

SLOANE 3826 57^R—88^V

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INTRODUCTION

This section of Sloane MS 3826 consists of

1. Names (*ff* 57^R-57^V)
2. *Incipit Canon*: The rule of the book of consecration, or the manner of working (*ff* 58^R-60^R)
3. Orisons (*ff* 60^R-65^R)
4. Magical directions (*ff* 65^R-83^V)

In “A Thirteenth-Century Ritual to Attain the Beatific Vision from the *Sworn Book* of Honorius of Thebes,” Robert Mathiesen* lists “Sloane 3826...*ff* 58-83?” [Mathiesen’s question mark] among the manuscript versions of the SWORN BOOK at the British Library, though he places it with those which “preserve the original Latin text.” Portions of 3826 are in Latin, such as the orisons and some opening lines transcribed here, but the bulk of the text is in English.

In the introduction to *Liber Iuratus Honorii: A Critical Edition of the Latin Version of the Sworn Book of Honorius*, Gösta Hedegård** refutes the identification with the SWORN BOOK, quoting Rachel Stockdale that 3826 *ff* 58—62 contains “[t]he rule of the booke of Consecration or the manner of working, with some orisons.” Hedegård then refers to Waite (*Book of Black Magic...*, page 35), stating that the treatises of this part of 3826 “extract matter” from Honorius works; Hedegård allows that this “may possibly be right” (page 14, note 13).

* In *Conjuring Spirits: Texts and Traditions of Medieval Ritual Magic*, edited by Claire Fanger, University Park: Pennsylvania State University Press, 1998: p. 145.

**ACTA UNIVERSITATIS STOCKHOLMIENSIS: *Studia Latina Stockholmiensa*, Stockholm: Almqvist and Wiksell International, 2002, pages 13-14, note 37)

While there are similarities in content and form, I found no direct correlation between the Sloane 3826 passages and the version of *Liber iuratus* at Joseph Peterson's website, TWILIT GROTTTO: <http://www.esotericarchives.com/juratus/juratus.htm>.

NOTES ON THE TRANSCRIPTION

Spellings (one place *worching*, another *working*), abbreviations (*noie* for *nomine*, *sctissimis* for *sanctissimis*, etc.), and words struck through (e.g., ~~Bas~~) are kept as in the original.

Superscript is used for certain conventions (e.g., w^{ch} for *which*, p^{arty} for *party* where *L* means *par* or *per*).

Symbols for the planets and signs of the zodiac are from TWILIT GROTTTO: "Occult symbols and esoteric GIF's."

The text begins mid-page at 57^R.

[57^R]

*And heerafter beginneth names that be necessary
to everiche xpen man.*

Hæc sunt 4 noia creatoris et unumquodg est &^c

These be the 4 names of the creato^r and everiche is of 4 letters, and prophets beare them written in precious stones. And these be the names Jobac Jona Eloy yena. And knowe thou that who ever beareth these names written in parchmyn that in Hebrew is named Gauil in golden lres with him lyflood and clothing worshipfully lacketh not him, how long he hath them with him.

A name to get victory

Hoc est nomen cum quo Josue fecit &^c

This is the name wth w^{ch} Josue made the sonne

[57^V]

to stand in his place against his proper nature
 wth w^{ch} he overcame gabionitas 34 kings. And
 this is a great name and virtuous dreadfull
 and gastlewe **Bachianodobalizlior** and this
Bachianodobalizlior hac. And this name giveth
 vengeance of enemyes. And who that ever
 beaeth it wth him a prison may not hold him
 neither in battaile he may be overcome wth any
 man.

To gladnes and against wrath & Ire
Hoc est nomen q dixit Creator Moisi &^c
 This is a name that the Creator said to Moises
 in the mount of Sinay hacedion or Hachedion
 And this name removeth wrath & sorrow and
 it encreaseth gladnes and love.

To Victory
Hoc est nomen q Adam in infernj circuitu &^c
 This is a name that Adam named in the environ
 of hell Mephenoyphaton. And who ever beareth
 it upon him any man shall not overcome him

Hæc sunt noia septem excelsa magna &^c
 These be the seven names great & virtuous
 when thou wylt axe any thing take thou a good
 hower and a good place. And els thou not hardy
 to name them. And these be the names Comiceton
 Sedelay. tohomos zofyn agata. bicol. ycos. It is
 ended. Do we thanks to our Lord Jesu Christ father
 and sonne and holy Amen, w^{ch} liveth & reigneth wthout
 end Amen.

[58^R]

Incipit Canon libr: confectionis vel modus opandi &^c

Heere beginneth the rule of the booke of consecra=
tion in the maner of worching. *In noie patris*

et filij et spus scti amen

filij mj p^{re}dilecte induere te vesti^{ts} &^c

My son welbeloved Clothe thou thee wth new clothes
and cleane wth w^{ch} was never vice nor synne ydone
Be thou cleane sothely in soule and in body, thou shalt
fast 9 dayes lenton fast standing praying devout and
meeke solitary from earthly things and from fellowships
sequestred, stable in the hope of God not doubting
neither meaving. Saying everiche day of the nyne
foresaid dayes the howers of rule of the day in his
hower, and all good comon orisons that thou
knowest And graces before meat and after forgett
thou not, but wth huge effort and cleannesse of soule
thou shalt say. And then sothely thou shalt have a
booke of parchmyn of vellym that is Calves skynnes
most cleane and most cleanly, of a cleane man
written wth these nyne Orysons that is to witt (the
first) *Deus invisibilis &^c* The *second Deus uni=
uersi conditor*. The third *O gloriose adonay*. The
4th *On pie pn juste*. The 5th *Adonay melothe*.
The 6th *omnipotens sempiterne deus*. The 7th *Pater
de cælis*. The 8th *Osannu et æterna*. The 9th *In noie
duj Jehu xpj* neither be there more written. Then
go thou devoutly and divinely for to heare masse
bearing wth thee the booke on Cleane syndall wrapped
and when sothely the masse shall begynne or before
putt thou the booke privily in a corner of the altar
under the cloth where is said the holy gospel. And

[58^V]

so thou shalt heare the masse attentively and
 desyringly And manly thou shalt pray God
 that he vouchsafe to hallow this booke. And when
 the masse is done privily thou shalt take the
 booke and thou shalt come home wth booke eare
 that thou eate w^{ch} thure thou shalt ~~perfume~~
 suffume all abouts wth water thou shalt spring
 wth holy water. And saying *Miserere mei deus*
 and so forth. And when thou hast done this
 putt it reverently upon a table wth sendell cove=
 red and made cleane in a chamber suffumed
 Then close thou it wth an holy stole (to the maner
 of a crosse after length thou shalt bynde) And
 wth ~~an~~ an holy girdle also of Latitude or bredth
 Then thou that long idle in words neither deeds
 hath bene bowing thy knees manly to the almighty
 thy face turned to the east say thou thy con=
 fession wth thilk versicles *Ne derelinquas*
me dne deus meus. And when thou hast said
 these thou shalt say the 7 psalmes wth the letany
 in the end of w^{ch} thou shalt ad this forme (*ut*
tu deus oipus &^c) And when thou hast said this
 thou shalt open thy booke and in the opening thou
 shalt say *Deus Miserere mei*. And when thy booke
 is open say thy confession wth the versicles as
 rather thou didst. And when thou hast ended
 say meekly and hartily this Orison *benedicat*
te pater &^c And it behoveth to do no more that
 day. And this same by nyne dayes shall be used
 And when wthout doubt this booke shall be had

[59^R]

Consecrate or ha[llow]ed.* And wth this booke thus
 Consecrate after thou might hallowe many other that
 they have strength and effect, after thy desyer
 and the rule of thy art, and thou shalt come to
 the end covered when sothely thou wilt hallow ex=
 p^{er}im^{te} or invocationes only or of eche other together
 If in the first maner thus thou shalt hallow: put
 thou thilke exp^{er}im^te upon a cleane table covered
 wth cleane sendell in the rather house, that is in a
 cleane chamber and honest Then thy face turned
 to the east thy knees bowed to the Almighty say thy
 confiteor wth the forsaid versicles that is to wytt
Ne derelinquas me dne Deus meus. And when thou
 hast said these say this Orison *Deus invisibilis*
 And when thou hast said it say thy Confiteor wth
 the foresaid versicles. Afterward say *Deus univer=
 si conditor.* And when this is ended say thy
 confiteor wth the versicle. Afterward *O gloriose
 Adonay* And when it is said, say thy Confiteor wth
 the versicle Afterward say *Adonay meloth &^c*
 And thus thou shalt do by 3 dayes everiche day
 3 or 4 tymes that is in the morning in the mid=
 day in the eventide and at midnight. And if thou
 mayst not so ofte, at least say it at morning and
 at even ne leave out not And knowe thou that
 in thilk orison. In the role consecrate i in c
 p^{ro}pocionis thou shalt number thy petitions and
 thou shalt change for thy will and need. That is
 thou shalt keepe for thilke place where it is

* Smudged between brackets.

