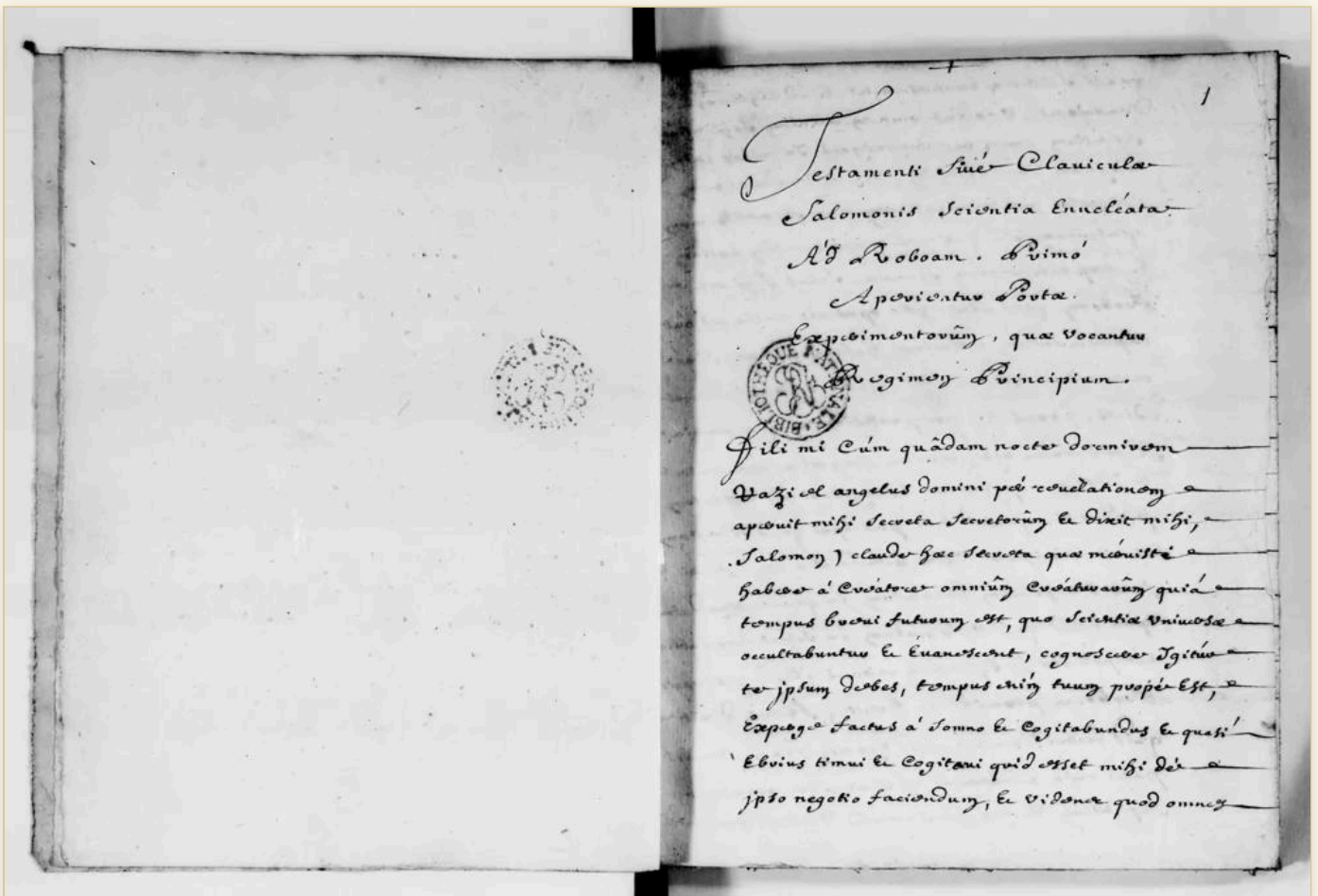


GRIMORIUM · AN HONEST EDITION

CLAVICULA SALOMONIS

*The Greater Key of Solomon — grimoire of ceremonial magic, distinct
from the Lemegeton*

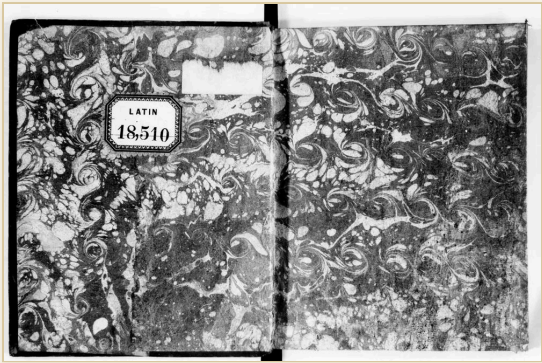


Latin manuscript, 18th c. · Bibliothèque nationale de France (Gallica) · public domain

The **Clavicula Salomonis** (the **Greater Key of Solomon**) is the Solomonic grimoire of **ceremonial magic**: Solomon's prologue to his son Rehoboam, the conditions and preparation of the operator, the **planetary pentacles** and the ritual operations. It is a work **distinct from the Lemegeton or Lesser Key** (the Ars Goetia and its 72 spirits): two different works, not one part of the other.

We edit here an **18th-century Latin manuscript** (Bibliothèque nationale de France, Gallica), public domain. This is **that specific recension**, not every variant of the work. We work **only from the public domain**: we use no modern copyrighted annotated edition (Mathers, Peterson and the rest). The Latin is transcribed from the facsimile, expanding abbreviations [*in brackets*] and marking doubtful readings [?], and translated by Grimorium. Historical, educational material.

MANUSCRIPT



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TRANSCRIPTION *LATIN*

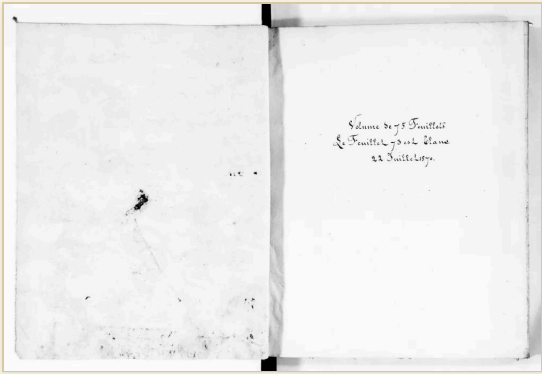
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TRANSLATION *ENGLISH*

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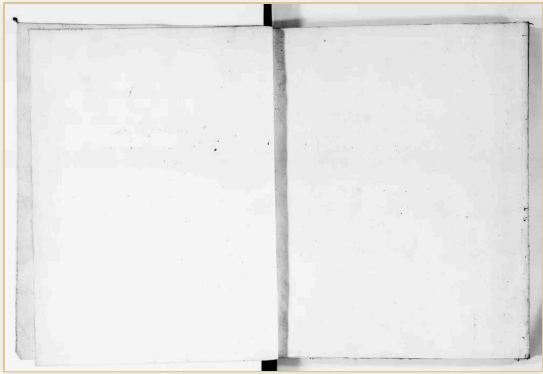
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Volvme de 75 Feuillets Le Feuille 73 est blanc 22 Jvillet 1870.

TRANSLATION *ENGLISH*

[blank] Volume of 75 leaves. Leaf 73 is blank. 22 July 1870.

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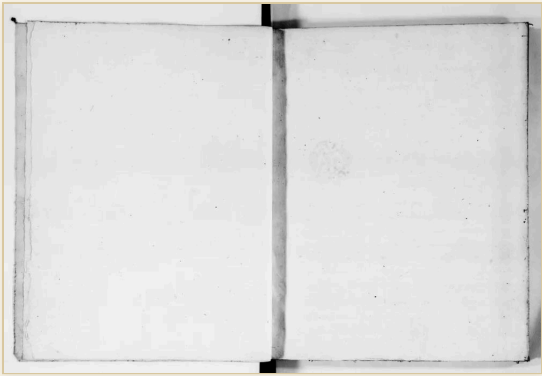
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TRANSLATION *ENGLISH*

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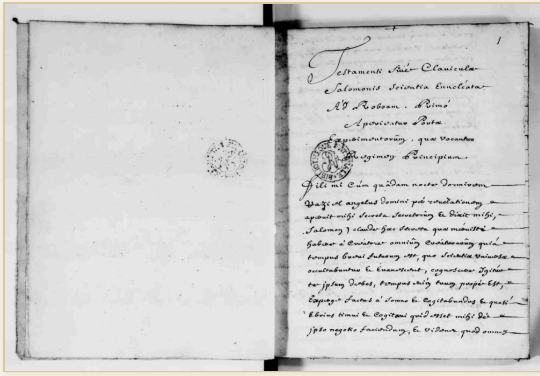
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TRANSLATION *ENGLISH*

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MANUSCRIPT



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TRANSCRIPTION *LATIN*

[*seal: circular*]

1 Testamenti sive Claviculæ Salomonis Scientia Envcleata A'd Roboam. Primo' Aperientvr Portæ. Experimentorûm, qvæ Vocantvr [*seal: BIBLIOTHEQUE ROYALE*] Regimen Principivm.

Fili mi Cûm qvâdam nocte dormirem Haziel angelvs domini per revelationem apervit mihi Secreta Secretorûm Et dixit mihi, . Salomon) clavde hæc Secreta qvæ mervisti habere a'

Creatore omniûm Creatvrvrm qvia tempvs brevi fvtvrvm est, qvo Scientiæ Vniversæ occvltabvntvr Et Evanescent, cognoscere Igitûr te jpsvm debes, tempvs enim tvvm propé est, Experge factvs a' somno Et Cogitabvndvs Et qvasi Ebrivs timvi Et Cogitavi quid esset mihi de jpso negotio faciendvm, Et videns qvod omnem

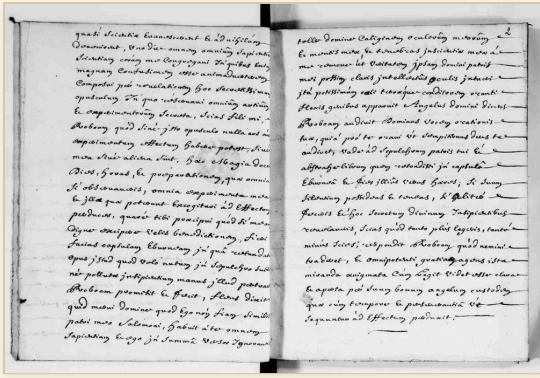
TRANSLATION *ENGLISH*

[*circular seal*]

1. Of the Testament or Little Key of Solomon, the Science set forth for Rehoboam. First shall be opened the Gates of the Experiments, which are called [*seal: BIBLIOTHEQUE ROYALE*] the Government of Princes.

My son: when on a certain night I was sleeping, Haziel, the angel of the Lord, by revelation opened to me the Secrets of Secrets and said to me: «Solomon, seal up these Secrets which you have deserved to receive from the Creator of all creatures, for a time is soon to come in which the universal Sciences will be hidden and will vanish; know therefore yourself, for your time is near.» Awakened from sleep, pensive and as if drunk, I was afraid and considered what I should do in this matter; and seeing that all

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TRANSCRIPTION LATIN

quasi scientiæ Evanescecerent & ad nihilvm devenirent, Vno die omnem omnivm sapientivm scientiam coram me Congregavi In quibvs Enim magnam Confvsionem esse animadverterem Composvi per revelationem hoc secretissimvm opvscvlvm In qvo reservavi omnivm artivm & experimentorvm Secreta, Scias fili mi Rhoboam qvod sine jsto opvscvlo nulla ars av[t] experimentvm effectvm habere potest, sive mea sive aliena sint, hæc Magia docet Dies, horas, & præparationem, qvæ omnia si observaveris, omnia

experimenta mea & jlla qvæ potervnt excogitari ad effectvm perdvces, qvare tibi præcipvi [?] qvod si meam digne recipere velis benedictionem, fieri facias capsulam Ebvrneam jn qva recondat[?] opvs jstvd qvod volo mecvm [?] jn Sepvlchro svbte[?] ne pollvtæ jnsipientivm manvs jllvd pertract[?] Rhoboam promisit & fecit, flens dixit quid mervi domine qvod Ego non fiam similis patri meo Salomoni, habvit ater [?] omnem sapientiam & ego jn svmma versor jgnoranti[?]

tolle domine Caliginem ocvlorvm meorvm & Ex [?] mentis meæ & tenebras jnsientiæ meæ a' me remove vt veritatem jpsam domini patris mei possim claris jntellectûs ocvlis jntveri jta potissimvm cæli terræqve conditorem oranti flexis genibvs apparvit Angelvs domini dicens Rhoboam avdivit dominvs vocem orationis tvæ, qvia pro te oravi & sempiternvs devs te avdivet, vade ad sepylchrvvm patris tvi & abstrahe librvvm qvem recondisti jn capsulâ Ebvrneâ & fies illivs vervs hæres; si svvm silentivm possideas & teneas, hi [?] fideliter serves & hoc secretvm divinvm Jnsipientibvs revelaveris, scias qvod tanto plvs legeris, tanto minvs scies; respondit Rhoboam qvod nemini traderet, & omnipotenti gratias agens ista miranda ænigmata Cvm legit videt esse clara & aperta per svvm bonvm angelvm cvstodem qvæ cvm tempore & præscientiâ [?] vt seqvntvr ad effectvm perdvxit.

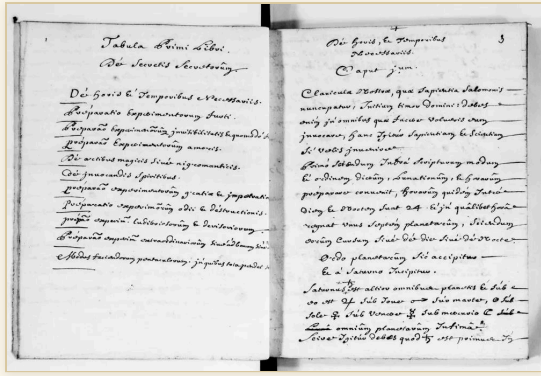
TRANSLATION ENGLISH

the science, as it were, would vanish and be reduced to nothing, in a single day I gathered before me all the science of all the wise men; and perceiving that there was great confusion in it, I composed by revelation this most secret little work, in which I laid up the Secrets of all the arts and experiments. Know, my son Rehoboam, that without this little work no art or experiment can have effect, whether they be mine or another's. This Magic teaches the days, the hours and the preparation; and if you observe all these things, you will bring to effect all my experiments and those that may be devised. Wherefore I charge you that, if you wish worthily to receive my blessing, you have made an ivory casket in which this work may be kept, which I wish to [have with me] in the tomb, so that the impure hands of fools may not handle it. Rehoboam promised and did so; weeping he said: «What have I deserved, lord, that I should not become like my father Solomon? He had all wisdom, and I am plunged in utter ignorance.

Take away, Lord, the darkness of my eyes and of my mind, and remove from me the shadows of my ignorance, that with the clear eyes of the understanding I may behold the very truth of my lord and father.» Thus, as he prayed on bended knees above all to the Creator of heaven and earth, the Angel of the Lord appeared to him saying: «Rehoboam, the Lord has heard the voice of your prayer, for I have prayed for you, and the everlasting God will hear you; go to the tomb of your father and draw out the book which you laid up in the ivory casket, and you shall be its true heir. If you possess and keep its silence, and guard it faithfully; but if you reveal this divine secret to fools, know that the more you read, the less you will know.» Rehoboam answered that he would deliver

it to no one; and giving thanks to the Almighty, when he reads these wondrous riddles he sees them clear and open through his good guardian angel, which, with time and foreknowledge, he brought to effect as follows.

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TRANSCRIPTION LATIN

1 Tabvla Primi Libri. De Secretis Secretorum.

De horis & Temporibvs Necessariis. Preparatio Experimentorvm fvrti. Preparacō experimentorū jnvisibilitatis & qvomodo fi[?] Preparacō Experimentorvm amoris. De actibvs magicis sive nigromanticis. De jnvocandis spiritibvs. Preparacō experimentorvm gratiæ & jmpetratio Preparatio experimōrū odii & destrvctionis. prepācō experim. lvdibriosorvm & derisoriorvm. Preparacō experim.

extraordinariorvm sive' ad bonvm sive' ad[?] Modvs faciendorvm pentacvlorvm. jn' qvibvs tota pendet &c

3 + De horis, & Temporibvs Necessariis.

Capvt j.vm.

Clavicvla Nostra, qva Sapiencia Salomonis nvncvpatvr, Jnitivm timor Domini: debes enim jn' omnibvs qva facere volveris devm jnvocare, hanc Jgitvr Sapienciam & Scientiam si' velis jnvenire. Primo sciendvm Jvxta scriptvrū modvm & ordinem diorvm, lvnationū, & horarū preparare convenit, horarū qvidem Jnter diem & Noctem svnt 24. Et jn' qualibet hora regnat vnvs Septem planetarvm, Secvndvm eorvm Cvrsvm sive' de' die sive' de' Nocte.

Ordo planetarvm sic accipitvr & a' Satvrno Jncipitvr.

Satvrnvs + seal: Satvrn est altior omnibvs planetis & svb e- eo est seal: Jvpiter svb Jove seal: Mars svb marte, seal: Svn svb Sole seal: Venvs svb venere seal: Mercvry svb mercvrio seal: Moon svb e- Lvna omnivm planetarvm Jntima. Scire Jgitvr debes qvod seal: Satvrn est primvs Jn

TRANSLATION ENGLISH

1. Table of the First Book. Of the Secrets of Secrets.

Of the necessary hours and times. Preparation of the experiments of theft. Preparation of the experiments of invisibility and how it is done. Preparation of the experiments of love. Of magical or necromantic acts. Of the invoking of spirits. Preparation of the experiments of favour and obtaining. Preparation of the experiments of hatred and destruction. Preparation of the mocking and derisory experiments. Preparation of the extraordinary experiments, whether for good or for [ill]. The manner of making the pentacles, on which everything depends, etc.

3 + Of the necessary hours and times.

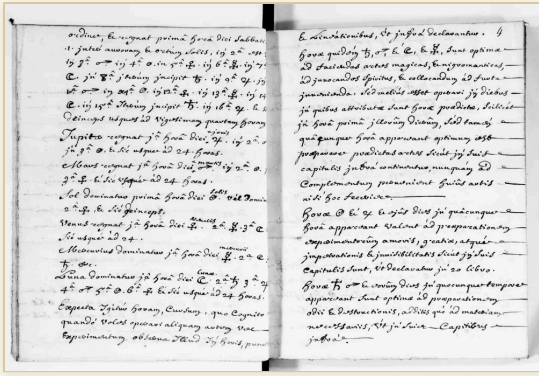
Chapter the first.

Our Little Key, which is called the Wisdom of Solomon: its beginning is the fear of the Lord, for in all that you wish to do you must invoke God, if you would find this Wisdom and Science. First it is to be known that, according to the written manner, one must arrange the order of the days, of the lunations and of the hours. The hours, between day and night, are 24, and in each hour reigns one of the seven planets, according to their course, whether by day or by night.

The order of the planets is taken thus, and one begins with Saturn.

Saturn + [seal: Saturn] is the highest of all the planets, and below it is [seal: Jupiter]; below Jupiter [seal: Mars]; below Mars [seal: Sun]; below the Sun [seal: Venus]; below Venus [seal: Mercury]; below Mercury [seal: Moon], the Moon, the innermost of all the planets. You must therefore know that [seal: Saturn] is the first in

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TRANSCRIPTION LATIN

[Left column] ordine, et regnat primâ horâ diei Sabbati .1. jnter avroram et ortvm Solis, jn 2^a est jn 3^a ♂ jn 4^a ☉ . in 5^a ♀ . in 6^a ♀ . in 7^a ☾ . jn 8^a jtervm jncipit ♄ . in 9^a ♄ . in 10^a ♂ in 11^a ☉ . in 12^a ♀ . in 13^a ♀ . in 14 ☾ . in 15^a jtervm jncipit ♄ . in 16^a ♄ . & sic deinceps vsqve ad vigesimam qvartam horam

Jvpiter regnat jn 1^a horâ diei Jovis ♄ . jn 2^a . ♂ jn 3^a ☉ , & sic vsqve ad 24. horas .

Mars regnat jn 1^a horâ diei Martis ♂ . jn 2^a . ☉ . 3^a ♀ . & sic vsqve ad 24 horas .

Sol dominatvr primâ horâ diei Solis ☉ . vel domin 2^a ♀ , & sic deinceps .

Venus regnat jn 1^a horâ diei Veneris ♀ . 2^a . ♀ . 3^a ☾ sic vsqve ad 24 .

Mercvrius dominatvr jn 1^a horâ diei Mercvrii ♄ . 2^a ☾ ♄ . &c .

Lvna dominatvr jn 1^a horâ diei Lvnæ ☾ . 2^a ♄ 3^a ♄ 4^a ♂ 5^a ☉ . 6^a ♀ . & sic vsqve ad 24 horas .

Expecta Igitvr horam, cvrsvm, qvo cognito qvando voles operari aliquvam artem vel experimentvm observa jllvd jn horis, pvncti

[Right column] & linationibvs, vt jnfrâ declarantvr . 4

horæ qvidem ♄ , ♂ , & ☾ , & ♀ , svnt optimæ ad faciendas artes magicas, et nigromanticas, ad jnvocandos spiritvs, & collocandvm ad fvrtâ jnveniendæ , sed melivs esset operari jn diebvs jn qvibvs attribvtæ svnt horæ prædictæ, scilicet jn horâ primâ jllorvm diervm, sed tamen qvâcnqve horâ appareant optimvm est præparare prædictas artes sicvt jn svis capitvlis jnfrâ continentvr, nvqvm ad complementvm pervenient hvivs artis nisi hoc fecerint .

Horæ ☉ & ♀ & ejvs dies jn qvâcnqve horâ appareant valent ad præparationem experimentorvm amoris, gratiæ, atqve jmpetrationis & jnvisibilitatis sicvt jn svis Capitvlis svnt, vt declaratvr jn 2^o libro .

Horæ ♄ ♂ & eorvm dies jn qvocvqve tempore appareant svnt optimæ ad præparationem odii & destrvctionis, additis qvæ ad materiam necessariis, vt jn svis Capitibvs jnfrâ .

TRANSLATION ENGLISH

[Left column] the order, and it reigns in the first hour of Saturday, between dawn and sunrise; in the 2nd is ♄; in the 3rd ♂; in the 4th ☉; in the 5th ♀; in the 6th ♀; in the 7th ☾; in the 8th ♄ begins again; in the 9th ♄; in the 10th ♂; in the 11th ☉; in the 12th ♀; in the 13th ♀; in the 14th ☾; in the 15th ♄ begins again; in the 16th ♄; and so on until the twenty-fourth hour.

Jupiter reigns in the 1st hour of Thursday ♄; in the 2nd ♂; in the 3rd ☉, and so on up to the 24 hours.

Mars reigns in the 1st hour of Tuesday ♂; in the 2nd ☉; in the 3rd ♀, and so on up to the 24 hours.

The Sun rules in the first hour of Sunday ☉; and rules in the 2nd ♀, and so forth.

Venus reigns in the 1st hour of Friday ♀; in the 2nd ♀; in the 3rd ☾, so on up to the 24.

Mercury rules in the 1st hour of Wednesday ♄; in the 2nd ☾, ♄, etc.

The Moon rules in the 1st hour of Monday ☾; in the 2nd ♄; in the 3rd ♄; in the 4th ♂; in the 5th ☉; in the 6th ♀; and so on up to the 24 hours.

Wait, therefore, for the hour and the course; and this being known, when you wish to work some art or experiment, observe it in the hours, in the point

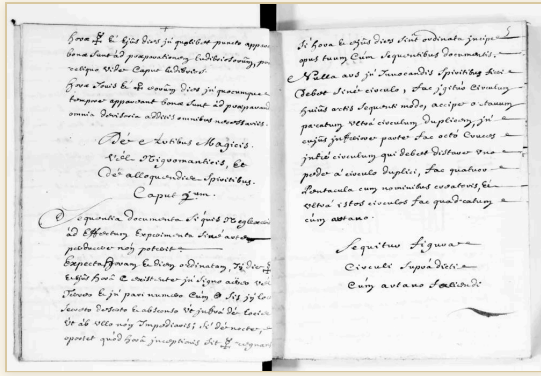
[Right column] and in the lunations, as they are declared below. 4

The hours of ♄, ♂, ♀ and ☿ are best for performing the magical and necromantic arts, for invoking the spirits, and for arranging the finding of thefts; but it would be better to work on the days to which the aforesaid hours are attributed, that is, in the first hour of those days; yet in whatever hour they appear it is best to prepare the said arts, as they are contained below in their chapters; they will never come to the completion of this art unless they do this.

The hours of the ☼ and of ♀ and their days, in whatever hour they appear, avail for the preparation of the experiments of love, of favour, of obtaining and of invisibility, as they are in their chapters, as is declared in the 2nd book.

The hours of ♄ and ♂ and their days, in whatever time they appear, are best for the preparation of hatred and destruction, with the things necessary to the matter added, as in their chapters below.

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TRANSCRIPTION LATIN

+ hora ☿ Et ejvs dies jn' qvolibet pvncto appare bonæ svnt ad præparationem lvdibriosorvm, pro reliquo vide Capvt lvdibrios. hora Jovis Et ♃ eorvm dies jn' qvovmqve tempore appareant bonæ svnt ad præparand omnia derisoria additis omnibvs necessariis.

De' e[?] Artibvs Magicis. vel Nigromanticis, Et De' alloqvendis Spiritibvs. Capvt 2vm.

Sequentia docvmenta si qvis neglexerit ad Effectvm

Experimenta sine' illegible perdv cere non poterit. Expecta horam Et diem ordinatam, In die ☿ Et ejvs hora ☾ existente in signo aëreo vel Terreo Et jn' pari nvmero cvm ☉ sis jn' loco secreto deserto Et absconso vt infra de locis vt ab vllo non Impediari; si' de' nocte, oportet qvod hora jnceptionis sit ☿ regnans

Si hora Et ejvs dies sint ordinata jncipe opvs tvvm Cvm sequentibvs docvmentis.

Nvlla ars jn' Invocandis Spiritibvs fieri debet sine' circvlo, fac jgitvr Circvlvm hvjvs artis sequenti modo, accipe artavvm paratvm vltra circvlvm dvplicem, jn' cvjvs jnteriore parte fac octo Crvces jntra circvlvm qvi debet distare vno pede a' circvlo dvplici, fac qvatvor Pentacvla cvm nominibvs creatoris, Et vltra istos circvlos fac qvadratvm cvm artavo.

Seqvitr figvrare Circvli svpra dicti cvm artavo faciendi

TRANSLATION ENGLISH

+ The hour of ☿ and its days, at whatever point they appear, are good for the preparation of ludicrous things; for the rest, see the Chapter “Ludibrios.”

The hour of Jupiter and the days of ♃, at whatever time they appear, are good for preparing all derisory things, with all necessities added.

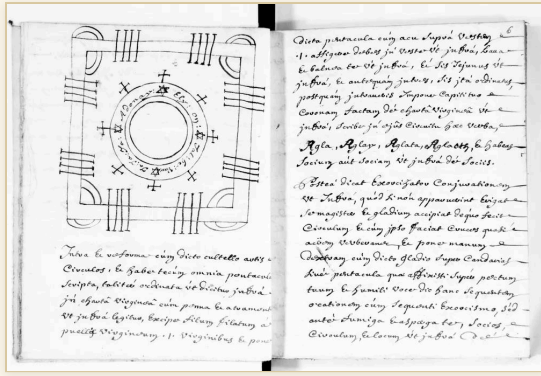
On these Magical or Necromantic Arts, and on Speaking with Spirits. Chapter 2.

If anyone neglects the following instructions, he will not be able to bring the experiments to effect without [illegible].

Wait for the appointed hour and day. On the day of ☿ and its hour, with the ☾ being in an airy or earthy sign and in an even number with the ☉, be in a secret, deserted, and hidden place, as below concerning places, so that you may not be hindered by anyone; if by night, it is necessary that the hour of inception be ☿ ruling. If the hour and its day are appointed, begin your work with the following instructions.

No art for invoking Spirits should be done without a circle. Therefore make the Circle of this art in the following manner: take the prepared artavus; furthermore, make the double circle, in whose inner part make eight crosses; within the circle that must be one foot distant from the double circle, make four Pentacles with the names of the Creator; and beyond these circles make a square with the artavus. Next follows the figuring of the aforesaid circle with the artavus to be made.

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TRANSCRIPTION LATIN

[figure: square magical circle with four corners, four openings, an inner circle, crosses, hexagrams, and the divine names Adonay, Ely, on, Jah: be: vau: he:, Ja: Ja:]

Intra & reforma cum dicto cunctello artis Circvlos, & habetecum omnia pentacvla scripta, taliter ordinata vt dicitvr jnfrâ jn chartâ virgineâ cum penna & atrament[?] vt jnfrâ legitvr, Excipe filvm filatvm à pvellis virginvm .|. virginibvs & pone

6 Dicta pentacvla cum acv syprâ vestem è .|. affigere debes jn'

veste vt jnfrâ, Lava & balnea te vt jnfrâ, Et sis Jejuvns vt jnfrâ, & anteqvam jntres, sis jtâ ordinatvs, postqvam jntraveris Impone Capiti tvo Coronam factam de' chartâ virgineâ vt jnfrâ, Scribe jn' ejvs Circvitv hâc verba, Agla, Aglay, Aglata, Aglaoth, & habeas socivm avt sociam vt jnfrâ de' Sociis.

Posteâ dicat Exorcizator Conjvrationem vt Jnfrâ, qvòd si non apparverint Erigat se magister & gladivm accipiat de qvo fecit Circvlym & cum jpsô faciat Crvces qvasi aërem verberando, & pone manvm Dextram cum dicto gladio syper Candarias [?] sivê pentacvla qvæ affixisti syper pectvm tvvm & hvmili voce dic hanc sequentem orationem cum sequenti Exorcismo, sed anteâ fvmiga & asperge te, Socios, Circvlym, & locvm vt jnfrâ &c'

TRANSLATION ENGLISH

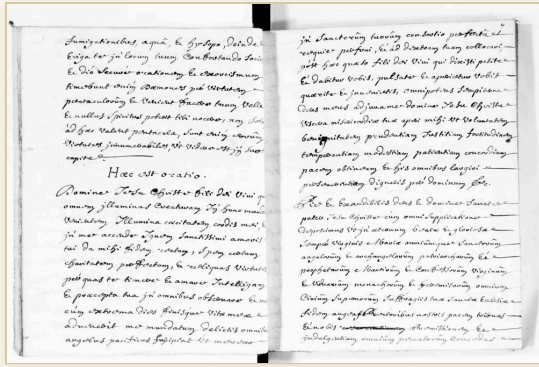
[figure: a square magical circle with four corners, four openings, an inner circle, crosses, hexagrams and the divine names Adonay, Ely, on, Jah: be: vau: he:, Ja: Ja:]

Enter and renew the Circles with the said knife of the art, and have with you all the pentacles written, ordered in such a manner as is said below, on virgin parchment, with pen and ink, as is read below. Take a thread spun by virgin maidens, that is, by virgins, and set

6. The said pentacles you must fix with the needle upon the garment, on the vestment, as [is said] below. Wash and bathe yourself as below, and be fasting as below; and before you enter, arrange yourself thus. After you have entered, place upon your head a Crown made of virgin parchment, as below, and write around its circuit these words: Agla, Aglay, Aglata, Aglaoth; and have a companion, male or female, as is said below of the Companions.

Afterward let the Exorcist say the Conjuraton as below; and if they do not appear, let the master rise and take the sword with which he made the Circle, and with it make crosses as if beating the air; and place your right hand with the said sword upon the pentacles which you fixed upon your breast, and in a humble voice say this following prayer with the following Exorcism; but first fumigate and asperge yourself, the companions, the Circle and the place, as below, etc.

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TRANSCRIPTION *LATIN*

Fvmigationibvs, aqvâ, Et hysopo, deinde Eviga[?] ter in locvm
tvvm Contestando Socio Et dic Secvro orationem Et
exorcismvm timebvnt enim Dæmones per virtvtem
pentacvlorum Et venient facere tvvm velle Et nvllys Spiritvs
poterit tibi nocere, non Solv ad hæc valent pentacvla, svnt
enim eorum virtvtes innvmerabiles, vt videre est in svo capite.

Hæc est oratio.

Domine Jesv Christe Fili Dei vivi qv omnem illvminas

creatvram In hvnc mvnd venientem Illvmina cæcitatem cordis mei, & in me accende Ignem Sanctissimi amoris tvi
da mihi fidem certam, Spem certam charitatem perfectam, Et reliqvas virtvtes per qvas te timere & amare
Intelligam Et præcepta tva in omnibvs observare Et mi cvm extrema dies finisqve vitæ meæ advenerit me
mvndatvm delictis omnibv angelvs pacificvs svscipiat vt merear

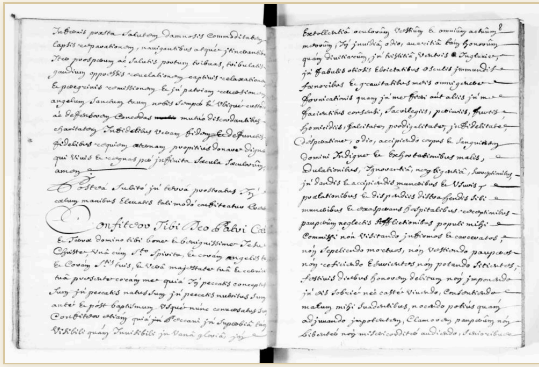
in sanctorvm tvorum consortio perfecta reqvie perfrvi, Et ad dexteram tvam collocari, post hæc qvæso fili Dei vivi
qvi dixisti petite Et dabitvr vobis, pvlstate Et aperietvr vobis qværite Et invenietis, omnipotens Sempiterne devs
mevs adivva me domine Jesv Christe viscera misericordiæ tvæ aperi mihi vt volvntatem benignitatem prvdentiam
Ivstitiam fortitvdimem temperantiam modestiam patientiam concordiam pacem obtineam Et his omnibvs largiri
perseverantiam digneris per dominvm &c.

Piæ Et Exavdibilis devs & domine Sancte pater Jesv Christe cvm omni svpplicatione deposcimvs vt in æternvm
beatæ Et gloriosæ Semper virginis Mariæ omnivmqve sanctorvm angelorum Et archangelorum patriarcharvm Et
prophetarvm Martyrvm Et Confessorvm virginvm Et vidvarvm monachorum Et heremitarvm omnivm civivm
svpernorvm svffragiis tvæ sanctæ Ecclesiæ fidem avgeas illegible nostris pacem tribvas Et nobis illegible
remissionem Et indvlgentiam omnivm peccatorvm concedas.

TRANSLATION *ENGLISH*

With fumigations, water, and hyssop, then Eviga[?] three times in your place, addressing the companion, and say
the prayer and exorcism with confidence; for the demons will fear through the power of the pentacles, and they
will come to do your will, and no spirit will be able to harm you. Not only for these things are the pentacles
effective, for their virtues are innumerable, as can be seen in their chapter. This is the prayer. Lord Jesus Christ,
Son of the living God, who enlighten every creature that comes into this world, enlighten the blindness of my
heart, and kindle in me the fire of your most holy love; give me certain faith, certain hope, perfect charity, and the
other virtues through which I may understand how to fear and love you and to observe your commandments in
all things. And when my last day and the end of my life shall come, may the angel of peace receive me, cleansed
from all sins, that I may deserve to enjoy perfect rest in the fellowship of your saints, and to be placed at your right
hand. After these things I ask, Son of the living God, who said: Ask, and it shall be given you; knock, and it shall
be opened to you; seek, and you shall find. Almighty, eternal God, my God, help me. Lord Jesus Christ, open to
me the depths of your mercy, that I may obtain will, kindness, prudence, justice, fortitude, temperance, modesty,
patience, concord, and peace. And may you deign to grant perseverance in all these, through the Lord, etc. O
pious and gracious God, and Lord, Holy Father, Jesus Christ, with all supplication we entreat that, by the
suffrages of the eternally blessed and glorious ever-virgin Mary, and of all saints: angels and archangels, patriarchs
and prophets, martyrs and confessors, virgins and widows, monks and hermits, and of all the citizens of heaven,
you may increase the faith of your holy Church, [illegible] grant peace to our people, and to us [illegible] grant
remission and indulgence of all sins.

MANUSCRIPT



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TRANSCRIPTION *LATIN*

Infirmis prasta Salvtem damnosis Commoditatem lapsis
reparationem, navigantibvs atqvé jinerantibvs Iter prospervm
ac Salvts portvm tribvas, tribvlatis gavidvm oppressis
relevationem captivis relaxationem Et peregrinis remissionem
Et jn patriam reversionem angelvm Sanctvm tvvm nobis
Semper Et Vbiqve cvstodem ac defensorem Concedas mvtvo
discordantibvs charitatem Infidelibvs Veram fidem Et
defvntis fidelibvs reqviem æternam propitijs donare digneris
qvi vivis Et regnas per jnfinita Sæcvla Sæcvlorvm amen

Postea Svbitó jn terrá prostratvs, In cælvn manibvs Elevatis tali modó confiteatvr dicens Confiteor Tibi Deo Patri
Coeli Et Terræ domino tibi bone Et benignissime Jesv Christe, vnâ cúm Sto Spiritv, Et coram angelis tvis Et
Coram Stis tvis, Et Verâ majestate tvâ Et tremenda tvâ præsentiâ coram me. qvia In peccatis conceptvs Svm, jn
peccatis natvs Svm, jn peccatis nvtritvs Svm ante Et póst baptismvm vsqvê nvnc conversatvs Svm Confiteor etiam
qvia jn Peccavi jn Syperbiâ tam Visibili qvâm Invisibili, jn Vanâ gloriâ, jn

Extolentiâ ocvlorvm Vestivm Et omnivm actvvm meorvm, In jnvidiâ, odio, avaritiâ tam honorvm qvâm
divitiarvm, jn tristitiâ, Ventris Inglvvie, jn fabvlis otiosis Ebrietatibvs Oscvlis jmmvndis facinoribvs Et gravitatibvs
meis omnigenere fornicationis qvam jn me feci avt aliis jn me facientibvs consensi, Sacrilegiis, perjvriis, fvtis,
homicidiis, falsitate, prodigalitate, jnfidelitate, Desperatione, odio, accipiendo corpv Et Sangvinem Domini
Indigne Et Exhortationibvs malis, Advlationibvs, Ignorantiâ, negligentiâ, svrreptionibvs, jn dandis Et accipiendis
mvneribvs Et Vsuris, pralationibvs Et dispendiis distrahendis Sibi mvneribvs Et exasperans Hospitibvs
receptionibvs pavperûm neglectis Afflictionibvs popvli mihi Commissi non Visitando jnfirmitas Et carceratos, non
Sepeliendo mortvos, non Vestiendo pavperes non reficiendo Esvrientes, non potando Sitientes, festivis diebvs
honorem debitvm non jmponendo jn eis Sobrié nec casté vivendo, Consentiendo malvm mihi Svadentibvs,
nocendo potiús qvâm adjvvando jmpotentem, Clamorem pavperûm non libenter non misericorditer avdiendo,
Senioribvs

TRANSLATION *ENGLISH*

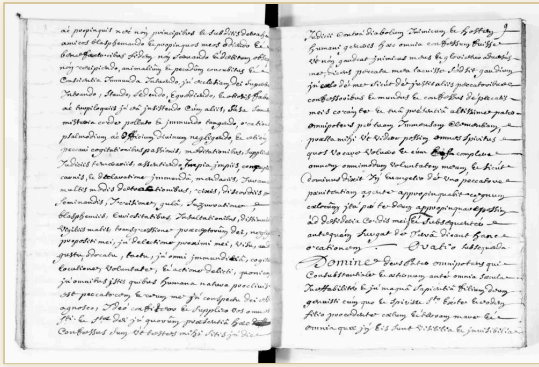
To the sick grant health, to the harmed relief, to the fallen restoration; to seafarers and travellers grant a
prosperous journey and the harbour of safety; to the afflicted joy, to the oppressed relief, to captives release, and to
pilgrims remission and return to their homeland. Grant us always and everywhere your Holy Angel as guardian
and defender; to those who discord among themselves, charity; to the unbelievers, true faith; and to the faithful
departed deign graciously to give eternal rest, you who live and reign for the infinite ages of ages. Amen.

