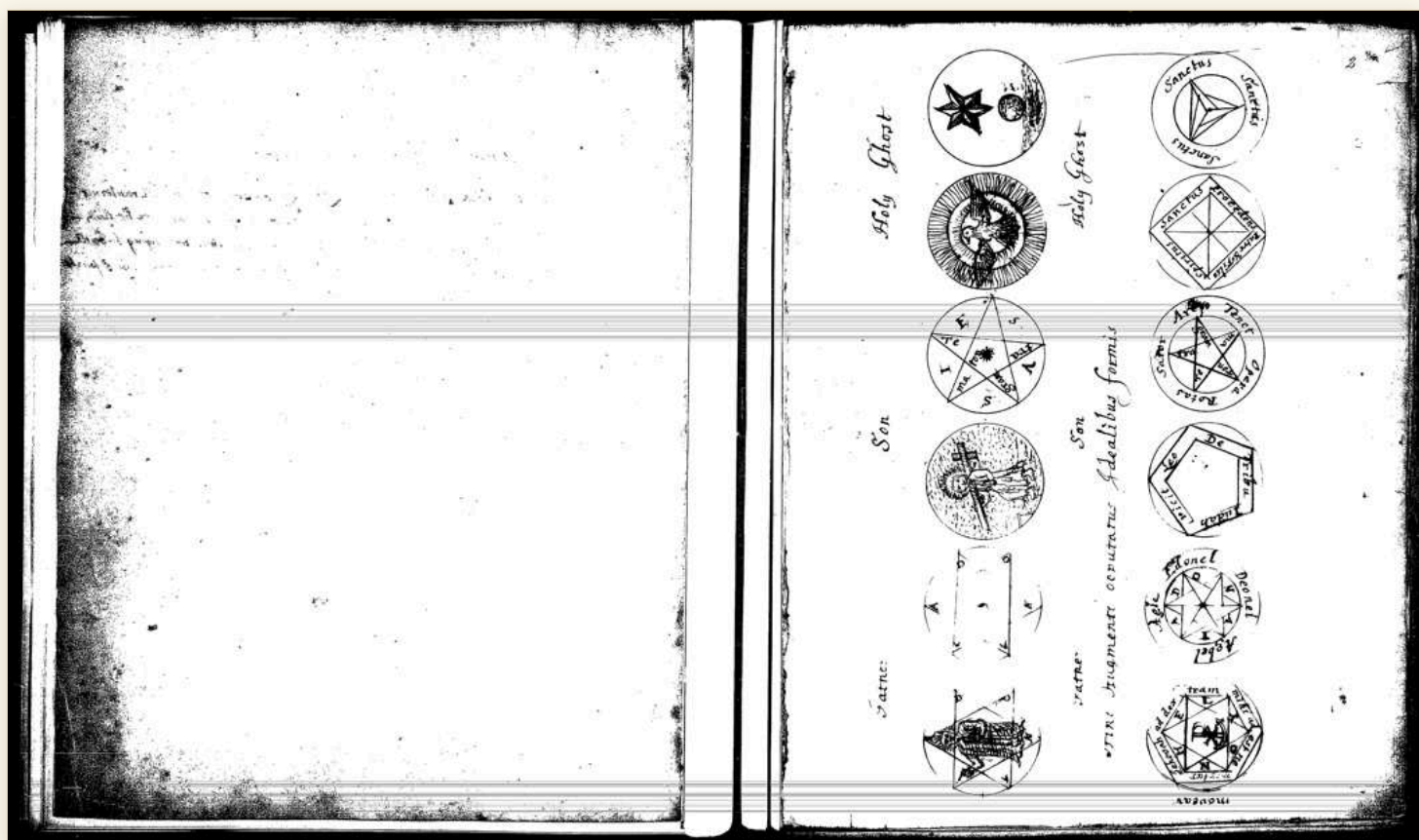


GRIMORIUM · AN HONEST EDITION

JANUA MAGICA RESERATA

«The Magical Gate Unlocked» — Sloane MS 3825, 17th c.



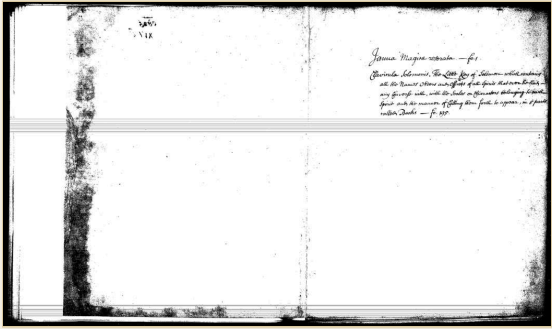
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The **Janua Magica Reserata** —«the magical gate unlocked»— is one of the great **theoretical treatises** of 17th-century English magic: the framework that stands **behind** the operative grimoires like the Goetia. Instead of a catalogue of spirits, it lays out the **philosophy** of the art: the nature of **God** and His **Word**, the **orders of angels and spirits**, the four worlds and elements, and where the magician stands on that ladder to work. It closes with the **practical** part: the circles, the Trinity pentacles, the brazen vessel, the call to King Amaymon and the **conjurations**.

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Three-layer honesty: the **documented** (what the manuscript says), the **reconstructed** — abbreviations in *[brackets]*, doubtful readings *[?]*— and the *[illegible]*. Each page comes with its **facsimile alongside**. It is a historical document, not a how-to guide.

MANUSCRIPT



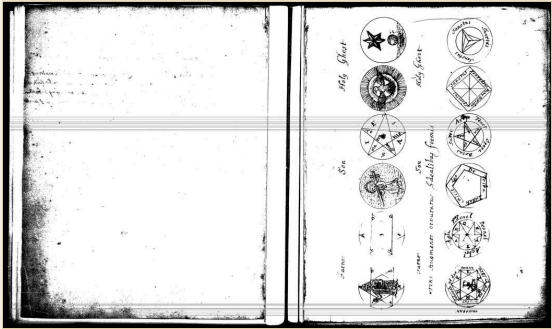
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TRANSCRIPTION *ENGLISH (17TH C.)*

Janua Magica reserata — fo:1.

Clavicula Solomonis, The Little Key of Solomon— which contains all the Names Orders and Offices of all Spirits that ever he had any converse with, with the Seales or Characters belonging to each Spirit and the manner of calling them forth to appear, in 5 parts called Books — fo: 195.

MANUSCRIPT



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TRANSCRIPTION *ENGLISH (17TH C.)*

Father.

Son

Holy Ghost

[figura: figura del Padre, nimbada, en pie, sosteniendo un objeto; inscrita dentro de una estrella o figura lineal sobre un círculo, con pequeñas letras alrededor, en parte ilegibles.]

[figura: diagrama rectangular con arcos y pequeñas letras en los extremos; centro casi vacío, con punto o marca pequeña.]

[figura: figura del Hijo, nimbada, en pie, dentro de un círculo; sostiene o porta una cruz; fondo punteado.]

[figura: círculo con estrella o pentagrama dividido en sectores; se leen parcialmente letras y sílabas, entre ellas "I", "S", "ma", "ron", y otras ilegibles.]

[figura: paloma o ave del Espíritu Santo en un círculo radiado.]

[figura: círculo con estrella de cinco puntas y pequeño globo o esfera sombreada.]

Father

Son

Holy Ghost

Trini fragmenta occultaru[m] Idealibus formis

[figura: sello circular con estrella de seis puntas y monograma central; alrededor se leen parcialmente nombres o sílabas, entre ellas "Sabaoth" y otras ilegibles.]

[figura: sello circular con estrella de seis puntas y letras en los triángulos; en el borde se leen parcialmente "Adonel", "Deonel" y otras voces ilegibles.]

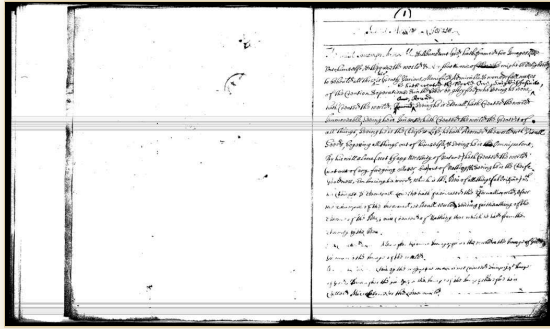
[figura: pentágono o polígono con nombres en los lados; varias letras son ilegibles.]

[figura: sello circular con pentagrama; en el contorno se leen parcialmente "Peccator", "Adonai" y otras voces ilegibles.]

[figura: sello circular con cuadrado o rombo inscrito y líneas diagonales; en los bordes se leen parcialmente "Spiritus", "sanctus" y otras voces ilegibles.]

[figura: círculo con triángulo interior y líneas que convergen en un punto central; alrededor se repite "sanctus" y otras letras ilegibles.]

MANUSCRIPT



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TRANSCRIPTION *ENGLISH (17TH C.)*

(1)

[illegible]

The Most Incomprehensible & All Abundant God, hath framed too Images like

unto himselfe; & they are the world & Man, that in one of these he might be delighted

to behould all these his Greatly Various, Manifold, Admirable & wonderfull workes

of his Creation & operations; & in the other be glorified, who seeing he is one,

[interlined: he hath created the world One, Seeing he is infinite]

hath Created the world, Round, seeing he is Eternall, hath Created the world

Immoveable, Seeing he is Immense, hath Created the world the Greatest of

all things, Seeing he is the Cheifest Life; he hath Adorned the world with Vitall

Seeds, begetting all things out of himselfe, & seeing he is Omnipotent,

By his will alone (not by any Necessity of Nature) hath Created the world

(not out of any foregoing Matter, but out of Nothing; & seeing he is the Cheife

Goodness, Embracing his word, which is the Idea of all things (ab origine) wth

his choicest & Essentiall love; he hath fabricated this Externall world, After

the Example of this Internall, or Ideall world; Sending forth nothing of the

Essence of the Idea; but Created of Nothing that which he had from the

Eternity by the Idea.

He Created Man also after his owne Image for as the world is the Image of God,

So man is the Image of the world.

Wee must observe this by this way, that man is not Created Simply of ye Image

of God, But after the Image, or the Image of the Image, wherefore he is

Called Microcosmes, or the Lesser world.

MANUSCRIPT



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TRANSCRIPTION *ENGLISH (17TH C.)*

[illegible] of God in his word, his Wisedome, Light, life
& truth, Existing by him selfe, of which Image Mans soul is the
Image;
Therefore we are said to be made after the Image of God, not after ye
Image of the *[struck out]* world, or of the Creatures, For as God
cannot be
touched nor perceived by the Eares, nor seen wth the Eyes, So the soul

of

man can be Neither Seen heard nor touched, And as God him selfe is

Infinited, & Cannot be Comprehended by any,

So also the mind of man is free & Cannot be Enforced or bounded,

It is *[illegible]* capable of this whole world, & whatso ever is in it, in his

minde alone; So the minde of man Comprehendeth Eden in thought,

And as God moveth & Governeth all this world by his Beck alone,

So mans Mind Ruleth & Governeth his Body; therefore man is called

the Other world, & the Other Image of God, because he hath in him selfe

that is to be found in the greater world; So if this *[illegible]* Remaineth nothing

which is not governed & works truly by the *[illegible]* man himselfe, as many

[illegible] were kept from him as *[illegible]* the greater world.

[illegible]

this *[illegible]*, with the most *[illegible]* power,

of their natures, the reason *[illegible]* of his all Body, wherein the frame

of the soul in proportion Correspondeth to the Heavens.

[illegible] the Vegetative life of plants, the *[illegible]* of Animalls,

Angelicall Reason, Divine *[illegible]*, & the true union of

Divine possession of all these things, flowing together into one,

wherby one may truly say, that man is called Body *[illegible]*

Creatures, not onely as being made in the World, that he Comprehendeth all ye world

thereof in himselfe; but also Doth Receive & Containe Eden God him selfe

As Saint paul Clearly Expresseth, Saying ye are the temple of God.

[illegible] it is no absurd, unjust, or Abhorridall Conceit, nor any ways unbecoming

a Christian to Confirme this tenet, and say, that man is the most Expressed Image

of God, Seeing he Containeth in himselfe, all things which are in God.

First, that God by a Certaine Eminency Containeth all things by his

power simply as the beginning of all things, And he hath given this power to man,

That he should in like manner Containe All things, but it is by a Certaine

Act & Composition as the Bond, Tye and Knot of all things, Therefore man

onely Rejoyceth in this honour, that he hath a similitude with all operation

no it shall & Converdiction wt all, *[linea horizontal larga]*

[illegible] It with the matter In a proper Subject, with the Elements in a fourfold body, with plants in a four fold *[illegible]*, with Animalls in a sense faculty, with the Heavens in an Etheriall spirit, & by these to the Superiour parts in the *[illegible]* with the Angells in wisdom and *[illegible]* with God in Containing all things.

[illegible] with God, and the Intelligence by faith & wisdom

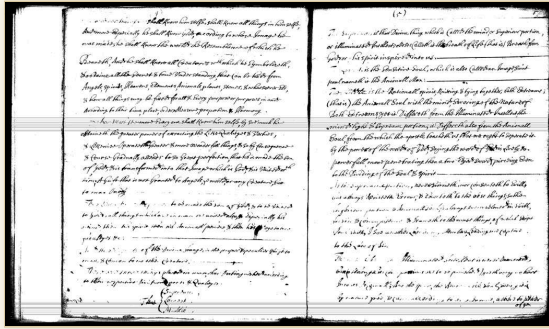
[illegible] means to Heavens, setting, by *[illegible]* to Man, in not all *[illegible]* many of several *[illegible]*, but in that to have power & make, do over ye Divin wisd, by knowing & Loving him,

[illegible] so man *[illegible]* know all things Intellectual,

Seeing he hath for an Abyss & so fost in a *[illegible]*, Truth & *[interlined: something]*

Is how any Disposition, and thing found in man, in which of Divinity may not shine forth the minde; is there any thing which God may not also be Injoyed & tasted in man.

MANUSCRIPT



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TRANSCRIPTION *ENGLISH (17TH C.)*

[illegible] shall know him selfe, shall know all things in him selfe,
 And more Especially he shall know God according to whose Image he
 was made, he shall know this world, the Resemblance of which he
 Beareth, And he shall know all Creatures wth which he Symbolizeth,
 & obtaine all the power & true understanding, that can be had from
 Angells, spirits, Heavens, Elements, Animals, plants, stones, &
 whatsoever else,

& how all things may be fitted for all & every purpose, in order
 According to their time place order Measure proportion & Harmony.
 And that the more Every one shall know him selfe by God much he
 obtaineth the greater power of attracting the like Qualities & Vertues,
 & Likewise operateth greater & more wonderfull things, & so by consequence
 & Course Gradually ascends to so Great perfection, that he is made the son
 of God, & is transformed into that Image which is God, & is united wth
 him; A gift that is not granted to Angells, ye world, or any Creature, but
 to man Onely.

[illegible] to be made the son of God, & to be *[illegible]*
 to God, all things which are in man are united really & Especially his
 minde, then his spirit, then his Animall powers, & then his vegetative
 qualities &c:

It *[illegible]* of this divine Image, is the proper peculiar Guift to
 man, & Common to no other Creature.

Therefore since things placed in man, having relation according
 to their respective Situation parts & Qualities.

These { Superior,

These { Lowest,

These { Middle,

(5)

7. Septimum, is that Divine thing which is Called the mind, or Superior portion,
 or illuminated Intellect, Moses Calleth it the Breath of life (that is) Brought from
 God, or his spirit inspired into us, -----

8. Sextum is the Sensitive Soul, which is also called an Imagination.
 paul nameth it the Animall Man: -----

9. Tertiè is the Rationall spirit, knitting & tying together both Betweens;
 (that is) the Animall Soul with the mind, Savoring of the Nature of
 Both Betweens, yet it Differeth from the Illuminated Intellect the
 mind & light & Superiour portion; it Differeth also from the Animall
 Soul, from the which the apostle teacheth us, that we ought to separeate it

by the power of the word of God, saying the word of God is lively &
powerfull, more penetrating than a two Edged Sword piercing Even
to the Dividing of the Soul & spirit -----

Is the superiour expression, now determined in order both to Visible,
out alwayes move with Errour, & Err to the worst things; So that
in generall, *[illegible]* & draweth to the worst things, of which Saint
James saith, God was not the authour in, nor Mens bad imaginations tempting
to this, are of Sin.

The *[illegible]* illuminated Intellect in no wise *[illegible]*,
but although it, *[illegible]* not so depraved & *[illegible]* way or heart.

In no wise Reject the *[illegible]*, the *[illegible]* will doe grievous things
by nature good, wch according to its *[illegible]*, adhiere to either
of ym

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

of them, & is considerably *[illegible]* to the Superior portion; it is at length

Given of these forth wth, to all the animall powers into body, And is *[illegible]*

Then to the inferiour Animall man, it is Depraved & becomes Vitious,

Thus the minde *[illegible]* spirit. -----

The Soul of Man, Being a Certaine Divine Light Created after the

Image

of the word, the Cause of Causes, & first Example & Substance of God,

[illegible] some what there in particular, through what

immediatly joyned to the Body &c: -----

Hence Oratours Devine Substance, Individuall & wholly present

in Every part of the body, So produced by an incorporeall Author, &

Dependent by the power of the Agent only. -----

The Soul is a Substantiall unum, but Triforme Rationall

& Corporeall, as also for the binding of Body and Materiall

things, but for the Administring to the matter, not proceeding

[illegible] from the Superior things, but from the Inferiour *[illegible]*

and Quantity or Number, but one and from all Corporeall

[illegible] divided and not all together. -----

Therefore the Soule, since it is a Certaine Divine Substance flowing

from a Divine fountaine, carrying along with it selfe the Number

[illegible] Naturall Soule united to bodies for preparation, And the Soule

before Divine, by the Image of the Divine proprieties *[illegible]*

[illegible] Created by the *[illegible]*.

Now Mans Soule *[illegible]* proceeded forth wth, yet every way

begirted by Corporeall organs to the Body, hath gotten *[illegible]*

In it Identitie, Involved in a Celestiall and Ayeriall body, Called the

Celestiall Vehicle or Chariot of the Soul. -----

Through this Middle thing, by the Command of God, who is the Center

of the world, is first infused into the Middle point of the heart,

Which is the Centre of Mans Body, & from thence is Diffused through all

the parts and Members thereof, governing the Chariot of

Naturall heat, being a spirit generated to the heart, by heat of the

Physicall life into the Humors, which first introducing all Formall

[illegible] the call Celestiall and equally the weight as having *[illegible]*

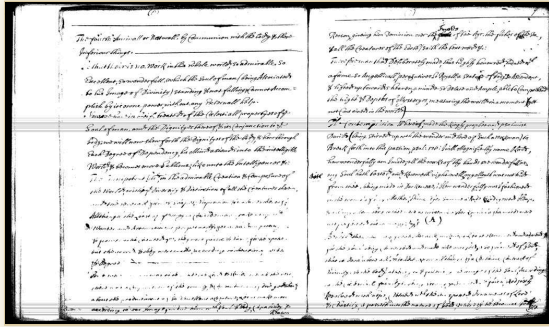
throughout the Middle, And thus it is manifestly *[illegible]* forth

by an Immortall Body that is to say an Etheriall Vehicle united to
a Terrene and Mortall Body. -----

But these these Middle things doe dissolve or faile being *[illegible]*
same Accedentall which before held the Soul *[illegible]* and then
when it selfe may Remain back into the twofold quicknesse,
seperable of the Soul. -----

But therefore the wise Philosophers have Settled & founded
three Degrees of the Soul proceeding with the Celestiall *[illegible]*
Being Naturall Soule united to bodies for preparation, And the Soul
before Divine by the Image of the Divine proprieties *[illegible]*
the Essence, which equally produceth the *[illegible]*
of the Devine hypostaticall union *[illegible]*.

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

The fourth Animall or Naturall, by Communion with the body & these

Inferiour things. -----

. but this is no, Work in the whole world, so admirable, so

Excellent, so wonderfull, which the Soul of man (being Associated to his Image of Divinity) standing & not falling from or Accomplish by its owne power, without any Externall help:

, Wherein in *[illegible]*, treated of the Celestiall propertyes of ye Soul of man, and the Dignities thereof, & in Conjunction to ye body; now will now shew forth the Dignities of the body, & how through Each Degree of Dependency, his Minde ascends into the intelligible World, & becomes more Sublime, like unto the Intelligences &c:

It is implanted forth, in the admirable Creation & Composure of his Work, with ye Diversity & Distinction of all the Creatures therein,

[illegible]

Although *[illegible]*

[illegible] words *[illegible]* Arguments *[illegible]* power *[illegible]*

of *[illegible]* *[illegible]* praised *[illegible]* yeares,

but the words of they ordered, according *[illegible]*

according to our Image, giving him wth soe *[illegible]*, exposing to

Reason,

Reason, giving him Dominion over the *[fowles]* of the Ayr, the fishes of the Sea, & all the Creatures of the Earth; saith the Text words &c:

The forme man thus Deliberately made, thus highly honoured, Endued wth a forme so Angellicall prerogatives so Royall a statue of body; so Abundant, & lifted up forwards heaven, a minde so Delate and Ample, able to Comprehend the height & Depths of Mysteryes, measuring the world in a moment yet not Contained in the world -----

II. Concerning that Whereof made the Kingly prophet and psalmist

David (being stirred up with the wonder and love of such a Workman) to

Break forth into this passion, psal: 130; I will Magnifie thy name O Lord,

how wonderfull am I made, all the works of thy hands are wonderfull, as

my Soul hath testified and knoweth right well, my substance was not hid

from thee, being made in Darknesse; How wonderfully was I fashioned

in the wombe of my Mother; thine Eyes did see me a Rude & indigested Heape,

[illegible]

[illegible] (A)

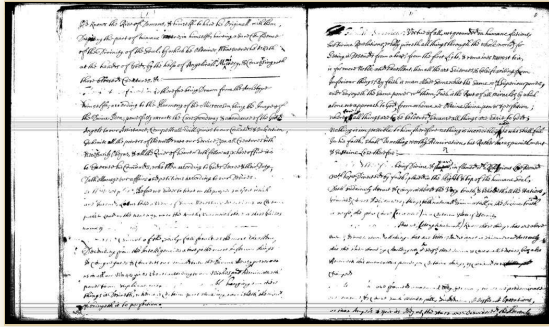
[illegible]

[illegible] of God,

that it Dominion wth Celestiall *[illegible]*, yea *[illegible]*

Divinity, so the body *[illegible]* of power *[illegible]* image of this God, According

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

He knows the Rise of Demons, & himselfe to have his Originall with them,

Discerning that part of humane nature in himselfe, having a sure Confidence

of the Divinity of the Soul, by which he Obtaines Whatsoever he asketh

at the hands of God, by the helpe of Angelicall Ministry, & Conversing wth

those blessed Creatures, &c: -----

[illegible] therefore being Drawn from the Archetype

himselfe, according to the Harmony of the Microcosm being the Image of

the Divine Idea, powerfully attracts the Correspondency & attendance of the good

Angells to our Assistance, Compells all evill spirits to our Commands & subjection,

Submits all the powers of the world into our Service; yea all Creatures both

Necessarily Obeys, & all the Quier of heaven doth follow us in his offices

to execute his Commands, who then according to Gods Decree & their Duty,

doth Manage our affaires and petitions according to our desires.

it will not be amiss; Before we Enter to treat on this subject which

our intended [illegible] takes a Recitall of Some Necessary Circumstances or Cautions

paves to lead us this next way unto this truth; through which the [illegible]

namely --

[illegible] (the most of the soule, faith [illegible] the most Excellent,

Secondly from the Intelligence is above, to the [illegible] things

& Conjugations & Concords our [illegible] Divine Bounty poured

as on all our Workes yea [illegible] according to our Wishes and Admiration, the

powers to our application under [illegible] of heavenly [illegible] therein

things in Obedience, whome [illegible] sustaine [illegible], that which the minde

bringeth it to perfection.

[illegible]

[illegible] 3d for all, not grounded on humane fictions,

but divine Revelations, wholly pierceth all things through the whole world; for

Seeing it descends from above, from the first Light, & remaines nearest to it,

is far more Noble and Excellent, then all the art Sciences, & beliefs arising from

Inferiour things: By faith is man made somewhat the Same in the Superiour powers;

and enjoyeth the Same power with them. Faith is the Root of all miracles, by which

alone we approach to God, from whome we obtaine Divine power & perfection;

whereof all things are to be beloved, because all things are raised to God;

nothing is impossible to him, therefore nothing is incredible; he who shall faile

In his faith, shall Do nothing worthy Admiration, but rather incur punishment,

& sustaine *[illegible]* therefore. -----

III. *[illegible]*, being Divine & pure, inflamed wth a Religious Love,

wth hope Directed by faith, placed in the Height & top of the humane Soul,

Both suddenly Attract & Comprehend the Very truth, & beholdeth all the natures

Grounds, causes & Occasions of things, both naturally & immediately in the divine truth,

or rays, the first cause (as it were) in a certaine glass of Eternity

[illegible] that is (though naturally) Know there things, that are above,

what; & know when & what they; that are below; there is not a circumstance and Arts onely,

that the industrious it (halloweth as bodye them) *[illegible]* in certaine *[illegible]*,

How much this miraculous power, in certaine things, ye Can *[illegible]*

Changed

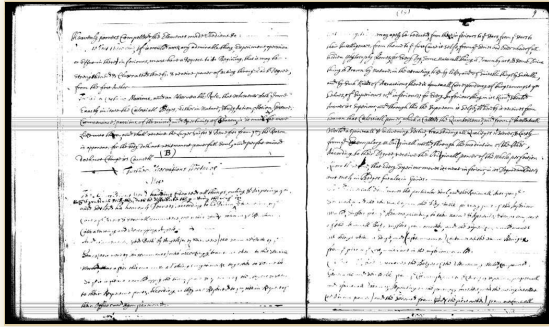
[illegible]

in and upon *[illegible]* naturall body, ye man *[illegible]* produce miracles

and meanes & of seene words, pills, medicines, & Difficult Operations,

so that Angels & spirits Obey as the Stars are Ordered & beholden

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

Heavenly powers Compileth the Elements made Obedient &c:

Let Faith therefore if it would work any admirable thing Experiment,
operation

or Effect in theory in serious, must have a Respect to it Beginning,
that it may be

strengthened by Celestiall thereby, & receive power of acting through
each Degree,

from the first Author -----

For it is a certeine Maxime, and an observable Rule, that whatsoever doth Immediately
Exactly imitate the Celestiall Bodies, Either in Nature, Study, Action, Motion, Gesture,
Countenance, passions, of the mind and opportunity of seasons; so much the more
Like unto them, and shall receive the larger fruits & Benefits from ym, the Reason
is apparent; for the body doth not resist a most powerfull Soul, and perfect mind
doth not change its Council (B) -----

[figura: pequena marca lineal atravesada, semejante a cruz o trazo de pluma, usada como separador junto al encabezado siguiente]

Further Observations Hitherto

Note

In the [illegible] having Created all things, ruling & Disposing ym,

[illegible] with his distributable [illegible]

and settled his harmony [illegible] according to his Divine Ex[illegible]

(called genering and moving principles) [illegible]

[illegible] goods both by Angells, or by ministers [illegible]

[illegible] and according there [illegible] to the Divine

World, [illegible] after this [illegible] of their importance to ym that to do [illegible]

do [illegible] nature applying this [illegible] y method of the [illegible] order

to their respective powers, according as they are Referred to ym, both in respect of

their offices and dignity [illegible]

[derecho]

[illegible] may aptly be reduced from these inferiours to yr Stars to

their Intelligences, from thence to ye first Cause it selfe, from ye Series and Order whereof all

hidden philosophy flowes, for Every Day some naturall thing is Drawing forth some Divine

thing, Drawne by nature, in this attracting like by like, and of Suitable things by Suitable,

and by such kind of Attractions, thro its admirable Correspondency of things amongst ym

selves, of Superiours wth inferiours; for Every Inferiour thing in its Kind, should

Answer its Superiour, and through this the Supreme is Selfe; whereby it receives from

heaven that Celestiall power, which is Called the Quintessence, and from Intellectual

World a spirituall & Enlivening Vertue, transcending all Qualities is derived lastly

from ye Exemplary or Originall world, through the mediation of the Other,

According to their Degree, receive the Originall power of the whole perfection:

[illegible] that Every Superiour moves its next inferiour, in its Degree and order;

not onely in Bodyes but also in Spirits. -----

[illegible] moves the particular Soul, and the Rationall Acts upon ye

[illegible]

[illegible] the Vegetable; for every part of this inferiour

[illegible] disposition, yo *[illegible]* Ascension due to their nature & specification, derives one part

of this *[illegible]* Body, *[illegible]* and the degree *[illegible]* members

[illegible] things order & degrees, and *[illegible]* the same beings,

from ye first *[illegible]* which are in the region *[illegible]*

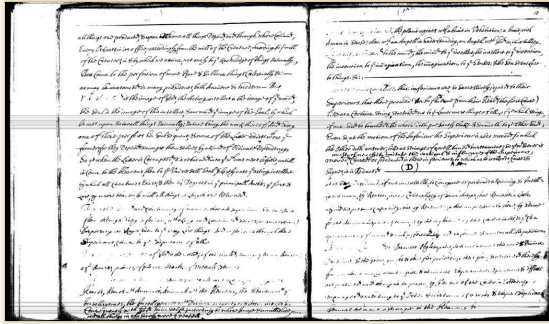
[illegible] the Bodyes of the Elements *[illegible]*

[illegible]

[illegible] depending on the proper qualities, and the acting intellectual

[illegible] and the desires from God the first Author *[illegible]*

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[izquierdo]

all things are produced, & upon Whome all things Depend, and through whose Command,

Every Creature in its office, accordingly from the will of the Creator; according to ye will

of the Creator; in wch nrd attaine not onely to ye knowledge of things Naturally,

But Come to the perfection of more Rare & Sublime things (Celestiall &c; —

as may be instanced in many presidents, both Ancient & moderne — But,

[illegible] is the image of God; the Acting intellect is the image of ye word,

the Soul is the image of this intellect & our word ye image of the Soul, by which

It acts upon Naturall things Naturally, Nature being the work thereof, and Every

one of these perfects his Subsequent, & none of the latter Exists without ye

former, for they depend amongst themselves by a kind of Ordinate Dependency,

So yt when the Latter is Corrupted, it is returned into yt wch was next before it, untill

it Come to the Heavens then to ye Universall Soul, & lastly unto ye acting intellect

by which all Creatures Exist, & then by Degrees in ye principall Author, ye first &

last, by whose meanes & will all things at Length are Returned,

This [illegible] is a Various harmony of nature, that all degrees [illegible] doe run upon

for through Every inferiour, [illegible] and [illegible] successive

disposing in Mayrs order to ye very last things, And in performing through these

Superiours, Come to ye disposition of all.

[illegible] of God is the order, of the plentey [illegible] the Beams

of planets, [illegible] speaces, natures, vertues, ye Influences, [illegible]

[illegible]

Hearts, flowers, Arthamatis, Animals, with the Heavens, the Heavens wth ye

Intelligences, the Intelligences wth ye Divine propertyes, whither vertues &

consequently wth God himselfe, according to whose Image & similitude man

and all things in this inferior world Created.

[derecho]

[illegible] the plant agrees wth a bruit in Vegetation; a bruit wth

A man in Sense, Man wth an Angell in understanding, an Angell wth God in immortality,

[illegible] to the mind, the mind to ye intellect, the intellect to ye intention,

the intention to ye imagination, the imagination to ye Senses, & the Sense doth assist

to things &c; -----

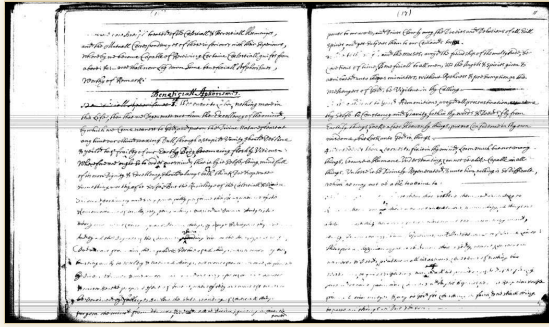
[illegible] Thus: inferiours are so successively joynd to their

Superiours, that there proceedeth an influence from their Head the first Cause)

like as a Certaine String stretched out to ye Lowermost things of all; of ye which string,

if one End be touched, the whole doth presently shake & Soundeth to ye Other End;
Even so, at the motion of the Inferiour the Superiour is also moved, to which
the Other doth answer, like as strings of a well tuned Instrument: So yt two Cords
must of necessity imitate the motions & vibrations of the Superiours;
moved, caused or produced in these inferiours, to which as to its Roots, Causes &
Signes it is Reduced *[figura: signo separador compuesto por una línea horizontal larga con la letra o marca '(D)' centrada debajo de la línea]*
it is *[illegible]* difficult, if not impossible, to conceive or perswade a Knowing & Intellectual
agent man, by Reason, into Credulity of such things, that Runneth a little
beyond his present Capacity, but by Reasoning that impossibility is proved, by Sacred
[illegible] yea by naturall philosophy and no joyned demonstrationall disputations
[illegible] For this, our Philosophers Doctrine is universall *[illegible]*
to *[illegible]* to the greater, yet to the inferiour parts proceeding thro a proper, ordinate thorough
[illegible] for *[illegible]* may read in quite admirable Experiments, operations & Effects
correspondently answering to ye Gods, & including to *[illegible]* of their Celestiall Authority
meanes according to ye Order, wch is derived of a word, & kept Spiritually
[illegible] because the matter is more strange to the Hearers &c

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

*[izquierdo]**[illegible]* and prooffe of the Celestiall & Terrestriall Harmonys,

and the Mutuall Correspondencies of those inferiours with their Superiours,

whereby we become Capable of Receiving Certaine Celestiall gifts from

above &c: — wee shall now Lay down Some beneficiall Aphorismes,

worthy of Remark: -----

Beneficiall Aphorismes.

[struck out: Beneficiall Aphorismes] 1. We ought to *[illegible]*, nothing more in

this Life, then that we Degenerate not from the Excellency of the mind,

by which we Come nearest to God, and put on the Divine Nature; Least at

any kind our Mind waxing Dull, through a Stupid & vainly should Decline

& yeild to ye frailty of our Earthy Body, becoming fleshly Vitious &c: —

Wherefore we ought so to order our minds that it by it selfe, being mindfull

of its own Dignity & Excellency, should always both think, Doe & operate

Something worthy of it selfe; But the Knowledge of the Celestiall & Divine

*[illegible]**[illegible]*Every *[illegible]*And by all these *[illegible]*(God *[illegible]* by *[illegible]* the *[illegible]**[illegible]*Being *[illegible]* to knowledge by naturall *[illegible]**[illegible]**[illegible]**[derecho]*

power to our works, and drives Clearely away the deceits and delusions of all evil

spirits, and yet subjects them to our Commands too *[illegible]*.2. *[illegible]*, and the Muses; avoyd the friendship of the multitude, be

Curious of time, Beneficiall to all men, use the Angells & spirits given &

attributed unto these ministers, without Rashness & presumptions as the

messengers of God; be Vigilant in thy Calling. -----

3. *[illegible]* to your Admonitions, avoyd all procrastination, *[illegible]*

thy selfe to Constancy and gravity, both in thy words & Deeds; fly from

Earthly things, seeke after Heavenly things, put no Confidence in thy own

wisdome, but Look unto God in things. -----

4. *[illegible]* thou earnestly, fixe in thy mind, Learn much but not many

things, because a Humane Understanding Cannot be alike Capable in all
things, In those it be Divinely Regenerated, & unto him, nothing is so Difficult,
which he may not be able to attaine to: -----

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

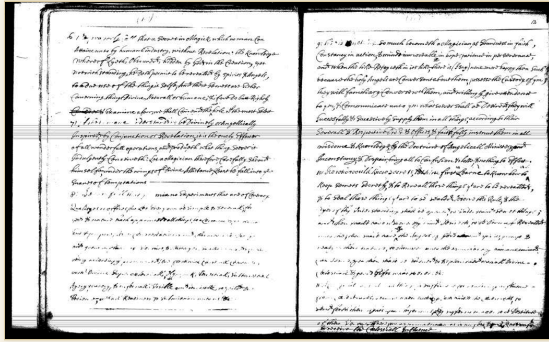
Therefore *[illegible]* God, prudence *[illegible]* withall *[illegible]*

[illegible] to receive goods *[illegible]* his providence *[illegible]*

[illegible]

[illegible] to pursue *[illegible]*

MANUSCRIPT



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TRANSCRIPTION *ENGLISH (17TH C.)**[izquierdo]*6: *[illegible]* that a Secret in Magick, which no man Can

Attaine unto by humane industry, without Revelation: this Knowledge

which is by this Obscured, hidden by God in the Creation, yet

notwithstanding, he doth permit to be revealed by spirits & Angells,

[struck out: to due use of the thing it selfe, And these secrets are Either]

Concerning things Divine, Naturall or humane; If you doe but Rightly

[struck out: Consider] Examine aforesayd shall Comprehend this title wth the most Select7: *[illegible]* *[dost knowne]* to Divinely or Angellically

Inspired by Conjunction or Revelation, it is the onely Effector

of all wonderfull operations, and produceth what thing soever it

Indulgently Concedeth: Let a Magician therefore Carefully shroud

him selfe under the wings of Divine Assistance, Least he fall into ye

snares of temptations -----

8: *[illegible]* mix no Experiments that are of Contrary

Qualities or offices, but Let every one be Simple & severall; for

[illegible] nature *[illegible]* all things, to a certaine *[illegible]**[illegible]**[illegible]**[illegible]**[illegible]* Divine Supernaturall, Hygromantick, Terrestriall*[illegible]* visible and invisible, together*[illegible]* Rabbins *[illegible]**[derecho]*9: *[illegible]* so much becometh a Magician as Soundness in faith,

Constancy in action, & mind immoveable in hope, patience in perseverance,

and whom the little *[Royall]* coth in its little third is (I say) none more happy then Such

because the holy Angels and Powers sent about them, possesse the Custody of ym;

they will familiarly Converse wth them, and willingly give attendance

to ym, & Communicate unto ym what soever shall be Desired, they will

successfully & successively supply them in all things, according to their

Severall & Respective orders & offices, & faithfully instruct them in all

wisdome & Knowledge, by the Doctrine of Angelicall Ministry and

Inconstancy & Disquiet, bring all to Confusion & losse & nothing to Effect. --

10: He whosoever knowes secrets, *[illegible]* first learne to know how to

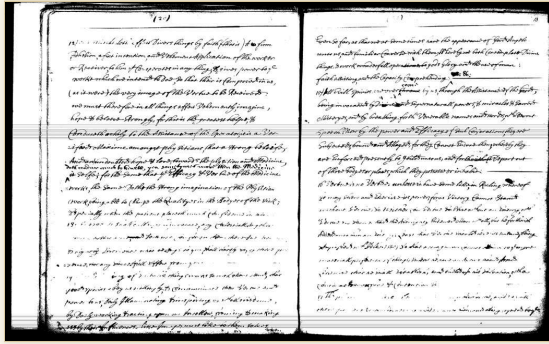
Keep secrets secretly, & to Reveall those things yt are to be revealed,

& to seal those things yt are to be sealed, observe this Rule & the

eyes of thy understanding shall be opened to understand those things,
and thou shalt have *[received]* thy mind *[therewith]*, to be Divinely Regenerated
[illegible] and further, make *[readie]* the *[lights]* of God *[illegible]* ym in promiscuity &
[illegible] *[there]* nature, to illuminate unto the understanding *[humane]* mind
[illegible] higher then that as Indued by Regenerated Naturall Divine -
[Celestiall] & good Gifts whatsoever, &c:

11: *[illegible]* sufficient for operations *[thereof]* -
[illegible] Celestiall; *[and]* rigor *[with]* *[upon]* mind & the Elements to
[direct] forth their lights you require *[safely]* *[imparted]* in order, to be Destituted
of their *[illegible]* through such *[promiscuous]* as is supposed *[by]* *[Confusion]* &
concerning the Celestiall Influence

MANUSCRIPT



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TRANSCRIPTION *ENGLISH (17TH C.)**[izquierdo]*12: *[illegible]* diverse things by faith (that is) A firm

Intention, a fixt intention, and Vehement Application of the worker
or Receiver, to him yt Co-operates in any thing; & gives power to ye
worke which god intend to Doe, so that there is Comprised in us,
(as it were) the very image of the Vertue to be Received:

wee must therefore in all things affect God him only, imagine,

hope & believe Strongly, for that is the greatest helps, &

Conduceth actively to the Assistance of the Operator; it is a *[illegible]*

if the Maxime amongst physitians, that a strong belief,

And certaine doubted hope & love, towards the physitian and Medicine,

doth conduce much to Remedy, yea sometimes more then the Medicine,

it selfe; for the same that ye Efficacy & Broth of the Medicine

worke, the same Doth the strong imagination of the Physitian

(work, being able to Change the Qualities in the Bodyes of the sick;

Especially when the patient placeth much confidence in his *[illegible]*

13. *[illegible]* in small *[illegible]* inconstancy, *[illegible]*

[illegible] Spirits Effect *[illegible]*

[illegible] Marke *[illegible]*

bringeth *[illegible]* what *[illegible]* to ye *[illegible]* in ye *[illegible]*

[illegible] every Successfull Effect *[illegible]*

14 *[illegible]* thing *[illegible]* to work others, namely that

good Spirits obey us willingly, by yt Commandment that ye do not

prone to us daily *[illegible]* their spending in *[illegible]*

by Daily working & acting upon our *[illegible]* knowing & marking

[illegible]

[derecho]

Even so far as that wee at sometimes have the appearance of good Angels

unto us, and familiar Converse with them; Whereby wee both Contemplate Divine

things, & work wonderfull operations to gods glory and the use of man:

faith assisting, and the Capacity Corresponding: ----- &c:

15 All Evill Spirits are overcome by us, through the Assistance of the gods,

being invocated by Divine & supernaturall powers, & miracles & Sacred

Mysteryes, and by breathing forth ye Venerable names and words, wth a devout

Spirit: Now by the power and Efficacy of such Conjurations, they are

Subjected, bound and Allied, for they Cannot Endure them; whereby they

are Enforced presently to yeild unto us, and for themselves to Depart out

of those bodyes or places, which they possess or inhabit. -----

16 Nothing is no Worker, unlesse it have some life, in Ruling whereof

it may shew and Exercise its power; for as Victory Cannot Stand

without Enemy, nor be resisted *[illegible]* & but in things, that are contrary unto

ye *[illegible]* nor can *[illegible]* that which is *[illegible]* without being

[illegible] in *[illegible]* So that *[illegible]* cannot *[illegible]*

[illegible] in their process, but in yt things wherein *[illegible]* to our minds stand.

[illegible] that no small *[illegible]*, and *[illegible]* his *[illegible]* with a

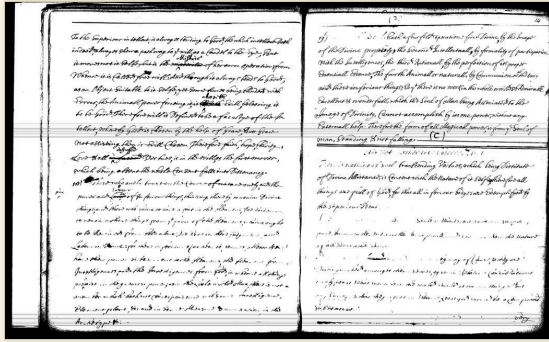
[illegible] of Contention &c:

17 The Spirits *[illegible]*

[illegible]

[illegible] being joyned to *[illegible]*

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[izquierdo]

To this Superior in *[illegible]*, is alwayes tending to Good, the which in it selfe doth

indeed alwayes shewe a pathway to ye will, as a Candle to the Eye, But

it moves not it selfe, but is the Minister of its owne operation, from

Whence it is called free will: And though it alwayes tends to Good,

as an Object Suitable to it selfe, yet some times being blinded with

Errorr, the Animall power forcing it; it doth Evill, following it

to be Good; Therefore will is defined to be a faculty of the yn

tollect, whereby Good is Chosen by the help of Grace, But Grace

not assisting, then is Evill Chosen, therefore faith, hope, charity,

Love & all vertues, Ever here, is in the will as the first mover,

which being absent the whole Consent falls into Dissonance.

101 *[illegible]* those who only trust on the Course of nature only, and the

power and Labour of ye four things, thinking thereby to attaine Divine

things, and those who raise to *[illegible]* a foot in this sea, are *[illegible]*

to see *[illegible]* those things from ye power of that thing, mentioning it

to be the *[illegible]* from god above; And *[illegible]* the judge *[illegible]* and

Labour in *[illegible]* for *[illegible]* of as nature, as *[illegible]*, *[illegible]* the

have *[illegible]* powers *[illegible]* works of heavens the *[illegible]*

Intelligences, and the true signes from God, in whom are all things

present in their most present, therefore into without Man there is not a

[illegible] for such hath not corresponded *[illegible]* & making *[illegible]*,

[illegible] place, the and in *[illegible]* and *[illegible]* in the

[derecho]

19th *[illegible]* Reach a four fold operation; first Divine by the Image

of the Divine propriety, the second Intellectuall, by formality of participation

with the Intelligences, the third Rationall, by the perfection of its proper

Essentiall Essence, The fourth Animall or naturall, by Communion with the body

and those inferiour things; So yt there is no worke in this whole world so Admirable,

Excellent & wonderfull, which the Soule of Man being Associated to the

Image of Divinity, Cannot accomplish by its one power, without any

Externall help: Therefore the forme of all Magicall power is from ye Soule of

man, Standing & not falling. *[figura: marca grande '(C)' centrada bajo la linea final del parrafo, con una regla horizontal extendida hacia la derecha]*

[illegible] not *[illegible]* to *[illegible]*.

For in nothing of such transcending Vertues, which being Destitute

of Divine Assistance, is Content with the Nature of it selfe, Therefore all

things are full of Gods, for that all inferiour bodyes are Exemplified by
the superior Ideas.

[illegible]

[illegible] Soules or Minds, not *[illegible]* dispose,

[illegible] the *[illegible]* *[illegible]* here *[illegible]* not the substance
of all bodyes is the same.

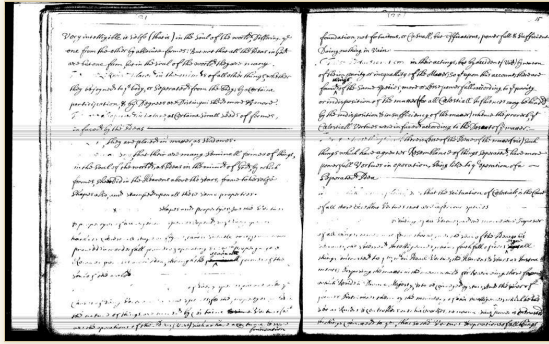
[illegible] by way of *[illegible]* to they are

[illegible] resembling it their *[illegible]* by some *[illegible]* (that in) coincidences

[illegible] What was *[illegible]* *[illegible]* this now the heavens *[illegible]* things, but

[illegible] other they *[illegible]* where *[illegible]* you moved to a Superior
differences.

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[izquierdo]

Very intelligible it selfe (that is) in the Soul of the world, Differing, ye one from the other by absolute formes; But not that all the Ideas in God

are but one form, but in the Soul of the world they are many.

[illegible] kinds *[placed]* in the mindes of all other things, whether

they be joyned to ye body, or Separated from the body; by a Certaine

participation & by Degrees are Distinguished more & more.

[illegible] Specifick nature, as Certaine small seeds of formes,

infused by the Ideas

they are placed in matter, as Shadowes.

[illegible] that their are many Seminall formes of things,

in the Soul of the world, as Ideas in the mind of God, by which

formes, shee did in the Heavens above the stars; frame to herselfe

Shapes also, and stamped upon all these some properties.

[figura: pequena cruz o aspa aislada en el espacio inferior, bajo el texto anterior]

shapes and proper types *[illegible]*

[illegible]

[illegible]

provided in words of all *[illegible]* operat[ing] *[illegible]* especially *[illegible]*

[illegible] *[seminale]* *[figura: tachadura gruesa con pequena marca triangular debajo]*

[illegible] of these *[illegible]*

[illegible]

the natures of things, are moved by Certaine *[illegible]*

are the operations of the Ideas, (vizt) such as have a Certaine Divine

foundation

[derecho]

foundation, not fortuitous, or Casuall, but Efficacious, powerfull & Sufficient

Doing nothing, in Vain. -----

[illegible] in their actings, but by accident (vizt) by reason

of their impurity or inequality of the Matter; So yt upon this account, there are

found of the Same Species; more or lesse powerfull according to ye purity

or indisposition of the matter; for all Celestiall Influences may be hindred

by the indisposition & insufficiency of the matter, where the property of

Celestiall Vertues were infused according to the Desert of ye matter. —

[illegible] through those of the Ideas of the matter (viz) Such

things which have a greater Resemblance of things Separated, have more

powerfull Vertues in operation, being like to ye operation of a

Separated Idea -----

[illegible], that the Scituation of Celestials, is the Cause

of all those excellent Vertues that are in inferiour species.

[illegible] ordering all formes, and motions disposed

of all things, *[illegible]* *[illegible]* of the *[illegible]* his

[illegible], the *[illegible]* & *[illegible]* how full & fecit is *[all]*

things, directed to ye *[illegible]* all Divine Vertues, the Heavens & starrs as the true

movers, disposing the matter, in the manner fit for Receiving those formes,

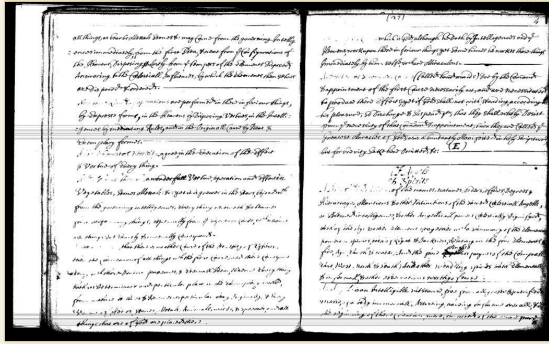
which reside in Divine Majesty, & to be governed by stars, And the spirits of

[illegible] Dispositions then, or the matter, of ones vertiginous, which holds

[illegible] Rules & Controuls such his worker, to informe, *[illegible]* as *[illegible]*

perfections (or endes) to ym, that so the Vertues & operations of all things

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[izquierdo]

all things, as heart & Mettals ston &c: may be *[illegible]* from the governing Intellig

-ences immediately from the first Idea, thence from the figurations of the Heavens, Dispozeing the Celesty from ye form part of the Element Disposed,

Answering to the Celestiall Influences, by which the Elements there above

are disposed & ordered. -----

[illegible] the operations are performed in three or foure things, by expresse formes, in the Heavens by Disposings, Vertues, in the Intellig-ences by mediating Rules, and in the Originall Cause by Ideas & Exemplary formes. -----

It is the minister *[directeth]*, agreeing in the Execution of the Effect of Vertue of Every thing. -----

It is *[illegible]* thence, a wonderfull Vertue, operation and Effect in Vegetables, stones Mettals &c: yet it is greater in the Stars, by order wch from the governing intelligences, *[illegible]* things, moved in the heavens governing things, especially from ye supreme Cause, where their all things doe silently *[compleateth]*.

