



TO CHANGE WHAT IS WRITTEN IN THE STARS

A PARALLEL EDITION OF A VERNACULAR LIBER LUNAE



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ABSTRACT

Deze masterscriptie is een Engelstalige parallele editie gebaseerd op eigen transcripties van twee versies van een laat Middel-Engelse vertaling van een Latijnse tekst genaamd *Liber Lunae*, een magische tekst in de traditie van de Hermetiek. Deze twee versies zijn British Library, Sloane 3826 en British Library, Sloane 3846, te dateren tot het begin van de 17^e eeuw en 1564, respectievelijk. De *Liber Lunae* is een tekst die binnen het veld van middeleeuwse magie nog maar weinig onderzoek heeft gekend, waar deze editie hopelijk verandering in kan brengen door het vergemakkelijken van toegang tot de tekst. De *Liber Lunae* bevat astrale magie, wat als doel heeft om de toekomst te veranderen. Verder kan de oorsprong van veel van de theorie binnen de tekst gevonden worden in het Midden-Oosten, met name het ‘Twenty-Eight Mansions of the Moon’ gedeelte en het ‘Figures of the Planets’ gedeelte. Referenties naar het Bijbelse figuur Salomo en bekend figuur binnen de magie Hermes kunnen in de tekst gevonden worden, net als figuren en symbolen voor planeten en sterrenstelsels binnen de magie.

INTRODUCTION

1. European Medieval Magic

Witches flying through the night sky on their brooms, mages concocting intricate potions to achieve a secretive, mystical goal, deals with demons on crossroads. These are some of the connotations the modern world has with the term ‘magic’, something often associated with fantasy novels, popular film franchises or a child’s wild fancies. This was hardly always the case, as for those living in medieval times, magic was as real as rain.

Sources show that all layers of medieval society used forms of magic, not just the stereotypical magicians we would think of nowadays. Monks and priests, for instance, used magical herbs and taught healing charms to laypeople (Kieckhefer 1989, 56). Since a large part of religion already consists of sacred rituals and traditions, the acceptance of new rituals is not too difficult. A further example of common magic use is found in a twelfth-century ritual to increase fertility of a village’s fields, involving the citation of bible passages in Latin and the sprinkling of clumps of earth with several ingredients (Kieckhefer 1989, 58). Some records show users of magic that more closely resemble the type of stereotypical magicians mentioned earlier. These are for example a woman named Matteuccia Francisci, who performed many kinds of rituals but specialised in love magic, or an exorcist near Florence without any connection to the church who drove demons out of ill people to cure them (Kieckhefer 1989, 60).

As will be clear now, medieval magic could take many forms. Yet one important element of it still warrants discussion, namely divination, especially in the form of astrological divination. Astrology was seen as a vital element of magic, as can easily be concluded from the many layers of society making use of it. There is evidence that astrology in the form of lunar prognostication was even used by the lower classes from the 14th into the 17th century (Means 68). Barber-surgeons were expected to be familiar with which zodiac signs were connected to which part of the body, as this was expected to influence the outcome of the surgeries. They possessed a guild-book for this purpose, containing lists of the qualities of the signs, along with information on the humours and astrological bodies (Taavitsainen 26). Furthermore, zodiac signs were commonly accepted ways to determine a person’s character. Geoffrey Chaucer’s ‘Wife of Bath’, for instance, was always destined to be a sexually passionate woman from the moment she was born, as she was born under Venus ascending (Kieckhefer 1989, 126-127). **Astrology was so widely accepted to be a powerful divination tool that even kings sought advice from their astrologers for the most opportune time to wage war or wed** (Kieckhefer 1989, 123).

Some 19th century classifications of medieval texts show that attitudes in these more recent centuries toward magic are quite low. They place the rituals and astrological musings among “old musick & monkish rimes” (Taavitsainen, 25), a low class of literature, while in the Middle Ages astrology was more viewed as a type of science. The texts on lunar prognostication often use such terms as ‘proof’ and ‘authority’ in their contents, which indicates that their scribes ascribed a form of truthfulness to them. For instance, they tended to appeal to an ancient authority or well-known magician from the past to claim legitimacy (Means 69). Astrology was a clear part of the scientific framework. In practice it functioned as a form of applied astronomy, following the planetary bodies and deducing prognostications from observing their paths and patterns (Butler 3). Some rituals involve intricate systems of the relations between planetary bodies and associated signs, elements, minerals, plants, animals, and so on. Numerous accounts of the associated astrological lore can be found, indicating the systems were often used (Butler 4).

The question of whether these rituals and prognostications would result in anything was never even up for discussion for their medieval users. Judicial sources show that everyone from

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magic users, to their clients, to the targets of the magic, expected it to have effect (Kieckhefer 1997, 14-15). When the practitioners failed to produce the intended effect, it was assumed the reason was that they simply must have made a mistake in performing the intended ritual (Butler 54). Since the descriptions of these rituals were often intricate, involved hundreds of names to be recited and had ambiguous instructions, it was very easy to conclude the error lay with the practitioner.

For all the value and credibility kings, doctors and common folk placed on magic, as an area of modern research it still requires a lot of study. Numerous manuscripts containing astrological or ritual texts are still not available for easy research, either through a lack of access or through a lack of editions. Since the manuscripts often contain personal notes of practitioners, the handwriting is often scribbly or difficult to read without practice. Laurel Means, referenced earlier, in her work *Medieval Lunar Astrology: A Collection of Representative Middle English Texts*, expressed the need for more easily available texts. None the texts she includes in the work have “ever received a complete, critical edition. None [have] been studied against its astrological or literary background, nor been considered in terms of practical use and application” (6). While she, in her work, provides a lot of information to remedy this lack of study, her words still serve to illustrate how much is left to be explored in this single area alone.

In hopes of aiding the field of research into medieval magic, the present parallel edition of the *Liber Lunae* was created. In this work, as will be explored further later, several different magical traditions can be identified and analysed. This involves both ritual and astrology-based magic, an interesting mix to say the least. Some recent work on the *Liber Lunae* has been written, most recently by Sebastià Giralt in 2017, who wrote on Latin versions of the *Liber Lunae* and the *Liber Solis* present in the Vatican. There is, however, much left to be studied and discovered. The present parallel edition focusses on two versions of the *Liber Lunae* in English vernacular, to both enable more study specifically for the vernacular version, as well as encourage easier comparison between the Latin and English versions in further research.

2. The Manuscripts

The two vernacular versions of *Liber Lunae* that will be edited in this parallel edition are, first off, British Library, Sloane MS 3826 (henceforth MS 3826). The second version can also be found in the British Library, as Sloane MS 3846 (henceforth MS 3846). As the name suggests, they are both part of the Sloane collection within the British Library, named after Hans Sloane, whose collection formed the basis for the British Museum (Chardonens 1).

The British Library website does have some information on its manuscripts, yet the information given per manuscript is limited. In the case of MS 3826, a very bare-bones description of its contents is provided, describing it to be consisting of three elements. These are the *Sepher Raziel*, the *Liber Lunae* and thirdly an element described as “*Balemin, alias Balamín, alias Belem: De imaginibus*” (British Library). The latter two are dated broadly to the 17th century, but the *Sepher Raziel* in vernacular is dated precisely to 1564, based on a claim by antiquarian Elias Ashmole (Chardonens 5). More on the dating follows later. The *Liber Lunae* in this manuscript is to be found on folio 84-97r, the final page marked by the phrase “Heere endeth the booke that is cleped Liber Lunae”.

While the British Library description of MS 3826 may not be very expansive, the amount of information given for MS 3846 is even less. Here, tens of folio are left out of the content description on the website, including the folio that contain the *Liber Lunae*. Preceding this gap in description, however, another *Sepher Raziel* vernacular version can be found, also dated to 1564.

The *Liber Lunae* in MS 3846 is found on folio 172v-180v. Here too, the final page is marked by a similar phrase to MS 3826: “Here endeth the booke that is called Liber Lunae”.

The similarities between the manuscripts do not end with their final lines. In fact, both manuscripts are nearly identical in their contents within the *Liber Lunae*. Even the exact division of the content and phrasing is a near-perfect match. While MS 3846 is much more compactly written, spanning seventeen pages instead of the twenty-seven in MS 3826, no lines are missed in this more compact version. The main differences apart from the amount of text per page are differences in spelling and abbreviation. For instance, MS 3826 will spell hour as ‘hower’ and spell the word ‘and’ in full, while MS 3846 will use the spelling ‘houre’ and use a symbol equivalent to ‘&’ for the word and. Even the characters and symbols used in both manuscripts are incredibly similar, as can be seen in this edition, to a point where it is extremely likely that both scribes copied the exact same source manuscript or one of the two vernacular manuscripts functioned as the source for the other. Both manuscripts are a translation of a Latin *Liber Lunae*, or at least a copy of one, as is illustrated by the recurring lines of Latin at the start of some of the sections within the book. These are often the first line of the text in its Latin version.

The manuscripts, from the way the page layout was constructed, do seem to suggest a potential difference in function to their users. For 3826, its spacious writing and consistent organisation in style, such as having each new element start on a new line and maintaining a consistent area for the lines of text, could suggest it was intended for reference for multiple users. Of course, an individual who simply created a clean, organised reference work is not excluded. In the case of MS 3846, it seems more likely that this was purely intended for individual reference, since the scribe used frequent abbreviation and had a quite small and difficult to read way of writing. There are also several markings in the margins of MS 3846, in some cases corrections, in others it seems to point out content the scribe found noteworthy or useful for reference. It must be stressed that user intention is merely an estimate at this point, but the differences in page layout between the two manuscripts are noteworthy.

An unusually precise dating of MS 3846 can be made based on a date within the manuscript itself. This date can be found on 128r, along with a note ascribing at least the earlier *Sepher Razziel* text to a William Parry who produced this text for a John Gwyne, “in the yeare of our lord God a thousand five hundred threescore & foure”, or 1564. The palaeographic features of the hand do not counter a later 16th century dating. The hand that wrote this part of the manuscripts seems to match that of the *Liber Lunae*, which makes it a feasible assumption that this version of the *Liber Lunae* was also written around that time. No such dating is known to me in MS 3826, but the palaeographic features seem to fit a hand from the first decennium of the 17th century (Dawson and Kennedy-Skipton 91). Based on this dating, it would be likely that if one were the source for the other, it would be MS 3846. Yet the small inconsistencies and apparent errors in MS 3846 that do not appear in MS 3826, as well as the errors in MS 3826 that are not in MS 3846, could point to them both using the same source rather than being the source for the other. Based on these different errors between the two manuscripts a common source seems to be the more likely option. Whatever the case may be, the extreme similarity between the two manuscript versions of the *Liber Lunae* make them excellent sources for this parallel edition.

3. Contents of the *Liber Lunae*

The vernacular *Liber Lunae* as found in MS 3826 and MS 3846 consists of five different sections. These can be divided into the introduction, the twenty-eight mansions of the moon, the hours of the day and night, the figures of planets and, lastly, the planetary sigils. These are clearly delineated within both manuscripts, usually by way of a title above a new section, detailing what will follow. Since the two versions of the vernacular *Liber Lunae* are nearly identical, a general content description will follow which will cover both versions.

3.1 The Introduction

First the manuscripts lay out the reason the *Liber Lunae* was created, along with some precautions to take when using this work. The first line dedicated the book to ‘the meeke God and mercifull’, clearly placing itself within a religious context. The first line is presented both in Latin and in English, indicating this was part of the Latin original as well. The introduction furthermore describes the text as being full of the secrets of old and wise men, secrets that are hidden to all. The *Liber Lunae* can create works of magic that create fortune, infortune, profit and impediment, good and evil, placing the moral implications of using this book with the practitioner. In this way it is still able to claim a connection to God as well, not purely enabling evil magic but presenting the magic in the text purely as a tool to be used. Interestingly, the introduction refers to the twenty-eight mansions, which immediately follows it, but does not mention any of the other sections within the book. This could suggest that the later sections are additions and perhaps not part of the *Liber Lunae* proper, but this is contradicted by the last line in both manuscripts, declaring the end of the book only after the planetary sigils. The twenty-eight mansions are mentioned along with the statement that to it belong twenty-eight works. These works refer to a type of figure or object to be created and engraved when the moon is in the related mansion, according to the description provided with each work.

Next, a figure named Hermes is mentioned, most likely referring to Hermes Trismegistus. For some information on him, see chapter 4. He is quoted in the introduction as having said that this book of planets is the most perfect and precious book he has seen. The text then emphasises the need to keep this book a secret from all men, otherwise God will ask of you the same thing that you have used the book for when the day of doom comes. Depending on what that purpose was, of course, this could be beneficial or catastrophic. Again, the introduction mentions that both good and evil can be done with the magic contained inside, which is followed by a reminder to dread God when practicing this magic.

Some instructions are given for the use of the mansions of the moon. Namely, when the work is made for the associated mansion, a user should engrave it with the names of angels that serve the circle of the moon and then suffume it seven times with precious aromatics. The process of suffumigation involves taking the ingredients listed, burning them and letting the fumes pass over the work. Then cite, seven times, the names of those you wish to use the working for, along with the names of the hour, the name of the moon, the associated mansion and the name of the day. All these names are usually provided with each mansion in their description. The introduction ends by emphasising that the user should make these works and perform these rituals when the intended mansions are high, since at that time the work will be speedier with the help of God.

