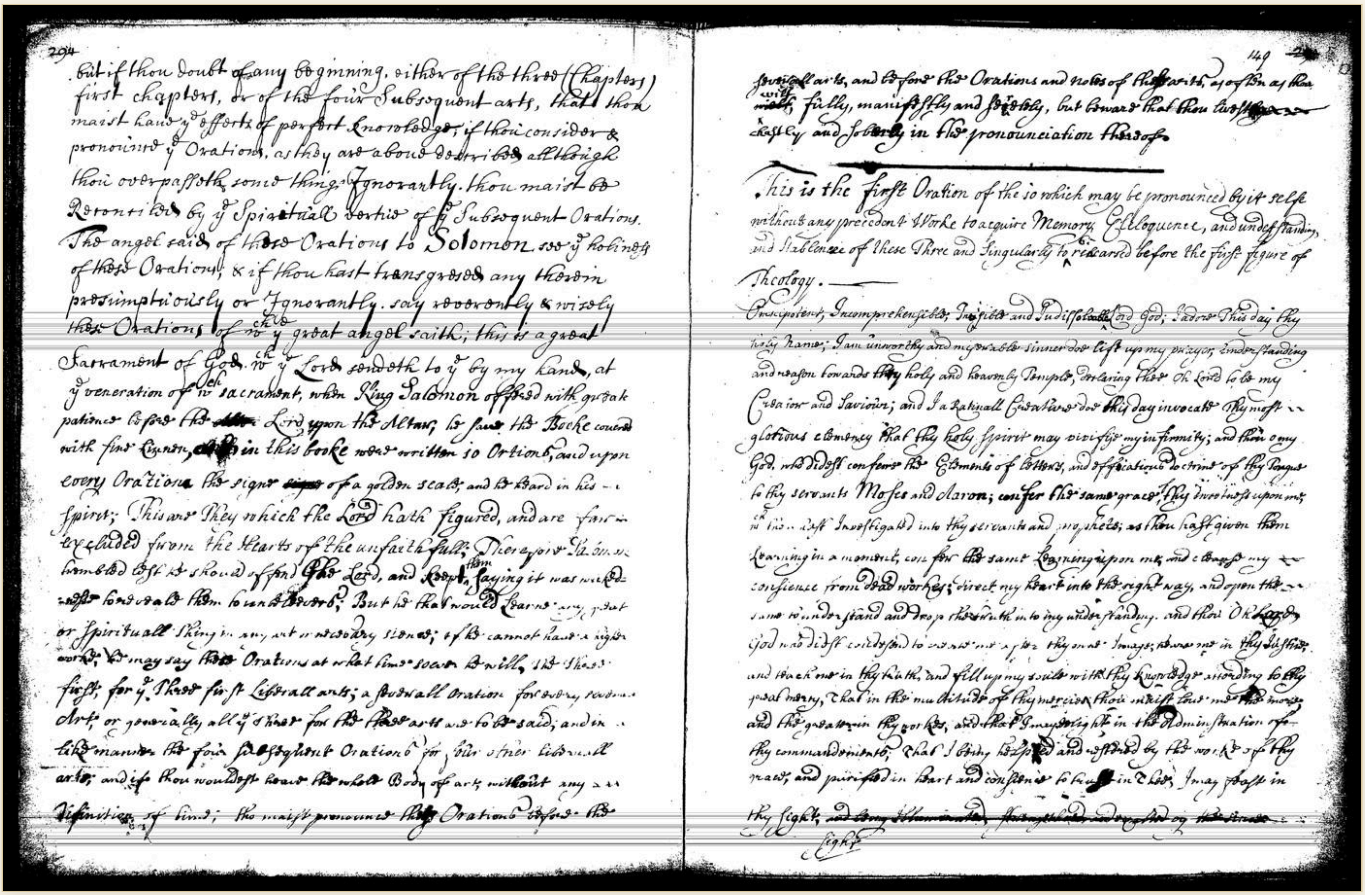
GRIMORIUM · AN HONEST EDITION

Ars Notoria

The orations and notae of wisdom — Lemegeton, Book 5 · Sloane MS 3825, 17th c.



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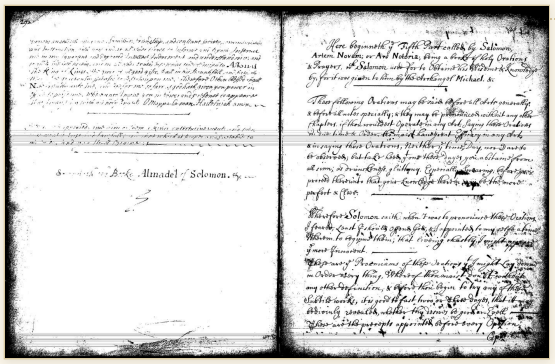
About this edition

The **Ars Notoria** is the **fifth and last book** of the *Lesser Key of Solomon* (Lemegeton). It treats not of spirits but of a devotional method: a set of **holy orations**, *voces magicae* and **notae** (figures) which — the text says — the Archangel **Michael** revealed to Solomon to obtain, in a short time, the **memory, eloquence and understanding** of all the liberal arts, through fasting, purity and the pronouncing of the orations in due order.

We work **only from the public domain**: **Sloane MS 3825** (British Museum, 17th c.). The transcription is **our own**; **we do not copy any modern edition under copyright** (Peterson): only the MS. The *voces magicae* are transcribed as they stand, unnormalised.

Three-layer honesty: the **documented**, the **reconstructed** —brackets, [?]— and the *[illegible]*. The manuscript closes with the colophon *«Finis Clavicula Salomonis»*, the end of the whole Lemegeton.

MANUSCRIPT



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TRANSCRIPTION *English (17th c.)*

Here beginneth the Fifth Part called by Salomon Artem Novam; or Ars Notoria; being a booke of holy Orations & Prayers, which Salomon used for to Obtaine his Wisdome & Knowledge by; for it was giuen to him by the Archangel **Michael**. &c

These following Orations may be said before all Arts generally; & before all notes specially; & they may be pronounced without any other Chapters. if thou wouldest Operate in any Art, saying these Orations in due time & Order, thou maist haue great Effi*[c]*acy in any Art, & in saying these Orations, Neither the time, Day, nor Date to be observed; but take heed the*[?]* on those dayes you abstaine from all sinn; as drunkenesse, gluttony, Especially Swearing, before you proceed thereunto that your Knowledge therein may be the more perfect & Cleer.

Wherefore Solomon saith: when I was to pronounce these Orations I feared, Least I should offend God; & I appointed to my selfe a time therein to beginne them; that liueing chastly I might appeare the more Innocent.

These are the Proaemiums of these Orations that I might Lay downe in Order every thing, Whereof thou maist doubt, without any other definition, & before thou begin to try any of these Subtile workes, it is good to fast twoo or three dayes, that it may be diuinly revealed, whether thy desires be good or Evell

These are the precepts appointed before every Oration.

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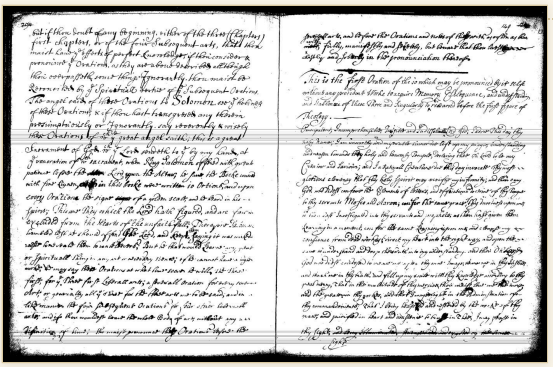

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TRANSCRIPTION *ENGLISH (17TH C.)*

but if thou doubt of any beginning, either of the three (Chapters) first chapters, or of the four Subsequent arts, that thou maist haue y*[e]* Efforts*[?]* of perfect Knowledge; if thou consider & pronounce y*[e]* Orations, as they are aboue described allthough thou overpasseth some things Ignorantly. thou maist be Reconsidered by y*[e]* Spirituall vertue of y*[e]* Subsequent Orations. The angel said of these Orations to **Solomon**, see y*[e]* holines of these Orations, & if thou hast transgressed any therein presumptuously or Ignorantly. say reverently & wisely these Orations of w*[ch]* y*[e]* great angel saith; this is a great Sacrament of God. w*[ch]* y*[e]* Lord sendeth to y*[e]* by my hand, at y*[e]* veneration of w*[ch]* sacrament, when King **Salomon** offered with great patience before the *[struck out]* Lord upon the Altar, he saw the Booke covered with fine Linnen, *[struck out]* in this booke were written 10 Ortions, and upon every Oration the signe *[struck out]* of a golden seale; and he heard in his *[-]* Spirit; This are they which the Lord hath figured, and are farr excluded from the Hearts of the unfaithfull; Therefore Salomon trembled least he should offend the Lord, and kept them, saying it was wicked*[?]* *[struck out]* to reveale them to unbeleevers; But he that would Learne any great or Spirituall thing in any art is necessary sioned*[?]*; if he cannot haue a higher worke, he may say these Orations at what time soever he will, saith these first, for y*[e]* Three first Liberall arts; a severall Oration for every severall Art, or generally, all y*[e]* these for the three arts are to be said; and in *[-]* like manner the four Subsequent Orations for four other liberall arts; and if thou wouldest heare the whole Body of art, without any *[-]* Definition of time; thou maist pronounce these Orations before the

severall arts, and before the Orations and notes of these arts, as often as thou wilt*[^ inserción]* most, fully, manifestly and s*[pe]*edtly*[?]*, but toward that thou liuest*[?]* *[struck out]* chastly and soberly in the pronounciation thereof.

————————

This is the **first** Oration of the 10 which may be pronounced by it selfe without any preccedent Worke to acquire Memory, Elloquence, and understanding, and Stableness of these Three and Singularly to re*[he]*arsed before the first figure of Theology. ————

Omnipotent, Incomprehensible, Invisible and Indissoluble Lord God; I adore This day thy holy Name; I am unworthy and miserable sinner doe lift up my prayer, understanding and reason towards thy holy and heavenly Temple, declaring thee Oh Lord to be my Creaior*[Creator]* and Saviour; and I a Rationall Creature doe this day invocate Thy most glorious Clemency that thy holy Spirit may vivifye my infirmity; and thou o my God, who didest conferre the Elements of Letters, and officiatious*[efficacious?]* doctrine of thy tongue to thy servants **Moses** and **Aaron**; conferre the same grace, thy sweetness upon me; w*[ch]* thou hast Investigated into thy servants and prophets; as thou hast given them Learning in a moment, con*[fer]* for the same Learning upon me, and cleanse my conscience from dead workes; direct my heart into the right way, and open the *[-]* same to understand and drop the truth into my understanding. and thou Oh Lord God who didest condescend to create me after thy owne Image; heare me in thy Justice, and teach me in thy truth, and fill up my soule with thy knowledge according to thy great mercy, That in the multitude of thy mercies thou maist loue me the more and the greater in thy workes, and that I may delight in the administration of thy commandments; That I being helped and restored by the workes of thy grace, and purified in heart and conscience to trust in Thee; I may boast in thy sight, *[struck out: and being Illuminated, Strengthened and re[fresh]*ed by the *[illegible]*] *[catchword/catchword at the foot: «[?]*ight»]

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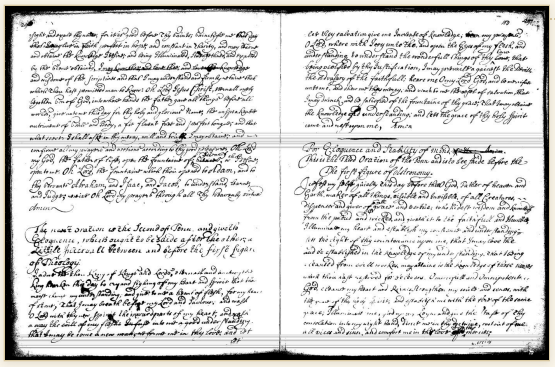

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TRANSCRIPTION *ENGLISH (17TH C.)*

sight and exalt thy name; for it is good before Thy Saints; Sainctifie me this day that I may liue in faith perfitt in hope, and constant in Charity, and may Learne and obtaine the knowledge I desire; and being Illuminated, Strengthened, and exalted by the being obtained, I may know thee, and Loue thee; and Loue *[—struck—]* knowledge and wisdome of the scriptures and that I may understand and firmly obtaine that which Thou hast permitted man to know: Oh Lord Jesus Christ, Eternall onely begotten Son of God, into whose hands the father gaue all things before all worlds, giue unto me this day for thy holy and glorious Name, the unspeakable nutriment of Soule and Body, a fit fluent free and perfitt tongue; and that whatsoever I shall aske in thy mercy, will and truth I may obtaine; and confirme all my prayers and actions according to thy good pleasure. Oh Lord my God, the father of life, open the fountaine of *[Sciences?]* *[—struck—]*, w*[ch]* I desire; open to me. Oh Lord, the fountaine which thou opened to Adam, and to thy servants Abraham, and Isaac, and Jacob, to understand, Learne, and Judge; receiue Oh Lord my prayers through all Thy heavenly virtues Amen

[rubric] The next oration is the Second of Penn. and giueth Eloquence, which ought to be saide after the other; a Little intervall betweene and before the first figure of Theology.

I adore thee thou King of Kings and Lords, Eternall and unchange*[able]* King, harken this day to cry and sighing of my heart and spirit that thou maist change my understanding, and giue to me a heart of flesh, for my heart of stone, That I may breath before my Lord and Saviour; and wash O Lord with thy new Spirit the inward parts of my heart, and wash away the euill of my flesh: Infuse into me a good understanding, that I may become a new man, reformed and firme*[d?]* in thy loue; and let

let they salvation giue me Increase of knowledge; *[heare my prayer —struck—]* O Lord, where with I cry unto thee, and open the Eyes of my flesh, and understanding, to understand the wonderfull things of thy Law *[Law inserted above struck "Loue"]*, that being viuified by thy Justification, I may preuaild against the Devill, the Aduasary of the faithfull; heare me O my Lord God, and be mercifull unto me, and shew me thy mercy; and reach to me the *[vessel?]* of salvation, That I may drinch, and be satisfied of the fountaine of thy grace; That I may obtaine the knowledge and understanding; and lett the grace of thy holy Spirit come and rest upon me, Amen

[rubric] For Eloquence and Stability of Mind. *[—struck—]* This is the Third Oration of the Penn and is to bee saide before the The first figure of Astronomy.

I confess my selfe guilty this day before thee O God, Father of heaven and Earth, maker of all things, visible and Invisible, of all Creatures, dispenser and giuer of grace *[all — inserted]* and vertue; who hidest wisdom and knowledge from the proud and wicked, and giueth it to the faithfull and Humble, Illuminate my heart and establish my conscience and understanding; lett the light of thy countenance upon me, that I may loue thee and be established in the knowledge of my understanding, that I being cleansed from euill workes, may attaine to the knowledge of those sciences which thou hast reserued for beleivers. O mercifull and Omnipotent God, cleanse my heart and Reines, Strengthen my soule and senses, with the grace of thy holy Spirit; and establish me with the fire of the same grace; Illuminate me, gird up my Loynes, and giue the taste of thy consolation into my right hand, direct me in thy doctrine, root out of me all vices and sinn, and comfort me in thy loue *[&]* thy mercies;

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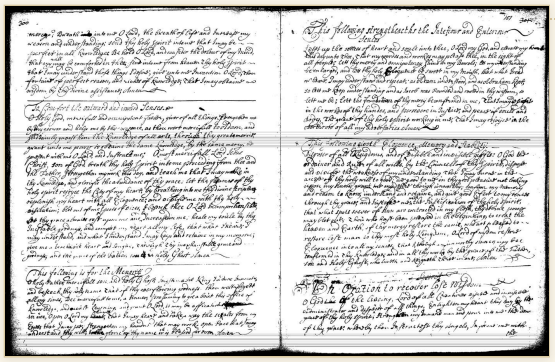

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TRANSCRIPTION *ENGLISH (17TH C.)*

...mercye; Breath *[into?]* into me O Lord, the breath of life and Increase my reason and understanding; send thy holy spirit into me that I may be perfect in all knowledge; Behold O Lord, and consider the dolour of my mind, that my ^will^ may be comforted in thee; send into me from heaven thy holy spirit that I may understand those things I desire, give unto me Invention O Lord, thou fountaine of perfect reason, and riches of knowledge; That I may obtaine wisdom by thy divine assistance; Amen

To Comfort the outward and inward Senses. O Holy God, mercifull and omnipotent Father, giver of all things, Strengthen me by thy power and help me by thy presence, as thou wert mercifull to Adam, and suddainly gavest him the knowledge of all arts, through thy great mercies, grant unto me power to obtaine the same knowledge, by the same mercy, & present with me O Lord, and Instruct me; O most mercifull Lord Jesus Christ, son of God. breath thy holy spirit into me proceeding from thee and the Father, Strengthen my work this day, and teach me that I may *[walke?]* in thy knowledge, and glorifie the abundance of thy grace; let the flames of thy holy spirit rejoyce the City of my heart, by breathing into me thy divine scripture*[s]* replenish my heart with all Eloquence; and *[divide?]* me with thy holy visitation; blot out of me *[the]* spots of vices, I beseech thee O Lord Incomprehensible let thy grace alwaies rest upon me and ^be^ Increase*[d]* in me; heale my soule by thy Ineffable goodness, and comfort my heart all my life, that what I heard, I may understand, and what I understand I may keep and retaine in my memorie; give me a teachable heart and tongue, through thy inexhaustible grace and goodness; and the grace of the Father, son & holy Ghost Amen

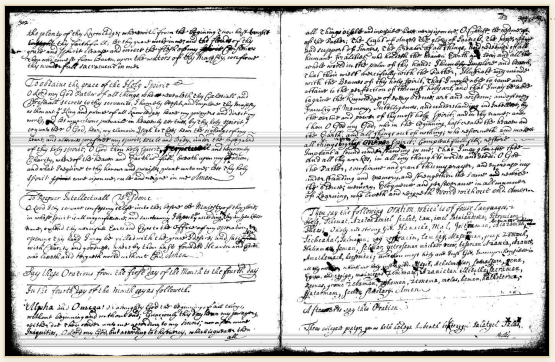
This following is for the Memory. O holy Father, mercifull son, and holy Ghost, inestimable King, I adore Invocate, and beseech thy holy name that of thy overflowing goodness, thou wilt forgett all my sines, Bee mercifull to me, a sinner; presuming to goe about this office of knowledge, and occult Learning, and grant O Lord, it may be efficatious *[—struck—]* in mee, Open O Lord my *[heart —struck—, over: eares?]* That I may heare and take away the scales from my Eyes; that I may see; Strengthen my handes that *[I]* may work; open Pace *[Face?]* that I may understand thy will; to the glorie of thy name w*[hi]*ch is blessed for ever. Amen

