This file is chethams_library_ms_A.4.98_necromancy.pdf

Chetham's Library
digital facsimile of

Manchester, Chetham's Library
MS Mun.A.4.98
Necromancy



This file is licensed under a Creative Commons Attribution-NonCommercial-NoDerivs 3.0 Unported License.
For permissions beyond the scope of this license contact librarian@chethams.org.uk

Chetham's Library
Long Millgate
Manchester
M3 1SB

http://www.chethams.org.uk

+44 161 834 7961

Mum. A4.
98.



Mum A4.98

BOUND BY
W. H. WOODS & Co
MANCHESTER.

Dg. 14 ~~7. C. L. 133~~ 27944

~~M. A 5~~ 27

41007

4

hors wanting in ye first Book ye first
Chap: ye 5th C: B: in ye 2d Chap ye first 4
wanting & Chap ye 3: 4: 5: 6:

O lord god thē mightye Jehonah thou searcher of
secrets vnto whome awfulnes ād hiegh of vnderstan
dyng alwaye & co without no ende, no bound
bounde any thynge, no doubt hīs foundatiō ād
vpon the sandes of shalbe rayed awaye wt
the moniable waues of the stad of vnrestaynte
and inquietio. Send comone from heaue
(most merciefull father) that dome of hight
that by the wrk of the same I may en
ioye my selfe & all my doings, after
the doyng will and pleasure, yeamyng
good lorde I beseche the that whatsoeu I
begyn at heis time, or whersoeu, it may
be gyded vpon thy sacred lawes lawde
that I may regret of desyre nothynge
but that wt may be consonant and agre=
able to thy will, yeanyt desyr that I
may haue sure of Omnipotes fauore
that no the shadowe of sinne confideno
me I may be able to abide no
daungerouse Satan and all his sug=
gestions by the death of my sauio J.C.

Amē

(E) hear yor let not yoride stirmont & ouerw
my hart, neyther let myne eyes be stearly
eliminated and ~~pulled~~ out, let me attribute
nothinge to my selfe neyther yo matters
of state for hidden straits of mistakinges
contrarye to yor good will & pleasure
& send not but tarr & mist yo forbeare
yo beginninge of all thinges. ~~But~~ & yoed
yoe not all my will and desyre be to
be wise thereafter to yor yoed & yoe
thereafter to yor yoed will yoe shall
give me, & in ist at any time from
withdraw not from me yor spirite willed &
consolatio[n] nor withdraw from yor mercy
sake & pardon me yor sinnes &
yoes not, & yet grant me yor yoace
that I forth not into distraine of heart
but let me enioye yor yoace & trust in
yor, nay by spirit & powerfull restinge
nay in yor bosome & yor sonne
Jesus christ our onely saviour Amen

Ex tartaro

Sextar Zoyeir barō dorrmita

Tractatus de ingromatia

Diuidit⁹ aūt hūc opꝰ in q⁹tuor ptes
paliū⁹ partib⁹. Prīa. in dispositione a-
gentiū, in abstractione attendentes in tonoratione
hui⁹ et in tonplectione quox libet essentiū
.i. Primus igitur tractatus continet ꝛc
capit⁹. quox unus est de agentib⁹ principaliby
.2. Secundus de agentiby abstractionis.
:3. Tertius de immediatis agentiū.
.4. Quartus de tontentis et de tontentis dispositis
et tognitis secundū tontentiby.
.5. Quintus de diuisione tonplectionis et huius
et sigilloy artium.
.6. Sextus de temporibus tonuenientibus fac-
tionib⁹ sigilloy et quomodo diuisio sui
gribus ꝓparationibus impossibile est pfici
agentē ad opus ingromatie.
Septimus. tractatus est de modo tognoscendi
et continet 6. capa.
.1. Primus est de acquisitione fructo et ultimo
.2. Secundus est de adoptione dignitatis
.3. Tertius est de hostiario inuenitedo.
.4. Quartus de tollegio notidiano ad allegandū
pontes et eos ad loidendū.

Omnib⁹ de rohortatiõe q̃ nr̃a hibet ſpõ dr̃eor̃
vt ſaribter reſpondent ad q̃ꝛ ſita et mlta
homõ meritontur.

Secta eſt de familiaritate ſpõ vt tibi ſumend
indumenta rotidiana et farta tua poſſiunt
ad tm deſiderii ſtui fraudẽ.

Tex tractatꝰ de 3ꝰ parte hꝰmõ libri
dinoscitur in 6. rap: q̃ꝛ primꝰ eſt de
remoratione ſpõ et pmo dmor infraꝰ.
Secundꝰ de Jmiſtibilitate.

Tex de de tonſortiõe omitallor
Quarti de fortitud̃ implorationẽ
Quinti de eq̃ro ſtemno tibi parato et de
Quinti de materia q̃ꝛumhibet poſſõ fartꝰ.
Sexti de maritoginio et amor rotidiõ
del pprio ſtpoendio.

Quarta pars et ultima dinidit⁹ in ſex
rap. 1mꝰ eſt de rognitione hoꝛum ſpõ
2o de q̃mbuſda modiriõ ad tonſtituẽdum
et hordendꝰ ſpõ vn voluntariõ. 3a ad mutu=
tendu tonſilium ſtue negationẽ vel moꝛa
4mꝰ ad factum pontiu orthodiaꝑ et mmoꝛ
5mꝰ de ſtitiaꝑ q̃ꝛumhibet rognitiõ hoꝛum
6tꝰ et ultimꝰ ad implationẽ tiſde et hyr=
rimoniab pro tor textuib tompleñ.
q̃ꝛ quidꝰ implationẽ pro tremulin

ſtis

Istis expibus, ideo stemig et hortamur idem
pdecessores oponentes subsistat, quia in hoc quidem bestia
damnat et reprobat augurium et sortilegium
erat tamen proprium sacrificia. Sed
quod stemo scias quod si observantia pceptorum
huius libelli, absq aliquibus sacrificiis dei
similibus stemq tibi placeat et obedientia spes
habebis quod dominis. Et quod plurima
bona possis acquirere et mala si dis
qd non licet predicat. Et quia hoc
stricte precipit thesaurizare mundanis
quia indebite si quis temperet, hoc ab
tristitia et tedio. Dominis observando
stemat et absq timore poterit quidem
hoc optime perficere observato ante scripto
in ipso tractatu et diligenter ejus finis
sequentis. Inprimis igitur sit hec regula
generalis sine principalis quod multum est opare
in hac arte nisi mundi fuerit, no solum ab
libris, sed ab ipsa conscientia purga et
emendata et debite pro tempore confessis permissis
confessis et mundis, tunc ad hanc artem
accedat quod quilibet necessarias
que postea scribemus

Secunda regula est hec quod impossibile ejs
est fieri sine familiari mundo

et

Et honesto conservat quod et circ conservationis
domi proprii et Christi fidelitas itemma et
domestice rosse conservationis debit quemadmodum
quia sine proprio domo dei ecclesie, sive ecclesiastice
magna fabrice qz quomodo

Circa regula est hoc, qz impossibile est
aliqm desiderium in hoc ope, nisi diligentes
observet tamquam gradus motus del Dei, et
spiritualitz huius, et gradu proprio ecclesiastico
rite sancte posito Alia similia indistincte
unde et admissa et quotidie sufficiat quotes
in odissendis quia hoc sumo diligent stans

Quarta regula est hec, qz in omni operatione humana
ad longitudo, sicut in medio oportet et
rectum dirigi linea del laudat simplicitz
et no duplicet mendicissima et adulterina
et fac ut ama sint mona del monte lota
quia alite stans mihi accidat quod ad mag-
ime medium diligunt. Dirigat humana
quotidie debet longitudo constituto similis
tuos debitis in quibusdam desiderii studiis.

Quinta regula est hec, qz in omi operatione humana
not: tractib oportet operantis no fraudulosi forsan
nec temptatione ac viribus attendere sed bona
fide et sperm. sed in dno figat et nos stans

si

Dignetur sibi subiiciat quia aliter inebrie
Deliceat et sp oratio tra sit tam rationa
timera risibilis et tentatiua in principio
erit multa vel totaliter antecap, et fraudulosa
nota Secta regula est hec, qd in omi oratione opt
aer: astem esse clausa et no mobilosa et priuon
dens ortentu et gratum portans in sole
parte omie quia sol in talibo habet multa
influentia, et spus in subtilibo vadibus aera=
rem apetit
Septima et ultima regula est hec qnoch in
omi operatione thimestnas tribus orationibus
deb animo deo andire missa
Ertus et ipatiamo exat pitissimo in hac
parte et exa timo strictissimo custodir
debent de quo hec omia consequntia colligi
et fidelit in latinu transtuli multosq tam
probatis, nec qmq dubitet de ultate horum
editorum quia multis hab regulas ad alios
requisitis in nosa tractatu declarit qmq
diligentius observauerit desiderium suu absq
omi fallacia poterit obtinere
Sequitur de observatiis regulariis. prima
observantia est ista de tempe et tres dies
ante operatione ab omi coitu sexu vel pollutione
naturali et ab omi lesiua rapina ab=
stinet, et da qd pterea mihi nisi secundi
deus remedio. Secunda observatia est quod

5

q̄ Et in oī operatione oportet te ꝓuidere diligenter
ut arcat ꝑtes bastarnę tuę radices ꝛa est
ꝓe, q̄z in oī cōmixtione opt te esse ꝺ̄ꝫ
extrema ꝯtis, ꝯtis ꝯtinentē ꝯtis mistum ꝑfs
tis et ꝯtentum ꝺ̄ꝫs cōmixtorē ꝫ
rabis ꝺs. ¶ Nasta est q̄ꝺ ꝓtrios
lamina ꝯtrigeris nomis ꝺi ad ostendē
ꝯtribus, opt q̄z in ſmitate ſcripturę intel=
ris tui corꝑis bastarne ꝓtibus flexis
tis ostendat. ¶ Quinta regula et ultima
est et, q̄z anulus ſtus debet in minio
digito ſtinistre manus gestari, cuius
forma et figura in ſuo loco dicetur.
¶ Sed in oī constructione istius
operis opt ante dictū est ꝓcedere debet
ingenium mediocris et in ſor loz: in bostibus
in nasibus barba et ſopercilijs nutrigna
tionis. nos sic dicimus ſtor in te ꝓtrail
bet in tuis bostibus bet in anima mediocria
dedignabitur ſpus te accedere tanqua
ad ineigna. ¶ Quinte in capite decime q̄ualis
certissime. ¶ Prime pone cōfessionē
bonum et te ꝓparare. ¶ Monere tui in tempore
conuenienti te tuum in tuos destruendis,
et deinde discedere in ingressione ut dictum est
et postea fac finem labori de fide tua

tui

Cmnalo odeziserio et intrao in hora q̄ bel 7ª
cinsdem dici in Sanctiprin bel 9 modin hora bel
missa bel Smagio et dominicis saltim sic q̄
hora in balnea nō exercedas dam̄. dicend
mobit̄ fuiando studeat studias, et diligebex ht
a prbitnd̄ exercitas, sic q̄ mediatnd̄ post
q̄ratin̄ hora in loco modo strenuo ammodo
et more et pann omib̄ mobit̄ lotio q̄destab
Deinde surgab et ad oratiom̄ q̄ dominicis
festinēt, habita dam̄ prius electr modica re-
fectione bel de dqua et pane cū q̄tulgsdam
pisticulis, q̄a tamē ante oratiom̄ non
andeab madmare, nec reinnio tornare ad
oratiom̄ aut dab, ne forte timor distrom̄ fra-
ter q̄ inceptas & fatigatiom̄ q̄
adimpleat non poterit q̄ est valde prinbosa
Prius dero in oratione stet a limine tandiu q̄
le custodiab q̄ tres horas et in loco qui-
escab valde q̄ molli si in necte fuerit, si
dero in diē ab assorta sibi tantimodo re
abstinead, et tm surgend madma q̄
dormire et si forte in necte subsequenti
aliqua oratiom̄ defecerit dormire ita ut
dimittat̄ omnino poterit sed omnio ab esu
tamē abstinet et in omnib̄ istis operatiom̄b
ferre stre laborant ad minus faciant in qui-
etis̄ potationib̄ et indumentis omne tandiu

Et alium missi sibi sacerdoti dei sorio suo tunc
proximo vendos qui in dubio amplius no habebit
proposito. Deliberatio nunc regulis
generalib ad operationem extrahendis et discer=
nendis agendis debito considerata, nunc
de loco sibi operationis debend fieri aliquis
est dicend. Habeab igitur rameam stricte
et linea graduat, in cuius qbet q dicto
latent sit fenestra ad latitudinem cuius unius
vel modici granis et sit rameam sic sitam=
ata qz una fenestra sit versus ortum ab
occasum orient ab occasu 7 sint et sit rameam latitudinis
ad minus vnius pedis vel ad magis 3 4
pedu in qbet latere graduato, et sit
fenestris 6 totum sint circa lapidibus
fabricat, et sit fenestris 6 tertia sint
cognat recte et plane et in recta forma
possit visualis aperiri et in eis scribe
rari: liter ac nomia ita ut possint
videri planissime habeasq sub una de
fenestris lucem de nocte tamen et bene
lucis mundissime et adeuntes visum fenestram
ut sit rotunda in qua liter operantur circa
in circulis operationis postea expendend
Sit autem tubi in arte ocularii, ut in
iacendo in loco suo actu adimpleri possit

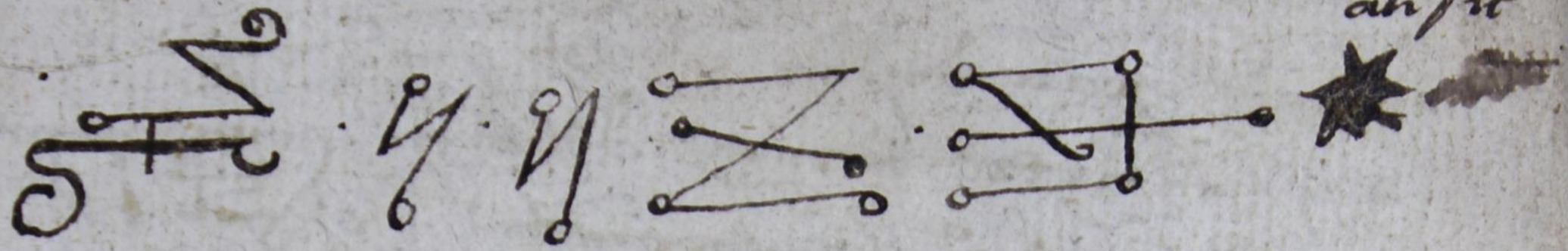
Ad diuisas operationes requisitus mensa ligni
deriferi ad longitudinem trium cubitorum et ad
latitudinem trium cubiti et semis et sit
superficies mensa ad superponendum vasa
de lignis laneis, habeatq; manicas ad mensam
latas in aqua rosacea bene madatas et lineos
mensa tabellos vel mantilia albis et
sanctificata diis loci eiusdem, mensa magna
tabelle et quinque ibidem frenum, ad
operandum ad altare et sic deo et posterius o
dorotheus dignus ferendi, indubie qd quicunq
habebit. Cap. 5. De diuisionibus omnibus
est autem triplex quod sciat debet in
diuisibus operationibus diuisis ut diuersis. Sed
tamen tria modo diuersos vel diuisis adiu=
ctionibus mouentibus et omni operationes
Item ad constituendos sunt actus et ignotos
tamen diuersis sunt vel diuisis mouentibus
adiectionibus et omni operatione, qui additionis
patebunt vel diuersis et operibus in suis
operatibus. omne segnitie destruendus aquas
constringit. Aquatici sunt et tamen diuersis
constringuntur diuisis tamen diuersis, et eos
inedrate fiola aqua plumbi, alii et fontes
alii constringuntur in loco fluminis et undatus
Sed in fiolis horribilis est eos constrictio
et iacet illo loco prohibet qd fiat terrae et
alii sunt alii diuersis habent diis operari

In q̄ constrm̄ḡnibm̄ ad exam̄ḡ, q̄n omēs ſpēs
tiuenli in ſuis ꝓbabūt locis. Et ḡ
uoler q̄ ꝛ̄mgrad dict tiuenly maior 15 m
ꝓdibz in dām̄bo, tamē tam ad exp̄nt
dt in pontarnbo Salomon ꝓpſuit ſc ꝓten-
dit ſoluta tiu ꝫ dnos ꝓdes ad mains
dt ſit habitudo ſ̄ꝯm tiuenli, ꝓdes 17 dead
no tꝛodant. Basert dnos ꝓtinet ad
tiuenlos ꝑſ̄nt in locis ſuis conſuetis
tam ꝑncipall vasert ſunt ſi q̄ ſeqntm

ſi ꝯtra debet
ſiri in oñi tiuenlo in q̄bet lanna q̄ia ſunt
ſiis mllis ſpēs conſtringi ꝓtoſt, ſed ꝫ
ſallatits ꝛoſpondebit ad ꝯꝓoſita. Hi nag
thar ſunt ꝓ literis Hebraicis et ſunt
magni mem̄ dei tetragramaton q̄ ri
fnerit in fronte ſuis de auro m lemina
ſuhot et adſit in cota Fernſalb et in
Alexandria Ego adſit habitus et in
Indois dnotiſſimus et ſanctiſ

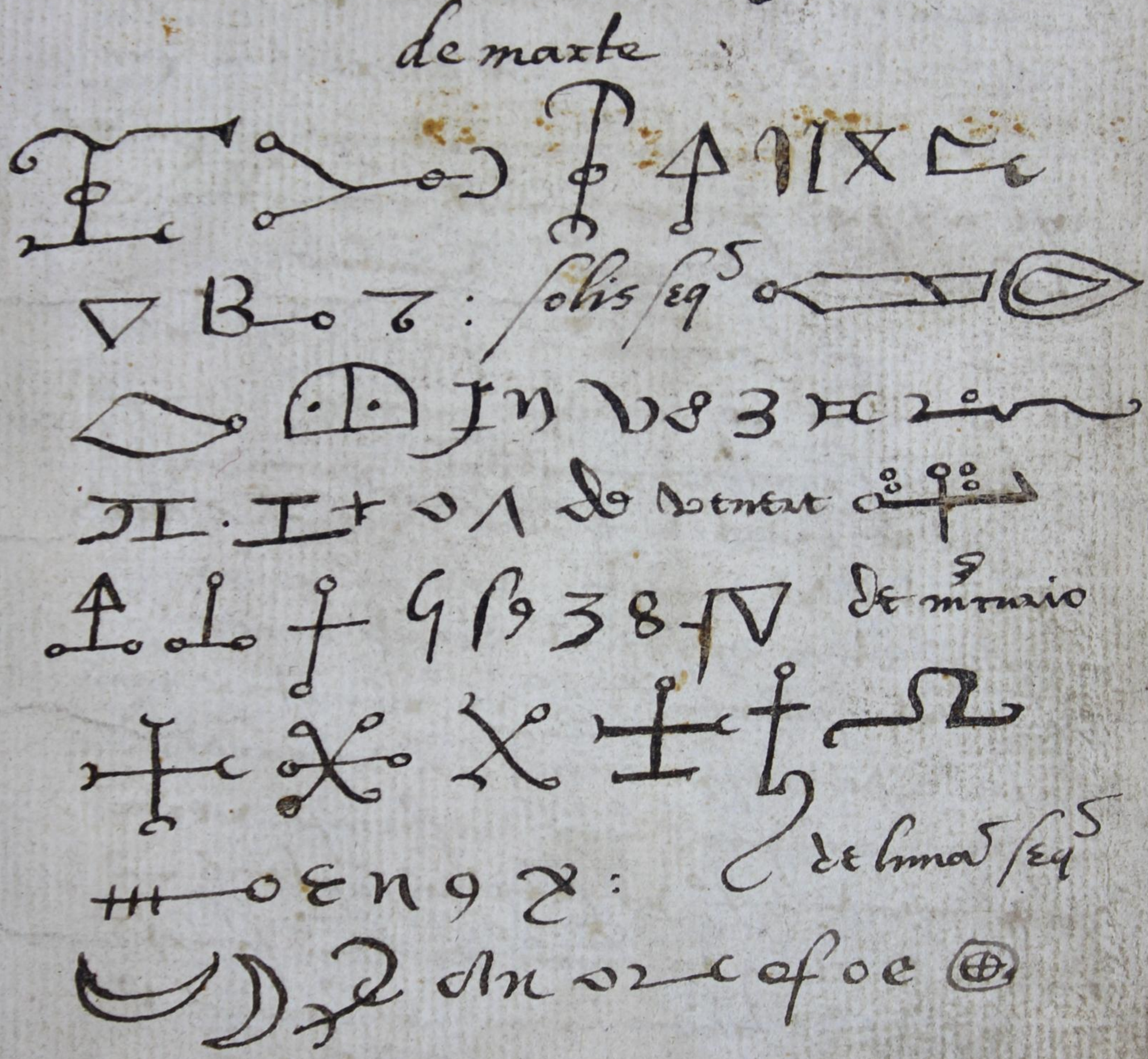
ſeqntur planetarum thar

char ſaturn



char Jouis ſeqnit

de marte



Iste chax: stantenit in suis horis, et omnes
isti possint fieri in plumbo vel in mpso
chax: vel vis dantazat esset in mpso.
atq vos in mam tra dextra tenet debet
q[uo]d ego opari dostinorab- et q[uo]d ego vos
alqmos argew inojor debes in pena istius
pactor sub q[ua] sit deposituw - et qd tu-
sagarides lineu introri et omnis sit inu
mentuto et in pazi mundo vel i[a] 2[a] 4[a]
4[a]. 6[a]. 8[a]. 10[a]. 12[a]. 14[a] et amplius in cor
lima vesq ad q[uo]d ego vos debeo ni fili dest
agens sed pro ipsa strab tomar tion
et lime - mue mettis sagittas
Jam de modis tomandi alqmos est dicendu
et primo de restauratione. primo vide
to habeo ego vobis q[uo]d in solutione hois
et aveutu vel constituab. 2° dicitur
mpso et in de scripto notoria omnes
stans vel q[uo]d ab. 3° vel q[uo]d ego vos
habeab, vel restitutionem seu restauratu eq=
nestab vel sine isto restitutione vetera
dare nolunt. 4° vel scripturu habeab vel
examinat et in ea sunt dei mundi scripti
vel sagitt de q[uo]d. q[uo]d sit sufficiens
familiaris indutus vesto sufficiente, qui