[59^V]

said in aire potestates &^c till there per
 scti ssimu nomen tuu. If in the second maner
 then thou shalt say by order as thou shalt
 do in the first netheles not changing thy
 petition but as it is in thy head saying. And
 when thou hast done this thou shalt say thy
 confiteor wth the versicle. And when thou
 hast said this say this Orison *Omps sempiterne
 deus*. And when thou hast said this say thy
 confiteor wth the versicle beforesaid After
 ward say *Pater de cælis* And when thou hast
 said this say *Osanna et æterna*. And then
 say thy Confiteor wth the versicle before
 Jesu xpc &^c And when thou hast done this
 By 3 dayes as aforesaid it shall be well made
 sure and stable wthout doubt Wherfore heere
 be taken invocacons generally for books what
 ever they be where spirits be incleped, either
 for exp^{er}im^{te} where they be above cleped, w^{ch}
 by another man be named Questions, exerciza=
 tions vincula or bonds &^c ffurthermore knowe
 thou that this Orison In noie dni nri &^c avay
 leth to this that is said. And also avayleth to
 op^{er}acon or worching. ffor when a man worcheth
 in art or in deed he ought to say thus and to p^{re}co=
 nize or this ought to be said and p^{re}conized. But
 in the third maner do thou fully as it is said in
 the second maner. ffor if thou put under the
 Coniunction the coniuncti ff petition of the first
 maner together and of the second so in the same

[60^R]

maner thou shalt have. And if any man may not do this neither his worke or intent to effect (led by such maner doctrine) eche man then cease & distreyne ffor sothely I say that he who ever it be thus cannot have himself as the rule of this book enformeth neither he can or knoweth that this is worse and most letting of his synnes, or p^{er} adventure he will not amend himself (as it accordeth) what wonder thou therefore if such ones feele impedim^lt or letting. Therefore blessed be he that these might holily & spedefully diffinishe. And knowe thou that when ever thou saist thy Confiteor Then anon after thou shalt sprinkle thee wth holy water and wth the signe if the holy crosse signe thee

Heere endeth the Canon or Rule

And heereafter beginneth thorisons for to hallow the book wth meeke devocion & wth all theeffect or desire of the harte say thou

Ut tu Deus ompo omnia et bonitate tua scitifices et benedicas et Consecres lib istu sctissimis nuibz tuis insignitu vt virutute quæ obtinere debut potenter obtiveat vz ad Conservand vincta spm et omnes invocationes et Coniurationes ipor et oia etiam alia quemlt exp^{er}imenta vel bria vel instrumenta seu quæg alia &^c

Deus ms Miserere mei et p^rce malis meis sanaiam mea quia peccavi non abneges vni quod pluribus contulisti Exandi Deus Orationem famuli tui ut in quocunq die invocaveio te velocity exandi me sicut exandisti Maria Magdelana Suscipe domine

[60^V]

*Clamore confitentis Exandi Due voce p^rcantis
et p. oratione beatissimæ virginis Mariæ matris
tuæ atq oium sctor tuo et orones et p^rces per=
veniat ad aures pietatis tuæ quas ego N p^r. hoc
libro Consecrando effundo cora te in hac hora
ut p. tua sctissima noia quæ in ipso continent^{or}
sit consecratus et confirmatus ad quodcunq
volnero p^rstante duo nro Jesu xpo qui vivit et regnat
Deus p. Aia secula seculor*

*Due Jesu xpe fili dei vivi p. ineffabile miam tua
p.^{ce} mihi et Miserere mei et exandi me ome p.
invocatione nois trinitatis S. S. P. ris et filij et
spus scti acceptas habeas et placeant tibi orones
et verba oris mei p. invocatione tuor sctor noius
in hoc libro scriptor humiliter et fideliter dep=
canes licet ego N indignus tamen in te confidens
ut sctifices et benedicas libr istu tuis sctissima
noia ss On Jesus xpus Alpha et Ω el ely
eloy eloye onoytheon stimulamaton alzephares
tetragrammaton eliora egiron ynsirion oristion
orconay usiormis vel usior ormis one labiazin
Noyn. Messya sother emanuel sabaoth adonay
et p. oia secreta noia tua quæ non licet hoi loqui
et p. hæc noia quæ in hoc libro continent^r et p.
et potestate tua divina sit liber iste consecratus
+ benedctus + snaguinis tui ut virtute qua debet
et desidero obtinere obtineat et veraciter sine aliqua*

[61^R]

*fallacia et efficaciter valeat ad consecrandu vincula
spm et oia experim^{ta} to^r ta et invocationes et coniura=
tiones spiu et bria portabit signa figura et charact^r
et quæq alia volnero ut sctam virtute et potestatem
obtineant et habeant p. p^{er}puo ad quælibt ad quæ illa
sunt constituta p^rstante duo qui sedet in altissimis cui
honor et Gloria in secula seculor Amen.*

*Benedicat te + pater benedicat te + filius bene=
dicat te + spūs sctus scta mater dui nri Jesu p.pi
te benedicat + et sanctificet + ut vitute sacri in
te N obtineat quæ obitnere debes benedicant te + æs
sctæ virgines benedicant te + hodie et omni tempore
æs scti et electi æs virtutes Cælestes te + benedi
cant et Confirmant æs Angeli et Archangeli æs
virtutes Dei principatus et potestates throni duaciones
Cherubin et serafin ex autoritate et licentia Dei
te + benedicant p. merita et orones et invocationes
omn sctor tuor due Jesu p.pe benedicas + sancti=
fices + et consernes + libr P. et confirmes + p.
oipotencia tua et virtute et potestate obtineat ad qua
constitutus est et confirmes p^rstante duo nro Jhesu
p.po cuius regnu et inp.in sine fine p.manet in sæ=
cula sæculor Amen*

These be the versicles that should be
said after the Confiteor

*Ne derelinquas me due Deus meus ne discesseris
a me intende in auditorin men due salutis meæ fiat
mia tua due sup. Nos quemadmodu speravimus in to
In te due speravi non Confundar in æternu Intret
in Conspectu tuo oro mea due et inclina auræ tua ad
p^rces meas Due exandi orone mea et clamor meus ad te
veniat deus potentissime Deus sctissime fortissime*

[62^v]

Heere beginneth thorisons that ought to
be written in the booke consecrate

The first Orison *Oro prima*

*Deus Invisibilus, Deus inestimabilis, Deus ineffabilis
Deus incommutabilis, Deus incorruptibilis, Deus piissime
Deus dulcissime, Deus excelse, deus gloriose
Deus immense, Deus totius miæ Ego N. Licot indignus
plenus iniquitate dolo et malitia supplex ad tua
vera venio miam orans et deprecans ut non respi=
cias ad universa et innumerabilia peccata mea
sed sicut consuevisti peccator misereri et preces
humiliu exandire, ita me famulu tuu N. licet in
dignu exandire digneris clamante ad tex hoc
exp^{er}im^{to} sctissimis noibus tuis insignito, ut virtute
obtineat S. æreas potestates et infernales prince=
pes p^{er} hane orone consecrate mirabil constrin=
gat ut velint nolint humanæ voluntati obedient
et cum exorcizator voluerit æs ad um conger=
get et cum vluerit disperget p^{er} sctissimu nomen
tuu q quatuor literis scribit^{or} Ioth theos agla
yaym deus eloy quo audito mane retrogradit^{or} ois
ær conculcat^{or} terra tremit ignis extinguit^{or} ois
quoq cælestis exercitus tremit et infernalis tre=
mit et turbat^{or} et p^{er} hæc sctissima noia On alpha
et Ω principiu et finis el ely elæ eloy Elyon
sother emanuel sabaoth adonay egge ya ya ye ye
consecrat^{or} hoc exp^{er}im^{tu} deo p^{re}stante qui sedet in
altissimis cui laus est et Gloria atg honor p^{er} infinita
secula Amen If sothely thou wilt hallow any
exp^{er}im^t that p^{er}tayneth not to invocation of spirits
then thou shalt say thus me exandire digneris*

[62^R]

*clamante ad te p^{er} hoc exp^{er}im^{te} vy virtute quam
obtinere debet potenter habeat et obtineat p^{er} sctissimu
nomen tnu q scribit^{or} in isto libro*

The Second Orison

*Deus universi conditor orbis qui Cælu sup^{er} nubiu
altitudine extendisti et terra in sua stabilitate
fundasti et mari terminu suu quem p^{er}terire no po=
test tribnisti qui solem et Luna et stellas in sumo
ære collocasti qui oia in sepia fecisti qui sexton die
hoiem ad imagine tua plasmasti que et cu Eva
propter mandate tui prevaricatione de paradise p^{er} iecisti
qui genus humnai in aqua diluvii perdidisti qui Noe
et æs qui cu eo errant im archa salvasti. Qui Abra=
hæ sub triplici persona ad radice mambre apparnisti
Qui Loth de submersione Gomorrhæ et Sodomæ
liberasti. Qui Moysi in medio Pubi in flama ignus
locutus fnisti. Qui populu tuu de Captivitate Egipti
eduxisti et ei p^{er} mediu mare via apernisti. Qui lege
Moysi in monte Sinay dedisti Qui de petra aquas
manare fecisti. Qui Daniele de Lacu leonu eri=
pnisti Qui tres pneros de camino ignis ardentis
S. Sidrach Misach et Abednago illæsos abire fe=
cisti. Qui Susanna in te Confidente de falso crimine
liberasti. Qui Jona propheta in ventre ceti salvasti
p^{er} hæc multa et alia miracula quæ fecisti exandi
p^{ro}pitious pie. Jesu orone famuli tui N. et da huic
exp^{er}im^{te} virtute et potestate super malignos spus
ad congregandu ipsos et ad slvemen et ad ligandu
et ad maledicendu et in profundu abyssi p^{er} ijciendu si non
obedierint exorcizatori, duo p^{ro}sante qui sctus benedic=
tus regnat p^{er} oia secula seculor Amen.*

[62^V]

The third Orison

*Oh gloriose Adonay p^{er} que creant^{or} oia regunt^{or}
et consistent adesto perpitius invocationibus meis
et clementer p^{re} sta ut hoc exp^{er} im^{te} p Deu vir=
tute et potestatem obtineat ad subingandu malignos
spus ut velint nolint exorcizatori humiliter obediant
et mandata eius adimpleant te invante et inbente qui
sedes in altissimis et cuncta custodis cui sit honor et
potestas p^{er} infinita secula seculor Amen*