3.2 The Twenty-Eight Mansions

The text then goes straight into the descriptions of each mansion separately, detailing what the mansion is associated with in terms of effect, along with the names required to achieve this effect through the work and suffumigation. Usually the position of the mansions is related to the planets and zodiac signs in the sky, suggesting the orientation the moon should have to these planets and stars. This is often described through relating it to body parts, meaning a mansion can be in the ‘head’ or ‘face’ of a sign or planet, in its breast, womb, tail, and variations of these. This should be interpreted as the start, middle or end of the sign or planet as relating to the position of the moon, with the head being the start. The mansions are occasionally given a moral quality too, for instance the first mansion being an evil mansion. Often the intended purpose for a mansion is found in multiple mansions, which is not an issue. This simply means that, for example, a work of tribulation can be made in several mansions.

There are a few more terms useful for understanding the twenty-eight mansions and their descriptions. One of these is ‘azimuth’, which refers to the angle from the observer to the mansion, with north being the starting point. This means east would be 90 degrees, south 180, and so on. The way it is often described in the *Liber Lunae*, for instance as ‘fortuna azimuth’, could suggest that the ‘azimuth’ or angle between the north and this sign or planet is a fortunate one. Then, sometimes the mansions are given colours, usually white, black or red. The context suggests that red or black signify evil while white signifies fortune.

It should be noted that the a mansion is missing in the beginning of this section in both manuscripts. It can be assumed that it concerns the second mansion here, through comparing it to a source that bears a striking resemblance to the contents of the *Liber Lunae* twenty-eight mansions, the Picatrix. Here, the first mansion is called Alvach, followed by Alkatayn, Acoraxa and Aldeberan. (Pingree xxxix). The first mansion in the *Liber Lunae* clearly labels itself as being the first. It is followed by Abutaun, then Aldeboran. The similarity of Abutaun is closer to Alkatayn than to Acoraxa, which suggests that it is the second mansion that is absent in the *Liber Lunae* in these manuscripts. It is noteworthy that it is indeed in both manuscripts that the same mansion is missing, further illustrating the close link between MS 3826 and MS 3846. The origins of the theoretical basis of the twenty-eight mansions could originate from a variety of sources, more on this in chapter 4). Along with the first mansion, a certain figure named Bolemus is mentioned in a way that implies them as the source for these mansions, but it is not clear who this Bolemus is. This is then followed by a fairly clear list of the twenty-eight (or rather twenty-seven) mansions with their names, associated signs and planets, and purpose.

3.3.1 The Hours: of the Day

The next section is not very clearly labelled, but it clearly starts when the previous section ended, that is when the twenty-eighth mansion has been described. Lacking a title in both MS 3826 and MS 3846, this section starts by immediately listing a new type of work to be made, without numbering it as the first or describing when it should be made. This suggests something may have been lost in the copying or translating of this section, since all following works in this section are numbered. A potential gap in content seems to have been amended later in the text, seeing as the ‘seven names of the first hour’ needed for creating the magical works are not listed until the end of the second hour rather than with the first as their description suggests.

The third section consists out of works belonging to the twenty-four hours of any given day. First there are twelve works for the twelve hours of the day, followed by another twelve

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works for the hours of the night. These works generally follow a certain formula in their descriptions, with some variations per hour. This formula goes approximately as follows: first, they describe the purpose for the work, much like the mansions of the moon do at the end of their description. This is followed by a description of the work that needs to be made, outlining a certain shape and the material that needs to be used for it. Then there is the recurring description of the names that need to be inscribed on the work. First, the name of the intended target should be written in the head of the figure. Then the name of the hour should be written in the breast, followed by the 'seven names of the first hour' in the womb. Some have slight variations on this instruction, but this is the standard version. Then, if a suffumigation is needed, the ingredients to be burned are listed. The next step varies per hour. It details what needs to be done with the work to achieve the intended effect. This could be, for instance, burying the figure in a specific place, keeping it close to oneself or giving it to the intended target. The final part of the descriptions of the hours is that the name of the hour is given, which needs to be engraved on the work as per the instructions described earlier.

3.3.2 The Hours: of the Night

The second set of hours, those meant for the night, are yet again preceded by a first sentence in Latin, followed by an English translation of it which leads into the main section. This is a much clearer division of the different sections than was the case with the previous section, again suggesting something was lost or missing there.

These hours do not follow the exact same formula as those of the day, especially in the names involved. More of the names required for the works are listed per hour, unlike the consistent use of the same seven names in the hours of the day. The ingredients required for the suffumigations are not explicitly listed, as they often were in the hours of the day. The most specific description of ingredients is found in the tenth work of the night, where it is merely described as 'suffumed with stinking things'. They still do end with the names of their respective hours.

The third section ends with what it calls 'four additional hours of the day or night'. Only two are listed, but it could well be the case that these operations can be used twice, once in the day and once in the night, since they are given their respective hours. The first of these two hours do not require a 'name of the hour' as previous works did, rather it just requires the name of the target. The second of these hours is the exact opposite in this regard, providing eleven names to be engraved on the work, along with the seven names of the first hour having to be read out.

3.4 Figures of the Planets

The fourth section varies strongly from the earlier ones in its structure. It is built around the seven planetary bodies recognised at the time, which are Saturn, Jupiter, Mars, Solis, Venus, Mercury and Luna. Each of these have a separate figure that is to be written onto or engraved into an object. This figure is in the form of a square consisting of smaller squares. The smaller ones each contain a number. The first figure, that of Saturn, has nine smaller squares, in the form of a three by three square. The numbers in all directions horizontal, vertical and diagonal, all add up to 15. Next to the figure, several symbols are provided that are meant to be written above it during the ritual. All following squares get progressively larger, Jupiter having a square of four by four smaller squares, Mars having five by five, and so on. They all follow the same pattern of the numbers adding up to a specific number in all directions.

The text associated with the figure outlines the possible effects that can be achieved with the use of this figure, along with the instructions needed to perform the ritual. First, the required position of the planetary body is mentioned in relation to the earth and the zodiac signs. Often there are several possible positions mentioned per planetary body, each with their own effects, along with instructions for the different rituals required for it. Usually it requires the creation of a figure or work, much like earlier sections, but there are multiple outcomes depending on what is done with the figure. Some figures have many more effects than others. The instructions for Jupiter, for instance, are quite short, while Mercury has quite a large number of different rituals associated with it.

3.5 Planetary sigils

The text of the *Liber Lunae* within these manuscripts ends with a few pages filled with sigils and symbols. These are all associated with the planetary bodies in the previous section and are placed in the same order. The symbols and sigils written do not overlap with those that were meant to be written with the figures in the previous section, but rather are a different type of sigils and symbols. The three kinds of sigils and symbols that fill the final few pages of this text are each labelled. First, the seven bodies are attributed symbols that are labelled “annulus”. The symbols are generally six or fewer, with Saturn receiving a much larger amount of around 18 symbols. The second set of symbols are labelled “sigillum”, with about six separate sigils per planetary body, with Saturn again having a larger amount of around fifteen. The last category of symbols is labelled “Imagines Planetarum”, where each planetary body is only given one image. For Luna and Solis, a case could be made that these are illustrations of what the bodies appear as, but this theory quickly becomes less likely when looking at the images for Mars or Jupiter.

After these final symbols, the *Liber Lunae* ends with a firm and clear closing statement declaring this to be the end of the book. In MS 3826 it is “Heere endeth the booke that is cleped Liber Lunae”. In MS 3846 it is “Here endeth the booke that is called Liber Lunae”. Completely in tune with the rest of the manuscripts, they convey the exact same message using different spelling.

4. Magic traditions

The origin of the twenty-eight mansions can be traced to multiple places. The concept was in common use in several areas of the world, including China, India and the Arabs (Yampolsky 68). Especially the use by the Arabs is interesting when examining the *Liber Lunae*, since it is most probable that the knowledge of the mansions reached European shores through Arabic influence. In fact, there is evidence that these mansions were in use wherever Islam exerted influence, of which there is proof in the East, Persia and the most relevant location for this edition, in medieval Europe (Weinstock 48). It can be assumed then, that this specific part of the *Liber Lunae* likely found its way to medieval Europe through Arabic spreading of the concept, while the concept itself found its origin in a multitude of countries and regions. It was quite common for practitioners to adapt Jewish and Islamic magic to a new, more Christian based purpose (Messler 114), which is what happens in the *Liber Lunae* as well. This adaptation from Arabic magic to more Christian-themed magic can clearly be seen from the inclusion of references to God and the use of Christian blessings within the text of the introduction alone.

The Arabic influence can be seen in many areas of the work, so too in the image magic in the ‘figures of the planets’ section within the *Liber Lunae*. This section combines astrological theory and complicated figures with number patterns. Magic of purely European origin often had no such complicated theory behind the magic rituals it described, often possessing “only the most meagre of intellectual pretensions” (Kieckhefer 1997, 10), which is certainly not the case with the *Liber Lunae*.

In his recent work on the Latin version of the *Liber Lunae*, Sebastià Giralt mentions that the book is a part of a series of Hermetic magic books on planetary magic, namely the *Liber de Imaginibus Septem Planetarum Ex Scientia Abel*, or the *Opus Abel* (103). This series of books contains a book on all the previously mentioned seven planetary bodies and has been fully transmitted to us over time (Giralt 104). The ‘Hermetic’ nature of the series refers to the figure Hermes Trismegistus, who was briefly mentioned before. This is an interesting figure, strongly associated with astral magic. He is described as the patron saint of the renewed interest in the occult during the Renaissance (Kieckhefer 1989, 132). Hermes is the author alchemists refer to when they list the origin of their wisdom and is described as the first to teach astrology and alchemy (Pereira 116-117). He was clearly a figure people were interested in, as illustrated by Cosimo de Medici, who is described as wanting Hermes’ works translated sooner than that of Plato (Kieckhefer 1989, 146). This ascribed importance lead to many books being attributed to Hermes merely to lend credibility and authority to the work, even when no proof exists that they did originate with Hermes (Plessner, 50). It is unclear whether the *Liber Lunae* can be attributed to Hermes, but at least the twenty-eight mansions section has been ascribed to him in a plethora of sources, not the least of which is the Picatrix, a work so central to magic studies it is described as not needing an introduction (Pingree xv).

The twenty-eight mansions fit firmly within the type of magic that is called ‘astral magic’, which must be recognised as a different sort of discipline than astrology. The purpose of astrology is to gain knowledge of one’s destiny, while in astral magic, the intention is to then also alter that destiny, while making use of astrological theory. (Kieckhefer 1989, 132). As becomes very clear when reading the twenty-eight mansions section, the purpose of the text fits well with that of astral magic. Some mansions describe their purpose as creating adversity and evil, some for creating works involving wild beasts, others for influencing ships and floods, and so forth. They are intended to discern the opportune time to try to change reality, in line with the specialty of a mansion.

Later elements of the *Liber Lunae* show a clear switch to more necromantic ritual

traditions, specifically the sections of the hours of the day and night. These are far more reliant on spirit names and suffumigations, elements more associated with necromantic rituals than Arabic influenced magic. These sections follow the Solomonic tradition, made obvious by the mentions of Solomon in the beginning of the hours of the night as a source. Solomon appearing in manuscripts containing magic rituals is not surprising, since, as appropriately said by Elizabeth Butler, “his is the name which carries the guns in the rituals of ceremonial magic” (47). In the section called “figures of the planets”, the spirit names disappear again, yet the suffumigations remain, leaving an interesting blend of magic types within the *Liber Lunae*.

The images associated with the planets in the “figures of the planets” as well as the last section of sigils and symbols do closely resemble the type of sigils often found in necromantic spirit texts. These are referred to as “characters” in the *Liber Lunae*. Symbols and sigils such as these were a source of distrust for many religious figures. Saint Augustine claimed it was a demonic language, the bishop of Paris, William of Auvergne, accepted some forms of natural magic but was firmly against the use of magic with images, figures and characters for the same reason as Augustine (Láng 70-72). This would quite clearly place the *Liber Lunae* in the category of unacceptable magic.

5. Editorial Principles

In editing the transcription of MS 3826 and MS 3846, a few alterations and adaptations have been made. For one, modern punctuation and capitalisation was applied, while considering to the best of my abilities the intended flow and meaning of sentences as I interpret them. Furthermore, any titles in bold are not part of the original manuscripts and are my additions. Abbreviations were expanded and the equivalent of the ampersand has been edited as ‘&’. Code-switching to Latin has been signified with the Latin sections in italics. In the case of any ambiguity between ‘u’ and ‘v’, the modern variant has been inserted. When symbols are used in the text, these have usually been inserted into the text in image form, except in the case of the planetary and zodiac signs provided below. When they are not used, this is to not impede legibility. When the symbols are not used, this is mentioned in the footnotes. If the manuscript appears to have made an error that was corrected in the edition, this is likewise addressed in a footnote. The footnotes pertaining to the content of the text will only be placed with MS 3826, to avoid superfluous repetition. Glosses provided in this edition have been taken from the Middle English Dictionary. All images inserted in the edition have been entered in greyscale for consistency.

It must be noted that this parallel edition is based on scans (in the case of MS 3846) and photographs (MS 3826), so while a lot of effort has gone into accurately transcribing the text as available, some elements were challenging to properly represent through text not being visible in the fold of the manuscript in the images or inferior quality images.

6. Symbol Reference List

For the reader's convenience, two lists of common astrological symbols are included below. One containing the symbols of the zodiac, the other symbols of the seven planetary bodies, both symbols appear occasionally within the text of the manuscript itself.