Afterward, suddenly prostrate on the ground, with hands raised to heaven, let him confess in this manner, saying:
I confess to you, God Father of Heaven and of Earth, Lord; to you, good and most gracious Jesus Christ, together
with the Holy Spirit, and before your angels and before your saints, and before your true majesty and your dread
presence before me; for in sins I was conceived, in sins I was born, in sins I was nurtured, before and after baptism
until now I have lived. I confess also that I have sinned in pride, both visible and invisible, in vainglory, in

the haughtiness of my eyes and of all my acts, in envy, hatred, avarice both of honours and of riches, in sadness, in
gluttony of the belly, in idle tales, drunkennesses, unclean kisses, and in all my crimes and grave faults, in every
kind of fornication which I committed in myself or consented that others do in me; in sacrileges, perjuries, thefts,
homicides, falsehood, prodigality, infidelity, despair, hatred, receiving unworthily the body and blood of the Lord;
in evil exhortations, flatteries, ignorance, negligence, deceits, in giving and receiving gifts and usuries, in

squanderings and expenditures, drawing gifts to myself, exasperating guests, neglecting the reception of the poor, not visiting the afflictions of the people entrusted to me, not visiting the sick and the imprisoned, not burying the dead, not clothing the poor, not feeding the hungry, not giving drink to the thirsty; not rendering on feast days the honour due on them, not living soberly nor chastely, consenting with those who persuaded me to evil, harming rather than helping the powerless, not gladly nor mercifully hearing the cry of the poor; to the elders

MANUSCRIPT



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TRANSCRIPTION *LATIN*

ac propinqvis nec non principibvs et svbditis detrahen amicos
blasphemando et propinqvos meos odiendo et benefactoribvs
fidem non servando et debitvm obseq non recipiendo,
animalivm et pecvdvm concvbitvs et Conscientia Jmmvnda
Jntroevndo, jn' ecclesiam dei Svperbe Jntrando, Stando,
sedendo, Egrediendo, et otiosis fabv ac tvrpiloqviiis jn eá
jnsistendo Cúm aliis, vasa Sanct misteria corde pollvto et
jmmvndo tangendo, orationi psalmodiam ac Officivm
divinvn negligendo, et etiám peccavi cogitationibvs passionis,

meditationibvs, Sypplicat Jvdiciis temerariis, assentiendo, favendo jmpiiis, concvpi carnis, et delectatione
jmmvndá, mendaciis, Jvrame mvltilis modis detractionibvs, rixis, discordiis, Seminandis, Jrrisione, gvlá,
mvrnatione, blasphemiiis, cvriositatibvs, Jnsvltationibvs, dissimvla vigiliis malis, transgressionem praeceptorvm
dei, negligē propositi mei, jn' delectione proximi mei, Visv, avdi gvstv, odoratv, tactv, jn' omni jmmvnditiá, cogitat
locvtione, volvntate, et actione delicti, qvonia jn' omnibvs jstis qvibvs hvmana natvra proclivis Jst peccatorem et
revm me jn' conspectv dei esse agnosco, Jdeó confiteor et Sypplico vos omnes sti. et stae dei jn' qvorúm praesentiá
haec illegible Confessvs svm vt testes mihi sitis jn die

Jvdicii Contrá diabolvm Jnivicvm et hostem, J hvmani generis haec omnia confessvs fvisse vt non gavdeat
jnivicvs mevs et glorietyr adversvs me, dices peccata mea tacvisse. Sed sit gadvdivm jn' caelo de me sicvt de jystis
aliis peccatoribvs confessoribvs et mvndvs et confessvs de peccatis meis corám te et tvá praesentiá altissime pater
omnipotens per tvam Jmmensam clementiam, et praesta mihi vt videre possim omnes spiritvs qvos vocare volvero
et eúm illegible complere omnem omnimodam volvntatem meam, et sicvt Dominvs dixit jn' Evangelio de vno
peccatore poenitentiam agente appropinqvabit regnvum caelorum, jta per te devm appropinqvare possim ad
desideria cordis mei, et svbsequenter anteqvam svrgat de Terra dicant hanc orationem Oratio svbsequenda.
Domine devs pater omnipotens qvi Consvstantialē et aeternvm anté omnia saecvla Jneffabiliter et jn' magná
sapientiá filivm devm genvisti cúm qvo et spiritv sto Existes et eodem filio procedente caelvum et terram mare et
omnia qvae jn' Eis svnt visibilia et jnvisibilia

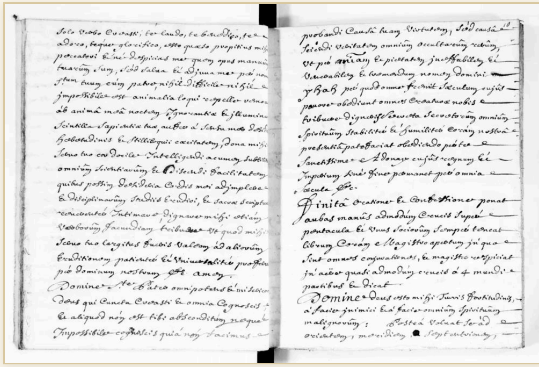
TRANSLATION *ENGLISH*

and to kinsmen, and also to princes and subjects, disparaging; blaspheming friends and hating my kinsmen; not
keeping faith with benefactors and not rendering due service; entering with unclean conscience into the coupling
of animals and beasts; entering proudly into the church of God, standing, sitting, going out, and persisting in it
with others in idle tales and foul speech; touching the vessels and the holy mysteries with a polluted and unclean
heart; neglecting prayer, psalmody and the divine Office. And I sinned also with thoughts of passion, meditations,
[illegible] supplications, rash judgements, assenting to and favouring the impious, in concupiscence of the flesh
and in unclean delight, in lies, oaths of many kinds, detractions, quarrels, sowing discords, in mockery, gluttony,
murmuring, blasphemies, curiosities, insults, dissimulations, evil vigils, transgression of God's precepts, neglect of
my purpose, in the love of my neighbour, in sight, hearing, taste, smell, touch, in every uncleanness, thought,
word, will and action of offence; for in all these things to which human nature is prone I acknowledge myself a
sinner and guilty in the sight of God. Therefore I confess and beseech you all, saints of God, male and female, in
whose presence I have confessed this, that you be witnesses for me on the day

of Judgement against the devil, enemy and adversary of the human race, that I confessed all these things, so that
my enemy may not rejoice nor glory against me, saying that I kept silent about my sins. But rather let there be joy

in heaven over me, as over the other just, confessed sinners, cleansed and confessed of my sins before you and in your presence, most high Father omnipotent, by your immense clemency; and grant me that I may see all the spirits that I shall wish to call, and that each may fulfil all my will in every way; and just as the Lord said in the Gospel that, when a single sinner repents, the kingdom of heaven will draw near, so through you, God, may I draw near to the desires of my heart. And thereupon, before he rises from the ground, let them say this prayer. Prayer following. Lord God Father omnipotent, who ineffably and in great wisdom, before all ages, begot the consubstantial and eternal Son, God, with whom and with the Holy Spirit you exist, and, that same Son proceeding, created with the Word alone heaven and earth, the sea and all things that are in them, visible and invisible.

MANUSCRIPT



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TRANSCRIPTION · LATIN

Solo Verbo Creasti, ter laudo, te benedico, te adoro, teque glorifico, esto qvæso propitiu mihi peccatori et ne despicias me quem opvs manvum tvarum svm, Sed salva et adyvva me per nomen Stvm tvvm cvm patre, cvi nihil difficile nihil impossibile est animalia loqvi repelle qvæso ab animâ meâ noctem jgnorantiæ et jllvmina Scintilla Sapientiæ tvæ, avfer a Sensv meo desid[?] hebetvdinis et stvltiloqvii cæcitatem, dona mihi Servo tvo cor docibile Jntelligendi acvmen Svbtile[?] omnium Scientiarum et Discendi Facilitatem qvibvs possim

desideria Cordis mei adimplere et disciplinarum stvdiis Ervdiri, et Sacræ Scriptvr[?] Sensum Jntimare dignare mihi etiam verborum Facvndiam tribvere vt quod mihi Servo tvo largitvs fveris Valeam ad aliorum Ervditionem patienter et vniversaliter proferr[?] per dominum nostrum &c. amen. Domine Ste Pater omnipotens et misericor deus qvi Cvncta Creasti et omnia Cognoscis et aliquod non est tibi absconditum neque Impossibile cognoscis qvia non facimvs

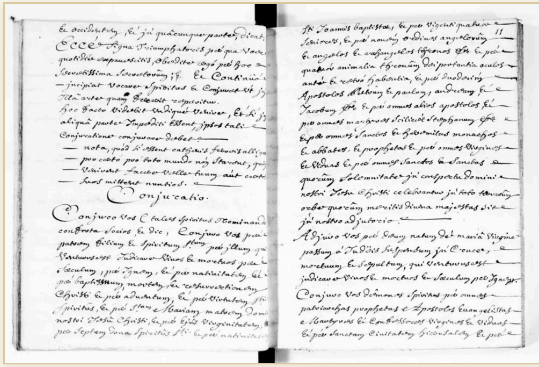
probandi Cavsa tvam virtutem, Sed cavsa sciendi veritatem omnium Occvltarum rerum, vt per miam et pietatem jneffabilem et venerabilem et tremendum nomen domini yßah [?] per quod omne formasti Sæcvlum cvjvs pavore obedivnt omnes Creatvræ nobis tribvere digneris Secreta Secretorum omnium Spiritvum Stabilitè et hvmitè Coram nostrâ præsentia patefaciat obediendo per te Sanctissime Adonay cvjvs regnum et Jmperivm sine fine permanet per omnia Sæcvla &c. Finitâ oratione et Confessione ponat ambas manûs admodum Crvcis Svpra pentacvla et vnvs Sociorum Semper teneat librum Coram Magistro apertum jn qvo sint omnes conjvrationes, et magister respiciat jn aëre qvasi admodum crvcis á 4 mvndi partibvs et dicat. Domine deus esto mihi Tvrris Fortitvdinis, á facie jnimici et á facie omnium Spiritvum malignorum: Postea Volvat se ad orientem, meridiem, illegible Septentrionem,

TRANSLATION · ENGLISH

By the only Word you created; thrice I praise you, I bless you, I adore you, and I glorify you. Be propitious, I pray, to me, a sinner, and do not despise me, who am the work of your hands. But save and help me through your holy name, with the Father, for whom nothing is difficult, nothing is impossible, to make animals speak. Drive away, I pray, from my soul the night of ignorance, and enlighten me with the spark of your wisdom. Remove from my mind the sloth of dullness and the blindness of foolish speech. Give to me, your servant, a teachable heart, sharpness of understanding, subtlety in all sciences, and facility in learning, by which I may fulfill the desires of my heart and be instructed in the studies of disciplines. And deign to impart to me the sense of Sacred Scripture; grant me also eloquence of words, so that what you have granted to me, your servant, I may be able to set forth patiently and universally for the instruction of others, through our Lord etc. Amen. O Lord, holy Father, almighty and merciful God, who created all things and know all things, and nothing is hidden from you, nor do you know anything that is impossible for you, because we do not do this to test your power, but to know the truth of all hidden things, that through the mercy and ineffable piety, and the venerable and tremendous name of the Lord Yßah [?], through which you formed every age, at whose fear all creatures obey, you may deign to grant us that the secrets of the secrets of all spirits may be revealed with steadfastness and humility, obeying before our presence, through you, most holy Adonay, whose kingdom and empire remain without end through all ages, etc. When the prayer and confession are finished, let him place both hands in the manner of a cross over the pentacles, and one of the companions should always hold the book open before the master, in which are all the conjurations. And the master should look into the air as if in the manner of a cross from the four parts of the world, and say: O

Lord God, be to me a tower of strength, from the face of the enemy and from the face of all malignant spirits.
Afterwards let him turn himself to the east, south, *[illegible]*, north.

MANUSCRIPT



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TRANSCRIPTION LATIN

Et occidentem, Et jn quâcvmque parte, dicat. Ecce signa
Triumphatoris per qua vos quotidiè expavescitis, Obedite ergo
per hoc Secretissima Secretorum ; Et Continvò - jncipiat
vocare Spiritvs Et Conjvret vt jn Illâ arte quam Fecerit
reperitvr. hoc Facto videbit vndique venire, Et si jn aliquâ
parte Impediti Essent, jpsos tali Conjvratione conjvrare debet.
— nota, qvòd si essent cathenis ferreis alligati — pro certo pro
toto mvndo non Starent, qvin — venirent facere velle tvvm
avt certos — svos mitteret nvntios. e Conjvratio. Conjvro vos

(tales spiritvs Nominando confortes socios, Et dic, Conjvro vos per patrem Filivm Et spiritvm stvm per jllvm qui
ventvrvs est Jvdicare vivos Et mortvos per Secvlvm , per Jgnem , Et per nativitatem Et per baptismvm, mortem, Et
resvrrectionem Christi Et per adventvm, Et per virtvtem sti spiritûs, Et per stam Mariam matrem Domi nostri
Jesv Christi, Et per ejvs virginitatem, & per septem dona spiritvs sti . Et per nativitatem

sti Joannis baptistæ, Et per viginti qvatvor e Seniores, Et per novem ordines angelorum 11 Et angelos Et
archangelos thronos &c Et per qvatvor animalia thronvm Dei portantia ocvlos antè Et retrò habentia, Et per
dvodecim Apostolos Petrvm Et pavlvm, andream, Et e Jacobvm &c Et per omnes alios apostolos, Et per omnes
martyres scilicet stephanvm &c e Et per omnes sanctos Et heremitas monachos e Et abbates, Et prophetas Et per
omnes virgines e Et vidvas Et per omnes sanctos Et sanctas e qvorvm solemnitates jn conspectv domini nostri Jesv
Christi celebrantvr jn toto terrarvm orbe qvorvm meritis divina majestas sit jn nostro adjvtorio. Adjvro vos per
jllvm natvm de mariâ virgine passvm à Jvdæis svspensvm jn Crvce, e mortvum Et sepvltvm, qvi ventvrvs est e
jvdicare vivos Et mortvos Et Secvlvm per Jgnem. Conjvro vos dæmones spiritvs per omnes e patriarchas prophetas
e Apostolos Evangelistas e Martyres Et Confessores virgines Et vidvas Et per sanctam Civitatem hiervsalem Et per
e

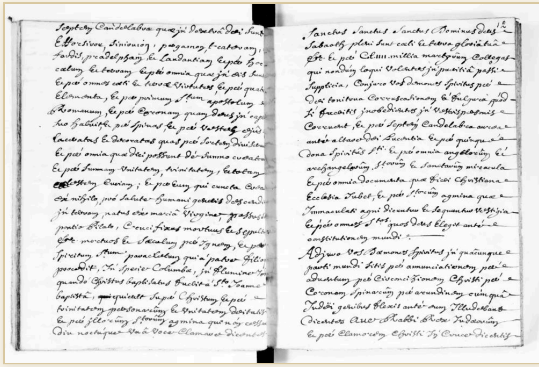
TRANSLATION ENGLISH

and to the west, and in whatever part, let him say: Behold the signs of the Triumpher, at which you daily are
terrified; obey therefore by these Most Secret Secrets. And straightway let him begin to call the Spirits and conjure
as is found in that art which he shall have made. This done, he will see them come from every side; and if in any
part they be hindered, he ought to conjure them with such a Conjunction. Note that, even were they bound with
iron chains, assuredly, for all the world, they would not stay but would come to do your will, or would send
certain messengers of theirs. Conjunction. I conjure you (naming such spirits, and heartening the companions;
and say:) I conjure you by the Father, the Son and the Holy Spirit; by Him who is to come to judge the living and
the dead through the ages; by Fire; by the Nativity, by the Baptism, the Death and the Resurrection of Christ; by
the Advent and by the virtue of the Holy Spirit; by Saint Mary, mother of our Lord Jesus Christ, and by her
virginity, and by the seven gifts of the Holy Spirit; and by the Nativity

of Saint John the Baptist, and by the twenty-four Elders, and by the nine orders of the angels, and by the angels
and archangels, thrones, etc.; and by the four animals bearing the throne of God, having eyes before and behind;
and by the twelve Apostles, Peter and Paul, Andrew and James, etc., and by all the other apostles; and by all the
martyrs, namely Stephen, etc.; and by all the saints and hermits, monks and abbots, and the prophets; and by all
the virgins and widows, and by all the saints, male and female, whose solemnities are celebrated in the sight of our
Lord Jesus Christ throughout the whole world, by whose merits may the divine majesty be in our aid. I adjure you
by Him born of the Virgin Mary, who suffered under the Jews, hanged on the Cross, dead and buried, who is to

come to judge the living and the dead and the world by Fire. I conjure you, demons, spirits, by all the patriarchs, prophets, Apostles, Evangelists, Martyrs and Confessors, virgins and widows, and by the holy City of Jerusalem, and by

MANUSCRIPT



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TRANSCRIPTION LATIN

Septem Candelabra quæ in dextera dei sunt Ephesim,
Smirnam, pergamum, theatiram, Sardis, philadelphiam, et
Laudatiam et per hoc cælum et terram et per omnia quæ in eis
sunt Et per omnes cœli et terræ Virtutes et per quatuor
Elementa, et per primum S'tum apostolum Romanum, et per
Coronam quam deus in capite suo habuit, et per spinas, et per
vestes ejus laceratas et decoratas quas per Sortem diviservnt Et
per omnia quæ dici possunt de summo creatore Et per
Summam unitatem, trinitatem, et totam cælestem Civitatem; Et

per eum qui cuncta Creavit ex nihilo, pro salute humani generis descendit in terram, natus ex maria Virgine, passus
sub pontio Pilato, Crucifixus mortuus et Sepultus &c. mortuos et Sæculum per Ignem, et per Spiritum S'tum
paracletum qui a patre filioque procedit, In Specie Columbæ, in flumine Jor= quando Christus baptizatus fverit a
S'to Joanne baptista, qui quievit Super Christum, et per trinitatem personarum, et unitatem deitatis Et per illorum
S'torum agmina qui non cessant die noctaque vnâ Voce Clamare dicentes.

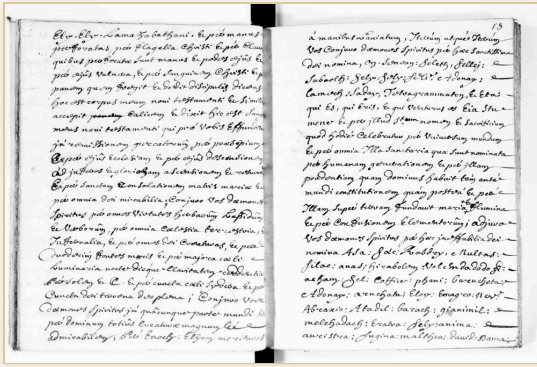
Sanctus Sanctus Sanctus Dominus deus 12 Sabaoth pleni sunt cæli et terra gloria tua &c. Et per Cl. IIII. millia
martyrum Collegas qui nondum loqui valentes in pveritiâ passi Supplicia, Coniuro vos dæmones Spiritus per dei
tonitrva Corruscationem et fulgura quod = si fveritis inobedientes in vestris personis Corruent, et per Septem
Candelabra avrea ante altare dei lcentia et per quinque dona Spiritus S'ti. Et per omnia angelorum et
archangelorum, S'torum et Sanctarum miracula Et per omnia documenta quæ fides Christiana Ecclesia Jybet, et per
S'torum agmina quæ Immaculati agni dicuntur et Sequuntur Vestigia Et per omnes S'tos. quos deus elegit ante
constitutionem mundi . Adjuro vos Dæmones Spiritus in quacunque parti mundi Sitis per annunciationem per
adventum per Circumcisionem Christi per Coronam Spinarum per arundinem cum qua Jvdæi genibus flexis ante
eum Illdebant dicentes Ave Rabbi Rex Jvdæorum Et per Clamorem Christi In Cruce dicentis

TRANSLATION ENGLISH

The seven candlesticks which are at the right hand of God: Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea; and by this heaven and earth, and by all things that are in them; and by all the Virtues of heaven and earth; and by the four elements; and by the first holy Roman apostle; and by the crown that God had on his head; and by the thorns; and by his garments torn and adorned, which they divided by lot; and by all things that can be said of the supreme Creator; and by the supreme unity, the Trinity, and the whole celestial court; and by Him who created all things out of nothing, who for the salvation of the human race came down to earth, was born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, etc.; the dead and the world through fire; and by the Holy Spirit Paraclete, who proceeds from the Father and the Son, in the form of a dove, in the river Jordan, when Christ was baptized by St. John the Baptist, who rested upon Christ; and by the trinity of persons and the unity of the Godhead; and by the hosts of those saints who cease not day and night to cry with one voice, saying: Holy, Holy, Holy, Lord God 12 Sabaoth, heaven and earth are full of your glory, etc.; and by the four thousand most illustrious companion martyrs who, not yet able to speak in infancy, suffered torments. I conjure you, demon spirits, by the thunders of God, the flashing and the lightnings, that if you are disobedient, they shall fall upon your persons; and by the seven golden candlesticks shining before the altar of God; and by the five gifts of the Holy Spirit; and by all the miracles of angels and archangels, of saints and holy women; and by all the teachings that the Christian faith and Church enjoin; and by the hosts of the saints who are called of the Immaculate Lamb and follow His footsteps; and by all the saints whom God chose before the foundation of the world. I adjure you, demon spirits, in whatever part of the world you may be, by the

Annunciation, by the Advent, by the Circumcision of Christ, by the Crown of Thorns, by the reed with which the Jews, bending their knees before him, mocked him, saying: Hail, Rabbi, King of the Jews; and by the cry of Christ on the cross, saying...

MANUSCRIPT



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TRANSCRIPTION LATIN

Ely. Ely. Lama Zabathani. Et per manvs perforatas, per flagella Christi Et per Clavos quibvs perforatæ svnt manvs Et pedes ejvs Et per ejvs Vvlnera, Et per Sangvinem Christi Et per panem qvem fregit Et dedit discipvlis dicens hoc est corpus mevm novi testamenti Et simili accipit ~~~panem~~~ Calicem Et dixit hic est Sangv meus novi testamenti qvi pro Vobis Effvnditvr jn remissionem peccatorvm, per præsepivm Et per ejvs Ecclesiam, Et per ejvs descensionem ad jnferos Et gloriosam ascensionem Et resvrre Et per sanctam

Consolationem matris mariæ Et per omnia dei mirabilia ; Conjvro Vos dæmones Spiritvs per omnes Virtutes Herbarvm Lapidvm Et Verborvm, per omnia Cælestia terrestria, jnferralia, Et per omnes dei Creatvras, Et per dvodecim fontes maris Et per majora cæli e Lvminaria nocte dieqve Claritatem reddentia per solem Et L . Et per cvncta cœli sydera Et per Cvncta dei throna deo plena ; Conjvro Vos dæmones spiritvs jn qvacvqve parte mvndi sitis per dominvm totivs Creatvræ magnvm Et admirabilem, per Enoch : Elijam moritvros

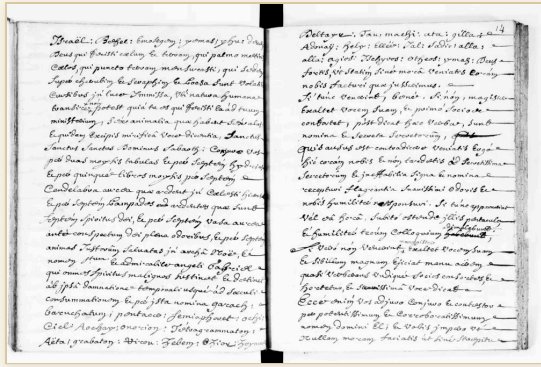
13 a manibvs Laniatvm, Itervm atqve Itervm Vos Conjvro dæmones spiritvs per hæc sanctissima dei nomina, On: Senson: Seleth; Sellej: Et Sabaoth: Sely: Soly: Seli: Et Adonay ; Et Camoch: Saday, Tetragrammaton, Et Etai: qvi Es, qvi Eris, Et qvi Ventvrs es Eia Illv- mene Et per jllvd ~~~svm~~~ nomen Et sacrificivm qvod hodie Celebratvr per Vnivervsvm mvndvm Et per omnia Illa sanctvaria qvæ svnt nominata per hvmanam generationem Et per jllam prvdentiam qvàm dominvs habvit tàm antè mvndi constitvtionem qvàm posterà Et per Illam svper terram fvndavit maria, Et flvmina Et per Confvsionem Elementorvm ; adjvro Vos dæmones spiritvs per hæc jneffabilia dei nomina Asa: Solc: Rabdey, Mvltas: filoc: anas; Hicabolom: Nolem dadodogo : achary: Sel: Coffire: phani: Carenycheta: Adonay: acvchata; Eloy: Emag-co: Ner: Ab.caxio: Atadil: Cacach: gianimil: Et melechadach: Ecatva: Sely: anima: Et avcistica: Jvgina: malthea: david. Dama:

TRANSLATION ENGLISH

Ely. Ely. Lama Zabathani. And by the pierced hands, by the scourges of Christ, and by the nails with which his hands and feet were pierced, and by his wounds, and by the blood of Christ, and by the bread which he broke and gave to his disciples, saying: this is my body of the new testament. And likewise he took ~~the bread~~ the Cup, and said: this is my blood of the new testament, which is poured out for you for the remission of sins; by the manger, and by his Church, and by his descent to hell, and his glorious ascension and resurrection, and by the holy consolation of the mother Mary, and by all the wonders of God; I conjure you, demons, spirits, by all the virtues of herbs, stones, and words, by all celestial, terrestrial, and infernal things, and by all God's creatures, and by the twelve fountains of the sea, and by the greater lights of heaven, which by night and by day give back brightness, by the sun and the moon, and by all the stars of heaven, and by all God's thrones full of God; I conjure you, demons, spirits, in whatever part of the world you may be, by the Lord of all creation, great and admirable; by Enoch, Elijah, who are to die, 13 torn by hands. Again and again I conjure you, demons, spirits, by these most holy names of God: On, Senson, Seleth, Sellej, and Sabaoth, Sely, Soly, Seli, and Adonay; and Camoch, Saday, Tetragrammaton, and Etai: who art, who wilt be, and who art to come, Eia Illumene. And by that ~~his~~ name and sacrifice which is today celebrated throughout the whole world, and by all those sanctuaries which are named by human generation, and by that wisdom which the Lord had both before the constitution of the world and after, and by it he founded upon the earth the seas and the rivers, and by the confusion of the elements; I adjure you, demons, spirits, by these ineffable names of God: Asa, Solc, Rabdey, Multas, filoc, anas; Hicabolom, Nolem

dadodogo, achary, Sel, Coffire, phani, Carencheta, Adonay, acuchata; Eloy, Emag-co, Ner, Ab.caxio, Atadil, Cacach, gianimil, and melechadach, Ecatva, Sely, anima, and aucistica, Jugina, malthea, david. Dama:

MANUSCRIPT



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TRANSCRIPTION *LATIN*

Iscaël : Bodel : Emosegom : yomas : yhv : dered Devs qvi
fecisti coelvm et terram, qvi palmo metiris Coelos, qvi pvncto
terram mensvrasti, qvi sedem svper chervbim et Seraphim et
loca Svnt volatili Cvrribvs in Ivce Immissa, Vbi natvra hvmana
transire ^non^ potest qvia tv es qvi fecisti ea ad tvvm
ministerivm, Sex animalia qva habent Sex alas, Et qvidam Ex
ipsis mirificâ Voce dicentia, Sanctvs Sanctvs Sanctvs Dominvs
Sabaoth : Conjvro vos per dvas moysis tabvlas et per Septem
hyderias Et per qvinque libros moysis per Septem Candelabra

avrea qva ardent in Cœlesti hiervsalē Et per Septem Lampades illegible ardentes qvæ svnt Septem spiritvs dei, Et
per Septem vasa avrea ante conspectvm Dei plena odoribvs, Et per Septem animas Jvstorvm Salvatas in archâ Noë,
Et nomen stvm. Et admirabile angeli Gabriel qvi omnes spiritvs malignos svstinet et detinet ab ipsâ damnatione
temporali vsqve ad Sæcvi consvmmationem et per ista nomina garcach : Garcvchalvn ; pontacce : Semiaphovet :
ochi : Ciel : Aochay : Onocion : Tetragrammaton : Aëta ; grabaton : Vicon : Zebem : illegible Ziov : Zoynv

14 Deltare : Jan : machi : ata : gilla ; e Adonay : Rely : Ellée : Jal : Sadic : alla : alla : agios : Ischyros : otheos : ymas :
Devs fortis, Vt Statim siné mora veniatis Coram nobis factvri qva jvsserimvs. Si tvnc venerint, benè. si non ,
magister Exaltet vocem svam, et primó Socios confortet, post dicat hæc Verba, Svnt nomina et Secreta Secretorvm,
illegible qvis avsvs est contradicere veniatis Ergó hic coram nobis Et non tardetis ad Secretissima Secretorvm Et
ineffabilia Signa et nomina e receptvri flagrantia svavissimi odoris et nobis hvmitèr responsvri. Si tvnc
apparverint vel eâ horâ, Svbito ostende illis pentacvla Et hvmitèr tecvm Colloqvivm [*habebunt tachado*]
^adimplebvnt^ , Si veró non venerint, ^magister^ Exaltet vocem svam Et Sibillvm magnvm Ejciat manv aërem
qvasi verberans vndiqve Socios consortes, et hortetvs, Et Sævissimâ voce dicat Eccé enim vos adjvro Conjvro et
contestor per potentissimvm et Corroboratissimvm nomen domini Eli ; Et vobis impero vt Nvllam moram
faciatis vt sinè Strepitv

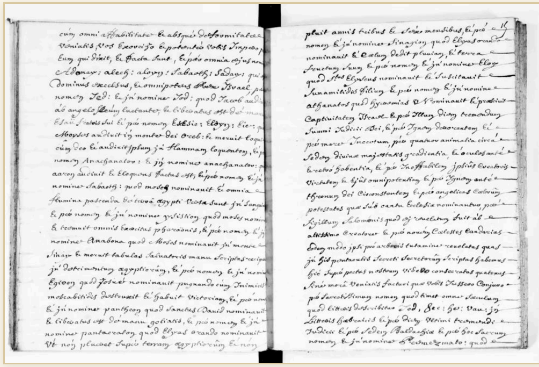
TRANSLATION *ENGLISH*

Iscaël, Bodel, Emosegom, Yomas, Yhu, Dered. God who made heaven and earth, who measure the Heavens with
the span, who measured out the earth with the point, who have your seat above the cherubim and seraphim, and
whose places are [*set*] with flying chariots sent forth into the light, where human nature cannot pass, for you are
he who made them for your ministry: the six animals that have six wings, some of which say with wondrous voice:
«Holy, Holy, Holy, Lord Sabaoth». I conjure you by the two tablets of Moses, and by the seven water-jars, and by
the five books of Moses, by the seven golden Candlesticks that burn in the Heavenly Jerusalem, and by the seven
burning Lamps which are the seven spirits of God, and by the seven golden vessels full of perfumes before the
presence of God, and by the seven souls of the Just saved in the ark of Noah; and by the holy and admirable name
of the angel Gabriel, who sustains and detains all the malign spirits from that same temporal damnation until the
consummation of the age; and by these names: Garcach, Garcuchalun, Pontacce, Semiaphovet, Ochi, Ciel,
Aochay, Onocion, Tetragrammaton, Aëta, Grabaton, Vicon, Zebem, [*illegible*], Ziov, Zoynu,

14. Deltare, Jan, Machi, Ata, Gilla, Adonay, Rely, Ellée, Jal, Sadic, Alla, Alla, Agios, Ischyros, Otheos, Ymas,
strong God: that at once, without delay, you come before us to do what we shall command. If then they come,
well; if not, let the master raise his voice, and first hearten the companions; then let him say these words: They are
names and Secrets of Secrets, [*before which*] who dares to contradict? Come therefore here before us, and delay
not, to receive the Most Secret Secrets and the ineffable Signs and names, fragrant with sweetest odour, and to

answer us humbly. If then they appear, or in that hour, suddenly show them the pentacles, and humbly they will fulfil the colloquy with you. But if they come not, let the master raise his voice and cast forth a great whistle, beating the air with his hand as if striking on every side the consort companions, and let him exhort, and with a most fierce voice say: Behold, I adjure, conjure and call you to witness by the most potent and most corroborated name of the Lord Eli; and I command you to make no delay, that without uproar

MANUSCRIPT

*Facsimile · 18th-c. Latin manuscript · BnF, Gallica · public domain*TRANSCRIPTION *LATIN*

cvm omni affabilitate & absque deformitate veniatis, Vos
Exorcizo & potenter vobis Impero per Evm qvi dixit, & facta
svnt, & per omnia ejvs nomina Adonay: alech: aloyn:
Sabaoth: Saday: qvi dominvs excelsvs, & omnipotens Rex
Israel, per nomen Jed: & in nomine Jod: qvod Jacob avdivit
ab angelo Secvm lvtante, & liberatvs est de manv Esav fratris
svi & per nomen Eheie: Eloyn: Eie. qvod Moyses avdivit in
monte dei oreb : & mervit loqvi cvm deo & avdivit ipsvm in
flammam loquentem, & per nomen Anachanalov: & in

nomine anachanalov: qvod aaron avdivit & Eloqvens factvs est, & per nomen & in nomine Sabaoth: qvod mores
nominavit & omnia flvmina pascenda de terra egypti versa svnt in sanguinem & per nomen & in nomine zystion
qvod mores nominavit & tremvit omnis Exercitvs pharaonis, & per nomen & in nomine Anabona qvod Moses
nominavit in monte Sinay & mervit tabulas salvatoris manv scriptas. accipere in detrimentvm egyptiorvm, & per
nomen & in nomine Egiron qvod josve nominavit pvgnando cvm Inimicis moabitidis destrvxit & habvit
victoriam, & per nomen & in nomine pantheon qvod sanctvs David nominavit & liberatvs est de manv goliatis, &
per nomen & in nomine pantacraton qvod Elyas orando nominavit vt non plveret svper terram egyptiorvm &
non

plvit annis tribvs & Sexes mensibvs, & per hoc nomen & in nomine Sinagion qvod Elyas orando nominavit &
coelvm dedit plviam, & terra frvctvm svvm, & per nomen & in nomine Eloy qvod sanctvs Elysevs nominavit &
svscitavit svnamitidis filivm & per nomen & in nomine athanatos qvod hyeremias Nominavit & prescivit
Captivitatem Israel & per Illvm diem tremendvm Svmmi Jvdicii Dei, & per Ignem devorantem & per mare
Incertvm, per qvatvor animalia circa sedem divinæ majestatis gradientia, & ocvlos ante & retro habentia, & per
Ineffabilem ipsivs Creatoris virtvtem & ejvs omnipotentiam & per Ignem ante thronvm dei Circonstantem & per
angelicas Coelorum potestates qvæ svb cantv Ecclesiæ nominantvr, per Sigillvm Salomonis qvod ej revelatvm fvit
ab altissimo Creatore & per novem Calestes Candarias Eodem modo ipsi pro arboris tvtamine revelatas qvas in his
pentacvlis Secreti Secretorum Scriptas habemvs Hic svper pectvs nostrvm consecratas qvatenvs sine mora veniatis
factvri qvæ vobis Jvssero Conjvro per Sacratissimvm nomen qvod timet omne secvlym qvod litteris describitvr
Jod, Sec: he: vav: in Litteris habraicis & per diem vltimi tremendi Jvdicii & per Sedem Baldachia & per hoc
sacrvn nomen & in nomine Primezmato: qvod

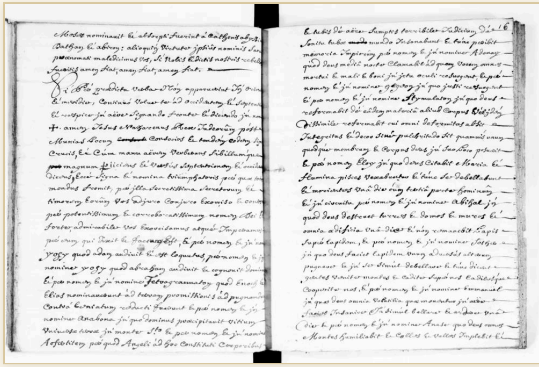
TRANSLATION *ENGLISH*

you come with all affability and without deformity. I exorcize you and powerfully command you by Him who
spoke, and the things were made, and by all his names: Adonay, Alech, Aloyn, Sabaoth, Saday, who is the exalted
Lord and omnipotent King of Israel; by the name Jed, and in the name Jod, which Jacob heard from the angel
wrestling with him, and was delivered from the hand of Esau his brother; and by the name Eheie, Eloyn, Eie,
which Moses heard on the mountain of God Horeb, and deserved to speak with God and heard him speaking in
the flame; and by the name Anachanalov, and in the name Anachanalov, which Aaron heard and was made
eloquent; and by the name and in the name Sabaoth, which Moses named, and all the rivers watering the land of
Egypt were turned into blood; and by the name and in the name Zystion, which Moses named, and the whole
army of Pharaoh trembled; and by the name and in the name Anabona, which Moses named on Mount Sinai, and
deserved to receive the tablets written by the hand of the Saviour, to the detriment of the Egyptians; and by the
name and in the name Egiron, which Joshua named fighting with the Moabite enemies, destroyed them and
gained the victory; and by the name and in the name Pantheon, which holy David named and was delivered from

the hand of Goliath; and by the name and in the name Pantacraton, which Elijah named praying that it might not rain upon the land of the Egyptians, and it did not

rain for three years and six months; and by this name and in the name Sinagion, which Elijah named praying, and the heaven gave rain and the earth its fruit; and by the name and in the name Eloy, which holy Elisha named and raised the son of the Shunammite; and by the name and in the name Athanatos, which Jeremiah named and foresaw the captivity of Israel; and by that dread day of the supreme Judgement of God; and by the devouring Fire; and by the uncertain sea; by the four animals walking about the seat of the divine majesty, and having eyes before and behind; and by the ineffable virtue of the Creator himself and his omnipotence; and by the Fire encircling the throne of God; and by the angelic Powers of the Heavens which are named in the chant of the Church; by the Seal of Solomon which was revealed to him by the most high Creator; and by the nine Heavenly Candarias, revealed in the same manner for the guarding of the tree, which we have written in these pentacles of the Secret of Secrets, here consecrated upon our breast; that without delay you come to do what I shall command you. I conjure you by the most sacred name which the whole age fears, which is written with the letters Jod, Sec, He, Vau, in Hebrew letters; and by the day of the last dread Judgement; and by the Seat of Baldachia; and by this sacred name and in the name Primezmato, which

MANUSCRIPT



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TRANSCRIPTION *LATIN*

Moses nominavit Et absorpti fverint á Cathenis abyssi Dathan
Et abiron: alioqvin virtute ipsivs nominis Sacri prænominati
maledicimvs Vos, Si nobis Et dictis nostris rebell- fveritis amen
fiat, amen fiat, amen fiat. Si vero prædicta verba non
apparverint In' Orien Et meridie, Continvo Volverte ad
occidentem Et Septentri Et respice in aërem Signando fronte
Et dicendo in nom + amen Jesvs Nazarenvs Rex Jvdeorvm
postea Mvnias locvm [*tachado: conforta*] Consocios Et
tandem eodem Signo Crvcis, Et Cúm manv aërem Verberans

Sibilmvqve [*tachado: per*] magnvm proiciens Et Versvs Septentrionem Et occiden dicens, Ecce Signa Et nomina
trivmphatoris per qvæ totvs mondvs fremit, per illa Secretissima Secretorvm Et timorem Eorvm Vos adjvro
Conjvro Exorciso Et contes per potentissimvm Et corroboratissimvm nomen Dei Et fortem, admirabile Vos
Exorcisamvs atqvè Imprecamvs per evm qvi dixit Et factvm Est, Et per nomen Et in nomi Yogy qvod adam avdivit
Et est loqvvtvs, per nomen Et in nomine yogy qvod abraham avdivit Et cognovit Dominvm Et per nomen Et in
nomine Tetragrammaton qvod Enoch Et Elias nominavervnt ad terram promissionis ad pygnandvm Contra
bestiam addvcti fvervnt Et per nomen Et in nomine Anabona in qvo dominvs præcipitavit vitivm Vniversæ terræ
in monte Sto Et per nomen Et in nomine Aofetitem per qvod Angeli ad hoc Constitvti Corporibvs

Et nvbis in aëre Svmptis terribile Jvdicivm per 16 Sonitv tvbæ [*tachado: modo*] mvndo Insonabvnt Et tvnc peribit
memoria Impiorvm per nomen Et in nomine Adonay qvod devs mediâ nocte Clamabit ad qvam Vocem omnes
mortvi Et mali Et boni in ictv ocvli resvrgent, Et per nomen Et in nomine Egeyon in qvo jvsti resvrgent Et per
nomen Et in nomine Stymvlaton in qvo devs reformabit de eâdem materiâ alivd Corpvs & ejvsdem dissimile
reformabit cvi omni deformitas absit Integritas Et decor Sive pvlchritvdo Sit qvamvis vnv- qvodqve membrvm
Et Corpvs devs in Svo loco posverit Et per nomen Eloy in qvo devs Citabit Et Maria Et flvmina pisces Vexabvntvr
Et tvnc Se debellabvnt Et morientvr Vnâ die cvm tertiâ parte hominvm Et in circvitv per nomen Et in nomine
Abihal in qvod devs destrvet tvrres Et domos Et mvros Et omnia ædificia Vnâ die Et non remanebit Lapis Syper
lapidem, Et per nomen Et in nomine Sothze in qvo devs faciet lapidem vnv adversvs altervm pygnare Et in Se
Simvl debellare Et tvnc dicent gentes Venite montes Et Cadite Syper nos Collibvsqve Cooperite nos, Et per
nomen Et in nomine Emmanuel in qvo devs omnia Volatilia qvæ moventvr in aëre faciet Insanire In Simvl bellare
Et ardere vnâ die Et per nomen Et in nomine Anase qvo devs omnes Montes hviliabit Et Colles Et Valles
Implebit Et

