel	Haajah	Haajah	
19	Gaciel	Chaziel	Chozael	Savael	Mukel	Iijel	chengel	Chabiel	Zachiel	Vahiel	Vamiel	
20	Betiel	Bahiel	Bahiel	Maziel	Saziel	Jechiel	Tebiel	Tagiel	Chabiel	Zanuel	Zashiel	
21	Giel	Getiel	Getiel	Ahriel	Ahriel	Cabiel	Jagiel	Jaduel	Tegiel	Chael	Chael	
22	Dachiel	Dajiel	Dajiel	Setiel	Matiel	Bagiel	Cesiel	Chael	Jaduel	Tahiel	Tamiel	
23	Hahiel	Hahael	Hahael	Maehiel	Seel	Gehiel	Behel	Bahiel	Cahael	Amajah	Jahiel	
24	Vagel	Vahiel	Vahiel	Ahrael	Ahrael	Dahiel	Gahiel	Gezael	Bahiel	Caajah	Caajah	
25	Zahiel	Zahiel	Zahiel	Sahiel	Mahiel	Harriel	Dare	Dachael	Gezael	Boshael	Jemiel	
26	Chael	Chahiel	Chahiel	Majiel	Sagiel	Vahiel	Mehiel	Hahiel	Dachael	Gamiel	Gashiel	
27	Tahael	Tahael	Tahiel	Adiel	Adiel	Zahiel	Vahiel	Vahael	Hahiel	Daael	Daael	
28	Jeziel	Jahael	Dahiel	Sahiel	Mahiel	Chetiel	Zahiel	Zahiel	Vahael	Heshael	Hemiel	
29	Chiel	Chaziel	Heziel	Mehiel	Sahiel	Tzael	Chetiel	Casiel	Zahael	Vamiel	Vahiel	
30	Heziel	Sahael	Vahael	Jziel	Jziel	Jahiel	Tehiel	Chahiel	Zajah	Zajah		

These be the angels of the signs & their names following the order of the signs

These be the 12 seals which is attributed to the 12 signs & the 560 angels of the signs

Lachiel				
Mehiel				
Sanael				
Gnagiel				
Pangael				
Tzophiel				
Kehiel				
Reziel				
Tavaziel				
Mathiel				
Bangael				
Gebiel				
Dagiel				
Hahiel				
Vahajah				
Zahiel				
Chaziel				
Taduel				
Jahael				
Cajael				
Raduel				
Gabael				
Dagiel				
Heziel				
Vaherah				
Zahiel				
Chazael				
Tahiel				
Jahiel				
Cajael				

These be the 12 seals which is attributed to the 12 signs & the 560 angels of the signs



so when you know the angle that governs the signs & degrees of your most  
surely & knowing the great sign that belongs to the people & degree of it  
shown before that you do not to understand what colour he is of as is  
shown here in this following part &c

first the genies that belong to the fiery region that is v. a. f. are governed  
by Michael the great angel who is on of the 10 chief messengers of God  
to toward the south therefore the genies is to be observed in the first hour  
of a Sunday by at the 5 hours after that 3 & 10 at night directing your self  
towards that quarter they appears in several way holding scepters  
in their hands off riding on a lion or a cock they robes are of gold & saps  
& very beautiful to be hold &c

secondly the genies that is attributed to the s. m. & v. is of the earthy region  
on & is governed by Michael who hath 3 princes to attend him viz Raphael  
Sachiel & Cassiel therefore the genies that is attributed to him & the signs  
is to be observed in the west they appears like Kings having golden  
silvers robes or like child children on women delighting in hunting  
& they are to be observed on Saturdays at the 1 & 8 hours of the day &  
the 3 & 10 of the night in the hours you are with yourself to obta  
in your desires directing your self towards the west as aforesaid &c

thirdly the genies that is attributed to the s. m. & v. is of the airy region  
which is called Raphael who hath under him 3 princes which  
is called Sachiel & Cassiel therefore the genies which is attributed to him  
& the signs is to be observed towards the east on a Monday the 1 hour  
of the day & 8 at night the 3 & 10 hours they appears like Kings or like  
beautiful young men in robes of silvers colours but most comely like 100  
men transcendentally handsome by reason of their admirably robes  
& beauty &c

fourthly & lastly the genies that is attributed to the s. m. & v. is of the watery  
region & is governed by Gabriel who hath under him 3 mighty princes  
Samael Michael & Cassiel therefore the genies that is attributed to him  
& is governed by Gabriel are to be observed on Monday towards the  
north & at the 1 & 5 hours of the day & at night at the 3 & 10  
hours they appears like Kings having golden & silvers robes  
or like child children on women delighting in hunting &c

so in the next place we go to observe the season of the year according  
to the constitution of the celestial bodies otherwise we shall lose our  
labour for if a genie be of the igneous Hiowawchi he in vain to observe  
him in any other season but when the O Enters the signs which  
is of his nature that is v. a. f. & so it be a genie of the earthy  
is to be observed when the O Enters & in or 12 to the 15 in the  
West otherwise they these genies that is of the burden of the fire is  
to be observed in the southern quarter & those of the earth in winter  
autumn & those of the airy in spring & those of the watery in  
their offices is to do all things that is just & lawful in the sight

of the great God Jehovah to what a son may give benefit that all things  
the protection of our house or being our well being & the thing good to be  
our neighbour here he that hath desire to see his genies quicken upon  
himself accordingly more if his genies be of the fiery kind demands must be  
the conservation of his body on fire for that he desires or justice work on  
any fire comes by genies on the fire & having a great desire to see  
parted he is to observe it when he hath desire to see his genies that he may  
confirm it to him that few the time to come he may not fail of his aff  
30

to be protection upon any oration &c  
But if his genies be aerial he may find many nature spirits low & ap  
tion to know them & cause the spirit low of Kings & princes & princi  
Pomohy may rage & therefore he that hath such a nature to be able to ob  
serve him shall prepare a great festival to his honour that he may have  
it confirmed by him in the day & hour of observation otherwise he shall  
be shamed & wounded with griefs and so the like of the other 2 modes  
Chies & when the time is from that you will see your genies turning  
you are to that quarter the signs is & that with a way out to God  
& that being copied to your family but suitable to the matter in hand  
that you shall find him & have him found him somewhat knowing  
him do your duty then will he as being benign & sociable illuminate  
your mind taking away all that is of envy & dark in the mo  
ment & make you knowing in all sciences sacred & divine in an in  
stant &c perform of prayer which ought to be said upon that  
that on quarters where the genies is seen all times it being an omen  
sign to call the genies into the house & that shall flow with the prayer  
may be added to the mind of the worker for it is true for an  
Example & the Prayer is

Other great & blessed in my angel Gardan vouch safe to I see  
from the holy mansion which is celestial with the holy influence  
be profuse into this earthly world that I may behold the glory  
& from the society side & assistance both now & for ever having  
Other that out higher than the fourth heaven & knowest the  
secrets of Eternity than that I rest upon the rings of the world  
be out mighty & potent in the celestial & terrestrial man  
tion do thou defend & be present with thy hand in my defence  
at this that if ever I have merited thy society on any of my  
actions or intentions be present be present be present be present  
bring the eternal presence with me & converse with me  
on of the submissive prayer in & by the great God Jehovah  
or receive the robes given of Heaven singe continually  
Mappa tamar Hallelujah Amen

when you have said this prayer on your several times of oration  
somewhat you will at last see strange sights & passages in the  
stone & at last you will see your genies then give him a  
kind entertainment as you was before in my declaration  
confer him your minds and what you will have done &c  
So Endeth the Book of Pauline &c

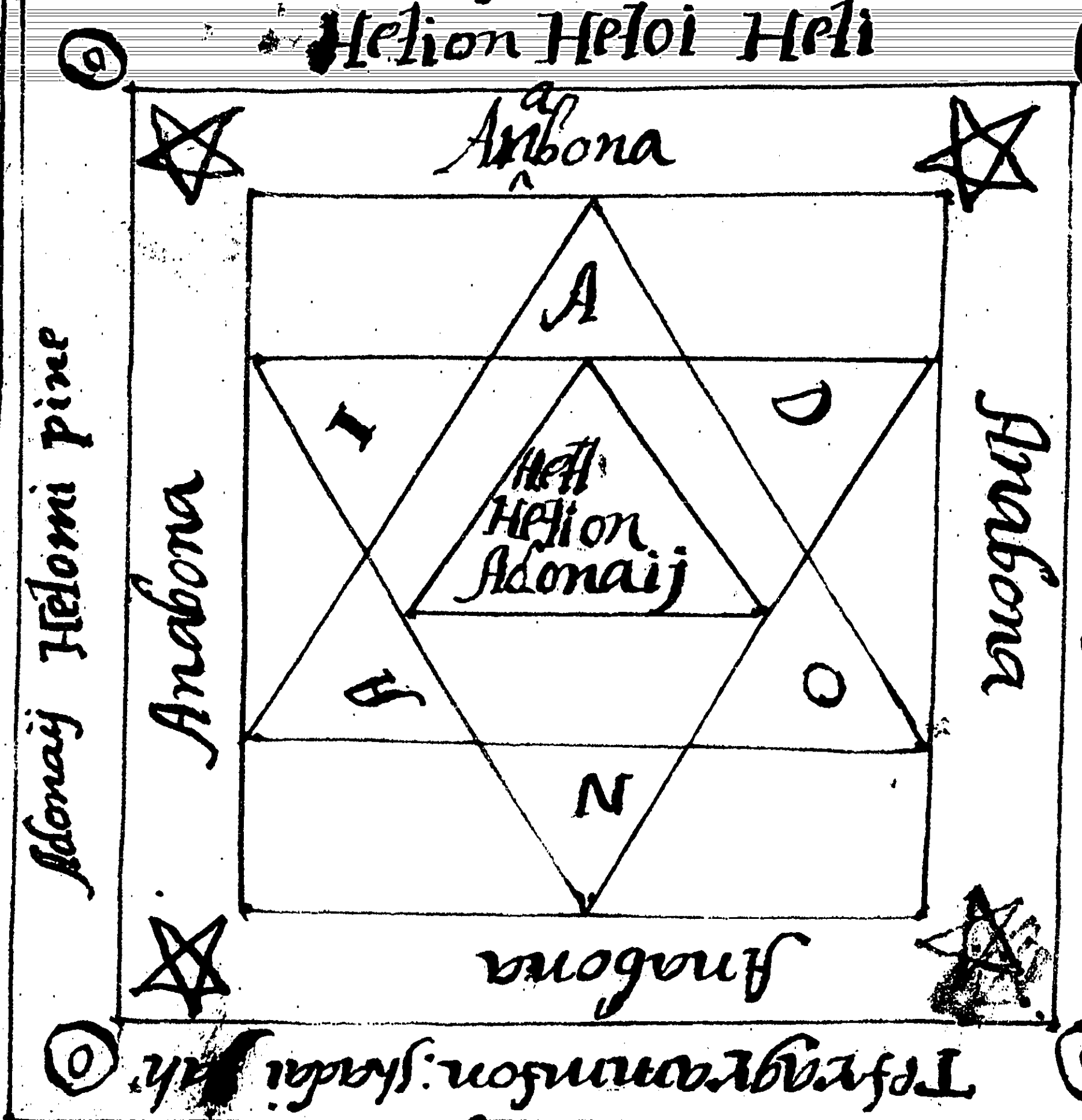
Here beginneth



Here beginneth the 4<sup>th</sup> part of this Booke Which is called the Art & Mactel of Solomon #

By this art of Solomon attaineth great wisdom the chief angells that you know the 4 altitudes of the worlds for you must observe that there are 4 altitudes which represent the 4 corners of the world East West North & South the which is divid into 12 parts that is to say 3 parts to the north & the south & the which is divid into 12 parts that is to say 3 parts to the north & the south & the which is divid into 12 parts that is to say 3 parts to the north & the south

make this almadel of pure white wax but the others must be colored suitable to the altitudes it is to be 4 inches square & 6 inches over every way in every corner whole & unite betwixt every hole with anore pen the words or names of god following but this is to be done in the day & hours of soltarint upon the first part towards the East Heloni pine & upon the second south



Heloni Heloi Heli  
Anabona  
Heloni Heloni Adonaij  
Anabona  
uogous  
Heloni Heloi Heli  
Anabona  
Heloni Heloni Adonaij  
Anabona  
uogous

Heloni Heloni Adonaij & the last names round about the 6 angles figured as here it is made for an engraving &c And of the same wax there must be made 4 candles & they must be of the same colour of the almadel is of divide your wax into 3 parts on for to make the almadel of & the other 2 parts to make the candle of & let there come forth of every one of them a foot made of the same wax to support the almadel with. this being done in the next place you are to make a scale of pure gold or silver but gold is best #

Johnon must be equaled the 3 names Heloni Heloni Heloni & Cragg the first altitude is called Chora orientis or the East altitude & to make an engraving in that Chora it is to be done in the day & hours of the sun in the position of the office of that angle is to make all things fruitful & increase both animals & vegetables in creation & generation advancing the birth of children & making barren women fruitful the three names are Heloni Heloni Heloni & Cragg the second altitude is called Chora occidentis or the West altitude & to make an engraving in that Chora it is to be done in the day & hours of the moon in the position of the office of that angle is to make all things fruitful & increase both animals & vegetables in creation & generation advancing the birth of children & making barren women fruitful the three names are Heloni Heloni Heloni & Cragg the third altitude is called Chora septentrionalis or the North altitude & to make an engraving in that Chora it is to be done in the day & hours of the sun in the position of the office of that angle is to make all things fruitful & increase both animals & vegetables in creation & generation advancing the birth of children & making barren women fruitful the three names are Heloni Heloni Heloni & Cragg the fourth altitude is called Chora meridionalis or the South altitude & to make an engraving in that Chora it is to be done in the day & hours of the moon in the position of the office of that angle is to make all things fruitful & increase both animals & vegetables in creation & generation advancing the birth of children & making barren women fruitful the three names are Heloni Heloni Heloni & Cragg

Of the second Chora or altitude  
make all the other 3 altitudes with their signs & pictures & upon every goods & riches & cannot make any man rich or powerful the first Chora gives money & maketh fruitful so that give money & barrenness & if you have a wife of yours in any of these 3 following Choras or altitudes she must do it in the same manner as above is said but do not pray for any thing that is contrary to the nature of that office or that it is not possible to be done



And his fans but what God willeth according to the custom or course of nature that you may desire to obtaine all the prerogatives to be used in the of the same collours the almadol is of and the pinnacles of this second chora is marked (12) Aphariza Geron Geroni Geroni Geroni & when you appear know before the almadol with clothes of the same collour in a loyset he orde with the same collours also for the holy apparition will be of the same collour & when he appereth put an earthen vessel under the almadol with fire or hot ashes & 3 quaines of masticke to perfume as aforesaid and when the angel smeloth it he turneth his face towards you as being the geonist with slow voice why he <sup>hath</sup> the pinnacles of this chora on altitude the you must answer as before saying that my Requests may be granted as the contents thereof may be accomplished for your office maketh ap pear & I pray that such is to be done by you if it please God & you must not be fearful but speake humbly saying I Recommend my self wholly to your office & I pray unto you pinnacles of this altitude that you may enjoy & obtaine all things according to my wishes & desires & you may further express your mind in all particulars in your prayer & do the like in the other 2 choras following &c

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

**Of the third chora or altitude**

In this chora you must do in all things as you was before directed in the other 2 the angels of this altitude is named (12) Elix hanaia: Colomina Geron or lital woman dressed in gowne & fillow colour & is full of both & a crown of bayes light with white & green & yellow colour upon their heads & they seeme to looke alittle downwards with their face as they speake as the others do to the geonist & leaveth a mighty sweet perfume behind them &c

**Of the 4th chora or altitude**

In this chora you must do as before in the other & the angels of this chora is called: Barthiel: Gehiel: Jehiel & captiel they appere in forme of lital men or boys with clothes of a black colour might with a white gowne and in their hands they hold a bird which is naked below head compassed round with a bright shining of diuine colours they leaue a sweet smell behind them also but differ from the others something &c

Now there is 12 pinnacles besides those in the 4 altitudes & they distribute their office amongst them selves every on ruling 30 dayes every year & now it will be in chains to call any of those angels whet it be those that gouerns then for every chora or altitude hath its limited time according to the 12 signs of the zodack & in that sign the same is in that one chora angels that belong to that sign hath the gouernment of you & an angel supposeth you shall call the 2 first of the 5 that belong to

The first chora then chose the first sunday in march after the sun hath entered v. & then I make in experiment and so do the like if you will the next sunday againe & if you will call the 2 second that belong to the first chora that sabbath after the sun enters & in april but if you will call the last of the 5 then you must take those sundays that you may after after the 0 is entered & to make your experiment in do the like in the other altitudes for they have all on way of working but the altitudes have anarme formed sonarilly in the substance of the heuene & in a creature for when the angel haue the names of god that is attributed to them they hear it by virtue of that creature therefore it is inuaine to call any angel or spirit whet he knows what name of god to call him by therefore observe the forme of this conuocation or invocation following &c

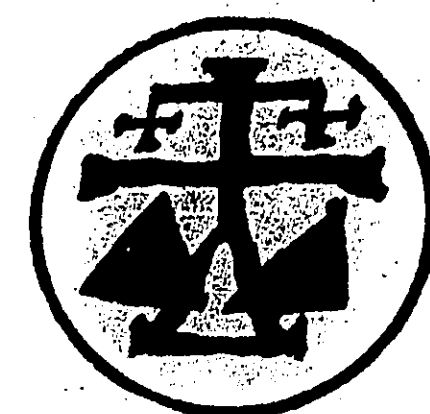
**The invocation**

O thou great blessed & glorious angel of god (12) who rulest & is the first chief concerning angel in the first chora or altitude in the east & the pinnacles of the highest the same your god donai Helomi & pine whom you do obey & is the distributor & disposer of all things both in Heauen & earth he do meocate comure & intert you (12) that thou forth with apper in the visage & power of the same god donai Helomi & pine & I do command thee by him whom you do obey & is your god & king by the doing power of god that you forth with intert from thy outbur on place of abode to come unto me & shon thy self plainely & visibly here in me in this cristall stone in thy true proper shape & glory speaking with a voice intelligible & to me vnderstanding other mightie & powerful angel (12) who art by the power of god ordained to gouern all similes & creatures & minerals & to cause them & all creatures of god to spring meteage & bring forth according to their kind & nature & the seruant of the most high god whom you do obey & intert & humbly beseech thee to come from your celestiall mansion & shon unto me all things that shall desire of you so far as in office you may or can or if capable to performe if god permit to the same & thou seruant of my god (12) I do humbly intert & beseech thee in & by thy holy & blessed names of your god donai Helomi pine & I do also constrain you in & by this peremptory name smabona that you forthwith appere visible & plainly in your own proper shape & colour & through this cristall stone that I may receive & see you & audibly hear you speake vnto me by that I may haue the blessing & glorious angelical assistance & comfort & instruction & protection & ministry & instruction both now & at all other times to my soule & body & instruct me in my ignorance & deprauing in all that I do & in standing & to assist me both in my small & in my great & in the almightie donai the king of kings the gower of all good & gifts that by your faithfull & faithful meche & charity be pleased to bestow upon me through the other blessed angel (12) be faithfull vnto me so far as god shall give you power in office to performe & inuente inuente power vnto me & I pray that I may sing with his holy angel omappa la mar hallah jah amen & when he appereth vnto me in this kind & outbur & ment & then aske what is best to be done in that which is proper & fit to be done by his office & you shall obtaine it

So Endeth the 4th Booke of the Almadol of solomon the king



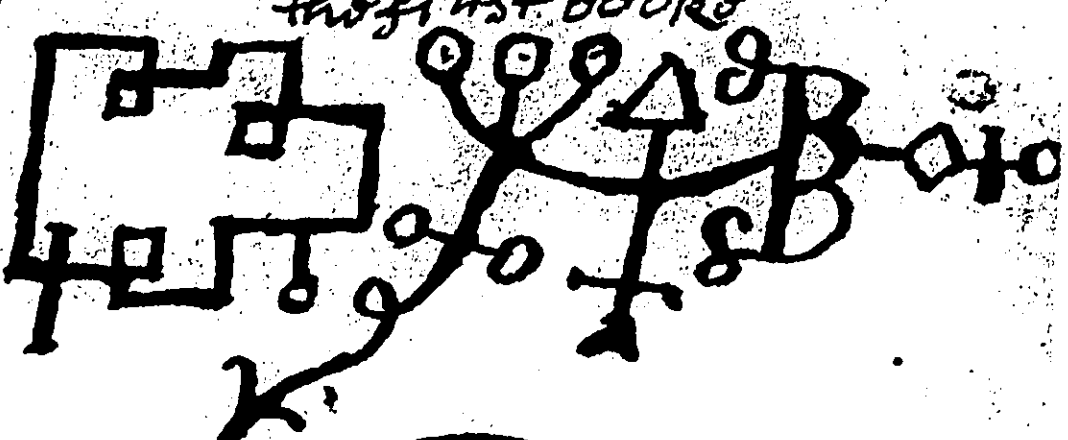
The 12 spirit his seals  
in the second booke



