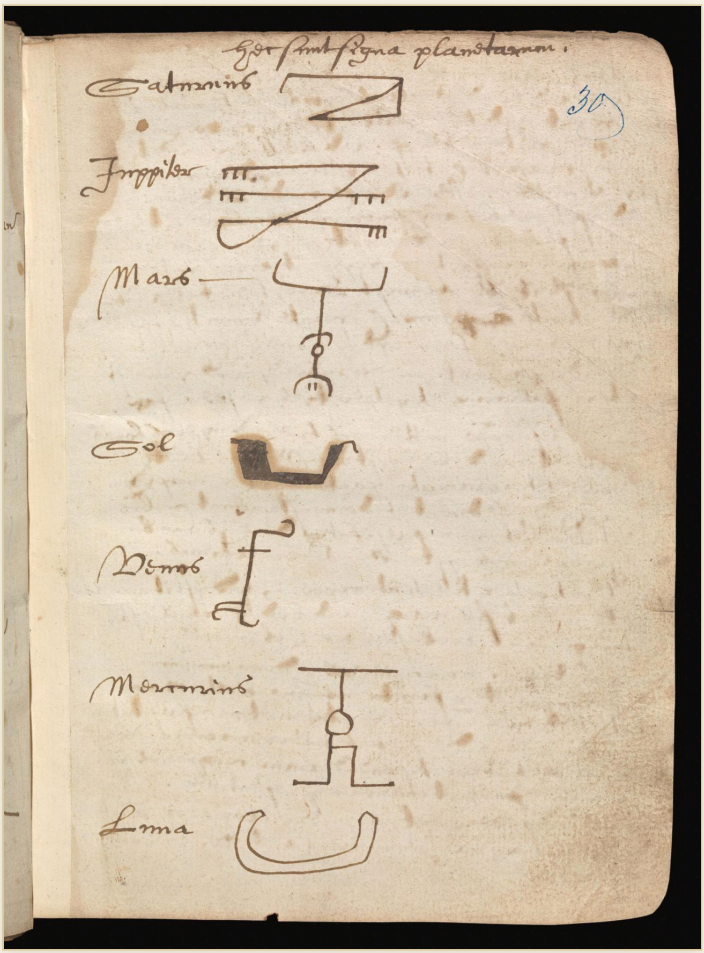
GRIMORIUM · AN HONEST EDITION

Wellcome MS 110

Angels, planets and vision — an English notebook of magic, late 16th century



Wellcome Collection, MS 110 (b18937135) · Public Domain Mark 1.0

About this edition

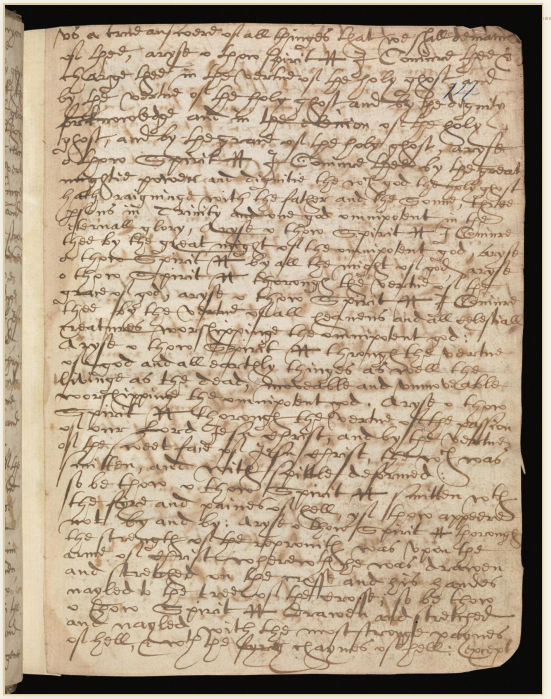
This late-16th-century English notebook (Wellcome Collection, MS 110) gathers an *Ars Notoria*, a *Thesaurus Spirituum*, lists of spirits and a rich body of practical magic. Here we edit an **operative selection** in two parts: first the **figures and circles of the art** —circles of conjuration with the directional angels and the divine names, the master's triangle, the "Sign of Solomon" and a wheel of characters—; and then the **operations**: the **operation of the day** (which day of the week serves for each work), the **angels of the week**, the **angels and sigils of the seven planets**, and a **vision experiment** (scrying) in which a child gazes into his oil-anointed fingernail while an invocation is recited.

We work **only from the public domain**. The manuscript bears the Wellcome Collection's **Public Domain Mark 1.0**: free of known copyright restrictions. The text is transcribed **from scratch** from the IIIF facsimile and translated into Spanish by Grimorium. We do not copy any modern edition under copyright (Peterson/esotericarchives; nor *An Exposition upon The Sphere of the Cosmos*, Hadean Press): we only cite them.

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 It is a historical document of Elizabethan magical practice, not a how-to guide.

Los conjuros a los espíritus · Thesaurus Spirituum (I)

MANUSCRIPT

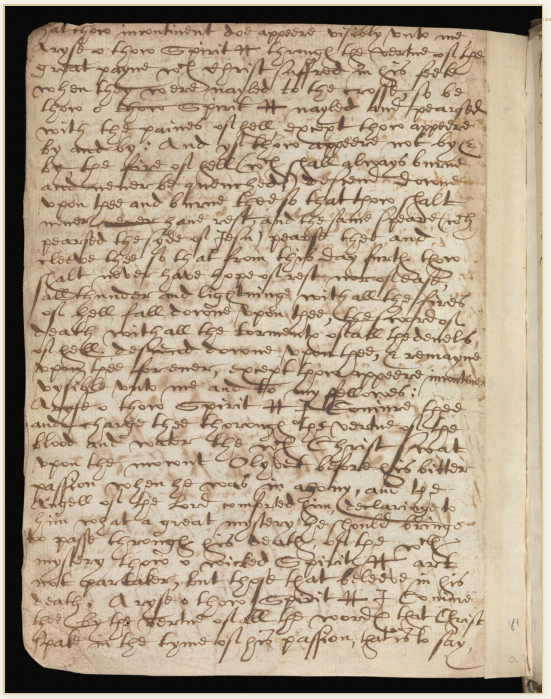


Facsimile · Wellcome MS 110 · c40 · PDM 1.0

TRANSCRIPTION *ELIZABETHAN ENGLISH / LATIN*

vs*[?]* a trewe answeare of all thinges that yow shall demand of thee. Cryst*[?]* o thow spirit *[+]* N *[+]* I comm*[an]*d thee to charge thee in the vertue of the holy gost and by the co*[n]*nyng*[?]* of the holy gost, and by the dygnitie & foreknowledge*[?]* co*[n]*teyned in the *[illegible]* of the holy gost, and by the grace of the holy gost. Cryst*[?]* o thow spirit *[+]* N *[+]* I comm*[an]*d thee by the greate mightie power and dignitie, the very*[?]* god the holy gost hath raignynge*[?]* with the father and the sonn, thre*[e]* p*[er]*sons in Trinity and one god omnipotent in the eternall glory. Cryst*[?]* o thow spirit *[+]* N *[+]* I comm*[an]*d thee by the great might of the omnipotent god. Cryst*[?]* o thow spirit *[+]* N *[+]* by all the might of god. Cryst*[?]* grace of god. Cryst*[?]* o thow spirit *[+]* N *[+]* I comm*[an]*d thee by the *[illegible]* of all *[illegible]* and all celestiall creatures worshippinge*[?]* the omnipotent god : Cryst*[?]* o thow spirit *[+]* N *[+]* through the vertue of god and all erthely*[?]* thinges, as well the livinge as the dead, movable*[?]* and unmovable*[?]* worshippinge the omnipotent god. Cryst*[?]* o thow spirit *[+]* N *[+]* through the vertue of the passion of our lord Jesu Chryst, and by the betynge*[?]* of the moost*[?]* fals*[?]* *[illegible]*, with the which he was smitten, and white*[?]* spittle*[?]* deformed : so be thow o thow spirit *[+]* N *[+]* smitten w*[i]*th the fyer*[?]* and paines of hell, yf thow appeare not by and by. Cryst*[?]* o thow spirit *[+]* N *[+]* through the strength*[?]* of the *[illegible]* promise*[?]* was upon the *[illegible]* of Chryst*[?]*, *[illegible]* was drawen and *[stripped?]* on the *[illegible]*, and gret*[?]* bandes*[?]* nayled to*[?]* the tree*[?]* of the *[holy?]* crosse, so be thow o thow spirit *[+]* N *[+]* drawen and *[stretched?]* and nayled with the moost through*[?]* paines*[?]* of hell, & *[illegible]* the *[illegible]* paines*[?]* of hell : *[illegible]*

MANUSCRIPT

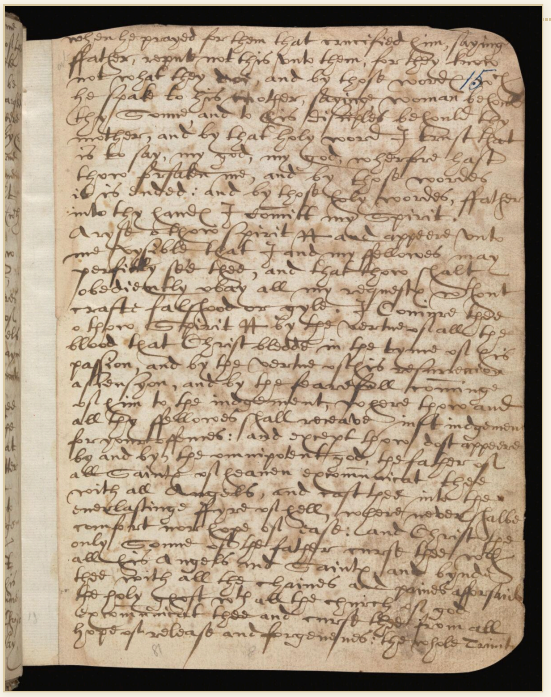


Facsimile · Wellcome MS 110 · c41 · PDM 1.0

TRANSCRIPTION *Elizabethan English / Latin*

hat thou incontinent doe appeare visibly onto me Aryse o thou Spirit *[✠]* thorowe the vertue of the great paynes *[✠]* of Christ suffred in his fleshe when they were nayled to the crosse, so be thou o thou Spirit *[✠]* nayled and squashed with the paines of hell except thou appeare by and by. And yf thou appeare not by by the fire of hell be thou*[?]* alwayes brnninge and neuer be quenched, but*[?]* doe *[send?]* downe vpon the and brenne the so that thou shalt neuer *[illegible]* againe rest, and the same speare that*[?]* pearsed the syde of *[Iesus?]*) pearse the and cloe the so that from this day forthe thou shalt neuer*[?]* haue hope of rest moreouer*[?]* all thunder and lightning with all the fires of hell fall downe vpon the, the sword of death with all the torments of all the deuils of hell descend downe vpon the, & remayne vpon the for euer, except thou appeare incontinent by right onto me and to my fellowes*[?]*: Aryse o thou Spirit *[✠]* I comande the and charge the thorowe the vertue of the blood and water *[✠]* of Christ that*[?]* swat vpon the mount Olyuet before his bitter passion when he was in agony, and the Angell of the Lord comforted him, declaringe to him what a great mystery he should bringe to passe thorowe his death, of the whiche mystery thou o wicked spirit *[✠]* art not partaker, but they that beleve in his death. Aryse o thou Spirit *[✠]* I comande the by the vertue of all the wordes that Christ spak in the tyme of his passion, that is to say

MANUSCRIPT

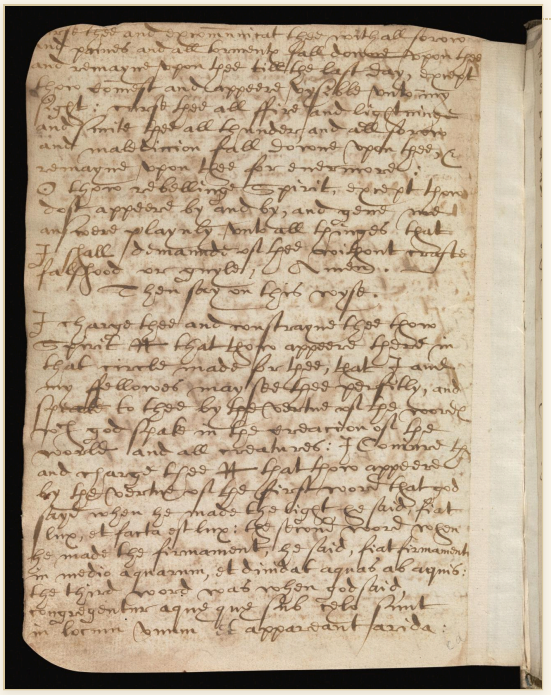


Facsimile · Wellcome MS 110 · c42 · PDM 1.0

TRANSCRIPTION *ELIZABETHAN ENGLISH / LATIN*

when he prayed for them that crucified him, saying ffather, impute not this vnto them, for they knew not what they doe, and by these wordes *[«15» a tinta azul, margin sup. der.]* he spak to his mother, saying woman beholde thy sonne, and to his disciples beholde thy mother, and by that holy word J thurst that is to say, my god, my god, wherfor hast thou forsaken me, and by these wordes it is ended: and by these holy woordes, ffather into thy hande J comitt my spirit. And *[o?]* thou spirit *[N?]* and appere vnto me possible that J and my fellowes may possibly be sped, and that thou shalt obediently obay all my requeste w*[i]*thout craft falshood or gyle. J com*[m]*pe *[thee?]* o thou spirit *[N?]* by the wordes *[that?]* all the blood that Christ bledd in the tyme of his passion, and by the wordes of his resurreccion assencion, and by the dredfull comming of him to the iudgement, *[wo geue?]* thee and all thy fellowes shall receabe in iust iudgement for your offences: and except thou dost appere by and by, the omnipotent god, the father of all saintes of heaven excommunicat thee with all angells, and cast thee into the everlasting fyre of hell w*[i]*thout nomber *[falles?]* remotest most depe of *[eas b?]*: and Christ the only sonne of the father *[curse?]* thee w*[i]*th all his angells and saintes, and bynde thee with all the *[paines?]* and *[paines?]* aforesaid the holy ghost with all the spirit*[es]* of god excommunicat thee and *[curse?]* thee from all hope of releasse and forgivenes: the whole saint*[es]*

