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A — I did so dividing it first into 4 parts, & then every one of them into 10.

A — He called out, by name Semiel, One came in & knuckled down, and great fire came out of his mouth. Michael said. To him are the Mysteries of these Tables known. Michael said, Semiel (again) & by & by he answered, O God thou hast said, & thou livest for ever: So Semiel stood up, & flaming fire came out of his mouth, & then he said as followeth

Semiel — Mighty Lord; what wouldst thou wth the Tables,

Michael — It is the will of God thou fetch them hither:

Sem — I am his Tables, Behold, these are his Tables, so where they are.

A — There came in 40 white creatures, all in white silk long Robes; And they like children. And all they falling on their knees said, Thou only art holy among the Highest: O God, thy Name be blessed for ever.

A — Michael stood up out of his Chair; & by & by, all his Leggs, to be like two Pillars of brass: and he as high, as half way to Heaven: And by & by his sword was all on fire: And he shook or drew his sword over all the 40 their heads. The earth quaked, And the 40 fell down. And Michael, Semiel with a thundering voice; and said, Declare the Mysteries of the living God; our God: of One that liveth for ever:

Michael
1502. ellan
19.

Sem:

Sem — I am ready.

A — Michael strok over them with his sword; & they all fell down (and Uriel also) on his knees. And commonly at the striking with the sword, flaming Fire, like lightning, did flash withall.

Mich — Note, here is a mystery.

A — Then stept forth, One of the 40. from the rest: & opened his Chest, w^{ch} was covered with silk, and there appeared a great T all of gold,

Mi — Note this Number — A — over the T, stood the Number of 4. on this fashion T.

A — The 40 all cry'd, It liveth, & multiplieth for ever: Blessed be his Name.

A — That creature did shut up his Besoms, & vanished away like a Bird.

Mi — Place that in the first place: It is the Name of God.

A — Then there seemed a great clap of Thunder to be:

And so forth: And note that the whole second Book, is nothing else but the Mysteries most Marvellous of Sigillum Dei; otherwise called Sigillum Thomæ. whereof here, I did but leave a little an admonishment.

Note further; Almost all the Third Book, was of the 7 Ensigns of Creation, whereof mention was here before made.

A — The Chair was brought in again; and I asked, what it meant:

Uriel —

Some Number

Therein they are all comprehended: saving
certain letters, which are not to be put in here:
By reason that the Kinges & Princes doe spring
from Gods: And not God from the Kinges and
Princes. Which excellency is comprehended,
& is also manifest, in that Third & Fourth number
Round about the sides ~~of the square~~
[of the square Table] is every letter of the 14 Names
of the 7 Kinges and Princes.

Whereafter shall you perceive, that the glory of
this Table, surmounteth the glory of the Sun.
All things of that appertaining unto it, are all
ready prescribed, by your former Instruction,
God is the beginning of all things, but not after
one sort: Not to every one alike. But it is in
three manner of works, with his name:
The first, in respect of dignification,
The second, in respect of conciliation.
The third, in respect of the End, and
determined Operation.

II,
or
E

April 29.
1583.

Dignification.

Now I. to what end would you wear your
Character? &c. But how doe I teach? The
Character is an Instrument applicable only to
Dignification. But there is no Dignification
(div) but that which doth proceed, & hath his
perfect composition (actually, in the square
Number of 3 and 4. The letter whereof
shall be equal to the greatest. Hereby you
may gather, Not only to what end, the
Character (wherein with thou shalt be dignified)
is prepared: But also the Nature of all
other Characters.

To

To the second, — A — Conciliation you mean.
It — The Table is an Instrument of Conciliation,
And so are the 7 other Characters, which you call by the
Name of Tables: Squared out into the forme of
Clamo: which are proper to every King & Prince, as
according to their Order.

Now to the last — A — Also concerning the End &
determined Operation — It — It consisteth in
the Mercy of God & the Characters of these Bookes, &c.
Set downe the Kinges & their Princes, in a Table,
as thou knowest them, with their letters backward
(Excepting their Names) from the right hand to the
left. Let Bobogel be the first, & Borogogel his
Prince, &c.

A. Note,

A — So on my Character or Language of Signi-
fication are all the Names of (the 7 Kinges & of
the 7 Princes, perfectly as in the great Table,
(called often times Mensa federis) the first, only,
being the first letter common to them all) kept
back in memory.

De obliquo H. m. t. h. ad. vocato Sigillo D. r.

Michael — I will show thee in the mighty hand, and
Strength of Gods, what his Chymeries are:
The true pieces of his Affinity: comprehending
all vertues: The whole & sacred Trinity: Oh
holy be he: Oh Holy be he: Oh Holy be he.
A — Prick answered, Amen.

Mich — Now what wilt thou? A — I would
full fayne proceed according to the matter in hand.

Mich — Divide this out ward further into 40 equal
parts, whose greatest Numbers are 4. See thou doe
it presently.

Conciliation

Note here, if
may appear, it
Buckmono is
Prince to Byn-
per, & Blisdon
Prince to King
Bnaspol.

Michael,
1582. Mar 19.

Vriell, 1503.
May 5.

The 4 feet of the Table, must have 4 hollow things, of sweete Wood, whereupon they must stand. Within the hollownes^{or} spheres, the scales may be kept & preserved. One month is all for the use thereof. The silke must be of Divers Colours: the most changeable that can be gotten. for who is able to behold the glory of the seat of God.

eadem tempore quo supra.

Δ The character or Language for me was noted (Cl: 1502. November) that it should contain some taken of my Name: And now in this, is accounted the true Character, of Dignification, & proceeded no peculiar attacks or Letters of my Name.

Vriell — The Form, in every corner, ~~considereth~~ considereth thy Name — Δ — you mean there be a certaine shadow of Delta — Vriell — will.

Vriell.

Creationis Insignia.

Δ — What is the use of the 7 Tables (like Armes) & from what ground are they framed, or derived? Vriell — They are the Ensignes of the Great^{ion}, wherewith all they were created by God: known only by their acquaintance, & the manner of their doing.

Vr: eodem tempore.

Δ — Have I rightly applied the daies to the King's name, in the other circumference of the great Circle or Globe?

Vriell — The Daies are rightly applied to the King.

ead: temp:

Δ — The Characters & Words, annexed to the King's name, in the other circumference of the great Circle or Globe; how are they to be used?

Vr — They are to be painted on sweete wood.

And

11 Apr: 20 1503.

And so to be held in thy hand; as thou shalt have cause to use them.

Sigillum Emeth, is to be set in the middle of the Table. Grace, Mercy & Peace, be unto the lively branches of his flourishing Kingdom. And strong art thou in thy glory, w^{ch} ~~didst~~ ^{doest} omit the secret parts of thy lively workmanship; and that, as before the weak understanding of man. Herein is thy power & magnificence opened unto Man. And why? because thy divinity & secret power, is here shut up in numero Ternario, & Quaternario. A quo principium, et fundamentum omne hujus est tui sanctissimi Spiritus.

For if thou (O God) be wonderful & incomprehensible in thine own substance, it must needs follow, that thy Works are likewise incomprehensible. But so, they shall now be believed, because they see, w^{ch} heretofore, could scarcely be believed. Strong is the Influence of thy supercelestiall power, and mighty is the force of that Omnipotence, which overcometh all things. Let all power therefore rest in thee. Amen.

Leave out the Doves of the 7 names of the 7 Kings, and 7 Princes, And place them in a Table divided by 12, and 7. The 7 spaces being uppermost. And therein write in the upper Line, the Letters of the King, with the Letters of his Princes following next after his Name. And so of the six other; & their Princes, and read them on the right hand, from the upper part to the lowest. And thou shalt finde, then, the Composition of this Table.

11 Aprilis 20, 1503.

II, the first of the 7 Sons of Light. Aprilis 20, 1503.

Δ II, the living & sempiternus ad hoc Minister to K. Baligon & his name is express in his Character. vide Job: 21. an? 1502.

Prince
Hagonel.
Novemb. 16.

I have spoken of it. Note it thoroughly. They are
my servants. By them thou shalt worke Marvailles.
Ally hinc is yet to come. The Operation of the Earth
is subject to my power. I am the first of the twelve.
Ally Seale is called Barred: and here it is.

P. Hagonel.
codem hagen

In his Name with my Name, by my Charact^r, & the
rest of my Ministers, are these things brought to pass,

1. These that be here are Witches, Enchanters, Deceivers
& Blasphemers. And finally all they, that of Nature
with Abuse: and dishonour him w^h reigneth for ever.

2. The second Assembly were the Governours of the Earth,
whose Glory if they be good, the Weapons w^{ch} we have
brought they will augment: And sans. quently (if they
be evil) will pervert.

3. The Third Assembly are those, w^{ch} taste of Gods Mysteries,
and drinks of the Juice of Nature: whose minds are
divided. Some with eyes looking towards Heaven,
the rest to the Centre of the Earth: Vbi non Gloria,
- nec Bonitas, nec Bonum est:

It is wrought (I say) it is wrought (for thy under-
standing) by the cleaven of the Heavens; w^{ch} were the
Sons of sempiternity, whose Names thou hast written,
and recorded to Gods Glory.

A Note.

Prince Butmo-
no said this:
but the Office is
under King
Bnaspol, who
Prince is Bless'd
The Mystery of his
I know not yet:
his Bless'd will
be found to be the
proper Minister of
King Bnaspol.
vid. A. 1502. May
s. of the making of
Mensa cadens,
& of my Golden
Lamp.

Mark this: All spirits inhabiting within the
Earth; where their habitation is of force, not of
will: I except the Myddest of my selfe, w^{ch} I know
not are subject to the power here. [pointing to
his Seale] with this you shall govern: with this
you shall unlock: with this (in his Name who
reigneth) you shall discover these Subtilties. I
Secondly the Ministers of his power are six: whose
Names containe 7 letters apiece. On the Tables do manifest.

When thou wilt worke for any thing appertaining
to the state of a good King, thou must call upon him,
which is thine Prince. &

By

By whom in generally, or by any one of them in
particularity: Thou shalt worke for any intent or
purpose. Also concerning the Letters, particularly,
They doe concern the Names of 42. which 42 in
generally, or One of them, doe I can worke, the
destruction, hindrance or annoyance of the State
condition, or Degree (as well for Body as Government)
of any wicked, or yll loving Prince, &c.

King Sarmara,
Novemb. 14.

Venito Bobogel, Rex et Princeps Nobilitatis:
Venito cum ministris: Venito (inquam) venito
cum Satellitibus tuis, munitis.

King Sarmara,
Di. 17. Not.

[A Note for the forme of calling]

Veni Princeps y Principium, qui sunt. Equarum
Principes: Ego sum Rex potens et mirabilis in
Aquis; cuius potestas, est aquarum vicarius.

R. Bobogel,
to his Prince,
cod. tempore.

Venito veni (inquam). Adesto. Veni Rex. O Rex Rex,
Rex, Aquarum. Venito, Venito (inquam). Adesto
Magna est tua, et major autem mea potestas.

R. Sarm:
codem t.

Vitam dedit Deus omnibus creaturis. Venito.
Veni Ignis: Veni vita mortalium (inquam) venito
Adedum. Regnat Deus, O Venito. Nam unus ille,
Regnat, et est vita viventium.

R. Sarm: ad t.

Venito, vbi, nulla quies sed strepsus dentium.
Venito vos, qui sub meo estis potestate.

R. Sarm: in
eade temp.
R. Sarm: alio
Balgion. sp.
tempore.

Behold, every one of these Princes must have his
particular Table.

The Charact^r must have the Names of the four
Angels written in the midst of (sigillum Bonum)
graven upon the other side, in a Circle. In the
middest whereof, must the Name be w^{ch} was also brought
wherewith thou shalt at all times, behold (pointing to the
table) the state of Gods People, through the whole Earth.

Viel, May
s. a. 1503.

THO

Sigillum
Emeth.

Mich — Note: Δ. Then he brought in the
scale, which he showed the other day: And opened
his sword: & had the Skiver read: & he read —
E.M.E.T.H — Δ — Then the sword closed up
again: and Michael said — This I doe open
unto thee; because thou arraydest at Sigillum
D*e*i, This is the Name of the Scale; which be-
lieved for ever. This is the Scale it selfe.
This is holy: This is pure: This is forever.
Amen.

Michael,
Clarke 15.
1^o 1502.

As truly as I was with Salomon, so truly will I
be with thee, &c.
I was with Salomon, in all his Works & Wonders.
Use me, in the Name of God, for all Occasions

Chap: 3.

¶ Some Remembrances of the Furniture
and Circumstances necessary in the
Exercise Heptarchicall.

First cast thine Eye unto the Generall Prince
Governour or Angel, that is Principall in
this World, Then place my Name whom
thou hast already: Then the Name of him
that was showed thee yesterday [with the
short Coat] Then his power, with the rest of
his six perfect Ministers. With these thou

King Sarmara
in the presence
of Michael,
Oct: 1502.
Novemb: 17.

shalt

shalt worke to a good end. All the rest thou
maist use to Gods Glory. for every one of them
shall minister to thy Necessities.
Moreover, when thou workest, thy Table must be
placed upon these Tables, w^{ch} thou wast written
last, comprehending 42. Letters & Names. But
with this consideration: that the first Character
(w^{ch} is the first of the γ in the former Booke, be-
placed upon the top of the Table; w^{ch} thou wast, &
art, & shalt be commanded to have & use.
Last of all the Ring: w^{ch} was appointed thee: w^{ch}
the Sanyne comprehending the forme of thy own
Name: w^{ch} is to be made in perfect Table, as is
aforesaid.
Even as God is just, his Judgments, true, his
offices unspeakable: So are we the true
Messengers of God, and our words are true in his
charge for ever. Glory, & Glory be to thee, O
most high God.

The Table,

Ring,
Sanyne.

So, thus thou shalt the Glory of Gods creatures:
whome thou maist see with the consideration of
the day, their King, their Prince & their Character:
The King & Prince govern for the whole day: The
rest according to the six parts of the day. Use
them to the Glory, Praise & Honor of him, which
created them, to his laude & Praise of his Majesty:
The Characters of the Kings are in the Globe;
And of the Princes in the Heptagon;
The soules of men, and their soules, are subject
unto my Commandment. This is a Mystery.

King Sarmara,
Novemb: 20.

King Sarmara,
Novemb: 21.

7

Vriël, Apr. 23. A. 1503.

The Lord saith, I have hardened the heart of one of you; Yea, I have hardened him, as the Synt, & burnt him together with the Oshes of a Cedar. To the intent he may be proved just in my works: and great in the strength of my glory. Neither shall his mind consent to the wickedness of Iniquity. For, from Iniquity I have chosen him, to be a first earthly witness of my Dignities.

Michael his manner of apparition.

Δ. Vriël came in againe, & another with him & sayntly they two said together, Glorify God for ever. And now Vriël stood behind, and the other sat downe in the Chaire, with a sword in his right hand. All his head glister'd like the Sun: the haire of his head was long, he had wings: and all his lower parts seemed to be with feathers. He had a robe over his body, & a great light in his left hand, he said, Wee are blessed from the beginning, and blessed be the Name of God for ever.

Michael, Martyr 11. A. 1502.

Δ. An innumerable company of Angells were about him. And Vriël did kneele on the square Table by. He that sat in the Chaire said thus,

Go forward, God hath blessed thee;
I will be thy Guide.

Thou shalt attain unto thy teaching
The world begins with thy doings.

Praise God.

The Angells under my power shall be
at thy commandment.

Thou shalt see me,

I will be scene of thee.

I will direct thy living & conversation.

Put up thy hands.

Δ — Now

Δ — Now Michael thrust out his right Arm with the sword: & bad the Synter to looke, Then the sword did seeme to cleave in two, And a great fire flamed out of it vehemently. Then he tooke a Ring out of the floure of his sword: and gave it to Vriël, & said, The strength of God is unspeakable. Praised be God for ever & ever.

Michael, Martyr 14. The Ring.

Δ — Then Vriël did make journey to him.

Mich — Offer this sort must the Ring be: Note it, &c. I will describe this thing: which was revealed since the death of Salomon. with whom I was present: I was present with him, in strength & mercy. So, this it is. This it is, wherewith, all miracles & divine works & wonders were wrought by SALOMON. This it is, which I have revealed unto thee. This it is, which Philosophers dreamt of. This it is, which the Angells scarce know. This it is, & blessed be his Name: yea his name be blessed for ever, &c.

Mich
cha=
el.

Δ — Then he layd the Ring downe upon the Table: and said, Note. Δ — I noted the manner of the Ring in all points.

Δ — After that he threw the Ring downe upon the Table, and it seemed to fall through the Table.

Michael — So shall it doe at thy commandment.

Without this thou shalt doe nothing.

Blessed be his Name that compasseth all things: Wonders are in him, & his Name is Wondrousfull. His Name worketh Wonders from Generation to Generation.

Nothing to be done without the Ring.

Mich —

King Armara,
Novemb. 20.

So, thou shalt see the glory of Gods creatures:
whom thou maist see with the consideration
of the day, their King, their Prince & their Character:
The King & Prince govern for the whole day: the rest
according to the six parts of the day. Use them to
the glory, praise & honor of him, who created them,
to the laude & praise of his Ma^{ty}.

King Synesior
die 20 Novemb.

Write this reverently. Note it with submission.
What I speak hath not been revealed: no not in
these last times of the second last world, &c:
Thou shalt work marvellous marvellously by
my workmanship in the highest.

King Braspat,
die 20. Novemb.

Unto my Prince (my Subject) are delivered
the keys of the Mysteries of the Earth: All those
are Angels that govern under him: &c: Use
them; they are, & shall be, at thy commandment.

King Braspen
die 20. Novemb.

By me, thou shalt cast out the power of wicked
spirits. By me, Thou shalt know the devils and
practises of wicked evil men, And more than
may be spoken or uttered to man.

*Quantum est hois infirmitas et corruptio,
qui Angelis, idq suis bonis, fidem autem Deo vix
habet: Via mundana facies, mundi corruptiones
in se habent. Deus nr, Deus nr, Deus (lingua)
ille nr, Verus cum veris suis Angelis, eiq servi-
entibus, semper verus est.*

King Armara,
21. Novemb.

*Pete qua vis. Dixi: et quod dixi, Obumbratu
est veritate, justitia, et perfectione.*
Ecco ——— holding up the meat rod:
hic ——— pointing to the end of the rod:
per hoc ——— pointing to the middle of it.

Et a mensura sine nos, namq mensurabis &
potestatem. Age (ing) Quid vis: Obscurum
enim Nihil est, quod per illum recepisti.

One thing is yet wanting: a most receptacle.
There is yet wanting a Stone &c: One there is
most excellent: hid in the secret of the depth, &c:
in the uttermost part of the Roman possession, &c:
So, the mighty hand of God is upon thee, &c:
Thou shalt prevail with it, with King; and
with all creatures of the world: whose beauty (in
virtue) shall be more worth than the Kingdoms of
the Earth &c: Go towards it, & take it up, &c: Keep
it secret. Let no mortall hand touch it but thy own.

The
Receptacle:

King Armara,
Novemb. 21.

Thy Character must have the Name of the
Angel (written in the midst of Sigillum. & meth)
graven upon the other side in a square, in the midst
whereof must the Stone be (which was also brought)
Wherewith thou shalt at all times behold (privately
to thy self) the state of Gods people, through the whole
world.

Al: 1503. May 5.
Il, cuius nom. in
est primo filio
Lucio. & ponitur
in Character ipsi
Basilien. sind
armara. Reg. 6.

God if thou shalt receive, I pray & you shall receive.
I pray & you shall see. But watch & your eyes shall be
fully opened. One thing which is the ground &
element of thy desire is already perfected, &c: as
Out of heaven, Thou hast been instructed (of the
lesser part) most perfectly.

Raphael,
May 26.
Al: 1503.

All these before spoken of, are subject to thy will.
Of friendship at any time, thou maist see them: &
know what thou wilt.

Every one (to be short) shall at all times and
seasons, show thee direction in any thing &c:

One thing I answer thee for all Offices. Thou hast
in subjection all Offices. Use them when it pleaseth thee
and as thy Instruction hath been.

Et

God lastly, and of his great mercies granted unto thee. I have answered thy doubting minde. Thou shalt be gladd, yea filled, yea thou shalt swell and be puffed up, with the perfect knowledge of Gods mysteries in his Mercies. Abuse them not. Be faithfull: use alms: God shall enrich thee: & Banish Wrath: It was the first and the greatest Commandment. I Raigne by him, & live by him, which reigneth & liveth for ever.

* Annael gave me that commandment: It is in the Preface as it were of all things: Clectione.

King Armara, Dec 19. Nov.

I have showed thee perfectly: Behold I teach thee againe. How mercifull is God, that revealeth so great Secrets to flesh & blood? Thou hast 42 Letters. Thy Tables last, containe so many. &c.

King Armara, 16th May.

When thou wilt worke for any thing appertaining to the estate of a good King, Thou must first call upon him, which is thine Prince. Secondly the Ministers of his power are six. &c.

King Armara, 16th May.

In outward sense my words are true: I speake now of the use of one of the first, that I speake of, or manifested yesterday. Said I not, & showed I not, which is the Government of Princes. for as it is a mystery to farder matter, so is it a purpose to a present use. If it beke worldly Princes; How much more shall it worke with the Princes of Creation? Thou desirest use, I teach thee use. And yet the Art is to be fardere understanding of all Sciences, that are present, or yet to come. Princes hath farder wisdom, than only in the natur: Gold his farder condition, of parts and quality, than in melting or coman use. Kings there are in Nature; with Nature and about Nature. Thou art Dignified, &c.

Last

Last of all thy Ring, which was appointed thee; with the Lamyne comprehending the forme of thy owne name, which is to be made in perfect Gold, as is aforesaid.

The Ring. King Armara, 16th May.

Thou shalt be comforted, But respect the world to come; whereunto thou art provided; and for what end; and that in what time. Serve God truly, Serve him iustly. Great care is to be had with those that medle with Princes Affairs: Much more consideration with whom, thou shalt medle or use any practice. But God hath shadowed thee from destruction; He preserveth his faithfull, & shadoweth the just, with a shield of Honor. None shall enter into the knowledge of these mysteries with thee, but thine worke: Thy estate with the Prince (now reigning) shall shortly be amended: His favour increased, with the good wills of divers, that are now deceased. Thy hand shall shortly be thine help: and thou shalt doe wonderfull and many benefitts (to the Augmenting of Gods glory) for thy Country. Finally God doth enrich thee with knowledge, & thy selfe hath given thee understanding of these worldly vanities. He is mercifull, & will his good creatures neither haue, doe, nor will forgett thee. God doth bless you both: whose Mercy, Goodness, & Grace, I pronounce & utter upon you. I have said Dec, Dec, I etc, at length but not too late.

King Armara, 16th May.

King Bobegol, Novemb: 19.

[A Note, King Bobegol, said this of my attaining such Mysteries, as the Ministers under him made shew of]

So

King Parmara,
Novemb. 19. of
King Sobogel
his princely
Ministers.

What doth the Heaven behold, or the Earth containe
that is not, or may be subdued, formed & made
by these? what Learning grounded upon Wisdom,
with the excellencies in Nature, cannot they
manifest?

One in Heaven they know:
One, & all in Man they know:
One, & all in Earth they know.

Measure Heaven by a part (my meaning is by
these few) let God be glorified, his Name praised,
his Creation well taken, & his Creatures well used.

As that standeth in the middlest of the Globe
signifieth Nature: Where upon in the first point,
is the use & practice of this worke. That is to say,
as concerning the first part, for it is said: These
Bookes containeth Three kinds of Knowledge.

The knowledge of God truly.
The Number & Song of his Angels perfectly,
The beginning & ending of Nature Substantially,

Vrieh.
May 5.
1513.

Chap. 2.

Of John Dee, his principall, and in
manner peculiar Interest, to exercise
the Doctrine Heptarchicall.

1512.
Vrieh, Nov.
15.
Michael.

Ultima est haec aetas vna, qua tibi revelata
erit:

The mysteries of God have a hymne: And Behold,
Thou art provided for that hymne,
The songs of ^{light} men, and their clowes, are subject unto
my

my commandment: This is a mystery, I have
spoken of it: Note it thoroughly: They are my
Servants: By them, Thou shalt worke Marvailles.

Prince
Hagonel,
Nov. 16.

There are Kings false & unist, whose power as I
have augmented & destroyed, so shalt thou.

Prince Hagonel,
Novemb. 16.

The second Assembly were the Governours of the Earth:
whose glory (if they be good) the Weapons we have
taught them, will augment: and, consequently (if they
be evill) pervert.

Idem eodem
tempore.

I am Borrigo; This is my Seale: This my true
Character. What thou desirest me, shall be fulfilled,
Glory to God. Behold, Behold, Behold my mighty
power consisteth in this. Learn Wisdom by my
words. This is wrought for thy edification, what I
instruct thee from God. Looke unto thy charge truly:
Thou art yet dead. Thou shalt be revived. But oh
blessed God truly. The Blessing that God giveth me,
I will bestow upon thee by permission. O how mighty
is our God: which walked on the waters; & sealed
me with his Name; whose glory is without end.
Thou hast written me, but yet dost not know me.
Use me in the Name of God: I shall at the time
appointed be ready. I will manifest the works
of the Sea: and the Miracles of the Sea, shall be
known.

Prince
Borrigo,
Nov. 16.

Prince
Befaris,
eodem die.

