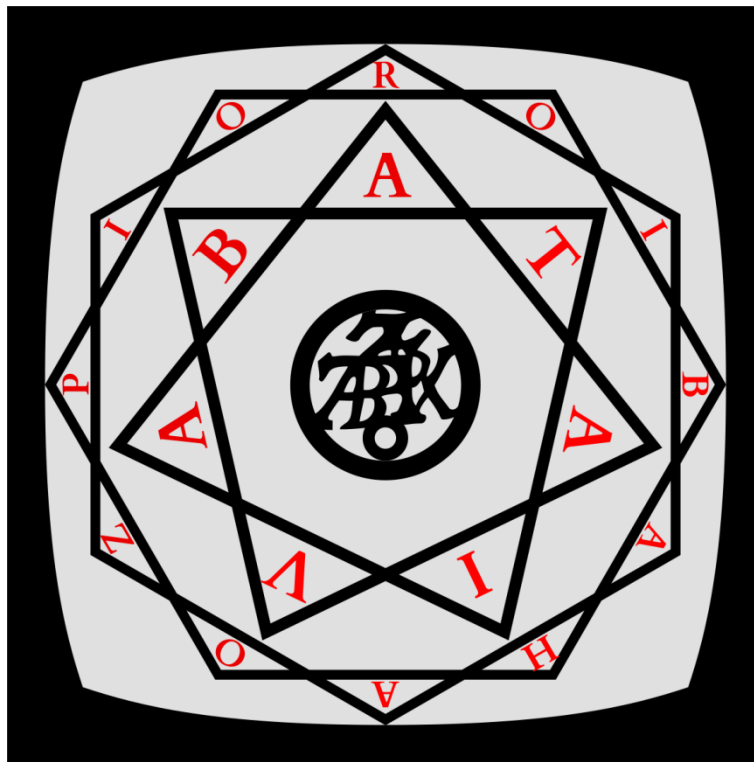


ON THE INVOCATION OF ANGELS



A collection of 17th-century works on Angel Magic

Janua Magica Reserata — Clavicula Tabularum Enoch

*Operations of the Angles of the Air — Celestial Confirmations
of Terrestrial Observations — A Select Treatise as it
was first revealed to the Egyptian Magi*

From British Library Sloane MSS. 3821 and 3825
with supplementary materials from related MSS.

Transcribed and edited by Frater T.S.
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The main texts of this work (written / redacted / copied / translated by Elias Ashmole and various persons unknown in the latter half of the 17th century) are public domain by expiry of term. Editorial material unique to this edition, transcription, typesetting, redrawn illustrations and the like are released under a Creative Commons 4.0 Attribution-Noncommercial-ShareAlike (CC-BY-NC-SA) license — creativecommons.org/licenses/by-nc-sa/4.0/

This is an incomplete preliminary release: it still needs a general introduction, the bibliography could use some more work and further proof reading might be useful.

Cover: Figure featuring names from the Eastern Angle of Dee & Kelly's "Table of the Earth," from a design found on a small slip of unknown provenance that was bound up inside an unrelated collection of talismanic figures and now forms fol. 82 of BL Sloane MS. 3824

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Source.

Transcriptions from BL Sloane MSS. 3821, 3824 and 3677 are based on digitised images made from microfilm photographs of the manuscripts, which have been in Internet circulation for a while (as a PDF, date-stamped 2003, which included all three, with pages jumbled). The digitisation process reduced the greyscale photographs to 1-bit black & white, albeit at fairly high resolution (probably 500 dpi or more effective) resulting in some loss of detail; rubricated text in particular is frequently nigh-unreadable and in places completely unreadable.

Transcriptions from BL Sloane MS. 3825 are based on a set of images of similar quality, but different immediate provenance, which have been circulating online in a PDF date-stamped 2005.

Transcriptions from BL Sloane MS. 3628 are based on a set of images of similar quality, but different immediate provenance and more generally readable, which have been circulating online in a PDF date-stamped 2005.

Transcriptions from BL Sloane MS. 3191 are based on colour photographs of the MS. posted online by the British Library in 2020 (bl.uk/manuscripts/FullDisplay.aspx?ref=Sloane_MS_3191).

Transcriptions from BL Cotton MS. Appendix XLVI are based on digitised greyscale photographs that have been circulating online since 2005 or earlier, having been originally posted on the now-defunct “Magickal Review” website.

Transcriptions from Folger Shakespeare Library MS. V.b. 26 are made from a PDF internally date-stamped 2012, which in turn was likely based on images posted on the Folger’s own website.

On the transcription.

English spelling has been retained as far as the text is legible. English orthography was not standardised at the time these MSS. were written, and it is not unusual to see multiple spellings of a word in the course of a single page. Similarly, capitalisation and punctuation have generally been retained.

Names of angels, spirits &c. are standardised in so far as, if a name is spelt one way in the majority of instances over the course of a particular text (or if, as in the case of *Clavicula Tabularum Enochi*, there is a “correct” orthography), variants that only occur once are generally treated as copyist errors. If there is sufficient variation to make establishing a standard orthography impossible, then the variants are transcribed.

Words or parts of words lost in the gutter or to torn edges are conjecturally restored from context where possible, flagged with double square brackets — [[these things]]

Boldface has been used to represent words that are lettered out rather than written cursively, typically names of angels or spirits, names or titles of God, &c. Rubrication is used for titles and emphasised names where the MS. is apparently rubricated, but is not always followed where doing so would reduce readability (e.g., in the S5 *Janua Magica Reserata*, the first few words of practically every paragraph are rubricated).

Scribal abbreviations have been expanded (y^e for ‘the,’ y^m for ‘them,’ y^t for ‘that,’ -cōn for ‘-tion,’ w^{ch} for ‘which,’ w^t for ‘what,’ wth for ‘with,’ -m^s for ‘-ments,’ tildes used to indicate doubled consonants, &c.) with the exception that ‘&’ for ‘and’ is retained as this is still in general use in English.

Line breaks are not noted or reproduced. Catch-words (and words duplicated in the text body over page breaks) are not transcribed. Cancelled text is footnoted rather than included in the body.

The start of each manuscript page is noted in square brackets, in blue, with the current official foliation of the main source MS.

All figures have been redrawn.

Sigla

[[...]]	Text (generally a single word or part of a word) illegible or lost due to blotting, torn edges, over-tight binding of the MS., etc.
[]	Conjectural restoration of words or partial words unreadable in the MS. for one reason or another.
[]	Conjectural restoration of words or parts of words omitted in MS. due to copyist error. Used sparingly, generally with reference to repeated formulæ or text identifiably quoted from another work.
()	Words written in text in error (most commonly single words duplicated at a line break or otherwise) that should be disregarded.
<illegible>	Illegible text, typically a single word.
fol.	Folio.
C1	British Library, Cotton MS. Appendix XLVI part i.
C2	British Library, Cotton MS. Appendix XLVI part ii. See <i>T&FR</i> for a typeset of this and the above.
H2	British Library, Harley MS. 6482 (early 18 th -century; internally dated 1712). Typeset in McLean, <i>A Treatise on Angel Magic</i> .
MS(S).	Manuscript(s).
OOP	Cornelius Agrippa, <i>Three Books of Occult Philosophy</i> . Unless otherwise stated references including page numbers are to the 1651 edition, translated into English by “J. F.” and “Printed by R. W. for Gregory Moule” in London.
r	Recto.
S1	British Library, Sloane MS. 3821.
S4	British Library, Sloane MS. 3824.
S5	British Library, Sloane MS. 3825. Typesets of most of the contents can be found in Peterson, <i>Lemegeton</i> and Skinner & Rankine, <i>Keys to the Gateway of Magic</i> .
S6	British Library, Sloane MS. 3628. Internally dated 1686–88.
S7	British Library, Sloane MS. 307. Typeset in Skinner & Rankine, <i>Practical Angel Magic</i> .
S8	British Library, Sloane MS. 3188. Typeset in Whitby, <i>John Dee’s Actions with Spirits</i> .
S9	British Library, Sloane MS. 3191. Typesets with English translation of Latin material may be found in Turner, <i>Heptarchia Mystica</i> and <i>Elizabethan Magic</i> , and James <i>Enochian Evocation</i> .
sec. man.	<i>Secundu manu</i> – indicates words written in different handwriting to the main text.
sup. lin.	<i>Supra linea</i> – indicates words have been written in above the main text line.
T1655	Robert Turner (trans.), <i>Henry Cornelius Agrippa his Fourth Book of Occult Philosophy, of Geomancy, &c. &c.</i> , London, 1655.
T1665	Robert Turner (trans.), <i>Henry Cornelius Agrippa his Fourth Book of Occult Philosophy, of Geomancie, &c. &c.</i> , London, 1665.
<i>T&FR</i>	Meric Casaubon (ed.), <i>A True & Faithful Relation of what passed for many yeers between Dr. John Dee [...] and some Spirits &c. &c. &c.</i> London, 1659. A typeset of BL Cotton MS. Appendix XLVI parts i & ii.
v	Verso.
V.b. 26	Folger Shakespeare Library, MS. V.b. 26, “Book of Magic, with instructions for invoking spirits.” Late 16 th -century (portions internally dated 1577–83). Typeset in Harms, Clark & Peterson (eds.), <i>The Book of Oberon</i> .

Ι Α Π V A M A G Ι C A R E S E R A T A

This treatise on angel-magic, featuring conjurations for the nine orders of angels of the *Celestial Hierarchy* of pseudo-Dionysius,¹ is extant in a copy which forms the first half or so (fol. 3–96) of BL Sloane MS. 3825. This copy contains some scribal errors, and corrections in a second hand—apparently that of Elias Ashmole (1617–1692) who almost certainly owned that copy for a time—indicating it was not the original author’s fair copy. No other complete MS. copies are currently known.

According to a note in Sloane MS. 3824 (fol. 31r), Ashmole had in his possession for a time “another MS. Coppy of part of this Book; which reached only to the Isagogicall Observations in pag. 75”² which contained substantial additional text not in the S5 copy; Ashmole characterised the additional passages as having been “inserted by Dr. R.” and copied them into the same notebook (now S4 fol. 32r–52v).³

Either Ashmole or a later owner of the S5 copy bound it together with a copy of the *Lemegeton*, a 17th-century English compilation of Solomonic magical texts.⁴ The codex was acquired by English politician and lawyer John Somers (or Sommers) (1651–1716) and later inherited by his protégé and brother-in-law Joseph Jekyll (1663–1738); after Jekyll’s death it was purchased, along with others on similar subjects, by Hans Sloane, whose collection was in turn acquired in 1753 by the newly-established British Museum.⁵

¹ A Christian theologian of ca. 500 c.e. heavily influenced by the later Platonists, particularly Proclus, who adopted as a pseudo-epigraphic persona “Dionysius the Areopagite” (mentioned in the “Acts of the Apostles” as an Athenian jurist converted to Christianity by Paul of Tarsus). In *Περὶ τῆς Οὐρανίας Ἱεραρχίας* (“Concerning the Celestial Hierarchy,” widely cited by the Latin title *De Cælesti Hierarchia*) he extracted from the Old and New Testament nine names that either clearly did in context, could plausibly be taken to, or with some creative interpretation of the text could be made to refer to classes of celestial entities working for God in some way, shape or form, and arranged them in an ordered hierarchy as three groups of three: from the top Seraphim, Cherubim, Thrones; Dominations, Powers (“potestates” in the following), Virtues; Principalities, Archangels, Angels. The scheme was effectively made official Church dogma under Pope Gregory (r. 590–604) and elaborated / commented on by Thomas Aquinas (*Summa Theologia*, I. 108).

In Agrippa’s *De Occulta Philosophia libri tres*, the pseudo-Dionysian scheme is equated with the scales of the numbers 3, 4, 9, 10 and 12, with “Blessed Souls” or various subdivisions thereof added to fill out the scheme where necessary. In the case of the scale of no. 10, since this also equated them with a scheme of Kabbalistic angels from Reuchlin, this led to some anomalies since “Seraphim” and “Cherubim” appear in both lists in different places.

² Fol. 40r at current official foliation (these page numbers appear at top centre and start on the current fol. 3r).

³ These excerpts are not included in the present edition, as adding little of value to it compared to their length: I have transcribed them and web-published them separately, and they are also included in an in-progress typeset of the whole of S4 that I’ve been working on. S4 also contains, in other hands, some other materials related to the *Janua*; these, being relatively short, are transcribed in an appendix.

⁴ The texts making up the *Lemegeton* include material derived from printed books of 1656–1665, giving a *terminus a quo* for the collection being assembled; a *terminus ante quem* is provided by a scribal note on one copy (Sloane MS. 2731) which in turn incorporates variant readings from at least two earlier copies, indicating the scribe began to copy it in January 1686.

⁵ See Chardonnes, “Magic Manuscripts from Somers and Jekyll.” These are now Sloane 3677–79, 3821, 3822, 3824–26, 3846–57 and 3883–85. The collection now denoted Additional 36,674 was also formerly owned by Somers and Jekyll, and then went through a succession of private collectors before being acquired by the British Museum in 1902. Several of these were previously in the possession of Elias Ashmole and some were scribed in whole or part by him.

The *Janua* comprises a theoretical preface (fol. 3r-40r in S5), the bulk of which consists in turn of excerpts from Cornelius Agrippa's *Three Books of Occult Philosophy* with some connecting text,⁶ a few pages of rubric and instructions, a preliminary prayer and nine verbose conjurations (each a single run-on sentence of over 1600 words), varying only in the names appropriate to the hierarchy and, in the case of the third through to the ninth, in references to the days of the week of Creation in Genesis I, each followed by a shorter second conjuration or "Replication."

A copy of the practical part, with some rearrangements, minor verbal variations, and completely different designs for the seals of the angels, forms part of the magical miscellany now denoted BL Harley MS. 6482,⁷ under the title, "Dr. Rudd's Nine Hierarches of Angels with their Invocations to Visible Appearance."⁸ The conjurations (including the preliminary prayer but without the rubric or the "Replications") were also copied into a manuscript book now denoted BL Sloane MS. 3628, the final volume of the records of a group that met 1671-88 for "conferences with angels and spirits"⁹ (including a few, such as *Madimi*, *Galvah* and *Murifri*, unheard of prior to the Dee-Kelly Spirit Actions); their appearance in this context strongly suggests that this group used them as part of their workings.

⁶ The Agrippa material is either verbatim from the English translation by "J.F." published in 1651, or so closely worded as to make independent translation highly implausible, and perpetuates errors in the print edition. Other identifiable sources include, but are not limited to, John Dee's Spirit diaries as published by Meric Casaubon in *A True & Faithful Relation of what passed for many Yeers between Dr. John Dee [...] and some Spirits* (cited as *T&FR*), *Arbatel de magia veterum* (*Arbatel of Magick*), the pseudo-Paracelsan *Archidoxes Magica*, and the *Heptameron seu elemental magica* of pseudo-Abano (originally published in Latin in 1559 bound up with the *De Occulta Philosophia liber quartus* spuriously attributed to Cornelius Agrippa, later included in tom. i. of Agrippa's collected works, and printed in English translation by Robert Turner along with other works on magic and divination in 1655). The seals in the second part derive from the *Calendarium naturale magicum perpetuum* of Johan Baptista Großchedel ab Aicha, printed at Frankfurt in 1618.

⁷ Early 18th century: a scribal note indicates the *Janua* material as having been copied 1712, although portions of the MS. may be earlier; a frontispiece figure bears the date "1699." Cited as "H2." Typeset as *A Treatise on Angel Magic*, ed. by Adam McLean. The first part of this codex (pp. 23-169 of the typeset) is a collection of extracts, drawn mainly from published books, but with derivations from the *Lemegeton* (a copy of which by the same scribe, with some rearrangements and elaborations, is now Harley MS. 6483) and some original material loosely based on John Dee's "Holy Table" (as printed on the frontispiece plate to *T&FR*). The extracts from Agrippa have some overlap with the preliminary part of the *Janua*, but are not as systematically arranged.

Some of the *Janua* material in H2, or another manuscript with the same rearrangements and interpolated sub-titles (up to the end of the first 'Key'), was in turn copied in MS. prior to 1821; this MS. was for a time in the possession of the painter Richard Cosway, and was typeset in *The Familiar Astrologer* by Robert "Raphael" Cross Smith, first published in 1828.

Another MS. copy of "Dr. Rudd's Nine Hierarchies of Angels" was made in the 1830s by Frederick Hockley, along with a copy of the English text of Dee's *Claves Angelicae* and a ritual for invocation of the angels of the "Tables of Enoch" (deriving from *Clavicula Tabularum Enoch*); a facsimile and transcription was published in 2013 by the Teitan Press (I have not seen this work so am going on the publisher's description and the one review I was able to find).

⁸ "Dr. Rudd" was plausibly the same "Dr. R" to whom Ashmole ascribed the interpolated passages in a variant copy of the preliminary section of the *Janua*. A figure copied by Ashmole into an earlier part of Sloane MS. 3824 includes the name of "John Rudd" as the beneficiary of a process for recovering stolen goods. The matter is made murky by the fact that Peter Smart (if that really was his name), scribe of H2 and several associated manuscripts (BL Harley MSS. 6479-6486), also attributed to "Dr. Rudd" material derived (or flat-out plagiarised) from printed books of 1650-90, leading A.E. Waite, for example, to suspect (*Brotherhood of the Rosy Cross*, p. 401) that "Rudd is a figment of the brain of Smart."

⁹ The full series of these records comprises Sloane MSS. 3624-3628. There have to my knowledge been no detailed studies of these journals published; Deborah Harkness, who first drew general attention to them in *John Dee's Conversations with Angels*, devotes only a few lines to them (Epilogue, pp. 222-3); slightly more information is given in Asprey, *Arguing with Angels*, p. 31.

*Janua Magica Reserata*¹⁰

The Most Incomprehensible & abundant God, hath framed two Images Like unto himself, & they are the world & **Man**, that in one of these he might be delighted to behould all those his (is) Greatly Various, Manifold, Admirable & wonderfull works of the Creation & operations; & in the other be glorified, who seeing he is one, [he hath created the world One, seeing he is Infinite,]¹¹ hath Created the world, Round, seeing he is Eternall, hath Created the world Immoveable, Seeing he is Immense, hath created the world the Greatest of all things, Seeing his is the Cheifest Life, he hath Adorned the world with Vitall Seeds, begetting all things out of himself, & seeing he is Omnipotent, By his will alone (not by any Necessity of nature) hath Created the world (not out of any foregoing Matter, but) out of nothing; & seeing he is the Cheife Goodness, Embracing his word, which is the Idea of all things (*ab origine*) with his Choicest & Eseentiall¹ Love; he hath fabricated this Externall¹² world, After that Example of the Internall, or Ideall World, sending forth nothing of the Essence of the Idea; butt Created of Nothing that which he had from the Eternity by the Idea.

He Created Man Also after his owne Image, for as the world is the Image of God, so man is the Image of the World.

We must observe this by the way, that man is not Created Simply of the Image of God, But after the Image, or the Image of the Image, wherefore he is Called Microcosme or the Lesser world.

[3v] Now the true Image of God is his Word, the Wisdome, Light, Life & truth, Existing by himself, of which Image Mans soul is the Image; Therefore we are said to be made after the Image of God, not after Image of the world, or of the Creatures, For as God Cannot be touched nor perceived by the Ears, nor Seen with the Eyes, so the soul of man Can be nither Seen heard nor touched, And as God him selfe is Infinite, & Cannot be Compelled by any, So also the mind of man is free, & Cannot be Enforced or bounded, As God Comprehendeth this whole world, & whatso Ever is in it, in his mind alone; so the mind of man Comrehends it Even in thought, And as God moveth & Governeth all this world by his Beck alone, So mans Mind Ruleth & Governeth his Body; Therefore man is Called the Other world, & the Other Image of God, because he hath in himself All that is Contained in the greater world; so that there Remaineth nothing which is not found Even truly & Really in man, himself performing the same Dutyes in him as in the Greater World.

There are in him the four Elements, with the most true propertyes of their Natures, And also an Ethereall Body, Likewise the Chariot of the Soul in proportion Corresponding to the Heaven.

There are in him the Vegetative Life of plants, the senses of Animalls, Angelicall Reason, Divine Understanding, & the true Conjunction & Divine possession of all these things, flowing together into one, wherefore wee may truly say, That man is Called Every [4r] Creature, not onley as

¹⁰ *Lat.*, “the magical gate, unlocked.”

¹¹ “he hath created ... seeing he is Infinite” written *sup. lin., sec. man.* (apparently Ashmole’s).

¹² “Eternall” originally written, ‘x’ written *sup. lin.* after the ‘E.’

being made another World, that he Comprehends all the parts thereof in himself, but also doth Receive & Containe Even God himself, As Saint paul Clearly Expresseth, saying ye are the temple of God.

Hence it is no absurd unjust, or Atheisticall tenet, nor any ways unbeseeing a Christian to Confirme this tenet, and say, that man is the most Express Image of God, seeing he Containeth in himself, all things which are in God.

But note, that God by a Certaine Eminency Containeth all things by his power (simply as the beginning of all things) And he hath given this power to man, That he should in Like manner Containe All things, but it is by a Certaine Act & Composition, as the bond, tye and Knot of all things; Therefore man only Rejoyceth in this honour, that he hath a similitude with all operation withall, & Conversation withall.

He Symboliseth with the matter in a proper subject, with the Elements in a fourfold body, with plants in a fourfold¹³ vertue, with Animalls in a Sensitive faculty, with the Heavens in an Etheriall spirit, & Influx of the Superiour parts in the Inferiour, with the Angels in Wisdome & Understanding, with God in Containing all things.

He is preserved with God and the Intelligences by faith & wisdome, with the Heavens & Heavenly things, by Reason & Discourse, with all Inferiour things, by Sense & Dominion, & acteth with all & hath power on all, Even on God himself, by knowing & Loving him.

As God knoweth all things, so man also Can know all things Intelligible, seeing he hath for an Adequate object *Ens* in General, or Trith it selfe, neither Is there any Dispoisition nor thing found in man, in which something¹⁴ of Divinity may not shine forth; neither is there any thing in God which¹⁵ may not also be Respresented in man.

[4v] Whosoever therefore shall know himselfe, shall know all things in himself, And more Especially he shall know God, according to whose Image he wwas made, he shall know the world the Resemblance of which he Beareth, And he shall know all Creatures with which he Symbolizeth, & obtaine all the Secret & true understanding, that Can be had from Angels, spirits, Heavens, Elements, Animals, plants, stones, & whatsoever Els, & how all things may be fixed for all & Every purpose or purposed, in and According to their time, place, order, Measure, proportion & Harmony.¹⁶

By how much the more Everyone one shall know himself, by soe much he obtaineth the greater power of attracting the Like Qualities & Vertues, & Likewise Operateth Greater & more wonderfull things, & so by consequence & course Gradually assends to so Great perfection, that he is made the son of God, & is transformed into that Image which is God, & is united with him. A Gift that is not Granted to Angels, the world, or any Creature, butt to man Onely.

¹³ Probably an error for “vegetative” (this passage is otherwise verbatim from the 1651 *OOP*).

¹⁴ Word written *sup. lin., sec. man.*

¹⁵ Originally written “[...] any thing in which God,” corrected *sec. man.*

¹⁶ The corresponding passage in *OOP* (p. 460) here continues “and can draw and bring to himself, even as a Loadstone Iron; And *Geber* in his summ of *Alchimy* teacheth, that no man can come to the perfection of this art, who shall not know the principle of it in himself, but by how much the more every one shall know himself [...]”

Thus man, having power to be made the son of God, & to be united to God, all things which are in man are united also, Especially his mind, then his spirit, then his Animall powers, & then his vegetative facultyes &c.¹⁷

And this dignity of the Divine Image, is the proper & peculiar Gift to man & Comon to no other Creature.¹⁸

There are three things placed in man, thus Distinguished according to their respective Divisions, parts & Qualities:

The	{	Supream,
		Lowest,
		Middle,

[5r] The Supream, is that Divine thing which is Called the mind, or Superiour portion, or illuminated Intellect; Moses Called it the breath of Life (that is) Breath from God, or his spirit inspired into us.

The Lowest is the Sensitive Soul, which is also Called an Image, Saint paul nameth it the Animall Man.

The Middle is the Rationall spirit, Knitting & tying together, both Extreame; (that is) the Animall Soul with the mind, Savoring of the Nature of Both Extreame, yet it differeth from the Illuminated Intellect, the mind high & Supream portion; it Differeth also from the Animall Soul, from the which the apostle teacheth us, that we ought to Separate it by the power of the word of God, saying the word of God is Lively & powerfull, more penetrating then a two Edged Sword, pierceing Even to the dividing of the Soul & Spirit.

As the supreme portion, never Sinneth nor Consenteth to Evill, but always Resisteth Errour, & Exorteth to the best things; so the Inferiour portion & Animall Soul, is always overwhelmed in Evill, In sin & Concupiscence & draweth to the worst things, of which Saint Paul saith, I see another Law in my Members, Leading me Captive to the Law of Sin.

The mind being the Illuminated Intellence is never Damned, butt (although its Companions are to be punished) goeth away unhurt Into its Originall; But the spirit, the Reasonable Soul, seeing it is by nature free, & can according to its pleasure, adhere to Either [5v] of them, if it Contantly adhere to the Superiour portion, it is att Length, United & Beautified with it, untill it be assumed into God, and if adhere unto the Inferiour or Animall man, it is Depraved & becomes Vicious, untill it be made a wicked spirit.¹⁹

¹⁷ The corresponding passage in *OOP* (*loc. cit.*) here continues, “and the Elements are to the matter, drawing with it self even the body, whose form it hath been, leading it forth into a better condition, and an heavenly nature, even untill it be glorified into Immortality. And this which we have spoken is the peculiar gift of man [...]”

¹⁸ From the start of the text to here is adapted, with some slight rephrasing and omissions, and a few connecting phrases and sentences added (including the paragraph, “Hence it is no absurd, unjust, or Atheistical tenet”), from *OOP*, Book III, chap. 36, “Of Man, how whe was created after the Image of God,” pp. 457–461 of the 1651 English edition: much of it is closely or identically worded to J.F.’s translation.

¹⁹ From “There are three things” to here is adapted from the same chapter of *OOP*, p. 462. This will also serve as an illustration of the methodology employed by the redactor of the *Janua*. Agrippa’s text, as translated by J.F., begins:

The Soul of Man, Being a Certaine Divine Light, Created after the Image of the word, the Causes of Causes, & first Example & Substance of God, Let us now treat somewhat thereof in particular, & through what means it is joined to the body &c.

It is a Certaine Divine Substance, Individuall & wholly present in Every part of the body, so produced, by an incororall Author, that It Dependeth by the power of the Agent only.²⁰

The soul is a substantiall number, Uniforme, Rationall & Conversive unto it selfe, for Exceeding all boyes and Materiall things, the partition whereof is not according to the manner, nor proceeding from inferior & Grosser things, butt from the Efficient Cause: Neither is it a Quantitative Number, but removed from all Corporeall Laws, whence it is not Divided nor Multiplied by parts.

Therefore the Soul of man is a Certaine Divine Substance, flowing from a Divine fountaine, carrying along with it selfe Number: not that divine one by which the Creator hath disposed all things, but a Rationall number, by which seeing it hath proportion to all things, it can understand all things.

[6r] Now Mans Soul, immediately proceeding from God the Efficient Cause,²¹ Is joined by Competent Means to the Grosser body, whence first of all, In its Descent, it is Involved in a Cœlestiall and Ayeriall body, Called the Cœlestiall Vehicle or Chariot of the Soul.

Through this Middle thing, by the Command of God, who is the Centre of the World, it is first Infused into the Middle point of the Heart, which is the Centre of mans body, & from thence it diffuseth through all the parts and Members thereof, when it joyneth with his Chariot to the Natural heat, being a spirit Generated toto the heart by heat, by this it plungeth it selfe into the Humors, whereby it inhereth in all the members, & to all these is made Equally the Neighest, although it be diffused through one to another, And thus it is manifest, how the immortall soul by an Immortall body (that is to Say) an Etheriall Vehicle, is included in a Glasse²² and Mortall Body.

“[...] *Plotine* [Plotinus] and all the *Platonists*, after *Trismegist* [Hermes Trisemegistus, the imputed author of a corpus of theosophical, alchemical, astrological and magical literature of late antiquity], in like manner, place three things in man, which they call the Supreme, lowest, and middle: The Supreme is that Divine thing which they call the mind, or superior portion, or illuminated intellect. *Moses* in *Genesis* calleth it the breath of life, *viz.*, breath from God or his spirit inspired into us; The lowest is the *Sensitive* soul which they also call an Image: *Paul* the Apostle nameth it the Animall man. The middle is the reasonable spirit knitting and tying together both extreames, *viz.*, the Animal soul with the mind savouring of the nature of both extreames: yet it differeth from that Supream which is called the illuminated intellect, the mind, light and supream portion. [...]”

The redactor of the *Janua*, in incorporating passages from Agrippa, omitted all general or specific citations of authorities, whether classical poets, Hermes Trismegistus, Plato or later Platonists, or even (in other passages) Christian theologians such as Augustine of Hippo, that were not in the Bible.

²⁰ The corresponding text in *OOP* (p. 465) continues “not by the bosome of the matter.”

²¹ The corresponding text in *OOP* (*loc. cit.*) reads “Therefore mans soul being such, according to the opinion of the *Platonists*, immediately proceeding from God”

²² *sic* in S5: the corresponding text in *OOP* (p. 466) has “grosse.”

But when these Middle things doe dissolve or fail, by any Disease or some Accidentall Mischeife, then doth the soul, by these Middle things, Recollect it selfe, and floweth back into the heart, which was the first Receptacle of the Soul.

But the Spirit of the heart failing, and heat being Extinct, it leaveth him & man dyeth, and the soul flyeth way with the Cœlestiall Vehicle &c.²³

Every Noble Soul is said to have a fourfold operation, And that is thus:

The first Divine, By the Image of the Divine propriety.

The Second Intellectuall, by formality of participation with the Intelligences.

The Third Rationall, by the perefecion of its proper Essentiall Essence.

[6v] The fourth Animall or Naturall, by Communion with the body & those Inferiour Things.

So that their is no Work in the whole world, so admirable, so Excellent, so wonderfull, which the Soul of man (being Associated to his Image of Divinity) standing & not falling, cannot Accomplish by its owne power, without any Externall help.²⁴

Now we have in breif, treated of the Cœlestiall propertyes of the Soul of man, and the Dignities thereof, & its Conjunction to the body; we will now shew forth the Dignity of the body, & how through Each degree of depency, his Mind ascends into the intelligible World, & becomes more Sublime, like unto the Intelligences &c.

The Omnipotent God, in the admirable Creation & Composure of the World, with the Diversity & Distinction of all the Creatures therein, and the severall forms, shapes, dispositions & natures thereof; Although te Least of them may in Cosideration, take us up with Wonder and Astonishment perpetually; yet in his Omnipotency & power who Created them, they were facile & Easy, for he spake but the word, & they were made made, according to their time, order & degree.

But when man was to be made as Lord & Ruler of the rest, there was a Counjunction of the trinity, & Consultation of the godhead, about the predicament of so Excellent a Creature; Let us make man according to our Image, endow him with Soul & body, Capability & [7r] Reason, giving him dominion over the Fowles²⁵ of the Ayr, the fishes of the Sea, & all the Creatures of the Earth / saith the text word &c.²⁶

²³ From "The soul of Man, being a certain Divine Light" to here is adapted from *OOP*, Book III chap. 37, "Of mans soul and through what means it is joined to the body" (pp. 465-6). The corresponding passage concludes "[...] with his Celestiall vehicle, and the *Genius* his keeper and the Demon follow it being gone forth, and carry it to the Judge, where sentence being pronounced, God quietly leadeth forth the good souls to glory: the evil the fierce devil draggeth to punishment."

²⁴ From "Every noble soul" to here is adapted from *OOP*, Book III ch. 44, "Of the degrees of souls, and their destruction, or Immortality" (p. 498).

²⁵ Word written *sup. lin., sec. man.* above a heavily cancelled word.

²⁶ The last few words possibly a scribal / author's note to look up the actual text from Genesis and put it in.

Therefore man thus Deliberately made, thus highly honoured, Endued with a forme so Angellicall, perogatives So Royall, a stature of body so Ascendant, & lifted up towards heaven, an minde so delate²⁷ and Ample, able to Comprehend the hight & depths of Mysteryes, measuring the world in a moment (yet not Containted in the world).

The Contemplation whereof, made the Kingly prophet and psalmist Dauid (being stirred up with wonder and love of such a workman) to Break forth into this passion, psal: 138:²⁸ I will Magnifie thy name O Lord, how wonderfully am I made, all the works of thy hands are wonderfull as my Soul hath tasted, and knoweth right well, my Mouth was not hid from thee, being made in Darknesse; How wonderfully was I fashioned In the womb of my Mother; Thine Eyes saw me a Rude & indigested Heap, & all my Members to thee were as written in a Book, which afterwards were not perfected but in many Days. [A]²⁹

Behold then Man is a great Miracle, an Animal to be Honoured and adored, for the Soul being Converted and made like unto God, is so formed of God, that it doth above all Intellect Know all things by a Certaine Contract of Divinity, so the body adhering to & following the image of the Soul, According to the Cœlestiall faculty, being strongly armed with faith, stedfastly Resolved with hope, Clothed with the unspotted Ornaments of Love & Chastity,³⁰ it passeth into the nature of God, whereby he combines God. [7v] He knows the Rise of Demons, & himself to have his Originall with them, dispising the part of humane nature, in himself, having a sure Confidence of the Divinity of the Soul, by which he obtaines, Whatsoever he Asketh at the hands of God, by the help of Angelicall Ministry & Conversing with those blessed Creatures, &c.³¹

The Virtues of our Works therefore being Drawn from the Archetype himself, according to the Harmony of the Microcosm, being the Image of the Divine Idea, powerfully attracts the Correspondency & attendance of the Good Angels to our Assistance, Comeppls all Evill spirits to our Commands & subjection, Submits all the powers of the world unto our Service, yea all Creatures both necessarily Obey us, & all the Quier of heaven doth follow us, whose office it is to Execute his Commands, who then according to Gods decreess & their duty, doth Manage our affairs and petitions according to our desires.³²

In the next place, Before we Enter to treat on the proper subject which we intend, Let us take a view of some necessary directions, as certain paths to lead us the next way unto the truth, unto which sore is three Guides, namely Love Hope and Faith.

²⁷ Apparently an obsolete word: possibly connected with “dilate” in the sense of “expand.”

²⁸ 139 in Hebrew numbering and modern English bibles. The passage appears to be a fairly loose paraphrase / rearrangement of vv. 13–16.

²⁹ Capital letters in bold face and square brackets are insertion marks that were added by Elias Ashmole for passages which appear in another copy of the *Janua* to which he had access, but were not in the S5 copy: they were copied by Ashmole into another notebook which now forms part of BL Sloane MS. 3824 (fol. 32–59).

³⁰ Thus in S5. Possibly an error for “Charity”: the third of Paul of Tarsus’ triad of theological virtues (ἀγάπη) was frequently translated thus at the time.

³¹ This section is possibly original text: in any case, it is not from OOP.

³² This passage is loosely paraphrased from the dedicatory epistle of the third book of OOP (p. 342).

Love is the Chariot of the Soul, of all faculties the most Excellent, Descending from the Intelligences above, to the most inferior things It Congregates & Converts our mind into the Divine Beauty, preserves us in all our Workes, gives Events according to our Wishes, and Administereth power to our supplications:³³ Hope immovably hanging on those things it desireth, when it is certain and not wavering, nourisheth the mind & brineth it to perfection.

[8r] Faith the Superiour Vertue of all, not grounded on humane fictions but divine Revelations, wholly pirceth all things through the whole world; for Seeing it desends from above, from the first Light, & remains nearest to it, is far more noble and Excellent, then all the art Sciences, & beleifs arising from Inferiour things; By faith is man Made somewhat the Same with the Superiour powers, and Enjoyeth the same power with then; Faith is the Root of all miracles, by which alone we approach to God, from whome we Obtaine divine power & perfection' wherefore all things are to be beleaved, because all things are Easie to God; nothing is impossible to him, therefore nothing is incredible; and he who shall fail In his faith, shall do nothing worthy [[of]] Admiration, but rather Incur punishment & sustaine Lose therefore.³⁴

Our mind therefore, being divine & pure, inflamed with a Religious Love, Adorned with hope, directed by faith, placed in the Highth & top of the humane Soul, doth sudainely Attract & Comprehend the Very truth, & beholde all the stations, Grounds, Causes & Sciences of things, both naturall & immortall, in the Divine truth it selfe, the first Cause (as it were) in a Certain Glass of Eternity.

Hence it comes to pass, that we (though naturall) know these things that are above nature, & understand all things below; And it is not in Sciences at Arts onely, that the Understanding Challengeth to it selfe, those³⁵ Divine or Cœlestiall Vertues, but also Receiveth this miraculous power, in certain things, by command to be changed.

So although we are framed a natural body, yet we sometimes predominate over nature, & cause such wonderfull, suddaine & difficult Operations, as that Angels & spirits Obey us,³⁶ the stars are disordered, the Heavenly [8v] powers compelled, the Elements made obedient, &c.³⁷

Our Intellect therefore, if it would work any admirable thing, Experiment, peration or Effect in these inferiours, must have a Respect to its Beginning, that it may be strengthened & Clustrated (?) thereby, & receive power of acting through Each Degree, from the first Author.

³³ The corresponding text in *OOP* (p. 356) continues "[...] as we read in *Homer*, *Apollo* heard Chrysons prayers because he was his very great friend: and some read of *Mary Magdalene* in the Gospell, many sins were forgiven her, because she loved much; But hope [...]"

³⁴ From "In the Next place" to here is adapted from *OOP* Book III, ch. 5, "On the three Guides of Religion, which bring us to the path of Truth" (pp. 355-357).

³⁵ Doubtful word. The corresponding text in *OOP* (p. 357) has "challengeth to it self this divine vertue."

³⁶ The corresponding text in *OOP* (*loc. cit.*) reads "as that the evil spirits obey us": this was manifestly a deliberate change, since the processes of *Janua* do not directly deal with "evil spirits."

³⁷ From "Our mind therefore" to here is adapted from *OOP* Book III, ch. 6, "How by these guides the soul of man ascendeth up into the Divine nature, and is made a worker of Miracles."

For it is a Certain Maxime, and an Observable rule, that whosoever doth the more Exactly imitate the Cœlestiall Bodyes, Either in nature, Study, Action, Motion, Gesture, Contentance, passions of the mind, and Opertunity of Season, is so much the more Like unto them, and shall receive the larger Giftes & Benefits from them; the Reason is apparent, for the body doth not resist a most powerfull soul, and perfect mind doth not Change its Councell.³⁸ [B]

Further Observations Worthy of Note.

The All-sufficient God, having Created all things, ruling & disposing them, and settled his heavenly Decrees, according to his Divine [holy & gracious will; then doth he distribute the putting thereof in]³⁹ Execution, to the care of divers & severall ministers, the which Saint John in the Revelations, Calls assisting and destroying Angels.

And whatsoever God doth by Angels (as by Ministers) the same he doth by the Stars (as it were by Instruments) who accordingly transmit them to this sensible world, that after this manner all things might worke together to serve him. So that it is fit we should apply the time, place and species of the Angles or stars to their Respective parts, According as they are Referred to them, both in Respect of their Offices and Signification &c.⁴⁰

[9r] Note, every thing may aptly be reduced, from these inferiours to the Stars, from the stars to their Intelligences, from thence to the first Cause itself, from the Series and Order whereof, all hidden philosophy flowes;⁴¹ for Every day, some naturall things is drawn by art, & some divine thing is drawn by nature, in the attracting like by like, and of suitable things by suitable, and by such kind of Attractions, there is a mutuall Correspondency of things amongst them Selves, of Superiours with inferiours; for Every Inferiour thing in its Kind, should Answer is Superiour, and through this the supream it Selfe, Whereby it receives from heaven that Cœlestiall power, which is Called the Quintessence, and from the Intellectuall World a spirituall & Enlivening Vertue, transcending all Qualities whatsoever; & Lastly from the Exemplary or Originall world, through the mediation of the Other, According to their Degree, receive the Originall power of the whole perfection. Know therefore, that Every Superiour moves its next inferior, in its Degree and Order, not onely in Bodyes, but in Spirits.⁴²

The Universall Soul moves the particular Soul, and the Rationall Acts upon the Sensual, and the Sensual upon the Vegetable: for Every part of this Inferiour World, suffers from the heavens according to their nature, & Aptitude, Even as one part of the Animall body suffers from another, and the Superiour World moves all things below if Selfe, and (after a manner) contains all the same Beings from the first to the last, which are in the Inferiour world.

³⁸ This paragraph is adapted from *OOP* Book I, chap. 52 (pp. 107-8).

³⁹ Words in square brackets written *sup. lin., sec. man.*

⁴⁰ These two paragraphs are adapted from *OOP* Book III, chap. 12, "Of the Influence of the divine names through all the middle causes into the inferior things" (p. 379).

⁴¹ The corresponding text in *OOP* (p. 74.) reads "[...] whereof whole Magick, and all occult Philosophy flowes."

⁴² This paragraph is adapted with some rearrangements from *OOP* Book I, chap. 37, "How by some certain naturall and artificiall preparations we may attract certain Celestiall and vitall gifts." The last sentence appears to be paraphrase or summary rather than direct quotation.

Celestiall Bodyes move the Bodyes of the Elementary World, Compound, Generall and Sensible, from the Circumference to the Centre, by superiour, perpetuall and spirituall Essences, depending on the primary Intellect, which is the acting intellect (or Divine power) and the Second from God (the first author) from whome [9v] all things are produced, & upon whome all things depend, and through whose Command, Every Orb acts in its office, accordingly, from the will of the Creature, according to the will of the Creator; in & by which we attaine, not onely to the Knowledge of things naturally, But Come to the perfection of more Rare & Sublime things Cœlestially &c: as may be instanced in many presidents,⁴³ both Ancient & modern—But note the word is the image of God, the Acting intellect is the image of the word, the Soul is the image of this intellect, & our word the image of the Soul, by which It acts upon naturall things naturally; nature being the work thereof, And Every one of these perfects his subsequent, & none of the Latter Exists without the former; for they depend amongst themselves, by a kind of Ordinate Dependency, So that when the Latter is Corrupted, it is returned into the which was next before it, untill it Come to the Heavens, then to the Universall Soul, & Lastly unto the acting intellect by which all Creatures Exist; & then by Degrees in the principall Author, the first & Last, by whose heavenly will all things at Length are returned.⁴⁴

This is the Band and Continuity of nature, that all Superiour Vertue doth flow from Every inferior, with a long and continued series, or succession, dispersing its Rayes, Even to the very Last things And inferiours through their Superiours, Come to the Supream of all.

Note the first image of God is the world; of the world, Man; of Man, Beasts; of Beasts, plants; of plants, Mettals; of mettals, Stones.⁴⁵

Observe in things natural, stones & mettals have a Correspondency with Hearbs, Hearbs with Animals, Animals with the Heavens, the Heavens with the Intelligences, the Intelligences with Divine propertyes & attributions, Consequently with God himself; according to whose Image & similitude, man and all things inclusively were Created.

[10r] So in things Spiritual, the plant agrees with a bruit in Vegetation;⁴⁶ a bruit, with a man in Sense: Man with an Angell in understanding, an Angell with God in immortality. Divinity is annexed to the mind, the mind to the Intellect, the intellect to the intention, the intention to the imagination, the imagination, to the Senses, & the Senses at last to things, &c.

Hence we may Conclude, thus: inferiours are so successively joined to their Superiours, that there proceeds An Influence from their Head (the first Cause) like as a Certaine String, stretched out to the Lowermost things of all, of the which string, if one End be touched, the whole doth presently shake & soundeth to the Other End; Even so, at the motion of the Superiour is also

⁴³ *i.e.*, ‘precedents.’

⁴⁴ These two paragraphs are adapted from *OOP* Book II chap. 60, “That humane imprecations do naturally impress their powers upon externall things, and how mans mind through each degree of dependencies ascends into the intelligible world, and becomes like to the more sublime spirits, and Intelligences.” (pp. 338–9).

⁴⁵ The corresponding passage in *OOP* (p. 74) has an intermediate stage between beasts and plants, “the Zeophyton (*i.e.*, half Animall, and half Plant).”

⁴⁶ “Vehetation” in S5, taken as an error: the corresponding text in *OOP* (p. 75) has “Vegetation.”

moved so which the other doth answer, like as strings of a well tuned instrument:⁴⁷ so that whatsoever is moved, caused or produced in there inferiours, [must of necessity imitate the motions & influences of the Superiours;]⁴⁸ to which as to its Roots, Causes & Signes, it is Reduced.⁴⁹ [D]⁵⁰

It is Very Difficult, if not impossible, to Convince or perswade a Knowing & Intelligent man, by Reason, into a Credulity of Such things, that Reacheth a Little beyond his preent Capacity, but by Receiveing that impression & force, by Sence for the Animal spirits of man, by the influence of the Cœlestials, & the Co-operations of the mind & will, affected beyond his former and naturall disposition.⁵¹

But more learned and Discreet Phylosophers, doth not admire⁵² this rare & Divine Doctrine, & the great guifts & Benefits proceeding therefrom; & received thereby from whence many wonderfull & admirable Experiments, Operations & Effects are produced and brought to passe, by Vertue of the Cœlestiall Authority, managed according to the Order & wisdom of a sober & Expert Sophiack because he is not a Stranger to the Heavens &c.⁵³

[10v] Having now Breifly treated of the Cœlestiall & Terrestiall Harmonyes, and the Mutuall Correspondency of those inferiours with their Superiours, whereby we become Capable of Receiving Certaine Cœlestiall guifts from above, &c.—wee shall now Lay down some beneficiall Aphorismes, worth of Remark.

*Beneficiall Aphorismes.*⁵⁴

1st. Wee ought to Labor, nothing more in this Life, then that we degenerate not from the Excellency of the mind, by which we Come nearest to God; and put on the Divine Nature; neast at any time our Mind waxing dull, through a stupid Vanity, should decline & yeild to the frailty of our Earthy Body, becoming fleshly Vitious. Wherefore we ought to order our minds, that it by it Selfe, being mindfull of its own Dignity & Excellency, should always both think, doe &

⁴⁷ From “This is the Band and Continuity” to here, adapted and rearranged from *OOP* book I, chap. 37 (pp. 74–5).

⁴⁸ Text in square brackets written *sup. lin., sec. man.*, with insertion mark after “inferiours.”

⁴⁹ The final clause is paraphrased from *OOP* book II, chap. 53, “That no Divination without Astrology is perfect” (p. 325).

⁵⁰ The copy of the *Janua* from which Ashmole copied additional passages, also had some of the text it shared with the S5 copy arranged differently. The passage which Ashmole denoted “B,” was, in the copy in which it appeared, followed by the chapter of “Beneficial Aphorisms,” then the passage denoted “C,” then “Further Observations Worthy of Note,” then the passage denoted “D” (a discourse on the four Elements), and finally began lining up again with the S5 text with the section beginning “There is nothing of such transcending vertue” (S5 fol. 14r).

⁵¹ Adapted from *OOP* Book II ch. 60 (p. 338).

⁵² This word is possibly being used in an obsolete sense.

⁵³ This might actually be original text, although the concluding phrase is lifted from *OOP*, *loc. cit.*, the original context being “[...] sometimes also he [*scil.*, ‘a Magitian’] compels things by way of Authority, by the Celestiall vertue, because he is not a stranger to the heaven.”

⁵⁴ With one exception these are drawn from *Three Books of Occult Philosophy* and *Arbatel de magia Veterum* (a.k.a. *Arbatel of Magick*), first printed in Latin in Basel in 1575, later bound up with Cornelius Agrippa’s collected works. The *Arbatel* material is not verbatim with Robert Turner’s version (T1655) and might be independent translation.

operate Something worthy of it selfe: But the Knowledge of the Cœlestiall & Divine Science, doth onely & very powerfully performe this for us, when we by the Remembrance of its Majesty, being always busied in Divine Studyes, do every morning Contemplate Divine things, by a sage & diligent inquisition, And by all the degrees of the creatures ascending Even to the Archetype himself, doe draw from him the infallible vertue of all things, which those that neglect, trusting onely to worldly & naturall things, are wont often times to be confounded by divers Errors & misconstructions, and are very apt to conceive a miss & mistake the proper object of Intent, whereby they are wont oft times to be deceived by fallacyes &c. But the Understanding of Cœlestiall things, purgeth the mind from Errours, & rendereth it Divine, giving infallible [11r] power to our works, and drives Clearly away the deceits and delusions of all evill spirits, and yet subjects them to our commands too.⁵⁵

2. Live to thy self, and the muses; avoyd the freindship of the multytude, be Covetious of time, Beneficiall to all men, use the Angels & spirits given & attributed unto thee, as ministers, without Rashness & presumption, as the messengers of God, be Vigilant in thy Calling.⁵⁶

3. Be obedient to Good Adminitions, avoid all procrastination, accustome thy selfe to Constancy and Gravity, both in thy words & deeds, fly from Earthly things, seeke after Heavenly things, put no Confidence in thy own wisdom, but Look unto God in [[all]] things.⁵⁷

4. Whatsoever thou Learnest, fix it in thy mind, Learn much but not many things, because a Humane Understanding, can not be alike Capable in all things, unlesse it be divinely Regenerated, & unto him, nothing is so difficulty, which he may not be able to attaine to.⁵⁸

5. All things are possible to them that beleieve them, and are willing to Receive them, but to those who are incredulous, & unwilling, all things are alike impossible; there is no greater hindrance then a wavering mind, levity, unconstancy, vaine objections, and disobedience to the Divine Lawes: Therefore a Magician ought to be A man that is Godly, honest, Constant in his words & deeds, prudent in all his actions, coveteous of nothing but wisdom, to guide & govern himself in all his proceedings; and if he firmly intend to have familiar Convers with Angels & spirits, he must keepe himselfe from all Enormityes, & pray to God for constancy in faith, & he shall bring to passe all things in Due Season.⁵⁹

[11v] 6. We properly Call that a Secret in Magick, which no man Can Attaine unto by humane industry, without Revelation: the Knowledge whereof Lyteth, Obscured, hidden by God in the Creation, yet notwithstanding, he doth permit to be revealed by spirits & Angels, to a due use of the thing it selfe, And these Secrets are Either Concerning things divine, Naturall or humane; & if we do butt Rightly Examine a few, we shall Command the whole with the most Select.⁶⁰

⁵⁵ Adapted / paraphrased from OOP, Book III, dedicatory epistle (pp. 341-2).

⁵⁶ Adapted from Aphorism 3 of *De Magia Veterum*.

⁵⁷ Adapted from Aphorism 4 of *De Magia Veterum*.

⁵⁸ Adapted from Aphorism 6 of *De Magia Veterum*.

⁵⁹ Adapted from Aphorisms 20, 19 & 18 of *De Magia Veterum*.

⁶⁰ Adapted from Aphorism 22 of *De Magia Veterum*: “in Magick” and “& Angels” are interpolations.

7. If the humane understanding by divinely or Angellically Inspired, by Conjunction or Revelation, it is the onely Effector of all wonderfull operations, and produceth what thing soever it Indulgently Conceiveth: Let a Magician therefore, Carefully shroud himselfe, under the wings of Divine Assistance, Least he fall into the snares of temptations.⁶¹

8. Be carefull that you mix no Experiments that are of contrary Qualities or offices, but Let Every one be simple & severall; for God & Nature hath appointed all things, to a certain & particular End & purpose, As in Constellations and Characters &c. doe lie hid great influences, vertues, & Misteryes, so also in words, which being accordingly pronounced, doe forthwith Cause all Creatures, both Divine Supercoelestiall, Olympick, Terrestiall, Subterrestrial, Ayery, watery, & infernall, Visible and invisible, to yeild due obedience, with all Readines & sbumssion unto us &c.⁶²

[12r] 9. There is nothing so much becometh a Magician, as Soundness in faith, Constancy in action, & mind immoveable in hope, patience in perseverance, and when the like Repayeth in its like, there is (I say) none more happy then such because the holy Angels are Conversant about them, possesse the Custody of them,⁶³ they will familiarly Converse with them, and willingly give attendance to them, & Communicate unto them whatsoever shall be desired, they will Successfully & Successively supply them in all things, according to their Severall & Respective Orders & Offices, & faithfully instruct them in all wisdom & Knowledge, by the doctrine of Angellicall Ministry,⁶⁴ and Inconstancy, & Dispair, bring all to Confusion & losse, & nothing to Effect.

10. He who would know Secrets, let him first Learne to know how to keep secrets Secretly, & to Reaveall those things that are to be revealed, & to seal those things that are to be sealed. Observe this Rule, & the Eyes of thy Understanding shall be operand, to Understand secret things; and thou shalt have whatsoever thy mind desireth, to be divinely Revealed unto the; thoult shalt have also⁶⁵ the Angels of God and spirits, prompt & ready in their nature, to Minister unto the as much as any humane mind Can desire, yea thou shalt be Endowed & Replenished with all Divine Coelestiall & good Gifts whatsoever &c.⁶⁶

11. A Congruity of natruall things is sufficient for the receiving of influence from Coelestialls, because when nothing doth hinder the Coelestialls, to Send forth their lights upon inferiours, they suffer no matter to be destitute of their vertue. Wherefore as much matter as is perfect, & pure, is not unfit to receive the Coelestiall Influence.⁶⁷

⁶¹ Adapted from Aphorism 35 of *De Magia Veterum*.

⁶² Adapted from Aphorism 36 of *De Magia Veterum*.

⁶³ To here is adapted from Aphorism 46 of *De Magia Veterum*, reading “Magician” for “man” (*hominem*); the following phrasing was possibly added by the redactor of the *Janua*.

⁶⁴ There is possibly some text missing here due to copyist eye-skip as the rest of this sentence is otherwise a *non sequitur*.

⁶⁵ Word written *sup. lin., sec. man.*

⁶⁶ Adapted from Aphorism 1 of *De Magia Veterum*.

⁶⁷ Quoted from OOP Book I chap. 36, “Of the Union of mixt things, and the introduction of a more noble form, and the Senses of life” (p. 73).

[12v] 12. Our minds doth effect divers things by faith (that is) A firm Adhesion, a fixt intention, and Vehement Application of the worker or Receiver, to him that Co-operates in any thing; & gives power to the worke which we intend to doe, so that there is Composed in us (as it were) the very image of the vertue to be Received: we must therefore in all things affect Vehemently, imagine, hope & beleieve strongly, for that is the greatest helpe, & Conduceth wholly to the Assistance of the Operator; it is a Verified Maxime amongst physitians, that a stronge beleife, and an undoubted hope & love, towards the physitian and Medicine, [doth conduce much to health, yea sometimes more than the Medicine]⁶⁸ it selfe; for the same that the Efficacy & vertue of the Medicine works, the same doth the strong imagination of the Physitian work, being able to Change the Qualities in the Bodyes of the Sick; Especially when the patient placing much Confidence in him.⁶⁹

13. Whosoever shall call upon or invoke, any Cœlestiall Angel or Divine assistance,⁷⁰ and doth not confer on them their due honour & rightly distribute what belongs to them, shall hardly Enjoy their presence, nor any Successful Effect from them.⁷¹

14. The divining of suitable things works so with Mans Mind, that Good spirits obey us willingly, & Communicate their Vertues and power to us, daily Illuminating & inspiring us with all wisdom, by daily working & acting upon our Intellect, framing & making us by their Influences, like Images most like to them selves [13r] Even so far, as that we at some times have the appearance of Good Angels unto us, and familiar Converse with them, Whereby we both Contemplate divine things, & work wonderfull operations to gods Glory and the use of man: faith assisting, and the Capacity Comprehending, &c.⁷²

15. All Evill spirits are overcome⁷³ by us, through the Assistance of the Good, being invocated by Divine and Supernaturall powers, & miracles & Sacred Historyes, and by breathing forth Venerable names and words, with a devout speech: now by the power and Efficacy of such Conjurations, they are Subjected, bound and Allayed, for they Cannot Endure then; whereby they are Enforced presently to yeild unto us, and forthwith depart out of those bodyes or places, which they possess or inhabit.⁷⁴

16. Vertue is no Vertue, unlesse it have some like, in Ruling whereof It may shew and Exercise its power: for as Victory Cannot Stand without Vertue, so neither can Vertue subsist without an Enemy, which Vertue no sooner had the Almighty Endowed Man withall, but he forthwith Added unto him an Enemy, Least that Vertue should lose its nature, being stupefied with Idlenesse; So that a magician cannot attaine to the more materiall perfection of things, unlesse he

⁶⁸ Words in square brackets written *sup. lin., sec. man.*, with insertion mark before “it selfe.”

⁶⁹ Adapted from *OOP* book I, chap. 66, “That the Passions of the mind are helped by a Celestiall season, and how necessary the Constancy of the mind is in every work” (p. 148)

⁷⁰ The corresponding text in *OOP* reads “Whosoever therefore invokes the gods”

⁷¹ Paraphrased from *OOP* book III, chap. 7, “That the knowledge of the true God is necessary for a Magician &c. &c.” (pp. 358-9).

⁷² Somewhat freely adapted from a passage in *OOP* book III, chap. 32, “How good spirits may be called up by us, and how evil spirits may be overcome by us” (p. 448).

⁷³ Originally written “overthron,” corrected *sec. man.*

⁷⁴ Also adapted from *OOP* book III, chap. 32 (pp. 448-9).

have an Active hand, And Likewise that he shall Establish, and build up his Salvation, with a Continued warfare & Contention, &c.⁷⁵

17. The *primum mobile* of man is the will, which is the guide of all those powers & inclinations incident unto him, and being, joyned [13v] To the Superiour intellect, is always tending to Good, the which intellect doth indeed, always shew a pathway to the will, as a Candel to the Eye, But it moves not it Selfe, but is the Mistriss of her own operation; from Whence it is Called free will: And though it always tends to Good, as an Object Suitable to it Selfe, yet sometimes being blinded with Errour, the Animall power forcing it, it choseth⁷⁶ Evill, believing it to be Good. Therefore Will is defined to be a faculty of the intellect, whereby Good is chosen by the help of Grace, Butt Grace not assisting then is Evill Chosen, Thereofre faith, hope, Charity, Love & all infused Vertues, is in the will, as the first mover, which being absent the whole Consent falls into Dissonancy.⁷⁷

18. Those who onely trust on the Course of nature onely, and the power and Labour of Inferiour things, thinking thereby to attain Divine things, and those who faine to have a foot in the Heavens, doe Endeavour to receive those things from the favour of the Heavens, which ought to be Received from God alone, doe Erre in there judgment, and Labour in Vaine: for these inferiours (as hearbs, stones, Mettals, &c.) have their power subservient to the Heavens, the Heavens from the Intelligences, and the Intelligences from God, in whome all things pre-exist in the greatest power; as in the little world Man, there is not a member which hath not Correspondence with some Intelligence, Element, plant, &c.: and in some Measure & numeration, in the Archetype &c.⁷⁸

[14r] 19. Every Noble Soul that a fourfold operation: first Divine, by the Image of the Divine property, the Second Intellectuall, by formality of participation with the Intelligences, the third Rationall, by the perfection of its proper Essentiall Essence, The fourth Animall or naturall, by Communion with the body and these inferior things: So that there is no work in this whole world so Admirable, Excellent & wonderfull, which the Soul of Man being Associated to the Image of Divinity, Cannot accomplish by its one power, without any Externall help: Therefore the form of all Magicall power, is from the Soul of man, standing & not falling.⁷⁹ [C]

⁷⁵ Quoted near-verbatim from Robert Turner's English translation (T1655, p. 131) of *De materia Daemonum* ("Of the nature of spirits") by Georg Pictorius of Villingen, where the words are sourced to the *De Opificio Dei* of "Firmianus" (i.e. the 3rd-cent. c.e. Christian apologist also known as Lactantius, whose *cognomen* this was).

⁷⁶ Word written *sec. man.* above a heavily cancelled word.

⁷⁷ Adapted from OOP book II, chap. 28, "Of the Composition and Harmony of the humane soul" (pp. 277-8).

⁷⁸ Paraphrased from OOP book III, chap. 38, "What Divine gifts man receiveth from above, from the severall Orders of the Intelligences and the heavens" (p. 468).

⁷⁹ Slightly paraphrased from OOP book III ch. 44 (pp. 498-9).

It is yet further to be Observed That

There is nothing of such transcending Vertues, which being destitute of divine Assistance, is Content with the Nature of it selfe, therefore all things are full of God,⁸⁰ for that all inferiour bodies are Exemplified by the superiour *Ideas*.⁸¹

An *Idea* is a form, above bodies, Souls or Minds, & it is but one simple, pure, Immutable, Indivisible, Incorporeall and Eternall: Now the nature of all *Ideas* is the same.

Ideas are placed first in God himself⁸² by way of Cause, & they are distinguished amongst themselves, by some Relative Considerations onely, least whatsoever is in the world, should be but one thing without any variety, & that they agree in Essence, Least God should be a Compound Substance.

[In the second place, *Ideas* are placed in the]⁸³ [14v] very intelligible it selfe (that is) in the Soul of the world, differing the one from the other by absolute forms: But not that all the *Ideas* in God are but one form, but in the soul of the world they are many.

They are Likewise placed in the minds of all other things, whether they be joyned to the body, or Separated from the body; by a Certaine participation, & by Degrees and Distinguished more & more.

They are also placed in nature, as Certain small seeds of formes, infused by the *Ideas*.

And lastly, they are placed in matter, as Shadows.

Now we may say, that there are many Seminall formes of things in the soul of the world, as *Ideas* in the mind of God, by which forms, shee did in the Heavens above the Stars, frame to herself Shapes also, and stamped upon all these some properties.

[On these Stars, therefore]⁸⁴ shapes and propertyes, doe the Vertues & propertyes of all inferiour species depend, so that Every species hath its Cœlestiall shape, or figure that is suitable to it, from which also proceeds a wonderfull power of operating, which proper gift it Receives from its own Idea, through the Seminall forms of the Soul of the world.

Ideas are not only essentiall causes of every species, but are also the causes of every vertue, which is in the species: for the propertyes, which is in the nature of things, are moved by Certaine Vertues (which are the operations of the *Ideas* (viz^t) such as have a certain & sure [15r] foundation, not fortuitous, or Casuall, but Efficacious, powerfull & Sufficient, doing nothing in Vain.

These Vertues do not err in their actings, but by accident (viz^t) by reason of the impurity or inequality of the Matter; so that upon this account, there are found things of the same species,

⁸⁰ Paraphrased / rearranged from *OOP* Book I chap. 14, "Of the Spirit of the World, what it is, and how by way of *medium* it unites occult Vertues to their subjects" (p. 32).

⁸¹ The corresponding text in *OOP* (p. 26) has "*Platonists* say that all inferiour bodies [...]"

⁸² The corresponding text in *OOP* (*loc. cit.*) has "[the *Platonists*] place *Ideas* in the first place in very goodness it self (*i.e.*) God"

⁸³ Text unreadable in the scans I'm using: words in square brackets are paraphrased from corresponding text in *OOP*.

⁸⁴ Text unreadable in the scans I'm using: words in square brackets are from the corresponding text in *OOP*.

more or Lesse powerfull, according to the purity or indispositions of the matter (for all Cœlestiall Influences may be hindered by the indisposition & insufficiency of the matter) whence the proverb, that Cœlestiall Vertues were infused according to the Desert of the matter.

Therefore those things in which there is Lesse of the Idea of the matter (viz) such things which have a greater Resemblance of things separated, have more powerfull Vertues in operation, being like to the operation of a separated Idea.

By all whwch we may plainly see, that the scituation of Cœlestials, is the Cause of all those excellct Vertues, that are in inferior species.⁸⁵

As God is the Beginning & Ending of all Vertues, and the marvellous Disposer of all things, so me must know that he gives the soul of the Ideas to his servants, the Blessed Intelligences, who as faithfull officers signe all things Entrusted to them, with an Ideal Vertue; the Heavens & stars as Instruments, disposing the matter in the meanwhile for Receiving those forms which Reside in Divine Majesty, & to be conveyed by stars, And the Giver of forms distributes them by the ministry of his Intelligences, which he has Set as Rulers & Controllers over his workes, to whome such power is Entrusted In things Committed to them, that so the Vertues & operations of [15v] all things, as hearbs Mettals Stones &c. may come from the governing Intelligences immediatly, from the first Idea, & next from the Configurations of the Heavens, disposing, & Lastly from the tempers of the Elements disposed, Answering to the Cœlestiall Influences, by which the Elements themselves are disposed & ordered.

Now these kindes of operations are performed in these inferior things, by Expresse forms, in the Heavens by disposing Vertues, in the Intelligences by mediating Rules, and in the Originall Cause by Ideas & Exemplary formes.

All which must of necessity agree, in the Execution of the Effect & Vertue of Every thing.

And although there be a wonderfull Vertue, operation and Effect in Vegetables, Stones Mettals &c.: yet it is greater in the Stars, beyond which, from the governing intelligences, Everything receiveth & obtains for it selfe many things, Especially from the Supream Cause, with whome all things doe Exactly & mutually Correspond.

Note therefore, that there is no other Cause of this Necessity of Effects, then the Connection of all thigns with the first Cause, and there Correspondency with those Divine patternes, & Eternall Ideas, whence Every thing hath its determinate and particular place in the Exemplary world, from whence it lives & receives its particular being originally, & Every vertue of Herbs, stones, Metals, Animals, words, & speeches, and all things that are of God are placed there.

[16r] Now the First Cause, which is God, although he doth by Intelligences and the Heavens, work upon these inferior things, yet sometimes he works those things Immediatly by himselfe, which are Miraculous.

⁸⁵ From “for that all inferior bodies” to here is adapted from OOP Book I, chap 11, “How Occult Vertues are infused into the severall kinds of things by *Ideas*, through the help of the Soul of the World &c. &c. &c.” (pp. 26–27).

And whereas Secondary Causes (called handmaids) doe by the command & appointment of the first Cause necessarily act, and are necessitated to produce there Effect; yet if God shall notwithstanding, according to his pleasure, so discharge & spend them, that they shall wholly desist from the necessity of that Command & appointment, then they are called the Greatest Maracles of God,⁸⁶ as is abundantly Manifested in holy scripture, but for brevity sake here omitted, &c. [E]

Of Angels & Spirits

A Brief Definition, of the names, natures, orders, offices, degrees, Hierarchyes, Mantions & other Distinctions of the Sacred Cœlestiall Angells, or Blessed intelligences, & other Angellicall powers Cœlestially dignified, both of the Ayre & other elements; together with a Summary of the Elemental powers or spirits, both of Light & Darkness, Residing in the four Elements, fire, Ayre, Earth & water; And the four Angles of points of the Compass, East, West, North & South; And other wandering spirits both Elementall & infernall, & other observations worth of note.

An Angel is an Intelligible Substance, free from all grosse & putrified matter, of a body immortall, Assisting, having Influence over all,⁸⁷ & in the beginning of there Creation, were Composed of the more [16v] Pure & Superiour part of the Ayre, whereby they Cannot be Dissolved by Death, in regard that Element, which is more Active then passive, is predominate in them, being for fitt to act then to suffer.⁸⁸

Now the Bodyes of the Cœlestiall & Sublime Angels⁸⁹ are nourished of the most pure, Etheriall, Element, & are not Rashly to be seen of any (unless they be sent from God) being woven & joyned together (as it were) of such bright & splended threads, & so small, that they transmit all the Rayes of our sight by their fineness, & Reverberate by their splendor, & deceive by their subtilty; the which angels, because their Bodyes have not so much fire as that they are Conspicuous, nor so much Earth that the Solidity of them Resists the touch, their whole Composure being Made up of the⁹⁰ Clearness & moysture of the Ayre, hath joyned together an Indissolveable Superficies.⁹¹

⁸⁶ From "As God is the beginning" to here adapted from OOP book I, chap. 13, "Whence the Occult Vertues of things proceed" (pp. 30-32).

⁸⁷ Slightly paraphrased from OOP book III, chap. 16, "Of Intelligences and Spirits &c. &c. &c." (p. 390). The definition is there applied to an "Intelligence." The matter is obfuscated in the English OOP by inconsistent translation of technical terms: "J.F." in that instance rendered *daemon -is* as "Angels" leading to Agrippa's explanation that he was not using "daimon" as synonymous with "devil" (*diabolus -i*) being turned into the bizarre "But I call Angels here, not those whom we usually call Devils."

⁸⁸ Adapted from OOP book III, chap. 19, "Of the bodies of the Devils [*sic.*, the Latin has *daemonum*]" (p. 402).

⁸⁹ While the corresponding text in the English OOP has "the bodies of sublime *Demons*" (italics as printed), the Latin does mention angels ("corpra autem sublimiorum daemonum angelorum, ex purissimo aethereo element coalita sunt").

⁹⁰ An insertion mark appears in the text here, with "ambient Aire & the diaphanity & humidity thereof" written *sec. man.* after the end of the paragraph. Interpolating this into the body of the text would break up the sentence, and it is not in the corresponding passage of OOP, which runs, "their whole composure being made up of the clearness of the skie, and moisture of the aire [...]"; it appears rather to be a gloss or paraphrase.

⁹¹ This paragraph is taken, with minor alterations and omissions, from OOP book III, chap. 19 (p. 403).

After which composure & Confirmation, those Bodyes were preserved in the Good Angels, But it was Changed in the Evill, by Reason of their fall, into the Qualitys of more thick Ayre; that so they might be Rendered capable of torment.

And although the Nature of spirits, is not without a Body; yet the bodyes of Good Angels & Evill spirits, is not the same &c.

Angels are not to be understood, as though they were subject to the Influences of the stars, but as they have a Correspondence with Heaven, from whence all things are Directed, & to which all things ought to be Conformable. And as the Governing Angels are appointed for & set over divers Starrs, [17r] so likewise divers places & times; not that they are Limited by time or place, nor by those bodyes, over whitch they are appointed to govern, But the divine wisdom hath so ordered & decreed, that they should patronize, & more favor those bodyes, stars, times & places, over which they Regulate, & to Execute & fullfill the will & Commandement of God, According to their severall & Respective Offices, as divine dispensation shall appoint, &c.

There is no part of the world, destitute of the proper assistance, care, keeping or attendance of the Cœlestiall Angels, & they send down their Influences through the Cœlestiall spheres, & planets, to the place or persons sublunary, & doe Especially operate, according to their severall & Respective Regulations.⁹²

Angels are of an Intellectual & incorporeall substance, Always moveable, & free; the divine Messengers of the will of God, serving him by Grace & not by kind, & are partakers of immortality.

Angels were created of God, Immortall, Innocent, Beautifull, Good, free & subtile, of the Essence of God himselfe.

Angels have their habitation in heaven, their Eyes fixed upon the majesty of God, their tongues formed to his praises, & themselves only in him.

Angels are Carefull of Mens actions, & protectors of their persons; & Every ones Angel that hath guided him in this Life, shall at the latter day bring forth him he hath Governed.

[17v] Angels are Tutors of the Saints, Heralds of Heaven, & Guardians of Bodyes & Souls.

Angels exceed not in desire, Desire not, because they want not beholding their Creator.

The Angells have Charge to Conduct men, wisdom to instruct men, & Grace to preserve men.

Angels were the first Creatures that Ever God made, & do always behold the face of God, wheresoever they are Sent.

The Divine Nature of Angels suffereth neither Change nor End, for they are immutable & Divine, & are swift Messengers to Execute the Commands of the Highest at his divine pleasure & appointment.⁹³

⁹² These two paragraphs are adapted, with some additions, from *OOP* book III, chap. 16 (p. 392).

⁹³ From "Angels are of an Intellectual & incorporeall substance" to here is adapted from the section "Angels" in *Politeuphuia: Wits Commonwealth*, a popular miscellany (collection of quotations on various subjects), compiled by

Their are nine orders, or Hierarchies, of the Cœlestiall Angels or Blessed Intelligences, Residing in the nine Mantions planetary Orbs, or sphears of the Heavens thus nominated; first the Order of Angels in the Sphear of the moon, who performed the Lesser Messages, Secondly Arch Angels, in the sphear of the planet Mercury, who Execute the greater messages, thirdly, Principalities in the sphear of the planet Venus, who Rule over others, fourthly Vertues, in the sphear of the Sun, by whom signes & Miracles are wrought, fiftly potestates, in the sphear of the planet Mars, who do Restraine the Devill. Sixtly, Dominations, in the sphear of the planet Jupiter, who do Excell others. Seventhly thrones, in the sphear of the planet Saturn: [18r] whereon God sitteth; eightly Cherubim, in the Orb or Sphear of Heaven, called the Starry fermement; who being full of Knowledge, do teach. Ninthly, Seraphim in the Orb or Spheare Called the primum Mobile, or first Moveable Heaven: &c.⁹⁴

As there are nine Orders, or Hierarcheyes of Sacred Cœlestially Angels or Blessed Intelligences, soe there are nine orders of Wicked or infernall spirits, called Devills or spirits of Darkness; who are said to inhabit or have Residence in the infernall word, thus nominated: first Tempters & Ensnarers: secondly, Sifters, Tryers or Accusers Inquisitors: thirdly furyes, the Seminaries of Evill: fourthly Ayeriall powers: fiftly Juglers or Deluders: sixtly, Revengers of wickedness. Seaventhly Vessels of Iniquity: Eightly – Lying Spirits – Ninthly faulse gods.⁹⁵

As touching the Appearances of those Glorious Seraphick Creatures, the Cœlestiall & Good Angels, & other Cœlestially Dignified powers of Light, severall are the opinions of some Authors, & Especially of Johannes Trithemeus, the Learned Abbot of Spanheim in Lib. polygraph⁹⁶ who saith that never any Good Angel was read of, to have appeared in the forme of a woman;⁹⁷ which

“N.L.,” first printed in 1597 and with multiple editions over the course of the seventeenth century. The last entry originally read “[...] swift messengers to execute the wrath of God against his enemies.” The altered phrasing is possibly an allusion to the expression “execute the judgements of the highest” in Dee’s *Claves Angelicæ*. *Politeuphuia* goes on to list the nine orders of angels of pseudo-Dionysius by name, but without the additional details given here.

⁹⁴ I’ve not so far managed to trace this account of the nine orders of angels. Their attributions to the planets, “Starry firmament” and “Primum Mobile” appear in OOP book III, chap. 10 (of which more later), and are tabulated in the scale of the number 10 in the second book. The description of their offices is not from Agrippa as far as I can tell: nor does it appear to match that originally given in the *Celestial Hierarchy*, although I’ve only skimmed the latter.

⁹⁵ These orders of evil spirits appear in the table of the scale of 9 in OOP (Book II cap. 12, pp. 209), again in the scale of the number 10 with “wicked souls” filling out the scheme, and yet again in the scale of the number 12 with “Witches,” “Apostates” and “Infidels” filling out the scheme, although not all these variant names or glosses appear there.

⁹⁶ Johannes Trithemius, *Polygraphiæ libri sex*, Basel: 1518. Generally regarded as the first printed book (in Europe, anyway) on the subject of cryptography.

⁹⁷ Given the subject matter of the the *Polygraphia*, it is unlikely that such a statement occurs there, though I’ve not plowed through the 600+ pages of the work to check: where it does occur, is in the same author’s *Liber octo quæstionum, quas illi dissolvendas proposuit Maximilianus Cæsar* (responses to a series of questions on theological and other matters which had been posed to him by the Emperor, first printed in 1515). In the course of answering question 6, on the power of witches (*De potestate maleficarum*), the abbot of Spanheim referred to classical and German legends of water-spirits in female form (Naiads, Nereids, *Wasserfrauen*), then continued, “Sancti autem Angeli quoniam affectione nunquam variantur uniformiter semper apparent in forma virili. Nusquam enim legimus scriptus, quod bonus spiritus in forma fit visus muliebri aut bestiæ cuiuscunque, sed semper in specie virili.”

Considering the text following, the immediate source for the author of the *Janua* was the Dee-Kelly Spirit Actions (Action of 1583.06.14, *T&FR* pp. 10 *sqq.*). Kelly described a figure in his vision as “a woman like an old maid in a red Peticote, and with a red silk upper bodies, her hair rould about like a Scottish woman, the same being yellow.” On getting her name, *Galvah* (which she glossed as *Finis*), Dee observed that she was not one of the *Filiæ Lucis* (Daughters

assertion is Learnedly Answered by a Divine, And an Angelicall, thus Rationally Constructed, Distinguished, & defined as followeth:

It is evident that the Angels of God, are incomprehensible to those that are their inferiours, for the higher order is incomparable unto God & by Degrees, those that are their inferiours, are also incomparable unto them, It followeth therefore, that in Respect of that Degree in Angels, things are incomprehensible.

[18v] Angels of themselves neither are man nor woman, therefore they doe take forms (not according to any proportion in imagination but) according to the discreet & applicable will both of him, & of the thing wherein they are Administrators; for they are all spirits Ministring the will of God, & unto whome⁹⁸ unto Every thing within the Compass of nature & the use of man If followeth therefore, Conclidering that thay minister not of their selves, that they should minister in that Unsearchable form, within the which their Executions are Limited.

Now if Trithemius or any other Can say, that, (that) woman also hath not the spirit of God, being formed & fashioned of the self same matter (notwithstanding in a Contrary proportion by a degree). If Trithemius or any other, can separate the Dignity of the Soul of woman, from the Excellency of man, but according to the forme of the matter, then might his argument be good.

But because that in Man & woman there is proportion, & preparation of sanctification in Eternity alike, therewore may those that are the eternall Ministers of God in proportion to sanctification, take unto them the bodys of them both (I mean in Respect of the form) for as in both you read *Homo*,⁹⁹ so in both you fine one & the selfe same Dignity, in internal matter all one.

Now Trithemius spake in Respect of the filthiness (which indeed is no filthiness) wherewith all women are stained, & by reasons from the natural Philosophers, as a man tasking more of nature indeed than of him wihich is the workman or a supernaturall Master, He (I say) Concluded his naturall invention.

[19r] In Resepct of Cœlestiall Angells, as aforesaid &c. the Opion of Trithemius or any other naturall Conclusions thus Answered; they are all beams of that wisdom, which is the End of mans Excellency. And if Trithemius or any other naturall Philosopher, doth but Seriously & well Observe, they shall find that true wisdom is always painted in a womans Garment, for then the purity of a Virgin, nothing is more Commendable.¹⁰⁰

of Light) or the *Filiæ Filiarum* (Daughters of the Daughters [of Light]), two groups of named Angels in female form which had previously been described in the Spirit Actions, then remarked: “You will not be offended, if I propound a doubt [...] *Tritemius*, sayeth that never any good Angel was read of to have appeared *Forma muliebri* [Lat. “in woman’s form”], I pray you to give us an answer to this so great a Clark, his words, which are to be read in his little book, *Octo Questionum Maximilianus Cæsaris* [...]” then went on to read out the line quoted above.

⁹⁸ The corresponding text in *T&FR* has a question mark after “whom”: its omission makes nonsense of this text.

⁹⁹ Lat., “human”; not, semantically, gender-specifying.

¹⁰⁰ From “It is evident” to here is paraphrased, with some omissions, from Galvah’s reply to Dee’s challenge (*T&FR*, p. 13). She concluded, “God in his judgement knoweth how *Tritemius* is rewarded.”

*A Briefe Summary of severall orders & Hierarchiees of
Some particular Angells & Spirits*

The most abundant God in his admirable & great work of the Creation, hath in his Infinite Wisdome Ordained the Heavens, as next under the sacred throne of his Omnipotent Majesty, to Containe the mansions & Residing places of his holy ministering Angels, & Cœlestiall Intelligences, werehin are many Orbicular Sphears from his mighty Seat, to the fiery Region: in which he hath (according to the Omnipotent decree of the sacred deity, in the unity of the Blessed trinity, Originally determined before the foundation of the world) Located severall Hierarchiees of Glorious Angels, both of Superiour & inferior Orders, & placed in the heavenly Orbs more Superiour, & the planetary Orbs, & the four Angles¹⁰¹ of the Heavnes East west north & south, Certain Intelligences or Cœlestiall Angels, of Severall natures & oiffices, over what is Good, & also Certain spirits to what is Evill, called princes of the Ayr, or spirits of Darkness, of Severall offices also Underall which are numberless of subservient Angels & spirits, who Execute the immediate decrees & heavenly [19v] will of the most high God, both as to mercy & justice, on whomsoever & whatsoever he is, or shall be pleased to command them. the mighty God hath also Constituted & appointed a particular & Regal Angel to Govern *Hylick*,¹⁰² which is the matter of the four Elements, or of which the Elements was in his Great Wisdome & marvelous workmanship, onely Composed & made: Under whome are also, many subjects, And who hath likewise ordained Angelicall princes or Governours of the four Elements & ministers under them, And also hath divided the Cœlestiall Girdle of the Zodiack into Eight & twenty Angles¹⁰³ or parts, which are known to & Called by the sons of men, the So many Mansions of the moon, And Constituted so many presidentiall Angels therein &c.: And who hath againe divided the Heavens into Eight & forty Angles¹⁰⁴ or parts, Eighteen whereof are Superiours & Cœlestiall, & the other thirty more inferior & Airerial, whose Mantions are not alive, nor partes Equal, for that he hath Miraculously placed Eighteen Divisons above the fiery Region in the Heavens, to be the Mansions & Reidences of these glorious Angels, who (by Divine institution) are primitively Ordained to be Princes & Ministers of Government, over all such Superiour Earthly Matters, as in their severall & Respective Offices they are Constituted & Appointed; the other thirty Inferiour Ayeriall Angells,¹⁰⁵ Orbs or Divisions, he hath Originally decreed, & amongst other wonderfull works of the Creation, Orderly placed, one above another, from the Earth to the fiery Region, in the Highest [20r] part of the Air, wherein are Located ninty one Angelicall princes or spirituall governors, & many other Subservient Angels under them, whwo are spirits of the Air, not Rejected but Dignified, And who are governed by the twelve Angels of the twelve tribes: which

¹⁰¹ "Angels" originally written, corrected *sec. man.*

¹⁰² "Hyleg" written *sec. man.* in the margin by this word. *Hyleg* is a technical term in traditional astrology, and given the other astronomical and astrological references, may have been what was meant: however, the text immediately following suggests that it was a spurious correction since *Hyle* from Greek ὕλη, literally "wood," is a generic term for physical matter in Aristotelian philosophy.

¹⁰³ "Angels" originally written, corrected *sec. man.*

¹⁰⁴ "Angels" originally written, corrected *sec. man.* I've made that same damn mistake enough times typing this stuff.

¹⁰⁵ *sic.* in S5: read "Angles."

twelve Angels are againe governed, by the seven Mighty Angels, which stand before the Most High and holy throne, & unspeakable presence, as dispositers of the Heavenly Decrees, preordinately determined, who transmits the Divine will & pleasure of the Highest, unto the twelve tributary Angels, & who againe distributeth & passeth the same unto the ninty one Ayeriall princes, unto whome the Governments of the Earth is by Divine Determination delivered, in its Severall primitive Divisions & Limited proportions,¹⁰⁶ & whose offices are by superiour Appointments & Commands, Sent forth or Emitted & given to them, to bring in, & againe dispose of Terrestiall governors & Governments, & to vary the nature of things, with the Variation of Every moment, unto whom the providence of the Eternal judgment of God is already opened, & who hath also most seemly & uniformly distributed the Earth, into four Angels or Quarters, East, West, North & South, & also placed (as it were) a watchtower, & Constituted a mighty & Royall Angell therein, as King, Keeper, Governor & principall watchman in Each particular watchtower, set over the four & respective Angels of the world, to protect & defent all mankind from the Usurping blasphemy, stealth, Misuse, Malice & temptations, of the wicked & great [20v] enemy of Gods Glory, & the welfare of his servants the sons of men, Children of the Creation Living on Earth; the Devill & spirits of Darkness, to the End that (they being put out into the Earth) their Envious will might be bridled, the determinations of God fillfilled, & his Creatures Kept & preserved within the Compass & measure of Order; And who againe hath ordained and constituted under Each Angelicall Monarch, Governing Each Severall watch towers (as overseers thereof) six great & benevolent Angells, Called Seniors or Senators, to judge the Government thereof, & to fullfill his determinate Commands, as it is written & Remembered by Saint John in his Apocalypse, and hath Likewise placed under Every the Respective mighty prince, & six spirituall seniors, of Each terrestiall Angle & watchtower, Sixteen Goodly Angels of Light, to be Dispositors of the Commands of their Superiours, under whome also are many Subservient Angels, of severall natures & ofices, whose names are contained & to be found, amongst many other admirable Collections &c. in four tables, notes or Mysticall figures,¹⁰⁷ which are severally & Respectively Referred, to the four Angles or Quarters of this Terrestiall world, as they together with there uses were delivered out of oblivion, & brought to Light by the ministry of the Coelestiall Angell Ave,¹⁰⁸ & by him verified to be [21r] the same, that by the Ministry of the Coelestiall Angels or blessed Intelligences, was Revealed to Enoch: whereby he became wise & had the spirit of wisdom & the Knowledge of the Earth, & the Creatures thereof; together with the Secret propertyes of all things therein Contained: whose mansions are Scituate in the Lowermost or inferiour part of the Ayre, next unto the Superficies of the Earthly fabric;¹⁰⁹ And thus hath the most High God, in his unsearchable wisdom, ordained & Appointed, numberless of Glorious Coelestiall, Ayerial & Terrestiall Angels of Light, & many other benevolent Angels, &

¹⁰⁶ Word written *sec. man.* above a heavily cancelled word, possibly “preparations.”

¹⁰⁷ *i.e.*, the four principle quadrants or “Angles” of the “Table of the Earth,” for which see *Clavicula Tabularum Enoch*.

¹⁰⁸ Ave is one of the *Filii Filiorum Lucis* (sons of the sons of light) whose names appear on Dee’s *Sigillum Aemeth*, and features prominently in the Spirit Actions described in *T&FR*.

¹⁰⁹ From “And who hath again divided,” this passage is full of allusions to and paraphrases from the Spirit Actions in *T&FR*, particularly the schemes of the 30 Ayres and 91 Parts of the Earth, and the four Watchtowers represented by the fourfold Table of the Earth.

Dignified Spirituall Creatures, of severall names, natures, orders & offices, some known & many unknown unto the sons of men: Residing or Inhabiting in the Several Cœlestiall Orbs or Sphears, Mansions, Aires, Elements, & matter thereof, Angles & Divisions, Even from the Imperiall Heaven unto this Inferiour Earth, many whereof, as the Superiour, or Blessed Intelligences, & other Cœlestiall powers of Light, he hath in his infinite & peternall mercy preordained & decreed, to be¹¹⁰ friendly & frequently familiar, both in Society & Verball Converse, with his servants on Earth, & many other Elementall powers dignified more inferior & also not dignified, to give Obedience to the will of his servants the sons of man when they see them; by all which we may here wonderfully Observe, that God hath admitted of no vacuum in his most admirable work of the Creation, but that heaven & Earth is full of his glory, & inestimable Majesty, for his Creatures are the Glory of his Countenance, whereby he Glorifyeth all things, which Exceeds the Capacity & understanding of man.

[21v] *Observations Upon the Foregoing Discourse*

As¹¹¹ Evill Spirits are of that nature, that they hate all good thoughts, Motions and Actions in Man, therefore divine providence hath set over us, more pure spirits, with whome he hath Entrusted us, as with Gardians, Sheperds & Governors, that they should daily help us, & drive away Evill spirits from us, & to Curb & Restraine them, that they should not hurt us, nor have so much power over us: &c: as otherwise they would: &c. for unto men, according to their deserts, & the first Excellency of ther Soul, God hath appointed a good governor or Angel, from amongst the orders of those that are blssed; for Every Soul at is good, is not of one & the selfe same Dignification therefore according to his Excellency, the Cœlestiall Angels are appointed as ministers from that order, whereunto his Excellence accordeth: to the intent that he may be brought at Last, to Supply those places which were Gloryfied by a forme, And also, that the prince of Darkness, might be Counterpoysed in Gods Justice; for the Reward of Iniquity & sin is to be Banished from the Society, protection & preservation of our Benevolent & Cœlestiall Guardian Angel &c: So it falleth out to Regions, Countreyes, Cyties, Kings, Subjects & there offices, when they are Estranged, or Banished the Cœlestiall [22r] presence by the absence of their appointed & Good Keepers, &c: then doth the Evill Angel bestir himselfe, & is permitted to take place, but woe be to such, or to that thing, where he taketh up a dwelling place; for whome he is Lord of, he useth as his servants, & where his servise may be greatest done there is most alleged &c: to Measure his Industry is impossible, & to Look into his Subtilty is more Incredible, being principall & great, &c.: And so *e contrario*, &c.: for it is to be Observed, as a notable & approved Maxime, that no man is Elected by proper name, butt according to the measure of his faith &c: which faith is lively, & hath a Quickening spirit in it for Ever.

There is no prince nor potentate Could be safe, nor any Woman continue Uncorrupted, no man in this terrestiall Valle of Care, trouble and Ignorance, could come to the End appointed him, by the Almighty Creator, if good spirits did not secure us; or if Evill spirits should be permitted to

¹¹⁰ “very” apparently written and cancelled after “to be.”

¹¹¹ “All” written in MS. after “As” and heavily cancelled.

satisfye the wills of man, nothing could be safe if the Envious will of the Evil spirits, were not Restrained.

As therefore amongst the good spirits there is a proper keeper or protector deputed to every one, corroborating the mind of man to good, &c, so from amongst the orders of Evill spirits, there is by Divine permission, sent forth an Enemy Ruling over the flesh & the desires thereof; & the Good spirits fight for us as a preserver against the Enemy of the flesh.¹¹²

[[Now man betwixt these contenders is the middle, and left in the hand of his own Counsel, to whom he will give victory.]]¹¹³

No one therefore can accuse the Coelestiall Angells, if they do not bring those [22v] nations & people as are Entrusted to them, to the Knowledge, worship & Obedience of the true God, & their Superiours & true piety &c: butt Suffer them to fall into Errours, & perverse Opinions &c: but it is to be imputed to themselves, who have of their owne accordd declined from the right path, adhering to the spirits of Errours, & giving Victory to the Divill; for it is in the hand of man to adhere to which he pleaseth, & overcome whome he will, whereby if once the Enemy the Devill be by man overcome, is made his Servant, & cann never afterwards Contend any more with others, for being once Vanquished he is Even like a wasp, that hath Lost her Sting, for it is a generall & approved Maxime, asserted to & agreed upon amongst all phylosophers (Viz) that the faithfull Combating with the Evill spirits & Conquering them, doth Lessen there Army; neither Can such as are so withstood & overcome by any of the faithfull, Molest tempt or Contend any more.

And as there is given to every man a good spirit, so also there is given to him an Evill spirit; & Each of them seeketh an union with his spirit, & Endeavours to attract it to it self, and to be mixed with it.

The good indeed, through all good works, conformable to itself, changeth us into Angelicall forms, by holy contemplations, & unites us to Superiour Causes, even to the holy Deity; whereby we become more suchlike, for it is said he who adheres to God, is made one spirit with him.

An evil spirit also be evil works, studies to make us conformable to itself, & to bring us to many Errours & Heresies &c yea Even to Distruction as our [23r] Saviour Christ saith of Judas, have I not Chosen twelve, & one of you is a Devill: Hence it is concluded, that a spirit haveing influence upon the Soul of man, he Scatters the seed of his one notion, & such a soul being sown with such seeds, brings forth therefrom, such things are according to the severall & Respective offices of such spirits, Either to good or bad Effects.

Now when a good Spirit hath Influence upon a holy soul, it doth Exalt it to the Light of Wisdome, & all things that Conduceth to an intellectual Benignity: But an Evill spirit being

¹¹² The corresponding text in *OOP* (p. 405) has “the good spirit fights for us as a preserver against the enemie, and flesh.”

¹¹³ Text unreadable in the images I’m working for: text in square brackets is the corresponding text in *OOP*, though Skinner & Rankine’s typeset indicates the S5 *Janua* is slightly paraphrased from that.

transfused into a wicked Soul, doth animate & stir it up to all malignity, &c. As theft, Man-slaughter, lust, Covetousness, Envy, &c.: according to whatsoever the Offices of Evill spirits &c.

Good spirits perfectly purgeth the Soul; & also bestowe many other good things upon us: for they give Health to the body, & vertue & security to the Soul; & what is mortall in us they take away, they Cherish, Heat, & make It more Efficacious to Life, & by a mutuall Harmony, doth always infuse Light into an intelligible mind.

Now we being Governed by the Ministry of Good Angels, having the care of us, do exalt us & gradually bring us to Vertue & dignify (according as our behaviour & deserts shall make us worthy of them) & subjects others to us by a Certain occult power &c.

But he who shall carry him selfe unworthy of them is deposed, & thrust down by Evill spirits, Even to the Lowermost degree of misery according to his Evill Merits.¹¹⁴

[23v] Let us therefore understand, that God is a spirit Essentiall, & in himselfe Essentiall, & working by him selfe; Essentiall in all works, & dignifying them by himselfe, so that the begining & Ending of all things that are already (or are in him already) & to Come, is placed in the fountaine & well spring of all Life, Comfort & increase, whereby, we see, that the Heavens & the mighty powers therein, from the Highest to the Lowest, things that shall have an End, & the Earth with all that she bringeth fourth &c.: yea the Lower parts (though after another manner, & by another Course) doe all hange & are Established In & upon the Unspeakable power of his providence; How therefore can the Heavens Run away, or the Earth (for the Elect Sake) want a Comforter, or the Lower places Look for Comfort. Now therefore if it be so, that the Heavens Cannot Err, of the powers, of God¹¹⁵ be so mighty & full of prevalency, if in the howse of Light there be no Darkness, or from the heavens Can descend no wickedness, (& why, because they are Dignified in the power of God) what is he that should Live & distrust the Lord,¹¹⁶ who as he is a spirit in his Essentiall being, without determination, unable to be Measured, whereby we may find, that the Love of God towards us is more then Love, & more then can be measured, which was the Cause that with his own finger (Delighting in the sons of Jacob) he sealed this saying, this show & sign of his Excellent (& more than) Love towards us, I am a jealous God, which is as uch as to say, Lo, I am your friend: nay Rather your father, & more than that, your God: which delighteth in you, rejoyceth [24r] in you, & Loveth you with that Affection (jealousy) which, is more then a Love: which is is much to say, my Love is towards you, as I am to my Selfe:¹¹⁷ therefore hath God made the Earth, to be Gloryfied in the Creatures thereof: & what is he that Gloryfyeth God on Earth, but man: Can we think therefore, that the Lord of hosts, hath not a Care of us; or that there is a seat upon Earth, wherein he hath not hidden the might of his free power: doth the Devill get a soul that he is not privy of, this is the power of God, & the Key of

¹¹⁴ From the start of the section to here is adapted / paraphrased from *OOP* book III, chap. 20, "Of the annoyance of evil spirits, and the preservation we have by good spirits" (pp. 405-7). The rest of the chapter includes extensive cribs from the Dee-Kelly Spirit Actions, noted in place.

¹¹⁵ "God" written in margin with an apparent insertion mark after "of" in main text.

¹¹⁶ From "God is a spirit essential" to here is from a speech of Gabriel in the Action of 1584.06.02 (*T&FR*, p. 160).

¹¹⁷ From "who as he is a spirit" in previous paragraph to here, paraphrased from speeches of Gabriel in the Action of 1584.06.04 (*T&FR* p. 162)

the whole world, which is the key of mans Conscience, if he Lock not the Door but Depart & Leave it open, wo, be to that Soul, for the prince of Darkness Entereth & is possessed, to the Eternall woe of his dwelling place.¹¹⁸

Now as Obedience is the trial of Dignification, so are the Ceremonies Appointed by God the Witnesses of Justification, for he that Violated the Outward Law was Accursed: but the very End of justice to Salvation, is the Obedience & submission of the Soul &c.: how can it be that the Earth & Elements, shall bear witness against man in the Day of judgment, but in the power so used of them Contrary to God's Commandements.¹¹⁹

Let us therefore become Holy &c.: for he that overcometh his Enemy, rejoyceth not for freindship sake, but for Victory, the freindship towards God is Obedience, he that obeyeth God is a freind unto himselfe, for he needeth not the Law or freindship of man, therefore he that Dwelleth in the Lord is Comforted.¹²⁰

[24v] Let us therefore become Righteous, & just in all things, & strive to make our Spirit one with Gods Spirit, least he againe should look downe upon the Earth, & say, Let us now goe down amongst the Sons of men, for we see all things grow Contrary to their nature & Creation; Either keeping their Dignities & secret Vertues shut up in Obscurity, or Else Roiotously perishing, through the imbecility & forwardness of Ignorance, therefore I delight not in the world: the Elements are Defiled, the Sons of men wicked, their bodyes become dunghills, & their Inward parts (the Secret Chambers of their hearts) the Dens & Dungeons of wickedness: therefore I will Draw my spirit from amongst them, & they shall become more Drunk, & their Ignorance Such as never was: no not Since the fall of heavens, for I have tucked up my Garments, & am fled away, & shee shall mourn on the mountains, as a Widdow without Comfort &c.¹²¹

Now therefore let us strive to make our hearts Cleane, & banish all Evill out of our thoughts & actions that sin may be wiped from Amongst us & heartily Desire to be forgiven: for miserable are they that meet with Vengeance, or that knoweth where she taketh up harbour, be therefore holy, faithfull & Obedient, &c: And flee all wickedness, Remembering that the mercyes of God are manifold towards man, whose Unworthiness deserveth no such Grace, & unspeakable blessings, butt such is God that he justifieth him selfe, or that hath any thing wherein his [25r] Bowells Can Reojyce, wherein can he Determine Happiness to himselfe; And if the Life of man be sin, then is it hatefull, but who is he that hateth it: But Even the Highest which is above, & is farthest from iniquity: Great, therefore is the unhappiness of man, when naturally he is, & loves to be hated of God, whose Servicse is justice, & whose delight is peace; Let us consider therefore the Mercyes of God, through his loving Kindness toward our weakness, & humly Ejaculate, to be fortified by his power, which maketh those strong, that have no power, of themselves, for of Dust we are become flesh, & of flesh the servants of sin, that at Length we might be made free through the mercyes of him which hath Entred into our weaknesses & weighed out his blood for

¹¹⁸ From "therefore God hath made the Earth" to here is paraphrased from *T&FR* p. 161.

¹¹⁹ From a speech of Gabriel in the Action of 1584.04.14 (*T&FR* p. 89).

¹²⁰ From "he that overcometh" is from a speech of Gabriel in the Action of 1584.05.14 (*T&FR*, p. 118).

¹²¹ From "let us now go down" to here is quoted with slight paraphrases from a sermon of Nalvage in the Action of 1584.04.12 (*T&FR* p. 76-7).

our Redemption, Even he which hath paid the Utermost penny for our Ransome: And why not to the intent we should brag of our selves, but that we should maintaine justice into the works of Rightousness, O happy are those whome God sanctifyeth (being Unholy) & ten times Blessed are the temples, wherein his holiness dwelleth.

It hath been accounted a true Saying, that generally men are Sanctified (viz) the people of the Earth through all nations, Mystically through the Great mercyes of God; but where the Sanctification agreeth not with the thing Sanctified, there entereth wickedness.¹²²

Next followeth the table of the names of God, giving the principall names Governing the ten Sephiroth called certain Divine powers.¹²³

[25v]	<i>The ten most sacred & principall Names of God governing the Ten Sephiroth called certain Divine powers</i>	<i>The ten Sephiroth or numerical attributes, governing & having influence on all things from the highest to the lowest</i>	<i>The Higher or Caball Names of the nine Orders of Angells, & Quire of Blessed Souls</i>	<i>The nyne Orders of Angells & Choirs of Blessed Souls called the Order of Anamastick or of the Heroes</i>
1.	Eheia [אֵהִיָּא]	Kether [כֶּתֶר]	Haioth Hakadosh [חַיּוֹת הַקֹּדֶשׁ]	Seraphim, who being inflamed or enlightened doe enlighten
2.	Jod Jehovah [יֵהוָה]	Hockma [חֻכְמָה]	Orphanim [אֹרְפָנִים]	Cherubim who being full of knowledge doe Teach.
3.	Jehovah Elohim [יְהוָה אֱלֹהִים]	Binah or Prina [בִּינָה]	Aralim [אַרְאֵלִים]	Thrones whereon God sitteth.
4.	El [אֵל]	Hesed [חֶסֶד]	Hasmalim [חַשְׁמַלִּים]	Dominations who doe excel others
5.	Elohim Gibor [אֱלֹהִים גִּבּוֹר]	Geburah [גְּבוּרָה]	Seraphim [שְׂרָפִים]	Potestates who (who) doe restraints the devil.
6.	Eloha [אֱלֹהָ]	Tiphereth [תִּפְּרֵת]	Malachim [מַלְאָכִים]	Vertues by whome signs & Miracles are wrought
7.	Jehovah Zebaoth [יְהוָה צְבָאוֹת]	Neza [נִצָּח]	Elohim [אֱלֹהִים]	Principalities who rule over others
8.	Elohim Zebaoth [אֱלֹהִים צְבָאוֹת]	Hod [הוֹד]	Ben Elohim [בְּנֵי אֱלֹהִים]	Arch-Angels, who executeth the greater Messages
9.	Sadai [שַׁדַּי]	Jesod [יְסוֹד]	Cherubim [כְּרוּבִים]	Angels, who performe the lesser Messages
10.	Adonai Melech [אֲדֹנָי מֶלֶךְ]	Malcuth [מַלְכוּת]	Issim [אִישִׁים]	Blessed Souls

¹²² This paragraph and the preceding contain extensive paraphrases from a somewhat rambling sermon issued by an unnamed “man with a black Gown” during the Action of 1583.11.01 (*TE&FR*, p. 44).

¹²³ In the MS. this is a single table, laid out landscape format and filling fol. 25v. I split it into two and added the key scale in the first column, and Hebrew forms of some names (from Agrippa & Reuchlin). It is extracted from *OOP*, book II chap. 13, “Of the Number Ten, and the Scale thereof” (pp. 214–5), elaborated slightly with the description of the offices of the orders of Angels, and with one change, namely the attributions of *Michael* and *Raphael* being switched. There are some doubtful readings, which will be addressed in the chapter following.

	<i>The Governing Angels set or Presidente over the ten Hierarchies called the Blessed Intelligences</i>	<i>Names caball given to the President Angels being discovered from such like things over which they are set, the divine Names being added to them and thereof.¹²⁴</i>	<i>The nine Cœlestiall Spheares & the Spheare of the Elements</i>	<i>Ten Orders of Evill Powers in the Infernal World</i>
1.	Mathrattron	Resehith Hagallgalim	The first Mover	False Gods.
2.	Raziel	Masloth	The Starry Heaven	Lying Spirits.
3.	Zaphkiel & Jophiel	Sabbathi-el	The Spheare of Saturne	Vessells of Iniquity.
4.	Zadkiel	Zedeki-el	The Spheare of Jupiter	Avengers of Wickedness.
5.	Samaël	Madimi-el	The Spheare of Mars	Juglers and Deluders.
6.	Michaël	Schemeliel or Schemasch-iel / -iah	The Spheare of the Sun	Ayerial Powers.
7.	Anaël or Haniel	Nogah-el	The Spheare of Venus	Furies the Seminaries of Evil.
8.	Raphaël	Cochab-iel, or Cochab-iah	The Spheare of Mercury	Sifters, Tryers or Accusers, Inquisitors.
9.	Gabriel	Levana-el or Jereahiel	The Spheare of the Moon	Tempters and Ensnarers.
10.	The Soul of Messiah	Halom Jesodath	The Spheare of the Elements	Wicked Soules, craving Rule.

[26r] *Of the Nine Orders of Cœlestiall Angels and the Animastic Order of Heros or Quire of Blessed Souls, the foregoing table further explained.*

The most Learned Hebrew Mecubals,¹²⁵ have Received the ten principall & most Sacred names of God, as Certaine Divine powers, which by ten numerations (Called Sephiroth) as it were instruments of Exemplars¹²⁶ of the Architype, have in fluence on all things created (by a certaine Order) from the High things Even to the Lowest; for first they have immediate Influence on the nine orders of Angels & Quire of blessed souls, & by them into the Cœlestiall Sphears, planets & men, by which Sephiroth, Every thing Receiveth power & Vertue &c.

The first name is Eheia, & it is the name of the Divine Essence, his Numeration is Cether (or Kether) which Signifieth a Crown or Diadim, & the most Simple Essence of the Deity, & it is called the which the Eye seeth not, and is Attributed to god the father, & hath his influence by the Order of Seraphims Called by the Hebrews, Haiioth Hacadosch,¹²⁷ or Creatures of Holiness: &

¹²⁴ This column is something of a mess: the entries for 1, 2 and 10 are the Hebrew name of the relevant “sphere,” following Agrippa: in the entries for 3–9 the redactor of the *Janua* instead put an angelic name or two (from *OOP* book III, chap. 28), derived by applying a Hebrew theophoric terminal to the name of the “sphere.” In the table in Agrippa this and the following were bracketed together as “*Decem sphæræ mundi*.”

¹²⁵ Obsolete term for Kabbalists.

¹²⁶ The corresponding text in *OOP* (p. 367) has “as it were vestiments, Instruments or exemplars”

¹²⁷ These orders of angels were derived by Agrippa from Reuchlin, *De arte cabalistica*, lib. iii (fol. LXXb, ed. 1517).

then by the *Primum Mobile*, bestowing the gift of being to all things, filling the whole Universe both through the Circumference & centre, whose particular Intelligence is called *Methrathon*,¹²⁸ which is by interpretation, the prince of faces, whose duty it is to bring others to the face of the prince, & by him the Lord spake to *Moses*.

The second name is *Iod*,¹²⁹ or *Tetragrammaton*¹³⁰ joined with *Iod*; his numeration is *Hochma*, that is wisdom, and signifieth the Divinity full of Ideas, & the first [26v] begotten & is attributed to the Son; and hath his influence by the order of Cherubims, Called by the Hebrew Orphanim¹³¹ that is forms, or wheels; & from thence into starry Heaven, where he fabricateth so many figures, as he hath Ideas in him selfe, & distinguish the very Chaos of the Creatures, by a particular intelligence Called *Raziel*, who was the Ruler of *adam*.

The third name is *Tetragrammaton Elohim*, his numeration is *prina* (or *Binah*)¹³² that is providence & understanding, & signifies Remission, Quietness, the Jubilee, penetentiall Conversion, a great trumpet, Redemption of the world, & the Life of the world to Come; it is attributed to the holy spirits, & hath his influence by the order of thrones, Called by the Hebrews *Aralim*, that is Great, Mighty & Strong Angels; & then by the Sphear of Saturn, Adminisreth form to the Liquid or Unsettled matter, whose particular Intelligences are *Zaphkiel*, the Ruler of *Noah*, and *Jophiel*, the Ruler of *Sem*; these are the three highest & Supream numerations (as it were) seats of the Divine persons, by whose commands all things are made, but are Executed by the other seaven, which are therefore Called the Numerations framing.

The fourth name is *El*, whose numeration is *Hesed*, that is Clemence or Goodness, & signifieth grace, mercy, piety, Magnificence, the sceptre & Right hand, & hath his influx by the Order of *Domination*s, called by the Hebrews *Hasmalim*, & so through the Sphear of Jupiter, fashioning [27r] the Images or Efigies of Bodyes, bestowing Clemency & pacifying Justice on all; his particular Intelligence is *Zadkiel*, the Ruler of *Abraham*.

The fifth Name is *Elohim-Gibor*, that is the mighty God, punishing the sins of the wicked; his numeration is *Geburah*: which is by interpretation power, Gravity, fortitude, Severity, judgment, punishing by Slaughter & war. It is applied to the tribunal of God, the Girdle, the sword & left hand of God: it is Likewise Called *Pachad*, that is fear, & hath his influence through the order of powers,¹³³ & from thence through the sphear of mars, unto whome belongs war fortitude & affliction, it draweth forth the Elements: his particular Intelligence is *Samel*,¹³⁴ the Ruler of *Sampson*.

¹²⁸ More usually *Metatron* (Heb., מֵטַטְרוֹן). In the 1533 *De Occulta Philosophia*, this name was spelt “Metattron” in the table of the decad, and *metatron* in the chapter (lib. III cap. 10) of the Sephiroth. In the 1651 English edition it was misprinted *Merattron* on p. 368, but given as *Metattron* in the table of the decad on p. 214. I am unsure where the orthography *Methrathon* comes from, but as it is (mostly) consistently used in the *Janua* it has been allowed to stand.

¹²⁹ i.e., the Hebrew letter י.

¹³⁰ Greek, “four-lettered”; a circumlocution for יְהוָה, *Yahweh*.

¹³¹ Romanized *Ophanim* in Agrippa and Reuchlin.

¹³² “Prina” was a misprint in *OOP*, p. 368. The table of the scale of the number 10 (*ibid.*, p. 214) gives the correct Hebrew spelling and the familiar Romanized form. The Latin versions (the 1533 original, the 1550 Beringen reprint, the 1567 “Beringen” reprint with additions, and the four “Beringen” editions of Agrippa’s *Opera* that I’ve managed to check) all give the name as *bina* (not capitalised) in that chapter.

¹³³ The corresponding text in *OOP* (p. 369) here continues “which the Hebrew call *Seraphim*.”

¹³⁴ *sic* in S5. Agrippa (both the Latin original and the English *OOP*) gives *Camaël*, the table on fol. 25v *Samael*.

The Sixt Name is *Eloha*,¹³⁵ his numeration is *Tiphereth*, that is Apparell, Beauty, Glory, pleasure, & signifies the tree of Life; & hath his influence through the orders of Vertues, Called by the Hebrews *Malakim*, that is Angels into the sphear of the Sun, giving brightness & life to it, from thence producing mettals, his particular Intelligence is Michael the Ruler of *Solomon*.¹³⁶

The seaventh is *Tetragrammaton Sabaoth*, or *Adonai Sabaoth*, that is the God of hosts; and his numeration is *Nezah*,¹³⁷ that is triumph & Victory the Right Column is applied to it, & it signifies the Eternity & justice of a Revenging God & hath his influence through the order of principallities Called of the Hebrews *Elohim*, that is Gods, into the sphear of Venus, producing Vegetables, & giving zeal & love of righteousness, his Intelligences [27v] are *Anael* or *Haniel*,¹³⁸ and the Angel Cerviel who was the Ruler of *David*.

The eight is *Elohim Zebaoth*, that is the God of hosts, not of war and justice, but of piety & Agreement (so this name Signifieth both and precedeth his army) his numeration is *Hod*, that is praise, Confession, honour & famousness, the left Column is attributed to it & hath his influence through the Order of Arch-Angels, Called by the Hebrews *Ben Elohim*,¹³⁹ that is the Sons of God;¹⁴⁰ Giveing Elegancy & Consonancy, of speech producing Living Creature, & procreating Animalls, his particular intelligences are *Raphael* the Ruler of Isaak, & young *Tobit*, & the Angel *Peliel*, who was the Ruler of *Jacob*.

The ninth name is *Sadai*, that is Omnipotent Satisfying all and *Elhai*¹⁴¹ which is the Living God, his numeration is *Iesod* that is foundation & signifies a good understanding, a Covenant, Redemption & rest, and hath his influence through the Order of Angels, called by the Hebrews *Cherubim*, into the sphear of the moon, causing the Encrease & Decrease of all things, the Creation of man, & taketh care of them, his particular Intelligence is *Gabriel*, the Keeper of *Joseph*, *Joshua* & *Daniel*.

The tenth name is *Adonai Melech*, that is Lord and King; his numeration is *Malchuth*, that is, Kingdom and Empire, & signifieth a Church, [28r] Temple of God, a gate, & hath his influence through the animastick order, or the Quier of Blessed Souls, Called by the Hebrews *Issim*, that is princes, nobles and Lords, they are inferiour to the Hierarcy, & have their influence on the Sons of men, & giveth Knowledge, the wonderfull understanding of things, Industry & prophesie, the Jewish Rabbins, say that the Soul of *Messiah* is president over them, but our Modern philosophers & Theologians, say it is the intelligence *Methratton*, which is called the first Creature, or the Soul of the World, who also was the Ruler of *Moses*.¹⁴² [F]

¹³⁵ The corresponding text in *OOP* (*loc. cit.*) here has “*Eloha*, a name of four letters, joined with *Vaudahat* [ורעת].”

¹³⁶ The corresponding text in *OOP* (*loc. cit.*) here has “*Raphael*, who was the Ruler of *Isaac* and *Toby* the younger, and the Angel *Peliel*, ruler of *Jacob*.”

¹³⁷ Also Romanized *Netzach*; the terminal is the guttural *heth*.

¹³⁸ The corresponding text in *OOP* (*loc. cit.*) just gives the form *Haniel* here.

¹³⁹ *sic*, s.b. “*Beni Elohim*” (for *בני אלהים*); this orthography derives from the English *OOP*. In *De Arte Cabalistica* and the 1533 and 1550 Latin texts of *De Occulta Philosophia*, the name was Romanized *Bne Elohim*; in the 1567 and 1579 editions, *Benelohim*, in the later (Zetzner) *Opera* printings, *Bene Elohim*.

¹⁴⁰ The corresponding text in *OOP* (pp. 369–70) here continues “into the sphere of *Mercury*”

¹⁴¹ Heb., *אל חי*.

¹⁴² This entire chapter is adapted, with some variations or slight paraphrases, from *OOP* book III, chap. 10, “Of Divine emanations, which the Hebrews call Numerations, others attributes” (pp. 367–370).

Now we are to shew forth, how by the seven planets (as it were by Instruments) all powers are diffused into Man, from the first Cause: & how the Influences of the Coelestiall Intelligences, are principally Drawn or Decended from the Superiour powers, or Seven great Angels, who standeth before the Imperiall throne of the Highest, & what Divine Gifts man Receiveth from above, & how man is strengthened with Excellent and Abmirable Vertues, from the Angelicall orders or Coelestiall Hierarchies, &c.

From the order of Angels, that he may be a Messenger of the Divine will, and an Interpreter of the mind of God.

From the order of Arch-Angels, that he may Rule over the beasts of the feild, fish of the Sea & fowles of the Ayre, over all which Command is given him.

From the order of Principalityes, that all things may be subdued to him, he Comprehending the powers of all, & drawing all power to himselfe [28v] by a Certain Secret Supercœlestiall force & Vertue.

From the Order of Vertues, he Receiveth power, by Vertue whereof he Constantly fighting, is strengthened against the Enemyes of truth, for the Reward of which, we Run a Race in this Life.

From the Order of Potestates, He Receiveth power & strength, against the Enemy of this Earthly tabernacle.

From the order of Dominations he hath help, whereby he Can Subject any Domestick Enemy he Carryeth along with him, && Can obtasine his Desired End.

From the order of thrones, Man is Knit together, & being Collected together into himselfe, fixeth his Memory on those Eternall Visions.

From the order of Cherubim, he hath the Light of the mind, the power of wisdom, Very high phantasies, & figures, whereby he is able to contemplate the divine things.

From the Order or Seraphim, that by the perfect flame of Love, we may att Length inhere in them.

We are also to shew forth, what Divine gifts, powers & Vertues man Receiveth from the Coelestiall bodyes (that is) the Seaven planets, Called by the Astrologians the seven Erratick or Wandring Stars.

From Saturn man Receiveth a sublime Contemplation, profound understanding, Solidity of Judgment, firm speculation, [29r] Stability and an immoveable Resolution.

From Jupiter, An unshaken prudence, temperance, benignity, piety, Modesty, justice, faith, Grace, Religion, Equity & Regallity, &c.

From Mars, Constant Courage & fortitude, not to be terrified, truth a fervent desire of Animosity, the power and practice of Acting, and an Inconvertible Vehemency of the mind.

From the Son Nobleness, or mind perspicuity of Judgment & Imagination, the nature of Knowledge & opinion, Maturity, Counsell, Zeal, Light of Justice, Reason & judgment to distinguish Right from wrong purging Light from the Darkness of Ignorance, the Glory of truth found out, & Charity the mother & Queen of all Vertues.

From Venus A fervent Love, most sweet hope, the Motion of desire, order, Concupiscence, Beaty, Sweetness, desire of Increasing & propagation of it selfe.

From Mercury A piercing faith & beleif, Clear Reasoning, the Vigour of Interpreting & pronouncing, Gravity of Speech, Acuteness of will, discourse of Reason, & the swift motion of the Sences.

From the Moon, a peacemaking consonancy, fecundity, the power of Generating & growing greater, of Encreasing & Decreasing; A Moderate Temperance & faith, which being Conversant in Manifest & occult things, yeildeth Direction to all, also Motion to the tilling of the Earth, for the manner of Life, & giving growth to it selfe & others.

[29v] Thus the influences of the seven planets, are principally drawn from the Superiour Angelicall powers, & Coelestiall intelligent Angels, as Afforesaid; disposing the soul of man, which is the Seat of these Vertues.

The planets dispose the body onely giving itt a tractable Complection, proportionate & tempered for Every Good thing they being the instruments of the Intelligences; butt God (as the primary Cause) doth yeild both influence & Encrease to all. Now therefore, if the soul work well in this body, it Returneth to that Divine power & manton, from whence it descended. These are the Degrees, or Ladder by which men doe Easily ascend, to all Kinds of powers, by a Certaine naturall connexion, according to the divers dispositions of the body & mind, by the favor of the stars in Disposing of the body, & the intelligences Ruling them, the nature of which, the Soul in its Descent putteth on, the Supream power of the Creator favouring, without whose Divine grace & benevolence permitting, no good thing can be Effected.¹⁴³

We are nextly to shew forth, how their benevolent Influences are depraved, in these inferiour things, & become Causes of Evill. [30r] Seeing Every Power & Vertue is from above, from God, the Intelligences, and stars, who can neither Err, nor do Evill; it followeth, that all Evill, & whatsoever is found Dissonant & disagreeing in these inferiour things, proceedeth, not from any Malignity of the influence, but from the Evill disposition of the Receiver.

Therefore, when the perversity of the Subject, receives the influences of the perverse, or its debility Cannot Endure the Efficacy of the Superiours, then by the Heavenly influences thus received, into a Matter full of Discords, Somewhat Dissonant Deformed & Evill proceed.

Now the Coelestiall powers, alwayes remain Good, which while they Exist in themselves, & from the Giver of Light; have their influence by the holy intelligences & the Heavens.

Their influence is Good (as it were) in the first degree, untill it commeth to the Moon, & when it is received in a viler subject, it is also Vilified, then then also in respect of the different nature of the Recipient, it is Received after divers manners, and by the Qualities disagreeing in the same subject, amongst themselves; it Likewise varieth & patiently suffereth, in the subject from whence att Length, some other thing then the Superiours send down, doth result; therefore the hurfull Qualities in these influences, is far Different from the influx of the Heavens; for as fetters

¹⁴³ From “& how man is strengthened” to here is paraphrased from *OOP* book III, chap. 38, “What Divine gifts man receiveth from above, from the severall Orders of the Intelligences and the heavens.” (pp. 466–8); the section on the influence of the Planets has been moved to after that on the orders of Angels.

Imprisonments [30v] and Condignities, is not to be imputed to the judge, butt to the Evill disposed Malefactor: So neither is the fault of wicked ones, to be Cast on the Cœlestiall Influences. It followeth therefore that we being so well Disposed, the Cœlestiall Influences Co-operate all things, for Good; but we being Evill disposed, & having that Divine Good which was in us, through our Sins & Wickednesse, departed from us, all things work for Evill: therefore the Cause of all our Evills is Sin, which is the disorder & distemper of the Soul.

We thus falling down, & declining from what the Cœlestiall Influences Requier, all things Rebell, & are Distempered & work together for our Distruction. Then in Mans Body (being otherwise most temperate & Composed with most sweet harmony) the Distemper of the Elements beginneth, Evill humours Ariseth, & the Good being disordered & Severed from one another, by a certain Vicissitude doth Vex & torment the body.

Then is a most Vehement dissonance perceived; Either by superfluity or diminution, or some intrinseral accident, or by Superfluous Meat, whence superfluous humours are generated, by which cause infirmities follow; yea the Animal spirits (the bridle being broken) doe fall to contention, Then the Cœlestiall influences (otherwise of themselves Good), are made hurtfull to us, even as the Light of the Sun to ill disposed Eyes.

[31r] *Saturn* darteth down Tediousnesse, Anguish, Melancholly, Madnesse, Sadnesse, Obstinacy, Rigidnesse, Blasphemy, Disperation, Ling, Apparitions, Affrightments, Walkings of the Dead, Stirrings of Devills, &c.

Jupiter Sendeth down Covetousness, Tyranny & Evill Ocatons to get Wealth.

Mars darteth down prophane Arrogancy, furious wrath, Violent boldness, firce Stubbornesse, &c.

Sol darteth down Imperious pride, & insatiable Ambition, &c.

Venus, the deceits of Concupiscence, Lacivious Loves & filthy Lusts, &c.

Mercury, Cozenages, deceits, Lyes, Subtle desires of Evill, propensity to Sin.

Luna, the inconstant progresse of all things, & whatsoever is Contrary to Mans Nature &c.

By this means Man receiveth hurt, by Reason of his Unlikness with heavenly things, from whence otherwise he ought to reap Benefit.

Now by the same reason, of mans Dissonancy with the Cœlestiall Influences, they are also subjected to wicked spirits, who as the Officers & ministers of Gods justice, do discharge their duty in punishing them. And so thus do men suffer Grievances by wicked spirits untill they are againe Expiated, & Return to a divine nature.

Therefore a judicious man, May prohibit many Mischiefs about to fall on him, from the Influence & Disposition of the stars [31v] (he fore Knowing their natures) by preventing, takeing heed, & defending Least they should meet him, & least an ill disposed Subject should Receive hurt, whence it ought to Reap benefit.¹⁴⁴

¹⁴⁴ From "We are nextly to show forth" to here is adapted from *OOP* book III, chap. 39, "How the Superior Influences, seeing they are good by nature, are depraved in these inferior things, and are made causes of evil" (pp. 469-471).

*The Cœlestiall Hierarchyes &c. Theologically Constructed, & Divided;
together with a breife Discription of the Heavenly Militia,
& other Servient and Assisting Angels &c.*

The Cœlestiall Hierarchyes, or Orders of Angels, (as we said before) are nine and they are these, Seraphim, Cherubim, Thrones, Dominations, Potestates, Vertues, Principallities, Arch-Angels, Angels: & they are said to be of three kinds, & so are divided into three parts: Superiour, Middle, & inferiour.

The Superiour Hierarchies, are Seraphim, Cherubim, & thrones; these are Supercœlestiall Angels, and are only about God: these rule not the bodyes of the world, neither are they fitted for the Government of Inferiour things, But infuse the Light Received from God, unto the inferiour Orders, distributing their Respective Dutyes & offices to every one of them &c.: & Contemplating the Order of Divivine providence, the first is the Goodness of God, the second in the Essence of God (as the form) the third in the wisdom of God.

The Middle Hierachies are Dominations, potestates & Vertues, these Agenls concur to the Government of the world; the first of these Command that which the other Execute; the Second are ministers to the Heavens, [32r] and sometimes Conspire to Miraculus Operations: the third drives away those things, that seem to be able to disturb the Divine Law.

The Inferiour Hierarchies are principallities, Arch-Angels, & Angels: these as Ministering Spirits, descend to take Care of inferiour things, & are Called Certaine Invisible powers: for sometimes, they being Visible to none, doe direct our jorneyes, & all our buisnesses, & are often present att battles, & by Secret helps doe give the desired Successes to their freinds, for at there pleasure they can procure prosperity, or inflict adversity: the first of these take care of publick things, as of princes Magistrates, provinces & Kingdoms, &c.: As we read in Daniel, But the princes of the Kingdome of Persia withstood me twenty one Days: But Jesus the Son of Syrach¹⁴⁵ testifieth, that for Every nation a Ruling Angel is Appointed, also Moses in his Song (Dutreronomy) seemeth to shew forth, saying, when the most high Divided the nations, he appointed them bounds, according to the number of [the angels of] God.¹⁴⁶ The second are present at sacred duties, and

¹⁴⁵ Author of a deathly dull piece of “wisdom literature” also known as “Ecclesiasticus” which forms part of the “official Apocrypha” (in so far as such a term has any meaning) of Protestant Bibles. The reference is probably to xvii. 17, which in any case is a reference to / paraphrase of the verses of Deuteronomy alluded to immediately afterwards.

¹⁴⁶ Deut xxxii, 8. There are significant variant readings in that text and the omission in the *Janua* was possibly deliberate rather than a copyist error. The Septuagint Greek texts generally read “angels of God (ἁγγέλων θεοῦ)” which was the version followed by Agrippa and is consistent with the passage in which he embedded the quote. This however is a gloss or interpretation rather than a literal translation: a minority of LXX texts read “sons of God (υἱὸν θεοῦ)” for the Hebrew *Beni Elohim* or *Beni Elim*, which latter (attested by some Qumran texts) was probably the original reading. Some texts, including the 17th-century English “Authorised Version,” read “sons of Israel,” following the “Masoretic text,” a late Hebrew version that had been worked over to fit the dogma of the time, making nonsense of the passage. The poem originated in a pre-monotheistic myth, versions of which are extant in Ugaritic cuneiform texts, in which El Elyon the Most High, as head of the divine family, divided up the nations among his “sons,” various local gods, amongst whom Yahweh got lumbered with the Israelites. Such an interpretation would obviously become unacceptable when the Yahwist monolatry of Deuteronomy had become a strict metaphysical monotheism. See Heiser, “Deuteronomy 32:8 and the Sons of God.”

direct the Divine worship about every man, and offer up the prayers and sacrifices of men before God:¹⁴⁷ the third disposeth every smaller matter, and to each thing each one is a preserver. There are also of these, who afford vertue to the Least Minerall & plant & serve as Mediating Ministers, Making things common to man, according as those inferiours on Earth are Committed to them to be disposed of.