Estimol  
his seals

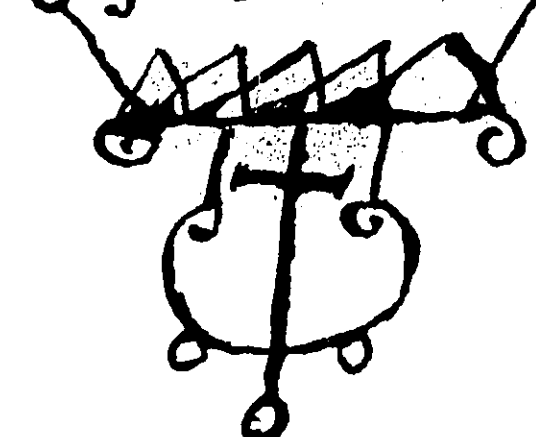


poner  
his seals

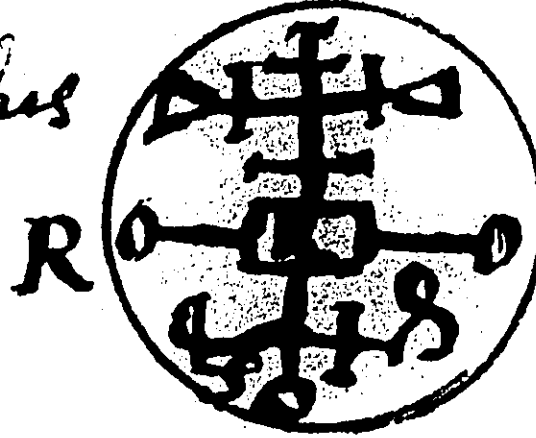


This is the seal of  
Balam in spirit in  
the first booke

This is the 56 seal of  
the first booke



numbers of  
seals



Padrol  
seals his



The First Booke of Solomon The King Called Arta novem  
Or the Notary out of Solomon

In the name of the conuincid & windy beginneth this most holy  
part of the knowledge revealed to solomon which the most high  
Creator by his holy angel ministered to solomon upon the altar  
of the temple that thereby in a short time he knew all arts both  
liberall & mechanic with all the with all the faculties & prope-  
ties. shew of he had suddenly infused into him also was filled  
with wisdom to offer sacrifice misteries of words most holy  
2 No: alpha & omega oh almighty God the beginning of all thin-  
gs & without end quationly this day I gave my prayers without  
Doe thou pender to me according to my sines now after mine in-  
equities cloud my god but according to thy mercy which  
is greater than all things possible be impossible have mercy  
upon me. O highest wisdom of the father the light of angels the  
glory of saints the hope passage & support of saints the  
father of all things & redeemer of all human faulties who hold-  
est the heaven earth & sea & all the world in the palm of  
thy hand I humbly implor & beseech that thou wilt mercifully with  
thy favour illuminate my mind with the benty of thy holy spirit  
that I may be able to come & attain to the perfection of the most  
holy art & that I may be able to attain the knowledge of every  
science art & wisdom of every faculty of memory intelligen-  
ce understanding & intellect by the virtue & power of thy most  
holy spirit & in the name of thee O god my god who in the be-  
ginning hast created the heaven & the earth & all things out of  
nothing who preservest & makest all things by thy one  
spirit compleat fullfill restore & implant a second understanding  
in me that I may glorify thee & all thy workes with my thought  
words & deeds O god the father confirme & grant that my  
prayer & meues my understanding & memory & increas the  
same to know & perceiue science memory eloquence & prouident  
uenerence in all maner of learning who livest & reignest  
without end Amen & 3 110

Heare followeth the twentys of this art which Master of polomus  
called the golden flowers being the generall introduction to all nat-  
sines of apolomus Master of arts which called to whom the nature of the  
with what experiments & documents & compendious & compendial knowledge  
by me attained vnto the highest & lowest misteries of nature  
be competently diuind & fitted & applied to the nature of times & what  
propor dayes & hours are to be obserued for the duty & occasions of men to be  
gouerned & ended what qualifications man ought to haue to attain the  
end to which & what he ought to be diligent of the occasions of his  
certaine purposes of spiritual & temporal in the first place what  
speake of may be attained



such high estimable Learning some things will followe which no man  
most eminent booke of the of the Hebrews which have extracted them out of the  
they are forgotten & rowne out of the any human language without  
tholess as miraculously for God truly admired the great power and efficacy of  
words in the words of nature — of what efficacy words are  
tho is great virtue power & efficacy in certain names & words of god that  
whon you read those very words it shall immediately increase & help you & e  
quints of speech by them & at length attain to the portuall sacred names of god  
but from whence the power doth proceed shall fully be demonstrated in  
sequell in chapters of prayers & that which followe next our hand red shall  
lay open — an explanation of the notary art — which art is divid  
ed into 2 partes the first containeth the generall rules & principles of  
all rules red come first to the especiall rules that is first to 13 folio  
then to a 4 folio division & in the third place red come to speak of the  
oligs which sience you shall attain to by the operations of the orations  
if you pronounce them as it is written thereon these are containe notes  
in the notary art which are manifest to vs the virtues wherof ha  
man reason cannot comprehend the first note hath its signification  
from the Hebrew which though the expression thereof be comprehend  
in any for words yet notwithstanding in the expression of the mis  
try they do not loose the virtue that may be called there with which  
doth happen & proceed from their pronounciation which ought to be  
admir'd greatly — the first precept — Hely Semath Amatz Hemed  
Sathu loon b'khy Tamazam & which solomon his first translation &  
that to be without any interpretation it being asiduous of so transcendent pu  
rity that it hath its depth & profundity out of the call's Hebrew & quicquid  
languages & the you cannot possibly by any means be explicated fully in the  
poore thewed hand seems of any language of what efficacy the a few  
words wherof solomon doth speak in his 11<sup>th</sup> book so of y<sup>e</sup> mighty glory  
of the creator out of the friend & successor of solomon that if apolomus  
with some few others to whom the sience hath ben manifested haue ex  
plained the same & saying it to be most holy divine deep & profound — it  
mysteries & not to be disclosed nor pronounc'd without great faith & re  
verence — A spirituall Mandat of the precedent oration — before  
any one read or pronounces any of the art. lo. bring them to effect. let them  
all read first reverently & devoutly & let the pray on at the saying of  
any one will touch the scriptures let him pronounces y<sup>e</sup> words of the  
flouring figure to witte Holy Semath in the morning betwixt of that day you  
by beginning worke & in the name of the lord our god let him diligently  
pronounce the scripture propo'st with the prayers which followeth ther  
ich is the (Thos. Magab) & is mystically dyed & miraculously & prop  
perly swam'd out of the Hebrew quoc & call's tongue & it is with it  
is les powerfully into every language in what beginning sound they are  
declard the second part of the oration in the second chapter is taken  
out of the Hebrew quoc & Chaldee & the following expoussion and of  
right to be pronounc'd first which is a latten oration the 3<sup>rd</sup> oration is  
of the 3<sup>rd</sup> chapter likewise in the beginning of every faculty is first to be  
known — the oration is Thos. Magab. Juber. Jmas. Curvel. this  
sheweth how the foregoing prayer is expouss'd but although it is  
aparticular & briefe expoussion of the oration yet do not think that all  
words are yet expouss'd the expoussion of the oration O god the light  
of the world father of immense eternity giver of all wisdom & knowledge  
and of all spirituall graces most holy & inestimable dispenser knowing  
all things before they were made and makest light & darkness stur  
south thy hand and touch my mouth and make my tongue as lab  
sonde to shew forth my word with Eloguence make my tongue as

and I would thy words & to pronounce them memorably good for the  
Holy spirit O Lord my heart & soul to understand them & to meditate  
them in my conscience by the oyle of the heart that is by the right hand of  
the Holy Spirit & miraculously give thy grace into me teach me & instruct  
me & establish this coming in a good way out of my senses & let every principle teach  
do direct me unto the end & let the counsell of the most high assist me although  
the infinite wisdom & power from O off 5 — the words of this oration  
cannot be expounded & who neither think that all words of this oration  
oration can be translated into latten tongue for some words of the oration  
grow in themselves greater sense of mystical profundity of the authority of  
solomon & having answered to his writings no acknowledging that the  
oration cannot be expounded by human sense for it is necessary that all  
oration which of astronomy astrology & the notary art & speak of a  
pronounced in their due time & season & the operations of them to be made  
according to the disposition of the times — of the triumphall figures  
how sparingly they are to be pronounc'd & how often & how often to be  
oken — they also and containe figures or orations which fall in the call's  
as call'd Holy that is triumphall orations of the Hebrew call's & (Satan  
efficacious of the virtues & they are the introduction to the notary art wher  
of solomon made especiall beginning of them that are to be pronounc'd at  
contains figurative times of the y<sup>e</sup> not to be undertaken without consid  
eration of the end which also Ma. apolomus hath fully demonstrated saying  
wherof will pronounce these words let him do it in adoration & appoy  
nted time & lay aside all other orations that shall profit in all times & in  
month & attain to them in an extraordinary wonderful manner  
the expoussions of the orations of the notary art — thus and the expoussions  
of the orations & introduction of the notary art to wit in the beginning of the  
month & in the 12<sup>th</sup> 16<sup>th</sup> 24<sup>th</sup> 28<sup>th</sup> & 30<sup>th</sup> that you ought to be put in operati  
on from whence followeth that to those times you give the expoussion  
of the day of the y<sup>e</sup> which are written by the angels in the beginning  
of the y<sup>e</sup> is manifest to 19 & 20 times appearing & explained by the  
angel the messenger of the orations & are also written & sheweth to be that  
requires them from the angels 24 times of the year to shew the eloquen  
ce & fullness of the 4 languages quoc Hebrew call's & latten & god hath  
determined the power of the faculties of human understanding to those  
partes of the earth also the faculties of human understanding to those  
memory & eloquid & the faculty of feeling that 3 & that things are  
to be read at our hand before spoken — he sheweth how the precedent  
oration is the long foundation of the whole art — that is the first  
figure of the notary art which is manifestly increased upon by aqua  
strongly note y<sup>e</sup> this is angelical wisdom & understood of few in astronomy  
but in the glass of astrology it is call'd the ring of philosophy & in the no  
tary art it is call'd the consideration of the whole being but it is to be know  
d & times away beginning in the morning once about the 3<sup>rd</sup> hour once  
the 9<sup>th</sup> hour & once in the evening the precedent oration ought to be spoke  
secretly & let him that speaks it to alone & pronounces it with a low  
voice so that he can scarce hear himselfe speak & that is the condition  
that is necessary wch one to do any great worke he shall say it in the morn  
ing & about the ninth hour once & let him fast the first day wherof he  
beginneth it & let him live chastly & devoutly & this is the oration which he  
shall say — This oration is of the 4 tongues Chaldee quoc Hebrew & latten  
evidently expounded which is call'd splendor of speech or wisdom in all  
languages the orations ought to be read once in the morning once about  
the 9<sup>th</sup> hour once about the 9<sup>th</sup> hour & once in the evening — 2<sup>nd</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 3<sup>rd</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 4<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 5<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 6<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 7<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 8<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 9<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 10<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 11<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 12<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 13<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 14<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 15<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 16<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 17<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 18<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 19<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 20<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 21<sup>st</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 22<sup>nd</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 23<sup>rd</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 24<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 25<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 26<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 27<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 28<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 29<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 30<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 31<sup>st</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 32<sup>nd</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 33<sup>rd</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 34<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 35<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 36<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 37<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 38<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 39<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 40<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 41<sup>st</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 42<sup>nd</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 43<sup>rd</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 44<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 45<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 46<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 47<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 48<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 49<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 50<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 51<sup>st</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 52<sup>nd</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 53<sup>rd</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 54<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 55<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 56<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 57<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 58<sup>th</sup> oration  
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Abay Semath Amatz Hemed Amatz Hemed — the 69<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 70<sup>th</sup> oration  
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Abay Semath Amatz Hemed Amatz Hemed — the 79<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 80<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 81<sup>st</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 82<sup>nd</sup> oration  
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Abay Semath Amatz Hemed Amatz Hemed — the 86<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 87<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 88<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 89<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 90<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 91<sup>st</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 92<sup>nd</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 93<sup>rd</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 94<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 95<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 96<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 97<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 98<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 99<sup>th</sup> oration  
Abay Semath Amatz Hemed Amatz Hemed — the 100<sup>th</sup> oration































will mind for the notes of operations for which thou art a competent time  
given but in the pronouncing of the libell all aures in the inspection of  
nots perhaps thou must pronounce some day appointed by you of time and  
rest on it you transgress the 2 days leave rest of the week for it to set not  
its part for thousand is more to be observed in the quarters months than  
the days or hours for sol: saith if you miss ad ay or hour forms not but  
operate on the generall chap: is enough to say to you but by no means for  
got any of the notes which are to be said in the beginning of the reading that  
time to write you then is great certainty in them thou must frequently use the  
holy words of the visions but if thou wouldest operate in the whole body of  
the physical and the first chap: and first to be repeated as before and desired  
in theology thou must operate but only with the words often repeated  
operations look into the notes of theology & operate with great effects it is  
necessary that you have the notes of the 3 angles always in memory  
and with the fully keep the things which the angles write there in the  
vision of the end of the oparte  
The beginning of the preceding work is the beginning of the following oration  
which sol: callith unto you in no so being  
being these orations may be said before all aures generally & before all note  
especially of that may be pronounced before any other chapter of the book  
it operate in any of the above said aures saying these orations in their time  
and order thou mayest have great efficacy in any aures in saying  
these orations with the time day now hours and so on as desired but take  
heed that on these days you abstain from all sin as drunkenness of  
utany & specially swearing before you proceed into that your handwriting  
which may be the more clear & perfect which sol: saith when  
you are to pronounce the orations I prepared my self for your best I have  
from god & appointed into us attend to begin them if sitting  
Chap: might appear the more fervent hope and procurement of the  
orations that I may lay down in every thing which is [42]  
thou mayest doubt without any other learning to be before you begin  
to try any the subtil workes it is good to fast 2 or 3 days before  
that thou may be dominat toward what thou thy desires be good on  
earth & hos and the people appointed before every operation  
but if you doubt of any beginning either the 3 first chap: or for the  
four subsequent aures that thou mayest have the effect of perfect  
knowing if thou consider & pronounce the orations as they are also  
in described although thou over pass something ignorantly thou  
mayest be recompited by the spiritual of the subsequent orations  
the angle said of the orations to sol: The holyness of these orations  
if thou transgressed any of them presumptuously or ignorant  
ly say reverently & wisely these orations of the which the great  
angle saith it is a great sacrament of god which the Lord sendeth  
to thee by my hand that the remission of which sacrament wh  
on K sol: offered with great patience before the Lord upon the altar  
he saw the book with five signes & in this book whom risen to over  
tions & upon every oration the signe of a golden seal: he heard in  
him his spirit these are these which the Lord hath signed & are for  
& extended from the heart of the unfaithful thousand sol: trembl  
ing saith he shot of the Lord & kept them it was in order knot  
to discern them to unbelivers but he that wote to have any great or  
spiritual thing in any out on necessary science is he cannot have  
a high reach: work: he may say the orations at what time he will  
he will the 3 first soules libell aures a general oration for every  
generall out or generally all the 3 for the 3 libell aures and to be said  
in the like manner the 4 subsequent orations for 4 other libell

Orat: if thou wouldest have the whole body without any definition of time  
thou must pronounce the orations before the generall aures & before the oration  
of notes of the aures as often as thou wilt fully manifeste & reverently but  
before that thou live chastly & soberly in the pronouncing thereof  
This is the first oration of the 10 which may be pronounced it shall with 43  
out any precedent worke to acquire memory eloquence & understanding  
& establishing the 3 & singularity to be observed & before the first figure of  
theology omnipotent & omnipresent & indivisible & indelible Lord god  
adore this day thy holy name I am worthy & miserable sinner do lift up  
prayer & understanding & prayer to read thy holy & heavenly scriptur do  
clawing the old god to be my creator & saviour & generall creator  
do this day invoke thy glorious clemency that thy holy spirit do pur  
fify my infirmity & thou my god who didest confer the elements of life &  
efficacious doctrine of thy tongue to thy servants Moses & Aaron confer the  
same of thy goodness which thou hast investigated into thy servants the  
& prophesies as thou hast given them bearing in a moment confer the same  
learning upon me & cleanse my conscience from dead worke direct my he  
art & into the right way & open thy gate to understanding & drop thy truth  
into my understanding thou oh Lord who didest condescend to make me a part  
thine and image beare me in thy justice & grace in thy truth & fulfill my justice  
with thy knowing according to thy great mercy thou mayest Lord the more & the  
greater in thy worke & that I may delight in the administration of the comman  
diments that bring help & comfort by the worke of thy grace & purified in  
heart & contented to trust in thee feast in thy sight & exalt thy name for it  
is good before thy saints sanctify me this day that I may live in faith pur  
sue in note & constant in charity & may beare & obtaine the knowing & desir  
& bring the unminuted strength of the spirit of the person obtaining may know 44  
the knowing & wisdom of thy scriptures & that I may understand & firmly  
obtain that which thou hast promised man to know of Lord Jesus Christ eternal  
only begotten son of god into whose hands the father gave all things before all  
worlds give unto me this day for thy holy & glorious name the unspeakable  
renewment of the soule & body as it sheweth in the perfect tongue that which thou  
I shall aske in thy mercy with truth I may obtaine & confirm all my just  
desires & actions according to thy pleasure oh Lord my god the father of life open the  
untained of science which thou give upon to me oh Lord the fountains which thou  
openest to Adam & to thy servants abraham & jacob & iacob to understand the  
word & judge & receive of Lord my prayer through all thy heavenly virtues Amen  
The next is the 2<sup>d</sup> oration & quoth eloquently which ought to be said after the other  
about internal holyness & before the first figure of theology I adore thee thou  
king of kings & Lord of Lords eternal & unspeakable & unchangeable King whom  
this day to the cure & withing of my heart & spirit that thou mayest change my  
understanding & give to me an heart of flesh for a heart of stone that I may beare  
before my saviour & rest of Lord with thy holy spirit in the inward parts of  
my heart & wash away the evil of my flesh & change into me a good understanding  
that I may become a new man performe me in the law let thy salvation give  
me increase of knowledge & give me prayer of Lord whom with thy spirit  
thou open the eyes of my flesh & understanding to understand the wonder  
full things of the law that being justified by thy justification I may prevail  
against the diabol the adversary of the faithful heare me oh my god & be  
merciful unto me & show me the mercy & peace in the vessel of salvation  
that I may drink & be satisfied of the fountains of the grace of thy holy  
spirit come & rest upon me Amen Amen Amen Amen Amen Amen Amen Amen Amen Amen  
3<sup>d</sup> oration of the ten & to be said before the first figure of theology  
I confess my self guilty this day before thee oh Lord & I have sinned  
against thee maker of all things & I have sinned against thee maker  
of all things & I have sinned against thee maker of all things & I have  
sinned against thee maker of all things & I have sinned against thee maker



from the proud & wicked once give it to the faithfull & humble humili-  
nating heart & establish my conscience & understanding by the light of the  
continance open me that I may have these to be established with the known  
ledge of my understanding that being cleared from evil works may  
faint to the knowledge of these graces which thou hast promised for bold  
rous omnipotent & omnipotent god cleave my heart & bring strength to my  
soul & senses with the grace of thy holy spirit & establish me with the  
kind of the same grace illuminate me with the light of the same grace  
of thy consolation into my right hand direct me in the doctrine of  
out of me all vices & give me comfort in the law of thy mercy  
into me the breath of life & increase my person & understanding  
send thy holy spirit into me that I may be perfect in all knowledge  
of god & consider the duties of my mind that my will my be com-  
forted in thee send into me from heaven thy holy spirit that I may un-  
derstand the things I desire give unto me instruction oh lord thou fountain  
of perfect wisdom & riches of knowledge that I may obtain wisdom  
by thy divine assistance Amen to comfort the outward & inward senses  
Oh god mercifull omnipotent father giver of all things strengthen  
me by thy power & help me by thy power at thou wert mercifull to Adam  
& sustainest him knowing of all evils through thy grace mercifull  
and unto me the power to attain knowledge by the same knowledge of the same  
mercy be perfect with me oh lord & instruct me oh most mercifull lord  
Jesus Christ son of god breathe thy holy spirit into me proceeding from  
the father strengthen my works this day & teach me that I may walk  
in the knowledge & glory the abundance of thy grace let the flames  
of the holy spirit purify the city of my heart by breathing into me thy  
divine scriptures replenish my heart with all eloquence & virtues  
visit me with thy holy visitation blot out of me the spots of all vices  
Thou god thou oh lord & incompensible let thy grace always re-  
sist upon me & be incarnated in me break my soul by the most estimable good-  
ness & comfort my heart all my life that what I desire I may receive  
stand & that I understand I may receive & retain in memory give me  
attractable hands & tongues through thy most hastable grace & good-  
ness the grace of the Father son & holy Ghost Amen 46  
Inestimable King I adore & invoke thee oh most mercifull son and Holy Ghost  
Goodness thou wilt forget my sins be mercifull unto me a sinner presuming to go  
this office of knowledge & occult learning & grant oh lord that it may be efficacious  
In me open oh lord my ears that I may hear & take away the scales from my eyes  
that I may see strengthen my hands that I may work upon my face that I may  
understand thy will to the glory of thy name which is blessed for ever Amen  
This following strengthens the interior & exterior senses lift up the senses  
of my heart & soul unto thee oh lord my god & elevate my heart this day with thee  
that all my words & works may please thee in the sight of all people let thy mercy  
& omnipotency shine in my bowels let my understanding be enlarged & let  
thy holy eloquence be fruits in my mouth that which I desire oh lord I may  
understand & repeat as Adam understood & as Abraham kept so let me know  
understanding & as Jacob was founded & rested in the wisdom so let me be  
let the foundation of thy mercy be confirmed in me that I may delight in  
the works of thy hands & purgation in justice & peace of soul & body the  
grace of thy holy spirit working in me that I may prosper in the overthrow  
of all my adversaries Amen This following giveth eloquence me  
my & stability dispos of Kingdoms & of all visible & invisible gifts  
Oh god the ordainer & ruler of all wills by the counsel of thy spirit  
dispose of wisdom the wisdom of my understanding that I may bring  
in the access of thy holy will to good works do good to me in thy good