Behold, thou desirest, and art sick with desire: I
am the Dispenser, though not the Composer of Gods
Medicines. Thou desirest to be comforted & strengthened
in thy Labours: I minister unto thee the Strength of
God. What I say is not of my selfe: Neither that
which is said to me, is of themselves: But it is said
of him which liveth for ever: These mysteries hath

King Parmara,
The 19. Novemb.

God

King Carmara
Novemb: 19.

This worke shall have relation to tyme present
and present use. To mysteries far exceeding it: And
finally to a purpose & Intent: whereby the Majesty
& name of God, shall & may, and, of force, must
appear, with the apparition of his Wonders and
Marvail's yet unheard of. Dixi.

A. Note, Cloelichael & Uriel, at the beginning of
these revealed mysteries were present, & gave Autho-
rity to Carmara, to order the whole Hystarchicall
Revelation: so, at the conclusion, they appear
again, & Raphael with them: And ellichael concludes
the second Book (of this particular Revelation
Hystarchicall) with these words following.

Mercifull is our God, & glorious is his Name,
with his creatures, according to his owne
secret Judgment. This Act is the first part of a
threefold Act, saying often (with the knowledge
of the world, the Government of his creatures, & the
sight of his Majesty) unto him: (O I say unto him)
with strength, Medicines, and alledge to those that
fear him. Amen.

Michael
Novemb: 19.

King Carmara
Nov: 21. in the
Appendix of
second Book.

Thou hast a Worke of three proportions in Esse:
of Seaven in forme, which is (if it seefe) divided by a
Number Septinarius. Of the courses, Estab, & Determini-
nation of things Above, things Next, & things Below,
which it seefe, is pure, perfect, & without blemish. &c.

King Carmara
Novemb: 21.

O God, how easie is this first understanding. Thou
hast been told perfectly, plainly & absolutely, Not
only, the condition, dignities, & Estate of all things
that God hath fram'd: But also, withall, thou wast
delivered, the most perfect forme & use of them. &c.

King Carmara
Novemb: 17.

Even as God is just, his Judgments true, his
Mereies inspeakable: So are we the true Messengers

91

of God, and our words are true in his Mercies
for ever. Glory. (O Glory) be to thee, O most high God.

Now you touch the world, & the things upon Earth.
Now we shew unto you the lower world. The
Governours that worke & rule under God. By
whome you may have power, to worke such things
as shall be to Gods Glory, profit of yo: Country, & the
knowledge of his creatures, &c. This proceeds to one
God, one knowledge, one Operation. Veritt filid,
Behold these Tables: Herein by their Names, that
worke under God upon Earth: Not of the wicked, but
of the Angels of Light. The whole Government doth
consist in the hands of 49 (in God his Power, strength,
Mercy & Justice) whose Names are here evident,
excellent & glorious. Marke these Tables, Marke
them, Record them to your comfort. This is the
first knowledge. Here shall you have wisdom
Halleluiah. Almighty & Omnipotent art thou,
O God, God God, amongst thy creatures. Thou
fillist all things, with thy excellent foresight.
Thy Glory be amongst us, for ever. A. Amen.

Michael
Aprilis 29.
a. 1502.

49.

The Fontaine of Wisdom is opened, Nature
shall be known. Earth with her secrets disclosed,
The Elements with their powers iudged. &c.

Uriel.

Behold, I teach: There are 49 Angels, glorious
& excellent, appointed for the Government of all
earthly Actions: which 49 doe worke & execute
the will of the Creator: Limited from the beginning,
in strength, power, & glory. These shall be subject
unto you. In the Name, & by Invocating upon
the Name of God, who doth lighten, direct, and
comfort you, &c.

Uriel,
Aprilis 29.
a. 1502.

What

In the Booke De Hierarchy Mystica
I found a little loose bit of paper which
30 R

see where it had been found away

DE HEPTARCHIA MYSTICA
(Divinis, ipsius Creationis,
stabilibus Legibus)
Collectaneorum.
Liber primus.
Cap. i.

Of the Title and generall contents of
this Booke, some needfull Testimonies.

Beware of wavering: Blot out suspicion also
for we are Gods creatures that have Reigned, doe
Reigne, & shall Reigne for ever. All our allyst
ries shall be knowne unto you. &c.
Behold, these things; & their allystries, shall be
knowne unto you: Reserving the Secrets of them,
that Reigne for ever; the voyce of a multitude
answered saying; Whose Name is great for ever.

An. 1512.
Novemb. 16.
Byalges the last
of the 7 Princes
concluding the
first Booke
henceforth his
worde.

Open yo^r Eyes & you shall see from the highest to the
lowest. The peace of God be upon you.

King Sarmara
and Kingpon.

Venite; Gradatim recitamus Opera
Dei: &c.
Unus est Deus, et unum est
opus nrm.

Nota.
A. Lib: Creationis, 3.
Principis Loquebatur mag-
nalis Dei; at secundo,
Regis maximo hoc faciunt.

King Sarmara.
Nov. 17.
Prince Hagonel.

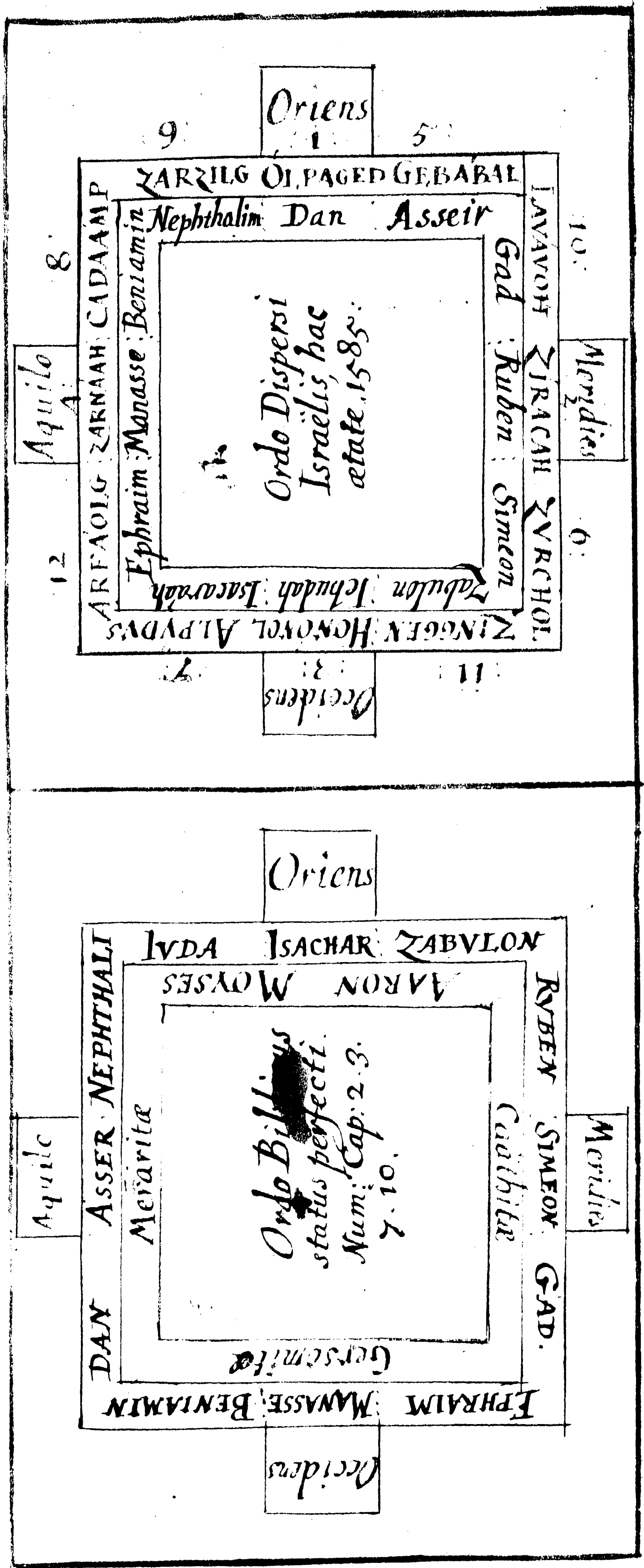
△ Note - very many came upon
the converse superficies of the transparent
Globe, and said

Parata sumus servire Deo nostro.

Finis.

In septenario totus Mundus circumagitur
omnium que & viva gignuntur, & que nascuntur.
Septem quidem sunt (quorum est maxima &
potentia) Primogeniti Angelorum Principes, &c.
(Clemens Alex: Strom: Lib: 6.)

Partium Terrae Membra ab hominibus imposita.	Partium Terrae Membra ab divinis terris Symme- trici.	Bonorum Bina cipum Symmetri- ca	Bonorum Mina vltimo Crimine Quadrupartitum Numerus.	Bonorum Mina vltimo Crimine Quadrupartitum Numerus.	Agros Reges Agrorum num. et Tribuum Praesides.	Tribus Populi Israhel in Tribubus Dispersis assignate.
88. Afran	Taacla	1. 4632	1. 4632	12. ARFAOLG	12. ARFAOLG	12. Ephraim Aglon. dex.
89. Phrygia Gemumb	Ordo 302 TEX	2. 9636	2. 9636	4. ZARNAAH	4. ZARNAAH	4. Manasse Aglonaris
90. Creta Advoept		3. 7632	3. 7632	3. HONONOL	3. HONONOL	3. Iehudab Occidentalis
91. Mauritania Dozinal		4. 5632	4. 5632	6. ZVRCHOL	6. ZVRCHOL	6. Simeon Aust. Sinis.



82. Idumiar Labnirp	□	Ordo 282	1. 2630.			10. LAVAVOTH	Gad	Aust: dext.
83. Felix Arabia Focisni	LN	BAG	2 7236	18066		9. ZARZILG	Nephtah	Orion: dext.
84. Metagonitidim Oxlopar	VZ		3 8200			6 ZYRCHOL	Simeon	Aust: sinist.

85. Assyria Vastrim	—	Ordo 292	1. 9632			3. HONONON	Jejudah	Occidentalis
86. Affrica Odraxti	L	RJI	2 4236	21503		4. ZARVAH	Manasse	Aylonaris
87. Bactriani Gomziam	□		3. 7635			12. ARFAOLG	Ephraim	Aylon: dext.

76. Gorsin	Pophand	□	Ordo 262	1. 9232	18489	ARFAOLG	Ephraim	Aqilon: dex.
77. Hispania	Nigrana	□	DES	2. 3620.		9. CADAAMF	Beniamin	Aqilon: sinist.
78. Pamphilia	Bazchim ^{sim}	□		3 5637.		12 ARFAOLG	Ephraim	Aqilon: dex.

79. Lacidi	Saxiani	∇	Ordo 272	1. 7220.		2 ZIRACAH	Ruben	Australis
80. Babylon	Mathula	∇	ZAA	2 7560	22043	4. ZARNANAH	Manasse	Aqilonaris
81. Median	Orpamb	□		3. 7263.		5. GEBABAI	Asseir	Orient: Sin.

70.	Media Orcamir	⌋	Ordo 247		1. 1200				
71.	Arriana ^{ki} Chialps	⌋	NIA	24796	2. 1360.	ZARNAAH MANASSE	4. ZARNAAH MANASSE	Aquilonaris	
72	Chaldea Soageel	⌋			3. 1236	ZINGGEN	11. ZINGGEN	Occid. dex	

73.	Sericipopuli Mirzind	⌋	Ordo 252		1. 5632				
74.	Persia Obuaors	⌋	VTI	18201	2. 6333.	ZARNAAH MANASSE	4. ZARNAAH MANASSE	Aquilonaris	
75.	Gongatha Ranglam.	⌋			3. 6236	ARFAOLG EPHRAIM	12. ARFAOLG EPHRAIM	Australis	Occid. dex

64	Apulia Qidaia	A	Ordo 222	LIN	1. 2232.	12. ARFAOLG	Ephraim	Aquilon: dex.
65	Marmarica PARAOAN		2. 2326.	6925	2. 2326.	1. OLPAGED	Dan.	Orientalis
66	Coenaua Syria Calzing ^{dg}	L	3. 2367.		3. 2367.	12. ARFAOLG	Ephraim	Aquilon: dex.

67	Gebal Ronamb	L	1. 7320		4. 7320	4. ZARVAH	Manasse	Aquilonaris
68	Elam Onizime	□	2. 7262	21915	2. 7262	10. LAVAVOHA	Gad	Aust: dex
69	Idunia Zaranin	L	3 7333		3 7333	12. ZINGGEN	Zabulon	Occid: dex.

58. Tolpan	Zildron.	Z	Ordo 202	1. 3626					60 GEBABAL	Asseir	Orien: Sinist.
59. Caredoma Parziba	*	*	CHR	2. 7629.	14889				3 HONONAL	Iehudah	Occidentali
60. Italic	Totocan	Z		3. 3634.					7. ALPVDVS	Isacand	Occid: Sinist.

61. Brytania Chirspa	⚡		Ordo 212	1. 5536					12 ARFAOLG	Ephraim	Aq'lon. dext.
62. Phenicis Toantom	R		ASP	2 5635	16829.				D CADAMP	Beniamin	Aq'lon. Sinist.
63. Comagira. Vixpato	⊥			3 5650.					6 ZVRCHOL	Simcon	Aust: Sinist.

34.	Onigap	Tapamal.	┌	Ordo 12?	2650.	1.	ZVRCHOL	Simeon	Austr: sinis.			
35.	India major	Gedons	┐	LOE	7772	2.	i382i	Beniamin	Ajlon: sinist.			
36.	Orchenij	Ambrid	└		3391	3.	ZIRAGH	Ruben	Australis			

Ambrid

37.	Acharia	Becaond	┌	Ordo 139	1. 8111	10. AVAYONA	Gad	Austr: dec				
38.	Armenia	Laparin	└	ZIM	15684	1. ORPAGED	Dan.	Orientalis				
39.	Cilicia Hiriodiana	Docpar	┐		4213.	7. ALPYDYS	Isacamah	Occ: sinist.				

22.	Martiana	Zanfres	⌈	Ordo 99	4362	13900	GEBABAL	Asseir	Oriem: singl
23.	Saxia	Todnaon	⌈	ZID	7236		OLPAGED	Dan	Orientalis
24.	Gallia	Pristac	⌈		2302		ZARZILG	Nepthalin	Oriem: dext

25.	Illyria	Paddiorg	⌈	Ordo 99	9996		HONDWOL	Iehudab	Occidentalis
26.	Sogdiana	Crafpin	⌈	ZIP	3620.	17846	LAVAYOTH	Grad	Aust: dext:
27.	Lydia	Doanzin	⌈		3		ZARZILG	Nepthalin	Oriem: dext:

Partium Terre Nomina ab hominibus imposita.	Partium Terre Nomina Dicitur nitas imposita.	Divine Impo- sitionis Charac- teres Symme- trici.	Bonorum Princi- pum Aereorum Ordines Sphe- rici.	Bonorum Minis- trorum unius cuiusq; Ordinis Numerus Tri- partitus.	Bonorum Minis- trorum in Ordi- nibus Triparti- torum Numeri Totales.	Angeli boni Aereorum Ordi- num et 12 Tribuum Pre- sides.	Tribus Populi Israelitici in dispersione.	Plage Mundi Tribus dis- positis signa- ta.
10. Thebaidi	Thebais	□	Ordo 4 PAZ	1 2360.	10. LAVAYOTH	10.	Gad.	Austr. dex.
11. Parsadal	Arziara	□	PAZ	3000	11660.	10. LAVAYOTH	Gad.	Austr. dex.
12. India	Pothuir.	□		6300.		12. ARFAOLG	Ephraim	Austr. dex.

Partium Terre Nomina, ab hominibus imposita.	Partium Terre Nomina, Dicitur nitas imposita.	Divine Impo- sitionis Cha- racteres Sym- metrici.	Bonorum Prin- cipum Aereorum Ordines Sphe- rici.	Bonorum Minis- trorum unius cuiusq; Ordinis Numerus Tri- partitus.	Bonorum Minis- trorum in Ordi- nibus Triparti- torum Numeri Totales.	Angeli boni Aereorum Ordi- num, et 12 Tribuum Pre- sides.	Tribus Populi Israelitici in dispersione.	Plage Mundi Tribus dis- positis signa- ta.
13. Bactriane	Lardixi		Ordo 5 LIT.	1. 8630.		1. OLPAGED	Dan.	Orientalis
14. Cilicia	Necamal	□	LIT.	2 2306.	16738.	7 ALFYDYS	Isaacarab	Occi. Sinis.
15. Oxiana	Tiarpar.	□		3 5802.		11 RINGGEN	Zabulon.	Occi. dextra

Nonaginta & unius partium series continua.	Partium Terre Nomina ab hominibus imposita	Partium Terre Nomina, Diui- sionis Charac- teribus Symme- trici.	Diuina Impo- sitionis Charac- teres Symme- trici.	Bonorum Prin- cipum Aereor- um Ordines Spha- erici.	Bonorum Minis- trorum in ordi- nibus Tripartiti- um Numerus Tri- partitus.	Bonorum Minis- trorum in ordi- nibus Tripartiti- um Numeri	Angli Reges, Ordinum Angelico- rum, & Regum Iribus, Isma- elitarum Praesides.	Tribus Populi Israelitici in dispersione.	Plaques Mundi Tribus Spher- is assignate.
4.	Cappadocia	Doagnis	∇		1	3636	A	MANASSÉ	Aquilonaris
5.	Tuscia	Pacasna	∇	Ordo 2 ⁹	2	2362.	2	ZIRACAH	Australis
6.	Parua Asia	Dialcia	∇	ARN	3	8962	2	ZIRACAH	Australis

Nonaginta & unius partium series continua.	Partium Terre Nomina ab hominibus imposita.	Partium Terre Diuina Impo- sitionis Charac- teribus Sym- metrici.	Bonorum Prin- cipum Aereor- um Ordines Spha- erici.	Bonorum Minis- trorum in ordi- nibus Tripartiti- um Numerus Tri- partitus.	Bonorum Minis- trorum in ordi- nibus Tripartiti- um Numeri	Angli boni Aereorum Ord- inum, & 12 Tribuum Praesides.	Tribus Populi Israelitici in dispersione.	Plaques Mundi Tribus Spher- is assignate.
7	Hyrkania.	Samapha.	∇	1. 4400.	9	ZARRELLG	Nephtalim	Orini: dextra
8	Thracia	Virochi	∇	2 3660	7	ALPVDYS	Isaacqah	Occ: sinistra
9	Gosman	Andispi.	∇	3 9236.	10	LAVAYOTH	Gad.	Austr: dextra



Quando dividebat Altissimus Gentes, Quando
separabat filios ADAM, constituit terminos
populorum, iuxta numerum filiarum Israel
Moses, in Cantico Deuter. 32.

Et habebat murum magnum, et altum, habentem
portas Duodecim, et in portis, ANGELOS
Duodecim et Nomina inscripta, qua sunt
Nomina Duodecim Tribuum filiorum Israel.
Apocalypsis. Cap. 21.

Liber Scientia, Auxily, & Victoria Terrestris

A. D. 1565. May 2. stylo novo & Cracovia

Nonaginta Partium Series Continua	91. Partium Terrae Nomina ab Hominibus imposita.	91. Divinae Im- positionis Characteres Symmetrici.	30. Bonorum Prin- cipum Aereorum Ordines Sphaerici.	40. Mundus vniuersus cuiusq[ue] partium Numerus partitus.	40. Mundus vniuersus cuiusq[ue] partium Numerus partitus.	12. Angli Reges ipsius 30 Ordinum predominantes qui 12 etiam huius Praesides sunt.	12. Tribus Populi Israelitici, in Dispersione natae.	4. Plage Mundi in Tribus Dis- persis assig- natae.
1	Aegyptus Occodon	X		1. 7209		9. ZARZUG	Nephtalim Orien. dext.	
2.	Syria Pascomb.	N	Ordo LIL	2. 2360	14931	11. ZINGEN	Sabulon Occid. dext.	
3.	Mesopotamia Valgars.	Σ		3. 5362		7. ALPVDVS	Isacarah Occid. sinistr.	

*Liber Scientiæ Auxilij,
et Victoriæ Terrestris,*

An: 1585.

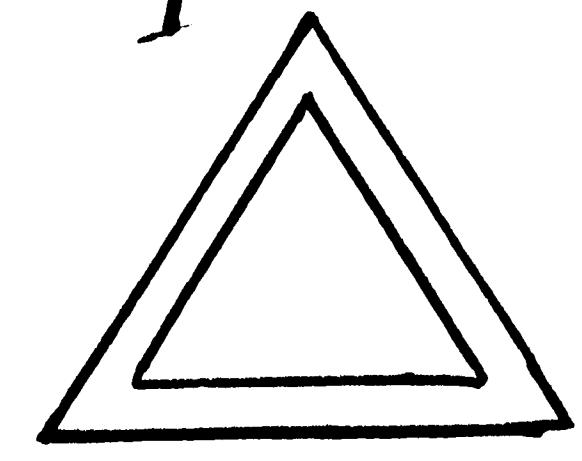
May 2.

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Cracovia

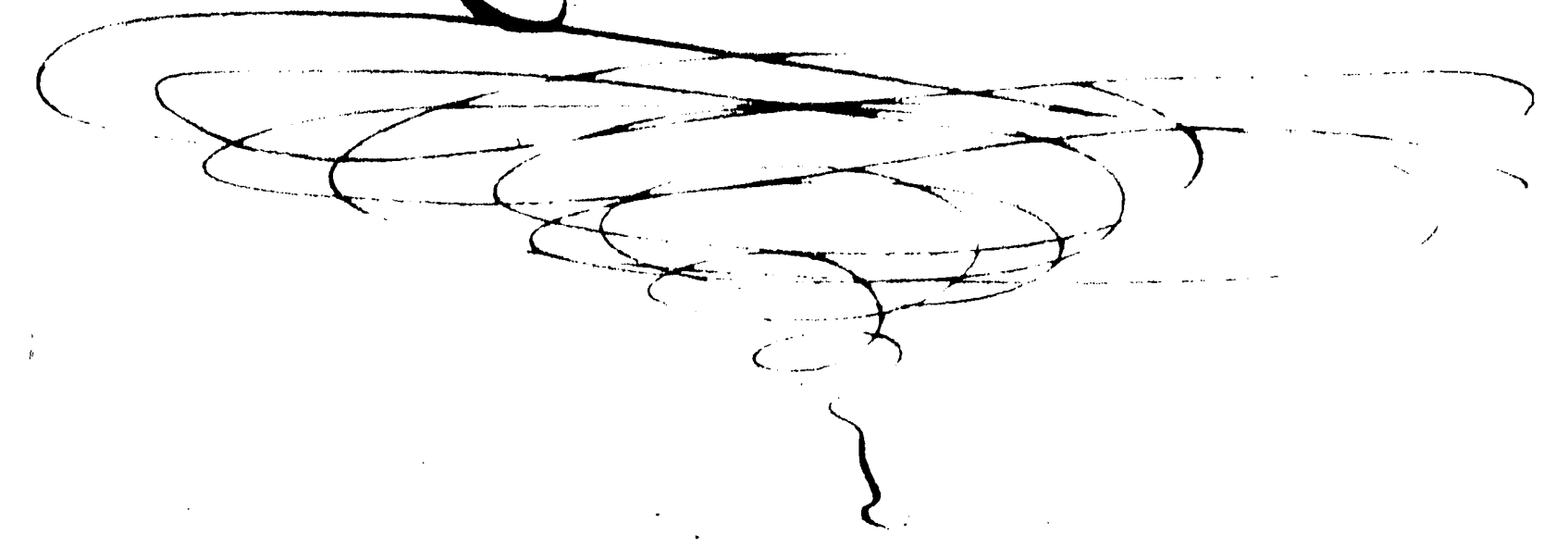
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per



Collectus ex præmissis

in lib. 10 & alijs.