Zodiac Symbols

Aries	♈
Taurus	♉
Gemini	♊
Cancer	♋
Leo	♌
Virgo	♍
Libra	♎
Scorpio	♏
Sagittarius	♐
Capricorn	♑
Aquarius	♒
Pisces	♓

Planetary symbols

Saturn	♄
Jupiter	♃
Mars	♂
Solis	☉
Venus	♀
Mercury	☿
Luna	☾

LIBER LUNAE

In nomine domini Christii et misericordis soli deo honor et cetera.

In the name of the meeke God and mercifull, to God alone honer and glory. This is Liber ☾¹ that is the booke of werching. That is said Liber Lunae, the circle of which is to the dwellers of the earth it is sothely a booke knowen and it is cleped, as I have said, Liber Lunae, wherein be the privisyes of old, wise men that were hid to all men. And he worcheth with it in all men that inhabiteth the earth, and in all men that be under the circle of the moone that is cleped the circle of this world. He wrought with it fortune and infortune, profitt and impediment, good and evill. And there belongeth unto yt XXVIII mansions or dwellinges and XXVIII worchinges. None sothely of them all that is made or graven but when the moone was in the same mansione diverse. It is the art of all that fulfill not the worke or worching of the worcher, where it were good or evill.

Hermes² said, “I have proved all the bookes of all planettes, but I have not seene a truer neither a perfecter then this party most precious.” And they nempned it Librum Lunae, and the first party of Fallamnah³. That is, before God I witnes and I admonish that thou hide it from all men or els God shall axe of thee what ever were done by it in the day of dome. Ffor with it may be done good thinges and evill in eache moneth and in eache day that thou wylt.

¹ ☾ in MS. From context it seems ☾ was more likely meant as symbol for the moon rather than that of the sun.

² See introduction p. 8

³ Unkown name, has abbreviation or decoration stroke in both Sloane 3826 and Sloane 3846. Meaning unclear.

LIBER LUNAE

In nomine domini Christii & misericordis soli deo honor et cetera.

In the name of the meeke God & mercifull, to God alone honour & glorie. This is Liber C, that is the booke of working. That is said, Liber Lune, the circle of which is to the dwellers of th'earth it is sothly a booke knowen & it is cleped, as I have said, Liber Lune, where be the privitees of old, wise men that were hid to all men. & he worketh with it in all men that be under the circle of the moone that is cleped the circle of this world. He wrought with it fortune & infortune, profitt & impediment, good & thiell. & there be ito it 28⁴ mansions or dwellings & 28 workings. None sothely of all that is made & graven but where the moone was in the same mansion diverse. It is the art of all that fullfilleth not the worke or workinge of the worker, where it were good or evill.

Hermes said, "I have proved all the bookes of all planetes, but I have not seen a veryer neither a perfiter than this partie most precious." And they named it Librum Lune & the first partie is Fallannah. That is, before God, I wittnes & I amonest that thou hide it from all men or els God shall axe of the what ever were done in the day of dome. Ffor with it morue be done good thinges & evill in eich month & eich day that thou wolt.

⁴ '28' noted in left margin.

And it is a most precious booke and most secret. Ffor in it is the privy name of God and unhabable to be spoken, with which he worcheth in all workes in good and evill. Ffor he worcheth by it righteous and unrighteous & contrary. Keepe therfore that I have written to thee and dread God. And beware least thou shew it to any man, lest he **lese** men by it, neither touche he it pollute. That is, let him not do in it worchinges nor washinges, and the worke shall be magnified and it is great. When thou hast made of it the worching, thou shalt **enlepe** upon it the names of angels serving to the circle of the moone, suffume them 7 tymes with precious aromatices and suffumigacions⁵. And thou shalt make a citacion to it 7 tymes and thou shalt name these names that thou wilt of which thou hast made worching and the name of the hower and the name of Luna, and the name of the mansion in which Luna were, and the name of the day in which he were. And if in the same mansions were **sely** and highe under which thou makest these most worchinges were effect there shall be speeding of the worke with the helpe of God.

lose

inscribe

blessed

⁵ Suffumigation: "a mixture of herbs and other ingredients which, when burned or boiled, produces

therapeutic fumes or vapors" (MED), in this case the work is held in the fumes produced.

& it is a precieuse booke most & secrete. For in it is the privie name of God & unable to be spoken, with which he worketh in all words in good & evil. For he worketh by it rightuise & unrighteouse⁶ & contrary. Keep ge. that I have written to the & dread God. & beware⁷ least thou shew it to any man, lest he so lese men by it neither touch he it pollute. That is, do he not in hit workinges not washen & the workes shall be magnified & it is great. When thou hast made of it the working, thou shalt inclepe upon it the names of angels serveing to the circle of the moone, suffume them 7 times with precious aromaticks & suffumigation & thou shalt make ontacion to it 7 times & thou shalt name them names that thou wolt of which thou hast made workinge & the name of the houre & the name of Lune & the name of the mansion in which Luna were & the name of day in which he were. And if in these mansions more sely & high under which thou makest these most⁸ workinges were effect there shall be speeding of the worke by the help of God.

⁶ Corrected as unrightuous in left margin.

⁷ '& beware' repeated in MS

⁸ MS repeats 'most' due to page break

The 28 Mansions of the Moon⁹

Bolemus¹⁰ said, “when Meliatalh, that is Luna in the first mansion, that is the face of Martis, and it is an evill mansion. Thou shalt make in it the worching of separation.”

Abutaun, that is the wombe of Arieth, and it is fortuna azimuth. When Luna descendeth in yt make ☉ of all thinges to be bowed and of them whome thou wilt ioyn together.

Aldeboran 4^{uor} 12 which is the eye of Taurus and it is the evill face of Mercury. When Luna descendeth in it, the worchings of all adversities and evils be made.

Almaycen, the 5 dwelling. Evill red the face of Luna. When Luna descendeth in it, the worchings of all adversity and of alligacion or building there be made.

Althaya, the 6 mansion. Fortuna rubea, facies Saturni. When Luna descendeth in it, the worching of them be they done which thou wilt. Fulfill the worchings of God according and love be they made.

Addiraen, the 7 mansion and end of Geminorum and is interpreted Brachia. And it is a fortune variant that is white and red and the face of Iovis. When Luna descendeth in yt, be there made the worchings of all wylde beastes, of concord and of love and of all goodes.

Innatar, the 8 mansion. And it is the head of Cancer fortuna rubea and azimuth, the face of Martis. When Luna descendeth in it, the worchings of waters, of shippes, and of floudes are they made.

⁹ For an explanation of important concepts and terminology related to the twenty-eight mansions, see introduction Ch. 3.2, p. 8.

¹⁰ Unknown figure, from the context it seems this is an authority in magic related to the twenty-eight mansions.

¹¹ Not clear what the symbol refers to, Solis does not seem to fit context.

¹² Second mansion missing, see Ch. 3.2, p. 5

The 28 Mansions of the Moon

Bolemus said, “When Meliatalh, that is Luna in the first mansion, that is the face of Martis & it is an evill mansion. Thou shalt make in it the working of separation.”

Albutami, that is the wombe of Arietes & it is fortuna azimuth. When Luna descendeth in it make ☉ of all thinges to be bowed & of them whom thou wolt ioyne together.

Aldebaran 4^{uor}, which is the height of Tauri & it is thevill face of Mercurii. When Luna descendeth in it the workiges of all adversity & evill be made.

Almaycen, the 5 dwellinge. Evill rede the face of Lune. When Luna descendeth in it, the workinges of all adversity & of alligacion or binding be they made.

Althaya the 6 mansion fortuna rubea facies Saturni. When Luna descendeth in it, the workinges of them be they done which thou wolt. Fullfill the workinges of God accordinge & love be they made.

Addiraen the 7 mansion & thend of geminoy & it is interpreted Brachia. & it is a fortune variant that is white & rede & the face of Iovis. When Luna descendeth in it, be there made the workinges of all wild beastes, of concord & of love & of all goodes.

Innatar, the 8 mansion. & it is the head ¹³of Canceri fortuna rubea & azimuth, the face of Martis. When Luna descendeth in it, the workinges¹⁴ of waters, of ships, & of flodes be there they made.

¹³ Note made in margin, not legible in scan.

¹⁴ Worknges] in MS.

Alkaud, the 9 mansion and the wombe of Cancer. And it is interpreted highnes and it is fortune azimuth or fortune or forme whyte. Then be made the worchinges of all fowles aswell of great as of lesse and of **culvers** and thou shalt profitt.

pigeons

Algeibh is the 10 man. It is thend of Cancer and the beginning of Leo. And it is interpreted the front of him and it is fortuna azimuth and the face of Venus. With it make the worchinges of wolves, of foxes, and of wylde beastes.

Azobra is the 11 mansion and the hart of Leo, which by another name is said Azumble, which is evill blacke, the face of Mercury. When Luna descendeth in it, be the made the worchinges of all separacions and of alligacions or bynding of infyrmytes and distinction and thou shalt profitt in them.

Algapha is the 12 mansion and the **cauda** Leonis and **caput** Virginis fortuna alba and the face of Luna. When he descendeth in it, do thou the worching of coniunction and of all thinges that thou wilt shape.

tail, head

Alans is the 13 mansion and the wombe of Virgo fortuna azimuth, the face of Saturne. When Luna descendeth in it, make workinges of coniunction and of all thinges that thou wilt shape and ioyne together.

Alchumech is the 14 mansion, thend of Virgo fortuna rubea. A starre profitable and good, the face of Iovis. When Luna descendeth in it, be there made worching of inclination and of all love and dilection.

Algarst is the 15 mansion, evill red, the face of Martis and the head of Libra. With in it, make worchinges of all evill and tribulation and destruction of hit whome thou wilt **lett**.

prevent

Alkaud, the 9 mansion & the wombe of Canceri. & it is interpreted highnes & it is fortuna azimuth, or fortune, or forme white. Then be made the workinges of all foules as well of great as of lesse & of culvers & thou shalt profit.

Algeibh is the 10 mansion. It is thend of canceri & the beginning of Leonis. & it is interpreted the front of him & it is fortune azimuth & the face of Veneris. With it make the workinges of wolves, of foxes & of all wild beastes.

Azobra¹⁵ the 11 mansion & the heart of Leonis, which by another name is said Azumble, which is evill blacke, the face of Mercury. When Luna descendeth in it, be there made the workinges of separacion & of alligacion or bindinge of infirmities & destruction & thou shalt profitt in them.

Algapha is the 12 & cauda Leonis & caput Virginis fortuna alba & the face of Lune. When he descendeth in it, do thou the working of coniunction & of all thinges that thou wolt shape.

Alanc is the 13 & the wombe of virginis fortuna azimuth, the face of Saturni. When Luna descendeth in it, make workinges of coniunction & of all thinges that thou wilt shape & ioyne together.

Alckamech is the 14 mansion, th'end of virginis fortuna rubea. A starra profittable & good, the face of Iovis. When Luna descendeth in it, be there made workinges of inclinacion & of all love & dilecion.

Algarst is the 15 mansion, evil rede, the face of Martis & the head of Libre. With it, make workinges of all evill & tribulacion & destruction of it whom thou wolt lett.

¹⁵ 'Azobra' written in margin.

Azubene is the 16 mansion evill the face of Solis and the middle of Libra. With it be there made the worke of separacion, of destruction and of all alligations and impediment or letting.

Alichul the 17 mansion and it is interpreted Corona. It is sothely thend of Libra and the head of Scorpio and it is evill, the face of Venus. When Luna descendeth in it, be there made the worching of tribulation and of all impediment.

Alcox is the 18 mansion and the hart of Scorpio and it is fortuna azimuth, the face of Mercury. When Luna descendeth in it, make thy workinges of good and of bynding of tonges and of all silence.

Alhebus is the 19 mansion that is to say acus, that is a needle. It is sothely Scorpio Caudey and the head of Saggirary, fortuna azimuth, the face of Luna. When Luna descendeth in it, make the workinges of fornication and of sedition and of alligacion and of luste.

Anatuin is the 20 mansion and the wombe of Sagittary and it is the face of Saturne. When Luna descendeth in it, make the working of Incitation of love and of concord.

Alberda is the 21 mansion and the end of Sagittary and it is fortuna alba, the face of ♃. When Luna descendeth in it, make three workinges of inclination. In it be made workinges of silence.

Caedadebyh is the 22 mansion and the head of ♆, and it is evill fortune of desolation after Aristotle commixt, the face of ♂. When Luna descendeth in it, make the workinges of a good hower and the places of Luna according to love and concord and reflexion, the places of Luna to discord and separacion or departing of all good.

Azubene the 16 mansion evill the face of Iovis Solis & the middle of Libre. With in be there made the workes of separacion & of destruction & of all ligacion & impediment or letting.

Alichul the 17 mansion & it is interpreted Corona. It is sothly thende of Libre & the head of Scorpionis & it is evill the face of Veneris. When Luna descendeth in hit, be there made the workinges of tribulacion & of all impediment.

Alcox is the 18 mansion & the heart of Scorpionis¹⁶ & it is fortuna azimuth, the face of Mercurii¹⁷. When Luna descendeth in it, make the workinges of good & of binding of tonges¹⁸ & of all silence.

Alkebas the 19. I acus, that is a needle. It is sothly Scorpionis¹⁹ caude & the head of ♃ fortuna azimuth, the face of Lune. When Luna descendeth in it, make the workinges of fornicacion & of seduccion & of alligacon of lustes.

Anatuin is the 20 & the womb of Sagittarii²⁰ & it is the wombe²¹ of Saturnii. When Luna descendeth in it, make the workinges incitacion of love & of concorde.

