

A dark blue vertical bar runs down the left side of the page. A blue arrow points to the right from this bar, containing the date.

31-7-2018

# *Liber Salomonis*

A parallel edition with  
introduction and appendices

Several thin, curved lines in dark blue and light grey originate from the bottom left and sweep upwards and to the right.

Sanne de Laat

RADBOD UNIVERSITEIT NIJMEGEN

## Content

|  |     |
|--|-----|
| Introduction.....  | 2   |
| <i>Liber Salomonis</i> and its possible predecessors .....         | 2   |
| Solomonic magic .....  | 4   |
| The <i>Cephar Raziel</i> or <i>Liber Razielis</i> .....            | 5   |
| The content of <i>Liber Salomonis</i> .....                        | 6   |
| Editorial procedure .....  | 10  |
| Liber Salomonis .....  | 12  |
| Appendix 1: <i>Ala</i> – stones, herbs, animals, and letters ..... | 144 |
| Appendix 2: Plant names and ingredients for thymiamata .....       | 145 |
| Bibliography .....   | 151 |
| Primary sources.....   | 151 |
| Secondary sources.....   | 151 |

## Introduction

Which herbs does one need to conjure up spirits? And how should the planets be aligned? These and other issues are addressed in the *Liber Salomonis*, a text dealing with the background to Solomonic magic.

Below is a parallel edition of the text *Liber Salomonis*, which appears in English in London, British Library, Sloane MS 3826 and London, British Library, Sloane MS 3846 (hereafter Sloane MS 3846 and 3826). The editions of the two manuscripts are put on alternating pages, with Sloane MS 3846 as the ‘base’ text and Sloane MS 3826 as its parallel. The headers show which page is which manuscript. There is no comparative analysis included in this thesis. However, this might be an interesting topic to look at, since the two versions of the texts contain differences of varying magnitudes. More could be written on the topic of the *Liber Salomonis*, especially considering that there is only one published version of the *Liber Salomonis* by Don Karr, which looks to be a transcription rather than an edition and lacks an academic approach. Another version, which is by Joseph Peterson, is only published on his own website, *Twilit Grotto* (“Sepher Raziel”). While this version has more academic context and more glosses, there is still some more work to do on this text, as Peterson has not put the two versions of the text side by side to compare them.

The aim of this chapter is to introduce some of the key elements of the *Liber Salomonis*, as well as the context and possible transmission of the text, and the influences on this text which might have shaped it into what is presented below. At the end of this introduction, the editorial procedure will be provided.

### *Liber Salomonis* and its possible predecessors

The *Liber Salomonis* has a rather difficult background, which is complicated even further as a result of the many influences it has been affected by throughout the years. As can be seen in the edition below, the *Liber Salomonis* is also introduced as the *Cephar Raziel*, which is Hebrew for the “Book of Raziel”. This double title complicates the issue of finding predecessors to the text, since it could be part of the tradition of the *Liber Salomonis*, or part of the *Cephar Raziel* tradition. The title *Liber Salomonis* implies that the text is part of the Solomonic cycle, while *Cephar Raziel* could refer to the *Liber Razielis* (hereafter *LR*) tradition, which includes the Alfonsine *Liber Razielis* and the Jewish ‘original’ *Cefer Raziel* (Page, “Uplifting Souls” 82; Trachtenberg 70). The difficulty in determining which of these traditions is the basis for the vernacular *Liber Salomonis* edited below also lies in the fact that

a manuscript title does not necessarily correspond to the same content in each manuscript with the same title, which will be discussed further below.

One of the reasons why there are so little complete texts remaining is suggested by Giles, who writes about Spanish magical traditions and divulges in one quick sentence that “already in the fourteenth century, the General Inquisitor of Aragón ordered the destruction of a text called the *Liber Salomonis*” (Giles, 147). Unfortunately, it is unclear which variety of the *Liber Salomonis* this is, and the attribution of this version of the *Liber Salomonis* to Ramon Llull (according to the footnote on page 234) does not contribute to a better understanding of which version of the *Liber Salomonis* it could be. It does, however, provide clues as to why the *Liber Salomonis* is such a little-known text: many of the magic manuscripts that preceded the ones appearing in Sloane MS 3826 and 3846 might have been used as proof that someone was a witch or wizard and were subsequently destroyed.

Although there is little known about the *Liber Salomonis*, Sloane MS 3846 does include a colophon detailing who copied it and where this happened. It says: “The booke (entitled Cephar Raziel containing seven treatises) was written by William Parry of Clyffords Inne by Temple barre in London borne at Northop in the County of Flynt & at the charges of John Gyne of Llandlos in the County of Monutomericke Esquire in the yeare of our Lord God a thousand five hunderd threscore & foure & Anno Elizabetha dei gra<tia> Angliae &tc. Reginae sexto” (128r). The date of this colophon is 2 November 1564, and its place is London. Below, the scribe has written that the manuscript he copied the *Liber Salomonis* from could be found in the public library of Oxford under archival number A. 116. However, this reference is antiquated and cannot be retraced to the original manuscript – if it even still exists. According to Sam Lindley, superintendent of the Special Collections Reading Rooms of the Bodleian Libraries, the public library in question might be the library of Duke Humfrey, but “its collections and fittings were greatly disrupted by the Reformation”. Not much more information can be found on this version of the manuscript.