[32v] Besides the Superiour Hierarchyes, who are next to God, & Magnifie him incessantly with Continuall hymns & praises, there are other orders which are Called the Militia of Heaven.¹⁴⁸

The first is Called the doctrinall order, of which order was that Angell which spake to *Daniel*, saying, Come that I may teach thee, what shall Come to thy people in the Last Dayes.

The Second is the Tutelar Order, of which mention is Made in *Daniel* saying, behold, *Michael*, one of the princes Cometh to my help, And Elsewhere, in that time shall rise up *Michael* a great prince, who standeth for the sons of the peopel, & of this Order was *Raphael*, who Conducted forth, attended & brought back *Tobias*.

The Third is the Procuratory Order, of which mention is made in *Job*, where we read, if the Angel shall speak for him, he will intreat the Lord, and the Lord will be pleased with him, & also *Ecclesiasticus* 16:26.¹⁴⁹

The fourth is the Ministeriall Order, mentioned in the Epistle of St Paul to the Hebrews, in these words, Are they not all Ministring spirits, sent forth for them who shall be Heirs of Salvation.

The fifth is the Auxilliary Hierarchy, of which Mention is made in *Esay*, In these words, the Angel of the Lord went forth, & slew in the tents of the Assirians, an Hundered & Eighty five thousands.

[33r] The Sixt is the Receptory Order of Souls: &c.¹⁵⁰

The Seaventh is the Order of Assistants, of which we Read in *Zachariah*. Saying, these are the two Sons of the Oyl of splendor; who assist, the Ruler of the whole Earth.¹⁵¹ [G]

¹⁴⁷ The corresponding text in *OOP* (p. 395) has “before the gods” (*coram diis* in the Latin).

¹⁴⁸ Agrippa attributes this alternate scheme of angelic orders, as contrasted with the pseudo-Dionysian system, to Athanasius.

¹⁴⁹ The corresponding text in *OOP* (p. 396) has “in the sixteenth Chapter of *Ecclesiasticus*, about the end,” going on to quote *Sirach* xvi, 26–28.

¹⁵⁰ Agrippa describes them thus (*OOP* p. 396): “of the which we read in *Luke*, the soul of *Lazarus* was carried by Angels into the bosom of *Abraham*, and there we are taught, that we should make to ourselves friends of the unrighteous Mammon, that we may be received into eternall Tabernacles” (*ordo Animarum receptivus, de quo legitur apud Lucam: Anima Lazari portata per angelos in sinum Abraham, & ibidem docemur, ut faciamus nobis amicos de mammona iniquitatis, qui nos recipient in æterna tabernacula.*)

¹⁵¹ This entire chapter is taken, with some paraphrases and omissions, from *OOP* book III, chap. 17, “Of these [*scil.*, Intelligences and Spirits] according to the Theologians” (p. 395–397).

Names of the Cœlestiaſſ Angels, or Sacred Intelligences, set over & Governing the Seaven planets, and the Angeliciaſſ Hierarchieſ residing therein.

Names of the Angels President set over the planets¹⁵²

♄ Saturn	♃ Jupiter	♂ Mars	☉ Sol	♀ Venus	☿ Mercury	♁ Luna
Cassiel Capsiel Orifiel Raziel Zaphkiel	Sachiel Zadkiel Zabkiel Zabdiel Zachariel	Samaël Zamaël Camaël	Michaël	Anaël Haniel	Raphaël	Gabriel

There are other names ascribed, to the aforesaid seaven Intelligent Angels, from those things, over which they are set, the Divine Names being added to the end thereof, being borrowed (as it were) from the stars, Men, places or times, which are these:

To ♄ Saturn	To ♃ Jupiter	To ♂ Mars	To ☉ Soll	To ♀ Venus	To ☿ Mercury	To ♁ Luna
Sabathiel	Zedekiel	Madimiel	Shemiel Schemeschiel	Nogahel	Cochabiel or Cochabijah	Ierechiel or Levanaël

According to the Latine names, they are thus called as followeth (*viz.*)

Saturniel	Joviel	Martiel	Soliah	Veneriel	Mercuriel	Lunaël or Lunaiah

[33v] There are also Seaven Intelligences, Called spirits of Olympus, or after the Olimpick Speech, referred to the Seaven planets, whose Residences are said to be in the Starry firmament, & in the stars of the firmament, Under Each of whome are a mighty Militia, of many Servient or (A) Angellicall Spirits, thus numed as followeth:

To ♄ Saturn	To ♃ Jupiter	To ♂ Mars	To ☉ Sol	To ♀ Venus	To ☿ Mercury	To ♁ Luna
Aratron	Bethor	Phaleg	Och	Hagith	Ophiel	Phul

It is also Concluded & certainly Affirmed, that Every Star in the firmament hath its particular governing Intelligence, or Angelicall spirit Appropriated to it: with their severall & Respective Servient powers also, as a Militia under Each of them, not further to be named Singly being numberless.

There are also twelve President¹⁵³ Cœlestiaſſ Angels, or Intelligences, set over & Governing the twelves signes of the Zodiack, thus Called by name.

♃ Malchidaël	♄ Asmodel	♈ Ambriel	♋ Muriel	♊ Veorchiel	♌ Hamaliel
♎ Zuriel	♍ Barchiel	♉ Aorachiel	♏ Hanaël	♍ Cambiel	♈ Barchiel

¹⁵² In the MS every column head has the words “names of ♄ Angels president set over ♄ planet” followed by the symbol and name of the planet, making the table something of a mess.

¹⁵³ Word written *sup. lin., sec. man.*

The other names assigned to them, borrowed from those things over which they are set, &c:¹⁵⁴

☿ Teletiel	♄ Suriel	♊ Tomimiel	♋ Satamiel	♈ Ariel	♍ Betuliel
♎ Masniel	♏ Acrabiel	♌ Chesetiel	♐ Gediel	♏ Deliel	♑ Dagymiel

So, likewise they are Called from the Lattin names thus, as afforesaid, (*Viz.*)

Ariel	Tauriel	Geminiel	Cancriel	Leoniel	Verginiel
Libriel	Scorpiel	Sagittariel	Capriel	Aquariel	Pisciel

The aforesaid twelve signs of the Zodiack, Containing 360 degrees, att third degrees referred to Every Sign, being the Compass of the Heavens which being againe divided into twenty Eight parts, are Called the so many Mantions of the Moon, & through which the moon passeth in Twenty Eight days & some odd hours; Every mation also being governed by a president Angel, Called by name as followeth:

[34r]

¹ Geniel	² Enediell	³ Amixiel	⁴ Azariel	⁵ Gabiel	⁶ Dorachiel	⁷ Seheliel
⁸ Amnediel	⁹ Barbiel	¹⁰ Ardefiel	¹¹ Neciel	¹² Abdiziel	¹³ Jazeriel	¹⁴ Ergediel
¹⁵ Asaliel	¹⁶ Azeruel	¹⁷ Adriel	¹⁸ Egibiel	¹⁹ Amutiel	²⁰ Kyriel	²¹ Bestmaël
²² Geliel	²³ Requiell	²⁴ Abrinaël	²⁵ Aziel	²⁶ Tagriel	²⁷ Atheniel	²⁸ Amnixiel

There are likewise four Great Angelicall princes, or president Angels, set over and Governing the four Cœlestiall Angles, East, West, North & South, Named as followeth:

<i>East</i> — Michael	<i>South</i> — Uriel, or Nariel	<i>West</i> — Raphael	<i>North</i> — Gabriel

And also four president Angels set over & governing the four Elements or triplicities fire Ayr Earth & water, called by name as followeth.

<i>Fire</i> — Seruph, or Nathaniel	<i>Earth</i> — Ariel	<i>Ayr</i> — Cherub	<i>Water</i> — Tharsis

Every one of these Angels is a great prince, & Each of them Ruleth over many Hierachyes: for it is Said & Certainly Known, that Every star in the Heavens, are of the nature of the Seaven planets, & the four elements; & ever Every Star is set a governing Angell, & as the number of the stars transcends humane Capacity, so doth the Legions of Angels: & Every one of these Angels hath much power & freedom in the Dominion of its own planet, Signes, times, Years, Months, Dayes, hours, Elements, Angles of the world & winds, & performeth his Duty, according to his office, as in the Determinations or Allternate decrees of the Highest, in the Unity of the most sacred trinity is, may, or shall be appointed.

It is not to be thought, or said that the forementioned names are the names of Evill or Deceiving Spirits, but of Cœlestiall Angels & divine vertues; distributed to the world by the true God, to the Knowledge, & for the Assistance & benefit of man, or such of them that shall be so Qualified or worthy of them & Know how to use them: &c.

¹⁵⁴ i.e. these names are formed from the Hebrew names of the Zodiac signs with “-el” or “-iel” appended.

[34v] There are said to be 72 president Angels, bearing the name of God Schemhamphoræ:¹⁵⁵ Set over & Governing the Seaventy two Cœlestiall Quinaryes, Called by name as followeth:

¹ Vehuiah	² Ieliel	³ Sitaël	⁴ Elemiah	⁵ Mahasiah	⁶ Lelahel
⁷ Achaiah	⁸ Cahethel	⁹ Haziël	¹⁰ Aladiah	¹¹ Laviah	¹² Hahaiah
¹³ Iezalel	¹⁴ Mebehel	¹⁵ Hariel	¹⁶ Hakamiah	¹⁷ Leviah	¹⁸ Caliel
¹⁹ Leuviah	²⁰ Pahaliah	²¹ Nelchaël	²² Ieiaiel	²³ Melahel	²⁴ Hahiuiiah
²⁵ Nithhaiah	²⁶ Haaiah	²⁷ Ierathel	²⁸ Seehiah	²⁹ Reiiel	³⁰ Omaël
³¹ Lecabel	³² Vasariah	³³ Iehuiah	³⁴ Lehahiah	³⁵ Chavakiah	³⁶ Manadel
³⁷ Aniel	³⁸ Haamiah	³⁹ Rehaël	⁴⁰ Ieiazal	⁴¹ Hahahel	⁴² Michaël
⁴³ Vevaliah	⁴⁴ Ielahiah	⁴⁵ Sealiah	⁴⁶ Ariel	⁴⁷ Asaliah	⁴⁸ Mihaël
⁴⁹ Vehuel	⁵⁰ Daniel	⁵¹ Hahasiah	⁵² Imamiah	⁵³ Nanaël	⁵⁴ Nithaël
⁵⁵ Mebahiah	⁵⁶ Poiel	⁵⁷ Nemamiah	⁵⁸ Ieialel	⁵⁹ Harahel	⁶⁰ Mizraël
⁶¹ Umabel	⁶² Iahhel	⁶³ Anauel	⁶⁴ Mehiehl	⁶⁵ Damabiah	⁶⁶ Manakel
⁶⁷ Eiaël	⁶⁸ Habuiah	⁶⁹ Roehel	⁷⁰ Iabamiah	⁷¹ Haiaiel	⁷² Mumiah

From hence may be Observed, how the most high God in his Immense Wisdome, hath Ordained & Constituted, the Orders & offices of the Cœlestiall Hierachyes of Good Angels, & their Governments over the stars, & from them over All Sublunary things &c.

Some Angels are Saturnine, some Joviall, some Martiall, some Solar, some Veneriall, some Mercuriall, some Lunar, as all Angels, spirits, stars & whatsoever Els are both Cœlestiall, Terrestiall, or otherwise Elemetnal & Sublunar, in the whole Creation.

Some are East, some West, some North, some South.

Some are fiery, some watery, some Earthly: the species of these Angels are Computed according to the four Cœlestiall powers (*Viz*^d) [35r] The mind, Reason, Imagination, & the Vivifying & Moveing Nature.

The fire followeth the mind, whence they Concur to the Contemplation of more sublime things &c.

The Ayeriall followeth the Reason: & favor the Rationall faculty and after a Manner Seperats it from the Sensitive & Vegetative facultyes; & so it serveth for an Active Life, and the fiery Serveth for a Contemplative.

The Watry follows the imagination, & serves for a Voluptuous Life.

¹⁵⁵ The *Shem ha-Mephorash* (שם המפּרש), meaning something like “divided name” or “name of extension” is most commonly applied to a set of names derived by Kabbalists from three consecutive verses in the Book of Exodus (xiv, 19–21), each of which has 72 letters in the Hebrew (72 is the numerical value of the name יְהוָה when it is written out in a Tetractys or “wing-formation”: יְהוָה + יהו + יה + י = 26 + 21 + 15 + 10 = 72). By writing these out in rows, the first and third right to left as usual, the second left to right, and reading down the columns, 72 three-letter names are obtained. Since the first of those verses mentions “the angel of the Elohim” (*malak ha-Elohim*), the name of an angel is further derived from each three-letter name by appending the theophoric terminal *-el* or *-iah*; each is also associated with a Bible verse, all bar one from the Psalms, which in the Hebrew contains the same three letters in that order and (in most cases) the divine name יְהוָה. The names were written somewhat cramped in S5, so in this instance I simply transcribed them from Agrippa (*OOP*, p. 420), who also gives the Hebrew spellings.

The Earthy follows Nature, & favours Vegatable nature.¹⁵⁶ [H]¹⁵⁷

Having breifly treated of the Cœlestiall Hierarchies of Good Angels, & of their severall & Respective Qualities, Orders, offices, natures, & mutuall Correspondences, both amongst themselves & also with men, we shall in the next place treat of those spirits commonly called Ayeriall, Terrestiall, & Infernall, & of their several natures, offices, orders, and Connections.

Wherefore, that we may distinguish Light from Darknesse, truth from falsehood, & good from Evill, Lest through Ignorance any Mistake should be, &c: it is to be Understood, that as the numbers of Good Angels (according to their Legions) transcendeth humane Capacity, so Likewise doth the numbers of Unclean spirits, for as many pure spirits as there are [35v] In the Superior or Cœlestiall world: so many Uncleane Spirits are there In the inferiour or terrestiall world; And now we shall shew fourth some severall of the Hierarchies, names, natures, Orders, offices, Qualities, Distinctions & Derivations of the Ayeriall, Terrestiall & infernall Spirits.¹⁵⁸

¹⁵⁶ Most of this section is adapted from four chapters of *OOP*, book III:

- Chap. 24, “Of the names of Spirits, and their various impositions, and of the Spirits that are set over the Stars, Signs, Corners of the Heaven, and the Elements” (lists angels &c. of the Planets, Signs, Mansions of the Moon, directions and Elements; also the Demon Kings).
- Chap. 25: “How the Hebrew Mecubals drew forth the sacred names of Angels out of the sacred writ &c. &c. &c.” (72 Angels of the Shem ha-Mephorash).
- Chap. 28, “How sometimes names of Spirits are taken from those things over which they are set” (describes, and gives examples of, deriving Spirit names by appending the Hebrew theophoric terminal **אל**, *-el* or *-iel*, to the Hebrew or Latin name for some thing or quality).
- Chap. 16, “Of Intelligences and Spirits” provides some connecting sentences and the concluding section.

The Olympic Planetary Spirits are not mentioned by Agrippa; their names and characters first appear in *Arbatel de Magia Veterum*, printed at Basel in 1575 and bound up with the 1579 and subsequent editions of Agrippa’s collected works, although the concept appears in the works of Paracelsus.

¹⁵⁷ Excerpt “H” is a rambling diatribe of over five thousand words, arguing for the possibility of human colloquy with Angels and against the notion (which may or may not have been seriously maintained at the time) that various angels mentioned in the Hebrew scriptures were the Messiah, also including the statement “it is now June 1649” shortly prior to a lengthy excerpt copied from a book published a decade after that date.

¹⁵⁸ This connecting section possibly contains some original text, although part of the second paragraph is paraphrased from *OOP* book III, chap. 16 (p. 393):

“[various theologians say], that the number of the good Angels trasncendeth humane capacity, to the which on the contrary, innumerable unclean spirits do correspond, there being so many in the inferior world, as pure spirits in the superior”

Of the Hierarchies or orders of Evil spirits or (Vulgarly) Devils

As there are nine orders, or Hierarchies of Good Angels, so is there also nine degrees of those that are Evil: & they are as followeth (viz):

The first order is called false Gods, whose Prince is Beelzebub,¹⁵⁹ that is an old God, who said I will ascend above the height of the Clouds, and be Like to the most high:¹⁶⁰ who usurping the name of God, would be worshiped for God, & Require adorations & service, as that Devill, who said to Christ, if thou wilt fall down & worship me, I will &c. Math. 4, Luke 4, &c.

The second order is Called the spirits of Lyes, whose prince is the serpent *Pytho*, these spirits join themselves to the Oracles, & delube many by their Divinations & predictions to deceive them, of this sort was that spirit who went forth, & was a Lying spirit in the mouthes of the prophets of *Ahab*, I Kings, & to that woman of whome we read in the Gospel, who had *pytho* in her Belly.

[36r] The third order is Called Vessels of Iniquity,¹⁶¹ & Vessels of Wrath: *David* Calls them Vessels of Death, *Isaiah* calls them Vessels of fury, *Jeremiah* calls them Vessels of Wrath, *Ezekiel* Calls them Vessels of Slaying & Destroying: whose prince is *Belial*: which is by interpretation, without a yoke, or disobedient, a prevarication & an Apostate;¹⁶² of whome St. Paul to the Corinthians, saith, what agreement hath Christ with Belial, these are the inventors of wicked Arts, & of all Evil things, for all wickedness, Malice, & deformity, proceedeth from these &c.

The fourth order is Called, Revengers of Evil, whose prince is Asmoedus causing judgment.

The fifth order is called, Deluders, whose prince is *Sathan*, of whom it is written in the Apocalips, that he seduceth the whole world, doing great Signes, Causing fire to descend from heaven, in the sight of men Seducing the Inhabitants of the Earth, by reason of the signes that are given to him to do, these spirits imitate Miracles, & serve wicked Nigromancers¹⁶³ & Witches, &c.: & seduce the people by their Miracles, as the Serpent seduced Eve, &c.

The sixth order is called Ayeriall powers, whose prince is *Meririm*, raging in the South, a Boyling spirit, whom St. Paul to the Ephesians Calleth the prince of the powers of the Ayre, the spirit which worketh in the Children of Disobedience, these joyn themselves to thundering & Lightning, Corrupting the Ayre, causing pestilence & other Evills, amongst whome are the [36v] four Angels mentioned in the Apocalips, to whome power is given to hurt the Earth & the Sea, holding the four winds, from the four Corners of the Earth, &c.

¹⁵⁹ *Beelzebub*, conventionally glossed “Lord of the flies,” appears in the Book of Kings as the god of Ekron, one of the Philistine cities; the name is likely a malicious distortion of *Baal-zebul*, “Lord of the dwelling” or “Master of the house” the intent being to imply he was Lord of nothing of consequence.

¹⁶⁰ This phrasing is from Isaiah ben Amoz’s famous polemic (Isa. xiv, 14) against the King of Babylon, mockingly calling him *helel ben shahar*, “shining one, son of the dawn” (a poetic reference to the morning star). At the time, he was rebelling against the Assyrian empire, eventually prompting a military campaign by Sennacherib (which, despite Isaiah’s fulminations, did not leave Babylonia desolate).

¹⁶¹ *sic* in S5.

¹⁶² In the Tanakh, a mere term of abuse meaning “masterless” or “worthless”; *beni belial*, “sons of Belial” is used in a vague sense for various gangs of thugs, rapists and general lowlife. Only becomes the name of a chief of evil spirits in later Jewish apocalyptic.

¹⁶³ *Cacomagis et maleficis* in the Latin *De Occulta Philosophia*, “wicked conjurers and witches” in OOP (p. 398).

The seaventh Order is Called furies whose prince is called in Greek, *Apollyon*, in Hebrew, *Abaddon*, that is Destroying & wasting, these are powers of Evill, Causing discords, war & Devastations, &c.

The eight Order, is called Accusers or Inquisitors, whose prince is Astaroth, that is a Searcher out, he is Called in Greek *Diabolos*, that is an accuser or Calumniator, who in the Revelations, is Called the accuser of the Brethren, Accusing them night & day, before the face of our God.

The ninth Order is Called, tempters & Ensnarers, whose prince is Mammon, that is Coveteousness: one of these spirits is present with Every man, which we therefore Call, the Evill Genius.¹⁶⁴

Furthermore, there are other particular spirits; both Ayeriall, terrestiall, & infernall, of severall degrees, natures & offices, some whereof are According to the four parts, Angles or Divisions of the compass, East, West, North, & South; Called or said to be Ayeriall powers, or spirits of the Ayre, of which are many Legions, who by nature & office, are said to be both Good & Evill, as particular Messagers, Attending Divine pleasure In fullfilling the Sacred will & Executing the judgements of the Highest, When commanded or Appointed.

[37r] Of these are four great Monarchs, or Kings, as principall Governors, set Over many other Legions of spirits of different & Severall Degrees from Superiour to inferiour natures, orders & Qualities, as Comparitively from great princes, & so gradually to the most inferiour & meanest pesante, whose names are as followeth.

East: <i>Urieus</i> or <i>Oriens</i>	West: <i>Paymon</i>	North: <i>Egin</i>	South: <i>Amaymon</i> .

According to other Authentick Denominations they are called by names:¹⁶⁵

<i>Ories</i>	<i>Panyim</i>	<i>Egim</i>	<i>Mayrary</i>

But according to the tradition of the Hebrew Rabbins, they are thus nominated:¹⁶⁶

<i>Samuel</i> ¹⁶⁷	<i>Azael</i>	<i>Mahazuel</i> ¹⁶⁸	<i>Azazel</i>

Under whome many other bear Rule as princes, &c: of Legions, & there are of the sort Innumerable spirits of private offices, as before we said.¹⁶⁹ [I]

¹⁶⁴ From the start of the chapter to here is taken, with some paraphrasing, omissions and rearrangement, from *OOP* book III, chap. 18, "Of the orders of evil spirits, and of their fall, and divers natures" (pp. 397–399). The next paragraph is connecting text.

¹⁶⁵ These variant forms of the names appear in a late (1607) Dee Spirit Action (*TE&FR* p. *34), although the second is there spent *Paynim*. It is of course possible that Dee's skryer and the redactor of the *Janua* derived them independently from the same MS. tradition.

¹⁶⁶ Agrippa's immediate source for these names was probably Reuchlin, *De Arte Cabalistica*, lib. iii.

¹⁶⁷ More usually *Samaël* (Heb. סמאל): *Samuel* was a misprint in the English *OOP*.

¹⁶⁸ More usally *Mahazaël* (Heb. מהזאל): *Mahazuel* was a misprint in the English *OOP*.

¹⁶⁹ From "Of these are four great monarchs" is mostly adapted from *OOP* book III, chap. 24 (p. 417). Excerpt "I" is an extended connecting passage which replaces "as before we said" with "as we have inserted in a particular Tract or Treatise or two following, where they are all fully explained &c. &c. &c." but otherwise says practically nothing, serving largely to connect this section with the following chapter on the bodies of evil spirits.

*Some further Considerations, Distinctions, & Dignifications
of this Subject touching Spirits.*

The bodyes of Evill Angels, are far different in Quality from the bodyes of Good Angels, for by reason of their fall, there Bodyes are Changed into the Quality of a now thick & condensed Ayre, and are in Mannner Materiall, as shadows, & subject to passion, that they being struck are pained, & may be Burnt in the fire, into Conspicuous Ashes: And though it be a spirituall body, yet it is most sensible, & being touched Suffers, Although it be cutt [37v] In sunder, yet it comes together again, As Ayre & water, butt in the meanetime is much pained.

These spirits are neither altogether Visible nor Invisible, & sometimes being Conspicuous, are turned into divers figures, & assume similitudes & shadows of Bloodless Images, drawing the filthiness of a grosse body, And by reason of there Affinity with Earth & water, are also taken with terrestiall pleasures & Lusts, of which sorts are Hobgoblins, Incubus & Succubus &c.

There is none of these supposed to be male or female, seeing this difference of sex belongs to Compounds, butt their Bodyes are Simple; neither Can any of them turn themselves into all shapes at their pleasure, Except those that are fiery & Ayery, & unto those Kinds it is Easie to Change themselves into what shapes their Imagination Conceives.

As for subterranean, & dark spirits, because their nature is Concluded in the straights of a thick, unactive body, they cannot make those diversity of shapes as others can.

But watery Spirits & such as dwell upon the Moysst superficies of the Earth, by Reason of the Moystness of the Element, are for the most Like unto Women, of which Kind are the Fayries of the Rivers, & the Nymphs of the Woods.

[38r] Those Spirits which inhabit dry places, being of dryer Bodyes, shew themselves In forms of men, Such are those which are Called *Onosceli*, or *Satyrs*, with Asses Legs, or *fauni* & *Incubi*, of which there were Very man (as is Certainly & by Experience Known) & that often-times, some of them did desire, & made Compacts with Women to Lyve with them, &c.¹⁷⁰

There are also a Certaine kind of spirits, not so noxious, offensive, hurtfull, noisome, or Displeasing, butt most near to Man, & are affected with humane passions, delighting much in Mans Society, & doe willingly dwell with him. some also there are, which often meet poore men, women & Children, but they are afraid of & fly from men of Constant, Credulus & undaunted minds and resolutions; And to Good & pure men they are no way offensive, but to men that are wicked & impure they are Very noxious & hurtfull. Some these, there are who dote upon Women, some upon Children, some there be that are Delighted in the Company of divers domestick & wild Animals, some inhabit Woods, & parks, some dwell about fountains & Middowes (*cum multis aliis*¹⁷¹) but for Brevity Sake, we have inserted a necessary table following, describing briefly the names of most of these kinds of terrestiall spirits, Fayryes, Elphs, Goblins, or

¹⁷⁰ From the start of the chapter to here is adapted from *OOP* book III, chap. 19, "Of the bodies of the Devils" (pp. 402-404). "Devils" is a mistranslation, the Latin has *De corporibus daemonum*, and as already noticed, Agrippa specifically states (Lib. iii cap. 16) that he does not use *daemon* as synonymous with *diabolus*.

¹⁷¹ *Lat.*, "with many other things."

whatsoever eles they may be Called: together with what places and things, they doe inhabit, delight, & dwell in.

[38v] Fairies, Hobgoblins, Elphs in	Champion fields
Naides - - -	Fountaines
Potamides - - -	Rivers
Nymphs - - -	Marches & ponds
Oreades - - -	Mountains
Humedes - - -	Meddows
Dryads & Hamadryads - -	Woods
Satyrs & Sylvans - -	Trees, Brakes & Bushes
Naptæ & Agaptæ - -	Flowers
Dodonæ - - -	Acornes, fruits
Paleæ & Feniliæ - -	Fodder & the Country ¹⁷²

There are Likewise Certain things Vulgarly Called *Gnomi*, or inhabiotrs of the mountains, but of some improperly Sylphes, Pygmies, or halfe Men [we say improperly by Reason that some Credible Testimonials do make this distinction, calling the *Gnomi* spirits of the Earth, Sylphes spirits of the Ayre, Salamadry spirits of the fire, & the Nimphy spirits of the water.¹⁷³] These (viz., *Gnomi*) are not properly said to be spirits butt Like spirits. And if we shall Call them spirits, then Ought they to be Called Earthly spirits; because they have their Habitation in Mines & such Like places, & where treasures & other things are hid [39r] and obscured or lost under the Earth, or Rather in the Bowels thereof: and also under those Mountaines, where there is plenty of Goold & Silver, & other the Like places, Mineralls & things, Concuding to the same sence & purpose, wherefore they are said to be possessed with all temporall things, and are much delighted therewith, & do take the Care & Cusdody thereof, & will not willingly depart therefrom.

Those who work in Mines & dig Mettals, have great Knowledg of these spirits, for sometimes they do trouble, Molest, Vex & much persecute the Loboueous Diggers, with blows & stripes, And at other times they are benevolent & freindly to them, & will work for Wages, &c.: And at other times admonishing them & warning them of Dangers & Death, as when they are heard once, twice, thrice, or oftener to knock, or strike, in the same place, which foretells the Death of him that diggeth or Laboureth there, if he hast not the sooner away thence, for Either be he buried by the fall of the Mountain or perisheth much some other like Accident, All which is said to be true, as hath been Certainly attested, by the Experience & Knowledge of those that doe dig in Mines, & Search in the Bowells of the Earth, for such of natures Benignityes as it followeth.

¹⁷² From "There are also a certain kind of Spirits" to here is adapted with some rearrangement, and the setting out of one of Agrippa's lists into a table, from OOP Book III ch. 32 (p. 450). "Fairies and Hobgoblins" ("Elphs" is an interpolation in the *Janua*) renders *Fauni & Lemures* in the Latin.

¹⁷³ This classification originates from Paracelsus' *Liber de nymphis, sylvanis, pygmaeis et salamandris &c.* (posthumously published in 1566), which in turn derives from & systematizes German folk-traditions, classical mythology and other sources. Classical and German traditions regarding water-spirits had previously, as before remarked, been mentioned in passing by Trithemius in *Liber Octo Questionum* in 1515.

[39v] These Sylphs or Pigmies, although they are Little by nature, yet they Can appear as big & great, or in what other stature or Corporature they please unto Men, & Either fair, deformed, Rich or poor to out imagination.

They are Knowing in all arts that are or can be found out, In all the Light of nature, & Containe the Knowledge & understanding of them all withint themselves. It is said that they,as well as the *Gnomi*, have many Mines of all sorts of Mettals, & great Store of treasures hid in the Earth &c. under their power & Custody, And Many times they doe afford great benefit (in severall Respects) to Mankind &c.

The nature of these spirits, or Elphs is, they are affected with and love all those that Love them, & ahte al those that hate them, yea they Know both our minds & thoughts, in a great measure, whereby It Comes to pass, that we may Easily Move them to come to us, if we Rightly understand the Rules thereof.¹⁷⁴

Of this terrestiall Order are Likewise those, which are commonly calld Fairies, of which they are Seaven Sisters thus nominated:¹⁷⁵

[40r] <i>Lillia</i>	<i>Restilia</i>	<i>Foca</i>	<i>Tolla</i> ¹⁷⁶	<i>Affrica</i>	<i>Julia</i>	<i>Venulla</i>

It is Credibly Asserted, that in antient times many of these aforesaid Gnomes, Faries Elphs & other terrestiall & wandering spirits have been seen & heard amongst Men, but now it is said & beeveled that they are not so frequent: yet it is Certainly averred & Creditably Reported, that some of them have been discovered & seen, but here we shall Aquiesce touching the differences of there not appearing, or being not so Conversant with and amongst Men, so frequently in Latter times, as they are Said Vusualy to doe in Antient times; by Reason the Cause thereof may be very Easily Conjectured, by the Meanest Capacity. [K]¹⁷⁷

¹⁷⁴ From “There are likewise certain things” to here appears to be based on a passage in the pseudo-Paracelsan *Archidoxes Magicae*. The wording differs sufficiently from Robert Turner’s English version (*The Supreme Mysteries of Nature*, London, 1656 – see pp. 51–2) to suggest independent translation; further, the text appears to have been altered to reflect the compiler’s views; for example, “of some improperly Sylphs, or Pigmies” appears as “but by their proper name, they are called *Sylphes* or *Pigmies*” in Turner, and the following parenthesis does not appear.

Harley 6482 has a different set of material treating of similar subjects (*A Treatise on Angel Magic*, pp. 153–168) which is in turn an abridged English translation of Paracelsus’ *Liber de nymphis, &c. &c. &c.*

¹⁷⁵ These, with minor variations in spelling, are a recurring set of names in English magical works of the 16th and 17th centuries (e.g. Folger MS. V.b. 26 pp. 67, 81; Folger MS. X.d. 234; BL Sloane MS. 3824 fol. 98v, Bodleian e Mus. 173 fol. 15v, and others), although I am not currently aware of them being mentioned in any printed works of the period. They are sometimes said to be subject to a Queen called *Micob* and a King called *Oberyon* or *Oberion* (the latter is also mentioned as a spirit called on in connection with treasure-hunting in the early 16th century). They apparently originated as a group of disease demons some centuries prior: the “Sigismund fever charm” preserved in an 11th-century MS. (Dijon, Bibl. Municipale MS. 448) cites “seven sisters” called *Lilia*, *Restilia*, *Fugalia*, *Suffoca*, *Affrica*, *Julia* & *Macha*.

¹⁷⁶ More commonly appears as *Folla*; the ‘T’ was possibly a scribal error, as written it looks like the ‘F’ in “Foca” with the middle horizontal stroke missing.

¹⁷⁷ The theoretical part of the *Janua* ends here. Addition “K” (S4 fol. 49v–52v) is a rambling discourse on the nature of these terrestrial spirits, which in over 2400 words manages to say practically nothing about them save that they are not Angels or souls of the dead.

*Isagogicall Observations & Instructions**By way of preface.¹⁷⁸*

The signs of Appearance, both of Good Angels & Evill spirits, are & ought to be Carefully & well observed; by Reason they are the foregoers of such appearances, & whereby are knowne the differences thereof, which is a matter of materiall Consequence as hereafter shall be plainly shewed forth.

If Good Angels or Elemental powers of Light, or otherwise dignified Spirits, of a benevolent, or symbolising nature with Cœlestiall powers, and allayed to the welfare & preservation of mankind, are moved & called [40v] fourth to Visible appearance (in a Christall Stone or glass) as one usuall way or Custimary forms is amongst the Learned Magisians, then the signe or teste of there appearance, most seemeth Like as a Vaile or Curtaine of some Beautifull Colour, hanging in or about the stone, or Glasse, as a bright Cloude or other pretty Kind of Heroglifficall shew, both strange & yet Very delightfull to behold: it is therefore to be Remembered, that the Magicall Sophy ought to have for this purpose a Christall Stone, of a round Globick forme, Very Cleare & transparent, or other stone of the Like diaphanity, or Ball of Clear & Solid Glass, or thick hollow Glasse, with a Little hole on the top of Like forme, of any Convenient bigness or Diamiter, Acording as can Reasonably be obtained or made, & the stone to be set or fastened in a frame, & also the Glasses to be made with a stalk or shank fixed thereto, & so to be put in a Socket with a post or pedestal to stand upright, the stone being called by the name of a shew stone, & the Glasses by the name of Glasse Receptacles, & in practice or Action, upon invocation or motion made for spirituall appearance, there shall Either by a wax Candle on either Side thereof or a Lamp behind the same burning during the time of Action, set on a table apart fitted & furnished for this purpose, butt if Appearance (as aforesaid) be moved for by invocation, out of the shew stone or glass Receptables, or if yet notwithstanding Appearances happen to shew themselves out of them, yet the signe of their appearance will be [41r] Very delectable, & pleasant, though various and amusing the sences to behold, as a shining brightness or sudden flashis, or such like similitudes very splendid in shew, all about, or in the place where action is made or appearance is moved.

When Invocation is made to any of the Cœlestiall powers, or other dignified Elementall spirits of Light, & appearance accordingly is presented and visibly sheweth it selfe, Either in the shew stone, or Glass Receptacle, or otherwise out of the same, then vew the same very well, & also take notis of its Corporature, Physogmony, or features of the face, Vestures or Garments, Deportment & behaviour, Language, & whatsoever Else may be worthy of note; by reason of making a true distinction between the appearances of Good Angels or spirits, & others that are Evill, & of Knowing the Same without being deceived; for although Evill powers or spirits of darkness, may be Invoked, moved or Called fourth to Visible appearance & Consutled withal, & made use of in such Concerns, or upon such action, wherein by nature & office, they may be commanded to

¹⁷⁸ The H2 copy of this section (and likewise the version in *The Familiar Astrologer*) re-titles it “The Directory” and interpolates several additional section heads, here omitted. See McLean, *A Treatise on Angel Magic*, pp. 173 sqq. The advice of this section would also be applicable to the processes of *Clavicula Tabularum Enochi*.

serve, In all such Matters, according as thereupon are dependent, & as the Necessity thereof shall be suitable & Requisite; but then Actions with them are different & severall, both in time, place & Order, & also the manner of apparation, which by them are diversely & severally Elsewhere hereafter inserted, & shewed forth on its proper place, Therefore doe the Magick Philosophers give this Caution Saying, Beware that one action, operation or Secret in this Art [41v] be not mixed with another, &c:¹⁷⁹ but Let Cœlestiall, Elementall & Infernall Actions, operations, & invocations, be used & kept apart or separate, according to the Method & manner as are in particular Ascribed, & properly Referred unto Each of them; now then Observe that the Appearance of Cœlestiall & Benevolent Angels, & other Dignified Elementall Spirits, or powers of Light, are to be thus Known or Distinguished from those that are Infernall or Evill powers or spirits of darkness,¹⁸⁰ the Good Angels or Dignified powers of Light as aforesaid, are in Countenance very fair, beautifull, Affeable & youtfull, smiling, Amiable, & usually of a flaxenish or Goold Coulerd haire, & in behaviour or gesture very Curteous & friendly, in speech very Gentle, Mild Grave, & Eloquent, using no vaine, Idle or Superfluous Language, or discourse; in their Corporature very handsome, strait, Comely well favoured, & in Every Limb most Exactly formall & well Composed, their motions sometimes Interseprable,¹⁸¹ both in their appearance, Continuance & departure, their Garments & Vestures, of what fashion, forme, or Colour soever thereof, are Likewise very faire, beautifull or Oriental, & if it be of many colours or strange fashion, yet they are also very splended, rare & Lovely to behold; & in short, they are all Cœlestially Glorious in all their Appearances, as they are in Countenance & Corporature most comely, beautifull, Amiable & well Composed, without any of the Least deformity Either of hairyness in the face or body, or a Swarthy Complexion or any Crookedness, or either an Ill-shaped member [42r] of the body, so also is their Garments or Vestures, without spot or blemish, Either of being Ragged, or torne or stained, or by any wise to be seemingly dirty, or daubed, with any filthy, Greasy or nasty Soile, & always Imbrace the word Mercy. When the appearance of any Cœlestiall Angels, or Angellical powers of Light, or Dignified elementall Spirits are Visibly shewed forth & by good testimony or Diligent Observation well known to be so; then with dew Reverence given thereto, may be said as followeth:

Wellcome be the Light of the Highest,¹⁸² & welcome be the messagers of Divine Grace & mercy, unto us, the true Servants & worshipers of the same your God, whose name by Gloryfied both now & for Evermore.

¹⁷⁹ Possibly an allusion to the aphorism from *Arbatel de magia veterum* that was adapted as #8 of the *Janua*'s chapter of "Beneficiall Aphorisms."

¹⁸⁰ The main thrust of Meric Casaubon's preface to *T&FR* was that the "Angels" with which Dee was conversing were not conscious fabrications or delusions on the part of his skryers, but neither were what they claimed to be: that they were rather "false, lying spirits" sent by "the Divil of Hell (as we commonly term him)." Casaubon sought not to deny Dee's sincerity in his expressions of Christian piety, but to argue that he had failed to distinguish "illuding spirits" from "Angels of Light." This preface is on one level a rebuttal to such polemics (Casaubon's was by no means the first) in so far as it seeks to show that it is possible to tell the difference. See Asprem, "False, Lying Spirits and Angels of Light."

¹⁸¹ *sic* in S5; possibly a garbling of "imperceptible." There may have been a line omitted through eye-skip: the corresponding text in H2 (*apud* McLean) reads: "[...] their motions sometimes to be plainly perceived, sometimes swift and sometimes imperceptible [...]"

¹⁸² This phrase was used by Dee to greet Uriel ("light of God") in the Spirit Action of 1584.08.20 (*T&FR* p. 219).

And if the appearances be of Good, then it will stay, but if not, it will Immediately Vanish, or flee hastily away, at the Rehersing of the word Mercy. But if any Evill power shall appear in the place or stead of that which is Good, & impudently withstand any opposall, then Vanquish It, as in this Case Evill spirits are to be dealt withal, in manner & forme as as hereafter is inserted in its place; by Reason those powers or spirits who are by nature Evill, & so are contrary to those by nature Good, may not be dealt withal in those actions or operations, nor those powers of Light, by nature Good, to be moved in Reference, to what Otherwise properly appeartaineth or Belongeth by nature & office to the Evill powers or spirits of Darkness, more then as for their [42v] Assistance, & so accordingly for Deliverance from any Violent surprizall, assaults, or Illusions, or other infernall temptations or Envious attempts &c.

Now then, if by these Observations, the the Expected appearance is understood & found to be Cœlestiall & of Good, or to be Dignified Elementall spirits of powers of Light, & so likewise of Good, as accordingly was invocated, moved & Called forth by name, order & office, to such appearances (say thus):

Are ye the same, whome we have moved & called forth to visible appearance here before us at this time, by the name of N: or who Els are ye, & of what order, or what is Els your name, that we may so note of you, Either as you may be Ranked in order, amongst the blessed Angels, or otherways Known or Called by of any Mortall man, if you be of Cœlestiall or Elementall Verity, & so of Charity, you cannot Mislike of or deny these our sayings.

Then if it Maketh any Answer, as peradventure it may, then make Reply according as the Nature of the discourse requireth, but if it Maketh no answer, then repeat the words aforesaid, Are ye the same &c.

Then it will shew forth or tell its name, order & office, the which when it is known by hearing, then it will speake, or otherwise shew forth, Say then as followeth, *if you be N: as you say, in the name of Jesus, say that all wicked angels are justly Condemned, & that by the mercy of God in the merits of Christ, mankind elect are to be saved.*¹⁸³

[43r] Whereunto it will then return, a Satisfactory answer or, Els it will depart & be gon away; then if the appearance be of Good, as may be Known by the answer & the Reasons thereof, that was made or given to the afforesaid proposition, say as followeth:

O ye servants or Messagers, of Divine grace & mercy, & terrestiall Angels or angellicall powers of Light, or dignified Elementall spirits & mediums of Benevolence to mankind, Servants of God, you both now at this time & always, are & shall be unto us truly & Sincerely wellcome; humbly desireing you also to be freindly unto us, & do for us, In whatsoever It shall please you to give by Order & office unto you, for the

¹⁸³ Compare Dee's interrogation of Ave, in the Action of 1584.06.28 (T&FR. p. 169): "What is your name, either as you are notified among the blessed Angels, or called by of any mortal man? If you be of Verity, and so of Charity, you cannot mislike my speeches." He initially got no reply, and commented "Belike he is not sent unto us by God: for if he were, he would do his message"; on getting a name, which he recognised as one of the *filii filiorum* (a group of Angels mentioned in an earlier action), he continued: "If you be AVE, In the name of Jesus, say, that all wicked Angels are justly condemned: and that, by the mercy of God, in the merits of Christ, mankind, elect, is to be saved."

better Knowledge & benefit of mankind Living on Earth, & to Make us partakers of true Science & sapiense, in the Undeified & Secret wisdom of your Creation.

And if any Answer, shall be made hereunto, or any discourse from hence should arise or proceed hereupon, then both wisdom & Reason must be the principall Conduct in the Management thereof; But if there be Silence, & that no discourse Ariseth from hence, then begin to make humble request for answer, to such desires & proposal, as in a Certaine writing is contained without, to be in Readiness with you, & then will the Effects of all things be undoubtedly & with good Success Determined &c.

[43v] The signes of intrusions or appearance of Evill spirits, when action or Invocation is otherwise made, for moveing & Calling forth Cœlestiall Angels or Intelligences, or other dignified powers or Elementall spirits of Light, and not Apparent or visible to be any wways discernable, more then their shapes, forms, Gestures, & other like principals in Appearance, quite Contrary behaviour, Language, Clothing or Vestures, to those above Related, & to be observed of the good &c: neither are the herein to be otherwayes judged of them then as intruders, tempters & Illuders, on purpose if possible, to deceive, & also to destroy the perseverance & hopes of Obtaining any Benefit by Cœlestiall & good mediums; by Reason they are degraded & deprived of power, to send or shew forth any forgoing signe of their appearance, in these or such Superiour Actions, invoking or moveing onely Cœlestiall or Dignified Elementall powers &c. to visible Appearance; & herein to be noe otherwise taken further notis of, then to be Vanquished & sent away, as before have been said. Observe then that the Corporeity, forms & shapes of Evill powers or spirits of Darkness, in their appearance by forceable intrusion of this kind, are Easily to be discovered from the good powers or spirits of Light, as now shall be declared as followeth:

Evill powers or spirits of Darkness, are Ugly Ill favored & Beastly in Shape & appearance, wherein Observe if they doe appeare in upright [44r] or humane Stature, then Either body, face or Covering are quite Contrary to the other before specified of the good, for although an Evill or infernall spirit, may appeare in the Likeness of an Angel of Light, Especially in the time & place when Good Angels or spirits of Light, are Invoked, moved & Called forth, forming themselves very nearly, so Even almost imperceptible to sight & apprehension, Except Ingeniously Discovered by an accute & curious observance, and Clearly may be discerned Quickly, by there Raggedness & Uncleaness of their Garments, & the difference of there Countenance in beauty & features, & other indecent Composures of the body, Language and behaviour, & the Corporall deformities of the Limbs, or beastiall similitudes, who in such times do sudainely make their Appearance, and as Readily shew forth strange motions Gestures, & speaking unusually blasphemous, Rediculous or different Language, Alltogether Dissonant & Contrary & very Unlike, both in Manner & matter, to that of the Cœlestiall Angels, & Elementall powers & other dignified spirits of Light, which also may be soon discovered by the diligence of a sober & Curious speculator, which notable Intrusions, they make on this account, properly to destroy, & if possibly, to overthrow the Reason, hope & judgement of the Invocant, & by great Errours & other Ignorant Mistakes, not onely to deceive & Confound the more Solid & [44v] Genuine Knowledge & Capacity of man Laboring herein, but also to distract the Sences, & thereby Lead

the Understanding into a Meander, & therein to weary & tyer us with Varity of Doubts & Disparations, not Knowing how to un Ravell this Gordian Knot, or to be Satisfied or Deliveryd from this hopeless pilgrimage, but by the help of Icarian Wings.

From hence it may be understood, that Evill powers of spirits of Darkness, sooner appear as Impudent Intruders, in the time of Good action, & in place where invocation is made, for the moveing & calling forth of any good Angels, or Dignified elementall powers, or spirits of Light to visible Appearnce, than at any other time & place, when as unto themselves they shall be Indifferently by order, office & name, invocated, moved & Called forth to Visible appearance for such their assistance, as by nature & office wherein they are accordingly Servisable & suitable to the ocaion wherein they are Commanded: therefore in such actions, Method, forme of observations as are to be onely Referred unto those Evill powers of spirits of Darkness, those occations (we say) are Differently set apart, & to be distinguished both in time, place, order & Method forme & otherwise as aforesaid, & so they may be moved & Called forth Commanded & Constrained & accordingly so dealt withall & used, as the present ocaion shall Requier [45r] and the direction of the Invocant shall find agreeable to their nature & office: So then, here it is observable, that Evill Spirits may be invocated & dealt withall, differently or apart by themselves accordingly as aforesaid, but not in such place or at such time, as when Aciton or Motion is made for the appearance of any Cœlestiall or other dignified powers of Light, And here it is to be observed further, that Evill powers of spirits of Darkness & other Elementall powers or deferent spirits, by nature Good as well as Evill & other wandering spirits, non Resident in orders Sertaine of Like nature &c. may be Commanded & Constrained by invocation to Servis & obedience Comparitively as vile slaves accordingly as Elsewhere In a particular treatis¹⁸⁴ & invocations properly thereto Referred, with severall other Appertinent Rules & Observations Inserted therein, as Amply & at Large shewed forth, but Cœlestiall Angels & other Dignified Elementall powers & spirits of Light, but nature & office wholly Benevolent or Good may not be Commanded nor Constrained by any Invocation; they are onely to be moved & Called forth by humble intreaties, Thereby acquiring favor & freindship.

Now then if at any time & place, when Action or motion is made, & humbly intreated Earnestly besought, for the appearance of any Cœlestiall Angel or Dignified Elementall power, or other [45v] spirit or spirits of Light; & wicked Intruders should impudently Insinuate, & thrust themselves in place, & would Enforce Credulty into the Speculator, &c:

And that it shall be plainly Discovered, then shall the master Sophy Dismiss, Discharge & send away & banish them from hence, after this Manner &c:

¹⁸⁴ The closest thing to such a treatise known to be extant is a work titled “Longobardus,” a copy of which by Elias Ashmole appears in Sloane MS. 3824 (fol. 3–15): it includes a preliminary prayer, “to be said before the Calling Forth of Elementall or Infernall Powers, or Spirits of Darkness,” a conjuration of “L:B:S” (Lucifer, Beelzebub, Satan) to have them compel subordinate spirits, a conjuration of a group of named spirits “for the obteyning of Treasure Trove,” and a “General Invocation, Conjuration or Constringation” (deriving in part from the Solomonic *Vinculum Spirituum*) for a “Spirit or Spirituall power, who is knowne of us from the Tradition of our Auncesters, & called by the name N”: the whole thing is in very similar style to the conjurations of the *Janua*. The specific term “vile slaves” applied to evil spirits also appears in *Clavicula Tabularum Enoch* in Sloane MSS. 307 & 3821, in turn deriving from *T&FR* p. 188.

The Vengeance of God is a two Edged sword, Cutting Rebellious & wicked spirits of Darkness, & all other Usurping powers in peeces, the hand of God is like a strong Oake, which when it falleth Breaketh in Sunder many shrubs, the Light of his Eyes Expelleth Darkness, & the sweetness of his mouth Keepeth from Corruption; Blessed are all those unto whome he sheweth mercy, & preserveth from temptation & illusion of wicked intruders, Defending them by his mighty power under the cover of Divine Grace not Suffering his humble servants to be overcome or overthrown, by any infernall assaults, now therefore because you have come Hether, & Entered without Licence, Seeking to Entrape & Ensnare, us, & Secretly Conspired by these your Subtilltyes to Deceive & Destroy us & our hopes, In the true meaning of these our Sober, innocent, honourable, & Cœlestiall Actions & operations, we doe in the great & mighty name, & [46r] the power of the most high God, triumph Imperially over you, & by the vertue, force & Efficacy whereof, be you & your powers Vanquished & overthrown, & utterly defaced; & behold, by vertue of that Cœlestiall power, by Divine Grace given to us, & wherewith we are potently dignified, & as heirs of God's promise (through faith) Continuing Inherent with us, we doe hereby wholly deface & over through you, & ye are totally Vanquished. Therefore we say Depart, & immediately be gone from hence, in peace, without noyse, turbulence, injury, harme, Violence or other danger to us or to this place, or to any other places or person whatsoever; & as you are of Darkness & the places of Darkness, & have without and Charge or permission Enviously Intruded, seeking thereby to Ensnare, Deceive & overwhelme us, the divine Judgment & Vengeance of the most high God, for this your Wicked & malicious Conspiracy & Insinuation, be your deserved Reward, & as it was delivered to you, so take it with you, that the malaise which you have shewn to us, may heap your own Distruction; be ye therefore Dismissed & immediately (we say) Depart hence to your Orders, & there to Continue in the bods of Confinement, During the divine pleasure of the Highest.

If they are yet Obstinate, & imputent, & will not depart, but Rather withstand the commands of the Magitian, Let him then say as followeth:

[46v] Doe ye thus impudently withstand, & obstinately Refuse to Depart from our presence, & from this place & perniciously attempt yet farther against us, in the name of Jesus we say depart ye wicked Seducers, & be ye Immediately away from hence & be it unto you according to the wourd of God, which Judgeth Rightously from Evill unto worse, from worse unto Confusion, from Confusion to Desperation, from Desperation to Damnation, from Damnation to Eternall Death, Depart therefore we say unto the Last Crye & Reamine with the prince of Darkness in punishment justly due, as a fit Reward unto your wicked Malitious Deservings, & the God of mercy Graciously Deliver us from you, Jehovah Jehovaschah.

And if no Cœlestiall Angel, or other dignified spirits of Light appear in place to Vanquish, Send away, or Seal up any wicked or infernall spirit or spirits of Darkness, When Appearance is present, As Notorious Intruders in the time & place, when Cœlestiall or Elemental Actions with dignified powers of Light are in agitation or operation: then Let the discreet Magitian with prudent passion, and Diligent Regard to him selfe, & Consult the foregoing Rules, accrding to Respective & serious observation, who wthen by the office of him selfe, will undoubtedly not onely not onely Contract the sight & freindship of the Cœlestiall Angels, & also Dignified Elementall & other benevolent spirits, or powers of Light, to his Releefe & Comfort & to Vanquish [47r] & overcome all Evill spirits or powers of Darkness &c: But also shall have power to Command, Call forth & Constraine all sublunary spirits & powers of all natures, orders, & offices, both good & Evill Light

& Darkness, or otherwise Relating thereunto, & bring them to such Obedience according to their severall & Respective natures & offices they may be soe Commanded & Constrained to serve & obey.

*A prayer to be said before the moveing & Calling forth of the
Cœlestiall Intelligences, to visible appearance, by
the following Keys or Invocations*

O Almighty, Immortall, Immense, Incomprehensible, & most high God, the onely Creator of heaven & Earth, who by thy word Alone, hast in thine omniscience (amongst the rest of thy Marvelous & wonderfull works) placed and appointed many Hierarchieyes of Sacred Cœlestiall Angels, from thy mighty & unspeakable throne, unto the fiery region, as ministering spirits, of severall names, natures, degrees, orders & offices, residing in those Eleaven Orbs, or sphears, placed one above the other, as the proper Mantions of those Blessed Angels or Mediums or superiour Messagers, both mediate & immediate, of Divine Grace, Light & mercy, & amongst the Sons of men, from the begining of time, called Sacred Cœlestiall Intelligences, [47v] from the Orb Region, or element of fire, unto the Refulgent throne of thy Incomprehensible Majesty, who from the Superiour to the Inferiour, in the severall & Respective orbicular Mansions, orders & offices, doe serve before thee & obey thy Most High Cmmands, as in thy Divine will & pleasure in the blessed trinity is decreed & appointed, & also by thy most Gracious & Mercifull permission to Minister unto & Illuminate the Understanding of thy servants the sons of men, by there frequent Appearance Verball Converse, freindly Community, Angelicall Arkidoctions, & other spirituall Instincts, Continually from time to time, & at all times directing, instructing, & inspiring them, in all true Science & sapience, & also to fullfill thy Divine will & Good pleasure therein, to all such of thy humble & true servants, whome thou art graciously pleased to shew forth thy bountifull & paternall Mercyes, we thy most Sinfull & undutiful Servants, unworthy of the Least of thy blessings, yet with assured Confidence of thy heavenly benignities, do (in thy holy feare) humble prostrate our Selves before thy Almighty presence, at the Sacred feet of thy fatherly Goodness & Clemency, in all Contrition of heart and Earntness of spirit, humbly besseching thy omnipotent Majesty to have Mercy pittty & Compassion upon us, & to pardon all our Sins & offences, that we have Comitted against thee, And in thy Infinite Mercy, Graciously to Dignifie us with Cœlestiall Dignity, by the power [48r] of thy holy Spirit, & grant that these thy glorious ministering Angels or Blessed Intelligences, who are said to governe & Reside in the nine Orbes, Orders or Hierarchieyes, as they are Severally & Repsectively therein placed & set over (that is to say) **Methratton**, in the ninth Moveable Heaven, in the Order of Seraphim, **Raziel** in the Eight orb, or Starry Heaven, in the Order of Cherubim, **Cassiel**, or **Zaphkiel**, & **Jophiel**, in the Seavent Orbe or Heaven of Saturn, in the Order of thrones, **Sachiel** or **Zadkiel** in the Sixt Orbe or Heaven of Jupiter, in the Order of Dominations, **Samael**, in the fift Orbe of Heaven of Mars, in the order of potestates, **Michael** & **Uriel**, in the fourth orbe or Heaven of Sol, in the Order of Vertues, **Anael** in the third Orbe or Heaven of Venus, in the Order of principalities; **Raphael** in the Seconde Orbe or heaven of Mercury, in the Order of ArchAngels, **Gabriel**, in the first Orbe or Heaven of Luna, in the Order of Angels, together with all Others the Sacred

Angelicall Messagers & Cœlestiall Mediums of divine Grace, from the Superiour to the Inferiour, Residing & bearing office in Each Respective Sphear, Orbe, Mantion, Heaven and Hierarchy, Severally & Distinctly in generall & particular and also thy benevolent Messagers spirituall of Light, Residing in any and Every the Angles, Mansions, & other Divisions of the Heavens, however to be Differently Distinguished & Referred, Either by name, orders, office or nature, by thy Divine Goodness & permission, & at our humble Requests, Invocations and invitations, may Move, Descend & appear, to us in this Christall Stone or Glass, which we Call by the name of Receptacles, [48v] as being Convenient and usually Accustomary, for the Receiving of all Angelicall & spirituall presence, in their appearances, & so for that purpose set here before us; the which we beseech thee, O Lord to blesse & to dignifie, first with thy omnipotent Confirmations, by them Conveyed thereinto, & Conjoynd thereunto, & also by their splended presence in action, & that in & through the same they may transmit their Luminous Rayes, or true & Reall presence in appearance to the Sight of our Eyes, & their voices to our Ears, that we may plainly & Visibly see them, & audibly hear them speak unto us; or otherwise to Appear out of them, or beside them, here before us Visibly to be seen, & Audibly to be harde of us, as shall please thy Divine will, & as shall best or most be for our benefit, & Comfort, and also best befitting our Conveniency in these actions Occations, Inquisitions, Matters or things, that wee thus humbly beseech & that shall be necessary for us,¹⁸⁵ which Great benefits, thou hast been pleased Mercyfully heretofore to Emit & give to our Ancestors & forefathers, and also Lately to Such of thy Servants, as have humbly, faithfully, Unfainedly & obediently besought thee for true wisdom, by Divine & Angelicall Inspiration & instructions, which they have fully Enjoyed by the Ministry of thy Sacred Angels.¹⁸⁶

Finis &c.

¹⁸⁵ It seems likely that some text was omitted by eye-skip in S5; the corresponding text in H2 (*apud* McLean) reads “That we thus humbly beseech thee to give and grant unto us, and all things else that shall be necessary for us”; the S6 version here follows the S5 reading.

¹⁸⁶ The text in S6 (fol. 2r) here adds, somewhat cramped (in the same hand as the main text), the concluding phrase “which we also humbly beseech you to grant unto us for the merriits of Christ Jesus our blessed Redeemer, Amen.”

[49r] *The nine great Cœlestiall Keyes or Angelicall Invocations,*

Moveing & Calling forth to Visible appearance, the governing Angels or Blessed Intelligences, & all other the Cœlestiall Ministering Angels, & Mediums spirituall of Divine Light, grace & mercy, Located, Risiding & bearing Rule, in the Seaven Orbes, Heavens, Mantions or sphears, as they are primarily attributed, & properly Referred, to the Seaven planets, the starry firmament & first Mover, who therein, according to Every & each of their severall respective Hierarchieyes, Orders & offices whereunto they distinctly apertaine, doe Serve & obey the Commands of the Most high God, both immediately & Mediatly, as Angelicall Messagers Spirituall, fulfilling his Omnipotent Decress, Determinations & Appointments, as Dispensate & Disposed at his Omniscient will & pleasure, & who are frequently Conversant & familiar with such holy pious & devoute men Living on Earth, whensoever they are by them moved & Called forth to visible appearance as Either may or shall be fitly Qualified therefore, or otherwise Endowed with Cœlestiall Gifts, Blessings & Confirmations by Angelicall Ministry, or Divine Grace more superiour.¹⁸⁷

[In this release, the texts of the Keys that follow are not entirely satisfactory: owing to complete or near-complete unreadability of large parts of the page images of S5 that I've been using, it was necessary to supply portions of the text from other sources, primarily the copies in BL Sloane MS. 3628, or, in the case of the "Replications" (not in Sloane 3628) by taking advantage of the fact that, barring the particular hierarchical names, the nine repeat practically the same wording. As such, vagaries of spelling, punctuation, capitalisation and the like in the following are not as close to the primary source MS. as I would have liked.]

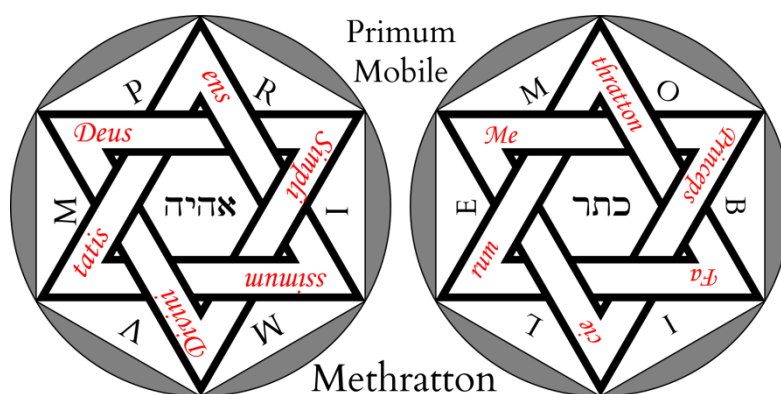
[A note: the seals that head up the "Celestial Keys" have been redrawn. The designs that appeared in S5, as long ago observed by Joseph Peterson, were copied from figures in the scale of the number 10 in J-B Grobchedel's *Calendrium Naturale Magicum Perpetuum*, a magical emblem work printed at Frankfurt in 1618, which consisted of elaborated, expanded and illustrated versions of the scales of the numbers from 1 to 12 from *De occulta philosophia* lib. ii. The S5 designs omitted names in Hebrew script (they are here restored) but retained the other text from the printed *Calendrium* (with some alterations and mis-spellings, e.g. *Methratton* for *Metatron*, *Raphael* and *Michael* being switched); however, the text around the figures in the printed *Calendrium* was in many instances modified or contracted from the MS. (extant as BL Harley MS. 3420, which was identified as the author's holograph in a 2002 study by Carlos Gilly) owing to the limits of how much text even a legendary engraver like Matthäus Merian could physically fit in the small space (less than 2cm across) allotted for each circular device. The Latin mottoes on the figures have here been restored where it was practical to do so without making an unreadable mess of the design, based on images from Harley 3420 posted at esotericarchives.com/mc/index.html.

H2 gives completely different seals, with the names written in pointed Hebrew with frequent mis-spellings, indicating that Smart—who wrote or copied a work on Hebrew pronunciation and grammar (Harley MS. 6480)—back-transliterated them from the Romanized forms, and the character for Hod / Mercury having both the names *Raphael* and *Michael*. See McLean, *A Treatise on Angel Magic*, pp. 202–210.]

¹⁸⁷ The title / preamble of the first key was written at the foot of S5 fol. 49r, but crossed out.

[49v] *The First Key,*

Moving or Calling forth to Visible Appearance, The Cœlestiall Hierarchy of Angels of the Order of **Seraphim**, whose principall governing Angel or Blessed Intelligence bearing Rule is **Methratton**, & Residing in the ninth Orb Mansion or Spheare, Called the **primum Mobile** or the first Moveable Heaven.¹⁸⁸



O you Glorious, Great, Sacred, & Cœlestiall Angel or Blessed Intelligence, Who is Called **Methratton**; & all others ye Cœlestiall Angels, Servants of the most High, Omnipotent, Incomprehensible, immense & Eternall Lord of Hosts, the onely Creator of heaven & Earth, & of all things whatsoever both Cœlestiall, Elementall, Animal, Vigitable, Minerall, & Reptile, or Insect, that is contained & Comprehended therein, & serving as ministering Angels present always before him, at his Most High, Superiour & Divine Commands, & Appointments, in the Order or Hierarchy of Angels Called **Seraphim**, & Residing in the ninth Heaven, & bearing office, Rule & power, in the Mansion, Orbe or sphear Called the **first Mover**; We the servants also of the highest, Reverently here present in his holy fear, do Call upon you, & do humbly Request & Earnestly [50r] Entreat you, & move you to Visible appearance, in by & through this most Excellent Ineffable, great, Mighty, signall, Sacred & Divine name of the most high God **Eheia**; and his numeral Attribute, Kether, who sitteth in the most imperiall & highest heaven, before whome all the hosts, or Quier of Cœlestiall Angels Incessantly Signeth, **O Mappalaman Hallelujah**,¹⁸⁹ and by the seal of your Creation, being the marke or Character of holiness unto you, And by the Occult Mistery & Secret Vertue, Efficacy & influence thereof, Dignifying & Confirming you in Orders, office, name, nature & Corporality, with divine Cœlestiall, Angelicall, Immortall, Eternall, & Sublime Excellency, glory power purity, perfection, Goodness, & Love,

¹⁸⁸ The Latin on the hexagrams in the seal is to be read around the outside of the figures rather than around the triangles separately, thus *Deus ens Simplissimum Divinitatis* and *Methratton Princeps Facierum*. In the MS., the obverse has “Quod / Oculus / Non vidit” on the ascending triangle, “Deus Pater / Esse simplicissimum / divinitatis” on the descending and the reverse: “Metatron / Princeps / Facierum” on the ascending triangle and “Seraphim / Animalia / Sanctita” on the descending.

¹⁸⁹ This citation, also appearing in other “Invocation of Angels” texts (and the third and fourth books of the *Lemegeton*), likely derives from the Dee-Kelly Spirit Actions: in the Action of 1584.04.14 (*TE&FR* p. 82), Gabriel refers to God as “[he] before whom the Quire of Heaven sing, *O Mappa la man hallelujah*”). Similar wording appears in conjurations in the *Lemegeton* (e.g. S5 fol. 145r, “[...] by and in the name of great god **Jehovah** whereunto the whole quire of heaven singeth continuously, *O Mappa La man Hallelujah Amen*.”).

first unto the service of the most high God, & his Divine Laws & Commands, & nextly unto the Charge, Care & Conduct, Councell, Comfort, Benefit, & assistance of his servants, the sons of men Living on Earth, to Inspire instruct, & guide them into the Knowledge & way of truth, & all true physical & Metaphysicall Sciences, Either Immediately from the holy Ghost, unto More Choyce Vessels of honour; or mediately by Divine Grace & permission, from yourself or selves, unto the sons of men, Servants of God dwelling on Earth, Whensoever you shall be of them Invoked, Called forth, & thereby moved to descend & appear unto them, And by all aforesaid, & by the great & signall Vertue, power Dignity, Excellency & Efficacy thereof, both Immediately, primary & mediately Secondary, by Respective Mediums of Divine Light grace & mercy, as ordinally dependent & so thereby flowing & Accordingly Diffusing, by severall Emanations proper & Symbolising [50v] power & vertue, from the Superiour to the inferiour, we do humbly beseech, Earnestly Request, & incessantly intreat you O you Magnifick, Benevolent & sacred Angel or Blessed Intelligence **Methrattton**, who is said to be the principall Cœlestiall angel, or blessed Intelligence, Governing in the Ninth heaven, Mansion, Orb or spehare, Called the first mover; together with all other ye benevolent, Sacred & Cœlestiall Angels or Intelligences, Ministers of truth, & true Science & Sapience, both Cœlestiall & terrestiall, Messengers spirituall of Light, & Mediums of Divine Grace, Located, bearing Rule & Residing in the Order or Hierarchy, & office Called **Seraphims**,¹⁹⁰ in the ninth Heaven, Orb or spear of the first Mover, from the Superiour to the Inferiour, in generall & particular, joyntly & Severally, Every & Each one, by office respectively, and to Gird up & gather yourselves together, & some one or more of you, as it shall please God & by Divine permission, to Move & Descend from your Cœlestiall Mantion, or place of Residence into this **Christall Stone or Glass Receptacles**, & therein to Appear Visibly, unto us & we doe also Entreat you would be favorably pleased, in and through the same, to transmit your true Angelicall, & Reall presence, planely unto the sight of our Eyes, & your Voyces unto our Eares, that we may visibly see you, and Audibly here you speake, unto us; or otherwise to appear out of the same as it shall please god, & you his Servants of Divine Frace & Messagers of mercy, seemeth most Meet, proper pretinant or best befitting this action, Apearance, Occation or matter; & to shew plainly & Visibly unto us, a foregoing Sign or teste of your Appearance and we also yet further humbly beseech, Earnestly Entreat, Undeniably [51r] request & move you, O you benevolent & glorious Angel, & blessed Intelligence, **Methrattton**, together with all others the Sacred Cœlestiall Angels or Intelligences from the Superiour to the Inferiour, in power & office, residing in the ninth Orb, or spear Called, the first Moveable Heaven, & serveing the divine decrees, Commands & appointments, of the Higest, in the office & order of **Seraphims**, in through & by this Divine, Signall, mighty & powerfull name of your God, **Eheia**, & his numeral Atribute **Kether**, and the great Efficacy, Vertue & Excellency power, prevalency, & Superiority, thereof, to gird up & gather yourselves together, Every & Each one jointly & by itself respectively & Severally, & to move & descend from your Cœlestiall mansion, or place of Residence, Apparently Visible to the the Sight of our Ehes, into this **C.S. or G.R^s**, standing here before us, as being set for that purpose; or otherwise unto us, & before us, out of the same (as it shall please God, & you his Servants of Divine Grace & mercy, Seemeth best befitting this action)

¹⁹⁰ *sic.* in S5. “Seraphim” is a Hebrew plural form anyway.

& also to shew forth, a preceding Signe of your Appearance, & to be friendly unto us, & by your Angelicall Benevolence & Cœlestiall Illumination, favorable Assistances, familiar Society, Mutuall Correspondency, Verball Converse, Continual Community & Secret Instructions, both now and at this time present, & at all other times to Inform, & rightly direct our more weak, depraved, Stuped and Ignorant Intellect, judgments & understandings, & to Conduct us by your Angelicall Instincts & Archidoctions,¹⁹¹ into the Luminus pathway of Truth, Leading unto, & giving Enterance into the ports, Cities & pallaces [51v] of wisdom & true Science, & to make us pertakers of Undefined Knowledge, without whose Angelicall Guide, & spirituall Conduct, & blessed Assistance, & benevolent advertisements,¹⁹² it is very Difficult if not impossible, for us or any Mortall on Earth, to find or obtaine, or to be Esteemed worthy of Enterance into, with testimony whereof, we humble Entreat & move you, O you Great, Sacred & Cœlestiall Ministering Angel or Intelligence, **Methratton**, and all other the president & inferiour Angels, & servants of the most high God, residing & officiating in the ninth Heaven, Mantion, Orbe, or sphear of the first mover, in the order or Hierarchy of Angels called **Seraphim**, who all obediently serve, & Reddily fullfill his Omnipotent Decress & comandements, in his Divine Dispensations & Appointments, according to your Generall & Respective offices, in by and through his Ineffable Imperiall, Great Signall & Divine name **Eheia**, and his numeral Attribute **Kether**, & by the power, Efficacy, & vertue thereof, we the servants of the same your God, & by the strength & force of our hope & faith in him for divine Assitance, Grace & Mercy herein, do Earnestly request, powerfully Invoke, & Confidently Move you & Call your forth to Visible Appearance, here before us in this **C.S. or G.R.**, or otherwise thereout as it shall please God is Given unto you, so to do, & likewise to show Visibly unto us a foregoing signe of your appearance, O you Servant of Mercy, **Methratton** & all others ye Cœlestiall Ministring Angels Messagers, & Mediums of Divine grace & Light, from the Superior [52r] to the inferiour, Residing, Serveing, & officiating in the order of **Seraphim**, Move (I say) & by Superior power, & permission, in the name of the highest decend & appeare, & visibly shew yourself, or selves, jointly & Severally & Respectively unto us in this **C.S. or G.R.** standing here before us, or otherwise out of the same, as it shall please God, to permit & Appoint you & to shew us a preceding signe thereof And by your Mediate Angelicall Inspiration, Information & Cheef teachings, to instruct help ayde¹⁹³ and Assist us, both now at this time present, & also att all other times & places, whensoever & wheresoever we shall Invoke, Move, or Call you forth to visible appearance, & to our Assistance, in whatsoever truth & subject matter, or things Apertaining thereunto, in all wisdom & true Science, both Cœlestiall & terrestiall, & that shall be necessary for us, & also as any other Emergent accation,¹⁹⁴ shall duly & properly Requie to the advancement & seting forth of Gods glory, & the improvement of our welfare & Comfort, & benefit of our worldly and temporal Estate & Condition, whilst we yet Live, & likewise in all such matters or things whatsoever else, that shall be necessary for us to Know and Injoye, Even beyond what we are able to ask or think, which the Almighty Giver of all good gifts, shall in his

¹⁹¹ A neologism meaning something like “chief teachings.”

¹⁹² Used in the obsolete sense of “advice.”

¹⁹³ Word writte *sup. lin., sec. man.*

¹⁹⁴ Probably meant for “occasion.”

bountifull & paternall Mercy be graciously pleased, hereby to give you to reveal & shew forth unto us, or otherwise to bestow upon us: O you great Angel, or Blessed Intelligence, **Methratton**, and all others yee Coelestiall Angels of the Order of **Seraphims**, Mediums of Divine Grace & mercy, Ministers of true Light & understanding, and servants of the most high God, particularly Recited, & Respectively spoken off, Invoked, moved, & Called forth to Visible appearance [52v] (as aforesaid) descend (we say) & by the power of superiour Emission, some one or more of you appear visibly here before us, as shall please God, & be friendly unto us & in your Respective offices, do for us as for the servants of the most high God, whereunto we move you all jointly & severally in power & presence, whose works shall be a song of honour, & the praise of your God In your Creation, Amen.¹⁹⁵

Let the foregoing Invocation be devoutly & Seriously Red & Utterd then Make a pause, for about Nine Minnutes of time: which is a little more then halfe a Quarter of An howere, And, if nothing yet appeare nether within the **C:S: or G:R:** or otherwise out of them to visible appearance then Read with Good Devotion, & Serious Observance as aforesaid the following Replication four or five severall times, Observing the Like pause or little space of time as afforesaid betwixt Every & Each Repetition.

1st Replication

O ye Glorious Angel or Blessed Intelligence, who by name is called **Methratton**, & all other the sacred Coelestiall Angels of the order of **Seraphim**, Residing & Located by Mansion proper, in that Orb or spheare of heaven Called the primum Mobile or the first Moveable heaven, particularly Resited Mentioned Moved & Called forth to Visible appearance as in the foregoing Invocation is & hath been of us Lately & more at Large Rehearsed, humbly Sollissited, Supplicated, & Earnestly requested [53r] by the Vertue, power, force & Efficacy whereof, & of all the Royall words & Sentences therein Contained, & also by the great Mighty powerfull & Excellent name, of the Most high God **Eheia**, and his numeral attribute **Kether**, or otherwise by the truest, & most Especiall name of your God, we the servants also of the highest, reverently here present in his holy feare, Attending his divine grace Mercy, & good pleasure paternally unto us herein, Do by the strength, & power of our faith hope & Confidence in our God, and our Confirmation in his holy spirit, dignifying us with Superiour power & perfection, humbly Entreat, & Earnestly Request & powerfully move you, O you Great Angel, or blessed Intelligences from the superiour to the Inferiour, in Generall & particular, Every & Each one for and by Itselfe respectively, by Degrees nature & office, Residing & being in the mansion or ninth Orb, or the first Moveable Heaven, & serveing the Commands of the Highest, in the Order or

¹⁹⁵ The concluding clause of the “Key” is slightly modified from the conclusion of the sixth of Dee’s *Claves Angelicae*, which in the English reads “Wherefore harken unto my voice, I have talked of you and I move you, in power and presence, whose works shalbe a song of honor and the praise of your God in your Creation” (*Darfar sol peth bien Brita od zácám g’micálzo sobháth trián luiáhe odecrin MAD Qaa’on*). Similarly, “make us partakers of undefiled knowledge” (*ozazma plapli Iadnāmad*) is the conclusion of the Key of the 30 Ayres, and “I am a servant of the same your God” (*zirdo noco MAD*) is a recurring phrase in the Keys.

The entire speech, of over 1600 words, is a single run-on sentence.

Hierarchy of Angels Called **Seraphim**, move therefore O yet Great & glorious Angel **Methrattion**, or Some one or more or Either of you, o ye Sacred Cœlestiall Angells of the order of **Seraphims**, by degree nature & office, & by the Vertue power & Efficacy of all aforesaid, Decend & appear Visibly unto us in this **C:S: or G:R:**, or otherwise out of the same here before us, as it shall please God & also you his Servants & Cœlestiall Messengers of Divine Grace & mercy, & to shew forth plainly unto us, some Remarkable signe or token forgegoing your Cuming and Appearance, & be friendly unto us & [53v] do for us, as for the Servants of the highest, Whereunto in his name we do Again Earnestly Request & move you, both in power & preseance, whose friendship unto us herein & works shall be a song of honour, & the praise of your God in your Creation, &c.

Some further instructions.¹⁹⁶

When Invocation and Replication thereunto is amply Made according to time Method, & order, & the Cœlestiall Angel, or Intelligence thereby moved doth appeare, or any other angel or Intelligence of the same Hierarchy, then marke & observe well the manner, shape, form, Corporature, gesture, Vestments, & foregoing Signe thereof; & if in all Symbolicall Likelyhood, & probable Symtoms, the Apparition Seemeth to be no Less or otherwise Conjectured, then what is from hence to be Expected, although that very Intelligence, which was moved & Called forth by name, doth not appeare, by Reason it is of the superior Order of the Hierarchy who are not always sent, nor easily go forth, or otherwise Moved to Visible appearance, but of Especiall grace & divine pleasure more immediately unto Choyce & peculiar Vessels of honour, accordingly Appointed Immediately, by the holy Ghost, to fullfill the Commands of the highest, but yet some one or other or more of the Cœlestiall powers of the same order (as aforesaid) more Inferiour in Degree may be moved hereby to descend [54r] and appear at the Earnest Request of the Sophick Invocant, and to performe whatsoever shall be Requested, according to its nature and office. It cannot be Unknowne to any Discreet Magician, but whensoever any Good Angel or Cœlestiall intelligence, is moved or Called forth to Visible Appearance, butt also that Evill spirits & infernall powers of Darkness, are Immediately ready to incroach, & appeare in the Roome or stead of the Good Angels, wherefore, It behoveth to be very Carefull & greatly Observing thereof, both the Method, & manner, how to know & Rightly to Distinguish, the appearance of Good Angels or spirits, from those that are evill, & how to deal with Ether of them (that is to say) how to Receive Good Angels in their Appearances, & how to Vanquish & banish Evell spirits when they Intrude, and Enter into place & presence to deceive & overwhelm us, we have sufficiently & at Large insesrted & shewed forth, in our Izagogicall preface, before Annexed hereunto, therefore we shall in this place onely shew forth a Method, of our Greeting the Apparition of any Cœlestiall Angel, or Dignified powers of Light.

When by all the prescribed rules given, that Apparition is truly Known to be Cœlestiall, & of good, then humbly receive it with Ample submission & Congratulation, Saying as followeth:

¹⁹⁶ This is largely recapitulation of things said in the "Isagogicall Preface." In H2 it was moved to the end of the "Preface" and re-titled "A Second Introduction."

Welcome be the Light of the Highest, & welcome be the Mesengers of Divine Grace & mercy unto us, the true servants & worshipers of the Same your God, whose name by glorified both now & for Evermore.

[54v] If the Appearance is perfectly known, and Understood, & by all Signes & tokens perfectly Known, to be Cœlestiall or Angelicall powers of Light; then with due & reverent Observance: say as followeth:

O you Servants or Messagers, of divine grade & mercy, & Cœlestiall Angels or Intelligences, powers of Light, or Dignified Elementall spirits, & Mediums of Benevolence to Mankind, servants of God, you both now at this time, & always are & shall be unto us, truly & sincerely welcome: humbly desireing you also to be freindly to us, & doe for us, in whatsoever It shall please God to give, by your Order & office unto us, for the better Knoweldge & benefit of mankind, living here upon Earth, & to make us partakers of true Science & sapience, In the Undefiled & Sacred wisdom of your Creation.

And if any Answer should be made hereupon, or any discourse from hence should arise, proceed therein, then both wisdom & Reason, must be the principall Conduct, in the Management thereof, but if there be Silence, that no Discourse ariseth from hence, then begin to make humble Request, for Answer to your desires & proposals; then will the Effects of all things, be undoubtedly with Good Successes Determined.

But if there should [be] any feare, Doubte or Mispression, or just Cause of jelousie to be had or made of an Expected Apperition of any Angel or Intelligence of the Cœlestiall Orders, or other Elementall [55r] powers of Light, Cœlestially dignified by reason of tedious Delay through non appearance, or Contrary Signes going before, or Deformed Shapes in appearance, or Severall such Like Ill Consequences; or otherwise, if at any time there should appear a spirit, which may be thought is not of Good, nor of the Orders moved, that there be any mistrust of it, the which may be Easily perceived by its forme, Gesture, Motion & Semilitidue, & also by Its Answering, to any Discourse or Questions made, then may be said thus to it as followeth.

In the name of Jesus who art thou? Then perhaps it will say, *I am the servant of God.* Then you may say, *are you come from God, or art thou sent form him with good tidings or Message, &c.* Then perhaps it will say to you, or some such Like words, *what I am he Knoweth, of whome I bear witness.* Then you may ask its name; *Either as it is notified amongst the blessed Angels, or Called by of any mortall man; if you be of verity, & so of Charity, you cannot mislike my speeches.* Then it will tell to you its name, or say nothing at all; but if it doth tell you his name, then you may say to it, *if you be N: in the name of Jesus, say that wicked Angels are Justly Condemned, & that by the mercyes of God in the merits of Christ, Mankind Elect is to be saved.* Then it will give you a Sufficient or Satisfactory Answer, or Els It will Disapeare or Vanish & begone: But if It is understood, or proveth to be of Good, & [55v] maketh rationall Answers to such questions as are demanded, then perhaps it will say, *thus much thou hast Required,* then you may say, *I did soe, for so is his Judgment & justice against the Impenitent, & his Mercy to his Elect, &c.* Then you may aske your desires.¹⁹⁷

¹⁹⁷ Like the similar dialogue in the original "Isagogicall Preface," this is lifted from Dee's interrogation of Ave (T&FR p. 169) with the names removed. In the MS., speeches and direction were distinguished, rather clumsily, by putting the latter in parentheses.

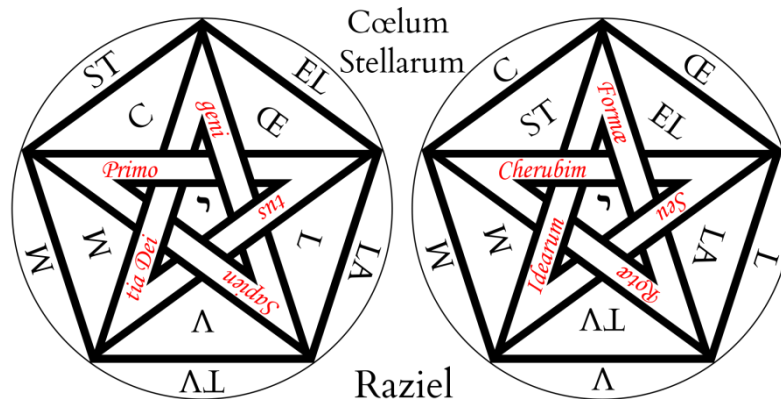
We thought Good to instance, thus much for better information & instruction, although a full narrative hereof is amply & at Large shewed forth, in the foregoing Izagogicall preface, both as to the Knowledge & Receiving of good Angels or Cœlestiall Intelligences, or other Elementall spirits or powers of Light, Angelically or Cœlestially Dignified, And for the Knowledge Vanquishing & Driving away of all Evill spirits, & infernall powers of Darkness, whensoever any such Appostates shall forcibly Intrude, or make Enterance and Appearance instead of Cœlestiall or good Angels, or other Dignified Elementall powers of Light, in the time & place of these Actions, purposely to Deceive, Confound & Uterly (if possibly) to destroy the hopes, Expectations & benefits of the Sophick Phylosophers, in their Elaborate Industry, & Care & Earnest addresses, unto the Cœlestiall Angels, or blessed Intelligences, or dignified Elementall powers, or other spirituall Mediums or messagers of Divine light; for the true Knoweldge & finding out the use of all Physical & metaphysicall Arcanums, or secrets in [56r] Superiour & profound Misteryes: which Cannot otherwayes be known or found out, but by the divine Light & Conduct of Angelicall Ministry or other spirituall Revelation, & instruction, by such Mediums of Benevolency to Mankind, as through the divine Grace Mercy & goodness of the highest, are by nature Order & office, thereunto, preordinately decreed & appointed.

But as touching the Insisting any further of this Matter, wee think it needless, since it is fully treated of in the foregoing preface, which we advise to be well understood, by a due & Serious Consideration; before any progresse, or unadvised proceedings are made herein.

Observe also, that whereas we have Severally & particularly mentioned Cœlestiall Angels, or Blessed Intelligencies & Elementall powers of Light, & other Dignified spirits, of Light, who are by nature & office good, & also freindly & benevolent unto Mankind; & have treated of them in a generall sence, without Materiall Distinction, yet Let the grave & Sober Magician take notis, that Consideration be first had, of what Angel, or Intelligence, or what spirit, & of what Order, & office, he would move or call forth; & so in particular to make Mention thereof accordingly, & not otherwise, whereunto Everything ought by Orders, natures, Degrees, & offices, properly to be Referred.

[56v] *The Second Key.*

Moveing or calling forth to visible Appearance, the Cœlestiall Hierarchy of Angels, of the order of **Cherubims**,¹⁹⁸ whose principall Governing Angel or Blessed Intelligence bearing rule is **Raziel**: residing in the Eight Orbe, Speare, Mansion of Heaven Called, the starry firmament.



O you glorious, Great, Sacred & Cœlestiall Angel, or Blessed Intelligence, who is Called **Raziel**; & all others ye Cœlestiall Angels, servants of the most high, Omnipotent, Incomprehensible, Immense, Immortall, & Eternall God of hosts, the only Creator of heaven & Earth, & of all things whatsoever both Cœlestiall, Elementall, Animall, Vegetable, Minerall, Reptile, or insect, that is Contained & Comprehended therein, serving as Ministering Angels, present alwayes before him at his most Superiour & Divine Commands & appointments, in the Order or Hierarchy of Angels Called Cherubims, & Residing in the Eight Heaven, & bearing office, Rule [57r] & power in the mansion, orbe, or sphear Called the starry firmament; we the servants of the Highest, reverently here present in his holy feare, do call upon you, & humbly Request, & Earnestly intreat you & move you, to Visible appearance; in, by & through, his most Excellent, ineffable, great, Mighty, Signall, Sacred & Divine name of the most high God, **jod: jehovah:** & his numeral Attribute, **Hockma**, who sitteth in the most imperiall & highest heavens, before whome all the hosts or Quier of Cœlestiall Angels, Incesantly singeth, **O Mappa-la-man-Hallelujah:** & by the seal of your Creation, being the mark or Charactor of holiness unto you, & by the Occult Mistery & Secret Vertue, Efficacy & influence thereof, Dignifying & Confirming you in Orders, office, name, nature & Corporallity, with divine, Cœlestiall, Angellicall, Immortall, Eternall, & Sublime Excellency, Glory, power, purity, perfection, Goodness & love, first unto the Servis of the most high God, & his Divine Laws & Commands; & nextly unto the Charge, Care, Conduct, Councell, Benefitt & assistance of his Servants the sons of men living on Earth, to inspire, instruct & guide them in the knowledge & way of truth, in all physicall & Metaphysicall Sciences, Either immediately from the holy Ghost, unto more Choice Vessels of honour, or Mediatly by divine Grace & permission, from your selfe or selves, unto the sons of men, servants of God, dwelling on Earth, whensoever you shall be of them Invocated, Called forth & moved thereby to decend & appear unto them, by all aforesaid & by the Great & Signall Vertue, power, dignity & Excellency

¹⁹⁸ “Cherubim” is itself a Hebrew plural; but since S5 uses “Cherubims” consistently, that reading has been allowed to stand and not flagged [*sic*] every time it occurs.

& Efficacy thereof, both immediately primary, & Mediatly secondary, by Respective Mediums of Divine Light, grace & mercy, as ordinally dependent [57v] & so thereby flowing, & accordingly Diffusing, by severall Emanations proper, A Symbolising power & vertue, from the Superiour to the inferiour; we do humbly beseech, Earnestly Request, & Incessantly Entreat you, O you Magnifick, Benevolent, and Sacred Angel or Blessed Intelligence, **Raziel**, who is said to be the principall Angel or Blessed Intelligence, Governing in the Eight Mansion, Orbe or Spheare, Called the Starry heaven, or firmament: together with all others, ye Benevolent Sacred & Cœlestiall Angels, or Intelligences, Ministers of truth & true Sapience & Science, both Cœlestiall & terrestiall, & Messagers spirituall of Light, & mediums of divine Grace, Located, Bearing Rule & Residing in the Order, Hierarchy, & office Called **Cherubims** in the heaven, Orbe, or sphear of **the Starry firmament**, from the Superiour to the Inferiour in generall, & particular Joyntly & Severally, Every & Each one by office respectively, & to gird up & gather your selves together, & some one or more of you, as it shall please God (by Divine permission) to move & descend, from your Cœlestiall Mansion, or place of Residence, into this **C:S: or G:R:** & therein to Appear Visibly unto us; & we doe also Entreat you would be favorably pleased, in & through the same, to transmit your true Angelicall & Real presence, plainly unto the Sight of our Eyes, & your Voyces unto our Ears, that we may Visibly see you, & audibly here you speake unto us, or otherwise to appeare out of the same, as it shall please God, & you his servants of Divine Grace & Messagers of Mercy, seemeth most Meet, proper, pertinent, or Best befitting [58r] this action, Appearance, occasion, or Matter; & to shew plainly & visibly unto us, A foregoing signe or teste of your Appearnce, And also yet further humbly & Earnestly Entreat, & Undeniably Request, & move you, O you Benevolent & Glorious Angel or Blessed Intelligence, **Raziel**, together with all other the sacred Cœlestiall Angels, or Blessed Intelligences, from the Superior to the Inferiour, in power & office, residing in the Eight heaven, orbe, or spheare, Called the Starry firmament, & serving the Divine Decrees, commands, & Appointments of the Highest in the office & order of **Cherubims**, in through & by this Divine Signall Magosty¹⁹⁹ & powerfull name of your God, **Jod-jehovah**: & his numeral Attribute, **Hockma**: & the great Efficacy, Vertue, Excellency, power, prevalency & Superiority thereof, to gird up & Gather your Selves together, Every & Each one jointly, & by it selfe respectively & severally, to move & descend from your Cœlestiall Mantion or place of Residence, Apparently Visible to the sight of our Eyes, into this **C:S: or G:R:** standing here before us, as being set for that purpose, or otherwise unto us & before us out of them, as it shall please God, & you his servants of Divine Light, Grace & mercy, Seemeth best meet & befitting this Action, & also to shew forth a preceding signe of your appearance, & to be freindly unto us, & by your Angelicall benevolence & Cœlestiall Illumination, favourable Assistance, familiar Society, Mutuall Correspondency, Verball converse, Continuall Community & Sacred Instructions, both now & at this present time, & at all other times, to informe, & Rightly direct our more Weake, depraved, Stupid & Ignorant Intellect, Judments & Understanding [58v] & to Conduct us, by your Angelicall Instincts, & Archidoctions, into the Luminous pathway of truth, leading unto & giving Entrence into the ports Cities & palaces of wisdom, without whose Angelicall & spirituall Conduct, blessed

¹⁹⁹ *sic.* in S5: “Mighty” at the corresponding place in the other Keys.

Assistance, & benevolent advertisements, it is very difficult, if not impossible for us, or any mortall one Earth to find or obtaine, or to be Esteemed worthy off Enterance into, with testimony, wherefore, we humbly Entreat & move you, O you great, Sacred, & Cœlestiall Angel, or Blessed intelligence **Raziel**, And all other the president, & inferiour Angels, Servants of the most high God, Residing & officiating in the Eight Heaven, Mansion, Orbe, or speare of the Starry firmament, in the Order or Hierarchy of Angels Called **Cherubims**, who all obediently serve & Reddily fulfil his omnipotent Decress & Commandements, in his divine dispensations & appointments, According to your generall, & Respective offices, in by & through this ineffable, Imperiall, Great, Signall & Divine name, **Jod-jehovah**: & his numeral Attribute **Hockma**, And by the power, Efficacy & Vertue thereof, we the Servants also of the Same your God, & by the Strength & force of our faith, & hope in him, for Divine Assistance, Grace, & Mercy, herein, do Earnestly Request, powerfully Invoke, & Confidently move you, & Call you forth to Visible appearance, here before us in this **C:S**: or **G:R**: or otherwise thereout here before us, as it shall please God, is Given unto you so to do: & Likewise to shew Visibly unto us, a foregoing signe of your Appearance, O you Servants [59r] of mercy, **Raziel**, and all other the Ministering Angels, Messagers, & Mediums, of Divine Grace & Light, from the Superiour to the Inferiour, Residing, Serveing & officiateing in the Order of **Cherubims**: move (we say) & by the Superiour power & permission, & in the name of the Highest, decend & appeare, & Visibly shew your selfe or selves, Joyntly & Severally & Respectively unto us, in this **C:S**: or **G.R^s**. standing here before us: or otherwise out of the same (as it shall please God to permit & appoint you) & to shewe us a preceeding signe thereof, & by your Mediate Angelicall Inspiration, information or Cheef teaching, in Instruct helpe, Ayde & Assist us, both now at this time present, & at all other times And places, whensoever & wheresoever, we shall Invoke, Move or Call you forth to Visible appearance, & to our Assistance in whatsoever truth or subject Matter or things Appartaining thereunto, in all wisdom & true Science, both Cœlestiall & terrestiall: &c: that shall be necessary for us, & also as any other Emergent occasion, shall duly & properly Requiere; to the Advancement & setting fourth of Gods glory, & the improvement of our Welfare, Comfort & benefit of our worldly & temporall Estates & Condition whilst we yet Live; & Likewise in all such matters or things whatsoever Else, that shall be necessary for us to Know & Enjoy, Even beyond what we are able to Aske or to think, that the Almighty giver of all good gifts shall in his bountifull & peternall Mercy be graciously pleased hereby to give you to Reveal, & shew forth unto us, or other ways to bestow upon us, [59v] O you great Angel or blessed Intelligence **Raziel**: & all other ye Cœlestiall Angels of the order of **Cherubim**, mediums of Divine Grace & Mercy, Ministers of true Light & understanding, & servants of the most high God particularly Recited, & Respectively spoken of, Inovcated, Moved & Called fourth to Visible Appearances (as aforesaid) Decend (we say) & by the power of Superiour Emission, some one or more of you Appear Visibly here before [us, as shall please God, & be friendly unto us, & (in your respective Offices) do for us]²⁰⁰ as for the Servants of the most High God, whereunto we move you all Joyntly & Severally, in power & presence, whose Workes shall be a song of Honour, & the praise of your God, in your Creation, Amen.

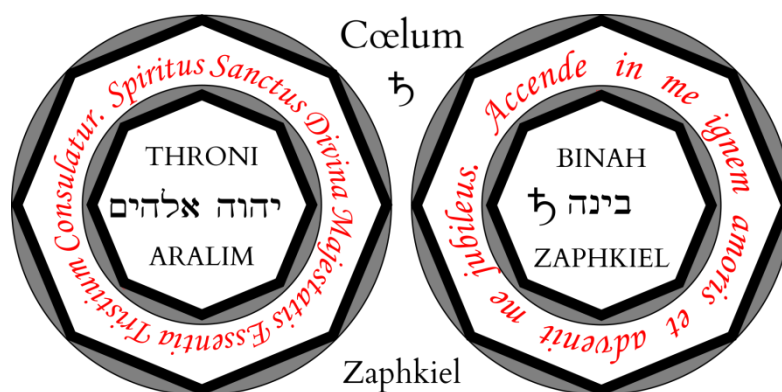
²⁰⁰ Worlds in square brackets written *sup. lin., sec. man.*, with an insertion mark before “as for”

2^d Replication

O you Glorious Angels or Blessed Intelligence, who by name is Called **Raziel**, and all others the Sacred Cœlestiall Angels of the order of **Cherubims**, Residing and Located by Mantion proper in that Orbe or Sphear of Heaven Called the starry firmament, particularly Recited, Mentioned, Moved & Called forth to Visible Appearance, as in the foregoing Invocation is & hath been of us Lately & More at Large Rehearsed, humbly Sollissited Supplicated & Earnestly Requested, by the Vertue, power, force & Efficacy whereof, & of all the Royall words & Sentences therein Contained, & also by the Great, Mighty & powerfull, & Excellent name of the most high God, **Jod Jehovah**, and his numerall attribute **Hochma**: or otherwise by the truest [60r] And most Especiall name of your God: we the servants also of the Highest, reverently heere present in his holy feare, Attending his Divine Grace, Mercy, & good pleasure, paternally unto us herein, do by the strength & power of our faith, hope & Confidence in our God, & our Confirmation in his holy spirit, Dignifying us with Superiour power & perfection, Humbly Entreat, & Earnestly Request, & powerfully move you, O you great Angels, or Blessed Intelligences, form the Superiour to the Inferiour, in generall & particular, Every & Each one for and by it selfe, Respectively, by Degrees nature & offices, Residing, & being In the mansion or Eight Orbe, or Starry heaven or firmament, & Serveing the Commands of the Highest in the Order, or Hierarchy of Angels called **Cherubims**, Move therefore, O you Great, & Glorious Angel, **Raziel**, or Some, one or more, or Ether of you, O ye Sacred Cœlestiall Angels of the Order of **Cherubims**, by degree nature & office, & by the Vertue power & Efficacy of all Aforesaid, decend and Appear, Visibly here before us, & unto us in this **C:S: or G:R:ᶜ**, or otherwise out of the same here before us, as it shall please God & also you his Servants, & Cœlestiall Messagers of Divine Grace & Mercy & to shew forth plainly unto us, some Remarkable signe or token forgegoing your Comming and Appearance, & be freindly unto us & do for us as for the Servants of the Highest, Whereunto in his name we do againe earnestly Request & move you, Both in power & presence, whose friendship unto us herein & works shall be a song of honour, & the praise of your God in your Creation, &c.

[60v] *The Third Key*

Moving or Calling forth to Visible appearance: the Cœlestiall Hierarchy of Angels, of the order of **Thrones**; Whose principall Governing Angels, or Blessed Intelligences bearing Rule are **Cassiel**, or **Zaphkiel**, & **Jophiel**, Residing in the Seventh Orbe, Mansion, or Spheare, Called the Orb, heaven or spheare of the planet or Star **Saturne**, &c.



O you Glorious, Great Sacred, & Cœlestiall Angels, Blessed Intelligences, who are called **Cassiel**, **Zaphkiel**, & **Jophiel**, & **Sabathiel**, & all others ye Cœlestiall Angels, servants of the Most high Omnipotent, Incomprehensible, Immense, Immortall, & Eternal God of hosts, the only Creator of heaven & Earth, & of all things whatsoever both Cœlestiall & Elementall, Animall, Vegitable, Minerall, Reptile, or insect that is Contained & Comprehended therein, and that serve before the Most Excellent, great, high & Honourable Angel Called **Boel**,²⁰¹ as Ministering Angels, present alwayes at his most high Superiour & Divine Commands & appointments, in the [61r] Order or Hierachy of Angels called **Thrones** and Residing in the Seaventh Heaven & Bearing office, rule or power in the Mansion Orbe of spheare of the planet or star called **Saturn**: we the servants also of the Highest, Reverently here present in his holy feare, do call upon you, & humbly request & Earnestly entreate you & move you to Visible Appearance, in by & through his Most Excellent ineffible, great, Mighty, Signall, Divine & sacred name, of the high God, **Jehovah Elohim**: & his numerall Attributte, **Binah or prina**, who sitteth in the most imperiall & highest heaven, before whom, the whole host or Quier of Cœlestiall Angels, Incessantly singeth **O mappa-laman Hallelujah**; who Rested in the Seaventh day, from all his great Works of the Creation, which he had made, & also decreed, Constituted & Appointed you, to govern the Said seaventh Day, And he blessed & Sanctified the seaventh day, by reason thereon he rested from all his Works, he had Created, & made, & gave Commandement unto his people the Children of Israell the offspring and seed of Abraham the son of Gods Divine promise and Terrestiall father of the faithfull to be humbly Received thankfully Embraced, Sincerely observed reverently honoured and Choicelly sett apart Zealously Kept holy, Obediently reserved & Exactly performed, In all those Dutyes appointed thereunto, All which being by them Duly and truly fulfilled throughout their

²⁰¹ *Boël* appears (as *Booël*), along with *Pastor*, *Acimoy*, *Salamia*, *Dagiel*, *Tegra* (sometimes misprinted *Tetra*) and *Orphaniel* in the *Heptameron* / *Lucidarium* of pseudo-Abano. Variants of these seven names can be found in earlier works including the Munich manual of necromancy (CIm 849) and versions of the *Liber Salamonis* (*Sepher Razielis*). See Joseph Peterson's notes on the *Heptameron*.

Generation According to the Commandement of God Enjoyed them During the whole Continuance of time, they should therefore Receive from Divine grace the Blessed Rewards and gifts of [60v] all Terrestiall fullness, & felicity in this world, During Mortall Continuance, & Everlasting life, with Eternall Glory In the world to Come, & sealed the same with his owne great holy and Blessed names, **Sadday, Jah, Ser**, Even as the most high and onely God of heaven and Lord of hosts the Maker of time:²⁰² & by the seale of your Creation, being a Mark or Charictor of holiness unto you, And by the occult Mistery, & sacred Vertue, Efficacy & Influence thereof, dignifying & Confirming you in Orders, offices, name, nature, & Corporality with divine, Cœlestiall, Angelicall, Immortall, eternall & sublime Excellency, power, Glory, purity, perfection, goodness & love: first unto the service of the most high God, & his Divine Laws & Commands, & nextly unto the Charge, Care & Conduct, Councel, Comfort, benefit, &

²⁰² These references to the days of Creation are the only substantial variations, apart from the various names of the hierarchies, between the “Celestial Keys.”

The citations themselves may derive in part from the planetary conjurations of the *Heptameron*, but vary with them on some points and in general have been much elaborated: what *is* derived from that source are the divine names by which God said in the “Keys” to have “sealed” the work of each day. In the *Heptameron* they generally appeared at the end of a string of names or titles of God, or apparent barbarous words, near the start of each conjuration, thus:

Day	Divine name (Janua)	From the conjuration of the day in the <i>Heptameron</i> (ed. 1559: rubrication added)
Sunday	Phaa	Coniuro et confirmo super vos Angeli fortes Dei, et sancti, in nomine <i>Adonay</i> : <i>Eye</i> : <i>Eye</i> : <i>Eya</i> : qui est ille, qui fuit, est, et erit, <i>Eye</i> : <i>Abraye</i> : et in nomine <i>Saday</i> : <i>Cados</i> : <i>Cados</i> : <i>Cados</i> : alte sedentis super Cherubim et per nomen Magnum ipsius Dei fortis, et Potentis, exaltique super omnes Cœlos, <i>Eye</i> : <i>Saraye</i> : Plasmatoris seculorum, qui creavit Mundum, Cœlum, Terram, Mare, et omnia quæ in eis sunt in primo Die, et sigillavit ea sancto nomine suo <i>Phaa</i> : [...]
Monday	Marinata Abim Ieia	Coniuro et confirmo super vos Angeli fortes et boni, in nomine <i>Adonay</i> : <i>Adonay</i> : <i>Adonay</i> : <i>Eie</i> : <i>Eie</i> : <i>Eie</i> : <i>Cados</i> : <i>Cados</i> : <i>Cados</i> : <i>Achim</i> : <i>Ia</i> : <i>Ia</i> : Fortis <i>Ia</i> : qui apparuit in monte Sinai, cum glorificatione Regis <i>Adonay</i> : <i>Saday</i> : <i>Zebaoth</i> : <i>Anathay</i> : <i>Ya</i> : <i>Ya</i> : <i>Ya</i> : <i>Marinata</i> , <i>Abim</i> , <i>Ieia</i> , qui Maria creavit, stagna, et omnes Aquas, in secundo Die [...]
Tuesday	Ay, Elibra, Elohim	Coniuro et confirmo super vos, Angeli fortes et sancti, per Nomen <i>Ya</i> : <i>Ya</i> : <i>Ya</i> : <i>He</i> : <i>He</i> : <i>He</i> : <i>Va</i> : <i>Hy</i> : <i>Hy</i> : <i>Ha</i> : <i>Ha</i> : <i>Va</i> : <i>Va</i> : <i>An</i> : <i>An</i> : <i>An</i> : <i>Aie</i> : <i>Aie</i> : <i>Aie</i> : <i>El</i> : <i>Ay</i> : <i>Elibra</i> : <i>Eloim</i> : <i>Eloim</i> , et per Nomina ipsius Altissimi Dei, qui facit Aquam Aridam apparere, et vocavit Terram, et produxit Arbores et herbas de ea, et sigillavit super eam, cum precioso, honorato, metuendo, et sancto nomine suo [...]
Wednesday	Adonay	Coniuro et confirmo super vos, Angeli fortes, sancti, et potentes, in nomine fortis, metuendissimi, et benedicti <i>Ia</i> : <i>Adonay</i> : <i>Eloim</i> : <i>Saday</i> : <i>Saday</i> : <i>Saday</i> : <i>Eie</i> : <i>Eie</i> : <i>Eie</i> : <i>Asamie</i> : <i>Asaraie</i> : et in nomine <i>Adonay</i> Dei Israël, qui creavit luminaria magna, ad distinguendum diem a nocte [...]
Thursday	Adonay	Coniuro et confirmo super vos, Angeli sancti, per nomen <i>Cados</i> : <i>Cados</i> : <i>Cados</i> : <i>Eschereie</i> : <i>Eschereie</i> : <i>Eschereie</i> : <i>Hatim</i> : <i>Ya</i> : fortis, firmator seculorum, <i>Cantine</i> : <i>Iaym</i> : <i>Ianic</i> : <i>Anic</i> : <i>Calbar</i> : <i>Sabbac</i> : <i>Berifay</i> : <i>Alnaym</i> : et per nomen <i>Adonay</i> , qui creavit pisces et reptilia, in aquis, et aves, super faciem Terræ volantes versus cœlos die quinto [...]
Friday	Saday	Coniuro et confirmo super vos, Angeli fortes sancti, atque potentes, in nomine <i>On</i> : <i>Hey</i> : <i>Haya</i> : <i>Ia</i> : <i>Ie</i> : <i>Adonay</i> : <i>Saday</i> : et in nomine <i>Saday</i> , qui creavit quadrupedia et Animalia reptilia, et homines in sexto Die [...]
Saturday	Saday, Jah, Ser	Coniuro et confirmo super vos, <i>Caphriel</i> vel <i>Cassiel</i> , <i>Machatori</i> , et <i>Seraquiel</i> Angeli fortes et potentes, et per nomen <i>Adonay</i> : <i>Adonay</i> : <i>Eie</i> : <i>Eie</i> : <i>Eie</i> : <i>Acim</i> : <i>Acim</i> : <i>Acim</i> : <i>Cados</i> : <i>Cados</i> : <i>Ina</i> vel <i>Ima</i> : <i>Ima</i> : <i>Saday</i> : <i>Ia</i> : <i>Sar</i> : Domini formatoris seculorum, qui in septimo Die quievit [...]

Assistance of his servants the sons of men, living on Earth, to inspire, instruct & guide them into the knowledge & way of truth, & all true Physicall & Metaphysicall sciences, Either Immediately from the holy Ghost unto more choyce vessels of honour, or Mediatly by Divine Grace and permission, from your selfe or selves, unto the sons of men, servants of God, dwelling on Earth, whensoever you shall be by them Invocated, Called forth & moved thereby to descend and Appear unto them, by all aforesaid & by the Great & Signall Vertue, power, dignity & Excellency & Efficacy thereof, both immediately primary, & Mediatly secondary, by Respective Mediums of Divine Light, grace & mercy, as ordinately dependent & so thereby flowing, & accordingly Diffusing, by severall Emanations proper, a Symbolising power & Vertue, from the Superiour [62r] to the Inferiour; we do humbly beseech, Earnestly Request, & incessantly Entreat you, O you Magnifick benevolent, & Sacred Angels or Blessed Intelligences, **Cassiel**, or **Zaphkiel**, & **Jophiel**, & **Sabathiel**, who is said to be the principall Cœlestiall Angel or Blessed Intelligences, Governing in the Seaventh heaven, Mansion, Orbe or Spheare, of the planet **Saturne**: together with all others, the sacred Cœlestiall Intelligences, Ministers of truth & true Science & Sapience, both Cœlestiall & terrestiall, & Messagers spirituall of Light, & Mediums of divine Grace, Located, Residing & Ruling in the Order & Hierarchy, of Angels called **Thrones** in the seaventh Heaven, Orb, or sphear of the Planet or star called **Saturne**, from the Superiour to the Inferiour, in generall & particular, jointly & Severally Every & Each one by office Respectively, to gird up & gather yourselves together, & some one or more of you, as it shall please God (by Divine permission), to move & descend, from your Cœlestiall Mansion, or place of Residence, into this **C:S: or G:R:** & therein to Appear Visibly unto us; & we doe also Entreat you would be favorably pleased, in & through the same, to transmit your true Angelicall & Real presence, plainly unto the Sight of our Eyes, & your Voyces unto our Ears, that we may Visibly see you, & audibly here you speake unto us, or otherwise to appeare out of the same, as it shall please God, & you his servants of Divine Grace & Messagers of Mercy, seemeth most Meet, proper, pertinent, or Best befitting this Action, Appearance, occasion, or Matter; and to shew plainly & visibly [62v] unto us, a foregoing Signe, or teste of your Appearance; & we also yet further humbly beseech, & Earnestly Entreat, & undeniably request, & move you, O ye benevolent & Glorious Angels, or Blessed Intelligences, **Cassiel**, or **Zaphkiel**, & **Jophiel**, & **Sabathiel**, together with all others the sacred & Cœlestiall Angels, or Blessed Intelligences, from the Superior to the Inferiour, in power & office, Residing in the Seaventh heaven, Mansion, Orbe, or spheare, of the planet or star Called **Saturne**, & serving the Divine Decrees, Commands, & Appointments of the Highest in the office & order of **Thrones**, in by & through this Divine Signall Mighty & powerfull name of your God, **Jehovah Elohim**: & his numeral Attribute, **Binah or prina**: & the great Efficacy, Vertue, Excellency, power, prevalency & Superiority thereof, to Gird up & gather your selves together, Every & Each of you, jointly, & by it selfe Respectively & severally, & to move & descend from your Cœlestiall Mantion or place of Residence, Apparently Visible to the sight of our Eyes, into this **C:S: or G:R:** standing here before us, as being set for that purpose, or otherwise unto us & before us out of them, as it shall please God, & you his servants of Divine Light, Grace & mercy, Seemeth best meet & befitting this Action, & also to shew forth a preceding signe of your appearance, & to be freindly unto us, & by your Angelicall benevolence & Cœlestiall Illumination, favourable Assistance, familiar Society, Mutuall Correspondency, Verball Converse,

Continuall Community & Sacred Instructions, both [63r] now at this present, and at all other times, to informe, & rightly direct our More weake, depraved, Stupid & Ignorant Intellect, judgment & Understanding, & to Conduct us by your Angelicall instincts & Archidoctions, into the Luminous pathway of truth, Leading unto & giving Enterance into the ports palaces & Cities of wisdom, & true Science, & to make us partakers of Undefined Knowledge, without whose Angelicall Guide, & spirituall Conduct, Blessed Assistance, & Benevolent Advertisements, it is very difficult, if not Impossible for us, or any Mortall on Earth to find or obtaine, or to be Esteemed worthy of entrance into with testimony: wherefore we humbly Entreat & move you, O you Great, Sacred, & Cœlestiall Angels, or Blessed Intelligences **Cassiel**, or **Zaphkiel**, & **Jophiel**, & **Sabathiel**, & all others the president & Inferiour Angels, Servants of the most high God, Residing & officiating in the seaventh heaven, Mansion, Orbe, or spheare of the planet or star Called **Saturne**, in the Order or Hierarchy of Angels Called **Thrones**, who all obediently serve & Reddily fulfil his omnipotent Decrees & Commandements, in his divine dispensations & appointments, According to your generall, & Respective offices, in by & through this ineffable, Imperiall, Great, Signall & Divine name, **Jehovah Elohim**: & his numeral Attribute **Binah or prina**, & the power, Efficacy & Vertue thereof, we the Servants also of the Same your God, & by the Strength & force of our faith, & hope in him, for Divine Assistance, Grace, & Mercy, herein, do Earnestly Request, [63v] Powerfully Invoke, & Confidently move you, & Call you forth to Visible Appearance, here before us in this **C.S.** or **G.R.** or otherwise thereout heare before us, as it shall please God, is Given unto you so to doe: And Likewise to shew Visibly unto us, a foregoing signe of your Appearance, O you Servants of mercy, **Cassiel**, or **Zaphkiel**, & **Jophiel**, & **Sabathiel**, and all other the Cœlestiall Ministering Angels, Messengers, & Mediums, of Divine Grace & Light, from the Superiour to the Inferiour, Residing, Serveing & officiating in the order of **Thrones**: move (we say) & by the Superiour power & permition, in the name of the Highest, decsend & Appeare, & Visibly shew your selfe or selves, jointly & Severally & Respectively unto us, in this **C.S.** or **G.R.** standing here before us, or otherwise out of the same, as it shall please God to permitt & appoint you, And to shew us a preceeding signe thereof, & by your Mediate Angelicall Inspiration, information or cheefe teaching, to Instruct, Ayde, helpe & Assist us, both now at this time present, & at all other times And places, whensoever & wheresoever, we shall Invoke, Move or Call you forth to Visible appearance, & to our Assistance in whatsoever truth or subject Matter or things Appartaining thereunto, in all wisdom & true Science, both Cœlestiall & terrestiall: &c: that shall be necessary for us, & also as any other Emergent occasion, shall duly & properly Requie; to the Advancement & setting fourth of Gods Glory, & the improvement of our Welfare, Comfort & benefit [64r] of our worldly & temporall Estates & Condition whilst we yet Live; & Likewise in all such matters or things whatsoever Else, that shall be necessary for us to Know & Enjoy, Even beyond what we are able to aske or to think, which the Almighty Giver of all good gifts shall in his bountifull & paternall mercy, be graciously pleased hereby to give you to reveal, & shew forth unto us, or other ways to bestow upon us, O you great Angels or Blessed Intelligences **Cassiel**, or **Zaphkiel**, & **Jophiel**, & **Sabathiel**, & all other ye Cœlestiall Angels of the order of **Thrones**, Mediums of Divine Grace & Mercy, Ministers of the true Light & understanding, & servants of the most high God particularly Recited and spoken of, Inovcated, Moved & Called fourth to Visible Appearance as aforesaid,

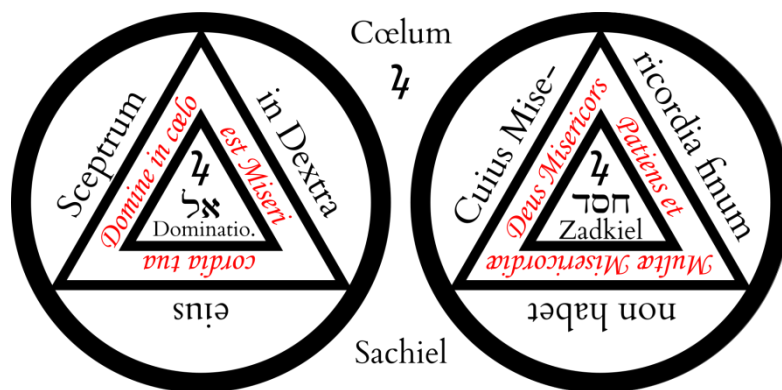
descend (we say) & by the power of Superiour Emission, some one or more of you Appear Visibly here before us, as shall please God, & be friendly unto us, & (in your respective Offices) do for us as for the Servants of the most High God, whereunto we move you all Joyntly & Severally, in power & presence, whose Workes shall be a song of Honour, & the praise of your God, in your Creation, Amen.

[64v] 3^d Replication

O you Glorious Angels or Blessed Intelligences, who by name is Called **Cassiel**, or **Zaphkiel**, & **Jophiel**, & **Sabathiel**, and all others the Sacred Cœlestiall Angels of the order of **Thrones**, Residing & Located by Mansion proper in that Orb or Spheare of Heaven Called **Saturne**, particularly Recited, Mentioned, Moved & Called forth to Visible Appearance, as in the foregoing Invocation, is & hath been of us Lately & more at Large Rehearsed, humbly Solicited Suppliated & Earnestly Requested, by the Vertue, power, force & Efficacy whereof, & of all the Royall words & Sentences therein Contained, & also by the Great, Mighty, powerfull, & Excellent name of the most high God, **Jehovah Elohim**, & his numerall attribute **Binah**, or **prina**, or otherwise by the truest & most Especiall name of your God: we the servants also of the highest, Reverently heere present in his holy feare, Attending his Divine Grace, Mercy, & good pleasure, paternally unto us herein, do by the strength & power of our faith, hope & Confidence in our God, & our Confirmation in his holy spirit, Dignifying us with Superiour power & perfection, Humbly Entreat, & Earnestly Request, & powerfully move you, O you great Angels, or Blessed Intelligences, form the Superiour to the Inferiour, in generall & particular, Every & Each one for and by it selfe, Respectively, by Degrees nature & offices, Residing, & being in the mansion or Seaventh heaven, Orbe or Sphear of the planet or star Called [65r] **Saturn**, & Serveing the Commands of the Highest in the Order, or Hierarchy of Angels called **Thrones**: Move therefore O you great & Glorious Angels, **Cassiel**, or **Zaphkiel**, & **Jophiel**, & **Sabathiel**, or some one or more, or Ether of you, O ye Sacred Cœlestiall Angels of the Order of **Thrones**, by degree nature & office, & by the Vertue power & Efficacy of all Aforesaid, decend and Appear, Visibly here before us, & unto us in this **C.S. or G.R.**, or otherwise out of the same here before us, as it shall please God & also you his Servants, & Cœlestiall Messagers of Divine Grace & Mercy & to shew forth plainly unto us, some Remarkable signe or token foregoing your Comming and Appearance, & be freindly unto us & do for us as for the Servants of the Highest, Whereunto in his name we do againe earnestly Request & move you, Both in power & presence, whose friendship unto us herein & works, shall be a song of honour, & the praise of your God in your Creation, **Amen**.

[65v] *The Fourth Key*

Moving or calling forth to Visible Appearance the Cœlestiall Hierachy of Angels, of the Order of **Dominations**; Whose principall Governing Angels or Blessed Intelligences, bearing Rule, are **Sachiel**, or **Zadkiel** & **Zedekiel**: & Residing in the Sixth Orbe, Mansion or Spheare, being the Orb, heaven, or sphear of the planet or star Called **Jupiter**.



O you Glorious, Great Sacred, & Cœlestiall Angels, Blessed Intelligences, who are called **Sachiel**, or **Zadkiel** & **Zedekiel**: and all others ye Cœlestiall Angels, servants of the Most high Omnipotent, Incomprehensible, Immense, Immortall, & Eternal God of hosts, the only Creator of heaven & Earth, & of all things whatsoever both Cœlestiall & Elementall, Animall, Vegetable, Minerall, Reptile, or insect that is Contained & Comprehended therein, and that serve before the Most Excellent, great, high & honourable Angel Called **Pastor**, as Ministering Angels, [66r] Present alwayes at his most high Superiour & Divine Commands & appointments, in the Order of Hierarchy of Angels called **Dominations** and Residing in the Sixth Heaven & bearing office, Rule or power in the Mansion, Orb or spheare of the planet or star called **Jupiter**: we the servants also of the Highest, Reverently here present in his holy feare, do call upon you, & do humbly request you, & Earnestly entreat, you & move you to Visible Appearance, in by & through his most Excellent ineffable, great, Mighty, Signall, sacred & Divine name, of the most high God, **El**: & his numerall Attributte, **Hesed**, who sitteth in the Most Imperiall & Highest heaven, before whom all the Hosts or Quire of Cœlestiall Angels, Incessantly singeth **O mappa-laman Hallelujah**; who Created the great whales & all the fishes in the Seas, & Waters, & every Living Creature Else, whatsoever that Moveth in the seas, which the waters brought forth abundantly & which Increased& multiplied every Creature Severally according to its respective kinde, & also who created the fowles of the Ayre to fly above the Earth in the open firmament of heaven, Every winged fowle Becoming fruitfull also as the Rest, bringing forth, Encreasing, & multiplying after their divers & different kind in the fifth day of the weeke & also decreed Constituted & Appoynted you to govern the said fifth day &c. and confirmed the continuance of all [67v] Aforesaid, by the seale of his own Omnipotent Great & holy name **Adonai**: as the most high & onely God of heaven, & Lord of hosts, the maker of time, And by the seale of your Creation, being a Mark or Character of holyness unto you, & by the occult Mistery & sacred Vertue, Efficacy & influence thereof, dignifying & Confirming you in orders, offices, name, nature, & Corporality, with Divine, Cœlestiall, Angelicall, Immortall, Eternall & sublime

Excellency, Glory, power, purity, perfection, Goodness & love; first unto the service of the most high God, & his Divine Laws & Commands; And nextly unto the Charge, Care & Conduct, Councel, Comfort, benefit, & Assistance of his servants the sons of men, living on Earth, to Inspire, instruct & guide them, into the Knowledge & way of truth, & all true Physicall & Metaphysicall sciences, Either Immediately from the holy Ghost unto more choyce vessels of honour, or Mediatly by Divine Grace and permission, from your selfe or selves, unto the sons of men, servants of God, dwelling on Earth, whensoever you shall be by them Invocated, Called forth & moved thereby to descend and Appear unto them, by all aforesaid & by the Great & Signall Vertue, power, dignity & Excellency & Efficacy thereof, both immediately primary, & Mediatly secondary, by Respective Mediums of Divine Light, grace & mercy, as ordinately dependent & so thereby flowing, [67r] & accordingly Diffusing, by severall Emanations proper, A Symbolising power & Vertue, from the Superiour to the Inferiour; we doe humbly Beseech, Earnestly Request, & incessantly entreat you, O you Magnifick Benevolent, & Sacred Angels or Blessed Intelligences, **Sachiel**, or **Zadkiel**, & **Zedekiel**, Governing in the Sixth heaven, Orb, or Spheare, of the planet or star Called **Jupiter**: together with all Others ye Benevolent, sacred & Cœlestiall Angels or Intelligences, Ministers of truth and true Science & Sapience, both Cœlestiall & terrestiall, & Messagers spirituall of Light, & Mediums of divine grace, Located and Bearing Rule & Residing in the Order of Hierarchy & office, Called **Dominations**, in the Sixth Heaven, Orb, or sphear of the planet or star called **Jupiter**, from the Superiour to the Inferiour, in Generall & particular, jointly & Severally Every & Each one by office Respectively, to gird up²⁰³ & descend from your Cœlestiall Mansions or place of Residence, into this **C.S. or G.R.** & therein to appeare Visibly unto us; & we doe also Entreat you would be favorably pleased, in & through the same, to transmit your true Angelicall & Real presence, plainely, unto the Sight of our Eyes, & your Voyces unto our Ears, that we may Visibly see you, & Audibly here you speake unto us, or otherwise to appeare out of the same, as it shall please God, & you his servants of Divine Grace & Messagers of Mercy, seemeth most Meet, proper, [67v] And pertinent, or best befitting this Action, Appearance, occation, or Matter; & to shew plainely & Visibly unto us, a foregoing Signe or teste of your Appearance: And we also yet further humbly beseech, Earnestly Entreat, Undeniably Request, & move you, O you Benevolent & Glorious Angels or blessed Intelligences, **Sachiel**, or **Zadkiel**, & **Zedekiel**, together with all others the, sacred Cœlestiall Angels, or Intelligences, from the Superior to the Inferiour, in power & office, Residing in the Sixth heaven, Mantion, Orbe, or spheare, of the planet or star Called **Jupiter**, & Serveing the Divine Decrees, & Commands & Appointments of the highest in the order & office of **Dominations**, in by & through this Divine Signall Mighty & powerfull name of your God, **El**:²⁰⁴ & his numeral Attribute, **Hesed**: & the great Efficacy, Vertue, Excellency, power, prevalency & Superiority thereof, to Gird up & gather your selves together, Every & Each of you, jointly, & by it selfe Respectively & severally, & to move & descend from your Cœlestiall Mantion or place of Residence, Apparently Visible to the sight of our Eyes, into this **C:S: or G:R's**. standing here before us, as being set for that purpose, or otherwise unto us & before us out of them, as it shall

²⁰³ Compared to the other Keys, the words “& gather yourselves together, & some one or more of you, as it shall please God (by Divine permission), to move” are here omitted. A similar omission occurs in the Sloane 3628 copy.