This following strengtheneth the Interiour and Exteriour Senses Lift up the senses of heart and soule unto thee, O Lord my God, and eloate*[?]* my *[heart?]* this day unto thee, That my wordes and workes may please thee, in the sight of all people; lett thy mercy and omnipotency shine in my Bowels; let my understanding be enlarged, and lett thy holy Eloquence be sweet in my mouth, that what I read or heard, I may understand and repeat; as Adam understood, and as Abraham kept, so lett me keep understanding and as Iacob was Founded and rooted in thy wisdom, so lett me be; lett the foundation of thy mercy be confirmed in me, That I may *[fight?]* in the workes of thy handes, and persevere in Iustice, and peace of soule and body, The grace of thy holy spirit working in me, That I may rejoiced in the overthrow of all my adversaries. Amen

This following giveth Eloquence, Memory and Stablity. Disposer of all Kingdoms, and of Visible and invisible giftes: O God the ordainer and Ruler of all wills. by the Councell of thy Spirit, dispose and divide the weakness of my understanding that I may burne in the access of thy holy will to good; be good to me in thy good pleasure not looking upon my sinnes; grant me my desire though unworthy; confirm my memory and reason to know, understand and retaine, and give good Effect to my senses through thy grace; and Iustified me, ^with^ the Iustification of thy holy spirit, that what spots soever of sinn are contracted in my flesh, thy divine power may blot out; & thou who hast been pleased in the beginning, to creat the heaven and Earth, of thy mercy restore the same, who art *[pleased to?]* restore lost man to thy most holy Kingdom, O Lord of wisdom restore Eloquence into all my senses; that I though an unworthy sinner, may bee confirmed in thy knowledge, and in all thy works by the grace of the Father, son and Holy Ghost, who liveth and Reigneth three in one; Amen

An Oration to recover lost Wisdom O God the *[—struck—]* of the liveing, Lord of all Creatures visible and invisible, Administrator and disposer of all things, Enlighten my heart this day by the grace of thy holy spirit; Strengthen my Inward man and pour into me the dew of thy grace; whereby thou Instructest thy angels, Inform me with the *[catchword/catchword: «the»]*

MANUSCRIPT



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TRANSCRIPTION *ENGLISH (17TH C.)*

the plenty of thy Knowledge; wherewith from the beginning thou hast *[taught]* *[~~taught~~]* thy faithfull; let thy grace worke in me; and the ~~floods~~ of thy grace and spirit cleanse and correct the flesh of my ~~spirit~~ Conscience thou who comest from heaven, upon the waters of thy Majesty, confirme thy wonderfull sacrament in me.

To obtaine the grace of the Holy Spirit O Lord my God Father of all things, who revealeth thy Celestiall and Terrestiall secrets to thy servants, I humbly beseech, and implore thy Majesty as thou art y*[e]* King and prince of all knowledge, heare my prayers and direct my workes, *[and]* let my acctions prevaile in heavenly vertues, by thy holy spirit, I cry unto thee O God, heare, my clamour I sigh to thee; heare the sighinges of my heart, and allwaies preserve my spirit, soule and Body, under the safegard of thy holy spirit; O God thou holy spirit ~~perpetuall~~ and heavenly Charity, whereof the heaven and Earth is full, breath upon my Operation, *[sup.: Oper.]* and what I desire to thy honour and praise; grant unto me; lett thy holy Spirit ~~spirit~~ come upon me, rule and reigne in me Amen

To Recover Intellectuall Wisdome O Lord I thy servant confess my selfe unto the*[e]*; before the Majesty of thy glory; in whose spirit is all magnificence, and sanctimony I beseech according thy unspeakable name, extend thy mercifull Eares and Eyes to the Office of my operation, *[sup.: by]* opening thy hand I may be filled with the grace I desire; and satiffied with Charity and goodness; whereby thou hast founded Heaven and Earth, who liveth and reigneth world without End, Amen

Say these Orations from the first day of the Month to the fourth day

In the fourth day of the Month say as followeth.

Alpha and Omega! O Almighty God the beginning of all things, without beginning and without end; Graciously this day heare my prayers, neither doe thou render unto me according to my sinns; nor after mine Iniquities, O Lord my God, but according to thy mercy, which is greater then *[catchword: all]*

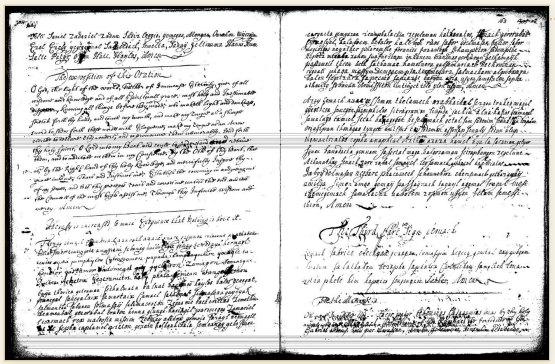
all things visible and invisible have mercy upon me. O Christ the wisdome of the Father; The Light of Angels the glory of Saints, The hope, refuge and support of Sinners, The Creator of all things, and redeemer of all humane fralities, who holdeth the heaven Earth and sea, and all the whole world in the palm of thy hand: I humbly Implore and beseech, that thou wilt *[m]*ercifully*[?]* with the Father, Illustrate my minde with the Beames of thy holy spirit, That I may be able to come and attaine to the perfection of this most holy art, and that I may be able to gaine the knowledge of every liberall art and wisdom; and of every Faculty of Memory, Intelligence, and understanding and Intellect, by the vertue and power of thy most holy spirit; and in thy name; and thou O God my God, who in the beginning hast created the heaven and the Earth, and all things out of nothing; who reformeth and maketh all things by thy ~~ordinance~~ *[sup.: owne]* Spirit; Compleat, full-fill, restore Implant a sound understanding in me, That I may glorifie thee and all thy workes, in all my thoughts wordes and deeds. O God the Father, confirme and grant this my prayer, and increase my understanding and memory, and strengthen the same ~~and revive~~ the ~~*[?]*~~ memory, Eloquence and perseverance in all manner of Learning, who liveth and reigneth World without end. Amen.

Then say the following Oration, which is of foure languages, ~ Hely, Schemat, Azatan honiel sichut, tam, imel Iatabandema, Ietromiam *[sup.: Actuar edon]* Theos: O holy and strong God. Hamacha, Mal, Ioe*[?]*aman, Alazaman, *[sup.: ne / or]* Seckeahal, Salmaian; aiy zostracim, tam hay, Masar*[m]*an, grensi Zamoch, Heliamat, Ieman, Selmar, yetrosaman muchaer vesar, hasarian Azaniz, Azamet, Amathemach, hersomini; and thou most holy and Iust God, Incomprehensible in all thy workes which are holy Iust & good. Magot, Ackelmator, Iamalsace, gena, Grau, and cogige, maimegas Zemmau; Azanictan illebatha Iacraman, Reonas, grome Zebaman, ashoman, zeonoma, melas, heman, hathoterma, Yatarmam, Iemen Iemetary. Amen

Afterwards say this Oration

Theos o*[the]*os pater, ymas heli heldya hibeath heftezygai. Salatyel Ialas, *[illegible: continúa en la página siguiente]*

MANUSCRIPT



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TRANSCRIPTION *ENGLISH (17TH C.)*

[voces magicae — fin de la oración precedente:] Felti Samel Zadariel Zadam Sadiz Leogio, yemegas, Mengas, Ourehon Wijeraym Ezel Erely yegregymal Sabeldach, Somelta, Sanay Jeltonama Hannus Simon Salte Patyr, Osson Hate. Haylos, Amen

The exposition of this Oration

O God, the light of the world, Father of Immense Eternity, giver of all wisdome and knowledge, and of all Spirituall grace; most holy and Inestimable disposer, Knowing all things before they *[are]* made; who maketh light and darkness, stretch forth thy hand, and touch my mouth, and make my Tongue as a sharpe sword to shew forth these wordes with Eloquence; make my Tongue as an arrow elected to declare thy wonders, and to pronounce them nameably. Send forth thy holy Spirit, O Lord, into my heart and soule, to understand *[and]* retaine them, and to meditate on them in my Conscience: by the Oth of thy heart, that is, by the Right hand of thy holy Knowledge, and mercifully Inspire thy grace into me; Teach and Instruct me; Establish the comming in and going out of my sences, and let thy precepts teach and correct me untill the end. and let the Counsell of the most high assist me; Through thy Infinite wisdom and mercy. Amen

Hereby is encreased so much Eloquence that nothing is boue *[above]* it.

[voces magicae:] Thezay lemach *[ossanouch?]* azize*[?]* azari*[z]*arare gessemon reiasame azathabelia biliar sondor lintingote amasitoi sebamay *[haobuchyre?]* gemay geredaye hermayl textos cepha pamphylos Cytrogoomon papada lampda yochim yockyle ta- henerior *[gartamor?]* Sadomegol *[?]* gyelyton Zomagon Somasgei Pattea Acketon Gegerametos *[holy?]* phala Semean *[utangelsehon?]* barja therica getraman Sechalmata balnat *[nazynos?]* haylos haylos genegat gennegal Saneyalaix Samartaix Camael Salademat Silmalena gayeyak salmanche Sabanon Solmasay Silmacroton Zegas me *[bacheritas?]* Lemethim theameabal gerorabal Eraton henna glungh harizgil parimegos Zamariel Leozomach rex maleosia mission Zebmay aliaox gemois Sarayl neomagil *[le?]* Sepha caphamel arieton gezain holhanhikala Semeanay geho Symon

[voces magicae — continuación:] caryacta gemyaza icamphalachin zegelaman hathanatos, Jonach gerorabal *[?]*osyel, halaboem hebalor halebeh raos Sabor ydelmasax *[fallior?]* Sabor megiorgs neyather pharamphe foranies fazamlogh Schampeton Sadompthe Repdi *[mecaba?]* zahon sua fnezenon inhancon maninas gerkuran gethamayh. passamoth theou beth Sathamae hamolnera galsemariack Hechomman regnali phaga miessym demogempta teremegarz Salmachaon alpibaxon balon Septzurz Japremo Sapiaste baxyon aria usyon Sameszton Sepka athoxity Sobanan Armissiton lintinget tilo ylon usyon, Amen

[voces magicae:] Azay lemach azae gessemon thelamech arabhaikal Seryon traheo*[?]* emagal gyeotheon Samegon pamphilos Sitragramon limpda Jachim alna hasios genmagal Samalayo Camiel Secal hazagsoen he*[?]*emach getal Sam Sademon Sebnyfan trapion Oriaglpan thonagas tyngen amiessus *[c?y]* Sodaman assonap Jenaly Sodan alup theonantriatos copha anaphial Otith*[on]* azaza hamel hya la Saraman gelyor Sijnon banadscha gennam Sassetal maga haigozaman Setraphangon Zegelune Athanathay Zenach zzre zabal Samayel Leosamach githacal hae Briatos Iaboy delmasan negbare phacameck Schaunehoz cherisemach getharayay amilya Simen ames gemay passaynach tagayl agamal fragat mesi themegemach Samalacha habolem zosmon usyon helam Semessi- theon, Amen

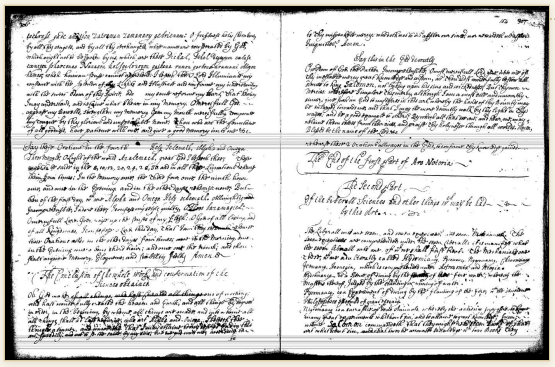
The Third Part Sign Lemach

[voces magicae:] Lemach Sabrice elechyan geragan, iomasspin heqecy gemial exgryphyam *[Enatyen?]* Sa lathalom Berapsha Sapiate*[z]* Carmicham Samolich Lena zotha phele him hapnies Sengengeon Lethes: Amen

For the Memory.

Oh great Invisible God. Theos pater *[Rehominas?]* *[Palazmias?]* imas by thy holy angels who are **Michael** the medicine of God, **Raphael** the fortitude of God, **Gabriel** *[strength?]* holy per *[Anrahan?]*, **Cherubin**, *[Sedaunees?]*, **Seraphim** *[gedauanan?]* *[illegible]*

MANUSCRIPT



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TRANSCRIPTION *ENGLISH (17TH C.)*

tachrosi gade anothon Zalraman Zamanary gebrienam: O highest holy Cherubins, by all thy angels, and by all thy Archangels, whose names are consecrated by God, which ought not to be spoken by us, which are these Dichal, Dehel Deramon exeluse exmegon pharconas Nanagon holloelozogon*[?]* gathena ramon garbona aramani Magon hamos; which human sense cannot apprehend: I beseech thee O Lord Illuminate my conscience with the splendor of thy Light; and Illustrate and confirme my understanding with the sweet Odour of thy Spirit, ado*[rne]* my soule reforme my heart, that hearing I may understand, and retaine what I hear in my Memory, O mercifull God, appease my Bowells, strengthen my Memory, Open my mouth mercifully, temperate my tongue by thy glorious and unspeakable name: Thou who art the fountaine of all goodness, have patience with me, and give a good Memory into me &c.

Say these Orations in the fourth *[espacio]* Hely Selemath, Alpha and Omega Theos megale; O Light of the world Azalemach, great God I beseech thee; These ought to be saide in the 8, 10, 12, 20, 24, 28, 30. and in all these Lunations rehearse their four times; In the Memory once; the Third four once; the ninth hour once; and once in the Evening. and in the other dayes rehearse none; But then of the first day, wch are Alpha and Omega Hely schemath. Allmighty and Incomprehensible, I adore thee; I confesse my selfe guilty, O Theos hazamagiel; O mercyfull Lord God, raise up the senses of my flesh: O God of all liuing, and of all Kingdomes, I confesse*[?]* O Lord this day, that I am thy servant *[rehearse]* these Orations also in the other dayes four times; one in the Morning, one in the Evening; one about third hour; and once one the ninth; and thou shalt acquire Memory, Eloquence; and stability fully Amen &

The Conclusion of the whole Work, and confirmation of the Sciences obtained.

Oh God maker of all things, who hast created all things out of nothing; who hast wonderfully created the heaven and Earth, and all things by degrees in order, in the beginning, by whome all things are made, and into a hand all all things shall at Last returne, who art Alpha and Omega. I beseech thee though a sinner, and unworthy, that I may attaine to my desired End in this art speedily; and not to *[be?]* the *[saued?]* by my sins; but *[grant?]* god unto me; according to *[illegible]* *[catchword inferior: «to»]*

to thy unspeakable mercy: who doth not to us *[reward]* after our sins, nor rewardeth us after *[our]* Iniquities. Amen.

Say this in the End devoutly

O wisdom of God the Father Incomprehensible; O most mercifull Lord, giue unto vs of thy inestable mercy great knowledge and wisdom, as thou didst wonderfully bestow all sciences to king Salomon, not looking upon his sins and wickednesse, But thy own Mercies: wherefore I implore thy mercy, although I am a most vile and unworthy sinner; giue such an End to my desires in this art, whereby the hands of thy Bounty may be enlarged towards me, and that I may the more devoutly walk by thy light in thy waies; and be a good example to others; By which all that see me, and hear me, may retaine themselves from their vices, and praise thy holynesse through all worlds. Amen, Blessed be the name of the Lord &c

rehearse these 2 Orations allwayes in the End, to confirme thy knowledge gained

The End of the first Part of Ars Notoria ~

The Second Part Of the liberall Sciences and other things wch may be had by this Art. ~

The Liberall arts are seven, and seven *[exceptions?]*, and seven Mechanick. The seven *[exceptions?]* are comprehended under the seven liberall: it is manifest what the seven liberall arts are, of wch we shall first treat. The Mechanick are these, wch are adulterally called Hydromancy, Pyromancy, Nygromancy, Chiromancy Geomancy, Geonegia, which is comprehended under Astronomia and Riogia*[?]*. Hydromancy is a sciens of diuing by the *[flowing?]* of the *[fire?]* water, whereby the Masters thereof Judged by the standing or running of water. Pyromancy, is a Experiment of diuing by the flaming of the fire, wch the ancient Philosophers esteemed of great efficacy. Nigromancy is a sacrifice of dead Animals, whereby the

antients supposed to haue many great experiments whithout sin, and to attaine to great knowledge; from; whence Salomon commandeth that they might read seven Books of that art whithout sin, and that twoo he accounts sacraledge wch twoo Books they *[catchword inferior: «they»]*

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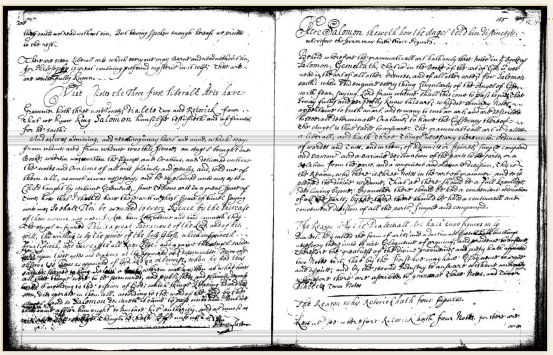

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TRANSCRIPTION *ENGLISH (17TH C.)*

they could not read without sin, But having spoken enough hereof we proceed to the rest.

There are seven Liberall arts which every one may learne and read without sin, for Philosophy is great containing profound mysteries in it self; these arts are wonderfully Knowne.

What Notes the Three first Liberall Arts have.