The fourth Orison

*On pie on Juste Adonay sctissim^e qui misericordiæ
et pietatis es origo Rex regn et dus duantin qui sedes
in mæistate tua intueris profundu abyssi omnia
cernens oia regens oia pugillo continens qui
virtute tua cumtis moderaris qui hoiem ad imagine
et similitudine tua de limo terræ formasti, ut sic
in terra landeris et glorificoris sicut in Cælo et
omnis terra adoret te deus et psallat libi et
ego N. licet indignus psalum dicam noi tuo al=
tissimo, unde pijssime et misericordissime Deus
maiestate tua imploro et cu humili devotione
suppliciter exposco ut in virtute tua et dono græ
tuæ consecrent^{or} et confirment^{or} orone et conse=
crationes quæ in hoc scribnut^{or} ut virtute et eff=
cacia ad qua institutæ sunt potenter obtineant
et potestatem exorcizatori super malignos spus
perfecte tribant ut cu p^{er} ipsum et p^{er} ipsas invocati
et exorcizati fuerint statim ex oi parte convenient
et response veraciter et recte reddant et mandata
exorcizatoris cito et efficaciter proficient illo p^{er} stante*

[63^R]

*cui laus est et potestas qui etiam regnat et imperat
p^{er} æterna secula seculor Amen*

The fifth Orison

*Adonay Meloth Adonay Auboth beola Nathath Ado=
nay in quo oia Creata et sctificata sunt misericordia
tua et ineffablie pietate tua p^{er} hæc santissima noia
invoco te ut mihi postulanti licet indigno famulo tuo N.
auxiliu græ tuæ p^r stare digneris super has orones con=
secrationes et invocationes tuis scitissimis noibus insig=
nitis quæ in hoc libro continent^{or} S. on el eloe Adonay
Saday alpha et Ω yaheyhe hassery usion panton craton
tetragrammaton elzephares occmomos vel occmomoy anoy=
theon stimilmaton on. ely elion ely eloy eliora messias
sother emanuel sabaoth pantather panteon pancraton
premellius principiu primogenitus sapiam uertes crala=
thon splendor Gloria lux panis fons vitis mons hostin
Ianna petra lapis es verbu salus angelus sponsus leo
vermis athanathos kiros agiros otheos p^{er} hæc scitissi=
ma noia et p^{er} alia quæ noiare non licet te suppliciter
expostulo ut orationibus et consecrationibus atg invoca=
tionibus istis quæ continent^{or} in hoc libro virtutem et
potestate tribnas p^{er} virtute tua divina ad consecrandu
oia exp^{er}imenta et invocationes demonu ut ubicunq ma=
ligni spūs in virtute tuor nuuim fuerit adiurati et
exorcizatoris ~~dileng~~ diligenter adimpleat ut nihil
sint nocentes neg terrore inferentes sed potius obedi=
entas et ministrantes et tua districti virtute mandata
proficient fiat fiat fiat Amen*

Knowe thou that if thou wilt compound or make
any exp^{er}imt of new to thy pleasure or liking put

[63^V]

to it this teaching. Hoc est talem virtute vel talem vim &^c
 That is such vertue or such strength &^c and hallow
 thou it as it is aforesaid and it shall consecrate
 that thou come to effort or speed. Heere begin=
 neth the generall consecration of spirits for
 to gett downe power for to clepe thilk spirits
 to bynde to lose to comann to curse and to con=
 found or washe. ffor to hallow exp^{er}im^{te} say thou
 hither But for to hallow bonds & other say thou

The sixth orison

*Omnipotens semperiterne Deus qui in principio
 Cuncta ex nihilo creasti cui obedient æs creaturæ
 cui æ genu flectit^{or} cælestiu terrestriu et infer=
 nor quem tremuit angeli et archangeli tui
 duationes et potestates adorant et tremuit qui
 manu claudis oia et Adam ad similitudine tuam
 fecesti et angelos tuos incredulous p^{er} superbia eor
 in profundu tartari oiecisti te rogo et peto cleme=
 tissime pater oipx et obsecro to p^{er} Ihm xpm filiu
 tuu in cuins ptate sunt oia qui sedet ad dextra
 tua pater oips qui venturus est indicare vivos et
 mortuos et seculu p^{er} igne quaternus tu Deus Ihu
 ppe qui es Alpha et Ω primus et novissimus Rex
 regu dus duantiu Ioth agla sabaoth et abiel
 onathi anathæl amaziel gudoniel agios chelias
 ylkiros anathanatos ymas ely messiah p^{er} hæc tua
 noia et p^{er} oia alia advoco te et obsecro te p^{er}
 nativitate tua Jesu ppe p^{er} pueru pannis involutu
 p^{er} baptisum tuu et p^{er} passione tua et p^{er} resurrectione
 tua et p^{er} ascencione tuæ, et p^{er} spm sctm p^{er} acletu*

[64^R]

*p^{er} amaritudinem animæ tuæ quæ exivit de corpore et p^{er}
 quinque vulnera tua et per mortem tuam et p^{er} sanguinem
 et aquam quæ exivernunt de corpore tuo p^{er} misericordiam
 et clementiam tuam et virtutem ineffabilem tuam et p^{er} sa-
 cramentum quod dedisti discipulis tuis priusquam fuisti
 passus, et p^{er} sanctam trinitatem individualem p^{er} prophetas
 et patriarchas et p^{er} omnes sanctos tuos et sanctas tuas
 et p^{er} omnia sacra mysteria et beneficia quæ sunt in honore
 tuo et p^{er} sanctissimum nomen tuum cognitum et incognitum adoro
 te et invoco te obsecro et benedico te et rogo ut ac-
 ceptas habeas omnes et consecrationes et verba
 oris mei quibus utor Peto Deus omnia virtute et
 potestate super omnes angelos tuos qui de cælo eiecti
 sunt decipientes genus humanum ad loquela eorum ab-
 strahendum ad constringendum eos eorum me et ad
 percipiendum eis omnia quæ eis facere suntabilia, et
 ne me verbis voce mea ullo modo contempnant
 sed mihi et dictis meis semper obediant et nide time-
 ant. P^{er} humilitatem meam tuam et gratiam tuam deprecor
 et peto te p^{er} omnia nomina tua Athon arathon uegethon
 ya – yraien knemnoy usion: ysilosi et p^{er} omnes sanctus et
 sanctas et p^{er} angelos et archangelos potestates duatio-
 nes et virtutes et p^{er} istius nomen p^{er} quod Salomon con-
 stringebat demones et conculstios S. Booth hebant
 heth agla Joth oths Sabaoth phanabaoth et p^{er} virtu-
 tem eorum quæ me petente congregare et cons-
 stringere eos concedas ut mihi rudeant corporis et animæ*

[64^V]

*p^{er} dum nrm Jhm p^{er} pm filiu tuu qui vivis et
regnas Deus in vintate scti spus p^{er} oia secula
seculor Amen*

*Pater de cælis deus unus un substantia trini=
tas in p^{er}sonis qui Ada et Eva et plurimos alios
parcari permisisti et ti x peccatis eor crucifigi
et mori sustinnisti clementissinne pater te q. peto
et rogo supplex niadis oibus quibus possu p^{er}
alpha et Ω xpm filin tuu ut me N congregare
et coandunare permittas angelos tuos quondam
incredulous qui habent poteste nihi alloqui
et facere quæ volo et desydero sinelæsione
alicnius et nocumento p^{er}sta et principne dedisti
virtute lapidis herbar verbor et noium tuor
nobis potestate ligandi solvendi demones verbis
nris et anxilio tuo q concedas permirar
bilem virtute tua p^{er} oipotencia Amen*

*O suma et æterna deitas et virtus altissima
qui te dispot his vero indicio vocaris noibus
Onoytheon Elzephares Tetragramaton stimulama-
Ton Eloyoram Egiron usirion oristion oriona
usiormis vel usionia onelga braysyn neym Joseph
messias sother Emanuel Sabaoth adonay Te invoco
te adoro te totis viribus mentis implore quatenus
p^{er} te putes orationes consecrationes et invocacæs
in hoc libro existents consecrent^{or} et p^{re}parent^{or}
quemadmodu convenit . s. ubicunq maligni spus in
virtute tuor noin fuerint invocati et exorcizati statim
ex oi parte conveniant et non smt nocentes neq terrore
inferentes sed potius obedientes et ministrantes et tua*

[65^R]

districti virtute mandata exercizatoris perficiant Amen

In noie dni nri Jhu xpi patris et f et s.s.

*scta trinitas et inseperabilis unitas te invoco us ss
mihi salus defensio et protection corporis et animæ
meæ mmc et imp^{er} pm p^{er} virtute crucis et passione=
tua dep^{re}co rte Due nr Jesu xpe fili dei vivi p^{er} merita
et intercessiones beatissimæ matris tuæ Mariæ et oinm
sctor sctar[]q* tuar ut mihi concedas gram tua et
pietate slr et potestate diam super æs malignos spus
ut quotiescunq virtue tuor noium eos invocavero statim
ex oi parte convenient et voluntate mea perfecte adimple=
ant q nihil sint nocentes sed potius obedientes p^{er} et
ministrants et tua districti virtute mandata mea
perficiant Amen*

Explicit

Cum volneris subscribbere ad oiu aspice solem &^c
When thou wilt write to hate behold thou the sonne
and the day of him ffor if thou fyndest it in **Υ**
Ω or **ƒ** worke thou to hate in the first hower of
the same for it is the hower of solis. And write
thou the name of the day and the name of the hower
and the Charact of Solis w^{ch} be thend of this
booke nempning the separation or departing betwixt
everich either p^{er}son seethe this scripture is full necessa=
ry And if it befalleth that **♁** be wth **♁** it shall
be stronger to this that thou wilt worche And work
thou not but if **♁** be in fiery signes And worke thou
nothing in other howers of the same day.

* A smudge here between the brackets.