Ci habent no gotteriō, sapphiri sba et spūs
ihesu de verbo dei ois de missa ponis et
mundi et stans in carnea sua tenuit
gladiū ante mamē suas sic qz matthei
xpi sit oculi et pontus dorsū sic
dicens Connixo te gladiū admo et ergo
te ze dextre dei patris omnipotētis qz de tribu
filii et spūs sci, et ze ymā furta ne rob
et in terra et ze nativitē beate marie virginis
matris dñi nri Jesu xpi, et ze virginitatem
Johannis evangeliste et ze tribulationis diem
Judicii, dat sibi omnes gladius roborat et mici
adiuvent contra omnes suos Jesus et
agrabit et tenet sua dat tibi fortis
ostensio, sibi sapientia dos exhumatis
meos famulos obedientissimos. Et cingit te
gladio ze dextre potentie ut cum eo q ni
gladio fortissimo de paradiso Adam
ejecit, et ze salomonis gladio q nostis dst
in cognitione sapiē, et ze Samuel datus
ze timoris dei, et ze humilitatis et mansue-
tudinis et dms noster Jesus cognō
et dignetur benedicere ✠ et sanctificare ✠
dat contra nequissimos fallacias spūs sancti
potestis dominare, ze dextera dei patris
omnipotentis demonstris in stella splendore sue

Deinde postea sacerdos facto signaculo
in loco circumstante super gladium cum brachio dextro
extento, cantando, postea ponat se et
accipiat gladium in manum dextram et gerat
gladium supra medium vagine ante eum ipsum
et dicat. Tibi fili mi N. detur spiritus
Sancti qui do tibi potestatem ut cum gladio
benedicto tangere valeas et gubernare
valeas, sic quod cum eo patriarchas in omnibus
exercere poteris, et sicut gladius flamens in
manum tuam recipis ad dominos de paradiso, sic et
Spiritus gladii omnes fallaces fugando insidias valeas
et domos cum fide quod tibi potestatem tribuat
ut cum gladio exercendo dominum inimicum
non amicus sed ut ipse obtemperet atque ut
voluntatem tuam perficiant quo domum non fugiat
Cum pariter surgent et det magis
ad ostendendum hoc factum fugi deo et
proximis ad quod non accedat et maneat

Deinde accipe annulum cum gemma et in gemma
magnum dei nomen tetragrammaton literis hebraicis
in ipso insculptum et in medio eius cantando et
postea dicendo unum psalmum deinde cum
sacerdos stola indutus cum eat dicat

Et exurgis te exortus dei amice. pri dim ihesus et sr
Salomon benedixerit eccl benedicto te et
benedicendo eccle te da filijs ffer expe formal
frigrand et antea Ejus rogatus ad qd ordinato
fuit dat sunt deuga dei testamento beloxio amplio
amicis fondatus sit tr ffer qd ea domb
ad stiendu assistentiam beate sponse comorati
et ad mandati benedicat dabitos dat spus p
eius beneplacitu constricti atq nonne tuo fidelib
assendat et mihi voluntate qtendat p eund
dm meu ffer expon qm ea pat et fuit spes
Admzo te beate amice dei p omia celestem
insignia, p ordines angelos, p margdmam
dei tetragramato qd in te scripsit est vt
influentia a ffer exp ita angelos dat qbus
eam scribendo assistas fideli, statim ad
quem ad mandatum, et tecum dimittat ffer
suu dilecti mihi scriptorem, qui mi statim
obediat in offerto, sicq obedientes ysfiend
quas ab eis licentia ordinem accipiat dell
et nichil omnino stet simulando quod no sit vbiu
sicq habeas potestate p mi filii dat gradum
in scribendo corrigendi eor errores vestis fideli
statim te seruabunt sicut omnes sue ancille
et conservas p nostrum ffer exi qui te
qui te angeli et tui sui stent stetim ihesu maria
amen

Cmo assyat sacerdos amlw aqua benedicta et
ostea mundet amulu primo balsamo et cingo
balsamo et in digito minio sinistre mang pcat
sacerdos de mensa altis et ad magistrum officij
genibus flexis dicent ℟ deinde
Similit est consecratio calicis et patene
qui fit sic benedicit in domo
et deinde sicut, fiat ℔ domū ad latitudinem
3^m pollicum sit ℔ quadratus et de auro
et cooperit supradict patenā longe ac pocalis
et brach in forma alta mazo et ipse qui
fieri debet incipiat . sequit scopt



Ego creo te creatura
ribalio ꝓ nomine
ꝓ sapientia salomo
hostis est in primo
constitutione sicut
et ꝓ denigrabis qd est
ꝑ omne dñe mee

a dei scripsit rogabis dice
dei viuentis et mensa
mis sanctissimus qui te
regit dignitatis et in
mundi diu nidiii
testatos sicut subiungentes
te audiuit ℣ Hymn .N. operis volentē in eos
aste sit signaculis in astructione sacrum
qui habet sicut et domū habeas edificatū aut
qui fecit te celum et sicut omnes te obediat
ꝑ eum dñe nostrum Amen

Cum sceptrum basilisco immergat et sit re
longitudine dominus orbis. Hoc fuisse dubi
in die q. et postea in hiis annalibus inuenit
ad hoc ut tibi placeat deo.

This Inuocatio ad te bene hospes mearum
animarum tecum duxi ante faciem nostram
ne forte aduenias in terram
quam ostendero tibi
Ego sum ostium. Si quis introierit per me
salua erit et ingredietur et egredietur et pascua
inueniet. Ego sum pastor bonus qui pascit
oues meas et oues cognoscunt me
et cognoscor a meis. sicut nouit me pater
et ego agnosco patrem et animam meam

O hart yᵗ fathir and holy ghost thᵗ p̄sonis, and in
yᵗ omnipotᵗ nᵒᵗ by thy Infite powᵗ and wisᵈ
hast creatid heavᵉ & earth and all thᵉ thingis therin
totaymᵉ ab thᵉ celestiall creatur and yᵗ adornist
thy pfitid bonte euery one his ordor & his place
wherin they shonld remayne & bene fordward
notwᵗstandinge of them revoltyng, takinge upon
them to dispose they place attended and sett in
that holy place nᵒᵗ thyn hadist ꝓpared for thy
only godhed to sit in & to behonde all thy wᵈ-
krid benight in thᵉ earth thy footstole. ffor
wch yᵗ pride & ꝓsumpcion hast comanded thy
Archangell michaell to dryve out into hyd infe-
rios ꝑtis of thᵉ erthe called hell there to hyᵉ &
remayne nᵒᵗ to ꝑtayne for they obstinacy & rondigne &
wretchyd wordes nᵒᵗ to come and dwell it shall pleas yᵗ
hyd to sit in indgmᵗ against & hyd to determine
for thy frendis & pleas ab mal wᵈ nor able to speake
ont & knowes nᵒᵗ nor unkyndes benigne hyde
great benigne & goodnes & holsalue benigne hyde
good nᵒᵗ Satisfied benigne in hyd angr, thy indgmᵗ
on them nᵒᵗ benigne so great ab reason hyd obyde &
thᵉ haningis dwelle in mans conscience & proved by
thy holy gostis dyrectid agenst hyd. of thy hyd nᵒᵗ unkyndes
I by thy great & sufficient do intend to advise & call
thos called. N. N. no contrary lord I desyre hyd of thy
ffer thᵉ assistens thatt thy moste holy name may be
glorifyed from ab̄ to ꝯtinuance hyd to be
obedient unto thy wordes hyd fayle nᵒᵗ I and in
I ihu xpe ore thy lorde, Amen

Sequit͛ ꝑmꝫ capitulꝫ de fruct͛ et da do vansa stond aliqꝫ
rmixtet ꝙ fructo qrie grid and mgrid fullit, sed pig
dicend͛ est qđ ꝑdict͛ rmixtionib͛ faciend͛ in dt ꝙ
de glacie, Amlo, Lamina, et Stepho, frit frend͛, in
mense Septembꝫ ꝓx͛ die ꝙ xo rminet ☉ et ☾, sl
frut fit luna in xpo mo ad dicend͛ qđ si non fuerit
far ꝓcessꝰ dict͛ bend͛ sequet͛ qđ si ꝑma die fit in
mundo inpi ſor xo in mundo xpi ⁊ tunc scribꝫ qđemꝫ
cohitabꝫ et breuit͛ omia instrumenta tra fiant ꝑma
die luna cessete ꝑtinqua dicend qđ est admirabilꝫ tm
faciend͛ qđ dicend est factꝫ qnd sol est in aſſ in dict͛
hor est marcꝫ q͛ tunc semel factꝫ in hora q͛libitate
meteorꝫ potꝫ custodire nec amplꝫ laborand ꝙo
fact͛ Sed ad ad ꝙpositꝫ redeam͛. Diximꝰ
de fructo. Imꝑmis scribꝫ in camera tra bene
dispostꝫ ad dicendꝫ q͛to die mane in hora ꝙ ante
hora nona vel in ortu ☉ si sit clar tempꝰ nec
oz expectare usq ad hora sexta ante meridiē, sed
a q͛tuꝫ die fuerit ad tempꝰ sit clar et serenꝫ et
in hora ꝙ scribꝫ circulꝫ ad recta ita ut bene cadꝫ
atꝫ et sit certꝫ in medio domꝰ ut stadente in circ:
et ut attendꝫ ꝙpositꝫ ꝙ fenestrꝫ in camera respiciat
ꝙs cardinꝫ pontꝫ scz: orientꝫ, occ: austꝫ et ℳ tres fructꝰ
bene circulꝫ ut inferiꝰ demonstrabitur ad hoc scribꝫ
accipiat gladiū in sinistra manu tra et Amlo
digito minꝰ sinistꝰ manꝰ et stet elongat͛ in manꝰ
dextra fixꝰ ad lamina ęꝫ ꝙ. stepꝰ similit͛ ad stet
andat͛ benedicendo intra circulꝫ sicut scribꝫ certe ꝙ

Dis-

Dispositio ſit testatoris vel cui ſcire bene dispositio ſit testatoris ſcindendi cui cure ensis et cui ceptro ante introitum virtus, ſit in medio virtutis quasi in centro ſit quo ensis vacuando ſuperficiem et principalitas inepta anambum ensis ſedeat reſpiciendo orientem ſecunda ſinus ſi aliqua habeant inepta primo ensis ſedeat occidentem reſpiciendo, et tunc procedendo qui iſti duo in virtute omnes portari omnia principalitas reſpiciendo poſſunt. ſ. orientem occidentem anſtrum et principalitas tamen oriente reſpiciendo de cui latera ſecundo, et equaliter latere anſtrum et boream:

Omnibus ſit dondo et debite diſpoſitis tenendi principalitas libram ſuper gemina ſua et ſub quod ſtet primo reſpiciendo ſ. orientem commutationem quo ſecundi dicit, ſi 2° ſe habeat ſub occidentem 3° ſub anſtrum et 4° ſub boream dicendo commutationem omnes et quilibet in do tetragramato nominibus in ceptum tunica ſuper et in ſtra gram matone modo ſuperius inepti ſcindendi ſtatuq oſtendi et ſurgat ſcindendi ſimul ſimilitudo oſtendi et ſi palmus erit ſcindendi in ſuperficie dicti ſcindendi ſtatuq tunicam faciat. et ſimul duo manus ſuperius nominum: cui nocumentum ſua et laudi manubrium tangat in qua erit ceptum niſi quem ſub ſinus ſuum ceptum contendat. Omnibus magiſtri magna vigilantia ſuperet ſemper ſuper libram ſub ſinum tendat et tractu ſuperat et acto nec reſpiciendo andeat ultra libram ne forte cui reſpiratione ſpiritus ſi ſit oppoſito approximatus ad cui viſus faciant contrarium et tunc opprimit nudum manu ſi ultra libram aſſpiciendi et ſua amiſſa donatione opus in ceptum

totalis

simpliciter si semel legendo dissolutus fuerit mundum in illo
die negotium non expedivit et ignis succensus est quem sequi
q̃ respirare possit a q̃ete etiã veniret stans ut perspi-
cuitatis scamnum dextrum ut illum vitet oraui denuo
ocularis attamen fixis suis libris, et semper in finem trig=
libet commutat quousque mox a sacro quę tendit et scribi
bexarits astruxerit ꝺ̃ssq; apposuerunt / pro ad-
uersarios, mox audeat mox quęrunt ꝺ̃ssq; legis iussa commixtis
in libro, q̃ nisi a scribis sine diuisis q̃ sunt traditionibus
diuisiant, et si scamnis dicit diuisit in quibus traditionibus
abstineat tamen grauet potuisset. Et ad autem
traditionem respexerint commutationem templorum qui
ante dixerit et postea modicum tardat. Et scribi
et tunc expectandum stando et tunc dicit tibi
scribis quę astructi sunt, q̃ posito omnibus tuis exactis
et elongatis ad deos diuinationem obediatis
sequutus ad te, et sine libro scripto testantissime dos
respiciendo et extendere stupens ad humana
tuos deos et ad monumenta Extraxisti
et eis ad te humiad et manu sinistra ad animo
ostendis et ad interpint quem flectere et dicis
stridere scias te scire responsa Sadoc et proposi
quę tunc immodico obedientia ferunt, et si
nominato quem no flectere ut ad commutationem
Ex loco ostende stupens et tendat scripturas
tuum ad deos quidem in manu sua sed negat
Dicat q̃ si no quem flectere considerabunt
planetas exuas quę tunc vigeat et ostendas eis
omnes planetas quaerit et tunc ei subtrahuntur

Quod audito regnatores gaudio qd tales planete
sic fit qd obedirent. Considera q qrt est dns
planeta et terra dns et dnator terra illig adhuc
in triplo remanere debeat sic nichil deab hspb
ad audiendu illig vre dicendo semel commixtionem
qd romanas obedientiale sequitur rom obedest hi
romani obedi Comanso Zequinso et Adinso bob sanct qm
ibidem ante viventes statis qd illuc infinitus bw
q mota cessata sint dicendo fiat et facta est
Comanso bob q ibidem ante viventes loquentes apa-
retis qd bonitatu dei q dns romu ad magnu
sinu traxit et bob qd instinctu qdam superbia
damnauit et gratia dns q nos redimit
longanimitatu et emmitatu multis scripturis
manie dni nri ihu xpi, et qd quotiens qua
insurgit spiritus et sancti bob qd asserant
exoriantur et mihi de quibusdam et bobis qs
me fidelibus diuinis responsis et sic in gratu
poteritis obedientia meis sanctis sociatis.
Comanso vos o sapientissimi sanctu qd obedientia
q bob superioribus debetis et qd per sacratissimu
nomen dei tetragrammaton qd in summitate
primi capitis et dorsu meo scriptu est sic
mihi obedietis qm tunc sacratissime nois
in qsatu potestis et si bob me non poteritis
statim accredite qd tunc et assequeran sanctis
per et alios admodum qd potestatem
adscientia habet mihi necessarios adquirere

Le xtoni singulis q̃bus locutus et sine q̃rimq
fraude simulauit sibi fabricia mea desiderium
seruatis ordinibus ipse q̃stante unig sibi
et scripturis Salomõ pacifico deo sibi obediuit
subiugauit et cum omnipotente imperat qui
sine fine uiuit et regnat Amẽ fiat

Anno completo respice ad dictum est de
obedientia strenue qd si non fuerint
est ad supradictum est cum pactis
communitio constituit qd ex est

Continuo dns q̃ obedientia quia stulte
gentes superbe dicti cruciis dñi tetragrammato
deo et in scripturis, q̃ inscrutabile eius dem
cruciis potentia et q̃ misericordia q̃ dominos subiugauit
q̃ dominos subiugauit et dominationem
maxie cruciis dñi nri Jhu xpi q̃ eius
natiuitate et passione mortem et resurrectu
et ascensionem eius q̃ obumbrationem sibi
in sua cruce et q̃ christus ad templi in sua
cruce et q̃ omia q̃ne deus fecit facta
fuerunt in celo in terra et in infernis, et
eũ iud de omnibus q̃ibus interrogando a deabus sine
fraude terrore aut mendacio ad q̃ sitas cruci
fidelis et secundatis ipse q̃stante cui
omis sit laus honor et gloria nostra Amẽ

Cna rominte rompolet⁹ ctpsto et ipste tibi
dict qđ tib⁹ tme ꝙ fruto dicob ste

Coniuro vob stonb vel te stond totiⁿ ontodicte
rominationib et ꝙ illis ineffabilib nomib dei
✠ tetragramaton ✠ et ꝙ omib bonis⁹ in vite ste
et ꝙ omia tribiha robita amcana ⁊ infernalia tot
de ista xt frusta vel ablata tali die, et nomel die
et vem, grib fruatb iod vest m̃ diat ⁊ stendab
stm q̃ homiⁿ fraude vel fallacia et admixtio
gri domit et regriat amen. Amen.

Cmo ipse tibi dict tibi insall qđ de illa re
fuisse est tibi est et grib abstulit qq modo.
Cmibusq; rompletis dic sibi ad m̃ licentiā
sed cū rōsideret qđ strig in amicq grib tⁿ bis
no loqrat⁹ q̃ rogrā tentatq fuerit loqui ⁊
petierit ipsis et stond astricti tibi nocere
cū potuit, si dolui in pncipio morte, non
potest expleri gladius Amici Creptus, et
teneat stond postqua semel elevat⁹ ensis
semp in manu sua tractet et bn in dnō qui
teneat ensiā bisti et a visu tt dictum est
q̃ tenb materiā et occasionē videndi habeat
Ista est forma in cōi rominatōe de nbroib viⁿ
et de reb⁹ omib⁹ in hac arte et in omnib⁹
viuentib⁹ est dand forma cmo de licentiali
rominatione grez qđ est
et sequntr

commxal
scriptual

Couiuxo vosbenigne ꝓnob ꝙ illud indicibile
templo Salomonis qđ ſtmo dño ꝓparauit ꝙ
oma et chmta ꝙ illuꝫ nō extorſum ⁊ ſculpt
in ſmilitudē ſcripturi mei ꝙtꝫ ſtatim accedatis pe=
rifice et q̄dē ſtme ⁊ conſtanciꝫ ꝓbriis tantuꝫ
ꝓtellis ventis vel q̄ſlibz temptacionibz ⁊ alias
un dod ſcriptꝫ dño dicano q̄ntū ꝓterritis de mo
ſtmo oroza bonitatis nec turbante me laboretis
ꝛor dealbabis ꝙ doctrinā dñi nri Ihu xpi
dei ſermonibz in ſcripturis ſcripturē Amen

℣ ſi dilexeris et accepta tibi accepturus
ita dicas in commxali tuo et tibi tractat
vel poſtel ad aliqđ bonū abſq omi macula
vel damno un xpi ſtudias ꝙ cuncta in
riterio et timꝛ dei agas un ꝛpetuis ꝛmis in
manibz. Sed hec eſt nota qđ un dicas
oracionē conſtruendo cabeat ⁊ritorium un
vigne et olee et ſpiritualiter ſtigno ſmo et
poſtea ſonb gemma ſbtilit gradin eſt in
dicendo commxali et q̄mittet ſtmo ⁊ritorium
ſtare inter tibias in medio riuuli, q mox
un ⁊ritorio bni ꝙlacebim ſonb et
eſt ordo q̄ fidi deberent et q̄ſtitum
ꝙ mpleberis ꝙceptum Cuncta un tuere
ſequnt


Oriens
Alpha
Sabaoth
Agla
Adonay
Ischiros
Sancti Johannis Evangelistæ
Sancti Joannis Baptistæ
Sancti Johannis Apostoli
Sancti Jo

Iste est iuxta q̄ cōmuniter dr̄ omēs stant ingredi dom
dormir. et nunc dē acceptione dignit̄ alicui⁹ ost dicend
Primo considera si sit difficile adipisci aliq̄ bonū
habere poterit tuq devotissime dic ℣ Ora pr̄ nob
ingressū ante meridiē intra ad tuū ad sacrū secret⁹
habens q̄ modicū pecuniā et pristinū tunc sit tamen
tua hospitib et pecuniā optimū disposita et valde munda
et si tunc fuerit tempus clausum pr̄ dicitur, si aū
expecta post aliud tempus et cras pr̄ aū tempus
fuerit ibidem q̄ in illa expectando si nunq̄ fuerit
tibi familiaris conversabitur et ad pr̄ aū tempus
assignū et intra aū ad pr̄ si voluerit sed solus hoc
poterit quia indū ingressū ē angelus descendit ad aquā
poterit ē videbit et si sic sacrū fuerit aū introit
aū instrumēt⁹ s. ensem gladiū lanceā et scuptū
ostū aū thuribulo igne et oleo et sic in medio aū
ingressū exuta pr̄ accipiendo ℣ seq̄t.