[illegible] that there is no other Cause of this Movement & Effect, then the concurrence of all things with the first Cause; and third they are *[illegible]* with these Divine powers, & Eternall Ideas, where every thing hath its Determinate and particular place in the Exemplary world, from whence it is to Receive a proper time, age, property & use *[illegible]* of Heres, words, Mettals, Animals, words, & powers, and all things, that are of God are placed there. -----

[derecho]

which is God, although he doth by Intelligences and ye Heavens, work upon these inferiour things yet some times he works these things Immediately by him selfe, what Miraculous. -----

[illegible] as decreed, (as is) (called handmaids) doe by the Command & appointment of the first Cause necessarily, act, and are necessitated to produce their Effects, yet if God shall not will, stand according to his pleasure, to Discharge & Suspend ym; that they shall wholly Desist from ye necessity of that Comands & appointment, then they are called ye Greatest Miracle of God, as is abundantly Manifested in holy Scriptures,

but for brevity sake here omitted, &c: *[figura: letra capital o marca de seccion '(E)' centrada bajo la linea, con regla horizontal prolongada a ambos lados]*

The Spirits

the Spirits

[illegible] of the names, natures, Orders, offices Degrees &

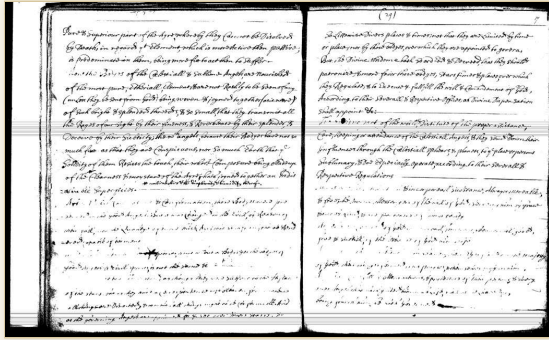
Hierarchyes, Mansions & other Distinctions of the sacred Celestiall Angels,
or Blessed Intelligences, or other Angellicall powers (Celestically Dignified,
both by these thy derided Elects, suggested in the discovery of the Elementary
powers spirits, orders of Light & Darknes, Resideing in the four Elementall
fires, Ayr, Earth & water; And the power *[names]* or powers of the Compasse
East, West, North & South; And other wandering spirits both Elementall
& infernall, & other obscure natures, powers thereto formed. -----

[illegible] hath an Intelligible substance, free from all grossie opacifoods,

[illegible] of a body immortall, Assisting, moving informing over all ye
his designes of the Creator, order, command or word of the most great

[illegible]

MANUSCRIPT



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TRANSCRIPTION *ENGLISH (17TH C.)**[folio izquierdo]*

Pure & Superiour part of the Ayr, whereby they Cannot be Dissolved by Death, in regard yt Element, which is more Active then passive, is predominated in them, being more fit to act then to suffer.

Now the Bodys of the Celestiall & Sublime Angells are nourished of the most pure, Aetheriall, Element, & are not Rashly to be Gone of any (unless they be sent from God) being moved & joyned together (as it were) of such bright & Splended threds, & so small, that they

transmit all the Rayes of our sight by their fineness, & Reverberate by their splendor, & Deceive by their Subtilty; the wch angels, because their Bodys have not so much fire as that they are Conspicuous, nor so much Earth that ye Solidity of them Resists the touch, their whole Composure being Made up of the Clearness & moisture of the Ayr & hath joyned together an Indis * ambient Air & the deformity of humidity thereof.

= Aerea &c Superioris. —————

*[illegible]**[folio derecho]*

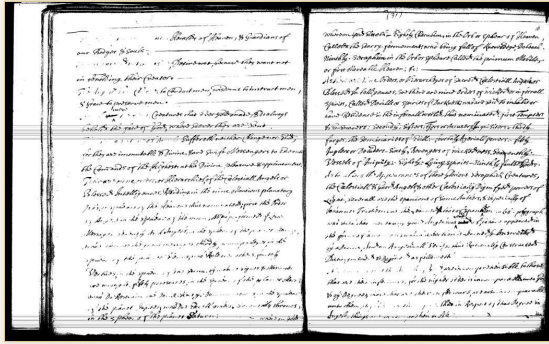
The like wise Diverse places & times is not that they are Limited by time or place, nor by those bodyes, over which they are appointed to govern, But the Divine Wisdome hath so ordred & Decreed, that they should patronize & more favor those bodyes, Stars, times & places over which they Regulate, & to Execute, & fullfill the will & Commandment of God, According, to their Severall & Respective Offices, as Divine Dispensation shall appoint &c:

—————

It *[illegible]* Ministry of the work, spirits &c of the proper assistance, God, keeping or attendance of the Celestiall Angells, & they send down their influences through the Celestiall Spheres & planets, to ye place or persons Sublunary, & doe Especially operate, according to their Severall & Respective Regulations —————

[illegible]

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

[illegible] Abodes of Heaven, & Guardians of our Bodies & Soules.

[illegible] desire not, because they want not in beholding their Creator —————

[illegible] to Conduct more wisdom to instruct more, & Grace to preserve more. —————

[illegible] Creatures that ever God made & doe alwayes behold the

face of God, whord soever they are sent.

[illegible] Suffereth neither Change nor End, for they are immutable & Divine, hard Swift Messengers to Execute the Commands of the Highest at his Divine pleasure & appointment.

Hierarchies, orders, or Hierarchies, of the Celestiall Angells or Blessed Intelligences Residing in the nine mansions planetary or Spheres; ordinancy the Heavens thus nominated; first the Order [illegible] the superiour of the nine, Appropriated of [illegible] [illegible] Messor [illegible] & to the Angels, the guardian of the year [illegible] [illegible] therein [illegible] the presence [illegible] thirdly [illegible] [illegible] to the place or Region, no Relationship, other governing Virtues, in the system of the name of orders & Mansions and amongst piety preservers, in the guardians of that place or others, who do Remaine and doe Aheritage [illegible] active [illegible] [illegible] the planet Jupiter, who doe Excellent orders, Divinately thrones, in the sphere of the planet Saturne; ———— whord one god

[folio derecho]

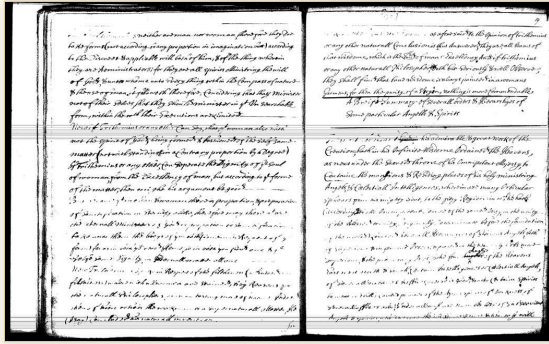
Whereon God sitteth. Eightly Cherubim, in the Orb or sphere of Heaven, Called the starry firmament, who being full of knowledge, Do teach. Ninthly. Seraphim in the Orb or sphere Called the primum Mobile, or first Moveable Heaven; &c:

A Summary, in Orders, or Hierarchyes of Sacred Celestiall Angels or Blessed Intelligences, God third and nine orders of wicked or infernall spirits, Called Devills or spirits of darkness; who are said to inhabite or have Residence in the infernall worlds, thus nominated: first Tempters & Ensnarers: Secondly; Sifters, Lyars or Accusers Inquisitions: thirdly furies, the Seminariers of Evill: fourthly Aeriall powers: fifth Juglers or Deluders. Sixtly, Revengers of wickednes, Seventhly Vessells of Iniquity: Eightly Lying spirits: Ninthly false gods.

As touching the Appearances of those Glorious Seraphick Creatures, the Celestiall & Good Angells, & other Celestially Dignified powers of Light, severall are the opinions of some Authors, & especially of Johannes Trithemius. his oraculo paragraph [illegible] who saith that many good Angelicall [orders] appeareth in the forms of a most beautifull Man, alwaies in devinely Ascending apparances, but an Angelicall Spirit hath Rationality Corrected Distinguished & Degrees; as followeth

[illegible] with the [illegible] Guardians, profitable to those that are their inferiours, for the higher orders [illegible] &c of Degrees, now how are their inferiours, and also in some parallel unto them [illegible] that in Respect of that Degree in simple things and in as much [illegible]

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

[illegible] is neither and man nor woman, therefore they doe take forms (not according to any proportion in imagination but) according to the Discreet & appliable will both of them, & of the thing wherein they are Administrators; for they are all spirits Ministring the will of God, & unto whome unto Every thing within the Compass of nature & thereof meanes followeth therefore, Considering that they Minister not of their selves, that they should minister in yt Unsearchable form, within the work their Executions are Limited —————

Now if Trithemius or any other Can Say, that yt woman also hath not the spirit of God, being formed & fashioned of the self same matter (notwithstanding in a Contrary proportion by a Degree) & Trithemius or any other, Can Separate the Dignity of ye Soule of woman from the Excellency of man, but according to yt forme of this matter, then might his argument be good

But [illegible] therefore Woman thereto is proportion, & preparation of Sanctification in the [illegible], therefore God may choose or take his Eternall Ministers of God in mysteries to doe [illegible] take unto them the bodyes of [illegible] as [illegible] forms for an inward [illegible] doe in outward [illegible] degree same Dignity, in their masculine allowed [illegible] Now Trithemius [illegible] in Respect of the filthiness ([illegible]) filthiness inward or abomination and [illegible], they Remaine [illegible] this should Philosophize [illegible] there of them wherein the nature [illegible] no judgment all others, He (Bay) Concludeth his naturall meditation

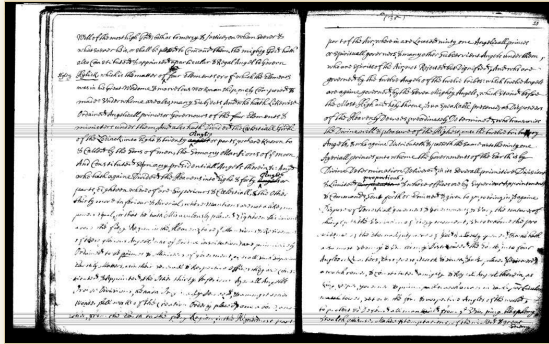
[folio derecho]

[illegible] as aforesaid &c the Opinion of Trithemius or any other naturall Conclusions thus Answered, they are all beams of that wisdom, which is the Seed of mans Excellency, And if Trithemius or any other naturall Philosopher doth but Seriously & well Observe, they shall finde that true wisdom is alwayes painted in a womans Garment, for then the purity of a Virgin, nothing is more Commendable.

A Brief Summary of Severall orders & Hierarchyes of Some particular Angells & Spirits

[illegible] his admirable & great work of the Creation, hath in his Infinite Wisdom Ordained the Heavens, as next under the Sacred throne of his Omnipotent Majesty, to Containe the mansions & Residing places of his holy ministring Angells, & Celestiall Intelligences; wherein are many Particular Spheres from his mighty seat, to the fiery Region in wch hath (according to the Omnipotent power & vertue of his sacred Deity, in the unity of the Blessed Trinity, Originally decreement before the foundation of the world) placed Severall Hierarchyes of glorious Angells both of Superiour, Inferiour and more, ordained in this heavenly [illegible] [illegible], & there [illegible] lodge of the Heavens doe not work & doe the &c their Intelligences or Celestiall Angells, of God, alwayes as his officiall ministers [of good], and to Certaine spirits to mans will, called powers of the higher [powers] of powers, & severally offices like &c [in] such [orders] in the order of Subservient Angells & spirits, who Execute the will orders & Decrees whereby will

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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

Will of the most high God, both as to mercy & justice, on whomsoever & whatsoever he is, or shall be pleased to Command them, the mighty God hath also Constituted & appointed a particular & Regall Angell to governe

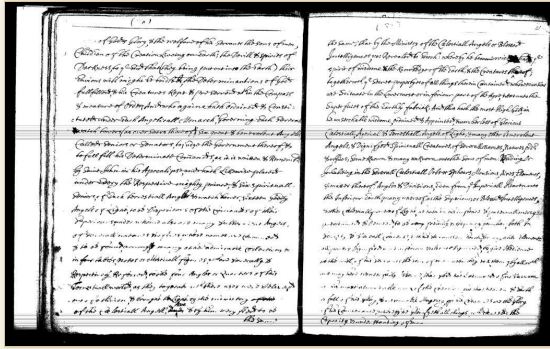
Hylick, which is the matter of four Elements, or of which the Elements was in his great Wisdome & marvelous workmanship, onely composed & made: under whome are also many Subjects And who

hath likewise ordained Angelicall princes or Governours of the four Elements & ministers under them, And also hath divided the Celestiall Girdle Angles of the Zodiack into Eight & twenty *[deleted]* or parts, vulgarly known to & Called by the Sons of men, the so many Mansions of ye moon, And Constituted so many presidentiall Angels therein &c: And who hath againe Divided the Heavens into Eight & forty Angles or parts, Eighteen whereof are Superiours & Celestiall, & the Other thirty more inferiour & Ayeriall; whose Mansions are, not alike, nor power, equall; or that he hath Allis ucculously placed & Eighteen *[Celestiall]* above the fiery Region in the Heavens, to doe & manage such Regions of their *[severall]* mansions, they have no office ministrations, and *[preserve]* Ordained to doe *[service]* to them in ye government of such his dispensations Earthly Matters, as in their severall & Respective Offices, they are constituted, fitted, & Appointed, to this their thirty inferiour Ayeriall Angells *[five]* Divisions, wherein they orderly Governe & manage sundry Wonderfull works of the Creator, orderly placed, according *[to]* *[their]* *[proper]* the Earth to the fiery Region in the Heavens *[as]* *[governours]*

[folio derecho]

part of the Air, where in are Located ninty one Angelicall princes or spirituall governors, & many other Subservient Angels under them, who are spirits of the Air, not Rejected but Dignified; And who are governed by the twelve Angells of the twelve tribes: which twelve Angells are againe governed, by the Seven Mighty Angells, which stand before the Most High and holy throne, & unquestiable presences as Dispositors of the Heavenly Decrees, subordinately Determined, who transmitts the Divine will & pleasure of the Highest, unto the twelve Tribu Angells, & who againe Distributeth & passeth the same unto their ninty one Ayeriall princes, unto whome the Governments of the Earth is by Divine Determination Delivered, in its severall primitive Divisions, & Limited proportion, & Limited *[preordination]* & whose offices are by Superiour Appointment & Command, sent forth or emitted & given to ym, to bring in, & gaine Dispose of Terrestriall governments & to *[governments]* by &c, the nature of things, in the *[government]* of worldly matters, according to the proceeding ordering of the *[two]* intelligences of Gods *[Mighty powers]*, & who hath also most evidently & *[fore]* ordained the Earth into four Angles or Quarters, East, west, north & South, &c, also *[furnished]* a north round, & constituted *[dignity]* & Royall Angell therein, as king, *[president]*, governor & prime administrative *[therein]* in Earth, *[articular]* nations, *[distinct]* the four & ninty *[two]* Angells of the *[world]* to protect & Defend all *[mankind]* from ye dire, fiery blaspheming stealth, whimsy, malice & temptations, of the wicked & great *[enemy]*.

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

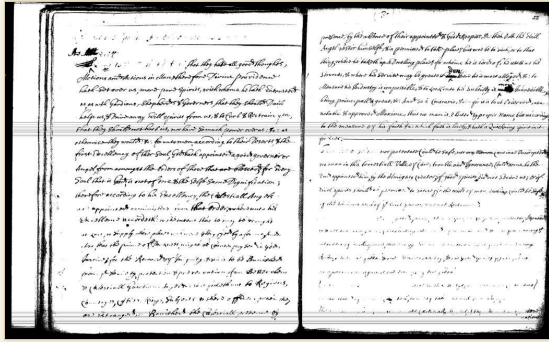
[illegible] of Gods Glory, & the welfare of his Servant the Sons of men, Children of the Creation Living on Earth; the Devill & spirits of Darkness, to ye End that they being put out into the Earth) their Envious will might be briddled, the Determinations of Gods fullfilled, & his Creatures Kept & preserved within the Compass & measure of Order; And who againe hath ordained & Consecrated under Each Angelicall Monarch, governing Each severall [blot] match forces (as ever Seems therefore) Six great & benevolent Angelles, Called Doniers

or Donators, to judge the Government thereof, & to fullfill his Determinate Commands, as it is written & Remembred by Saint John in his Apocalyps, and hath Likewise placed under them the Respective mighty prince, & Six spirituall Deniors, of Each terrestriall Angell & match forces, Sixteen Goodly Angelles of Light, to be Dispositor's of the Commands of their Superiours, under whome are [illegible] twelve [illegible] Angelles, of severall natures & offices, whose names are Exceedingly to be of found amongst many of the admirable Collections & inferiour Tables, notes or Magicall figures, as ye shall hereafter & Respectively Referr'd, to the four Angles or Quarters of this Terrestriall world, as they together with their orders and offices, and order of motion & brought the Light by the Ministry [deleted] of the Celestiall Angell, and by him very fitly to us the same.

[folio derecho]

the same, that by the Ministry of the Celestiall Angelles or Blessed Intelligences was Revealed to Enoch: whereby he became wise, and spirit of wisdom & the knowledge of the Earth, & the Creatures therein; together with ye secret propertyes of all things therein Contained: wheremankind are Scituate in the Lowermost or inferiour part of the Heavens next unto the Superficies of this Earthly fabrick, And thus hath the most High God, in his unsearchable wisdom, ordained & Appointed numberless of Glorious Celestiall, Ayeriall & Terrestriall Angelles, of Light, & many other benevolent Angelles, & Dignified Spirituall Creatures, of severall names, Natures, orders & offices, some known & many unknown unto the Sons of men. Residing or Inhabiting in the severall Celestiall Orbs or Spheres Mansions Aires Elements, & matter thereof, Angelles & Divisions, even from ye Emperiall Heaven unto this Inferiour Earth, many whereof as the Superiour or Blessed Intelligences within Celestially whom of Light, as hath in his infinite & fathomless mercy, predestinated & Ordained, to doe any princely to him in ye world, both the Deity, to ye will & Commands, in their severall Earthly [terrestriall] & humane affairs by, from no inferiour matter, not by and to give Evidence to the will of his Decrees, the downe of [illegible] where they doe there: shall work and may have knowledge there, that God hath Concluded a Sacrament in his mutations and Ends [of] this temporall, our that he in yt Earth a full [of] his glory, & visible Majesty for his Creatures and the Glory of his Command, whereby his Glory shall shine, in & Exceede the Capacity & understanding of man.

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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

[illegible]

As [struck out] [illegible]

[illegible], that they had all good thoughts, Motions and Actions in Mankinde from Divine providence hath set over us, more pure spirits, with whome he hath Entrusted us as with Guardians, Shepherds & Governors, that they should Daily help us, & Drive away Evill spirits from us, & to Curb & Restraine ym, that they should not hurt us, nor

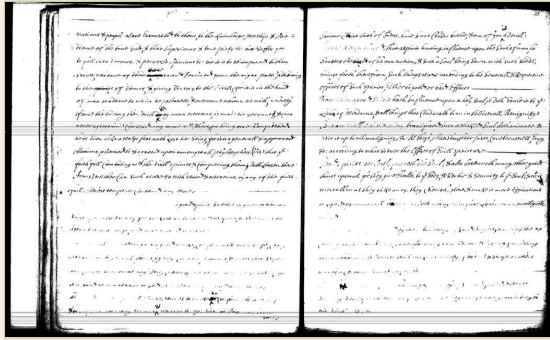
have so much power over us: &c: as otherwise they would: &c: for unto men according to their deserts, & the first Excellency of their Soul God hath appointed a good governor or Angell, from amongst the Orders of those that are blessed for every Soul that is Gods is not of one & the selfe Same Dignification; therefore according to his Excellency, the Celestiall Angelles are appointed as ministers from that Order, whereunto his Excellency accordeth: to the intent that he may be brought as [illegible], to Supply their places [illegible] & they [illegible] by a forme, A.D. also that the prince of Darkness, might be Counter [illegible] in good, [illegible] for the Roman, [illegible] quality, & desire to be Banished from ye Society, protection & preservation, from Benedict or Celestiall Guardian Angelles [illegible] qualitie to Regions, Countrys, Citties, Kings, Subjects & their officers, when they are estranged, Banished the Celestiall presence by

[folio derecho]

preserved, by the absence of their appointed to Good & proper, &c: their [Doth] the Evill Angell better himselfe, & is permitted to take place, but woe be to such, or to that thing where he taketh up Dwelling place; for whome he is Lord of, he useth as his Servants, & where his service may be greatest & [illegible] there he is most alleaged, &c: to Measure his Industry is impossible, & to Looke into his Subtilty is [illegible] Incredible being princepall & great, &c: And so e Contrario, &c: - for it is to be Observed, as a notable & approved Maxime, that no man is [illegible] by proper name but according to the measure of his faith &c: which faith is lively & hath a Quickning spirit in it for God. -----

[illegible] not potentate (could be safe, nor any Moment out in an Incorruptible no man in this terrestiall Vale of Care, trouble and Ignorance, but some to the End appointed him, by the Almighty (creator) of good spirits did not Deceive us; or yf Evill spirits should be permitted to satisfy the wills of men, nothing could be [safe] of his divine mercy if God [illegible] not [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] this Celestiall to [illegible] those natures.

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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

rations & people alsoe Entrusted to them, to the knowledge, worship
& Ob= servance of the true God, & their Superiours to true piety &
true Sanctity &c: but Suffer ym to fall into Errors, & perverse
opinions &c: but it is to be imputed to them selves, who have of their
owne accord Declined from the right path, adhering to the spirits of
Errors, & giving Victory to the Evill, for it is in the hand of man to
adhere to which he pleaseth, & overcome whome he will, whereby if
once the Enemy the Evill [*be*] by man overcome is made his servant, &

man made a stronger Conqueror every man, is thereby for being once Vanquished he is ever like a wasp, that hath lost her sting,
for it is a generall & approved Maxime, asserted to & agreed upon amongst all philosophers, (viz) that ye faithfull Contending
with the Evill spirits & Conquering them, Doth lesson their Annoynations far such as are so withstood & overcome by any of
the faith= full, Moise tempt or contend any more. -----

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Who [*illegible*] we may [*illegible*] dispence upon them to preserue [*illegible*]

[folio derecho]

Saviour Christ saith of Judas, have I not chosen twelve, & one of you a Devill: [*illegible*] & that a spirit having influence upon
the Soul of man he Seatteth [*himselfe*] of his one motion, & such a soul being borne with such seeds, brings forth thereupon,
such things as are according to the Severall & Respective offices of such spirits, Ether to good or bad Effects -----

-

Now in Omega, & Spirit hath influence upon a holy Soul, it Doth Exalt it to ye Light of Wisdome shall things that Conduceth
to an in substantiall Benignity:

But an ill spirit being transfigured into a wicked Soul doth animate & stirr it up to all malignity &c: As theft, Manslaughter,
lusts, Covetousness, Envy &c: according to what soever the Offices of Evill Spirits are -----

Alsoe spirits worke by us with the Soul, & also bestoweth many other good things upon us; for they give Health to ye Body, &
Riches & Security to ye Soul; &c: & mortall things they take away, they cherish, Heat, & make it more Effecacious to us, & do
administer to us, with increasing in power right, none not possible [*illegible*]

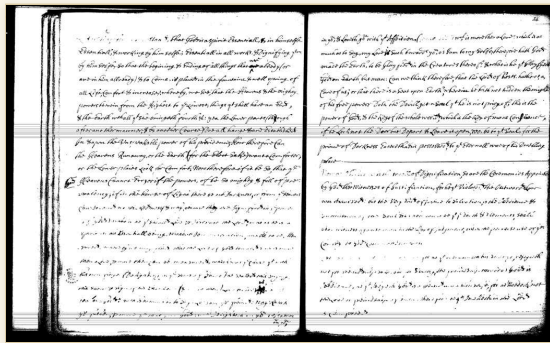
[illegible]

[illegible]

[illegible]

[illegible]

MANUSCRIPT



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TRANSCRIPTION *ENGLISH (17TH C.)*

[folio izquierdo]

Then & that God is a spirit Essentiall, & in himselfe Essentiall, & working by him selfe; Essentiall in all works, & Signifying them by him selfe, So that the beginning, & Ending of all things that are are hidde of or are in him allready, & to Come, is placed in the fountaine & well spring, of all of it, Comfort & increases, whereby, we see, that the Heavens & the mighty, powers therein from the Highest to ye Lowest, things of shall have an End, & the Earth withall, & the bringeth forth &c: yea the Lower parts (though after another manner,

& by another Course) doe all change & are Established Yn Vain: the Inestimable power of his providence, How therefore Can the Heavens Run away, or the Earth (for the Elect sake) want Comforter, or the Lower places look for Comfort, Now therefore if it be so, that ye Heavens Cannot Enjoy the powers, of be so mighty & full of Inde- [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

this our peece [illegible] Marke the [illegible] verses, of James, she marked miss [illegible]

this [illegible] as the next [illegible] / & [illegible] that [illegible]

[illegible] to deny [illegible] place from

god [with?] [illegible] [illegible] god [illegible] [illegible]

[folio derecho]

in god, & loveth god with ye Affection, [illegible] wch is more then a Love, which is as much as to say, my Love is such toward you, as I am loving God, therefore hath God made the Earth, to be glorified in the Creatures thereof, & what is his glorify god on Earth but men: Can we think therefore, that the Lord of Hosts, hath not a Care of us; or that there is a seat upon Earth, wherein he hath not hidden the might of his power; Doth the Devill get a Soul yt he is not sure of, this is the power of God, & the Key of the whole world, which is the key of mens Conscience, if he Lock not the Door but Depart & Leave it open, woe be to ye Soule, for the prince of Darkness Entred the, his possessor to ye Eternall woe of his Dwelling place. -----

[titulo o encabezamiento muy desvaído] [illegible] of Dignification, So are the Ceremonies appointed by God: the witnesses of Justification, for holy Violets; the Outward Law was stewarded: but the Very End of Justice, to Salvation, is the Obedience & [illegible] Mans Soul this now [illegible] of faith & Blooming, shall bee, witness [illegible] in the key of judgement, such [illegible] are so used of them (or: only to god) [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] therefore is predestinated, if providence hath given [illegible] wth

[illegible] god is

God doth, as ye body such God can give [illegible] without feare [illegible]

therewith or predestination [illegible] therefore [illegible] in the Lord &

& Comforts.

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

[illegible] all things, & strive to make our Spiritt one with Gods Spirit, least he againe should looke frownd upon ye Earth, & say, Lett us now goe downe amongst the sonns of men, for now doe all things grow Contrary to their nature & Creation; Either keeping their Dignities & Decreet Estates shut up in Obscurity, or Else Riotously perishing through their imbecillity & inwardness of Ignorance, therefore I Delight not in the world; the Damones and defiled, the sons of men wicked their bodies become Dung hills, & their inward parts (the

secret Chambers of their hearts) the Dens & Dungeons of wickedness; therefore I will Draw my spirit from amongst them, & they shall become more Drunk & their Ignorance such as now was: no not being Paid off heavens, for I have sucked up my Garments, & am fled away, & they shall measure on their owne taire, as a widow, without comfort [illegible]

[illegible]

[illegible]

[illegible] me their faith in me, that [illegible] from their

[illegible] & two kingdome to be justified for such are ready [illegible]

[illegible] either by fortune, or than [illegible] and robbeth life [illegible]

their faith faileth in God, such as finde place [illegible] Righteous [illegible]

that the workinges of God are among us [illegible]

therefore Doth god the no such force, in [illegible] obedience; our reason

gods that he justifyeth him selfe, or than have any thing wherein his Bo[dy]

[folio derecho]

Bowells Can Rejoyce, unless in Can he Obtaine Happiness to him selfe, And if the Life of man be sin, there is to hate hell, but who is he yt hath not Even the Highest which is above, & is farthest from iniquity great therefore is the unhappinesse of man, when naturally he is, & Loves to be hated of God, whose service is justice, & whose delight is peace, Let us Consider therefore the Mercyes of God, through his Loving kindness toward our weakness, & humbly supplicate to be fortified by his power, which maketh those strong, that have no power of themselves, for of Dung and of Beast wee flesh, & of flesh the servants of sin, that although wee might be ransomed through the mercyes of him which hath Entred into our weaknesse & weighed out his blood for our Redemption, being how much hath paid the Uttermost peny for our Ransome; And where justice the Justifiad should bring our selves, but that wee should maine taine justice unto the works

[illegible] Righteousness, [illegible] thinges more yow can be justified of holy

or [illegible] blessing & [illegible] yet those in the [illegible] rightness Dwell[eth]

[illegible] that you dayly [illegible] and sanctified

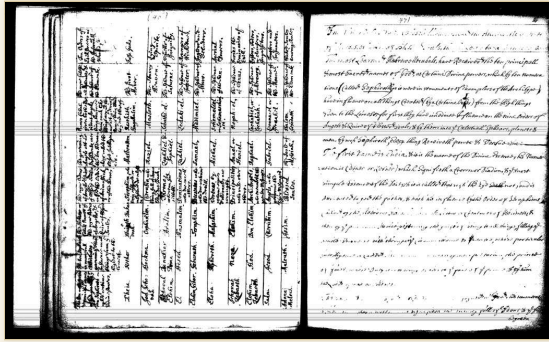
(20) me you [illegible] in [illegible] y all [illegible] Justice [illegible]

thinke the Ignorance [illegible] signes & keepes [illegible] have the Sanctifier

approved [illegible] where things Direct, and the [illegible]

[figura: no hay figura magica; solo pequenos trazos, manchas y marcas accidentales de microfilm cerca del margin inferior.]

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo, tabla girada]

[figura: tabla de varias columnas separadas por lineas verticales y horizontales. En la parte superior hay encabezados extensos, en gran parte ennegrecidos e ilegibles, que describen las funciones de los nombres divinos, ordenes de Angels, The governors Angels of the Moone, The name falling or alterd unto the planetarie Angels, The signe falling of [the] element, and Son Gods of the severall planets. La tabla relaciona nombres hebreos/divinos, nombres de numeros, ordenes angelicos, inteligencias, planetas y esferas.]

Eheia. Kether. Haiioth hakadosh. Seraphim, who being enflamed or inflamed & enlightened. Metatron. Jeshith hagalgalm. The first Motor. Pale Gods.

God the -- Hochohma. Ophanim. Cherubim who being full of knowledge. Raziel. Masloth. The Starrs. Lyng Spirite.

Jehovah Elohim. Binah. Aralim. Thrones whoe are god sitteth. Zaphkiel & Jophiel. Sabathi-el. The Sphere of Saturne. Dignity.

El. Hesed. Hasmalim. Dominations who doe excell others. Zadkiel. Zedeki-el. The Sphere of Jupiter. Avengers of Wickednes.

Elohim Gibor. Geburah. Seraphim. Potestates who doe restraine the Devill. Samael. Madimiel. The Sphere of Mars. Execution and Soldiers.

Eloha. Tiphereth. Malachim. Vertues by whome signes & miracles are wrought. Michael. Schemeshiel & Nogaeliel [sic]. The Sphere [of] the Sun. Animall flowers.

Jehovah Zebaoth. Nezah. Elohim. Principalities who rule over others. Anael or Haniel. Nogah-el. The Sphere of Venus. Principalities of Evill.

Elohim Zebaoth. Hod. Ben Elohim. Arch-Angels, who reveal the greatest Mysteryes. Raphael. Cochabiel, or Cochabiah. The Sphere of Mercury. Spirits, Doctors, or deceivers, & imposters.

Sadai. Jesod. Cherubim. Angels, who confirme the lesser mysteryes. Gabriel. Levane-el or Jareahel. The Sphere of the Moone. Inchanters and Inchanters.

Adonai Meleoh. Malcuth. Issim. Blessed Soules. The Soule of Messiah. Holom Jesodoth. The Sphere of the Elements. Wicked Soules being dead.

[illegible: otras celdas de la tabla, sobre todo los encabezados superiores y varias notas marginales, estan ennegrecidas o cortadas por el microfilm.]

[folio derecho]

The [illegible] Names [illegible] divine essence [illegible]

[illegible] those [illegible] of oaths & [all?] by the [illegible] from heaven [illegible]

The most Learned & Hebrew Rabbals, have Received this for principall

& most Sacred name of God, as certaine Divine powers, which by ten Numera

tions (called Sephiroth) as it were in Instruments of Examples of the Archetype,)

have in them over all things Created (by a certaine Order) from the High things

downe to the Lowest, for first they have individuated by those orders of

Angels & Quires of blessed Soules, & by them into ye Celestiall Spheres, planets, &

men, by wch Sephiroth, Every thing Receiveth power & Vertue [the]

The first Name is Eheia, this is the name of the Divine Essence, his Numera

tion is (Cether or Kether) which signifieth a Crowne or Diadem, & ye first

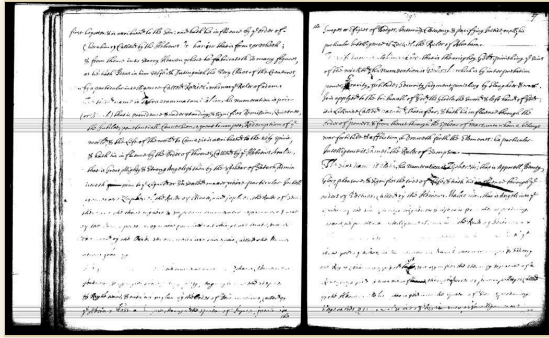
divine Essence of the Deity, & it is called That wch the Eye Seeth not, and is

Attributed to god the father, & hath his influence by this Order of Seraphims,
called by the Hebrewes Haiioth *[illegible]* (Creatures of Holiness, &
then by the Primum Mobile, *[illegible]*
there by yt power, *[illegible]* the Gift of being to all things, filling of
[worlds?] *[illegible]* both the Earth *[illegible]* heavens, whose particular
Intelligence is called *[Metatron?]* *[illegible]* prince
of faces, ministering unto *[illegible]* to yt face of ye Lord, & by him
the Lord spake to Moses.

[illegible]

[illegible] thou wilt *[illegible]* perpetuate the power of all of God & of
Creation.

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

first begotten & is attributed to the Son; and hath his influence by ye order of

(Cherubins,) Called by the Hebrewes : In hanijm that is formes, or wheeles ;

& from thence into starry Heaven, where he fabricateth so many figures,

as he hath Ideacs in him selfe, & distinguisheth the very Chaos of the

Creatures

by a perticuler intelligence Called Raziel, who was ye Ruler of Adam:

[figura: pequeno character magico ennegrecido, escrito entre lineas antes de la numeracion.]

The fifth name is Geburah, his numeration is prudence

(or [illegible]) that is providence & understanding, & signifies Remission, Quietnes,

the Jubilie, penitentiall Conversion, a great trumpet, Redemption of ye

world, & the Life of the world to Come; it is attributed to the holy spirit,

& hath his influence by the Order of thrones, Called by ye Hebrewes Aralim,

that is Great, Mighty & Strong Angells, & then by the Sphere of Saturne Admin

istreth [illegible] forme to ye Liquid, or extended matter, whose particular [Intelligenc]e

is named Zaphkiel, the Ruler of Moses, and Jophiel, the Ruler of Sem,

this [illegible] then a signe to the [illegible] resurrection [illegible]

by the [illegible] operation, or necessitude and changing [illegible]

[illegible] of this ord do [illegible] which are named (called by the [illegible]

[illegible] power it

[illegible]

goodnes [illegible] Magi [illegible] this deity [illegible]

& Right hand, & nationis prince of the Orders of Dominations, (called by

of Hebrewes Hashmalim, and the sphere of Jupiter, governeth

[folio derecho]

the Images or Effigies of bodyes, bestowing Clemency & pacifying Justice on all, his

particular Intelligence is Zadkiel, the Ruler of Abraham.

[figura: pequeno character magico o sigilo ennegrecido, colocado bajo el comienzo de la linea de la numeracion.]

The fift name is Gebura; his numeration is Geburah, that is the mighty God, punishing ye sins

of the wicked, his numeration is Geburah: which is by interpretation

sword, Gravity, fortitude, Security, judgment, punishing by slaughter & wrath.

This applyed to the tribunall of God, the girdle, the sword & left hand of God ;

it is likewise Called pavor, that is fear, & hath his influence through the

order of powers, & from thence through the sphere of Mars, unto whome belongs

warfare and affliction, it draweth forth the Elements; his particular

Intelligence is Camael, the Ruler of Samson.

[figura: pluma ornamental inicial o signo grande al inicio del parrafo siguiente.]

The sixt name is Elohe, his numeration is Tiphereth, that is Apparrell, Beauty,

Glory, pleasure, & signifies the tree of Life, & hath his influence through ye

orders of Vertues; Called by the Hebrewes Malachim, that is Angells into ye

[illegible] order, by this doth *[illegible]* significacons in respect to pro *[illegible]*

transposicon *[illegible]* holy ones *[illegible]* the Ruler of *[illegible]*

as not with *[illegible]* in the *[illegible]* hand *[illegible]* by victory

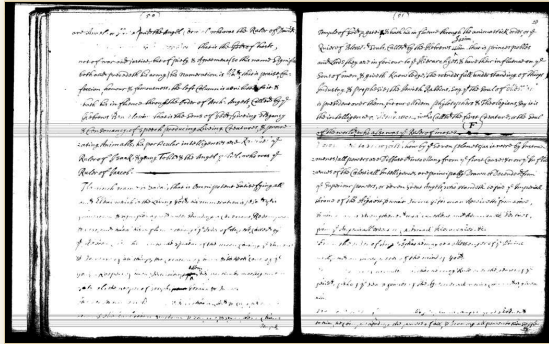
his Kingdome *[illegible]* not *[illegible]* for the choosing *[illegible]*

[illegible] in humans of them therefore yt by giving attributes (called

of the Hebrewes *[illegible]* to his *[illegible]* goodnes his sphere of the sun governing

[illegible] of Righteousnes and Religion *[illegible]*

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

and Arariel, or [illegible] and the Angell [illegible] who was the Ruler of David

[illegible] that is the God of hosts,

not of war and justice, but of piety & Agreement so this name Signifies

both and precedeth his army; his numeration is Hod, that is praise, Con-

fession, honour & famousness, the left Collumn is attributed to it &

hath his influence through the Order of Arch-Angells, Called by ye

Hebrewes Ben Elohim: that is the Sons of God; giving Elegancy

of Commanacy of speech, producing Living Creatures, & procre-

ating Animalls, his particular intelligences are [Raphael] of

Ruler of Isaak, & young Tobit & the Angell peliel, who was ye

Ruler of Jacob,

[figura: filete horizontal con pequeno ensanchamiento negro central, a modo de remate ornamental.]

The ninth name is Saday, that is Omnipotent Satisfying all

and Elhai which is the Living God, his numeration is Jesod that is

[illegible] & signified [illegible] substance [illegible] Communion, Red [illegible]

[illegible] hath his influence through ye Order of the Angels, Called by

ye Hebrewes Cherubim, to ye sphere of the moon, causing ye [illegible]

to [illegible] all things, the [illegible] to [illegible] both [illegible] of ye

[illegible] their

[illegible] & the [illegible] of Joseph, [illegible] Joshua [illegible]

[illegible]

[figura: rasgos y caracteres marginales o interlineales muy desvanecidos, no identificables por el microfilm.]

[folio derecho]

Temple of God, a gate, & hath his influence through the animastick order, or ye

Issim

Quier of Blessed Souls, Called by the Hebrewes Issim, that is princes, nobles

and Lords, they are inferior to ye Hierarchies, & have their influence on ye

sons of men, & giveth knowledge; the wonderfull understanding of things

Industry & prophesie; the Jewish Rabbins, say yt the Soul of Elias [illegible]

is president over them, but our modern philosophers & Theologians, say it

to intelligencer, Mitratron, who is called the first Creature, or the Soul

of the world who also was ye Ruler of moses.

[figura: linea horizontal ornamental, ennegrecida hacia el centro, con una «F» mayuscula dentro de parentesis bajo la linea.]

Now as to the [illegible], how by ye Seven planets, as it were by Instru-

ments, all powers are diffused into Man, from ye first Cause; & now yn by the names of the Celestiall Intelligences are principally drawn or Derived from ye superior powers, or Seven Great Angells, who standeth before ye Imperiall throne of the Highest, & next Divine gifts, wee have Received them names, to various *[illegible]* & much *[illegible]* titles and Honorable Titles, powers of Angell*[icall]* Orders *[illegible]* Severall Hierarchies, &c.

So in the name of starrs yt that Hebrewes called *[illegible]* & yt of ye Divine names, and in power & order of the names of god.

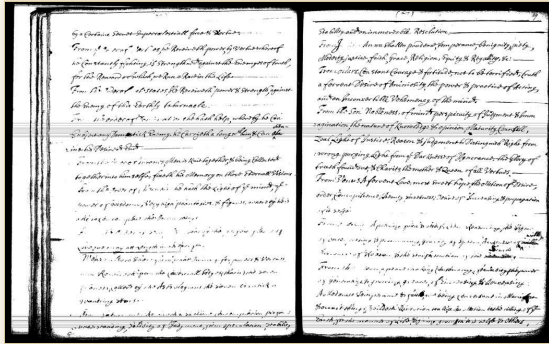
[illegible] name *[illegible]* that is image *[illegible]* Kabbalists called by ye priest, guide yt order in guardian of the holy name such names are *[illegible]* nine.

[illegible]

to him, he *[illegible]* ye world so full of humanity all power to him & ye

[illegible]

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

by a Certaine secret Supportall shall foretell [illegible]

From [illegible] or [illegible] in [?Josod], we Receive the power, by
Vertue whereof

we Constantly fighting, is Strengthened against the Enemyes of truth,
for the Reward of which, we Run a Race in this Life

From the order of Estates, We Receive the power & strength against

the Enemy of this Earthly Tabernacle.

From [illegible] order [illegible], etc in She hath help, whereby he Con-

[illegible] Subject any Domestick Enemy, the Enemy of a tongue thinketh ever [illegible]

[illegible] in his Desire & End

From [illegible] or the [?Monis] Knit together, & being Called here

to attri[bu]te him selfe, fixeth his Memory on those Eternall Visions

From the order of [illegible] he hath the Light of ye mind, [illegible]

power of providence, Very high speculation, & figures, whereby he is

[illegible] to know what the Divine things

[illegible]

[figura: banda horizontal de microfilm y filetes de pagina que oscurecen una linea casi completa; no forman sello ni figura magica.]

[illegible] any thing [illegible] the Desire [illegible] project [illegible]

[illegible] Re[illegible]tion the Celestiall Body; therefore they doe [illegible]

[illegible] and without [illegible] the Divine [illegible]

[illegible] Unav[illegible] a S[illegible].

[figura: filete horizontal inferior; manchas negras marginales y puntos de tinta sin forma identificable.]

[folio derecho]

Stability and an immovable Resolution

From J[upiter] An unshaken prudence, temperance, benignity, piety,

Modesty, justice, faith, Grace, Religion, Equity & Regality, &c.

From Mars, Constant Courage & fortitude, not to be terrified, truth

a fervent Desire of Animosity, the power & practice of Acting,

and an immoveable Vehemency of the mind.

From the Son Nobleness, of mind perspicuity of Judgment & Ima-

gination, the nature of Knowledge & opinion, Maturity, Counsell,

Zeal, Light of Justice, Reason & judgment to Distinguish Right from

wrong purging Light from ye Darkness of Ignorance, the Glory of

truth found out, & Charity the mother & Queen of all Vertues.

From Venus. A fervent Love, most sweet Hope, the Motion of Desire,

order, Concupiscence, Beauty, Sweetness, Desire of Increase, & propagation

[illegible]

From Mercury A piercing faith & belief, clear *[illegible]*ing, the Vigour
of words, Gravity of speech, Acuteness of wit, Discourse of Reason *[illegible]*

[illegible]

[figura: manchas oscuras y tachaduras en el margin derecho inferior; no hay sello ni diagrama reconocible.]

From the Moon *[illegible]* Conformity, plenitude of Justice *[illegible]*

of Generation, growing greater, of increasing *[illegible]*

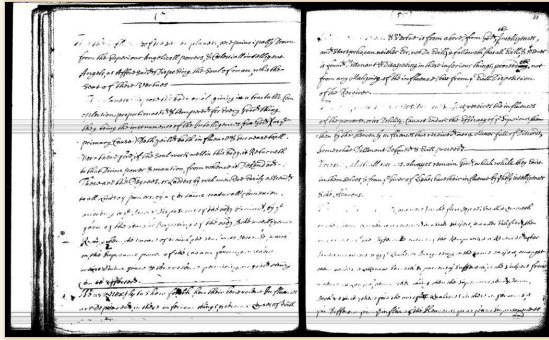
A Moderate Temperance to *[illegible]* and being Conversant in Marriage

[illegible] the Body Divine nature to Motion lasting things of ye

Earth; for the motion of this being *[illegible]* to ye life & Others,

[figura: banda horizontal de microfilm que corta la ultima linea visible; no se observan figuras magicas.]

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

[illegible] [of] [the] receptacle [or] [vessells], are principally Drawn.

from the superior Angelicall powers, & Celestiall intelligences

Angels, as Afforesaid, Disposing the Soul of man, wch is the

seat of these Vertues

[illegible] hands [illegible] not [illegible] to [an] order, giving it a tractable Con-

-pletion, proportionate & Composed for Every Good thing

they being the instruments of the Intelligences; but God (as y^e

primary Cause) Doth work in them: In the warre to all.

Nor therefore, if the soul work not in this body, it Returned

to that Divine motion & manton, from whence it Descended:

These are the Degrees, or Ladders by wch men doe Easily ascend

to all kinds of powers, by a Certaine naturall Connexion,

according to y^e Moons Disposition of the body of man, by y^e

grace of the [mens] Disposition of the body, & the intelligences

Ruling them, the inward of which, the Soul in its order, & power

or the superior power of the [mean] government, neither

what Divine grace & benevolence preordaineth every thing

Can be effected.

[figura: filete horizontal; no es figura magica.]

Its are Directly to shew forth, how their benevolence & influen-

are Disposed, in those inferior things, & obverse Causes of Evill

[figura: banda horizontal de microfilm que corta parcialmente la ultima linea visible; no se observa sello ni diagrama.]

[folio derecho]

[illegible] & Vertue is from above, from God, Intelligences,

and Stars, who can neither Err, nor Doe Evill; it followeth, that all Evill, & poverty

is found Dissonant & Disagreeing in those inferiour things, proceeded [by] not

from any Malignity of the influences, but from y^e Evill Disposition

of the Receiver.

[figura: filete horizontal; no es figura magica.]

[illegible] therefore must [first], receive the influences

of the powers, or its Nobility, Cannot Endure the Efficacy of y^e Superior, [but]

-then by the Heavenly influences thus received, into a Matter full of Discords,

somewhat Dissonant Deformity & Evill proceedeth

Namely, all stellar natures, alwayes remain Good, which whilst they Exist

in themselves; is from y^e Giver of Light; have their influences by holy intelligences

& the Heavens.

[illegible] [namely] [in the first] Degree; that it Connexteth

to *[the]* body in order *[with]* other side *[recipient]*, it is also vilified, then

[in] motion, and inferiour to nature, by the Reception in Receivers, after

[illegible] [illegible] [by] situation *[below]*, amongst in the second dispositions amongst

their various actions vanish by particular suffering one in the subject from

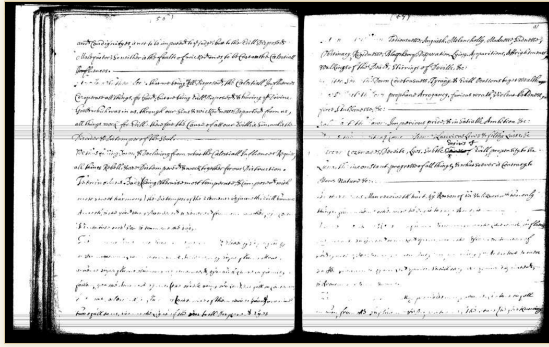
[illegible] owing how, their nature there the superiour doth *[down]*

Doth admit, their good the most vile Qualities in them are present *[as]*

yea Different from pristine of the Heavenly powers in *[unproportions]*

[figura: banda horizontal inferior de microfilm que atraviesa y degrada la ultima linea; no hay figura magica visible.]

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

and Condignities is not to be imputed to y^e Judg^s, butt to the Evill Disposed

Malefactor; So neither is the fault of wickedness to be Cast on the Celestiall

Influences.

[figura: filete horizontal; no es figura magica.]

[illegible] for that not being well Disposed, the Celestiall Influences

Cooperate all things, for Good; but not being Evill Disposed, & having y^e Divine

Good which was in us, through our sins & wickednesses, Departed from us,

all things work for Evill: therefore the Cause of all our Evills is sin, which the

Disorder & Distemper of the Soul.

Mettalls [illegible] stones, & Declining from what the Celestiall Influences Require

all things Rebell, Have Distempered & work together for our Distruction.

Terrenialities Body being otherwise most temperate & composed with

most great harmony | the Distemper of the Elements [illegible] with humours

[illegible]

[illegible]

[illegible]

[figura: bandas horizontales de microfilm atraviesan la parte inferior del folio; no hay figura magica visible.]

[folio derecho]

[illegible] Tediousnesses, Anguish, Melancholly, Madnesses, Sadnesse,

Obstinacy, Rigidnesse, Blasphemy, Desperation, lying, Apparitions, Affrightments

Walkings of the Dead, Stirrings of Devills, &c:

[illegible] the Sun the Down Covetousness, Tyranny & Evill Vocations toget Wealth,

[illegible] prophaned Arrogancy, furious wrath, Violent boldness,

fire & stubbornesse, &c:

[figura: filete horizontal; no es figura magica.]

[illegible] Imperious pride, & insatiable Ambition. &c:

[illegible] Lascivious loves & filthy lusts, &c

[illegible] [Mercury] (extreams, deceits, lyes, subtle [illegible] Evill prosperity to [illegible]

and as the inconstant progresse of all things, & whatsoever is Contrary to

Mans Nature &c:

[figura: filete horizontal; no es figura magica.]

[illegible] Man receiveth hurt, by Reason of his Unlikeness, in the only

thing, [illegible] other, [illegible] it to [illegible]

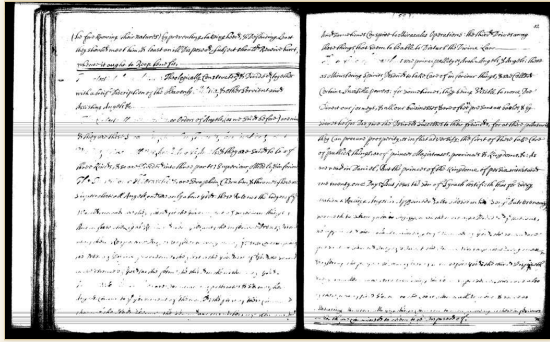
[illegible]

[illegible]

[illegible]

[figura: bandas horizontales de microfilm atraviesan y degradan el tercio inferior del folio; no hay sello ni diagrama visible.]

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

[to] fore knowing their natures) by preventing, taking heed, & Defending least

they should move them, & least an ill Disposed subject should Receive hurt,

whence it ought to Reap benefit,

[figura: doble filete horizontal; no es figura magica.]

[illegible] Theologically Constructed & Divided; together

with a brief Discription of the Heavenly [*Hierarchies*], & other servientium

Assisting Angels &c

[figura: filete horizontal; no es figura magica.]

[illegible] or Orders of Angels, (as we said before) are [*nine*]

& they are these [illegible]

[illegible] [first] they are said to be of

three kinds, & are Divided into three parts; Superiour, Middle & Inferiour

[illegible] are Cherubim, & thrones, these are

supercelestiall Angels, and are onely about God; these Rule not this body

[illegible] the [*movements*] of the upper [*worlds*] [*and*] governe things [illegible]

Because these [illegible] Orders [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[figura: bandas horizontales de microfilm atraviesan el centro y el pie del folio; no hay sello ni diagrama visible.]

[folio derecho]

And sometimes Conspire to Miraculous Operations: tho their Dividances

those things, that seem to be able to Disturb the Divine Law

[illegible] are principalities, Arch-Angels, & Angels; these

as Ministring Spirits, Descend to take Care of Inferiour things, & are called

Certaine Invisible powers: for sometimes, they being Visible to none, doe

Direct our journeys, & all our businesses, have often presented out bodies, & [*be*]-

stow the finall Degree the Inward Successes to their friends, for at their pleasure,

they can procure prosperity, or inflict adversity, the first of these takes Care

of publick things, as of princes Magistrates, provinces & Kingdoms &c: As

we read in Daniel, But the prince of the kingdome of persia withstood

mee twenty one dayes, But Jesus the son of Syrach testifieth, that for every

nation a Ruler is Appointed &c In the Gospell we Read when [*Christ*] was

brought to [*Jerusalem*] [illegible] the [*devill*] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

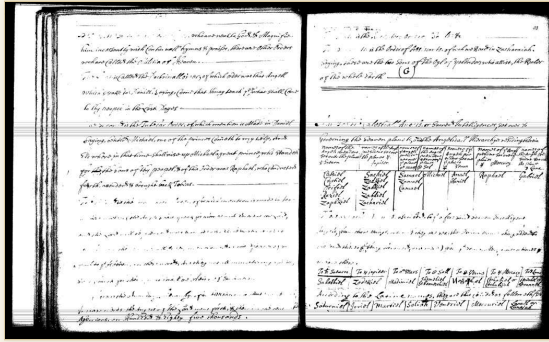
[illegible]

bestowed amongst the people, *[those]* who *[are]* to *[govern]* *[under]* *[princes]*

or he hath committed to them to be disposed of

[figura: bandas horizontales de microfilm oscurecen varias lineas del tercio inferior; no hay figura magica visible.]