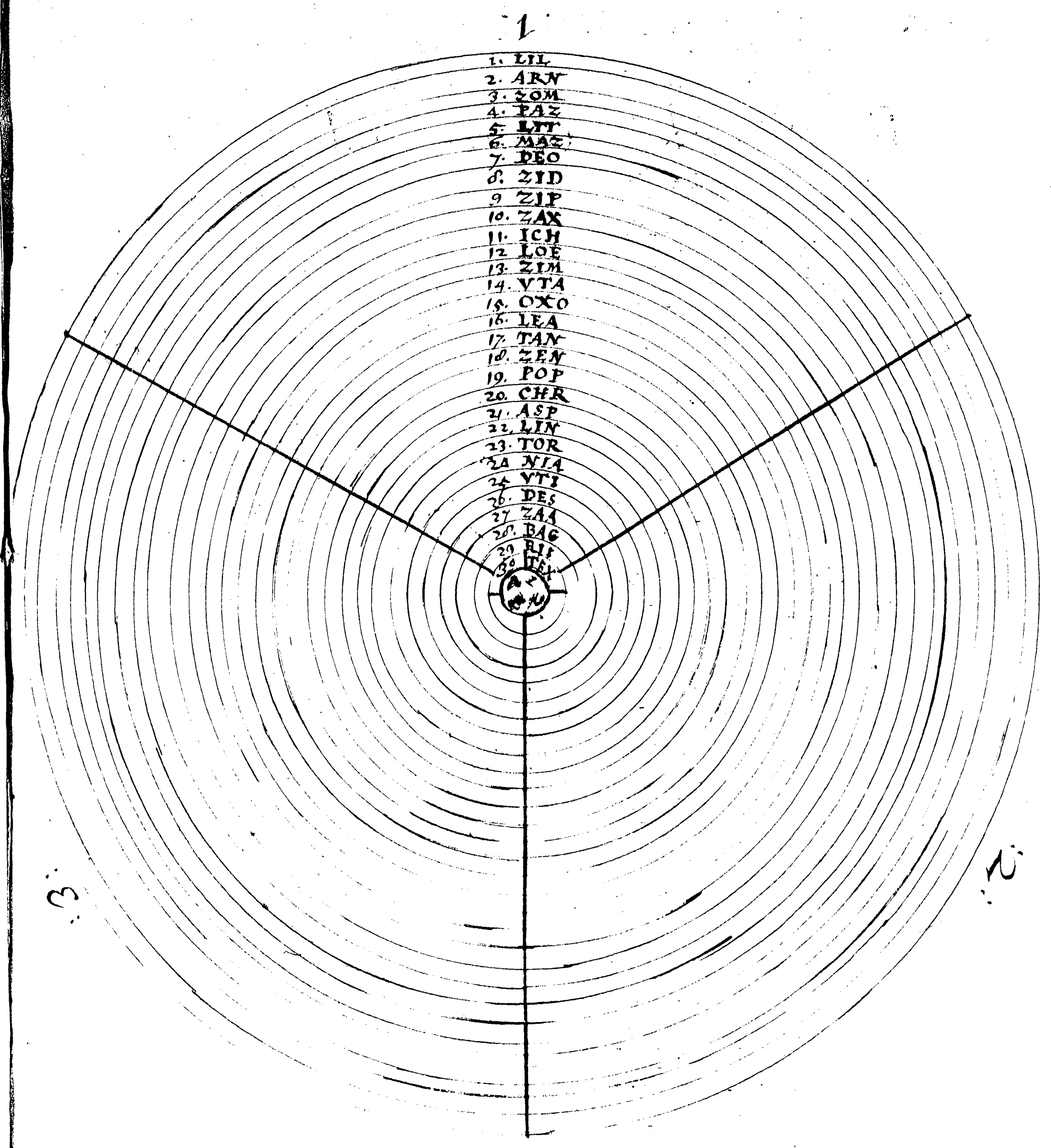


Lil
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 Zax
 Ieb
 Lec
 Zim
 Vta
 Oro
 Lea
 Fan
 Zen
 Eop
 Chr
 Asp
 Lin
 Tor
 Mia
 Vil
 Des
 Zaa
 Bag
 L
 Lec

O you heavens which dwell in the first Ayre, are almighty
 Madriax ds praf **LIL** chis Micadz
 in the parts of the Earth, and execute the judgment of the highest
 Saanir Caosgo od fisis balzras Isida
 to you, it is said, Behold the face of your God,
 nonca gohulim Miema adolan **MAD**
 the beginning of comfort: whose eyes are the brightness
 Ia od bliorb sabaodana chis Lucistias
 of the heavens: which provided you for the government
 peripsol ds abraadsa noncf netaaib
 of the Earth, and his unspeakable varieties: furnishing
 Caosgi od till adphabt damploz tobat
 you, with a power understanding, to dispose all things
 noncf gmicalroma Lrasd tof glo
 according to the providence of him that sitteth on the holy Throne.
 marb yarry **IDO:GO**
 and rose up in the beginning, saying, The Earth
 od tor zulp ia odaf gohol Caosga
 let her be governed by her parts, and let there be Division
 tabacrd saanir od Christeas yr poil
 in her, that the glory of her may be always drunken
 tiobl Busdir till noaln paid orsba
 and waxed in it self: Her course, let it run.
 ad dedrmi zylha El rap till parm gi
 with the heavens: and as an handmaid let her serve them
 perip sax od ta Qurlst boe apis
 One season let it confound another: And let there be
 Lubbm or che symp. ed Christeas
 no creature upon, or within her, the same: all
 Agtel torn mire q tiobl Lel. Ten.
 her members let them differ in their qualities: And let there be
 paacrd ditmo aspian, Od Christeas
 no one creature equal with another: The reasonable creatures
 Agtel torn parach a symp. Cord iz
 let them vex and woe out one another: And
 ded pal od fisalz ls mnad, Od
 the dwelling places let them forget their names: The works of man
 forget bams omaoas, Conisbra
 and his pomp, let them be decayed: His buildings
 od auauex to nug, Ors cat ll

let them become caves for the beasts of the field: Confound
 neasmi tabges, Leuth meng, unche
 her understanding with darkness For why? It repenteth me
 emp till ors. Bagle Mo o o ah
 I made them. One while let her be knowne, and another while:
 elcordiz. Leapimao xomacip ed caocast
 a stranger: Because she is the bed of an Harlot,
 gosau. Baglen pii tianta ababalent
 and the dwelling place of him that is fallen: O you heavens, arise,
 elcordiz telecorim. Madriax, torzu
 the lower heavens underneath you, let them serve you: Govern
 Cadriax orecha aboapri Tabucri
 those that govern: Cast downe such as fall:
 priar artabas. Adrpan corsta debix.
 Bring forth with those that encrease: And destroy the rotten:
 Yoleam pmari arccarior. Oa quast qlof
 No place let it remaine in one number: Old and diminish,
 Ripir paacrd sagacor. Vml ed pular
 until the Stars be numbered: **ARISE MOVE,**
 caoq Adveac corrupt. **TORZU ZACAR**
 and **APPEAR** before the footman of his mouth, which
 od ZAMRAN aspt sibsi but mona ds
 he hath sworn unto vs, in his justice: **OPEN** the Mysteries
 Surras tia baltan: Odo cicle
 of your creation: And make us partakers of undissolved knowledge
 oaa: od Orzma plapli Iad na mad.

O thou mighty light and burning flame of comfort
 Ihs Micaolr Olpirt valprg Bliors
 which openest the glory of god to the center of the earth
 ds odo Busdir oiad oucars caolsgo
 In whom the secrets of truth 6332 have their abiding
 Casarmg Laiad cran brints casafam
 which is called in thy kingdom IOVE and
 ds ivmd aqlo adchi MOZ od
 not to be measured Be thou a window of comfort unto me
 ma of fas Belp comobliort pambt
 Have and show your selves Open the mysteries
 SACAR od LAMRAN odo cicle
 of glorification Be friendly unto me for I am the servant of the same your God
 qaa, Zorge lap zirdo Nocc MAD
 the true worshipper of the highest.
 Heath laida



O thou second flame the House of Justice is hafi thy beginning
 IIs viiialprt Salmar balt ds acroodri
 in glory: and shalt comfort the Just: which walkest
 busd od bliorax balit dsinsi
 on the earth with just: that understand and
 caosg^{ly} lusdan Emod dsom od
 separate creatures: great art thou in the God of stretch forth
 elioh drilpa gch yls Mad ziledarp and conquer
 show and show your selves Open the Mysteries of yo: Creation
 ZACAR od ZAMRAN odo cicle Zaa Zorge
 Be friendly for I am the servant of the same the true of the Highest
 unto me your God worshipping
 Zorge, lap zirdo Noco MAD heath laida

O thou third flame whose wyngo are thorno
 IIs dialprt soba vpaah chis nanba
 to stir up vexation: and hast 7336: Lampo living
 zix lay dod sib od brint Fars hubaro
 going before the which God is Wrath in Angro
 tas tax ylsi, sobaiad I von po vnph
 Gyrd up thy Loyne and hearken show and
 Aldon dax il od toatar: ZACAR od
 show your selves open the mysteries of yo: Creation Be friendly
 unto me
 ZAMRAN odo cicle Zaa Zorge
 for I am the servant of the same the true of the Highest
 your God worshipping
 lap zirdo Noco MAD heath laida

O you Sonne of fury the daughters of the Just which sit
Noromi bagie pasbs oiad ds trint
upon 24 seats vexing all creatures of the earth with age
mire ol thil dods tolham caosgo Homin

which have vnder you :1636: Behold the voyce of God

n
u of doubt

ds brin oroch Quar Micma bial oiad

the promise of him which is called amongst you Furge, or Extream Justice

aifro tox dsiom aai Baltim

Now and shew your selves open the mysteries of yo: Creation

ZACAR ed ZAMRAN cdo cicle Zaa

Be friendly unto me for I am the servant of the same the true worshipping of the Highest

Zorge, lap zirdo Noco MAD, hoath laida

O thou the governor of the first flame vnder whose wyngs are
Ils tabaan Li alprt casarman upaahi chis

:6739: which weave the earth with dynges which knowest
darg dso cido caosgi orscor ds omax

the great name Righteousnes and the Scale of Honor
monasci Baecouib od emetgis iaiadix

Now and shew yo: selves open the mysteries of yo: Creation

ZACAR ed ZAMRAN, cdo cicle Zaa

Be friendly unto me for I am the servant of the same the true worshipping of the Highest

Zorge, lap zirdo Noco MAD, hoath laida

O you that rayng in the South and are : 28 :
Nonci d'senf Babage od chis ob

the lantern of sorrow bynd: up yō: guidis and visit us
hubaio tibibp allar atraah od ef

Bring downe your name : 3663 : that the Lord
drix fafen Mian ar Enay

may be magnified whos name amongst you is Wrath
ovof Soba do'ain aai 1 VONPH

Alowe, pray, and shew yō: selves open the mysteries of yō: creation

ZACAR gobus od ZAMRAN, odo cicle Zaa,

be kindly unto me for I am the servant of yō: same yō: God, worshipping of the Highest.

Zorge, I, ap zirde Noco MAD, Hoath laida

O you swords of the South which have : 42 : eyes
Napeai Babagen ds brin vx oodona

to stir up the wrath of Synn making men
bring venph doalim celis ollog

drunken which are empty: Behold the promise
orsba ds chis affa Micma isro

of God and his power which is call'd
MAD od Lonshi tax ds ivmd

amongst you O bitter sting Alowe and shew your selves

aai GROS B. ZACAR od ZAMRAN

Open the mysteries of yō: creation unto me: for I am the servant
odo cicle Zaa, Zorge, I, ap zirde Noco

of the same your God worshipping of the Highest.

MAD, Hoath laida.

The Thunders of Judgment & Wrath are numbered and
 Coraxo chus cornp od
 are harboured in the North in the like way of an Uke
 blans Lucal ariazor paeb Soba
 branches are these of lamentation and
 Lelonon chus virg op cophan od
 weeping layd up for the earth which burn
 raclir maasi bagle caosgi ds ialpon
 night and day and vomit out the heads of scorpions
 desig od basgim od ox ex dazis siatris
 and live sulphur mingled with poison these be
 od salbrox cynxir faboan Unalchis
 the Thunders that 5 by 8: times [in 4: 24th part]
 Const ds daox cocasg ol
 of a moment row † 2: 8:
 Oanio yor voh im ol
 as many surges which wif not neither
 plo si molui ds page ip larag
 know any tyme
 om droln matonb cocasb
 here One rock being th forth 1000
 emna L patralx volci [math
 even as the hart of man doth his thought
 nomig monous olora gnay angelard
 no no no no no no
 Ohio ohio ohio ohio ohio ohio
 you no be to the earth For her iniquities
 neib Chic C'asgen Bagle madrid
 is was and shall be great (come away
 i zirap chiso drilpa Niiso
 but not your noyhs
 crip ip nidali.

† is a hundred
 mighty cartages
 and
 a thousand
 times
 as many

The mighty leate groaned and they were 5: thunders
 Oriayal holdo od zrom O coraxo
 which flew into the East and the Eglo spake
 ds zildar raasy od vab zir camliax
 and cried with a loud voice (come away the house
 od ba hal Niiso † Salman
 of death of whom
 teloch Casarman
 it is measured and it is as they are who
 hol q od ti ta † chis soba
 number is 31 (come away For I prepare
 cernf i ga Niisa Bagle abramg
 for you others therefore and show your selves
 Noncp * SACARE ca od ZAMRAN
 open the chysters of your fixation vnto me for I am
 odo ciele qaa Zorge Lap zirdo
 the servant of the same your God the true worshipper of the highest
 Noco Mad Hoath luidu

† lacketh
 and they
 utter
 the
 became

† pma

The chidday the first is as the third heaven made of Hyacinth flowers
 Barmele ita piripson ein Naravabh
 26 in whom the Elders are become strong in I have prepared
 ox casarmg vran chis vgeg dsa bramg
 for my own righteousness saith the Lord: Whose long continuance shall be
 baltoba goho iad Solamian trian
 as bucklers to the stooping Dragon and like unto the harvest
 ta lol cis Abaiuonin od aziagier
 of a Widow. How many are there which remain in the glory
 rior, Irgil chis da ds pa a ox busd
 of the earth which are and shall not see death untill
 Caosgo ds chis odipuran teloah cacrg
 this house fall and the Dragon synch
 o isalman loneho od vouina carbas
 Come away, for the Thunders have spoken: Come away,
 Niiso Bagle auauago gobon Niiso
 for the jewels of the Temples, and the Coat
 bagle momao siaton od mabra
 of him, that is war shall be crowned, and divided: Come
 Iad eias mo mar poilp Niis
 appear to the terror of the earth and
 AMRAN ciaofi caosgo od
 to our comfort and of such as are prepared
 bliors od corfi ta a bramig

four
saba
A
busd

Amighty gards of fire with two edged swords flaming
 Micaoli branse pygel napta ialpor
 (which have violo 8 of wrath for two tymes and
 ds brin efafafe P vonpho olani od
 a half: whose wings are of wormwood, and
 obza sobca vpaab chis tatan od
 of the marrow of salt) have settled their feet in the West,
 tranan balye alar lusda sobln
 and are measured with their chinistres 9996:
 ed chisholq C no quodi cial
 These gather up the mess of the Earth as
 vnal aldon mom caosgo ta
 the rich man doth his treasure: cursed are they
 las ollor gray limul Amma chiis
 whose iniquities they are in their eyes are millstones
 Sobca madrid chis, ooa no an chis auing
 greater than the earth and from their mouths
 drilpi caosgin, od but moni parm
 sea of blood: their heads are covered
 rum vi enila Nazis etham
 with diamond: and upon their heads are marbles
 a childao od mire ozol chis pidi a
 slaves. Happy is he, on whom they frown not:
 collal, Ulci nin a sobam vcim
 For why? The God of righteousness, requirith in them
 Bagle Iad baltob chirlan par
 Come away and not your violo For
 Niiso od ip ofafafe Bagle
 the tymes is such as requirith Comfort
 a coeasb icersca vnig blior.

The Spirits of the 4 Angles are Ninety mighty in firmament whom
 Gab s di u chis em micálzo pilrin sebam
 the first hath planked a torment to y wickid and a garland to the righteous
 El harg mir babálen od obloc samvelg
 giving unto them fire darts to vance the earth and 7699
 dlugar malprg arcaesgi od Acam
 continuall workmen whose courses visit w comfort the earth
 çanal sobolzar tbiard caosgi
 and are in government and continuance as the second
 od chif anétab od miam ta viv
 and the third Wherefore harken unto my voyce I have talked of you
 od d Darsar Sol peth bi en Bri ta
 and I move you in power & presence whose works shall be
 od zacam g micálzo sob ha ath trian
 a song of honor and the praise of your God in your creation
 Lu ia he odeerin MAD q a a on

The East is a house of Virgins singing praise amongst
 Raas isalman paradizod ceerimi aac
 the flames of first glory wherein the Lord hath opened his mouth; and they are become
 salpirgab. quinn enay but mon od inoas
 28: Living dwellings in whom the strength of men rejoysith
 ni paradial Casarmg vgear chirlan
 and they are apparailled with ornaments such as wood wonders
 od zonac Lucistian cors ta vaúl zirn
 on all creatures Whose Kingdoms and continuance are as the third and fourth
 tol há mi Soba londoh od miam chis tad o des
 strong towers and Comfort places of the seats of and continuance
 vmadea od pibliar othilrit od miam
 o you servants of cherey, show, Olypian, sing praise
 C no quol Rit ZACAR, ZAMRAN ceerimi
 unto the creator: And be mighty amongst us For
 g adah od cmicad z aaiom Bagle
 to this remembrance is given power and our strength
 papner id lucam lenshi od vimplif
 waxeth strong in our comforters
 vgegi Bigliad

I have set my feet in y^e south, and have looked about me; saying, are not
Othil lasdi babage od dorpha Gohol G'risge

the thunders of increase numbered 33, which raigne in the second Angl,
auauago cormp pd dsonf vi v di v

under whom I have placed :9639: Whome None hath yet numbered,
Casarmi d'ali Map m Sobam ag cormpo

but one in whom the second begining of things are and wax strong
c'rp'l Casarmg cro'od'zi chis od v'ge G

which also successively are the number of tyme: and their powers
dst capi mali chis Capim' on od Lonshin

are as the first :456: Ouse you sons of pleasure, and
chis ta lo cla Torgu Nor quasahi od

visit the earth: for I am the Lord yo: God which is, and liveth.
F'caosga Bagle zirenaiad Dsi od Apila

In the name of the sweator show, and show your selves
Do'oa'ip Qaal ZACAR od ZAMRAN

as pleasant deliverers that you may praise him amongst the sons of men.
Obelifong rest el a'af Nor mo lap

The mighty sounds have entred in y^e Angl and are become as ^{olive} olives in y^e mount look wth gladnes
Sapab zimii duiv od noas to quanis adroh dorphal

upon y^e earth and dwelling ^{in the brightnes} of the heavens: ^{as continuall} comforters unto whom I fastned
ca osg od faonts peripsol tablior Casarm amipri

pillars of gladnes: 19: and gave them vessels to water y^e earth wth her waters
na zarth af od dlugar zrop z lida caosgi tol torgi

and they are the brothers of the first and second and the begining of y^e owne state
od z chis e'f'afch L ta viu od iaod thild

which :69636: wh^{ch} numbers are as the first the ends
ds hubar Pe' o' al siba cormfa chis ta la vls

and y^e contents of tyme: therefore come y^e and obey yo^r ordination wth in peace
od Q'eo' cast Ca niis od Darbs Q'as Feth arzi

and comfort conclude as receivers of yo^r mysteries: for why? Our Lord wth
od bliora iaial ed nas cieles Bagle Geiad

is all One
i L

are garnished with continuall burning lamps
69636. ^Δ h'w' doth a word is out

Δ hubar is a burning lamp

Can the Wings of the Wind's understand yo: voyes of Murder
 Adet rpa ab zongem fa a ip sald
 & you the second of the first, whom the burning flames have framed
 vi iv L Sobam lal prg Ira raz
 within the depth of my jaws whom I have prepared as cups
 pi adph Cas arma abramg ta talho
 for a wedding or as the flowers in their beauty
 paracle da q ta lora l q turbs
 for the chamber of righteousness stronger are your feet
 ooge Baltch Giui chis lisd
 than the barren stones: And mightier are yo: voices than manifold Wind's
 orre / Od micalp chis bia ozongon
 For you are become a building such as is not but in the mindes.
 Lap noan trof cers tage, oq manin
 of the allpowerfull. And saith the first: Now therefore
 Iai don Torzu gebel ZACAR ca,
 unto his old wants: Show your selves in power: And
 Cno qpd, ZAMRAN micalzo, od
 make me a strong see thing: for I am of him y liveth for ever.
 ezarm vrelp Lap zir Ioiad,



Behold saith yo: God, I am a Circle on whose hande
 Micma goho Piad zir Com selh arien
 stand 12 Kingdoms: Six are the seats
 biab Os Londob Norz chis othil
 of living breath: the rest are as sharp Sickles: or the horns
 Gigipah vnd l chis ta pu im 2 mas pleh
 of death wherein the features of the earth are to be not
 teloch Quin toltorg chis i chis ge
 Except myne own hand which sleeps and shall rise
 in ozien dst brgda od torzul
 In the first I made you Stewards: and placed you in Seat 12
 i li E' ol balzarg, od aala Thiln es
 of government giving unto every one of you power
 ne ta ab, dluga vom sarg lonsa
 successively over: 456: the true ages of tyme
 Cap mi ali vors cla homil cocasb
 to the intent that from y highest vessels and the honors of
 fa fen izizop od mi noag de
 yo: government, you might worke my power: yowing downe
 gne taab vaun na nace l panpr
 the fins of lyfe and increase continually on y earth they are become the sherte
 Malpirgi caosg Pild noan vnalah
 of Justice and Truth. In the Name of the same your God
 balt od voban do o i ap MA
 Lift up I say, your selves. Behold his mercies
 Goholor gohus amiran / Micma, Ichusoz
 flourish and Name is become mighty
 ca ca com od de o a in noar mica olz
 amongst us. In whom we say Ichor
 a ai om / Ca sarme gobia ZACAR zod a cor
 Defend and apply your selves unto us as unto
 v nig lag od Im u a mar pugo
 the partakers of the secret wisdom of your Creation.
 pla pli ananael Qa an.

I rayng over you sayeth the God of Justice in power exalted
 Ol sonf vorrg, gobó Iad balt lansó

about the firmaments of wrath: in whose hands the Son is: as

calz vorpho Sobra z-ol vor i ta
 a sword, and the chow as ^{a through thrusting, which measurth} fric:

Nazpsad Graa ta Malprg Ds hol q

your garments in the mydst of my Vestures, and tyged you together

qaa nothoa zimz od commah

as the palms of my hands: whose seats I garnished

ta nobloh zien: Soba thil gnorp

with the fist of gathering, and beautified yo: garments wth admiration:

prge aldi Ds vrbs oboleh grsam:

To whom I made a law to governe: the holy ones and delivered you

Casarm cherela caba pir Ds zorensg

ared with the arde of knowledg Moreover you lifted up your voices

cab erm Iadnah: Pilab farzm

and swar:

u znrza adna gonc Iadpil Ds

obedience and
 faith to him
 that loveth &
 triumpheth.

side m
 30 illis avois
 †

whose begining is not, nor ends

hom tob, Soba Ipam lu

cannot be which shyneth as a flame in the mydst

Ipamis, Ds lohólo vep zomd,

of your palace, and rayngnethe amongst you as the ballance

Pcamal, od bogpa aai ta piap

of righteousness, and truth: More therefore,

piamol od vocan ZACARE ca

and show yourselves: open the mysteries of yo: Creation:

od ZAMRAN odo cicle qaa,

Be friendly unto me: for Jam the servant of the same yo: God:

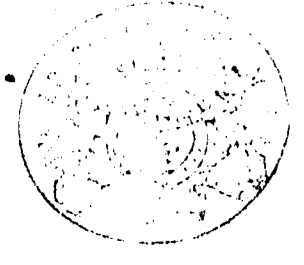
Zorge, lap zido Noco MAD

the true worshipper

of the Highest.

Hoath

Iaida.



48 Clauus Angelica,

A.° 1584:

Cracouia, ab Aprilis 13,
ad Iulij 13^m, (diuersis
temporibus) Recepta:
ex mera Dei nostri

Misericordia.

Cui soli,
ōis

Laus, Honor et Gloria,

Amen

△

48 Claves
Angelica

An^o
1584

Cracovia.

Liber 18.⁹

MS. A. 846

3678

XVI D

J. Dee's Clavis Angelica
or

de Hoptarchia Mystica.
Vc.

The original MS. in Dr. Dee's handwriting,
from which the present is transcribed
by Blair's Order is now in the Museum.

This volume was purchased by Sir H. Slough
at Sir Joseph's sale, Jan. 1732. Lot 402.

J. M.

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Triel — This is a Seate of perfection: from which,
Things shall be shewed unto thee, which thou hast
long desired.

Δ — Then was a square Table brought into the Stone,
and I demanded what that Table betekined.

Triel — I know not yet to be knowne. These two
shall remaine in the Stone, to the sight of all
unconfronted Creatures.

You must use a four square Table, Two cubits
square, where upon must be set *Sigillum Dei: Ie:*

This Seate must not be looked upon, without great
Reverence & Devotion.

This Seate is to be made of perfect wax.

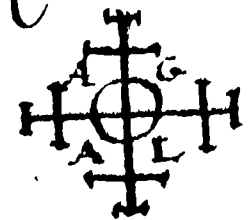
This Seate must be 9 inches square [or Diameter]

The roundness must be 27 inches, & somewhat more.

The thickness of it must be an inch & halfe a quarter.

And a figure of a Cross must be on the back side of it,

made thus



And Table is

to be made of sweete Wood: and of two cubits high,

with 4 feet with 4 of the former scales under the

4 feet.

Under the Table did seeme to be layd red Silke,

two yards square. And over the Seate, did

seeme red silke to be four square,

broader then the Table, hanging downe with 4

knoppes or Tassels, at the 4 corners thereof.

Upon this uppermost red Silke, did seeme this

Stone with the Frame, to be set: right over the

upon the principall Seate: saving that the red

Silke was betweene the one & the other.

Now 21. An: 1592. Δ — There apper the first Table covered with a Cloth of
Silke changeable Colours, Red & Green, with a white
Cloth under it all hanging very low.

Then

Chap.

Chap: 4.

Some notice of peculiar formes, and attire, wherein, the Kings, Princes and Ministers Heptarchicall appeared: and of some their Actions & gestures at their appearance, &c.

King CARMARA.

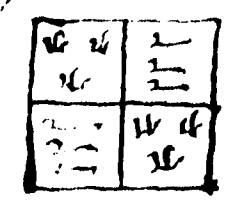
This King (being called first by Vriels) appeared as a man, very well proportioned: clad in a long purple Robe, & with a triple Crowne of Gold upon his head.