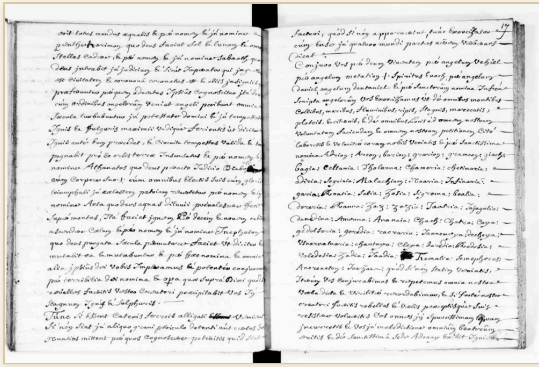
TRANSLATION *ENGLISH*

Moses named, and Dathan and Abiron were absorbed by the chains of the abyss; otherwise, by the virtue of that
aforesaid sacred name we curse you, if you be rebellious to us and to our words. Amen, be it done; amen, be it
done; amen, be it done. But if with the said words they do not appear in the East and in the South, turn at once to
the West and the North, and look into the air, signing your forehead and saying: In the name + amen, Jesus of
Nazareth King of the Jews. Afterward guard the place, comfort the fellow-companions, and again with the same
Sign of the Cross, and beating the air with the hand and casting forth a great whistle, turned toward the North
and the West, saying: Behold the Signs and the names of the Triumpher, at which the whole world trembles; by
those Most Secret Secrets and the fear of them I adjure, conjure, exorcize and call you to witness by the most
potent and most corroborated name of God, strong and admirable. We exorcize and imprecate you by Him who
spoke and it was made, and by the name and in the name Yogy, which Adam heard and spoke; by the name and in
the name Yogy, which Abraham heard and knew the Lord; and by the name and in the name Tetragrammaton,

which Enoch and Elijah named, and were led to the land of promise to fight against the beast; and by the name and in the name Anabona, with which the Lord cast down the vice of the whole earth on the holy Mount; and by the name and in the name Aofetitem, by which the Angels constituted for this, having taken

bodies and clouds in the air, will sound to the world the terrible Judgement with the sound of the trumpet, and then will perish the memory of the impious; by the name and in the name Adonay, with which God will cry at midnight, at whose voice all the dead, evil and good, will rise in the twinkling of an eye; and by the name and in the name Egeyon, with which the just will rise; and by the name and in the name Stymulaton, with which God will reform from the same matter another body, and will reform one unlike it, from which all deformity is absent, and there be integrity and decorum or beauty, although God set each member and body in its place; and by the name Eloy, with which God will summon, and the seas and the rivers and the fishes will be troubled, and then they will do battle and die in a single day with the third part of men; and round about, by the name and in the name Abihal, with which God will destroy the towers, the houses, the walls and all the buildings in a single day, and there will not remain stone upon stone; and by the name and in the name Sothze, with which God will make one stone fight against another and do battle together among themselves, and then the peoples will say: «Come, mountains, and fall upon us, and cover us, hills»; and by the name and in the name Emmanuel, with which God will make mad all the birds that move in the air, that together they fight and burn in a single day; and by the name and in the name Anase, with which God will humble all the mountains, and will fill the hills and the valleys, and

MANUSCRIPT



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TRANSCRIPTION *LATIN*

rit totvs mvndvs aqvalis & pe' nomen & jn nomine
panthestracimon qvo dev's faciet Sol & lvn̄am & omn̄ Stellas
cadere, & pe' nomen & jn nomine Sabaoth qvo dev's jntrabit
jn' jvdicivm & sicvt Imperator qvi jngre ditvr civitatem &
corononā coronatvs est & aliis jnsigniis q' prāfervntvr pe'
qvem adventvs Jpsivs cognoscitvr jta' dev's cvm ordinibvs
angelorvm veniat angeli pavebvt omnia Sæcvla tvrbabvntvr
jn' potestate domini & jn' tempestate Jgnis & fvlgvris maximi
vndiqve ferientis vt dicitvr Jgnis ante' evm præcedet, &

circvitv tempestas valida & tvn pvgnabit pro' eo orbis terræ Jnsensatvs & pe' nomen & jn nomine Athanatos qvo
dev's peracto Jvdicio Diabolillegible cvm corpore svo /: cvm omnibvs electis sv̄is cvm gloria trivmphali jn' cælestem
patriam revertetvr pe' nomen & jn nomine Aeta qvo dev's aqvas dilvvi prævalescere fecit svpe' montes, Jta' faciet
jgnem & decem & novem cvbit ascendere cælvm illegible pe' nomen & jn' nomine Jnephaton qvo dev's pvrgata
Sæcvla pe'mvtare faciet vt dicitvr & mvtabit ea & mvtabvntvr & pe' hæc nomina & omnia alia jpsivs dei vobis
Imperamvs & potenter conjvramv pe' terribilia dei nomina & opa qvæ svpra' dixi qvod s rebelles fveritis vestro
creatori præcipitabit vos jn' Stagnvm Jgnis & Svlfhvris . Tvnc si essent catenis ferreis alligati illegible venient Si
no'y sint jn' aliquo gravi pericvlo detenti avt certos Jn Nvntios mittent pe' qvos cognoscere poteritis qvid sint

factvri, qvod si no'y apparverint, tvnc Exorcizator 17 cvm Ense jn' qvatvor mvndi partes aerem verberans dicat .
Conjvro vos pe' devm viventem pe' angelvm Vriel pe' angelvm metalion 1: Spiritvs Enoch, pe' angelvm Daniel
angelvm dantaniel & pe' sanctorvm nomina Jnfra scripta angelorvm vos Exorcizamvs vt de' omnibvs montibvs
collibvs, maribvs, flvminibvs, ripis, stagnis, marecatis, plateis, triviis, & de' omnibvs locis ad omnem nostram
volvntatem faciendam & omnem nostram petitionem cito' laboretis & velociter coram nobis veniatis & pe'
sanctissima nomina Adrion : Areon : barion : gracion : grameon : giach : Gagia : celtamia : Tholanna : chamera :
chetinaria : diria : segrinia : Malachiam : Maaria : Jnsinaria : garia : Rhoatia : salia : Zosia : Sigroma : bealia :
dorcecchia : Bhanna : Zaz : zazia : Jaatcia : Jajagalialia : danedina : Amonna : Ananaia : chach : chatca : caya : gedelsacia
: geredia : cacraccia : Jannenoya : decheya : Vsnarnatraccia : chantaya : clexa : Jvcedia : Rhodosia : valedesia : Zadia :
Taadia : illegible Tremalia : Semephocas : Anereneton : Joatzar : qvod si no'y statim veniatis, Jtervm vos
conjvrabimvs & repetemvs omnia nostra verba dicta & viriliter recordabimvs, & si forte nostro creatori fveritis
rebelles & verbis præceptisqve sv̄is resistere voveritis vos omnes jn' spvrcissimam illegible aqvam jncercetis & vos
jn' maledictione omnivm beatorvm ocvlis & de' sanctissimâ sede Adonay exhibit Jgnis

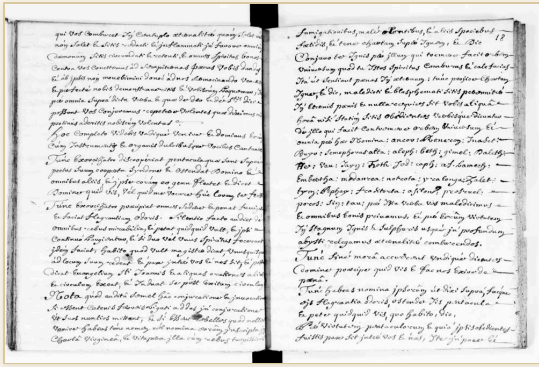
TRANSLATION *ENGLISH*

the whole world will be level; and by the name and in the name Panthestracimon, with which God will make the
Sun, the Moon and all the Stars fall; and by the name and in the name Sabaoth, with which God will enter into
Judgement, and like an Emperor who enters the city and is crowned with a crown and with the other insignia set
before him, by which his coming is known, so let God come with the orders of the angels; the angels will be afraid,
all the ages will be troubled in the power of the Lord, and in the tempest of Fire and of the greatest lightning that
strikes on every side, as it is said: «Fire will go before him, and round about a mighty tempest»; and then the
senseless orb of the earth will fight for him; and by the name and in the name Athanatos, with which God, the
Judgement of the devil accomplished with his body, with all his elect, with triumphal glory, will return to the
heavenly homeland; by the name and in the name Aeta, with which God made the waters of the flood prevail over
the mountains, so will he make the fire rise nineteen cubits above the heaven; by the name and in the name
Inephaton, with which God will make the purified ages change, as it is said, «and he will change them, and they

will be changed». And by these names and all the others of the same God we command you and powerfully conjure you, by the terrible names of God and the works I said above, that, if you be rebellious to your Creator, he will cast you into the Pool of Fire and of Sulphur. Then, if they be bound with iron chains, *[illegible]* they will come; if not, they are held in some grave peril, or they will send certain messengers by whom you may know what they are

about to do. And if they do not appear, then let the Exorcist, beating with the sword the air in the four parts of the world, say: I conjure you by the living God, by the angel Uriel, by the angel Metatron, that is, the Spirit of Enoch, by the angel Daniel, the angel Dantaniel, and by the names of the holy angels written below we exorcize you: that from all mountains, hills, seas, rivers, banks, pools, marshes, squares, crossroads and from all places, to do all our will and fulfil all our petition, you labour promptly and swiftly come before us; and by the most holy names: Adrion, Areon, Barion, Gracion, Grameon, Giach, Gagia, Celtamia, Tholanna, Chameria, Chetinaria, Diria, Segrinia, Malachiam, Maaria, Insinaria, Garia, Rhoatia, Salia, Zosia, Sigroma, Bealia, Dorcecia, Bhanna, Zaz, Zazia, Jaatcia, Jajagalia, Danedina, Amonna, Ananaia, Chach, Chatca, Caya, Gedelsacia, Geredia, Cacracia, Jannenoya, Decheya, Vsnarnatracia, Chantaya, Clexa, Jucedia, Rhodosia, Valedesia, Zadia, Taadia, *[illegible]*, Tremalia, Semephocas, Anereneton, Joatzar: that, if you come not at once, again we will conjure you and repeat all our spoken words, and manfully call them to mind; and if perchance you be rebellious to your Creator and wish to resist his words and precepts, we will cast you all into the foulest water, and set you in the curse of all the blessed; and from the eyes and from the most holy seat of Adonay a Fire will go forth

MANUSCRIPT



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TRANSCRIPTION *LATIN*

qvi Vos Combvret Jn' Contvplo æternaliter qvàm' solet vel
non solet Et sitis redacti Et jnflammati jn' fvore omnivm
Dæmonvm Sitis circvmdati & retenti, Et omnes spiritvs
bonos Contra vos Concitamvs ad sempiternas pœnas Vobis
dandas Et ab jpsis non movebimini donec ad nos
sermocinando Venetis Et perfectè nobis demonstraveritis Et
Vobiscvm loqvamvr, Jta[?] per omnia svprà dicta Verba &
qvæ de dēo & de s'tis dici possvnt Vos Conjvramvs repetere
Volentes qvæ diximvs nisi protinùs aderitis nobiscvm Volentes

. Hoc Completo Videbis Vndiqvè Venire Et dominvs Eorvm Cúm Instrvmentis Et Organis dvlcibvsqve Vocibvs
Cantantes Tvnc Exorcizator discooperiat pentacvla qvæ svnt svpra pectvs svvm cooperta Syndone & Ostendat
Domino Et omnibvs aliis, & jipse coràm eo genv flectet & dicet Domine quid vis, vel quid me Vocare hûc Coram te
fecisti Tvnc Exorcizator præcipiat omnes sedere & ponat fvmigati[?] Et faciat flagrantiam odoris. silentio facto
avdiet de omnibvs rebvs mirabilia, & petat quidquid Vult, & jpsi Continvo' largientvr, Et si dvo vel tres spiritvs
fecervnt jdém faciat, Habito quod Vult magister dicat, Vnvsqvisqve ad locvm svvm redeat Et pax jnter Vos Et nos
sit, Et postea dicat Evangelivm Sti' Joannis Et aliqvas orationes alias & circvlvm Exeat, Et Indvat se post Exitvm
circvlvm Nota qvòd avditâ semel hâc conjvratione Et jnvocatione si essent Catenis ferreis religati addas jn'
conjvratione vt svos nvntios mittant, Et si essent rebelles qvòd nollent Venire habeas tvnc nomen vel nomina
eorvm jnscripta jn Chartâ Virgineâ, Et Vitvpera jlla cùm rebvs tvrpiissimis

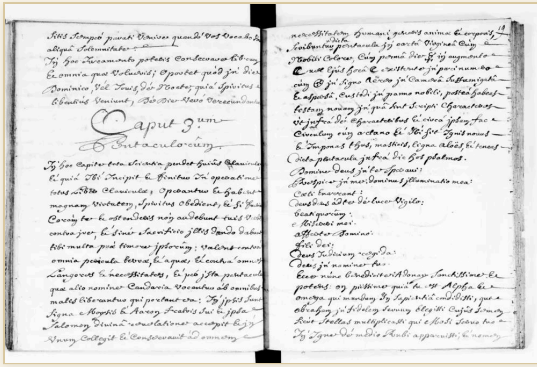
fvmigationibvs, malè olentibvs, Et aliis speciebvs foetidis, Et tene chartam svper Ignem, Et dic 18 Conjvro ter Ignis
per jllvm qvi tremere facit orbem Vnivrsvm quod tv Jstos spiritvs Combvras Et calefacias Ita' vt sentiant pœnas
Jn' æternvm : tvnc projice Chartam Jgnem, Et dic, maledicti & blasphemati sitis illegible Jn' æternis pœnis Et nvlla
reqvies sit Vobis aliqvâ horâ nisi Statim sitis obedientes vobisqve dicvntvr[?] de jllo qvi facit Contremescere
Orbem Vnivrsvm Et omnia per hâc Nomina : ancov : Avenecor : Jnadet : Bvyv : Semephorcas : alta : aleph : beth
: gimel : Daleth : He : Vav : Jayn : Heth : Jod : caph : af . Lamech : Embertha : medancea : norcota : ycalonga :
Zalet : bym : Bephay : scastirola : asilon : proscvel : pocos : sin : tav : per Ista Verba Vos maledicimvs Et omnibvs
bonis privamvs, Et per Eorvm Virtvtem Jn' Stagnvm Jgnis & svlphvris vsqve jn' profvndvm abyssi relegamvs
æternaliter combvrcendos. Tvnc sine' morâ accvrrant Vndiqvè dicentes Domine præcipe quid vis Et fac nos Exire
de poenâ . Tvnc habeas nomina jpsorum vt dixi svprà, facqve eós flagrantia odoris, ostendes Jjs pentacvla Et petes
quidquid vis, qvo habito, dic, Per virtvtem pentacvlorum & qvia jpsi obedientes fvistis pax sit jnter Vos & nos, Ite
jn' pace Et

TRANSLATION *ENGLISH*

He who will burn you in contempt eternally, as he is accustomed or not accustomed; and may you be reduced and
inflamed in the fury of all demons; may you be surrounded and held. And against you we stir up all good spirits to
inflict eternal punishments on you; and you shall not move from them until you come speaking to us, and have
perfectly demonstrated to us, and we speak with you. Thus, by all the words above said and those which can be
said of God and of the saints, we conjure you, wishing to repeat what we have said, unless you immediately be
present with us, willing. This done, you will see coming from everywhere, and their lord with instruments and
organs and sweet voices, singing. Then let the exorcist uncover the pentacles which are upon his breast, covered
with a cloth, and show them to the lord and to all the others; and he himself, before him, shall bend the knee and
say: 'Lord, what do you want, or why have you made me call here before you?' Then let the exorcist bid all sit and
place the fumigation, and make a fragrant odor. Silence being made, he will hear wonderful things about all

matters, and let him ask whatever he wishes, and they will immediately grant it. And if two or three spirits have done the same, let him do the same. Having obtained what he wishes, let the master say: 'Let each one return to his place, and let there be peace between you and us.' And afterwards let him say the Gospel of Saint John and some other prayers, and let him go out of the circle, and let him dress himself after leaving the circle. Note that, once this conjuration and invocation has been heard, if they were bound with iron chains, you should add in the conjuration that they send their messengers. And if they were rebellious, so that they would not come, then take the name or names of them written on virgin paper, and revile those things with the foulest things, ill-smelling fumigations, and other stinking substances, and hold the paper over the fire, and say eighteen times: 'I conjure thee three times, O fire, by him who makes the whole world tremble, that you burn and heat these spirits, so that they may feel punishments forever.' Then throw the paper into the fire, and say: 'Cursed and blasphemed may you be in eternal punishments, and let there be no rest for you at any hour unless you immediately be obedient and it be told you concerning him who makes the whole world and all things tremble through these names: ancov, Avenecor, Jnadet, Buyu, Semephorcias, alta, aleph, beth, gimel, Daleth, He, Vau, Jayn, Heth, Jod, caph, af, Lamech, Embertha, medancea, norcota, ycalonga, Zalet, bym, Bephay, scastirota, asilon, proscuel, pocos, sin, tau. By these words we curse you and deprive you of all goods, and by their virtue we banish you to the pool of fire and sulphur, even to the depth of the abyss, to be burned eternally.' Then without delay they will run up from everywhere, saying: 'Lord, command what you will and make us come out of punishment.' Then take their names, as I said above, and make them feel the fragrance of odor; you will show them the pentacles and ask whatever you wish. When this is obtained, say: 'By the virtue of the pentacles, and because you yourselves have been obedient, let there be peace between you and us. Go in peace. And'

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TRANSCRIPTION LATIN

Sitis Semper parati Venire quando Vos Vocabo sine aliquâ Solemnitate. In hoc Jvramento poteris Consecrare librum Et omnia quâ Volveris; Oportet quôd in die Dominico, vel Jovis, de Nocte, quia Spiritus libentius Veniunt, De Die Veró Verecundantur

Caput 3. m Pentaculorum.

In hoc Capite tota Scientia pendet hvivs Claviculæ, Et quia Ibi Incipit et finitur In operatione totivs libri Claviculæ :

Operantur Et habent magnam Virtutem, Spiritus Obedient, et si fuerint Coram te et ostenderis non audebunt tuis Verbis contra ire, et sine Sacrificio illis dando dabunt tibi multa pro timore ipsorum ; Valent contra omnia pericula terræ, et aquæ, et contra omnes Langores et necessitates, et pro ista pentacula quæ alio nomine Candarcia Vocantur ab omnibus malis liberantur qui portant ea : In ipsis sunt Signa et Moyses et Aaron Fratris sui ut ipsa Salomon Divinâ revelatione accepit et in Vnum Collegit Et Conservavit ad omnem

necessitatem humani generis animæ et corporis, 19 Scribuntur + dicta pentacula in cartâ Virgineâ Cum Nobili Colore, Cum primâ die *[figure: moon]* & in augmento vel Eius horâ & existente in pari numero cum *[figure: moon]* in Signo Aëreo in Camerâ Svffvmigatâ Et aspersâ, Cvstodi in panno nobili, postea habeas testam novam in quâ sint Scripti Characteres ut infra de Characteribus et circa ipsam fac Circulum cum artano Et Ibi fiat Ignis novus Et Imponas thus, masticis, ligna aloës, Et teneas dicta pentacula intra dic hos psalmos. Domine deus in te Speravi: Respice in me domine & jlluminatio mea: Cæli Enarrant : deus deus ad te de lve Vigilo: beati quorum : e Miserere mei. afferte domino: Fili dei: deus Jvdicium regi da: deus in nomine tvo. Ecce nunc benedicite : Adonay Sanctissime Et potens : on piissime quia tu es Alpha et omega qui mundum In Sapientiâ condidisti, quæ abraham in fidelem Servum Elegisti Cvjus Semen Sicvt Stellas multiplicasti qui et Moysi Servo tvo In Igne de medio Rvbi apparvisti; et nomen

TRANSLATION ENGLISH

be always ready to come when I call you, without any solemnity». In this oath you may consecrate the book and all that you wish. It is fitting that it be on a Sunday, or Thursday, by night, because the Spirits come more willingly; but by day they are ashamed.

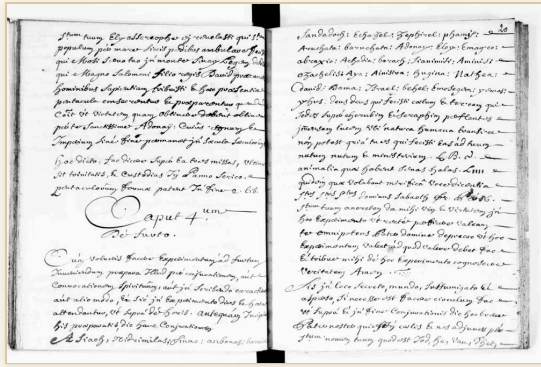
Chapter 3, of the Pentacles.

On this chapter depends all the Science of this Little Key, and because there it begins and ends in the operation of the whole book of the Little Key: they work and have great Virtue; the Spirits will obey, and if they be before you and you show them the pentacles, they will not dare go against your words, and without giving them sacrifice they will give you many things for fear of them. They avail against all perils of earth and of water, and against all languors and necessities; and by these pentacles, which by another name are called Candarcia, those who carry them are delivered from all evils. In them are the Signs of Moses and of Aaron his brother, just as Solomon received them by divine revelation, and gathered them into one and kept them for every

necessity of the human race, of soul and of body. 19. The said pentacles are written on virgin parchment with noble colour, on the first day of the *[Moon]* and in her increase, or in her hour, she being in an even number with the *[Moon]*, in an airy sign, in a chamber fumigated and asperged; keep them in a noble cloth. Afterward have a new potsherd on which are written the Characters, as is said below of the Characters, and around it make a circle with the knife; and there let a new fire be made, and put on incense, mastic, aloë-wood, and hold the said

pentacles within. Say these psalms: «In you, Lord, I have hoped»; «Look upon me, Lord, and enlighten me»; «The heavens declare»; «God, my God, to you I watch from the light»; «Blessed are they whose *[sins are forgiven]*»; «Have mercy on me»; «Bring to the Lord»; «Son of God»; «God, give your Judgement to the king»; «God, in your name»; «Behold now, bless». Most holy and powerful Adonay, most merciful On, for you are Alpha and Omega, who founded the world in Wisdom; who chose Abraham as a faithful servant, whose seed you multiplied like the stars; who appeared to Moses your servant in the fire from the midst of the bush, and *[revealed]* your name

MANUSCRIPT



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TRANSCRIPTION LATIN

stvm tvvm Ely assereophor[?] ej[?] revelasti qvi jstvm
popvlvm per mare siccis pedibvs ambvlare fecisti qvi et Mosi
Servo tuo jn monte Sinay Legem dedisti qvi et Magno
Salomoni filio regis David praecvntis hominibvs Sapientiam
tribvisti vt haec praesentia pentacvla consecrentvr et
praeparentvr qvemadmodvm Coit[?] vt Virtvtm quam
obtinere debent obtineant per te Sanctissime Adonay : Cvivs
regnvum et Imperivm sine fine permanet jn Saecvla saecvlorum
hoc dicto, fac dicere svper ea tres missas, Vltima sit trinitatis,

et Cvstodias jn panno Serico. pentacvlorum formae patent jn fine 2. lib.

Capvt 4vm De fvrtio.

Cvm volveris facere Experimentvm ad fvrtvm Jnveniendvm praepara Jllvd per conivrationem, avt Convocationem
spiritvum, avt jn scribendo characteres avt alio modo, Et sic jn experimento dies et horae attendantvr, vt svpra de
horis. anteqvam Jncipias his praeparatis, dic hanc Conivrationem A Siach, Midrimilas; Sinac; anbonas: bacabol:

Sandadoch: Echazel: Zophirel: phanjs: 20 Acvchata: barcvchata: Adonay: Eloy: Emagreo: abracaxio: Achadia:
barcach; Sianimisi: Aminisi; oZachelis; Aya: Ainistva: Bvgina: Nalthea: David: Dama: Jsrael: behel: Emosegom:
yemas:- yhvs: Devs devs qvi fecisti coelvm et terram qvi sedes svper chervbim et seraphim portantes jmensam[?]
lvcem vbi natvra hvmana transire non potest qvia tv es qvi fecisti has ad hvnc nvtvm Tvvm et ministerivm
prestantes & animalia qvas habent senas alas. circvm et jntvs qvae volabant mirifica voce dicentia stvs stvs stvs
dominus Sabaoth &c. Plen.[?] stvm tvvm aneretoy[?] da mihi vim et virtvtm jn hoc Experimento vt certe
perficere valeam ter omnipotens Pater domine deprecor vt hoc Experimentvm valeat ad qvod valere debet fac Et
tribve mihi de hoc experimento cognoscere veritatem Amen . Sis jn loco secreto, mvndo, svffvmigato et asperso, si
necesse est facere circvluv fac vt svpra et jn fine Conivrationis dic hoc breve Pater noster qvi es jn caelis et nos
adivves per stvm nomen tvvm qvod est Jod, he, vav, Thet, -

TRANSLATION ENGLISH

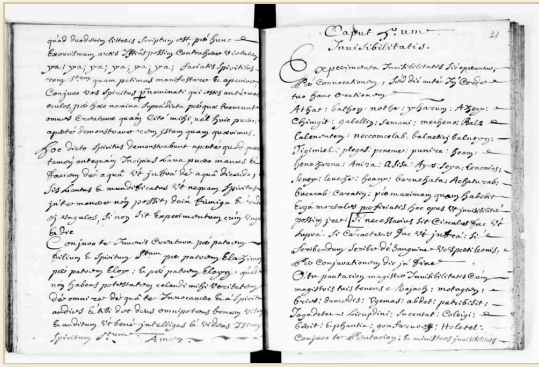
holy Ely Assereophor you revealed to him; who made this people walk dry-shod through the sea; who to Moses
your servant gave the Law on Mount Sinai; who to the great Solomon, son of King David, above all men
attributed Wisdom: that these present pentacles be consecrated and prepared as is fitting, so that they obtain the
Virtue they ought to obtain, through you, most holy Adonay, whose kingdom and empire remains without end
for ages of ages. This said, have three masses said over them, the last being of the Trinity, and keep them in a cloth
of silk. The forms of the pentacles are shown at the end of the 2nd book.

Chapter 4, of Theft. When you wish to make an Experiment to find a theft, prepare it by conjuration, or
convocation of spirits, or by writing characters, or in another way; and so, in the experiment, let the days and
hours be attended to, as above concerning the hours. Before you begin, these preparations made, say this
Conjuration: A Siach, Midrimilas, Sinac, Anbonas, Bacabol,

Sandadoch, Echazel, Zophirel, Phanjs, 20. Acuchata, Barcuchata, Adonay, Eloy, Emagreo, Abracaxio, Achadia,
Barcach, Sianimisi, Aminisi, Ozachelis, Aya, Ainistva, Bugina, Nalthea, David, Dama, Israel, Behel, Emosegom,
Yemas, Yhus. God, God who made heaven and earth, who sit upon the cherubim and seraphim bearing the
immense light, where human nature cannot pass, for you are he who made these [beings] ready at your will and
ministry, and the animals that have six wings, around and within, which flew saying with wondrous voice: «Holy,
Holy, Holy, Lord Sabaoth», etc. [By] your holy name Aneretoy, give me strength and virtue in this Experiment,

that I may surely be able to fulfil it. Thrice omnipotent Father, Lord, I beseech you that this Experiment avail for that for which it ought to avail; grant and bestow on me to know by this experiment the truth. Amen. Be in a secret, clean place, fumigated and asperged; if it be necessary to make a circle, make it as above, and at the end of the conjuration say this brief: Our Father who art in heaven, and help us by your holy name, which is Jod, He, Vau, Thet,

MANUSCRIPT



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TRANSCRIPTION *LATIN*

quod dvodecim litteris Scriptvm est, per hvnc Exorcismvm artis Istivs possim Contrahere virtvtem ya ; ya ; ya ; ya ; ya ; ya ; ya ; ya ; ya ; ya ; ya ; ya ;
 faciat Spiritibvs rem istam quam petimvs manifestare et aperire Conjvro vos Spiritvs p̄nominati qvi estis ante meos ocvlos, per hęc nomina Svpradicta perqvæ tremvnt omnes Creatvræ quam Cito mihi, vel hvic pvero, aperte demonstrare rem istam quam qværimvs. Hoc dicto Spiritvs demonstrabvnt aperte quod qværis tamen anteqvam Incipias lava pvero manvs et faciem de' aqvâ Vt jnfra' de' aqvâ dicendo , Sis Cavtus &

mvndificatvs Vt nequam Spiritvs jntermiscere non possit, dein fvmiga eū eade' ad vngvlos, Si non Sit experimentvm cvm Vngv & dic Conjvro te Ivvenis Creatvra per patrem filivm & Spiritvm S.tvm per patrem Elazimey per patrem Eloy : & per patrem Eloym : quod tv non habeas potestatem celandi mihi veritatem de' omni re de' qvâ te Invocavero & á Spiritv avdies & tibi det devs omnipotens bonvm visvm & avditvm Vt bene' jntelligas & videas Istvm Spiritvm S.tvm. Amen.

Capvt 5:vm . Invisibilitatis.

Experimenta Invisibilitatis Sic' operantvr, fac' Convocationem, Sed dic' ante' In' Corde tvo hanc Orationem Athat : bathoy : nothe : yhacvm : Asey : Chingit : gabelliz : Semani : mecheno : Bal= Cabenentem : neccomcelab : balneticj balneym : Tigimiel : plegas : peneme : pvnica : heam : hena zarna : Anira : Adisa : Ayos : Seya : lenemies : Seney : levezet : heacy : Carcvehata : Achatvcab : Bvcarabi : Carcatiz : per maximam quam habebit Evga mortales perficiatis hoc opvs Vt jnvisibilis possim fieri. [Si necessarivs Sit Circvlvs fac Vt svpra : Si Caracteres fac Vt jnfra : Si e' Scribendvm Scribe de' Sangvine Vespertilionis , Per Conjvrationem dic jn' fine O tv pantacion magister Invisibilitatis Cvm magistris tvis tenens e Majach : motagier : bries : damodis : Vgemas : abdet : patribisit : Togadeber : Licvpdini : Svcentat : Coleigi : Cevit : Eyphantia : gonsarcvoss : Holetel : Conjvro te Pētacion : & ministros jnvisibilitatis

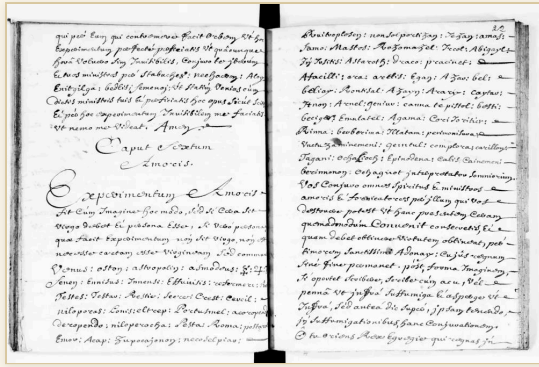
TRANSLATION *ENGLISH*

What is written with twelve letters, through this exorcism of this art may I contract the virtue: ya; ya; ya; ya; ya; ya; ya; ya; ya; ya; ya; ya; make the spirits manifest and open this thing that we ask. I conjure you, forenamed spirits who are before my eyes, by these above-mentioned names through which all creatures tremble, that as quickly as possible you openly demonstrate to me, or to this boy, this thing that we seek. Having said this, the spirits will openly demonstrate what you seek; nevertheless, before you begin, wash the boy's hands and face with water, as below, saying over the water: Be cautious and purified, so that the wicked spirit cannot intermingle; then fumigate him with the same to the nails. If there is no experiment with ointment, say: I conjure you, young creature, by the Father, the Son, and the Holy Spirit, by the father Elazimey, by the father Eloy, and by the father Eloym, that you have no power to hide the truth from me concerning every matter for which I shall invoke you, and you shall hear from the Spirit, and may God Almighty give you good sight and hearing, so that you may well understand and see this Holy Spirit. Amen.

Chapter 5. Of Invisibility. The experiments of invisibility are performed thus: make the convocation, but first say in your heart this prayer: Athat: bathoy: nothe: yhacum: Asey: Chingit: gabelliz: Semani: mecheno: Bal= Cabenentem: neccomcelab: balneticj balneym: Tigimiel: plegas: peneme: punica: heam: hena zarna: Anira: Adisa: Ayos: Seya: lenemies: Seney: leuezer: heacy: Carcuehata: Achatucab: Bucarabi: Carcatiz: by the greatest [power] which he will have toward mortals, accomplish this work so that I may become invisible.

If a circle is necessary, do as above; if characters, do as below; if anything is to be written, write it with the blood of a bat. At the end, through the conjuration, say: O you, Pantacion, master of invisibility, with your masters, holding e Majach: motagier: bries: damodis: Vgemas: abdet: patribisit: Togadeber: Licupdini: Sucentat: Coleigi: Cevit: Euphantia: gonsarcuvoss: Holetel: I conjure you, Pentacion, and the ministers of invisibility.

MANUSCRIPT



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TRANSCRIPTION LATIN

qvi per Evm qvi contremere facit Orbem vt hoc Experimentvm perfectè perficiatis vt quâcunqve horâ volvero Sim Invisibilis, Conjvro te Jbebervm Et tvos ministros per Stabvches : nechacon : Aloy : Enitgilga : bedlisi ; semenoz ; vt statim venias cûm dictis ministris tvis Et perficiatis hoc opvs sicut scitis Et per hoc experimentvm Invisibilem me faciatis vt nemo me videat. Amen . Capvt Sextvm Amoris. Experimentvm Amoris fit Cûm Jmagine hoc modo, Séd si Cera sit virgo debet Et persona Esse , si verò persona quæ facit

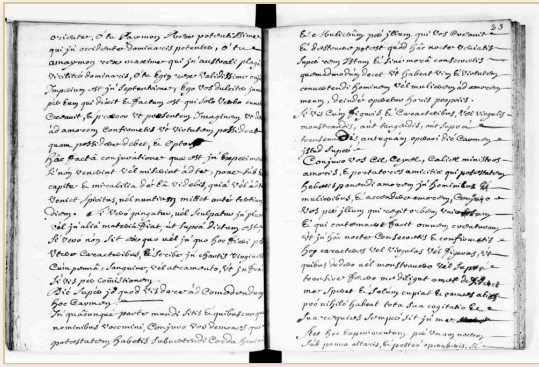
Experimentvm non sit virgo, non est necesse ceram esse virginem, Sed commvn Venvs : oston : astropolin : asmodevs : [seal: ...] : 4 : [seal: ...] : Seney : Ennidvs : Jnnensi : Effvinisis : refermeri : Re= Testes : Testas : Restie : Secrer : Crect : Cercil : nilopocas : Lonis ; eltcep : Portvsmel : acoropend= dercopendo : niloperocha : Pesta : Roma : postard Emov : Acap : Zvpocajonon : necodelpiav ;

22 Bhvitvoplosen : nonsolpochtizan : Tezan : amas : — Samo : Mastos : Rozomazel : Tecol : Abigayl : Tij Jositis : Astaroth : Draco : pracinet : — Asacilli : arca : arclis : Egay : A Zav : bel : beliy : Rontisal : A Zayn : Acarix : Cayfas : Jtnon : Arenel : geniuv : canna te pistol : bosti : Gerigor : Emvlatel : Agama : Corcitorihir : Rinna : berberima : Illatam : perimonisvva Vnetv zaminemeni : gerntvl : comploca ; carillon : Tagani : Ochaliach : Epinodena : Calis Cainemeni — berinnonon . Ochaginot jnterpretator Somniorvm , Vos Conjvro omnes Spiritvs Et ministros amoris Et fornicatores per jllvm qvi vos destrvere potest vt hanc præscriptam Ceram qvemadmodùm Convenit consecvetis, Et quam debet obtinere virtvtem obtineat, per - timorem Sanctissimi Adonay : Cvjvs regnvvm Siné fine permanet . post forma Jmaginem , si oportet scribere, scribe cûm acv , vel pennâ vt jnfra svffvmiga Et asperge vt + Jnfra, Séd antea dic svper, jpsam tenendo, jn Svffvmigationibvs, hanc Conjvrationem. [seal: ...] tv oriens Rex Egrogier qvi regnas jn

TRANSLATION ENGLISH

You who, through Him who makes the world tremble, that you may perfectly accomplish this Experiment, so that at whatever hour I wish I may be Invisible, I conjure you, Jbeberum, and your ministers by Stabuches: nechacon: Aloy: Enitgilga: bedlisi; semenoz; that you come immediately with your said ministers and accomplish this work as you know, and by this experiment make me invisible so that no one may see me. Amen. Chapter Six. Of Love. The Experiment of Love is made with an image in this manner. But if the wax is virgin, the person also ought to be so; if however the person who performs the Experiment is not a virgin, it is not necessary that the wax be virgin, but common: Venus: oston: astopolin: asmodeus: [seal: ...]: 4: [seal: ...]: Seney: Ennidus: Jnnensi: Effuinisis: refermeri: Re= Testes: Testas: Restie: Secrer: Crect: Cercil: nilopocas: Lonis; eltcep: Portusmel: acoropend= dercopendo: niloperocha: Pesta: Roma: postard Emov: Acap: Zupocajonon: necodelpiaiu; 22 Bhuitvoplosen: nonsolpochtizan: Tezan: amas: — Samo: Mastos: Rozomazel: Tecol: Abigayl: Tij Jositis: Astaroth: Draco: pracinet: — Asacilli: arca: arclis: Egay: A Zav: bel: beliy: Rontisal: A Zayn: Acarix: Cayfas: Jtnon: Arenel: geniuv: canna te pistol: bosti: Gerigor: Emulatel: Agama: Corcitorihir: Rinna: berberima: Illatam: perimonisvua Vnetu zaminemeni: gerntul: comploca; carillon: Tagani: Ochaliach: Epinodena: Calis Cainemeni — berinnonon. Ochaginot, interpreter of dreams, I conjure you all, spirits and ministers of love and fornicators, by Him who can destroy you, that you consecrate this prescribed wax as is fitting, and that it obtain the virtue it ought to obtain, through the fear of the Most Holy Adonay, whose kingdom remains without end. After you form the image, if it is necessary to write, write with a needle or pen, as below. Fumigate and sprinkle as + below. But beforehand say over it, holding it, in the suffumigations, this conjuration. [seal: ...] you, Oriens, King Egrogier, who reign in

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TRANSCRIPTION LATIN

Orientis, O' tv Paymon Rex potentissime qui in occidente dominaris potenter, O' tv amaymon rex maxime qui in avstrali plaga viriliter dominaris, O' tv Egin rex validissime cvjv Imperivm est in Septentrione, Ego vos dvlciter invo per Evm qui dixit Et factvm est qui solo verbo cvnct creavit, Et precor vt presentem Imaginem vt de ad amorem Confirmetis vt virtvtem possideat quam possidere debet, Et opto illegible Hâc factâ conjvratione qvâ est in Experimen Si non venivnt vel miselint ad te, pone svb le capite Et mirabilia de Eâ videbis,

quia vel ad te veniet spiritvvs, vel nvntivm mittet ante tertivm diem . Si verò pingatvr, vel Scvlpatvr in plvm vel in aliâ materiâ fiat, vt svprâ dictvm est, Si verò non sit ex qvo vel in qvo hoc fieri po vtere Characteribvs, Et scribe in chartis virginei cvm pennâ, sanguine, vel atramento, vt infra, Si vis per Comistionem. Dic svper id qvòd vis dare ad Comedendvm hoc Carmen. In qvacvqve parte mvndi Sitis Et qvibvscvqve nominibvs vocemini, Conjvro vos demones qui potestatem habetis svbvertendi Corda hominv

23 Et mvliervm per illvm qui vos creavit Et destrvere potest qvòd hâc nocte veniatis svper eam Istam Et sine morâ consecretis qvemadmodvm decet vt habeat vim Et virtvtem convertendi hominem vel mvlierem ad amorem mevm, deindè operetvr horis propriis. Si vis cvm figvris, Et Characteribvs, vel virgvlis monstrandis, avt tangendis, avt svpra transevandis, anteqvam operari dic Carmen istvd svper eâ Conjvro vos Cil, Ceyol, Caliel ministros amoris, Et portatores amicitîæ qui potestatem habetis ponendi amorem in hominibvs Et mvlieribvs, Et accendere amorem, Conjvro vos per illvm qui cogit orbem vniversvm Et qui continet omnes Et facit omnem creatvrâ vt in hâc nocte Consecretis Et confirmetis hos Characteres vel virgvlas vel figvras, vt qvibvs dederò vel monstravero vel svpra transire fecero me diligat amet desideret[?] me speret Et solvm cvpiat Et omnes abijciat[?] pro nihilo habeat tota sva cogitatio Et sva reqvies semper sit in me. illegible Stet hoc Experimentvm per vnam noctem svb panno altaris, Et postea operaberis, Si

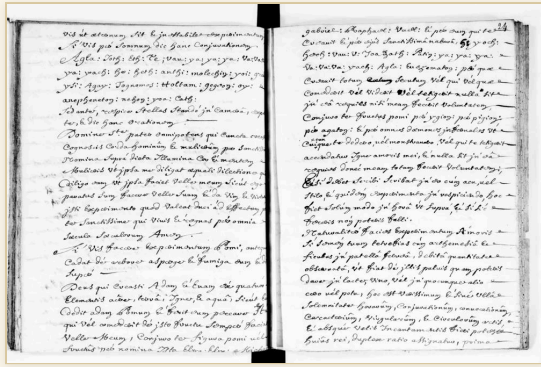
TRANSLATION ENGLISH

the East; O you, Paymon, most potent King, who in the west rule mightily; O you, Amaymon, greatest King, who in the southern region rule manfully; O you, Egin, most valiant King, whose Empire is in the North: I sweetly invoke you by Him who spoke and it was made, who with the word alone created all things, and I pray that you confirm the present Image for love, so that it possess the virtue it ought to possess, and I desire... This conjuration, which is in the Experiment, being made, if they do not come or *[something]* be sent to you, place it under your head and you will see marvels of it, because either a spirit will come to you, or will send a messenger before the third day. But if it be painted, or sculpted in lead or in another matter, let it be done as was said above; and if there be no *[matter]* of which or in which this can be done, use the Characters, and write on virgin parchments with pen, blood or ink, as below, if you wish *[to do it]* by mixture. Say over that which you wish to give to eat this Charm: In whatever part of the world you be, and by whatever names you be called, I conjure you, demons who have power to subvert the hearts of men