Alberda is the 21, the end of Saggittarii²² & it is fortuna alba the face, of Iovis. When Luna descendeth in it, make the workinges of inclinacion & in it be made workinges to silence.

Ceadadebyh is the 22 mansion & the head of Capricornii & it is evill fortune of decollacion after Aristotle commixt, the face of Martis. When Luna descendeth in it, make the workinge of a good houre & the places of Lune accordinge to love & concord & refleccion, the places of Lune to discord & separacion or departinge of all good.

¹⁶ 𐌆^{is}] MS

¹⁷ ♀ⁱⁱ] MS

¹⁸ Tonges written in margin, perhaps a clarification for the sloppily written word in the line.

¹⁹ 𐌆^{is}] MS

²⁰ ♃ⁱⁱ] MS

²¹ Presumably this is an error in MS 3846, 'face' in MS 3826 more likely.

²² ♃ⁱⁱ] MS

Azatalbuta is the 23 mansion and the hart of ♃ and the face of ☉, the fortune of him that swoloweth. When Luna descendeth in it, that is in that mansion, then be made the workes of all good.

Zadac Zahond is the 24 mansion and it is cauda Capricorni and the head of ♁. And it is fortune of fortunes, the face of ♀ fortuna cum et cetera. The worchinges of all good be they done.

Cealaghbrah is the 25 mansion, the wombe of ♁. And it is the fortune of tentes and the face of ♀ fortuna azimuth cum et cetera. Maketh the working of silence and bynde under it what ever thou wilt.

Alfgarem, which is the 26 mansion and the end of ♁ and the head of ♃ the face of Luna. When Luna descendeth in it, then be made the worchinges of all recuperations and inclination and of dilection or love of all thinges.

Alfgagir is the 27 mansion and the wombe of ♃ and evill mansion and red, the face of ♃. When Luna descendeth in it then be made the workinges of separacions or departing and of bynding and of all infirmityes.

Albecten is the 28 mansion and cauda piscis, and the face of ♃ fortunate. And when Luna descendeth in it, then be made the workinges of all goode and of all profit.

Azatalbuta is the 23 & the heart of Capricorni & the face of Solis, the fortune of him that swoloweth. When Luna descendeth in it, that is in that mansion, then be made the workes of all good.


Zadaczayhon is the 24 mansion & it is cauda Capricorni & the head of Aquarii²³. & it is fortune of fortunes, the face of Venus fortunate cum et cetera. The workinges of all good be they done.

Caedalaghbrah is the 25, the wombe of Aquarius. & it is the fortune of tentes & the face of Mercuri fortunate azimuth ever. & make the workinge of silence & bind under it what ever thou wolt.

Alfgarem, which is the 26 & th'end of Aquarius & the head of Pisces, the face of Luna. When Luna descendeth in it, then be made the workinges of all recuperacion & inclinacion & of dileccion or love of all thinges.

Alfgagir is the 27 & the wombe of ♃, an evill mansion & rede, the face of Saturni. When Luna descendeth in ut, then be made the workinges of separacion or departing & of bindinge & of all intimisy.

Albecten is the 28 mansion & cauda piscis & the face of Iovis fortunate. & when Luna descendeth in it, then be made the workinges of all goodes & of all profit.

²³  MS

Introduction to the Hours of Day and Night²⁴

Suffumigacions of worchinges of dilection and of reflexion and of all good, these be the names: alaod, alkumeri i signum de amnaxia, which is some iland in the partyes of India, azafran.

Suffumigacion of all departing and of infirmity and impediment thus be nemped: Alnafac, alas, ecfor, aloes, mgm, azandall, alagmars.

Of everich of them, the 4th part of an ownce and thou shalt exercise in all the hower of suffumigacion, aswell in the worke of good as of evill by 55 angels, of whome these be the names:

Comeil, Cemeil, Charochin, Azardin, Reanei, Abras, Achithim, Abrancasai, Larabusin, Iangas, Mangarozan, Mamenim, Hacsemim, Mimgogin, Labelas, Mezetin, Farbarakin, Candanegin, Iaciz, Andonin, Rasaidin, Saphianim, Barthaylin, Aninei, Neilin, Borcolin, Balkanaritin, Arieisin, Abranorin, Cannamdin, Andalasin, Carmiamdin, Sarajemin, Adiamenim, Soe, Saeosin, Iachehay, Feresin, Deibemin, Mediesin, Heizamamin, Ianozothin, Abramathin, Bifulica, Begahalodin, Gaforin, Azafrin, Barionin, Matnairelin, Genira, Manderilin.²⁵

Bolemus said of these that be necessary, this is the ligacion or bynding. Provide to all tonges & hartes of them that be accusers and of envious men into worldes of worldes. Make ☉ of him whome thou wilt bynde and write in the forehead of him the name of Luna, that tyme, and these names of angels under which ☉ is made. Be they written, whether it be a signe orientall or occidentall, meriodionall or septentrionall, that is to say east or west, north or south. Which names be these and the names of their signes of the same party write truly in the ridge of ☉, names by which God formed heaven and earth, sea and whatsoever is in them.

²⁴ See introduction ch. 3.3, p.5 for more information.

²⁵ Only 51 names are mentioned in both.

Introduction to the Hours of Day and Night

Suffumigacions of workinges of dileccion & of refleccion & of all good be they named: Alaod Alkumeri .2. signu de anmaria, which is some iland in the parts of Inde, azafran.

Suffumigacions sothely of²⁶ all departing & of infirmity, of impedimets thus be named alnafac, alas, ector, aloës nigra, azaudal, alagmars.

Of everich of them, the 4 part of an ownce & thou shalt exorcise all in the houre of suffumigacion aswell in the workes of good as of evill by 55 angells, of whom these be the names:

Cemeil, Cemeil, Charochin, Azardin, Reanei, Abras, Achithim, Abrancasin, Larabutin, Iangas, Mangarozan, Mamanim, Lacfenum, Mungogud, Labelas, Mezelin, Farbarakin, Eandanegi, Iaciz, Andonim, Rasindin, Sahiamin, Barthaykin, Aninei, Weilin, Borcolin, Balkawanin, Arieisin, Abranorin, Cannanidin, Andalatin, Carmianidin, Saraiemin, Adriamemia, Sod, Sadosin, Iachehay, Teresin, Deibeinimin, Nedielin, Heiramamin, Zaiozothin, Abramathin, Bifulica, Begehalodin, Gatorin, Azatirm, Barismin, Matnairelin, Genira, Manderilin.

Bolemus said of these that be necessary, this is the ligacion or binding. Proved to all tonges & heartes of them that be accusors & of envious men into worlds of worlds. Make ☉ of him whom thou wilt binde & write in the forehead of him the name of Lune, that time & these names of Angels under which ☉ is made. Be they written where it be a signe orientall or occidentall, midonall or 7tentionall, i.e. east or west, north or south. Which names be these & the names of there signes of the same party write sothly in the rigge of ☉ names by which God formed heaven & earth, sea & what ever is in them.

²⁶ 'of' repeated in MS

And also write these names for to lett what ever thou wilt lett by the worching of bynding and of prosperity, aswell of the sonnes of Adam as of other beastes, wilde fowles and fishes. And thou shalt grave eich party of it and the angels. And if thou readest these names to all thing that thou wilt read, tho that be used, these sothely they be:

Lahagemin, Lagha, Laghoo, Layafurin, Vabalkanarithin, Laiagelin, Laiaselesyn.²⁷

But for these names be said to have double effect, it is bound sothely to them what ever thou wilt bynde or thou might let to the same to lose or graunt what ever thou wilt. But how these ought to be done say we.

²⁷ These are the 'names beforesaid' referenced in the second work.

And also write these names for to lett what ever thou wolt lette by the workinge of binding & of prosperity, as well of the sons of Adam as of other beasts, wild foules & fishes. & thou shalt grave eich partie of it & the angells. & if thou²⁸ redest these names to all thing that thou wolt rede, tho that be used, these sothly they be:

Lahaigemin, Lagha, Laghoo, Layafuryn, Vabalkanarithin, Laiagelin, Laiaselesin.

But for these be said to have double effect, it is bound sothly to them what ever thou wolt binde or thou might let to the same to loose or graunt what ever thou wilt. But how these names ought to be said say wee.

²⁸ Signature mark before page break on 174r

The Hours of the Day

When it is intended to this that the worching of ligacion or bynding be made, say the names abovesaid²⁹, as it is said before. In the power of graving of the worching, ffirst there be red by order, if the worke of expulsion ought to be done. The names be they red, thorder before sett. Thus for the travaile shall not move of him that intendeth these names sothely by night from other hid. But be he ware that when he cometh to the ficle of any worching in the hower of graving of the names that he reade, name what ever he will as regions, cityes, townes, howses, man and woman, wilde beast and other beast, cloudes, wyndes, bird or fishes or what ever he will bynde or lett. After the foresaid reason, sothely read he and he shall profitt by the power of the creator. This bynding sothely is proved, and it is hid to the eyen, mouthes, hartes and tonges into wordes. The name of the hower: Vebiche.

The 2 worke is made in the 2 hower of what ever day thou wilt and it is said the worke of love and of reflexion and of profitt concord. Therefore be made twey worchings of tynnes with heades fused in the 2 hower and the names of their lordes in their heades be graven. In the brest sothely the name of the Lord of the hower, and in the wombe these names following be they written these. Sothely done with good waxe be they ioined together in the brestes. Afterward be they buried in the house of thee and in the hower of Sepulcher the 7 names of the first hower³⁰ be they red by right order, and they loveth them self ever more. These be the names: Melkailin, Cadnaelin, Amonayelin, Farcelin, Uorayeylin, Assayelin, Badrayeylyn, Machiel, Canariel, Amymaryil, Fariel, Noriel, Azareil, Batraiel. The name of the hower: Yenor.

²⁹ See note 27.

³⁰ Names of first hour can be found at the end of the second.

The Hours of the Day

When it is entended to this that the workinge of ligacion or bindinge be made, say the names above said, as it is said before. In the houre of graveing of the working, first be they read by order if the worke of expulsion ought to be done. The names be they read in th' order before sette. Thus for the trvaile shall not meve of him that intendeth these names sothly be neigh from other hid. But be he ware that when he cometh to the efect of any workinge in the houre of graveing of the names that the reader name what ever he woll as regions³¹, cities, townes, houses, man & woman, wild & other beastes, cloudes, windes, birdes or fishes or what ever he will binde or lett. After thaforesaid reason sothly rede³² he & he shall profitt by the power of the creator. This binding sothly is proved & it is hid to the eyne, mouthes, hartes & tonges into worldes. The name of the houre: Vebich.

The 2 worke is made in the 2 houre of what ever day & it is said that worke of love & of refleccion & of profitt concorde. Theffore be³³ made twey workinges of tynne with heades fused in the 2 houre & the names of their lords in their heads be graven. In the brest sothly the name of the Lord of the houre & in the worke these names followeing be they written these. Sothly done with good wax be they ioyned togider in the breastes. Afterward be they buried in the house of ther lordes & in the houre of sepulture the 7 names of the first houre be they read by right order & they loveth themself evermore. These be the names: Melkailyn, Cadnayelin, Aionayelin, Farcelin, Vorayeylyn, Affayeylyn, Badrayeylyn, Machyel, Canareyl, Amymareil, Farceil, Norie, Azareil, Batrael. The name of the houre Yenor.

³¹ Belongs in this sentence, but is written in the left margin.

³² Corrected as 'read' in the margin.

³³ se] MS.

The third worching is made in the 3 hower of what ever day thou wilt and it is sayd the worke of all fowles or fishes and it is of binding. And be it of tynne of a man or woman or of this whome thou wylt bynde. And the 7 precious names of the first hower be they written in the wombe, the name of the Lord in the head, and the name of the hower in the brest. And suffume it with cleane **aloes** and santalo rubeo³⁴. And be it buried in the place of the same thing of which the worke were. For wonderfull thinges should be seene of velocity or swiftenes or obedience of the same by the comandment of God. Also the names be then red of the first hower by order of. The name of the hower: Annsver.

resin

The 4th worching is made in the 4th hower of what ever day thou wilt. Make the working of a serpent of silver or of scorpions and reptiles letting or of dragons. It is sothely the worching of divers wilde beastes. Be it made to the likenes of which thou wilnest the binding. The name sothely of the same beast in the head and he name of the Lord of the hower in the brest and then the 7 names of the first hower in the wombe be they written. And be it buried in the place of the same thing, for they shall not remayne there. And in the hower of sepulcher or graving the 7 names of the first hower be they red. The name of the hower turned Oelghil.

The 5th worching is made in the 5 hower of what ever day thou wilt and it is said the worching of wolves, of foxes, of cates and of other such. The worching be it made of silver to the liknes of which thou wilt. And the name of this in the head and of the hower in the brest and the 7 names of the first hower be they red. Suffumigacion of aloes and indo³⁵. Turned the name of the hower Coaleth.

³⁴ Red sandalwood.

³⁵ Unknown ingredient.

The third workinge is made in the 3 houre of what day ever thou wilt & it is said the worke of all foules or fishes & it is of bindinge. & be it of tynne, of a man or woman, of this whom thou wolt bind. & the 7 precious names of the first houre be they written in the wombe³⁶. The name of the Lord in the head of the name of the hour in the³⁷ brest and then suffume it with cleane aloot & sandalo rubea & be it buried in the place of the same thing of which the worke were for. Wonderfull thinges should be seene of the velocity or swiftnes of obedience of the sonne by the commandemt of God. Also the names be they read of the first houre by order of. The name of the houre Ausur.