[65^v]

The day of Luna the first hower of same
 is to write in it p to entering upon kings and axe
 thy things and change thou what things thou
 wylte. And be thou warefor the coming be=
 tweene of Luna to Caput draconis that is in
 the first knott fro it is secret & hid Also when
 it cometh to the second knott and the third
 And be thou ware from other knottes if sothely
 thou wilt worke to payne & perdition worke thou
 by the fowre last knottes. And when Luna were
 in any of these thy worke shall be fulfilled in thine
 axing. And the vith hower of the day of Luna
 in veneris. Therefore worke thoun in it to love and
 the viith of the same is of ♀ worke thou in it
 to dilection of men together. And the day of Luna
 accordeth generally to eache worke that thou wilt
 And most if Luna were in ☽ or ♄ or ♃ And if
 ♀ were wth it thy worke shall be stronger and it shall
 helpe to suffer betwixt the man and the woman
 Therefore worke thou all these on diminution of Luna
 The day of ♂ the first hower of it when therefore
 thou wilt make sicke any man or woman wth divers
 torments in bynding or losing of body or taking away
 of wytt or what ever thou wilt any man suffer in
 his body thy work shall be fulfilled and thou shalt
 fulfill in it Therefore dread thou God and let not
 a true man and worke thou in the first hower of
 the dat of ♂ and write what thou wilt. After that
 thou hast written the name of the man & the name

[66^R]

of the day and the name of the hower and the name of ♀ and write thou the characts of ♀ and wth all this thou shalt fulfill The second hower of it is of ☉ worke thou in it like to this when ☉ werein his fiery signes And write thou the names as I have beforesaid to the characts of ☉ and the name And if ♀ were in ♀ bynde thou serpents & scorpions. And the third hower is of ♀ worke thou in it to all love when he were in his fortune or exaltation for then it shall be sharper in this thing. Thou shalt write the name of the hower of it and of the day and the characts of it for thou shalt profitt. And the 4th hower is of ♀ write in it to hate and departing and thou shalt write the characts of ♀ and the names as it is said in other planets The day of ♀ the first hower os if it of w^{ch} the empire is strong when it were in his exaltation worke thou in the hower of privy things. And the 2 hower is of ☽ write thou in it to petitions of ♀ And worke thou not in other howers of this day any thing.

The day of ♀ the first hower of it is write *P* in it To kings and enter thou upon them when ♀ were in
 And bynde thou shippes that were in the sea
 And if ☽ were wth it, it shall be stronger in all things that thou shalt worke in kings and of other & to concord betweene them that be attwayne And worke thou in it to love of women when he were in his fortune. And write the names & characts after that I have before said to thee And the 2 hower is of ♀ write & affliction of him that thou wylt. And the 3 is of ☽ worke thou in it to divers & all things that thou wilt.

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The day of ♄ the first hower of it is worke thou in it to all odible works betweene friends, do all worke that thou wilt in the same hower of waxe and Lute. And if thou wilt make a man sicke take of the clothes of him if thou might & write in them the working of the man& the name of the hower, & the name of the day. and cast into a fyer that is not quenched as the fier of a bath & of and oven and this shall be the sicknes of him. And if then ♄ were in his fortune or in his exaltation the worke of him shall be stronger.

The first hower the name of it is hebiem
 the second luuer. The third Camu. The fourth
 telgilim the fifth Tathalit. The sixth Tenhor.
 The 7th Jador. The 8th Jafatu. The 9th Baron
 The 10th Jahon. The 11th Jebron. The 12th aliachalon.
 In the first hower is made orison of men to their
 God It is good in it to bynde all tongs In the second
 is made the orisons of angells to the Lord and
 in the same be made works of concord or dilection
 or love betweene men and to all creatures of eache
 spirit. In the third fowles bringeth thankings to
 their Lord In it be made the works of fowles and
 of fishes In the 4th creatures do thankings to
 their Lord In it be made the works of serpents
 & of scorpions. In the 5th eache beast doth than=
 kings to the Lord In it be made the workes of
 wolves & of wilde beasts fowre footed In the 6th
 is made the orison of Cherubin to their Lord for

[67^R]

encreasing of all things and of incantations And in it
 be made the works of them that is p^{ri}soned and they
 be delivered. In the 7th is made the orison of them
 that fasteneth the throne. In the 8 be made the
 workings of dep^{ar}tings & strife beside creatures.
 In the 9th be made the workings of taveling men
 that theeves lett them not neither go out to them wthout
 end. In the 10th waters singeth to their lord and
 in yt descendeth the spirit of the Lord and he maketh
 to tremble, and the worke of taking of kings be made
 and entring to them, and they should not speake to him
 evill. And if water were taken in yt and were medled
 to an oyntm^t made holy or hallowed and wth this he
 were annoynted that suffereth spasmu it shall p^{ro}fitt
 to him bythe comandemt of God almighty. In the
 xith just men be glad. And in it be made the works
 of love and of concord. In the xiith men be outcast
 and in it be made the works of sylence that they
 speake not furthermore upon whome they be made.

Si quis maxima dilectionis reverentiae et benigni-
tatis &^c Who ever willeth himself to be seene
 and be had of most dilection reverence & benignity
 in the hower of ☩ in the day of him ☉ be it fused
 of brasse and that most privily and wth cleannesse
 and grave he his name in ☉ w^{ch} avoideth wth the
 ayre, and wth good odo^rs be it filled. And this ori=
son among there ne leave he not O Jou fulgen-
tissimu sps neg in honore et dilectione populi et
maxima poteste sublevate corda potehntu voluntates

[67^V]

hoinm meæ voluntati convenire, And when that is done be it wrapped in cleane clothes and in the Cloth be paynted the seale of Jovis And in the middle of the city in w^{ch} he willeth to be, be it burned. If sothely thou wilt make concord make ☉ in the howre of Jou or of some lving Joue, and one clepe that other and be it put Under the earth together. And the foresaid orison Be it not leaved or be it not still for any love added If sothely any man would be holden wth the love of any woman make he ☉ in the hower of ♃ and in his day and o[?]* of him in the hower of ♀ or be it or be it paynted in most cleane and white p^{ar}chement. And his name in the head of the planet and in the brest, and that one kisse that other and clepe. And about the head seales of the planets be they paynted, And when this is done be they suffumed wth thure & croco and in the hower of action this orison be it not leaved *O Jovis et Veneris amabiles et grales sps amore .S. cordi illius adtubete sup ☉ meam cordi ejus imprimite ut quandiu res ista duraverit se mitri ad voluntate mra exhibeat potentiaq creatoris*. And then if it be metall in the responsory of this to w^{ch} it is direct be they putt under the earth if paynted upon him to whome the love neded & besides the beholding of him for whome it was made.

* Unclear script here.

[68^R]

Dixit Thebit Pencorat dixit ar^h qui legerit &*
 Thebit Pencorat said Ar^h said who that readeth
 Philsophy and geometry and all science & were
 alien from Astronomy ffor it is more p^{re}cious then Geome=
 try and higher then Philosophy. It is more imaginative sci=
 ence. Ar^h the pher saidin the third treatise of his
 booke de anima that is of the soule ffor as a body is not
 moved that lacketh the soule or lyfe neither lyfe is to the
 soule but by meate wth w^{ch} the natures of him be
 disfyed so they lacketh light of wisdom and of science
 when they be made wyde of Astronomy. And ad the soule
 or lyfe may not stande but by meate by whome natures
 of the bodyes be disfyed, also nature is the roote of wisdom
 anents him that lacketh astronomy neither there is a light
 of Geometry when he would voyd from Astrnomy. And
 astronomy is more p^{re}cious and higher then all science.

Thebit said when thou wilt any thing of all things
 Of worke Know thou ~~that~~ that Philosophers have
 comended to us in fer reposacle 7 works w^{ch} we useth
 in each maner w^{ch} were p^{ro}fitt p^{ro}vocation or expulsion of
 ympediment. And now I have shewed before to thee in
 my booke chapters. And I have put them for similitude
 or likenesse wth w^{ch} it is worke of some worke for to
 chase away scorpions When thou wilt worke thou shalt
 begin under Ascension of Scorpius and thou shalt
 figure ☉ of a scorpion of brasse or tynne ot lead
 or sylver or gold and thou shalt grave upon ☉ the
 name of the Ascendent and the Lord of him and the
 Lord of the day and the Lord of thehower and the name
 of Luna, and Luna be it in Scorpius. And thou shalt
 make the Ascendent infortunate as thou might better and

* Aristotle?

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the Lord of the Ascendent and thou shalt make the house of ☿ infortunate, and thou shalt put in the house of ♀ or be it Joyned to evill in the 4th or in the 5th or in the 7th. And when thou hast done this thou shalt put under the earth or bury the head downward and thou shalt say in the hower of the sepulture of it *Hæc est Sepultura ejus N vt non ingrediatur locu istu N* and that he enter not into this place N. And thou shalt bury it in the middle of the place from w^{ch} thou wilt that be taken away from it or in the place of the dwelling of him or in the place * of conversation of him. And if thou maketh 4 ☉ after this disposition and burneth everich in each quarter of them of the quarters of the place from w^{ch} thou wilt them to be taken away it shall be more profitable & better. Also do thou all thing that thou wilt of all maner of beasts letting when thou wylt put them out and begin thou this under the Ascension of like kynde of them w^{ch} thou wilt put out or do away. Also do thou when thou wilt destroy a region or let it. make ☉ under the Ascension of that city, and thou shalt make infor= tunate the Lord of the house of Death. And thou shalt make infortunate the Lord of the Ascendent and Luna and the house of Luna. And thou shalt make infortunate the xth house if thou might & bury thou ☉ in the midst of it, anfd thoushalt see won= derfull things of marvels. Also when thou wilt let any man d othou lyke to this worke and be it not fortunate in any thing how long ☉ were in the place

* In the margin here: plates . O

[69^R]

of it the will of God y keepe

Cum volueris extruere domu regione &^c

When thou wilt shape any house region or city or place the places use thou fortunes or thou shalt putt fortune on thascendent of it and in the 10th or in the xith or in the viiith And thou shalt make fortunate the Lord of thascendent And the Lord of the house pf thascendent. Thou shalt make fortunate Luna and the Lord of the house of him is thou hast done by these that be evill and thou shalt see wonderfull things.