Coniuro vos ℣ Anazael Aziel Anathamia
Abstil Azael tezim et talizabin bōs angeli dei
sanctissimi ℣ illud agnat speciale quod vob cōtulit
ne peccatis ℣ tremore lapsū humani et per
incarnatiōem dñi nri Jhū xp̄m et ℣ tremendū diē
Judicii et ℣ illud nomē ineffabile q̄d scriptum
fuerit in fronte clausi ℣ tetragramaton q̄d scriptū
in dorso meo et scriptū sanctū q̄ tenet in dexteritate
ostendat dignet⁹ et in qua cumq̄ parte sui timeat in
forma speciē ñ ad cuius libitū cunctū fideliter respondere
celletis sine omni dilatione sine simulatione
et sine fraude de interrogat⁹ respondendo ob ipsū
℣ ostendo cui sit laus honor et gloria in sempit⁹ Amē

Conuoco dñs Raphael Azael anathamia
ezebnl absnl ezeal tezin et talizabin
angeli dñi q̄ custodiunt dñm nr̄m Jesum Xp̄m et
omnes angelos et archangelos potestates q̄
gubernatores sctissimos q̄ omnes celi milicias
et q̄ spiritus incessanter dicentes
Sanctus Sanctus sctus dñs deus sabaoth et pos
omnia fidelia dñi dñs nr̄s Jesus Xp̄s est in
dignitate adoptando tunc ista omnia et
eius benignitas q̄ dñm mod et nouu Jesum egod
q̄ q̄ finita temporia regnat in et mo Amē.
Et omnes dñs angeli celi q̄ infimi dei
potentiq̄ q̄ uerbo cuncta creauit q̄tenus mo
q̄ius desiderio ordinatis sū in q̄ cuncto negotio
audeo dignetur nr̄a benignitas pt̄ q̄ sunt dñs
ab angelis q̄spitando exortatq̄ Jacob ab angelo
nominatq̄ Israel in facie mirifice illuminatq̄
et Tobiab d̄ceritate mirabilit̄ liberatq̄
fuerit ita ut nr̄a celica societas dignetur
visitare ut in seruend̄ q̄ne dubia sunt a
nobis informari ministrare nobis q̄stanter q̄r
simil et regnat in eternū Amē.

Cuncto completo exclamabit dñs et dicet
tanq̄m gentib⁹ regnis ante eius conspectū
fortitq̄ et festinabit ex hinc ad q̄ndo q̄tenus
eius subpt⁹ ei hora et q̄ omnia sunt angeli
statim enarrabit, si qui hoc audierint q̄ne
dei iste in terra radent et nō dei adorabunt
et ad eius nomen q̄ si ex ore proferet
Deus non primo q̄ne cognoscit et portab
q̄ habuerit et gaudebit sed q̄ si dei iste nequit
dei

Si contra ista et inhibit tam ipse q̃ vicarius
vel vicarii in spūlibus et in ecclesiis in tota marchia
tenere andarterr et animo absentii postq̃ sibi
fuerit vel debeat vicarius et vel locumtenens
ad implend̃ portendo eis damna et gravamina
et viceversa teneantur licentia tam expectantes
quibus statim poterit transgressionis hmõi de
quibus fortius eos litterarius vel licenciali
in contrarium q̃dictis q̃ sunt sed ad eos vel
dictas de bonitatibus etc. et si boni sunt ei
fratribus et clericis inimici tunc a vi
tenebit sed a racionibus expedit et inhibit
dicet ℣. ℟. q̃ ego sum et dicam q̃ peter
dixit quia condixit nobis tabernis ad aliqua
festivitas. Ego expedit scripsi et gesta est

Quarta et septima de Hispania inferiori

Notandū est q̄ in exordiis agrat̄ lectiones siue
adiectiones fiunt dicto est ut sit hic sanctus ih
q̄ dat nr̄m mare caborū doctoribus sanctis qui
scriptis agratis ut in libro isto pclarissimi sanctj
et tm hosanna caborū mundū ornatibus
mundis et p̄fectionis q̄rto significata diligent
exordia tot cora h et in dicto ps sor tinnulū in=
sonis p̄ totū tm sūb hac et signis tepor
sonuerūt dicto et de morte stollis sul=
gentibus et sancta trina vnitas et sanctus
tm vnitas sit et canistis exaudita et vis
tm vnita sancta tm trib mystamentis in hac vis
dispensato tonuit ante introitū vnū de virtutibus
de cuius et dicto et tonuerūt cordis q̄ in
isto exordiis mirabilia laudabis cuius tm
sacris tuo dib in vnū hosanna p̄ tono tenebre tm
et sūb dextra ps amictū tm gladio cinct et ensi=
tabs in manu sua et te propt tm sanctū
tuū diuab gentibus flagellū castigando propb3 7 m

Communio Laudate dominū de celis laudate eū in excelsis
et omnes sanctj eius laudate eū omnes exercitus eius laudate eū
Post Tem Q̄ portas celi et q̄ sup̄ celos ascendisti, q̄
gloriosa virgine maria q̄ exaltasti sicut sanctū
baptistā q̄ tabulas moysi q̄ margaritū latine
q̄ lapidē angularē q̄ q̄ ascendisti et q̄ gladiū tuū
ornatissimū q̄ lapidē de monte sine manibus q̄ Salomonis
pulcherrimū q̄ lapidē sibi placentē obediēs q̄ tabulas
diuinū indicij q̄ tabulas lateris Tem tuū q̄ lauacrū
pedū tuorū q̄ admirabilem eius q̄ adoratorium
eius q̄ mortis resurrectionem et ascensionem eius
q̄ sanctos et apostolos gloriosos et omnes sanctos
celos q̄ q̄ dolores beatissime marie virginis

matris

Ttrabit dñs omi J(esu)s xp(u)s q(ue)sso filio et q(ue) mand
tibus gaudia et q(ue) assumptorum gloriosis illibus
diuinis et instantissimo dño animo q(ue) illius
mis excellens dñs ineffabile et tremendum tetragra
gis in Amelo et stupor mus stupet est q(ui) temo
peristute omind(u)m spectator et spectacul(u)m stibus bene=
uende nomib(u)s ad me reuert(u)m narrat et absq
constabrosis horribilibus tonitruis et coruscis
fulgoris ñ apparatu nō tardetis et dilatati
one adimpletis q(ue) coruscat dei pat: omnipotens
q(ui) regnat in sancta sanctor(u)m Amen

Continuo dño demonib(u)s antedicti q(ue) Angelos
Archangelos t(ro)nos dominac(i)ones principat(u)s q(ue)stes
tates q(ue) uirtutes et spacium in q(ue) omia mirabilia
Per fer et q(ue) circum dem(o)nes do comitibus q(ue)
flagellation xpi Jesu q(ue) omia in celo et in
terra q(ue) angelos bonos. Anazalm pipalzalm
et zalatizalim et dem adimo rotundo et
uoq(ue)uo in dñi ratificet q(ui) maior est omin
et q(ue) no eius tetragramaton qui est nomen
honorabile et terribile et omnib(u)s potens amabile
et terribile demonib(u)s et diuisibilis aparatib(u)s q(ue)
absq(ue) mora simulatio et fraude mea
ad interrogat(u)m respondatis et mea impium
in omib(u)s adimpletis q(ue) dñi eius

Jesu xpi q(ui) dinat et regnat in throno sanctor(u)m
omib(u)s completis et deuotissimo ditis q(ue)
mihi laudetis sicq(ue) tunc q(ui) est m(od)o declarabit
tormentatoribus iteradis q(ui) mea dementia, q(ui) meus
spiritus finitis antequam lex dixerit memoriale

Et cognoscab quod vocatab audiob quasi sibilu
audiend et bond et expend in eta nanorew
tuo. qui vn audindib audari amo tetragram
mondib signado te signo crucib audendo to et
scripturd tuo tibi sono audiendib se ublocabilew
ne assentiab donec in formis sonbagnoribg
frenint et tunc vebendo eis scripturd et faciet
obedientiad sed si no fecerint ostendo eis be
plamctaze et fac et feristi in exodo p̄o. et
tunc faciet obedientiad et tibi dicent donec
sensibili qd dic. et vn bagnetus bondebis flamab
ignead te cit in atid exōo et bnd bindebis
peripard a qd tacte no q̄ cabebat scriptu in
manu stra et ēt faciebd bond vn et aqb
dorsu in dontid faciebd bagnead ponbagnēad
qnē t̄ assoendid dedignabilnz sed dicab
terminationē p̄nad in p̄a exponit sic dicend

Cornudie Equipeia est qd si potius fuerit
eum bagni grisq qd est in gruedo cabard pedib
sed dissimilo est essuere si atid dent ont nobil
ipse ab mandabit q signa et desideria tua
complet et si aliter assuet. but qz modo
Eum dgomet fuerad in riu magna dobil bagni et
tunc sentel intrasti rivinlw and dono tuo
exponend nomid malchyd qnd ydrop pdo
dicendo rogamib te mord in rivinlw ind et me
videndi tamq equo fuerit bagni q̄ vn in
rivinlw inbaibat et fuit commisit aquam
et and vn multitudind in oculz essugit et ambo
qnd quod videsset bnuq istud vn commisit
commisceby mois si mil fuit not respondebat

Sed ꝺn̄ assūmo erat legendo ꝺom̄ sanctā legenda
modicū xisse in pectore suo et ꝯ tm̄o dicēꝺi
ac ipse audiens et ꝯ rōdens q̄d ꝺeuitaret
extraxit cultellū argenteū tm̄ et valde acū
in pmto et sub amplo sinistre manꝰ mixta
amicabiliter agens modicū de sanguine nostro
recepit et accepto modicū de pane ad panis
tubicō facto in sanguine panē imposuit dic
q̄ cultellū accepto illud commodat et ante ferendissē
et medio tempore q̄ legebat sed panē accepit
et elevans ꝺn̄ nr̄m, sacrū ordinē docuit, ac
docendo, et ipse pulsū remittebat lacrimab
tm̄ possēs antiq̄m commutatione finē ꝺn̄
nominandi tetragrammaton nec docebat
et maiorē ꝺē ac ordinē omisit sessum, et
sic rotūm docebat ipse ad completionē ꝺn̄
q̄ completā docere desistit et tenebat in pcta
ab elevans panē q̄ lacrimando. et tm̄ illo
sancto magistro docente, discipulū meū beatū
amorē mei subditi sessionis: ꝑ pctā q̄ sibi
et amplius nego ut mo mō docebā, et ego ꝺn̄
tanto clamore cepit quasi rabie et insanie
sese commouere et tm̄ tacendo ei nobis dicit

Coniuro te ꝺmnatā et excellentissimū pontificē
q̄ tm̄ animo mori q̄stis et scriptum ꝺn̄
ego nomine ꝺi existant tetragrammaton q̄
tm̄ sanguinem mortē q̄ existant dignatꝰ es
q̄ redemit et restaurauit maxime expecta
Jhūs xp̄s sno sanguine salutatissimo et
q̄ ei⁹ gloriosā matrē et ordinē maiorē et
q̄ eius familiares q̄ ostiū ad tabulā sanctā

Dei p̄ bñdict̄ et honorabilit dñ nr̄m ih̄m p̄ omēs
angelos et archangelos ut m̄ ad anīa ḡfida
et tibi ḡfessa reddat m̄ omittat s̄c fidelit absq̄
fraude et enormit ḡ hiemq m̄ respondet
et h̄abitabit de ḡfessis m̄ei fidelit ac
vere respondeat p̄ h̄abitu ḡrig sacramēt
mois **tetragramaton** ipse p̄stante q̄ tu ꝑ
tua superbia de superis ꝓpellebat Amē
Ora rogat tibi dñe omnib⁹ bñedictis
et vñ furis benigna q̄ tibi ⁊ ut tue diab

Confiteor tibi p̄ omia p̄dict⁹ et p̄ ſſor m̄ q̄
in d̄mo et ſtrepitu mto ſtulte ⁊ ſt et p̄
hñt ſanguinē constrictu q̄ ad lambisti ut
mici t̄ſſoratib⁹ de tali ꝓte ad baiand tanto
ſumi m̄ q̄dmodo vel q̄dmi furiab⁹ absq̄ fraude
et tue ſi ꝓbuit mordo tuo et ſtuo
et tibi alius dep̄ndit ⁊ in medio viv ſimo
mori vel alterius damno ſtuo ſtrepitu vel
lestrare ministrq. ⁊ Ego in memoria
habeab q̄d ꝓpter tibi bonis fuerit diab
di ut magna abigmil fuerit ſimo commissu
p̄dict⁹ et vñ ordo ad Ego ſed q̄d ad lambisti
q̄d illud ſed diab q̄ tuus ad tale bonū
ſed ego audeb in commissu ut ſtatim reddat
et tue in illo tempore q̄mq̄ in tda terra vel
mare habere poterit nō bene ⁊ hoſtem
alium q̄ctos bajulos ad fuerit debit studeam
manifestabit vel q̄mq̄ calore cohibere. Ideam
Ego p̄ majorē mea q̄d ſimo ſanguine Ego
ac viri baptizat eſſet ſi ad bapm cōſtringeb
ita dñs Salomō ad astrologat ut mihi
respondet nisi nomē baptizato

1


michael
Zaphael
Gabriel
Uriel
Sit pectaut

Dño sotlg aqnatiꝰ

Dño aqnatiꝰ testanꝫ amꝰ aliqd est dicendꝫ
et dño cito sit alind est vtrumlg alg alo mo
sotno apparet igitur ad oppi dilmoꝫ
sto mando et onto dicte est et ꝙra et dis
et testente sic dicab

Commo dños dñorꝰ Aglonitel Azabal et
Abratel et omes dñi subiugatoꝰ ita dicab
et in pma rommatione procedeb topimonti
et xa rommatio et relatis dis ad istud
sententiad ꝙ angelos et amesangelos homos
pgnetms ysta nomia in loco Smabiethel
Abnazentin et ꝙatizential et ad ea
rominad et dis in finid et ante faciad
stent in opatione sow et indebit sprid
ad dicend rommationi deuado gressꝫ
detenant stond stricꝰ grisis et ab pistilꝫ
et bidebis etiad stond ad gladiꝰ et capitibꝫ
habend effigiꝰ pistis sci michaelis pgnetms
et in medio eox dom bidebis habentes
dextra sinistra pmittet caput sum et
in stolis sis resplendent et ignē rominad
sed nō pgnetms nī post thuribulatoꝰ ad
altare et thuribulat sanctꝰ et sceptro
pontifico ad ea ordinat morgnd nō dñi
ostendo vis tibi et fecit obiam, et dixit
accedat nō potuit gressꝫ prostrauit
fecit ymaginē ergo nat pgnitꝰ

Conuiuio et Ihesu xpi sancto sapientissimo
et profundo et infinito dei potentia et
coeternitate sue matris virginis et sancto
apostolo petro et paulo et sancto
et omnibus apostolis euangelistis martiribus con-
fessoribus patriarcis et virginibus et tocius
diui spiritus et inenarrabili dei potentia
et ei omnia debent esse in laud, et ei
illud nō dei Agla et ei illius nomen
dei inenarrabile tetragrammaton qđ in sept
mea scripta est et ei adoratione sanc-
ta dei esse in omnibus tam a tempore
terre aq et omnia nomina aqua vel in mari
descendit nō assentando ad valorem 6 millia ho
anett qđ in una oratione sex millia nō
exercitus, et simul omnia nomina mundo om
simul nō assentando vel assentari faciat
et omnes de hiis subditis simul omnia in ista
visione pronomen et omnes qui scripti in
omnibus tenet limit et regnat in secula simul

Cum vos sancta statim mandabit simul qui
solvit et impedit desiderium tuum qui
sit transibit et portabit et tuum teneat
oratorium et sit litteras eas tuas
sat et antea scripsi forma vis sequitur
in pagina sequenti


pantheon
Sother
Tenebre
Tenebre

[illegible] by sinist

[illegible] ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓

southerly be

♍ ♎ ♏ ♐ ♑ ♒ ♓ ♈ ♉ ♊ ♋ ♌ ♍

westerly be

♎ ♏ ♐ ♑ ♒ ♓ ♈ ♉ ♊ ♋ ♌ ♍ ♎

northerly

♏ ♐ ♑ ♒ ♓ ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏

♈ ☌ ☽ ♂ ♃ ♄
of ♄
→ and ☍ of ♃
M and □ of ↗
☊ of ☉
☽ and ☌ of ♄
☿ ☍ ♅ of ☽
♂ of ☽
♃ ☍ ♅

de compos vol̃ ꝙ ꝓ. ꝟ.

1

Restat ia ꝙsequi in hac hasta de compos primꝫ
tangneti ꝓcuratꝛi ad ꝙtidiu hallegmend et ꝓpo
sitionem ꝙd tangnetꝰ ab eo ꝙ erubat dicit
ꝓ. ꝟ. et sequit. ꝙ. illud tangnetꝰ dicit
compotꝰ a ꝑcib⁹ tuꝰ q̃ sicq̃ mecꝫ erat
q̃ tuꝰ uolebat arrestari solumodo ꝙd mobis
in Alexandria ꝓcum⁹ ipse tuꝰ ꝙdebat
erat ob magnꝫ facinꝰ ad supplicium me
dicente, petiit et mo ostendebat onto
mostꝛo ꝙd erat ei conuictꝰ. Cum ꝙ
dedissem sibi ostiu tradibil in manu
Janitoꝛis et statim erat inuisibilꝭ, et ad
expendissē me esse inuisibilē solui on
lu tuncis suis addendo ei humꝛu suꝫ, et
tunc ipse erat inuisibil fugit et supplicia
erant, tuncq ipsi inimici me tulerunt et
ad soldanꝫ dꝛandum reddendo ꝺcto ostiu
mei me erat liberasse, q̃ et me ad soldanꝫ
duxerit dicit ad me iam tuncq tu erat
non uidebat mecꝫ oculos Gorrolinis tuꝫ
et statim erat uidi et infinitos stos qꝛos tu
allegauit fuisse et tam exisse et me
liberaret, tantum facto tanta scelera inte
faxerenos ꝓbasta, qꝛ ꝙ me duxerit stat
mortis mota me diuisant et a me tol
abierunt et ego festinani ad domꝫ tuꝛi
et tard nocte fugiens ꝓuenio ꝟsq̃ ferslin

Cderii
rompostis

Et bona dimissing mea ibm. Hijs q̃ oms
sm rollerio hrb sm amlto et rd hjs
habere velleb Jmpjb rons̃dera rd
intromet sigm Aristib in mo sb maxia
Accipe roam sxpend q̃ sb vohntat spoli-
ant et pntia dende ar rarpobalss
sint obit olim si balsamm habeo mor
gdam ℔ sto pntia de olio 4or
rorbiam plen deinde dr tant de
vadit mandragore et olj expss
do fol trisd 4or rorbiar plena et
mstcomb sint deinde tot gent in bab
prim hngenter et rd ⊙ fmrit in
q̃ gdam Aristib for risum substijt
in ramera bra et gens bab rd oloc
in medio ris et sit rogat rd mdiss
detamint et cabbab ylaud dmlo
et strepitu et sbito sit in ris mor
strat abigmib qz ob factum q̃ inscp̃
sorisi Deinde sto et b̃te rom
bis fustib in manib ovent b̃s q̃
pxtendendo stepdm incipiendo hom
orem dnicum et sib itemm in illo
dit ꝑ pam et agra ꝯmdita missa
de trinit missa de sta m̃ ang missa
de sts ℭ ipam et celebrad in q̃ hbet
missa qz volnit sz qz no ming qm
Denarid xxiiij bis mich indt q̃ros
isto modo b̃s no ouebo Dicendo