MANUSCRIPT



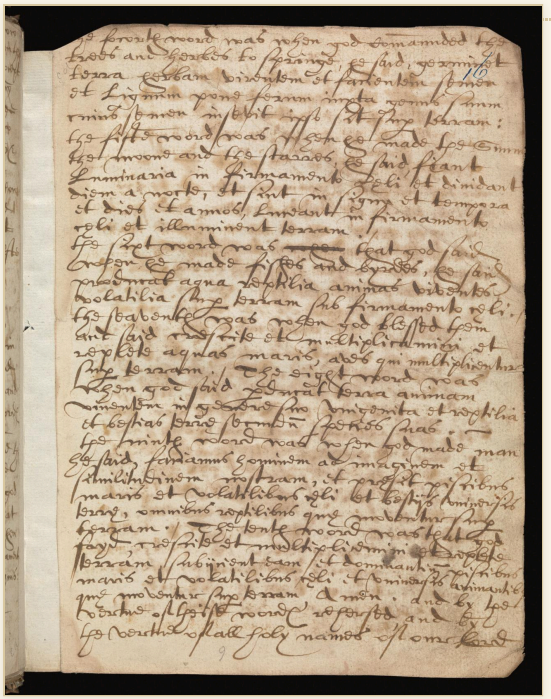
Facsimile · Wellcome MS 110 · c43 · PDM 1.0

TRANSCRIPTION *Elizabethan English / Latin*

*[...]*t thee and excommunicat thee with all sorow and paines and all torments fall downe vpon thee and remayne vpon thee till the last day, except there comest and appeare visible vnto me Ryght*[?]*: Thurst thee all fire and lightninge and smite thee all thunder, and all sorow and maledittion fall downe vpon thee, & remayne vpon thee for euermore: O thou rebellinge spirit, except thou dost appeare by and by, and gyue me answowre*[?]* playnely vnto all thinges that I shall demaunde of thee w*[i]*thout craft falshood or gyule; Amen. — then say on this wyse.

I charge thee and constrayne thee thou spirit N that thou appeare thee in that circle made for thee, that I and my fellowes may see thee perfytly, and speake to thee by the vertue of the worde w*[i]*t*[h]*[?]* god spake in the creation of the world and all creatures: I coniure the and charge thee N that thou appeare by the vertue of the first word that god sayd when he made the light & said, fiat lux, et facta est lux: the second word when he made the firmament, he said, fiat firmament*[um]* in medio aquarum, et diuidat aquas ab aquis: the third word was when god said, congregentur aque que sub celo sunt in locum vnum &c apparuant*[?]* sarida*[?]*:

MANUSCRIPT

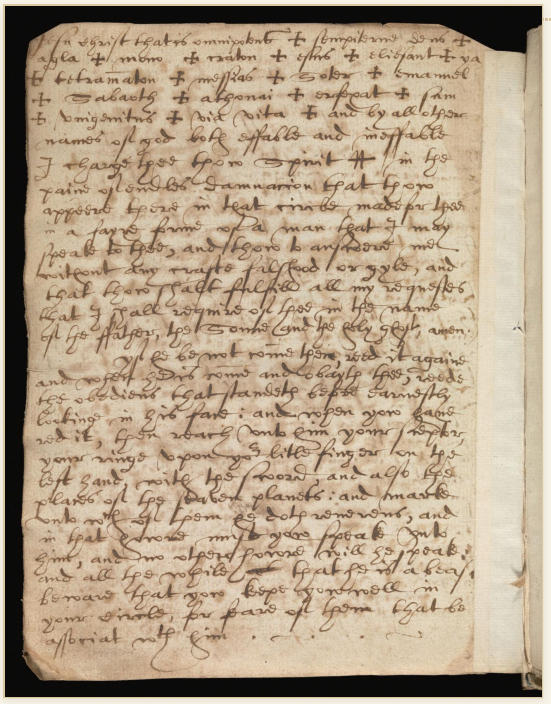


Facsimile · Wellcome MS 110 · c44 · PDM 1.0

TRANSCRIPTION *Elizabethan English / Latin*

the fourthe*[?]* word was when god comanded the trees and hearbes to springe & said, germinet terra herbam virentem et facientem semen et lignum pomiferum iuxta genus suum cuius semen in semet ipso sit super terram : the fifte word was when god made the su*[n]*n*[e]* the moone and the starres, & said fiant Luminaria in firmamento cœli et diuidant diem a nocte, et sint in signa et tempora cœli et illuminent terram . the sixet word was ~~———~~ *[struck out]* that god said before & made fisshes and byrdes, & said producant aqua reptilia animas viue*[n]*tes &*[?]* volatilia super terram sub firmamento cœli : the seaventhe word was when god blessed them and said crescite et multiplicamini, et replete aquas maris, aues qui multiplice*[n]*tur super terram . The eight word was when god said producat terra anima*[m]* viuentem in genere suo iumenta et reptilia et bestias terræ secundu*[m]* species suas . — the ninthe word was when god made man & said, faciamus hominem ad imaginem et similitudinem nostram, et præsit piscibus maris et volatilibus cœli et bestiis o*[mn]*iu*[m][?]* terram, omnibus reptilibus quæ mouentur super terram . The tenthe word was that god said, crescite et multiplicamini et replete terram subiicient eam et dominamini piscibus maris et volatilibus cœli et o*[mn]*ibus*[?]* animantib*[us]* quæ mouentur super terram . Amen . And by the*[se]* vertue of christes *[?]* word *[?] [?]* and by the vertue of all holy names of o*[ur]* lord *[illegible]*

MANUSCRIPT



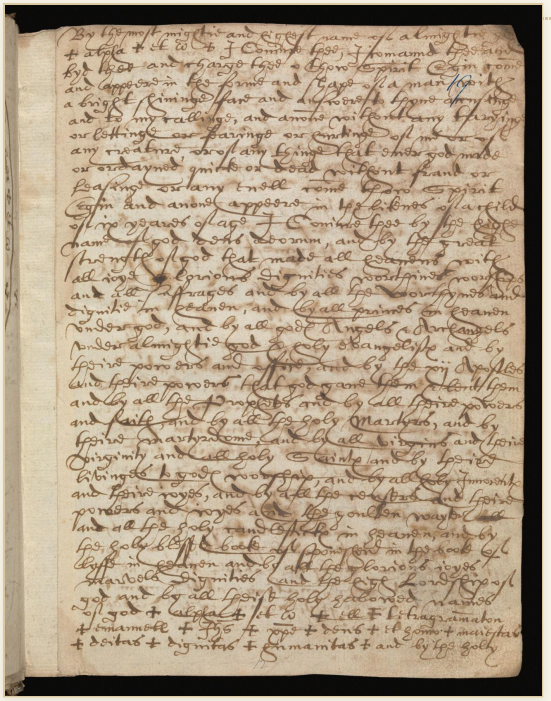
Facsimile · Wellcome MS 110 · c45 · PDM 1.0

TRANSCRIPTION *Elizabethan English / Latin*

Iesu christ that is omnipotent + sempiterne deus + agla + Mono + vaton + eshr*[?]* + eliesant*[?]* + ya + tetramaton + messias + Soter + emanuel + Sabaoth + Athonai + orsyat*[?]* + hom*[?]* + unigenitus + via vita + and by all other names of god both effable and ineffable I charge thee thou spirit + N in the paine of endles Damnation that thou appeare there in that circle made for thee in a fayre forme of a man that I may speake to thee, and thou to answere me without any craft falshood or gyle, and that thou shalt fulfill all my requestes that I shall require of thee in the name of the father, the sonne and the holy ghost, amen. yf he be not come then, redd it againe and when he is come and obayeth thee, roode*[?]* the obedienc that standeth before earnestly lookinge in his face: and when you have redd it, then reache unto him your scepter, your ringe upon your little finger on the left hand, with the sword, and also the plates of the seaven planetts: and marke unto with*[?]* of them he doth reverence, and in that forme must you speake unto him, and no other honor will he speake: and all the while + that he is a beast*[?]* beware that you kepe yourselfe in your circle, for feare of them that be asseriat*[?]* with him . . . . ~

Nombres divinos y cruces + cierre de conjuro

MANUSCRIPT

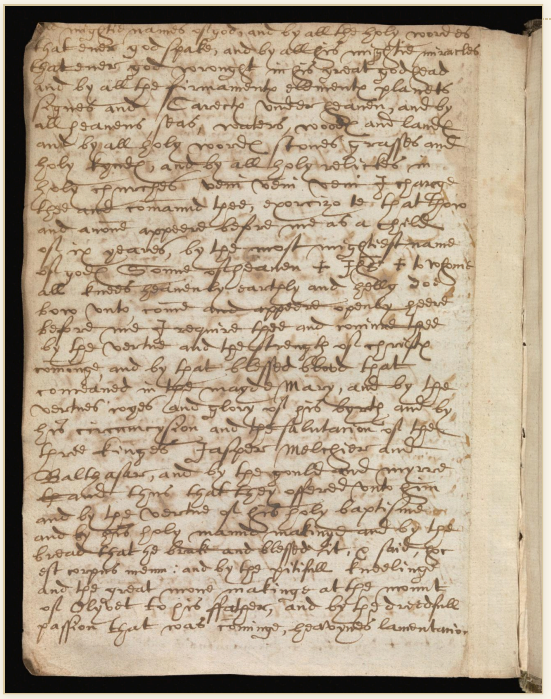


Facsimile · Wellcome MS 110 · c50 · PDM 1.0

TRANSCRIPTION *Elizabethan English / Latin*

By the most mightie and highest name of almightie ✝ alpha ✝ et ω ✝ I coniure thee, I do name thee and bynd thee and charge thee o thow spirit Cogin come and appeere in fayre fourme and shape of a man wi*[th]* a bright shininge starr and disclose to me*[?]* any thing*[e]* and to my callinge, and answere without any tarying*[e]* or lettinge or sparinge or *[?]*kinge of me or of any realme or of any thinge that under god made or ordayned quick or dead without frawd or leasinge or any evell come thow spirit Cogin and anone appeere in the likenes of a child of iiij yeares of age I coniure thee by the *[?]* name of god the*[?]* Adorim*[?]*, and by the great strength of god that made all thinges with all ioyes & glorious dignities worthines*[?]* worthy*[?]* and all suffrages and by all the worthynes and digniti*[es]* in heaven, and by all primes*[?]* in heaven under god, and by all gode Angels & Archangels under almightie god & holy Evangeliste and by their powers and offices, and by the xij Apostles and their powers that god gave them *[illegible]* them and by all the Prophetes and by all their powers and faith, and by all the holy Martyrs, and by their martyrdome, and by all virgins and their virginity and all holy Sainctes and by their livinges to gods worshipp, and by all holy Innocentes and their ioyes, and by all the *[?]*ders and their powers and ioyes and the goulden way*[?]* *[illegible]* and all the holy *[?]* *[illegible]* in heaven, and by the holy blessed book of *[?]* in the book of lyfe in heaven and by all the glorious ioyes marvelous dignities and the *[?]* Lordshipp of god and by all his holy hallowed names of god ✝ alpha ✝ et ω ✝ ill*[?]* F*[?]* li*[?]* tetragramaton ✝ Emanuell ✝ Ihs ✝ agla*[?]* ✝ deus ✝ et homo ✝ maiestas ✝ deitas ✝ dignitas ✝ Immanitas*[?]* ✝ and by the holy

MANUSCRIPT

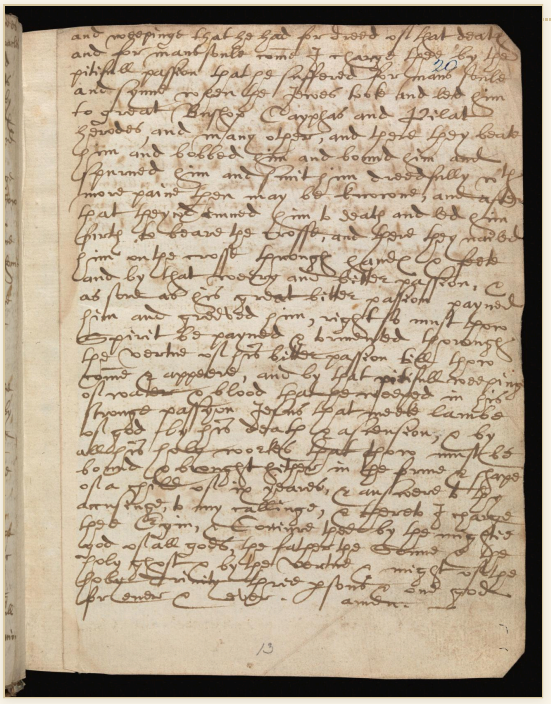


Facsimile · Wellcome MS 110 · c51 · PDM 1.0

TRANSCRIPTION *Elizabethan English / Latin*

[and by all the] mightie names of god, and by all the holy wordes that ever god spake, and by all his mightie miracles that ever god wrought in his great godhead and by all the firmamentes elementes planetes signes and Cardes*[?]* under heaven, and by all heaven, sea, water, wood*[?]* and land*[e]* and by all holy wordes, stones, grasses and holy kynde, and by all holy wirkes*[?]* in holy *[?]* vim vim vim*[?]* I charge thee and command thee, coniure*[?]* to*[?]* that thou and anone appeere before me as a child of iij*[?]* yeares, by the most mightiest name of god Sonne*[?]* of heaven ✝ FF ✝ brosom*[?]* all kinges heavenly, earthly and holy doo*[?]* bow unto rome*[?]* and appeere openly here before me I require thee and command thee by the vertue and the strength of *[illegible] [illegible]* and by that blessed blood that remained in the mayde Mary, and by the vertues ioyes and glory of his byrth, and by his circumcision and the salutation of the three kinges Jaspar Melchior and Balthasar, and by the goulde and myrre*[?] [illegible]* that they offred unto him and by the vertue of his holy baptisme and by his holy name makinge and by the bread that he brake and blessed it & said, hoc*[?]* est corpus meum: and by the pitifull kneling*[e]* and the great mone makinge at the mount of Olivet to his father, and by the dreadfull passion that was cominge, greatnes*[?]* lamentation*[?]*