Quida destruxit regnu hoc modo &^c

Some man destroyed a realme in his maner. He made infortunate the Ascendent of the region & the Lord of him and the Lord of the Ascendent. And he made ♄ infortunate and he putt him the Lord of the hower, and he hid the fortunes that is, he made them to be absent from the ascendant And the Lord of him And he made the fortunes to fall from triplicity of the ascendant and from the corners And he wrote in ☉ the name of the region, and the name of the ascendant and the Lord of him and the name of the Lord of the hower and the name of the Lord of the day and thr p^{ar}ty of evils & the Lord of him and the Lord of the signe in the w^{ch} the wall fill. And he buryed ☉ in the middle of the region. And he putt wthin ☉ of the earth of the region of the 4 quarters of yt East west north and south And he said in the sepulchre this ☉ be made of destruction of the place N When thou wilt make ☉ that asketh substannce that is taken be strength from him or denyed or letted and thou wylte that it be holden to him make to him ☉ of

[69^V]

gold or silver or brasse or of them w^{ch} it might be made. And begin thou to worke under thascension of Interrogation of him. And make thou the Lord of the house of him to be under ioyned wth the Lord of thascendent, and be there betwixt them receiving, and the coniunction of them, be it from the third or the vith beholding. And it accordeth that the Lord of the house of substance be in signes obeying and the Lord of thascendent in signes comanning this sothely shall be stronger and the signes obeying to them crooked or bowed and they that comanneth be they direct or even. And thou shalt make fortunate the ascendant and the Lord of him. And beware least the Lord of thascendent be retrograde or combust or falling or of his opposition, that is of his 7th house lest he be letted of evill, but be he stronger in the corner. And thou shalt make fortunate the ascendant, and the Lord of the substance and Luna. And when thou hast made them after this disposition thou shalt keepe it. And then converted thou shalt make another ☉ wch shall be signifier anents whome shall be the substance of it were anents a kyng The second ☉ or worching begin it under the 10 from the ascendant first, and if it were anents a prince, or a friend or a theefe or the contrary or other such begin thou the second ☉ under such an ascendant that it p^{er}tayne to him anents whome it is

[70^R]

hoped the substance to be that is if it were anentis
 the sonne do under the 5th if anentis the father under
 the 4th also under the signes after as it appertaineth
 to him, and put thou either strong & fortunate wth out
 imedim^t. And put thou the question of him wth it
 of the third or sixt beholding And put the signifi=
 cato^r of him to whome thou makest that is the significa=
 tion of the second ☉ Joyned wth the Lord of the first
 ascendant and he shall receive him and make thou all
 evill falling from him And thou shalt make fortunate
 thre 10 and the 4 if thou might or some of them
 w^{ch} nevertheless were profit of w^{ch} the first. put
 thou the face of one towards the face of another and
 wrappe thou either in a cleane sloth and bury thou
 them in the middle of the house of the enquirer or
 searcher under a signe fortunate wth strong fortunes
 And turne the face of ☉ when thou buriest it to=
 ward the North And if the enquirer were much
 going that is if he be oft moved from place to place
 and it be joyned to him anentis whome the substance
 were put thou ever either ☉^{es} or worchings wth him
 that he beare them wth him where ever he go. And
 knowe thou that when thou hast done this and hath
 wrought wisely the worchings after that as I have
 aforesaid to thee, thou shalt fynde that thou hast sought
 substance searcheth not of any man any thing, but
 he will that the chaffer of him increase and the
 wyning of him be multiplyed, that is, he accordeth

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and his wytt is dressed and maiest that lightly
 he fynde his liflood and the things w^{ch} be
 necessary make to him ☉ of negotiation or of mer=
 chandize and begin to worche under thascendent
 of the nativity of him if thou knowest it, or under
 the ascension of his interrogation. And thou shalt
 forme thascendent and the Lord of him & Luna
 and the Lord of the house of him. And the 10 and
 the Lord of him. Luna sothely and the Lord of
 the house of him, and make thou the Lord of the
 second houseto be ioyned wth the Lord of thascen=
 dent of the third or sixt beholding And be there
 betwixt them receiving that the planet be in the
 house of the planet to w^{ch} it is Joyned or in exal=
 tation of it And thou shalt fortune the 11 and
 the Lord of him and the 8* if thou might and
 put thou the p^{ar}ty of the fortune in thascendent
 or in the 10. And when thou hast done most
 certainly under theis Constellation or condition
 The Lord of this shall not cease how long the
 ☉ were kept wth him to kepe get substance in
 things hoped and unhoped And if he knoweth
 himself need errand or maistry or in any worke
 he shall get them and lightly he shall do his
 vowe and they be made to him and he shall have
 concord and winnings in his errands or in deeds
 till thou see in getting of his liflood that he desireth
 and thing cometh to him wth out travell & he shall

* Not sure of this.

[71^R]

be fortunate in adquisition or purchasing or getting
 The third p^{ar}t of principall and domes the worke of ☉
 to him that would be before to a city or to any region
 of the king when thou wilt. This thou shalt begynne
 ffirst to take interrogation most certaine of it wth radi=
 call intention whether he shall be before to that place
 or no w^{ch} he axeth. And when it appeareth to thee
 of signification of the ascentdent that he shall be before
 and that thilke prelation shall be in the same yeere
 Thy worke shall be sooth and it shall be fulfilled If
 sothely thy axing signifyeth that it is not neither
 shall be fulfilled in that yeere, neither do thou to it any
 thing in the same yeere till the yeere of it be revolved
 or overturned And thou shalt make a roote most very
 and before shewed And also these thou shalt do in eche
 worke that thou shalt do if eche kynde thou shalt behold
 into theeffect and harme of it. And when the significators
 have signified effect or speed worke thou the working
 to this that they signifyeth to worke If sothely the
 significato^{rs} signifyeth harme Do that thou wilt of the
 working that were to destroy for the most true shall
 appeare to hit And beware least thou make thy wor=
 king of destruction under interrogacon thascendent
 of w^{ch} signifyeth effect. When therefore thou wilt make
 ☉ or worching to him that willeth to be before to a
 city or to a region or to any principate on eworke
 sothely is in all these ffirst thou shalt shape the forme
 in w^{ch} thou shalt fuse of hold ☉ grave thou therefore
 the head of ☉ under the Ascension of Caput draconis

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And the being of the Lord of thascendent be it good
 and be it free from evils and thou shalt grave
 the body of ☉ under the ascension in w^{ch} ☽ were
 and Luna be it increased of light and ioyned to a
 planet of fortune And thou shalt grave sothely
 the shoulders and the brest under thascension in
 w^{ch} ♃ were. And thou shalt grave the wombe
 inder the ascension in w^{ch} ♀ were. And the haunches
 under the ascension in w^{ch} is Sol. And Sol be it in
 his dignities, and the lyenes under thascension
 in w^{ch} be ♀ not retrograde neither combust but
 be it free from evill and be it in some dignities
 fortunate and formed. After grave thou the feete
 under the Ascension in w^{ch} were Luna and ☽ being
 ioyned wth ♀ And when thou hast made wisely
 the forme Thou shalt begin to make ☉ of a man
 holding in the forme if thou wilt of gold or of silver
 or of lead or of brasse or tynne, and charge thou
 not of w^{ch} of the mettalls it were. Or that thou
 make it sothely health or strength in thascension
 Onely is to be sought Begin thou therfore to make
 ☉ under the ascension of the nativity of him if
 thou knowest this or under the ascension of interro=
 gacon or axing of it. And thou shalt name ☉
 by his name knowen or open, and thou shalt make
 fortunate thascendent and the 10 and the Lord
 of thascendent And thou shalt make the evill
 absent from thascendent and the Lord of him
 And thou shalt put the 11 Lord a planett fortunate
 Beholding the ascendant w^{ch} frendful beholding

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of coniunction and receive he him wth p^{er}fect receiving
 for then thou hast done and fulfilled ☉ or working
 after this maner and it were p^{er}fect to thee shall be
 gotten that he axed of his king, and he shall wyne
 the principality and that he axeth keep therefore
 that I have before said and thou shalt profitt if God
 will. And these workings may be exercised in love
 and hate if he that exerciseth seeth well the higher
 meavings, that is if he knowe well the courses of pla=
 netts, and other things that to this profiteth when
 thou p^{ro}posed zegim councell or question or ☉ to
 Inclination or bowing of a kyng against any of his
 men, and cuncello^rs that he be bowed to him that is
 wth his dilection or love, and the place of him be
 raised anenst him that is that he be hono^red of him
 when thou wilt do thou shalt beginne first to take it
 a very ascension, after this thou shalt behold where
 there be betwixt the Lord of thascendent ioyned
 to the 10 lored of the 3 or vith beholding, and there
 were betwixt them p^{er}fect receiving and there were
 good being of both, and both were free from evils
 and thou findest the Lord in thascendent 10 beholding
 the ascendant the thing sothely shall be fulfilled
 and the worching shall be very or soothe If sothely
 thou fyndest nothing of these w^{ch} I have said but
 thou findest thascendent and the 10 from evils the
 thing shall be fulfilled, and the worching shall be
 very or soothe, and a great trace shall appeare If
 sothely thou fyndest the Lord of the 10 letted in other

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letting and the Lord of the ascendant or ascendants
 and thou fyndest nothing of these that I have said
 Ne do thou not to them any thing for that is begon
 shall not be fulfilled. If sothely the interrogation
 signifyeth the effect and thou wyly do the ☉ or
 worchinh begin thou to do after as I have dis=
 posed in the graving of the forme wth that con=
 dicion that I have before said to thee Grave thou
 ☉ of a man of this that accordeth to thee and what
 ever thing thou wilt under the ascension of the na=
 tivity of the man if thou knowest it or under the
 interrogation of him. thou shalt name by the open
 name of the man ☉ either for the name of him w^{ch}
 we use more. and thou shalt fynde forme the
 ascendant wth strong fortune. be it not retrograde
 neither falling nor Combust. And the Lord of the
 ascendant he be strong and also direct or ^{even} equal
 in his course in some of his dignities, and the
 10 Lord be he ioyned of the third or vith beholding
 making him fortunate, and the 10 Lord be he
 that is Joyned to the Lord of the ascendant and
 beholding him. And if it befalleth that the Lord
 of the Ascendant be in signes comannding and the
 10 lord in signes obeying fuse thou or melt thou ☉
 under such a condition, when all this verily were
 p^{ro}fitt the king of him shall be inclined to him
 and he shall love none that he putt before him
 And he shall finde anents him most place, and he
 shall come by him to most hono^r. And he shall gett

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of his king what ever he will and he shall dread him
 and he shall be anentis him great and higher then
 all men he shall be to him and before all men more
 loved and this worke shall appeare durable and
 great how long the ☉ shall dure and be kept till
 death depart him And if thou doest this under the
 ascension of the 10 signe ☉ properly And after this
 thou hast made ☉ of the king and thou hast put the
 question and receiving and all maner condicions after
 that I have putt or sett, thou hast put thy hand of ☉ decem
 or ten bounden to his necke The king may not let him
 wth out and end. And if he suffereth of him all thing that
 he may suffer. And if he taketh away from him all thing
 that he dreadeth of him if God will.