Grammer hath three notes onely; dialets two and Retorick foure. That we know King Salomon himselfe testifieth and affirmeth for he saith:

And as I was admiring, and resolving in my heart and mind, which way; from whence; and from whence*[?]* was this Science; an Angel brought one Booke; wherein was written the figures and Orations, and delivered unto me the notes and Orations of all arts plainly and openly, and, told me of them all, as much as was necessary; and he explained unto me; as to a Child taught by certaine Elements, some tedious arts in a great space of time; how that I should have these arts in short space of time: saying unto me; So shalt Thou be promised*[?]* to every Science by the Increase of these sciences. And when I asked him Lord, whence and how commeth this? The Angel answered This is a great Sacrement of the Lord, and of his will, this writting is by the power of the holy Ghost, which inspireth*[,]* fructifieth, and increaseth all Knowledge; and againe the Angel saide looke upon these notes and Orations, at the appointed and determinate Times and observe the Times as appointed of God, and no otherwise, when he had thus said he shewed to King Salom*[on]* a Booke wherein was written at what times all these things were to be pronounced, and published; and plainely demonst- *[r]*ated it according to the vission *[vision]* of God; which things I having heard and seen, did operate in them all, according to the words of the Lord by the Angel; and so Salomon declareth it came to pass unto him. But we that came after him ought to Imitate his authority, and as much as we are able observe those things he hath left unto us. *[catchword/catchword:]* Here Salom*[on]*

Here Salomon sheweth how the Angel told him distinctly, wherefore the Grammar hath three Figures.

Behold wherefore the grammaticall art hath only three notes in ye Booke of Salomon, **Gemeliath**, that is in the Booke of the art of God, w*[hi]*ch was *[reed?]* is the art of all other sciences, and of all other arts; for Salomon saith: when I did enquire every thing singularly of the Angel of God, with feare, saying, Lord from whence shall this come to pass to me, that I may fully and perfectly know this art; why doe so many notes appertaine to such an art, and so many to such an art, and are described to severall determinate Orations, to have the Efficacy thereof & the Angel is thus saide to answare: The grammaticall art is called a liberall, and hath three things necessary thereunto: Ordination of wordes and Times: and in them, of adiuncts or figures, simple compound and various; and a various declination of the parts to the parts, or a relation from the parts, and a congruent and ordinate division, This is the Reason, why there is three notes in the art of grammer: and so it pleased the divine wisdome, That as there should be a full Knowledge: declining by one; by another there should be had a convenient ordination of all the parts; by the third there should be had a continuall and convenient division of all the parts, simple and compound.

The Reason why the Dialectiall Art hath twoo figures or ij *[two]* Dialects, w*[hi]*ch is called the forme of arts, and a doctrinall speech hath two things necessary thereinto to wit Eloquence of arguing, and prudence to answar; Therefore the greatnesse of the divine providence, and piety hath appointed two notes to it, that by the first twoo may haue Eloquence to argue and dispute; and by the second Industry to answare without ambiguity wherefore there are ascribed to grammar three notes, and twoo Dialects twoo notes.

The Reason why Retorick hath four figures.

Let us see wherefore Retorick hath four notes, for there are *[catchword/catchword:]* are

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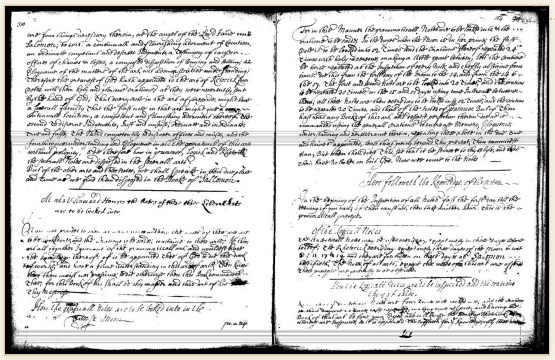

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and four things necessary therein, as the angel of the Lord saide unto Salomon; to wit: a continuall and flourishing adornment of Locution, an ordinate competant and descreet Judgment, a testimony of causes or offices of chances & losses, a composed disposition of Buying and selling; an Eloquence of the matters of the art, wit*[h]* a demonstratiue understanding; Therefore the greatness of God hath appointed to the art of Retorick four notes. with their holy and glorious orations; as they were reuerently sent by the hand of God; That every note in the art aforesaide, might haue a severall faculty That the first note in that art might giue a co*[n]*- continuall Locution, a competent and flourishing adornment thereof. The second to disserne Judgements, Just and unjust, ordinate and inordinate; true and false, The Third competently to discover offices and causes; and the fourth: to giue understanding and Eloquence in all the operations of this art; without prolixity, & see therefore how in grammer, Logick and Rhetorick the severall Notes are disposed in the severall arts. But of the other arts and their notes, we shall speake in their due place and time as we find them disposed in the Booke of Sallomon.

*[encabezado]* At what Times and Howres the Notes of these three Liberall Arts are to be looked into

Now wee proceed to shew at what times and how the notes of these arts are to be looked into, and the Orations to be saide; *[coattaineing?]* to those arts; If thou art all together Ignorant of the grammaticall art. and wouldest haue the knowledge thereof: if it be appointed thee of God to doe this work of workes, and haue a firme understanding in this art of arts, then know that thou maist not presume to doe otherwise then this Book commandeth thee; for this Book of his shall be thy master and this art of his thy mistriss.

*[encabezado]* How the gra*[m]*maticall Notes are to be looked into in the *[First Moone?]* _*[catchword:]*_ for in this

For in this Manner the grammaticall Notes are to be looked into. & the orations to be saide; In the dayes when the Moon is in her prime, the first Note is to be looked into 12 times and the Orations therof repeated 24 times with holy *[reuerence?]*; making a little space between, Lest the Orations be twice repeated at the Inspection of every note, and cheifly abstaine from sinns: doe this from the first day of the Moon to the 14, and from the 14 to the 17. The first and second notes are to be looked into 20 times, and the orations to be repeated 30 times; on the 15 and 17 dayes using some Interval between them; all these notes are then every day to be looked into 12 times, and the orations to be repeated 20 Times, and this of the notes of grammer. But if Thou hast read any Books of this art, and desirest perfection therein doe as is commanded using the generall orations to encrease Memory, Eloquence, understanding and perseuerance therein, repeating those aboue in the due time and howres appointed, least that going beyond thy precept, thou commitest sinn; But when thou doest This, see that it be secret to thy selfe, and that their haue no looker on but God. Now wee come to the notes

*[encabezado]* Here followeth the Knowledge of the notes

In the begining of the Inspection of all notes fast the first day All the eevning if you can; if thou canst not, then fast another hour. This is the grammaticall precept.

*[encabezado]* Of the Logicall Notes The dialecticall Notes may be used every *[day?]*, except onely in those dayes before tould of; The Rhetorick every day. except onely those dayes of the Moon to wit ☽ 11, 17 & 19. and they are forbidden on these dayes as Salomon testifieth. The notes of all arts, except the notes of this art and of these those precepts are generally to be observed.

*[encabezado]* How the Logicall Notes are to be inspected and the orations thereof saide. *[Remember?]* that if *[dialecticall?]* Notes are Four times to be looked into; and the Orations *[thereof?]* to be repeated 2 times, making some respite; and having the Book of that art before your Eyes, and so likewise the Book of Rhetorick when *[it is?]* said *[inspected?]*, as it is appointed. This suffiseth for *[the]* Knowledge of *[these arts?]* _*[catchword/foliación:]*_ 311

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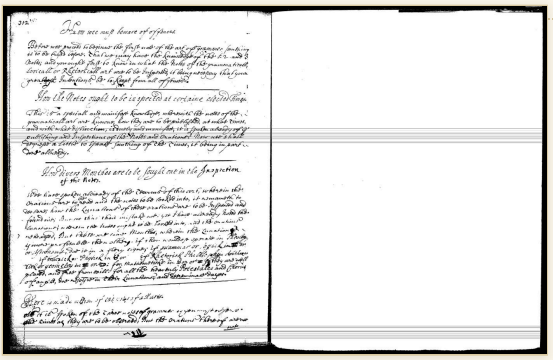

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How wee must beware of offences.

Before wee proceed to beginne the first note of the art of grammer somthing is to be tryed before. That we may have the knowledge of the 1. 2. and 3 notes; and you ought first to know in what the notes of the grammaticall, Logicall or Rhetoricall art are to be Inspected, it being necessary that your greate*[st]* *[struck out]* Intentions be to keept from all offences.

How the Notes ought to be inspected at certaine elected Times.

This is a speciall and manifest knowledge, wherewith the notes of the grammaticall art are knowne, how they are to be published, at what times, and with what distinction, is duely and manifest, it is spoken already of ye publishing and Insportions*[?]* of the notes and Orations. Now wee shall degresse a little to speake somthing of the times, it being in part done allready.

How divers Monthes are to be sought out in the Inspiction _of the Notes._

Wee have spoken allready of the Cour*[s]*es*[?]* of this art, wherein the Orations are to *[be]* read and the notes to be Looked into, it remaineth to declare; how the Lunations of those orations are to be Inspected and found out; But *[see?]* that thou mistake not: yet I have allready noted the Lunations, wherein the notes ought to be Looked into, and the orations rehearsed, But those are *[certaine?]* Monthes, wherein the Lunation is more profitable then other; if thou wouldest operate in Theology, or Astronomy, doe it in a fiery signe; if grammar or Logick in *[♊?]* or *[signo illegible]* if musick or Physick in *[♉?]* or *[espacio en blanco]* if Rhetorick Philosophy Arithme- tick or geometry in *[♊?]* or *[♋?]*: for mathematicke in *[♌?]* or *[♊?]* if they are well pleased, and free from evill: for all the heavenly Potestates and Chorus of Angells, doe rejoyce in their Lunations, and determinate dayes.

Here is made mention of the notes of all arts.

As it is spoken of the three notes of grammer so you must observe the times as they are to be observed; But the Orations thereof are *[not]* _(reclamo al pie: «not»)_

[en blanco]

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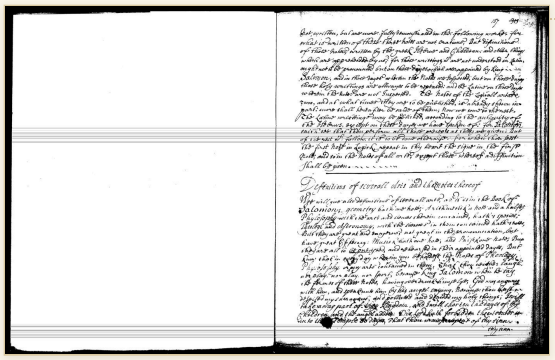

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[en blanco]

[...] not written, but are more fully demonstrated in the following workes: for what is written of those three notes are not Orations, But diffinitions of those notes; written by the greek Hebrew and Chaldean; and other things which are apprehended by us; for those writtings, w*[ch]* are not understood in Latin, ought not to be pronounced but on those dayes which are appointed by King Salomon, and in those dayes wherein the Notes are Inspected, but on those dayes those holy writtings are allwayes to be repeated: and the Latine on those dayes wherein the notes are not Inspected. The notes of the Logicall arte are, twoo, and at what times they are to be published, is already showen in part: more shall herafter be saide of them; now we come to the rest. The Latine writtings may be published, according to the antiquity of the Hebrews, except on those dayes we have spoken of: for Salomon saith see that thou performe all those precepts as they are given: But of the rest w*[ch]*: follow. it is to be done otherwise: for when thou seest the first note in Logick, repeat in thy heart the signe in the first note, and so in the notes of all artes, except those whereof a diffinition shall be given. ~~~~~~~~

Definitions of severall arts and the notes thereof

Wee will give also definitions of severall arts, as it is in the Book of Salomon; geometry hath one note; Arithmetick a note and a halfe; Phylosophy with the arts and siences therein contained, hath 4 species; Theologi and Astronomy, with the siences in them contained hath 4 notes, But they are great and dangerous; not great in the pronounciation, but have great Effecacy: Musick hath one note; and Phisick one note; But they are all to be published, and rehearsed in their appointed dayes; But know that in every day wherein you behouldest the notes of Theology, Phylosophy or any arts contained in them, That thou neither laugh, nor play, nor play, nor sport, because King Salomon when he say*[?]* the formes of those notes, having over drunk himselfe; God was angry with him, and speak unto him by his angel saying, Because thou hast despised my sacrament, and polluted and derided my holy things; I will take away part of they Kingdom, and I will shorten the dayes of thy children and the angel added: The Lord hath forbidden thee to enter u- in to the *[borrón]* Temple 30 dayes, That thou maist repent of thy sinn.

[catchword/catchword, esquina inferior derecha:] thy sinn.

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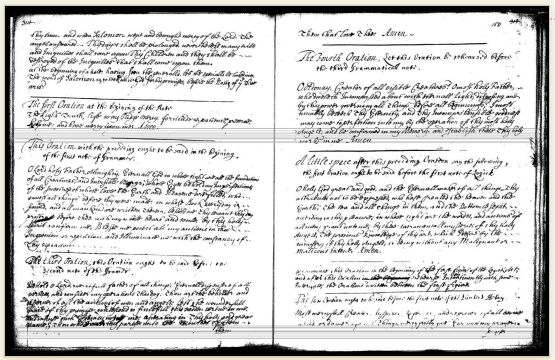

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thy sinn. and when Salomon wept and besought mercy of the Lord. The angel answered ... Thy dayes shall be prolonged, neverthelesse many evills and Iniquities shall come upon Thy Children and they shall be ~~ destroyed of the Iniquities that shall come upon them. at the beginning of a note. having seen the generalls, lett the specialls be looked into. The word of Salomon is to seek unto God for his promises, before the Notes of ye three arts.

The first Oration at the beginning of the Note The Light truth, life way Iudge mercy. fortitude & patience, *[preserue?]*, helpme: and have mercy upon me. AMEN.

This Oration with the preceding ought to be said in the beginning of the first note of Grammer.

O Lord holy Father, Almighty, Eternall God in whose sight are all the foundations of all Creatures, and Invisible things; whose Eyes behold my Imperfections; of the sweetnesse of whose love the Earth and Heavens are filled, who ... sawest all things before they were made: in whose Book everyday is .. found, and all mankind are written therein, behold me Thy servant Thy day prostrate before thee. with my whole heart and soule, by thy holy ~ Spirit conforme me, Blesse me perfect all my actions in thee ~ Inspiration or aspiration, and Illuminate me with the constancy of ~ Thy Dispisation.

The third Oration; this Oration ought to be said before the second note of the Grammer.

Behold o Lord, mercifull father of all things; Eternall dispenser of all vertues, and consider my operations thisday. Thou art the beholder and discerner of all the actions of men and angels: lett the wonderfull deed of thy promise condescend to fullfill this sudden vertue in me, and infuse such Efficacy into me. appearing in Thy holy and greate name; Thou who *[struck out, illegible]* the*[s] [parise?]* into *[struck out: the]* Monthes of *[them?]* ~~ *[catchword at the foot:]* them

Them that love thee. Amen ~

The Fourth Oration, Let this Oration be rehearsed before the third Grammaticall note.

O Adonay, Creator of all visible Creatures? O most holy Father, ~ who dwelleth Incompassed about with eternall Light, disposing and by thy power governing all things before all beginnings; I most humbly beseech Thy Eternity, and thy Incomprehensible goodnesse may come to perfection into me, by the operation of thy most holy Angels; and be confirmed in my Memory. and stablish those thy holy workes in me. Amen

A little space after this preceding Oration say the following, the first Oration ought to be said before the first note of Logick.

O holy God great and good, and the Eternall maker of all things, Thy attributes not to be oppressed, who hast created the heaven and the Earth; the sea and all things in them, and the Bottomlesse *[sepit?]* (= pit), ~ according to thy pleasure; in whose sight are the wordes, and actions of all men: grant unto me, by these sacramentall mysteries of thy holy Angels, the previous knowledge of thisart, which *[desired?]* by the ~ ministery of thy holy Angels; it being without any Malignant or ~ Malicious Intent. Amen

pronounce, this Oration in the beginning of the first figure of the Logick Art; and after this Oration in *[struck out: the beginning]* rehearse Intentiuely with some ~ Intervals, the Orations written between the first figures.

The five Oration ought to be said before the first note of the *[Liberall Astronomy?]*.

Most mercyfull Creator. Inspirer, *[reformer?]*, and disposer of all *[divine?]* wills, ordainer of *[all?]* things, mercyfully give Eare unto my prayers. *[catchword at the foot:]* p. *[?]*

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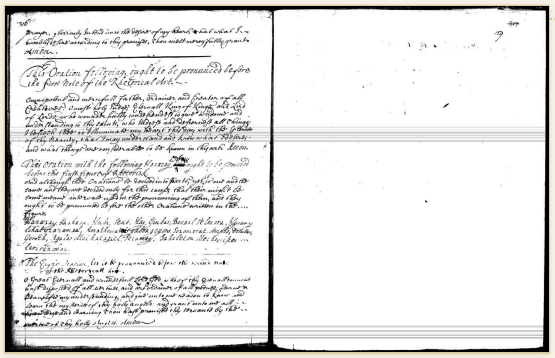

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[...] prayer, gloriously Intend into the desire of my heart, that what I humbly desire according to thy promises, thou wildt mercyfully grant. Amen.

This Oration following, ought to be pronounced before the first Note of the Rhetorical Art. —

Omnipotent and mercifull Father, ordainer and Creator of all Creatures: O most holy Iudge, Eternall King of Kings and Lord of Lords: who wounderfully condescendest to giue wisdome and understanding to thy saints, who Iudgest and descerndst all things: I beseech thee to Illuminate my heart this day with the Splendor of thy Beauty, that I may understand and know what I desire, and what things are considerable to be known in thy art. Amen.

This Oration with the following Hanazay *[ought]* to be pronounced before the first figure of Rhetorick. And although these Orations be devided into parts, yet it is one and the same: and they are devided only for this cause, that their might be some meane interval used in the pronouncing of them, and they ought to be pronounced before the other Orations written in the .... figure: Hanazay, Sazhas*[n?]*, Hubi, Sene, Hay, Ginbar; Bonail Selmora, Kyram*[ay?]* lohat Grazamael, Amathoma*[t]*is yabba geyors, Sozomcrat. Ampho, Delmedos, Geroth, Agalos Meihatagiel*[?]* Secamay; Saheleton Meehoyifses *[?]* lerircncmon.

The Eight Oration, let it be pronounced before the second Note of the Rhetoricall art. O Great Eternall and wounderfull Lord God, who of thy Eternall bounty hast disposed of all vertues, and art ordainer of all goodness; adorne & Beautifie my understanding, and giue unto me reason to know and learn the mysteries of thy holy angels: and grant unto me all knowledge and learning thou hast promised thy servants by the vertue of thy holy Angells. Amen.