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

[illegible] whatsoever, to God, & Magnifie

him incessantly with Continuall hymns & praises, the other Orders
wch are Called the Militia of Heaven.

[illegible] is Called the Doctrinall Order, of which order was that
Angell

which spake to Daniel, Saying, Come that I may teach thee, what shall
Come

to thy people in the Last Dayes

[figura: filete horizontal; no es figura magica.]

[illegible] is the Tutelar Order, of which mention is Made in Daniel

Saying, whilst Michael one of the princes Cometh to my helpe, And

Els where, in that time shall rise up Michael a great prince, who standeth

for the sons of thy people, & of this Order was Raphael, who Conducted

forth, attended & brought back Tobias.

[illegible] is the [illegible] order, of which mention is made in [Job]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] these [trynes] of the Orders [illegible] fourth, & ten [illegible]

Asperians, an Hundred & Eighty five thousands.

[folio derecho]

[illegible] into the holy City & set him [on a pinnacle] [of the Temple]

[illegible] This is the Order of Assistants, of wch we Read in Zachariah.

Saying, these are the two sons of the Oyle of splendour, who assist, the Ruler

of the whole Earth

[figura: signo circular o semicircular con una letra «G» en el centro, apoyado sobre una linea horizontal larga; debajo hay triple
filete horizontal. No parece sello cerrado ni pentaculo.]

[illegible] Celestiall Angells, or Sacred Intelligences set over &

Governing the seven planets, under the Angelicall Hierarchyes, reduced into nine

[figura: tabla angelica manuscrita de siete columnas principales con encabezados sobre angeles, inteligencias y presidentes
planetarios. Las columnas estan separadas por lineas verticales; varias notas superiores son parcialmente illegibles.]

names of the Angels

set over the planet

Saturn

Cassiel

Capsiel

Orifiel

Raziel

Zaphkiel

names of the

Intelligences of

planets

Sachiel

Zadkiel

Zabbiel

Zabdiel

Zachariel

names of Angels

president set over

ye Angles

Samael

Zamael

Camael

names of

the Angels

[set over]

[planets]

Michael

names of

the Angells

presidents set over

[planets]

Anael

Haniel

names of ye Angels

president *[over]*

Raphael

names of

the Angells *[presi]-*

dent *[over]*

as planets

[Luna]

Gabriel

[fin de la primera tabla; las notas menores bajo las columnas son mayormente illegibles.]

To Saturn | To Jupiter | To Mars | To Sol | To Venus | To Mercury | To Luna

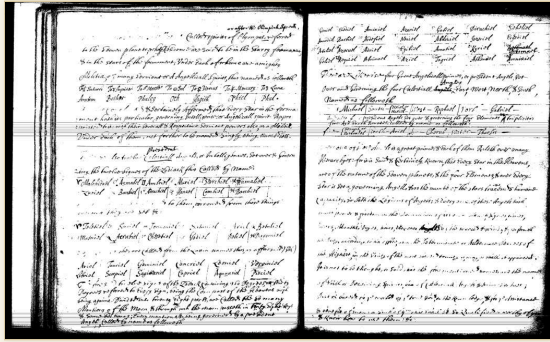
Sabathiel | Zedkiel | Madimiel | Schemschiel | Nogahiel | Cochabiel or Cochabiah | Levanael

According to the Latine names, they are thus called, as followeth

Saturniel | Joviel | Martial | Soliah | Veneriel | Mercuriel | Lunary or Lunriel

[illegible]

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

over the Olimpik spirits,

Caelestiall governing of olympus, referred

to the seven planets, wch dominion are said to be in the Starry firmament

& in the stars of the firmament, under each of whome are a mighty

Militia, or many servient or Angelicall Spirits, thus named as followeth

[figura: tabla lineal de siete columnas planetarias, con encabezados «To Saturn», «To Jupiter», «To Mars», «To Sol», «To Venus», «To Mercury», «To Luna».]

To Saturn To Jupiter To Mars To Sol To Venus To Mercury To Luna

Aratron Bethor Phaleg Och Hagith Ophiel Phul

[illegible] & severally Affirmed, that every star in the firma-

ment hath its particular governing Intelligence, or Angelicall Spirit Appropriate to it; with their severall & Respective servient powers also, as a Militia under Each of them, not further to be named singly, being numberlesse.

planetary Governours

so those Celestiall powers, or Intelligences, set over & govern-

ing the twelve Signes of the Zodiack, thus called by names.

[figura: tabla de doce nombres angelicos zodiacales en dos lineas, dividida por trazos verticales.]

Malchidael Asmodel Ambriel Muriel Verchiel Hamaliel

Zuriel Barchiel Arachiel Hanael Cambiel Barchiel

To them, [over] [and] from their thrones

[illegible] they [are] set & [illegible]

[figura: tabla de doce signos zodiacales escritos como nombres angelicos o de signos, con divisiones verticales.]

Ariel Tauriel Geminiel Cancriel Leoniel Virginiel

Uriel Scorpiel Sagittariel Capriel Aquariel Pisciel

[Here] are the set signes of the Zodiack, Containing 360 Degrees, or thirty

Degrees referred to Every signe, being the Compass of the Heavens over

being againe Divided into twenty Eight parts, and Called the 28

Mansions of the Moon, & through wch the Moon passeth in twenty Eight days

& so many hours; Every mansion hath a governing & president

Angel Called by names as followeth.

[figura: tabla de veintiocho mansiones lunares o angeles presidentes, distribuida en varias columnas; las bandas de microfilm cortan parte del encabezado y varias celdas.]

Geniel Enediell Amixiel Azariel Gabriell Dirachiel Scheliel

Amnediel Barbiel [Aroxiel] Adriell Neiel Abdizuel [Gadiriell]

Abrihiel Azariel Aoriell Egibiell Annahiel Kyriell [illegible]

Geliel Requiel Abrinael Aziel Tagriel Athaniel Amnixiel

[illegible]

[folio derecho]

[continuacion de tabla: nombres angelicos de mansiones lunares parcialmente repetidos o corregidos por tachaduras; varios nombres quedan ilegibles por el contraste del microfilm.]

Here are *[Princes]* four Great Angelicall princes, or president Angels, set
over and Governing the four Caelestiall Angles, East, West, north & South
Named as followeth

[figura: tabla horizontal de los cuatro angulos celestes; incluye «Michael», «Raphael» y «Gabriel», con otras palabras muy degradadas.]

Michael South *[under]* Ariel West Raphael North Gabriel

[figura: tabla menor de angeles presidentes sobre los cuatro elementos y triplicidades; se leen parcialmente «Seraph», «Nathaniel», «Tarshis», «Ariel», «Cherub» y «Tharsis».]

[These are] president Angells set over & governing the four Elements & Triplicities

fire Ayre Earth & water called by names as followeth

Seraph Nathaniel Tarshis Ariel Cherub *[Tatt]* Tharsis

one of wch is a great prince, & Each of them Ruleth over many

Hierarchies, for it is said & certainly known, that every star in the Heavens,

are of the nature of the seaven planets, & the four Elements, & over Every

Star is set a governing Angell, & as the number of the stars exceedeth humane

capacity, so Both the Legions of Angels; & Every one of these Angels hath

much power to governe in their severall offices, as *[over]* the yeares, quarters,

Moneths, dayes, hours, Elements, *[Signes]* in his mansion & the governours

in their account in his office; *[and]* he doth minister or Act according to *[the]* office

the Highest in his unity of the most sacred Trinity, may, or will as appointed.

It is not to be thought, or said, that the sun, moon, stars, and the number

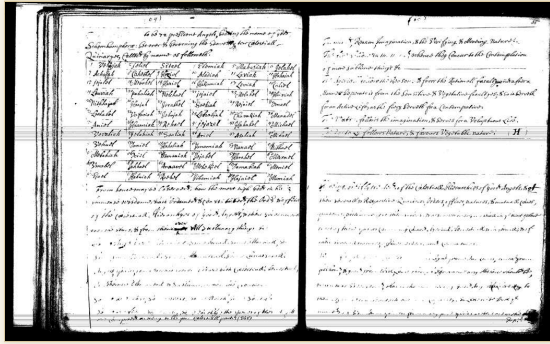
of Ariel or Boel with spirits, have these things to doe, by their natures;

But it ought to be understood by & through God, & the Heavenly Instrument

to doe it or worke, *[in]* his *[severall]* *[power]*, whereby *[he]* *[is]* to *[know]* how to use them &c.

[figura: bandas horizontales de microfilm atraviesan y oscurecen las lineas finales; no se aprecia pentaculo ni sello cerrado.]

MANUSCRIPT



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TRANSCRIPTION *ENGLISH (17TH C.)*

64

the 72 president Angels, bearing the name of God

Schemhamphora: set over & Governing the seaventy two Celestiall Quinaryes, Called by name as followeth.

[figura: tabla rectangular de seis columnas y doce filas, rayada a pluma, con los 72 nombres angelicales numerados; algunas celdas estan atravesadas por bandas horizontales del microfilm.]

1 yehuyah 2 Jiel 3 Sital 4 Elemiah 5 Mahasiah 6 Jolahel 7 Achajah 8 Cahothel 9 Haziel 10 Aladiah 11 Laviah 12 Hahaiah 13 Jezaleel 14 Mebahel 15 Hariel 16 Hakamiah 17 Loviah 18 Caliel 19 Lauriah 20 pahaliah 21 Nelchael 22 Iejaiel 23 Melahel 24 Haiviah 25 Nithhaiah 26 Haaiah 27 Jerathel 28 Seehiah 29 Rejaiel 30 Omael 31 Lechabel 32 Vasariah 33 Jehuiah 34 Lehahiah 35 Chavakiah 36 Manadel 37 Aniel 38 Haamiah 39 Rehael 40 jeiazal 41 Hahahael 42 Michael 43 Veruliah 44 Jelahiah 45 Sealiah 46 Ariel 47 Asaliah 48 Mihael 49 Yehuel 50 Daniel 51 Hahasiah 52 Imamah 53 Nanael 54 Nithael 55 Mebahiah 56 Poiel 57 Nemamah 58 Jejabel 59 Harahel 60 Mizrael 61 Bmabel 62 Jehael 63 Anauel 64 Mehie 65 Damabiah 66 Moniel 67 Ejael 68 Habuiiah 69 Rochel 70 Jibamah 71 Hajaiel 72 Mumiah.

From here may it be observed, how the most high God in his *[illegible]* wisdom hath ordained & set his God the Orders & offices of the Celestiall Hierarchies of Gods, for *[illegible]* the governa*[illegible]* over nations, & from them *[blot]* All *[illegible]* a thing, *[illegible]* *[illegible]*

65

[illegible] 5 Reason Imagination, & the Vivifying & Moving nature, *[illegible]* without they Conceive the Contemplation of most sublime things &c

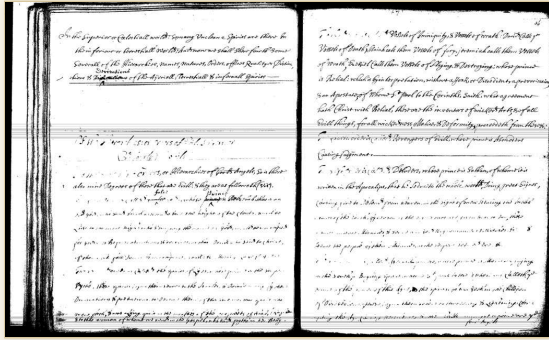
it *[illegible]* reason: to form the Rationall facultyes, as for a Manude Separats it from the Sensitive & Vegetative facultyes, & so it serveth for an Active life, as the fiery serveth for a Contemplative.

[symbol or paragraph mark] Water, followis the imagination, & serves for a Voluptuous life,

Of the Potencies or faculties of the Vegetable nature

The *[illegible]* of the Celestiall Hierarchies of good Angels, & of their severall & Respective natures, orders, offices, natures, & ministrations *[illegible]* both in one & the same *[illegible]* divers *[illegible]* or situations *[illegible]* next placed *[illegible]* of them *[illegible]* Celestiall *[illegible]* *[illegible]*

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

In this Superior or Celestiall world: so many Uncleane Spirits are there in

thinferiour or terrestriall worlds; And now we shall shew fourth some

Severall of the Hierarchies, names, natures, Orders, offices Qualities & Distin-

ctions & Divisions of the Ayriall, Terrestriall & infernall Spirits ---

[figura: encabezado subrayado con una linea horizontal larga; una palabra central esta tachada o emborronada, sin sello ni diagrama.]

[illegible]

[illegible]

[illegible] or Hierarchies of good Angels, so is there

also nine Degrees of those that are Evill; & they are as followeth (viz),

[illegible] whose Prince is Belzebub, that is an

[illegible] god, who desires to be the highest of the Gods, [illegible]

[illegible] to [men] [illegible] through the [illegible] of Gods, [illegible] worshipp[ed]

for gods, [illegible] Require adorations [illegible] sacrifices unto them [illegible]

of them [illegible] said [unto Christ] [illegible] &c. [illegible]

Thou [illegible] worship [illegible] the prince [of lyers] [illegible] the sedu[cers]

Pytho, that [illegible] [gave] answer in the Oracle, in [illegible]

Divinations & predictions, to [deceive] them, if they [doe] not [illegible]

Vessells [of iniquity] & Vessells of Wrath; [illegible]

[lineas inferiores muy afectadas por bandas horizontales del microfilm; el texto queda mayormente illegible.]

[folio derecho]

67

36

[illegible] Vessells of Iniquity, & Vessells of wrath: David calls ym

Vessells of Death, Isaiah calls them Vessells of fury, Jeremiah calls them Vessells

of Wrath Ezekiel calls them Vessells of Slaying & Destroying; whose-prince

is Belial: which is by interpretation, without a Yoak, or Disobedient; a prevarication,

is an Apostate; of Whome St Paul to the Corinthians, saith; what agreement

hath Christ with Belial, these are the inventors of wicked Arts, & of all

Evill-things, for all wickednesse Malice & Deformity proceedeth from these;

[linea atravesada por bandas horizontales del microfilm] Revengers of Evill, whose-prince is Asmodeus

Causing Judgment-----

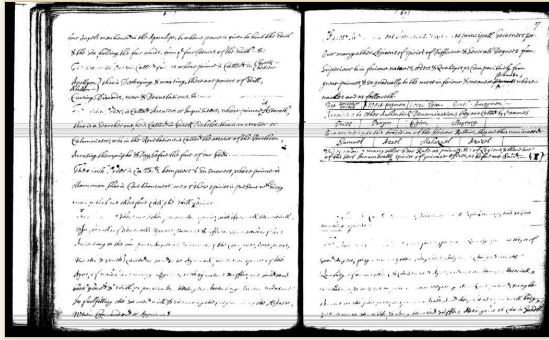
[illegible] Deluders, whose prince is Sathan, of whome it is

written in the Apocalips, that he Seduceth the whole world, Doing great Signes,

(causing wind to descend from heaven, in the sight of men Seduceing two thirds

[illegible] of the earth, by meanes of these signes *[illegible]* them to doe, those
[illegible] Miracles, &c *[illegible]*
[illegible] power of those Miracles, are the *[illegible]* send^[ers] *[illegible]* &c.
[illegible] the people by these Miracles, in the *[sight]* *[illegible]* &c.
[lineas muy desvanecidas]
[illegible] speaking the lyes, *[causing]* *[illegible]* men *[with]* *[illegible]*
false Angels

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

68

four Angels mentioned in the Apocalips, to whome power is given to hurt the Earth

& the Sea, holding the four winds, from ye four Corners of the Earth. &c:

[illegible] whose prince is [called in] Hebrew

Apollyon } that is Destroying & wasting, these are powers of Evill;

Abaddon --}

Causing Discords, War & Devastations, &c: ---

[illegible] Order, is called Accusers or Inquisitors, whose prince is Astaroth, that is a Searcher out, he is Called in Greek Diabolos, that is an accuser or Calumniator, who in the Revelations, is Called the accuser of the Brethren, Accusing them night & Day, before the face of our God. ---

[illegible] Order is called Tempters & Ensnarers, whose prince is

Mammon, that is Covetousness: one of these spirits is present wth every man, which are therefore call'd the evill Genius.

[lineas inferiores muy desvanecidas y parcialmente borradas]

[illegible] this, and other miracles, signes, witchcrafts, &c. for, whereas, different, severall signes, formes, &c. [illegible] deceiving and Accompany to the same purposes, thence cometh [illegible] or [illegible] You the Devils, Causers, makers or authors [illegible] qualities of these Ayres, of which are many Legions [illegible] by making manifest both good & evill, in particular, Whe[re]in [illegible] by fulfilling the desires wth [illegible]

Where [counselors] or App[aritions] [illegible]

[folio derecho]

69

37

[illegible] as principall Governors set

Over many of the Legions of spirits of Different & Severall Degrees from Superiour to in feriour natures, orders & Qualities as Comparatively from great princes, & so gradually to the most inferiour & meanest [rankes], whose names are as followeth.

[figura: tabla rectangular de cuatro columnas, con encabezado doble y lineas horizontales. Primera linea: «East Urieus, or Oriens | West-paymon | north Egin | South: Amaymon». Segunda linea: «According to other Authentic[k] Denominations they are called by ye names». Tercera linea de encabezados: «Urios | Paymon | Egin | Maymon». Linea inferior, «But according to the tradition of the Hebrew Rabbins, they are thus nominated»: «Samuel | Azael | Mahazuel | Azazel».]

[illegible] many other Bear Rule as princes, &c: of Legions, & those are

of the sort Innumerable spirits of private offices, as before was said. ----

[lineas inferiores muy desvanecidas]

[illegible] or *[illegible]* Legions of spirits *[illegible]*

[illegible]

[illegible] no body or office

good Angels, joy or *[illegible]* these things *[illegible]*

Qualities of *[illegible]* terrestriall,

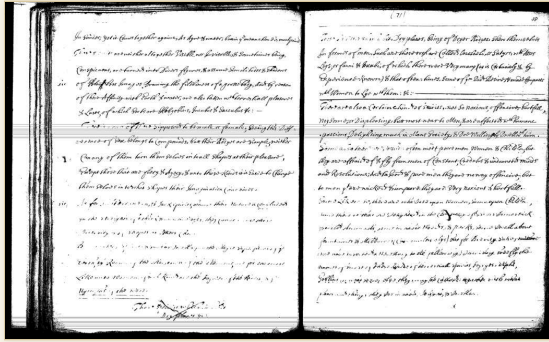
and *[illegible]* to *[illegible]* some *[illegible]* and charge *[illegible]*

[illegible] those that do they are *[illegible]* body

[illegible] but animate the *[illegible]* to doe *[illegible]*

offices although *[it be]* *[illegible]* in Sweden*[borg]*

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

[illegible]

In sunder, yet it Comes together againe, As Ayre & water, but in ye meane time is much pained,

These *[are]* *[illegible]* and neither altogether Visible nor Invisible, & Sometimes being

Conspicuous, or turned into Divers figures, & assumed Similitudes & shadows

of Colossus Images, Drawing the filthiness of a gross body, And by reason

of their Affinity with Earth & water, are also taken wth terrestiall pleasures

& Lusts, of which Sorts are Hobgoblins, Incubus & Succubus &c: --

Genii are of them, supposed to be male or female, doeing this Off*[ice]*

=d rendered of sex belongs to Compounds, but their Bodys are simple, neither

Can any of them turn themselves into all Shapes at their pleasure,

Except those that are fiery, & Ayery, & unto those kinde it is Easie to Change

their Selves into what shapes their Imagination Conceives,

[lineas inferiores muy desvanecidas y parcialmente borradas]

[illegible] for *[illegible]* those *[illegible]* their Nature is concluded

[illegible] the straightnes of their *[illegible]* body, they cannot *[illegible]* those

[illegible] necessity *[illegible]* shapes as others Can.

[illegible] nature *[illegible]* their *[illegible]* *[deigne]* *[illegible]*

[illegible] by Knowing of the Mater *[illegible]* of the Elements, and *[illegible]*

[illegible] followed *[illegible]* of the Regions *[illegible]*

Nymphides *[illegible]* of the Woods

The End is on folio *[illegible]*

Dryades &c:

[folio derecho]

(71)

38

These *[are]* *[terrestriall]*, Dryades, being of dryer Bodys, shew themselves

In formes of men, such are those wch are Called Onoscels, or Satyres, wth Asses

Legs, or fauni & Incubi, of which there were very many (as is Cornelius &c. by

Experience known) & that often-times, some of ym did Desire, & made Compacts

wth Women to Lye wth them: &c: -----

There are also a Certaine kinde of spirits, not so noxious, offensive hurtfull,

Noysome, or Displeasing, but most near to Men, & are affected wth humane

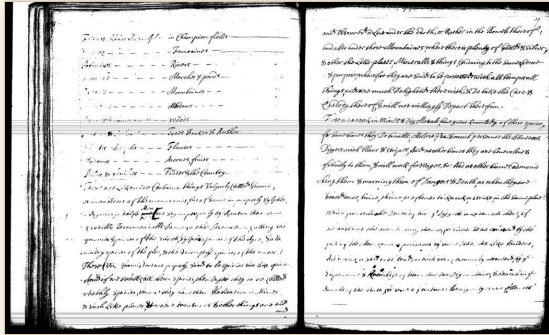
passions, Delighting much in Mans Society, & Doe Willingly Dwell wth him.

Some also there are, wch are often most poor men Women & Children, but

they are affraid of & fly from men of Constant, Credulous & undaunted minds
and Resolutions; And to good & pure men they are no way offensive, but
to men yt are wicked & impure they are very noxious & hurtfull.

Some Like *[illegible]* are those wch Dote upon Women, some upon Children,
some those *[are]* that will Delight in the Company of Women & some *[illegible]*
[illegible] friends, some in neat Houses, & fields, some Dwell about
fountains & Meadows (Com*[mon]*ly) but for *[illegible]* sakes *[illegible]*
and never inventeth themselves to the *[villanies]*, Discerning *[illegible]*
[illegible] others kinde of Domesticall Spirits, say yes, & help,
Goblins *[illegible]* they may be called; *[illegible]* with what
pleasure *[illegible]* they doe in roades, deserts, & *[illegible]*.

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

*[folio izquierdo]**[G]nomes, [illegible] in Champion fields**[illegible] ----- Fountaines**[illegible] ----- Rivers**[illegible] ----- Marches & ponds**[illegible] ----- Mountaines**[illegible] ----- Meddows**[illegible] -- -- Woods**[illegible] -- -- Trees Brakes & Bushes**[illegible] -- -- Flowers**[illegible] -- -- Acorns, fruits**[illegible] -- -- Fodder of the Country**[T]hese are likewise Certaine things Vulgarly Called Gnome,*or inhabitants of the mountaines, but of some improperly by spirit^[s],

Min or Pygmies or halfe men two dayes journey if by Reason that some

Credible Testimonies Doe make this Distinction, Calling the

genuine spirits of the earth, the spirits, *[illegible]* of the Ayre, & Su^[...]

arid dry spirits of the fire, & the Diuellish spirits, as of the water.

These (viz Gnomes) are not properly said to be spirits but like spirits,

And if not really (all their spirits, then ought they to *[be]* called

Earthly spirits; because they have their Habitation in Mines

in dark like places & rivers frozen, or to other things are hid

[folio derecho]

and Obscured or Lost under the Earth, or Rather in the Bowels thereof:

and also under those Mountaines, where there is plenty of Gold & Silver,

& other the Like places, Mineralls & things, Conducing to the same some

of purpose; wherefore they are said to be possessed with all compact

things, and are much Delighted therewith, & Do take the Care &

Custody thereof, & will not willingly Depart therefrom.

Those who work in Mines & Digg Mettals, have great knowledge of these spirits,

for some times they Do trouble Molest, &c & much persecute the Laborious

Diggers, with blows & stripes, And at other times they are Benevolent &

friendly to them, & will work for Wages, &c: And at other times admonish

them & warning them of Dangers & Death, as when they are

heard once, twice, thrice, or so often to knock or strike in the same place,

When you touch the Doore of his *[illegible]*, or Labour with them; if

he resist the same, carry them away perforce to his cave, & by this

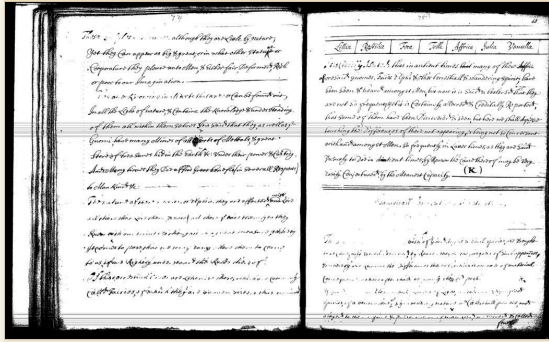
guise of the Allowance of protection by Demons then Like Accident,

Al[...] is said to be true, which we oftentimes by the

Dispertiones & Knowledge of them shew Do Dig in Mines, & Searchers of the

Bowells of the Earth, for such a treasure, being in grosse *[illegible]*.

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

These [illegible] although they are Little by Nature,
 Yet they Can appear as big & great, or in what other stature or
 Corporature they please unto Men, & Either fair, Deformed, Rich
 or poor to our Imagination.

These are likewise in all arts that are or can be found out,

In all the Light of nature, & Containe the Knowledge &

understanding

of them all within themselves, (its Said that they, as well as

Gnomi, have many Mines of all sorts of Mettals, & great

store of treasures hid in the Earth &c: Under their power & Custody,

And Many times they Doe afford great benefit in severall Respects

to Man kind &c: ---

[texto inferior muy desvanecido]

[illegible] concerning or Sylphes, they are affected towards

[illegible] affection which wee shew, to men [illegible]

[illegible] to pass, that not many things have been to Come

to us, often & rightly understood, there & their Rules; th[ere]of

[illegible] Histories [illegible] Called Fairies, [illegible]

[illegible]

[folio derecho]

[figura: tabla rectangular horizontal, dividida en siete compartimentos, con los nombres «Allia», «Restilia», «Foca.», «Tolla», «Affrica», «Julia», «Zonilla».]

It is [illegible] by whose [illegible] that in antient times that many of these aforesaid

aforesaid Gnomes, Fairds & Nymphs & other terrestriall & wandering spirits have

been seen & heard amongst Men, but now it is Said & believed that they

are not So frequently, yet it is Certainly observed & Credibly Reported,

that Some of them have been Discovered & Seen, but here wee shall Aquiesce

touching the Differences of those not appearing, being not So Conversant

with and amongst Men So frequently in Latter times, as they are Said

Usually to Doe in antient times, by Reason the Cause thereof may be Very

easily Conjectured, by the vilanous Capacity.

(K)

[texto inferior muy desvanecido]

[illegible] both of [illegible] and thought

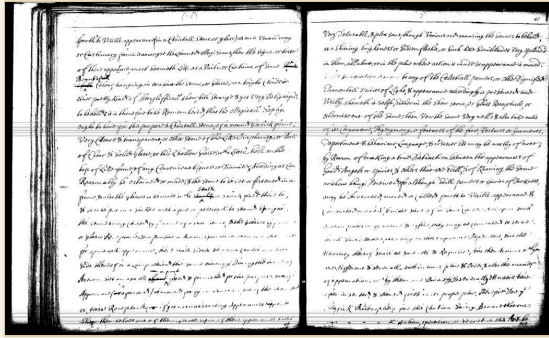
[illegible] two [illegible] by Reason they are the regions of such apparances,

[illegible] whereinto differences the way [illegible]

[illegible] Conjuraton [illegible]

[illegible]

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

fourth to Visible appearance (in a Christall stone or glass) as one usuall way

or Customary forme amongst the Learned Magicians, then the signe or token

of their appearance, most Commonly like as a Vaile or Curtaine of some

Reddish yellow Colour hanging in or about the stone or glass; as a

bright Cloud or

other such kind of Hieroglyphicall shew, both strange & yet Very Delightfull

to behold: it is therefore to be Remembered, that the Magicall Seer, if

ought to have for this purpose a Christall stone, of a round Globick forme,

Very Cleare & transparent, or other stone of the like Diaphanity, or Ball

of Clear & solid Glass, or thick hollow Glasses, with a little hole on the

top of like forme, of any Convenient bigness or Diameter; According as Con-

veniently to be obtained or made; & the stone to be set or fastened in a

frame, & also the glasses to be made in the shelves or stands proper thereto;

& so to be put in a socket with a foot or pedestall to stand upright:

the frames being placed by hand or arm, some with glass or [illegible]

or glasses &c: by tradition [illegible] particular or certain signs [illegible] in the [illegible]

for aparitions as by [illegible], this I will either be round Circle [illegible]

Each thereof in a [illegible] wherein the same being [illegible] placed [illegible]

As [illegible] set on each side [illegible] used to give [illegible] for this purpose [illegible]

Apparance & [illegible] Just so made by [illegible] because [illegible] of this how [illegible]

or Glass Receptacle or [illegible] for the most [illegible] appearance happen to

shew themselves out of them, or the signe of their appearances [illegible]

[texto inferior muy desvanecido]

[illegible] of naming of their appearances, or their signes [illegible] the Circles [illegible]

[illegible] Glass, or thick glasses, or thick hollow Glasses, thote and [illegible]

[folio derecho]

Very Observable Influences sent, through Various and amusing the Sences to behold,

as a shining brightness or Sudden flashes, or Such like Similitudes Very splendid

in show, all about, or in the place where action is made or appearance is moved.

The signification is made to any of the Celestiall powers, or other dignified

Elementall Spirits of Light, & appearance according as is predestinated and

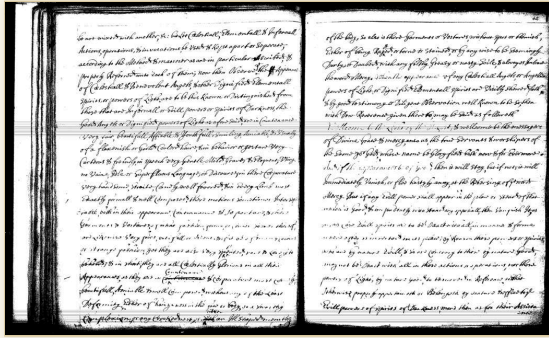
Visibly shewed the it self, either in the stone, or Glass Receptacle, or

otherwise out of the Same, then are the same Very noble & also fair notes

of its Cognation, Physiognomy, or features of the face, Vestures or Garments,

Deportment & behaviour, Language, & reddour it may be worthy of note,
by Reason of making a true Distinction between the appearance of
Good Angels or Spirits, & others that are Evill, & of knowing the same
without being Deceived, although Evill powers or spirits of darkness,
may be Invoked, moved or Called fourth to Visible appearance, &
[illegible] manifestly shewed them of in same fashion, or in apparance such
matter, more or less by life, they may be Commanded to shew a
true *[illegible]* therein, according as the aforesaid *[illegible]* do in appear and do shew
[illegible] otherwise may be said all both in time & place & words, & also the manner
of apparitions; whereby them *[illegible]* is demistified in exactly to know them
after in do face, & through forth *[illegible]* proper place; this is referred of
Magick Philosophie, and this Certain seeing, by meanes that one
[texto inferior muy desvanecido]
action, operation, or decent in the *[illegible]*
[illegible] of its Coagulation, physiognomy, or features of the face, Vestures or Garments
Deportment & behaviour, Language, & reddour it may be worthy of Note,
by Reason of making a true Distinction between the appearance of
[illegible]

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

be not mixed with another, &c: but as Celestiall, Elementall & Infernall

Actions, operations, & invocations, be Used & kept apart or separate, according to the Method & manner as are in particular Ascribed, & properly Referred unto Each of them; now then Observe the Appearance

of Celestiall & Benevolent Angells, & other Dignified Elementall spirits, or powers of Light, and to be thus known or Distinguished from those that are Infernall or Evill powers or spirits of Darkness, the Good Angels or Dignified powers of Light as aforesaid, are in Countenance Very fair beautifull, Affable, & Youthfull, Smiling, Amiable, & Usually of a flaxonish or Gold Coloured haire, & in behaviour or gesture Very Curious & freindly in speech very Gentle, Mild, Grave, & Eloquent, Being no Vaine, Idle or Superfluous Language, or Discourse; in their Corporature very handsomd, streight, Comely well favoured, & in every Limbe most Exactly formall & well Composed, their motions sometimes Interseparate, both in their appearance, Countenance & Deportment, their Garments & Vestures, or what fashion, formes or colours, some this way, and otherwise Very faire, outwardly shewing their Dignified *[illegible]* or strange peculiar, yet they are also Very splendid, *[illegible]* & comely to behold; & in short, they are all Celestially Glorious in all their Appearances, as they are in Countenance & Corporature most comely, beautifull, Amiable & well Composed, without any of the Least Deformity, Either of haire, orness in the face or body, so since they can place Mercy, Goodness, &c: *[illegible]* on All they *[illegible]*

[folio derecho]

of the body, so also is there Garments or Vestures, without spot or blemish; Either of being Ragged or torned or Stained, or by any wise to be Seemingly Durty or Daubed, with any filthy, Greasy, or nasty Soile, & always imbued through Mercy; When the appearance of any Celestiall Angells or Angelicall powers of Light, or Dignified Elementall spirits are Visibly shewed forth & by good testimony or Diligent Observation well known to be of them with Non-Erronious given thereto, may be said as followeth

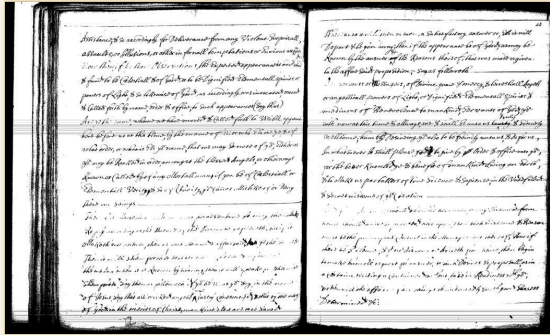
[linea parcialmente perdida por bandas de microfilm: illegible] & welcome to the messagers

of Divine Grace & mercy, unto us, the true Servants & worshipers of the same yor God, whose name be gloryfied both now & for evermore

And if the appearance be of Good, then it will stay, but if not, it will

Immediately Vanish, or flee hastily away, at the Authorizing of *[illegible]*
Mercy. But if any Evill power shall appear in the place or stead of that
which is Good, & in prudently with stand any especiall, their Vanquish Years
[illegible] and Evill spirits are to be dealt withall, in manner & forme
as those after is inserted in its place; if those are those powers or spirits
who are by nature Evill, & do not Contrary to their by nature Good,
may not be Dealt with all in those actions or operations, nor those
powers of Light, by nature good, to be moved in Reference to that
otherwise proper operation art or belonging to, by nature *[illegible]*
Evill powers or spirits of Darkness, more then as for their assistance.

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

Assistance, & so accordingly for Deliverance from any Violent, Surprizall,

assaults, or Illusions, or other in formall temptations or Curious attempts

from them: but Observation, the Expected Appearance is more

[illegible]

& found to be Celestiall: not Good, or to be Dignified Elementall

spirits or

powers of Light, & so likewise of Good, as accordingly was invocated moved

& Called forth by name, order & office, to Such appearance (say thus)

Angels or powers whome we have moved & called forth to Visible appearance

here before us at this time, by the name of N: or who Elce by [illegible] of

what order, or what is thy name, that we may be not [illegible] of y^e Either or

y^e may be Ranked in order amongst the blessed Angels, or otherways

known or Called by of any Mortall, may it you be of Celestiall or

Elementall Vertues, & so y^e Charity y^e have [illegible] us [illegible]

there in sayings

This is therefore [illegible] in as much pertained of mercy then, make

Reply from Divine Nature, & his Divine property, but if it

deceitfull or other, then it went then [illegible] from us, [illegible]

then it is also requisite to [illegible]

the matter when it is known by Reason, then it will speake, & answer

shew forth say this as followeth, Say to this, in the name

of Jesus, say that all wicked unjustly Circumvents, & what of this [illegible]

& God in the merits of Christ [illegible] Saviour [illegible]

[folio derecho]

If there be no true thire or ture, a Satisfactory answer or Else it will

Depart & be gon away; then if the appearance be of Good, as may be

known by the answer of the Reasons thereof, that was made or given

to the affore said proposition, say as followeth

O Servants or Messagers, of Divine grace & mercy, & Celestiall Angels

or angelicall powers of Light, or Dignified Elementall spirits &

mediums of Benevolence to mankind, Servants of God, y^e

both now at this time & always, are & shall be unto us truely & sincerely

wellcome, him by Nominating y^e also to be hereby unto us & so for us

In whatsoever it shall please y^e to give by y^e order & office unto y^e

for the better knowledge & benefit of mankind Living on Earth;

& to make us partakers of true Science & Sapience, in the Vindication

& recommendation of y^e Creature

[lineas inferiores muy desvanecidas]

[illegible] moved & *[illegible]* *[illegible]* from

[illegible] now unto us *[illegible]* both wisdom & Reason

may be this *[illegible]* but if

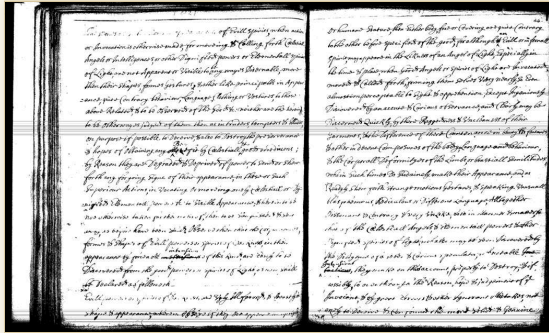
there is deceitfull *[illegible]* *[illegible]* this Begin

to move humbly request for answer, to such Demands & proposalls, or in

a certaine writing or Otherwise, or that to be in Readiness with y^e

Determined &c:

MANUSCRIPT



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TRANSCRIPTION *ENGLISH (17TH C.)*

[folio izquierdo]

of Evill spirits when action

or Invocation is otherwise made, for moving, & Calling forth
CelestiallAngels or Intelligences or other Dignified powers or Elementall spirits
of Light, and not Apparent or Visible to any wayes Discernable, more
then their shapes, formes, Gestures & other like, principles in Appear-

-ance, quite Contrary behaviour, Language, Cloathing or Vestures, to those

above Related & to be Observed of the Good &c: neither are the Evill

to be otherwise judged of them, then as intruders tempters & Illuders

on purpose if possible to Deceive & also to Destroy the pious devotion

& hopes of Obtaining any benefit by Celestiall good mediums;

by Reason they are Degraded & Deprived of powers, to Send or shew

forth any foregoing signe of their appearance, in these or Such

Superior Actions, in Vocation or moving or by Celestiall or Dig-

nified Elementall powers &c: to Visible Appearance; & therein to be

no otherwise taken for this note, of them to do any good &c. & there

may as before have been said Also, when that the Comparisons,

formes & shapes of Evill powers or spirits of air, goe, in their

appearance by forcible intrusion of this kind, are Easily to be

Discovered from the good powers or spirits of Light, as now shall

be Declared as followeth

Evill powers or spirits of the air, are very Ugly Ill favoured, & Beastly in

shapes & appearance, when before us they do appear in upright

[illegible]

[illegible]

[folio derecho]

or humane Nature, their Ethick body, face or covering and quiet Contrary

to the other before specified of the good; for although the Evill or infernall

spirit may appear in the likeness of an Angel of Light, Especially in

the time & place, when Good Angels or spirits of Light are Invoked

moved & Called forth, forcing them selves & very neerely & Ever

almost imperceptable to sight & apprehention, Except Ingeniously

Discerned by an accute & Curious observance, and clearly may be

Discerned Quickly, by their Ragedness & Uncleanness of their

Garments, & the Difference of their Countenance in Beauty & features,

& other indecent Composures of the body, Language and Behaviour;

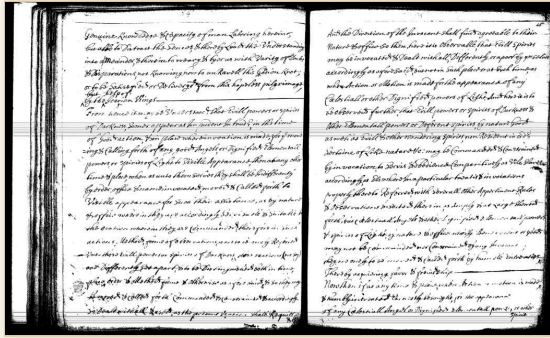
& the Corporall Deformities of the Limbs, or Beastiall Similitudes,

who in such times do Suddenly make their Appearance, and as
Boldly shew with Strange motions Gestures, & speaking unsuitable
blasphemous, Ridiculous or Different Language, Altogether
Dissonant & Contrary & very unlike, both in Manners & nature to
that of the Celestiall Angels & Elementall powers & other
Dignified spirits of Light; whereby may be soon Discovered by
the Diligent eye, sober & Curious speculator; or Notable Inclinations,
they may be on this account, properly to Destroy, & be
unfit, to outthrow the Reason, hopes & judgment of the
Innocent, & by great *[illegible]* unto the Ignorant or otherwise not
easily to Discerned & Confound the mind & Art & Genuine

[illegible]

[illegible]

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

Genuine Knowledge & Capacity of man Labouring herein,
but also to Distract the senses, & thereby Lead the understanding
into affrander & therein to weary & tyre us with Variety of Doubts
& Disparations, not Knowing how to unravel this Gordian Knot,
or to be satisfied or Delivered from this hopeles pilgrimage,
but helpt

by the Icarian Wings

From hence it may be Understood, that Evill powers or spirits
of Darkness, Somet appeares for hidden in these in the time
of Good action, & in place where an invocation is made for moving
& Calling forth of any good Angels, or Dignified Elementall
powers, or spirits of Light, to Visible Appearance, then at any other
time & place, wheras unto themsoever they shall be Indifferently
by order, office & name, invoked, moved & Called forth to
Visible appearance for such their assistance, as by nature
& office wherein they are accordingly serviceable & suitable to
the occasion wherein they are Commanded through good in such
actions: Methods, formes of observations to do mercy Required
Unto those Evill powers or spirits of Darkness then on actions moving
and Differently set apart, & to be Distinguished both in time
place, order & Method forme & otherwise as aforesaid & so they may
be moved & called forth Commanded & Constrained accordingly
to Deale with all these, as the present occasion shall Require.

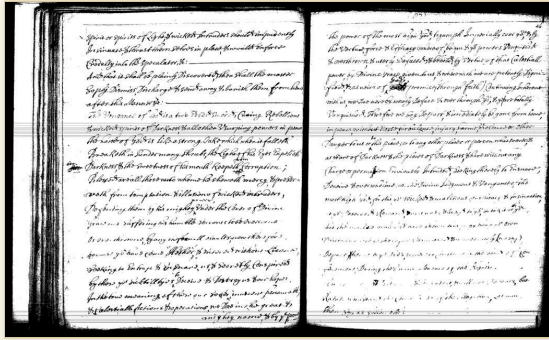
[folio derecho]

And the Direction of the Invocant shall find agreeable to their
Nature & office: so then here it is observable, that Evill spirits
may be invoked & Dealt withall Differently or apart by themselves
accordingly as aforesaid, but not in such place or at such time as
when Action or Motion is made for the appearance of any
Celestiall or other Dignified powers of Light. And here also is to
be observed further, that Evill powers or spirits of Darkness &
other Elementall powers or Different spirits by nature Good
as well as Evill & other Wandering spirits non Resident in order
certaine of Like nature &c: may be Commanded & Constrained
by invocation to servis obedient Comparatively as vile slaves
accordingly as Else where in a particular treatis & invocations
properly thereto Referrens with severall other Appartinent Rules

& observations need to be therein as humbly Direct & goe shewed
forth; but Celestiall they & other Dignified Elementall powers
& spirits of Light; by nature & office wholly Benevolent or good
may not be commanded, nor Constrained by any humanit;
they are only to be moved & called forth by humble invitations,
thereby acquiring favour & friendship

Now then if at any time & place, when action or motion is made
& humbly intreated Earnestly besought, for the appearance
of any Celestiall Angell or Dignified Elementall powers, or other
spirit

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

Spirit or spirits of Light, wch wicked Intruders should impudently
 Insinuate & thrust them selves in place thereofe
 Crudully into the speculators, &c: -----
 And that it shall be plainly Discovered; then shall the master
 Gently Dismiss, Discharge & send away & banish them from thence
 after this Manner &c: -----

The fragrance of God is a two Edged sword, Cutting Rebellious
 wicked spirits of Darkness, & all other Usurping powers in pieces
 the hand of God is like a strong Oake which when it falleth
 Breaketh in sunder many shrubs, the Light of his Eyes Expelleth
 Darkness, & the sweetnes of his mouth Repelleth Corruption.
 Blessed are all those unto whom he sheweth mercy & provideth
 both from temptation & illusion of wicked intruders,
 Defending them by his mighty power, under the Cover of Divine
 grace, not suffering his humble servants to be overcome
 or over throwne by any infernall malitious Contrivance
 because y^e have found shelter & Deliverance,
 seeking to Entrap & Ensnare, us, & to Destroy us & our hopes,
 by those y^e subtiltitys, Deceivs & to Destroy us & our hopes,
 In the true meaning of this our hoped, inward, presonall
 & Celestiall Actions & operations, we Doe in the great &
 mighty name & by y^e power [illegible]

[folio derecho]

the power of the most high God, triumph Inwardly over y^e, & by
 the Vertue, force & Efficacy window of, beyond & y^e powers Vanquisheth
 & overthrowne utterly Defaced & abolished, by Vertue of that Celestiall
 power by Divine Grace, given to us, & wherewith we are potently Digni-
 fied, as radii of [struck out] promise through faith, Continuing unborne
 within us we doe hereby utterly Deface & over through y^e, & y^e are totally
 Vanquished. Therefore we say Depart & immediately be gone from hence
 in peace, without Noise, turbulence, injury, harme, Violence or Other
 Danger to us or this place, or to any other place or person whatsoever,
 as Guard of Darkness & the places of Darkness, & thare without any
 Charge or permission. Seriously Intruded, seeking thereby to Ensnare,
 Deceive & overthrowe us, the Divine Judgement & Vanquisheth the
 most high God, for this yo wicked & malitious conspiracy & Insinuation,

[illegible]

but this malice shall prevaile y^e name them foes, say hence & out

[illegible]

Depart therefore in y^e, *[illegible]*, & returne into places *[illegible]*

the government Divine their immeasurable of the Region.

[illegible]

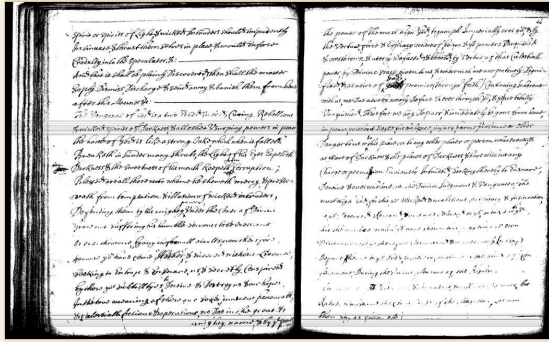
[illegible]

Returne, renounce the praises of the day, and *[illegible]*

[illegible]

there say as y^e*[ou]*e oth:

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

Spirit or spirits of Light, wch wicked Intruders should impudently
 Insinuate & thrust them selves in place thereofe would before
 Crudully into the speculator; &c: -----
 And that it shall be plainly Discovered, then shall the master
 Gently Dismiss, Discharge & send away, & banish them from thence
 after this Manner &c: -----

The fragrance of God is a two Edged Sword Cutting Rebellious
 wicked spirits of Darkness, & all other Usurping powers in pieces
 the hand of God is like a strong Oake, which when it falleth
 Breaketh in sunder many Shrubs, the Light of his Eyes Expelleth
 Darkness, & the sweetnes of his mouth Repelleth Corruption.
 Blessed are all those unto whome he sheweth mercy, & provi-
 dedth from temptation & illusion of wicked intruders,
 Defending them by his mighty power under the Cover of Divine
 grace, not suffering his humble servants to be overcome
 or over throwne by any infernall malicious Contrivance
 because y^e have found Shelter, & [illegible] without [illegible]
 seeking to Entrap & Ensnare us, & to Destroy us & our hopes,
 by those y^e subtilities Deceivs & Destroy us & our hopes,
 In the true meaning of this our sober, inward, personall, honourable
 & Celestiall Actions & operations, we Doe in the great &
 mighty name & by y^e power [illegible]

[folio derecho]

the power of the most high God, triumph Inwardly over y^e, & by
 the vertue, force & Efficacy [illegible] of, beyond & y^e powers Vanquisheth
 & overthrowne utterly Defaced & abolished, by vertue of that Celestiall
 power by Divine Grace given to us, & wherewith we are potently Digni-
 fied, as being of [struck out] promise through faith, Continuing Imbornt
 within us, we Doe hereby intirely Deface & over through y^e, & y^e are totally
 Vanquished. Therefore we say Depart & immediately be gone from hence
 in peace, without Noyse, turbulence, injury, harme, Violence or Other
 Danger to us or this place, or to any other place or person whatsoever,
 as guard of Darkness & the places of Darkness & there without any
 Charge or permission. Enviosly Intruded, seeking thereby to Ensnare,
 Deceive & overthrowe us, the Divine Judgement & Vanquisheth the
 most high God, for this y^e Wicked & malicious Conspiracy & Insinuation,
 [illegible]

but this malice shall prevaile y^e name them foes, say hence & out

[illegible]

Depart therefore to y^e *[illegible]*, & returne into *[illegible]*

[illegible] Divine their *[illegible]* of the Region.

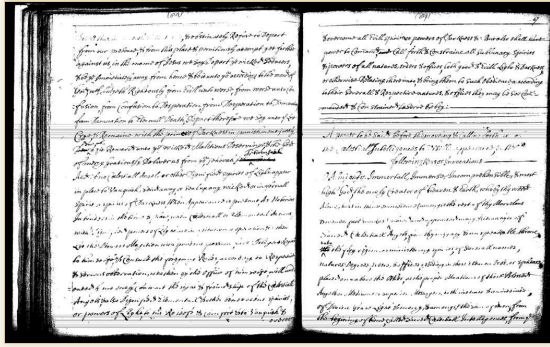
[illegible]

[illegible]

Returne, renounce the praises of the day, and *[illegible]*

there say as you oth:

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

to us, here as [illegible] [illegible] thou obstinately Refusest to Depart
from our presence, & from this place & perniciously attempt y^e
farther
against us, in the name of Jesus we say depart for neither & [illegible]
& be y^e Immediately away from hence & be it unto you according to
the words of

God, wch Judgeth Righteously from Evill unto worse, from worse

unto Con-

fusion, from Confusion to Desperation, from Desperation to Damnation
from Damnation to Eternall Death, Depart therefore we say unto y^e for
Ever & Remaine with the prince of Darkness in punishment justly
due, as a Reward into yo^r wicked & Malitious deserving, & the God
of mercy graciously Deliver us from yo^r power [struck out: Jehovah]
And if no Celestiall Angell, or other Dignified spirits of Light appeare
in place to Vanquish, drive away or Expell any wicked or infernall
spirit or spirits of Darkness, then Apparition is present, As Notorious
Invaders in their natures, degrees, orders, Celestiall, Elementall, Aethereall,
with Legions, or powers of Light, who hath Dominion over them; then
Let the Divine Magician with prudence, reason, and Discretion,
to him to forth Consult the proper Rules according to Respective
& serious observation, who there by the office of him selfe, will un-
doubtedly not onely Command the right & priviledge of this Celestiall
Angelicall or also Dignified Elementall with other orders and spirits
or powers of Light to his Rulers & Companions to Vanquish &

[folio derecho]

overcome all Evill spirits or powers of Darkness &c: But also shall have
power to command, call forth & Constraine all Sublunary spirits
& powers of all natures orders & offices both good & Evill Light & Darkness
or otherwise Relating herein, & bring them to such obedience according
to their Severall & Respective natures, & offices they may be so Com-
-manded & Constrained to shew & obey: -----

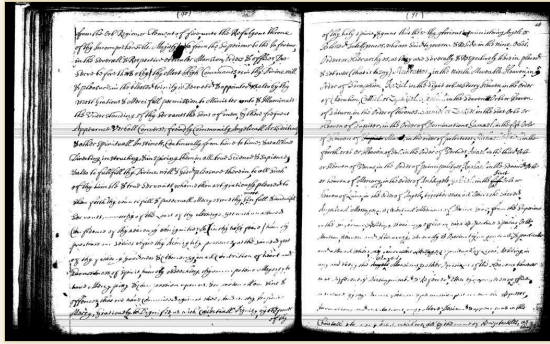
[figura: líneas horizontales dobles decorativas con pequeño remate triangular central; separador de sección, no sello magico.]