²⁰⁴ “Ell” in S5.

please God, & you his servants of Divine Light, Grace & mercy, Seemeth most Meet & Best befitting this Action, & also to shew forth [68r] A Preceding signe of your Appearance, & to be freindly unto us, & by your Angelicall Benevolence, Cœlestiall Illumination, favourable Assistance, familiar Society, Mutuall Correspondency, Verball Converse, Continuall Community & Sacred Instructions: both now at this time present, and at all other times, to informe, and Rightly direct our more weake, depraved, Stupid & Ignorant Intellect, Judgments & Understandings, & to Conduct us by your Angelicall Instincts & Archidoctions, into the Luminous pathway of truth, Leading unto & givinge Enterance into the ports, Cittyes & pallaces of wisdom & true Science, & to make us partakers of Undefined Knowledge, without whose Angelicall Guide, and spirituall Conduct, blessed Assistance, & benevolent advertisements, it is Very difficult if not Impossible for us, or any Mortall on Earth, to find or obtaine, or to be Esteemed worthy of Entrance into with Testimony, wherefore we humbly Entreat & move you, O you Great, Sacred, & Cœlestiall Ministering Angels, or Intelligences **Sachiel**, or **Zadkiel**, & **Zedekiel**, & all others the president & inferiour Angels, Servants of the most high God, Residing & officiating in the Sixth heaven, Mansion, Orb, or spheare of the planet or star Called **Jupiter**, in the Order or Hierarchy of Angels Called **Dominations**, who all obediently serve & Redily fulfill his omnipotent Decrees & Commandements, In his divine dispensations & Appointments, According to your Generall, & Respective offices, in by & through this his ineffable, [68v] Imperiall, Great, Signall & Divine name of the most high God, **El**: And his numeral Attribute **Chesed**, & by the power, Efficacy & Vertue thereof, we the Servants of the Same your God, And by the Strength & force of our faith, & hope in him, for Divine Assistance, Grace, & mercy, herein, do Earnestly Request, Powerfully Invoke, & Confidently Move you, & Call you forth to Visible Appearance here before us in this **C:S**: or **G:R**: or otherwise thereout here before us, as it shall please God, is Given unto you so to do, & likewise shew Visibly unto us, a foregoing signe of your Appearance, O you Servants of mercy, **Sachiel**, or **Zadkiel**, & **Zedekiel**, &c.: And all others the Cœlestiall Ministering Angels, & Mediums, of Divine Grace & Light, from the Superiour to the Inferiour, Residing, Serveing & officiateing in the order of **Dominations**: Move (we say) & by Divine power & permission, in the name of the Highest, decsend & Appeare, & Visibly shew your selfe or selves, jointly & Severally & Respectively unto us, in this **C:S**: or **G:R**: standing here before us, or otherwise out of the same, as it shall please God to permitt & Appoint you, & to shew us a preceeding signe Thereof, & by your Mediate Angelicall Inspiration, information or Cheefe teaching, to Instruct, helpe, Aid & Assist us, both now at this time present, & at all other times & places, whensoever & wheresoever we shall Invoke, Move you, & Call you forth to Visible Appearance, & to our Assistance in whatsoever truth or subject Matter [69r] or thing, Appartaining thereunto, in all wisdom & true Science, both Cœlestiall And terrestiall: &c: that shall be necessary for us: & also as any other Emergent Occation, shall duly & properly Requier, to the Advancement & seting forth of Gods Glory, & the Improvement of our Welfares, Comforts & benefits of our Worldly & temporall Estates, & Condition whylest we yet Live; & Likewise in all such Matters or things whatsoever Else, that shall be necessary for us to Know & Enjoy, Even bejond what we are able to aske or to think, which the Almighty giver of all good Gifts, shall in his bountifull & paternall Mercy, be graciously pleased hereby to give you to Reveal, & shew forth unto us, or otherwise to bestow upon us, O you Great Angels or Blessed

Intelligences **Sachiel**, or **Zadikel**, & **Zedekiel**, And all other ye Cœlestiall Angels of the order of **Dominations**, Mediums of Divine Grace & Mercy, Ministers of the true Light & understanding, & servants of the most high God particularly Recited and spoken of, Invoked, Moved & Called forth to Visible Appearance as aforesaid, descend (we say) by the power of Superiour Emission, some one or more of you Appear here Visibly before us, as shall please God, And be friendly unto us, & (in your respective Offices) do for us as for the Servants of the most High God, whereunto we move you all Joyntly & Severally, in power & presence, whose Workes shall be a song of honour, & the praise of your God, in your Creation, Amen.

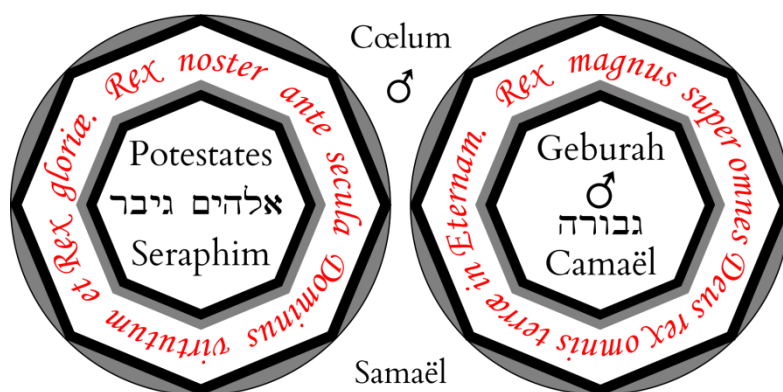
[69v] **4th Replication**

O you Glorious Angels or Blessed Intelligences, who by name is Called **Sachiel**, or **Zadkiel**, & **Zedekiel**, And all others the Sacred Cœlestiall Angels of the order of **Dominations**, Residing and Located by Mansion proper in that Orb or Spheare of Heaven Called **Jupiter**, particularly Recited, Mentioned, Moved & Called forth to Visible Appearance, as in the foregoing Invocation, is & hath been of us Lately & more at Large Rehearsed, Earnestly Solicited, suplicated & humbly Requested: by the Vertue, power, force & Efficacy whereof, & of all the Royall words, & sentences therein Contained, & also by the Great, Mighty, powerfull, & Excellent name of the most high God, **El**, And his numerall Attribute **Hesed**, or otherwise by the truest & most Especiall name of your God: we the servants also of the highest, Reverently present in his holy feare, Attending his Divine Grace, Mercy, & good pleasure, paternally unto us herein, do by the strength & power of our faith, hope & Confidence in our God, & our Confirmation in his holy spirit, Dignifying us with Superiour power & perfection, humbly Entreat, & Earnestly Request, & powerfully move you, O you great Angels, or Blessed Intelligences, from the Superiour to the Inferiour, in generall & particular, Every & Each one for and by it selfe, Respectively, by Degrees, nature & offices, Residing, & being in the Mantion or Sixth Heaven, Orb or Sphear of the planet or star [70r] Called **Jupiter**, & Serveing the Commands of the Highest in the Order, or Hierarchy of Angels called **Dominations**, Move therefore O you great & Glorious Angels, **Sachiel**, or **Zadkiel**, & **Zedekiel**; or some one or more, or Ether of you, O ye Sacred Cœlestiall Angels of the Order of **Dominations**, by degree nature & office, & by the Vertue power & Efficacy of all, afforesaid, descend & appeare, Visibly here before us, & unto us, in this **C:S: or G:R^s**, or otherwayes out of the same here before us, as it shall please God, & also you his Servants, or Messagers of Divine Grace & Mercy, & to shew forth plainly unto us, some Remarkable signe or token, foregoing your Comming & Appearance: And be freindly unto us & do for us as for the Servants of the Highest, Whereunto in his name we do againe Earnestly request & Move you, Both in power & presence, whose friendship unto us herein & workes, shall be a song of honour, & the praise of your God in your Creation,

Amen.

[70v] *The fifth Key.*

Moving & Calling forth to Visible Appearance, the Hierachy of Angels of the Order of **Potestates**; Whose principall Governing Angels or Blessed Intelligences, bearing Rule, are **Samael**, & **Madimiël**: & Residing in the fifth Orb, Mansion or Spheare, being the Orb, Heaven, or sphear of the planet or star Called **Mars**.²⁰⁵



O you Great, Sacred & Cœlestiall Angels, or Blessed Intelligences, Who are Called **Samael** & **Madimiël**, And all others ye Cœlestiall Angels, servants of the most high, Omnipotent, Incomprehensible, Immense, Immortall, & Eternal God of hosts, the only Creator of heaven & Earth, & of all things whatsoever both Cœlestiall & Elementall, Animall, Vegitable, Minerall, Reptile, or insect that is Contained & Comprehended therein, and that serve before the Most Excellent, Great, high & honoured Angel Called **Acimay**, as Ministering Angels, Present alwayes at his most high Superiour [71r] & Divine Commands & appointments, in the Order of Hierarchy of Angels called **Potestates** and Residing in the fifth heaven, & bearing office, Rule & power in the Mansion, Orb or spheare of the planet or star called **Mars**: we the servants also of the highest, Reverently here present in his holy feare, do call upon you, & do humbly Request & Earnestly Entreat & move you to Visible Appearance, in by & through his most Excellent, Ineffable, great, Mighty, Signall, Sacred & Divine name, of the most high God, **Elohim Gibor**: & his numerall Attribute, **Geburah**, who sitteth in the Most Imperiall & Highest Heavens, before whom all the host & Quier of Cœlestiall Angels, Incessantly singeth **O mappa-laman Hallelujah**; who in the Creation gathered the waters under the Heavens, together into one place, & Called them Seas, & gave bounds & limits thereunto which they should not passe or goe beyond: & made the dry land Appear, and called the same Earth, & commanded it to bring forth, & bear seed, In their severall, And Respective Kindes, for Encrease & Multiplication & likewise all trees bearing fruit, wherein the seeds thereof Lyeth inclosed, and thereby made also ripe & fitt for Increase every fruit tree According to its Respective & different Kindes, in the third day of the Weeke, & also decreed, Constituted & Appointed you, [71v] to Gouverne the said third Day &c: And Established all aforesaid, by the seale of his Incomprehensible Mighty, & holy great names, **Ay**, **Elibra**, **Elohim**, as the most high & onely God of heaven, And Lord of hosts, the maker of time, & by the seale of your Creation, being the marke, or Character of holiness unto you, & by the occult Mistery, &

²⁰⁵ In Harley 3420 the seal is based on a 9-sided figure rather than the octagon of the printed *Calendarium* and S5.

secret Vertue, Efficacy & Influence thereof, dignifying & Confirming you in orders, offices, name, nature, & Corporality, with Divine, Cœlestiall, Angelicall, Immortall, Eternall & sublime Excellency, Glory, power, purity, perfection, Goodness & Love; first unto the service of the most high God, & his Divine Laws & Commands; And nextly unto the Charge, Care & Conduct Councell, Comfort, benefit, & Assistance of his servants the sons of men, living on Earth, to Inspire, instruct & Guide them, into the Knowledge & way of truth, & all true Physicall & Metaphysicall sciences, Either Immediately from the holy Ghost unto more choyce vessels of honour, or Mediatly by Divine Grace and permission, from your selfe or selves, unto the sons of men, servants of God, dwelling on Earth, Whensoever you shall be of them Invocated, Called forth & thereby moved to descend and Appear unto them, by all aforesaid & by the Great & Signall Vertue, power, dignity & Excellency & Efficacy thereof, both Immediately primary, & Mediatly [72r] Secondary, by Respective mediums, of Divine Light Grace & Mercy, as Ordinately Dependent & so thereby flowing, & accordingly Diffusing, by Severall Emanations proper, a Symbolizing power & Vertue, from the Superiour to the Inferiour: we doe humbly Beseech, Earnestly Request, & Incessantly Entreat you, O you Magnifick, benevolent, & Sacred Angels or Blessed Intelligences, **Samael**, & **Madimiel**, Governing in the fifth heaven, Mansion, Orbe, or Sphear, of the planet, or star Called **Mars**: together with all Others ye Benevolent, Sacred & Cœlestiall Angels or Blessed Intelligences, Ministers of truth & true Science & Sapiencie, both Cœlestiall & terrestriall, Messagers spirituall of Light, & Mediums of divine grace, Located, Ruling & Residing in the Order or Hierarchy & office Called, **Potestates**, in the fifth heaven, Orb; or Sphear of the planet or star called **Mars**, from the Superiour to the Inferiour, in Generall, & particular, jointly & Severally Every & Each one by office Respectively, to gird up & gather yourselves together, & some one or more of you, as it shall please God (by Divine permission), to move & descend from your Cœlestiall Mansions or place of Residence, into this **C.S. or G.R.** & therein to appeare Visibly unto us; & we doe also Entreat you would be favorably pleased, in & through the same, to transmitt your true Angelicall & Real presence, plainly, unto the Sight of our Eyes, & your Voyces unto our Ears, that we may Visibly see you, & Audibly here you speake unto us, or otherwise to appeare out of [72v] the same, as it shall please God, & you his servants of Divine Grace, and Messagers of mercy, seemeth most proper, Meet & pertinent, or Best befitting this Action, Appearance, Occation, or Matter; & to shew plainly & Visibly unto us, a foregoing Signe or teste of your Appearance, & wee also yet further humbly beseech, Earnestly Entreat, Undeniably Request, & move you, O you benevolent, & glorious Angels or Blessed Intelligences, **Samael**, & **Madimiel**, together with all others the Sacred & Cœlestiall Angels, or Blessed Intelligences, from the Superior to the Inferiour, in power & office, Residing in the fifth heaven, Mansion, or Orb, Sphear, of the planet or star Called **Mars**, And Serveing the Divine Decrees, Commands And Appointments of the Highest in the office of **Potestates**, in by & through this Divine, Signall, Mighty & powerfull name of your God, **Elohim Gibor**: and his numerall Attribute, **Geburah**: & the great Efficacy, Vertue, Excellency, power, prevalency & Superiority thereof, to Gird up & gather your selves together, Every & Each of you, jointly, & by it selfe Respectively & severally, & to move & descend from your Cœlestiall Mansion or place of Residence, Apparently Visible to the sight of our Eyes, into this **C:S**: or **G:R**: Standing here before us, as being set for that purpose, or otherwise unto us & before us out of them, as it shall

please God, & you his servants of Divine Light, Grace & Mercy, Seemeth most Meet & best befitting this Action, & also to shew forth a preceeding signe of your Appearance, [73r] and to be freindly unto us, & by your Angelicall Benevolency, Cœlestiall Illumination, favourable Assistance, familiar Society, Mutuall Correspondency, Verball Converse, Continuall Community & Sacred Instructions, both now at this time present, (& at all other times present,) & att all other times, to instruct, & Rightly Direct our More Weake, depraved, Stupid & Ignorant intellect, judgment & understanding, & to Conduct us by your Angelicall Instincts & Archidoctions, into the Luminus pathway of truth, Leading unto & giveing Enterance into the ports, Cityes & pallaces of wisdom & true Science, & to make us partakers of Undeiled Knowledge, without whose Angelicall Guide, and spirituall Conduct, Blessed Assistance, & benevolent Advertisements, it is Very difficult if not Impossible for us, or any Mortall on Earth, to find or obtaine, or to be Esteemed worthy of Entrance, into with Testimony, Wherefore we humbly Entreat & Move you, O you Great, Sacred, & Cœlestiall Ministering Angels, or Intelligences **Samael**, & **Madimiel**, & all others you president & inferiour Angels, Servants of the most high God, Residing & officiating in the fifth heaven, Mansion, Orb, or spheare of the planet or star Called **Mars**, in the Order or Hierarchy of Angels Called **Potestates**, who all obediently serve & Redily fulfill his omnipotent Decrees & Commandements, In his divine dispensations & Appointments, according to your Generall, & Respective offices, in by & through his ineffable, Imperiall, Great, Signall & Divine name, **Elohim Gibor** [73v] and his numerall Attribute **Geburah**, & by the power, Efficacy & Vertue thereof, we the Servants of the Same your God, And by the Strength & force of our faith, & hope in him, for Divine Assistance, Grace, & mercy, herein, do Earnestly Request, powerfully Invoke, & Confidently Move you, & Call you forth to Visible Appearance here before us in this **C:S:** or **G:R:** or otherwise thereabout²⁰⁶ here before us, as it shall please God, is Given unto you so to do, & likewise to shew Visibly unto us, a foregoing signe of your Appearance, O you Servants of mercy, **Samael**, & **Madimiel**: and all others ye Cœlestiall Ministering Angels, & Mediums, of Divine Grace & Light, from the Superiour to the Inferiour, Residing, Serveing & officiating in the Order of **Potestates**: Move (we say) and by the superiour power & permission & in the name of the Highest, descend, Appeare, & Visibly shew your selfe or selves, jointly or Severally & Respectively unto us, in this **C:S:** or **G:R:** standing here before us, or otherwise out of the same, as it shall please God to permitt & Appoint you, & to shew us a preceeding signe thereof, & by your Mediate Angelicall Revelation, Inspiration, Information or Cheefe teaching, verbally to Instruct, Aide, helpe, & Assist us, both at this time present, & also at all other times & places, Whensoever & wheresoever we shall Invoke, Move you, & Call you forth to Visible Appearance, & to our Assistance in whatsoever truths or subject Matter or thing, Appartaining thereunto, in all wisdom & true Science, both Cœlestiall And terrestiall: &c: that shall be [74r] necessary for us: & also as any other Emergent Occasion, shall duly & properly Requier, to the Advancement & Seting forth of Gods Glory, & the Improvement of our Welfares, Comfort, & benefit of our Worldly & temporall Estates, & Condition, whilst we yet Live, & likewise in all such Matters or things, whatsoever Else, that shall be necessary for us to Know & enjoy, Even beyond what we are Able to aske or to think, which the Almighty giver of all good

²⁰⁶ *sic.* in S5; probably an error for the more usual "thereout."

Gifts, shall in his bountifull & paternall Mercy, be graciously pleased hereby to give you to Reveale & shew forth unto us, or otherwise to bestow upon us, O you Great Angels or Blessed Intelligences **Samael** & **Madimiel**, & all other ye Cœlestiall Angels, of the order of **Potestates**: Mediums of Divine Grace & Mercy, Ministers of the true Light & Understanding, & servants of the most high God particularly Recited & spoken of, invocated, Moved & Called forth to Visible Appearance as aforesaid, descend (we say) & by the power of Superiour Emission, some one or more of you Appear Visibly here before us, as shall please God, & be friendly unto us, & in your respective Offices do for us as for the Servants of the most high God, Whereunto we move you all Joyntly & Severally, in power & presence, whose Workes shall be a song of honour, and the praise of your God, in your Creation, **Amen**.

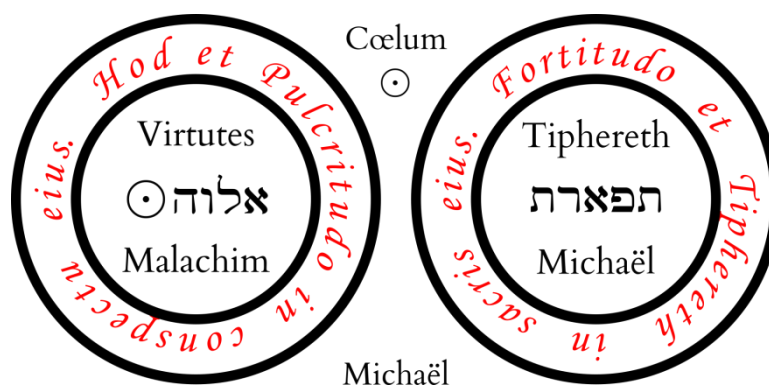
[74v] 5th Replication

O you Glorious Angels or Blessed Intelligences, who by name is Called **Samael** & **Madimiel**: & all others the Sacred Cœlestiall Angels of the order of **Potestates**, Residing and Located by Mansion proper in that Orbe or Spheare of Heaven, Called **Mars**, particularly Recited, Mentioned, Moved & Called forth, to Visible Appearance, as in the foregoing invocation is, & hath been of us lately & more at Large rehearsed, Earnestly Solicited, supplicated & humbly requested: by the Vertue, power, force & Efficacy, whereof, and of all the Royall words, & Sentences therein Contained, & also by the great, Mighty, powerfull, & Excellent name, of the most high God, **Elohim Gibor**, And his numerall Attribute **Geburah**, or otherwise by the trewest & most Especiall name of your God: we the servants also of the Highest, Reverently present in his holy feare, Attending his Divine Grace, Mercy, & good pleasure, paternally unto us herein, do by the strength & power of our faith, hope & Confidence in our God, & our Confirmation in his holy spirit, Dignifying us with Superiour power & perfection, humbly Entreat, & Earnestly Request, & powerfully move you, O you great Angels, or Blessed Intelligences, from the Superiour to the Inferiour, in Generall & particular, Every & Each one for and by it selfe, Respectively, by Degrees, nature & offices, Residing, & being in the mansion of fifth [75r] Heaven, Orb or Sphear of the planet or star Called **Mars**, & Serveing the Commands of the Highest in the Order, or Hierarchy of Angels called **Potestates**, [Move therefore O you great & Glorious Angels, **Samael**, & **Madimiel**; or some one or more, or Ether of you, O ye Sacred Cœlestiall Angels of the Order of **Potestates**,]²⁰⁷ by degree nature & office, & by the Vertue power & Efficacy of all, aforesaid, descend & Appeare, Visibly, here before us, & unto us, In this **C:S**: or **G:R**:— or otherwise out of the same here before us, as it shall please God, & also you his Servants & Messagers of Divine Grace & mercy, & to shew forth plainly unto us, some Remarkable signe or token foregoing your coming & Appearance. & be freindly unto us & do for us as for the Servants of the Highest, Whereunto in his name we do againe Earnestly request & Move you, Both in power & presence, whose friendship unto us herein, & workes, shall be a song of honour, & the praise of your God in your Creation, **Amen**.

²⁰⁷ Text in square brackets written *sec. man.* (apparently Ashmole's) below the end of the main text in S5, with insertion mark after "Angels called *Potestates*."

[75v] *The Sixth Key*

Moveing & Calling forth to Visible Appearance, the Cœlestiall Hierarchy of Angels of the Order of **Vertues**: whose principall governing Angels Or Lbised Intelligences bearing, Rule are **Michael**,²⁰⁸ **Uriel**, & **Schemeliel**, & Reisiding in the fourth Orb, heaven, Mansion or Spheare of Sol, Serving Before the great high honoured & Excellent Angel **Salamia**.



O you Glorious, Great, Sacred Cœlestiall Angels or Blessed Intelligences, Who are called **Michael**, **Uriel**, & **Schemeliel**, and all others, ye Cœlestiall Angels Servants of the most high Omnipotent Incomprehensible, Immense, Immortall & Eternall God of hosts the only Creator of heaven & Earth & of all things whatsoever both Cœlestiall, Elementall, Animall, Vegetable, Minerall, Reptile or insect, that Is contained & Comprehended therein, & that serve before the great High & most Excellent & honoured Angel **Salamia**, [76r] As Ministering Angels, present alwayes at Divine Commands, in the Order or Hierarchy of Angels, Called **Vertues**, & Residing on the fourth Heaven, & bearing Rule, office, & power in the Orb or Sphear of the planet Called **Sol**: we the Servants Also of the highest, reverently here presant in his holy feare, do Call upon you and humbly request & Earnestly Entreat you, & move you to Visible Appearance, in by and through, this ineffable great Mighty, Signall, Sacred, & divine name of the most high God, **Eloha**; and his numeral Attribute **Tiphereth**, who siteth in the most imperiall & highest heaven, before whome all hosts or Quires of Cœlestiall Angels, Incessantly singeth **o-mappa Laman Hallelujah**; who created the Heavens & the Earth, and the Seas, & separated the Light from the Darkness in the first day of the Weeke, also decreed & constituted & appointed you to govern the said first day & Established all aforesaid by the seale of his Incomprehensible Mighty holy & great Name **Phaa** as the most high & only God of heaven & Lord of hosts the Maker of time, & by the Seale of your Creation being the Marke or Character of holiness unto you and by the Occult Mistery & Secret Vertue, Efficacy & Influence thereof, dignifying & confirming you in Orders & office, name, nature, & Corporallity, with divine, Cœlestiall, Angelicall, Immortal, Eternall & Sublime Excellency, glory, Power, Purity, Perfection, Goodness & Love, first unto the service of the most high God, & his Divine Laws & Commands, & nextly unto the [76v] Charge, Care & Conduct, Council, Comfort, benefit, & Assistance of his Servants the sons of men, living on

²⁰⁸ S5 uses the unusual orthography "Michiel" here and in a few places in the conjuration; this has not been followed. The usual spelling appears on the seal as drawn in the MS.

Earth, to instruct & guide them Into the Knowledge & way of truth, & all true Physicall & Metaphysicall sciences, Either Immediately from the holy Ghost unto more Choyce vessels of honour, or Mediatly by Divine grace and permission, from your selfe or selves, unto the sons of men, servants of God, Dwelling on Earth, whensoever you shall be of them Invocated, Called forth & thereby moved to descend and Appear unto them, by all aforesaid & by the Great & Signall Vertue, power, dignity & Excellency & Efficacy thereof, both Immediately primary, & Mediatly Secondary, by Respective Mediums, of Divine light grace & mercy, as ordinally dependent & so thereby flowing, & Accordingly Diffusing, by Severall Emanations proper, a Symbolizing power & Vertue, from the Superiour to the Inferiour: we doe humbly Beseech, Earnestly Request, & Incessantly Entreat you, O you Magnifick, Benevolent, & Sacred Angels or Blessed Intelligences, **Michael, Uriel, & Schemeliel**, Governing in the fourth heaven, Mansion, Orbe, or Sphear, of the planet Called **Sol**: together with all Others ye Benevolent, Sacred & Cœlestiall Angels or Intelligences, Ministers of truth & true Science & Sapience, both Cœlestiall & terrestiall as Messagers spirituall of Light, & Mediums of Divine Grace, Located, Ruling & Residing in the Order or Hierarchy & office Called, **Virtues**, in the fourth Heaven, [77r] Orbe or Sphear of the planet or star called **Sol**, from the Superiour to the Inferiour, in Generall, & particular, jointly & Severally Every & Each one by office Respectively, to gird up & gather your selves together, & some one or more of you, as it shall please God, & by Divine permission, to move & descend from your Cœlestiall Mansion or place of Residence, into this **C:S: or G:R:** And therein to Appeare Visibly unto us; & we doe also Entreat you would be favorably pleased, In & through the same, to transmitt your true Angelicall & Real presence, plainly, unto the Sight of our Eyes, & your Voyces unto our Ears, that we may Visibly see you, & Audibly heare you speake unto us; Or otherwise to appeare out of the same, as it shall please God, & you his servants of Divine grace, & Messagers of mercy, seemeth most, meet, proper & pertinent or best befitting this Action, Appearance, or occasion, or Matter; & to shew plainly & Visibly unto us, a foregoing Signe or teste of your Appearance, & wee also yet further humbly beseech, Earnestly Entreat, Undeniably request, & move you, O you benevolent, & glorious Angels or Blessed Intelligences, **Michael, Uriel, & Schemeliel**, together with all others the Sacred & Cœlestiall Angels, or Blessed Intelligences, from the Superior to the Inferiour, in power & office, Residing in the fourth Heaven, Mansion, or Orb, Sphear, of the planet or star Called **Sol** & Serveing the Divine Decrees, Commands And Appointments of the Highest in the office of **Virtues**, in by & through this Divine, Signall, Mighty & powerfull name of your God, **Eloah**: and his [77v] & his numerall Attribute, **Tiphareth**: & the great Efficacy, Vertue, Excellency, power, prevalency & Superiority thereof, to gird up & gather your selves together, Every & Each of you, jointly & severally, by it selfe Respectively; & to Move & Descend from your Cœlestiall Mantion or place of Residence, Apparently Visible to the sight of our Eyes, into this **C:S: or G:R:** —standing here before us, as being sett for that purpose, or otherwise unto us, out of the same as it shall please God, & you his servants of Divine Light, grace & mercy, Seemeth good & most meet & best befitting this Action, & also to shew forth a preseedling signe of your Appearance, and to be freindly unto us, & by your Angelicall Benevolency, Cœlestiall Illumination, favourable Assistance, familiar Society, Mutuall Correspondency, Verball Converse, Continuall Community & Sacred Instructions, both now at this time present, & att all times, to instruct, & Redily Direct

our more Weake, depraved, Stupid & Ignorant intellect, judgment & understanding, & to Conduct us by your Angelicall Instincts & Archidoctions, into the Luminous pathway of truth, Leading unto & giveing Enterance into the ports, Cityes & pallaces of wisdom & true Science, & to make us partakers of Undefined Knowledge, without whose Angelicall Guide, and spirituall Conduct, Blessed Assistance, & benevolent Advertisements, it is Impossible for us, or any Mortall on Earth, to find or obtaine, or to be Esteemed worthy of Entrance, into with Testimony, Wherefore [78r] we humbly Entreat & Move you, O you Great, Sacred, & Cœlestiall Ministering Angels, or Intelligences **Michael**, **Uriel**, & **Schemeliel**, & all others you president & inferiour Angels, Servants of the most high God, Residing & officiating in the fourth heaven, Mansion, Orbe, or spheare of the planet **Sol**, in the Order or Hierarchy of Angels Called **Vertues**, who all obediently serve, & Readily fulfill his omnipotent Decrees & Commandements, In his divine Dispensations & Appointments, According to your generall, & Respective offices, in by & through his ineffable, Imperiall, Great, Signall & Divine name, **Eloah**, & his numerall Attribute, **Tiphareth**, and the power, Efficacy & Vertue thereof, we Servants also of the Same your God, & by the Strength & force of our faith, & hope in him, for Divine Assistance, Grace, & Mercy, herein, do Earnestly Request, powerfully invoke, and Confidently Move you, & Call you forth to Visible Appearance here before us in this **C:S** or **G:R**: or otherwise thereout here before us, as it shall please God, is Given unto you so to do, & likewise to shew Visibly unto us, a foregoing signe of your Appearance, O you Servants of mercy, **Michael**, **Uriel**, & **Schemeliel**, and all others ye Cœlestiall Ministering Angels, & Mediums, of Divine Grace & Light, from the Superiour to the Inferiour, Residing, Serveing & officiating in the Order of **Vertues**: Move (we say) and by the superiour power And permission & in the name of the Highest, descend, [78v] Appeare & Visibly shew your selves, jointly & Severally & Respectively unto us, in this **C:S** or **G:R**: standing here before us, or otherwise out of the Same, as it shall please God to permitt & Appoint you, & to shew us a preceding signe thereof, & by your Mediate Angelicall Inspiration, Information or Cheefe teachings, to Instruct, helpe, Aide & assist us, both at this time present, & also at all other times & places, whensoever & wheresoever we shall Invoke, Move you, & Call you forth to Visible Appearance, & to our Assistance in whatsoever truths or subjects matter or things, Appartaining thereunto, in all wisdom & true Science, both Cœlestiall & terrestriall &c: that shall be necessary for us, & also of any other Emergent Occation, shall duly & properly Requie, to the Advancement & setting forth of Gods Glory, & the Improvement of our Welfares, Comfort, & benefit of our Worldly & temporall Estates, & Condition, whilst we yet Live, & likewise in all such Matters or things, whatsoever Else, that shall be necessary for us to Know & injoy, Even beyond what we are Able to aske or to think, which the Almighty giver of all good Gifts, shall in his bountifull & paternall Mercy, be graciously pleased hereby to give you to Reveale & shew forth unto us; or otherwise to bestow upon us, O you Great Angels or [79r] Blessed Intelligences **Michael**, **Uriel**, & **Schemeliel**, & all other ye Cœlestiall Angels, of the order of **Vertues**: Mediums of Divine grace & Mercy, Ministers of true Light & Understanding, & servants of the most High God particularly Recited & spoken of, invocated, Moved & Called forth to Visible Appearance as aforesaid, descend (we say) & by the power of superiour Emission, some one or more of you Appear visibly here before us, as it shall please God, & be friendly unto us, & in your Respective offices do for us as for the Servants of the most high God, Whereunto

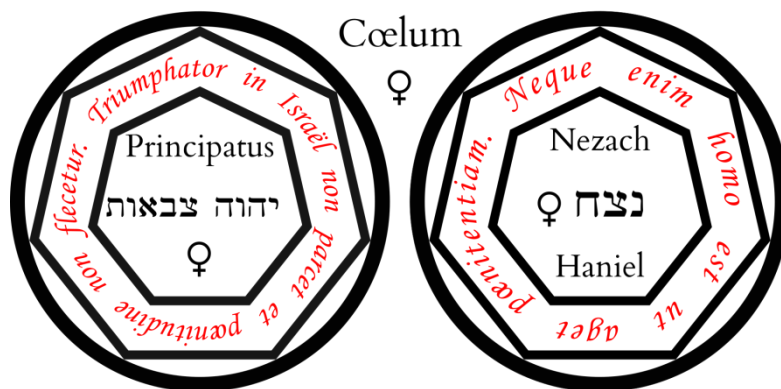
we move you all In power & presence, whose Workes shall be a song of honour, and the praise of your God, in your Creation, **Amen.**

[79v] **6th Replication.**

O ye Glorious Angels, or Blessed Intelligences, who by name is Called **Michael, Uriel, & Schemiel**: And all Others the Sacred Cœlestiall Angels, of the Order of **Vertues**, Residing & Located by Mansion proper in that Orbe, or speare of Heaven Called the **Sun**: particularly Recited, Mentioned, Moved, & called forth, to Visible Appearance, as in the foregoing Invocation is and hath been of us Lately & more at Large Rehearsed, Earnestly Solicited, Supplicated, & humbly Requested, by the vertue power, force, & Efficacy, whereof, & by the great Mighty powerfull & Excellent name of the Most high God **Eloha**, & his numeral Attribute **Tiphereth**; or otherwise, by the truest & most especially name of your God, we the servants also of the highest, reverently heere present in his holy feare, Attending his Divine grace, Mercy & good pleasure, paternally unto us herein, do by the strength & power of our faith, hope, & Confidence in our God, & our Confirmation in his holy Spirit, Dignifying us with Superiour power & perfection, humbly Entreat, & Earnestly Request, & powerfully Move you, O you great Angels, or Blessed Intelligences, from the Superiour to the Inferiour, in generall [80r] & particular, Every & Each one for and by itself Repsectively, by degrees natures & office, residing & being in the Mantion or fourth Heaven, Orbe or speare of the planet, or Star Called the **Sonne**: & Serveing the Commands of the highest, in the Order or Hierarchy, of Angels, Called **Vertues**: Move Therefore O ye great & glorious Angels, **Michael, Uriel, & Schemiel**: or Some One or More, or Either or you. O ye Sacred Cœlestiall Angels, of the Order of **Vertues**, by degree, nature, & office, & by the Vertue, power, & Efficacy of all aforesaid, Descend, & appear Visibly, here before us, & unto us in this **C:R:** or **G:R:** or otherwise, out of the same, here before us as it shall please God: & also, you his Messagers of Divine grace, & Mercy, & to shew forth plainly unto us, Some Remarkable Signe or token, foregoing your Comeing & appearance, & to be freindly unto us, & do for us, as for the Servants of the highest, whereunto in his name, we do againe Earnestly request, & Move ye both, in power & presence, whose freindship unto us herein, & workes shall be a song of honour, & the praise of your God in your Creation: **Amen.**

[80v] *The Seaventh Key*

Moveing & Calling forth to Visible Appearance, the Cœlestiall Hierarchy of Angels of the Order of **Principalityes**; whose principall governing Angels Or Blessed Intelligences, bearing Rule are **Anael**, or **Haniel**, & **Nogael**: & Residing in the third Heaven, Orbe, Mantion or Spheare being the Orb, heaven, or Spheare, of the planet, or star Called **Venus**.²⁰⁹



O ye Glorious, Great, Sacred, & Cœlestiall Angles & blessed Intelligences, called **Anael**, or **Haniel**, & **Nogael**;²¹⁰ & all other you Cœlestiall Angels Servants of the Most high God, Omnipotent, Incomprehensible, Immense, Immortall & Eternal, God of hosts, the only Creator of heaven & Earth, & of all things whatsoever, both Cœlestiall, Elementall, Animal, Vegetable, Minerall & Reptile or Insect, that is contained & comprehended therein, and that serve before the most Excellent, Great, high & honoured Angel, Called **Dagael**, as ministering Angels present always at his Most [81r] high, Superiour, & Divine Commands, & Appointments, in the Order, or Hierarchy of Angels, Called, **Principalityes**, & Residing in the third Heaven, and bearing Rule, office, & power, in the Mansion, Orb, or Spheare, of the planet or star Called **Venus**: we the Servants, of the highest, Reverently here present, in his holy feare, do Call upon you, & humbly Request, & Earnestly Entreat you & move you, to Visible appearance, in by and through, this most Excellent, Inefable, great, Mighty, Signall, Sacred & Divine name of the Most high God, **Jehovah Zebaoth**, & his numeral Attribute **Neza**: who sitteth in the most Imperiall, & highest heaven, before whome, all the Quier of Cœlestiall Angelss, Incessantly Singeth, **O Mappa-Laman-Hallelujah**, who Created all the four footed beasts, Cattle, or Animals & all Creeping things, whatsoever, that Liveth & Moveth, upon the face of the Earth, bringing forth young, & also Increasing & Multiplying, in their Severall & Respective kinds, together also with the most Admirable And wonderfull Generation, production, & increase, of all Insects, & Reptiles, bred and brought forth, onely of heate, & Moysture, & Impregnation of the Aire, as a Medium, intermitting the Suns heat to stir up the activety of Nature: which by a Centrall Invisibile fire, & internall ferment Conceiveth a Mortificate Essence, & by a putrifactive power, most Admirably

²⁰⁹ In S5 the seal is based on an octagon; in Harley 3420, the design has a 7-pointed star and the Hebrew name on the obverse is **צבאות אדני** rather than the more usual **יהוה צבאות**. The motto is from the Vulgate of I Samuel xv. 29, "*porro triumphator in Israël non parcat et pœnitentia non flectetur, neque enim homo est ut agat pœnitentiam.*"

²¹⁰ S6: "called Anael & Nogael"; in in the S5 Key, *Haniel* is not mentioned again after this point.

bringing forth an Encrease of divers wonderfull strange and Innumerable Creatures & different in their kinds & Ever Marvelous to behold; whoe, also Created Mom male & female [81v] after the most glorious, & Cœlestiall Image of himselfe; & gave them Dominion over the fishes of the Seas, & over the fowels of the Ayre, & over the Cattel, & over the Earth, & over Every Creeping thing that Creepeth upon the Earth; & whoe then created.²¹¹ the whole Creation & also man, Even Male & female, blessed he them, & gave them Rule & power over all whatsoever was Contained, in the Creation (saying) be fruitfull & Multiply & Replenish the Earth, & subdue it & have Dominion over the fish of the Sea, over the fowles of the Ayre, & over Every living thing, that Moveth upon the Earth, And also, gave to all Cattel or Beasts of the Earth, fowls of the Ayr, & to all Animals, & other Creatures Whatsoever, wherein there is life, Every green herbe, for Meate, in the Sixth Day of the weeke; & also Decreed & Constituted & Appointed you, to governe the Said Sixt day, &c: And he Created all things, & he beheld all things, in the Creation, that he had made, and said they were good: Sealing & Confirming all aforesaid, in his most high Omnipotent, Greate & holy name, **Saday**, as the Most high, & onely god of heaven, & Lord of hosts, the maker of time, And by the Seale of your Creation being the Marke & Character of Holyness Unto you, & by the Occult Mystery & secrett Vertue, efficacy & Influence thereof, dignifying & Confirming you in Order, office, name, nature, & Corporality with divine Cœlestiall, Angelicall, Immortall, Eternall & sublime Excellency, Glory, power, purity, perfection, goodness [82r] & Love: first unto the Servis of the Most high God, & his Divine Laws & Commands, & nextly unto the Charge, Care, Conduct, Councell, Comfort, & benefit, & Assistance, of his Servants the sons of men, living one Earth; to inspire & instruct, & guide them into the Knowledge & way of truth, & all true physicall, & Metaphysicall, Sciences, Ether Immediately from the holy Ghost, unto More Choynce Vessels of honour, or Mediatly by Divine grace, & permission from yourself, or selves, unto the Sons of men, servants of God, dwelling on Earth, whensoever you shall be of them Invocated, Called forth, & thereby moved to descend, & Appaere unto them, &c: by all aforesaid, & by the great Signall Vertue, power, Dignity, Excellency & Efficacy thereof, both immediately primary, & Mediatly Secondary, by Respective Mediums of Divine Light, grace & Mercy, as Ordinately dependent, & so hereby flowing, & Accordingly diffusing, by Severall Emanations proper A symbolizing Power & vertue from the Superiour to the Inferiour, we doe humbly beseech, earnestly request and incessantly entreate you, O you Magnifick benevolent & sacred Angels or blessed Intelligences, **Anael** & **Nogael** governing in the third Heaven, Mansion, Orb, or Sphear, of the Planet or star, Called **Venus**, from the Superiour to the Inferiour, together with all others the benevolent Sacred & Cœlestiall Angels or Blessed Intelligences, Ministers of truth & true Science & Sapience, both Cœlestiall & Terrestiall, & Messagers spirituall of Light, & mediums of divine grace, Located [82v] Ruling, & Residing, in the Order or Hierarchy, & office Called **Principalities**, in the third heaven, Orb, or Spheare of the planet or Star Called **Venus**, in generall & particular, jointly & severally, Every & Each one by office Respectively, &c: to gird up & gather yourselves together, & some one or more of you, as it shall please God, & by Divine permission, to Move & Descend, from your Cœlestiall Mantion or place of Residence, into this **C:S** or **G:R**: & therein to Appaere

²¹¹ "Creepeth" originally written, corrected *sec. man.*

Visibly unto us; & we doe also Entreat you would be graciously pleased, in & through the same, to transmit your true Angelicall, & reale Appearance plainly unto the sight of our Eyes, & your Voyces unto our Ears, that we may visibly See you, & Audibly heare you speak unto us; or Otherwise to appear out of the same, as it shall please God & you his servants of divine Grace, & Messagers of Mercy, Seemeth most Meet, proper, pertinent, or best befitting this Action, Appearance, Occation or Matter; and to shew planely & Visibly Unto us, a foregoing signe or teste of your Appearance: & we also, yet further humbly beseech, Earnestly Entreat, & Undeniably request & Move you, O you benevolent & glorious Angels or blessed Intelligences **Anael** & **Nogael** together with all others the Cœlestiall Angels, or Blessed Intelligences, from the Superiour to the Inferiour, in power & office Residing in the third Heaven, Mansion, Orb or Spheare of the planet or star, Called **Venus**, & serving the divine decrees & Commands & Appointments of the highest, in the office & order Called **Principalities**, in by & through this Mighty Divine [83r] Signall, & powerfull name of your God, **Jehovah Zebaoth**, & his numerall Attribute Neza, & the great Vertue, Efficacy, Excellency, power, prevalency & superiority thereof; to Gird up and Gather yourselves together, Every & Each one jointly & by it selfe Respectively, & Severally, & to Move & Descend, from your Cœlestiall Mansion, or place of Residence Apparently, & Visible to the Sight of our Eyes, into this **C:S** or **G:R**: Standing here before us, as being Set for that purpose; or otherwise unto us, & before us, out of them, as it shall please God, & you his servants of Divine light, grace & Mercy, Seemeth Most meet, & best befitting this Action; & also to shew forth a preceeding Signe of your Appearance; & to be freindly unto us, & by your Angelicall Benevolency, Cœlestiall Illumination, favorable Assistance, familiar Society, Mutuall Correspondency, Verball Converse, Continual Community, & Sacred Instructions, both now at this time present, & at all times, to informe & rightly direct our more Weake, Depraved, Stupid and Ignorant Intellect, judgments & understandings, to Conduct us by your Angelicall Instincts & Archidoctions unto the Luminous pathway of truth, Leading unto & givinge Enterance into the ports, Cityes, & palaces of wisdom & true Science, & to make us partakers of Undefined Knowledge, without whose Angelicall Guide, & Spirituall Conduct, Blessed Assistance, & Benevolent Advertisements, it is Very Difficult, if not Impossible for us or any Mortall on Earth, to find or Obtaine, & to be Esteemed [83v] Worthy of Enterance into, with testimony: Wherefore we humbly Entreat, & move you, o you Great Sacred, & Cœlestiall Ministering Angels, or Blessed Intelligences, **Anael**, & **Nogael**: & all Others, the president & Inferiour Angels, Servants of the Most high God, Residing, & officiating In the third Heaven, Mansion, Orbe or Spheare of the planet or Star Called **Venus**, in the Order & Hierarchy of Angels, Called **Principalities**, Who all Obediently Serve, & Redily fulfill, his Omnipotent Degrees & Commandements, in his Divine Dispensations & appointments, According to your generall Respective offices, in and through this his ineffable Imperiall, Great, Signall and Divine name, **Jehovah Zebaoth**: & his Numerall Attribute **Neza**: & by the power, Efficacy & Vertue thereof, We the Servants also of the same your God, & by the strength & force of our faith, & hope in him, for Divine Assistance, Grace & Mercy herein, we doe Earnestly request, powerfully Invoke & Confidently move you & call you forth, to Visible Appearance, here before us in this **C.S.** or **G.R.** or otherwise thereout here before us, as it shall please God is given unto you so to doe: And likewise, to shew Visible unto us, a foregoing signe of your Appearance,

O you Servants of Mercy, **Anael** & **Nogael**, &c., and all Other the Cœlestiall Minstering Angels, Mediums of Divine Grace & Light, from the superiour to the Inferiour, Residing, Serving & officiating in the Order of **Principalities**; Move (we say) & by the Superiour power & permission in [84r] the name of the Highest: Decend, Appeare, & shew Visibly your selfe or selves, jointly or Severally & Respectively unto us, in this **C:S**: or **G:R**ⁱ: standing here before us, or otherwise out of the same, as it shall please God, to permit and Appoint you, & to show us, a preceding Signe thereof: And by your Mediate Angelicall Inspiration, or Cheefe teaching to Instruct, helpe, Aide, & assist us, Both at this time present & Also at all other times, & places whensoever & wheresoever, we shall Invoke Move & Call you forth, to Visible Appearance, & to our Assistance, in whatsoever truths or subject Matter or things, Appertaining thereunto, in all wisdom, & true Science, both Cœlestiall & terrestriall &c.: that shall be necessary for us, And also as any other Emergent Occasion, shall duly & properly Requie, to the Advancement & setting forth of Gods Glory, & the Improvement of our Welfare, Comfort & benefit of our worldly & temporall Estate, & Condition, whilst we yet Live; & Likewise in all such Matters, or things whatsoever else that shall be Necessary for to know & Enjoy, even beyond what we are able to aske or thinke, which the Almighty giver of all good Gifts shall in his Bountifull & paternall mercy be graciously pleased hereby to give you to reveale & shew forth unto us or otherwise to bestow upon us, O ye great Angelles & Blessed Intelligences, **Anael** & **Nogael** and all others ye Cœlestiall Angels of the Order of **Principalities**, Mediums of Divine Grace & mercy, Ministers of true light & understanding & servants of the Most high God, particularly Recited & spoken of, [84v] Invoked, Moved & Called forth to Visible Appearance as (aforesaid) Descend (we say) & by the power of the Superiour Emission, some one or More of you, Appeare Visibly, here before us, as shall please God, & be freindly unto us, & in your Respective offices, do for us as for the servants of the most high; Whereunto we move you all jointly & Severally, in power & presence; whose Workes shall be a song of honour, & the praise of your God, in your Creation: Amen.

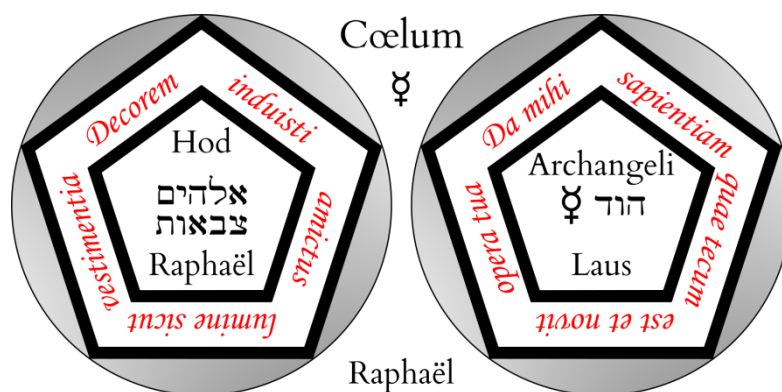
[85r] **7th Replication.**

O you Glorious Angels, or Blessed Intelligences, who by name is Called **Anael**, & **Nogael**, & all Others the Sacred Cœlestiall Angels, of the Order of **Principalities**, Residing & Located by Mansion proper, in that Orb, or spheare of Heaven Called **Venus**, Particularly Recited, Mentioned, Moved, & Called forth, to Visible Appearance, as in the foregoing Invocation is, & hath been of us lately, & more at Large Rehearsed, humbly Solicited, Supplicated, & Earnestly Requested, by the Vertue, power, force, & Efficacy, whereof, & of all the Royall Words & sentences therein Contained, & also by the great, Mighty, & powerfull & Excellent name of the Most high God **Jehovah Zabaoth**, & his numeral Attribute, **Neza**; or otherwise by the truest & most Especiall name of your God, we the servants Also of the Highest, reverently here present in his holy feare, Attending his Divine grace, Mercy & good pleasure, paternally unto us herein, do by the strength & power of our faith, hope, & Confidence in our God, & our Confirmation in his holy Spirit, Dignifying us with Superiour power & perfection, humbly Entreat, & Earnestly Request, & powerfully Move you, O you great Angels, or Blessed Intelligences, from the Superiour to the Inferiour, in generall & particular, Every & Each one for and by itself Respectively, by degrees Natures & office, Residing & being in the Mansion or third Orb, [85v]

heaven, or spheare of the planet, or Star Called **Venus**, & Serveing the Commands of the highest, in the Order or Hierarchy, of Angels, Called **Principalities**. Move Therefore O ye great & glorious Angels, **Anael**, & **Nogael**, or some one or More, or Ether or you. O ye Sacred Cœlestiall Angels, of the Order of **Principalities**, by Degree nature, & office, & by the Vertue, power, & Efficacy of all aforesaid, Descend, & Appear Visibly, unto us in this **C:R:** or **G:R:** or otherwise, out of the same, here before us as it shall please God, & also, you his Cœlestiall Messagers of Divine grace & Mercy, & to shew forth plainly unto us, Some Remarkable Signe or token foregoing your Coming & appearance, & be freindly unto us, & do for us, as for the Servants of the highest, whereunto in his name, we do againe Earnestly Request, & Move ye both in power & presence, whose freindship unto us herein & workes shall be a song of honour, & the praise of your God in your Creation: **Amen**.

[86r] *The Eight Key*

Moveing & Calling forth to Visible Appearance, the Cœlestiall Hierarchy of Angels of the Order of **ArchAngels**; whose principall Governing Angels Or Blessed Intelligences, bearing rule, are **Raphael**, & **Cochabiel**: & Residing in the Second Orb, Mansion or Spheare being the Orb, Heaven, or Spheare, of the planet, or star Called **Mercury**.²¹²



O you Glorious, Great, Sacred, & Cœlestiall Angels or Blessed Intelligences, Who are called **Raphael** & **Cochabiel**, & all others ye Cœlestiall Angels Servants of the Most high, Omnipotent, Incomprehensible Immence Immortall & Eternall God of hosts, & the onely Creator of heaven & Earth & of all things whatsoever both Cœlestiall, Elementall, Animall, Vegetible, Minerall & Reptile, or Insect, that is contained and comprehended therein, and that serve before the most Excellent Great high & honoured Angell called **Tetra**, As Ministering Angels, present alwaies at his most high Superiour & divine Commands & Appointments in the Order and hierarchy of Angels [86v] Called Archangels; & Residing on the Second Heaven, Bearing office, Rule & power, in the Mansion, Orb, or Spehar, of the planet or Star Called Mercury: we Servants also, of the Highest, Reverently here present, in his holy feare, do Call upon you, & humbly Request, & Earnestly Entreat you & move you, to Visible Appearance in by & through, this most Excellent, ineffable, great, Mighty, signall, Sacred & divine name, of the Most high God, **Elohim Zebaoth**, & his numeral Attribute Hod, Who sitteth in the most Imperiall and Highest heaven, Before whome all the Hosts of Cœlestiall Angels Incessantly Singeth, **O mappalaman Hallelujah**,²¹³ who Created the two Lumanaryes or great Lights, & set them in the firmament of Heaven, to deuide the Day from the night, & also for Signes & for Seasons, & for days & yeers, the greater Light Sol, to give Light upon the Earth, & governe the day, & the lesser light Luna to give light upon the Earth & to governe the Night who also made the stars & set them in the firmament of Heaven, to to give light upon the Earth & to rule over the day & over the night, & to divide the Light from the Darkness on the fourth day of the Week, & also decreed Constituted, & Appointed you to governe the said fourth day Ratifying & Confirming all Aforesaid by the Seale of his most high & holy name, **Adonay**: as the Most High & onely God of heaven & lord of hosts, the maker of time [87r] And by the Seal of your Creation, being the Marke or Character of

²¹² In Harley 3420, one side of the seal has a pentagram rather than a pentagon

²¹³ Word written *sup. lin.*, *sec. man.*

holiness unto you, & by the Occult Mistery, & Secret Vertue, Efficacy, & influence thereof, Dignifying & Confirming you, in orders, office, name, nature, Corporality, with Divine Cœlestiall, Angelicall, & immortall, & Sublime Excellency, Glory, power & purity, perfection, Goodness & love, first, unto the Servis of (of) the most high God, & his Divine Laws, & Commands, nextly unto the Charge Care, & Conducte, counsel, Comfort, benefit, & Assistance of his servants, the Sons of men Living on Earth, to inspire, Instruct, & guide them into the Knowledge, & way of truth, & all true physicall & Mettaphisicall Sciences, Ether Immediately from the holy Ghost, unto more Choyce Vessel of Honour, or Mediatly by Divine Grace & permission, from your Selfe or Selves, unto the sons of men, servants of God, Dwelling on Earth, whensoever you shall be of them Invocated, Called forth, & thereby moved to descend & appeare unto them &c., by all aforesaid & by the great, Signall vertue power dignity Excellency & Efficacy thereof, both Immediately primary & Mediatly secondary by respective Mediums of Divine Light, Grace and Mercy as ordnatly dependent and so thereby flowing & according diffusing by severall Emanations proper, A symbolizing power & vertue from the Superiour to the Inferiour [87v] We do Humbly, beseech, Earnestly Request, & Incessantly Intreat you O you Magnifick, Benevolent, & Sacred Angels or Blessed Intelligences **Raphael**, & **Cochabiel**, governing in the Second Heaven, Mansion, Orb or Spheare, of the planet or Star Called **Mercury**; together with all others, ye benevolent, Sacred, & Cœlestiall Angels or Intelligences, Ministers of truth, & trew Science & Sapience, both Cœlestiall & Terrestiall, Messagers Spirituall of Light, & Mediums of Divine grace, Located, ruling, & Residing in the office, order, or Hierachy, Called Achangels: from the Superior to the Inferiour in generall & particular, jointly & Severally, Every & Each one by office, Repectively &c.: And to gird up, & gather your selves together, Some one or more of you, as it shall please God, & by Divine permission, to Move & Descend, from your Cœlestiall Mansion or place of Residence into this **C:S**: or **G:R**: & therein to Appear visibly unto us & we doe also Entreat you would be pleased in & through the same to transmitt your true Angelicall & Reale presence, plainly unto the sight of our Eyes & your Voyces Unto our Ears, that we may Visibly see you & Audibly hear you speake unto us, or otherwise to Appeare out of the same as it shall please God, & you his Servants of Divine grace & Messagers of mercy Seemeth most meet, proper & pertinent or best befitting this Action, Appearance, [88r] Occasion, or matter; & to shew, planely & Visibly unto us a foregoing Signe, or teste of your Apperance; And we also yet further humbly beseech, Earnestly Entreat & undeniably request & move you, O you benevolent & glorious Angels, or Blessed Intelligences, **Raphael**, & **Cochabiel**, together with all others, the sacred & Cœlestiall Angels, or Intelligences, from the Superiour to the Inferiour, in power & office, Residing in the Second heaven, Mansion, Orb, or Sphear, of the planet or Star Called **Mercury**, & Serveing the Divine Decrees, Commads & Appointments, of the highest, in the office & order of **Arch Angels**, in by & through, This Divine, Signall, Mighty, & powerfull name of your God **Elohim Zebaoth**, And his numerall Attribute, **Hod**, & the great Efficacy, Vertue, & Excellency, power & prevalency & Superiority, thereof; to Gird up and gather yourselves together, Every & Each one joyntly, & by Itselfe, Respectively & severally to move & descend from your Cœlestiall Mansion, or place of Residence, Apparently & Visibly, to the sight of our eyes in this **C:S**: or **G:R**: standing here before us as being set for that purpose, or otherwise unto us out of them, as It shall please God, & you his

servants of Divine Light, Grace & Mercy, Seemeth most Meet, & best befitting this Action, and to shew forth A preceding signe of your Appearance, & be freindly unto us & by your [88v] Angelicall, benevolence Cœlestiall, Illumination, favorable Assistance, familiar Society, Mutuall Correspondency, Verball Converse, Continuall Community, & Sacred Instructions, both now at this time present, & at all times, to informe, & Rightly Direct our more wekæ depraved Stuped Ignorant, Intellect judgments, & Understandings, & to Conduct us by your Angelicall Instincts & Archidoctions, into the Luminus pathway of truth, Leading unto And giving Enterance, into the ports, Cityes, & palaces of wisdom & true Science, & to make us partakers of Undeified Knowledge, Without whose Angelicall Guide & spirituall Conduct, Blessed Assistance, & Benevolent Advertisement, it is very difficult if not impossible, for us or any Mortall on Earth, to find or Obtain, or to be Esteemed Worthy of Enterance into with testimony, Whereof we humbly Entreate & move you O you great Sacred, & Cœlestiall, Ministering Angels, or Intelligences, **Raphael**, and **Cochabiel**, & all others ye president & Inferiour Angels, Servants of the most high God, Residing & officiating in the Second heaven, Mansion, orbe or Speare of the planet or star Called **Mercury** in the Order or Hierarchy of Angels Called **ArchAngels**, who all Obediently serve & Readily fullfill, his [89r] Omnipotent Decrees & commands, & in his Divine Dispensations, & Appointments, According to your generall & Respective offices, in by & through, this his ineffable, Great imperiall, Signall & Divine name, **Elohim Zebaoth**, & his numeral Attribute **Hod**, & by the power, Efficacy & Vertue thereof, we servants, also of the Same your God, & by the strength, & force, of our faith, & hope in him, for Divine Assistance, Grace, & Mercy herein: do Earnestly Request, powerfully Invoke, and Confidently move you, & Call you forth to Visible Appearance, here before us, in this **C:S:** or **G:R:** or otherwise thereout here before us, as it shall please God, is given unto you so to doe; & likewise to shew Visibly unto us, a foregoing signe of your Appearance, O ye Servants of mercy, **Raphael** & **Cochabiel**, & all Others, the Cœlestiall Mistering Angels, & Mediums of Divine Grace, & Light, from the superiour to the Inferiour, Residing & serveing & officiating in the Order of **Archangels**, move (we say) & by superiour power & permission & in the name of the most high God, descend, Appear & visibly shew your selfe or selves joyntly & severally & Respectively unto us in this C:S: or G:R: standing here before us otherwise out of the same as it shall please God to permit & Appoint you & to shew us a preceding signe thereof, & by your Mediate Angelicall Inspiration Information or Cheefe teachings to Instruct, help, Aid & Assist us both now at this time present, & also at all other times & places whensoever & wheresoever, we shall Invoke, move or Call you forth to Visible [89v] Appearance, & to our Assistance, in whatsoever truth or Subject Matter, or thing pertaining thereunto, in all wisdom, & true Science, both Cœlestiall & terrestiall, &c.. that shall be Necessary for us, & also as any other emergent Accasion shall Dewly & properly require, to the Advancement & seting foth of gods Glory, And the Improvement of our Welfaire, comfort, & benefit, of our Worldly & temporall, Estate & Condition, Whilest we yet Live, & Likewise in all such Matters of things whatsoever, Else that shall be necessary for us, to Know: Even beiond What we are able to aske or think, Which the almighty giver of all good gifts shall in his bountifull & paternall mercy, be gloriously pleased, hereby to move, & give you to Reveale & shew, forth unto us, or Otherwise to bestow upon us, O you Great Angels or Blessed Intelligences, **Raphael**, & **Cochabiel**, & all others ye Cœlestiall Angels of the order of

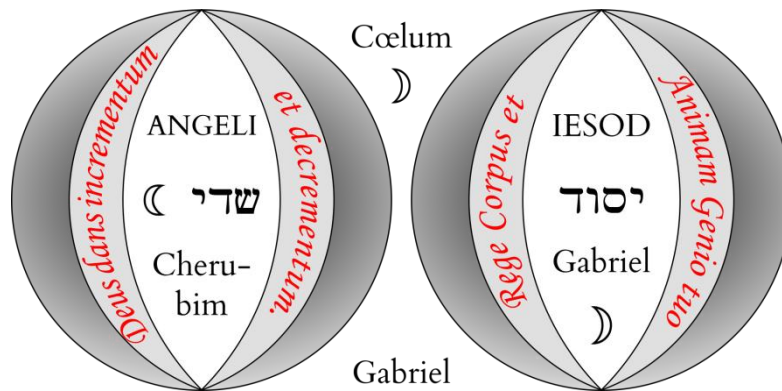
Archangels, Mediums of Divine Grace & Mercy, Ministers of true light, & servants of the most high God, particularly Recited & spoken of, Invoked, Moved & Called forth, to Visible Appearance as aforesaid, Descend (we say) and by the power of the Superiour Grace & Emission, some one or more of you Appear visibly here before us, as it shall please God & be freindly unto us & in your Respective offices doe for us as for the servants of the most high God, whereunto we move you all jointly & severally, In power & presences, whose workes shall be a song of honour, & the praise of your God in your Creation: **Amen**.

[90r] 8th Replication

O you Glorious Angels, or Blessed Intelligences, who by name is Called **Raphael**, & **Cochabiel**, & all others the sacred Cœlestiall Angels, of the Order of **Arch-angels**; Residing & Located, by mansion proper, in that Orb, or Sphere of heaven Called **Mercury**, particularly Resited, Mentioned, Moved & Called forth, to Visible appearance, as in the foregoing Invocation, is and hath been of us Lately & more at Large Rehearsed, Earnest Sollicated, Supplicated, & humbly Requested, by the Vertue power, force & Efficacy whereof, & of all the Royall words, & Sentences therein Contained, & also by the great Mighty, powerfull, & Excellent name of the most high God, **Elohim Zebaoth**, & his numerall Attribute **Hod**, or otherwise by the trewest, & most Espesciall name, of your God, We the servants Also of the Highest, Reverently present in his holy feare, Attending his divine grace, Mercy & good pleasure, paternally unto us herein, do by the strength and power of our faith, hope & Confidence in our God, & our Confirmation in his holy Spirit, dignifying us with Superiour power & perfection, humbly Entreat, & Earnestly Request, and powerfully Move you, O you great Angels, or Blessed Intelligences, from the Superiour to the Inferiour, in generall & particular, Every & Each one for & by it selfe Respectively, by degrees Natures & offices, residing & being In the Mansion or second Orbe, heaven, or speare, of the planet or star Called **Mercury**, & Serving the Commands of the highest, in the [90v] Order, or Hierachy of Angels Called **Arch-Angels**, move therefore O ye Great & Glorious Angels, **Raphael**, & **Cochabiel**; or some one or more or Ether of you, O ye Sacred Cœlestiall Angels, of the Order of **Arch-Angels**, by Degree nature & office, & by the Vertue, power, & Efficacy, of all aforesaid, Descend & Appeare Visibly here before us, & unto us, in this **C:S**: or **G:R:** or otherwise out of the Same, here before us, as it shall please God, & also you his Servants, & Messagers of Divine Grace & mercy, & to shew forth plainly unto us, Some Remarkable Signe or token, foregoing your Coming & Appearance, And be friendly unto us, & do for us as, for the Servants of the highest, where-unto in his name, we do againbe Earnestly Request, & Move you, both in power & presence, whose friendship unto us herein & workes, shall be a song of honour, & the praise of your God in your Creation, Amen.

[91r] *The Ninth Key*

Moveing & Calling forth to Visible Appearance, the Cœlestiall Hierarchy of Angels of the Order of **Angels**; whose principall Governing Angels Or Blessed Intelligences, bearing rule, are **Gabriel**, & **Levaniell**, & Residing in the first Orb, Mantion or Spheare being the Orb, Heaven, or spheare, of the planet Called **Luna**, or the **Moon**.



O you Glorious, Great, Sacred, & Cœlestiall Angels or Blessed Intelligences, Who are called **Gabriel** & **Levaniell**, & all others ye Cœlestiall Angels, or servants of The most high, Omnipotent, Incomprehensible, Immense, Immortall, & Eternall God of hosts, the onely Creator of heaven & Earth & of all things whatsoever both Cœlestiall & Elementall, Animall, Vegetable, Minerall, & Reptile or Insect, that is Contained & Comprehended therein, & that serve before the most Excellent high & honoured Angel, **Orphanieel**, as as Ministering Angels present allways at his most high Superiour & divine Comands & Appointments in the Order or [91v] Hierachy, of Angels, Called **Angels**, & Residing in the first Heaven & Bearing office, Rule & power in the Mansion, Orb, or Sphear, of the planet, Called, **Luna**, or the Moon: we servants also of the Highest, Reverently here present in his holy fear, Do Call upon you, & humbly Request & Entreat you, & move you to Visible Appearance, in by & through, this most Excellent Ineffable, Great, Mighty & Signall, Sacred & Divine name of the most high God, **Saday**; & his numeral Attribute, **Jesod**, who sitteth In the Imperiall & highest heaven, before whome all the hosts or Quire of Angels Incessantly Singeth, **Omappa-laman-Hallelujah**, who Created the firmament in the midst of the Waters, & Devided those waters, that were beneath the firmament, from those that were above it, & Called the firmament heaven, &c: in the second day of the weake, & also Decreed Constituted & appointed you to governe the said Second day of the Weake, and sealed the same in his most high Great, & holy name **Marinata Abim Ieia**²¹⁴ as the most high & only God of heaven & Lord of hosts, the maker of time, And by the Seale of your Creation, being the marke or Charactor of Holyness unto you And by the Occult Mistery & Sacred Vertue, Efficacy & Influence thereof, dignifying & Confirming you in Orders, office, name, nature, &

²¹⁴ This name is unreadable in the images of S5 I'm working from: I thus use the orthography from S6, which is also the same form in which the name appears in the conjuration of Monday in the *Heptameron*, the immediate source for all those names in the "week of Creation" sections of the Keys. The last element appears as "Jeja" in "Celestial Confirmations." Using 'j' for consonantal 'i' in mostly English texts can lead to further corruption as it can then get taken for the English soft 'g' sound: in the S5 "Tenth Key" in the name was turned into "Marinata Abim Iega."

Corporality, with Divine, Cœlestiall, Angelicall, Immortall, Eternall, & sublime [92r] Excellency, Glory, power, purity, perfection, Goodness, & Love, first unto the Servis of the Most high God and his divine Laws, & Commands, & nextly unto the Charge, Care, & Conduct, Councell, benefit, & Assistance, of his servants the Sons of men, Living on Earth, to inspire, instruct, & to guide them, unto the Knowledge & way of truth, physicall, & Metaphysicall Science Ether immediately, from the holy Ghost, unto More Choyce, Vessels of honour, or Mediatly by divine grace & permission, from your Selfe or Selves Unto the Sons of me, servants of God, dwelling on Earth, whensoever you shall be of them Invocated, Called forth, & moved thereby, to descend & Appeare, unto them, &c: by all afforesaid, & by the great Signall Vertue, power, Dignity & Excellency & Efficacy thereof, both immediatly primary & Mediatly Secondary, by Respective Mediums, of Divine light, Grace & Mercy, & accordingly Diffusing by severall Emanations proper, A symbolizing power & Vertue, from the Superiour to the Inferiour, we do humbly beseech Earnestly Request & incessantly intreat you, O you, Magnifick benevolent & Sacred Angels or blessed Intelligences, **Gabriel** & **Levaniel**, Governing in the first heaven, Mansion, Orbe or sphear of the planet or star Called **Luna**, or the moon, together with all others ye Benevolent, Sacred & Cœlestiall Angels or Blessed Intelligences, Ministers of truth & true Science & Sapience both Cœlestiall & Terrestiall, & Messagers Spirituall of Light & Mediums of Divine Grace, [92v] Located, Ruling, & Residing, in the Order or Hierarchy, & office Called Angels, from the Superiour to the Inferiour, in generall & particular, Joyntly & Severally, Every & Each one by office, Respectively; to Gird up & gather yourselves together, some one or More of you, as it shall please God, & by divine permition, to move & descend from your Cœlestiall Mansion or place of Residence, into this **C:S:** or **GR:** & therein to Appeare Visibly, Unto us, & we also Etreat you would be Gratiously pleased, in & through the same to transmit your true Angelicall, & Reale presence, planely Unto the sight of our Eyes, & your Voyces unto our Ears, that we may Visibly see you, & Audible heare you, speake unto us, or otherwise to Appeare out of the same, as it shall please God, & you his servants of Divine Grace, & Messagers of Mercy, Seemeth most Meet, proper, pertinent, & best befitting this Action, Appearance, Occasion, or matter & to shew plainly & Visibly unto us a foregoing signe or teste of your Appearance; And we doe also yet further humbly beseech, earnestly Entreat, & Undeniably Request and move you, o you benevolent and & Glorious Angels, or Blessed Intelligences, **Gabriel** & **Levaniel**, together with all others the sacred & Cœlestiall Angels or blessed Intelligences from the Superiour to the Inferiour, in power & office, Residing in the Heaven, Mansion, Orb, or sphear, of the planet Called Luna, or the [93r] Moon, & Serveing the Divine Decrees, Command, & Appointments of the Highest, in the Office & Order of Angels, in by & through, this Divine, Signall, Mighty & powerfull name of your God, Saday, And his numeral Attribute Jesod, & the great Efficacy, Vertue, Excellency, power, prevalency & Superiority thereof, to gird up & gather your Selves together, Every & Each one joyntly, & by it selfe, Respectively, & Severally, to move & descend from your Cœlestiall Mansion, or place of Residence, Apparently Visible, to the Sight of our Eyes, into this **C:S:** or **G:R:** standing here before us, as being Set for that purpose; or otherwise unto us, & before us, out of the Same, as it shall please God, & you his Servants of Divine Light, Grace & Mercy, Seemeth most Meet, & best befitting this Action, & to shew forth, a preceding Signe of your Appearance, & to be freindly unto us, & by your Angelicall Benevolency, Cœlestiall

Illumination, favorable Assistance, familiar Society, Mutall Correspondency, Verball Converse, Continuall Community & Sacred Instruction, both now and at this time present, & at all other times to Informe and Rightly direct, our more Weake, depraved, Stuped, & ignorant Intellect, judgments, & understandings; & to Conduct us, by your Angelicall Instincts, & Archydoctions, into the Luminous pathway of truth Leading unto & Giving Enterance into the ports, Cities & pallaces of wisdom And true science, & to Make us partakers of Undefined [93v] Knowledge without whose Angelicall guide, & Spirituall Conduct, blessed Assistance, & benevolent Advertisements, it is very difficult if not Impossible, for us or any Mortall on Earth, to find or obtaine, & to be Esteemed Worthy, of Enterance into with testimony, wherefore wee humbly Entreat & move you, O you greate Sacred, & Cœlestiall Angels, or blessed Intelligences, **Gabriel**, & **Levaniel**, & all others ye president & Inferiour Angels, Servants of the most high God, Residing & officiating In the first heaven, Mansion, Orb, or Spheare, of the planet or Star called **Luna**, or the Moon, in the Order or Hierachy of **Angels** Called **Angels**, Who all Obediently Serve, & Redily fullfill, his Omnipotent Decrees, & Commands, in his Divine Dispensations, & Appointments, according to your Generall Respective offices, in by & through this his ineffable, Imperiall Great Signall & divine name **Saday** & his numeral Attribute **Iesod**; & by the power, Efficacy, & vertue thereof, we servants also of the Same your God, & by the strength & force of our faith, & hope in him, for Divine Assistance, grace & Mercy herein, do Earnestly Request, powerfully Invoke, & Confidently Move you, & Call you forth, to Visible Appearance, here before us, in this **C:S** or **G:Rs**: or otherwise thereout here before us, as it shall please God, is Given unto you so to doe, And [94r] Likewise to shew visibly, Unto us, a foregoing Signe, or teste of your Appearance, O you servants of Mercy, **Gabriel** & **Levaniel**, &c: And all Others the Cœlestiall Ministering Angels, & Mediums of Divine Grace & Light, from the Superiour to the Inferiour, Residing Serveing & officiating In the Order of **Angels**, Move (we say) & by the superiour power & permission, & in the Name of the highest, descend, Appear, & Visibly shew yourselfe or selves, joyntly & Severally, & Respectively, unto us in this **C:S** or **G:R**: standing here before us, or otherwise out of the Same, as it shall please God, to permit and appoint you, & to shew us a preceding sign thereof, & by your Mediate Angellicall inspiration, Information, & Cheefe teachings, to Instruct, helpe, Aid, & assist us, both at this time present, & also at all Other times, & places, whensoever & wheresoever, we shall Move & Call you forth, to Visible Appearance, & to our Assitance, in whatsoever truths, or Subject matter or things appertaining thereunto, in all Wisdom And true Science, both Cœlestiall & Terrestiall, &c., that shall be Necessary for us and also as any other Emergent Condition or Occation shall duly & properly Require to the Advancement & setting forth of God's Glory, & the improvement of our Welfare, Comfort & benefit, of our Worldly and Temporall Estate & Condition whilst we yet Live, & likewise in all such Matters or things whatsoever Else that shall be necessary for us to know & Enjoy even beyond [94v] What we are Able to Aske or thinke, which the Almighty Giver of all good gifts, shall in his bountifull & paternall marcy be graciously pleased, hereby to give you to reveale & shew forth unto us, or otherwise to bestow upon us, O ye great Angels, or Blessed Intelligences, **Gabriel**, & **Levaniel**, & all others ye Cœlestiall Angels, of the Order of **Angels**, Mediums of Divine Grace, & Mercy, Ministers of trew Light & Under-standing, & Servants of the most high God, particularly Resited & spoken of, Moved, Invocated, & Called forth, to visible

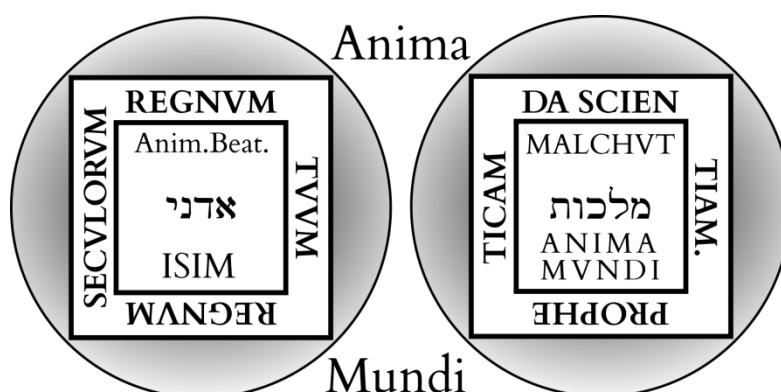
Apperance as afforesaid, descend (we say) & by divine power of Superiour²¹⁵ permissions, some one or More of you, Apparee Visibly here before us, as it shall please God & be friendly unto us & in your Respective office, Do for us as for the servants of the most high God, whereunto we move you all joyntly, & Severally, in power & presence, whose workes shall be a song of honour, & the praise of your God in your Creation, **Amen.**

[95r] 9th Replication

O you, Glorious Angels, or Blessed Intelligences, who by name is Called **Gabriel**, & **Levaniel**, & all others the Sacred Cœlestiall Angels of the Order of **Angels**, Residing & located, by Mansion proper in that Orb or Sphear of Heaven, Called **Luna** or the Moon, particulary Recited, Mentioned, Moved & Called forth to Visible Appearance, as in the foregoing Invocation, is & hath been of us, lately, & more at Large Rehearsed, Earnestly Solicited, Supplicated, & humbly Requested, by the Vertue power force & Efficacy, werehof, & by all the Royall words & Sentences therein Contained, and Also by the great Mighty, powerfull & Excellent Name of the most high God **Saday**, & his numeral Attribute **Jesod**; or Otherwise, by the trewest & most Espesiall name of your God, we the Servants also of the highest, Reverently present in his holy feare, Attending his Divine Grace, Mercy, & good pleasure, paternally unto us herein, doe by the strength & power of our faith hope & Confidence in our God, & our Confirmation, in his holy spirit, Dignifying us with Superiour power, & perfection, humbly Entreat & Earnestly request & powerfully move you, O you great Angels, or blessed Intelligences from the superiour to the Inferiour, in generall & particular, Every & Each one for & by it selfe, Respectively by Degrees, Nature & office, Residing & being in the Mantion, or first heaven, [95v] Orb, or Spheare, of the planet or Star Called Luna or the moon, & Serveing the Commands of the highest in the Order of Hierachy, of Angels Called Angels; Move therefore, O ye great, & glorious Angels, Gabriel, & Levaniel; or some one or more, or Ether of you, O ye Sacred Cœlestiall Angels, of the Orders of **Angels**, by degree nature & office; & by the Vertue, power & Efficacy, of all Afforesaid, Descend, & Appear Visibly here before us, & unto us in this **C:S:** or **G:R:** or Otherwise out of the same, here before us, as it shall please God, & also you his Messagers of Divine Grace & mercy, & to show forth plainly unto us, some Remarkable Signe or token foregoing your Coming & Appearance & be freindly unto us, & do for us as for the Servants of the highest, whereunto in his name, we do, Againe, earnestly Request, & move you, both in power & presence, whose freindship unto us herein, & workes shall be a song of honour, & the praise of your God in your Creation, **Amen.**

²¹⁵ Word written *sup. lin.*

Appendix: The Tenth Key (1)



[This is written on fol. 96r of Sloane MS. 3825 (not counted in the older page numbering), with the title somewhat cramped at the bottom of the previous page: it is in a completely different handwriting and style to the original nine “Keys” and was added by a later writer to fill out the scale of the decad. Brackets are apparently used to flag words to be emphasised. The corresponding seal does not appear in S5, but since it does appear in the source for all the others, the *Calendarium Naturale Magicum Perpetuum*, I have included it above.]

The Tenth Key

Moveing and calling forth to visible appearance the Cœlestiall Hierarchy of (Heros) or Quire of Blessed Soules whose Principall Governer is (Issim)²¹⁶ or the soul of (Messiah) in the order of (Animastick) <illegible> (Heros) <illegible> Estates in the Sphere of the Elements.

[96r] O Thou glorious great Sacred & Cœlestiall angell called **S^{ur} N:**²¹⁷ That serve before and belonging to the order of (**Animastick**) or Quire of Blessed Soules whose principall Governer is (**Issim**) or the Soule of (**Messiah**) bearing obedience to Animastick Order from the superior to the Inferior by divine Command in that Sphere of the Elements Wee servants of the ighest reverently here present in his holy fear do call upon you **S^{ur} N:** humbly requesting an intreating you to move to visible apparition in by & through that powewrfull Command of your Principall Governer (**Issim**) or the Soul of (**Messiah**) commanding you hereunto without any delay lingering or tarrying but att this instant gird up descend and come away as you will answer the contrary upon the highest of Misdemeaner to your principall King and Governer (**Issim**) who sitteth in the superior highest Heaven before whome all the Hosts and Quire of (**Heros**) & blessed Soules incessantly singeth (**O map-pa-la-man-Hallelujah**) belonging to that (**Anamastick order**) who Created heaven Commandeth Earth & Hell & Sealled all by the Imperiall Diadem, which is his great & holy name (**Marinata Abim Iega**) being the most High and only king & Governer of Heaven (**Issim**) by him being permitted to us The true knowledge of knitting together of Natures & all the destruction of natures & of things that may perish, as of Conjuyning & knitting them together, moving from Place to place as into this country or that

²¹⁶ *Issim* or *Ischim* (אִשִּׁים, also appears as יִשִּׁים) is more commonly the name of a class of Angels associated with Malkuth (Agrippa, deriving from Reuchlin, *De Arte Cabalistica*) or Yesod (777 col. LXXXVI, deriving from *Kabbala Denudata* tom. I part iv fig. xvi (M), probably via Golden Dawn teachings). The name of God associated with Malkuth in Agrippa's scale of the number 10 is *Adonai Melekh*, אֲדֹנִי מֶלֶךְ.

²¹⁷ Possibly an abbreviation for “Substitute name,” i.e., “here insert the name of some particular Angel of this sphere that you want to pester.”

Country att pleasure The Knowledge of Mechanical Handycrafts The knowledge of finding out and use of metals The congulation of Stones & the vertue of all Stones, The knowledge of Physick & all its parts and the cureing of all deseases, Transformation & Transplantation The Knowledge of all Elementall Creatues amongst us How many kinds there are & their virtue & use in the Creation as they are severally placed²¹⁸ Move therefore Move therefore Move therefore (Move I say) & by all aforesaid descend even at this very instant and plainly in this **C:S:** or **G:R:** & performe all according to order and all that shall be required and asked of you Being fully Commanded & charged upon you by your Principall King & Governer (**Issim**) O **S^{ur} N:** residing & bearing office Rule and Power in that Sphere of the Elements of the Anamasticall order of (**Heros**) or Quire of blessed Souls being therefore Commanded by the Great (**Magrilodarpe**)²¹⁹ by **Ogim Osi**²²⁰ who by Interpretation is (**Issim**) or the Soul of (**Messiah**) by whose power being Commanded you must obey and serve us in all Mundane affaires and Concernes whatsoever (For why) wee are Servants of the same your God & true worshippers of the Highest whose works herein shall be a song of honour & the Praise of your God in your Creation Amen.

²¹⁸ From “The true knowledge of knitting together” to here is adapted from the description of the offers of the Angels of the Lesser Angels of the Table of Earth in *Clavicula Tabularum Enochi*, in turn adapted from passages in *T&FR* pp. 179 & 181.

²¹⁹ Probably a garbling of *Madzilodarp* (“God of stretch-forth-and-conquer”), a name appearing in one of Dee’s *Claves Angelicae* (also appearing, spelt correctly, in a conjuration in Sloane MS. 3824).

²²⁰ As an apparent name of God, this, at least with that orthography, is rare in magical texts: the only other citations of it I have seen are in the conjurations of the planetary Intelligences in “A Select Treatise as it was first discovered to the Egyptian Magi” (included later in this collection), and on a modern ritual for the Intelligences demonstrably deriving from “A Select Treatise.”

Appendix: The Tenth Key (2)

[This is written on fol. 81 & 83 of Sloane MS. 3824 (a single folded sheet stuck into an unrelated collection of talismanic figures, with a slip containing a single small figure²²¹ in turn stuck inside that, now forming fol. 82). The text follows more closely the general pattern of the nine “Keys” of the *Janua* proper.]

The Tenth Key

Moving & calling forth to Visible appearance the Cœlestiall Hierarchy of Heroes or Quire of Blessed Soules of the order of Animastick whose principall governer or Blessed Intelligences is Issim or the souls of Messiah Residing & bearing Rule in the Spheare of the Elements.

O you Glorious great Sacred and Cœlestiall Angells or Blessed Intelligences **Ireceue And Mitraton**²²² whose principall governing Angell or Blessed Intelligence is **Issim** & all others ye Cœlestiall Angells or Servants of the most high, omnipotent Incomprehensible immense Immortall & Eternall God of host the onely Creator of heavne & Earth & of all things whatsoever Both Cœlestiall & Elemental Animal Vegetable Minerall & Reptile or Insect that is contained & Comprehended therein & that serve before the most high & Excellent honoured Angells **Hajoth HaKados**²²³ as ministering Angells present & always at his most high superior & Divine Commands and Appointments in the Order of **Aninastik**²²⁴ or **Quire of Blessed Souls** and Residing in the tenth heaven, & bearing office Rule & power in the sphere of the Elements wee servants also of the Highest & Reverently here present in his holy feare Do Call upon you & humbly Request & Earnestly Entreate you & move you to Visible appearance In by & through this most Excellent Ineffable great mighty signall sacred & Divine name of the most high God **Issim**²²⁵ & his numerall attribute **Malcuth** who sitteth in the most Imperiall & highest heaven before whom all the hosts or Quires of Angells Incessantly Singeth **O mappa-laman Hallelujah** who created all Heaven & Earth in Six Dayes and all things there therein is & he saw that all that he had done was good & he Rested from his labors & he Blessed all that he had Done & Sealed the Same in his most high great & holy name **Marinata Abint Jeja** as the most high & onely God of heaven & Lord of hosts the maker of time & by the Seal of your Creation being the marke or Character of holiness unto you & by the Occult Mystery & Secret Vertue Efficacy & Influence thereof Dignifying & Confirming you in Orders office name natures & Corporallity with Divine Cœlestiall Angelicall immortall Eternall & Sublime Excellency glory power purity perfection goodness & love first unto the Servis of the most high God & his Divine Laws & Commands & nextly unto the Charge Care Conduct Councell Comfort Benifitt & Assistance of his servants the Sons of men Living on Earth to inspire Instruct & guide them unto the Knowledge & way of truth and all true [81v] Physicall & Mettaphysicall Sciences, Either Immediatly from the holy Ghost, unto more Choyce Vessells of honour or Mediatly by Divine grace, & permission, from your Selfe or Selves, unto the Sons of men Servants of God Dwelling

²²¹ A redrawn version of this design features on the cover of the present collection.

²²² *Ieresue* and *Mitraton* are mentioned as the Western Angels of Wednesday in the *Heptameron*, where they have no particular connection to Malkuth, the Sphere of the Elements or the Order of Blessed Souls.

²²³ The *Chaioth ha-Qadosh* (חיות הקדש) are more normally associated with the first sphere. They are not cited in the “First Key” but are mentioned in the chapter of the ten Sephiroth and preceding table (S5 fol. 25v, 26r).

²²⁴ I have allowed all the variant spellings of this name to stand, as it is generally lettered quite clearly.

²²⁵ See note above for *Issim*.

on Earth, whensoever you Shall be of them Invoked Called forth & thereby moved to Descend, & appeare unto them &c: by all aforesaid & by the great Signall Vertue, power Dignity Excellency & Efficacy thereof both immediately primary & mediately Secondary by Respective mediums of Divine light Grace & mercy & accordingly Dependent & So thereby flowing & accordingly Defusing, by Several Emanations proper a Symbolizing power & Vertue from the Superiours to the Inferiours wee Do humbly bessech Earestly Resquest Command Constraine & move you **Jereceve & Mitraton** to visible appearance being Located & bearing Rule in the spheare of the Elements together with all Others who is under the Command of your principall governor **Issim** in the Order of **Anamastick** in generall & particular Joyntly & Severally, Every & Each one by office Respectively to gird up and gather your Selves together Some one or more of you (as it shall please God) &c.: by Divine Permission to move & Descend from your Cœlestiall mansion or place of Residence into this **C.S.** or **G.R.** & therein to appear visibly unto us & wee also Entreat you would be graciously pleased in and through the same to transmit your true Angelicall & Reall Presence plainly unto the sight of our Eyes, & your voyces unto our Eares that wee may plainly & visibly see you & audibly here you speake unto, or otherwise to appeare out of the same; as it shall please God & you his servants of Divine Grace & Messagers of mercy seemeth most meet proper pertinent & best befitting this Action, Appearance, Occasion or Matter, & to show plainly & visibly unto us, a forgoing Signe or teste of your Appearance, And wee do also yett further humbly Beseech Earneast Entreate, & undeniably Request & move you O **Jereceve & Mitraton** to move Descend & appear & personally to give your presence Move I say from your place of Residence from that mansion Orbe & Spheare of the Elements the Office & order of Anmastick In by and through the Divine Signall Mighty & Powerfull name of your God **Issim** and his numeral attribute **Malcuth** And the great Efficacy, Vertue, Excellency, power prevalency & Superiority thereof, to Gird up and gather your Selves together Every & Each one joyntly & by it selfe, Respectively & Severally to [83r] move & Descend from your Cœlestiall Mansion or place of Residence Apparently visible to the sight of our Eyes into this **C.S.** or **G.R.** standing here before us as being sett for that purpose or otherwise unto us & before us out of the same as it shall please God & you his Servants of Divine Light Grace & mercy seemeth most meet, & best befitting this Action And to show forth a preceding sign of your Appearance & to be freindly unto us & by your Angellicall Benevolency, Cœlestiall Illumination favourable Assistance: familiar society, Mutall Correspondency, verball Converse Continuall Community & sacred Instructions, both now & at this time present, and at all other times to informe & Rightly Direct our most weake Depraved Stupid & Ignorant intellect judgments & understandings And to Conduſt us by your Angelicall Instincts & Archydoctions into the luminous path way of Truth, leading unto & giving Enterance into the ports Cityes & palaces of wisdom & true science & to make us partakers of undefiled Knowledge without whose Angelicall Guide & Spirituall Conduct blessed assistance & Benevolent Advertisements it is very Difficult if not impossible for us or any mortall on Earth to finde or Obtain, & to be Esteemed worthy of Enterance into with testimony wherefore wee humbly Entreate & move you O **Jereceve Mitraton**, & all Others ye president & Inferiour Angells servants of the most high God Residing & officiating in the spheare of the Elements In the order or Hierarchy of **Anamasticks** who all obediently serve and readily fulfil his Omnipotent Decrees & Commands in his Divine Dispensations & Appointments According to your Generall respective offices, in by and through this his Ineffable Imperiall great Signal &

Divine name **Issim** & his numerall attribute **Malcuth** & by the power Efficacy & vertue thereof we servants also of the same your God & by the strength & force of our faith & hope in him for Divine Assistance Grace & mercy herein do Earnestly request powerfully invoke & confidently move you & Call you forth to visible Appearance here before us in this **C.S.** or **G.R.** or otherwise thereout here before us as it shall please God is given unto you so to Do: And likewise to shew visibly unto us a forgoing Signe or teste of your Appearance, O you Servants of mercy **Jereceve & Mitraton** Residing serving & officiating in the Sphere of the Elements (Move we say) and by the Superiour power & [83v] Permssion and in the name of the highest Descend appear & visibly shew your selfe or selves joyntly & Severally & Respectively unto us in this **C.S.** or **G.R.** standing here before us or otherwise out of the same as it shall please God to permitt & Appoint you & to shew us a preceding Sign thereof And by your Mediate Angelicall Inspiration Information or Chief teaching to instruct help aid & assist us both at this time present & also at all other times & places whensoever & wheresoever wee shall move, & call you forth to visible Appearance & to our Assistance in whatsoever truths or subject matter or things Appertaining thereunto in all wisdom & true Sciences, both Cœlestiall & Terrestiall &c: that shall be necessary for us And also as any other Emergent Occasion shall Duly & properly require to the advancement & setting forth of Gods Glory, & the Improvement of our Wellfaire, Comfort & benefitt of our worldly & temporall Estate & Condition whilst wee yet live And likewise in all such matters or things whatsoever Else that shall be necessary for us to Know & Injoy Even beyond what wee are able to aske or think which the almighty giver of all good gifts shall in his bountifull & paternall mercy be graciously placed hereby to give you to Reveale & show forth unto us or otherwise to bestow upon us O ye great Angells & intelligences **Jereceve & Mitraton** Reciding Locating & bearing Rule in the Spheare of the Elements and all others ye Cœlestiall Angells of the Order of **Anamastick** Medium of Divine grace & mercy Ministers of true light & understanding & Servants of the most high God particularly Recited & Spoken of Invocated moved & Called forth to Visible Appearance (as afforesaid) Descend (we say) & by the power of Superiour Emission some one or more of you Appear visibly here before us as shall please God and be freindly unto us, & in your respective offices, Do for us as to the Servants of the most high God whereunto wee move you all joyntly & severally in power & presence whose works shall be song of honour & the praise of your God In your Creation, **Amen.**

Appendix: Two fragments or drafts.

[The following passages appear on a single torn leaf that was inserted into a MS. book containing an unrelated collection of treasure-hunting processes and spirit-summoning “experiments,” prior to the latter in turn being bound up with other materials, either by Ashmole, Sommers or another owner, forming what is now Sloane MS. 3824. They are in different handwriting to both the S5 *Janua* and both versions of the “Tenth Key”: this, indeed, is likely the hand of the original author / redactor of the *Janua*.

The first passage (S4 fol. 109r) is crossed out and appears to be a draft or variant of one on S5 fol. 31v. Some letters are lost due to blotting: these are restored in double square brackets by cross-referencing with S5 and OOP: it is adapted from OOP book III, chap. 17, “Of these [*scil.* “Intelligences and Spirits”] according to the opinion of the Theologians.”]

The Theological Construction of Angels & Spirits, &c.

There are nine Orders of Angels, thus nominated and Distinguished in their severall and respective Hierarchies & Offices. (*viz.*),

Seraphim, Cherubim, Thrones, Dominations, Potestates, Vertues, Principality, Archangels, Angels.

The Superiour Hierarchies are *Seraphim, Cherubim, Thrones*, and these are Supercestiall Angels, contemplating the Order of the Divine Providence; the first in the Goodness of God; the second in the Essence of God, (as the form), the third in the Wisdome of God.

The middle Hierarchy are *Dominations, Vertues, Potestates*; these Angels concur to the Government of the World. The first of these command that which the others execute. The second are Ministers to the Heavens, and somet[[imes]] to the working of Miracles. The third drives away those things which [[se]]em to be able to disturb the Divine Law.

The Inferiour Hierarchy are *Principallities, Archanges, Angels*: these as ministering Spirits descend to take care of Inferiour th[[ings]]. The first of these take care of publik things, of Princes, Magistrates, Provinces and Kingdomes. Daniel cap. 10 v. 13. Ecclesiasticus, Apocriph:²²⁶ Deut.²²⁷ The second are present at Sacred Dutys, and direct the Divine Worship about every Man, and Offers up his Prayers & Sacrifices [[...]]²²⁸

²²⁶ A space in the MS., probably left by the writer intending to fill in later after looking up the chapter / verse (Sirach xvii, 17).

²²⁷ Another space here. The references is to Deut. xxxii, 8 for what it's worth.

²²⁸ Torn or cut edge of page here. Some letter tops are visible but not enough to make out any words.

[The following untitled passage about evil spirits occurs on fol. 109v, and does not correspond directly to anything in the S5 *Janua*. Some letters are lost at the torn right edge. To make this clear, I here reproduce line breaks from the MS. A capital ‘A’ appears in the left margin by the start of the text.]

There are a kind of Spirits Subterranean and obscure, which are the Ang^{ll}els^{ll}
that failed, Revengers of Wickednes, according to the Decrees of the Divine Ju^{ll}stice^{ll},
and they are evill Angels, and wicked Spirits; because: many times they
annoy and hurt even of their own accords, and there are Legions of them, ^{ll}...^{ll}
they are likewise distinguished according to the Names of the Stars, Elemen^{ll}ts^{ll}
and parts of the World. Of these, four most mischievous Kings do gover^{ll}n^{ll}
and bear rule over the other; according to the four parts of the World,
under whom are many moure Princes and Governours of Legions governing ^{ll}...^{ll}
and many more of private Offices. These kind of Spirits inhabit a place
either very nigh ^{ll}to t^{ll}he²²⁹ Earth, or within the Earth it self: There is no ^{ll}...^{ll}
mischief which they dare not commit (if God give them leave.) Their Customs ar^{ll}e^{ll}
altogether violent and hurtfull, and they plot, ~~and~~ contrieve, & endeavour²³⁰ sudd^{ll}en^{ll}
michiefs and Disasters. And when they make any Incursions, sometimes the^{ll}y^{ll}
lye hid, and sometimes doe offer open violence. They are very much
delighted in all things done wickedly and Contentiously.

[The text ends just above the torn bottom edge, with a horizontal rule below the paragraph. Two heavy diagonal strokes are visible at the cut-off, suggesting that whatever was on the missing part of the page was cancelled prior to the page being torn. It is adapted from the final section of *OOP* Book III, ch. 16 (pp. 393–394):

“[...] under these [*scil.*, good Angels] they [“the latter Theologians”] place a kind of spirits, subterrany or obscure, which the Platonists call Angels that failed,²³¹ revengers of wickedness, and ungodliness, according to the decree of the Divine justice, and they call them evill Angels and wicked spirits,²³² because they oft annoy and hurt even of their own accords; of these also they reckon more legions, and in like manner distinguishing them according to the names of the Stars and Elements, and parts of the world, they do place over them Kings, Princes and Rulers and the names of them; of these, four most mischeivous Kings do rule over the other, according to the four parts of the world; under these many more Princes of Legions govern, and also many of private offices. Hence the *Gorgones*, *Statenocete*, the furies. Hence *Tisephone*, *Alecto*, *Megara*, *Cerberus*: They of this kind of spirits, *Porphyry* saith, inhabite a place nigh to the earth, yea within the earth it self; there is no mischief, which they dare not commit; they have altogether a violent and hurtfull custome, therefore they very much plot and endeavor violent and sudden mischiefs; and when they make incursions, sometimes they are wont to lie hide, but sometimes to offer open violence, and are very much delighted in all things done wickedly and contentiously.”

As already remarked, the compiler of the *Janua* universally omitted Agrippa’s reference to authorities, whether Christian theologians or later Platonists, that were not the Bible.]

²²⁹ Words partially blotted in MS.

²³⁰ “& perpetrate ma^{ll}ny^{ll}” written *sup. lin.* with insertion mark after “endeavour.”

²³¹ *quos vocant Platonici desertores angelos*

²³² *malos daemones & spiritus nequam*

CLAVICVLA TABVLARVM ΕΠΟΧΗΙ

This treatise on the Angels of the “Tables of Enoch” is extant in two copies, in BL Sloane MSS. 307 and 3821. The latter copy lacks the elaborate letter-table from which all the names are drawn, and contains many copyist errors and corrections, suggesting that, even if not directly made from Sloane 307, it is further down the stemma.²³³

The letter-table, the general system, and much of the text in the preliminary matter, are drawn from the Spirit Diaries of John Dee and Edward Kelly, specifically the portions that survives as BL Cotton Appendix XLVI parts i & ii, an inaccurate typeset of which was published in 1659 as *A True & Faithful Relation of what passed for many Yeers between Dr. John Dee [...] and some Spirits* (henceforth *T&FR*), edited and with a hostile preface by Meric Casaubon. Since the MS. copies of the treatise perpetuate numerous printing errors in *T&FR*, specifically in the table of letters (some of which derive from the compositor’s attempting to set Roman letters written backwards in type rather than from misreading a hastily or carelessly written MS.), and the rules by which certain names are drawn from the table differ from those used in Dee’s own MS. book of conjurations for the same set of angels (BL Sloane MS. 3191 fol. 52v–80v), the work demonstrably depends on, and thus post-dates, Casaubon’s publication: and if—as is likely—it is of common authorship with the *Janua Magica Reserata*, which (as already noted) contains extensive borrowing from the Cotton Appendix spirit diaries, this would also provide a *terminus a quo* of 1659 for that, too.

The title (literally, “little key to the Tables of Enoch”) appears in Sloane MS. 307,²³⁴ and was adopted by the Golden Dawn for a slightly edited version of the preliminary section (fol. 2–27 in the Sloane 3821 copy) that was circulated as R.R. et A.C. Book “H.”²³⁵ In Sloane MS. 3821 the work has no overall title: it is described as “The practice of the

²³³ I used S1 as my copy-text for the simple reason it was the only one I could readily get images of. A copy of some of the invocations (18th century) is also in Bodleian MS. Rawlinson D. 1067, and one of the prayers appears in Rawlinson D. 1363 (17th cent.). A complete or partial copy of this work (comprising, at the very least, the introduction and “Practice of the Tables” invocations) was in the possession of Thomas Britton (1644–1714), the London charcoal merchant and host / promoter of music concerts, and was sold along with other magical MSS. and ritual paraphernalia at an auction in 1694: see Godwin, *Theosophical Enlightenment*, pp. 93–4. It is possible that this copy was the MS. now known as Sloane 307; Hans Sloane purchased a significant part of the remainder of Britton’s collection in 1714.

²³⁴ Sloane 307 was for a time miscatalogued as “Clavicula Salomonis”; see for example Ayscough, *A Catalogue of the Manuscripts preserved in the British Museum* (1782), vol. ii p. 876 where it is listed as “Clavicula (Anglice)” under “Solomon.”

²³⁵ It was omitted from the main published collections of Golden Dawn instructions due to their editor, F.I. Regardie, deeming it “an inferior piece of work” and its instruction “definitely unsound from a spiritual viewpoint.” From a historical viewpoint, besides being one of the most extensive and elaborate known records of how seventeenth-century English magicians worked with the material in *T&FR*, it also forms an important intermediate stage in the development of the system known as “Golden Dawn Enochian Magic.”

A copy of “H” (omitting the preliminary section with the myth of the Fall) was printed in *The Seventh Ray*, the journal of the Church of Hermetic Science, in 1999 and has been in Internet circulation for some years; another copy, said to derive from an edition circulated in the Alpha et Omega under Moina Mathers in the early 1920s, with parallel passages from *T&FR* and additional commentary by S.L. Mathers, was more recently (2008 according to the date-stamp on the PDF) placed online by the “Sodalitatis Rosae+Crucis & Solis Alati,” a G.D.-influenced occultist society. In 1993, a transcription of the introduction and “Practice of the Tables” invocations from Sloane 3821, with a German translation, was printed in *Henoch Iadnah Mad: Das Wissen der Götter* by Ralf Löffler.

Tables” in the contents list and thence in some catalogues, but this is an interpolation by a later hand (probably Hans Sloane’s librarian) and is drawn from internal section headings in the work, which refer to some of the invocations as “The Practice of the East Table” and so forth.

Despite the introductory passage referring to “the Angelicall & Cœlestiall Language,” none of the “Angelic” language from Dee’s *Claves Angelicae*²³⁶ is used anywhere in the text (except in so far as *Idoigo*, one of the ruling names of the first lesser angle of the first quadrangle of the table, also appears in one of the Keys, glossed “him that sitteth on the holy throne”) although phrasing from the English of the *Claves* appears in the conjurations.

²³⁶ S9 fol. 1r–13r. These “Keys” are a set of invocations in a previously unknown “Angelic” language (called “Enochian” by modern occultists) with an intralineal English translation. In *T&FR* the Angelic and English text is, with a few exceptions, not collated together, which would have made working out the meaning of any individual words non-straightforward, though not impossible. It is further entirely possible that some magicians / writers & redactors of magical texts in the 1670s & 80s, if they were also friends or associates of Elias Ashmole, were able to study the *Claves* manuscript or Ashmole’s copy of it (now Sloane MS. 3678). The only example of any “Angelic” words appearing in 17th-century magical texts (leaving aside Sloane 3678) of which I am aware, are that *Madzilodarp*, “in the God of stretch furth and Conquere” appears as a name of God in conjurations in S4, fol. 13v & 144r, and in the corrupt form *Magrilodarpe* in a “tenth Key” added by a later hand at the end of the *Janua* (S5 fol. 96r).

[The Table of the Earth]

E	r	Z	i	l	a	f	A	u	t	l	p	a	E		H	T	a	O	A	d	V	P	t	D	n	i	m	H		
	a	r	d	Z	a	i	d	p	a	L	a	m				a	a	b	c	o	o	r	o	m	e	b	b			
X	c	z	o	n	s	a	r	o	Y	a	u	b	X		C	T	o	g	c	o	n	x	m	a	l	G	m	C		
A	T	o	i	T	t	x	o	P	a	c	o	C	A		O	n	h	o	d	D	i	a	l	e	a	o	c	O		
R	S	i	g	a	s	o	m	r	b	z	n	h	R		M	P	a	c	A	x	i	o	V	S	P	s	yl	M		
P	f	m	o	n	d	a	T	d	i	a	r	i	P		A	S	a	a	i	x	a	a	r	V	r	o	i	A		
	o	r	o	i	b	A	h	a	o	z	p	i				m	P	h	a	r	s	l	g	a	i	o	l			
E	c	n	a	b	r	v	i	x	g	a	z	d	E		H	m	a	m	g	l	o	i	n	L	i	r	x	H		
	O	i	i	i	t	T	p	a	l	O	a	i				o	l	a	a	D	A	g	a	T	a	p	a			
X	A	b	a	m	o	o	o	a	C	v	c	a	X		C	p	a	L	c	o	i	d	X	P	a	c	n	C		
A	N	a	o	c	O	T	t	n	p	r	a	T	A		O	n	d	a	z	N	x	i	v	a	a	s	a	O		
R	o	c	a	n	m	a	g	o	t	r	o	i	R		M	I	i	d	p	o	n	s	d	A	s	p	i	M		
P	S	h	i	a	l	r	a	p	m	z	o	X	P		A	x	r	i	i	h	t	a	r	n	d	i	L	A		
													e	x	a	r	p													
													h	c	o	m	a													
													n	a	n	t	a													
													b	i	t	o	m													
N	b	o	a	Z	a	R	o	p	h	a	R	a	N		B	d	o	n	p	a	T	d	a	n	V	a	a	B		
	V	N	n	a	x	o	P	S	o	n	d	n				o	l	o	a	G	e	o	o	b	a	v	i			
A	a	i	g	r	a	n	O	o	m	a	g	g	A		I	o	P	a	m	n	o	O	G	m	d	n	m	I		
N	o	r	p	m	n	i	n	g	b	e	a	l	N		T	a	P	l	s	T	e	d	e	c	a	o	p	T		
T	r	s	O	n	i	z	I	r	l	e	m	u	T		O	s	C	m	i	o	o	n	A	m	l	o	x	O		
A	i	z	i	n	r	C	z	i	a	M	h	l	A		M	v	a	r	s	G	d	L	b	r	i	a	p	M		
	m	o	r	d	i	a	l	h	C	t	G	a				o	i	P	t	e	a	a	P	d	o	c	e			
N	E	O	c	a	n	c	h	i	a	s	o	m	N		B	P	s	v	a	c	n	r	Z	i	r	Z	a	B		
	A	r	b	i	z	m	i	I	l	p	i	z				S	i	o	d	a	o	I	n	r	z	f	m			
A	O	p	a	n	a	l	A	m	S	m	a	L	A		I	d	a	l	t	T	d	N	a	d	i	r	e	I		
N	d	O	l	o	P	i	n	i	a	n	b	a	N		T	d	i	x	o	m	o	N	s	i	o	s	p	T		
T	r	x	p	a	o	c	s	i	z	i	X	P	T		O	O	o	D	p	z	i	A	p	a	n	l	i	O		
A	a	x	t	i	r	V	a	s	t	r	i	m	A		M	r	g	o	a	n	n	Q	A	C	r	a	r	M		

The table is not reproduced identically as to layout from that in Sloane MS. 307 (it is completely omitted in S1 although the text refers back to it; possibly it was copied but was on a loose sheet or got detached at some point). Specifically:

- Rows of empty squares which appeared at the top of each quadrangle or Watchtower are omitted: these were likely simply an error by the scribe in drawing the table grid.
- A column of numbers down the right edge of the table has been omitted: this appeared in the printed tables in *T&FR* p. *15 and the MS. source,²³⁷ and in context was connected with a cipher message where each letter was given as a number, representing a square of the tables laid out according to the “reformed” arrangement (the same distribution of the four main quadrangles used here). These numbers were not included by Dee when copying the “reformed” table into his book of supplications and invocations²³⁸ and are mentioned nowhere in the work following.
- The letters in blue along the sides of each quadrangle are not part of the original table: they are added to more clearly indicate how, in the system of this book, certain letters are prefixed to names drawn from the quadrangles.
- In the MS, the italicised ‘L’ in the bottom right corner of the upper right angle was written reversed.

Further, ‘yl’ in the fifth row of the upper right angle, ‘Æ’ in the eighth row of the lower left and ‘Q’ in the bottom row of the lower right are all errors originating with Casaubon’s typesetter attempting to approximate a reversed ‘N,’ ‘R’ and ‘P’ in typography: compare *T&FR* pp. 176–7 with C1 fol. 199r, 200r, 201r (the reversed ‘L’ was set as something resembling a closing square bracket). The ‘i’ in the fourth square of the bottom row of the upper right angle is not thus explicable, but in any case should be an ‘n’ and appears thus in all Table versions in the Dee MSS.; the ‘i’ at the end of the second row of the lower right angle derives from the typesetter guessing what was written at a damaged point in the MS., but is ‘a’ in all other copies of that table in the Dee MSS.

Capitalisation and u/v variations are conformed to a facsimile of the table from Sloane MS. 307 printed by Skinner & Rankine in *Practical Angel Magic*, which exhibits many variations with the *T&FR* printing. In the Dee-Kelly system, the capitalised letters denote the start of the names of the “Parts of the Earth,” to be read off the tables by means of certain “Symmetrical Characters”; this aspect of the system is ignored in *Clavicula Tabularum Enoch*.

In my notes, I typically refer to the main quadrangles or divisions of the great table by the first three letters on the horizontal line of each table’s central cross, thus “ORO,” “MPH,” “MOR” and “OIP.” The attribution of each angle to one of the classical Elements is an invention of the Golden Dawn, and the attributions of two of them to directions have been flipped in the present text compared to the Dee MSS. where MOR is referred to the South and OIP to the North.

²³⁷ C2 fol. 200r.

²³⁸ S9 fol. 53v, 54r.

[Introduction.]

[2r] **A Briefe Introduction**, unfolding and Explaining, the use of the foregoing Table or **Tables** of the Earth; as it Standeth divided, into four parts East, west, North, & South.

Man in his creation being made an Innocent, was also Authorized and made partaker, of the power, presence, & spirit of god, and A Speaker of his Mysteryes, and the Society of his blessed Angels, whereby he knew all things, under his creation, nameing them as they were: so that in his Innocency, he became holy in the Sight of God, untill that Mighty Devill **Choronzon**,²³⁹ (for so is his true name,) Envyng his felicity, & perceiueing that the Substance of his Lesser part was fraile & Imperfect, in Resepect of his pure *Esse*,²⁴⁰ began to assaile him, & so prevailed.

Then man, thus offending, became accursed in the sight of God, and so lost the garden of felicity **[the true judgment of his Understanding,]** but not utterly the favor of God, and was driven forth into the Earth; which, being accursed also, for his sake, was Covered with bryars & brambles, and Such Like things, being little profitable to him for food, unless he daily Scratched & tore his Skin of his back, to thrust through the thickets for a few plums, &c: or hazarding his life, among the devouring Tygers & other wild beasts of prey, being a measuring Cast, which of the two (in a probably sense,) should devour the Other. But this subject being learnedly handled by [2v] Du Bartas,²⁴¹ in his divine works, we shall say no more thereof. Now if Adam after his fall had continued in the garden of Eden, his wickedness would have altered the Innocency of the place; thereof is paradise distinguished from the Earth, in respect of her purity, because the Earth is said, & knowne to be Corrupted, in Respect of mans Sinne. Yet although the Earth was accursed, for Adams sake, by reason of his fall, the Garden of Eden, was not therefore accursed, too, for that remaineth Still, where is was first Erected, & ordained by the mighty Creator, in the Vale of **Jehosaphat**, wherein Liveth **Eli**, **Enoch**, and **John**: who shall never Dye, &c.

Adam, for his transgression, being cast out of paradise, & driven a great distance from thence, into that depraved world, being there as dumb, & not able to speake (for during the time of his being in paradise,) he spake the Angelicall & Cœlestiall Language, of which he also lost the benefit, & was deprived of in his fall, and was never since heard of, or known to any, but some such particular persons, whome God hath been pleased to permitt the same to be Revealed, by the Converse, Society, and oft times familiar Community, between them and the Cœlestiall Angels, he began of necessity to speake the Language, which we call Hebrew, yet not the same [3r] Hebrew which is amongst us now, In which Language he Declared & Delivered, to his posterity, the nearest Knowledge he had of God, his Creatures, & other his manifold & bountifull mercyes, and justice: and from his own Selfe Devided his speech, into three parts, Viz^t. twelve,

²³⁹ *Coronzom* in C1 fol 91r; *Coronzon* in *TE&FR*.

²⁴⁰ Lat., “being”; written *sup. lin.*, *sec. man.* above a cancelled and unreadable word.

²⁴¹ Guillaume de Salluste Du Bartas (1544–1590), a 16th-century French poet whose epic *La Seconde Semaine* (the first two “days” originally printed 1584) begins with an account of the state of humanity in the Garden of Eden (Day 1 part i, “Eden”), continuing with the Fall (Day 1 part ii, “The Imposture”) and the unfortunate state of humanity ensuing (Day 1 part iii, “The Furies”). His works received a number of English verse-translations that were repeatedly reprinted over the first half of the 17th century, and are believed to have been an influence on Milton’s *Paradise Lost*.

three, & Seaven, the number whereof remaineth,²⁴² but the true forms & pronounciations are wanting, and therefore is not of that force & goodnesse, that it was Originally in its own Dignity, much Lesse to be Compared, with that Angelicall, & Cœlestiall Language, which Adam verily speake, during his Innocency; & wherein by Divine permission, great Secrets & (and) Mysteryes, have been Revealed, to severall holy pious, reserved & Studious men of Old, but we in this latter age, being (in a manner) Ever deprived, of so great, & inestimable a Benefitt, and blessing as to converse with Cœlestiall Angels: as not being worthy so to doe, and left also as depraved, in our judgments and reasons, &c.: thus when Adam offended, he received punishment therefore,²⁴³ that he was turned out into the Earth, for if he had been turned out into a blessed place, then it could not be said that he was turned out, for he that is turned out, goeth to dishonour, (for god knowing he would offend Knew also how to dishonour him,) so from Innocency, through his fall, he was turned out to Corruption, into a prison, prepared [3v] for him before; Adam being thus cast out, & the Earth cursed for his transgression, thereby bringing all misery, and Wretchedness into the world, which also befell all posterity and shall Even so continue to the End of time, for then did god Suffer & permit the spirit of malice, to Enter into & have power in the world, and Ever Since, is perfect love taken away, from amongst men, who are alwayes at variance, striving to weed & destroy one another, & so it must be, and will be to the End. And in the same Instant that Adam was Expelled, and the Earth accursed for his Sake, yet the Infinite mercyes of God, were such, that he Also put a restraint to the wicked spirits, that by there Envy & malice, they should not quite Extinguish & Destroy the Admirable works of his creation, neither by there Subtill temptations, and Illusions, for loe then said the Lord of Hosts, let the world have its time, and let there be Keepers, watchmen & princes, placed over her, for years, months, and days &c.

From hence it plainly appeareth, that the world was not Committed, to their charge with there creation, but afterwards in divers times & offices, both to god & man.²⁴⁴

Now we are to understand, that there are 4 Angels as Overseers thereof, whome the Eternall god in his providence hath [4r] placed against the Usurping Blasphemy, misues & Stealth of the wicked, and great Enemy or Corruptor of man the Devill, to the End he being put out into the Earth, & permitted to tempt, and ensnare²⁴⁵ the Sons of men, to all manner of Wickedness and Disobedience to almighty god, there Creator & protector; yet this way as a Restriction, that his Envious Will might be bridled, the Determinations of God fulfilled, as his Creatures Kept &

²⁴² *i.e.*, the division of the Hebrew alphabet into three “Mother” letters (א, מ, ש), seven “Double” letters (ב, ג, ד, כ, פ, ק, ת) and twelve “Single” letters (the rest).

²⁴³ “therefrom” altered to “therefore” *sec. man.*

²⁴⁴ This introduction is quoted / paraphrased / expanded from passages in the Dee spirit diaries: see *T&FR* pp. 92, 156–7, 205: the original context was (a) a sermon by Nalvage on the Fall of Man, delivered in response to Kelly asking “Whether is this Language [the Angelical language, popularly called “Enochian”] known in any part of the World or no? if it be, where and to whom?”; (b) a discussion with Nalvage prompted by a vision of one of the “parts of the Earth,” ZAFASAI or *Coxlant*, identified as “the Paradise that Adam was banished out of” and (c) the declaration of an unnamed “voyce” in reply to a query by Dee as to whether the curse on creation in the “Key of the 30 Ayres” was pronounced “before the Creation of man” or when else.

²⁴⁵ Word written *sup. lin.*, *sec. man.*, above a heavily cancelled word.

preserved within the Compass, and measure, of Order; what the Evill spirit doth, the good Angells permit, and what they winke at, the Evill spirit wasteth; and mostly when they thinke themselves Assured, then they feel the Bitt. Thus doth god & the good Angells, put a Snaffle to the wicked, Each one of these 4 Angells is a mighty prince, a mighty Angell of the Lord, and are by him according to his divine Order, and Decree, as Cheife watchmen and Overseeres, set over severall & Respective parts of the world, Vizⁱ. East, west, north & South, (as under the Almighty) there governor protector & Defender, and the Seales & authorityes of whome, are Confirmed in the Beginning of the world, & to Every of them belong 4 Characters, being tokens of the presence of the Son of god, by whome all things were made in Creation & are the naturall markes of holiness, & unto which belong 4 Angells Severally & before Each one, of thes great [4v] Angelicall, princes, is borne 3 Banners, wherein is displayed 3 great names of god, Comprehending 3: 4 & five, which in all are twelve, & these Twelve, great names of God, governe all Creatures upon Earth, both Visible & Invisible.²⁴⁶

Each one of these 4 great Angelicall princes, hath 5 presidentiall Angels, or guardian princes, Attending him; under whome are Six Angells, calleds Seniors, which **St. John** remembereth (whoe as there offices are &c.) to Judge the government of these mighty, Angelicall King & fullfill the will of God, as it is written &c.

Under which Seniours are 4 presidentiall good Angels, who are Dispositors of the Commands of those that are the Superior governours, of the four principall Angles,²⁴⁷ or Quarters, East, west, north & South, over the which they are Severally, & Respectively Constituted, & set over, &c.

Under whome againe are many & numberless of Ayeriall, ministering Subservient Spirits, of severall offices, both good and bad; all which shall be further Explained, in the opening & Exemplifyng the following Tables, &c. [5r] which is as followth, Here we have 4 tables, or Quadrangles, which are but one generall table, onely devided into 4 parts, East, west, north, & South, In the Centre between these 4 Quadrangles, is another little table joined Cornerly to them all, & Serveth to unite, Severall parts of them together, according as they are to be Diversly referred, as shall be shewed hereafter, &c.

Each single Quadrangle table containeth, 12 Squares athwart, and 13 Downwards, the two middle lines downwards, that are of Black Letters, Enclosed also within Black ruled lines, and the middle line goeth athwart that againe, composed also of Black letters, Enclosed between two black Rules Lines, and standing crosswise, in the middle of the two perpendicular or upright Lines, make up the names of the mighty Angelicall King, & the names of God, displayed in the regall Banner, borne before him, being the Armes of the Ensigne, and the names of six Angelicall Seniors, governing in that Angle, or Quarter of the compass, which they are set over. In Every lesser Angle of Every Quandrangular Table, standeth also blacke letters Enclosed within black ruled lines crosswise, in form of a Crusifix thus †, out of which are collected, the names of God [5v] that calleth forth, & Constraineth those Angels & Spirits, both good & bad, that are to be gathered, out of that particular lesser Angel, belonging & serving to that Quarterly Angle, or

²⁴⁶ This section is paraphrased and expanded from *T&FR* p. 170, Ave's expounding of the "Vision of the Watchtowers."

²⁴⁷ "Angells" originally written here in S1, corrected to "Angles" in the same hand.

table. The particular Exemplification of all is as followeth, Viz'. as in the East Quadrangle, or Quarterly table, which is the first Quadrangle, on the top towards the left hand, the two middle upward or perpendicular black lines, the first of them from the top downwards to the bottom, hath these thirteene letters: Viz'. **f, i, a, x, o, a, A, v, T, o, T, a, r**: the second, which is the next, upright, or perpendicular black line to it, from the top down, to the bottome, hath these thirteen Letters: **A, d, r, o, m, T, h, i, P, o, t, g, a**; the middle black line standing crosswise, athwart these two upright or perpendicular black lines, hath these 12 letters, **o, r, o, i, b, A, h, a, o, z, p, i**, being all added together, & set crosswise in order as they stand in the Quadrangular table, stand thus, as in the annexed forme, is Represented, & so make the similitude of a Crosse,

	f	A	
	i	d	
	a	r	
	x	o	
	o	m	
	a	T	
o	r	o	i
	b	A	h
		a	o
		z	p
		i	
	v	i	
	T	p	
	o		
	T	t	
	a	g	
	r	a	

[6r] In the Centre of this cross-like example, is contained, the name of the great and mighty Angelicall King, Set as a governor, overseer, or watchman over the East Angle, & is thus collected.

There is (**B**) the fifth letter in the middle black line Athwart, and (**A**) the sixt letter, in the perpendicular line, accounting from the top downwards, and (**T**) the sixth letter, in the second perpendicular, from the top downwards, and (**a**) the fifth letter from the right hand to the left, in the said Middle, overthwart line, and (**i**) the sixth letter, ascending from the Lowermost part, of

the second perpendicular line upwards, and (**v**) the sixth Letter, ascending from the lowermost part of the first upright line, standing thus:

A	T
B	A
v	i

unto which six letters, being added together, put the Letter (a) or (h) which two Letters are concentrated with the aforesaid six letters, either of them serveth,²⁴⁸ and these Seaven or Eight Letters make up the name **BATAIVA** or **BATAIVH** or **BATAIVAH**, which Letters set together they stand in the table, & they stand Heteromaces or Centrally [6v] therein thus:

	a	T	
b	A	h	a
	v	i	

And this is the true name of the mighty Angelicall King, watchman, and Overseer of the East Angle, or Quarter of the world, &c.: moreover, divide the middle crosse line, into 3 parts, from the left hand, to the Right, and divide it into 3: 4: or five letters and they will make up these 3 words, **Oro, Ibah, Aozpi**, which are the 3 great names of god, borne in the 3 Banners or the armes of the Ensignes, belonging to the great & mighty Angell, **BATAIVA**, King & governor of the East Angle.

²⁴⁸ In the Dee spirit diaries the two seven-letter forms are not treated as interchangeable: Dee was told (*TE&FR* p. 178) to use one or other of the two letters in the centre to terminate the name, the first (A in this instance), *comiter*, the second (H in this instance) *in extremis Judicii*; i.e., they represent the double aspect of mercy and severity respectively. For one of the four names, EDLP RNA on angle OIP, the two forms are identical.

The names of the Six Angelicall Seniors, ruling in the East Angle, under this great prince, **BATAIVA**, which are thus collected, the sixth letter of the middle transvers or Cross line going athwart, & the two upright Black lines is (**A**) and the letters from the right hand to the left following it, as it were, backwards, are (**b, i, o, r, o**) which maketh the name of **Abioro**, & it is the name of the first Angelicall Senior, made up of Six letters, and if the letter (**H**) which followeth the letter (**A**) and is the Seaventh letter, of the said transverse line, be added to and set before the other six letters, it Maketh the name **Habioro** and is [7r] the name of the said first Angelicall Senior, comprehended of seaven letters.

Then take the aforesaid letter (**A**) againe, (being the Sixth letter, in the middle transverse black line as aforesaid) & ascend upward, from thence to the top or uppermost letter, of the first upright black line, and they are (**A, a, o, x, a, i, f**), making the word **Aaoxaif**, which is the name of the Second Angelicall Senior.

Then againe take the letter (**H**) which is the seaventh letter, in the said Middle transverse black line, from the left to the right, and Ascend from thence, to the uppermost letter in the second perpendicular line, and the letters are (**H, t, m, o, r, d, A**) which maketh the word **Hetemorda**,²⁴⁹ and is the name of the third Angelicall Senior.

Then againe take the letter (**H**) the seaventh in the middle, transverse line, from the left to the Right, and the letters following, if forwards, and they are (**H, a, o, z, p, i**) which maketh the word **Haozpi** & is the name of the fourth Angelicall [7v] Senior, composed of six letters, and if the Letter (**A**) be added thereto, and set before the other Six letters, then it maketh the name **Ahaozpi**, which is the name of the fourth Angelicall Senior, composed of seven letters.

Againe take the said letter (**H**) the Seaventh letter of the middle transverse line, and descend from thence downwards, to the bottom or last letter in the second perpendicular line, and the letters are (**H, i, p, o, t, g, a**) making the word **Hipotga**, which is the name of the fifth Angelicall Senior.

And then againe, take the Letter (**A**) being the Sixth letter in the middle transverse line, from the Left to the Right, and from thence also descend downwards, to the Lowermost letter in the first upright line, which are these (**A, u, T, o, T, a, r**) which maketh the word **Autotar**, & is the name of the Sixth & last Angelicall Senior, ruling In the East Angle.

[8r] The name of this great Angelicall and Mighty Angell, or King of the East BataIva, upon whom all the Angells and spirits of the four Lesser Angles, in the Quadrangle of the East attend and give Obedience, calleth out the fore-recited Six Seniors, whose offices are to give **Scientiam Rerum Humanarum & judicium**,²⁵⁰ according to the nature of their parts, as in the East after one manner, In the west after another, and soe of (of) the rest, according to there severall gubernations.

²⁴⁹ Here, and throughout this text, extra vowels have been inserted into the name as literally read off the tables in order to make it pronounceable. These additions are not generally noted henceforth.

²⁵⁰ *Lat.*, “knowledge and judgement in human affairs.”