The 4 working is made in the 4th house³⁸ of what ever day thou wilt. Make the working of a serpent of silver or of scorpiones & of all reptiles lettige or of dragones. It is sothly the workinge of diverse wild beastes. Be it made to the likenes of which thou wilnest the bindinges, the name sothly of the same beast in the head & the³⁹ name & the name of the Lord of the houre in the breast & then the 7 names of the first houre in the wombe be they written. & be it buried in the place of the same thinge for they shall not remayne there. And in the houre of Sepulter or graveinge the 7 names of the first houre be they read. The name of the houre turned Velgil⁴⁰.

The 5 workinge is made in the 5 houre of what ever day & it is said the workinge of wolves, of foxes, of catts & of other such. The workinge be it made of silver to the likenes of which thou wilt. & the name of this in the head & of the houre in the breast & the 7 names of the first houre be they read. Suffumigacion of aloot & indo. Turned the name of the houre Coaleth.

³⁶ Crossed out in MS: "of a man".

³⁷ Signature mark on 174v.

³⁸ Corrected as 'houre' in margin.

³⁹ Illegible note in margin.

⁴⁰ Name corrected in margin, correction illegible.

The 6 working is made in the 6 hower of what ever day and it is said the over comer of captives and of them that be prisoned, and of them that be constrained and it is of binding. Be it made the 6 houre of tynne to the working of a man. The name of the Lord in the head and the hower in the brest, the 7 names of the first hower in the wombe. And beware that thou reade evermore the names of the first hower doing and naming as he teacheth in this.

Suffumigacion with aloes and sandalo rubeo and betake it to the men for whome it is made. For from the destruction for which it were made soone he shall be delivered. Also do thou for eche neede or noy from which thou wouldest be delivered. The name of the hower: Iehunor, Conchor.

The 7 workinge is made in the 7 hower of what ever day after the strength and order with which it is profitable to enter to kinges that by it most worship be gotten with dilection or love. Be it made of silver best compowned. Upon the head of him the name of the king, in the brest the name of the Lord of the hower and the 7 names of the first hower or of the second hower, in the wombe be they written. This working thus compowned be it borne at the entring before kinges. The name of the hower: Iador.

The 8 working is made in the 8 hower of what ever day and it is of confusion and disperacion least he may dwell in houses or in habitacions. Make the working of Saiac, that is of an hound of red brasse with twey heades of which one be of a man and thother of an hound. And write the name of the man upon the head of him, and write the name of the hower in the brest of him and the 7 names of the first hower in the wombe. And suffume with the bloud of an hound slaine or with the fatnes of an hound. Thou shalt bury it at thy liking for thou shalt see wonderfull thinges. The name of the hower: Iasolun or Iasumech.

The 6 workinge is made the 6 houre of what ever day & it is said the overcomer of caitiefs⁴¹ & of them that be prisoned & of them that be constrayned & it is of bindinge. Be it made the 6 houre of tyn to the workinge of a man. The name of the Lord in the head & of the houre in the breast, the 7 names of the first houre in the wombe. & be ware that thou rede evermore the names of the first houre doing & nameing as he teacheth in his suffumigacion⁴² with aloot, indo & sandalo rubeo. & betake it to the man for whom it is made for. From the distincion for which it were made sone he shall be delivered. Also do thou for eich need or noy from which thou wolt be delivered. The name of the houre: Iehunor or Conchor.

The 7 workinge is made in the 7 houre of what ever day after the strength & order with which it is profitable to enter to kinges that by it most worshippe be gotten with dileccion or love. Be it made of silver best compowned. Upon the head of him the name of the king, in the breast the name of the Lord of the houre & the 7 names of the first houre or of the 2 houre, in the wombe be they written. This workinge thus compowned be it borne at the entringe before kinges. The name of the houre: Zador.

The 8 workinge is made in the 8 houre of what ever day & it is of confusion & disrupcion, least he may dwell houses or in habitacion. Make the workinge of Sinac, that is of an hounde of red brass with twey⁴³ heades of which one be of a man & that other of an hounde & write the name of the man upon the head of him & the name of the houre in the breast of him & the 7 names of the first houre in the wombe. & suffume with the bloude of an hounde slayne or with the fatnes of an hound. Thou shalt bury it at thy likeinge for thou shalt see wonderfull thinges. The name of the houre: Iasotim or Iasumech.

⁴¹ Corrected as 'captives' in margin.

⁴² Suffumigacon] MS

⁴³ Signature mark on 175r

The 9 working is made in the 9 hower of what ever day and it is said thoperacion of bynding of theeves. Make the operacion of a man of silver. And the name of this theefe in the head and the name of the hower in the brest and the 7 names above and the names of angels of obturacion or stopping, And suffume them with aloes and croco⁴⁴. And thou shalt bury it where thou wilt. And the theeves shall be stopped, leeing their mindes or againe bearing and nothing stealing, and deliverance of them is made. The name of the hower is Baton or Turon.

The 10 operacion is made in the 10 hower of what ever day and it is for to lose the mouthes of kinges or of riche men or of diverse men. Be there made the operacion of a man of silver and the names of angels of love and bynding and the name and the hower, that is of the second hower. Suffuming of ligno aloes⁴⁵, indo, **zapharan**, piloso⁴⁶ and be it done as above. And beare he with him in a cleane white cloth of sylke. The 7 names in order be they red. The name of the hower: Sachon or Sahon.

saffron

The 11 hower and it is to dilection and reflexion betwixt twey odiously having themselves to be restored. Be there made twey operations of silver or of tinne and the names of the lordes in the head and in the brest the names of dilection or love that is of the second hower. And as above suffumigacion be it made conveniently with good odors, with aloes and zapharan. Be it buried nigh an easy fier & faire. And they shall come to thee and they shalbe ioyned. Also the name of the hower: Iebrim.

The 12 operacion is made in the 12 hower of what ever day and it is to bynde tonges. Be there made the operacion of tynne to the likenes of a man whome thou wilt bynde. The name of the Lord in the head and the name of the hower in the brest, and as above the 7 names in the wombe. And suffumigacion as above with ligno aloes, zapharan. Thou shalt bury it in the house with thee, cleanly and in white silk. In the rigg name one 1. normet with stoning which be of 2 operacion of anentis philosopher. Hide thou it under the constellation 7 nightes, reading each night the names of the first hower. Be they red and suffume thou by 7 nightes saying *Tu exumleazant et sandalos*. The name of the houre: Rabalon or Vahialon.

⁴⁴Crocus flower, the flower from which saffron is extracted. Probably refers to the entire flower as opposed to just the saffron in the tenth work.

⁴⁵ 'Ligno aloes' is a substance specifically from the tree 'Aquilaria agallocha' (MED).

⁴⁶ mouse-ear hawkweed (MED)

The 9 workinge is made the 9 houre of what ever day & it is said th'operacion of binding of theeves. Make the operacion of a man of silver. & the name of this theefe in the head & the name of the houre in the brest & the 7 names above & the names of angells of obturacion or stoppinge. & suffume them with aloot & croco. & thou shalt bury it where thou wilt. & the theeves should be stopped, lesinge ther mindes or agenbringe & nothing stealinge & deliverance of them is made. The name of the houre: Baton or Turon.

The 10 operacion is made the 10th houre of what ever day & it is for to close the mouthes of kinges or of rich men or of diverse men. Be there made th'operacion of a man of silver & the names of angells of love & binding & the name of the houre, that is of the second houre. Suffumicacion of ligno aloës, indo, zapharan, piloso & be it done as above & beare he with him in a cleane white cloth of silke the 7 names, in order be they read. The name of the houre: Sahon.

The 11 operacion is made the 11 houre & it is to dilecion & reflecion betwix tweyne odiosly haveing themselves to be restored. Be there made twey operacions of silver or of tyn & the names of the lordes in the head⁴⁷ & in the brest the names of dileccion or love, that is of the 2 houre. & as above suffumigacion⁴⁸ be it made conveniently with good odors with aloot & zapharan be it buried nigh an easy fire & faire. & they should come to thee & they shall be ioyned also. The name of the houre: Iebrim.

The XII operacion is made in the 12 houre of what ever day and it is to binde tonges. Be there made the operacion of tynne to the likenes of a man whom thou wolt binde. The name of the Lord in the head & the name of the houre in the brest & as above the 7 names in the wombe. And suffumigacion as above with ligno, aloes, zapharan. Thou shalt bury it in the house with the, cleanly & in white silke⁴⁹. In the rigge name one 1 normet with stonyyng which be of the second operacion, anentis philosopher. Hide thou it under the constellacion 7 nightes, reading eich night the names of the first houre. Be they read and suffume thou by 7 nights saying *hi exumseazart & scandalis*. The name of the houre: Rabalon or Vahialon.

⁴⁷ Smudged, clarified in margin.

⁴⁸ Suffuigacion] MS

⁴⁹ Signature mark on 175v

The Hours of the Night

Dixit Bolemus dum quararet ab eo quidam et cetera. Bolemus said, while Salomon⁵⁰ sought of him that he should ordeine a bath to them or a fier privily. The first hower of what ever night beginne thou the workes of bathes or of fyers or of silence. Take scorpio, 1 ferrum or yron and as fusum, that is brasse molte, make a candle. That is to say a vessell having 4 or 6 mouthes and upon every mouth thou shalt grave these names severally: Secesyn, Hayfaysyn, Harhin, Saluj, Seshin, Herchdiel, Remeahalyn, Clodel, Hus, Mahede. And in the neather part of the vessell and in everich mouth be a party made wett in oyle. And in the neather party of the vessell these names hid be they graven, which be of stonynges, these as: Noryn, Badichin, Anadyn, Sibir, Sahaphinin, Halkars, Ahadichin, Anadyn, Bahadin, Sanachin, Ranchbuili, Iahudnil. And make upon the vessell the operacion of a man of brasse. Having a brasen pottell powring out of oyle into the vessell. And be there oyle in the vessell, that be not with the hand oppressed. And grave upon the face of the worke these two names: Chichud, Ephil. The first name in the wombe and that other in the neather party of the vessell, write it ⁵¹ and tend or kindle all the papers. And afterwards close with a covercle accordingly that it be not harmed under this evermore. Or make upon a vessell an hollow bottom and the water shall be hott for evermore. The name of the hower is Cefratetyn or Hamon.

⁵⁰ Refers to the biblical figure Solomon, see p. 8

⁵¹ A character, see introduction p.8.

The Hours of the Night

Dixit Bolemus dum quareret ab eo quidam et cetera. Bolemus said, while Soloman saught of him that he should ordeyne a bath to them or a fire privily. The first houre of what ever night begin thou the workes of bathes or of fire or of silence. Take scorio, 1 ferrum or iron & es fusum, that in brass molten, make a candell. 2 a vessell having 4 or 6 mouthes & upon every mouth thou shalt grave these names: "Cetratelyn, Seccsyn, Haytasyn, Harhyn, Salin, Seshyn, Herchdeil, Remaahalynlodel, Isus, Maheer. And in the nether partie of in vessell & in everich mouth be a paper made wett in oyle. & in the neither party of the vessell these names hidde be they graven, which be of stonyinge, these be as: Norin, Badichyn, Ahadyn, Sybyr, Saha, Phinin, Halkars, Ahadychin, Anadyn, Bahadyn, Sanachyn, Raucheacl, Iahuduil. Make upon the vessell the operacion of a man of brasse. Haveinge a brasen bottle ontholding oyle in the vessel & be there oyle in the vessell. & be there oyle in the vessell that be not with the hand exposed. & grave upon the face of the worke these twey names: Cachud, Ephil. The first name in the wombe & that other in the neither party of the vessell, & upon the wombe Rauchehayl, Iahudul. & In the neither parte of the vessell, write it & tende all the papers. & afterward close it with a covercle accordingly that it be not harmed under this but thou wolt. Forever more it ⁵²shall burne or make upon a vessell a holow botom & the water shallbe evermore hote. The name of the houre Cefratetyn or Hamondarah.

⁵² Illegible note in margin.

The second operacion is of abscision of fornication, and that is made in the second hower of everich night. Bolemus said within the city that is cleped Laumdarah. And ordeyne thou operacion in it that the woman do not fornication in it without end which thus is made: Take an operacion of cleane brasse and write in it these names following: Myant, Chelem, Faroc, Kahumcul, Nohegemah, And these upon the face of the operacion: Fecherah, Harsoleth, Iasad, Nadnad, Lecchat, Badah. And knowe thou that the first names, that is Myante et cetera, ought not to be written in the hand of thoperacion but in a brasen plate and put in the hand of thoperacion. And then thou shalt bury thoperacion lest any man see thee, where ever it were buried women shall not do fornication but region shall cleave to. Also thou to fishes, reptiles, to water leeches and to frogs and to all that letteth. The name of the hower is Debzul or Canbeul.

The third operacion is made in the 3 hower of everich night and it is to put away beastes as serpentes, scorpions, attercox, houndes, mice and other such. When thoperacion were profitte or made of tynne to the likenes of which thou wilt, write in the face these names: Myatyon, Boroyon, Fafraril. And bury it when thou liketh and they shall not remayne or abide. The name of the hower is Thaor.