Cu volueris facere ☉ ad amore &^c When thou wilt
 make ☉ or working to love thou shalt begin betwixt
 twayne of them w^{ch} thou wilt figure and concord in
 the day of ♃ under thascension of the nativity of them
 if thou knowest it or under thascension of Interrogacon
 of them. And thou shalt name ☉ wth his open name
 and thou shalt forme thascendent and the 10, and thou
 shalt make the evill absent form thascendant. And the
 11 thou shalt put Lord of Planetts for thou shalt
 make fortune for him wth the lord of horoscope that
 is of the ascendant to be ioyned of the lord or sixt
 beholding and it shall receive him in this maner.
 Thou shalt fuse ☉ after this thou shalt fuse another
 ☉ and thou shalt name it by the mname of hum whome
 thou wilt accord or be bowed fusing it under the 10
 ascension from the first ascendant and if there were

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the husband of the wife under the 7 ascension And then also wth medling betwixt the Lord of the thing and the figure that thou usest. And put thou the signification of the ascendant w^{ch} thou wilt be bowed ioyned to the significato^r of the first ascendant and if there were betwixt them receiving after that it went before of the condicion of a ☉ p^rd that is of the first worching evenly, and when the second worching were profitt youre thou ou eyther put thou therface of ☉ 2^{us} that is of the second worke downward of the first worke And when this is done in what ever place he were thou shalt put them wth him And wrap thou them in a Cleane cloth and put thou them in the place where the Lord of the first worke is w^{ch} if he were in Journeyes, that is if he go away oft from his house put thou them wth him And when thou hast done this after as I have ordeyned to the nighest to the getting of them w^{ch} he will accord of God will and they shall be accorded

The mastry sothely of the worke is made in the sothenes of thascendent and wth strength of them wth fortunes and wth absence of evils from it

And in healthes of Coniunction & of reception and condition before going. example of w^{ch} thing if thou wilt make ☉ to a woman anentis her husband thou shalt make the signification of the 7 to be ioyned wth the Lord of horoscopi

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And when thou wilt depart or sever twayne thou shalt do in the Contrary of the worke before going in composition and this is ensample of worching by the w^{ch} it ought to be wrought

When thou wilt yeld a man of his king hatefull so that he receive him not. Or that how long it shall be kept the ☉ or working Do this that thou make the similitude of him under the ascension of the nativity of him if thou knowest it or under the ascension of Interrogacion of him. And then grave thou ☉ wth his open name. And thou shalt make thascendent infortunate and the 10 wth strong evill. And thou shalt make the Lord of thascendent infortunate by the 10 Lord of opposition if it may be done or of the 4th beholding And be there not betwixt them receiving. And thou shalt make the fortunes to fall from it both from thascendent and from the 10. And when thou hast done this thou shalt grave in the ridge of ☉ twey names if it were to death grave in the middle of ☉ names before furthermore thou shalt grave ☉ in the first habitacle under the signe infortunate wth Canda draconis or wth strong evill. And when thou hast done they shall not accord wthout end. And the kyng shall not to him how long the ☉ were kept And if thou wilt that this worke be stronger put the Lord of thascendent severed from the 10 lord and be he letted from yt And Joyned to the Lord of the house of death and be he letted of yt either by o— or o—o And when thou hast done this wisely wth the Condition his kyng shall stea him of much hate

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And know thou that these worchings raigneth
 in all worches and things wth the sonnes of Adam
 useth of profitt and ympediment health & sicknes
 love and hate, gift & prohibition or letting
 standing or p^{er}egrination, dispersion or beasts
 letting and collection of the same, when he that
 worketh were wyse in such works of planetts
 Therefore keepe thou those that be of the termes
 of planetts and of the hid treasures of wisdom
 And this is the more wisdom w^{ch} God would
 make open to his servants to getting and p^{ro}fit
 of realms to hm be glory into worlds.

Sic facies æ ☉ accipies 2^{os} lapides &^c

Thus thou shalt make eche worching Take twey
 stones nesh of such quantity as thou shalt make
 great or little, and thou shalt frot them together
 wisely till the facies of them be cleped & Joyned
 evenly and most certainly After this thou shalt
 beginne to grave ☉ delving in the nether stone
 ☉ the head afterward the necke of him, and thou
 all the body till ☉ be delvyn wth all his utter
 members And in the other stone thou shalt do also
 and when the hower were nigh thou shalt Joyne
 eu eyther, that is to say, thou shalt effuse ☉ w^{ch} thou wilt
 make anon wth Condiscon in the prop^{er} hower what
 ever sothely were of the worke of ☉ as bynding of

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scorpions and of other beasts. Thou shalt not charge
or care what eu hower thou shalt beginne. And under=
stand thou the fortunes of them that I have expounded
to the And if thou followest the order thou shalt finde
effect thaked be God Amen

Within of the doomes or Judgem^{ts} of Hermes of
Introduction of this worke he willed them from it
And Bolemus said the exposito^r of this booke it behoveth
him that search this science
that is of worchings and behold the intencion
of it, and keepe he and Consider the disposition of
it, and do he all things that be in it, ffor it is
sothely the science of God all their highest And it
behoveth that what ever were done of it be done in
his tyem in the day and howers that the power of it
be Consydered. Therefore Consider thou it by the
Comandement of God of this

Cu volueris facere aliqua ☉ divide terra &^c

When thou wylt make any op^{er}ation or working divide
thou the earth wth his p^{ar}ty ffor to everiche of them
be names by w^{ch} they be formed And upon w^{ch} the
quantity of them by the will of God be ordeyned
Another said Consider thou the fortune of Luna and
in infortune of her and the names of Angells in
the 4 quarters or Corners of all wilde beasts letting
and the lettings of them from the letting of men and
of saints and of beasts. And therefore when thou wilt

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make invocation by w^{ch} thou wouldst lett from the impediment wth the p^{ar}ty of the day if it were thy worke or wth the p^{ar}ty of the night if it were in the might wth the name of all angels w^{ch} serveth to the p^{ar}ty of this w^{ch} thou seechest Do thou understand it, and know thou best the names of them to the first p^{ar}ty. And the names of the kinde w^{ch} thou wilt figure as a locust or lice or wilde beasts or reptiles or haile or lightning or other such as these wth w^{ch} thou makest that thou take away from them impediments.












These be the names of Angels serving to the first p^{ar}ty therefore clepe thou by them hit that thou wylt Cemeyl. Ameyl. hoasaresin And enclepe thou by the mastery of them aurafedyn and the name of the head og signes ameyeyl. arfeyl. et. dabil. And the name of the head of all the names aritereinhin


The names of Angells that serveth to the second p^{ar}ty Barcayl. durayl. And the head of all the names Celaban alatar. The names of signes and of angels that serve to the signes and the mastery of them is Balgathoaith

And the names of signes and of Angels serving to the 4th p^{ar}ty Dareyl. badadeyl. abrayel. And the names that be before the nights. When therefore thou wilt or wilnes anything enclepe thou the 4 p^{ar}ts of the yeere, and thou shalt gett thy thing if God will.

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And these be the name of the 4 tymes of the yeere
 The first Etharthea and the beginning of the yeere
 from the moneth of October The second p^{ar}ty Althen
 The third g^umen. And the 4th of the yeere is ended
 furab.

Names wth w^{ch} Sol is cleped in the 4th p^{ar}tyes. In
 the first p^{ar}ty Arbiamyn. In the second p^{ar}ty Abhermoyn
 In the third p^{ar}ty Abtororyn. In the 4th p^{ar}ty Ganynydin
 The p^{ar}tyes of Solis in the first Aries  &  In
 the second   & . In the third p^{ar}ty  
 and  In the 4th p^{ar}ty   & .

The names of  in the 4 p^{ar}tyes of the yeere. It is
 Cleped in the first p^{ar}ty Labrayon. In the second
 p^{ar}ty Aliaztay uenym. In the third p^{ar}ty Abraoryn And
 in the 4th p^{ar}ty Barianyn.

The names of the heavens in each party of the yeere
 be these. It is named in the first p^{ar}ty of the yeere
 hirinitiz. In the third Maaza cetad In the
 fourth Tenfat.

The names of the Earth in the 4 p^{ar}tyes of the yeere
 It is nempned in the first p^{ar}ty Cemaaton. In the
 Second Haysamyn. the Interp^{re}tation of w^{ch} is Aliebingie
 i- sicca that is Dry. And in the third p^{ar}ty Henay=
 enyn. And in another booke tabilyn. And in the fourth
 Heymaryn habyrehin. And after another booke in
 the fourth fadnathin.

The names of the Southern windes in the 4 p^{ar}tyes of
 the yeere. It is cleped in the first p^{ar}ty Nimhe
 In the second p^{ar}ty bardaglie. In the third Laathedin
 and if thou wilt Zaholodin. And in the 4th gaafonyn
 or Zimariz. And in the 4th p^{ar}ty dermaryn.