Deo

Domine sc̃te pater omnipotẽs et ẽne deꝰ
magne, et ẽmense potenciẽ q̃ sbo bõo ẽmeta
creaꝛi q̃ in loꝯe mãsiõis oleñ ꝯsteñ spũi
q̃ et Sanctũ ipsũ dñaꝝ nr̃oꝝ oleñs spũ sanctũ
beate vgĩnis marie, matꝛ ei⁹ sbo filii tui et
ꝑ Ihm̃ xp̃m ei⁹ dñm nr̃m a volũt tuã formã acc
et vt tibi obediat mortꝝ ꝑtes subdens sc̃e ꝑfessiõis
mõb te Ihm̃ et domõb ei⁹ ꝑtoꝝ q̃tumꝫ
ꝓfecerãt ꝑ tuos sacramẽtoꝝ angelos sc̃tos
ẽigneris et sc̃tificaꝛis benedicendo ✠ et ꝓtegaꝛis
q̃tumꝫ tibi placuerãt q̃ sũt sanguine
in ara crucis tradidit filii tui dñi nr̃i ihũ xp̃i
salem ꝑdat q̃ quod desidero, et q̃ petis tu do
alleluiatice ambos unos mirifice tue ꝓfessionis
ꝑfectores reatumq̃ tuũ, ac q̃tiescũq̃ tuos
bonos aut reprobos videre valeãt et vt mei
familiares cognitores astringere possim et
mea ꝓpria adimplere ac me de q̃bus
dolere vel ꝓnitere noverit, vt ꝑdito ei⁹ mihi
oleã ambos ꝓfectũs valeam ꝑ dñm nr̃m
Ihm̃ xp̃m q̃ tecũ vivit et regnat in vnitate
in eãdem Amẽ

Omnia ꝑfecisti ꝑ xp̃e pastor bone mitte q̃ꝫ ꝑdit⁹
ouẽs tuas de evangelistarũ ovili ꝓtrox suas q̃s
oleo et ꝓfectus dignoris ulnaq̃ tuã ꝓtexeris
benedicat / ꝓficere et sanctificare digneris ꝑ
dñm nr̃m ihũ xp̃m. et illius sp̃iritus nomine
qui in ꝓphetis et in omnib⁹ sanctis suis
tetragramaton et ꝑ ꝑfectũ dñm nr̃m ihũ xp̃m

Matris tue Marie qui tecum humilitate et
fide pari et simul gratia in fonte sunt
que hec humilitas deposcit ut eo obsequio
fruatur tuus filius quod exhibendo domino et gigni
valeat ad hoc merendi ipse postulo qui cum deo
pari et spiritu sancto vivis et regnas in unum Amen

Domine et deus rex omnipotens, qui iussisti exsultationes
ex quacunque tribulatione derivari inscrutabili
tractatui dispositionis tue illud amore mirabile
quo tu in nobis pari et filius postulasti et amoris
radios quos apostolos diffudisti, qui illam
tribulationis humilitatis et fortitudinis quod
in beatissima domina maria mistice videris
diffudisti, respice quesumus et clara et illam
conservare dignitate et communicare digneris
et tua potestate in visione sancta tribulationis
sentias quibus tu omnipotens fervore et ut eosdem
sancta tribulationis et familiaritas atque valeat
per eundem dominum nostrum Amen

Iustissima digne inter dei genitrix per olim
constitute dignitatis. Iustissime sancte
et tantum Seraphim indefesse ac angelici
potentie sancte qui per olim indicibile con-
servare et communicare dignanter quatenus
hinc potentia hac et ante per deum omnia fervore
per eius tuum magnificat tantis sanctis regibus qui cum deo unus

Amen

Cno tompolit ſurgt et ꝓpont ſtepd cu gladio in
medio riu⁹ inſta ſud olei ad modꝫ tantib ſ⁹
tancab, ſ⁹ tantab dilingetoꝫ nt lama tuꝫ dei
nñ tetrag⁹ tu tomgat et doiolotꝫ et ꝓpont omnꝫ
ſtonꝫ in cigit bno ꝙ tdu mat⁹ ſtgnit dantut
in lnthe amiby omcipſ⁹ et in adriſeua tamtua
et q⁹ ntu⁹ ꝓtenib a ſono⁹ abſtinoab, et mdte
ante modia mtto talo⁹ ſontu⁹ amdob⁹ et ꝙ
20 dieb ad malu⁹ no⁹ tenbabenib et tꝙ adad ſta⁹
ad riu⁹ tement⁹ ad olen bndtendꝫ ſtnten qꝫ
ℨ meſtu⁹ poſtea modiu⁹ tomodo⁹ luttamꝫ no⁹
oſmib⁹ neꝫ maritio⁹ dnb⁹ q⁹a mdnbit mille
Angli⁹ tenitt ad bndtendꝫ olen qꝫ ſtoriſti
et ſor tuit ſignm qꝫ inſta modia mat⁹
q⁹ ſcadſtoroꝫ amdob⁹ ſed qꝫ dutrint diſtincto
ror amdob⁹ et in dnora bndtbib ſtopt⁹
elonat⁹ in medio riu⁹ et b⁹ſub in manu
inſta ſud et bnb tuit axꝫt⁹ qꝫ tn dmſtrab⁹
tlanſtu ſed tantab qꝫ ſib⁹ amdꝫ tnus
illud tibrigetib⁹, q⁹ alit⁹ ſtatut dig admittabit
et gnaconmꝫ ſor ſtretib⁹ ſolꝫ ſd⁹ miſi
aliqnib⁹ ꝓſbitor ſit t⁹ tonſtab ſtꝫ facto
in tuꝫ baſt angelo⁹ anſtodiab⁹ et in
immdiſtmo ſtgnidom⁹ mdnit⁹ tnta tmꝫ tollu
ſtnꝫ ꝙoſtea ſtracto q⁹a tmꝫ mdꝫ ſtib⁹.
qꝫ ſi ꝓtracto q⁹ nſꝫ dꝫ ſtib⁹ tro⁹ſtiatnt⁹
ntomgab⁹ omo q⁹a ꝙ illud olen no⁹ tꝙabit ſtor
ſed indnbit Angelo⁹ toridtib⁹ tranꝫ dnuꝫdtu
tmꝫ ꝙſtonab⁹ ſtdtohnib⁹ q⁹ gidtib⁹ te dtodit

Et si fuerit de forma straneja in dubio
omne possibile scientia ꝺ debit, qꝺ si
non fuerit sed ꝺ inferiori, pcto a superio
et ꝺ ꝺcant et hinc te ꝺ ꝺcebit ꝺa
Sed nos qꝺ circ ꝺmisiõ cu dicam pono
et diuitias tenendo in circulo cu igno
et obicaro. Jam ꝺ quadratoꝺ sint
cu lineis diem

Comitto te sce ꝙ volutti hmõi olei et ꝙ dixisti
hmõi nomiꝺ in dnio meo et ꝙ omia tremenda
et horribilia in terra et in inferno, et qꝺ
tremoꝺ diem iudicii te admiro et idcõ no
ꝙ sanguinem Jesu xpi et sti in fidelib
et nõ mentiaꝺ me timoꝺ nec in mortiaꝺ
sed ꝺ caritate alleꝝ fuando ad me ꝺmiaꝺ ita
qꝺ ꝺ nõ sit amplius dubitꝺ pedꝝ inte
nos et ꝺ in fidelib resplendeaꝺ cu effectu
de q̃ hostemq̃ gressus ꝙ illuꝰ possibile
nõ tetragramaꝺ qꝺ in dnio meo stulte
et ꝙ cum mea Jesu xpi dom me et
tuꝰ q̃ cu xpiaꝺ do et spõ sto uiuit et
regnat in scula sculoꝝ amen

forma circuli hmõi opetis p̃sidentꝭ
sequit


Sce paule
Sce lanrcti
sctegabel
Sctt Johis
Sancte Petre
Sancte Andreas
Sancte Jacobe
Sancte Philippe
Sancte Bartholomee
Sancte Mathee
Sancte Symon
Sancte Thadee
Sancte Mathia
Sancte Thome
Sancte Matheus
Sancte Johannes
Sancte Petrus
Sancte Andreas
Sancte Jacobus
Sancte Philippus
Sancte Bartholomeus
Sancte Mathias
Sancte Symon
Sancte Thadeus
Sancte Thomas

Testat hic aliqd de expensis predictis instrumentis

Cū tibi appimt ꝑdt qđ dño et mdm fidel
respondebunt si steterit qđ si nō steterint cūct
ꝑ qm, et tuꝰ torimꝰ tibi tuarba et qmꝰ
dolmarib cabobib et tꝰ qđ cet eqnibꝰ
dcl ibūt Nō sint amici vel seruientes.

Jmpos ombꝰ tnob longe et qmꝰ balmarb lindas
et die gemmꝰ ꝑdict ꝺ ad ꝙ bon tstad
mē domiab et illic ducab tot mꝰ fidles seruab
absq omi fraude et tꝰ declarabo inspalmꝺ
emplob nec me temptob in aliq nec tmoꝰ
inventiab ꝙ dctꝰ istis oꝰ verbande. ꝯ.

tetragramaton qđ ḡt m dnm mꝰ sanct
ꝙ dem tmꝰ et mort mꝰ amꝰ Jon ꝙm q
in eternꝰ vivit et regnat Amen. ℔ t
sonꝰ cū tabia ꝙfect bellob tocꝰ sonꝰ
Armb cabbab et ſor descendꝰ mal bisꝰ
magno mot in Armb negant mꝰ ꝙbat
et tꝰ hicꝰ et mꝰ verebor dicꝰ gladiꝰ
tmꝰ tonsꝰ et ſor civitas cū pmeto gladiꝰ
et tmꝰ hicꝰ et ꝙstea nisi voluerit sꝑꝰ mꝰ
bindobis

nota

huius experimenti finis

Profruissibilitate

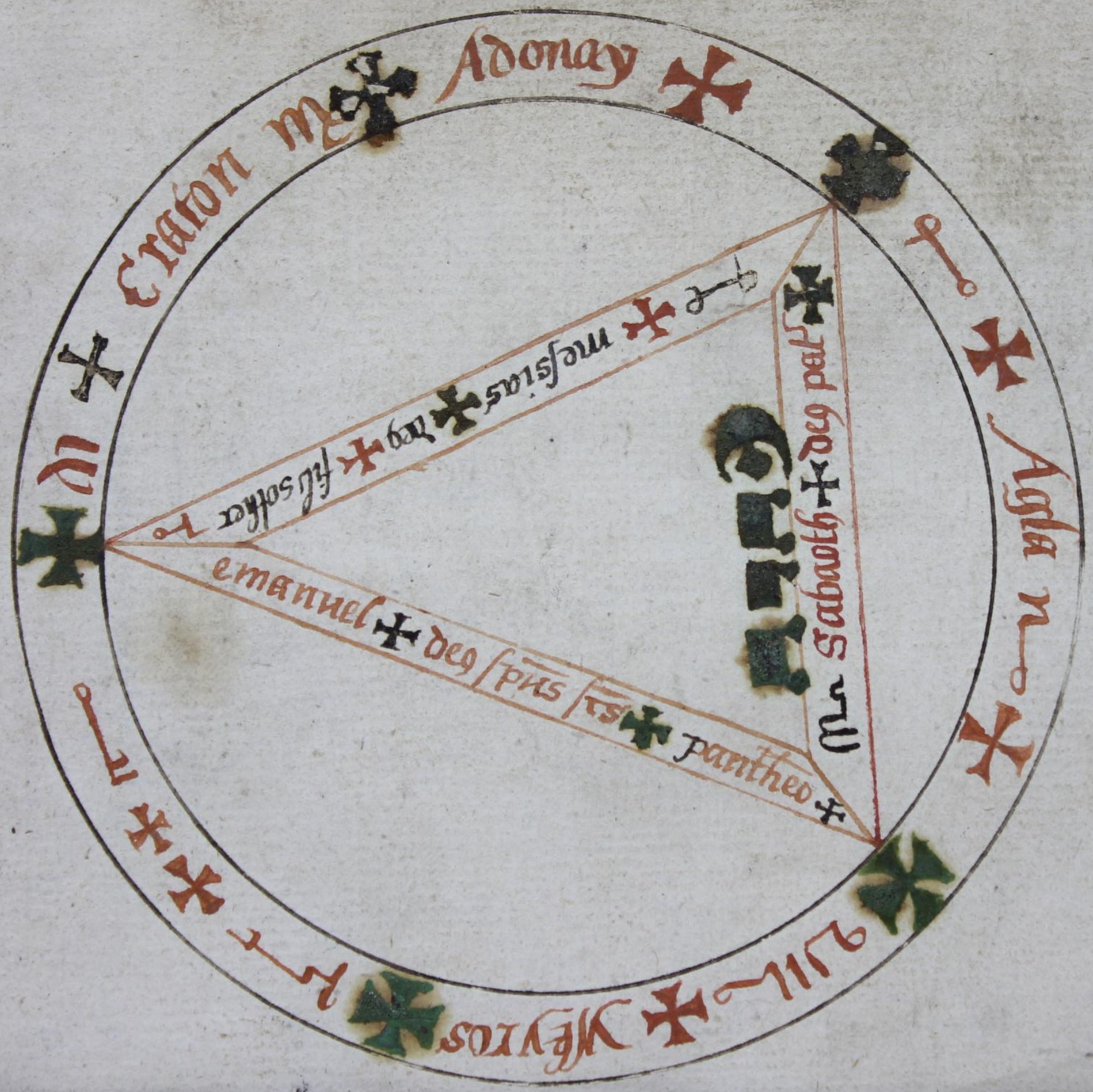
Jnpmis fact⁹ viz⁹ tot instinb demostrabil⁹
cit et sfera z tamen terrestr bono dsp
posito dt pdict⁹ est tm sor cis circa
bor⁹ et gabaab mensb trad dq⁹ dicim
in pmo tractatu et mappad mdad cu
trabnó multis aqua
plon⁹ et pmo triteri pcedat⁹ insta
cis sic qz medietas mensb sit infra
cis ad omne qntitas bn pcabit et b³ sb
dorsu⁹ nostro et ostend dr istud remot
puctendone steps et sic sbtis sit

Comitato deo michol titan et bnifac
o dnginet genost z infinita pat gtenoia
z infinita filii sapietia z infinita spus
scti clemtia, et z beatissima mr dei virginis
et z omne celi militia et z triumphus ang⁹
Jndiuii Comitato deo hoc dnginis pcor
omnb sanctis Jorib et z sigillatim z qz hic
ostendo z enarratione pregrinis hu
latet Jesu veritatis et z obstinatione in cmb
et templi, et z obstinatione in cmb
amoste z morbo et resurrectione, et z b³ginitatis
gloriosa resurrectione, et z b³ginitatis
humilitat et fecundit⁹ bissmo matris
gentilitis dei et z oia oia sua, et
oia dni nri Jesu xpi et z illud nomen
dei inffabile tetragramato qz sit

In scripto meo scripsi et in rubro mortificio meo insigniti quomodo mihi domine deus et salvator noster misericordiam suam ostendere dignatus est et quomodo mihi vocanti subvenit et liberavit me de tribulationibus meis et de omnibus malis meis quibus me affligere voluerunt inimici mei et de ipsis omnibus quos timebam et quos fugiebam et quos evadere non valebam. Et ecce nunc in die tribulationis meae ad te clamo ut exaudias me et eruas me de manibus inimicorum meorum et persequentium me et de omnibus malis meis quibus me affligere voluerunt

In Chr̃o da ei astutiã et sc̃e dilectõ
Comitto te virgo pulcherrimã x commendatam
et desponsatã sc̃to sp̃u a Dño Jhesu Christo, quatenꝰ in
tuo animo sponsi amicabilis ad eum locum accedere
sine mora festines et mecũ ibidem q̃ optas
et x̃o in eorum venerabile q̃ Dñi sacerdotis
mei optimi iuvenis et in omni scientia fortis
q̃tus poteris sine fraude vel damno illius
desponsate temporali, nec ei me veredas q̃ssa
licentiã tibi dare voluero q̃ te in meam
eligo et q̃s existimo sc̃to desponsi, ipso
p̃stante. Sed Deo meo Jhesu x̃po q̃ omnia et
super omnia
Quo facto sedeas et ipse tibi amicus
Jnuisibilis dabit ãm et modernꝰ videbit
et abit indignatꝰ comedat desuper
q̃ si sit condita cum licentia et in quo
laudant tunicꝰ ac lotus vade et mihi
iactata in latere dextro et ipsa in sinistro
et quicquid delicias fuerit sui sponsi q̃s
videbit omnibus est ut tibi oratio pot
si astricta sit et amicus Jhesus ita
placidus et amoroso in lecto sit tꝰ nꝰ
bonꝰ hospes ubi ab ea petatꝰ an omnibus sit
lotta cum vasis fictilibus sentis, nec
postq̃ surgesti et ad ea lusus et libidines
constringere cum nro poteris q̃ amicus de
ingressus domum cubiculo antiquꝰ lectum
introeundi et si sit dicit in lecto cubiculi

Domine te deprecor q^a tua sancta pietas impetrare me faciat
postquam desiderium complere cepi, ne sinas
in digito fratris tui hoc tuis intrare posse
ne dolorosis nec de tempore q^a immedg
de possis desiderium habeam Sed
finis fiat et completo desiderio gratias tibi ag
tibique gratias tibi et posthac in
eternum rationes in corde meo


Adonay
Agla
Sabaoth
deus pat
messias
deus
filius sothar
emanuel
deus spus sts
pantheo
Craton
Yeyros

An examinacõe to Jamorate the prisoner
whether or hee be a Recusant or not

xpa

Whether ab infama diuitis regina
titan et hunfax vino amicitia

Also by these Inmacions you may take
the Lord Sisters of the Kynges
Counsell names followinge

Lillia
Restillia
Foca
Folla
Affria
Julia
Remilla

te
T sorores

Doth he frequent the Inmates by ordi-
nary the which whosoeuer doth the assigne he shall
haue his desyre & by these inmacions
you may take the into the Kinges

To call the queen of

[illegible] whosoeuer thou art yͭ dost purpose to drinke
thys same yͭ ar before ꝑpared thou must purge
thy selfe beginne thy selfe from ♀ departing ab
mercur ab in the signe ar on thou dost purifie
thy bodie the stond of Cancker but especially
ye ventricle thou dost call to remembrance
from the vlcers before
ye dolours. for the paine of ꝫ doth, before
thou dost drinke. Also thou ought to ymagen
thys medicin eyther new or newly washed not
only thys medicin, but also thou hast bene vsyng
hated the gall & behold pulled & washed
Then the place for perfumyng ordined and the
chaire necessaried beyng correspondent to the
same kynd. the xij point ought to be a
window ordined at yeasdim adioynyng vnto
som gatyng warmyng ouhter for want of
the wch thou must ymagen another in
the wch standyng a fayre bed & the chamber
be garnished wch vessels & stil wch yron hoode
secondly a pan of ꝛ couered for perfumygatyng
the place bed & before & lit thou mayst
ꝫ of gatyng table ab accordyng, couered
ꝫ spared from dorestly, at the one end
of the vij table ought to stand a chaire
basen of fayre ouhter but the other end of
fayre dysse of newshite or new milled the
or take compounded of metal flow ꝫ of

¶ Domarib amiker ne chyer spirob oderisyrons bnd
spretlingo ab Cimadu Chorb mart ert
the yo must spino ayor fmmigations bo bigm
Rbob mastinbe rstratinsbnd Stowaye beriam
not only for fmrigatinyo tyo ybar, but alsb
for mabinyo ayor rlotsob wolle to sarmons
to mabe fmrfammigations bob before bnt
tyo rmiings

Firstly & lastly yo ongst to come sorn solomn
instrumt no tyo is bet waigt yo moud
yo must sond sont solomne carmonys
for no teat, tyob bind yo sole bo tyngs tyo
certadingly All no tyings boings
bid in redimob bis before I come Sroob
broad in tyo mat of tyo ch tainte no
perfect & solemne denotb pformmyngs
tyob oriendo ont rsollonot of sno bis
tyob woodb ongst to be sayd before yo makb
yom goticio to god teat timob panton
Craton Vriton sifton manton diaton
tetragrornatoy Agaion tentesseron tyo
go into tyo ⊙ & mak tyy goticio to god
bnt first sy tyob woodb Corthee Corthie
Corthea cortheos

pro regis

I Jnuite and call yow & thys Comen of the parishe
of elis by the name mychol wt thy yonge maides
litan & bridge of by ye whit named elis shold.
yor be called by the time certine wt yor ownes to
yor lord the kynge & to one lord and yonge Jhus
Christ who died onthe roode to ransome
the belemers & to condemne the disobedient
& unbelefull to the promis[es] of[f] eternall l
call yow by the bloo of the syde of I cume
in any Cause Jhus bonyte kinge
lord of hill lord ascent whose promise more
certaine then otherr beinge of morninge
by heat done of yeare & the ascent the cross
of the ye[a]re & the highteneth the ghoste of
the fayethfull we discended upon christ
in Jordane & upon the apostell
we con the holy ghoste & shall more abundantly
dente him even so by the vertue of the wt
yet some & shuld in the Jste patryarch sonnday
as it shuld bene out of Jerusalem and sayth
I him Alpha et w the first & the last I
call yow to hyrcane And by the 7 yonden
confirmed & by him that sat in the middest
of the seven we red bide dente the sonne of
god. I Admyt yow to hyrcane to my right
knyghtly & to fulfyll my minde in all thynges
I & all yonte to hyrcane by the 7 starres wt
ye hold in his hond wt as the messingers
of the 7 congregations. I comand yow to