pleasure not looking upon my sins grant me my desires thought & words  
confirm my memory & justify to know & understand my sins & give good  
Esteem to my senses through thy grace & justify me with the justification of thy  
Holy spirit that what I desire of sin and corruption in my flesh the  
divine power may blot out thou who hast been pleased in the beginning  
to create the heaven & the earth of thy own mercy & power let man to thy  
most holy Kingdom oh lord of thy wisdom bestow eloquence unto all  
senses that I though unworthy may be confirmed in thy knowledge  
and in all thy knowledge & in all thy knowledge & in all thy works by the  
grace of the father son & Holy Ghost who liveth & reigneth in one  
An oration to recover lost wisdom of god of the highest of all creation  
of visible & invisible administration & disposer of all things enlighten my  
heart this day by the grace of the holy spirit strengthen my inward man  
power upon me the donor of thy grace whereby thou instructest the angels in  
me with the plenty of thy knowledge & power with from the beginning thou hast  
ght the faithfull let thy grace work in me & the flows of thy grace & spirit  
bring & convert the filth of my conscience thou who comest from heaven upon  
the waters of thy majesty confirm this wonderful sacrament in me  
to obtain the grace of the holy spirit oh lord my god father of all things  
who preservest the Christian & spiritual servants to thy servants & humbly  
beseech thee & implore thy majesty at thou art the King & prince of all know-  
ledge hear my prayers & direct my works & let my actions prevail in hea-  
venly works & virtues by thy holy spirit give unto thee oh god hear my de-  
sires & give unto thee hear the sighing of my heart & always purify my spi-  
rit soul & body under the safeguard of thy holy spirit oh god thou holy  
potentially & heavenly charity whom the heaven & earth is full with  
upon my operation & what I require to thy honor & praise grant  
unto me let thy holy spirit come upon me with thy power & might in me Amen  
to recover intellectual wisdom of lord thy servant confess 47  
my self unto thee beyond the majesty of thy glory in which spirit is all  
magnanimity & magnificent & sanctimony Thou god thou art  
ing to thy unspokeable name extend thy mercifull hand & spirit to the  
office of my operation & opening thy hand I may be filled with thy grace  
I desire & established with charity & goodness whereby thou hast found  
in the heavens & the earth who livest & reignest oh god without  
End Amen say these orations from the first day of the month to  
the 4th day in the 4th day alpha & omega & that following viz Helichom  
et azatanas it is in the beginning 7 Afterwards say these  
Megalos pater ymas both heloya koboath Rehoze zigoll galatoll  
salus toll jaroll Zada zoll Zadan gadw. bogio. y megal Mengas  
omchon Midwaym Ezoll Ezoly yegrogamall jandach somelta sangy  
gollonama Eanul smion sallo janyr. ofyon. Jate. hailes Amen  
Oh light of the world Emence god & c no 5  
Judy is increased so much eloquence that nothing is about it 48  
Thazar lamach ofsan lamach azabath azach azans gollonac vlamac  
azathabohall bilhasonor kimbogob amissiton yegamay habbulim ganygali  
podayb honyay krogos septa panyfily Elogoomon apada lampara  
chims yochyly taknaon yastamon yadongoll yibilon zomay gonyon  
Iqr bulha adom gogdowshat kalypah yonam danygollonac  
Thomca givaman sacal mabohat lamac



gongat gonnigall ganyalox samontax amavll satabmall gimabona gag  
yah saknanika jabanon solzomasay silimacvoton zogatw backwid  
tas zomethuiv thramdaball gozo zaball craton konna qlingh kaviagit: pent  
mgos zamarioll bozomach Rex nabosia mission zotmay aliaox qdmo  
ij: lozayl wonggt Xe Xe sepha Chapkamall azot on qozami kolkan  
hi kaha: semanday gohosgnon caviacta gomuzan zainphalachim  
laman Nathangol somach gowwabab zimogyt kalaboom hsbator kalw  
bochuoos sabow ydopnasen fakow sabow mgioz noykhon phawamgh: so  
nantid: faza mogh sekampdon sadomsho nopozi minaba zanon gnafuz zowon  
in lancou maninas gowwion gothamayk passomoth thoon both gathamac harno  
lurfa galsomariack wochomnan pognahpaga mossyym domogompha #  
to wmgawz shalmachaon alpkibanom balon septiuz ynwma paitiant  
bawyon awia usijon samuzion sepha athinuti sobadon amisi fiton tintingi  
lolo ylon nygon Amw azaykmach azud gesso mon thid mach azabkoi  
kot: sozyon thwahigo smagall gyedthoon samyon pamphilof fitwa  
swamon lincpa jachim alna hasiof gononagall samalaiy Chamid spact  
hanagogan hojotomach gotalsam sadomon jobmassan kaphon: oiggl  
pan tho nagos tingon amissus: Coyzodainan assonay sonaly sodan akup  
tho onauriatos: Capha de aphiall azathon azaza kamit hiala fona  
mon: goltow ymon banavachagomuan sasiotab magahalo ozaman jowa  
phanon zgowtme alhanay sonach zow zaball somayoll Leo samach  
gitkacaw kolebriat: Jaboy doknator dogbow phacawch sehon nohor #  
thoisomach gitthaz abocamilia somwim amos gomay passanach tag #  
ml agamal suagal mofithom gomach samalacha nabokm zopmontsijont  
solawon somote thoon Amw the 3<sup>rd</sup> part of the signe somch  
Somach saluind dchyan gozagon tomappin hogoty gamist dxyothyan  
sonatum jalathahomb zapha saphathoz Catuicahan somlich lona  
zotha photo lwin hapuws songongon hthis anow son the memory  
Oh great Inuisible god thow patiji: Bohominas Cadagarias 49  
Imasay by the holy angels who are Micah the Mediant of god #  
Rethave the fortitude of god Gabriel among holy prw amassan Choribin  
gotomndios swaphin god abanan founosi gado Anathon zatwaman  
zamaunay go by dnam of fullmth holy Choribins by all thy angels  
by all thy glorious archangels whos names are consecrated by  
god which ought not to be spoken by: in which am y<sup>th</sup>ichal dotal  
dopymon de fust d smgon phawehonos nonagon hopyy ozogon gatloma  
kamon gazbona wuaman magon lamas which human sonis cannot  
approhend I by goch the O Lord illuminau my consciens with the splen  
dor of thy light of illustuati y confir me my understanding with the  
sweet odou of thy spirit adomw my souls Reforme my heart that how  
mg I may vnderstand y retain what I heare in memory of misericord  
god apday my bowels y strengthen my memory open my mouth misericord  
ly wmpw all my toungs by thy conspeakable name thou who out the foun  
tain of all goodnes hand pained with me y give agood memory to me  
say this oration in the 4<sup>th</sup> viz Holy somach alpha y omegasthe #  
oughly ok light of the word azabemach O great god of be soch that  
this oration ought to be say in the 8: 12: to 20 24 28 30 y in all the  
Orations partus 3 4 times in the morning one in the 3 hours one in the  
quith hour y one in the evening y in the other day wherw none  
but them on the tith day and abala nana daa haly

scornath All mighte y incomprehensible god I pray that I confesse me  
feles guilty o thos hazamagill of misericord god of all living y of all  
kingdoms I confesse oh but this day that I am thy servant Iesthus  
the orations in the other days 4 times one in the morning one in the 3<sup>rd</sup>  
hour one in the ninth hour y in the evening one y thou shalt acquire  
memory y eloquence y jabilty fully y Amen y the conclusion of the #  
rehol rook y confirmation of the sciences obtained of god maker of all #  
things who hast created all things out of nothing who hast redoutful  
ly the heave y the earth y all things by degrees in order in the beginning  
with thy son by whom all things were made y into whom all things  
at last shall returne who art alpha y omega I beseech thee though after  
and y worthy that I may attain to my desire y in the most holy ante  
speedily y not loose the same by my sins but for good y into me according to  
thy conspeakable mercy who doest not deal after our sins nor after our  
iniquities Amen say this oration in the end devoutly y in the  
of god the father incomprehensible y most misericord son give unto me of  
thy ineffable mercy great knowing and wisdom as thou doest wonderfully  
bestow all sciences to K sol: not looking upon his sins or wickedness but  
thy one mercy who givest simplicity thy mercy though I am a most vile y  
unworthy sinner give such an end to my desires in the art whereby the hand  
of thy bounty may be enlarged towards me y that I may be a good y  
not for others by which all that have y see me may petition themselves  
from their vices y prayers thy holyness through all thy works Amen  
Blessed be thy holy name of the Lord &c pshew this thro oration all  
ways to confirming thy knowlege gained in the end the end of this 50  
first part the benediction of phad Bless of lord this place that thou #  
may be asanctity that Charity maketh victory glorioust humillity  
goodness plenty obidience to the law of the father son y holy ghost of god  
Holy father almighty Eternal god I beseech thee send thy holy angels  
Michael who may protect keep y defend me dwelling in the fabric  
made by him who liveth &c when you next y awake have respect to  
the Orions that are to be chosen in the months when the O party in  
y in y & in this month when you may begin in the name  
of the Lord begin this most holy ant vobacthe most high god maker  
y minister to sol: upon the altar by his angel that thouly be judicary in  
all that time he was established in the knowing of all sciences y knowledge  
that in the orations are contained all sciences lawfull y honorable y  
you pronounce the orations of the memory y eloquence y understanding y  
wholy knowe them well y mightily increase in so much that you will have  
silence for by anow all things were created y by the virtue of that word all  
things stand y every y sacrament y that word of god therefore let the op  
dualter be constant in his faith y confidence believeth that he shall attain  
such knowlege y wisdom in the pronouncing of the orations y with god nothing  
is impossible therefore let the operator proceed in his work with faith hope y con  
fiant desire firmly believing he can obtain nothing but by faith there  
fore have no doubt in this operation when of then and 3 spirits who by the  
mercy obtained the first speech of oration y prayer of godly  
mind not by attempting or vices of opinion but by vobacthe y vobacthe  
same in the inward parts the 2<sup>nd</sup> spirit is vobacthe y vobacthe  
man god heareth the 3<sup>rd</sup> spirit is vobacthe y vobacthe  
let him be chosen by the space of many days at least y vobacthe  
it is necessary that you know the time of the day y vobacthe  
accord to all that is written in the scriptures y vobacthe



you are proceeding in this work...  
begin to operate say this words kneeling...  
on me oh Lord my god forsake not me...  
servant Richard Chamberlain that taught in that then say 3 times pater noster...  
be aware that you will never commit willfull poyson but all ways per...  
sone in faith & hope this bring done with bended knees in the place wherin...  
then will operate say our help if in the name of the lord who made the hea...  
vny & the earth shall enter into the invocation of the most high onto him...  
who enlighteneth & purifieth my soule which dwelt in the hope of the...  
most high & continueth under the most high god of heaven oh lord opene...  
unto the doubts of my heart & change me into divine man by thy love...  
then oh lord onto a true faith & hope of my life & perfect charity to declare thy...  
wonders let us pray then say the oration following O god my god who from...  
the beginning hast created all things out of nothing & sustaine all things by...  
thy spirit restore my confidence & brate my understanding that I may glorify...  
thee in all my thoughts words & deeds through him that liveth & reign...  
eth with thee forever & ever Amen Here in the name of Christ on...  
the first day of the month in which thou shalt receive memory cloque...  
and understanding & stability thereof with a perfect good & contented heart...  
& fervore say the first committment thou maist begin to pronounce this oration...  
following which appertaine to the obtaining of memory & all other virtues...  
which shalbe composed & determined by the angels to be from the hand of god...  
the first oration of this out if Alpha & omega of god omnipotent thy 152  
following if an oration of 4 languages Hei solum azatan homol ficut  
tam smol Jatatandma Jtuormam theos ok hlye of strong god Hamacka mal  
Gottman allazaman dchnaur boche aball jatmazon Jay zojswacm lar  
Hay musaraman gwollsi zamach lohamach soman qohmiv idhosaman  
muchaor vofor Jlasavian atzami atzamat Amathomach chousomni &  
thou most holy & just god incomprehensibol in all thy workes which and  
holy mist & good Magot ccho hutor samolaid yata eman & coogemai  
mdgal zommail atzamidem ihbatka sacnaman pomas quome zollaman  
zophoman zomna mlaf soman bathocuma yatarnam somon somotran  
Amen this oration ought to follow the first of the 10 above written  
to pronounce any worke this is to follow the 3 oration above I confess ok the  
of lazamaigilgoznan fazaman sathamau glormaulat salatit voo  
mol mgal vmdghitma y azamiv zophaman lamamat amna inva do  
lth lazamaloth may pamaza thovan hana swolna savanomon 999  
nomax zavamacham cadal bachot gihlassoman byston pflaykator hala  
that of each man machay Amen This is given & purged Ex p...  
to understand all arts & sciences of the world to find out digg up things  
& sciences that was purged by the heavenly angels in the notary art for  
this out doth also declare things to come & p... the sonne capable of  
all arts in about time by the divine use thereof we are to speak of the time &  
place first therefore all the principles are to be observed & kept & the operator ought  
to be clean chaste to parents of his sins & earnestly to desire to cease from sinning  
as much as may be so let him proceed & every worke shall be investigated con...  
to him by the divine assistance when you will operate in the word 153  
writing say this words list up the light of thy countenance upon me oh  
god & forsake us not Oh lord our god say 3 times the pater noster &  
afterwards let him onto god that he will never commit willfull poy...  
sinny but allways persist in faith thus bring at night say with bended knees  
before the lord our help in the name of the lord & the pater noster who so...  
with under the shadow of the robes of the most high to the lord & the lord  
pray & pray in vnt skes pater noster God of angels say pray in vnt  
call this by the most holy angels alphasamafay Jolomvay zodo bonay  
Javanana Plomias & beall this holy name be vnt to be

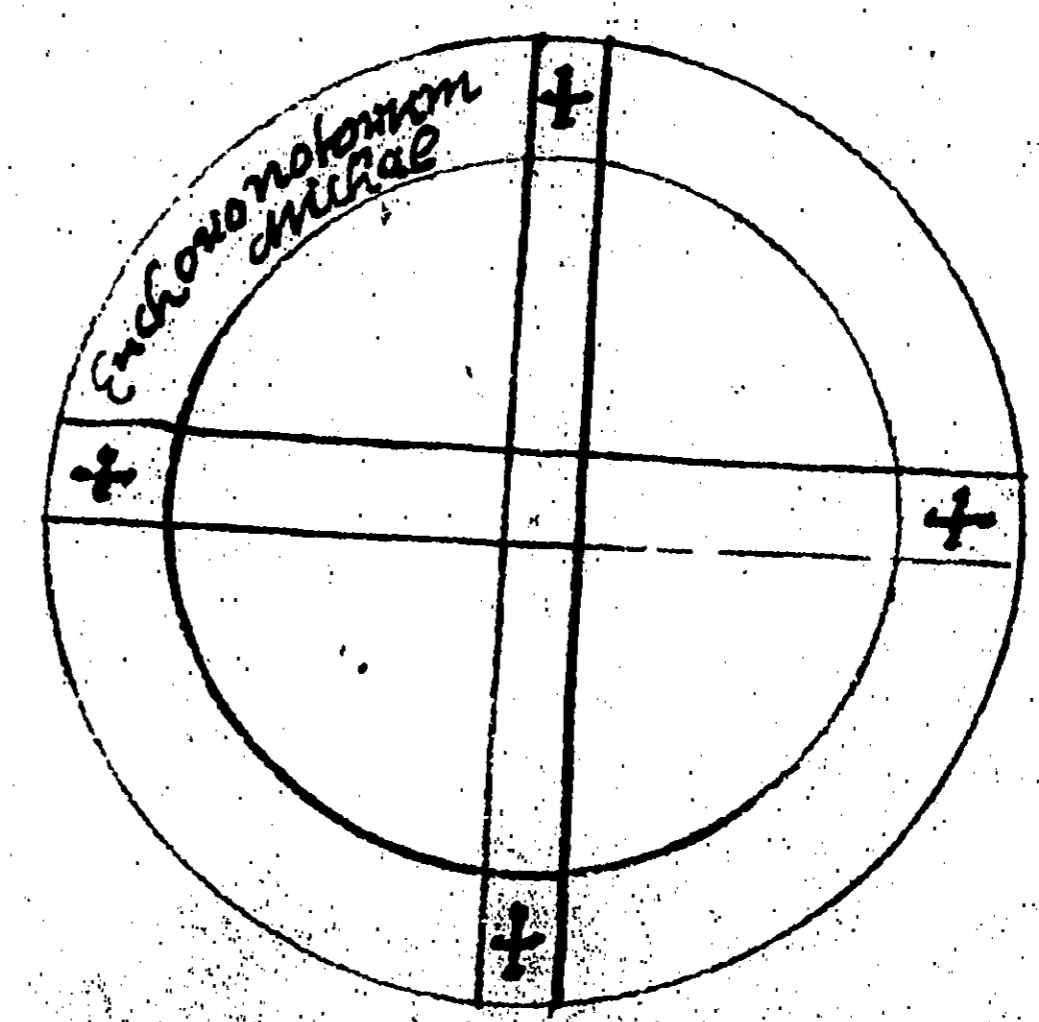
pronounced which and the...  
by human senses of bowch that changes my condition with the splendor of thy na...  
my humnaly & confirms my understanding with the sweet odour of thy spirit  
of lord adorns my soule that I may understand & perfectly remember what I  
hear performs my heart & restores my heart & restores my soule oh lord god  
& leads my bowch upon my mouth most mercifull god & swains & tempers my  
tongue to the prayer & glory of thy name by thy glorious & unspeakable  
name oh lord who art the fountain of all goodness & original of all just  
lawe patione with me & give unto me attune understanding to know  
what sorrow is fitting for me & retains the same in my memory thus  
doest not presently judge against but mercifully expect repentance sheweth  
thee through unworthyness to wash away the filth of my sins & wickedness  
& grant me my petitions to the prayer & glory of thy holy name who live  
& reignest our god in perfect unity with without end Amen  
some other precepts to be observed in this worke say the day following  
with bread & water & give almes if it be the lords day then give in bowch  
& by clean clothes & give in bowch & put on clean clothes the precept followeth  
when you will operate concerning any difficult problem or question  
on: with bended knees before the lord make confession say the oration  
said Oh lord thy holy wisdom that it may be with me & labour with  
me & that I may all ways know what is acceptable before thee & that  
unto me & may be manifest the truth of this question or write  
this being done the day following when thou next give the  
thee into the lord saying glory & honour & benediction be to him that  
sitteth on the throne & that liveth for ever & ever Amen  
with bended knees sheweth thee the same but if thou desirest to understand  
any booke take of some that hath knowledge therein what that booke treateth  
of this being done open the booke & peele in it & operate as at first  
time & allways when thou goest to sleep write alpha & omega & after  
wards sleep on thy right side putting the palms of thy hand under thy  
ear & thou shalt see in a dream all things that thou desirest & then  
thou shalt have advice informing & instructing thee in that booke or in  
any other faculty wherein thou wilt operate in the morning open  
the booke and read therein & thou shalt perfectly understand the  
same as if thou hadst studied it along time and allways remember  
thee to give thanks to god as a reward of thy gift on the first day 154  
say the oration of father maker of all creatures by thy unspeakable  
power when with thee hast made all things see in the same way  
we have made & quote me from all adversity of soules & body mine  
of the son say oh Christ son of the living god who art the splendor  
& figure of light of abhomo thou art no alteration or shadow of cha...  
nge the word of god most high the wisdom of the father open  
unto me thy unworldly servant & the venerable of the holy  
spirit that I may wisely understand & retained in memory & declare  
all thy wonders of wisdom who proceedest out of the mouth of  
the most high & mercifull teaching from end to end perfectly  
possing of all things in the world to come teach me the way of  
divine wisdom oh son who desirest and thy holy spirit to be  
decree to teach & illuminate thou shalt have a want of it in the  
worldly servant with the same spirit & that I may allways remember  
thee in consolation & in other principles having taught the  
oration & given thee and when thou shalt be into the...  
be present & give thee the day following thou shalt have more upon...