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The names of the Northerne wyndes in the 4 p^{ar}ts of the yeere It is cleped in the first p^{ar}ty Menzurnyn and in the second Messelyn. And in the third Lemhocri.

These be the names in the earth in w^{ch} be divided the tymes of the yeeres the moneths and dayes. The names of the sea in the 4 p^{ar}ts of the yeere. In the first Alamyn. In the second mohoromyn. In the third yeytelbylblyn. In the fourth party Meleadea.

Cu volueris ut benedicat tibj Deus &^c

when thou wilt that God blesse to thee in fishing and fishes be multiplied be the comandement of God write thou the name of the sea wth the p^{ar}tyes and make ☉ to the similitude of water and let it be in the part of the water w^{ch} thou wilt for the fishes will be multiplied by the Comandement of God in it how long ☉ dureth and over that by the helpe of it and vertue.

Cu volueris necare feras impedientes &^c

When thou wilt slea wilde beasts letting rayse thy hands to heaven turning thy face towards the sonne of it were day. In the night sothely against the moone. And say the name of the sonne and the name of the moone in the p^{ar}tyes of them of the p^{ar}tyes of the yeere. And enclepe thou the 7 names by w^{ch} God made the 7 dayes, for thou shalt slea wylde beasts letting of trees of sheepe of kyne and other like beasts. Thou shalt slea also Locusts and wormes

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of Cornes. Say therefore the 7 names by w^{ch}
 God alhighest fromed eache Creature and these
 be the names laharmyn. lahelagin. liglayaforyn
 tayal. ganary. chinlaiasalin. These sothely be the
 names wth w^{ch} thou shalt clepe wylde beasts or
 fowles letting. And by these glorious names
 wth w^{ch} Moyses the prophet. And thou shalt say
*Dico tibi O fera aut avis ut recedes a finibus
 huius civitatis vel villa quo voluit creator noster et
 diu duraverit hæc noia scripta vel* ☉ That is to
 say to thee O thou wilde beast or byrde that
 do passé away from the ends of this city or towne
 whether that o^{ur} Creator will, and entreth he not
 into them till into the world, neither lett ye how
 long these names dureth written or ☉

Cu volueris qualecuq specie de avibus &^c
 When thou wylt that every kinde of foules and
 wylde beasts and all beasts and what ev^r place thou
 wilt gather, if thou wilt that they be multiplied there
 be there a blessing. Say wth and highe voyce and
 enlepe by these names thou shalt say *Avis per
 nomen tuu invoco te O avis munda qua mundavit
 tuns creator audi q dico tibj per 7 noia sanctificata
 et dices per virtutem ejus qui ducit sole inter æthera
 cælj hoc est in medio cælj. et per noia obedientes estote
 et redite ad habitacula vra et generate et multi=
 plicaminj in sæcula sæculor* That is to say This
 fowle whome thy Creator hath made clean, heare

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thou that I say to thee by the 7 names hallowed
 And thou shalt say by the vertue of him that
 leadeth the sonne amongst the heavens, that is
 in the middle of heaven and by these names be ye
 obedient and come yo^u agayne to yo^{ur} habitacles
 multiplied into worlds of worlds.

When thou wilt that the same appeare to thee
 openly enlepe thou the name of the sonne in
 the p^{ar}ty w^{ch} thou were as I have expounded to
 thee in the beginning of the booke And the name
 of God ffor the sonne shall uncover to thee, and
 thou shalt behold the being of it, and what ever
 thou axest it shall be given to thee in the same
 hower, and thou shalt say Maryeyl.

When thou wilt that fyer be quenched & burne
 not write 7 names before it shall be quenched
 by the Comandement of God Malcheyl. sedlayeyy
 Amyama. Crediatil. norzayeyl. Bardaeyl. Thou
 shalt say by the walles of the sonne it shall be
 quenched by the Comandement of God.

And when thou wylt bynde tongs that they let
 not thee inlepe thou before them while the be
 onterp^{re}ted these names w^{ch} be 7. Selateyl. lahleyl.
 maynaceyl. By these p^{re}cious names yo^u and all
 yo^{ur}s I have destroyed yo^u by the vertue of God
 Hyeydy. and there hath hallowed yo^u Ancyim
 ualayeyl. Uassalyil

When thou wilt knowe what is to come in the
 yeere make cleane thy self of all thy trespasses

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and meeke thee to God and all good works and
axe thou not any thing wthout his hower and trowe
thou sothely and doubt thou not in it And if it
taryrth it shall be shewed to thee in steepes.

Dixit Bolemus phs de hijs quæ p^o neccia sunt &^c
Bolemus the pher said of these that first be ne=
cessary the names of dayes and of night of howers
when it is necessary to pray by them and to seche
helpe by the natures of them for strength of them
by the Comandement of God.

Knowe thou therefore that the first of howers of everiche
day is nempned Vehich, in it men pray to their Creato^r
and it is able to bynding of all things

The second hower is names yeror. In it Angells
pray their Creato^r, and in this hower be made the
worchings of love and of concord betweene all
maner Creatures and men and coniunction of spirits

The third is named Ansur. In it fowles do thankes to
their Creato^r. In this be made the worchings of fishes
and of all fowles.

The fourth is named Oelgil. In it Creature do thanks
to their Creato^r. In it be made the worchings of serpents
of scorpions and of Dragons.

The fifth is named Coaleth In it all beasts do thanks
to their Creato^r. In it be made the worchings of wolves
of cattes and of all wylde beasts.

The sixth is names Coulher In it prayeth Cherubin
for the synnes of men. In it be made the worchings
of Becends and of men to be delivered.

The seventh is named Jador In it prayeth Seraphin

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bearing the throne. In it be made the workings of concord betwixt kings.

The eight is named Jasumah. In it be made worchings betwixt men.

The ixth is named Luron. In it is made worchings of them that goeth a pilgrimage least theeves let them neither go tou to them wthout end.

The xth is named Sahon. In it water singeth to his Lord. In it descendeth the spirit of God, and it maketh ighen to quake. In it be made worchings taking kings when any man entreth to them that they speake not evill to him. And of water ber taken the same hower and medled to an ointment hallowed, and eche that suffreth a wicked spirit were annoynted he shall be healed by the Comandement of God.

The eleventh is named Relimj Init Just men be glad. In it be made the workings of love and of Concord and of dilection

The xiith is named Vahialon. In it is made m^{er}ciablenes of men. In it be made workings of silence that he speake not wthout end upon whome' this worke were.

The names of the howere of y^e night in w^{ch} worchings made be more worth and more mighty then the working of the day by much.

The first hower is nempned Hamon w^{ch} I found in another diacholym. In it is made the orison of divels to their Creato^r and they lett no man till they be raised from the Orison And in this hower be made the worchings of sylence.

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The second is name Canbeul. In this hower be made the worching of fishes and of water leches and of Crocdiles and of froggs and of all water beasts that they be not moved

The third is named Thabor in it singeth beasts in it be made worchings that fire burne not and of dragons and serpents that they lett not And in it is bounden eache long that it speake not.

The fourth is named Alahan. In it were divells upon sepulchers, of this is made dread and if a man offendeth or graveth them he shall dread and the haire of him shalbe raised and quaking he shall dread from them. And in this hower be made worchings that be graven in gold and silver and concord and love in croco and rubeo that is in saffron & red and of all Impediment and evill.

The fifth is named Camifer In it goeth water and Creatures singeth. In it be made workings of evill clouds and of huge wyndes.

The sixth is nempned Zaron. In it resteth the water and is ceased, and if there were ravished of it in the same hower and medled to the oyntmt of priests hallowed, and they that have fevers were annoynted wth it w^{ch} sleepeth not sound sleepe and rest by the Comandmt of God. In it be made the worchings of Dreames by w^{ch} it shall be seene in dreames what is to be done in good and evill.

The 7th is nempned Cafor in it be made the

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worchings of kings that who ever axeth any thing of them and they letteth him not, and they should not deny any thing wthout end by the Comandement of God.

The viiith is named Cinach. In it seeds of the earth prayeth the highest God. In it be made the worchings of meads and of gardens and of trees, and of all maner seeds of the earth that they be abled and kept from all Impediments by the sufferance of God.

The ixth is named Oroostafar. In it be made workings of Angels to the Lord of worlds. and in it be made the workings of ingoings to kings and of buildings, the tongues of men and the other Creatures and of away putting the Impediment of them.

Th xth is named Malho. And it is profitable in it to be made workings that a woman do not fornication or women of all a region

The xith is named Alaacho. In it be opened the gates of heaven wth orisons who ever enclepeth his Lord God shall give that he axeth. In it be made the worchings of most concord and of love durable to weddings &^c And it in it be smitten together the wings of fowles and of Cocks whereof it is named Aalaco And it is of all the over p^{ar}ty of the earth And in it waxeth the sonne upon the Creature of God of the high Paradise.

The xiith is named fellen In this hower resteth the hoast of heavens light gives while men praseth their highst Creato^r. And in it be made the workings of silence and of religion. And it is cleped the worke

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of stonyng and of gastenes who that beholdeth it amazed and astonyed as a man out of wytt he is troubled and he may not speake. And that that were done in this hower of worke shall not be losed of any man wth out end, and this now is proved. There be made sothely 4 Suty. tynnyn. sylverii and Bas Brassyn And nothing may adnull of them any thing of the fyrst and the last.

Cu volueris ligare latrines vt non &^c

When thou wylt bynde theeves that they enter not into any house when the first face were of Alhamel that is to say Ariets ascendant and Luna make the ymage of a man of brasse And when thymage were p^{ar}fite or fulfilled then say thou *Alligo æm latrine ab hac domo per hanc* ☉ And bury it in the middle of the house and he shall not enter wthout end.

That kyne dwell still upon calves under the same horoscope That is under the first face of ♃ and Luna in the same ascendant make ☉ of a calf of brasse saying *Ligo æm vacca p̄ hanc* ☉ *vt qu enq super ea transierit non recedat.* Be it burned where thou wylt.