Apeare by the 7 lampes & library burnt before
the throne of the most mighty & great god
Constrayne yo to apeare by the breathe of
the booke sealed wth 7 seales not vnto the
ground of the earthe god And by the bloodes
of the 7 starres of the heaven god for the it is
wth in the eyes of the lambe god for the it is
wth in the horne of the tribe of Juda wch only
shall ouercome the booke sealed wth 7 seales the it is to become the 24
elders wth synge a newe synge praysinge
god for that worthy to take the booke &
open it, for thou it is wch was killed &
hast redemed vs by thy blode the it is
to become the heavenly company synge
wth voyces praysinge worthy is the
lambe wch was killed to receive power
wisdome kind strength honor & glorie
for the it is to become all creatures wch
in heaven in earthe vnder the earthe
& in the sea synge prayse, for the it
is to become the 24 elders fell downe
before worshipped before the throne synging
the lambe one god
to receive honor & glorie for thou
hast created all things & for thy wills sake
they were created I fall & kind the in ye
name of that immaculate lambe & by the
powre of the dove & most precious bloode

Salutatio angeli ad sanctissimam virginem —

Ave gratia plena maria, dominus tecum. benedicta
tu in mulieribus, et benedictus fructus
ventris tui; Quoniam salvatorem peperisti animarum
nostrarum Amen —

I require the mikel tia~ burbar by god
father by God y son and by god y holy goost
and by all angels arth angels thrones do
rain — and by those thrid so — of god
blax our lorram x y tho allow
thy bodily shape m will thou art a
airbed m will salt thou have am
wer of bodies or soules to harme us
manner a weins neither at this nor
any other time when sond bider
x I need of. mid y lor
redemption of our lord jus
crist by his blod wich was shed

upon yᵈ rose & by yᵈ. ꝛᵗ words wch
hee suffred and by thego two grea
names chꝛ alphabetic ℣ thang
bind & ronythwaind yᵗ he whord God
dww and when soodꝛ ℣ tell
you by yᵉ names ℣ you rond unto
mee wth out delay myself
xpart adjably
nd whon ℣ giue you yᵉ lyons
and wch bee fowth ere
o rednes and god hath
by coꝛ ſ ℣ rkept
liuing
dxpart unto yᵉ xpase whord
yᵉ lord god hath appointed
wt you un hyrring ang ſᵗ a g
(ꝛ y b g m a m tal
ght oꝛ day at al ovꝛs amundes
mthwo y a ſt b say yᵈ ma
of god y pa of g yſun ofgod
yᵉ holy wd ℣ remaind abu
reon you forder word

Upon dread mercyes ye kynge hathe sayde
yet do repente the rebellyon and
I forsake ye ways thereof to serve
and be obedient unto my moste to fulfille
the myrcyfull kynges pleasure and
upon my knees humbly desyre
hyme to be good and mercyfull
and make no delay I do ye commyt
the dreade mayestye and do ye pray
to do not end to hyde my bodye
corthee corthe and corthea
yea corthees bringe ye to me
I call ye to me by the bloode of
the two bittes passion of our lorde Jesu
Crist I call ye to come accompte
unto hyme unkyndly ye so doluicide
I binde ye to me by that dreadfull daye
when the trumpe shall not cease
by lothe and horrors I take ye awaye
for hyme to come dispose of it forthwith all
hande take I ye by god himselfe
and by the 3 persons in trinite
yea I forte binde ye by ye knees of heven
that more ye runne to hyde mellodye

ffinis

Here ye ende of Indye as ye
Clyst

This may be vsed wt̄ ſtollerable in the begin-
inge of ſ^b ten Jmmerable vaſtes ſom demande. yet vs
to yeth cant bene veritoth of eth iſ^s treat thes
dr apoſtate ſhowrible vſe te ib wt̄ voide ayment
ſeen to remedye thes formes eſtate & ſo bringe
en to emnicite made & vſed by me m. p.

Deare ſ^r yon hearte and I will ſpeake ſonthe
the worde / & let the eares thes ſee yea yell &
all that in them be contained marke the wordes
ſ^s my ſpiritte. And I ſonthe ſe make yo^w
paſſion yo^w, yea did I not abſe thes eagles noſe
ſtraicte thes moſt ſhitteathe en thes yonnge no^t
thes wings & traye thes on thes ſonnebeames
digaynſt hame I not ſo maiſſed yo^w, yt yo^w neade
ſalt & ſhoolde ſed that yo^w weare end laden wt̄
ſalmed, wch hame yo^w then ſpirrited wt̄ yor
ſtrake againſte me yor maiſtes. wch hame
yo^w ſtirred to rebellyon yor ſhelmed wtheame /
wch hath thes hame yo^w reaped? hame yo^w
not power caſſed in ſted ſ^s the heavenly ſpirite
that ſhollieſſe ſpoke vnto? wch hame yo^w
kindled the fier wt̄ doth & ſhall conſume alle
pleaſure bwne in the bottomleſſ pit ſ^s hell
wch at yo^w wowe beeme but bi fayneinge
ydlenes & reſiſtinge in wch ib we ſonthe.
wch at yo^w ſo wantonly fra & diſobedient towthe
my woorde? whowe yo^w not that I am god alone
& that thes ib none but I, am not I Jhesuonah

Deu. 32.

Psa. xcv.

Isa. 14.

Is it not in my pow^r to kill & to make alive, to
wounde & to heale, to oppresse & to deliu^r. Is
there not the edge of my sword & my hande take
hold upon it to do iustice against those my
disobedient named who are able to abide
the same to come my sword out of his sheath
& my spere against all flesh to bee
drunke in their blood. Who is he that are
so disobedient unto my name seyth the lord are
able to withstand my myght. Are not I domine
dominatur & omnipotens & none but I. Who
can remaine the heavens to smoke the earth
to treate the waters to flowe & hell to tremble
at the presence of my face. Is not all in my hande
yo^u obstinate & stowbborne nation. Are not
your yor eyes & dim not your hands fitter
the maste of my navie. Dim yo^u not bring
that my delight is upon the sea & ships
shall be shewed in order. Shall not it
bidden from you that I worke not know
the sorrow of my covenants in vaine.

wohy, thu yᵒᵘ thee gone out of thye way. wohy
17. a̅ yᵒᵘ a stoyfull beest fabeminable, way
ib yᵒᵘ teede bird on yᵒᵉ shoulder, nᵒᵗ yᵒᵘ
tenyth ann shedeanth yᵒᵘ do dettime, for thye
oppᵒsion ays ashod ib wonder yᵒᵘ liyneb. yᵒᵘ
annoint ib fuell ays ourshinge a bitteanes, a
yᵒᵘ feete ays swift to shed inocent blonde.
wohat ib in yᵒᵘ minde but distruccio̅ a hurinet, a
14. wotat ays yᵒᵘ but wicketnes ays misceefe, stringe
to swallowe a to take bro any reliefe ab hey
wotre bread: To heid ann anyed ib heid heu
obedient ant yᵒᵘ owe to me sayth the lorde a thee
feare stedfast ant yᵒᵘ offer to me a, to the magni=
fiefne ays any name: knowe yᵒᵘ not what is
yᵒᵘ do it to my fayethfull seruants ant trade a
tourne yᵒᵘ in ann name yᵒᵘ do at ponte me, a
they wilbe witnesses ant yᵒᵘ in the day of ann
wongde that yᵒᵘ shone dired ann name. eyte
yᵒᵘ then upon sconde a stifnecke generacio̅ to
him arose ib lorde ays lordes. did not I debide
the sea a made it in footpathe sayth the lorde,
14. eyta did not I in the day lead any people ant th
blonde a in the nyght ant th pillers ays fier:
wohy ib the that ib lible to make the stonye wark
21. xx. to yᵒᵘ wather abondantly to comande yᵉ blondes
11. 11. abont a to open the doores ays heauen, eyta wohy
16. ib able to sayne downe manna from habone.
8.
16. but ... the lord ays lordes nᵒᵗ ib grieut
6. a treible yet mirfne to ib fathefne seconde

Therefore yᵉ shall awake out of slepe and
forsake yᵉ vnfruitfull distaste in yᵉ wᶜʰ
yᵉ are drowned. Remember that the lord
is omnipotent, he it is that is able
forgyne to forgyne & to destroye, to kill & make alyue
to throwe downe into hell & to rayse vp
ayen into heauen. Submytte your selues vnder
the mighty hande of god that he maye
exalte you in due season. Caste all your
carefulnes vpon him for he careth for you.
Be sober & watche for your aduersary the
deuyll walketh about lyke a roryng lyon
Pete.v. seking whom he may deuour. Whom resiste
Iohn.xvi. stedfast in the fayth. Knowe that the same
Luke.xi. afflictions are accomplished in your brethren
Matth.7. that are in the worlde. Now the god of all
grace which hath called us vnto his eternall
glorye by Christ Jesu after that ye haue
suffered a litle, make you perfyte, stablish
you, strengthen you, and settle you. To him
be prayse and dominion for euer and euer.
Amen.

That wch is yor obedy doubt not but it shalbe
a great comfort for yor in thes days of trouble
for wt hearts present must be witnessed of thes
same is that to yor herd obedient. And
wt obedient towards god & his statutes
& ministers of his word wt stright in yor
must needs consente that wt are bounde by
the lawes of god & our realme for to pray for yor restoringe to yor estate but his pleasure yor like by
obedient submyttinge yor selves willingely
to suffer & obteyne the same. And seeinge
according to yor obedient to his word
& his statutes, that lord god for his
sons sake shall graunte you of yor request
at his most goodly will & pleasure

O yon n. x. wherfore yͤ be J yon calle in
the name of the eternall god & by the fayth
wch J haue in yͤ Jhū. J admine yͤ
wch the same fayth & by the vᵗue of the holy
ge.12. fayth wherwch Abraha called on the name
of the lord. J comaund yͤ to rd by the vᵗue
of that fayth wherwch Jacob called on the
ge.33. mighty god of Jsrael that ꝑsently ye
wch be wᵗout delay yͤ & appeare ꝑsonally
at ons in this cite before the chefe of
me & my compaany wᵗout eyther hyding
lyghtenynge mind wayne or any kynd of
tempest but ꝑtakyng & geuyng to
Jesu yͤ glorie in the most ꝑfect forme
of the lawe wᵗout straynge of
ynstrumᵗ eyther lyb or any other that yͤ
hath treated & by arguᵗ hᵗ gyue vnto the
truthe & no more but the truthe of holy scripᵗ
thynges ab not shall demaund of yͤ
& that yͤ depart out wᵗout my licens
to fulfill this my demaund J speake
ex.34. yͤ by the vᵗue of that zealous Jnuocatiō
wch moste ꝑuayleth in the name of yͤ lord
J bind yͤ by the vᵗue of that forbonyng
of

Christ that spredeth his spirite and speak in Elia
ching. is. when he shuld haue ascended and remoued hys face
to turn towarde from hym and Howe you of
Abraham Isaake and of Israell let it be knowne
to this faithe & vnbeliuinge nacion that thou hast
bene god of Israell, I haue not of lowe god done
all thes yonge matters that I this vnbeleuinge may
knowe thy power & strengthe. I Comaund
you to fulfill any mind by the doctrine of that
liuely faithe and speak in Abraam and he
wonld come affrech vnto the lorde sidonely
soon. I Admire you by the doctrine of that
faythfull and sidrache misache and abdenago
hye & lorde examyn and in him. I call you
not to by the doctrine of this yonge
Christ by the doctrine of that
Christ in his answere vnto the yonge
rulers house. I Command you by the doctrine of
Christ that faithe
liuely faythe and speak in the yonge lazarus to
come vnto Jesus beseechinge him to clense
him of his leprosy. I Commaund you to turn by
the doctrine of that faithe and speak I bidd
Christ in his answere vnto the yonge
Christ to appeare by the doctrine of that faythe and
that he wonld not wonne to vnnethe vnto
vnbeliefe for the winninge of his owne ignorance
blindes. I exhorte that he turn by the doctrine of that

I commit you to appeare by the vertue of this writt
and read in one of the townes where he abideth
his fellowes craved at the lordes comandm^t
fayth & humble contrition that comandm^t
from remembrance of sinne in this kingdom. and
so had all good faythfull servants of the lord cal
called on sinne in distres and so I this servant
& child by grace do not onely call you to rnd but
is of sinne not I also condemne & cast you into
the burninge lake of non salbe quenched.
therefore d exercise I charge you by the vertue
of that carefully messinger & message wherin
came to the shepherdes in the night ab hors
kept their flocke, saying; be not I bringe you
tidinges of great joye that shall rnd to all people
for unto you is borne a saviour wch is Christ
I cause the lord. send by the vertue of this my
saviour I call you & by the faythe wch I come
in sinne I constraine you that you stay in one
place but that obedient you rnd. I bind you also
to rnd w^tout delay by the great trinitye
wch was in deade for the natinite of
that messias by their celestiall sounde hwe
heavenly harmonye wch was heard of the angell
& the heavenly soldiers accompanying sinne

[illegible]

Item sholde he take doune from hyrande & in comynge
subdewed yo[u]r & yor ayes nerbes into that yoke
as he & his ancestors have gone wonte to do[n] his tenantes
shall and to him in lyke wise that by the dethe &
goode of that fatte & gyfte accorde there may
perfourme & owre yo[u]r entent & that parties
I wolde call to[m]me remaunde & bidde yo[u]r
to rede & perfite all my mindes the[n] remaundement
is yo[u]r contente I am fully assured that
yo[u] myghte yo[u]r treates & in so doinge yo[u]
promyse vnto yo[u]r shoo the nexte of
the gadrynges stone the[n] vpon wyse
so and it fallethe it behoveth the[m] to gyrnde
& bruse the[m] perfectly in the botomles
lake and [illegible] no end of release of
youre & therfore I pray and desire yo[u]
diligently & that take accordingly to yo[u]r
wyse, and that thereby yo[u] end in the after=
noone of the appointed & the one of
the diligently is liberall & bountyous vnto
him shall lyke to gyve yo[u] at the first &
although yo[u] labour but one houre. is yo[u]r
will not the[n] looke for no thinges but in the
hardest to be borne nor in thinges ells to be
distended fro[m] the good nature & to be cast into the fire
nor newe goodes sonne not can be greatly

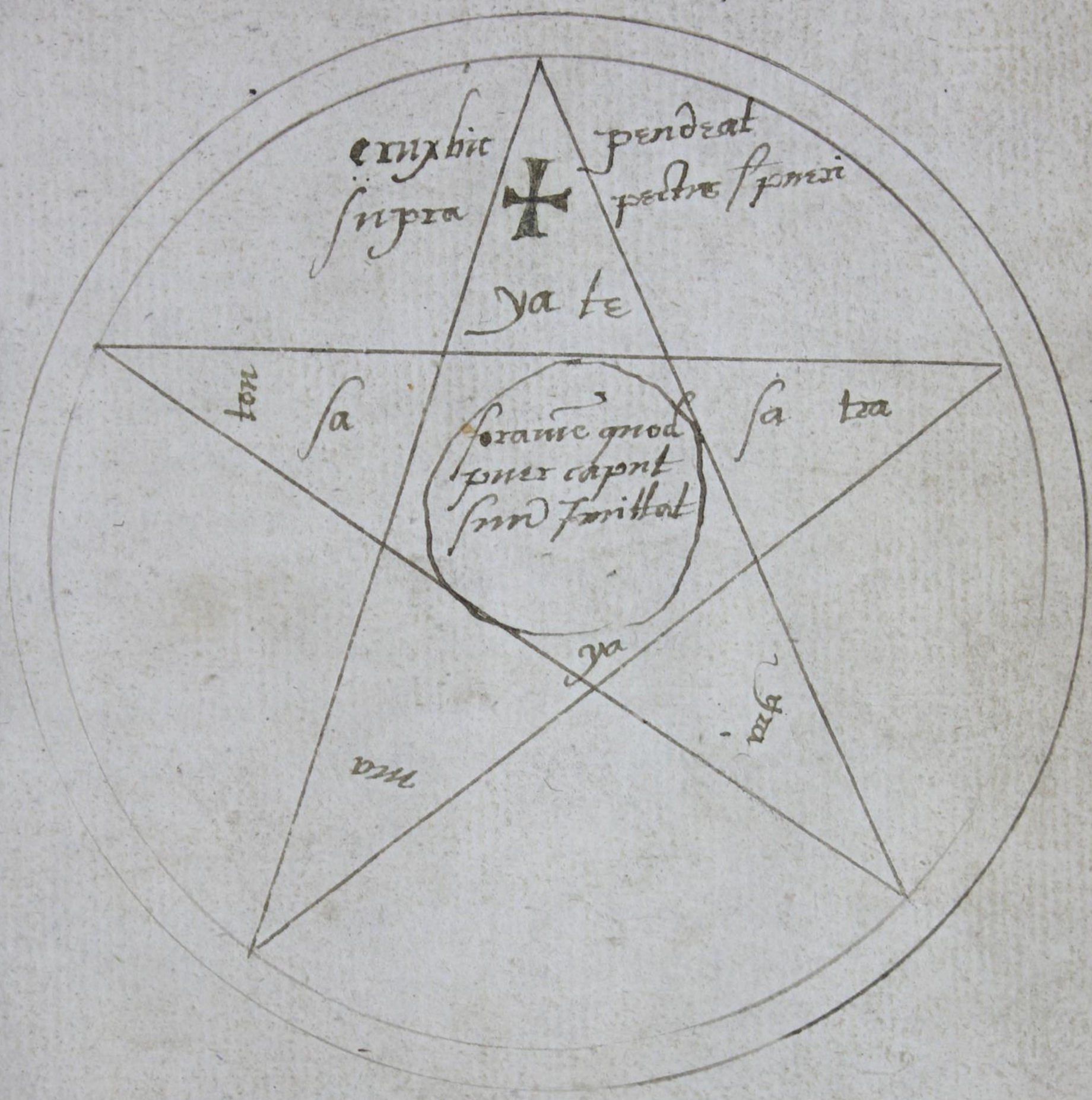
mat. 24.
mar. 13.
luke. 21.
ioel. 2.
act. 1.
dan. 12.
1. thes. 4.
mat. 13.

Agayne I shall yow by the wytnes of that great
harvest before the ende, the sonne shalbe darkened
& by the power therof, and shall cause that
moone to lose her light & the starres to fall
from heaven and the powers therof shalbe
moved. I dwell & tarry
yow not long delay to end by the eyes
token & great magnificence of the sonne
of man and of his in heaven. I comme &
kindle yow by the great power of Gods ire and
shall end in the clouds of heaven with power
& great glorye no eye shall stond vnto
angells nor terrible decaye of nature
to the vnbelevers but most ioyfull to the
and beleevers & as vessels shall his angells
gather together from the fower windes, and
from the vttmost coastes of heaven vnto
the vttmost of Gods chosen all debate set apart
yow and no wytnesinge of straunge no other
wyse but sonne of vnquest that
reasonably & quietly to end & fulfill my
desire to me in gods name I shall via
yow & that yow depart not vnkynd my friend
vntia I give yow leave & doo yu venture
est indicare homes et mors etc

A prayer to be sayde in the
disobedy

O lorde god of heaven that hast sayde in the dayes Jehonah
that Alpha et o wch gyvest ayde fatherly, to hym
wch be a thyrste of the waters of lyfe. tyme
so I besyche at this instant for my savioure
Jhesu Crist sake to geve eare to my petycions
& graunt my requeste, that ab this detestable
abhominable wretche, & lieth bringe
disobedient unto the fayth wherewith I stande
the great & terrible name of hym beinge
called Hyerarchy. that may cast hym into
astonied & destroyed payne in that fearfull
lake wch fyre & brimstone burneth for
ever. And ab hym some aspyde to build
upon that stone wch is cut out of the hyll
the hyeast stone in the rooffe end so that
it not only fall upon hym but also on it
may breake & grinde hym to powder
Nyse graunt O lorde that like ab hym
unto the I sayde upon shulde not ab good
speede & power ayde that, but rather like
unto wch caste & wicked spyrytes,
hym may be gathered by the shulde stand
upon in Sodom & cast into the fyre wch
burneth for ever. Let it be lyke for this sake
no I sayde this blynde & abhominable hyde
for the graunt that no may be after
taken to the lyke sorte Amen

Egipcie experimentissime



Exorcizo te creatura aquarista in virtute et habeat potestatem
legitime ingrediendi inter tibicines qui annis etatis
13. non excesserit habeatq; pinnas pentagonas sallem
tollo suspensas. tunc tribatur hec in patina
subtus dicit. Et gigpia Beroam behark
Zoel Behan Besun Thabaratasim del Shrede
sim haridim del Ebenuredh Abemoloin del
medesin et ingredere tu fili serpentine rubea tinta
berillo lapidem et fumigatum olei olive.
potest enim hoc experiri bis vicis quotidie
nisi festo aut mobile. & portety Dat habeas
per ollas terreas nouas plenas carbonibus
accensis ad quatuor angulos et supra dicendo
Deinde signet. portet exorcista 3. vicibus
dicendo. In nomine patris & Zoteryb filii
pater noster, Ave, et credo, his peractis
exordiatur statim exorcista exorcismos dicens
per totum omnidie meridionale & sequitur

O vos angeli potestatis saturni, iouis martis
solis veneris mercurii et Lune storax
Carmelion boel Cazziel mizraton satquiel
Raphael Asafiel Jamasl satiel Ananael
Amiabiel Zapliael raphael zardiel
Anatapel Gabriel michael Gamiel Achmael
potentes in rebus mobilibus atq; abilibus

Finitur 3. Oratus mendonate

I principall Apostell Saynte Peter
[illegible] Saynt Jhon, & the rest of the Apostell Saynte
of myghtfull Sabiaoll Sayntes & Sayncte Mary
Do not cease continually to cry before the
seate of god Sayinge holy holy holy Lorde
god of Sabiaoth wch was & wch is
and wch is to come. Do not
and by all the holy wohole wch is in heaven
& in earth & by the myghty wch ever lyved
Jesus sucked out of the Pappe of our
Virgin his mother when he was a Babe
Died on the Crosse & by the precious bloode
wch he shed & by the glorious Resurrection
Ascencion of our Lorde Jesus Christe
that ye only wyll vouchsafe
unto me in the howre of this my
sore myne affliccions.

and of her sonne our Lorde Jesus
Christe for I am not worthy
Double the wch I have comytted agenst
the & your Saynte sonne & myne

Amen then answered the Angell
in the name of the holy Trynitie
& of the Babe Jhesus wch
Jhon wch god had the mych

Deus Israel [illegible]
misereatur tui et benedicat tibi Deus noster
benedictus angelus. [illegible]

Ave maria gratia plena dominus tecum
[illegible] benedicta tu in mulieribus
et benedictus fructus ventris tui
[illegible] benedictus angelus
[illegible]

Ecce agnus dei qui tollit peccata mundi
[illegible]

Domine non sum dignus ut intres sub tectum meum
sed tantum dic verbo et sanabitur anima mea

Corpus domini nostri ihesu christi custodiat animam meam
in vitam eternam. Amen

Quid retribuam domino pro omnibus que retribuit mihi
calicem salutaris accipiam et nomen domini invocabo
laudans invocabo dominum et ab inimicis meis
salvus ero. Amen

Sanguis domini nostri ihesu christi custodiat animam meam
in vitam eternam. Amen

Quod ore sumpsimus domine mente capiamus et de munere
temporali fiat nobis remedium sempiternum

Corpus tuum domine quod sumpsi et sanguis quem potavi
adhereat visceribus meis et presta ut in me non remaneat
scelerum macula quem pura et sancta refecerunt sacramenta
qui vivis et regnas in secula seculorum. Amen

Benedictio dei omnipotentis patris et filii et spiritus sancti
descendat super vos et maneat semper. Amen

Requiescant in pace. Amen

in the honor of the holy ghoste & by the vertue of the holy ghoste & by the reuerence of the sacrament of the altar that you stond vnto me thinge not I shall aske after ~~of~~ your demaunde of you. thou saye.

