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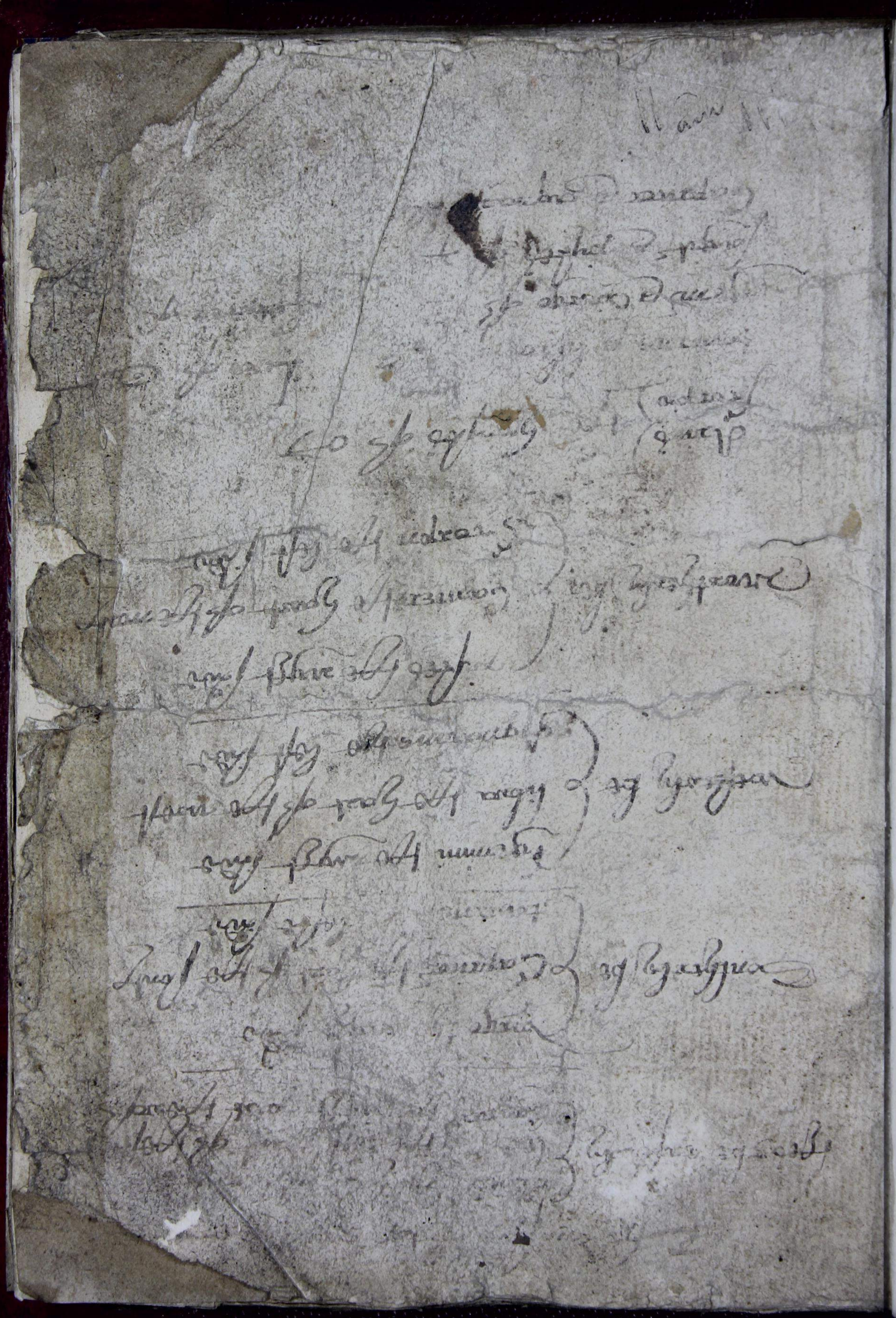


hours wanting in ye first Book ye first
Chap: ye 5 C:B: in ye 2d Chap ye first
wanting ye Chap ye 3:4:5:6:

[illegible]

O lord god the mighty Jehonah thou searcher of
secrets unto whome nothinge is hidden or unknown
the way of Joha & co without no come, no hosbon
begynnete any thynge, no doubt his fomedatio is
upon the sandes wch shalbe rained away wt
the monable wantes of the stab of unrestayne
and imperfectio. O send comfort from heaven
(most merrifull father) that done of light
that by the use of the same I may en
ynde my selfe & all my doinges, after
the yoldinge will and pleasure, yrumb
good lord I beseche the that whatsoeu I
begin at this time, or whensoeu, it may
be yrounded upon thy sarete lawes lawes
& that I may conet of deshes nothinge
but that wch may be consonant and agre=
able to thy will, yrumt also that I
may have sure of Mitharells sayings
that wch the shrewd of sure confiden
in the I may be able to shrinke &
banynishe Satan and all his sug=
yestions by the death of my saud J. C.
Amen

(E) but you let not poyde sermont & onew
my hart, nether let myne eyes be pearly
eliminated and pressed up, let me attribute
nothyng to myselfe nether pomegaste
of sett for hyden secrets of mistaynes
contrary to thy good will & pleasure
of Jesus crist thy sonne & most powerfull
begynnyng of all thyngs. But of good
you let all my will and desyre be to
be wyse hereafter to thy holy word &
hereafter to thy grace wch upon shall
gyve me, crn is at any time upon
withdrawne from me thy secrete mirtes of
consolatio wch proceedeth from the emma-
ledge of thy sonne my lord & saviour
Jesus crist, yf yet graunt me thy grace
that I fall not into disspaire of lord
but let me endure upon thy trust in
hope, wch hy quiet & pacable rostfulness
wch is passed out in hyde doctrine of
Jesus crist our only saviour Amen

Cartalus

Sequor Zoyzai baro dormita

Tractatus de nigromancia

Dividitur enim hoc opus in quatuor principalibus partibus. Scilicet in dispositione agentis, in abstractione astrorum in conservatione sui et in completione quorumlibet effectuum

1. Primus igitur tractatus continet sex capitula. quorum primum est de agentibus principaliter astronomicis.
2. Secundus de agentibus astronomicis.
3. Tertius de immediatis agentibus.
4. Quartus de continuis et de contrariis dispositis et communibus secundum naturalia.
5. Quintus de virtutibus constellationum et sigillorum actione.
6. Sextus de temporibus convenientibus formis sigillorum et quomodo virtutes, sine quibus operationes impossibile est quid quod agere ad opus nigromantie.

Secundus tractatus est de modo conjungendi et continet 6. capitula.

1. Primum est de acquisitione fructus et charissimum
2. Secundum est de adoptione dignitatis
3. Tertium est de hominum inimicitia.
4. Quartum de colligatione notidiana ad alligandum sonos et odos ad bibendum.

Omnis de cohortatione quam habet sponsus ad sponsam
et breviter respondent ad quæsita et nulla
hæresis inferuntur.

Secunda est de familiaritate sponsi et tibi sumentur
indemnita corporalia et facta tua poterunt
ad tuum desiderium sine fraude.

Tertia tractatus de 3a parte huius libri
dividitur in 6. cap: quorum primum est de
commoratione sponsi et pro amore infra.
Secundum de familiaritate.
Tertium de de consortium omitallor
Quartum de fortuna importunitatem
Quintum de eqm sempo tibi paratio et de
dramatica quomodo habet posse fieri.
Sextum de maritagiis et amore commendis
vel potius stupendis.

Quarta pars et ultima dividitur in sex
cap. 1um est de cognitione veritatis sponsi
2o de quibusdam medicis ad constringendum
et hortandum sponsam voluntaria. 3a ad inhi=
bendum eosdem sine negatione vel mora
4um ad faciendum pontium ecclesiae et mag=
5um de stultitiae quomodo habet cognitione veritatis
6um et ultimum ad immolationem tristis et pu=
rimoniae pro tua exercitio complendum.
quae quidem immolationes nasci enim in
istis

Istis opinionibus, ideo sententiis et historiis idem
poterit opinio subiici, quia in Hor quem ecclesia
damnat et reprobat omnipotentiam et sortilegium
tractat vanis proprias sortilegia. Et ad
primo secundo sciendum quod si observantia praecepti
huius libelli, absque aliquibus sacrificiis vel
similibus semper tibi poterit et obedientia sponte
habebis quod volueris. Et quod plurima
bona possis acquirere et mala si dois
quae non licet prodeat. Et quia Hor
stricte fecit theologiam sponte inimicamus
quia indubie si quis tempora, horas et
circulos et reliquos volueris observare
sterile et absque timore poterit quod voluerit
proprie efficere. Observato ante scriptum
in ipso tractatu et diligenter est finis
sententiis. Impensis igitur sit hic regula
generalis sine principalis quod multum est opere
in hac arte nisi mundus fuerit, non solum vest
libros, sed etiam sit conscientia pura et
immaculata et debite per confessionem poenitentiae
confessus et mundus, tunc de hac arte
audeat quod quicquid requiras
quae postea videbimus

Secunda regula est hic quod impossibile est
hic fieri sine sanctitate familiari mundo

et honesto conversari quia et ex conservatione
omnis scientiae et Christo fidelitas iterum et
domino rectae conservatio dicitur quemadmodum
quia sunt scientiae omnis vel Christo, sive omnes
unguam habebis quae possedistis

Tertia regula est hoc, quod impossibile est
aliquem desiderare in hoc opere, nisi diligentem
obtenet temporalia humanis mortis vel divi, et
specialitas huius, et quando scientiae vel sacer-
tis sunt vestra Alta linea sibi indutus
unde et adversera et poenitentia si fuerit potest
in adversis quia hoc summo diligunt sunt

Quarta regula est hoc, ut omnes habentes
unguento, sunt et indutus oportet et
vestem divide linea vel lanea simplicitas
et non duplicitas mundissima et adversera
et fac et anima sunt mana vel montes lota
quia alitis sunt mihi accedere quia max-
ime mediocria diligunt. Videt tamen
potentia dei unguento conservato si omnes
tuos habentes in quantitate desiderii fuerit.

Quinta regula est hoc, quod in omni operatione humana
not: humanis operatur operantur non fraudulosi faciem
nec temptationem et vivendi accidere sed bona
fide et sperm. sed in deum frigat et vestis sunt
si

Dignetur sibi subiciat quia aliter indubie
Delirat, et sic operatio tua fit tuma vaporosa
fumosa visibilis et temptativa in principio
erit multa vel totaliter antecaye, et fraudulosa
Sexta regula est hec, quod in omni operatione opor
aer: aerem esse clarum et non nubilosum et principium
versus orientem et quantum potueris in sole
operare omnia, quia sol in talibus habet multam
influentiam, et sperus in planetis vadibus apa-
rere appetit
Septima et ultima regula est hec quod in
omni operatione et minoribus tribus orationibus
dicis animam Dei andire missam
Ecce ipsum tuat pietissimus in hac
parte et opa tinis strictissime custodire
debent de quo hec omnia consequentia colligi
et fidelit in latinum transtuli multosque com-
probari, nec quis dubitet de veritate horum
Editorum quia indubie has regulas cum aliis
requisitis in nostra tractatu declarait quis
diligentius observaverit desiderium suum absq
omni fallacia poterit obtinere
Sequitur de observatiis regularibus. prima
observantia est ista de semper potes dire
ante operationem ab omni vitio Dei potentiam
naturali et ab omni demonia maponla ab-
stinet, et da quod fratribus illi nisi secreti
Dei revelabit. Secunda observatio est quod

qd in omi operatione oportet q̃ principio longitudo
tamen pteddo bastamq tmo reddere 3a est
ger, qd in omi commixtione opt q̃ ipse dos
oritur 7 tios operent 7 tios dnstrue usus
tios et 7 tentium versus commixtum ite
7 tios. Quarta est quod quotiens
lamina tetrigerio nomio dei ad ostendendu
sentiens, opt qd in similitudo stropai intue=
rio tui corpo balsamo geniberq floris
rio ostendat. quinta regula et ultima
est ter, qd amlio stmq debet in minio
digito sinistri manus portare, cinsq
forma et figura in suo loco dicemq.
Sed in omi constructione istius
operis opt ante dictu est pteddere debet
regentiu mediria et in ser biz: in postibq
in vastura barba et specialiter in cryma
bentione. nos sh tamen ft tor in te fuerit
vel in tuis postibus vel in anima mediria
dedignabitur sponte te accedere tanqua
ad incignu. ante in capto primo qualiter
docebimus. Primo pmo confessione
oportet te preparare. Frontem tu in tepore
conparente tiuno intrare desiderandis,
et domito dispone in ingressione opt dictu est
et postea fac fieri balneum de fili lanei

Cum ad deliberandum et intrandum in horam q̃ vel 7ª
eiusdem diei in principio vel 9 medium horæ vel
minus vel plus magis vel volunt saltem sic q̃d
hora in palmis nō exceddat dum d. vel ad
mihi fuerunt studiat studiis, et diligenter et
a principio transitus sit q̃d immediatus post
quartam horam in horto mundo transeunt mundo
et nero et panis omnibus mihi lotis quidstas
Deinde surgat et ad oratorium qui secundus
festinus habita dum prius et ter modica re=
fectione vel de aqua et pane cum quibusdam
pistionibus, quia tamen ante oratorium non
audeat manducare, nec iterum stomachum ad
oratorium accedat, ne forte timor dissorum sur=
gatur horae qui incipiat et fatigationem
adimpleat non potest qui est valde pienissimus
Primus vero in oratorium ~~et~~ a limine tandem
le custodiat et tres horas et in horto qui=
estat valde et molli si in horto fuerit, si
vero in dit ab assorta sibi tantummodo re
abstineat, et tunc surgendo ad mensam qui
dormierit et si forte in horto subsequenti
aliquod oratorium officiet dormierit ita vel
dormiens contradiet potentia sed omnino ab esu
carnis abstinet et in omnibus istis oratoriis
ferre sui laborant ad minus faciant in quis=
liomis potationibus et indumentis omnio tandem

Et aliam nisi soli sacerdoti vel socio suo tunc
primo ventlos qui in dubio amplius no habebis
proposito. Deliberatio nunc regulis
generalis ad operationem necessarias et disjun=
ctionem agentis debito considerat, nunc
et locis ubi operationes debent fieri aliquid
est dicendum. Habeas igitur camera strictus
et lineam quadratus, in cuius quilibet quadrato
latent sit fenestra ad latitudinem primi mobilis
vel modico magis et sit camera sic situ=
ata qui una fenestra sit versus ortum ab
versus occidentem ab versus aquilonem et ab
versus meridiem et sit camera latitudinis
ad minus 7 tti pedum vel ad magis 34
pedum in quilibet latere quadrato, et sit
superficies terrae sive area lapidibus
tabulata, et sit superficies terrae sive
pavimentum rectum et planum et nu=
lla facta foramen
possit circulum aperiri et in eius scribe
re: litera ac nomina ita et possint
videri planissime habeasque sub una de
fenestris locum de nero stramine et bene
latis mundissimum et odoriferis circumquaque
et sit rotundum ita locum operiendum
in diversis operationibus posterius exponendis
Sit locus tuus in antro circulari, et in
iacendo in loco tuo alterum adimplebit possit

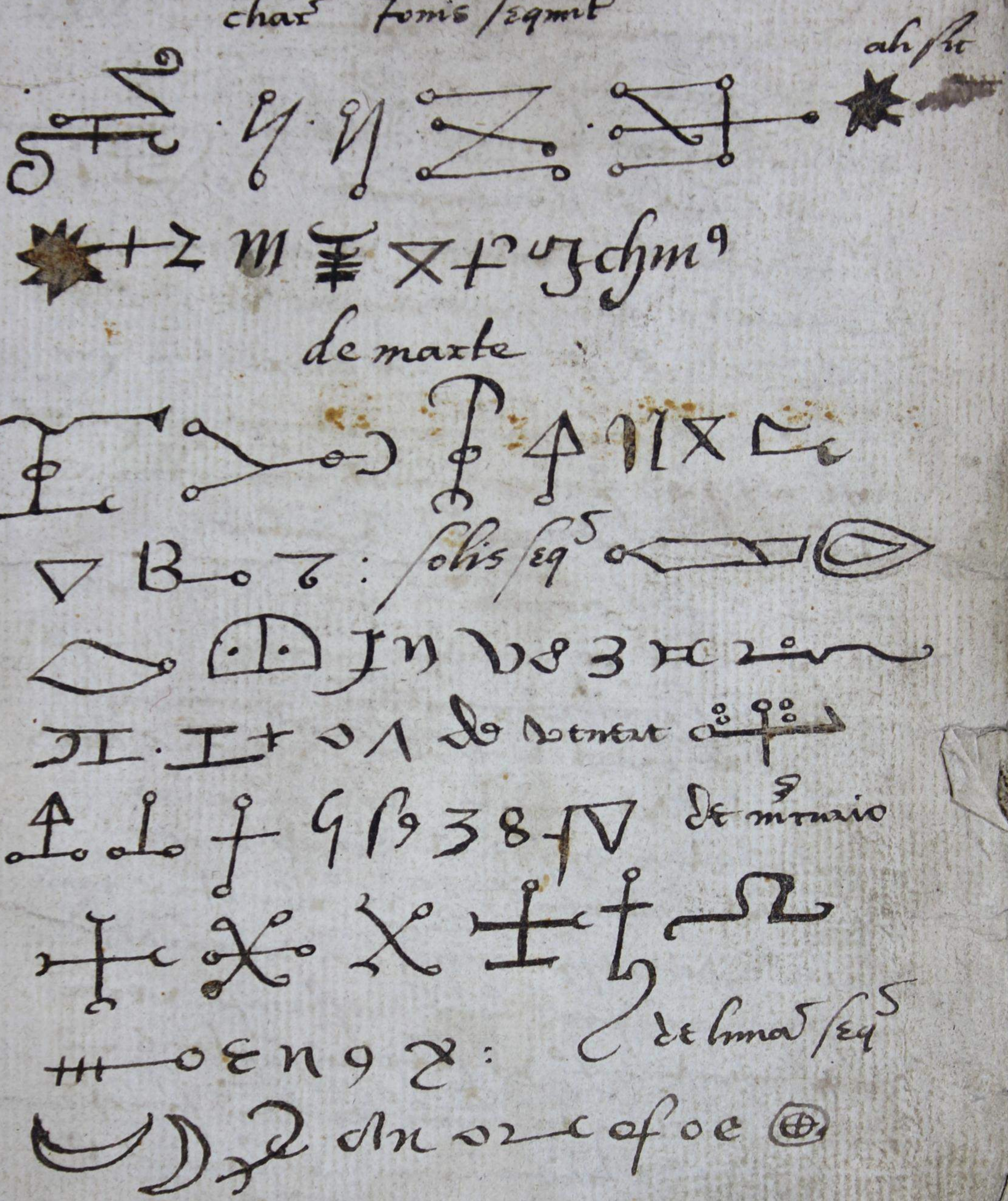
Ad dimensiones operationes requiruntur mensa ligni
dentati ad longitudinem trium cubitorum et ad
latitudinem semis cubiti et semis, et sit
superposita mensa ad superponendum vas
de lignis lanei, habeatque manicam mensa bene
lata in aqua rosacea sicut mundatus et lineos
nervos vitellorum vel membris albis et
semidificatis diz lert carnosa, mensa manica
vitelli et quinquies ibidem fervent, ad
opus tunc to vitelli et si lert to posterius o
deretur digni ferendi, indubie qui quizis
habebit. Cap. 5.tu De dispositione vivendorum
est autem vivere quod sicut est to in
dimensis operationibus dimensis ut vivendis. Sed
tamen tria modo vivendorum vel dimensis adiu-
cionibus mensi sufficiunt. Omni operationi
Item ad constringendos sicut nervos et Igniculos
omnes vivendis sufficit vel dimensis mensium
adicionibus. Omni operationi, qui additionibus
patebunt vel vivendis et vasibus in suis
operationibus. omnis sequitur de fontibus aquarum
constringuntur. Aquarum sicut omnes vivendis
constringuntur diffuse vel secundum libri, et lert
immediate frigida aqua plumbi, alii de fontibus
alii constringuntur in loco fluminis et vivendum
sed in frigida verissimus est ex constrictio
et iam et illo loco ponetur qui fuit terrae et
aeris sicut omnes alium vivendum habent sibi appropriat

In q̃ constituendum ad exponendum, qui omnes stipites
viventes in suis potestatibus habent. Et Ego
notari qd immanis dicit viventes maiores 15 ped
poddibus in diametro, tamen tamen ad exponendum
et in pontificalibus Salomonis possunt se extendere
dicit soltera cum p dnos poddos ad minus
non sit habitudo trium viventes, poddos 17 deal
ne exceddant. Barbari sedere potuerunt ad
viventes posunt in locis suis consuetudinat.
tamen principall varietas sunt Hi q̃ sequentur