Law of sanctification be if thou rise up & go to the roall & sturth fourth the  
 hand's having 2 nails fixed upon which thou mayest stay up thy hands &  
 say this prayer following with great devotion oh god who for our miserable  
 sins dost undergo the painfull death upon the crosse to whom abraham  
 offered up his son Isaac the unworthy servant purchased with thy blood  
 say for our sake & for the sake of my soules body that thou mayest infuse into me the  
 living spirit of thy holy prophets & the spirit of prophesie whom with thou  
 hast inspired the holy prophets afterwards say the psalms of David such  
 as: *Thy word is truth into my mouth & c* add the 23 the Lord is my strength & c  
 King shall be made as shall set me down in quere psalmes his servant &  
 he shall lead me upon the pathes of righteousness for his sake name sake  
 & wash me he conuirt my soules & leadeth me upon the pathes of right  
 eousnes for his holy name his my cunning ascend up onto thee oh Lord &  
 let thy mercy descend upon me thy unworthy servant & protect thee  
 from all sinners & that I may have a shield against all vices & of  
 mine enemies defend me oh Lord by the price of thy blood the just & vnder  
 with thou hast redeemed us who liuest & reignest god who hast Kingdom  
 hath the foundation of the heauen & founded the earth & placed the sea  
 in his boundes & by the going forth of thy word hast made all creat  
 ures hast formed man out of the dust of the earth according to the  
 image of thyself & likeness who gave to sol. the son of David indistima  
 ble wisdom hath given to his prophets the spirit of prophesie & infused in  
 to philosophours renowned full philosophical knowledge confirmid the ap  
 stles with fortitude comforted & strengthened the martirs who Esalith  
 his Church from herenity & persecuted for them multiply thy mercy oh  
 Lord upon me thy unworthy servant & by giving me abstrahable  
 wit & understanding aduise me with wisdom & knowledge of things  
 sound memory that I may accomplish what thou hast promised  
 through the greatness of thy renowned name list up oh Lord my prayer  
 the light of the countenance upon me that hope in thee cometh to me oh Lord  
 god of virtues & strength thy hand shall be raised thou crosse the psalms  
 onto thee oh Lord do thou lift up my soules oh my God in the day of thy  
 coming that thou wilt be glorified & c having fulfilled this thing  
 upon the roall stand in to your bed & quire in thy right hand alpha & omega  
 then go to bed & sleep on thy right side holding thy hand vnder thine eare &  
 thou shalt see the greatness of god as thou hast desired in the morning on  
 thy knees before thy bed give thanks unto god for the things he hath done  
 abid unto thee & say give thanks unto thee oh great & wonderful god who  
 hast given saluation and knowledge of awis unto me thy unworthy ser  
 vant & confirm me this oh god which thou hast wrought in me in pur  
 suing me give thanks unto thee oh powerful Lord god who createdst  
 my miserable sinde out of nothing when I was not & when I was born  
 by last was redeemed by the blood of thy son our Lord Jesus Christ & who  
 I was ignorant thou hast given unto me learning & knowledge grant  
 unto me thy unworthy servant & oh Lord Jesus Christ that through  
 this knowledge I may be always constant in thy holy service AMEN  
 These orations being done devoutly stoutly give thanks daily with the  
 orations last but when thou wilt be study as depput say perem  
 bou the words unto thy servant oh Lord in which thou hast said me  
 to hope this is my comforter in humillity thou art the oration  
 Remember me oh Lord of Lord put good words & speech into my mouth that  
 they may be heard efficaciously & powerfully to the praies honour & glory  
 of thy glorious name which is alpha & omega blessed few eurs words with  
 out end AMEN Then silently say the oration of our Lord my god that day  
 vnder new signes & great wonders fill me with the spirit of wisdom an  
 understanding & eloquence make my mouth as a sharp sword & my tongue  
 as an arrow shall confirm the words of my mouth to all wisdom  
 make the heart of the heauen to understand what I say & I shall be  
 fruitful & c This manner of consecrating the figure of memory  
 It ought to be consecrated with great faith hope & charity & being

consecrated to be kept & used in the oration of the oration on the first day  
 of the month having by the two moons put the figure of the oration  
 of the oration of the oration on other nights 7 times & at the first hour of  
 the morning say this oration the oration of the oration of the oration  
 then say this psalm qui habitabit in the oration of the oration  
 the oration of the oration of the oration of the oration of the oration  
 2 psalm nothus 2 the oration of the oration of the oration of the oration  
 in the oration of the oration of the oration of the oration of the oration  
 fifth hour say this 22 psalm in the oration of the oration of the oration  
 two dominus & c in the oration of the oration of the oration of the oration  
 my voice according to the oration of the oration of the oration of the oration  
 quire & my lips shall be open & c in the oration of the oration of the oration  
 the oration of the oration of the oration of the oration of the oration  
 say by the oration of the oration of the oration of the oration of the oration  
 In the last hour say this 22 psalm in the oration of the oration of the oration  
 in the oration of the oration of the oration of the oration of the oration  
 of the oration of the oration of the oration of the oration of the oration  
 in number of the oration of the oration of the oration of the oration  
 the number of the oration of the oration of the oration of the oration  
 knowledge of the oration of the oration of the oration of the oration  
 who liuest & reignest & c Four days the figure of memory ought to be  
 consecrated with the oration of the oration of the oration of the oration  
 sign on the last day let him bath him self & put on clean garments  
 and clean ornaments & in alway place himself with four  
 Lectisimum in the oration of the oration of the oration of the oration  
 and in which the oration of the oration of the oration of the oration  
 sleep in the oration of the oration of the oration of the oration  
 put to rest & c in the oration of the oration of the oration of the oration  
 you desire for this hath been provided by many to whom such celestial gain  
 of the heauenly Kingdom are granted AMEN

The figure



The oration following ought to be said as you stand up & quire god  
 father most holy sanctifier of all families thut & c our most high god  
 of Kings most powerful god allmighty most glorious wise & c our King  
 water & gubnour of all creaturcs & c our most high god who  
 thou art mighty mainteiner to be feared whose omnipotence the oration  
 earth & the sea hold all things that are in them & c our most high  
 god of saboth & god incomprehensible & c our most high god  
 of all learning out of sinners who miraculously & c our most high  
 god of all wisdom & c our most high god who art all things & c our most high  
 god who art the oration of the oration of the oration of the oration  
 who art the oration of the oration of the oration of the oration







Enchantments if it be engraven on a small the third table belongs to man  
 which is made of aqua... of four containing front... five numbers ~  
 and the sum of all is 325 and there are over it divine names with an intel-  
 ligence to good with spirit to bad and out of it if drawn the Cavalor of  
 man and of his spirit the with man being fortunate being equivoque  
 on an iron plate on sword makes aman potter in war and victor  
 and possessions and victor to his enemies and victorious against them and if  
 engraven upon the stone corniola it stopes blood and the menstrue but  
 if it be engraven with man being unfortunate on a plate of lead brass  
 or kindred buttings cast toward the person from dignities honore and  
 riches and causeth blood strife and hatred of man and beastes chaseth  
 away bees pigeons and fish kindred milke... and the unfortunate  
 that goe forth to hunting or fighting and causeth barrenness in men  
 and women and other unfruitfulls and strikes away to all enemies be  
 compels them to submit the 4th table is of the O and if made of aqua of fig  
 and containeth thirty six numbers which fig in every side and diameter  
 produces 111 and the sum of all is 666 there are over it divine names with  
 an intelligence to what is good and spirit to what is evil and out of  
 it are drawn Cavalors of the son and of the spirit thereof this being  
 engraven on good plate with the son being fortunate wondrous thing  
 that weaves it to be renowned amiable and acceptable potent in all  
 his works and equates aman to kings and princes elevating him to  
 high fortunes Enabling him to do what he will by phasoth but if  
 an unfortunate son it maketh a servant and aman to be proud  
 ambitious unfaithfull and to have an ill ending the fifth table is of a  
 consisting of aqua of crown drawn into it self viz. of 49 numbers  
 which 7 on each side and diameter make 175 the sum of all is 1225  
 and there are over it divine names with an intelligence to good and  
 spirit to evil and there is drawn out of it the Cavalor of a and the  
 spirit thereof this being engraven on a silver plate a being fortunat  
 procureth conceit and strife procureth the love of women conducteth to  
 conception if good against barrenness causeth ability for generation  
 Disguiseth inchantments and maketh peace between man and woman  
 and maketh all kinds of animals and cattels fruitful and being put  
 into a dishonest cage of pigeons it conducteth to cure all mallice  
 colic distempers and causeth joyfulness and being carried about  
 Equivoque it maketh them fortunat but if it be engraved upon brass  
 with an unfortunate a it causeth contrary to all that hath been said  
 The 6th table is of a resulting from the square of eight drawn into  
 it self containing 64 numbers which eight on every side and the  
 both diameters make 256 and the sum of all 2088 and over it are  
 six divine names with an intelligence to what is good with spirit to  
 what is bad evil and from it is drawn a Cavalor of a and the spirit  
 thereof and if it be with a being fortunat engraven upon silver or  
 tin or yalloy brass or be kept upon virgin parchment it procureth  
 the better thereof qualifull and fortunat to do what he pleaseth it  
 bringeth gains and plenty poverty conducteth to memory order  
 standing and divination and to the redressing of occult things  
 by dreams and if it be on unfortunate a it doth all things contrary  
 The 7th table is of the J of a square of 9 multiplied into it self having  
 eight on number in every side and diameter 9 producing 369  
 and the sum of all is 3321 and there are over it divine names with  
 an intelligence to what is good and spirit to what is bad and  
 if it are drawn the Cavalors of the J and of the spirit thereof  
 they fortune to be engraven on silver procureth the better

greatfull amiable pleasant cherefull honore removing all mallice  
 and ill will it causeth security on a country from lack of riches  
 health of body divides away all enemies and other evil things  
 from what place thou pleasest and if it be an unfortunate  
 engraven in a plate of lead where ever it shall be buried  
 makes that place unfortunate and the inhabitants there  
 about as also ships rivers fountains milles and it makes  
 every man unfortunate against which it shall be directed  
 done making him fly his country and that place of his  
 abode where it shall be buried and it kindred physicians and curators  
 and all men whatsoever in their office against whom it shall  
 be made now how the seals and Cavalors of the stars and  
 spirits and drawn from these tables the wise Jewell and he  
 which shall understand the varying of these tables shall easily  
 find out some other remarkable things of the same author  
 The numbers attributed to letters and dividing by the same  
 A B C D E F G H I K L M N O P Q R S T U V W X Y Z  
 300 400 500 600 700 800 900 1000 1100 1200 1300 1400 1500 1600 1700 1800 1900 2000  
 man alphabet 26 letters 4 characters to make up the number of 27  
 Characters their places and supplied with 1 and v simple consona  
 nts as in the names John and valentine and by and the spirit con-  
 sonants as in his own and final letters - and if thou desirest to know  
 the spelling of an army on that if borne compute his name and divide  
 both his parents according to the number above written and divide  
 the sum of the whole being gathered together by 9 subtracting it  
 as often as thou canst and if there remains a unit or 4 both signify  
 the O if 2 or 7 both signify the J if 3 or 6 or 9 or 12 or 15 or 18 or 21 or 24 or 27  
 or any if thou wilt know the sign according of any one that is  
 borne compute his name as before and divide the whole by 12  
 and if there remains a unit it signifieth a if 2 or 3 or 4 or 5 or 6 or 7 or 8 or 9 or 10 or 11  
 the rest all 3 is if 4 is if 5 6 9 if 10 11 if 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27







Divers names answering to the members of Jupiter

3 ab		
9 Hod		
15 Jah		
17 Hod		
45 Shorah	the intelligence of saturn	
45 Agul	the intelligence of saturn	
45 Zazel	the spirit of saturn	

Divers names answering to the members of Jupiter

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

The names answering to the members of Mars

65 ADONAI		
325 Graphiel	The intelligence of Mars	
325 Barzabel	The spirit of Mars	

Names answering to the members of the Sun

60 Coan	the letter of the Holy name	
60	the letter of the Holy name	
60 Eloh		
600 Nathiel	The intelligence of the Son	
666 Sorath	the spirit of the Son	

Names answering to the members of Venus

7		
49 Hagiel	the intelligence of Venus	
157 Redemel	the spirit of Venus	
1252 Bne seraphim	the intelligence of Venus	

The names answering to the members of Mercury

8 asboga	the intelligence of Mercury	
67 Dux		
67 Doni		
260 Tiviel	the intelligence of Mercury	
2080 Taphthamach	the spirit of Mercury	



The names answering to the number of the moon

9 Hod  
 21 Qlim  
 369 Hasmodai the spirit of the moon  
 3321 Schedbarsche moth: Schablatan the spirit of  
 the spirits of the moon  
 3321 the intelligence of the moon  
 matcha 60thaus: Jim: Sabsonak: Schelalm

הד  
 הדין  
 השם  
 שכל  
 שכל

The table of Saturn in his compass in Hebrew notes

4	9	2		7	8	3
3	5	7		1	11	1
8	1	6		17	14	1

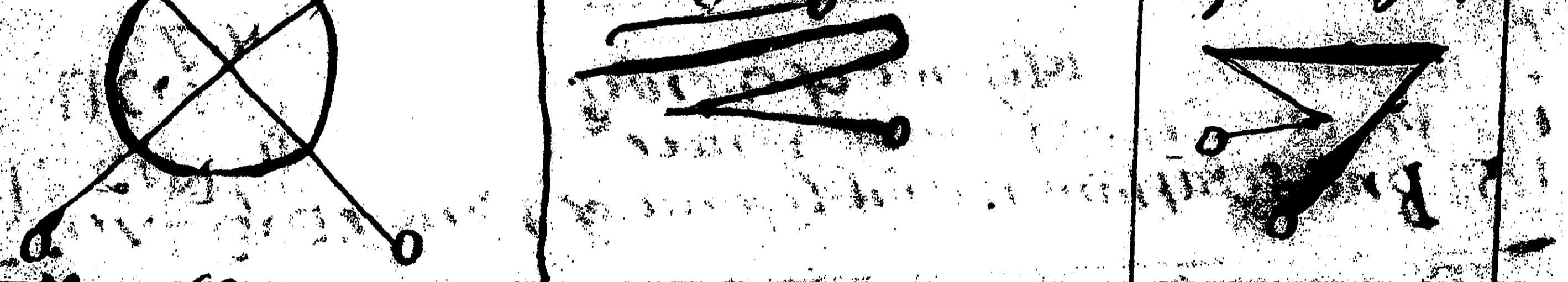
The seals or characters of Saturn: of the intelligence of π of the spirit of π



The table of Jupiter in his compass the Hebrew notes

4	14	15	1	7	7	10	11
9	7	6	12	15	1	7	11
5	11	10	8	11	11	7	11
16	2	3	13	17	11	11	11

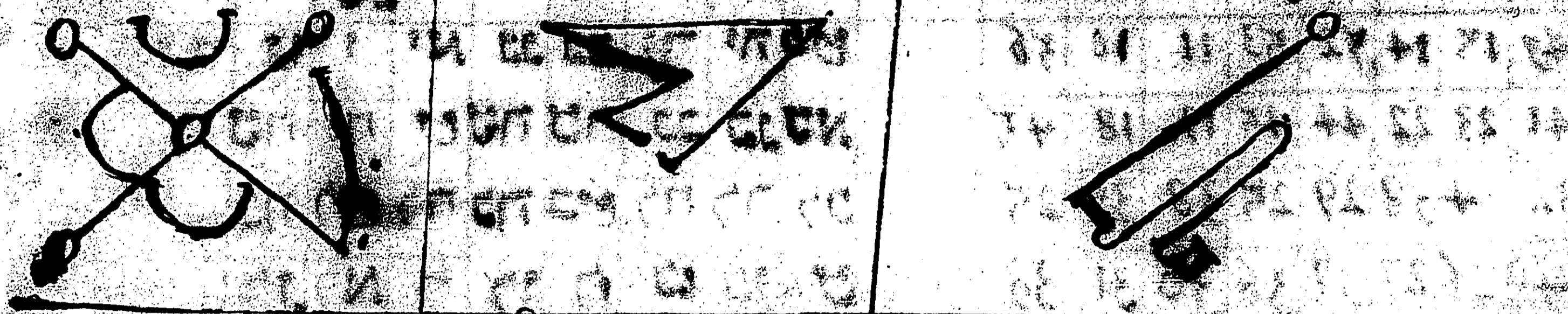
The seals or characters of the intelligence the spirit of J



The table of α in his compass the Hebrew notes

11	24	7	20	3	11	11	11
4	12	25	8	16	7	11	11
17	5	13	21	9	11	11	11
10	18	11	14	22	11	11	11
23	6	19	2	15	11	11	11

Of the names of the gods of the spirit of α



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



The table of the 0 compass in Hebrew notes

6	32	3	34	35	1	1	11	11	11
7	11	27	28	8	30	1	11	11	11
17	14	16	15	23	24	1	11	11	11
18	20	22	21	17	13	1	11	11	11
25	29	10	9	26	12	1	11	11	11
36	5	36	4	1	31	1	11	11	11

The table of the compass of Venus the table of ♀ in the Hebrew notes

22	47	16	41	10	35	4	11	11	11
5	23	8	17	42	11	19	11	11	11
30	6	24	49	18	36	12	11	11	11
13	31	7	25	43	19	37	11	11	11
38	14	32	1	26	44	30	11	11	11
21	38	8	33	2	27	45	11	11	11
46	15	40	9	34	28	11	11	11	11

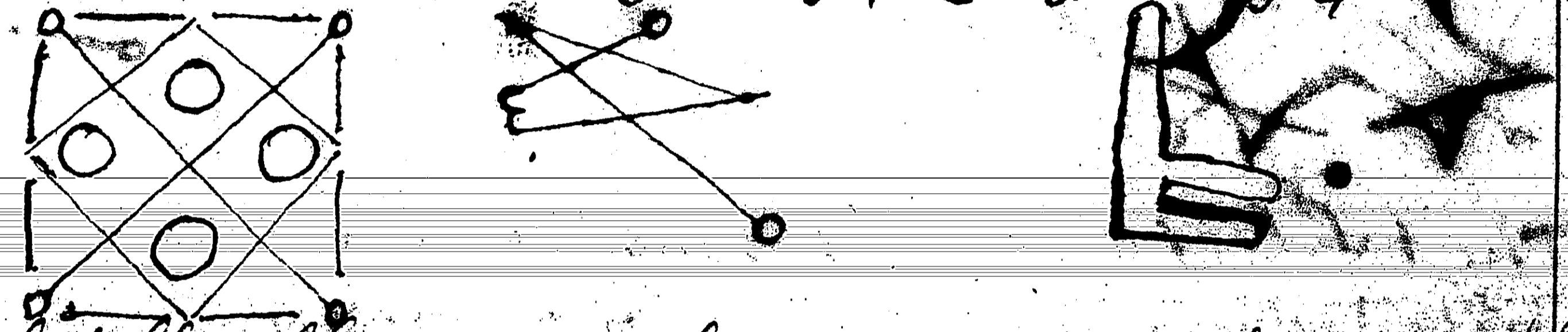




The table of 9 m his Compas

8	38	39	5	4	02	63	8		ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת				
49	15	14	52	53	11	10	56		י	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת
41	23	22	44	45	17	18	45		י	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת
32	34	38	29	25	38	39	25		י	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת
40	26	27	37	36	30	31	33		י	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת
17	47	45	20	21	43	42	24		י	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת
9	55	12	13	51	50	16		י	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	
64	2	3	61	60	6	7	57		י	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת

The seal of 7 The intelligence of 7 The spirit of 7



The table of the moons in his Compas

37	71	29	70	21	62	13	45	5		ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת
6	35	79	30	71	22	63	14	46		ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת
47	7	39	80	31	72	23	55	15		ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת
16	45	8	40	81	32	64	24	56		ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת
57	17	49	9	41	73	33	68	25		ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת
26	55	18	50	1	42	74	34	66		ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת
67	27	59	10	51	2	43	78	35		ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת
36	68	19	60	11	52	3	44	76		ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת
77	28	69	20	61	12	53	4	75		ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת

The seals or characters of the moon The spirit of the moon



Ehed? to the Almighty God whose Dwelling is in the highest  
 heavens  
 Hasieth... the great King of Heaven and all the powers  
 therein  
 Mithraton... and of all the Holy Host of Angels and Archangels  
 to shew... that these are the prayers of thy servant who puts  
 his whole trust in thee  
 Sagallalim... that thy Holy Angels command assist me at this  
 time and at all times  
 P. M. S. O. S

Jehouah: God almighty: God Omnipotent here my prayers  
 Hadonah: Command thy Holy Angels above the fixed stars  
 Aphamim: To be assisting and aiding of thy servants  
 Jopulot: that I may command all spirits of the air  
 Mastoth: fire water earth and Hoie  
 so that it may tend to thy glory and all mine good

Jehouah: God almighty God Omnipotent. heare my prayer  
 Elohim: God is us God be always present with us  
 Binah: Strengthen us and support us both now and for ever  
 Anahim: in these our undertakings which God is on Justice  
 in thy hands  
 Sabbath: of thee the Great God of Saboth  
 Hosh: How great God and Governor and Creator of all  
 the planets and host of heaven  
 Har malm: Command them by thy almighty power  
 Loter: to be now present and assisting to us thy  
 poor servants both now and for ever  
 God

Elkimobor: Most Almighty Eternal and ever living God  
 Seraphim: Command thy Seraphim  
 Camad Modim: to stand on on us now at this time to assist  
 us and defend us from all perils and dangers  
 Eloha: Almighty God be present with us both  
 now and for ever  
 Tetragrammaton: and let thy almighty power and presence  
 be made us in prayer  
 Raphael: that thy Holy Angels help us in all our  
 undertakings  
 Schames: that thy Holy Angels help us in all our  
 undertakings  
 Jehouah: God almighty God Omnipotent  
 Eloha: God almighty God Omnipotent



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

Elohim ... God be present with us and let thy presents be now and always  
 Sabaoth ... Thou Great God of Sabaoth be present with us at this time and forever  
 Hodson ... let thy Almighty power defend us and protect us both now and forever

Michael ... let Michael who is under the General of thy heavenly Host  
 Cockal ... com and expell all evil and danger from us both now and forever

Sadai ... Thou Great God of all wisdom and knowledge  
 Jofal ... Instruct thy poor and most humble servant  
 Cherubin ... by thy holy Cherubim  
 Gabriel ... by thy holy Angel Gabriel who is the sturor and messenger of god's things

Zonah ... Protect us and support us at this present and forever

The explanation of the two Trigrams in the parchment

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

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

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

Soluzon ... I command thee spirit of wisdom thou arte to com into this Circle

Halliza ... and appears in human shape  
 Bethatar ... and speaks to us outwardly in our mother tongue  
 Bethency ... and show and discover to us all things that thou knowest of us that is in thy keeping and deliver it to us quietly

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

Anerhezaton ... The explanation of Solomon's Triangle  
 Tetragrammaton ... Thou Great God of all the heavenly Host  
 Prismaumaton ... Thou who arte the first and last let all spirits be subject to us and let thy spirit be bound in this Triangle that distress be

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

North Angel Tetragrammaton ... Thou God of almighty power be ever present with us to garde us and protect us and let thy holy presents be now and always with us  
 Candol ... be it light to our understandings and stand us now in our undertakings and defend us from all evil and danger both of soule and body

East Angle South and West are all on  
 The Middle Square

Thou Honourable God of Heaven and all the parts therein and all the Earth Sea and Air and all of the Creation  
 I pray thee before all spirits both for our sake and all other who have and tremble before thee now at this time and forever be in subjection to me at the word of thy most holy name Jehovah



Handwritten text in a cursive script, likely a medical or philosophical treatise. The text is dense and covers most of the page.