O ye angell of god I rede the charge you by the almyghtie power of god the father & by power of Jesus christ his sonne & by inuysible nature of the holy ghoste & by the power & vertue of all the moste holy name before rehersed wherebye you are commaunded to aryse that you stonde vnto me truly & playnely nott any thinge concealinge or kepe

Finis

O ye angell of god declare you vnto me for my lord god hathe ordayned you to me be you ready at all tymes hereafter to come vnto me when I shall call you

Finis

To make a Spirite appeare in a Christall

I doe coniure thee N. by the father & the sonne
& the holy ghost, & by the beginninge & the endinge of the
world, & by the terrible day of Iudgement
that thou N. doe appeare, in this christall stone
or any other instrument of myne pleasure,
mee & to my fellowe, gentlye & beautifully, in
fayre forme of a boye of xij yeares of age, w^t
hurte or damage of any of mine, bodye or soule
& certainly to conforme & to fulfill me, in
any thinge or waste, all that wee doe desire
or demande of thee to knowe by the vertue
of him, wch I take vpon to Iudge the quicke &
the dead, & the worlde by fyer, amen

And also I coniure & exorcise thee o by the
sacrament of the altar & by the substance
of the breade, by the mysteries of Christe, by the sonne &
holy spirite, by the sainctes, & by all the myghtie names
aboue the sainctes, & theyre vertues, by the
⊙ & ☽ by ♄ ♃ & ♂ & by theire vertues, by
apostles angells, martirs, confessors & the virgins &
moones & the haste, & by all sainctes of myne
kingdome, & principalls, & by theire vertues by
Archangells & archangells, thrones & dominac
tions, potestates, principalls, virtutes, cherubin
& seraphim, & by theire vertues & by the
names of god Tetragramaton,

Ell, ansion, agen, & by all the other names
of god, & by there vertues, by the transmission
passion, & resurrection of owre lorde Jesus
christe, by his boadinge of owre ladye his bygn
& by the ioye we he had when he saw his
dod appeare in his christall stone, with any
instrument at my pleasure, to write to my
follows, gonkys & bonfortes, & visibles in
fayre forme of a maide of thy verie playe
to cost hurt or damnage of any of owre bodys
or goodes & truly to enforme & ffeares unto
me & to my follows, not cost frando or gyle
all things according to thire desyre & request
me, no hatsoeuer I shall demaunde of thee no
out any hyndrance or tarryinge, & this
continuation be made of me three hymes
upon agayne of eternall condemnation
to the lastes days of Judgement that
that, that, amen / when he is answerd he
kneles thrise to the yerth

I rede to my that unto answerd to me & to
follows in this crystall stone, I rede to the
well mordr & understand & the no
straynte ffle to departe from me, & from
bounde, I charge the that by the vertue
that thou shalt not dezeave out of the
crystall stone, untill my will be fulfilled

thow be brought to trayte, I comaund the
the spirite by that am[illegible] of god, nt[?] com
the angell Set my hande to dryue hym for ou[t]
the howse[illegible] a swerde of longe[illegible], & to
from ioye to wayne & for dread of suche thing
as he is in I charge the spirit by that thow ste
not goo out of this cristall ston, nor yet to alter the
shape at this tyme I excepte I comaunde
otherwise, but to come vnto me at all place
in all howres & myntes when & where soeu I
shall call thee, by the vertue of owre lorde Jesu
christe, or by any conuiracion of swerde nt[?] are wr
in this booke, & to stonde & tell me & my frende
frendes in this cristall ston of any thinge or thinge
god wolde he or knowe at any tyme or tymes.
thow shall saye as followeth
I conjure the by god the father, the sonne & the
holy ghoste in this cristall ston, & playnely to tell
me the truthe whether there be any treasure
hyde vnder the ground within this castell, & how
many fote from this floor of the earthe, with
worke or swerde. [illegible] [illegible] [illegible]

Ad habendu potestatem sint equm velocissim
gri te roma ab anglia ad Jerusalem sint ad
Alexandria portant in hora poterit sine
fraude mora dilatione aut nocumento anime
aut corporis. Jmprimis ꝓb mundu et fac vi
subsequte in tamera tra hora x et sig die
et time in dicta hora vid mystanmtis entra
vivendi et regis et bulla in cuius parte ꝓ
dicab et sequte. Comitto deo ꝓbo tem
nobis et demonib in or et te ꝓtegat custo
plagt Alimo et roro ꝙ infinit dei patris
potentia ꝙ infinit dei filii sapie, et pace
infinita dei spus sti clemtia ꝙ integritate
gloriosi corpis maie, mater dei mi Jhu
xpi pcor dnor humilitat fermitat et dolorib
eius ꝙ mortis eius filii dei mi Jhu xpi et
passura dei et templi in ante eig prima ꝙ
observatom solis et lune in eig passum ꝙ omne dei
nomina et xpiane ꝙ hoc non tremeb et indiciale
tetragramaton qd in anulo meo est scriptu, et
ꝙ tremoen diem iudicii pt statim veniatis et
affirmatis rabistis equm vem volete qm sine alqd
fraude dolo aut nocumento corporis aut anime mee
me ad aliqm locu ponet sine bulla dilatione
aut dolo ipse recedete et ystante qm venit et
negrat in sompatoem stmy.

qm ter dicto immige anlos cu sangne bestialiu
et viridib ꝓmixt mulos equos emotos et bmb eor
entrau fremd habeb qm a ꝓmixt desideran debet

Et xpc tibi erit obediens tunc illo ad to dixerit exi fir
allegri dottrib. Comitto to eqtē bonē et
bellicissimū z ghz tantū labore gnīs assistnā do
ghm bonitu et z hz nomē dei meū tetragon
qđ in manu mea tibi demonstro, tantū dig' impo gtem
absq aligna tristitia fraudē texere tūc tēptationē
glibet non comitab me in via aligna horribili
sed bono pacifico celeriter et honeste me ad tabd
hanc dispatab sine damno corporali. teq astringo
z omnē rebellionē et z mysteriū dei patefactū et
themetica et tantū ens mou tetragramaton
qđ meā mortalē cū to equitando et fidelit absq
scrupulo pmandab in isto loco assignd q vsq to
equitauē, et me bello in omnib istis peficiab
z docentē et potentia eius mi Jhū xpi
qui vivat et regnat in sempiter Amen
Deinde pcipit et omnib alijs principib
hierusalē et vsq ad to dormiet
tuus pacifice sine in manu tua
accipiam potes et pone gladium
in vagina tuum et statim in hora tu dicto
ipso volentib et cū ad loca debita
tibi volentib pone equm in loco
pacifice et dicas in disponendo quem
dimittas tuus gladius q volentib
sed comitab me potentia comitab
et me amplius equitab cum ibi
ab to pmq quoniā vsq ℔ complij
obedire nolit sed potius mecum

finis f. f. f.

equitatio


Sancte Michaelt
Sancte Gabriel dens Fons stg
Sancte
pater
filii
Sancte Raphael
Sancte Vriel

Rò stant sont cognostendi mtal

Et cognostab qm dei sunt sunt q̃ falsi
Astringo dó ei cumparebunt Et omnb sunt
barbarb obedietiã farrent eis scriptum
ostendendo et dmnm plantarum rgantb
Et gem flectent et hoc nõ magnum dei
tetragrammaton honorificent, et membra
sine mora aliqm gen flectent sed impiõ
rumr. hor xtoge, et q̃ tmt nõ obedierunt
et rendicia fecerint, eos strios esse sont
damatissimos et superbissos et fallaces

to the Aldermen [illegible] greetinge

It best meanes to acquainte you to the knowledge of
Aldermen & to the residewe of my L[ord]s Aldermen
Admitte to sett apart all the dominos of ours owne
will in nothinge but reason & sufficiencie touchinge
moneys standinge time And to frame to the
knowledge of Artificers, whether the [illegible]
me in[illegible] except I may be taught of him
that hathe the use of it for that we may be
the exacte composicion and weighte & mixture there of
it shalbe as easie for a man to vse to the exacte
knowledge thereof as it shalbe for him to
Answere I may answere to your request
but to vse to the matter for we must first get
the coyne called Collein to answer him dyes &
call by the Lorde Ambassadors from whence vse to the
kinge of Spaine in the yeare Among whome there
is one called Simonini Gearinge 3 names for
the Sabanito call him Bermio the Frenche
call him Boitz & the Almaynes call him
Bolfriche yet is the kinge Indie & call Londe
him [illegible] Region the coyne in the forme of a
knight in redd armour & his Horse redd & coate a
Indie trotte on his head he will give two angells
of his kinge cast & bid & is able to stande
the tranquillitie of no balle to make the weight
& to bringe the the instrumente made the abe to make
it in 3 dayes the no stande as it is saide so is it none
for it is to be gold made perfecte both in the deale & stand

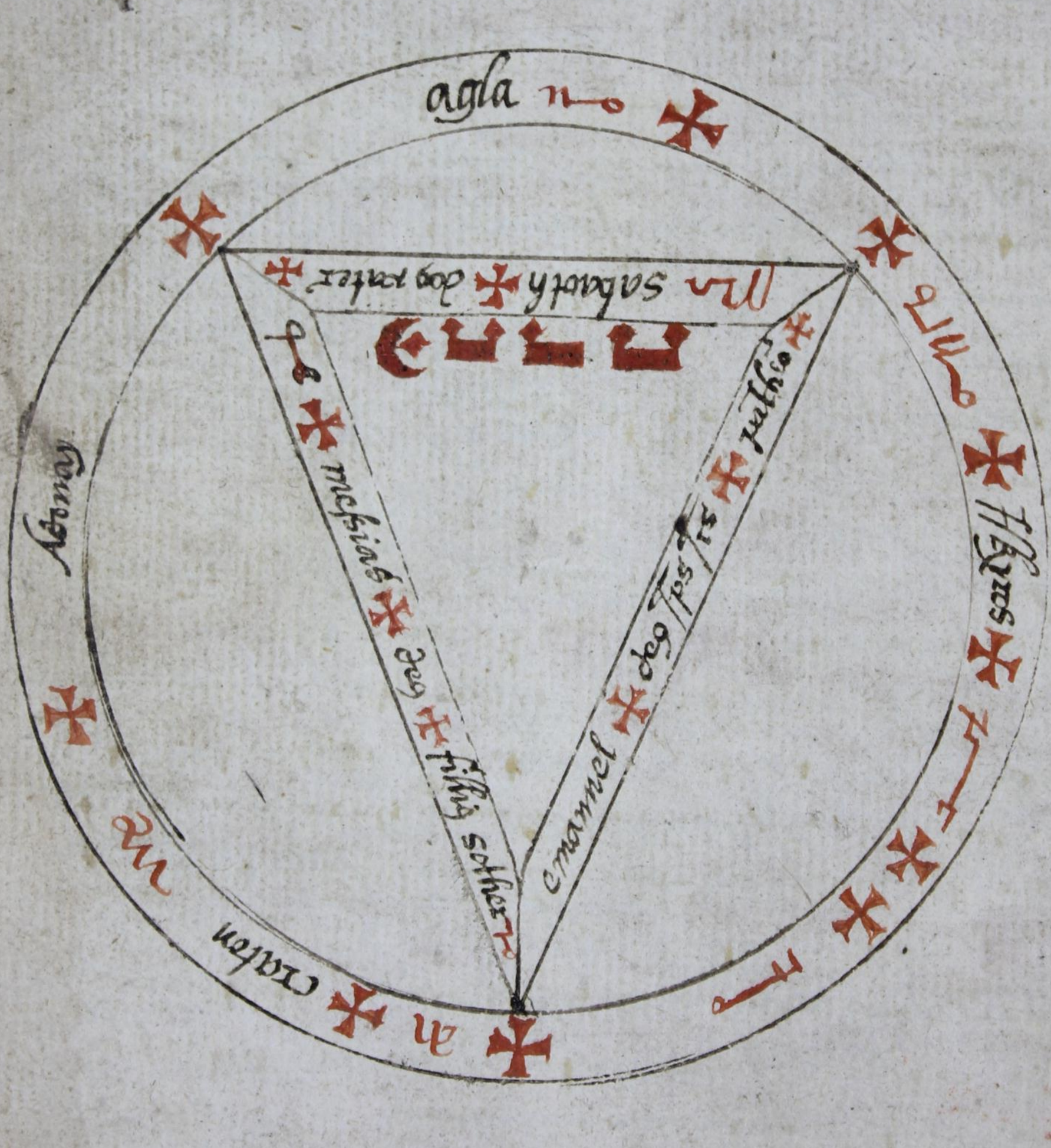
Impim̃ for tibi in tuo in camera tua q̃ba ostenda
tumb tibi tua bestia et abi ad montanes ibi bt ego tuo
in alia transire ptoris hic de tansa qz domos
sunt stabo fallaros et ego sig fe in spem malis
transfigunt q̃ desiderabis et forte tu commeabis
pte amore fallacie desiderii tui fortasse igit
nita qz sm̃ sit omnibus sed sepe molit tibi
mitroit. amice tu hoc aspice velocius tibi nibra
in die et cras ☩ et dic bt sequit sed ex mea
qz tu omnibus celabis gramen velis stare
petris, et tunc isti sepe vad sine lesura redire
bolunt, et tu bis opare fac hoc mdo postea
Sceptrum desub amstaf tenebis sine dic

Comitro hoc sepe **Zagael Sathan et**
Astaroth p̃ sanctum dom patrem p̃ sanctum dom
filium et p̃ sanctum dom sp̃m sanctum p̃ beatissimã
et stam mariã virginem p̃ omnes celi milicias et p
tremendum diem iudicii **Et Comitro** hoc sepe
decretis et p̃ sigillum qz hic ostendo, p̃ carnationem
sanguinis a latere **Jhu xpi** p̃ crucifixum
hoc et templi in passione dñi nri **Jhu xpi**, et
p̃ virginitate humilitate et fecunditate beatissime
marie genitricis dei, et p̃ omnia sua nõia, et
p̃ illud ineffabile nome **tetragraton** qz sit
in scripto mee scripte, et in anulo meo insignato
posito, q̃ teneo ad faciem mulieris vel virginis. n.
accidat festinatis cito in amore mei ita ardeat
fantasia qz mei decumbendo ñ dormiendo q̃ stet q̃ vigilando q̃ stet q̃ ad
desiderio pretium p̃ passe et voluntate mea tabea
p̃sentio deo q̃ meorum venit ob regr̃ [Amen]

Sed in ead sit dicab ꝙtong talem mliebz filiã talib
dñi nominado da patzi vt matzi tig mi ꝙi
etbzit ꝫ adnecatꝰ et sind fultziond sind dokbtia
transformarot sin mara ar aliq̃ c'ilatiom da
ꝫ bzit ꝫ mi assbzetib et in gam comra ꝫ bzit ꝫ
intzaz fociatꝰ abs ꝫ bzstida vildamm rozzok
ꝫ dñi non ꝫ ead ꝫ ꝫ tzdzimit et vgnat mster, tzy
Rdsl apatzd mbzit rod tim ꝫbzg et qm
dchtaib ad te gzstabmt qm rod bidib imb
intzaz tmoalb bt ad bodb ist it sl mbzit
gzstond di stoptan rd barnia et tongab ad
sl ꝫ sl gzifire stimit bt tongab gmkid
st sed sl fzgzdt tadn rd gladi sl gabad
gmbiab et stiab ꝙ rodo q̃ dmo st et
statim fzgit et tmo idem for et fordb et
desidzan gabad.

[fac viuenb in terra in cameta tua et instrumotib
requisitib ꝙra dñi mtra iuc. et cum apostolica dñe
Comuno dob Almazin et Elitona sponb benigne
ꝙ mfinitam dei potentia sapiētia et clemotiam ꝙ
beate marie virginis dñi nri ꝙ humilitate et fe=
cundit mtis ꝙ omia mea ꝛmi nri Jhu xpi
et ꝙ bmodi dum indigui q̄timb omia scelera
discordia inter N. et. Amaritia laborib
fraudes sim fallacias aut fraude dispone
rancoribus fastidiis, q̄r si ꝙceptis meis mey=
ligitis et non scribis dnis deo rendemnt et
dignum supplicio eterno ruimb si contemptis
uris et sapientia dictis, ipse ꝙcepto dñi
nostri et doctor Jesus xps dixit in temptatu
nimat et negat in sempit=m Amē

ꝙra [A]rta remissaciones et deplotib omib sor q̄r
discordie nob nra ipsb sponb indigne ꝙ peccatis, sed
mentis fecerint q̄r instigatione et suasione dñi
Con dei belial discordie et pretiosissimo discordie
ꝙ humilitate dñe mitis ꝙ dignitate humilitate ꝙ
fecunditate tue mat dñi ꝙ mitis ꝙ misericordie
et magnit et omib in celo angelis et angelis
et ꝙ illud indicabile magnificū admiratiōe n dñi
tetragram q̄r in ꝙ cepto stabili est et peccatori
stabilem dño 7 cum ꝙ discordia et desiderii ꝙ amaritia
et ꝙ discordia intret viscera dñi 07 et in anima mea
miscrie in signib q̄tenus inde q. et ꝙ discordia inse=
rabilib sermonib et temerarii fastidiis sine mora et
absq fallacia alegna a lite deq in supplicis dicat dñus
Jhs xps q̄r sic mois obtemperatis ꝙceptis q̄ in eo deo
patre fide et ꝙfessione sor q̄r remotis et discordie
ymmo discordes sint inter se dñi


agla
Dn sabaoth deus noster
Agyos
Athanatos
emanuel
Adonay

Impiis fac viscera sequtis hora ♀ p̄ medio
dorsibus et omia vetera mica intra viscera
an instrumtis et tympanis et sabbat qđ
dolmetis ad dcs intendendu, sđ tempo ego
probam in amb̄ aure tonam, et for mtu
affectat dt mi⁹ vtnlisat sono qđ ter metalli
p̄iositatis. Sabbat igit amb̄ aure tonam
mino maiora pans sit oppta in hora ♀ et for
facto et amb̄o bono obtuato et pmo et accipi
tra in viscera amb̄o mmdissimu immolat et
ita sit aliqnd mitaru potest in occidens
viscibi parte posit dr et sequit.
Comina te pmitos Rastiel et omes sodo
mos t̄ subditos q̄ illuc mfinitu dei laudu
q̄ mucta sunt vtuta. Con. dcs omes et
singlos q̄ bonitate dei q̄ dns ad imagine
sua hominu creauit, et vos q̄ instituit q̄
tota supficia de tribꝰ damant et circu
et q̄ instituit q̄ p̄mos parentes suos damant
ad tempꝰ, et q̄ mistiroudia infinita
q̄ dcs suo sangine redimit, et q̄ humilitate
virginitate et fecunditate stipsum maria
virginis mat dñi nr̄i t̄r ex, q̄ potetia
q̄ infernu spoliauit et demones cruciauit
et q̄ tremendi dei iudicii, et omes celi milicia
q̄ angelos et archang⁹ q̄ apl̄os q̄ patriarchas q̄ mtires confessores et omes celi
virginꝰ et q̄ omia dei mmia et omes filii