23. and of women, by Him who created you and can destroy you, *[that]* this night you come upon this *[person]* and without delay consecrate her as is fitting, that she have force and virtue to convert a man or a woman to my love; then work in the proper hours. If you wish with figures and Characters, or with little rods to be shown, or touched, or passed over, before working say this Charm over it: I conjure you, Cil, Ceyol, Caliel, ministers of love and bearers of friendship, who have power to place love in men and in women, and to kindle love; I conjure you

by Him who constrains the whole universe and who contains all and makes every creature, *[that]* this night you consecrate and confirm these Characters, or rods, or figures, so that whoever I give or show them to, or over whom I make them pass, love me, desire me, hope in me and long for me alone, and cast away all others and count them as nothing, and all her thought and her rest be always in me. Let this Experiment be for one night under the altar-cloth, and afterward you will work. If

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TRANSCRIPTION LATIN

vis vt arcanvm sit et ineffabile experimentvm Si vis per
 Somnvm dic hanc Conjurationem Agla : Toth : Eth : Te ; Vav
 : ya : ya : ya : Va : Va : ya : yach : He : Heth : anthi : molechin :
 yoi : gra : ysi : Agay : Tognomos : ttoltam : gegeory : oy :
 anepheneton : nehon : yoa : Cath : Sed ante, respice Stellas
 Stando in Camera, illegible ter, & dic hanc Orationem .
 Domine Ste pater Omnipotens qvi Cvncta creasti Cognoscis
 Corda hominvm & mvlirvm per Sanctissima Nomina Svpra
 dicta Illvmina Cor & mentem Mvlieris Vt ipsa me diligit

equali dilectione qva diligo eam Vt ipsa faciet Velle mevm Sicvt ego paratvs Svm facere Velle Svvm & da Vim &
 Virtvtm isti experimento qvoad Valeat duci ad effectvm per te Sanctissime qvi Vivis & regnas per omnia Secvla
 Secvlorvm Amen . Si vis facere experimentvm Pomi, anteqvam cadat de arbore asperge & fvmiga evm & dic Svper
 -- Deus qvi Creasti Adam & Evam ex qvatvor Elementis aere, terra, Igne, & aqua, Sicvt Eva dedit adam Pomvm &
 fecit evm peccare Ita qvi Vel comederit de isto frvctv Semper faciat Velle Mevm , Conjvro ter figvra pomi vel
 frvctvs per nomina Ista Elra [?] . Elra [?] . & Michael

gabriel : Raphael : Vael : & per evm qvi te 24 Creavit & per ejvs Sanctissimâ natvrâ , & yoch : hoch : Vav : V : Toa
 Zath : Patir : ya : ya : ya : Va : Va : Va : yach : Agla : Enezematon : per qvæ Creavit totvm illegible Secvlvm Vel qvi
 Vel qvæ Comederit Vel Viderit Vel tetigerit nvlla sit in eâ reqvies nisi meam fecerit Volvntatem , Conjvro te frvctvs
 pomi per ygion : per pigion : per agaton : & per omnes dæmones infernales Vt + cvm Cvique te dederò, vel
 monstrabo, Vel qvi te tetigerit accendatvr Igne amoris mei, & nvlla sit in eâ reqvies donec meam totam fecerit
 Volvntatem ; Hoc debet Scribi Scribat in eo cvm acv, vel Stilo, & quidem experimenta in respiciendo, hoc fiet
 solvm modo in horâ Vt Svpra, & si hoc feceris non poteris falli . Natvraliter facies experimentvm Amoris Si Semen
 tvvm terveris cvm artemesiâ et ficvbus in patella ferreâ, debitâ qvantitate observatâ, Vt fiat de illis pvlvis qvem
 poteris dare in lacte, Vino, Vel in qvocvnqve alio cibo Vel potv, hoc est Verissimvm & Sine Vllâ Solemnitate
 horarvm, Conjvrationvm, convocationvm, Charactervm, Sigvlorvm, & Circvlorvm artis, Et absqve Vllis
 Incantamentis Fieri potest hvivs rei, dvplex ratio assignatvr, prima

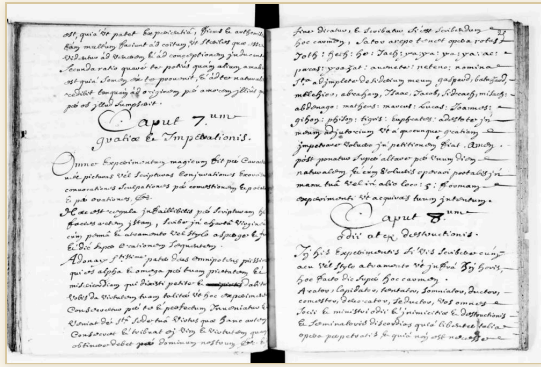
TRANSLATION ENGLISH

you wish the experiment to be arcane and ineffable, if you wish by the Dream, say this Conjuration: Agla, Toth,
 Eth, Te, Vau, Ya, Ya, Ya, Va, Va, Ya, Yach, He, Heth, Anthi, Molechin, Yoi, Gra, Ysi, Agay, Tognomos, Ttoltam,
 Gegeory, Oy, Anepheneton, Nehon, Yoa, Cath. But first, looking at the Stars, standing in the chamber, *[signing
 yourself]* three times, say this Prayer: Lord Holy Father omnipotent, who created all things *[and]* know the hearts
 of men and of women, by the most holy Names said above enlighten the heart and mind of the woman, that she
 love me with equal affection as I love her, that she do my will, just as I am ready to do hers, and give force and
 virtue to this experiment, that it may be brought to effect, through you, Most Holy, who live and reign for all ages
 of ages. Amen. If you wish to make the experiment of the Apple, before it falls from the tree asperge and fumigate
 it, and say over it: God who created Adam and Eve from the four Elements, air, earth, fire and water; just as Eve
 gave Adam the Apple and made him sin, so whoever eats of this fruit let him always do my will. I conjure three
 times the figure of the apple or of the fruit by these Names: Elra, Elra, and Michael,

Gabriel, Raphael, Vael, 24. and by Him who created you, and by his most holy nature, and Yoch, Hoch, Vau, V,
 Toa, Zath, Patir, Ya, Ya, Ya, Va, Va, Va, Yach, Agla, Enezematon, by which he created the whole age: whoever eats,
 or sees, or touches, let there be in her no rest until she has done my Will. I conjure you, fruit of the apple, by

Ygion, by Pigion, by Agaton, and by all the infernal demons, *[that]* whomever I give or show you to, or who touches you, be kindled with the Fire of my love, and let there be in her no rest until she has done all my Will. This must be written; let it be written on it with needle or stylus; and truly the experiments *[are done]* by looking; this will be done only in the hour, as above, and if you do this you cannot fail. Naturally you will make the experiment of Love if you grind your semen with mugwort and figs in an iron pan, the due quantity observed, so that from them a powder be made which you may give in milk, wine, or in any other food or drink; this is most true and can be done without any solemnity of hours, conjurations, convocations, Characters, seals and circles of the art, and without any incantation. For this thing a double reason is assigned: the first

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TRANSCRIPTION *LATIN*

est, quia vt patet Experientia, ficus et anthemitia [?] tam mvltnm faciunt ad coitvm, vt steriles qvæ esse videntvr ad venerem et ad conceptionem jndvcant Secvnda ratio qvare te potivs qvam alivm amabit est quia semen ex te provenit, et ad te natvrali redibit tanqvam ad originem per amorem jllivs qv[æ] per os jllvd svmpserit.

Capvt 7.vm Gratia et Impetrationis.

Omne Experimentvm magicvm fit per Caracte res pictvras vel

Scriptvras Conjvrationes Exorcis.[?] convocationes Scvlpationes per comestionem et potatio.[?] Et per orationes, &c.

Hæc est regvla jnfallibilis per Scriptvram si facies artem jstam, Scribe jn charta virginea cvm penna et atramento vel stylo asperge et fv [?] Et dic svper orationem seqventem.

Adonay s.tissime pater deus omnipotens piissime qvi es alpha et omega per tvam pietatem et misericordiam qvi dixisti petite et [tachado: illegible] dabitvr vobis da virtvtm tvam taliter vt hoc experiment[?] consecretvr per te et perfectvm Jnveniatvr et veniat de ista sede tva virtvs qvæ hanc artem consecret et tribvat ej vim et virtvtm qvam obtinere debet per dominvm nostrvm &c. Et

sive dicatvr, et scribatvr si est scribendvm illegible hoc carmen, Sator arepo tenet opera rotas Joth: heth: he: Jach: ya: ya: ya: ya: ac: pacas: yoazat: anenete: neteno: nomina jsta adjmplete desiderivm mevm gaspard, batazard, melchior, abraham, Jsaac, Jacob, sidracch, misach: abdenago: mathevs: marcvs: lvcas: Joannes: gihon: phison: tigris: Evphrates: adestote jn mevm adjvtorivm vt a' qvovcnqve gratiam jmpetrare volvero jn petitionem fiat. Amen. post ponatvr svper altare per vnvm diem natvralem, et cvm voveris operari portabis jn manv tva vel in alio loco: et formam experimenti vt acqviras tvvm jntentvm.

[seal: circle with central point and curved line above] Capvt 8.vm Odij atqz [?] Destrvtionis.

Jn his Experimentis si vis scribere cvm acv vel stylo atramento vt jnfra jn horis, hoc facto dic svper hoc carmen. Areator, lapidator, tentator, somniator, dvctor, comestor, devorator, Sedvctor, vos omnes Socii et ministri odii et jnimicitia et destrvtionis et seminatoris discordias quia libenter talia opera perpetratis, et quia non est necesse

TRANSLATION *ENGLISH*

is that, as experience shows, figs and mugwort contribute so much to coitus that even those who seem barren they induce to ventry and to conception. The second reason, why she will love you rather than another, is because the seed proceeds from you, and to you it will return naturally as to its origin, through the love of her who shall have taken it by the mouth.

Chapter 7, of Favour and Obtaining. Every magical Experiment is made by Characters, pictures or writings, conjurations, exorcisms, convocations, carvings, by eating and drinking, and by prayers, etc.

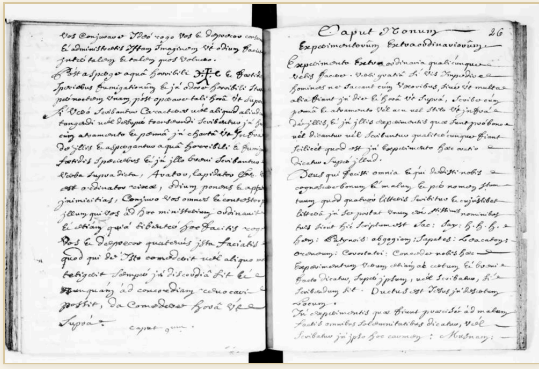
This is the infallible rule by writing: if you make this art, write on virgin parchment with pen and ink, or stylus; asperge and fumigate, and say over it the following prayer.

Most holy Adonay Father, God omnipotent, most merciful, who are Alpha and Omega, by your piety and mercy, who said «ask and it shall be given you», give your virtue in such a way that this experiment be consecrated by you and be found perfect, and let there come from that your seat the virtue that consecrates this art and attributes to it the force and virtue it ought to obtain, through our Lord, etc. And

let this Charm be said, and written if it must be written: Sator, arepo, tenet, opera, rotas; Joth, Heth, He, Jach, Ya, Ya, Ya, Ya, Ac, Pacas, Yoazat, Anenete, Neteno: these names, fulfil my desire. Gaspar, Balthasar, Melchior; Abraham, Isaac, Jacob; Shadrach, Meshach, Abednego; Matthew, Mark, Luke, John; Gihon, Pishon, Tigris, Euphrates: be present in my aid, that from whomever I wish to obtain favour, my petition be fulfilled. Amen. Afterward let it be set upon the altar for one natural day, and when you wish to work you will carry it in your hand or in another place; and *[use]* the form of the experiment that you may acquire your intent.

[seal: a circle with a central point and a curved line above] Chapter 8, of Hatred and Destruction. In these Experiments, if you wish to write with needle or stylus *[and]* ink, as below, in the hours, this done say over it this Charm: Areator, Lapidator, Tentator, Somniator, Ductor, Comestor, Devorator, Seductor: you all, companions and ministers of hatred, of enmity, of destruction and sowers of discords, because willingly you perpetrate such works, and because it is not necessary

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TRANSCRIPTION *LATIN*

vos Conjvare Ideó cogo vos & deprecor consecre[?] Et administretis Istam Imaginem Vt odium faciat inter talem & talem quos volvero. Post asperge aquâ horribili illegible & foetidis Speciebus fumigationum & in odore horribili Stet per noctem vnam, post operare tali horâ vt supra si veró Scribantvr Characteres vel aliquid aliud tangendi vel desvper transevndi Scribantvr in ho[c] cum atramento & pennâ in chartâ vt Infra diximus & aspergantvr aquâ horribili & fumigen[?] foetidis Speciebus Et in illo brevi Scribantvr Verba

svpradicta, Arator, lapidator &c. & est ordinator eivs, odium ponens & afferens inimicitias, Conjyro vos omnes & contestor per illum qui vos ad hoc ministerium ordinavit Et etiâ quia libenter hoc facitis rogo vos & deprecor quatenus ista faciatis quod qui de' Isto comederit vel aliquo mo tetigerit Semper in discordiâ sit Et Nvnquam ád concordiam revocari possit, da Comedere horâ vt svprâ. capvt 9vm.

Capvt Nonvm 26 Experimentorum Extraordinariorvm. Experimenta Extraordinaria qualicvnque velis facere. verbi gratiâ Si vis Impedire homines ne iaceant cum Vxoribus, sive vt mvltae aliæ fiant in die & horâ vt Svprâ, Scribe cum pennâ & atramento vel acv vel Stilo vt Infrâ diximus, & in illis experimentis quæ svnt pro bono vel dicantvr vel Scribntvr qualitercunqve fiant Scilicet quod est in experimento hæc oratio dicatvr Svper illvd. Deus qui fecisti omnia & qui dedisti nobis cognoscere bonvm & malvm & per nomen Stvm tvvm quod qvatvor litteris Scribitvr & cvjyslibet litteræ in se portat vnum ex Illis nominibvs tvis Sicvt hic Scriptvm est Sac: Say: h. f. h. & hom: Batynois: abgogiam: Sapates: Loacaton: Orendvm: Corotatoi: Concede nobis hæc Experimentvm vervm etiâ ad certvm Et bonvm e[-] facto dicatvr, Svper ipsvm, vel Scribatvr, Sic Scribendvm Sit. Dvctvs est Iesvs in desertvm Locvm. In experimentis quæ fivnt præcisè ad malvm factis omnibvs Solennitatibvs dicatvr, vel Scribatvr in ipso hoc carmen : Mvsnam :

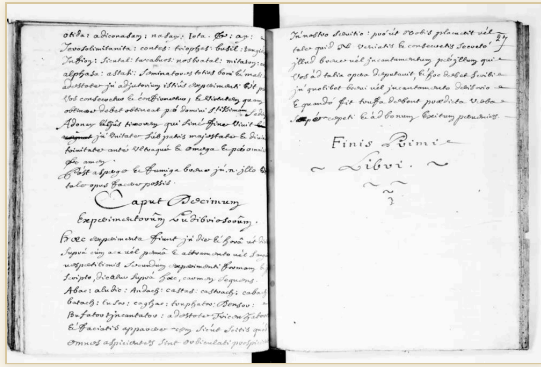
TRANSLATION *ENGLISH*

to conjure you, therefore I bind you and beseech you that you consecrate and administer this Image, that it may set hatred between such and such, whom I shall wish. Afterward asperge with horrible water [illegible] and with fetid substances of fumigations, and in horrible odour let it be for one night; afterward work at such an hour, as above. But if Characters be written, or some other thing to be touched or passed over, let them be written on this with ink and pen, on parchment, as we said below, and let them be asperged with horrible water and fumigated with fetid substances; and in that brief let the words said above be written: Arator, Lapidator, etc., and its ordainer is [he who] sets hatred and brings enmities. I conjure you all and call to witness by Him who ordained you for this ministry, and also because willingly you do this, I beseech and implore you that you make it so that whoever eats of this or in any way touches it be always in discord and never be able to be recalled to concord; give it to eat at the hour, as above. Chapter 9.

Chapter the Ninth, 26. of the Extraordinary Experiments. The Extraordinary Experiments, whichever you wish to make, for example: if you wish to hinder men from lying with their wives, or that many other things be done in the day and hour, as above, write with pen and ink, or with needle or stylus, as we said below; and in those experiments that are for good, whether they be said or written, in whatever way they be made, that is, what is in the experiment, let this prayer be said over it: God who made all things and who gave us to know good and evil, and by your holy name that is written with four letters, and each of the letters bears in itself one of those your names, as here it is written: Sac, Say, H, F, H, and Hom, Batynois, Abgogiam, Sapates, Loacaton, Orendum,

Corotatoi: grant us this true Experiment, also for what is sure and good; and this done, let it be said over it, or written, thus it must be written: «Jesus was led into the desert, into a solitary place». In the experiments that are made precisely for evil, all the Solemnities done, let this Charm be said or written on it: Musnam,

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TRANSCRIPTION *LATIN*

otida : adiconasam : nasay . Iota . &c : ap : & Jerosolimitanita :
 contes : triophas : busil : tangido Instion : Sicvtal : tarcabvos :
 nosbvatal : mitator : av[?] alphasā : astati : dominatores totivs
 boni Et mali adestote In adjvtorivm istivs experimenti Et per
 vos consecretvr Et confirmetvr ; Et virtvtem qvam obtinere
 debet obtineat per domini Illissimam[?] sedem Adonay
 Eloijvs[?] timooverv[?] qvi sine fine vivit Et *[tachado: regnat]*
 In vnitate lib[?] patris majestatis Et divina trinitatis ante
 Alphaqve Et omega Et per omnia &c . amen Post asperge Et

fvmiga breve In . n . illo Et tale opvs facere possis .

Capvt Decimvm Experimentorvm Lvdibriosorvm .

Haec experimenta fiunt In die Et hora vt dicit[?] svpra cvm acv vel penna & atramento vel sangvi= ne
 vespertilionis secvndvm experimenti formam Et scripto, dicatvr svpra hoc , carmen seqvens . Abac : alvdic :
 Andach : castas : castrach : cabach catach : lvsor : caghac : tvrphatos : Bensov : & Bvfatov & incantatos : adestote
 tricon Zatov[?] Et faciatis apparere eam[?] sicvt scitis qvod omnes aspicientes sint obcecati prospicient

In nostro servitio : provt vobis placverit vel 27 talis[?] qvid de veritate[?] Et conservetis secreto' illvd breve vel
 incantamentvm per illvm qvi vos ad talia opera depvtavit, Et hoc debet scribi In qvolibet brevi vel incantamento
 delvsorio Et qvando fit tvrba debent praedicta verba *[tachado: semper]* repeti Et ad bonvm Exitvm perdvcent .

Finis Primi ~ Libri . ~ *[figure: flourish]*

TRANSLATION *ENGLISH*

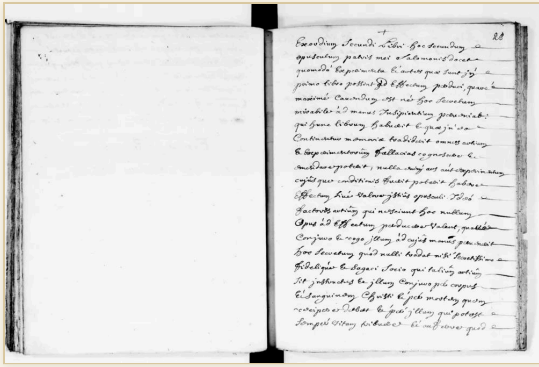
Otida, Adiconasam, Nasay, Iota, etc., Ap, and Jerosolimitanita, Contes, Triophas, Busil, Tangido, Instion, Sicvtal, Tarcabuvs, Nosbvatal, Mitator, Au..., Alphasā, Astati, rulers of all good and evil: be present in aid of this experiment, and by you let it be consecrated and confirmed, and obtain the virtue it ought to obtain, by the most illustrious seat of the Lord Adonay, Eloy..., who lives without end in the unity of the Father, of the majesty and of the divine trinity, before Alpha and Omega, and by all things, etc. Amen. Afterward asperge and fumigate the brief, and such a work you will be able to do.

Chapter the Tenth, of the Mocking Experiments. These experiments are made in the day and hour, as is said above, with needle or pen and ink, or with the blood of a bat, according to the form of the experiment; and written, let this following Charm be said over it: Abac, Aludic, Andach, Castas, Castrach, Cabach, Catach, Lusor, Caghac, Turphatos, Bensov, and Bufatov, and enchanted ones, be present, Tricon, Zatov, and make that appear as you know, so that all who look be blinded; they will look

in our service, as it may please you, or *[they will say]* something of the truth; 27. and keep secret that brief or enchantment, by Him who deputed you for such works. And this must be written on any illusory brief or enchantment; and when the crowd forms, the said words must be repeated, and they will bring it to a good end.

End of the First Book. *[figure: flourish]*

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TRANSCRIPTION *LATIN*

[blank]

+ 28 Exordium Secvndi Libri . hoc secvndvm opvscvlvm patris mei Salomonis docet qvomodo Experimenta & artes qvæ svnt jn primo libro possint ad Effectvm perdvci, qvare maximé Cavendvm est né hoc secretvm mirabile ad manvs Insipientivm perveniat : qvi hvnc librvm habverit & qvæ jn eo Continentvr memoriæ tradiderit omnes artivm & experimentorvm fallacias cognoscere & emendare poterit,

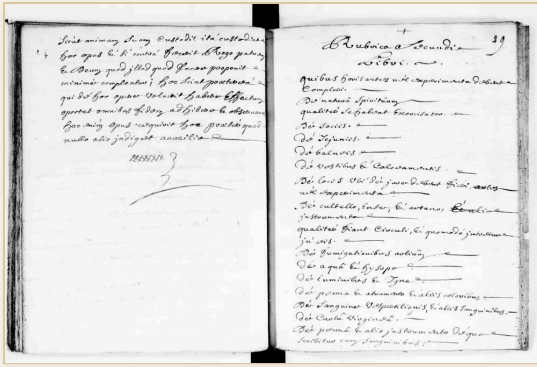
nvlla enim ars avt experimentvm cvjvs qve conditionis fverit poterit habere Effectvm siné valore jstivs opvscvli . Jdeó factores artivm qvi nescivnt hoc nvllvm Opvs ad Effectvm perdvocere valent, qvapropter Conjvro & rogo jllvm ad cvjvs manvs pervenerit hoc secretvm qvòd nvlli tradat nisi secretissimo fidelique & Sagaci socio qvi talivm artivm sit jnstrvctvs & jllvm Conjvro per corpus & sangvinem Christi & per mortem qvam recipere debet & per jllvm qvi potest semper vitam tribvere & avferre qvòd

TRANSLATION *ENGLISH*

[blank]

+ 28. Exordium of the Second Book. This second little work of my father Solomon teaches how the Experiments and arts that are in the first book can be brought to effect; wherefore one must most greatly beware that this admirable secret come not into the hands of fools. Whoever has this book and commits to memory what is contained in it will be able to know and amend all the fallacies of the arts and of the experiments, for no art or experiment, of whatever condition it be, can have effect without the worth of this little work. Therefore the makers of arts who do not know this succeed in bringing no work to effect; wherefore I conjure and beseech him into whose hands this secret shall come, that he deliver it to no one save to a most secret, faithful and shrewd companion who is instructed in such arts; and him I conjure by the body and blood of Christ, and by the death he is to receive, and by Him who can always give life and take it away, that

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TRANSCRIPTION *LATIN*

Sicvt animam svam Cvstodit ita cvstodiat hoc opvs Et si
contra fecerit Rogo patrem Et Devm qvod Jllvd qvod facere
proponit minimé compleatvr ; hoc Sciat præterea qvi de hoc
opere volverit habere Effectvm oportet omnibvs fidem
adhibere Et observare hoc enim opvs requirit hoc præter qvod
nvllo alio Indiget avxilio *[figure: XXXXXX with rubric]*

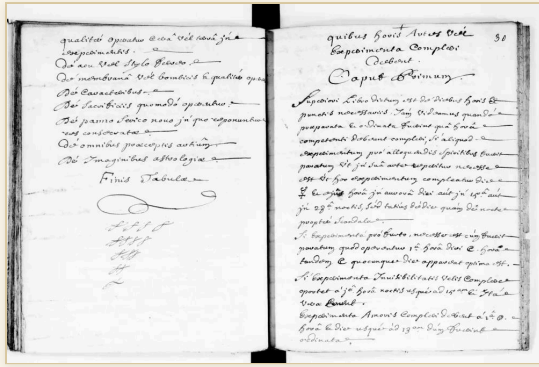
+ Rvbrica Secvndi 29 Libri . ~ . qvibvs horis artes vel
experimenta debent Compleri. De natvrâ Spiritûvm . qvalitér

se habeat Exorcisator . De Sociis . De Jevjniis . De balneis . De vestibvs Et Calceamentis . De locis Vbi hee opa
debent fieri . ~~artes vel experimenta~~ De cvltello, Ense, Et artavo, Et alia Instrvmenta . qvalitér fiant Circvli, Et
qvomodó Jntretvr jn eis . De fvmigationibvs odorvm De aqvâ Et hysopo . De lvminibvs Et Jgne . De pennâ Et
atramento Et aliis coloribvs . De Sangvine Vespertilionis, Et aliis Sangvinibvs . De Cartâ Virgineâ . De pennâ Et
alio Instrvmento de qvo scribitvr cvm Sangvinibvs .

TRANSLATION *ENGLISH*

As he guards his own soul, so let him guard this work. And if he does otherwise, I pray the Father and God that
what he proposes to do may by no means be completed. Furthermore, let him know who wishes to have effect
from this work that he must give credence to and observe all things; for this work requires this, beyond which it
needs no other aid. *figure: XXXXXX with rubric* + Rubric of the Second Book 29. ~ . At which hours the arts or
experiments ought to be performed. On the nature of spirits. How the exorcist should conduct himself. On
companions. On fasts. On baths. On clothing and footwear. On the places where these works ought to be done.
~~arts or experiments~~ On the knife, sword, and artavo, and other instruments. How circles are made, and how one
enters into them. On the fumigations of odors. On water and hyssop. On lights and fire. On the pen and ink and
other colors. On the blood of the bat, and other bloods. On virgin paper. On the pen and other instrument with
which one writes with bloods.

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TRANSCRIPTION *LATIN*

qvaliter operatvr cerâ vel terrâ j'n experimentis . De' acv vel
 stylo ferreo . De' membranâ vel bombicis & qvaliter opera De'
 Characteribvs . De' Sacrificiis qvomodó operentvr . De' panno
 serico novo jn' qvo reponvntvr res consecratâ . De' omnibvs
 præceptis artivm . De' Imaginibvs astrologiæ . Finis Tabvlæ
 [figure: decorative stroke] ffffffffffffffffff

+ quibvs horis Artes vel 30 Experimenta Compleri Debent .
Capvt Primvm . Superiori Libro dictvm est de' diebvs horis &

punctis necessariis , Jam videamus quando' præparata & ordinata fuerint quâ horâ competenti debeant compleri , si' aliquod experimentum pro' alloquendis spiritibus fuerit paratum Sit jn' Svâ arte expertus necesse est vt hoc experimentum compleatur die seal: Mercurij & ejus horâ jn' avrorâ diei aut jn' 15^a aut jn' 23^a noctis , Sed tutius de' die quàm de' nocte propter Scandala . Si Experimenta' pro' Fvrto , necesse est cùm fuerit paratum quod operentur , 1^a horâ diei seal: Moon . horâ tandem seal: Moon quocunqve die appareat optima est . Si' Experimenta Invisibilitatis velis Complere oportet a' 1^a . horâ noctis vsqve ad 15^{am} & jta' de' vera Ervnt . Experimenta Amoris Compleri debent a' 1^a seal: Venus . horâ & die vsqve ad 13^{am} dum fuerint ordinata .

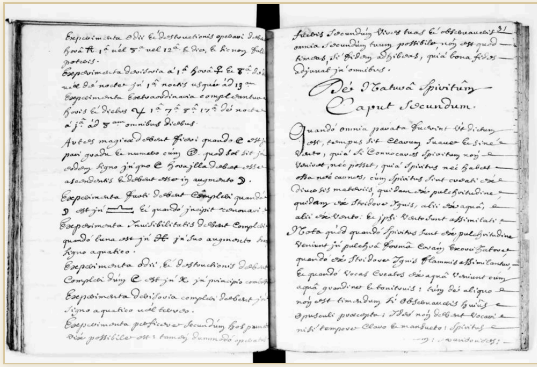
TRANSLATION *ENGLISH*

How one works with wax or earth in experiments. Of the needle or iron stylus. Of membrane or cotton, and how the operations of the Characters are performed. Of sacrifices, how they are performed. Of the new silk cloth in which consecrated things are placed. Of all the precepts of the arts. Of the images of astrology. End of the Table.

figure: decorative stroke f f f f f f f f f f f f f f + At what hours the Arts or 30 Experiments ought to be completed.

Chapter One. In the preceding book it was said concerning the days, hours, and necessary points. Now let us see, when they have been prepared and arranged, at what fitting hour they ought to be completed, if some experiment for speaking to spirits has been prepared. Let him be expert in his art; it is necessary that this experiment be completed on the day of Mercury and in its hour, at the dawn of day or at the 15th or at the 23rd of the night. But it is safer by day than by night, on account of scandals. If the experiments are for theft, it is necessary, when it has been prepared, that they be performed at the 1st hour of the day of the Moon. The hour of the Moon, however, on whatever day it appears, is best. If you wish to complete experiments of invisibility, you must do so from the 1st hour of the night until the 15th, and thus they will be true. Experiments of love ought to be completed from the 1st hour of Venus and its day until the 13th, when they have been arranged.

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TRANSCRIPTION LATIN

Experimenta odii Et destrvctionis operari debent horâ ĥ . 1^a.
vel 8^a. vel 12^a. Et die, Et sic non fali poteris. Experimenta
derisoria a' 1^a horâ ♀ Et 8^a illegible vel de nocte jn' 1^a noctis
vsqve ad 12am Experimenta Extraordinaria complentvr horis
Et diebvs ☿ 1^a 7^a 8^a 12^a de nocte a' 1^a ad 8am omnibvs diebvs.
Artes magicæ debent fieri quando ☾ est jn pari gradu Et
nvmmero cūm ☉. quod Sol sit jn eodem signo jn' qvo ☾ hora
jlla debet esse ascendentis Et debent esse in avgmento ☾ .
Experimenta fvrti debent Compleri quando ☾ est jn' ♀ Et

quando' jncipit renovari Experimenta Invisibilitatis debent Compleri quando' lva est jn' ♀ jn' svo avgmento
hoc signo aqvatico . Experimenta odii, Et destrvctionis debent Compleri dvm ☾ est jn' ♀ jn' principio combvsti
Experimenta derisoria compleri debent jn' signo aqvatico vel terreo. Experimenta perficere secvndvm hos pvnctos
vix possibile est: tamen dvmmodo operatvs

fveris Secvndvm Vires tvas Et observaveris 31 omnia Secvndvm tvvm possibile, non est qvod timeas, si' fidem
adhibeas, qvia' bona fides adjvvat jn' omnibvs. De' Natvrâ Spiritūm Capvt Secvndvm. Quando' omnia parata
fverint vt dictvm est, tempvs sit clarvm, svave Et sine' vento, qvia' si' Convocares spiritvm non' veniret, nec posset,
qvia' spiritvs nec habent ossa nec carnes, cūm spiritvs sint creati' ex diversis materiis, qvidam ex pvlchritvdine,
qvidam ex stridore Ignis, alii ex aqvâ, alii ex vento: Et ipsi Vento svnt assimilati. Nota qvòd quando' spiritvs svnt ex
pvlchritvdine Venivnt jn' pvlchrâ formâ Coràm Exorcizatore, quando' ex stridore Ignis flammis assimilantvr. Et
quando' vocas Creatos ex aqvâ Venivnt cūm aqvâ grandine Et tonitrvis : tūm de' aliquo non' est timendvm si'
observaveris hvjvs opvscvli præcepta : Jdeo non' debent Vocari nisi' tempore Claro Et mansveto : Spiritvs illegible
vagabvndes [?]:

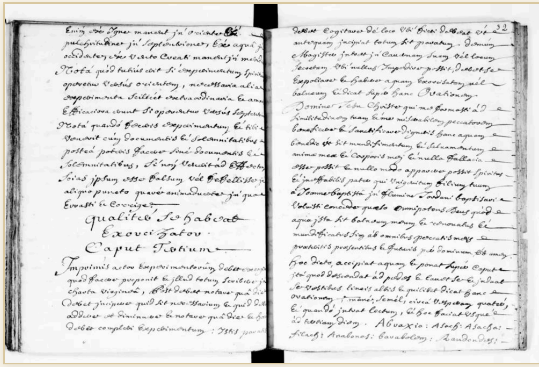
TRANSLATION ENGLISH

The Experiments of hatred and of destruction must be worked in the hour of ĥ, 1st, or 8th, or 12th, and on its
day, and so you cannot fail. The Experiments of derision, from the 1st hour of ♀ and the 8th, or by night from
the 1st of the night to the 12th. The Extraordinary Experiments are completed in the hours and days of ☿, 1st,
7th, 8th, 12th; by night, from the 1st to the 8th, every day. The magical Arts must be done when the ☾ is in equal
degree and number with the ☉, so that the Sun be in the same sign in which the ☾ is; that hour must be of the
ascendant, and they must be in the increase of the Moon. The Experiments of theft must be completed when the
☾ is in ♀ and when it begins to renew itself. The Experiments of Invisibility must be completed when the moon
is in ♀, in its increase, this being a watery sign. The Experiments of hatred and of destruction must be completed
while the ☾ is in ♀, at the beginning of its combustion. The Experiments of derision must be completed in a
watery or earthy sign. To complete the Experiments according to these points is scarcely possible; yet provided you
have worked

according to your strength and observed all according to your ability, 31. there is no reason to fear, if you give
faith, because good faith helps in all things. Of the Nature of the Spirits. Chapter the Second. When all be
prepared, as was said, let the weather be clear, mild and without wind, because, if you should convoke a spirit, it
would not come nor could it, for the spirits have neither bones nor flesh, since the spirits were created of divers
matters: some of beauty, others of the roar of Fire, others of water, others of wind; and they themselves are likened
to the wind. Note that, when the spirits are of beauty, they come in fair form before the Exorcist; when of the roar
of Fire, they are likened to flames; and when you call those created of water, they come with water, hail and

thunders; but nothing is to be feared if you observe the precepts of this little work. Therefore they must not be called except in clear and gentle weather: the wandering spirits

MANUSCRIPT



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TRANSCRIPTION *LATIN*

Enim ex Igne manent jn' oriente &c. pvlchritvdines jn' Septentrione, Ex aqvâ jn' occidente, & ex vento Creati manent jn' meridie. Notâ qvòd tvtivs erit Si' experimentvm spiritvvs operetvr versùs orientem, necessaria alias experimenta Scilicet extraordinaria Et amoris Efficaciora svnt Si operentvr versùs Septentrionem Notâ qvandò facis experimentvm Et tibi venerit cùm documentis Et' Solennitatibvs postea poteris facere Sinè documentis Et Solennitatibvs, Si' non venerit ad Effectvm scias jpsvm esse Falsvm vel Fefellisse jn aliquo pvncto

qvare animadvertite jn' qvo Errasti et Corrige .

qualiter Se habeat Exorcizator . Capvt Tertvm .

Imprimis actor Experimentorvm debet excogitare qvòd facere proponit Et jllvd totvm scribere jn Charta Virgineâ, Post debet notare qvâ die debet jncipere qvòd sit necessarivm Et qvòd debet addere et diminvere Et notare qvâ die Et hora debet compleri Experimentvm: Jstis paratis

debet Cogitare de' loco vbi' fieri debet et 32 anteqvàm jncipiat totvm sit paratvm. demùm Magister jntret jn' Cameram svam vel locvm Secretvm vbi' nvllys Jmpedire possit, debet Se Expoliare Et habere aqvam Exorcizatam vel balnevum Et dicat svper hanc Orationem Domine Jesv Christe qvi me formasti ad Similitvdinem tvam Et me miserabilem peccatorem benedicere Et Sanctificare digneris hanc aqvam benedic illegibile sit mvndificamentvm Et' Salvamentvm animæ meæ Et' Corporis mei Et' nvllo fallacia esse possit et nullo modo apparere possit spiritvs Et ineffabilis pater qvi vnigenitvm filivm tvvm à Joanne baptistâ jn' flumine Jordani baptisari volvisti concede qvæso Omnipotens Devs qvòd aqua jsta sit balnevum mevm Et' renovatvs Et' mvndificatvs sim ab omnibvs peccatis meis Et præteritis præsentibvs Et fvtvris per dominvm &c. amen. Hoc dicto, accipiat aqvam Et ponat svper Capvt jtâ qvòd descendat ad pedes Et lavet Se Et jndvat Se Vestibvs lineis albis Et qvilibet dicat hanc Orationem, manè, Semèl, circâ Vesperam qvatèr, Et qvandò jntrat lectvm, Et' hoc faciat vsqve ad tertiam diem. Abvaxio: Asach: Asacha: Filach: Anabonas: Cavabolem: Havdondes: -

TRANSLATION *ENGLISH*

therefore, of Fire, remain in the east, etc.; those of beauty in the North; those of water in the west; and those created of wind remain in the south. Note that it will be safer if the experiment of the spirit be worked toward the east; whereas other experiments, that is, the extraordinary ones and those of love, are more efficacious if worked toward the North. Note that, when you make an experiment and *[the spirit]* come to you with teachings and solemnities, afterward you may do it without teachings and solemnities; if it come not to effect, know that it is false or deceived *[you]* in some point; wherefore mark in what you erred and correct it.

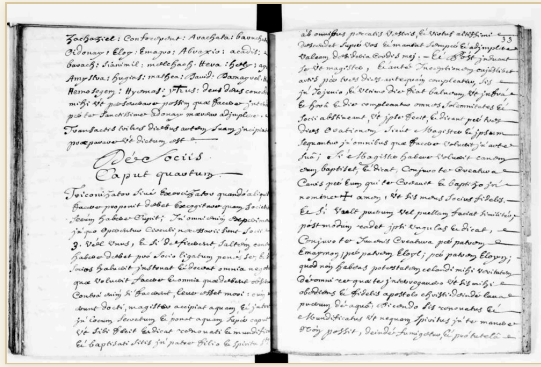
How the Exorcist must comport himself. Chapter the Third.

Above all, the author of the Experiments must devise what he proposes to do, and write it all on virgin parchment; afterward he must note on what day he must begin, what is necessary, and what he must add and diminish, and note on what day and hour the Experiment must be completed. These things prepared,

he must think of the place where it must be done, and 32. before he begins let all be prepared. Finally, let the Master enter into his Chamber or Secret place, where no one can hinder; he must strip himself and have exorcized water or a bath, and say over it this Prayer: Lord Jesus Christ, who formed me in your likeness, and me, a wretched sinner, deign to bless and sanctify this water, *[that]* it be the purification and salvation of my soul and of

my body, and that there can be in it no fallacy, and in no way can a spirit appear; and ineffable Father, who willed that your only-begotten Son be baptized by John the Baptist in the river Jordan, grant, I beseech you, omnipotent God, that this water be my bath, and renewed and purified I be from all my sins, past, present and future, through the Lord, etc. Amen. This said, let him take the water and place it upon his head, so that it descend to his feet, and wash himself, and clothe himself in white linen vestments; and let each say this Prayer: in the morning, once; toward evening, four times; and when he enters the bed; and let him do this until the third day. Abuaxio, Asach, Asacha, Filach, Anabonas, Cavabolem, Haudondes,

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TRANSCRIPTION LATIN

Zachariel : Conforcepent : Avachata : bavchata Oidonay :
 Eloy : Emagro : Abvaxio : acadis : & barach : Sianimil :
 molechach : Heva : Hely : ay Amylva : hvigial : mathea : Bamid
 : Bamagvel . He Remosegem : Hyomas : Ytrvs : devs devs
 concede mihi vt perseverare possim qva facere intend[?] pater
 sanctissime adonay mandas adimplere . Transactis tribvs
 diebvs artem svam incipiat pręparare vt dictvm est - De Sociis
 . Capvt quartvm . Invocator sive Exorcizator quando aliquid
 facere proponit debet excogitare qvam societate secvm habere

cvpit; In omni enim experimen= in qvo operentvr circvli, necessarij svnt socii 3. vel vnvs, Et si deficerent, saltem
 canem habere debet pro socio ligatvm penes se, Et si socios habverit instrvat et doceat omnia negotia qvę voverit
 facere et omnia qvę debent observare Contra enim si faceret, leve esset mori: cvm svnt docti, magister accipiat
 aqvam, Et intret in locvm secretvm Et ponat aqvam svper capvt vt sibi fecit et dicat renovati et mvndifica= ti et
 baptisati sitis in patre filio et spiritv sto

ab omnibvs peccatis vestris, Et virtvs altissimi 33 descendet svper vos Et maneat semper Et adimple= valeam
 desideria cordis mei . - Et Post indvant se Et magister, Et ante Inceptionem cvjvslibet artis per tres dies anteqvam
 compleatvr, sit in Jejvnio, Et vltimo die fiat balnevum, Et indva= se horá qva die compleantvr omnes solemnitates
 Et Socii abstineant, vt ipse fecit, Et dicant per tres dies Orationem sicvt Magister Et ipsvm sequantvr in omnibvs
 qvę facere voverit in arte svá ; Si Magister habere voverit canem evm baptiset, Et dicat, Conjvro te Creatvra Canis
 per Evm qvi te Creavit & baptizo in nomine + amen, vt sis mevs socivs fidelis . - Et Si Vult pvervm vel pvellam
 faciat similiter, post modvm radet ipsi vngvlas Et dicat, Conjvro te Innocens Creatvra per patrem Emaymon ; per
 patrem Eloyl ; per patrem Eloyln ; qvod non habeas potestatem celandi mihi veritatem De omni re qva te
 interrogavero Et sis mihi obediens Et fidelis apostolo christi : deinde lavat pvervm de aqvâ : dicendo sis renovatvs
 Et Mvndificatvs vt neqvam spiritvs in te manere non possit, deinde fvmigetvr, Et pro tvtela

TRANSLATION ENGLISH

Zachariel : Conforcepent : Avachata : bavuchata Oidonay : Eloy : Emagro : Abvaxio : acadis : and barach :
 Sianimil : molechach : Heva : Hely : ay Amylva : hugial : mathea : Bamid : Bamagvel . He Remosegem : Hyomas :
 Ytrus : God, God, grant me that I may persevere in what I intend to do; most holy Father Adonay, you command
 that it be fulfilled.