MANUSCRIPT



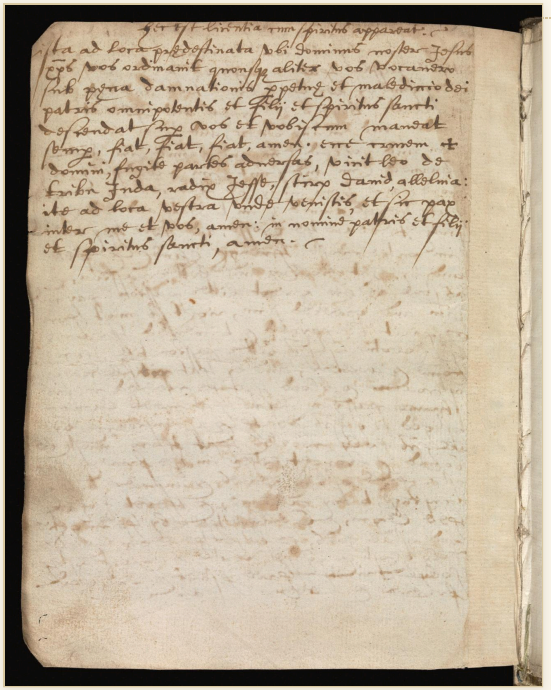
Facsimile · Wellcome MS 110 · c52 · PDM 1.0

TRANSCRIPTION *Elizabethan English / Latin*

and wepinge that he had for dread of that deat*[h]* and for mans soule sake*[?]* ɔ I chardge the*[e]* by the pitifull passion that he suffered for mans soule and whan wicked Iewes toke and led him to great Bisshops Cayphas and Pilat herodes, and many other, and there they beat him and bobbed him and bound him and scurged him and smit him dreadfully & to more paine then may be knowne, and af*[ter]* that they demed him to death and led him furth to beare the crosse, and there they nailed him on the roode stronge & *[illegible]* toke *[illegible]* and by that mockery and bitter passion, ɔ as sure*[?]* as his great bitter passion payned him and greeved him, right so must theyre spirit be payned & tormented thorough the vertue of his bitter passion till they come & appere, and by that pitifull wepinge of water & blood that he sweated in his stronge passion Iesus that meke lambe of god by*[?]* his death & ascension, & by all that theyre workes that they *[illegible]* bound to bringe hither in the *[illegible]* & chardge of a *[illegible]* of *[illegible]* ypandi*[?]*, & answere to thy*[?]* downtage*[?]*, to my callinge, & therof I make*[?]* the*[e]* agin*[e]*, & coniure the*[e]* by the might*[?]* god of all godes, the father the sonne the holy gost & by the vertue & might of the holy trinity, & *[illegible]* Iesus and god chalenge & *[illegible]* . amen .   amen .

La licencia de partida · «Ecce Crucem Domini»

MANUSCRIPT



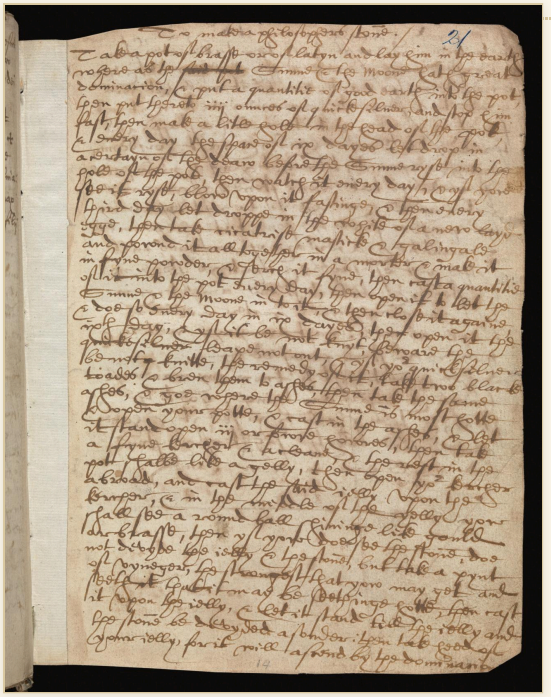
Facsimile · Wellcome MS 110 · c53 · PDM 1.0

TRANSCRIPTION *ELIZABETHAN ENGLISH / LATIN*

    hic est licentia cum spiritus apparu*[er]*it*[?]* ɔ ista ad hora*[m]* p*[re]*destinata*[m]* ubi d*[omi]*n*[u]*s noster Iesus *[Christu]*s vos ordinauit q*[uo]*usq*[ue]* alit*[er]* vos vocauero sub p*[o]*ena damnationis p*[er]*petue et maledic*[t]*io d*[e]*i patris omnipotentis et filij et sp*[iritu]*s s*[an]*cti descendat sup*[er]* vos et vobis*[cum]* maneat semp*[er]*, fiat, fiat, fiat, amen. Ecce crucem ɔ domini, fugite partes aduerse, vicit leo de tribu Iuda, radix Iesse*[?]*, stirps*[?]* Dauid, alleluia: ito ad loca p*[re]*dicta*[?]* vnde venistis, et sit pax inter me et vos, amen: in nomine patris et filij et sp*[iritu]*s s*[an]*cti, amen . ɔ

«To make a philosophers stone» — La piedra de visión (I)

MANUSCRIPT

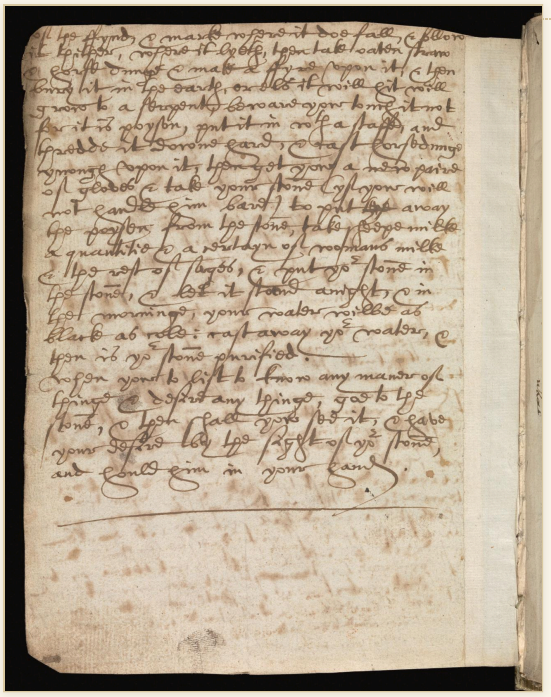


Facsimile · Wellcome MS 110 · c54 · PDM 1.0

TRANSCRIPTION *Elizabethan English / Latin*

To make a philosophers stone. / Take a pot of brass or of latyn and lay *[th]*em in *[th]*e earthe where as *[th]*e ~~*[struck out]*~~ ~~*[?]*~~ when *[th]*e Moone hath greate domination, & put a quantitie of good earthe into *[th]*e pot, *[th]*en put therto iiij ounces of quick*[e]*siluer, and stop *[th]*em fast, *[th]*en make a lite hole in *[th]*e head of *[th]*e pot, & euery day *[th]*e space of ix dayes let drop in a certayne of *[th]*e water before *[th]*e sonne rise, into *[th]*e hole of *[th]*e pot, *[th]*en water it euery day er *[th]*e sonne rise, blowe vpon it fastinge, & *[th]*en euery third day let droppe in *[th]*e white of a new layd egge, *[th]*en take mirabitis*[?]* mastik & galingale and pownd it all by itself in a mortar & make it in fyne powder, & stere it fyne, *[th]*en cast a quantitie of it into *[th]*e pot euery day, *[th]*en open it & let *[th]*e Sonne & *[th]*e Moone in to it, & *[th]*en close it againe & doe so euery day in ix dayes, & *[th]*en open it *[th]*e ix*[th]* day, & yf it be not knyt, *[forasmuch as?]* *[th]*e quick*[e]*siluer flyeth not out, *[th]*e remedy *[therof?]* & yf *[it?]* *[th]*e mater *[be?]* knitt, *[th]*e remedy of yt yo*[?]* quick*[e]*siluer *[?]* toades & burn *[th]*em to ashes, *[th]*en take *[th]*e same ashes, & doe *[th]*er*[to?]* *[th]*e Sonne in most hott*[e]* & open vpon *[th]*e*[?]* ... *[th]*en cast in *[th]*e ashes, & let it stand open iij or fowre howres, *[th]*en take a fyne barge*[?]* ... & harden it, & *[th]*e mater in *[th]*e pot shalbe like a jelly, *[th]*en open *[th]*e*[?]* ... *[?]* abroade, and cast *[th]*e third*[?]* jelly vpon *[th]*e burger*[?]*, & in *[th]*e middle of *[th]*e jelly vpon *[th]*e*[?]* shall be a rownd ball shininge like gould on*[or?]* brass, *[th]*en yf yo*[u]*r *[?]* doe be *[th]*e stone, doe not dischard*[e]* *[th]*e jelly & *[th]*e stone, but take a print*[?]* of vynegar, *[th]*e strange*[?]* *[th]*at yo*[u]* may yet*[?]* and hold it *[th]*at it may be nothinge softe, *[th]*en cast it vpon *[th]*e jelly, & let it stand till *[th]*e jelly and *[th]*e stone be alltogider a sonder, *[th]*en take good*[?]* of *[illegible]* — *[catchword at the foot:]* assend by *[th]*e dominat*[ion]*

MANUSCRIPT



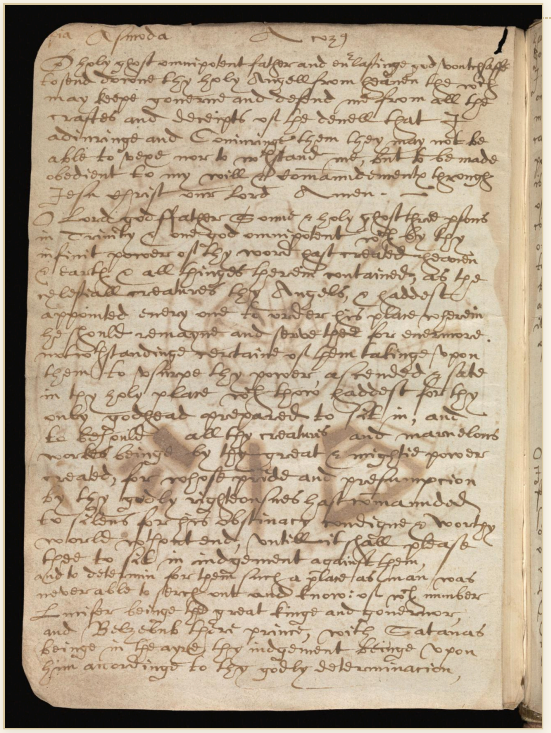
Facsimile · Wellcome MS 110 · c55 · PDM 1.0

TRANSCRIPTION *Elizabethan English / Latin*

of *[th]*e fyre, & marke whe*[th]*er it doo fall, & flowe it togither, whe*[th]*er if lyeth*[?]*, [th]*en take water *[th]*row*[?]* & burst dinne*[?]*, & make a fyre vpon it, & *[th]*en bury it in *[th]*e earthe, or else it will, eit will growe to a serpent, beware yo*[u]* to me*[?]* it not for it is poyson, put it in to*[?]* a stone*[?]*, and shredde it downe small, & cast *[?]*burdmyes*[?]* *[?]*ronge*[?]* vpon it, *[th]*en get yo*[u]* a new paire of gloves & take yo*[u]*r stone (yf yo*[u]* will not cause *[th]*em bare*[?]*) to put *[th]*em*[?]* away *[th]*e poyson from *[th]*e stone, take shepe milke*[?]* a quantitie to a virelayn*[?]* of womans milke & *[th]*e rest of *[th]*e *[?]*, & put y*[e]* stone in *[th]*e stone*[?]*, & let it stand amongst*[?]*, & in *[th]*e morninge, yo*[u]*r water will be as blacke as roke*[?]*: cast away y*[e]* water, & *[th]*en is y*[e]* stone puryfied. When yo*[u]* be list to know any maner of thinge & desire any thinge, goe to *[th]*e stone, & *[th]*en shall yo*[u]* see it, & haue yo*[u]*r desire by *[th]*e sight of y*[e]* stone, and hold *[th]*em*[?]* in yo*[u]*r hand. _____ *[línea de cierre]*