However, there is a mention of the *Liber Salomonis* or *Cephar Raziel* in two manuscripts which are mentioned in the catalogue of Ashmole’s library. The first mentions a list sent from a Richard Napier to his uncle concerning astrological and alchemical books in the Bodleian Library, and on this list he “describes ‘a book of Solomons called *Cephar Raziel*’ which he wants to transcribe (Black 1467), and the second mentions “Notes from or about “*Liber Salomonis*, *Cephar Raziel*; 1564”, which is possibly written by Napier (Black 1501). It is possible that the manuscript referred to in the second note is Sloane MS 3846, but more research is needed before such a conclusion could be drawn.

### *Solomonic magic and the Solomonic cycle*

Solomonic magic is related to the biblical figure of King Solomon, who turned to evil magic in later times according to apocryphal writings. He summoned spirits (demons and/or angels), and many books of magic are ascribed to him (Thorndike 2: 279-81). The main sources of Solomonic magic are the *Testament of Solomon* and *Enoch* (Butler 79).

E.M. Butler discusses several types of texts which fall within the Solomonic tradition, and Don Karr adds two other categories to this. Butler starts with three different traditions that form the Solomonic cycle, namely the *Clavicles*, the *Grimoires*, and the ‘Honorius’ tradition. The start of the Solomonic cycle lies at the *Clavicles*, according to Butler (79), which then influenced the *Grimoires* and finally the ‘Honorius’ tradition. The *Grimoires*, Butler’s second category, deals more with actual spirit conjuring than the first, and texts as *Grimorium Verum*, *True Black Magic*, and *the Grand Grimoire* are included here (81ff). These texts are grimoires detailing practical magic to conjure spirits amongst other things. The third is the ‘Honorius’ category, which Butler describes as the “blackest of all the black books of magic” (89). Karr adds the *Liber Iuratus Honorii* to this tradition while Butler explicitly excludes this text from the ‘Honorius’ category. Karr’s other two categories are related to Solomon in name only. His first additional category is the one of the “Semiphoras & Shemhamphoras Salomonis Regis”, and the second added category is one which only consists of the *Liber Salomonis* of Sloane MS 3826 (Karr does not mention the *Liber Salomonis* in Sloane MS 3846 at all). However, both of these categories lack an explanation as to why they are added to Butler’s Solomonic cycle. The texts Butler includes in the Solomonic cycle or tradition are all handbooks of magic, in which spirit conjuring is a major component and the focus lies on the practical side of magic.

In addition to the above work done by Butler, Mathiesen has attempted to create a typology for the Western *Key of Solomon* manuscripts, which are part of Butler’s first category in the Solomonic cycle. Mathiesen discusses fourteen different categories in his article, and he tentatively concludes that a Greek version of the *Key of Solomon*, “called the *Little Key of the Whole Art of Hygromancy*”, which was written before the fifteenth century by a Christian, had spread to Italy by the fifteenth century. He concludes that this version might have been the start of the tradition of the *Key of Solomon* (Mathiesen 5-6).

Although the above deals with the Solomonic cycle, these categories cannot be fully projected onto the *Liber Salomonis* in this edition. I would argue that the *Liber Salomonis* is not part of the Solomonic cycle, since it is not linked to Solomon in any way other than him

being mentioned as the recipient and compiler of the work. In addition to this, Butler's previously mentioned categories all deal with practical magical and contain magic rituals rather than just the theory behind practising magic. The *Liber Salomonis* does not deal with practical magic – with the exception of a few rituals mentioned in the work, it seems to function as a reference work rather than a grimoire. So while the title might suggest that the text is part of the Solomonic tradition, the contents prove the opposite to be true. Although it does provide insights essential to practising magic, it is not meant as a grimoire but rather as a reference work to understand the basics of (Solomonic) magic.

### *The Cephar Raziel or Liber Razielis tradition*

There are very few sources that deal with either the *Liber Salomonis* or the *Cephar Raziel*, but Sophie Page has tried to make more sense of the *Liber Razielis* in her article “Uplifting Souls”. In this article, she discusses the *Liber Razielis* and a text called *Liber de essentia spirituum*. She says that the *Liber Razielis* survives in Latin in several manuscripts, of which two are complete and several others are partial (Page, “Uplifting Souls” 82). The *Liber Razielis* (LR) was translated from Latin into Castilian by King Alphonso X of Castile, who lived from 1221 to 1284 (Page, “Uplifting Souls” 82; Page, *Magic* 2). Page describes the set-up of the Alfonsine LR, which is the version she analyses in her article, as being “in the form of seven books said to have been brought together by Solomon, to which a number of related texts form the Solomonic and Hermetic magical traditions were added as appendices” (“Uplifting Souls” 82).