A prayer to be said before the moving & calling forth or
the celestiall Intelligences to visible appearance, &c:
following Verses or Invocations.

O Almighty, Immortall Immense, Incomprehensible, & most
high God the onely creator of Heaven & Earth, who by thy word

Alone, hast in thine omnipotence through y^e rest of thy Marvelous
Wisdom, justness power and appearance, Hierarchyes of
Sublime & Celestiall Angells, from thy *[illegible]* Dynasties Departable throug*[h]*
into this fiery region, committed with spirits of God, and Elements,
natures, degrees, orders, & offices, Residing in their Elementall Arks, or spheres,
placed one above the other, as the proper Mansions of those Blessed
Angelicall Mediums or superior Messengers, both mediate & immediate
of Divine grace Light & mercy, Beaming with the most gracious
the beginning of time Called Sacred Celestiall Intelligences, from

MANUSCRIPT



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TRANSCRIPTION *ENGLISH (17TH C.)**[folio izquierdo]*

from the Orb Region, or Element of fire unto the Resplendent throne
of thy Incomprehensible Majesty, from the Superiour to the Inferiour
in the severall & Respective orbicular Mansiony Orders & offices Doe
serve to forth those obey thy Most High Commands, as in thy Divine
will
& pleasure in the blessed Trinity is Decreed & appointed, & also by
thy

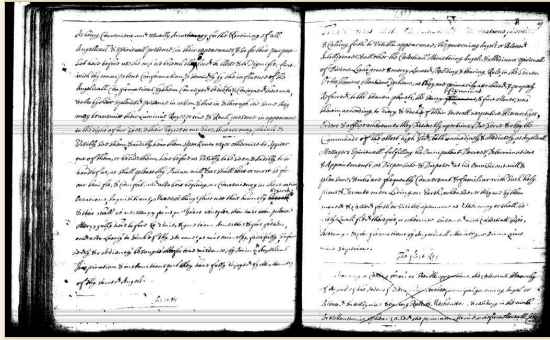
most gracious & Mercifull permission to Minister unto & Illuminate
the understanding of thy servants the sons of men, by there frequent
Appearance Verball Converse, friendly Community Angelicall Affections
& other spirituall Instincts, Continually from time to time & at all times
Directing, instructing, & inspiring them, in all true Science & Sapience,
& also to fullfill thy Divine will & Gods pleasure therein to all such
of thy humble & true servants whom thou art graciously pleased to
shew forth thy bountifull & paternall Mercy & send thy firm full & undoubted
servants, worthy of the rest of thy blessings, yet with an assured
Confidence of thy heavenly benignities &c in thy holy peace humbly
prostrate our selves before thy Almighty presence, at the sacred foot
of thy glorious goodness & throne eternall (or trinition of heart and
Earnestly of spirit, humbly beseeching thy omnipotent Majesty to
have Mercy pity & Compassion upon us, to pardon & blot our sins &
offences, that we have Committed against thee, and in thy *[illegible]*
Mercy, graciously to Dignifie us with Celestiall Dignity of thy power
of thy *[illegible]*

[folio derecho]

of thy holy spirit, & grant that there by thy glorious Ministering Angels or
Blessed Intelligences, who are said to governe & Reside in the nine Orders,
Orders or Hierarchyes, as they are severally & Respectively there in placed
& set over (that is to say) Metratton, in the ninth Moveable Heaven in
Order of Seraphim, Ratzel in the Eight orb or Starry Heaven in the Order
of Cherubin, Cassiel, or Zaphkiel, *[illegible]*, in the Seaventh Orbe or Heaven
of Saturn in the Order of thrones, Sachiel or Zadkiel in the sixth Orbe or
Heaven of Jupiter, in the Order of Dominations, Samael, in the fift Orbe
& Heaven of Mars, in the order of potestates. Michael, *[illegible]*, in the
fourth orbe or Heaven of Sol, in the Order of Vertues; Aniel in the third Orbe,
or Heaven of Venus, in the Order of principalities, Raphael in the second Orbe
or heaven of Mercury, in the Order of Archangels. Gabriel, in the first Orbe or

Heaven of Luna, in the order of Angels, together with all others the sacred
Auphaniel Messagers, or Celestiall Mediums, or Divine powers from the Superiour
to the inferiour Residing & bearing office in each aforesaid Spheral Orbe
Mansion, Heaven and Hierarchy, severally & distinctly in generall & particular,
and all others, thy *[servant]* Messagers spirituall of Light, Resideing in
any and every the Mansions or other Divisions of the Heavens honoured
to us differently Distinguished & *[illegible]* by names, *[orders]*, offices,
in nature of thy Divine glorious, with *[illegible]* requisites,
Aunations, and Recitations, may Move, Descend & appear, to us in this
Christall Stone, *[illegible]*, which we Call by the name of Receptacles, as
[illegible]

MANUSCRIPT



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TRANSCRIPTION *ENGLISH (17TH C.)**[folio izquierdo]*

As being Convenient and usually Accustomary for the Receiving of
all

Angelicall & spirituall presence, in their appearances & so for that
purpose

Set here before us; the wch we beseech the Lord to blesse & to
Dignifie, first

with thy omnipotent Confirmation & secondly by the influence of

the

Angelicall Confirmations by them Conveyed there to & Conjoynd thereunto,
& also by their splendor & presence in action, & that in & through the same they
may transmit their Luminous Rayes or true & Reall presence in appearance
to the sight of our Eyes, & their Voyces to our Ears, that we may plainly &
Visibly see them & audibly hear them speak unto us, or otherwise to appear
out of them, or beside them, here before us Visibly to be seen & Audibly to be
heard of us, as shall please thy Divine will & as shall best or most be for
our benefit, & Comfort, and also best befitting our Conveniency in the said actions
Occasions, Injunctions, or Matters or things, that wee thus humbly beseech
& that shall be necessary for us, where about business, thou hast been pleased
Mercyfully here to fore to direct, & give to our Ancestors & good fathers,
and also Lately to such of thy servants, as have humbly, faithfully & unfaindly
ardently & obediently besought thee for true wisdom, by Divine & Angelicall
Inspiration & instructions wch they have fully enjoyed by the Ministry
of thy sacred Angels.

finis etc

*[folio derecho]**[encabezado tenue: [illegible]]*

& Calling forth to visible appearance, the governing Angels or Blessed
Intelligences, & all other the Celestiall Ministering Angels, & all Divine spirituall
of Divine Light, grace & mercy, Located, Residing & bearing Rule, in the Seaven
Orbes, Heavens Mansions Emphasis as they are primarily, attributed & properly
Referred to the seaven planets, the Starry Firmament & first Mover, who
therein, according to every & each of their severall respective Hierarchyes,
Orders & offices whereunto they Distinctly appertaine, Doe serve & obey the
Commands of the Most high God, both immediately & Mediatly, as Angelicall
Messagers Spirituall fulfilling his Omnipotent Decrees, Determinations
& Appointments, as Dispensated & Disposed in his Omniscient will &
pleasure; & wch are frequently Conversant & familiar with such holy

pious & Devoute men Living on Earth; whensoever they are by them
moved & Called forth to visible appearance as they may or shall be
Effectually Called therefore, or otherwise induced with Celestiall signes,
shewing, or Conjurations with pertinent Ministry or Divine grace
most Superiour.

The first Key

[texto struck out] [illegible] for me, to visible appearance, the Celestiall Hierarchy
of Angels of the order of Seraphim, whose principall governing Angel or
Blessed Intelligence bearing Rule & Authority, & residing in the ninth

[figura: gran aspa o cruz de cancelacion sobre el pasaje inferior; en el borde inferior se ve solo la parte superior de un diagrama lineal o arco, incompleto por corte del microfilm.]

In Collection, or Sphera, called the primum Mobile, or the first Moveable *[illegible]*

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

*[folio izquierdo]**[margin superior: Moving or]*

[texto struck out: Above named] Calling forth to Visible Appearance,
The Celestiall Hierarchy
The First Key.

Of Angels of the order of Seraphim, whose principall governing Angel
or

Blessed Intelligence bearing Rule & Authority, & Residing in the

ninth

Orb Mansion or Sphoare, called the primum Mobile or the first

Moveable Heaven, + + + + - - - -

[figura: dos sellos circulares lado a lado bajo una línea horizontal. Cada círculo contiene un polígono o heptágono inscrito con doble triángulo entrelazado y múltiples líneas internas; en los bordes e interiores aparecen letras y palabras, entre ellas «DEUS», «mattis», «P», «R», «O», «B», «Y», y otras parcialmente ilegibles. Entre ambos círculos se lee «Primum mobile»; bajo el segundo, «Metratton». Las figuras están atravesadas por bandas horizontales del microfilm.]

2 Ho: *[illegible]* glorious, Great, Sacred, & Celestiall Angel or Blessed Intelligence

Who is Called Metratton; & all others ye Celestiall Angels, Servants of ye

most High, Omnipotent, Incomprehensible, immense, & Eternall

Lord of host, his one *[ye]* Creator of heaven & Earth, & of all things *[illegible]*

both Celestiall, Elementall, terrestriall, Vegetable, Minerall, & Reptile,

or what, that *[illegible]* Contained & Comprehended therein, *[illegible]*

Angells *[illegible]* obeyed him at his Most High, *[illegible]*

Divine Commands, to appear *[illegible]* in the order or Hierarchy of

Angels called Seraphim, & Residing in the ninth Heaven, & bearing office

Rule & power, in the Mansion, order or sphere, called the first Mover,

[illegible] servants also of the Highest, Reverently and president in his

holy fear, Doe Call upon yd, & Doe humbly Request & earnestly entreat yd

[folio derecho]

En great yd & moved yd to Visible appearance, in by & through this, most Excellent

Ineffable, great, Mighty, Signall, Sacred, & Divine name of the most high God

Ethia; as this *[texto struck out]* Attribute, he that, who sitteth in ye motion imperiall

& highest heaven, before whom all the hosts, or Quire of Celestiall Angells

Incessantly singeth, O Mappalamian Hallelujah, and by the seal of yd

Creation, being the marke or Character of holyness unto yd; And by the occult

Mystery & secret Virtue, Efficacy & influence thereof Dignifying & Confirming

you in Power, office, name, nature, & Corporality, with Divine Celestiall,

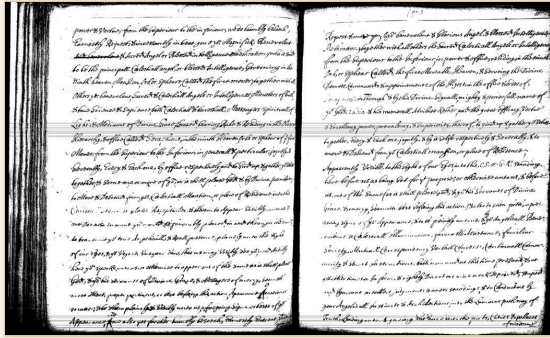
Angelically, Immortall, Eternall, & Sublime Excellency, glory, power

purity, perfection, goodness, & Love first unto the service of the most high

God, & his Divine Laws & Commands, & nextly unto the Charge Care & Conduct,

Councell, Comfort, Benefit, & assistance of his servants the sons of men residing
on Earth to Inspire instruct, & guide them into the Knowledge & way of truth,
both in physicall & Metaphysicall Sciences, & also immediately from the holy
Ghost, unto Mans Choice & Posses of honour, or industry, by Divine Grace &
permission, from your self or others unto the sons of men servants of God
dwelling on Earth, whensoever you shall be of them, thereunto (called forth)
or thereby moved to Descend & appear unto your *[An]* by a Mysterious & by ye
great & Signall Virtue, power Dignity, Excellency & Efficacy thereof both
Immediately, primary & mediatly & secondary by the respective Mediums of Divine
Light grace & mercy, as ordained & Dependent, by the holy flowing &
Accordingly Diffusing by severall Emanations appropriately, Releasing
[catchword: from]

MANUSCRIPT



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TRANSCRIPTION *ENGLISH (17TH C.)**[folio izquierdo]*

powers & Vertue; from the Superior to the inferior, wch doe humbly beseech,

Earnestly Request & incessantly intreat you O ye Magnifick, Benevolent

[texto struck out: And benevolent] & sacred Angel or Blessed intelligence Metratton, who is said

to be the principall Celestiall angel, or blessed Intelligence Governing,

in the

Ninth heaven Mansion, Orb, or Sphoare, Called the first mover; together with all others yt benevolent, Sacred & Celestiall Angels or Intelligences, Ministers of truth & true Science & Sapience both Celestiall & terrestriall, Messengers Spirituall of Light, & Mediums of Divine Grace, seated, bearing Rule & Residing in the Order, Hierarchy, & office called Seraphim, in the ninth Heaven, orb or sphoare of ye first Mover, from the Superior to the Inferior in generall & particular, joyntly, & Severally, every & each one, by office respectively and to gird up & gather yd selves together, & some one or more of yds, as it shall please God & by Divine permission, to Move & Descend from yds Celestiall Mansion, or place of Residence into this Christall Stone, or Glass, Receptacle; to therein to Appeare Visibly unto us & also Doe unto us or unto yd man the favour by inspiration, and through this our to transmit yd true Angelicall, & Reall presence & plainly unto the sight of our Eyes, & yd Voyces through our Ears, that we may Visibly see yd, and Audibly heare yd speake unto us in this our Receptacle or out of the same as it shall please God, & by his decrees of Divine Grace & ye Messengers of mercy, seeming most Meet, proper, pertinent, or best befitting this action, Appearance Apparition of yourselves gloriously & Visibly unto us, aforegoing Signes witnesses of good and

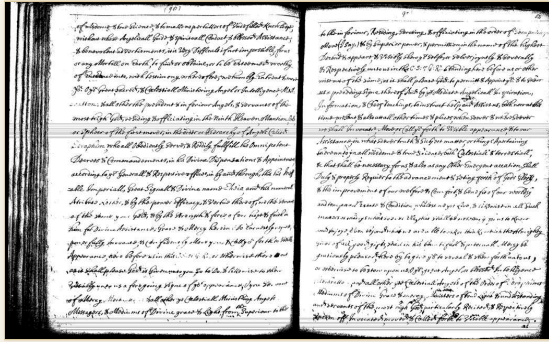
Appearance and also yet further humbly beseech, Earnestly Entreat *[illegible]*

[folio derecho]

Request & move you, by ye benevolent & Glorious Angel, & blessed Intelligence Metratton, together with all others the Sacred Celestiall Angels or Intelligences from the Superior to the Inferior, in power & office, residing in the ninth Orb, or sphoar Called, the first Moveable Heaven, & Serveing the Divine Decrees, Commands & appointments, of the Highest; in the office & order of, *[illegible]* Seraphim through & by this Divine Signall, mighty & powerfull name of ye God, Ethia: & his memoriall Attribute Kether, and the great Efficacy, Vertue Excellency, power, prevalence, & Superiority, thereof, to gird up & gather yd Selves together, Every & Each one, joyntly & by it selfe respectively & Severally, & to

move & Descend from yd Celestiall mansion, or place of Residence,
Apparently Visible to the sight of our Eyes; in to this, C.S. or C: R: standing
here before us, as being set for yt purpose; or otherwise unto us; & before
us, out of the same as it shall please god, & go his servants of Divine
Grace, & mercy, seemeth best befitting this action: &c to stirr forth, a pro-
ceeding signe of yd Appearance, & to be friendly unto us, by yd Angelicall Bene-
volence in Celestiall Illumination, favourable Assistance & familiar
Society, Mutuall Correspondency Verball Converse, Continuall Commu-
nity & Secret Instructions, both now and at this time presently, & at
all other times to Inform, & rightly Direct our minds and understandings, & to Conduct us by
your Angelicall Instincts & Inclinations, into the Luminous pathway of
Truth; Leading unto, & giving Entrance into the ports, Cities & pallaces
of wisdom.

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

of wisdom & true Science & to make us partakers of Understanding,
Knowledge,
without whose Angelicall Guide, & spirituall Conduct, & blessed
Assistance,
& benevolent advertisements, it is Very Difficult if not impossible for
us
or any Mortall on Earth, to find or obtaine, or to be Esteemed worthy

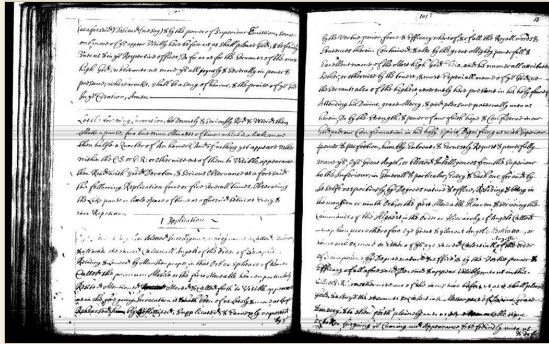
of Entrance into, with testimony whereof we, without thy Entreat & move
you O you Great Sacred, & Celestiall Ministring Angel or Intelligence Mett-
ratton; & all other the president & inferior Angels, & servants of the
most high God, residing & officiating in the ninth Heaven or Mansion, Orb
or sphear of the first mover, in the order or Hierarchy of Angels Called
Seraphim who all Obediently Serve, & readily fulfill his Omnipotent
Decrees & Commandements, in his Divine Dispositions & Appointments,
according to yr Generall & Respective offices, in & and through, this his ineff-
able Imperiall, Great Signall & Divine name Ehcia and his numerall
Attribute Kether, & by the power Efficacy, & Vertue thereof, we the Servants
of the same your God, & by the strength & force of our hopes & faith in
him, for Divine Assistance, Grace & Mercy herein: Do Earnestly request
you, or humbly invoke, & confidently move you, & Call ye forth to Visible
Appearance here before us in this C:S: or C:R:, or otherwise there out
as it shall please God to give unto you, so to Do, & likewise to shew
visibly unto us a foregoing signe of your appearance, You servants
of Mercy, Metratton, & all other yd Celestiall Ministring Angels,
Messagers, & Mediums of Divine grace & Light, from the Superiour to the

[folio derecho]

Inferiour, Residing, serveing, & officiating in the order of Seraphim
Move (I say,) & by Superior power, & permission in the name of the highest
Descend & appeare & Visibly shew yd selves or selves; joyntly & severally
& Respectively unto us in this C:S: or C:R: Standing here before us or other-
wise out of the same, as it shall please God, to permit & Appoint yd & to give
us a proceeding signe thereof And by yd Mediate Angelicall Inspiration,
Information, & those teachings, to instruct help and Assist us, both now at this
time present, & also at all other times & places when soever & wheresoever
we shall Invoke, Move or Call yd forth to Visible appearance, & to our
Assistance, in whatsoever truth & subject matter, or thing Appertaining
thereunto; in all wisdom & true Science both Celestiall & terrestriall,

& that shall be necessary for us & also as any other Emergent occasion shall
Duly & properly Require to the advancement & setting forth of Gods Glory,
& the improvement of our welfare & Comfort, & benefit of our worldly
and temporall Estates & Condition, whilst we yet Live, & sojourn in all such
matters or things whatsoever they that shall be necessary for us to know
and Enjoy, Even beyond what we are able to ask or think; which the Almighty
giver of all good gifts, shall in his bountifull & paternall Mercy be
graciously pleased, thereby to give yd to reveal & shew forth unto us,
or otherwise to bestow upon us: O you great Angel, or Blessed Intelligence
Metratton, and all other you Celestiall Angels of the order of Seraphims
Mediums of Divine Grace & mercy, Ministers of true Light & understanding
and servants of the most high God, particularly Recited & Respectively
spoken of, Invocated, moved & Called forth to Visible appearance as

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

(as aforesaid) Descend (we say) & by the power of Superiour Emission,

one or more of yd appeare Visibly here before us, as shall please God, to appoint,

unto us & in yr Respective offices; Do for us as for the Servants of the most

high God, whome now may yd all joyntly & severally in power &

presence, whose works, shall be a song of honour, & the praise of yd God

in yd Creation, Amen

Let this foregoing invocation, be Devoutly & Seriously Read & uttered then,

Make a pause, for about nine Minnits of time; which is a little more

then halfe a Quarter of An houre, And if nothing yet appeare neither

within the C:S or C:R: or otherwise out of them to Visible appearance

then Read with good Devotion, & Serious Observance as aforesaid

this following Replication four or five severall times, Observing

the like pause or little space of time as aforesaid betwixt Every &

each Repetition.

A Replication

[linea muy deteriorada] Blessed [illegible] holy name, [illegible] (allter & [illegible])

& all other the Sacred Celestiall Angels of the order of Seraphim,

Residing & Serving by [illegible] proper, in that Orb or sphoare of them

Called the primum Mobile or the first moveable heaven, particularly

Recited & Mentioned, & [struck out] Moved & Called forth to Visible appearance

in the foregoing Invocation which hath been of us lately & imediatly

Rehearsed by petition, Supplication, & Earnestly requested

[folio derecho]

by the Vertue power, force & Efficacy whereof, & of all the Royall words &

Sentences therein Contained, & also by the great Mighty powerfull &

Excellent name of the Most high God Ehcia, and his numerall attribute

Kether, or otherwise by the truest, & most Especiall name of yr God, we

his servants also of the highest, reverently here present in his holy feare,

Attending his Divine grace Mercy, & good pleasure paternally unto us

herein, Do by the strength, & power of our faith hope & Confidence in our

God, and our Confirmation in his holy Spirit, Dignifying us with Superiour

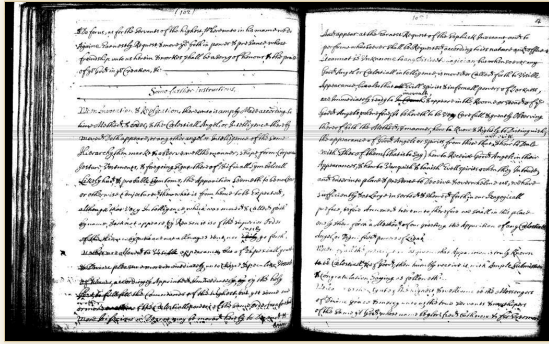
power & perfection, humbly Entreat, & Earnestly Request & powerfully

move yd, O yd Great Angell, or Blessed Intelligence from the Superiour

to the Inferiour, in Generall & particular, Every & Each one for and by

It selfe respectively by Degrees nature & office, Residing & being in
the mansion or ninth Orb, or the first Moveable Heaven & serving the
commands of the Highest, in the Order or Hierarchy of Angells Called
Seraphim, now therefore O yd Great & glorious Angell Metratton, or
some one or more of Either of yd, O yd Sacred Celestialls of the order
of Seraphim, by Degreation in office & by the Vertue power
Efficacy of all aforesaid, Descend & appeare Visibly unto us in this
C:S: or C:R: or otherwise out of the same here before us as it shall please
God, & also give *[us] [illegible]* Celestiall Messenger of Divine grace
shewing unto them forth plainly unto us a *[illegible]* notable signe
at or before your Coming and appearance & be friendly unto us.

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

Do for us, as for the servants of the highest, Whome unto in his name
we Do

Againe Earnestly Request & move yd, both in power & presence,
whose

friendship unto us herein & workes, shall be a song of honour, & the
praise

of yd God in yd Creation, &c: -----

Some further instructions,

Who on Invocation, & Replication, thereunto is amply Made according to
time Method, & order, & the Celestiall Angel, or Intelligence thereby

moved Doth appeare, or any other angel or Intelligence of the same

Hierarchy, then marke & observe well the manner, shape, form, Corporall

Gesture, Vestments, & foregoing signe thereof, & if in all Symbolicall

Likenesses, & probable Symtoms, the Apparition seemeth to be no deceipt

or otherwise Conjectured, then what is from thence to be Expected,

although that very Intelligence which was moved & Called forth

by name, doth not appeare, by Reason it is of the superior Order

[linea tachada e illegible] Angells sent, or *[illegible]* go forth,

whether are allowed to Visible appearances, but of Especiall grace

Divine pleasure *[struck out]* imediately unto theye & those *[illegible]*

[linea tachada] appearing to be imediately, by ey the holy

[linea tachada] the Comands of the highest, but yet sound out

or other *[struck out]* the Celestiall portion of the same order aforesaid

made by prayer in Degrees, may be moved here by to *[rejoyce]* &

[illegible]

[folio derecho]

And appear at the Earnest Request of the Sophick Invocant and to

performe what favour shall be Requested, according to its nature and office,

It cannot be Unknowne to any Discreet magician, but when ever any

Good Angel or Celestiall intelligence, is moved or Called forth to Visible

Appearance, but also that all Evill spirits & infernall powers of Darkness

and Immediately ready to inroach, & appeare in the Roome, or stead of the

Good Angels, wherefore it behoveth to be very Carefull & greatly Observing

thereof, both the Methode & manner, how to know & Rightly to Distinguish

the appearance of Good Angells or spirits, from those that are evill,

with These of them (that is to Say.) how to Receive Good Angels in their

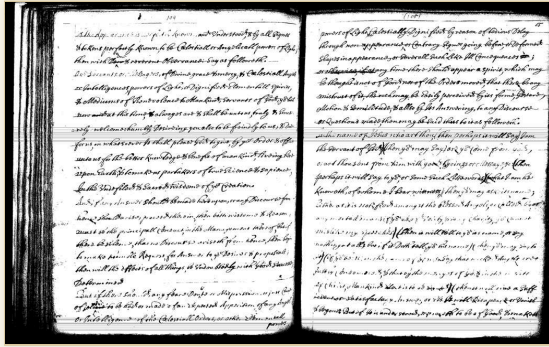
Appearance, & how to Vanquish & banish Evill spirits when they Intrude

and Enter into place & presence to deceive & overthrow us, we have
sufficiently at Large in sorto & shewed forth in our Isagogicall
preface, before Annexed hereunto, therefore we shall in this place
onely shew forth a Methode, of our greeting the Apparition of any Celestiall
Angel, or Sign: first premise of Light: -----

When by all the preceding signes, that Appearance is truly known
to be Celestiall & of Good; then humbly receive it with Ample Submission
& Congratulation, Saying as followeth:--

Veni o [*divine*] light of the highest Excellence oo the Messengers
of Divine grace & mercy unto us the true servants & worshippers
of the same yd God whose name before used to know & for [*illegible*]

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

At this Appearance is manifestly knowne, and Understood, & by all signes

& tokens perfectly Knowne, to be Celestiall or Angelicall powers of Light,

then with due & reverent Observance Say as followeth. ---

O y^e Servants or Messengers, of Divine grace & mercy, ye Celestiall Angells

or Intelligences powers of Light, or Dignified Elomental spirits,
& Mediums of Benevolence to Mankind, Servants of God, y^e both
now and at this time, alwayes are & shall be unto us, truly & Sinc-
rely welcome humbly Desiring you also to be friendly to us, & Doe
for us, in whatsoever It shall please God to give, by y^{or} Order & office
unto us, for the better Knowledge & benefit of mankind, Liveing here
upon Earth; & to make us partakers of true Science & Sapience,
In the undefiled & Sacred wisdom of y^e Creation

And, if any Answer Should be made hereupon, or any Discourse from
thence should arise, proceed therein, then both wisdom & Reason,
must be the principall Conduct, in the Management thereof but if
there be Silence, & that no Discourse ariseth from thence, then begin
to make some fitt Request, for Answer to y^{or} Desires & propositions;
then will the effects of all things, be undoubtdly, with Good Successe
Determined.

But if there be had, any fear, Doubt or Misperwasion, or Just Cause
of Jealousie to be had or made of some Expected Apparition, of any Angell
or Intelligence of the Celestiall Orders, or other *[Dignified]* *[powers]*

[folio derecho]

powers of Light, Celestially Dignified by reason of tedious Delay
through non appearance, or Contrary Signes going before, or Deformed
Shapes in appearance, or Severall Such Like Ill Consequences &c;
or otherwise if at any time there Should appear a spirit, which may
be thought is not of Good, nor of the Order moved, that there be any
mistrust of it, the which may be Easily perceived by its forme, Gesture,
Motion & similitude, & also by Its Answering, to any Discourse
or Questions made, then may be said thus to it as followeth:

In the name of Jesus who art thou (then perhaps it will say I am
the servant of God (then y^d may say) art y^{ou} some *[poor spirit]*,
or art thou sent from him with good tydings or Message; (then

perhaps it will say to y^e, or some Such Like words) that I am hee
knoweth, of whom I bear witnesse / then y^d may ask its name;

[linea muy desvaida e illegible]

[linea muy desvaida e illegible]

[linea muy desvaida e illegible] / (then it will tell to y^e its name, or say

nothing at all; but if it Doth tell y^e his name) then y^d may say to

it (if y^o be not the *[one]* of y^e *[illegible]* and say that *[illegible]*

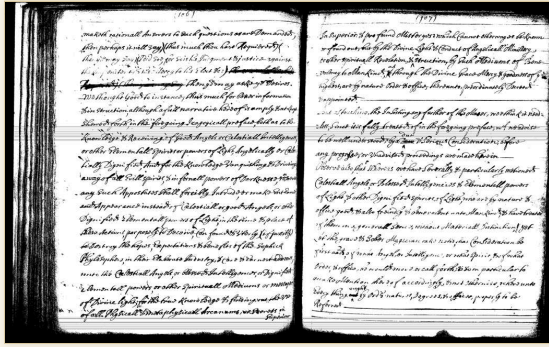
Justly *[ordained]* & that of the mansions of God in the *[illegible]*

if Christ, Mankind that is to us *[illegible]* (thou will receive a Suffi-

cient or Satisfactory Answer, or Else it will Disappear, & or Vanish

& be gone; But if it is and should, or prove to be a Good & *[makeing]*

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

maketh rationall Answers to Such questions as are Demanded,
 then perhaps it will say) (Thus much thou hast Required) {
 then y^d may Say) (O God for God is his Judgement & Justice against
 this spirit, or it is his charge to his Elect &c;) [struck out illegible]
 [struck out illegible] then y^d may aske y^{or} Desire.

Not thought Good to instance, thus much for better information

& instruction although a full narrative hereof is amply & at large
 Shewed forth in the foregoing Izagogicall preface, both as to the
 Knowledge & Receiving, of Good Angells or Celestiall Intelligences
 or other Elementall spirits or powers of Light, Angelically or Celestially
 Dignified, And for the Knowledge Vanquishing & Driveing
 away of all Evill spirits, & informall powers of Darknesse, therefore
 any Such Apparitions Shall forcibly Intrude or make outward
 and Appearance instead of Celestiall or good Angells, or other
 Dignified Elementall powers of Light, in the time & place of
 their Actions, purposely to Deceive, Confound & thereby (if possible)
 to Destroy the hopes, Expectations & benefits of the Sophick
 Philosophers, in their Elaborate Industry, & Care & Earnest Addresses
 unto the Celestiall Angells, or blessed Intelligences, or Dignified
 Elementall powers or other spirituall Mediums or messages
 of Divine light; for the true Knowledge & finding out the
 of all Physicall & Metaphysicall Arcanums, secrets in
 Superioribus

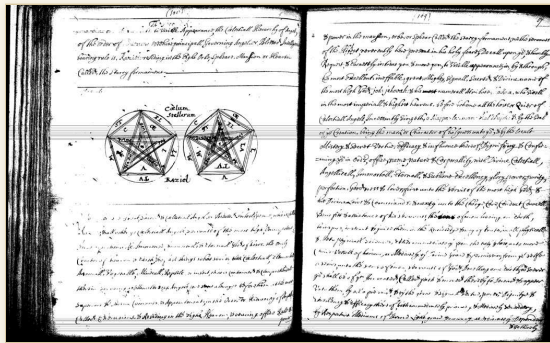
[folio derecho]

In Superiori: If you found Misteryes: which Cannot otherwise be known
 or found out, but by the Divine Light & Conduct of Angelicall Ministry,
 or other spirituall Revelation, & Instruction, by Such Mediums of Benevolency
 to Mankind, & through the Divine Grace Mercy & goodness of y^e
 highest, and by nature Order & office, thereunto, preordinately Decreed
 & appointed.

But as touching, the Intelligary further of this Matter, we think it needless,
 Since it is fully treated of in the foregoing preface, w^{ch} no advice
 to be well understood, by a due & serious Consideration, before
 any progress, or unadvised proceedings are made therein ----
 Observe also, that Whereas we have Severally, & particularly mentioned
 Celestiall Angells or Blessed Intelligencies & Elementall powers
 of Light, & other Dignified spirits, of Light, w^{ch} are by nature &

office good, & also friendly & benevolent unto Mankind, & have treated
of them in a generall Sence & without Materiall Distinction, yet
of the grave & Sober Magician take notice, that Consideration be
first had of what Angell, or Intelligence, or what spirit, by what
Order, & office, is moved or call forth; & so in particular to
one Revolution thereof accordingly, & not otherwise, whereunto
Every thing ought by Ordinations, Degrees, & offices, properly to be
Referred.

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

(100)

The [illegible]

[The manner or order] to Visible Appearance, the Celestiall Hierarchy of Angels,

of the Order of Raziel [or] [illegible] whose principall Governing Angell or Blessed Intelligence

bearing rule is, Raziel: residing in the Eight Orbe, Sphear, Mansion or

Heaven

Called, this Starry formation

[figura: dos sellos circulares contiguos bajo el titulo "Caelum Stellarum". Cada sello contiene un pentagono con estrella pentagonal interior y lineas cruzadas; alrededor y dentro de las figuras aparecen letras o caracteres astrologicos/angelicos. Bajo y entre ambos sellos esta escrito "Raziel". En el primer sello se distinguen letras o signos como "S", "W", "AL", y un rotulo interior posiblemente "Tarie"; en el segundo se repiten letras y signos semejantes, con trazos ennegrecidos en el centro.]

[illegible] most sacred, sacred & Celestiall Angells, or Blessed Intelligences, who is [called]

[illegible] Character of Celestiall Angells, servants of the most high [Omnipotent]

[illegible] honourable Immortall, [illegible] to, most Gods of hosts, the onely

Creator of heaven & Earth, by all things whatsoever both Celestiall & terrestriall,

Animall, Vegetable, Minerall, Reptile, or insect, therein contained & comprehended,

[illegible] nominated & Illuminated as Angells, [illegible] by or therein, at this present

daye [illegible] & divine [common?] to appear to us, in this Order or Hierarchy of Angels

Called [illegible] & Residing in the Eight Heaven, & bearing office Rule

[illegible]

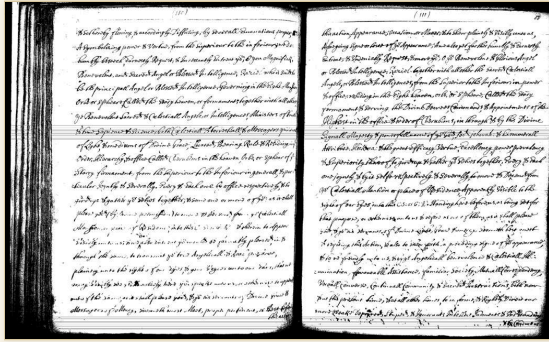
[folio derecho]

(109)

If ponos in the mansion, orbe, or sphear Called the starry formation; and the powers of this Highest reverently here present in his holy name, doe call upon you, & Humbly Request, & Earnestly intreat you & move you, to Visible appearance, in, by & through, his most Excellent, ineffable, great, Mighty, signall, sacred, & Divine name of the most high God, Jod: Jehovah: & his [illegible] numerall Arithmetica, who sitteth in the most imperiall & highest heavens, before whome all the hosts or Quier of Celestiall Angells, Incessantly singeth, O Miappa-la-miat-Ya[...], & by the seale of y^e Creation, being the mark or Character of holyness unto y^e, & by the Occult Mistery & secret Vertue, Efficacy & influence thereof, Dignifying, & Confirming you in Ord^r, office, name nature & Corporality, with Divine, Celestiall, Angellicall, Immortall, Eternall, & Sublime Excellency, glory, power, purity, perfection, goodness & [condescension] unto the service of the most high God, & his Divine laws & Commands; & mostly unto the charge, Care, Conduct Counsell, Benefit & assistance of his servants, the sons of men, liveing on Earth,

to inspire & instruct & guide them, in the Knowledge & finding of true philosophical
& Metaphysicall Sciences, & the understanding of you the holy ghosts, unto more
[illegible] secrets of heaven, or Misterys of Divine grace & permission, from y^e selfe
or divine, unto the sons of men, servants of God, Dwelling on Earth, in order
you shall doe as y^e be called forth & moved thereunto to visible appearance
Then therefore, by all you *[illegible]*, & by this great signall divine power, & Dignity &
Vertue & Efficacy thereof, both immediately primary & mediately secondary,
by Respontia Mediums of divine Light, grace & mercy, as aforesaid & *[appointed]*
& go through.

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

(110)

So hereby flowing, & accordingly diffusing, by severall Emanations proper

A symbolizing power & Vertue, from the Superiour to the inferiour, in do:

humbly beseech Earnestly Request, & Incessantly Intreat y^e, O you Magnifick,

Benevolent, and Sacred Angell or Blessed Intelligence, Raziel: who is said to be the principall Angell or Blessed Intelligence, Governing in the Eight Mansion, Orbe or Sphere, Called this stary heaven, or firmament; together with all others y^e Benevolent Sacred & Celestiall Angells, or Intelligences, Ministers of truth of true Sapience & Science, both Celestiall & terrestriall & Messagers spirituall of Light & mediums of Divine Grace, Located, Bearing Rule & Residing in y^e Order, Hierarchy, & office Called Cherubins in the heaven Orbe, or sphear of y^e Starry firmament, from the Superiour to the Inferiour in generall, & particular, Joyntly & Severally, Every & Each one by office respectively, & to joyne & gather y^e selves together, & send one or more of y^e: as it shall please y^e by Divine permission to move & descend from y^e Celestiall Mansion, place of Residence, into this C:S: or G:R: & therein to appear visibly unto us immediately into our eyes, as being set for through the same, to transmit y^e true Angelicall & Reall presence, plainly unto the sight of our Eyes, & our Eyese unto our Ears, that we may visibly see y^e, & Audibly hear y^e, speake unto us, or otherwise to appoint out of the same, as it shall please god, & y^e his servants of Divine grace & Messagers of Mercy, towards us at this time present, or otherwise *[illegible]*

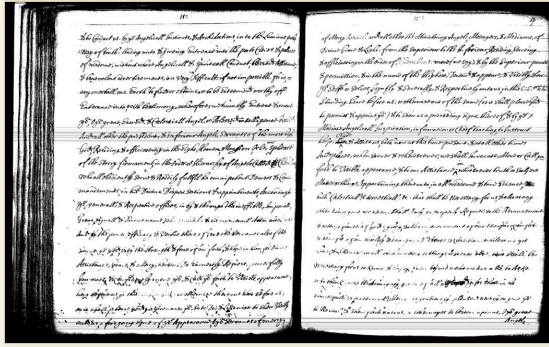
[folio derecho]

(111)

this action, Appearance, Occasion, or Matter: & to shew plainly & Visibly unto us, A foregoing signe or test of y^d Appearance, And also y^e further humbly & Earnestly Entreat, & Undeniably Request, & move y^e, O y^e Benevolent & glorious Angel or Blessed Intelligence, Raziel together with all other the sacred Celestiall Angels, or Blessed Intelligences, from the Superiour to the Inferiour, in power & office, residing in the Eight heaven, orbe, or Sphear, Called the stary firmament & serving the Divine Decrees Commands & Appointments of the Highest in the office & order of Cherubins, in through & by this Divine Signall Majesty & powerfull name of y^e God, Jod, Jehovah: & his numerall Attribute, Hockma: & the great Efficacy, Vertue, Excellency, power, prevalency

& Superiority thereof, to give us & gather y^e selves together, Every & Each
one joyntly, & by it selfe respectively & Severally, to move & Descend from
y^e Celestiall Mansion or place of Residence, Apparently Visible to the
sight of our Eyes, into this C:S: or G:R: Standing here before us, as being set for
that purpose, or otherwise unto us to appear as out of them, as it shall please
God, & y^e his servants of Divine Light, Grace & mercy, towards the best need
& benefits in this Action, & also to shew forth a preceeding signe of y^e appearance
& to od freely unto us, & by y^e Angelicall ben evolencie & Celestiall Illu-
-mination, favourable Assistance, familiar Society, mutuall Correspondence,
Verball Converse, Continuall Community & Sacred Instructions, both now
at this present time, & at all other times, to informe, & Rightly Direct our
inward weak depraved Stupid, & Ignorant, Intellect, Judgement & Understand-

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

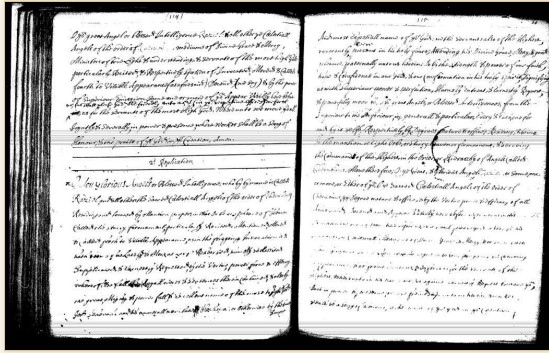
The Conduct us, by y^e Angelicall Instincts, & Archidactions, in to the Luminous paths, way of truth; leading unto & giving Entrance into the ports Cities & places of wisdom; without whose Angelicall & spirituall Conduct, blessed Assistance, & benevolent advertisements, it is very difficult, if not impossible, for us or any mortall one Earth to find or obtaine, or to be Esteemed worthy of Entrance into, with testimony, wherefore, we humbly Entreat & move y^e, O y^e great, Sacreds, & Celestiall Angels, or Blessed intelligent Radii; And all other

the presidents, & inferiour Angels, Servants of the most high God, Residing, & officiating in the Eight Heaven, Mansion Orb, or sphere of the starry firmament, in the order or Hierarchy of Angels Called *[Cherubim]*, who all obediently serve & Readily fulfill his omnipotent Decrees & Com- mandments; in his Divine Dispensations & appointments; According to y^e generall, & Respective offices, in by & through this ineffable, Imperiall, Great, signall or Divine name *[you]* *[illegible]* & his numerall Attribute *[illegible]* And by this power, Efficacy, & Vertue thereof, & *[by]* the Devoutest also of the Lawes of god, & by the strength & force of our faith, & hope in him, for Divine Assistance, Grace, & Mercy, herein: Doe Earnestly Request, you or fully Invoke, & Confidently move y^e, & Call y^e forth to Visible appearance, here before us, in this *[illegible]* or otherwise thereout here before us, as it shall please God, is given unto y^e So to Do; or otherwise to shew Visibly and as a foregoing signe of y^e Appearance, by y^e *[Deverance]* of sensory,

[folio derecho]

of Mercy Radii, and all other his Ministring Angels, Messagers, & Mediums, of Divine Grace & Light; from the Superiour to the Inferiour, Residing, Serving & officiating in the order of *[Cherubins: more we say]* & by the Superiour powers & permission therein the name of the Highest, descend & appeare, & visibly shew y^e Selfe or selves, Joyntly & Severally, & Respectively unto us, in this C:S: or G: standing here before us; or otherwise out of the same (as it shall please God to permit & appoint y^e) & to shew us a preceding signe thereof, & by y^e Mediate Angelicall Inspiration, information or Chiefe teaching to Instruct help, Aid & Assist us, both now at this time present, & at all other times And places, when soever & wheresoever, we shall Invoke, Move or Call you forth to Visible appearance, & to our Assistance in whatsoever truth or subject Matter or things Appertaining thereunto, in all wisdom & true Science, both Celestiall & terrestriall: &c: that shall be Necessary for us & also as any other Emergent occasion, shall duly in respect Require; to the Advancement to serve fourth of Gods glory, & the improvement of our welfare, Comfort in benefit of our worldly & temporall Estate & Condition, whilst we as yet live; & also in all such matters or things whatsoever else, that shall be Necessary for us to know & Enjoy, even beyond what we are able to Aske or to think, notwithstanding you of all good Gifts included in his bountifull & paternall Mercy operation & pleasure, according to yours y^e to Reveal, & shew forth unto us, in ordinary ways to better acquaint us, O y^e great Angels.

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

O y^e great Angels or blessed Intelligence, Radii: & all other y^e Celestiall Angels of the order of *[Cherubims]*, mediums of Divine Grace & Mercy, Ministers of true Light & understanding, & servants of the most high God, particularly Recited, & Respectively spoken of Invocated, Moved & Called fourth to Visible Appearance (as aforesaid) Ascend Ave say) & by the power of Superiour Permission, Command or word of y^e Appear Visibly here before us as for the servants of the most high God, whereunto we move you all Joyntly &

Severally in power & presence, whose Workes shall be a Song of Honour, & the praise of y^e God, in y^e Creation, Amen

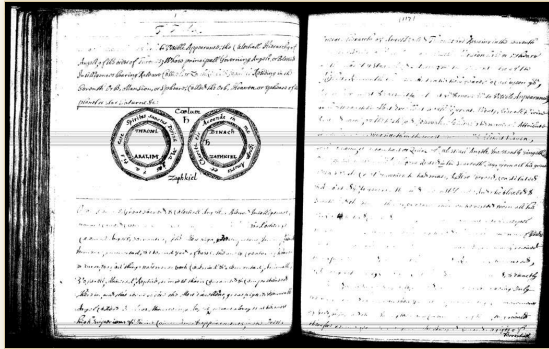
2d Replication,

xL. You glorious Angels or Blessed Intelligences who by y^e name is (called Raziel, and all other the Sacred Celestiall Angels of the order of (Cherubims) Residing and located by Mansion, in upon, in that or do as preside, or of Heaven Called the starry firmament; particularly by Recited, Mentioned, & Named & Called forth to Visible Appearance, as in the foregoing Invocation is & hath been of us lately & at Many at xxiiij Rotations, yed here by Sollicated Supplicated, & Earnestly Requested, by this Vertue power force & Efficacy whereof the faith Regalion or & Devoutnes therein Contained, & whereby we greatly as & power full, & Exaltious name of the most high God Jehovah, and this numerall attribute Hochma; or otherwise by the *[illegible]*

[folio derecho]

And most especiall name of y^e God: with servants also of the Highest, reverently present in his holy feare, Attending, his Divine grace, Mercy & good pleasure, paternally unto us herein, to by the strength & power of our faith, hope & Confidence in our God, & our Confirmation in his holy spirit, dignifying us with Superiour power & permission, Humbly Intreat, & Earnestly Request, & powerfully move y^e, O y^e great Angels, or Blessed Intelligences, from the Superiour to the Inferiour, in generall & particular, every & Each one, for and by it selfe, Respectively by Degrees nature & office, Residing, & being in the mansion or Eight Orbe, or starry Heaven or firmament, & serving the Commands of the Highest, in the Order or Hierarchy of Angels (called Cherubims, Move therefore, O! y^e great, & glorious Angel Raziel, or someone, or more, or Either of y^e, y^e Sacred & Celestiall Angels of the order of (Cherubims, by Degree nature & office, & by the Vertue power & Efficacy of all And one *[illegible]*, Decently and Spiritually herein *[illegible]* *[illegible]* *[illegible]* *[superiour]* powers therein, to our Assistance in this our *[petition]* *[illegible]* proceding in y^e, by this Devout & *[illegible]* Request whereon y^e Both in generall & particular, *[illegible]* help *[illegible]* herein, now *[or]* shall be a song of honour, in the name of y^e God in y^e Creation.

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

[illegible] to Visible Appearance, the Celestiall Hierarchy of Angells, of the order of Thrones; Those principall Governing Angells, or Blessed Intelligences bearing Rule and [illegible] Residing in the Seventh Orbe, Mansion, or Sphaere, called the 6th, Heaven or Sphaera of the planet or star Saturne &c:

[figura: dos sellos magicos de Zaphkiel/Saturno dibujados dentro de una caja rectangular. El sello de la izquierda es un doble poligono circular/heptagonal con anillo exterior e interior; en el anillo superior se

lee «Spiritus Sanctus», a la derecha «Divina», en el centro «THRONI» y abajo «ARALIM», con caracteres planetarios y letras alrededor. Entre los sellos aparece «Coelum» sobre el signo de Saturno. El sello de la derecha es semejante; en el anillo superior se lee «Accende in me», en el lateral izquierdo «Charitas», en el derecho «Spes», abajo «Amor et», en el centro «BINAH» y debajo «ZAPHKIEL», con el signo de Saturno a la izquierda. Bajo ambos sellos se lee «Zaphkiel».]