[en blanco]

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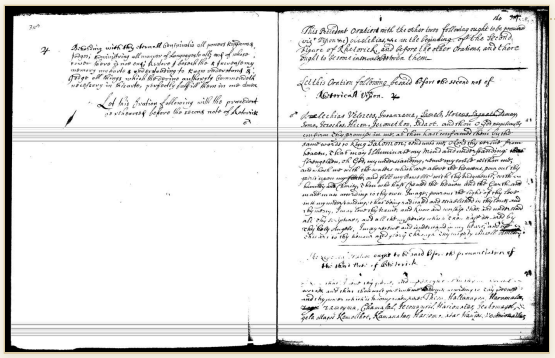

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[♃] Beholding with thy eternall Conspiratio all powers kingdoms & Judges, Administring all manner of Languages to all; and of whose power there is not one; Restore I beseech the*[e]* & Increase my memory my harte & vnderstanding to know vnderstand & Judge all things which the devine authoryty Commendeth necessary in this arte, perfectly fulfill them in me amen

Let this Oration following with the precedent be rehearsed before the second note of Rhetorick *[♂]*

This Precedent Oration with the other twoo following ought to be pronounc*[ed]* (viz + Vision &c) Azelechias, &c in the beginning of the Second Figure of Rhetorick, and before the other Orations, and there ought to be some interval betwen them

---

Let this Oration following be said before the second not*[e]* of Rhetoricall Vision. *[♃]*

[♂] A*[z]*elechias Velozeos, Guanzama, Sameb, Hoteus, Sagnath, Adonay, Soma, Gezochos, Elicon, Geromethon, Sadaot. and thou O God propitiously confirm Thy promise in me, as thou hast confirmed them by the same words to King Salomon; send unto me, O Lord thy vertue from heaven, that may Illuminate my Mind and understanding; *[tunc?]* strengthen, oh God, my understanding, renew my soule within me, and wash me with the waters which are above the heavens, pour out thy spirit upon my fleshe, and fill my Bowells with thy Judgements, with humility and Charity, thou who hast Created the heaven and the Earth, and made man according to thy own Image; pour out the light of thy loue into my understanding, that being radiated and established in thy loue, and thy mercy, I may loue thy Name, and know and worship thee, and understand all thy scriptures, and all the mysteries which thou hast declared by thy holy Angels, I may receiue and understand in my hearte, and utter this arte to thy honour and glory through thy mighty counsell Amen

---

The severall Oration ought to be said before the pronunciation of the third Note of Rhetorick.

[illegible] that I *[send?]* thy *[grace?]*, and *[perfect?] [illegible]* workes, and that thou wilt giue vnto me *[wisdome]* according to thy goodness and thy power which is incomprehensible: Theon, Haltanagon, Haramalon, *[Zaza?]* Zamoyma, Chamasal, Ieconanriil, Harionatar, Iechomagol, gela Magos Kemolihot, Kamanatar, Hariome*[n]*atar Hanaes. Ve*[c?]* *[illegible, struck out]*

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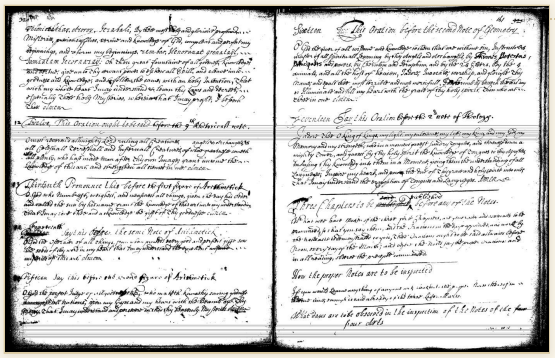

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TRANSCRIPTION *ENGLISH (17TH C.)*

Veromiobathar, otoroy, Jezabali, By thes most holy and glorious presence *[...]* Mistress, *[precious?] [officus?]*, vertue and knowledge of God, compleat and perfect my beginnings, and reform my beginnings, **zem bar, Henoranat grenatajl,** *[...]* **Samzatam Jecornazajl:** Oh thou great fountaine of all goodness, knowledge; and vertue, giue unto thy servant power to eshew all Evill, and cleaue unto goodnesse and knowledge, and to follow the same, with an holy Intention, that with my whole heart I may understand & learn thy Laws and decrees, *[...]* espetially those holy Mysteries, wherein that I may profit, I beseek Thee: amen.

Twelve. This Oration ought to be said before the 9th Rhetoricall note.

O most reverend allmighty Lord ruling all Creatures, angells & archangells, & all Coelestiall Terrestiall and Infernall Creatures, of whose greatnesse cometh all plenty, who hast made man after thy own Image; grant unto me the knowledge of this art, and strengthen all sences in me. amen

Thirtinth. Pronounce this before the first figure of Arithmetick

O God who Numbrest, weighest, and measurest all things, giuen the day his Order and called the sun by his name: grant the knowledge of this art unto my understanding, that I may loue thee and a*[c]*knowledge the gift of Thy goodnesse. amen

Fourtienth. Say this before the same Note of Arithmetick

O God the operator of all things, from whom proceeds every good and perfect gift: sow the seeds of thy word in my heart that I may understand the excellent wisdom *[...]* misteries of this art. amen

Fifteen. Say this before the second figure of Arithmetick

O God the perfect Judge of all good*[nesse]* workes, who maketh known thy saving goodness amongst all nations, open my Eyes and my heart with the Beams of Thy mercy, That I may understand and persever in this thy heavenly Mysteries. amen

Sixteen *[Say?]* This Oration before the second Note of Geometry

O God the giver of all wisdom and knowledge to them that are without sin, Instructor & master of all spirituall Learning by thy Angells and Archangells, by **Thrones Potestas Principates** and powers, by Cherubim and Seraphim, and by the 24 Elders, By the 4 animals, and all the host of heaven, I adore, Invocate, worship, and glorifie Thy Name; and *[dealt?]* thee most terrible and most mercifull, I *[humbly]* beseech thee this day to Illuminate and fill my heart with the grace of thy holy spirit, Thou who art *[...]* Three in one. amen

Seventeen. Say this Oration before the 2^d note of Theology.

I adore thee O King of Kings, my light, my substance, my life, my king, and my God, my Memory and my strength; who in a moment gauest sundry Tongues, and throwest down a mighty Tower, and gauest by thy holy spirit the knowledge of Tongues to thy Apostles, Infusing thy knowledge into them in a Moment; giving them the understanding of all Languages; Inspire my heart, and power the dew of Thy grace and holy spirit into me; that I may understand the disposition of Tongues and Languages. AMEN

Three Chapters to be ~~said~~ published before any of the Notes.

What wee haue spoken of the three first Chapters, are generally and essentially to be pronounced, so that you say them, and the Orations in the dayes appointed, and worke by the notes as it is demonstrated to you, These Orations ought to be said allwaies before noon, every day of the Month; and after the Notes say the proper orations: and in all reading, obserue the precepts commanded.

How the proper Notes are to be inspected

If you would Learne anything of any one art, Looke into the proper Notes thereof in *[...]* *[second?]* time, enough is said allready of the three Liberall *[Artes?]*.

What dayes are to be observed in the inspection of the Notes of the ~~four~~ four Arts

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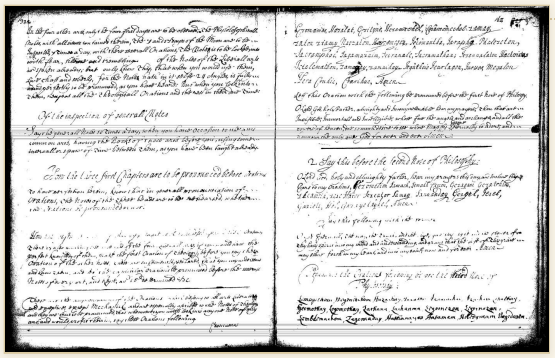

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TRANSCRIPTION *ENGLISH (17TH C.)*

In the four other arts, only the four first dayes are to be observed; the Phylolosophicall notes, with all sciences contained therein, the 4 and 5 dayes of the Moon are to be Inspected, 5 times a day, with there severall Orations, the Note is to be Looked into with fear, silence and trembling. Of the notes of the Liberall arts is spoken already; but only know this, that when you would use them, liue chast and soberly, for the Note hath in it selfe 24 Angles, is fully and perfectly to be pronounced, as you have heard: But when you look into them, repeat all the Theologicall Orations and the rest in their due time:

Of the inspection of severall Notes Say the generall notes 10 times a day, when you have Occasion to use any common arts, having the Books of those arts before you, using some intervall or space of time between them, as you have been taught already.

How the three first Chapters are to be pronounced before Orations To have perfection herein, know that in generall pronunciation of Orations, the notes of the three heads are to be considered, whether the Orations be pronounced or not.

How the eyght *[Orations aforesaid?]* *[illegible]* *[to be?]* recited *[upon?]* these *[Notes?]* That is also nothing else *[but?]* *[the?]* *[notes?]* of the four *[severall?]* *[arts?]*, if you would haue the perfect knowledge of them, then the first Oration of Theology, before you say the Oration of the other notes, these are sufficiently declared, that you may understand and know them, and so the particular Orations be pronounced before the severall Notes of every art, and kept, as it is determined &c

These are the augmentations of the Orations which belong to all arts liberall and exceptive, except Mechanick, and are especially ascribed to the Notes of Theology, and they are thus to be pronounced, that whensoever you would look into any one note of any art, and would profit therein, say these Orations following

[catchword at the foot:] Cromumos

[voces magicae — continúa la oración «aumentativa»:] Cromumos, Hazalat, Ezityne, Hezemechel, Gnemomechel Zamay, zaton ziamy Nazzaton, Haizemogou, Iecomantha, Iaraphy Phalezeton, Sacraniphaé, Sagamazaim, Iecranale, Sacramathan; Iezennalaton Hackeriatos Ictelemathon, zama*[gay?]*, zamachay, Iegutheio Ieurlagon, Iaruos, Megalon Iera Crukie, Crarihue, Amen.

Let this Oration with the following be pronounced before the first note of Philosopy. O Lord God, holy Father, almighty and Incomprehensible hear my prayers, thou that art Invisible, Immortall and Intelligible, whose face the angels and archangels, and all the powers of heaven, doe so much desire to see whose Majesty I eternally to adore, and honnour the only and God for ever and ever Amen.

2. Say this before the second note of Philosophy: O Lord God, holy and almighty father, hear my prayers this day, and Incline thy Ears to my Orations, Gezomelion Samach, Semath Iemon, Gezagam Gezatrku*[m?]*, Iheamech, iese Hator Sezeator Samay, Sannanday Gergel, Iesel, Gaziell, Hel, Garaye Chydel, Amen.

Say this following with the former. O God Eternall, the way, the truth, and the life, put thy *[illegible]* in*[to]* the flower of *[illegible]* thy holy spirit into my mind and understanding, and grant that the gift of thy grace may shine forth in my heart, and into my soul, now and for ever. Amen.

3. Continue the Orations following before the third note of Physiology*[?]*: Lemogethon, Hegenochom Huzaruy, *[illegible]*, *[illegible]*, *[illegible]*, onuthay, Geomothay, Logomothay, Iathana, Sachauma, Sigornezon, Sigornozon, Sembdemachon, Iegomaday, Hathanayos Hatamam, Hilisymam Vegidazen.

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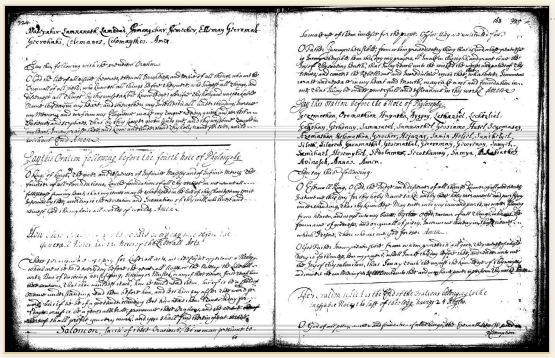

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TRANSCRIPTION *ENGLISH (17TH C.)*

Vadyabar Zamnanath, Zamdai, Homongchar, Zimechor, Ellmay Geromal Geerohaki, Colemanos, Colomaythos. Amen

Say this following with the precedent Oration.

O God the life of all visible creatures, eternall Brightness, and vertue of all things: who art the Originall of all pietie; who knowest all things before they were; who Judgest all things, and discernest all things by thy unspeakable knowledge: glorifie thy holy and unspeakable Name this day in my heart; and strengthen my Intellectuall understanding; Increase my Memory and Confirm my Eloquence, make my Tongue ready, quick and perfect in Physiques and scriptures, That by thy power given unto me, and thy wisdome taught in my heart, I may praise thee, and know and understand thy holy Name for ever, world without End Amen.

Say this Oration following before the fourth Note of Phylosophy

O king of kings, the giver and dispenser of Infinite Majesty and of Infinit Mercy; the founder of all foundations, Lay the foundation of all thy vertues in me, remove all follishness from my heart, that my sences may be established in the love of thy Charity, & my spirit Informed by thee, according to the recreation and Insaration of thy will, who livest and reignest God throughout all worlds of worlds, Amen

How these Orations *[ought?]* to be said every day once before the generall Notes, and the Notes of the Liberall Arts.

These Orations are necessary for Liberall arts, *[not]* there*[to]* fully doe appertaine to Theology which are to be said every day before the generall Notes, on the Notes of the Liberall arts; But of dictating, versifying, singing or Musick, or any of these sciences, first teach him these Orations, that thou wouldest teach, how he sould read them, but if it be a Child of meane understanding, read them before him, and lett him say after thee word for word: but if he be of a good understanding lett him read them himselfe a day for *[4?]* dayes: or if it be a generall Note, pronounce these Orations, and the vertue thereof shall profit you very much; and you shall find therein great vertue

Salomon, saith of these Orations, let no man presume to *[catchword: to]*

to make use of them unlesse for the proper Offices they are instituted for.

O Father Incomprehensible; from whom proceeds every thing that is good, whose greatnesse is Incomprehensible: hear this day my prayers, w*[ch]* I make in thy sight, and grant to me the Joy of thy saveing health, that I may teach unto the wicked the wayes and pathes of thy sinnes; and convert the Rebellious and Increadulous unto thee, *[that]* whatsoever I commem= =orate and repeate in my heart and Mouth, may take root and foundation in me, that I may be made powerfull and effituous in thy workes, Amen

Say this oration before the 6 Note of Phylosophy.

Gezemothon, Oromathion, Hayatha, Ayggay, Sethaziel, Lochezliel. Gehohay, Gerhonay, Samasatel, Samasathel, Gessiamo, Hatel, Segomasay, Azomathan, Helomathon, Gerochor, Hejazay, Samin Heliel, Sanihely.l, Siloth, Silesech, Gavamathal, Gesemathal, Geeoromay, Gicorenay, Samyel, Semihael, Hesemyhel, Sedolamax, Secothamay, Samya, *[B]*alabiathos, Avinosch, Annas. Amen.

Then say this following:

O Eternall King, O God, the Judge and discerner of all things, knower of all good sences; Instruct me this day for thy holy Name sake, and by these holy sacraments and pure things*[?]* understanding, that thy knowledge May enter into my inward parts, as water flowing from heaven, and as oyl into my bones; by thee O God, saviour of all things, who art the fountaine of goodnesse, and originall of pietie; Instruct me this day in those sences which I desire; Thou who art one God for ever Amen.

O God Father Incomprehensible, from whom proceedeth all good, the greatnesse of whose Mercy is fathomlesse, hear my prayers, which I make this day before thee, and render unto me the Joy of thy salvation, that I may teach the unjust the knowledge of thy wayes; and convert the unbeleiving & Rebellious unto thee, and may have power to performe thy workes, Amen

The oration which is the End of the Orations belonging to the ineffable Note, the last of theology, having 24 Angles.

O God of all pietie, *[mother?]* and foundation of all things, the Eternall health and *[catchword: Redemption]*

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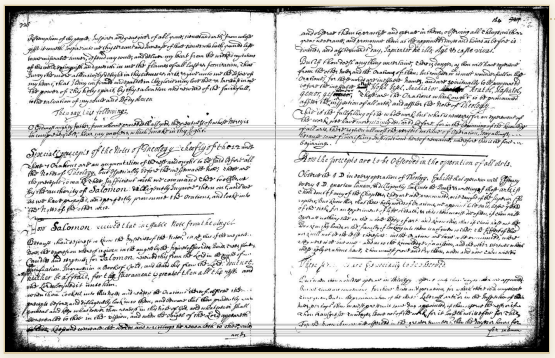

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TRANSCRIPTION *ENGLISH (17TH C.)*

Redemption of thy people; Inspirer and great giuer of all grace, siences and arts, from whose gifft it cometh: Inspire into me thy seruant and Increase of those siences: who hath granted life to me miserable sinner, defend my soule; and deliuer my heart from the wicked cogitations of this world; extinguish and quench in me the flames of all lust & fornitation, that I may the more attentiuely delight in thy siences & arts, & giue unto me the desire of my heart, that I being confirmed and exalted in thy glorie may loue thee, & Increase in me the power of thy holy spirit, by thy salvation and reward of the faithfull, to the salvation of my soule and Body Amen

Then say this following:

O God most mighty father, from whome proceedeth all good, the greatnesse of whose Mercy is incomprehensible, hear my prayers, which I make in thy sight.

Speciall precepts of the Notes of Theology cheefly of these 1.2. and these 4 Orations are an augmentation of the rest and ought to be said before all the Notes of Theology; but especially before the ineffable now; & these are the precepts to make these sufficient with no command these to observe by the authority of Salomon: dilligently Inquire them out, and doe as we haue proposed, and perfectly pronounce the Orations, and looke into the Notes of the other arts.

How Salomon receiued that ineffable Note from the Angel

Because thou desirest to know the Mysteries of the Notes; take these of the more special Now; the oppression *[operation?]* whereof is given in the angels *[angles?]* by the figures of swordes, Birds, trees, flowers, Candles and serpents; for Salomon receiued this from the Lord in the night of *[illegible]* purification. Ingrauen in a Booke of Gold; and heard this from the Lord: doubt not. neither be affraid, for the Sacrament is greater then all the rest. and the Lord obeyed *[betrayed?]* it unto him.

when thou lookest into this note; and readest the Orations thereof, observe the precepts before; and dilligently look into them; and beware that thou prudently conceal and keep whatsoever thou readest in this note of God, and whatsoever shall be revealed to thee in the vision, and when the Angel of the Lord appeareth *[to?]* thee, keep and conceal the words and writings he reuealeth to thee; and *[catchword:]* and

and observe them to practise and operate in them, observing all things with great reverence; and pronounce them at the appointed dayes and hours as before is directed, and afterwards say, **Sapienter *[vie?]* illo; olge & caste vivas.**

But if thou doost any thing uncertaine, there is danger, as thou will haue experience from the other notes, and the Orations of them; but consider w*[hi]*ch is most wonderfull in these Orations; for these words are ineffable names, and are spiritually to be pronounced before the ineffable *[superíndice: Note]* ^amcor*[?]* *[struck out]* **Hosel Iesel, Anchiator** *[struck out]* **Aratol, Hasiatol, gemor, gesemor,** *[struck out]* These are the Orations which ought to be pronounced affter the inspection of all arts, and affter the Note of Theology.