Even without an analysis of the content of the Alfonsine LR, there are clear similarities in chapter or book division between the LR and the *Liber Salomonis*. The seven chapters in the *Liber Salomonis* in Sloane MS 3846 and 3826 are the following: *Clavis* (the keys), *Alae* (the wings), *Tractus Thimiama(tum)* (the treatise of thimiama), a treatise on the times (which includes many angel names), a treatise on cleanness and abstinence, and finally there are *Samaym* (which introduces the names of the seven planets and its angels) and *Semamforas*. Sophie Page found a remarkably similar layout in the Alfonsine LR. The seven chapters she describes are the following: “the *Liber Clavicula* on astrology, the *Liber Ale* on natural magic, the *Liber thymiama* on suffumigations, the *Liber temporum* on angels associated with divisions of time, the *Liber mundicie et abstinentie* on ritual cleanliness and abstinence, and the *Liber Sameyn* on the angels of the heavens” (“Uplifting Souls” 82). These six are present in several of the manuscripts containing the *Liber Razielis*, according to her,

but there are two treatises possible for the seventh book, namely the “*Liber magice*, which focuses on image magic, and the *Liber virtutis*, an abridged version of the first appended work, the *Liber Semaforas* [...], which was concerned with names of power” (“Uplifting Souls” 82). One of the possible reasons for the *Liber magice* to slowly disappear in favour of the *Liber virtutis* is to prevent criticism, since “the book of magic” is more incriminating than “the book of virtues” (Page, “Uplifting Souls” 82). So if the *LR* is comprised of the aforementioned six books and the *Liber virtutis* (or *Liber Semaforas*), its chapter structure and chapter names correspond with the structure and names in the *Liber Salomonis* in this edition.

Page does point out that although the *Cephar Raziel* might be named as the original Hebrew text, the structure of the *LR* is likely to be “partly, if not entirely, a creation of Alfonso himself and his translators”, as the *Liber Samaym* and *Liber temporum* are referred to as the first and second book rather than the sixth and fourth in some manuscripts. This points towards the possibility of a different chapter order in the original *Cephar Raziel* or *Liber Razielis* (Page, “Uplifting Souls” 82-3). However, based on the chapter headings and general outline, the *LR* and *Liber Salomonis* appear similar.

### The content of *Liber Salomonis*

Although there might be some similarities in format, there is reason to conclude that the content of the *Liber Salomonis* and *LR* is different, based on Sophie Page’s article. Page describes the *Liber Salomonis* in Sloane MS 3846 and 3826 as abridged versions of the *LR* rather than full versions (“Uplifting Souls” 95), which might be the cause of the difference in content. According to Page, the *LR* “includes a range of magical techniques, from the invocation and inscription of angelic names on a folio, image, or ring, to the use of animal parts [...] and prayers that emphasize the humility and piety of the operator. There are numerous rituals of ablution and abstinence and places in the text where the operator is required to be pure, God-fearing, and clean; but he is also able to do experiments for good and evil ends” (“Uplifting Souls” 91). While the different magical techniques also appear in the *Liber Salomonis* in the form of a description of herbs, precious stones, magical letters and animals, the names of angels, and the different names of planets and times, there is a rather conspicuous absence of description of how this should be used, with the exception of a few rituals which are described. As has already been concluded a few paragraphs above, this version of the *Liber Salomonis* seems to be a reference work rather than a grimoire.

Below, the contents of the seven chapters of the *Liber Salomonis* of Sloane MS 3846 and 3826 are discussed. The seven different chapters of the *Liber Salomonis* are these:

1. *Clavis* (the keys)
2. *Alae* (the wings)
  - a. *Prima ala*
  - b. *Secunda ala*
  - c. *Tertia ala*
  - d. *Quarta ala*
3. *Tractus Thimiama(tum)*
4. Treatise on the time
5. Treatise on cleanness and abstinence
6. *Samaym*
7. *Semamforas*

These seven different books deal with different subjects, which will be introduced here to clear up any of the confusion that might arise while reading the edition. However, the *Liber Salomonis* also contains an introduction before these seven treatises which will be discussed first. This preface deals not just with the provenance of the work, but also with the writing materials that should be used.

The preface starts with nine rules to adhere to before delving deeper into how Solomon received this work. The *Liber Salomonis* is not written by Solomon, but it was given to him by a prince called Sameton and two wisemen named Karmezail (or Karmezan) and Zazout. The *Liber Salomonis* is also introduced as both the *Cephar Raziel*, which is supposedly the Hebrew name, and as the *Angelus magus secreti Creatoris* ('Great Angel of the secret Creator'). This is, according to the introduction, the first book Adam wrote in Chaldean and which was later translated into Hebrew. Solomon had it copied by his writer Clarifaton in several languages, but the treatises should always be in one book. This information is followed by a few Solomonic proverbs, and afterwards it deals with the type of parchment on which the *Liber Salomonis* should be written. The introduction also discusses how the right type of ink should be made, and how (and when) to cut a new pen. Of course one should be clean and well-smelling before copying this work (for which the rituals are described as well) as are the days on which the book should be written.