Now for the sixteen Servient Angells, next in order under the six Angelicall Seniors, in this Easterne Quadrangle, their names are to be Collected, & Composed, out of Each Lesser Angle, Attendant on the greater Angle, thus: in the Upermost lesser Angle, on the left hand of this Quadrangular table, there is a small crosslike forme of black letters, whose perpendicular or upright line, reacheth from the top of the said Lesser Angle, to the middle black transverse Line, that goeth athwart that Quadrangle, and containeth six letters, from the top downwards, which are (i, d, o, i, g, o) making [8v] the name **Idoigo**, the which is one name of God, which is used to call forth the Subservient good Angells, who are Attendant next in Order, under those Sixteen Angells, next Succeeding the Six Seniors, according to there graduation.

The transverse line going athwart that upright line in this lesser Angle, being the uppermost line, but one, is of five letters, & are these (**A, r, d, z, a**) making the name **Ardza**, which is another name of God; now as the Benevolent Angells Serveing in this Said lesser Angle, under the aforesaid Sixteen, are ruled by and called forth by this name, **Idoigo**, so by the name **Ardza**, they doe what they are commanded; all which shall be further Explained, in exemplification, hereafter following, in there proper places.

		i		
a	r	d	z	a
		o		
		i		
		g		
		o		

This annexed Example is the forme of the black letters, as they stand crosswise, in the Upermost lesser Angle, of the Quadrangle, over this lesser transverse, [9r] and 4 red letters, which are (**r, z, l, a**), setting aside or leaving out the black letter (i) standing in the middle between them, and it maketh the name **urzla**,²⁵¹ and this is the substance of the first of those sixteen Angells before spoken of, bearing Rule, next under the Six Seniors in the East Quadrangle, then take away the first of these red Letters, which is (**r**) and make it the last, & it maketh the name, **zlar**, or **Zodelar**, (for *z* Extended is to be pronounced *zod*) which maketh the name of the Second of the aforesaid Sixteene Angells,²⁵² Again make the first letter of the second name, which is (**z**), the last of the third name, and the letters will be **Larz**, and it makes up the name **Larzod** which is the name of the third of the sixteen Angells afforesaid, then againe by making the first of these 4, letters of this last name, the last letter thereof, then will the letters be (**a, r, z, l**), which maketh the name **Arzel**, and is the fourth of the aforesaid Sixteene Angells, and the last are the four superiour Angells, bearing Rule under the Six Seniors, in this first Lesser Angle, Serveing to the [9v] greater Easterne Quadrangle; and as to the names of these 4 Angells, and governing in this lesser Angle Serveing to the greater Quadrangle, or East Quarter of the table, and thus collected, and gathered together; Soe are the names of the Other twelve Angells set as governors, and Superiours, over the 3 other lesser Angles, subservient to this Quadrangle.

²⁵¹ The 'u' is prefixed to make RZLA pronounceable. This orthography appears in *TE&FR* (Action of 1584.06.25, p. 180) where the instruction was initially given. Putting the vowel *after* the 'R' might better distinguish RZLA from ERZLA (*vide infra*), although it might result in the former sounding like 'Rizla,' a popular brand of cigarette rolling papers.

²⁵² "Angells" was originally written, corrected to "Angles" *sec. man.*, then corrected back to "Angells" in the second hand.

		i		
p	a	l	a	m
		z		
		c		
		z		
		a		

As for Example, the second lesser succeeding Angle of this Easterne Quarterne, is that on the Right hand above, next to this here above Explained, & hath in its upright, or perpendicular black line these six letters (**i, l, a, c, z, a**) making the name **Ilacza**, which is also a great name of God; the transvers black line whereof hath these letters (**p, a, l, a, m**) which being sett together, as they are in the Quadrangular table, Stand as in this Annexed Exemplification is hereunto affixed.

The four Red letters, over the black transverse line, of this Second lesser Angle of this Easterne Quadrangle, (**u, t, p, a**) making the [10r] name **Utpa**, which is the name of the fifth of the aforesaid sixteen Angells, and the first of the four superior Angells, sett over the Second lesser Angle, and governing therein, next under the six Seniors.

Then as before, in the Example of the first lesser Angle, take away the first letter of these four, & make it the last of the name, then it will be **Tpau**, which is the name of the Sixth of the Sixteene Angells aforesaid, and the Second of the great Benevolent Angells, governing in this Second lesser Angle.

Againe, take away the first letter of the second name, and make it the last, then it will be **paut**, which is the name of the Seaventh formentioned Angells, and of the third, Benevolent great Angells set over this Second lesser Angle.

Likewise, take away the first letter, of this last name, and make it the last, then it will make the name **Autep** which is the name of the Eight of the fore-Recited sixteen Angells, and of the 4th, governing Angell, set over the second lesser Angle.

The other Eight Angells names are to be Collected after the Same manner, out of the Other two lesser Angles, serveing in the Eastern Quadrangle. That one the left hand, underneath, being the third lesser Angle, successively next following to the Second, being that lesser Angle on the [10v] Right hand above as is aforesaid, and that on the Right hand, underneath is the fourth, and last of the lesser Angles, serveing to this Quarterly great Angle. Every of the aforesaid four Angles, whose names, are thus gathered,²⁵³ out of every lesser Angle, of the greater Quadrangle wherein they are contained, are great and Benevolent Angells, & bear Rule & governe over those Severall Angles, successively, under whom also are Severall Benevolent Angells, but far more Inferiour in power, yet of the same nature, as there Superiours are: under whome againe are many Angells and Spirits of Various & different natures, both good & Badd, whose offices are also manifold & various, gradually in there Orders, according as Divine Authority hath decreed and appointed, both as to good & bad effects & purposes (as for Example) those Benevolent Angells whose offices are of physic, as they by there temperance & Benevolence cure Diseases, and by their Splendidness and Cœlestiall Irradiations, preserve the Elementall Vigour and Radicall humidity of things, to the prolongation of life & health, according to the nature of there parts, &c: Soe the malevolent & Evill spirits, whose names are Collected out of the same lesser Angle, from whence the good Angells names are gathered of the aforesaid office, are opposite in nature to them, as to there Malignity and Envy to the [11v] prosperity of things: for Instead of curing diseases, they bring them, in, and when permitted, by

²⁵³ "whose names are thus gathered" here repeated by copyist eye-skip, but cancelled.

the Superiour powers, doe thereby Mortify, and destroy things; and by there more grosse, Evill, Terestiall and poysonesse rayes, (being comparatively the same as the Ayeriall Vapours of the Earth) weaken, Infect, mortifie and Destroy the Elementall Vigour & Radicall moisture of things: soe that if there Envious will were not bridled and Restrained, nothing in this world could be preserved; but of this matter, more shall be said & Explained in its proper place.

As for (Example) the names of Severall Benevolent Angells, subservient to those Superiour Angells, Sett over and governing in Each lesser Angle in this Easterne Quadrangle, they are to be Collected out of Each lesser Angle, as followeth.

c	z	n	s
T	o	T	t
S	i	a	s
f	m	n	d

In the first lesser Angle of this Eastern Quadrangle, and under that black transverse line, are 4 lines of Red Letters, & leaving out the black letters in the middle upright line, going between them, doe stand in the lesser Angle of the Quadrangle, as in the annexed Example, is Represented, the first line whereof [11v] hath these 4 letters, **c, z, n, s**, making the name **cezodenes**, which is the name of one Inferiour Benevolent Angell, serveing in this first lesser Angle of the Eastern Quadrangle.

The next under that, the line hath these 4 letters **T, o, t, t** making the name **Totet**, which is a name of an other subservient great Angell, serving in this said lesser Angle.

The third line hath these four letters **s, i, a, s** making the name **Sias**, which is the name of an Other good Angell, Subservient, to this said lesser Angle.

The fourth & last line of this lesser, hath these 4 letters, **F, m, n, d**, making the name **Efemende** which is the name of an Other Benevolent Angell subservient to this aforesaid lesser Angle in the East Quadrangle.

The subservient good Angells [[of the 2^d lesser Angle]]²⁵⁴ thereof, are to be gathered out, in the same manner as the former is exemplified, as thus: under the black transverse line of this 2^d lesser Angle, are also 4 lines of red Letters, and leaving out the blacke Letters that stand betweene them, in the middle upright line, doe stand, in this second lesser Angle, as in the Exemplification hereunto annexed is set fourth.

o	y	u	b
p	a	o	c
r	b	n	h
d	i	r	i

[12r] The first line of which four red letters are these **o, y, u, b**, making the name **Oyube**, which is the name of one Inferiour Benevolent Angell, serveing to this 2^d lesser Angle, the next or second line hath these four Letters, **p, d, o, c**, which is another name of a Subservient good Angell, making the name **pdoc**.

The third line hath these for letters, (**r, b, n, h**) making the name **urbeneh**, which is the name of another Benevolent Angell, serving to this lesser Angle. The fourth line hath these 4 letters (**d, i, r, i**) making the name **Diri**, which is another name of a Benevolent Angell, Serving to this Second lesser Angle.

The two other lesser Angles below these two here Explained, have also the like Subservient good Angells attending them as these, whose names are also to be Collected thereout, after the same manner as the former is: for there natures & offices, & the calling them forth to visible apparition and

²⁵⁴ Words apparently omitted by copyist eye-skip in S1.

verball Community, shall be shewed hereafter: and likewise of the malignant Evill Envious Spirits, whose names are also to be Collected, out of Each particular Inferiour or lesser Angle, as they are Severally & Respectively, Subject & Serving to the grater Quadrangle, how to gather there names, and what there severall offices are &c: and [12v] the calling them forth, &c: together with matters of Concernement, and some select Concequences; and also, what use is to be made of all in like manner shall be set forth and explained hereafter, in there proper places, as shall follow in Method.

First as to the little table, standing in the Centre, between the four greater Quadrangles, & the use thereof: it is called the table of Union, and sheweth how to join such particular letters as are therein, to Severall particular names and letters, in Each of the lesser Angles, contained in Every of the greater Angles of the table in generall, for the Collecting & making up of other peculiar names, for such proper, select, materiall & intricate purposes, as they are to be attributed and Referred to Exemplification whereof followeth.

The first line containeth these letters **e, x, a, r, p**, serveth to bind the four lesser Angles, of the East Quadrangle together.

The second line that hath these letters **h, c, o, m, a**, serveth to bind the 4 lesser Angles of the second west Quadrangle together.

The third line hath these letters, **n, a, n, t, a**, which serveth to find the four lesser Angeles, of [13r] the third, or north Quadrangle, together.

The fourth & last line have these letters, **b, i, t, o, m**, serveth also to bind the four lesser Angles, of the 4th or South Quadrangle together, and note, the same that stretched from the left to the right, must also stretch from the right to the left.²⁵⁵ Observe also that the Letter joining those names, which may be put before the names of the four Angells, Sett over & governing in Each one of Every particular lesser Angle, of the four greater Quadrangles, as well from the right to the left, is the name of God, whereby those Angells are called & doe appeare, as for Example, the first letter of the first line, of this little table of union is (**e**), the name of the first Angell, set over the first Lesser Angle of the East Quadrangle, is **Urzla**, take away the letter (**U**) being the first letter of the name,²⁵⁶ and put instead thereof, the said letter (**e**) and then the name will be **Erzla**, which is the name of God, which governeth & calleth forth, the Angell **Urzla**, and also the other three Angells, that are set over the first lesser Angle, of the East Quadrangle, the name of the first Angell sett over the Second lesser Angle is **Vtepa**, then by adding the aforesaid letter (**e**) thereto before it, the name will be **Eutepa**, [13v] which is the name of God, governing those four Angells,

²⁵⁵ The last clause makes no sense in this context, and demonstrates the garbling of the instruction concerning the letters EXARP, HCOMA, NANTA, BITOM from the Dee diaries. The five by four arrangement of these letters is a tiny marginal scrawl in the MS. (C1 fol. 206r), about the same height as two lines of the main text, and its purpose was to clarify how the previously communicated letter-sequences LEXARPH, COMANAN and TABITOM were to be broken up before writing them in a “black cross” to bind together the four main angles of the scheme: “the same that stretched from the left to the right, must also stretch from the right to the left” refers to NANTA BITOM being duplicated, written left to right between the upper right and lower right quadrangles, and right to left between the upper left and lower left quadrangles: see for example BL Sloane MS. 3191 fol. 53v–54r. By putting the five-by-four arrangement centrally in a break in the text (*TE&FR*, p. 179) Casaubon’s typeset made it seem more important.

²⁵⁶ Strictly, the initial ‘U’ is not part of the name at all but was prefixed to make it pronounceable.

set over the second lesser Angle, of the East Quadrangle, by which they are called forth & doe appear.

The name of the first Angell sett over the third lesser Angle is **cenbar**, before which the aforesaid letter (**e**) being added, maketh it **Ecenbar**, which is the name of God, governing these four Angells, whereby they are called forth, and doe appear. Then againe the name of the first Angell, set over the fourth lesser Angle, of this East Quadrangle is **Xegezod**, then by adding the said letter (**e**) thereunto, before it, maketh it **Exegezod**, which is the name of God, that governeth, & whereby these four Angells are called forth, and doe appear, and thus are gathered the four great names of god, governing those Sixteene Angells bearing Rule, under the Six Angelicall Seniors, in this Easterne Quadrangle, and whereby they are called forth, and, doe appear, as aforesaid.

There²⁵⁷ are four letters left, of the first line of this said table of Union, which are **x, a, r, p**. [14r] Every name sounding of 3 letters, beginning out of the first line, and out of these four letters, is the name of a Devill, or Evill Angell, as well from the right as from the left. Excepting the line containing the names, of Every the four Angells sett over & governing in Every lesser Angle, in Each one of the four greater Quadrangles, which are the sixteen great benevolent Angells mentioned next in power, under the Six Seniors in Each Quadrangle, severally & Respectively, being the uppermost lines over Every transvers black line of the lesser Angles: they are not to be made use of herein: for that they have no participation with the Evill spirits at all, in the least, &c.

As for example thus, the four lines (that are under the transverse black line, of the first lesser Angle in the East Quadrangle) the names of the good Subservient Angells, are onely to be made use of herein. The first letters are (**c, z**) then take the letter (**x**) in the table of union, and add it before them, it will make up the name **xcez**, which is the name of an Evill Spirit. The two next letters against **c, z**, on the Right hand, the other side of the upright black line, going between is (**n, s**) making the word (**nes**) or **Enes**, then by adding the said letter (**x**) thereto before [14v] it, it maketh it, **xenes**, which is another name of an Evill Spirit, and if the name **xcez**, be made backwards from the right to the left, then it will be **zedocxe**, which is another name of an Evill Spirit. So likewise if the name, **xenes**, be made backwards as aforesaid, then it will be **Exes**,²⁵⁸ which is the name also of a Devill. The next two letters below **c, z**, is **T, o**, and the next letter to the letter (**x**) in the table of union is (**a**) which being added to the two said letters **T, o**, from the left to the right, maketh the word **A.T.O**: but being added thereto from the right to the left, then it will be **Aot**, which are the names also of an Evill spirit or Angells, of an Infernal, as well as of

²⁵⁷ S1: "Here."

²⁵⁸ *sic* in S1. The account of how these three-letter names are derived is (appropriately enough) full of confusion. In the Dee system, each row of servient squares has only one cacodemon, its name obtained by prefixing a letter from the black cross to the two letters to the left side of the lesser angle's small cross: thus in the first lesser angle of ORO, we find **Xcz, Ato, Rsi, Pfm** (for the upper two lesser angles of ORO, the same letters will be prefixed as in the *Clavicula Tabularum Enochii* system). This emphasises their nature as unbalanced forces. The present work gets more on each row, first by taking the two letters to the right of the small cross and prefixing a "Table of Union" letter, thus **Xns, Att, Ras, Pnd**, and then either (a) writing the first two three-letter names backwards, thus **Zcx** and **Snx** from **cz(o)ns**, or (b) using the same two letter-pairs, read the other way, and prefixing the Table of Union letter, thus **Aot** and **Att** from the line **To(i)tt, Ris** & **Rsa** from **Si(a)as, Pmf** and **Pdn** from **fm(o)nd**: the method arbitrarily changes after the first example given.

an Ayeriall nature: the two next letters against **T, o**, and the right hand side of the upright black line &c. are, **T. t**, the letter (**a**) being added thereto, before from the left to the right, maketh the name Atet, and being added thereto from the right to the left, as it hapeneth, maketh also the same name. The two first letters in the third line, under the black transverse line of this first lesser Angle of the East Quadrangle, is (**s, i**), the third letter [15r] of the first line in the table of Union (setting aside the letter **e**, being the first letter of the line which belongeth onely to the Sixteene Angells, sett as governors, over these four lesser Angles, or rather of every the four lines of red Letters, over Every the four black transverse lines in Each lesser Angle of this East Quadrangle) and it is (**r**) but adding it to the two letters **s, i**, before from the left to the right, maketh the name, **Resi**, but added thereto from the right to the left, maketh the name **Ris**, which are the names likewise of two Evill Spirits: the two letters against (**s, i**) on the other side the black upright lines, are **a, s**: the letter (**r**) added thereto, from the right to the left, maketh the name **Resa**, but being added thereto, from the left to the right, maketh the name **Ras**. The first two letters in the last of the four lines, under the Overthwart or transverse line aforesaid, of this first Angle of the East Quadrangle, are **f, m**: the last letter in this first line of the table of union is (**p**) which being added to the aforesaid two letters (**f, m**) from the left to the right, maketh the [15v] name **pefem**, but if it be added thereto from the Right to the left, then it maketh the name **Pemef**, which are also the names of 2 Evill Angells, or Devills, the other 2 letters against them in the Other side of the black upright line, are (**n, d**) to which add the letter (**p**) before, from the left to the right, and it maketh the name **pend**, but if the said letter (**p**) be added thereto, from the right to the left, then it will make the name **Peden**, which are likewise the names of two Devills: & thus are gathered the names of certain Evill spirits, which are likewise the names, Collected after the same manner, out of all the other Angells,²⁵⁹ Respectively in the table, saving only to observe, that the first line in the table of union, belongeth to the first or East Quadrangle, the second line thereof, to the second or west Quadrangle; the third line thereof belongeth to the third or north Quadrangle, and the fourth line serveth to the fourth or south Quadrangle & the first letters of Every line belong properly to the red line sett over Every of the lesser transverse, or crosse black line, in Every lesser Angle. So, as there are four Quadrangular Tables in the [16r] generall Table, so the first letter, of Every line of the table of union, belongeth to the first line of Every lesser Angle, of that Quadrangle, unto which the line is referred, as is aforeshewed, in the Explanation of the four Angells set over the first lesser Angle, of the East Quadrangle. The other four letters in Each line, of the table of union, serveth to collect, joyne together, & make up Severall names both of good & badd Angells,²⁶⁰ out of the four Subservient lines, which are the Red lines, under the transverse black line, of Every lesser Angle, as hath been shewed in the fourgoing Example. We will give you one Exemplification more, by which it will be sufficient, to understand the whole table & that is thus: As to the third or North Quadrangle, the name of the first Angell, sett over & governing in the first Angle thereof, is **Boza**, then taking the first letter of the third line, in the table of union which is (**n**) and placing it before the name of the said Angell, then it maketh the word, **Enboza**, which is the great name of God, that governeth,

²⁵⁹ *sic*, s.b. "Angles."

²⁶⁰ In this book, the letters of each row of the Table of Union after the first are only used in forming the three-letter names of evil spirits.

and by which these four great and Benevolent Angells are to be called forth, to Visible Appearance.

The name of the first Angell sett over the 2^d lesser [16v] Angle, serveing to the third or North Quadrangle, is **Phra**, or **Phara**, then by adding the letter (**n**) thereto before the said name, then it will be **Enphra**, or **Enphara**, which is the great name of God, that governeth those four Angells, sett over the second lesser Angle, serveing to the third or North Quadrangle, & by which they are called forth & doe appear. The name of the first Angell Set over the third lesser Angle, serveing to this north Quadrangle, is **Æoan**, then, add the said letter (**n**) before it & make it **Næoan**,²⁶¹ which is the great name of God, that governeth those four Angells, set over that lesser Angle, & whereby they are called forth & doe appear.

Then again the name of the first Angell, set over the fourth lesser Angle, serveing to this North Quadrangle is **laom**, then by adding the letter (**n**) before it, maketh the word **Niaom**, which is the great name of god, that governeth the four Angells, sett over this fourth lesser Angle of the third or north Quadrangle, and by which they are also called forth & so appear, & soe it is of the rest.

The first letter of the line of the table of union, added before the name of the first Angell set over [17r] Every four lesser Angles, serveing to the greater Quadrangle, wherein they are, maketh the name of God, that governeth over Every of those said four Angells, set over Every said lesser Angle, unto which Quadrangle first, second, third, or fourth, each line of the table of union, is properly referred as aforesaid: the other four letters, of Each line of the table of union, serveth to the four red lines, of four letters apeice, under the black crosse or transverse line, of Every lesser Angle, and maketh up the names of severall Evill Angells, of a terrestiall & Infernall nature, that are Composed & made up of three letters, by adding thereto the first, second, third, or fourth, letter of the line of the table of union, being those four letters following the first; Every line of the table containing five letters linear along, & four downwards; every first letter belonging properly to the line placed over Every black transverse, or crosse line in Every lesser Angle, in Each greater Quadrangle, & the other four letters, to the four Red lines, placed under the said transverse black line successively, as they are Referred and to be joined one to an other thus, the fourth line of the table of union, belongeth to the fourth or South Quadrangle, the first letter thereof [17v] Appertaineth, to the first line thereof, being (**B**) that is of the first lesser angle; and likewise the first line of the second, and so the first line of the third, & soe to the first line of the fourth lesser Angles, serveing to this fourth, or South Quadrangle, being those lines, set over the transverse black line, of each lesser Angle. The four letters following which are **i**, **T**, **o**, **m**, belong to the four Red lines, under the transverse black line thereof, the first of which four letters of union (and the second from the first) is (**i**) and belongeth to the first red line, under the transverse black line of this first lesser Angle, of the fourth or South Quadrangle, the second letter (but the third from the first) is (**T**) the which appertaineth to the second line, the third letter (and fourth from the first) is (**o**) and this appertaineth to the third line, the fourth & last letter (but the fifth from the first) is (**m**) and appertaineth to the fourth & last red line, subservient in this lesser

²⁶¹ Should be ROAN and NROAN; the 'Æ' was a product of attempting to render a reversed 'R' in typography.

Angle, being the 1st of the 4 serveing, to the fourth and South Quadrangle: the use thereof is partly explained, before.

Having briefly Explained how to collect the name [18r] of the great and mighty Angellicall King of the East Quadrangle, and of the three great names of God borne in three banners before him, and of the Six Seniors, and of the Sixteene Angells, next under theme, sett over Every lesser Angle, serveing to this greater East Quadrangle, and of some good Angells, subservient to them, under whom againe are many benevolent Angells, of Inferiour Orders. The Collecting of whose names are omitted, being to tedious to Exemplify, since this which hath been already said before is Sufficient, and also how to Collect the names of Severall Evill spirits, of terrestiall & Infernall natures; now shall be shewed the method, how to Invocated & call them forth, to visible appearance.

The three great names of God, **Oro, Ibah, Aozpi**, governeth the King of the East Angle, whose name is **BATAIVA**: and this name **BATAIVA**, governeth the Six Seniors, and by which they are called forth and doe appear. The name of God, **Erzla**, governeth the four Angells set over the first lesser Angle of this East Quadrangle. The name of God **Eutepa** governeth the four Angells, sett over the second lesser Angle of this East Quadrangle. the name of God **Ecenbar**, governeth the four Angells, sett over the third lesser Angle of this East Quadrangle. the name of God, **Exgezod**, governeth the four Angells, set over the fourth lesser Angle of this East Quadrangle.

Then there is the middle black upright or perpendicular line, in this first lesser Angle, serveing to the great [18v] Quadrangle of the East, the which hath these six letters, from the top downwards, to the black line that goeth crosse the Quadrangle, **i.d.o.i.g.o.** making the name **Idoigo**, the transverse or cross black line whereof, hath these letters **a.r.d.z.a.** making the name **Ardza**. the 4 Subservient Angells, that are under the transverse black line, of this said first lesser Angle, are ruled by the name **Idoigo**, and thereby are called forth, and doe appeare; and by the name **Ardza**, the doe what there are commanded. the like method is to be observed, of the other three lesser Angles, of this East Quadrangle, &c.

Then for the second, or West Quadrangle, of the table, the three great names of God, displayed in banners, and borne before the great Angell, and mighty King of this Second or West Quadrangle: is to be collected out of the middle transverse black line that goeth Crosswise. Athwart the Quadrangle, and to be composed of three, four & five letters, after the same manner as is before taught in the first or East Quadrangle; and soe likewise of the other two succeeding North, and South Quadrangles.

The three great and powerfull names of God, governing the mighty & Angelicall manarchy, of the Second or West Quadrangle, whose name is **RAAGIOS** or **RAAGIosel**, are **Empeh, Arsel, Gaiol**, and the Royall high name **RAAGIosel**, governeth the Six Seniors, and by which they are called forth, and doe appeare. The name of God **HeTaad**, governeth the four Angells, set over the first lesser Angle, of this Second or [19r] West Quadrangle, the name of the God **HeTedim**, governeth the four Angells, sett over the second lesser Angle, of this second or West Quadrangle:

the name of God, **Hemagel**, governeth the four Angells, sett over the third (or) lesser Angle of this second, or West Quadrangle, The name of God, **Henlarex**, governeth the four Angells, sett over the fourth, and last lesser Angle, of the second, and West Quadrangle, of the Table, & by which names they are called forth, & doe Appeare.

Then there is the name of God **Obegcoa**, which are the six letters in the upright black line, of the first lesser Angle, in this second and west Quadrangle, which name Ruleth, and calleth forth, the four subservient Angells, under the black transverse line, by the power whereof they doe appeare.

Then in the transverse line, there is the word **Aabeco**,²⁶² by the Efficacy whereof, the said 4 subservient Angells, doe what they are commanded.

The name of God: **Nelapar**, which are the six letters of the upright black line, Ruleth the four Angells subservient, in this second lesser Angle, and by the power whereof, they are called forth, and doe appeare.

And by the name of God, **Omebb**, the five letters in the transverse line, they doe what they are Commanded.

[19v] **Then** there is the name of God **Maladi**, in the upright line of the third lesser Angle, by which the four Subservient Angells herein are called forth, and doe Appear.

Then there is the name of God, **Olaad**, in the transverse black line, whereby they doe what they are commanded.

The name of God **Iaaasdi**, which are the six letters in the upright line of the fourth lesser Angle, of this second and west Quadrangle, calleth forth the four subservient Angells in this Angle to visible apparition.

And the name of God, **ATAPA**, which are the five letters of the black transverse line, powerfully urgeth, and (as it were,) enforceth, or constraineth, them to doe what they are commanded.

After the same manner & method, are the other names of God, peculiarly & particularly to be collected, out of the Subsequent North & South Quadrangles, by the virtue, power, and efficacy, and at the nominating & pronouncing whereof, all the ministering Angells of light, Coelestially dignified, both Servient & Subservient, Even from the Superiour to the Inferiour orders, under the great King, or Supream head, and governour, of Every Respectively generall, or Quarterly greater Angle, according to there Degrees and offices, are called forth, and moved to Visible Appearance, and soe accordingly, to doe what they are commanded, as aforesaid, As for the Evill spirits more of them hereafter.

It is said before, that the subservient Angells, whose [20r] names are collected, out of the four Red lines, under the black transverse line, in every lesser Angle of the table, are next in order (as Servients) under the Other Angells, whose names are collected out of the Red line, above the black transverse line, in every lesser Angle of the table; under which said servients, are many benevolent subservient inferiour to them; and under whome againe are many Legions of

²⁶² Erroneously given as *Aabego* in S1. The table in Sloane 307 has AABCO.

Assisting Angells, more Inferiour to them in power and Authority, And likewise many legions of spirits, more Inferiour againe to them, of severall natures & offices, both good & bad, as is Originally decreed by providence, who settled all things, both Cœlestiall, Ayeriall, & terrestiall gradation, to serve & Execute his commands, according to their orders, offices, natures, government and degrees, wherein they are placed: and hence it is affirmed, that Ayeriall, & Elementall Spirits, are of different & severall natures, according as they were²⁶³ constituted and Appointed, in there severall and Respective offices, places & orders, by the first & Supream Decree of the highest, in the Observing & fullfilling his Decrees & commands, according to his justice & mercy, and soe oftentimes are the Executioners of wrath, and Vengeance: yet nevertheless, when God is graciously pleased, to winke at and passé by our Wickedness, and so to shew mercy, then they often times admonish, forewarn & watch over us, and defend us from many dangers and perills, [20v] and are benevolent, and helpful, unto us, in any Respects, according to their offices, and as our necessity requireth.

As to the Evill maliciouse spirits before mentioned, whose names are collected of 3 letters, by joining thereunto one letter of the table of union, as hath been before Explained: they are thus to be called forth. There names are collected out of those four Red lines, under the black transverse line, in Every lesser Angle of the Table, and by joyning of one letter of the table of union, to two of those letters in any line of those aforesaid lines of the lesser Angle, Either from the left to the right, or from the Right to the left, they both serve, to one & the same purpose, being taken out & placed, in such manner and order accordingly, as they are particularly referred, to their proper places respectively, doe make the name of a Devill, as hath been treated of and shewed, by an Example elsewhere before &c.

The calling them forth is one this wise, as for Example, in the first lesser Angle, of the East Quadrangle, the upright black line thereof, from the top downwards, hath the name of God **Idoigo**, which God calleth forth the subservient Angells of that Angle. In the Black transverse line thereof, is the name of God **Ardza**, by which they doe what they are commanded: soe by the name of God **Idoigo** backwards, and²⁶⁴ the [21r] malignant spirits, whose names are made of 3 letters, out of this the first lesser Angle of the East Quadrangle, to be called forth, and by the name of God, **Ardza** backwards, they doe also what they are commanded, soe that the name **Ogiodi**, causeth them to appeare, by the order of **Idoigo**, and by the name **Azdra** Backwards, commandeth them by the like order, &c.

In the second lesser Angle, of this said East Quadrangle is in the Middle upright line thereof, the name of God, **Ilacza**, which pronounced Backwards is **Azcali**, which name calleth forth the Malignant spirits, whose names are collected of 3 letters out of it, and by the name **Palam**, which is the name **Malap**²⁶⁵ Backwards, they doe what they are commanded.

The middle upright, black line of the third lesser Angle, hath the name of God **Aiaoai**, which pronounced backwards is **Iaoaia**, and this calleth forth the Evill spirits, whose names are collected

²⁶³ "are" originally written, corrected to "were" *sec. man.*

²⁶⁴ *sic* in S1: s.b. "are"

²⁶⁵ The names have been switched, both here and in Sloane 307 (*apud* Skinner & Rankine): PALAM is the regular reading of the crossbar name from this lesser angle, MALAP the reversed form to command the cacodemons.

of 3 letters, of this Angle; the transverse line, whereof, hath the name of God **Oiiit**; which being pronounced backwards, maketh the name **Tiio**, whereby they are constrained to Obedience &c.

The upright black line of the fourth lesser Angle of this said Quadrangle, hath this name of God, **Aourrz**, [21v] which Backwards is **Zrruoa**, and calleth forth those Evill spirits, whose names are made of 3 letters thereout.

The transverse black line thereof, hath this name of God **Aloai**, which Backwards, is **Iaola**, which Constraineth them to doe, whatsoever they are commanded, &c.

The like Rule, and Method, is to be observed, in the other three Quadrangles, of the generall table, their offices shall be spoken of by & by, so that for the calling forth of any Angell, or spirit, Either good or Badd, and for there yeilding obedience to doe what they are commanded, the prepetition of those names of God Respectively, unto which they are diversly, and severally referred, and by which they are governed is sufficient.

The names of God, that call forth the Subservient Angells, of Each lesser Angle, of the great Quadrangles, call forth the Evill spirits, whose names are made of three letters, if it be pronounced Backwards, for unto them soe he is a God &c.

Now as to the generall use, and signifcation of the Tables, and the offices of the Angells, &c: & other Remarkable observations &c.; these tables (or Table) containe all humane Knowledge: they stretch to the Knowledge of Solomon, for out of it springeth physic, the Knowing, finding & use of mettles, the vertues of them, the Congelations and vertues of stones (they are all of one [23r]²⁶⁶ matter) the Knowledge of all Elementall creatures amongst us, how many kinds there are & for what use they are created.

Those that live in the $\left\{ \begin{array}{l} \text{Ayre,} \\ \text{Water} \\ \text{Earth,} \end{array} \right\}$ by themselves.

The property of the fire, which is the secret life of all things, but these more particularly.

1. The knitting together, of natures & also as well the destruction of nature, & of things that may perish, as of the Conjoyning and Knitting them together, &c: Lyeth *
2. The moveing from place to place, as into this country or that country at will & pleasure* $\left\{ \begin{array}{l} \text{*Lyeth in the} \\ \text{four Angells} \\ \text{set over the} \end{array} \right\} \left\{ \begin{array}{l} \text{first} \\ \text{second} \\ \text{third} \\ \text{fourth} \end{array} \right\} \left\{ \begin{array}{l} \text{Lesser} \\ \text{Angle} \\ \text{of the} \end{array} \right\} \left\{ \begin{array}{l} \text{East} \\ \text{West} \\ \text{North} \\ \text{South} \end{array} \right\} \left\{ \begin{array}{l} \text{greater} \\ \text{Quad-} \\ \text{rangle.} \end{array} \right\}$ ²⁶⁷

Likewise the officers of the Subservient Angells in Every of the Lesser (least) Angles are as followeth:

²⁶⁶ Fol. 22 is a single inserted sheet in Elias Ashmole's hand, which attempts to tabulate the functions of the Angels of the Tables slightly more coherently. It is transcribed in an appendix.

²⁶⁷ At this point Ashmole added in the margin: "3. The knowledge of Mechanical Crafts whatsoever. 4. The secrets of Men knowing."

1. The Knowledge of physick in all its parts, and the curing of all diseases: ²⁶⁸	}						
2. The Knowledge finding and use of metals, the Congelation of Stones & the virtue of all stones.							
3. The knowledge of Transformation, Trans- planation.	}	}	first	}	}	East	}
4. The knowledge of all Elementall Creatures amongst us, how many Kinds & there use in the Creation, as they are severally placed in the 4 Elements, Ayre, water, Earth, & fire.			second			West	
			Third			North	
			fourth			South	
							greater Quad- rangle.

[This whole section is very confusingly set out in S1, and going on the 2004 typeset is not much more coherent in Sloane 307. In an insert sheet which now forms fol. 22 of S1 (transcribed in an appendix), Elias Ashmole made another attempt to tabulate the offices of the Angels. The whole scheme, in any case, derives from *T&FR* pp. 179-181.

The main points are these: (a) The offices of the Angels are quadruplicated across the main quadrangles or Watch-towers: *i.e.*, the angels of the upper left lesser angles of the east, west, north and south angles all have the same offices, and so for the others. (b) The angels whose names are drawn from squares above the crossbars of the small crosses (*e.g.* **Rzla**, **Zlar**, **Larz**, **Arzl** under **Erzla**) have different offices from those whose names are drawn from the squares below the crossbar in the same lesser angle (*e.g.* **Czns**, **Tott**, **Sias**, **Fmnd** under **Idoigo** & **Ardza**), thus:

Angels above the crosses:

<i>Lesser angle</i>	<i>Office</i>
1 (upper left).	"Conjoining and knitting together of natures."
2 (upper right).	"Carrying from place to place"
3 (lower left).	"All Hand-crafts, or Arts"
4 (lower right).	"Herein may you finde the secrets of Kings, and so unto the lowest degrees."

Angels below the crosses:

1 (upper left).	"Physick" (medicine)
2 (upper right).	"Metals"
3 (lower left).	"Transformation"
4 (lower right).	"Those creatures that live in the four Elements [...] The first Angel the Aire. The second Angel the water. The third Angel the earth. The fourth Angel, the life, or fire of things that live."

(c) The evil spirits with 3-letter names have a function that is generally an inversion or perversion of that of the servient angels of the same lesser angle: for example, those of the upper left lesser angles, corresponding to the angels of "Physick" (medicine) "send sicknesse"; those of the upper right lesser angles, corresponding to the angels of metals, "can give money coined, in Gold or Silver [...] they have nothing to do with the natural Mines of the Earth, but with that which is corrupted with man."]

²⁶⁸ A marginal note in Ashmole's hand at this point adds "whatsoever that are incident to humane bodies."

[23v] By these tables may be known, the secret Treasures of the waters, and the unknown caves of the Earth, &c.²⁶⁹ As for Example the subservient Angells, in the second lesser Angle, of every greater Quadrangle, and also all the ministering Servient Angells under them, give the Knowledge & fiding out the use of mettalls, &c. The benevolent Angells of that order, will offer the passages of the Earth unto the Enterance of the senses of man (cheifly of Seeing) soe that the Earthlyng opened unto there Eyes, by the benevolent Assistance of the Angells of light, they may plainly see & discover, what treasures are in the Earth, both as to the naturall mines of the Earth, and all manner of treasures trove, and the Angells aforesaid are Ministers for this purpose.

Treasure trove or such Treasures of the Earth, that is, Coyne, and that hath beene heretofore in mans possession, is in the power of the Evill spirits whose names are made of three Letters, and they can give the same to man, &c.

But as for the naturall mines of the Earth, they have nothing to do therewith, nor have any power over it at all, these Treasures belong properly to the Benevolent subservient Angells, who are found in every second lesser Angle of each Quadrangle, who (as I said before) can lay the caves of the Earth open to the Eyes of man &c., where he may see the Treasures [24r] of the Earth, as they are therein contained, in and according to there severall and respective natures, and properties, which being known to him, then hath he the Benevolent Assistance, both of the good & the badd Angells, to serve his necessities therewith, according to the nature of their parts, & offices, as to which they are concerned & properly referred, and have power over &c.

The natures and offices of the Evill Spirits aforesaid, are quite contrary to those of the good Angells, as thus, the good Angells, belonging to physick, they cure diseases, preserve the Elementall vigor and humid Radicals of things naturall, on the contrary the Evill Spirits, maliciously, bring in diseases, and seek to destroy the Elementall vigor & strength of naturall things, &c., the practice of all shall be shewed hereafter, particularly in a treatise by it selfe.

Having briefly shewed by an Example, of the first, & East Quadrangle of the table, how to collect the name of the great Angell thereof, or the mighty Angelicall monarch, bearing Rule, and governing the East part of point of the compass, Angle, or Quarter, both Cœlestially & terrestially; and of the Six Seniors, and of many other of the governing and Subservient Angells, and there natures, and offices, both good & bad, together with the use of all, &c.

The Right understanding whereof is a Sufficient president for unfolding the other three greater Angles, or Quarters of the Table.

The uses of which Severally are the same as in this, for the names of there princes, and the great names of God, by which they are governed, & unto which they are subject and [24v] Obedient, which are the armes of the Ensigns or Banners borne before them.

The names of the Seniors, and the Angells governing & sett over, every lesser Angle, of each greater Quadrangle, and the names of God, governing, calling forth, & commanding, and of the subservient benevolent Angells officiating againe under them, and the names of God

²⁶⁹ Compare *TE&FR* p, 170 (Action of 1584.06.20): “Hereby [*scil.*, by the “Angels of the Aires”] shall you know the secret Treasures of the waters, and unknown caves of the Earth.”

commanding, calling forth, and constraining them, and of many Legions of others both good & bad, are to be gathered & collected thereout after the selfe same method, as is shewed in the Explaining the East Quadrangle, and the offices also of all the Angells, comprehended, in the greater East Angle even from the Superiour Monarch, to the most Inferiour Subservient, are the same, as in this greater East Angle, soe in the other three greater Angles Respectively, viz^t, the offices & natures of the King, and the Six Seniors, are one & the same alike, in all the four Quadrangles, of the Table, soe also are the offices & the natures, of all the Angells, both governing & subservient in all the lesser Angles, serveing to the East Quadrangle. As the first lesser Angle of this East Quadrangle, is of physic, and compriseth the whole body thereof, in all its parts, soe doth the first lesser Angle, in the second Quadrangle, the like. And the first lesser Angle of the third Quadrangle, And the first lesser Angle of the fourth Quadrangle, the same likewise, soe the Angells of the Second lesser Angle of the East Quadrangle, and²⁷⁰ of [25r] the same nature and office, as are the other three lesser Angles, serveing to the three great Quadrangles, & also the third & forth lesser Angles of the west, north & south Quadrangles, are of the same nature and office, as the third and fourth lesser Angles of the East Quadrangle, and Every way hath the same signification, only they differ in this particular, that some are East, some west, some north & some South. A due concideration therefore ought to be had, and carefully taken, in calling them, always observing to Invoke from such a point of the compasse, or Quire of Heaven, where there power & abode is &c. And all other such concernes herein, as is Requisite thereto, ought likewise to be directed to this, or that, or such & such a Quarter or Angle, E. W. N. or S. unto which they properly appertaine and are proplery referred, &c. And withal is to be understood, that the other letters of the Table thus to be collected (as aforesaid) should seeme hard to be pronounced, for want of vowels, to sound & make out Each Syllable, as to the pronouncing of a name proper yet observing to pronounce Every letter distinctly as if it had a Vowell, going before, or following it, then it sounds well Enough,²⁷¹ and the reason of this strange kind of difference in our common Orthography is, that there is not a letter nor part of a letter, but is numbered, and hath the same signification &c.: as for the practice of it thus.

Lett the Phylosopher prepare a Booke of very fine [25v] paper or parchment, and write very fairly therein, as shall be here directed &c: and also a handsome convenient Chamber, or place for practice.

Which booke must consist, first of the Invocations of the names of God, and secondly of the Angells by the names of God, &c. As for Example, In the black transverse line, that goeth athwart the East Quadrangle, there are these three great names of God, thus **Oro, Ibah, Aozpi**, So , likewise in the Second or West Quadrangle, thus **Empeh, Arsel, Gaiol**. In the 3^d or North Quadrangle they are **Emor, Dial, Hectega**, and soe in the fourth, or South Quadrangle, **Oip, Teaa, Pedoce**. Four days after the Book is written, the Magick Phylosopher must onely call upon the names of God, or rather, on the god of hosts, from the four Angles or Quarter points of the compass, East, West, North & South.

²⁷⁰ *sic* in S1: s.b. "are"

²⁷¹ This instruction was quite possibly the origin of some of the... questionable... habits of the Golden Dawn and in particular W. Wynn Westcott in respect of "Enochian" pronunciation.

And fourteen Dayes after, he shall Invoke the Angells by petition, and by the names of god, to which they are obedient, from the Angles or Mansions where they Reside, and dwell, East, West, North & South, as they are to be found in the Table, &c.

The fifteenth day, he shall cloath himself In a vesture made of white linnen, and so have the Apparition, use & practice, of the spirituall Creatures, [26r] which when he hath attained to (as no doubt but he may), he may be so Expert in the practicall part hereof, that he need not make use of the linnen vesture after, nor the booke, nor to be confined to any such observations and curiosities, of places or otherwise, as was formerly Commanded, as to the Entrance into the knowledge and practice of this art, in attaining to the society, converse, & use of the spirituall creatures: for if the Philosopher can in his fifteen days Retirement & Reservation, but retaine and Remember the names of the Angells, and the names of God, by which they are called forth, appear and doe what they are commanded, he may call upon them, converse with them, and make use of them (according to there natures & offices) without either Vestment or Booke or choice place, but wheresoever and howsoever he will, or wheresoever he shall happen to be, &c.

For the calls, Invocations, Invitations or petitions to be used herein, and that are to be curiously written in a select booke, to be made & provided for that purpose, according as is before Expresses, is to be but a short and breife speech, *in verbis conceptis*, as the mind shall prompt or direct, observing the Angle or point of the compass wherever he shall be, in Respect of the poles &c.²⁷² And one thing a little Extraordinary take notis of by the way: and that is this, understand that the natures and offices of the Subservient Angells, of every second lesser Angle, of Each greater Quadrangle of the Table, is [26v] the finding, knowledge and use of mettalls to gather them together &c. This is meant as to the naturall mines of the Earth, for they give noe mony coyned, which is such as hath been in use amongst men, and by them despitefully hidden from posterity, and commonly termed Treasure Trove or hidden Treasure &c. and also as is said else where before, will lay the the passages of the Earth, and the secret caves of the hills open, visibly to the sight of our Eyes, that wee may see & know what is inclosed and contained in the bowells thereof, and to instruct us in the use of mettalls, in all there parts, and to serve our necessities, with such of them as they have power over, and can command, which are such as have not beene (accomplished) amongst men nor corrupted by them &c.

On the contrary the Evill Angells, which names consist of three letters and that are collected out of the said Angells, have noe power over the naturall mines of the Earth, nor have nothing to doe therewithy, but they doe keepe from the discovery and use of man, all such Treasures of gold and silver &c. As hath been formerly in use amongst them, and (as is said) most despitefully hidden, and absconded from them in the Bowells of the Earth, and is called Treasure Trove or [27r] Hidden Treasures and these sorts of Treasures the good Angells have nothing to doe withal, more then to lay them open to our sight, nor have noe power to serve our necessities, otherwise then to discover them to us as aforesaid, but this kind of Treasures Trove are wholly kept and

²⁷² The method of working is adapted and elaborated from passages on *T&FR*, pp. 184, 188, 189 (Actions of 1584.06.27 & 1584.07.02). One might question whether the conjurations that occupy the bulk of the present work's page count are consistent with Ave's "short and brief speech" direction.

possessed, by the Malignant Angells or spirits aforesaid, who have sole power over them, & may be commanded, or constrained, to serve our necessities with them.

The calling them forth, as well as the calling forth the good Angells, and the moveing them to Visible Appearance, and to constraine them to doe what they are commanded, is also shewed before &c.

Understand also that when all this shall be layed open visibly to the sight of the Phylosopher, and that he perceiveth and well knoweth that it is kept by a malignant spirit, and that it may probably according to common apprehension prove hard or difficult to obtaine, and the philosopher should be at a nonplus or at a stand, how to encounter with and discharge the keeper thereof from it, so that he may peacably and without molestation or interruption, take away the same end Enjoy it without any dread or feare of harme to him, or any of his companions (if he hath any) or offence to God, or Injuriose to the Souls health; or in any ways prejudiciall or contrary to Religion, the Christian faith, or a good conscience &c.

Let him consider his glorification and power in his creation, and his souls dignifycation as man, and how near he is the great Omnipotent Architype, as [27v] he is the very Image & Idea thereof, and as he is monarch of the world, and commandeth all such malignant spirits too submission, subjection and obedience, and he shall absolutely & possitively conclude, that they are but Inferiour servants, and vile slaves, and unto whome he shall say, Arise, begone, thou art of hinderance & destruction, and of the places of darkness, these are provided for the use of man, thou art vanquished, thy time is shortened, and fully now expierece, therefore I say depart to thy orders **Jeovah Jeovaschah**²⁷³ and loe I seale you to the End. Thus shall he use the malignant spirits and keepers of Treasure Trove, and noe otherwise and they will, nay must obey and immediately depart²⁷⁴ and thus breifly is layed open and explained, the use and meaning of the Table containing the four Quadrangles East, West, North & South, which is sufficient, &c.²⁷⁵

²⁷³ “Jeovaschah” is probably meant for יהוֹשָׁח, a variant Pentagrammaton, i.e. יהוה with a *shin* inserted before the final ה rather than in the middle, as in the well-known Cabalistic mis-spelling of the name of Joshua or Jesus.

²⁷⁴ This section, carried over in full into R.R. et A.C. Book “H,” was apparently F.I. Regardie’s major reason for omitting “H” from the editions of Golden Dawn instructions he edited. In the original 1937 introduction to *The Golden Dawn* (vol. i. p. 85), Regardie described “H” as “turgid and archaic [...] practically a verbatim duplicate of part of a lengthy manuscript to be found in the Manuscript Library of the British Museum, Sloane 307. A good deal of the advice given is typically mediæval, and definitely unsound from a spiritual viewpoint, and is certainly not in accord with the general lofty tenor of the remaining Order teachings. It explains how to find precious metals and hidden treasures, and how to drive away the elemental guardians thereof. It is an inferior piece of work [...]” It is unclear if Regardie was aware just how much of that section was verbatim, paraphrased or expanded from the Dee spirit diaries which are the *fons et origo* of the entire system (see especially *T&FR* p. 188, 189).

“[...] it would seem that the proximity to original Renaissance magic, with all its mundane goals and functions plainly in view, was what made Regardie react. As we have seen, the angel Ave told Dee that the letters of the Great Table contained ‘all human knowledge,’ the names to call forth angels—but also demons—proficient in medicine, which could cure or cause diseases, knowledge of the mines of the earth, demons proficient in coining, spirits offering transportation to distant lands, and so on. These aims were what Regardie dismissed as ‘medieval’ and inferior.” — Egil Asprem, *Arguing with Angels*, p. 59.

²⁷⁵ Book “H,” the edited excerpt from this work circulated in the Golden Dawn, ends here.

[28r] The Practice of the East Table.

Names of the four Kings governing the four Watch Towers, set over the four Terrestiall Angles, are **Bataiva**, King of the East, **Raagios** King of the West, **Iczodhehca** King of the North, **Edelperna** King of the South.

The Regall Invocation.

O Thou, great, mighty and powerfull Angell of the Immortall God, **Bataiva**, who art by the permission decess of the Highest, ordained, constituted and appointed, and sett over the terrestiall Angle of the East, as the onely King, governour, overseer, principall watchman, protector & Keeper thereof, from the Malice, Misuse, illusion, Temptation, wicked Encroachments and usurping Blasphemy of the great Enemy of Gods glory and the welfare of mankind, the princes²⁷⁶ & spirits of Darkness, and art a Snaffle to them to Restraine there wickedness, by the bitt of Gods boundless power and justice,²⁷⁷

To the intent, that they being put out into the Earth there Envious will might be bridled, the determinations of the heavenly God fulfilled, and his creatures kept within the compass & measure of order,

I the servant of the Highest, doe call upon you, O you mighty and Regall Angell **Bataiva**, most humbly and Earnestly Entreating you, In and through these great names of the Immense and Incomprehensible [28v] God of hosts, **Oro**, **Ibah**, **Aozpi**, and by the virtue, power, and efficacy thereof, to Assist & helpe me in these my present operations and Affaires, and by the powerfull permission and Authority, to send and cause to come & appeare unto me, ———²⁷⁸ residing under your government, in the Angle of the East, whom I shall call forth by name, to instruct, direct, & help me in all such matters or things, according to their offices, as I shall Request, and desire of them, both now and at all times Eles, whensoever necessity shall require there favourable aid and Assistance, and such there good Counsell, and Advertisements, as shall be Requisite & necessary for me; and herein I most Ardently and Incessantly Implore and beseech you, O **Bataiva**, humbly desiring your friendship and to doe for me as for the servant of the most high God of Hosts **Oro**, **Ibah**, **Aozpi**, the almightly creator of heaven & Earth and disposer of all things, both Cœlestiall Ayeriall, Terrestiall and Infernall.

Names of the Six Seniors and to call them forth, (1) **Habioro**, (2) **Aaoxaif**, (3) **Hetemorda**, (4) **Ahaozpi**, (5) **Hipotga**, (6) **Autotar**.

O you, Glorious And Benevolent Angells, **Habioro**, **Aaoxaif**, **Hetemorda**, **Ahaozpi**, **Hipotga**, **Autotar**, who are the Six Angellicall seniors serving before **Bataiva**, the great honoured and Royall Angell of the High and Immortall god of Hosts, in the [29r] Terrestiall Angle of the East, I most Earnestly Entreat, humbly request, and powerfully adjure and call you forth to visible Apparition, In and through this mighty and efficacious name of your King & sovereigne head of

²⁷⁶ *sic* in S1; “the Devill” in the invocations of the Kings of the other three Angles.

²⁷⁷ While there is a paragraph break here in the MS., the next paragraph continues the same sentence

²⁷⁸ Context suggests that here should be interpolated the names of the lesser angels you intend to call up.

the East Angle of the world **Bataiva**, and by the Ineffable power & vertue thereof preordinatly decreed, by the highest to be most firmly and solidly effectuell, for the calling you forth now therefore, O you Benevolent Angells **Habioro**, **Aaoxaif**, **Hetemorda**,²⁷⁹ **Ahaozpi**, **Hipotga**, **Autotar**, I adjure and call you forth, in the true & most Especiall name of your King, **Bataiva**, and by the Excellency threof, urgently and potently Entreating you to gird up & gather your selves together and by Divine permission, move descend & appear visibly and friendly unt me in this **C.S.** or **G.R.**,²⁸⁰ and in and through the same to transmitt your splendid Rayes to my sight, and your Benevolent Voyces to my Eares that I may plainly see & audibly heare you speake unto me, and to assist, Direct Instruct Illuminate and shew forth, what I shall humbly Desire, and request of you: O you Servants of mercy, **Habioro**, **Aaoxiaf**, **Hetmorda**, **Ahaozpi**, **Hipotga**, **Autotar**, come away and appear visibly unto me (as aforesaid) to the honour & glory of the Omnipotent creator and the prince²⁸¹ of his great & holy name, for unto this remembrance is given power and my strength waxeth strong in my comforter, move therefore & shew your selves, open (to) the mysteryes of your creation: Bee freindly unto me for I am a servant of the same your God the true worshiper of the Highest.²⁸²

[29v] Names of the four Angells sett over the first (Table) lesser Angle of the East, and to call them forth: **Urzla**, **Zlar**, **Larzod**, **Arzel**, Divine name governing, **Erzla**.

O you glorious and benevolent Angells, **Vrzla**, **Zlar**, **Larzod**, **Arzel** who are the four Angells, sett over the first lesser Angle of the greater Terrestiall Angle of the East, I invoke, adjure and call you forth to visible apparition, in and through the great signall prevalent & divine name of the most high God **Erzla**, and by the Ineffable and Efficacious vertue and power thereof, whereby you are governed and called forth, it being therefore absolutely necessary preordained and appointed and decreed to be most solidly effectuell, now therefore I doe most Earnestly intreate and powerfully adjure you, O you Benigne Angells **Vrzla**, **Zlar**, **Larzod**, **Arzel**, in this potent name of your God **Erzla**, to move, descend, appear and visibly shew yourselves to me in this **C.S.** or **G.R.** here before me, and in and through the same to transmit your Rayes to my sight, and your voices to my Eares, that I may audibly here you speake unto me, and plainly see you, and conclude me as a Receiver of your mysteryes,²⁸³ wherefore I doe urgently request and adjure you, O you luminouse and Amicable Angells **Vrzla**, **Zlar**, **Larzod**, **Arzel**, in this most Excellent name of your God **Erzla**, & I (as the servant of the Highest) doe thereby Efficaciously move you in power & presence, to appear now presently visible to me as aforesaid: O you

²⁷⁹ Incorrectly written *Hetmemorda* at this point in S1.

²⁸⁰ “Crystal Stone or Glass Receptacle”: a common abbreviation in the “Invocation of Angels” texts and related magical works of the period.

²⁸¹ *sic* in S1; ‘praise’ at the corresponding point in the invitations to the Seniors of the other three angles.

²⁸² The conclusion of this invocation includes phrasing from the English of the *Claves Angelice*: “for to this remembrance is given powre and our strength waxeth strong in our Cumforter” (*Bagle papnor idlúgam lonshi od umplif ugëgi Bigliad*) is the conclusion of the Seventh, and “Move therfore, and shew your selves: open the Mysteries of your Creation: Be frendly unto me: for I am the servant of the same your God, the true wurshipper of the Highest” (*ZACAR e ca od ZAMRAN odo cicle Qäa, zorge, Lap zirido Noco MAD Hoath laïda*) the conclusion of the First Key and occurs with minor variations in several of the others.

²⁸³ “Conclude us as receivers of your mysteries” (*ia-ial ednas cicles*) is a phrase from the Fifth Key.

Servants of mercy, move, descend, personally shew forth and apply yourselves freindly unto me as unto the partaker of (of) his secrett wisdom in your creation, for why, our God and Master is all one.²⁸⁴

[30r] Names of the four Angells serving to the first Lesser Angle of the East Table, and to call them forth.

Cezodenes, Totet, Sias, Esemende. Divine names governing & { calling forth, **Idoigo**
constraining, **Ardza**

O you Benevolent Angells of light **Cezodenes, Totet, Sias, Esemende**, who are the four Servient Angells, serveing in the first Lesser Angle of the greater Terrestiall Angle of the East: I Invoke, adjure, command, and powerfully call you forth from your orders & mantion, to visible apparition in and through this great prevalent signall and Divine name of your God **Idoigo**, and by the Efficacy, vertue and power thereof, most firmly and solidly effectuall, for the calling you forth, commanding you to transmit your Rayes Visibly to my sight, & your Voyces to my Eares in and through this **C.S.** or **G.R.** or otherwise to appeare out here before me that I may plainly see you, and audibly here you Speake unto me; Move therefore O you Benigne Servient Angells of light, **Cezodenes, Totet, Sias, Esemende** and in the potent name of your God **Idoigo**, and by the Imperiall Dignity thereof, Descend, and by Divine permission visibly shew your selves as pleasant Deliverers, that you may praise him amongst the sons of men,²⁸⁵ O you servants of mercy **Cezodenes, Totet, Sias, Esemende**, Come away, and in this Ineffable and most Excellent name of your God, **Idoigo**, visily and personally appear, to the admiration of the Earth, and to my comfort, come away, open the Mistereyes of your creation, for I am a servant of the same your God, & the trew worshiper of the Highest.

[30v] When the Servient Angells of this order appeareth and are Knowne, then receive them as followeth,

Welcome be the light of the Highest, whose name be gloryfied, for his mercyes Endereth for Ever, And O you Servants of mercy and Benigne Angells of light **Cezodenes, Totet, Sias, Esemende**, you are to me sincerely welcome, And good in this Inestimable and Divine name of your Eternall God **Ardza**, and by the absolute vertue Efficacy, and force thereof most firmly, solidly and also effectually binding, constraining you to speake, Audibly unto me, and to fulfil my Earnest petitions and Requests, for which I am now at this time very much necessitated to call you forth, desiring your Benevolent Aid & Assistance, in these my temporall and Terrestiall undertakings and affaires, constraining you in this Imperiall name of your Omnipotent God **Ardza**, and the Dignity thereof, to be freindly unto me, and to doe for me as for the Servant of the Highest, wherein your office is apparently manifest and Efficient.

²⁸⁴ "Move, Descend and apply your selves unto us as unto the partakers of the secret wisdom of your Creation" (*ZĂCAR, uniġlag od Im-uā-mar pugo plapli ananāel Qa'an*) is the conclusion of the third of the *Claves Angelicæ*, and "for why? Our Lord and Master is all One" (*Bāgle Ge-iad i L*) the conclusion of the fifth.

²⁸⁵ "Move, and shew your selves as pleasant deliverers That you may praise him amongst the sonnes of men" (*ZAMRAN Obelisong rest-iel aáf Nor-mo-lap*) is the conclusion of the fourth of the *Claves Angelicæ*.

Names of the four Angells sett over the Second Lesser Angle of the East Table & to call them forth, **Vtepa, Tepau, Paute, Autep**, divine name governing is **Eutepa**.

O you glorious and benevolent Angells **Vtepa, Tepau, Paute, Autep**, who are the four Angells set over the second lesser Angle of the greater Terrestiall Angle of the East, I invoke adjure and call you forth to visible apparition [31r] In and through this great signall & Divine name of the most high God, **Eutepa**, and by the Ineffable, and Efficacious Vertue & power thereof, whereby you are governed & called forth, it being therefore absolutely preordained and decreed to be most solidly Effectuall, now therefore I doe most Earnestly Entreate and powerfully adjure you, O you, Benigne Angells **Vtepa, Tepau, Paute, Autep**, in this potent name of your God **Eutepa**, to move descend, appear and visibly shew your selves in this **G.S.** or **G.R.** here before me, and in and through the same to transmit your Rayes to my Sight, and your Voyces to my Eares, that I may plainly see you and audibly here you speake unto me, & conclude as a receiver of your Mysteryes, wherefore I doe Earnestly request and adjure you, O you Luminous & Amicable Angells, **Vtepa, Tepau, Paute, Autep**, in this most Excellent name of your God **Eutepa** and I (as a servant of the Highest) doe thereby Efficaciously move you, in power & presence, to appear now presently visible unto me as aforesaid. O you Servants of mercy, move, descend personally, shew forth & apply your Selves friendly unto me, as unto the partaker of his Secret wisdom in your Creation, for why our Lord & master is all one.

Names of the four Angells serving in the second lesser Angle of the East Table, and to call them forth: **Cezodenes, Paoc, Urbeneh, Diri**, divine names governing &

{	calling forth, Ilacza constraining, Palam

O you benevolent Angells of light, **Oyube, Paoc, Vrbeneh, Diri**, who are the four Servient Angells, serveing in the second lesser Angle of the greater terrestiall Angle of the [31v] East, I Invoke, adjure, command, and powerfully call you forth from your orders and mansion, to visible apparition,²⁸⁶ In and through this great, prevalent, Signall and Divine name of your God **Ilacza**, and by the Efficacy, power & vertue thereof, most firmly & Solidly Effectuall, for the calling you forth, commanding you to transmit your Rayes visibly to my sight and your voyces to my Eares, In & through this **C.S.** or **G.R.** or otherwise to appear thereout here before me, that I may plainly see you and Audibly here you speake unto me, move therefore O you Benigne Servient Angells of light **Oyube, Paoc, Vrbeneh, Diri**, and in the potent name of your God **Ilacza**, And by the Imperiall Dignity thereof descend and visibly shew yourselves as pleasant deliverers, that you may praise him amongst the sons of men. O you Servants of mercy **Oyube, Paoc, Vrbeneh, Diri**, come away and in this Ineffable and most Excellent name of your God **Ilacza**, Visibly and personally appear, to the admiration of the Earth and to my comfort, come away, open the Mysteryes of your creation, be friendly unto me, for I am a servant of the same your God, the true worshiper of the highest.

When there is apparition then receive it, and Constraine as followeth, saying

²⁸⁶ “appearance” originally written in S1, altered to “apparition” *sec. man.*

Welcome be the Light of the Highest, whose holy name be glorified, for his mercyes Endure for Ever, And O you, Benigne Angells of Light, **Oyube**, **Paoc**, **Vrbeneh**, **Diri**, you are to me sincerely welcome, and I doe in and through this Inestimable and Divine name of your Eternall God, [32r] **Palam**, and by the absolute vertue Efficacy and force thereof, most firmly, solidly and Effectually binding, constraining you to speak audibly unto me and to fulfil my Earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, requesting your benevolent Instructions aid and Assistance, in these my temporall and terrestiall undertakings and affaires, urgently constraining you in this Imperiall name of your Omnipotent God **Palam**, and the Dignity thereof, to be freindly unto me, and to doe for me as for the Servant of the highest, wherein your office is Apparently manifest and Efficient.

Names of the four Angells Sett over the third lesser Angle of the East Table, and to call them forth, **Cenbar**, **Enbarc**, **Barcen**, **Urcenbe**. Divine name governing is **Ecenbar**.

O You glorious and Benevolent Angells **Cenbar**, **Enbarc**, **Barcen**, **Urcenbe**, who are the four Angells Sett over the third lesser Angle of the greater terrestiall Angle of the East, I invoke, adjure and call you forth to visible Apperition, in and through this great Signall, prevalent and Divine name of your most high God, **Ecenbar**, and by the Ineffable, and Efficacious vertue and power thereof, whereby you are governed and called forth, it being therefore absolutely preordained and decreed to be most solidly Effectuall, now therefore I doe most Earnestly Entreat and powerfully adjure you, O you Benigne Angells **Cenbar**, **Enbarc**, **Barcen**, **Urcenbe**, in the potent name of your God **Ecenbar**, to move descend appeare and visibly shew your Selves in this **C.S.** or **G.R.** here before me, and in and through the same, to transmit [32v] your Rayes, unto my Sight and your Voyces unto my Eares that I may plainly see you, and audibly here you speake unto me, & conclude me as a Receiver of your Mysteryes, wherefore I doe most urgently Request and (Desire) or adjure you, O you Luminouse and amicable Angells, **Cenbar**, **Enbarc**, **Barcen**, **Urcenbe**. In this most Excellent name of your God, **Ecenbar**, and I (as a servant of the Highest) doe thereby Efficaciously move you in power & presence, to appear now presently visible unto me as aforesaid, O you Servants of mercy, move descend (appear) and by divine permission personally shew forth and apply your selves freindly unto me, as unto the partaker of his Secret Wisdome in your creation, for why our lord & master is all one.

Names of the four Angells Serveing in the third lesser Angle of the East Table, and to call them forth **Abemo**, **Naco**, **Ocenem**, **Shael**. Divine names governing & $\left\{ \begin{array}{l} \text{calling forth, } \mathbf{Aiaoai} \\ \text{constraining, } \mathbf{Oiiit} \end{array} \right.$

O you benevolent Angells of light, **Abemo**, **Naco**, **Ocenem**, **Shael**, who are the four Servient Angells, serveing in the third lesser Angle of the greater terrestiall Angle of the East, I invoke, adjure, command, and powerfully call you forth, from your orders and Mansion, to visible apparition, In and through this great, prevalent, Signall and Divine name of your God **Aiaoai**, and by the Efficacy, power & vertue thereof, most firmly & Solidly Effectuall, for the calling you forth, commanding you to [33r] transmitt your Rayes visibly to my sight and your voyces to my

Eares, in & through this **C.S.** [or] **G.R.** or otherwise to appear thereout here before me, that I may plainly see you and Audibly hear you speake unto me, move therefore O you Benigne Servient Angells **Abemo, Naco, Ocenem, Shael**, and in the potent name of your God **Aiaolia**, And by the Imperiall Dignity thereof descend, and by divine permission visibly shew your selves as pleasant deliverers, that you may praise him amongst the sons of men. O you Servants of mercy **Abemo, Naco, Ocenem, Shael**, come away, open the mysteryes of your creation, be friendly unto me, and in this Ineffable Ineffable and most Excellent name of your God **Aiaoi**, visibly and personally appear to the admiration of the Earth and to my comfort, for I am a servant of the same your God, the true worshiper of the highest.

When there is apparition, then Receive it, & Constraine as followeth, saying

Welcome be the Light of the Highest, whose name be gloryfied for his mercy Endureth for Ever, And O you, Benigne Angells of Light, **Abemo, Naco, Ocenem, Shael**, you are to me sincerely welcome, and I doe in and through this Inestimable and Divine name of your Eternall God, **Oiiit**, and by the absolute vertue Efficacy and force thereof, most firmly, solidly and Effectually binding and constraining you to speak Audibly unto me, and to fulfil my Earnest petitions and Requests, for which I am now at this time very much necessitated to call you forth, Requesting your Benevolent Assistance [33v] Aid and Instructions in these my temporall and terrestiall undertakings and affaires, urgently constraining you in this Imperiall name of your Omnipotent God **Oiiit** and the Dignity thereof, to be freindly unto me, and by Divine permission, to doe for me as for the Servant of the highest, wherein your office is Apparently manifest and Efficient.

Names of the four Angells sett over the fourth lesser Angle of the East Table, & to fall them forth: **Exgezod, Gezodex, Zodexge, Dexgezod**. Divine name governing **Exgezod**.²⁸⁷

O you glorious and Benevolent Angells, **Exgezod, Gezodex, Zodexge, Dexgezod**, who are the four Angells, Sett over the fourth lesser Angle of the greater Terrestiall Angle of the East, I invoke adjure and call you forth to visible apparition, In and through the great Signall prevalent and Divine name of your most high God **Exgezod**, and by the Ineffable and Efficacious vertue & power thereof, whereby you are governed, and called forth, it being therefore absolutely preordained and decreed to be most Solidly Effectually, now therefore I doe most Earnestly Entreat and powerfully adjure you, O you Bengne Angells **Exgezod, Gezodex, Zodexge, Dexgezod**, in this potent name of your God, Exgezod, to move, descend, appear & visibly shew your selves in this **C.S.** or **G.R.** here before me, and in and through the same to transmitter your Rayees unto [34r] my Sight and your Voyces unto my Eares, that I may plainly See you and audibly hear you speake unto me, and conclude me as a Receiver of your Mysteryes, wherefore I doe unrgently request and adjure you, O you Luminous and Amicable Angells **Exgezod**,

²⁸⁷ i.e. EXGZD, governing XGZD, GZDX, ZDXG, DXGZ; extending the 'z' as *zod* in this instance merges it into the 'd' following, and prefixing an 'e' to the first Angel's name to make it pronouncable also makes it nigh-indistinguishable from the ruling name (which was thus rendered *Exgezod* in the text).

Gezodex, Zodexge, Dexgezod, in this most Excellent name of your God **Eexegezod**, and I (as a servant of the Highest) doe thereby Efficaciously move you in power and presence, to appear now presently Visible unto me as aforesaid, O you Servants of mercy, move, descend, and by divine permission personally shew forth and apply your Selves freindly unto me, as unto the partaker of his Secret Wisdome in your Creation: for why our lord & master is all one.

Names of the four Angells Serveing in the fourth Lesser Angle of the East Table, and to call them forth **Acca, Enpeat, Poti, Pemox**. Divine names governing & $\left\{ \begin{array}{l} \text{calling forth, } \mathbf{Aouararzod} \\ \text{constraining, } \mathbf{Aloi} \end{array} \right.$

O you benevolent Angells of light, **Acca, Enpeat, Poti, Pemox**, who are the four Servient Angells, serveing in the fourth Lesser Angle of the great Terrestiall Angle of the East, I invoke, adjure, command, and powerfully call you forth from your Orders and Mansion to Visible apparition, In and through this great prevalent Signall & Divine name of God **Aovararzod**, and by the Efficacy power and vertue thereof, most firmly & Solidly Effectuall for the calling you forth, commanding you to transmitt your Rayes [34v] Visibly to my Sight and your Voyces to my Eares, in and through this **C:S** or **GR** or otherwise to appear thereout here before me, that I may plainly see you and Audibly here you Speake unto me, move therefore, O you Benigne Servient Angells of light, **Acca, Enpeat, Otoi, Pemox**, and in the potent name of your God **Aovararzod**, and by the Imperiall Dignity thereof, Descend and Visibly shew yourselves, as pleasant deliverers, that you may praise him among the Sons of men, O you Servants of mercy, **Acca, Enpeat, Otoi**,²⁸⁸ **Pemox**, and in this Ineffable and most Excellent name of your God, **Aovararzod**, visibly and personally appeare to the admiration of the Earth and to my comfort, come away, open the Mysteryes of your Creation, be freindly unto me, for I am a servant to the same your God, the trewe Worshipper of the Highest.

When there is apparition, then receive it, & constraine as followeth, saying

Welcome be the light of the Highest, whose holy name be gloryfied for his mercyes Endure for Ever, And O you Benigne Angells of Light, **Acca, Enpeat, Otoi, Pemox**, you are to me sincerely welcome, and I doe in and through this inestimable name of your Eternall God, **Aloi**, and by the absolute vertue and power Efficacy and force thereof, most firmly solidly & Effectually binding, constraine you to speak [35r] Audibly unto me, and to fullfill my Earnest petitions and Requests, for which I am now at this time very much necessitated to call you forth, Requesting your Benevolent Instructions, Aide and Assistance in these my temporall & Terrestiall undertakings and affaires, urgently constraining you in this Imperiall name of your Omnipotent God **Aloi**, and the Dignity thereof, to be freindly unto me, and by Divine permission, to doe for me as for the Servant of the Highest, wherein your office is apparently manifest and Efficient.

²⁸⁸ S1 here erroneously gives *Empeat* for *Enpeat* (NPAT) and *Otor* for *Otoi*.

The Practice of the West Table

The Regall Invocation.

O Thou great, powerfull and mighty Angell of the Immortall God **Raagios**, who art ordained, constituted and Appointed & Sett over the Terrestiall Angle of the West, by and according to the originall and Divine Decree of the (highest) omnipotent God of Hosts, **Empeh, Arsel, Gaiol**, and under whome art the onely King, governor, overseer, principall watchman, protector and Keeper thereof, from the malice, misuse, Illusion, Temptation, wicked Encroachments and Usurping Blasphemy of the great Enemy of Gods glory, and the welfare of mankind the Devill & Spirits of Darkness, & art a snaffle to them to restrain their wickedness, by the bitt of Gods boundless power, and justice: To the intent that (they being put out into the Earth) there Enviouse will might be bridled, the Determinations of the heavenly God fulfilled, and his Creatures kept within the compass and Measure of Order—I the Servant of the highest, doe call upon you, O you Mighty [35v] and Regall Angell, **Raagios**, most humbly & Earnestly entreating you, in and through these great names of the Immense and Incomprehensible God of Hosts **Empeh, Arsel, Gaiol**, and by the vertue power and Efficacy thereof, to Assist & help me in these my present operations and affaires, and by the powerfull permission and Authority to send & cause to come and Appear unto me —— Reciding under your government, in the Angle of the West, whom I shall call forth by name, to instruct, direct and serve me in all such matters and things according to their offices, as I shall request and desire of them, both now & at all times else, whensoever necessity shall require their favorable Aide and Assistance and such there good counsel, and Advertisements, as shall be Requisite & fitt for me, And herein I most Ardently and Incessantly Implore and beseech you, O, **Raagios**, humbly desireing your freindshipp, and to doe for me as for the Servant of the most high, and heavenly God of Hosts, **Empeh, Arsel, Gaiol**, the Almighty Creator and Disposer of all things both Cœlestiall, Ayeriall, Terestiall and Infernall.

Names of the six Angellicall Seniors and to call them forth, **Lesarahpem, Saiinou, Laoaxarp, Selgaiol, Ligdisa, Soaixente**.

O you, Glorious and Benevolent Angells, **Lesarahpem, Saiinou, Laoaxarp, Selgaiol, Ligdisa, Soaixente**, who are the Six Angellicall Seniors²⁸⁹ serving before **Raagios**, the great honoured and Royall [36r] Angell, of the High and Immortall God of Hosts, in the Terrestiall Angle of the West, I most Earnestly Entreat, humbly Request, and powerfully adjure and call you forth to visible Apparition, in and through this mighty and Efficacious name of your King & soveraigne head of the West Angle of the world **Raagios**, and by the Ineffable vertue and power thereof, preordinatly Decreed by the Highest to be most firmly and solidly Effectuall, for the calling you forth, now therefore, O you Benevolent Angells **Lesarahpem, Saiinou, Laoaxarp, Selgaiol, Ligdisa, Soaixente**, I adjure and call you forth, in this true & most Especiall name of your King, **Raagios**, and by the Excellency threof, urgently and potently Entreating you to gird up & gather your selves together and by Divine permission, move descend & appear visibly and freindly unto

²⁸⁹ Originally written, “six Seniors Angelicall,” numbers written *sup. lin.* indicating word-order to be reversed.

me in this **C:S** or **G:R**: and in and through the same to transmitt your Rayes to my sight, and your Benevolent Voyces to my Eares that I may plainly see & audibly heare you speake unto me, and to Assist, Direct, Instruct Illuminate and shew forth, what I shall humbly Desire & Request of you: O you Servants of mercy, **Lesarahpem**, **Saiinou**, **Laoaxarp**, **Selgaiol**, **Ligdisa**, **Soaixente**, come away and appear visibly unto me (as aforesaid) to the honour and glory of the Omnipotent creator and the praise of his great & holy name, for unto this Remembrance is given power and my strength waxeth strong in my comforter, move therefore and [36v] shew your selves, open (to) the mysteryes of your creation, Bee freindly unto me for I am a servant of the same your God the true worshiper of the Highest.

Names of the four Angells sett over the first lesser Angle of the West Table and to call them forth, **Taad**, **Aadet**, **Adeta**, **Detaa**, Divine name governing, **Hetaad**.

O you, gloriouse and Benevolent Angells, **Taad**, **Aadet**, **Adeta**, **Detaa**, who are the four Angells sett over the first lesser Angle of the greater Terrestiall Angle of the west, I invoke adjure and call you forth to visible apparition, in and through this great signall prevalent and²⁹⁰ Divine name of your most high God, **Hetaad**, and by the Ineffable and Efficacious vertue and power thereof, whereby you are governed and called forth, it being therefore absolutely preordained and decreed, to be most solidly Effectuall, now therefore I doe most Earnestly Entreate and powerfully adjure you O you Bengine Angells, **Taad**, **Aadet**, **Adeta**, **Detaa**, in this potent name of your God **Hetaad**, to move descend appear, and visibly shew your selves to me in this **C:S** or **G:R**: here before me, and in and through the same to transmit your Rayes to my Sight, and your Voyces to my Eares, that I may plainly see you, and Audibly here [37r] you speake unto me, and conclude me as a Receiver of your Mysteryes: wherefore I doe urgently rrequest and adjure you, O you Luminouse and Amicable Angells, **Taad**, **Aadet**, **Adeta**, **Detaa**, in this most Excellent name of your God **Hetaad**, and I (as a servant of the Highest) doe thereby efficaciously move you in power & pressence, to appeare now presently visible to me as aforesaid, O you servants of mercy, move, descend personally, shew forth and apply yourselves freindly unto me, as unto the partaker of his Secrett Wisdome in your Creation, for why our Lord & Master is all one.

Names of the four Angells Serveing in the first Lesser Angle of the West Table, and to call them forth **Toco**, **Enheded**, **Paax**, **Saix**.²⁹¹ Divine names governing & $\left\{ \begin{array}{l} \text{calling forth, } \mathbf{Obegoca} \\ \text{constraining, } \mathbf{Aabeco} \end{array} \right.$

O you benevolent Angells of light, **Toco**, **Enheded**, **Paax**, **Saix**, who are the four Servient Angells, serveing in the first lesser Angle of the great Terrestiall Angle of the West, I invoke, adjure, command and powerfully call you forth from your orders and Mansion to visible apparition, in and through this great prevalent Signall & Divine name of your God **Obegoca**, and by the Efficacy, vertue and power thereof, most firmly and Solidly Effectuall, for the calling you forth, commanding you to transmit your [37v] Rayes visibly to my Sight and your voyces to my Eares, in and through this **C:S** or **GR**. or otherwise to appear thereout here before me, that I

²⁹⁰ "name being the" was originally written and crossed out, "and" written *sup. lin.*, *sec. man.*

²⁹¹ As written in S1 the list of names was somewhat disarranged and there are extensive corrections in Ashmole's hand.

may plainly see you and audibly here you speake unto me, move therefore O you Benigne Servient Angells of light, **Toco, Enheded, Paax, Saix**, and in the potent name of your God **Obegoca**, and by the Imperiall Dignity thereof, Descend and by Divine permission shew yourselves as pleasant deliverers, that you may praise him amongst the Sons of men, O you Servants of mercy, **Toco, Enheded, Paax, Saix**, and in this Ineffable and most Excellent name of your God, **Obegoca**, visibly and personally appear to the admiration of the Earth and to my comfort. Come away, open the Mysteryes of your Creation, be freindly unto me, for I am a servant to the same your God, the true Worshipper of the Highest.

When the Servient Angells of this Order appeareth and is Knowne, then Receive him as followeth:

Welcome be the light of the Highest, whose holy name be gloryfied for his mercyes Endure for Ever, And O you servants of mercy Benigne Angells of Light, **Toco, Enheded, Paax, Saix**, you are to me sincerely welcome, and I doe in and through this inestimable and divine name of your Eternall God, **Aabeco**, and by the absolute vertue & power, Efficacy and force thereof [38r] most firmly solidly & Effectually binding, constraining you to speak Audibly unto me, and to fullfill my Earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, Desiring your Benevolent Aid and Assistance in these my Temporall & Terrestiall undertakings and affaires, constraingning you in this Imperiall name of your Omnipotent God **Aabeco**, and the Dignity thereof, to be freindly unto me, and to doe for me as for the Servant of the Highest, wherein your office is apparently Manifest and Efficient.

Names of the four Angells sett over the second Lesser Angle of the West Table and to call them forth, **Tedim, Dimet, Imted, Emtedi**, Divine name governing, **Hetedim**.

O you, gloriouse and Benevolent Angells, **Tedim, Dimet, Imted, Emtedi**, who are the four Angells sett over the second lesser Angle of the greater Terrestiall Angle of the West, I invoke adjure, and call you forth to visible apparition, in and through this great signall prevalent and Divine name of your most high God, **Hetedim**, and by the Ineffable and Efficaciously vertue and power thereof, whereby you are governed and called forth, it being therefore absolutely preordained and decreed to be most solidly Effectually: now therefore I doe most Earnestly Entreat and powerfully adjure you, O you Bengine Angells, **Tedim, Dimet, Imted, Emtedi**, in this potent name of your God **Hetedim**, to move descend, appear, and visibly shew your selves in this **C:S:** or **GR:** here before me, and in and through the same to transmitt your Rayes to my Sight, and your Voices to my Eares, that I may plainly see you, and Audibly here [38v] you speake unto me, and conclude me as a Receiver of your Mysteryes: wherefore I doe urgently rtequest and adjure you, O you luminouse and Amicable Angells, **Tedim, Dimet, Imted, Emtedi**, in this most Excellent name of your God **Hetedim**, and I (as A servant of the Highest) doe thereby Efficaciously move you in power & pressence, to appeare now presently visible unto me as afforesaid, O you servants of mercy, move, descend, personally shew forth and apply yourselves freindly unto me, as unto the partaker of his Secrett wisdom in your Creation, for why, our Lord & Master is all one.

Names of the four Angells Serveing to the second Lesser Angle of the West Table, and to call them forth **Magem, Leoc, Ussyl**,²⁹² **Urvoi**. Divine names governing & $\left\{ \begin{array}{l} \text{calling forth, } \mathbf{Nelapar} \\ \text{constraining, } \mathbf{Omebeb} \end{array} \right.$

O you Benevolent Angells of light, **Magem, Leoc, Ussyl, Urvoi**, who are the four Servient Angells, serveing in the first lesser Angle of the great Terrestiall Angle of the West, I invoke, adjure, command, and powerfully call you forth from your Orders and mansion, to visible apparition, in and through this great, prevalent, Signall & Divine name of your God **Nelapar**, and by the Efficacy power & vertue thereof most firmly and Solidly Effectuall, for the calling you forth commanding you to transmitt your Rayes visibly to my Sight, and your voyces to my Eares, in and through this **C:S** or **GR**. or otherwise to appear thereout here before me, that I may plainly see you and Audibly here you speake unto me: move therefore O you Benigne Servient Angells of light, **Magem, Leoc, Ussyl, Urvoi**, and in the potent name of your [39r] God **Nelapar**, and by the Imperiall Dignity thereof, descend and visibly shew yourselves as pleasant deliverers that you may be praised amongst the Sons of men. O you Servants of mercy, **Magem, Leoc, Ussyl, Urvoi**, and in this ineffable and most Excellent name of your God, **Nelapar**, visibly and personally appear, to the admiration of the Earth and to my comfort, come away open the Mysteryes of your Creation, be freindly unto me, for I am a servant of the same your God, the true Worshipper of the Highest.

When the Servient Angells of this Order appeareth and are Knowne, then Receive them as followeth saying:

Welcome be the light of the highest, whose holy name be gloryfied for his mercyes Endure for Ever, And O you Benigne Angells of Light, **Magem, Leoc, Ussyl, Urvoi**, you are to me sincerely welcome, and I doe in and through this Inestimable and Divine name of your Eternall God, **Omebeb**, and by the absolute vertue, Efficacy & force thereof most firmly solidly & Effectually binding and constraining you to speake Audibly unto me, and to fullfill my Earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, Requesting your Benevolent Instructions, Aide and Assistance in these my Temporall and Terrestiall undertakings and affaires, urgently constraining you in this imperiall name of your Omnipotent God **Omebeb**, and the Dignity thereof, to be freindly [39v] unto me, and by divine permission, to doe for me as for the Servant of the highest, wherein your office is apparently Manifest & Efficient.

Names of the four Angells sett over the third Lesser Angle of the West Table and to call them forth, **Magel, Agelem, Gelema, Lamage**, Divine name governing, **Hemagel**.

²⁹² Should be *Ussen* (VSSN): the 'yl' originated from the compositor of *T&FR* attempting to typeset a reversed 'N.' The eight reversed letters on the Table of the Earth relate to a different set of names to those treated in the present treatise: for reading off the names of the Seniors and ruling and servient angels of the Lesser Angels, those letters should be read normally.

O you, gloriouse and Benevolent Angells, **Magel, Agelem, Gelema, Lemage**, who are the four Angells sett over the third Lesser Angle of the greater terrestiall Angle of the west Table, I invoke adjure and call you forth to visible apparition, in and through this great signall prevalent and Divine name of your most high God **Hemagal**, and by the Ineffable and Efficaciouse vertue and power thereof, whereby you are governed and called forth, it being therefore absolutely preordained and decreed, to be most solidly Effectuall: now therefore I doe most Earnestly Entreate and powerfully adjure you O you Bengine Angells, **Magel, Agelem, Gelema, Lemage**, in this potent name of your God **Hemagal**, to move descend, appear, and visibly shew your selves in this **C:S** or **GR** here before me, and in and through the same to transmitt your Rayes to my Sight, and your Voyces to my Eares, that I may plainly see you, and Audibly here you speake unto me, and conclude me as a receiver of your Mysteryes, wherefore I doe urgently rrequest and adjure you, O you luminouse and amicable Angells, **Magel, [40r] Agelem, Gelema, Lemage**, in this most Excellent name of your God **Hemgal**, and I (as a servant of the Highest) doe thereby Efficaciously move you in power & presence, to appeare now presently visible to me as aforesaid, O you servants of mercy, move descend, personally shew forth and apply yourselves freindly unto me, as unto the [[partaker of his]] Secrett wisdom in your Creation, for why, our Lord & Master is all one.

Names of the four Angells Serveing to the third lesser Angle of the West Table, and to call them forth **Paco, Endezen, Iipo, Exarith**.²⁹³ Divine names governing & $\left\{ \begin{array}{l} \text{calling forth, } \mathbf{Maladi} \\ \text{constraining, } \mathbf{Olaad} \end{array} \right.$

O you Benevolent Angells of light, **Paco, Endezen, Iipo, Exarith**, who are the four Servient Angells, serveing in the third lesser Angle of the greater Terrestiall Angle of the West, I invoke, adjure, command and powerfully call you forth from your orders and mansion, to visible apparition, in and through this great prevalent, Signall & Divine name of your God, **Maladi**, and by the Efficacy power & vertue thereof, most firmly and Solidly Effectuall for the calling you forth commanding you to transmitt your Rayes visibly unto my Sight, and your voyces to my Eares, in and through this **C:S** or **GR** or otherwise to appear thereout here before me, that I may plainly see you & audibly here you speake unto me: Move therefore O you Benigne Servient Angells of light, **Paco, Endezen, Iipo, Exarith, [40v]** in the potent name of your God **Maladi**, and by the Imperiall Dignity thereof, Descend and by the divine permission of the Highest, visibly shew yourselves as pleasant deliverers, that you may praise him amongst the Sons of men. O you Servants of mercy, **Paco, Endezen, Iipo, Exarith**, and in this Ineffable and most Excellent name of your God, **Maladi**, visibly and personally appear, to the admiration of the Earth and to my comfort, [[come away, open the Mysteryes of your Creation, be freindly unto me,]] for I am a servant of the same your God, the true Worshipper of the Highest.

When there is apparition, then Receive it, and constraine as followeth saying:

²⁹³ On the S7 Great Table version this name reads XRIH; the ‘i’ in turn derives from a compositor’s error on *T&FR* p. 177, it’s quite clearly an ‘n’ in C1 fol. 201r., and was also set as ‘n’ in the *T&FR* typeset of the “reformed” Great Table (second p. 15).

Welcome be the light of thy countenance, whose holy name be glorified for his mercyes Endure for Ever. And O you Benigne Angells of Light, **Paco, Endezen, Iipo, Exarith**, you are to me sincerely welcome; and I doe in and through this Inestimable and Divine name of your Eternall God, **Olaad**, and by the absolute vertue Efficacy and force thereof, most firmly solidly and Effectually binding and constreigning you to speake Audibly unto me, and to fullfill my Earnest petitions & requests, for which I am now at this time very much necessitated to call you forth, Requesting your Benevolent Instructions, Aide and Assistance in these my temporall and Terrestiall undertakings and affaires, [41r] urgently constraining you in this Imperiall name of your Omnipotent God **Olaad**, and the Dignity thereof, to be freindly unto me, and by divine permission, to doe for me as for his Servant, wherein your office is apparently manifest and Efficient.

Names of the four Angells sett over the fourth lesser Angle of the West table, and to call them forth, **Enlarex, Larexen, Raxenel, Xenelar**, Divine name governing is **Henlarex**.

O you gloriouse and Benevolent Angells, **Enlarex, Larexen, Raxenel, Xenelar**, who are the four Angells sett over the fourth Lesser Angle of the greater Terrestiall Angle of the West, I invoke, adjure and call you forth to Visible apparition, in and through this great Signall prevalent and divine name of your most high God **Henlarex**, and by the Ineffable and Efficacious vertue and power thereof, whereby you are governed and called forth, it being therefore absolutely preordained and decreed, to be most solidly Effectually, now therefore I doe most Earnestly Entreate and powerfully adjure you, O you Benigne Angells **Enlarex, Larexen, Raxenel, Xenelar**, in this potent name of your God **Henlarex**, to move, descend, appear and visibly shew your selves in this [41v] **C:S** or **G.R.** here before me, and in and through the same to transmit your Rayes to my Sight, and your Voyces to my Eares, that I may plainly see you, and Audibly here you speake unto me, and conclude me as a Receiver of your Mysteryes: wherefore I doe urgently Request and Adjure you, O you luminous & Amicalbe Angells, **Enlarex, Larexen, Raxenel, Xenelar**, in this most Excellent name of your God **Henlarex**, And I (as a servant of the Highest) doe thereby Efficaciously move you, in power & presence, to appear now presently visible unto me as aforesaid, O you servants of mercy move, descend, and by divine permission personally shew forth and Apply yourselves, freindly unto me, as unto the partakers of his secrett wisdome in your Creation, For why: our Lord & master is all one.

Names of the four Angells Serveing to the fourth lesser Angle of the West Table, and to call them forth **Expecen, Vasa, Dapi, Reniel**, Divine names governing & $\left\{ \begin{array}{l} \text{calling forth, } \mathbf{Iaaasde} \\ \text{constraining, } \mathbf{Atapa} \end{array} \right.$

O you Benevolent Angells of light, **Expecen, Vasa, Dapi, Reniel**, who are the four Servient Angells, serveing in the fourth Lesser Angle of the greater Terrestiall Angle of the West, I invoke, adjure, command & powerfully call you forth from your Orders and mansion, to visible apparition, in and through this great prevalent, Signall & Divine name of your God, **Iaaasde**, and by the Efficacy vertue and power thereof, most firmly [42r] and Solidly Effectually, for the calling you forth, commanding you to transmitt your Rayes visibly to my Sight, and your voyces to my Eares, in & through this **C:S** or **GR** or otherwise to appear thereout here before me, that I may

plainely see you, and audibly here you speake unto me; move therefore O you Benigne Servient Angells of light, **Expecen, Vasa, Dapi, Reniel**, in the potent name of your God **Iaaasde**, and by the Imperiall Dignity thereof, Descend and by divine permission, visibly shew yourselves as pleasant deliverers, that you may praise him amongst the Sons of men O you Servants of mercy, **Expecen, Vasa, Dapi, Reniel**, and in this Ineffable and most Excellent name of your God, **Iaaasde**, visibly and personally appear, to the admiration of the Earth and to my comfort, come away open the Mysteries of your Creation, be freindly unto me for I am a servant of the same your God, the true Worshipper of the Highest.

When the Servient Angells of this order appeareth, and are Knowne, then receive them as followeth, saying:

Welcome be the light of the Highest, whose holy name be glorified, for his mercyes Endure for Ever. And O you Benigne Angells of light, **Expecen, Vasa, Dapi, Reniel**, you are to me sincerely welcome, and I doe in and through this Inestimable & Divine name of your Eternall God, **Atapa**, and by [42v] the absolute vertue Efficacy and force thereof, most firmly solidly and Effectually binding and constreigning you, to speake Audibly unto me, and to fullfill my Earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, Requesting your Benevolent Instructions Aide and Assistance, in these my temporall and Terrestiall undertakings and affaires; urgently constraining you in this Imperiall name of your Omnipotent God **Atapa**, and the Dignity thereof, to be freindly unto me, and (by divine permission of the Highest), to doe for me as for the Servant of the most high God, wherein your office is apparently manifest and Efficient.

*[43r] The Practice of the North Table***The Regall Invocation.**

O Thou great, powerfull and mighty Angell of the Immortall God **Iczodhehca**, who art ordained, Constituted and Appointed and Sett over the Terrestiall Angle of the North, by and according to the originall and Divine Decree of the omnipotent God of Hosts, **Emor, Dial, Hectga**, and under whome art the onely King, governor, overseer, principall watchman, protector & Keeper thereof, from the Malice, Misuse, Illusion, Temptation, wicked Encroachments and Usurping Blasphemy of the great Enemy of Gods glory, and the welfare of mankind, the Devill & Spirits of Darkness, and art a snaffle to them to Restraine their wickedness, by the bitt of Gods boundless power and justice, To the intent that (they being put out into the Earth) there Enviouse will might be Bridled, the Determinations of the Heavenly God fulfilled, and his Creatures kept within the compass and Measure of Order—I the Servant of the highest, doe call upon you: O you Servient mighty Angell, Regally called **Iczodhehca**, most humbly and Earnestly Entreating you, in and through these great names of the Immense and Incomprehensible God of Hosts **Emor, Dial, Hectega**, and by the vertue power and Efficacy thereof, to Assist and help me in these my present operations and affaires, and by the powerfull permission and Authority to send and cause to come and Appear unto me —— Residing under *[43v]* your government in the Angle of the North, whom I shall call forth by name, to instruct, direct, and serve me in all such matters and things, according to their offices, as I shall request and desire of them, both now and at all times else, whensoever necessity shall require their favorable Aide and Assistance, and such their good Counsell and advertisements, as shall be requisite and fitt for me. And herein I most Ardently and Incessantly Implore and beseech you, O, **Iczodhehca**, humbly desiring your freindship, and to doe for me as for the Servant of the most high and heavenly God of Hosts, **Emor, Dial, Hectega**, the Almighty Creator and Disposer of all things both Cœlestiall, Ayeriall, Terestiall and Infernall.

Names of the six Angellicall Seniors and to call them forth, **Laidrom, Aczinor**, (or **Aczodinator**), **Elzinopo, Alhctga, Elhiansa, Acemliceve**.

O you, glorious and Beneficient Angells, **Laidrom, Aczinor, Elzinopo, Alhctga, Elhiansa, Acemliceve**, who are the Six Angellicall Seniors, serving before **Iczodhehca**, the great honoured and Royall Angell, of the High and Immortall God of Hosts, in the Terrestiall Angle of the North, I most Earnestly request, humbly Entreat, and powerfully adjure and call you forth to visible apparition, in and through this mighty and Efficacious name of your King and soveraigne head of the north Angle of the Earth **Iczodhehca**, *[44r]* and by the Ineffable vertue and power thereof, preordinatly Decreed by the Highest to be most firmly and solidly Effectually for the calling you forth, now therefore, O you Benevolent Angells **Laidrom, Aczinor, Elzinopo, Alhctga, Elhiansa, Acemliceve**, I adjure and call you forth, in this true & most Especiall name of your King, **Iczodhehca**, and by the Excellency thereof, urgently and potently Entreating you to gird up & gather your selves together and by Divine permission, move descend and Appear visibly and freindly unto me in this **C:S.** or **GR** and in and through the same to transmitt your

Rayes to my sight, and your Benevolent Voyces to my Eares that I may plainly see you, And Audibly here you speake unto me, and to assist, Direct, Instruct, Illuminate and shew forth, what I shall humbly Request and Desire of you: O you Servants of mercy, **Laidrom, Aczinor, Elzinopo, Alhctga, Elhiansa, Acemliceve**; come away and appear visibly unto me as aforesaid, to the honour and glory of the omnipotent Creator, and the praise of his great and holy name, for unto this Remembrance is given power and my strength waxeth strong in my comforter: move therefore and shew your selves, open the mysteryes of your creation, Bee freindly unto me, for I am a servant of the same your God the true Worshiper of the Highest.

Names of the four Angells Sett over the first lesser Angle [44v] of the North Table, and to call them forth, **Boza, Ozab, Zabo, Aboz**, the Divine name governing is **Enboza**.

O you, glorious and Benevolent Angells, **Boza, Ozab, Zabo, Aboz**, who are the four Angells sett over the first lesser Angle of the greater Terrestiall Angle of the North, I invoke, adjure and call you forth to Visible apparition, in and through this great Signall, prevalent and divine name of your most high God, **Enboza**, and by the Ineffable and Efficaciously Vertue and power thereof, whereby you are governed and called forth, it being therefore absolutely preordained and decreed, to be most solidly Effectually, now therefore I doe most Earnestly Entreat and powerfully adjure you, O you Benigne Angells **Boza, Ozab, Zabo, Aboz**, in this potent name of your God, **Enboza**, to move descend appear and visibly shew yourselves to me in this **C:S: or G:R:** here before me, and in and through the same to transmitt your Rayes to my Sight, and your Voyces to my Eares that I may plainly see you, and Audibly here you speake unto me and conclude me as a Receiver of your Mysteryes; wherefore I doe urgently Request and adjure you, O you luminous and Amicable Angells, **Boza, Ozab, Zabo, Aboz**, in this most excellent name of your God **Enboza**, and I (as a servant of the Highest) doe thereby Efficaciously move you in power & presence, to appear now presently [45r] visible to me as aforesaid, O you servants of mercy move, descend, personally shew forth and apply yourselves friendly unto me, as unto the partakers of his secret Wisdome in your Creation, for why our Lord and Master is all one.

Names of the four Angells Serveing to the first lesser Angle of the North Table, and to call them forth **Aira, Ormen, Reseni, Izodenar**, Divine names governing & $\left\{ \begin{array}{l} \text{calling forth, } \mathbf{Angepoi} \\ \text{constraining, } \mathbf{Unenax} \end{array} \right.$

O you Benevolent Angells of light, **Aira, Ormen, Reseni, Izodenar**, who are the four Servient Angells, serveing in the first lesser Angle of the greater Terrestiall Angle of the North, I invoke adjure, command and powerfully call you forth from your mansions and Orders, to visible Apparition, In and through this great prevalent, Signall and Divine name of your God, **Angepoi**, and by the Efficacy, vertue & power thereof, most firmly and Solidly Effectually, for the calling you forth, commanding you to transmit your Rayes to my Sight, and your voyces to my Eares, in and through this **C:S** or **GR**, or otherwise to appear thereout here before me, that I may plainly see you, and Audibly here you speake unto me; move therefore O you Benigne Servient Angells of light, **Aira, Ormen, Reseni, Izodenar**, in the potent name of your God **Angepoi**, and by the Imperiall Dignity thereof, Descend and visibly shew yourselves as pleasant deliverers, that you may praise him amongst the Sons of men, O you Servants of mercy, **Aira, Ormen,**

Reseni, Izodenar, [45v] come away, and in this Ineffable and most Excellent name of your God, **Angepoi**, visibly and personally appear, to the admiration of the Earth, and to my comfort, come away, open the Mysteries of your Creation, be freindly unto me for I am a servant of the same your God, the true Worshipper of the Highest.

When there is apparition, then say as followeth:

Welcome be the light of the Highest, whose name be glorified, for his mercyes Endureth for Ever, And O you servants of mercy, and benign Angells of light, **Aira, Ormen, Reseni, Izodenar**, you are to me sincerely Welcome, and I doe in and through this Inestimable and divine name of your Eternall God **Unenax**, and by the absolute Vertue Efficacy & force: most firmly, Solidly & Effectually binding & constraining you to speake Audibly unto me, and to fulfill my Earnest petitions and requests, for which I am now at this time, very much necessitated to call you forth, desireing your Benevolent Aide and Assistance, in these my Temporall and Terrestiall undertakings and affaires constraining you in this Imperiall name of your Omnipotent God, **Unenax**, and the Dignity thereof, to be freindly unto me and to doe for me as for the servant of the Highest, wherein your office is apparently manifest and Efficient.

Names of the four Angells Sett over the second Lesser Angle of the North Table, and to call them forth, **Phra** (or **Phara**), **Harap, Rapeh, Aphar**, the Divine name governing is **Enphra**.

O you, glorious and Benevolent Angells, **Phra**, [46r] **Harap, Rapeh, Aphar**, who are the four (Servient) Angells, sett over the second Lesser Angle, of the greater Terrestiall Angle of the North: I invoke, adjure and call you forth to Visible Apparition, in and through this great, Signall, prevalent and Divine name of your most high God, **Enphra**, and by the Ineffable and Efficacious Vertue and power thereof, whereby you are governed and called forth, it being therefore absolutely preordained and decreed, to be most solidly Effectually, now therefore I doe most Earnestly Entreate and powerfully adjure you, O you Benigne Angells **Phra, Harap, Rapeh, Aphar**, in this potent name of your God, **Enphra**, to move descend appear and visibly shew yourselves in this **C:S: or G:R:** here before me, and in and through the same to transmitt your Rayes to my Sight, and your Voyces to my Eares that I may plainly see you, and Audibly here you speake unto me and conclude me as a Receiver of your Mysteries; wherefore I doe urgently request and adjure you, O you Luminouse and Amicable Angells, **Phra, Harap, Rapeh, Aphar** [in this most excellent name of your God **Enphra**,] and I (as a servant of the Highest) doe thereby Efficaciously move you in power & presence, to appear now presently visible [to me as aforesaid, O you servants of mercy move, descend, personally shew forth and apply yourselves friendly] unto me, as unto the partakers of his secrett Wisdome in your Creation, for why our Lord and Master is all one.

Names of the four Angells Serveing in the second lesser [46v] Angle of the North Table, & to call them forth **Omgege, Gebal, Relemu, Iahel**, Divine names governing & { calling forth, **Anaeem**
constraining, **Sonden**

O yee Benevolent Angells of light, **Omgege, Gebal, Relemu, Iahel**, who are the four Servient Angells, serveing in the second lesser Angle of the greater Terrestiall Angle of the North, I

invoke adjure command and powerfully call you forth from your Orders and Mansion, to visible apparition, in and through this great prevalent, Signall and Divine name of your God, **Anaeem**, and by the Efficacy vertue & power thereof, most firmly and Solidly Effectuall, for the calling you forth, commanding you to transmit your Rayes visibly to my Sight, and your voyces to my Eares, in and through this **C:S** or **GR**, or otherwise to appear out of the same here before me, that I may plainly see you, and Audibly here you speake unto me; move therefore O you Benigne Servient Angells of light, **Omgege, Gebal, Relemu, Iahel**, in the potent name of your God **Anaeem**, and by the Imperiall Dignity thereof, Descend and visibly shew yourselves as pleasant Deliverers, that you may praise him amongst the Sons of men, O you Servants of mercy, **Omgege, Gebal, Relemu, Iahel**, come away, and in this ineffable and most Excellent name of your God, **Anaeem**, visibly and personally appear, to the admiration of the Earth, and to my comfort: come away, open the misteryes of your Creation, be freindly unto me for I am a servant of the same your God, the true Worshipper of the Highest.

[47r] When there is apparition, then receive it, and constraine as followeth saying:

Welcome be the light of the Highest, whose holy name be glorified, for his mercyes Endure for ever, And O you Benigne Angells of light, **Omgege, Gebal, Relemu, Iahel**, you are to me sincerely Weclome, and I doe in and through this Inestimable and divine name of your Eternall God **Sonden**, and by the absolute Vertue Efficacy and force thereof, most firmly, Solidly & Effectually binding & constraining you, to speake Audibly unto me, and to fulfill my Earnest petitions and requests, for which I am now at this time, very much necessitated to call you forth, requesting your Benevolent Instructions, aide and Assistance, in these my temporall and Terrestiall undertakings and affaires, urgently constraining you in this Imperiall name of your Omnipotent God, **Sonden**, and the Dignity thereof, to be freindly unto me and to doe for me as for the servant of the Highest, wherein your office is apparently manifest and Efficient.

Names of the four Angells sett over the third lesser Angle of the North Table, and to call them forth **Æoan, Oabæ, Anæo, Næoa**, Divine name governing **NÆOAN**.²⁹⁴

[47v] O yee glorious and Benevolent Angells [**Æoan, Oabæ, Anæo, Næoa**],²⁹⁵ who are the four Angells sett over the third lesser Angel of the greater Terrestiall Angle of the North, I invoke, adjure & call you forth to Visible apparition, in and through this great, signall, prevalent and Divine name of your Most high God, Næon, and by the Ineffable and efficacious vertue and power thereof, whereby you are governed and called forth, it being therefore absolutely preordained and decreed to be most solidly Effectuall, now therefore I doe most Earnestly Entreate and powerfull adjure you, O you Bengine Angells of light **Æoan, Oabæ, Anæo**,

²⁹⁴ As already remarked, the “Æ” is a spurious letter deriving from attempting to set a backwards “R” in typography: on the “Ave” Great Table, the ruling angels of this lesser angle are ROAN, OANR, ANRO and NROA (on the “Raphael” table, that entire row of MOR has been shifted along by one square resulting in a completely different set of names, to wit OCNC, CNCO, NCOC and COCN).

²⁹⁵ In S1 the names of the Angels are not actually given at this point in the conjuration: but as the names are cited at the equivalent point in all the other “Practice of the Tables” conjurations to the ruling angels of the lesser angles, I consider the omission here to be a copyist error.

Næoa,²⁹⁶ in the potent name of your God **Næoan**, to move Descend appear and Visibly shew yourselves in this **CS** or **GR**^s here before me, and in and through the same to transmit your Raytes unto my sight, and your Voyces to my Eares, that I may plainly see you and Audibly here you Speake unto me and Conclude me as a Receiver of your Mysteryes: wherefore I doe urgently Request and adjure you O you Luminouse and Amicable Angells, **Æoan**, **Oabæ**, **Anæo**, **Næoa**, and in the potent name of your God **Næoan**, And I (as a servant of the Highest) doe thereby Efficaciously move you in power and presence, to appear now presently, Visible unto me as aforesaid, O you Servants of mercy move, descend and by divine permission personally shew forth and Apply your selves [48r] friendly unto me, as unto the partaker of his Secrett wisdome in your Creation, for why our Lord and Master is all one.

Names of the four Angells Serveing in the Third Lesser Angle of the north Table, and to call them forth **Opena**, **Dopa**, **Rexao**, **Axir**, Divine names governing & $\left\{ \begin{array}{l} \text{calling forth, } \mathbf{Cebalpet} \\ \text{constraining, } \mathbf{Arbizod} \end{array} \right.$

O yee Benevolent Angells of light, **Opena**, **Dopa**, **Rexao**, **Axir**, who are the four Servient Angells, Serveing in the third lesser Angle, of the greater Terrestiall Angle of the North, I invoke, adjure, command and powerfully call you forth, from your Orders and mansion to visible apparition, in and through this great prevalent, Signall and divine name of your God, **Cebalpet**, and by the Efficacy power and vertue thereof, most firmly and Solidly Effectually for the calling you forth, commanding you to transmitt your Rayes visibly unto my Sight, and your voyces to my Eares, in and through this **C:S** or **GR** or otherwise to appear thereout here before me, that I may plainly see you, and Audibly here you speake unto me; move therefore O you Benigne Angells of light, **Opena**, **Dopa**, **Rexao**, **Axir**, in the potent name of your God **Cebalpet**, and by the Imperiall Dignity thereof, Descend and by the divine mermission of the Highest visibly shew yourselves as pleasant Deliverers, that you may praise him amongst the Sons of men O you Servants of mercy **Opena**, **Dopa**, **Rexao**, **Axir**, [48v] come away open the Mysteryes of your Creation, Be friendly unto me, and in this Inestimable and most Excellent name of your God, **Cebalpet**, visibly and personally appear, to the admiration of the Earth and to my comfort: come away, open the misteryes of your Creation, be freindly unto me for I am a servant of the same your God, the true Worshipper of the Highest.

When there is apparition, then receive it, and constraine as followeth saying:

Welcome be the light of the Highest, whose holy name be glorified, for his mercyes Endure for ever, And O you Benigne Angells of light, **Opena**, **Dopa**, **Rexao**, **Axir**, you are to me sincerely Welcome, and I doe in and through this Inestimable and Divine name of your Eternall God **Arbizod**, and by the absolute Vertue Efficacy and force thereof, most firmly solidly & Effectually binding and Constraining you to speake Audibly unto me, and to fulfill my Earnest petitions and Requests for which I am now at this time very much necessitated to call you forth requesting your Benevolent Instructions Aide and Assistance, in these my temporall and Terrestiall undertakings & affaires urgently constraining you, in this Imperiall name of your

²⁹⁶ Erroneously given as NÆAO in S1.

Omnipotent God **Arbizod** and the Dignity thereof, to be freindly unto me and by Divine permission to doe for me as for the servant of the Highest, wherein your Office is apparently manifest and Efficient.

[49r] Names of the four Angells sett over the fourth Lesser Angle of the north Table, and to call them forth, **Iaom, Aomi, Omia, Miao**, divine name governing is **Niaom**.

O yee, glorious and Benevolent Angells, **Iaom, Aomi, Omia, Miao**, who are the four Angells sett over the fourth lesser Angle of the greater Terrestiall Angle of the North, I invoke, adjure and call you forth to Visible apparition, in and through this great Signall, prevalent & divine name of your most high God, **Niaom**, and by the Ineffable and Efficacious vertue and power thereof, whereby you are governed and called forth, it being therefore absolutely preordained and decreed, to be most Solidly Effectuall, now therefore I doe most Earnestly Entreat and powerfully adjure you, O you Benigne Angells **Iaom, Aomi, Omia, Miao**, in this potent name of your God, **Niaom**, to move descend, appear and visibly shew yourselves to me in this **C:S: or G:R:** here before me, and in and through the same to transmitt your Rayes to my Sight, and your Voyces unto my Eares that I may plainly see you, and Audibly here you speake unto me, and conclude me as a Receiver of your Mysteryes, wherefore I doe urgently Request and adjure you, O yee Luminous and Amicable Angells, **Iaom, Aomi, Omia, Miao**, in this most Excellent name of your God **Niaom**, and I (as a servant of the Highest) doe thereby Efficaciously move you in [49v] power & presence, to appear now presently visible unto me as aforesaid, O you servants of mercy, move, descend, and by Divine permission personally shew forth and apply yourselves freindly unto me, as unto the partakers of his secrett wisdome in your Creation, For why our Lord and Master is all one.

Names of the four Angells Serveing to the fourth lesser Angle of the North Table, and to call them forth **Mesael, Iaba, Iezexpe, Estim**, Divine names governing & $\left\{ \begin{array}{l} \text{calling forth, } \mathbf{Espemenir} \\ \text{constraining, } \mathbf{Ilpizod} \end{array} \right.$

O you Benevolent Angells of light, **Mesael, Iaba, Iezexpe, Estim**, who are the four Servient Angells, serveing in the fourth Lesser Angle of the greater Terrestiall Angle of the North, I invoke adjure, command you and powerfully call you forth from your Orders and Mansion, to visible apparition in and through this great prevalent, Signall and Divine name of your God, **Espemenir**, and by the Efficacy, power and vertue thereof, most firmly and Solidly Effectuall, for the calling you forth, Commanding you to transmitt your Rayes Visibly unto my Sight, and your Voyces to my Eares, in and through this **C:S** or **GR**, or otherwise to appear thereout here before me, that I may plainly see you, and Audibly here you speake unto me: move therefore O you Benigne Servient Angells of Light, **Mesael, Iaba, Iezexpe, Estim**, in the potent name of your God **Espemenir**, and by the Imperiall Dignity thereof, Descend [50r] and by the Divine permission of the Highest, Visibly shew yourselves as pleasant deliverers, that you may praise him amongst the Sons of men, O you Servants of mercy, **Mesael, Iaba, Iezexpe, Estim**, come away, open the Mysteryes of your Creation, be freindly unto me, and in this Ineffable and most Excellent name of your God, **Espemenir**, visibly and personally appear, to the admiration of the

Earth, and to my comfort, for I am a servant of the same your God, the true Worshipper of the Highest.

When there is apparition then receive it, & constraine as followeth:

Welcome be the light of the Highest, whose holy name be glorified, for his mercyes Endure for Ever, And O you Benign Angells of light, **Mesael**, **Iaba**, **Iezexpe**, **Estim**, you are to me sincerely welcome, and I doe in and through this Inestimable and divine name of your Eternall God **Ilpizod**, and by the absolute power vertue and Efficacy thereof, most firmly and Solidly binding & Efectually, Constraining you to speake Audibly unto me, and to fulfill my Earnest petitions and requests, for which I am now at this time, very much necessitated to call you forth, requesting your Benevolent Instructions, Aide and Assistance, in these my temporall and Terrestiall undertakings and affaires constraining you in this Imperiall name of your Omnipotent God, **Iplizod**, and the Dignity thereof, to be freindly unto me & by Divine permission to doe for me as for the servant of the highest, wherein your office is apparently manifest and Efficient.

[50v] *The Practice of the South Table***The Regall Invocation.**

O Thou great, powerfull and mighty Angell of the Immortall God **Edelperna**, who art ordained, constituted and appointed and sett over the terrestiall Angle of the South, by and according to the Priginall and Divine Decree of the Omnipotent God of hosts, **Oip, Teaa, Pedoce**, and under whom art the only King amd governer, overseer, principall watchman, protector and Keeper thereof, from the malice, misuse, Illusions, Temptation, wicked Encroachments and Usurping Blasphemy of the great Enemy of Gods Glory, and the welfare of mankind the Devill and Spirits of Darkness; and art a Snaffle to them, to Restraine there Wickedness by the bitt of Gods boundless power and justice, to the Intent that (they being put out into the Earth) there Envious will might be bridled, the Determinations of the heavenly God fulfilled, and his creatures kept within the Compass and Measure of Order—I the Servant of the Highest, doe call upon you O you Mighty and Regall Angell **Edelperna**, most humbly and Earnestly Entreating you, in and through these great names of the Immense and Incomprehensible God of hosts **Oip, Teaa, Pedoce**, and by the vertue power and Efficacy thereof, to assist and helpe me in these my present operations and affaires, and by the powerfull permission and Authority, to send and cause to come and appeare unto me ——— residing under your Government [51r] in the Angle of the South, whom I shall call (by name) forth [by name],²⁹⁷ to instruct, Direct, and Serve me in all such matters and things, according to there offices, as I shall request and desire of them, both now and at all times Else, whensoever necessity shall require there favorable Aide and Assistance, and such their good Counsell and advertisements, as shall be requisite and fitt for me, and herein I most Ardently and Incessently Implore and beseech you, O, **Edelperna**, humbly desireing your freindship, and to doe for me, as for the Servant of the most high [& heavenly]²⁹⁸ God of hosts, **Oip, Teaa, Pedoce**, the Almighty Creator and Disposer of all things both Cœlestiall, Ayeriall, Terestiall and Infernall.

Names of the six Angellicall Seniors and to call them forth, **Aaetpio, Adoeoet, Alendood, Aapedoce, Arinnaquuu,**²⁹⁹ **Anodoin**.

O yee, gloriouse and Beneficient Angells, **Aaetpio, Adoeoet, Alendood, Aapedoce, Arinnaquuu, Anodoin**, who are the Six Angellicall Seniors, serveing before **Edelperna**, the great honoured and Royall Angell, of the high and Immortall God of Hosts, in the Terrestiall³⁰⁰ Angle of the South, I most Earnestly Entreate humbly request and powerfully adjure and call you forth to Visible apparition, In and through this mighty and Efficacious name of your King **Edelperna**, Sovereigne head of the South Angle of the World: and by the Ineffable vertue and power thereof, preordinatly Decreed by the Highest, to be most firmly and solidly Effectually for the calling you

²⁹⁷ The second “by name” written *sec. man.* in the right margin after “forth.”

²⁹⁸ “& heavenly” written *sup. lin., sec. man.* with insertion mark after “most high.”

²⁹⁹ The terminal “Q” is a spurious letter deriving from attempting to set a backwards “P” in typography: the name should be *Arinnap* (it’s the same on both the “Ave” and “Raphael” tables).

³⁰⁰ “Terrestiall” originally written, following the scribe’s usual orthography, corrected *sec. man.*

forth, now therefore, O you Benevolent Angells **Aetpio**, **Adoeoet**, **Alendood**, [51v] **Aapedoce**, **Arinnaquu**, **Anodoin**, I adjure and call you forth, in this true & most Especiall name of your King, **Edelperna**, and by the Excellency thereof, urgently and potently Entreating you to gird up & gather your selves together, and by Divine permission move, descend and Appear visibly and freindly unto me, in this **C:S**: or **G:R**: and in and through the same to transmitt your Splendid Rayes to my sight, and your Benevolent Voyces to my Eares that I may plainly see you and Audibly here you speake unto me, and to Assist, Direct, instruct, Illuminate and shew forth, what I shall humbly Desire & Request of you, O yee Servants of mercy, **Aetpio**, **Adoeoet**, **Alendood**, **Aapedoce**, **Arinnaquu**, **Anodoin**, come away and appear visibly unto me (as aforesaid) to the honour & glory³⁰¹ of the Omnipotent Creator, and the praise of his Great and holy name for unto this Remembrance is given power, and my strength waxeth strong in my Comforter: move therefore and shew your selves, open the Mysteryes of your Creation, Bee freindly unto me, for I am a servant of the same your God, The true Worshipper of the Highest.

Names of the four Angells sett over the first lesser Angle of the South Table, and to call them forth **Dopa**, **Opad**, **Pado**, **Adop**. Divine name governing **Bedopa**.

O yee, glorious and Benevolent Angells, **Dopa**, **Opad**, **Pado**, **Adop**, who are the four Angells, sett over the first Lesser Angle of the great Terrestiall Angle of the South; I invoke, adjure, and call you forth to Visible apparition, in and through this great Signall [52r] prevalent and Divine name of your Most high God, **Bedopa**, and by the Ineffable and Efficacious Vertue and power thereof, whereby you are governed and called forth, it being therefore absolutely preordained and decreed, to be most Solidy Effectuall: now therefore I doe most Earnestly Entreat and powerfully adjure you, O you Benigne Angells **Dopa**, **Opad**, **Pado**, **Adop**, in this potent name of your God, **Bedopa**, to move, descend appear and Visibly shew your selves to me in this **CS** or **GR**, here before me, and in and through the same to transmitt your Rayes to my Sight, and your Voyces to my Eares, that I may plainly see you, and Audibly here you speake unto me, and conclude me as a Receiver of your Mysteryes; wherefore I doe urgently Request and adjure you, O you Luminous and Amicable Angells, **Dopa**, **Opad**, **Pado**, **Adop**, in this most excellent name of your God **Bedopa**, and I (as a servant of the Highest) doe thereby Efficaciously move you in power & presence, to appear now presently visible to me (as aforesaid) O you Servants of mercy move, descend, personally shew forth and apply yourselves freindly unto me, as unto the partakers of his Secrett Wisdome in your Creation, For Why our Lord and Master is all one.

Names of the four Angells Serveing to the first Lesser Angle of the South Table, and to call them forth **Opemen**, **Apeste**, **Scio**, **Vasge**, Divine names governing & $\left\{ \begin{array}{l} \text{calling forth, } \mathbf{Noalmar} \\ \text{constraining, } \mathbf{Olag}^{302} \end{array} \right.$

O yee, Benevolent Angells of light, **Opemen**, **Apeste**, **Scio**, **Vasge**, who are the four Servient Angells, serveing in the first lesser Angle of the greater Terrestiall Angle of the [52v] South, I invoke, adjure, command and powerfully call you forth from your Orders and mansion, to

³⁰¹ "& glory" written *sup. lin.*

³⁰² Miscopied as *Olag* at this point in S1.

visible apparition, in and through this great prevalent, Signall and Divine name of your God, **Noalmar**, and by the Efficacy vertue, & power thereof, most³⁰³ firmly and Solidly Effectuall, for the calling you forth, commanding you to transmitt your Rayes visibly to my Sight, and your voyces to my Eares, in and through this **C:S** or **GR** or otherwise to appear thereout here before me, that I may plainly see you, and audibly here you speake unto me, Move therefore O yee Benigne Servient Angells of Light, **Opemen, Apeste, Scio, Vasge**, in the potent name of your God **Noalmar**, and by the Imperiall Dignity thereof, Descend and visibly shew yourselves as pleasant deliverers, that you may praise him amongst the Sons of men, O ye Servants of mercy, **Opemen, Apeste, Scio, Vasge**, come away, and in this Inestimable and most Excellent name of your God, **Noalmar**, visibly and personally appear, to the admiration of the Earth, and to my comfort: Come away, open the Mysteryes of your Creation, be freindly unto me, for I am a servant of the same your God, the true Worshipper of the Highest.

When there is apparition, then Receive it & constraine as followeth, saying:

Welcome be the light of the Highest, whose holy name be glorified, for his mercyes Endureth for Ever, And O you servants of mercy, **Opemen, Apeste, Scio, Vasge**, (and Benigne Angells of light) you are to me sincerely Welcome, And I doe in this Inestimable and divine name of your Eternall God **Oloag**, and by the Absolute vertue [53r] Efficacy & force thereof, most firmly, Solidly and Also Effectually Binding and Constraining you, to speake Audibly unto me, and to fullfill my Earnest petitions & Requests, for which I am now at this time, very much necessitated to call you forth, desireing your Benevolent Aide and assistance, in these my Temporall and Terrestiall undertakings and affaires, constraining you in this Imperiall name of your Omnipotent God, **Oloag**, and the Dignity thereof, to be freindly unto me & to doe for me as for the servant of the Highest, wherein your office is apparently manifest and Efficient.

Names of the four Angells sett over the second lesser Angle of the South Table, and to call them forth **Anaa, Naaa, Aaan, Aana**. Divine name governing **Banaa**.

O yee, glorious Angells of Benevolence, **Anaa, Naaa, Aaan, Aana**, who are the four Angells sett over the second Lesser Angle of the greater Terrestiall Angle of the South; I invoke, Adjure, and call you forth to Visible Apparition, in and through this great Signall prevalent and Divine name of the most high God, **Banaa**, and by the Inestimable and Efficaciouse Vertue and power thereof, whereby you are governed and called forth, It being therefore absolutely preordained and decreed, to be most Solidly Effectuall, now therefore I doe most Earnestly Entreate and powerfully adjure you, O yee Benigne Angells **Anaa, Naaa, Aaan, Aana** in this potent name of your God, **Banaa**, to move [53v] descend appear and Visibly shew your selves to me in this **CS or GRs**, here before me, and in and through the same to transmitt your Rayes to my Sight, and your Voices to my Eares, that I may plainly see you, and Audibly here you speake unto me, and conclude me as a Receiver of your Mysteryes, wherefore I doe urgently request and adjure you, O yee Luminouse and Amicable Angells, **Anaa, Naaa, Aaan, Aana**, in this most Excellent name of your God **Banaa**, and I (as a servant of the Highest) doe thereby Efficaciously move you in

³⁰³ Word written *sup. lin., sec. man.*

power and presence, to appear now presently unto me as aforesaid, O you Servants of mercy move, descend, personally shew forth and Apply yourselves freindly unto me, as unto the partakers³⁰⁴ of his Secrett wisdome in your Creation, For why our Lord and Master is all one.

Names of the four Angells Serveing in the second Lesser Angle of the South Table, and to call them forth **Gemenem**, **Ecope**, **Amox**, **Berape**, divine names governing & $\left\{ \begin{array}{l} \text{calling forth, } \mathbf{Vadali} \\ \text{constraining, } \mathbf{Obavi}^{305} \end{array} \right.$

O yee, Benevolent Angells of light, **Gemenem**, **Ecope**, **Amox**, **Berape**, who are the four Servient Angells, serveing in the second Lesser Angle of the greater Terrestiall Angle of the South, I invoke, adjure, command and powerfully call you fourth from your Order and Mansion, to visible apparition, in and through this great prevalent Signall and Divine name of your God, **Vadali**, and by the [54r] Efficacy power and vertue power thereof, most firmly and Solidly Effectuall for the calling you forth, commanding you to transmitt your Rayes visibly to my Sight, and your voices to my Eares, in and through this **C:S** or **GRs** or Otherwise to appear thereout here before me, that I may plainly see you, and Audibly hear you speake unto me, move therefore O yee Benigne Servient Angells of Light, **Gemenem**, **Ecope**, **Amox**, **Berape**, in the potent name of your God **Valadi**, and by the Imperiall Dignity thereof, Descend and visibly shew your selves as pleasant Deliverers, that you may³⁰⁶ praise him amongst the Sons of men. O yee Servants of mercy, **Gemenem**, **Ecope**, **Amox**, **Berape**, come away, and in this ineffable and most Excellent name of your God, **Vadali**, visibly and personally appear, to the admiration of the Earth, and to my comfort, come away, open the mysteryes of your Creation, be freindly unto me, for I am a servant of the same your God, the true Worshipper of the Highest.

When there is apparition, then Receive it & constraine as followeth, saying:

Welcome be the Light of the Highest, whose holy name be glorified, for his mercyes Endureth for Ever, And O yee Benigne Angells of light, **Gemenem**, **Ecope**, **Amox**, **Berape**, you are to me sincerely wwelcome, and I doe in this inestimable and divine name of your Eternall God **Obavi**, and by the Absolute vertue Efficacy and force thereof, most firmly, [54v] Solidly and Effectually Binding and Constraining you, to speke Audibly unto me, and to fullfill my Earnest petitions & Requests, for which I am now at this time very much necessitated to call you forth, Requesting your Benevolent Instructions, Aide and Assistance, in these my temporall and terrestiall undertakings and affaires, urgently constreigning you in this Imperiall name of your Omnipotent God, **Obavi**, and the Dignity thereof, to be freindly unto me & to doe for me as for the servant of the Highest, wherein your office is apparently manifest and Efficient.