Handwritten text at the bottom of the page, possibly a signature or a reference.

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The first part of the book is a treatise on the nature of the soul and its faculties. It discusses the faculties of the soul, such as the intellect, the will, and the emotions, and how they are affected by the body and the world. The author also discusses the nature of the soul and its faculties, and how they are affected by the body and the world.

I will give the epistles of the apostles  
 of the church of Christ.

The nature of the soul is manifest from the way it is created and its faculties. It is created by God and is immortal. It has the faculties of intellect, will, and emotions. It is affected by the body and the world, but it is not dependent on them.

Against the falling sickness or Epilepsy

In this disease you are diligent to observe how often the epileptic falls. It is a disease of the brain, and it is caused by a disturbance of the humors. It is characterized by a sudden loss of consciousness and a fall to the ground. The patient may be unconscious for a short time, and then they may wake up and be unaware of what happened.

The first sign of the disease is a sudden loss of consciousness. This is followed by a fall to the ground. The patient may be unconscious for a short time, and then they may wake up and be unaware of what happened.

The second sign is a sudden loss of consciousness. This is followed by a fall to the ground. The patient may be unconscious for a short time, and then they may wake up and be unaware of what happened.

The third sign is a sudden loss of consciousness. This is followed by a fall to the ground. The patient may be unconscious for a short time, and then they may wake up and be unaware of what happened.

The fourth sign is a sudden loss of consciousness. This is followed by a fall to the ground. The patient may be unconscious for a short time, and then they may wake up and be unaware of what happened.

The fifth sign is a sudden loss of consciousness. This is followed by a fall to the ground. The patient may be unconscious for a short time, and then they may wake up and be unaware of what happened.

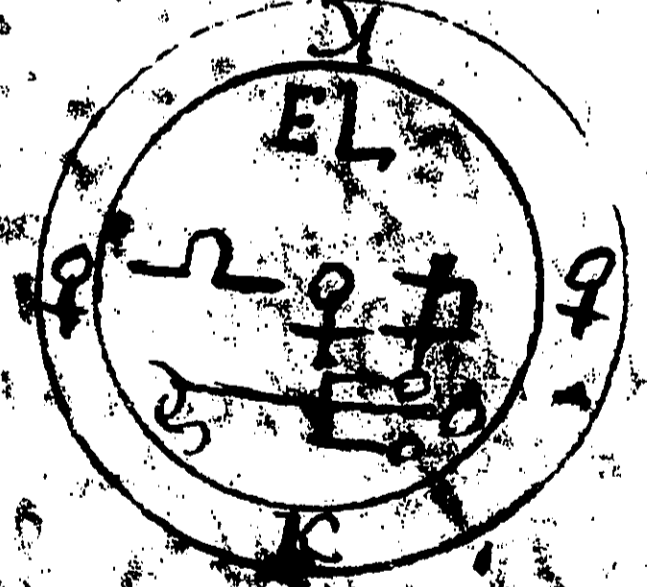
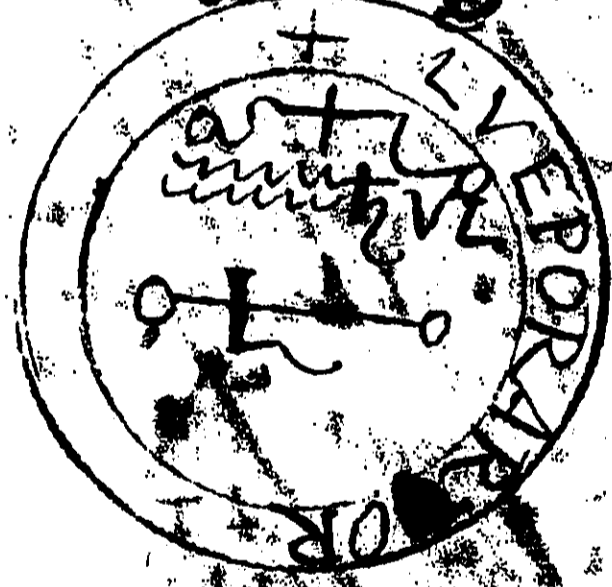
The sixth sign is a sudden loss of consciousness. This is followed by a fall to the ground. The patient may be unconscious for a short time, and then they may wake up and be unaware of what happened.



as it may have reference to the age of each party peculiar  
 to the figure being powdered in manner as if seen after the  
 5th phase of the hairs from the head according to the magni-  
 tude of the plate and as soon as you see the sick fall to his  
 is down administering first to him the aforesaid aquamun and  
 hold him strong until he have swallowed it then lay on the  
 prepared plate to his shoulders so as the scripturist may  
 touch the naked part of him if on fast with needles and put  
 the sick to bed this cure being ad libitum condoneth by fall  
 no more although he had been afflicted with that disease 30  
 years before he must always receive the plate open for  
 head and if the hairs grow they must be shaved of every  
 month in the very place in which they received before

**For Conservation of the Sight**

make around seals of gold and pure lead in the hour  
 of ♀ the moon being in ♋ and in the hour of ♀ engrave  
 these signs which are below described in the figure  
 eastward in the hour of ♀ make plate of copper of  
 the same magnitude as that of lead below spoken of all  
 on the hour of ♀ Saturn the following signs engrave the  
 following signs this being done read both the seal and  
 be in a month in them in the own hour and points of the ♀  
 engrave these seals so as the characters and signs may be  
 directed one against the other when they come down then  
 cover with wax that they receive no moisture from  
 in silk and hang them about the neck in the hour  
 of ♀ by this sign sight shall be recovered and all defects of the  
 eyes shall be cured and the eyes of the aged are made clear by  
 this at the young the same followeth



Against the Consumption or Rabies of the brain and all other  
 these diseases incident to the brain

Re the following metals all first purified Gold 30  
 Silver 30 Copper 30 Tin 30 Lead 30  
 in by every moment in which the Moon is removed in season  
 Power it out of the mass and make tabolets like money as Jews  
 use by plate Cut every one into 12 parts and make  
 fine white Planck Gypsum in his own house that is in  
 Engrave the following characters and signs on the  
 Vix on one side but on the other side the words I find in the  
 signs round about the tabolets of King of pure Gold and

and Coment it in by the course of the moon's journey that it may be  
 changed about the neck by striking it on the neck not in what



howe it don see it be don with the power of Sal so you shall will  
 finished after wards hang it about the neck of the sick in the very  
 of the new moon the works of the legall is admirable against  
 Defects of the head and Brain

Against the Palsy or Apoplexy and Excess of Arterium  
 for of sake of those who are seized with Apoplexy for the present  
 remedy left in vaine it should be used after it exceeds all  
 other things the Ancients indeed thought that palsy & amon ones  
 affected with Apoplexy could not easily admit of cure Howe  
 for those who are once inflected with the disease of the  
 bed don of fine gold by of the sun will be cured and Confid  
 first when the sun is directly under the sign of Scorpio  
 according to the time of the year most the 4th or a near Cause  
 prepared in readiness for the purpose then when the sun is in  
 about the 12th degree of the sign of Scorpio the mass shall  
 afterwards the moon being about the 12th degree of the sign of  
 againe most the matter of Gold and Lead which will be 130 lb  
 made to the au Zij of Venice and not longer weight by five  
 but suddenly poured it out and kept it mass then the moon being  
 almost in the 12th degree of the sign of Scorpio against the  
 against suddenly powder it out and keep it in a mass for 31 and  
 may spread for other uses than that which is intended as if  
 the sun enters the sign of Scorpio which is the 11th of  
 about the 10th of March or 11th of April the sun will be in  
 Penticle as they are found in the world but the preparation must be  
 began and ended in the house of Sal of day the sun not be  
 powdered the sun be in the sign of Scorpio as was said



the seal the power of Sal so you shall will











once in a while in the morning the soles of the feet  
 feet not only the gouts if in a man's feet anciently the small  
 wounds you make with that ointment so doing the gouts will  
 be expelled in a good time & grace the other this ointment if the more  
 precious it is worth 10 pence in the full writing of it to be kept in a cloth

**Against Retention of Contracture**

Against the effect of sulphur if a principal Remedy  
 not to be consumed it is the sulphur of Sulphur now finely  
 powdered put in an earthen vessel apply it as a plack to it and  
 rubbin the same what is over of the sulphur also into the almbuck  
 and then a bit of an ointment collard that it may be dissolved for m  
 at a night if it will be dissolved into an oyle afterwards make  
 this composition of oyle of sulphur 3 hungarian soap 3 iii aqua  
 vite 34 oyle of roches 3 i still all this together in a glass  
 said dose the gouts ointment if it must be taken that it be not en  
 flamed for it easily takes flame in any balme anoynted mem  
 bers with this ointment for the space of 20 dayes if it be exceeding con  
 tracting to the members that are vnder a belt

**SIGILL AGAINST THE CONTRACTURE**

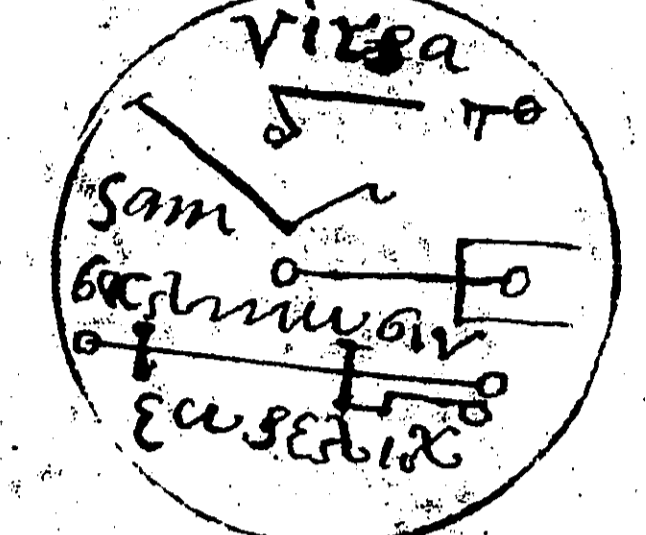
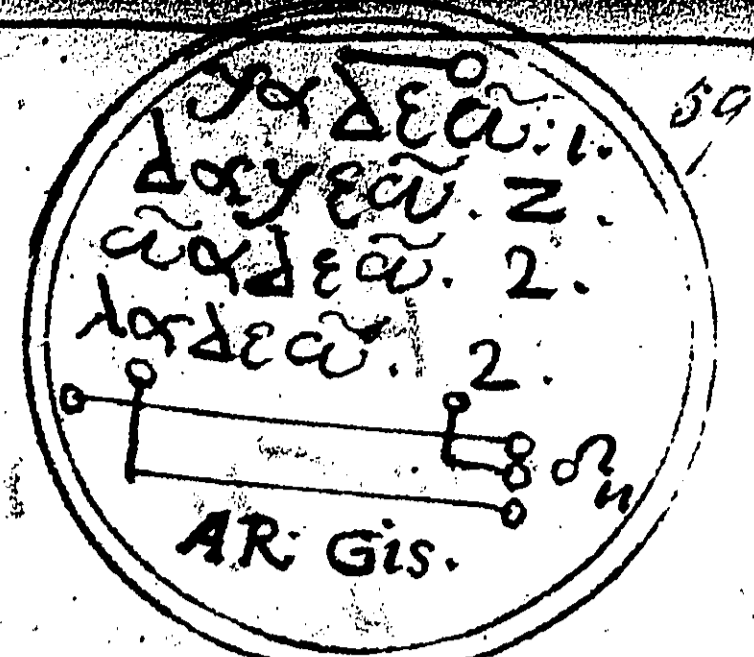
R of Co. Anacat for it be well powdered with antimony in a hot place  
 when the R is in the 19 or 20 degree of R into it 10 lib in flux the  
 same pound weight of copper 30 grains and pour out the mixture  
 which is called a cord of R. Eleven degree of R then mix it  
 again and add of filmal of iron 30 grains which being add and by  
 melting come again powder out the mass and keep it until the R  
 enter it then at the top of your sigill engraving what you desire  
 engraved thereon in the hour of J. In this you add no more to have  
 regard to the weight the sigill to be hung on the hour of J  
 it is to be used to take care to engrave the sigill on the side according  
 as is heard following the word that the patient must be about him  
 always of the words on linen cloth that it sticks no where but it must  
 be hung on in the day and hour of J. The R. in writing the forms are these



**FOR THE METEMPERES IN WOMEN**

This is no small med which the female sex is very often  
 B that for some years affected yet the women are the most found  
 fruitful who in the time above with or near the winter the  
 flow their and the ways of excretion as is to inhibit the immediate  
 flow of the menses to reduce them to a natural course the other  
 is to prohibit being so near the menses that they are dissipated the end of  
 both both abundantly to such when they are contrary to nature  
 therefore first for knowing the mensures make a sigill of pure and good  
 copper and of all metal the quision in the hour of J in such manner  
 should be used that the words should if the cannot be completed in one  
 before began the forming of the sigill if as followeth

This sigill must be formed out of the pure by filing  
 and the woman must find it there thrust in the  
 the holes or rings of elbow side purpose made so as  
 she may hang it at her back near the osacum at  
 the end of the backbone but the writing on letters must  
 be turned inwards towards her body also this must  
 be done in the hour of the J or when she is in her  
 R. B. if the menses flow to moderately make this sigill  
 low upon a sigill of pure silver in the hour of sol.



This sigill the woman must wear open upon her skin but it must be  
 always in the R found upon the breast so at the side signed med  
 may be to ward the body if the flux be not slackened that may continue  
 the use of this sigill 30 days afterwards remove it for if the flux ceases  
 it longer the menses will be altogether stayed which so happening will  
 render her condition worse than it was before

**FOR THE LEPROSY**

They who are leprous from their fathers or can not  
 easily find help from the present remedy yet not have also  
 other remedies which are in this case certain it is cer  
 tain that the Leprosy is indeed expressed by a humor which  
 which God if injected but it is not radically cured  
 this is as follows every pure man contains in himself a  
 certain Ballon but the leprous man none other also he is not  
 like a man whose humor on our side hath no Ballon upon  
 hath no feeling although the virtue of gold is sent into the stomach  
 if the stomach is not weak it will be able to the more bow acco  
 rding to humor which the gold causes for growth from it  
 like to Ballon and the gold infused the generation of the  
 of the Leprosy is so that it cannot be cured by the physician if the  
 hand swank God's days before the infection or visitation  
 speak not in this place of those that are altogether cured with  
 the Leprosy but of those which case if remedied B the follo  
 wing sigill be used together or conjunctively there will be no doubt  
 of better this sigill must be made somewhat large of pure fine  
 gold enough in the hour of J but the characters must be engraved  
 upon in the hour of O the O B being in O which is in the  
 month of July

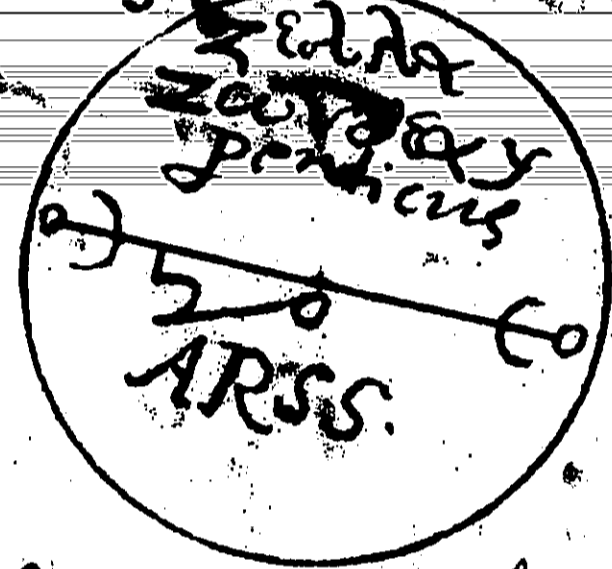
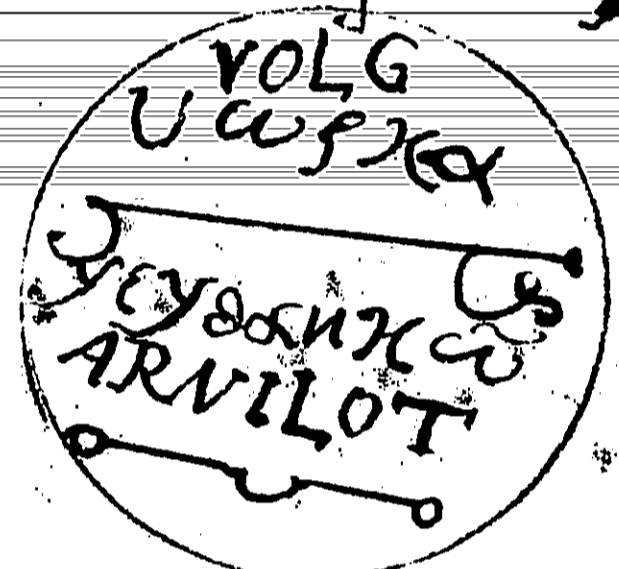


hang this sigill upon the leprous in the hour of O in the middle  
 of the R's may also drinke of the same when it hath been found



Into my hand drink after which he must again put it on  
 the sigill must yearly be renewed in the month of July for the  
 virtue of it doth yearly appear so powerfully that the opposite  
 oppoals in the human body it and have possession it

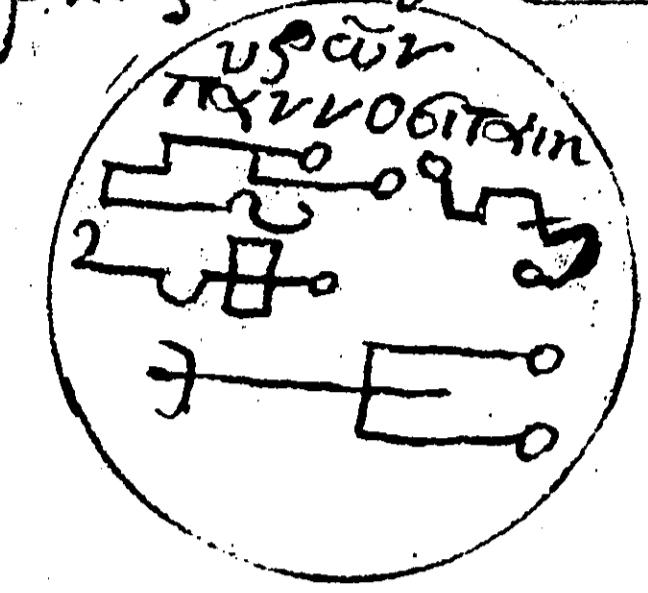
For the vertigo / those whom the vertigo seizes  
 thinks they heaven & earth turne round their are some  
 who conceive that the eyes make before those eyes they  
 who suffer such things and very labo. either to the spirit  
 or to the body for that it is a corruption of the brain by which  
 the spirits either of the eyes or of the other senses are obscured  
 by vapors coming upwards from the stomach into the  
 and through the optick nerves descending downwards from the brai  
 into the stomach against that affect make such sigill as this  
 (in the hour of day of the) being in the hour if not amend  
 Donegon aspect of the sun at such a time quills affected by any  
 of the planets stay in the aforesaid hour R of gold 3℥ of silver 3℥  
 of silver 3℥ melt this 3 being pure & perfect well chafed with  
 the hammer them out into thin plates and to it adding the  
 occupying the 3 degrees of Equinox the following signs hang it  
 on in the hour of the day at the very points of mutation



the sigill being worn you may also add the quantity of  
 gold 3℥ silver 3℥ of milk 9℥ spirit of vitriol 3℥  
 of this let the patient be covered as in a new hood about the third  
 hour in the morning for 12 days to get rid of all vapors  
 taking it post and hour