After this preface, the first book begins. This book, called *Clavis*, deals with the astrological background necessary for a magician. Not only does the author talk about the different planets and their houses, but there are also several explanations included which deal



with the placement of planets and meanings of those positions. Based on Page's short description of the first book of the *LR*, the first treatise of the *Liber Salomonis* seems to coincide with the contents of the *LR*. In the first book of the *Liber Salomonis*, the natures of the planets and zodiac signs are discussed as well. The author uses humoral theory to introduce the basic nature of these signs and planets, so describing them as hot or cold and dry or moist and concludes whether their temperament is phlegmatic, sanguine, choleric or melancholic in nature.

The second book, *Alae*, is comprised of four different wings that correspond with the four elements (which is the explanation given for including four wings rather than two or three). The analogy of wings is used because without wings, as the introduction to this book says, fishes and birds cannot move, and the information in the second book is crucial for a magician to practise his magic so he cannot do without his 'wings'. These four different wings form the chapters of the book. Each chapter deals with a new category and each is comprised of 24 items, with their magical properties or explanations on how to use them provided as well. The first category is precious stones, the second herbs, the third animals, and the final is Hebrew letters. This final category is the only one consisting of only 22 items, since there are only 22 Hebrew letters. The Hebrew is very muddled in both manuscripts, but it seems to be a major part of the magical tradition. All 94 items discussed in the four books have been included in appendix 1, with an explanation if deemed necessary to avoid an abundance of footnotes in the edition itself.

The third book, *Tractus Thimiamata(tum)*, is a treatise on the thimiamata of the days of the week and planets, as the title already suggests. Thimiamata are "confections of good odours with which thou shalt suffume", according to MS 3846 (page 67 in this thesis). The treatise explains how thimiamata work and which thimiamata should be used when (and which spirit is expected to answer at those set times). The fumes are categorised based on their humoral temperaments, and then the suffumigations for the twelve signs are provided, as well as the fumigations for the four times of the year and the four cardinal directions.

The fourth book, the treatise on times, does not just deal with months of the year and days of the week, but it also settles when the year starts (in March). It provides additional information about the origin of this particular treatise, and which preparations to make before practising magic. These preparations include being clean and fasting for seven days. The treatise also describes a ritual for angels to come into one's dream and do whatever they ask of the angels. In addition to these preparatory measures, this treatise contains many names: the names of angels of the twelve months are provided, as are the names of the angels that

serve the seven planets, the proper names of the night, the names of planets in each element (i.e. Mars in fire) and the names of their angels, the names of the heavens and elements in the four times (and their angels), and the names of the four cardinal directions, although no angel names are provided for these directions. These names are followed by an explanation why everything has four names, and finally, the names of the planets in the four seasons are given.

Two parts of this book stand out and shall be explained further in this introduction: the names of the seven heavens in Judaism and the Hebrew names of the twelve months. Towards the beginning of the fourth book, the names of the seven heavens are provided. These are Samaym, Raquia, Saaquyn, Mahum, Maon, Zebal and Araboc in Sloane MS 3846 and Samin, Raquia, Siagum, Mahum, Macon, Zebul and Arabeck in Sloane MS 3826. The differences here are minimal and could be caused by sloppy copying or inadequate understanding of Hebrew, but it did lead to wondering if there is a consensus about the names of the seven heavens in modern times. The *Jewish Encyclopedia*, edited by Isidore Singer, says that the names of the seven heavens are Velon, Raki'a, Shehakim, Zebul, Ma'on, Makon and 'Arabot according to the Talmud (591). However, Campion says that the names are Shamayim, Raquia, Shehaqim, Machonon, Machon, Zebul, and Araboth (138). So even in (relatively) modern times, it is unclear what the names of the seven heavens are.

The fourth book also deals with the names of the month. According to Campion, the names of the months are "Nisan (or Abib), Iyyar (or Ziv), Sivan, Tammuz, Ab, Elul, Tishri (or Ethanim), Marcheshvan (or Bul), Chislev, Tebeth, Shebat, [and] Adar" (139). However, in both Sloane 3846 and 3826, something has gone wrong in naming these months, as Sivan and Tammuz are combined to form Zamantamus and Zinantamus, respectively, and Ab and Elul are combined to form Abelul in both manuscripts. Names for the two remaining months (Nustadar or Pustadar and Postamus or Postinus) have been added but I have not been able to find their origin. However, slightly further in the manuscripts, as the names of the angels of the twelve months (and the leap day, *bisextilis*) are provided, the names of the months are given as Sivan, Tammuz, Ab, and Elul rather than the aforementioned contracted forms.

The fifth book, the treatise on cleanness and abstinence, has a slightly misleading title. Although the treatise does mention cleanness and abstinence in regards to talking with angels (because according to the angel Natanael (or Nathaniel) angels love cleanness and abstinence), it actually tells the story of Solomon opening the Ark of the Testament after Zebramayl, his master, told him that was how to find more wisdom. Inside the Ark are three books and many biblical artefacts (such as manna), which are described in this treatise. The fifth book also includes a short section on the Schemhamphoras (or Semaforas), but this only

divulges that the Semaforas is a secret word that should be feared and should only be used when one is virtuous, clean, and dreading God. The treatise ends on the note that the planets should be feared as well.

The sixth book, *Samaym*, deals with astrology, just like the first book. It shows which planets are good or evil for Solomon, and includes the names of the angels of the seven heavens in the four cardinal directions.