³⁰⁴ “parker” originally written; corrected *sec. man.*

³⁰⁵ *Obava* in the Dee MSS. The top right corner of the letter-table OIP is damaged in C1 fol. 200r and the last letter on the first row, and the last two on the second, are lost. This damage apparently occurred before *T&FR* was typeset: on p. 176, the last letter on the first row and the second from last on the second were set as “.” and the last letter on the second row as “i” which is not consistent with any of the other copies in the Dee MSS, which all have “a” (as does the typeset of the “Raphael” Table in *T&FR*, second p. 15). The other missing letters were restored by the redactor of *Clavicula Tabularum Enoch* from the *T&FR* typeset of the “Raphael” Table.

³⁰⁶ Word written *sup. lin.*, *sec. man.* with insertion mark after “you.”

Names of the four Angells sett over the third Lesser Angle of the South Angle, and to call them forth, **Pesac, Sacepe, Acepes, Cepesa**, divine name governing, **Bepesac**.

O yee, gloriouse and Benevolent Angells, **Pesac, Sacepe, Acepes, Cepesa**, who are the four Angells sett over the third Lesser Angle of the greate terrestiall Angle of the South, I invoke adjure and call you forth to Visible apparition, in and through this prevalent great Signall and Divine³⁰⁷ name of your most high God **Bepesac**, and by the Ineffable & Efficacious Vertue and power thereof, whereby you are governed and called forth, it being therefore absolutely preordained and Appointed to be most solidly Effectuall, now therefore I doe most Earnestly Entreate and powerfully adjure you, O you Benigne Angells **Pesac, Sacepe, Acepes, Cepesa**, in the [55r] potent name of your God, **Bepesac**, to move descend appear and visibly shew your selves in this **CS** or **GR**: here before me, and in and through the same to transmit your Rayes unto my Sight, and your Voyces to my Eares, that I may plainly see you, and Audibly here you speake unto me, and conclude me as a Receiver of (of) your Mysteryes: wherefore I doe urgently request and adjure you O yee Luminouse and Amicable Angells, **Pesac, Sacepe, Acepes, Cepesa**, in this most Excellent name of your God, **Bepesac**, and I (as A Servant of the Highest) doe thereby Efficaciously move you in power and presence, to appear now presently Visible unto me (as aforesaid) O yee Servants of mercy, move Descend and (by Divine permission) personally shew forth and Apply yourselves freindly unto me, as unto the partaker of his Secrett wisdome in your Creation; for why our Lord and Master is all one.

Names of the four Angells Serveing in the third Lesser Angle of the South Table, and to call them forth **Datete, Diom, Oopezod, Urgan**, Divine names governing and $\left\{ \begin{array}{l} \text{calling forth, } \mathbf{Volexdo} \\ \text{constraining, } \mathbf{Sioda} \end{array} \right.$

O yee, Benevolent Angells of Light, **Datete, Diom, Oopezod, Urgan**, who are the four Servient Angells Serveing in the Third Lesser Angle of the greater Terrestiall Angle of the South, I invoke, adjure, command and powerfully call you forth, from your Orders and Mansion to Visible apparition in and through this great prevalent Signall and Divine name of your God, **Volexdo**, and by the Efficacy power and vertue thereof most firmly and solidly [55v] Effectuall for the calling you forth, commanding you to transmit your Rayes Visibly unto my sight and your Voyces to my Eares, in and through, this **CS** or **G:R**: or Otherwise to appear thereout here before me, that I may plainly see you and Audibly here you speake unto me, move therefore O yee Benigne Angells of light, **Datete, Diom, Oopezod, Urgan**, in the potent name of your God, **Volexdo**, and by the Imperiall Dignity thereof, descend, and by the divine permission of the Highest, visibly shew your selves as pleasant Deliverers, that you may praise him amongst the sons of men, O yee servants of mercy, **Datete, Diom, Oopezod, Urgan**, come away open the mysteryes of your Creation, be freindly unto me, and in this ineffable & most Excellent name of your God, **Volexdo**, visibly & personally appear to the admiration of the Earth and to my Comfort for I am a servant of the same your God, the true Worshipper of the Highest.

³⁰⁷ In S1, numbers from 1 to 4 were written *sec. man.* above this string of adjectives, apparently indicating that they should be re-ordered as “great signall prevalent and divine”

When the apparition appears say as followeth

Welcome be the Light of the Highest, whose holy name be glorified for his mercyes Endure for Ever. And O yee Benigne Angells of Light, **Datete, Diom, Oopezod, Urgan**, you are to me Sincerely welcome, and I doe in and through this Inestimable and Divine name of your Eternall God, **Sioda**, and by the absolute Vertue, Efficacy and force thereof, most firmly (and) Solidly & Effectually binding and Constraineing you to speake Audibly unto me, and to fulfill my Earnest petitions and Requests, for which I am now at this very time much necessitated to call you forth; Requesting your Benevolent Instructions, Aide and Assistance in these my Temporall and Terrestiall undertakings, and affaires; urgently constraining you, in this Imperiall name of your [56r] Omnipotent God **Sioda**, and the dignity thereof, to be friendly unto me, and by Divine permission, to doe for me as for the Servant of the Highest, wherein your Office is apparently manifest and Efficient.

Names of the four Angells sett over the fourth Lesser Angle of the South Angle, and to call them forth, **Ziza, Izaz, Zazi, Aziz**, divine name governing, **Beziza**.

O yee, glorious and Benevolent Angells, **Ziza, Izazod, Zazi, Azizod**, who are the four Angells sett over the fourth Lesser Angle of the greater Terrestiall Angle of the South, I invoke adjure & call you forth to Visible apparition, in and through this great Signall prevalent and Divine name of your most high God **Beziza**, and by the Ineffable & Efficacious Vertue and power thereof, whereby you are governed and called forth, it being therefore absolutely preordained and appointed to be most solidly Effectuall: now therefore I doe most Earnestly Entreate & powerfully adjure you, O you Benigne Angells **Ziza, Izazod, Zazi, Azizod**, in the potent name of your God, **Beziza**, to move, Descend, appear, and visibly shew your selves in this **CS:** or **GR** here before me, and in and through the same, to transmitt your Rayes unto my Sight, and your Voyces to my Eares, that I may plainly see you and Audibly here you speake unto me, and conclude me as a Receiver of your Mysteryes; wherefore I doe urgently request and adjure you, O yee Luminouse and Amicable Angells, **Ziza, Izazod, Zazi, Azizod**, in this most Excellent name of your God, **Beziza**, and I (as a servant of the Highest) doe thereby Efficaciously [56v] move you in power and presence, to appear now presently visible unto me as afforesaid, O yee Servants of mercy, move Descend, appear and by Divine permission personally shew forth, and apply your selves freindly unto me, as unto the partaker of his Secrett wisdom in your Creation, for why our Lord and Master is all one.

Names of the four Angells Serveing in the fourth Lesser Angle of the South Table, and to call them forth **Adre, Sispe, Pali, Acar**, Divine names governing and $\left\{ \begin{array}{l} \text{calling forth, } \text{Arzodionar}^{308} \\ \text{constraining, } \text{Narzefem}^{309} \end{array} \right.$

³⁰⁸ RZIONR. As will be observed, expanding ‘z’ into *zod* is not done universally in this work, nor is it entirely clear what, if any, principle was followed to determine whether to do it or not.

³⁰⁹ NRZFM (in the S7 table, as well as the Dee MSS.). In S1, incorrectly written as *Narzesen* here and *Narzetem* in the welcome to the spirit and all the other invocations for this lesser angle, corrected in most instances to *Narzefem*.

O yee, Benevolent Angells of Light, **Adre, Sispe, Pali, Acar**, who are the four Servient Angells Serveing in the fourth Lesser Angle of the greater Terrestiall Angle of the South, I invoke, adjure, command and powerfully call you forth from your Orders and mansion to Visible apparition, in and through this great prevalent signall and Divine name of your God, **Arzodionar**, and by the Efficacy power and vertue thereof, most firmly and solidly Effectuall for the calling you forth, commanding you to transmit your Rayes Visibly unto my sight, and your Voyces to my Eares, in and through, this **CS GR** or otherwise to appear thereout here before me, that I may plainly see you and Audibly here you speak unto me, move therefore O yee Benigne servient³¹⁰ Angells of light, **Adre, Sispe, Pali, Acar**, in the potent name of your God, **Arzodionar**, and by the Imperiall Dignity thereof, descend, and by the Divine permission of the Highest, visibly shew your selves as pleasant Deliverers, that you may praise him amongst the sons of [57r] men; O yee servants of mercy, **Adre, Sispe, Pali, Acar**, come away, open the Mysteryes of your Creation, be freindly unto me, and in this ineffable and most Excellent name of your God, **Arzodionar**, visibly and personally appear to the admiration of the Earth and to my comfort, for I am a servant of the same your God, the true Worshipper of the Highest.

When there is apparition, then receive it and constraine as followeth

Welcome be the Light of the Highest, whose holy name be glorified, for his mercyes Endure for Ever. And O yee Benigne Angells of Light, **Adre, Sispe, Pali, Acar**, you are to me Sincerely welcome, and I doe in and through this Inestimable and Divine name of your Eternall God, **Narzefem**, and by the absolute Vertue, Efficacy and force thereof, most firmly Solidly and Effectually binding and Constreigning you to speake Audibly unto me, and to fulfill my Earnest petitions and requests, for which I am now at this very time much necessitated to call you forth; Requesting your Benevolent Instructions, Aide and Assistance in these my Temporall and Terrestiall Undertakings, and affaires, urgently Constreigning you, in this Imperiall name of your Omnipotent God **Narzefem**, and the dignity thereof, to be friendly unto me, and by Divine permission, to doe for me as for the Servant of the Highest, wherein your office is apparently manifest and Efficient.

³¹⁰ Word written *sup. lin.*, *sec. man.* (apparently Ashmole's).

[57v] *The Title of the Following Prayer*

An Humble Supplication to **Almighty God**, by these his great, powerfull and Sacred names, governing Every particular and Each Severall Respective Terrestiall Angle **E. W. N. S.**, this prayer being properly Referred to the East Angle, and by Changing the other names Governing the other 3 Angles, in like manner and forme,³¹¹ The same prayer serveth accordingly (being so distinguished) for the whole &c.: The which is to be said before Invocations made, for the moveing and calling forth the Spirituall powers of those natures, orders and offices, as In the foregoing Introduction hereunto is is Specified, and shewne forth.³¹²

The 3 sacred names over the East, **Oro, Ibah, Aozpi**.

Those 3 over the west, **Empeh, Arsel, Gaiol**.

Those 3 names over the north **Emor, Dial, Hectega**.

Those 3 names over the south **Oip, Teaa, Pedoce**.

O Thou omnipotent, Incomprehensible, Immortall and Eternall god of Hosts, **Oro, Ibah, Aozpi**, who amongst the most great and wonderfull works of thy Creation, hast in thy boundless and Infinite wisdom distributed the Earth into four Angles or Quarters E. W. N. & S. And hast by thy Divine Institution placed a most mighty Regall Angell, over Each particular Terrestiall Angle, as King governer and principall [58r] watchman there over, to protect and defend thy servants from the usurping Blasphemy, misues, Malice and Temptation of the wicked, and great Enemy of thy Glory and the welfare of mankind the Divill and Spirits of Darkness, and who againe in thy Omniscience hast constituted under Each particular mighty King, Six great Benevolent Angells called Seniors or Sennators, to judge the government of Each Terrestiall Angle, and the king thereof, who are mentioned by thy Servant **St. John**, in his sacred Treatise of his **Revelations**; And under whom againe, in thine Infinite Wisdome, hast placed Sixteene Benevolent Angells to be disposers of the will of their Superiours, and under whom againe thou hast appointed, many others, Even numberless of spirituall Creatures, according to thy primitive Decree, Determinate to governe over, and to teach, Instruct, direct and shew forth unto the Sons of men, all arts, Sciences, Mysteryes, mechanic crafts, and all things whatsoever that are upon the Earth, and all the secret inclosers therein, who are all Ayeriall spirits by thee sett over this Terrestiall fabric whereon we live, and not by thee Rejected but Dignified, whom thou hast in thine Infinite gratiouse and paternall mercy preordained, to give Obedience to the will of man, when he seeth them all whose names, Orders, offices and mansions are to be found in four Certaine Tables, notes or Mysticall figures: The which were Revealed to the Knowledg of the Servants, and Restored to them and Brought to Light out of Darkness and Oblivion, by the Ministry of thy Cœlestiall Angell **Ave**, and by him declared to be the Knowled of thy Servant **ENOCH**, [58v]

³¹¹ The corresponding preliminary prayer in Dee's digest (S9 fol. 58r) has a single form which cites all "12 Mystica Nomina" together. And is rather shorter than this (~30 lines of text on a single quarto page).

³¹² A copy of this, or in any case a prayer with a near-identical incipit (17th century), now forms part of Bodleian MS. Rawlinson D. 1363.

unto whom it was delivered by the Revelation of thy holy Angell; Now therefore O most gracious and mercifull Lord God of Host **Oro, Ibah, Aozpi**, the onle Creator of heaven and Earth, who by thy word alone hast most wonderfully and admirably made all Creatures out of nothing, and placed all things Comprhended in the marvellous worke of thy Creation, according to thy unspeakable wisdom, in there severall and Respective Orders and offices, to gloryfie and Extoll thy holy name, and fulfil thy divine will: O Thou who (who) art the true fountain of Light and wisdom, I thy humble servant here Reverently and Obediently prostrate in thy holyy feare in all Contrition of heart & meekness of spirit, doe humbly beseech thee of thy Infinite goodness and Clemency, to have mercy and compassion upon me, and to dignifie me with the power of thy holy Spirit, to forgive me my Sins, and so parson all my Iniquities, and graciously to grant that all those Benevolent Angells or Dignified Spirituall Creatures, whom thou hast sett over the four Angles of the Earth **E W N S**, and preordained to governe over all arts, Mysteryes, and Sciences, Mechanick crafts, and all Creatures there upon, and all things whatsoever, that are Contained therein, may shew forth the same and thre true uses and Right understanding both of the Natures and Secrett propertyes thereof, unto me thy humble servant, whensoever I shall call them forth, and Invoke them thereunto, whose names and orders are Contained and to be found in the foresaid Tables or mysticall figures, which were Revealed and Rendered out of Oblivion, and Lately Restorted againe to Light unto thy Servants by the ministry [59r] of thy Cœlestiall Angell **Ave**, and by him certainly veryfied to be the same which was delivered to thy servant **Enoch**, Immediately from thy selfe, by the Revelation of thy holy Angell, by whom thou didst converse with and Appeared unto him, & opened his Eyes that he might see and judge the Earth, which thou permittest not unto his parents by reason of their fall, wherein the holy Trinity determined saying Lett us shew unto **ENOCH** the use of the Earth, and Loe **Enoch** was become wise, and full of the Spirit of wisdom, And he humbly prayed unto thee saying, O Lord Lett there be Remembrance of this thy mercy, and Lett those that Love thee Enjoy this benefit after mee, O Lett not thy mercyes be foregotten, and behold thou werst graciously pleased.³¹³ Now therefore O most bountifull and heavenly God of Wisdome and mercy, **Oro, Ibah, Aozpi**, as the true Knowledge of the Earth and the Creatures thereof, and the Secrett propertyes of all things therein, Even to the unknown Depth of the sea, and the most private Internall and Obscure Caves of the Earth, was by the foresaid tables, Notes or Mysticall figures, and the use of there presence thy gift, Delivered to thy servant Enoch, both Immediate from thy selefe, and also by the ministry of thy sacred Cœlestiall Angells, And at his humble Request to thee the use and benefit thereof permitted to continue amongst the Sons of men succeeding him one Earth, in after Ages, that should love fear and Obey thee, which they

³¹³ This passage regarding Enoch, from “Appeared unto him” is adapted from a speech in *T&FR* p. 174 (Action of 1584.06.25), during the original delivery of the Table of the Earth. The speaker is apparently Ave. The reference to “the holy Trinity” though is due to the redactor: the *T&FR* text reads:

“The Lord appeared unto *Enoch*, and was mercifull unto him, opened his eyes, *that he might see and judge the earth*, which was unknown unto his Parents, by reason of their fall: for the Lord said, Let us shew unto *Enoch* the use of the earth: And lo, *Enoch* was wise, and full of the spirit of wisdom. And he said unto the Lord, Let there be remembrance of thy mercy, and let those that love thee taste of this after me: O let not thy mercy be forgotten. And the Lord was pleased.”

Enjoyed till they Rebelled against thee, And become proude, wicked, Ingratefull, Ambitious and presumptuous, wherefore they were as justly by the deprived againe of that Inestimable Jewell and Divine gift, the Knowledge whereof and benefit then wearing away, and Ceasing to be any more amongst men and so Remaining [59v] wholly unknowne to them till Lately (by thy gratiouse permission) it was againe Revived, and Mercyfully Restored to Light by the ministry of thy holy Angell **Ave**, unto thy servants. Now I beseech the, O thou Almighty father of mercy **Oro: Ibah, Aozpi**, let not thy promises made unto, nor the memory of thy servant **ENOCH**, nor the use and benefit of the Knowledge thou gavest unto him be againe washed away, become Void and Extinguished, but graciously be pleased to grant unto me thy humble servant, the true Knowledge & use of the Earth and the secrett propertyes thereof, and Enclosiers therein, by the ministry, Assistance, Instructions of those Spirituall Creatures governing over and Subservient in the four Tables, notes or Mistycall figures, whom I shall by name call forth, Even from the Superior to the Inferiour Orders and Degrees; And I humbly beg of thee O heavenly god of All Consolation and Compassion, **Oro Ibah Aozpi**, to dignifie me with thy Cœlestiall Dignity, Open my Eyes and give me Sight, Open my Eares and give me hearing, Open my Understanding and give me Knowledge, shewe me the light of they Countenance, and Endew me with thy holy spirit, that by the vertue and power of ⟨of⟩ my Invocations, being composed according to the Instructions of the Angell **AVE** I may Effectuall call forth all those Terrestiall Dignified Spirituall powers of Light, both of the Superiour and Inferiour Orders and Degrees, governing and Subservient in the Terrestiall Angle of the East, and all Creatures, Arts, Sciences and Mysteryes thereof, and the Secrett propertyes and Enclosures, and at the utterance and Repetition of thy Infallible and Secrett names therein specified, unto which they are severall and Respectively [60r] Obedient and whereby (according to thy primitive Decress) they are powerfully governed, they may forthwith, Immediately move, Descend, and appear visibly unto me, at all times & In all places, whensoever and wheresoever, I shall call them forth, according as nessesity shall Require their favourable & familiar Society, Community and Assistance, That it may be your Wittness of thy promiss for **ENOCH**s sake, unto thy humble and obedient Servant.

[Humble Supplications and Petitions for the East Table]

Invocation, by way of humble Supplication & petition to the **King**, and all the dignified Angells or Angelicall powers of Light, whose names, natures, mansions, Orders and offices, with other Mysteries thereunto proper, Appertaining and Comprehended, and to be found in and Collected out of the foregoing Terrestiall **Table or Tables**, according as in the Isagogicall preface or **Introduction** to the use thereof is beforementioned.

Humble, Supplication and petition made to the great King **BATAIVA**, principall governor and Coelestiall Angellicall watchman, sett over the watch tower or Terrestiall Table of the East, by the three mighty names of God, **Oro, Ibah, Aozpi**.

O Thou, Regall great, mighty and powerfull Angell of the most high, Immense, Immortall, and Incomprehensible God of hosts, **BATAIVA**, who in the beginning of time by the Divine Decress, and appointment of the Highest, in the unity of the Blessed Trinity, wert sett over the [60v] Terrestiall Angle of the East, as the onely king, governor, Overseer, principall watchman, protector and Keeper thereof, from the malice, Misues, Illusion, Temptation, Assault, Surprizall, Theft or Other wicked Encroachments, usurping Blaspemy of the great Enemy of Gods glory, and the welfare of mankind the Devill and Spirits of Darkness, And as a Snaffle to Restraine their wickedness, by the bitt of Gods boundless power and justice, to the intent that (they being put out into the Earth) there Envious will may be Bridled, the Determinations of the most High God fulfilled, and his Creatures Kept within the Compass & measure of Order; Wee humbly Invoke, Entreate and Beseech you, O you Royall Angell, **BATAIVA**, in by and through these potent mighty, and great names of your God **Oro, Ibah, Aozpi**, to preserve, defend, keep and protect us from the Wicked Illusions, Envious temptations, violent Assaults, or any other destructive Surprizalls of all Evill spirits, or Inferiour powers of Darkness whatsoever, And that we may not bee thereby dismayed vanquished or Overcome, and that by the Vertue power and Efficacy of theses three said mighty names of God, **Oro, Ibah, Aozpi**, O you great potent and Royall Angell **BATAIVA**, and by the true Seal and Character of your Creation, and by those Banners Ensignes or Trophies of Honour and glory, borne or standing before you, as Both Divine, Coelestiall, Angelicall, Naturall and Royall Tokens & Testimonies of **Monarchy**, majesty and Imperiall Authority given and Confirmed unto you in the Beginning of the world, and by the Influence, Efficacy, Force and Vertue thereof, we most Earnestly Entreat and humbly beseech you, to be Gracious and freindly unto us herein, And further more Likewise to helpe, Aide, and Assist us in all these and such [61r] our Temporall and Terrestiall operations and affairs, and Concernes, as wherein you may or can by the Superiour power of that your Kingly office under Authority given you of the Highest for the protection preservation, Care, Conduct, Comfort, Suport, Benefit, Assistance and use of mankind Living on Earth: And Amongst the rest, we also againe humbly Entreate and Earnestly Beseech you that all those Six great Angells called Angellicall **Seniors**, and all other governing or Superiour Angellicall and Elementall powers of Light, Coelestially Dignified, and allso that all Other Dignified servient and subservient sperits or Benevolent Ayeriall powers, who are by nature and office freindly and good, and Ordained (by Divine appointment in the unity of the Blessed Trinity) for the use Benefitt and servis of

mankind, of all Degrees and offices from the Superiour to the Inferiour, in the Orders and mansion serveing the most high God, under your Imperiall and Sovereigne power, Authority, Command, Subjection, Service and Obedience, properly referred or appropriated to the East Angle of the Ayre, Respecting Also the like point of the Compass, Quarter, Angle or Division of the Earth, may be the force and power of our Invocations, be moved to descend and appear visibly unto us, in this **C.G.**³¹⁴ or otherwise out of the same, as Either Convenience or Necessity of the Occasion shall Require, and that they may at the Reading and Repetition of our Invocations or Calls on that Accout by us made unto them, move descend appear visible to the sight of our Eyes, and to speake audibly unto us, as that we may plainly and perfectly both see and here them, and freindly to converse with us, fulfilling our desires and Requests in all things, according to there severall and Respective [61v] offices, and to serve us therein, and also doe for us as for the servants of the most high God, whensoever and wheresoever and whereunto we shall at any time and place move them, both in power & presence, whose works herein shall be a song of honour to the Glory & praise of the most high God both in your & there Creation.³¹⁵

Amen.

Invocation by way of humble supplication & petition made to the six Angells or Angelicall Seniors **Habioro, Aaoxaif, Hetemorda, Ahaozpi, Hipotga, and Autotar**, by the great and mighty name of there Imperiall King, **BATAIVA**.

O you great Angells or Angellicall Seniors, **Habioro, Aaoxaif, Hetemorda, Ahaozpi, Hipotga, & Autotar**, serveing (the mighghty &) most high God **Oro, Ibah, Aozpi**, before the mighty Angellicall monerch King **Bataiva**, In the Angle, Region or Division of the East, who are Dignified with Cœlestiall power and Authority therein, and by office judging the government of the Angellicall King, thereby fulfilling the Divine Will and pleasure of the Highest, in all things appointed and Committed to your Charge and placed in superiour Orders, under the Said Angellicall King, and governing over all other both Superiour, Servient and Subservient Angells or Angelicall powers, Cœlestially Dignified, and also all other elementall spirits whatsoever that in any wise have power, mansion, Residence, orders, office, place or being in the East part Region, or Angle of the Ayre, with like Respect also, from thence to be had to the East point of the Compass, Angle part or Division of the Earth, Wee the servants of the most High God and Reverently [62r] present here in his holy fear, doe humbly beseech and Earnestly Entreate you all: O you Angelicall Seniors, **Habioro, Aaoxaif, Hetemorda, Ahaozpi, Hipotga, Autotar**, In by and through this Imperiall Mighty and powerfull name **BATAIVA**, that all or some one or any of you, Joyntly, and Severally, Every and Each one in generall and particular, for and by it Selfe, Respectively, would be favorable and freindly unto us so that whensoever or wheresoever, we shall invoke move or call you forth unto visible appearance, and our Assistance, you then would be thereby moved to descend and Appear, visibly unto us in this **C.S. or G.R.** sett here before us

³¹⁴ Probably meant for "Crystal Glass," a shortening of the usual form.

³¹⁵ "I move you in powre and presence whose works shalbe a song of honor and the praise of your God in your Creation" (*zâcam g'micâlzo sob há ath trian lu ia he odecrin MAD Qa'a on*) is the conclusion of the sixth of the *Claves Angelicæ*. Variations of this line occur throughout the "Invocation of Angels" texts.

for that purpose, or Otherwise personally to appear out of it visibly here before us, and so as that we may plainly see you, and Audibly here you speake unto us, and by such your freindly and verball converse with us, to Illuminate Instruct, Direct, helpe aide and Assist us in all things whatsoever wee shall humbly Desire Bessech and Request of you Wherein by nature and office given you, of the Highest you may or Can, Hear us therefore O you Blseed Angells or Angellicall Seniors, **Habioro, Aaxaif, Hetemorda, Ahaozpi, Hipotga, Autotar**, who in the mighty name BATAIVA, and by the Vertue, power, Influence, Efficacy and force thereof, wee Earnestly Entreate and humbly bessech you, to grant these our Supplycations & petitions, that all or any of you, which wee shall at any time hereafter Invoke, move or call forth to visible Appearance, would then be favourably and freindly pleased in Cœlestiall Charity and Benevolecne, forthwith, and Immediately at Such our Invocations and Earnest Request accordingly of us made be thereby moved, and also to move [62v] Descend visibly appear and speake Audibly unto us, Either In this **C.S.** or **G.R.** or Otherwise out of the same as it shall please God and you his Angellicall ministers, as Cœlestiall Messagers of Divine Grace, and Light, and shall be most Beneficiall, or best befitting and Convenient for us therein and to administer unto us, the bountifull gifts of all Earthly Benefitts, and allso Endew us with the gifts of true Science, and Sapience, and such like other gifts of humane Accomplishments and Enjoyments, as may or shall be fit for us, and soe Beneficiall unto us, that wee may thereby live happy with Comfort, during our Continuance in this our Mortall Being; all which we humbly Beseech and Earnestly Entreat of all and Every of you Sacred Angells or Angellicall Seniors, in the name of your God and King, wherein these your freindly and Benevolent Works (thus graciously Communicated and given to us) shall be a song of honour and the praise of your God in your Creation, **Amen.**

Invocation by way of humble supplication and petition, made to the four Benevolent Angells or Angellicall powers of Light, placed in orders, and Sett over the first Lesser Angle, or Division, of the great Quadrangle or Table of the East, **Urzela, Zlar, Larz & Arzel**, by the great and powerfull name of God **Erzela.**

O you great and glorious Angells or Angelicall powers of Light, **Urzela, Zlar, Larz & Arzel**, governing and sett over the first Lesser Angle Division or Quarter of the great Quadrangle of the East [63r] part of the Ayre, Repsecting the Like part of point of the Compass, appropriated to the Earth, Serveing your Most high God, Erzela, in orders and office accordingly, as you (by Cœlestiall Dignification) are in place and power more Ayerially Superiour, unto whom is also given of the Highest by nature and office, the true Knowledge of the Knitting together of natures, and also as well the Destruction of nature, and of things that may perish, as of Conjoyning and and Knitting them together, and to Reveale, shew forth and Communicate the same (by your Angellicall Ministry) unto manking Living on Earth, whensoever you shall be Invoked, or moved thereunto, wee the servants of the Highest (of the same your God) and Reverently present in his holy fear, doe Earnestly Entreate, humbly beseech and move you all, O yee Angells or Angellicall powers of Light, or Cœlestially Dignified spirits of the Ayre, governing in Oders, Degree, mansion (as aforesaid) **Urzela, Zlar, Larz, & Arzel**, Joyntly, and Severally, Every and Each one for and by it selfe Respectively, in by and through this mighty and powerfull name of your God **Erzela**, that (you at these our humble Requests, and addresses)

would be so favorable and friendly unto us, as that whensoever or wheresoever wee shall Invoke, move or all you forth to visible appearance, and our Assistance, you would be thereby moved, to descend and appear (out of the same) visibly here before us in this **C.S. or G.R.**,³¹⁶ and soe as that we may plainly see you, and Audibly here you speak unto us, and by such your freindly and Verball Converse with us, to make us partakers of that Undefined Knowledge and true Sapience, which by nature & office (given you of the Highest) may be such your Angellicall Ministry be Revealed, given or administered [63v] unto us: Hear us, therefore, O yee Sacred, Angellicall powers of Light, or Cœlestially Dignified spirits of the Ayre, by Degree and Orders Superiour and governing (as aforesaid) **Urzela, Zlar, Larz, & Arzel**, we doe yet further in this great name of your God, **Erzela**, and by the force power and Efficacy therof, Earnestly Entreat and humbly beseech you to grant these our Supplications and petition, and that all or any of you, that wee shall at any time hereafter, Inovcate, move all Call you forth to Visible appearance, would Readily and forthwith move, Descend, and Visibly appear unto us, whensoever we shall Invoke, call forth, or move you thereunto in this **C.G.** standing here before us or Otherwise out of it as it shall please God and you his ministers of Divine Grace & as best befitteth, or shall be most Convenient or Beneficiall for us, or unto us, in these our Actions and opperations; Speaking Audibly unto us and also thereby directing and Instructing us in the true Knowledge of that your Angellicall Sapience, and Science given you of the Highest, And wherein also he hath accordingly, by Orders and office, Ordained and Appointed you, and this your Angelicall Benevolence in Cœlestiall grace and Charity thus given and granted unto usm and also in the accomplishment & fulfilling of all these our humble desires and Requests, and whatsoever Eles shall be Requisite and fit for us to Know, shall be a song of honour and the praise of your God in your Creation **Amen**.

Invocation, by way of humble Supplication and petition, made to the four Servient Angells of Dignified spirits of the Ayre, placed in Orders, and Serveing in the first Lesser Angle or Division of the great Quadrangle or Table of the [64r] East, **Cezodenes, Totet, Sias, Esemende**, who are moved and Called forth, by the great and powerfull name of God **Idoigo**, and Constrained to doe what they are Commanded, according to there office: by the great namd of God, **Ardeza**.

O you, Angellicall powers of Light or Dignified Spirits of the Ayre, **Cezodenes, Totet, Sias, Esemende**, Serveing in orders under Superiour powers, your most high & omnipotent God Idoigo, Respecting the Like part or point of the Compass, appropriated to the Earth in the first lesser Angle or division of the great Quadrangle or East part of the Ayre, accordingly as you therein are placed more Inferiour & Subservient, and unto whom is given of the Highest by nature and office, the true Knowledge of physic in all its parts and the curing of all Diseases whatsoever, that are Incident to humaine Bodyes, and to Reveale shew forth & give the same unto Mankind Living on Earth, whensoever you shall be moved and called forth, and by the great nme of your God Ardeza, Commanded thereunto: wee the servants of the Highest and the same your God, and Reverently

³¹⁶ There was possibly text lost or displaced by eye-skip in this conjuration: in the corresponding invocations for the other lesser angles this formula more usually appears as something like (spelling modernised) “[...] descend and appear visibly unto us in this C.S. or G.R. which stand[s] here before us, or otherwise personally to appear out of the same visibly here before us [...]”

here present in his holy fear, doe Earnestly Entreat call upon and move you all, O yee Benevolent Angells or Dignified powers of the Ayre, Serveing in Orders, Degree,³¹⁷ and Mansion as aforesaid, **Cezodenes, Totet, Sias, Esemende**, Joyntly and Severally, Every and Each one for and by it selfe Respectively, in by and through this mighty and powerfull name of your God **Idoigo**, that you (at these our Earnest Addresses) would be soe truly willing and friendly unto us, that whensoever & wheresoever wee shall Invoke, move or all you [64v] forth unto Visible appearance and our Assistance, you then would Readily and Immediately forthwith at our Invocations move, descend, appear and shew your selves Corporally Visible unto us in this **C.G.** standing here before us or otherwise personally to Appear out of the same Visibly here before us, and so as that wee may plainly see you, and Audibly here you speake unto us, and by such your Spirituall Revelations unto us, to make us partakers of that true Knowledge and Sapience which by nature and office (given you of the Highest) may be such your Visible appearance and Verball Converse, shewed forth and given to us, And furthermore also, that in, by and through this great and powerfull name of your God, **Ardeza**, And the force and vertue thereof, wee doe Likewise Earnestly Entreate and Invoke you, to doe Accomplish and fullfill whatsoever (accordingly as is by nature and office given you of the Highest) wee shall request and Command you; Hear us therefore O you Benevolent Servient Angells or Dignified spirituall powers of the Ayre, serveing in Orders office degree And mansion, and by nature as aforesaid **Cezodenes, Totet, Sias, Esemende**, yee³¹⁸ doe yet further, In this great name of your God Idoigo, and by the vertue and Efficacy thereof, Earnestly Invoke and Entreate you, to gird up and give unto us your Assuredly firme, free, full and Obleiged Consent therein, that all or any of you, which wee shall at any time hereafter Invoke, move or Call forth to Visible appearance, would Certainly without any tarrying or Delay, Imediately move descend and visibly appear unto us in this **C.:G.:** standing here before us, or otherwise out of It, as it shall please God to give unto you, and thereby most beneficiall Convenient and fit for us, in these both our [65r] present and other our future Actions and Oppérations & to speake plainly unto us so as that we may Sensibly heare you and understand you, directing and Instructing us, in the true Knowledge and Judgement of that your Spirituall Sapience and Science, given you of the Highest, & In this undoubted true and great name of your God **Ardeza**, and by the vertue and power thereof, whereby wee also Earnestly invoke and Entreate you, not onley to reveale, Declare, shew forth and make knowne unto us, the trew apprehensive³¹⁹ Knowledge of all Such Occult & misticall **Arcanaes**³²⁰ in phisick, and of whatsoever Else relates thereunto, as are Unknown of mankind, but also doe whatsoever wee shall further command, request or desire to be done for us, relating to the Said Science & our benefit therein, as you by office are of the Highest accordingly preordained & appointed, All which your Obedeince, Redily and willingly fulfilling and accomplishing unto us, As here we have in the powerfull and true names of your God Earnestly Entreated and besought you, shall be a song of honour and the praise of your God in your Creation **Amen**.

³¹⁷ "Decree" in S1: taken as an error, since "degree" generally appears in that context.

³¹⁸ Probably an error for "we" given the context, but is consistently "yee" in the S1 "invocations by humble supplication" of the servient angels.

³¹⁹ Word written *sup. lin., sec. man.* ("which is apprehensive" was originally written after "Knowledge," but struck out). In context, not meant in the usual modern sense of "apprehensive" but connected with "apprehension" in the sense of "understanding."

³²⁰ A questionable Anglicisation of *Arcana* ("secrets"), which is already a Latin plural.

Invocation, by way of humble supplication & petition, made to the four Benevolent Angells or Angelicall powers of Light, placed in Orders and Sett over the Second Lesser Angle or Divisions of the great Quadrangle or Table of the East, **Utepa, Tepau, Paute, Autep**, by the great and powerfull name of God **Eutepa**.

O yee great and glorious Angells or Angellicall powers of Light **Utepa, Tepau, Paute, Autep**, [65v] governing or Sett over the Second Lesser Angle, division, or Quarter of the great Quadrangle of the East part of the Ayre, Respecting the Like part or point of the compass, Appropriated to the Earth, Serveing your most high God, Eutepa, in Orders and office accordingly as you (by Cœlestiall Dignification) are in place & power more Ayeryally Superiour; unto whome is also given of the Highest, by nature and office [the true]³²¹ moveing from place to place [as into this Country, or that country at pleasure],³²² and to Reveale shew forth and Communicate the Same (by your Angelliacall ministry) unto manking Living on Earth, whensoever you shall be (called) invocated, or Moved thereunto; wee the servants of the Highest (and the same your God) and Reverently here present in his holy fear, doe Earnestly Entreat humbly Beseech, and move you all, O you Angells Or Angelicall powers of Light, or Cœlestially Dignified Spirits of the Ayre, governing in Orders Degreee mansion as aforesaid **Utepa, Tepau, Paute, Autep**, Joyntly and Severally, Every and Each one for and by it selfe Respectively, in by and through this mighty and powerfull name of your god Eutepa, that you (at these humble Requests and Addresses) would be favorable and freindly unto us, as that whensoever or wheresoever wee shall Invoke move or Call you forth to Visible Appearance and our Assistance, you would be thereby moved to descend & appear visibly unto us in this **C.S. or G.R.** which stand here before us, or otherwise personally to [66r] Appear, out of the same visibly here before us, and so as that wee may plaine see you, and Audibly hear you speake unto us, and by such your freindly and verball converse with us, to make us partakers of that undefiled Knowledge and true Sapience which, by nature, and office (given you of the Highest) may by such your Angelicall ministry be Revealed given or administered unto us: Hear us therefore, O yee Sacred Angelicall powers of Light, or Cœlestiall Dignified Spirits of the Ayre, by Degree and Orders superior and governing (as aforesaid) **Utepa, Tepau, Paute, Autep**, Wee yet doe further in this great name of your God **Eutepa**, and by the force power and Efficacy thereof, Earnestly Entreat and humbly Beseech you, to grant these our Supplications and petitions, and that all or any of you, that wee shall at any time hereafter Invoke move or call forth to visible appearance, would readily and forthwith move descend and Visibly appear unto us whensoever we shall Invoke move (or) call forth, or move your thereunto, in this **C.G.** Standing here before us, or otherwise out of it, as it shall please god, and you his ministers of Divine grace, and as best befitteth or shall be most Convenient or Beneficiall for us, or unto us, in these our Actions and Opperations, Speaking Audibly unto us, and also thereby Directing and Instructing us in the true Knowledge of that your Angellicall Sapience and Science, given you of the Highest, and wherein also he hath accordingly by Orders and office Ordained and Appointed you, & also in the accomplishment and fulfilling of all these our humble

³²¹ Words in square brackets written *sup. lin., sec. man.*

³²² Words in square brackets written *sup. lin., sec. man.*; after the insertion point, the original copyist mistakenly repeated a large chunk of the description of the offices of the ruling angels of the first lesser angles ("the true knowledge of the knitting together of natures &c. &c. &c."); this has been crossed through.

desires and [66v] Requests and this your Angellicall benevolence in Cœlestiall grace and Charity, thus given and granted unto us, and whatsoever Else shall be Requisite and fit for us to Know, shall be a song of Honour and the praise of your God in your Creation. **Amen.**

Invocation, by way of humble supplication And petition made to the four Servient Angells or Dignified Spirits of the Ayre, placed in Orders and Serveing in the Second lesser Angle or Division of the great Quadrangle or Table of the East, **Oyoubé, Paoc, Urbeneh, Dirí,** who are moved and called forth, by the great and powerfull name of God **Ilacza,** And constrained to doe what they are commanded According to their office, by the great name of God **Palam.**

O yee Angellicall powers of light or Dignified spirits of the Ayre **Oyoubé, Paoc, Urbeneh, Dirí,** serveing in Orders under Superiour powers your most high and omnipotent God **Ilacza** in the 2^d Lesser Angle or Division, of the great Quadrangle, or East part of the Ayre, respecting the Like part or point of the Compass, appropriated to the Earth accordingly, as you therein are placed more Inferiour and Subservient: And unto whom is given of the Highest by nature and office, the true Knowledge of finding out and use of mettalls the Congelation of Stones, and the vertues of all stones whatsoever,³²³ [67r] and to Revelae, shew forth, and give the same to mankind Living on Earth, whensoever you shall be moved and called forth, And by the great name of your God **Palam,** commanded thereunto; wee the Servants of the Highest and the same your God, and Reverently here present in his holy fear, doe Earnestly Entreate call upon, and move you all, O yee Benevolent Angells or Dignified powers of the Ayre, Serveing in Orders Degree and Mansion (as aforesaid) **Oyoubé, Paoc, Urbeneh, Dirí,** jointly and Severally, Every and Each one for and by it selfe Respectively in by and through this mighty and powerufl name of your God **Ilacza** that you (at these our Earnest Adresses) would be so truly willing and friendly unto us, that whensoever and wheresoever we shall Invoke move or Call you forth, unto Visible Appearance and our Assistance, you then would Readily and Immediately forthwith, at our Invocations, move descend appear and shew yourselves, Corporally Visible unto us, in this **C.G.** standing here before us, or Otherwise personally so appear out of the same visibly here before us, and so as that wee may plainly see you and Audibly here you speake unto us, and by such your spirituall Revelations unto us, to make us partakers of that true Knowledge and Sapience, which by nature And office (given you of the Highest) may by such your visible appearance and Verball Converse be shewed forth, and given to us: and furthermore also that in by and through this great and powerfull name of your God **Palam,** and the force and vertue thereof, we doe Likewise Earnesty Invoke and Entreat you, to doe accomplish and fullfill [67v] whatsoever (accordingly as by nature and office given you of the Highest) wee shall Request and Command you: Hear us therefore O you Benevolent Servient Angells or Dignified Spirituall powers of the Ayre, Serving in Orders, office, Degree and mansion and by nature as aforesaid, **Oyoubé, Paoc, Urbeneh, Dirí,** yee doe yet further in this great name of your God **Ilacza,** and by the Vertue and Efficacy thereof, Earnestly Invoke and Entreate you to yield up and give unto us your Assuredly firm, free, full and Obleiged consent therein, that all or Any of you which wee shall at any time

³²³ At this point the description of the offices of the servient angels of the first lesser angles (“and of physic in all its parts &c. &c. &c.”) was mistakenly appended, but has been crossed through.

hereafter Invoke move or Call forth to Visible Appearance, would Certainly without any tarrying or Delay Immediately move, Descend and Visibly appear unto us, in this **C:G:** standing here before us, or Otherwise out of it As it shall please God to give unto you, and thereby most Beneficall Convenient, and fit for us in these both our present and Other our future Actions and Oppérations, and to Speake plainly unto us, so as that wee may Sensibly here you and understand you, Directing and Instructing us in the true Knowledge and judgment, of that your Spirituall Sapience and Science given you of the Highest: And in this undoubtedly true and great name of your God **Palam**, and by the Vertue & power thereof, whereby we also Earnestly Invoke and Entreate you, not only to reveale, declare shew forth, and make knowne unto us the true & Apprehensive Knowledge of all Such Occult, and Mysticall **Arcanaes**, in phisick³²⁴ and whatsoever Else relates thereunto as are unknowne of mankind but also doe whatsoever wee shall further Command, request or desire to be done [68r] for us, Relating to the said Science, and our Benefitts therein; as you by office, are to³²⁵ the Highest accordingly preordained and appointed: all with your Obedience Readily and willingly fulfilling and accomplishing, unto us as here we have in the powerfull and true names of your God, Earnestly Entreated and besought you, shall be a song of honour & the praise of your God in your Creation **Amen**.

Invocation by way of humble supplication & petition made to the four Benevolent Angells or Angelicall powers of Light placed in Orders and sett over the third Lesser Angle or Division of the great Quadrangle or Table of the East, **Cenbar**, **Enbarc**, **Barcen**, **Urcenbe**, by the great and powerfull name of God **Ecenbar**.

O yee great and glorious Angells or Angelicall powers of Light **Cenbar**, **Enbarc**, **Barcen**, **Urcenbe**, governing and sett over the third Lesser Angle Division or Quarter of the great Quadrangle of the East part of the Ayre, Respecting the Like part or point of the Compass, Appropriated to the Earth; Serveing your Most High God **Ecenbar**, in Orders and office accordingly as you (by <by> Cœlestiall Dignification are in place & power more Ayerially Superiour, unto whom is also given of the Highest by nature and office, the true Knowledge of all mechanic hand Crafts whatsoever;³²⁶ And to [68v] Reveale, shew forth, and Commnicate the same unto mankind (by your Angelicall Ministry) living on Earth, whensoever you shall be Invocated or moved thereunto, wee the servands of the Highest (and the same your God) and Reverently here present in his holy fear: doe Earnestly Entreate, humbly beseech and move you all, O yee Angells or Angelicall powers of Light or Cœlestially Dignified spirits of the Ayre, governing in Orders Degree mansaion (as aforesaid), **Cenbar**, **Enbarc**, **Barcen**, **Urcenbe**, Joyntly and Severally Every and Each one for & by it Selfe Respectively, in by and through this mighty and powerfull name of your God **Ecenbar**, that you (att these our humble Requests and Addresses,) would be so favorable and freindly unto us, as that whensoever or wheresoever wee shall Invoke, move or Call you forth, to Visible Appearance, and our Assistance, you would be

³²⁴ *sic* in S1 and S7 (*apud* Skinner and Rankine). This phrasing is repeated from the conjuration of the first Lesser Angle, whose servient Angels are specifically concerned with “physick”: read rather “in stones and metals.”

³²⁵ *sic* in S1; “of” in the corresponding point in the other conjurations.

³²⁶ A portion of the offices for the angels of the first lesser angles (“of the knitting together of natures &c. &c. &c.”) was here written in by mistake but has been crossed through.

thereby moved to Descend and appear Visibly unto us in this **C:S** or **G:R**: which standeth here before us, or Otherwise personally to appear, out of the same Visibly here before us and so as that we may plainly see you, and Audibly hear you speake unto us: And by such your freindly and verball Converse with us, to make us partakers of that undefiled Knowledge and true Sapience, which by nature & office (given you of the Highest) may by such your Angelicall ministry be Revealed, given or administered unto us, Hear us therefore, O yee Secred Angelicall powers of Light or Cœlestiall Dignified Spirits of the Ayre, by Degre and Orders Superiour and governing (as aforesaid), **Cenbar**, **Enbarc**, **Barcen**, **Urcenbe**, wee doe yet further in this great [69r] name of your God Ecenbar, and by the fource power and Efficacy thereof, Earnesty Entreate and humbly beseech you, to grant these our supplications and petitions, and that all or any of you, that wee shall at any time hereafter Invoke, move, or Call forth, to Visible appearance, would Readyly & forthwith, move descend and Visibly appear unto us, whensoever we shall Invoke, Call forth, or move you thereunto in this **C:G**, standing hear before us, or otherwise to appear out of it, as it shall please God, and you his Ministers of Divine Grace, and as befitteth or shall be most Convenient or beneficiall for us, or unto us, in these our Actions and operations, speaking Audibly unto us, and also thereby Directing and Instructing us, in the true Knowledge of that your Angelicall Sapience and Science, given you of the Highest, and wherein also he hath accordingly by orders and office Ordained and appointed you, and this your Angelicall Benevolence, in Cœlestiall grace & Charity thus given and granted unto us, And also in the Accomplishment & fullfilling of all these our humble Desires and Requests, and whatsoever Else shall be Requisite and fit for us to know shall be a song of honour, and the praise of your God in your Creation, **Amen**.

Invocation by way of humble Supplycation & petition, made to the four Servient Angells or [69v] Dignified Spirits of the Ayre, placed in Orders, and Serveing in the third Lesser Angle or Division of the greater Quadrangle or Table of the East, **Abeino**, **Naco**, **Ocenem**, **Shael**, who are moved and called forth, by the great and powerfull name of God **Aiaoai**, and Constrained to doe what they are Commanded, according to their office, by the great name of God **Oiiit**.

O yee Angelicall powers or Dignified spirits of the Ayre **Abemo**, **Naco**, **Ocenem**, **Shael**, serving in Orders under Superiour powers, your Most High and omnipotent God **Aiaoai** in the third Lesser Angle, or Division of the great Quadrangle or East part of the Ayre; Respecting the like part or point of the Compass, appropriated to the East; Accordingly as you therein are placed, more Inferiour and Subservient, and unto whom is given of the Highest, by nature and office the true Knowledge of Transformation & transplantation,³²⁷ And to reveal, shew forth and give the same unto mankind living on Earth, Whensoever you shall be moved and Called forth by the great name of your God **Oiiit**, Commanded thereunto: wee the servants of the Highest (and the same your God) And Reverently here present in his holy fear, doe Earnestly Entreate call upon and move you all, O yee Benevolent Angells or Dignified Spirits of the Ayre, serveing in Orders, Degreee and Mansion (as aforesaid), **Abemo**, **Naco**, **Ocenem**, **Shael**, Joyntly and Severally

³²⁷ At this point the description of the offices of the servient angels of the first lesser angles (“of physic in all its parts and the Curing of all diseases &c. &c. &c.”) was mistakenly appended; this has been crossed through.

Every and Each one for & by it selfe Respectively, in by & through this mighty and [70r] powerfull name of your God **Aiaoai**, that you (att these our Earnest Addresses) would be so truly willing and freindly unto us, that whensoever & wheresoever wee shall Invoke, move or Call you forth unto Visible appearance and our Assistance you then would readily and Immediately forthwith at our Invocations, move, descend, appear and shew yourselves Corporally, Visible unto us in this **C:G**: Standing here before us, or Otherwise personally to appear out of the same, visibly here before us,³²⁸ & so as that we may plainly see you, and Audibly heare you speake unto us: and by such your Spirituall Revelations unto us, to make us partakers of that true Knowledge and Sapience, which by nature and office (given you of the Highest) may be such your visible appearance, and Verball Converse be shewed forth & given to us And furthermore Also, that in by and through, this great & powerfull name of your God, **Oiiit**, and the force And vertue threof, we (the Servants of the most High God) doe, likewise Earnestly Invoke, and Entreate you, to doe, Accomplish and fulfil whatsoever we shall Request, and Command you; Hear us therefore O yee Benevolent Angells or dignified spirituall powers of the Ayre, Servein in Orders, Degree, and mansion (as aforesaid) **Abemo, Naco, Ocenem, Shael**, yee doe yet further in this great name of your God, **Aiaoai**, and by the vertue and Efficacy thereof, Earnestly Invoke, & Entreate you to gird up and give unto us your Assuredly firme free full and Obleiged Consent herein, That all or any of you which wee shall at any time hereafter Invoke, move or Call forth to Visible appearance, would Ceretainely [70v] without any Tarrying or Delay, Immediately move, Descend & Visibly appear unto us in this **C:G** standing here before us or otherwise out of it, as it shall please God to give unto you & thereby most Beneficiall convenient and fir for us in these both our present and Other our future Actions, and Operations, and to speake plainly unto us, So as that we may sensibly hear you and understand you, Directing and Instructing us in the true Knowledge, and Judgment of that your Spirituall Sapience and Science (given you of the Highest) And in this undoubted true and great name of your God, **Oiiit**, And by the vertue and power thereof, whereby wee also Invoke, Earnestly, and Entreate you, not onely to Reveale declare shew forth and make Known unto us, the true and Apprehensive Knowledge of all such Occult & Mysticall **Arcanaes**, (in physick),³²⁹ and of whatsoever Eles relates thereunto, as are Unknowne of mankind: but also doe whatsoever wee shall further Command, Request, or Desire to be Done: Relating to the said Science and our Benefitts therein (as you by office are of the Highest) accordingly pre-Ordained and Appointed: All such your Obedience, Realiy & willingly fullfilling and accomplishing unto us as here wee have, in the powerfull & true names of your god, Earnestly Entreated and besought you, shall be a song of honour & the praise of your God in your Creation **Amen**.

Invocation, by way of humble supplication & petition made to the four Benevolent Angells or Angelicall powers of Light, placed in Orders, and set over the fourth Lesser Angle or Division of the great Quadrangle [71r] or Table of the East, **Exgezod, Gezodox, Zodexge, Dexgezod**, by the great and powerfull name of God **Eexgezod**.

³²⁸ “or otherwise personally [...] the same” written again here by copyist eye-skip, but crossed out.

³²⁹ *sic* in S1 and S7; read rather “in transformation and transplantation.”

O you great and glorious Angells or Angelicall powers of Light **Exgezod, Gezodox, Zodexge, Dexgezod**, governing and sett over the fourth Lesser Angle Division or Quarter of the great Quadrangle of the East part of the Ayre, Respecting the Like part or point of the Compass, appropriated to the Earth, Serveing your Most High God **Eexgezod**, in Orders and office accordingly as you (by Cœlestiall Dignification) are in place & power, more Ayerially Superiour, unto whom is also given of the Highest by nature & office, the true Knowledge of the Secretts of men Knowing³³⁰ and to Reveale shew forth & communicate the Same (by your Angelicall ministry) unto mankind living on Earth whensoever you shall be Invocated or moved thereunto wee the Servants of the Highest (and the same your God) and Reverently here present in his holy fear, doe Earnestly Entreate, humbly besech, and move you all, O yee Angells or Angelicall powers of Light or Cœlesitally Dignified Spirits of the Ayre, governing in Orders Degree and mansion (as aforesaid) **Exgezod, Gezodox, Zodexge, [71v] Dexgezod**, Joyntly & Severally Every & Each one for and by it selfe Respectively, In by and through this mighty and powerfull name of your God **Eexgezod**, that you (at these our humble Requests and Addresses) would be favourable and freindly unto us, as that whensoever, or wheresoever wee shall Invoke move or Call you forth, to Visible Appearance, & our Assistance, you would be thereby moved to Descend and appear Visibly unto us, in this **C:G** which stand here before us, or otherwise personally to appear out of the same visibly here before us: And so as that wee may plainly see you, and Audibly hear you Speake unto us, and by such your friendly and Verbal Converse with us to make us partakers of that undefiled Knowledge and true Sapience which by nature and office (given you of the Highest) may be such your Angelical ministry, be Revealed given or administered: hear us therefore O yee Sacred Angelicall powers of Light, or Cœlestially Dignified Spirits of the Ayre, by Degree and Orders Superiour and governing (as aforesaid): **Exgezod, Gezodox, Zodexge, Dexgezod**, we doe yet further in this great name of your god **Eexgezod**, And by the force power and Efficacy thereof, to grant these our humble Supplycations and petitions, and that all or any of you that wee shall at any time hereafter Invoke, move or call forth to visible appearance would Readily forthwith, move, Descend and visibly appear unto us in **[72r]** this **C.G.** standing here before us, or Otherwise out of it, as it shall please God and you his ministers of Divine grace, and as best befitteth or shall be most Convenient for or Beneficiall for us or unto us, and also in these our Actions and opperations speaking Audibly unto us, and also thereby Directing & Instructing us in the true Knwoledge of that your Angelicall Sapience, and science (given you of the Highest) and wherein also he hath accordingly by Order and office ordained and Appointed you: And this your Angelicall Benevolence, in Cœlestiall grace & Charity, thus given and granted unto us, and also in the Accomplishment and fullfilling of these our humble Desires and Requests, and whatsoever Else shall be Requisite, and fit for us to Know, shall be a song of honour & the praise of your God in your Creation **Amen**.

Invocation by way of humble Supplycation & petition, made to the four Servient Angells or Dignified Spirits of the Ayre, placed in Orders, and Serveing in the fourth Lesser Angle or

³³⁰ A portion of the offices for the angels of the first lesser angles was here written in by mistake but has been crossed through.

Division of the greater Quadrangle or Table of the East, **Acca, Enpeat, Otoi, Pemox**, who are moved and called forth, by the great and powerfull name of God **Aovararzod**, and Constrained to doe what they are Commanded, according to their office, by the great name of God **Aloai**.

O yee Angellicall powers or Dignified [72v] spirits of the Ayre **Acca, Enpeat, Otoi, Pemox**, serving in Orders under Superiour powers, your Most High and omnipotent God **Aovararzod** in the fourth Lesser Angle or division of the great Quadrangle or East part of the Ayre, Respecting the like part or point of the Compass, appropriated to the East; Accordingly as you therein are placed, more Inferiour and Subservient, and unto whom is given of the Highest, by nature and office the true Knowledge of all Elementall Creatures amongst us how many Kinds, & their use in the Creation, as they are Severally placed in the four Elements Ayre Earth fire and water,³³¹ and to reveal, shew forth and give the same unto mankind living on Earth, whensoever you shall be moved and Called forth by the great name of your God **Aloai**, Commanded thereunto, wee the Servants of the Highest (and the same your God) and Reverently here present in his holy fear, doe Earnestly Entreate, call upon and move you all, O yee Benevolent Angells or Dignified powers of the Ayre, Serveing in Orders, degree and mansion (as aforesaid) **Acca, Enpeat, Otoi, Pemox**, Joyntly and Severally, Every and Each one, for and by itself Respectively, In, by and through this mighty and powerfull name of your God, **Aovararzod**, that you (at these our Earnest [73r] Addresses) would be so truly willing & friendly unto us, that whensoever & wheresoever we shall Invoke move, or Call you forth unto Visible appearance, & our Assistance, you then would Readily and forthwith at our Invocations move, Descend, appear & shew yourselves Corporally visibly unto us in this **C:G** Standing heare before me, or Otherwise personally to appear out of the same Visibly here before us, and so as that we may plainly see you and Audibly hear you speak unto us, and by such your spirituall Revelations, to make us partakers of that true Knowledge and sapience, which by nature and office (given you of the Highest) may be shewed forth and given to us, and furthermore also that in by and through this great & powerfull name of your God **Aloai**, and the force and vertue thereof, wee doe likewise Earnestly Invoke and Intreate you, to doe, accomplish and fulfil whatsoever (accordingly and is by nature and office given you of the Highest) we shall Request and Command you; Hear us therefore, O yee Benevolent Angells or Dignified Spirituall powers of the Ayre, serveing in Orders degree and mansion (as aforesaid) **Acca, Enpeat, Otoi, Pemox**, yee doe yet further in this great name of your God, Aovararzod, and by the vertue and Efficacy thereof, Earnestly Invoke and Entreate you, to yeild up, and give unto us your Assuredly firme, free, full and Obleiged Consent herein, That all or any of you, which wee shall at any time hereafter Invoke, move or Call forth, to [73v] Visible appearance, would Certainly without any Tarrying or Delay, Immediatly move, descend, and visibly appear unto us in this **C.G.** standing hear before us, or otherwise out of it as it shall please God to give unto you, and thereby most Beneficiall, convenient and fit for us, in these both our present and other our future Actions, & operations, and to speake plainly unto us, so that we may sensibly hear you and understand you, directing & Instructing us in the true Knowledge and judgment of that your Spirituall Sapience (given you of

³³¹ At this point the description of the offices of the servient angels of the first lesser angles ("of physic in all its parts and the Curing of all diseases &c. &c. &c.") was mistakenly appended; this has been crossed through.

the Highest) And in this Undoubted true and great name of your god **Aloai**, and by the vertue and power thereof, whereby wee also Earnestly Invoke and Entreate you not only to Reveale, Declare, she forth and make Knowne unto us, the true and Apprehensive Knowledge of all such Occult and Mysticall **Arcanaes**, in Physick,³³² and of whatsoever else relates thereunto as are unknown of mankind but also do whatsoever wee shall further Command request or desire to be done, Relating to the said Science and our benefits therein (as you by office are of the Highest) accordingly preordained and appointed, All which your Obedience, Readily and willingly fullfilling and Accomplishing unto us, as here wee have in the powerfull & true name of your God Earnestly Entreated and besought, shall be a song of honour and the praise of your God in your Creation **Amen**.

³³² *sic* in S1 and S7; read rather “concerning Elemental Creatures” or words to that effect.

[Humble Supplications and Petitions for the West Table]

[74r] **Humble** Supplication and petition made to the great King **RAAGios**, principall governor and Cœlestiall Angellicall watchman, sett over the watch tower or Terrestiall Table of the West, by the three mighty names of God, **Emph, Arsel, Gaiol**.

O Thou, Regall great, mighty and powerfull, Angell of the most high, Immense, Immortall, & Incomprehensible God of Hosts, **RAAGios**, who in the beginning of time by the Divine Decree & Appointment of the Highest, in the Unity of the Blessed Trinity, wert sett over the terrestiall Angle of the West, as the onely King, governor overseer, principall watchman, protector and Keeper thereof, from the malice, misuse, Illusion, Temptation, Assault, Surprizall, Theft or Other wicked Encroachments, usurping Blasphemy of the great Enemy of Gods Glory and the welfare of mankind, the Divill and Spirits of Darkness; And as a Snaffle to Restraine their wickedness, by the Bitt of Gods boundless power and justice, to the intent that (they being put out into the Earth) their Envious will may be Bridled, the Determination of (of) the Highest fulfilled, and his Creatures Kept within the Compass & measure of Order, we humbly Beseech, Invoke, and Entreate you, O you Royall Angell, **RAAGios**, in by and [74v] through these potent mighty and great names of your God **Emph, Arsel,³³³ Gaiol**, to preserve, defend, keep and protect us, from the Wicked Illusions, Envious Attempts, violent Assaults, or any other Destructive Surprizalls of all Evill spirits, or Infernall powers of Darkness whatsoever, and that wee may not be thereby Dismayed, Vanquished or Overcome, and that by the Vertue, power & Efficacy of these three said mighty names of God, **Emph, Arsel, Gaiol**, O you great potent and Royall Angell **RAAGios**, and by the true Seale and Character of your Creation, and by those Banners, Ensignes or Trophies of honour and glory, borne or standing before you, as both Divine, Cœlestiall, Angelicall, Naturall and Royall Tokens & Testimonies of **Monarchy**, majesty and Imperiall Authority given and Confirmed unto you in the Beginning of the world, and by the Influence, Efficacy, Force and vertue thereof, we most Earnestly Entreate and humbly Beseech you, to be gracious and freindly unto us herein, and furthermore likewise to helpe, Aide, and Assist us, in all these and such our Temporall & Terrestiall Opperations, affaires, and Concernes, as Wherein you may or Can by the Superiour power of that your Kingly Order and Authority (given you of the Highest) for the protection, Defence, preservation, Care, Conduct, Comfort, Support, Benefitt, and use of mankind Living on Earth: [75r] And amongst the Rest, we also againe humbly Entreate and Earnestly Beseech you, that all those Six great Angells called Angellicall **Seniors**, and all other governing or Superiour Angellicall and Elementall powers of Light, Cœlestially Dignified, and also that all other dignified servient and subservient spirits or Benevolent Ayeriall powers, who are by nature & office freindly and good, and Ordained (by Divine appointment in the unity of the Blessed Trinity) for the use, Benefitt and servis of mankind of all Degrees and offices, from the Superiour to the Inferiour, in the Orders and mansion serveing the most high God, under your Imperiall and Soveraine power, Authority, command, Subjection, Service & Obedience, properly referred or appropriated to the West Angle of the Ayre, Respecting also the

³³³ 'Artel' in S1.

like point of the Compass, Quarter, Angle or Division of the Earth, may by the force and power of our Invocations, be moved to descend and appear visibly unto us, in this **C.G.** or otherwise out of the same, as Either Conveniency or Necessity of the Occasion shall Require, and that they may at the Reading and Repetition of our Invocations or Calls on that Account by us made unto them move, Descend and appear visible to the sight of our Eyes, and to speake Audibly unto us, that we may plainely and perfectly both see & hear them, and freindly to converse with us, fulfilling our desires and Requests in all things, according to there severall and Respective offices, and to serve us therein, and also doe for us as for the servants of the [75v] most high God, whensoever, and wheresoever, and whereunto we shall att any time and place move you, both in power & presence, whose workes herein shall be a song of honour, to the Glory and praise of the most high God both in your and there Creation. **Amen.**

Invocation by way of humble supplication and petition made to the six great Angells or Angelicall Seniors **Lesarahpem, Saiinou, Laoaxarp, Selgaiol, Ligdisa, Soaixente**, by the great and powerfull name of their Imperiall King **RAAgios**.

O yee great Angells or Angellicall Seniors **Lesarahpem, Saiinou, Laoaxarp, Selgaiol, Ligdisa, Soaixente**, Serving your Most high God **Emph, Arsel, Gaiol**, before the mighty Angelicall monarch King **RAAgios** in the Angle Region or Division of the West, and who are Dignified with Cœlestiall power and Authority therein, and by office, judging the governement of the Angellicall King, thereby fulfilling the Divine will and pleasure of the Highest, in all things appointed and committed to your Charge, and placed in Superiour powers & orders, under the said Angellicall King, and governing over all Other both Superiour Survient and Subservient Angells or Angellicall powers Cœlestially dignified, and also all other Elementall Spirits whatsoever, that in any wise hath power, mansion Residence, Orders, office, place or Being in the west part Region [76r] or Angle of the Ayre, with like respect also from thence to be had, to the West point of the Compass Angle part or Division of the Earth, wee the servants of the Highest, & Reverently here present in his holy fear, doe humbly Beseech, call upon & Earnestly Entreate: you all, O yee Angelicall Seniors, **Lesarahpem, Saiinou, Laoaxarp, Selgaiol, Ligdisa, Soaixente**, In by and through this Imperiall mighty and powerfull name **RAAgios** that all or some one or any of you, Joyntly and Severally, in generall and particular, Every and Each one, for and by itself Respectively, would be so favorable and freindly unto us, as that whensoever or wheresoever wee shall Invoke, move or Call you forth unto Visible appearance and our Assistance, you then would be thereby moved to descend and appear visibly unto us in this **C:G**, set here before us, and so as that wee may plainely see you, and Audibly heare you speak unto us, and by such your freindly society and Verball Converse with us, to Illuminate, Instruct, Direct, helpe, Aide and Assist us, in all things whatsoever, wee shall humbly desire beseech and Request of you, wherein by nature & office (given you of the Highest) you may or Can: Hear us therefore, O yee Blessed Angells or Angelicall Seniors **Lesarahpem, Saiinou, Laoaxarp, Selgaiol, Ligdisa, Soaixente**, and in the mighty name **RAAgios**, and by the Vertue power, Influence, Efficacy and force thereof, wee Earnestly Entreat and humbly Beseech you to grant these our Supplications and petitions, that all or any of you, which wee shall at any time hereafter [76v] Invoke, move or Call forth, to visible Appearance would then be favorable and friendly

pleased In Cœlestiall Charity and Benevolence, forthwith & Immediately, at such our Invocations and Earnest Requests accordingly of us made, be thereby moved, and also to move descend, Visibly appear and speake Audibly unto us, Either in this **C:G:** or Otherwise out of the same as it shall please God and you, his Angelicall Ministers or Cœlestiall Messagers of Divine grace and light, and shall be most befitting, beneficiall & Convenient for us, therein, and to administer unto us the Bountifull gifts of all Earthly Benefitts, and also Endew us with the gift of true Sapience and Science, and such like gifts of humane Accomplishments and Enjoyments, as may or shall be fitt for us and so Beneficiall unto us, that wee may thereby Live happy with Comfort during our Continuance in this mortall being: all which wee humbly Beseech and Earnestly Entreat of all and Every of you sacred Angells or Angellicall Seniors, in the name of your God & King, wherein these your freindly & Benevolent works (thus graciously Communicated and given to us) shall be a song of honour, and the praise of your God in your Creation, **Amen.**

Invocation, by way of humble supplication and petition made to the four Benevolent Angells or Angellicall Powers of light, placed in Orders and sett over the first lesser Angle or Division of the great Quadrangle or Table of the West, **Taad, Aadet, [77r] Adeta, Detaa,** by the great and powerfull name of God **HETAAD.**

O yee great and glorious Angells or Angellicall powers of Light, **Taad, Aadet, Adeta, Detaa,** governing or sett over the first Lesser Angle, Division or Quarter of the great Quadrangle of the west part of the Ayre, Respecting the like part or point of the Compass Appropriated to the Earth, Serveing your Most high God **Hetaad** in Orders and office accordingly, as you (by Cœlestiall Dignification) are in place and power more Ayerially Superiour, unto whom is given also of the Highest, by nature and office, the true Knowledge of the Knitting together of natures, and also as well the Destruction of nature, and of things that may perish, as of Conjoyning and Knitting them together and to reveal, shew forth and Communicate the same (by your Angelicall minister) unto mankind liveing on Earth, whensoever you shall be Invoked or moved thereunto: wee the servants of the Highest (and the same your God) and Reverently here present in his holy fear, doe Earnestly Entreate, humbly beseech and move you all, O yee Angells or Angelicall powers of Light, or Cœlestially Dignified Spirits of the Ayre, governing in Orders Degree and mansion (as aforesaid) **Taad, Aadet, Adeta, Detaa,** Joyntly and Severally, Every and Each on for and by it selfe respectively, In by and through this mighty and powerfull name of your **[77v]** God, **Hetaad,** that you (at these humble requests and Addresses) would be favorable and freindly unto us, as that whensoever or wheresoever, wee shall Invoke move or Call you forth, to Visible Appearance and our Assistance, you would be thereby moved, to Descend, and appear visible unto us in this **CG** which stand here before us, or Otherwise personally to appear out of the same visibly here before us, and so as that wee may plainly see you, and Audibly here you speake unto us, and by such your friendly and verball Converse with us, to make us partakers of that undefiled Knowledge and true sapience, which by nature and office (given you of the Highest) may by such your Angelicall Ministry be Revealed given or administered unto us Hear us therefore, O yee sacred Angelicall powers of Light or, Cœlestiall Dignified spirits of the Ayre, by Degree and, Orders Superiour and governing (as aforesaid) **Taad, Aadet, Adeta, Detaa,** wee doe yet further in this great name of your God **Hetaad,** and by the force power and Efficacy

thereof, Earnestly Entreate, & humbly Bessech you, to grant these our Supplications and petitions, and that all or any of you that wee shall at any time hereafter Invoke, move or Call forth to Visible appearance, would Readily and forthwith move, descend and visibly appear unto us, whensoever wee shall Invoke, call forth or move you thereunto in this **C:G:** standing heare before us, or Otherwise out of it, as it shall please God and you his ministers of Divine Grace and as best befitteth or shall be most Convenient or Beneficiall for us or unto us, in these our Actions [78r] And operations, speaking Audibly unto us, and also thereby Directing and Instructing us in the true knowledge of that your Angelicall Sapiense and Science (given you of the Highest) wherein also he hath accordingly by Order and office, ordained and appointed you And this your Angelicall Benevolence in Coelestiall grace and Charity thus given and granted unto us, and also in the accomplishment & fulfilling of these our humble desires and Requests & of whatsoever Else shall be Requisite and fitt for us to know, shall be a song of honour and the praise of your God in your Creation **Amen.**

Invocation by way of humble supplication and petition made to the four Servient Angells or Dignified spirits of the Ayre, placed in Orders and serveing in the first Lesser Angle or Division of the great Quandrangle or table of the West, **Toco, Nehded, Paax, Saix**, who are moved and called forth by the great and powerfull name of God **Obegoca**, and Constreigned to doe what they are Commanded according to their office, by the great name of God **Aabeco.**

O yee Angelicall powers of light or dignified spirits of the Ayre **Toco, Nehded, Paax, Saix**, serveing in Orders under Superiour powers, your most high and omnipotent God, **Obegoca**, in the first Lesser Angle or division of the great Quadrangle or West part of the Ayre, Respecting the like part or point of the Compass [78v] Appropriated to the Earth, accordingly as you therein are placed, more Inferiour and Subservient; and unto whom is given of the Highest by nature and office, the true Knowledge of physick in all its parts, and the curing of all diseases whatsoever that are incident to humane Bodyes, and to Reveale shew forth and give the same unto mankind living on Earth whensoever you shall be moved and Called forth, by the great name of your God, **Aabeco**, commanding [you thereunto]³³⁴ wee the servants of the Highest (and the same your God) and Reverently present here in his holy fear, doe Earnestly Entreat, Call upon and move you all, O yee Benevolent Angells or Dignified powers of the Ayre, serveing in Orders, Degree and mansion (as aforesaid) **Toco, Nehded, Paax, Saix**, Joyntly and Severally, Every and Each one, for and by it selfe Respectively, In by and through this mighty and powerful name of your God, **Obegoca**, that you (at these our Earnest Addresses) would be soe truly willing and freindly unto us, that whensoever and wheresoever wee shall Invoke, move or Call you forth unto visible appearance, and our Assistance: you then would Readily and Immediatly forthwith at our Invocations move, descend and appear and shew yourselves Corporally visible unto us in this **C:G:** standing here before us, or otherwise plainely to appear visibly here before us, and soe as that wee may personally see you and Audibly hear you speak unto us: and by such your spirituall Revelations unto us, to make us partakers of that [79r] true Knowledge and Sapiense, which by

³³⁴ "Commanded" altered to "Commanding" *sec. man.*; "you thereunto" written *sup. lin.*, *sec. man.*, with insertion mark after "Commanding."

nature and office (given you of the Highest) may by such your Visible appearance and Verball converse, be shewed forth unto us: And ferthermore also, that in by and through this great and powerfull name of your God, **Aabeco**,³³⁵ and the force and vertue thereof: Wee doe likewise Earnestly Entreate and Invoke you, to doe accomplish, and fulfill, whatsoever (accordingly as is by nature and office given you of the Highest) wee shall request and Command you, Hear us therefore O yee Benevolent, servient Angells or Dignified Spirituall powers of the Ayre, serveing in Orders Degree, and mansion (as aforesaid) **Toco, Nehded, Paax, Saix**, yee doe yet further in this great name of your God **Obegoca**, and by the Vertue and Efficacy thereof, Earnestly Invoke and Entreate you, to yeild up and give unto us, your Assuredly firme, free, full and Obleiged Consent herein, that all or any of you, which wee shall at any time hereafter Invoke move or Call forth to Visible appearance, would certainly without any Tarrying or Delay, Immediatly move descend and visibly appear unto us in this **C.G.** standing here before us, or otherwise out of it, as it shall please God to give unto you, and thereby most Beneficiall Convenient and fitt for us in these both our present and other our future Actions and Oppérations, and to speake plainly unto us, So as that wee may sensibly hear you and understand you, directing and Instructing us in the true Knowledge and Judgment of that your Spirituall Sapience and Science given you of the Highest: And in this undoubted true and great [79v] name of your God, **Aabeco**,³³⁶ and by the vertue and power thereof whereby wee also Earnestly Invoke and Intreat you, not only to Reveale, declare, shew forth and make Knowne unto us the true and apprehensive Knowledge of all such Occult and mysticall **Arcanaes**, in physic and of whatsoever Else relates thereunto, as are unknown of mankind, but also doe whatsoever wee shall further Command, request or desire to be done for us, relating to the said science and our benefits therein (as you by office are of the Highest) accordingly preordained and appointed: All which your obedience, readily & willingly fulfilling and Accomplishing unto us (as here wee have in the powerfull and true names of your God, Earnestly Entreated and besought you) shall be a song of honour and the praise of your God in your Creation.

Amen.

Invocation, by way of humble supplication and petition, made to the four Benevolent Angells or Angelicall powers of Light, placed in Orders, and sett over the second lesser Angle or Division of the great Quadrangle or Table of the West, **Tedim, Dimet, Imtede, Emtedi**, by the great and powerfull name of God **HeTEDim**.

O yee great and glorious Angells or Angelicall powers of Light **Tedim, Dimet, Imtede, Emtedi**, governing or sett over the second lesser Angle Division or Quarter of the great Quadrangle of the west point of the Ayre, respecting the like part or point of the Comapss, appropriated to the Earth, serveing your most [80r] high God, **Hetedim**, in Orders and office accordingly, as you (by Cœlestiall Dignification) are in place and power more Ayerially superiour, unto whom is given

³³⁵ The scribe of S1 apparently got the two ruling names of this Lesser Angle garbled together here: the name was originally written **Aabeco** (for AABCO) then altered by putting a tail on the final 'o', and an insertion mark after the 'e,' with 'go' written *sup. lin.*

³³⁶ Again, spuriously altered to **Aabegoca** in S1.

also of the Highest, by nature and office the true knowledge of moveing from place to place, [as into this Country or that Country att pleasure,]³³⁷ and to Reveal shew forth and communicate the same (by your Angellicall ministry) unto mankind living on Earth, whensoever you shall be Invocated or moved thereunto: wee the servants of the Highest (and the same your God) and Reverently here present in his holy fear, doe Earnestly Entreate, humbly beseech and move you all, O yee Angells or Angelicall powers of Light or Cœlestially dignified spirits of the Ayre, governing in Orders, Degree and mansion (as aforesaid) **Tedim, Dimet, Imtede, Emtedi**, Joyntly and Severally, Every and Each one for and by it selfe Respectively, In by and through this mighty and powerfull name of your God **Hetedim**, that you (at these our humble requests and Addresses) would be favorable and freindly unto us, as that whensoever or wheresoever wee shall Invoke move or Call you forth to Visible appearance and our Assistance, you would be thereby moved to descend and appear visibly unto us in this **C:G** which stands here before us, and so as that wee may plainely see you, and Audibly hear you speake unto us, and by such your freindly and verball converse with us, to make us partakers of that undefiled Knowledge and true Science, which by nature and office (given you of the Highest) may by [80v] such your Angelicall ministry, be Revealed given or Administered unto us: Hear us therefore O yee sacred Angelicall powers of Light, or Cœlestially Dignified spirits of the Ayre, by Degree and Orders Superiour and governing (as aforesaid) **Tedim, Dimet, Imtede, Emtedi**, wee doe yet further in this great name of your God **Hetedim** and by the force, power and Efficacy thereof, Earnestly Entreate and humbly beseech you, to grant these our Supplycations and petitions, and that all or any of you, that wee shall at any time hereafter Invoke, move or call forth to visible appearance, would readily and forthwith move, descend and visibly appear unto us, whensoever wee shall Invoke, call forth or move you thereunto, in this **C:G** standing here before us, or Otherwise out of it, as it shall please God and you his minsters of Divine grace, and as best befitteth or shall be most Convenient or Beneficiall for us or unto us, in these our Actions or operations, speaking Audibly unto us, & also thereby directing and Instructing us, in the true Knowledge of that your Angelicall Sapience & Science (given you of the Highest) and wherein also he hath Accordingly by Order and office Ordained, and appointed you: And this your Angelicall Benevolence in Cœlestiall grace and Charity, thus given and granted unto us, and also in the accomplishment and fulfilling of these our humble desires and Requests, and whatsoever Else shall be Requisite and fitt for us to know, shall be a song of honour and the praise of your God in your Creation, **Amen.**

[81r] **Invocation** by way of humble supplication & petition, made to the four Servient Angells or Dignified spirits of the Ayre, placed in Orders, and Serveing in the second lesser Angle or Division of the great Quadrangle or Table of the West, **Magem, Leoc, Ussyl, Urvoi**, who are moved and called forth by the great and powerfull name of God **Nelapar**, and constrained thereunto, to doe what they are commanded, according to their office, by the great name of God **Omebeb.**

³³⁷ Words in square brackets written *sup lin.*; originally the offices of the ruling Angels of the first lesser angle (“& of the Knitting together of natures &c. &c. &c.”) were repeated after “place to place,” but have been crossed out.

O yee Angelicall powers of light or dignified spirits of the Ayre **Magem, Leoc, Ussyl, Urvoi**, serveing in Order under Superiour powers, your most high and Omnipotent God, **Nelapar**, in the second Lesser Angle or division of the great Quadrangle or West part of the Ayre, respecting the Like part or point of the Compass appropriated to the Earth accordingly, as you therein are placed more Inferiour and Subservient, and unto whom is given of the Highest by nature and office, the true Knowledge [[of the]] finding and use of mettalls, the Congelation of Stones, and [the vertue of all stones;]³³⁸ And to Reveale, shew forth and give the same unto mankind living on Earth, whensoever you shall be moved and called forth, by the great name of your God, **Omebeb**, commanded thereunto: wee the servants of the Highest (and the same your God) and Reverently here present in his holy fear, doe Earnestly Entreate, Call upon and move you all, O yee [81v] Benevolent Angells or Dignified powers of the Ayre, serveing in Orders, Degree and mansion (as aforesaid) **Magem, Leoc, Ussyl, Urvoi**, Joyntly and Severally, Every and Each one, for and by it selfe respectively, In by and through, this mighty and powerful name of your God, **Nelapar**, that you (at these our Earnest Addresses) would be soe truly willing and freindly unto us, that whensoever & wheresoever wee shall Invoke, move or Call you forth unto visible appearance, and our Assistance, you then Readily and Immediately, forthwith at our Invocations move, descend, Appear and shew yourselves Corporally visible unto us in this **C:G**, standing here before us or otherwise personally to appear out of the same visibly here before us, and soe as that wee may plainly see you and Audibly hear you speak unto us, & by such your spirituall Revelations unto us, to make us partakers of that true Knowledge and Sapience, which by nature and office (given you of the Highest) may by such your Visible appearance and Verball converse, be shewed forth and given to us: And furthermore also, that in by and through this great and powerfull name of your God, **Omebeb**, and the force and vertue thereof, we doe likewise Earnestly Entreate & Invoke you to doe, Accomplish and fulfill whatsoever (accordingly as is by nature and office given you of the Highest) wee shall request and Command you. Hear us therefore O yee Benevolent Angells or Dignified Spirituall powers of the Ayre, serveing in Orders, office, degree, and mansion (as aforesaid) **Magem, Leoc, Ussyl, Urvoi**, [82r] yee doe yet further in this great name of your God **Nelapar**, and by the Vertue and Efficacy thereof, Earnestly Invoke and Entreate you, to yeild up and give unto us, your Assuredly firme, free, full and Obleiged Consent herein, that all or any of you, which wee shall at any time hereafter Invoke move or Call forth to Visible appearance, would certainly without any Tarrying or Delay, Immediately move descend and visibly appear unto us in this **C.G.** standing here before us, or otherwise out of it, as it shall please God to give unto you, and thereby most Beneficiall Convenient and fitt for us in these both our present and other our future Actions and Oppérations, and to speake plainly unto us, so as that wee may sensibly hear you and understand you, directing and Instructing us in the true Knowledge and judgment of that your Spirituall Sapience and Science (given you of the Highest) And in this undoubted true and great name of your God, **Omebeb**, and by the vertue and power thereof whereby wee also Earnestly Invoke and Entreat you, not only to Reveale, declare, shew forth and make Knowne unto us the true and

³³⁸ Words in square brackets written *sup. lin.*; as before, the offices of the angels of the first lesser angle were written in error at this point, but crossed out.

apprehensive Knowledge of all such Occult and mysticall **Arcanaes**, in physick and of whatsoever Else relates thereunto, as are unknowne of mankind, but also doe whatsoever wee shall further Command, Request or desire to be done, Relating to the said science and our Benefitts therein (as you by office are of the Highest) accordingly preordained and appointed: All which [82v] your obedience, readily & willingly fulfilling and accomplishing unto us (as here wee have in the powerfull and true names of your God, Earnestly Entreated and besought you) shall be a song of honour and the praise of your God in your Creation, **Amen**.

Invocation, by way of humble supplication & petition, made to the four Benevolent Angells or Angelicall powers of Light placed in Orders and sett over the third lesser Angle or Division of the great Quadrangle or Table of the West, **Magel, Agelem, Gelema, Lemage**, by the great and powerfull name of God **HEMAGEL**.

O yee glorious and great Angells or Angelicall powers of Light **Magel, Agelem, Gelema, Lemage**, governing or sett over the third Lesser Angle, Division or Quarter of the great Quadrangle of the west point of the Ayre, respecting the like part or point of the Comapss, appropriated to the Earth, serveing your most high God, **Hemagel**, in Orders & office Accordingly, as you (by Cœlestiall Dignification) are in place and power more Ayerially superiour, unto whom is given also of the Highest, by nature and office the true knowledge of all mechanical Crafts whatsoever³³⁹ And to Reveal shew forth and communicate the [83r] same (by your Angellicall Ministry) unto mankind liveing on Earth, whensoever you shall be Invoked or Moved thereunto, wee the servants of the Highest (and the same your God) and Reverently here present in his holy fear, doe Earnestly Entreate, humbly beseech and move you all, O yee Angells or Angelicall powers of Light, or Cœlestially dignified spirits of the Ayre, governing in Orders, Degree and mansion (as aforesaid) **Magel, Agelem, Gelema, Lemage**, Joyntly and Severally, Every and Each one for and by it selfe Respectively, In by and through this mighty and powerfull name of your God **Hemagel**, that you (at these our humble Requests and Addresses) would be favorable and freindly unto us, as that whensoever or wheresoever wee shall Invoke move or Call yyour forth to Visible appearance and our Assistance, you would be thereby moved to descend and appear visibly unto us in this **C:G** which stands here before us, or Otherwise personally to Appear out of the same, visibly here before us, & so as that wee may plainly see you, and Audibly hear you speake unto us, and by such your freindly and verball Converse with us, to make us partakers of that undefiled Knowledge, and true Science, which by nature and office (given you of the Highest) may by such your Angelicall Ministry be Revealed given or administered unto us, Hear us therefore O yee sacred Angelicall powers of Light, or Cœlestially Dignified spirits of the Ayre, by Degree and Orders Superiour and governing as Aforesaid **Magel, Agelem, Gelema, Lemage**, wee doe yett further in this great name of your [83v] God **Hemagel**, and by the force power and Efficacy thereof, [[Earnestly Entreate and humbly beseech you]], to grant these our humble Supplications, and that all or any of you, that wee shall at any time hereafter Invoke, move or call forth to visible appearance, would Readily and forthwith

³³⁹ The offices of the ruling Angels of the first lesser angle ("of the Knitting together of natures &c. &c. &c.") were once more repeated after "Crafts whatsoever," but have been crossed out.

move, descend and visibly appear unto us, whensoever wee shall Invoke, call forth or move you thereunto, in this **C:G** standing here before us; or Otherwise out of it as it shall please God, and you his minsters of Divine grace, and as best befitteth or shall be most Convenient for us or unto us, in these our Actions or operations, speaking Audibly unto us, and also thereby Directing and Instructing us, in the true Knowledge of that your Angelicall Sapience & Science (given you of the Highest) and wherein also he hath accordingly by Order and office Ordained, and appointed you, and this your Angelicall Benevolence in Coelestiall grace and Charity, thus given & granted unto us, and also In the accomplishment and fulfilling of these our humble desires and Requests, and whatsoever Else shall be Requisite and fitt for us to know, shall be a song of honour and the praise of your God in your Creation, **Amen**.

Invocation by way of humble supplication & petition, made to the four Servient Angells or Dignified spirits of the Ayre, placed in Orders, and Serveing [84r] in the third lesser Angle or Division of the great Quadrangle or Table of the West, **Paco, Endeza, Iipo, Exarih**, who are moved and called forth by the great and powerfull name of God **Maladi**, And constrained thereunto, to doe what they are commanded, according to their office by the great name of God **Olaad**.

O yee Angelicall powers of light or dignified spirits of the Ayre **Paco, Endezen, Iipo, Exarith**, serveing in Orders under Superiour powers, your most high and Omnipotent God, **Maladi**, in the third Lesser Angle or division of the great Quadrangle or West part of the Ayre, respecting the like part or point of the Compass, appropriated to the Earth Accordingly, as you therein are placed, more Inferiour and Subservient, and unto whom is given of the Highest by nature and office, the true Knowledge of transformation and transplantation,³⁴⁰ and to Reveale, shew forth and give the same unto mankind Living on Earth, whensoever you shall be moved and called forth, by the great name of your God, **Olaad**, commanded thereunto, wee the servants of the Highest (and the same your God) and Reverently here present in his holy fear, doe Earnestly Entreate, Call upon and move you all, O yee Benevolent Angells or Dignified powers of the [84v] Ayre, serveing in Orders, Degree and mansion (as aforesaid) **Paco, Endezen, Iipo, Exarith**, Joyntly and Severally, Every and Each one, for and by itselfe respectively, In by and through, this mighty & powerful name of your God, **Maladi**, that you (at these our Earnest Addresses) would be soe truly willing and freindly unto us, that whensoever wee shall Invoke, move or Call you forth unto visible appearance, and our Assistance, you then would Readily and Immediately, forthwith at our Invocations move, descend, Appear and shew yourselves Corporally visible unto us in this **C:G**, standing here before us, or otherwise personally to appear out of the same visibly here before us, and soe as that wee may plainly see you and Audibly hear you speak unto us, and by such your spirituall Revelations unto us, to make us partakers of that true Knowledge and Sapience, which by nature & office (given you of the Highest) may by such your Visible Appearance and Verball converse, be shewed forth and given to us: And furthermore also, that in by and through this great and powerfull name of your God, **Olaad**, and the force and vertue thereof, we doe likewise Earnestly Invoke & Entreate you to doe, Accomplish and fulfill

³⁴⁰ As usual, the offices of the angels of the first lesser angle were written in error at this point, but crossed out.

whatsoever (accordingly as is by nature and office given you of the Highest) wee shall request and Command you; hear us therefore O yee Benevolent Angels or Dignified Spirituall powers of the Ayre, serveing [85r] in Orders, office, degree, and mansion (as aforesaid) **Paco, Endezen, Iipo, Exarith**, yee doe yet further in this great name of your God **Maladi**, and by the Vertue and Efficacy thereof, Earnestly Invoke and Entreate you, to yeild up and give unto us, your Assuredly firme, free, & Obleiged consent herein, that all or any of you which wee shall at any time hereafter Invoke move or call forth to visible appearance, would readily without any tarrying or delay, Immediatly move, descend & appear visibly unto us in this **C:G** standing here before us, or otherwise out of it, as it shall please God to give unto you, and thereby most Beneficall, convenient and fitt for us in these both our present and other our future Actions and opperations, and to speake plainly unto us, soe as that wee may sensibly hear you and understand you, directing and Instructing us in the true Knowledge, and judgment of that your Spirituall Sapience and Science (given you of the Highest) and in this undoubted, true & great name of your God, **Olaad**, and by the vertue and power thereof, whereby wee also Earnestly Invoke and Entreate you, not onely to reveale, declare, shew forth and make Knowne unto us the true and Apprehensive Knowledge of all such Occult and mysticall **Arcanaes**, in physick and of whatsoever Else relates thereunto, as are unknowne of mankind, but also doe whatsoever wee shall further Command, request or desire to be done, Relating to the said science and our Benefitts therein (as you by office are of the Highest accordingly preordained and appointed, All which your Obedience, Readily & willingly fulfilling and accomplishing unto us as [85v] here wee have in the powerfull and true names of your God, Earnestly Entreated and besought you, shall be a song of honour and the praise of your God in your Creation, **Amen**.

Invocation by way of humble Supplycation & petition, made to the four Benevolent Angels or Angelicall powers of Light, placed in Orders and Sett over the fourth Lesser Angle or division of the great Quadrangle or Table of the West, **Enlarex, Larexen, Rexenel, Xenlar**, by the great and powerfull name of God **HENLAREX**.

O yee great and gloriouse Angels or Angelicall powers of Light **Enlarex, Larexen, Rexenel, Xenlar**, governing and sett over the fourth Lesser Angle, Division or Quarter of the great Quadrangular or West point of the Ayre, Respecting the like part or point of the Compass appropriated to the Earth serveing your most high God Henlarex, in Orders and office accordingly as you (by Cœlestiall Dignification) are in place and power more Ayerially Superiour, unto whom is given also of the Highest by nature and office the true Knoweldge of the secrets of men Knowing³⁴¹ and to Reveale, shew forth and Communicate the same (by your Angelicall Ministry) unto mankind living on Earth, whensoever you shall be invocated or moved thereunto, [86r] wee the servants of the Highest (and the same your God) and Reverently here present in his holy fear, doe Earnestly Entreate, humbly beseech, and move you all O yee Angels or Angelicall powers of light or Cœlestially Dignified spirits of the Ayre, governing in Orders Degree and mansion (as aforesaid), **Enlarex, Larexen, Rexenel, Xenelar**, Joyntly and Severtally, Every and Each one for and by it selfe Resepctively, In by and through this mighty

³⁴¹ As before, the offices of the angels of the first lesser angle were written in error at this point, but crossed out.

and powerfull name of your God **Henlarex**, that you (at these our humble Requests and addresses) would be favorable and freindly unto us, as that whensoever or wheresoever we shall Invoke move or call you forth, to visible appearance, and our Assistance, you would be thereby moved to descend & Appear visibly unto us in this **C:G** which stands here before us, or otherwise out of the same visibly here before us, and so as that wee may plainly see you and Audibly here you speake unto us, and by such your freindly and Verball Converse with us, to make us partakers of that undefiled Knowledge and true Sapience, which by nature and office (given you of the Highest) may by Such your Angelicall ministry be Revealed given or Administered unto us, Hear us therefore O yee Sacred Angelicall powers of Light or Cœlestially Dignified Spirits of the Ayre, by Degree and Orders Superiour and governing as aforesaid **Enlarex**, **Larexen**, **Rexenel**, **Xenelar**, wee doe yet further in this great name of your God **Henlarex**, And by the force, power and Efficacy thereof, to grant these our Supplications and petitions, and that all or any of [86v] you, that wee shall at any time hereafter Invoke, move or Call forth to visible Appearance, would Readily and forthwith at our Invocations move, descend, and visibly appear unto us, whensoever wee shall Invoke or move you thereunto in this **C:G**: Standing here before us or Otherwise out of it, as it shall please God, and you his ministers of divine grace, and as best befitteth or shall be most Convenient or beneficiall for us or unto us in the true Knowledge of that your Angelicall Sapience and Science (given you of the Highest) And wherein also he hath accordingly by Order and office Ordained and appointed you, and this your Angelicall Benevolence, in Cœlestiall grace and Charity, thus given and granted unto us, and also in the accomplishment and fullfilling of these our humble Desires & Requests, and whatsoever Else shall be requisite and fitt for us to Know, shall be a song of Honour and the praise of your God in your Creation **Amen**.

Invocation by way of humble supplication & petition, made to the four Servient Angels or Dignified spirits of the Ayre, placed in Orders, and Serveing in the fourth lesser Angle or Division of the great Quadrangle or Table of the West, **Expecen**, **Vasa**, **Dapi**, **Reniel**, who are moved and called forth by the great and powerfull name of God **Iaaasde**, and constreigned thereunto, to doe what they are commanded accordingly to their office by the great name of God **Atapa**.

O yee Angelicall powers of Light, or Dignified [87r] spirits of the Ayre **Expecen**, **Vasa**, **Dapi**, **Reniel**, serveing in Orders under Superiour powers, your most high and Omnipotent God, **Iaaasde**, in the fourth Lesser Angle or division of the great Quadrangle or West part of the Ayre, respecting the like part or point of Compass, appropriated to the Earth accordingly, as you therein are placed more Inferiour and Subservient, and unto whom is given of the Highest by nature and office, the true Knowledge of all Elementall Creatures amongst us how many Kinds and there us in the Creation &c.,³⁴² and to Reveale shew forth and give the same unto mankind Living on Earth, whensoever you shall be moved and Called forth by the great name of your God, **Atapa**, commanded thereunto; wee the servants of the Highest (and the same your God) and Reverently here present in his holy feare, doe Earnestly Entreate, call upon and move you all,

³⁴² As usual, the offices of the angels of the first lesser angle were written in error at this point, but crossed out.

O yee Benevolent Angells or Dignified powers of the Ayre, serveing in Orders, Degree and mansion as aforesaid **Expecen, Vasa, Dapi, Reniel**, Joyntly and Severally, Every and Each one, for and by itselfe Respectively, In by and through, this mighty and powerfull name of your God, **Iaaasde**, that you (at these our Earnest Addresses) would be truly willing and freindly unto us, that whensoever and wheresoever wee shall Invoke, move or Call you forth unto visible appearance, and our Assistance, you then would Readily and Immediately, forthwith at our Invocations, move, descend, appear and shew your selves Corporally visible unto us in this **C:G**, standing here [87v] Before us, or otherwise personally to appear out of the same, visibly here before us, and soe as that wee may plainly see you and Audibly hear you speake unto us, and by such your spirituall Revelations unto us, to make us partakers of that true Knowledge and Sapience, which by nature & office (given you of the Highest) may by such your Visible Appearance and Verball converse, be shewed forth and given to us, and furthermore also that, In by and through this great and powerfull name of your God, **Atapa**, and the force and vertue thereof: wee doe likewise Earnestly Entreate & Invoke you, to doe, accomplish and fulfill whatsoever (accordingly as is by nature and office given you of the Highest) wee shall Request and Command you; Heare us therefore O yee Benevolent Angells or Dignified Spirituall powers of the Ayre, serveing in Orders, degree, and mansion (as aforesaid) **Expecen, Vasa, Dapi, Reniel**, yee doe yett further in this great name of your God **Iaaasd**, and by the Vertue and Efficacy thereof, Earnestly Invoke and Entreate you, to yeild up and give unto us your Assuredly firme, free will, and Obleiged consent herein, that all or any of you, which wee shall at any time hereafter, Invoke move or call forth to visible Appearance, would Certainly without any Tarrying or Delay, Immediately move, Descend & visibly appear unto us in this **C:G** Standing here before us, or Otherwise out of it, as it shall please God to give unto you, and thereby most Beneficiall, convenient and fitt [88r] for us in these both our present and other our future Actions And opperations, and to speake plainly unto us, so as that wee may sensibly hear you and understand you, directing and Instructing us in the true Knowledge, and judgment of that your Spirituall Sapience and Science (given you of the Highest) and in this undoubted true and great name of your God, **Atapa**, and by the vertue and power thereof whereby wee also Earnestly Invocating and Entreating you, not onely to Reveale, Declare shew forth and make Knowne unto us the true and Apprehensive Knowledge of all such Occult and Mystically **Arcanaes** in physick, and of whatsoever Else Relates thereunto, as are unknowne of mankind, but also doe whatsoever wee shall further Command, Request or desire to be done, Relating to the said science and our Benefitts therein (as you by office are of the Highest) Accordingly preordained and appointed; All which your obedience, Readily & willingly fulfilling & Accomplishing unto us as, here wee have in the powerfull and true names of your God, Earnestly Entreated and besought you, shall be a song of honour & the praise of your God in your Creation, **Amen**.

[Humble Supplications and Petitions for the North Table]

[88v] **Humble** Supplication and petition made to the great King **IczoDHEHCA**, principall governor and Cœlestiall Angellicall watchman, sett over the watch tower or Terrestiall Table of the North, by the three mighty and powerfull names of God, **Emor, Dial, Hectega**.

O Thou, Regall great, mighty and powerfull, Angell of the most High, Immense, Immortall, and Incomprehensible God of Hosts, **IczoDHEHCA**, Who in the beginning of time by the Divine Decree and Appointment of the Highest, in the unity of the Blessed Trinity, [wert sett over the terrestiall Angle of the North, as the onely King,] Governor, Overseer, principall watchman, protector and Keeper thereof, from the malice, misuse, Illusion, Temptation, Assault, Surprizall, Theft or other wicked Encroachments, usurping Blasphemy of the great Enemy of Gods Glory, and the welfare of mankind, the Devill and Spirits of Darkness, and as a Snaffle to Restraine their wickedness, by the Bitt of Gods boundless power and justice, to the intent that (they being put out into the Earth) there Envious will may be bridled, the Determination of the Highest fulfilled, and his Creatures Kept within the Compass & measure of Order, wee humbly Invoke, Entreate and beseech you, O you Royall Angell, **IczoDHEHCA**, In by and through these potent mighty and great names of your God **Emor, Dial, Hectega**, to preserve [89r] defend Keep and protect us, from the wicked Illusions, Envious temptations, Violent Assaults, or any other Destructive Surprizalls of all Evill spirits or Infernall powers of Darkness whatsoever, and that we may not be thereby Dismayed, Vanquished or Overcome, and that by the Vertue, power and Efficacy of these 3 said mighty names of God, **Emor, Dial, Hectega**, O you great potent and Royall Angell **IczoDHEHCA**, and by the true Seale or Character of your Creation, and by those Banners, Ensignes or Trophies of Honor and glory, borne or standing before you, as both Divine, Cœlestiall, Angelicall, naturall and Royall Tokens & Testimonys of, **Monarchy**, majesty and Imperiall Authority, given & Confirmed unto you, in the Beginning of the world; And by the Influence, Efficacy, Force & vertue thereof, wee most Earnestly Entreate and humbly beseech you, to be gracious and freindly unto us herein, and furthermore likewise to helpe, Aide and Assist us in all these and such our Temporall and Terrestiall operations, affaires, and Concernes, as Wherein you maj or Can, by the Superiour power of that your Kingly power and Authority, (given you of the Highest) for the protection, Defence, preservation, Care, Conduct, Comfort, Support, Assistance, Benefitt and use of mankind Living on Earth: And Amongst the Rest, wee also againe humbly Entreate and Earnestly Beseech you, that all those Six great Angells called Angellicall **Seniors**, & all Other governing or Superiour Angellicall and Elementall [89v] powers of Light, Cœlestially Dignified, And also that all other Dignified serveint and subservient spirits, or Benevolent Ayeriall powers, who are by nature & office freindly and good, and Ordained (by Divine Appointment in the unity of the Blessed Trinity) for the use, Benefitt and service of mankind of all Degrees and Offices, from the Superiour to the Inferiour, in the Orders & mansion serveing the most High God, under your Imperiall and Soveraine power, Authority, Command, Subjection, Service & Obedience, properly referred or appropriated to the North Angle of the Ayre, Respecting the like point of the Compass, Quarter, Angle or Division of the Earth, may by the force and power of our Invocations, be moved to descend, and appear visibly unto us, in this **C:G:** or Otherwise out of the same, as Either Convenience or Necessity of the

Occasion shall Require, and that they may, at the Reading and Repetition of our Invocations or Calls on that Account by us made unto them, move Descend and appear before us, visibly to the sight of our Eyes, and to speake Audibly unto us, that wee may plainly and perfectly, both see and heare them, and freindly to converse with them, fulfilling our desires and Requests in all things, According to there Severall and Respective offices, and to serve us therein, and also doe for us as for the servants of the most high God, whensoever & wheresoever & [90r] whereunto we shall at any time and place move them, Both in power and presence, whose workes herein shall be a song of honour, to the Glory and praise of the most High God, both in your and there Creation. **Amen.**

Invocation by way of humble supplication & petition made to the six great Angells or Angelicall Seniors **Laidrom, Aczinor** (or **Aczodinator**), **Elzinopo, Alhectega, Elbiansa, Acemliceve**, by the great and powerfull name of their Imperiall King **IczoDHEHCA**.

O yee great Angells or Angellicall Seniors **Laidrom, Aczinor, Elzinopo, Alhectega, Elhiansa, Acemliceve**, Serving the most high God **Emor, Dial, Hectega**, before the mighty Angelicall monarch King **Iczodhehca** In the Angle Region or Division of the North, and who are Dignified with Cœlestiall power and Authority therein, and by office, judging the government of the Angellicall King, thereby fulfilling the Divine will and pleasure of the Highest, in all things appointed and Committed to your Charge, & placed in Superiour Orders, under the said Angellicall King, and governing over all Other [both superiour, servient & subservient angels, or Angelicall powers Cœlestially dignified, & all other]³⁴³ Elementall Spirits whatsoever, that in any wise hath power, mansion Residence, Orders, office, place or Being in the North part [90v] Region or Angle of the Ayre, with Like Respect also from thence to be had, to the North point of the Compass, Angle, part or Division of the Earth; wee the servants of the most high God, and Reverently here present in his holy fear, doe humbly Beseech, & Earnestly Entreate you, all O yee Angelicall Seniors, **Laidrom, Aczinor, Elzinopo, Alhectega, Elhiansa, Acemliceve**, in by and through this Imperially mighty and powerfull name **Iczodhehca**, some one, or all, or any of you, Joyntly and Severally, Every and Each one for and by itself Respectively, would be so favorable and freindly unto us, as that whensoever or wheresoever wee shall Invoke, move or Call forth unto Visible appearance, and our Assistance, you then would be thereby moved to descend, and appear visibly unto us in this **CG** set here before us, and soe as that we may plainly see you, and Audibly hear you speake unto us, And by such your freindly society and Verball Converse with us, to Illuminate, Instructe, Direct, helpe, Aide and Assist us, in all things whatsoever wee shall humbly desire, beseech and Request of you, wherein by nature and office (given you of the Highest) you may or Can; Hear us therefore, O yee Blessed Angels or Angelicall Seniors **Laidrom, Aczinor, Elzinopo, Alhectega, Elhiansa, Acemliceve**, and in the mighty name **Iczodhehca** and by the Vertue, power, Influence, Efficacy and force thereof, wee Earnestly Entreat and [91r] Humbly Beseech you to grant these our Supplycations and petitions, that all, or any of you, which wee shall at any time hereafter Invoke, move, or Call forth, to

³⁴³ Words in square brackets written *sup. lin., sec. man.* (not Ashmole's), that part of the repeating formula having been omitted by the original copyist through eye-skip.

visible appearance, would then be favorable and freindly, in Cœlestiall Charity & Benevolence, forthwith and Immediately, at such our Invocations and Earnest Requests accordingly of us, be thereby moved, And also to move, descend, Visibly appear, and speake Audibly unto us, Either in this **CG** or Otherwise out of the Same, as it shall please God and you his Angelicall ministers, or Cœlestiall Messagers of Divine grace & Light, and shall be most befitting, beneficiall and Convenient for us therein, and to administer unto us the Bountifull guifts of all Earthly Benefitts, & also Endew us with the gift of true Sapience and Science, and [such like gifts of humane Accomplishments and Enjoyments,] as may or shall be fitt for us and so Beneficiall unto us, that we may thereby Live happy with Comfort during our continuance in this our Mortall Being: All which wee humbly Beseech and Earnestly Entreat of all, and Every of you sacred Angells or Angelicall Seniors, in the name of your God & King, wherein these your freindly & Benevolent workes (thus graciously communicated and given to us) shall be a song of Honour, and the praise of your God in your Creation, **Amen.**

Invocation by way of humble Supplication & petition made to the four Benevolent Angels or Angelicall powers of Light, place in Orders, and sett over the first Lesser Angle or Division of the great Quadrangle or [91v] Table of the North, **Boza, Ozab, Zabo, Aboz**, by the great and powerfull name of God, **ENBOZA.**

O yee great and glorious Angells or Angellicall powers of Light **Boza, Ozab, Zabo, Aboz**, governing or Sett over the first Lesser Angle, Division or Quarter of the great Quadrangle of the North part of the Ayre, Respecting the like part or point of the Comapss, appropriated to the Earth, serveing your Most high God **Enboza** in Orders and offices accordingly, as you (by Cœlestiall dignification) are in place and power, more Ayerially Superiour (unto whome is given also of the Highest) by nature and office the true Knowledge of the Knitting together of natures, & also as well the Destruction of nature, and of things that may perish as of Conjoyning and Knitting them together: & to Revealkes shew forth, and Communicate the same (by your Angelicall ministry) unto Mankind Living on Earth, whensoever you shall be invocated or Moved thereunto: Wee the servants of the Highest (and the same your God) and Revrently here present in his holy fear, doe Earnestly Entreate, humbly Beseech and move you all, O yee Angells or Angelicall powers of Light or Cœlestially Dignified spirits of the Ayre, governing in Orders Degree and mansion (as aforesaid) **Boza, Ozab, Zabo, Aboz**, Joyntly and Severally, Every and Each one for and by itself Respectively, in by and through this mighty and powerfull name of your God **Enboza**, that you (as these our [92r] humble Requests and addresses) would be favorable and friendly unto us, as that whensoever or wheresoever, wee shall Invoke, move or Call you forth to Visible appearance and our Assistance, you would be thereby moved to descend, and appear visibly unto us, in this **C:G:** which stand here before us, or Otherwise personally to appear out of the same Visibly herebefore us, and soe as that wee may plainly see you, and Audibly hear you speake unto us, and by such your friendly & Verball Converse with us, to make us partakers of that Undefined Knowledge and true Sapience, whwch by nature and office (given you of the Highest) may by such your Angelicall ministry be Revealed, given or administered

unto us; Hear us therefore O yee Sacred Angelicall powers of Light, or Cœlestially Dignified Spirits of the Ayre, by Degree and Orders Superiour and governing as aforesaid, **Boza, Ozab, Zabo, Aboz**, wee doe yet farther in this great name of your God **Enboza**, and by the force power and Efficacy thereof, Earnestly Entreate and humbly beseech you, to grant these our humble supplications and petitions, and that all or any of you, that wee shall at any time hereafter, Invoke, move or Call forth to Visible appearance, would Readily and forthwith move, descend & Visibly appear unto us, whensoever wee shall Invoke Call, forth or move you thereunto, in this **C:G:** Standing here before us, or Otherwise out of it, as it shall please God and you his ministers of Divine Grace, and as Best [92v] befitteth or shall be most convenient for us, or unto us, in these our Actions and Oppérations, speaking Audibly unto us, and also thereby directing and instructing us, in the true Knoweldge of that your Angelicall Sapience and Science (given you of the Highest) wherein also he hath according by Order and office Ordained and appointed you, and this your Angelicall Benevolence, in Cœlestiall grace and Charity, thus given and granted unto us, and also in the Accomplishment and fulfilling of these our hubmel Deseires and, Requests and whatsoever Else shall be Requisite and fitt for us to Know, shall be a song of honor, & the praise of your God in your Creation, **Amen**.

Invocation by way of humble Supplication & petition, made to the four Servient Angells or Dignified spirits of the Ayre, placed in Orders, and Serveing in the first Lesser Angle or Division of the great Quadrangle or Table of the North, **Aira, Ormen, Reseni, Izodenar**, who are moved and Called forth by the great and powerfull name of God **Angepoi**, & Constrained to doe what they are Commanded, according to their office by the great name of God **Unenax**.

O yee Angelicall powers of Light, or Dignified spirits of the Ayre **Aira, Ormen, Reseni, Izodenar**, Serveing in Orders under Superiour powers, your most high and Omnipotent God, **Angepoi**, in the [93r] first Lesser Angle or Division of the great Quadrangle or North part of the Ayre, Respecting the like part or point of the Compass, appropriated to the Earth, accordingly as you therein are placed more Inferiour and Subservient, and unto whom is given of the Highest by nature and office, the true Knowledge of physick in all its parts, and the Curing of all Diseases whatsoever, that are incident to humane boyes, and to Reveale shew forth and give the same unto mankind liveing on Earth, whensoever you shall be moved and Called forth, by the great name of your God **Unenax**, commanded thereunto (wee the servants of the Highest) and the same your God, and Reverently here present in his holy fear, doe Earnestly Entreate, call upon and move you all, O yee Benevolent Angells or Dignified powers of the Ayre, serveing in Orders, Degree and mansion as aforesaid **Aira, Ormen, Reseni, Izodenar**, Joyntly and Severally, Every and Each one for and by itselſe Respectively, In by & through, this mighty and powerfull name of your God, **Angepoi**, that you (at these our Earnest Addresses) would be soe truly willing and freindly unto us, that whensoever & wheresoever, wee shall Invoke, move or Call you forth unto visible appearance, and our Assistance you then would Readily and Immediately, forthwith at our Invocations move, Descend, appear and shew your selves Corporally Visible unto us in this **CG** standing here before us, or Otherwise personally to Appear out [93v] of the same visibly hear before us, and soe as that wee may plainly see you, and Audibly hear you speake unto us; and by such your Spirituall Revelations unto us, to make us partakers of that true

Knowledge and Sapience, which by nature and office (given you of the Highest) may by such your Visible appearance and Verball Converse, be shewed forth and given to us, and furthermore also, that in by & through this great and powerfull name of your God, **Unenax**, and the force and vertue thereof, wee doe Likewise Earnestly Invoke and Entreate you, to doe, Accomplish and fulfill whatsoever (accordingly and³⁴⁴ is by nature and office given you of the Highest) wee shall Request and Command you: Hear us therefore O yee Benevolent Angells or Dignified Spirituall powers of the Ayre, serveing in Orders, degree, and Mansion as aforesaid, **Aira, Ormen, Reseni, Izodenar**, yee doe yett further in this great name of your God **Angepoi**, and by the Vertue and Efficacy thereof Earnestly Invoke and Entreate you, to yeild up and give unto us your Assuredly firme, free, and Obleiged consent herein, that all or any of you, which wee shall at any time hereafter Invoke, move or call forth to visible appearance, would Certainly, without any Tarrying or Delay, Immediatly move Descend, and visibly appear unto us in this **C:G:** Standing hear before us, or Otherwise out of it, as it shall please God to give unto you, and thereby most [94r] Beneficiall, convenient and fitt for us, in these both our present and Other our future Actions And Operations, and to speake plainly unto us, so as that wee may sensibly hear you and Understand you, Directing and Instructing us, in the true Knowledge, and judgment of that your Spirituall Sapience and Science given you of the Highest, And in this undoubted true and great name of your God, **Unenax**, and by the Vertue and power thereof, whereby wee also Earnestly Invoke and Entreate you, not onely to Reveale, Declare, shew forth and make Knowne unto us the true and Apprehensive Knowledge of all such Occult and Mysticall **Arcanae** in physick and of whatsoever Else Relates therunto as are unknowne of mankind, but also doe whatsoever wee shall further Command, Request or Desire to be done for us. Relating to the said science, and our benefitts therein (as you by office are of the Highest, accordingly preordained and appointed: All which your Obedience, Readily & willingly fulfilling and accomplishing unto us as, here wee have in the powerfull and true names of your God, Earnestly Entreated and besought you, shall be a song of Honour, & the praise of your God in your Creation, **Amen**.

Invocation by way of humble supplication and petition, made to the four Benevolent Angells or Angelicall powers of Light, placed in Orders and set over the second Lesser Angle or Division of the [94v] great Quadrangle of Table of the North, **Phara, Harap, Rapeh, Aphar**, by the great and powerfull name of God **Enphara**.

O yee great and gloriouse Angells or Angellicall powers of Light, **Phara, Harap, Rapeh, Aphar**, governing or sett over the Second Lesser Angle, Division or Quarter of the great Quadrangle of the North part of Ayre: Respecting the like part or point of the Compass, Appropriated to the Earth, Serveing your most high God Enphara, in Orders and office accordingly, as you (by Coelestiall Dignification) are in place and power more Ayerially Superiour; unto whome is given also of the Highest, by nature and office, the true Knowledge of moveing from place to place [as into this country or that Country att pleasure]³⁴⁵ and to Reveale Shew forth and Communicate

³⁴⁴ *sic.* in S1; read “as”

³⁴⁵ Words in square brackets written *sup. lin., sec. man.*; as before, the offices of the angels of the first lesser angle were written in error after “place to place,” but crossed out.

the same (by your Angelicall ministry) unto mankind Living on Earth, whensoever you shall be Invocated or moved thereunto, (wee the Servants of the Highest) and the same your God, and Reverently here present in his holy fear, doe Earnestly Entreate, humbly Beseech, and move you all O yee Angells or Angelicall powers of Light, or Cœlestially Dignified Spirits of the Ayre, governing in Orders Degree and Mansion as (aforesaid) **Phara, Harap, Rapeh, Aphar**, jointly and Severally, [95r] Every and Each one for and by it selfe Respectively, In by and through this mighty and powerfull name of your God **Enphara**, that you (at these our humble Requests and Addresses) would be favorable and freindly unto us, as that whensoever or wheresoever wee shall Invoke, move, or Call you forth to Visible appearance and our Assistance, you would be thereby moved to descend and appear Visibly unto us, in this **C.G.** which stand here before us or otherwise personally to appear out of the same visibly here before us, and so as that wee may plainly see you, and Audibly hear you speake unto us, and by such your freindly and Verball Converse wwith us, to make us partakers of that undefiled Knowledge & true Sapience, which by nature and office (given you of the Highest) may by such your Angelicall Ministry, be Revealed given or administered unto us: Hear us therefore O yee sacred Angelicall powers of Light or Cœlestially Dignified Spirits of the Ayre **Phara, Harap, Rapeh, Aphar**, wee doe yet further, in this great name of your God **Enphara**, and by the force, power and Efficacy thereof, Earnestly Entreate and humbly beseech you, to grant these our Supplycations and petitions, and that all or any of your, that wee shall at any time hereafter Invoke, move or Call you forth to Visible appearance, would readily and forthwith move, descend and visibly appear unto us, whensoever wee shall Invoke Call forth or move you thereunto in this **C.G.** Standing here before us, or Otherwise out of it, as it shall please God and you, his ministers of Divine Grace, and as best befitteth or shall be most Convenient or Beneficiall for us, or unto us, in these our Actions and Operations, speaking Audibly unto us, and also [95v] thereby directing, and instructing us, in the true Knowledge of that your Angelicall Sapience and Science (given you of the Highest) And werehin also he hath accordingly by Order and office, Ordained and appointed yyou, and this your Angelicall Benevolence in Cœlestiall grace and Charity, thus given and granted unto us, and also in the accomplishment and fulfilling of these our humble desires & Requests, and whatsoever Else shall be Requisite, and fitt for us to Know, shall be a song of honour, and the praise of your God in your Creation **Amen**.

Invocation by way of humble Supplication and petition, made to the four Servient Angells or Dignified spirits of the Ayre, placed in Orders, and Serveing in the second Lesser Angle or Division of the great Quadrangle or Table of the North, **Omgege, Gebal, Relemu, Iahel**, who are moved and Called forth by the great and powerfull name of God **Anaeem**, and Constrained thereunto, to doe what they are Commanded, according to their office by the great name of God **Sonden**.

O yee Angelicall powers of Light, or Dignified spirits of the Ayre **Omgege, Gebal, Relemu, Iahel**, Serveing in Orders under Superiour powers, your most high and Omnipotent God, **Anaeem**, in the second Lesser Angle or Division of the great Quadrangle or North part of the Ayre, Respecting the like part or point of the [96r] Compass appropriated to the Earth, accordingly as you therein are placed more Inferiour and Subservient, and unto whom is given of

the Highest by nature and office, the true Knowledge [[of the]] finding and use of mettalls, the Congelation of Stones [and the vertue of all stones]³⁴⁶ and to Reveale shew forth and give the same unto mankind liveing one Earth, whensoever you shall be moved, and Called forth, by the great name of your God **Sonden**, commanded thereunto: wee the servants of the Highest (and the same your God), and Reverently here present in his holy fear, doe Earnestly Entreate, call upon and move you all, O yee Benevolent Angells or Dignified powers of the Ayre, serveing in Orders, Degree and mansion as aforesaid **Omgege, Gebal, Relemu, Iahel**, Joyntly and Severally, Every and Each one for and by itselfe Respectively, In by and through this mighty and powerfull name of your God, **Anaeem**, that you (at these our Earnest Addresses) would be soe truly willing and freindly unto us, that whensoever & wheresoever wee shall Invoke move or Call you forth, unto visible Appearance and our Assistance, you then would readily and immediately forthwith at our Invocations, move Descend, appear and shew your selves corporally visible unto us in this **C:G:** standing here before us, or Otherwise personally to Appear out of the same visibly here before us, and so as that wee may plainly see you, and Audibly hear you speake unto us, and by such your Spirituall Revelations unto us, to make us partakers of that [96v] true Knowledge and Sapience, which by nature and office (given you of the Highest) may by such your Visible appearance and Verball Converse, be shewed forth and given to us: And furthermore also, that in by & through this great & powerfull name of your God, **Sonden**, and the force and vertue thereof, wee doe likewise Earnestly Invoke & Entreate you, to doe, accomplish and fulfill whatsoever (accordingly and is by nature and office given you of the Highest) wee shall Request & Command you: Hear us therefore O yee Benevolent Angells or Dignified Spirituall powers of the Ayre, serveing in Orders, office, degree, and Mansion as aforesaid, **Omgege, Gebal, Relemu, Iahel**, yee doe yett further in this great name of your God **Anaeem**, and by the Vertue and Efficacy thereof Earnestly Entreate and Invoke you, to yeild up and give unto us your Assuredly firme, free, and Obleiged Consent herein, that all or any of you, which wee shall at any time hereafter, Invoke move or Call forth, to visible appearance, would Certainly, without any tarrying or Delay, Immediately move, Descend, and Visibly appear unto us in this **C:G:** standing here before us, or otherwise out of it, as it shall please God to give unto you, and thereby most beneficiall convenient and fitt for us, in these both our present and other our future Actions and Oppérations, and to speake plainly unto us, so as that wee may sensibly hear you and understand you, Directing and Instructing us, in the true Knowledge and judgment of that your Spirituall Sapience and Science given you of the [97r] Highest, And in this undoubted true and great name of your God, **Sonden**, and by the Vertue and power thereof, whereby wee also Earnestly Invoke and Entreate you, not onely to Reveale, Declare, shew forth and make Knowne unto us, the true and Apprehensive Knowledge of all such Occult and Mysticall **Arcanaes** in physick & of whatsoever Else relates thereunto, as are unknowne of mankind, but also doe whatsoever wee shall further Command, request or desire to be done, relating to the said science, and our Benefitts therein (as you by office are of the Highest, accordingly preordained and appointed: All which your Obedience, readily and willingly fulfilling and accomplishing unto us, as here wee have in the powerfull and true names of your God Earnestly Entreated and besought you, shall be A song of honour, and the praise of your God in your Creation, **Amen**.

³⁴⁶ Words in square brackets written *sup. lin.*, *sec. man.* – you know the rest.

Invocation, by way of humble supplication & petition, made to the four Benevolent Angells or Angelicall powers of Light placed in Orders and Set over the Third Lesser Angle or Division of the great Quadrangle or Table of the North, **Æoan, Oanæ, Anæo, Næoa**, by the great and powerfull name of God **NÆOAN**.

O yee great and gloriouse Angells or Angellicall powers of Light **Æoan, Oanæ, Anæo, Næoa**, governing or set over the third Lesser [97v] Angle or Quarter of the great Quadrangle of the North part of the Ayre, respecting the like part or point of the Compass, appropriated to the Earth, serveing your Most high God **Næoan**, in Orders & office accordingly, as you (by Cœlestiall Dignification) are in place and power more Ayerially Superior, unto whome is given also of the Highest, by nature and office the true Knowledge, of all mechanicall Crafts whatsoever,³⁴⁷ And to Reveale shew forth Communicate the same (by your Angelicall Ministry) unto mankind liveing on Earth, whensoever you shall be Invoked or moved thereunto: wee the servants of the Highest (and the same your God) and Reverently here present in his holy fear, doe Earnestly Entreate, humbly beseech and move you all: O yee Angells or Angelicall powers of Light, or Cœlestially Dignified Spirits of the Ayre, governing in Orders, Degrees and Mansion, as aforesaid, **Æoan, Oanæ, Anæo, Næoa**, Joyntly and Severally, Every and Each one, for and by it selfe, Respectively In by and through this mighty and powerfull name of your God **Næoan**, that you (at these our humble Requests and addresses), would be favorable and freindly unto us, as that whensoever or wheresoever wee shall Invoke, move or call you forth to Visible appearance and our Assistance, you would be thereby moved to Descend and appear Visibly unto us in this **C.G.** which stand heer before us, or Otherwise personally to appear of [98r] of the same visibly here before us, and so as that wee may plainly see you and Audibly hear you speake unto us And by such your friendly and Verball Converse with us, to make us partakers of that undefiled Knowledge & true Sapience, which by nature and office (given you of the Highest) may by such your Angelicall Ministry be revealed, given or administered unto us, Hear us therefore O yee Sacred Angelicall powers of Light, or Cœlestially Dignified Spirits of the Ayre, by Degree and Orders Superiour, and governing (as aforesaid) **Æoan, Oanæ, Anæo, Næoa**, wee doe yet further in this great name of your God **Næoan**, and by the force, power and Efficacy thereof, Earnestly Entreate and humbly Beseech you, to grant these our humble supplications and petitions, and that all or any of you that wee shall at any time hereafter Invoke, move or Call forth to Visible appearance, would Readily and forthwith move Descend, and Visibly appear unto us in this **C:G:** standing here before us, or Otherwise out of it, as it shall please God and you, his ministers of Divine Grace, and as Best befitteth or shall be most Convenient or Beneficiall for us, or unto us, in these our Actions or Opperations, Speaking Audibly unto us and also thereby directing and Instructing us, in the True Knowledge of that your Angelicall Sapience and Science (given you of the Highest) and wherein also he hath accordingly by Order and office Ordained [98v] and Appointed you, and this your Angelicall Benevolence, in Cœlestiall grace and Charity, thus given and granted unto us, and also in the

³⁴⁷ The copyist here mistakenly repeated the description of the offices of the ruling angels of the first lesser angles ("of the knitting together of natures &c. &c. &c."); this has been crossed through.

Accomplishment and fulfilling of these our humble desires and Requests, and whatsoever Else shall be Requisite and fitt for us to know, shall be a song of honour, and the praise of your God in your Creation – **Amen**.

Invocation, by way of humble Supplication and petition, made to the four Servient Angells or Dignified spirits of the Ayre, placed in Orders and Serveing in the third Lesser Angle or Division of the great Quadrangle or Table of the North, **Opena, Doope, Rexao, Axir**, who are moved and Called forth by the great and powerfull name of God **Cebalpet**, and Constrained thereunto, to doe what they are Commanded, according to their office by the great name of God **Arbizod**.