At his first coming he had 7 (like men) walking on him: which afterwards declared themselves to be the 7 Princes Heptarchicall.

Vriels ~~delivered~~ ^{delivered} unto this King (at his first appearance) a rod, or straight little round staff of Gold: divided into three equall distinctions, whereof two were white or black: & the third & bright red. This Rod he kept still in his hand.

This King was the Governor, or Disposer, of all the Doctrines, which I term Heptarchicall, at first, by calling the 7 Princes, & after that the 7 Kings: and by giving instructions for use & practice of the whole Doctrines Heptarchicall: for the first purpose & purpose thereof to be enjoyed by many of the two other, there was only mention made.

King CARMARA said
Ecc signum operis.



There appeared two letters reversed &aversed on the white flag: a Roman standing by: whose name did not appear. On the other side appeared the name of England & the flag etc.

Note,

R12

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**MERIDIONALIVM 4. Honorum ANGELORVM
in SECRETIS HOIM Intelligendis Peritorum
et Potentium Invitatio.**

Cred 4. Angeli sagaces, veracesq; Omnipotentia Dei
eiusdemq; creatoris sui Ministri, & vos (inquam) IAOM,
AOMI, OMI, & MAIO, in meridionali mundi parte,
magis et speciali ab eodem Deo vno insigniti Muneris
sui officio In SECRETIS HOIM (cuiuscumq; Ordinis
status vel conditionis fuerint) INTELLIGENDIS et
plene cognoscendis: Ego Ioannes Deo devotus eiusdem
Dei famulus, nulla curiositate ductus, Neq; de aliorum
hoim statu secretis sonatibus, Clatibus, Eventis (bonis
malisq;) ullo modo sollicitus scrutator, (Nisi quantum
ipi Reipub: Christiana, in toto, vel parte, utile vel
necessarium est, vel esse poterit, talia à me dicto
Ioanne, sciri, cognosci, intelligi) A vobis pnomiatis
4. oibus et singulis, per Dei mi Omniscentiam, et
per eiusdem mysticum Nomen HIAOM humiliter
requiro et vehementer peto, VT quocumq; posthac totius
mea vite tempore, vos omnes, vestrum aliquos, vel
aliquem, per predictum Dei nomen HIAOM
vocavero vel invocavero, statim benignè ac placidè
michi aditu, personalis, visibilisq; apparem: et
petitionis mee omnes et quascumq; (ad vos, vestrum
aliquos, vel aliquem factas faciendas) Deo alicuius
hois secretis, statu conditioneq; cito, vni, plene,
perfectè præstari, impleri, perficereq; volitis: AMEN.

per Sanctum et Mysticum Dei Nomen,

HIAOM
AMEN

△
△△△
△
△
△

**OCCIDENTALIV 4. Honorum ANGELORVM
in SECRETIS HOIM Intelligendis, Peritorum
et Potentium, Invitatio.**

Ordo 4. Angeli sagaces, veracesq; Omnipotentia Dei
eiusdemq; creatoris sui Ministri, & vos (inquam) NI.RX,
LRXN, RXNI, & XNLR, in occidentali mundi parte
magis et speciali ab eodem Deo vno insigniti Muneris
sui officio In SECRETIS HOIM (cuiuscumq; Ordinis
status vel conditionis fuerint) INTELLIGENDIS, et plene
cognoscendis: Ego Ioannes Deo devotus eiusdem
Dei famulus, nulla curiositate ductus, Neq; de aliorum
hoim statu secretis sonatibus, Clatibus, Eventis,
(bonis malisq;) ullo modo sollicitus scrutator,
(Nisi quantum ipi Reipub: Christiana, in toto, vel parte,
utile vel necessarium erit, vel esse poterit, talia à
me, (dicto Ioanne) sciri, cognosci, intelligi) et
vobis, pnomiatis 4. oibus et singulis, per
Dei mi Omniscentiam, et per eiusdem mysticum
Nomen PNI.RX humiliter requiro, et vehementer
peto, VT quocumq; posthac, totius vite mee tempore,
vos omnes, vestrum aliquos, vel aliquem, per
predictum Dei Nomen PNI.RX vocavero vel
invocavero, statim benignè, ac placidè michi
aditu, personalis, visibilisq; apparem, et petitionis
mee omnes, et quascumq; (ad vos, vestrum aliquos
vel aliquem factas faciendas) De alicuius
hois secretis, statu, conditioneq; cito, vni, plene,
perfectè præstari, impleri, perficereq;
volitis: AMEN.

per Sanctum et Mysticum Dei Nomen,

PNI.RX
AMEN

△
△△△
△
△
△

NOMINA SEDECIM BONORUM ANGELORUM
in Secretis omnium Hominum Intelligentis
Peritorum et Potentium.

		Nomen Diuinum HXGZD
ORIENS	Xgzd. Gzdx. Zdxg. Dxgz.	A
		Nomen Diuinum HIAOM
MERIDIES	Iaom. Aomi. Omia. Miao.	S
		Nomen Diuinum PNLRX
OCCIDENS	Nlrx. Lrxn. RxnL. Xnlr.	I
		Nomen Diuinum PZIZA
SEPTENTRI:	Ziza. Izar. Zazi. Aziz.	R

ORIENTALIV A: BONORUM ANGELORUM, in
Secretis Hoim Intelligentis, Peritorum,
et Potentium, Invitatio.

O vos 4: Angeli, Sagaces, veracesq; Omnipotentio
DEI (eiusdemq; creatiois nri) Ministri, O vos (singula)
XGZD, GZDX, ZDXG, et DXGZ, in Orientali
Mundi parte, magno et speciali ab eodem DEO nro
Insigniti Munere seu Officio, IN SECRETIS
HOIM (cuiuscunq; Ordinis, status vel condi-
tionis fuerint) INTELLIGENDIS, et pluri et
cognoscendis: Ego Ioannes Dee Deot (eiusdem
DEI Famulus nulla curiositate ductus; neq;
de aliorum hoim statu, scientia conatibus, actibus,
gentio, bono, malis, vilo modo sollicitus sou-
fator (Nisi, quantum ipi Reput. Christiana, in
toto, vel parte, utilis aut necessarium erit, vel spe-
poterit, talia a me (dicto Ioanne) sciri, cognosci
intelligiq;) Et vobis, praeominatio A: omnibus
et singulis, Ego (praedictus Ioannes) per DEI
nri Omniscientiam, et per eiusdem mysticum
Nomen, HXGZD humiliter requiro, et ardentiter
Peto, Vt quocunq; posthac, totius meae vite et
temporis, vos omnes, vestrum aliquos, vel aliquem
per praedictum DEI Nomen HXGZD, vocabero,
vel invocabero, Statim, benigna ac placida mihi
Adf. personalis Visibilibsq; Oppariri, et p. hitionis
meas omnes et quascunq; (ad vos, vestrum aliquos
vel aliquem, factas faciendasq;) De alicuius hoim
Secretis, statu, conditione, cito, vni pluri, p. fectisq;
prestan, impleri, perficereq; velit. AMEN.

Per Sanctum et mysticum Dei Nomen

HXGZD
AMEN

△
△ △ △
△
△
△

Occidentalium: A. Honorum Angelorum:
in Artibus Mechanicis Peritorum
et Potentium, Invitatio.

O vos QUATUOR Sancti, veracesq; Dei Omnipotentis,
 (vatoris nri) Ministri MAGI, AGLM, GLMA, LMAG,
 qui in Occidentali mundi parte peculiariter habitis, a
 Deo nro, vobis iniunctum ac commissum ministerium,
 in Artium omni MECHANICARVM peritia, perfecta,
 tam exercenda, quam imperienda docenda, coicandaz,
 ad Dei nri laudem, honorem et gloriam: Ego Ioannes
 Dee, (vatoris nri) baptizatus, inscriptusq; servus:
 eidem fideliter, prudenter et potenter inservire cupiens
 (ad hoium bonoru et electoru comodum solatiumq;:
 aut ad maloru nriq; Omnipotentis Dei, hostium,
 pudorem & confusionem.) Et vobis omnibus, pravo
 minatio, humiliter requiro, vehementer et ardentiter
 peto, per eiusdem Dei (vatoris nri) Omnipotentem
 Sapientiam, et per hoc eius Sanctum, mysticumq;
 Nomen PMAGI. Ut post hac quocumq; tempore
 velius, mea, vita: Ego (dictus Ioannes) vos omnes,
 vestrum aliquos, sine aliquo, Nominati, per hoc
 Dei (dictum) Nomen PMAGI. vocavero vel
 invocavero, illi, (dicto Joanni) Benigni, Placidi,
 Personaliterq; visibiles, statim adesse et apparere:
 Et mihi (præsentia) tam qm amici et Favorabilis
 velitis, quod omnes et quascumq; petitiones meas,
vobis, vestrum aliquibus, vel alicui factas, faciendasq;
(De ARTE aliqua MECHANICA, conclusionis)
aliqua, vel experimento MECHANICO, quocumq;
 statim, vni, pluri, manifeste, perfecte, prestare,
 implere, perficereq; velitis: AMEN.

Per mysticum Dei NOMEN

PMAGI.
 AMEN.

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Septentrionalium: A. Honorum Angelorum:
in Artibus Mechanicis Peritorum
et Potentium, Invitatio.

O vos QUATUOR Sancti, veracesq; Dei Omnipotentis
 (vatoris nri) Ministri PPSAC, SACP, ACPS, et CESA, qui
 in Septentrionali mundi parte, peculiariter habitis a
 Deo nro, vobis iniunctum ac commissum ministerium,
 in Artium omni MECHANICARVM peritia, perfecta,
 tam exercenda, quam imperienda docenda, coicandaz,
 ad Dei nri laudem, honorem et gloriam: Ego Ioannes
 Dee, (vatoris nri) baptizatus, inscriptusq; servus:
 eidem, fideliter, prudenter et potenter inservire
 cupiens, ad hoium bonoru et electoru comodum
 solatiumq;: aut ad maloru nriq; Omnipotentis
 Dei hostium, pudorem et confusionem.) A vobis
 oib; et præeminatio, humiliter requiro, vehementer
 et ardentiter peto, per eiusdem Dei (vatoris nri)
 Omnipotentem Sapientiam: et per hoc eius sanctu
 mysticumq; Nomen PPSAC. Ut post hac, quo-
 cumq; tempore, velius, mea, vita, Ego (dictus
 Ioannes) vos omnes, vestrum aliquos, sine
 aliquo, Nominati, per hoc Dei (dictum)
 Nomen PPSAC. vocavero vel invocavero:
 illi, (dicto Joanni) Benigni, Placidi, Personaliterq;
 visibiles, statim adesse et apparere: Et mihi
 præsentia, tam qm amici et Favorabilis velitis,
quod omnes et quascumq; petitiones meas, vobis,
vestrum aliquibus, vel alicui factas, faciendasq;
(De ARTE aliqua MECHANICA, conclusionis)
aliqua, vel experimento MECHANICO, quocumq;
 statim, vni, pluri, manifeste, perfecte, prestare,
 implere, perficereq; velitis: AMEN.

Per mysticum Dei NOMEN

PPSAC
 AMEN

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ORIENTALIVM 4. BONORVM ANGELOꝝ
in ARTIBVS MECHANICIS Peritorum
et Potentium, Invitatio.

Quod 4. Sancti veracisq; DEI Omnipotentis Creatoris
Ministri nostri CNBR, NBRC, BRON, et RCNB, qui in Orientali
Mundi parte, peculiare habetis à Deo vobis iniunctum
ac commissum Ministerium, in ARTIVM oim MECHA-
NICARVM peritia perfecta, tam exercenda quam
impertienda, docenda, comunicanda, ad Dei laudem,
honorum et gloriam; Ego Ioannes Dee, Creatoris nri
baptizatus, inscriptusq; servus: eidemq; fideliter, et
prudenter, et potenter inservire cupino: (ad Rom
bonorum et electorum comodum, solatiumq;: ast ad malorum
imq; Omnipotentis Dei hostium, pudorem, et confusioem)
Et vobis omnibus, prænominatis, humiliter requiro,
vehementer et ardentè peto, per eiusdem DEI Creatoris
nri Omnipotentem Sapientiam, et per hoc eius sanctum
Mysticum Nomen HCNBR ut posthac, quocunq;
tempore totius mee vite, Ego (dictus Ioannes) vobis
omnes, vestrum aliquos, siue aliquem Nominatim,
per hoc Dei (dictum) Nomen HCNBR vocavero,
vel invocavero: illi (dicto Ioanni) benigni, placidi,
personaliterq; visibiles, statim obesse, et apparere:
Ne mihi preterea tam esse Amici et Favorabiles velitio:
Quod omnes et quascunq; petitiones meas, vobis vestrum
aliquid, vel alicui factas, faciendasq; de ARTE aliq;
MECHANICA, (conclusionis aliqua, vel Experimento
Mechanico, quocunq;: statim, veri plene, manifeste,
perfecte, prestari, impleri, perficereq; velitio: AMEN.

per mysticum Dei Nomen

HCNBR

AMEN

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MERIDIONALIVM 4. BONORVM ANGELOꝝ
in ARTIBVS MECHANICIS Peritorum
et Potentium, Invitatio.

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Quod 4. Sancti veracisq; DEI Omnipotentis Creatoris nri
Ministri ROAN, OANR, ANRO, NROA, qui in Meridio-
nali Mundi parte, peculiare habetis à Deo vobis
iniunctum ac commissum Ministerium, in ARTIVM
oim MECHANICARVM peritia perfecta, tam exercenda,
quam impertienda comunicandaq; ad Dei nri laudem,
honorum et gloriam: Ego Ioannes Dee, Creatoris nri,
baptizatus, inscriptusq; servus: eidemq; fideliter, pru-
denter, et potenter inservire cupino: (ad hominum
bonorum et electorum comodum, solatiumq;: ast ad malorum
imq; Omnipotentis Dei hostium, pudorem, et confusioem)
Et vobis omnibus, prænominatis, humiliter requiro,
vehementer et ardentè peto, per eiusdem DEI Creatoris
nri Omnipotentem Sapientiam, et per hoc eius sanctum
Mysticum Nomen HROAN ut posthac, quocunq;
tempore totius mee vite, Ego (dictus Ioannes) vobis
omnes, vestrum aliquos, siue aliquem Nominatim,
per hoc Dei (dictum) Nomen HROAN vocavero
vel invocavero: illi (dicto Ioanni) benigni, placidi,
personaliterq; visibiles, statim obesse, et apparere:
Ne mihi preterea tam esse Amici et Favorabiles
velitio: Quod omnes et quascunq; petitiones meas,
vobis, vestrum aliquibus, vel alicui factas, faciendasq;
(de ARTE aliqua MECHANICA, (conclusionis aliqua
vel Experimento MECHANICO quocunq;) statim,
veri plene, manifeste, perfectè,
prestari, impleri, perficereq; velitio: AMEN.

per mysticum Dei Nomen

HROAN

AMEN

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Septentrionalium QUATUOR Bonorum
ANGELORUM in LOCALI MUTATIONE
POTENTIVM Invitatio.

Quos QUATUOR fideles Nobilissq; nostri Omnipotentis
Creatoris Angeli et Illustri, ANAA, NAAA, AAAA, et
AAAA, qui in Septentrionali illius mundi parte peculiariter
Dominantur, eaq; a nostro Creatore dotati praeclari
virtutis, potentiae et potentia, quod de loco in locum,
quocumq; hominem, vel rem quancumq; vere, cito,
bene, tuto, et sine eiusdem hominis, vel rei alterius,
(sic localiter lati vel later) lesione aliqua nocimento,
offensione, vel damno: movere, deferre, sive Transfere
poterunt: Ego Ioannes Deo, DEI Omnipotentis, nri
Creatoris, etiam devotus et humilis Famulus, per
eiusdem DEI, Creatoris nostri, Revertendam Maiestatem
et per Divinum mysticum eiusdem Nomen ANAA
a vobis omnibus et singulis (praenominatio) humiliter
requiro, et ardentem peto, UT quocumq; posthac totius
meae vitae tempore, per Nomen DEI ANAA vos
omnes, vel vestrum aliquos, aut aliquem nominatim,
vocavero, sive invocavero: illi (dicto Ioanni) et
benigni, placidiq; Obedire: Visibiles personaliterq;
Appareat: et mihi (praefato Ioanni) tam Amici
et Favorabiles se dignemini, quod ois et quascumq;
petitiones meas, vobis factas et faciendas, DE LOCALI
MOTIONE, sive MUTATIONE DE LOCO IN LOCO,
alysq; potentia (qua, vestra, peculiariter, a DEO ~
nostro, propter eiusdem laudem, honorem et gloriam,
sunt concessa, commissaq; clivinitati et dispositioni)
cito, bene, vni, plene et perfecte prestari, imple
verificent, velint. AMEN.

per Sacrum DEI mysticum Nomen

ANAA

AMEN.

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Nomina SEDECIAM Bonorum ANGELORUM
in ARTIBVS MECHANICIS
Peritorum et Potentium.

		Nomen Divinum HCNBR	
ORIENTIS	Cnbr	A	
	Nbre		
	Bren		
	Rcnb		
		Nomen Divinum HIROAN	
MERIDIES	Roan	C	
	Oanr		
	ANRO		
	Nroa		
		Nomen Divinum PMAGL	
OCCIDENS	Magl	M	
	AgIm		
	GIma		
	Lmag		
		Nomen Divinum PPSAC	
SEPTENT.	Psac	V	
	Sacp		
	Aeps		
	Cpsa		

**Meridionalium QUATVOR Bonorum ANGELORUM
in LOCALI MUTATIONE
Potentium, Invitatio.**

O vos QUATVOR Fideles Nobilissq; nostri Omnipotentio
Creatoris ANGELI ac Ministri PHRA, HRAP, RAPH, et
APHR, qui in meridionali mundi parte peculiariter,
Dominamini: itaq; a nostro Creatore dotati gradibus
virtutis potentia, quod de loco in locum,
quocumq; hominem vel rem quocumq; bene, cito,
bene, tuto, et sine eiusdem hominis, vel rei alterius
(sic localiter lati, vel lata) laesione aliqua nocimento
offensione, vel damno movere, deferre, sicut transferre
potestis: Ego Ioannes Deo DEI Omnipotentis nostri
Creatoris, devotus etiam et humilis famulus, per eiusdem
DEI Omnipotentis nostri Creatoris Reverendam Maiestatem
Reverendam Maiestatem, et per Divinum
Mysticum eiusdem Nomen E. PHRA a vobis,
omnibus et singulis (praenominatio) humiliter
requiro, et ardentem peto, VT quocumq; posthac loci
meae vite temporis, per Nomen DEI PHRA vos
omnes, vel vestrum aliquos, aut aliquem Nominatum
vocabero, sicut invocabero: et mihi (dicto Ioanni) et
Benigni, Placidig, Adesig, Visibilis, Personaliterq;
apparere: Et mihi (prefato Ioanni) tam amici et
Favorabilis, sicut dignumini: QVOD omnes et quascumq;
petitiones meas vobis factas et faciendas DE LOCALI
MOTIONE, sicut DE MUTATIONE DE LOCO IN LOCO,
alijq; Scientia (qua visibilis peculiariter a DEO nostro,
propter eiusdem, laudem honorem et gloriam sunt
concedita, (omnisq; Auctoritati, et Dispositioni)
sicut bene, bene, plene et perfecte praeferant, impleri
perficiendq; velitis. AMEN

per Sacrum Divi Mysticumq; Nomen

E. PHRA

AMEN

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**Occidentalium QUATVOR Bonorum ANGELORUM,
in LOCALI MUTATIONE
Potentium, Invitatio.**

O vos QUATVOR Fideles Nobilissq; nostri Omnipotentio
Creatoris ANGELI ac Ministri IDIM, DIMI, IMTD, et
MTDI, qui in Occidentali mundi parte Dominamini
peculiariter: itaq; a nostro Creatore dotati gradibus
virtutis potentia, quod de loco in locum,
quocumq; hominem, vel rem quocumq; bene, cito,
bene, tuto, et sine eiusdem hominis, vel rei alterius
(sic localiter lati, vel lata) laesione aliqua nocimento
offensione, vel damno movere, deferre, sicut transferre
potestis: Ego Ioannes Deo DEI Omnipotentis nostri
Creatoris, devotus etiam, et humilis famulus, per
eiusdem DEI nostri Creatoris Reverendam Maiestatem
et per Divinum Mysticum, eiusdem Nomen ATDIM
a vobis omnibus et singulis (praenominatio) humi-
liter requiro, et ardentem peto, VT quocumq;
(posthac) loci meae vite temporis, per Nomen DEI
ATDIM vos omnes, vel vestrum aliquos, aut
aliquem Nominatum vocabero, sicut invocabero,
et mihi (dicto Ioanni) Benigni, Placidig, Adesig,
Visibilis Personaliterq; Apparere: Et mihi (prefato
Ioanni) tam amici et Favorabilis, sicut dignumini:
Quod omnes et quascumq; petitiones meas vobis
factas et faciendas DE LOCALI MOTIONE, sicut
Mutatione de loco in locum, alijq; Scientia (qua
visibilis peculiariter a DEO nostro, propter eiusdem
laudem honorem et gloriam, sunt concedita, (om-
nisq; Auctoritati et Dispositioni) sicut bene, bene
et perfecte praeferant, impleri, perficiendq; velitis.
AMEN.

per Sacrum DEI Mysticumq; Nomen,

ATDIM

AMEN

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Nomina SEDECIM Bonorum ANGELORUM
Qui in LOCALI MUTATIONE Potentes sunt.

	Nomen Divinum EVTPA.	
ORIENS Vtpa Ipa Paut Autp	L	
	Nomen Divinum EPHRA	
MERIDIES Phra Hrap RAPH Aphr.	A	
	Nomen Divinum ATDIM	
Occidens Tdim Dimt Imtd Mtdi.	N	
	Nomen Divinum AANAA	
SEPTENTR Aaaa Naaa Aaan Aana	V	

Orientalium QUATVOR Bonorum ANGELORUM
in LOCALI MUTATIONE
Potentium, Invitatio.

Cum vos QUATVOR Fideles Nobilesque nri Omnipotentis
Creatore Angelis ac Ministris O VTPA TPXA TAYT
AVTP, qui in Orientali mundi parte peculiariter
Dominamini; sag a nostro Creatore dotati praeclari
estis perita, virtute et potestate, quod de loco in locum
quemcumque hominem vel rem quamecumque, verum cito bene
tuto, et sine eiusdem hominis vel rei alterius (sic
localiter latere vel late) laesione aliqua, nocimento
offensione, vel damno, movere, deponere, seu transferre
potestis: Ego Ioannes Dec DEI Omnipotentis
nostri Creatoris, devotus etiam, et humilior famulus,
per eiusdem DEI nostri Creatoris Reverendam
Majestatem, et per Divinum Mysticum eiusdem
nomen EVTPA a vobis omnibus et singulis
(praerogatio) humiliter requiro, et ardentius peto,
UT quocumque postea, totius meae vite tempore,
per Nomen DEI EVTPA vos omnes, vel unum
aliquos, aut aliquem nominatim vocabero, tunc
invocabero: Illi (dicto Ioanni) benigni
placidique Adesse, Visibiles, personaliter appareant.
Et mihi (praefato Ioanni) tam amici et favorabiles
esse dignentur: Quod omnes et quascumque petiti-
ones meas vobis factas et faciendas De locali
Mutatione, sive MUTATIONE DE LOCO IN LOCO,
aliqua sentio; (quae vestra peculiariter a DEO
nostro, propter eiusdem laudem, honorem et gloriam,
sunt concessa, commissaque, auctoritati et
dispositioni) cito bene, verum, plane et perfecte
prestan, impleri, perficereque velitis: AMEN.

Per Sanctum DEI Mysticum Nomen

EVTPA
AMEN.

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Occidentalium QUATVOR BONORUM ANGELORUM
Invitatio, qui in COMMIXTIONIBVS
NATVRARVM Periti et Potentes sunt.

O vos QUATVOR Fideles Veracesq; DEI Omnipotentis
 nostri Creatoris Ministri TAAD AADT ADTA ADTAA
 qui in Occidentali mundi parte in NATVRARVM
 COMMIXTIONIBVS spiritissimi et preualidi estis;
 Ego Ioannes Dee, eiusdem nostri Creatoris, servus
 famulusq; per eiusdem Creatoris nostri Omnipotentia
 et per mysticum DEI nostri Nomen ATAAD a vobis
 omnibus et singulis, humiliter requiro, et vehementer
 peto, VT quocumq; (post hac) vita mea tempore, per
 nomen DEI nostri mysticum ATAAD vos vel
 aliquos, aut aliquum vestrum, Ego (predictus) Ioannes
 nominatim vocavero, vel invocavero: Mibi (dicto
 Ioanni) benigni, placidique Adversarij, visibilis ac per-
 sonaliter apparere velitis: Adversarij mibi (dicto
 Ioanni) sicut Amici, et Favorabiles dignemini: VT
 omnis et quascumq; petitiones meas De Naturarum
 Commixtionibus, et alijs Secretis Naturalibus
 (quae noster Optimus Creator, vestrae cognitioni, et
 Intelligentiae ac dispositioni commisit: vestrisq; et
 quasi deputavit Officijs et Ministris) cito, bene,
 plene, plane, perfecte, praestari, adimpleri, perficere
 velitis. AMEN

Per Sanctum et mysticum DEI Nomen

ATAAD.
 AMEN

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Septentrionalium QUATVOR BONORUM ANGELORUM
Invitatio, qui in COMMIXTIONIBVS NATV-
RARVM Periti et Potentes sunt.