When three days have passed, let him begin to prepare his art as has been said.

On Companions. Chapter Four.

The invocator or exorcist, when he proposes to do something, ought to consider what company he wishes to have
 with him; for in every experiment in which circles are employed, three companions are necessary, or one; and if
 they are lacking, he ought at least to have a dog tied near him as a companion; and if he has companions, let him
 instruct and teach them all the matters that he wishes to do and all things that they must observe. For if he did
 otherwise, it would be easy for him to die; when they have been taught, let the master take water, and let him
 enter a secret place, and place the water over the head as he did for himself, and let him say: 'Be renewed, cleansed,
 and baptized in the Father, Son, and Holy Spirit, from all your sins,' and the power of the Most High 33 will
 descend upon you, and may it remain always, and may I be able to fulfill the desires of my heart.

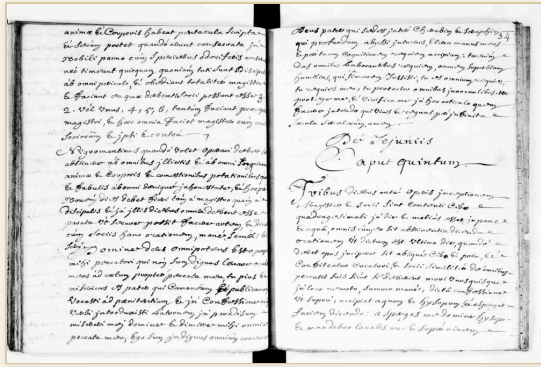
And afterwards let them clothe themselves, and the master too. And before the beginning of any art, for three
 days before it is completed, let him be in fasting, and on the last day let a bath be taken, and let them clothe

themselves at the hour of the day when all the solemnities are completed. And let the companions abstain, as he himself did, and let them say the prayer for three days like the master, and let them follow him in all things that he wishes to do in his art;

If the master wishes to have a dog, let him baptize it, and let him say: 'I conjure you, canine creature, by Him who created you, and I baptize you in the name + Amen, that you may be my faithful companion.'

And if he wants a boy or a girl, let him do likewise; afterwards let him trim his or her nails, and let him say: 'I conjure you, innocent creature, by Father Emaymon; by Father Eloyl; by Father Eloyn; that you have no power to conceal the truth from me concerning every matter about which I shall ask you, and that you be obedient to me and faithful to the Apostle of Christ.' Then let him wash the boy with water, saying: 'Be renewed and cleansed, so that no wicked spirit may be able to remain in you.' Then let him be fumigated, and for protection.

MANUSCRIPT



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TRANSCRIPTION *LATIN*

animæ & Corporis habeat pentacvla Scripta & Secvm portet
quando ervnt consecrata in nobili panno cvm Speciebvz
odoriferis conserva nec timeant qvıcqvam qvoniam tvı Svnt
Discipvli ab omni pericvlo, & obediant totaliter magistro &
faciant ea qvæ debent: Socii possvnt esse 3. 2. vel vnvs, 4, 5, 6,
tantvm faciant præcepta magistri, & hæc omnia faciet
magister cvm cons[?] Sociorvm & ipsi e. contra. -- 7 --
Nigromanticvs quando volet operari debet Se[?] abstinere ab
omnibvs illicitis & ab omni Spvrctia animæ & Corporis &

comestionibvs potationibvsq & fabvlis ab omni deniqve inhonestate, & hoc per novem dies debet fieri tam a
magistro qvam a discipvlis & in illis diebvz omnia debent esse parata vt Secvre possit facere artem, & dicat cvm
Sociis hanc orationem, mane Semel, & Sero. Domine deus omnipotens Esto propi= mihi peccatori qvi non Svm
dignvs levare ocvl[?] meos ad cælvm propter peccata mea tv pivs & misericors es pater qvi Cananæam &
pvblicanvm vocasti ad pœnitentiam & in Confessione cvm verbo introdvxisti latronem in paradısvm miserere mei
domine & dimitte mihi omnia peccata mea, Ego Svm indignvs omnıv creatvr[?]

Devs pater qvi sedes inter Chervbim & Seraphim 34 qvi profvndvm abyssi intveris, Et eleva manvs meas Et per
tvam cognitionem requiem accipiam; lvcem & das omnibvs laborantıbvz requiem, omnem svperbiam hvmlıas,
qvi timorem Ivssisti, tv es omnıv reqvies, tv reqvies mea, tv protector omnıbvz invocantıbvz. te protege me, &
vivifica me in hoc articvlo qvem facere intendo qvi vıvıs & regnas per infinita & secvla seculorvm, amen.

De Iejvniis Capvt qvıntvm.

Tribvs diebvz ante operis inceptionem Magister & Socii Sint Contenti Cibo & qvadragesimali in dies & melıvs
esset in pane & Et aqua, omnis cvmq[?] sit abstinentia dicendo & orationem vt dictvm est vltimo die, quando e
debet opvs incipere Sit absqve cibo & potv, & e confiteatvr Creatori, & Socii Similiter de omnıbvz peccatis Svıs
Sıcvı Si deberet mori Vnvsqvısqve & in loco remoto, Svmmo mane, dictæ confessione vt Svpra, accipiat aqvam &
hysopvm, & aspergat faciem dicendo: asperges me domine hysopo Et mvndabor lavabis me, & Svper nivem e

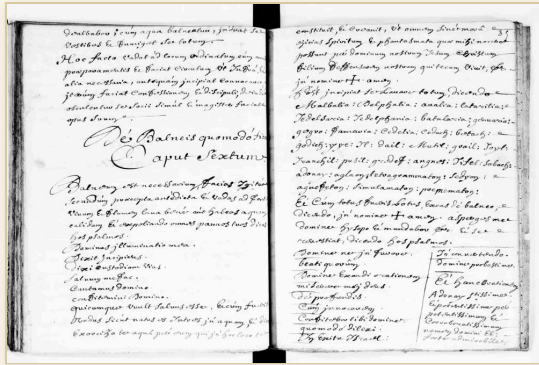
TRANSLATION *ENGLISH*

of the soul and the body let him have the pentacles written, and carry them with him when they be consecrated,
in a noble cloth, with odoriferous substances; let them be kept, and let them fear nothing, for the Disciples are
safe from every peril, and let them obey the Master wholly and do what they ought. The Companions may be 3, 2
or one, 4, 5, 6; only let them do the precepts of the Master, and all this the Master will do with the consent of the
Companions, and they, in turn. -- 7 -- The Necromancer, when he wishes to work, must abstain from all things
unlawful and from all uncleanness of soul and body, from foods, drinks and tales, and, in short, from all
dishonesty; and this must be done for nine days, both by the Master and by the disciples; and in those days all
must be prepared, that he may make the art with safety; and let him say with the Companions this prayer, in the
morning once, and in the evening: Lord God omnipotent, be propitious to me, a sinner, who am not worthy to
lift my eyes to heaven because of my sins; you are a pious and merciful Father, who called the Canaanite woman
and the publican to penitence, and in confession, with a word, brought the thief into paradise; have mercy on me,
Lord, and forgive me all my sins; I am unworthy of all creatures.

God the Father, who sit among the Cherubim and Seraphim, 34. who behold the depth of the abyss, lift up also
my hands, and by your knowledge may I receive rest; you give light and give rest to all who labour, you humble all
pride, you who commanded fear; you are the rest of all, you my rest, you protector of all who invoke you; protect

me and quicken me in this act I propose to do, you who live and reign for the infinite ages of ages. Amen. Of the Fasts. Chapter the Fifth. Three days before the beginning of the work, let the Master and the Companions content themselves with Lenten food on the days, and it would be better with bread and water; whatever the abstinence be, saying also the prayer, as was said. On the last day, when the work must be begun, let it be without food or drink; and let him confess to the Creator, and the Companions likewise, of all their sins, as if each were to die; and in a remote place, very early in the morning, the confession said as above, let him take water and hyssop, and asperge his face saying: Asperge me, Lord, with hyssop and I shall be clean; you will wash me, and above the snow

MANUSCRIPT



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TRANSCRIPTION LATIN

dealbabov ; cum aqua balneatvr, jndvat se vestibvs et fvmiget
se totvm. Hoc facto vadat ad locvm ordinatvm cum omni
praeparamentis et faciat Circvlvm vt jnfra, et alia necessaria,
anteqvm jncipiat Convocare jtervm faciat Confessionem et
Discipvli ; deinde oscvlentvr se Socii simvl et magister faciat
opvs svvm.

De Balneis quomodo fiant Capvt Sextvm.

Balnevum est necessarium, facias Jgitvr secvndvm praecepta

antedicta et vadas ad fontem vivvm et flvmen lava bené avt habeas aquam calidam et expoliando omnes pannos
tvos dicas hos psalmos. Dominvs jllvminatio mea. Dixit jncipiens. Dixi cvstodiam vias. Salvvm me fac. Cantamvs
domino. Confitemini Domino. qvcmqve vult salvvs esse, tecvm fverit Nvdvs sicvt natvs es Jntres jn' aquam, et
dicas Exorcizo te aqua per evm qvi jn' hoc loco te

constitvit, et creavit, vt omnem sine morâ 35 ejicias spiritvm et phantasmata qva mihi nocere possvnt per
dominvm nostrvm Jesvm Christvm filivm deffensorem nostrvm qvi tecvm vivit, &c. jn nomine + . amen . Post
jncipiat se lavare totvm, dicendo Malbalia : Delphalia : avalia : catacilia : Tedelsacia : Tedelphania : batalaccia :
genvacia : gogvo : Jamavia : Cedelia : Cedach : betach : godich : yye : Jl : dail : Mvtil : gvail : Joyl : Jcanchil : pvtill :
gcedef : angnes : Tifel : Sabaoth : adonay : agla oy : tetragrammaton : Sedron : agneffeton : simvlamatoy :
premematon : Et Cvm totvs fveris lotvs, Exeas de balneo, dicendo, jn nomine + amen . asperges me domine
hysopo et mvndabov &c. Et se revestiat, dicendo hos psalmos. Domine ne jn' fvore. | Jn' convertendo. beati
qvorum. | domine probasti me. Domine Exavdi orationem | Et hanc orationem miserere mei devs. | Adonay
stissime. De profvndis. | et potentissime per Cvm jnvocarem. | potentissimvm et Confitebor tibi domine. |
Corroboratissimvm qvomodo dilexi. | nomen domini El : Jn Exitv Jsrael : | forte admirabile,

TRANSLATION ENGLISH

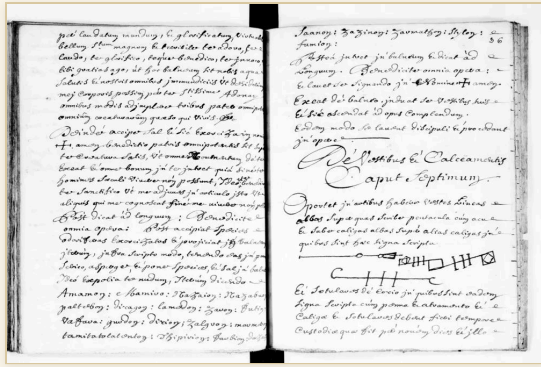
I shall be whitened; let him bathe with water, clothe himself in the vestments and fumigate himself wholly. This
done, let him go to the appointed place with all the preparations, and make the Circle as below, and the other
necessary things; before beginning to convoke, let him make the Confession again, and the Disciples also; then let
the Companions kiss one another together, and let the master do his work.

Of the Baths, how they are made. Chapter the Sixth. The bath is necessary; make it, then, according to the
aforesaid precepts, and go to a living spring or river and wash yourself well, or have warm water; and stripping off
all your garments, say these psalms: «The Lord is my light»; «I said: I will keep *[my ways]*»; «Save me»; «Let us
sing to the Lord»; «Confess to the Lord»; «Whosoever wishes to be saved». When you are naked, as you were
born, enter the water and say: I exorcize you, water, by Him who in this place

constituted and created you, *[that]* without delay you cast out 35. every spirit and phantasm that may harm me,
through our Lord Jesus Christ, Son, our defender, who lives with you, etc. In the name + amen. Afterward let
him begin to wash himself all over, saying: Malbalia, Delphalia, Aualia, Catacilia, Tedelsacia, Tedelphania,
Batalaccia, Genuacia, Gogvo, Jamavia, Cedelia, Cedach, Betach, Godich, Yye, Jl, Dail, Mutil, Guail, Joyl, Jcanchil,
Putil, Gcedef, Angnes, Tifel, Sabaoth, Adonay, Agla, Oy, Tetragrammaton, Sedron, Agneffeton, Simulamatoy,
Premematon. And when you are wholly washed, come out of the bath saying: In the name + amen; asperge me,
Lord, with hyssop, and I shall be clean, etc. And let him robe himself, saying these psalms: «Lord, *[rebuke me]* not
in your fury»; «In turning back»; «Blessed are they whose *[sins]*»; «Lord, you have proved me»; «Lord, hear my
prayer»; and this prayer: «Have mercy on me, God»; «Out of the depths»; «When I called upon you»; «I will

confess to you, Lord»; «How I have loved»; «In the going forth of Israel». *[Right column, interlinear prayer:]*
Most holy and most powerful Adonay, by the most potent and most corroborated name of the Lord El, strong
and admirable.

MANUSCRIPT



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TRANSCRIPTION LATIN

p[er] lavdatvm nvmen, et glorificatvm, Virtuale bellvm
s[anc]tvm magnvm et terribile ter adoro, ter lavdo, ter
glorifico, teqve benedico, ter jnvoco, tibi gratias ago, vt hoc
balnev[m] sit nobis aqua salvtis et nostris omnibvs jmmvndiciis
vt desideriv[m] mej Corporis possim p[er] te Altissime
Adonay omnibvs modis adjmplere tribve pater omnipot[ens]
omniv[m] creatvrv[m] qvæso qvi Vivis. &c. Deinde accipe Sal
et sic Exorciza jn nomi[ne] † amen. benedictio patris
omnipotentis sit svp[er] te Creatvra Salis, Vt omne

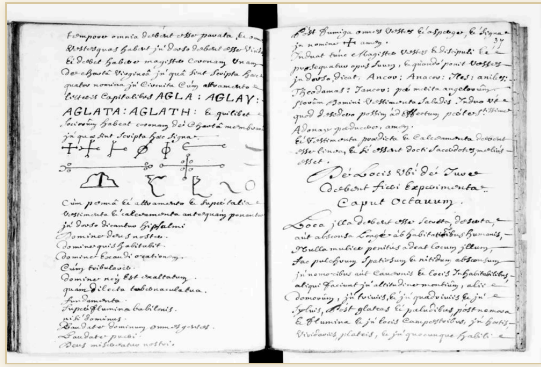
Nocvmentvm de te Exeat et omne bonvm jn te jntret qvia sine te homines Sæcvli Vivere non possvnt, Ideo † te
benedico ter Sanctifico Vt me adjvves jn' articvlo jsto Vt aliquis qvi me cognoscat sine me vivere non pos[sit] Post
dicat ad longvm ; Benedicite omnia opera : Post accipiat Species odoriferas Exorcizatas et projiciat jn balnev[m]
jtervm, jnfra Scripto modo, tenendo eas jn pan[no] Serico, asperge, et pone Species, et Sal jn balnev[m] Ideo
expolia te nvdvm, Itervm dicendo . Amamon : Mamivo : Nazaion : Nazabvon paltelboy : dicagon : lamedon :
Zaron : Gvtin : Vafava : gydon : dirion ; Zalgon : mavmeon tamitatolaton : Thipirion : Favbion : Jaza[?]

Jaanon : Zazinon : Zavmathon : Jlylon : e 36 fvmion : Postea jntret jn' balnev[m] et dicat ad Longvm . Benedicite
omnia opera : Et lavet se signando jn' Nomine † amen . Exeat de balneo, jndvat se Vestibvs svjs Et sic ascendat ad
opvs Complendvm . Eodem modo se lavent discipvli et procedant jn' opere . De Vestibvs et Calceamentis Capvt
Septimvm . Oportet jn' artibvs habere Vestes Lineas albas svp[er] qvas scribe pentacvla cvm acv Et habeas caligas
albas svp[er] alias caligas jn' qvibvs sint hæc signa scripta . *[figure: magical characters]* Et Sotvlares de' corio jn'
qvibvs sint eadem signa scripta cvm penna et atramento et Caligæ et Sotvlares debent fieri tempore cvstodiæ qvæ
sit p[er] novem dies et jllō

TRANSLATION ENGLISH

By the praised and glorified divinity, the virtual holy war, great and terrible, thrice I adore, thrice I praise, thrice I
glorify, and I bless you, thrice I invoke, I give you thanks, that this bath may be for us water of salvation and
cleanse all our impurities, so that I may be able to fulfill the desire of my body through you, Most High Adonay,
in all ways; grant, Father Almighty of all creatures, I beseech you, who live. etc. Then take salt and thus exorcise in
the name † amen. The blessing of the Father Almighty be upon you, creature of salt, that every harm may depart
from you and every good enter into you, because without you the men of the world cannot live; therefore † I
bless you, thrice I sanctify you, that you may help me in this moment, that anyone who knows me may not be able
to live without me. Then let him say at length: 'Bless all works'. Afterward let him take exorcised odoriferous
spices and throw them again into the bath, in the manner written below, holding them in a silk cloth; sprinkle,
and place the spices and the salt in the bath. Therefore strip yourself naked, saying again: Amamon, Mamivo,
Nazaion, Nazabuon, Paltelboy, Dicagon, Lamedon, Zaron, Gutin, Vafava, Gudon, Dirion; Zalgon, Mavmeon,
Tamitatolaton, Thipirion, Favbion, Jaza[?], Jaanon, Zazinon, Zavmathon, Jlylon, e 36 Fumion. Afterward let him
enter the bath and say at length: 'Bless all works'. And let him wash himself, signing himself in the name † amen.
Let him go out of the bath, clothe himself in his garments, and so proceed to complete the work. In the same
manner let the disciples wash themselves and proceed in the work. On the garments and footwear. Chapter Seven.
It is necessary in the arts to have white linen garments on which write pentacles with a needle; and you shall have
white hose over other hose, on which these signs are written. *[figure: magical characters]* And shoes of leather, on
which the same signs are written with pen and ink; and the hose and shoes must be made in the time of the
custody which is for nine days and in it...

MANUSCRIPT



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TRANSCRIPTION LATIN

Tempore omnia debent esse parata, Et omnes Vestes quas habent in dorso debent esse Virides Et debet habere magister Coronam Vnam De chartâ Virineâ in quâ sint scripta haec quatuor nomina in circvitv Cûm attramento & litteris Capitalibvs AGLA : AGLAY : AGLATA : AGLATH : Et quilibet e Sociorum habeat coronam de chartâ membranâ in quâ sint scripta haec signa.

[figure: series of crosses and linear geometric symbols]

Cûm pennâ Et attramento Et syper talia Vestimenta Et calceamenta anteqvam ponantvr in dorso dicantvr hij psalmi Domine deus noster. Domine quis habitabit. Domine Exaudi orationem. Cûm tribvlarer. Domine non Est exaltatvm. quâm dilecta tabernacvla tva. fvndamenta. syper flvmina babilonis. nisi dominvs. Lavdate dominvm omnes gentes. Lavdate pveri. Deus misereatvr nostri.

Post fvmita omnes Vestes & asperge, & signa in nomine + amen . 37 Indvat tvnc Magister Vestes & discipvli Et prosequatvr opvs svvm, & quando ponit Vestes in dorso, dicat, Ancov: Anacov: Iles: aniles: Theodamas : Iancov : per merita angelorum istorvm Domini Vestimenta Salvts Indvo Vt quod desidero possim ad Effectvm perfectissime Adonay perducere, amen. Et Vestimenta praedicta & calceamenta debent esse linea, & si essent docti Sacerdotis, melivs esset.

De Locis Vbi de Jvre debent fieri Experimenta . Capvt Octavvm .

Loca illa debent esse secreta, deserta, avt absconsa longé ab habitationibvs hvmanis, Nvlla mvlier penitvs adeat locvm illvm, fac pvlchrvm spatiosvm & nitidvm absconsvm in nemoribvs avt cavernis & locis Inhabitabilibvs aliqui faciunt in altitvdine montivm, alij domorum, in trivijs, & in qvadrivijs & in sylvis, Post lvcos & palvdibvs, post nemora Et flvmina & in locis Campestribvs, in hortis, Viridarijs, plateis, & in qvocvqve habili e

TRANSLATION ENGLISH

time all must be prepared. And all the Vestments they wear on the back must be green; and the master must have a Crown of virgin parchment, on which these four names be written around it, with ink and capital letters: AGLA, AGLAY, AGLATA, AGLATH; and let each of the Companions have a crown of membrane parchment, on which these signs be written.

[figure: a series of crosses and linear geometric symbols]

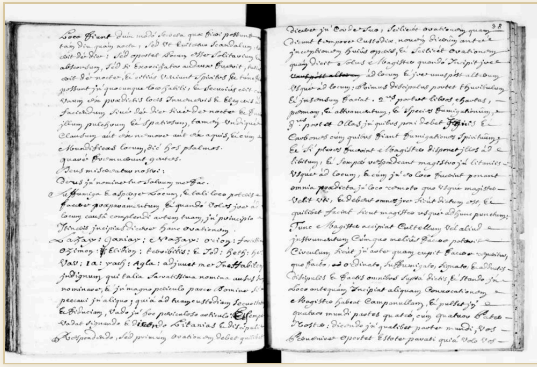
With pen and ink; and over such Vestments and footwear, before they be put on the back, let these psalms be said: «Lord our God»; «Lord, who shall dwell?»; «Lord, hear my prayer»; «When I was troubled»; «Lord, [my heart] is not exalted»; «How beloved [are] your dwellings»; «The foundations»; «Upon the rivers of Babylon»; «Unless the Lord»; «Praise the Lord, all nations»; «Praise, servants»; «May God have mercy on us».

Afterward fumigate all the Vestments and asperge them, and sign in the name + amen. 37. Then let the Master clothe himself in the Vestments, and the disciples, and pursue his work; and when he puts the Vestments on his back, let him say: Ancov, Anacov, Iles, Aniles, Theodamas, Iancov: by the merits of these angels of the Lord I clothe myself in the Vestments of Salvation, that what I desire I may bring to effect most perfectly, Adonay. Amen. And the said Vestments and footwear must be of linen; and if they were of a learned Priest, it would be better.

Of the Places where by right the Experiments must be made. Chapter the Eighth. Those places must be secret, deserted or hidden, far from human habitations; let no woman at all approach that place; make it fair, spacious

and clean, hidden in the woods or caverns and uninhabitable places. Some make *[them]* on the height of the mountains, others of the houses, in the crossroads, and in the meeting of four ways, and in the forests; behind the woods and in the marshes; behind the groves and the rivers, and in the country places, in the gardens, orchards, squares, and in any apt *[place]*

MANUSCRIPT



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TRANSCRIPTION LATIN

Loca fiunt dum modo secreta quæ fieri possunt tam die quam nocte, Sed ut Evitetur scandalum, tunc erit de die: Sed oportet locum esse solitarium Et absconsum, Sed si Exorcizator audax fuerit, tunc erit de nocte, Et citius veniunt spiritus, Et tunc fieri possunt in quocunque loco stabili, Et securus erit cum unum ex prædictis locis Invenieris Et Elegeris ad faciendum sive de die sive de nocte Et facies illum pulchrum Et spatiosum, tamen undique clavum aut ex nemore aut ex aquis, Et cum e Mundificas locum, dic hos psalmos. quare

fremverunt gentes. Deus misereatur nostri: Deus in nomine tuo salvum me fac. Suffragmina Et asperge Locum, Et tali loco poteris e facere præparamentum, Et quando voles ire ad locum causa complendi artem tuam, in principio e Itineris incipias dicere hanc orationem. Zazay: Ganiay: e Nazay: orion: fortissime ozimon: Elidion: terribilis: Et Jod: heth: he: Vav: Ia: yach: Agla: adjuvet me Ineffabilem indignum qui talia sacratissima nomina ausus sum nominare, Et in magno periculo parce Domine si e peccavi in aliquo; quia ad tuam custodiam, securitatem Et fiduciam, Vado in hoc periculoso articulo: Et semper vadat signando Et dicendo Litanias Et discipuli e Respondendo, sed primum orationem debet quilibet

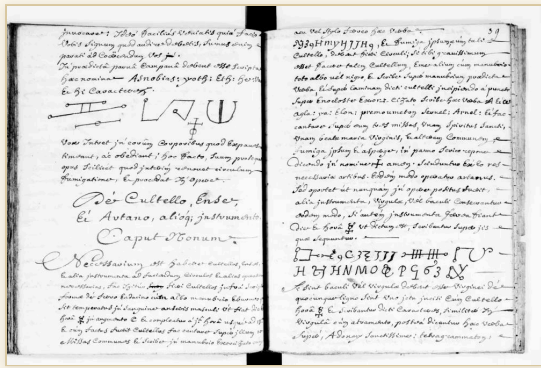
Dicere in Corde suo, scilicet orationem quam 38 dicunt tempore Custodiæ novem dierum ante e inceptionem huius operis, Et scilicet orationem quam dicit solus e Magister quando Incipit ire e unus post alterum ad locum Et ire unus post alterum usque ad locum: Primus discipulus portet thribulum Et incensum faciat. 2us portet libros, chartas, - pennam, Et atramentum, Et species fumigationum, e 3us portet ollas in quibus poni debet illegibile Ignis Et Carbones cum quibus fiant fumigationes spirituum; Et si plures fuerint e Magister disponet illos ad e libitum, Et semper respondeant magistro in litanis - usque ad locum, Et cum in eo loco fuerint ponant omnia prædicta in loco remoto quo usque magister - velit uti; Et debent omnes ire sicut dictum est, Et quilibet faciat sicut magister usque ad hunc punctum: Tunc e Magister accipiat Cyltellum vel aliud e instrumentum Cum quo melius facere poterit e Circulum sicut in antea quam cepit facere reperitur, quo facto, ad ordinato, suffraginato, signato, Et adductis - Discipulis Et factis omnibus supra dictis, Et stando in e loco antequam Incipiat aliquam Convocationem e Magister habeat Campanulam, Et pulset in e quatuor mundi partes quater, cum quatuor Pater - Noster: dicendo in qualibet parte mundi, vos - Convenire oportet Estote parati quia volo vos -

TRANSLATION ENGLISH

The places are made provided they be secret, *[and]* they can be made both by day and by night; but to avoid scandal, it will be safer by day; yet it is fitting that the place be solitary and hidden. But if the Exorcist be bold, it will be safer by night, and the spirits come more quickly; and then they can be made in any stable place; and it will be safer when you find and choose one of the said places to make it, whether by day or by night; and make it fair and spacious, though closed on every side, whether by the wood or by the waters; and when you purify the place, say these psalms: «Why did the nations rage?»; «May God have mercy on us»; «God, save me in your name». Fumigate and asperge the place, and in such a place you will be able to make the preparation; and when you wish to go to the place to complete your art, at the beginning of the way begin to say this prayer: Zazay, Ganiay, Nazay, Orion, most strong, Ozimon, Elidion, terrible, and Jod, Heth, He, Vav, Ia, Yach, Agla: help me, ineffable and unworthy, who have dared to name such most sacred names; and in the great peril pardon, Lord, if I have sinned in anything, because to your custody, safety and trust I go in this perilous act. And let him always go signing himself and saying the Litanies, and the disciples answering; but first each one must

say in his heart the prayer, that is, the prayer they 38. say in the time of the Custody of nine days before the beginning of this work, and the prayer that the Master alone says when he begins to go; [*and let them go*] one after another to the place, and go one after another to the place. Let the first disciple carry the thurible and make the incense; let the 2nd carry the books, papers, pen, ink and the substances of the fumigations; let the 3rd carry the pots in which the fire must be placed, and the coals with which the fumigations of the spirits be made; and if they be more, the Master will dispose them at his pleasure, and let them always answer the master in the Litanies up to the place; and when they be in that place, let them put all the aforesaid in a remote place until the master wishes to use it; and all must go as was said, and let each do as the master up to this point. Then let the Master take the Knife or other instrument with which he can best make the Circle, as before is found that he wishes to make; which done, ordered, fumigated, signed, and the Disciples brought, and all the things said above done, and being in the place, before beginning any Convocation, let the Master have a Bell, and ring in the four parts of the world four times, with four Our Fathers, saying in each part of the world: You must assemble; be prepared, because I wish you

MANUSCRIPT



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TRANSCRIPTION *LATIN*

Left Colvmn

invocaver: Tolle Bacillv Venerabilis quia facto tibi signvm
qvod avdivere Deo placvit, svmvs enī parati ad Obediendvm
tibi. Tv prædicta pavĭa Compana debent esse scripta hæc
nomina Asmobias: yrotg: Elg: Berill Et hi Characteres

[figure: geometric signs and a seal with a cross]

Vos Invet in eorvm Conspectibvs qvod Expectaveris
Adveniant, ac Obediant: hoc facto, tvvm propofitvm opvs

scilicet qvod inivngis, revocat circvlvm fvmigatione, Et procedat ad opvs.

De Cvltello, Ense, Et Avtano, alijsqve instrvmento Capvt Nonvm

Necessarium est habere Cvltellos, Ensem, Et alia instrvmenta ad faciendvm Circvlos qualibet operatione
necessarias, hæc Igitvr fient: Cvltellvs inspicito Acvm de ferro Enteino cvm albo manvbrio Ebv- neo temperabis in
sangvine anseris mascvli Vt Artis Ma- gica sit avgmento Et compleatvr asse qvieta E cvm factvs fverit Cvltellvs fac
cantare Svper evm 19 vices Orationes et scribere in manvbrio Exorcisato cvm

Right Colvmn

sev vel Stylo ferreo hæc verba Agla + H M Y H J J H 9, Et fvmiga ipsvm cvm ta- Cvltello, dicant ter: Cœvili: sit
tibi gravissimvm Opvs facere talem Cvltellvm, Emeric alivm cvm manvbrio toto albo vel nigro, Et scribere svper
manvbrivm prædicta verba, Et svper cæminam dic: cvtelli: incipiendo a pvncto Svper Enochoster Exorcis: Citato
scribere hæc verba A ē ē agla: ya: Elori: premovmetoy Senvel: Arnel: & fac cantaver svper evm hæc missas, Vnam
Spiritus Sancti, Vnam beatæ mariæ Virginis, Et aliam Commvnem fvmiga ipsvm Et asperges, in panno serico
repone Dicendo in nomine + A m e n. Sciendv̄m est de res necessaria attribvs. Eodem modo opvs erit avtanvs. Sed
oportet vt nvnqvam in opvs poteris hoc vti, alia instrvmenta, Vngvla, vel bacvli Consecrantvr Eodem modo, Si
avtem instrvmenta fverint Diver in hora + Vt dictvm est, servantvr svper his qvæ seqvntvr.

[figure: seals and magical characters]

H 7 H N M O P Q 6 3 X sint bacvli vel Vngvlæ debent esse Virgineæ De qvocvnqve ligno sint Vno ictv incisi
Cvivs Cvltello hora + Et scribantvr dicti Characteres, similiter Vngvlæ cvm atramento, postea Dicantvr hæc verba
svper, Adonay Sanctissime: tebagcammator:

TRANSLATION *ENGLISH*

[Left column] to invoke you: Take the venerable Staff, because I have made you the sign that it pleased God to
hear; we are, then, prepared to obey you. On the aforesaid little Bell these names must be written: Asmobias,
Yrotg, Elg, Berill, and these Characters.

[figure: geometric signs and a seal with a cross]

May they find in their presence what you shall expect, that they come and obey. This done, your proposed work
[completed], that is, what you command, revoke the circle with fumigation, and let him proceed to the work.

Of the Knife, the Sword, the Artavus and the other instruments. Chapter the Ninth. It is necessary to have
Knives, a Sword and other instruments to make the Circles, necessary in any operation; let it be done, then, thus:
for the Knife, procure an iron needle of steel, with a white ivory handle; you will temper it in the blood of a male

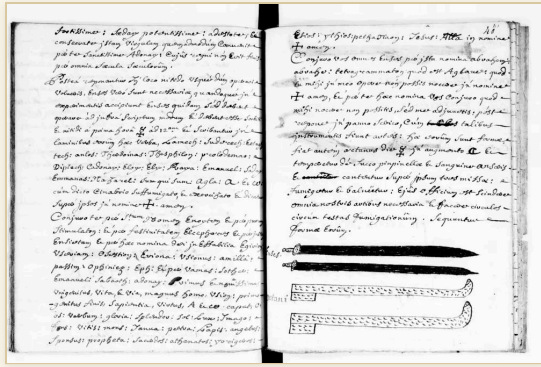
goose, that the Magical Art be in increase and be completed in gentle peace; and when the Knife be made, have the Prayers chanted over it 19 times, and write on the exorcized handle with

[Right column] an iron stylus these words: Agla + H M Y H J J H 9; and fumigate it with the same Knife; let them say three times: Cœuili; may it be most grievous to you to make such a Knife. *[Prepare]* another with the handle all white or black, and write on the handle the aforesaid words; and on the blade say: *[the name of the]* knife, beginning from a point above Enochoster; exorcized, promptly write these words: A ē ē Agla, Ya, Elori, Premoumetoy, Senuel, Arnel; and have chanted over it these masses, one of the Holy Spirit, one of the blessed Virgin Mary, and another Common; fumigate it and asperge it, keep it in a silk cloth, saying in the name + amen. It is to be known that three necessary things are attributed. In the same manner the artavus will be made; but it is fitting that you never be able to use it in the work. The other instruments, the burin or the staves, are consecrated in the same manner; but if the instruments be divers, in the hour + as was said, they are kept over these things that follow.

[figure: seals and magical characters]

H 7 H N M O P Q 6 3 X: whether they be staves or burins, they must be virgin, of whatever wood they be, cut with a single stroke, with which Knife, in the hour +; and let the said Characters be written; likewise the burins, with ink; afterward let these words be said over *[it]*: Most holy Adonay, Tebagcammator,

MANUSCRIPT



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TRANSCRIPTION LATIN

[Left column]

fortissimer : hodieq; potentissimer : adivtor : Et consecratvr
istam Virgvlam qvoqvomodo cvm sanctifica pote sanctissime
Adonay : Cvivs regni non erit finis pro omnia secvla
seclorvm .

Postea componantvr Z' Coco nihilo Vsque Dvm operatvs
fveris, Ervnt hec tibi svnt necessaria qvandoqve in
experimentis accipient Erisies qvidam sed dabvnt operam ad

istivs Scriptvram modvm Et dabvnt esse soli Et nichil a prima hora & ad 12am Ei scribantvr in caminibvs domvs
hec verba, Sarneth : Sadroech : Eloy tech : anlod : Theodimas : Thespilion : procoledemao : Diplach : Cadonay :
Eloy : Ely : Mara : Emanvel : Sadey Emmanael : Nazarel : Svm qvi svm : Agla : a : fi : celi cvm Dicto Cimbalo
svffvmigato, & exorcizato & Dicatvr svpra ipsvm in nomine + a : amen .

Conivro te per ipsvm dñm Devm Enoyton & per ipsvm Stimvlatoy : & per festivitatem Elecpharacos & per ipsivs
Enlistiam & per hec nomina Dei in Effabilia Egvion Vsoriam : Onoelion : Emona : Vsionvs : amilla : passim :
Opininiez : Eph : & per Vamas : Sothoe : Emanveli : Sabaoth : Adonay : illegible simvs Engvistrinam Vnigentvs,
Vita, & Via, magnvs Homo, Visy : primvs & gentivs Amis, Sapientia, Virtvs, A & co : capvt, O is : Verbvm : gloria
: splendor : Sol : Lvix : Imago : fons : Vitk : mens : Janva : petra : Lapis : angelvs : Sponsvs : propheta : Sacerdos :
athanatos : yo vigebo :

[Right column]

Christ : y fios : peto ga Diaoy : Jesvs : Amen in nomine + a amen .

Conivro vos omnes & Eivsdem per ista nomina abroafam : abraafos : betvay : camihatoy : qvod est Aglavres : qvod
tv misisti in meo opere non potes nocere in nomine + a amen, & per te hoc nomina dñs Conivro qvod misisti
nocere non possitis, sed me adivnetis : postea repones in panno serico, Cvi[?] illegible talibvs instrvmentis Ervnt
avtem : hec omnia svnt forme : fiat avtem, actanvs Dier & in avgmento a [figure: sign] temperetvr De hocco
pinpinella & Sangvine anoris & illegible cantetvr & svper ipsvm teret mistar : a fvmigetvr & Balneetvr : Ejiciis &
illegible ex sindone omnia nobis avtem necessaria & facies circvlos circvm testas fvmigationvm . Seqvntvr forma
Eorvm .

[figure: two black knives with ornamented handles, followed by two sheaths or scabbards decorated with dots and lines]

TRANSLATION ENGLISH

[Left column]

...most mighty, and today also most powerful helper; and consecrate this Rod in whatever manner, with
sanctification and power, most holy Adonay, whose kingdom shall have no end through all ages of ages.

Afterward the things are arranged until you have worked. These will be necessary to you when, in the
experiments... but they will apply themselves to the manner of this Writing, and shall be alone, and let nothing be
done from the first hour to the twelfth. Let these words be written on the chimneys of the house: Sarneth,
Sadroech, Eloy tech, Anlod, Theodimas, Thespilion, Procoledemao, Diplach, Cadonay, Eloy, Ely, Mara, Emanuel,
Sadey, Emmanael, Nazarel, «I am who I am», Agla, a, fi, celi; with the said Cymbal fumigated and exorcized; and
let it be said over it: in the name + a, amen.

I conjure you by the very Lord God Enoyton, and by Stimulatoy himself, and by the festivity Elecpharacos, and by his Enlistia, and by these ineffable names of God: Eguion, Vsoriam, Onoelion, Emona, Vsionus, Amilla, Passim, Opininez, Eph; and by Vamas, Sothoe, Emanueli, Sabaoth, Adonay, *[illegible]*... Only-begotten, Life and Way, great Man, ... first and ..., Wisdom, Virtue, A and O; head, ... Word, glory, splendor, Sun, Light, Image, fount of Life, mind, Door, stone, Stone, angel, Bridegroom, prophet, Priest, Athanatos, ...

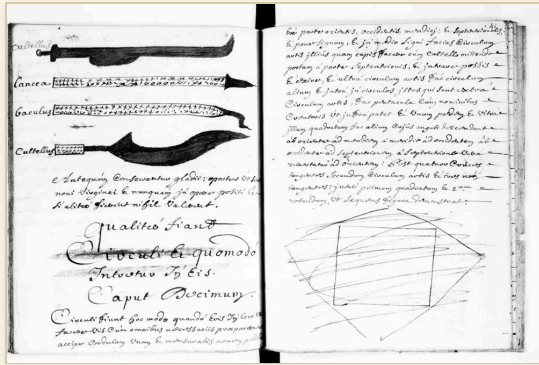
[Right column]

...Christ, ... Jesus, amen, in the name + a, amen.

I conjure you all, and yours, by these names: Abroafam, Abraafos, Betvay, Camihatoy —which is Aglaures— that you, who sent yourself into my work, may not be able to harm, in the name + a, amen; and by you, these names, Lord, I conjure that those you sent may not be able to harm, but rather help me. Afterward you shall keep it in a silk cloth, with such instruments. All these shall be the forms. Let it be done, then: ... and in the waxing of the *[moon]* let it be tempered with pimpernel and goose blood, and let it be sung, and over it let there be rubbed ...; let it be fumigated and bathed; take from the linen all that is necessary to us; and you shall make circles around the potsherds of the fumigations. Their forms follow.

[Figure: two black knives with ornamented hilts, followed by two sheaths decorated with dots and lines.]

MANUSCRIPT



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TRANSCRIPTION *LATIN*

Cvltellvs Cancea Bacvlvs Cvltellvs

[figure: four knives/daggers with inscriptions on the blades]

e Antequam Consecventvr gladij: oportet vt fin- novi
diligenter & nvnqvm in opvs positvs fi aliter fverint nihil
valebvnt.