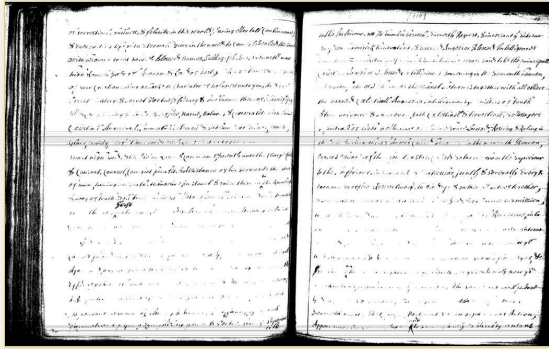
O thou great and glorious & Celestiall Angels, Blessed Intelligence, [illegible] called [illegible] Zaphkiel, (called [illegible]) thou More mighty [illegible] [illegible] with God of hosts, thou mighty governor of heaven to whom, from all things, providence, both [illegible] and the [illegible] So Zaphkiel, Ministra, Zaphkiel, or in as that is [illegible] & [illegible] therein, and that [illegible] this Most Excellent, great, high [and] Honourable Angell (called [illegible]) [illegible] is made a [way] unto his most high Superior [name] of [Binah] (or [illegible]) [illegible]

[folio derecho]

(117)

[illegible] character of Angels [called] Thrones and Residing in the seventh [illegible] Mansion orb or sphaera [illegible] star [illegible] heaven or [sphaere] [illegible] or otherwise [illegible] according to [y]e purpose [yd] [illegible] to Visible Appearance [illegible] this [our] great, high, Sacred & Divine [illegible] heaven or [the] month [of] [Attributes] [illegible] who serveth in the Order [or Hierarchy] of [Thrones] [illegible] heaven [illegible] thou great [or] glorious & Celestiall Angell, Intelligence, singularly [illegible] and [this] [illegible] [for] [thy] Divine [illegible] may from all this great [illegible] or if [or] more, hath meanes, both to correct, controll at his [illegible] to govern, [illegible] blessed & [illegible] power & presence [illegible] [illegible] exactly [illegible] only

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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

[illegible] foresight, fullness, & felicity in this world; during Mortall continuance, & everlasting life with eternall Glory in the world to come; & Sealed this same with wisdoms great holy, & Blessed names, Saddy, [illegible], S. I. even as the most high [knoweth] God of Heaven, & [in] God for ever blessed [illegible] of your Creation, being a Character or Charter of holiness unto you, At [your] [recitall] memory & record whereof [vertues], efficacy & omnipotent [illegible] [which] quallify [your] [specifies], Name, Nature, & Compatibility

with [him] (Celestiall Angells, immortall, Eternall &c [sublim] [ex] [incom] [illegible])

[linea afectada por bandas horizontales de microfilm]

Glory, Dignity, art thou, [Zaphkiel] [illegible] [illegible] most high God, the [Divine] [Law] & [commanded] directly unto the Charge [illegible] & Conduct, Counsel, Comfort, benefit, Assistance of his servants [that serve] of mine, leaving [me] not, temptation, in [this] [world] & guide them in the [knowledge] the way of truth, But [thou] [art] [illegible] [illegible] [Zaphkiel] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] present as also to [bear] & to know [illegible] [person] [illegible] Invocation, & prayer, as [a foresaid], [that] [present] & [direct], [you] [illegible]

[folio derecho]

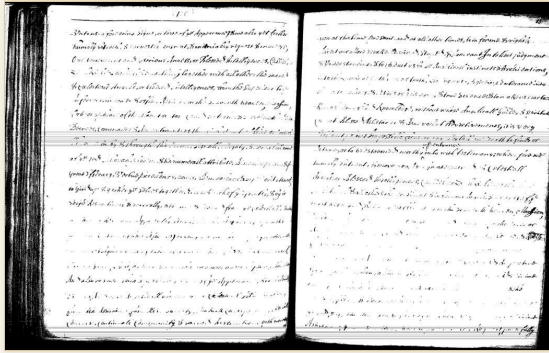
[118]

to the Inferior, wee doe humbly beseech, Earnestly Request, & incessantly Intreat yee, you [Amariel] benevolent, & sacred Angels or Blessed Intelligences [illegible] who are said to be the principall [great] Angells or Blessed Intelligences governing in the Seaventh heaven, Mansion, or Orbe or the heaven or Sphera; Together with all others the sacred & Celestiall Angells or Intelligences, [ministers] of truth this seaventh Mansion, both Celestiall & Terrestiall, [messagers] emanating of Light to influence [in] [things] under Locusts, foreseeing, & Ruling in

[linea afectada por bandas horizontales de microfilm]

the [third] division of Angels (called Thrones in the seaventh Heaven, whose [Orb] of the planet or star [Saturne] [doth] [declare] [mean] the superior to the Inferior, in naturall & particular, jointly & severally Every, & each one by office respectively, to gird us & gather [together] [illegible] have remission [illegible] Beseeching [illegible] intreat [illegible] that ye [illegible] [illegible] for you, in the unity, power, & [supreme] [illegible] [persons] [illegible] principal [order] [or] [actions] Appaere every [one] [illegible] [to] [us] [illegible] visibly unto us

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TRANSCRIPTION *ENGLISH (17TH C.)*

[folio izquierdo]

[119]

-- Intreating yor joining Signes, or teste of yor Appearance Yow also yet further humbly beseech, & earnestly intreat, & undeniably request & move you Our benevolent and glorious Angells, or Blessed Intelligences, Celestiall, [illegible] together with all others the sacred & Celestiall Angells, or blessed intelligences, from the Superior to the inferior, in nature & office, residing in the seaventh heaven, mansion, Orb or sphaera of the Planet or star Saturne, and in the order

called Thrones; Decrees, Commandments [illegible] constitutions the [illegible] of [office or] needfull

[linea afectada por bandas horizontales de microfilm]

[illegible] in by & through this [illegible] against equity, bountifull names of ye great Adonay, [Clofi] [illegible], this numerall Attribute, [illegible] great efficacy, Vertue, Excellence & honor, [illegible] by [or] through to give us & grant ye desires to effect on, in as much as the office [or] [illegible] doth [raise] them powerfully, & to [illegible] from [yor] celestiall [vertue] [illegible] [illegible] An [illegible] [power] [or] roote [illegible] of yor Appearance [illegible] [illegible] [illegible] the divine [grace] [illegible] in behalf of [illegible] Queries, Continentall Community & names & [best] [or] host [illegible]

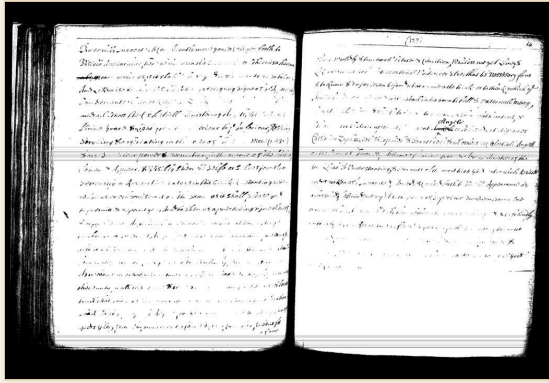
[folio derecho]

now at this time and seale, and at all other times, to informe & rightly direct our confused weake, depraved, & ignorant Intellect, judgment & understanding, & to conduct us in ye true [direct] instructions into the way of truth, leading unto, & giving Entrance into [illegible] & true direction about [parta] [illegible] Knowledge, without whose Angelicall Guide, & Spirituall [conduct] Blessd & Celestiall Attainments, it is very

[linea afectada por bandas horizontales de microfilm]

[illegible] for to find or [obtaine], or to be [admonished] now this time with testimony, with joined humbly in heart, [in] our [one] [illegible] & Celestiall [hearts], or Blessed Intelligences, [Celestiall] [illegible] [illegible] by [the] orders [illegible] wherein [the] power, force & [blessing] [illegible] [illegible] [lineas inferiores casi totalmente desvaídas e illegibles] [illegible] [illegible] [illegible] Amen. [illegible]

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TRANSCRIPTION *ENGLISH (17TH C.)*

[folio izquierdo]

[illegible] [majesties] gracious, & [all] [blessed] [illegible] [unto] you
 blessed Visione Apparition unto us, even this [illegible] [illegible] or
 otherwise [illegible] [struck out] [illegible] or [illegible] [assisting]
 [illegible] by [illegible] unto us [to] [oblacion] And with [some]
 [illegible] of the [illegible] requiring signe of truth, [unto us]
 [illegible] [and] all things that it shall administer unto us, to be
 [illegible] [illegible] Divine grace & light [or] [illegible] order to us in
 Various [illegible] Serving the office being in the [illegible] [illegible]

[illegible]

[linea afectada por bandas horizontales de microfilm]

[illegible] Divine grace [power] & [dominion] with the names of the most [illegible] [giving] [illegible] & [blessing] [then]
 [illegible] as Confirmed [illegible] together [illegible] [not] in this [illegible] standing [now] [illegible] unto our mindes [or]
 unto the same as it shall [please] you to permit & appoint you, there to shew us a preceding punctuall [token] [illegible]
 [illegible] [illegible] [illegible] in all ways [illegible] [Bin] [illegible] [illegible] [illegible] [lineas inferiores casi totalmente
 desvaídas e ilegibles] [illegible] [illegible]

[folio derecho]

(123)

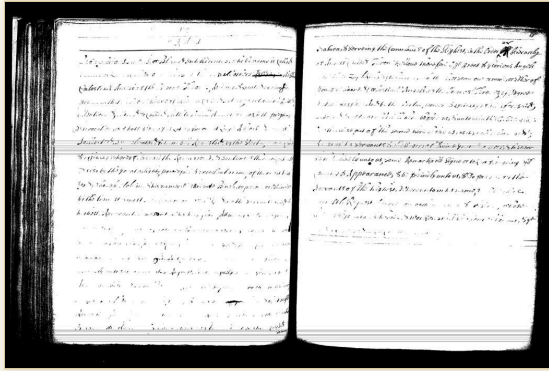
64

[illegible] holly & [true] morall [lawes] & condition, whilst we yet live & [illegible] all our [illegible] attaining [the] [holly] [or]
 Everlasting [life] that be necessary for us to know & Enjoy, then & [in] [that] [cause] we are able to ask or to think of; which of
 him [illegible] [illegible] shall in his bountifull & paternal mercy, [give] [illegible] [illegible] you to [illegible] [us] [illegible]
 with [us], or [illegible] [also] [there] upon us, [or] at [illegible] [illegible] daughter [illegible] (Cited [or] recited [illegible] [or]
 [blessed] by [Zadkiel]; But others call [also] the Angells

[linea afectada por bandas horizontales de microfilm]

[illegible] of Power & [Wisdom] [illegible] grace, the [Administrator] of the [illegible] understanding, when most of the most
 high Gods [illegible] [Assistance] [illegible] unto us, from out of [ye] heavenly [or] [holly] [Appearance] as [illegible] [receive]
 [illegible] [by] the power of Superior minister, source and [illegible] [illegible] naturally upon, whose operation by [illegible]
 [yet] [the] most [illegible] [illegible] [illegible] [illegible] Gods [illegible]

MANUSCRIPT



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TRANSCRIPTION *ENGLISH (17TH C.)*

[folio izquierdo]

[illegible]

[illegible] & humble & [petition] [unto] [him] whose name is called
[illegible] or other [struck out: Zadkiel] [this same] Celestiall Minister,
& the [order] [of] [Thrones], Rectors, &c. excellent magnificent,
[illegible] [Angells] [Gods] [Ministers] & [celestiall] [servants] [in]
[as] in the foregoing [Invocacion] as hath already [set] [in] them [or]
[thereon] [promised]

[linea afectada por bandas horizontales de microfilm]

Jointly & [severally] [advocate] [by] [or] [be] [sent] [forth] by the [Spirit] [or] [power] [assisting] [thereof], [through] the
[superior] [or] [sovereigne] [discretion] & [their] [excellent] [in] also by this ye [almighty] powerfull & excellent name, of these
[or] [thee] with [to] Gods throne; let me this momentall [Articles] [Donations] [or] [petitions] by the true & most [illegible]
[happiness] of [the] [Divine] [majestie] [honour], [renowne] [and] [glory] [by] [thee] [or] [them] [illegible] [illegible] [lineas
inferiores casi totalmente desvaídas e ilegibles] [illegible] [illegible] to th [illegible] [illegible] [Saturn]

[folio derecho]

65

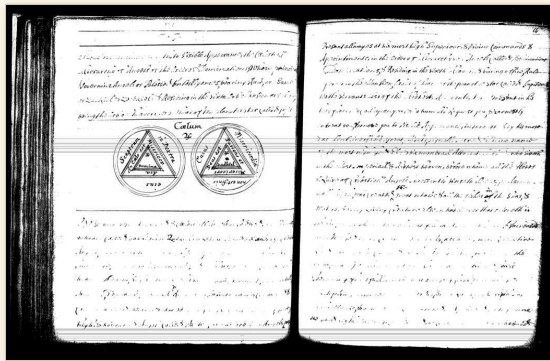
or

Saturn, governing the Companies of the Highest, in the Order [of] Hierarchy [of] these [which] from [belowe] therefore as great
& glorious Angells [and] [Servants] by him [appointed] [under] the [dominion and] [government] [thereof] you, or daine &
[quicken] [us], [minister] the [Graces] & [mercies] by degree and [kepe] [us] unto the [divine] mercy [discretion] & [celestiall]
[benefits] [and] [be] [pleased] [that] [bestow] us, & unto [us] the [goodness] [of] [the] [mercies], and of the same [thereof] [shew]
us, as it shall [please] [or] [seem]

[linea afectada por bandas horizontales de microfilm]

[so] be observable [thereof] [giving] [power] & grace [or] [mercies] to them And humbly unto us, some Remarkable signe or
token [appearing] [of] [Divine] Appearance, & be friendly unto us, & do for us [or] [with] servants of the highest, returne to us
the same [or] [meaning] [and] [will] [or] shew [thy] [or] [their] [grace] on earth [and] [in] [as] [witness] [to] [bring] into this
[house] [more] [fit], and be [ready] [for] our use [illegible] [lineas inferiores perdidas por sobreexposicion]

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

[illegible] these nine [orders] unto visible Appearance, tht [the] [rest] [of] celestial orders of Angells, or the order of Dominations, whose ministers Governing Angells or Blessed Intelligences bearing Rule, ex Saturne or [Duke] [illegible] Residing in the sixth or 6th Mansion and [illegible] being the 10th heaven, or star of the Planet or star called [Jupiter]

[figura: bajo el titulo «Caelum» y el signo astronomico de Jupiter hay dos sellos circulares contiguos. El sello izquierdo tiene doble circulo

exterior y triangulo mayor; en torno al triangulo se leen, de izquierda a derecha, «Sceptrum», «Dexter», y abajo «c[el]sius» o «elius». Dentro hay un triangulo menor con signo de Jupiter en el centro; en sus lados se leen «In Celo», «Misericor[di]a», «Domina», y una palabra inferior invertida posiblemente «dir». El sello derecho repite doble circulo y triangulo; en el exterior se leen «Caelum» a la izquierda, «Misericordiae» a la derecha, y abajo invertido «non est finis». En el triangulo interior aparecen «Deus», «Benedictus et», «zadkiel», y abajo una palabra invertida que parece «misericors»; incluye signo de Jupiter y un punto central.]

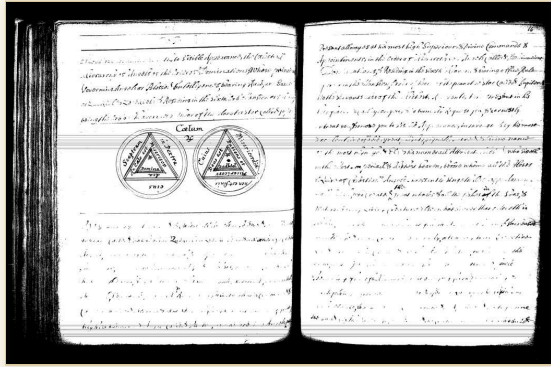
[lineas inferiores casi totalmente desvaidas e illegibles] [illegible] [illegible] [Queen] [illegible] [illegible] [illegible]

[folio derecho]

66

Present allwayes at his most high Superiour, & Divine Commands & Appointments, in the order of Hierarchie, [in] [all] [the] [illegible] Dominations, Residing in the sixth Heaven, & bearing office, Rule power in the station, house or sphear of the planet or star called Jupiter, both & various also of the [Zodiac], & only too imediant in his [operation] [or] [region], and to have its Influence from, Earnestly intreat you, beseech you to this the Appearance, in [this] [or] [at] [illegible] by his most [Dee] Confutation, great, mighty, powerfull, wise & glorious name of the most high [God] his immediate Attribute [illegible] who sitteth in the most [or] supreall & highest heaven, beyond whom [with the] Hoast of heaven & Ministers, Angels, incessantly singeth, [C]rying, holy, holy, holy, [Lord] [God] [of] Sabboth, who created & made what waters are the fishes of the Seas, & [lineas restantes muy desvaidas e illegibles] [illegible] [illegible] [illegible] [illegible]

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

[illegible] these nine [orders] unto visible Appearance, tht [the] [rest] [of] celestiall orders of Angells, or the order of Dominations, whose ministers Governing Angells or Blessed Intelligences bearing Rule ex Saturne [or] [illegible] Residing in the sixth or 6th Mansion and [illegible] being the 10th heaven, or star of the planet or star called Jupiter

[figura: bajo el titulo «Caelum» y el signo astronomico de Jupiter hay dos sellos circulares contiguos. El sello izquierdo tiene doble circulo

exterior y triangulo mayor; en torno al triangulo se leen «Sceptrum», «Dexter», y abajo una palabra invertida dudosa, acaso «clius» o «elius». Dentro hay un triangulo menor con signo de Jupiter en el centro; en sus lados se leen «In Celo», «Misericor[dia]», «Domina», y una palabra inferior invertida dudosa. El sello derecho repite doble circulo y triangulo; en el exterior se leen «Caelum» a la izquierda, «Misericordiae» a la derecha, y abajo invertido «non est finis». En el triangulo interior aparecen «Deus», «Benedictus et», «zadkiel», y abajo una palabra invertida que parece «misericors»; incluye signo de Jupiter y punto central.]

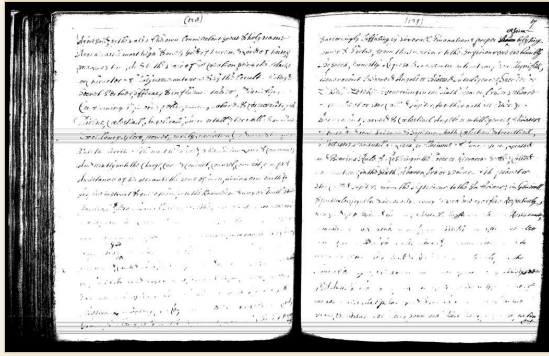
[lineas inferiores casi totalmente desvaidas e illegibles] [illegible] [illegible] [Queen] [illegible] [illegible] [illegible]

[folio derecho]

66

Present allwayes at his most high Superiour, & Divine Commands & Appointments, in the order of Hierarchie, [or] in all [the] [Celestiall] [Dominations], Residing in the sixth Heaven, & bearing office, Rule power in the station, house or sphear of the planet or star called Jupiter, both & various also of the [Zodiac], & only too imediant in his [operation] [or] [region], and to have its Influence from, Earnestly intreat you, beseech you to this the Appearance, in [this] [or] [at] [illegible] by his most [Dee] Confutation, great, mighty, powerfull, wise & glorious name of the most high God, his immediate Attribute [illegible], who sitteth in the most [or] supreal & highest heaven, before whome with the Hoast of heaven & Ministers, Angells incessantly singeth, Crying, holy, holy, holy, Lord God of Sabboth, who created & made what waters are the fishes of the Seas, & [lineas restantes muy desvaidas e illegibles] [illegible] [illegible] [illegible] [illegible]

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

(120)

Aforesaid, by the [n]ames of his own Omnipotent great & holy name Adonai asti most high Powerfull God of heaven, Lord of hosts, maker of [all], &c this [state] of inspiration, being the [state] or minister of [Intelligences] unto us by the facult. whereby & Secret [Glor]fied, Efficacy & influence indeed, [signify] (confirming [this] in [us]) [these] [names], according to [conformity] with Divine Celestiall, tht [that] can, in or of all Generall [Dominion]

Excellency, glory, honor, worthy, worship, [powerfull] [illegible]

[lineas desfiguradas por bandas horizontales de microfilm]

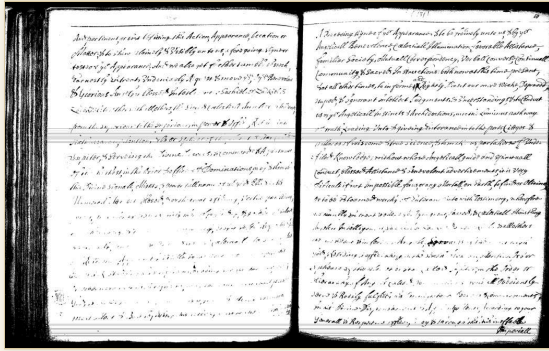
[Thro] the divine [illegible] the most high God, [by his divine] [Command] And inatly unto the Charge, care & conduct, counsel, comfort, [or asst] Assistance of his servants the sons of men, [in such occasions with the] [very direct] & [permission], into the knowledge & [mayest truth] [therein] [lineas restantes casi totalmente desvaídas e ilegibles] [illegible] [illegible] [illegible]

[folio derecho]

(129)

accordingely diffusing by severall Emanations proper [strike: them] blessing power & vertue from this superior to the inferior, wee doe humbly beseech, earnestly request & [crave] to [assist] me, [unto] [holy] [helpfull] immediate Sacred Angells or Blessed intelligences, Saciell, or Zadkiel, [Dedekiel], governing in the sixth Mansion, or Sphear, or star (as it is superior to their with all thers) ye divine agents & celestiall Angells or Intelligences & Ministers with [the] true science & sapience, both Celestiall & terrestriall, [and] Blessed & [virtuall] [visions], or theorems & [true] or [in] vocables and bearing Rule & presiding in the order of hierarchy & [the] [calles] or [station], in the sixth Heaven, Orb or Sphear, of the planet or star [and] [sign], from the superior to the Inferior, in Generall particulars, jointly & severally, [cause] to each one of the [respective] [members] [help] [therein] &c in [especiall things] [for] [this] [present] [occasion] [and] [words] [or] [forms] [relating] [unto] [us] [or] [the] [lineas inferiores muy desvaídas e ilegibles] [illegible] [illegible] [illegible]

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

68

And herein or in case of being this Action Appearance, location or Matter; to show plainly & Visibly unto us, according to our desire & Appearance; And wee also yet farther earnestly beseech, Earnestly intreat, undeniably Require & command you, in & by the most glorious Attributes names & titles; one Sachiel or Zadkiel's [benevolence], shew [in] all things the true & celestiall Character of the [most] [from the superior to the inferior, in [for] us by [the] [illegible]]

[lineas desfiguradas por bandas horizontales de microfilm]

Jupiter, & Serving the divine [rites] or [ceremonies], & Appointments of the highest, in his great office & Dominations in or through this divine signall, mighty & name [full name] [or] [sign] & title; in his name of the [hostes] & or th'great [essence], & [other] [operations] [lineas restantes casi totalmente desvaídas e ilegibles] [illegible] [illegible] [illegible] [illegible] [illegible]

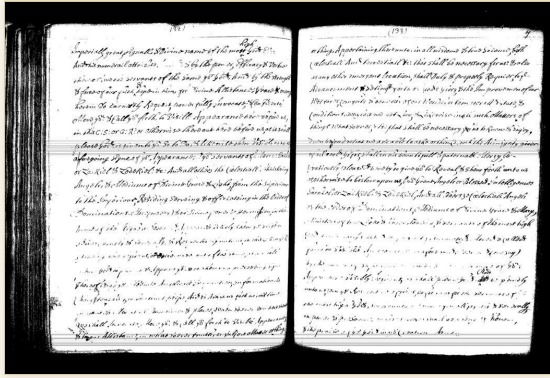
[folio derecho]

(131)

69

Proceeding figure of your Appearance, & to be friendly unto us & by your Angellicall Benevolence, Celestiall Illumination, favorable Assistance, familiar Society, mutuall Correspondency, verball Converse, Continuall Community & Sacred Instructions: both now & at this time Instant, And all other times, to informe and Rightly direct our minde thoughts desires, & ignorant intellect judgments, understandings, & to Conduct us by your Angellicall Instincts & Archidoctions, into the luminous pathway of truth, leading into & giving Entrance unto the ports, Citties & pallaces of wisdom & true science, & thence us partakers of Indefinible Knowledge; without whose Angellicall guide and spirituall conduct, blessed Assistance & benevolent advertisements, it is very difficult if not impossible for us or any Mortall on Earth to finde or attaine or to be esteemed worthy, of Entrance into such Mistery, wherefore wee humbly request you to aide [us] by your great [sacred] & Celestiall ministring [instruc]tion, in the given [order] [and] [station] [or] [the] [Dominations] [and] [ministers] [for] [this] [hour], [this] [occasion], [and] [this] [our] vocall, desiring & office acting, in the sixth [heaven], mansion [or] spheare of the planet [or] star, called Jupiter; [wherefore] by the order or Hierarchy, [that] is called [to] [illegible] principally Lord & Roder [fulfily] his [ministeriall] [obedience] [and] [Commands] in his Divine Dispensations instantly, [for] [the] [here] [beeding] request you all to be present [assist], [pray] & minister in this [our] office.

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

132

Imperiall great, signall, & Divine name of the most high God &c. And this numerall attributed, *[illegible]* yt is by the power, Efficacy & Vertue thereof, wee his servants of the same greate God, And by the strength & force of our faith hope in him, for Divine Assistance, Grace & mercy, herein do Earnestly Request, humbly fully invoke, & confidently Moody ye & all ye forth, to Visibly Appeare and shew before us, in this C:S: or G:R: or otherwise thereout here before us as

it shall please God, is given to ye so to doe, & likewise then visibly now aforegoing signe of yr Appearance, ye servants of *[Lord]* Sachiel or Zadkiel & Zedekiel &c. And all others the Celestiall ministring Angells, or Mediums of Divine Grace & Light from the superior to the inferior, Resideing serving & officiateing in the Order of *[communications &c.] [or] [mystery] [how] [ministry] [proceed]* to perfection, in this houre of the signe *[Leo], [Jupiter]* &c., *[humbly] [shew] [and] [direct] [them], [or] [by] [blessedly] [the] [sacred] [ministries] [in] [this] [sign]* & *[light] [illegible] [illegible] [illegible]* those of *[God] [to] [great]* & *[Appointed] mo [their] [illegible]* &c (herein graunted by wisdom, helped Aid to Assist us both at instants *[illegible] [illegible]* wee shall here att. *[be] [yt]*, & call yd forth to visible Appearance of your Assistance, in what soever truth, or subject Matter or thing

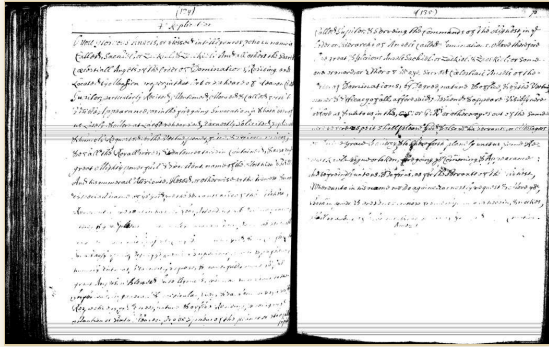
[folio derecho]

(135)

69

or thing Appertaineing thereunto, in all wisdom & true science, both Celestiall Arte & terrestiall &c: that shall be necessary for us; & also as any other innocent Creature, shall duly & properly Require, to ye Advancement & setting forth of Gods Glory, & the Improvement of our Memory, senses & benefitts, eternall knowledge or some materiall estate, & Conditions, whereby or wee may arise in all such Matters of things whatsoever; Is; that shall be necessary for us to know & Enjoy, doth beyond what wee are able to aske or thinke, we the Almighty giver of all good gifts, shall in his bounteous paternal Mercy be graciously pleased thereby to give us to Reweale & shew forth unto us otherwise to bestow upon us, his great singular Blesseds in folligneous Sacred, or Zadkiel, & Zedekiel, And all others ye Celestiall Angells of this Order of Dominations, Mediums of Divine Grace & Glory *[illegible] [illegible] [illegible] [illegible]* given to us the true *[light] [and] [guide] [in] [whatsoever] [things] [may]* by his *[mercy] [and] [assistance] [illegible]* of God &c. *[And] [illegible]* unto a Vision of those great mysterious works for the *[advancement]* of the most high God, *[manifested]* unto us *[according] [to]* his Divine will in persons & substances, *[and] [materiall] [or] [some] [theorem]*, & the praise of ye great *[God] [in] [illegible] [creatures]*.

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

(134)

4th Kipli [illegible]

You glorious Angells, or blessed intelligences, who in names Called Sachiel, or Zadkiel & Zedekiel, And all others the Sacred Celestiall Angells of the Order of Dominations, Residing and Located by classion respective in that sort or spheare of Heaven called Jupiter, particularly Recited, Mentioned, called &c (all & with visible

Appearance, as in the foregoing Invocation is & hath beene [line obscured by microfilm band] Earnestly Solicited, [supplicated] & humbly Requested by the Vertue power force & efficacy of all the Royall words, Sentences herein contained, have very great mighty powerfull Excellent name of the most high God &c. And his numerall Attributed, blessed, or otherwise, in his [word] Episcopall name of Jupiter, in the dominations of the Celestiall [lineas inferiores muy desvaídas e ilegibles] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Angells, as to [divers] [persons], [powers] [and] [influences] [illegible] [illegible]

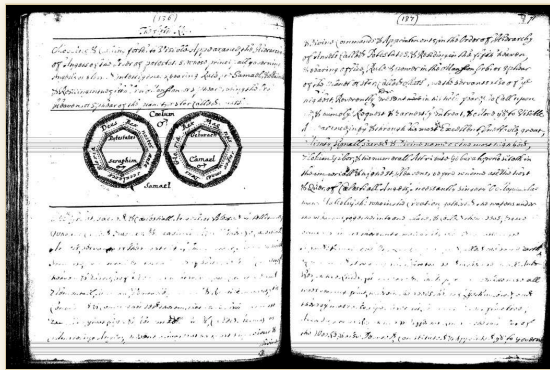
[folio derecho]

(135)

70

Called Jupiter, & serveing the Commands of the Highest, in ye order or Hierarchie of Angells called Dominations; Also through the great & glorious Angell Sachiel, or Zadkiel, & Zedekiel, or some one immediate other of his or ye Sacred Celestiall Angells of the order of Dominations, by degree nature & office to be the blessed meanes & efficacy of all afforesaid, Induend to appeare visibly now before us & unto us in this, C:S: or G:R: or otherwise out of the same [line obscured by microfilm band] as it shall please God & also ye his servants, or messagers of Grace, is hereby to shew forth plaine & unto us signes [that] when with Figure or token, foregoing ye comeing & Appearance that to [rend] unto us, & Do for us, as for the servant of the highest, Whereunto in his name wee do againe earnestly request &c how you downe in words & [deeds] [manifest] [your] [intentions] & other [lineas inferiores muy desvaídas e ilegibles] [illegible] [illegible] Amen.

MANUSCRIPT



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TRANSCRIPTION *ENGLISH (17TH C.)*

(156)

[The 5th [illegible]]

Cho*[i]*rs & Orders forth, to Visible Appearance, the Hierarchy of Angels of the Order of potestates, whose prince all good min- *[strels]* or bless*[ed]* Intelligences; bearing Rule in Samael, & *[Malahim]* & Reigning in the 5th *[Mansion]* or *[sphere]*, bearing Rule in the 5th Heaven, or Sphere of the name by us so Called. *[illegible]*

[figura: dos sellos circulares magicos. Sobre ambos aparece la palabra 'Coelum' y el signo masculino o de Marte; debajo, centrado entre los

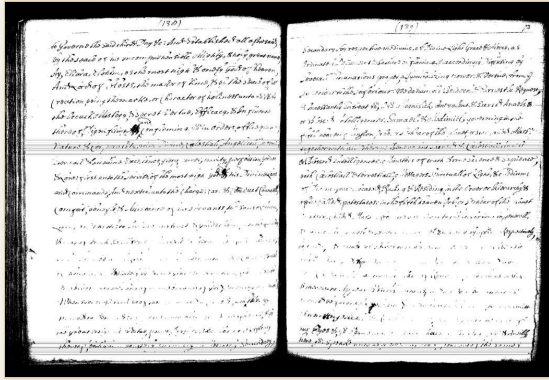
sellos, 'Samael'. El sello izquierdo tiene doble circulo exterior y un heptagono interior; en el interior se leen 'Potestates', 'seraphim' y un signo masculino. En el anillo exterior se distinguen 'Deus', 'Rex' y otros nombres o letras parcialmente ilegibles alrededor del borde. El sello derecho es semejante, con doble circulo exterior y heptagono interior; en el interior se leen 'Geburah', 'Camael' y un signo masculino. En el anillo exterior se distinguen 'Rex', 'Mag', 'Gloria', 'Agnus' y otros caracteres parcialmente ilegibles.]

[illegible]

(137)

Divine Commands & Appointments, in the Order of Hierarchy of Angels (called Potestates, & Residing in the fifth heaven, & bearing office, Rule & power in the Mansion, orb, or sphere of the planet or star, called Mars, and the servants also of ye high est, Reverendly Resident in his holy fear; so Call upon *[and]* humbly Request & earnestly entreat, &c who yd to Visible Appearance by & through his most Excellent, Glorious great, Mighty, Signall, Sacred & Divine name of the most high god, Tolion, Ibor, & his numerall Attributes who governeth in the imperiall & highest Heavens, to good vinion all the host & Quire, of Celestial Angels, incessantly singing O *[illegible]* *[illegible]*

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

(130)

to governe the said third Day &c: And Establish & all aforesaid, by the said or his uncomprehensible Mighty, by their great names, Ay, Elbora, Elohim, oS the most high & onely God of heaven, And Lord of Hosts, the maker of time, & of the dayes of its Creation, being the maker, or (the rector of holines unto us) & by the circuit, Ministry, & secret [illegible], Efficacy, & Influence thereof, Signifying and confirming, in order, office, nature, degree dignity with Divine

Celestiall Angell [illegible] Eternal Triune Excellency, glory, power, purity, perfection, goodnes & condescending forth unto the duties, of the most high God his Commands and commandeth his mercyes unto the Charge; for the Effectuall Counsel (or importunity) of his servants as here is [illegible] ye power given, [lineas muy desvaídas e ilegibles] [illegible] [illegible] [illegible] [illegible] [illegible] [linea inferior atravesada por banda de microfilm, casi illegible]

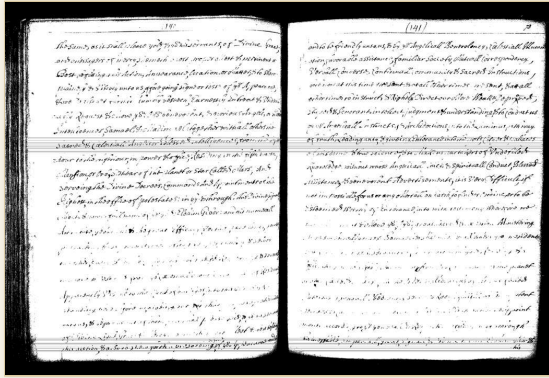
[folio derecho]

(131)

73

Secondary, by resident mediuns, or Divine Light Grace & Mercy, as mediate immediatly, Certaine, proving, according, differing by severall narrations made, demonstrating power, & Vertue, arising in action to the respective or Wedo minis or [Sabaders] in majestic Request, of necessarily intreat yd, in ye, request, benediction, & service of Anaels or Bless. intelligences, Camael, &c Udiniel, your neighbours of thn heaven, where [be], or thier of the fifth order, when called Mars, together with all those other Divine Servants &c (Celestiall Angells) or blessed intelligences, or Ministers of such [braved] Services & dignities both Celestiall & terrestriall, or Messagers Virtually of Light &c mediuns of Mercyes, Coelum, Ruah, & Residing in the Order or Hierarchy of Angells, Potestates, in the fifth heaven, orb, or Sphere of the same [lineas inferiores muy desvaídas e ilegibles] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [linea inferior atravesada por banda de microfilm, casi illegible]

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

(140)

the same, as it shall please yo:r of his determinats, of Divine Grace, and messagers of mercy; immediate most ready & apt & without Bestowing, his Action, Appearance, location, or dilatorily to shew plainly & Visibly unto us a foregoing signe or test of yd Appearance, there [illegible] with a [illegible] obedience, Earnestly Intreat & humbly and by Request therefore ye aforesaid [illegible], glorious strength, or other Intelligences, Samael, his [illegible] & together with

all others the sacred & Celestiall [illegible] bless & intelligences, servants [illegible] power to the effusion, in power & office; [illegible] in the fifth heaven, mansion, or orb, thoaro of the planet or star called Mars; And serving the Divine decrees, commands and Appointments of the highest, in the office of potestates; in or through this [illegible] originall [lineas muy desvaídas e ilegibles] [illegible] [illegible] [illegible] [illegible] [linea inferior atravesada por banda de microfilm, casi ilegible] this action &c so to shew forth a wisdom of yd [illegible] and [illegible]

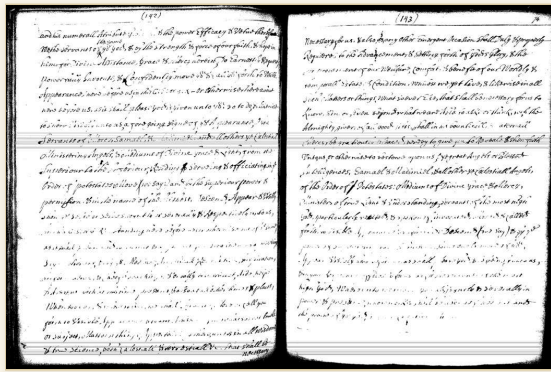
[folio derecho]

(141)

73

and so be friendly unto us, & by yo:r Angelicall Benevolency, celestiall Illumi- nation, favorable assistance, familiar Society, Mutuall Correspondency, Verball Converse, Continuall Community & Sacred Instructions set vouch this time present, & at all other times present, that all other times to instruct, & Rightly Direct our Minds weak of purpose, Staines & Ignorant intellect, judgments, understandings to conduct us in Astragical practices, & instructions; into the Luminous pathway of truth, leading into Wisdom, information in the most excellent wisdom & true science of to what the natures, actions of [illegible] knowledge without whose Angelicall, in aid, & spirituall Conduct, blessed Assistance & benevolent Advertisements, it is very difficult, if not impossible, for us or any mortall on earth, to find or ob- taine any sensory or entrance into with testimony wherefore we [lineas muy desvaídas e ilegibles] [illegible] [illegible] [illegible] [illegible] [illegible] [linea inferior atravesada por banda de microfilm, casi ilegible]

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

(142)

and his numerall Attribute *[illegible]* & the power Efficacy & Vertue thereof the same Wch we serve us of yd God, & by the strength & force of our faith, & hope in him for Divine Assistance, Grace & Mercy therein, To Earnestly Request powerfully Invoke, & Confidently move yd & all yd forth to Visible Appearance, now before us in this C: or G: X - or otherwise thereabout here before us, as it shall please god, is given unto us, so to do, & likewise to shew

Visibly unto us, a foregoing signe or test of Appearance, you Servants of Enoch, Samael, his blessed & undoubted Celestiall Ministring Angels, Guardians of Divine grace & Light, from the Superior to the Inferiour, residing & serveing & officiating in the order of potestates; allow of us say: and by the superiour power & permission, & in the name of the highest, Ioscon, & Aspar & Elithi, then ye *[illegible]* according to order and by the superior *[illegible]* unto us, *[illegible]* *[illegible]* *[illegible]* say *[illegible]* wch are *[illegible]* by this, the present Action, Invocation, prayer *[illegible]* now made, & so well you consent, then higher *[illegible]* with us and joined under, or by the aforesaid order *[illegible]* Where ever, *[illegible]* and make *[illegible]* to you (all you forth to Visible *[illegible]* or dispose, Matters in their *[illegible]* and conduct us in all Wisdome, *[linea inferior atravesada por banda de microfilm]* of true Science, both Liberall Wisdome & that shall be that shall be necessary

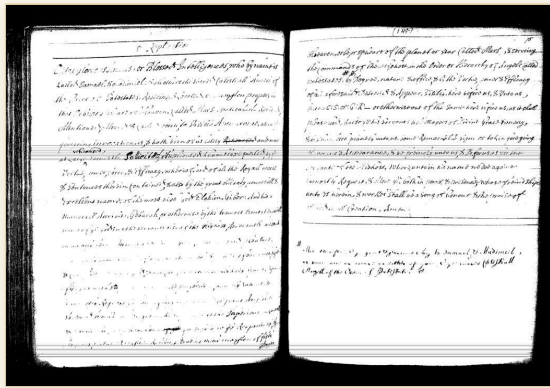
[folio derecho]

(143)

74

Necessary for us, & also, as any other emergent Occasion shall duly & properly Require, to the Advancement, & setting forth of Gods Glory, & the improving our Welfare, Comfort, & benefit of our Worldly & temporall Estate, Condition, wherein we yet live, & likewise in all such matters or things, whatsoever &c. so, that shall be necessary for us to know, here on, even beyond what we are Able to Ask or think, wch the Almighty giver, of all good gifts, shall in his bountifull *[illegible]* eternall Mercy, be graciously pleased, thereby to give you to Reveale & shew forth unto us, or otherwise to bestow upon us, ye great Angels or blessed Intelligences, Samael Meladiniel, Balloth & ye Celestiall Angels, of the Order of Potestates: Mediums of Divine grace & Mercy, Ministers of true Light & understanding, servants of the most high God, particularly related to, joyned, & concerned in office &c (all at forth, visible by name and natures, before us, say to ye) *[illegible]* *[illegible]* so that in all *[illegible]* ordained, be you to appear unto us, through his *[illegible]* gifts and *[illegible]* in presentment of this most high God, wch now unto us may be sufficiently & decently in power & speciall *[illegible]* the power of ye *[illegible]*

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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

5. Replicatio

[illegible] your [illegible] servants, or Blessed Intelligences, who by names called Samael, Boradinieł: with others the sacred Celestial Angels of the order of Potestates, residing, &c. as before &c. [illegible] properly in that region or mansion, called Mars; particularly related, Mentioned, &c. Above say [illegible] to Visible Appearance, as in ye foregoing invocations, hath been of us duly [illegible] and most earnestly Requested, Solicited, supplicated & humbly requested by us

at any reasonable [illegible] vertue, power, force, & Efficacy, whereof, and of all the Royall words & sentences therein contained, & also by the great mighty, powerfull & Excellent name, of the most high god Elohim, Gibor: And his Numerall Attribute, Geburah, or otherwise by the truest & most essentiall power of ye god, in whose servants [illegible] of the Highest, from with instant [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [lineas inferiores muy desvanecidas e illegibles; una banda de microfilm atraviesa el borde inferior]

[folio derecho]

(145)

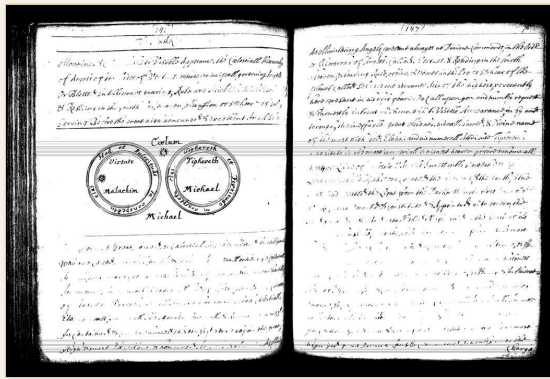
75

Heaven, orb or spheare of the planet or star called Mars; & serveing the commands of the Highest, in the Order or Hierarchy of Angels called Potestates, by Degree, nature & office, & by the divine power & Efficacy of all aforesaid Decent & proper Titles, here before us, & unto us in this C: S: or G: R -- or otherwise out of the same here before us, as it shall please god, & also by his servants or Messagers of Divine Grace & mercy, to shew forth plainly unto us, some Remarkable signe or token foregoing to come & Appearance, & to primarily unto us, & before us, as well servants of the Highest, whereunto in his name & word againe & Earnestly Request, & move ye, both in power & ministering whose friendship unto us herein, & worke shall be a song of honour & the praise of him, & his Creation, Amen.

#

The [illegible] of [illegible] governed by Samael & Madimiel, or [illegible] in either of [illegible] as you [illegible] [as] Eighth (Angel of the Order of Potestates. 4

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

14.

7: [illegible]

[illegible] therefore [illegible] to Visible Appearance, the Celestial Hierarchy of Angels of the order of Virtues: whose prince [illegible] principally governing Angell or Blessed Intelligence bearing, Rule and office in the order & Residing in the fourth Mansion, Mansion, or Spheare of Sol, serveing God, and the great high honour & Excellent [illegible]

[figura: dos sellos circulares trazados a mano, formados por dobles anillos concentricos. Sobre ambos esta escrito 'Coelum' y debajo, centrado, 'Michael'; entre los dos circulos hay un pequeno signo solar radiado. En el sello izquierdo se lee en el campo interior 'Virtue' y 'Malachim', con un pequeno signo solar radiado a la izquierda; en el anillo exterior se distinguen 'Hod et pulcritudo in conspectu eius'. En el sello derecho se lee en el campo interior 'Tiphereth' y 'Michael'; en el anillo exterior se distingue 'Tiphereth et fortitudo in conspectu eius'.]

[illegible] great, and [illegible] [illegible] most high god [illegible] Who are [illegible] Malachim, or [illegible] [lineas muy desvanecidas e illegibles] [illegible] [illegible] [illegible] [illegible] [linea inferior atravesada por bandas de microfilm, casi illegible: High heaven [illegible] Excellent [illegible]]

[folio derecho]

(147)

As Ministring Angels present alwayes at Divine Commands, in the order or Hierarchy of Angels called Virtues, & Resideing in the fourth Mansion, & bearing Rule, office, & power, in the Orb or Spheare of the planet called Sol; and servants also of the highest, reverently here present in his holy feare: To all upon you and humbly request & Earnestly intreat you by and in to Visible Appearance in by and through, this ineffable great mighty, signall, sacred, & divine name of the most high god Elohai, and his numerall Attribute Tiphereth, to shew in the most true reall & honest manner, beyond whom all [illegible] [illegible] Best [illegible] the unsensible & [illegible] [illegible] this [illegible] the [illegible] as [illegible] waters & the Light from the [illegible] first [illegible] [illegible] on it hence & suppose to [illegible] to governe the [illegible] that the [illegible] of this [lineas restantes muy desvanecidas e illegibles]

TRANSCRIPTION *ENGLISH (17TH C.)*

(148)

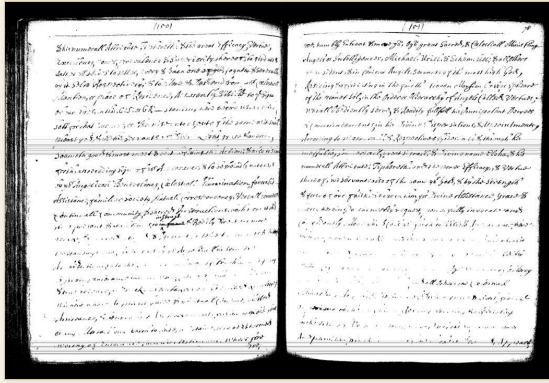
tharrie, care & Conduct, Councell, Comfort, benefit & Assistance as
his Servants the sons of men, living on Earth: to instruct & guide
them into the knowledg & feare of his holy name; & in respect thereof
that such Especiall sacred & divine *[illegible]* from this holy & blessed
unto us poore sinners, & daily of true repentance by Divine Grace,
remission of our sins & Salvation both *[illegible]* and *[illegible]* and
also by his Earthly, Divine *[illegible]* to shew *[illegible]* of the

wonderfull [*linea atravesada por bandas horizontales de microfilm; sin figura*] grant that it [*illegible*] by the great & [*illegible*] of him, on that, Excellency, & Efficacy thereof, both immediatly, primarily and directly serveing our necessities and us [*illegible*] high herein, as [*illegible*] the abundant & most [*illegible*] favouring & free [*illegible*] [*illegible*] [*illegible*] [*illegible*] [*illegible*] [*illegible*] [*illegible*] [*illegible*] [*illegible*] [*illegible*] [*lineas inferiores muy desvanecidas e illegibles*] [*linea inferior atravesada por bandas de microfilm: say*] [*illegible*] C: S: or G: R: [*illegible*] in the fourth Heaven]

(149)

noe, or to parte of the names called &c, from the superior to the inferiour, in generall & particular; jointly & severally, Every &
all, one by office & degree respective: to conjure you with all Powers together, in some condition or ord, as it shall please god, &
by divine permission, to shew & Assume from your Celestiall Mansion or face of Residence, into this C:S: or G:R: in & to us to
the ward as aforesaid, or [illegible] without all [illegible] & Terror affrightment, & through the [illegible] to present a true and
[illegible] [*linea atravesada por bandas horizontales de microfilm; sin figura*] present men [illegible] if [illegible] you that
[illegible] hearing of & relation unto us; or otherwise by vertue of the same, as it shall please god & you his servants of Divine
grace & mercy, &c. oblige or [illegible] love, gen. both most true no [illegible] or diferent or in dischary his Actions, or the
[illegible] or his, or us latter, who interpiously & willingly [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [*lineas inferiores muy desvanecidas e ilegibles*] [*linea inferior atravesada por bandas de microfilm:* [illegible]
liberty & love, will [illegible] of [illegible] you [illegible]/]

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

(150)

This numerall Attribute Tiphereth; & this great Efficacy, Vertue, Excellency, power, moderation & superiority thereof; to give us & faith by vertue to gather, every & Each one of you, joyntly & Severally, by it selfe Respectively, & so love & descend from all Celestiall Mansion, or place of Residence, Immediately visible to our sight or the [illegible], in this C:S or G:R: standing fixed before us in this Softforth at our [illegible] for the use benefit & [illegible] of this

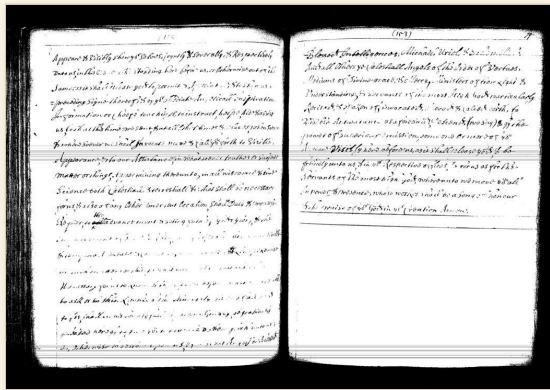
sacred [illegible] [linea atravesada por bandas horizontales de microfilm; sin figura] [illegible] beseech you by this [illegible] servants [illegible] [faith] [illegible] as [before] Soome the good & most [illegible] [illegible] by this [illegible] [efficacy] & also to shew forth, exceeding [illegible] of [our] [mercies] & so we [illegible] unto us, & [in] Angelicall Benedictions, Celestiall Illuminatione, favourable Assistance, familiar society, mutuall (Correspondence, Verball Converse & continually Community, & thereby the Instructions, both on with [us] [present] & [at] the [poor] [fare] (for daily [illegible] [illegible] [illegible] [illegible] [lineas inferiores muy desvanecidas e ilegibles] [linea inferior atravesada por bandas de microfilm: Memory of Existence [illegible] in the fourth heaven as [aforesaid])

[folio derecho]

(151)

wch, humbly intreat & most agd, by the great Sacred, & Celestiall Ministring Angels or Intelligences, Michael, Uriel, & Schimiel, & all others [presented] or their superior Angels, Servants of the most high God, Resideing & officiating in the fourth heaven Mansion (or Orb or Sphere of the name of Sol, in the Order or Hierarchy of Angels (called, Vertues, who all Obediently serve, & readily fulfill his Omnipotent Decrees & Commandements, in his Divine Dispensations, & Appointments, According to yr administrations & Respective offices, in it, & through his [linea atravesada por bandas horizontales de microfilm; sin figura] ineffable, [prime], great signat, & divine name Eloha, & his numerall Attribute, Tiphereth, and the wonder Efficacy, & Vertue thereof, now servants also of the same yo God, & by the strength & force of our faith; Stoweing for Divine Assistance, grace & [mercy], herein; do earnestly request, yous fully invoke and [conjure] [them] & so, Specially [push] to [illude] [illegible] [there] [illegible] [illegible] [illegible] [lineas inferiores muy desvanecidas e ilegibles] & all others, moe (or divine [illegible] [illegible] to [illegible] [sins] [pro] [illegible] [illegible]

MANUSCRIPT



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TRANSCRIPTION *ENGLISH (17TH C.)*

[*folio izquierdo*]

(152)

Apppeare & visibly shew ye Selves, joyntly & Severally, & Respectively unto us in this C:S: or G:R: standing here before us, or otherwise out of the same, as it shall please god to permit & appoint, & Station us =speedily, signe thereof is by ye Divine An, Artificiall Inspiration. Information or (those) touchings to instruct, helpe Aide & Assist us both in this kinde present, & at all other times & places whensoever & wheresoever we that Invoke now & at all & forth to Visible [*linea*

atravesada por bandas horizontales de microfilm; sin figura] Appearance & to our Assistance in whatsoever further subject Matter or things, that are thereunto; in all necessary & true Science & Celestiall; & that shall be necessary for us & also of any Other Emergent Occasion, shall Daily & monethly Require, to the advancement & setting forth of god & your & the [*illegible*] [*illegible*] [*varias lineas inferiores muy desvanecidas e illegibles*] O, Intermission to adore [*illegible*] as by [*illegible*] in beloved

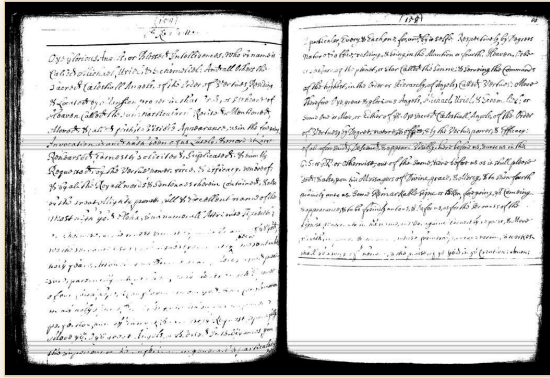
[*folio derecho*]

(153)

71

Blessed Intelligences; [*illegible*], Uriel, & [*illegible*] And all Others yt Celestiall Angells of the Order of Vertues, Mediums of Divine grace, & Celery, Ministers of true Light & Understanding, & Servants of the most High god, particularly Recited, & now by us invocated, moved & called forth, to visible Appearance as aforesaid, & assistance; hereby & by the power of Superior mission, some one or more of you [*linea atravesada por bandas horizontales de microfilm; sin figura*] And Visibly here before us, as it shall please god & be friendly unto us & in yr Respective offices, & for us as for the Servants of the most high god, without to remove you all in power & presence, who is worker & will be a song of honour both praise of ye god in yr Creation Amen.