Consagración a la Trinidad · la caída de los ángeles

MANUSCRIPT



Facsimile · Wellcome MS 110 · c57 · PDM 1.0

TRANSCRIPTION *ELIZABETHAN ENGLISH / LATIN*

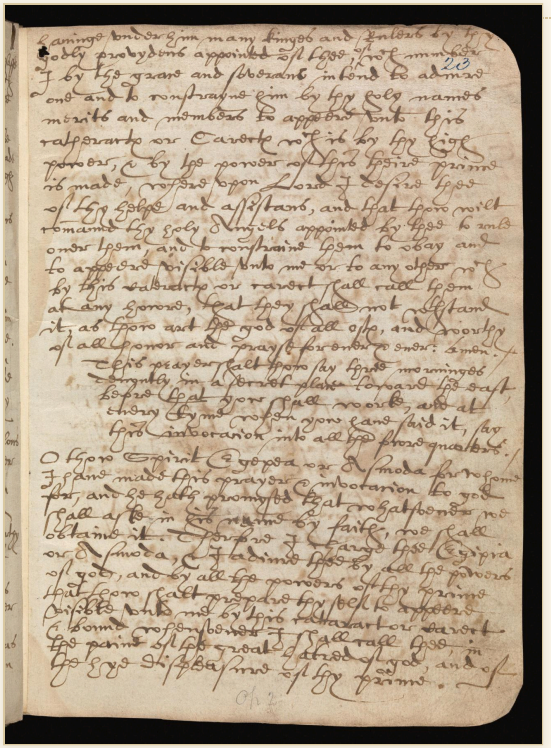
*[Egyp]*pia Asmoda *[signo]* 029

O holy ghost omnipotent father and o*[n]*e lastinge god vouchesaffe to send downe thy holy Angell from heaven the which may keepe garde and defend me from all the craftes and deceiptes of the devell that I adiuringe and comaundinge them they may not be able to hope nor to withstand me, but to be made obedient to my will & comaundements throughe Jesu christ our lord Amen -

O Lord god ffather & sonne & holy ghost thre persons in trinity & one god omnipotent which by thy infinit power of thy word cast rude & indigeste*[?]* matter & darke & all thinges therein contained, as the celestiall creatures thy Angells, & haddest appointed every one to under*[?]* his place wherin they should remayne and abide there for evermore notwithstandinge certaine of them takinge upon them to surpasse thy power, ascended*[?]* & sett in thy holy place which them*[?]* haddest for thy only godhead appoynted to sit in, and to beholde all thy creatures and marvelous workes beinge by thy great & mightie power made, for whose pride and presumption by thy godly rightousnes hast comaunded to be sent*[?]* for theyr obstinary*[?]* condigne & worthy reward of theyr end, untill it shall please thee to sit in iudgement against them, and to determin for them sure a place as*[?]* man was never able to perceyve out and know: of which number Lucifer beinge the great kinge and comaunder, and Belzebub theyr prince, with Satanas beinge in the ayre thy iudgement sittinge upon him accordinge to thy godly determination,

La invocación operativa de Egippia / Asmoda

MANUSCRIPT



Facsimile · Wellcome MS 110 · c58 · PDM 1.0

TRANSCRIPTION *ELIZABETHAN ENGLISH / LATIN*

[fol.] 23

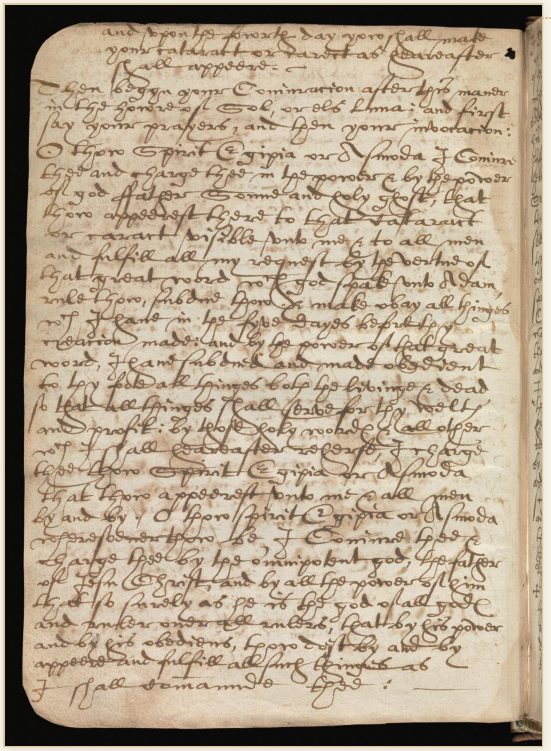
leavinge under him many kinges and rulers by thy godly providens appointed of thee, of whose number I by thy grace and sufferance intend to admew*[?]* one and to constrayne him by thy holy names merits and members to appeere unto this raththerwarde*[?]* or Cirkell which by thy high power, & by the power of theyr theire prince is made, wisshed upon*[?]* Lord I desire thee of thy helpe and assistans, and that there will remaine thy holy Angells appointed by thee to rule over them, and to constraine them to obay and to appeere visible unto me or to any other which by this cathecarto*[?]* or caract shall call them at any howres, that they shall not withstand it, as thou art the god of all use*[?]*, and worthy of all honnor and prayse for ever & ever: Amen

This prayer shalt thou say thre morninges devoutly in a secret place toward the east before that you shall worke, and at every tyme when you have said it, say this inuocation into all the fower quarters

O thou Spirit Egippia or Asmoda for whome I have made this prayer & inuocation to god for, and he hath promysed that whatsoever we shall aske in his name by faith, we shall obtaine it. Therfore I charge thee Egippia or Asmoda, & adiure thee by all the poweres of god, and by all the poweres of thy prince that thou shalt prepare thy self to appeere visible unto me by this cathacarto*[?]* or caract & bonde whensoever I shall call thee, in the paine of the great & dredd*[?]* of god, and of thy *[illegible]* blaspme*[?]* of thy prince.

Conjuro por la «gran palabra» dicha a Adán

MANUSCRIPT



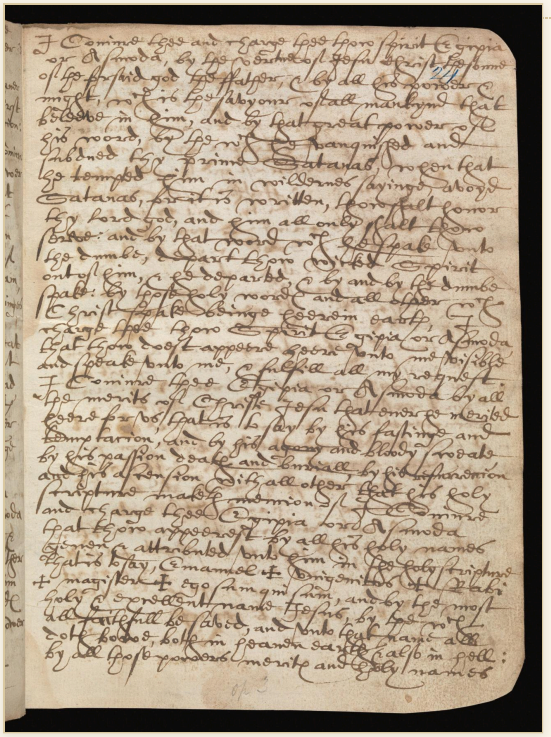
Facsimile · Wellcome MS 110 · c59 · PDM 1.0

TRANSCRIPTION *Elizabethan English / Latin*

and vppon the fourthe day yow shall make yowr talazart or ranart as heardaster *[?]* shall appeare. — Then begyn yowr Coniuracion after ther maner in the honor*[?]* of God, or of the Lama: and first say yowr prayers, and then yowr inuocacion: O thow Spirit Egippia or Asmoda I Coniure thee and charge thee in the powere & by the powere of god ffather Sonne and holy ghost, that thow appearest heare to that talazart or ranart visible vnto me & to all men and fulfill all my request by the vertue of that greaat word or *[?]* god speake vnto Adam vnto thow, subdue thow & make obay all thinges vt I care *[?]* in the fiue dayes before this inuocacion madd: and by the power of that greaat word, I care *[?]* subdued and made obedient to thy fote all thinges bothe the liuinge & ddad so that all thinges shall serue for thy welth and profit: by those holy wordes shall other vt I shall heardaster reherst, I charge thee thow Spirit Egippia or Asmoda that thow appearest vnto me & all men by and by & O thow Spirit Egippia or Asmoda resresbendes*[?]* there be I Coniure thee & charge thee by the omnipotent god, the father of Iesu Christ, and by all the powers of*[?]* him thee so surely as he is the god of all god*[?]* and anker*[?]* onto all Antes*[?]*, that by his power and by his obedience, thow doest thou*[?]* and by *[?]* appeare and fulfill all suche thinges as I shall demannde thee. —

Conjuro por los méritos de Cristo + los nombres divinos

MANUSCRIPT



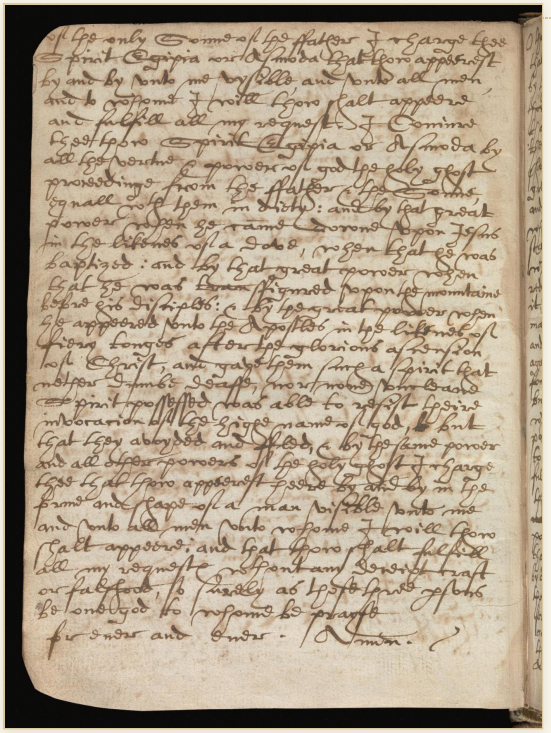
Facsimile · Wellcome MS 110 · c60 · PDM 1.0

TRANSCRIPTION *Elizabethan English / Latin*

I Coniure thee and charge thee thow Spirit Egippia or Asmoda, by the vertue of Iesu Christ the Sonne of the *[b]*lessid god the father, & by all his powers & myght, w*[hi]*ch is the sauyoure of all mankynd that beleue in him, and by that greaat power of his word, by the which he vanqmshed and subdued the prince Sathanas, when that he tempted him in wildernes sayinge, avoyde Sathanas, for it is written, thow shalt honor thy lord god, and him all only shalt thow serue: and by that word or *[?]* he speake vnto the dumbe, & cast there wicked spirit out of him, & he departed, & by and by the dumbe spake: by these holy wordes and all other w*[?]* Iesu Christ spake beinge here in earth, I charge thee thow Spirit Egippia or Asmoda that thow doest appeare heare vnto me visible and speake vnto me, & fulfill all my request. I Coniure thee Egippia or Asmoda by all the merits of Christe Iesu that ouer he merited *[?]* temptacion, and by his agony and bloody swoate by his passion deathe and buriall, by his resurrection and his assension w*[i]*th all other that his holy scripture makethe mencion. I charge thee and charge thee Egippia or Asmoda that thow appearest by all his holy names kynen*[?]* & attributed vnto him in the holy scripture that is to say, Emanuel + Primogenitus + Rabi*[?]* + magister + ego sum qui sum, and by the most holy & excellent name Iesus, by the which all faithfull be saued, and vnto that name all dothe bowed, bothe in heauen earth & also in hell: by all those powers merits and holy names

Conjuro por el Espíritu Santo (bautismo, Pentecostés)

MANUSCRIPT



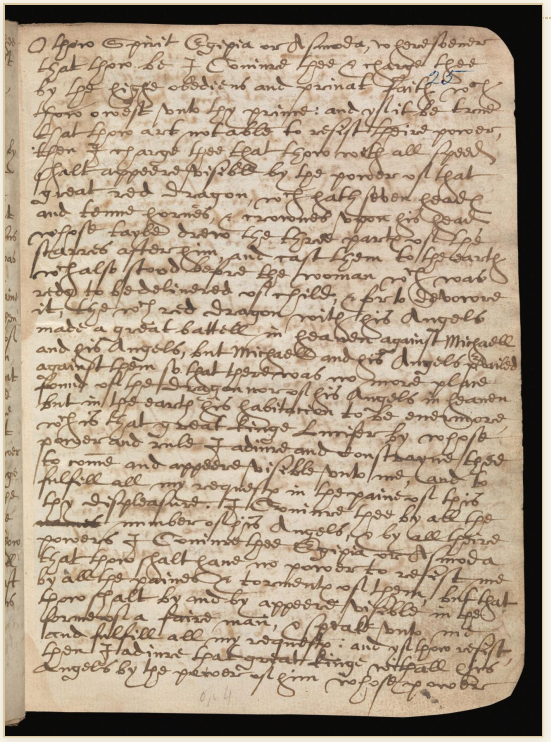
Facsimile · Wellcome MS 110 · c61 · PDM 1.0

TRANSCRIPTION *ELIZABETHAN ENGLISH / LATIN*

of the only sonne of the father I charge thee spirit Egippia or Asmoda that thou appearest by and by vnto me visible and vnto all men, and to whome I will thou shalt appeare and fulfill all my request. I coniure thee thou spirit Egippia or Asmoda by all the vertue & power of god the holy ghost proceedinge from the father & the sonne, equall vnto them in dietie: and by that great power when the same descended vpon Iesus in the likenes of a dove, when that he was baptized: and by that great power when that he was *[transfigured?]* vpon the mountaine before his disciples: & by the great power when he appeared vnto the Apostles in the likenes of firey tonges after the glorious assension of Christ, and gave them *[su?]*re a spirit that neither dumbe deafe, no*[r]* *[vncleane?]* *[foule?]* *[illegible]* spirit possessed was able to resist the divine invocation of the highe name of god, but that they aboyded and fled, & by the same power and all other powers of the holy ghost I charge thee that thou appearest here by and by in the forme and shape of a man visible vnto me and vnto all men vnto whome I will thou shalt appeare: and that thou shalt fulfill all my request*[es]* without any deceit craft or falshode, so surely as *[that?]* *[there?]* *[is?]* Iesus *[to?]* one god to whome be praise for ever and ever. Amen.