Qvaliter fiant Circviti & qvomodo Invocetvr Tj' Ei's. Capvt
Decimvm

Circviti fivnt hoc modo quando eis Tj' loco vti facere vis Cvm
omnibvs necessarijs preparabis acciper Candelam vnam & mensvrabis novem pal-

Es pavtar orientis, occidentis, meridiei; & septentrionis, & poner signvm; & in medio signi facias circvltvm avtis
illivs qvam cvpis facere cvm Cvltello mittendo potentiam a parte septentrionis, & in khoaver potes e scribere, & vt
ibi circvndvm avtis fac circvltvm alivm & intra in circvlos istos qvi svnt deavra e Circvltvm avtis, fac portatacvla
Cvm nominibvs Canoonis vt infra patebit & Cvm pedes & Vitra illvm qvadratvm fac alivm Cvivs angvli
descendente ab oriente ad meridiem a meridie ad occidentem, ab a occidente ad septentrionem a septentrione
Velo a celestatvra ad orientem: & sint qvatvor Circvli sangvineis secvndvm Circvltvm avtis & totvs noth sangvineis:
in qvibvs primvm qvadratvm & dvm rotvndvm, Vt seqvens figvra demonstrat.

*[figure: geometric diagram of a square inside a circle with radiating lines]*TRANSLATION *ENGLISH**[Labels: Knife · Lancet · Staff · Knife.]**[Figure: four knives/daggers with inscriptions on the blades.]*

Before the swords are consecrated, they must be new, made with care, and never before put to any work; if they be
otherwise, they will be worth nothing.

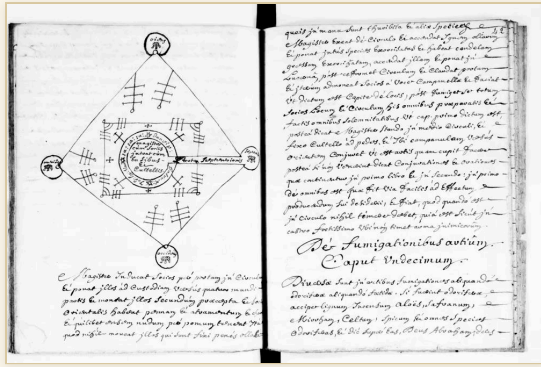
How the Circles are made, and how *[the spirit]* is to be invoked in them. Chapter Ten.

The Circles are made in this way: when you wish to use them in a place, you shall prepare it with everything
necessary; take one candle and measure nine spans

toward east, west, south and north, and set a mark; and in the middle of the mark trace with the Knife the circle of
the art you wish to make, directing the power from the north side, and in it you may write; and to surround it,
make another circle of the art; and enter into those circles, which are gilded around the Circle of the art. Make
pentacles with the names of the Canon, as will appear below, at a foot's distance; and beyond that square make
another, whose angles descend from east to south, from south to west, from west to north, and from north again
to east; and let there be four blood-red Circles conforming to the Circle of the art, and the whole ... blood-red; in
which first *[make]* the square and then the round, as the following figure shows.

[Figure: a geometric diagram of a square within a circle with radiating lines.]

MANUSCRIPT



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TRANSCRIPTION LATIN

LEFT COLVMN (Folio/Pliego izquierdo)

[figure: circular magical seal with characters and names; in the center: "Magister", "Tetragrammaton", "Elohim", "Adonai", "Aglā", "On", "Tetragrammaton"; around the circle: "Ego sum qui sum", "Qui est", "Qui erat", "Qui venturus est"; at the bottom: "per omnia secula seculorum. Amen."]

Ego Magister indvcat socios p° postam in Circvlvm Et ponat illos ad Cvstodiam versvs qvatvor mvndi partes Et moneat

illos secvndvm precepta Et solvm Orientalis habeat pennam Et atramentvm, Et char- tam Et qvotiescvnqve nvdvm pedem promvm tenent Ma- gister nihil moveat illos qvi svnt fixi penes ollam

RIGHT COLVMN (Folio/Pliego derecho)

qves in manv svnt scrivisita Et alijs speciebvς Magister Exeat de Circvlo Et accedat Ignem allatvm Et ponat jvxta species exorcizatas Et habeat candelam et qvotiescvnqve exorcizatvm, accedat illam Et ponat in svscipiat post reformationem Circvlvm Et clavdat portam Et itervm admoneat socios a Voce Campanelle Et faciat Et dictvm est Capite de loco } post transiget ad totvm socios Locvm Et Circvlvm, hiis omnibvs preparatis Et factis omnibvs solemnitatibvs Vt cap. primo dictvm est, postea Dicat e Magister stando in medio Circvli, Et fixo Cvltello ad pedes, Et Thi campanvlam Vodvs Oricivm Conjvret et vti avis qvam cvpit facere postea h'no' non moveant Dicat Conjvrationes et orationes qvas constitvimvs in primo libro Et in secvndo : in primo De omnibvs est qvia sit via facilis ad Effectvm prodvcendvm svi desiderii, Et fiat, qvodo qvando est in Circvlo nihil timere debet, qvia est sicvt in castro fortissimo Vitrioli Amet avma inimicorvm.

De fvmigationibvs avivm. Capvt Vndecimvm.

Dicta svnt in actibvs fvmigationes aliquando doctrina aliquando facta. Si fverint odorifera accipies lignvm Incensvm albos, lasfanvm, e Nivibvs, Celtvm, Spicvm si omnes species odoriferas, et Dic svper Eas, Devs Abraham, Devs

TRANSLATION ENGLISH

[Figure: a circular magical seal with characters and names; at the center: «Magister», «Tetragrammaton», «Elohim», «Adonai», «Aglā», «On», «Tetragrammaton»; around the circle: «Ego sum qui sum», «Qui est», «Qui erat», «Qui venturus est»; below: «per omnia secula seculorum. Amen.»]

[Left column] Let me, the Master, lead the companions first through the gate into the Circle, and place them on guard toward the four parts of the world, and admonish them according to the precepts; and let only the one [at] the East have pen, ink and paper; and however often they hold their foot bare ..., let the Master not move those who are fixed beside the pot.

[Right column] ...which are written in the hand, and with other species let the Master go out of the Circle and bring near the fire that was fetched and set it beside the exorcized species, and have a candle; and however often [something] exorcized, let him approach it and receive it after re-forming the Circle; and let him close the gate, and again admonish the companions with the voice of the little bell, and do as was said in the chapter of the place; afterward let him go over the whole place of the companions and the Circle. All this prepared, and all the solemnities fulfilled as was said in the first chapter, afterward let the Master, standing in the middle of the Circle, with the Knife fixed at his feet, and with the little bell ... conjure the art he wishes to make; then, [that] they move not; let him say the conjurations and prayers we established in the first book and in the second. In the first, of all,

that there may be an easy way to produce the effect of his desire; and let it be done so that, when he is in the Circle, he need fear nothing, for he is as in a most strong castle ... against the weapons of the enemies.

Of the fumigations. Chapter Eleven.

The fumigations have been mentioned in the operations, sometimes by doctrine, sometimes by practice. If they be fragrant, you shall take wood, white incense, ladanum, ... calamus, spikenard, and all fragrant species, and say over them: God of Abraham, God of...

MANUSCRIPT



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TRANSCRIPTION *LATIN*****LEFT COLVMN****

Isaac; Deus Jacob: Benedic hic Creatvram & speciem quam
Visvrus es ad gloriam svi nominis & Eivs laudem, & ad
omnem illegible vt nihil phantasma intrare possit in eam per
Dominvm nostrvm illegible. Conjvro te Creatvra & species
ista vt omne phantasma & omnis spiritvs immvndvs inimicvs
in nomine Patris & Filii & Spiritvs Sancti, vt exeat ab hac
Creatvra & omni fallacia & neqvitia vt sit species ista

sanctificata in nomine Dei Patris omnipotentis & Domini nostri Jesv Christi, vt gvstantes ex ea sentiant bonvm &
avxilium & virtvtem spiritvs sancti. Et sicvt in qvovcnqve loco species ista fverit vel consecrata fverit in nomine
Patris & Filii & Spiritvs Sancti, ita in Exorcizando aliquos spiritvs non avdeant appropinqvare aut adversari. Ita vt
in diebvs & noctibvs semper illegible Dei patris omnipotentis & Filii & Spiritvs Sancti. Sit benedicta Domine
Creatvra ista & omnis virtvs & omne malvm & omnis illegible sit in ea & omnis illegible & omnis spiritvs
immvndvs sit in ea maledictvs & omnis virtvs & omnis potestas & omnis neqvitia sit in ea maledicta & omnis
spiritvs immvndvs sit in ea maledictvs & omnis virtvs & omnis potestas & omnis neqvitia sit in ea maledicta &
omnis spiritvs immvndvs sit in ea maledictvs & omnis virtvs & omnis potestas & omnis neqvitia sit in ea maledicta &
omnis spiritvs immvndvs in nomine Patris & Filii & Spiritvs Sancti. Et asperse aqua benedicta & ponatvr in pixide
sev vascvlo mvndo & recondatvr & servetvr in loco mvndo & mvndo & mvndo & omnis spiritvs immvndvs &
omnis neqvitia & omnis virtvs & omnis potestas & omnis illegible & omnis spiritvs immvndvs & omnis neqvitia
in nomine Patris & Filii & Spiritvs Sancti. Benedic Domine Creatvram istam & omnem virtvtem & omnem
speciem & omnem splendorem & omnem illegible & omnem odorem & omnem illegible & omnem virtvtem &
omnem illegible & omnem illegible in nomine Patris & Filii & Spiritvs Sancti.

****RIGHT COLVMN****

Exorcizo te Creatvra Ignis & species ista facta svnt omnia vt nihil mali aliquva officiat phantasmata vt nocere non
possit illegible hvmanis per invocationem altissimi & virtvtem & benedictionem Domini nostri illegible. Domine
sancte illegible & benedicte & sanctificate sit a Collavatione nominis tvi sancti vt nvlvm docvmentvm sit
gvstantibvs & illegible & illegible per Dominvm nostrvm illegible. Hoc facto pone Illas in Ignem & species ista
Carbones in qvovcnqve opere volveris ad illegible opvs, & qvando aliquvam avtem fvmigaveris & volveris semper
illegible species exorcizatas & in thvribvlo & igne pones. qvando videlicet aliquvo experimento illegible &
fvmigationes facta, Dic hypse illegible ad Ignem Adonay : Eloy : Dalnay : Salnay : alnay : Saday : Eloy : per
invocationem altissimi nominis tvi Domine illegible patris omnipotentis dona nobis avxilium & illegible bono
semper sint in nostro adivtorio, & omni phantasmata Exeat de hoc illegible & a illegible & a loco & omnia illegible
& omnia illegible & omnia illegible in nomine tvo patris sanctissime. Hoc facto aspersis & incensis & illegible &
clam ponas in panno illegible & in pixide & clam & in illegible & in illegible & in illegible & & sic Deus
omnipotens & mirabilis & misericors non negabit Avxilium sanctvm svvm & per illegible & illegible in secula
seclvrv illegible

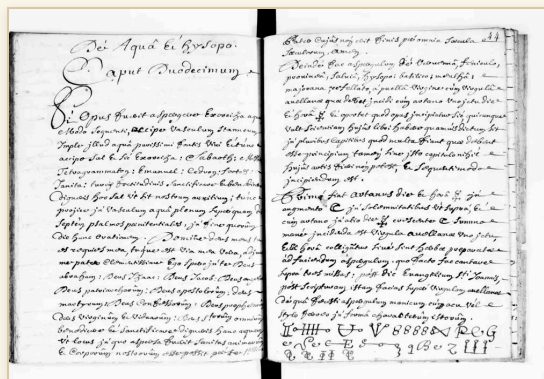
TRANSLATION *ENGLISH*

[*Left column*] ...Isaac, God of Jacob: bless this Creature and species which you are to see, to the glory of his name
and his praise, and to every ..., so that no phantasm may enter into it, through our Lord [*Jesus Christ*]. I conjure
you, Creature and species, that every phantasm and every unclean, hostile spirit, in the name of the Father and of
the Son and of the Holy Spirit, may go out of this Creature and of all deceit and wickedness, so that this species
may be sanctified in the name of God the Father almighty and of our Lord Jesus Christ, that those who taste of it

may feel good, help and the virtue of the Holy Spirit. And just as in whatever place this species shall be or shall be consecrated in the name of the Father and of the Son and of the Holy Spirit, so, when exorcizing certain spirits, let them not dare to approach or oppose; so that in the days and in the nights there be always *[the blessing]* of God the Father almighty and of the Son and of the Holy Spirit. Blessed be, Lord, this Creature, and let every *[good]* virtue *[be in it]*; and let every unclean spirit, every power and every wickedness be cursed in it, in the name of the Father and of the Son and of the Holy Spirit. And, sprinkled with holy water, let it be put in a clean box or vessel, and kept and preserved in a clean place; and let every unclean spirit and every iniquity *[be cursed in it]*, in the name of the Father and of the Son and of the Holy Spirit. Bless, Lord, this Creature, and all *[its]* virtue, species, splendor, odor and ... in the name of the Father and of the Son and of the Holy Spirit.

[Right column] I exorcize you, Creature of Fire, and this species, *[that]* they be made so that no evil or phantasm may hinder *[it]*, that it may not harm ... to men, through the invocation of the Most High and the virtue and blessing of our Lord *[Jesus Christ]*. Holy Lord ... and blessed and sanctified, be it to the praise of your holy name, that there be no harm to those who taste ... through our Lord. This done, put them in the fire, and this species *[will make]* coals for whatever work you wish ...; and when you fumigate something and wish, *[have]* always the exorcized species, and you shall put them in the censer and the fire. When, namely, *[in]* some experiment ... and the fumigations made, say beside the fire: Adonay, Eloy, Dalnay, Salnay, Alnay, Saday, Eloy; through the invocation of your most high name, Lord Father almighty, grant us help and ... the good, *[that]* they be always in our aid, and let every phantasm go out of this ... and of the place ..., in your name, most holy Father. This done, sprinkled and incensed, and secretly put them in a cloth ... and in a box ...; and thus God almighty and admirable and merciful will not deny his holy aid ... through the ages of ages *[amen]*.

MANUSCRIPT



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TRANSCRIPTION LATIN

De Aquâ Et hysopo. Capvt Dvodecimvm Si Opvs fverit aspergere Exorciza aqvm Modo sequenti, Accipe Vascvlvm Stannevm Imple illvd aqvâ pvrissimi Fontis Vivi Et tvnc accipe Sal Et sic Exorciza: Sabaoth: Messias Tetragrammaton: Emanuel: Cedron: fortes: Janita: tvrris Fortitvdinis sanctificare Et bene dicere Digneris hoc sal vt sit nostrvm avxilvm; tvnc projice jn Vascvlvm aqvâ plenvm svper qvam dic Septem psalmos poenitentiales, jn fine qvorum dic hanc Orationem.

Domine devs mevs tv es reqvies mea, tvqve est Via mea Vera,

adjvva me pater Clementissime Ego Spero jn te Devs abraham: Devs Jzaac: Devs Jacob: Devs angelorum Devs patriarcharvm: Devs apostolorvm: Devs martyrvvm: Devs Confessorvm: Devs prophetarvm Devs Virginvm Et Vidvarvm: Devs Storvm [?] omnivm benedicere Et sanctificare digneris hanc aqvm vt locvs jn qvo aspersa fverit sanitas animarvm Et Corporvm nostrorum esse possit per te stissime [?]

Pater Cvjvs nom erit Finis per omnia saecvla 44 saecvlorum, amen. Deinde fac aspergvlvm, de Vervena, fenicvlo, provinca, salvia, hysopo: basilico; mentha: majorana, resecta [?], a pvella Virgine cvm Virgvla avellana qva debet jncidi cvm artano Vno jctv die Et horâ [figure: Mercury] Et oportet qvod opvs jncipiatvr sic, qvicvnqve Vult scientiam hvjvs libri habere qvamvis dictvm sit jn plvribvs Capitibvs qvod mvlta fiant qvae debent esse principivm tamen sine jsto capitvlo nihil hvjvs artis fieri non potest, Et sequenti modo jncipiendvm est. Primo fiat artanvs die Et horâ [figure: Mercury] jn avgmento [figure: Moon] jn Solemnitatibvs vt svpra, Et cvm artano jn alio die [figure: Mercury] crescentis [figure: Moon] svmmo mane jncidenda est Virgvla avellana Vno jctv, Eâdem horâ colligantvr sive sint herbæ præparatæ ad faciendvm aspergvlvm, qvo facto fac cantare svper has missas: post dic Evangelivm Sti' Joannis, post scriptvram istam facias svper Virgvlam avellanae de qva fecisti aspergvlvm manicvm [?] cvm acv vel stylo ferreo jn forma charactervm istorvm . [figure: magical characters]

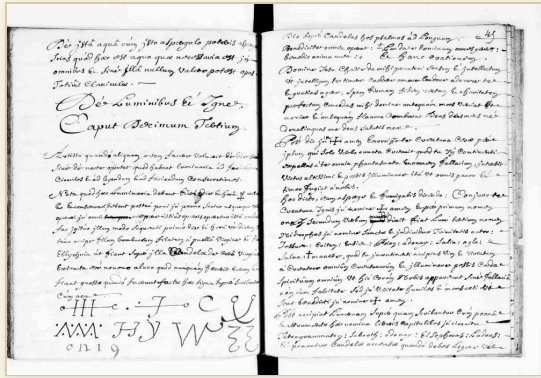
TRANSLATION ENGLISH

Of Water and hyssop. Chapter Twelve. If it be needful to sprinkle, exorcize the water in the following manner: take a small tin vessel, fill it with the purest water of a living spring, and then take salt and exorcize it thus: Sabaoth, Messiah, Tetragrammaton, Emmanuel, Cedron, [the] strong, Janita, tower of strength, deign to sanctify and bless this salt, that it may be our help; then cast it into the vessel full of water, over which say the seven penitential psalms, at the end of which say this Prayer: Lord my God, you are my rest, and you are my true Way; help me, most clement Father; I hope in you. God of Abraham, God of Isaac, God of Jacob, God of the angels, God of the patriarchs, God of the apostles, God of the martyrs, God of the confessors, God of the prophets, God of the virgins and widows, God of all the saints: deign to bless and sanctify this water, that the place in which it is sprinkled may be the health of our souls and bodies, through you, most holy

Father, whose name shall have no end through all ages of ages, amen. Then make an aspergillum of vervain, fennel, periwinkle, sage, hyssop, basil, mint and marjoram, cut by a virgin maiden with a hazel rod, which must be cut with the artano at a single stroke, on the day and hour of [Mercury]; and it is fitting that the work be begun thus. Whoever wishes to have the science of this book —although it has been said in several chapters that many things are done which must be the beginning— nevertheless, without this chapter nothing of this art can be done; and it must be begun in the following manner. First let the artano be made on the day and hour of [Mercury], in the waxing of the [moon], with the solemnities as above; and with the artano, on another day of [Mercury], the [moon] waxing, very early in the morning, the hazel rod is to be cut at a single stroke; at the same hour let there be

gathered, if there be any, the herbs prepared to make the aspergillum. This done, have masses sung over them; then say the Gospel of Saint John; after that writing, you shall make upon the hazel rod —from which you made the aspergillum— a handle with a needle or iron stylus, in the form of these characters. *[Figure: magical characters.]*

MANUSCRIPT



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TRANSCRIPTION *LATIN*

Left Column

De ipsa aqua cuius isto aspersorio potabis aspersione Sciatis quod hac est aqua quae necessaria est in omnibus & sine illa nullum Valet opus. Fiat Claviculus. —

De Luminibus & Igne. Caput Decimum Tertium.

Artista quando aliquam artem facere Voverit Dei dicunt hanc de nocte oportet quod habeat luminaria ad faciendum Circulos & ad legendum & ad faciendum Consecrationes.

Nota quod ista luminaria debent fieri die & hora & vti & consecrari debent postea poni juxta ipsam lucernam in operibus in omnibus operibus istis opus est istis candelis fac igitur illam modo sequenti primo die & hora ut dictum est tunc accipe filum bombacinum Filatum a pella Virgine & in Ebbdomada ut fiant sicut ista Candela de Cera Virgini extracta ex novo albeo quod nunquam fecerit & cum fiant grossa quando fuerint facta fac signa ista desuper scribendo Cuius aqua *[figure: two circles with crosses and letters H, C, I, S, W, etc.]* A M H Y W Z o n 1 9

Right Column

Die sequenti Candelas hos psalmos ad Longum. Benedicite omnia opera : Laudate dominum omnes gentes : Benedic anima mea : & Sancte Michael. Domine Jesu Christe da mihi peccatori sensum & intellectum ut intelligam te timere custodire amare & ad te Aequalis agere, spem firmam fidem rectam & charitatem perfectam concede mihi domine antequam moriar ut in morte mea & antequam flamma comburat Deus meus ne derelinquas me Deus salvus meus.

Post die jii Fiameny Brescyzoz Executio Creatura cuius pote ipsum qui solus Vides omnia & vides quod tu sis Continens expellas a te omnia phantasmata somnia fallaciam jactantia spiritus altissimi & postea illuminabis ita ut omnis pavor & timor fugiat a nobis. hoc dicto, etiam aspersio & fumigabis dicendo : Conjuro te Creatura Ignis in nomine Fiameny & per primum nomen illegibile secundum illegibile quod dicti sunt tres in eo nomine Dei Omnipotentis in nomine sanctae & individuae Trinitatis actor : Tvba : Coitum : Coeli : Ardor : Adonay : Sabaoth : Agla : Salva : Emmanvel, quod tu incontinenter accipias hunc & Vocaberis a Creatore omnium Creaturarum & illuminare possis corda spirituum omnium ut hic coram nobis appareant sine fallacia nostro cum salve sed in veritate similes & mansueti ut sint benedicti in nomine Fiameny. Post accipiat Lucernam supra quam scribantur cum penna de calamo haec nomina characteribus capitalibus in circuitu Seboqrammaton : Sabaoth : Adonay : Elphephas : Sadai : & ponantur Candelae accensae quando debes legere vel

TRANSLATION *ENGLISH*

[Left column] Of this water, with whose aspergillum you shall sprinkle by aspersion, know that this is the water which is necessary in all *[works]*, and without it no work avails. Let the Little Keys be made.

Of the Lights and of Fire. Chapter Thirteen.

The operators, when they wish to make some art of God, say this: at night it is fitting to have lights to make the Circles, to read, and to make the Consecrations.

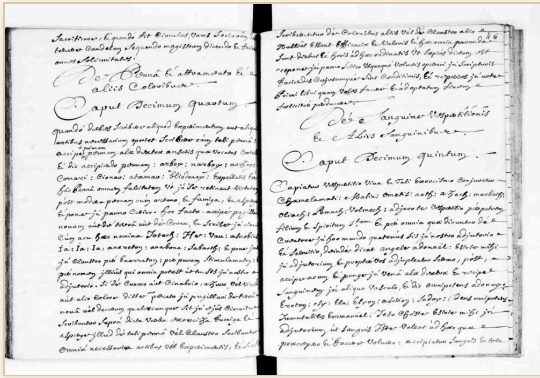
Note that these lights must be made on *[their]* day and hour, and be used and consecrated; then set beside the lamp itself in the works; in all these works these candles are needful. Make it, then, in the following manner: first, on the day and hour as has been said, take cotton thread spun by a virgin maiden, and in *[such]* a week, that they be made like this candle, of virgin wax freshly drawn, white, which has never served; and when they are made

thick, when they are done, make upon them these signs, writing them above: *[figure: two circles with crosses and the letters H, C, I, S, W, etc.]* A M H Y W Z o n 1 9.

[Right column] On the following day, *[say over]* the candles these psalms in full: «Bless, all the works»; «Praise the Lord, all nations»; «Bless, my soul»; and «Saint Michael». Lord Jesus Christ, give me, a sinner, sense and understanding, that I may know how to fear you, keep you, love you, and act rightly before you; firm hope, right faith and perfect charity grant me, Lord, before I die, that in my death, and before the flame burns *[me]*, my God, forsake me not, God of my salvation.

Then, on the third day, *[with the word Fiameny]* ... the execution of the Creature ... *[you]* who alone see all things, and see that ... you may drive from yourself all phantasms, dreams, deceit and boasting; spirit of the Most High; and afterward you shall give light, so that all dread and fear may flee from us. This said, also sprinkle and fumigate, saying: I conjure you, Creature of Fire, in the name of Fiameny, and by the first name ..., *[by the]* second ..., which are called three in that name of God almighty, in the name of the holy and undivided Trinity: actor, Tuba, Coitum, Coeli, Ardor, Adonay, Sabaoth, Agla, Salva, Emmanuel; that you at once receive this and be called by the Creator of all creatures, and be able to illumine the hearts of all spirits, that they may appear here before us without deceit, to our safety, but truly like and meek, that they be blessed in the name of Fiameny. Afterward let him take the lamp, upon which are written with a reed pen these names, in capital characters, round about: Seboqrammaton, Sabaoth, Adonay, Elphephas, Sadai; and let the lit candles be set when you must read or...

MANUSCRIPT



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TRANSCRIPTION *LATIN*

Sacrificare, Et quando fit Circvlvs, vnvs Sociorvm de[*bet*] tenere Candelam seqvendo magistrvm dicendo Et facie[*ndo*] omnes Solemnitates. De Penna Et attramento Et aliis Coloribvs. Capvt Decimvm qvartvm. Qvando debes Scribere aliquod Experimentvm avt aliqui[*d*] artibvs necessarivm oportet Scribere cvm tali penna: + prima[*m*] accipe pennam alæ dextræ anseris qvæ vocatvr Costel[?] Et dic accipiendo pennam: arbor: narbor: nabay: Comarci: Cionar: atamar: blivdonar: Expellatis ex hac penna omnem falsitatem Vt in Se

retineat virtvtem post modica pennam cvm arbano, Et fvmiga, Et asperge[?] Et pone in panno Cerico. hoc facto. accipe pvgillare[*m*] novvm avt de terra avt de Cornv, Et Scribe in circv[*lo*] cvm acv hæc nomina Jotech: Her: Vav: asnobiāt[?] Ia: Ia: Ia: aneretōn: anabona: Sabaoth: Et pone in[?] in Clavstro per Enarreator: per pvrvm Stimvlamator: [?] per nomen jllivs qvi omnia potest vt tv Sis in nostro adjvtorio. Si de Croco avt Cinabrio, azvro, vel viridi[?] avt alio Colore disten[?] pecato in pvgillari de terra nova vel decorvm qvalescvnqve Sit in ejvs Circvity[?] Scribantvr Svpra dicta verba exorciza fvmiga Et asperge illvd De tali penna vel Clavstro Scribvntvr omnia necessaria artibvs vel Experimentis, Et dial[?]

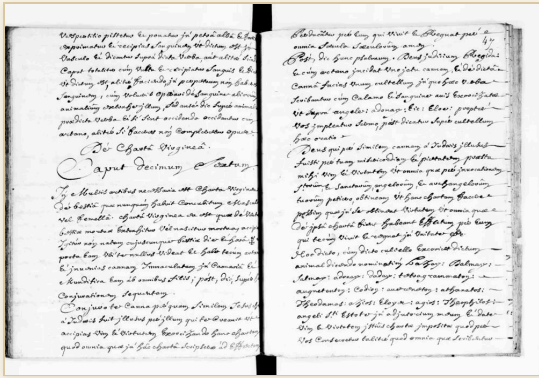
Scribentvr d[*e*] Coloribvs aliis vel de Clavstro alio Nvllivs essent Efficaciæ Et valoris Et hæc omnia paranda Svnt diebvs Et horis ad hæc ordinatis Vt Sæpivs dictvm est reponere in panno Serico Vsqueqvo volveris operari in Scriptvris Faciendis Cvjvscvnqve Sint Conditionis, Et reponere in avt[?] primi libri qvam vales facere Et ad optatvm finem Solicite perdv cere. De Sangvine Vespertilionis Et Aliis Sangvinibvs. Capvt Decimvm qvintvm. Capiatvr Vespertilio viva Et tali Exorcismo Conjvretvr Chamelamati: Malia: Ometis: aath: azach: mavbath: Oliach: Pemach: volmech: adjvvo te Vespertilio per patrem filivm Et Spiritvm s[*anc*]tvm Et per omnia qvæ dicvntvr de Creatore in hoc mvndo qvatenvs Sis in nostro adjvtorio Et Servitio, deinde dicat angele adonaël: Estote mihi in adjvtorivm Et propter vos adimpleatvr Scemo, post, accipe acvm Et pvnge in venam alæ dextræ Et recipe Sangvinem in aliquo vascvlo, Et dic omnipotens adonay: Escoton: oby: Ela: Elyon: adeloy: Saday: Devs omnipotens Immvtabilis Emmanvel: Jesv Christe Estote mihi in adjvtorivm vt Sangvis Iste valeat ad hæc qvæ præcepero Et facere volvero: accipiatvr Sangvis Et tota

TRANSLATION *ENGLISH*

...to sacrifice; and when the Circle is made, one of the companions must hold the candle, following the master, saying and doing all the solemnities. Of the Pen, the Ink and other Colors. Chapter Fourteen. When you must write some Experiment or something necessary to the arts, it is fitting to write with such a pen: first take the pen of the right wing of a goose, which is called Costel, and say on taking the pen: arbor, narbor, nabay, Comarci, Cionar, atamar, bliudonar: drive from this pen all falsehood, that it may retain virtue in itself; then smooth the pen a little with the artano, and fumigate, and sprinkle, and put it in a silk cloth. This done, take a new inkhorn, either of earth or of horn, and write in its circle with a needle these names: Jotech, Her, Vau, Asnobiāt, Ia, Ia, Ia, Aneretōn, Anabona, Sabaoth; and set it [*under keeping*] by Enarreator, by the pure Stimulamator, by the name of him who can do all things, that you may be in our aid. If [*you write*] with saffron, or cinnabar, blue or green, or another color ..., in an inkhorn of new earth or of horn, whatever it be, let there be written round about it the words said above; exorcize it, fumigate it, and sprinkle it. With such a pen or inkhorn is written all that is necessary to the arts or experiments; and ...

written with other colors or with another inkhorn, they would have no efficacy or value; and all these things must be prepared on the days and hours ordained for it, as has often been said, and kept in a silk cloth until you wish to work, in making the writings of whatever condition they be, and keep in [*the ark*] of the first book whatever you can make, and carry it carefully to the desired end. Of the Blood of the Bat and of other Bloods. Chapter Fifteen. Let a live bat be taken and conjured with such an exorcism: Chamelamati, Malia, Ometis, aath, azach, maubath, Oliach, Pemach, volmech: I conjure you, bat, by the Father, the Son and the Holy Spirit, and by all that is said of the Creator in this world, inasmuch as you be in our aid and service; then let him say: angel Adonaël, be to me in aid, and through you let the purpose be fulfilled; then take a needle and prick in the vein of the right wing, and collect the blood in some vessel, and say: almighty Adonay, Escoton, oby, Ela, Elyon, adeloy, Saday, God almighty unchangeable, Emmanuel, Jesus Christ, be to me in aid, that this blood may avail for what I shall command and wish to do. Let the blood be taken, and the whole...

MANUSCRIPT



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TRANSCRIPTION LATIN

Vespertilio pistetvr Et ponatvr in petra alba Et fortit[er?] exprimatvr Et recipias Sangvinem Vt dictvm est in Vascvlo Et dicantvr Sypra dicta verba, avt aliter Scind[e?] Capvt totaliter cvm Vella Et recipiatvr Sangvis Et Sic[ut?] Est dictvm est, aliter faciendo, in perpetvum non habeb[is?] Sangvinem, cvm volveris operari de Sangvine aliorvm animalivm extrahe illvm, Sed ante dic Sypra animali[a?] prædicta verba Et Si Sint occidenda occidantvr cvm arctano, aliter Si facies non Complebitvr opvs. De Charta Virginea. Capvt Decimvm

Sextvm. In Mvltis artibvs necessaria est Charta Virginea de bestia qvæ nvnqvam habvit Concvbitvm Mascvlo vel femella. Charta virginea ea est qvæ de Ventre bestiæ mortvæ extrahitvr vel nascitvr mortva accipi[atur?] Igitvr non natam cvjvscvnqve bestiæ dic Ehova † [et] porta eam Vbi te nvllys Videat Et habe tecvm avtan[?] Et jnvenias cannam Immacvlatam in Carnaria Et Mvndifica eam ab omnibvs filis; post, dic, Syper h[anc?] Conjvrationem Seqventem. Conjvro te Canna per qvam Similem Jebescha[?] a Jvdæis fvit jllvsvs per jllvm qvi te Creavit Vt accipias vim Et virtvtem Exorcizando hanc chartam qvod omnia qvæ in hac charta Scripsero ad Effectvm[?]

perdvcatvr per evm qvi vivit Et Regnat per omnia Sæcvla Sæcvlorvm amen. Post, dic hvnc psalmvm. Devs jvdicivm Regi da: Et cvm arctano jncidat Vno jctv cannam, Et de dicta Canna facias Vnvm cvltellvm in qvo hæc verba Scribantvr cvm Calamo Et Sangvine avis Exorcizata Vt Sypra angele: adonay: Eie: Eloie: propter vos jmpleatvr Scemo, post dicatvr Syper cvltellvm hæc oratio Devs qvi per Similem cannam a Jvdæis jllvsvs fvisti per tvam misericordiam Et pietatem præsta mihi vim Et virtvtem Vt omnia qvæ per jnvocationem Sanctorum, Et Sanctarvm, angelorum, Et archangelorum tvorvm petiero, obtineam Vt hanc chartam facere possim qvæ in Se obtineat virtvtem Et omnia qvæ de ipsa charta fient habeant Effectvm per evm qvi tecvm vivit Et regnat in Vnitate Etc. Hoc dicto, cvm dicto cvltello Exorciza dictvm animal dicendo nominatim Lazay: Balmay: Salmay: adonay: daday: tetragrammaton: avgmentor: Codion: avrecvnetor: athanatos: Theodamas: azios: Eloya: agios: Theophilos: angeli S[anc]ti Estote in adjvtorivm mevm Et date vim Et virtvtem jstivs chartæ jmposita qvod per vos Conseqvetvr taliter qvod omnia qvæ Scribvntvr

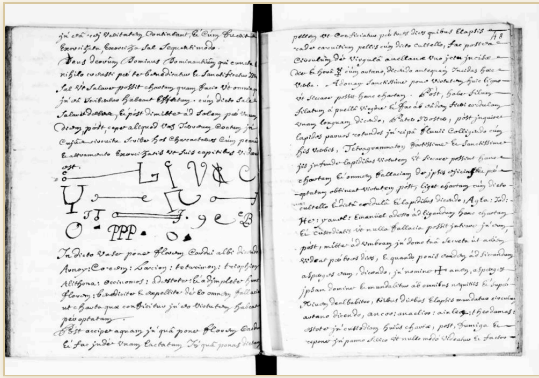
TRANSLATION ENGLISH

...bat be pounded and placed on a white stone, and pressed hard, and you collect the blood, as has been said, in a vessel, and let the words said above be spoken; or otherwise, cut off the head entirely with [the knife] and let the blood be collected, and as has been said, working otherwise, you shall never have blood. When you wish to work with the blood of other animals, draw it out; but first say over the animals the words said, and if they are to be killed, let them be killed with the artano; otherwise, if you work, the work shall not be completed. Of the Virgin Charter. Chapter Sixteen. In many arts the virgin charter is necessary, of a beast that never had union with male or female. A virgin charter is that which is drawn from the belly of a dead beast, or [that] which is born dead. Let there be taken, then, the [skin] unborn of any beast; say: Jehovah †; and carry it where no one sees you, and have the artano with you, and find an immaculate reed in the charnel-house, and cleanse it of all [its] fibers; then say over it the following conjuration: I conjure you, reed, by that like one with which [Jesus] was mocked by the Jews, by him who created you, [that] you receive strength and virtue, exorcizing this charter, [that] all that I write in this charter be brought to effect...

by him who lives and reigns through all ages of ages, amen. Then say this psalm: «God, give your judgment to the King»; and with the artano cut the reed at a single stroke, and of the said reed you shall make a knife on which are

written these words with a reed-pen and the blood of an exorcized bird, as above: angel Adonay, Eie, Eloë, through you let the purpose be fulfilled; then say over the knife this prayer: God, who by a like reed were mocked by the Jews, by your mercy and piety give me strength and virtue, that all I ask through the invocation of your saints, angels and archangels, I may obtain, that I may make this charter which retains virtue in itself, and that all made from that charter may have effect, by him who with you lives and reigns in unity, etc. This said, with the said knife exorcize the said animal, saying by its name: Lazay, Balmay, Salmay, Adonay, daday, Tetragrammaton, augmentor, Codion, aurecunetor, athanatos, Theodamas, azios, Eloya, agios, Theophilos: holy angels, be to me in aid and give strength and virtue to this charter set *[before you]*, *[that]* through you it be achieved in such wise that all that is written...

MANUSCRIPT



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TRANSCRIPTION *LATIN*

in ea reci[?] Velitatem[?] Contineant, Et cum brevit[er] Exorcizata, Exorciza Sal Sequenti modo. Deus deorum Dominus Dominantivm qui cuncta e[x] nihilo creasti per te benedicatv Et Sanctificatv Iste[?] Sal Vt Salvare possit chartam quam facio Vt omnia q[uæ] in ea Scribentv habeant Effectvm. cum dicto Sale Salvare debeat, Et post dimitte ad Solem per Vnum diem, post, cape aliquod vas Terrevm Coctvm in cuius circvitv Scribe hos Characteres cum penna Et atramento Exorcizatis Vt Svis capitibvs vide[?] est. *[illegible]*

— *series of characters and magical seals* In dicto vase pone florem Cardvi albi dicendo[?] Avnor: Corecim: Larcior: tetacimor: triophior[?] Alithona: Occinomos: adestote: Et adimplete hunc florem: benedicite Et expellite de Eo omnem fallacia[m] vt charta quæ conficitv in eo virtutem habeat per optatam. Post accipe aquam in quâ pone florem Cardvi Et fac inde Vnam Lactatam In quâ ponas dictam

pellem Vt Conficiatv per tres dies quibvs Elapsis rade carnitivm[?] pellis cum dicto cvltello, fac postea Circvlvm de virgyla avellana Vno jctv jncisa dic Ehova † cum arctano, dicendo anteqvam Incidas hæc verba. Adonay Sanctissime pone virtutem hvic ligno Vt Siccare possit hanc chartam. Post, habe filvm filatvm a pvella virgine Et fac ab eadem tibi cordvlam Vnam longam dicendo, O Pater Noster, post jnquire lapides parvos rotvndos in ripa flvii Colligendo cum his verbis, Tetragrammaton fortissime Et Sanctissime jis jnfvnde lapidibvs virtutem Vt Siccare possint hanc chartam Et omnem fallaciam de jpsis efficias per optatam obtineat virtutem post, liget chartam cum dicto cvltello Et dicta cordvla Et lapidibvs dicendo, Agla: Iod: Her: Vav[?]: Emanvel adesto ad ligandvm hanc chartam Et cvstodialis Vt nvlla fallacia possit jntrare in evm, post, mitte ad Vmbram in domo tva Secreta Vt a diem[?] videat per tres dies, Et quando ponis eandem ad Siccandvm asperges eam, dicendo, in nomine † amen, asperges ipsam domine Et mvndabitv ab omnibvs neqvitiis Et svper Nivem dealbabitv, tribvs diebvs Elapsis mvndatv circvlvm[?] arctano dicendo, ancor: anacior: ainlecz[?]: theodamas: Estote in cvstodiam hvivs chartæ, post, fvmiga Et repone in panno Serico Vt nvlllo modo videatv Et factor[?]

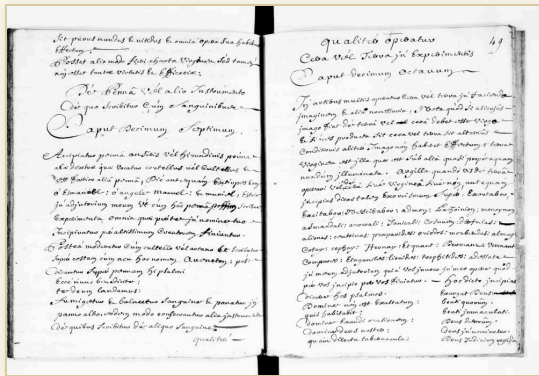
TRANSLATION *ENGLISH*

...in it may keep ... truth. And once briefly exorcized, exorcize the salt in the following manner: God of gods, Lord of those who rule, who created all things from nothing, through you may this salt be blessed and sanctified, that it may save the charter I make, *[that]* all that is written in it may have effect. With the said salt it must be saved; and afterward leave it in the sun for a day; then take some vessel of baked earth, around which write these characters with exorcized pen and ink, as is seen in their chapters. *[Illegible: a series of magical characters and seals.]* In the said vessel put the flower of the white thistle, saying: Avnor, Corecim, Larcior, tetacimor, triophior, Alithona, Occinomos: attend and fill this flower, bless it and drive from it all deceit, that the charter made in it may have the desired virtue. Then take water in which you put the thistle flower, and make of it a milky *[infusion]* in which you put the said

skin, that it be made ready for three days; after which, scrape the flesh side of the skin with the said knife. Then make a circle with a hazel rod cut at a single stroke —say: Jehovah †— with the artano, saying before you cut these words: most holy Adonay, put virtue into this wood, that it may dry this charter. Then have thread spun by a virgin maiden, and have her make you a long cord, saying an Our Father; then seek small round stones on the bank of a river, gathering them with these words: Tetragrammaton most strong and most holy, pour into these stones virtue, that they may dry this charter; and make them *[free]* of all deceit, that they may obtain the desired

virtue. Then tie the charter with the said knife, *[with]* the cord and the stones, saying: Agla, Iod, Her, Vaul, Emmanuel, attend to bind this charter and guard it, that no deceit may enter into it. Then put it in the shade, in your secret house, so that no one sees it, for three days; and when you set it to dry, you shall sprinkle it saying: in the name ✠, amen; I shall sprinkle you, Lord, and it shall be cleansed of all *[its]* iniquities, and whitened above the snow. After three days, *[with]* the artano *[trace]* the circle, saying: ancor, anacior, ainlecz, theodamas: be in the keeping of this charter; then fumigate and keep it in a silk cloth, so that it be in no way seen; and the operator...