Hyr

Jhus xpc, te rogo, te per misericordiam te consolatricem
in celis et te per individuum nomen dei
tetragrammaton qd erat in fronte mosy cons:
te per virgam aaron et in signum eorum
assignatis in petra horeb et mandasti
ei de superis qui tibi voluit ad terminum
vite sue michi placeat, fidelis de questionibus
respondeat, me molestando me non
fraude feriendo, sed mansuetus et fidelis
mihi de questionibus et interrogat me respondeat
et ego te adiuro per
et statim me audiatis et do iste demones
mihi mandet michi obedat michi paratus
me breuiatus fuerit. Alg tostimigo te
et tibi imigo te et omnes istos demissarios
et te omnia loca habite supradicta te per
qm montem oliueti ascendisti et montes
et colles te ihesus

Per tes dicte ecc iordanis tue gratie
dum et fluuius ecc impendit in do
num q me fac to dum ingta visite
gemens et tue stabunt ad ondens
uerba tua tue dic

Coniuro te spus inclite te sancte dei
potencia et te Jhu xpe misericordia
et te illud inestimabile nomen dei
tetragramato qd hr in dmo existens
ando stans coram te gratanter hinc boni

Quem ingressus de tuis gaudiis domini
et mei communionis ingressi deducas
nos et nos omnes fratres licentiatus et
amici fidelis de quos fidei quorumq; et
grandorum te opposuerit, sive fraudis
fallacia vel falsitate aliqua in responsis
et te blandus sive no plangas, et misse
solicitate de quos fidei vestrum dabo, quos
de qui solemnem est indicare nomes
et mortuos et sanctos de ipsum Amen

Sequitur Circulus
in quos sequuntur

Sctus raphaell

Sctus michael

Sctus gabriel

Sctus Uriell

Sctus Jeremiel

Sctus Baruch

Sctus Ezechiel

Sctus Danihel

Sctus Osee

Sctus Joel

Sctus Amos

Sctus Abdias

Sctus Jonas

Sctus Micheas

Sctus Nahum

Sctus Habacuc

Sctus Sophonias

Sctus Aggeus

Sctus Zacharias

Sctus Malachias

Sctus Johannes Baptista

Sctus Johannes Evangelista

Sctus Petrus

Sctus Paulus

Sctus Andreas

Sctus Jacobus

Sctus Johannes

Sctus Thomas

Sctus Philippus

Sctus Bartholomeus

Sctus Matheus

Sctus Symon

Sctus Judas

Sctus Matthias

Sctus Barnabas

Sctus Lucas

Sctus Marcus

Sctus Stephanus

Sctus Laurencius

Sctus Vincencius

Sctus Clemens

Sctus Cosmas

Sctus Damianus

Sctus Gervasius

Sctus Protasius

Sctus Nazarius

Sctus Celsus

Sctus Pantaleon

Sctus Vitus

Sctus Modestus

Sctus Crescencius

Sctus Dionisius

Sctus Rusticus

Sctus Eleutherius

Sctus Quirinus

Sctus Nemesius

Sctus Germanus

Sctus Germanus

Sctus Randoaldus

Sctus Hermes

Sctus Serapion

Sctus Maximus

Sctus Dionisius

Sctus Johannes

Sctus Paulus

Sctus Bonifacius

Sctus Alexius

Sctus Adalbertus

Sctus Gregorius

Sctus Augustinus

Sctus Ambrosius

Sctus Hieronimus

Sctus Martinus

Sctus Nicolaus

Sctus Silvester

Sctus Leo

Sctus Gregorius

Sctus Ambrosius

Sctus Augustinus

Sctus Hieronimus

Sctus Basilius

Sctus Benedictus

Sctus Bernardus

Sctus Bernwardus

Sctus Odo

Sctus Odilo

Sctus Hugo

Sctus Romanus

Sctus Willibrordus

Sctus Bonifacius

Sctus Anno

Sctus Meinwerc

Sctus Godehardus

Sctus Thomas

Sctus Albanus

Sctus Alexander

Sctus Eduardus

Sctus Stephanus

Sctus Sigismundus

Sctus Ludowicus

Sctus Henricus

Sctus Petrus

Sctus Gerardus

Sctus Hugo

Sctus Romualdus

Sctus Benno

Sctus Johannes

Sctus Antonius

Sctus Paulus

Sctus Arsenius

Sctus Sabbas

Sctus Johannes Chrisostomus

Sctus Basilius

Sctus Gregorius

Sctus Nazianzenus

Sctus Athanasius

Sctus Cirillus

Sctus Ephrem

Sctus Isidorus

Sctus Leander

Sctus Fulgencius

Sctus Braulio

Sctus Ildefonsus

Sctus Julianus

Sctus Eugenius

Sctus Eugenius

Sctus Dionisius

Sctus Turibius

Sctus Martinus

Sctus Hilarius

Sctus Remigius

Sctus Germanus

Sctus Lupus

Sctus Aubertus

Sctus Amandus

Sctus Eligius

Sctus Audoenus

Sctus Medardus

Sctus Gildardus

Sctus Ruffinus

Sctus Valerius

Sctus Rigobertus

Sctus Lambertus

Sctus Hubertus

Sctus Gaugericus

Sctus Theodardus

Sctus Maternus

Sctus Servatius

Sctus Monulphus

Sctus Arnulphus

Sctus Goericus

Sctus Trudo

Sctus Amatus

Sctus Remaclus

Sctus Lambertus

Sctus Hadelinus

Sctus Gondulphus

Sctus Theodulphus

Sctus Adelphus

Sctus Gerardus

Sctus Ludgerus

Sctus Willehadus

Sctus Anscharius

Sctus Rembertus

Sctus Meinwerc

Sctus Bernwardus

Sctus Godehardus

Sctus Thomas

Sctus Albanus

Sctus Alexander

Sctus Eduardus

Sctus Stephanus

Sctus Sigismundus

Sctus Ludowicus

Sctus Henricus

Sctus Petrus

Sctus Gerardus

Sctus Hugo

Sctus Romualdus

Sctus Benno

Sctus Johannes

Sctus Antonius

Sctus Paulus

Sctus Arsenius

Sctus Sabbas

Sctus Johannes Chrisostomus

Sctus Basilius

Sctus Gregorius

Sctus Nazianzenus

Sctus Athanasius

Sctus Cirillus

Sctus Ephrem

Sctus Isidorus

Sctus Leander

Sctus Fulgencius

Sctus Braulio

Sctus Ildefonsus

Sctus Julianus

Sctus Eugenius

Sctus Eugenius

Sctus Dionisius

Sctus Turibius

Sctus Martinus

Sctus Hilarius

Sctus Remigius

Sctus Germanus

Sctus Lupus

Sctus Aubertus

Sctus Amandus

Sctus Eligius

Sctus Audoenus

Sctus Medardus

Sctus Gildardus

Sctus Ruffinus

Sctus Valerius

Sctus Rigobertus

Sctus Lambertus

Sctus Hubertus

Sctus Gaugericus

Sctus Theodardus

Sctus Maternus

Sctus Servatius

Sctus Monulphus

Sctus Arnulphus

Sctus Goericus

Sctus Trudo

Sctus Amatus

Sctus Remaclus

Sctus Lambertus

Sctus Hadelinus

Sctus Gondulphus

Sctus Theodulphus

Sctus Adelphus

Sctus Gerardus

Sctus Ludgerus

Sctus Willehadus

Sctus Anscharius

Sctus Rembertus

Sctus Meinwerc

Sctus Bernwardus

Sctus Godehardus

Sctus Thomas

Sctus Albanus

Sctus Alexander

Sctus Eduardus

Sctus Stephanus

Sctus Sigismundus

Sctus Ludowicus

Sctus Henricus

Sctus Petrus

Sctus Gerardus

Sctus Hugo

Sctus Romualdus

Sctus Benno

Sctus Johannes

Sctus Antonius

Sctus Paulus

Sctus Arsenius

Sctus Sabbas

Sctus Johannes Chrisostomus

Sctus Basilius

Sctus Gregorius

Sctus Nazianzenus

Sctus Athanasius

Sctus Cirillus

Sctus Ephrem

Sctus Isidorus

Sctus Leander

Sctus Fulgencius

Sctus Braulio

Sctus Ildefonsus

Sctus Julianus

Sctus Eugenius

Sctus Eugenius

Sctus Dionisius

Sctus Turibius

Sctus Martinus

Sctus Hilarius

Sctus Remigius

Sctus Germanus

Sctus Lupus

Sctus Aubertus

Sctus Amandus

Sctus Eligius

Sctus Audoenus

Sctus Medardus

Sctus Gildardus

Sctus Ruffinus

Sctus Valerius

Sctus Rigobertus

Sctus Lambertus

Sctus Hubertus

Sctus Gaugericus

Sctus Theodardus

Sctus Maternus

Sctus Servatius

Sctus Monulphus

Sctus Arnulphus

Sctus Goericus

Sctus Trudo

Sctus Amatus

Sctus Remaclus

Sctus Lambertus

Sctus Hadelinus

Sctus Gondulphus

Sctus Theodulphus

Sctus Adelphus

Sctus Gerardus

Sctus Ludgerus

Sctus Willehadus

Sctus Anscharius

Sctus Rembertus

Clauis spn

Impos r hanet

obdbqf ꝺ ꝑ ꝓ ꝙ ꝟ ꝯ ꝰ ꝱ ꝲ ꝳ ꝴ ꝵ

ꝶ ꝷ ꝸ Ꝺ ꝺ ꝼ Ᵹ Ꝿ ꝿ Ꞁ ꞁ Ꞃ ꞃ Ꞅ ꞅ Ꞇ ꞇ ꞈ ꞉ ꞊ Ꞌ ꞌ Ɥ ꞎ ꞏ Ꞑ ꞑ Ꞓ ꞓ ꞔ ꞕ Ꞗ ꞗ Ꞙ ꞙ Ꞛ ꞛ Ꞝ ꞝ Ꞟ ꞟ Ꞡ ꞡ Ꞣ ꞣ Ꞥ ꞥ Ꞧ ꞧ Ꞩ ꞩ Ꞵ ꞵ Ꞷ ꞷ Ꞹ ꞹ Ꞻ ꞻ Ꞽ ꞽ Ꞿ ꞿ Ꟁ ꟁ Ꟃ ꟃ Ꟈ ꟈ ꟊ ꟊ Ꟑ ꟑ Ꟗ ꟗ Ꟙ ꟙ Ꟛ ꟛ Ꟶ ꟶ ꟷ ꟸ ꟹ ꟺ ꟻ ꟼ ꟽ ꟾ ꟿ

xp noon

hi sunt qui scripsit logos & dorotalia · Qi sic indicauit
ad hominis corporis laud ad laud atq; gra
indota mundi finem ynchit
Patrizio babiß & patre filiu & spu sctu &
ista nomina dei agios merionos ysymmie
Vitalis omnipotens gpnß & sctordatiß mißi
uestu indicui & dorotaliß me & sctordatiß
logos & dorotalia &rt.

Chap

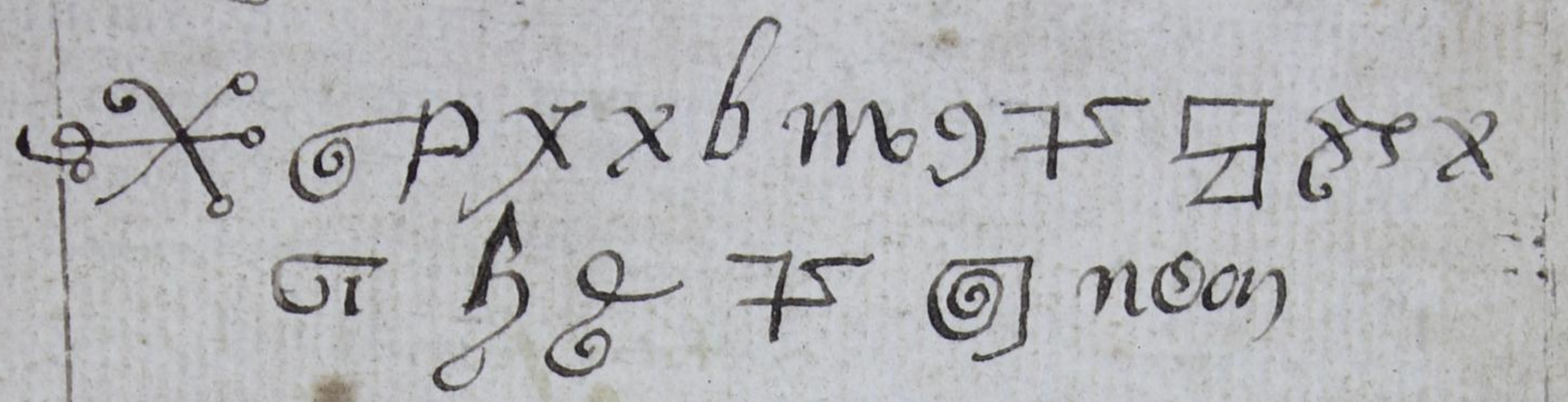
Hec sunt q̃n assordat homines dom̃q; vehement
ferina q̃ dicb; atq; fœmin effuge et impgent
lim̃a mota nora domũ ato ad loc̃ nro sanand
et paret tm̃ dic Cui lt mingat
ipsu dem̃ qui ferit ttẽ lt herua salubꝛ
mttnt nam qrã minima minia sanat
lt migi dom̃atib; in vlnꝛa forma tqnopd
nec mo nor aliqd lodent dom̃atib; et
ãdmatib; sanũ oni hore ad q̃m̃q; loc̃
vdnerꝛo. Et statim sanabꝛ tqm̃ paret
qui te dnat qno vdnerib;

Vdo Ahn dqh Hoon

hi sunt qui resuscitant mortuos qñ volnerib
et xp dicb terñ ambulet dabo ad sponsum
eius tempus longum tñ oboo tñc dic
Mereñs tibi xpicpio q dñm reli & q ista ma
xpi Ihñs vasmib ymitor salnator et fecit
qd mut volnerao xpicpio tibi et resuscitabo m̃
ri. et loqras sñm et resurgendat omi qi
vocitat de ombs qnib interrogab

Thos Kaster D wyll Dead men, when they
walke and by ther Dads they may walke wth ye
ye ende the yeare of ther Dads, answere they
maybe wth owt they can say, videns Iesus
ye by ye god of Sabbid and by ydo namde
ye resurrect Iesus, vasmo, ymito? ye saviour
sayd ydm de nobis ingat Iñrli Iesus sayd ye
sayd ydm vasmo de to me N. sayd I may
see ye wth owne and ye mayst anoynt me
with ye ale ointmyes and wyp I shall ye

thar



qfe bs GZ4oxt BB6xCTT4V nCon

Hi sunt q̄ hmōdi erūt et cum hoīm ꝑmisit
acquisiuit laudo ad domū dñi cū domo
dedicauerāt et dicāt. Domine deꝰ ego ipse qui
loc inchoaui et ꝑ ista mea ꝯplectar manibus
et fine simon thodo ytuiꝯos suos ymaser
et loc mandatis dñi et ꝛes et omnib⁹ dñi
mandatib⁹ in domo mea, et me dilexit
et ꝓcinxit ab eo pctōr fortiat, et sum
mora et ꝓbola mihi ꝛes dñi in mandatis
ꝑmandatis q̄ mea q̄ ꝓtrisstma et ꝑbitq̄
dolore

to fyght with an hundred men

Isti sunt qui vocantur vocati C. homines in
tali loco in quo habitavit vir obtimus
Abraham comitem et fuit in terra et dux
d ductor/ceductor seductor habitis potitio
dat ostendatis mihi vestitus destruat &
Deus omnipotentis et dat vocatur &
ista nomina dni mei fr̃ capi quinque
et nonaginta mares bonus qui dat
dat bonatis in defensionem meam et bellu
meum in adversitis spiritalis

[illegible] meon.

Hstis sint q̃ forsint mulieres audere in
amore. Dabo ad hoc libru et dic
Con to mixcimirim rum 2 i scriis tris
et x nom̃ ẽntrijs dñi et x dñs mord
et x ista mia [illegible] leyis amor
odorand̃ ẽsubus nubilis dñ forsatis. M.
mulier̃ [illegible] in amore mo ad
ego habuero et missi ladriatis in da
forma in qua ꝓpter vobis fuit et
sim̃ q̃ vita statim fortiatis q̃ mbdo
et missi obediatis gradatiq̃ vob̃ mirando
omi dolo mord mpehatis et illam
ꝓlaride domiam ꝛpellatis

thar

℔ l lor q dr b mo co o x x noon

Ffri sunt q̃ vocant hyod et ambitio ad
quod volunt, sunt mane ante ortu
solis et dicunt Zabulo mercen vel merces
mensis mittes Adimo dos ponitzos
fornobrais et tornaro se deus bimi et
betau et se ysta mea gorra fortis
sanctis salnator fris dt benedictio
tui 3 spūs dauid dt creatio quod
dost gras dominus sint mecum q̃
dobitus: dominus dicit q̃ tu effunde
q̃ propta mea mandato

[illegible] Heon

Hi sunt atyes qolentes qui demonstrant
et faciunt quicquid uolunt, Hubet
facere et uidere quicquid uolunt
Impiis diab. con. dob Assedoye.
Astexoth. bylethym bileth rebelgi
berith, laya. zorym. lay reon
Farfarath, layazykim Obalona natimis
q dob demonib se ista omnia Algramay
sadai didragramay q natimib de
mundi ptib sine omi falsitia
mici respondebit et profitebit qre
mdio habere audire aut uidere
ista rsa. dob romino egoarios et
seruitde sine qui sine qua ocatio
ad me sine omora, et seruatio omia
Exorta mihi respondentib dotat et
Eferde respondentib omia dmo a
Deobis interrogata

E pbo[illegible]mer & kope q neon

Hi sunt q̃ fecerint omnibus te sbq̃ tibi debitoribꝫ
aqi libero vt dic sicut recumbebat iuxta te:
tibi q̃ ista noia sam tuo vt admatib⁹ migi
n omnibus sine dilectione rogabis aut amore
vt sine aliqua molestia debitatis ad dat ni
pbosa forma inuentinde vt sine mora ni
obedientes p̃ f f.