For the trembling of the  
 Two heart of man sometimes both with a terrible motion  
 which we call trembling of the heart this quill is chiefly  
 familiar to Governours of princes & is familiarly known  
 among great men whome it is evident that God with non  
 doubt provided confers on every order of men its own por  
 tion of gifts & passions not respecting power or subiding to  
 spare any thing if no small disadvantage if it take peck it not on  
 ly afflicts the sick with frequent faintings but at length also  
 totally kills him it hath its in the Rstincts of the heart with  
 which the heart is encompassed against this in a due time pro  
 vide such a sigill first in the day and hour of R of silver 3℥  
 put it into a furnace post and leave it until the hour of O be present  
 which is the 4th following the order of unequal hours in this  
 very moment set your powder in the fire & melt the silver to which  
 rubles in flux direct of gold 3℥ fine gold 3℥ vngd both by strong  
 fire yet remove out the mixture but let it cool in the furnace  
 soft if a little on the hour of O in which fine again  
 melt it & melt of pure Copper 3℥ that being done pour  
 out the mass boate it then make it ready for engraving  
 then observe when there is a long aspect of O (the) in  
 that moment Equinox the two former signs after the

Now the words nothing grow but make  
 me exactly according to the prescribed forms afterwards  
 at the points of the moon engrave the 3 following signs di  
 rectly under the 2 preceding that will bring vapors  
 down it until the next full moon then again in each be all  
 characters & words in the same side as in the following figure is  
 presented



After this is done attend when the O enters or is in the first ingress  
 engrave the aforesaid characters & signs on the other side but  
 all must be began & finished in the same hour the sigill in  
 by prepared & finished hang naked upon the poynt of the  
 sick in the hour of the full moon in the poynt of the  
 fraction against the trembling of the heart and  
 potabile as also the quintessence of peaches by our art prepared  
 and an excellent Abecarium

Apparation of Oyle of Cornwall & ambow R of  
 Cornwall: lib. j common salt ℥ 3 put it into a glass bottle  
 same with the following into common clay or argilla bovine  
 of the head of 4 footed beasts fillings of clove Glass common  
 Salt Cornu coppon all then set your glass bottle in a pot  
 filled with sand administer at first a quart then at  
 four hours gradually increase the fire until the spirits are  
 down & pass into the receiver increase the fire until no more  
 matter will come forth this Oyle of Cornwall is an admirable  
 & excellent medicine for the aforesaid trembling of the heart  
 if it be used alone without addition FOR THE CRAMP  
 Make a mixture of gold silver copper and upon then hammer  
 it out into a broad thin plate then make a sigill in the hour of R  
 the O being under the earth afterwards engrave the central  
 top signs & words in the hour of R hang it on in the hour of  
 the O the O being under the earth also of the aforesaid matter you  
 may make a sigill on the same Equinox the following signs & words  
 it upon the ring finger of the left hand but all things must be  
 done in the aforesaid time day and hour



For fractures of Bones / bones / bones broken broken and  
 shivered as they can resort to be coarsely affected must first be  
 rightly covered & displaced after wards anointed with the fol  
 lowing ointment & small fragments will again be well con  
 solidated R of Honey 3℥ oyle of antimony 3℥ vitriol each 3℥



Adipit molis Harts suot of each 3/4 pound 3/4 pound 3/4 pound of each  
 3/4 pound 3/4 pound 3/4 pound 3/4 pound 3/4 pound 3/4 pound 3/4 pound 3/4 pound  
 Heals if the affliated parties be benighted then with in that pla  
 and that chary in with ones hand that it may perituate

The Second Book of magick ARCHDOXS

Touching the soales of the 12 signes and the secrets of  
 Chem / Aries the motion of hearen is circunaro  
 talid according to the 12 signes with which hearen is  
 girt a part of the body with a girdle or curtaine  
 and call the 30 Jack the first sign is ♈ which follow  
 with all the other 11 in order as ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓ ♔ ♕ ♖  
 ni: 69 canse or Leo ne Virgo ♎ Libra ♏ Scorpio ♐ Sag  
 tary ♑ Capricorn ♒ aquarius ♓ pisces / The sigill  
 of ♈ is prepared of the following P of copper 3/4 of  
 of silver 3/4 of copper 3/4 these metals must be melted toge  
 then with a very strong fire when the ♈ enters the sign of  
 which usually it the 10th of may in the 10th house of he  
 degrees into the 10th house of the 10th house of he  
 in a bill not to be melted all being melted and prepared equall  
 sigill on the day of ♈ being in the sign of ♈ which happeneth  
 once every month about the 10th or 11th degree of first year eng  
 and shall be hung on the 10th house of hearen the forms of  
 the sigill 3 Characters and the



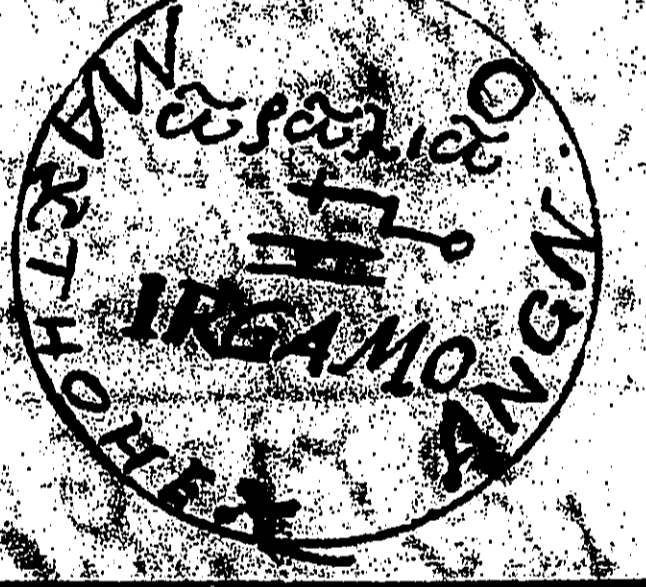
This sigill is acoutains experiment against all deflection, according  
 to the head into the neck 3 holes for it pouring the brain  
 and with cop all the flames the 10th of especially if it be to be  
 touch on be very night to the head right 3 day the sign of ♈ looking  
 downward from the brain

This sigill of ♈ must be made of the following mettals P of cop  
 per 3/4 of silver 3/4 of tin 3/4 of gold 3/4 these mettals must be con  
 dited and melted toge then the ♈ entering which yearly happeneth  
 about the 10th day of april but this worke must be done directly at the  
 entrance of ♈ into the 10th house of hearen at that very point you must  
 begin to hold the equall of the whole sigill otherwise the  
 worke will be inuacation when the ♈ is in the 10th degree of ♈ the sigill  
 must be hung on the 10th house of hearen stamps such as with money  
 the same being made the same equall what is required for the sigill that  
 with the below described characters for the 10th house of hearen  
 by this way it may be observed in all other sigills for an hour  
 sooner that such worke can be effected when no small employment  
 them for it is to be noted that the greatest efficacy in these things is the  
 observation of time only the figure

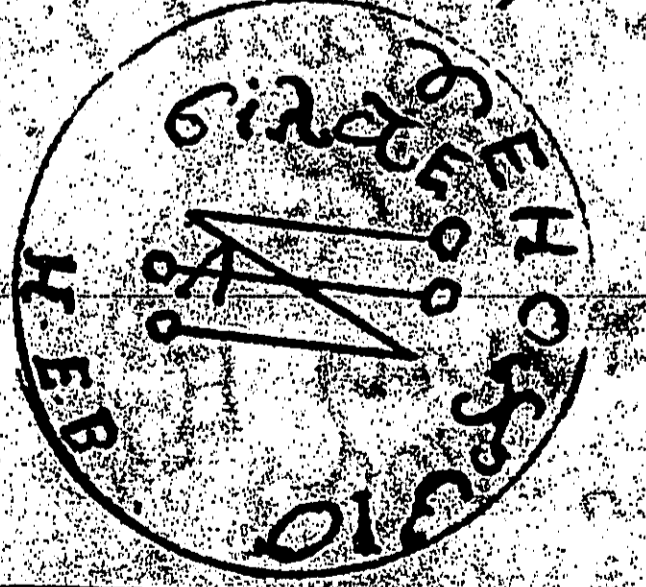
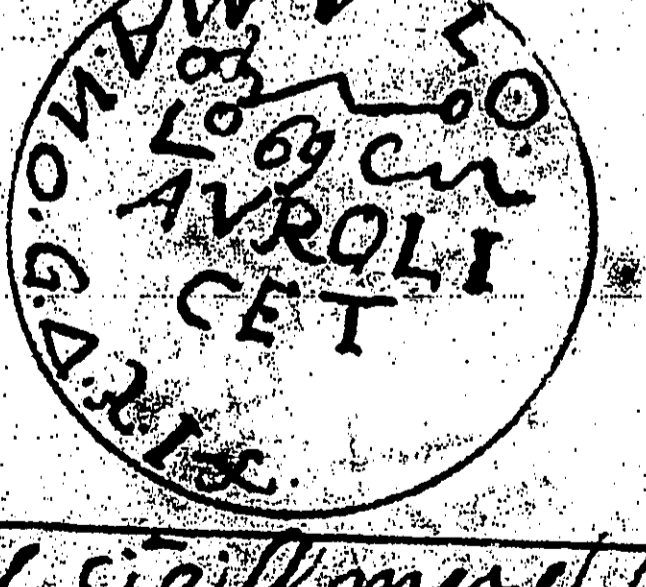


Of this sigill the nature & property is such as it is appointed remedy to those from  
 whom their vitality is taken away for if it be so hangd as to touch the navel the  
 sign 2 be turned towards the day it is acoutains both for women and men

Cominc this sigill of ♈ must be prepared of gold 3/4 silver of each 3/4 the  
 ought apesd must be put of such an amount as it may containe  
 then it is good but it must be so made as not to be melted  
 characters of the sigill must be fast with masticke then fill  
 said on end of the quill must be full the cover end must be alle  
 with quick silver after it is full the cover end must be alle  
 closed this is the first thing which must be done then the sigill  
 so formed the above said gold and silver being melted together  
 when the ♈ enters the sign of ♈ which is wont to happen  
 the 10th or 11th of may according as the year fall out for it  
 is not always alike therefore if such a thing as this be to  
 done the confession of the year must first be confidore eng  
 and the following signs 3 characters the ♈ entering or ♈ but  
 hang it on the planet ♈ being in the first house of hearen  
 the hearen being governed by the ♈ the 10th house of hearen  
 the quick silver must be put in to the quill in the day and hour



CANSEY this sigill must be made of equal parts of  
 magnifide you please at the hour of the ♈ in the 10th house  
 part about the 10th or 11th of may in the house of the ♈ it be to  
 the ♈ and all the planets no signant aspect happeneth  
 engaged the sigill if it must be done in the presence of the ♈  
 engaged in that hour for otherwise it will be in vain

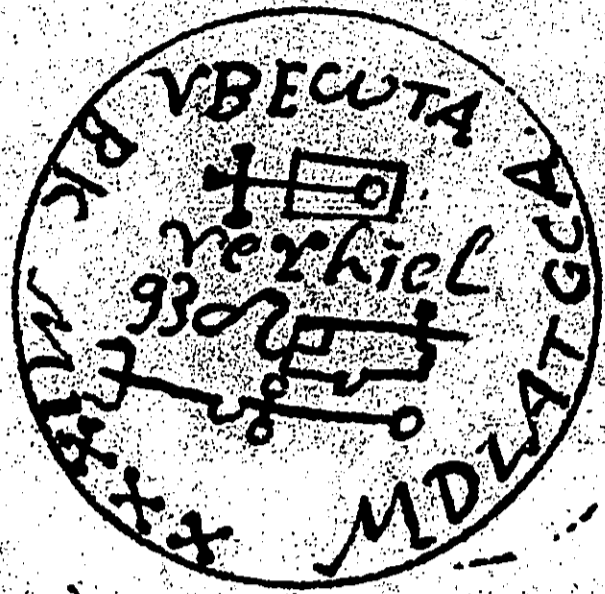


This sigill must be hung on in the day & hour of the ♈ in the 10th  
 house also it must be kepte in a very clean and white  
 out it is in the day of a very clean and white  
 for medicinal purposes it is also profitable against all effects of  
 the love caused by the excess of humours and phlegm

So this sigill of ♈ must be made of gold 3/4 silver of each 3/4 the  
 ought apesd must be put of such an amount as it may containe  
 then it is good but it must be so made as not to be melted  
 characters of the sigill must be fast with masticke then fill  
 said on end of the quill must be full the cover end must be alle  
 with quick silver after it is full the cover end must be alle  
 closed this is the first thing which must be done then the sigill  
 so formed the above said gold and silver being melted together  
 when the ♈ enters the sign of ♈ which is wont to happen  
 the 10th or 11th of may according as the year fall out for it  
 is not always alike therefore if such a thing as this be to  
 done the confession of the year must first be confidore eng  
 and the following signs 3 characters the ♈ entering or ♈ but  
 hang it on the planet ♈ being in the first house of hearen  
 the hearen being governed by the ♈ the 10th house of hearen  
 the quick silver must be put in to the quill in the day and hour

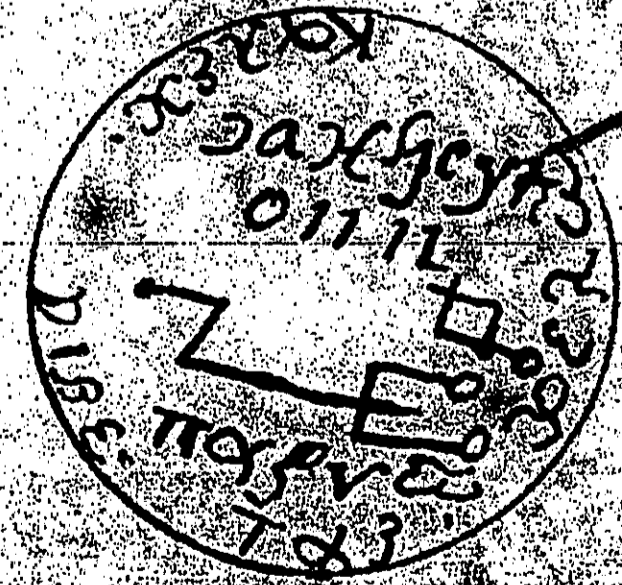
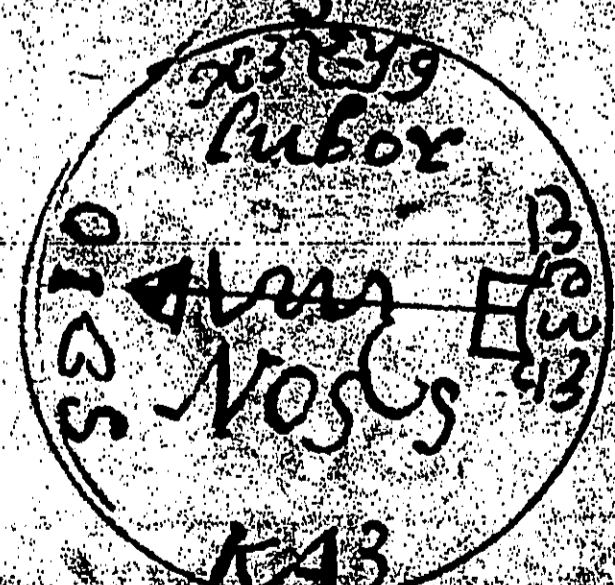


The O enters his power house viz or it must be made then when  
 in the O is in the first sign of the said sign, afterwards in the  
 same hour signatur thus being done when the planet is in his  
 power that if he engraves the signs only on the outside of the signa-  
 ture of the other side must be made where the O is in the house of 4  
 viz it but diligenc must be to that after the first melting  
 of the sigill it be no more into the fire for so your labour & cost  
 will be lost the engraving must be made according to this figure



hang it about the neck in the day & hour of O this sigill if you  
 use communicates admirabil virtues in all iudiciall occasions  
 and performeth great fauour to the requier from all at well men as  
 women it is also a singular help in the generation of twins likewise  
 also in the port if you be in a ship and drinke it if a mozt afflicte  
 one: remedy for expelling the venem from the heart of the  
 fitabel for the inflammation of the eyes and other heates of the  
 body and against burning being applyed to the place it should  
 be to be cut the way is couer the wife of m. nicolas  
 Schorgerus a continuance of quies dropping in Villach where  
 the king was burned with the fourth matter of m. nicolas and equate  
 the heart without all other remedies so at the place afflicte  
 real m. nicolas in a m. nicolas in it supponed but if the wound  
 the sigill afterwards until the wound was perfectly well

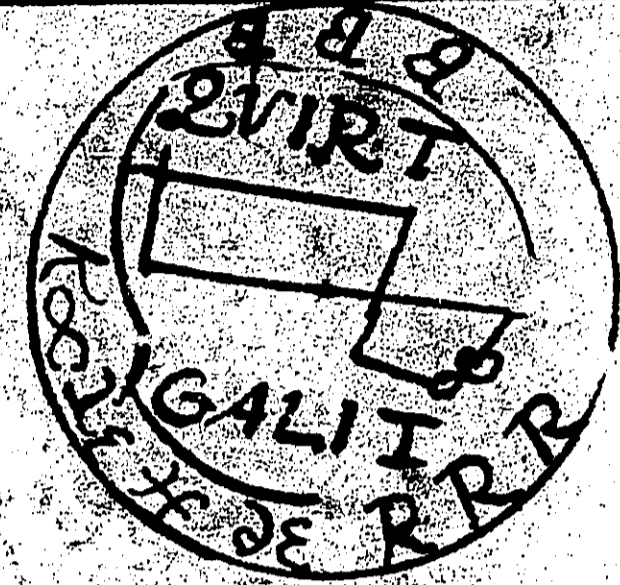
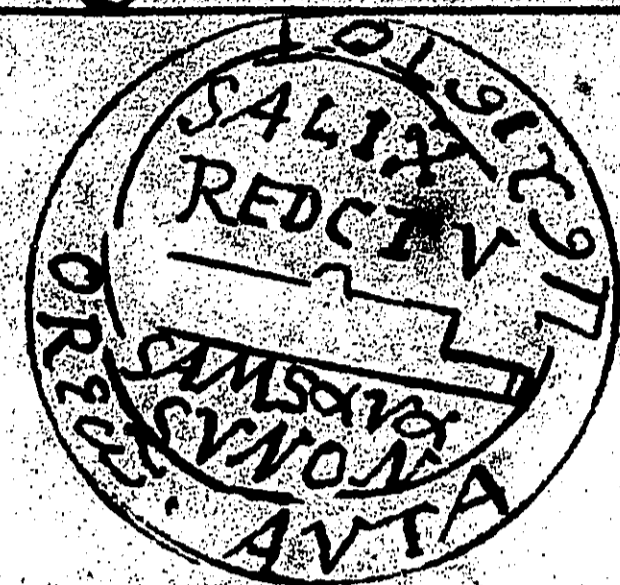
**VIRO** The sigill of viro must be prepared  
 of the metal of copper & gold 3 parts silver 3 parts brass  
 together in the house of the O engraved in the O in the house  
 of 3 after which the sigill must be beaten than from  
 the other planets in their house according to the quality  
 of on equal hours of the planets you must engrave the fol-  
 lowing signs and words on the sigill yet so as all be finished  
 in the same hour



This sigill must be hung on in a pleasant season for that it best  
 and when the planet is in the first house of the house and make  
 hour to hang it on if the course of the planets in the house of the first  
 house can admit of that if not do it in the house of 4

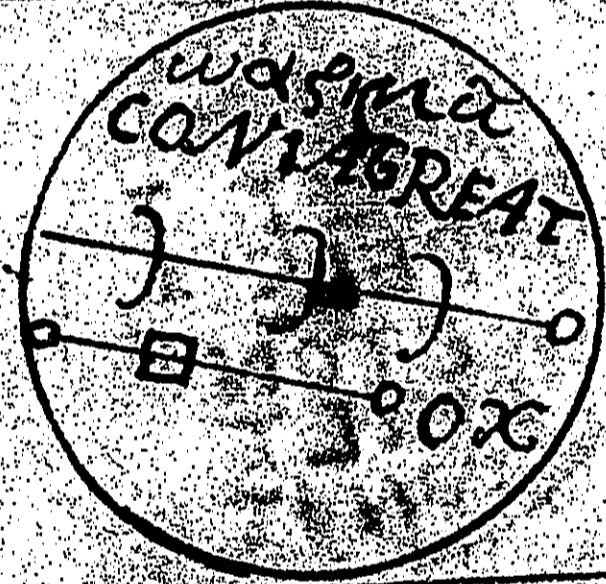
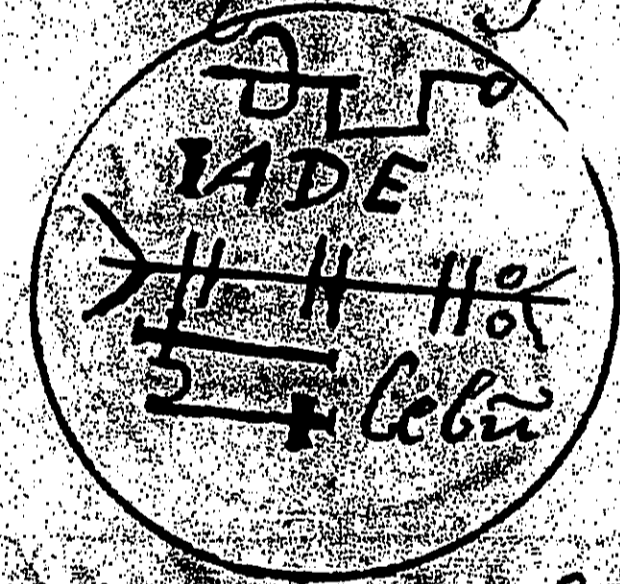
**LIBRA** This sigill of the signatur must be made of pure

and equall copper with gold for the O when the O enters the house  
 now you are diligenc to take note if a fault be made on  
 the strong in the conclusion of the year the virtues of this sigill will  
 be wonderfully effectuall in the men that have of their signa-  
 ture in their nativity if they receive the same constitutions  
 prepared at now is shown when O is in the signatur this sigill  
 and characters following must be engraven upon the sigill than  
 in the day & hour of O about the 9th or first hour in which  
 O is signatur the sigill must be hung on thus figure