MANUSCRIPT



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TRANSCRIPTION *LATIN*

Sit pvrvs mvndvs Et nitidvs Et omnia opera Sva habebvnt/*t*/ Effectvm. Posset alio modo fieri charta virginea Sed tamen non esset tantæ virtvtis Et Efficaciæ. De Penna Vel alio Instrvmento De qvo Scribitvr cvm Sangvinibvs Capvt Decimvm Septimvm. Accipiatvr penna anseris Vel hirvndinis prima alæ dextræ qvæ vocatvr cortellvs Vel Cvltellvs Et est fortior alia penna, Dic anteqvam Excipies eam O Esmaniel: O angele Manvel: Et mvniel, Estote in adjvtorivm mevm Vt cvm hac penna possim Scribere Experimenta omnia qvæ per te in

nomine tvo Incipiuntvr per altissimvm Creatorem finivntvr. Postea modicetvr cvm cvltello Vel arctano Et Scribatvr svper costam cvm acv hoc nomen Avcneton: post dicantvr svper pennam hi psalmi Ecce nunc benedicite; Te devm laudamvs; Fvmigetvr Et balneetvr Sangvine Et ponatvr in panno albo. eodem modo consecrantvr alia jnstrvmenta De quibvs Scribitvr de aliquo Sangvine qualiter

qualiter operatvr Cera Vel Terra in Experimentis Capvt decimvm Octavvm. In artibvs mvltis operatvr Cera Vel terra in facienda jmaginem Et alia necessaria, Nota qvod Si alicvjvs jmago fiat de terra vel de cera debet esse virgo Et Si recens prodvcta Sit cera vel terra Sit alterivs Conditionis aliter Imago non habebit Effectvm: terra virginea est jlla qvæ est Svb alia qvasi propè aqvam nvnqvam jllvminata. Argilla qvando vis de terra operari Vel de cera Sive virginea Sive non, anteqvam jncipias dicas talem Exorcismvm Svper, Excitabor, Excitabor: Nescitabor: admor: Lazoinior: monoymon: asmandali: arcocali: Janicali: Codnvcir: desirrias: alionas: contvinas: preapavides: oriodos: morbendas: almay: Colar: cephar: Hevnar: Etqvant: Devman: Vevimant: Compares: Elaganiles: lionides: trophitides: adestote in mevm adjvtorivm quia vos jnvoco in meo opere qvod per vos jncipio per vos finiatvr. Hoc dicto jncipias dicere hos psalmos. Domine non est Exaltatvm: Exvrgat Devs: qvis habitabit: Beati qvorvm. Domine Exavdi orationem: Beati jmmacvlati: Domine devs noster: Devs deorvm. qvam dilecta tabernacvla: Devs in nomine tvo. Devs Jvdicivm regi da.

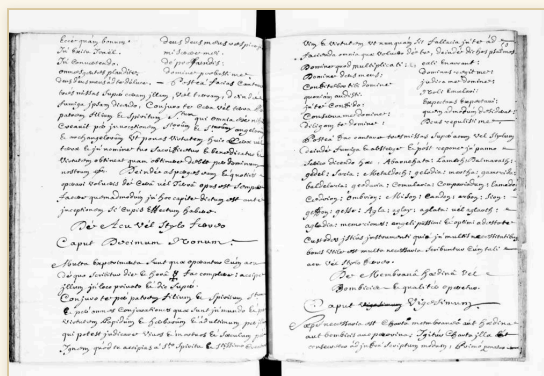
TRANSLATION *ENGLISH*

...be pure, clean and neat, and all his works will have effect. The virgin charter could be made in another way, but it would not be of such virtue and efficacy. Of the Pen or other Instrument with which one Writes with Bloods. Chapter Seventeen. Let there be taken the pen of a goose or a swallow, the first of the right wing, which is called cortellus or cultellus, and is stronger than another pen; say before taking it: O Esmaniel, O angel Manuel and Muniel, be to me in aid, that with this pen I may write all the experiments which through you, in your name, are begun, *[and]* by the most high Creator are ended. Then smooth it with the knife or the artano, and let there be written on the rib *[of the quill]* with a needle this name: Aucneton; then say over the pen these psalms: «Behold, now bless»; «You, God, we praise». Let it be fumigated and bathed with blood, and put in a white cloth. In the same way are consecrated other instruments with which one writes with some blood.

How Wax or Earth is worked in the Experiments. Chapter Eighteen. In many arts wax or earth is worked to make an image and other necessary things. Note that, if one makes the image of someone, of earth or of wax, *[the matter]* must be virgin, and let the wax or earth be freshly produced; *[if]* it were of another condition, the image will have no effect. Virgin earth is that which lies beneath another, almost beside the water, never lit; clay. When you wish to work with earth or with wax, whether virgin or not, before beginning say this exorcism over *[it]*: Excitabor, Excitabor, Nescitabor, admor, Lazoinior, monoymon, asmandali, arcocali, Janicali, Codnucir,

desirnias, alionas, contvinas, preapavides, oriodos, morbendas, almay, Colar, cephar, Heunar, Etquant, Deuman, Vevimant, Compares, Elaganiles, lionides, trophitides: attend to my aid, for I invoke you in my work, *[that]* what I begin through you, through you may be ended. This said, begin to say these psalms: «Lord, *[my heart]* is not exalted»; «Let God arise»; «Who shall dwell?»; «Blessed are those *[whose sins are forgiven]*»; «Lord, hear my prayer»; «Blessed are the undefiled»; «Lord, our Lord»; «God of gods»; «How lovely are your tabernacles»; «God, in your name»; «God, give your judgment to the King».

MANUSCRIPT



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TRANSCRIPTION *LATIN*

Ecce quam bonvm. deus deus meus respice[?] In Exitu Israël.
miserere mei. In Convertendo. de profundis: omnes gentes
plaudite. domine probasti me. deus deus meus ad te de luce. —
Postea facias Cantare[?] tres missas Super ceram jllam, Vel
terram, deinde Fumiga ipsam dicendo, Coniuro te Cera Vel
terra p[er] patrem filium Et Spiritum S[anc]tvm qui omnia de
nihilō Creavit per invocationem S[anc]torvm Et S[anc]tarvm
angelorum Et archangelorum Vt ponas virtutem huius Ceræ vel
terra Et in nomine tuo Sacrificetur Et benedicatur Et virtutem

obtineat quam obtinere debet per dominum nostrum Etc. Deinde asperges eam Et quoties operari volueris de Cera
vel Terra opus est Semper facere quemadmodum in hoc capite dictum est ante[m] inceptionem Si Cypis Effectum
habere. De Acu Vel Stylo ferreo Caput Decimum Nonum. Multa Experimenta Sunt quæ operantur Cum acu De
quo Scribitur die Et hora † fac completa[?]: accipe[?] jllvm in loco privato Et dic Super. Coniuro te per patrem
filium Et Spiritum S[anc]tvm Et per omnes Coniurationes quæ Sunt in mūdo Et p[er] virtutem lapidum Et
herbarum Et ad vltimum per jllvm qui potest iudicare vivos Et mortuos Et Sæculum per[?] Ignem quod tu accipias a
S[anc]to Spiritu Et S[anc]tissimo Creator[e]

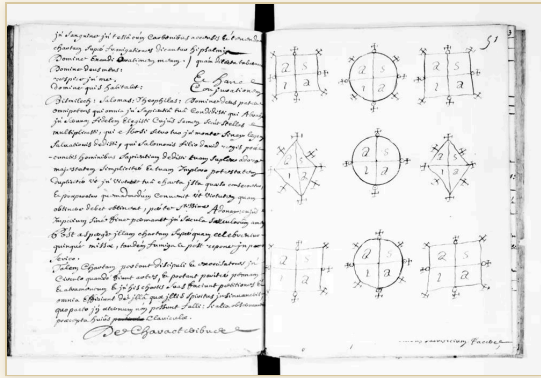
vim Et virtutem Et nunquam Sit fallacia inter ad facienda omnia quæ volvero de te, deinde dic hos psalmos
Domine quod multiplicati: celi Enarrant: Domine deus meus: Dominus regit me: Confitebor tibi domine iudica
me domine: quoniam audisti: Noli Emulari: in te Confido: Expectans Expectavi: Consecra me domine:
quemadmodum desiderat: diligam te domine: Deus replesti me. Postea fac cantare tres missas Super acum Vel
Stylum deinde Fumiga Et absterge Et post reponere in panno Serico dicendo hæc, Abavnehata: Lameth: Balmavath:
gedel: Sacia: Metaldoch: gelodia: martha: gamocida: baldelacia: geodavia: Comvlavia: Compaviadvm: lamedo[?]
Ceodvion: Ombvion: Mison: Candon: arbon: Sion: geston: gesse: Agla: aglay: aglata: vel aglaoth: agladia:
memoriones: angeli piissimi Et optimi adestote Custodes iustis instrumenti quia in multis necessitatibus bonis Vtile
est multa necessaria Scribuntur Cum tali acu Vel Stylo ferreo. De Membrana hœdina Vel Bombicia Et qualiter
operatur. Caput Vigessimvm. Sæpe necessaria est Charta membranea aut hœdina aut bombicis aut pergamina; Igitur
Charta jlla Et[?] consecratur ad intra Scriptum modum, Primo ponatur[?]

TRANSLATION *ENGLISH*

«Behold how good»; «God, my God, look upon me»; «In the going out of Israel»; «Have mercy on me»; «In
turning back»; «Out of the deep»; «All nations, clap your hands»; «Lord, you have proved me»; «God, my
God, to you from the dawn». Then you shall have three masses sung over that wax or earth; then fumigate it
saying: I conjure you, wax or earth, by the Father, the Son and the Holy Spirit, who created all from nothing, by
the invocation of the saints, angels and archangels, [that] you put virtue into this wax or earth, and in your name
let it be sacrificed and blessed, and obtain the virtue it must obtain, through our Lord, etc. Then sprinkle it; and
however often you wish to work with wax or earth, it is needful always to do as in this chapter has been said,
before beginning, if you wish to have effect. Of the Needle or Iron Stylus. Chapter Nineteen. There are many
experiments worked with the needle with which one writes; on the day and hour † make it finished; take it in a
private place and say over [it]: I conjure you by the Father, the Son and the Holy Spirit, and by all the
conjurations that are in the world, and by the virtue of stones and herbs, and lastly by him who can judge the
living and the dead, and the world by fire, [that] you receive from the Holy Spirit and the most holy Creator

strength and virtue, and let there never be deceit ... to do all I shall wish of you; then say these psalms: «Lord, how they are multiplied!»; «The heavens declare»; «Lord, my God»; «The Lord rules me»; «I will confess to you, Lord»; «Judge me, Lord»; «Because you have heard»; «Do not emulate»; «In you I trust»; «Waiting I waited»; «Consecrate me, Lord»; «As [*the deer*] longs»; «I will love you, Lord»; «God, you have rejected [*us*]». Then have three masses sung over the needle or the stylus; then fumigate and wipe, and afterward keep it in a silk cloth saying this: Abavnehata, Lameth, Balmavath, gedel, Sacia, Metaldoch, gelodia, martha, gamocida, baldelacia, geodavia, Comulavia, Compaviadum, lamedo, Ceodvion, Ombvion, Mison, Candon, arbon, Sion, geston, gesse, Agla, aglay, aglata or aglaoth, agladia, memoriones: most pious and best angels, attend as guardians of this instrument, for in many good needs it is useful; many necessary things are written with such a needle or iron stylus. Of the Membrane of kid or of cotton, and how it is worked. Chapter Twenty. Often the charter of membrane is necessary, whether of kid, of cotton, or of parchment; thus that charter is consecrated in the [*following*] written manner: first let there be put...

MANUSCRIPT



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TRANSCRIPTION *LATIN*

jn Sangvine jn testa cvm Carbonibvs accensis Et tenendo[?] chartam Svper fvmigationes dicantvr hi psalmi Domine Exavdi orationem meam,) qvam dilecta tabernac[ula] Domine devs mevs: respice jn me. Et Hanc domine qvis habitabit: Conjvrationem Bismilech: Salomas: Theophilas: Domine devs patce[?] omnipotens qvi omnia jn Sapientia tva Condidisti qvi Abrah[am] jn Servvm fidelem Elegisti Cvjvs Semen Sicvt Stellas mvltiplicasti, qvi e Mosi Servo tuo jn monte Sinay legem Salvationis dedisti; qvi Salomoni filio

david regis præ[?] cvnctis hominibvs Sapientiam dedisti tvam Svplex adoro[?] majestatem Simpliciter Et tvam Imploro potestatem dvplciter Vt jn virtute tva charta jsta qvæso consequatvr, Et præparatvr quemadmodvm Convenit Vt virtutem qvam obtinere debet obtineat, per S[anctis]sime Adonay: cvjvs Imperivm Sine fine permanet jn Sæcvla Sæcvlorvm amen Post asperge jllam chartam Svper qvam celebrentvr qvinque missæ, tandem fvmiga Et post repone jn panno Serico. Talem Chartam portant discipvli Et exorcisatores jn Circvlo quando fivnt artes, Et portant pariter pennam Et atramentvm Et jn his chartis Svas faciunt petitiones Et omnia efficiunt de jlla qvæ jllis Spiritvs jnsinnaverit, qvo pacto jn æternvm non possvnt falli: Si alia observaveri[nt] præcepta hvivs particvlæ Clavicvlæ. De Characteribvs.

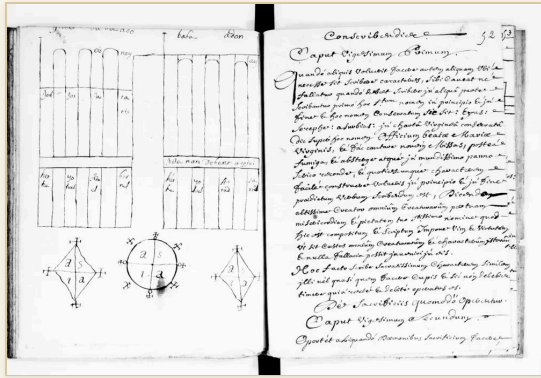
[no text — illustration folio: nine figures (squares and magical circles with the letters a · s · l · a and crosses at the vertices)] [reclamo al pie, ilegible]

TRANSLATION *ENGLISH*

...in the blood, in a potsherd with lit coals; and holding the charter over the fumigations, let these psalms be said: «Lord, hear my prayer»; «How lovely are your tabernacles»; «Lord, my God, look upon me»; «Who shall dwell?» —and this conjuration: Bismilech, Salomas, Theophilas: Lord God Father almighty, who founded all things in your wisdom, who chose Abraham as a faithful servant, whose seed you multiplied like the stars, who to Moses, your servant, on Mount Sinai gave the law of salvation, who to Solomon, son of King David, above all men gave your wisdom: as a suppliant I adore your majesty simply, and implore your power doubly, that by your virtue this charter, I beseech you, may achieve it, and be prepared as is fitting, that it may obtain the virtue it must obtain, through [you], most holy Adonay, whose empire remains without end through the ages of ages, amen. Then sprinkle that charter, over which let five masses be celebrated; at last fumigate it, and afterward keep it in a silk cloth. Such a charter the disciples and exorcists carry in the Circle when the arts are performed, and they likewise carry pen and ink, and in these charters they make their petitions, and work everything from that [charter] which the spirit shall suggest to them; whereby they can never be deceived, if they observe the other precepts of this part of the Little Key. Of the Characters.

[No text: an illustration folio with nine figures — magical squares and circles bearing the letters a · s · l · a and crosses at the corners—; catchword at the foot, illegible.]

MANUSCRIPT



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TRANSCRIPTION LATIN

[folio of characters: tables and magical figures with labels]
 [...]*va va ado baba adon eis nay* [*lay*] *Iod Ios Iac ta tis her he*
yo tuel Ada el birnel Ista non debent aspici her he yo tuel
Asrvd Savid[?] [*three magical figures with the letters a · s · l · a*
and crosses]

Conscribendi[?] Capvt Vigesimo Primvm. Quando aliquis
 Volverit facere avtem aliquam Vbi[?] necesse Sit Scribere
 caracteres, Sibi Caveat ne fallatvr quando debet Scribere jn
 aliqua parte Scribantvr primo Hoc S[anc]tvm nomen jn

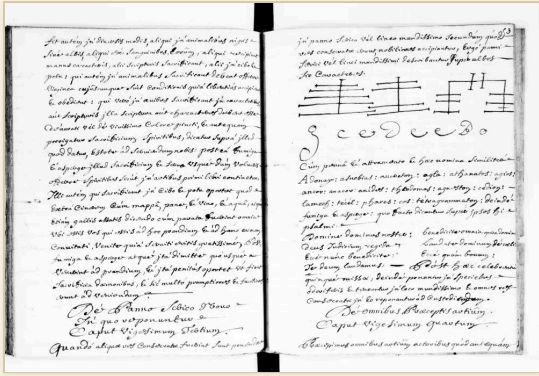
principio Et jn fine Et Hoc nomen Consecratvm Sic Sit: Eyas: Serepher: asrbias: jn charta virginea conservata dic
 Syper hoc nomen Officivm beatæ Mariæ virginis, Et fac cantare novem Missas, postea fvmiga, Et absterge atqve jn
 mvndissimo panno Serico reconde, Et quotiescunqve caractere[m] facile constrvere Volveris jn principio Et jn
 fine prædictvm Verbvm Scribendvm est, Dicendo altissime Creator omnivm Creatvrarvm per tvam misericordiam
 Et pietatem tvo S[anc]tissimo nomine qvod Hic est compositvm Et Scriptvm Impone Vim Et virtvtem Vt Sit
 Cvstos omnivm Creatvrarvm Et caractervm jstorvm Et nvlla fallacia possit jnveniri jn eis. Hoc facto Scribe
 Sacratissimvm Characterem Similem jlli vel qvasi qvem facere Cypis Et Sic non debebis timere qvia recte Et debite
 operatvs es. De Sacrificiis qvomodo Operentvr. Capvt Vigesimo Secvndvm. Oportet aliquando Dæmonibvs
 Sacrificivm facere

TRANSLATION ENGLISH

[Folio of characters: magical tables and figures with labels —«*va va ado / baba / adon eis / nay / [lay] / Iod / Ios / Iac*
ta tis / her he / yo tuel / Ada el / birnel»; beside them the Latin warning «*Ista non debent aspici*» («*These must not*
be looked upon»); then «*her he / yo tuel / Asrud / Savid*»; and three magical figures with the letters *a · s · l · a* and
 crosses.]

How [*the characters*] are to be written. Chapter Twenty-One. When someone wishes to make some [*art*] where it
 is necessary to write characters, let him guard against being deceived; when he must write in any place, let this holy
 name be written first at the beginning and at the end; and let this consecrated name be thus: Eyas, Serepher,
 asurbias; on a preserved virgin charter, say over this name the Office of the blessed Virgin Mary, and have nine
 masses sung; then fumigate and wipe, and keep it in a most clean silk cloth; and however often you wish easily to
 construct a character, at the beginning and at the end the said word must be written, saying: Most High Creator
 of all creatures, by your mercy and piety, upon your most holy name —which here is composed and written—
 impose strength and virtue, that it may be the guard of all creatures and of these characters, and that no deceit
 may be found in them. This done, write the most sacred character like that, or nearly, which you wish to make;
 and thus you shall not need to fear, for you have worked rightly and duly. Of Sacrifices: how they are made.
 Chapter Twenty-Two. It is fitting sometimes to make sacrifice to the demons.

MANUSCRIPT



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TRANSCRIPTION *LATIN*

fit autem jñ diversis modis, aliqui jñ animalibvs nigris Sive albis, aliqui de Sangvinibvs Eorvm, aliqui recipiunt manus characteris[?], alii Scriptvris Sacrificant, alii jñ cibo Et potv: qui autem jñ animalibvs Sacrificant debent offerre[?] virginea cvjvscvnqve Sint Conditionis quia Libentivs accipient[?] Et obedient: qui vero jñ avibvs Sacrificant jñ characteribvs[?] avt Scriptvris jlla Scriptvra avt characteres debent esse deavvati[?] vel de vivissimo Colore pincti, Et anteqvam porrigatvr Sacrificivm Spiritibvs, dicatvr Svpra jllvd qvod datvr, Estote

ad Serviendvm nobis: postea fvmiga Et asperge illvd Sacrificivm Et Scena Vsque dvm Volveris obedire Spiritibvs Sicvt jñ avibvs primi libri continetvr, Illi autem qui Sacrificant jñ cibo Et potv oportet qvod Extra[?] Circvlvm Cvm mappa, pane, Et Vino, Et aqua, atqve Etiam gallis assatis dicendo cvm parata fverint omnia Vbi estis Vos qui estis ad hoc prandivm Et ad hanc coenam Convivati, Venite quia Serviti eritis gratissime, Post, fvmiga Et asperge atqve jta dimitte qvo vsque Venerint ad prandivm, Et jta penitvs oportet Vt fiant Sacrificia dæmonibvs, Et Sic mvlto promptiores Et faciliores svnt ad Serviendvm. De Panno Serico de Novo In qvo reponvntvr Capvt Vigessimvm Tertivm. Qvando aliquæ ves[?] Consecratæ fverint Svnt ponendæ

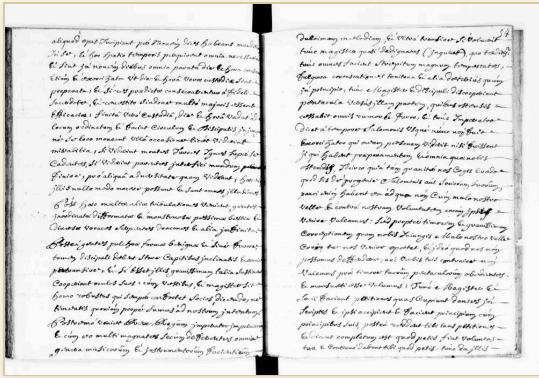
jñ panno Serico Vel lineo mvndissimo Secvndvm qvod ves consecratæ ervnt, nobiliores accipiantvr, Ergo panni[?] Serici Vel linei mvndissimi describantvr Svper albos Sic Characteres. [*characters and seals*] Cvm penna Et attramento Et hæc nomina Similiter Adonay: asnobias: aneretón: agla: athanatos: agios: ancor: anacor: anides: theodomas: agneston: cedion: lamech: tecel: phares: cos: tetragrammaton: deinde fvmiga Et asperge: qvo facto dicantvr Svper jpsos hi psalmi. Domine dominvs noster: benedicite omnia opera domin[i] Devs Jvdicivm regi da: Lavdate dominvm de cæli[s] Ecce nvnc benedicite: Ecce qvam bonvm: Te devm laudamvs: — Post Hæc celebrentvr qvinqve missæ, deinde ponantvr jñ Speciebvs odorifelis[?] Et teneantvr jñ loco mvndissimo Et omnes ves Consecratæ jñ eo reponantvr ad Cvstodiendvm. De omnibvs Præceptis artivm. Capvt Vigessimvm qvartvm. Præcipimvs omnibvs artivm actoribvs qvod anteqvam[?]

TRANSLATION *ENGLISH*

It is done, however, in diverse ways: some with black or white animals, others with their bloods, others receive [*in*] hands [*of*] characters, others sacrifice with writings, others with food and drink. Those who sacrifice with animals must offer [*them*] virgin, of whatever condition they be, because [*the spirits*] receive them more willingly and obey. Those who sacrifice with birds, with characters or writings, that writing or those characters must be gilded or painted with very vivid color; and before the sacrifice is offered to the spirits, let it be said over what is given: be [*ready*] to serve us; then fumigate and sprinkle that sacrifice, and leave it [*set out*] until you wish the spirits to obey, as is contained [*in the chapter*] of the birds of the first book. Those who sacrifice with food and drink should, outside the Circle, with a tablecloth, bread, wine and water, and also roasted cocks, say, when all is prepared: Where are you, you who are invited to this luncheon and to this supper? Come, for you shall be served most graciously. Then fumigate and sprinkle, and so leave it until they come to the meal; and thus wholly it is fitting that sacrifices be made to the demons, and so they are much more ready and easy to serve. Of the new Silk Cloth in which [*things*] are kept. Chapter Twenty-Three. When certain things are consecrated, they must be placed

in a most clean cloth of silk or of linen, according to what the consecrated things are; let the more noble be taken. Let there be written, then, upon the most clean silk or linen cloths, thus these characters: [*characters and seals*], with pen and ink, and these names likewise: Adonay, asnobias, anereton, agla, athanatos, agios, ancor, anacor, anides, theodomas, agneston, cedion, lamech, tecel, phares, cos, tetragrammaton; then fumigate and sprinkle; which done, let these psalms be said over them: «Lord, our Lord»; «Bless, all the works of the Lord»; «God, give your judgment to the King»; «Praise the Lord from the heavens»; «Behold, now bless»; «Behold how good»; «You, God, we praise». After this let five masses be celebrated; then let them be placed among fragrant species and kept in a most clean place, and let all the consecrated things be kept in it for safekeeping. Of all the Precepts of the arts. Chapter Twenty-Four. We command all operators of the arts that, before...

MANUSCRIPT



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TRANSCRIPTION *LATIN*

aliquod opvs Incipiant per novem dies Habeant munda[m]
In Se, Et Hoc Spatio temporis perquirent omnia necessaria Et
Sint jn novem diebus omnia parata die Et hora conse[crata]
Etiam Et Exorcizata Vt die Et hora Vera custodia Sint
præparata, Et Si res prædictæ consecrarentvr a fidei Sacerdote,
Et cooperto Sindone multo majoris essent Efficaciæ: finita
Vero Custodia, die Et hora Vadat ad e[um] locum ordinatum
Et faciat Circulum Et Discipulis jn junga[t] ne Se loco
moveant Vlla occasione licet Viderint mirabilia, Si Viderint

montes Turres Ignes super Se[?] Cadentes, Si Viderint parentes interfici mundum penitus[?] finire, pro aliqua
advicibilitate[?] quam Videant; Hæc enim[?] illis nullo modo nocere possunt Et Sunt omnes illusiones. Post Hæc
multæ aliæ tribulationes Venient gentes jnordinatæ diffomatæ Et monstrosæ pessimæ bestię Et diversæ Voraces
Serpentes Dracones Et alia infinita. Postea gentes pulchra forma benigna Et Sine furore, tamen discipuli debent
Stare Capitibus inclinatis Et omnia[?] pertransire, Et Si Esset illis gravissimum talia Sustinere[?] Cooperiant oculos
Svos cum Vestibus, Et magister Sit homo robustus qui Semper confortet Socios, dicendo, ne timeatis quoniam
prope Sumus ad nostrum intentum, Postremo Veniet Rex Regum Imperator Imperatorum Et cum eo multi
magnates Secum deferentes omnia genera musicorum Et instrumentorum facientium[?]

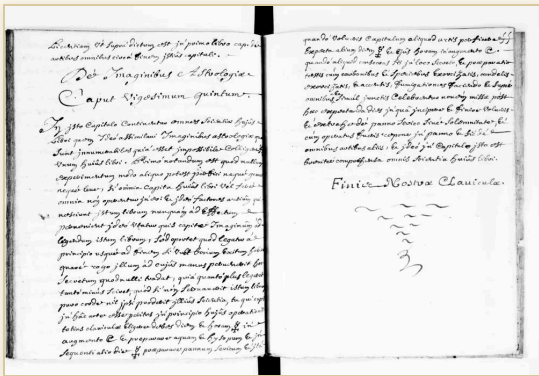
dulciman melodiam, Et Ultra transire Si Voluerit tunc magister quasi dedignatus (inquirit), quo tenditis[?] tunc
omnes facient Strepitum magnam tempestates, fulgura coruscationes tonitrua Et alia deterris[?] quam[?] jn
principio, tunc Magister Et discipuli discooperiant pentacula Versus illam partem, quibus ostensis cessabit omnis
rumor Et furor, Et tunc Imperator dicet a tempore Salomonis Usque nunc non fuit Exorcizator qui meam
personam Viderit nisi fuissent ii qui Habent præparamentum Et omnia quæ nobis ostendis, Ideirco[?] quia tam
graviter nos Cogis Cui de[?] quod tuis[?] de progenie Salomonis aut Sociorum Svorum, pauci enim Habent ea ad
quæ nos Cum malo nostro Velle Et contra nostram Voluntatem venire[?] Venire Valemus: Sed propter timorem Et
gravissimam[?] Conceptionem quam nobis Injungis e Malo nostro Velle[?] Cum te nos Venire oportet, Et ideo
quod nos non[?] possumus defendere, nec Verbis tuis contraire non Valemus præ timore tuorum pentaculorum
obedientes. Et mansveti esse Volumus: Tunc Magister Et Socii faciant petitiones quas Cupiunt dantes jn Scriptis Et
ipsi accipiant Et faciant principium cum principibus Suis, postea reddent tibi tuas petitiones Et dicent completum
est quod petis fiat Voluntas tua Et Continuo dabunt tibi quod petis, tunc da illis

TRANSLATION *ENGLISH*

...they begin any work, for nine days let them have cleanness in themselves; and in this space of time let them seek
all that is necessary, and in the nine days let everything be prepared on a consecrated day and hour, and also
exorcized, so that on a true day and hour it be ready in keeping; and if the said things were consecrated by a
faithful priest, and covered with linen, they would be of much greater efficacy. The keeping, then, ended, on the
day and hour let him go to the appointed place and make the Circle, and charge the disciples not to move from
the place on any occasion, though they see wonders: if they see mountains, towers, fires falling upon them; if they
see [their] parents killed, the world utterly ending, by whatever terror they see; for these things can in no way
harm them, and are all illusions. After this many other tribulations will come: disordered, deformed and
monstrous peoples, most wicked beasts and diverse voracious serpents, dragons and other infinite things.
Afterward, peoples of fair form, benign and without fury; nevertheless, the disciples must stand with heads
bowed and let everything pass; and if it were most grievous for them to endure such things, let them cover their
eyes with their garments. And let the master be a robust man, who ever comforts the companions, saying: fear

not, for we are near to our intent. At last will come the King of kings, emperor of emperors, and with him many magnates, bringing with them every kind of musicians and instruments making most sweet melody; and *[wishing]* to pass by, if he would, then let the master, as if disdainful, ask: Where are you going? Then they will all make a great din, tempests, lightnings, flashes, thunders and other things worse than at the beginning; then let the Master and the disciples uncover the pentacles toward that part, which shown, all clamor and fury will cease. And then the Emperor will say: From the time of Solomon until now there has been no exorcist who has seen my person, except those who had the equipment and all that you show us; wherefore, since you so grievously force us ... that *[you are]* of the progeny of Solomon or of his companions—for few have that by which we, against our ill will and against our will, can come—; but for the fear and the most grievous constraint you lay upon us, against our ill will it behooves us to come to you; and therefore, because we cannot defend ourselves nor contradict your words, nor avail *[anything]* against the fear of your pentacles, we wish to be obedient and meek. Then let the Master and the companions make the petitions they desire, giving them in writing, and they will receive them and make *[their compact]* with their princes; afterward they will return to you your petitions and say: fulfilled is what you ask; let your will be done; and at once they will give you what you ask. Then give them...

MANUSCRIPT



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TRANSCRIPTION *LATIN*

Licentiam Vt Svpra dictvm est jn primo libro cap. de artibvs omnibvs circa finem jstivs capitvli. De Imaginibvs Astrologiæ Capvt Vigessimvm qvintvm. In jsto Capitvlo Continentvr omnes Scientiæ hvjvs Libri qvem Ideo assimilavi Imaginibvs astrologiæ qvæ Svnt jnnvmerabiles qvia esset jmpossibile Colligere[?] Vnvm hvivs libri. Primo notandvm est qvod nvllym experimentvm modo aliquo potest perfici neqve grave[?] neqve leve, Si omnia Capita hvivs libri Vel fere omnia non operetvr jn eo: Et jdeo factores artivm qvi nescivnt jstvm

librvm nvnqvam ad Effectvm pervenient jdeo Vt satvr[?] qvis capite Imaginvm ad legendvm istvm librvm, Sed oportet qvod legatvr a principio vsqve ad finem Si Vult bonvm Exitvm habere[?] qvare rogo jllvm ad cvjvs manvs pervenerit Hoc Secretvm qvod nllli tradat, qvia quanto plvs legerit tanto minvs Sciет, qvod Si non Servaverit istvm librvm pvro corde nil jpsi proderit jllivs Scientia, tv qvi cvpis jn hac arte esse peritvs jn principio hvjvs operationis totivs clavicvlæ Eligere debes diem Et horam † in[?] avgmento [luna] Et præparare aqvam Et hysopvm Et jn Sequenti alio die † præparare pannvm Sericvm Et jta[?]

quando Volveris Capitvlyvm aliquod artis perficere Expecta alivm diem † Et Ejvs horam jn avgmento [luna]. quando aliquid consecvas[?] fis jn loco Secreto, Et præparatio[ne] testis[?] cvm carbonibvs Et Speciebvς Exorcizatis, candelis Exorcizatis, Et accensis, fvmigationes faciendo Et Svper omnibvs Simvl jvnctis Celebrentvr novem missæ post Hæc Expectanda dies jn qvâ jncipere Et finire Volveris Et Exorlvare[?] de panno Serico Sive Solemnitate, Et cvm operatvs fveris repone jn panno Et Sic de omnibvs artibvs aliis, Et jdeo jn Capitvlo jsto est breviter comprehensa omnis Scientia hvivs libri. Finis Nostræ Clavicvlæ. [remate decorativo]

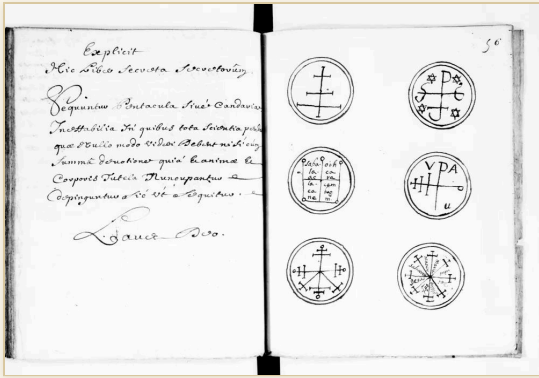
TRANSLATION *ENGLISH*

...licence, as has been said above in the first book, in the chapter of all the arts, toward the end of that chapter. Of the Images of Astrology. Chapter Twenty-Five. In this chapter are contained all the sciences of this book, which for that reason I likened to the images of astrology, which are innumerable, because it would be impossible to gather [them into] one [alone] of this book. First, it must be noted that no experiment, in any way, can be perfected —neither grave nor light— unless all the chapters of this book, or nearly all, are worked in it; and therefore the operators of the arts who do not know this book will never reach effect; therefore, [that] someone [may] be sated with the chapter of the images in reading this book; but it is fitting that it be read from the beginning to the end, if he wishes to have good success. Wherefore I beg him into whose hands this secret shall come not to hand it to anyone, because the more he reads, the less he will know; for if he does not keep this book with a pure heart, his science will avail him nothing. You, who wish to be skilled in this art, at the beginning of this operation of the whole Little Key must choose a day and hour †, in the waxing of the [moon], and prepare the water and the hyssop; and on the following other day †, prepare the silk cloth; and thus

when you wish to perfect some chapter of the art, await another day † and its hour, in the waxing of the [moon]. When you consecrate something, place yourself in a secret spot, and with the preparation of the potsherd with coals and exorcized species, exorcized and lit candles, making the fumigations; and over all [the things] together let nine masses be celebrated; after this, await the day on which you wish to begin and end, and [take] from the silk cloth with [its] solemnity; and when you have worked, keep it in the cloth; and so of all the other arts. And

therefore, in this chapter is briefly comprised all the science of this book. End of our Little Key. [*Decorative flourish.*]

MANUSCRIPT



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TRANSCRIPTION *LATIN*

Explicit Hic Liber Secreta Secretorum. Sequuntur Pentacula
Sive Candariae[?] Ineffabilia In quibus tota Scientia pendet[?]
quæ Nullo modo Videri Debent nisi cum Summa devotione
quia Et animæ Et Corporis Tutela Nuncupantur depinguntur
Sic Vt Sequitur. Laus Deo.

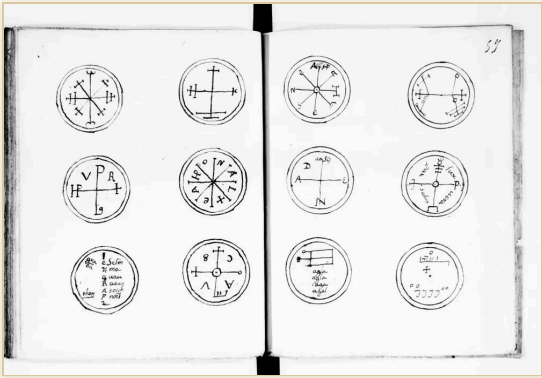
[illustration folio: six pentacles/seals with crosses, hexagrams,
and letters; among the legible labels: «saba la as la ca ne» ·
«oth ca va cam bog m» · «V P A u» · «Jesus · Maria · Mater ·
Salvatoris»]

TRANSLATION *ENGLISH*

Here ends this Book of the Secret of Secrets. There follow the ineffable Pentacles or Candariae, on which all the Science depends, which must in no way be seen except with the utmost devotion, for they are called the safeguard of the soul and of the body; they are drawn as follows. Praise to God.

[Illustration folio: six pentacles/seals with crosses, hexagrams and letters; among the legible labels: «saba la as la ca ne» · «oth ca va cam bog m» · «V P A u» · «Jesus · Mary · Mother of the Savior».]

MANUSCRIPT



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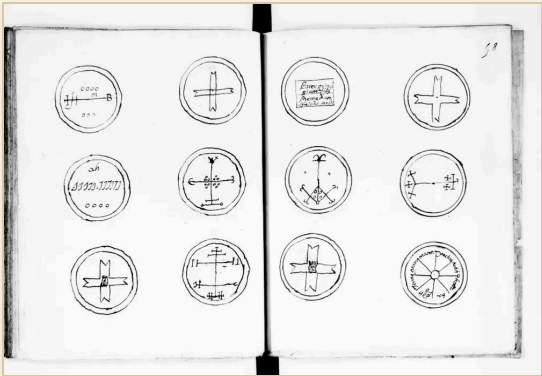
TRANSCRIPTION *LATIN*

[no continuous text — illustration folio: twelve pentacles/seals with crosses, letters, and scattered names] [etiquetas legibles entre los seals: «V P R I H 9» · «A L T X E [H] O N» · «D · A · E · N» · «ao 59» · «agla agla laga agal» · «gra ba / e Selm / ma / qvav / aevs / soich / nois / thon» · «lvx plena / salvs»]

TRANSLATION *ENGLISH*

Plate of seals and pentacles; no running text to translate.

MANUSCRIPT



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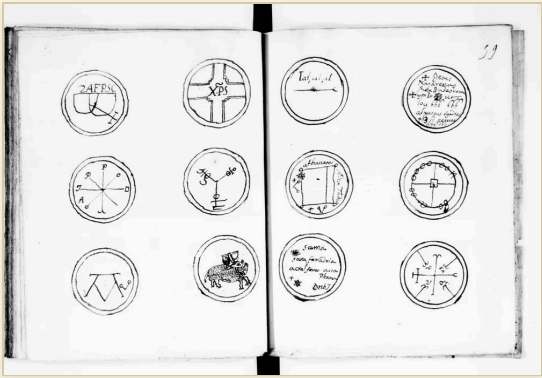
TRANSCRIPTION *LATIN*

[page of seals / pentacles; only fragmentary inscriptions inside the circles] 6000 m B [?] ah Pater vnig[enitus] [?] / pivm fili[us] [?] / [?] medivm [?] / [f]piritvs fanct[us] [?] + Tetragrammaton + pachanezh [?] illegible [?]

TRANSLATION *ENGLISH*

Plate of seals and pentacles; no running text to translate.

MANUSCRIPT



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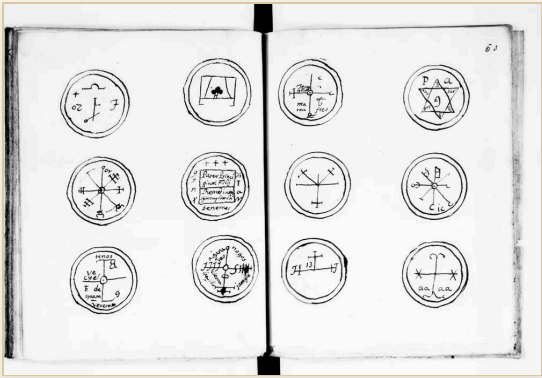
TRANSCRIPTION *LATIN*

[page of seals / pentacles; only fragmentary inscriptions inside the circles] ZAFPSC [?] XPS [monograma de Christos] Iaf, vl, vl [?] + Jesvs Nazarenvs Rex Jvdeorvm + / Hym Io [?] vt / loy 666 666 / at nespas [?]padias / + [?] si peeeee [?] P F O / J [?] D / A [?] [rueda de letras] athanatos [?] / Alea Tabec [?] Sama / sana femadria [?] / acval fever acta [?] / Phama [?] / + [?] Onbj [?]

TRANSLATION *ENGLISH*

Plate of seals and pentacles; no running text to translate.