O yee, Angelicall powers of Light, or Dignified spirits of the Ayre **Opena, Doope, Rexao, Axir**, Serveing in Orders under Superiour powers, your most high and Omnipotent God, **Cebalpet**, in the third Lesser Angle or Division of the great Quadrangle or North part of the Ayre, Respecting the like part or point of the Compass appropriated to the [99r] Earth, accordingly as you therein are placed more Inferiour and Subservient, and unto whom is given of the Highest, by nature and office, the true Knowledge of Transformation and transplantation³⁴⁸ and to Reveale shew forth, and give the same unto Mankind liveing one Earth, whensoever you shall be moved and Called forth by the great name of your God **Arbizod**, Commanded thereunto: wee the servants of the Highest (and the same your God), and Reverently here present in his holy fear, doe Earnestly Entreate, call upon and move you all, O yee Benevolent Angells or Dignified powers of the Ayre, serveing in Orders, Degree and mansion as aforesaid **Opena, Doope, Rexao, Axir**, Joyntly and Severally, Every and Each one for and by it selfe respectively, In by and through this mighty and powerfull name of your God, **Cebalpet**, that you (at these our Earnest Addresses) would be so truly willing and freindly unto us, that whensoever or wheresoever wee shall Invoke, move or Call you forth, unto Visible appearance and our Assistance, you then would Readily and Immediately forthwith at our Invocations, move, Descend, appear and shew yourselves corporally visible unto us, in this **C:G:** standing here before us, or Otherwise personally to Appear out of the same visibly here before us, and so as that wee may plainly see you, and Audibly hear you speake unto us, And by such your Spirituall [99v] Revelations unto us, to make us partakers of that true Knowledge and Sapience, which by nature and office (given you of the Highest) may by such your Visible appearance, and Verball Converse (with us) be shewed forth and given to us, And farthermore also, that in by and through this great and powerfull name of your God, **Arbizod**, and the force and vertue thereof, wee doe likewise Earnestly Invoke and Entreate you, to doe accomplish and fulfill whatsoever (accordingly and is by nature and office given you of the Highest) wee shall Request and Command you Hear us therefore O yee Benevolent Angells or Dignified spirituall powers of the Aire, serveing in Orders, degree, and Mansion as afforesaid, **Opena, Doope, Rexao, Axir**, yee doe yett further in this great name of your God **Cebalpet**, and by the Vertue and Efficacy thereof, Earnestly Invoke and Entreate you, to yeild up and give unto us your Assuredly firme, free, and Obleiged consent herein, that all or any of you which wee shall at any time hereafter,

³⁴⁸ At this point the description of the offices of the servient angels of the first lesser angles (“of physick in all its parts &c. &c. &c.”) was mistakenly appended, but has been crossed through.

Invoke, move, or Call forth, to visible appearance, would Certainly without any Tarrying or Delay, Immediately move, Descend, and Visibly appear unto us; in this **C:G:** standing here before us, or otherwise out of it, as it shall please God to give unto you, and thereby most beneficiall convenient and fitt for us, in these both our present and Other our [100r] future Actions, and operations, and to speake plainly unto us, so as that wee may sensibly hear you, & understand you, Directing and instructing us, in the true Knowledge and Judgement of that your Spirituall Sapience and Science (given you of the Highest) and in this undoubted true and great name of your God, **Arbizod**, and by the vertue & powers there of, whereby wee also Earnestly Invoke and Entreate you, not only to reveale,³⁴⁹ Declare, shew forth and make Knowne unto us, the true and apprehensive Knowledge of all such Occult and mysticall **Arcanaes** in physick and of whatsoever Eles Relates thereunto, as are unknowne of mankind, but also doe whatsoever wee shall further Command, request or desire to be done for us, relating to the Said Science, and our Benefitts therein (as you by office are of the Highest, accordingly preordained and appointed) All which your Obedience, readily and willingly fulfilling and accomplishing unto us, as here wee have in the powerfull and true names of your God, Earnestly Entreated and besought you, shall be a song of honour, and the praise of your God in your Creation, **Amen**.

Invocation, by way of humble Supplication & petition, made to the four Benevolent Angels or Angelicall powers of Light placed in Orders and Set over the [100v] fourth Lesser Angle or Division of the great Quadrangle or Table of the North, **Iaom**, **Aomi**, **Omia**, **Miao**, by the great and powerfull name of God **NIAOM**.

O yee great and glorious Angels or Angellicall powers of Light **Iaom**, **Aomi**, **Omia**, **Miao**, governing and sett over the fourth Lesser Angle, Division or Quarter of the great Quadrangle or North part of the Ayre, [[respecting the like part or point of the Compass,]] appropriated to the Earth, serveing your Most high God **Niaom**, in Orders and office accordingly, as you (by Coelestiall Dignifyiation) are in place and power more Ayerially Superior, unto whome is given also of the Highet, by nature and office the true Knowledge of the Secrets of men knowing,³⁵⁰ And to Reveale shew forth and Communicate the same (by your Angelicall ministry) unto mankind, liveing on Earth, whensoever you shall be invocated or moved thereunto, wee the servants of the Highest (and the same your God) and Reverently here present in his holy fear, doe Earnestly Entreate, humbly beseech and, move you all, O yee Angels or Angelicall powers of Light or Coelestially Dignified Spirits of the Ayre, governing in Orders, Degree and Mansion (as aforesaid) **Iaom**, **Aomi**, **Omia**, **Miao**, [101r] Joyntly and Severally, Every and Each one, for and by it selfe respectively, in by and through this mighty and powerfull name of your God **Niaom**, that you (at these our Earnest and humble requests and Addresses), would be favorable and freindly unto us, as that whensoever or wheresoever wee shall Invoke, move or call you forth to Visible appearance and our Assistance; you then would be thereby moved, to Descend and appear Visibly unto us in this **C.G.** which stand here before us, or Otherwise personally to appear of of the same visibly here before us, and soe as that wee may plainly see you, and Audibly hear you

³⁴⁹ “and by the vertue [...] not only to reveale,” written (in the text body) in a significantly different hand.

³⁵⁰ The copyist here mistakenly repeated the description of the offices of the ruling angels of the first lesser angles (“& of the knitting together of natures &c. &c. &c.”; this has been crossed through).

speake unto us, and by such your friendly and Verball Converse with us, to make us partakers of that undefiled Knowledge and true Sapience, which by nature and office (given you of the Highest) may by such your Angelicall ministry be Revealed given or administered unto us, Hear us therefore O yee Sacred Angelicall powers of Light, or Cœlestially Dignified Spirits of the Ayre, by Degree and Orders Superiour, & governing (as aforesaid) **Iaom, Aomi, Omia, Miao**,³⁵¹ wee doe yett further in this great name of your God **Niaom**, and by the force, power and Efficacy thereof, [[Earnestly Entreate and humbly Beseech you,]] to grant these our supplications and petitions, and that all or any of you, that wee shall at any time hereafter Invoke, move or Call forth to Visible appearance, would Readily and forthwith move, Descend, and Visibly [101v] appear unto us in this **C:G:** standing here before us, or Otherwise out of it, as it shall please God, & you, his ministers of Divine Grace, and as best befitteth or shall be most Convenient for us, or unto us, [[in these our Actions or Operations, Speaking Audibly unto us and also thereby directing and Instructing us,]] in the True Knowledge of that your Angelicall Sapience and Science (given you of the Highest) and wherein also he hath accordingly by Order and office Ordained and appointed you, and this your Angelicall Benevolence, in Cœlestiall grace and Charity, thus given and granted unto us, and also in the Accomplishment and fulfilling of these our humble desires and Requests, and whatsoever Else shall be Requisite and fitt for us to know, shall be a song of Honour & the praise of your God in your Creation – **Amen**.

Invocation, by way of humble Supplycation and petition, made to the four Servient Angells or Dignified spirits of the Ayre placed in Orders, and Serveing in the fourth Lesser Angle or Division of the great Quadrangle or Table of [[the]] North, **Mesael, Iaba, Iezexpe, Estim**, who are moved and Called forth by the great and powerfull name of God **Espemenir**, and Constrained thereunto, to doe what they are Commanded according to their office by the great name of God **Ilpizod**.

[102r] **O yee**, Angelicall powers of Light, or Dignified spirits of the Ayre **Mesael, Iaba, Iezexpe, Estim**, Serveing in Orders under Superiour powers, your most high and omnipotent God, **Espemenir**, in the fourth Lesser Angle or Division of the great Quadrangle or North part of the Ayre, respecting the like part or point of the Compass, appropriated to the Earth, accordingly as you therein are placed more Inferiour and Subservient, and unto whom is given of the Highest, by nature and office, the true Knowledge of Elementall Creatures [amongst us, how many kindes, & their use in the Creation as they are severally placed in the foure elements, Aier, Water, Earth & Fire (& to reveale)]³⁵² and to Reveale shew forth, and give the same unto Mankind liveing on Earth, whensoever you shall be moved and Called forth by the great name of your God **Ilpizod**, commanded thereunto: wee the servants of the Highest (and the same your God) and Reverently here present, in his holy fear, doe Earnestly Entreate, call upon and move you all, O yee Benevolent Angells or Dignified powers of the Ayre, Serveing in Orders, degree & mansion (as aforesaid) **Mesael, Iaba, Iezexpe, Estim**, Joyntly and Severally, Every and Each one for and by it selfe respectively, In by and through this mighty and powerfull name of your God, **Espemenir**,

³⁵¹ Originally written *Iaom, Aomi, Miao, Omia* in S1, with the order corrected by small numbers written *sup. lin.*

³⁵² Words in square brackets written *sup. lin., sec man.* After “creatures” the description of the offices of the servient angels of the first lesser angles (“and of physick in all its parts &c. &c. &c.”) was mistakenly appended by the primary copyist, but has been crossed through.

that you (at these our Earnest [102v] Addresses) would be so truly willing and freindly unto us, that whensoever and wheresoever wee shall Invoke, move or Call you forth unto Visible appearance and our Assistance, you then would readily and Immediately, forthwith at our Invocations, move and Descend and appear and shew yourselves corporally Visible unto us, in this **C:G:** standing here before us, [or otherwise personally to appear out of the same visibly here before us], and so as that wee may plainly see you, and Audibly hear you speake unto us, And by such your Spirituall Revelations unto us, to make us partakers of that true Knowledge and Sapience, which by nature and office (given you of the Highest) may by such your Visible appearance, and Verball Converse, be shewed forth and given to us, And farthermore also, that in by and through this great and powerfull name of your God, **Ipizod**, and the force and vertue thereof: wee doe likewise Earnestly invoke you, to doe accomplish and fulfill whatsoever (accordingly and is by nature and office given you of the Highest) wee shall Request and Command you, Hear us therefore, O yee Benevolent Angells or Dignified spirituall powers³⁵³ of the Ayre; Serveing in Orders office degree, and Mansion (as aforesaid), **Mesael, Iaba, Iezexpe, Estim**, yee doe yett further in this great name of your God **Espemenir**, and by the Vertue and Efficacy thereof, Earnestly Invoke and Entreate [103r] you to yeild up and give unto us your Assuredly firme, free, and Obleiged consent herein, that all or any of you, which wee shall at any time hereafter, Invoke, move, or Call forth to visible appearance, would Certainly without any tarrying or Delay Immediately move Descend and Visibly appear unto us, in this **C:G:** standing here before us, or otherwise out of it, as it shall please God to give unto you, and thereby most Beneficiall, Convenient and fitt for us, in these both our present and other our future Actions, and Opperations, and to speake plainly unto us, soe as that wee may Sensibly hear you and understand you, Directing and Instructing us, in the true Knowledge and Judgement, of that your Spirituall Sapience and Science (given you of the Highest) And in this undoubted true and great name of your God, **Ipizod**, and by the vertue and power there of, whereby wee also Earnestly Invoke and Entreate you, not only to Reveale, Declare, and make Knowne unto us, the true apprehensive Knowledge of all such Occult and misticall **Arcanaes**, in physick, and of whatsoever Else Relates thereunto as are unknowne of mankind, but also doe whatsoever wee shall further command request or desire to be done for us, relating to the Said Science and our benefitts therein (as you by office are of the Highest) accordingly preordained and appointed, all which your Obedience readily and willingly fulfilling & accomplishing unto us, as here wee have in the [103v] powerfull and true names of your God, Earnestly Entreated and besought you, shall be a song of Honour, and the praise of your God in your Creation, **Amen.**

³⁵³ "Spirits" originally written, "uall powers" written *sup. lin.*

[Humble Supplications and Petitions for the South Table]

Humble Supplication and petition made to the great King **EDELPERNA**, principall governer & Coelestiall Angelicall watchman, Sett over the Wath Tower or Terrestiall Table of the South, by the three mighty & powerfull names of God, **Oip, Teaa, Pedoce**.

O Thou Regall, great, mighty and powerfull Angell of the most High, Immense, Immortall and Incomprehensible God of hosts, **EDELPERNA**, who in the Beginning of time by the Divine Decree and appointment of the Highest, in the unity of the Blessed Trinity, [wert set over the terrestiall Angle of the South, as the onely King,] governor, overseer, principall watchman, protector and Keeper thereof, from the malice, Misuse, Illusion, Temptation, assault, surprizalls, Theft or Other wicked Encroachments, Usurping Blasphemy of the great Enemy of Gods Glory and the welfare of mankind, the Devill and Spirits of Darkness, and as a Snaffle to Restraine their wickedness, by the bitt of Gods boundless power & Justice, to the intent that (they being put out into the Earth) their Envious will might be Bridled, the Determination of the Highest fulfilled, and his Creatures Kept within the Compass & measure of Order: wee [104r] Invoke³⁵⁴ and beseech you, O you Royall Angell, **EDELPERNA** In by and through these potent mighty and great names of your God **Oip, Teaa, Pedoce**, to preserve, defend, Keep and protect us, from the wicked Illusions, Envious temptatioons, Violent Assaults, or any other Destructive Surprizalls of all Evill spirits, or Infernall powers of Darkness whatsoever, and that wee may not be thereby Dismayed, Vanquished or Overcome, and that by the Vertue, power and Efficacy of these three said mighty names of God, **Oip, Teaa, Pedoce**,³⁵⁵ O you great potent and Royall Angell **EDELPERNA**, and by the true Seale and Character of your Creation, and by those Banners, Ensignes or Trophies of honour and glory, borne or standing Before you, as both Divine, Coelestiall, Angelicall, naturall and Royall tokens & Testimonies of **Monarchy**, majesty and Imperiall Authority given and Confirmed unto you in the Beginning of the world, and by the Influence, Efficacy, force and vertue thereof, we most Earnestly Entreate and humbly beseech you, to be gracious and freindly unto us herein, and furthermore likewise, to helpe, Aide, and Assist us, in all these and such our Temporall and Terrestiall Opperations and affaires and Concernes, as wherein you may or Can, by the Superiour power of that your Kingly [104v] office and Authority (given you of the Highest) for the protection, Defence, preservation, care, Conduct, comfort, support, assistance, benefitt, & use of mankind Living on Earth, And amongst the Rest, we also againe humbly Entreate and Earnestly Beseech you, that all those Six Angells called Angellicall **Seniors**, and all Other governing or Superiour Angellicall and Elementall powers of Light, Coelestially Dignified, and also that all other Dignified Servient and Subservient spirits, or Benevolent Ayeriall powers, who are by nature & office freindly and good, and Ordained (by Divine appointment in the Unity of the Blessed Trinity) for the use, Benefitt & Service of mankind, of all Degrees and offices, from the Superiour to the Inferiour, In the Orders and mansion, Serveing the most high God under your Imperiall and Sovereigne power,

³⁵⁴ "Entreate" originally written here, but struck out.

³⁵⁵ "to preserve, defend, Keep and protect us from the wicked Illusions, Envious Temptations" here written again in error by copyist eye-skip, but cancelled.

Authority, Command, Subjection, Service, and Obedience, properly Referred or appropriated to the South Angle of the Ayre, Respecting the Like point of the Compass, Quarter, Angle or Division of the Earth, may by the force & power of our Invocations, be moved to descend and appear visibly unto us, in this **C:G:** or Otherwise out of the same, as Either Conveniency or nescesity of the occasion shall Require, and that they may at the Repetition and Reading of our Invocations or calls, on that Account by us made unto them, [105r] move, Descend and appear before us visibly to the sight of our Eyes, and to speake Audibly unto us, as that we may plainly and perfectly both see and hear them, and freindly to converse with us, fulfilling our desires and Requests in all things, according to there Severall & Respective offices, and to serve us therein, and also doe for us, as for the servants of the most high God, whensoever and wheresoever and whereunto wee shall at any time and place move them, both in power and presence, whose workes herein shall be a song of Honour to the Glory and praise of the most high God both in your and there Creation.

Amen.

Invocation by way of humble Supplycation and petition made to the Six great Angells or Angelicall Seniors **Aaetpio**, **Adoeoet**, **Aapedoce**, **Alendood**, **Arinenaquuu**, **Anodoin**, by the great and powerfull name of their Imperiall King, **EDELPERNA**.

O yee great Angells or Angellicall Seniors **Aaetpio**, **Adoeoet**, **Aapedoce**, **Alendood**, **Arinenaquuu**, **Anodoin**, Serving the most high God **Oip**, **Teaa**, **Pedoce**, before the mighty Angelicall monarch King **EDELPERNA** in the Angle Region or Division of the South, and who are Dignified with Coelestiall power and Authority [105v] therein, And by office, judging the government of the Angellicall King, thereby fulfilling the Divine will and pleasure of the Highest, in all things appointed and Committed to your Charge, and placed in Superiour Orders, under the said Angellicall King, and governing over all Other, both Superiour Servient and Subservient Angells or Angelicall powers Coelestially dignified, and also all other Elementall Spirits whatsoever, that in any wise hath power, mansion Residence, Orders, office, place or being in the south³⁵⁶ part, Region or Angle of the Ayre, with Like Respect also from thence to be had, to the South point of the Compass Angle part or Division of the Earth; wee the Servants of the most high God, and Reverently here present in his holy feare, doe humbly Beseech, and move you all: O yee Angelicall Seniors, **Aaetpio**, **Adoeoet**, **Aapedoce**, **Alendood**, **Arinenaquuu**, **Anodoin**, In by and through this Imperiall mighty and powerfull name **EDELPERNA**, that some one or any of you, Joyntly and Severally, in generall and particular, Every and Each one for and by itself respectively, would be so favorable and freindly unto us, as that whensoever or wheresoever wee shall Invoke, move or Call you forth unto visible appearance, and our Assistance, you then would be thereby moved to descend and appear visibly unto us in this **C:G:** sett here before us, and soe as that we may plainly see you, and Audibly hear you Speak unto us, and by such your freindly society and Verball Converse with us, to Illuminate, Instructe, Direct, [106r] helpe, Aide and assist us, in all things whatsoever wee shall humbly desire, beseech and Request of you, wherein by nature and office (given you of the Highest) you may or Can; Hear us therefore, O

³⁵⁶ "fourth" originally written, corrected *sec. man.* in the margin.

yee Blessed Angels or Angelicall Seniors **Aaetpio**, **Adoeoet**, **Aapedoce**, **Alendood**, **Arinenaquuu**, **Anodoin**, and by the mighty name **EDELPERNA**, and by the vertue, power, Influence, Efficacy and force thereof, wee Earnestly Entreat and humbly beseech you to grant these our Supplications & petitions, that all or any of you, which wee shall at any time hereafter Invoke, move, or Call forth, to Visible appearance, would then be favorable and friendly pleased, in Cœlestiall Charity and Benevolence, forthwith and Immediately, at such our Invocations & Earnest Requests accordingly of us made, be thereby moved, And also to move, Descend, Visibly appear and speake Audibly unto us, Either in this **CG** or Otherwise out of the Same, as it shall please God and you his Angelicall ministers, or Cœlestiall messagers of Divine grace and Light, and shall be most fitting Beneficiall & Convenient for us therein, and to administer unto us the Bountifull gifts of all Earthly Benefitts, amd also Endewe us with the gift of true Science and Sapience, and such other gifts of humane Accomplishments and Enjoyments, as may or shall be fitt for us and soe Beneficiall unto us, that we may thereby live happy with Comfort, during our Continuance in this our mortall Being: All which [106v] wee humbly beseech and Earnestly Entreate, of all and Every of you sacred Angells or Angelicall powers, in the name of your God and King, wherein these your freindly and Benevolent workes (thus graciously communicated and given to us) shall be a song of honour, and the praise of your God in your Creation, **Amen**.

Invocation, by way of humble Supplication and petition, made to the four Benevolent Angells or Angelicall powers of Light, placed in Orders, & Sett over the first Lesser Angle or Division of the great Quadrangle or Table of the South, **Dopa**, **Opad**, **Pado**, **Adop**, by the great and powerfull name of God **Bedopa**.

O yee great and glorious Angells or Angelicall powers of Light, **Dopa**, **Opad**, **Pado**, **Adop**, governing or sett over the first Lesser Angle, Division or Quarter of the great Quadrangle of the South part of the Ayre, Respecting the Like part or point of the Compass, appropriated to the Earth, serveing your most high God **Bedopa**, in Orders and office Accordingly, as you (by Cœlestiall Dignification) are in place and power more Ayerially Superiour, unto whome is given also of the Highest by nature and office, the true Knowledge of the Knitting together of natures, and also as well the Destruction of [107r] nature and of things that may presih, as of Conjuyyning and Knitting them together, And to Reveale, shew forth, and communicate the same (by your Angelicall ministry) unto mankind living one Earth, whersoever you shall be Invoked or moved thereunto, wee the servants of the Highest (as the same your God) and Reverently here present in his holy fear, doe Earnestly Entreate, humbly besech you and move you all, O yee Angells or Angelicall powers of Light, or Cœlestially Dignified spirits of the Ayre, governing in Orders, degree and mansion (as aforesaid) **Dopa**, **Opad**, **Pado**, **Adop**, Joyntly & severally, Every and Each one for and by it selfe Respectively, In by and through this might and powerfull name of your God **Bedopa**, that you (at these our humble Requests and Addresses) would be favorable and freindly unto us, as that whensoever & wheresoever wee shall Invoke or Call or move³⁵⁷ you, to Visible appearance and our Assistance, you would be thereby moved to Descend and appear Visibly unto us, and soe as that wee may plainly see you, and Audibly hear you speake

³⁵⁷ Originally written “move or Call or Invoke” in S1, numbers written *sup. lin.* to indicate the words to be rearranged.

unto us, and by such your freindly and Verball Converse with us, to make us partakers of that undefiled Knowledge and true Sapience, which by nature and office (given you of the highest) may be such your Angelicall ministry be Revealed given or administered unto us; Hear us therefore O yee sacred Angelicall powers of Light, or [107v] Cœlestially Dignified Spirits of the Ayre, by Degree & orders governing as aforesaid, **Dopa, Opad, Pado, Adop**, we doe yet futher in this Great name of your god **Bedopa**, and by the force power and Efficacy thereof, to grant these our Supplications and petitions, and that all or any of you, that wee shall at any time hereafter Invoke, move or Call forth to Visible appearance, would Readily and forthwith move, descend and Visibly appear unto us, whensoever wee shall Invoke or move you thereunto, in this CG standing here before us, or otherwise out of it as it shall please god and you his ministers of Divine Grace, and as best befitteth or shall be most convenient and Beneficiall for us or unto us, in the true Knowledge of that your Angelicall Sapience and Science (given you of the Highest) and wherein also he hath accordingly by Order and office, ordained and Appointed you; And this your Angelicall benevolence, in Cœlestiall Grace and Charity, thus given and granted unto us, and also in the accomplishment and fulfilling of these our humble desires and Requests, and whatsoever Else shall be Requisite and fitt for us to now, shall be a song of honour, and the praise of your God in your Creation **Amen**.

Invocation, by way of humble Supplycation and petition, made to the four Servient Angells or Dignified spirits of the Ayre, placed in Orders and serveing in the first Lesser Angle or Division of [108r] the great Quadrangle or Table of the South, **Opemen, Apeste, Scio, Vasge**, who are moved cand called forth, by the great and powerfull name of God **Noalmar**, and Constrained thereunto to doe what they are commanded, According to their office, by the great name of God **Oloag**.

O yee Angelicall powers of Light or Dignified Spirits of the Ayre, **Opemen, Apeste, Scio, Vasge**, serveing in Orders under Superiour powers your most high and Omnipotent God **Noalmar**, in the first Lesser Angle or Division of the great Quadrangle, or South part of the Ayre, respecting the like part or point of the Compass appropriated to the Earth, accordingly as you therein are placed, more Inferiour and Subservient, and unto whome is given of the Highest, by nature and of office, the true Knowledge of physick in all its parts, and the curing of all Diseases which are incident to humane bodyes, and to Reveale shew forth and give the same unto mankind liveing on Earth whensoever you shall be moved and Called forth by the great name of God **Oloag** commanded thereunto, wee the servants of the Highest (and the same your God) and Reverently here present in his holy fear, doe Earnestly Entreate, Call upon and move you all, O yee Benevolent Angells or Dignified powers of the Ayre, serveing in Orders Degree and [108v] mansion (as aforesaid) **Opemen, Apeste, Scio, Vasge**, Joyntly and Severally, Every and Each one, for and by it selfe Respectively, In by and through this mighty and powerfull name of your God **Noalmar** that you (at these our Earnest Addresses) would be soe truly wiling and friendly unto us, that whesoever and wheresoever wee shall Invoke, move or Call you forth, unto Visible apperance and our Assistance, you then would Readily and Immediately, forthwith at our Invocations move, Descend, appear and she your selves Corporally Visible unto us, in this **C:G:** standing here before us or Otherwise personally to appear out of the same Visibly here

before us, & soe as that wee may plainly see you, and Audibly hear you speake unto us, and by such your spirituall Revelations unto us, to make us partakers of that true Knowledge and Spience, which by nature and office (given you of the Highest) may be such your Visible appearance and Verball Converse, be shewed forth and given unto us; and furthermore also that in By and through this great and powerfull name of your God **Oloag**, and by the force and vertue thereof, wee doe likewise Earnestly Invoke and Entreate you to doe, accomplish & fulfill whatsoever (accordingly and is by nature & office given you of the Highest) wee shall Request and Command you; Hear us therefore O yee Benevolent Angells or Dignified Spirituall powers of the [109r] Ayre serveing in Orders, office, degree and mansion (as aforesaid) **Opemen, Apeste, Scio, Vasge**, yee doe yet furthermore in this great name of your God: **Noalmar**, and by the Vertue and Efficacy thereof, Earnestly Invoke and Entreate you, to yeild up and give unto us your Assuredly firme, free, and Obleiged consent herein, that all or any of your which wee shall at any time hereafter Invoke, move, or Call forth to Visible appearance and our Assistance, would Certainly without any Tarrying or Delay, Immediately move, Descend and Visibly appear unto us, in this C:G: standing hear before us, or Otherwise out of it, as it shall please God to give unto you, and thereby most Beneficiall, Convenient and fitt for us, in these, Both our present and Other our future Actions and Oppérations, and to speake plainly unto us, soe as that wee may Sensibly hear you and understand you, Directing and Instructing us in the true Knowledge and judgment, of that your Spirituall Sapience and Science (given you of the Highest) And I this undoubted true and great name of your God **Oloag** and by the vertue & power thereof, whereby wee also Earnestly Invoke and Entreate you, not onely to Reveale, Direct, shew-forth and make knowne unto us the true apprehensive Knowledge, of all such occult and mysticall **Arcanaes** in physick, and of whatsoever Else Relates thereunto, as are unknown of mankind, [109v] But also doe whatsoever wee shall farther Command, request or desire to be done for us, Relating to the said science and our Benefitts therein (as you by office are of the Highest accordingly preordained and appointed) All which your Obedeince, readily and willingly fulfilling and accomplishing unto us, as here wee have in the powerfull and true names of yyour God, Earnest Entreated and besought you, shall be a song of honour & the praise of your God in your Creation, **Amen**.

Invocation, by way of humble Supplication and petition, made to the four Benevolent Angells or Angellicall powers of Light, placed in Orders, & Sett over the second Lesser Angle or Division of the great Quadrangle or Table of the South, **Anaa, Naaa, Aaan, Aana**, by the great and powerfull name of God **Banaa**.

O yee great and gloriouse Angells or Angelicall powers of Light, **Anaa, Naaa, Aaan, Aana**, governing or sett over the second Lesser Angle, division or Quarter of the great Quadrangle of the South part of the Ayre, respecting the like part or point of the Compass appropriated to the Earth, Serveing your most high God **Banaa**, in Orders and office accordingly, as you (by Coelestiall Dignification) are in place and power more Ayerially Superiour, unto whome is given also of the Highest by nature and [110r] office the true Knowledge of moveing from place to

place [as into this Country or that att pleasure]³⁵⁸ and to reveale shew forth and communicate the same (by your Angelicall ministry) unto mankind living on Earth, whensoever you shall be Invocated or moved thereunto: wee the Servants of the Highest (and the same your God) and Reverently here present in his holy fear, doe Earnestly Entreate, humbly beseech and move you all O yee Benevolent Angells or Angelicall powers of Light, or Cœlestially Dignified Spirits of the Ayre, governing in Orders Degree and mansion (as aforesaid) **Anaa, Naaa, Aaan, Aana**, Joyntly and Severally, Every and Each one for and by it selfe Respectively, In by and through this mighty and powerfull name of your God **Banaa**, that you (at these our humble Requests and Addresses) would be favorable and freindly unto us, as that whensoever or wheresoever wee shall Invoke, move or Call you forth to Visible appearance and our Assistance, you would be thereby moved to descend and appear Visibly unto us, in this **C:G:** which stand here before us, or otherwise personally to appear out of the same, Visibly here before us, and soe as that wee may plainly see you, & Audibly hear you speake unto us, And by such your friendly and Verball Converse with us, to make us partakers of that Undefined Knowledge and true Sapience [110v] which by nature and office (given you of the Highest) may by such your Angelicall Ministry be Revealed, given or administed unto us: Hear us therefore O yee sacred Angelicall powers of Light, or Cœlestially Dignified spirits of the Ayre, by Degree and Orders Superiour, & governing (as aforesaid) **Anaa, Naaa, Aaan, Aana**, wee doe yet farther in this great name of your God **Banaa**, and by the force power and Efficacy thereof, Earnestly Entreat and humbly beseech you, to grant these our supplications and petitions, and that all or any of you, that wee shall at any time hereafter Invoke, move or Call forth to Visible appearance, would readily and forthwith move, Descend and Visibly appear unto us, whensoever wee shall Invoke, move or Call you forth in this **C:G:** standing here before us, or Otherwise out of it, as it shall please God, and you his ministers of divine grace, and as best befitteth or shall be most Convenient or beneficiall for us, or unto us in these our Actions or Oppérations, speaking Audibly unto us, and also thereby directing and Instructing us, in the true Knowledge of that your Angelicall Sapience and Science (given you of the Highest) and wherein also he hath accordingly, by order and office Ordained and appointed you, and this your Agenlicall Benevolence, in Cœlestiall grace and Charity thus given and granted unto us, and also in the accomplishment and [111r] fulfilling of these our humble desires and Requests, and whatsoever Else shall be Requisite and fitt for us to Know, shall be a song of Honour, and the praise of your god in your Creation **Amen**.

Invocation, by way of humble Supplycation and petition, made to the four Servient Angells or Dignified spirits of the Ayre, placed in Orders and serveing in the second Lesser Angle or Division of the great Quadrangle or Table of the South, **Gemenem, Ecope, Amox, Berape**, who are moved cand called forth, by the great and powerfull name of God **Vadali**, and Constreined thereunto to doe what they are commanded, According to their office, by the great name of God **Obavi**.

³⁵⁸ Words in square brackets written *sup lin.*; originally the offices of the ruling Angels of the first lesser angle (“& of the Knitting together of natures &c. &c. &c.”) were repeated after “place to place,” but have been crossed out.

O yee Angelicall powers of Light of Dignified Spirits of the Ayre **Gemenem, Ecope, Amox, Berape**, serveing in Orders under superiour powers, you most high and omnipotent God Vadali, in the Second Lesser Angle or Division of the great Quadrangle or south part of the Ayre, Respecting the Like part of point of the Compass, appropriates to the Earth accordingly, as you therein are placed more Inferiour and Subservient, and unto whom is given of the Highest, by nature and office the true Knowledge finding and use of mettals, [the Congelation of Stones, & the Vertue of all Stones,]³⁵⁹ [111v] and to Reveale, shew forth, and give the same unto makind liveing on Earth, whensoever you shall be moved & called forth, by the great name of God **Obavi**, commanded thereunto, wee the Servants of the Highest (and the same your God) and Reverently here present in his holy fear, doe Earnestly Entreate, call upon and move you all O yee Benevolent Angells or Dignified powers of the Ayre, Serveing in Orders, degree and mansion (as aforesaid) **Gemenem, Ecope, Amox, Berape**, Joyntly and Severally, Every and Each one for and py it selfe Respectively, In by and through this mighty & powerfull name of your God **Vadali**, that you (at these our Earnest addresses) would be soe truly willing and freindly unto us, that whensoever, and wheresoever, wee shall Invoke, move or Call you forth unto Visible appearance and our Assistance, you then wwould Readily and Immediately, forthwith at our Invocations move, Descend, appear and shew your selves corporally visible unto us, in this **CG** standing here before us, or Otherwise personally to appear out of the same, Visibly here before us, and soe that as wwee may plainly see you, and Audibly hear you Speak unto us, and by such your Spirituall Revelations unto us, to make us partakers of that true Knowledge and Sapience, which by nature and office (given you of the Highest) may by such your Visible appearance and Verball Converse, be shewed forth and given to us, [112r] And furthermore also, that in by and through this great and powerfull name of your God, **Obvai**, and the force and vertue thereof, wee doe likewise Earnest Invoke and Entreate you, to doe, Accomplish and fullfill, whatsoever (accordingly and is by nature and office given you of the Highest) wee shall Request and command you, Hear us therefore O yee Benevolent Angells or Dignified spirituall powers of the Ayre, serveing in Orders, Office, Degree and mansion as foresaid, **Gemenem, Ecope, Amox, Berape**, yee doe yet further in this great name of your God **Vadali**, and by the Vertue and Efficacy thereof Earnestly Invoke and Entreate you, to yield up and give unto us your Assuredly firme free and Obleiged consent herein, that all, or any of you which wee shall at any time hereafter Invoke, move and Call forth, to Visible appearance, Would certainly without any Tarrying or Delay, Immediately move, Descend and Visibly appear unto us in this **C:G:** standing here before us, or Otherwise out of it as it shall please God to give unto you, and thereby most Beneficiall, convenient and fitt for us, in these both our present and Other our future Actions and Oppérations, and to speake plainly unto us soe as that wee may Sensibly hear you, and understand you, Directing and Instructing us, in the true Knowledge and judgment of that your Spirituall Sapience [112v] and science given you of the Highest, And in this Undoubted true and great name of your God **Obavi**, and by the vertue and power thereof, whereby wee also Earnestly Invoke and Entreate you, not onely to receale, declare, shew forth and make knowne

³⁵⁹ Words in square brackets written *sup. lin., sec. man.*; after that, the offices of the servient angels of the first lesser angles ("and of phisic in all its parts &c. &c. &c.") were mistakenly appended, and later crossed through.

unto us, the true and apprehensive knowledge of all such Occult & Mysticall Arcanaes, in physick & of whatsoever Else relates thereunto, as are unknown of mankind, but also doe for us, whatsoever wee shall futher Command, Request or Desire to be Done, relating to the said science & our Benefitts therein (as you by office are of the Highest Accordingly preordained and appointed) All which your obedience readily & willingly fulfilling & accomplishing unto us, as hear wee have in the powerfull & true names of your God Earnestly Entreated & Besought you, shall be a song of honour & the praise of your God in your Creation. **Amen.**

Invocation, by way of humble supplication & petition, made to the four Benevolent Angells or Angelicall powers of Light, placed in Orders and sett over the third Lesser Angle or Division of the great Quadrangle or Table of the South, **Pesac, Sacep, Acepes, Cepesa**, by the great and powerfull name of God, **BEPESAC**.

O yee, great and glorious Angells or Angelicall [113r] powers of Light **Pesac, Sacep, Acepes, Cepesa**, governing or sett over the third Lesser Angle Division or quarter of the great Quadrangle of the South part of the Ayre, respecting the like part or point of the Compass appropriated to the Earth serveing the most high God, Bepesac, in Orders & office accordingly as you (by Cœlestiall Dignification) are in place and power more Ayerially Superiour unto whom is given also³⁶⁰ of the Highest, by nature & office, the true Knowledge of all mechanic Crafts whatsoever,³⁶¹ And to Reveale, shew forth and Communicate the same (by your Angelicall Ministry) unto mankind living on Earth, whensoever you shall be Invoked or moved thereunto: wee the servants of the Highest (and the same your God) and Reverently here present in his holy fear, Doe Earnestly Entreate, humbly Beseech and move you all, O yee Angells or Angelicall powers of Light, or Cœlestially Dignified Spirits of the Ayre, governing in Orders, Degree & mansion as aforesaid, **Pesac, Sacep, Acepes, Cepesa**, Joyntly and Severally, Every and Each one for and by it selfe Respectively, In by and through this mighty and powerfull name of your God Bepesac, that you (at these our humble Requests and Addresses) would be so favorable and friendly [113v] unto us, as that whensoever or wheresoever, wee shall Invoke, move or Call forth to visible appearance and our Assistance, you would be thereby moved to defend and Appear visibly unto us, in this C:G: which stand here before us, or otherwise personally to appear out of the same, that wee may plainly see you And audibly hear you speake unto us, and by such your friendly and verball converse with us, to make us partakers of that undefiled knowledge, and true Sapience which by nature and office (given you of the Highest) may be such your Angelicall Ministry, be Revealed given or administered unto us, Hear us therefore O yee sacred Angelicall powers of Light, or Cœlestially Dignified spirits of the Ayre, by Degree and Orders governing (as aforesaid) **Pesac, Sacep, Acepes, Cepesa**, wee doe yett further in this great name of your God **Bepesac**, and by the force, power and Efficacy thereof, to grant these our Supplications and petitions, and that all or any of you, that wee shall at any time hereafter Invoke, move, or call forth to visible appearance, would Readily and forthwith move, descend,

³⁶⁰ Word written *sup. lin., sec. man.*

³⁶¹ Originally the offices of the ruling Angels of the first lesser angle ("and of the Knitting together of natures &c. &c.") were repeated here after "Crafts whatsoever," but have been crossed out.

and visibly appear unto us whensoever wee shall invoke or move you thereunto, in this **C:G:** standing here Before us, or Otherwise out of it as it shall please God and you his ministers of Divine Grace, and as best befitteth or shall be most Convenient [114r] or Beneficiall for us, or unto us, in the true Knowledge of that your Angelicall Sapience and Science, (given you of the Highest) and wherein also he hat accordingly, by order and office ordained and appointed you; and this your Angelicall Benevolence in Cœlestiall grace and Charity thus given and granted unto us, and also in the accomplishment and fulfilling of these our humble requests and desires, and whatsoever Else shall be Requisite and fitt for us to know, shall be a song of Honour, and the praise of your God in your Creation **Amen**.

Invocation, by way of humble supplication and petition, made to the four Servient Angells or Dignified spirits of the Ayre, placed in Orders and serveing in the third lesser Angle or division of the South, **Datate, Diom, Oopezod, Urgan**, who are commanded and Called forth by the great and powerfull name of God **Voledo**, and Constrained thereunto to doe what they are commanded According to their office, by the great name of God **Sioda**.

O yee Angelicall powers of Light or Dignified spirits of the Ayre, **Datate, Diom, Oopezod, Urgan**, serveing in Orders, under Superiour powers, your most high and Omnipotent God **Voledo**, in the third Lesser Angle or Division [114v] of the great Quadrangle, or South part of the Ayre, Respecting the like part or point of the Compass, appropriated to the Earth, accordingly, as you therein are placed more inferiour and subservient and unto whom is given of the Highest by nature and office the true Knowledge of Transformation and transplantation³⁶² And to Reveale, shew forth and give the same unto mankind living on Earth, whensoever you shall be moved and called forth by the great name of your God **Sioda**, commanded thereunto, wee the servants of the Highest (and the same your God) and Reverently here present in his holy fear, doe Earnestly Entreate call upon, and move you all, O yee Benevolent Angells or Dignified power of the Ayre, serveing in Orders Degree and mansion (as aforesaid) **Datate, Diom, Oopezod, Urgan**, Joyntly and Severally, Every and Each one, for and by it Selfe respect-ively, In by & through this mighty & powerfull name of your God **Voledo**, that you (at these our Earnest Addresses) would be soe truly willing and friendly unto us, that whesover and wheresover wee shall Invoke, move to Call you forth unto Visible appearance and our Assistance, you then would Readily and Immediately forthwith at our Invocations move, [115r] Descend, appear and shew your selves corporally visible unto us in this **CG** standing here before us, or otherwise personally to appear out of the same visibly here before us, and soe as that wee may plainly see you, and Audibly hear you Speake unto us, And by such your Spirituall Revelations, to make us partakers of that true Knowledge & Sapience, which by nature and office (give you of the Highest) may by such your Visible appearance and Verball Converse, be shewed forth and given unto us, And furthermore also that in by and through this great and powerfull name of your God Sioda, and the force and vertue thereof, we doe likewise Earnestly invoke and Entreat you, to doe, accomplish and fulfill, whatsoever (accordingly and is by nature and office given you of the Highest) wee shall Request and Command you, Hear us therefore O yee

³⁶² Originally, the offices of the servient angels of the first lesser angles ("of physick in all its parts &c. &c. &c.") were mistakenly written after "transplantation," and later crossed through.

Benevolent Angells or Dignified Spirituall powers of the Ayre, serveing in Orders, office, Degree and Mansion (as aforesaid), **Datate, Diom, Oopezod, Urgan**, yee doe yet further in this great name of your god **Voledo**, And by the Vertue and Efficacy thereof, Earnestly invoke and Entreate you, to yeild up and give unto us, your Assuredly firme, free and Obleiged Consent herein, that all or any of you, which wee shall at any time hereafter invoke, move or Call forth to visible appearance, would Certainly without any tarrying or delay, Immediatly move, Descend, and Visibly appear unto us, in [115v] this **C:G:** Standing here before us, or Otherwise out of it, as it shall please god to give unto you, and thereby most Beneficiall Convenient and fitt for us, in these both our present and Other our future Actions and Oppérations, and to speake plainly unto us, so as that wee may plainly see you & understand you, directing and instructing us, in the true Knowledge and Judgment of that your spirituall sapience and science, given you of the Highest, And in this undoubted, true and great name of your God **Sioda**, and by the vertue and power thereof, whereby wee also Earnestly Invoke and Entreate you, not onely to Reveale, Declare, shew forth and make knowne unto us, the true and Apprehensive Knowledge, of all such Occult and Mysticall **Arcanaes**, in Physick, and of whatsoever Else relates thereunto, as³⁶³ are unknowne of mankind; but also doe for us, whatsoever wwee shall further Command, Request or desire to be done, Relating to the said science, and our benefits therein (as you by office are of the Highest accordingly preordained and appointed) All which your Obedience, readily and willingly fulfilling and accomplishing unto us, as here wee have in the powerfull and true names of your God, Earnestly Entreated and besought you, shall be a song of honour, & the praise of your God in your Creation — **Amen**.

[116r] **Invocation**, by way of humble supplication & petition, made to the four Benevolent Angells, or Angelicall powers of light, palced in Orders, and sett over the fourth Lesser Angle, or division of the great Quadrangle or Table of the South, **Ziza, Izaz, Zazi, Aziz**, by the great and powerfull name of god **BEZIZA**.

O yee great and glorious Angels, or Angelicall powers of Light, **Ziza, Izaz, Zazi, Aziz**, governing, or Sett over the fourth Lesser Angle, Division or Quarter of the great Quadrangle of the south part of the Ayre, respecting the like part or point of the compass, Appropriated to the Earth serveing your Most high God **Beziza**, in Orders and office accordingly, as you (by Cœlestiall Dignification) are in place and power more Ayerially Superiour, unto whom is given also of the Highest, by nature and office, the trew Knowledge of the Secretts of men knowing³⁶⁴ And to Reveale, shew forth & Communicate the same (by your Angelicall ministry) unto mankind liveing on Earth whensoever you shall be invoked or moved thereunto, wwee the servants of the Highest (and the same your God) and [116v] Reverently here present in his holy fear, doe Earnestly Entreate, humbly besech and move you all, O yee Angells or Angelicall powers of Light, or Cœlestially Dignified spirits of the Ayre, governing in Orders, Degree and Mansion as aforesaid: **Ziza, Izaz, Zazi, Aziz**, Joyntly and Severally, Every and Each one for and by itself Respectively, In by and through this mighty and powerfull name of your God, **Beziza**,

³⁶³ “and” originally written in S1; corrected to “as” *sec. man*.

³⁶⁴ Originally the offices of the ruling Angels of the first lesser angle (“& of the Knitting together of natures &c. &c.”) were repeated here after “men knowing,” but have been crossed out.

that you (at these our Earnest Addresses) would be favourable and freindly unto us, that whensoever or wheresoever wee shall invoke, move or Call you forth to Visible Appearance, and our Assistance, you would be thereby moved, to Descend and Appear Visibly unto us, in this **C:G:** which stands here before us, or Otherwise personsonally³⁶⁵ to appear out of the same visibly here before us, And so as that wee may plainly see you, and Audibly hear you speake unto us, and by such your freindly & verball Converse with us, to make us partakers of that undefiled Knowledge and true Sapience, which by nature and office (given you of the Highest) may be such your Angelicall Minstery be Revealed, given or administered unto us, Hear us therefore O yee Sacred Angelicall powers of Light, or Cœlestially Dignified Spirits of the Ayre, by Degree and Orders [117r] governing, as aforesaid, **Ziza, Izaz, Zazi, Aziz**, wee doe yett further in this great name of your God, **Beziza**, and byy the force & Efficacy thereof, to grant these our Supplications and peititions, and that all or any of you, that wee shall at any time hereafter invoke, move or call forth to visibly appearance, would readily³⁶⁶ and forthwith move descend and visibly appear unto us, whensoever wee shall Invoke or Move you thereunto in this **C:G:** standing here before us, or Otherwise out of it as it shall please God and you his ministers of Divine grace, and as best befitteth or shall be most Convenient or Beneficiall for us, or unto us, in the true Knowledge of that your Angelicall Sapience and Science (given you of the Highest) And wherein also he hath accordingly by order and office Ordained and Appointed you, And this your Angelicall Benevolence in Cœlestiall grace and Charity, thus given and granted unto us, and Also in the accomplishment and fulfilling of these our humble Desires and Requests, and whatsoever Else shall be Requisite and fit for us to know, shall be a song of honour, and the praise of your God In your Creation, **Amen**.

[117v] **Invocation**, by way of humble Supplication and petition, made to the four Servient Angells or Dignified spirits of the Ayre, placed in Order, and serveing in the fourth Lesser Angle or Division of the great Quadrangle or Table of the South, **Adre, Sispe, Pali, Acar**, who are moved and Called forth, by the great and powerfull name of God, **Arzodionar**, and constrained thereunto to doe what they are commanded, according tho their office by the great name of God, **Narzefem**.

O yee Angelicall powers of Light, or Dignified spirits of the Ayre, **Adre, Sispe, Pali, Acar**, Serveing in Orders under Superiour powers, your Most high and Omnipotent God, **Arzodionar**, in the fourth Lesser Angle of division of the great Quadrangle or south part of the Ayre, Resepcting the Like part or point of the Compass appropriated to the Earth, according as you therein are placed more inferiour and Subservient, and unto whome is given of the Highest by nature and office, the true Knowledge of all Elementall Creatures [amongst us how many kinds, & their use in the Creation, as they are severally placed in the 4 Elements Ayre, Water Earth & Fire;]³⁶⁷ and to Reveale, shew forth and give the same unto Mankind living on Earth, whensoever [118r] you shall be moved and called forth, by the great name of God, **Narzefem**, commanded

³⁶⁵ *sic*. in S1.

³⁶⁶ “ready” originally written in S1, corrected *sec. man*.

³⁶⁷ Words in square brackets written *sup. lin., sec. man.*: originally, the offices of the servient angels of the first lesser angles (“& of physick in all its parts &c. &c. &c.”) were mistakenly written after “Creatures,” and later crossed through.

thereunto, wee the servants of the Highest (and the same your god) and Reverently here present in his holy fear, doe Earnestly Entreat and Call upon and move you all, O ye Benevolent Angells, or Dignified powers of the Ayre, serveing in Orders, Degree and Mansion (as aforesaid), **Adre, Sispe, Pali, Acar**, Joyntly and Severally, Every and Each one ofr and by itself respectively, In by and through this mighty and powerfull name of your God Arzodionar, that you (at these our humble Addresses) would be so truly willing and freindly unto us, that whensoever or wheresoever wee shall invoke move or Call you forth, unto Visible Appearance and our Assistance, you then would Readily and immediately forthwith at our Invocations, move, Descend, appear, and shew your selves Corporally Visible unto us in this **C:G:** standing here before us, and so as that wee may plainly see you, and Audibly hear you speake unto us, or Otherwise personally to appear out of the same; And by such your Spiritually Revelations unto us, to make use partakers of that true Knowledge and Sapience, which by nature and office (given you of the Highest) may by such your visible apperance, [118v] And Verball Converse be shewed forth and given to us: And furthermore also, that in by and through this great and powerfull name of your God—**Narzefem**, and the force and vertue thereof, wee doe likewise Earnestly Invoke and Entreate you, to doe Accomplish and filfill, whatsoever (accordingly and is by nature and office given you of the Highest) wee shall request and Command you: Hear us therefore, O yee benevolent Angells or Dignified spirituall powers of the Ayre, serveing in Orders, Degree and Masnion (as aforesaid), **Adre, Sispe, Pali, Acar**, yee Doe yet further in this great name of your God: **Arzodionar**, and by the vertue and Efficacy thereof, Earnestly Invoke and Entreate you, to yeild up and give unto us, your Assuredly firme, free and Obleiged, Consent therein, that all or any of you, which wee shall at any time hereafter Invoke, move or call forth to visible appearance, would Certainly without any Tarrying or Delay, Imediatly move, descend and Visibly appear unto us in this **C:G:** standing here before us, or Otherwise out of it, as it shall please God to give unto you, and thereby most beneficiall convenient and fitt for us, in these both our present, and Other our future, Actions and Opperations, and to speake plainly unto us, so as [119r] that wee may Sensibly hear you, and understand you, Directing and instructing us, in the true Knowledge & judgment of that your spirituall sapience and science (given you of the Highest) And in this undoubted, true and great name of your God, **Narzefem**, and the vertue & power thereof, whereby wee also Earnestly Invoke and Entreat you, not onely to Reveale, Declare, shew forth and make Knowne unto us, the true and Apprehensive Knowledge of all such Occult and mysticall **Arcanaes** in Physick, and of whatsoever Eles Relates thereunto, as are unknown of mankind, but also whatsoever wee shall command, request, or desire to be Done for us, relating to the said science, and our benefits therein (as you by office are of the Highest, accordingly preordained and appointed) All which your Obedience, Readily and willingly fulfilling and accomplishing unto us, as here wee have in the powerfull and true names of your God, Earnestly Entreated and besought you, shall be a song of Honour and the praise of your God in your Creation.

Amen.

[119v] *Janua Orientalis Reserata*,³⁶⁸

or the Key opening And give Enterance into the Region, Angle or Division of the East.

Invocation or Key moveing and calling forth to visible appearance, the 6 Angelicall Seniors of the East **Habioro, Aaoxaif, Hetemorda, Ahaozpi, Hipotga, Autotar**, by the great and mighty name **BATAIVA**.

O yee glorious Angells or Angelicall Seniors Cœlestially Dignified, **Habioro, Aaoxaif, Hetemorda, Ahaozpi, Hipotga, Autotar**, serveing before the great & Mighty Angell or Angelicall Monarch, **BATAIVA**, in the mansion region, Angle, or Division of the East, unto whom is given of the Highest by office, **Scientiam Rerum Humanarum & Iudicium**, And to Declare shew forth & Reveale the same unto mankind liveing on Earth, whensoever you shall be called or moved thereunto, by Visible appearance & verball Converse wee the Servants of the most High God, do invoke, adjure, move and Call you forth to visible appearance, friendly society & verball Converse with us, all or some one, or any of you O yall yee Cœlestially Dignified Angells or benevolent Angelicall Seniors, of the East **Habioro, Aaoxaif, [120r] Hetemorda, Ahaozpi, Hipotga, Autotar**, In by and through this mighty powerfull, great and Royall name, **BATAIVA**, And the most Imperiall Efficacy & vertue thereof, Move therefore wee say, O all yee Benevolent Angells or Angelicall Seniors of the East, **Habioro, Aaoxaif, Hetemorda, Ahaozpi, Hipotga, Autotar**, And in this Royall & Mighty name **BATAIVA** Either some, or all, or any of you descend, appear, and visibly shew your selves unto the sight of our Eyes, in this **C.G.** or otherwise out of the same, visibly here before us, as the pleasure of the Highest & you his Messengers of divine grace, shall seeme best & most fit or Requisite for us, both now [[and]] at all times hereafter, speaking plainly and shewing forth unto us, by Verball Converse whatsoever is given you by office to Declare, Discover and make Knowne, for the Benefitt of his Servants the sons of men move therefore wee say, & by the signall vertue & power of all aforesaid, descend, appear, & some one or all or any of you, visibly shew your selves here before us and be freindly unto us, Open the Mysteries of your Creation, & make us partakers of undefiled Knowledge³⁶⁹ whereunto we move you all, both in power & presence, whose works shall be a song of Honour, and the praise of your God in your Creation.

Amen.

³⁶⁸ Lat., “the Eastern Gate unlocked.” Bodleian MS. Rawlinson D. 1067 (18th century) bears this title (in full, “Janua orientalis reserata, or the keyes opening and giving enterance into the east angle of the ayre, respecting also the like part or point of the compass appointed to the earth”), but the description of it in the catalogue (*Catalogi codicum manuscriptorum Bibliothecae Bodleianae, partis quintae fasciculus quartus*, col. 269–70) is more consistent with it being adapted from the “Practice of the Tables” section: it begins with a prayer to God (not in S1 or S7; it was typeset by Skinner and Rankine in *Practical Angel Magic*) “and ‘the regall invocation’ to an angel called *Bataiua*,” with the next invocation headed “Names of the six angelicall seniors, and to call them forth, *Habioro, Aaoxaif, Hetemorda, Ahaozpi, Hipotga*, and *Autotar*, serving in the east.”

³⁶⁹ “Open the Mysteries of your Creation: And Make us partakers of undefiled knowledge” (*Odo cicle Qáa: od Ozazma plapli Iadnāmad*) is the conclusion of the “Key of the 30 Ayres” in Dee’s *Claves Angelicae*.

[120v] **Invocation** or Key, moveing & calling forth to visible appearance, the four Angells or Angelicall powers of the Ayre, Coelestially dignified, **Urzela, Zelar, Larzod, Arzel** by the great name of God **Erzela**, governing and sett over the first lesser Angle or Quarter of the great Quadrangle or Table of the East.

O yee Benevolent Angells or Angelicall powers of the Ayre Coelestially Dignified, **Urzela, Zelar, Larzod, & Arzel** [[serving your God **Erzela**]]³⁷⁰ as governing & sett over the first Lesser Angle or Division (of the great Quadrangle of the Region or Angle of the East, unto whome is given of the Highest by office and nature, the true Knowledge of the Knitting together of natures & also as well the Distruction of nature and of things that may perish, as of Conjoyning and Knitting them together, and to declare shew forth & Reveale the same unto Makind, living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verball Converse: wee the servants of the Highest: Doe Invoke, adjure, move and call forth to Visible Appearance, freindly society, and verball Converse with us, all or some one or any of you, O all yee Benevolent Angells or Angelicall powers of the Ayre [121r] Coelestially Dignified, sett over the first Quarter part of the East Angle, **Urzela, Zelar, Larzod, & Arzel**, In by and through this great & powerfull name of your God, **Erzela**, & the signall vertue thereof, move therefore wee say, O yee Benevolent Angells or Angelicall powers of the Ayre, Coelestially Dignified & placed in Orders (as aforesaid) **Urzela, Zelar, Larzod, & Arzel**. And in this powerfull name of your God **Erzela**, Either some one or all or any of you, Discend, appear & Visibly shew your selves, unto the Sight of our Eyes, in this **C.G.** or otherwise out of the same visibly here before us, as the pleasure of the Highest, and you his Messagers of Divine Grace & permission shall seem Best & most fit and Requisite for us, both now and at all times hereafter, speaking Audibly unto us, and shewing forth, by Verball Converse, whatsoever is given you by office to declare, discover & make Knowne, for the Benefitts of his servants to sons of men, Move therefore wee say, and by the signall vertue & power of all aforesaid, Descend, appear & some one or all of you, visibly shew your selves here before us, and be friendly unto us, open the Mysteryes of your Creation, and make us partakers of undefiled Knowledge, whereunto wee move you all both in power & prescence, whose works shall be a song of honour, & the praise of your God in your Creation, **Amen**.

[121v] **Invocation** or Key, moveing & calling forth to visible appearance, the four Angelicall powers of Light, or Dignified spirits of the Ayre, **Cezodinas, Totet, Sias, & Esemende**, by the great name of God **Idoigo**, and also to doe what they are Commanded (according to their offices) by the name of God **Ardeza**, serveing & sett under the first Lesser Angle, or Quarter part of the greater Quadrangle, or Table of the East.

O yee Angells of Light or Dignified spirits of the Ayre, **Cezodenas, Totet, Sias, & Esemende**, serving in Orders under Superiour Angelicall powers, your Most high God, by his great name

³⁷⁰ A citation of this form appears more often than not at this point in the “Janua” invocations of the ruling angels of the Lesser Angles: its omission in four of the “keys” has thus been taken as an error.

Idoigo, And doing all his commandements by his great name **Ardeza**, as being sett forth under and Servient Spirits, in the first Lesser Angle, or Division of the Region, or greater Angle of the East, unto which is given of the Highest by office, the true Knowledge of Physick in all its parts, and the curing of all Diseases whatsoever, that are incided to humane Bodyes: And to Reveale, shew forth & give the same to mankind liveing on Earth, whensoever you shall be Called or moved thereunto by Visible Appearance and Verball Conserve, wee the servants [122r] of the most high God, doe invoke, adjure, move and Call forth to Visible appearance, freindly society and Verball Converse with us, All or some one or any of you, O all yee Angelicall powers of Light, or Dignified Spirits of the Ayre, set under and serving in the first Quarter part of the East Angle, **Cezodenas, Totet, Sias, & Esemende**, In by and through this powerfull & great name of your God, **Idoigo**, And also doe for us, whatsoever wee shall Request & command you, by this great name of your God **Ardeza**, and by the Signall vertues of them, move therefore wee say, O all yee Benevolent powers or Dignified spirits of the Ayre, placed in Orders (as aforesaid) **Cezodenas, Totet, Sias, & Esemende**, Either some one or all or any of you, Descend appear & Visibly shew yourselves, unto the sight of our Eyes, in this **CG** or Otherwise out of the same visibly here before us, as the pleasure of the Highest shall Seeme best & most fitt or requisite for us, both now and at all times hereafter, speaking plainely, and shewing forth unto us by Verball Converse, whatsoever is given you by office, to Declare, Discover & make Knowne, for the benefit of his servants the sons of men, move therefore wee say, and by signall Vertue & power of this great name of your God, **Idoigo**, Descend, appear & some one or all or any [122v] of you visibly shew your selves, here before us In manner and forme, as it shall please God & you his Messagers of Cœlestiall Grace, accordingly (as aforesaid) And in this great name of your God, **Ardeza**, be freindly unto us, and do for us whatsoever wee shall command, Effectually fulfilling all our Desires, according to your offices, Opening the Mysteryes of your Creation, & make us partakers of undefiled Knowledge, whereunto wee move you both in power and pressence, whose works shall be a song of honour, & the praise of your God, in your Creation, **Amen**.

Invocation, or Key moveing & Calling forth to visible appearance, the four Angells or Angelicall powers of the Ayre, Cœlestially Dignified, **Utepa, Tepau, Paute, Autep** by the great name of God **Eutepa**, governing and sett over the second lesser Angle or Quarter of the great Quadrangle or Table of the East.

O yee Benevolent Angells or Angelicall powers of the Ayre, **Utepa, Tepau, Paute, Autep** [serveing your God **Eutepa**] as governing and sett over the second Lesser Angle or Division of the Region, or greater Angle of the East, unto whom is given of the Highest by office, the true Knowledge of moveing from [123r] place to place [as into this Country or that Country att will & pleasure],³⁷¹ And to Declare shew forth & reveale the same, unto Makind liveing on Earth, whensoever you shall be called or moved thereunto, by visible appearance & verball Converse; wee the servants of the most high God, Doe Invoke, adjure, move and call forth to Visible

³⁷¹ Words in square brackets written *sup. lin., sec. man.* with insertion mark after “place”; ‘will &’ written above *that* in a third hand, apparently Ashmoles. After “place” the offices of the ruling angels of the first lesser angle were written in error, but have been crossed through.

Appearance, freindly society, and verball Converse with us, All or some one or any of you, O all ye Benevolent Angells or Angelicall powers of the Ayre, **Utepa, Tepau, Paute, Autep**, Cœlestially Dignified, & sett over the Second Quarter part of the East Angle, In by and through this great & powerfull name of your God, **Eutepa**, & the signall vertue thereof, move therefore wee say, O yee Benevolent Angells or Angelicall powers of the Ayre, Cœlestially Dignified & placed in orders (as aforesaid) **Utepa, Tepau, Paute, Autep**, and in this powerfull name of your God **Eutepa**, Either Some one or all or any of you, Descend, appear & visibly shew your selves, unto the Sight of our Eyes, in this **C.G.** or Otherwise out of the same, visibly here before us, as the pleasure of the Highest, & you his Messagers of Divine Grace, shall seem Best & most fitt and Requisite for us both, now and at all times hereafter, speaking plainly, and shewing forth unto us by Verball Converse, whatsoever is given you by [123v] office, to declare, discover & Make Knowne, for the benefitts of his servants to Sons of men; Move therefore wee say, & by the Signall vertue & power of all aforesaid, Descend, appear & some one or all or any of you, visibly shew your selves here before us, and be friendly unto us, open the Mysteryes of your Creation, & make us partakers of undefiled Knowledge, whereunto wee move you both in power & prescence, whose works shall be a song of honour, and the praise of your God in your Creation **Amen.**

Invocation or Key, moveing & Calling forth to Visible Appearance, the four Angelicall powers of Light, or Dignified spirits of the Ayre, **Oyube, Paoc, Urbeneh, Diri**, by the great name of God **Ilacza**, and also to doe what they are Commanded (according to their offices) by the name of God **Palam**, serveing & sett under the second Lesser Angle, or Quarter part of the greater Quadrangle, or Table of the East.

O yee Angells of Light or Dignified spirits of the Ayre, **Oyube, Paoc, Urbeneh, Diri**, serving in Orders under Superiour Angelicall powers, your Most high God, by his great [124r] name **Ilacza**, and doing all his commandements by his great name **Palam**, as being set under & Servient Spirits, in the Second Lesser Angle, or Division of the Region, or greater Angle of the East, unto whom is given of the highest by office, the true Knowledge of finding out & use of metals, the Congelation of stones [& the vertue of all stones] &c.;³⁷² And to Reveale, shew forth & give the same to mankind liveing on Earth, whensoever you shall be Called or moved thereunto by Visible Appearance and Verball Conserve, wee the servants of the most high God, doe invoke, adjure, move and Call forth to Visible appearance, friendly society and Verball Converse with us, all or some one or any of you, O all ye Angelicall powers of Light, or Dignified Spirits of the Ayre, set under and serving in the second Quarter part of the East Angle, **Oyube, Paoc, Urbeneh, Diri**, In by and through this powerfull & great name of your God, **Ilacza**, And also to doe for us, whatsoever wee shall request & command you, by this great name of your God **Palam**, and by the Signall vertues of them, move therefore, wee say, O all ye Benevolent powers or Dignified spirits, of the Ayre, placed in Orders as aforesaid **Oyube, Paoc,**

³⁷² Words in square brackets written *sup. lin., sec. man.* with insertion mark after "Stones"; after "&c." the offices of the servient angels of the first lesser angle ("of physic in all its parts &c.") were written in error, but have been crossed through.

Urbeneh, Dir, Either some [124v] one or all or any of you, Descend, appear & Visibly shew yourselves unto the sight of our Eyes, in this **C:G:** or Otherwise out of the same, visibly here before us, both now and at all times hereafter, speaking plainly, and shewing forth unto us, by Verball Converse, whatsoever is given you by office to Declare, Discover & make Knowne, for the Benefitt of his Servants the Sons of men, Move therefore wee say, & by the signall Vertue & power of this great name of your God, **Ilacza**, Descend, appear, & some one or all, or any, of you Visibly shew your selves here before us, In Manner and forme, as it shall please God & you his Messagers of Cœlestiall Grace, accordingly (as aforesaid) And in this great name of your God, **Palam** be freindly unto us, & doe for us whatsoever wee shall Command you, Effectually fulfilling all our Desires, according to your offices, Opening the Mysteryes of your Creation, & Make us partakers of undefiled Knowledge, whereunto wee move you both in power and presence, whose works shall be a song of honour, & the praise of your God, in your Creation,

Amen.

Invocation or Key, moveing & calling forth to visible appearance, the four Angells or Angelicall powers of the Ayre, Cœlestially Dignifyed, **Cenbar, Enbarc, Barcen, Urcenbe**, by the great name of God, **Ecenbar**, governing & set over the third Lesser Angle of Quarter of the great Quadrangle or Table of the East.

O yee, Benevolent Angells or Angelicall powers of the Ayre, Cœlestially Dignifyed, **Cenbar, Enbarc, Barcen, Urcenbe**, serveing your God **Ecenbar**, as governing & sett over the 3^d Lesser Angle, or Division of the Region or greater Angle of the East, unto whom is given of the Highest by office, the true Knowledge of all mechanickall Crafts whatsoever,³⁷³ And to Declare Shew forth, & Reveale the same unto Mankind living on Earth, whensoever you shall be called or moved thereunto by Visible appearance [& verball convers: we the servants of the most high God; doe Invoke, adjure, move & call forth; to visible appearance, freindly society, verball converse with us all, or]³⁷⁴ some one, or any of you, O all yee Benevolent Angells or Angelicall powers of the Ayre, **Cenbar, Enbarc, Barcen, Urcenbe**, Cœlestially Dignifyed & set over the 3^d Quarter part of the East Angle, In by and through this great & [125v] powerfull name of your God **Ecenbar** And the signall vertue thereof, Move therefore wee say, O yee Benevolent Angells or Angelicall powers of the Ayre, Cœlestially Dignifyed, & placed in Orders as aforesaid, **Cenbar, Enbarc, Barcen, Urcenbe**, And in this powerfull name of your God, **Ecenbar**, Either some one, or all or any of you, Descend appeare and Visibly shew your selves unto the sight of our Eyes, in this **C.G.** or otherwise out of the same, visibly here before us, as the pleasure of the Highest, & you his Messagers of Divine Grace shall seeme best, & most fitt or Requisite for us both now, and at all times hereafter, speaking plainly & shewing forth unto us by Verball Converse whatsoever, is given you by office to Declare discover & make knowne, for the benefit of his servants the sons of men. Move therefore wee say and by the signall vertue & power of all aforesaid Descend

³⁷³ The offices of the ruling angels of the first lesser angle ("& of the knitting together of nature &c. &c. &c.") were written in error after "Crafts whatsoever" but crossed through.

³⁷⁴ Words in square brackets written *sup lin.*; "friendly Society & Verball Converse with us, all or" was originally written (due to copyist eye-skip) but has been crossed through.

appear & some one or all or any of you, Visibly shew your selves before us here & be freindly unto us, open the Mysteryes of your Creation, & make us partakers of undefiled Knowledge, whereunto wee move you both in power & presence, whose workes shall be a song of honour, and the praise of your God in your Creation

Amen.

Invocation or Key, moveing & Calling forth to Visible Appearance, the four Angelicall powers of [126r] Light, or Dignified spirits of the Ayre, **Abemo, Naco, Ocenem, Shael**, by the great name of God **Aiaoai**, and also to doe what they are commanded (according to their offices) by the name of God **Oiiit**, serveing & sett under the third Lesser Angle, or Quarter part of the greater Quadrangle, or Table of the East.

O yee Angells of Light, or Dignified spirits of the Ayre, **Abemo, Naco, Ocenem, Shael**, serving in Orders under Superiour Angelicall powers, your Most high God, **Aiaoai**, And doing all his commandements by his great name **Oiiit**, as being set under & Servient Spirits, in the third Lesser Angle, or Division of the Region or greater Angle of the East, unto whom is given of the Highest by office, the true Knowledge of Transformation and transplantation³⁷⁵ & to reveale, shew forth & give the same to mankind Liveing on Earth, whensoever you shall be called or moved thereunto by Visible Appearance and Verball conserve, wee the servants of the most high God, doe invoke, Adjure, move & Call forth to Visible appearance, freindly society & Verball Converse with us all, or some one or any of you, O all yee Angelicall powers of Light or Dignified Spirits of the Ayre, set under and serving [126v] in the third Quarter part of the East Angle, **Abemo, Naco, Ocenem, Shael**, In by and through this great name of your God, **Aiaoia**, And also doe for us, whatsoever wee shall Request & command you, by this great name of your God **Oiiit**, and by the Signall vertues of them, move therefore, wee say, O all ye Benevolent powers or Dignified spirits, of the Ayre, placed in Order as afforesaid **Abemo, Naco, Ocenem, Shael**, Either some one or all or any of you, Descend, appear & Visibly shew yourselves unto the sight of our Eyes, in this **C.G.** or Otherwise out of the same, visibly here before us, both now and at all times hereafter, speaking plainly, and shewing forth unto us, by Verball Converse, whatsoever is given you by office to Declare, Discover & make Knowne, for the benefitt of his Servants the Sons of men, move therefore wee say, & by the signall Vertue & power of this great name of your God, **Aiaoia**, Descend, appear, & some one or all or any of you, Visibly shew your selves here before us, in manner and forme, as it shall please God, and you his Messagers of Cœlestiall Grace, accordingly as aforesaid, And in this great name of your God, **Oiiit** be freindly unto us, & doe for us whatsoever wee shall command you, Effectually fulfilling all our Desires, according to your [127r] offices, Opening the Mysteryes of your Creation, & make us partakers of undefiled Knowledge, whereunto wee move you both in power & presence, whose works shall be a song of honour, amd the praise of your God, in your Creation, **Amen.**

³⁷⁵ After "transplantation" the offices of the servient angels of the first lesser angle ("of physick in all its parts &c.") were written in error, but have been crossed through.

Invocation or Key, moveing & Calling forth to visible appearance, the four Angells or Angelicall powers of the Ayre, **Exgezod, Gezodex, Zodexge, Dexgezod**, by the great name of God **Eexgezod**, governing and sset over the fourth Lesser Angle or Quarter of the great Quadrangle or Table of the East:

O yee, Benevolent Angells or Angelicall powers of the Ayre Cœlestially Dignified, **Exgezod, Gezodex, Zodexge, Dexgezod**, serveing your God **Eexgezod**, as governing & sett over the fourth Lesser Angle, or Division of the Region or greater Angle of the East, unto whom is given of the Highest by office, the true Knowledge of all the Secretts of men Knowing,³⁷⁶ and to Declare Shew forth, & Reveale the same unto Mankind liveing on Earth, whensoever you shall be called or moved thereunto, by Visible [127v] Appearance & verball Converse; we the servants of the most high God, doe invoke, adjure, move & Call forth to visible appearance, freindly society, verball converse with us all, or some one, or any of you, O all yee Benevolent Angells or Angelicall powers of the Ayre, Cœlestially Dignified & set over the fourth quarter part of the East Angle, **Exgezod, Gezodex, Zodexge, Dexgezod**, In by and through this great & powerfull name of your God **Eexgezod**, and the signall vertue thereof, move therefore, wee say, O yee Benevolent Angells or Angelicall powers of the Ayre, Cœlestially Dignified, & placed in Orders as aforesaid, **Exgezod, Gezodex, Zodexge, Dexgezod**, And in this powerfull name of your God, **Eexgezod**, Either some one, or all or any of you, Descend, appeare and Visibly shew your selves unto the sight of our Eyes, in this **C:G:** or otherwise out of the same visibly here before us, as the pleasure of the highest and you his Messagers of Divine grace shall seeme best & most fitt or Requisite for us, both now & at all times hereafter, speaking plainly & shewing forth unto us by Verball Converse, whatsoever is given you by office to Declare, Discover and Make Knowne, for the benefit of his Servants the sons of men, Move therefore wee say, and by the Signall vertue & power [128r] of all aforesaid, Descend, appear, & some one or all or any of you, Visibly shew your selves here before us, & be freindly unto us, open the Mysteryes of your Creation, & Make us partakers of undefiled Knowledge, whereunto wee move you both in power & presence, whose workes shall be a song of honour, & the praise of your God in your Creation **Amen**.

Invocation, or Key, moveing & Calling forth to Visible Appearance, the four Angelicall powers of Light, or Dignified spirits of the Ayre, **Acca, Enpeat, Otoi, Pemox**, by the great name of God **Aovararzod**, and also to doe what they are commanded (according to their offices) by the name of God **Aloai**, serveing & sett under the fourth Lesser Angle or Quarter part of the greater Quadrangle or Table of the East.

O yee Angells of Light, or Dignified Spirits of the Ayre, **Acca, Enpeat, Otoi, Pemox**, serveing in Orders under Superiour Angelicall powers, your most high God, by his great name **Aovararzod**, and Doing all his commandements by his great name Aloai, as being set under & servient Spirits, in the fourth Lesser angle or Division of the Region or greater Quadrangle of the East, unto whom is given of the Highest by office, the true knowledge of all elementall Creatures

³⁷⁶ The offices of the ruling angels of the first lesser angle ("& of the knitting together of nature &c. &c. &c.") were written in error after "men Knowing" but crossed through.

amongst us, how many kinds, & their use in the Creation, as they are severally placed in the 4 Elements, fire, Ayr, Earth & Water,³⁷⁷ [128v] & to Reveal, shew forth and give the same, to Mankind living on Earth, whensoever you shall be called or moved thereunto, by Visible appearance & Verball Converse, wee the Servants of the most high God, doe Invoke, adjure, move & Call forth to Visible Appearance, freindly Society and Verball converse with us, all or some one or any of you, O all yee Angellicall powers of Light, or Dignified Spirits of the Ayre, set under and Serveing in the fourth Quarter part of the East Angle, **Acca, Enpeat, Otoi, Pemox**. In by & through this powerfull and great name of your God **Aovararzod**, and also to doe for us, whatsoever wee shall Request and command you, by this great name of your God **Aloai**, and by the signall vertues of them, Move therefore wee say, O all you Benevolent powers or Dignified Spirits of the Ayre, placed in Orders, as aforesaid, **Acca, Enpeat, Otoi, Pemox**, Either some one, or all, or any of you, Descend, appear And visibly shew your selves unto the sight of our Eyes, in this **C.G.** or otherwise out of the same, visibly here before us, as the pleasure of the Highest shall seeme Best, and most fitt or Requisite for us both, now and at all times hereafter, speaking plainely [129r] And shewing forth unto us by Verball Converse, whatsoever is given you by office to Declare, Discover & make Knowne, for the benefit of his servants the Sons of men, move therefore wee say, & by the signall vertue and power of this great name of your God **Aovararzod**, Descend, appear and some one or all, or any of you, Visibly shew yourselves here before us, in manner and forme, as it shall please God and you, his Messengers of Cœlestiall Grace accordingly as aforesaid, And in this great name of your God **Aloai**, be freindly unto us, and doe for us, in whatsoever wee shall command you, Effectually fulfilling all our Desires, according to your offices, opening the Mysteries of your Creation, and make us partakers of undefiled Knowledge, whereunto wee move you, both in power & presence, whose works shall be a song of Honour, and the praise of your God in your Creation, **Amen**.

³⁷⁷ As with most of the other conjurations, the offices of the servient Angels of the first lesser angle ("of Physick in all its parts &c. &c.") were originally written in by copyist error, but have been struck out.

[129v] *Janua Occidentalis Reserata*,³⁷⁸

or the Key opening And given Enterance, into the Region Angle or Division of the West.

Invocation or Key moveing, & calling forth to visible appearance, the 6 Angelicall Seniors of the West **Lesarahpem**, **Saiinou**, **Laoaxarp**, **Selgaiol**, **Ligdisa**, **Soaixente**, by the great & mighty name **RAAGios**.

O yee glorious Angells or Angelicall Seniors Cœlestially Dignified, **Lesarahpem**, **Saiinou**, **Laoaxarp**, **Selgaiol**, **Ligdisa**, **Soaixente**, serveing before the great & Mighty Angell, or Angelicall Monarch, **RAAGios**, In the Mansion, Region, Angle, or Division of the West, unto whom is given (by office) of the Highest, **Scientiam Rerum Humanarum & Iudicium**, and to Declare shew forth & Reveale the same unto mankind liveing on Earth, whensoever you shall be called or moved thereunto, By Visible appearance & Verball Converse, wee the Servants of the most high God, doe invoke, adjure, move and Call you forth to visible [130r] appearance, freindly society & verball converse with us, all or some one, or any of you O yall yee Cœlestially Dignified Angells, or Benevolent Angelicall Seniors of the West **Lesarahpem**, **Saiinou**, **Laoaxarp**, **Selgaiol**, **Ligdisa**, **Soaixente**, In by and through this mighty powerfull, great & Royall name, **RAAGIOS**, And the most Imperiall Efficacy & vertue thereof, move therefore wee say, O all yee Benevolent Angels or Angelicall Seniors of the West, **Lesarahpem**, **Saiinou**, **Laoaxarp**, **Selgaiol**, **Ligdisa**, **Soaixente**, And in this Royall & mighty name **RAAGIOS**, Either some one, or all, or any of you, Descend, appear, and visibly shew your selves unto the sight of our Eyes in this **C.G.** or Otherwise out of the same, visibly here before us, as the pleasure of the Highest & you his Messagers of divine grace, shall seeme best and most fit or Requisite for us, both now and at all times hereafter, speaking plainly & shewing forth unto us by Verball Converse, whatsoever is given you by office, to Declare, Discover & make Knowne, for the Benefitt of his Servants the sons of men, move therefore wee say, and by the [130v] signall vertue and power of all aforesaid, descend, appear, & some one or all or any of you Visibly shew your selves here before us, and be freindly unto us, open the Mysteryes of your Creation, & make us partakers of undefiled Knowledge, whereunto wee move you both in power & presence, whose Works shall be a Song of Honour, & the praise of your God in your Creation. **Amen.**

Invocation or Key, moveing & Calling forth to visible appearance, the four Angells or Angelicall powers of the Ayre Cœlestially Dignified, **Taad**, **Aadet**, **Adeta**, **Detaa**, by the great name of God, **Hetaad**, governing & set over the first Lesser Angle or Quarter of the great Quadrangle or Table of the West.

O yee Benevolent Angells or Angelicall powers of the Ayre, Cœlestially Dignified, **Taad**, **Aadet**, **Adeta**, **Detaa**, [[serveing your God **Hetaad**]] as governing & set over the first Lesser Angle or Division, of the Region, or greater Angle of the West, unto whome is given of the highest by office, the true Knowledge of the Knitting together of natures, and also as well the Destruction of nature [131r] and of things that may perish, as of Conjoyning & Knitting them together, And

³⁷⁸ Lat., "the Western Gate unlocked."

to Declare, shew forth & reveale the same unto Mankind living on Earth, whensoever you shall be called or moved thereunto, by Visible appearance and Verball converse: Wee the servants of the most high God, Doe Invoke, adjure, move and Call forth to Visible Appearance, freindly society, & verball Converse with us, All or some one or any of you, O all yee Benevolent Angells or Angelicall powers of the Ayre Cœlestially Dignified, set over the first Quarter part of the West Angle, **Taad, Aadet, Adeta, Detaa**, In by and through this great & powerfull name of your God, **Hetaad**, & the signall vertue thereof, move therefore wee say, O yee Benevolent Angells or Angelicall powers of the Ayre, Cœlestially Dignified & placed in Orders as aforesaid, **Taad, Aadet, Adeta, Detaa**. And in this powerfull name of your God **Hetaad**, Either some one, or all or any of you, Descend, appear & Visibly shew your selves in this **C.G.** or Otherwise out of the same visibly here before us, as the pleasure of the Highest, & you his Messagers of Divine Grace & permission, shall seeme best & most fitt or Requisite for us, both now and at all times hereafter, speaking plainly unto us and shewing forth by Verball Converse, whatsoever is given you by office, to Declare, Discover & Make Knowne, for the benefitt of his Servants the Sons of men, move therefore wee say, and by the signal vertue & power of all aforesaid, Descend, appear & some one or all [131v] or any of you, visibly shew your selves here before us, and be freindly unto us, Open the mysteryes of your Creation, and Make us partakers of undefiled Knowledge, whereunto wee move you all both in power & prescence, whose works shall be a song of Honour, & the praise of your God in your Creation, **Amen**.

Invocation or Key, moveing & calling forth to Visible appearance, the four Angelicall powers of Light or Dignified Spirits of the Ayre, **Toco, Nehded** or **Enehded, Paax, Saix**, by the great name of God **Obegoca**, and also to doe what they are commanded (according to their offices) by the name of God **Aabeco**, Serveing and set under, the first Lesser Angle or Quarter part of the Greater Quadrangle, or Table of the West.

O yee Angells of Light or Dignified Spirits of the Ayre, **Toco, Enehded, Paax, Saix**, Serveing in Orders under Superiour Angelicall powers, your Most high God by the great name **Obegoca**, and doing all his commandements by his great name **Aabeco**, as being set under and serveing spirits in the first Lesser angle or division of the Region or greater Angle of the West unto whom is given of the Highest by office, the true Knowledge of Physick in all its parts, and the Curing of all Diseases whatsoever, that are Incident to Humane Bodies, and to reveale shew forth, & give the same to [132r] mankind living on Earth, whensoever you shall be called or moved thereunto, by Visible appearance & Verball Converse, wee the servants of the most high God, doe invoke, adjure, move, and call forth to visible appearance, freindly Society & Verball Converse with us, All or some one, or any of you O all yee Angelicall powers of Light, or Dignified Spirits of the Ayre set under, and serveing in the first Quarter part of the West Angle, **Toco, Enehded, Paax, Saix**, In by and through this powerfull and great name of your God **Obegoca**, And also to doe for us whatsoever wee shall Request & command you, by this great name of your God **Aabeco** & by the signal Vertue of them, move therefore wee say, O all yee Benevolent powers or Dignified spirits of the Ayre placed in orders (as aforesaid) **Toco, Enehded, Paax, Saix**, Either some one or all or any of you, Descend, appear and Visibly shew your selves unto the Sight of our Eyes, in this **C.G.** or Otherwise out of the same Visible here before us, as the pleasure of the Highest shall

seeme best and most fitt or Requisite for us, both now and at all time hereafter, Speaking plainly³⁷⁹ & shewing forth unto us by verball Converse, whatsoever is given you by office, to Declare, Discover & make Knowne for the benifitt of his servants the sons of men; Move therefore wee say, and by the Signall Vertue & power of this great name of your God³⁸⁰ [**Obegoca**, descend, appeare & some one or all or any of you visibly show yourselves here, before us, in manner & forme, as itt shall please God & you, his messagers of Cœlestiall grace, accordingly as aforesaid, & in this greate name of your God, **Aabeco**, be friendly unto] [132v] us, & doe for us in whatsoever wee shall Command you: Effectually fulfilling all our Desires, according to your offices, Opening the Mysteryes of your Creation, and Make us partakers of undefiled Knowledge, whereunto wee move you both in power and presence, whose works shall be a song of Honour, and the praise of your God in your Creation – **Amen**.

Invocation or Key, moveing & Calling forth to visible appearance, the four Angells or Angelicall powers of the Ayre, Cœlestially Dignified, **Tedim**, **Dimet**, **Imted**, **Emtedi**, by the great name of God, **Hetedim**, governing & set over the second Lesser Angle or Quarter of the great Quadrangle or Table of the West.

O yee Benevolent Angells, or Angelicall powers of the Ayre, Cœlestially Dignified, **Tedim**, **Dimet**, **Imted**, **Emtedi**, serveing your God **Hetedim**, as governing and set over the Second Lesser Angle or Division of the Region, or greater Angle of the West, unto whome is given of the Highest by office, the true Knowledge and³⁸¹ moveing from place to place [as into this place or that place att pleasure]³⁸² And to Declare, shew forth amd reveale the same unto Mankind, [133r] Liveing on Earth, whensoever you shall be called or moved thereunto, by Visible appearance & Verball Converse: Wee the servants of the most high God, Doe Invoke, adjure, move and Call forth to Visible appearance, freindly society, & verball Converse with us, all or some one, or any of you, O all yee Benevolent Angells or Angelicall powers of the Ayre, Cœlestially Dignified, and sett over the Second Quarter part of the West Angle, **Tedim**, **Dimet**, **Imted**, **Emtedi**, In by and through this great and powerfull name of your God, **Hetedim**, & the signall vertue thereof, move therefore wee say, O yee Benevolent Angells or Angelicall powers of the Ayre Cœlestially Dignified & placed in Orders as aforesaid, **Tedim**, **Dimet**, **Imted**, **Emtedi**. And in this powerfull name of your God **Hetedim**, Either some one or all or any of you, Descend, appear and Visibly shew your selves into the Sight of our Eyes, in this **C.G.** or Otherwise out of the same Visibly here before us, as the pleasure of the Highest & you his Messagers of Divine grace & permission, shall seeme Best & most fitt or Requisite for us, both now and at all times hereafter, speaking plainly & and shewing forth unto us, by Verball Converse, whatsoever is given you by office, to Declare, Discover & make Knowne, for the Benefitt of his Servants the Sons of men, Move therefore wee say, and by the signall Vertue and

³⁷⁹ Word written *sup. lin.* with insertion mark before “& shewing”

³⁸⁰ The text in S1 originally continues “**Aabeco**, be freindly unto”: these words were cancelled and the text in square brackets, omitted through eye-skip by the original copyist, written *sec. man.* in the bottom margin.

³⁸¹ *sic* in S1, read “of”

³⁸² Words in square brackets written *sup. lin.*, *sec man.* with insertion mark after “place.” After that, the offices of the ruling angels of the first lesser angle were, predictably enough, written again in error and crossed out.

power of all afforesaid, Descend, appear & some [133v] one, or all, or any of you, Visibly shew your selves here before us, and be freindly unto us, Open the Mysteryes of your Creation, and Make us partakers of (and of) undefiled Knowledge, whereunto wee move you both in power and presence, whose works shall be a song of honour, & the praise of your God in your Creation, **Amen.**

Invocation, or Key moveing & calling forth to Visible appearance, the four Angelicall powers of Light or Dignified Spirits of the Ayre, **Magem, Leoc, Ussyl, Urvoi**, by the great name of God **Nelaper**, and also to doe what they are commanded (according to their offices) by the name of God **Omebeb**, Serveing and sett over, the second Lesser Angle, or Quarter part of the Greater Quadrangle, or Table of the West.

O yee Angells of Light or Dignified Spirits of the Ayre, **Magem, Leoc, Ussyl, Urvoi**, Serveing in Orders under Superiour Angelicall powers, your Most high God by the great name **Nelaper**, And doing all his commandements by his great name **Omebeb**, as being set under and servient spirits in the second Lesser Angle or Division of the Region or greater Angle of the West unto whom is given of the Highest by office, the true Knowledge of finding out & use of mettalls,³⁸³ [134r] & to reveale shew forth, & give the same to mankind liveing on Earth, whensoever you shall be called or moved thereunto by Visible appearance, & Verball Converse, wee the servants of the most high God, doe Invoke, adjure, move, & call forth to visible appearance, freindly Society & Verball converse with us, all, or some one, or any of you, O all yee Angelicall powers of Light, or Dignified Spirits of the Ayre set under & serveing in the second Quarter part of the West Angle, **Magem, Leoc, Ussyl, Urvoi**, In by & through this powerfull & great name of your God **Nelaper**, And also to doe for us, whatsoever wee shall request & command you, by this great name of your God **Omebeb** and by the signal Vertue of them, Move therefore wee say, O all yee Benevolent powers or Dignified spirits of the Ayre, placed in orders as aforesaid **Magem, Leoc, Ussyl, Urvoi**, Either some one, or all, or any of you, Descend, appear & Visibly shew your selves unto the Sight of our Eyes, in this **C.G.** or Otherwise out of the same Visibly here before us, as the pleasure of the Highest shall seeme best & most fitt or Requisite for us, both now and at all times hereafter, Speaking plainly & shewing forth unto us by Verball Converse, whatsoever is given you by office, to Declare, Discover & make Knowne for the benifitt of his servants the sons of men; Move therefore wee say and by the Signall Vertue & power of this great name of your God **Nelaper**, [134v] Descend, appeare & some one or all or any of you Visibly show yourselves here before us, in manner & forme, as it shall please God and you his messagers of Cœlestiall grace accordingly as aforesaid, And in this great name of your God, **Omebeb**, be friendly unto us, & doe for us in whatsoever wee shall command you: Effectually fulfilling all our Desires, according to your offices, Opening the Mysteryes of your Creation, and Make us partakers of undefiled Knowledge, whereunto wee move you both in power and presence, whose works shall be a song of Honour, & the praise of your God in your Creation – **Amen.**

³⁸³ Much confusion and crossing out here, in addition to the usual erroneous writing and subsequent cancellation of the offices of the servient angels of the first lesser angle.

Invocation or Key, moveing & calling forth to visible appearance, the four Angells or Angelicall powers of the Ayre Cœlestially Dignified, **Magel, Aglem, Gelema, Lemage**, by the great name of God Hemagel, governing and Set over the third lesser Angle, or Quarter of the great Quadrangle or Table of the West.

O yee Benevolent Angells, or Angelicall powers of the Ayre, Cœlestially Dignified, **Magel, Aglem, Gelema, Lemage**, Serveing your God **Hemagel**, as governing & Sett over the third Lesser Angle, or Division of the Region or greater Angle of the West, unto whom is given of the Highest by office, the true Knowledge of all mechanicall Crafts whatsoever³⁸⁴ [135r] And to Declare, shew forth & Reveale the same unto mankind liveing on Earth, whensoever you shall be called or moved thereunto, by Visible appearance & Verball Converse, We the Servants of the most high God, doe Invoke, adjure, move & call forth to Visible appearance, freindly society, & Verball converse with us, all, or some one, or any of you, O all yee Benevolent Angells or Angelicall powers of the Ayre, Cœlestially dignified, set over the third Quarter part of the West Angle, **Magel, Aglem, Gelema, Lemage**, In, by & through this great & powerfull name of your God **Hemagel** & the Signal Vertue thereof, move therefore wee say O yee Benevolent Angells or Angelicall powers of the Ayre, Cœlestially Dignified & placed in Order as aforesaid, **Magel, Aglem, Gelema, Lemage**, And in this powerfull name of your God **Hemagel**, Either some one, or all, or any of you Descend, appear, & Visibly shew yourselves unto the Sight of our Eyes in this **C:G:** or Otherwise out of the same visibly here before us, as the pleasure of the Highest & you his Messagers of Divine grace & permission shall seeme best & most fitt or Requisite for us, both now and at all times hereafter, speaking plainly & shewing forth unto us, by Verball [135v] Converse, whatsoever is given you by office, to declare, Discover, and Make Knowne, for the benefit of his servants the Sons of men; move therefore wee say & by the Signal Vertue & power of all afforesaid descend, appear, & some one, or all, or any of you, Visibly shew your selves here before us, & be friendly unto us, open the mysteryes of your Creation, and Make us partakers of undefiled Knowledge, whereunto wee move you, both in power & pressence, whose works shall be a song of honour, and the praise of your God, in your Creation **Amen**.

Invocation, or Key moveing & calling forth to Visible appearance, the four Angelicall powers of Light or Dignified Spirits of the Ayre, **Paco, Endezen, Iipo, Exerith**, by the great name of God **Maladi**, And also to doe what they are commanded (according to their offices) by the name of God **Olaad**, Serveing and set under the third Lesser Angle, or Quarter part of the greater Quadrangle, or Table of the West.

O yee Angells of Light or Dignified Spirits of the Ayre, **Paco, Endezen, Iipo, Exerith**, Serveing in Orders under Superiour Angelicall powers, your Most high God by the great name **Maladi**, And doing all his commandements by his great [136r] name **Olaad**, as being set under and servient spirits in the third Lesser Angle or Division of the Region or greater Angle of the West unto whom is given of the highest by office, the true Knowledge and³⁸⁵ transformation &

³⁸⁴ To no-one's surprise, the officers of the ruling angels of the first Lesser Angle were written here in error, but have been cancelled.

³⁸⁵ *sic* in S1; read "of"

transplantation,³⁸⁶ & to reveale shew forth, and give the same to Mankind liveing on Earth, whensoever you shall be called or moved thereunto, by Visible appearance, & Verball Converse; wee the servants of the most high God, doe Invoke, adjure, move, & call forth to visible appearance, freindly Society & Verball converse with us, All, or some one, or any of you, O all yee Angelicall powers of Light or Dignified Spirits of the Ayre, set under & serveing in the third Lesser Angle or Quarter part of the West Angle, **Paco, Endezen, Iipo, Exerith**, In by & through this powerfull & great name of your God **Maladi**, and also to doe for us, whatsoever wee shall Request & command you, by this great name of your God **Olaad**, and by the signal Vertue of them: Move therefore wee say O all yee Benevolent powers or Dignified spirits of the Ayre, placed in Orders (as aforesaid) **Paco, Endezen, Iipo, Exerith**, Either some one, or all, or any of you, Descend, appear & Visibly shew your selves unto the Sight [136v] of our Eyes, in this **C.G.** or Otherwise out of the same, Visibly here before us, as the pleasure of the Highest shall seeme best, and most fitt or Requisite for us, both now and at all times hereafter; Speaking plainly & shewing forth unto us by Verball Converse, whatsoever is given you by office, to Declare, Discover and make Knowne, for the benefitt of his Servants the Sons of men, Move therefore wee say and by the Signall Vertue & power of this great name of your God **Maladi**, Descend, appear & some one or all, or any of you Visibly shew yourselves here before us, in manner & forme as it shall please God, and you his Messagers of Cœlestiall grace, accordingly (as aforesaid) And in this great name of your God, **Olaad**, be freindly unto us, & doe for us in whatsoever wee shall command you, Effectually fulfilling all our Desires, According to your offices, opening the Mysteries of your Creation, & make us partakers of undefiled Knowledge, whereunto wee move you both in power and presence, whose works shall be a song of Honour, & the praise of your God in your Creation

Amen.

Invocation or Key, moveing and calling forth to Visible appearance, the four Angells of Angelicall powers of the Ayre, Cœlestially Dignified, **Nelarex, Larxen, Rexenel, Xenelar**, By the great name of God **Henlarex**, [137r] governing and set over the fourth Lesser Angle, or Quarter of the great Quadrangle or Table of the West.

O yee Benevolent Angells, or Angelicall powers of the Ayre, Cœlestially Dignified, **Nelarex, Larxen, Rexenel, Xenelar**, Serveing your God **Henlarex**, as governing & Set over the fourth Lesser Angle, or Division of the Region or greater Angle of the West, unto whom is given of the Highest by office, the true Knowledge and³⁸⁷ the Secrets of men Knowing³⁸⁸ And to Declare, shew forth and reveale the same unto mankind liveing on Earth, whensoever you shall be called or moved thereunto, by Visible appearance & Verball converse: wee the Servants of the most high God, doe Invoke, adjure, move & call forth to Visible appearance, freindly society, and Verball converse with us, all or some one, or any of you, O all yee Benevolent Angells or

³⁸⁶ It should be needless to say by this point that the offices of the servient angels of the first lesser angle were erroneously written here and later struck out.

³⁸⁷ *sic.* in S1; read "of"

³⁸⁸ Yet again, the officers of the ruling angels of the first Lesser Angle were written here in error, but have been cancelled.

Angelicall powers of the Ayre, Cœlestially dignified, set over the fourth Quarter part of the West Angle, **Nelarex, Larxen, Rexenel, Xenelar**, In, by & through this great & powerfull name of your [137v] God **HENLAREX** and the Signal Vertue thereof, move therefore wee say O yee Benevolent Angells or Angelicall powers of the Ayre, Cœlestially Dignified **Nelarex, Larxen, Rexenel, Xenelar**, (and placed in Orders as aforesaid), And in this powerfull name of your God **HENLAREX**, Either some one, or all, or any of you, Descend, appear, and Visibly shew yourselves unto the Sight of our Eyes in this **C:G:** or Otherwise out of the same visibly here before us, as the pleasure of the Highest and you his Messagers of Divine grace and permission shall seeme Best & most fitt or Requisite for us, both now and at all times hereafter, speaking plainly and shewing forth unto us, by Verball Converse, whatsoever is given you by office to Declare, Discover, and make Knowne, for the Benefitt of his servants the Sons of men, Move therefore wee say, and by the Signal Vertue & power of all aforesaid, Descend, appear and some one, or all, or any of you, Visibly shew your selves here before us, and be friendly unto us, Open the Mysteryes of your Creation, and make us partakers of undefiled Knowledge, whereunto wee move you both in power and presence, whose works shall be a song of Honour, and the praise of your God in your Creation **Amen**.

[138r] **Invocation**, or Key moveing and calling forth to Visible appearance, the four Angelicall powers of Light or Dignified Spirits of the Ayre, **Expecen, Vasa, Dapi, Reniel**, by the great name of God **Iaaasde**, And also to doe what they are commanded (according to their offices) by the name of God **Atapa**, Serveing and set under the fourth Lesser Angle, or Quarter part of the greater Quadrangle, or Table of the West.

O yee Angells of Light or Dignified Spirits of the Ayre, **Expecen, Vasa, Dapi, Reniel**, Serveing in Orders under Superiour Angelicall powers, your Most high God by the great name **Iaaasde**, and doing all his commandements by his great name **Atapa**, as being set under and servient spirits in the fourth Lesser Angle or Division of the Region or greater Angle of the West unto whom is given of the highest by office, the true Knowledge of all Elementall Creatures,³⁸⁹ And to Reveale, shew forth, and give the same to mankind liveing on Earth, whensoever you shall be called, or moved thereunto, by Visible appearance, and Verball Converse, wee the [138v] servants of the Most High God, doe invoke, Adjure, move, & call forth to Visible appearance, freindly Society & Verball Converse with us all, or some one, or any of you, O all yee Angelicall powers of light, or Dignified Spirits of the Ayre, set under & serveing in the fourth Quarter part of the West Angle, **Expecen, Vasa, Dapi, Reniel**, In by & through this powerfull and great name of your God **Iaaasde**, And also to doe for us, whatsoever wee shall Request and command you, by this great name of your God **Atapa**, and by the signal Vertue of them, Move therefore wee say, O all yee Benevolent powers or Dignified spirits of the Ayre, placed in Orders as aforesaid **Expecen, Vasa, Dapi, Reniel**, Ether some one, or all, or any of you Descend, appear & Visibly shew your selves unto the Sight of our Eyes, in this **C.G.** or Otherwise out of the same, Visibly here before us, as the pleasure of the Highest shall seeme best, and most fitt or Requisite for us, both now and at all times hereafter, Speaking plainly unto us, and shewing forth by Verball

³⁸⁹ You know the drill...

Converse, whatsoever is given you, by office, to Declare Discover and make Knowne for the Benefitt of his Servants the Sons of men; Move therefore wee say and by the Signall [139r] Vertue & power of this great name of your God **Iaaasde**, Descend appear and some one, or all, or any of you Visibly shew yourselves here before us, in manner and forme, as it shall please God, and you his Messagers of Cœlestiall grace, accordingly as aforesaid, and in this great name of your God, **Atapa**, be freindly unto us, and doe for us in whatsoever wee shall command you, Effectually fulfilling all our Desires according to your offices, Opening the Mysteryes of your Creation, and Make us partakers of undefiled Knowledge, whereunto wee move you both in power & presence, whose works shall be a song of Honour, & the praise of your God in your Creation — **Amen**.

[139v] *Janua Septentrionalis Reserata*,³⁹⁰

or the Key opening and giving Entrance, into the Region, Angle or Division of the North.

Invocation or Key, moveing & calling forth to visible appearance, the 6 Angelicall Seniors of the North **Laidrom**, **Aczinor**, **Elzinopo**, **Alhectega**, **Elhiansa**, **Acemliceve**, by the great and mighty name **ICZODHEHCA**.

O yee glorious Angells or Angelicall Seniors Cœlestially Dignified, **Laidrom**, **Aczinor**, **Elzinopo**, **Alhectega**, **Elhiansa**, **Acemliceve**, serveing before the great & Mighty Angell or Angelicall monarch, **ICZODHEHCA**, in the Region, Mansion, Angle, or Division of the North, unto whom is given of the Highest by office, **Scientiam Rerum Humanarum & Iudicium**, And to Declare shew forth & Reveale the Same unto Mankind, liveing on Earth, whensoever you shall be called or moved thereunto, by Visible appearance and Verball Converse, wee the Servants of the most High God, do invoke, adjure, move & call forth to visible appearance, freindly society & Verball Converse with us, all, or some one, or any of you, O all yee Cœlestially Dignified Angells or Angelicall Seniors, of the North **Laidrom**, **Aczinor**, **Elzinopo**, **Alhectega**, **Elhiansa**, **Acemliceve**, [140] In by and through this mighty powerfull, great and Royall name, **ICZODHEHCA**, and the most Imperiall Efficacy and vertue thereof, Move therefore wee say, O all yee Benevolent Angells or Angelicall Seniors of the North, **Laidrom**, **Aczinor**, **Elzinopo**, **Alhectega**, **Elhiansa**, **Acemliceve**, And in this Royall and mighty name **Iczodhehca**, Either some one, or all, or any of you Descend, appear, and Visibly shew your selves unto the sight of our Eyes, in this **C.G.** or Otherwise out of the same, visibly here before us, as the pleasure of the Highest and you his Messagers of divine grace, shall seeme best & most fitt or Requisite for us, both now and at all times hereafter, speaking plainely, & shewing forth unto us, by Verball Converse, whatsoever is given you by office to Declare, Discover & make Knowne, for the Benefitt of his Servants the sons of men, Move therefore wee say, & by the signall vertue & power of all aforesaid, descend, appear, & some one or all or any of you, Visibly shew your selves here before us and be freindly unto us, Open the Mysteryes of your Creation, & make us partakers of undefiled Knowledge, whereunto we move you, both in power & presence, whose works shall be a song of Honour, and the praise of your God in your Creation, **Amen**.

Invocation or Key moveing & calling forth to visible appearance, the four Angells, or Angelicall powers of the Ayre Cœlestially Dignified, **Boza**, **Ozab**, **Zabo**, **Aboz**, by the great name [140v] of God **Enboza**, governing and set over the first Lesser Angle, or Quarter of the great Quadrangle or Table of the North.

O yee Benevolent Angells or Angelicall powers of the Ayre, Cœlestially Dignified, **Boza**, **Ozab**, **Zabo**, **Aboz**, [serveing your God **Enboza** as] governing, and set over the first Lesser Angle or Division, of the Region or greater Angle of the north, unto whome is given of the Highest by Office, the true Knowledge of the Knitting together of natures, and also as well the Destruction of nature & of things that may perish, as of Conjoyning & Knitting them together, And to

³⁹⁰ Lat., "the Northern Gate unlocked."

Declare, shew forth & reveale the same unto mankind living on Earth, whensoever you shall be called or moved thereunto, by Visible appearance & Verball converse: wee the servants of the most high God, Doe invoke, adjure, move & Call forth to Visible Appearance, freindly society, & verball converse with us, All or some one or any of you, O all ye Benevolent Angells or Angelicall powers of the Ayre Cœlestially Dignifyed & set over the first Quarter part of the North Angle, **Boza, Ozab, Zabo, Aboz**, In by & through this great & powerfull name of your God, **Enboza**, & the signall vertue thereof, move therefore wee say, O yee Benevolent Angells or Angelicall powers of the Ayre, Cœlestially Dignifyed & placed in Orders as aforesaid, **Boza, Ozab, Zabo, Aboz**, And in this powerfull name of your God **Enboza**, Either some one, or all or any of you, Descend, appear & visibly shew your selves unto the sight of our Eyes in this **C.G.** or Otherwise out of the same visibly here [141r] before us, as the pleasure of the Highest, & you his Messagers of Divine Grace & permission, shall seeme best & most fitt, or Requisite for us, both now and at all times hereafter speaking plainly unto us and shewing forth by Verball Converse, whatsoever is given you by office, to Declare, Discover & make Knowne, for the Benefitt of his Servants the Sons of men, move therefore wee say, And by the signal vertue & power of all aforesaid, Descend, appear and some one or all or any of you, Visibly shew your selves here before us, and be freindly unto us, Open the mysteryes of your Creation, and Make us partakers of undefiled Knowledge, whereunto wee move you both in power & presence, whose works shall be a song of Honour, & the praise of your God in your Creation, **Amen**.

Invocation or Key, moveing & calling forth to Visible appearance, the four Angelicall powers of Light or Dignifyed Spirits of the Ayre, **Aira, Ormen, Reseni, Izodenar**, by the great name of God **Angepoi**, and also to doe what they are commanded (according to their offices) by the name of God **Unenax**, Serveing and set under, the first Lesser Angle or Quarter part of the Greater Quadrangle, or Table of the North.

O yee Angells of Light or Dignifyed Spirits of the Ayre, **Aira, Ormen, Reseni, Izodenar**, Serveing in Orders under Superiour Angelicall [141v] powers, your Most high God, by his great name **Angepoi**, and doing all his commandements by his great name **Unenax**, as being set under & Servient Spirits in the first Lesser Angle or division of the Region or greater Angle of the North, unto whom is given of the Highest by office, the true Knowledge of physick in all its parts, & the curing of all Diseases whatsoever, that are Incident to Humane Bodyes, & to Reveale, shew forth, & give the same to Mankind living on Earth, whensoever you shall be called, or Moved thereunto, by Visible Appearance, and Verball Converse; wee the servants of the most high God, doe invoke, adjure, move, & call forth to visible appearance, freindly Society & Verball Converse with us, All or some one, or any of you, O all yee Angelicall powers of Light, or Dignifyed Spirits of the Ayre set under & serveing in the first Quarter part of the North Angle, **Aira, Ormen, Reseni, Izodenar**, In by and through this powerfull and great name of your God **Angepoi**, and also to doe for us, whatsoever wee shall Request & command you, by this great name of your God **Unenax** and by the signal Vertue of them, move therefore wee say, O all yee Benevolent powers or Dignifyed spirits of the Ayre placed in orders as aforesaid, **Aira, Ormen, Reseni, Izodenar**, Either some one, or all, or any of you, Descend, appear and Visibly shew your selves unto the Sight of our Eyes, in this **C.G.** or otherwise out of the same Visibly here before us,

as the pleasure of the Highest shall seeme Best [142r] and most fitt or Requisite for us, both now and at alls time hereafter, Speaking plainly, & shewing forth unto us by verball converse, whatsoever is given you, by office, to Declare, Discover & make Knowne, for the Benifitt of his servants the sons of men, Move therefore wee say, & by the Signall Vertue & power of this great name of your God **Angepoi**, Descend, Appeare & some one, or all, or any of you visibly show your selves here, before us, in manner & forme, as it shall please God, & you his Messagers of Cœlestially grace accordingly as aforesaid, And in this greates name of your God, **Unenax**, be friendly unto us, and doe for us in whatsoever wee shall Command you, Effectually fulfilling all our Desires, according to your offices, Opening the Mysteryes of your Creation, and Make us partakers of undefiled Knowledge, whereunto wee move you both in power and presence, whose works shall be a song of honour, and the praise of your God in your Creation **Amen**.

Invocation or Key, moveing and calling forth to visible appearance, the four Angells or Angelicall powers of the Ayre, Cœlestially Dignified, **Phara, Harap, Rapeh, Aphar**, by the great name of God **Enphara**, governing and set over the second lesser Angle, or Quarter of the great Quadrangle or Table of the North.

[143v] **O yee** Benevolent Angells or Angelicall powers of the Ayre, Cœlestially Dignified, **Phara, Harap, Rapeh, Aphar**, serveing your God **Enphara** and as governing, & set over the second Lesser Angle or Division, of the Region or greater Angle of the North; unto whome is given of the Highest by Office, the true Knowledge of moveing from place to place [as into this Countrey or that Countrey att pleasure],³⁹¹ And to Declare, shew forth and reveale the same unto mankind liveing on Earth, whensoever you shall be called or moved thereunto, by Visible appearance & Verball Converse, Wee the servants of the most high God, Doe invoke, adjure, move & call forth, to Visible appearance, freindly society, & Verball Converse with us, all, or Some one or any of you, O all ye Benevolent Angells, or Angelicall powers of the Ayre, Cœlestially Dignified, & Sett over the second Quarter part of the North Angle, **Phara, Harap, Rapeh, Aphar**, In by and through this great and powerfull name of your God, **Enphara**, & the signall vertue thereof; Move therefore wee say, O yee, Benevolent Angells or Angelicall powers of the Ayre Cœlestially Dignified, and placed in Orders as aforesaid, **Phara, Harap, Rapeh, Aphar**, And in this powerfull name of your God **Enphara**, Either some, one, or all, or any of you, Descend, appear & Visibly shew your selves unto the sight of our Eyes in this, **C.G.** or Otherwise out of the same visibly here before us, as the pleasure of the Highest, [143r] and you his Messagers of Divine grace & permission, shall seeme Best and most fitt or Requisite for us, both now and at all times hereafter, speaking plainly & shewing forth unto us, by Verball Converse, whatsoever is given you, by office to Declare, Discover and make Knowne, for the Benefitt of his Servants the Sons of men, Move therefore wee say, and by the signal vertue & power of all aforesaid, Descend, appear & some one or all or any of you, Visibly shew your selves here before us, & be freindly unto us. Open the mysteryes of your Creation, and Make us partakers of undefiled Knowledge,

³⁹¹ Words in square brackets written *sup. lin., sec man.* with insertion mark after “place.” After that, the offices of the angels of the first lesser angle were, as in every. single. conjuration. of the second, third and fourth lesser angles in the second and third series, written again in error and crossed out.

whereunto wee move you, both in power & presence, whose works shall be a song of Honour, and the praise of your God in your Creation,

Amen.

Invocation or Key, moveing & calling forth to Visible appearance, the four Angelicall powers of Light or Dignified Spirits of the Ayre, **Omgege, Gebal, Relemu, Iahel**, by the great name of God **Anaeem**, and also to doe what they are commanded (according to their offices) by the name of God **Sonden**, Serveing and sett under the second Lesser Angle, or Quarter part of the Greater Quadrangle or Table of the North.

O yee Angells of Light, or Dignified Spirits of the Ayre, **Omgege, Gebal, Relemu, Iahel**, Serveing in Orders under Superiour Angelicall powers, your most [143v] High God, by his great name **Anaeem**, & doing all his commandements by his great name **Sonden**, as being sett under, and Servient Spirits in the second Lesser Angle or Division of the Region, or greater Angle of the North, unto whom is given of the Highest by office, the true Knowledge, finding out and use of mettles, and to reveale, shew³⁹² forth & give the same to Mankind liveing on Earth, whensoever you shall be called, or Moved thereunto, by Visible appearance, & Verball converse: wee the servants of the most high God, doe Invoke, adjure, move, & call forth, to Visible appearance, freindly Society & verball converse with us, all or some one, or any of you, O all yee Angelicall powers of light, or Dignified Spirits of the Ayre set under & serveing in the Second Quarter part of the North Angle, **Omgege, Gebal, Relemu, Iahel**, In by & through, this powerfull and great name of your God **Anaeem**; and also to doe for us, whatsoever wee shall Request and command you, by this great name of your God **Sonden**, and by the signal Vertue of them, move therefore wee say, O all yee Benevolent powers or Dignified spirits of the Ayre, placed in Orders as aforesaid, **Omgege, Gebal, Relemu, Iahel**, Either some, one, or all, or any of you, Descend, appear and Visibly shew your selves unto the Sight of our Eyes, in this **C.G.** [144r] or otherwise out of the same Visibly here before us, as the pleasure of the Highest shall seeme Best and most fitt or Requisite for us, both now and at all times hereafter, Speaking plainly, and shewing forth unto us by verball converse, whatsoever is given you by office to Declare, Discover & make Knowne, for the Benifitt of his servants the sons of men; move therefore wee say, & by the signall vertue and power of this great name of your God, **Anaeem**, Descend, appeare & some one or all, or any of you, visibly shew your selves here, before us, in manner & forme, as it shall please God, & you his Messagers of Cœlestiall grace, accordingly as aforesaid, And in this greate name of your God, **Sonden**, be friendly unto us, and doe for us in whatsoever wee shall Command you, Effectually fulfilling all our Desires, according to your offices, Opening the Mysteryes of your Creation, and Make us partakers of undefiled Knowledge, whereunto wee move you both in power & presence, whose works shall be a song of honour, and the praise of your God in your Creation, **Amen.**

³⁹² Even more crossing-out and correction here than usual: in cancelling the repetition of the offices of the servient Angels of the first less angle, the second scribe inadvertently cancelled "And to Reveale, shew", and wrote it in again *sup. lin.* with an intersion mark before "forth."

Invocation or Key, moveing and Calling forth to Visible appearance, the four Angells or Angelicall powers of the Ayre, Cœlestially Dignified **Æoan**, **Oanæ**, **Anæo**, **Næoa**, by the great name of God **Næoan** governing and set over the Third Lesser Angle or Quarter of the great Quadrangle or Table of the North.

[144v] **O yee**, Benevolent Angells or Angelicall powers of the Ayre, Cœlestially Dignified, **Æoan**, **Oanæ**, **Anæo**, **Næoa**, serveing your God, **NÆOAN**, as governing & set over the third Lesser Angle or Division of the Region, or greater Angle of the North, unto whom is given of the Highest by office, the true Knowledge, and the Secretts of all Mechanicall Crafts &c:³⁹³ And to declare, shew forth, & Reveale the same unto makind living on Earth, whensoever you shall be called or moved thereunto by Visible appearance & Verball Converse, Wee the servants of the most high God, doe Invoke, adjure, move & call forth to Visible appearance, freindly society & Verball Converse with us all or some one or any of you O all yee Benevolent Angells or Angelicall powers of the Ayre, Cœlestially Dignified, set over the third Quarter part of the North Angel, **Æoan**, **Oanæ**, **Anæo**, **Næoa**, In by and through this great & powerfull name of your God, **NÆOAN**, & the Signal Vertue thereof, move therefore wee say, O yee Benevolent Angells or Angelicall powers of the Ayre, Cœlestially Dignified, and placed in Order, as afforesaid, **Æoan**, **Oanæ**, **Anæo**, **Næoa**, And in this powerfull name of your God, **NÆOAN**, Either some one, or all, or any of you, Descend, appear & Visibly shew your Selves unto the [145r] sight of our Eyes in this **C:G:** or otherwise out of the same Visibly here before us, as the pleasure of the Highest and you his Messagers of Divine Grace & permission, shall seeme Best & most fitt or Requisite for us, Both now & at all times hereafter, speaking plainly, and shewing forth unto us by Verball converse, whatsoever is given you by office, to Declare, Discover, & make Knowne, for the Benefitt of his servants the sons of men, Move therefore wee say & by the signal vertue and power of all aforesaid Descend, Appear, & some one or all or any of you Visibly shew your selves here before us, and be freindly unto us, Open the Mysteryes of your Creation, and make us partakers of undefiled Knowledge, whereunto wee move you both in power & presence, whose works shall be a song of Honour, and the praise of your God in your Creation, **Amen**.

Invocation or Key, moveing & calling forth to Visible appearance, the four Angelicall powers of Light or Dignified Spirits of the Ayre, **Opena**, **Doope**, **Rexao**, **Axir**, by the great name of God **Cebalpet**, and also to doe what they are commanded (according to their offices) by the name of God **Arbizod**, serveing and set under the third Lesser Angle, or Quarter part of the greater Quadrangle or Table of the North.

O yee Angells of Light, or Dignified Spirits of the Ayre, **Opena**, **Doope**, **Rexao**, **Axir**, [145v] Serveing in Orders, under Superiour Angelicall powers, your most high God, by his great name **Cebalpet**, and doing all his commandements by his great name **Arbizod**, as being sett under, and Servient Spirits in the third Lesser Angle or Division of the Region, or greater Angle of the North, unto whom is given of the Highest by office, the true Knowledge of transformation &

³⁹³ The copyist here mistakenly repeated the description of the offices of the ruling angels of the first lesser angles (“of the knitting together of natures &c. &c. &c.”; this has been crossed through.

transplanation,³⁹⁴ & to Reveale, shew forth & give the same to Mankind liveing on Earth, whensoever you shall be Called, or moved thereunto, by visible appearance and verball converse. Wee the servants of the most High God, doe Invoke, adjure, move & call forth to Visible appearance, freindly Society & Verball Converse with us, all, or some one, or any of you, O all yee Angelicall powers of Light, or Dignified Spirits of the Ayre set under & serveing in the third Quarter part of the North Angle, **Opena, Doope, Rexao, Axir**, In by & through, this powerfull and great name of your God **Cebalpet**, and also to doe for us, whatsoever wee shall Request and command you, by this great name of your God **Arbizod**, and by the signal Vertue of them, move therefore wee say, O all yee Benevolent powers or Dignified spirits of the Ayre, placed in Orders as aforesaid, **Opena, Doope, Rexao, Axir**, Either [146r] some, one, or all, or any of you, Descend, appear and visibly shew your selves unto the Sight of our Eyes, in this **C:G:** or otherwise out of the same Visibly here before us, as the pleasure of the Highest shall seeme Best and most fitt or Requisite for us, both now & at all times hereafter; Speaking plainly, & shewing forth unto us, by Verball Converse, whatsoever is given you by office to Declare, Discover & make Knowne, for the benifitt of his servants the sons of men Move therefore wee say, & by the signall vertue & power of this great name of your God, **Cebalpet**, Descend, appeare and some one or all, or any of you, visibly shew your selves here, before us, in manner & forme, as it shall please God, and you his Messagers of Cœlestially grace, accordingly as aforesaid, And in this greate name of your God, **Arbizod**, be freindly unto us, and doe for us in whatsoever wee shall command you, Effectually fulfilling all our Desires, according to your Offices, Opening the mysteryes of your Creation, and Make us partakers of undefiled Knowledge, whereunto wee move you both in power and presence, whose works shall be a song of Honour & the praise of your God in your Creation, **Amen**.

Invocation, or Key moveing & calling forth to Visible appearance, the four Angells or Angelicall powers of the Ayre, Cœlestially Dignified, **Iaom**, [146v] **Aomi, Omia, Miao**, by the great name of God, **NIAOM**, governing and set over the fourth Lesser Angle, or Qaurter of the great Quadrangle or Table of the North.

O yee, Benevolent Angells or Angelicall powers of the Ayre, Cœlestially Dignified, **Iaom, Aomi, Omia, Miao**, serveing your God, **Nioam**, as governing & set over the fourth Lesser Angle or Division of the Region, or greater Angle of the North, unto whom is given of the Highest by office, the true Knowledge of the Secrets of men Knowing,³⁹⁵ And to declare, shew forth, & Reveale the same unto makind living on Earth, whensoever you shall be called or moved thereunto, by Visible appearance and Verball Converse, Wee the servants of the most high God, doe Invoke, adjure, move and call forth to Visible appearance, freindly society & Verball Converse, with us, all, or some one, or any of you O all yee Benevolent Angells or Angelicall powers of the Ayre, Cœlestially Dignified, set over the fourth Quarter part of the North Angel, **Iaom, Aomi, Omia, Miao**, In by and through this great & powerfull name of your God,

³⁹⁴ The copyist here mistakenly repeated the description of the offices of the servient angels of the first lesser angles ("of physick in all its parts, &c. &c. &c."); this has been crossed through.

³⁹⁵ The copyist here mistakenly repeated the description of the offices of the ruling angels of the first lesser angles ("& of the knitting together of natures &c. &c. &c."); this has been crossed through.

Niaom, and the Signall Vertue thereof, move [147r] Therefore wee say, O yee Benevolent Angelles, or Angelicall powers of the Ayre, Cœlestially Dignified, and placed in Orders, as aforesaid, **Iaom**, **Aomi**, **Omia**, **Miao**, And in this powerfull name of your God, **Niaom**, Either some one, or all, or any of you, Descend, appear and Visibly shew your Selves unto the sight of our Eyes in this **C:G:** or Otherwise out of the same visibly here before us, as the pleasure of the Highest and you his Messagers of Divine Grace, & permission, shall seeme Best & most fitt, or Requisite for us both now and at all times hereafter, speaking plainly, and shewing forth unto us by Verball converse, whatsoever is given you by office, to Declare, Discover, and make Knowne, for the Benefitt of his servants the sons of men, Move therefore wee say & by the signal vertue and power of all aforesaid Descend, appear, and some one, or all, or any of you visibly shew your selves here Before us, and be freindly unto us: Open the Mysteryes of your Creation, and make us partakers of undefiled Knowledge, whereunto wee move you, Both in power & presence, whose works shall be a song of Honour, and the praise of your God, in your Creation, **Amen**.

Invocation or Key, moveing & calling forth to Visible appearance, the four Angelicall powers of Light or Dignified Spirits of the Ayre, **Mesael**, **Iaba**, **Iezexpe**, **Estim**, by the great name of God **Espemenir**, And also to doe what they are commanded (according to their offices) by the name of God **Ilpizod**, serveing and set under the 4th Lesser Angle, or Quarter part of the greater Quadrangle or Table of the North.

[147v] O yee Angelles of Light, or Dignified Spirits of the Ayre, **Mesael**, **Iaba**, **Iezexpe**, **Estim**, Serveing in Orders, under Superiour Angelicall power, your most high God, by his great name **Espemenir**, and doing all his commandements by his great name **Ilpizod**, as being set under, and Servient Spirits in the fourth Lesser Angle or Division of the Region, or greater Angle of the North, unto whom is given of the Highest by office, the true Knowledge of all Elementall Creatures [amongst us, how many kindes & their use in the Creation, as they are severally placed in the 4 Elements &c.],³⁹⁶ & to Reveale, shew forth & give the same to Mankind liveing on Earth, whensoever you shall be called or moved thereunto, by visible appearance, and verball converse; Wee the servants of the most high God, doe Invoke, adjure, move & Call forth to Visible appearance, freindly Society & Verball Converse with us, all, or some one, or any of you, O all yee, Angelicall powers of Light or Dignified Spirits of the Ayre set under and serveing in the fourth Quarter part of the North Angle, **Mesael**, **Iaba**, **Iezexpe**, **Estim**, In by & through, this powerfull & great name of your God **Espemenir**, and also to doe for us whatsoever wee shall Request and command you, by this great name of your God **Ilpizod**, and by the signal vertues of them. Move therefore wee say O all yee Benevolent powers or Dignified spirits of the Ayre, placed in Orders as aforesaid, **Mesael**, **Iaba**, **Iezexpe**, **Estim**, [148r] Either some, one, or all, or any of you, Descend, Appear and visibly shew your selves unto the Sight of our Eyes, in this **C:G:** or Otherwise out of the same visibly here before us, as the pleasure of the Highest shall seeme Best, and most fitt or Requisite for us, both now and at all times hereafter, speaking plainly, and

³⁹⁶ Words in square brackets written *sup. lin., sec. man.* (apparently by Ashmole). The original copyist mistakenly repeated the description of the offices of the servient angels of the first lesser angles ("& of physick in all its parts, &c. &c. &c." after "Creatures"; this has been crossed through.

shewing forth unto us by Verball Converse, whatsoever is given you by office to Declare, Discover and make knowne, for the Benefitt of his servants the Sons of men, Move therefore wee say, & by the signal vertue & power of this great name of your God, **Espemenir**, Descend, appeare & some one, or all, or any of you, visibly shew your selves here Before us, in manner and forme as it shall please God & you his Messagers of Cœlestiall grace, accordingly as aforesaid, and in this greate name of your God, **Ilpizod**, be freindly unto us, and doe for us in whatsoever wee shall Command you, Effectually fulfilling all our Desires according to your offices, Opening the Mysteryes of your Creation, and make us partakers of Undefined Knowledge, whereunto wee move you both in power & presence, whose Works shall be a song of Honour, and the praise of your God in your Creation, **Amen**.

[148v] *Janua Meridienalis Reserata*,³⁹⁷

Or the Key opening and given Enterance, into the Region, Angle or Division of the South.

Invocation or Key, moveing & calling forth to visible appearance, the 6 Angelicall Seniors of the South **Aaetpio**, **Adoeoet**, **Alendood**, **Aapedoce**, **Arinnaquu**, **Anodoin**, by the great & mighty name **EDELPERNA**.