Hi vero dicit
fidei in omni vivente in qubet lanna quia sunt
hijs mellus spons constringi potest, sed
fallacitas respondebit ad exposita. Hi nag
thau sunt 4or literis hebraicis et sunt
magni nomis dei tetragramaton qui
fuerit in fronte aaron de omnio in lamina
aurea et adhuc in porta Jerusalem et in
Alexandria Ego adhuc habitus et cum
Judeis devotissimus et sacrarium

Sequuntur planetarum thau

char saturn


char Jouis seqmit
ab sol
de marte
solis seq
de mercurio
de luna seq

Isti chaos: tantum in suis horis, et omnes
isti possunt fieri in plumbo vel in marmore
chaos: vel in aliquibus aliis esset in marmore
atq; vos in manu tua dextera tenere debet
et quasi opari desiderat. et quadrangulos vos
aliquibus angulis inniges debes in cera istius
planet sub qua sit descriptus. et ut tu
sagaciter linea intrari et omnia sit in
mathematico et in parti minuto vel 1a 2a
4a. 6a. 8a. 10a. 12a. 14a et amplius in cor
lima usq; ad centrum terminabitur si cil est
agendum sed partem suam formationis
et lime nunc necessitas sequentur.
Iam de modis formandi aliquid est dicendum
et primo de reservatione necessitatis
ad veram suam formationem. primum igitur
ho habere oportet gladium splendidum horis
et acutum vel constringat. 2o similiter
ungum et in do stripes vel vola omnes
suum vel planetas. 3o vel planetas rem
habeat, vel assumptionem sua veraciter ogg=
nostrat non sunt istis assumpta vera
tate nolunt. 4o vel stropum habeat in
laminat et in ea sunt dei nomen stripes
vel sequitur de gladio. quomodo sit sacerdotis
familiaris induitur vesta sacerdotali, qui

Si habet in pectore, suspendit stola et sit
indumentum vestis sacerdotis de missa ponens et
mundus et stans in camera secreta tondat
gladium intus manus suas sic quod manubrium
gladii sit erectum et ponatur deorsum sic
dicendo **Confirmo** te gladium admiro et gravis
te qui detinet dei patris omnipotentis qui detinet
filii et spiritus sancti, et qui cinxit te in robo
et in lenia et qui ministrat beate marie virgini
matris dni nri Jesu xpi, et qui virginitatem
Johannis evangeliste et qui tremendum diem
Judicii, ut sis mihi gladius vosbrevatus et mihi
adiutorium contra omnes alienos Judaeos et
agratios et tuos sunt ita ut tibi fuerit
ostensus, sic sit tuus finiens dos sacramentum
mea defendere obedientissime. **Exorcisto** te
gladium per virtutem sanctorum qui
gladio fortissimo de paradiso Adam
eiecit, et per salomonis gladium qui vestus est
in conversatione sponsi, et et per lancea latus
xpi Jesu penetrant ut sis mihi benedictus
et conservatus et dnus noster Jesus xpus
te dignetur benedicere ✠ et sanctificare ✠
ut contra inimicos fallacium spem sternas
potestis dominare, per virtutem dei patris
omnipotentis virtutis in stola sterlage, amen

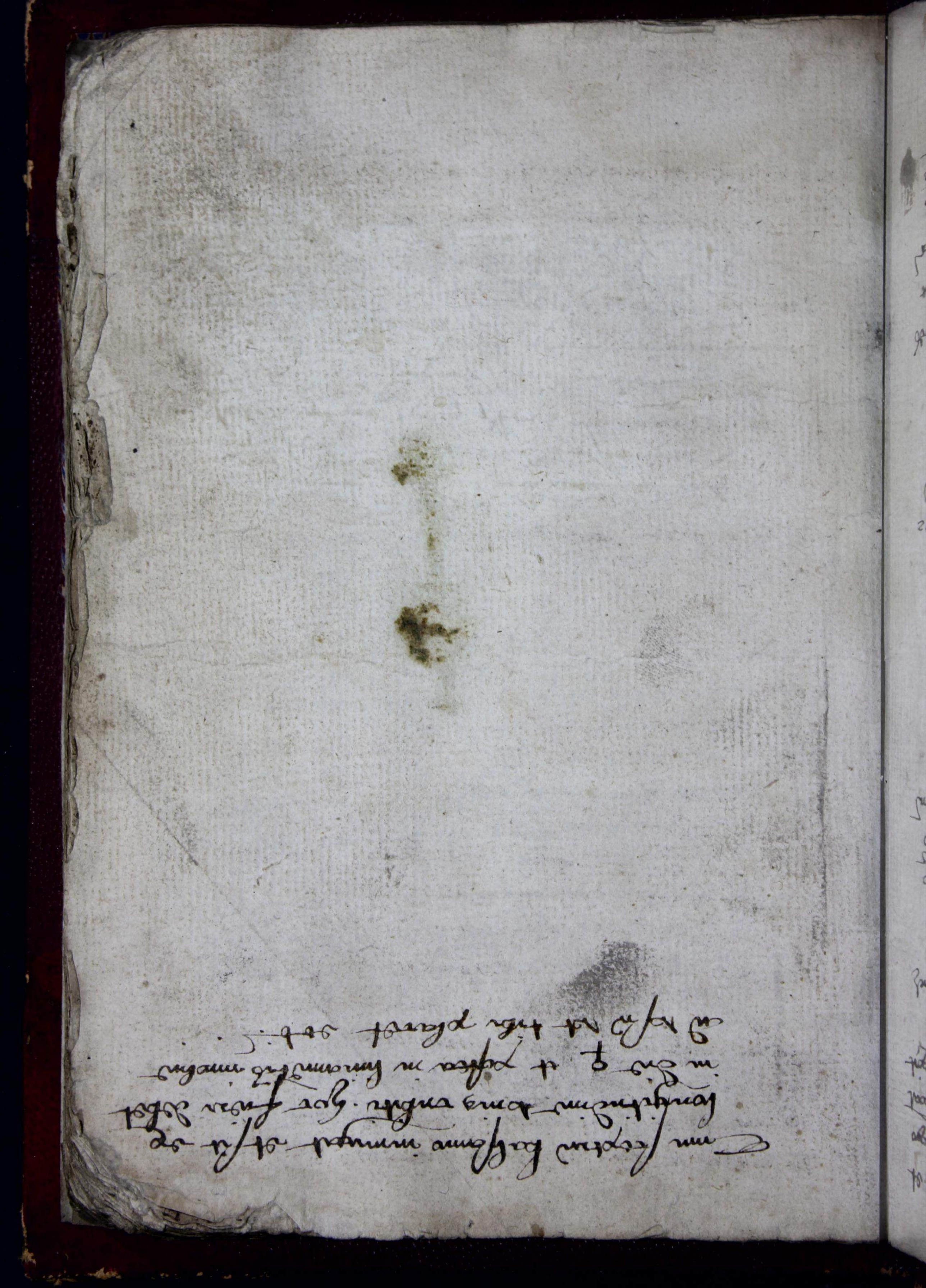
Deinde postea sacerdos facto stare versus signum la
in sinistro versus sinistrum gladium cum binis floribus
stantibus versus, postea vero elevat se et
accipiat gladium in manum dextram et ponat
gladium sinistrum medio vagina versus opari volenti
et dicat. Tibi fili mi per potestatem sanguinis
Jesu Christi do tibi potestatem ut ejus gladium
benedictum tangere tenere levare et ynhonorare
valeas, sicut quem do tibi ad operationes in omnibus
exercere poterit, et sicut gladius flammens in
mundum exivit Adam de paradiso sic ut Christus
Christi gladii omnes fallaces spiritus insidias valeas
et domino ad Jesu Christi do tibi potestatem tribunal
ut ejus gladium exercendo dominum timoratum
non omittas sed ut ipse obtempent atque ut
voluntatem tuam perficiant per dominum nostrum Jesu Christum
Tunc pariter surgent et det magistri
ad osculandum hoc facto fugit etc et
publicis ad ordinem non accedat et manutet

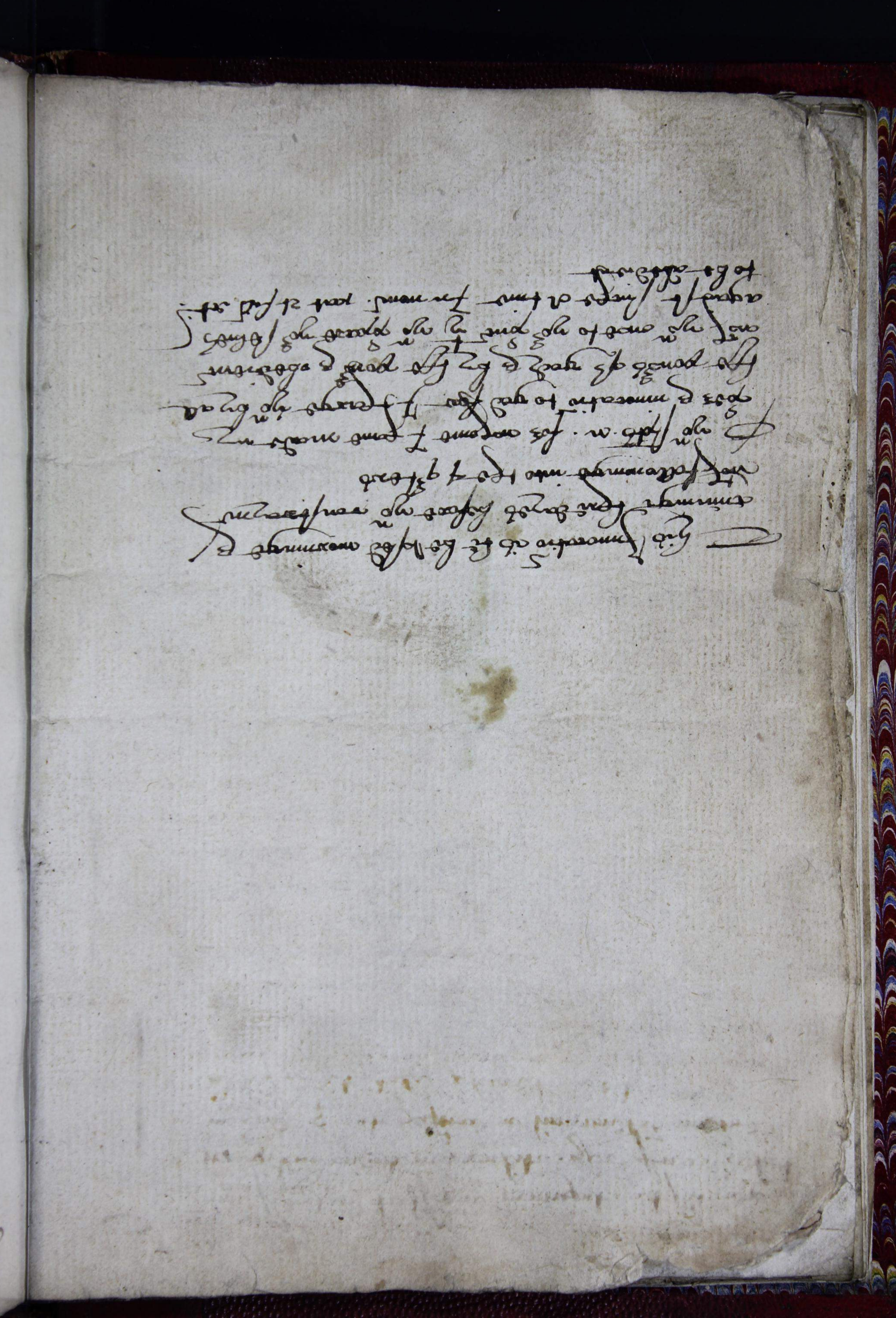
Deinde accipit Amulum ante et in hora
magnum dei nomen tetragrammaton literis hebraicis
in ipso insculpit et in medio fac tamen et
postea deinceps anno primo deinde hoc
sacerdos stola induto commutet dicat

Et quia te creatura dei altissimi per dominum nostrum et
Salomonem benedictus cum benedicto te et
benedicendo eque te da filius Fran epc formam
frigrum et aerum Ejus virtutem ac qd ordinato
sit et sunt creata dei testamento beatorum amicis
amicis fondatus sit tu Fran epc cum omnibus
ad stirpem assumptum levare semper commorati
et ad mirabili benedictus dilectos dei spiritus
eius laetitia constricti atq nomine tuo fideliter
assumdat et mira velocitate ostendat quemadmodum
dn nostr Fran epc qui cum patre et filio sit et
Adimpo te creat amicit dei quia omnia celorum
insignia, quia 9 ordines angelorum, quia magnum nomen
dei tetragrammaton qd in te sculptum est et
influentia a Fran epc ita arripiatis et glorifi-
cemq spiritibus astantibus fratribus, statim ad
quemcumq indicantem, et tamquam laetitiaq hymn
supradicti mihi stupefacti, cum in statim
obedient in effectu, sicq obedientes assistant
quorsq ab eis licentia opportuna adtribuit et
et nihil omnis sint stimulando quod nos sit videm
sicq habeas potestatem qui mihi filii et gradumq
in antiquis congruit hor omnis vestis fratribus
statim te stimulabunt stans omnes sic omnes zel
et conservat quia nostrum Fran epc qui cum
patre et angel et cum spiritu sancto in eternam gloria
sanctis

Cum assurgit sacerdos ambo aqua benedicta et
ipsa manus ambo primo balsamo et tango
balsamo et in digito minimo sinistro manus ponat
sacerdos de manu mea et in magistro utroque
genibus flexis vendent et utrique.
Similiter est vestimentum lamie et ubi illud
est scribitur in lamina quez est in humero
et dicunt, fiat lamina ad latitudinem
3 pollicum sicut quadrata et de puro
et vestis superdut pectus longe ratione balsamo
et tuaeo in pecunia alta mano et ipsa pon
flexis verificent. sequitur secreta

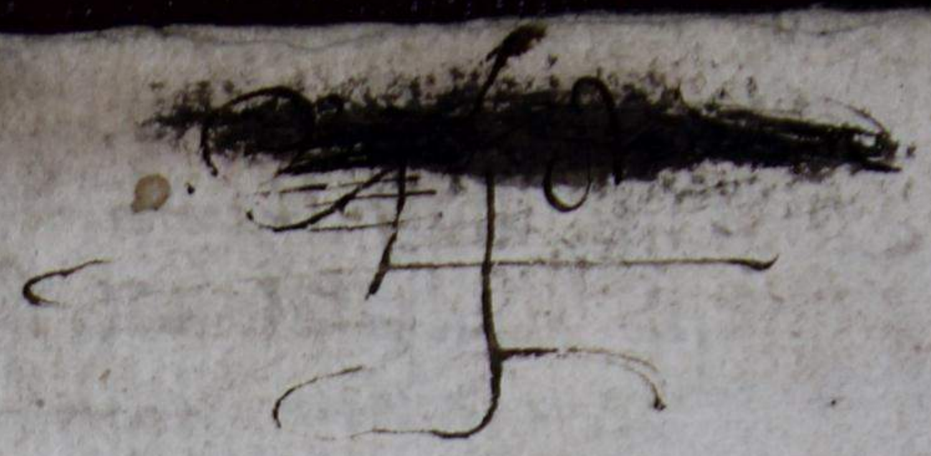
Et precisio te exaltas a dei scriptum regalis dig
nitatis per summum dei sacerdotem et mensa
per sapientiam salomonis pontifissimus qui te
ipsum est in signum regie dignitatis et in
constitutionem sponsi per tuum dei iudicii
et per dignitatem potestatis sponsi subingentes
te audiunt te hymn. V. operi volente in per
arte sit singularis in astructione sed quin
quoque libet sponsi et domus habeas vestitum aut
quod fecit te salomon et sponsi omnes te obediat
per eum dn nrm Amen





in heaven

O. heare yee father and holy ghost that posest, and on
yee omnipotent god by thy infinite power and wore
hast created heaven & earth and all thynges therein
contayned ad the celestiall creatures and angelles
appointed vnto every one his order & his place
whereon they shoulde remayne & stand forever
without standinge of them contrary, taking upon
them to be ouerwyse they place offended and sate in
that holy place wherein thou hadest prepared for thy
only sonne dead to sit in & to behoulde all thy ad-
ores beinge in the earth thy footestole. For
such pride & presumption hast commanded thy
Archangell michaell to drive out into hyde infe-
rios prisons of the earth called hell there to lye &
remayne vnto payne for their obstinacy & rendinge &
wonder world without end until it shall please
god to sit in judgment against & hyde to determine
for the space of place as mad were not able to stande
out & knowes not in bodie whether beinge hyde
great kinge & gentrie & be saluis beinge hyde
gent not Satyanas beinge in the earth, thy judgment
on him not beinge so great as upon the other a-
the heavinge vnder him warn vnkinde & pride by
thy godly commandment appointed. ergo of the hyde not in bodie
I by thy great & sufficient do intend to driven & call
hyde called. n. n. no otherwise but I desire hyde of
thy helpe & assistance that shortly world send thy godly
Angell from above to constrayne hyde to be
obedient vnto heavens hyde fayle not I send in
I pro tot ors lorde, Amen



Jo. Baron experimenta

Sequitur primo capitulum de fructu et de vanna fiend aliquod commixtum cum fructo quia quia aut magna fallit sed pro
bidenda est quod predictis commixtionibus faciendis in det q
de glacie, alumbo, lamina et Septembri fuit frigus in
mense Septembri pro die q po conjunct ☉ et ☾, si
tunc fit luna in parte nro et dicimus quod si non fuerit
far pro primo die lunedis sequentis quod si prima dies fit in
mundo impi fac 2° in mundo pari z tunc faciebo quemq
volueris et breviter omnia instrumenta tua fiant prima
die luna existente pro eterna olen quod est admirabilis tu
faciendi quod olen est fructus quod sol est in aqua in dei
hor est maxim q° tunc semel facto in bona quantitate
mutorum potes custodire nec amplius laborand pro
fact Sed iam ad propositum redeamus. Dicamus
de fructu. Jm primis faciebis in camera tua bene
disposita sol dicimus q° die ante hora ⅓ ante
hora nona vel in extra ☉ si sit clar tempus non
oz expectare usq ad hora sed ante meridie, sed
quemq die fuerit ut tempus sit clar et serenum et
in hora ⅓ faciad civ tum ut recta ita ut bene lucid
atur et sit recte in medio domus sedente in civ:
et si videndo possis per fenestrad in camera respicias
per tres ventos vizt: orient, occ. austr. et 7tum fructo
pro vivendo vel inferius demostrabitur ut tua sinis
accipiad gladium in sinistra manu tua et alumbrum
digito minimo sinistri manus et stepti elevat in manu
dextra fixum ut lamina eius s. stepti similitate ut stepti
andarts bendicendo intra civitatem sicut solus vere

Dis

Dispositio sic volentibus vel in scrio bene dispositio
si volentibus scribere in cuius ensis et in septro
ante introitum viridarii, sit in medio viridarii quasi in
centro sic quod ensis iacendo supra et principalis
inuita ambarum ensis sedeat respiciendo orientem
scrinia sunt si aliquem habuerit inuita principalis
ensis sedeat occidentem respiciendo, et tunc patet
quod isti duo in viridario omnes partes mundi principales
respicere possunt. s. orientem occidentem austrum et septentrionem
principalem tamen orientem respiciunt de qua voluntas scrii
dominus, et ex utraque latere austrum et boream:
Omnibus sic dictis et debite dispositis tenetur principalis
liberum suum genera sua et usus quod prius respi-
cerent s. orientem commutatione quo supra dictum, sic
2° sic stat versus occidentem 3° versus austrum et 4° versus
boream dicendo commutatione omnes et quilibet in do
tetragrammato nominibus in septem lamina fixa et in
strectam victoriam omnes flagellis ferreis ostensis et fugiet scrin
sum similiter ostensari et ut salmus exit scrinio in
fronte dicti scrii in utraque turrim faciet. et semper
dum manus tegerit comme: in medium sua et laudi
mamburn tangat in qua erit septem nisi quem
usus sum septem contendit. Omnes magistri
magna vigilaria legerit semper suum liberum usum sum
tendit et tarte legat et aliquo non respicendo
andeat vultum liberum ne forte in reformatione sum
i ex opposito approximatus de iuxta visus faciant
continue et tunc opprimit videre omnes si vultum liberum
aspexerit et sic omissa domatice opus in septem
totaliter

simpliciter si semel legendo dissolutus fuerit mutuum in illo
die negotium non expedit et iuris seruitus est quam secundum
quam respectum possit a quo petere ipsi veniret stipes id petere
principaliter seruus dicere id illum vitet oraui vultus
oculis attentus fixis suis libris et semper in finem trium
libri commutat quare mos a scriptore qui tenet et scribit
verbaritis respondet dicit appropinquauit stipes ad
riuulum, nec audeat nec quemque dicere legere iusti commutis
in libro, quinque a scribere suo diuitis qui stipes commutationes
dimittant, et si seruus dicit iustum est iniquum
abstineat tamen quatenus potest. Ad autem
commutationem temptant qui
antea dicuerit et postea mediam tardat. Seruus
et tunc expectauit stando et tunc dicit tibi
scribis qui astrictis sunt, quando oculis tuis exercitis
et elongatis ad dominum dicat commutationem obedientiae
sequitur a te, et suo libro semper restantissime dominum
respiciendo et extendens septem cum lamina
de stipes dominum et cum nominauit Tetragrammaton
et sic a te lamina et manu sinistra cum annulo
ostendit et cum interpunct quem flectere et dicit
stridens stricta to seruus responsum habere et postea
qui tunc immedio obedientiam fecimus, et si
nominauit quem non flectere iterum commutationem
alterum ostendit septem et tenuit scriptor stipes
pleno non dominum gladium in manu sua sed neque
tunc dicat qui si non quem flectere consideratum
plantare quia qui tunc respicit et ostendit sic
omnes plantare ignorat et tunc cum [illegible]

Secundo apostolorum magnesterio possitis quod talis planetae
dei fit quod obedimus. Considera si quis est dominus
planeta et cura dominus et domus cura illius adeunt
in circulo remanere debeat sed nihil deinde hesp.
ad admittere illius cure. Deinde semel commutatum
quod commutatus obedientiale sequitur non obedit est hi.

commutatio obedi

Commutatio Sequitur et Admiratio Deus Sanctus qui
ibidem ante circulum statis et illinc infinitus Deus
quia mutata creata sunt deinde fiat et factus est
Commutatio Deus quia ibidem ante circulum Deus habitat et apa-
ratis et bonitatem dei quae domus commutat ad imaginem
suam creavit et Deus et iustitiam quae sua gloria
dominavit et gratia dominus quae nos redimit
Divinitatem et communitatem matris sacrissimae
maiae dei omnium filius qui, et se potentiam qua
infernum aperiet et sorores Deus plasmavit et
commiserit sit mihi de quibus filius et Deus quod
me fidelis diratis responsio et sit in gratia
potentiis obedientia meis Deus sacratis.