MANUSCRIPT



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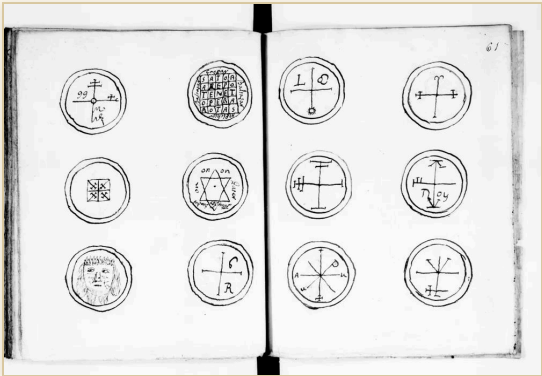
TRANSCRIPTION *LATIN*

[page of seals / pentacles; only fragmentary inscriptions inside the circles] 20 F [?] Tetragra[m]maton / ma ron / c c / t fies [?]
P a / san san san san / sol sol / 9 [hexagrama] 9 or [rueda de símbolos] + + + / 9 9 / n / X / [recuadro:] Pater Princi/pivm
Filij / Themedivm [?] / [f]piritvs fanct[i] / di T a n [?] /
fenemer [?] tenos / ve cyel / B / t de gvam / 9 / Venerem [?]
agana veo nogos / JJJJ [?] / cieora / baciloc [?] / ijamaie [?] H
13 J [?] Cic [?] aa aa

TRANSLATION *ENGLISH*

Plate of seals and pentacles; no running text to translate.

MANUSCRIPT



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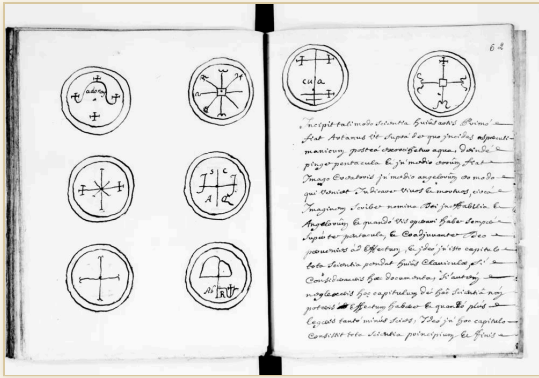
TRANSCRIPTION *LATIN*

[page of seals / pentacles; only fragmentary inscriptions inside the circles] 99 t / m [?] [SATOR square, with the names of the magi around:] Gaspar / Baltasar / Melchior / Baltasar [?] SATOR / AREPO / TENET / OPERA / [R]OTAS L O / [símbolo solar] on on / on / on / Pater [?] / Filius [?] Sanctus [?] [hexagrama] Σ / II / N oy / V [?] 6 / R [cross] A P v / v H [rueda] [crowned face — illustration]

TRANSLATION *ENGLISH*

Plate of seals and pentacles; no running text to translate.

MANUSCRIPT



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TRANSCRIPTION *LATIN*

[left column: seals / pentacles with inscriptions:] adonay s c / A Q Ab R [?] cv a

[right column: continuous text] Incipit tali modo scientia hvivs artis Primo fiat Artanvs [?] et sypra de qvo incidas a[s]pecvli-manicvm postea exorcizetvr aqua, deinde pingē pentacvla et in medio eorvm fiat Imago Creatoris in medio angelorvm eo modo qvi veniet Jvdicare vivos et mortvos, circa Imaginem scribe nomina Dei ineffabilia et Angelorvm et qvando velis operari habe semper syper te pentacvla, et coadjvante Deo

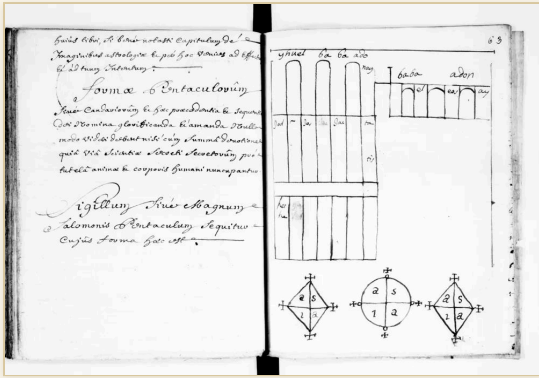
pervenies ad Effectvm, et ideo in isto capitvlo tota scientia pendat hvivs Clavicvlae, si consideraveris haec docvmenta, si avtem neglexeris hoc capitvlym de hac scientia non poteris ad Effectvm habere et qvanto plvs legeris tanto minvs scies, Ideo in hoc capitvlo consistit tota scientia principvm et finis

TRANSLATION *ENGLISH*

[Left column: seals/pentacles with fragmentary inscriptions —«adonay s c / A Q Ab R [?] cu a».]

[Right column] Thus begins the science of this art. First let the Artano be made ... upon which you cut ... the handle; then let the water be exorcized; then paint the pentacles, and in the midst of them let the Image of the Creator be made in the midst of the angels, in the manner in which he will come to judge the living and the dead; around the Image write the ineffable names of God and of the Angels; and when you wish to work, have always upon you the pentacles, and, with God's help, you will reach the effect; and therefore in this chapter depends all the science of this Little Key, if you consider these documents; but if you neglect this chapter, of this science you will not be able to have effect; and the more you read, the less you will know; therefore, in this chapter consists all the science, the beginning and the end

MANUSCRIPT



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TRANSCRIPTION *LATIN*

[left column: continuous text] hvivs libri, si bene notasti Capitvlvm de Imaginibvs astrologiae et per hoc venies ad Effectvm et ad tvvm Intentvm.

Forma Pentacvlorvm Sive Candariorvm [?] et haec praecedentia et seqventia Dei Nomina glorificanda et amanda Nvlllo modo videri debent nisi cvm svmma devotione quia via[m] scientiae Secreti Secretorvm pro tvtela[m] animae et corporis hvmani nvncvpantvr.

Sigillvm sive Magnvm Salomonis Pentacvlvm seqvitvr cvjvs forma haec est.

[right column: diagrams / seals with inscriptions:] yhvel ba ba ado nay ba ba adon [?] Jod — Jos [?] Jac ta / ci her he [?] [three seals: rhombus, circle, rhombus, with letters:] a s / 1 2

TRANSLATION *ENGLISH*

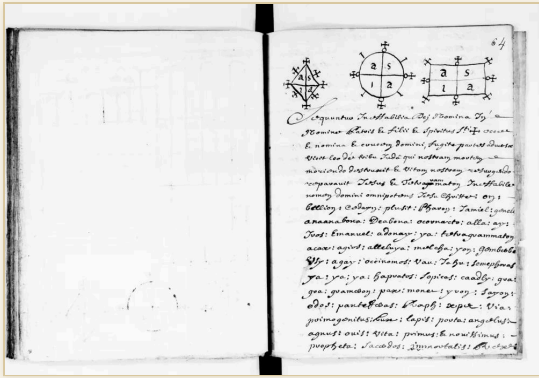
[Left column] ...of this book, if indeed you have noted the Chapter of the Images of astrology; and by this you will reach the effect and your intent.

The Form of the Pentacles or Candaria; and these —preceding and following— Names of God, which are to be glorified and loved, must in no way be seen except with the utmost devotion, for they are called the way of the science of the Secret of Secrets, for the safeguard of the human soul and body.

There follows the Seal or Great Pentacle of Solomon, whose form is this.

[Right column: diagrams/seals with inscriptions —«yhuel / ba ba adonay / ba ba adon [?] / Jod — Jos [?] — Jac ta / ci her he [?]»; three seals (lozenge, circle, lozenge) with the letters «a s / 1 2».]

MANUSCRIPT



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TRANSCRIPTION *LATIN*

[left column blank — only show-through of the previous folio]

[right column: three seals with letters «a s / 1 2», then text:]

Seqvntvr Ineffabilia Dei Nomina In Nomine Patris et Filii et Spiritvs S[an]cti + occcc [?] et nomina et cvncem [?] domini, fvgite partes adversae vicit leo de tribv Jvda qvi nostram mortem moriendo destrvxit et vitam nostram resvrgendo reparavit Jesvs et Tetragrammaton Ineffabile nomen domini omnipotens Jesv Christe: Oy: bellion: Cedary: plvsit [?]: Phavon: Jamiel: gene[?] anaanabona: Deabona: ocovnarto [?]:

alla: ay: Jvos [?]: Emanvel: adonay: ya: Tetragrammaton acax: agios: allelvya: melcha: yoy: gembelbe [?] Ely: agay: occinomos: Vav: Jahv: semephoras ya: ya: ya: hapratos: sopicas: caadly: gva: gva: gvamcbon [?]: pax: monec [?]: yvon: sayon: odos: pantetdas [?]: Raph: xepx [?]: via: primogenitvs: Lvx: lapis: porta: angelvs: agnvs: ovis: vita: primvs: et novissimvs: propheta: Sacerdos: immortalis: [?]

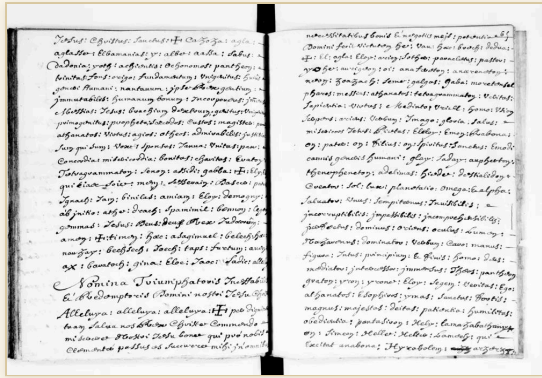
TRANSLATION *ENGLISH*

[Left column blank: only the show-through of the preceding folio.]

[Right column: three seals with the letters «a s / 1 2», and then the text:] There follow the ineffable Names of God.

In the name of the Father and of the Son and of the Holy Spirit + ... and [the] names ... of the Lord: Flee, adverse powers; the Lion of the tribe of Judah has conquered, who, by dying, destroyed our death, and, by rising again, restored our life. Jesus and Tetragrammaton, ineffable name of the Lord almighty. Jesus Christ: Oy, bellion, Cedary, plusit, Phavon, Jamiel, gene, anaanabona, Deabona, ocovnarto, alla, ay, Juos, Emanuel, adonay, ya, Tetragrammaton, acax, agios [holy], alleluia, melcha, yoy, gembelbe, Ely, agay, occinomos, Vau, Jahu, semephoras, ya, ya, ya, hapratos, sopicas, caadly, gua, gua, guamcbon, pax [peace], monec, yvon, sayon, odos, pantetdas, Raph, xepx, via [way], primogenitus [first-born], Lux [Light], lapis [stone], porta [door], angelus [angel], agnus [lamb], ovis [sheep], vita [life], primus et novissimus [first and last], propheta [prophet], Sacerdos [Priest], immortalis [immortal] ...

MANUSCRIPT



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TRANSCRIPTION LATIN

[left column:] Jesvs: Christvs: Sanctvs: + Cazoz: agla: aglasse:
Elbamanias: y: albe: aassa: Sabvs: Dadonia: yoth: achrientis
[?]: Ochonomos: pantheon: trinitas: fons: origo:
fundamentvm: Vnigenitvs: hvivs generi hvmani: nantavvm
[?]: ipse Rex gentivm immvtabilis: Hvmanvm bonvm:
Incorporevs: immens[us] Messias: Jesvs: brachivm dextrvm:
genitvs: Vnigenitvs primogenitvs: propheta: Sacerdos: Cvstos:
magister: pan[?]: athanatos: virtvs: agios: otheos: admirabilis:
jvstitia svm qvi svm: Vox: Sponsvs: Janva: Vnitas: pax:

Concordia: misericordia: bonitas: charitas: Creator [?]: Tetragrammaton: Senon [?]: assidi [?]: gabba: +: Ely: E[?]
qvi erat: Soter [?]: mercy [?]: sessevain [?]: Basel [?]: pat[?] Ignach [?]: Jain [?]: trinitas: amiam [?]: Eloy: demogny
[?]: ab initio: ather [?]: dreach [?]: spamimil [?]: bennon [?]: legon [?] gemmas: Jesvs: Devs: Devs Rex Jvdaeorvm:
amen: + timen [?]: haec: asagimvel [?]: belech: haec [?] navzay [?]: bechsech [?]: Joech [?]: taps: fvrtvm [?]: avry [?]
ax: baratoch [?]: gina: Eloee: Jaac [?]: Sadic: allelvya

Nomina Trivmphatoris Ineffabilis Et Redemptoris Domini nostri Jesv Christi Allelvya: allelvya: allelvya: + per
dignitat[em] tvam Salva nos Rex Christe Commendo misceve [?] Nostri Jesv bone qvi pro nobis Clementer
passvs es Svccvrrere mihi in omnibvs

[right column:] necessitatibvs bonis et negotiis meis: potentia Domini fecit virtvtem He: Vav: Hec: broch [?]:
dedra [?]: +: El: agla: Eloy: arcion [?]: Sothee [?]: paracletvs: pastor: yother [?]: avcigeon [?]: oi: anafareton [?]:
anareneton [?]: neon: Zoazach: seme: galgas: Gaba: morcetensel [?] phares: messias: athanatos: tetragrammaton:
veritas: Sapientia: virtvs: Mediator: Vriell [?]: homo: Vhion [?] Serpens: ariens [?]: Verbvm: Imago: gloria: Salvs:
misericors Jehv [?]: Pietas: Eloy: Emon [?]: Rabona [?]: Oy: pater: Oy: filivs: Oy: spiritvs Sanctvs: Emodi [?] carnis
generis Hvmani: glay [?]: Saday: arphecton [?]: thenepheneton [?]: adelimas [?]: Hieder [?]: destialidon [?]
Creator: Sol: lxx: planetario [?]: Omega: et alpha: Salvator: Vnvs: Sempiternvs: Invisibilis: incorrvptibilis:
impassibilis: incomprehensibilis: idfectvs [?]: dominvs: Oriens: ocvlvs: Lvmen: Nazarenvs: dominator: Verbvm:
Caro: manvs: figvra: Intvs: principivm: et finis: homo: devs: mediator: intercessor: immersvs [?]: Theos: pantheon
[?] gvator [?]: yron [?]: yrone [?]: Eloy: Segem [?]: veritas: Ego: athanatos: Esophivos [?]: yrnas [?]: Sanctvs: fortis:
magnvs: majestas: deitas: patientia: hvmlitas: obedientia: pantasivon [?]: Hely: lamazabathany: Oy: Simeon:
Heller [?]: Helte [?]: Lamech: qvi Excitat anabona: Hyrcolem [?]: [?] arzezez [?]

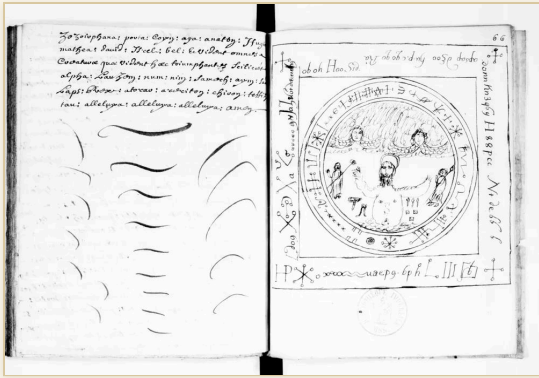
TRANSLATION ENGLISH

[Left column:] Jesus, Christ, Holy. + Cazoz, agla, aglasse, Elbamanias, y, albe, aassa, Sabus, Dadonia, yoth,
achrientis, Ochonomos, pantheon, trinitas [trinity], fons [fount], origo [origin], fundamentum [foundation],
Unigenitus [Only-begotten] of this human race, nantauum, He himself, King of the nations, unchangeable,
human good, incorporeal, immense, Messiah, Jesus, right arm, begotten, Only-begotten first-born, prophet,
Priest, Guardian, master, ... athanatos [immortal], virtue, agios [holy], otheos [God], admirable, justice, «I am
who I am», Voice, Bridegroom, Door, unity, peace, Concord, mercy, goodness, charity, Creator,
Tetragrammaton, Senon, assidi, gabba, +, Ely, E..., «who was», Soter [Savior], ... Trinity, ... Eloy, ... «from the
beginning», ... Jesus, God, God, King of the Jews, amen, + ... asagimuel, belech, ... Sadic, alleluia.

Names of the ineffable Triumphant One and Redeemer, our Lord Jesus Christ. Alleluia, alleluia, alleluia. + By
your dignity, save us, King Christ. I commend ... good Jesus, who for us mercifully suffered: succor me in all [my]

[Right column:] good needs and in my affairs. «The right hand of the Lord has done mighty deeds». He, Vau, Hec, broch, dedra, +, El, agla, Eloy, arcion, Sothee, Paraclete, shepherd, yother, aucigeon, oi, anafareton, anareneton, neon, Zoazach, seme, galgas, Gaba, morcetensel, phares, messiah, athanatos *[immortal]*, tetragrammaton, veritas *[truth]*, sapientia *[wisdom]*, virtus *[virtue]*, Mediator, Uriel, homo *[man]*, Vhion, Serpent, ariens, Word, Image, glory, Salvation, merciful, Jehu, Piety, Eloy, Emon, Rabona, Oy, Father, Oy, Son, Oy, Holy Spirit, ... of the flesh of the human race, glay, Saday, arphecton, thenepheneton, adelimas, Hieder, destialidon, Creator, Sun, light, planetary, Omega and alpha, Savior, One, everlasting, invisible, incorruptible, impassible, incomprehensible, indefectible, Lord, Orient, eye, Light, Nazarene, ruler, Word, Flesh, hand, figure, within, beginning and end, man, God, mediator, intercessor, immersed, Theos *[God]*, pantheon, gvator, yron, yrone, Eloy, Segem, truth, I, athanatos *[immortal]*, Esophivos, yrnas, Holy, strong, great, majesty, deity, patience, humility, obedience, pantasivon, Hely, lamazabathany [*«lamma sabachthani»*], Oy, Simeon, Heller, Helte, Lamech, «who awakens», anabona, Hyrcolem, ... arzezez ...

MANUSCRIPT



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TRANSCRIPTION *LATIN*

Zozoiuphana: porta: Cory: aya: anatoy: Ifvgin[?] mathea:
 david: Isceli: bel: et vident omnes creatvræ qvæ vident hæc
 trivmphantes scilicet alpha: LavZon: nvm: niny: Samoch:
 aym: Sa Laps: Phrox: atorav: accritoy: chiron: teffi tav:
 allelvya: allelvya: allelvya: amen.

[figure: decorative pen strokes]

66

[seal: cross] oboh Hoo. Sid. ry ob obo.d.ny ooSe dosto [seal:

cross]

[Right margin of the square, from top to bottom:] Dom Kn3g6y[?] H 88 pcc N+ de 66 6

[Bottom margin of the square, from left to right:] H P [seal: saltire cross with circles] o [figure: wavy line] v a e p g .
 6 p h L . III [seal: square] [seal: cross]

[Left margin of the square, from bottom to top:] [seal: cross] g o g seal X a seal a a v a o o q M a z v l o t d e t e c e d o
 [?] [seal: cross]

[Center of the square:] [figure: Great double magic circle. On the outer ring, magical characters, symbols and crosses. In the central inner circle: Jesus Christ emerging from clouds with arms outstretched; at the top, two heads of Cherubim; on the left, a small figure with a lance and the word "Messias"; on the right, a small figure with a rod and the word "Emmanuel"; at the bottom, the instruments of the Passion (hammer, three nails, dice) along with scattered letters and symbols.]

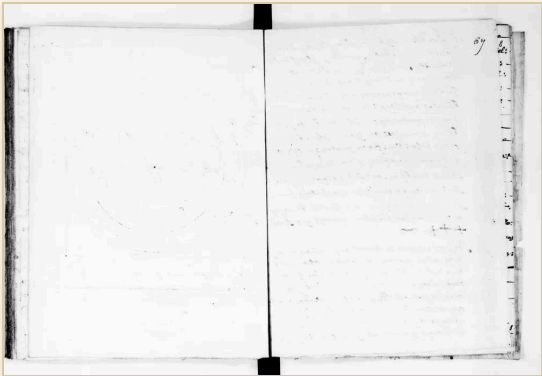
[seal: BIBLIOTHEQUE IMPERIALE MSS]

TRANSLATION *ENGLISH*

Zozoiuphana, porta [door], Cory, aya, anatoy, Ifugin, mathea, dauid [David], Isceli, bel; and all creatures that see these things behold them, triumphant, namely: alpha, LauZon, num, niny, Samoch, aym, Sa, Laps, Phrox, atorav, accritoy, chiron, teffi, tau: alleluia, alleluia, alleluia, amen.

[Rest of the folio, without prose: decorative pen-strokes; the foliation «66»; cross-shaped seals with fragmentary inscriptions («oboh Hoo. Sid. ry ob obo.d.ny ooSe dosto»); in the margins of the square, series of illegible magical characters; at the center, a great double magical circle—in the outer ring, characters, symbols and crosses; within, Christ emerging from the clouds with arms outstretched, two cherub heads above, on the left a figure with a spear and the word «Messias», on the right a figure with a rod and the word «Emmanuel», and below the instruments of the Passion (hammer, three nails, dice)—; library stamp «BIBLIOTHEQUE IMPERIALE MSS».]

MANUSCRIPT



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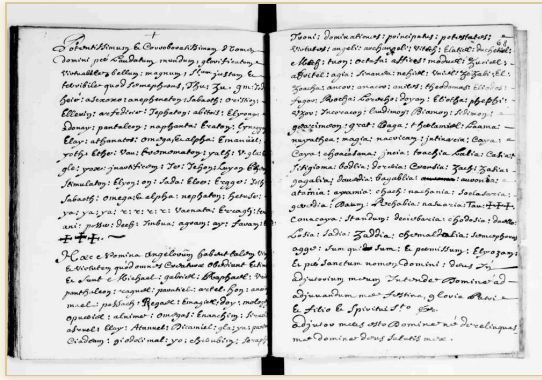
TRANSCRIPTION *LATIN*

[no text — blank page or image only]

TRANSLATION *ENGLISH*

Plate of seals and pentacles; no running text to translate.

MANUSCRIPT



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TRANSCRIPTION LATIN

+ Potentissimvm Et Corroboratissimvm Nomen domini per
 lavdatvm mvndvm, glorificatvm virtvaliter bellvm: magnvm;
 Jllvm jvstvm et terribile qvod Semephoras, Jhv; Zv. gm: Jod
 heio: asexoxo: arepheneton: Sabaoth: Orcistion: Ellexin:
 arfedicio: Tephaton: abitois: Elyony: Adonay: pantaleon:
 naphanta: Eraton: Cynagyo Elay: athanatos: omega, Et alpha:
 Emanvel: yoth: ether: vav: promomaton: yalh: v. gla: gle: yoxe:
 jnavtificom: Jes: Jehon: lvyon Ehor stimvlaton: Elyon: on:
 Sada: Eloë: Ergge: Joth Sabaoth: omega: et alpha: nephaton:

hetvse: ya: ya: ya: r: r: r: r: vacnata: Erecagli: ten ani: possv: deeh: Jmbva: agvam; ay: favami: + + + . ~ Hæc Nomina
 angelorvm habent talem vim Et virtvtem qvod omnes Creatvræ obedivnt Eis time[?] Et svnt hec Michael: gabriel:
 Raphael: Vriel panthaleon: ragvel: pavatiel: aretel: hon: anail mael: passach: Regael: Emagiel: don: mologh
 Opvctiel: alnimer: Omegas: Enanchim: sicvel: asevel: Elay: Atanvel: Dicamiel: gla: ya: panta Cradcam: giodolimal:
 yo: chervbim: seraph

Troni: dominationes: principates: potestates; 68 virtvtes: angeli: archangeli: vitech: Elatiel: dvchetiel: Math: tvon:
 octafa: affices: modvet: Zvciel: advitel: agia: sinancra: nehie: vriel: Zezabi: El: Zoacha; ancov: anacos: anilos:
 theodamas: Eliodos: fvgov: Paochai: Lorcho: doyan: Eliotha: phephi: szov: Jncorcon: lavdimon: Biamon:
 sidimon: goacimoon: gcat: Baga: thelamiel: Laama: nvyathea: magia: nacvicam: jntinacia: Caya: Cayo:
 choacasana: jncia: toachia Lalia: Casia: sitigioma: bodlia: docbia: Evansia: Zach: Zasia: gagalia: davia: bagablia:
 illegible avvonba: ataimia: aramia: chach: nochania: soclasaria: gerodia: Bavm: Pichabia: nahvaria: Tav: + + + + .
 Conacaya: standvm: deciobaria: chodosia: dadlo: Lotia: sadia: Zaddia: chemaldalia: Semephoras agge: svm qvi de
 svm: Et promissvm: Elyozan: Et per Sanctvm nomen domini: devs Jn adjvtorivm mevm Jntende domine ad
 adjvvandvm me festina, gloria patri et Et filio Et Spiritvi s.to &c. adjvtor mevs esto domine ne derelinqvas me
 domine devs salvtis meæ .

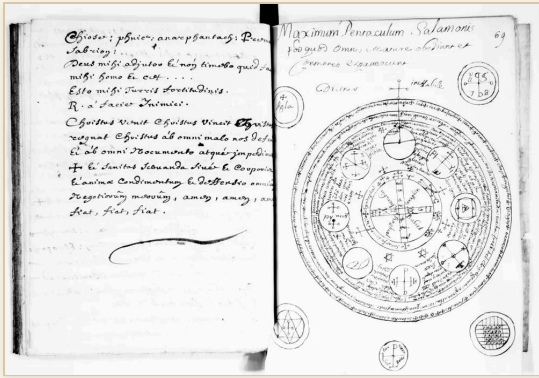
TRANSLATION ENGLISH

+ Most mighty and most confirmed Name of the Lord, praised throughout [the] world, glorified, mighty [in]
 war, great, that just and terrible [Name]: which [is] Semephoras, Jhu, Zu, gm, Jod heio, asexoxo, arepheneton,
 Sabaoth, Orcistion, Ellexin, arfedicio, Tephaton, abitois, Elyony, Adonay, pantaleon, naphanta, Eraton, Cynagyo,
 Elay, athanatos [immortal], omega and alpha, Emmanuel, yoth, ether, vau, promomaton, yalh, v, gla, gle, yoxe,
 jnavtificom, Jes, Jehon, luyon, Ehor, stimulatton, Elyon, on, Sada, Eloë, Ergge, Joth, Sabaoth, omega and alpha,
 nephaton, hetuse, ya, ya, ya, r, r, r, r, vacnata, Erecagli, ten, ani, possu, deeh, Jmbua, aguam, ay, favami, + + + . —
 These Names of the angels have such strength and virtue that all creatures obey them [in] fear; and they are these:
 Michael, Gabriel, Raphael, Uriel, panthaleon, raguel, pavatiel, aretel, hon, anail, mael, passach, Regael, Emagiel,
 don, mologh, Opuctiel, alnimer, Omegas, Enanchim, sicuel, asevel, Elay, Atanuel, Dicamiel, gla, ya, panta,
 Cradcam, giodolimal, yo, cherubim, seraph[im]

Thrones, dominions, principalities, powers, virtues, angels, archangels: vitech, Elatiel, duchetiel, Math, tuon,
 octafa, affices, moduet, Zuciel, advitel, agia, sinancra, nehie, vriel, Zezabi, El, Zoacha, ancov, anacos, anilos,
 theodamas, Eliodos, fugov, Paochai, Lorcho, doyan, Eliotha, phephi, szov, Jncorcon, laudimon, Biamon,
 sidimon, goacimoon, gcat, Baga, thelamiel, Laama, nuyathea, magia, nacvicam, jntinacia, Caya, Cayo, choacasana,
 jncia, toachia, Lalia, Casia, sitigioma, bodlia, docbia, Evansia, Zach, Zasia, gagalia, daudia, bagablia, [illegible],
 auvonba, ataimia, aramia, chach, nochania, soclasaria, gerodia, Baum, Pichabia, nahuarua, Tau, + + + + .

Conacaya, standum, deciobaria, chodosia, dadlo, Lotia, sadia, Zaddia, chemaldalia, Semephoras, agge, «I am who I am» and *[that which is]* promised, Elyozan; and by the holy name of the Lord: «God, come to my aid; Lord, make haste to help me. Glory be to the Father and to the Son and to the Holy Spirit», etc. Be my helper, Lord; forsake me not, Lord God of my salvation.

MANUSCRIPT



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TRANSCRIPTION LATIN

Chioser : phnica: anacphantach: Pecome [?] Jabcion [?] : . .
 Devs mihi adjvtor Et non timebo quid fa= mihi homo Et cet .
 . . . Esto mihi Tvrris fortitvdinis . R . a' facie Inimici . Christvs
 venit Christvs vincit Christvs regnat Christvs ab omni malo
 nos defen Et ab omni Nocvmento atqve jmpedime + Et
 Sanitas Servanda [?] Sive Et Corporis Et animæ Mvnimentvm
 Et deffensio omnivm Negotiorvm meorvm , amen , amen ,
 ame fiat , fiat , fiat . [figure: decorative stroke]

Maximvm Pentacvlvm Salamonis per qvod Omnes Creatvre

obedivnt et Demones Expavescvnt 69

[figure: circle with a cross and the word Agla] Dicitvr [figure: cross on a stepped pedestal with the word ineffabile]
 [figure: small circle with magical letters and characters]

[seal: Maximum Pentaculum Salamonis. Large circular pentacle with a central cross and four quadrants. Outer ring: [illegible] ab omni malo nos defendat agla + iod + [illegible] sicvt gravat mediati: chapitiregebal [?] + viagast [?] + nemeotibavtos [?] acht : amayane : te fenochio [?] + : agimaha [?] : io : on : principvm et finis : claritatem [illegible] trivmphavit : adonay + Sabaoth + adonay + [illegible] hel ely [illegible] aya [illegible] hanesarv [?] abih : ys : ay : goneti : enelion : vegelion [?] : vay [?] : labothian velocias : iga : ho : agla : p g paris [?] : agla : agvros [?] : vxon [?] : Pion : genay : esivga : [illegible] : phantasia : [illegible] : evcha : fvat : hel : eloy : Epeon [?] : Inner ring: [illegible] Sigon : eovars [?] : hev : emanvel : jesv : [illegible] David [?] : [illegible] Domine devs Eyniicaphali : I + c + achi [?] Cristvs [illegible] Central cross and qvadrants: Chervbin / Seraphin / Gabriel / Raphael / + agla + / alfa / et / o / gloriosa Majestas Sanctas / principivm / eleyson : omega / [illegible]]

[figure: hexagram inside a circle with points at the intersections] [figure: magic square with the inscription SATOR AREPO TENET OPERA ROTAS in a grid] [figure: circle divided by a cross with the words lux, vera, sol, Aries]

TRANSLATION ENGLISH

Chioser, phnica, anacphantach, Pecome, Jabcion ... «God [is] my helper, and I will not fear what man may do to me», etc. ... «Be to me a tower of strength before the face of the enemy». Christ comes, Christ conquers, Christ reigns; may Christ defend us from all evil and from all harm and hindrance +. And may health be preserved, and may it be the defense and protection of body and soul, and the safeguard of all my affairs; amen, amen, amen; be it done, be it done, be it done. [Decorative stroke.]

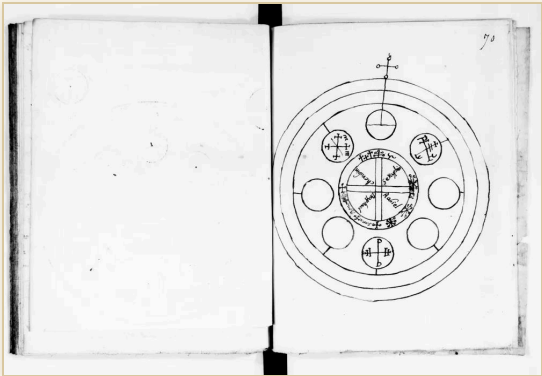
The Greatest Pentacle of Solomon, by which all creatures obey and the demons take fright. [Fol.] 69.

[Figures: a circle with a cross and the word «Agla»; a cross upon a stepped pedestal with the word «ineffabile»; a small circle with magical letters and characters.]

[Seal: «Maximum Pentaculum Salamonis». A large circular pentacle with a central cross and four quadrants; in the outer and inner rings, long chains of divine names and fragmentary magical voces (adonay, Sabaoth, agla, iod, emanuel, jesu, David, «principium et finis», etc.); in the central cross and quadrants: «Cherubin / Seraphin / Gabriel / Raphael / + agla + / alpha et o / glorious holy Majesty / beginning / eleyson / omega».]

[Figures: a hexagram within a circle with dots at the intersections; a magic square with the inscription SATOR AREPO TENET OPERA ROTAS; a circle divided by a cross with the words «lux, vera, sol, Aries».]

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TRANSCRIPTION *LATIN*

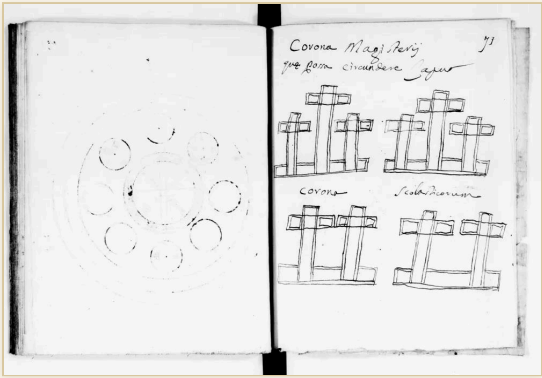
[blank]

70 [seal: magical circle with crosses, magical characters and the names Cherubim, Seraphim, Raphael, Rariel [?], Samafo [?] Bonago [?]]

TRANSLATION *ENGLISH*

Plate of seals and pentacles; no running text to translate.

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TRANSCRIPTION *LATIN*

[left column blank — only show-through of the previous folio]

[right column: heading and diagrams of crowns of crosses]

Corona Magisterij qvae poss[it] circvndare Capvt Corona
Scolasticorvm

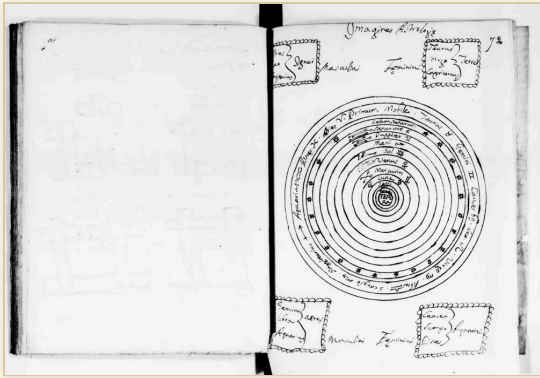
TRANSLATION *ENGLISH*

[Left column blank: only the show-through of the preceding folio.]

[Right column: headings and diagrams of crowns of crosses.]

Crown of the Mastery, which may encircle the head. Crown of the Scholars.

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TRANSCRIPTION *LATIN*

[blank]

Imagines Astrologiæ 72

[figure: frame with scalloped border] Aries } Leo } Ignei
Sagitarivs } Mascvlini

[figure: frame with scalloped border] Feminini Tavrivs } Virgo }
Terrei Capricornvs }

[figure: concentric diagram of the Ptolemaic system] Outer
ring: Aries ♈ . Primvm Mobile . Tavrivs ♉ . Gemini ♊ .

Cancer ♋ . Leo ♌ . Virgo ♍ . libra ♎ . Scorpio ♏ . Sagitarivs ♐ . Capricornvs ♑ . Aqvarivs ♒ . Pisces ♓ .

[Ring 2:] Cælvm stellarvm [Ring 3:] Satvrnvs ♄ [Ring 4:] Jvpiter ♃ [Ring 5:] Mars ♂ [Ring 6:] Sol ☼ [Ring 7:]

Venvs ♀ [Ring 8:] Mercvriivs ☿ [Ring 9:] Lvna ☾ [Ring 10:] Ignis [Ring 11:] Aer [Center:] Terra Aqua

[figure: frame with scalloped border] Gemini } libra } Aerei Aqvarivs } Mascvlini

[figure: frame with scalloped border] Feminini Cancer } Scorpio } Aqvatici Pisces }

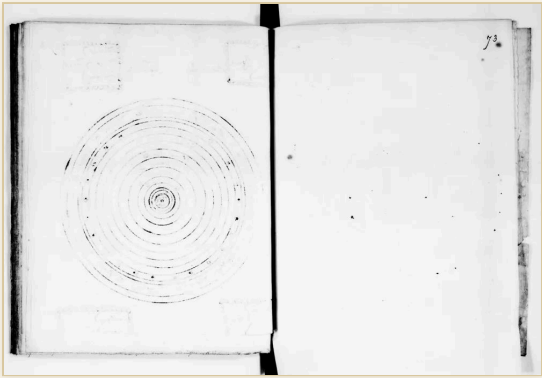
TRANSLATION *ENGLISH*

Images of Astrology. [Fol.] 72.

Aries, Leo and Sagittarius: fiery, masculine. Taurus, Virgo and Capricorn: earthy, feminine. Gemini, Libra and Aquarius: airy, masculine. Cancer, Scorpio and Pisces: watery, feminine.

[Figure: a concentric diagram of the Ptolemaic system.] Outer ring: the twelve signs of the zodiac (Aries ♈, Taurus ♉, Gemini ♊, Cancer ♋, Leo ♌, Virgo ♍, Libra ♎, Scorpio ♏, Sagittarius ♐, Capricorn ♑, Aquarius ♒, Pisces ♓) and the Prime Mover. Then: Heaven of the stars; Saturn ♄; Jupiter ♃; Mars ♂; Sun ☼; Venus ♀; Mercury ☿; Moon ☾; Fire; Air; and at the center, Earth and Water.

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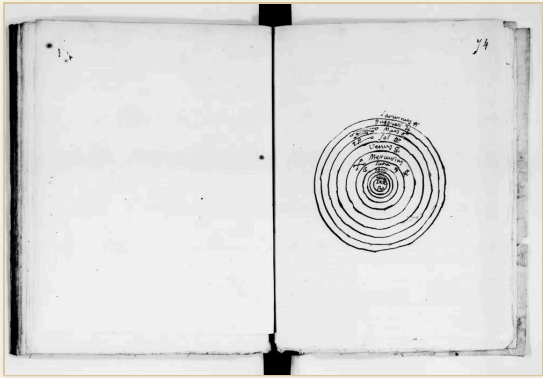
TRANSCRIPTION *LATIN*

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TRANSLATION *ENGLISH*

Plate of seals and pentacles; no running text to translate.

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TRANSCRIPTION *LATIN*

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74

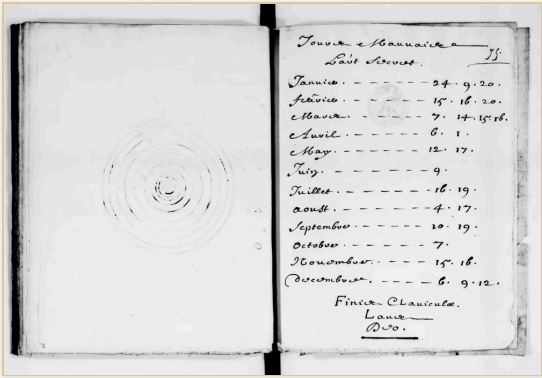
[figure: diagram of concentric spheres] Satvrnvs ♄ Jvpiter ♃
Mars ♂ Sol ☼ Venvs ♀ Mercvrivs ☿ Lvna ☾ ignis aer aqua
Terra

TRANSLATION *ENGLISH*

[Blank folio; foliation «74».]

[Figure: a diagram of concentric spheres labeled —Saturn ♄, Jupiter ♃, Mars ♂, Sun ☼, Venus ♀, Mercury ☿, Moon ☾, fire, air, water and, at the center, the Earth—; no running text to translate.]

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TRANSCRIPTION *LATIN*

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[right column: heading (in French) and table of unlucky days by month; colophon in Latin] Jovrs Mavvais [?] L'art Secret [?]

Janvier .	— — — — —	24. 9. 20.	Fevrier .	— — — — —
15. 16. 20.	Mars .	— — — — —	7. 14. 15. 16.	Avril .
— — — — —	— — — — —	6. 1.	May .	— — — — —
12. 17.	Juin .	— — — — —	12. 17.	Jvillet .
9.	Jillet .	— — — — —	16. 19.	Aovst .
16. 19.	août .	— — — — —	4. 17.	Septembre .
— — — — —	10. 19.	Octobre .	— — — — —	7.
7.	Novembre .	— — — — —	15. 16.	Decembre .
— — — — —	6. 9. 12.			

12.

Finis Claviculae. Lavs Deo.

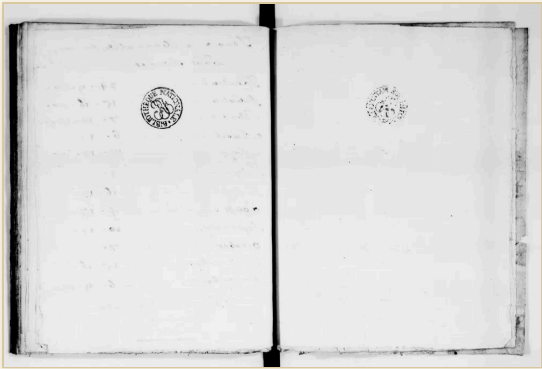
TRANSLATION *ENGLISH*

[Left column blank: only the show-through of the preceding folio.]

[Right column: a heading in French and a table of unlucky days by month.] Unlucky days. The secret art. January: 24, 9, 20. February: 15, 16, 20. March: 7, 14, 15, 16. April: 6, 1. May: 12, 17. June: 9. July: 16, 19. August: 4, 17. September: 10, 19. October: 7. November: 15, 16. December: 6, 9, 12.

End of the Little Key. Praise to God.

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TRANSCRIPTION *LATIN*

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TRANSLATION *ENGLISH*

Plate of seals and pentacles; no running text to translate.