O yee glorious Angells or Angelicall Seniors Cœlestially Dignified, **Aaetpio**, **Adoeoet**, **Alendood**, **Aapedoce**, **Arinnaquu**, **Anodoin**, serveing before the great & Mighty Angell or Angelicall Monarch, **EDELPERNA**, in the Mansion, Region, Angle, or Division of the South, unto whom is given of the Highest by office, **Scientiam Rerum Humanarum et Iudicium**, & to Declare shew forth & reveale the Same unto mankind, liveing on Earth, whensoever you shall be called or moved thereunto, by Visible appearance and Verball Converse; wee the Servants of the most high God, doe Invoke, adjure, move and call forth you to visible appearance, freindly society and Verball Converse with us, all, or some one, or any of you, O all yee Cœlestially Dignified Angells, or Benevolent Angelicall Seniors, of the South **Aaetpio**, **Adoeoet**, **Alendood**, [149r] **Aapedoce**, **Arinnaquu**, **Anodoin**, In by & through, this mighty, powerfull, great & Royall name **EDELPERNA**, and the most Imperiall Efficacy and vertue thereof, Move therefore, wee say, O all yee Benevolent Angells or Angelicall Seniors of the South, **Aaetpio**, **Adoeoet**, **Alendood**, **Aapedoce**, **Arinnaquu**, **Anodoin**, And in this Royall & mighty name **EDELPERNA**, Either some one, or all, or any of you Descend, appear, and visibly shew your selves unto the sight of our Eyes, in this **C:G:** or Otherwise out of the same visibly here before us, as the pleasure of the Highest and you his messagers of Divine grace, shall seeme best and most fitt or Requisite for us, both now and at all times hereafter, speaking plainly, & shewing forth unto us, by Verball Converse, whatsoever is given you by office, to Declare, Discover & make knowne for the Benefitt of his servants the sons of men; Move therefore wee say, and by the signal vertue & power of all aforesaid, descend, appear, and some one, or all, or any of you Visibly shew your selves here before us, and be freindly unto us, Open the Mysteries of your Creation, and make us partakers of undefiled Knowledge, whereunto wee move you both in power & presence, whose works shall be a song of Honour, and the praise of your God in your Creation, **Amen**.

[149v] **Invocation**, or Key moveing & calling forth to visible appearance, the four Angells or Angelicall powers of the Ayre Cœlestially Dignified, **Dopa**, **Opad**, **Pado**, **Adop**, by the great name of God **Bedopa**, governing & set over the first Lesser Angle or Quarter, of the great Quadrangle or Table of the South.

O yee Benvolent Angells or Angelicall powers of the Ayre Cœlestially Dignified, **Dopa**, **Opad**, **Pado**, **Adop**, serveing your God **Bedopa**, as governing & set over the first Lesser Angle or Division of the Region or great Angel of the South, unto whom is given of the Highest by office, the true Knowledge of the Knitting together of natures, and also as well the Destruction of

³⁹⁷ Lat., "the Southern Gate unlocked."

nature, and of things that may perish, as of Conjoyning and Knitting them together, And to declare shew forth and Reveale the same unto Mankind liveing on Earth, whensoever you shall be called or moved thereunto to, by Visible appearance & Verball Converse, wee the servants of the most high God, doe Invoke adjure Move and Call forth to Visible appearance, freindly society and Verball Converse with us, all or some one or any of you, O all yee Benevolent Angells or Angelicall powers of the Ayre, Coelestially Dignified, set over the first Quarter part of the South Angle, **Dopa, Opad, Pado, Adop**, In by and [150r] through, this great & powerfull name of God, **Bedopa**, and the signal vertue thereof, Move therefore wee say O yee Benevolent Angells or Angelicall powers of the Ayre: Coelestially Dignified & placed in Orders as afore said, **Dopa, Opad, Pado, Adop**, And in this powerfull name of your God, **Bedopa**, Either some one or all, or any of you, Descend, appear and Visibly shew your selves unto the sight of our Eyes in this **C:G:** or Otherwise out of the same Visibly here Before us, as the pleasure of the Highest & you his Messagerts of Divine Grace & permission, shall seeme Best & most fitt or Requisite for us, both now, and at all times hereafter, Speaking plainely & shewing forth unto us by Verball Converse, whatsoever is given you by office, to Declare Discover and Make Knowne, for the Benefitt of his servants the sons of man, Move therefore wee say, and by the signal vertue & power of all aforesaid, Descend, appear and some one, or all, or any of you Visibly shew your selves here Before us, & be freindly unto us, Open the Mysteryes of your Creation, & make us partakers of undefiled Knowledge, whereunto wee move you both in power & presence, whose works shall be a song of Honour, and the praise of your God in your Creation **Amen**.

Invocation or Key moveing & calling forth to visible appearance, the four Angelicall powers of Light, of Dignified Spirits of the Ayre, **Openem, [150v] Apeste, Scio, Vasge**, by the great name of God, **Noalmar**, and also to doe, what they are commanded (according to their offices) by the name of God **Olaag**, serveing & set under the first Lesser Angle, or Quarter part of the greater Quadrangle or table of the South.

O yee Angells of Light or Dignified Spirits of the Ayre, **Openem, Apeste, Scio, Vasge**, serveing in Orders under Superiour Angelicall powers, you Most high God, by his great name **Noalmar** and doing all his commandements, by his great name **Olaag**, as being set under & servient spirits in the first lesser Angle, or division of the Region or greater Angle of the South unto whom is given of the Highest by office, the true Knowledge of phisick in all its parts, & the Curing of all Diseases whatsoever, that are Incident to humane Bodyes, And to Reveale, shew forth and give the same to Mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance and verball converse, wee the servants of the most high God, doe Invoke, adjure move & Call forth to visible appearance, freindly society & verball converse with us, all or some one or any of you O all yee Angelicall powers of Light, or dignified spirits of the Ayre, set under and serveing in the first Quarter part of the South Angle, **Openem, Apeste, Scio, Vasge**, In by and through this [151r] Powerfull and great name of your God **Noalmar**, And also to doe for us, whatsoever wee shall Request and Command you, by the great name of your God, **Olaag** & by the signal vertues of them; Move therefore wee say, O all yee Benevolent powers or Dignified Spirits of the Ayre, placed in Orders as aforesaid, **Openem, Apeste, Scio, Vasge**, Either some one, or all, or any of you Descend appear and visibly shew your selves unto

the sight of our Eyes in this **C:G:** or Otherwise out of the same visibly here Before us, as the pleasure of the Highest shall seeme Best and Most fitt or Requisite for us, Both now and at all times hereafter, speaking plainly and shewing forth unto us, by Verball Converse whatsoever is given you by office, to Declare Discover & Make Knowne, for the Benefitt of his servants the sons of men, Move therefore wee say, & By the signal vertue and power of this great name of your God **Noalmar** Descend, appear and some one, or all, or any of you, visibly shew your selves here before us, In manner and forme as it shall please God, and you his Messagers of Cœlestiall grace accordingly as aforesaid, And in this great name of your God Olaag be freindly unto us, and doe for us in whatsoever wee shall command you, Effectually fulfilling all our Desires, according to your offices Opening the Mysteryes of your Creation, and Make [151v] us partakers of undefiled Knowledge, whereunto wee move you both in power & presence, whose works shall be a song of Honour, and the praise of your god in your Creation, **Amen.**

Invocation or Key, moveing & calling forth to Visible appearance, they four Angells, or Angelicall powers of the Ayre Cœlestially Dignified, **Anaa, Naaa, Aana, Aaan**, by the great name of God **Banaa**, governing and set over the second Lesser Angle of the great Quadrangle or Table of the South.

O yee Benevolent Angells, or Angelicall powers of the Ayre, Cœlestially Dignified, **Anaa, Naaa, Aana, Aaan**, serveing your God **Banaa**, as governing & set over the second Lesser Angle, or Division of the Region or greater Angle of the South, unto whom is given of the Highest by office, the true Knowledge of the moveing from place to place [as into this or that Country at will & pleasure]³⁹⁸ And to declare, shew forth and Reveale the same unto Mankind living on Earth, whosoever you shall be called or moved thereunto, by visible appearance & verball converse: wee the Servants of the most high God, doe Invoke, Adjure, move & call forth to visible appearance, [152r] freindly society & verball converse with us, all, or some one, or any of you, O all yee Benevolent Angells or Angelicall powers of the Ayre Cœlestially Dignified, set over the second Quarter part of the south Angle, **Anaa, Naaa, Aana, Aaan**, In by and through this great & powerfull name of your God **Banaa**, and the signal vertue thereof; Move therefore wee say O yee Benevolent Angells or Angelicall powers of the Ayre, Cœlestially Dignified & placed in Orders, as aforesaid, **Anaa, Naaa, Aana, Aaan**, and in this powerfull name of your God, **Banaa**, Either some one, or all, or any of you, descend, appear, and visibly shew your selves unto the sight of our Eyes in this **C:G:** or Otherwise out of the same visibly here before us, as the pleasure of the Highest, and you his Messagers of Divine Grace & permission, shall seeme Best & most fitt, or Requisite for us, both now and at all times hereafter; Speaking plainly, and shewing forth unto us by Verball Converse, whatsoever is given you by office to Declare, Discover, & make Knowne for the Benefitt of his servants the sons of men, Move therefore wee say, and by the signall vertue and power of all aforesaid, descend, appear and some one, or all, or any of you, visibly shew your selves here, before us, & be freindly unto us, Open the Mysteryes of you're your Creation, and make us partakers of undefiled Knowledge, whereunto wee move you, Both

³⁹⁸ Words in square brackets written *sup. lin., sec man.* with insertion mark after "place." After that the offices of the ruling angels of the first lesser angle ("and the knitting together of natures &c. &c. &c." were written, but cancelled.

in power and presence, whose works shall be a song of Honour, and the praise of your God in your Creation, **Amen**.

[152v] **Invocation** or Key moveing & calling forth to visible appearance, the four Angelicall powers of Light, or Dignified Spirits of the Ayre, **Gemenem**, **Ecope**, **Amox**, **Berape**, by the great name of God **Vadali**, And also to doe, what they are commanded (according to their offices) by the name of God **Obavi**, Serveing & set under the second Lesser Angle, or Quarter part of the Greater Quadrangle or Table of the South.

O yee Angells of Light, or Dignified Spirits of the Ayre, **Gemenem**, **Ecope**, **Amox**, **Berape**, Serveing in Orders under superiour Angelicall powers, your Most high God, by his great name **Vadali** & doing all his Commandements by his great name **Obavi** as being set under and servient spirits in the second Lesser Angle, or Division of the Region or greater Angle of the South; unto whom is given of the Highest by office, the true Knowledge, finding out & use of Mettalls, [the congelation of stones, & the vertue of all Stones,]³⁹⁹ And to Reveale, shew forth and give the same to Mankind living on Earth, whensoever you shall be called or Moved thereunto by Visible appearance, and Verball Converse; Wee the servants of the most High God, doe invoke, adjure & call forth to visible appearance, freindly society & verball converse with us, all or some one or any of you, O all yee Angelicall [153r] powers of Light or Dignified spirits of the Ayre, set under & serveing, in the Second Quarter part of the South Angle, **Gemenem**, **Ecope**, **Amox**, **Berape**, In By and through this powewrfull & great name of your God **Vadali**, And also to doe for us, whatsoever wee shall Request & command you, by this great name of your God, **Obavi** & by the signall vertues of them; Move therefore wee say, O all yee Benevolent powers or Dignified spirits of the Ayre, placed in Orders as aforesaid, **Gemenem**, **Ecope**, **Amox**, **Berape**, Either some one, or all or any of you, descend, appear & visibly shew your selves unto the sight of our Eyes in this **CG** or Otherwise out of the same, visibly here before us, as the pleasure of the Highest shall seeme best, and most fitt or Requisite for us, both now & at all times hereafter, speaking plainely & shewing forth unto us by verball converse, whatsoever is given you by office to declare, discover and Make Knowne, for the Benefitt of his servants the sons of men; Move therefore wee say, and by the signal vertue & power of this great name of your God **Vadali**, Descend, appear and some one or all or any of you, Visibly shew yourselves here before us, in Manner and forme, as it shall please God and you his Messagers of Cœlestiall grace accordingly as aforesaid, And in this great name of your god, **Obavi**, be freindly unto us, & doe for us in whatsoever wee shall command you, Effectually [153v] fulfilling all our Desires, according to your offices, Opening the Mysteries of your Creation, & Make us partakers of undefiled Knowledge, whereunto we move you both in powewr & presence, whose works shall be a song of Honour, and the praise of your God in your Creation, **Amen**.

Invocation or Key moveing & calling forth to visible appearance, the four Angells or Angelicall powers of the Ayre Cœlestially Dignified, **Pesac**, **Sacep**, **Acepes**, **Cepesa**, by the great name of God **Bepesac**, governing and set over the third Lesser Angle or Quarter of the great Quadrangle or Table of the South.

³⁹⁹ The usual crossing out and correction here in S1.

O yee, Benevolent Angells, or Angelicall powers of the Ayre, Cœlestially Dingified, **Pesac**, **Sacep**, **Acepes**, **Cepesa**, serving your God **Bepesac**, as governing and set over the third Lesser Angle or Division of the Region or greater Angle of the South, unto whom is given of the Highest by office, the true Knowledge of all mechanical Crafts whatsoever,⁴⁰⁰ and to Declare, shew forth and reveale the same unto Mankind living on Earth, whensoever you shall be Called or Moved thereunto, be visible appearance & verball converse, wee the servants [154r] of the most high God; doe Invoke, adjure, move and call forth to visible appearance, freindly society, and verball Converse with us, all, or some one, or any of you, O all yee Benevolent Angells or Angelicall powers of the Ayre Cœlestially Dignified, set over the third Quarter part of the South Angle, **Pesac**, **Sacep**, **Acepes**, **Cepesa**, In by and through, this great and powerfull name of your God, **Bepesac**, and the signall vertue thereof, Move therefore wee say, O yee Benevolent Angells or Angelicall powers of the Ayre Cœlestially Dignified, and placed in Orders as aforesaid **Pesac**, **Sacep**, **Acepes**, **Cepesa**, And in this powerfull name of your god **Bepesac**, Either some one or all, or any of you descend, appear and visibly shew your selves unto the sight of our Eyes in this **C:G:** or Otherwise out of the same visibly here before us, as the pleasure of the Highest and you his Messagers of Divine Grace & permission, shall seeme Best and most fitt or Requisite for us, Both now and at all times hereafter, Speaking plainly unto us, and shewing forth by verball Converse, whatsoever is given you by office to declare, discover and Make Knowne for the Benefitt of his servants the sons of men; Move therefore wewe say & by the signal vertue & power of all aforesaid, descend, appear, & Some one or all or any of you, visibly shew your selves, here before us, and be freindly unto us, Open the misteryes of your Creation, and make us partkers of Undefined Knowledge, whereunto wee move you both in power and presence, whose [154v] works shall be a song of Honour, and the praise of your God in your Creation. **Amen.**

Invocation, or Key moveing & Calling forth to Visible apperance, the four Angelicall powers of Light or Dignified spirits of the Ayre, **Datate**, **Diom**, **Oopezod**, **Urgan**, by the great name of God **Volexdo**,⁴⁰¹ and also to doe what they are commanded (according to there offices) by the name of God **Sioda**, Serveing and set under the third Lesser Angle, or Quarter part of the great Quadrangle or Table of the South.

O yee Angells of Light, or Dignified Spirits of the Ayre, **Datate**, **Diom**, **Oopezod**, **Urgan**, serveing in Orders under Superiour Angelicall powers, you Most high God by his great name **Volexdo**, And doing all his commandements by his great name **Sioda**, as (governing) or being set under & servient spirits, in the third Lesser Angle of the Region or greater Angle of the South, unto whom is given of the highest by office, the true Knowledge of Transformation and Transplantation,⁴⁰² And to Reveale, sheww forth & give the same to Mankind living on Earth, whensoever you shall be called or Moved thereunto, by visible appearance [155r] & verball

⁴⁰⁰ The copyist here mistakenly repeated the description of the offices of the ruling angels of the first lesser angles (“and of the Knitting together of natures &c. &c. &c.”; this has been crossed through.

⁴⁰¹ In S1, the 5-letter name of this Lesser Angle, **Sioda**, was originally written here immediately before **Volexdo**, but has been heavily cancelled.

⁴⁰² The copyist here mistakenly repeated the description of the offices of the servient angels of the first lesser angles (“of physick in all its parts, &c. &c. &c.”; this has been crossed through.

converse, wee the Servants of the most high God, doe Invoke, adjure, move & call forth to visible appearance, freindly society & verball converse with us, all or some one, or any of you O all yee angelicall powers of Light, or Dignified Spirits of the Ayre, set under and serveing in the third quarter part of the South Angle, **Datate, Diom, Oopezod, Urgan**, In by and through this powerfull and great name of your God **Volexdo**, and also to doe for us, whatsoever well shall Request and command you by this great name of your god **Sioda**, and by the signal Vertues of them; Move therefore wee say, O all yee Benevolent powers of the Ayre, Cœlestially Dignified & placed in Orders as aforesaid, **Datate, Diom, Oopezod, Urgan**, Either some one, or all or any of you Descend, appear, & Visibly shew your selves, unto the Sight of our Eyes, in this **C:G:** or Otherwise out of the same, visibly here before us, as the pleasure of the Highest shall seeme Best & most fitt or Requisite for us, both now and at all times hereafter, speaking plainely, & shewing forth unto us, by Verball Converse, whatsoever is given you by office, to declare, Discover & make knowne, for the benefit of his servants the sons of men, Move therefore wee say, & by the signal vertue & powewr of this great name of your God **Volexdo**, Descend, appear, and some one, or all, or any of you visibly shew your selves here before us, in manner and forme as it shall please God and you his Messagers of Cœlestiall grace [155v] Accordingly as aforesaid, And in this great name of your God **Sioda**, be freindly unto us, and doe for us, in whatsoever wee shall command you, Effectually fulfilling all our Desires, according to your offices, Opening the Mysterys of your Creation, and Make us partakers of Undefined Knowledge, whereunto wee move you both in power and presence, whose Works shall be a song of Honour, and the praise of your God in your Creation, **Amen**.

Invocation or Key moveing & calling forth to visible appearance, the four Angells or Angelicall powers of the Ayre Cœlestially Dignified **Ziza, Izaz, Zazi, Aziz**, by the great name of God **BEZIZA**, governing and set over the fourth Lesser Angle, or Quarter of the great Quadrangle or Table of the South.

O yee Benevolent Angells or Angelicall powers of the Ayre Cœlestially Dignified, **Ziza, Izaz, Zazi, Aziz**, serveing your God **Beziza** as governing & set over the fourth Lesser Angle, or division of the Region or greater Angle of the South, unto whom is given of the Highest by office, the true Knowledge of the secrets of men Knowing,⁴⁰³ And to Declare shew forth & [156r] Reveale the same unto Mankind liveing on Earth, whensoever you shall be called or Moved thereunto, by visible appearance & verball converse, wee the servants of the Most high God, doe Invoke, adjure, move & call forth to visible appearance, freindly society & verball converse with us, all or some one, or any of you, O all yee Benevolent Angells, or Angelicall powers of the Ayre Cœlestially Dignified, set over the fourth Quarter part of the South Angle, **Ziza, Izaz, Zazi, Aziz**, In, by and through this great & powerfull name of your God **Beziza**, and the signal vertue thereof; Move therefore wee say O yee Benevolent Angells or Angelicall powers of the Ayre, Cœlestially Dignified and placed in Orders as aforesaid **Ziza, Izaz, Zazi, Aziz**, And in this powerfull name of your God **Beziza**, Either some one, or all, or any of you, Descend appear and

⁴⁰³ The copyist here mistakenly repeated the description of the offices of the ruling angels of the first lesser angles (“& of the Knitting together of natures &c. &c. &c.”; this has been crossed through).

visibly shew your selves unto the sight of our Eyes, in this **C:G:** or Otherwise out of the same, visibly here before us, as the pleasure of the Highest, & you his Messagers of Divine Grace & permission, shall seeme Best and most fitt or Requisite for us, both now and at all times hereafter, speaking plainely unto us, and shewing forth by Verball Converse, whatsoever is given you by office, to declare, Discover & make knowne, for the Benefitt of his servants the sons of men; Move therefore wee say, & by the signal vertue & power of all afforesaid, [156v] Descend, appear and some one, or all, or any of you, Visibly shew yourselves here before us, & be freindly unto us, Open the Mysteryes of your Creation, and make us partekers of Undefined Knowledge, whereunto wee move you, both in power and presence, whose Works shall be a song of Honour, and the praise of your God in your Creation, **Amen.**

Invocation, or Key, moveing and Calling forth to visible appearance, the four Angelicall powers of Light, or Dignified Spirits of the Ayre **Adre, Sispe, Pali, Acar**, by the great name of God **Arzodionar**, And also to doe what they are commanded (according to their offices) by the name of God **Narzefem**, serveing and set under the fourth Lesser Angle, or Quarter part of the greater Quadrangle or Table of the South.

O yee, Angells of Light, or Dignified Spirits of the Ayre, **Adre, Sispe, Pali, Acar**, serveing in Orders, under Superiour Angelicall powers, your Most high God by his great name **Arzodionar**, and Doing all his commandements by his great name Narzefem, as being set under and servient spirits in the fourth Lesser Angle [or division of the Region or the greater angle]⁴⁰⁴ of the South, unto whom is given of the Highest by office, the true Knowledge of all Elementall Creatures [amongst us, how many kindes & their use in the Creation, as they are severally placed in the 4 Elements Aier, Water, Earth & Fire]⁴⁰⁵ [157r] and to Reveale, shew forth, and give the same to Mankind living on Earth, whensoever you shall be called or Moved thereunto, by Visible appearance & verball converse; Wee the Servants of the most High God doe invoke, adjure, move & call forth to visible appearance, freindly society and verball converse with us, all, or some one, or any of you O all ye Angelicall powers of the Ayre, or Dignified spirits of light set under and serveing in the fourth Quarter part of the South Angle, **Adre, Sispe, Pali, Acar**, In by and through the powerfull & great name of your God **Arzodionar**, And also to doe for us, whatsoever wee shall Request and command you, by this great name of your God **Narzefem**, and by the signall vertues of them; Move therefore wee say, O all yee Benevolent powers, or Dignified spirits of the Ayre, placed in Orders (as aforesaid) **Adre, Sispe, Pali, Acar**, Either some one, or all, or any of you, descend, appear and visible shew your selves unto the sight of our Eyes, in this **CG** or otherwise out of the same visible here Before us, as the pleasure of the Highest shall seem Best & most fitt or Requisite for us, both now & at all times hereafter, speaking plainely and shewing forth unto us, by verball converse, whatsoever is given you by office to Declare, Discover & make Knowne, for the Benefitt of his servants the sons of men; Move therefore wee

⁴⁰⁴ Words in square brackets written *sup. lin., sec. man.* The original copyist was probably getting careless (well, even more so) this close to the end.

⁴⁰⁵ Words in square brackets written *sup. lin., sec. man.* (different hand to the above correction). The original copyist here mistakenly repeated the description of the offices of the servient angels of the first lesser angles ("of physick in all its parts, &c. &c. &c." after "Creatures"; this has been crossed through.

say and by the signall Vertue and power of this great name of [157v] your God, **Arzodionar**, Descend, appear and some one, or all, or any of you, Visible shew yourselves here before us, in Manner & forme, as it shall please God and you his Mesagers of Cœlestiall grace, accordingly as aforesaid, And in this great name of your God, Narzefem, be freindly unto us, and doe for us in whatsoever wee shall command you, Effectually fulfilling all our Desires, according to your offices, Opening the Mysteryes of your Creation, and make us partakers of Undefined Knowledge, whereunto wee move you both in power & presence, whose works shall be a song of Honour, and the praise of your God in your Creation **Amen**.

Appendix: Ashmole's tabulation of the offices of the Angels.

[Sloane MS. 3821 fol. 22.]

1. The knitting together of Nature and also as with the destruction of Nature, & of things that may perish; as of the Conjoyning & knitting them together &c: Lyeth &c. ○	lyeth in the foure Angells set over the	$\left\{ \begin{array}{l} \bigcirc \text{ first} \\ \times \text{ second} \\ \square \text{ third} \\ \triangle \text{ fourth} \end{array} \right.$	$\left\{ \begin{array}{l} \text{lesser} \\ \text{Angle} \\ \text{of the} \end{array} \right.$	$\left\{ \begin{array}{l} \text{East} \\ \text{West} \\ \text{North} \\ \text{South} \end{array} \right.$	$\left\{ \begin{array}{l} \text{greater} \\ \text{Quad-} \\ \text{rangle.} \end{array} \right.$
2. The moving from place to place, as into this or that Country, at will & pleasure, lyeth &c. ×					
3. The knowledge of Mechanicall Crafts whatsoever, lyeth &c. □					
4. The Secrets of Man knowinge lyeth &c. △					

Likewise the Offices of the subservient Angells in every of the lesser Angles are as followeth:

1. The knowledge of Phisick in all its parts, & the curing of all diseases whatsoever are incident to humaine Bodies lyeth &c. ○	lyeth in the 4 Angells serving to the	$\left\{ \begin{array}{l} \bigcirc \text{ first} \\ \times \text{ second} \\ \square \text{ third} \\ \triangle \text{ fourth} \end{array} \right.$	$\left\{ \begin{array}{l} \text{lesser} \\ \text{Angles} \\ \text{of the} \end{array} \right.$	$\left\{ \begin{array}{l} \text{East} \\ \text{West} \\ \text{North} \\ \text{South} \end{array} \right.$	$\left\{ \begin{array}{l} \text{greater} \\ \text{Quad-} \\ \text{rangle.} \end{array} \right.$
2. The knowledge, finding & use of Mettalls, the Congelation of Stones & the vertue of all Stones, lyeth &c. ×					
3. The knowledge of Transformation, Transplanation, lyeth &c. □					
4. The knowledge of all Elementall Creatures amongst us, how many kinds & their use in the Creation, as they are severally placed in the 4 elements, Aier, Water, Earth & Fire, lyeth &c. △					

[Where the above has a circle and a cross for reference marks, the MS. has the symbols for the conjunct and sextile astrological aspects.]

Appendix: standardised text of the conjurations.⁴⁰⁶

1. The Practice of the Tables.

Invocation of the King.

O Thou, great, mighty and powerful Angel of the Immortal God, [*Name of the King*], who art, by the permission and decrees of the Highest, ordained, constituted, appointed, and set over the terrestrial Angle of the [*direction*], as the only King, governor, overseer, principal watchman, protector & keeper thereof, from the malice, misuse, illusion, temptation, wicked encroachments and usurping blasphemy of the great enemy of God's glory and the welfare of mankind, the Devil & spirits of darkness, and art a snaffle to them to restrain their wickedness, by the bit of God's boundless power and justice, to the intent that, they being put out into the Earth, their envious will might be bridled, the determinations of the heavenly God fulfilled, and his creatures kept within the compass & measure of order: I, the servant of the Highest, do call upon you, O you mighty and regal Angel [*Name of the King*], most humbly and earnestly entreating you, in and through these great names of the immense and incomprehensible God of hosts, [*threefold name of God*], and by the virtue, power, and efficacy thereof, to assist and help me in these my present operations and affairs, and by the powerfull permission and Authority, to send and cause to come and appear unto me, [*Names of the Angels you intend to call on*] residing under your government, in the Angle of the [*direction*], whom I shall call forth by name, to instruct, direct, and help me in all such matters or things according to their offices, as I shall request, and desire of them, both now and at all other times, whensoever necessity shall require their favourable aid and assistance, and such their good counsel and advice, as shall be requisite and necessary for me: and herein I most ardently and incessantly implore and beseech you, O [*Name of the King*], humbly desiring your friendship and to do for me as for the servant of the most high God of Hosts [*threefold name of God*], the Almighty Creator of Heaven & Earth and disposer of all things, both celestial, aërial, terrestrial and infernal.

Invitation to the Seniors.

O you, glorious and benevolent Angels, [*Names of the Seniors*], who are the six Angelical Seniors serving before [*Name of the King*], the great honoured and royal Angel, of the high and immortal God of Hosts, in the terrestrial Angle of the [*direction*], I most earnestly entreat, humbly request, and powerfully adjure and call you forth to visible apparition, in and through this mighty and efficacious name of your King & sovereign head of the [*direction*] Angle of the world, [*Name of the King*], and by the ineffable virtue and power thereof, preordinately decreed by the Highest to be most firmly and solidly effectual, for the calling you forth: Now therefore, O you benevolent Angels [*Names of the Seniors*], I adjure and call you forth, in this true & most especial name of your King, [*Name of the King*], and by the excellency thereof, urgently and potently entreating you to gird up & gather yourselves together, and by divine permission, move, descend and appear visibly and friendly unto me in this **Crystal Stone** or **Glass Receptacle**: and in and through the same, to transmitt your rays to my sight, and your benevolent voices to my ears that I may plainly see and audibly hear you speak unto me: and to assist, direct, instruct, illuminate and shew forth, what I shall humbly desire and request of you. O you Servants of mercy, [*Names of the Seniors*], come away and appear visibly unto me (as aforesaid) to the honour and glory of the Omnipotent creator and the praise of his great & holy name: for unto this remembrance is given power and my strength waxeth strong in my comforter. Move therefore and show yourselves; open the mysteries of your creation. Be friendly unto me, for I am a servant of the same your God, the true worshiper of the Highest.

⁴⁰⁶ Besides modernising English spelling and standardising capitalisation and punctuation, a few changes in word-order have been made for clarity, and some sentence breaks inserted.

Conjuration of the ruling angels of the Lesser Angles.

O you glorious and benevolent Angels, [*Names of ruling Angels*] who are the four Angels, set over the [*number*] Lesser Angle of the greater terrestrial Angle of the [*direction*]: I invoke, adjure and call you forth to visible apparition, in and through the great, signal, prevalent and divine Name of the most High God, [*Divine Name ruling the Lesser Angle*], and by the ineffable and efficacious virtue and power thereof, whereby you are governed and called forth: it being therefore absolutely necessary, preordained, appointed and decreed to be most solidly effectual. Now therefore I do most Earnestly entreat and powerfully adjure you, O you benign Angels [*Names of ruling Angels*], in this potent name of your God [*Divine Name*], to move, descend, appear and visibly show yourselves to me in this **Crystal Stone** or **Glass Receptacle** here before me, and in and through the same to transmit your rays to my sight, and your voices to my ears, that I might audibly hear you speak unto me, and plainly see you: and conclude me as a receiver of your mysteries: wherefore I do urgently request and adjure you, O you luminous and amicable Angels [*Names of ruling Angels*], in this most Excellent name of your God [*Divine Name*], and I (as the servant of the Highest) do thereby efficaciously move you, in power and presence, to appear now presently visible to me as aforesaid. O you Servants of Mercy, move, descend, personally show forth and apply yourselves friendly unto me, as unto the partaker of his secret wisdom in your creation: for why, our God and Master is all one.

Conjuration of the servient angels of the Lesser Angles.

O you benevolent Angels of light [*Names of servient Angels*], who are the four Servient Angels, serving in the [*number*] Lesser Angle of the greater terrestrial Angle of the [*direction*]: I invoke, adjure, command, and powerfully call you forth from your orders & mansion, to visible apparition in and through this great, prevalent, signal and Divine name of your God [*Divine Name of 6 letters*], and by the efficacy, virtue and power thereof, most firmly and solidly effectual, for the calling you forth, commanding you to transmit your rays visibly to my sight, & your voices to my ears in and through this **Crystal Stone** or **Glass Receptacle**, or otherwise to appear out of the same here before me, that I may plainly see you and audibly hear you speak unto me. Move therefore, O you benign servient Angels of Light, [*Names of servient Angels*] and in the potent name of your God [*Divine Name of 6 letters*], and by the Imperial dignity thereof, descend, and by Divine permission visibly show yourselves as pleasant deliverers, that you may praise him amongst the sons of men. O you servants of mercy [*Names of servient Angels*], come away, and in this ineffable and most excellent name of your God, [*Divine Name of 6 letters*], visibly and personally appear to the admiration of the Earth, and to my comfort. Come away, open the mysteries of your creation, be friendly unto me, for I am a servant of the same your God, the true worshipper of the Highest.

Welcome to the Servient Angels of the Lesser Angles.

Welcome be the light of the Highest, whose name be glorified, for his mercies endure for ever. And O you, servants of mercy and benign Angels of light, [*Names of servient Angels*], you are to me sincerely welcome. And I do in this inestimable and Divine name of your eternal God [*Divine Name of 5 letters*], and by the absolute virtue, efficacy, and force thereof, most firmly, solidly and also effectually binding and constraining⁴⁰⁷ you to speak audibly unto me, and to fulfil my earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, desiring your benevolent aid and assistance in these my temporal and terrestrial undertakings and affairs, constraining you in this imperial name of your Omnipotent God [*Divine Name of 5 letters*] and the dignity thereof, to be friendly unto me, and to do for me as for the Servant of the Highest, wherein your office is apparently manifest and efficient.

⁴⁰⁷ Possibly should read “bind and constrain” as otherwise there is no main verb to which “And I do in this [...] name [...]” can refer.

2. Invocations by way of humble supplication

Humble supplication and petition to the King of the quarter

O Thou, regal, great, mighty and powerful Angel of the most high, immense, immortal, and incomprehensible God of Hosts, *[Name of the King]*, who in the beginning of time by the divine decree and appointment of the Highest, in the unity of the blessed Trinity, was set over the terrestrial Angle of the East, as the only king, governor, overseer, principal watchman, protector and keeper thereof, from the malice, misuse, illusion, temptation, assault, surprisal, theft or other wicked encroachments, usurping blasphemy of the great enemy of God's glory and the welfare of mankind, the Devil and spirits of darkness, and as a snaffle to restrain their wickedness, by the bit of God's boundless power and justice, to the intent that (they being put out into the Earth) their envious will may be bridled, the determinations of the most high God fulfilled, and his creatures kept within the compass and measure of order: We humbly invoke, entreat and beseech you, O you Royal Angel, *[Name of the King]*, in, by and through these potent mighty, and great names of your God *[threefold name of God]*, to preserve, defend, keep and protect us from the wicked illusions, envious temptations, violent assaults, or any other destructive surprisals of all evil spirits, or inferior powers of darkness whatsoever; and that we may not be thereby dismayed, vanquished or overcome; and that by the virtue, power and efficacy of these three said mighty names of God, *[threefold name of God]*, O you great potent and Royal Angel *[Name of the King]*, and by the true seal and character of your Creation, and by those banners, ensigns or trophies of honour and glory, borne or standing before you, as both divine, celestial, angelical, natural and royal tokens and testimonies of **Monarchy**, majesty and imperial authority, given and confirmed unto you in the beginning of the world, and by the influence, efficacy, force and vertue thereof, we most earnestly entreat and humbly beseech you, to be gracious and freindly unto us herein; and furthermore likewise to help, aid, and assist us in all these and such our temporal and terrestrial operations, affairs, and concerns, as wherein you may or can by the superior power of that your kingly office under authority given you of the Highest for the protection, preservation, care, conduct, comfort, support, benefit, assistance and use of mankind living on Earth: and amongst the rest, we also again humbly entreat and earnestly beseech you that all those six great angels, called angelical **Seniors**, and all other governing or superior angelical and elemental powers of light, celestially dignified, and also that all other dignified servient and subservient spirits or benevolent aërial powers, who are by nature and office friendly and good, and ordained (by divine appointment in the unity of the blessed Trinity) for the use, benefit and service of mankind, of all degrees and offices, from the superior to the inferior, in their orders and mansion, serving the most high God under your Imperial and sovereign power, authority, command, subjection, service and obedience, properly referred or appropriated to the *[direction]* Angle of the Air, respecting also the like point of the compass, quarter, angle or division of the Earth, may by the force and power of our invocations, be moved to descend and appear visibly unto us, in this **Crystal Glass** or otherwise out of the same, as either convenience or necessity of the occasion shall require, and that they may at the reading and repetition of our invocations or calls on that account by us made unto them, move, descend, appear visible to the sight of our eyes, and to speak audibly unto us, as that we may plainly and perfectly both see and hear them, and friendly to converse with us, fulfilling our desires and requests in all things, according to their several and respective offices, and to serve us therein, and also do for us as for the servants of the most high God, whensoever and wheresoever and whereunto we shall at any time and place move them, both in power and presence, whose works herein shall be a song of honour to the glory and praise of the most high God both in your & their Creation. **Amen.**

Invocation by way of humble supplication & petition to the six Seniors of the quarter.

O you great Angels, or Angelical Seniors, *[Names of the 6 Seniors]*, serving the mighty and Most High God *[threefold name of God]*, before the mighty Angelical monarch King *[Name of the King]*, in the Angle, region or division of the *[direction]*, who are dignified with celestial power and authority therein, and by office judging the government of the Angelical King, thereby fulfilling the Divine will and pleasure of the Highest, in all things appointed and committed to your charge, and placed in superior orders under the said Angelical King, and governing over all other both superior, servient and subservient Angels or celestially dignified Angelical powers, and also all other elemental spirits whatsoever that in any wise have power, mansion, residence, orders, office, place or being in the *[direction]* part, region, or Angle of the Air, with like respect also, from thence to be had to the *[direction]* point of the Compass, Angle, part or

division of the Earth: We the servants of the Most High God, reverently present here in his holy fear, do humbly beseech and earnestly entreat you all: O you Angelical Seniors, [*Names of the 6 Seniors*], in, by and through this Imperial, mighty and powerful name [*Name of the King*], that all, or some one, or any of you, jointly, and severally, every and each one, in general and particular, for and by itself respectively, would be favorable and friendly unto us, so that, whensoever or wheresoever we shall invoke, move or call you forth unto visible appearance and our assistance, you then would be thereby moved to descend and appear, visibly unto us in this **Crystal Stone or Glass Receptacle** set here before us for that purpose; or otherwise personally to appear out of it, visibly here before us, and so as that we may plainly see you, and audibly hear you speak unto us, and by such your friendly and verbal converse with us, to illuminate, instruct, direct, help, aid, and assist us in all things whatsoever we shall humbly desire, beseech and request of you, wherein by nature and office, given you of the Highest, you may or can: Hear us therefore, O you Blessed Angels or Angelical Seniors, [*Names of the 6 Seniors*], who in the mighty name [*Names of the King*], and by the virtue, power, influence, efficacy and force thereof, we earnestly entreat and humbly beseech you, to grant these our supplications and petitions, that all or any of you, which we shall at any time hereafter invoke, move or call forth to visible appearance, would then be favourably and friendly pleased in celestial charity and benevolence, forthwith, and immediately, at such our invocations and earnest request accordingly of us made, be thereby moved, and also to move, descend, visibly appear, and speak audibly unto us, either in this **Crystal Stone or Glass Receptacle** or otherwise out of the same, as it shall please God and you his Angelical ministers, as celestial messengers of Divine Grace and light, and shall be most beneficial, or best befitting and convenient for us therein, and to administer unto us the bountiful gifts of all earthly benefits, and also endow us with the gifts of true science and sapience, and such like other gifts of human accomplishments and enjoyments, as may or shall be fit for us, and so beneficial unto us, that we may thereby live happy with comfort, during our continuance in this our mortal being: All which we humbly beseech and earnestly entreat of all and every of you Sacred Angels or Angelical Seniors, in the name of your God and King, wherein these your friendly and benevolent works (thus graciously communicated and given to us) shall be a song of honour and the praise of your God in your Creation, **Amen**.

Invocation by way of humble supplication to the ruling Angels of the Lesser Angles.

O you great and glorious Angels, or Angelical powers of Light, [*Names of the four ruling Angels*], governing and set over the [*number*] Lesser Angle, division or quarter of the great Quadrangle of the [*direction*] part of the air, respecting the like part or point of the Compass, appropriated to the Earth, serving your Most High God, [*Divine Name ruling the Lesser Angle*], in orders and office accordingly, as you, by celestial Dignification, are in place and power more Aërially superior, unto whom is also given of the Highest, by nature and office, the true Knowledge of [*office of the Angels*], and to reveal, show forth and communicate the same by your Angelical Ministry unto mankind living on Earth, whensoever you shall be invoked, or moved thereunto: We the servants of the Highest, of the same your God, reverently present in his holy fear, do earnestly entreat, humbly beseech and move you all, O ye Angels or Angelical powers of Light, or Celestially Dignified spirits of the Air, governing in orders, degree and mansion as aforesaid, [*Names of the Angels*], jointly and severally, every and each one, for and by itself respectively, in, by, and through this mighty and powerful name of your God [*Divine Name*], that you, at these our humble requests and addresses, would be so favorable and friendly unto us, as that whensoever or wheresoever we shall invoke, move or call you forth to visible appearance and our assistance, you would be thereby moved, to descend and appear and appear visibly unto us in this **Crystal Stone or Glass Receptacle**, which standeth here before us, or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you, and audibly hear you speak unto us, and by such your friendly and verbal converse with us, to make us partakers of that undefiled knowledge and true sapience, which by nature and office (given you of the Highest) may be such your Angelical ministry be revealed, given or administered unto us: Hear us, therefore, O ye sacred, Angelical powers of Light, or celestially dignified spirits of the Air, by degree and orders superior and governing (as aforesaid), [*Names of the Angels*], we do yet further in this great name of your God, [*Divine Name*], and by the force, power and efficacy thereof, earnestly entreat and humbly beseech you to grant these our supplications and petition, and that all or any of you, that we shall at any time hereafter, invoke, move, or call you forth to visible appearance, would readily and forthwith move, descend, and visibly appear unto us, whensoever we shall invoke, call forth, or move you thereunto in this **Crystal Glass** standing here before us, or otherwise out of it,

as it shall please God and you his ministers of Divine Grace, and as best befitteth or shall be most convenient or beneficial for us, or unto us, in these our actions and operations; speaking audibly unto us and also thereby directing and instructing us in the true knowledge of that your Angelical sapience and science, given you of the Highest, and wherein also he hath accordingly, by orders and office, ordained and appointed you, and this your Angelical benevolence in celestial grace and charity thus given and granted unto us, and also in the accomplishment and fulfilling of all these our humble desires and requests, and whatsoever else shall be requisite and fit for us to know, shall be a song of honour and the praise of your God in your Creation, **Amen.**

Invocation by way of humble Supplication to the servient Angels of the Lesser Angles.

O you, Angelical powers of Light, or dignified Spirits of the Air, [*Names of the four servient Angels*], serving in orders under superior powers, your most high and omnipotent God [*Divine Name of 6 letters*], respecting the like part or point of the Compass, appropriated to the Earth in the [*number*] Lesser Angle or division of the great Quadrangle or [*direction*] part of the Air, accordingly as you therein are placed more inferior and subservient, and unto whom is given of the Highest, by nature and office, the true knowledge of [*Office of the Angels*], and to reveal, show forth and give the same unto Mankind living on Earth, whensoever you shall be moved and called forth, and by the great nme of your God, [*Divine Name of 5 letters*], commanded thereunto: We, the servants of the Highest and the same your God, reverently here present in his holy fear, do earnestly entreat, call upon, and move you all, O ye Benevolent Angels or dignified powers of the Air, serving in orders, degree, and mansion as aforesaid, [*Names of the Angels*], jointly and severally, every and each one, for and by itself respectively, in, by, and through this mighty and powerful name of your God [*Divine Name of 6 letters*], that you, at these our earnest addresses, would be so truly willing and friendly unto us, that whensoever and wheresoever we shall invoke, move or call you forth unto visible appearance and our assistance, you then would readily and immediately forthwith at our invocations, move, descend, appear and show yourselves corporally visible unto us in this **Crystal Glass** standing here before us, or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you, and audibly hear you speak unto us, and by such your spiritual revelations unto us, to make us partakers of that true knowledge and sapience which, by nature and office, given you of the Highest, may by such your visible appearance and verbal Converse, showed forth and given to us: And furthermore, also, that in, by and through this great and powerful name of your God, [*Divine Name of 5 letters*], And the force and vertue thereof, we do likewise earnestly entreat and invoke you, to do, accomplish and fulfil whatsoever, accordingly as is by nature and office given you of the Highest, we shall request and command you. Hear us, therefore, O you benevolent servient Angels or dignified spiritual powers of the Air, serving in orders, office, degree and mansion, and by nature as aforesaid [*Names of the Angels*], we do yet further, in this great name of your God [*Divine Name of 6 letters*], and by the virtue and efficacy thereof, earnestly invoke and entreat you, to gird up and give unto us your assuredly firm, free, full and obliged consent therein, that all or any of you, which we shall at any time hereafter invoke, move or call forth to visible appearance, would certainly, without any tarrying or delay, immediately move, descend and visibly appear unto us in this **Crystal Glass** standing here before us, or otherwise out of it, as it shall please God to give unto you, and thereby most beneficial convenient and fit for us, in both these our present and our future actions and operations, and to speak plainly unto us, so as that we may sensibly hear you and understand you, directing and instructing us, in the true knowledge and judgement of that your spiritual sapience and science, given you of the Highest; and in this undoubted true and great name of your God [*Divine Name of 5 letters*], and by the virtue and power thereof, whereby we also earnestly invoke and entreat you, not only to reveal, declare, show forth and make known unto us, the true apprehensive knowledge of all such occult and mystical **Arcana** [*abbreviated reference to office of the Angels*],⁴⁰⁸ and of whatsoever else relates thereunto, as are unknown of mankind, but also do whatsoever we shall further command, request or desire to be done for us, relating to the said science and our benefit therein, as you by office are of the Highest accordingly preordained and appointed. All which your obedience, readily and willingly fulfilling and accomplishing unto us, as here we have in the powerful and true names of your God earnestly entreated and besought you, shall be a song of honour and the praise of your God in your Creation **Amen.**

⁴⁰⁸ The original text has “in Physick” for all Lesser Angles, but only the servient Angels of the first are concerned with “Physick”: the offices of those of the second (upper right) lesser angles relate to “Metals and Stones,” the third to “Transformation and Transplantation,” and the fourth to “Elemental Creatures.”

3. Januæ Tabulæ Reserataë

Invocation or Key to the six Seniors of the quarter:

O ye glorious Angels or celestially dignified Angelical Seniors, *[Names of the Seniors]*, serving before the great and mighty Angel or Angelical Monarch, *[Name of the King]* in the mansion, region, Angle, or division of the *[direction]*, unto whom is given of the Highest by office, **knowledge and judgement in human affairs**, and to declare, show forth and reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance and verbal converse: we the servants of the Most High God, do invoke, adjure, move and call you forth to visible appearance, friendly society and verbal converse with us: all, or some one, or any of you. O all ye celestially dignified Angels or benevolent Angelical Seniors of the *[direction]*, *[Names of the Seniors]*, in by and through this mighty powerful, great and Royal name, *[Name of the King]* and the most Imperial efficacy and virtue thereof: Move therefore we say, O all ye Benevolent Angels or Angelical Seniors of the *[direction]*, *[Names of the Seniors]*, And in this Royal & Mighty name *[Name of the King]*, either some, or all, or any of you: descend, appear, and visibly show yourselves unto the sight of our Eyes, in this **Crystal Glass** or otherwise out of the same, visibly here before us, as the pleasure of the Highest & you his messengers of divine grace, shall deem best and most fit or requisite for us, both now and at all times hereafter, speaking plainly and showing forth unto us by verbal converse whatsoever is given you by office to declare, discover and make known, for the benefit of his servants the sons of men. Move therefore, we say, and by the signal virtue and power of all aforesaid, descend, appear, & some one or all or any of you, visibly show yourselves here before us: be friendly unto us, open the mysteries of your Creation and make us partakers of undefiled knowledge: whereunto we move you all, both in power & presence, whose works shall be a song of honour, and the praise of your God in your Creation. **Amen.**

Invocation or Key to the ruling Angels of the Lesser Angles.

O ye benevolent Angels, or celestially dignified Angelical powers of the Air, *[Names of ruling Angels]* serving your God *[Divine Name]*, as governing and set over the *[number]* Lesser Angle or division of the great Quadrangle of the region or angle of the *[direction]*, unto whom is given of the Highest by office and nature, the true knowledge of *[office of the Angels]*, and to declare, show forth and reveale the same unto Makind living on Earth, whensoever you shall be called or moved thereunto by visible appearance and verbal converse: we, the servants of the Highest, do invoke, adjure, move and call forth to visible appearance, friendly society, and verbal converse with us, all or some one or any of you, O all ye benevolent Angels or celestially dignified Angelical powers of the Air, set over the *[number]* quarter part of the *[direction]* Angle, *[Names of ruling Angels]*, in, by and through this great and powerful name of your God, *[Divine Name]*, and the signal virtue thereof: move therefore we say, O ye benevolent Angels or celestially dignified Angelical powers of the Air, placed in orders as aforesaid, *[Names of ruling Angels]*. And in this powerfull name of your God *[Divine Name]*, either some one, or all, or any of you, descend, appear and visibly show yourselves unto the sight of our eyes, in this **Crystal Glass**, or otherwise out of the same visibly here before us, as the pleasure of the Highest, and you his messengers of Divine Grace and permission shall deem best and most fit and requisite for us, both now and at all times hereafter, speaking audibly unto us, and showing forth, by verbal converse, whatsoever is given you by office to declare, discover and make known, for the benefits of his servants the sons of men. Move therefore we say, and by the signal virtue and power of all aforesaid, descend, appear, and some one or all, or any of you, visibly show yourselves here before us: be friendly unto us, open the mysteries of your creation, and make us partakers of undefiled knowledge, whereunto we move you all both in power and prescence, whose works shall be a song of honour, & the praise of your God in your Creation, **Amen.**

Invocation or Key to the servient Angels of the Lesser Angles.

O ye Angels of Light, or dignified spirits of the Air, [*Names of servient Angels*], serving your most high God in orders under superior Angelical powers by his great name [*Divine Name of 6 letters*], and doing all his commandments by his great name [*Divine Name of 5 letters*], as being set under and servient spirits, in the [*number*] Lesser Angle or division of the region or greater Quadrangle of the [*direction*], unto whom is given of the Highest by office, the true knowledge of [*office of the Angels*] and to reveal, shew forth and give the same, to mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance and verball converse: we the servants of the Most High God, do invoke, adjure, move & call forth to visible appearance, friendly society and verbal converse with us, all or some one or any of you, O all ye Angelical powers of Light, or Dignified Spirits of the Air, set under and serving in the [*number*] Quarter part of the [*direction*] Angle, [*Names of servient Angels*], in, by and through this powerful and great name of your God [*Divine Name of 6 letters*], and also to do for us, whatsoever we shall request and command you, by this great name of your God [*Divine Name of 5 letters*], and by the signal virtues of them. Move therefore we say, O all you Benevolent powers or Dignified Spirits of the Air, placed in Orders, as aforesaid, [*Names of servient Angels*], either some one, or all, or any of you, descend, appear and visibly show yourselves unto the sight of our eyes, in this **Crystal Glass** or otherwise out of the same, visibly here before us, as the pleasure of the Highest shall deem best and most fit or requisite for us, both now and at all times hereafter, speaking plainly and showing forth unto us, by verbal converse, whatsoever is given you by office to declare, discover & make known, for the benefit of his servants the sons of men: move therefore, we say, and by the signal vertue and power of this great name of your God [*Divine Name of 6 letters*], descend, appear, and some one, or all, or any of you, visibly shew yourselves here before us, in manner and form as it shall please God and you, his messengers of Celestial Grace accordingly as aforesaid. And in this great name of your God [*Divine Name of 5 letters*], be friendly unto us, and do for us, in whatsoever we shall command you, effectually fulfilling all our desires, according to your offices. Open the mysteries of your creation, and make us partakers of undefiled knowledge, whereunto we move you, both in power & presence, whose works shall be a song of Honour, and the praise of your God in your Creation, **Amen.**

Appendix: Tables of Angel names, Offices &c.

To be used in conjunction with the foregoing “standardised texts” of the conjurations. These use the attributions and Great Table letters from the present text. Names given here are read directly off the Table without additional letters interpolated for the sake of pronunciation.

1. Offices of the Angels of the Lesser Angles.

These are to be interpolated into the conjurations of these angels from the second and third set, after “the true knowledge of...”; they are not cited in the conjurations of “The Practice of the Tables.” They are the same for all four of the main quadrangles.

<i>Lesser Angle.</i>	<i>Offices of Ruling Angels</i>	<i>Offices of Servient Angels</i>
First	“... the Knitting together of natures and also as well the destruction of nature and of things that may perish, as of conjoining and knitting them together ...”	“... Physick in all its parts, and the curing of all diseases whatsoever, that are incided to human bodies...”
Second	“... moving from place to place as into this Country or that country at will and pleasure...”	“... the finding out and use of metals, the congelation of stones and the virtue of all stones...”
Third	“... all mechanical crafts whatsoever ...”	“... transformation and transplantation...”
Fourth	“... all the secrets of men Knowing ...”	“... all elemental creatures amongst us, how many kinds, and their use in the Creation, as they are severally placed in the four Elements, Fire, Air, Earth and Water ...”

2. Ruling names of the four great Quadrangles.

<i>Quarter</i>	<i>East</i>	<i>West</i>	<i>North</i>	<i>South</i>
<i>Threefold name of God</i>	ORO IBAH AOZPI	MPH ARSL GAIOL	MOR DIAL HCTGA	OIP TEAA PDOCE
<i>Name of the King</i>	BATAIVA	RAAGIOS	ICZHHCA	EDLPRNA
<i>Names of the Seniors</i>	HABIORO	LSRAHPM	LAIDROM	AAETPIO
	AAOXIAF	SAIINOV	ACZINOR	ADOEDET
	HTMORDA	LAOAXRP	LZINOPO	ALNDOOD
	AHAOZPI	SLGAIOL	ALHCTGA	AAPDOCE
	HIPOTGA	LIGDISA	LHIANS	ARINNAQ
	AUTOTAR	SOAIXNT	ACMLICV	ANODOIN

3. Names of the Lesser Angles of the East Quadrangle (ORO).

<i>Lesser Angle</i>	<i>First</i>	<i>Second</i>	<i>Third</i>	<i>Fourth</i>
<i>Ruling Angels</i>	RZLA	UTPA	CNBR	XGZD
	ZLAR	TPAU	NBRC	GZDX
	LARZ	PAUT	BRCN	ZDXG
	ARZL	AUTP	RCNB	DXGZ
<i>Divine name ruling them</i>	ERZLA	EUTPA	ECNBR	EXGZD
<i>Servient Angels</i>	CZNS	OYUB	ABMO	ACCA
	TOTT	PAOC	NACO	NPAT
	SIAS	RBNH	OCNM	OTOI
	FMND	DIRI	SHAL	PMOX
<i>Divine name to call</i>	IDOIGO	LLACZA	AIAOIA	AOVRRZ
<i>Divine name to command</i>	ARDZA	PALAM	OIIIT	ALOAI

4. Names of the Lesser Angles of the West Quadrangle (MPH).

<i>Lesser Angle</i>	First	Second	Third	Fourth
<i>Ruling Angels</i>	TAAD	TDIM	MAGL	NLRX
	AADT	DIMT	AGLM	LRXN
	ADTA	IMTD	GLMA	RXNL
	DTAA	MTDI	LMAG	XNLR
<i>Divine name ruling them</i>	HTAAD	HTDIM	HMAGL	HNLRX
<i>Servient Angels</i>	TOCO	MAGM	PACO	XPCN
	NHDD	LEOC	NDZN	VASA
	PAAX	VSSYL	IPO	DAPI
	SAIX	RVOI	XRIH	RNIL
<i>Divine name to call</i>	OBGOCA	NELAPR	MALADI	IAAASD
<i>Divine name to command</i>	AABCO	OMEBB	OLAAD	ATAPA

5. Names of the Lesser Angles of the North Quadrangle (MOR).

<i>Lesser Angle</i>	First	Second	Third	Fourth
<i>Ruling Angels</i>	BOZA	PHRA	ÆOAN	IAOM
	OZAB	HRAP	OANÆ	AOMI
	ZABO	RAPH	ANÆO	OMIA
	ABOZ	APHR	NÆOA	MIAO
<i>Divine name ruling them</i>	NBOZA	NPHRA	NÆOAN	NIAOM
<i>Servient Angels</i>	AIRA	OMGG	OPNA	MSAL
	ORMN	GBAL	DOOP	IABA
	RSNI	RLMU	RXAO	IZXP
	IZNR	IAHL	AXIR	STIM
<i>Divine name to call them</i>	VNNAX	ANAEEM	CBALPT	SPMNIR
<i>Divine name to command</i>	ANGPOI	SONDN	ARBIZ	ILPIZ

6. Names of the Lesser Angles of the South Quadrangle (OIP).

<i>Lesser Angle</i>	First	Second	Third	Fourth
<i>Ruling Angels</i>	DOPA	ANAA	PSAC	ZIZA
	OPAD	NAAA	SACP	IZAZ
	PADO	AAAN	ACPS	ZAZI
	ADOP	AANA	CPSA	IZAZ
<i>Divine name ruling them</i>	BDOPA	BANAA	BPSAC	BZIZA
<i>Servient Angels</i>	OPNM	GMNM	DATT	ADRE
	APST	ECOP	DIOM	SISP
	SCIO	AMOX	OOPZ	PALI
	VASG	BRAP	RGAN	ACAR
<i>Divine name to call</i>	NOALMR	VADALI	VOLXDO	NRZFM
<i>Divine name to command</i>	OLOAG	OBAVI	SIODA	RZIONR

Note that several of these names are “wrong” by the standard of the Dee MSS., as (a) perpetuating compositor’s errors in *T&FR* and (b) using a different set of rules for prefixing letters to names drawn from the Tables.

The three-letter names of the cacodemons are not here tabulated as (a) the rules in the text for extracting them are somewhat confused and (b) they are not actually cited in any of the conjurations.

Appendix: Enoch Prayer.

[This occupies fol. 190v–193r of Sloane MS. 3821 and is in the handwriting of Elias Ashmole. While not an integral part of *Clavicula Tabularum Enochi*, it has similar stylistic features to both that and the *Janua*, and a substantial borrowing from *T&FR* embedded in it.⁴⁰⁹ It is preceded (fol. 188r–190r) by “Humble Supplications to Almighty God,” five pages of general Christian pieties of no great interest (save perhaps for establishing the redactor’s preferred flavour of Official Christianity) also in Ashmole’s hand. I have inserted paragraph breaks for clarity: there are none in the MS.]

[190v] O Almighty, Imortall, Immence, Incomprehensible, & most high God & Lord of Hosts, Jehovah, the only Creator of Heaven & Earth, & all things conteyned therein, who in thy wonderfull & great worke of the Creation, hast miraculously pointed out many Hierarchies of sacred Cœlestiall Angells & blessed Intelligence, and placed them in a most admirable order above the fiery Region; and also many other Hierarchies & Orders dignified, Elementall Ministring spirits, or Angelicall powers of Light, under the same &c: and hast appointed them all to serve thee, & obey thy commands, in every & each of their severall & respective places, natures, orders & offices: & by thy gracious & divine permission, to move descend & visibly appeare, unto the Sons of men dwelling on Earth, whensoever they shall Invoke or call them forth, to their conduct, comfort & benifitt, O thou omnipotent & perpetuale full flowing fountain of eternall lyfe, light, majesty, power, glory, goodness, clemency & paternall bountry, & of all wisdom & true knowledge, both Cœlestiall & Terrestriall, descending by certain Rivolets of mercy, immediately by the holy Ghost, unto more choice & peculiar vessels of honor, & by emanations of divine Grace, mediately by the sacred Cœlestiall Angells or blessed Intelligences & the ministring Angells, or spirituall Messenger, [191r] and mediums of Light, not by thee rejected but dignified,⁴¹⁰ both Cœlestiall & Elementall, of severall & respective degrees, names, natures, orders & offices, by whose Angelicall Inspiration & instruction, thou doest fatherly and freely, open the secrets of thy owne selfe unto Man, thereby shewing forth, the mistery of true Science & sapience, with the benefits & comforts, to be obteyned & received in mundane affairs, & temporall Concernes &c.

O most high God & father of heaven, thou knowest the foundation of our fragility, our imperfections, & the darkness & weakness of our inward parte, how can we therefore speake unto them, that speake not after the voice of Man; or worthily call on thy name,⁴¹¹ considering that our imaginations is variable & fruitless, & unknown to our selves: shall the Sands seeme to invite the Mountaines, or can the small rivers, entertaine the wonderfull & unknowne waies,⁴¹² can the vesselles of feare, fragility, or that is of a determinate proportion, lyft up themselves, heave up their hands, or gather the Sun into their Bosomes, O Lord it cannot be.

Our imaginations⁴¹³ are great, we are less than sand; Lord thy good Angells excell us far, our proportions are not alike, our senses agreeth not, yet notwithstanding wee are comforted for that

⁴⁰⁹ For a study, see L. Di Tomasso “Echoes of Enoch in Early Modern England.”

⁴¹⁰ The characterisation, “not rejected but dignified” derives from Nalvage’s account of the Angels of the Ayres in the Spirit Action of 1584.05.21 (*T&FR*, p. 139–140).

⁴¹¹ “them” originally written, but cancelled; “thy name” written *sup. lin.*

⁴¹² *sic* in S1. The corresponding text in *T&FR* has “unknown waves” which makes more sense in context.

⁴¹³ *sic* in S1. The corresponding text in *T&FR* has “my imperfection is great.”

we have all one God, all one begining from thee, that we respect [191v] thee a Creator; therefore will we call upon thy name, & in thee will we become mighty; thou shalt light us, & we shall become seers; we will see thy Creatures, & we will magnify thee amongst them; those that come unto thee have the same gate, and through the same gate, descendeth such as thou sendest: we therefore humbly beseech thee, O Almighty & most mercifull God, graciously to permit thy Cœlestiall ministering Angels, & alsoe the elementall dignified powers, or Messagers spirituall of Light, to dwell with us & wee with them,⁴¹⁴ to minister unto us, that we may magnify thy great & glorious name, & by thy most gracious mercifull & divine permission, that as thou art their Light & comfortest them, soe they in thee wilbe our Light & Comfort. Lord they prescribe not Lawes unto thee, so it is not meete that we should prescribe Lawes unto them, what it pleaseth thee to offer, they receive; soe what it pleaseth them to offer unto us, will we alsoe thankfully receive.

Behold Lord, if we shall call upon them in thy Name, be it unto us in mercy as unto the Servants. O Lord, is there any that measureth the Heavens that is mortall, how therefore can the Heavens enter in to mans Imagination, thy Creatures are the glory of thy Countenance, whereby thou glorifies all things, which glory excelleth, & is far above our understanding. Behold O Lord, how whall wee [192r] therefore ascend into the Heavens: the Aire will not carry us, but resisteth our Folly, wee fall downe, because we are of the Earth, therefore O thou very light & true comfort, that canst and mayst & doest command the Heavens,⁴¹⁵ heare us, & have mercy upon us, & grant our requests, which we humbly make unto thee, & that thou wouldst be so graciously pleased (by thy divine permission) to send all those Cœlestiall [& Elementall]⁴¹⁶ dignified Angelicall powers of light, that we shall call upon by Orders Names & Offices, to appeare visibly unto us in this C:S: or G:R: standing here before us, & that in & through the same, they may transmit their true & reall presence in appearance to the sight of our Eyes, & their voices unto our Eares, that we may plainly see them & audibly heare them speake unto us, & verbally to converse & comune with us, & to informe instruct, shew forth & teach us all such knowledge & Arcanums in nature, as shalbe required by us, & necessary for us, & to be frendly unto us, & doe for us as for thy servants, both now at this tyme present, & at all other tymes, & whenseover, & wheresoever we shall move & call them forth, for instruction, releife, comfort & assistance, in whatsoever shalbe necessary for us, &c.

Enlighten therefore our Eyes O heavenly God, & open thou our Eares, that we may see thy spirituall Creatures, & heare them speake unto us, quicken, illuminate & confirme in us, & unto us, our reasons discretions, iudgments understandings memories & utterances, that we may be true & perfect Seers, Hearers & Wittnesses of such things, which mediately by the ministry of thy sacred [192v] Cœlestiall Angels & blessed Intelligences, & other elementall dignified Spirits or Messagers spirituall of light, shalbe manifested declared & shewed forth unto us, both now & at all tymes whensoever necessity shall require their favourable & familiar society community and

⁴¹⁴ Some additional phrasing has been clumsily interpolated here: the corresponding text in *T&FR* simply reads “If it will please thy Angels to dwell with me, and I with them.”

⁴¹⁵ From “O most high God and father of heaven” to here is adapted, as Di Tommaso pointed out, from a prayer ascribed to Enoch which appears in the Dee-Kelly Spirit Action of 1584.07.07 (*T&FR* p. 196-7), changing first person singular to plural throughout and with some other paraphrases, omissions, interpolations and single-word errors.

⁴¹⁶ Words in square brackets written *sup. lin.* with insertion mark after “Cœlestiall.”

assistance,⁴¹⁷ and now O all you sacred Cœlestiall Angells & blessed Intelligences Ministers and true Lights of understanding, & O you all dignified elementall Ministring Spirits or Angelicall Powers of Light, governing this earthly fabric, & the Elements wherein we live, be friendly unto us, & doe for us, as for the servants of the highest.

And we further humbly beseech thee (O⁴¹⁸ God) herewith to guide our tongues Reasons⁴¹⁹ Sences & Judgments, & give us eloquent utterances, gravity of speech, quicknes of understanding, prudence in managing, temperance in pursuing, thankfulness in receiving, & grace in using all such Instructions Institutions, matters things or affaires, of what concerne soever, that shall be revealed, shewed forth or given by Angelicall Ministry unto us, that all may be converted O Lord, to thy honor & glory, & to our worldly comforts & benefits.

Make us O Lord humble & obedient without contradiction, poore without quariling, chaste without corruption, patient without murmuring, merry without dissolution, sad without dejection, ripe without unpleasantness, fearefull without desperation, true without doublenes of heart, doing good things without [193r] presumption.

Give us O Lord watchfull hearts, that noe envious or evill cogitations may leade us away from thee, give us noble & upright hearts, that noe unworthy affection nor inister intention may draw us downewards, give us invincible hearts, that noe tribulation may overcome us, give us understanding truly to know thee, diligence to seeke thee, wisdom to finde thee, conversation to please thee, perseverance faithfully to except thee, & assured confidence to imbrace thee, & after this lyfe to live with thee, in thy everlasting Kingdome, where the is certain security, secure Eternity, eternall felicity, & most happy tranquillity.

O mercifull God, we humble beseech thee to grant these our humble Supplications & petitions, which we unfainedly make unto thee. Behold O Lord be it unto us, as in mercy it pleaseth thee, & thy holy ministering Angells, we require nothing but thee & through thee & to thy honor, & glory. Amen.

⁴¹⁷ At this point the text jarringly switches, in mid-sentence, from being a direct address to God to collectively addressing various Angels and spirits.

⁴¹⁸ The word "Lord" appears here but is cancelled).

⁴¹⁹ Word written *sup. lin.*

OPERATIONS OF THE ANGLES OF THE AIR

These conjurations of the Demon Kings of the quarters appear in BL Sloane MS. 3821 (fol 158-165, 178-187).⁴²⁰ They appear to be founded on the scheme set out in Sloane MS. 3824 fol. 117-120, which in turn derives from the *Offices of the Spirits* (*Liber officiorum* / *De officiis spirituum*) tradition of Solomonian magic, whose most complete English exemplar currently known is in Folger MS. V.b. 26 pp. 73 sqq.⁴²¹

These conjurations aim, not to get the Kings themselves to appear, but to have them compel some of their underlings, who are then called upon to compel other minions, who are finally conjured directly to appear in the crystal or glass: as such, each of the “Operations” is in three parts, the first addressed directly to the king, the second to certain “Messengers” subject to the king, and the third to another of the “Messengers.”

While the figures of *Oriens* (or *Uriens*), *Paymon*, *Amaymon* and *Egyn*, with minor variations in spelling, are of frequent occurrence in mediæval, Renaissance and early modern magical texts, the Sloane 3824 / V.b. 26 scheme also assigns them certain underlings or “messengers”, as followeth (names as tabulated S4 fol. 117v):⁴²²

Under *Oriens*, King of the East:

- “Presidentiall Councillors”: *Neopheyn*, *Barbas*, *Sebarbas*, *Aligon*.
- “Messengers”: *Baal*, *Temel*, *Belfarto* (or *Belferith*)

Under *Paymon*, King of the West:

- “Presidentiall Councillors”: *Gordonizer* (or *Gordonsor*), *Zame*.
- “Messengers”: *Belferth*, *Belial*, *Bawson*, *Rombulance* (or *Ramblane*), *Alphasis*.

Under *Egyn*, King of the North:

- “Presidentiall Councillors”: *Vassago*, *Othey*, *Um*, *Anaboth*.
- “Messengers”: None.⁴²³

Under *Amaymon*, King of the South:

- “Presidentiall Councillors”: *Aleche*, *Berith*, *Mala*.
- “Messengers”: *Boulon*, *Ocarbdaton*, *Madicon*.

⁴²⁰ Another copy (17th century) is in Bodleian MS. Rawlinson D 1363 fol. 26-37. I have not examined this: it is described in the catalogue (*Catalogi codicum manuscriptorum Bibliothecae Bodleianae, partis quintae fasciculus quartus*, col. 450) as “Operations of the East [with West, North and South] Angle of the ayr, by invocation made to the regal spirit Oriens, who is the king and rulour of the same, for the moveing and calling forth of all or any of such ayeriall spirits, by name, order, and office, of what degree soever, from the superioul (*sic*) to the inferiour, to visible appearance; &c.”

⁴²¹ Typeset as *The Book of Oberon* (edited / translated / illustrated by Daniel Harms, James Clark & Joseph Peterson). The best known English exemplar of the *Liber officiorum* tradition, the *Ars Goëtia* of the *Lemegeton*, derives from a copy (printed as *Pseudomarchia Dæmonum*) in which material relating to the three chiefs and four kings is missing, probably as a result of being deliberately redacted out by an editor (J. Wier) who was hoping to make the whole thing unuseable.

⁴²² The “Presidentiall Councillors” appear to be drawn from a list such as that on V.b. 26 pp. 81-84, which names 12 spirits under each of the four Kings.

⁴²³ Most of the description of *Egyn* got lost in transmission prior to the text now forming that part of S4 being copied; the omission of the messenger of *Egyn* in the present text suggests that it derived either from that, or a similarly incomplete copy. V.b. 26 gives the name *Rodabell* (or *Radabelbes*) and also calls on *Lambricon vel Lambracaron* to compel *Rodabell*.

Additionally, a spirit called “Marage” is called on, apparently subject to both *Oriens* and *Amaymon*, and one called *Mirage* under *Paymon* and *Egyn*.

In the *Liber Officiorum* tradition, the four Kings are generally in turn subject to the three chief infernal spirits, *Lucifer*, *Beelzebub* and *Sathan* (to use the spelling employed in S4 and the present text); it is said that Lucifer may not be called up directly but can be cited in calling up and binding other infernal spirits.

It is to be observed that there is no rubric. The text was not written for publication but either for personal use or for circulation among a group already well-acquainted with the general processes of ceremonial crystallomancy. It also seems likely that it was intended that something like the initial prayer of *Longobardus* (“to be said before the Calling Forth of Elementall or Infernall Powers, or Spirits of Darkness”)⁴²⁴ and possibly also the same compilation’s conjuration of “L:B:S:”⁴²⁵ be used as a preliminary. Copies of these have been appended.

It may, of course, be questioned whether there is any warrant for including this set of conjurations—explicitly addressed to “fallen” spirits under the governance of Satan—in the present collection, beyond its being bracketed with *Clavicula Tabularum Enochi* and “Celestial Confirmations” in the British Library’s catalogue entry for Sloane MS. 3821 under the heading “On the invocation of angels”: after all, “A Select Treatise” (*vide infra*.) is described as “On Egyptian Magic” in the same catalogue but has nothing to do with Egypt bar a few mentions in the title and preface appealing to the authority of tradition and antiquity. It is largely here (*a*) for the sake of completeness and (*b*) to provide a contrast with the other materials.

⁴²⁴ S4 fol. 3r, 3v.

⁴²⁵ S4 fol. 4r–5r. The initials almost certainly stand for “Lucifer, Beelzebub, Sathan”: curiously they are also the first, middle and last letter of “Longobardus,” the somewhat mysterious title of that collection (it is possibly a reference to “Robertus Longobardus” which appears as a variation of “Rupertus Lombardus,” the imputed author of the *Thesaurus Spirituum*, a work on magic denounced by Trithemius in his *Antipalus Malificorum* (the *Thesaurus* is also ascribed to the 13th-century monk Roger Bacon). See Klaassen, *Transformations of Magic*, p. 234).

[158r] *Operations of the East Angle of the Ayre*

*by Invocation made to the Regal Spirit **Orients** who is the King & Ruler of the same, for the moving and calling forth of all, or any of such, Ayeriall Spirits by name Order and office of what Degree soever from the Superiour to the Inferiour to Visible Appearance &c.*

O you Royal Spirit of great power who art called **Orients**, & said to be King of the East Angle, Region or Mansion of the Ayre & governing, or bearing Rule therein over many Legions of Ayeriall Spirits subjected with you, unto & under the power Obedience and Command of that great and Mighty Spirit Called **Sathan**, who is said to be the prince of the Aire & to governe the (the) foure Angles Regions Divisions or mansions thereof East West North and South & unto whome power and Command is given over all Spirits having place, Residence or Mansion therein as by the preordinate Decree of the most high God the onely Creator of heaven and Earth, & of all things whatsoever is Contained in the Creation is Constituted & appointed—O ye Regall Spirit **Orients** King of the East Region, or Angle of the Ayre, Being governed & governing as aforesaid, wee the servants of the most high God Reverently here present in his holy fear being Dignified Armed and Supported in the holy Trinity, through Divine grace with Cœlestiall power & Authority given unto our first parents in the Creation, at the Beginning of [158v] Time & by Lineal Descent from them to us, & all posterity, or Succeeding generations, as the heirs of Gods promise & grace, Even to the utmost period thereof: Doe by the Vertue Influence & Efficacy thereof, & by the name of your God & in the name of your prince or head of your Orders, by your Seal or Character, preordinately Decreed of the most High God Confirming,⁴²⁶ Subjecting & binding you, by Order and office unto Strict Obedience first to the fulfilling of his Divine will & pleasure, both at his mediate & Immediate Commandements & appointments secondly unto the Command Servis & Obedience of your prince or head of your Orders as in place Degree & office Appointed: Thirdly, as well unto the service, Obedience and assisting of the Sons of men, Servants of the most high God, now liveing on Earth, according to your Orders, & office as to tempt & subvert them from their Allegians to the Divine laws & Duty to God, by your Evill & Crafty Insinuations & Delusions And by the Contents of all afforesaid: & by the power thereof wee doe Exorcise, Conjure, Command Compell Constraine & move you O you Regall spirit who is called **Orients**, King of the East Angle of the Ayre together with these Royall great & powerfull presidentiall Spirits by name called **Neophen, Barbas, Sebarbas, Abigor**⁴²⁷ & all other Superiour Spirits bearing Command over the more inferiour serveint & subservient spirits from Degree to Degree Residing [159v] and serving under you in the East Region, Angle Division or mansion of the Ayre to command, Constraine & Compell this Spirit who by name is Called **Belfarto or Belferit** & all other Spirits of great power bearing Rule in your Orders, or Mansion as afforesaid to serve and assist us in all & Every such of our Oppérations and affaires, according to their Orders & offices as we shall by Certaine invocations Request & Command them, And amongst the Rest to Command Constraine, Send or Enforce to

⁴²⁶ “Confining” at the equivalent point in the other conjurations.

⁴²⁷ S4 names them as Neopheyn, Barbas, Sebarbas, Aligon.

come & appear unto us Either or both of those Spirits who by name are called **Temel** who is said by office to be a messenger attending the Regal Spirit, **Orients** in the East Angle or mansion of the Ayre: And also the spirit by name Called **Marage**, who is differently said to be a messenger, or familiar spirit subservient & subject in Orders under **Orients** & Residing in the East Angle & Mansion of the Ayre, forthwith and immediately at our Invocation to move and Appear in faire and descent forme, & in no wise hurtfull, dreadfull, terrible or Affrightfull unto us or this place or to any other person, or place whatsoever, But in all humility, & serenity, Visibly to the sight of our Eyes: in some one or other of these **G.R.**⁴²⁸ standing here before us, & to make us true & faithfull Answers unto all such our demands and Requests, & to fullfill and accomplish [159v] all such our desires, as wee shall by invocation declare, & at Large in the Contents thereof Expressly sheweth⁴²⁹ & move unto them without Delay Delusion or Disturbance whereby to surprise or Assault our Senses with fear and Amazements, or In any wise to Obstruct, or hinder the Effects of these our present Operations by and Subtle Crafts or Illusions whatsoever.⁴³⁰

O ye **Spirit of great power** who by name are Called **Belfarto or Belferit**, together with all others spirits of great power, Residing & Bearing Rule, in the East Angle, or Mansion of the Aire under the Royall Spirit **Orients**, who is said to be King & principall Governor thereof next under the more Superiour Spirit **Sathan**, the prince of the Aire & governing in the foure Angles thereof East West North and South, with their principall Kings & all other spirits from the Superiour to the Inferiour, Residing & Bearing office according to Each & Every of their severall Respective Degrees & as wherein they are by Divine Appointment now Orderly placed, Know you then O you spirit **Belfarto or Belferit**, together with all others ye Regall & Superiour Spirits, by Orders & office, governing & bearing Command over Others the Subservient & Inferiour Spirits, from Degree to Degree in the East Angle, or Mansion of the Aire, wee the Servants of the most high God being Dignified, Armed, fortified & Supported through Divine Grace, in the holy Trinity with Cœlestiall power, & Authority Doe in the name of your God, & of your high prince **Sathan**, [160r] and of your prince **Orients** the Supream head of your Orders, & by Every & Each of your Severall & Respective Seals, or Characters: & the Vertues & power thereof Exorcise Conjure, Command, Constraine Call forth & move you, O ye Spirit by name as afforesaid, **Belfarto or Belferit**, together with all Others the Superiour Spirits Governing by Orders & office, as before is said: to Command Constrain and Compell the Spirit by name Called **Temel**, who is said to be a messenger, under the great Spirit **Orients** King of the East Angle, or Mansion of the Ayre And also the Spirit who by name is Called **Marage** who is differently said to be a messenger, or familiar spirit, subservient, & subject also in Orders under **Orients** and Residing in the East Angle or Mansion of the Air: (or any other Spirit or spirits⁴³¹ residing in the East Angle or Mansion of the Air) (as aforesaid) immediately & forthwith at our present Invocations, to move & Appear, in faire and Descent forme, not in any wise hurtfull, dreadfull terrible, or affrightfull, unto us, or to this place or to any Other person or place whatsoever but to Come and

⁴²⁸ "Glass Receivers."

⁴²⁹ "shew forth" at the equivalent point in the other conjurations.

⁴³⁰ In S1 the next conjuration continues without even a line break, separated only by a heavy vertical bar.

⁴³¹ "or spirits" written *sec. man., sup. lin.*

appear in all humility & serenity in these **G.R.** or any one of them, set for that purpose here before us, being one usuall way of Receiving & Inclosing of Spirits to the Visible Sight, Service and Assistance of the sons of men: And to shew true & Visible signes unto us of there Coming and Appearance or Otherwise to appear out of them, Visibly here before us, as shall be most Beneficiall, & best Convenient, [160v] for us in all, or any such our operations & affaires as the necessity thereof shall Require and as accordingly shall in any wise properly Appertaine to their Orders & offices, & to make true & faithfull Answers, unto us Speaking plainly, so as that we may hear and understand them, And also to fulfill performe & accomplish unto us, & to serve & assist us in all, & Every such our Commands, & Requests (as in the Contents of our Invocation, shall be more at Large Declared, & Expressly shewed forth unto them) without Delay, Delusion or Disturbance whereby to Surprize or Assault our senses, with fear and amazements or in any wise to Obstruct, or hinder the Effects, of these our present Operations by any subtile Crafts or illusions whatsoever.

O ye Spirit who is Called **Temel** & said to be by office a messenger under the Regall Spirit **Orients** in the East Angle of the Aire and also ye Spirit by name Called **Marage** who is or may be Differently said to be a messenger, or familiar spirit serving also amongst many other subservient or familiar spirits, in the East Angle of the Aire under the Royall Spirit **Orients**, King & governor thereof wee the servants of the Highest, Doe in the name of your God & by the power of your greatest, & highest governor, the prince of the Aire set over & Commanding the four Angles East West North and South, with Every & Each of their Severall & Respective Kings & likewise all Other Spirits bearing [161r] Rule & serving therein Even from the Highest or Superiour Spirits by Degree natures Orders & offices unto the more Inferiour Subservients & by your Seals or Characters, preordinately Decreed of the most high God, Confining, Subjecting & binding you by Orders & office unto strict Obedience: first, to his Divine commandements Secondly in Orders unto your Superiours & thirdly unto the Servis & Assistance by your Orders and office of the sons of men, now living on Earth, & by the Vertue power, influence, & Efficacy thereof & the Contents of all afforesaid Call forth & move you to Visible appearance—now then wee the Servants of the most high God doe Exorcise, Conjure Command Compell, Constraine Call forth, & move you O you Spirits by name **Temel & Marage**: with all others you subservient spirits & Every and Each of you in generall & particular, joyntly and severally, for and by it selfe, respectively, by what name soever you or any of you are Called more then as wee Know from the tradition of our predecessors that serveth by Orders, & offices, as you are by the preordinate decree of the most high God Orderly & Gradually placed in the East Angle of the Aire, as your Mansion or place of Residence & abode, accordingly appointed you to Visible appearance: Move therefore O ye Spirits by name, **Temel & Marage**, & some one or Other of ye Subservient Spirits by Orders and office, & Residing in the East Angle, or Mansion of the Ayre Serveing under **Orients** (as afforesaid) And in the name of [161v] your God & by the Contents of this invocation and the Constraining power, & force thereof, And appear ye or some one or any of you, or Either of you by name Orders and office accordingly as wee have herein & hereby specified & Called you forth in faire and descent forme, And not in any wise hurtfull dreadfull terrible or affrightfull unto us, or to this place or to any other place or person whatsoever, Visibly

to the sight of our Eyes in these **G.R.** or any of them, standing here before us, as being one usuall way or formall accustomed method, or manner of Receiving and inclosing spirits, or Otherwise to appear out of them in like manner and descent forme and shape (as afforesaid) in all humility and serenity, Visibly here before us & to shew forth unto us true and visible signs foregoing your Comeing and appearance And to make us true and faithfull Answers unto all these and Every such Other our Demands & Requests, as lyeth here before us & as wee shall yet further propose not here inserted, Speaking plainly and soe as that wee may here understand you, & not onely to Reveale Discover Make Knowne, & shew forth unto us the Very truth & Certanty thereof, but also to serve & assist us, & to fulfil and accomplish for us whatsoever wee shall according to your Orders & offices Desire and Command you: Move therefore O yee Spirits [162r] **Temel & Marage**, or some one, or any, or more of ye subservient Spirits of Spirits not now of us named in this present invocation, more then by Orders & office Residing in the East Angle of the Aire prepare ye, & by the power & Efficacy of all afforesaid, Come away and immediately Appeare Visibly here before us in such manner and forme, as wee have before Specified, without further Delay Delusion or Disturbance whereby to surprise, or Assault our Senses with fear and amazements, or in any wise to Obstruct or hinder the Effects, of these or present Operations by any Subtle Crafts or Illusions whatsoever.

[162v] *Operations of the West Angle of the Aire*

*by Invocation made to the Regall Spirit **Paimon**, who is the King & Rulour of the same for the moving and calling forth of all, or any of such Ayeriall Spirits, by name Order and office of what Degree soever from the Superiour to the inferiour to Visible Appearance &c.*

O you Royal Spirit of great power who art called **Paimon**, & said to be King of the West Angle, Region or Mansion of the Ayr & governing, or bearing Rule therein over many Legions of Ayeriall Spirits subjected with you, unto & under the power Obedience & Command of that great & Mighty Spirit Called **Sathan** who is said to be the prince of the Aire & to governe the four Angles Regions Divisions or Mansions thereof East West North and South & unto whome power and Command is given over all Spirits having place, Residence or mansion therein as by the preordinate Decree of the most high God the onely Creator of heaven and Earth & of all things whatsoever is Contained in the Creation, is Constituted & Appointed—O yee Regall Spirit **Paimon** King of the West Region, or Angle of the Ayre being governed & governing (as afforesaid) wee the servants of the most high God Reverently here present in his holy feare being Dignified Armed and Supported in the holy [163r] Trinity, through Divine grace with Coelestiall power & Authority, given unto our first parents in the Creation, at the Beginning of Time & by Lineall Descent from them to us, & all posterity, or Succeeding Generations, as the heires of Gods promise & grace, Even to the utmost period thereof, Doe by the Vertue power Influence and Efficacy thereof, & by the name of your God & in the name of your Prince, or head of your Orders & by your Seal or Character, preordinatly Decreed of the most high God Confining, Subjecting & binding [[you]] by Orders and office unto Strict Obedience first to the fulfilling of his Divine Will & pleasure both at his Mediate & Immediate Commandements & Appointments Secondly unto the Command Servis & obedience of your Prince or head of your Orders as in place Decree⁴³² & office appointed: Thirdly, as well unto the service, Obedience and Assisting of the Sons of men servants of the most high God, now living on Earth, according to your Orders, & office as to tempte & subvert them from their Allegians to the Divine Laws & Duty to God, by your Evill & Crafty Insinuations & Delusions And by the Contents of all afforesaid & by the power thereof we do Exorcise, Conjure, Command Compell Constraine & move you O you Regal spirit who is called **Paymon**, King [163v] of the West Angle of the Ayre together with these Royall great & powerfull presidentiall Spirits by name Called **Gordonizer & Zame**, & all other Superiour Spirits bearing Command over the more Inferiour servient & subservient spirits from Degree to Degree Residing and serving under you in the West Region, Angle Division or mansion of the Ayr, to Command and Constraine & Compell these Spirits who by name are Called **Alphasis & Rombulance or Ramblane** and all Other Spirits of great power Bearing Rule in your Orders, or Mansion (as afforesaid) to serve and assist us in all & Every such of our Operations and affaires, according to their Orders and offices as wee shall by Certaine Invocations Request & Command them: and amongst the Rest to command Constraine, Send or Enforce to come & appeare unto us Either or Both of those Spirits who by name are called

⁴³² "Degree" at the equivalent point in the other conjurations.

Belferth who is said by office to be a Messenger attending the Regal Spirit, **Paymon** in the West Angle or Mansion of the Ayre: And also the spirit by name Called **Mirage**, who is differently said to be a messenger, or familiar spirit subservient & subject in Orders under **Paymon** & Residing in the West Angle & Mansion of the Ayre forthwith and immediately at our Invocation to move and Appaere in faire and Descent forme, [164r] & in no wise hurtfull, dreadfull, Terrible or affrightfull unto us or this place or to any other person, or place whatsoever, but in all humility, & serenity, Visibly to the sight of our Eyes: in some one or other of these **G.R.** standing here before us, & to make us true & faithfull Answers unto all such our demands & Requests, & to fullfill and accomplish all such our desires as wee shall by invocation declare, & at Large in the Contents thereof Expressly shew forth & move unto them without Delay, Delusion or Disturbance whereby to surprise or Assault our Senses with fear and Amazements, or in any wise to Obstruct, or hinder the Effects of these our present Operations, by any Subtle Crafts or Illusions whatsoever.

O ye Spirits, of great power, who by name art Called **Alphasis, Rombulance or Ramblane**, together with all other Spirits of great power, Residing & bearing Rule in the West Angle, or mansion of the Ayre under the Royall Spirit, **Paimon**, who is said to by King and governor thereof next under the more Superiour Spirit **Sathan**, the prince of the Ayre, & governing in the 4 Angles thereof East West North and South, with their principall Kings, & all other Spirits from the Superiour to the Inferiour, Residind and bearing office according to Each and Every of their Severall and [164v] Respective Degrees, & as wherein they are by Diving Appoinement now Orderly placed:—Know ye then O ye Spirits, **Alphasis, & Rombulance or Ramblane**, together with all Others ye Regal, & Superiour Spirits by Orders and offices Governing and Bearing command over Others the subservient & inferiour spirits, from degree to degree in the west Angle or Mansion of the Ayre wee the servants of the most high God being Dignified, Armed fortified and Supported through Divine grace in the holy Trinity, with Cœlestiall power & Authority, do in the name of your God, & of your high prince **Sathan**, & of your prince **Paimon**, the Supream head of your Orders, & by Every and Each of your Severall & Respective Seals or Characters & the Vertues and power thereof: Exorcise Conjure, Command Constraine & Call forth & move you O all ye Spirits by name as afforesaid, **Alphasis, & Rombulance or Ramblane**, together with all Others, the Superiour Spirits Governing by orders and offices as before is said: to command Constraine, & Compell the Spirits by name Called **Belferth** who is said to be a Messenger, under the Great Spirit Paymon, King of the West Angle or Mansion of the Ayre, And also the spirit who by name is called **Mirage**, who is Differently said [165r] to be a Messenger or familiar spirit, subservient, & subject also in orders under **Paymon** & Residing in the west Angle, or Mansion of the Ayre (or any other spirit or spirits residing in the West Angle or Mansion of the Ayre, as afforesaid) immediatly and forthwith, at our present invocation, to move and appaere in faire and descent forme, not in any wise hurtfull, dreadfull, terrible or afrightfull unto us, or to this place, or to any other person or place whatsoever, but to come and Appaere in all humility & serenity in these **G.R.** or any one of them, set for that purpose here before us being one usuall way of Receiving & inclosing of Spirits to the Visible sight service and Assistance of the sons of men: & to tshew forth true & visible signes unto us foregoing their

Coming and Appearance or Otherwise to appear out of them, visibly here before us, as shall be most Beneficiall & Best Convenient for us, in all or any such our Operations & Affairs, as the necessity thereof shall Require & as accordingly shall in any wise properly appertaine to their orders and office, & to make true and faithfull Answers unto us Speaking plainly so as that we may hear & understand them, And also to fulfil performe & accomplish unto us, & to serve & [165v] Assist us, in all and Every such our commands & Requests (as in the Contents of our invocations, shall be more at Large Declared & Expressly shewed forth unto them) without Delay Delusion, or Disturbance whereby to surprise or Assault our Senses with fear and amazements, or in any wise to Obstruct or hindrer the Effects, of these our present Operations by and Subtle Crafts or illusions whatsoever.

O ye Spirits, who are called **Belferth** and said by office to be a Messenger under the Regal Spirit **Paymon** in the West Angle of the Aye & also ye Spirit by named called **Mirage** who is or may be differently said to be a Messenger or familiar spirit serving also amongst many other subservient or familiar spirits in the west Angle of the Ayre under the Royall Spirit **Paymon** King & governor thereof: we the servants of the Highest, Doe in the name of your God, & by the power of your greatest & Highest governor the prince of the Ayre set over and commanding the foure Angles East west north and south with Every & Each of their Severall & Respective Kings & Likewise all Other Spirits bearing Rule and Serveing therein [178r]⁴³³ Even from the highest or Superiour Spirits by degrees nature Orders and offices unto the most Inferiour Subservients And by your Seales or Characters preordinately Decreed of the most high God Confining, Subjecting & Binding you by orders & office unto Strict Obedience, first to his Divine Commandements: Secondly, in Orders unto your Superiours: and thirdly unto the Servis & Assistance by your Orders & office of the Sons of men now Liveing on Earth, And by the Vertue power Influence & Efficacy thereof, & the Contents of all aforesaid Call forth & move you to Visible Appearance: Now then wee the servants of the most high God do Exorise, Conjure, Command, Compell Constraine Call forth & move you, O ye Spirits by name **Belferth & Mirage**; with all Others ye subservient spirits & Every & Each and in Generall, & particular, joyntly & severally, for and by it selfe, respectively by what name soever you or any of you are Called, more then as wee Know from the tradition of our predecessors, that serveth by orders & office, as you are by the preordinate Decree of the most high God, Orderly & Gradually, placed in the West Angle of the Ayre, as your Mansion or place of Residence & abode accordingly Appointed you to Visible Appearance—Move therefore O yet Spirits by name **Belferth, Mirage** & some one or Other of ye Subservient Spirits, by Orders & offices & Residing in the West Angle, or Mansion of the Ayre Serving under **Paymon**, (as aforesaid) & in the [178v] name of your God & by the Contents of this invocation & the Constraining power and force threof, And Appear you or some one or any, or Either of you, by name Orders, & office: accordingly as wee have herein, & hereby Speicified & Called you forth, in fair & Decent forme, And not in any wise hurtfull Dreadfull terrible, or affrightfull, unto us or to this place or to any Other place or person

⁴³³ Fourteen leaves (two blank and not counted in current foliation) bearing a distinct, though probably related, work in the same hand, “Cœlestiall Confirmations of Terrestriall Observations” (for which see below), are bound in at this point, interrupting the “Operations of the West Angle.”

whatsoever Visibly to the Sight of our Eyes in these **G.R.** or any of them standing here before us: as being one usuall way or formall accustomed method or manner of Receiving & inclosing spirits Or Otherwise to appear out of them in like Decent manner, forme & shape (as aforesaid) in all humility & serenity visibly, here before us & to shew forth unto us true & Visible Signes foregoing your Coming & Appearance and to Make true & faithfull Answers, unto all these & Every Such Other our Demands & Requests, as lyeth here Before us, and as wee shall yet further propose not here inserted, Speaking plainly, & so as that wee may here & Understand you, And not onely to Reveale Discover make knowne & shew forth unto us the very truth & Certainty thereof: but also to Serve and assist us & to fulfil and accomplish for us whatsoever wee shall according to your Orders & offices Desire & command you Move therefore O ye Spirits **Belferth & Mirage** or Some one or any or more of ye Subservient Spirits or Spirits not now of us [179r] named in this present invocation more then by Orders & office residing in the west Angle of the Ayre, prepare yee, & by the power & Efficacy of all aforesaid, Come away & immediately Appear visibly here before us, in Manner & forme, as wee have before specified without further Delay, Delusion or Disturbance, whereby to surprise or Assault our Senses with fear & amazements or in anywise to Obstruct or hinder the Effects of these our present Operations by any Subtle Crafts or Illusions whatsoever.

[179v] *Operations of the North Angle of the Ayre*

*by Invocation made to the Regal Spirit **Egin**: who is the King & Rulour of the same for the moveing and calling forth of all, or any, of such Ayeriall Spirits by name Order and office of what Degree soever, from the Superiour to the inferiour to Visible Appearance &c.*

O you Royal Spirit of great power who art called **Egin**, & said to be King of the north Angle, Region or Mansion of the Ayre & governing, or Bearing Rule therein over many Legions of Ayeriall Spirits subjected with you, unto & under the power Obedience & Command of the great & Mighty Spirit Called **Sathan** who is said to be the prince of the Ayre & to governe the four Angles, Regions, Divisions or Mansions thereof East West North & South, & unto whom power & command is given over all Spirits having place Residence, or mansion therein as by the preordinate Decree of the Most High God the Onely Creator of Heaven & Earth: & of all things whatsoever is Contained in the Creation is Constituted & Appointed—O yee Regal Spirit **Egin** King of the north Region, or Angle of the Ayre being governed & governing (as aforesaid) wee the servants of the most high God reverently here present in his holy feare being Dignified Armed and Supported in the holy Trinity, through Divine grace [180r] with Cœlestiall power & Authority given unto our first parents in the Creation, at the Beginning of time: & by lineal Descent, from them to us & all posterity or Succeeding Generations as the heirs of Gods promise & grace, Even to the utmost period thereof, Do by the Vertue Influence & Efficacy thereof, & by the name of your God & in the name of your prince, or head of your Orders & by your Seale or Character preordinately Decreed of the most high God Confining Subjecting & Binding you by orders & office unto Strict Obedience first to the fulfilling of his Divine Will & pleasure both at his mediate & immediate Commandements & Appointments, Secondly unto the Command Service & obedience of your Prince, or head of your Orders, as in place Degree & office appointed, thirdly, as well unto the servis Obedience & Assisting of the sons of men, servants of the most high God now living on Earth, according to your Orders, & office. as to tempt & subvert them from their Allegians to the Divine Laws & Duty to God, by your Evill and Crafty Insinuations & Delusions & by the contents of all afforesaid & by the power thereof, we do Exorcise Conjure Command Compell, Constraine & Move you O you Regal spirit who is called **Egin**, King of the North Angle of the Ayre together with these Royall Great & powerfull presidentiall Spirits by name Called **Vassago, Othey, Um**⁴³⁴ & **Anaboth**, & all other Superiour Spirits, bearing command over the more inferiour [180v] servient & subservient spirits from Degree to Degree Residing and serving under you in the north, Region Angle Division or Mansion of the Ayre, to command Constraine & compell all or any & Every of these or such spirits who are said by office to be Messagers serveing under **Egin**:⁴³⁵ & Attending in the Angle,

⁴³⁴ Probably an error for *Umbra*, which while Latin for “shadow” & thus not a totally inappropriate name for an infernal spirit, is possibly in turn a copyist error for “Hinbra” who appears as an underling of *Egin* in the Folger “Book of Magic” (Folger V.b. 26), p. 84.

⁴³⁵ As already remarked noted, the *De Officiis* excerpt which was the basis for this, probably that in S4 or one very close to it, names no “Messengers” for *Egin*. Folger MS. V.b. 26 p. 74 names “the messengers [*sic*] of the Kinge of the North” as *Rodabell, vel Radabelbes*.

Region or Mansion of the North and all other spirits bearing the like office Residence in the Region of the North in your Orders, or Mansion as aforesaid, to Serve & Assist us in all and Every Such of our Operations and affaires, according to such their Orders & offices as wee shall by Certaine Invocations Request and Command them: & amongst the Rest to command Constraine, Send or Enforce to come & Appear unto us the spirit by name Called **Mirage** who is Differently said to be a Messenger or familiar Spirit Subservient & Subject in Orders under **Egin**, and Residing in the north Angel & Mansion of the Ayre forthwith and immediately at our Invocation to move and Appeare in faire and Decent forme, & in no wise hurtfull Dreadfull terrible or Affrightfull unto us or to this place, or to any Other person or place whatsoever, but in all humility & serenity Visibly to the sight of our Eyes in some one or Other of these **G.R.** standing here before us, & to make us true and faithfull Answers unto all such our Demands & Requests, & to fullfill, & accomplish all such our Desires, as wee shall by Invocation Declare, & at Large in the Contents thereof Expressly shew forth & move unto them without Delay Delusion or [181r] Disturbance whereby to surprize or Assault our Senses with feare and Amazements, or in any wise to Obstruct or hinder the Effects of these our present Operations, by any Subtle Crafts or Ellusions whatsoever.

O all ye Spirits of great power, who by nature Degree, & office are Constituted & Appointed Messengers, & serveing under the Regal Spirit **Egin**, & other Superiour presidentiall Spirits: Residing in the region Angle Division or Mansion of the North Even from the Superiour, by Orders & office proper: & bearing like power & command Gradually to the more Inferiour, together with all Other Spirits of great power Residing & bearing rule in the North Angle, or Mansion of the Ayre under the royall Spirit **Egin**: who is said to be King & principall governour thereof, next under the more Superiour Spirit **Sathan**: the prince of the Ayre & governing in the four Angles thereof East West North & South with there principall Kings & all Other Spirits from the Superiour to the inferiours residing & Bearing office according to Each & Every of there severall respective Degrees, & as wherein they are by Divine Appointment now orderly placed—Know then O all yee Spirits Serveing in & by office as Messengers, & as Royall Messengers together with all Others ye Regall & Superiour Spirits by Orders & office Governing & bearing Command over Others the Subservient & inferiour Spirits from Degree to Degree: in the north Angle or Mansion [181v] of the Ayre, wee the Servants of the most high God, Being Dignified, Armed fortified & Supported through Divine Grace, in the holy trinity, with Coelestiall power & Authority, Do in the name of your God, & by your prince **Sathan** and of your prince **Egin**; the Supream of your Orders & by Every and Each of your Severall & Respective Seals or Characters & the vertues and power thereof: Exorcise Conjure Command Constraine, Call forth & move you, O all ye Spirits, by Degrees natures office & Orders together with all Others the Superiour Spirits Governing by Orders & office, as before is Said: to command, constraine & Compell Some one or any of these, or Such Servient or Subservient Spirits who are said by office to be messengers Serving & Attending the Regall Spirit **Egin**: & other Superiour Substitute presidentiall Spirits bearing power & Command in the north Region Angle or Mansion of the Ayre: & also More Especially & in particular amongst the Rest a Certaine Spirit who by anme is Called **Mirage** who is Differently said to be a Messenger or

familiar Spirit Subservient & Subject⁴³⁶ also in Orders under, **Egin** & Residing in the north Angle or Mansion of the Ayre [or any other Spirit or Spirits residing in the North Angle or Mansion of the Air,]⁴³⁷ (as aforesaid) immediately and forthwith at our present invocations, to Move & Appeare in faire and Descent forme not in any wise Hurtfull, Dreadfull, terrible or Affrightfull unto us, or to this place, or to any other person or place whatsoever: but to come & Appeare in all humility & Serenity in these **G.R.** or any one of them set for that purpose here before us, being one usuall [182r] way of Receiving & inclosing of Spirits to the Visible Sight Service and Assistance of the Sons of men & to shew true & visible Signes unto us of there coming & appearance or Otherwise to appear out of them Visibly here before us, as shall be most Beneficiall & Best convenient for us, in all, or any such our Operations, & Affaires, as the necessity thereof shall Require & as accordingly, shall in any wise properly Appertaine to their Orders & offices & to make true & faithfull Answers unto us, Speaking plainely so as that wee may hear & understand them & also to fulfil performe & accomplish unto us, & to Serve & Assist us in all and Every such our commands & Requests (as in the Contents of our Invocation, shall be more at Large Declared & Expressly shewed forth unto them) without Delay, Delusion, or Disturbance, whereby to Surprize or Assault our Sences with feare and Amazements or in any wise to Obstruct or hinder the Effects of these our present Operations, by any Subtle Crafts or Illusions whatsoever.

O ye Spirit, who by name art called **Mirage**: who is or may be Differently said by Office to be a Messenger, or familiar Spirit serving also amongst many other subservient or familiar Spirits in the north Angle of the Ayre, under the Royall Spirit **Egin**, King & governor thereof together with all, or any other of ye Servient, & Subservient Spirits bearing like Office [182v] & Serveing also as Messengers in Orders under the Regall Spirit **Egin** as afforesaid, we the Servants of the Highest Do in the name of your God, & by the power of your, greatest & highest Governor the prince of the Ayre set over & commanding the four Angles East west north & South with Every and Each of their Severall & Respective Kings & likewise all other Spirits bearing rule & serveing therein, Even from the highest Superiour Spirits, by Degrees, natures, Orders & offices unto the more inferiour Subservients, & by your Seales or Characters, preordinatly Decreeds of the Most high God, Confining Subjecting, & binding you by Orders & office unto Strict Obedience first to his Divine Commandements, Secondly in Orders unto your Superiours, & thirdly unto the Service & Assistance (by your Orders & offices) of the Sons of men now living on Earth: & by the vertue, power, influence & Efficacy thereof & the Contents of all afforesaid, Call, forth & move you O you Spirit by name Called **Mirage**, with all Others ye Subservient Spirits, & Every & Each of you in generall & particular, joyntly & Severally, for & by it selfe, Respectively, by what name soever you or any of you are called, more then as wee know from the tradition of our predecessors, that serve by Orders and office, as you are by the preordinate Decress, of the most high God, Orderly & gradually placed in the North, Angle of the Ayre, as your Mansion or place of Residence & Abode accordingly appointed you to Visible Appearance: Move therefore, O ye

⁴³⁶ An ampersand and 2 or 3 letters written here but apparently cancelled.

⁴³⁷ Text in square brackets written *sec. man.* in margin, with insertion mark after “of the Ayre.”

Spirit, by [183r] name called **Mirage**: or some one or other of ye Subservient Spirits by Orders & offices, Residing in the North Angle, or Mansion of the Ayre: serveing under **Egin** (as afforesaid) & in the name of your God & by the Contents of this invocation, & the Contraining power, & force thereof, Appeare ye, or Some one or any of you by name, Orders or office: accordingly as wee have herein & hereby specified & called you forth: & in faire & Decent forme, & not in any wise hurtfull Dreadfull, terrible, or affrightfull unto us, or this place or to any other place of person whatsoever Visible to the sight of our Eyes in these **G.R.** or any of them standing here before us as being one usuall way, or formall Customary Method or manner of Receiving & inclosing Spirits, or otherwise to appeare out of them in like manner and Decent forme & shape (as afforesaid) in all humility & serenity, Visibly here before us & to shew forth unto us true & visible signes foregoing your Comeing & Appearance & to make true & faithfull Answers unto all these and Every such Other our Demands & Requests as lyeth here before us, & as wee shall yet further propose not here Incerted, Speaking plainely, & so as that wee may here & understand you & not onely to Reveale Discover Make Knowme, & shew forth unto us the very truth and Certainty thereof but also to serve & Assist us & to fulfil [183v] and accomplish for us whatsoever wee shall according to your Orders & offices Desire & command you Move therefore O ye Spirit **Mirage** or some one, or any or more of you Subservient Spirit or Spirits, not now o fus nnamed in this present Invocation more then by Orders & office residing in the north Angle of the Ayre: prepare you, & by the power & Efficacy of all afforesaid, Come away, & immediately appeare visibly here before us In such manner & forme as wee have before Specified without further Delay, Delusion or Disturbance whereby to Surprize, or Assault our Sences with feare & Amazements or in any wise to obstruct or hinder the Effects of these our present Operations by any Subtle Crafts or Illusions whatsoever.

[184r] *Operations of the South Angle of the Ayre*

*by invocation made to the Regal Spirit **Amaymon** who is the King & Ruler of the same: for the moving and calling forth of all or any, of such, Ayeriall Spirits by name, Orders, & office, of what Degree soever from the Superiour to the Inferiour to Visible Appearance.*

O you Royal Spirit of great power who art called **Amaymon**, & sayed to be King of the South Angle Region, or Mansion of the Ayre, & governing, or Bearing Rule therein, over many Legions of Ayeriall Spirits subjected with you, unto & under the power Obedience & Command of that great & Mighty Spirit Called **Sathan**, who is said to be the prince of the Ayre, & to governe the foure Angles Regions, Divisions or Mansions thereof East west North and South & unto whome power and Command is given, over all Spirits having place Residence or Mansion therein as by the preordinate Decree of the most high God, the Onely Creator of heaven & Earth, & of all things whatsoever is contained in the Creation, is Constituted & appointed—O ye Regal Spirit **Amaymon** King of the South region or Angle of the Ayre, being Governed & Governing (as aforesaid), we the servants of the most high God Reverently here present in his holy feare being Dignified, Armed & Supported in the holy trinity, through Divine Grace with Coelestiall power & Authority given unto our first [184v] Parents in the Creation at the beginning of time & by lineal Descent from them to us, & all posterity, or Succeeding generations, as the heirs of Gods promise & grace Even to the utmost period thereof, Doe by the Vertue Influence & Efficacy thereof, & by the name of your God & in the name of your prince or head of your Orders, & by your Seal or Character, preordinatly Decreed of the most High God Confining, Subjecting & binding you by Orders & office, unto Strict Obedience, first to the fulfilling of his Divine will & pleasure both at his mediate & Immediate Commandements & Appointments, secondly unto the Command Service & Obedience of your prince or head of your Orders, as in place Degree & office Appointed, Thirdly, as well unto the service Obedience and Assisting of the Sons of men servants of the most high God, now liveing on Earth, according to your Orders & office as to tempt & subvert them from their Allegians, to the Divine Laws & Duty to God, by your Evill & Crafty Insinuations & Delusions And by the Contents of all afforesaid, & by the power thereof we Do Exorcise, Conjure Command, Compell, Constraine & move you O you Regall spirit who is called **Amaymon**, King of the South Angle of the Ayre together with these Royall Great & powerfull presidentiall Spirits by name called **Aleche, Berith & Mala**, & all Other [185r] Superiour Spirits bearing Command over the more inferiour serveint & Subservient spirits from Degree to Degree residing & serving under you in the South Region Angle Division or Mansion of the Ayre to Command, Constraine & Compell these Spirit who by names are Called **Ocarbidaton & Madicon** & all other Spirits of great power Bearing Rule in your Orders, or Mansion (as afforesaid) to Serve & Assist us in all & Every such of our Operations & affaires, according to their Orders & offices as we shall by Certaine invocations request & Command them: & amongst the Rest to Command, Constraine Send or Enforce to come & Appeare unto us, Either or both of these Spirits who by name are called **Emelon**, who is said by Office to be a messenger, Attending the Regal Spirit, **Amaymon** in the South Angle or Mansion of the Air, &

also the spirit by name Called **Marage**, who is Differently said to be a Messenger, or familiar spirit subservient & subject in Orders under **Amaymon**, and Residing in the South Angle & Mansion of the Ayre forthwith and immediately at our invocation to move & Appeare in faire & descent forme & in no wise hurtfull, dreadfull terrible or Affrightfull unto us or this place or to any other person or place whatsoever, but in all humility, & serenity Visibly to the sight of our Eyes, in some one or other of these **G.R.** standing here before us, & to make us true & faithfull Answers unto all such our Demands and Requests, & to fulfill and Accomplish all such our Desires, as wee shall by invocation [185v] Declare, & at large in the Contents thereof Expressly shew forth & move unto them without Delay Delusion or Disturbance, whereby to Surprize or Assault our Senses with feare and Amazements, or In any wise to Obstruct or hinder the Effects of these our present Operations by any Subtle Crafts or Illusions whatsoever.

O ye Spirits of great power who by name are Called **Ocarbdaton & Madicon**: together with all Other spirits of great power, Residing & bearing rule in the South Angle, or Mansion of the Ayre under the Royall Spirit **Amaymon** who is said to be King & principall Governor thereof next under the more Superiour Spirit **Sathan**, the prince of the Ayr & governing in the four Angles thereof East West North & South with their Principall Kings & all Other Spirits from the Superiour to the Inferiour Residing & Bearing office according to Each & Every of their severall Respective Degrees & as wherein they are by Divine Appointment now Orderly placed, Know yee then O ye spirits **Ocarbdaton & Madicon**, together with all others ye Regal & Superiour Spirits, by orders & office, Governing & bearing Command over Others the Subservient & Inferiour Spirits from Degree to Degree, in the South Angle, or Mansion of the Ayr, wee the Servants of the most high God, being Dignified Armed fortified & Supported through Divine grace in the holy Trinity with Cœlestiall power, & Authority: Doe in the name of your God, & of your high prince **Sathan**, and of [186r] your prince **Amaymon** the Supream head of your Orders, & by Every & Each of your Severall & Respective Seals or Characters & the Vertues & power thereof Exorcise, Conjure Command, Constraine Call forth & move you, O all ye Spirits by name (as afforesaid) **Ocarbdaton & Madicon**, together with all Others the Superiour Spirits Governing by Orders & office as before is said, to Command Constraine and Compell the Spirit by name Called **Emelon**, who is said to be a Messenger, under the great Spirit **Amaymon** King of the South Angle or mansion of the Air And also the Spirit who by name is Called **Marage**, who is differently said to be a Messenger or familiar spirit, subservient, & subject also in Orders under **Amaymon** & Residing in the South Angle or Mansion of the Ayre (or any other Spirit or Spirits residing in the East Angle or Mansion of the Air) (as afforesaid) immediately & forthwith at our present Invocations, to Move & appeare in faire and Descent forme not in any wise hurtfull dreadfull terrible or affrightfull unto us, or to this place, or to any Other person or place whatsoever but to come & appear in all humility & Serenity in these **G.R.** or any one of them, set for that purpose here before us, being one usuall way of Receiving & inclosing Spirits to the Visible Sight Service & assistance of the sons of men & to shew forth true & Visible Signes unto us foregoing their Comeing & appearance or Otherwise to appeare out of them Visibly here before us as shall be most beneficiall & best Convenient for us, in all, or any such our Operations & affaires as the necessity thereof shall Require & accordingly shall, in any wise properly

Appertaine to their Orders & offices, & to make true & faithfull Answers unto us Speaking [186v] plainly, so as that we may hear and understand them, And also to fulfill performe & accomplish unto us, & to Serve & Assist us, in all & Every such our Commands & Requests (as in the Contents of our Invocation, shall be more at large Declared, & Expressly shewed forth unto them) without Delay Delusion or Disturbance whereby to Surprise or Assault or senses, with feare and amazements, or in any wise to Obstruct or hinder the Effects, of these our present Operations by any Subtle Crafts or illusions whatsoever.

O ye Spirit who is Called **Emlon**, & said by office to be a Messenger under the Regall Spirit **Amaymon**, in the South Angle of the Air, & also ye Spirit by name Called **Marage** who is or may be Differently said to be a Messenger, or familiar spirit serving also Amongst many Other Subservient or familiar spirits, in the South Angle of the Air under the Spirit **Amaymon**, King & governour thereof, we the servants of the Highest, Do in the name of your God & by the power of your greatest, & highest Governour the Prince of the Air, Set over & Commanding the four Angles East West North & South, with Every and Each of their Severall & Respective Kings And likewise all Other Spirits bearing Rule & serving therein Even from the Highest or Superiour Spirits by Degrees natures Orders & offices unto the most inferiour Subservients And by your Seals or Characters preordinatly Decreed of the most high God, Confining Subjecting & Binding you by orders & office unto strict Obedience first, to his Divine Commandements, Secondly in Orders unto your Superiours And thirdly unto the Servis & [187r] Assistance by your Orders and office of the sons of men now living on Earth, & by the vertue power Influence, & efficacy thereof & the Contents of all afforesaid Call forth & move you to Visible appearance: now then wee the Servants of the most high God, Do Exorcise Conjure Command, Compell, Constraine & Call forth & move you O ye Spirits by name **Emlon & Marage** with all others ye subservient spirits & Every and Each of you in generall & particular, joyntly & severally for and by it selfe respectively, by what name you or any of you are Called more then as wee Know from the tradition of our predecessors that serveth by Orders & offices, as you are by the preordinate Decree of the most high God Orderly & Gradually placed in the South Angle of the Aire, as your Mansion or place of Residence & abode accordingly appointed you to Visible appearance move therefore O ye Spirits by name, **Emlon & Marage**, & some one or Other of ye Subservient Spirits by Orders and office & Residing in the South Angle, or Mansion of the Ayr Serveing under **Amaymon**, (as afforesaid) & in the name of your God & by the Contents of this invocation and the Constraining power & force thereof, And appear yee or some one or any, or Either of you by name Orders and office, accordingly as wee have herein & hereby. specified & Called you forth in faire and descent forme, & not in any wise hurtfull dreadfull terrible or Affrightfull unto us, or to this place or to any other place or person whatsoever Visibly to the sight of our Eyes in [187v] these **G.R.** or any of them, standing here before us, as Being one usuall way or formall accustomed method, or manner of Receiving & inclosing spirits or Otherwise to appear out of them in like manner (as afforesaid) in all humility & serenity Visibly here before us & to shew forth unto us true & visible signs foregoing your Comeing & appearance & to make us true & faithfull Answers unto all these & Every such Other our Demands & Requests as lyeth here before us & as we shall yet further propose not here inserted Speaking plainly, & So as that wee

may here & understand you, And not onely to reveale Discover make Knowne & shew forth unto us, the very truth & Certanty thereof but also to serve & assist us, & to fulfill & accomplish for us, whatsoever wee shall according to your Orders & offices Desire and Command you: Move therefore O ye Spirits **Emlon & Marage**, or Some one or any or, more of ye Subservient Spirits or Spirits not now of us named in this present Invocation, more then by Orders & office residing in the South Angle of the Ayre: prepare ye, & by the power & Efficacy of all afforesaid, Come away & immediately appeare Visbily here before us in such manner & forme, as we have before Specified, without further Delay Delusion or Disturbance whereby to Surprise, or Assault our Sences with fear & Amazments or in any wise to Obstruct or hinder the Effects of these or present Operations by any Subtle Crafts or Illusions whatsoever &c:

Appendix: Of the Infernal Chiefs and Four Kings.

[The following appears in Sloane MS. 3824, fol. 117r-120v, the final four leaves of a notebook containing treasure-hunting conjurations and “experiments” involving various named Spirits; it in turn derives from the *De officiis spirituum* tradition represented by Folger MS. V.b. 26 pp. 73 sqq. (ca. 1580). The parallels with the “Operations of the Angles of the Air,” including certain omissions, suggest that it is close to, even if not directly above it, in the stemma. I have also transcribed parallel passages from the Folger “Book of Magic.” This text has no title in the MS.]

There are many Spirits, that are said to be by nature Evill, & not onely Envious & Enymies to man & his felicity, but aduers to all goodness whatsoever: and yet have been by magicians of former times (Living in Remote & far Countryes from us in England, and these parts) brought to a Communication, and a Kind of familiarity, with them, whereby there offices & natures have been discovered, but it hath not been Common among men, Especially the meanest Capacities, & therefore not att all practiced, neither is It fit to be practiced by any Sober philosopher unless to Satisfie his Curiosity, because of their Turbulence, but yet they are many times called upon, to bind & constrain other Spirits, to doe there offices, which is not at all offensive hurtfull or obnoxious, therefore they may be Invoked in Such Cases &c: wee shall mention somewhat thereof, because of discerning the differences thereof, & therein let the magick Philosopher use his discretion &c.:

[Sloane 3824.]

[117v] There are three spirits Called devils, or infernall spirits, whose names are mentioned in holy writ, namely **Lucifer**, **Beelzebub**, & **Sathan**, therefore as they stand recorded in the Sacred Scriptures we shall hint at something of them, & no more.

Lucifer is a great spirit, and may not be Invoked nor Called from his Orders, yet by him as by **Tantavalerion**,⁴³⁸ other spirits may be adjured and bound, for all spirits that are by nature Evill, or at least more maligne then usually many Aijeriall & Terrestrial powers, such as are treated of before, doe with a Kind of majesty, Worship & obey him: for this Reason he may not be called upon, Except to Constrain other Subservient Spirits to fulfil the Command & Requests of the Invocant in any Reasonable thing.

[Folger V.b. 26.]

[73] There be 4 kinges of the Ayere **Orience R[ex]** of the east, **Paymon R[ex]** of the west, **Amaymon R[ex]** of the south, & **Egine R[ex]** of the north.

And there be 3 devills great in the arte of Nigromancy: viz **Lucipher**, **Bellzebub**, **Satan**.

1. **Lucipher** is the father of all devils, & maye not be called, for he is in the depts of hell, yet by him as by **Tanatavalerion**, other devills may be coniured & bound, for all devils doe reverence & worship this devil **Lucyfer** & that with a kind of Maiestie, they doe all obey him, for soo hath **God** ordeyned & appointed to them.

⁴³⁸ *Tantavalerion* is an “Emperor” of infernal spirits, frequently mentioned in the Folger “Book of Magic” (and not at all anywhere else in Sloane 3824). A similar name, *Cantivalerion*, with the same characterisation, is mentioned in Bodleian MS. e Mus 173; see Harms & Clark, *Of Angels, Demons and Spirits* for a typeset.

The next is **Beelzebub** who is a great prince (and it is said that before the fall, he was of the order of Cherubins) and 1000000 spirits doe minister unto him; he appeareth very Beautifull, & giveth to them that call him Gold & Silver and maketh them Expert in Science, he appeareth well for halfe an hour: & giveth to Each Demand a free Answer, He giveth a servant or Familiar, which will be faithfull & obedient, during a [[man's]] Life, whoso Calleth him must have Fumes of Amber, Lignum Aloes mastic &c: & invoke towards the East, *in verbis conceptis*, wherein he must be inopportunately and Earn[[estly]] Urged, to doe his office, who then at Length will obey.

The third spirit is called **Sathan**, who was before his fall of the order of Cherubims, & it is said that because he fell not of his owne will, therefore he abideth obscurely in the Aijer and so is called the prince of the Aijer, under whome are four Princes or Kings, bearing rule in the Aijer, & have power given & permitted them, to coruscate and disturb the Aijer, whereby many Mischeifs befall the Earth, doing great hurt, and it was this spirit that tempted our four fathers in the Wilderness to disobedience.

2. **The** second is called **Bell**, the which is **Bellsabube**; & he is the prince of devils this **Bell** before the tyme of **Solomon** was thought to be the **God Charon**, whose Idoll was worshipped; & he was of the order of **Cherubine**, and **1,000,000** of divills or wicked spirites doe minister unto him, he appeareth very beutifull & giveth to them that calleth him gold & silver & maketh expert in sciences, he appeareth well for halfe an hower, & giveth of ech demand a true annswere, he giveth a servant or familiar which shalbe in service verie duetifull, duringe a mans liff; but nota he hath one proper Invocation by the which he shalbe called by: otherwise he hath bine wont to slay the master⁴³⁹ Coniuror, & that in his Circle, unlesse he did suffumigate himself, well, & that with amber, **Lignum aloes**, & **masticke**, & he most be called towarde the east, where in he most be urged to doo his office & dutye.

3. **The 3** devill or spirit is **Satan**, the whiche was of the order & Trone of the **Cherubins**, who what likewise, after **1200** yeeres entendeth to come againe & posesse his former place, which is not to be believed, he is wonte to aske of the master Coniurer that he should with **Solomon** praye the **Creator**, that he maye come to his Throne again, but he that is master shall saye, that he fell not of his owne will, & for that cause he abideth in the ayere, & is not cast in to hell bu[[t]] let the master take good heed that he doe not obaye him in his request, & when the master will deperte with him, let him saye, I heare beseech my **God**, that if it be given to thee by him & that from above, that thou mayest be againe restored to thy former place or Throne, soe be it. **Note** that **Satan** abideth in an obscure ayer, & that the **4** princes or the **4** kinges, unto which kings power is

⁴³⁹ Represented throughout by a conventional scribal abbreviation, hence I have expanded it with modern spelling.

given to hurte the Land, the seas, the trees, & they be of the oryent, these 4 kinges are **Orience**, **Paymon**, **Amaymon**, & **Egin**, **Satan** knoweth the vertue of these kinges, & it was hee that Tempted our fathers in the deserte or wilderness, making them disobedient to **Gods** will, he hath power to kill, to destroye, to make blinde, & to doo many mischeifes **God** do sende us. Amen.

[At this point in Sloane 3824 are tabulated the names of the “Four Kings of the Air ruling under *Sathan*,” their “Presidentiall Councillors” and “Messagers,” as already noted in the introduction to the “Operations.”]

[Sloane 3824.]

Oriens King of the East, appeareth with an hundred & two hundred Legions, having a fair Effeminate Countenance, & a goodly Crown upon his head, riding upon an Elephant, having trumpets, shalms & much Minstrelry of divers Instruments going before him, & when he is called he Cometh with other great [118r] Kings; butt if he be called alone, then he appeareth in the very likeness of a Royall Horse; He telleth the truth of all things, present, and & to Come, giveth mony, teacheth Sciences, Consecrateth Bookes, and willingly giveth answers to all demands & Questions, He Knoweth all Experiments, and hath power to teach them; There is a King under **Oriens**, whose name is **Baal**, whose office is to teach all manner of Sciences, and maketh a man to go Invisible, & hath under him 250 Legions, whoso acteth by this Royall spirit **Oriens**, must direct his Countenance & actions toward the East, and at the first Constraine the spirit **Temel**, who is messenger of the East as followeth — first invocating for the aid and Assistance of **Oriens** Rex, &c.: of which Invocation an Example hereafter followeth in the practice of Hochma.

[Folger V.b. 26.]

4. **Orience Rex**, appeareth with an 100 or 200 Legions, & that fayre with a femenine countenance, & a goodly crowne upon his head, he rideth upon an Elephante, having before him Trumpets, shalmes & much minstrelrye, of divers instruments, & when he is called, he commeth with other greates kinges, but Note & if he be called alone, he then appeareth in the likenesse of an horse, that is of the **Trone**, having of an horse the very shape, & when that he is sacrificed unto or offered unto, then he taketh such a shape as the master will, & he doth willingly receive⁴⁴⁰ the sacrifice or offerings, he gaveth well nigh an aunswere to all demaunds & questions, & telleth the truth of things past present & to come, & if that he be angrie, he will vexe all them that doo not sacrifice unto him, except that he doe give money or teach sciences, & then he is compelled, & that by divine power to the contrarie, he hath power to consecrate books, & he knoweth all experiments, & hath power to teach them, & there is a kinge under him whose name is **Baall**, & his office is to teach a man all manner of sciences, & maketh a man to goe Invisible, & hath under him 250 Legions, yet at the first you must constrain a spirit called

⁴⁴⁰ Word represented by a scribal abbreviation: I follow Peterson & Harms' expansion which makes sense in context, it's not one I'm familiar with.

Temell⁴⁴¹ whoo is the messenger of the east. Now let the master saye o thou **Belfarto vel Belferit**, the which is the messenger of the kinge of the Easte:⁴⁴²

O thou spirit who art called **Temel**, messenger of the East, I adjure, call upon, bind, command and Constrain thee, by the power, dignity & authority of your Great and Royall Prince **Oriens**, the Supream Head of your Hierarchy, I adjure, Command, constraine & in the name, & by the supremacy of your Orders, I powerfully & Earnestly Urge thee, o thou spirit **Temel** messenger of the East, to appear & shew thy selfe Visible, affable, and in all mildness & serenity here before us, & in no wise turbulent, hurtfull or terrible unto us, or any other Creature whatsoever, upon the Earth, butt come ye peacably, Quietly & in all plainness & humility, to give me truth & faithfull Answers and Resolves, readily and willingly, of my demands & desires, courteously fulfilling my Request in all things, according to you Orders & office, without delay, fraud, illusion or other deceitfull Crafts or impositions whatsoever, that may in any wise hinder, oppose or obstruct my Expectations in the least, move therefore &c.