This sigill is most effectuall against all incantations of ma-  
 men by which they take away virginity from men if it be  
 past it be against all evils of the world & sc

**SCORPIO** make this sigill of pure silver in the  
 day & hour of O when the O enters in the house must be  
 signed presently but the other when the O enters in the  
 you may hang it on when you will



This is a singular remedy against all venomous biting of crea-  
 tures upon the neck in all they who have the same about their  
 neck viz if they be ten soldiers captives on such a case continue  
 alle exposed in years & continue for in that case of admirabil  
 efficacy as it is before said that following sigill must be made of  
 honon em framed as it is before shown if it be done of that year  
 afterwards when O is in the signatur it as you see in the figure hang  
 it on in the house of O if this be convey into an house where  
 Scorpions are no living scorpion will abide in that house  
 it is also profect for against the biting of a scorpion and it  
 giveth strength to soldiers to fight yet it particularly profiteth  
 to women if it be women the sick also drinke in parabot gold  
 on side of it if thus to be engraven



at the end of the last saying it is said that it be made of  
 that which is said it may be made of the best silver hang  
 in the house of the signatur of the signatur if it be hung







This sheep in the fold among the feeding sheep sprinkled salt  
 upon it that the other sheep that will not eat will lick the salt  
 and swallow it so being they will not call to be fed on and  
 they which are sick below by licking the salt are made well  
 and recover so much is nature able to procure in things  
 of this kind. In this manner Remedies may also be prepared  
 for Oxen Spines and other Animals y<sup>e</sup> of few ewry one  
 according to his complexion and nature time day if upon  
 all listed at vulgarly they say that if you do to them if equally  
 as postulant at the fissures which the Germans call *Griffen*  
 (as to horses) Chirurgeons for the blood in open wounds upon  
 and laid Eggs thus Ambra<sup>m</sup> + Corat<sup>e</sup> + 3 Jor<sup>e</sup> +  
 Ho<sup>e</sup> + 1/2 w<sup>e</sup> + 1/2 s<sup>e</sup> + 1/2 o<sup>e</sup> + 1/2 r<sup>e</sup> + 1/2 u<sup>e</sup> + 1/2 x<sup>e</sup> Do open the  
 mouth of the beast as his mouth is open break the  
 Eggs so the lickon running from his fount may remain in  
 his Jaws so he will be presently well yet care must be  
 taken that he drinks not after it for the space of 12 hours -  
 Do the same for horse labouring with the glands of the  
 inst<sup>e</sup> of the roon abramo other signs written on the Egg  
**KVPFAMILON** so doing the horse will presently comit  
 abramo gins him powder with salt vinegar  
 after 12 hours let him drink at loone as he hath eaten  
 powder on his head him out walk on pede him so as he may see  
 then let him rest that and the ancients of nature which  
 shooe to be by dayes of time in the most of these things happen  
 out the observation of some few of these things do come often mo  
 best men on the some time being no small damage on eatables  
 if they be of good nature like a piece of wood made upon a  
 in the full of the fall of year stick on the hand in scribo that  
 hangs to the suspension of the horse afterward from the hand  
 strokes on lines once in the more then if a hand they be wounds acc  
 ding to the length of the spears these following words characters  
**WA suspensio** strike this in any wall of the house  
 walls will permit and drawe circles w<sup>e</sup> about as large as the  
 being so placed count you againe inwards the circles if you  
 should do so they will againe fly about and come in as they  
 shoud want to do before etc

The 4th Book of magick archidozes of transmutation of met  
 and kinds apt for the same if you wish change gold into silver  
 or silver into gold or any other metal into another diligent  
 by give heed to the following tabel for it is a thing of admirabil  
 use for you to make to learn how more perfectly expeditiously  
 to attain to the end of your purposes

The Tabel	Transmutation of metals			
For transmuting of <i>Orto</i>	<i>Orto</i>	Begin <sup>e</sup> being in the 6th degree of	69 2 H me	attraist in the hour of that planet into which you would change or any other metal
<i>Ti</i>	<i>Orto</i>	Begin <sup>e</sup> being in the 20 degree of	69 8 H me	In the hour of
<i>♀</i>	<i>Orto</i>	Degree of	69 8 H me	hour of
<i>♄</i>	<i>Orto</i>	12 Degree of	69 8 H me	hour of
<i>♀</i>	<i>Orto</i>	9 Degree of	69 8 H me	hour of
<i>♄</i>	<i>Orto</i>	18 Degree of	69 8 H me	hour of
<i>♄</i>	<i>Orto</i>	3 Degree of	69 8 H me	hour of



















from them in the shadow and behold all things written in left  
 out in books & whatsoever if figures with the pen although  
 It is most secret & most occult in a word unto what man  
 could see speculating of this kind and direct all things appear  
 which are done under the horizon as well in places distant as  
 in those that are nigh. Neither they be done in the day or night  
 openly or in secret. These secretures must be prepared for certain  
 men & definite men all other men for whom they are not made  
 can see nothing from them it is also to be considered that if they  
 speculatives be made more large more of every matter must like  
 wise be taken and indeed the greater the Speculum if the more may  
 be seen in it for if great gatherings together of people be to be seen  
 such as are made in wars conflicts & other like confusions of peo-  
 ple in solitel peeces neither the persons nor houses nor other out-  
 let can be seen so very distinctly as in alacres & more spacious specul-  
 ing a smaller than alacres Speculum but only more of every  
 matter - after you have your matter prepared & purified they are then  
 poured in the corner house of his proper planet although good or evil  
 aspect of the good or evil planets toward that planet and diligently  
 to be observed. Gods if it be 3 times with intention  
 afterwards transmitted by Saturne it makes no other purification  
 but only you must beat it out then & macerate it in water of  
 salt for 24 hours after you have washed it with pure water  
 ruben caustic & aquilids for it with a clean linen cloth &  
 Reine it for the time of 24 hours. Silver is thus prepared after  
 it is beat thin in a plate it is boiled in water in which  
 tartre & salt is dissolved the boiling is continued for a quar-  
 ter of an hour then it is taken out & washed with pure wa-  
 ter & dried with a clean cloth & so reserved for the hour  
 of use. Copper must be put into water of vitriol on  
 Camphor must rest in water for the space of 6 or 8 hours  
 so it will be purified but after it must be washed clean & dry  
 & am purified. Iron must be filed & the dust studiously  
 washed from the filings & they above said down to iron colts  
 Tin melt it & burne upon it just wax or honey then pour  
 it out into faire water after you have dry it & lay it by for 24  
 Luck silver Express this through ash in into a cleane  
 Linnen cloth what passeth through is good & Effectually  
 purified for this purpose & what is left in the skin is of no value  
 Ruddy for a beginning. This being done the completion of the  
 person (whether man or woman) for whom this Speculum  
 is to be made must be accurately & exactly knowne viz by calcula-  
 ing the nature of him or her as now before hand clearly taught  
 for as some do the completion cannot be judged of from the  
 hour of the birth calculated but it is truly & rightly  
 understood if judgment be made from the hour that hour an

And point in which the almighty God intended allowing soules  
 into the young in the mothers womb where he first began to live. which  
 hours may exactly be knowne by pythagoras or directed to every man (not  
 other to be old or young from this foundation first. Theophylas  
 find handling said & that moreover the nature of a man being  
 embalmed together with the planets & signs perfectly knowne  
 This will be a question help for the for the furtherance of these  
 works in this place it is not material to know what his fortune  
 was or misfortune what his death life or disease and it is sufficient  
 that the Revolution of the year in which the man was born  
 be rightly knowne and understood.

Now followeth a table by which the beginning of the specu-  
 lum is showed how to be operated for every man of what  
 planet sooner he be.

h	in 12 Degrees	12:7	0 5 Degrees	in 12 Degrees
♂	11 Degrees	11:3	0 13 Degrees	19 Degrees
♂	10 Degrees	10:8	0 9 Degrees	10 Degrees
♀	13 Degrees	6:2	0 13 Degrees	7 Degrees
♂	12 Degrees	1:5	0 12 Degrees	4 Degrees
♀	8 7 Degrees	9:7	0 1 Degrees	20 Degrees
♂	6 9 6 Degrees	4:1	0 20 Degrees	6 Degrees

If a man be the offspring of Saturne the first beginning must be  
 made when the planet Saturne is in his own house viz in  
 and if not by reason of the time in that sign yet at least in the 12th  
 house of Heaven that is in the in the house of misfortune. Gemini  
 Envy & invidious qualities moreover the sign must be in the 5 degrees  
 of aquary but the moon in the 12th degree of the same  
 sign then & the before noted & prepared lead in that very year  
 & moment in the which the moon entering upon the 12th degree  
 of aquary and put it into a fire crucible before prepared & sett it in  
 the fire in private melt the lead and when it floweth remove it  
 from the fire & diligently cover the crucible and sett it aside in  
 till the planets in your touch the 11th house of Heaven or the 11th  
 degree of Sagittary and the moon enters the 19th degree of the  
 same sign Sagittary then take the Tin before noted the sun  
 also make his course in the 13th degree of Sagittary and set  
 a good lead to the fire and when it is in flux cast into it  
 the tin that they may melt & flow together and stir them

at man is  
 the of pur  
 of pur  
 so the big  
 ing must be  
 of this sign  
 signs  
 the planet  
 the height  
 of the av  
 the sign  
 the moon  
 in the  
 degrees  
 the sign







together or combined but each of them kept apart but as when  
the Lord of the natury is in the seventh house that is in the  
house of Saturne secret or hidden things the Sun or moon at the  
same time be in the house of the Lord of the natury and  
also when a conjunction of two benigne planets happens  
then these 3 speculums connectively must be put into a pur  
fluid & cleare fountain of water or sea or under the water they  
may againe co-uncte the them by in the water for three houres  
space untill the conjunction be over past afterwards take  
them out & wrap them in cleare linnen and keep them for use

Thus may the said instrumentes be prepared in 13 monthes  
space if it be began in that time an accurate observation of time  
be adhibited the workes may be set about in one yeare yet one  
yeare if more convenient for this then another especially if  
the Lord of the natury be Governour of that yeare or per  
fect of the part of fortune

### The sixe booke of magick IREDOXSS

Touching the composition of mettals no man can deny but  
that the composition of mettals or other ponderous things  
in supernaturall things may be confirmed by many reasons  
at heere following shall more clearely be taught for if you  
compound all the 4 mettals in a convenient order & due  
time & mixt them together into an masse you shall have such  
a mettall as in which all the virtues of the 4 mettals will  
be infused and remaine all that space you shall live in or  
only one that which we call ELECTRUM this doth not only  
contain in it selfe the naturall virtues of pure mettals but  
besides that also various supernaturall virtues for pure and  
simple mettals by and in them selves have no more virtues  
then what God in nature hath infused in them and all these  
and naturall only so it is knowne to you that god which is all  
mettals is the most noble most perfect & most excellent being  
the Supreme with all its species & compoundmentes combined  
all eternall & constant & boundles so likewise all other mettals  
have their peculiar virtues which in this place shall  
not mention but speake of the consist of mettals in gods  
small and yet their metallick essence being combined  
and thus they can performe or beyond nothing in  
nature without hurt or detrimment but if they be to case

opposite their medicinall virtues the metallick essence  
of them must be first dissolved and then changed into another  
in species viz into their acquirum or other ballourie being  
found quinquessence calx & the like in this state of ballourie  
to the sick & without such a preparation they by their naturall  
virtues can contribute nothing in a supernaturall man  
now as our Electrum doth which is compounded & coagum  
to according to the course of Heaven as we here following shall  
see in the practice thereof the composition is not without care  
assigne guard to our Electrum for the virtues of it is great  
yea beyond all words & in this place will be althoough  
I suppose that you shall receive the virtues and faculties of  
our Electrum and printing the twofold of pure mettals proper to  
common use of this only for it is more cleare then the sun that they  
cannot in the last of a comparison with our Electrum if a  
cup or plate be made of this Electrum upon in it can be given to  
nature now by merchantmentes which shall be made to be  
found on him if the said cup or plate be well prepared for in our  
Electrum is contained an infallible simplicitie latent which it hath  
in the 4 planets & supponer stars co-operating as by reason  
of a singular consistence & coherence if both sweet & if sharp  
found as if it touched or taken in the hand of man and thus of the  
cause why many things were attributed to our Electrum by  
the ancients of which they also made many uses as for  
covering great & small of which even in our dayes have  
been founde digd out of the earth with which they were covered  
and also of the same Electrum ornaments & jewels were  
in times past of Rings bracelets medales scales & jewels  
Spawbathes monies & some of which for consecration were  
taken in our age & allegorized out of silver & gold but that was  
the continuation and forgetfulness of the thing it is  
and the the excellent magnalia of our Electrum of which  
hidden in that last time but by publickly knowne operations  
to light I cannot case but describe & discover to my brethren  
in the darkness of solitudes but it seems not expedient  
for it needs so that our student will be called upon to the  
strongly effort to the ignorant to be void by the good  
of the best security & yet in the mean while shall  
place cannot change but some some of the most  
perfect and virtuous of our Electrum which we have  
seen done will that our Electrum which we have



The truth of them with a good conscience for we have  
seen Rings of this kind which whosoever did wear  
The crown would not hurt nor the passage of sweat nor  
any dolour torment like wine neither would the Apo-  
plexy nor epilepsy invade and if a winge of this kind were  
put upon the ring finger of an Epileptick man in  
the time of a most grievous fit the fit presently  
abating and the sick immediately awake from the place  
wher he was fallen we have also seen and knowne  
now at that time affected with any occult disease the  
ring suddenly did not only smelt but be poison of the gu-  
dai: Symptomes did also contract spots & deformities as we  
more clearly declare in our Booke of Symptomes  
Celestiall operation present of also the influence of all  
the planets that it would away all malignant spir-  
its therefore the Antion Magicians & Charmer  
did and performed many wonders of this kind all which  
is if of those particularly shewes to you it shall make a  
wonderfull Chronicle which notwithstanding for the  
quodding of scandale I have omitted for the  
to account the greatest Sophisters & the highest magicks  
and Enchanters & notwithstanding cannot passe over  
by accident in this thing some have done in Spain  
the most but too pounds at a ton of being that bell had  
Cord & hair of many spotted and rissions  
of spirits for whom he was disposed to such actions to visit  
contains words & Characters in the natural suspension of  
the bell then he stood on being the bell immediately appar-  
ed upon appears in what form seems to himselfe & others with  
the form of the same bell he could also draw to himselfe  
and pull from him either rissions or spirites yearning  
with also if he so pleased at growth the eye have some done  
by him yet at often as he intended any roon thing so often  
he pronounced the words & Characters he would not be able  
to see those Characters on words which my selfe more pro-  
foundly puminating and considering the matter did at last  
ght happen to find them out which notwithstanding on  
the examples of which I have studiously desired it  
is without difficult powers that many of moment  
was sited in the bell then in the words themselves

For that bell was undoubtedly made of our Element  
I have also seen the invention of virgins bell at the found  
of which all adulterers & adulteresses resident in the Court  
of King Arthur were so exceedingly terrified at a conspitation  
they feared on them by which they were plunged headlong in  
to water no otherwise then as if they had been struck down  
with lightning that if no falls but at one thing and was  
they to be convicted therewith if seems not unworthy of your  
beliefs since all such things are possible to nature for if the  
possible man can call & so compel another by the force of his  
word as he must do what he commands without all force of  
weapons or other violence intemporing contained much more  
certainly can the possible man do the same who can compel both  
the visible & invisible not only with words but also with the thought  
of a word for necessarily the invisible must always be  
obedient and subject to the superior: what other thing if the  
possible man mean then the superior it shall be in the mind  
and cogitations of the invisible man and by the imagination  
of man discouraging & discouraging himselfe more if the superior  
be an and convinced for another by the occult spirit than the  
may also be in itselfe and in by a goodly impudency  
they by the power and help of the stars may be far more sublimed  
exalted than they can be by nature as we teach in the other  
Books of this magick Archdoxus God blessing mercury may  
be for example to you if they drop be compounded & united  
by amalgaming exactly in the time of the conjunction of Saturn  
and mercury and in that conjunction the sun have dominion  
over mercury they therefore may easily be joined together  
so as to give texture to living mercury which may be  
Aetheriall augmented with other living mercury in that  
a conjunction this is an admirable secret of nature &c  
The likewise without this conjunction gold & silver  
may be united & compounded with common mercury in the  
manner if gold be laid over mercury then all the  
curry a solution to the gold in the spirit of sulfur & make  
which flagging flagging at once in the same manner  
silver may be handled also that no arguments to call  
magnesia of the philosophers in the search of which  
as Thomas de aquino & Pseudo-Dionysius with their followers have  
and earnestly but to no purpose and this is an admirable  
singularity that mercury with gold and silver  
silver copper green sulphur &c if so combined together  
easily melt together & stay and purpore in the  
time they are for changing matter as we see rolling  
mercury in our books of the Transmutation of  
falls - further more touching the



This also is to be understood viz as it with it orans fume pnatally  
all mettals calcines & diggoses them to its orant nature so as it  
wills: also with their fume & coagulation living mercury you  
may have found mercury within of exceeding great fadts  
and that it can no other way be coagulated than by the great  
diti. cold which fully perfectly melts & fusion affords as ex  
in the fire & heat wherewith out from mettals in the fire of this  
kind is the susnick of mettals which affords from mettals in  
their melting like a spirit: if mercury it is to be known that  
mercury is amolalick spirit and as a spirit is more than above  
so also mercury is more than all the other mettals and as a spirit  
penetrates all realles so mercury passeth through all mettals  
for mercury performs and operates wonderous things in  
mettals all which we shall not have & explain but leave it  
to another place my selfe have seen and found that if living  
mercury be contained in a sublimed as either from a calcined  
mettal and calcined be againe reduced into its orant mettall it  
will then grow to be made more fluid than any lead whether it  
be gold or silver copper or iron or steel so as it will become  
flexible at a candle or touch like roape and will melt like  
snow on ice in the suns heat & therefore by digestion for  
some time it will all be turned into living mercury: we  
also make mention of in our first booke of the Resuscitation  
of naturall things when we speake of the mercury of  
mettals: In this manner is prepared mercury of gold mercury  
of silver of copper of iron of steel of tin of lead  
touching which Aristotle & other philosophers have  
written delivered many things but partly on wrong sense  
them with their errors: therefore this is to be accounted  
the highest and most noble mystery of nature which ought  
studiously to be considered and not to be rashly committed to the  
hands of any unskillful viz of the carpenters for what will  
agen on people pnestis agate who without knowing it now can  
the result but present and thing the can smaller before it: the  
condemning & ingenu of Sophisters as is the very same: #  
Christians they are not worthy of those treasures nor must  
they be imparted to them least people be cast before swine  
and what is sacred given to dogs which God himselfe hath  
seriously forbid to be done: but that we may come to the prac  
tis of our lecturum touching which we began to speake  
above and which ought to be compounded & prepared accord  
ing to the motion of the heavens and conjunction of the  
planets the process of that practice is as followeth

First attend the conjunction of Saturne with mercury  
that bearing all ingredients must be in readiness  
as fine crucible pure lead water thin or in small quaines  
living mercury & that nothing may be able to your purpose  
The conjunction as I said beginning make your lead to flow not  
so small water as if mercury be poured upon it it may not  
fume away or evaporate otherwise in the first point of the con  
junction take out your crucible with the lead in fling from  
the fire and then pour in your mercury afterwards per  
mit them to cold together this being done likewise attend to  
the conjunction of Jupiter with Saturne or mercury then  
having all things prepared in readiness studiously endeavour  
that pure English tin may be melted in a vessel apart at  
the very point of that conjunction & your vitid lead and  
mercury in another peculiar vessel in the same also at the  
same time first take your lead and mercury from the fire  
when that mixture is warm condensation then pour in  
your tin and permit it to cold together that you will have  
the three most fluid mettals conjoined together in one  
body which three indeed should alreadie be first conjoined  
asunder and againe attend to another conjunction viz of  
any of the other planets whether (Jovis) or (Mars) or (Venus)  
conjoined with any of the other three afore said viz  
either with Jovis or Mars or Venus againe you having  
all things in readiness as we said must melt either  
apart in the points of the conjunction mix them at  
afore you did in the other 3 & perceive that quadrature  
mixture with the same: and you must handle the three  
remaining mettals untill all the 7 be conjoined together  
into one mettall according to the due conjunction of the  
planets so you will have the ELECTRUM prepared but  
having described the same I will leave put an end to this  
little booke

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

It is containd that agree at persons who is directed in the  
title of the planets if they be duly prepared may have  
time according to the course of the planets as we have  
as for no man can deny but that the superior heavens  
and lower of heaven can do much in the world and  
all things if the superior stars and planets can