The seventh book, *Semamforas*, deals with two different types of Semaforas: Adam's and Salomon's. Both Adam's and Salomon's Semaforases consists of seven subtypes. The Semaforas or Schemhamphoras are names of God, but, as shown in this book, there are several different ones. Some Semaforases refer to biblical verses, and these biblical verses have been referenced in footnotes in the edition. It also seems as if the seventh book was not fully finished, as the writer ends on wanting to explain Yeseraye. However, this explanation is either abbreviated or cut short. Yeseraye is said to mean "God without beginning or end" in this thesis (142-3), which also appears as its meaning in *The Sixth and Seventh Books of Moses* (Peterson, "Sixth and Seventh Books"). It is possible that Yeseraye refers to "Ehyeh asher ehyeh", which appears in Exodus 3:14. Here, Moses asks for God's name and God answers (in translation) "I am who I am". This is often considered to be the most powerful of all divine names as it is one of the oldest names for God and provided by God Himself.

### Editorial procedure

All abbreviations have been silently expanded in this edition. One of these abbreviations demands special attention, and that is one that looks like "go" with a slightly elevated "o" (see figure 1) which probably means therefore.

In this case, the 'g' is supposed to be a 'y' which is often used instead of a thorn (þ), and the 'o' is used to signal the abbreviation. It only appeared in

Sloane MS 3846, as all these instances were written out as 'therefore' in Sloane MS 3826.

Mistakes in the text have been corrected with their original spelling provided in the footnote, but these mistakes have only been corrected if they are utterly unreadable in both manuscripts or cause major confusion if they are not corrected. Any words which were struck through in the manuscripts have been left out in the edition. All text in Latin is italicized, and a translation has been provided if there is no translation already given in the text. Languages, and names of places and angels and other (holy) names (such as Creator, God, et cetera) have been capitalized.

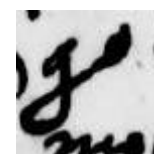


Figure 1: "go",  
Sloane MS 3846,  
f. 146v

In addition to this, all ordinal numbers have been written out, and Roman numerals in cardinal numbers have been replaced by their Arabic counterpart to ease reading. Unreadable text or letters and corrupted Hebrew has been put between square brackets with full stops denoting the amount of symbols or letters which are unreadable. In some cases, footnotes denote what it should say.

Paragraphs have been kept intact from Sloane MS 3826 as much as possible, and chapter and book headings have not been changed. Some words have been glossed, and these are followed by an asterisk in this manner: [word]\*. Other words that require more information have been explained in a footnote. There are also words of which the meaning is unclear or of which the spelling is unsure, and these are followed by a cross, in this manner: [word]†. When it is just one letter or an entire word which is unreadable, it has been put between square brackets and the illegible letters have been replaced by full stops. The number of full stops indicates the number of illegible letters, in this manner: [...].

Presented beneath is a parallel edition primarily based on Sloane MS 3846 and 3826. In some cases, Sloane MS 3847 has been consulted as well in an attempt to solve issues that arose while comparing Sloane MS 3846 and 3826. Sloane MS 3847 contains a partial version of the *Liber Salomonis* in Latin. However, this also presents issues. The first issue is clearly that it is only a partial version, which means that not everything can be checked against this version. The second issue is that Sloane MS 3847 seems to be slightly different. One example where MS 3847 cannot solve an issue arisen by a difference in Sloane MS 3846 and 3826 is on page 50 and 51 in this thesis. Here, Sloane MS 3846 posits “inss” as one of the ingredients necessary for a fumigation, while Sloane MS 3826 provides “msk”. Turning to Sloane MS 3847 does not help in this case, since this version provides “et earum succo” as the ingredient. This means that, while Sloane MS 3847 has been consulted on some points to solve issues, at others it has proven to be of no real help since the results are inconclusive after looking at MS 3847.

## Liber Salomonis

*In nomine dei potentis vivi & veri & eterni, et cetera.*

In the name of allmighty God liveing & very & everlasting & without all end which is sayd Adonay, Saday, Ehye, Afsereye. I begin this booke which is said Cephar Raziel, with all his appurtinaunts\* in which be 7 tretises complete or fullfilled that is 7 books.

\*appurtinances

*Dixit Salomon, gloria & laus cum multo honore et cetera.*

Salomon sayd glory & praysing with much honour be to God of all creatures. He that is singuler which made all things at one tyme. And he is our God very mighty he alone that is & that was & which evermore shall be, & which had never an ever or any like him, neither he is to have. And he is singular without end, Lord alone without corruption, holy, cleane, meke & grete all things seeing, hearing & wise & in all things mighty. And I begin in this booke to put an ensample that who ever that hath it blame it not till he have read & heard all of somewhat of it & thou prayse be<sup>1</sup> God maker of all things.

These be the 9 precepts\*.

\*general rule

*Incipiunt precepta.* here bigins the precepts.

*Non credas esse plures nisi unum singularem et cetera.*

Ne trowe\* thou not to be moe or many but one singuler alone upon all things which hath none like him & him love you & dread & honour with all trust & with good will & stable & with might & with all thy clene heart.