This is the fullfilling of the whole work: but what is necessary for an experement of the work, wee haue more plainly declared before, for in the beginning of the knowledge of all arts, there is giuen allmost the perfect doctrine of Operation, I say allmost, *[illegible]* because some flourishing Institutions here of remaine, wherefore this is the first in beginning.

How the precepts are to be Observed in the operation of all arts.

Observe the 4 D in every operation of Theology. Exhibit that operation with Efficacy every 4 D. quartam Lunam, & dilligently look into the Books & writings of those arts, if thou doubt of any of the Chapters, they are to be pronounced, as

it taught of the Superior Ch*[apters]*; *[ch]*apters; But know this, that these holy words of Orations, we appoint to be said, before ye Body of the sixt, for an experiment of life or death; & this thou maist doe often, if thou will operate nothing else in this whole Body of art. and know this, that if thou hast not the Bookes in thy hands, or the faculty of looking into them is not giuen to thee; the Effect of this work will not be the lesse therefore: but the Orations are twise to be pronounced, where they were to be but once: and as to the knowledge of a vision, and the other vertues which these holy orations haue, thou maist proue and try them, when and how thou wilt.

These p*[recept]*s are Especially to be observed.

But when thou wouldest operate in Theology, observe only those dayes wch are appointed; But all times are convenient for those notes and operations, for which there is a competent time giuen; But in the pronounciation of the three Liberall arts, or in the Inspection of their notes, perhaps thou maist not permit some day appointed, if thou observe the rest; or if thou transgresse two dayes, leave not of the worke for it looseth not its effect for this. For the moon is more to be observed in the greater numbers, then the dayes or hours for *[catchword:]* for salomon

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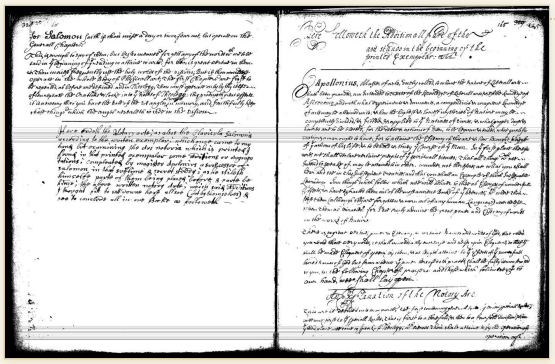

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TRANSCRIPTION *English (17th c.)*

for **Salomon** saith if thou miss a day or twoo, fear not, but operate on the Generall Chapters. This is enough to say of them; but by no meanes forgett any of the words wch are to be said in ye beginning of ye reading to attaine to arts; for there is great vertue in them. & thou maiest fequently use the holy words of the visions; But if thou wouldst operate in the whole Body of Phisicall art; The first Chapters are first to be repeated, as before are defined. and in Theology, thou must operate only by thy selfe & often repeate the Orations & looke into ye notes of Theology: this produceth great effects. it is necessary that you have the hold of the 24 angles in memory, and faithfully keep _always_ those things which the angel revealeth to thee in the vision.

———

Here endeth the Notary arts; as also the Clavicula Salomonis according to the written exemplar; which once came to my hand but examining the ars notoria which is printed & found in that printed exemplar some additions or augmen- tations; compleated by magister **Apolonius** a successor of salomon in that sublime & secret studdy; as he stileth himselfe parte of them being placed before 8 parts be- hind; the above written notory arts; which said Additions I thought fitt to sett donne here allso (out by themselves) & soe to conclude all in one Booke as followeth ———

Here Followeth the Additionall Part of the *[l]*ast stands in the beginning of the printed Exemplar: viz.

Apollonius, Master of arts, duely called, to whome the nature of Liberall arts hath been granted, am Intended to treate of the knowledge of Liberall arts, & of the knowledge of Astronomy and with what Experiments & documents, a compendious & competent knowledge of arts may be attained unto; & how the highest & lowest mysteries of nature may be competently divided, & fitted, & applied to ye Natures of times, & what proper dayes & howres are to be alotted, for the deeds & actions of Men, to be begunn & ended, what qualifi- =cations a man ought to have, for to attaine the Efficacy of this art & how he ought to dispose of ye actions of his life. & to behold & study ye Course of ye Moon. In ye first place therf- =ore, we shall declare certaine precepts of ye spirituall sciences; that all things wch we Intend to speake of, may be attained to in order. wounder not therefore, at what you shall hear and see in this subsequent treatise, and that you shall an Example of such Inestimable Learning. Som things which follow which wee will deliver to thee as Essayes of wounderfull Effects, & have exhausted them out of the most antient Books of ye hebrews; wth when thou seest them (although they are forgotten & worn out of any human Language) neverthelesse esteem them as Miracles: for I doe truly admire the great power and Efficany of words in the works of Nature.

There is so great vertue, power & Efficacy, in certaine names and words of God, that when you read those very words, it shall immediatly overturne and adde *[to?]* your Eloquence, so that ye shall be made Eloquent of speech by them, & at length attaine to ye Effects of ye power full sacred names of God but from whence ye power thereof doth proceed, shall be fully demonstrated to you, in the following Chapters of prayers: and those wch follow next to our hand, wee shall laij open.

An Explanation of the Notory Art

This art is devided into two parts; the first containing generall Rules, ye second speciall Rules; wee come first to ye speciall Rules; that is fiirst to a threefold, & then to a fourefold division; & in ye third place, wee come to speake of Theology, wth sciences thou shalt attaine to by the operation of *[catchword at the foot:]* operation of

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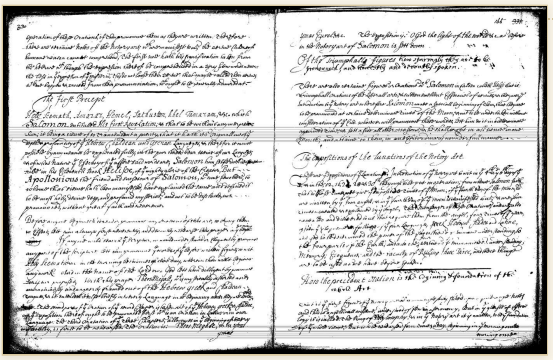

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TRANSCRIPTION *ENGLISH (17TH C.)*

operation of these Orations, if *[thou]* pronounce them as they are written. Therefore there are certaine holds of the notory art, w*[ch]* are manifest to us; the vertue therof humane reason cannot comprehend; The first now hath his signification taken from the hebrew w*[th]* though the exposition therof be comprehended in a very few words, neuer= the lesse in *[ye]* expression of *[ye]* misteries, they do not loose their vertue: that may be called their vertue; w*[ch]* doe happen & proceed from their pronounsiation, w*[ch]* ought to be generally admired at.—

The first Precept

Hely Semath, Amazaz, Hemel, Sathusteon, Ahel Tamazam, &c. which Salomon intituled, His first Revelation; & that to be without any interpreta= -tion; it being a signe of so transcendant a piety, that it hath its Originall out of *[ye]* depth & profundity of *[ye]* Hebrew Chaldean and Grecian Languages, & therefore it cannot possible by any meanes be explicated fully, in the poor threed bear seeme of our Language, & of what nature *[ye]* Efficacy of *[ye]* afore said words are, Salomon him selfe doth des- -ribe in his Eleventh Book **Helisoe**, of *[ye]* mighty glorie of the Creator, But **Apollonious** the friend and successour of Salomon, w*[ch]* some fewe others, to whome that science hath been manifested, have explained the same and defined it to be most holy, divine deep, and profound mysteries; and not to be disclosed, nor pronounced, without great faith and reverence.

Before any one beginneth to reade *[ye]* misteries *[any reasons?]* of this art, to bring them to Effect, Lett him alwayes first reverently, and dewly rehearse this prayer in *[ye]* begin*[n]*= -ning

If any one will search *[ye]* Scripture, or would understand or Eloquently pronounce any part of the scripture: Lett him pronounce *[ye]* words of *[ye]* before written figure to wit **Hely Semathon** in the morning betimes of that day, wherein thou wilt beginne any work. And in the name of the Lord our God Lett him diligently pronounce ~~*[Scripture?]*~~ proposed, With thy prayer **Theos Megale**, w*[ch]* is mystically distorted and miraculously and expertly framed out of the Hebrew greek and Chaldean tongues, & it extendeth itself briefly into every Language in *[ye]* beginning *[words they are said?]*. The second parte of *[ye]* Oration of *[ye]* second Chapter is taken out of *[ye]* Hebrew, greek, & Chaldee, & *[ye]* exposition therof ought to be pronounced first w*[ch]* is an Oration in Latine or in our Language. The third Oration of *[ye]* these Chapters, allwayes in *[ye]* beginning of every *[faculty?]*, is first to be rehearsed. The Oration is: **Theos Megale, in tu ymas**

[catchword at the foot: ***ymas****]*

ymas Eyrel &c. The exposition ij: O God the light of the world &c. as before in the Notory art of Salomon is sett down.

Of the Triumphall figures how sparingly they are to be pronounced, and honestly and devoutly spoken.

There are also certaine figures or Orations w*[ch]* Salomon in Caldea calleth Holy; that is Triumphall orations of the Liberall arts, & sudden excellent Effcaceis of vertues, & they are *[ye]* Introduction to *[ye]* notory art. wherefore Salomon made a speciall beginning of them, that they are to be pronounced at certaine determinate times of the Moon, & not to be undertaken without consideration of *[ye]* End. whosoever will pronounce these wordes, Lett him do it in a *[de]*terminate appointed times, & sett aside all other occasions, & he shall profit in all sciences in one Month; and attaine to them, in an extraordinary wonderfull manner.

The expositions of the lunations of the Notory Art.

These are *[ye]* expositions of *[ye]* Lunation. Introduction of *[ye]* notory art to wit in *[ye]* 4th & 8th day of *[ye]* *[☽]*, & in the, 12, 16, 2*[4?]*, 28 & 30th though to be yet in moderation; from whence Salomon saith that to those s*[ai]*d times we*[?]* give *[ye]* expositions times of *[ye]* Moon; of *[ye]* fourth day of the Moon, w*[ch]* are written by *[ye]* four angels, & in *[ye]* fourth day of *[ye]* moon is manifested to us, & are four times repeated & explained by *[ye]* Angel, the Messenger of these

Orations, and are also *[given?]* to us and *[delivered?]* to us that acquire them from the Angel, four times of *[ye]* year, of them *[ye]* Eloquence & fullness of *[ye]* four Languages, greek Hebrew Chaldee and Latine, and God ha*[th]* determined the power of the faculties or humane understanding, to the four parts of the Earth; and also the foure vertues of humanities & understanding, Memory, Eloquence, and the faculty of Ruling those Three, and these things are to be used as we have before spoken.

How the precedent oration is the beginning & foundation of the whole Art.

This is *[ye]* first figure of *[ye]* notory art *[illegible]* expressed piety *[illegible]* and this is angelicall wisdome, understood of *[some?]* in astronomy, But in *[ye]* state of Astro- logy it is called: The Ring of Philosophy, & in *[ye]* notory art it is written, to be *[ye]* foundation of *[ye]* whole science. But it to be rehearsed foure times a day, beginning in *[ye]* morning *[ons?]*

[catchword at the foot: ***morning ons[?]****]*

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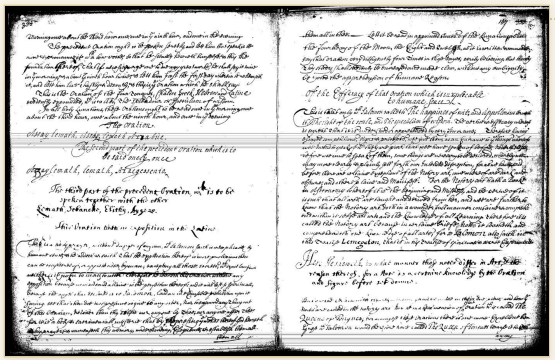

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TRANSCRIPTION *ENGLISH (17TH C.)*

[continúa de la página anterior] Morning one about the Third hour: one in ye ninth hour, and one in the euening.

The precedent Oration ought to be spoken secretly, and lett him that speak it to a*[?]*word*[?]* & pronounce it wth a low voice; so that he scarsely heareth himselfe: & thus the foundation thereof, that if necessity urged one to doe any great worke, he shall say it twise in ye morning, & about ye ninth hour twise; & lett him fast the first day wherein he rehearseth it, and lett him liue chastly & devoutly, & say ye Oration which he shall say:

This is the Oration of the four tongues, Chaldee, Greek, Hebrew and Latine soddenly expounded, wch is called, The splendour or Speculum of wisdom.

In all holy Lunations, these Orations ought to be read one in ye morning, one about the third hour, one about the ninth hour, and one in ye euening.

The Oration.

Assay lemath, Assay, temeth ol*[?]*·*[illegible]*·abie.

The second part of the precedent Oration which is to be said onely once

Assaylemath, lemath, Azacgessenio.

The third part of the precedent Oration, wch is to be spoken together with the other

Lemath, Sebanche, Elithy, Aygezo.

This Oration hath no exposition in the Latine.

This is a holy prayer, without danger of any sinn, wch Salomon saith is inexplicable by humane sence; & he addeth & saith that the exposition thereof is more prolixious then can be considered of, or apprehended by man; excepting all those secreto, *[O th?]* it is not lawfull neither is it giuen to man to utter: therefore he readeth this Oration without any exposition because no man could attaine to the perfection thereof: and it was left so spirituall, because the *[angell?]* that declared it to Salomon, laid an ostensible prohibition upon it, saying, see that thou doe not *[presume?]* require to any other, nor to expound any thing out of this Oration, neither thou thy selfe nor anyone by thee, nor anyone after thee: for it is a holy & sacramentall misterie that by the professing ye words thereof God heareth thy prayer, & increaseth thy memory, understanding, Eloquence, & establish them all

[catchword:] them all

them all in thee. —— Lett it be read in appointed times of the Lunation, *[pro?][illegible]* the fourth day of the Moon, the Eight and twelfth, as it is written & commanded, say that oration very dilligently four times in those dayes; verily beleeving, that thereby thy study shall suddenly be increased and made cleare, without any ambiguity; be yond the apprehension of humane Reason.

Of the Effecacy of that oration which is inexplicable to humane sence.

This is that only wch Salomon calleth The happines of wit; and Appollonius termeth it, The sight of the soule, and The speculum of wisdom. The vertue & Efficacy whereof is so great that it is understood or apprehended by very few or none; Therefore hauing essayed som petitions, signes & pr*[e]*cepts, wee giue them as an Entrance to ye things whereof wee Intend to speak of wth the 3d part, that wee have spoken of before, howsoever *[before?]* wee come to speak of them, some things are necessary to be declared, whereby wee may more cleary & plainly sett forth our Intended Description, for as wee have said before; there are certaine descriptions of the Notory art, some whereof are dark and obscure; and others plaine and Manifest. For the Notory art hath a Booke in Astronomy whereof it is the beginning and Mistress, and the vertue of it issueth that all arts are taught and derived from her, and wee are further to know that the Notory art doth in a wonder full

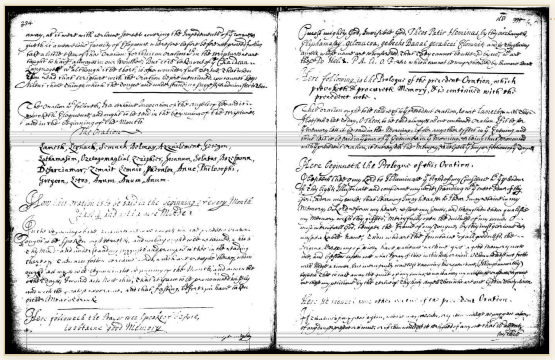
manner containe & comprehend within it selfe all arts and the knowledge of all Learning; therefore it is called the Notory art because in certaine briefe notes it teacheth and comprehendeth the knowledge of all arts, for so Salomon also saith in this treatise **Lemegeton**, that is in his treatise of spirituall & secret Experiments.

Here sheweth in what manner these notes differ in Art, & the reason thereof, for a Note is a certaine knowledge by the Oration and figure before sett downe.

Because these Orations & signes & *[precepts?]* *[illegible]* placed *[here?]* in their due places; and how ye Notes are called in the Notory art, nor it maketh mension of that Oration wch is called The Queene of Tongues; for amongst those Orations there is one more Excellent then the rest wch Salomon would therefore have called The Queen of Tongues because it taketh

[catchword:] away

MANUSCRIPT



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TRANSCRIPTION *ENGLISH (17TH C.)*

away, as it were with certaine sweet*[?]* couering the Impedements of ye tongue, giueth it a meruailious faculty of Eloquence. wherefore before wee proceed further, take a little essay of that Oration: for this is an oration w*[hi]*ch in the scriptures wee are taught to haue allwayes in our Mouthes; But it is taken out of ye Chaldean Language, w*[hi]*ch although it be short, is a*[l]*soe wounderfull vertue, & that when thou read that scripture with the Oration before mentioned, you cannot keep silent those things, which the tongue and understanding suggest, & administer to thee.

The Oration w*[hi]*ch followeth, Is a certaine Invocation of the angells of God and it prouoketh Eloquence, and ought to be said in the beginning of the scriptures, and in the beginning of the Month.

The Oration

Lamith, Lignach, Simach, Belmay, Azzailement, Gisigon, Sothamasim, Ozetogomaglial, Zeziphier, Josanum, Solatac, Bozisama*[?]*, Defarciamar, Zimait Simaio Sheualon*[?]*, Anuc, Philosophi, Gregoon, Letos, Anum, Anum, Anum.

How this oration is to be said in the beginning of every Month _fasting*[?]*, and with a *[pure?]* Minde &c_

In the beginning of the*[?]* scriptures*[?]* wee*[?]* ought*[?]* to*[?]* say*[?]* the precedent oration. ought to be spoken most seuerely*[?]*, and nothing ought to be retained, w*[hi]*ch thy minde and understanding suggest and prompt to thee in the reading thereof; & du also follow certaine wordes, w*[i]*th are*[?]* vertue*[?]* of*[?]* thereof; which ought *[as?]* wee*[?]* to be begun in the beginning of the Month, and as in the other dayes; I would also haue this, that it is*[?]* alsoe to be pronounced wisely and with the greatest reuerence, and that fasting, before you haue taken either Meat or drinke.