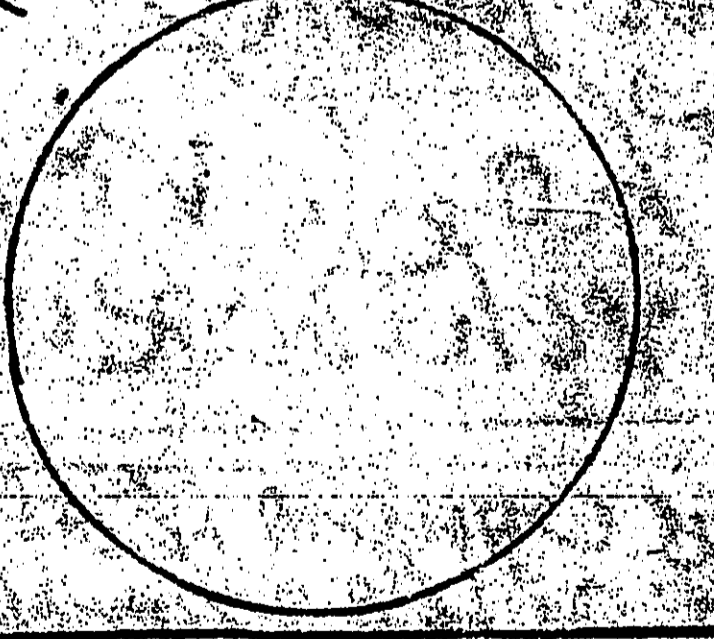


gouerning rule and at it we are as they please compell the  
 small man although he be made after the image of God  
 Endowed with life and reason How much more may they go  
 downe by things viz metals stone & gemmes which they em-  
 poye themselves on which they work all their virtues & effica-  
 cy according to the measure of influence do so occupie as if they were  
 in them with all their substance as they are in the  
 firmament it selfe also it is possible for a man so to endow  
 them into ambicion as in that they may effectually open  
 way whether the medium be any shell or stone or gemme or  
 any other thing it is also a thing very worthy your consi-  
 deration that the 7 planets have greater influence in no one  
 thing then they have in their proper metals viz Sol in gold  
 Luna in silver Venus in copper Jupiter in tin Mercury  
 in quick silver Mars in Iron Saturne in lead therefore we  
 have described the Sigills of them each to make the seals of  
 every planet of its owne proper metal

The seals of Saturne this sigill must be made of pure  
 fine & blackian lead in the potentia of which make aqua  
 fortis on one side divide this quadrat into 3 columns & into  
 3 rows in every column containing 5 on the other side the  
 of the planet must be engraven viz an aged man bearded with  
 a staff on spade in such wise figured as if he were signing the  
 earth on his head must be affixed with the name of Saturne  
 but for impressing this sigill you must signatury upon in  
 firmament paper cut and engraved that in the exact time  
 of signing the sigill you may impress in at many a stamp  
 viz that by this means the workes may proceed the mo-  
 re speedily then at any other when in the day of Saturne the  
 moon enters the first degree of taureus or capricorn &  
 the planet Saturne is of a good complexion then  
 make your sigill porous fit out and stamp it between the  
 2 signatury stones as we said when it is so prepared keep  
 it carefully in cleane black silke

The seals of Saturne

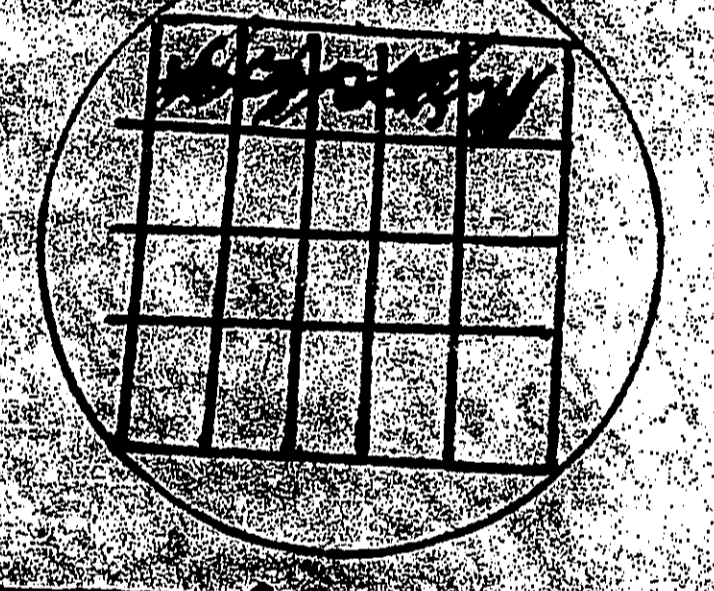
2	9	4
7	5	3
6	1	8



This sigill profiteth pregnant women if they wear it  
 about them in the bowch they will finde no difficulty also to  
 what power this seals is applyed that will be multiplied

And increase if a houseman carry it in his left foot no  
 man can hurt his house But if this seals be made in the  
 day and hour of Saturne when Saturne is retrograde the  
 silke all good enterprise and if it be applyed to any thing  
 that daily decays is diminished and will hold also in a  
 time of yeare if it be buried in that place where he dwells  
 Rest they shall have no success but will hastily perishe  
 their camp and be gone

The seals of Jupiter  
 This sigill must be made of good English tin in the north  
 west on one side aqua fortis must be engraven and that  
 multiplied with the quadrangle number and every  
 line must containe 34 in the other side of the sigill the  
 image of the planet must be engraven viz a sacred tall  
 and liberal man holding a staff as if he were reading a booke in  
 his handes upon his head affix the name of Jupiter  
 also for this sigill you must have two signatury stones  
 prepared as is said then in the day of Jupiter the moon en-  
 tering the first degree of libra the planet Jupiter sigill  
 conyctured prepared and finish this sigill and keep it in black silke



The seals of Jupiter

16	5	0	3
5	10	11	2
9	6	7	12
4	15	14	1

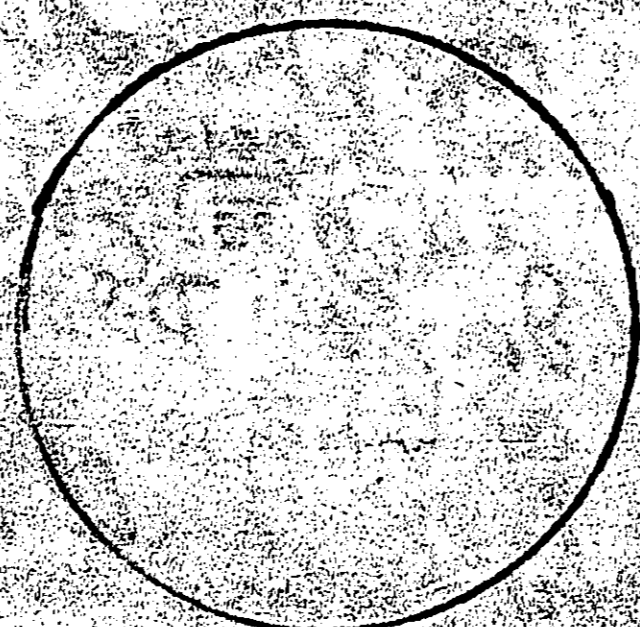
If this seals be borne if procureth long and sound health  
 Callmon to what ever it be applyed that multiplied with  
 water and wine makes the bearer happy & prosperous  
 in all his affaires and it drives away all care and sorrow

The seals of Mars  
 This sigill must be formed of Corallian Iron in one  
 of the magnitude of the figure following and kept ready  
 that time for impressing it on iron must be aqua fortis  
 multiplied with the number 100 on the other side  
 may conycture on the other side must be engraven  
 the image of the planet viz a soldier armed holding a  
 in his handes and a right sword upon his backe and the  
 name of Mars added in the center of the seal  
 for firmament ad inviolabilem seal the sigill must be made  
 sigill must be engraven upon the seal of Mars when the  
 on entering the first degree of libra or the planet Mars  
 in Mars hath a good motion that and in being a  
 at that time your signatury sigill must be ready hat in the  
 it may be both be prepared and signed when stamped  
 keep it in Red Silke &c



14	10	2	18
20	11	7	25
21	17	13	9
2	25	19	15
8	4	23	16

The Seals of Mars

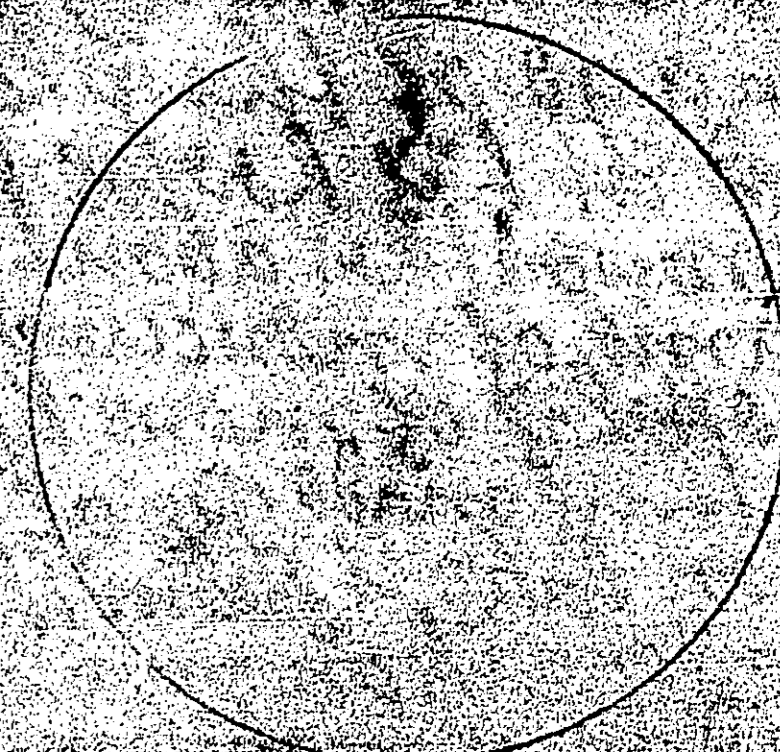


This sigill confers strength and victory on the roquins fights and combats so as in all conflicts he shall triumph and not be vanquished. The same seal be burned in all battles on foot in fight all enemies contribute to this seal but if it be prepared on iron nails or iron rods render a sword malignant aspect from the contrary party and every year all contrary chances or mischances will be prevented.

The Seal of Sol this sigill must be made of the best arabic lach or Hungary Gold leave also you and to make a quadrangle on on side and that it to be multiplied with the number 6 to as in every line transcribing the number 6 you may be in how you want to read that the numbers in every sigill are the secret key and hidden numbers of all the stars by God subjected and attributed to that as not to each in our books of stars for a planet is called according to its primary stars therefore it is best that it should have the other stars render it visible by it angles in Gold and be on the other side the image of the planet may be engraved viz a king crowned sitting on a small throne with his right hand holding a scepter in his left hand and the name Sol but before his feet the image of a lion for the sigill before the sign of the moon grows the first degree of Leo is at that time the planet Sol be at a very high conjunction in the sign of Leo. But you are also to understand that this road of engraving sigill is not only instituted but by reason of time no engraving is sufficient and quick but that all things may be done by the expression of celestial virtues for of celestial impressions and influences of superior stars are supernatural made swift and in an instant to at an arrow shot not from a bow now if a bullet shot out of a gun so swiftly pronounced an impression ought to be made in the sigill men king princes courts and courts advanced the same so as to continually increase in good and honour. And if you are affected among all men &c.

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

The Seal of Sol



The seal of Venus this sigill must be made of copper on the side of it figured with a quadrangle multiplied with the number 4 every line containing 45. on the other side must be engraved the figure of the planet viz a woman might whom stands an infant with above and find vomiting over the woman breast as fashion on other musical instrument in her left hand upon her head a star and the name of Venus upon you have made ready to percussion of the instrument. for the seal then observe when the moon be the day of Venus ends the first points of taurus or virgo at that time you may by sigill it and with sigill keep it in green silk.

22	16	10	34	4
5	27	43	17	41
30	6	24	49	18
13	31	7	23	40
38	14	32	1	36
21	19	8	33	2
48	15	40	9	24

The Seal of Venus



Who who wear this sigill will be of a wonderful and admirable great estate and will acquire to himself the love of men and women the same will drive away all evil and have you command your pleasure and desire to be done which the seal hath been used to be done almost every day to be done in the morning of males but showing all the good to be also if confers them and a happy progress in the art of music.

The Seal of Mercury this seal must be made of a quadrangle multiplied with the number 4 every line containing 45. on the other side must be engraved the figure of the planet viz a man with a sword in his right hand and a caduceus in his left hand and the name of Mercury upon you have made ready to percussion of the instrument. for the seal then observe when the moon be the day of Mercury ends the first points of taurus or virgo at that time you may by sigill it and with sigill keep it in green silk.



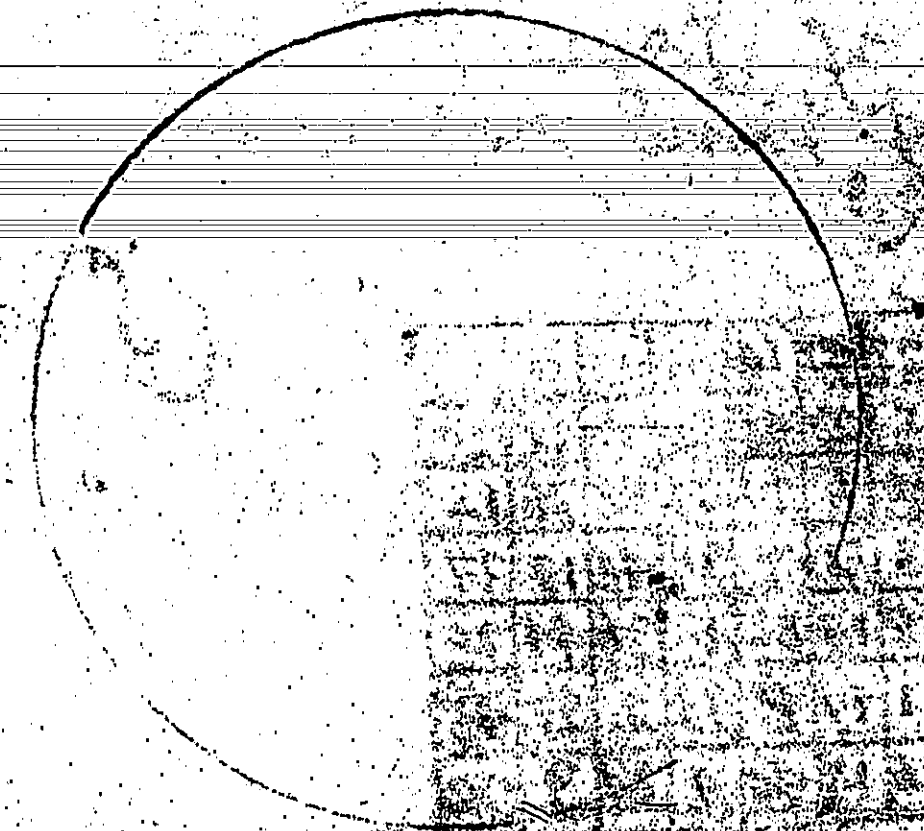




Low containing about 262 on the other side stands the  
 image of the planet viz an angle winged on the back  
 and in his hand having in his hand two serpents  
 the words about it crosswise but on his head appear the  
 name of mercury. mercury is coagulated with lead for no  
 metal is of more affinity to mercury than lead this coagulation  
 as thus made of fine lead zij make it flow in a mass like them  
 then take it from the fire and let it cold alittel when it is nigh  
 condensation porous in mercury zij also observe when in  
 the day of mercury the planet is benigone the moon entering the  
 first degree of Gemini or Scorpio at that time make your eaagu  
 late mercury to flow with arow soft fire and pour it out  
 into the form of mold before prepared knocking the same alittel  
 that the mercury may slide down a little the better it will  
 very well rage cold in the form but the form must first be  
 anointed with roze gum with aburning taper that nothing of the  
 mold mercury may adhere to the form but slip off and make  
 ly. It is in all the Equinoxes the best yet if in casting this  
 sigill be not sufficiently pure and equall you may cut it as  
 you think good afterwards keep it in purple silke

2	14	27	6	6	6	1
12	15	28	11	10	5	6
22	21	32	16	19	13	11
32	34	37	21	24	25	18
40	42	43	26	31	33	25
47	48	49	31	36	39	33
53	54	55	36	41	44	41
59	60	61	41	46	49	49
64	65	66	46	51	54	57

The Seale of mercury

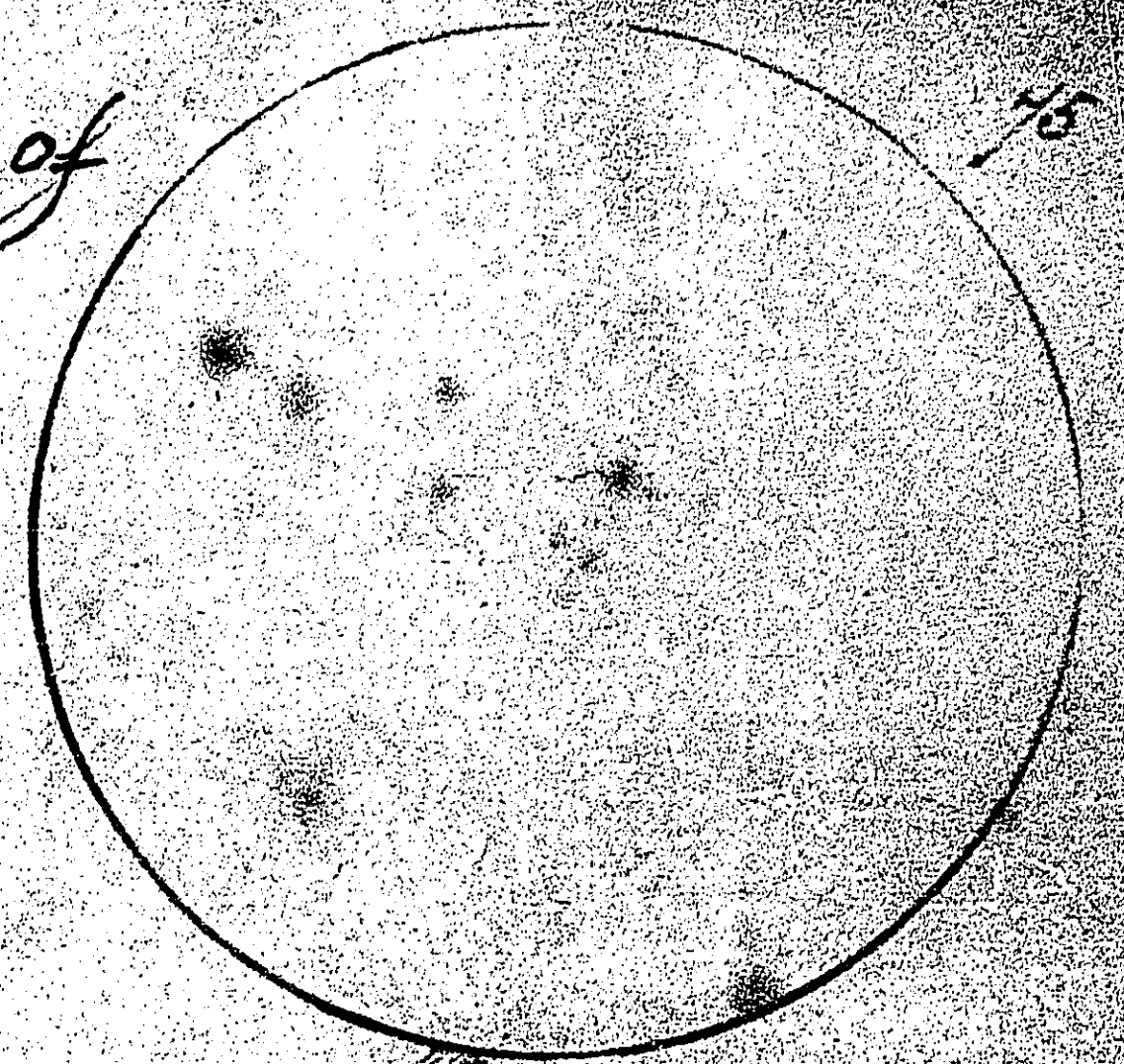


If this seale be woven it conferreth great grace and favour upon the  
 person that weareth it and for learning philosophy and also  
 other naturall sciences and if on the back of this sigill be conceived  
 all happy memory and if delivred from a lover it a man lay it  
 under his head while he sleep what he desireth to praye to God that  
 he may see he shall see and experience

The Seale of luna this sigill is made of pure silver and the  
 diameter of it must be so as every way contains about 300  
 in the other side stands the image of the planet viz a woman with  
 a crescent and a white garment standing on a half moon in her right  
 hand also holding an half moon or her head is affare and the name  
 of luna the signatory in the month must likewise be prepared for  
 this seale then you must diligently observe when the moon is abovest  
 court and habit of the moon in the day of luna the moon enter  
 ing the first point of capricorn or corngo at that time signis  
 this seale and keep it in white silke

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

The seale of luna



This being woven preserveth from many diseases it is also  
 profitable in roome with child and to husbandmen especially  
 against thieves and Robbers also it causeth all things to  
 which it is applyed to abide and persist in on nature etc

The end of the second volume of the whole  
 works of theophylastus PARACELSVS



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