Coacción por el dragón del Apocalipsis (Ap 12)

MANUSCRIPT



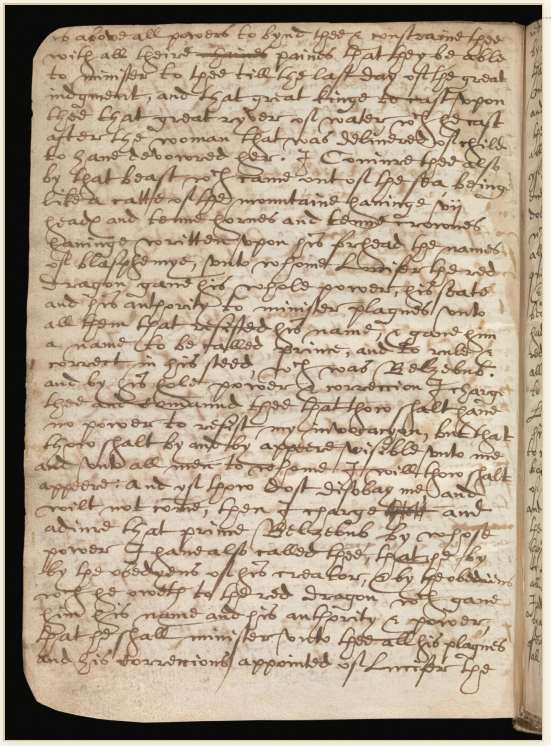
Facsimile · Wellcome MS 110 · c62 · PDM 1.0

TRANSCRIPTION *ELIZABETHAN ENGLISH / LATIN*

O thou spirit Egippia or Asmoda, we *[what?]* power that thou be. I coniure thee & charge thee by the highe obedienc and *[primat?]* faith *[vow?]* thou owest vnto thy prince: and if it be true that thou art notable to resist their power, then I charge thee that thou with all speed shalt appeare visible by the power of that great red dragon, w*[i]*th *[seaven?]* heades and *[tenne?]* hornes, & crowned vpon his head whose tayle drewe the third parte of the starres after him, and cast them to the earthe who also stood before the woman w*[hich]* was redy to be delivered of a child, & for to devoure it, the *[w?]* red dragon with his angels made a great battell in heaven against Michaell and his angels, but Michaell and his angels prevailed against them so that there was no more place found of the dragon nor of his angels in heaven but in the earth his habitation to be ever more w*[hi]*ch is that great kinge Lucifer by whose power and rule I adiure and constrayne thee to come and appeare visible vnto me, and to fulfill all my requests in the paine of his displeasure. I coniure thee by all the number of his angels, & by all their powers I coniure thee Egippia or Asmoda that thou shalt *[eane?]* no power to resist me by all the paines & torments of them, but that thou shalt by and by appeare visible in the forme of a faire man, & speake vnto me and fulfill all my requests: and if thou resist then I adiure that great kinge withall his angels by the power of him whose *[illegible]* one be

Coacción por el dragón y la bestia (Ap 12-13)

MANUSCRIPT



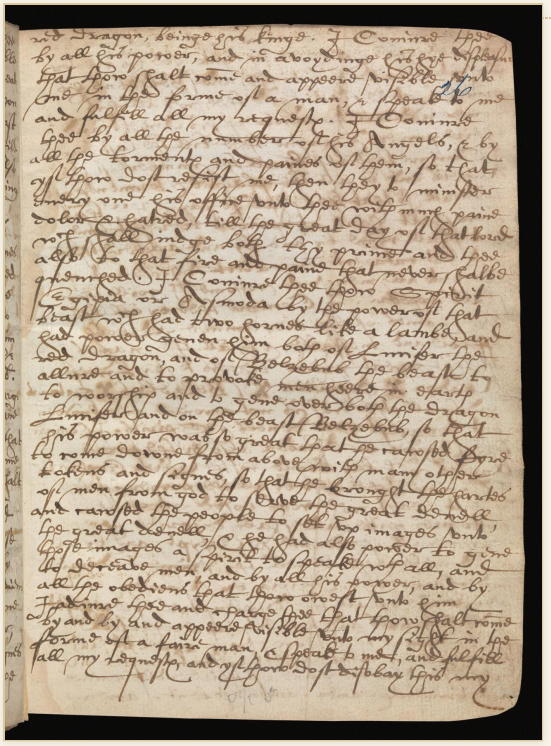
Facsimile · Wellcome MS 110 · c63 · PDM 1.0

TRANSCRIPTION *ELIZABETHAN ENGLISH / LATIN*

*[...]*s aboue all power to bynd thee & constraine thee with all theire *[struck out: ~~paines~~]* paines that they be able to minister to thee till the last day of the great iudgment, and that great kinge*[?]* to rest vpon thee that great ryver of water was cast after the woman that was delivered of the child to have devoured her. I coniure thee also by that beast wch came out of the sea being like a calfe*[?]* of the mountaine having .vij. heads and tenne hornes and tenne crounes*[?]* having written vpon his forhead the names of blasphemye, vnto whome *[illegible]* gave the red dragon gave his *[illegible]* power, & his seate*[?]* and his authority to minister plagues vnto all them that resisted his name, & gave him a name to be called prime, and to rule & reigne in his steed, & who was Belzebub. and by his cold*[?]* power & coniuration I charge thee and comaund thee that thou shalt have no power to resist my comaundemen*[t]*, but that thou shalt by and by appeare visible vnto me and vnto all men to whome I will thou shalt appeare: and if thou dost disobay me and wilt not come, then I charge *[struck out: ~~th[?]~~]* and adime*[?]* that prime Belzebub by whose power & law was called thee, that he by*[?]* by the obedience of his creator, & by the obediens *[illegible]* oweth to the red dragon who gave him his name and his authority & power, that he shall minister vnto thee all his plagues and his coniurations appointed of him minister the*[?]*

La segunda bestia · comparecer «como un hombre hermoso»

MANUSCRIPT



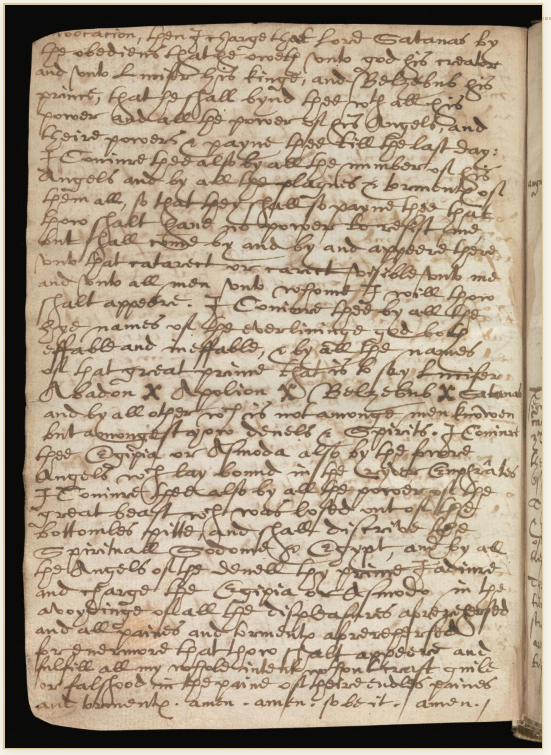
Facsimile · Wellcome MS 110 · c64 · PDM 1.0

TRANSCRIPTION *Elizabethan English / Latin*

red dragon, being the kinge. I coniure thee by all his power, and in avoydinge*[?]* of his displeasur*[e]* that thou shalt come and appeare visible vnto me in the forme of a man, & speake to me and fulfill all my requests. I coniure thee by all the numbers of his Angels, & by all the torments and paines of them, so that if thou dost resist me, then they to minister vnto *[illegible]* his of fire vnto thee wth more paine *[illegible]* dolor*[?]* & ached*[?]*, till the *[illegible]* that day of that lord *[illegible]* all made both the *[illegible]* prime and thee gyven*[?]* *[illegible]* to that fire and paine that never shalbe quenched*[?]*. I coniure thee thou Spirit Egippia*[?]* or Asmoda by the power of that beast wch had two hornes like a lambe, and had power gyven him *[illegible]* of *[illegible]* minister the red dragon, and of Belzebub the beast to allured and to provoke men *[illegible]* in earth to worshipp and to gyve obedience both the dragon his power was so great that he raysed*[?]* *[illegible]* fyre to come downe from above wch is man of the*[?]* tokens and signes, so that he brought the earth*[?]* of men from god to have the great devill and raysed the people to sett hys imagies vnto the great devill, & he had also power to gyve the image a spirit to speake of all, and to deceave men, and by all his power, and by all the obediens that thou owest vnto him I adime*[?]* thee and charge thee that thou shalt come by and by and appeare visible vnto my syght in the forme of a faire man, & speake to me, and fulfill all my requests, and if thou dost disobay this my*[?]*

Cierre: Asmodeus por Satán, Lucifer y Belcebú

MANUSCRIPT



Facsimile · Wellcome MS 110 · c65 · PDM 1.0

TRANSCRIPTION *ELIZABETHAN ENGLISH / LATIN*

*[in]*vocacion, then I charge that Lord Satanas by the obedience that he oweth vnto god his creator and vnto Lucifer their kinge, and Belzebub his prince, that he shall bynd thee w*[i]*th all his power and all the power of his Angels, and theire powers & payne thee till the last day: I Comine*[?]* thee also by all the members of his Angels and by all the plagues & torments of them all, so that they shall so payne thee that thou shalt haue no power to resist me but shall come by and by and appeare there vnto that ratavict*[?]* or ranck for felo*[?]* vnto me and vnto all men vnto whome thou wilt there shalt appeare. I Comine*[?]* thee by all the hye names of the everliuinge god both effable and ineffable, & by all the names of that great prince that is a*[bove][?]* thy Lucifer Abadon ✠ Apolion ✠ Belzebub ✠ Satanas and by all other w*[hi]*ch is not amonge men knowen but amonge those deuels & Spirits. I Comine*[?]* thee Egippia or Asmoda also by thy froward Angels w*[hi]*ch lay bound in the *[illegible]* tempests I Comine*[?]* thee also by all the power of the great beast w*[hi]*ch was losed out of the bottomles pitte, and shall distroie the Spirituall Sodome & Egypt, and by all the Angels of the deuell thy prime*[?]* Iadime*[?]* and charge the Egippia or Asmodo in the avoydinge of all the disobaste*[?]* aforepromised and all paines and torments aforerecited for*[?]* iudgment*[?]* that thou shalt appeare and fulfill all my *[illegible]* intent w*[i]*thout least guile or falshood in the paine of thy*[?]* endles paines and torments. amen - amen. so be it. amen.

Lámina · el círculo de los ángeles direccionales

MANUSCRIPT

Facsimile · Wellcome MS 110 · c46 · PDM 1.0

TRANSCRIPTION *Elizabethan English / Latin*

Figura: círculo de conjuración con rueda interior de radios y un triángulo. En el borde, orientaciones — «**west**» (arriba), «**north**», «**south**», «**est**» (este)—. Rodeando la rueda, nombres angélicos y divinos legibles: **Michaell, Raphaell, Gabriell, Cassiell, Sathaell***[?]*, **Sabaoth, Anaell***[?]*, **Barachiell***[?]*, **pentacell***[?]*, **Amabiliagym***[?]*, **Vriell***[?]*, **Nadyon***[?]*. En el centro: «**for the master & his company**» *[para el maestro y su compañía]*. Varios rótulos *[illegibles]*.

Lámina · El pentáculo de los espíritus del aire

MANUSCRIPT

Facsimile · Wellcome MS 110 · c47 · PDM 1.0

TRANSCRIPTION *Elizabethan English / Latin*

Figura: Gran **pentagrama** (estrella de cinco puntas trazada de un solo trazo) inscrito dentro de un círculo; en realidad dos óvalos/círculos superpuestos que se cruzan, con la punta superior rematada por un pequeño **triángulo**. Sobre los brazos y dentro del pentáculo se reparten **nombres divinos**, **cruces** «+», caracteres en forma de **T** y de aspa, trazos rayados (sigilos) y **cifras**. Los caracteres NO son letras: son signos mágicos y no se transliteran.

Rótulos de orientación (arriba, junto al vértice y a las «T»): «this must be / the first» — *[a la izquierda]* «alwayes to / ward» — *[a la derecha]* (es decir: esta punta debe ser siempre la primera, orientada hacia *[el operador]*).

Nombres e inscripciones legibles dentro / alrededor del pentáculo: «Sabaoth» (centro-inferior) «Emanuell» (Emanuel) *[centro-izquierda]* «omnipoten*[s]*» (centro; repetido en el brazo derecho como «omnipotens») «michaell Gabriell +» (Michael, Gabriel; con cruz) *[parte inferior]* «for the m*[aste]*r*[?]* and his followers» (centro) «pabon» *[?]* (descendiendo por el brazo izquierdo, entre cifras y caracteres) «panrazica» *[?]* / *[nombre divino no identificado]* (brazo derecho, junto a una cruz)

Cifras y caracteres (descritos, no transliterados): «1 3 4 … 3 3» y «3s» a lo largo del brazo izquierdo; «933» en el brazo inferior derecho; numerosas cruces «+», signos en «T» y aspas rayadas en las puntas exteriores. *[varios sigilos illegibles]*

Texto (párrafo superior, letra secretary): «first marke that no spirit will co*[m]*e satisfi*[e]*d *[?]* but for all kynd of workes in this booke contayned yow note no blood but only rosen &c is before the circle. be shure to have olyban, mastick odorisann *[?]* & frankinsens, & sende thim therto.»