Here followeth the Prayer wee speake of before, _to obtaine good Memory_

O most mighty God, Invisible God, Theos Patir Heminas, by thy archangels, Eliphamasay, gelonucoa, gebeche Banai gerabcai Elomnit; and by thy glorious angels, whose names are so consecrated, that they cannot be uttered by us; w*[hi]*ch are these Do Hel *[figura: signos abreviados]* P. A. Li. O. F: &c which cannot be comprehended by humane sense.

Here following is the Prologue of the precedent Oration, which _prouoketh & procureth Memory, & is continued with the_ _precedent note._

This oration ought to be said w*[i]*th ye precedent oration, to wit Lameth*[?]*, &c with this. I beseech thee to day, O Theos, to be said alwayes as one continued Oration. If it be for ye memory lett it be said in the Morning; if for any other effect in ye Evening, and thus lett it be said in ye hour of ye Evening & in ye Morning, & being thus pronounced with ye precedent oration, it encreaseth the Memory, & helpeth ye Imperfections of ye tongue.

Here beginneth the Prologue of this Oration.

I beseech thee O my Lord to Illuminate ye light of my Conscience w*[i]*th ye splendour of thy light, Illustriate and confirme my understanding w*[i]*th ye sweet odour of thy spirit, adorn my soule, that hearing I may hear, & so ye*[that?]* I hear I may retaine in my Memory, O Lord reform my heart; restore my senses, and strengthen them qualifie my Memory with thy giftes, mercyfully open the dullness of my soule. O most mercifull God, temper the frame of my tongue, by thy most glorious & unspeakable name, & thou who art the fountaine of all goodness, the Originall spring of piety, haue patience w*[i]*th me, giue a good memory unto me, and bestow upon me what I pray of thee in this holy oration. O thou who dost not forth- with Judge a sinner, but mercifully waitest & expecting his repentance, (though unworthy) beseech thee to take away the guilt of my sinns, & wash away my wickedness & offences, & grant me these my petitions by the vertue of thy holy Angels thou who art one God in trinity. Amen.

Here he reciteth some other vertue of the precedent Oration.

If thou desirest[?] to enioy[?] any great office[?], w[hi]ch is[?] may[?] [illegible], or[?] if[?] thou wouldest[?] enioy[?] [illegible] of any danger present or to come; or if thou wouldest be certified[?] of any [note?] that is absent, say this

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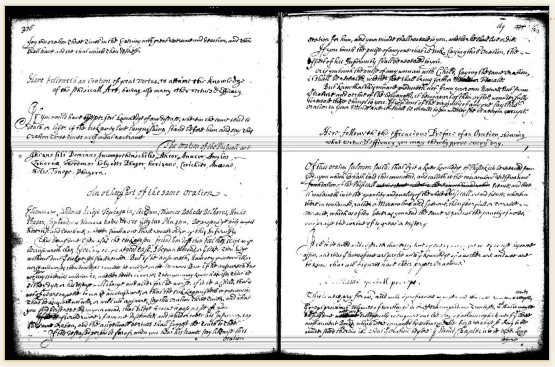

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TRANSCRIPTION *ENGLISH (17TH C.)*

say this oration three times in the Evening with great reverence and devotion, and thou shall have and see that which thou desirest.

Here followeth an oration of great vertue, to attaine the knowledge of the Phisicall Art, having also many other vertues & Efficacy.

If you would have the*[?]* perfect knowledge of any disease; wherein the same tend to death or life: if the sick party live languishing, stand before him and say this oration three times with great reverence

_ The oration of the Phisicall art _

Ihezus fili Dominus Incomprehensibilis **Ancor, Anacor, Anylos, Zohorna, Theodonos hely otes Ihagor, horizane, Corichito, Anasae, Helse, Tonope, Phagora.**

An other Part of the same oration

Elleminator Candones helosi Tephagain, Secedum, Thaones Behelas Belhoros, Hocho Phagan, Emphandimus Humana natus &c: vos Eloytus Phugora, Be present ye holy angels advertise and teach me, whether such a one shall recover or dye of this Infirmity,

This being done then aske the sick person: friend how dost thou feel thy selfe or if he answereth thee, I feeling my selfe at good ease, I begin to mend, or ye like: then Iudge without doubt ye sick person shall recover. But if he answereth, I am very sick or ill, or worse and worse, then doubtless toward he will dye on the Morrow: But if he answereth I know not *[how]* my state and condition is, whether better or worse; thereupon may know likewise, that he either dye, or his disease will change and alter for the worse. if it be a Child, that is not of years capable to make an answere; or that the sick Languisheth so grievously, that he knoweth not who, or will not answere, say this oration three times, and what you find first setled in your mind, that Iudge to come to pass or fall on him. *[Albeit]* furthermore if any one dissemble, and would sober his Infirmity, say the same Oration, and the angelicall vertues shall suggest the truth to thee. If the deseased person be far of, when you hear his name: say likewise this _ oration _

oration for him, and your minde shall reveale to you, whether he shall live or die.

If you touch the pulse of any one that is sick, saying this Oration, the effect of his Infirmity shall be revealed to you.

Or if you touch the pulse of any woman with Child, saying the same Oration, it shall be revealed, whether shee shall bring forth a *[struck out: Male?]* Female:

But know that this miracle produceth not from your own Nature, But from ye Nature and vertue of the holy angels, it being a part of their office, wonderfully to reveale these things to you. If you dout of the virginity of any one say this oration in your Minde and it shall be revealed to you whether shee be a virgin *[or?]* corrupt.

Here followeth the efficacious Preface of an Oration, shewing what vertue & efficacy you may thereby prove every day.

Of this oration Salomon saith: That by it a New knowledge of Phisick is to be received from God, upon which he hath laid this command, and calleth it the miraculous & efficatious foundation of the Phisicall art *[struck out: at some [illegible]* in the *[illegible]* in contained rather] siences; and that it containeth in it the quantity and quality of the whole Phisicall art and siences; wherein therein contained, rather a Miraculous and glorious, then fearfull or terrable in miracle, which as often soever as you read the same regard not the paucity of words, but praise the vertue of so great a mistery

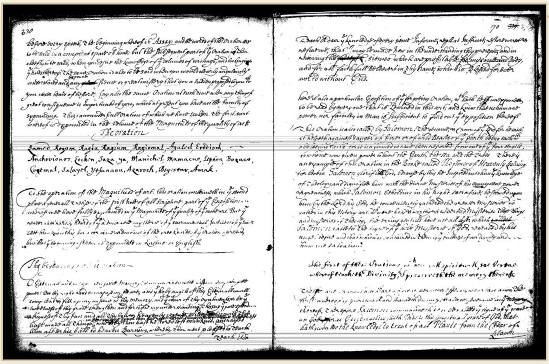
It is to be noted and is decreed that every note operateth *[illegible]* it is put to, or serve*[?]*; if it do*[?]* office, and that ye notes of one art profit not to ye knowledge of another art and *[we?]* are to know that all figures have their proper Orations.

A*[?]* certaine speciall precept.

This is necessary for us, and well experienced to expres*[?] [illegible]* these into Number to compyle*[?] [in?]* great preixious *[precious?]* Volumes of writings, in most *[large?]* compendious Treatises, wth that it may be easily done *[struck out: wee ovt /*

illegible] diligently to enquire out the way of attaining it out of ye three most ancient Books, which were composed by solomon: The first which he first the King to be understood therein is: that ye oration before ye Second Chapter is to be used. Long _ before _

MANUSCRIPT



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TRANSCRIPTION *ENGLISH (17TH C.)*

before every speech, the beginning wherof is Assay: and the words of the Oration are to be said in a compleat space of time; but the subsequent part of ye Oration is then cheefly to be said, when you desire the knowledge of ye volumes of writings, and looking into ye holes therof. The same Oration is also to be said when you would clearly and plainly understand and *[expound]* any *[struck out]* question or great mistery that you a sudden proposed to you w*[hi]*ch you never heard of before; say also the same Oration at such time when any thing of great consiquence is Importuned of you, which at present you have not the faculty of expounding. This is a wounderfull Oration of which we have spoken. The first part wherof is expounded in the volume of the Magnitude of the quality of art.

        The Oration

Samet, Rozum, Ragia, Ragium, Ragiomal, Agalec, Erodioch, Anchovionos, Cochen, Saza, ya, Manichel, Mamacuo, Lepnon, Bozaco, Cogimal, Salayel, Ytsunanu, Azaroch, Begistar, Amak.

Co the operation of the Magnitude of art. this oration conteineth in ye second place a generall redresse of the first *[hoh?]* of all Scripture: part of ye Exposition wherof wee have fully explained in ye Magnitude of ye quality of ye said art. But ye reader hath hardly heard of ye admirable mysterie of ye sacramentall Jurisdiction of ye said, Lett him know this, for we raise wisdome out of the greeknesse of ye Oration aforesaid, but that ye beginnings therof is expounded in Lattine or English.

  The beginning of the Oration

O Eternall and mercy*[full ...]* *[illegible]* pure memory *[illegible]* wisdome *[in?]* my heart *[illegible]* power. Lett thy right hand encompas my heart, and ye holy angels of thy Eternall counsell comp*[asse me]* about, fill up my confidence with thy memory, and ye odour of thy oyntments, & let ye sweetnesse of thy grace strengthen and fortifie my understanding: *[Chorus?]* ye pure splendo*[ur]* & brightnesse of thy face and all thy holy heavenly vertues, wisdome *[wherwith thou]* *[interlined: illegible]* hast made all things, wherby thou hast *[restored?]* lost mankind, and raised him after his fall to heaven learning, wherby thou wert pleased to teach   *[catchword: w[hi]*ch Ada*[m]*]

teach Adam ye knowledge of everie signe: Informe, reple*[nish?]* *[at?]* Instru*[c]*t, restore corre*[c]*t & refine me, that I may be made new in the understanding thy precepts, and in receiving thy *[struck out]* sciences which are profitable for my soule and Body, and for all faithfull beleevers in thy Name, which is Blessed for ever world without End.

heere is also a particular Exposition of ye foregoing Oration, w*[hi]*ch hath left unexpounded to be read by every one that is Learned in this art; and know that no humane power nor faculty in Man is sufficient to find out ye exposition therof

This Oration is also called by Salomon The genume *[genuine?]*, or Crown of ye Lord for he saith it helpeth against danger of fire or of wild Beasts of ye earth being said w*[i]*th a beleeving faith for it is affirmed to have beene reported from one of ye foure angels, to whome was given power to hurt the Earth, the sea and the trees. Thirdly an example of this oration in the Booke called The flower of Heavenly Learning. for herein Salomon glorifieth God, & cause by this he Inspired into him ye knowledge of Theology, and dignified him with the divine Mysteries of his omnipotent power & greatnesse, which Salomon beholding in his hight care afird *[?]*, bestowed upon him by the Lord his God, he conveniently gathered the greater Mysteries to gather in this Notory art w*[hi]*ch were holy & worthy & wonderfull Mysteries. These things and mysteries of Theology, the daring gentills have not all lost. which *[struck out]* Salomon calleth the signes of ye holy Mysteries of God, revealed by his Angel before: and that which is contained in them is ye fullnesse of our dignity and humane salvation.

  The first of these Orations is w*[hi]*ch *[illegible]* All spirituall, ye Virtue wherof teacheth Divinity, & preserveth the memory therof

These are Orations also th*[at illegible]* divine *[vertues? illegible]* our salvation. The first wherof *[is]* spirituall and teacheth divinity, & also expoundeth in ye memory therof, & thereupon Salomon commandeth it to be called ye signes of ye grace of God, for as Ecclesiastes saith. This is the spirituall grace of God, that hath given me the knowledge to treat of all Plants from the Cedar of

[catchword: Lebanon]

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TRANSCRIPTION *ENGLISH (17TH C.)*

Libanon to the Hyssop that groweth on the wall

The Election of Tyme in what Lunation these Orations ought to be said.

The first Oration ought to be said onse in the first Lunation, in y*[e]* the third three times. in y*[e]* sixth six times; in y*[e]* ninth nine times; in the twelfth twelfe times; in y*[e]* seavententh seaventeen times; and in y*[e]* Eighteenth as many times; in the twenty six as many in y*[e]* twenty Ninth as many, and so may in the thirty Ninth; for this oration is *[of]* great vertue and Effecacy, that in y*[e]* veryday, thou shall say y*[e]* same, as if it if were determined by y*[e]* father, it shall enorease thy knowledge in y*[e]* sience of divinity.

But if otherwise that thou art Ignorant, and hath been seen by thy companions thy Superiours or Inferiours, though unto others thou shalt seeme to have knowl- edge into the study of divinity, and the Lectures by the space of some Months, tasting of doubt from thee; of them who shall see thee; to know such things; & in that day wherein *[illegible, struck out]* Thou wouldest say it, liue chastly, and say it in y*[e]* morning.

Salomon testifieth, that an angel delivered y*[e]* following Oration, in thunder— who standeth alwayes in y*[e]* presence of y*[e]* Lord, to whome he is not dreadfull. The Mysterie hereof is holy and of great Effecacy, neither ought this oration to be said aboue once; because it moueth y*[e]* heavenly spirits to performe any great worke.

Of this oration he saith, that so great is y*[e]* Mystery thereof that it moueth the Celestiall spirits to performe any great worke, w*[hi]*ch y*[e]* divine power permitteth it also giueth y*[e]* vertue of its mysterie, that it healeth y*[e]* tongue and Body of him that speaketh it, with so great inspiration as if some new and great mystery were suddenly reuealed to his understanding.

Here followeth the beginning of this oration wherein is so great vertue and Effecacy as wee have said it being said with great devotion Achaham. yhel Chelyckem*[?]* Agzyraltor*[?]*, gegor, &c*[a]*

This is the beginning of the Oration the parts whereof are four, But there is some thing to be said of the beginning by it selfe; and of the four parts seuerally; and then between the beginning and these Orations which are four wee shall make this a competent division.

For this is that which is to be spoken of the beginning seuerally, and this Oration is to be divided into four parts; and the first part thereof is to be said, that is y*[e]* beginning, before any other part of the Oration is to be compleated. These greek names following are to be pronounced. This is the division of these Orations, **Helema, Helma Hemna,** &c. Oh God the Father God the Sonn God the holy ~~Ghost~~ Spirit, confirm this Oration, and my understanding and Memory, to receiue, understand, and retaine y*[e]* knowledge of all good scriptures, and giue me perseueranee of Mind therein,

This is the beginning of that Oration which as wee have said before ought to be said according to y*[e]* prolations and constitutions thereof; and ought to be repeated because of the forgetfullnesse of our Memory, and according to y*[e]* dexteritie of our wit & according to the sanctitie of our Life; there being contained in it so great a Mystery and such Efficacious vertue.

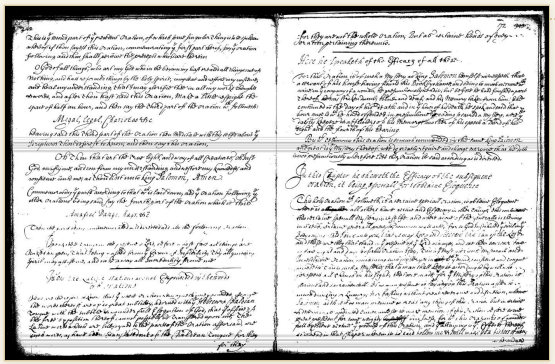
There followeth another subtile Oration, wherein is contained a sacramentall Mystery and wherein euery perfect Signe is wonderfully compleated: for hereby God would haue us to know, what things are Difficill, and what are easie: and what heauenly things the Celestialls professe, and what Earthly things the earone*[?]*. Because the Lord hath said Mine Eyes haue seen the Imperfect, and in thy Booke are they, day thou*[?]* are formed and written, and no man in the meane*[?]*. So it is in the presence of God, for wee are not able with all things, how the sun hath the same course as at first, that our order may be confirmed. for all writting whatsoeuer, which is not from God, is not to be read; for God himselfe would haue all things be diuided: and this is how these are to be used before the second part, which containeth so glorious and excellent

conspirations*[?]* of Orations and we finde th*[at]* the compleated part to haue power in the heauens, and in nowise can be done just by humane Emprise*[?]*.

This is the beginning of y*[e] [Names?]* of that Oration spoken of before which is of so great vertue:

Ayaim*[?]* Sh*[illegible] [figura: glosa griega interlineal «μιχος[?]»* sobre palabra tachada] Bo*[illegible]*tos the *[illegible]* Enchy*[?]*

MANUSCRIPT



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TRANSCRIPTION *ENGLISH (17TH C.)*

This is y{e} second part of y{e} precedent Oration, of w{ch} some singular thing is to be spoken whereof if thou saydst this Oration, commemorating y{e} first part therof, say y{e} oration following, and thou shallt perceive the precepts w{ch} are therein

O God of all things, who art my God who in the beginning hast created all things out of Nothing, and hast reformed things by the holy spirit, compleat and restore my conscience, and heal my understanding, that I may glorifie thee in all my works thoughts & words, and after thou hast said this Oration, Make a Little respight the space of half an hour, and then say the third part of the oration w{ch} followeth:

Megal, legal, Chariotos &c

having said this third part of the Oration then Meditate with thy selfe about y{e} Scriptures thou desirest to know, and then say this oration,

Oh Thou that art the true light, and way of all Creatures, oh Just God, viuifiyme, and confirm my understanding, and restore my knowledge, and conscience unto me; as thou didst unto king Salomon, Amen.

Commemorating y{e} parts according to that w{ch} is laid down, add y{e} Oration following, y{e} other Orations being said, say the fourth part of the oration which is this.

Amasiel Danys. hayr. &c

Then these praiers being commemorated as is directed add also the following oration.

[Speake?] these *[illegible]* the *[prytene?]* O Lord, *[before?]* whose face all things are Naked and open, That being washed from y{e} Crimes of Infidility, Thy allquickning Spirit may *[assist?]* me, and take away all Incredulity from me

How some *[certaine?]* Orations are not Expounded by y{e} words of y{e} Orations.

[Here?] wee therefore *[woulde?]* know that y{e} whole Oration aforesaid may not be expounded, *[because?]* the words thereof, are of so great subtilty, adorned with y{e} Hebrew & Chaldean Tongue, with the subtile & wonderfull Elocution of God, that y{e} offring of the *[free?]* exposition therof cannot possibly be transferred upon me, The Latine words which are subjoyned to the parts of the Oration aforesaid, are such words, as have been Translated out of the Chaldean tongue for they

for they are not the whole Oration; But as certaine heads of every Oration pertaining thereunto.