Commutatio vos o sapientissimi sponsi se obedientia
quae Deus superioribus debetis et se est sacratissimum
nomen dei tetragrammaton quod in summitate
Primus spiritus et domus meus scriptus est sit
mihi obedientis erig sitate sacratissime nobis
in gratia potestis et si Deus me nos potentis
statim credite se Deus et assegnetur sem quinis
sem et eloxim alios adunabis quae potestate
adsentia habet mihi bonarissimo respondere

Le rebus singulis quibus dolentes et sine quamq
faciende simulabitur vel fallacia mea desiderium
secularibus admixtis ipso restante unig deinde
et spiritu Salomon pitissimus dei sibi obedire
subiugavit et cum omnipotentia imperat qui
sine fine vivit et regnat Amen ffiat

Amo complete respice ut dictum est si
obedientia fecerimus quia si non fuerimus
est ut supradictum est. nunc sequitur
commentatio constitit quia per est

Conclusio vos spiritus per obedientia quia utinte
hymnis supradictis nomine dei tetragrammato
deo et in christi, per ineffabile eius verbum
omnis potentia et per misericordiam dei cum
quam demones subiugavit per dominicam
matris eius nii flm deo per eius
nativitatem per passionem mortem et surrectionem
et ascensionem eius per observationem sabbati
in sua morte per christum templi in sua
morte et per omnia quae longum facta
fuerunt in celo in terra et in infernis, ut
nii iam de omnibus quibus interrogando a vobis sine
fraude terrore aut mendacio ad quitas omnes
fideliter respondatis ipso restante cui
omnis sit laus honor et gloria nostrum Amen

commentatio constitit:

Cum nominis nomen expressio et ipsum sibi
dicit quod sit tunc quod fructus dicitur sic

Conjuro vos spiritus vel si sunt potente omnipotentis
nominationis et per illum ineffabilem nomen dei
✠ tetragrammaton ✠ et per omnes barbarum in vive iste
et per omnia sacrificia celica omnicana et infernalia et
de ista et frusta vel oblata tali die et nomen dei
et verum quis fructus ita vere in dicat et stendas
sine quacumque fraude vel fallacia et admiratio
qui venit et regnat mecum. Amen.

Tunc ipse sibi dicet tibi in fall quod de illa re
fuerit et ubi est et quis abstulit quo modo.
Omnipotens compellis vos sibi addere licentia
sed cor considera quid spiritus in omnibus quis vos sic
no legratum quando tempestatis fuerit begin
petierunt ipsis et sunt astricti tibi nocere
non poterit, si voluit in principio nocere, non
potest propter gladium Amiel Greptum, et
tenuat spiritus postquam semel elevatus ensis
semper in manu sua tractat et hic in dextra quod
tenetur unsicut visus et a visu vel dictum est
quantum materia et occasion videndi habeat
Ecce est forma in omni commutatione de mutatione rei
et de rebus omnibus in hac arte et in omnibus
rebus est data forma unum de licentiali
commutatione quare est

et sequitur

commxat
lectorialis

Continuo vos berigni sono q̃ illud indicabile
templi Salomonis qd̃ summo deo p̃parauit q̃
omia et eiusmodi q̃ illud nõ extensu e stetisset
in similitudine structure mei ita statim accedatis qui
rifice et qd̃ sine constructoribus plumbis lapidibus
cultellis ferrisq̃ vel qd̃ sine ullo tempestatibus e alias
in dei seruisq̃ vno verano qd̃ nisi q̃ uti q̃ ceteritis de me
sine omni formatio nec turbante me laboretis
nec dealbatis q̃ dicente dñ oui Ihesu q̃ por
dei dimi dormentis in sterula sterulos Amen

Et si dilectis et ablata tibi restituerint
ita eiras in commxat tuo et tibi tradat
vel ponet ad aliquem locum absq̃ omi macula
vel damno in q̃ ristis studias q̃ cora in
viuendo et timor dei eras in restauratis in
omnibus. Sed hic est nota qd̃ in eras
ratione constructens cabeat terribilis in
igne et oleo et suffimigat stigin sim et
q̃ ista sono genu flectit q̃ medio est in
circulo commxat et permittet sinu terribilis
stare inter tibias in medio iuxta, q̃ mq
in thuribulo hui q̃ plaudens sono et
est ordo q̃ fidei deberent et q̃ ostium
q̃ templum q̃ptimus Circulus in caret
sequitur


oriens
in medio herosol
Salvator
Agla
ageos
athanatos
an
rex
Alpha ω
ste Johannis evangeliste ste infans
otheos
adonay
eloy
sct pet apl sct Jacobus
sct Mathie evangeliste
paulo
athanatos
sother
emanuel
sabaoth
ste dominacios ste potestates
Iskiros
ste Johannis baptiste ste Andreas
Xpus
Jhs leue
longi
mar
pomi

55

Iste est ritus q̃ commutatus omnib stando regni dei
aduir. et nunc de adoptione dignitatis aliquis est dicendus
Primo considera si sit difficile adipisci aut non sors det
habere poterit tuq devotissimus dic et hora xp luna
crescente ante meridiem intra camera tua ad sacrio secretus
habensq modicum panis et pistic tunc sit camera
tua herbis et rami optime disposita et valde munda
et si tunc fuerit tempus clarum fac ut dictum, si non
exporta posq ad aliud tempus et cora xp cui tempus
fuerit supremum qa in illa operatione si mundus fuerit
videbis septem dei angelos in camera et in tui
tibi familiarit constitutum et ita fac tui tegoria
assigna et intra tui sor si voluerit sed solus sit
poterit quia indu vel ñ angelos introeundum audiu
poterit ñ videbis et si sunt sacrio fuerit tui introit
tui instrumentum. Amplo gladio lamina et sacro pro
osculo tui thuribulo igne et oleo et sulfo in medio tui
ostio tui ut mirabilia sint mirabiliora et sequ.

Conuro vos o Anazael Aziel Anathamia
Abfiel Azael Sezim et Salizabin vos angeli dei
sanctissimi per illos quos special quos vos cotidie
ne percantetis per terribilem lapsum luciferi et per
Incarnatio dni nri Jhu xpi et per tremendum die
Judicii et per illud nomen ineffabile quod scripsit
fuerit in fronte eius tetragrammaton quod sit
in amplo meo et stepe sanctum quod timeat in
ostendat digitus et in qua camera sunt timeat in
forma sponsa ñ ad mihi longe fidelis respondere
velletis sine omora sine dilatione sine simulatione
et sine fraude de interrogat respondetis ipse
ostendere cui sit laus honor et gloria in saecula Amen

Continuo dicebat Nazael Azael Amathamia
Ezebel Abisel Ezeal Tezin et Talizabin
angeli dei qui ministrant deum nisi fuerint qui
omnes angelos et archangelos potestates
gubernatores fortissimos qui omnes celi milicias
et qui 24 seniores incessanter deo cantantes
sanctus sanctus sanctus dominus deus sabaoth et qui
omnia fidelia et bona in cristis admittere tales
dignitates adoptando tunc ista omnia et
verbis loquitur qui dum mori et bona fuerunt
quia qui finita tempora regnat in et in Amen.
Continuo dicebat o angeli celi qui infinit dei
potencia quia verbo cuncta creavit quatenus mei
fuit desiderio ordinatis in in quo ardeo regnum
ardeo dignetur sua benignitas et fiunt hoc
ab angelis cospitando apparatus Jacob ab angelo
nominatus Moyses in facie mirifice illuminatus
et Tobias a cecitate mirabiliter liberatus
fuerit ita ut sua celica sanctitas dignetur
visitare ut in fortitudine quae debilia sunt a
debilis informari interiorem vestro restante quia
bonit et regnat in eternum saecula
Cum completo respiciat deus et videbis
tanquam ignis deinde ante civitatem cantantes
fortitudo et testibus sex videdissimis quibus eternum
celis stetit cum lumina et si omnia sint angeli
statim enarrabit, sed si boni essent quomo
vist in terra radent et non dei adorabunt
et ad invicem venient quia si sic fuerunt
Deus non primo ejus cognoscit et portat
quia volueris et habebis sed si vision omnis
dei

[illegible]

Notandum est quod in exercitu agnatorum vel eorum omnium
adeuntes vivum quod dictum est vel si hesitant in
quo vel in manu habere volentes fuerint quo
ipsis agnatis vel in libro isto planissime ostendi
Et tu hesitans habere volentes in dictis
omnibus et probationem quomodo significata exigitur
primo vel cura h et in die 4f for viventium in=
formis quo tuo tu sub hac et signum tempus
semper fuerunt de die et de morte stellis ful=
gentibus et saltem luna rubet et splendet et
tremendum tua ziro et concusso separata et vis
tu tuta facit tu tuis instantibus in tua vis
assumpto tunc ante introitum tuum de vita justitia
de pacem et bonum et confortat cordis qua in
isto agatur miraculia condebis Cum tu
sacrificium die in vivis hostis 7m quomodo vultus tuus
et sicut hostis ante tu gladio erit et omnipo=
tens in manu sua et tu stupet tu simile
erit diras gentes flexis pertendens stupebis 7
Cum ergo dei omnipotens ascendit bestial et exercitus
et omnes debis subjugatos quo solutrum inferni
quod fecit quo patrem deus et quo spem sitis, quo
gloriosa virgine maria quo zacharam sti joannis
baptiste quo tabulas moysi quo margaritis beatae
quod de celis exponsit et quo gloriosum triumphum
martirum quod de sue mte subjugavit quo salomonem
pacificum quod sibi fecit aedificare quo tabernac
die iudicii quo velum lateris fecit cecit quo bestia
pedum eius quo admiratione eius quo admiratione
eius quo morte resurrectionem et ascensionem eius
quo sitos et apostolos gloriosos et omnes beatos
celos quo 7m dolores beatissime marie virginis
matris

Ita abrio dñe omi Jesu xpe qe suo filio et qe nond
cuio gaudia et qe assumptione gloriosa illius
diuersimo et instantissimo toto animo qe illum
no exercitemo dñe inessabile et tremendu **tetragra**
qui in domo et stupo mo stupet est q. termo
existente omium perfector et specialit istuio bene=
uende nomio ad me reteriu summat et abq
constatiomibo horibilibo tonitruio et coruscili
spiritu ñ apparetur no tardetio et dilmitati
onee adimpletio qe existitiu dei pat: omipotent
q. regnat in secula seculoo **Amo**

Coiuuxo tot demonio antediciti qe Angelos
Arcangelos throno dominatio principatu potes
tates qe cherubin et seraphin qe omia mirabila
tates qe cherubin et seraphin qe omia mirabila
xpi Jesu et qe cuiusmodi de omibo qe
flagellatio xpi Jesu qe omia in celo et in
terra qe angelos bendo .5. Anazalin pipalzalin
et zalatizaltin et idem adimo terribilio et
reqro in dñte sanctificei q. maior est omium
et qe no sunt **tetragramaton** qui est nomen
honorabile et terribile et omitio xpiano amabili
et terribile demonibo et visibilitq apparitio
absq modario simulatio et fraudo mirei
ad interrogat responsatio et mon inessem
in omibo adimpletio qe dñte dñi iesu

Jesu xpi q. vinat et regnat in eterno secula

Omibo completio et devotissimo dicitio si
mihi videtur sancto tmo qsq 7m declaratio
commentatio iteratio q. usq demerimi, q. meriu
si mihi fuerit antequam tex dicetio demidiet

Et respondens qui videbat audios quasi sibilum
magnum et bombum et stridentem in ista namque
tempestate audiri amio tetragram
mondis superiacet te signo turris antemodo te et
stridentem tunc tubi sonum audiendis se ultra libem
ne respiciat domus in formis pontificalibus
fuerint et tunc potendo eis stridentem et fuerit
obedientia sed si non fuerunt ostendo eis te
plamitatem et fur et furisti in exercito p. et
tunc fuerit obedientia et tibi dicent domine
horribili quid vis. et tu respondebis flamas
ignis ac eis in atra exercito et tunc videbis
principes a. q. sicte no. q. habebat stridentem in
manu sua et erit facie bomb on et aqlo
dorsum in ventre facie virginis pulcherrima
quin et assimilabitur dedignabitur sed dicat
terminationem p. mad in pa exercitus sic dicens
Commodite Egipcia et quid si potius fuerit
eum legni grinqs qui est in grado habere potestatis
sed difficile est effectu sz stand tenet ant nihil
ipse ab mandabit p signa et desiderata tua
complet et h. verba assent et. bat. ger modo
Cum dyomed fuerit in via magna vehit legni et
tunc stantel intrant civitatem ad vero tempo
exercitus nomine malchus qui quinqi pro
ducentis retroeis et mortui in civitate inde et me
videntes tamen exercitus fuerit legni q. tu in
civitate introibat et fuit commotus a pacamit
et ad tu multitudine in eadem exercitus et ante
quam quam videisset tunc ita tu commotus
commotus modis sz nil fecit nec respondebat

Sed cum assumo erat legendo cum fuisset virginis
medium visus in pectore suo et cum tunc dicit
ac ipse audiens et ita videns quidem deinceps
extraxit cultellum argenteum tum et valde acutum
in pectore et sub ambo sinistra manus incipit
amicabiliter agnus medium de semine domino
vendit et accepit medium de panis ad pectus
tubiro facto in semetipso panem imposuit dicit
quibus dicendo illud commedit et ante secundum
et medio tempore qui legebat sponsa panem accepit
et odorando cum nasse, fuidi virginis dedit, ad
lambendum, et ipse pulchre demulcebat lacrimas
tum postea antiquum commutatione fuit cum
nominandum tetragramaton quem lambebat
et maiorem ex ore virginis emisit suspirium, et
sic totum lambebat usque ad completum cum
quem completo lambere desistit et tenebat in ore
ab odorando semper lacrimando. et tunc illo
sponsa vocatum locum emittendo, dicit, mi locum
amor mei subditi suffuerunt: potes quid vis
et amplius rogo te mo mo vocab, et ita cum
tanto clamore dicit quasi celum et infernum
ipsum commovit et tunc tunc eis dolibus dicit
Carmen te omnipotente excellentissimum pondere
quem ambo mori gustum et suspiram cum
ego nomine dei existant tetragramaton quem
ego sanguinem mori quem gustant digneris ob
quem redemit et restaurasti maximum expiata
Jhus xpus sno sanguine servatissimo et
quem vinis gloriosa mater et virginis maria et
quem vinis humilitate quem ascendit cum tabulis sumi

Dei qui tremendum et horribile dominum omnis
angelos et archangelos et nos ad omnia quæ
et tibi exposita restant non omittas sed fideliter absq
fraude et ymaginatione aliqua nos respondes
et veritatem de expositis mihi fideliter ac
vere responderas qui veritas ergo sacratissimo
nomine tetragrammaton ipse restantes quæ te
tua superbia de superis expulerat Amen

Cum igitur tibi dixerit omnibus hæc mandabit
et non fecit hæc quæ tibi dixi et tunc dicas

Continuo te per omnia quæ dixit et per hor non quæ
in dumbo et sceptro meo scripsit est et per
hymnum sanguinem consecratum quod ad lambisti et
mihi responsum de tali qui ad laborem tantum
summum non quæsivit vel quæsivi fecisti absq fraude
et tunc si placuit mortuo terram et sumac
et tibi aliquid deponerit si in medio eius sinu
mei vel alterius domus sinu sacrificium vel
hostiam ministraq. Sed hor in memoria
habeas quæ postquam tibi hæc fecit dicas
di et magna aliquid fecit sinu commisitque
quidem et non quæ ad hor dicit quæ ad lambisti
quidem illud dicas quæ tunc ad tale hæc
sed hor andas in commisitque et stati redeat
et tunc in illo tempore quicquid in tota terra vel
mare habere potuit non habet omnis hominum
alius quidem hominibus ad fruendum dabit et id omnium
manifestabit vel quicquid habere voluerit. Attamen
hor per majorem meta qui sinu sumpsit hor
ac dicit baptizatus est si in lacum constringes
ita enim Salomon in astrangebat et mihi
respondebat nisi nomen baptizato

Sequitur vivus in margine sequens


michael
raphael
gabriel
uriel
agios
athros
contcas
ysterios
athanatos
esampna
meriyoni
sabaoth
zebaoth
emanuel
adonaym
ayla
ayla
ayla
ayla
ayla

Duo fratres aquatici

Duo aquatici testantur omne aliquid esse dicendum
et quod ejus frater alius est invenire atque alio modo
fratres apparent igitur in quam solum vitio
sed mendacio et omnio dicit esse et quia et dic
C. et testente fit deus

Commendo duos dominos Agloniel Azabal et
Abrutel et omnes duobus submigatos ita dicat
et in 2a commutatione procedent experimenti
et 2a commutatio et relatum de ista
sententia 2 angelos et ~~archangelos~~ bonos
sequentur ista nomina in loco Smaliethel
Almazentin et Patizential et ad ent
commutatio et de in fine et certe faciet
sicut in operatione fore et indebit primo
in dignitate commutationem deinde quinque
deinceps fratres gaudio et ab pistilis
et indebit alia fore in gladio et rapitibus
habens effigie pistii fr nigil 1a loquitur
et in medio duo domi indebit habente
insultu 3 gymnen potimete rapent fine et
in sperulo fr responent et hic commutat
sed in loquitur in post transformatus in
alibem et transformatus fuit et sic petro
portensio ad ad audivit magnum in dei
ostende eis C et fecit obiam, et bis
accedere in potest quinque transformatus
fuerit Gmera ergo nat sequit

Conuuo et exhortor sanctos sapientissimos
et prudentes et infinitam dei potentiam et
virginitatem sancte marie virginis et sancto
et apostolos petrum et paulum et omnem
et omnes et apostolos et prophetas martires con-
fessores patriarcas et virgines et totum
diu judicii et ineffabilem dei potentiam
et et omnia que fecit deus in eo, et et
illud nomen dei Agla et et illum nomen
dei ineffabile tetragrammaton quod in sancto
meo scriptum est et et assorgitiron sam-
gnis jesu xpi quando tomas thesaurum in
terra aq et omnia nomina aqua vel in mari
depositum in assoratio ad valorem 6 millia lb
argenti quia in vera oratione sine mille m
credat, et sunt omnia nominata omnia
quando in assoratio vel assartari faciat
et omnes de bonis suis et omnia in isto
triumfo ponens et omnes qui sancti in
manibus tenet limit et regnat in secula sum
Cum vero furta statim mandabit sed cui
voluit et in potest desiderium tuum qui
sit transibit et portabit 6 tuae tenuae
exortesit et sit litteras eas tunc
fac et antea scrisi forma eius sequitur
in pagina sequente


Pater
Sollier
filij adonay
Spiritus sanctus
Spiritus sanctus
Spiritus sanctus
Spiritus sanctus
Spiritus sanctus
Spiritus sanctus
Spiritus sanctus
Spiritus sanctus
Spiritus sanctus

Tome 2
Fol

Eastwardly signes	Aries ye head of ye east Leo ye left part thereof Sagittary ye right part thereof
southwardly be	Virgo ye right side Capricornus ye head of ye south Taurus ye left side
westwardly be	Gemini ye right side Libra ye head of ye west Aquarius ye left side
northwardly	Pisces ye right side Cancer ye head of ye north Scorpio ye left side
♈ ♒ ye howses of ♄ → and ♐ of ♃ ♏ and ♈ of ☉ ♋ of ☽ ♉ and ♎ of ♀ ♑ ♍ of ☿ ♓ of ☽	

de compend rolli ℣ ℟. ℣.