Texto (línea inferior): «this will serve for all spiritts of the ayer»

Lámina · El círculo y el triángulo del maestro

MANUSCRIPT

Facsimile · Wellcome MS 110 · c48 · PDM 1.0

TRANSCRIPTION *Elizabethan English / Latin*

Figura: círculo (rectángulo redondeado) con un **triángulo del arte** en su interior; dentro del triángulo, dos bancos/altares y la leyenda «**for the master & his company**». En el borde y los vértices, cruces y nombres divinos legibles: **Sabaoth**, **Deo***[Deus]*, «**p*[at]*er**», **Adonay**, y el monograma **A ω** (Alfa y Omega). Otros signos *[illegibles]*.

Lámina · El círculo de los nombres divinos

MANUSCRIPT

Facsimile · Wellcome MS 110 · c49 · PDM 1.0

TRANSCRIPTION *Elizabethan English / Latin*

Figura superior: círculo cuadrangular de esquinas redondeadas con cruces y nombres divinos en el borde y los ángulos, legibles: **Emanuell, Sabaoth, Tetragrammaton, Adonay, Agla, Primipatens***[?]*, **Astyos***[?]*, **Jhesus***[?]*. En el centro: «**for the master and his company**». Textos menores *[illegibles]*. **Figura inferior:** un triángulo (muy desvaído por manchas de humedad) con dos altares/bancos y cruces; casi todo *[illegible]*.

Lámina · La rueda de los caracteres

MANUSCRIPT

Facsimile · Wellcome MS 110 · c56 · PDM 1.0

TRANSCRIPTION *Elizabethan English / Latin*

Figura: gran rueda octagonal de tres coronas concéntricas. La corona exterior lleva una inscripción corrida (parcialmente ilegible) y, en los ángulos, nombres de espíritus —entre ellos se lee **Lucifer** (a la derecha)—. La corona media se divide en **ocho sectores**, cada uno con un **carácter mágico** distinto (una corona, una espada, una cruz, formas de peine y de horca, glifos planetarios). El núcleo central lleva escritura menuda *[illegible]* rodeada de más caracteres. Rótulos legibles del anillo interior: «...for the master...» *[para el maestro...]*, *[resto illegible]*.

Lámina · el «Signo de Salomón»

MANUSCRIPT

Facsimile · Wellcome MS 110 · c66 · PDM 1.0

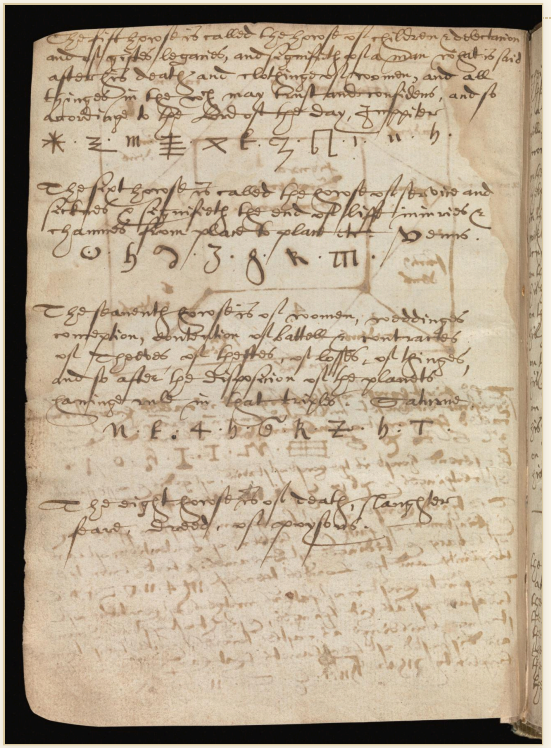
TRANSCRIPTION *Elizabethan English / Latin*

Figura: una **tabla cuadrada** inscrita en un cuadrado mayor, cuyas esquinas y lados se rotulan «**angulus**» (ángulo), «**domus**» (casa) y «**radius**» (radio), con **números 1–12** repartidos por las casas. En el centro: «**Signum contradictionis Salomonis**»*[?]* (el signo de *[la contradicción de]* Salomón). Dentro, caracteres mágicos. **Texto al pie (inglés):** «The first *[character/house]* of these figures is called *[Cerastrophus?]* ... the second house is *[the]* constellation of goodly assessions*[?]* ...» — describe el nombre y el sentido de cada carácter; una línea de sigilos deletrea un nombre en caracteres: **M · N · I · I · h · O · I** *[?]*. Varias palabras *[illegibles]*.

Lámina · Las casas del arte + caracteres cifrados

WELLCOME MS 110 · CANVAS 67

MANUSCRIPT



Facsimile · Wellcome MS 110 · c67 · PDM 1.0

TRANSCRIPTION *Elizabethan English / Latin*

Figura: La página no es un diagrama geométrico, sino cuatro párrafos de prosa, cada uno seguido de una **fila horizontal de caracteres mágicos / sigilos** separados por puntos. Cada párrafo describe una «horose» (= *house*, casa astrológica): la 5ª, 6ª, 7ª y 8ª, y termina nombrando un planeta regente («the lord of that day»).

Fila 1 (tras el párrafo de la 5ª casa): ~12 glifos comenzando por una **estrella / asterisco de seis puntas** (✳), seguida de trazos angulares y bucles que recuerdan letras de un «alfabeto de los magos» (se distinguen formas parecidas a z · m · un signo de tres barras horizontales (≡) · una X · trazos con lazo · astas verticales i · u · un signo tipo h final). NO son letras latinas legibles: son caracteres cifrados. *[descripción, no lectura]*

Fila 2 (tras la 6ª casa): comienza con un **círculo con punto central** (⊙, glifo solar), seguido de glifos con lazo y bucle; el penúltimo recuerda al signo de Escorpio/♏ o «m» con cola. *[caracteres cifrados]*

Fila 3 (tras la 7ª casa): fila con astas y lazos; se distinguen formas tipo u · t · un signo parecido a «4» (recuerda al glifo de Júpiter ♃) · h · un círculo · k · z · h · T. Debajo hay una **segunda fila casi borrada / traspintada** (con dos marcas «I I» y un pequeño retículo cuadriculado). *[caracteres cifrados; parte illegible]*

Fila 4 (tras la 8ª casa): prácticamente perdida por decoloración; se intuyen astas verticales y un signo de tres barras. *[illegible]*

Texto: ***[Párrafo 1 — 5ª casa]*** «The fift horose is called the horose of children & delectacion / and of giftes / legaties *[legacies]*, and signifieth of a man ye *[that]* is*[t]* *[?]* said / after his deathe, and clothing of woomen, and all / thinges in the horose may hurt and consideb *[?]* *[conserve?]*, and so / accordinge to the lord of that day. Jupiter*[?]*»

[Párrafo 2 — 6ª casa] «The sixt horose is called the horose of servise and / servandes & signifieth the end of & lifft *[?]* sicknis *[sickness?]* with *[?]* / & hurt *[?]* from place to place … *[illegible]* . *[glifo final illegible]*»

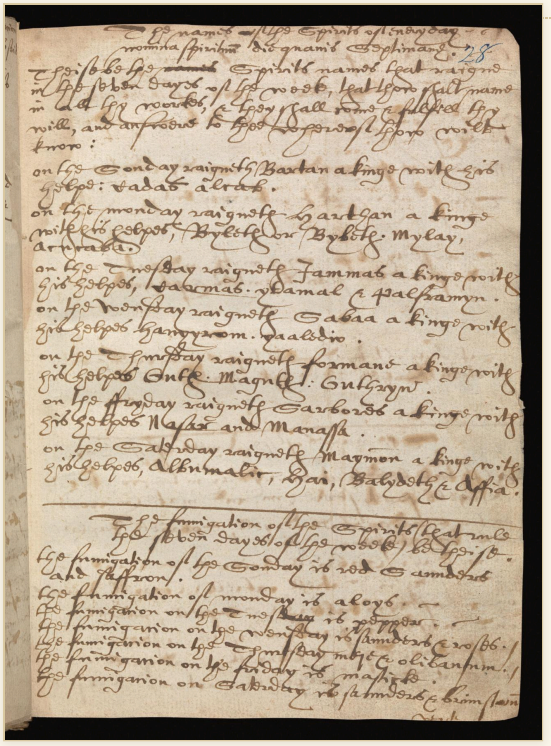
[Párrafo 3 — 7ª casa] «The seaventh horose is of women, weddinges / & redemption, contract*[i]*on of battell & contract*[e]*s *[contraries?]* / of … *[illegible]* of … of losse, of kinges *[?]* / and so after the disposition of the planets / … rule in that … *[illegible]* . Saturne *[?]*»

[Párrafo 4 — 8ª casa] «The eight horose is of deathe, slaughter *[?]* / … *[illegible]* dread *[?]*, of poysons *[?]*» — resto *[illegible]*.

(Al pie y márgenes: líneas fantasma / traspintado de la página opuesta, [illegible].)

Los espíritus-reyes de cada día + las fumigaciones

MANUSCRIPT



Facsimile · Wellcome MS 110 · c68 · PDM 1.0

TRANSCRIPTION *ELIZABETHAN ENGLISH / LATIN*

☞ The names of the Spirits of every day — nomina spiritu*[um]* die*[rum] [septem?]* septimanæ. *[margin: 28]*

These be the *[struck out: names]* Spirits names that raigne in the seven dayes of the week, that thou shalt name in all thy workes, & they shall come & fulfill thy will, and answere to thee whatsoever thou wilt know :

on the Sonday raigneth Bartan a kinge with his helpe: vadas alras.

on the monday raigneth Harthan a kinge with his helpes, Byleth or Byloth. Mylay, Arrusaba*[?]*.

on the Tuesday raigneth Jammas a kinge with his helpes, Sabmas. ydamal & Palframyn*[?]*.

on the wensday raigneth Gabaa a kinge with his helpes hamyrom. raalodio*[?]*.

on the Thursday raigneth Formand a kinge with his helpes Gutle*[?]*. Magnes: Guthryn.

on the fryday raigneth Garbords a kinge with his helpes Nassar and Manassa.

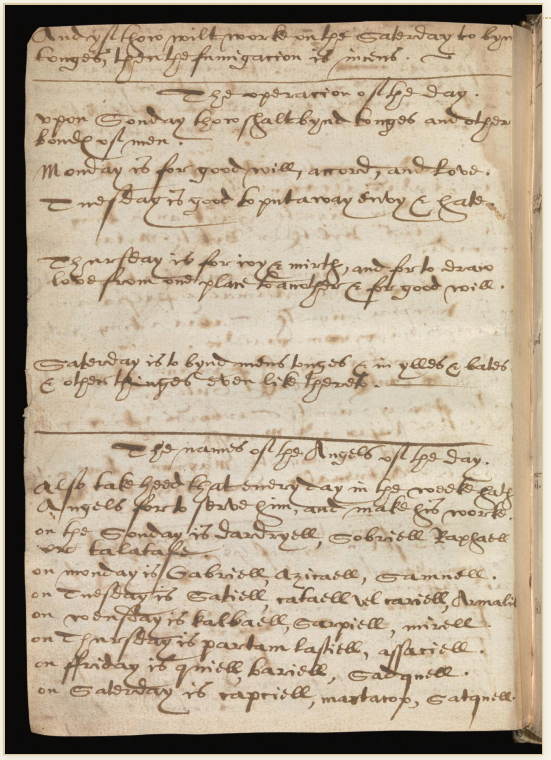
on the Saturday raigneth Maymon a kinge with his helpes, Albumalir, Nai, Balydeth & Assia.

☞ The fumigation of the Spirits (that rule the seven dayes of the week) be these.

The fumigation of the Sonday is red Sanders and Saffron. The fumigation of monday is Aloys. — The fumigation on the Tuesday is Pepper. — The fumigation on the wensday is Sanders & rose*[?]*. The fumigation on the Thursday moyste*[?]* & olibanum. The fumigation on the fryday is Mastick. The fumigation on Saturday is Sanders & brimsto*[ne]* ...

La operación del día + los ángeles de cada día

MANUSCRIPT



Facsimile · Wellcome MS 110 · c69 · PDM 1.0

TRANSCRIPTION *ELIZABETHAN ENGLISH / LATIN*

And yf thou wilt work on the Saturday to bynd tongues, then the fumigation is m[?]nus. —

☞ The operation of the day.

Vpon Sonday there shalt bynd tongues and other bondes of men :

Monday is for good will, accord, and Loue.

Tuesday is good to put away enuy & hate.

Thursday is for ioy & mirth, and for to draw loue from one place to another & for good will.

Saturday is to bynd mens tongues & in yeldes[?] & hates[?] & other thinges & tokens[?] like these.