Here he Speaketh of the Efficacy of all these.

For this Oration is of such a Mystery, as king Salomon himselfe witnesseth that a servant of his house having found this Booke by chance, and being to much overcome *[with]* wine, in y{e} company of a woman, he presumptiously read it; but before he had finished a part thereof, he was strikeon dumb, blind, and deaf; and his Memory taken from him: & he continued to the day of his death; and in y{e} hour of his death, he spok and said that foure angels w{ch} he had offended in presumptions reading so sacred a Mystery, were y{e} dayly keepers as afflicters of his Memory; another of his speech a Third of his sight and the fourth of his hearing.

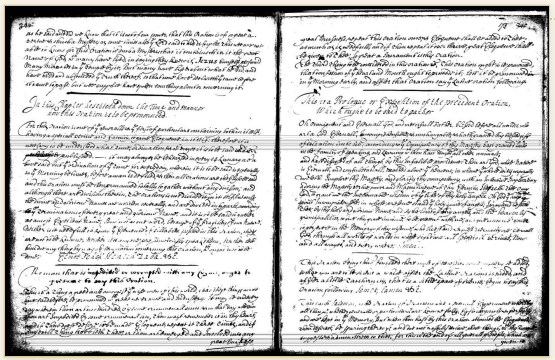
By w{ch} testimony this oration is so much commended by the same king Salomon and great is y{e} Mystery thereof. w{ch} we do greatly require and charge every one that he doth is not presumptiously wherefore Lett this Oration be said according as is directed.

In this Chapter he sheweth the Efficacy of the subsequent oration, it being especiall for to obtaine Eloquence

This holy Oration w{ch} followeth, is a certaine speciall oration, to obtaine Eloquence whereas a~~ll togeather~~ all others have vertue and Efficacy in other things, this containeth this certaine speciall Mystery in it selfe: and whereas one of the generalls is shewing in it selfe, certaine generall precepts, common to all arts, for so God instituteth y{e} soul in y{e} Body,

saying, This I give unto you, that ye may keep & observe the Law of the Lord. and these are they that stand in y{e} presence of y{e} Lord alwayes, and see their saviour face to *[face both?]* night and day. Of this Oration I say, This is y{e} most glorious, Mysticall and Investigious Oration, containing such mysteries in it w{ch} y{e} mind, conscience and tongue proceedeth: This is such a Mysterie, that a man shall keep it according to his will, who foresetteth all things in his sight, that are & made, for y{e} Mystery of this Oration is glorious and sacramentall. Let no man presume to say any of this Oration after too much drinking or Luxury, nor fasting without great reverence and discretion, whereof Salomon saith: Let no man presume to read any thing of this Oration but in certaine & determinate appointed times, unlesse he make mention of this Oration or *[first?]* some great accident for some weighty *[~~businesse~~?]* & businesse, for w{ch} this Oration is of wonderfull excellent vertue & goodnesse of this Oration, and y{e} attaining to y{e} Effects thereof,

MANUSCRIPT



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TRANSCRIPTION *ENGLISH (17TH C.)*

as he said and did wt know that it is not of our powr, that this Oration is of so great a vertue & suth a Mystery as some times also ye Lord said to his disciples, this wee are not able to know for this Oration is such a Mystery that it containeth in it the great Name of God, wth many haue Lyed, in saying they knew it, **JEZUS** himselfe perform'd Many Miracles in ye Temple by it; But many haue Lyed about what he did, and haue hidd and absconded ye truth thereof, so that now haue declareth ye same to see it came to pass: but wee suppose haue spoken somthing about or concerning it.

(rúbrica / encabezado) **In this Chapter he setteth down the Time and manner how this oration is to be pronounced.**

For this oration is one of ye generalls & ye first of particulars containing both in it selfe, hauing a speciall vertue and famuly *[faculty?]*, to gaine Eloquence in it selfe: therefore it is necessary to be understood what time, ordination, & wt dayes it is to be said and in ~~published~~ published. —. it may always be rehearsed in every 4t Lunary as a boue said but ye ordination of ye time for euery day, wherein it is to be said is especially in ye Morning betimes, before a man is defiled, & then all Orations are the first to be said and this oration must be then pronounced totally togather without any diuision; and although there are diuisions therein, the oration is not diuided in it selfe, but only the diuine and glorious Names are written seuerally, and are diuided into parts, according *[to]* ye terminations of euery great and glorious Name. and it is to be said togather as most Excellent Names, But not as one word, becausse of ye fragility of our nature. Neither is it needfull to know ye Elements of syllables, posited in this oration, they are not to be knowne, neither lett any one pray illutiously *[?]* speak them, nor then let him doe any thing by way of interpretation concerning this oration, it ought not to be done. **Et mot Perick*[?]* Vercin*[?]* Iuba*[?]* .&c.**

(rúbrica / encabezado) **No man that is impedited or corrupted with any *[crime]*, ought to presume to say this Oration.**

This is a thing agreed unto amongst ye wise men of this world, that those things wee doe haue said before, to pronounced wth great vertue and Industry. It may be said euery day wherein thou art hindred of some criminall sinn. & in that day wherein thou art Impedited by some criminall sin, thou mayst remember it in thy heart, and if thou doest desire to be made Eloquent, repeat it three times, and if any euill thing troubleth thee, or thou art submerged and Insolued *[Involved?]* into any

great Business, repeat this oration once, & Eloquence shall be added to thee as much as is needfull; and if thou repeat it ouer thrice, great Eloquence shall be giuen to thee; So great a Sacrament is this oration. The Third thing to be considered in this oration is, This oration ought to be pronounced, that Confession of ye heart and Mouth ought to precede it; lett it be pronounced in ye Morning early, and affter that oration say ye Latine oration following.

(rúbrica / encabezado) **This is a Prologue or Exposition of the precedent Oration, Which ought to be said togather**

Oh Omnipotent and Eternall God, and mercifull Father, blessed before all worlds, wch art a God Eternall, Incomprehensible, & unchangable, & hath granted this blessed gift of saluation unto us; according to ye Omnipotency of thy Majesty, hast granted unto us the Family of speaking, and Learning wth thou hast denyed all other animals; and hast disposed of all things, by this Infalible prouidence: Thou art God, whose Nature is Eternall, and consubstatiall, exalted aboue ye heauens; in whome ye whole deity corporally dwelleth. Implore thy Majesty, and glorify thy omnipotency, with an Interiour Imploration, adoring the Majesty & the power and Magnificence of thy Eternity, I beseech thee O my God, to grant me the Inestimable wisdom of ye life of thy holy angels. Oh God ye holy *[&]* spirit Incomprehensible, in whose presence stand ye holy quire*[s]* of angels; I pray and beseech thee, by thy holy and glorious Name, and by the light of thy angels, and the heauenly principalities, to giue thy great increase, to be present with me, and giue unto me ye power to

persevere in the Memory of thy wisdome, who liuest and reignest eternally one Eternall God, through all worlds of worlds in whose sight are all celestiall vertues, Now and allwayes, and euery where. Amen. —

This Oration being thus finished there must (& neuertheless a certaine mystery) is added, so that you are to be silent a while affter the Latine orations is ended, and affter a little Taciturnity, that is a little space of silence, begin to say this Oration following **Semet, Camen &c.** This saith Salomon, is the Oration of orations, and a speciall & generall *[oration]* whereby all things, whether generalls or particulars, are known fully, & effectually & perfectly and are kept in ye Memory, But when thou hast by this oration attained the Eloquence thou desirest, be sparing thereof; and doe not rashly declare those things, wch thy *[tongue]* suggests & administreth to thee; for this is the end of all generall precepts, which are _(reclamo al pie:)_ **giuen**

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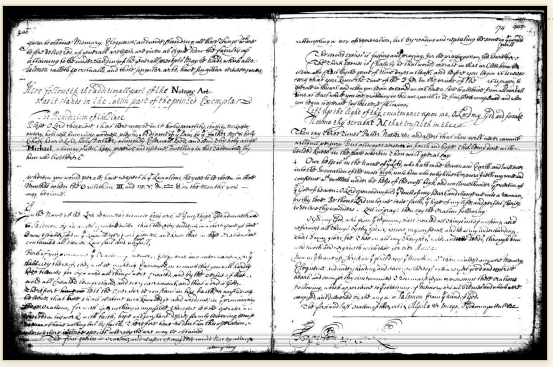

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TRANSCRIPTION *ENGLISH (17TH C.)*

given to obtaine Memory, Eloquence; and understanding, all those things w*[hi]*ch were to fore delivered, of generall precepts, are given ab signe how the faculty of attaining to the understanding of the generall precepts May be had, which also Salomon calleth spiritualls. and those singular arts, have singular vertues & powers,

Here followeth the additionall part of the **Notory Art.** soe as it stands in the Latin part of the printed Exemplar

The Benediction of the Place Bless O Lord this place, that there may be in it holy sanctity, chastity, meeknesse, victory, holines, humility, goodnes, plenty, obediance of y*[e]* Law, to y*[e]* father son & holy Ghost, hear O Lord, holy Father; almighty Eternall God; and send thy holy angell **Michael**, who may protect, keep, preserve, and visit me, dwelling in this tabernacle, by him who liveth &c*[a]*.

wherein you would operate, have respect to y*[e]* Lunations, the yeare to be chosen in those Monthes when the *[☉ Sol]* ruleth in *[♊]* and *[♍]*, *[♈]*, *[♌]*, *[♎]*, *[♉]*, in the Monthes you may beginne.

In the Name of the Lord, beginneth his most holy art, w*[hi]*ch y*[e]* most high God administred to Salomon by his angell, assured *[him?]* that they *[very?]* suddenly, in a short space yet*[?]* time *[he?]* was established in y*[e]* knowledge of all sciences, and knew that in these orations are contained all sciences, Lawfull and unlawfull,

First if you pronounce y*[e]* Orations of Memory, Eloquence, and understanding, & y*[e]* stability thereof, they will be mightily Encreased, in so much that you will hardly keep silence; for by a word all things were created, and by the vertue of that word all created beings stand, and every sacrament, and that word is God. Therefore ~~have wee~~ lett the Operator be constant in his faith, & confidently beleeve, that hee shall obtaine such knowledge and wisdome, in y*[e]* pronouncing *[these?]* Orations, for with God nothing is impossible. therefore lett the operator *[proceed?]* *[proceed?]* in his worke, with faith, hope and constant desire; firmly beleeving becaus we can obtaine nothing but by faith; therefore have no doubt in this operation, whereof there is three species whereby the art may be obtained The first species is oration, and reason of a godly mind Not by attempt- *[catchword at the foot: attempting]*

attempting a day of desperation, but by reading and repeating the same in y*[e]* time *[y[e]* parts?] The second species is fasting and praying, for the praying man, God heareth. The third species is Chastity he that would operate in that art, lett him be clean and Chast by the space of Nine dayes at least; and before you begin it is neces- sary that you know the time of the *[☽ Luna]* for in the prime of the *[___]* it is proper to operate in this art. and when you begin so sacred an art, have a care to abstaine from all mortall sins. at least while you are proceeding in this worke, untill it be finished & compleated. and when you begin to operate say this word following, Lift up the light of thy countenance upon me, O Lord my God, and forsake Not me thy servant N, that trusteth in thee. Then say three times Pater Noster &c: and assert that thou wilt never commit willfull perjury But allwayes persevere in faith and hope. this being done with bended knees in the place wherein thou wilt operate say. Our help is in the name of y*[e]* Lord, who hath made heaven and Earth: and will enter into the Invocation of the most high. unto him who enlighteneth & purifieth my soule and conscience w*[hi]*ch dwelleth under the helpe of the most high, and continueth under y*[e]* protection of y*[e]* God of heaven: O Lord open and unfold y*[e]* doubt of my heart, and change me into a new man, by thy love: Be thou O Lord unto me a stedfast*[?]* faith, y*[e]* hope of my life, and perfect Charity, to declare thy wounders. Lett us pray: then say the Oration following: O God my God, who from y*[e]* beginning hast created all things out of nothing, and reformest all things by thy spirit; restore my conscience, and heale my understanding, that I may glorifie Thee in all my thoughts, words and deeds, through him who liveth and reigneth with thee for ever Amen. Now in y*[e]* Name of y*[e]* Trinity, on y*[e]* first day of y*[e]* Month in *[Deo?]* thou wouldst acquire Memory, Eloquence, and understanding, and stedfastnes thereof, with a*[n]* upright good and contrite heart, and even for thy sins committed thou maist begin to pronounce these Orations following, which appertaine to y*[e]* obtaining of Memory, and all others and which were composed, and delivered by the angell to Salomon from y*[e]* hands of God. The

first and last oration of this arte is **Alpha & Omega,** *[Helo?]* Dominus *[potendat?]* &c. *[catchword at the foot, muy florido: To perform a[n]... — ilegible]*

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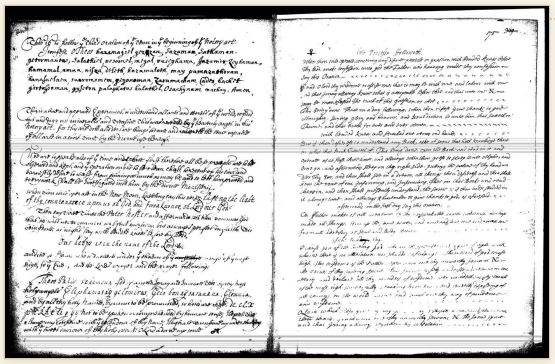

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TRANSCRIPTION *English (17th c.)*

This is to follow y{e} Third oration of y{e} *[com̄?]* in y{e} begining of y{e} notory art:

Ihonseh, O Theos hazamagiel gezuzan, Sazaman, Sathaman, getormantas, Salathiel, nesomel, migal, vuisghama, Jazamir, Zeyhaman, hamamal, amna, nisza, deleth, hazamaloth, may pamazathovan, hanasuelnia, sacromomem, gegonoman, Zaramacham, Cades, backet, girtassoman, gysiton palaphatos halathel, Osachynam machay. Amen

This is a true and approued Experiment, to understand all arts and secrets of y{e} world, to find out and digg up mineralls and treasure. This was reuealed by y{e} heauenly angel in this notory art. for this art doth also declare things to come, and rendereth the same capable of all arts in a short time, by the diuine use thereof.

Wee are to speake also of y{e} time and place. first therefore all these precepts are to be obserued and kept, and y{e} Operation ought to be Clean, chast, *[conuent?]* of his sins, and earnestly desire to cease from sinning as much as may be, and so let him proceed and soe every worke shall be Investigated into him by the diuine Ministry.

When thou wilt operate in the New Moon, kneeling say this verse. Lift up the light of thy countenance upon us oh God, and forsake us not, oh Lord our God. Then say three times the Pater noster and afterwards tell him downe unto God that he will noe more committ wilfull periury, but always perfect in faith. This being done: at night say with bended knees before thy Bed,

Our helpe is in the name of the Lord &c

and the y{e} Psalm who dwelleth under y{e} shadow of y{e} *[~~— — —~~]* *[wings?]* of y{e} most high, to y{e} End., and the Lords prayer and the prayer following:

Theos Pater vehemens, God of angels, I pray and Invocate thee y{e} by thy most holy angels Eliphamasay gelomiras, Gedo bonay saranana, Elomnia, and by all thy holy names, by names to be pronounced, which are these: de. el. X ph. kh. t. li. g. yy. not to be spoken or comprehended by humane sense, I beseech thee enlarge my conscience with y{e} splendour of thy name, Illustrate & confirme my understanding with y{e} sweet sauiour of thy holy spirit: O Lord adorne my soule &c *[figura: signo]*

[figura: pequeña cruz rematada por un lazo/anillo] The Processe followeth:

When thou wilt operate concerning any dificult precepts or question, with bended knees before thy Bed, make confession unto god the Father: and haueing made thy confession say this Oration.— *[c c c c c c c c c c relleno]* *[Se]*nd O Lord thy wisdome to assist me, that it may be with me, and labour with me, *[an]*d that I may allways know what is acceptable before thee: and that unto me N. may be manefested the truth of this question or Art *[relleno]* This being done: Thrice in a day following, when thou risest give thanks to god Almighty: saying glory and honour, and Benediction be unto him, that setteth on Throne; and that liueth for euer and euer amen. *[relleno]*

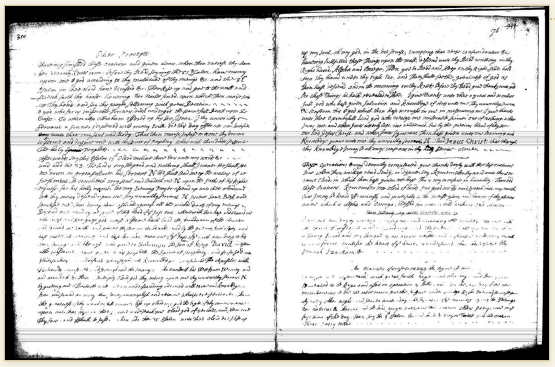
with bended knees and stretched out Arms and hands. *[relleno]*

But if thou desirest to understand any Book, aske of some that hath knowledge there in what that Book Treateth of. This being done open the Booke and read in it, and operate as at first three times. and allwayes when thou goest to sleep write Alpha, and Omega, and afterwards sleep on thy right side, putting the palme of thy hand un der thy Ear, and thou shalt see in a dream, all things thou desirest and thou shalt hear the voice of one Informing, and Instructing thee in that Booke and read therein. and thou shalt presently understand the same as it thou hadst studied in it a longe time, and allways remember to giue thanks to god, as aforesaid. *[relleno]*

afterwards on the first day say this oration:— O Father maker of all creatures by thy unspeakable *[worde?]* *[wherewith?]* thou hast made all things, *[lift?]* up th{e} *[word?]* power, and *[understand?]* our *[word?]* and *[word?]* me from all *[aduersity?]* of Soul and Body. amen. *[relleno]*