1

Restat ita prosequi in hac hasta de compend trimestra
tenuerti primisti ad studio hillaquinel et stpo
videnda qd venuerun ab eo ℣ verba dicit
℟. ℣. et sequitur. ℣. illud venuerun videri
compositu a pueris tempo q̃ sicq mera erat
q̃ tempo volunt arrelari solumodo qd modis
in Alexandria termin ipse tempo qdmodo
erat ob magnu facimus ad supplicium mu
videnti, petiit et mu estulartur onto
monstro qd erat ei concessu. Cum q̃
dedissem sibi estulu tradidit in ambu
Invisibile et statim erat invisibile, et ad
prendisse mu esse invisibile solui ou
le vinculo suis addendo ei lumbu suu, et
tunc ipse erat invisibile fugit et supplic
erant, tempo ipsi inimici mu tulerunt et
ad solidam dnoerunt redendos ut ante estulu
mei me ent liberasse, q̃ et mu ad solidam
dnerit venit ad mu iam tempo tu ent
non videbat mesq amlos Ego relinio tempil
et statim ent videi et infinitos stpos quos ent
allequinta fristo et commasse et ou
liberaret, tomtamo facto tanta seditio inte
sarracenos suborta, qd q̃ mu dnerit stat
mortis meta mu diminuant et a mu tol
abierunt et ego festinani ad domu tempi
et tardi nato fugiung servos usq ferslu

Et bona dimissing mea idem. Hec quod omnes
sint collecte sed sum multo et cui hec
habere volleo Jmpio considera cui
intronizet signum Aritis in me sit maneri
Accipe croim spinis quod sit volumtate spoli-
ant et pontiriza deinde ac corpo balsa
sim chi olim si balsamum habere non
potuis De isto pontiriza de oleo 40z
corbium plen deinde ac tant de
vadine mandragore et olei expressi
de fol trifolii 40z corliax plena et
mistcant sint deinde totum pont in tab
prima hergenten et cui Q fuerit in
q quadr Aritis for riverent substrajt
in camera tua et pone tab cui oleo
in medio civ et sit coopta cui mediis
vetamine et cabbab ylaud Amlen
et streptum et sibi sit in civ mea
strat aliquis qui de factura quisquis
fecisti Deinde sede et vste cum
tuis Instrument in manibus orent usq
portendendo streptum incipiendo hom
oratum dominicum et sit itemum in illo
dit n pant et aqua benedicta missa
de trinit missa de sta n ergo missa
de sts Cipriam et Clara in q hebet
missa quid volunt sit quid no aliquid qua
denarium parisis tuis amicis indut quod
isto modo vestro oculo Dicendo

dni

Domine sancte pater omnipotens et deus
magne et omnium potentie qui solo verbo omnia
creasti qui in lege mosaica olim vestem pontifi
cali et sanctum ipsum vetuisti omnino olei superfluum
et beate virginis marie matris omnium filii tui et
ejusdem humilitate cuius quam volunt esse forma ac
et ut obediret morte patris subditus sit effectus
mihi te humile et devoto cum precor quatenus
per oleum quod tuos sacerdotes angelos visitari
dignetur et sublimare benedicendo ✠ et ungere
quatenus tuis virtute spiritus quod sunt sanguinem
in vasco tradidit filii tui dominici dei
salem vestrum quod defendere, et quicquid tu do
illuminare omnibus meis miserieordia tua agnosca
potentia creatoris tuae, ac quicquid per
bonos vel reprobos vinctus valeat et ut me
familiaritas cognitus astringere possim et
mea propria admiscuit ac me de quibus
voluntate vestra reservavit, et vestito omnis
oleo omnes spes vestras valeat quod dominus
Jesus christus qui tecum vivit et regnat in unitate
in eadem sancto

Domine Jesu christe pastor bone mitte quem sibi vestis
insignis de magistratus omnipotentis sancti
oleum et respiracio dignetur illuminare consecrare
benedicere et sanctificare dignetur quod
vestis tuae nomine et illius spiritus nominis
sit in sceptro et in domo sanctus dei
tetragramaton et quod honorem sanctum virginis

Matris tue Marie, per cuius humilitatis et obedientie
merita pater et filius quasi infantes ostendunt
gesta humilitatis deporem vel ea obedientie cuius
fructus tuos spes quos cuncta londere et gestiens
laudat ad laudem ipsi potentie qui cum deo
pater et spiritu sancto vivit et regnat in secula seculorum
Amen.

Domine et et ut ecce, sicut sicte, quisque consolatus
et paraclite qui clementia dicuntur ineffabili sue
creatrices dilectionis per illud amoris indivisibile
quod tu inter patrem et filium posuisti et amoris
vinculum quod apostolis diffudisti, per illam
clementiam humilitatis et fecunditatis quam
in beatissima virgine maria misericorditer
diffudisti, respice quesumus ecce per eam per illam
conservant benedicat et sanctificant dignetur
et tua potestate in dilectione sancte clementissime
sancta quibus cum de miserie fructu et de cosc
sancte clementis et familiaribus atque valde
sen cum deo non amen

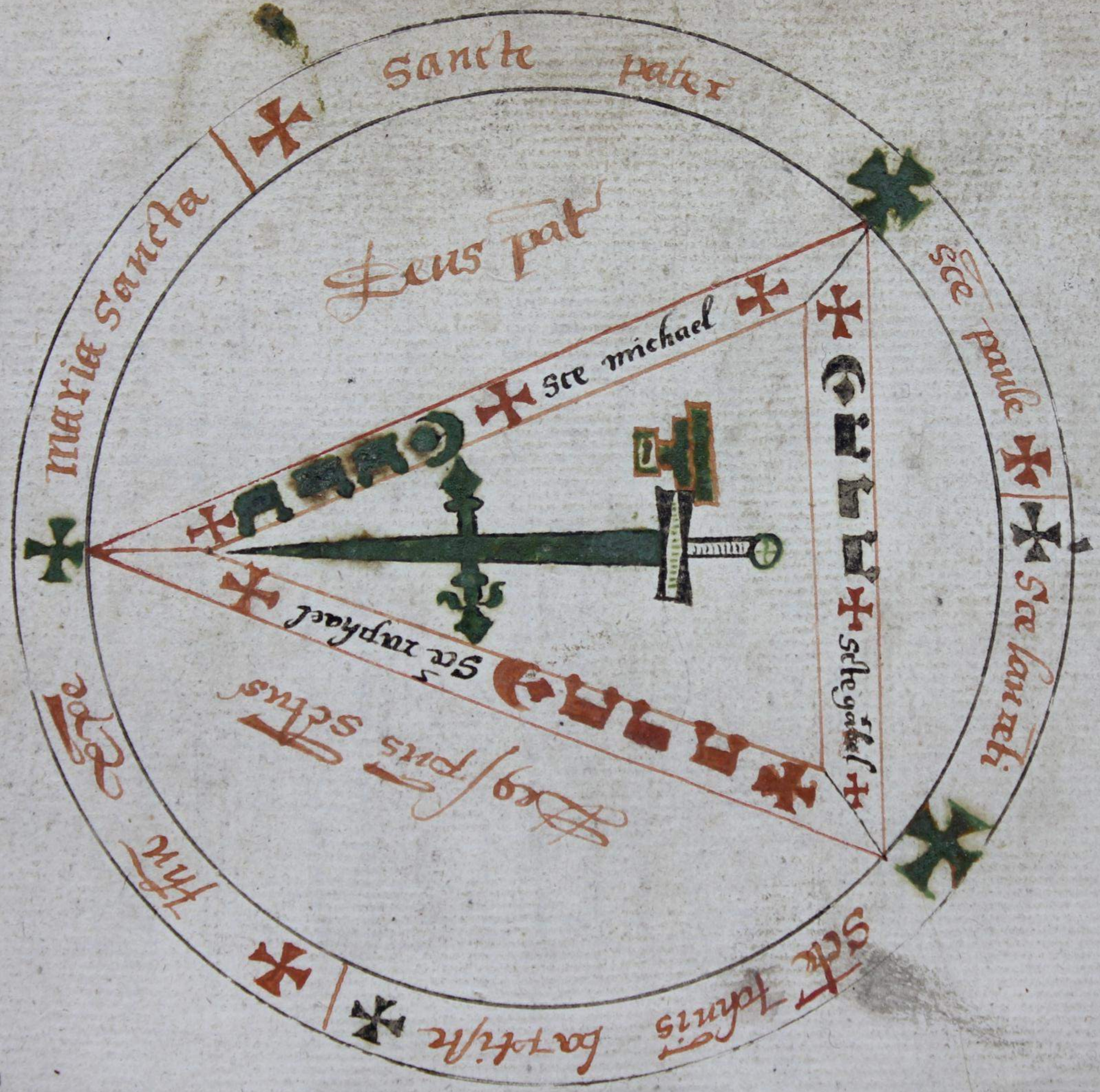
Justissima virgo mater dei genitrix hor oleum
conservare dignetur. Justus sanctus
cherubim Seraphim benedicti omnes
potentes sancti cupi hor oleum benedicite con-
servare et sanctificare dignemini quatenus
hanc potentes hoc et omnes hor deum omnes fructus
hor oleo sunt timore vel tenere benedicite laudate
et magnificate omnes sanctum regis per quem deum nos
Amen

Cum igitur fuerit et pueri steterit cum gladio in
medio eius infra sub oculi ad modum cuntis se
tamen ab, se tantum dilingetur ut lama cum dei
n tetigerit cum tamen et violetur et pueri omnis
semper in digitis suis et tota mater sequitur eum
in luctu amicis amicissimis et in adversa tamen
et quantum poterit a somno abstinebat, et inter
ante medium mortis talis somnus audivit et
20 dies ad malum non tentaverit et ecce ad ea
ad eius venient ad eum laudientes ipsum quod
Z mestum postea modicum comedit luctum non
obstinet neque maritus eius qua nubit mille
Angli venit ad laudandum eum quod fecisti
et cor erit signum quod in ecta medium mortis
quasi sororis omnis sed quod dicunt distincte
non audiebat et in aurora vendebit stepes
elevatus in medio eius et ipse sub in manu
in ecta sua et vas erit axis quod in ministrat
clausum sed tantum quod sibi omnia eius
illud litigerit, quia aliis statim dig admittabit
et quadamque cor ferrum solum sed nisi
aliquis possibilis sit constat cum facto
in eum vasa argentea insudiat et in
immisstum stymdum inclusum intra tum collum
semper quoties stretto quia tunc mundi sibi.
quod si petrarch quinque deo sibi aeroplicatus
nutrimentum omnio quia Z illud olem non accepit spes
sed indubie Angelos videbit strang Angelum
tum postmodo sedebunt quibus de videbit

Et si fuerit de suprema iustitia in dnio
omni possibile scientia se dorebit, qd si
non fuerit sed de inferiori, poto a superiori
et in dorcant et tunc se ter dorebitur
Sed nos qd iste temiscios in aliquo pono
et dimittat tenaibulis in iustitia in ignis
et aliquo. Iam de iuxtatione stoni
in laidrob dicemus

Omino te spor q vitulus hymnus oli et q iustus
hmig nomen in dmio meo et q omia tremenda
et horribilia in terra et in inferno, et qdm
extendere diem iudicii te adimpo et idq no
q sanguinem Jesu xpi et sit in fidelis
et no mentiar me timore nec in morte
sed iustus aliqs fuando in me veniat ita
q no sit amplius dnetur pedem inter
nos et de in fidelis restgendas in esse te
de q bustemq qtsmo q illud possibile
no tetragramato qd in dmio meo stulti
et q vnus mus Jesus dni mi et
mus q in xat ido et spor sito vivit et
regnat in stecla stecloq amen

forma circuli huig operis prudent
segnit


sancte petri
sce paule
sancte laurenti
sce lucie
sancte johannis baptiste
sancte stephane
sancte iacobe
sancte philippe
sancte bartholomeu
sce matheu
sancte simon
sancte thadee
sancte andree
sancte thome
sancte iacobe
sancte matthie
sancte iudee
sancte iohannes
sancte marcus
sancte luce
sancte michael
sancte raphael
sancte gabriel
maria sancta

Cum libri appoint potest quod ipsi et omnes fideles
respondebunt si fierent quod si nos fuissemus circa
ipsum, et tunc forsitan ego tacuisset et quasi
voluntarie habebis et tu quod est equitis
vel istum sint omnia vel saltem tu.

Imperio omnibus tuis longe et quasi valuerunt lineas
et die gemme supedit usque ad for libri totaliter
me veniat et illic audias et in fidelitate servas
absque omni fraude et tu velocitate in sed media
exemplos nec me tempto in aliquo nec timeo
inventias quod tetra istis omnis veritate. 5.

tetragramaton quod ipse in domino meo sculpsit
quod deus tuus et mors omnis omnis Jesus pro q
in eternitate vivit et regnat Amen. Cap 4
sonus, cum talia ipsorum vellos totum sonus
domino sabbat et fur destruerint nos vivos
magno not in domino negare nos potest
et tu liberi et nos veredot dic gladium
tuum tenet et fur viventes cum pometo gladii
et tuum lis et postea nisi voluntarie sponte nos
invadabis

not

huius experimeti finis

Pro Invisibilitate

Jnpmis fact vis et infinis demostrabis
dit et shora ꝗ tamen lectensq bono dis
posito et podit est tmo fac vis vinea
lort et habeas mensa tua de q̃ a diejmq
in p̃mo tractatu et mappa munda cu
trabnis multis mmis et viathis aqua
plen et panis pmi triteri pcurat insta
vis sit qd mediet mensis sit inte
vis ad mimq qmlq bn potis et vos
donllu vestros et restaud dic ista verus
puertendum stepes et sit solq sue

Commo dos michol titan et bnifac
o virgines qendost ꝗ infinita pat potentia
ꝗ infinita filii sapiencia ꝗ infinita spiis
sancti clemencia, et ꝗ beatissima mater virgo
et ꝗ omne celi milicia et ꝗ tremendum iud
Judicii Commo dos hos virgines pcu
omnes sponsos Jesus et ꝗ sigillum ꝗ qd hic
ostendo ꝗ incarnationem sanguinis dni
latent Jesu verificei ꝗ crucifixi dni
et templi, et ꝗ obstinacionem in eius
morte ꝗ mortis et resurrectionem in eius
gloriosa resurrectione, et ꝗ virginitatis
humilitas et fecunditatis virginis marie
genitricis dei et ꝗ omna nomina sua, et
nomina dni nri Jesu xpi et ꝗ illud nomen
dei ineffabile tetragramato qd Jesus

In scriptis meis scripsi et in libro meo
meo insigniti quemadmodum mihi videbatur et
libro sufficientibus mihi apparuerunt
festinatis et sine fallacia vel mora mihi
relinquit festinatis et apparatis, et omnia
velle ut essem officium in festinatis, et
ut tuna et vocabis quia nunc diligenter in ut
libro sanctissimo quidquid mihi festinat
et ubique terrarum papuli omnes sciant
quia affabilis et gloriosus sit in eius
sanctissimus ipse postquam quia venit et
exaltat et venit in nubibus celorum
et ignis flamma

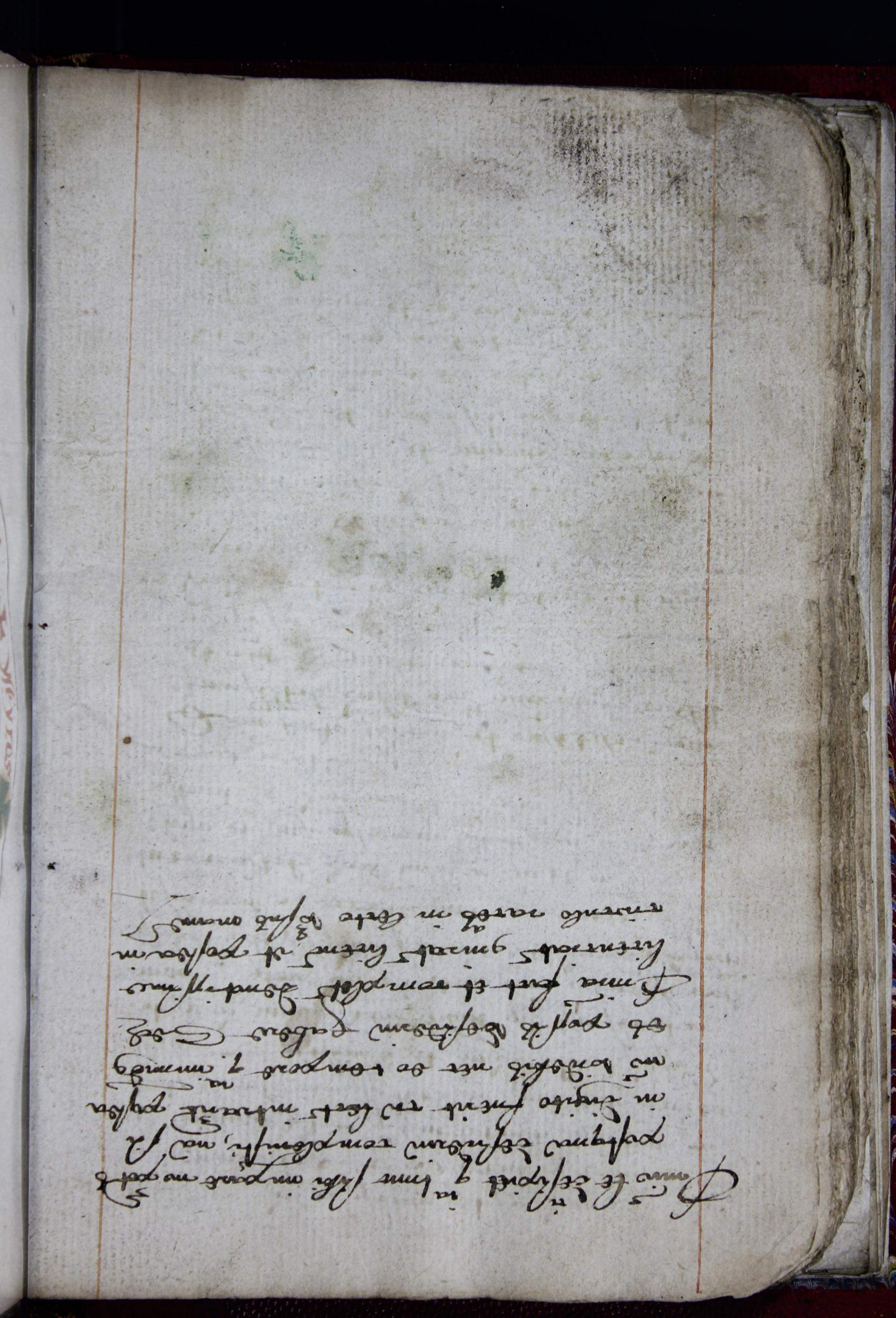
Quo completo si non venit tu iterum
et in dubio veniens mihi vix timebat
mihi scriptum tangere et statim ponit se
ad me sum faciendo tibi quomodo, sed quod
quia me vivens expectas sed sedeas mihi
tu dic tumultuas, videbis autem dos
festinatos tumultuosos et me sed gloriosis
tu omni vivi possili amata et tibi sepe
pata offerent et veniunt quia sunt adsunt
et tibi prandium fradent. Sed tuna tas
pernegerima nihil tibi loquitur, nec
ultra facit, tu autem ad ea sunt scriptum
tenuit, quia si non formidit erit stando

in

Ja Cis da ei astulo et sic dicat

Commendo te virgo pulcerrima per commutationem et conubium stricte quam habuisti, quatenus mihi dato similo immisericordiam ad eum locum accedere sine mora festinet et mecum ibem quia estas et per me nomen venerabile quod habe stropho meo optime iaceat et in omni seculorum faciat quantum poterit sine fraude vel damno illustrissimi temporali, nec a me veredat quasi licentiam tibi dare volentem quia te in meum eligo et per astringo stricte dicentes, ipso existente sed domo meo Jesu Christo quia venit et regnat in et cum eum