O vos QUATVOR Fideles Veracesq; DEI Omnipotentis
 nostri Creatoris Ministri, DOFA OFAD PADO ADOP,
 qui in Septentrionali mundi parte in Naturarum
 COMMIXTIONIBVS, spiritissimi et preualidi estis;
 Ego Ioannes Dee, eiusdem nostri Creatoris, servus
 famulusq; per eiusdem Creatoris nostri Omnipotentia
 et per mysticum DEI nostri Nomen ADOFA a vobis
 omnibus et singulis, humiliter requiro et vehementer
 peto, VT quocumq; (post hac) vita mea tempore, per
 nomen DEI nostri mysticum ADOFA vos, vel
 aliquos, aut aliquum vestrum, Ego (predictus) Ioannes
 nominatim vocavero, vel invocavero; Mibi (dicto
 Ioanni) benigni, placidique Adversarij, visibilis, et
 ac personaliter apparere velitis: Adversarij mibi
 (dicto Ioanni) sicut Amici, et Favorabiles dignemini:
 VT omnes quascumq; petitiones meas De Natura-
 rum Commixtionibus, et alijs Secretis Natura-
 libus (quae noster Optimus Creator, vestrae cognitioni,
 Intelligentiae ac dispositioni commisit: vestrisq;
 quasi deputavit Officijs et Ministris) cito, bene,
 plene, plane, perfecte, praestari, adimpleri, perficere
 velitis. AMEN.

Per Sanctum et mysticum DEI Nomen

ADOFA.
 AMEN

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Orientalium QUATUOR Bonorum ANGELORUM

Inuitatio, qui in COMMIXTIONIBVS

NATVRARY Periti & Potentes sunt.

Quos QUATUOR Fideles, Veracesq; DEI Omnipotentis, nostri Creatoris Ministri, ERZLA, ZAR, LAR, & ARZL, qui in Orientali claudi parte in NATVRARYM COM-

MIXTIONIBVS, peritissimi & praevalidi ratio:

Ego Ioannes Dee eiusdem nostri Creatoris, devotus famulus, Per eiusdem Creatoris nostri Omnipotentiam, & per ellysticum DEI nostri Nomen ERZLA a vobis omnibus, & singulis humiliter requiro, & testemur.

peto, VT quocumq; posthac, vita mea tempore, & Nomen DEI nostri Mysticum ERZLA vos, vel aliquos, aut aliquem vestrum, Ego (praedictus Ioannes)

Nominatum vocavero, vel invocavero; mihi (dicto Ioanni) benigni, placidiq; Obedis, visibilis ac person-

aliter apparere velit: Obedisq; mihi (dicto Ioanni) sp. Amici, & Favorabilis dignemini, VT omnes et

quascumq; petitiones meas De Naturarum Commix-

tionibus, & alijs Secretis Naturalibus (quae nostrae Optimae Creator, vestrae Cognitioni, Intelligentiae ac Dispositioni commisit, vestrisq; quasi deputavit officijs & ministris) cito, bene, plane, plene, & perfecte prestari, adimpleri, & perficere velit. AMEN.

Per sanctum hoc & ellysticum Nomen

ERZLA

AMEN

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Meridionalium QUATUOR Bonorum ANGELORUM

Inuitatio, qui in COMMIXTIONIBVS NATVRARYM,

Periti et Potentes sunt.

Quos QUATUOR Fideles, veracesq; DEI Omnipotentis, nostri Creatoris Ministri, BOZA, QZAB, ZABO & ABOZ, qui in meridionali claudi parte in NATVRARYM

COMMIXTIONIBVS, peritissimi & praevalidi ratio:

Ego Ioannes Dee, eiusdem nostri Creatoris, devotus famulus, Per eiusdem Creatoris nostri Omnipotentiam, & per ellysticum DEI nostri Nomen, EBOZA a vobis omnibus, & singulis humiliter requiro, & vehementer

peto, VT quocumq; posthac, vita mea tempore, & Nomen DEI nostri Mysticum, EBOZA vos, vel aliquos, aut aliquem vestrum, Ego (praedictus Ioannes)

Nominatum vocavero, vel invocavero; mihi (dicto Ioanni) benigni, placidiq; Obedis, visibilis ac person-

aliter apparere velit: Obedisq; mihi (dicto Ioanni) sp. Amici, & Favorabilis dignemini, VT omnes et

quascumq; petitiones meas De Naturarum Commix-

tionibus, & alijs Secretis Naturalibus (quae nostrae Optimae Creator, vestrae Cognitioni, Intelligentiae ac Dispositioni commisit, vestrisq; quasi deputavit officijs & ministris) cito, bene, plane, plene, & perfecte prestari, adimpleri, & perficere velit. AMEN.

Per sanctum hoc & ellysticum Nomen

EBOZA

AMEN.

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**Septentrionalium QUATVOR BONORUM ANGELORUM
Invitatio: Quorum unusquisque Vnius ELEMENTI
Viventes Creaturas oes, et carum usus noscit.**

Quos ANGELI DEI veritatis & Bonitatis pleni: vos dico o
ADRE, sive **ADIRE**: **SISP** sive **SOSP**: **PALI** sive **PANLI**: et
ACAR, sive **ACRAR**, qui in Mundi parte Septentrionali domi-
namini: ita et unusquisque vestrum in uno ex 4 Magnis Mundi Elementis
sive Naturis, peculiarem suam habet, Muro seu officium peculiarem
potentiam, Sententiam, potentiam, & Auctoritatem peculiarem: O tu
ADRE, sive **ADIRE**, Angelus preclarus qui in omni in Septentrionali
AERE viventium diversarum specierum respectus habes, et quod in
usus a **DEO** tuo, quas ab hominibus utilitates, creabantur, profecto percipis:
Tu autem o **SISP** sive **SOSP**, qui in omni in Septentrionali
AGVA viventium specierum usque cognoscis veros: Et tu insignis **PALI**
sive **PANLI** qui omni in Septentrionali **TERRA** vitarum specierum
vestras, et ad quod usus a **DEO** tuo creabantur, exacte intelligis:
Denique o tu **ACAR**, sive **ACRAR**, fulgidus **DEI** Angelus qui Septentrionalibus
IGNIS sanctissimam efficacissimam vitam, et potentiam plenam cognoscis habes:
Quos (inquam) oes fideles **DEI**, et Creatoris sui Ministris, qui in Septen-
trionali Mundi parte, predicta aliaque per loca 4 Elementorum Arcana
scripta, visio, scientia, et officia, a vero omnipotentis Creatoris concessa,
signata et deputata intelligis: et quod ad **DEI** laudem honorem & gloriam
atque ex magna vestra erga humanum genus caritate: nobis autem max-
ime (sanctis **DEO**) impetris potestatis, et reddere manifesta: viva &
(ut novissis) celestis vocis, ad hoc a vobis requisitum meritum, Ego, et
igitur **Ioannes Dec**, audentissimè humiliterque deprecator et
Judicator (sive maximè, propter **DEI** sui laudem honorem et gloriam) In
vultu **DEI** et frateris sui **Nois** vobis cibus et singulorum memoratibus
humiliter supplico, et pro **DEI** sui sancti **NOIA RZIONR & NRZFM**
a vobis, quod (dicit **Ioannes**) requiritur dimissis, et confidenter peto, ut
quocumque tempore vultis meo (post hanc horam) futuro, vestrum omnem
vel alienum vestrum, pro hoc sancto **DEI** **NOIA RZIONR & NRZFM**
requiritur ac petere presentiam benignam, personalem mihi conspicuam
Apparitionem, petitionum mearum quocumque, vna iam dicta peculiarium
officia etiam, sive Sententiarum, potestatisque, bene specialis respectuum
aut concernentium, executionem, satisfactionem, executionemque manifestam
plena et perfecta: Eisdem, oes et singulas dictas meas petitiones
benigne, concedere, videlicet prestare amantem proimpleri,
et michi perficere volitis. **AMEN.**

Per hanc veneranda & Mystica **DEI** **Noia**
RZIONR & NRZFM.
AMEN

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**NOMINA SEDECIM BONORUM ANGELORUM
qui in COMMIXTIONIBUS NATVRARUM
Periti & Præpotentes existunt.**

		Nomen Divinum F. R. Z. L. A.	
ORIENS	Rzla	I	
	slar Larz Arz.		
		Nomen Divinum F. BOZA	
MERIDIES	Boza	A	
	Ozab Zabo. Aboz.		
		Nomen Divinum ATAAD	
OCCIDENS	Taad	O	
	Aadt Adta Dtaa.		
		Nomen Divinum ADOPA	
SEPTENTR	Dopa	N	
	Opad Pado Adop.		

**MERIDIONALIUM QUATVOR BONORUM ANGELORUM
Invitatio: Quorum unusquisq, Vni ELEMENTI
VIVENTES Creaturas oēs, et earum usus nascit,**

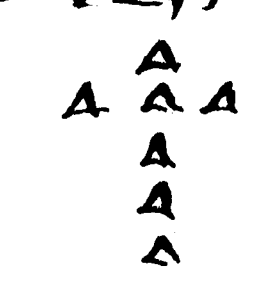
O vos ANGELI DEI veritatis et Bonitatis Pleni: (vos dico) o
MSAL, sive MSMAL: IABA sive IANBA: IXXP, sive IXXP,
et STIM sive STRIM qui in illius parti Meridionali Domina-
mini: Ita et unusquisq, vestrum in uno ex 4. Magnis mundi
Elementis, sive Elementibus peculiari suum habet officium seu
officiū, peculiari potestate, Scientia, Potentia, et Auctoritate
peculiaris: O he MSAL, sive MSMAL, Clagis, proclari, qui oim
in Meridionali AERE viventium diversarū species oēs p̄spectas
habes, et quos in usus a DEO nro quas ab hominū utilitatis crea-
bantur p̄fecti percipis: Tu autē o Illustris IABA, sive IANBA,
qui oim in Meridionali AGVA viventium species usus cog-
noscis veros: Et o he insignis IXXP sive IXXP, qui oim in
Meridionali TERRA vita fruentium species varias, et ad quos
usus a DEO nro creabantur, exacte intelligis: Deniq, o he PMOX
sive PMOX, fulgidus DEI Clagis, qui Meridionali IGNIS
secretissima, efficacissima, et vitali proprietate plene cognitam
habes: (vos lingua) Omnes fideles DEI, et fratres mei illustri,
qui in Meridionali mundi parte, predicta aliq, per plura, et
quatuor ELEMENTORUM Oceana et Secreta, vno Scientia
et officio a nro Omnipotenti fratre, concessa, assignata, et
deputata intelligitis, et qua, ad DEI laudem, honorem, et gloriam,
atq, ex magna ira erga humanū gen, et charitate nobis autē
maxime (annuente Deo) impertiri potestis, et reddere mani-
festa: viva (et novitio) celestis vobis ad hoc a vobis requirun-
dum, incitatio: Ego igitur Joannes Dec, ardentissimus huius-
modi Secretorum Amator et Indigator (idq, maxime p̄p̄ DEI
nri laudem, honorem, et gloriam) In eiusdem DEI et fratris nri
Noi, vobis oib, et singulis iam memoratis humiliter supplico:
Et p̄ DEI nri sancta Noia SPMNIR et LLPIZ a vobis,
ego p̄ct Joannes) requiro oim p̄, et confidenter p̄cto. VT
quo ead, tempore vita mea (post hanc horā) futuro, oim oim
vel alicui vrum, p̄ hanc sēta DEI Noia SPMNIR et LLPIZ
requisivero ac p̄ctivo p̄sentia benigna, personalis, mihiq,
conspicua apparitione, p̄ctio nra meam quarendū (vstra
iam dicta, peculiaris officia, et officia, sive Scientia, et
potestatis, vras specialis respicientia, aut concernentia)
repletionem, satisfactionem, Executionemq, manifestam, plenam, et
p̄fectam: Easdem oim et singulas dictas meas p̄ctio nras
benigne concedere, et videlicet prestare, amantē p̄implere,
et p̄fecte perficere velitis. AMEN

Per hanc reverenda et mystica DEI Noia
SPMNIR et LLPIZ
AMEN.

**Occidentali QUATVOR BONORUM ANGELORUM
Invitatio: Quorum unusquisq, Vni ELEMENTI
VIVENTES Creaturas oēs, et earum usus nascit,**

O vos ANGELI DEI veritatis et Bonitatis Pleni: (vos dico) o
XPCN, sive XPACN: VASA, sive VAASA: DAPI, sive DASPI,
et RNIL, sive RNDIL qui in illius parti Occidentali Dominamini:
ita et unusquisq, vestrum in uno ex 4. Magnis mundi Elementis, sive
Elementibus, peculiari suum habet officium, seu officium, peculiaris
potestatis, Scientiam, Potentiam, et Auctoritatem peculiaris:
O he XPCN, sive XPACN, Angeli proclari, qui oim in Occidentali AERE
viventium diversarū species omnes, p̄spectas habes: et quos in
usus a Deo nro, quas ab hominū utilitatis creabantur, p̄fecti
percipis: Tu autē o Illustris VASA, sive VAASA qui oim in
Occidentali AGVA viventium species, usus, cognoscis veros: Et
o he insignis DAPI, sive DASPI, qui oim in Occidentali TERRA
vita fruentium species varias: et ad quos usus a Deo nro creabantur,
exacte intelligis: Deniq, o he RNIL, sive RNDIL, fulgidus DEI
et Angeli qui Occidentali IGNIS secretissima, efficacissima, et
vitali proprietate plene cognitam habes. O vos lingua) Omnes
fideles DEI, et fratres mei illustri, qui in Occidentali mundi parte,
predicta aliq, per plura, quatuor Elementorum Oceana et Secreta,
vno Scientia, et officio a nro Omnipotenti fratre, concessa,
assignata, et deputata intelligitis: et qua, ad DEI laudem, honorem, et
gloriam, atq, ex magna ira erga humanū gen, et charitate, nobis
autē maxime (annuente Deo) impertiri potestis, et reddere
manifesta: viva (et novitio) celestis vobis ad hoc a vobis requirun-
dum, incitatio: Ego igitur, Joannes Dec, ardentissimus
huiusmodi Secretorum Amator et Indigator (idq, maxime p̄p̄
propter DEI nri laudem, honorem, et gloriam) In eiusdem DEI fratris
nri Noi, vobis oib, et singulis iam memoratis, humiliter supplico:
Et per DEI nri sancta Noia, IAAASD et ATAPA a vobis
ego (dictus Joannes) requiro oim p̄, et confidenter p̄cto. VT
quo ead, tempore vita mea (post hanc horā) futuro, oim oim
vel alicui vstrum, per hanc sancta DEI Noia IAAASD, et
ATAPA requisivero ac p̄ctivo p̄sentiam benignam, perso-
nalis, mihiq, conspicua apparitione: p̄ctio nra meam
quarumcumq, (vra, iam dicta, peculiaris officia, et officia, sive
Scientia, et Potestatis, vras specialis respicientia, aut concernentia)
repletionem, satisfactionem, Executionemq, manifestam, plenam, et
p̄fectam: Easdem oim et singulas dictas meas p̄ctio nras
benigne concedere, et videlicet prestare, amantē p̄implere,
et p̄fecte perficere velitis. AMEN.

Per hanc reverenda et mystica Dei Noia
IAAASD et ATAPA
AMEN



NOMINA SEDECIM BONORUM ANGELORUM
 Qui Omni in 4 ELEMENTIS VIVENTIVM
 et Species et usus cognoscunt: Expressis
 etiam, Sedecim Cacodemonum Noibus.

Nomina Diuina		AOVRRZ ALOAI		
ORIENS	Acca, sive Aceuca.	Aeris	Cac	ZRYVOA IAOLA
	Npat, sive Nprat.	Agua	Onp	
	Otoi, sive Otroi.	Terra.	Mot	
	Pmax, sive Pmax.	Ignis.	Apm	
Nomina Diuina		SPMNIR LLPIZ		
MERIDIES	Msal, sive Msmal.	Aeris.	Cms	TINMPS ZIFLL
	Iaba, sive Ianba.	Agua	Oia	
	Izxp, sive Izixp.	Terra.	Miz	
	Stim, sive Strim.	Ignis.	Ast	
Nomina Diuina		IAAASD AIAAI		
OCCIDENS	Xpen, sive Xpacn.	Aeris.	Rxp	DSAAAI APATA
	Vasa, sive Vaasa.	Agua.	Aua	
	Dapi, sive Daspi.	Terra.	Xda	
	Rnil, sive Rndil.	Ignis.	Ern	
Nomina Diuina		KZIOAR NRZEM		
SEPTENTRIO	Adre, sive Adire.	Aeris.	Rad	KNOIZR MFZRN
	Sisp, sive Siesp.	Agua	Ast	
	Pali, sive Pantli.	Terra.	Xpa	
	Aoar, sive Aorar.	Ignis.	Eac	

Orientalium QUATVOR Bonorum ANGELORUM
 Invitatio: quorum unusquisq. vnius ELEMENTI
 VIVENTES Creaturas omnes, et earu usus novit.

O vos ANGELI DEI, Veritatis et Bonitatis pleni (vos dico) o ACCA, sive ACEUCA NPAT sive NPRAT, OTOI sive OTROI, et Pmax, sive Pmax, qui in mundi parte Orientali Comina mini; ita ut unusquisq. vestrum, in vno ex 4 Elementis mundi Elementis, sive elementibus, peculiare suum habeat & officium, seu officium, peculiarem peritiam, scientia, potentia et auctoritate peculiarem: O tu ACCA, sive ACEUCA, Angeli preclarus, qui omni in Orientali Aeris viventium, diuisarum species omnes per se potes habere: et quos in vno a Deo nro, quas ab hominum utilitates creabantur, perfecte percipis: Tu autem o Illustis NPAT sive NPRAT, qui omni Orientali AGVA VIVENTIVM species, usque cognoscere potes: Et o tu Insignis OTOI sive OTROI qui omni in Orientali TERRA vite fruentium species variis, et ad quos usus a Deo nro creabantur, exacte intelligis: Denique o tu Pmax sive Pmax, fulgidus Dei Angelus, qui Orientalis IGNIS secretissima efficacissimamq. Vitalem opunitatem plene cognitam habes: C vos (inquam) omnes fideles DEI et Creatoris nri allinisti, qui in Orientali mundi parte, predicta aliisq. per plura 4 Elementis, Arcana et Secreta, vestris scientis et officio a nro omnipotenti Creatori, concessa assignata et deputata intelligitis: et qua ad Dei laudem, honorem et gloriam, atq. ex magna vestra erga humanum genus (charitati nobis autem maxime) viva et celesti vocatio vocis, et Electio) imperitiam (annuntiis Deo) potestis, atq. manifesta reddere: Ego igitur Joannes Deus, ardentissimus huiusmodi, Secretorum Climator et Investigator (sic maxime propter DEI nri laudem, honorem et gloriam) In eiusdem DEI et Creatoris nri Noie, vobis oibus et singulis iam memoratis, humiliter supplico, et per DEI nri Sancta Noia AOVRRZ & ALOAI a vobis, ego (dictus Joannes) inquit demisso et confidenter PETO, UT quocumq. tempore vite mee (post hanc horam) futuro, et vestrum omni, vel alienius vestrum, per haec Sancta Dei Nomina, AOVRRZ & ALOAI requisivero ac Intiudere presentiam benignam, personalem, mihi conspicua Apparitionem: Utitionisq. meae quarumcumq. (vestra iam dicta peculiaris officia, mundiciae, sive scientiae, potentiae, vnae specialis, respicientium aut concernentium) executionem, satisfactionem, executionemq. manifesta, plena, et perfectam: Eisdem omnes, et singulas dictas meas petitiones, benigni, concedere, cunctanter prestare amantiter perimpleri, et perfectis percipere Volito. AMEN.

per haec reverenda et mystica DEI Noia

AOVRRZ et ALOAI

AMEN

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Occidentalium QUATVOR BONORUM ANGELORUM
in TRANSFORMATIONE Peritorum
et Potentium, Invitatio.

O vos QUATVOR Boni, veracesq; DEI (creatoris nostri)
ANGELI, PACO, sive PALCO, Nden, sive NDAZ, &
IPO, sive IDPO, & XRNH, sive XRINH, qui in
mundi Occidentali parte Dominantis, peculiaris
virtutem, Scientiam veram, potentiam perfectam et
absolutam TRANSFORMATIONVM in creatione vestra
ab eodem (Creatore nostro & vestro) recepistis: tanquam
officium & officium quoddam: Ut hominibus (ab eodem
DEO nostro praedeterminatio) per vos, eadem talis
Scientia vestra, vera, et potentia perfecta manifesta
fieri, et impertiretur: propter eundem creatoris
nostri, laudem, honorem et gloriam; Propterea, Ego
Ioannes Dee, eiusdem Creatoris, et DEI nostri devotus
servulus, valde cupio DEI nostri laudes, honorem et
gloriam, veri, diligenter et fideliter, per hanc vestram
(supradictam) Scientiam, et eiusdem verum vnum, inter
homines promovere & amplificare: Per eundem DEVM
creatoris vestrum, et per hanc (vobis peculiariter praedemi-
nentia et praedominantia) DEI nostri mystica Nomina
MALADI et OLAAD a vobis, omnibus & singulis,
vehementer requiro, et confidenter peto, UT quocumq;
tempore momento, et quotiescumq; per totius vite meae
residuum tempus, Ego (dictus Ioannes) volero, eodem
etiam tempore momento, et toties, benigni, placidi,
visibilisq; mihi (dicto Joanni) ~~se dignemini~~ ~~oldesse~~
velitis: Et ad eo Cluici Favorabilisq; mihi (dicto Joanni)
se dignemini, UT omnes et quascumq; petitiones meas
quocumq; modo, quacumq; vestram TRANSFORMATIO-
NVM potentiam, Scientiam, potentiam concernentes vel
respicentes: et per me (dictum Ioannem) a vobis, vestrum
aliquibus vel aliquo (per hanc iam memorato DEI nostri
nomina MALADI et OLAAD requisitas sive
Petitas: requirandas, sive petendas, quocumq; posthac tempore:
Easdem statim sine mora (vel saltem quod cito fieri illo
modo poterint) bene, perfecti, manifeste, plane plene fieri,
praeberi, compleri, et perficere velitis. A M E N.
per hanc Sancta et mystica DEI Nomina

MALADI et OLAAD

AMEN

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Septentrionalium QUATVOR BONORUM ANGELORUM
in TRANSFORMATIONE Peritorum
et Potentium, Invitatio.

O vos QUATVOR Boni, veracesq; DEI (Creatoris nostri)
ANGELI, DATT, sive DAITT, BIOM, sive DIXOM,
ODPZ, sive OODPZ, et KGAN, sive KGOAN, qui
in mundi Septentrionali parte Dominantis, pecu-
liarem virtutem, Scientiam veram, potentiam per-
fectam et absolutam TRANSFORMATIONVM in
creatione vestra, ab eodem (Creatore nostro & vestro) recep-
istis: tanquam officium et officium quoddam: Ut
hominibus (ab eodem DEO nostro praedeterminatio)
per vos, eadem talis vestra Scientia et potentia et
perfecta manifesta fieri, et impertiretur: propter
eiusdem creatoris nostri, laudem, honorem et gloriam:
Propterea, Ego Ioannes Dee, eiusdem Creatoris, et DEI
nostri, devotus servulus, valde cupio DEI nostri laudes,
honorem et gloriam, veri, diligenter et fideliter, per hanc
vestram (supradictam) Scientiam, et eiusdem verum vnum,
inter homines promovere et amplificare: Per eundem
DEVM (creatoris vestrum, et per hanc (vobis peculiariter
praedominantia et praedominantia) DEI mystica Nomina
VOLXDO et SIODA a vobis omnibus et singulis,
vehementer requiro, et confidenter peto, UT quocumq;
tempore momento, et quotiescumq; per totius vite
meae residuum tempus, Ego (dictus Ioannes) volero,
eodem etiam tempore momento, et quotiescumq; per
totius vite meae residuum tempus, Ego (dictus Ioannes)
et toties benigni placidi visibilisq; mihi (dicto Joanni)
oldesse velitis: Et ad eo Cluici, Favorabilisq; mihi
(dicto Joanni) se dignemini, UT omnes et quascumq;
petitiones meas, quocumq; modo, quacumq; vestram
TRANSFORMATIONVM potentiam, Scientiam, potentiam
concernentes vel respicientes: et per hanc, iam
memorata DEI nostri Nomina VOLXDO et
SIODA a vobis vestrum aliquibus vel aliquo per me
(dictum Ioannem) requisitas sive petitas: requirandas sive
petendas, quocumq; posthac tempore, Easdem statim sine
mora (vel saltem quam cito fieri illo modo poterint) bene
perfecti, manifeste, plane plene fieri, praestari, compleri
et perficere velitis. AMEN.
per hanc Sancta et mystica DEI Nomina

VOLXDO et SIODA

AMEN

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Orientalium QUATVOR BONORVM ANGELORVM
in TRANSFORMATIONE Peritorum et
Potentium, Invitatio.