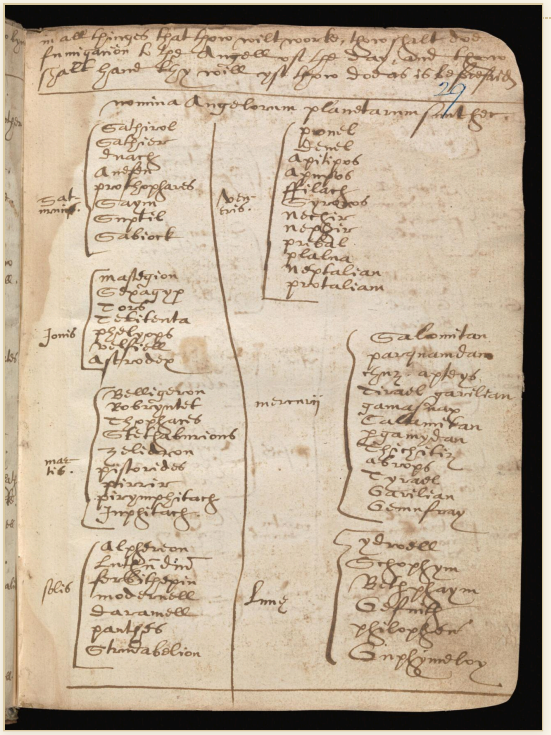
☞ The names of the Angels of the day.

Also take heed that every day in the week hath Angels for to serve him, and make his worke.

on the Sonday is Danryell, Gabriell Raphaell vel talataff[?]. on monday is Gabriell, Aziradll[?], Samuell. on Tuesday is Satiell, rafaell vel raviell, Armalit[?] on wensday is kalbaell, Sarquiell, mirvell. on Thursday is pastam[?] lastiell, assariell. on friday is quiell, bariell, Sadquiell. on Saturday is rapriell, martarog[?], Satquiell.

Los nombres de los ángeles de los 7 planetas

MANUSCRIPT



Facsimile · Wellcome MS 110 · c70 · PDM 1.0

TRANSCRIPTION *ELIZABETHAN ENGLISH / LATIN*

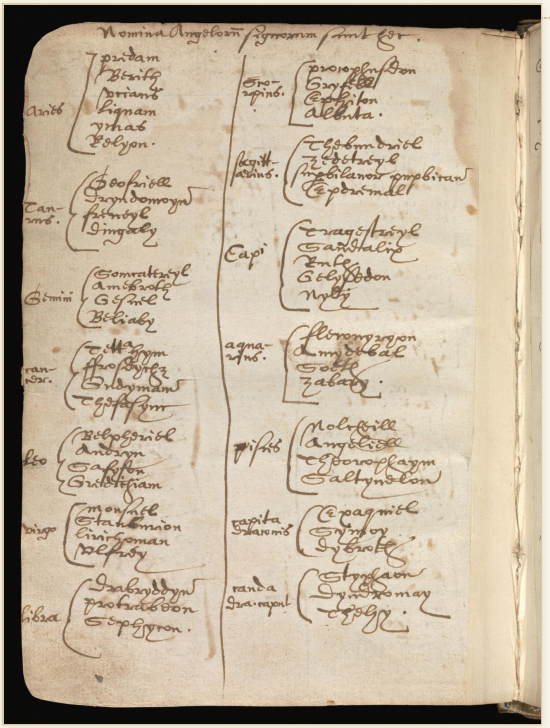
in all thinges that thou wilt worke, thou shalt doe fumigation to the Angell of the day, and thou shalt haue thy will yf thou doest as is beforesaid

Nomina Angelorum planetarum sunt hec (los nombres de los ángeles de los planetas son estos)

Saturni (Saturno) — Cassirol*[?]*, Cassior*[?]*, Inarez*[?]*, Amesir*[?]*, prothophand*[?]*, Gayrn*[?]*, Cyptil*[?]*, Cabiork*[?]* **Jovis** (Júpiter) — Massygion*[?]*, Cteagyys*[?]*, Torb*[?]*, Techsifonta*[?]*, pshlyozb*[?]*, wilessice*[?]*, Astrodze*[?]* **Martis** (Marte) — Belligozon*[?]*, Robrynhtf*[?]*, Thegzand*[?]*, Skhabmion*[?]*, Zolidxon*[?]*, vistoridss*[?]*, phinir*[?]*, pizymphsitarg*[?]*, Impshitarg*[?]* **Solis** (Sol) — Alphenion*[?]*, Entendins*[?]*, Berlithspin*[?]*, modernell*[?]*, Daramell*[?]*, pantyss*[?]*, Chindabolion*[?]* **Veneris** (Venus) — ponel*[?]*, Bimel*[?]*, apitipos*[?]*, asymbos*[?]*, Etilars*[?]*, Gyrabos*[?]*, notrir*[?]*, nopabir*[?]*, pribal*[?]*, plalna*[?]*, Nosphalian*[?]*, protaliam*[?]* **Mercurii** (Mercurio) — Salomiton*[?]*, parquamdan*[?]*, tgnz·apstys*[?]*, tirave gauiltan*[?]*, gamashax*[?]*, Calkemtan*[?]*, Egamydan*[?]*, thsirstin*[?]*, abrops*[?]*, Tyrave*[?]*, Gauilian*[?]*, Gemushay*[?]* **Lune** (Luna) — Ydrosel*[?]*, Gregohym*[?]*, Bethlaym*[?]*, Gesmit*[?]*, philopson*[?]*, Enphimolon*[?]*

Los ángeles de los 12 signos + los nodos lunares

MANUSCRIPT



Facsimile · Wellcome MS 110 · c71 · PDM 1.0

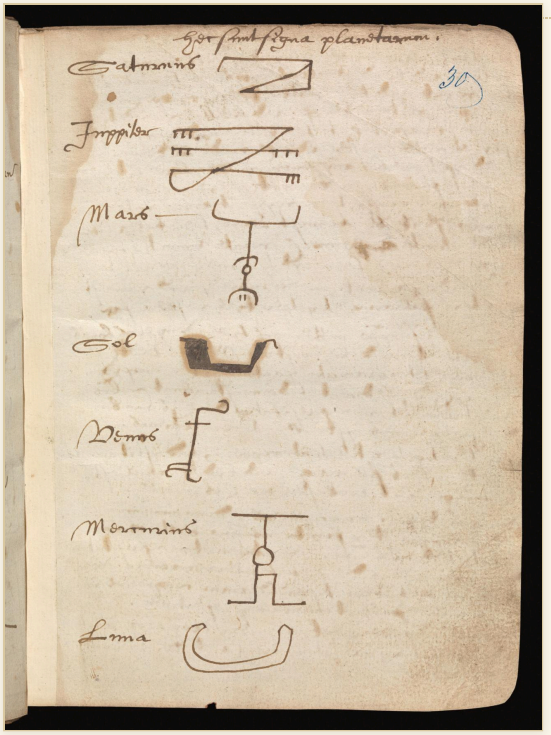
TRANSCRIPTION *ELIZABETHAN ENGLISH / LATIN*

Nomina Angelorum signorum sunt hec (los nombres de los ángeles de los signos *[del zodíaco]* son estos)

Aries — pridam*[?]*, Berith, orians*[?]*, lignam*[?]*, vrhas*[?]*, Zolyon*[?]* **Tauri** (Tauro) — Theofriell*[?]*, Zryndomoyn*[?]*, sundyl*[?]*, Dingaly*[?]* **Gemini** (Géminis) — Somrattnyl*[?]*, amibrosh*[?]*, Gesmel*[?]*, Beliaby*[?]* **Cancer** (Cáncer) — Tillahym*[?]*, thsodyrsz*[?]*, Endymam*[?]*, Teghsahym*[?]* **Leo** (Leo) — Belphgriel*[?]*, andryn*[?]*, Sabybn*[?]*, Guidtissiam*[?]* **Virgo** (Virgo) — monphtl*[?]*, Stanbmion*[?]*, linithoman*[?]*, delydy*[?]* **Libra** (Libra) — Zrabryddyn*[?]*, protubdon*[?]*, Sopgyron*[?]* **Scorpius** (Escorpio) — prorophonsdon*[?]*, Bryssbll*[?]*, Cerphiton*[?]*, alebnta*[?]* **Sagittarius** (Sagitario) — Thsbrndriel*[?]*, Zidstniyl*[?]*, mrgbilanou·pmpbiran*[?]* *[illegible]*, Tepdurmdel*[?]* **Capricornus** (Capricornio) — Cragostuyl*[?]*, Sanctalir*[?]*, Vnle*[?]*, Gelyssdon*[?]*, Nyti*[?]* **Aquarius** (Acuario) — floronyzyon*[?]*, Amydbal*[?]*, Socle*[?]*, Zabary*[?]* **Pisces** (Piscis) — Molrbill*[?]*, angelica*[?]*, Thporossaym*[?]*, Galtyndton*[?]* **Capita draconis** (cabeza del dragón / nodo norte) — Cepagniel*[?]*, Gymoy*[?]*, Dybroth*[?]* **Cauda draconis** (cola del dragón / nodo sur) — Styxaon*[?]*, Dymxxomay*[?]*, Ceghsi*[?]*

Los sigilos de los siete planetas · «Signa planetarum»

MANUSCRIPT



Facsimile · Wellcome MS 110 · c72 · PDM 1.0

TRANSCRIPTION *Elizabethan English / Latin*

H*[a]*ec sunt signa plan*[et]*arum. — *(«Estos son los signos de los planetas.»)*

Satarnus *(Saturnus)* — *[sigilo: un rectángulo/trapecio horizontal atravesado en diagonal por un trazo que desciende y remata en una punta o barba en el ángulo inferior izquierdo; recuerda una «Z» angulosa —o una guadaña esquematizada — encerrada en una caja]*.

Juppiter *(Iuppiter)* — *[sigilo: tres o cuatro trazos horizontales rematados en dientes o púas a modo de peines/rastrillos, cruzados por un largo trazo diagonal que forma un lazo o bucle en el extremo inferior izquierdo; es el conocido «4» jupiterino desarrollado]*.

Mars — *[sigilo: barra horizontal superior con los extremos vueltos hacia arriba (como una mesa o corchete), de la que baja un tallo vertical hasta un pequeño anillo o nudo; por debajo, una base en forma de horca o tridente con tres pequeños dientes; semeja un ancla]*.

Sol — *[sigilo: cuenco o bandeja ancha y poco profunda (∪ / ⊔) de trazo grueso y muy entintado —casi un borrón—, con los extremos ligeramente alzados; como una copa o artesa]*.

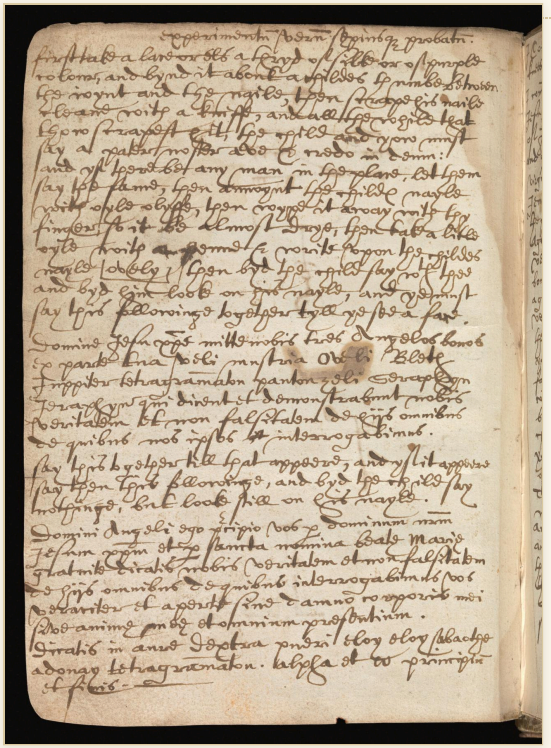
Venus — *[sigilo: figura parecida a una «F» o a una cruz de tallo vertical con travesaño central; el extremo superior se curva en gancho hacia la derecha y la base forma un pie horizontal con pequeño alzado; recuerda una llave o una cruz adornada]*.

Mercurius — *[sigilo: barra horizontal superior de la que pende un tallo vertical rematado en un anillo o círculo; bajo éste, un cuerpo rectangular (columna o caja); como un ojo de cerradura o un candado sobre un poste]*.

Luna — *[sigilo: media luna ancha y tendida (creciente en reposo), abierta hacia arriba, con las dos puntas curvadas hacia dentro/arriba; como una barquilla o una sonrisa con los extremos en gancho]*.

Experimento probado — visión en la uña (I)

MANUSCRIPT



Facsimile · Wellcome MS 110 · c73 · PDM 1.0

TRANSCRIPTION *Elizabethan English / Latin*

Experimentu*[m]* *[tobzn(?) … þinges(?)]* probatu*[m]*.

ffirst take a lace or els a threed of silke or of purple colour, and bynd it about a childes thombe betwen the ioynt and the nayle, then strake his nayle & cleane w*[i]*t*[h]* a kniff, and all the *[while(?)]* þat *[þou]* pro*[straiett(?) = preparest(?)]* it, the child and yow must say a Pater noster also & the Credo in com*[mon]*: and yf ther be any man in the place, let the*[m]* say the same, then a*[n]*noynt the childe*['s]* nayle with oyle olyve, then wype it away with the finger, so it be almost drye, then take a litle oyle with a *[penne / pointel(?)]* & write vppon the childe*['s]* nayle *[oboly(?) — vox subrayada, escrita sobre la uña]* then byd the child say w*[i]*t*[h]* thee and byd him look on his nayle, and ye must say this following together tyll ye *[see(?)]* a fa*[ce(?)]*.