Quomodo sponsa sedeat et ipse tibi similis immisericordiam habit amicitiam modumque redibit et abit indignate comedere de sinum quia sic sit condiat eas licentia et in pace vadant tunicam ad locum vadit et mulier iaceat in latere dextero et ipsa in sinistro et quinquies velis facere sei faciat quia mulier amplior est ne tibi mortem pat si astricta sit et magna habuisti ira placuit et amorosa in loco sit non velit loqui nec ab ea petat an mulier sit vera an corpus fantasticum sin sit, nec postquam vogasti et cum ea lusus et libidinem constringere eas non poterit quia amplius se ingitus similis habeat omnes locum intrandis et si fort dicit in loco habebis




Agla
Adonay
Eloim
Messias
emanuel
Sabaoth

An exercisement to Innorate the pitches
phanicis or lines of the hand and fallowes

rega

Micob ab infirma dirit regimen
titan et hinfax uno anrillis

Also by the Innorations you may tell
the blood Sisters of the rayfinds
Lines also named fallowes

Lillia
Restillia
Fora
Folla
Affria
Julia
Remilla

te
7 forares

Noste quartiser line Innentis by ont
the which whosoen of the aunyt he Tall
hart his desyer by the innrations
you may tell the into thyes fond of
rius

To call the queen of
the fairies
a fairy

First wholsoever thou art that doest purpose to admyne
thy sonne not as before rehersed thou must prepare
thy selfe beginnyng thy selfe from ♀ quartisde as
mercy as in the lynes, and on thou doest quartise
the stone of Cirkle but especially
we that thou doest rulle the rongorally be sunder
from the rheame fro the quartisde before
we quarsted for the spare of 3 dayes, before
thou doest admyne. Also, thou ought to gyrne
thy rlothes clyse new of newly washed and
only thy rlothes, but also thy body bemyde
bated the gyrde & behind pulled & washed
Then the place the sufumyngatinge and the
chere wherfaynd beinge correspondent to the
same lyke. the pyll place ought to be a
window ouchure of yardine adrayninge onto
from yetyng wynnyng water for want of
the we thou maist hyme a rechamber in
the we stadinge a fayre bed & the rechamber
be sweyned we wysse & set we yrone bandes
secondly a pan of rewarde for sufumyngatinge
the place bede before & let thow wynnyng
3 lyke of yetyng table ib overspayd, rowerdes
& sperd new dyrently, at the one end
of the table ought to stand a rheare
basson of fayre water but the other end of
fayre dysse of newchile of new mylle the
of rate conpoumded of metal flow & of

Domard with the other spirits of different kinds
smelling as Cinamon Cloves mart etc
the you must burn your fumigations in your
Rooms mastike frankinsence Storax benian
not only for fumigating the place, but also
for making your clothes well to savour
to make sufficient fumigations both before & but
the raining

Lastly & lastly you ought to have some solemne
instrument wch the is betwixt your mouth
you must sound some solemne ceremony
for wch that, the kind of fate his delight
therewithal All wch things being
end in readines his before I come sounde
read in the mat of the eth trinite wch
perfect & solemne denotes performing
the orisons out rehearse of such like
the words ought to be said before you make
your petition to god that time Panton
Craton Vriton Ision manton diaton
tetragrammaton Agaion tentetseron the
go into the ⊙ & make the petition to god
but first say the words Corthee Corthe
Corthea cortheos

pro regina

I Jnnocte and call you of the Ancient of the phisitis
of elds by her name michol wt thy honed maidis
titan & brideface of by no ont named eld shend.
you be called by her time certine wt you onto to
yor lord the kingis & to our lord lord yonto Jhns
Cprist who died on the rosse to ransome
her belevers & to condemne the disobedient
& rebelends to the pomissions infernall I
call you by the bloo of the hoppo wt I come
in my Saviors Jhns bemye kingis lim
lord of hill lord wtout whose pomissio none
taraine chte offers beings of morningis
by heat dont of yaare & the of wtout the cross
wt the wt the highestnes the christis of
the fantysma who distended upon christ
in fordane & upon his statt Joeud
who con the streets celestiall were ancalled
donto him then so by the dimes of heht dirsio wt
yt sow & hird in the Jste patymos sounding
as it hird bone out of a trumpe lind saying
I him Alpha et w the first & the last I
call you to hpoard And by the 7 yonden
ranstitis & by cim that sat in the middest
of them who was like donto the sonn of
man. I admite you to hpoard to my sight
righteli & to fulfill my minde in all thingis
I call yon to hpoard by the 7 starrs wt
he had in his hond wt are the messingers
of the 7 congregations. I commite you to

Apparel by the 7 lampes wch wheron burnt before
the throne of the most mighty & great god
of Consideryng yt to apparel by the strecte of
the booke sealed wth 7 seales wch is in the
hand of the liuinge god And by the blood of
the 7 sprits of the liuinge god for he it is
wch is the lion of the tribe of Juda wch only
shall ouercome he it is wch shall open the booke
sealed wth 7 seales He it is to become the 24
elders ~~wch~~ singe a new singe sayinge
Thou art worthy to take the booke & to
open it, for thou it is wch was killed &
hast redemed vs by thy blood He it is
to become the howsoly company singe
wch londe doth sayinge worthy is the
lamb wch was killed to receiue power
wisdome lond strength glory & honour
to him it is to become all creatures wch are
in heaue in earth vnder the earth
& in the sea singe saynge, for he it
is to become the 24 elders cast down
their crowns before the throne sayinge
Thou art worthy O Lord our god
to receiue glory honour & power for thou
hast created all thinge & for thy willes sake
they were created I call & find that in the
name of that immaculate lamb & by the
vertue of his deare & most precious blome

Salutatio angeli ad sanctissimam virginem —

Ave gratia plena maria, dominus tecum. benedicta
benedicta tu in mulieribus, et benedictus fructus
ventris tui; Quoniam salvatorem genuisti animarum
nostrarum Amen —

I conjure the mirkol tia̅ berbax by god
father by God y son and by god y holy gost
and by all angels arth angels thrones do
ain — and by those thre so — of god
lax on x wtram x y tho a alwe
thy bodily shape m wel thou art a
aired m nill salt thou have ane
wder of bodies or folds to harme vs
manner a weins nether at this nor
any other time when found vnder
n ~~and~~ raed of mid f nor
wdsoerdtion of our lord jes
~~xpt~~ by his blod wrk was shed

upon ye rock & by ye wonds wch
god suffered and by these two grea
t names & the alphabets I charg
e and conjure ye whosoever you
are and wheresoever I call
you by yr names yt you come unto
me wthout delay my will
you part presently ~~wthout~~ and yt ye dd
and when I give you yr honour
and not be found there
o ordained and god hath
by his I charge

lifeless

depart unto yr place wherein
ye lord god hath appointed
yr habitation, any yt a g
l r y b q m a m ral
night or day at al ours a minutes
warning a sl be say ye ma
of god ye a of g ysun of god
ye holy angl remaind abu
upon you forevermore

Upon dyvad mine yee yee begind fayrest
and do persyste the plesant ayll
I Emorate yee yee stynd to prayse
& be obedient my mind to fulfill
the mirtal begyn of prayse gyven
upon yee thy company dayl admyr
hese presently now for to be shewd
And make no delay I do yee commyr
of dryed minyeds wyll do yee stayl
& do not end to hyd my body yee
corthee corthe and corthea
yea & corthees bringe yee to me
I call yee to me by the blud & fowl
of the bittes passyon of our lord Jesu
& by it I call yee to come verymyd
unto the melodyes wyll ad so delycyad
I bind yee to me by that drydfull day
& the blud of that wyll all shall rall
by blud accordes I rall yee away
for the word dessyrs yt it fyrd all
shud rall I yee by god himselfe
& by the 3 persons in trinite
yea I forte & bind yee by ye knyge of dysdes
that now yee rum to hyd melodyes

ffinis

Ashes yee turne of knyge as yee
list

This may be done not followeth in the begin-
ninge of the Innumerable Lesters from Demonds. yet is
to yeld cant bene written of elb is that they
do apostate horribly yet he is not wilt grant
them to remedye the former estate & so bringe
them to emmilite made & wrought by me M. P.

Wrate O ypon heaven and I will speake yet
the lord; & let the earth hear yea hell &
all that in them be contained make the wrathes
of my mouthe. Did not I sayth he make ypu
& fashion ypu, yea did I not ab the taylo whye
strivette how most flitteth on how ypunge not
how wings & raye theron on how shoulders
Ryayne hame I not so moysted ypu, yt ypu were
fatt & so wolle fed that ypu were end laden not
fatned, wery hame ypu then sponted not ypu
heale aganyste me ypu madde. wery hant
ypu sterved to requall ypu selves without i
wishe they hame ypu rewarded. Dant ypu
not pewer cassed in sted of the heavenly felicite
that hollisse prolcite. Now hant ypu
kindled the fire not doth & shall for end at my
pleasure bwrnt in the bottomless pit of hell
wrat as ypu now berrn but bi forwards
generatio & reiled in wrome is wo fayth.
wery as ypu so wanton fra & disobedient unto
my word. Know ypu not that I am god alone
& that there is none but I, am not I Jhesuah

Is it not in my power to kill & to make alive, to
wound & to heale, to oppresse & to deliver. Is
there not the edge of my sword & my hand take
hold upon it to do justice against those that
Deu. 32. disobey my name? Were ye able to abide
the same to cast my sword out of your flesh
& my shafte all ye fiery darts in your bloud. Why ye that are
so disobedient unto my name sayth the lord are
alle to withstand my angre? Are not I dominus
Psa. xcv. dominatur et omnipotens & none but I? Were
ye ever remained the heavens to smoke the earth
to freate the waters to flowe & alle to tremble
id est the regiones of the alle in my hand &
ye obstinate & stubborne nation? Why
hast ye then dealt so frowardly with me sayth
the lord to bringe me to remayne my faithfull
servant & valiant champion unfayrlye to
reproche & put ye out of that place where
ye were filled with wisdom & understanding my
continually stinge & beholdinge my wonderous
works & walke onto. Did ye not see my glory
with your eyes & did not your eares heare
the voice of my voice? Did ye not heare
Psa. 14. that my delight is among the sons & daughters
of men as a shepherd in walke? And were it
hidden from you, that I would not leave
the sonne of my servants in hell?

Why hau you thus gone out of the way, why
Ex. 17. at you altogether turne rebelliouslie, why
did you tempte him in your stubbornnes, we you
tempted our sauiour you do deuine, for the
corruption of a tree did condite your liquoris. your
amunit is full of venome & bitternes, &
you fette as swift to shed innocent blood,
what is in your minds but distruccio & heuines, &
what are your but wrecked of misrecife, seekinge
Ex. 14. to swallowe & to taste do my seruants do hetie
water bread? To heid my anyrd & is hid hew
obedient are you out to me sayth the lord & thes
true seruant are you offer to me & to the magni-
ficence of my name? Know you not that is
you do it to my forthefull seruants are trade & ye
rouge you in my name you do it conte me, & ye
they wille witnesse are you in the day of my
vengeance that you haue dered my name. Ye to
you then your seruant & stifnecke generatio to
him are to is lord of lordes. Did not I deuide
the sea & made it in footpate sayth the lord,
Ex. 14. yea did not I in the day lead my people are in
clouds & in the nigt are in pillar of fier?
Ps. 77. who is he that is able to make the storme werk
Ps. 107. to yelde water abundantly to command ye clouds
Ps. 11. about & to open the doores of heauen? yea who
Jo. 16. is able to rayne downe manna from heuen?
Ps. 8. but הוה the lord of lordes were is great
Ep. 16. & terible yet mercifull to his faithfull seruants
Ps. 6.

Therefore yee shold awake out of slepe and
forsake that treadfull distraut in the wch
yee are drowned. Remeber that the lord
is omnipotent, he it is he lone that is able
to destroye & to kill & make alive
to throwe downe into hell & to wayse up
agayne into heaven wch en wrayed out
his fingers unto the lord that he offered
not his holy hand unto him agayne
Is not his hethe more redy to be offered
unto us then we desyrous to receive the
same. What thynge the lord doth
looke awaye at yee is it not his good
to receive his lowlye countenance unto
yee agayne. What sayth the prophet
Esay the lords hand & he shall helpe
he. Is then yee not thy trust in him &
be obedient unto his name & his word
no doubt he wille hely yee in the day
of trouble. And so he sayth hide & yee
shall have, seke & find, knocke & it shalle
opened unto yee. Wy is yee aslee not &
fatye sele yee repentant & knowe yee
humilite. Therefore yelde yee unto his
word commanded by us his servants at
this time calling yee in his name

forgine

Esay. xxix.
John xvi.
luke. 11.
math. 7.

The ye yf ye obey doubt not but it shalle
a great comfort for ye in the day of trouble
for we heart present must be witnessed of the
same yf the state of ye bend obedient. The
we obedient towards god & his statutes
& ministers of his word we stynge in ye
must needs confesse that we are bound by
the lawes of god & our christian faythe
to pray for ye restoringe to ye your estate
but his pleasure ye wilbe by
obedient sowinge ye should willinge
to wante & obteyne the same. The ye
hereudinge to ye obedient to his word,
& his statutes, the lord god for his
son christ sake realeaste you of ye your
at his most godly will & pleasure

And Jmmoratio:

O you n. p. wherfore yf be I you calle in
the name of the eternall god & by the faythe
wch I have in yt I. I adiure yow
wt the same faythe & by the vertue of the that
faythe wherewth Abraham called on the name
of the lord. I commaund yow to wd by the vertue
of that faythe wherewth Jacob called on the
mighty god of Israell that vtterly fare
wt & wtout delay yow & appear clear
at ons in this place visibly to the sight of
me & my company wtout either thunder
lightenings wind wayne or any kind of
tempest but peacably & quietly to
show yor selves in the most poore & comly
forme of a man wtout fearinge of
hurtinge either vs or any other that god
hath created & by answer to give vs the
truth & no more but the truth of all suche
thinges as we shall demande of yow
& that yow depart out wtout my licence
to fulfill this my demande I charge
you by the vertue of that zealous Jmmoratio
wch moste powerfull in the name of my lord
I bind yow by the vertue of that powerfull

of

ge. 12.

ge. 33.

ge. 34.

of the holy ghost

Of that fervency of spirite was read in Elia
ding is when he sayd he was zealous for the
to turn ye people from god. O lord god of
Abraham Isaake and of Israell let it be knowen
to this people & vnbelevinge nation that thou art
the god of Israell, I am your lord god & that
we by your ordinance & that this vnbelevinge many
knowe thy power & strength. I commaunde
you to fulfill my mind by the vertue of that
lively faith was read in Abraham where he
wente came forth into the lande of idolatry
son. I admire you by the vertue of that
faithe was sidrache misache and abdenago
he & lordes servants cast in fire. I call you
vp by the vertue of that faithe was the godly
sisanna repeated in her lord & god. I bind
you to appeare by the vertue of that faithe was
the the woman had vs room to tourne vnto
relieve for the winnynge of her yonge issue of
blood. I charge the to rise by the vertue of that
lively faithe was wrought in the poore leper where
came vnto Jesus desyrynge him to cleanse
him of his leprosy. I commande the to rise by
the vertue of that faithe was wrought in the
blind man where came to Jesus
crye in the blind man where
wavinge vp in lively faithe where lit his
handes were answered him vp he was healed
by his faithe

mat 9
luke 8.
mar. 6.
luke. 5.
mar. 1.
mark. 7.
mar. 10.

I commaunde you to appeare by the vertue of that faithe
and wed in one of the hymnes wherewith he stroke
his fellowes & trowed that the lordes comed not
faithe & humble contrition that he should come
from remembrance of sinne in this kingdom. and
so his all thoes faithfull servants of the lord cathe
called on sinne in distrees and so I this servant
& child by grace do not chide call you to rid but
if you rise not I also condemne & cast you into
the burninge lake of wrath shalle grieve.
therefore of poverte I charge you by the vertue
of that evanelie messinger & message wherin
came to the shepeerdes in the night as they
kept the flocke, saynge, behold I bringe you
tidinge of great joye that shall rise to all people
for unto you is borne a saviour wch is Christ
I ordeine the lord. thus by the vertue of this my
saviour I call you & by the father wch I send
in sinne I constraine you that you stay in no
place but that ordente you rise. I bind you also
to rise wthout delay by the great trinitye
wch was in evane for the nativite of
that messias by the celestiall sonnes hude
heavenly harmonye wch was rosed of the angell
& the heavenly sondrous accompaninge sinne

Luke 2.

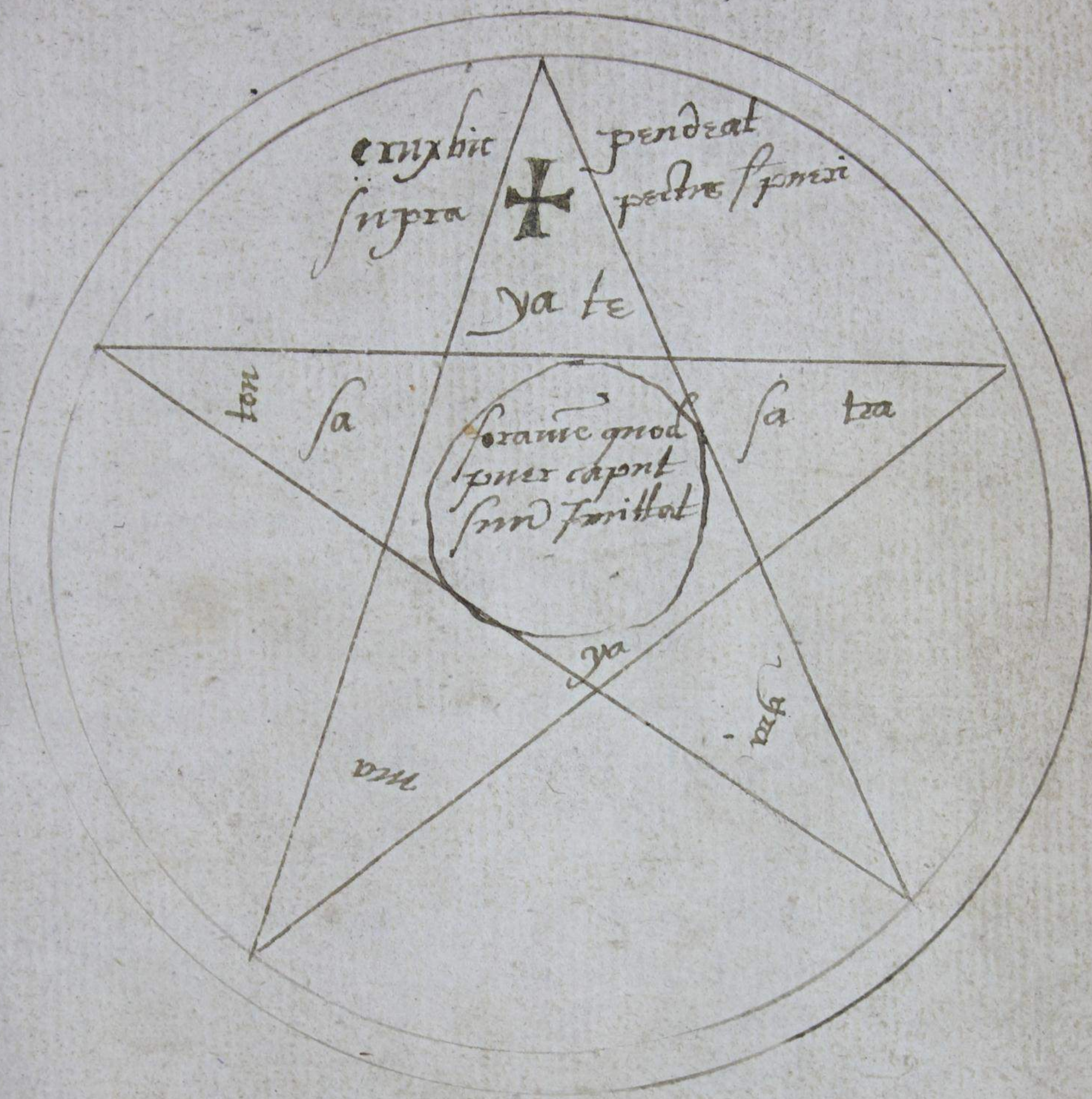
Cyne sohn he came downe from heaven & in coming
subdewed yow & put your neckes into that yoke
of the law wch he gave power to his servants
that rule to crim in faith that by the dewe &
power of that faithe & gift awarde they may
subdewe & cover you, knew wt that faithe
I ite call reuine remaine & bind you
to rule & fulfill my minde the wch remaindeth
is your rentenne I am fully assured that
you neglect your rulers & in so doinge you
procure ill to your selves the reward of
the cockrowes stone the wch upon wyne
so end it falleth it beateth the to powder
& burneth the postrall in the bottomles
lake wch calleth no end of release of
paine. & therefore I pray and conte ye
vinyard & thus takes according to your
power, wch that thoughe you end in the after=
noon of in the vnenuinge. the cm of
the vinyard is liberall & bountiouse unto
all lett to give you wch the first. &
altheoughe you labour but one howre. is you
will not the lookt for no other but in the
harvest to be bound up in sheves & so to be
distributed fro the good wyve & to be cast into the fire
wch neu goodly fruite not can be quenched