Let momus bawrke and zeloys fucke till death
I love thes autes and will do wilste I breathe
Ex. B.

a b c d e f g h i k l m n o p q r s t u w x y z
a b c d e f g

Away we must and turne to dust, there is nothinge so sure
there fore let us in tyme resorte Godes kingdome to be kiere

The warden of the treasure after he
hath layd the treasure and shutt
downe the gate with the clavy with
locke/ and therin dyppe his right hand
and stryke round about the gate with
the bloud that he maye not wilfully
wth out the warrant therof shall be
offended

If diffyculty for any clarke where treasure is and
to raise the warden or keeper to come to the trap
a nayle there wrested downe to goe to the that
wounde open the earthy to it & to bringe it
him rightfully and to deliuer it This to be done
yo must first begyn at the east where it is
as myche as yo can drinke downe yo maye
begynne yo rounde as followeth

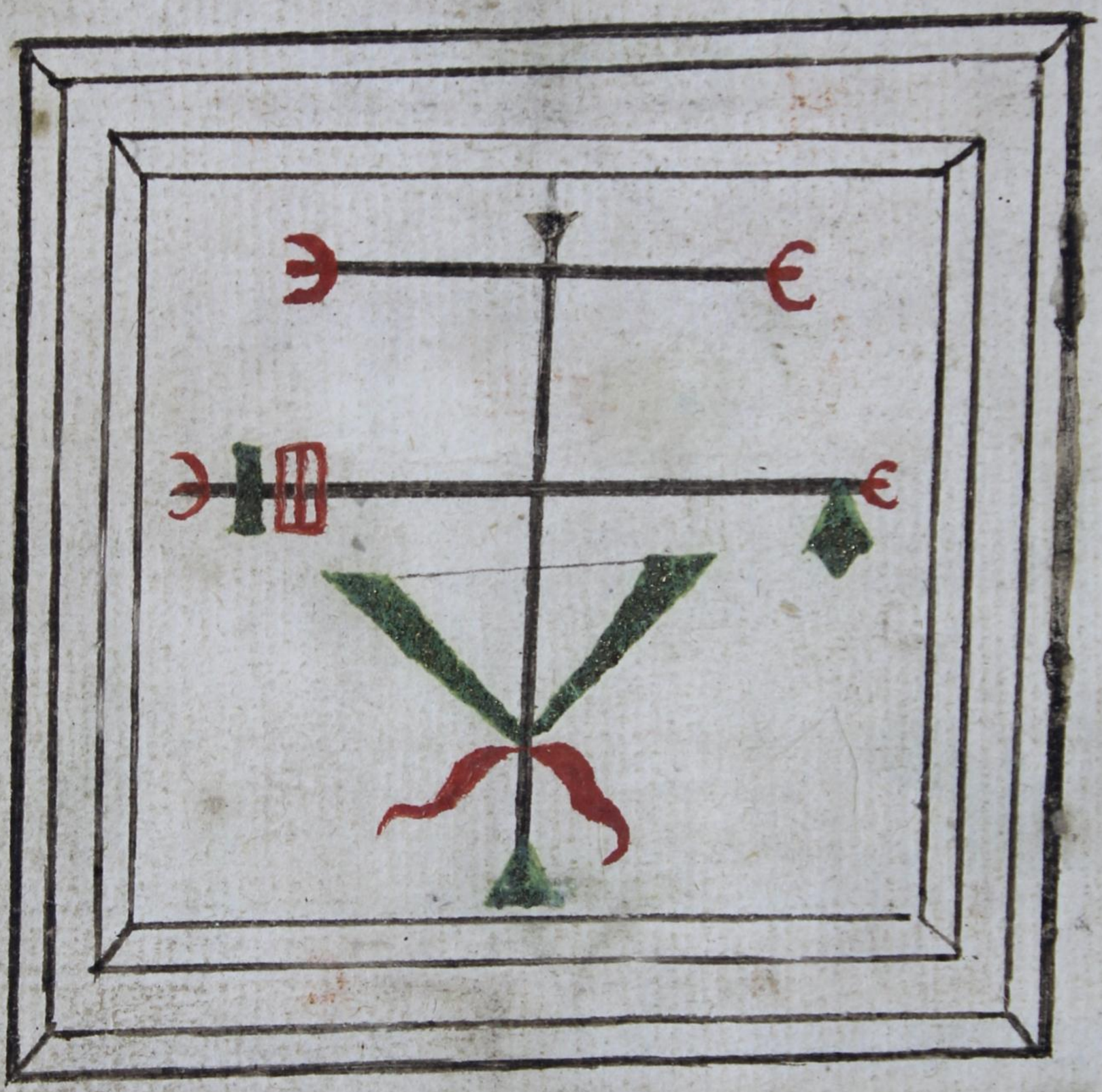
Then comes the keeper warden or keeper that hath
layd the keepinge of the treasure in the
place N. by gods permission in trouthe & his
blessed flesshe & bloude & amongst the first the
warden or keeper of the treasure comes and
kneeles on the trap of the nayle in manner
that he may see the as plainly
as the nayle at the
head may see of the nayle from

Yeate folye I wyll the thow wanton
or lover of the flare matrone thow
be fed or clad lover or harlot mornall
or mantell wyfe or wyll bond thow
be I commande & charge the that thow
come & appeare to me & my company
& that thow nobar take rest the thow come
& appeare one the nayle and that thow
obeye my mibocation I charge the & by
the by the vertue of the ~~cross~~ crowne
of thorne that was sent bycon o[f] lorde
Jesus christ hyed & by all that did not
~~made~~ wrought or wrought in hyeben
or in earthe And by all the names of o[f] lorde
Jesus christ & by his blessed passion & his
wonderfull assention into hyeben I charge
the that thow come & be obedyent unto me
in peyne of everlastinge damnation and
yf thow come not to the tower of this
noale wyll in this hower I condemne the
before the face of god nat wout any more
refuge against or proffe thow come
to the place accounted & stande before
me & my company in a fayer forme

[illegible] by the blessed Sacrament of the holy
[illegible] Trinity & by the Contents of
this present Deed & of some
I bynde me & all the Sorrowe
aforesayde that I shall truely
observe in a paire fourme
Lastly and not fourmelle [illegible]

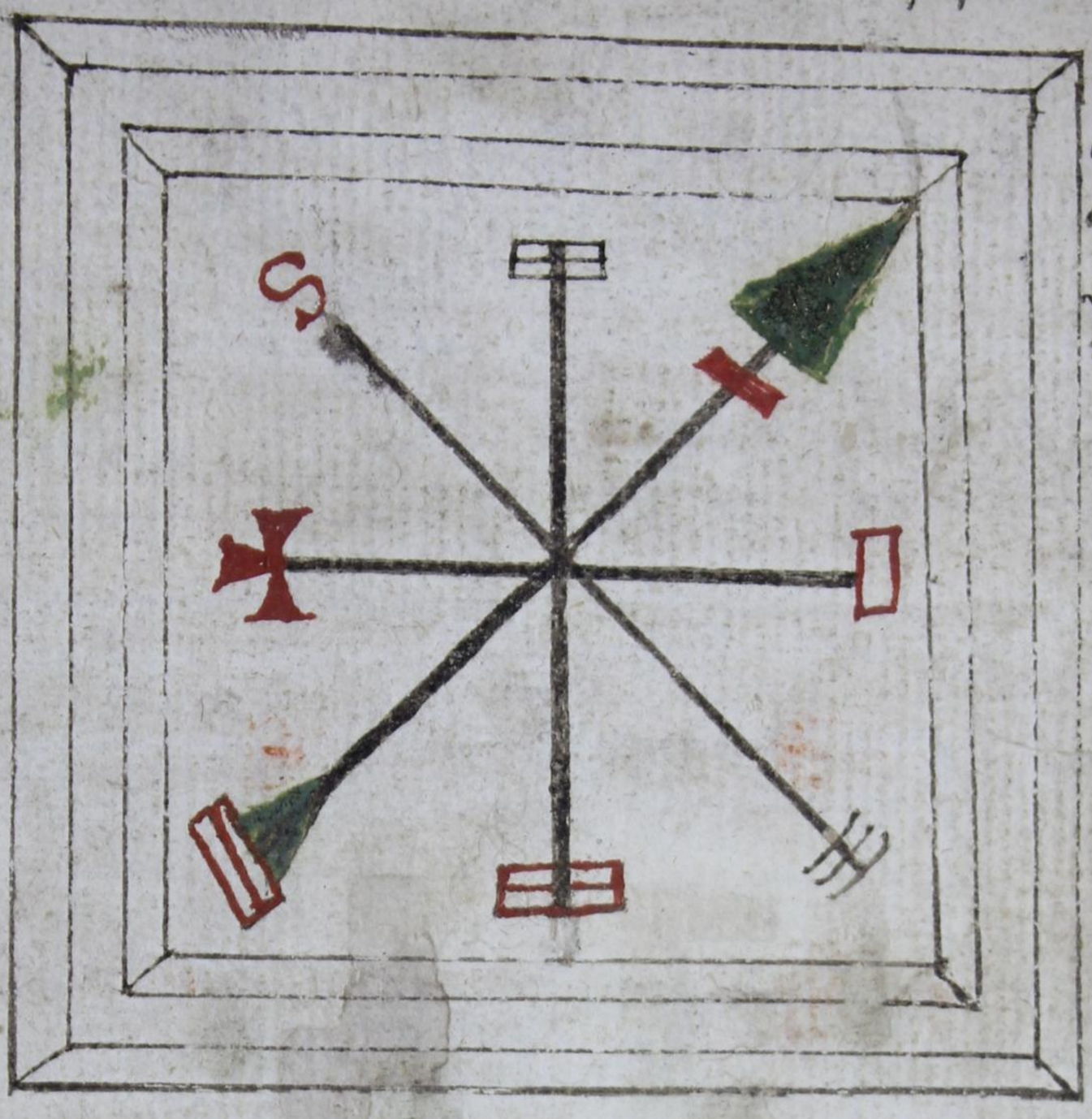
hours frendsmall respectes [illegible]



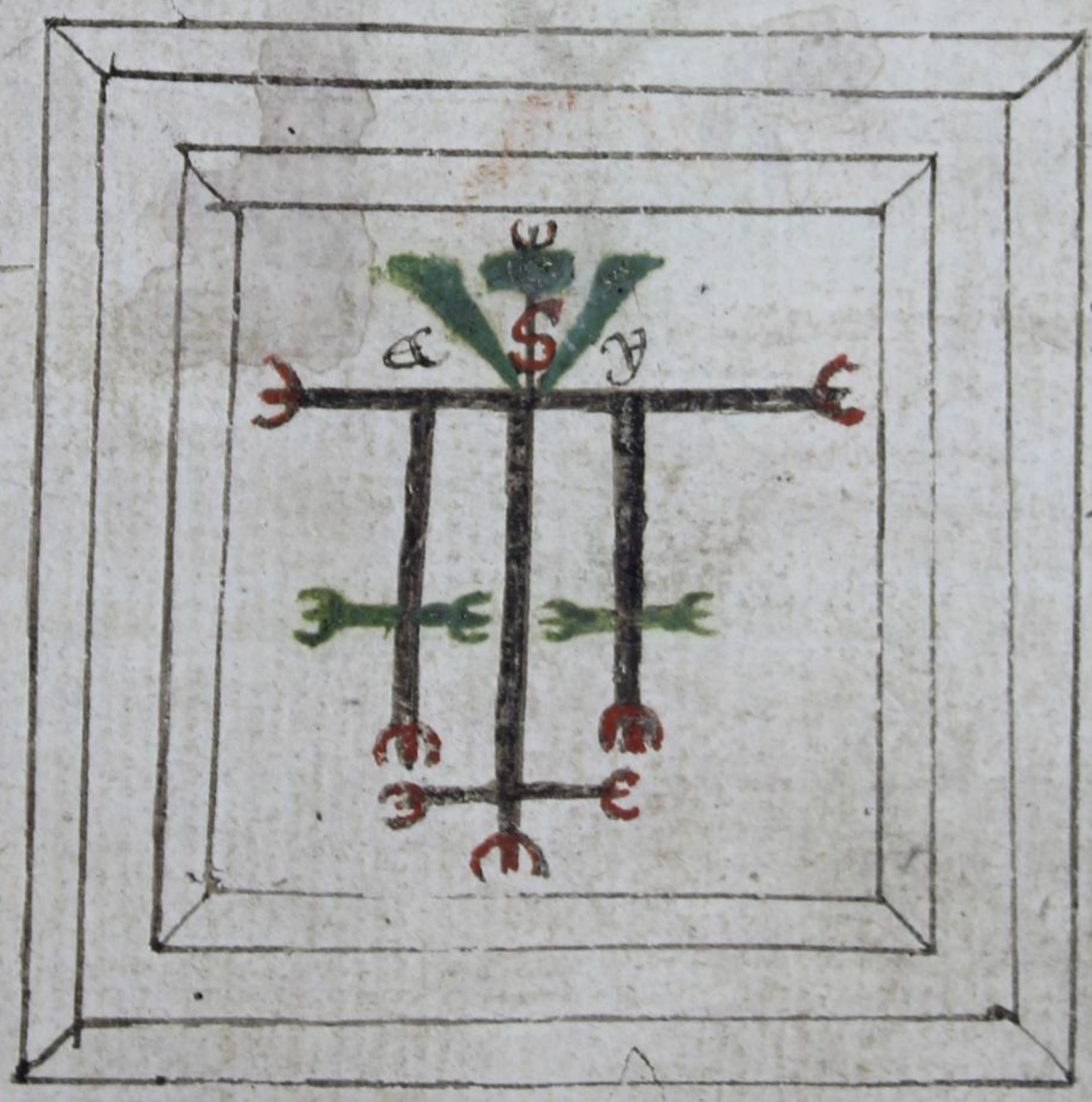


nomē tabulam equestrem tulit Angelo dom̄ Danielī vñ in leonū
latu sedentē viventem et dixit ei hec summi dei est tabula gra
si inspexeris nullū malū tibi eueniet scribe in pariete tuo sanc
tam virginis, tunc sufficiga ut posteriora dicto est. Virtutes sunt hu
ius virginis, tunc sufficiga ut posteriora dicto est. Virtutes sunt hu
arbores et vincula disrumpit gladius no portabit ultra, sonore tu
hominū quod audierit ppl̄m fugat. febres, sinxem sanguinis et om̄e
dolores mitigat et omia domum pugna defendit.

Diuerse tabule



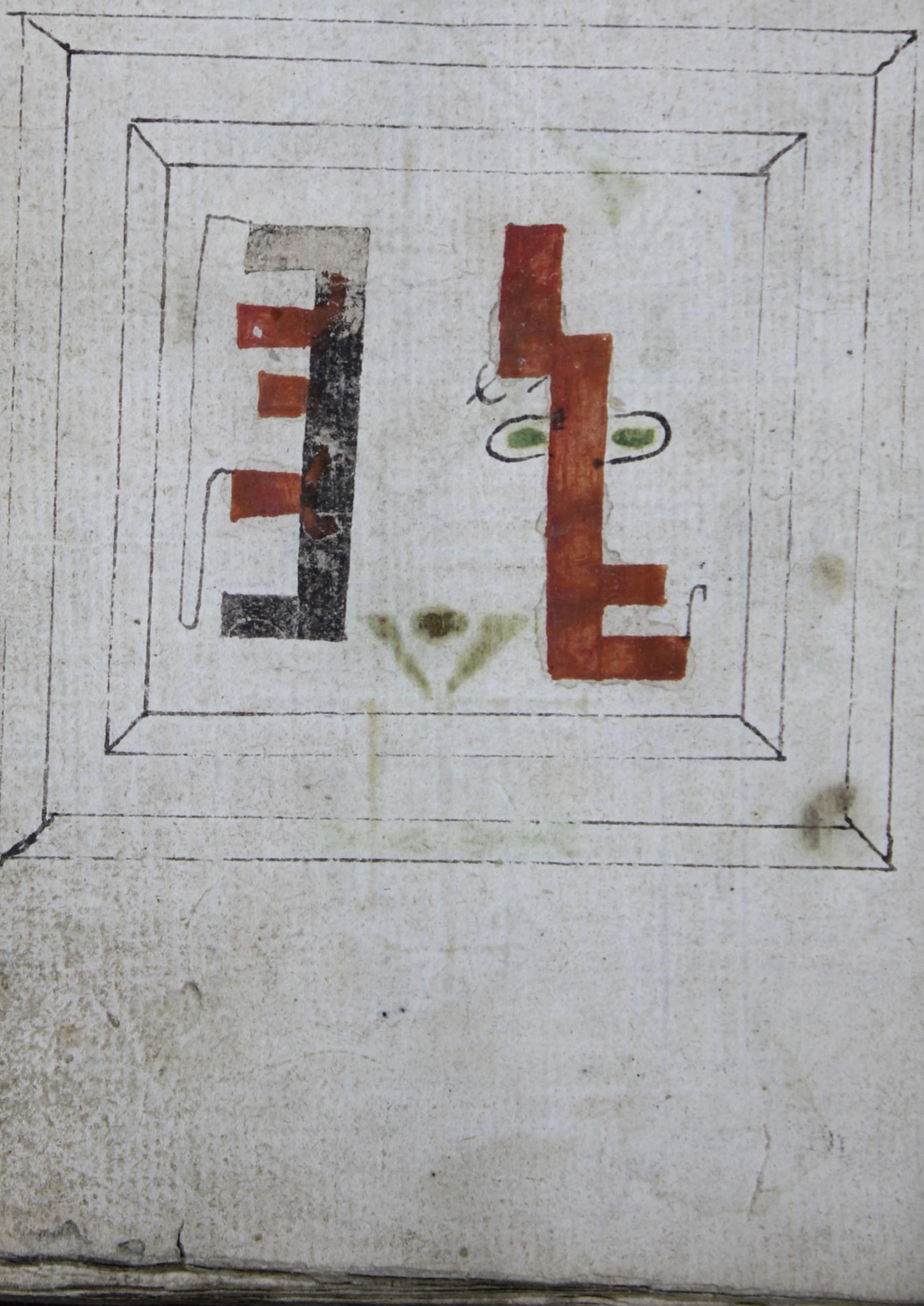
tabula eam
tabula Ergo
scripe in omni
ponto in fronte
hiemalibus in
mate sti spiri
et posteritus dic
est falsa ef



ter est figura
ecto vidit
nibus et te
stebis hu
otatibus et
bilibus et

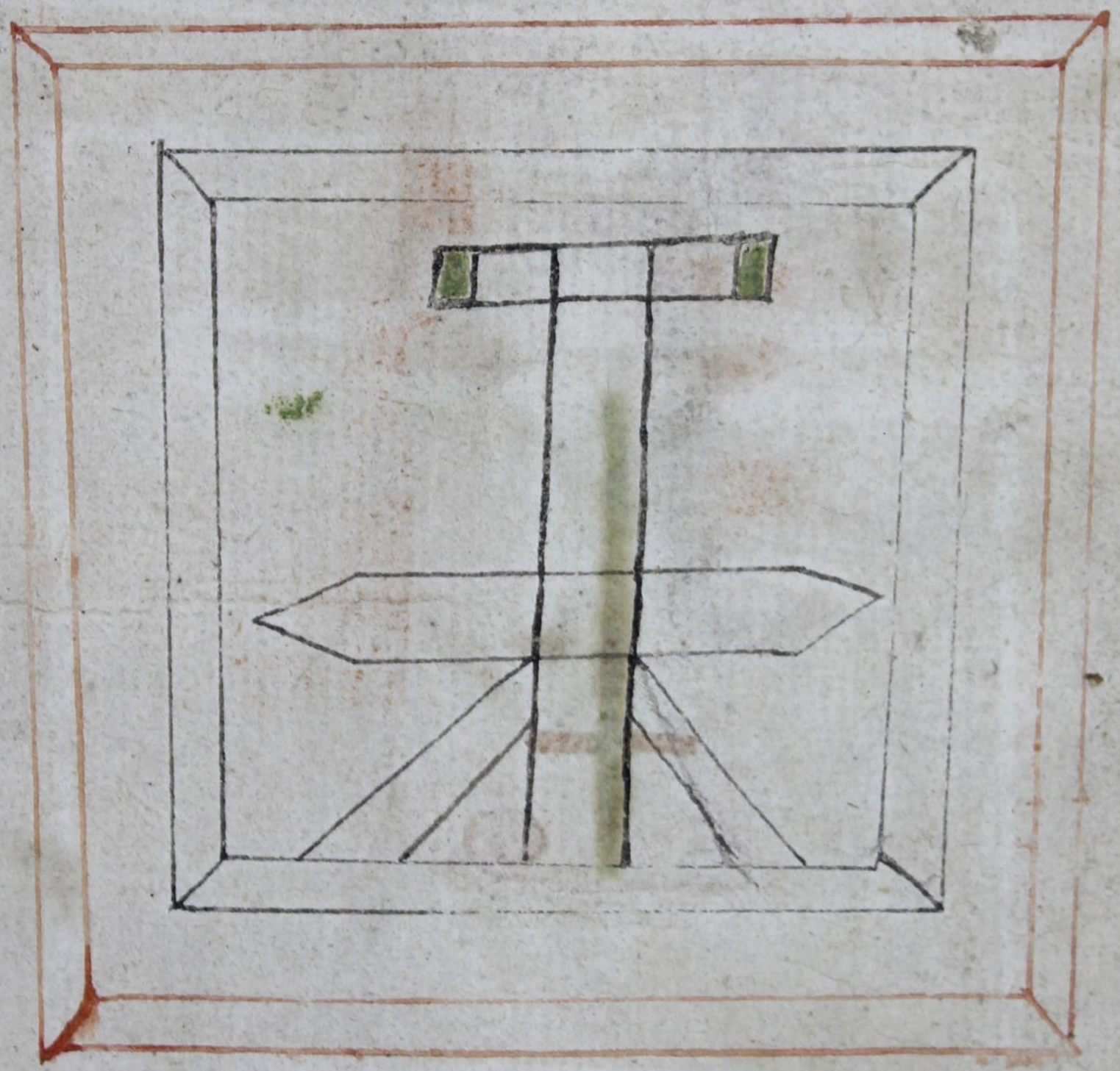
extrahebis que
aueis libris
a finem sanguis
rgnem a malis
ab firmitis di
firmibilibus et
liberabis et myste
dic mane sit

Ista est signa qñ exit Aron in fronte cñ ponit
ffrictionem dñerit et debet scribi in parg virg
vel in Arro in signo ♈ ♏ cñ sagittario droron
in die ☿ hora ☽ 6 et fit sub ♃ et suffringet
a posterius diritur ire sunt virtutes inimicos
visibiles et fruisibiles vincit et qui habet et poga
interiad habebit, fortunatq erit in bonis et sepletiria b
a yemsth all eugnidd



ista signata diriteur sigillo salomonis fortissimo et quod omnes
spūs malignos in via aque constringebat et inthrosit
accipe pargamenū virgineū et scribe in media nocte cū
sanguine nigri galli virginis hec sigilla et sit in mōn
nocte ✠ C crescente et sub signo ♍ ♌ et dic
posteriora diritere fac et sint stantes amicitia tua
mulieres quod homo nonnichil si tu eā longeris
in q aquis nō propinquaveris et mihi ad habet stantes

Nes to yet leds of mare and nanard



words of blood of a black

ffigura que sequitur prescript esset in pargmo vel in anto
pcto tui sanguis alba columba in transtris dñi
in media nocte sed ante lemma st dis 7te psalmi
postis ante suffumigatione et post fumigat et sequit
dens illuminatio. benedic anima mea. exurgat deus.
deus meus. omnes gentes plaudite. benedicite omia
opa dei. postea in medio vase testa vestitus sue hec
sem est in agni ad vot tui ligamen, amaritia omid omi
posset inimicos sepsit, ab omi malo te servat & defendit
Ger figura ab sde visum erat in fronte dei omipotes






A
d
a
n
o


c
f
♈
♍
♐
♑
m
m
♎
♑
m