O vos QUATVOR Boni veracesq; DEI (creatoris nostri)
 ANGELI ABMO sive ABAMO, NACO sive NAOCO, &
 OCNM sive OCANM et SHAL sive SHIAL, qui in
 mundi Orientali parte, Dominantes peculiarem virtutem
 Scientiam veram, potentiamq; perfectam et absolutam
 TRANSFORMATIONVM, in (ratione vestra ab eodem
 creatori nostro et vestro) receptio: tanquam Munus et
 officium quoddam: Ut hominibus (ab eodem DEO meo
 praordinatis) per vos, eadem talis vestra Scientia vera
 et potentia perfecta manifesta fieret et impertiretur;
 propter eiusdem creatoris nostri laudem, honorem et gloriam;
 Propterea, Ego Ioannes Dee, eiusdem creatoris et DEI
 nostri devotus servulus, valde cupiens DEI nostri laudes,
 honorem et gloriam, veri diligenter et fideliter, per hanc
 vestram (supradictam) Scientiam, et eiusdem veram usum
 inter homines promovere et amplificari, PER eiusdem
 DEVM (creatoris nostri) et per haec (vobis peculiariter
 praedominantia) DEI nostri mystica Nomina (BALPT et
 ARBIZ à vobis omnibus, et singulis, vehementer
 requiro, et confidenter Peto, VT quocumq; temporis
 momento, et quotiescumq; per totius vite meae
 residuum tempus, Ego (dictus Ioannes) volens,
 eodem etiam temporis momento, et toties benigni,
 placidi, visibilesq; mihi (dicto Ioanni) esse velle:
 et adeo clivici, Favorabilesq; mihi (dicto Ioanni) fieri
 dignemini, Ut omnes et quascumq; petitiones meas quocumq;
 modo, quacumq; vestram TRANSFORMATIONVM et
 peritiam Scientiam potentiamq; concernentes vel
 respicientes, et per me (dictum Ioannem) à vobis, vrum
 aliquibus, vel aliquo, (per haec iam memorata DEI mi
 Nomina AIAOAI et OIIT) requisitas, sive
 petitas requisitas sive petendas, quocumq; posthac
 tempore, Easdem statim sine mora, (vel saltem, quam
 cito fieri vobis modo poterint) veri, perfecti, manifesti,
 plane plene, facere praestari, compleri, officium velle.
 AMEN.

Per sancta et mystica DEI Nomina
 AIAOAI et OIIT
 AMEN

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Meridionalium QUATVOR BONORVM ANGELORVM
in Transformatione Peritorum et
Potentium, Invitatio.

O vos QUATVOR Boni veracesq; DEI (creatoris nostri)
 ANGELI OPNA, sive OPANA, DOOP, sive DOLOP,
 RXAO, sive RXPAO et AXIR, sive AXIR, qui in
 mundi meridionali parte, Dominantes peculiarem et
 virtutem Scientiam veram, potentiamq; perfectam et absolutam
 TRANSFORMATIONVM, in (ratione vestra ab eodem
 creatori nostro et vestro) receptio: tanquam Munus et officium
 quoddam: Ut hominibus (ab eodem praordinatis) per vos,
 eadem talis vestra Scientia vera, et potentia perfecta,
 manifesta fieret et impertiretur: propter eiusdem
 creatoris nostri laudem, honorem et gloriam; Propterea,
 Ego Ioannes Dee, eiusdem creatoris et DEI mi devotus
 servulus, valde cupiens DEI mi laudes, honorem et gloriam,
 veri, diligenter, et fideliter, per hanc vestram (supradictam)
 Scientiam, et eiusdem veram usum, inter homines, promo-
 vere et amplificari. PER eiusdem DEVM (creatoris
 nostri) et per haec (vobis peculiariter praedominantia) DEI
 nostri mystica Nomina (BALPT et ARBIZ à vobis omnibus, et
 singulis, vehementer requiro, et confidenter Peto, VT
 quocumq; temporis momento, et quotiescumq; per totius vite
 meae residuum tempus, Ego (dictus Ioannes) volens,
 eodem etiam temporis momento, et toties benigni,
 placidi, visibilesq; mihi (dicto Ioanni) esse velle:
 et adeo clivici, Favorabilesq; mihi (dicto Ioanni) fieri
 dignemini, Ut omnes et quascumq; petitiones meas quocumq;
 modo, quacumq; vestram TRANSFORMATIONVM peritiam
 Scientiam potentiamq; concernentes vel respicientes, et per me
 (dictum Ioannem) à vobis, vestram aliquibus, vel aliquo (per
 haec iam memorata DEI nostri Nomina (BALPT et ARBIZ)
 requisitas, sive petitas, requisitas, sive
 petendas, quocumq; posthac tempore, Easdem statim sine
 mora, (vel saltem, quam cito fieri vobis modo poterint)
 veri, perfecti, manifesti, plane plene, facere praestari,
 compleri, et officium velle. AMEN.

Per sancta et mystica DEI Nomina
 (BALPT et ARBIZ
 AMEN

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Septentrionalium Quatuor Bonorum Angelorum
in METALLIS, et LAPIDIBUS, Peritorum et
Potentium, Invitatio.

O vos QUATUOR ANGELI LYCIS, fideles DEI (nostri & creati) solliciti: O vos (singulam) GMM suu. GMDNM, ECOP, suu. ECAOP, AMOX, suu. AMLOX, et BRAP, suu. BRIAP, in mundi parte Septentrionali Dominantes: ac (ex DEI dispensatione et dono peculiaris) in metallicarum venarum, suu. Metallorum, subventiones, et Materiam Metallica collectionis, suu. sacerdotibus, Metallorum usu et virtute: Necnon in lapidum (agulatione et virtute) alijsq. multo- de Metallorum lapidum Loco collectionis natura, propri- tatem virtute et usu Secretis et Arcanis, peritissimi et potentissimi. Ego Ioannes Dee, Omnipotens, viri & viri DEI (ipsius IEOVA ZEBAOth) humilis & devotus servulus: IN NOMINE eiusdem DEI mi: Et per invitabilem, quam eidem DEO nostro (in Nominibus istis Notificato) videlicet VADALI et OBAVA. Debita Reverentiam et Obsequentiam, a vobis omnibus et singulis, vehementer constantem, et sollicitam requiro et peto, UT mihi (predicto Ioanni) solitus mea, relique vite, quocumq. volueris tempore, Benigni, placidi, et visibilis, Effabilisq. aspectu velitis: adrog mihi (eidem Ioanni) FAVORABLES esse dignemini, UT petitiones meas omnes et quascumq., vobis, omnibus, quibuscumq. vel cuiuscumq. vestrum oppositas factas erit, et proponendas faciendasque (aliquo modo peculiarium vestram, et supra expressam, circa Metalla vel lapides, peritiam, virtutem potentiam facultatem, recipientis, aut concernentis: et cum debita Consideratione dictorum divinorum Nominum VADALI et OBAVA requisitas vel solitas) (sistimus, evidentissimam, certissimam, perfectam plenam prastare possidemus, et perimplere velitis, AMEN.

Sancta Sancta et ethyrica DEI Nomina,

VADALI et OBAVA

AMEN.

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NOMINA SEDECIM BONORUM ANGELORUM qui
in TRANSFORMATIONE Periti et Potentis
sunt: Sedecim etiam Cacodemonum
manifestatis Nominibus.

	Nomina Divina AIAOAI OIIT	
ORIENTIS	Abmo, suu. Abamo,	Cab
	Naco, suu. Nacco,	Ona
	Ocnm, suu. Ocanm,	Moc
	Shal, suu. Shial.	Ash.
	Nomina Divina CBALPT ARBIZ	
MERCIDIES	Opna, suu. Cpana,	Cop
	Doop, suu. Dolop,	Odo
	Rxao, suu. Rxpao,	Mxx
	Axir, suu. Artir.	Aax
	Nomina Divina MALADI OLAAD	
OCCIDENS	Paco, suu. Palco,	Rpa
	Ndzn, suu. Ndazn,	And
	Iipo, suu. Iidpo,	Xii
	Xrah, suu. Xrmh.	Exr
	Nomina Divina VOLXDO SIODA	
SEPTENTR.	Datt, suu. Daltt.	Rda
	Diom, suu. Dixom,	Adi
	Oopz, suu. Oodpz	Xao
	Rgan, suu. Rgean,	Erg

Meridionalium QUATVOR BONORVM ANGELORVM
in METALLIS et LAPIDIBVS Peritorum
et Potentium, Invitatio.

O vos QUATVOR ANGELI LVCLIS, fideles DEI (nostri & creatoris) Iherosolimitani: O vos (inquam) OMGG sive OMAGG, GBAL sive GBEAL, RLMV sive RLEMV, et IAHL sive IAHHL in mundi parte Meridionali Dominantis, ac (ex DEI dispensatione, et dono peculiari) in Metallorum (venerum sive Metallorum Inventione, Matricis Metallorum collectione, sive facervatione, Metallorum usu, et virtute: alijq non in LAPIDVM COAGYLATIONE et virtute: alijq multio (di Metallorum Lapidum loco, collectione, natura, proprietate, virtute et usu) Secretis et Arcanis spiritissimis et potentissimis: Ego Ioannes Dee Omnipotens, vici et vici DEI (ipsius IEOVA ZEBAOth) humilis et devotus servulus, In Noim eiusdem DEI nostri, et per inevitabilem quam eidem DEO nostro (in nomine tuo istio Notificato) videlicet ANAEEM, et SONDN debita Reverentiam et Obidientiam, a vobis omnibus et singulis, vehementer, constanter et confidenter requiro et peto, VT mihi (predicto Ioanni) totius mee et reliqua vite, quocumq; voluro tempore, benigni, placidi, visibiles, affabilisq; Adressi velitis: Et dcoq; mihi (eisdem Ioanni) FAVORABLES esse dignemini, VT petitionis mee omnes, et quascumq; vobis, oibus, quibuscumq; vel cuiuscumq; vestrum, propositas, factas, et proponendas, faciendas, et (si fieri potest) certissimis, perfectis, plenisq; prestari, perficere et perimplere velitis: Sub hac tamen conditione arctari contentiosum: Quod dicti petitiones mee, totaliter, vel maxima ex parte, vel aliquo saltem modo, peculiarem vestram (supra expressa) circa Metallum vel Lapidem, peritiam, virtutem, potentiam, facultatem respiciant: Et etiam cum debita contestatione dictorum Divinorum Nominum ANAEEM, et SONDN, q. m. (predictum Ioannem) a vobis, vestrum aliquibus vel aliquo requirantur, sive petantur: AMEN.

per dicta Sancta et Mystica DEI Nomina
ANAEEM et SONDN
AMEN

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Occidentalium QUATVOR BONORVM ANGELORVM
in METALLIS et LAPIDIBVS Peritorum
et Potentium, Invitatio.

O vos QUATVOR ANGELI LVCLIS, fideles DEI (nostri & creatoris) Iherosolimitani: O vos (inquam) MAGM sive MALGM, LEOC sive LEAOC, VSSX sive VSSSM, et RYROI sive RYROI, in mundi parte Occidentali Dominantis, ac (ex DEI dispensatione, et dono peculiari) in Metallorum (venerum sive Metallorum Inventione, Matricis Metallorum collectione, sive facervatione, Metallorum usu, et virtute: alijq non in LAPIDVM COAGYLATIONE et virtute: alijq multio (di Metallorum Lapidum loco, collectione, natura, proprietate, virtute, et usu) Secretis et Arcanis spiritissimis et potentissimis: Ego Ioannes Dee Omnipotens, vici et vici DEI (ipsius IEOVA ZEBAOth) humilis et devotus servulus: IN NOMINE eiusdem DEI mi, et per inevitabilem quam eidem DEO nostro (in nomine tuo istio Notificato) videlicet NELAPR, et OMEBB, et debita Reverentiam et Obidientiam, a vobis omnibus et singulis, vehementer, constanter et confidenter requiro et peto, VT mihi (predicto Ioanni) totius mee et reliqua vite, quocumq; voluro tempore, benigni, placidi, visibiles, affabilisq; Adressi velitis: Et dcoq; mihi (eisdem Ioanni) FAVORABLES esse dignemini, VT petitionis mee omnes, et quascumq; vobis, oibus, quibuscumq; vel cuiuscumq; vestrum propositas, factas, et proponendas, faciendas, et (aliquo modo peculiarem vestram super expressam circa Metallum vel Lapidem, peritiam, virtutem, potentiam, facultatem respicientis aut concernentis: ac etiam cum debita contestatione dictorum Divinorum Nominum NELAPR, et OMEBB, requisitas, vel petitas) certissimis, evidentissimis, perfectis, plenisq; prestari, perficere, et perimplere velitis: AMEN.

per dicta Sancta et Mystica DEI Nomina
NELAPR et OMEBB
AMEN.

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NOMINA SEDECIM BONORUM ANGELORUM
 Quae in METALLORUM Inventione, Collectione
 usu et virtute: ac etiam in LAPIDEM Coagula-
 tione, virtutibus periti, et Potentes sunt &c.

Nomina Diuina LIACZA. PALAM.			
ORIENTIS	Oyub, sive Oyaub.	Xoy	AZCALL MATAE
	Paac, sive Pacoc.	Apa	
	Rbnh, sive Rbnh.	Rrb	
	Diri, sive Diari.	Pdi	
Nomina Diuina ANAEM SONDY.			
MERIDIES	Omagg, sive Omagg.	Xom	MEBANA MDXOS
	Gbal, sive Gbeal.	Agb	
	Rlmu, sive Rlmu.	Rrl	
	Iahl, sive Iahl.	Pia	
Nomina Diuina NEIAPR OMEBB			
OCCIDENS	Magm, sive Malgm.	Mma	REALBY BEMO
	Leoc, sive Leoc.	Ole	
	Vesn, sive Vspsn.	Cus	
	Ruoi, sive Ruoi.	Hru	
Nomina Diuina VADALI OBAVA			
SEPTENTRIO	Gmnm, sive Gmdnm.	Mgm	LIADAY AYABO
	Ecop, sive Ecaop.	Oec	
	Amox, sive Amlox.	Cam	
	Brap, sive Briap.	Hbr	

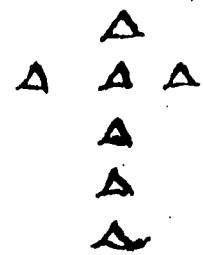
Orientalium QUATVOR BONORUM ANGELORUM
 in METALLIS, et LAPIDIBUS Peritorum,
 et Potentium, Invitatio.

O vos quatuor ANGELI LYCIS, fideles DEI
 (Creatores nostri) Ministri: O vos (lingua) OYUB,
 sive OYUB, PAOC, sive PACOC, RBNH, sive
 RBZNE, et DIRI, sive DIARI, in Mundi parte
 Orientali Dominantes, ac (ex DEI Dispensatione
 et dona peculiari) in Metallicarum vinarum, sive
 Metallorum Inventione, Maturatione, Metallica Collec-
 tione, sive Coagulatione Metallorum, seu Virtute,
 Necnon in LAPIDUM Coagulatione, et virtute,
 alijsq; multis (de Metallorum, Lapidum loco, collec-
 tione, Natura, proprietate virtute & usu) Secretio-
 et Arcanis, Peritissimi & Potentissimi: Ego Ioannes
 DEUS, Omnipotens, vivi et veri DEI (ipsius
 IEOVA ZEBAOth) humilior et devotior servus.
 IN NOMINE eiusdem DEI mihi, Et per inevitabilem,
 quam eidem DEO nostro (in ^{nomine} ^{quo} istis Notifi-
 cato) videlicet LIACZA et PALAM, debita
 Reverentiam et Obsequentiam, a vobis omnibus
 et singulis vehementer et confidenter require
 et peto, UT mihi, (praedicto Ioanni) totius meae
 reliquae vitae, quocumq; volueris tempore, Benigni,
 placidi, visibili, affabilisq; Aditu, velitis: Adrog
 mihi (eidem Ioanni) FAVORABLES esse digni-
 mini, UT petitionis meae omnis et quascumq; vobis,
 omnibus, quibuscumq; vel cuicumq; vestrum, Propositas
 factas, et proponendas, faciendas, etiam, etiam,
 evidentissimas, certissimas, perfectas, pleniq; perfectas
 et exemplares velitis: sub hac tamen aeterna conditione
 contentus sum, quod dictae petitiones meae, totaliter, vel
 maxime ex parte, vel aliquo saltem modo, peculiarem
 etstram (supra expressam) circa Metallum aut Lapidem,
 peritiam, virtutem, potentiam, facultatem, etiam, etiam,
 etiam cum debita contentatione dictorum Secretorum
 Noim LIACZA et PALAM per me (praedictum
 Ioannem) a vobis, vestrum aliquibus, vel aliquo,
 requireantur sive petantur: AMEN.

Per dicta sancta et mystica DEI Noia.

LIACZA et PALAM

AMEN.



**QUATVOR BONORVM ANGELORVM Occiden-
taliū in MEDICINA et Curis Morborum
Peritissimorum et Potentium, Invitatio.**

O vos Quatuor Angeli Lucis TOCO, sive TOCCO,
NHDD sive NHODD, PAAX sive PATAX, SAIX,
sive SAAIX, in Occidentali mundi parti, Medicinā
cum DEI virtutum, Sanitatum et Curationum Dispo-
sitoris et Ministri potentis: In Nomine Omnipotentis
viri et veri DEI, Ego Ioannes Dee (eiusdem DEI
gratia, celestis Hierusalim futurus (viro) per Abo-
rentiam et Obidientiam, quam eidem DEO meo debetis,
et per hæc Divina illius ac Mystica Nomina OBGOTA,
et AABCO, à vobis omnibus et singulis, serio,
vehementer, constantiter, et confidenter requiro et
peto, VT mihi (Ioanne predicto) posthac, quocumq;
temporis momento volueris, durante vita mea
naturali, Odisis, ac mihi placidi, visibilis, affa-
bilis et FAVORABLES esse velitis, in omnibus
meis petitionibus, quam citissimè, perfectissimè,
plurissimè, perficiendis et complendis: quas à
vobis (omnibus vel vestrorum aliquibus, vel aliq;
per hæc DEI Nomina (prefata) OBGOTA et
AABCO petivero: et quas per vestram virtutem,
potentiam peculiaritè vestrorum Officiorum,
sive Ministriorum Medicinalium quorumcumq;
tenorem ac rationem, citissimè, perfectissimè,
plurissimè, placidissimè, præstant, perficere,
complere, poteritis. AMEN.

Per hæc sacrosancta DEI Nomina,
**OBGOTA et AABCO.
AMEN**

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**QUATVOR BONORVM ANGELORVM Septen-
trionalium in MEDICINA et Curis Morborum
Peritissimorum et Potentium, Invitatio.**

O vos Quatuor Angeli Lucis OPMN sive OPAMN,
APST sive APLST, SCIO, sive SEMIO, VASG, sive
VARSG, in Septentrionali mundi parti, Medicinā
DEI virtutum, Sanitatum et Curationum Dispo-
sitoris, et Ministri potentis: In Nomine Omnipotentis
viri et veri DEI, Ego Ioannes Dee (eiusdem Dei
gratia, celestis Hierusalim futurus (viro) per Rebe-
rentiam et Obidientiam, quam eidem DEO meo debetis,
et per hæc Divina illius ac Mystica Nomina NOALMR, et
OLOAG, à vobis omnibus et singulis, serio, vehem-
enter, constantiter, et confidenter requiro et peto,
VT mihi (Ioanne predicto) posthac, quocumq;
temporis momento volueris, durante vita mea
naturali, Odisis, ac mihi placidi, visibilis,
affabilis et FAVORABLES esse velitis, in omnibus
meis petitionibus, quam citissimè, perfectissimè,
plurissimè, præstantis, perficiendis et complendis,
quas à vobis (omnibus vel vestrorum aliquibus,
vel aliq;) per hæc DEI Nomina (prefata) NOALMR
et OLOAG petivero: et quas per
vestram virtutem, potentiam, peculiaritè
vestrorum Officiorum, sive Ministriorum
Medicinalium quorumcumq; tenorem ac rationem,
citissimè, perfectissimè, plurissimè, placidissimè
præstant, perficere, complere, poteritis. AMEN.

Per hæc sacrosancta DEI Nomina,
**NOALMR et OLOAG,
AMEN**

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QUATVOR BONORVM ANGELORVM Orientalium in MEDICINA et Curis Morborum Peritissimorum et Potentium Invitatio.

O vos Quatuor Angeli Lucis CZNS, sive CZONS, TOTI sive TOTIT, SIAS, sive SIGAS, EMND, sive FMOND in Orientali et huiusmodi partibus Medicinae tum DEI Virtutum Sanitatum et Curationum Dispositoris et Ministris Potentis: In Nomine Omnis potentis, vivi et veri DEI, Ego Ioannes Dee (suisdem reverentiam et Obsequium, quam eidem DEO nostro debetis, et per haec Divina illius ac Mystica Nomina, IDOIGO et ARDZA, a vobis et omnibus et singulis, serio, vehementer et confidenter requiro et peto, VT mihi (Ioanni praedicto) posthac quocumque temporis momento volueris, durante vita mea naturali, Adesse, ac mihi placidi visibiles, et FAVORABILES esse velit, in omnibus meis petitionibus quam citissime, perfectissime, plenissime, et complendibus: quae a vobis, omnibus vel vestrorum aliquibus vel aliquo, per haec DEI Nomina praefata, IDOIGO et ARDZA petivero: et quae per vestram virtutem, potentiam, praecellantem vestrorum Officiorum sive Ministrorum medicinalium quorumcumque huiusmodi ac rationem, citissime, perfectissime, plenissime, placidissime, et complendibus potestis: AMEN.

per haec praedicta Sacrosancta DEI Nomina

IDOIGO et ARDZA

AMEN.

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QUATVOR BONORVM ANGELORVM Meridionalium in MEDICINA et Curis Morborum Peritissimorum et Potentium Invitatio.

O vos Quatuor Angeli Lucis AIRA, sive AIGRA, ORMN, sive ORPMN, RSON, sive RSONI, IZNR, sive IZNR in Meridionali mundi parte, medicinalium DEI virtutum, Sanitatum et Curationum Dispositoris et Ministris Potentis: In Nomine Omnis potentis, vivi et veri DEI, Ego Ioannes Dee (suisdem Dei gratia celestis Hierusalem futuro sive) Per reverentiam et obsequium, quam eidem DEO nostro debetis: Et per haec Divina illius ac Mystica Nomina ANGPOI sive VNNAX, a vobis omnibus et singulis, serio, vehementer et confidenter requiro et peto, VT mihi (Ioanni praedicto) posthac, quocumque temporis momento a volueris, durante vita mea naturali, Adesse, ac mihi placidi visibiles, et FAVORABILES esse velit, in omnibus meis petitionibus quam citissime, perfectissime, plenissime, et complendibus: quae a vobis, omnibus vel vestrorum aliquibus vel aliquo, per haec DEI Nomina praefata, ANGPOI et VNNAX, petivero: et quae per vestram virtutem, potentiam, praecellantem vestrorum Officiorum, sive Ministrorum medicinalium quorumcumque huiusmodi ac rationem, citissime, perfectissime, plenissime, placidissime, et complendibus potestis: AMEN.

per haec sacrosancta Dei Nomina

ANGPOI et VNNAX

AMEN.

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SIX SENIORVM Septentrionalium Invitatio.

O vos SIX SENIORES Septentrionalis Propotentes,
 fidelesq; Omnipotentes DEI nostri Ministri, In Nomine
 eiusdem Dei (Unius et Trini) Quos (inquam) AETPIO,
 sive AETPIO, ADOEOET, ALNDOOD, APDOCE,
 sive AAPDOCE, ARINNAP et ANODOLN per vobis
 peculiariter predominantis Divinum Numen, Nomenq;
 Angelicum E.DLPRNA sive E.DLPRNA Ego et
 Joannes Dee fidelis eiusdem Omnipotentis DEI Servus
 a vobis omnibus (coniunctim, et quomodocumq; divisim)
 amice, vehementer et confidenter require et peto, ut post-
 hac, quocumq; tempore volueris, per reliquum nominatus
 totius meae vite cursum, vel omnes vos, vel ex vobis, et
 illi, quos Ego nominaveris (per predictum mysticum
 Divinum Nomen E.DLPRNA sive E.DLPRNA
 a me, praefato Joanne VOCATI, Invocati sive requisiti)
 statim, et sine mora summi (praedicto Joanni) Adspici,
 visibiles, affabiles, ac placidi; praesentia adio, honorabilis
 mihi velitis esse UT petitiones meae omnes exequantur,
 DE REBUS HUMANARVM SCIENTIA ET IUDICIO
 alijsq; rebus, vestro, divinitus assignatis pertinentibusq;
 officio sive ministerio (vobis omnibus, uni vel pluribus
 vestrum) factas, faciendasq; (sive, bene, vere, plene, plene,
 perfecteq; praestari, perficere et complere velitis: et
 iuxta vestrarum virtutum, potentiarum officiorumq;
 sive ministeriorum vestrorum Mensuram a DEO
 Omnipotente, vobis concessitam et commissam.

AMEN

Per Sanctum DEI NOMEN

E.DLPRN sive E.DLPRNA

AMEN

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NOMINA SEDECIM BONORVM ANGELORVM

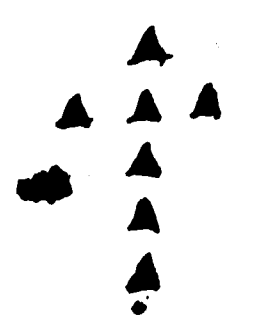
Peritissimorum & Potentium in MEDICINA
 Curisq; Morborum: Annexis sedecim Cacode-
 monum nominibus, qui morbos inferre possunt &c.