The 4th operacion is made in the 4th hower of what ever night, and it is to destroy howses, townes, cittyes and divers tentes or what ever thou wilt of thine enemyes, that is negation **ooste** et cetera. Take and anoynt behind thoperacion of a camyl I uxna marin. And write in the party of it with hit: Afflaceres, Ffeygiltans, Ffeyglah, Ceidarophin. And then say: "*Adiuro vos ut ficut adurmit partes lignee in igne sic adurat regio vel quicqid vis*". That is to say: I adiure yow that as treen partyes brenneth in the fyre, so burne the region of what evr thou wilt naming. Such the sonne of such N moder, and thou shalt name only what other thing thou would, then the names and read the 7 names turned in the letters. For this is the privity of them. The name of the hower is Hallahay.

army

The second operacion is of abscision of fornicacion & it is made the 2 houre of everich night. Bolemus⁵³ said within the city that is cleped Laumdarah. & ordeyn thou operacion in it that the women doe not fornicacion in it without end which thus is made. Make an operacion of cleane brasse & write in it these names: Myaut, Chelein, Farac, Kahmucul, Nohegemash. & these upon the face of th'operacion: Fecherah, Harsoleth, Zasad, Nadnad, Leuhath, Badah. And know thou that the first names, that is Myaut et cetera, ought not to be written in th'operacion but in a brasen plate & put it in the hand of thooperacion. & then thou shalt bury the operacion least any man see thee. Where ever it be buried women should not do fornicacion⁵⁴, but religion shall cleave to. Also thou to fishes, reptiles to water leaches & to froggs & to all that letteth. The name of the houre: Debzul or Caubul.

The third operacion is made in the third houre of everich night & it is to put away beastes as serpentes, scorpiones, attercopes, houndes, myse & other such. When thoperacion were perfit or made of tynne to the likenes of which thou wolt, write in the face these names: Myatyon, Baroyon, Fafaryl. & bury it where thee liketh & they shall not remayne or abide. The name of the houre: Thaor.

The 4th operacion is made in the 4th houre of what ever night & it is to destroy houses, townes, cityes, diverse tentes or what ever thou wilt of thine enemy, that is negocion oost et cetera. Take & anoynt behynde the operacion of a camell 1 urma marin & write in the partie of it with it: afflaceos, Ffeygiltans, Ffeigtah, Cedarophyn. And then say "*adiuro vos ut sicut adiorunt partes lignee in igne sic adurat regio uel quicquid vis*", that is to say "I adiuro you that as treen parties burneth in the fire, so burne the region of what ever thou wolt nameinge. Such the sonne of such N moder & thou shalt name only what other thinge thou wolt, then the names & read the 7 names turned in the letres. For this is the privity⁵⁵ of them. The name of the houre: Hallahay.

⁵³ Bolenus] MS

⁵⁴ Signature mark 176r

⁵⁵ Corrected privity in margin.

The 5 operacion is made in the 5 hower of what ever night, and it is to destroy the hoast of cloudes of gaile and tempestes, and for to cast among men discord. Be there made as abovesaid 2 operacions of a double man of 4℥⁵⁶ lead X⁵⁷ pound and of brasse 2℥. Grave in it these names of angels: Nesahaelniel, Ieszarailin, Iszunielaie, Atfamin, Renormen, Sekarkabel, Aragi, Mihan, Iehabey, Bedyemyekalkel. These be the names of provocation of whome ever thou wilt to thee. I can sothely worche by them, for great effect shall follow. Also: Badakatir, Chenus, Syelchech. And thou shalt suffume it and bury it in an higher place. And if thou wilnest the destruction of a region or another to be put away et cetera, read the 7 names. Turned the name of the hower is Camfar.

The 6 operacion is made in the 6 hower of what ever night and it is to put any man out of his house, lest he dwell. Make the operacion of a man of red brasse and write in it the names of expulsion and suffume it. And write the name of it in the head of him and let it be in the house of him for whome it is made. And he shall go out flying to another region by 10 miles of for perturbacion of his being and losing of his wytt. These be the names of expulsion: Belychiechyn, Rasyel, Abrail, Aflin, Adeneul, Miameni, Bafreni, Geraodin, Barchaiol, Analin, Forachi, Cafalin, Seche. Other names for to bren, which is Amagnis et cetera. And take thilke 7 names of the first hower and be they read. The name of the hower is Zoran.

The 7 operacion is made is the 7 hower of what ever night, and it is to combustion of grapes and sement of trees. Make a worke of red brasse and grave in it these names: *pope per combustionem* Byablib, Gehil. *Combure de nissu*. Of rede the 7 names turned. Thou shalt bury it in the terme of that place and that region. Of them shall be brent by 10 mile or after that thou wilt, by the bidding of God, with heavenly fyer. The name of the hower is Iafor.

⁵⁶ The pound sign here refers to the weight unit. The original symbol was interpreted to mean pound on the basis of MS 3846 writing 'pound' instead of this symbol.

⁵⁷ Unknown weight measurement, henceforth represented by 'X'.

The 5 operacion is made in the 5 houre of what ever night, & it is to destroy the oost of cloudes, of haules & tempestes, & for to cast amonge men discord. Be there made as above 2 operaciones of a double man of 4℥ of lead X pound & of brasse 2 pound. Grave in it these names of angells: Nesakelinel, Refzarailin, Izmielaie, Atfamin, Renonnem, Sekarkabel, Aragi, Mihan, Whabey, Bedynyekalkell. These be the names of provocation of whom ever thou wolt to thee. I can sothly worke by them, great effect shall fallow. Also: Badkatir, Chenus, Syelchech. & thou shalt suffume it & bury it in a higher place. And if thou willnest the destruction of a region or another to be put away et cetera, read the 7 names. Turned the name of the houre Cainfar.

The 6 operacion is made in the 6 houre of what ever night and it is to put out any man of his house, lest he dwell. Make the⁵⁸ operacion of a man of red brasse & write in it 10 names of expulsion & suffume it. And write the name of it in the head of him & lett it be in the house of him for whom it is made. & he shall go out fleying to another region by 10⁵⁹ mile for perturbacion of his beinge & lesinge of his witt. These be the names of expulsion: Belychrechyn, Rasiel, Abrail, Aflin, Cadeneul, Miamemi, Bafrein, Geraodyn, Barcawl, Analin, Forachi, Catalin, Seche. Other names for to brenne, which is Anguis et cetera. Ontake thilke 7 names of the first houre, be they redd. the name of the houre Zarn.

The 7 operacion is made in the 7 houre of what ever night & it is to combustion of grapes & cement of trees. Make a worke of red brasse & grave in it these names: Pope, *per combustionem* Gelil, *combure Dem Inssa*. & read the 7 names turned. Thou shalt bury it in the tenne of of that place & the region. Of them shallbe burnt by 10 mile, or after that thou wolt, by the biddinge of God, with heavenly fire. The name of the houre: Zafor.

⁵⁸ Taken from 3826, image illegible.

⁵⁹ Signature mark 76v

The 8 operacion is made in the 8 hower of what ever night and it is to gather together beane, fowles or collores in what ever maner thou wilt. Make the ☉ to the similitude of which thou wilt, of the best gold. And put to the weight of mettall and grave in it these names: Jerodah, Carmetah, Adesach, Achil, Gabriel. *Afferent bos ad ner*, that is to say, bring they yow to me. Be it buried in the higher place of the towne or of the night, also of other thinges which thou wilt gather together. The 7 names be they red by right order. and this orison is to be written apes *in omni loco et parte adducat vos Gabriel de diversis plagis*. Also do thou to eche thinge which thou wilt gather together. The name of the hower Myach.

The 9 operacion is made in the 9 hower of what ever night and it is as above to collection of fowles to an hill which thou wilt. Make the ☉ to the liknes of what thou wilt of an ownce of gold hollowe. And the names of the angells in the next, beforesaid in the wombe be they graven and be it buried as above. And the 7 names of the first hower be they red by order. The name of the hower Oristefor.

The 10 worching is made as abovesaid in the 10 hower and it is to departing of them that loveth them self that they be not ioyned, neither be concurrent without end. Make the operacion of tynne to the length of a palme and the 4 party be it made of red brasse. And be there sothely twey operacions and the head of one be it the head of a shee beare and the head of that other bee it of an hound. And the names of them be they gracen in the heades, and in the ridge the 7 first names. And be it suffumed with stinking thinges and be they buried in divers places, one in the east side, another in the west. And to all thinges that thou wilt depart, these be the names: Gzorabi, Izora, Hauli, Haule, Mennoy, Nahualiemin, Matmoial, Kaihal, Malegen, Moiogil, Muchil, Muchil. The name of the hower Malho.

The 8 operacion is made in the 8 houre of what ever night & it is to gather together beene, foules or culvres in what ever maner thou wolt. Make N to the similitude of which thou wolt, of best gold. & put to the weight of mettall & grave in it these names: Ierodah, Karmetah, Adesach, Achil, Gabriel. Afterent *vos ad me*, i.e. bring they to me. Be it buried in the higher place of the towne or of the night, also of other thinges which thou wolt gather together. The 7 names be they read by right order and this orisen is to be written apes *in omni loco & parte adducat vos Gabriel de diversus locis*. Also do thou to eich thing which thou wolt gather together. The name of the houre: Imach.

The 9 operacion is made in the 9 houre of what ever night & it is above to colleccion of foules to an hill which thou wolt. Make N to the likenes of what thou wolt of an ounce of gold holow. & the names of angells in the next, beforesaid in the wombe be they graven & be it buried at above. & the 7 names of the first houre be they read by order. The name of the houre Orazstesar.

The 10 workinge is made as above in the 10 houre & it is to departinge of them that loveth themselves, that they be not ioyned niether be concurrant without end. Make the operacion of tynne to the length of a pawne & the 4 partie be it made of red brasse. Be there sothly twey operaciones & the head of one be of a shebear & the head of that other be of an hound. & the names of them be they graven in the heades & in the rigge the 7 first names. & be it suffumed with stinking thinges & be they buried in diverse places, one in th'est side, another in the west. And to all thinges that thou wilt depart, these be the names: Gzorati, Lzora, Hauli, Kaule, Nennoy, Nahuahemin, Matinoial, Kaihal, Magelen, Matogil, Miichil, Muechil. The name of the houre Matho.

The XIth operation is made in the 11 hower of what ever night, and it is when thou wilt intice or take away of another region to thee. Make this operacion as fayre as thou might of silver or tynne and grave his proper name in the head and these in the wombe: Aragi, Rahian, Bedieu, Iahekalkel, Agnis, Kannaizozo, Maron, Kamerache, Emtelh, Amdkoydar, Rasdar, Monras, Kaydich, Hartah. This orison sothely with these names in the operacion be it written: *Ignis de calo combur per comburenten ☉ com burens, Bihu et Alhalil, combur jussu dej.* The name of the hower Aalacho.

The 12 operation is made in the 12 hower of what ever night, and it is to torment much and to quaking of the body, which thou wilt. Make thoperacion of a man of red brasse, of which the necke be it large and the face toward the ridge and the feet in steed of the hands and againward. And the name of the lorde in the head and of the planet in the bres. And the names of stoning in the ridge: Aeol, Alkeguh, Hun, Aguh, Maeraszach, Sagellesz, Mawsz, Mahuh, Tortolaac, Iblin. Be it buried at the gates of him. The name of the hower: Fellen.

The 11 operacion is made in the 11 houre of what ever night, & it is when thou wilt entise or take away any man⁶⁰ of another region to the. Make his operacion as faire as thou might of silver or tyn & grave his proper name in the head & these in the wombe: Aragi, Raihan, Bedyen, Zahekalkel, Agnis, Kannaizozo, Maron, Kamerah, Emtelh, Amdkeydar, Rasdar, Mouras, Kayduhe, Harta. This orisen sothly with these names in th'operaciones be it written: *ignis de celo conibur par comburentem N comenrens Bihuel, Alhalil, combur insu dei.* The name of the hower: Aalacho.

The 12 operacion is made in the 12 houre of what ever night & it is to torment much & to quakinge of the body, which thou wilt. Make the operacion of a man of red brasse, of which the necke be it large & the face toward the rigge & the feet insted of the hands & agenward. & the name of the lord in the head & of his planet in the brest. & the names of stonyinge in the rigge: Acol, Alkoguh, Huh, Aguh, Madraszach, Sagellesz, Mawst, Mahah, Tortolaac, Ithin. Be it buried at the gates of him. The name of the houre: Fellen.

⁶⁰ Signature mark 176v

Four Further Hours⁶¹

Adbuc sequent 4 operationes maxima diei et cetera. Yet followeth 4 operations most of the day or of the night. The first operation is to lese whome thou wilt and of losing of wytt or of lyfe. Be it made of red brasse and the name of the lord in the head. And in the ridge these names before written thou shalt grave. And he shall be made sicke and he shall be troubled, and thou shalt bury it in the place of a dead man unknowen.

The second operation is to remove from a towne whome thou wilt. Make the operation of subalfrage⁶² most newe of 6 pownd. The middle of which be it of lead and thother yt be of red brasse. And grave in it these names: Undatos, Haibiros, Kalome, Andus, Domine, Carnee, Armeche, Serath, Makamil, Inaceleine, Celub. And make 2 operations hollow. Of them be one in the ridge and the other in the wombe. Afterward suffume it with the fatnes of an hounde and thou shalt reade upon it 7 names of the first hower turned. And thou shalt bury it in the place of the east of the castle, for they shall not remayne there one day nor night.

⁶¹ Only two hours are shown. Presumably they can be used both by day and by night, making four operations.

⁶² Some sort of material.

Two Further Hours

Adbuc Sequenter 4 operationes maxime diei, et cetera. Yet followeth operationes most of the day or of the night. That first operation is for to lese whom thou wilt & of lesing of witte or of life. Be it made of red brasse & the name of the lord in the head. & in the ridge these names before written thou shalt grave. & he shall be made sicke & he shall be troubled & thou shalt bury it in the place of a dead man unknowen.