\*trust

Ne live thou not without law & without rule & thou shall be loved of God thy creator & of folkes.

Ne do you not to another man that thou wouldest that another man did to thee. And love <sup>2</sup>thou thine & strangers the same.

Ne be thou not a liar to the lord nor to thy friend. And say thou such sothnesse that be to thy profitt & not harme.

Ne love thou not neither fellowship thou more unwise men then wise men. And evermore love you many wisdoms & good scyences. And all thy will & thy life be in them.

Ne speake thou not ere thou have thoughte before. And that thou wilt do consider in thy heart ere thou doe it.

Neither discover thou not thy prevetee to a woman neither to a child, nor to a foole, nor to a drunken man.

Ne prove thou not a medicine, neither venym in the or in another. Ne blame thou not a booke, neither prophecy neither a wiseman till that thou have proved him.

And if thou with holdest these 9 precepts in the evermore thou shallt profitt more & more.

---

<sup>1</sup> be] MS he

<sup>2</sup> "idem" in margin

## Liber Salomonis

*In nomine Dei potentis vivi et veri et eterni et cetera.*

In the name of allmighty God liveing and very and everlasting and without all end which is sayd Adonay, Saday, Ehye, Afsereye. I begin to write this booke which is said Sephar Raziel, with all his appurtinaunts in which be seven treatises complete or fullfilled that is 7 books.

*Dixit Salomon, gloria et laus et cum multo honore et cetera.*

Salomon said glory and praysing with much honour be to God of all creatures. He that is singular which made all things at one tyme. And he is one God very mighty he alone that is and that was and which evermore shall be and which had never an end or any like him, neither he is like to have. And he is singuler without end, Lord alone without corruption, holy, cleane, meeke and grete all thinge seeing, hearing and wise and in all thinge mighty. And I begin in this booke to put an ynsample that whosoever that hath it blame it not till he have red and heard all of somewhat of it and then prayse the God maker of all thinge.

These be the 9 precepts. *Incipiunt praecepta.*

Heere beginneth the precepts.

*Ne credas esse plures nisi unum singularem et cetera.*

<sup>3</sup>Ne trowe thou not to be moe or many but one singuler alone upon all thinge which hath none like him and him love you and dread and honore with all trust and with good will and stable and with might and with all thy cleane heart.

Ne live thou not without lawe, and thou shalt be loved of God thy Creator and of folkes.

Ne do thou not to another man that thou wouldest not the same.

Ne be thou not a lyer to the Lord neither to thy friend and say thou such sothnes that be to thy profitt and not harme.

Ne love thou not neither fellowship thou more with unwise men then with wisemen. And evermore love thou many wisdomes and good sciences and all thy will and thy life be in them.

Ne speake thou not before thou have thought, and that thou wilt do consider it in thine hart ere thou do it.

Neither discover thou not thy privities to a woman neither to a childe, neither to a foole, neither to a dronkenlen man.

Ne prove thou not a medicine, neither venym in thy selfe before thou provest it in an other.

Ne blame thou not a booke before thou prophesy neither a wise man till thou have proved them.

And if thou with holdest these 9 precepts in thee evermore thou shallt profite more and more.

---

<sup>3</sup> The nine precepts are numbered in the margin, starting here.

*Postquam sensus & scire, & posse voluntas viva et cetera.*

After that witt & knowledge & might & very will overcometh all things with good witt & good discretion. Therefore I woll expound or make plaine & open this booke which is of a great power & of a great vertue. I Salomon put such a knowledge & such a distinction, & explanation in this booke to evrich man that readeth or studieth in it, that he know whereof he was and whence he comme. Know yse that after I Solomon had 30 yeares with an halfe in the fifth day of the month of Hebreys which was the sixt feriall day the sonne being in the signe of Leonis. In that day was sent to me from Babylonie of some Prince that was greater, & more worthy than all men of his tyme somme Booke that is said Cephaz Raziell, which containeth 7 books & 7 treatises

*Nota tempus in quo Salomon fuit pro adeptus istus librus & quo modo & a quo venit sibi.*

Know thou the tyme is which Salomon got<sup>4</sup> this booke & how & of whence it came to him.

*Iste liber est magne virtutis & magni secreti et cetera.*

This booke is of great virtue & of greate privity. The name of the Prince that sent it to me was Sameton, & one of the twey wisemen that brought it to me was said Karmazail, & that other Zazout. The name of this expounded in Latin is Angelus magnus secreti Creatoris. That is to say the great Angell of the Secret Creator. And in Hebrew Cephaz Raziell that is the booke of sothnes\* & of fullfilling <sup>5</sup>& it was the first booke after Adam written in language of Caldey\* & afterward translated in Hebrue. And know each man that readeth it, that in it is all Semimforax, that is the great name compleate with all his names whole & even & with his vertues & his sacraments & I found in it 7 bookes that is 7 treatisses. And know yse that I found the first & the last full darke & the twey middle more playne<sup>6</sup>. And allthoug I found them darke. I <sup>7</sup>expounded them as much as I could & might.

\*truthfulness

\*Chaldaean

And the 7 treatises of this booke be these

The first is said *Clavis* for that in it, is determined of astronomy, & of the starrs for without them we may doe nothing.