That fyer tende or kindle not under the same horoscope make ☉ of a man Coprin or of Copper the head of w^{ch} be upon the head of an Hounde wth w^{ch} be a candle= sticke saying *Ligovi igno ab hac domo vt non accent= dat^{or} in ea in æterna* that it be not tende or kindle in it wthout end Be it buried at thy liking.

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That a woman sit kemyng her head under the same horoscope make ☉ of copper holding in her hand a Combe saying *Non transeat sup^{er} istam imagine mulier quin sedeat pectus caput sum* That is to say Ne passe thou not upon this Image a woman that ne she sit kemyng her head Be it buried at thy liking in the way in w^{ch} they passe ffor there shall not passe a woman that ne shall discover her head frotting it that her haire fall

ffor to bynde serpents Under the same horoscope being the second face of Alkebs that is to say Ariets ascending make ☉ of a serpent brazen or of brasse saying I have bound eche serpent that in this place they let no man or this *Ligavi æm serpente^s vt in isto loco neiem impediant.* Be it buried in the middle place divided.

That the members of a man be bound under the same horoscope being the third face of Alhamel ascending of brasse ☉ of a man upright saying *Ligavi te Socrate^s seu fronicu^s vt cu aliqua coire non possis* That is to say I have bound thee Socrates or fronicus that wth any thou go not together or might not go together, be it buried in a dry pitt.

That a man have fever Under the same horoscope being the third face of Alhamel ascending that to whome thou wilt fevers take, be there graven ☉ an ymage of a man in a plate of tynne wth this orison. *sicut es figura ☉ Socratis seu fronici sic accipiant eu febres vel demones* that is to say As thou art the figure of worching

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of Socrates or fronicus so take him fevers or divels
In the sea of water it is to be buried.

That an enemy enter not in a City. Under the first
face to Taurus horoscope being make ☉ of a man
having a sword in the hand in the first face of the
hower being saying *Ligavi hanc Civitate vt non ex=
puguet eam inimicus in æternu neg exercitus*. That
is to say I have bound this City that an enemy fight
not against it wthout end neither an hoast. And then
be it buried in the 4 p^{ar}ts of the City in the middle
of the same.

That locke open. Under the second face of Taurus

being

^horosopo being that Solution be made of locke
Iron saying *Solvo seras tactas cu ☉ ista*. That is
to say I loose locke touched wth this worching. And
standing the locke shall be opened.

That hounds barke not Under the 3 face of ☿
the hower being make ☿ of an hounde of lead, and
have he it wth him, and go he surely among
hounds.

That an horse stand. Under the third face
of ☿ make ☉ of an horse of lead Saying
*non transeat super istam figura equus quin
stet*. That is to say Ne passé there not upon
this figure an horse that ne he stand, and be
it buried at thy liking in the third face of ☿

That a minstrell be distrayned under the

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second face of **II** the hower being make ☉
 of a man of waxe or of brasse some instrum^t
 holding saying *Non canat Joculator vbi hæc*
 ☉ *fuert quin disfruant^e ejus instrumenta*
duc inter eos That is to say Ne sing not
 a minstrell where this worching were that
 ne instruments of him be destroyed, led be=
 twixts them.

Ut hortus non faciat fructu sub eode &^c
 That a gardeine make not fruit. Under the
 same make ☉ of a tree upon w^{ch} be ☉ of a ser=
 pent of Copper. About the serpent be there
 wormes saying *Ligavi hunc hortu vt fructu*
non faciat That is to say I have bound this
 garden that it make not fruite. Andbe it buried
 in the garden and wormes shall eat all.

That whome thou lovest follow thee. Under the
 * second face of Cancer the hower being make ☉
 of a woman of Tyme or waxe saying *Attraxi*
cor N fil: mris ad ineipsu propter amore
et dilectionem et provocavi spni ejus provocatione
forti vt meus ignis et ejus virtus et sicut pro=
vocatione venti et ejus ffatus. Touché whome
 thou lovest and she shall follow thee obeying to
 thee If not hang it in an high tree, and thou
 shalt see marvells And blowe ☉ when thou
 seeth these.

That a wall fall Under the third face of Cancer
 the hower being make a wall of lead saying

* In the margin at this place:

sub 2^a facie
 ☉ⁱ *horoscopo*
existente
fac opus vel
Imagine

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Cadat ois paries apud quem sepeliatur ista ☉ et cadet iste sub que sepeliat' That is to say eche w^{ch} fall anentis the w^{ch} this ☉ is buried. And this shall fall under w^{ch} this is buried.

That haile fall not. Under the 3 face of Cancer the hower ascending make ☉ of a wenche all in lead, in the ^{hand*} of whome be haile saying *Non transeat super ☉ ista grando loco vbi fuerit sepulta et non cadet ibi grando* That is to say Ne passe there not upon the ☉ haile in the place where it were buried at thy liking.

That a man be made sicke. Under the second face of Leo the hower being make ☉ of a man of brasse or tynne raising his hands saying *Pro qualibet infirmitate accipiat N fil: N mris febris vel quævis infirmitas deinde in pelago subhumeretur.* That is to say ffor each infirmity take the son of N. of N. mother fevers of what sicknes thou wylt. And then be it buried in the sea, or be it put inder the treen betill of a better and say to the heat that dolor and heate take the head og him.

That a field bring not fruite Under the first face of Virgo, the hower being make ☉ of a woman of tynne or of lead or of earth, and put In his right hand 2 eares of Corne that he hold them saying *Ligavi hunc agru vt non naseatur in eo messis* That is to say I have bound this field that corne waxe not in it, be it buried in the field & it shall never beare fruit of the kynde that is in the hand of y^e ymage.

[82^V]

That ravens be gathered together. The first face of Virgo the hower being make ☉ of half a raven, and another halve deale under the second face of Virgo saying *Non remaneat Corbus nisi veniat ad hanc* ☉ That is to say Ne remayne there not a raven but he come to this ☉ or ymage Be it buried to thy liking.

That a shepe stand. Under the third face of Virgo ascending the hower being make ☉ of a man of tynne having wth him a litle bell saying upon yt. *Nonremaneat Ovis vel Capra transiens super eam quiu stet.* That is to say Ne remayne there not a sheepe or a goate passing upon yt that he ne stand Be he buried at thy liking.

That workemen worke not any thing Under the second face of Virgo make of a man of waxe wth so many instruments that thou wilt bynde saying to everich when thou wilt bynde In w^{ch} place were wont to be done And say that they werche not any thing.

That there be not sold any thing in the tent— In the first face of ☊ ascending make ☉ of a man holding in the hand *libram* saying *Ligavi hoc tentoriu vt abijciat ab eo hoies vt non vendatur aliquio in eo durat* ☉ *hic sepulta* That is to say. I have bound this tent that he cast from him men. That any thing be not sold in yt while ☉ dureth buried heere.

[83^R]

Ligatio regis pro malo secunda facie Libræ &^c
 Bynding of a king for evill In the second face of
 Libra the hower being make ☉ of a king of lead
 sitting upon a benche and in environ of him make
 keep^{er}s saying *Ligavi hunc rege N perista* ☉
ab hac regione vt non in ea malu faciat neg erer=
ceat in ea iniurias. That is to say I have bound
 this king N by this ☉ or working from this
 region that he do not evill in it neither use in ut
 iniuryes. In the middle of a region or of a city be it
 buried.

That thou take fishes In the second face of Libra the
 hower being make ☉ of a ship of lead full of fishes
 saying *non remaneat pisces quiu veniat ad hanc* ☉
 That is to say Ne remayne there not a fishe that
 ne he come to this ☉ or working Be it buried
 in the river.

That a man make himself bare or naked. Under the
 second face of Scorpius the hower being make ☉
 of a man naked of brasse saying *Non transeat super*
hanc ☉ *aliquis quiu proijciat vestimenta sua et*
nudus remaneat That is to say Ne passe there not
 upon this ☉ any manthat he ne cast away his
 Clothes and remayne bare or naked. Be it buried
 at thy liking.

That a man or a woman passe not that ne he
 sing and play, the first face of Capricorne make
 ☉ of a wenche of tynne In the hand of her be
 a plate of tynne saying *non transeat super ista*

[83^v]

☉ *vir neg mulier quiu cantet et ludat* That is to say Ne passe there not upon this ☉ a man nor a woman that he ne sing and play. Be it buried in the way at thy liking where women passeth.

That flyes fly from an house. Under the second face of Aquarius the howere being make ☉ of a fly in the stone of a ring either of gold or silver and about ☉ these words be written *Non vides musca quæ aderit quavis mille milliu essent locu illu derelinquent et mors configet eis. deinde eo dicente musca moriamini* That is to say thou shalt not see a fly that shall abide although there were a thousand thousand they shall forsake that place and death shall befall to them. And then he saying flyes be ye dead The ring be it discovered in the house and they should fly.

ffor ro bynde a taverne or to agast write these names in virgin p^{ar}chment and bynde wth a thred of brasse to some post in the taverne. *uriel . hobiel. dodiel uriel daniel kauael salguel michael assiduel duriel conjuro vos angelos fortes vt removeatis æm hoiem q non posset accedere ad Taverna ista ad emen= du aliquid in eo. Conjure vos per angelu forte qui a Deo diligitur super æs et est sine fine Amen.* That is to say I coniure yo^u strong angels that ne remayne eche man that he may not come nigh to this taverne to buy any thing in it. I coniure yo^u by the strong Angell w^{ch} is loved of God upon all. And he is wth out end.

Signs of the Zodiac.						
Aries.	Taurus.	Gemini.	Cancer.	Leo.	Virgo.	
♈	♉	♊	♋	♌	♍	
Libra.	Scorpio.	Sagittarius.	Capricornus.	Aquarius.	Pisces.	
♎	♏	♐	♑	♒	♓	
Planets						
Saturn.	Jupiter.	Mars.	Sol.	Venus.	Mercury.	Luna.
♄	♃	♂	☉	♀	☿	☾