The 2 operation is to remove from a towne thom thou wilt. Make the operation of subaltrag most new of 6 pound. The middle of which be it of lead & thother party of red brasse. & grave in it these names: Undatos, Haibiros, Kalome, Nudus, Dominus, Karnee, Armeche, Serath, Makamel, Maceleme, Celab. And make 2 operationes holo. Of them be one in the ridge & that other in the wombe. Afterward suffume it with the fatnes of an hound & thou shalt read upon it 7 names of the first houre turned. & thou shalt bury it in the place of the oost of the castell, for they shoull not remayne there one day or night.

Figures of the Planets⁶³

Now followeth the figure of the planets.

Saturn



Saturnus.

The figure of Saturnus is quadrate and there be in each side of the figure 3. When thou wilt worche by this figure, Saturnus be he direct increasing the moone, in the day of Saturne, and in the first hower of it made. ⁶⁵Or if is better, in new colton and bynde it to the thigh of a woman traveling in childe bearing and anon, without perill she shall be delivered of the childe bearing. And if thou suffumest thilk figure with thure and bearest it with thee, thou shalt not dread a king, neither any other person willing to annoy thee. And thou shalt have of them that thou covetest reasonably. And if thou writest this figure in lead, Saturne being retrograde or again ward going or diminute to light or under the beames of stationary, and puttst it in a new building or in a new plantation, it shall never be filled or stored with people, but men shall fly from it. And if thou puttst it in the seat of a prelacy, sone he shall be disposed from it. I bid neverthelesse but that the charact be written first above the figure.

⁶³ See introduction ch. 3.4, p. 8.

⁶⁴ Figures and associated symbols presented in the orientation as found in MS, relative size is not

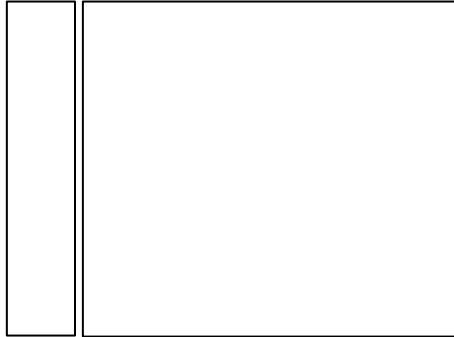
representative. Title written beside figure is fully written out here too.

⁶⁵ Half the sentence missing here. Present in MS 3846.

Figures of the Planets

Now followeth the figures of planetes.

Saturn



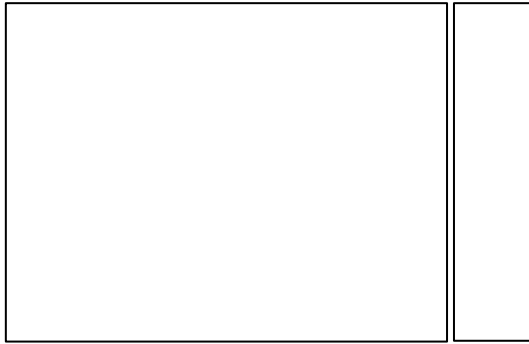
Saturni.

The figure of Saturni is quadrate & there be in eich side 3. When thou wolt worke by this figure, Saturnus be he direct encreasing the moone, in the day of Saturne, and in the first hower of it.

Write this figure in a plate of lead in the day of it made or, that is better, in new colton and bynde it at the thy of a woman travelling in child bearinge & anone, without perill, she shall beare child.

And if thou suffumest thilke figure with thurum & bearest with thee, thou shalt not dread a king, neither another person willing to noy to thee. & thou shalt have of them that thou covetest reasonably. And if thou writest this figure in lead, Saturno being retrograde or agenward going or diminute of light or under the beames of stationary, & thou putttest it in a new building or in a new plantacion, it shall never be filled, but men shall flee from it. And if thou putttest it in the seate of prelacy, sone he shallbe desposed from it. I bidd nethesse that the charact be written first above the figure.

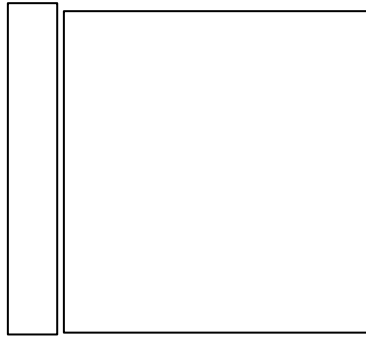
Jupiter



Iovis Figura.

The figure of Iovis is quadrate and it is multiplyed by 4, in eche side be 34. When Iupiter were direct, make this figure in a plate of silver in the day of Iovis and the hower of him. And thou shalt suffume it with ligno aloes and amber, and beare it with thee. And as many as seene thee shall be in love with thee and obey to thee. And if thou putttest it betwixt the feet of the merchaunt, his merchandise shall be increased. And if in a gulver house or in the place of bees they shall be gathered together. And who ever being infortunate beareth it about him, he shall be made fortunate from good into better soone. And if thou putttest it in the seat of any prelate, he shall dure raigne and prosper against all his enemyes, and they may not do any annoy to him. Neither he shall dread them. Fforget not but to make the charactes above the figure.

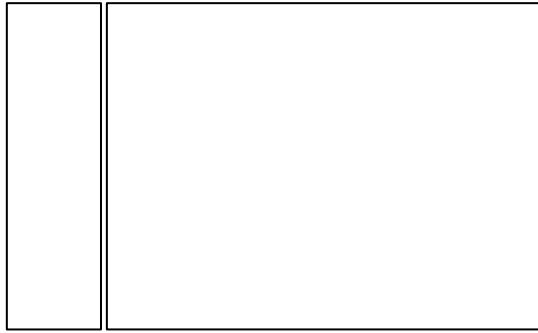
Jupiter



Iovis.

The figure of Iovis is quadrate & it is multiplied by 4, in in eich side be 34. When Iupiter were direct, make this in a plate of silver in the day of Iovis, in the hour of him. & thou shalt suffume it with ligno aloes & amber. & bere with thee, & as many as seene thee shall love thee & shall obey to thee. And if thou putttest it betwixt the feete of a merchaunt, his marchandise shall be increased. & if in a culver house or in the place of bees, they shall be gaderd together. And who ever infortunate beareth it, he shall be made fortunate from good into better sone. And if thou putttest it in the seate of any prelate, he shall dure against all his enemyes & they move not noy him. Neither he shall dread them. First make the charactes above the figure.

Mars



Martis ☿

The figure of Mars is quadrate or fowre cornered & multiplied by five and there be in eache side 65. It signifieth warre and destruction. When Mars were retrograde, combust, diminute of light or number, thou shalt grave the figure of it in the day and hower of it in a plate of copper. And thou shalt suffume it with menstruate blood or with the cloth of one that is hanged, or with the sword of one that is slayne, or with stercore murin, that is mice dirt or of cattes. And put it in a new house or in a new building, and it shall not be fulfilled, but it shall be left wildernes. And if it be putt in the seat of any prelate, he shall be made worse soone. And if in the place of a marchant, it shall be destroyed all. And if thou maketh this in the name of 2 men loving themselves together, hate shall fall betwixt them and enmity if thou bury it in the house of that other of them.

And if thou doest it while Mars were direct or increasing in number or light, and suffume it with red sylke and saffron, and wrappe it in the same silke. And putt it with X 1 de thure, or that is better Cornelius with thee. That great lordes noy thee not, neither domes men, neither enemyes. Neither dome against thee shall proceed, but thou shalt overcome in dome thine adversaryes. And also in battaile they shall fly from thy face, and they shall dread, and they shall be ashamed. And if thou putt it upon the thigh of a woman, she shall have menstrua. And if in virgin parchement⁶⁶, and if thou putttest it in the place of bees they shall fly. Also grave the charactes above the figure.

⁶⁶ Parchment of newborn lambskin.

Mars



Martis ☿

The figure of Martis is quadrate or 4 cornerd & multiplied by 5 & there be in everich 65. It signifieth warre & destruction. When Mars were retrograde, combust, diminute or light or number, thou shalt grave the figure of it in the day & houre of it in a plate of copper. & thou shalt suffume it with menstruate bloude or with the cloth of one that is hanged, or with the sword of one that is slayne, or stercore munim, that is mice dunge or cattes. & put it in a new house or in a new building & it shall not be fullfilled, but it shallbe left wildernes. And if it be put in the seate of any prelate, he shallbe made worse ssonne. And if in the place of a merchant it shall be destroyed all. And if⁶⁷ thou makest this in the name of 2 men loveing themselves together, hate shall fall betwixt them & emnity if thou bury it in the house of that other of them.

And if thou doest while Mars were direct or increasinge number or light, and sufume it with red silke & put it with X 1 de thurum, or that is better Cornelius, with thee. That great lordes noy thee not, neither dome against thee shall proceed, but thou shalt overcome in dome thou adversaries. & also in battaile they shall flee from thy face & they shall dread & they shall be ashamed. And if thou put it upon the thy of a woman, she shall have menstrua. And if in virgyn parchmyn, & if thou puttest in the place of bees, they shoull flee all. Grave the caractes above the figure.

⁶⁷ Signature mark 178r

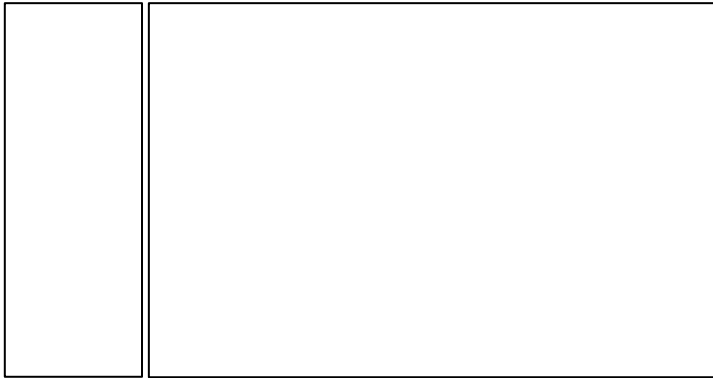
Solis

Figura Solis

The figure of Sol is quadrate and there be 6 multiplied by 6 and there be in eche side 111. And it is to kinges and princes of this world, and it is of all lordship & power. When Sol were in his exaltation in the 5 degree of Aries, take X 6 of pure gold and make a round plate. And thou shalt grave in it the figure of Sol in the day and hower of it. And thou shalt suffume it with muske and camfyre, and thou shalt wash it in rosewater muske and camfor and wrappe it in a cloth of yellow sylke. And thou shalt holde it with thee, and thou shalt be fortunate in eche place, in all thinges. And thou shalt lead to effect what ever thou wylt. And thou shalt gett of riche men that thou wilt, and thou be honoured among kinges and great lordes. And what ever thou shalt axe thou shalt have. And what so ever thou seest, for certaine shalbe allowed to thee for good.

Solis

Solis.

The figure of Solis is quadrate & there be 6 multiplied by 6 & there be in eich side 111. & it is to kinges & princes of this world & it is of all lordship & power. When Sol were in his exaltacion in the 5 degre of Arietis, take X 6 of pure gold & a round place. & thou shalt grave in the figure of Solis in the day & houre of it. & thou shalt suffume it with croco muske & camphora. & thou shalt wash it in rose water, muske & camfor & wrapp⁶⁸ it in a cloath of yelow silke. & thou shalt hold it with thee & thou shalt be fortunate in eich place in all thinges. & thou shalt lede to effect what ever thou wilt. & thou shalt gett of rich men that thou wolt. That thou be honoured among kinges & great lordes. & what ever thou shalt axe thou shalt have. & what ever thou seest, for certen shallbe allowed to thee in good.

⁶⁸ Wlapp] MS

Venus

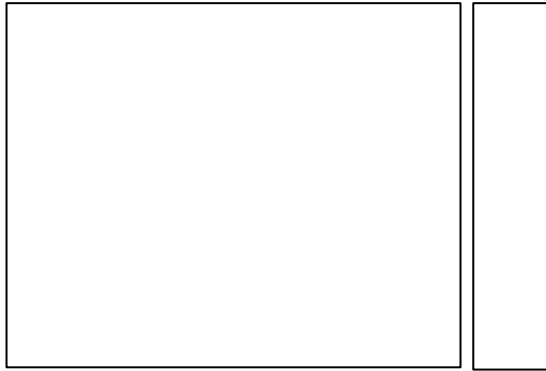


Figura Veneris.

The figure of Venus is quadrate, and there be 7 multiplied by 7, and there be in each side 175. And it is of fortune properly in the face of women, and in all love and fairness. And Venus be it in piscibus, which is the exaltation of it or in Tauro or in Libra, which be the houses of it. And that it be fortunate, that is swift in course, increased of light, direct or even. Take 7 X of pure silver, and make a plate in the day and hower of Venus. And suffume it with ligno aloes, amber and masticke, and put it in a white cloth of sylke. And as many women as seene thee shall love thee, and thou shalt see marveiles. And if any man hate thee, washe it with rainewater or in a well or of rosewater, and give it to the hater to drinke and he shall love thee. And thou shalt do that thou seechest, and if thou seest camomill, and washest the figure with that water, and if thou sprinkle the same in a place where is discord or dread of dome, all evill shall cease and shall be neigh and wisdom. And if thou sprinkle that water where beastes or merchandise be, they shall be multiplied and increased. And if thou putttest it in thy bed, thou shalt abound in coity and thou shalt be loved of her.