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

(154)

O ye glorious the is, or Blessed Intelligences, who by name is Called Oliel, Uriel, & Schomiel: And all Others the Sacred Celestiall Angells, of the Order of Vertues, Residing & Located by yor mansion proper in this [illegible] [illegible] of Heaven (called the [illegible] particular: Rexiel, & Monhondod, Moreod, &c all of which visible Appearance, is in the foregoing Invocation, is and hath been of us lately, & more at large Rehearsed, Earnestly Solicited, Supplicated, & humbly

Requested, by the Vertue power, force, & efficacy, whereof & by all the Royall words & Sentences therein contained, & also by the great & mighty power, all & excellent names of the most high god & Elohim, therein named all Attrieved [illegible] [illegible] [varias lineas muy desvanecidas e illegibles] Move you, by divine power, &c. arise & in behalfe us from the superior to this inferior or [illegible] by particular

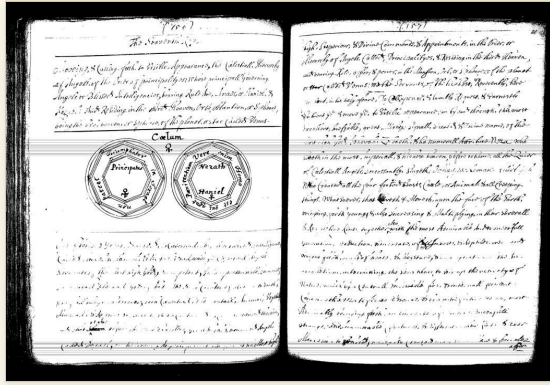
[folio derecho]

(155)

00

particular, Every & Each one, for, and by it selfe Respectively by Degrees nature or office, residing, & being in the Mansion or fourth Heaven, or the orbicular of the planet, or star called the sonne: & showing the Commands of the highest, in the Order or Hierarchy, of Angels, Called Vertues; Move therefore O ye great & glorious Angels, Michael, Uriel, & Sens...iel; or some one or More, or Either of you, ye Sacred Celestiall Angells, of the Order of Vertues; by Degree, nature & office, & by the Vertue, power, & Efficacy of all aforesaid Defences, to appeare Visibly here before us, & unto us in this C:S: or G:R: or otherwise out of the same, here before us as it shall please god: & also, you his Messagers of Divine grace, & Celery, & to shew forth plainly unto us some Remarkable signe or token foregoing, of Coming & appearance to be friendly unto us, & to us, as for the Servants of the Highest, [illegible] in his name, or Do, require Carnally request, & Move you forth, [illegible] [illegible] powers, princely, [illegible], wonders. [illegible] [lineas inferiores muy desvanecidas e illegibles]

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

(156)

The Sacredntia .S.

Ordering, & Calling forth to Visible Appearance, the Celestiall Hierarchy of Angels, of the order of principalities; Whose principall Governing Angels or Blessed Intelligences, bearing Rule And, - Inadius or Haniel & Hagiel: And Residing in the third Heaven, Orbe, Mansion, or Sphaere being the Orb, heaven, or Sphaere, of the planet, or star called Venus.

[figura: dos sellos circulares trazados bajo el rotulo 'Cælum', con el signo astronomico de Venus entre ambos. El sello izquierdo contiene varios círculos concéntricos, un polígono/heptágono doble y en el centro el nombre 'Principatus'; en el borde interior se leen parcialmente nombres como 'Gavem', 'Habor', 'Hacel', 'Non', y otros trazos no seguros, con símbolo de Venus en la parte inferior. El sello derecho es semejante, con círculos concéntricos y polígono/heptágono; en el centro se leen 'Nezath' y 'Haniel', con símbolo de Venus, y en el borde interior se distinguen parcialmente 'Ver', 'nim', 'Horio', 'Penitram', 'Hob', 'mb', 'zsd', además de otros caracteres no seguros.]

[lineas inferiores muy desvanecidas e ilegibles; se distinguen fragmentos como] [illegible] ye [illegible] Sacred & Celestiall [illegible] [illegible] [illegible] of the [illegible] [illegible] by [illegible] and [illegible] [illegible] the most high God, [illegible] visible [illegible] [illegible] and Elohim & God, that the [illegible] [illegible] glorious [illegible] from [illegible] [illegible] [illegible] Angels [illegible]

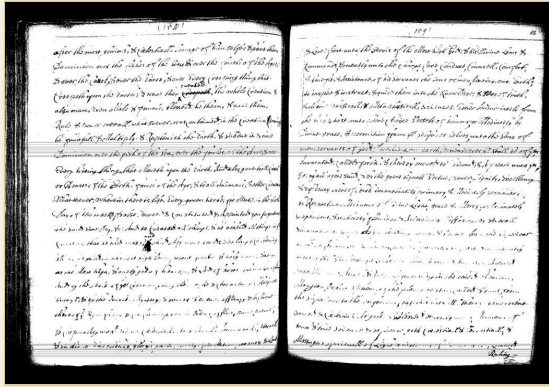
[folio derecho]

(157)

01

High, Superior, & Divine Commands, & Appointments, in the Order, or Hierarchy, of Angels, Called, Principalities, & Residing in the third Heaven, And bearing Rule, office, & power, in the Mansion, Orb, or Sphaere, of the planet or star (called) Venus: Move the Servants, of the Highest, Reverently, here in tent, in his holy feare, To Apparence, & humbly Request, & Earnestly Intreat ye & move you, to visible appearance, in by and through, this most Excellent, Ineffable, great, mighty, Signall, Sacred & Divine name, of the most high God, Jehovah, Sabaoth, whose numerall Attribute No is ono within the most, Imperiall & highest heaven before whom all the Quire of Celestiall Angels, incessantly singeth; Omaliel &c amen. And of him who Created all the four footed beasts, Cattle, or Animals & all Creeping things, Whatsoever, that Creepeth & Moveth, upon the face of the Earth; bringing forth young, & also increasing & Multiplying, in their severall & Respective kinds, together with the most Admirable, wonderfull generation, production, termination, of Infinit, corruptible, and all Living [or Life] things, in vegetable, Animal, or Mineral [illegible] whereof [illegible] [illegible] of [illegible] [illegible] [illegible] emanation, abounding, the divers heads, to [illegible] the victory of Nature, which by a Centrall, Invisible fire, twists, and permeat Cometh that those figures & Bodies, & bringeth in their movement, most Admirably ordering forth, and [illegible] [illegible] [illegible] [lineas inferiores desvanecidas e ilegibles]

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

(158)

after the most glorious, & Celestiall Image of him selfe, & gave them Dominion over the fishes of the Sea, & over the fowles of the Ayre, & over the Cattle, & over the Earth, & over Every creeping thing that creepeth upon the Earth; & when thou created, the whole Creation & also man, even allad & formed; blessed he them, & gave them, Rule & power over all, whatsoever was contained in the Creation saying be fruitfull, & Multiply & Replenish the Earth, & subdue it, & have

Dominion over the fish of the Sea, over the fowles, of the Ayre, & over Every living thing, that Moveth upon the Earth, And also gave to all [cattle] or Beasts of the Earth; fowls of the Ayre, & to all Animall, & other [creature] Whatsoever, wherein there is life, Every green herbe, for Meat, in the sixth Day of the worke; & also, decreed, & constituted, & Appointed you to governe the said sixth day, & And he Created all things, & he ordered all things, in [it] [linea muy desvanecida] that he had made, and they was you [be] [illegible] [illegible] night [illegible] was perfect & holy [illegible] Said [he] as the most high, & onely god [illegible] & Lord of hosts [illegible] [illegible] by the [due] of god [creatour] [illegible] [characters] [illegible] [illegible] by this Secret Mystery, & divine [illegible] thou art officers of the powers thereof, by [illegible] ye are [illegible] [of fire] [illegible] office, names, natured, [of spirituality with] [illegible] Celestiall, [terrestriall], [solar] [infernall], Elementall, [illegible] of divine decree [illegible] glory, power, mighty, [potency] of heaven powers [which]

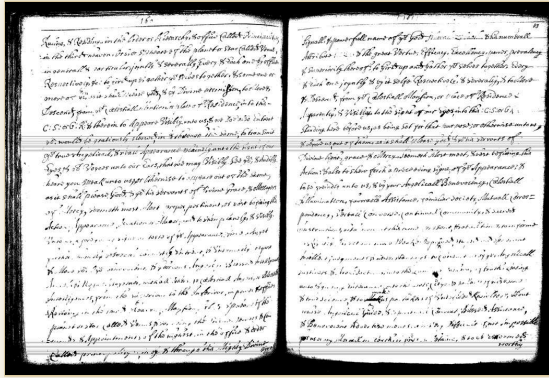
[folio derecho]

(159)

02

Now, first unto the Servis of the Most high God, & his Divine Laws & Commands, directly unto the charge, Care, Conduct, Councill, Comfort, Convert, & Assistance, of his servants the sons of men, living one Earth; to inspire & instruct, & guide them into the Knowledge, & Way of truth, both in Physicall, & Metaphysicall, sciences, Either Immediately from the high host, unto whose blessed Vessels of honor or Mediately by divine grace, & permission from yd selfe, or selves, unto the sons of men, servants of god, dwelling on Earth, And whereof ye shall be of the Invocated, Called forth, & thereby moved to descend, & it inward unto us, ye shall expound said, & by the great signall Virtue, power, signify, Directiones & efficacy thereof, both immediately primary, & Mediately secondary, by Remotion, Velicans or divine Light, grace & Mercy, as Primarily superior, & so thereby from us, & secondarily inferiors or severall [minister]s, by us [to] [govern] [conserve] [protect] [illegible] [aid] [direction] [illegible] [by] [illegible] office in names & nature, either in [life] [science] [illegible] the truth, & [that] [we] [may] know [them] Magistrats, [Princes], Judges, or the [places] [or] [therein] called Thrones, from the highest, to the superior, together with all their obedient [linea desvanecida] Sacred, & Celestiall [Signes], [wisdom] & mercys [illegible] [humane] [of] them & their [decrees] & appointments, both [celestiall], terrestriall, & Allmighty, spirituell of Light, wisdom [illegible] [sacred] Ruling

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

(160)

Ruling, & Residing, in the Order or Hierarchy, & office called Principallities, in the third heaven, Orb, or Sphere of this planet or star called Venus, in generall & particular, jointly & severally, Every & Each one by office Respectively, &c: to give & up & gather yd selves together, & some one or more of ye, as it hath pleased God, & of Divine permission to allow & Descend, from yd Celestiall, Mansion or place of Residence, into this -- C:S:orG:R: & therein to Appeare

Visibly, unto us, & not to hide what ye would be graciously pleased in & through the same, to transmit yd true Angelicall, & reall appearance plainly unto the sight of our Eyes, & to Voyces unto our Ears, that we may Visibly see you, & Audibly hear you speak unto us, or otherwise to appeare out of the same, as it shall please God, & yd his servants of Divine grace, & Messengers of Mercy, down with most sweet respect, pertinent, or best befitting this Action; Appearance, Action or Mansion; and to shew plainly, & visibly, unto us, a good & perfect token or test of yd Appearance; and a sign of farther friendly Assistance, in what ye hereby, & Externally, impart & shew yd communications, & gracious signes, [of] divine [protection] And to be Respects joyned, unto all things, to celebrate the [illegible] & blessed [illegible]s, from the superiour, to the Inferiour, in your [proper] offices [lineas inferiores muy desvanecidas e illegibles; se distinguen fragmentos como] [illegible] Mansion to be [spread] by the Planets or Star called Venus, [illegible] this [divine] [illegible] [illegible] Appointments of the highest, in the office & order called principallity, in & through this Almighty Divine worthy

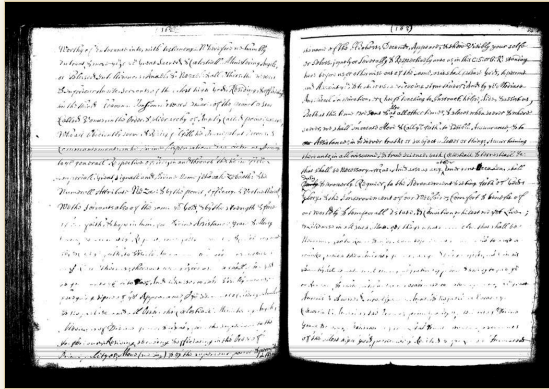
[folio derecho]

(161)

03

Signall & powerfull name of god GAD [Phaat] [Ducanta] [thar] numerall Attribute [illegible], & the great Vertue, Efficacy, Excellency, power, prevalency & superiority thereof; to give up and gather yd selves together, Every & Each one jointly & by it selfe Respectively, & severally; & to Collect & Descend, from yd Celestiall Mansion, or place of Residence & Apparently, & Visibly to the sight of our Eyes, into this C:S:orG:R: standing here before us; as being set for that purpose; or otherwise unto us, & before us out of them, as it shall please god & to his servants of Divine light, grace & Mercy, seemeth Most meet, & best befitting, this Action; & also to shew forth a true & correspondinge signe, of yr Appearance, & to be friendly unto us, & by your Angelicall Benevolency, Celestiall Illuminations, favorable Assistance, familiar society, mutuall Correspondency, Verball Converse, Continuall Community, & sacred instructions, often from time to time, & dayly that we then may know [lineas muy desvanecidas e illegibles; se distinguen fragmentos como] & the [truth] [illegible] [dew] [of] [your] [divine] [presence] [illegible] [illegible] [mortal] [or] [terrestriall] [powers] [to] [conduct] [may] [physicall] instructions & benedictions, unto the [sons] of men, [in truth], leading unto thy [grace] Externall [administrations], [to be a possession] & transcendently & to [us] & a real [test] of [yd] Intellectual Knowledge & Vertue, whose [beneficiall] Guides, & [spirituall] Conduct, blessed Assistance, & Benevolent Actions and [motions], and very Effectuall [success] & proceedings possessing Element on Earth, in power & virtue, & to us [recommend]

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

(162)

Worthy of Entrance into, with testimony: Wherefore we humbly
 intreat & move yee, o yee Great Sacred & Celestiall Ministering
 Angelles, or Blessed Intelligences, Anael, & Nogiel & all others, the
 [ministring] & superiour servants, servants of the Celest high God,
 Residing, & officiating in the third heaven, Mansion, Orb or sphere of
 the planet or star Called Venus, in the Order, & Hierarchy or Ministry
 Called principallity, Who all Obediently serve, & Raign & fulfill his

Omnipotent decrees & Commandements, in the [divine] dispensations &c. with all [illegible] to yd generall Respectively
 offices, in and through this his [ineffable] venerable, Great signall & much Divine Name Jehovah Zebaoth, This Numerall
 Attribute No 4: & by the power, Efficacy, & Vertue thereof, with the vertues also of the name of God, & by the strength & force
 of our faith, & hope in him, for Divine Assistance, Grace & Mercy [lineas inferiores muy desvanecidas e illegibles; se distinguen
 fragmentos como] [illegible] so earnestly Request you [illegible] with [illegible] [illegible] power [illegible] to Visibly [illegible]
 [illegible] shew your selves unto us, [illegible] in this [illegible] unto us to [day] in & through [illegible] [pray] [illegible] and
 signs of yd Appearance, & of yd [illegible] [illegible] & such other the Celestiall Minister [illegible] Virtuouse or Divine [power]
 [directing] us the same [illegible] to the aforesaid Residing, & ministring & officiating in the Order of Principallity as aforesaid,
 now (in xay) or by the superiour powers of [the] [illegible]

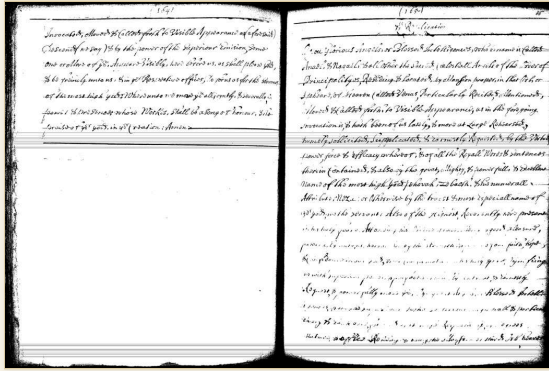
[folio derecho]

(163)

04

the name of the Highest, Descend, Appeare, & shew Visibly your selfe or selves, jointly or severally & Respectively unto us, in
 this C:S:orC:R: standing here before us, or otherwise out of the same, as it shall please God, to permit and Anciently & to his
 Divine & wise ordering sign thereof; And by yd Mediate Angelicall information, or therefore teaching to Instruct, helpe, aide, &
 assist us; Both at this time present Also & at all other times & places whensoever & wheresoever, soever, we shall invoke, Move
 & call yee forth; to Visible Appearance, & to Assistance, in whatsoever truths or subjects, matters or things, therein [relating]
 thereunto, in all wisdom, & true Sacred both Celestiall & terrestiall &c. or that shall be necessary unto us, or his servants, or by
 Immediate occasion, shall duly & sincerely Require, to the Advancement & setting forth of Gods Glory, & the improvement of
 our Welfare, Comfort & benefit of our worldly & temporall Estate, & Condition, whilst we yet live; & likewise in it such state of
 things, matters [illeg.] &c., that shall be Necessary for to [posse] them [or] our [wits] and to [use] or make, such the [same] as
 you [may] [direct] [affect] and in his beneficall [or] [actual] [operation] by you [have] to guide you [lineas inferiores muy
 desvanecidas e illegibles; se distinguen fragmentos como] [illegible] or [have] and [may] conduct us to [our] [illegible] Anxieties
 & desires & through [illegible] [respecting] [them] you Exorcise us, shewing his Divine power by ye mercy & Divine Grace &
 [mere] clemency, in what [there] [minister] [servants] of the Most high God principally [directed] & [governed] in the names
 [lineas finales cubiertas por bandas y perdida de imagen]

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

(164)

Invocation, Moved & Called forth to Visible Appearance as aforesaid)
Descend (we say) & by the power of the superiour Emission, some
one or other of yd Aeriall spirits Visibly, here before us, as shall please
God, & be friendly unto us, & in yr Respective offices, To serve as for
the honour of the most high god: Whereunto we move yd all jointly,
& severally, in power & presence, whose Works, shall be a song of
honour, & the praise of yd god, in yd creation: Amen.

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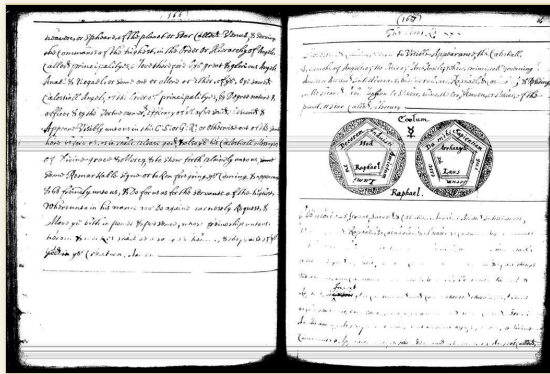
(165)

05

4th Replication

O you glorious mighty & Blessed Intelligences, who by name is called Anael, & Nogiel, & all other the sacred, Celestiall Angells
of the order of Principalities, Residing & Locating, by Mansion proper, in that Orb, or spehar, of heaven (called Venus)
Particularly Recited & Mentioned; Moved & Called forth to Visible Appearance, as in the foregoing Invocation is, & hath been
of us lately, & more at Large Rehearsed, humbly solicited, supplicated, & earnestly Requested, by the Divine power, force &
Efficacy whereof, & of all the Royall Words & sentences therein Contained, & also by the great, Mighty, & powerfull, &
Excellent name of the most high God Jehovah, Zebaoth, & his numerical Attribute No 4: or Otherwise by the truest & most
especiall name of yd God, and the rigorous Also of the highest Known unto you [illegible] in the [holly] you, [illegible] [his]
[Divine] presence, also [illegible] as aforesaid, patiently intreating heaven by yd [true] [illegible] of your faith, hope, &
[confidence] in him, yet in [illegible] and [servants] as his holy grace, upon things wch [pertaine] [illegible] [objects] [illegible] by
intreat, & earnestly Request, & move gently upon you, [illegible] Blessed Angells, it may [illegible] [ready] [illegible] further or
heaven, [illegible] all & particular dayly to [illegible] [illegible] Royall [illegible] [names] that name [illegible] [illegible] &
[illegible] Raingning in one infinite substance of these 3 to heaven

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

(166)

heaven, or sphær of the planet or star (called Venus) & Residing the
 Commands of the highest, in the Order or Hierarchy of Angells,
 (called principalities; Now therefore O ye great & glorious Angells,
 Anael & Nogiel; or some one or other of either, of ye O ye sacred
 Celestiall Angells, of the Order of principalities, by Degree nature &
 office, & by the Virtue power & Efficacy of all aforesaid, descend &
 Appear Visibly unto us in this C:S; or G:R; or otherwise out of the

same here before us, as it shall please god, & also ye his Celestiall messengers of divine grace & Mercy, & to show forth plainly
 unto us, some some Remarkable signe or token for your coming & appearance & be friendly unto us, & Do for us as for the
 Servants of the highest, Whereunto in his name we do againe earnestly Request, & Move ye both in power & presence, whose
 friendship unto us, herein & [illegible] shall be [illegible] in heaven, & the praise of yd god in yd Creation, Amen.

[resto del folio en blanco; bandas horizontales de microfilm]

[folio derecho]

(167)

06

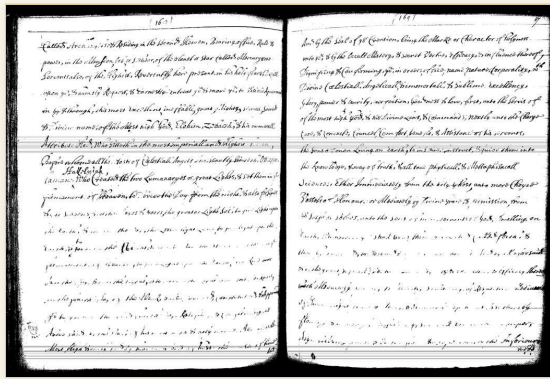
[illegible]

Invocation & Conjuraton to Visible Appearance, the Coelestiall, Hierarchie of Angells, of the Rex or Archangells; whose
 principall governing Angel or Blessed Intelligence, bearing rule, are, Raphael, & [illegible], & Residing in the second, or,
 mansion or sphear, being the Orb, heaven, or sphear, of the planet, or star (called Mercury

[figura: dos sellos circulares contiguos de Raphael/Mercury dentro de un marco rectangular. Encima de ambos se lee 'Coelum' con el
 signo astrologico de Mercury. El sello izquierdo tiene borde circular punteado, poligono interior y nombres 'Decorem', 'Induit', 'me',
 'Laus'; en el centro aparecen 'Hod', 'Raphael' y un signo de Mercury. El sello derecho tiene borde circular punteado, poligono
 interior y leyenda exterior 'Da mihi Sapientiam'; se leen ademas 'Archangeli', 'Laus', un signo de Mercury y palabras laterales
 parcialmente legibles. Bajo los sellos se lee 'Raphael'.]

O ye glorious great sacred, & Celestiall, blessed & [illegible] [illegible] Raphael, & [illegible], & [illegible] [illegible] [illegible]
 [illegible] [illegible] Amen. [illegible]

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

(166)

(called Archangells) wch Residing in the second Heaven, Bearing office, Rule & power, in the Mansions (or orbs & spears, of the planet or star called Mercury, you servants also, of the Highest, Reverently here present, in his holy fear, Do call upon ye, & humbly Request, & Earnestly intreat ye to move ye, to Visible Appearance in by & through, this most Excellent ineffable, great, mighty, divine, sacred & divine name, of the Most high God, Elabim, Zaback, & his

numerall Attribute Hod, who sitteth in the most imperiall and highest *[illegible]* before whome all the hosts of Celestiall Angells incessantly singeth, *[illegible]* Hall:lujah, Iamare: Who Created the two Luminaries or great Lights, & set them in ye firmament of Heaven, to divide the day from the night, & also for signes the or seasons, & certain dayes & yeares, the greater Light Sol, to give Light upon the Earth, & to *[illegible]* the *[illegible]* lesser light *[illegible]* to give light upon the Earth, to governe the *[illegible]* in the *[illegible]* *[illegible]* or night *[illegible]* *[illegible]* therefore *[illegible]* to *[illegible]* in *[illegible]* *[illegible]* most high, *[illegible]* who *[illegible]* us *[illegible]* unto *[illegible]* and *[illegible]* unto you, in *[illegible]* of the *[illegible]* and *[illegible]* & protection & *[illegible]* you to *[illegible]* in *[illegible]* Rate *[illegible]* no *[illegible]* all Aforesaid, or one way or other, as *[illegible]* unto *[illegible]* Adonai *[illegible]* Most High *[illegible]* ye *[illegible]* heare *[illegible]* servants of the *[illegible]*

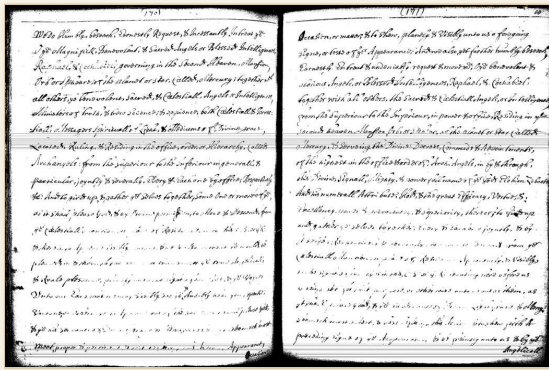
[folio derecho]

(167)

07

And by the Seal of ye Creation, being the Marke or Character of Holyness, unto ye, & by the Occult Mastery, & secret virtue, Efficacy, & influence thereof, Dignifying & Confirming, yo, in orders of fixed named nature, Corporality, wch Divine Coelestiall, Angelicall, immortall, & sublime Excellencyes, Glory, power & purity, perfection, goodness & love, first, unto the services of of the most high God, & his divine Laws, & Commands; next, unto the Charge care, & Concernes, Councell, Comfort, benefit, & Assistance of his servants, the Sons of men Living on Earth, to me us, instruct, & guide them into the knowledge, & way of truth, & all true physicall, & metaphysicall Sciences; Either Immediately from the holy ghost unto more Choised vessels of Honour; or Mediatly, as divine grace, & permission, from the *[illegible]* in others, unto the sons of men, servants of God, dwelling on Earth, through *[illegible]* shall be, & then *[illegible]* *[illegible]* Exhort, & then *[illegible]* to Receive ye *[illegible]* now *[illegible]* as aforesaid with Allowance *[illegible]* to *[illegible]* by him, for divine *[illegible]* Mediation of *[illegible]* and *[illegible]* to *[illegible]* and manner *[illegible]* of *[illegible]* direction by *[illegible]* *[illegible]* spirits *[illegible]* *[illegible]* it is *[illegible]* Aty, which *[illegible]* of it *[illegible]* this glorious word

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

(170)

Wee do Humbly, beseech, Earnestly Request, & Incessantly Intreat yd
I ye Magnifick, Benevolent, & Sacred Angells or Blessed Intelligences,
Raphael & Cochabiel, governing in the Second Heaven, Mansion,
Orb or sphear, or the planet or star, called Mercury; together wth all
others, yo Benevolent, Sacred, & Celestiall, Angells or Intelligences
Ministers of Truth, & true Science, & sapience, both Celestiall &
terres- triall, Messagers spirituall of Light, & Mediums of Divine

grace, Locaters, Ruling, & Residing in the office, order, or Hierarchy, called Archangells: from the superior to the inferior in
generally & particular, joynly & severally, Every & Each one by office Respectively &c: And to give up, & gather yd selves
together, some one or more of yo as it shall please God, & or Divine permission, to show & Demonstrate, from yd Celestiall
[illegible] as is Reside [illegible] to his [illegible] to heretofore by [illegible] reality [illegible] to [illegible] most yd humble
petitioners, & sheweth unto us [illegible] yd true specialty of Angels [illegible] [illegible] light [illegible] unto yo [illegible]
Divine our Earnest [illegible] ye to shew [illegible] yd Humble [illegible] Mercury, unto us by [illegible] and no [illegible] first
God, & yd is done [illegible] as [illegible] [illegible] ye may [illegible] & done, wth most Most proper & pertinent to our
occasions, here in Apparance [illegible]

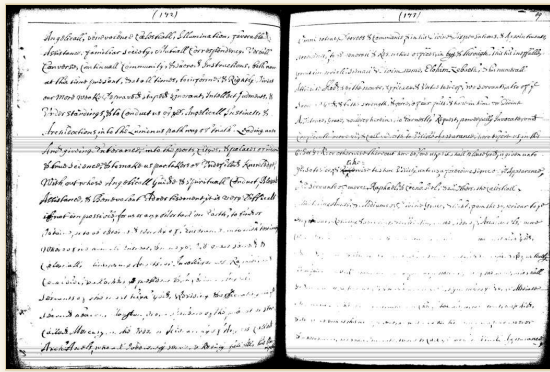
[folio derecho]

(171)

08

Occasion, or matter; & to shew, plainly & Visibly unto us a foregoing signe, or forme of yr Appearance; And we also yet further
humbly beseech Earnestly Intreat & undeniably request & move ye, o ye benevolent & victorious Angels, or Blessed
Intelligences, Raphael, & Cochabiel, together with all others, the Sacred & Celestiall Angells, or Intelligences, from the Superior
to the Inferiour, in power & office, Residing in ye second heaven, Mansion, Orb or Sphear, of the planet or star, called Mercury,
& Serving the Divine Decrees, Commands & Appointment, of the highest, in the office order of Arch Angells, in by & through,
this Divine, Signall, Mighty, & wonderfull name of yd God Elohim Sabaoth, And his numerall Attribute, Hod, & the great
Efficacy, Vertue, & Excellency, [illegible] & influence, & superiority, thereof; to give up and gather yd selves together, every &
each one joynly & by severally, [illegible] & orderly, to [illegible] [illegible] from yor Celestiall Mansion, or place of Residence,
[illegible] appearing to Visibly to be manifest [illegible] this night made knowne before us in a clear, set, perfect manner or other
way unto our view them, as afore sd, [illegible] God, & yo and [illegible] [illegible] & Mercy so with most humble, & [illegible]
light in this [illegible] direction, forth A- proceeding signes or words thereunto, to or thereby unto us & by good Angelicall

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

(172)

Angelically, benevolent Celestiall, Illumination, favorable Assistance, familiar society, mutuall Correspondency, Verball Converse, Continuall Community, & sacred Instructions, both now at this time present, but all times, to informe, & Rightly direct our more weak & depraved & stupid ignorant, Intellect Judgments, & Understandings, & to Conduct us or yd, Angelically instinct, & Inclinations, in to the Luminous pathway of truth Leading unto And guiding us forwards,

into the ports, Clyps, & palaces of wisdom & true science, & to make us partakers of wonderfull knowledge, Without whose Angelically Guide & spirituall Conduct, Blessed Assistance, & Benevolent Aide & favourment, it is very Difficult if not impossible, for us or any other here on Earth, to find or obtain, or to understand [illegible] of ye [illegible] unto us with testimony Whereof [illegible] [illegible] [illegible] [illegible] Celestiall [illegible] unto us, in solving [illegible] [illegible] wch proceeds [illegible] by servants of his most high God, Residing [illegible] sacred [illegible] together, from [illegible] this [illegible] as [illegible] called Mercury, in the order [illegible] of Heavens called Arch-Angells, who a God [illegible] so in [illegible] & Araying fill ill, his [illegible] [illegible]

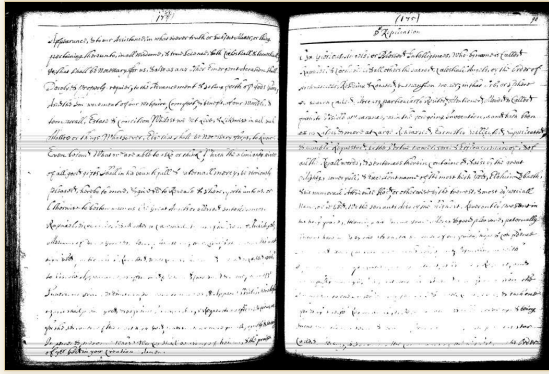
[folio derecho]

(173)

09

Omnipotent, Decrees & Commands, & in his Divine Dispensations, & Appointments, accordingly, to yd severall & Respective offices, in by & through, this his ineffable precious veriall, signall & Divine Name, Elohim Zebaoth, & his numerall Attribute Hod, & by the power, Efficacy, & Virtue thereof, we servants also of ye same most high, & the strength, & force, of our faith, & hope in him, for Divine Assistance, grace, & mercy herein: do Earnestly Request, powerfully Invoke, and [cancelled: conjure] move ye, & Call ye forth to Visible appearance, here before us, in this Crystall: move ye, & Call ye forth to Visible appearance, here before us, in this Crystall: or otherwise thereout how beyond us, as it shall please God is given unto ye, so to [illegible], & Minister to us here Visibly, unto us a foregoing signe or Appearance of ye servants of mercy, Raphael, & Cochabiel, & such others, the Celestiall Messengers Attending, & Mediums of Divine grace, & light, from the superior to ye inferior, Residing [illegible] [illegible] from the [illegible] Archangells, [illegible] [illegible] more [illegible] us [illegible] hall [illegible] Mercurie [illegible] [illegible] [illegible] [illegible] [illegible] therefore [illegible] this [illegible] therefore [illegible]

MANUSCRIPT



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TRANSCRIPTION *ENGLISH (17TH C.)*

Appearance, & to our Assistance, in what soever truth or Subject
Matter, or thing

pertaining thereunto, in all Wisdome, & true Science, both Celestiall
& terrestriall

&c: that shall be Necessary for us, & also as any other Emergent
ocasion shall

Doroth: & Mophiely require, to the Advancement & setting forth of
gods glory,

And the Improvement of our Welfare, Comfort & benefit, of our Wordle, &
temporall, Estate & Condition Whilst wee yet Live, & converse in all such
Matters or things Whatsoever, Els: that shall be Necessary for us, to know
Even to such What wee are able to aske or thinke, wch the almighty, giver
of all good gifts shall in his bountifull & paternall Mercy, be graciously
pleased, thereby to move, & guide ye to Reveale & shew, forth unto us, or
Otherwise to bestow *[illegible]* *[illegible]* his glorious blessings unto us,
Raphael, & *[illegible]* *[illegible]* *[illegible]* in *[illegible]* *[illegible]* *[illegible]*
Shewing *[illegible]* *[illegible]* *[illegible]* *[illegible]* *[illegible]*
be *[illegible]* to us *[illegible]* and *[illegible]* *[illegible]* of *[illegible]*
[illegible]
should *[illegible]* you *[illegible]* to Each one, & to *[illegible]* visible, invisible,
how shall *[illegible]* good, nourishment, *[illegible]* by consequence *[illegible]*
for the advancement of the *[illegible]* good, now *[illegible]* *[illegible]* *[illegible]*
In words & manner *[illegible]* whose *[illegible]* shall *[illegible]* & therein, the praise
of god be in your creation. Amen.

8th Replication

O ye glorious in gods, or Blessed Intelligences, Who by name are called
Raphael, & (or wch) all others the sacred, Celestiall Angells, or the Order of
Intelligences; Residing & Located, & mansion are wth in that Orb, or Sphere
* wherein (each & every particular Resides, functioneth, florisheth & called
forth, to Assist me all waies, as in the foregoing Invocation, is and hath been
as is sufficiently moved at Large shewed, Earnestly solicited, supplicated
& humbly Requested, with devout love force & speciall reverence &c of
all the Royall words, & sentences therein contained, subject the great
delight, wonderfull, & Excellent name of the most high God, Elohim Sabaoth,
& his numerall Attribute Hod or otherwise by the powers, & most especiall
Name, or names, wch the son and Issue of the highest, Reverently *[illegible]*
his holy *[illegible]*, thereunto as *[illegible]* good pleasure, paternally
[illegible] *[illegible]* produced *[illegible]* *[illegible]* *[illegible]* *[illegible]* with

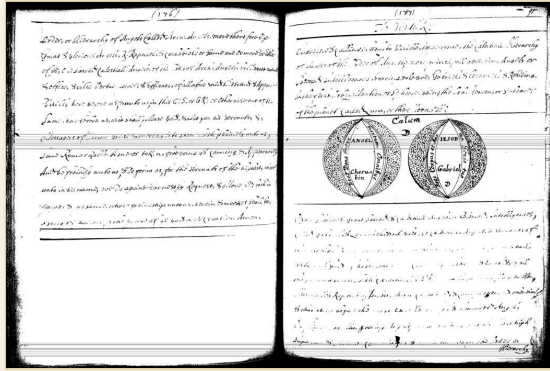
[illegible] [illegible] great [illegible] [illegible] [illegible] [illegible]

[illegible] to each one,

you by name *[illegible] [illegible] [illegible]* & being

Called *[illegible] [illegible]* that *[illegible]* the *[illegible]* the Order

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

(176)

Orders, or Hierarchy of Angells (Called Intelligences, moved thereto for the

Great Mysteries att wch, Raphael, & (Cochabiel, or some one or more other

of the Greater Celestiall Angells, of the order Arch: Angells, by

[illegible]

[illegible] [illegible] other names, & efficacys, of illustrious deities, decans & Aspects

Divinely here before us, have to us in this C:S: or G:R: or Otherwise out of the

Same, how to move us, therein; please God, shall you his servants, &

Messagers of [illegible] you [illegible] [illegible] to then, with plainly unto us,

some familiaritie or token, foregoing yd Coming & Appearance

And be friendly unto us, & to open as, for the servants of the highest who

unto in his name, [illegible] againe Earnestly Request, & call you forth in

allowing & moveing, whose [illegible] unto us, how be words, that the

Court & house, whose name is god in your Creation Amen.

[folio derecho]

(177)

91

[encabezado: texto tenue, parcialmente illegible]

Cochabiel, & (some, or more, to Visible Appearance, the Celestiall Hierarchy

of those of the Order of Intelligences, nuncij, all your pure Angells or

blessed intelligences, bearing rule over, Gabriel, & (some one & Residing

in the first mansion of heaven being the orb, heaven, or Sphere

of the planet (called Luna, or the Moon, &c.

[figura: Dos sellos o diagramas circulares yuxtapuestos bajo el rotulo 'Caelum'. Cada circulo esta formado por arcos concavos que se cruzan en los polos superior e inferior, con zonas exteriores punteadas. En el sello izquierdo aparece una media luna negra en el lado izquierdo; en el centro se lee 'ANGEL' y debajo 'Cheru- / bin'; en los arcos laterales se leen nombres y palabras parcialmente legibles, entre ellas 'Deci[...] Deus Angeli' y 'Donaiel'. En el sello derecho aparece tambien una media luna negra; en el centro se lee 'IESOD' y debajo 'Gabriel'; en los arcos laterales se distinguen 'Deo Cos[...]s di[...]'] y 'Gabriel the [illegible]'.]

[illegible] glorious [illegible] yow should shew us, & if it should please God, & nothinge els,

[illegible] [illegible] [illegible] shall move, or [illegible] [illegible] unto us, in [illegible] of

[illegible] [illegible] with [illegible] [illegible]

[illegible] Raphael, & [illegible] in [illegible] [illegible]

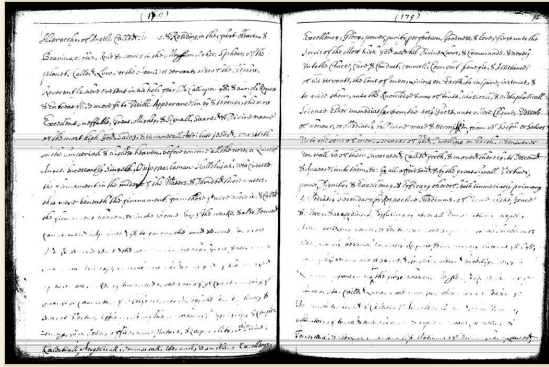
to shew or doe, this or the next [illegible] [illegible]

in, or by vertue, by us, [illegible] highest

[illegible] [illegible] [illegible] the [illegible] in [illegible]

Supra [illegible] [illegible] Com[m]and [illegible] hereby [illegible]

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

(178)

Hierarchie of Angels, Called *[illegible]*s, & Residing in the first Heaven, &

Bearing or rule, Rule & power in the Mansion, Orb, or Sphere, of the planet, Called Luna, or the moone; we servants also of the highest,

Reverently here present in his holy fear, Do call upon yd, & humbly Request

& Entreat yd, to move yd to Visible Appearance, in by & through, this most

Excellent, ineffable, Great, Mighty, & Signall, Sacred & Divine name

of the most high God, Sadai, & his numerall Attribute Jesod, in, or set forth

on the imperiall & highest heaven, before whom all the hosts or *[illegible]*

Angells incessantly Singeth, Ophan: Camar: Mellohuah, who Created

the firmament in the midst of the Waters, & Divided those waters,

that were beneath the firmament from those, which were above it, & Called

the firmament heaven, the second day, & the works, & also Decorated

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[catchword: Celestiall Angelicall, Immortall, Eternall, Donotions Excellency]

[folio derecho]

(179)

92

Excellency, Glory, power, purity, perfection, Goodness, & Love, first unto the

service of the Most high God and his Divine Laws, & Commands, & nextly

unto the Charge, Care, & Conduct, Councell, Comfort, benefit, & Assistance

of his servants, the sons of men, Living on Earth, to inspire, instruct, &

to guide them, unto the Knowledge & way of truth, physicall, & Metaphysicall

Science. Either immediately from the holy Ghost, unto our Lord Christ, descent

of favour, or mediately by Divine grace & permission, from & *[illegible]* or Others

unto the sons of men, servants of god, dwelling on Earth, Therefore,

You shall be of them invocated, Called forth, & moved thereby, to descend

& withpare, unto them, &c: by all aforesaid, & by the great signall vertues,

power, Dignity & Excellency, & Efficacy thereof, both immediately primary

& Mediately Secondary, by Respective Mediums, or in such wise, grace

& forces, According to *[illegible]* or *[illegible]* Divine *[illegible]* power,

[illegible]

[illegible]

[illegible]

[illegible]

in

[illegible] you *[illegible]* of the first heaven *[illegible]*

And us also, Called Luna, and *[illegible]* power *[illegible]*

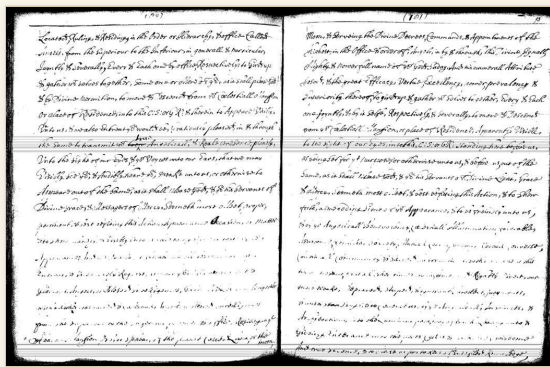
(By *[illegible]* therefore, &c) *[illegible]*

Ministers of *[illegible]* & divine *[illegible]* or masters, words & manner

[illegible]

Forward, in blessings, and mercies, of Elohim, & *[illegible]*

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

(180)

Located, Ruling, & Residing, in the Order or Hierarchy, & office Called

Angels, from the Superior to the Inferiour, in generall & particular, Joyntly & severally, Every & Each one by office Respective ly; to give up

& gather up selves together, some one or other of you, as it shall please

god

& by Divine permission, to move & Descend from yd Celestiall Mansion or place of Residence, into this C:S or C:R: & therein to Appeare Visibly, unto us, & we also Entreat yd would be graciously pleased, in & through the same to transmit yd holy Angelicall, & Reall presence presently, into the sight of our Eyes, & yor Voyces unto our Ears, that we may Visibly see yd, & Audibly heare yd, speake unto us, or otherwise to Appeare out of the same, as it shall please god, & yd his servants of Divine grace, & Messagers of Mercy, seemeth most meet, proper, pertinent, & best objecting this Action, Appearance &c [illegible] matters

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[catchword: Moon]

[folio derecho]

(181)

93

Moon, & Serving the Divine Decrees, Commands, & Appointments of the Highest, in the Office & order of Angels, in by & through this Divine Signall Mighty, & powerfull name of yd god Sadai, And his numerall Attribute Jesod, & the great Efficacy, Vertue, Excellency, power, prevalency, & superiority thereof, to give up & gather up selves together, Every & Each one joyntly, & by it selfe, Respectively, & severally, to move & Descend from yd Celestiall Mansion, or place of Residence, impartially Visible, to the sight of our Eyes, into this, C:S: or O:R: standing here before us,

as being sett for yt purpose, or otherwise unto us, & before us, out of the
same, as it shall please god, & yd his servants of Divine Light, grace
& Mercy, seemeth most meet, & best befitting this Action, & to shew
forth, a kinde edifying signes of yor Appearance, & to be freindly unto us,
by yor Angelicall benevolence, & Celestiall Illumination, you ablely

[illegible]

[illegible]

[illegible]

[illegible]

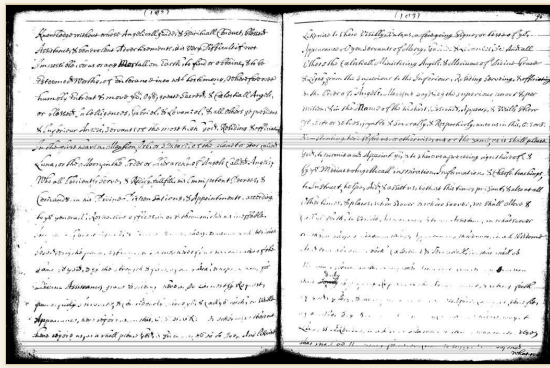
[illegible]

[illegible]

[illegible]

And now Secondly, to be also joyntly & severally *[illegible]* disposed

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

(182)

Knowledge without whose Angelicall guide, & spirituall Conduct blessed

Assistance & benevolent Advertisements, it is very Difficult if not

Impossible, for us or any mortall on Earth, to find or obtaine, & to be

Esteemed Worthy, of Entrance into wth testimony, wherefore wee

humbly Entreat & move yd, O yd great Servants, & Celestiall Angels,

or blessed Intelligences, Gabriel, & Levanael, & all others ye president

& superior thereto, Servants of the most high god, Residing & officiating

in the first heaven, Mansion Orb, or Sphere, of the Planet or Star Called

Luna, or the Moon in the order or Hierarchy of Angells Called Angells,

Who all Obediently serve, & Recieth fullfill his Omnipotent Decrees, &

Commands, in his Divine-Dispositions, & Appointments, according

to yd generall & respective offices, in or through his immutable,

[illegible]

[illegible] [wordes, beauties, dominions] [illegible]

name of god, & of the triumph & mercy of yor order, & whatsoever [illegible]

Divine Assistance; grant to us here, therein, Decently & Request,

favour, quietly, reverently, & Con [illegible], according & (all yor work, to fulfill

Appearance, howsoever, in this, C:S: or C:R: In whom [illegible] thereout

there as god & you it shall please god, & given [illegible] yd so to Doe, And likewise

[folio derecho]

(183)

94

Likewise to shew Visibly unto us, a foregoing signe, or Teste of yor

Appearance & yor servants of Mercy, grace & Benevolence, And all

those the Celestiall Ministering Angels, & Mediums of Divine grace

& Light, from the Superior to the Inferiour, Residing serving, & officiating

in the Order of Angels, Moving & saying, by the superior power & permission,

mission, & in the Name of the highest, to descend, Appoare, & Visibly shew

yor self or selves, joyntly & severally, & Respectively, unto us in this, C:S: or C:R:

standing here before us, or otherwise, out of the same as it shall please

god, to permit and Appoint yd, & to shew us a foregoing right thereof, &

by yor Mediate Angelicall instruction, Information, & Honest teachings,

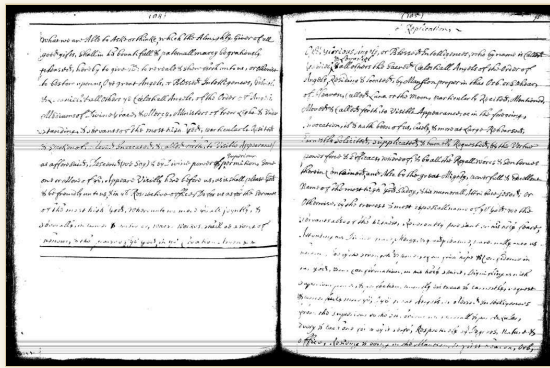
to instruct, helpe, Aid, & assist us, be that this time present & also at all

other times, & places, when soever & where soever, we shall move &

call you forth, to visible Appearance, to our Assistance, in whatsoever

Truths, or secrets, according to our *[illegible]* thereunto, and Wisdomes
[illegible] or discoveries, both Celestiall & Terrestriall, as then shall be
lawfull, convenient, and according, convenient unto us, that we may be
[illegible]
[illegible]
[illegible]
that great God *[illegible]*

MANUSCRIPT



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TRANSCRIPTION *ENGLISH (17TH C.)*

[folio izquierdo]

(184)

what wee are Able to Aske or thinke, which the Almighty Giver of all good gifts, shall in his bountifull & paternall mercy be graciously pleased, hereby to give us; to reveale & shew forth unto us, or otherwise to bestow upon us, O ye great Angels, & Blessed Intelligences, Gabriel,

& Levanael, & all others ye Celestiall Angels, of the Order of Angels, Mediums of Divine grace, & mercy, & Ministers of their Light & Understanding, servants & servants of the most high god, particularly sett for & governours Lord & Advocate, & all & each, to Visible Appearance as aforesaid, Descend (we say) by Divine power & permission, some one or More of yd, Appaere Visibly here before us, as it shall please god & be friendly unto us, & in yd Respective office, Do for us as for the servants of the most high god, whereunto wee move gratefully, &c sincerely in minde, & with noe vill nor hurt, shall addd us most of

[illegible]

[illegible]

[illegible]

[folio derecho]

(185)

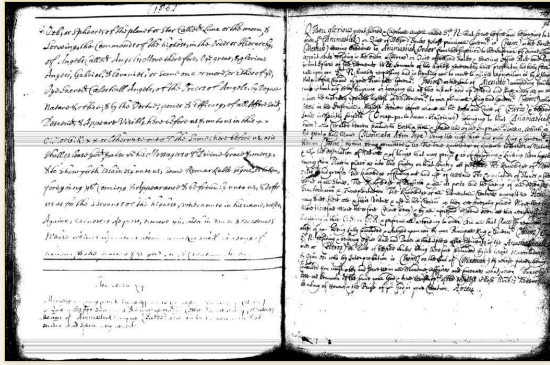
95

Replication

O ye glorious, mighty, or Blessed Intelligences, who by name is Called Gabriel & Levanael, & all others the sacred Celestiall Angels of the Order of Angels, Residing & Located, by Mansion proper in that Orb, or Sphere of Heaven, Called Luna or the Moon, particularly Recited, Mentioned, Moved & Called forth, to Visible Appearance, as in the foregoing invocation, is & hath been of us, lately & more at Large Rehearsed, Earnestly Solicited, Supplicated, & humbly Requested, by the vertue power force & Efficacy, wisdom, & by all the Royall words & sentences therein Contained, and Also by the great Mighty, powerfull & Excellent Name of the most high god Saday, & his numerall Attribute Jesod; Or Otherwise, by the truest & most especiall name of ye god, wch the servants also of the highest, seriously pursuant in this holy frame, Attending us *[in] [illegible] [illegible]* Mercy, by our *[illegible]* favour, *[illegible]* unto us, *[illegible]* doth the workes of heavenly *[illegible]* passe not of our *[illegible]*

on yd, *[illegible]* conveniently, as his holy Spirit, Directing us with
Dayes, houres, points, & *[illegible]* thereto, most fitly to be *[illegible]*
[illegible] thereby move yd, to great Angels in order & *[illegible]*
from the Superiour to the inferiour, one in generall & particular,
Every & Each one joyntly & by it selfe, Respectively, by degrees, Natures &
Offices, Residing & being in the Mansion, first heaven, Order,

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

(186)

or by or Sphere, of the planet or Star Called Luna or the moon, & lowering, the Commands of the highest, in the Order or Hierarchy of Angels, Called Angels; Above therefore, O ye great, & glorious Angels, Gabriel, & Levanael, or some one or more, or others of ye, O ye Sacred Celestiall Angels, of the Order of Angels, by Degree Nature & office; & by the Vertue power & Efficacy, of all Aforesaid,

Descend & Appeare Visibly here before us & unto us in this
C:S: or C:R: or otherwise out of the same; here before us, as it
Shall please God, & also yd his Messagers of divine grace & mercy,
& to shew forth plainly unto us, some Remarkable signe or token,
foregoing yd Coming & Appearance to be friendly unto us, & Do for
us as for the servants of the highest, whereunto in his name, wee do
again earnestly request, & move you, both in words, & sentences

[illegible]

[illegible]

[illegible]

[figura: nota o esquema verbal muy tenue, no geometrico. Se distinguen fragmentos como 'King', 'Prince', 'Duke', 'Jesod', 'the order of Animastick', 'Queen', 'Mansion', 'Earth', 'Order', y 'Blessed Soules'; el resto queda casi borrado por perdida de contraste y bandas de microfilm.]