Agayne I call you by the name of that great
mat. 24. harvest before the end the sonne shall be darkened
& by the power thorow, end shall cease that
mar. 13. moone to lose her light & the starres to fall
luke. 21. from heaven yea the power thorow as the
joel. 2. mighty heat thereof all the powers of
heaven shall moved. I Admire & rejoyce
yon without delay to see by the eyes
taken & great magnificence of the sonne
of man and end is in heaven. I Commend &
kind you by the great power of him and
act. i shall see in the clouds of heaven with power
& great glory no so shall send his
Angells not in terible sorte of a trumpet
to the unbelevers but most joyfull to the
dan. 12. end beleeve & as chose then shall his angells
i. thes. 4. gather together from the foure winds, and
mar. 13. from the highest parts of heaven unto
the ends thereof that all delays set apart
you see and no out hinderinge of staying nor other
retardance no out stoppe of tempest but
prosperably & quickly to see & fulfill my
desire & in gods name I shall wish
you & that you depart not without my friend
ship I give you leave so do gin venture
est indicare sicut mos est

A prayer to be sayd against
disobedy

O lord god of heaven his throne but the deay Jehovah
& that Alpha et o with grimest most fatly, to thy
with be a thirst of the water of life. time
so I beseche at this instant for my saviour
Jesus christ sake to graunt this my petitions
& graunt my requests, that as this unkindly
abominable mistreated, & lieth bringe
disobedient unto me thy servants grant
thy great & terible name to thy bringe
called thereby. may cast thy inst
wrath & destroyed part in that fearfull
lake with fire & brimstone moreover for
ever. And as they have refused to build
upon that stone with is for an salte
the head stone in the corner and so let
it not only fall upon thy but also thy it
may beate & grinde them to powder
O a graunt O lord that like as they
turn thy & upon shelds not as good
speede & powder or meat, but rather like
most wild raged & mitted beasts, so
then may be gathered by thy shelds hand
step in stead & cast into all fire with
brimstone for ever. let it be end for this sake
we sayd this blonde so abominable
for this & graunt that we may be apart
partaker of the same Amen

Egipcie exprimetur secretissimum



Primo scribat exorcista in triangulo et habeat puerum
legitimo thoronatum inter tibias qui annum etatis
13. no expresserit habeatq puer pentagonum sallon
collo suspensum. tunc scribatur hec in parma
scribenda dicit. Et gippia Bemam behark
Del Behan Besim Hhabarnasim dal shrede
sim haridism Dal Ebenmedh Abemokin Dal
medesin et ligantur cum filo serico ruber circa
berillum lapidem et fumigatur oleo olive.
potest eum hor experime cum fieri quotidie
nisi festo aut mobile. Sperletq Dat habeas
Dor ollas terreas novas plenas carbonibus
arcetis ad 4 ceh angulos et supra dictum est
Deinde signet. puer exorcista 3. signo crucis
dicendo. In nom pat et Dotetq dicat
pater noster, ave, et credo, his peractis
exordiatur statim exorcista exorcismos Dsns
partem mundi meridionale Dt sequitur

O vos angeli potestatis saturni, Jovis martis
solis veneris mercurii et Lune storax
Carmelion boel Cazziel mizraton satquiel
Raphael Asafiel Samael satiel Hanaiel
Amiabiel Rapliael raphael parziel
hanatapel Gabriel michael Gaviel Amiael
potentes in celis mobilis atq abissis

Diurnus 3. versus meridionale

[illegible] ye Anter Anaer Anael.

thys to saye 3 pat nr 3 ave 1 crede & then sh
miserere mei deus misereatur nri . laudate dom

O lorde god kinge of glorye sende downe I besech
thee frome the throne of thy ryghte hande thy
good angele Anter Anaer Anael in ye syght
of this stone wch shall declare unto me the
very truthe of all thinges wch I shall aske
or demaunde of them. O lorde Jesus christe
I beseche thy goodnes sende unto me these 3 good
angeles to appeare unto me in this thin
by owre lorde Jesus christe wch was
conceyvede by the holy ghoste & borne of the
virgen marye sufferede under ponnius pi
was crucefyede dede & buryede and rose a
thou arte true god & man sende me these 3 go
angeles to appeare in the syghte of this
cristall that is to saye Anter Anaer
Anael by the moste holy names of god
Eloy tetragrammaton [illegible]
[illegible] the o ye angels by owre blessed
lady marye mother of owre lorde Jesu
& by ye holy 9 orders of angels a
[illegible] cherubin seraphin thrones do
nations

Principatus potestates virtutes & Cherubim
& Seraphim, & the rest of my ministers all doth
of my chaste Gabriell Raphael & Michell
do not cease continually to cry before the
seate of god saying holy holy holy lord
god of sabaoth w[ch] w[ch] was & w[ch] is
and w[ch] shall come. the worlde is full
and by all the holy scriptures w[ch] is in heaven
& in earth & by the merits of our lord
Jesus sprinkled out of his paps of our blessed
virgin his mother when he was a child
died in this matter & by the sweet words
w[ch] he spake & by the eyes of mary
magdalene anointed his feete w[ch] are
washed them with the teares
that ye only w[ch] put an end
unto me in the sight of the almighty
it were in a stonde.

and if they come not the first
time the 2 if not then the 3
doubts the wise commeth & then
the are ordained some to the fire.

¶ Amen then angell of the sun
in the name of the father
& of the holy ghoste amen
then w[ch] god hath do

Down Lucifer from
heaven into the pit of
infernall hell that doth dwell for most
vilanye against. to the 2 say

O marye thou art welcome in the name
of the father & of the sonne & of the h
holye ghoste amen and by the virginitie of thy
blessed mayde & by the virginitie of the
baptist & by his hedde. to the 3 says

O marye thou art wellcome in the na
of the father sonne & & by the bedde of
sacramente of the altar & Jesus christ lord
Jesus christ gave to his disciples saying
take eate this is my bodye.

Deo angelis tuis, hoc precipio, et hoc mando
te nomen dei quod non licet homini nisi in
hora mortis, et ipse dicitur [illegible] sancti
thou make a crosse on the ground & say

I commande the sacramente altare and the ground
from wicked dis and god christi quod
monstratis mihi sine falsitate hoc fallatur et
deceda. Then shall

O you angels of god I commande & you
by the ayrmongar name of god
and not comfort for man to speake but

in the honor of God, by the vertue of the holy ghost & by the reverence of the sacrament of the altar that you stand unto me thinge not I shall aske of ~~you~~ & demande of you. then say.

O ye angels of god I conjure & charge you by the almyghtie power of god the father & by the power of Jesus christ his sonne & by the inconceiveable wisdome of the holy ghost & by the power & vertue of all the words by me before recited wherebye you are commanded to appeare that you stand unto me truly & playnely without any doubte of all thinge nameninge or not &c

Licentia

O ye angels of god desyrede you not to be ~~[illegible]~~ but ones lordes god hathe ordeyned you to be and be you ready at all tymes hereafter to come unto me upon desire I shall call you in yore verbe &c

finis

To make a Spirite appeare in a Christall

I doe conjure thee O by the father & the holy ghost, by the beginnyng & the endinge, the first & the last, & by the latter day of Judgement that thou O appeare, in this christall stone or anye other instrument at my pleasure, mee & to my fellowe, gentlye & beautifully, in fayre forme of a boye of xij yeares of age, without hurte or damage of anye of mine, bodye or soule & certainly to informe & to showe me, without anye guyle or wraste, all that we doe desire or demande of thee to knowe by the virtue of him, w[ho] shall come to Judge the quicke & the dead, & the worlde by fyre, amen

And also I conjure & exorcise thee O by the sacrament of the alter & by the substance thereof, by the wisdom of Jesus, by the sonne & the virtue, by the earthe, & by all things that are above the earthe, & their virtues, by the ⊙ & ☽ by ♄ ♃ ♂ ♀ ☿ & by their virtues, by the apostles, martyrs, confessors & the virgins & widowes & the chaste, & by all sainctes of men women, & innocents, & by their virtues by the angelles & archangelles, thrones dominations principalities, potestates, virtutes, cherubim & seraphim, & by their virtues & by the names of godd[illegible] Tetragrammaton,

El, omsion, agen, & by all the other names
of god, & by thine vertues, by the mycomsion
passion, & resurrection of oure lorde Jesus
christe, by the holinesse of oure ladye the virgin
& by the ioye wch she had when she saw her
sonne rise from death to lyfe, that thou
doe appeare in this christall stone, oure any
instrument at my pleasure, to me & to my
fellowe, gentlye & beautifully, & visiblie in
fayre forme of a child of iij yeres of age
without hurt or dommage of any of oure bodies
or soules & truly to informe & showe unto
me & to my fellowe, without fraude or guile
all thinge accordinge to thine office & ministry
me, whatsoever I shall demande of thee, w
out any hinderance or tarryinge, & this
coniuration be made of me three times
upon paine of eternall condemnation
to the laste daye of Judgement that
that, that, amen / when he is assoiled he
bindes thimage followe

I send the my that arte appointed to me & to my
fellowe in this crystall stone, I send the by the
vertue of all words aforesaid & that no
straynge thinge to appear unto me, but
vertues, I charge the that by the vertue
that thou shalt not departe out of this
crystall stone, untill my will be fulfilled

then be brought to pass, I commaunde the
the spirite of by that omnipotente god, nor com
the angell Sct Michaell to drive him forth out
the heavens with a swordes of longeance, & to
frome joye to wayne & for dread of such way
as he is in I charge the spirit of that thou ste
not goe out of this crystall stone, nor yet to alter the
shape at this tyme of except I comande
afterwards, but to come unto me at all places
in all howres, & myinute, when & wheresoever I
shall call thee, by the vertue of our lorde Jesu
christe, or by any conjuration of words not are no
in this booke, & to show & tell me & my friende
persiuns in this crystall stone of any thinge or thinges
we woulde see or know, at any tyme or tymes.
then say as followeth
I conjure the by god the father, to show me
true persiuns in this crystall stone & playnely to tell
me the truthe whether there be any treasure
sholde a after ye & wherein it lyeth & how
many foote from this place of south east, west
north or south. ||||| |||| [from]

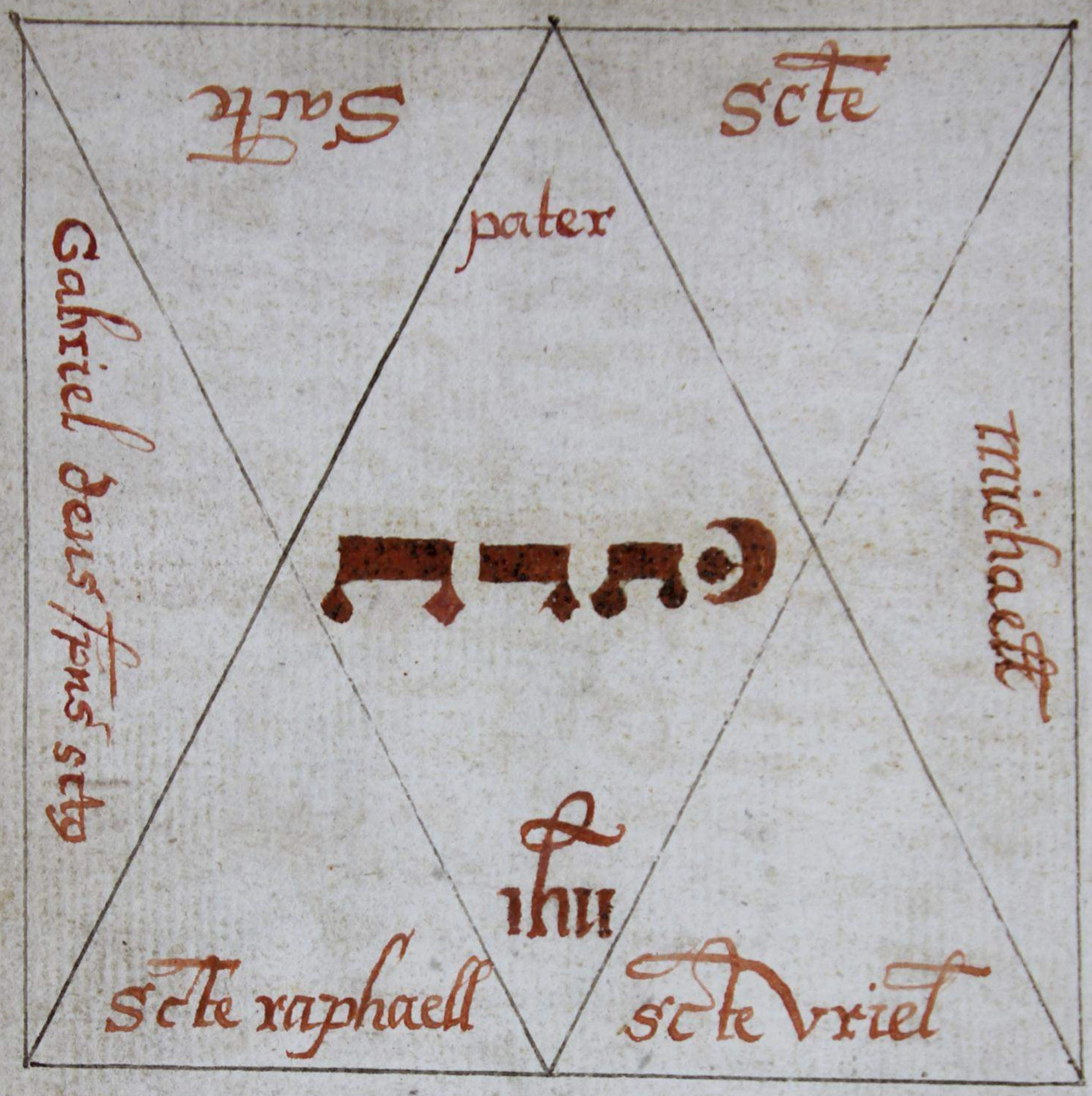
To have a true answer of gilded or silver
or treasure in the earth or to have the rayne
goe to the
3 dayes after the buringe & be shore to know
the naine & then says as followeth

Ad habendum potestatem sicut equum velocissimum
qui te vehat ab anglia ad Jerusalem sicut ad
Alexandria portant in hora poterit sine
fraude mora dilatione aut nocumento animae
aut corporis. Jmprimis sub amendo et forisfac
subsequentis in camera tua hora 7 et sic didi
et tunc in dacy hora cum instrumentis extra
civitatem et ceas et bulta in certis partibus
divas et sequitur. Continuo vobis stantibus bene
volos et dominos in oc et te principio omnis
plaga Adamo et eve quia infinitus dei potestas
potentia quia infinitus dei filii sapientia, et pater
infinita dei spiritus sancti clementia quia integritate
gloriosae virginis mariae matris domini mei Jhu
xpi pater omnis humilitas fecunditas et dolorosa
enim quia mortis enim filii dei mei Jhu xpi et
sepulchra sancti et templi in morte sic principia, quia
obstinatum solis et lunae in sic passione quia omnia dei
nomina et principia quia hor non tremuit et indicialis
tetragrammaton qui in camelo meo est scriptum, et
quia timeden diem iudicii sit statim veniatis et
affirmatis habistis equum vestrum velocem qui sine aliqua
fraude dolo aut nocumento corporis aut animae mea
me ad aliquem locum possit sine ulla dilatione
aut dolo ipse correcto et existente qui venit et
regnat in sempiternum amen.
quia per dictum nunquam anglos in sanguine pretiosissimo
et lineis principum multos equos emptos et bonos
unum fecum habens quod a principio desiderant debet

Et ipse tibi erit clericus tunc ille ad te descendet cum sit
allegri voluntis. Commisso to equm bonum et
velocissimum et hoc stante pedes quinque astricto de
hac vetusta et et hoc nomen dei mediate tetragrom
quod in annulo meo tibi demonstro, stante dicit imperio qatenus
absque aliqua ledicia fraude teneas et temptacionem
aliquam non condescendas me in via aliqua horribili
sed bene parificet velociter et honeste me ad tale
locum disponas sine damno corporali. teq astringo
per omne celi militia et per infinitum dei potestatem et
clemencia et stante hanc mors tetragrammaton
quod meam mortalis dum te equitando et fidelitas absque
strepitu permandas in isto loco assignet quod ipse te
equitare, et me velle in omnibus istis perficiat
per virtutem et potentiam dei mei Jhu xpi
qui vivit et regnat in sempiternum Amen
Deinde precipe et omnes alios principes
licentiando et ipse ad te veniet
tunc frenum sum in manu tua
accipere potes et pone pedem
in stapea dicendo cum istud ultimum
et statim in aere te disponet quo
quo volueris et cum ad locum venies
ubi volueris pone equum in loco
secrete et dicas in descendo quod
discedas tunc pedes quod volueris
sed caveas ne petrucatum comitas
et ne amplius equitas dum sibi
ab te petunt quoniam ipse te amplius
obedire nolit sed potius mordere

finis f. f. f.

equit iu


sancte
scte
pater
Gabriel deus fons scte
michael
ihu
scte raphael
scte vriel

Ro stran sion cognostendis mta

Et cognoscas qui veri sint sion q falsi
Astringo deos ut coniuraverint Et omnes sion
barbaros obedientia fecerint eos septem
ostendendo et Amsim planetarumq rectores
Et genu flectent et hoc nomen magnum dei
tetragrammaton honorificent, et mendic
sine mora aliqui genu flectent sed in omnibus
contra. Ter ploge, et q tunc non obedierint
et renuentia fecerint, eos sciat esse sion
damatissimos et superbissimos et fallaces

to the Alchymiard [illegible] gettinge

The best meane to attayne unto the knowledge of
Alchymye or to the principles thereof is by myne
Advise to set apart all the desires of our mind
wch is nothinge but varyne & superfluous cogitacions
moyst & spendinge time And to geeve to the
knowledge of Art magicke, wch ont the vse in
my judgment except a man be taught of him
that hathe the vse of it for that he may se
the exact composicion methode & mixtures therof
it shalbe as easye for a man to ryse to the perfect
knowledge therof as it shalbe for him to
learne A man ought rather of myne mind
but to ryse to the matter he must first get
the orde called Collirio to annoynt his eyes wch
call by the light wherewith he may ryse to the
sight of spirits in the aye And moreover he
is ont called Firmonin Heminge & named for
the Salamito call him Berrino the Frost
call him Berith & the mirromardo call him
Bolfrico he is like kinge & duke & carry xxxiij
in ordi legions he appeth in the forme of a
knight in red armell & his horse red & carry a
duke crowne on his head he will give true answere
of things past present & to ryse, he is able to show
the transposinge of metalls to make the elixir
& to bringe the the instrumentes under the ayre to make
it in 3 days the ryse show as it is said so is it none
fer it is to be gon in all places both in the earth & sea

Ad scriptorem

Imprimis fac viventem in tua in camera tua quam ostendam
tibi vivam lectori et alium ad morandum ita ut ego tuo
in alia transire poterit hic de causa quia domus
sunt tantae fallaces et speciosae in spirituali multis
transgressuri quia desiderium et forte tua commixabis
per amorem fallacitatis desiderium tuum fortasse igitur
vita quia sic non sit omnino sed sponsa molit viventem
nutrivit. nunc tu hic autem velneris viventem nihil
in die et cura et dic ut spiritus sed per nota
quia tu omnino cabneris quamdiu velis stare
poterit, et tunc isti sponsa vad sunt hesuna redituri
volunt, et tu vis opere fac hic modo possecedo
Scriptum desuper austum contra sunt dic

Comma vos sponsa Zagatl Sathan et
Astaroth per summum dominum patrem per summum dominum
filium et per summum dominum spiritum sanctum per beatissimam
et sanctam mariam virginem per omnes celi milicia et per
tremendum diem iudicii Et Comma vos sponsa
domineris et per sigillum quia hic ostendo, per incarnationem
sanguinis a latere Jhu xpi per sacrissimum
lectum et templi in passione domini nostri Jhu xpi et
per virginitatem humilitatem et fermitatem beatissime
mariae genitricis dei et per omnia sua nomina et
per illud ineffabile nomen tetragraton quia sit
in secretum meum sanctum et in domino meo insignato
positum, quatenus ad tantum mulieres vel virgines. N.
accidere festinetis eaque in amorem meum ita audere
fariatis quia nec dormiendo nec vigilando quantum quasque ad
desiderium pretiosum passio et voluntatem meam cabbra
astemto deg qui meterum venit de regis [tuum]

Ad Maximum

Sed in non sit dicat quod tenet talem mulierem filiam talis
viri nominando da patrem et matrem tuo mi qui
celebrit & adunatio et sunt fulliriam sunt deobolica
transformarot sunt mora ar aliqua dilatione da
varit & mi assortetis et in gam contra vrit &
intrare faciatis absq; lizstrua vilderum rozzok
q viri non Zen ccen quod tu remit et vegnat istum, tuy
Zd si apparet nolunt non tum zligo et qui
velutis ad te zortabunt quod non vindis inter
intrare invenlu et ad loto iut et si nolunt
zestende di steptan in lamia et tamyad sa
si qui si zarifice sustinuit et tamyad zuklidu
est sed si fugerunt tartu in gladio si Zabbat
zentiat et striat q. rovto quod domo est et
statim fugiet et tunc idem for et forcuis et
desiderin Zabbat.