The second is said *Ala*, for that in it is determined of the virtues of some herbs, of stones & of beasts.

The third is said *tractatus Thimiamatum* for that there is determined in it of suffumigations & of allegacions of them & divisions.

The fourth is said the treatise of tymes of the yeare or of the day & the night for that it is determined in it when every thing ought to be done by this booke.

The fift is said the treatise of cleanness for that then is determined in it of abstinence.

The sixt is said *Samaim* for that is nempneth all the heavens & her angells & thoperacions\* or workings of them.

\*the operations

<sup>4</sup> got] MS gate

<sup>5</sup> *Manicula* in the margin

<sup>6</sup> The first and last were hard to understand

<sup>7</sup> Margin: the first treatise 1. [astronomy sign] 2.

*Postquam sensus et scire et posse voluntas vera et cetera.*

After that witt and knowledge and might and very will overcometh all things with good witt and good discretion. Therefore I will expound or make upon hit booke which is of a great power and of a great vertue. I Salomon put such a knowledge and such a distinction and explanation in this booke to every man that readeth or studyeth in it, that he may knowe whereof he was and from whence he came. Knowe ye that after I Salomon had 30 yeeres within an half in the fifth day of the moneth of Hebreys which was the sixth feriall<sup>8</sup> day, the sonne being in the signe of Leonis. In that day was sent to me from Babylonie of some Prince that was greater and more worshipfuller then all men of this tyme somme booke that is said Cephaz Raziel which containeth 7 books and 7 treatises

*Nota tempus in quo Salomon fuit pro adeptus istus librus et quomodo et a quo venit sibi.*

Knowe thou the tyme in which Salomon gott the booke and howe and of whence it came to him.

*Iste liber est magnae virtutis et magnae secretiae.*

This booke is of great virtue and of great privity, the name of the prince that sent it to me was Sameton and of the two wise men that brought it me was said Karmazan and the other Zazout. The name of this booke expounde in Latine is *Angelus magnus secreti Creatoris*. That is to say the great Angell of the Secret Creator. And in Hebrew Cephaz Raziel that is the booke of soothnes and of fullfilling. And it was the first booke after Adam written in language of Caldey and afterward translated in Hebrew. And knowe each man that readeth it that in it is all Semiforax that is to say the great name complete with all his names whole and even, and with his vertues and his sacraments and I found in it 7 bookes that is 7 treatisses. And knowe ye that I found the first and the last full darke and the tway middle more playne, and although I found them darke. I expound them as much as I could or might.

And the 7 treatises of this booke be these

<sup>9</sup>The first is said *Clavis* for that in it is determined of astronomy and of the starres for without them we may do nothing.

The second is said *Ala* for that in it is determined of the vertues of some stones of herbes and of beasts.

The third is said *Tractatus Thimiamatum* for that there is determined in it of suffumigations and of allegacions of them and divisions.

The fourth is said the treatise of tymes of the yeere of the day and of the night for that in it is determynd when every thing ought to be done by this booke.

The fifth is said the treatise of cleannesse for that there is determynd in it of abstinence.

The sixt is said *Samaim* for in that treatise it nameth all the heavens and her angells and the operations or werkings of them.

---

<sup>8</sup> A ferial day is a day on which no saint's life is celebrated

<sup>9</sup> The seven books are numbered in the margin, starting here.



The seventh is the booke of vertues for that then is determined of vertues & miracles for there be told the properties of the Arte of Magicke, & of his figure & ordinance of the same.

And then I began to write all these treatises in a new volume for that one treatise without another suffiseth not to the holynes of the worke therefore I made an hole booke to be made of 7 treatises. Therefore Salomon bad to his writer Clarifaton that he should write it which knew well the language of Caldey of Inde & of Ebrew & Syrike & his right explanation.

Notheles\* Salomon after that Clarifaton said corrected it & dressed after that it should be the better & ordeined it in the better marmar that he might Clarifaton said that was the writer of Salomon that this booke is of such greate privitie & of full greate honour & it was sent to Salomon for much greate price & most love. And everych treatise of these was written by it selfe, but although it be so it ought to be one booke alone by it selfe. for none of those should suffice without another wherefore it is necessary that they be together. Wherefore Salomon ordeyned that all were one booke as it ought to be & as it ought to be read & wrought.

\*nonetheless

And he ordeyned much better then prophets had ordayned & he taught how a man ought to doe his worke by it. And he put everych treatise by it self, & every chapter by it selfe, ordeyned all till to the end of the booke. And put in this booke Semaforas that in the booke of 7 vertues, how it to be written & of which ynke & in what parchmyn, & with what penne & what man & in which tyme & in what day & in what night & in what houre, after that Solomon had expounded in the booke of Razielis. And how it ought to be kept cleanly & with great honour.

*Dixit Salomon. Qui videt & non cognoscit et cetera.*

Salomon said, who that seeth & knoweth not is as he that is borne blind & knoweth not colours. Who that heareth & understandeth not is such as a deafe man, who that speaketh & cannot expound the reason is as a dumbe man. Who that considereth & knoweth not the consideration is such as a drunken man. Who that madeth plaine books, & understandeth not is as he that dreameth.