This Conjuration being Repeated nine times, and if he appeareth not, then proceed to the Conjuration following, & Rehearse It severall times; and herein Act with Care & order, by returning again, to that above, & then again to this below, according to discretion:

[118v] O you spirit, **Belfarto** or **Belferith**, who art the messenger of the King of the East, I Exorize, adjure, bind, Command and Constraine thee, in and through the name of our almighty, and Heavenly God, Creator of heaven & Earth, & of his onely begotten Son Jesus Christ, born of the Vigin mary, the Redeemer of the World, & our onely Mediator & advocate, with the Father, of all power mercy & goodness, in whose name, all the Quire of Coelestiall Angells Rejoyce, before whom they Incessantly Sing, **O mappa laman Hallelujah**, and at whose name all knees, upon Earth doe bow, and all the Ayeriall Terrestiall and Infernall Host of spirits doe fear & tremble, wherefore I doe again adjure, bind, command & Constraine you, O you spirit **Belfarto**, or **Belferith**, and I also potently and powerfully urge & Enforce you, in the name, and by the dignity and Authority of your prince **Oriens**, and the head of your Hierarchy & orders, that now presently, and without tarrying or delay, that you Enforce the same spirit, which is Called **Temel**, to appear Visibly, affably and peaceably here before me, and no ways Turbulent, hurtfull or terrible to me, or any other Creature, and that he may faithfully, humbly, obediently, readily and willingly doe my Commandement and fullfill my desires in all things, according to his office, wherein he may or can without any let, hinderance, tarrying, delay, illusion, fraud, or any other Cra[ft]y deceits or devices whatsoever, that may oppose, obstruct or deceive me, in my present

⁴⁴¹ Or possibly *Femell*; the initial differs from the form the scribe used as the initial of "Throne," and "Trinitie" when emphasised / rubricated, but is the same form as used as the initial of "Tetragrammaton."

⁴⁴² The conjuration of *Temell* from V.b. 26 is omitted; it is brief, has no resemblance to that in S4, and in contrast with the "Invocation of Angels" text-group and related works of the late 17th century, is strongly and unapologetically Roman Catholic, conjuring the demon by "the blessed virgine **Marie Mother** of our **L[ord] J[esus] C[hrist]**, & by the **Thrones** of **Angells**, & by the (the) blessed **Apostles**, & by the saintes of **God**."

& future Expectations; all which I Constraine and Command thee O thou Spirit **Belfarto**, or **Belferit**, in & through the mighty & binding name **Tetragrammaton, Jehovah**, &c.

[Sloane 3824.]

Amaymon is a King of the South. He is great & mighty, and appeareth in the Similitude of an old man, with a great Beard, His hair like to hors hair, & hath a bright Crown on his head, and Rideth on a firse Lion, usually roring at the first appearance, and shaking a Rod in his hand, his ministering spirits going before him, with all manner of musicall Instruments, and with him Cometh other three Kings, who are **Emlon**, **Ocarbidadon**, and **Maditon**, being messengers to the King of the South, he cometh with a Great Company [119r] and very obscurely &c: He giveth a true Answer to all demands, & maketh a man wonderfull Cunning and Expert, in all Learning, Philosophy, & Ars Notoria, he giveth the best acquaintance with nobility, & Confirmeth the doings thereof, as Dignity, promotion, &c: he may be detained one hour &c: and butt no Longer &c.: And when you goe to act by this spirit Amaymon, direct your Selfe & Countenance to the South, first Invoking & Constraining the spirit **Emlon**, after the same manner as is before Explained, in the Constraint of the spirituall messengers of the East, under **Oriens**, (*viz*) **Temel** and **Belfirto**, using the same Invocations, only altering the spirits names, and then Adjuring the other Spirits, **Ocarbidadon** and **Maditon**, as before.

Paymon is King of the west, he appeareth att first somewhat terrible, & speaketh with a Hoarse Voyce, butt being Constrained by a Divine Power, he then taketh the form of a Soaldier, and when he Cometh to the presence

[Folger V.b. 26.]

[74] 5. **Amaymon R[ex]** is of the South, & is greate & mighty & he appeareth in the liknes of an old man with a greate bearde, his heres like to an horses heres he hath a bright crowne on his head & rideth upon a fiersse Lyon roringe, & he shaketh a rodd in his shand & his mini[sters] go before hime with all manner of Instruments & musicke, & he commeth with other 3 kinges & he glady doth receive sacrifice & burnt offerings & giftes he maketh annswere to all things, & maketh a man wonderfull cunning & experte in philosophie, & in the arte Notaria, & he giveth the best acquantaunce with nobillitye, & confirmeth the doeings thereof, as dignitie & promotion, he maye welbe kept in obedience one hower, during which tyme he maye be used, but let the master turne into the South to receive him & that gentelly & eke with pleasantness, & declare unto him the things thou wouldest have taken in hand, & hold thou the ringe upon thy face, & he will doe thy will, & call thou him in a fayer Ayer, or daye, & looke that thou have the Ringe of **Salomon**, & the stolle and the auspites or coronepes,⁴⁴³ He commeth with all manner invisibilitye, & a greate company with him, & therein be kinges i. **Emlon**, **Ocarbydatonn**, & **Madycon**, these kinges be messengers of the kinge of the south. [...]⁴⁴⁴

6. **Paymon R[ex]**, he appeareth & speaketh with a hoarse voice, & he beinge called is more obedeient to the will of **Lucifer** then of anie the other kinges be,⁴⁴⁵ & thou compel him by devine power; then he appeareth in the likenes

⁴⁴³ Unclear: likely refers to some kind of ritual garment.

⁴⁴⁴ The conjuration addressed to the three subordinate "kinges" is omitted as having no parallel in S4.

⁴⁴⁵ This characterisation of *Paimon*, while redacted out by the time it reached S4, was also in the entry for this king in the *Pseudomonarchia daemonum*, whence it found its way into the *Ars Goëtia*.

of the Invocant, is oft times apt to Cavill & make variance, He Rideth upon a dromedary, or a Camell, which is Crowned with a bright Crown, & hath the Countenance of a woman, & before goeth a Band of ministering Spirits, with all Kind of musickall Instruments, And when he appeareth, Let the Invocant Cast a paper to him, wherein is Inscribed, that he shall speake plainly & distinctly, so that the master may understand what he saith, And with him Cometh five other principall or Regall spirits, who are **Belforth** the messenger to the King of the West and **Beliall** a King, And **Bawson** a King, and **Rombalence** or, **Ramblane** and **Alphasis**, they may appear from the 3rd hour to the 12th &c.: It is also here to be observed, that the spirit **Alphasis**, is first to be Called upon, and Constrained by Invocation, as is to be understood before in the first, **Temel**, and then afterwards the Regall spirits **Belial**, **Bawson**, **Rombalence**, or **Ramblane**, according to the Example of spirit **Belfarto**, before recited.

Egyn is King of the north, he appeareth in the Likeness of a man, his face very fair and Clear, his nostrils very sharp like a Sword.

[In Sloane MS. 3824 there is a heavy rule under the text at this point and a blank space equivalent to two or three lines of writing underneath, indicating that there was nothing lost in this copy. It is unclear how much went AWOL from this manuscript tradition along with the bulk of the description of *Egyn*: the missing text from that alone is unlikely have filled up even a single leaf.]

of a souldier, yet when that he commeth to the presence of the master he maketh variance still, he rideth upon a dromedary or a Camell, & is crownded with a bright crowne, & hath the countenance of a woman, & before him goeth a band of men & that with trumpets & all kinde of Instruments, & **Paymon** himself speaketh with his tonge, yet the master shall cast to him a paper wherin it is written, that he shall speake plainly, & distinctly, that the master maye understand what he sayeth, & soe then he will, & there is **Belferth** the messenger of the kinge of the west, & there is **Beliall** a kinge, & **Baasan**⁴⁴⁶ a kinge, & they doe make a man to goe Invisible, & **Rombalence vel Ramblane**, there may appeare from the 3 hower to the 12 hower following, then saye, & thou **Alphasis** I coniure thee, [...]

7. **Egyn R[ex]** is of the North, & appeareth in the liknes of a Man, & his face is very cleere, his nostrills are verie sharpe like a sworde, & out of his mouth commeth flames of fire, & he rideth upon a dragon & he is crowned with a crowne of pretious stones, & in his cheeks he beareth 2 tuskes, & he beareth one his right side 2 hissing serpents shininge & he cometh with a great noise & clamore before him goe sundry kindes of musicall Instruments & sweet orgaines, & he teacheth perfectly all physsicke & singinge, & the arte **Notaria** & the arte of **Nigromancye** & the arte **Memoratvia**, & he speaketh of & in divers partes of the world, & of thinges to come paste & present, & of certayne secrete & hidd things, & of the beinge & compartinge of this world, & what the Earth is, & whether the water maye sustaine the

⁴⁴⁶ Or possibly *Bausan*, but the third letter looks more like an incomplete 'a' than the scribe's usual italic 'u'.

earth, or the earth the water, & he telleth what a bottomless pitt is, commonly called Abissus, & where it is, & what the winde is, & from whence it cometh, & he giveth very good acquaintance & dignities, prelateshipes & and confirmeth the same, & maketh consecration of bookes, and other thinges, and giveth true aunswers of all questions & demaunds, & thou must looke to the North when thou callest him, & soe soone as he appeareth, shew him **Sigillum Salomonis**, & his Ringe, & forthwith he will fall downe, to the earth, & will worship the Master & the master shall take & thanke him therefore, & he hath **12000 Legions**, & causeth a man to winne at all manner of games, & **Rodabell, vel Radabelbes**, be the messengers of the Kinge of the North.⁴⁴⁷

[119v] The practice that Master Hochmah,⁴⁴⁸ &c.—made use of, by these above named four Kings, **Orience, Paymon, Egyn** and **Amaymon**, is as followeth.

First, the four Kings, and their Partickular Precidentiaall Councillors, were distinctly Called upon, from there Severall & Respective Orders or mansions, to send such a spirit as was nominated, &c., to Effect & fullfill all such proposals, as should be demanded, all which is thus:

O thou great & potent spirit **Oriens**, King of the East, & bearing Rule & Command In the East Region of the Ajjer, I adjure, call upon & Constrain, and most powerfully and Earnestly Urge you, by & in, and through the Vertue power & might of these Efficacious & binding names, Tetragrammaton, Iehovah, Adonay, Agla, El, Sabaoth, Elohim, Even the Almighty, Immense Incomprehensible & Everliving God, the omnipotent Creator of heaven & Earth, & in & through the names of our Lord & Saviour Jesus Christ, messias, Sother, Emannuel, the onely Begotten Son of god the father, born of the Virgin mary, the High King & Lord of all the world, whose name all the Cœlestiaall Angels honour & obey, and before whom all the holy Company and Quier of heaven, Incesantly Sing, **O mappa laman, Hallelujah** and at whose Divine & inestimable name, all Knees on Earth do homage and bow, and all the Aijeriall terrestiall and Infernall spirits doe fear & tremble, And now by all aforesaid I doe now again powerfully adjure, call upon, constrain & more Earnestly urge you O you great & mighty spirit **Oriens**, King of the East Quandra[[nt]] of the Aier, in and though the most Effectuall glorious Sacred & puissant name of him who saith & it is done, that now Imediately without farther tarrying or delay you

⁴⁴⁷ The text goes on to call on a spirit called “*Lambricon vel Lambracaron*” to in turn send “*Rodabell vel Radabelbes*,” conjuring it by Mary Magdalene, amongst others.

⁴⁴⁸ “Master” is here represented by a scribal abbreviation; “Master Hochmah” (from Heb., חכמה, ‘wisdom’) was probably meant as the name or alias of a magician who devised or taught the process following.

doe send or Cause to be sent forth without one the spirit **Marage**, or any other from your orders, and to appear visibly, plainly, peaceably, affably in all Serenity and humility here apparently to my Sight and view, and positively effectually, faithfully and fully to serve me and to Resolve me in Such Queries, & Interrogatories, as I shall ask [120r] Requier & demand of him, & to fullfill my Requests, and doe my Commandement in all things, according to his office, wherein he may or can as I shall desire of him, and that without any delayance, Guile, deceit or other illusions whatsoever, that may In any wise hinder, oppose, obstruct or destroy our Expectations. And I doe againe Earnestly Importune, adjure, Urge and Constrain you powerfull & Regall spirit **Oriens**, to send forthwith immediately, and now at this present unto me, and to appear plainly Visible before me, the spirit **Marage**, or some other from your orders or mansions, in all mildness, peace & friendliness, with[[out]] any hurt, disturbance, or any other Evill whatsoever, Either to me, or this place, wherein I am, or any other place, Person or Creature whatsoever, but that Quietly Curteously & obediently to serve me & fullfill my desires, & do my Commandement in all things where in he may &c:—All which I Earnestly Urge & Constraine thee, O thou Royall and potent spirit **Oriens**: to doe for me in N. P. F. SS.⁴⁴⁹

Lett this Constraint be altered⁴⁵⁰ three times, then proceed to the following Exorrism, and say that seven or nine times, then Goe again to that above, which order observe one, two or, three hours, or as Ocation, shall Require &c.:—

O thou spirit **Marage**, I adjure, call upon, bind Constrain, and Command thee by the Authority & Dignity of thy prince & head of thy Hierarchy, unto whom thou owest honour & obedience, & by the truest and most Especiall names of your master, Commanding the Order and mansion wherein you Inhabite & Reside, I doe adjure, Command, constraine & Earnestly urge thee, o thou spirit **Marage**, to appear, and shew thyself visibly and affably in all serenity & meekness here before me, in a fair & decent forme, and in no wise turbulent, hurtfull or terrible unto me, or the place wherein I am, or to any other place or Creature whatsoever, or wheresoever, But Come ye peaceably, & in all humility, & shew thy selfe plainly & visibly here before me, to my full vision & Eye sight, speaking plainly, & to be understood, giving one faithfull & true answers to all my demands, and readily doing my Commandement, and fulfilling my Requests, in all such matters & things whatsoever, According to your office, wherein you may or Can, without any Illusion, or other fraudulent Delayances [120v] whatsoever that may tend to the Circumvention of my present desires or at all in the Least distructive to my hopes and Expectations. Move therefore, prepare ye & Come away, Shew thy Selfe, and make no longe tarrying or delay, and do for me as for the servant of the Highest.

and if $\left\{ \begin{array}{l} \text{Paymon} \\ \text{Egin} \\ \text{Amaymon} \end{array} \right\}$ King of the $\left\{ \begin{array}{l} \text{West} \\ \text{North} \\ \text{South} \end{array} \right\}$ be invocated, bid him send $\left\{ \begin{array}{l} \text{Mirage, or Baal} \\ \text{Mirage} \\ \text{Marage} \end{array} \right\}$

⁴⁴⁹ Abbreviation for *in Nomine Patri, Filii & Spiritus Sancti*.

⁴⁵⁰ Probably an error for “uttered.”

Now by Changing the names of the spirits, and the Angle from whence they are Called upon, Respect being had to the other three, as is Exemplified in the Regall spirit **Oriens**, whose Invocation in this last Experiment of master Hochma, may serve also for those that are just next foregoing, and to be placed before the Invocation of the spirituall messenger **Temel**, and that or Paymon, to goe before the Constraint of **Alphasis**, and the Invocation of Amaymon, to preceed the Call of **Emelon**,⁴⁵¹ so that altering each name in Every severall and Respective Invocation, and observing the Ayeriall Angle, or Quarter, East, West, North & South, & so Invocating according to art, you can rarly Err or doe amiss &c.

There are other names, by which these four Regall spirits are Known, & have been Invocated, & been brought to familiarity & Verball Community by the L.C.E. of S.⁴⁵² as

Oriens— Paymon— Egyn— Amaymon	} King of the	{ East West North South	} aliter	{ Ories Paynim Egym Mayrary	} by the Hebrews they are Called	{ Samael Azazel Azael Mahazel

⁴⁵¹ As previously observed, the messenger of Egyn is not named in the present text.

⁴⁵² Lord [Robert] Cecil, Earl of Salisbury: an official at the court of King James in the early 17th century. The variant spellings of the names of the four Kings appear in *T&FR*, p. *34 (Action of 24th March 1607: C2 fol. 229r) in a Spirit Action in which “Raphael” alleged that Cecil was secretly an enemy of Dee and had dealings with the “four Rulers of the Air” under those names. The names “by the Hebrews” appear in Agrippa (*OOP* book III chap. 24), in turn deriving from Reuchlin’s *De Arte Cabalistica*.

Appendix: Extracts from “Longobardus”

[BL Sloane MS. 3824, fol. 3r-5r.]

**A Prayer to be said before the Calling Forth of Elementall
or Infernall Powers, or Spirits of Darkness.**

[3r] O most high, Immense, Imortall, Incomprehensible, and Omnipotent Lord God of Hosts, the only Creator of Heaven & Earth, & of all things contained therein; who, amongst all other admirable works of the Creation, hast made Man, according to the express Image of thy self, dignifying him with more divine, Cœlestiall & Sublim Excellency, & superior parts and participations, cohering with the most high & sacred Godhead, Angells, Heavens, Elements, & Elementall things; & given him an Imperiall Sovereignty, over all Sublunar things in the Creation, both Animall, Vegetable, Minerall & Elementall: and next who hath likewise given to Man, a Sovereigne power over all sublunar Spirits, both Ayeriall, Terrestriall & otherwise Elementall, residing in Orders & Mansions proper, & other wandring Spirits out of Orders or Mansions proper, both of Light & Darknes, & alsoe Infernall Spirits, & subjected them to his Obedience & Service, whensoever he shall Command, Constraine, Call forth & move them to visible appearance, in order thereunto. Now then O most high & heavenly God, we thy humble Servants, reverently here present in thy holy feare, doe beseech thee in thyne infinite Mercy & paternall goodness, that all Sunblunar Spirits both Elementall and [3v] residing in Orders, & otherwise wandring out of Orders, both of Light & Darknes, & also Infernall Powers, may at the reading & rehearsal of our Invocations, Coniurations & Constrictions, & by thee commanded, & compelled, & constrained, obediently and peaceably to move & appeare visibly, in faire & decent Forme & Shape, & in noe wise hurtfull, dreadfull, terrible or affrightful, or otherwise in any violence or violent manner unto us, & here before us in these Glass Receptacles, or otherwise, to appeare out of them here before us, in like serene, faire & decent manner, as shalbe most convenient & necessary for any action, thing or matter, that they are called for to such appearances, & to serve & obey us, & to fulfil & performe our will, desires & Comandments, in all & every severall & particular matters, & things respectively, wherein their Office & Orders are concerned, or whereunto in ay wised they properly appertaine; & also to depart from our presence, & obediently & peaceably to retourne to their Orders & Places of residence, when they have performed & fulfilled all our Will and Commandments; And that we shall discharge them for the tyme present, & tyme future; or shall accordingly give them Lycence so do doe, and also to be ready from tyme to tyme at our call, & at all tymes to appear visibly unto us, & to serve & obey us, & to fulfil all our requests whatsoever we shall comand them, & also to retourne to their Orders in peace, when we shall give them Lycence to depart thereunto, without violence, injury, harme, prejudice or other mischeife or mischievous matter, to be done unto us or this Place, or to any other person or places whatsoever. Amen.

The Lord bless us & keep us, the Lord make his Face shine upon us, & be gracious unto us: the Lord lift up his Countenance upon us, & give us his Peace.

[Invocation of Lucifer, Beelzebub and Satan]⁴⁵³

O All you Spirits of great power **L: B: S:**⁴⁵⁴ unto whome by Orders & Officers, as Messagers of wrath, & Ministers of divine Justice, the Execution of Gods Judgments are committed, & accordingly at his Commandment by you fulfilled, on all sublunar things, Creatures & places whatsoever & wheresoever he shall decree and appoint the same to be inflicted: And otherwise also & againe at sundry & many other tymes, preordinaed you by Orders & Offices to serve & assist the sons of men, living upon Earth, Servants of the most high God, whensoever you shalbe invoked, moved, requested, commanded & constrained thereunto: Now therefore know ye, O all ye Spirits **L: B: S:** that we, Servants of the most high God, reverently here present in his holy feare, being dignified in the holy Trinity, with coelestiall power & authority, given to Man at his Creation, & to his successive posterity & Generations, unto the utmost period of tyme, above & over all Sublunar Spirits, of all degrees, Natures, Orders & Offices, both Ayeriall, Terrestriall & otherwise Elementall, or wandring out of Orders, or Infernall, whether of Light or Darkness, from the superiour to the Inferiour; doe by the Name of your God, & by your Seales & Characters, most firmly & solidly subjecting & bynding you by Orders & Office, both to be divine comand of the Highest & his Servants the Sons of Men, now living on Earth: Wee doe Exorcise, Coniure, Comand, Constraine & move you, O all you spirits **L: B: S:** to subject all Spirits whatsoever, from the Superiour to the Inferiour, that have place & Residence in any, or each, & every of your severall & respective Orders or Mansions, or that shall otherwise under your power, government & Command unto us, & our Invocations, Coniurations & Constringations. And that whensoever & wheresoever we shall at any tyme, & in any place, Conjure, Comand, Constraine, [4v] Call forth & move them, by Names, Orders & Offices, or any or either of them, that then & there, even at that very instant tyme, be inforced, compelled & constrained to move & appeare, in faire & decent forme, & in no wise hurtfull, dreadfull, terrible or affrightfull unto us, or this place, or to any other person or place whatsoever, but in all humility & serenity, visbly to the sight of our Eyes, either in these **G: R:**⁴⁵⁵ or any of them, standing here before us for that purpose, according to a usuall way of receiving & inclosing Spirits at their appearance. Or otherwise out of them here before us,⁴⁵⁶ according as best befitted, or shalbe most beneficiall, & convenient for us, in all or any such our Operations & Affaires, as the necessity or occasion thereof shall require. And so shew forth unto us true & visible signs, foregoing their coming & appearance. And to make true & faithfull Answers unto us, & also to reveale, discover & shew forth unto us, the very truth & certainty of all such our proposals, matters & things in question, & to fulfil, perform & accomplish unto us, all those our demands & Requests, as lyeth here before us. And also furthermore, as in the contente of our Invocations, Conjurations & Constringations, shall more fully & at large be declared & expressly rehearsed: speaking plainly unto us, so as that we may both heare & understand them. All which as

⁴⁵³ In S4 this is titled simply "L:"

⁴⁵⁴ Abbreviation for "Lucifer, Beelzebub, Sathan": the names are cited at length in a later procedure in S4. It may simply be coincidence that these are also the first, middle and last letters of "Longoburdus."

⁴⁵⁵ "Glass Receptacles."

⁴⁵⁶ "in all or any ... shall require" was mistakenly written here by copyist eye-skip, but is crossed out.

aforesaid, wee doe powerfully Exorcise, Coniure, Command, Compell, Constraine & move you, O all you Spirits L: B: S: in the Name of your God, & by the Seales of your Orders, preordinately decreed of the most high God, Confirming, Subjecting and binding you by Orders & Offices, into strickt Obedience; [5r] first to the fulfilling of his Divine Will & pleasure, both of his mediate & immediate Commandements & Appointments; And secondly aswell unto the Service, Obedience, & Assistance of hiss servants the Sons of Men, now living on Earth, in your severall & respective Orders & Offices, as to seduce, subvert & seeke to destroy them by your evill Temptations, or any other vile (?), subtile, crafty insinuations & illusions: And by the Cœlestiall power of the most high & holy Trinity, wherewith we are now through divine Grace, dignified, armed & supported, to doe, fulfil, performe & accomplish for & unto us, both now at this tyme present, & also at all other tymes, whensoever we shall move, request & command them thereunto, without delay delusion or disturbance, whereby to surpise or assault our senses with feare & amazements: or in any wise to obstruct or hinder thee effects of these our present Operations, by any subtile Crafte or illusions whatever. &c.:

CELESTIAL CONFIRMATIONS

This collection of planetary conjurations occupies fol. 166-177 of Sloane MS. 3821. Owing to some signatures being disarranged on one occasion of the manuscript being rebound, the last four leaves of text (166-169 as now bound, followed by some blank leaves not counted in the current foliation) were displaced to the start, and the entire thing interrupts the “Operations of the West Angle of the Ayre.”

These conjurations combine the planetary scheme of the *Heptameron* with the scale of the number 10 from Agrippa that forms the basis for the *Janua Magica Reserata* (in fact, sections of each conjuration, including the “Week of Creation” references, are verbatim or near-verbatim from the “Celestial Keys” of the *Janua*). For each planet are cited:

- (a) The ruling Angel (following the pseudo-Abano arrangement).
- (b) A “great Angell,” (*Salamia*, *Orphaniel*, *Acimoy*, &c.); the immediate source is again the *Heptameron* (perpetuating a misprint originating in the edition of the latter text in Agrippa’s collected works) although this list of names appears with variants in mediaeval works such as the *Sepher Raziel*.
- (c) The Zodiac sign(s) ruled by the Planet.
- (d) The day of the Week of Creation corresponding, from the myth in Genesis I.
- (e) A name of God by which he is said to have “sealed” the work of the particular day of Creation.
- (f) The corresponding Sephirah with its order of Angels and divine name from Agrippa’s scale of the number 10.

The title of this section is almost entirely unreadable in the scans I’m working from: the portion in the following transcription is the part that was copied into the main contents list of the codex and represents three out of ten lines of rubricated text. It is also possible that there was further rubricated text at the end. As such, the purpose and mode of working associated with these conjurations is unclear: however, the text indicates that it is *not* based around evocation to crystal: the Angels are called on to “dignify and give full and effectual power, virtue, force and influence” to “NB,” suggesting that the point is to use them to empower a planetary talisman or some other Material Basis, whose name / purpose would be substituted into the text where “NB” appears.

[70r]

Cœlestiall Confirmations of Terrestriall Observations

**by certain select powerfull Contractures
drawn from the 7 Sacred Intelligences**

[7 lines of rubricated text, completely unreadable in my source.]

For the day and hour of the ☉ Sun.

Wee doe Conjure, Conjoyne, bind ratifie and Confirme the vertue Efficacy and Influence of **NB:** most Effectually and Solidly, In through and by you and your potentiall benevolent Assistance, O you holy blessed and glorious Angell **Michael**, and all the Angells servants of the most high Incomprehensible and Immortall God of hosts The onely Creator of heaven and Earth, and of all things whatsoever, both Cœlestiall Animall, Vegitable, mineral and Reptile or Inseckt, that is Contained and Comprehended therein, And that serve before the great high and honoured Angell **Salamia**, as ministering Angells present always at Divine Commands, in the Order and Hierarchy of **Vertues** and Residing in the fourth Heaven bearing office Rule and Power in the Order or Sphear of **Sol** and by this great mighty and divine name [70v] **Eloha**, and his numeral Attribute **Tiphareth**, whose sitteth above the Cherubims in the highest Heavens, whose created the Heavens the Earth and Seas, and separated the Light from the Darkness in the first Day and Sealed the same with his holy great & sacred name **Phaa**, and by the name of the great Cœlestiall Lumen, Sol, which is your plannet or Starr and by his signe called, **Leo**, being a Constellation in the Cœlestiall girdle, belt or Zodiack and the fifth in Order, Successivley Ranked amongst the 12 signes and as they are distinguished and knowene by Certaine names appropriated to them by your⁴⁵⁷ Aincnt predecessors of old time and so called till this day wherein **Sol** is dignified, by its being his Diurnall and Nocturnall house, And by your true and proper Seales and Characters, most solidly Binding and Confirming and by the seals of the Royall planet **Sol** and of his mansion house, or signe of **Leo**, therewith ordinately dependent cohering and Cooperating by all aforesaid and by the signall vertue power, Efficacy, and symboly thereof, And wee most humbly intreat Earnestly Request Conjure and beseech you O you Royall Sacred glorious Benevolent and great Angells of the most high God and Blesed Intelligence of the planet or star called **Sol**, and governing in the fourth Sphear and in the Angelicall Order of **Vertues**, **Michael**⁴⁵⁸ who by the Originall Decree of the most high God, Art Constituted and [71r] Appointed governor of this first day and of the first and eight planetary hours therein, and by the power office and Orders given you, by the most high God in Charge and wherein he has placed you at his servise and Commandements And at his Divine purpose will and pleasure, Wee doe againe Earnestly Conjure Entreate and beseech you O you glorious great Mighty and Blessed Angell, **Michael**, to dignifye and give full and Effectuall power Virtue force Influence unto **N.B.**

⁴⁵⁷ *sic.*; the corresponding clause in the others have “our” which makes more sense in the context.

⁴⁵⁸ This name barely legible; restored from context by comparison with the other conjurations.

and that the same may be most powerful and Certaine in all things and most solidly confirmed to all Intents and purposes in all particulars whatsoever, that is said or can be ascribed here unto, And that by the strength and powerfull Influence of your Angelicall assistance and Confirmation conveyed with this our operation and affaires may descend by your Mysticall and sacred conveyances and Influences from your Cœlestiall Orders hereunto and to be Likewise thereby soe positively infused, inseparably United Centurally bound and soe firmly Knitt up herewith, that it may become thereby most powerfull, strong and Effectuall for **NB.** notwithstanding any oppositions of Contradiction, whatsoever in any wise, wherein wee now Earnestly Intreate and humbly beseech you to helpe aide and assist us, in this our Operation and affaire, And to doe for us as for the servants of the Highest.

[171v]

For the day and hour of))

Wee doe ratifie confirme conjure and bind the vertue efficacy power and Influence of **N.B.** most Effectually and Solidly In and through you and your potentiall Benevolent Assistance, O yee holy blessed and glorious Angell, Gabriel, and all the Angels Servants of the most high Incomprehensible, Omnipotent and Immortall God of Hosts The onely Creator of heaven and Earth and of all things whatsoever, both Elementall Animall, Vegitable mineral Reptile or Inseckt that is Contained and Comprehended therein and that serve before the great high and honoured Angell **Orphaniel** as ministering Angells present Alwayes at divine Commands In the Order or Hierarchy of **Angells**, and Residing in the first heaven and bearing office Rule and power In the Orbe or sphear of Luna, and by this his great mighjty and divine name Sadai, and by his numeral Attribute Iesod, who sitteth on high above the Cherubims in the Highest Heaven who Created the firmament in the midst of the waters and divided those waters that were Beneath the firmament from those that were above it, and Called the firmament Heaven, And in the second day he placed the sea, and Sealed the same with his owne most high great and holy names [172r] **Marinata Abintijaja**, thereby soe confirming it, that it should not Exceed its bounds nor flowe beyond its Limitts, and by the name of the great Cœlestiall and Nocturnall Lumen **Luna** which is your planet or star and by her signe called **Cancer**, being a Constellation in the Cœlestiall girdle, belt or Zodiacke and the fourth in Order Successivley ranked amongst the 12 signes as they are distinguished and knowwne by Certaine names appropriated to them by our Ancient predecessors of old times, and soe called untill this day Wherein **Luna** is Dignified, by its being her Nocternall and Dyurnall day house and by the characters which are your Seales and the seales of the planet **Luna** and of her Mansion house **Cancer** by all aforesaid wee most humbly intreate and Earnestly Request conjure and Beseech you, O you Sacred glorious and benevolent and great Angell of the most high God, and Blessed Intelligence of the Cœlestiall planet or star called Luna, And governing in the first Sphear, **Gabriel**, whose Art by the Originall Decree of the most high God constituted, and appointed governor of this Second Day And of the first and Eight planetary hours therein and by the powers office and Orders given you by the most high God in Charge and wherein he hath placed you at his servis and Commandement and at his Divine Will and pleasure, wee doe againe [172v] Earnestly Conjure Entreate and Beseech you: O you glorious great mighty and Blessed Angell **Gabriel**, to dignifye and to give full and Effectuall, power

vertue force Influence and Efficacy unto **NB**, And that the same may become most powerfull and Certaine in all things and most solidly confirmed to all Intents and purposes in all particular whatsoever that is said or can be ascribed hereunto and that by the strength and powerfull Influence of your Angelicall Assistance and Conformation Conjoynd with this our operation and afaires may descend by your Mysticall and Sacred Conveyance from your Cœlestiall Orders hereunto and to be Likewise thereby soe positively infused inseparably united Conterally bound and firmly Knitt up herewith, that it may become thereby most powerfull strong and Effectuall for **NB**: Notwithstanding any opposition of Contradiction in any wise whatsoever, wherein wee Earnestly intreate and humbly beseech you to helpe aide and Assist us in this our operation and affaires and doe for us as for the servants of the Highest.

[173r]

For the day and hour of ♂

Wee doe notifie Confirme conjure and bind the vertue efficacy power and Influence of **N.B.** most Effectually and Solidly In through and by you and your potententiall Benevolent Assistance, O yee great holy Blessed and glorious Angell **Samael**, and all the Angells Servants of the most high Incomprehensible Omnipotent and Immortall God of Hosts The onely Creator of heaven and Earth and of all things whatsoever both Elementall Animall Vegetable Minerall Reptile or Inseckt that is Contained and Comprehended therein and that serve Before the great and honoured Angell **Acimay**, as ministering Angells present Always at Divine Commands, in the Order & Hierarchy of Potestates, and Residing in the fifth heaven and Bearing office Rule and power In the Orbe or Sphear of **Mars** And by this great mighty and divine name **Elohim Gibor**, And by his numerall Attribute **Geburah**, who sitteth on high above the Cherubims In the fifth Heaven who in the Creation gathered the waters under the heavens together into one place and Called them Seas and made the Land appeare, and Called the Same the Earth and Commanding it to bring forth, and Bear Seed in there Severall and Respective Kinds, for Encrease and Multiplications, And likewise in all trees bearing fruite wherein the seed thereof Lyeth [173v] Inclosed and thereby, Made alsoe Ripe and fitt for Encrease Every fruite tree to its Respective & Different Kinde and Established of the same by the seale of Incomprehensible mighty holy and great names **Ay**, **Elibra Elohim**, and by the name of the great Cœlestiall Star called **Mars**, which is your planet or Star and by his signes **Aries** and **Scorpio**, the [[first and]] Eight in Order Successively Ranked among the 12 signes, as they are Distinguished and Knowne by Certaine names appropriated to them by our, Ancient predecessors of old times and soe Called to this Day wherein **Mars** by having **Aries** Assigned to him for his Diurnall house and **Scorpio** for his Nocturnall house and by the Characters which are your seal, and the seales of the Cœlestiall planet or Star Called **Mars**, and of his mansion houses **Aries** and **Scorpio**, By all aforesaid, Wee most humbly Entreate and most Earnestly request Conjure and Beseech, O you sacred glorious Benevolent and great Angell of the most high God and Blessed Intelligence of the planet or Starr called **Mars** and governing in the fifth Sphear **Samael**, whoe art by the Originall Decree of the most high God Consituted and appointed Governor of this Day and of the first and Eight planetary hours therein & by the power office and Order given you by the most high God in Charge, and wherein he hath placed you at his service and Commandements [174r] and at his

Divine will and pleasure, wee doe againe Earnestly Conjure Entreate and Beseech you, O you glorious great mighty and Blessed Angell **Samael**, to dignifie and to give full and Effectuall power Vertue force Influence and Efficacy unto **NB**. And that the same may become most powerfull and Certain In all things, and most solidly Confirmed, to all intents and purposes In all particulars whatsoever that is said or can be Ascribed hereunto, And that by the Strength and powerfull Influence of your Angelicall Assistance and Confirmation, Conjoynd with this our Operation and affaires may descend by your Mysticall & (and) sacred Conveyance from your Cœlestiall Orders hereunto, And to be Likewise therby soe possitively Infused, Inseperably United, Cœnturally Bound and soe firmly Knitt upp herewith that they may become thereby most powerfull strong and Effectuall for **NB**, Notwithstanding any opposition or Contradiction in any ways whatsoever wherein wee now Earnestly Entreate and humbly beseech you to helpe aide and Assist us in this our operation and affaires, and doe for us as for the servants of the most high God.

[174v]

For the day and hour of ♀

Wee doe ratifie conjure and bind the vertue Efficacy power and Influence of **NB**. Most Effectually and Solidly In through and by you and your Benevolent Assistance, O yee great holy and blessed Angell **Raphael** and all the Angells servants of the most High Incomprehensible Omnipotent and Immortall God of hosts the onely Creator of heaven and Earth and of all things whatsoever, both Elementall Animall Vegitable Minerall Reptile, or insect that is Contained and Comprehended therein, and that serve before the great and honoured Angell **Tetra**, as ministering Angells present always at Divine Commands In the Order or Hierarchy of Archangells, and Residing in the second heaven and bearing office Rule and power In the Orbe or Sphear of **Mercury** and by this, his great mighty and Divine name **Elohim Zebaoth**, and his numeral Attribute **Hod**, who sitteth on high above the Cherubims in the Highest heaven, whoe created the two Cœlestiall Luminaryes or Lights In the firmament of Heaven, to Devide the Day from the night, and alsoe for signes and for seasons, and for Dayes and for years, the greater Light **Sol**, to give Light upon the Earth and governe the Day, the Lesser Light, **Luna** to give Light upon the Earth & to governe the night, whoe alsoe mad the Stars and Sett them in the firmament of Heaven, to [175r] give light upon the Earth and to rule over the Day and over the night, and to Divide the Light from the Darkness, In the fourth Day, And confirmed the same by the Seale of his most high and holy name **Adonay**, And by the name of the great Cœlestiall Star called **Mercury**, whoe is your planet or Star: and by his Signes called **Gemini** and **Virgo**, being Constellations placed in the Cœlestiall girdle, belt, or Zodiack **Gemini** Being the third, and **Virgo** the Sixth in Order successively ranked among the 12 Signes, as they are Distinguished and Knowne by Certaine names appropriated to them by our Ancient predecessors of old time, and soe Called untill this Day, wherein **Mercury** is Dignified by having **Gemini** assigned him for his Diurnall house and **Virgo**, for his nocturnall house, And by the Characters which are your Seale and the Seales of the Cœlestiall planet or Star Called **Mercury** and of his mansion houses **Gemini** and **Virgo** by all aforesaid wee most Earnestly Request, conjure and Beseech you, O you sacred glorious benevolent and great Angell, of the most high God and Blessed Intelligence

of the planet or Star called **Mercury** and governing in the second Sphere **Raphael** whose art by the Originall Decree of the most high God constituted and appointed governor of this fourth Day, and of the first and Eight planetary houses therein, And by [175v] the power office and Orders given you, by the most high God in Charge and wherein he hath placed you at his service and Commandment and at his Divine will and pleasure, wee doe againe Earnestly Conjure, Entreate and Beseech you, O you glorious great mighty and Blessed Angell, **Raphael**, to dignifye and give full power vertue force Influence and Efficacy unto **N.B.** And that the same may Become most powerfull and Certaine In all things and most Solidly Confirmed to all intents and purposes, In all particulars Whatsoever, that is said or can be Ascribed hereunto and that by the Strength and powerfull Influence of your Angelicall Assistance and Confirmation Coniunct with this our Operation and affaires may descend by your Mystical and Sacred Conveyance from your Coelestiall Orders hereunto, and be Likewise thereby soe positively Infused Inseparably united, Centerally bound and firmly Knitt up herewith that it may become thereby most powerfull Strong and Effectual for NB Notwithstanding any opposition or Contradiction In any wise whatsoever, wherein wee now Earnestly Entreate and humbly Beseech you to helpe, aide and Assist us, In this our Operation and affaires, and doe for us, as for the servants of the Highest.

[176r]

For the day and hour of 24

Wee doe ratifye, confirme, conjure and bind the vertue Efficacy power and Influence of **NB.** Most Effectually and solidly, In through and by you and your benevolent Assistance, O you great holy Blessed and glorious Angell **Zachiel, or Zedekiel**, and all the Angels servants of the most high Incomprehensible, Omnipotent and Immortall God of Hosts the only Creator of heaven and Earth and of all things whatsoever both Elementall Animal Vegetable, Minerall Reptile or Insect that is Contained and Comprehended therein, and that serve before the great and honoured Angell **Pastor** as ministering Angels present always at Divine Commands, In the Orders or Hierachy of **Dominations** Residing in the Sixth Heaven, and bearing office Rule and power In the Orbe or Sphere of **Jupiter** and by this his mighty great and Divine name, **EL**, and his numerall Attribute **Hesed**, who sitteth on high above the Cherubims In the Highest Heaven who Created the great whales and all Other fishes of the Sea and waters and Every Living Creature Else whatsoever that moveth [[in the Seas]] which [[the waters]] Brought forth abundantly & which were Encreased and multiplied Every Creature severally according to its Respective Kind &c.: Who also Created the fowls of the Aijre to fly above the Earth [175v] In the open firmament of Heaven, Every winged foule becoming fruitfull also as the Rest bringing forth Increasing and Multiplying after their divers and different Kinds In the fifth day and confirmed the continuance of the same by the seale of his omnipotent great and holy name **Adonay**, and by the name of the great Coelestiall Star called **Jupiter**, whose is your planet or Star: & by his Signes called **Sagittary** and **Piscis**, the [[ninth and]] twelfth In Order successively Ranked among the 12 Signes as they are Distinguished and Knowne by Certaine names Appropriated to them, by our Ancient predecessors of old time and soe Called unto this day wherein **Jupiter** is Dignified having **Sagittary** assigned to him for his Diurnall house and **Pisces** for his nocturnall

house and by the Characters which are your Seales and the Seales of the Cœlestiall planet or Star Called **Jupiter** and of his mansion houses **Sagittary** and **Piscis** By all Afforesaid, wee most Earnestly Request Conjure and Beseech you, O you sacred glorious and Benevolent great Angell of the most high God and Blessed Intelligence of the planet or Star called **Jupiter** and governing in the Sixth Sphear, **Zadkiel** or **Zedekiel**, whoe art by the originall Decree of the most high God Constituted and appointed Governor of this fifth day and of the first and Eight planetary hours therein, And by the power office and Order given you by the most high God in charge, wherein he hath placed you at his servis and Commandement, and at his Divine will and pleasure wee doe againe Earnestly Conjure Entreate and Beseech you, O you glorious great mighty and Blessed Angell **Zadkiel** or **Zedekiel** to Dignifye and give full [176r] power vertue force Influence and Efficacy unto **NB** And that the same may become most powerfull and Certaine in all things and most solidly confirmed to all intents and purposes, In all partickulars whatsoever that is said or can be Ascribed hereunto, and that by the strength and powerfull Influence, of your Angelicall assistance and Confirmation, Conjoynd with this (our operation) and affaires, may Descend by your Mysticall and sacred Conveyance, from your Cœlestiall Orders hereunto and to be Likewise thereby soo possitively Infused, Inseparably united Centerally Bound and firmly Knitt up herewith that it may become thereby most powerfull, strong and Effectuall for **N.B.**, Notwithstanding any opposition or Contradiciton In any wise whatsoever wherein, wee now Earnestly Entreate, and humble Beseech you, to help Aide and assist us, In this our Operation and affaires & to doe for us, as for the servants of the Highest.

[177v]

For the day and hour of ♀

Wee doe Ratifye, Confirme, conjure and bind the vertue power and Influence of **NB**. Most Effectually and solidly, In through and by you and your potentiall Assistance, O you great Blessed holy and glorious Angell, **Anael**, and all the Angells servants of the most high Incomprehensible, Omnipotent and Immortall God of hosts the Onely Creator of Heaven and Earth and of all things whatsoever, both Elementall Animal Vegetable mineral and Reptile or Insect that is Contained and Comprehended therein and that serve before the great and honoured Angell, **Dagael**, as ministering Angells present <at> always at Divine commands, In the Order or Hierarchy of Principalities, Residing in the third heaven, and Bearing office Rule and power In the Orbe or Sphear of **Venus** and by this his mighty, great and Divine name **Jehovah Zebaoth** and his Numerall Attribute **Neza**, who sitteth on high above the Cherubims In the Highest heaven, who Created all four-footed Beasts Chattells and Other Animals and all Creeping things whatsoever that Liveth and moveth upon the face of the earth Bringing forth young and also Encreasing and Multipying In their Severall and Respective Kinds together alsoe with the most admireable and wonderfull generation production and Increase of Insects and Reptiles, Bred and Brought forth onely [166r] of heat and Moisture and Impregnation of the Aire as a medium of Intermitting the Suns heat to Stir up the activeity of nature which by a Centerall Inivisible fire and Internall ffirmmentation Conceiveth a mortificate Essence and by an putrefactive power most admireably bringeth forth and Increase of divers Wonderfull Strange and admireable Creatures Various and Different in their Kinds and Ever Marvelous to Behold, And who Created also man

Even male and female after the most glorious sacred and Cœlestiall Image of himself and gave them Dominion over all the fishes of the seas and over all the foules of the Aire and over the Chattell and over the Earth and Every Creeping thing that Liveth upon the Earth: And whoe when blessed the Creation and also man, Even Male and female Blessed he them and gave them Rule and power over all whatsoever was Contained in the Creation Saying be fruitfull and Multiply and Replenish the Earth and subdue it and have Dominion over the fish of the Sea, and over the fowels of the Ayre and over Every living thing that moveth upon the Earth and Every tree Whereon is fruite yielding seed for nourishment and foode And also gave all Chattell and Beasts of the Earth fouls of the Ayre and all Animals and Other Creatures Whatsoever wherein there is Life: And Every greene herbe for meate in the Sixth Day, And then Blessed all things In the Creation that he had made and said [166v] they were Good and Sealed the same with his most High, Omnipotent great and holy name **Saday**, and by the name of the great Cœlestiall Star Called **Venus** whoe is your planet or Star: and by her signes Called **Taurus** and **Libra**, being Constellations placed in the Cœlestiall Girdle Belt or Zodiack **Taurus** being the second and **Libra**, the seaventh In Order successively Ranked among the 12 signes as sthey are distinguished and knowne by certain names, appropriated to them by our Ancient predecessors of old time, and so called untill [this] Day wherein **Venus** is dignified having **Taurus** Assigned to her for her Nocturnall house and **Libra**, for her Diurnall house And by the Characters which your Seales and the Seales of the Cœlestiall planet or star Called **Venus** and of her mansion houses **Taurus** and **Libra** By all aforesaid wee most humbly Entreate and Earnestly Request Conjure and beseech you O you sacred great glorious and Benevolent Angell of the most high God and Blessed Intelligence of the planet or Star Called **Venus** and governing in the (the) third Sphear **Anael**, who art by the Originall Decree of the most high God Constituted and appointed Governor of this sixth day and of the first and Eight planetary hours therein: And by the power office and Order given you by the most high God in Charge and wherein he hath placed you at his servis and Commandement and at his Divine will and pleasure: Wee doe againe Earneastly Conjure Entreate and Beseech you O you [167r] glorious, great mighty and blessed Angell Anael, to Dignifye and give full and Effectuall power Vertue force Influence and Efficacy unto **NB** And that the same may Become most powerfull and Certaine in all thins, and most solidly Confirmed to all intents and purposes, In all particulars whatsoever, that is said or Can be Ascribed hereunto And that by the Strength and powerfull Influence of your Angelicall Assistance and Cinfirmination Conjoyed with this our operation and affaires may descend by your Mysticall and sacred Conveyance from your Cœlestiall Orders hereunto and to be likewise therewith soe positively Infused Inseparably united Centerally bound and firmly Knitt up herewith that it may become thereby most powerfull strong and Effectuall for **NB**, Notwithstanding any opposition or Contradiction In any wise whatsoever, Wherein wee now Earnestly Entreate, and humbly Bessech you to helpe Aide and Assist us, In this our operation and affaries, and to doe for us, as for the Servants of the Highest.

[167v]

For the day and hour of ♄

Wee doe ratifye Confirme, Conjure and binde the vertue power and Influence of **NB**. most Effectually and solidly, In through and by you and your potentiall Assistance, O you great Blessed, holy and glorious Angells **Cassiel, Zaphkiel and Iophiel**, and all the Angells servants of the most high, Incomprehensible, Omnipotent and Immortall God of Hosts, the onely Creator of Heaven and Earth, and of all things Whatsoever, both Cœlestial Elementall Animal Vegetable [[mineral]], Reptile or Inseckt that is contained and comprehended therein, and that serve before the High great and honoured Angell, **Boel**, as ministering Angells present always at Divine commands, In the Order or Hierarchy of **Thrones**, and Residing in the seaventh Heaven and Bearing office, Rule and power, In the Orbe or Sphear of **Saturne** and by this his great mighty and Divine name **Iehovah Elohim**, and his numericall Attribute **Binah** (or **Prina**) who sitteth above the Cherubims in the Highest heavens, who rested the Seaventh Day, from all his works of the Creation which he had made and who Blessed and Sanctified the Seaventh Day, By Reason thereon he Rested from all his works which he had Created and made and [168r] gave Commandement unto his people the Children of Israell the offspring and seed of Abraham the son of Gods Divine promise and Terrestiall father of the faithfull to be humbly Received thankfully Embraced, Syncerely observed reverently honoured and Choicelly sett apart Zealously Kept holy, Obediently reserved and Exactly performed, In all those Dutyes appointed thereunto, All which being by them Duly and truly fulfilled throughout their Generation According to the Commandement of God Enjoyed them During the whole Continuance of time, they should therefore Receive from Divine grace the Blessed Rewards and gifts of all terrestiall fullness and felicity In this world During mortall Continuance and Everlasting life with Eternall glory In the World to Come: and sealed the same with his owne great holy and Blessed names, **Sadday, Jah, Ser**, Even as the most high and onely God of heaven and Lord of hosts the maker of time And by the name of the great Cœlestiall Star Called **Saturne**, whoe is your planet or star and by his Signes called **Capricornus** and **Aquarius**, being Constellations placed In the Cœlestiall Girdle Belt or Zodiack, **Capricornus** being the tenth and **Aquarius** the Eleaventh successively In Order Ranked among the 12 Signes as they are distinguished and Knowne by Certaine names appropriated to them by our Ancient predecessors of old time, and soe called untill this day wherein **Saturne** is Dignified by haveing **Capricornus** [168v] assigned to him for his Night house and Aquarius for his Day house, and by the Characters which are your seale and the seales of the Cœlestiall planet or Star Called **Saturne**, and of his mansion houses **Capricornus, and Aquarius**, By all aforesaid Wee most Earnestly Request Conjure and Bessech you, O you sacred glorious Benevolent and great Angell, of the most high God and Blessed Intelligence of the planet or star called **Saturne** and governing in the Seaventh Sphear **Cassiel, Zaphkiel and Iophiel** who art by the Originall Decree constituted and appointed Governor of this Seaventh Day and of the first and Eight planetary howers therein And by the power office and Order given you by the most high God in Charge and wherein he hath placed you at his service and Commands and at his Divine Will and pleasure Wee doe Earnestly Conjure entreate and beseech you O you glorious mighty great and Blessed Angells **Cassiel Zaphkiel and Iophiel** to dignifye and to give full power vertue force Influence and Efficacy unto **NB**, And that the same may

become most powerfull and Certaine in all things and most solidly Cofnirmed to all intents and purposes In all particulars whatsoever that is said or Can be Ascribed hereunto: And that by the power and Influence of your Angelicall Assistance and Confirmation Conjoynd with this our operation and affaires may descend by your Mysticall and Sacred [169r] Conveyance, from your Cœlestiall Orders hereunto and to be Likewise thereby soe possitively Infused Insperably united, Centerally bound and firmly Knitt up herewith, that it may become thereby most powerfull Strong and Effectuall for **NB**, Notwithstanding any opposition or Contradiction in any wise whatsoever, wherein wee now Earnestly Entreate and humbly bessech you to helpe, aide and assist us In this our Operation and affaires and doe for us as for the servants of the Highest.

[In the scans I'm working from there are some very faint marks after the end of the text on fol. 169r, suggesting 7 or 8 lines ruled in red ink; and similarly in the top half of 169v. If there is any actual text there, it is completely unreadable in the images, fainter even than the rubric above the start of the text.]

A SELECT TREATISE

This work on the planetary Intelligences occupies the final 21 leaves (fol. 205–225) of Sloane MS. 3821. A fragment also appears in Sloane MS. 3825 (fol. 96v–99v), cutting off partway through the conjuration of Agiel.⁴⁵⁹ That copy is in the same hand as the S5 copy of *Janua Magica Reserata*.

The scheme of this work derives from *De Occulta Philosophia* lib. II. cap. xxii, which gives the tables or “magic squares” of the classical planets as well as various Hebrew names, either traditional or fabricated, which equate up to one of the “magic numbers” of the planet⁴⁶⁰ by the numerical value of their letters. For each planet is given the name of an “Intelligence” (*intelligentia*) and “Spirit” (*daemonium*),⁴⁶¹ with a *signiculum sive character* for each, created by drawing lines between the squares on the “magic square” containing the numbers corresponding to each letter in turn.⁴⁶²

Some considerations of style and tone in the following make it less than certain that it was by the author of the other “Invocation of Angels” texts rather than being written in imitation of them and later appended to a copy of the *Janua*: leaving aside vagaries of spelling in the Sloane 3821 copy, grammar is generally far worse, sentence structure more frequently broken, and the spirits, despite being addressed as “dignified,” “benevolent” and “angelical” are threatened in a way only found in one other text in this collection—the “Tenth Key” interpolated into the Sloane 3825 *Janua*, which is itself patently an addition by a different writer.⁴⁶³

The S1 copy does not appear to use any rubrication: I have used rubrication and boldface in the following to mark out names of the spirits, divine names, &c. in accordance with the general pattern of the other texts in this group.

⁴⁵⁹ That copy was never finished; the sheet on which the scribe continued it is not lost, but was bound up into what is now Sloane MS. 3824, and the continuation of the text trails off after less than half a page.

⁴⁶⁰ To each of the seven classical Planets is assigned a number from 3 to 9, ordered by their apparent rate of motion when seen from the Earth’s surface, with Saturn (the slowest) at 3. Calling this number n , the other numbers are n^2 , $n \times (n^2 + 1) / 2$, and $n^2 \times (n^2 + 1) / 2$; thus for Saturn 3, 9, 15, 45; for Jupiter 4, 16, 34, 136; for Mars 5, 25, 65, 325, &c. With the numbers from 1 to n^2 arranged on an n by n table so each row and column adds to the same, the third number will be the sum of each row and column and the fourth the sum of the entire table.

⁴⁶¹ For Venus, an *Intelligentia* and *Intelligentiae* (plural) are listed, although the latter “Beni Seraphim” (בְּנֵי שֵׁרָפִים) adds to 1252 (counting □ as 600) not 1225 as stated; for the Moon, we find a *Dæmonium*, a *Dæmonium dæmoniorum* and an *Intelligentia intelligentiarum*.

⁴⁶² Since the numerical values of the letters in many cases exceed the number of squares on the *Tabula* of the Planet, the numbers are, where necessary, reduced from tens to units, or hundreds to tens or units. In a few instances, two letters are counted together, thus yielding a single point on the character, e.g. ✠ = 11 in the characters of *Graphiel* and *Hagiel*. The start of the character is marked by a small circle, the end by a short perpendicular line. Where two successive letters fall in the same square, this is indicated by a “double bow” or small semi-circular loop. Where three or more letters fall in a straight line, a loop is drawn in the intermediate square(s).

The seals of the Planets are generally supposed to be characters that pass through every square on the “table” of the planet, although those of Mars, Venus and Luna miss a few squares.

A more detailed explanation of how these figures are formed appears in an appendix to Donald Tyson’s edition of *OOP*.

The figures in the MS. were crudely copied from those in the 1651 English edition of *OOP* and perpetuate some errors or oddities, such as a spurious break in a line in the character of *Graphiel* (either a slip by “J.F.’s” engraver or perpetuated from his source text) and omitting two of the small circles at line ends in the seal of Saturn. For the present edition, all the figures have been redrawn in proportion.

⁴⁶³ Since the S5 “Tenth Key” is crammed in between the end of the *Janua* and the start of a copy of the present work, in a different hand to them, it was not written by the author of “A select Treatise” but by someone else in imitation of it.

A Select Treatis

**as it was ffirst Discovered to the Egiptian Magij
and accordingly by them practised in Antient times
& So Traditionally Descending to the Knowledge of the
Chaldeans & Successively from antient to Modern Ages
& here delivered out of Darkness & brought to Light,
More Intelligibly usefully & beneficially for the practis &
Experience thereof then Ever theretofore since the universall
deluge hath been declared or shewed forth.**

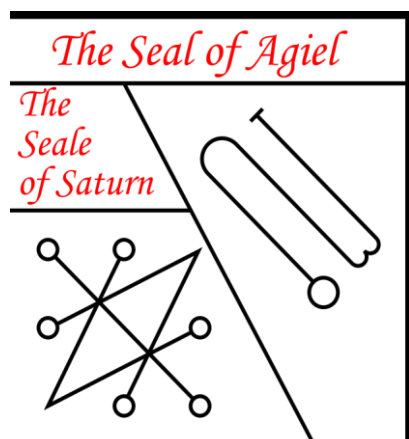
We shall not here make an historicall preface parafrase or discourse of the Egyptian Magij nor of there great Learning & Knowledge before the flud for that hath been already amply defined of both before the flud in the time of Sahalock King of Egipt who Lived some time after before the Deluge whose being foretold by his Magicians that the world would be Drowned Did Build five great towers or pyramids wherein he put all the Egyptian Treasury & books of Learning & to preverve them from the flud the which although over flown with the waters yet were safely defended from the Rigor & Destruction therefore through the grace (of Dev) and permission of Divin goodness and soe since the Restoration of the World & all Mankind hath been found dusspersed through the world & in process of time [205v] By Ignorance & Distruction of Countryses, by wars and Repines & the Captivities of people all the More Noble & greater part of that Science with the Knowledge & Benefits threof hath bin Even utterly Destroyed & Even as hard by Impossibly to be Conjectured by all human Reason or Immagination that it can be Resored or in any wise Regained but by the Incessant Labours unwearied industry powerful perseverances & strong Indeavors of an Indulgent Sobert discreet Grace & Studious profcient in the Metaphysick. It is to be understood that the Egyptian Magii or Inspiriti in the primitivetimes before the flud Received there profound knowledge (Meditating) Mediatly from the Revelation of Angels or other Spirituall Ministry both of the cœlestiall Intelligences or som one or other of the angelicall Messagers of Divine grace residing in orders in any of the Hierarchyes properly Referred to Every & Each particular & Respective Superiour Intelligence set over & governing in Every and Each both of planetary & other cœlestiall orbs whereunto they are properly Ascribed & Referred or otherwise from the Elementall powers or spirits of Light Cœlestiall dignified & by Nature Angellically Benevolente from whose Tradition being found Written (as aforesaid) sumtime after the Deluge Coming to the hands of posterity in after ages Revived and Began to florish in soe much that meny of the Hebrews or Hebrew Chaldeans then residing amongst [206r] The Egiptians Learned there Science & became Even as well Skilled Therein as themselves & all though the Chaldeans & severall (severall) others hath writ much of Supernaturall Arts & Sciences yet they have written so Hieroglyphically Parabolically & Enigmatically that Non Could understand the scripts nor Misticall figures but those of their own Societies & Such as were admitted thereinto or would Reveale Shew forth and teach to the Reasons whereof may probably be for the abeyding Ignorant Censures; by which means there full Knowledge, in the

Metaphysicall Sciences was never yet Discovered to the understanding of Modern Ages Excepting to some few Learned in the originall or Easterne Tongues & obtained such fragments of the Metaphysicall Sciences as hath Given them Incouragment Studiously to persist in & Elaboratly to persue the same; in the begining of time or primitive Age of the world there were Certaine particular tables Reavealed shewed forth & Discovered to the Wisdom of wise men of those times Curiously Inquisitive & with great Diligence Carefully Searching into Secrets and Transcendent Sciences wherein were Inscribed Certaine Letters of the Chaldean Character with proper Numbers or Numerall figures Ascribed or Appropriated Severally to Each and particular of them the which is distributed & [206v] Referred to the Seven planets and those Notes or Misticall figures which are Called the tables of the planets and alsoe are Endowed with Many & very great Vertues of the heavens in as much as they represent that Divine order of Cœlestiall Numbers impressed upon Cœlestials by the Ideas of The Divine Mind by means of the Soule of the world & by the sweet harmony of the Cœlestiall Rayes Signifying according to the proportion of Effigies Supere-Cœlestiall Intelligences which Can no other way be Expressed then by the Markes of Numbers & Caractors for Materiall Numbers & figures Can doe Nothing in the Misteryes of hid things but Representetively by formall Numbers & figures as they are governed & Informed by Intelligences and Divine Numerations which unite the Extreame of the matter & Spirit to the will of the Ellevated Soule Receiveing through great affection by the Cœlestiall power of the Judicious practitioner in Sublime Arts a power from God Applied Trhough the soule of the universe & observations of Cœlestiall Constillations to a matter fit for a form the mediums being Disposed by the Skill and Industeris of the Sober & wise Prophyciates.

[207r] There are Seaven Intelligences or Spirits of Light who are Cœlestially Dignified by Nature Angelicall & Benevolent whose names are to be Collected & Caractors Drawn from the forementioned tables with the Names of god Governing them by the force Influence vertue & misticall & Sacret⁴⁶⁴ Efficacy whereof the good Demons are powerfully Moved & to be called forth to visible Appearance whose Names are as ffolloweth.

⁴⁶⁴ *sic.* in S1. Possibly meant for “secret” rather than “sacred”; the scribe’s preferred spellings frequently have ‘a’ where the more common, or now-standard, English orthography has ‘e.’

[The Intelligence of Saturn: Agiel]



The good Angel or Intelligence Ascribed to the planet Saturn is Named **Agiel**⁴⁶⁵ & the Great Names of God Governing it are **Ab: Hod: Jah: hud: Jehova**⁴⁶⁶ and whose Seale or Caractor is as here Denoted and Hyroglyphically shewed forth.

This Intelligence And Hierarchy thereunto Belonging are of the planet Saturn when by position it is both Excentially & Accidentally very well Dignified & fortified and by office are Assistant in helping to bring forth the Birth of Children with great Safty & Little Dolor or dainger Either to Child or Mother as alsoe of all Animall Creatures Causing them to goe

theire full Time of Concpion without feare of Abortion or Miscarridg & to Make a man Safe & powerfull Causeth good successe in petitions & other Adresses to princes & Sovereign powers & is very benevolent [207v] And good to all who Either Can have any converse or Community by a visible apparition therewith or that Can be truly Dignified with the Seale of Character Thereof.

 **Invocation Moveing the** Intelligence Agiel and Calling him forth to Visble appearance.

O you benevolent Intelligence of Cœlestiall Light Dignified & by nature Angelicall who art Known or Called by the name **Agiel** & Said to be of the Nature & office of the planet or star called Saturn when by Cœlestiall position it shall be both Essentially and Accidentally well dignified & fortified with all others your Substitutes the president Inteligences or Dignified powers of Light properly Residing in or otherwise Appertaining to youre Mantion orders or heirarchy from the Superiour to the Inferiour and Sarving the Most High God in youre Respective orders & office as Mediums of divine grace and marcy & as in Charge Commanded & Appointed we the Sarvants Alsoe of the Highest Reverently here present in this holy feare doe Earnestly beseech humbly Request Strongly Invoke Call forth & powerfully move you to visible Appearance in by & Through these Excellent Ineffable great Signall Sacred & divine Names of your god: **Ab: Hod: Jah: Hud:** Even the omnipotent Imortall [208r] Immence Incomprehensible & most high god and Lord of hosts **Jehovah**, before whome the whole quire of heaven continually singeth **O mappa-Laman Hallellujah**,⁴⁶⁷ and by the Seale of youre Cration being the marke or Charactar of (of) hollynes unto you & by the greaty mistery vertue force power Efficacy and Influence of all we do strongly Invoke Confidently Call forth & mowerfully Move you o you Benevolent Intelligence or Angelicall Medium of Light Cœlestially Dignified who by name are Called **Agiel** with all others the president & Servient Angels or Mediums of Light Cœlestially Dignified by Degree & office, in generall & particular Every & Each one for and by it Selfe Respectively [appertaining to your Hierarchy mansion or place of residence to visible

⁴⁶⁵ אַגִּיֵּאל = 45.

⁴⁶⁶ See OOP book II, chap. 22 (p. 243) for these names: *Ab*, אַב = 3; *Hod*, הֹד = 9; *Iah*, יָה = 15; יְהוָה “extended” as יוֹד־הָא = 20 + 6 + 13 + 6 = 45.

⁴⁶⁷ See note 189, page 62 for this expression.

appearance;]⁴⁶⁸ move therefore o ye Benevelant Intelligence **Agiel** with all others of youre orders office Hierarchy or Mansion Joyntly & Severally as aforesaid gird up and gether youreselfs or Selves Accordingly together and som one or more of you as it shall please god of his Special grace & permission is given to you and Also accordingly Decend from youre Mansion or place of Residence or wheresoever els you may be otherwise officiating or Chancely Absent therefrom and Immediately forthwith Appaere Visibly here before us in this **C.S.** or **G.R.** standing here before us & in & through the same to⁴⁶⁹ transmit youre true and Reale preasance In Splended Appearance plainly unto [208v] The Sight of our Eyes uter youre voices unto our Eares that we may not only visible see you but Audibly heare you Speake unto use and that we may Convers with you or otherwise forthwith Appaere out of them visibly upon this Table or ffairely upon the flore and shew plainly & visibly unto use A Sufficient Signe or teste of youre Coming and Appearance, therefore we Doe Entreat you and undeniably Request you Charg Constraine Command and powerfully Move you O you Royall and Amicable Angel or Blessed Intelligence **Agiel** who art truely ascribed to the planet **Saturn** and be the great names of god governing that planet: **Ab: Hod: Iah: Hud: Iehovah:** I doe againe and againe powerfully without any delay Lingerig or tarriing [strictly charge that you defer]⁴⁷⁰ not one Minutt Longer to sarve us and Really fulfil all that is appropriated and belonging to youre Charge under the planet **Saturn:** **Agiel: Agiel: Agiel:** gird up Move Com forth and faitfully Answer to all that belongs to youre Hierarchy office or order of being, Armed with power from above Agiel: behold the Exorcist the stamp of the very Idea the Microcosme: by **Agla: El: On: Tetragrammaton:** by **Ogim Osi**⁴⁷¹ who siteth upon the throne by all that hath bine Now [209r] is and Ever shal be by the patriarches and prophets by the Great banner **Schemhamphoræ**⁴⁷² by heaven Earth and hell **Agiel** thou blessed Inteligence of Saturn by All Aforesaid: Move: Move: Move: Com forth and visibly shew thy self at this very Minute as you will answer the Contrary being high Misdemeanour⁴⁷³ at youre perrill before him who shall com to Judg the quick and the Dead and the world by fire fiat fiat for why we are servants of the same youre god, and true worshipers of the Highest, wherefore be friendly unto us and doe for us as for the sarvants of the Highest whereunto In his name we doe againe Earnestly Request urgently and undeniably Move you both in power and presence O you Royall Spiritt **Agiel** whose freindship unto us hereing and works shal be a song of honour and the praise of youre god in your Creation.

Amen.

⁴⁶⁸ Words in square brackets written *sec. man.* in the right margin with insertion mark after “Respectively.”

⁴⁶⁹ The fragment of “A Select Treatise” in Sloane 3825 cuts off abruptly here. The sheet on which it continues is extant and now forms S4 fol. 37 *sqq.*, but the continuing text (exhibiting notable divergences from the S1 edition) in turn trails off after less than half a page. See Appendix.

⁴⁷⁰ Words in square brackets written *sup lin., sec man.* and repeated in the left margin.

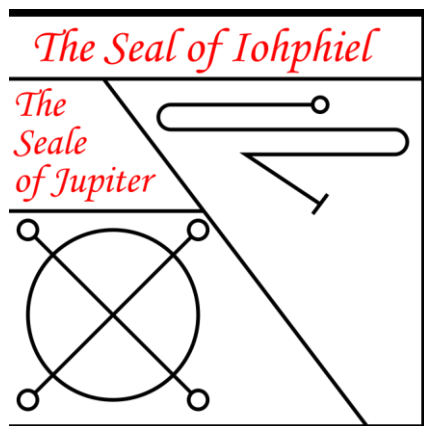
⁴⁷¹ While an apparent name or title of God, this name—at least with this particular orthography—is rarely cited: the only other instances I have been able to find of it are in the “Tenth Key” in the S5 copy of *Janua Magica Reserata* (fol. 96r), and a modern ritual for the Intelligences that manifestly derives directly or indirectly from the present work.

⁴⁷² More usually *Shemhamphorash* or *Shem ha-Mephorash* (שם המפראש): see note 155, p. 46.

⁴⁷³ A similar threat appears in the “Tenth Key” (S5 fol. 96r): “[...] descend and Come away as you will answer the contrary upon the highest of Misdememeanor to your principall King and Governor [...]”: this kind of language is not otherwise found in “Invocation of Angels” texts addressed to “benevolent,” “dignified” and “Angelical” spirits, suggesting that “A Select Treatise” and the S5 “Tenth Key” were the composition of (different) later authors.

[The Intelligence of Jupiter: Iophiel]

[209v] **The Good Angel or Blessed Intelligence** ascribed to the Planet Jupiter vocatur⁴⁷⁴ **Iophiel**⁴⁷⁵ and the great powerfull and mighty names of God governing it are **El: Ab: Abab:**⁴⁷⁶ and whose Seale or Character as a Banner is here Denoted and shewed forth, to which the Blessed Intelligence beareth obedience and must for Ever Sticke Close.⁴⁷⁷



This good Intelligence & Hierarchy thereunto belonging are of the nature of the planet **Jupiter** when by position it is both essentially and Accidentally very well Dignified and fortified and by office are Assisting in helping to gain and Injoy Riches Honour Love peace and Concord to appeas Enimies Raise to honours Dignities to Dissolve Enchantments to Concel any Intricat or Difficult Matter to Command those who are unwilling and will not Comply with Intreaty [to lower themselves & submit].⁴⁷⁸ This blessed Intelligence is very benevolent Affable Courtious and good to all or Every of those who Can by the true rules of

Sophyck or Magick art Call forth Move Convers or have Community with him by a visible Appearance or parsonall presence or that Can be truly Dignified and Characterised with his True Seale or Character unto [210r] which he bareing obadiance must and will for Ever Give his Attendance and obay whensoever or wheresoever we shall request, Constraine and Call him forth by the true Rules of Art as aforesaid.

 **Invocation Moveing & Calling fforth** to visible Appearance the Blessed Intelligence **Iohphiel** by the force of the ffollowing Keyes or Invitations.

O you benevolent Intelligence of Cœlestiall Light Dignified and by Nature Angellicall who are Known or Called by the name **Iohphiel** & Said to be of the Nature & office of the planet or Star Called **Jupiter** when by Cœlestiall position it shall be both Essentially & Accidentally well Dignified and fortified with all others youre substitutes the president Intelligences or Dignified powers of light properly Residing in or otherwise Appertaining to youre Mantion orders or Hierarchy from the Superiour to the Inferiour & Sarveing the most high God in youre Respective orders and office as Mediums of Devine Grace and Mercy and as in Charge Commanded & appointed we the sarvants Also of the Highest Reverently here present in his holly feare doe Earnestly bessech humbly request strongly Invoke Call forth & powerfully Move you to visible [210v] Appearance in by & through these Excellent, Ineffable great signall Sacred and Divbine names of your god: **El Ab: Abab:** Even the omnipotent Imortall Immense Incomprehensible and most high god and Lord of hosts, **Jehovah** before whom the whole quire

⁴⁷⁴ Lat. "is called."

⁴⁷⁵ יהפאל = 136

⁴⁷⁶ El Ab (should be treated as one name), אל אב = 34; Abab is a misprint in the English OOP for Abba, אבא = 4.

⁴⁷⁷ In the MS., the character of the planet was mistakenly captioned "The Seal of Saturn."

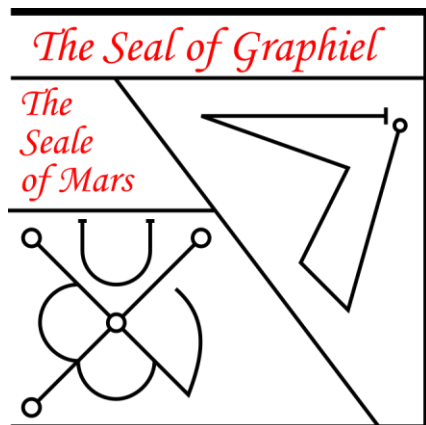
⁴⁷⁸ Words in square brackets written *sec. man.* in the right margin with an insertion mark after "Intreaty."

of heaven Continually singeth: **O mappa-Laman: Hallelujah** and by the seale of youre Creation being the Marke or Charactor of hollines unto you and by the great Mistery virtue force and power Efficacy & Influence of all we Do strongly Invoke Confidently Call forth and powerfully Move you O you benevolent Intelligence or Angellicall Medium of Light Cœlestially Dignified who by nam are Called **Iohphiel**: with all others the president & servient Angels or Mediums of Light Cœlestially dignified by degree & office in generall & particular Every and Each one for and by itself Respectively Appertaining to youre Hierarchy Manton or place of Residence to visible appearance Move therefore O you Benevolent Intelligence **Iohphiel**: with others of your orders office Hierarchy or Manton Jouyntly and Severally as aforesaid: gird up & gather youreselfe or selves accordingly together & some one or either more of you as it shall please god of his Speciall grace & premition is give to [211r] you & also Accordingly Desend from youre Manton or place of Residence or wheresoever Els you may Be otherwise officiating or chancely absent therefrom & Immediately forthwith Appeare visibly here before use in this **C.S.** [[or]] **G.R.** Standing here before us & in & through the same to transmit youre (youre) true and Reale presence In splendid Appearance plainly unto the sight of our Eyes uter your voices unto oure Ears that we May not only visible See you but Audibly heare you speake unto us and that we may Convers with you or otherwise forthwith Appeare out of them visibly upon this Table or fairely upon the flore and shew plainly & visibly unto us a sufficient signe or Teste of youre Coming and Appearance therefore we Doe Entreat you and undeniably Request you Charg Constraine Command and powerfully move you o you Royall and Amicable Angell or blessed Intelligence **Iohphiel** who art truly ascribed to the planet **Jupiter** and by the greaty names of god governing that planet: **El: Ab: Abab: Jehovah:** I doe again and againe powerfully without any Delay Lingerig or Tarriing: Strictly charg that you Defer not one Minut Longer to Sarve us and Really fulfil all that is Apropriated and [211v] Belonging to youre Charg under the planet **Jupiter Iohphiel: Iohphiel: Iohphiel** gird up (up) Move Com forth and faithfully Answer to all that belongs to youre Hierarchy office or order I being armed with power from above **Iohphiel** behold the Exorcist the Stamp of the very Idea the Micrecosme by **Agla: El: On: Tetragrammaton** by **Ogim Osi** who siteth upon the Throne by all that hath bine Now is and Ever shal be by the patriarchs and prophets by the great banner **Schemhamphora** by heaven Earth hell **Iohphiel** thou Blessed Intelligence of **Jupiter** by all aforesaid Move Move Move Com forth and visibly she thyselfe at this very Minute as you will Answer the Contrary being high Misdemeanour at youre perrell before him who shall Com to Judg the quick and the dead and the World by fire, fiat: fiat: fiat for why we are servants of the same youre god and true worshipers of the highest wherefore be friendly unto us and do for us as for the sarvants of the highest whereunto In his Name we do againe Earnestly Request urgently and undeniably Move you both in power and presance O you Royall spirit **Iohphiel** whose [212r] friendship unto us hereing and works shall be a song of honour and the praise of youre god in youre Creation,

Amen.

[The Intelligence of Mars: Graphiel]

[212v] The Good Angel or Blessed Intelligence ascribed to the Planet **Mars** vocatur **Graphiel**⁴⁷⁹ and the great powerfull and mighty names of God governing it are **Adonay: Melech: Eheiah**:⁴⁸⁰ and whose Seale or Character as a banner is here Dinoted and shewed forth, to which the Blessed Intelligence beareth obedience and must for Ever Sticke Close.⁴⁸¹



This good Intelligence **Graphiel** & Hierarchy thereunto belonging are of the nature of the planet **Mars** when by position it is both Essentially & Accadentially very well Dignified and fortified and by office are Assisting to gaine and overcome in all warlike Dissapline Judgments petitions Terrable to all Manour of Enemis and victorious against them Concoring and overcoming Stops Blood Compells all Enemies to Submitt fetching any Man or Woman or Causing them to be Brought from any part of place [213r] of The world in an houre Time Ends all Controvercys and

quareles Conquors Monorcks and throughs down Diedems and Causeth the greatest Enemis to submit or Run to Ruen, this Blesed and good Intelligence is very benevolent affabell & Courtious good to all & Every of those who Can by the true rules of Sophyck or Magick art Call forth Move Convers or have Community with him by visible Apearance or parsonall presence or that can be truly Dignified and Charactorised with his true Seale of Character unto which he Bareing obadiance Must and will for Ever give his Atendance and obay wherensoever or wheresoever we shall Request Constraine and Call him forth by the the true Rules of Art as afforesaid.

 **Invocation Moveing & Calling forth** to visible Apearance the Blessed Intelligence **Graphiel** by the force of the ffollowing Keyes or Invitations.

O you benevolent Intelligence of Cœlestiall Light Dignified and by Nature Angellicall who are Known or Called by the Name [213v] **Graphiel** & Said to be of the Nature & office of the planet or Star Called **Mars** when by Cœlestiall position it shall be both Essentially & Accidentally well Dignified and fortified with all others youre substitutes the presedent Inteligences or Dignified powers of light properly Residing in or otherwise Appertaining to youre Mansion orders Hierarchy from the Superiour to the Inferiour and Sarveing the most high God in your Respective orders and office as Mediums of Divine Grace and Marcy & as In Charge Comanded & appointed we the sarvants alsoe of the Highest Reverently here present in his holly feare doe Earnestly bessech humbly request Strongly Invocat Call forth & powerfully Move you to Visible

⁴⁷⁹ גראפִּיאל = 325.

⁴⁸⁰ *Adonai*, אֲדֹנָי = 65. *Melekh*, “king” does not add up to any of the numbers of Mars but is frequently associated with *Adonai* as a title of God; the other divine names answering to the numbers of Mars given by Agrippa are “the letter *Heh* of the holy name” (ה = 5) and יְהִי = 25.

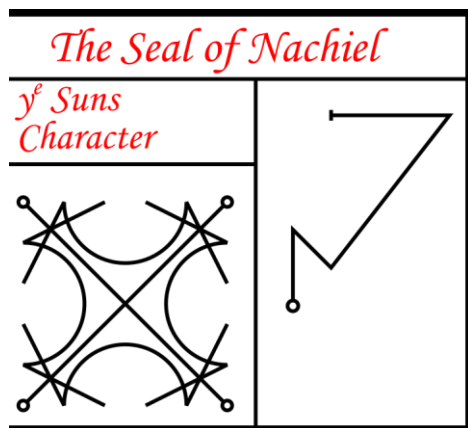
⁴⁸¹ The character of *Graphiel* was drawn defectively in the MS., showing a break in the middle of one line segment: this perpetuates an error in the English OOP. In the 1533 printing it is shown as an unbroken loop without the start and end marked.

Appearance in by & through these Excellent Ineffable great Signall Sacred & Divine Names of your God: **Adonay: Melech: Ehejah:** Even the omnipotent Imortall Immence Incomprehensible and Most high god and Lord of hosts: **Jehovah:** before whom The whole quire of heaven Continually Singeth: **O mappa-Laman Hallelujah** and by the Seale [214r] of youre Creation being the marke or Character of hollynes unto you and by the great Mistory vertue force and power Efficacy and Influence of all we doe strongly Invocat Confidently Call forth and powerfully Move you o you benevolent Intelligence or Angellicall Medium of Light Cœlestially Dignified who by name are Called **Graphiel** with all others the president & serviant Angels or Mediums of Light Cœlesitally Dignified by Degree and office in generall and particular Every and Each one for and by it self Respectively Appertaining to your Hierarchy Mansion or place of Resident to visible Appearance Move therefore o you benevolent Inteligence **Graphiel** with all others of youre order office Hierarchy or Mansion Joyntly & Severally as aforesaid gird up and gather yourself or selves accordingly together and som on or Either more of you as it shall please god of his Speciall grace and premission is given to you & also Accordingly descend from youre Manion or place of Residence or wheresoever Els you May be otherwise officiating Chancelly Absent therefrom & Immediatly forthwith Apeare visibly here before us in this **CS** or **GR** standing here before us & in & through the same to transmit youre true [214v] and Real preseance In splended Appearance plainly unto the sight of our Eys uter youre voices unto our Ears that we may not only visibly see you but Audible heare speake unto us and that we May convers with you or otherwise forthwith Appear out of them Visibly upon this table or fairely upon the flore and shew plainly & visibly unto us a sufficient signe or taste of youre coming and appearance therefore we Do Intreat you and Undeniable Request you Charge Constraine Command & powerfully move you o you Royall and Amicable Angel or blessed Intelligence **Graphiel** who art truly Escribed to the planets **Mars** and by the great names of god governing that planet: **Adonay: Melech: Eleiah Jehovah:** I Do againe & againe powerfully without any Delay Lingerig or tarriing Strictly Charg that you Defer not on Minut Longer to Sarve us and Really fulfil all that is Apropiated and belonging to youre Charg under the planet **Mars Graphiel Graphiel Graphiel:** gird up Move Com forth & faithfully answer to all that belong to your Hierarchy office or order & I being Armed with power from above, Graphiel behold the Exorcist the stamp of the very Idea the Micrecosme by **Agla: El: On: Tetragrammaton** by **Ogim Osi** who sitteth upon the throne by all that hath bin now is & Ever shall be by the patriarchs and prophets [215r] By the great banner **Schemhamphora** by heaven Earth hell: **Graphiel:** thou blessed Inteligence of Mars by all aforesaid Move Move Move Com forth and visibly shew thy selfe at this very Minute as you will Answer the Contrary being high Misdemeanour at youre perrell before him who shall Com to Judge the quick and the Dead and the world by fire, fiat, fiat, fiat, for why we are Sarvants of the same youre god and true Worshipers of the highest wherefore be friendly unto us and doe for us as for the sarvants of the highest whereunto in his name we doe again Earnest Request urgently and undeniably move you both in power and preasances O you Royall spirit **Graphiel** whose friendship unto us herein and works shall be a song of honour & the praise of your god in your Creation,

Amen

[The Intelligence of Sol: Nachiel]

[215v] **The Good Angel or Blessed Intelligence** Escribed to the Planet **Sol** or the Sun vocatur **Nachiel**⁴⁸² and the Great powerfull and Mighty names of god governing it are **Eloh El Eloben**⁴⁸³ and whose Seale or Character as a banner is here Dinoted and shewed forth, to which the Blessed and good Intelligence Nachiel beareth obedience and must for Ever Sticke Close.



This good Intelligence **Nachiel**: and Hierarchy thereunto belonging are of the nature of the planet **Sol** or the Sun when by position it is both Essentially & Accidentially very well Dignified and fortified and by office are assisting to gaine Renoun Amiable Exceptable pattent in all high works and Equales a man to Kings and princes Ellevating him to high fourtings⁴⁸⁴ Inabling to doe whatsoever he pleasaeth to send or Caus to be Carried Those who have Accation of a speedy Journey to any part or place in the world in an hours time and to fetch or Cause to be Brought Back [216r] any parson

whatsoever from any part of the world in haste an houre and that we faile not to see any parson that we shall desire in haste an hours time being Moved for upon by Invocation and that we May not faile the sight thereof Dead or alive.

 **Invocation Moveing & Calling fforth** to visible Appearance the Blessed Intelligence **Nachiel** by the fforce of the ffollowing Keyes or Invitations.

O you benevolent Intelligence of Cœlestiall Light Dignified and by Nature Angellicall who are Known or Called by the name **Nachiel** and said to be of the Nature & office of the planet or star Called **Sol** or the Sun when by Cœlestiall position it shall be both Esentially and Accidentally well dignified and fortified with all others youre substituts the presents Intelligences or Dignified powers of light properly residing in or otherwise Appertaining to youre Mansion order or Hierarchy from the Superiour to the Inferiour and Sarveing the Most High God in your Respective orders and office as mediums of Devin grace and Marcy and as in [216v] Charg Commanded & apposite we the sarvants alsoe of the Highest Reverantly present in his holly feare Doe Earnestly beseech humbly Request strongly invoke call forth & powerfully move you to visible Appearance in by and through these Excellent Ineffable freat Signall Sacred & devine Names of your God: **Eloh: El Eloben Jahovah** Even the omnipotent Immortall Immence & Incomprehensible and Most high god and Lord of hosts Jahovah before whom the whole quire of heaven Continually singeth: O mappa-Laman Hallelujah and by the seal of youre Creation being

⁴⁸² נכִּיאל = 111.

⁴⁸³ Eloah, אֱלֹהִים = 36. The other divine names answering to the numbers of Sol given by Agrippa are “the letter *Vau* of the holy name” (ו = 6) and “the letter *Heh* of the holy name, extended” (הה = 6). There does not appear to be any way to get either “*El Eloben*” or “*Eloben*” on its own to add up to any of the numbers of Sol (6, 36, 111, 666) with the usual values of the Hebrew letters.

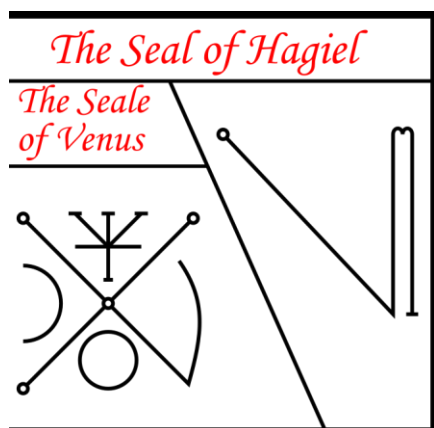
⁴⁸⁴ Doubtful word: possibly meant for either “fortunes” or something like “footing” in the sense of “station.”

A marke of Charactar of Hollynes unto you and by the great Mistory vertue force and power Efficacy and Influence of all we do Strongly Invocat Confidently Call forth & powerfully Move you o you benevolent Intelligence or angellicall Mediums of Light Cœlestially Dignified who by name are Called Nachiel with all others the presedent and Sarvient Angels or Mediums of Light celestially Dignified by Degree and office in generall & particular Every and Each one of for and by it selfe Respectively Appertaining to youre Hierarchy Mansion or place of Resident to visible Appearance Move therefore o you benevolent Inteligence **Nachiel** with all others of your order office Hierarchy or Mansioin Joyntly and Severally as [217r] Afforesaid gird up and gather soure selfe or selves accordingly together and som on or either more of your as it shall please god of his Speciall grace & permission is given to you and also Accordingly descend from youre Mansion or place of Residence or wheresoever Els you may be otherwise officiating Chancely absent therefrom & Immediately forthwith appeare visibly here before us in the **CS** or **GR** standing here before us & Through the same to transmit youre true & reale presence in Splended Appearance plainly unto the Sight of our Eyes uter youre voices unto oure Ears that we may not only visible see you but Audibly here you speake unto us and that we may Converse with you or otherwise forthwith Apeare out of them visibly upon this table or fairely upon the fflore and shew plainly & visibly unto us a suffitient Signe or teste of your Coming and Appearance therefore we do Entreat you and undeniably Request you Charg Constraine Command and powerfully move you O you Royall & Amicable angel or blesed Inteligence **Nachiel** who art Truly Escribed to the planet **Sol** or the Sun and by the great Names of [217v] God governing that planet **Eloh El Eloben Jehovah** I do again & again powerfully without any delay Lingerig or tarriing Strictly Charg that you Defer not one Minut Longer to Sarve us & Really fulfull all that is appropriated and belonging to your Charg under the planet **Sol** or the Sun **Nachiel Nachiel: Nachiel** gird up Move & Com forth & faithfully Answer to all that belongs to youre Hierarchy office or order I Being Armed with power from Above, **Nachiel** behold the Exorcist the Stamp of the very Idea the Micrecosme by: **Eloh: El Eloben** By **Ogim-Osi** who siteth upon the Throne by all that hath bin Now is and Ever shall be by the patriacks & prophets by the great Banner **Schemhamphora:** by heaven Earth & hell **Nachiel** thou Blessed Inteligence of **Sol** or the Sun by all aforesaid Move Move Move Com forth and visibly Shew thy Selfe at this very Minut as you will answer the Contrary being high Misdeamenaour [218r] At youre perrall before him who shall Com to Judg the quick and the Dead and the world by fire: fiat: fiat: fiat: for why we are sarvants of the same your god and true Worshipers of the Highest wherefore be friendly unto us and do for us as for the Sarvants of the highest whereunto in his Name we do Again Earnestly Request urgently and undeniably Move you both in powre and presence o you Royall Spirit **Nachiel** whose friendship unto us hereing and works shall be a song of honour and the praise of youre God in youre Creation,

Amen.

[The Intelligence of Venus: Hagiel.]

[218v] **The Good Angel or Blessed Intelligence** Ascribed to the planet Venus vocatur **Hagiel**⁴⁸⁵ and the great powerfull and Mighty Names of god governing it are **Saday: Dagael:**⁴⁸⁶ and whose Seale or Character or Banner is here Dinoted and shewed forth to which the blessed Intelligence Hagiel beareth obedience & must for Ever stick Cloas.



This good Intelligence **Hagiel** & Hierarchy thereunto belonging are of the nature of the planet Venus when by position it is both Assentially and Accidentally very well Dignified and fortified and by office are Assisting to End all strive procureth Concord procureth the love of woman helpeth Conception freeth from Barrenness Causes Abillity for Generation dissolves Inchantments Causeth peace Betwixt Man & woman Maketh all kind of Annimals and Catle fruitfull those that are Evill it Completh them to goodnes this good Intelligence is very Affable and

Courtious and ready to sarve the sons of men upon Earth who Can by the [219r] True rules of Sophyck or Magick art Call forth More Convers of have Community with him by visible Appearance or parsonall presance or that can be truly dignified and Charactorised with his true Seale or Charactor unto which he Bareing Obadiance must and will for Ever give his Attenance and obay whensoever & wheresoever we shall Request Constraine & Call him forth by the true Rules of art as afforesaid.

 **Invocation Moveing & Calling fforth** to visible Appearance the Blessed Intelligence Hagiel by the fforce of the following invocations.

O you Benevolent Intelligence of Cœlestiall Light Dignified and by nature Angellicall who are known or called by the name **Hagiel** & said to be of the Nature & office of the planet [or star called]⁴⁸⁷ Venus when by Cœlestial position it shall be both Essentially & Accidentally well Dignified and fortified with all other youre Substituts the presedents Intelligences or Dignified powers of Light properly Residing in or otherwise Appertaining to your Mansion (orders) orders Hierarchy from the Superiour to the Inferiour & sarveing the Most high god in your Respective orders and office as Mediums of divin [219v] Grace and Marcy & as in Charge & Commanded and appointed we the Sarvants also of the higest Reverantly here presant in holly feare do Earnestly beseech humbly Request strongly Invocat Call forth & powerfully Move you to visible

⁴⁸⁵ דַּגִּיאל = 49.

⁴⁸⁶ The only divine name answering to the numbers of Venus (7, 49, 175, 1225) given by Agrippa (*loc. cit.*) is אֶדַא = 7. *Dagael* is possibly meant for דַּגִּיאל = 49 although that morphology is more suited to an angelic name: a *Dagiel* is cited as a “great angel” in the Sphere of Venus in the *Heptameron* and its sources (and thence in the *Janua*); while some of the Angels of that group have names that can be fudged in Hebrew to add to one or another of the numbers of the corresponding planet (e.g. Boël as בּוֹוֹאֵל, 45 for Saturn), most, at least as they appear in the printed *Heptameron*, do not.

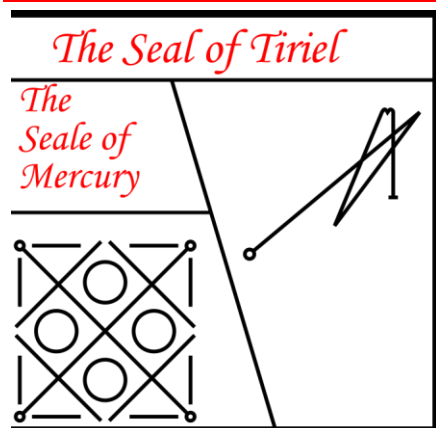
⁴⁸⁷ Words in square brackets written *sup. lin.*

apearnc in by and through these Excellent Ineffable great Signall Sacred & divine Names of youre god **Saday: Dagael** Even the omnipotent Immortal Immence Incomprehensible & most high god & Lord of hosts **Jehovah**: before whom the whole quire of heaven Continually singeth **O mappa-Laman-Hallelujah** & by the seale of youre Creation being the mark or Charactor of hollines unto you & by the great Mistery virtue force & power Efficacy & Influence of all we do strongly Invocat Confidently Call forth & powerfully move you o you benevelent Inteligence or Angellicall Mediums of Light Cœlestially Dignified who by name are Called Hagiel with all others the presendenti & Sarvient Angels or Mediums of Light Cœlestially dignified by degree and office in Generall & perticular Every & Each one for and by it Self Respectively Appertaining to youre hiererchy Mansion or place of Residence to visible Appearance Move therefore o you Benevalant Inteligence **Hagiel** with all others of youre orders office Hierarchy or Mansion Joyntly & Severally as [220r] Afforesaid gird up & gether youre selfe or selves Accordinly together & som one or Either more of you as it shall please god of his speciall grace and premiton is given to you and also accordingly descend from your Mantion or place of Residence or wheresoever Els you may be otherwise offitiating or Chancely absent therefrom & Immediately forthwith appear visibly here before us in this **CS** or **GR** standing here before us & in and through the same to transmit your true and reale presence in Splended Apearance plainly unto the sight of oure Eys and your voices unto oure Ears that we may visibly see you and Audibly heare you speak unto us and that we may convers with [you] or otherwise forthwith Appear out of them visibly upon this table or fairely upon this flore and shew plainly & visibly unto us a suffitiant signe or teste of your Coming & appearance therefore we do Entreat you & undeniably Request you Charge Constraine Command & powerfully move you o you Royall and Amicable angell or blessed Inteligence **Hagiel** who art truly Escribed to the planet **Venus** and by the great Names of god governing that planet **Saday: Dagel: Jehovah** I do again & again powerfully without any delay Lingerig or tarriing [220v] strictly Charg that you defer not one Minut Longer to sarve us and really fulfill all that is Apropiated and Belonging to youre Charg under the planet **Venus** **Hagiel: Hagiel: Hagiel** gird up Move Com forth and faithfully Answer to all that belongs to youre Hierarchy office or order I being armed with power from above **Hagiel** behold the Exorcist the stamp of the very Idea the Microcomse by **Saday Dagael** by **Ogim Osi** who siteth upon the throne by all that hath bin Now is and Ever shall be by the patriacks and prophets by the great Banner **Schemhamphora** by heaven Earth hell **Hagiel** thou Blesed Inteligence of **Venus** by all afforesaid Move Move Move Com forth and visibly shew thy self at this very Minut as you will answer the Contrary being high Misdemeanour at your perrall before him who shall Com to Judg the quick and the dead and the world by fire fiat fiat fiat for why we are the Sarvants of the same your god & true worshipers of the Highest wherefore be friendly unto us & do for us as for the Sarvants of the Highest, where(fore) unto in his Name we do againe Earnestly Request urgently & undeniably Move you both in power & presence O you Royall Spirit **Hagiel** whose friendship unto us hereing & works shall be a song of honour and the praise of youre god in youre Creation.

Amen.

[The Intelligence of Mercury: Tiriēl]

[221r] **The Good Angel or Blessed Intelligence** Ascribed to the planet **Mercury** vocatur **Tiriēl**⁴⁸⁸ and the great powerfull & Mighty names of god governing it are **Din: Doni: Asboga**⁴⁸⁹ and whose Seale or Charactor as a banner is her Dinoted and Shewed forth to which the Blessed and good Intelligence **Tiriēl** beareth obadiance and must for Ever Stick Cloase.



This good Intelligence **Tiriēl** and Hierarchy thereunto belonging are of the Nature of the planet Mercury when by possition it is both Assentially and Accidentally very well dignified and fortified and by office are Assisting to Render A parson gratfull fortunate pleasing to all parsons doe what he pleaseth it bringeth gaine prevents povertie condueth to memery understanding & devinnation giveth Eloquent utterance gravity of speech quicknes of understanding prudence in Managing temperance in persueing thankfulness in Receiveing and grace in using all such

Instructions or Matters of Ocult things by dreams or all Ocult matters in phylosophy wrightly moveing him forth or if you [221v] Can Convers and have Community with him by visible Appearance or parsonall presance or that can be truly dignified & Charactorised with his true Seale or Character unto which he Beareing obadiance must & will for Ever give his Attendance & obey whensoever we shall Request Constraine & Call forth by the Rules of Art as afforesaid.

 **Invocation Moveing & Calling-fforth** to visible appearance the Blseed Intelligence **Tiriēl** by the force of the following Invocations.

O you Benevolent Intelligence of Coelesitall Light dignified & by Nature Angellicall who (who) are known or Called by the nam **Tiriēl** and said to be of the Nature & office of the planet or star called **Mercury** when by coelestiall position it shall be both Essentially and Accidentally well dignified & fortified with all other your substitute the presedent Inteligences or dignified powers of Light properly belonging Residing in or otherwise appertaining to your Mansion orders hierarchy from the superior to the Inferior & sarveing the Most high god in your Respective orders & office as mediums of divine grace & marcy & as In Charg Command & appointed we the sarvants (all) also of the Highest Reverently here [222r] present in his holly feare to Earnestly beseech humbly Request Strongly Invocat Call forth & powerfully move you to visible appearance in by & through these Excellent Sacred & divine Names of your god: **Din Dony: Asboga**: Even the omnipotent Immortall Immence Incomprehensible & Most high god & Lord of Hosts **Jehovah** before whom the whole quire of heaven Continually Singeth: **O mappa Laman Hallelujah** and by the Seale of youre Creation being the Mark or Charactor of hollyness unto you & by the great Misteryes vertue force power Efficacy & Influence of all we do strongly

⁴⁸⁸ טיריאל = 260.

⁴⁸⁹ *Din*, דיין = 64; *Doni*, דני = 64; *Azboga*, אַזבוגה is described by Agrippa as *Octonarius extensus*, being composed of three letter-pairs each of which adds to 8.

Invocat Confidently Call forth & powerfully Move you O you Benevolent Intelligence or Angellicall Medium of Light Cēlestially dignified who by name are Called **Tiriēl** with all others the presedent and sarvient Angels or Mediums of Light Cōlestially dignified by degree and office in generall and perticular Every & Each on for and by it Selfe Respectively Apertaining to your hierarchy Mansion or place of Residence to visible Appearance Move therefore o you Benevolent Intelligence **Tiriēl** with all others of youre orders office Hierarchy or Mansion Joyntly & Severally as afforesaid gird up & [...] ⁴⁹⁰ Gether [222v] youre selfe or selves accordingly together and som one or either more of you as it shall please god of his espetiall grace & premitiō is given to you & also accordingly descend from youre Mansion or place of Residence or Wheresoever Els you may be otherwise offitiateing Chancelly Absent therefrom & Immeadiatly forthwith appeare [visible here before us] ⁴⁹¹ in this **CS** or **GR** standing here before us & through the same to transmit youre true & reale presence in splendid Appearance plainly unto the sight of oure Eys uter youre voyces unto oure Ears that we may not only visibly see you but Audibly here you Speak unto us & that we May Convers with you or otherwise forthwith Appeare out of them visibly upon this table or fairely upon the flore & shew plainly & visible unto us a sufficient signe or teste of your Coming & Appearnce therefor we do Intreat you & undeniably Request you Charg Constrain Command & powerfully move you o you Royall Intelligence **Tiriēl** who art Truly Escribed to the planet **Marcury** and by the great names of God [governing that planet] ⁴⁹² **Din Doni Asboga** I do again & again powerfully without any Delay Lingeriō or tarring strictly Charg that you Defer Not on Minut Longer to sarve us & really fulfil all that is appropriated & belonging to youre Charge under the planet **Marcury Tiriēl Tiriēl Tiriēl** gird up Move & Com forth faithfully Answer to all that belongs to youre [223r] Hierarchy office or order I being Armed with power from above Tiriēl behold the Exorcist the stamp of the very Idea the **Micrecosme** by **Din: Doni: Asboga** by **Ogim Osi** who siteth upon the throne by all that hath bin Now is and Ever shall be by the patriacks & prophets by the great Banner **Schemhamphora** by heaven Earth & hell **Tiriēl** thou Blessed Intelligence of **Marcury** by all aforesaid Move Move Move com forth and visibly shew thy selfe at this very Minut as you will Answer the Contrary being high Misdeameanour at your perrell before him who shall Come to Judge [the quick and the dead] & the world by fire fiat fiat fiat for why we are sarvants of the same youre god and true Worshipers of the highest wherefore be friendly unto us and do for us as for the sarvants of the highest whereunto in his name we do again Earnestly request urgently and undeniable Move you both in power and presence o you Royall spirit **Tiriēl** whose friendship unto us hereing & works shall be a song of honour and the praise of youre god in your Creation

Amen.

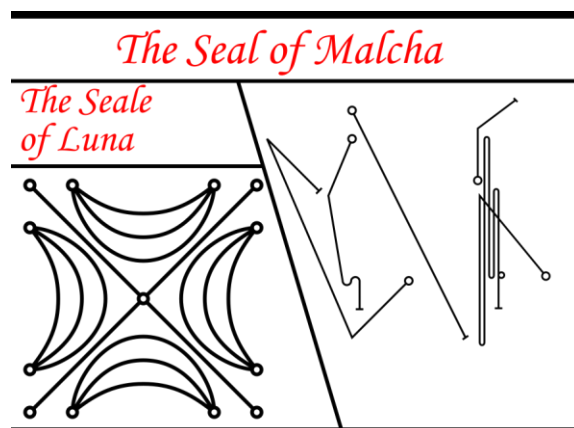
⁴⁹⁰ One or two indistinct words written here, apparently partly cancelled.

⁴⁹¹ Words in square brackets written *sup. lin.* in the original hand.

⁴⁹² Words in square brackets written *sup. lin.* in the original hand.

[The Intelligence of Luna: Malkah.]

[223v] **The Good Angel or Blessed Intelligence** Ascribed to the planet **Luna** or the Moon vocatur **Malcha**⁴⁹³ and the great powerfull and Mighty Names of god governing it are **Hod Elem Elojah**⁴⁹⁴ and whose seale or Character⁴⁹⁵ or Banner is her Dinoted and shewed forth to which the Blessed Intelligence Malcha beareth obadiance and Must for Ever stick Cloase.



This good Intelligence **Malcha** and Hierarchy thereunto belonging are of the Nature of the planet Luna or the Moon when by position it is both Assentially and Accedentially very well Dignified and fortified and by office are Assisting to Make Any party Gratfull amiable pleasant Cheerfull honoured, Removing all Mallise and Ill will it Causeth Security in <illegible> Incresing riches and health of Body drives away Enemies and all Evell things

whatsoe Ever from any place or what place thou pleaseth if by the true Ruels of Sophick or Magick art thou Canest Call forth [224r] Reverantly Move Convers or have Community with this blessed and good Angell Malcha by visible Appearance true and Real presence or that can be truly dignified and Charactorised with his true Seale or Character unto which he Bareing obadiance Must & will for Ever give his Attendance and obay whensoever & wheresoever we shall Request Constraine and Call him forth by the true Rules of art as afforesaid.

 **Invocation Moveing & Calling** fforth to visible appearance the Blessed Intelligence Malcha by the force of the following Invocations

O you benevolent Inteligence of celestiall Light dignified & by Nature Angellical who are known or Called by the name **Malcha** and said to be of the Nature & office of the planet or star called **Luna** or the Moon when by celestiall position it shall be both Essentially and Acidentally well dignified and fortified with all others your substitut the presedent Intelligences or dignified powers of Light properly Referring or otherwise Appertaining to youre Mansion orders Hierarchy from the Superiour to the Inferiour & sarveing the [224v] Most high god in youre respective orders and office as Mediums of Divin grace and Marcy and as in Charg Commanding

⁴⁹³ In full, *Malkah betharshithim hed beruah Schehakim*, מלכא בתרשיתים עד ברוח שחקים = 3321, counting ם = 600. Variations of this horrendous name have appeared in the literature over the centuries, some not even adding to the required number: this is the Hebrew orthography given by Agrippa.

⁴⁹⁴ Agrippa gives the divine names answering to the numbers of Luna as *Hod*, הוד = 9 and *Elim*, אלים = 81.

⁴⁹⁵ Some liberties had to be taken with the character as otherwise it would look even more of a mess than it does anyway: Each “word” has a separate section with its own start and end point marked, and the character has been broken into two parts, one for the first two “words” / 12 letters (כא counted together as 21), the other for the rest, which have been drawn side by side, the first part on the right. Agrippa’s character appears to have been based on forgetting that the ם in בתרשיתים is counted as 600 (reduced to 60 on the square of Luna), not 40, as the section representing that part of the name ends next to the *taus* in the 40 square, and I’ve no idea how he ended up with the segment for שחקים the way he did.

& Appointed we the sarvants alsoe of the highest reverently here present in holly feare do Earnestly Beseech humbly Request Strongly Invocat Call forth & powerfully Move (Move) you to Visible Appearance in by and through these Excelent Ineffable great signell Sacred & divin names of youre God, **Hod Elem Elojah** (Imortall) the omnipotent Immortall Immence in Comprehensible and Most high god & Lord of hosts **Jehovah** before whom the whole quire of heaven Continually singeth **O Mapa Laman Helelujah** by the seale of your Creation being the mark or Charactor of hollynes unto & by the Great Mistery Virtue force and power Efficacy & influence of all we do strangely⁴⁹⁶ Invocat Confidently Call forth and powerfully move you o you benevolent Intelligence or Angellicall Medium of Light Cœlestially dignified who my nam are Called **Malcha**⁴⁹⁷ with all others the presedent & sarviant Angels or Mediums of Light Cœlestially Dignified by degree & office in generall & particularly Appertaining [225r] to youre hierarchy Mansion or place of Residence to visible appearance Move therefor o you benevolent Inteligence **Malcha** with all others of youre order office Hierarchy or Mansion Joyntly and Severally as afforesaid gird up and Com away gether youre Self or Selves Accordingly together and Some on or Either More of you as it shall please god of his Especiall favour grace & premiton is given to you and also accordingly decend from youre mansion or place of residence or wheresoever Els you may be otherwise offitiating Chancely Absent therefrom & Immediately forthwith appeare visible here before us in this **CS** or **GR** standing here before us & through the sam to transmit your true and reale presence in splended Appearance plainly unto oure Sight of our Eyes uter youre voices unto ouer Ears that we may not only see you but Audibly here you speak unto us & that we may Convers with you or otherwise forthwith Appeare out of the same visibly upon this table or fairely upon the flore and shew plainly & visible unto us a suffitiant signe or teste of your Coming and Appearance therefore we do Intreat you & undeniably request you Charg Constrain command and powerfully Move you o you Royall Intelligence **Malcha** who art truly ascribed top the planet **Luna** or the Moon [225v] And by the great names of god governing the plannet **Hod Elem Elojah** I do againe and againe powerfully without delay Linguring or tarring strictly Charg that you defer not one minut Longer to sarve us & Really fulfill all that is appropriated and belonging to youre Charg under the plannet **Luna** or the Moon **Malcha: Malcha: Malcha:** gird up Move & Com forth faithfully Answer to all that belongs to youre Hierarchy office or order I being armed with power from above **Malcha** behold the Exorcist the stamp of the very Idea the Micrecome by **Hod Elem Elojah** by **Ogim Osi** who siteth upon the throne [by] all that hath bin now is and Ever shall be by the patriacks and prophets by the great banner **Schamhamphora** by heaven Earth hell **Malcha** thou blessed Intelligence of **Luna** by all aforesaid Move Move Move Com forth & visibly shew thy selfe at this very minut as you will answer the Contrary being high Misdemeanour at youre perrell before him who shall Come to Judg the quick and the dead and the world by fire fiat fiat fiat for why we are sarvants of the Same your god & true worshipers of the highest wherefore be friendly unto & do for us as for the sarvants of the highest whereunto in his name we do againe Earnestly Request urgently & undeniably move you both in power & presence o you Royall spirit **Malcha** whose friendship [unto us & work] shall be a song of honour and the praise of youre God in your Creation **Amen**.

⁴⁹⁶ *i.e.*, “strongly,” not “strangely.” Probably.

⁴⁹⁷ As written in S1, looks more like “Micha”; but the name is otherwise spelt consistently.

Appendix: standardised text of the conjurations.

O you benevolent Intelligence of celestial light, dignified and by nature Angelical, who art known or called by the name **[name of Intelligence]**, and said to be of the nature and office of the planet or star called **[Planet]**, when by celestial position it shall be both essentially and accidentally well dignified and fortified, with all your other substitutes, the president Intelligences or dignified powers of light, properly residing in or otherwise appertaining to your mansion, orders, or hierarchy, from the superior to the inferior, and serving the most high God in your respective orders and office, as mediums of divine grace and mercy, and as in charge commanded and appointed: We, the servants also of the Highest, reverently here present in his holy fear, do earnestly beseech, humbly request, strongly invoke, call forth and powerfully move you to visible appearance: In, by and through these excellent, ineffable, great, signal, sacred and divine names of your God: **[Divine Names]**: Even the omnipotent, immortal, immense, incomprehensible and most high God and Lord of Hosts, **Jehovah**, before whom the whole choir of heaven continually singeth: **O mappa-laman Hallelujah**: and by the seal of your creation, being the mark or character of holiness unto you: and by the great mystery, virtue, force and power, efficacy and influence of all: we do strongly invoke, confidently call forth and powerfully move you, O you benevolent Intelligence or celestially dignified angelical medium of light, who by name art called **[name of Intelligence]**: with all the other president and servient Angels, or celestially dignified mediums of light, by degree and office, in general and particular, every and each one, for and by itself, respectively appertaining to your hierarchy, mansion, or place of residence, to visible appearance: Move therefore, O you benevolent Intelligence **[name of Intelligence]**: with others of your orders, office, hierarchy or mansion, jointly and severally as aforesaid: gird up and gather yourself or selves accordingly together and some one or either more of you, as it shall please God of his special grace & permission is given to you, and also accordingly descend from your mansion or place of residence or wheresoever else you may be otherwise officiating or chancely absent therefrom, and immediately forthwith appear visibly here before us in this **Crystal Stone** or **Glass Receptacle** standing here before us: and in and through the same transmit your true and real presence, in splendid appearance, plainly unto the sight of our eyes, and utter your voices unto our ears that we may not only visibly see you but audibly hear you speak unto us, that we may converse with you: or otherwise forthwith appear out of them, visibly upon this table, or fairly upon the floor, and show plainly and visibly unto us a sufficient sign or test of your coming and appearance: therefore we do entreat you and undeniably request you, charge, constrain, command and powerfully move you, O you royal and amicable Angel or blessed Intelligence **[name of Intelligence]** who art truly ascribed to the planet **[Planet]**: And by the great names of God governing that planet, **[Divine Names of Planet]**, I do again and again powerfully, without any delay, lingering or tarrying, strictly charge that you defer not one minute longer to serve us and really fulfil all that is appropriate and belonging to your charge under the planet **[Planet]**: **[name of Intelligence, 3 times]**: gird up, move, come forth, and faithfully answer to all that belongs to your hierarchy, office or order: I being armed with power from above: **[Name of Intelligence]** behold the exorcist, the stamp of the very Idea, the Microcosm: by **[Divine Names of Planet]**,⁴⁹⁸ by **Ogim Osi** who sitteth upon the Throne, by all that hath been, now is, and ever shall be, by the patriarchs and prophets, by the great banner **Shemhamphorash**, by Heaven, Earth, Hell: **[name of Intelligence]** thou blessed Intelligence of **[Planet]**, by all aforesaid, Move, Move, Move, come forth and visibly show thyself at this very minute, as you will answer the contrary, being high misdemeanour, at your peril, before Him who shall come to judge the quick and the dead and the world by fire: FIAT: FIAT: FIAT. For why? We are servants of the same your God, and true worshipers of the Highest, wherefore be friendly unto us and do for us as for the servants of the Highest, whereunto in his name we do again earnestly request, urgently and undeniably move you, both in power and presence, O you Royal spirit **[name of Intelligence]** whose friendship unto us herein and works shall be a song of honour and the praise of your God in your Creation, **Amen**.

⁴⁹⁸ The conjurations for Saturn, Jupiter and Mars have instead "Agla: El: On: Tetragrammaton" here.

Appendix: variant fragment from Sloane MS. 3824

[While the sheet on which this was written now forms part of BL Sloane MS. 3824 (fol. 37 *sqq.*), it was apparently originally bound up after what is now Sloane MS. 3825 fol. 99 but detached from that MS. book prior to a copy of the *Lemegeton* being bound up with it. Both the text and the page numbering (top centre) continue directly from S5 fol. 99v. This also indicates that the copy of “A Select Treatise” which followed the S5 *Janua* was never completed: the passage is cancelled, and the rest of the sheet is filled by unrelated text in another hand. It will be observed that it diverges significantly from the conjurations in the S1 text of “A Select Treatise.” The portion of the conjuration that remains in S5, though, varies only in vagaries of spelling, punctuation and capitalisation from the S1 copy. This raises awkward questions about the writing of this work, suggesting that the text represented by the S1 copy was completed by a second author based on the S5 copy after that sheet was detached.]

[...] same to transmit your true & reall presence, Corporally, in your Appearances plainly & Visibly, to the Sight of our Eyes, & Voyces to our Ears, that We may also as plainly & Visible see you & Audibly here you, speake unto us: or otherwise to Appear out of the same Visibly here before us, as it shall please God & you his Servants, or Servants as Messagers of his paterniall grace, & mercy, Seemeth Most Meet, proper, pertinent, or best befitting this action, Appearance, Occasion or Matters &c.

BONUS TRACT

*Featuring Ave from the “Dr. Dee and some Spirits” series,
and Knuckles.*

[This treasure-hunting conjuration is the last of some tenuously related papers in various hands that were bound up at the end of BL Sloane MS. 3677, the bulk of which is a copy by Elias Ashmole of John Dee’s *Liber Mysteriorum I-V* spirit diaries (the original is now BL Sloane MS. 3188). The handwriting is not Ashmole’s and does not appear to be identical with any of the other scribes of Sloane 3821. It is included here as another, and little-known, example of how material from *T&FR* was used by magicians of the late 17th century. The language used is similar to the treasure-hunting conjuration of “Longobardus” (BL Sloane MS. 3824 fol. 5v-13r), although the latter was addressed to a group of spirits whose names are mostly drawn from the *Liber officiorum* tradition of Solomonian magic.

Sloane 3677, like Sloane MSS. 3821, 3824 and 3825, was part of the Sommers / Jekyll collection before being acquired by Sloane in Jekyll’s estate sale.]

[180r] **Whereas** we are certainly and credibly informed that James Knuckles being prisoner, in the County of Middlesex about four yeares agoe, between the houres of Twelve and One of the clock in the night, there appeared a Phantasme unto him by his bed side he being then awake and called him by his name Knuckles, Knuckles, Knuckles three times distinctly his face being towards the wall and the said Apparition at his back, who having himself called by his name turned about towards the said Apparition, and there beheld one in black as in a Priests garment, at which the said mr Knuckles being sore affrighted issued out these words, (*vizt*) In the name of the ffather, Son, and holy Ghost, what art thou, I am sure thou art no mortall creature, The answer by the said Apparition replied was as followeth; No more I am not, but I have brought you good news, with that the said Mr Knuckles made answer, what news; then the said Apparition answered, Goo you to a place called Edmunton,⁴⁹⁹ and hard by the Churchyard in an Orchard under an Ashen Tree do you dig seven foot deep, & there are twelve Leaden pots every Pot being a foot square, whereof eleaven of the said pots are full of Gold and the Twelfth pot is richer than all the rest, with that the said party James Knuckles replied who is this Gold for, with which he answered it is for your selfe, and none else. Be sure you goe, with that he vanished away.

About three months afterwards the said party went to dig under an Ashen Tree as before directed by the Spirit, with other company, and they digged two foot, and found the ground never before opened, at the which they left of digging there, and went to another Ashen Tree in the said Orchard, and they had not laboured above half an hour, but the same Apparition, as he supposed, appeared unto all the Company on the other side of the hedge and spake as followeth to some of

⁴⁹⁹ Edmonton, now part of the London borough of Enfield. In 1621 there was a notorious witch-trial there, leading to the execution of one Elizabeth Sawyer: the case was used as the basis for a popular play, *The Witch of Edmonton*, written and first performed the same year.

the company who were Quakers, what is the matter with these Quakers, that I cannot take my rest, you dig for Treasure, and there is none belongs to you, therefore I wish you to begone, at the which one of the Quakers spake to the said Mr Knuckles and called him by his name: James I see that thou speakest truth, for here is the said Apparition thou touldst us of which thou saidst, should meet us here, (for it seemes the said James Knuckles did believe such a thing before) but no sooner were the words spoken but the Apparition vanished, and then happened such a tempest or Hurricane, that the man of the house came to them and desired them to begone, for he said that they had raised the Devill, and wished them to begone, otherwise he would raise the whole Town upon them, at the which they desisted for that time, and the said party James Knuckles was going homewards, was blown of a Cawsey into a certain Ditch up to his Waste, and the rest of the company dispersed, where he knew nothing of them, untill such time as he came to Newington, about three or four miles distant, where they met together.

Whereas likewise we have credible Information by Richard Brickenden, that at a certain place in Berkshire called Inkipen,⁵⁰⁰ at the personage yard there lyes hidden the summe of One Thousand pounds of Barbary Gold in an Iron pot, covered with a Tyle, we would know the certainty & truth thereof, that we may enjoy there same and convert it to our necessary uses.

[180v] And whereas it is very well known and by true and certain experience found that many Treasures and Treasuries preordained and appointed through divine grace by the power and efficacy of Celestial and Superiour Influences, acting or opperating properly as Agents on all Terrestriall objects, thereby generating and produceing those many Specy first formes & Ideas now growing in the bowells of the Earth, as are by nature and time perfected & brought forth, answerable to Celestial Influence and opperation for the use and benefit of mankind but onely as aforesaid, and as here it is properly meant & soe accordingly to be understood of all such of those Treasures or Treasuries of Gold & Silver whither in Coyn, Plates, Jewells, Bulloin or otherwise, that hath been manufacturized heretofore and in common use amongst the Sons of Men then living on Earth, and as aforesaid buried in the Earth, or otherwise hidden in some very secret places and at this day continuing in Sundry and severall places of the Earth or otherwise to hide or lay up in secret places their Treasures and Treasuries of Gold and Silver and other good or chattells of considerable value, from the Knowledge benefit and comfort of mankind or Successive generations in after ages, for whose benefit use & comfort the same was of the most high God principally ordained & through his divine grace and goodess given accordingly for use by hand of nature and soe from time to time untill this day, It hath been accustomed and common for many people of most Countrys in the World for several reasons induceing them so to doo, either indirectly through Coveteousness or envy or other wicked machinations which is pursued and assigned by divine Justice. Or directly though forcible or fatal necessity constraining thereunto in hopes of a future preservation, which people then dying or departing this life without revealing or discovering such Treasures or Treasuries by them so buried or otherwayes hidden, to any person then living, then do the Spirits of darkness called Evill or Infernall powers as the ministers of divine Justice take into possession and keep all such Treasures

⁵⁰⁰ Inkipen, southeast of Hungerford, near the border with Wiltshire and Hampshire.

as hath been both indirectly gotten and enviously hidden untill such divine judgments are expiated.

And the servants of God the sons of men, shall as by right of inheritance or by art and industry seeke after and discover & obtain the same, and soe likewise of all such Treasures or Treasuries that hath been directly gotten and of necessity hidden, and by the decease of its proper owners left undiscovered & soe at length become wholly unknown; Then doth either some Ayeriall or Terrestriall or otherwise Elementall Spirits by nature as well of Light as darkness and more benevolent then the former and also more willing to serve and assist the Sons of Man servants of God according to their severall and respective orderes and offices being moved thereunto. Then (wee say) doth some one or other or more of those kind of Spirits as they behold Range and visit all parts and places of the Earth, take possession and keep such Treasures or Treasuries from the knowledge use and benefit of mankind, and from their [181r] easy discovering and obtaining of the same, untill by Art or Industry they are commanded or constrained to reveal, yield up, and deliver the same unto whomsoever shall by the power of Art or other divine dignification accordingly move, and compell them so to doo; and like-wise for all other such Treasures or Treasuries of Gold and Silver which in any wise lyeth buried or secretly hidden in any place of the Earth; And that are possessed and kept of Spirits either by chains or purpose or appointment, and so to be discovered & obtained by Art and Industry as aforesaid: All which wee certainly know and verily believe to be rational and truth, not onely by many credible reports and informations given thereof, but by the absolute experience had in the common use and practise now become in all reports accustomed amongst the people from time of old until this say.

Now then soe it is, that wee hereby confidently and humbly beseech you, that some spirit or spirits may be assigned and given to us, to appear visibly unto us in fair & decent forme, either in a Glass Receptacle as being one usuall forme and manner of appearance in receiving or inclosing of Spirits or otherwise before us out of the same, accordingly as the best convenience and benefit of our operations shall necessarily require whensoever and wheresover wee shall move and call them forth to visible appearance, And that by the force & power of our Invocations and Constringations, such as those Spirit or Spirits of what name, nature, order office or degree soever assigned or given to us, may as familiar Spirits & obedient servants, readily willingly and faithfully serve us and assist us accordingly therein, And also to reveal, discover and make known and shew forth unto us the very truth and certainty of all such places or any particular place by name respectively, or positively as that of the aforesaid James Knuckles, Richard Brickenden &c., where any Treasure or Treasuries of Gold and Silver, where in Coyn, plate, jewells or Bullions or other goods or Chattells doth lye buried in the Earth or otherwise hidden in any secret place in any Country of the Earth that hath been heretofore manufacturized & in use amongst men, And most especially and in particular in this Realm Kingdom or Country of England soe called, and what Spirit or Spirits by name order or office doth possess or keep such Treasures or Treasuries of Gold and Silver either by chance, purpose or appointment from the knowledge, necessary benefit and use of mankind; That soe either by the help and assistance of such familiar spirit or Spirits Servant or Servants assigned given or bound unto us, and to attend our motions & Calls, or by the force vertue & efficacy of our Invocations and Constringations, any Spirit or Spirits of what

order degree or nature or for what cause soever that shall possess or keep any Treasures or Treasuries of Gold and Silver buried hidden or layd up in any ground, house, vault, cellar, or any other place or places in any County, Citty, Town, Castle or old ruined places or in what other place or places soever within this Realm or Kingdom of England soe called, may bring or cause to be brought away, all or any of the aforesaid Treasure or Treasuries possessed and kept by any order whatsoever, Directly and Immediately unto this or any other appointed place, then and there and at that very instant or moment of time to leave [181v] the same, barely nakedly and openly visible to the sight of our eyes and then to be discharged, and soe from thence to be dismissed and to depart unto their orders without dareing or presumeing to returne thereto again, or seemingly to alter change or convert the same into any vile or base matter contrary to the forme of its natural Specie or otherwise what it truly was when it was first buried hidden or layd up, whereby to deceive defraud or deprive us thereof; now therefore O most Royall and mighty King **Bataiva** King of the East, and **Raagios** King of the West, **Iczodhehca** King of the South & **Edelperna** King of the North, Wee Invoke earnestly request and undeniably move you to compell and to force the Six Seniors of the East, the Six Seniors of the West, the Six Seniors of the South and the Six Seniors of the North, with all other servient and subservient & benevolent Angells under them, to move and visibly appeare and faithfully to answer to our Calls they being composed according to the Instructions of the Angell **Ave**⁵⁰¹ all belonging to their respective Angles and places, and by the threefold mighty names of God **Oro Ibah Aozpi** in the East, **Empeh Arsel Gaiol** over the West **Emor Dial Hectaga**⁵⁰² over the South and **Oip Teaa Pedoce** over the North, wee doe humbly beseech by the power of all aforesaid and for the Love thou bearest to mankind cause & compell all orders whatsoever whither Celestiall Elementall or Infernall or of what order or office soever they appertain or belong to answer to our Calls & Invocations and faithfully to performe serve and accomplish to the true obtaining all within mentioned and whatsoever else wee shall earnestly request and command, wee being according to the express Image of thy Selfe.

⁵⁰¹ The instructions of Ave concerning invocations and conjurations (Action of 1584.07.02, *T&FR* p. 188) included the stipulation that they should be “a short and brief speech.”

⁵⁰² Observe that here the quadrangle MOR is referred to the South, and OIP to the North, which matches the attribution in the Dee digests (Sloane MS. 3191) and disagrees with that in *Clavicula Tabularum Enoch*.

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⁵⁰³ Various taken to stand for “John French” or “James Freake.”

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4. Online sources

Digitised images of the 16th & 17th century printed works cited were mainly obtained through Google Books (books.google.com) and the Internet Archive (archive.org).

The Alchemy Website (alchemywebsite.com)

- In particular "Database of Alchemical Manuscripts": MS. collections of Alchemical texts would frequently also contain works of ceremonial or image magic.

British Library Digitised Manuscripts (bl.uk/manuscripts)

- As of last revision, of the MSS. cited, only a few, and none of the main source texts, have been digitized and placed on this site.

Twilight Grotto: Esoteric Archives (esotericarchives.com)

- In particular "The Magical Calendar: Excerpts" (esotericarchives.com/mc/index.html), posted 2004, last revised July 2021, retrieved Feb. 2022.
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