[folio derecho]

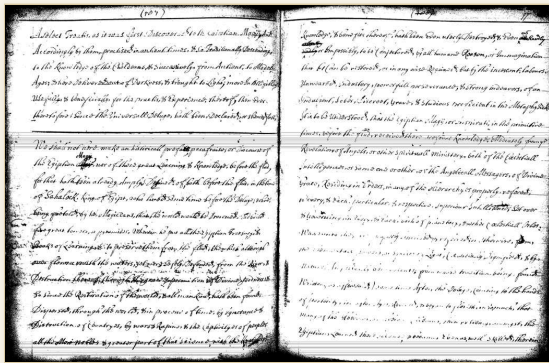
(187)

96

O Thou glorious great sacred Celestiall angell called St: 92. That servest before and belonging to the Order of Animastick, or Quire of Blessed Soules whose principall Governour is (Jesm) or the Soule of Messiah, bearing obedience to Animastick Order from the superior to the inferior by divine appointment residing in the order of Heroes, or Quire of Blessed Soules & bearing office Rule and power in that Sphere of the Elements. Wee servants of the highest reverently here present in his holy feare call upon you St: 92. humbly requesting and intreating you to move to visible appearance in by and through that principle command of your Prince the Governour (Jesm) or the Soule of Messiah, commanding you that unto without any delay lingering or tarrying but at this instant give up devoted and come away as your lot is over the contrary opposite height of Misdamai to your principall King and Governour (Jesm) who sitt in the Superiour highest Heaven before whome all the hosts and Quire of Heroes, or Blessed Soules instantly singeth (Omappa-la-man-Haleluiah) belonging to that Anamastick order who created heaven & earth; that created all by the Superior Diadem, within as his great holy Name (Marnata Abim Jega) being the only King and only Living Governour Hodwin (Jesm) by him being permitted to us the true knowledge of natures; or knitting together of Natures

& also the dissolution of Natures, & of things that may perish, as of conjoyning & quitting them together moving from place to place, as into this Country or that Country at pleasure; the knowledge of Metealls with and yeilds the knowledge of finding out and use of Mettalls The Constellation of Stones, & their bind of all Stones, The knowledge of Physick & all its parts and the curing of all diseases Transmigration & Transplantation The knowledge of all Elementall Creatures amongst us. Hence may these things act their virtue upon the Creation as they are severally placed, Moreover thou therefore thou the foresaid (Niod Stay) & by all aforesaid defined here at this very *[illegible]* standing in this C:S: or C:R: performe all according to order And all that shall be required asked of you being fully commanded & charged upon you by your Principall King & Governour (Jesm) *[illegible]* St: 92. holding & bearing office Rule and power in that Sphere of the Elements; the Arranger of the order of Heroes or Quire of Blessed Soules being therefore commanded by his great *[illegible]* by him Sti who by Interpretation is (Jesm) or the Soule of Messiah by whose power being benighted you must obey and serve us in all mundane affaires and concerns whatsoever. Therefore these are bounds of the same your good & true *[illegible]* of the *[illegible]* whose words *[illegible]* to adjoy of honour, the praise of our God in your Creation, Amen.

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

What Truths, as it was first Discover'd & to th' ancient Magiantes
Accordingly by them, practised in antient times, & so Traditionally
Descending
to the Knowledge of the Chaldeans, & Successively, from Antient, to
Moderne
Ages; there Delivered out of Darkness, & brought to Light; made
Intelligible,
Usefull, & beneficially, for the practise, & Experience, thereof, then

ever

therefore; Since this Universall Deluge, hath been, Declared, or shewed forth,

We shall not here make an historicall prolix paraphrase, or discourse of

Magick

the Egyptian Magi, nor of their great Learning, & Knowledge, before the flud,

for that he therein already, Amplely, Defin'd & of both before the flud, in the time

of Sahalock, King of Egypt, who lived some time before the Deluge; who,

being [*struck out: practis'd*] by his Magicians, that the world would be Drowned, Would

[*illegible*] for [*illegible*], in pyramides; Wherein he put all this Egyptian Treasure, &

Bookes of Learning, & to preserve them from the flud; therewith although

[*struck out: and*] [*struck out: flowed with the waters*], yet were Safely, Defended, from the Ruin, &

Destruction thereof, though the generall desolation of Drowning goodness, &

So since the Restauration of the world, all meanes hath been found,

Disposed, through the world, & in process of time, by ignorance &

Destruction of Countryes, by warres & Rapines & the Capacities of people,

[*struck out: all the Monimentes*] the greater part of that science, with the knowledge,

& benifitts thereof; hath been even utterly Destroyed, & even out hand,

[*struck out illegible*]

or Impossibly, to be Conjectured, by all humane Reason, or Imagination

that it can be restored, or in any wise Requir'd, but by the incessant labours,

Unwearied, industry, painfull meditations, & strong endeavours, of an

Indulgent, Sober, Discreet, Grave, & Studious proficient in the Metaphysicks;

It is to be Understood, that the Egyptian Magi, or Inspirati, in the primitive

times, before the flud, received there profound Knowledge; Mediates by strong

Revelations of Angels, or other Spirituall Ministry, both of the Celestiall

Intelligences, or some one or other, of the Angelicall Messagers, of Divine

Grace; Residing in Orders, in any of the Hierarchy & properly [*illegible*]

to every, & each, particular, & respective, Superior Intelligence, Between

& Sometimes, in Unity, with [*illegible*], both of planetary, & other Celestiall Influences,

[*illegible*]

[illegible]

[illegible] (Assisting *[illegible]* & by

Naturall *[illegible]* or *[illegible]* providence, being found

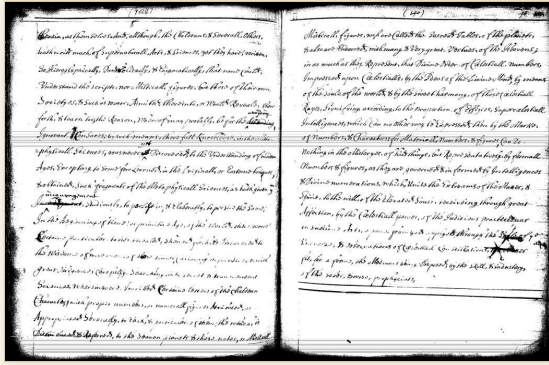
[illegible] the meanes & *[illegible]* after, the Poets, Coming to the hands

of posterity, in ages, by them, & wayes, to publish, or discover, that

many of the Ideas, wherein *[illegible]*, their received amongst the

Egyptians, and and then delivered; to become Externas, most skillfull, therein.

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

Persia, as their selves, And, although, the Chaldeans, & Severall Others,
hath writt much, of Supernaturall, Arts, & Sciences, yet they have, written,
So Hieroglyphically, Parabollically, & Enigmatically, that none could, Understand the scripts, nor Misticall, figures, but those of their own Societys, & such as were, Admitted, thereinto, or would Reveale, them

forth, & teach to right Reason, whereof may probably, be for the *[struck out]*

Ignorant Men were, by such means, then full Convinced, in the divia-

-physicall, Sciences, was never yet Discover'd, to the Understanding of modern

Ages, Excepting, to some few Learned, in the Originall, or Easterne tongues

& obtained, such fragments of the Metaphysicall Sciences, as hath given *[illegible]*

[insercion interlineal: encouragement]

[struck out illegible], Studiously, to persist in, & Elaboratly, to persue the same,

In the Beginning of time, or primitive Ages, of the Worlds, then onward

Containing peculiar, hidden wonders, Shewes forth, & Discover, & to

the Wisdoms of *[illegible]* of the senses, (according to *[illegible]*, & with

Great Diligence, Carefully, Searching into most & transcendent

Sciences, wherein was Inscribed Certaine letters of the Chaldean

Characters, with proper numbers, or numerall figures thereunto, or

Appropriated Severally, to each, & particular of them, the which, is

Delivered & Referred, to the Seven planets & their notes, or Misticall

Misticall, figures, wch are Called the Sacred Tables, o' th' planets,

& also are Endowed, with many & Very great Vertues, of the Heavens;

in as much as they Represent, that Divine order, of Celestiall, numbers,

Impressed upon Celestialls, by the Ideas of the Divine Mind, by means

of the Soule of the worlds, & by the sweet harmony, of those Celestiall

Rayes, Signifying according, to the proportion. of Effigies, supercelestiall

Intelligences, which Can no other way be Expressed then by the Markes

of Numbers, & Characters, for Materiall Numbers, & figures Can do:

Nothing in the Mysteryes of hid things, but Representa lively, by formall

Numbers & figures, as they are governed & in formed by Intelligences

& Divine numerations, which, Unite the Extreame of the Matter, &

Spirit, to the will, of the Elevated Souls, receiving, through great

Affection, by the Celestiall power, of the Judicious practitioner

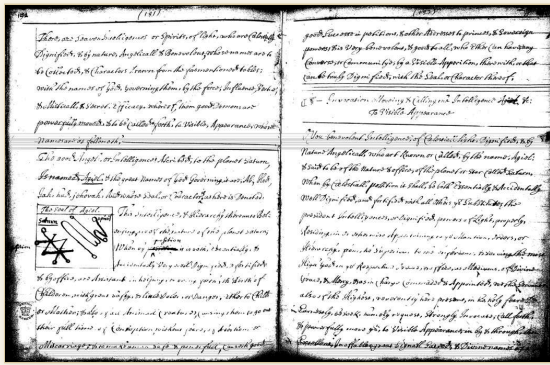
in such *[illegible]* Arts, *[illegible]* through the *[figura: pequeno sello o trazo magico irregular con centro ennegrecido, seis radios aproximados con remates puntiformes y prolongacion horizontal curva hacia la derecha]*

Visions, & observations of Celestiall Constellations, *[struck out illegible]*

fit, for a forme, the Mediums being Disposed, by the skill, & industry

of the said, wise, prophicians,

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

There, are Seaven hieroglyphicos or Spirits, of Light, who are
Celestially

Dignified; & by nature, Angelicall & Benevolent, whose names are to
be Collected, & Characters drawn from the forementioned tables;

with the names of God, governing them, by the force, Influence,
Vertue,

& Celestiall & Secret Efficacy, whereof, those good Demons are

powerfully moved, & to be Called forth, to Visible, Appearance,

whose

names are as followeth,

This good Angel, or Intelligence: Ascribed, to the planet Saturn,

Is named, Agiel, & the great names of God Governing it are; Ab; Hod,

Iah, hud, jehovah, And whose Seal, or Character, as here is Denoted.

[figura: recuadro rectangular titulado 'The Seal of Agiel'. En el interior, a la izquierda se lee 'Saturn' subrayado y debajo un caracter magico de lineas gruesas con forma de estrella o monograma angular, con remates circulares en varios extremos; en el margin izquierdo inferior aparece parcialmente '...tion'. En el centro hay un gran trazo curvo alargado y una linea diagonal larga con circulos en sus extremos. A la derecha se lee 'spirit' junto a un caracter vertical con cabeza circular y un trazo ondulado/serpentino descendente, con otro circulo al extremo inferior. La parte inferior del recuadro queda cortada o desvanecida.]

This Intelligence, & Hierarchy thereunto Bel-

onging, is of the nature of the planet Saturn,

position

When yr *[struck out illegible]* it is both, Essentially, &

Accidentally Very well Dignified; or fortified;

& by office, are Assistant in helping, to bring forth; the birth of

Children, with great safety, & little Dolor, or Danger; either to Child

or Mother; also, *[illegible]* all their men (wethr, *[illegible]*) causing them to go out

their full time of Conception, without pain, & to them, or

Miscarriage; & to meet & remain Safe & powerfull, Cause the good

good succeſſe in petitions, & other Addreſſes to princes, & Sovereigne

powers; this Very benevolent, & good to all; who Ether can have any

Converſe, or Communitye; by a Visible Apparition, therewith, or that

Can be truely Dignified, with the Seals or Character thereof.

[signo marginal: pequeno caracter o marca a la izquierda del encabezado, semejante a una 'C' o corchete con trazos breves.]

5 - Invocation, Moving & Calling the Intelligence Agiel &c:

To Visible Appearance

You benevolent Intelligence, of Celestiall Light, Dignified, & by

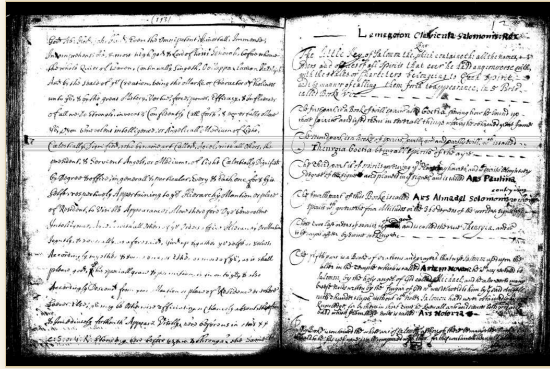
Nature Angelicall, who art known or called by the name, Agiel;

& Said to be of the Nature & office, of the planet or Star, called Saturn,

When by Celestiall; position it shall, be both Essentially & Accidentally

Well Dignified, and fortified with all others yd Substitutes, the
president Intelligences, or Dignified powers of Light, properly,
Residing, in or otherwise appertaining to yo Saturnian, orders, or
Hierarchy, possessed Superiour, to and inferiour, under wing the most
High God, in yo Respective orders, & offices, as Mediums, of Divine
Grace, & Mercy, & as in Charge Comanded & Appointed, over the same
also of the Highest, reverently here present, in his holy *[struck out illegible]*
Earnestly, beseech, humbly request, Strongly Invoke, Call forth
& powerfully move yd; to Visible Appearance, in by & through the most
Excellent, Essentiall *[illegible]* Signal Sacred & Divine names *[illegible]*

MANUSCRIPT



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TRANSCRIPTION *ENGLISH (17TH C.)*

[folio izquierdo]

God Ab: Hoch, Jah, Iah, Adon the Omnipotent, Immortall, Immense, Incomprehensible, & most high god & Lord of hosts Jehovah; before whome the whole Quire of heaven, continually singeth, O: uppa, Laman Hallalujah

And by the seale of yir Creation, being the Marke or Character of

holiness

unto yd, & by the great Mistery, Vertue, force, power, Efficacy, & Influence of all wch doe strongly, invoke, Confidently Call forth, & powerfully move yd, O you benevolent intelligence, or Angelicall Medium of Light,

Celestially Dignified, who by name art Called, Agiel, with all others, the president, & Servient Angells, or Mediums, of Light Celestially Dignified by Degree & office, in generall & particular, Every & Each one, for & by it selfe, respectively Appertaining to yd Hierarchy, Mansion or place

of Resident, to Visible Appearance; Move therefore you benevolent

Intelligence, together with all them, or yor orders, offices, Hierarchy or Mansion

Joyntly, & Severally, as aforesaid, *[illegible]* their respective orders,

According to this, & your owne, or their natures, as it shall

please god, & this speciall grace & permission, is given to yd, & also

Accordingly Descend, from your Mansion or place of Residence, or where

soever else, yd may be otherwise officiating or Chargedly absent therefrom

& Individually forthwith Appeare Visibly here before us in this + +

C: S: or G: R: Stand by here before us, & through the same

[folio derecho]

[figura: encabezado con trazo horizontal a la izquierda, titulo centrado y palabra 'Rex' al extremo derecho parcialmente ennegrecida.]

Lemegeton Clavicula Salomonis Rex

The little Key of Solomon the king, which containeth all the names,

Orders and offices of all spirits that ever he had any converse with,

with the seales or Characters belonging to Each spirit;

and the manner of calling them forth to appearance, in 5 parts,

called Bookes vizt

[figura: llave marginal grande a la izquierda que abraza las lineas siguientes; linea punteada horizontal de separacion.]

The first part, is a Booke of evill spirits calld Goetia, shewing how he bound up those spirits and used them in severall things, whereby he obtained great fame

The second part, is a Booke of spirito, partly good and partly evill, wch is called

Theurgia Goetia being all spirito of the ayre.

The Third part is of spirits governing ye Planetary houres, and spirits belong to every degree of the signes and planets in signes, and is called Ars Paulina

The fourth part of this Booke is called Ars Almadel Solomonis concerning spirits which governeth four Altitudes or the 360 Degrees of the worlde or signes &c.

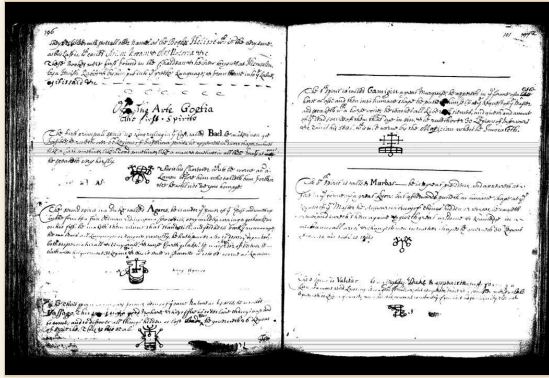
These two last orders of spirits is of good, and is called the true Theurgia, and is to be sought after by divine seeking &c -

The fifth part is a Booke of orations and prayers that wise Salomon used upon the altar in the temple which is called Artem Novam he was taught by

Salomon by the holy angel of God called Michael, and he also received many briefe Notes written by the finger of God which was delivered to him by ye said angel with Thunder claps without which Notes Salomon had never obtained his great knowledge, for by them in short time he knew all arts and sciences both good and bad which from these notes is called Ars Notoria

These Bookes contained the whole art of Salomon although there are many other Books that is said to be his yet none is to be compared unto this, for this containeth them all

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

They *[illegible]* with severall other Names, as the Booke Heireth: & the very same

as this last is, wch are in Ar: M: Roome & Ars Notoria &c.

Those Bookes were first found in the Chaldean & Hebrew tongues at Hierusalem,

by a Jewish Rabbi & by him put into ye greeke Language, & from thence into ye Latine,

[illegible] &c -----

The Arte Goetia

The first Spirit

The first principall spirit is a king ruling in ye East, called Bael, he maketh men goe

Invisible, he ruleth over 66 Legions of Inferiour spirits, he appeareth in divers shapes; sometimes

like a Cat, sometimes like a Toad, sometimes like a man & sometimes in all these formes at once;

he speaketh very horsely.

[figura: sello de Bael, situado bajo el parrafo; trazo negro simetrico con dos cruces superiores, lazo u ovalo central atravesado por lineas curvas, remates circulares inferiores y astil descendente.]

This is his Character wch is to be worne as a

Lamon before him who calleth him forth, or

else he will not doe you homage.

[linea horizontal]

The second spirit is a Duke called Agares, he is under ye power of ye East, and cometh up

in the forme of a faire old man riding upon a Crocodile; very mildly, carying a goshawke on

on his fist, he maketh them runne that stand still; and fetcheth backe runnawayes

he can both *[illegible]* or destroy dignities, greatly, he hath power also to destroy dignities,

both spirituall & temporall; he causeth Earthquakes: he is of the order of Vertues, he

hath under his government 31 Legions & this is his seale or character, wc is to be worne as a Lamon.

[figura: sello de Agares al centro inferior; forma vertical con astil rematado en cruz, travesanos superiores curvos como alas, cuerpo ovalado inferior con bandas horizontales y pequenos apendices laterales.]

[linea horizontal]

The third spirit is a Mighty prince of ye same Nature as Agares, he is called

Vassago, This spirit is of a good Nature, & his office is to declare things past and

to come; and to discover all things hidden or lost *[illegible]* he governeth 26 Legions

of spirits. This is his seale.

[figura: sello de Vassago, parcialmente cortado por el borde inferior; cuerpo rectangular o escutiforme con travesanos, creciente superior y remates circulares en brazos diagonales.]

[folio derecho]

The 4th spirit is called Gamigin, a great Marquise, he appeareth in ye forme of a little

horse or asse; and then into humane shape he putteth himselfe at ye Request of ye Master

and speaketh wth a hoarse voice, he teacheth all Liberall sciences, and giveth an account

of ye dead soules that dye in sin, & his usuall power 30 Legions of Inferiours

&c. This is his seale, wch is to be worne by the Magician when he Invocateth.

[figura: sello de Gamigin centrado bajo el parrafo; figura vertical con doble cruz superior, travesano medio, base rectangular formada por barras horizontales y pequeno circulo inferior.]

[linea horizontal]

The 5th spirit is called Marbas -- he is a great president, and appeareth at

first in ye forme of a great Lyon; but afterwards putteth on humane shape at ye

request of ye Master he answereth truely of things hidden or secret, he causeth

diseases and cureth them againe & giveth great wisdom & knowledge in

mechanicall artes, & changeth men into other shapes; he governeth 36 Legions

of spirits, his seale is this.

[figura: sello de Marbas centrado bajo el parrafo; signo pequeno simetrico con tres astiles verticales unidos por curva superior, remates circulares inferiores y un circulo aislado abajo a la izquierda.]

[linea horizontal]

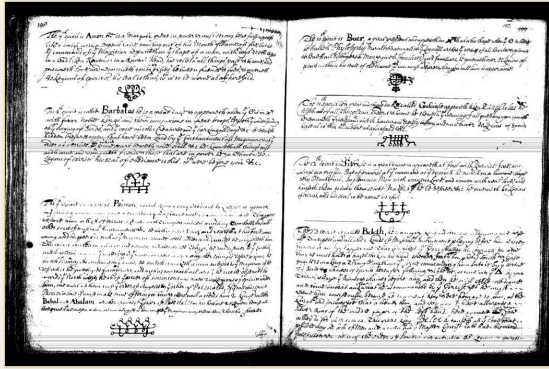
The 6th spirit is Valefar -- he is a mighty Duke, & appeareth in ye forme of a

Lion, wth a mans head, roaring as in a good familiar, but tempteth those he is familiar

withall to steale; *[illegible]* this *[illegible]* trust commiteth no security of your selfe *[illegible]*

[figura: sello de Valefar en la parte inferior; parcialmente cortado; figura de trazos horizontales apilados con pequeno astil vertical y curvas laterales.]

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

The 7th spirit is Amon, he is a Marquis great in power & most strong, he at first appears

like a wolfe with a serpents taile, vomiting out of his Mouth flames of fire, but

by command of ye Magician he putteth on ye shape of a man, with dogs teeth set

in a head like a Raven, or in a Ravens Head, he telleth all things past &

to come, and

procureth love, and reconcileth controversies betweene friends & foes, & governeth

40 Legions of spirits, his seale is this, wch is to be worne as aforesaid.

[figura: sello de Amon centrado bajo la entrada; signo simetrico con cuerpo central vertical, tres lobulos superiores, volutas laterales, travesano corto y tres lobulos inferiores ennegrecidos.]

The 8th spirit is called Barbatos he is a great duke & appeareth when ye Sun is in *[Sagittary?]*

with four Noble kings and their companions in great troops, he giveth ye understanding

of ye singing of Birds, and ye voice of other Creatures and ye barking of dogs &c. he breaketh

hidden treasures open, that have been laid by ye Enchantment of Magicians, who is

of ye order of vertues, of which some part he still retaineth although *[illegible]*

and he knoweth and reconcileth friends on those yt are in power he ruleth over 30

Legions of spirits his seale or Character is this wch must be worne before you &c.

[figura: sello de Barbatos centrado bajo la entrada; figura horizontal con base en forma de rejilla de tres barras, tres astiles verticales, pequena cruz central y tres arcos o cabezas redondeadas en la parte superior.]

The 9th spirit *[is called]* Paimon, a great king & very obedient to Lucifer, he appeareth

in ye forme of a man sitting upon a dromedary wth a Crowne most glorious on his head *[illegible]*

before him an Host of spirits, like men with trumpets, and well sounding Cymballs, and all

other sorts of Musick Instruments &c. he hath a great voyce and roareth at his first come

coming and his speech is such as ye Magician cannot well understand unlesse he compelleth him,

This spirit can teach all arts and sciences, and other secret things, he can discover to ye Magician what

earth is, and what holdeth it up in ye waters, and what minde is, and where it is, or any other thing ye desire

he giveth dignity and confirmeth ye same, he bindeth or maketh any man subject to ye Magician if he

desireth it, he giveth good familiars, and such as can teach all arts, he is to be observed to

wards ye North west, he is of ye order of Dominions and hath 200 Legions of spirits under

him, one part of them is of ye order of Angells & ye other of Potestates, If you call this spirit

Paimon alone you must make some offering to him & there will attend him 2 Kings called

Bebal and Abalam, and other potent spirits of the order of Potestates in his host and 25 Legions *[illegible]*

those spirits wch are subject to him, and you must have *[illegible]* by him, unless ye Magician compelleth him, & taketh *[illegible]*

[figura: sello de Paimon en la parte inferior del folio; signo horizontal con cuatro astiles verticales enlazados por una linea ondulada superior, barras horizontales dobles o triples, remates circulares y pequenos ganchos laterales.]

[folio derecho]

The 10th spirit is Buer, a great president and appeareth in *[Sagittary?]*, that is his shape when ye Sun is there he teacheth Philosophy Morall & naturall, and ye Logickall art, and ye vertue of all hearbes & plants he healeth all distempers in Man & giveth familiars good familiars, he governeth over 50 Legions of spirits and this is his seale of obedience wch you must weare when you call him to appearance.

[figura: sello de Buer bajo la entrada; caracter compacto y vertical, ennegrecido en el centro, con bucles a la izquierda, pequena cruz o travesano central, remate horizontal hacia la derecha y apendices inferiores.]

The 11th spirit is a great and strong duke called Gusion he appeareth like a Cynocephalus he telleth of all things past, present & to come; he sheweth ye meaning of all questions you can ask he reconcileth friendship and giveth honour and dignity to any, and ruleth over 40 Legions of spirits his seale is this, wch is to be *[worne]* as aforesaid &c.

[figura: sello de Gusion centrado bajo la entrada; signo ancho con cuatro barras verticales colgantes, linea superior ondulada, remates curvos y pequenos circulos inferiores.]

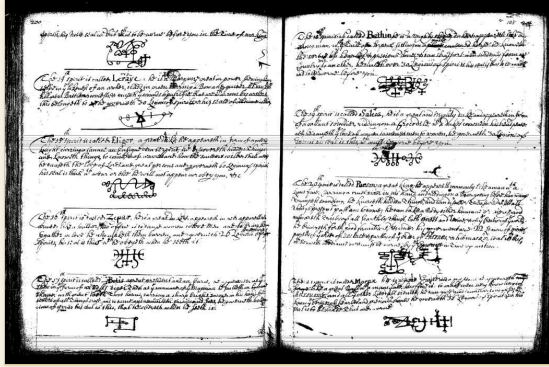
The 12th spirit is Sitri, he is a great prince & appeareth at first with Leopards wings as a griffin. But afterwards at ye command of ye Exorcist he putteth on a humane shape very beautifull, Inflaming Men with womens love, and women with mens love, and causeth them to shew themselves Naked if it be desired, &c. he governeth 60 Legions of spirits, and his seale to be worne is this.

[figura: sello de Sitri bajo la entrada; figura en forma de media luna o copa abierta con base curva, tres astiles verticales rematados por cruces, travesano horizontal con tres pequenos circulos colgantes y circulos en los extremos.]

[linea horizontal]

The 13 spirit is called Beleth, he is a mighty king and terrible, riding on a pale horse wth trumpets and all other kinde of Musickall Instruments playing before him; when he commeth he appeareth *[illegible]* and thou must hold a hazell stick in thy hand, stretching forth towards ye East and South making a Triangle without ye Circle command him into it by ye divine and ye Bonds & chaines of spirits, then for following, and if he doe not come into ye Triangle, rehearse ye Bonds & chaines before him, and then he will yeild obedience and come into it and doe what he is commanded by ye Exorcist; yet he must shew him courteously, because he is a great King & doe Homage to him, as the Kings and princes doe that attend him and you must have alwayes a silver Ring of the middle finger of the left hand, held against thy face, as they doe for Amaymon; This great King Beleth causeth all love that may be, both of Men and women untill the Master Exorcist hath had his desire *[illegible]* *[illegible]* this order, he governeth over 85 Legions of spirits.

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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

[continuacion de Beleth] [illegible] of it, his seale is this, wch is to be worne before you in the time of working.

[figura: sello de Beleth centrado en la parte superior; caracter horizontal con marco rectangular abierto, bucles y círculos en los extremos, astiles verticales, cruces pequeñas y remates curvos.]

The 14th spirit is called Leraye, he is a Marquis great in power shewing him

selfe in ye likenesse of an archer, clad in greene, carrying a Bow and a quiver, he causeth

all great Battles & wounds, to rough wounds to putrifie, that are made with arrowes by archers

this belongeth to [illegible] he governeth 30 Legions of spirits and his seale of obedience is this

[figura: sello de Leraye bajo la entrada; arco semicircular abierto hacia arriba, una flecha horizontal rematada a la derecha, varios pequeños círculos sobre y bajo la curva, y una forma triangular negra central sobre astil vertical.]

The 15th spirit is called Eligor, a great Duke, he appeareth in forme of a goodly

knight carrying a lance an Ensigne and a serpent, he discovers hidden things,

and knoweth things to come, and of warrs and how the souldiers will, shall and

he causeth the love of Lords and great persons and governeth 60 Legions of spirits

his seale is this, wch weare or else he will not appear nor obey you, &c

[figura: sello de Eligor centrado; caracter horizontal con linea superior ondulada, asa o doble bucle a la izquierda, triangulo o punta de flecha a la derecha, astiles inferiores y fila de pequeños círculos enlazados en la base.]

The 16th spirit is entitled Zepar, he is a great Duke appearing in red apparell &

armour like a souldier, his office is to cause women to love Men, and to bring them

together in love he also maketh them barren, and governeth 26 Legions of

spirits, his seale is this wch he obeyeth when he seeth it.

[figura: sello de Zepar bajo la entrada; caracter compacto con tres astiles verticales unidos por travesanos, remates curvos laterales y ganchos inferiores simetricos.]

The 17th spirit is called Botis a great president and an Earle, he appeareth at ye

first in ye forme of an ugly viper, Then at ye command of ye Magician he putteth on humane

shape, with great teeth Two hornes, carrying a sharp bright sword in his hand, he

telleth of all things past and to come, and reconcileth friends and foes, he governeth 60 Le-

gions of spirits, his seale is this, that he obeyeth when he seeth it.

[figura: sello de Botis en la parte inferior; figura rectangular abierta, con cuatro extremos circulares, travesanos internos, un astil vertical central con pequeno círculo colgante y remates curvos.]

[folio derecho]

The 18th spirit is called Bathin, he is a mighty strong Duke, he appeareth like a

strong man, with a taile of a serpent, sitting on a pale coloured horse, he knoweth

the vertues of hearbes & precious stones, & can transport men suddenly from one

country to another, he ruleth over 30 Legions of spirits, his seale you shall thus to be made

and to be worne before you.

[figura: sello de Bathin centrado; caracter ancho y denso con barras horizontales paralelas, astiles verticales, bucles laterales, pequenos circulos superiores y cruz inferior central; manchas negras cubren parte del centro.]

The 19th spirit is called Saleos, he is a great and mighty duke, and appeareth in forme of a gallant souldier, rideing on a Crocodile, wth a dukes crowne on his head peaceably, he causeth the Love of women towards men to arise, he governeth 30 Legions of spirits his seale is this, wch must be worne before you.

[figura: sello de Saleos bajo la entrada; caracter horizontal con volutas dobles en ambos extremos, tres astiles verticales centrales, pequenos circulos colgantes y una mancha negra superpuesta en la parte superior izquierda.]

The 20th spirit is called Purson, a great king, he appeareth commonly like a man wth a Lyons face, carrying a cruel viper in his hand, and rideing on a Bear going before him many trumpets sounding, he knoweth hidden things, and can discover treasures & tell all things past present & to come, he can take a body either humane or ayery, and answereth truely of all Earthly things, both secret and divine, & of ye Creation of ye world, he bringeth forth good familiars, & under his government are 22 Legions of spirits, partly of ye order of vertues, & partly of ye order of Thrones, & his mark or seale is this wch he oweth obedience to as must be worne by ye Exorcist in time of action.

[figura: sello de Purson centrado; caracter grande con figura principal rectangular y astil vertical a la izquierda, travesanos dobles, pequenas asas o bucles, cruz inferior; a la derecha un segundo modulo vertical ennegrecido con lineas horizontales, ambos unidos por trazos diagonales.]

The 21 spirit is called Morax, he is a great Earle and a president, he appeareth like a great Bull, wth a mans face, his office is to make men very knowing in Astronomy, and all other liberall sciences, he can give good familiars & wise, he knoweth the vertues of hearbes and precious stones he governeth 30 Legions of spirits this seale is to be made & thus made and worne.

[figura: sello de Morax en la parte inferior; caracter horizontal con flecha o triangulo alargado hacia la izquierda, pequenos circulos y bucles en la base, gran bucle central inferior, cruces y astiles verticales a la derecha.]

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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

The 22th spirit is called Ipos, he is an Earle and a mighty prince, and appeareth in ye forme of an Angell, wth a Lyons head, gooses foote & hares taile, he

knoweth things past and to come, he maketh men witty and bold and governeth 36

Legions of spirits, his seale or Character is this, wch must be worne as a Lamon

before you.

[figura: sello de Ipos centrado bajo la entrada; caracter horizontal con dos barras paralelas, pequenos circulos en ambos extremos, astiles verticales centrales, una cruz inferior y remates curvos laterales.]

The 23 spirit is called Aim, a great Duke and strong, he appeareth in ye forme of a very handsome man in Body, wth 3 heads, The first like a serpent, ye second like a man wth 2 stars in his forehead, The 3d head is like a Calfe, he rideth on a viper, carrying a firebrand in his hand, burning wherewith he settts Citties, Castles & great places on fire, he maketh one witty in all manner of wayes, and giveth true answeres to private matters, he governeth 26 Legions of Infernall spirits; his seale is thus to be made, and worne as a Lamon before you.

[figura: sello de Aim bajo la entrada; caracter pequeno compuesto por una forma oval o compartimentada a la izquierda con cuatro pequenos circulos, barra central, bucle vertical oscuro en el centro y remate derecho en punta o flecha con ganchos.]

The 24th spirit is called Naberius, he is a most valiant Marquis & appeareth in ye forme of a Black Crow fluttering about the Circle, & when he speaketh it is with a hoarse voice; he maketh Men cunning in all arts & sciences, but especially in ye art Rhetorick, he restoreth lost Dignity and honour, he governeth 19 Legions of spirits his seale is this, wch must be worne.

[figura: sello de Naberius centrado; caracter ancho con cuatro lineas onduladas que salen a la izquierda, travesanos y astiles verticales, circulos en extremos superiores e inferiores, pequenos cuadros y manchas negras en el modulo derecho.]

The 25th spirit is called Glasya Labolas, he is a Mighty president or an Earle, he sheweth him selfe in ye forme of a dogge winged like a griffin, he teacheth all arts in an instant instant, and is an author of Blood shed & manslaughter, he telleth all things past & to come & teacheth the art of invisibility, and he hath under his rule 36 Legions of spirits, his seale is this, wch must be worne as a Lamon.

[figura: sello de Glasya Labolas en la parte inferior; caracter rectangular y angular con cuadrícula a la izquierda, astil vertical con circulos arriba y abajo, gran bucle inferior central, travesanos hacia la derecha y punta o flecha ennegrecida al extremo derecho.]

[folio derecho]

The 26th spirit is called Bune, he is a strong & mighty duke and appeareth in ye forme of a Dragon wth 3 heads one like a dog, The other like a griffin, The 3d like a man, he speaketh wth a high & comely voice, he changeth ye place of ye dead, & causeth those spirits that are under him, to gather together upon their

sepulchres, he giveth riches to a man & maketh him wise & eloquent, he giveth true

Answers to yr demands, & governeth 30 Legions of spirits, his seal is this wch weare before you.

[figura: primer sello de Bune, rotulado 'first', situado bajo la entrada y a la izquierda; caracter ancho y denso con banda inferior curva, varios compartimentos rectangulares, cruces y pequenos círculos, con un modulo oscuro y bucles al extremo derecho.]

NB Matha he hath another seale or Character wch you may

use, in as it is wch will but first is best

as Salomon saith.

[figura: segundo sello de Bune a la derecha; caracter horizontal con rejilla rectangular a la izquierda, astiles verticales, un compartimento curvo central, prolongacion recta hacia la derecha, bucle inferior y remate espiralado.]

The 27th spirit is named Ronove, he appeareth in ye forme of a Monster, he teacheth

ye art of Rhetorick very well, and giveth good servants knowledge of Tongues, favour

of friends & foes, he is a Marquisse, a great Earle, and there obeyeth him, 19

Legions of spirits his seal is this

[figura: sello de Ronove centrado bajo la entrada; caracter pequeno con barra superior, voluta a la izquierda, dos columnas con pequenos círculos, varios círculos colgantes inferiores y masa negra o bucle al extremo derecho.]

The 28th spirit in order as Salomon bound them, is named Berith. he is a mighty great

and terrible Duke, he hath two other names given to him by men of latter times, viz

Beal & Bolfry he appeareth like a souldier wth red cloathes riding on a red horse

& a Crown of Gold upon his head he giveth true answers of things past present to come, you

use a Ring as before spoken of Beleth in talking him for he can turne all mettalls

into Gold, he can give dignity & confirme them to men, he speaketh wth a very clear & subtile voice,

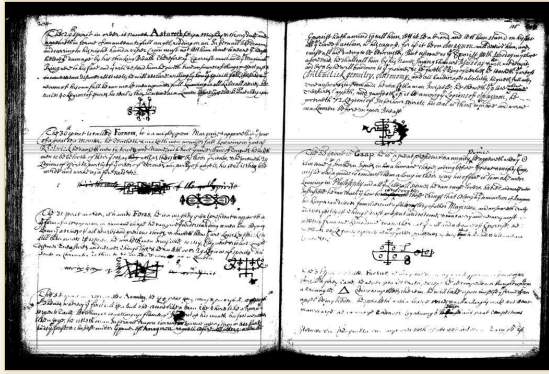
he is a great lyer and not to be trusted much

he governeth over 26 Legions of spirits his seal is

this which must be worne as a Lamin.

[figura: sello de Berith en la parte inferior; caracter compacto y ennegrecido con eje diagonal, compartimentos con pequenos círculos, bucles a la izquierda, remate triangular o flecha a la derecha, cruces pequenas y gran mancha negra en la base.]

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

The 29 spirit in order is Named Astaroth, he is a Mighty & strong duke and appeareth in forme of an unbeautifull angell, rideing on an Infernall like Dragon, and carrying in his right hand a viper (you must not lett him come too neare yr face lest doe ye damage by his stinking Breath Wherefore ye Exorcist must hold ye Magicall

Ring neere to his face and it will defend him) he giveth true answeres of things present past & to come, and discovereth all secrets; he will declare willingly how ye spirits fell if desired, and ye reason of his own fall. he can make men wonderfull knowing in all Liberall sciences, he rules 40 Legions of spirits, his seale is this, wch weare as a Lamon before you that he may obey you

[figura: sello de Astaroth centrado bajo la entrada; caracter compacto con eje vertical central, travesanos horizontales, pequeno triangulo superior, circulos o lazos en los extremos, ganchos curvos laterales y prolongaciones inferiores.]

The 30th spirit is called Forneus, he is a mighty great Marquis, & appeareth in ye forme of a great sea Monster, he teacheth & maketh men wonderfull knowing in ye art of

Rhetorick, he causeth men to have good Names and to have ye understanding of tongues, he maketh men to be beloved of their foes, as well as they be by their friends, & he governeth 29 Legions of spirits, partly of ye order of Thrones, and partly of Angells, his seale is thus to be made, and worne as aforesaid &c.

[figura: sello de Forneus bajo la entrada; caracter horizontal parcialmente struck out, con modulos cuadrados y rectangulares, pequenos circulos internos, una gran mancha negra central y trazos lineales que se extienden a ambos lados.]

[figura: segundo caracter junto al sello de Forneus; forma horizontal con tres ovalos enlazados o compartimentos redondeados, pequenos travesanos y remates ornamentales en ambos extremos.]

The 31 spirit in order is named Foras, he is a mighty great president or appeareth in ye forme of a strong man, in humane shape he can give ye understanding to men how they may know ye vertues of all hearbes and precious stones, & teacheth them ye art Logick & Ethicks in all their partes if desired, he maketh men Invisible, witty, Eloquent & to live long, he discovereth treasures, and recovereth things Lost, & commandeth over 29 Legions of spirits his seale or Character is thus to be made & worne as a Lamon.

[figura: sello de Foras al centro inferior; caracter angular con trazos entrecruzados, forma rectangular abierta a la derecha, barras diagonales y verticales, pequenos ganchos y una mancha negra en el centro.]

[figura: segundo caracter a la derecha de Foras; cuadrícula vertical con tres travesanos, cruces pequenas, ganchos curvos en los extremos laterales, circulos pequenos y una mancha negra bajo el remate inferior derecho.]

The 32 spirit in order as Salomon bound them, is named Asmoday, he is a great king, strong & powerfull, appearing with 3 heads, whereof ye first is like a Bull the second like a Man, the third like a Ram, a serpents taile; Belching or vomiting up flames of fire out of his mouth his feet are webbed like a goose, he sitteth on an Infernall Dragon carrying a lance and a flagg in his hands

this spirit is chiefest under ye power of Amaymon, as goeth before all others; when the

[folio derecho]

Exorcist hath a mind to call him, lett it be abroad and lett him stand on his feet
all ye time of action wth his cap off; for if it be on Amaymon will deceive him, and
cause all his doeing to be bewrayed; But assoone as ye Exorcist seeth Asmoday in ye forme
aforesaid, he shall call him by his Name, saying thou art Asmoday & will not denyes it,
and by & by he will bow down to ye ground & he giveth ye Ring of vertues he teacheth ye artes of
Arithmetick, geometry, Astronomy, and all handicrafts absolutely, he giveth full and
true answeres to ye demands, he maketh a man Invisible, he sheweth ye place where
treasures Layeth, and guardeth it, if it be among ye Legions of Amaymon, he
governeth 72 Legions of Inferiour spirits, his seale is thus to made and worne
as a Lamon before on your Breast.

[figura: sello de Asmoday centrado; caracter vertical y ancho con barras paralelas superiores, eje central, lazos y pequenos círculos, cola o gancho ondulado a la izquierda, gran trazo negro curvo a la derecha y remate inferior horizontal.]

The 33 spirit is Gaap, he is a great president, a mighty, he appeareth when ye
sun is in some of ye southern signes, in a humane shape, going before 4 great & mighty kings,
as if he was a guide to conduct them along in their way, his office is to make men
knowing in Philosophy, and all ye Liberall sciences, he can cause Love or hatred, and make men
insensible, he can teach ye how to consecrate those things that belong to ye domination of Amaymon
his King, and delivereth familiars out of ye custody of other Magitians, and answereth truely
and perfectly of things past present and to come; he can transport men very and wary swiftly
from one kingdome to another at ye will and pleasure of ye Exorcist, he
ruleth over 66 Legions of spirits of ye order of powers, his seal thus to be made & to be worne as a
Lamon &c.

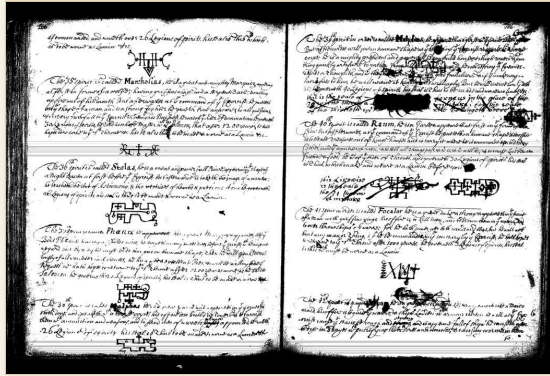
[figura: sello de Gaap al centro; caracter horizontal como barra o caja alargada dividida, con círculos internos, eje vertical alto rematado con doble cruz, pequenos círculos superiores, bucle inferior derecho y extension hacia un modulo cuadrado en el extremo derecho.]

The 34th spirit is called Furfur, he is a mighty great Earle appearing in forme of an
Hart wth a fiery taile, he never speaks truth, except he be compelled as hereafter shewn
a triangle, being compelled therein, he will take upon himselfe ye forme of an angel,
answereth being hidden, he speaketh with a hoarse voice, & willingly makes love between
man & wife, and can raise thunders, lightnings & blasts, and great tempestuous

[illegible]

[figura: pequeno triangulo simple dibujado junto a la mencion de 'a triangle'.]

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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

stormes and tempests over 26 Legions of spirits, his seale is this which is to be worne as a Lamen &c.

[figura: sello de Furfur en la parte superior del folio izquierdo; caracter vertical con tres barras superiores, travesano horizontal, pequenos círculos o rizos en los extremos, y triangulo invertido colgante bajo el eje.]

The 35th spirit is called Marchosias, he is a great and mighty Marquis, appearing

at first in forme of a wolfe, having griffins wings, and a serpents taile vomiting up fire out of his mouth, But afterwards at ye command of ye Exorcist, he putteth on only ye shape of a man, and is a strong fighter he giveth true answers to all questions and is very faithfull to ye Exorcist in doeing his Business, he was of ye order of Dominations, he governeth 30 Legions of spirits, he told his chief Master wch was Salomon, that after 1200 yeares he had hopes to return to ye 7th throne &c: his seale is thus to be made & worne as a Lamen &c.

[figura: sello de Marchosias centrado bajo la entrada; signo horizontal con una barra recta central, pequeno travesano vertical con cruz, rizos simetricos laterales, círculos en los extremos y remates curvos.]

The 36th spirit is called Stolas, he is a great prince, [illegible] appearing in shape of a night Raven at first before ye Exorcist but afterwards he taketh the image of a man &c: he teacheth the art of Astronomy, & the vertues of hearbs & precious stones, he governeth 26 Legions of spirits, his seale is thus to be made & worne as a Lamen &c.

[figura: sello de Stolas al centro del folio izquierdo; caracter ancho y rectangular con compartimentos cuadrados, pequenos círculos internos, barras verticales y horizontales gruesas, ganchos laterales y remates curvos.]

The 37th spirit in order is called Phenix he is a great Marquis, appeareth like ye Bird Phenix having a childes voice; he singeth many sweet notes before ye Exorcist, wch he must not regard, but by and by he must bid him put on humane shape, Then he will speake marvellously of all wonderfull sciences, he is a good & excellent Poet, and will be willing to doe yr request he hath hopes to returne to ye 7th Throne after 1200 yeares more, he governeth 20 Legions of spirits, his seale is this to be made & worne as a Lamen &c.

[figura: sello de Phenix bajo la entrada; caracter rectangular y anguloso con modulos cuadrados, pequenos círculos, una prolongacion hacia la derecha, trazo descendente central y una mancha negra que cubre parte inferior.]

The 38 spirit is called Halphas he is a great Earle and appeareth in ye forme of a stock dove, and speaketh with a hoarse voice; his office is to build up Towers and to furnish them with ammunition and weapons, and to send men of warr to places appointed, he governeth 26 Legions of spirits, his seale is thus to be made & worne as a Lamen &c.

[figura: sello de Halphas en el margin inferior del folio izquierdo; caracter parcialmente cortado y cruzado por estrias, con barra horizontal larga, bloques rectangulares, eje vertical inferior y pequenos remates circulares.]

[folio derecho]

The 39th spirit in order is called Malphas, he appeareth at first like a Crow, but after will put on humane shape at ye request of ye Exorcist, and speaks with a hoarse voice,

he is a mighty president and powerfull, he can build houses high towers, and can bring to your knowledge ye enemies desires or thoughts, and whatsoever they have done, he giveth good familiars, & if you make any sacrifices to him, he will receive it kindly and willingly, But he will deceive him yt doth it; he governeth 40 Legions of spirits, his seale is thus to be made & worne as a Lamén before you.

[figura: sello de Malphas en la parte superior derecha; caracter muy oscurecido por manchas y tachaduras, con trazos horizontales, lazos o círculos y extension hacia un signo en forma de cruz en el margen derecho.]

The 40 spirit is called Raum, he is an Earle, & appeareth at first in ye forme of a Crow but afterwards at ye command of ye Exorcist he putteth on humane shape, his office is to steale Treasures out of kings houses and to carry it where he is commanded, and to destroy Cities, and dignities of men, and to tell all things past, what is, & what will be, & to cause Love between friends and foes; he was of ye order of Thrones, and governeth 30 Legions of spirits his seale is this, which make and weare as a Lamén before you.

[figura: anotacion junto al sello de Raum: 'this Exorcist is in ye Seale the use thereof at making'.]

[figura: sello de Raum al centro del folio derecho; grupo de caracteres struck outs, uno curvilíneo con largo trazo ondulado y pequeños círculos, otro compuesto por barras verticales y horizontales, y otro a la derecha con módulos cuadrados, cruces y manchas negras.]

The 41 spirit in order is called Focalor he is a great Duke strong & powerfull, appearing in ye forme of a man with griffins wings, his office is to kill men, and to drowne them in ye waters, and to overthrow ships of warre, for he hath power over both winds and seas, but he will not hurt any man or thing, if he be commanded to ye contrary by ye Exorcist, he hath hopes to returne to ye Throne after 1000 yeares, he governeth 30 Legions of spirits, his seale is thus to be made as a Lamén.

[figura: sello de Focalor bajo la entrada; signo formado por trazos verticales y diagonales con pequeños travesaños, un motivo dentado a la izquierda, cruz o tridente central y base ennegrecida.]

The 42 spirit is named Vepar he is a great Duke and appeareth as a mermaid, his office is to governe ye waters, and guide ships laden with armour he can make ye seas rough & stormy and to appeare full of ships; he causeth men to dye in 3 dayes by putrifying their sores and wounds, & causing wormes in them

[illegible]

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

[continuacion de Vepar]

that he governeth 29 Legions of spirits, his seale is this to be made and worne as a Limin &c.

[figura: sello de Vepar en la parte superior del folio izquierdo; caracter ancho con una linea superior de arcos y circulos, ejes verticales descendentes, pequenos circulos inferiores y una cola o punta triangular hacia la derecha.]

The 43d spirit in order is [illegible] Sabnock [illegible] him in ye Brazen vessell is called Sabnock he is a mighty great Marquis, & strong appearing in ye forme of an armed souldier, with a Lions head, ridding on a pale Coloured horse, his office is to build high towers, Castles and Citties, and to furnish them wth armour, & to afflict men several dayes wth wounds & rotten sores full of wormes, he giveth good familiars at ye command of ye Exorcist, he commandeth 50 Legions of spirits, his seale is thus to be made and worne as a Lamén &c.

[figura: sello de Sabnock centrado bajo la entrada; signo horizontal con cuerpo ovalado o tubular atravesado por barras verticales, tres pequenos circulos superiores, arco inferior con circulo colgante, trazo triangular a la izquierda, rizo en el extremo derecho y manchas negras que cubren parte del costado derecho.]

The 44th spirit in order is named Shax, he is a great Marquess & appeareth in ye forme of a stock dove, speaking wth a hoarse & subtile voice, his office is to take away ye sight, hearing & understanding of any man or woman, at ye command of ye Exorcist, & to steale money out of kings houses, & carry it againe in 1200 yeares, if commanded, he will fetch horses or any thing els if Required of ye Exorcist, but he must be commanded into a triangle first, or else he will deceive him, & tell him many lyes, he can discover all things that are hidden, or not kept by wicked spirits, he giveth good familiars, and rules, he governeth 30 Legions of spirits his seale is thus to be made and worne as a Lamén &c.

[figura: dos sellos de Shax en la parte inferior del folio izquierdo. El primero, mayor, esta muy ennegrecido: contiene un ovalo o capsula horizontal con ejes, triangulo interno, varios remates circulares y una zona central tachada. El segundo, a la derecha, tiene una barra horizontal, letra o forma angular central, un extremo ovalado con tres puntas dentadas o flamigeras y pequenos circulos terminales.]

[folio derecho]

The 45th spirit is called Vine, he is a great king & an Earle & appeareth in ye forme of a Lyon ridding on a black horse wth a viper in his hand his office is to discover things hidden witches, and things present past & to come, he at ye command of ye Exorcist will build towers throw downe great stone walls, make waters Rough wth stormes &c. he governeth 35 Legions of spirits, his seale is this wch make and weare as a Limin &c.

[figura: sello de Vine bajo la entrada; caracter horizontal con base dentada o almenada, cinco pequenos circulos o lazos en la parte superior, triangular en el extremo derecho, tres descendentes rectangulares y un gran arco semicircular inferior.]