	Nomina Divina IDOIGO ARDZA		
Oriens	Czns, sive Czons Tott, sive Toitt Sias, sive Sigas Fmnd, sive Fmond.	XCZ Ato Rsi Psm	OGIODI AZDRA
	Nomina Divina ANGPOI VNNAX		
MERIDIES	Aira, sive Aigra Ormn, sive Orpmn Rsnr, sive Rsonr Iznr, sive Iznr.	Xai Aor Rrs Piz	TOGMA XANNV
	Nomina Divina ORGOTA AABCO		
Occidens	To ^a co, sive To ^a co Nhdd, sive Nhodd Paax, sive Patax Saix, sive Saaix.	Mto Onh Cpa Hsa	ATOGEO OCTBA
	Nomina Divina NOALMR OLOAG		
SEPTENTRIO	Opmn, sive Opamn Apst, sive Aplst Scio, sive Semio Vasg, sive Varsg	Mop Oap Csc Hua	RMLAON GAOLO

SEX SENIORYM Meridionalium Invocatio.

(Vos sex SENIORES Meridionales propotentes,
fidelisq; Omnipotentis DEI nostri Ministri; In Nomine
eiusdem DEI (unius et Trini) O vos, (inquam) AIDROM,
sive LAIDROM ACZINOR, LZINOPO, LHCTGA,
sive ALHCTGA, LHIANSA, et ACMLICY per vobis
peculiariter predominantis Divinum Numen Nomenq;
Angelicum ICZHICA, sive ICZHICL,
Ego Johannes Dei, fidelis eiusdem Omnipotentis
Servulus, a vobis omnibus, (coniunctim et
cumq; divisim) amicus, vehementer et confidenter
requiro et peto, VT posthac, quocumq; tempore
(per reliquum totius vite mee cursum, vel omnino
vobis, vel ex vobis illi, quos ego nominabo, (per pre-
dictum mysticum Divinum Nomen ICZHICA,
sive ICZHICL, a me, prefato Joanne, VOCATI
Invocati, sive requisiti) statim et sine mora, mihi
predicto Joanni, O.D.S., visibilis, affabilis ac placidi:
praeterea adeo mihi favorabilis esse velit, VT petitiones
meas omnes et quascumq; DE RERUM HUMANARUM
SCIENTIA, ET IUDICIO, alijsq; rebus, vestro divinitivo
assignatio, pertinentibusq; officio sive ministerio (vobis
omnibus, uni vel pluribus) factas, faciendasq; (cito,
bene, verè, plane, plene, perfectè, prestari, perficere,
et complere velitio: iuxta vestram virtutem,
potentiarum officiorumq; sive ministeriorum vestrorum
mensuram, a DEO Omnipotentis vobis concessitam,
et commissam.

per Sanctum Dei Nomen
ICZHICA, sive ICZHICL,
AMEN.



SEX SENIORYM Occidentalium Invocatio.

(Vos sex SENIORES Occidentales propotentes,
fidelisq; Omnipotentis DEI nostri ministri. In Nomine
eiusdem DEI (unius et Trini) O vos, (inquam) A
SRHPM, sive LSRAHPM, SAITNOY, LAOAXRP,
LGAIOL, sive SLGAIOL, LIGDISA, SOAIXNT,
per vobis peculiariter predominantis Divinum Numen
Nomenq; Angelicum RAAGIOS, sive RAAGIOL,
Ego Joannes Dei, fidelis eiusdem Omnipotentis
DEI Servulus, a vobis omnibus, (coniunctim et
quomodocumq; divisim) amicus, vehementer et confi-
denter requiro et peto, VT posthac, quocumq; tempore
voluto, (per reliquum totius vite mee cursum)
vel omnino vobis, vel ex vobis illi, quos ego nominabo
(per predictum mysticum Divinum Nomen
RAAGIOS, sive RAAGIOL, a me, prefato
Joanne, VOCATI, Invocati, sive requisiti) statim
et sine mora, mihi, predicto Joanni, O.D.S., ac
visibilis, affabilis ac placidi: praeterea adeo mihi
favorabilis esse velitio, VT petitiones meas omnes
et quascumq; DE RERUM HUMANARUM SCIENTIA
ET IUDICIO, alijsq; rebus, vestro divinitivo
assignatio, pertinentibusq; officio sive ministerio,
(vobis omnibus, uni vel vestrum pluribus) factas
faciendasq; (cito, bene, verè, plane, plene, perfectè,
prestari, perficere et complere velitio: iuxta
vestram virtutem, potentiarum, officiorumq;
sive ministeriorum vestrorum mensuram, a DEO
omnipotentis vobis concessitam et commissam.

per Sanctum Dei Nomen
RAAGIOS, sive RAAGIOL
AMEN.



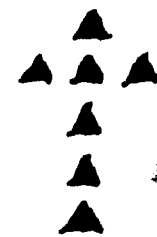
VIGINTI QUATVOR SENIORYM (de quibus
in Apocalipsi Beati Ioannis est mentio) ex
Patris, Filii et Spiritus Sancti lineis, collecta
Nomina: Istorum Bonorum Angelorum
Munis est, Hoibus, Rerum humanorum
Scientiam, Iudiciumq impertire, &c.

	Numen Diuinum $\Gamma\Delta\Upsilon\Upsilon\Upsilon$ sive $\Gamma\Delta\Upsilon\Upsilon\Upsilon$
ORIENTS.	Abiuro, sive Habiora. Aaoxaij. Htmorda. Haozpi, sive Ahaozpi. Hipotga. Autotar.
	Numen Diuinum $\Gamma\Omega\Upsilon\Upsilon\Upsilon$ sive $\Gamma\Omega\Upsilon\Upsilon\Upsilon$
MERIDIES.	Aidrom, sive Laidrom. Aczinor. Lzinopo. Lhetga, sive Alhetga. Lhiansa. Acmlieu
	Numen Diuinum $\Gamma\Lambda\Upsilon\Upsilon\Upsilon$ sive $\Gamma\Lambda\Upsilon\Upsilon\Upsilon$
OCCIDENS.	Srahpm, sive Israhpm. Sainou. Laoaxrp. Lgaiol, sive $\text{S}^{\text{a}}\text{K}^{\text{a}}\text{I}^{\text{ol}}$ Ligdisa. Soairnt.
	Numen Diuinum $\Gamma\Upsilon\Upsilon\Upsilon\Upsilon$ sive $\Gamma\Upsilon\Upsilon\Upsilon\Upsilon$
SEPTENT.	Aetpio, sive Aaetpio. Adoeoet. Alndood. Apdoce, sive Aapdoce. Arinnap. Anodoin.

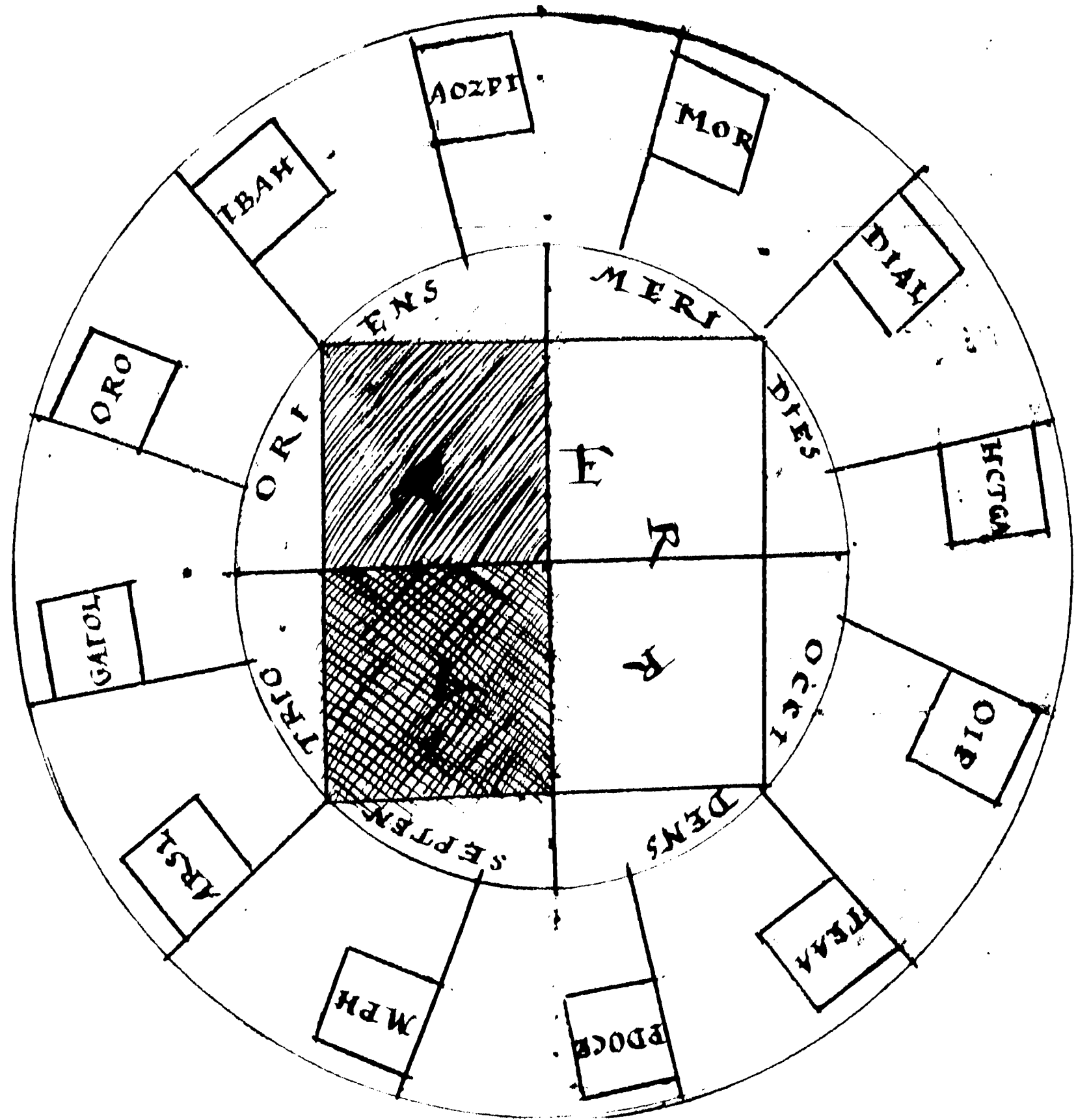
SEX SENIORYM Orientalium Invitatio.

O vos Sex SENIORES, Orientales, prepotentes, fidelesq,
Omnipotens DEI nostri Ministri, In nomine eiusdem DEI,
(Unius et Trini) O vos (inquam) ABIURO sive HABIRO,
AAOXAIJ, HTMORDA, HAOZPI, sive AHAOZPI,
HIPOTGA et AVTOTAR, per vobis peculiariter predo-
minans Diuinum Numen, Nomenq Angelicum $\Gamma\Delta\Upsilon\Upsilon\Upsilon$
sive $\Gamma\Delta\Upsilon\Upsilon\Upsilon$ Ego Joannes Dei fidelis eiusdem Omni-
potens DEI, Servulus, a vobis omnibus, coniunctim,
et quomocumq divisim, amice, vehementer & confiden-
ter requiro et peto, Ut posthac, quocumq tempore volueris,
per reliquum totius vite mee cursum, vel omnes vos
vel ex vobis, illi quos ego nominaveris (per predictum
Mysticum Diuinumq Nomen $\Gamma\Delta\Upsilon\Upsilon\Upsilon$ sive
 $\Gamma\Delta\Upsilon\Upsilon\Upsilon$ a me, prefato Joanne, Vocati, Invocati,
sive requisiti) statim et sine mora, mihi predicto
Joanni, Old. Ep. visibilis, affabilis ac placidi. Prater
rea adio Favorabilis mihi Ep. volitio, UT petitiones
meas omnes et quascumq, DE RERUM HUMANA-
RUM SCIENTIA ET IUDICIO, alijsq rebus, vestro,
Divinitus assignatis, pertinentibusq Officio, sive
Ministerio (vobis omnibus, uni, vel pluribus) factas
faciendasq, cito, bene, veri, plane, plene, perfectiq,
prestari, perficere, et complere velitis: iuxta
vestrarum virtutum, potentiarum, Officiorumq,
sive Ministeriorum vestrorum Mensuram, a DEO
Omnipotente vobis concessitam et commissam,
AMEN. Per Sanctum Dei Nomen

$\Gamma\Delta\Upsilon\Upsilon\Upsilon$ sive $\Gamma\Delta\Upsilon\Upsilon\Upsilon$
AMEN



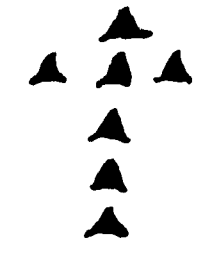
Quater Tria, Nomina Dei, (ex quatuor
 Lineis Spiritus Sancti extracta) quae,
 omnes Super Terram Creaturas
 gubernant, (tam Invisibilis
 quam visibilis) Duodecim
 gestata Vexillis ...



Fundamentalis ad DEVM Supplicatio, et Obsecratio
pro Angelorum Honorum, benigno, habendo
Ministerio.

O IEOVA ZEBAOth, Divinituam potentiam, Sapientiam,
 et Bonitatem, inixissime Invoco et Imploro (Ego Joannes Deo,
 Servulus tuus indignus) et mihi semper favorabilem, assisten-
 tiam esse, humiliter, et fideliter peto: in omnibus meis factis,
 verbis et cogitationibus, laudem, honorem et gloriam tuam, et
 convenientibus, promoventibus vel procurantibus: Et per
 haec 12. Mystica Nomina tua, ORO IBAH, AOZPI, MOR,
 DIAI, HCTGA, OIP, TEAA, PDOCE, MPH,
 ARSL, GATOL, Divinam et Omnipotentem
 Majestatem tuam ardentissime Obsecro et Obsecro: Ut fideliter
 omnes tui Spiritus Angelici (quorum Mystica Nomina, hoc
 libro continentur expressa, brevissimèq; notantur Officia,) in
 quibuscumq; mundi partibus fuerint, et quocumq; posthac
 tempore vita mea, à me (predicto Johanne) et per alia via
 illius Dominantia, sive Imperantia Sancta tua Nomina (hoc
 idem libro contenta) fuerint VOCATI, ut citissime ad me
 (predictum Joannem) Veniant: Visibilis affabilis, placidèq;
 mihi appaerant: ac mecum, iuxta voluntatem meam, et
 visibiles morantur: et ut à me et ex aspectu meo, per me
 rogati recedant: Et propter hoc, et illam quae tibi, in 12. illis
 mysticis, supra expressis, Nominiibus, debent Reverentiam et
 Obedientiam, Ut mihi etiam Joanni praefato amico
 SATISFACIANT omni et quocumq; tempore vita mea,
 In Omnibus et singulis, ad deo (Omnes, aliquos, vel aliquo-
 rum) factis vel faciendis petitionibus meis, quibuscumq;
 (ita, bene, plene, perfecte, prae standis, perficiendis et complendis,
 iuxta eorum virtutis, et potentias, tam generalis quam
 proprias, proprias illis à te (O DEUS) iniuncta commissas
 Officia et obsequia AMEN.

per te IESU CHRISTE,
 AMEN



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so they
must be
placed.

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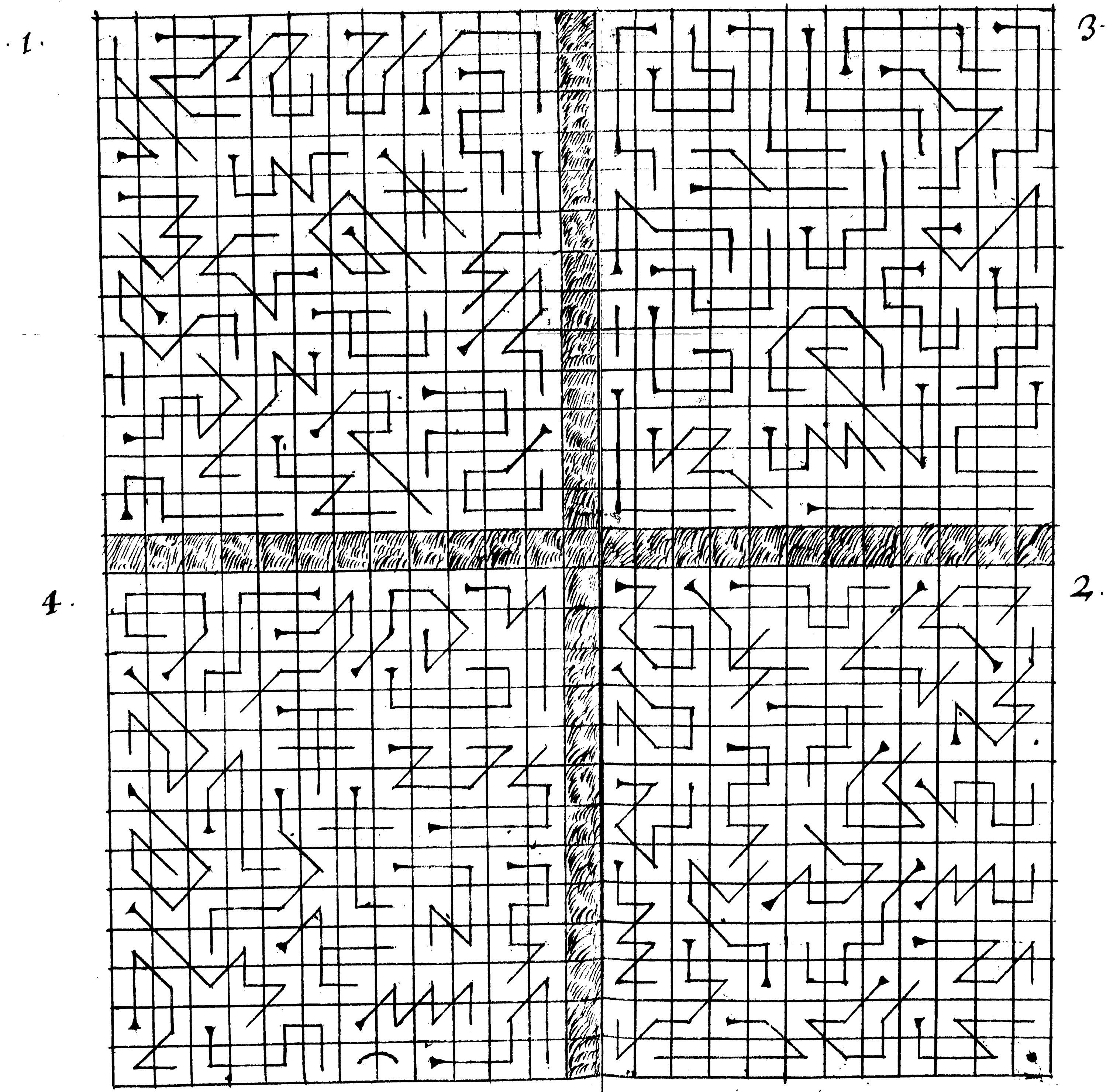
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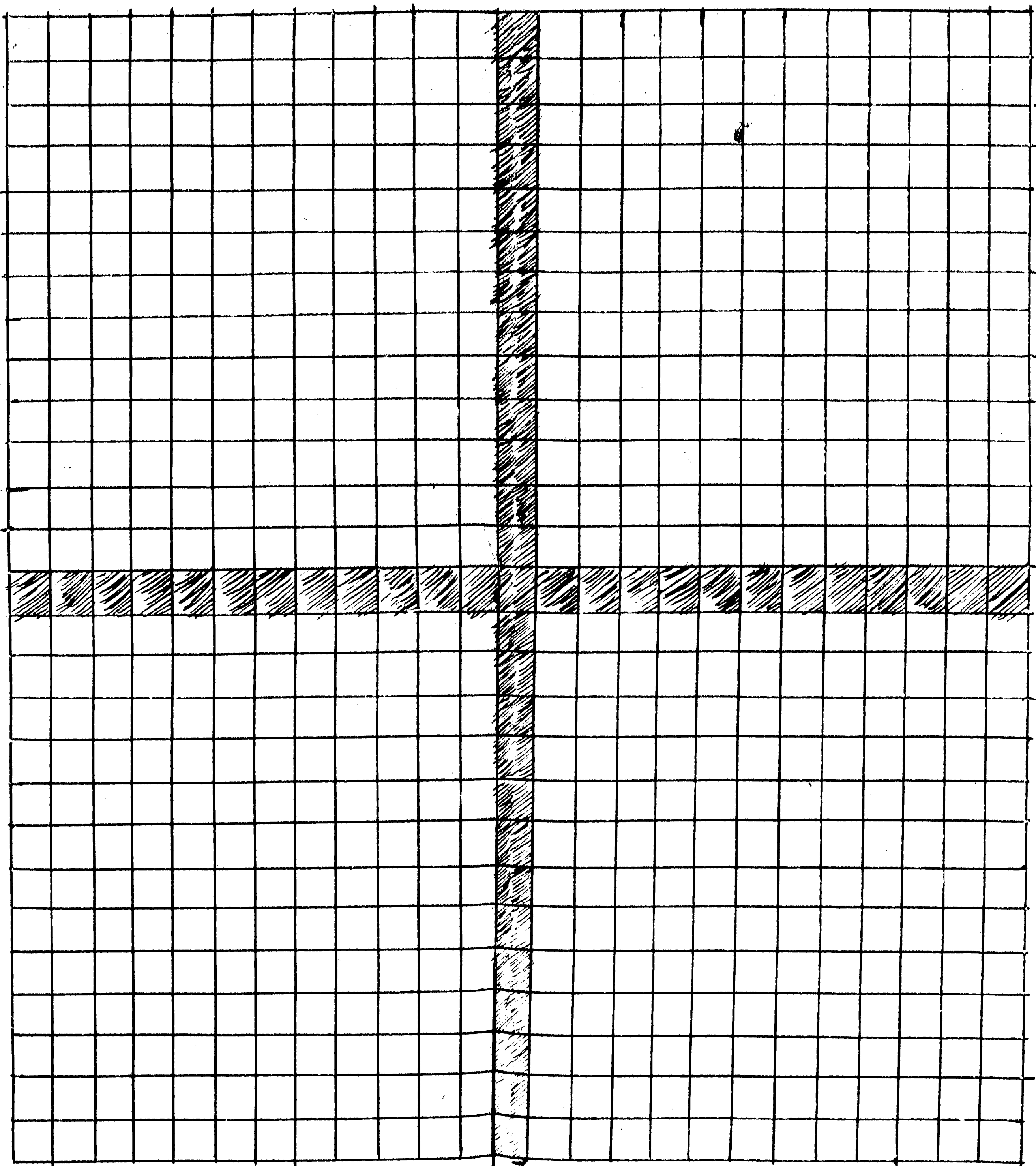
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WEDDENSDAY.

King
BNASPOL

To whom the Earth with her Bowells, & secrets what so ever are delibered: and hast said to me, heretofore, What thou art; There, I may know. Thou art great, but (as thou, truly dost confess) He in whom thou art, is greater than thou. Therefore, In the Name &c.

Prince
BLISDON

Unto whom the Keyes of the chysteries of the Earth are delivered. Whose 42 chymists, are Chymists, that governe under thee; All which thy mighty King BNASPOL, had me vnder and affirmed, that they are & shall be at my commandment. Therefore, In the Name &c.

King

THURSDAY.

King

BYNEPOR

Upon the distribution & participation of whose exalted most excellent & glorified Power; in which only and dependeth, the generall State & Condition of all things. Whose sanctification, glory & renowne, although it had beginning, yet can it not without shall have ending. He that was with said and thou wast the end of his workmanship. Thou art like him, and of him: yet not as partaking or adherent, but distinct in one degree. When he came, Thou wast magnified by his coming: and art sanctified, Worlds without end.

Vita suprema,

Vita superior;

Vita Infima, tuis sunt mensurata manibus.

Notwithstanding,

Thou art not of thy selfe: Neither is thy power thine owne: Magnified be his Name. Thou art all: And all hath some being by thee: Yet thy power is nothing, in respect of his power which hath sent thee. Thou beginnest a new world; new people, new Kinge, & new knowledge of a new Government. And hast said to me, Thou shalt worke meruailous & heruailously, by my workmanship, in the Highest: Therefore, In the Name &c.

Prince

BYRMONO

Who art life & breath in living creatures, All things live by thee: the Image of God created: At the findes of Beasts of the Earth, dost thou endue with life, Thy Name is their glory. O God, thou art sanctified: And thou rejoicest the Living, the end & beginning of all Beasts, thou knowest: and by sufferance thou disposhest them, on hill top or in the valley. Therefore In the Name &c.

King

King
BLYMAZA

Prince
BRAIGES

Who saidst, The creatures living in thy Dominion, are subject to thy own power, whose subjects are invisible: And when my secret appears like little smokes, without any forme, whose Seals of Government is this:
Who saidst, Behold, I am come, I will reach the ~~name~~ ^{name} without Numbers, the creatures subject unto me shall be knowne unto you. Therefore, In the Name &c.



King

King

BABALEL

Who art King in Waters: Mighty & Wonderfull in Waters: Whose power is in the Bowels of the Waters, whose Royall person with thy noble Prince BEFAFES, & his 42 Ministers, the Triple crowne King CARMARA had me use to the Glory, Praise & Honore (him, which created you all, to the Laude & praise of his Majesty. Therefore, In the Name &c.