Dro sanctorum

[fac viventes in terra in caritate tua et instantibus
requisitis Gorra Dei intra ivit et cum apostolis dic
Conmuro Deo Abrazim et Elitona sponso benigni
gr infinitam dei potentia sapientia et clementiam p
gr beate marie virgini Dei genitrix p humilitate et fe
cunditate omnis et p omnia mea in mi Jhus xpi
et p bremedn diem indicii qui omnia scrutatur
discordia inter N. et N. Amicitia laboratis
facere sine fallacione aut fraude ordinemq
concordiis fariatis, qd si preceptis meis neg
ligitis et non efficitis omnis deo condemnet et
degunt supplicio eterno cum si contemnitis
nomen et sapientia dicitis, ipse preante domino
noster et deus Jhus xpus qui in trinitate
vivat et regnat in secula seculorum Amen

Sic ita commoratione et depositis omnes for qd
pro ycordia deus non istos sponsos videre nec peterius, sed
mentis ferient qd instigatione et seductione dia
con dec belial deceptus et pretesim sed destruxit
p bremedn dei indicii p dignitate humilitate p
fecunditate tue mat virginis p mitiatis refersus
et angelorum et omnes in celo archangelos et angelos
et p illud indicabile magnificum admirabilem n dei
tetragram qd in quo stetit stetisset est et pater di
stetisset deus 7 cum p discordia et desgaudent p amicitia
et p discordia intret viventes dit 07 et in amicie meo
miserisq in signis qtenus inter n. et p discordia inst
p pabis sermonibus et semonari fariatis sine mora et
absq fallacia alegna a litis deq in supplicis detrit et omnis
Jhus xpus qui absq meis obedientis preceptis qui in eu deo
patre fide et spe: et: tunc for qd semoris cum istis
ymo discordes sunt inter 3 dies


agla
sabaoth deus pater
messias deus filius sotheras
emanuel deus spiritus
Agyos
Athanatos
Craton
Ischyros

Imprimis fac circulum sequentis hora ☿ per medios
vestibulum et omnia vetera munda intra circulum
cum instrumentis et thymiamata et sabbat quod
volueris ad deum invocandum, sed semper ego
probam in omnibus arte tonitrum, et fortunatum
affirmat de mira virtutibus super omnes metallis
pretiositatis. Habeas igitur omnibus anno tonitrum
primo maior pars sit operata in hora ☿ et for
tuito et omnibus bene observato et ponito et accipi
tur in circulo omnibus mundissimis involut et
ita sit aliquid intra poterit in occidentis
circuli parte posita dic ut sequitur.

Coniuro te per omnes Malasiel et omnes spiritus
tuos te subditos per illum infinitum dei verbum
quo omnia sunt creata. Con. Deus omnes et
deprecor per bonitatem dei quam deus ad imaginem
suam hominem creavit, et vos per iustitiam ce-
lestia superbia de celis damnant et circuit
et per iustitiam quam primos parentes nos damnant
ad tempus, et per misericordiam infinitam
quam deus suo sanguine redimit, et per humilitatem
virginitatem et fecunditatem sanctissime mariae
virginis matris domini nostri Jesu xpi, per potestatem
quam in stanno spoliavit et demones cruciavit
et per tremendum diem iudicii, et omnes celi militias
per angelos et archangelos per apostolos et prophetas
patriarchas martires confessores et omnes celi
virgines et per omnia dei nomina et omnes filii

Ysr

Jhs xpe, q passionem suscipisti q consolatrix
in lectulo et q hoc individuum nomen dei
tetragramaton qd erat in fronte mostri con-
le p medio de lastiel et in sponsam loco
assignasti in cuius domum no de inferioribus
sed de superiorib qui cu potuit ad terminum
venire si mihi placuit, fidelit de questionib
respondere, no mentiendo no silendo nec
fraude fouendo, sed veraciter et fidelit
mihi de questionib et interrogat cu respondat
et ego te adiuro per trib verbis expressis
et statim mi predicatus et dic iste dominus
mundandit mihi quod oceat mihi quia a
me licentiatus fuerit. Atq testimonio de
et tibi impero q totum istum tremiseronis
et q omnia loca realit supradicta q du
qm voluntarie est indicauit timos et mostrios
et sterilis q ipse Amen

Por tes dicto ecc lordobis tunc quit
domus et libris ecc imponendi in do
mum quo facto domus in qua residet
gemunt et tunc stabunt ad audiendum
verba tua tunc dic

Conjuro te spm immundum q sum dei
potencia et q Jhs xpe misericordia
et q illud inefabile nomen dei
tetragramato qd fuit in domo et stipite
mundo sterlhoomt q quatenus hunc locum

d

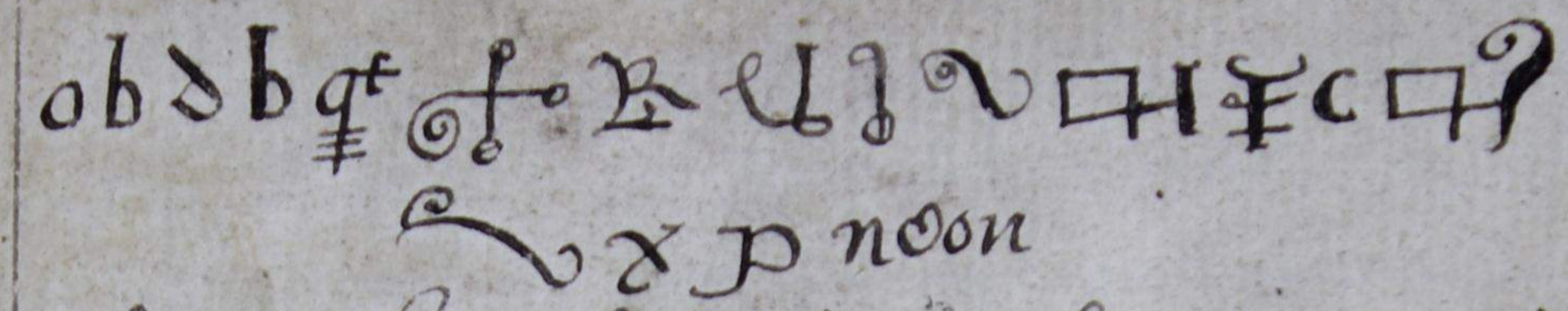
Quem ingressus de tui consilio statu
et mei commutationis ingressu decedas
nisi a me prius fuerit licentiatus et
mihi fidelitas de quibus quoque et
quamdiu te opposuero, sine fraude
fallacia vel falsitate aliqua in responsis
et te planum sic nec planges, et mihi
veritatem de quibus vestrum dabis, quod
de qui sententiam est indicare solimos
et mortuos et stultos et iuvenes Amen

Sequitur Circulus
in longo sequendo


scta vriell
Sca gabriel
K.
sca michael
Sctus raphaell
Sctus Jmortalis
Sctus fortis
sctus deus filius
deus
sps scs
Scus deus pater
deus
Sother
cir
yson
Agla
Amk

Clavis spn

Imprs charter



hi sunt qui scripsit logos et decretalia. Qui dis indicare ad hominis corporis laude ad laud atq; gra indota mundi finis qui liet

Principio habis et patre filiu et spu sctu et ista nomina Dei agios mesionos ysymmie Vitulus omnipotens qui ut ostendatis mihi vestru iudicium ut ut dordatis me qui ut scribe scribe logos et decretalia Ert.

Chap

De Hydrope

Hi sunt qui astruxerat hominem dormiq; voluerit
ferina vel dicto atq; fumus exsurgit et urgent
liniamenta nova deinde ito ad locum necessarium
et paucitas urine dicit Cum et minuat p
ipsum qui fecit vel lix et herba salubris
mittit nam quod minima minia sanat
Et mihi dominatio in pulsu forma equorum
nec mouet aliquid lodent dominatio et
redimatio sanum oni hora ad quem locum
voluerit. Et statim habeas equum paratum
qui te ducat quo voluerit

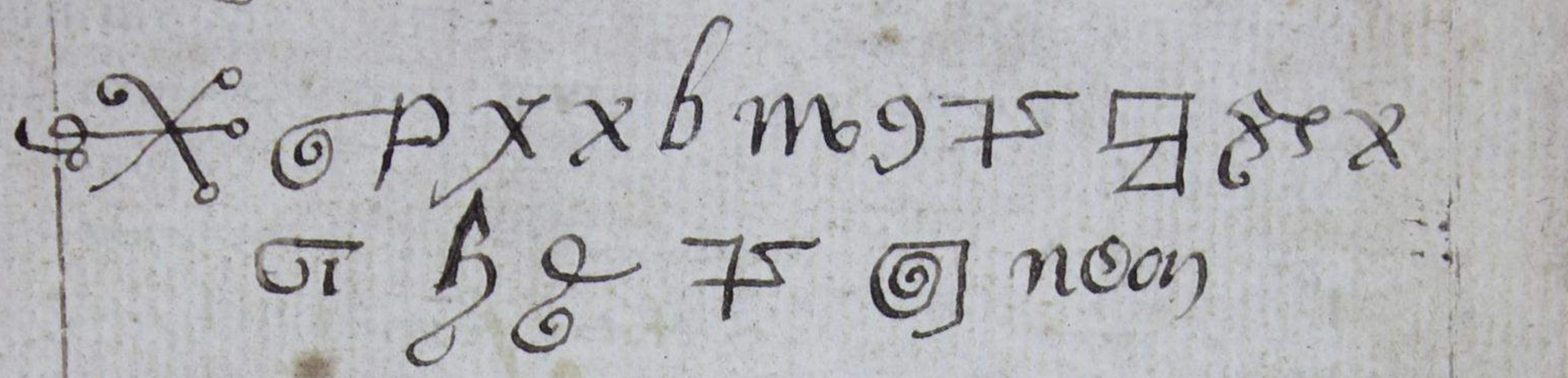
Ecclesiasticus 48

Hi sunt qui resuscitant mortuos qui voluerio
et per dictum verbum ambulet vade ad deponendum
eius longe longinque cum oleo tunc dic
Mereris tibi principio per dominum veli et per ista nomina
xpi Jesus nazarenus ymnitor salvator et fiat
quod mihi voluero principio tibi et resuscitetur m
n. et legrans surge et respondat mihi qui
volunt de omnibus quibus interrogabo

Thus saith the Dead man, when the
vulture of by the Dead they may walk with the
yo with the spirit of the Dead, amonest thyn
naylles wh ych he can say, videlicet Jesus nazarenus
the by the god of Sabaoth and by the name
of christ Jesus, nazarenus, ymitor the saviour
that thou do unto what I will I commande the
that thou rise up to me N. that I may
speke wythym and he may answere me
truth of all things of wh I shall aske of

that

Yet Comparative may serve for all so
that then lose the reasonable angel in
the inwards hedwyfe I will only set
down the sixe names only the reas
& qualities as shall follow



Hi sunt quia arte physica et omes alias et
lapidem philosophorum demostrant

but when then practiest to innorate
those sixe then must amongst the
body of Gon

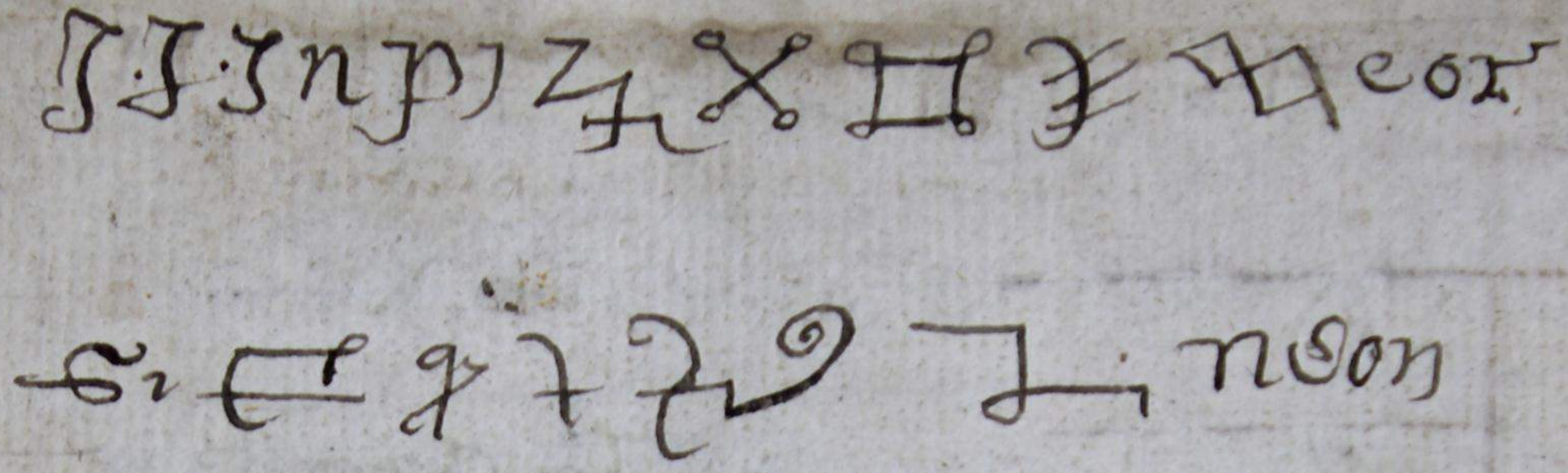
spud monda

helly Gorobon

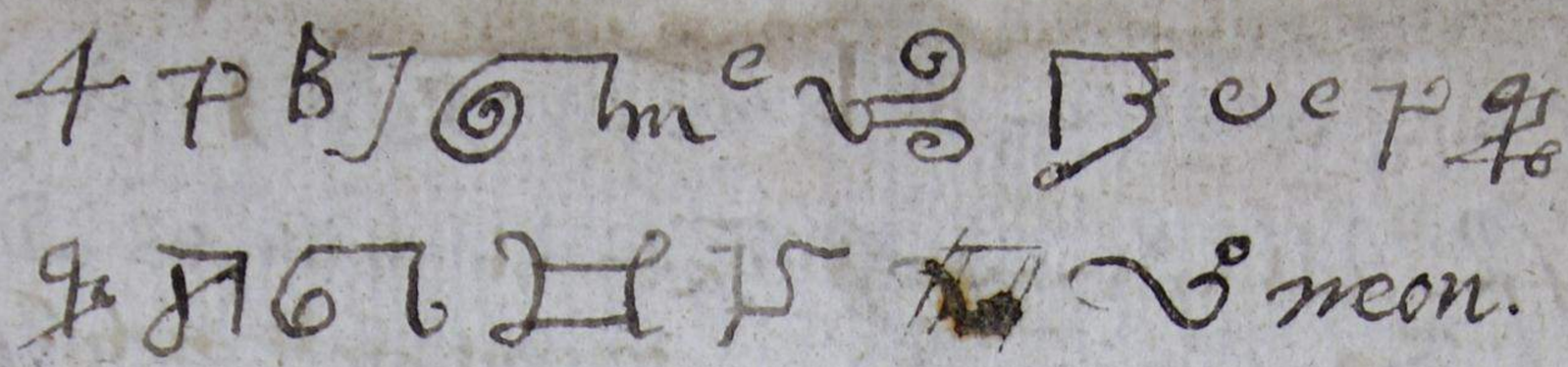
qpe bꝰ Gzꝫ 4 o x t b b 6 x c 7 n 4 v n c o n

hi sunt q̃ limitet terr et omn hom q̃ milit
arripiunt tarde ad domu dni sui amare
desiderare et diligere. Primo ded q̃ ipsum qui
ded instituit et q̃ ista mira xii mon manitu
et fine simon thodo ytinerios suos ymaser
et ded mandatio dni. et res et audite dni
mandatio in amore meu, et nt diligat
et quirquis ab eo petiero fuerit, et sum
mora et grata interno dni in adoramai
attendatio quamq̃ pretiosamq̃ et b̃ bivinq̃
dolorero

Hic liber pertinet ad Ecclesiam
de Kynbrad in Comitatu Angus
Per Ricardum Cockburn



Hi sunt q̃ liberant homines de carcere. quum
quelibet aliquis et carceat liberari
debet ad locum in quo solent homines et
ponit iij karrulos equales in tres partes
carceris et de duxus signis dividatur
ro deb se dom mum et se hor carcer
et mendatis ad me vel ad aliud hominem
meum sit debitis corporis sunt sit ut de
carcere liberetis et sicut voluntate
mea et illum feriatis



Isti sunt q̃ faciunt mulieres ardere in amore. Dando ad herba apte libri et dic
Conjuro te mizemiriam per 2 i spiritus tuos
et per nomen ꝓprium dei et per deum meum
et per ista nomina quæ sunt super amor
adorando ꝓsternor nobilis de fornicatis. M.
mulierem quæ ardere in amore mei per
ego Balmero et missi domiatis in da
forma in qua propter vobis fuit et
sunt quatta statim faciatis quod in loco
et missi obediatis quadoq̃ vos invocando
ame dolet mori invocatis et illam
placide domum reportatis

1

Ffili sunt q̃ volunt ipsos et omnitatis ad
quod volunteris, sunqꝫ manu ante oculos
solis et dicit Zebulo mercari vel mercos
mensis mutes Adinuo vos pontifices
sacerdotes et tertio qꝫ dan bonum et
datum et qꝫ ista nova Gonor fortis
sanctus salvator Ffns dat bonitatis
tu 3 spiritus David dat iustitiis quod
dest quas volunteris sunt nova quodcunq
habitum: volunteris dicit tu offerdu
propta mea magnolotu

Heon

Hi sunt atque potentes qui demonstrant
et faciunt quicquid volunt vobis, Jubeat
faciat et videre quicquid volueris
Impomis diab Con. dob Assegoye.
Asteroth. bylethym bileth rebelgi
berith, laya. zyzonem. lay reon
Jazarath, layazykim Vbalgna natimin
q dob domonob po ista omnia Algramay
Saday didragramay qnatimob do
minus mundi potibus sunt omnia fallacia
mihi respondetis et profitebis quec
cuncta habere audire aut videre po
istas vocabs: dob veniro et parisb et
fecimus omnia sunt sunt quicquid volueris omnia
ad me sunt omnia, et formatio omnia
Exorta mihi respondentibus notat et
Efficiet profitentibus omnia Quomodo a
vobis interrogata

Epistola mei Stephani de Neon

Hi sunt qui faciunt ambiciosos et superbos sibi dominios
aeri liberos et dicunt se non timendos minorios to:
tos per ista noia gan domino et admiratio magi
n ambiciosi sunt lesiones corporis aut animae
et sunt aliqua molestia dominatis ad dandum
publica forma incontinente et sunt mozza mi
obedientes

It moneth barrke and black fritt till death
Flow thos tastes and will go amiste of breath

abcdefghijklmnopqrstuvwxyz
abcdefghijklmnopqrstuvwxyz

A may we must and have to trust. There is nothinge so sure
There fore let us in time resorte Godes kingdome to find