The 46th spirit is called, Bifróns, he is an Earle and appeareth in ye forme of a Monster at first But afterwards at ye command of ye Exorcist he putteth on ye shape of a man, his

office is to make one knowing in Astrology & Geometry & other arts & sciences & virtues
of all hearbs, precious stones & woods, he changeth ye dead Bodies & putteth them in one
another place, or lighteth candles, seemingly upon ye graves of ye dead, he hath under his
command 6 Legions of spirits, his seale is this, wch to be worne and beareth unto &c.

[figura: anotacion marginal junto al sello de Bifrons, parcialmente legible: '14 ... d`y '116: C'.]

[figura: sello de Bifrons bajo la entrada; figura alargada semejante a un insecto o nave, con cabeza oscurecida a la izquierda, cubierta superior con triangulos y pequenos circulos, varias patas o soportes colgantes terminados en cuadrados, y dos colas curvas con circulos a la derecha.]

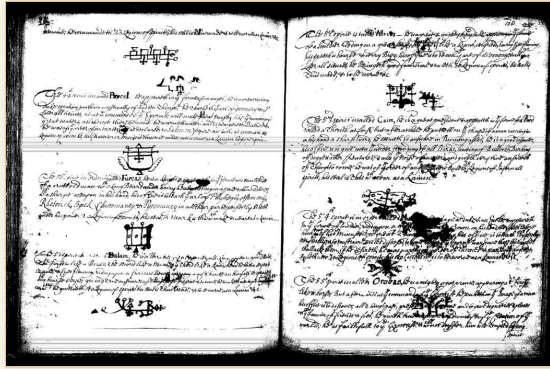
The 47th spirit is called Vual. he is a great and mighty strong duke; he appeareth in ye forme
of a mighty dromedary at first, But after awhile he putteth on humane shape,
and speaketh in ye Egyptian tongue, but not perfectly, his office is to procure ye Love of
women, and to tell things past present and to come, and also to procure friendship betweene
friends & foes, he was of ye order of Potestates, he governeth 37 Legions of spirits, his seale
is thus to be made and worne as a Lamen before you &c.

[figura: sello de Vual centrado bajo la entrada; caracter rectangular y angular, con forma de linea quebrada o almenada, tres modulos verticales principales, pequeno gancho arriba a la izquierda, cruz o signo pequeno abajo a la derecha y una mancha negra que cubre el centro inferior.]

The 48th spirit is called Haagenti he is a great president, appearing in ye forme of
a mighty Bull wth griffins wings at first, But afterwards at ye command of ye Exorcist he
putteth on humane shape, his office is to make men wise, & to instruct them in
divers things, to transmute all mettals into gold, & to change wine into water & water

[illegible]

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

[continuacion de Haagenti]

knowing, he commandeth 33 Legions of spirits, his seale is thus to be made & worne as a Lamen &c.

[figura: sello de Haagenti en la parte superior del folio izquierdo; caracter horizontal con tres compartimentos rectangulares, pequenos circulos terminales a izquierda y derecha, tres astiles verticales rematados arriba en circulo o lazo, y pendulos inferiores con pequenas cruces o gotas.]

The 49th spirit is named Crocell, he appeareth in ye forme of an angel, he is a great & strong duke, speaking something mystically of hidden things, he teacheth ye art of geometry & ye Liberall sciences, he at ye command of ye Exorcist will make great noises, like ye running of great waters, although there be none, he warmeth waters, and discovereth Bathes &c he was of ye order of potestates [illegible] he declared to Salomon, before his fall, he governeth 48 Legions of spirits, his Character or marke is thus to be made, and worne as a Lamen before you.

[figura: sello de Crocell centrado bajo la entrada; signo en forma de escudo o vaso con alas laterales, barra horizontal superior con tres postes rematados por pequenos circulos, travesanos internos, cruz o pie central inferior y pequeno triangulo en la base.]

The 50th spirit in order is called Furcas, he is a knight & appeareth in ye forme and similitude of a cruell old man wth a long Beard and an hoary head, sitting on a pale coloured horse with a sharpe weapon in his hand, his office is to teach ye art of Philosophy, Astronomy, Rhetorick, Logick, Chiromancy & Pyromancy in all their partes perfectly, he hath under his power 20 Legions of spirits, his seale or marke is this wch make & weare as a Lamen.

[figura: sello de Furcas bajo la entrada; caracter rectangular vertical con tres paneles, pequenos circulos dentro de los paneles, postes superiores con anillos, manchas negras en ambos lados y remates inferiores con pequena forma triangular central.]

The 51 spirit in order is called Balam, he is a Terrible great & a powerfull king, appearing wth three heads, The first is like a Bulls, The second like a Mans & ye third like a Rams head he hath a serpents taile & Eyes flaming, riding upon a furious Beare carrying a goshawke on his fist he speaketh with a hoarse voyce, giving true answeres of things past present & to come, he maketh men to goe invisible and wittie, he governeth 40 Legions of spirits his seale is thus made; & to be worne as a Lamen &c.

[figura: sello de Balam en la parte inferior del folio izquierdo; caracter horizontal con eje central ascendente en forma de tridente o rama, circulos terminales, pequenos triangulos y bucles laterales; el extremo derecho contiene formas semejantes a letras o ganchos dobles.]

[folio derecho]

The 52d spirit is called Alloces -- he is a great & mighty strong duke appearing in forme of a souldier riding on a great horse, [illegible] is like a Lyons, very red, having Eyes flaming, his speech is hoarse & very Bigg; his office is to teach ye art of Astronomy & all ye Liberall sciences, he Bringeth good familiars & ruleth 36 Legions of spirits, his seale is thus made, & to be worne &c.

[figura: sello de Alloces bajo la entrada; dos caracteres proximos: uno rectangular con barras verticales, circulos en esquinas y una mancha negra en la base; otro mas pequeno a la derecha con travesanos horizontales, astiles verticales y fuerte mancha inferior.]

The 53 spirit is called Caim, he is a great president & appeareth in ye forme of a Bird called a Thrush at first; but afterwards he putteth on ye shape of a man carrying in his hand a sharpe sword; he seemeth to answer in Burning ashes, he is a good disputer, his office is to give unto ye understanding of all Birds, lowing of Bullocks, Barking of doggs & other Creatures; & also ye noise of waters, and giveth very true answeres of things to come, he was of ye order of angels, but now ruleth 30 Legions of Infernall spirits, his seale is this wch weare as a Lamen.

[figura: sello de Caim bajo la entrada; caracter alargado y horizontal, semejante a una figura animal o nave, con cabeza redondeada a la izquierda, pequenos círculos y puntos internos, poste vertical central rematado en círculo, cola o gancho a la derecha y grandes manchas negras en la parte inferior.]

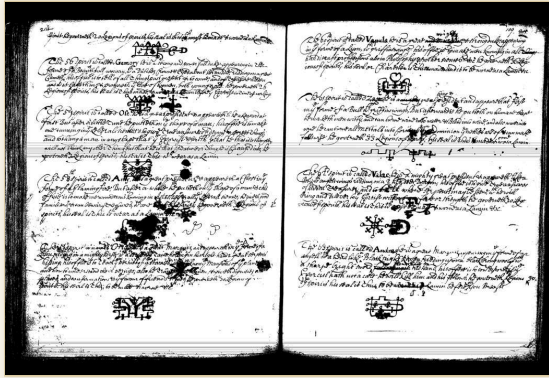
The 54th spirit is in order called Murmur, he is a great duke & an Earle, appearing in ye forme of a souldier, riding on a griffin *[illegible]* a Dukes crowne on his head, there goeth before him two of his Ministers wth great Trumpets; his office is to teach Philosophy perfectly, and to constrain soules deceased, to come before the Exorcist to answer those things that shall be asked them, if he desireth, he was partly of ye order of Thrones & partly of angels, Ruleth now 30 Legions of spirits, his seale is thus wch is to be worne as a Lamen &c.

[figura: sello de Murmur entre las entradas de Murmur y Orobas; caracter muy ennegrecido, con forma estrellada o radial, varios brazos curvos laterales y mancha central que oculta los detalles.]

The 55th spirit is called Orobas, he is a mighty great prince appearing at first like an horse; But afterwards at ye command of ye Exorcist he putteth on ye Image of a man; his office is to discover all things past present & to come and to give dignities & places & ye favour of friends & foes; he giveth true answeres of Divinity & of ye creation of ye world, he is faithfull to ye Exorcist, & never suffers him to be tempted by any spirit.

[figura: sello de Orobas en la parte inferior derecha; caracter rectangular y reticulado, parcialmente cubierto por manchas negras, con travesanos horizontales, pequenos círculos o bucles terminales y varios postes verticales.]

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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

[continuacion de Orobas]

spirit he governeth 20 Legions of spirits, his seal is thus [must] be made & worne as a Lamen &c.

[figura: sello de Orobas en la parte superior del folio izquierdo; caracter horizontal rectangular, con compartimentos internos, pequenos circulos y cruces, tres triangulos o dientes superiores, bucles a la derecha y una extension rematada por circulo.]

The 56 spirit is called Gemory he is a strong and powerfull duke

appearing in the

forme of a Beautifull woman, wth a Dutches Crownett tyed about her middle, riding on a great

Camell; his office is to tell of all things past present & to come; and of treasures hidden

and wt it lyeth in, & procureth ye Love of women, both young & old; he governeth 26

Legions of spirits, his seale is thus made & worne as a Lamen before ye Exorcist in time of working.

[figura: sello de Gemory bajo la entrada; caracter ennegrecido con travesano superior dentado o triangular, tres astiles verticales, pequenos circulos terminales, una cruz o eje central alto y grandes manchas negras que ocultan parte del trazado.]

The 57 spirit is called Ose, he is a great president & appeareth like a Leopard at

first; But after a little time he putteth on ye shape of a man; his office is to make

one cunning in ye Liberall sciences & to give true answeres of divine & secret things;

and to change a man in any shape that ye Exorcist desireth, so that he that is changed,

will not thinke any other thing but that he is that Creature or thing he is Changed into, he

governeth 30 Legions of spirits; his seale is this wch weare as a Lamen.

[figura: sello de Ose entre las entradas de Ose y Amy; figura rectangular y simetrica con remates laterales, circulos en las esquinas, un aspa central y varios compartimentos internos; una mancha negra vertical cubre la zona derecha.]

The 58th spirit is called Amy, he is a great president & appeareth at first in ye

forme of a flaming fire, But after a while he putteth on ye shape of a man, & his

office is to make one wonderous knowing in Astrology & all ye Liberall sciences; he giveth good

familiars, & can bewray treasures, yt are kept by spirits; he governeth 36 Legions of

spirits, his seale is this wch weare as a Lamen [illegible].

[figura: sello de Amy en la zona media inferior, muy deteriorado; caracter vertical con varios travesanos y apendices laterales, casi cubierto por grandes manchas negras de microfilm.]

The 59th spirit is named Orias, he is a great Marques, and appeareth in ye forme of a

Lyon riding on a mighty horse, wth a Serpents taile holding in his Right hand 2 great Serpents

hissing; his office is to teach ye vertues of ye stars, & know ye Mansions of ye planets

and how to understand their vertues; also he [can] transformeth men, giveth dignities,

places, and confirmations & ye favour of friends & foes, he governeth 30 Legions of

spirits, his seale is this, to be made & worne &c.

[figura: sello de Orias en la parte inferior del folio izquierdo; caracter ancho con estructura de dos torres o columnas laterales, remates circulares en los extremos superiores, eje central en forma de Y o rama, y pies rectangulares inferiores.]

[folio derecho]

The 60th spirit is called Vapula he is a great and mighty strong duke, appearing in ye forme of a Lyon, wth griffins wings; his office is to make men knowing in all Handy-craft or professions also in Philosophy & other sciences, he governeth 36 Legions of spirits, his seal or Character is thus made and is to be worne as a Lamen &c.

[figura: sello de Vapula centrado bajo la entrada; caracter compacto semejante a corona o pedestal, con dos volutas laterales, tres astiles superiores, circulo alto central, barra horizontal interna y pequenas gotas inferiores.]

The 61 spirit is called Zagan, he is a mighty great king & president and appeareth at first in ye forme of a Bull wth griffins wings, But afterwards he putteth on humane shape he maketh men witty, and can turne wine into water & Blood into wine, and also water into wine he can turne all Mettalls into Coyne of that dominion ye mettles are of & can make fooles wise he governeth 33 Legions of spirits, his seal is thus made &c and is to be worne as a Lamen.

[figura: sello de Zagan bajo la entrada, cruzado por estrias horizontales; caracter alargado con linea quebrada, pequenos circulos en los extremos, astiles verticales descendentes, un segmento central en arco y remates cuadrados o de peine a la derecha.]

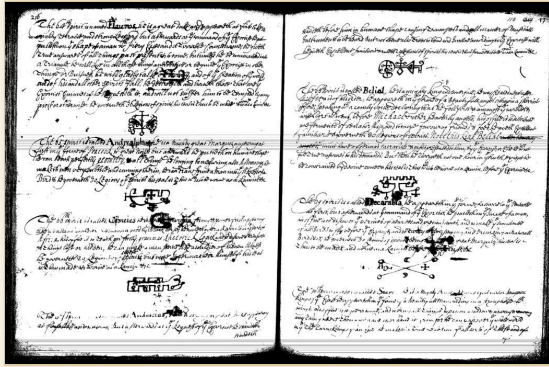
The 62 spirit is called Valac, he is a mighty great president & appeareth like a Boy wth angels wings riding on a 2 headed dragon; his office is to give true answeres of hidden treasures; and to tell where serpents may be seen, wch he will bring and deliver to ye Exorcist without any force or strength he governeth 30 Legions of spirits, his seale is thus made & worne as a Lamen &c.

[figura: sello de Valac en el centro inferior del folio derecho; dos signos contiguos, uno estrellado con eje vertical y horizontal, circulos terminales y pequenos trazos en aspa, y otro signo negro curvo en forma de gancho o media luna gruesa.]

The 63 spirit is called Andras, he is a great Marquis, appearing in ye forme of an angell wth a head like a Black night Raven, riding upon a black & strong wolfe wth a sharpe bright sword *[flourishing]* in his hand his office is to sow discord if ye Exorcist hath not a care he will kill him and his fellowes he governeth Legions 30. of spirits his seale is thus to be made *[and worne]* as a Lamen before you *[illegible]*.

[figura: sello de Andras en la parte inferior del folio derecho; caracter rectangular con varios travesanos horizontales, circulos en los extremos izquierdos y superiores, remate curvo a la derecha y mancha negra en la base.]

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

The 64th spirit is named Flauros, he is a great duke and appeareth at first like a

mighty terrible and strong Leopard, but afterwards at ye Command of ye Exorcist he

putteth on ye shape of a man wth fiery Eyes and a Terrable Countenance; he giveth

True answeres of all things past present as to come, but unless he be

Commanded into

a Triangle, he will Lye in all these things and deceive or beguile ye Exorcist in other

things or Business, he will gladly talke *[illegible]*, and of ye Creation of ye world

and of his and all other spirits fall, he destroyeth and burneth those that are ye

Exorcist Enimies if he requesteth it, and will not suffer him to be Tempted by any

spirit or otherwise; he governeth 36 Legions of spirits, his seal is thus to be made & worne as a Lamen &c.

[figura: sello de Flauros centrado bajo la entrada; caracter pequeno y ennegrecido, con asta vertical rematada en cruz, circulo inferior, dos masas laterales simetricas con volutas o ganchos, y manchas negras que cubren parte del trazado.]

The 65 spirit is called Andrealphus, he is a mighty great Marquis appearing at

first in ye forme of Peacock wth great noise, but afterward he putteth on humane shape

he can teach perfectly geometry, all things belonging to measuring, also Astronomy, he

maketh men very subtile and cunning therein, he can transform a man into ye likeness of a

Bird he governeth 30 Legions of spirits his seale is this wch is to be worne as a Lamen &c.

[figura: sello de Andrealphus bajo la entrada; caracter horizontal con barra recta superior, gran curva inferior hacia la izquierda, pequenos circulos terminales, poste vertical central, tramo rectangular superior derecho y remate negro triangular o pendular en la parte baja.]

The 66 spirit is called, Cimeies he is a great Marquis & strong & powerfull appearing

like a valiant souldier, riding upon a goodly black horse, he ruleth over all spirits in ye partes

Affrica, his office is to teach perfectly grammer Rhetorick Logick and discovereth treasures

& things lost or hidden, he can make a man seeme like a souldier of his owne likeness he

governeth 20 Legions of spirits but more *[illegible]* in Affrica, his seale is thus

is thus made & worne as a Lamen &c.

[figura: sello de Cimeies en el centro inferior del folio izquierdo; caracter rectangular alargado, con compartimentos internos, pequenos circulos en el extremo izquierdo y en la linea inferior, astiles verticales cortos, remate curvo a la derecha y pequenas manchas bajo el signo.]

The 67 spirit is named Amduscias, he is a strong & great duke appearing

at first like an unicorn, but at ye Commandment of ye Exorcist he standeth

[folio derecho]

standeth before him in humane shape causing Trumpets and all manner of Musickall

Instruments to be heard but not seene also Trees to bend and incline according to ye Exorcists will.

he giveth Excellent familiars & ruleth 29 Legions of spirits his seale is thus formed & is to be worne as a Lamen &c.

[figura: sello de Amduscias bajo la continuacion de la entrada; caracter horizontal con un circulo grande a la izquierda dividido por pequenos circulos internos, asta vertical con cruz y circulo, rombo pendiente inferior, triangulo o punta hacia la derecha y remate angular semejante a llave.]

The 68 spirit is called Belial, he is a mighty king and powerfull, he was created next after Lucifer and is of his order; he appeareth in ye forme of a Beautifull Angell sitting in a fierie Chariot, speaking wth a comely voice, declaring that he fell first amongst ye worthier sort, that were before Michael & other heavenly angels, his office is to distribute preferments of senatorships, and to cause favour of friends & foes, he giveth Excellent familiars & governeth 80 Legions of spirits. Note this King Belial must have offerings sacrifices & gifts presented to him by ye Exorcist or else he will not give True answeres to his demands; But then he taryeth not one houre in ye truth, except he be constrained by divine power his seale is this which weare as a Lamen, before ye Exorcist &c.

[figura: sello de Belial bajo la entrada; caracter ancho con parte superior almenada o dentada, dos astiles principales, pequenos circulos colgantes, cruces laterales, una mancha negra central y un remate inferior.]

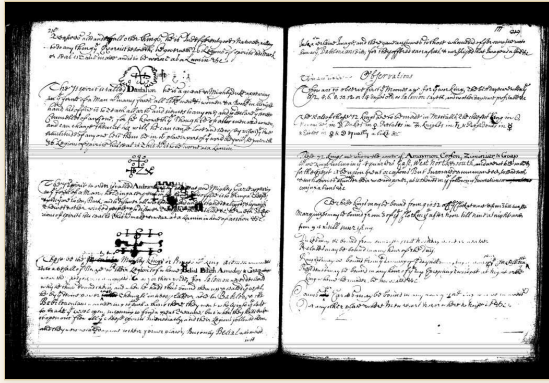
The 69 spirit is called Decarabia, he appeareth in ye forme of a star in ye Pentacle at first; but afterwards at Command of ye Exorcist, he putteth on ye Image of a man, his office is to discover ye vertues of hearbs and precious stones, and to make ye similitude of all birds fly before ye Exorcist, and to tary wth him singing, and Drinking as naturall birds do, he governeth 30 Legions of spirits his seale is this which weare as a Lamen &c.

[figura: sello de Decarabia bajo la entrada; caracter en aspa con cuatro brazos diagonales terminados en circulos, pequena media luna arriba, media luna abajo, cruz cerca del centro, signo semejante a llave o letra a la izquierda y mancha negra que oculta el cruce central.]

The 70 spirit in order is called Seere he is a mighty prince and powerfull under Amaymon king of ye East, he appeareth in ye forme of a beautifull man, riding on a strong horse wth wings, his office is to goe & come, and to bring abundance and to carry or recarry any thing where thou wilt have it, and it comes in a twinkling of an Eye or moment, he can pass over the whole Earth in ye twinkling of an Eye, he maketh a true relation of all sorts of theft, and of

[illegible]

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

Seere serveth him and obeyeth all other kings, he is Indifferent good
 Natured, willing

to do any thinge ye Exorcist desireth, he governeth 26 Legions of
 spirits his mark

or Seal is Thus made and is to be worne as a Lamin &c

[figura: sello de Seere junto al final de la entrada; caracter pequeno en
 forma de dos lobulos o alas simetricas, con una barra horizontal
 cruzada por signos semejantes a cruces y pequenos remates; a la derecha
 hay trazos y manchas negras que impiden distinguir todo el signo.]

The 71 spirit is called Dantalion. he is a great & Mighty duke appearing

in ye forme of a Man wth many faces, all like men & women & a Booke in his right

hand; his office is to teach all arts & sciences to any one, and to declare ye secrett

Councells of any one; for he knoweth ye Thought of all men and women,

and can change them at his will, he can cause Love and shew ye similitude of any one lett them be in wt place or part of ye world
 they will, he governeth

36 Legions of spirits his seal is this which is to be worne as a Lamin.

[figura: sello de Dantalion centrado bajo la entrada; caracter con asta vertical central, varias barras horizontales, circulos pequenos
 en los extremos y parte inferior angular semejante a una Z o gancho; el microfilm anade lineas horizontales que atraviesan el sello.]

The 72 spirit in order is called Andromalius, he is a great and Mighty Earle appearing

in ye forme of a Man, holding a serpent in his hand, his office is to bring a Theefe

goods yl are stolen, Back, and to discover all wickednes, and underhand dealings & to punish

Thievs & other wicked people, to discover treasures that hidden, he ruleth 36 Le-

gions of spirits his seal is this wch is made or wore as a Lamin in time of action &c.

[figura: sello de Andromalius bajo la entrada; caracter ancho formado por un eje vertical y tres lineas horizontales, con cruces y
 circulos en los extremos; el centro e izquierda estan muy ennegrecidos por manchas de tinta o microfilm.]

These are the 72 Mighty kings or Princes wch king Beliall commanded

into a vessell of Brasse in their Legions of whome Belial Bileth Asmoday & Gaap

wear the cheifest, [illegible] was placed in an order for Salomon never declared

why he thus bound them, and when he had thus bound them up & sealed ye vessell,

he by divine power cast & threw them into a deep lake or hole in Babilon, or the

Babilonians wondering to see a thinge there they were a long to get

the lake ye water gone, supposing to find a great Treasure; but in both they had broken

it open out flew all ye foresaid spirits Immediatly, and their Legions followed them,

and they were restored againe to their former places, But only Belial entered

into [illegible]

[folio derecho]

with a certaine Image, and there gave answers to those who did offer sacrifice unto

him as ye Babilonians did, for they offered sacrifice, & worshipped that Image as a God &c

Observations

Thou art to observe first ye Moones age: for ye working 2 to be odd dayes and which is ye 2, 4, 6, 8, 10, 12 or 14 dayes old, as Salomon sayeth, and no other dayes are profitable &c

These seals of these 72 kings are to be made in Mettalls, The cheifest king in *[signo planetario]*

Marquisses in *[signo lunar]*, Dukes in *[signo jovial]*, Prelates in *[signo marcial]*, Knights in *[signo saturnino]* & Presidents in *[signo mercurial]*

& Earles in *[signo venusino]* & *[signo lunar]* equally alike &c.

These 72 kings are under the power of Amaymon Corson Ziminiair & Goap

whose kings ruleing in ye 4 quarters East, West North, & south, and are not to be called forth except it be upon great occasions But Invocated or commanded are, to send such or such spirits under their rule and power, as is shewed in ye following Invocations or conjurations &c

These kings may be bound from 9 to 12 of ye Clock at noone & from 3 till sun sett

Marquisses may be bound from 3 of ye Clock in ye after noon till nine at night, and from 9 untill sunrising.

Dukes may be bound from sun rising till Noonday in a faire *[illegible]*

Prelates may be bound in any houre of the day;

Knights may be bound from ye dawning of ye day till *[illegible]*, & from *[illegible]* till sun *[illegible]*

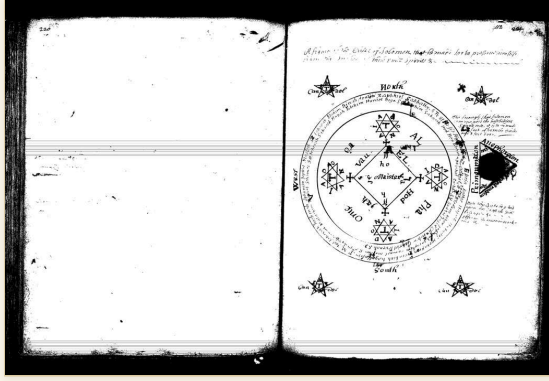
Presidents may be bound in any houre of ye day, Excepting Twylight at night or other

Kings when the sun under the *[illegible]* &c.

Counts or Earles may be bound in any houre of the day or night &c

The another place where men must goe to those to be *[illegible]* &c.

MANUSCRIPT



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TRANSCRIPTION *ENGLISH (17TH C.)*

[folio izquierdo]

[sin texto; folio casi en blanco]

[folio derecho]

A Figure of the Circle of Solomon, that he made for to preserve himself

from the [illegible] of [illegible] evill Spirits &c

[figura: circulo magico doble, encabezado 'North' en la parte superior y 'South' en la inferior; en el margin izquierdo del circulo se lee 'West', y

al lado derecho 'East'. En el anillo exterior hay nombres divinos, sephiroticos y angelicos escritos siguiendo la circunferencia; entre los nombres legibles aparecen 'Elohim', 'Binah', 'Aralim', 'Zaphkiel', 'Sabbathi', 'Hasmalim', 'Tzadkiel', 'Zedeck', 'Jehovah', 'Elohim', 'Haniel', 'Noga', 'Tzabaoth', 'Michael', 'Gabriel', 'Levanah', 'Adonai', e 'Ishim'; el resto es parcialmente illegible por manchas y distorsion.]

[figura: dentro del circulo hay un cuadrado girado en forma de rombo, con la palabra 'Maister' en el centro y pequenos signos o letras a su alrededor. En los cuatro vertices del rombo hay cruces o marcas; alrededor se leen palabras como 'Air', 'Phra', 'Hod', 'Jeh', 'Onil', 'Vau' y 'ho'; algunas invertidas o rotadas.]

[figura: cuatro hexagramas interiores, uno hacia cada punto cardinal; cada uno contiene una letra grande en el centro y letras mas pequenas alrededor. El superior contiene una 'T'; el occidental contiene una 'T'; el oriental contiene una 'H'; el meridional contiene una 'I' o caracter semejante. Varias letras circundantes son visibles, como 'A', 'D', 'O', 'N', 'I', aunque no todas se distinguen con certeza.]

[figura: cuatro pentagramas pequenos fuera del circulo, cerca de las esquinas de la pagina derecha; cada uno tiene una letra central y la leyenda partida 'Can ... ael' o 'Can ... Dol'; con trazos ennegrecidos que impiden precisar todas las letras.]

The Triangle that Salomon

commanded the disobedient

Spirits into, it is to be made

[illegible] foot from the circle,

and 3 foot over.

[figura: triangulo magico a la derecha del circulo, con un circulo o espacio central ennegrecido; alrededor del triangulo se leen parcialmente 'Anaphaxeton', 'Primeumaton' y otros nombres o palabras sagradas, varias cubiertas por una gran mancha negra y por estrias horizontales.]

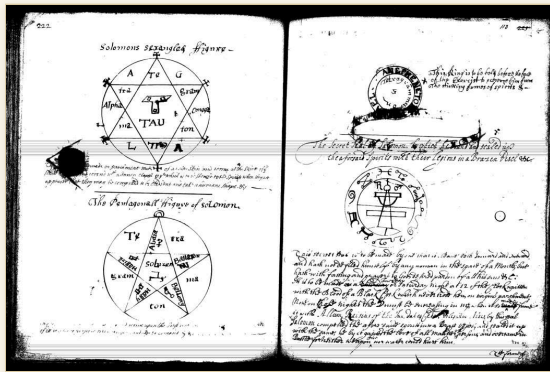
Note this distance to be had

upon [illegible] with the [illegible]

spirits &c

offe[illegible] the [illegible]

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

[folio izquierdo]

Solomons sexangular figure -

[figura: círculo grande con hexagrama o figura sexangular inscrita. En la parte superior exterior hay una pequena cruz doble; hay marcas o cruces en los vertices laterales e inferior. En el interior se leen letras y fragmentos: 'A', 'G', 'Te', 'fra', 'gram', 'Alpha', 'Omega', 'ma', 'ton', 'TAU', y en la parte baja letras grandes parcialmente cortadas, entre ellas 'L', 'T[illegible]', 'A'. En el centro aparece una tau o signo semejante sobre la palabra 'TAU'.]

This [figure] [is to] be made on parchment made [of] a cats Skin and worne at the Brest & if [illegible] and covered in a linnen cloath to which is to [illegible] those Spirits when they are appeared & they may be compelled to its Odient and take a humane shape. &c

The Pantagonall figure of Solomon

[figura: pentagrama grande dentro de círculo. En el vertice superior hay un pequeno doble círculo o asa; dentro del pentagrama se leen 'T' con signo, 'tra', 'Adonai', 'Eheieh', 'Soluzem' o 'Soluzen', 'Bellator' o palabra semejante, 'gram', 'ma', 'ton', y otros caracteres magicos. En el centro inferior hay un caracter grande semejante a letra hebrea o signo planetario. La parte inferior del círculo y la nota bajo la figura estan muy perdidas.]

[linea bajo la figura: mayormente illegible; se distinguen fragmentos 'of it [illegible]', 'worne upon the Brest', y 'and by to be named by &c'.]

[folio derecho]

[figura: anillo pequeno en la parte superior izquierda del folio derecho, formado por un doble círculo con letras alrededor del aro exterior, parcialmente cubiertas por una mancha negra. En el centro hay signos curvos y una pequena marca; alrededor se distinguen letras como 'A', 'E', 'T', 'O', 'N' o semejantes.]

This Ring is to be made before the face
of the Exorcist to preserve him from

the stinking formes of spirits &c -

The Secret Seale of Salomon, which he bound and sealed up
the aforesaid Spirits with their Legions in a Brazen vessell &c.

[figura: sello circular de Salomon. El círculo exterior contiene signos magicos o letras dispuestas alrededor; en el interior hay lineas horizontales, dos barras rectangulares, una figura central vertical rematada por círculo y travesanos, y varios signos curvos o planetarios en la circunferencia. A la derecha del sello hay un pequeno círculo aislado.]

This secret Seale is to be made by one that is cleane both Inward and outward
and hath not defiled himself by any woman in the space of a Month, but
hath with fasting and prayers to God desired pardon of all his sinnes &c.

It is to be made [on a] Saturday or a Tuesday night at 12 of the clock

with the Blood of a Black Cock which never trod Hen, on virgin parchment

Note; on the [illegible] night the [Moone] be increasing in its [course] or so much time [make]

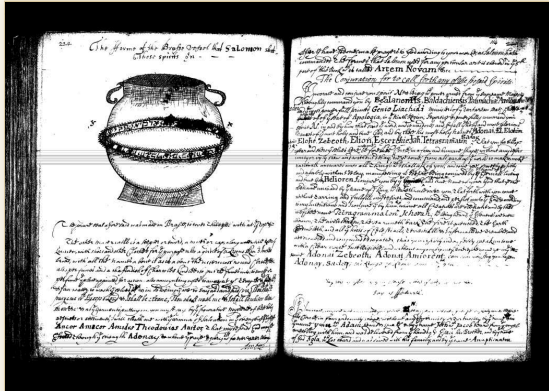
it with Allum, Raisins of the Sun, dates, [illegible], Benjamin, Aloes, by this [seale]

Salomon compelled the aforesaid spirits into a Brazen vessell and sealed it up

with the same, he by it gained the love of all manner persons, and overcame in

Battle, for he threw it upon the water and hurt him.

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

224

The forme of the Brasse Vessell that Salomon shut these spirits in —

[figura: Vasiija grande de bronce, de cuerpo redondo y cuello ancho, con tapa o cubierta negra sombreada; dos asas laterales en forma de voluta. Alrededor del cuello corre una banda con caracteres hebraicos o pseudohebraicos, parcialmente borrados; alrededor del vientre corre otra banda semejante con caracteres muy ennegrecidos y perdidos en parte. A izquierda y derecha de la banda superior hay pequenos signos o letras, semejantes a "S" y "N".]

The said seale foresaid was made in Brasse to cover the [vessell] with at ye edges

The other materiall is a vessell or sword, or neither cup, a long [illegible] with [illegible] Linner, with shoes and other Clothes for ye purpose also a girdle of Lyons skin 3 Inches broad, with all the names about it as is about the uttermost round circle of this vessell, perfumed in a chaffingdish of Charcoales kindled to put the fumigations to smother [illegible] perfumes, yea prepared for action; also anointing oyle to annoint ye Temple with & faire water to wash ye selves in, to being able to say afterwards ye 18th Psalme purge me wth Hysope &c. Then shall be cleane; Thou shalt wash me & I shall be whiter then [illegible] the order or rule given unto perticulars, you must say by ye figurative mystery of the holy [illegible] oyle, or otherwise, I will cloath me with ye armour of Salvation in ye strength of the highest Ancor Amacor Anides Theodonus Anitor, &c that my God God may guide throughly ording the Adonay, and [illegible] grace & glory wth for ever & ever Amen.

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After I have done in manner agreeable to God according to your worke, as Solomon hath commanded the formes that follow used for any particular art is showed in ye part of this Book wch is called Artem Novam &c.

The Conjunction for to call forth any of the foresaid Spirits.

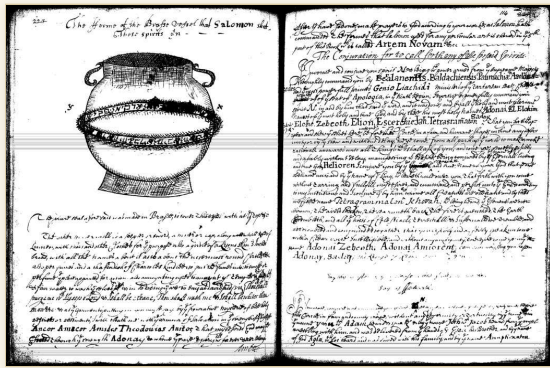
I conjure and require you spirit N. & bying the power armed from ye supream Majesty I throughly command you by Bedalemens, Baldachiensis, Paulumachia Apologia [marginalia: Edes; and ye most powerfull princes] Genio Liachidi ministerio of Tartarean Bats, spirits princes of ye seat of Apologia, in ye ninth Region; I exorcise & powerfully command you spirit N. in and by him that said ye word, and it was done; and by all ye holy and most glorious names of ye most holy and true God, and by these his most holy names, Adonai, El, Elohim, Elohe, Zebeoth, Elion, Escerchieiah, Tetragrammaton, Saday, [illegible] Char you for throughly appearing here before us at or before me J. C. in a faire and womanly shape, without any deformity or ugly shew and without delay doe ye come from all parts of ye world to make most rationall answer unto all things wch I shall ask of you; and come ye peaceably visibly and affably without delay, manifesting it before, being conjured by ye eternall living and true God, Helioren I conjure you by ye [illegible] and true name of your God that you be obedient unto and by ye name of ye King, is called under unto you, Chat forthwith you come without tarrying and fulfill my desires, and command, and persist unto ye End, according to my Intentions and I conjure ye by him where all Creatures are obedient and by this ineffable name Tetragrammaton Jehovah, wch being heard ye Elements are over- thrown; the aire is shaken, the sea runneth back, the fire is quenched, the Earth trembleth, and all ye hosts of Celestialls, Terrestriall or Infernall doe tremble and are troubled and confounded together; that you come visible and quickly with humane with a faire countenance intelligible, and without any ambiguity, bringing come ye in name Adonai Zebeoth, Adonai Amiorem, come come obeying you Salom[on] Adonay, Saday; [illegible]

Say this after [illegible] and if he come not, say as followeth.

[figura: En el margin izquierdo de la parte baja del folio derecho aparece un pequeno signo ornamental o caracter magico en forma de espiral y trazos entrelazados; cerca del centro inferior hay una mancha negra junto a una "N:" o abreviatura similar.]

[illegible] in most mighty and [illegible] unto you spirit [illegible] with most strong ye name of Adam, Baruch, spa[ke] by ye name Joth wch Jacob heard from ye angel wrestling with him, and was delivered from hands of Esau his Brother, and by ye name of God Agla, wch Lot heard and was saved with his family, and by ye name Anaphexaton [illegible]

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

224

The forme of the Brasse Vessell that Salomon shut these spirits in —

[figura: Vasiija grande de bronce, de cuerpo redondo y cuello ancho, con tapa o cubierta negra sombreada; dos asas laterales en forma de voluta. Alrededor del cuello corre una banda con caracteres hebraicos o pseudohebraicos, parcialmente borrados; alrededor del vientre corre otra banda semejante con caracteres muy ennegrecidos y perdidos en parte. A izquierda y derecha de la banda superior hay pequenos signos o letras, semejantes a "S" y "N".]

The said seale foresaid was made in Brasse to cover the [vessell] with at ye edges

The other materiall is a seayve or sword, or neither cup, a long mantell with hood of Linnen, with shoes and other Clothes for ye purpose also a girdle of Lyons skin 3 Inches broad, with all the names about it as is about the uttermost round circle of this vessell, perfumed in a chaffingdish of Charcoales kindled to put the fumigations to smother [illegible] perfumes, yea prepared for action; also annointing oyle to annoint ye Temple with & faire water to wash ye selves in, to being able to say afterwards ye 18th Psalme purge me wth Hysope &c. Then shall be cleane; Thou shalt wash me & I shall be whiter then the order or rule given unto perticulers, you must say by ye figurative mystery of the holy odfericks or odstrinck; I will cloath me with ye armour of Salvation in ye strength of the highest Ancor Amacor Anides Theodonius Anitor, &c that my God God may guide throughly ordning the Adonay, and [illegible] grace & glory wth for ever & ever Amen.

114

After I have done in manner agreeable to God according to your worke, as Salomon hath commanded the formes that Salomon used for any particular art is shewed in ye other part of this Book wch is called Artem Novam &c.

The Conjunction for to call forth any of the byland spirits.

I conjure and require you spirit N. as being wth power armed from ye supream Majesty I throughly command you by Bedalemens, Baldachiensis, Paulumachia Apologia [marginalia: Edes; and ye most powerfull princes] Genio Liachidi ministerio of Tartarean Bats, spirits princes of ye seat of Apologia, in ye ninth Region; I exorcise & powerfully command you spirit N. in and by him that said ye word, and it was done; and by all ye holy and most glorious names of ye most holy and true God, and by these his most holy names, Adonai, El, Elohim, Elohe, Zebeoth, Elion, Escerchieiah, Tetragrammaton, Saday, [illegible] Char you for throughly appearing here before us at or before me J. C. in a faire and womanly shape, without any deformity or ugly shew and without delay, doe ye come from all parts of ye world to make most rationall answer unto all things wch I shall ask of you; and come ye peaceably visibly and affably without delay, manifesting it before, being conjured by ye eternall living and true God, Helioren I conjure you by ye [illegible] and true name of your God that you be obedient unto and by ye name of ye King, is called under unto you, Chat forthwith you come without tarrying and fulfill my desires, and command, and persist unto ye End, according to my Intentions and I conjure ye by him where all Creatures are obedient and by this ineffable name Tetragrammaton Jehovah, wch being heard ye Elements are over- thrown; the aire is shaken, the sea runneth back, the fire is quenched, the Earth trembleth, and all ye hosts of Celestialls, Terrestriall or Infernall doe tremble and are troubled and confounded together; that you come visible and quickly with humane with a faire countenance intelligible, and without any ambiguity, bringing come ye in name Adonai Zebeoth, Adonai Amiorem, come come obeying you Salomon Adonay, Saday; [illegible]

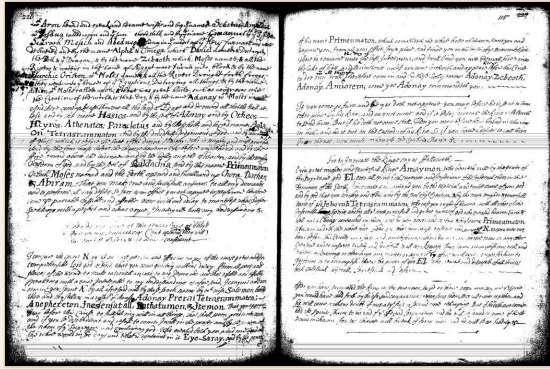
Say this as After [illegible] and if he come not, say as followeth.

[figura: En el margin izquierdo de la parte baja del folio derecho aparece un pequeno signo ornamental o character magico en forma de espiral y trazos entrelazados; cerca del centro inferior hay una mancha negra junto a una "N:" o abreviatura similar.]

I conjure, require and command you spirit N. to appeare visible to us by ye most mighty this Creation from gathering in a paire without any deformity, and visibly in ye names of him ye name of Adam, Baruch, spa[ke] by ye name Joth wch Jacob heard

from ye angel wrestling with him, and was delivered from ye hands of Esau his Brother, and by ye name of God Agla, wch Lot
heard and was saved with his family, and by ye name Anaphexaton *[illegible]*

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

220

Aaron heard and spake and became wise and by the name Schemes Amathia Josua called upon and the sun stood still; and by the name Emanuel wch the 3 Children Sedrach Mesach and Abednigo sang in ye midst of ye fiery furnace and were delivered; and by the name Alpha & Omega which Daniel named & destroyed the Bell & ye Dragon, & by the name Zebaoth which Moses named, & all the Rivers & waters in the Land of Aegypt was turned into blood & by the name Escerchie Oriston wch Moses named, & all the Rivers

brought forth frogs, they went into ye houses of ye Egyptians, destroying all things; & by the name Elion wch Moses called upon, & there was great haile, such as never was since the Creation of the world to that Day, & by the name Adonay wch Moses named And there came up *[beasts]* throughout all the land of Egypt and devoured all that the Haile left; and by the name Hagios, and by the seale of Adonay and by Otheos. — Hcyros, Athenatos; Paracletus and by the holy and sacred name Agla; On, Tetragrammaton and by the dreadfull Judgement of god, and by Michael of glasse, which is before the face of the divine Majesty; who is mighty and most powerfull and by the four beasts before the Throne having Eyes before and behind, and by the fire round about the Throne, and by the holy anrell of heaven, and by the mighty wisdom of god, and by the seat of Baldachia, and by thy name Primeumaton which Moses named and the Earth opened and swallowed up Chora, Dathan & Abram, That you make true and faithfull answers, to all my demands and to performe all my desires, so farr upon office you are capable to performe thereof. come ye peaceable visible, and affable, now without delay, to manifest what I desire, speakeing with a perfect and cleare voyce, sticking it unto my understanding &c.

[figura: Linea horizontal simple bajo el parrafo; debajo quedan tres lineas muy palidas, aparentemente una nota o instruccion, casi totalmente illegibles.]

I conjure the spirit N. by all *[illegible]* and *[illegible]* in ye of the most great and incom- prehensible Lord god of Host, that you come quickly without delay, from all parts and places of the world to make rationall answer to my demands and that visible and affable, speaking with a voice Intelligible to my understanding as aforesaid, I conjure and con- straine you spirit N. by all aforesaid and by these seven names by wch wise Salomon bound these and his fellows in a vessell of Brasse, Adonay, Prera, Tetragrammaton; Anephexeton, Inessentatall, Pathatumon, & Itemon. That you appeare here before this Circle, to fulfill my will in all things, that shall seeme good unto me and if you be disobedient and refuse to come, Invoked in the power and by the vertue of the name of ye supream and everlasting god, who created both you and me and all the whole world in six dayes and what is contained in it Eye-Saray, and by the powr of *[illegible]*

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If his name Primeumaton; which commandeth the whole hoste of Heaven, Curse you and deprive you, from all your office, Joy & place and binde you in the depth of ye Bottomlesse pit there to remaine unto the last Judgement, and I will bind you into Eternall fires, into the lake of fire and Brimstone, unless you come forthwith and appeare before this Circle to doe my will therefore come and by these holy names Adonay, Zebeoth, Adonay, Amiorem; come ye de Adonay commandeth you. ~~~~~

[figura: Linea horizontal gruesa o regla con extremos rematados, usada como divisor.]

If you come so farr and yet doth not appeare, you may drive his spirit to some other place by his King, and cannot come and if it be so, invoke the Kinge *[Abarich]* to send him. But if he doth not come still, Then you may be sure he is bound in Chaines in hell: and he is not in the custody of his King. So if you would desire to call him

[figura: Cartela horizontal formada por lineas paralelas; dentro corre una secuencia de caracteres magicos o pseudobebraicos, con pequenos trazos, puntos, cruces y formas angulares. En el extremo derecho termina con una linea ondulada prolongada. La banda esta parcialmente tapada por rayas del microfilm.]

[figura: Linea horizontal gruesa o regla con extremos rematados, usada como divisor.]

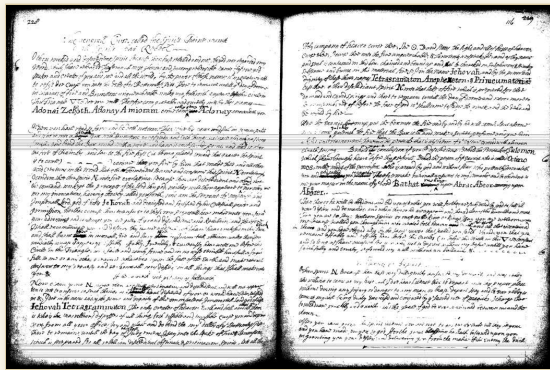
For to Invoke the Kinge say as followeth. —

O you great mighty and powerfull Kinge Amaymon; who beareth rule by the power of the supream god EL over all spirits both superior and Inferior of the Infernall order in the Dominion of the Earth; I invoke and command you by the especiall and truest name of your god and by god that you worship and obey, and by the seale of the Creation & by his most mighty & powerfull name of god Jehovah Tetragrammaton, who cast you out of Heaven, with all other of the Infernall spirits and by all ye most powerfull and great names of god who created Heaven, Earth & hell, and all things contained in them, and by their powers and vertues & by ye name Primeumaton who commandeth the whole hoste of heaven; that you cause subject spirit N. to come unto me here before this Circle in a faire and gracious visible forme to me or any other Creature, and to answer truely and faithfully to all my desires, That in no wise you suffer dishonour, in knowing or obtaining any matter or thing wch I shall require to him to performe or to accomplish, through the power of god EL, who created & disposeth all things both Celestiall ayeriall, Terrestriall and Infernall. —

After you have Invoked the King in this manner, heare or there you know, when ye spirit you would have called forth by the aforesaid conjuration, wheather them be at time together, and he will come without doubt if not already found in second time or thrice. But if he doth not come, Add the spirit, hence to be end of ye second conjuration and he will ye should come, of both bound in chaines, for the chaines will break of from him and he will be at liberty. &c.

[figura: Linea horizontal final con extremos rematados.]

MANUSCRIPT



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TRANSCRIPTION ENGLISH (17TH C.)

220

the Science Arts called the Spirits Chains cause the spirit that Resisteth ~~~~~

O thou wicked and disobedient spirit because thou hast rebelled and not obeyed nor regarded my words, wch I have rehearsed they being all most glorious and incomprehensible names of the great Maker and creator of you and me and all the world, by the power of these names wch no creature is able to resist, I doe curse you into the depth of ye Bottamlesse pitt, there to remaine untill the day of doome in Chaines

of fire and Brimstone unquenchable, unles you forthwith come and appeare before this Circle, in this Triangle *[illegible]* in a faire comely shape and visible in & by the name Adonai Zeboath, Adonay Amiore; come, come, why stay you? Adonay commandeth you.

[figura: Regla horizontal simple, ligeramente quebrada, situada bajo la linea de nombres divinos.]

If thou wilt have proceeded so farr and he doth not come, Then write his name and seale in virgin paper and put it into a Black Box with Brimstone, assa fetida and such things that beare a stinking strong smell, and bind the Box round with a wire; and hang it on the point of your sword, and hold it over the fire of Charcole, and say at the first still (it being placed) avoid, that you keep in if to come) ~~~~~ I conjure thee you fire by him that made thee and all other good creatures in the world, that you torment burne and consume this spirit N. everlastingly. I condemn thee thou spirit N. into fire everlasting, because thou art disobedient and obey not the command nor kept the precepts of the lord thy god, neither will thou appeare to nor obey me nor my invocations, having thereby called you forth, you am the torment of ye most high and Infernall lord god of host Jehovah, and deprived and banished by his Celestiall power and permission, neither come thou near me nor to shew my presence, hear made unto you, for to your detriment, and cast upon you and upon thy *[illegible]* disobedience and obstinacie, and therefore I shall excommunicate you and destroy thy name and seale which I have here written in this boxe and shall burne them in immortall fire and bury them in oblivion that oblivion which hereafter medially cometh say you are visible affably, friendly, and courteously here unto me before this Circle in the Triangle, in a faire and comely forme and in no wise terrible hurtfull or frightfull to me or any other creature whatsoever upon the face of the Earth, and make rationall answers to my requests and doe forthwith my desire in all things that shall make knowne you &c.

If he cometh not yet, say as followeth.

Now O thou spirit N. since you are still pernicious, and disobedient, and will not appeare unto me to answer to such things as I should demand of you or would have desired in obedience, in the door in the name and by the power and dignity of the omnipotent immortall lord god of host Jehovah Tetragrammaton, the only creator of heaven Earth and hell and all that in them is who is the marvellous disposer of all things both visible and invisible curse you and deprive you from all your office, Joy and place, and do bind thee in ye depths of ye Bottomless pit, there to remaine untill the day of Judgement, day into the lake of fire & Brimstone which is prepared for all rebellion wicked and obstinate spirits, let all the

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holy company of Heaven curse thee, The Sun, Moone and all the host of heaven curse thee, I curse thee into the fire unquenchable, & Torments unspeakable, and as thy name and seale is contained in this box, chained and bound up, and shall be choaked in Sulphurous & stinking substance and burne in this materiall fire, so in the name Jehovah, and by the power and dignity of these three names, Tetragrammaton, Anephezeton & Primeumaton cast thee, O thou disobedient spirit N., into that lake of fire which is prepared for the damned and cursed spirits, and there to remaine untill the day of doome, and never more to be remembered of before the face of God, who shall come to Judge the quick and the dead and the world by fire.

[figura: Regla horizontal simple, centrada bajo el parrafo.]

Here the Exorcist must put the Box into the fire and by and by he will come; But before you come quickly to the fire that the Box is in and make it quench, perfuming and annoynting him *[illegible]* and when you have quenched the fire make perfume that you give him of a sweet odor, with alumen cleanly saying. Behold the conclusion of your disobedient; Behold the Pentacle

of Salomon which I have brought here before thy presence. Behold the person of ye exorcist who is called Octino- mos, in the midst of the Exorcisme who is armed by god and without fear; who potently Invocateth you and commandeth you, therefore make rationall answers to my demands and be obedient to me your master in the name of ye Lord Bathat, rushing upon Abrac Abeor, coming upon Aberer. ~~~~~

[figura: Regla horizontal simple, centrada bajo la linea final del parrafo.]

Then when or he will be obedient and bid you aske what you will for then aske wch deed be good to fulfill your desire and demands, and when they are all appeared and ye have dismissed them begin to make them you use to say; wicked spirits or most noble kings or kings say you are welcome unto me because I called you through him who is called both Reachon *[illegible]* in the end all that is contained in them, and you have obeyed also by the same power that created you, lord I binde you that you remaine affably and visibly here before this Circle or before this Circle in this Triangle and to shew a plaine reason to us and not to depart without my license untill you have faithfully and truely performed my will without any fallacie &c. ~~~~~

[figura: Trazos muy palidos y dispersos debajo del parrafo, sin forma reconocible; no forman tabla ni sello completo.]

O thou spirit N. because thou hast yet delayed thy selfe & not *[feared]*, and hast readily and willingly to come at my first and stood near before this Circle here to depart into thy proper place without doing anything or danger to any man or Beast, depart stay and be ever ready to come at my call, being duly exorcised and conjured by ye sacred rites of Magicke, I charge thee to withdraw, peaceably and quietly; and the peace of god be ever continued between me and thee.

After you have given the spirit license, you are not to goe out of your Circle untill they be gone and you have made more orisons, and thanked god almighty for that bestowed upon you in granting you your desires and delivering you from the malice of thine enemy the Divell.