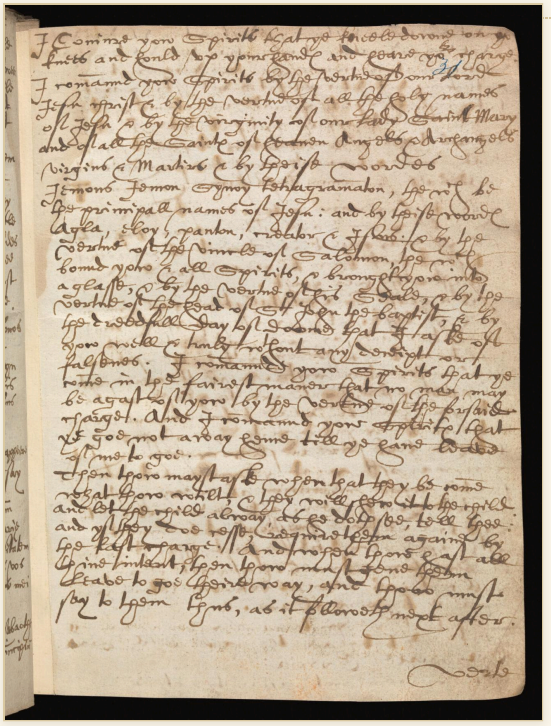
Domine Iesu Christe, mitte nobis tres Angelos bonos, *[qui]* parebu*[n]*t una *[voce(?)]* *[ministri(?)]* *[Obeli(?)]* *[Blote(?)]*, Iupiter, Tetragramaton, Panton, *[Zoli(?)]*, Seraphi*[n]*, *[per quos(?)]* qui dicent et demonstrabu*[n]*t nobis veritatem & non falsitatem de *[his]* omnibus de quibus nos ip*[s]*os *[eos(?)]* interrogabimus.

Say this together till that appeare, and yf it appeare say then this following, and byd the child say nothing, but look still on his nayle. —

Domini Angeli, ego precipio vobis per Dominum nostrum Iesum Christum, et per sancta nomina beate Marie, *[ut]* mihi dicatis(?) nobis veritatem et non falsitatem de his omnibus de quibus interrogabimus vos, veraciter et aperte, sine dampno corporis mei *[et]* anime mee et hominum presentium. Dicatis in aure*[m]*(?): Iehova(?) *[…]*, Eloy, Eloy, Sabaoth, Adonay, Tetragramaton. Alpha et *[Omega(?)]*, principium et finis. —

Experimento probado — visión en la uña (II)

MANUSCRIPT



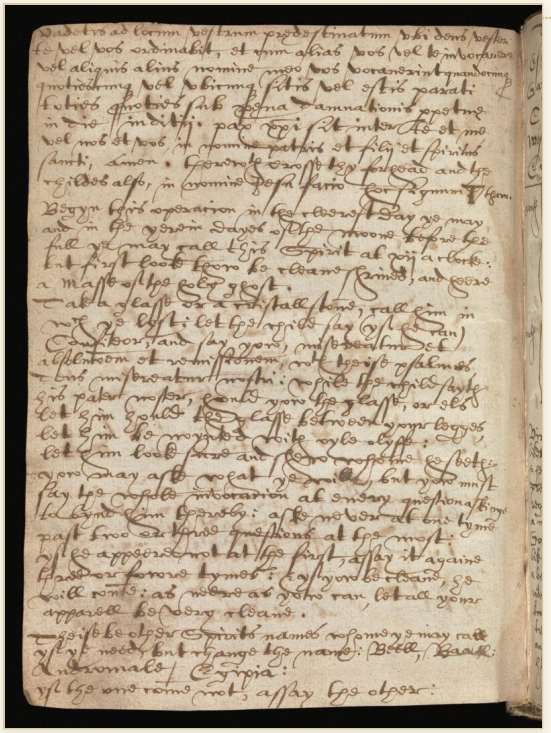
Facsimile · Wellcome MS 110 · c74 · PDM 1.0

TRANSCRIPTION *Elizabethan English / Latin*

I command yow Spiritts that ye *[should]* come downe on the*[?]* *[smitt(?)]* and could say your *[errand(?)]*, and obeye ye my charge. I command yow Spiritts by the vertue of our Lord Jesu Christe, & by the vertue of all the holy names of Jesu, & by the virginity of our Lady Sainte Mary, and of all the Sainte*[s]* of heaven, Angels & Archangells, virgins & Martirs, & by these wordes: Jemons, Jemon, Egnoy, Tetragramaton, the which be the principall names of Jesu: and by these wordes Agla, Eloy, Panton, *[Mediator(?)]*, & Jhesu: & by the vertue of the *[circles / seales(?)]* of Salomon, the which bound yow & all Spirits, & brought yow into a glasse, & by the vertue of *[his(?)]* *[Seale(?)]*, & by the vertue of the head of S*[t]* John the Baptist, & by the dreadfull day of dome, that I aske of yow will & truly w*[i]*t*[h]*out any deceipt or falsenes. I command yow Spirits that ye come in the fairest maner that no man may be agast of yow, by the vertue of the *[aforesaid]* charge. And I command yow Spiritts that ye goe not away, *[nor]* come, till ye *[have leave(?)]* of me to goe. then thow may aske, *[vppon(?)]* that they be come, what thow wilt, & they will *[shew]* it thee *[well(?)]*; and let the child alway *[abyde(?)]* as he doth, *[&]* tell thee: and yf they doo rest, *[command]* them againe by the last charge. And *[when(?)]* you *[have done(?)]* at all *[your(?)]* intent, then thow must *[give(?)]* them leave to goe theire way, and thow must say to them thus, as it followeth next after.

Despedida de los espíritus + operación con cristal

MANUSCRIPT



Facsimile · Wellcome MS 110 · c75 · PDM 1.0

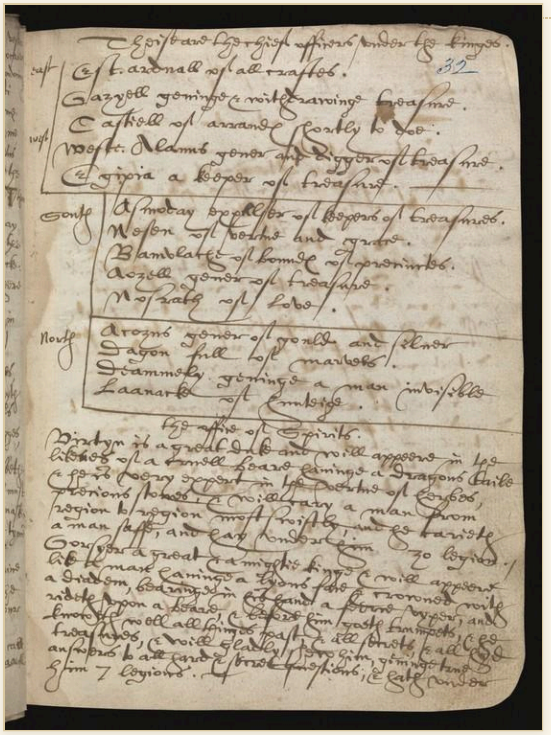
TRANSCRIPTION *Elizabethan English / Latin*

*[rece]*deatis ad locum vestrum predestinatum, vbi deus vestrate vel vos ordinabit, et cum alias vos vel *[vo]*imborauero *[?]* vel aliquis alius nomine meo vos vocauerint, quandocumq*[ue]* quotiescumq*[ue]* vel *[obieru[n]*t?] literis vel ost*[i]*is *[?]* parati totius questio*[n]*is, sub pena damnationis p*[er]*petue *[?]* in die iuditij. pax *[Christ]*i sit inter vos et me vel nos et vos, in nomine patris et filij et spiritus sancti, Amen. Sette the crosse by thy forehead and thy *[breast?]* *[and]* the childes also, in nomine Ihesu *[?]* *[illegible]* p*[er]* signum *[✝ crucis]* *[tuum?]*

Begyn this operation in the *[renew?]* Day ye may and in the *[wexing]* dayes of the moone before the full, ye may call this Spirit at vij a clocke: but first look there be *[read?]* p*[ri]*mo, and heare a masse of the holy gost. Take a glasse or a christall stone, call him in *[unto?]* the *[child?]*; let the child say (yf he can) Confiteor, and say your *[Misereatur?]*, absolutionem et remissionem, with theis psalmes *[Deus]* misereatur nostri: while the child sayth his pater noster, *[and]* geue *[him?]* the glasse, or els let him hould the glasse betwene your legges, let him be anoynted with oyle olyue: let him look *[therin?]* and shew *[you?]* whome he seeth &c: you may aske what ye will, but you must say the whole inuocation at euery question askinge to bynde him thereby: aske no *[mo]* at one tyme past two or thre questions at the most: yf he appere not at the first, assay it againe three or foure tymes: *[and yf?]* you be cleane, he will come: as *[nere?]* as you can, let all your apparell be *[very?]* cleane. There be other Spirits names whome ye may call yf ye neede, but change the name: Bell, Baall: Andromale*[c?]* *[✝]* Egippia: yf the one come not, assay the other:

Los oficiales bajo los reyes · «The office of Spirits»

MANUSCRIPT



Facsimile · Wellcome MS 110 · c76 · PDM 1.0

TRANSCRIPTION *Elizabethan English / Latin*

These ar ther Chief officers vnder the kinges.

[Est] Cardnall of all Craftes. Gazyoll gevinge & withdrawinge treasure. Castell of arraye*[?]* shortly to doo. *[West]* Adams gever and digger of treasure. Egippia a keeper of treasure.

[Sowth] Asmoday expeller of keepers of treasures. Noser of bewtie*[?]* and grace. Bamblatri*[?]* of bonde of prisoners. Aozell gever of treasure. Nosrath*[?]* of Lobe*[?]* (¿Love?).

[North] Drozns*[?]* gever of goulde and silver. Dagon full of markes*[?]*. Diammoka*[?]* gevinge a man invisible. Laanark*[?]* of Cambidge*[?]*.

The office of Spirits.

Birtyn is a great Duke and will appeare in the likenes of a small horse*[?]* havinge a Dragons taile, & he is very expert in the doctrine of herbes, & will carry a man from region to region most swiftly, and can *[beare?]* a man safe, and can *[conducte?]* him *[...illegible...]* *[& he]* commandeth 30 legions.

Gorson is a great & mighty kinge, & will appeare *[...]* a Diadem, bearinge in his hand a *[...?...]*, & will appeare riding vpon a *[horse / board?]* *[...]* in his hand *[...]* & *[knoweth /]* will tell all things *[...]* treasure*[s]*, & will gladly *[answere?]* all questions, & *[...]* him 7*[?]* legions, & *[breaketh /]* bindeth *[questions?]*, & *[maketh?]* windes*[?]* *[...illegible...]*.

Lámina · el círculo oval de los nombres santos

MANUSCRIPT

Facsimile · Wellcome MS 110 · c80 · PDM 1.0

TRANSCRIPTION *ELIZABETHAN ENGLISH / LATIN*

Figura: círculo **oval de tres anillos concéntricos**. En las bandas, nombres divinos legibles repartidos: **Golor***[?]*, **Jhesus, Salvator, Messias, Emanuel**, **Tetragrammaton***[?]*, **Sabaoth**, **Sother***[Soter]*, **Agla***[?]*, **Adonay***[?]*. En el óvalo central: «**for the master & his company**» *[para el maestro y su compañía]*. Resto *[illegible]*.

Lámina · el círculo-pentáculo de conjuración (nombres divinos)

MANUSCRIPT

Facsimile · Wellcome MS 110 · c87 · PDM 1.0

TRANSCRIPTION *Elizabethan English / Latin*

Texto superior (latín, cierre de una operación coercitiva; continúa de la página anterior): ...vel spirat*[?]* tibi puellam virginem vel *[ronigulam?]*, porta*[?]* eam tibi inueniend*[am]*, et reportabit*[?]* spirit*[um]*, in domum *[suam?]* illeg*[am?]*. Et spirit*[us]* et spissime*[?]* abscondito, tam*[?]* ...vel discordiam inter virum et co*[n]*iorem*[?]*, aut inter *[duos?]*: vel inter dominum et s*[er]*u*[m]*, quod*[?]* pot*[u]*eris*[?]* *[ip]*s*[e]* diligenter adimpleuit*[?]*. Et multa*[?]* alia *[operabit?]* spirit*[us]* *[in]*uocabit*[?]*, facta sibi q*[u]*estione*[?]* *[pl]*ena et petitione*[?]*. Licencias di*[?]* ... *[illegible]* ...quod ueniat ad te quotiescu*[m]*q*[ue]* et q*[ua]*ndocu*[m]*q*[ue]* ab hor*[?]*- ... dem*[?]*, siue de die siue de nocte, et *[in]* om*[n]*ib*[us]* *[locis?]* siue in domo, siue in agro, siue *[contra?]* dom*[inum?]*, siue in villa siue in *[via?]*, in q*[ua]*cu*[m]*q*[ue]* *[hora?]* *[ip]*sum uocaueris ip*[su]*m *[+]* nomina*[ueris?]* ... *[worde?]* a me in par*[?]* amoris. Et tu*[?]* di*[?]* *[?]* dens*[?]* spiritus*[?]* esto michi *[+ + +]* *[illegible]* *[spirator?]*. Et sic similit*[er]* opus.

Figura (al pie): un **círculo oval** (vesica) con un **pentagrama** inscrito; en los compartimentos y el reborde, nombres divinos y voces mágicas. En las cuatro esquinas, cruces con rótulos: + **ihu** + (Jesu), + ***[pater?]*** +, + **rex** +, + ***[pax?]*** +. Dentro/alrededor se leen (con dudas): **agla**, ***[tetragramaton?]***, **adonay**, ***[eloy?]***, **on**, **nadot*[?]***, ***[loth?]***, ***[sother?]***, y otras voces *[illegibles]*. Al margen izquierdo, una nota vertical *[illegible]*. Los caracteres del interior son sigilos, se describen, no se transcriben como letras.

Rúbrica bajo la figura (latín): nota q*[uo]*d consortio circuli constat*[?]* — «nótese que la compañía *[el conjunto]* del círculo consta *[de esto]*».

Grimorium · grimorium.lat · Transcription and Spanish translation under a **CC BY 4.0** licence. The Wellcome MS 110 manuscript is reproduced under **Public Domain Mark 1.0** (Wellcome Collection).