Venus



Figura Veneris.

The figure of Veneris is quadrate and there be 7 multiplied by 7. & there be in eich side 145. & it is of fortune properly in the face of women & in all love & fairenes. &⁶⁹ Venus be it in Piscibus, which is th'exaltacion of, or in Tauro or Libra, which be the houses of it & that it be fortunate, that is swifte in course, encreased of light, direct or even. Take 7 X of pure silver & make a plate in the day & houre of Veneris & suffume it with ligno aloes, Ambera & mastic & put it in a white cloth of silke & as many women as sene thee⁷⁰ shall love thee & thou shalt see marvailles. And if a man or a woman tarry to be wedded, beare he it with him & soone he shall be spoused. And if any man hate the, washe it with rayne water, or of a well, or with rose water & geve to the hater to drinke. & he shall love thee & thou shalt do that thou seekest. And if thou seesthest camomille & washest the figure with the water & if thou springe the same in a place where is discord or dread of dome, all evill shall cease & God shall neigh & wisdom. And if thou springe that water where beastes or merchandise be, they shall be multiplied & encreased. & if thou putttest it in thy bed, thou shalt abound in coitu & thou shalt be much of her.

⁶⁹ interpreted from 3826, image illegible

⁷⁰ Signature mark 178v

Mercury



Figura Mercurii

The figure of Mercury is quadrate and there be 8 multiplied by 8 and there be in eche side 260, in length and bredth and overthwart. And Mercury is full swift in weaving and inchannting of bowing. He hath party & mature of other planettes and of signes Complexions and also to him be given strengthes, of soule or life, wisdoms of philosophy, fowre wayes and description. When Mercury were direct, swifte in course, take 8 X zaracenorum of pure silver in the day & hower of ♀. And thou shalt grave in it the figure of Mercury and suffume it with ligno aloes, **gariophylli** and mastick⁷¹. And holde it with thee and all thinges that thou axest thou shalt have. And if thou hast not silver, make it of citrine paper, for it availeth asmuch. And if thou putt it in a place of prelacy or in a chaire of a prelate, he shall dure against his enemyes and the goodes of the same shall be increased. And if thou makest it in a ring in glass, or in a basen, or in a glasen plate in the first hour of the day of ♀, in the first 7 days of lunation, and doest it away in the water of a well and drinkest it by three days continuall, knowe thou that thou shalt leave all forgetfulnes and thou shalt learne lightly that thou wilt. And if in steele or in a myrrior and he that hath the palsy beholdeth it, or he that hath spasmus, they be cured with the sight alone. And also he that is blinded for coitu shall be cured.

cloves

⁷¹ Resin from the mastic tree (*Pistacia lentiscus*) (MED).

Mercury



Figura Mercurii

The figure of Mercurii is quadrate & there be 8 multiplied by 8 & there be in eiche side 260, in length, bredth & overthwarte. & Mercuri is full swift in movinge & changing of bowing. He hath party & nature of other planetes & of signes complexion & also to it be given strengthes, soule or life, wisdome of philosophy, 4 wayes & discripcion. When Mercurius were direct swift in course. Take 8 X zaracenorum of pure silver in the day & it the figure of Mercurum & suffume it with ligno aloës gariofi late & mastice. & beare with thee & all thinges that thou askest, thou shalt have. If thou hast not silver, make it of citrine paper, for it availeth as much. And if thou putttest it in a place of prelacy or in a chayre of a prelate, he shall dure against his enemyes & the goodes of the same sholl be increased. & if thou makest it in a ringe in glass, or in a basin, or in a glasen plate, in the first houre of the day of Mercuri, in the first 7 dayes of limacion, & thou doest it away in the water of a well & drinkest it by 3 dayes continual, know thou that thou shall leve all forgetfullnes & thou shalt learne lightly that wolt. & if in stele or in a myrror & he hathe the palsey beholdeth it or he that has spasmus, they be cured with the sight alone. & also he that is blind for coitum shall be cured.

And if thou fastest by III dayes continuall onely to bread and hony and uvua passae, and afterward gravest it in citrine sylke and suffumest it with ligno aloes, and sayest ☉ *deus per virtute istius figurae indica mitri in somis I quod vis.* That is to say, O god, by the vertue of this figure shewe to me in sleepe that thou wilt. And put under thy pillowe when thou lyst downe. Write the charactes first upon the figure.

Luna



Figura Luna

The figure of Luna is quadrate and there be 9 multiplied by 9 and there be in eache side 369, in length and bredth and overthwart. In the day of Luna and in the hower of Luna increasing, in virgin parchement⁷² write it with inke of muske and saffron, tempered with rosewater. And suffume it with some cucumeris, cucurbito⁷³ and camfora, and double the **scrowe** and putt it in a plate of silver made to the maner of a litle pipe or reede, and beare it with thee. It availeth also to axe all noble thinges and fulfilling, and that taketh away all evill. And if thou dreadest an enemy in the way, put it in the way, and thou shalt be delivered from theeves and all evill. And thou shalt write in it thincreasing of parchement⁷⁴ of a sheepe with the bloude of a blacke cocke that be gelded in the day of Luna in diminucion.

scroll

⁷² parchemt] MS

⁷³ A type of gourd, the fruit of *Lagenaria Vulgaris*. (MED)

⁷⁴ parchmt] MS

And if thou fastest by 3 dayes continuall only to bread & hony & one passe & afterward gravest it in citrine silke & suffumest it with ligno aloes & saist ☉ *deus per orrlutem istine figurem ondem mili in somnis 2 gd vis.* That is to say, ☉ God, by the virtue of this figure shew thou to me in sleepe that thou wilt. & putt under the pillow when thou liest downe. Write the caractes first upon the figure.

Luna

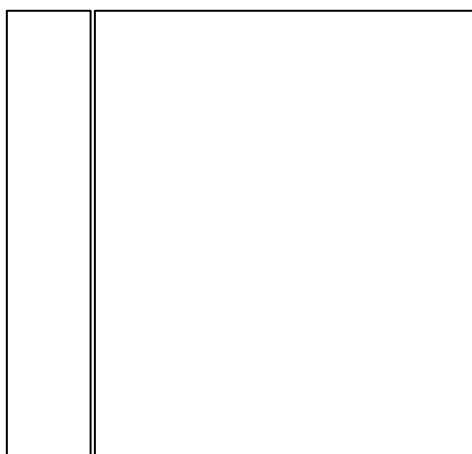


Figure Lunae Lunae

The figure of Lune is quadrate & there be 9 multiplied by 9 & there be in eiche side 369 in length, bredth & overthwarte. In the day of Lune & in the houre in increasing, in virgin parchmyn, write it with incke of muske & saffran, temperd with rose water & suffume it with some cocumeris, cucurbite & camphora, & double the scrowe. & put it in a plate of silver made to the maner of a little pipe of read & beare with thee. It availeth also to axe all noble thinges & fullfulinge & it taketh away all evill. & if thou dredest an enemy in the way, put it in the way & thou shalt be delivered from theeves & all evill, & thou shalt write it in theincreasinge in parchmyn of a sheepe with the bloude of a black cocke that be gilded⁷⁵ in the day of lune in diminacion.

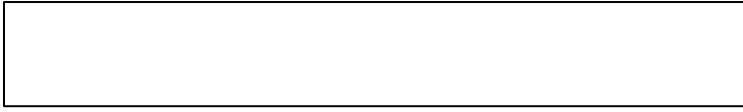
⁷⁵ Corrected as 'kild' in margin.

In that other side sothely make thou the figure of Pisces and Cancer with thaforesaid bloud, and put that scrowe in a litle pott full of water, and let it stande by a night in the ayre. In the day following, take the pott and say “go out N, the sonne of N, moder from such a place or city”, that he never be returned to it. Held that water in 4 partyes of the world. And that a woman never be wedded, make it diminucion in the day and hower of hit in a plate of lead saying: “*Ligo N filio N ut Nunquam unbat nec fructum faciat*”, that is to say “I bynde N, the daughter of N that she never be wedded, neither make fruite”. And over that other side make the ymage of the woman, and bury it in the sepulcher of some man unknowen. And if thou may not sell thy merchandise, write it in citrine paper in the increasing, in the day and hower, with saffron tempered with rosewater. And suffume it with the first suffumigacion and double the strowe and put it with the thinges to be solde or to the necke of a beast. And they should be sold soone with good deliberation. *Deo grace*, thanked be God. These be thaforesaid names: Niselesayal, Nilegayal, Nihtiranaklaban, Nirufayal, Oohgal, Ahgal, Ninegiohal.

In that other side sothly make thou the figure of Piscis, Canceri, with the aforesaid blood & put that scrowe in a little pott ful of water & lett it stand by a night in the ayre. In the day followinge, take the pott & say “Go out N, the sonne of N, moder from such a place or city”, that he be never returned to hit. Hold the water in 4 parties of world. And that a woman never be wedded, make it in diminacion in the day & houre of it in a plate of leade saying “*Ligo N, filia N ut nunquam nubat nec fructum faciat*”, that is to say “I bind N, the daughter of N, that she never be wedded, neither make fruite”. And that other side make the image of the woman, bury it in the sepulchre of some man unknowen. And if thou may not sell thy marchandize, write it citrine paper in th’increasinge in the day & houre, with saffron tempered with rose water. & suffume it with the first suffumigacion & double the scrow & put it with thinges to be sold or to the necke of a beast. & they should be sold soone with good delibacion. *Deo graces*, thanked be God. These be the aforesaid names: Niselesayal, Nielagayal, Mktiranak, Laban, Mrufayal, Oohgal, Ahgal, Muegiohal.

Sigils and Symbols

Annulus Saturni⁷⁶



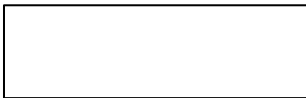
Annulus Iovis⁷⁷



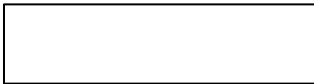
Annulus Martis⁷⁸



Annulus Solis⁷⁹



Annulus Veneris⁸⁰



Annulus Mercurii⁸¹



Annulus Lunae⁸²



⁷⁶ ḥi] MS

⁷⁷ ʔis] MS

⁷⁸ ʃis] MS

⁷⁹ ʕis] MS

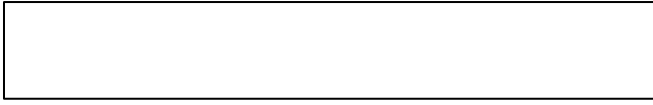
⁸⁰ ʕis] MS

⁸¹ ʕii] MS

⁸² ʕae] MS

Sigils and Symbols

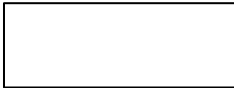
Annulus Saturni



Annulus Iovis



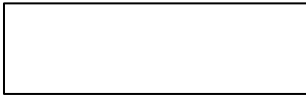
Annulus Martis



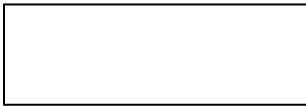
Annulus Solis



Annulus Veneris



Annulus Mercurii



Annulus Lune



Sigillum Saturni



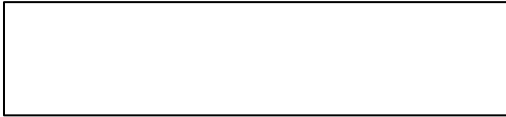
Sigillum Iovis



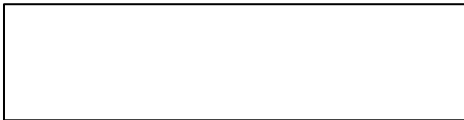
Sigillum Martis



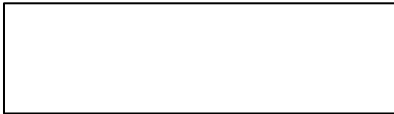
Sigillum Solis



Sigillum Veneris



Sigillum Mercurij



Sigillum Lunae



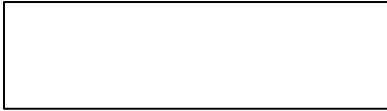
Sigillum Saturni



Sigillum Iovis



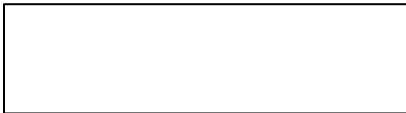
Sigillum Martis



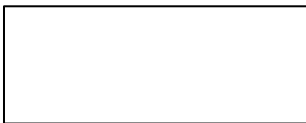
Sigillum Solis



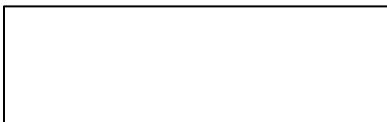
Sigillum Veneris



Sigillum Mercuri

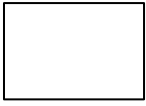


Sigillum Lunae



Imagines Planetarum:

Saturn



Iupiter



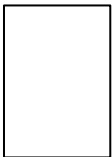
Martis



Solis



Venus



Mercury



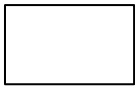
Luna



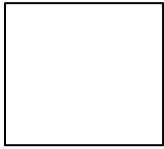
Heere endeth the booke that is cleped Liber Lunae.

Imagines Planetarum

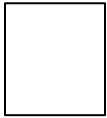
Saturn



Iovis



Martis



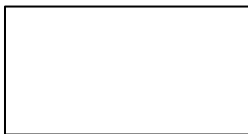
Solis



Veneris



Mercurii



Lunae



Here endeth the booke that is called Liber Lunae.

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