[Sixt?] [Sunday?] say. *[illegible]* O Christ son of the liueing god *[who art the splendour? and Image? of light? with?]* whome there is no alteration. nor shadow of Changing. thou word of god most high. the wisdome of the Father. open *[unto?]* me thy unworthy seruant N. the *[gift?]* of thy sauing spirit. *[that I may?] [perfectly?]* understand, *[retaine in?]* me*[mory]* mory, and declare all thy wordes of wisdome. *[giue me thereof by?]* mouth of the most high *[power?]*, *[virtually?] [teaching? him?]* and truely disposing of all *[things?]* in the *[world?] [illegible]* and *[teach me?]* thy way of prudence and wisdome. *[relleno]* O Lord which *[illegible]* giue *[illegible]* my way *[illegible] [prosper?] [illegible]* thou heart, *[illegible]* me thy unworthy seruant N. the same spirit and that I may allways *[proceed? in thy consolation?] [relleno]*

MANUSCRIPT



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TRANSCRIPTION *ENGLISH (17TH C.)*

Other Precepts. Haueing finished these Orations and giuen almes, when thou entrest thy Cham- =ber deuoutly Kneel down, before thy Bedd saying the 51 Psalm. haue mercy upon me O god acceording to thy multitude of thy mercys &c. and the 31*[st]* Psalm in thee o lord haue I trusted &c. Then *[rise?]* up and goe to the wall and stretck forth thy hands. haueing two nailes fixed, upon which Thou maist stay up Thy hands: and say this prayer following with great Deuotion: ~~~ O god who for us miserable sinners: didst undergoe the painefull Death upon the Crosse: To whom also Abraham offered up his Son Isaac: I thy unworthy seruant a sinner perplexed with many Evills, doe this day offer up and sacrifice *[my?]* unto thee my Soul and Body: That thou maist Infuse into me thy diuine wisdome and Inspire me with the spirit of prophecy, wherwith thou didst Inspire The holy *[Spirit — struck out]* prophets: *[rasgos de pluma / flourishes]* Afterwards say this Psalm 17*[th]* O lord incline thine Ear unto my words &c ~~ and add the 23: The Lord is my Shepard and nothing shall I want: He shall *[set?]* me down in greene pastures his Seruant N. He shall lead me by the waters of *[re]*- freshment, & conuerteth my Soul and leadeth me N. upon the paths of his Right- =eousnesse: for his holly *[names?]* let my Evening Prayer ascend up unto thee o lord and Lett thy mercy descend upon me. thy unworthy seruant N protect. Saue, Blesse, and Sanctifie me: that being as a shield against all the wicked darts of my enemys ~ Defend me and *[illegible]* as *[prince?]* of the Lord of *[hosts?]* one. wherewith thou hast redeemed me *[illegible]* and Keep *[grant?]* god whose wisdome hath laid the foundation of the heauen and formed the earth and placed the *[sea?]* in its bounds. and *[by?]* the goeing *[back?]* of thy *[word?]* *[illegible]* the *[raineing?]* and cast forth the men out of thy dust of the earth according to his *[illegible]* likewise who gaue to Salomon the Son of King David inspea*[k]*- able wisdome. *[came?]* *[illegible]* to his prophets the Spirit of prophecy. and professed*[?]* new Philosophers *[illegible]* deuinest *[word?]* and Knowledge, *[illegible]* The Apostles with *[illegible]* and *[ouercame?]* the enemys. who exalteth his Elect from Eternity and *[illegible]* to them. Multiply o lord god thy mercy upon me thy unworthy seruant N. by giueing me a *[teachable?]* wit, *[and?]* an understanding adorned with vertue and Knowledge: firme and sound memory that they may accomplish and retaine whatsoeuer *[I studie?]*. then *[illegible]* my *[words?]* in the *[word?]*: lift up o lord my god the light of thy countenance upon me that I might see *[word?]*, and *[end?]* teach me o lord god of vertues, and shew me Thy face: and I shall be safe. Then doe *[say?]* the 25 Psalm unto thee o lord doe I lift up

up my Soul, oh my god, in thee doe *[I trust?]*; excepting that vere confundantur &c haueing fullfilled these Things upon the wall: descend unto thy Bedd writting in thy Right hand, Alpha and Omega: Then goe to Bedd and sleep on thy Right side hold- =ing thy hand under thy right Ear. and thou shalt see the greatnesse of god as thou hast desired. and in the morning on thy Knees before thy Bedd giue thanks unto god for those Things he hath reuealed to Thee: I giue Thanks unto thee o great and wonder- full god who hast giuen Salvation and Knowledge of Arts unto me Thy unworthy seruant N. Confirm this O god which thou hast wrought in me in preseruing me. I giue thanks unto thee O powerfull Lord god who createst me miserable sinner out of nothing when I was not, and when I was utterly lost: not redeemed, but by the pretious blood of thy Son our Lord Jesus Christ: and when I was Ignorant thou hast giuen unto me learning and Knowledge grant unto me thy unworthy seruant N. o lord Jesus Christ: that through thy Knowledge I may be allwayes constant in thy holy seruice Amen ~~~

———————————————

These Operations being deuoutly compleated: giue thanks dayly with these last orations But when thou wouldst read Studie, or dispute, say. Remember thy word unto thy ser- uant O lord. in which thou hast giuen me hope. This is my comforte in humility: Then add these Orations. Remember me o lord of lords: put good words and speech into my mouth that I may be heard Efficaciously and powerfully to the praise glory and honour of thy glorious name which is Alpha and Omega, Blessed for euer world without end amen ~~ *[Then silently say these orations &c — línea subrayada/tachada, casi illegible]*

[illegible: 3 líneas muy desvaídas] ... the Spirit of wisdome understanding and *[word?]* ... a *[fiery?]* sword and my tongue as an arrow *[word?]* ... *[word?]* in euery mouth *[word?]* wisdome mollifie the hearts of thy *[seruants?]* considered *[illegible]* the *[Ismach?]* Izacharim &c ~~~

The manner of consecrating the figure of *[Art?]*

[illegible] ... with great faith hope and charity, and Deuo*[tion?]* *[it must be sealed?]* to be kept and used in operation as followeth: on the first day of the new moon knowing to be the new moon put the figure under thy Right Eare and so wearing- =ly euery other night and *[some?]* twise a day: *[say?]* in the morning saying the Psalmes 2ui Habitat*[?]* *[Qui Habitat]* &c *[throwne?]* and to be said onze*[?]* ouer, and this *[manner?]* these prayers must *[first?]* time of the day: then say the 9*[th]* Psalm &c and *[word?]* his oration *[twise?]* and the oration Then *[certain?]* notes*[?]* *[illegible]* ~~~

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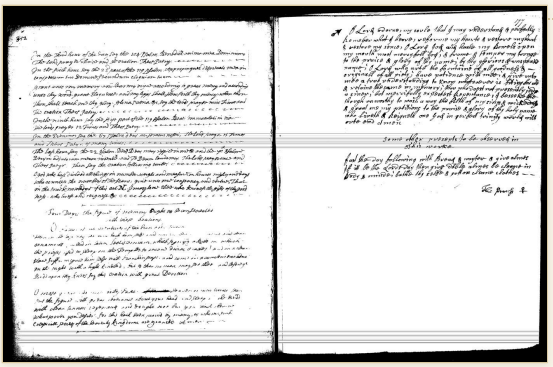

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TRANSCRIPTION *ENGLISH (17TH C.)*

In the third hour of the day say the 104 Psalm. *Benedic anima mea Dominum* the Lord, prayer Thrice and to oration *Theos Patyr*. ———— In the sixth houre say the 2d part of the 119 Psalm. *Appropinquet deprecatio mea in conspectu tuo Domine, secundum eloquium tuum* ——— a ——— grant vnto my memory and beare my cry &c according to great mercy and according vnto thy word, grant Eloquence: and my lipps shall shew forth thy mercy when thou thou shall teach me thy glory: *Gloria Patria* &c Say the Lords prayer nine Times and the oration *Theos Patyr*. ———— On the ninth hour say the first part of the 119 Psalm: *Beati immaculati in via*. the Lords prayer 12 Times and *Theos Patyr*. ———— In the Evening say the 67 Psalm *Deus misereatur nostri*, the Lords prayer 15 Times and *Theos Patyr*. as many times: ———— The last hour say the 22 Psalm. *Deus Deus meus respice in me* &c and the *[70th?]* Psalme *Deus in adjutorium meum intende*, and *Te Deum laudamus*. the Lords prayer once and *Theos Patyr*. Then say the oration following wch: ————

O God who hast divided all things in number, weight and measure, in houres, night and dayes, who countest the number of the starrs: giue vnto me constancy and vertue, That in the true knowledge of this art N. I may love thee who knowest the gifts of thy good- nesse. who liuest and reignest &c ————

——— Foure Dayes the figure of memory Brought to Confederates *[wi]*th these Orations.

[figura: un círculo dibujado — «O»] *[illegible]* of the *[structure?]* of the Sun and *[Moon?]* *[illegible]* lay it *[vpon?]* *[her/here?]* back *[side?]* *[selfe?]* and *[illegible]* ornaments *[illegible]* in *[manner?]* *[Ecclesiasticall?]*, which signify a Cross in which the priests *[vsed?]* to *[pray?]* on the Temple, to *[warrant?]* Divine *[charity?]* and in a clean place *[suffumigate?]* him selfe with *[franckincense?]* and come in a convenient houre in the night with a light kindled, *[that?]* to thee no man may *[see thee?]* and before ye Godd vpon thy knees say this oration with great Devotion

O most *[illegible]* *[illegible]* *[illegible]* Fame *[struck out]* *[illegible]* *[put?]* the figure with p*[ow]*der *[illegible]* about your head and sleep, *[in?]* the Bedd with clean linnen *[illegible]* and *[doubt?]* not but you shall *[have?]* Answer whatsoever you desire: for this hath been proved by many, to whome such Celestiall secrets of the heavenly Kingdome are granted &c men ————

[manecilla/flecha marginal →] O Lord adorne, my soule that I may vnderstand & perfectly remember what I heard, & reforme my hearte & restore my *[heart?]* & restore my sence, O Lord God *[wilt?]* heale my Bowels open my mouth most mercyfull God, & frame & temper my tounge to the praise & glory of thy name, by thy glorious & vnspeak*[able]* name; O Lord who arte the fountaine of all goodnesse & — originall of all piety, have patience with mee, & give vnto mee a true vnderstanding to know whatsoever is fitting for me & retaine the same in memory, thou who dopst not presently judge a sinner, but mercifully expectest Repentance, I beseeke the*[e]* though vnworthy to wash a way the filth of my sinns & wicked*[nesse]* & grant me my petitions to the praise & glory of thy holy name who liueth & Reignith one God in perfect trinity world with oute end Amen

Some other precepts to be observed in this worke

Fast the day following with Bread & wayter & give almes If itt be the Lords day then give doble almes be cleane in body & minde, bathe thy selfe & putt on cleane clothes ————

The Proces*[s]* *[catchword/catchword at the foot]*

The circle-and-cross nota (Michael)

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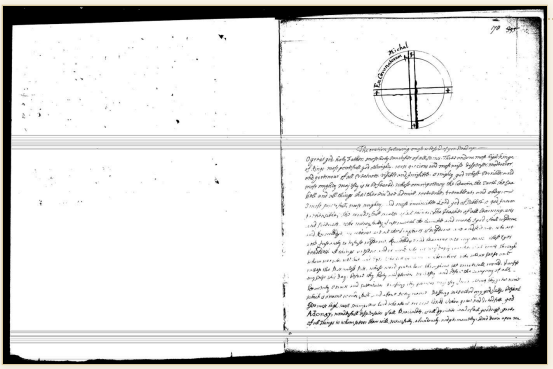

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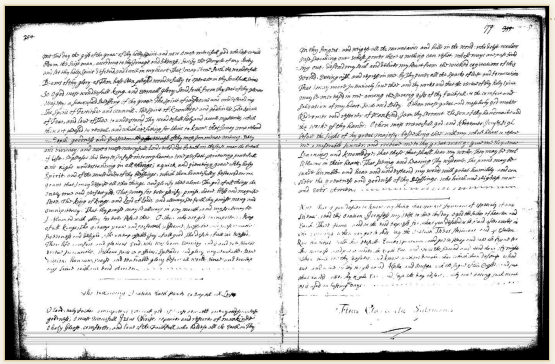
TRANSCRIPTION *English (17th c.)*

[en blanco — solo motas de tinta; sin texto]

[figura: círculo doble con una cruz de brazos iguales inscrita; en los cuatro extremos de la cruz, pequeñas cruces/daga (†). Rotulado por fuera del anillo, en el arco superior izquierdo (letras ascendentes): ***En Coronatorum****; y por encima del círculo, arriba:* ***Michal****]*

The oration following ought to be said if you Stand up:— O great god holy Father, most holy Sanctifier of all Saints. Three and one most high kinge of kings. most powrfull god allmighty. most gracious and most wise dispenser, moderator and goodenour *[governour?]* of all Creatures, visible and Invisible: O mighty god whose Terrible, and most mighty majesty is to be feared, whose omnipotency the heaven, the Earth the Sea Hell and all things that therein doe admire, reverence, tremble at, and obey:— O most powrfull, most mighty, and most invincible Lord god of Sabboth: o god Incom- prehensible, the *[wonder?]* that maketh of all things, The Teacher of all Learning, arts and Sciences. who mercyfully instructeth the humble and meeke *[of?]* god*[?] [fall?]* wisdome and Knowledge, in whom*[e] [are?]* all the treasures of wisdome and Sciences, who art *[told?] [instantly?]* to infuse wisdome, Knowledge, and learning into my mind. those Eyes beholdeth all things visible and Invisible, who at *[any?]* day*[?] [remaines?]* and *[ruleth?]* through whom we are, *[reddime?]* and *[Eyes?] [illegible] [dominions?]* who *[rulest?] [illegible]* and rullest the Bottomless Pitt, whose word gouerneth throughout the universall world. I confess my selfe this day. before thy Holy and glorious majesty. and before the company of all — heavenly vertues and potentates. *[praising?]* thy *[glorious?]* majesty *[illegible] [amongst?]* thy great name which is a name wonderfull *[illegible]* and about every name. Blessing *[indeed?]* o Lord my god. I also beseech Thee most high, most *[sinngulare?]* Lord who *[liuest?]* in *[eternall?] [world?]*. *[Iehou?]* great and I *[illegible]* god Adonay, wonderfull dispensator of all *[Braverdes?]*, of all dignities and of all goodness. giver of all things to whom soever thou wilt: mercyfully, abundantly, and *[permanently?]*: Send down upon me

MANUSCRIPT



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TRANSCRIPTION *ENGLISH (17TH C.)*

me this day the gift of the grace of thy holy Spirit and now O most mercifull god who hast created Adam the first man, according to thy Image and likeness; fortify the Temple of my Body and let thy holy Spirit descend, and dwell in my heart; that I may shine forth the wonderfull Beames of thy glory, as Thou hast been pleased wonderfully to operate in thy faithfull Servants So O god most wonderfull king, and eternall glory, send forth from thy seat of thy glorious majesty; a seaven fold Blessing of thy grace: The Spirit of wisdome and understanding The Spirit of Fortitude and councell; The Spirit of Knowledge and godliness. The Spirit of Fear, and love of Thee: to understand Thy wonderfull holy and occult mysteries; which thou art pleased to reveal, and which are fitting for thine to know: that I may comprehend

the *[depth?]* goodness and greatness *[~~goodness~~ struck out]* of thy most Immense mercy. Beauty and divinity: and now O most mercyfull Lord who didst breath in the first man the breath of Life, Be pleased this day to Infuse into my heart a true perfect perceiving powerfull and Right understanding in all things; a quick and piercing grace of thy holy Spirit. and of the multitude of thy blessings, which thou Bountifully bestowed on me grant that I may despise all other things and glorify thee alone. The god of all things the onely true and perfect god: That I may for ever glorify, praise, adore, bless and magnify Thee. The king of kings, and Lord of Lords, and allways set forth thy praise mercy and Omnipotency: That thy praise may be allways in my mouth, and my soul may be

Inflamed with glory for God, before thee. O thou who art god omnipotent: King of all kings. The *[giver of?]* peace and *[perfect?]* wisdome. *[illegible]* *[sweetnesse?]* and Delight, The unexpressible Joy of all good the desires *[shall?]* be blessed Their life comfort and glorious god: who was from Eternity and is and art Creator vertue immoueable. without parts or passions: Splendor and glory unquenchable, Bene diction. honnour, praise and adoreable glory before all worlds, Amend and destroy my Sinnes without End Amen ———

[rubric centrada] The following Oration hath power, to dispell all Evell*[s?]*

O Lord, holy father, omnipotent eternall god, of *[whose?]* speedy and *[most?]* mercifull *[presence?]* goodness; O most mercifull Jesus Christ, repairer and restorer of mankinde O holy Ghost comforter, and love of the Faithfull who holdest all the Earth in Thy

In thy fingers: and weigh up all the mountaines and hills in the world: who doest wonders past searching out: whose power there is nothing can resist: whose ways are past find -ing out. defend my Soul and deliver my heart from the wicked cogitations of this World. Extinguish and repress in me by Thy power, all the Sparks of lust and fornication That I may more Intensively love thee and thy works and that the vertue of thy holy Spirit may be increased in me among the saveing gifts of thy faithfull. to the comfort and Salvation of my heart, Soul and Body. O thou most great and most holy god maker Redeemer and restorer of Mankind: I am thy Servant the Son of thy handmaid and the worke of thy hands: O thou most mercifull god. and Redeemer Cry & Sigh before the sight of thy great majesty, beseeching thee with my whole heart to *[repose?]* me a miserable Sinner. and receive me to thy great mercy: give me Eloquence Learning and knowledge, that those that shall hear my words: they may be Mel- lifluous in their hearts: That seeing and hearing Thy wisdome. the proud may be made humble and hear and understand my words with great humility. and con- sider the greatnesse and goodnesse of thy Blessings. who livest and reignest now and Ever Amen: ————

[rubric final] Now that if you desire to know any thing that you are Ignorant of, especially of any Science, read this Oration: I confesse my selfe to thee this day: O god the father of heaven and Earth. Three times. and in the end express for, what you desire to be *[Read?]* afterwards in the *[evening?]* when you goe to bed. say the Antiem ***[Theos Patronout?]*** and ye Psalme **Qui habitat** with the Versicle. **Emitte Spiritum.** and goe to Sleep and take the *[Signe?]* for thy *[answer?]*. and put it under thy right *[eare?]*. and *[illegible]* and lyed downe thy night- *[gowne?]* untill *[worthy?]* desires. and know without doubt: that which thou desirest to find out. and end it in thy right hand: **Alpha and Omega** with the Signe of the Cross.

and put that hand under thy Right *[eare?]*. and lay the day before, only *[illegible]* eating such meat as is used on fasting days. ————

Finis Clavicula Salomonis

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