Prince

BEFAFES

Who art Prince of the Seas: Thy Power is upon the Waters. Thou drownedst Pharao: and hast destroy'd the Wicked. Thy Name was knowne to Aleyas, Thou livedst in Israel: Who hast measured the Waters: Who wast with King Salomon: and also long after that with ^{he called his name} ~~some~~ ^{since thou wast with some} but not knowne to him by thy true Name, except when thou preservedst me (through the Mercy of God) from the power of the Wicked, I wast with me in exultation. Thou wast with me throughly. Who, of the Egyptians, hast been called OBELION, in respect of thy pleasant deliverance: And by that Name to me knowne, and of me noted in Record, to be the Noble & courtious OBELION. Whose noble Ministers 42 are of very great Power, Dignity & Authority. Now some in the measuring of the Motion of the Waters, & saltness of the Seas, in giving good success in Battell, reducing Shippes, & all manner of Vessells that float upon the Seas. So some, all the Fishes, and Monsters of the Seas, yea, all that live in them, are well knowne. And generally are the Distributors of Gods Judgements upon the Waters, that cover the Earth. Other doe beautifie Nature in her composition. The rest are distributors & deliverers of the Treasures, and unknowne substances of the Seas. Thou o Noble Prince BEFAFES hadst me use than in the Name of G.C.D. Therefore, In the Name &c.

King

King
BOBOGEL.

Some recitall and contestation by the Peculier Offices, Words & Deeds, of the seaven Heptarchicall Kings, & Princes, in their peculier dates to be used. The Distributing, giving, & bestowing of Wisdom and Science: The teaching of true Philosophy, true understanding of all learning, grounded upon Wisdom: with the Excellencies in Nature: And of many other great mysteries, marvelously available & necessary to the advancing of the glory of our God & Creator. And who saydest to me (in respect of these Mysteries attaining) Dear Dear Dear, at length, but not too late: Therefore, In the Name &c.

Prince
BORNOGO

The Altering of the corruption of Nature into perfection. The knowledge of ^{Metals} Minerals: And generally true & princely Ministering to the right noble & mighty King BOBOGEL, in his Government of Distributing, giving & bestowing of Wisdom, Science, true Philosophy, & true Understanding of all learning, grounded upon Wisdom: and of other very many his peculiar Royall Properties. And who saydest to me, What thou desirest in me shall be fulfilled. Therefore, In the Name &c.

King

CARMARA

Who, in this Heptarchicall Seckine, at Masse Ureit his hand, didst receive the golden Rod of Government, & Measuring, and the share of Dignity & Docterie: And didst appear first to us, adorned with a triple Diadem, in a long purple Robe. Who saydest to me, at our table, I minister the strength of God unto thee. Likewise thou saydest, These mysteries hath God, lastly of his great mercies, granted unto thee: Thou shalt be gladd, & filled. For thou shalt smell, & be ruffed up, with the perfect knowledge of Gods mysteries in his mercies. And saydest This Art is to the farther understanding of all Sciences, that are past, present, & yet to come. And immediately didst say unto me: Kings there are in Nature, with Nature & above Nature: thou art Dignified. And saydest concerning the use of these tables This is but the first step, neither shalt thou practise them in vacuo. And, saydest thus generally of Gods Mercies & graces on me, I received & bestowed. Whatsoever thou shalt speak, do, or work, shall be profitable & acceptable. And the end shall be good. Therefore, In the Name &c.

Prince

LAGONEL

To whose commandment the Sonne of Heaven, and their Sonorant Subject have the servants. To whose power the operation of the Earth is subject. Who art the first of the Twelve: & whose Seal is called Barres, and this O it is. Of whose commandment, are the Kings, Noblemen, & Princes of Nature. Who art Prince of Quarters, Lagonel: Who by the beaven of the 7 (which are the stones of the temple) dost work thy wails amongst the people of the Earth: And hast said to me, that also, by the same thy servants ^{should} work thy wails. I noble Lagonel, who art Minister to the triple crowned King CARMARA: And notwithstanding, art Prince over these 42 Angles whose Names & Characters, are here presented: Therefore, In the Name &c.

King

(to the great comfort of thy faithfull servants) as
 approve, to thy very enemies, & myne, the truth and
 certainty of thy manifold most mercifull promises,
 heretofore, made unto me: And that Thou art the
 True & Almighty God, (creator of Heaven & Earth ^{all}
 upon whom I doe call: & in whom I doe put my
 trust) And Thy Ministers, to be the true & faithfull
 Angels of light: which, have hitherto, principally &
 according to thy Divine Providence, dealt with us:
 And, also, I, thy poor, & simple servant, shall than,
 In, & By this, be better able to serve thee, according
 to thy will pleasing: to thy Honor & Glory: Yea, even
 in these most miserably & lamentable daies, Grant
 oh Grant, O our Heavenly Father, grant this (I pray
 thee) for thy only begotten Sonne IESVS CHRIST,
 his sake: Amen. Amen. Amen.

Chap: 6

BONORVM ANGELORVM HEPTARCHI- CORVM, Pia, Devotaq, Invitationes.

¶ The Generall and common Exordium, and
 Conclusion appertaining to the seven
 Heptarchicall Kings Inviting.

O puissant and right Noble King (N) and by
 what Name its so ever, thou art called, or maist truly
 & duly be called: To whose peculiar Government,
 Charge, Disposition, & Kingly Office, doth appertain
 the ~~N~~ &c:

Inibus vicibus in
 tribus vicibus, &
 singulis repetenda.
 diebus; Dances
 Oratus a Deo
 concedatur successus.

In

In the Name of the King of Kings, the Lord of
 Hosts, the Almighty GOD, Creator of Heaven & Earth
 and of all things visible & invisible: O right Noble
 King (N) come now, & appeare, with thy Prince
 and his Ministers, & Subjects, to my perfect, and
 sensible eye Judgment: in a godly & friendly manner,
 to my comfort and helpe, for the advancing of the
 Honor & Glory of our Almighty God, by my service:
 O much, as by thy wisdom & power, in thy proper
 Kingly Office, & Government, I may be helpe, and
 enabled to do: Amen. COME, O right noble
 King (N) I say COME. Amen.

Bal:

Gloria Patri &c:

¶ The Generall & common Exordium, and
 Conclusion appertaining to the seven
 Heptarchicall Princes Inviting.

O Noble Prince, (N) and by what Name its so ever,
 thou art called, or maist truly & duly be called: To
 whose peculiar Government, Charge, Disposition,
 Office, & Princely Dignities doth appertain the (N) &c
 In the Name of Almighty God, the King of Kings, and
 for his honor & glory, to be advanced by my faith-
 full service, I require thee O Noble Prince (N)
 to COME presently, & to shew thy selfe, to my perfect
 & sensible eye Judgment, with thy
 Ministers, servants and subjects, to my comfort &
 helpe, in thy Office & Government, according to the
 of thy Noble Office: COME, O Noble Prince (N)
 I say COME. Amen.

Prince
Hag:

Pater noster &c:

Chap:

Chap. 5.

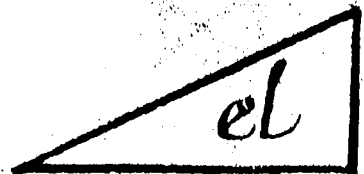
Oratio ad Deum, singulis diebus,
tribus vicibus, ter dicenda.

O Almighty, Eternal, true & living God,
O King of Glory: O Lord of Hosts: O thou the Creator
of Heaven & Earth, & of all things visible and
invisible: Now (even now at length) among other
thy manifold mercies, used, & to be used, towards
me, thy simple servant John Dee, I most &
humbly beseech thee, in thine my present Petition
to have mercy upon me, to have pittie upon me,
to have compassion upon me: Who, faithfully and
sincerely, & long tyme, have sought among men, in
earth: And also by Prayer (full oft & pittifully) have
made sute unto thy Divine assistance for the obtaining
of some convenient portion of true knowledge &
understanding of thy Lawes, & Ordinances, established
in the nature, & properties of thy creatures: By
knowledge, thy Divine Wisdom, Power, & Goodness,
(on thy creatures bestowed, & to them imparted)
being to me made manifest, might abundantly instruct
furnish, & allure me (for the same) incessantly to pronounce
thy praises, to render unto thee, most hearty thanks, to
advance thy true honor, & to ascribe unto thy Name, some
of thy due majesticall ~~honor~~ Glorie, among all peoples,
& for ever. And whereas it hath pleased thee (O
God) of thy infinite goodness, by thy faithfull, & holy
Spiritual Messengers, to deliver unto me, long since,
(through the Ear & Ear of [F. K.] an Orderly forme, and
manner of Exercise **HEPTARCHICAL**: How (both

Honor

Honor & Glory, & the comfort of my owne poore Soule,
& of others (thy faithfull servants) I may, at all times,
use very many of thy good Oracles, their Functiones &
Religio; according to the properties of such their Functions
& Offices, as to them, by thy divine power, wisdom &
goodness, is assigned & limited: (Which orderly
forme, & manner of Exercise, until even now, I never
found so urgent Opportunity, & extreme necessity,
to apply my selfe unto) Therefore, I thy poore and
simple servant doe, most humbly, heartily, and
faithfully beseech thy divine Majesty, most lovingly
& fatherly to favour: and by thy divine Bless, to
further thine my present industry & endeavour to
Exercise my selfe, according to the foresaid Orderly
forme & manner: And, Now (at length but not too
late) for thy dearely beloved Son **IESVS CHRIST** his
sake (O Heavenly Father) to grant also unto me,
thine blessing & portion of thy heavenly graces: That
thou wilt, forthwith, enable me, make me apt, &
acceptable (in Body, Soule & Spirit) to enjoy always
the Holy & friendly conversation, with the sensible &
plaine, full, & perfect Holy (in word & deed) (thy
Mighty, wise, & good Spirituall Messenger & Ministers
generally: And, Namely, of Bless'd Michael, -
Bless'd Gabriel, Bless'd Raphael, and Bless'd
Uriel; And, also especially of all those, which doe
appertain, unto the **HEPTARCHICAL** Mysteries;
Hagiologically (as yet) and very briefly, unto me
declared: under the Method of Seven mighty Knights,
and their seven faithfull & princely Ministers,
with their subiecte, & servants, to them belonging.
And in thine thy great Mercy, & Grace on me bestowed,
and to me confirmed: (O Almighty God) thou shalt -

to



King
BALIGON.

He is the same mighty King, who is, here first
described by the name of CARMARA, and yet
otherwise among the Chigello called MARMARA,
but that M is not to be expressed: therefore he
appeared in a long purple gown, & on his head
a triple crown of gold, with a measuring Rod
of gold in his hand, divided into three equal
parts: in the form of a very well proportioned
man.

Prince
BAGANOL.

He appeared not by that Name yet.

Ministers.

Note the King and set his Governour over these.
The 42 Ministers appeared; like bright people,
And besides them, all the Air swarmed with Creatures,
their letters were in their foreheads.
They stood in a Circle,
they took their letters from their foreheads & set
them in a Circle



A O A Y N N I
L B B N A A V
I O A E S P M
G G I P P S A
O E E O O E Z
N I I R L N A

A He

King
BLVMAZA

A — He appeared not yet by that Name

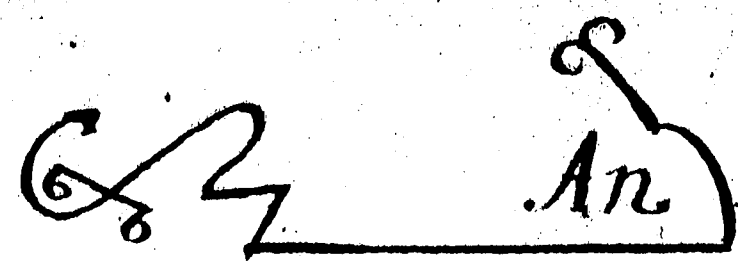
Prince
BRALGES

He appeared in a red Robe with a Cyclet on his head.
And he was the last of the 7, who held the Heptagon.
All the rest being set down, who seemed now to
extend their hands one towards another: as though
they played, being now well of their work.

Ministers

The powers under his subjection are Invisible.
They appeared like little white smokes without any forme.
All the world seemed to be in brightness.
This is the Seake of his Government





King
BNASTOL

He appeared in a red Robe, and a Crown on his head.
His Prince followed him, & after him his Ministers.

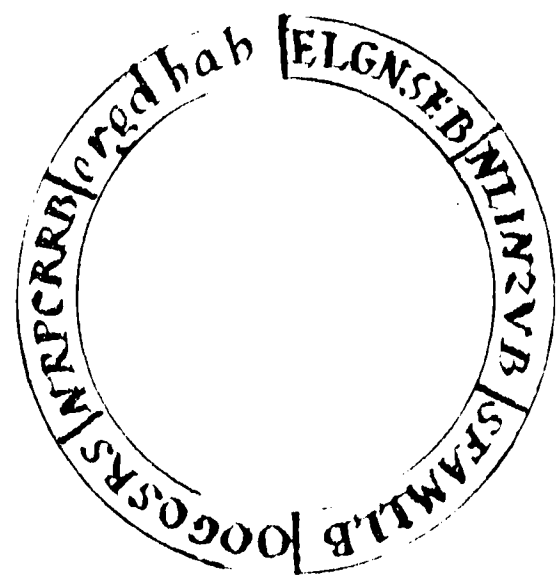
Prince
BLISDON.

He appeared in a Robe of many Colours, & on his head a Circlet of Gold.
His Character or Seal. **F** Δ — Perhaps the red colour was most, & so seemed generally to be used as the others these Robes were.

Ministers
A2.

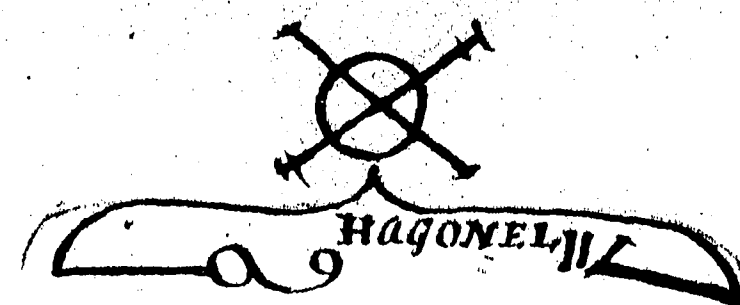
The A2 seemed to stand about a little hill round. The hill was of Clay.
Behind this Company seemed to stand an innumerable multitude of ugly people, a far off.
Those who seem to stand ^{about} the little Hill, seem to have in the palms of their hands Letters in order, as here follows th.

E I G N S F B
N I I N Z V B
S F A M L L B
O O G O S R S
N R P C R R B
e r g d t a t.



Those which stood a farre off, are Spirits of Sedition: which keep earth with his Treasures for him &c.

22.



King
BNAPSEN

He appeared as a King with a Crown on his head

Prince
BRORGES

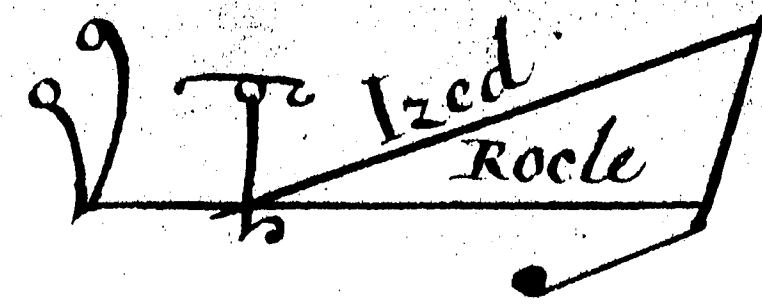
He appeared in his red apparell: & he opened his clothes & there did issue, mighty & most terrible & gastly flames of fire out of his sides: which no mortall eye could abide to look upon any long while.
And in the most loud roaring fire, the word BRORGES did appear to see to and fro of the very flames.
His Seal or Character is this **4**

Ministers
A2.

The A2 appeared holding a round Table, they kept it in fiery flames.
Δ — In the Table were the Letters of their Names as followeth.

B A N S S Z E
B Y A P A R E
B N A M G E N
B N V A G E S
B L B O P O O
B A B E P E N.





King
BYNEFOR

He appeared, as a King, with his Prince next
after him: and after the Prince 42 Ministers.

Prince
BYRMONO

He appeared in a red Robe, with a golden surlet
on his head.
His scale is this.



Ministers
42.

They appeared like Ghosts & smokes, without all forme,
having every one of them, a little glittering sparkling fire
in the middle of them.

The first 7 are red as blood.	} These had the sparkes greater than the rest.
The second 7 not so red.	
The third 7 like whitish smoke.	

The fourth } The fifth } The sixth }	are of divers colours. All had fiery sparkes in their middle.
--	--

Every spark had a letter in it. as followeth.

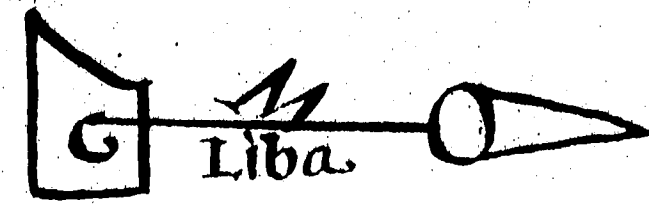
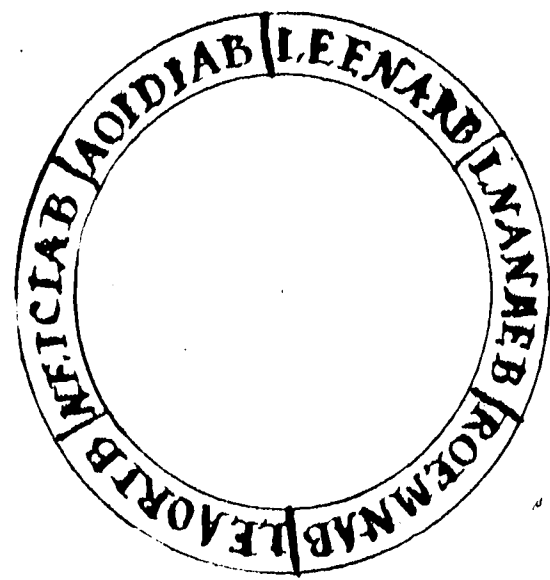
B B A R N F I
 B B A I G A O
 B B A L P A E
 B B A N T F G
 B B O S N I A
 B B A S N O D



1. The first 7 grew all together in a flame of fyre, and soe sunk downe into the transparent fiery ~ globe of the new world.
2. The second 7 fell downe like dross of mettall.
3. The third 7 clasped together, & fell downe in a thick smoke.
4. The 4th heaven, ioyne together, & vanish like drops of water.
5. The 5th heaven, fell downe like a storme of thicke.
6. The last vanished away.

At another tyme, they came being called by King (arm.) all 42. bringing a round Table over their heads flat wise: and then they layd it downe & stood about it: the letters being as before.

L E E N A R B
 L N A N A E B
 R O E M N A B
 L E A O R I B
 N E I C I A B
 A O I D I A B.



King
BABAELE — Appeared with a crowne of gold on his head: with a long Robe whitish of colour. His left arme sleeve, was very white: and his right Arme sleeve was black. He seemed to stand upon water. His Name was written in his Fore head, BABAELE.

Prince
BEEAFES He appeared in a long red robe, with a syclet of gold on his head. He had a golden Syclet: and on it ~ written BEEAFES. He opened his Besoms, and appeared lean: and seemed to have Feathers under his Robes.

His Seals or Character is thus 

Ministers Of his 42 Ministers, the first 7 had syclets of gold on their heads, and the King BABAELE called Beeafes, sayng, Venit Princeps 7 principum, qui sunt Aquarum Principes. Every one of the 42 had a letter in his forehead. They were 7 in a row; & 6 downward. But of the first 7 the letters becom to be behovene their backs: and the water seemeth continually to pass over these letters.

The first 7 take the water & throw it up, & it becometh Clouds. The second throw it up, & it becometh Rayes & Snow, &c. The 42 dive into the water, & so vanish away. And Babael and Beeafes also were suddenly gone. Their Names & Characters appeared to be these, as follow in the Squares.

E I L O M F O
 N E O T P T A
 S A G A C I Y
 O N E D P O N
 N O O N M A N
 E T E V L G L



Each of these, upon the place of their standing, made a Table, and every Table had but one Letter. The first of the first six did goe away, and in his Table appeared an O, and so of the rest: but note that the third six covered downe, & was loath to shew their Tables: but at length did.

The third row went of lamenting: being commanded by the Prince. All perked in Fire, falling into the Globe. The fifth row did sink into the Globe, every one in a sundry fire by himselfe. The sixth fell with smokes downe into the Globe.

O E S N G L E
A V Z N I L N
Y L L M A F S
N R S O G O O
N R R C P R N
L A B D G R E

L: Carmara said remember how they stood when they were secondly dispersed into this they stood first in six Rows: and next they were turned into sea ven. I speak of the greater number, & not of the less: In speaking of the greater I have compared the lesser.

A — Note. L: Car: There are but 6 names that are in subjection to the Prince: The first 7 next him are those who hold the yoke & beautiful crowns. The first 7 are called by those names that thou seest O E S &c.

A — Note this diversity of reckoning by 6, & by 7, I cannot yet well reconcile.



King BOBOGEL — Appeared in a black velvet Coat: And his hose, close-wound hose with velvet upperstocks: overlaid with gold Lace: On his head a velvet hat-cap: with a black feather in it: with a lace hanging on one of his shoulders, his purse hanging about his neck: & so put under his Girdle, at which hung a gyll Rapier: his beard was long, he had pantofles & pynsones. And he said, I swear these Robes, not in respect of my selfe, but of my Government: &c.

Prince BONORGO — Appeared in a red Robe, with a gold circlet on his head: he showed his Seale & said, This it is.

Ministers 42. Seaven of the Ministers are apparalled like Bobogel the King: sagely & gravely: All the rest are almost ruffen or royster like. Some are like to be men & women: for in the forepart they seemed women, & in the back part men, by their apparell. And they were the last 7. They danced, leet, & dippid: They came afterwarde into a Circle, the Sage, & the rest: But the stage stande all together? The first of the Sage lye by his hand aloft & said, *Faciamus secundum voluntatem Dei: Illis Deus nr, est verus Nobilis & aternus.* He pluckt up his right foot, & under it appeared an L. and of the rest in like manner appeared their Letters or Names.

Apparalled

3 The

Prince
HAGONEL.

Note: All the Princes, seemed to be Men, & to have red Robes; but this Prince, his Robe was shicker than the others.

All the Princes had circlets of gold on their heads: not crownes, nor coronets. This Prince held in the palm of his right hand, as if it had been a round ring, with a prick in the midst: hanging also over his middle fingers, w^{ch} he affirmed to be his Seal: and said the name of it, to be BARRES: and this it is. O

All the Princes held up together, the stagonon stellan (as I term it) and it seemed to be of Copper.

Subjects & Servants to Prince Hagonel.

The Donno's ^{light} men and their Donno's are subject unto his commandment, and are his servants.

7 Fily Lucis.	I. Ih. Isr. Dmal. Hecoa. Beigia. Stimoul.	In Sigiko
7 Fily Filioz	Es. An. Auc. Liba. Roole. Hagonel. Hemeso.	Amith.

7 Fily Lucis.

Ob. 152.
Marty 21.

The 7 Fily Lucis, appeared like 7 young men, all with bright countenances, white apparails: with white silks on their heads, pendant behind, with a wreath down to the ground: all apparail'd of one sort. Every one seemed to have a vitalline Ball in his hands: the first of Gold; the second of Silver; the third of Copper; the fourth of Iron; the fifth of Lead; the sixth of Tin; the seventh of Brass. The first had on his breast a round Tablet of gold, and on it written a great I. And the second on his golden Tablet, had his name also written: And every one orderly coming forth, showed their Names upon their golden Tablets: All their departing they made cursey, and mounted up to Heavenward.

7 Fily Filioz — appeared like 7 little children, like Boys covered all with purple; with hanging sleeves, like priests, or scholars

Gowns.

Gown = sleeves: their heads attired all after the former manner with purple silk. They had three corner'd Tablets on their breasts: and the Tablets seem'd to be very green, and on them the letters of their Names written. The first had two letters, made in one thro, of E and L: EL. They made reverence to Michael (who had called both the first & these) and so mounted up to Heavenward.

All the Call of King Carmara (in the second handling of this Hierarchy) when he said Venite Resertamus Opera Dei: appeared Prince Hagonel: and after that upon the Globe his four superficies, appeared 42: who said Parati sumus servire Deo vro. Each of these, had some what in their hands: and they stood in this order; and Hagonel seem'd to embrace the company.

Prince
HAGONEL
his 42 Ministers.



... .. six of these seem'd more glorious than the rest, and their coats longer: I had circlets of Gold, about their heads: and held in their

hands perfect crownes of Gold. The second six had three quarters of crownes in their hands: The third six had robes or cloths in their hands: All the rest seem'd to have Balls of Gold; w^{ch} they toss from one to another, but at the catching, they seem'd empty Minds = Balls, for they grasp'd them closing their hands, as if they were not solid, but empty like a blown bladder. The first six made cursey to Prince Hagonel, the second six made cursey to the first, and the third to the second. And they all, Prince Hagonel, made cursey to King CARMARA.

Each

END