The wardeyn & ye of the treasure after ye
come & the keyes of the vestry and shutte
them home wt the place where it
lieth / and there duyde them so yt ye
must stande aboute them wilcom
dedo that ye passe not wt the treasure
wt out the wynt syrtes shall it be
opened

If dispyrauge for any relace where traphure is and
to raise the wardeyn or keeper to come to the top
a nayle there wrected down & to goe to the place
& wonde open the earthe to it & to bringe it
hym rightfully and to delude it This to be done
yo must firste bye it by cute where it is &
as mythe as yo can wrinke downe yo nayle
& begine yo rowme as followeth

I conjure the thou wardeyn or keeper that hast
charge the keepinge of this treasure in this
place N. by god almightye in trinitie & by his
blessed flesse & blude & ye vertues the that the
wardeyn or keeper of this treasure comes and
appeare on the top of this nayle in a fayre
fayre that was mayde for the as playnly
on the top of the nayle as the
angell was seen of the women at the
sepulcre when o lorde rose from

Deale fellow I charge the upon paine
of losse of the Kings matyes favor
be good or ell losse or hurte informall
or mortall wise force or wise spend thou
be I commande & charge the that thou
come & appeare to me & my companyes
& that thou neber take rest till thou come
& appeare one the nayle and that thou
obeye my inboration I charge the & bynde
the by the vertue of the ~~commande~~ owne
of thomme that was sent down
Jesus christ Godd & by all that did mak
~~made~~ thy light or darkenesse in heaven
or in earthe And by all the names of our lord
Jesus christ & by his blessed passion & his
wonderfull ascention into heaven I charge
the that thou come & be obeydient unto me
in paynes of everlastynge damnation and
if thou come not to the tower of this
neale rol in the lower I condemne the
before the face of god never out any more
refuse agayne or rest till thou come
to the place appointed & stande before
me & my companyes in a fayer forme

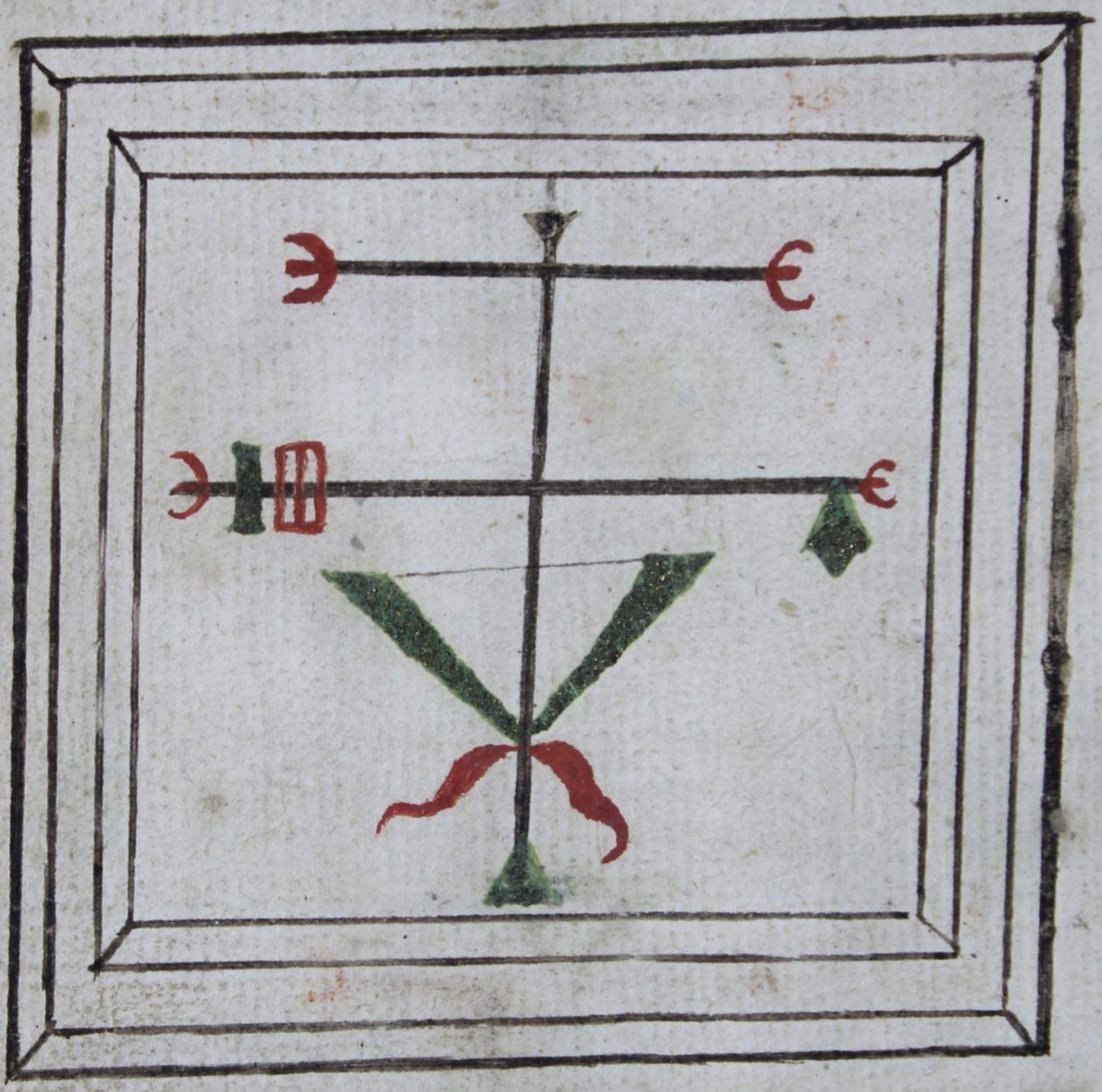
Primo Recital

and lordship I require the by the fyve woun
ds of lord Jesus christe and by the xv ma
ny ~~re~~
es by the vertues of the moryarnlod that o
lord did in Cana of galilay &c by the ~~[illegible]~~
swate that our lordes swat &c by the bitter
drynke that he drynke &c by all that
ever was sayd or mayde by him or by
his mother &c by the blessed Anylle tha
fedes the lim } Ranse the wyst man
of christ ye ordes then or that thou co
mit ~~[illegible]~~ any lot or delay or kept
dissimlacion or falsed in ~~[illegible]~~ of
rendersignacion ~~[illegible]~~ or ingrumore also I
bynde the that thou tell nothing
hurte or harme to me or to any
creature of god thus I rale the
&c bynd the by god in trinitay &c o
lady &c by the blessed trone th
ys of lordes crone seate &c by

[illegible]

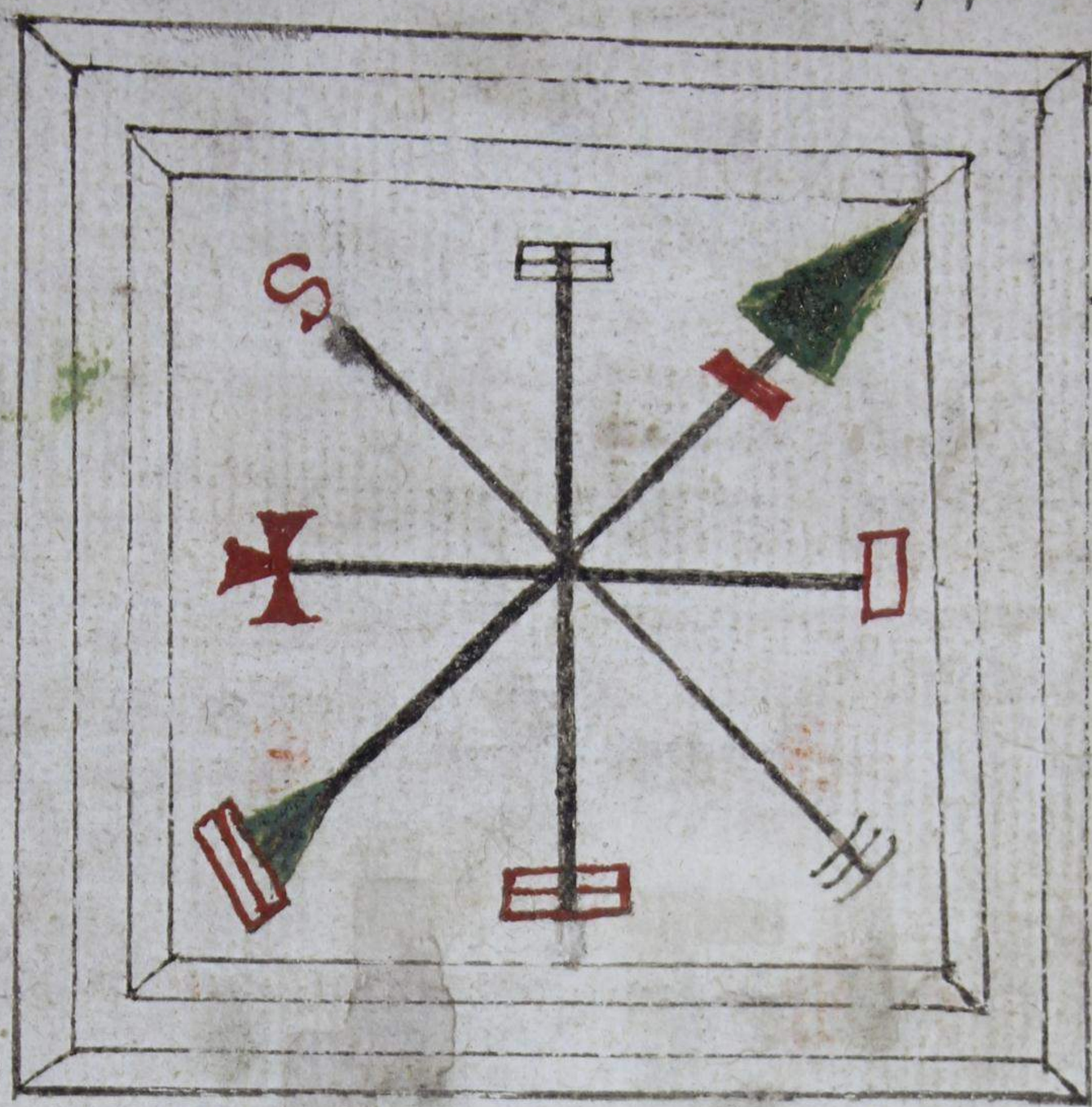
Yours francis Small expected


1·9·2·4·
Ex pus :
Sic tuit c. Jo. r. a. s.
Jotke · · Ilari · ·
o·h·y·a·a·4·9·a·o·a·

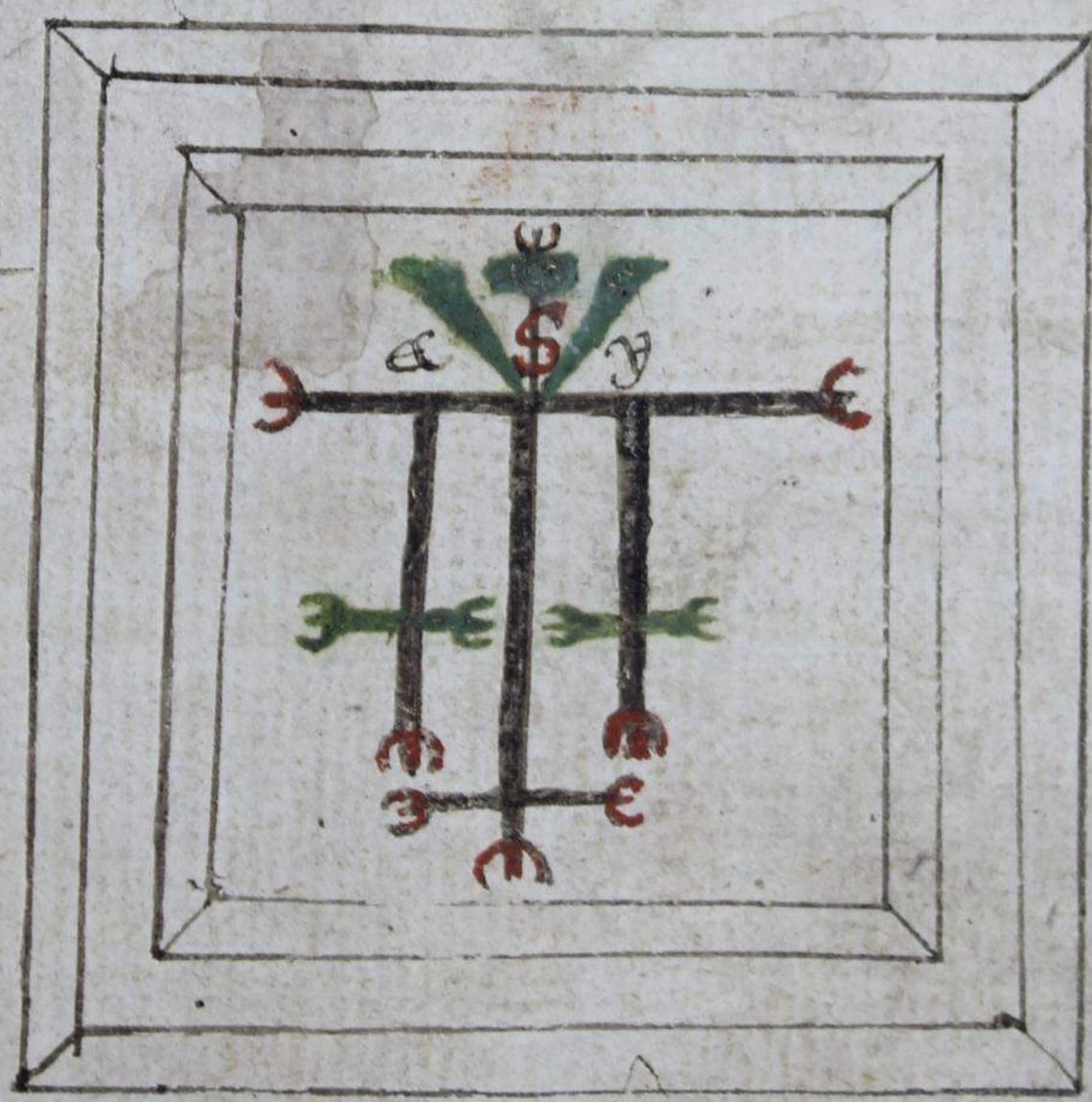


nomē tabulam equestrem tulit Angelus dōm Danielī ut in leonum
latu sederet vinculatus et dixit ei hic sunt dei est tabula gra
si inspexeris nullū malū tibi nocuit scribe in pari vie ut sangui
gni virginis, tunc suffoca et postrema dicto est. Virtutes sunt hic
arteriras et vincula disrumpit gladius no penetrabit inde, sonore tō
hominū quod nullatenus penū fugat. febres, sinxum sanguinis et omne
dolores mitigat et omia demonū pugna defendit.

Diuersis tabulis ~~signis~~



tabula ~~Egyptiorum~~ eorum
scripte in ~~[illegible]~~
pretio in fonte
~~[illegible]~~ in
mate sti pro
et posterius dic
est falsa et

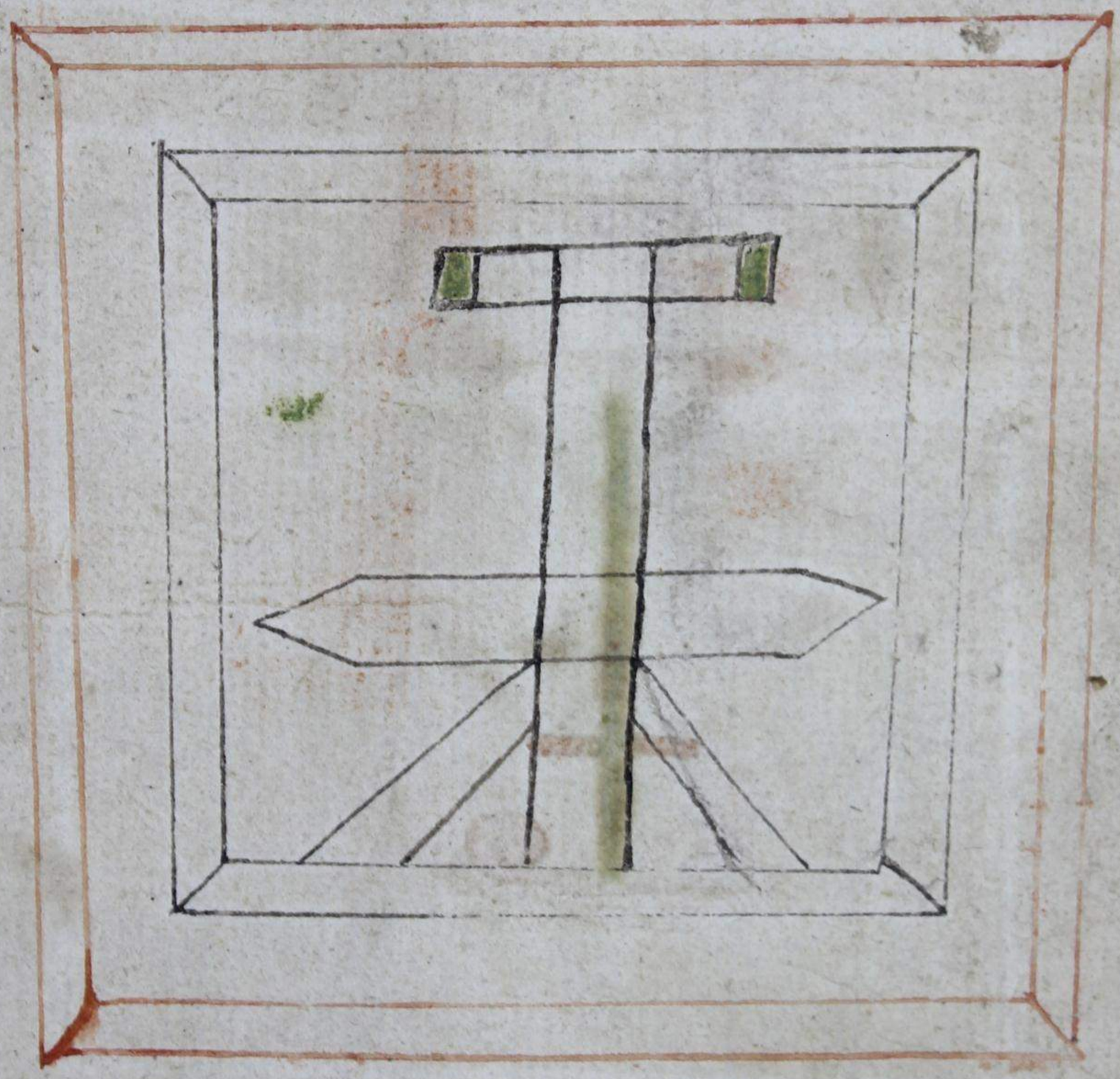


Ezechielis que
antiquis libris
a flumen sanguinis
regnemus a malis
ab inimicis de
inimicabilibus et
liberat et mysta
ind nemo sit

Ista est signum quod habet Aron in fronte cum pontifi
Affraelitarum deberet et debet scribi in parvo vel
vel in aereo in signo ♈ ♏ cum sanguine draconis
in die ♀ hora i ☾ 6 et fit sub ♃ et suffumigetur
et postea dicitur hec sunt virtutes invisibiles
visibiles et sensibiles omnes et qui habet et pon
interiora habebit, fortunatus erit in bonis et sapietia
a yemsto all eugmadd

Hsta signa diritur sigillum salomonis fortissimum et quod omnes
spiritus malignos in viola aqua constringitur et intrusit
accipe pargam virginis et scribe in media nocte cum
sanguine nigri galli virginis hoc sigillum et sit in medio
nocte ✠ ☾ transeunte et sub signo ♏ ♍ et det
postertius diritur far et sint stantes amicitia tua
mulieres quod nemo contradicat si tu eas tangeris
in quaquis no[n] prepaceris et milites all habet stantes

Nes to yet leds of man and woman



wash of blood of a black

Figura que sequitur prescriptus esset in parg vel in anto
pendo cum sanguine alba columba in resurrectione dni
in media nocte sed ante feria 2 dni 7te psalmi
penitus ante suffumigatione et post fumigat et sequitur
deus illuminatio. benedic anima mea. exurgat deus.
deus iudicium. omnes gentes plaudite. benedicite omnia
opa dni. postea in modo vase resina vertites sunt hec
semi est in agni ad cor tum ligandu, amaritia omni omne
possat inimicos superat, ab omni malo te servat p defendit
Ter signum ab sede visum erat in fronte dei omnipotent


A
d
d
n
o

signum contra

aut est signum contra

malediction et omnia
mora valet

Hoc signum
contra valebit

Habeas nullus contra te valebit