These proverbs Salomon said that a man beware well in this Booke. Salomon said in this booke hit that Raziell the Angell said to Adam that was the first man in this world. And after that Moyses said to other prophets in sothnesse & we trowith so.

*Dixit Angelus Salomoni, ut omnes tue operationes et cetera.*

The Angell said to Solomon that all thy workings & petitions & wills be fulfilled & it shall be made in all it that thou shall coveite. that it be in thy might.

The seventh is the booke of Vertues for that there is determined in it of vertues and miracles for there be tolde the propertyes of the arte of Magicke and of his figures and of the ordinance of the same.

And then I beganne to write all these treatises in a newe volume for that one treatise without another serveth not to the wholenes of the worke. Therefore I made an whole booke to be made of the treatises. Wherefore Salomon bad to his writer Clarifaton that he should write it, which I knowe well the language of Caldey of Indy of Hebrew and of Syrie and their right explanation.

Nonetheless<sup>10</sup> Salomon said that after Clarifaton had corrected it and had dressed it, hit should be the better and ordayned it in the best marmer that he might. And Clarifaton said which was the writer of Salomon that this booke is full of great privity and of full great honore and that it was sent to Salomon for most price and most love. And everiche treatise of these 7 was written by themselves. But although it be so that Clarifaton said that it ought to be but one booke alone by it self, for none of these saith he should suffice without another, wherefore he said it were necessary that they were all together. Whereupon Salomon ordeyned that all the said 7 treatises were but one booke as they ought to be and as they ought to be read and wrought.

And he ordeyned much better then the Prophets ordayned, and also he taught how a man ought to do his worke by it. And he put everiche treatise by it self and everiche chapter by it self, and ordeyned all till the end of the booke. And he put into this booke Semiforas that is the booke of 17 vertues how it ought to be written & of which inke, and of which parchmyn and with what pen & with what man, and in which tyme and in what day and in what night and in what hower. After that Salomon expounded in the booke of Razeelis and how it ought to be kept clenly and with great honore.

*Dixit Salomon. Qui videt et non cognoscit et cetera.*

Salomon said, who so seeth and knoweth not is as he that is borne blinde and knoweth not colores and who that heareth and understandeth not is such as he were a deafe man. And who so considereth and knoweth not the consideration is such as is if it were a drunkene. And who that speaketh and cannot explound the reason is as a dombe man. And who that readeth plaine bookes and understandeth them not is as it were he that dreameth.

These proverbs Salomon said for that a man should beware well what is saidin this booke, ffor as Salomon said in this booke is hit that Cephaz Raziel the angell said to Adam which was the first man in this worlde, and after that which Moyses said to other prophets in sothenes and we troweth it so.

*Dixit Angelus Salomoni, ut omnes tuae operationes et cetera.*

The Angell said to Salomon that all thy workings and petitions and willes be fulfilled, and it shall be made in all hitt that thou shall covet, that it be in the might.

---

<sup>10</sup> Nonetheless] MS Methelis

It behoveth thou that when thou have this booke of this or another examplar or ensample that thou with it in iust manner in virgin parchemyn, & that it be not filthy neither of a dead beast or in *velume vitulino*. or in parchmyne of silte or in saltin or in cleane cloath or in parchemyn of a lambe or of a kidde virgin or of a fawne virgin & this is better then any of the other.

And the ynke which thou shalt write be it of cleane galles & be it made with good white wine & hoole & with gumme & vitreol & mastick & thur & croco. And the third day when it shall well have residene & shall be cleansed put thou there a little of al gaba & of almea & put thou there of good muske or muste more then of these three. And put thou there ambram & balsamum & mirram & lignum aloes & when the Incke shall be made be it boyled with masticke & with thur & with ligno aloës & with somewhat of thymiamate & muwtazarad & then clanse it well with a cleane thynne cloth & the cloth be it three fold. Afterward put these mustum & amoram and almeam & algaha & balsamum & mirram all well groundeth thou shalt meddle with the inke full well, & the inke be it so by 3 dayes well coured in a sure place. And know thou that with this inke thou shalt write all the holy names of God & of his Angells & of his Saints & all thing in which his holy greate name is nempned or written, and all thing that thou will nest truly be fulfilled with thy well pleasing or with they service & what ever thou putttest in the inke be it newe & bright & pure & good.

And the pen with which thou shalt write the holy name be it of greane reade gathered early ere the sun arise & he that shall gather it he be cleane & washen in runnyng water or in a quicke well & he be clothed with cleane cloathes. And the Moone be it waxing with capite Draconis, or with Jove, for that they be true and very. And when thou shalt gather it, thou shalt behold or looke toward the Easte & thou shalt say thus. Adonay, El, Saday, *Juvate me ad complendum voluntates meas cum arundine ista*. That is to say, help ye me to fulfill my wille with this reade. And when this is said thou shalt cutt one reade or tweyne or as many as thou wilt with one stroke. And as Moyses said the knife be it well playne & sharpe & hool as though our shared cut of a necke with it. And then take the Reade with thy cleane hands & make then of it gobbets\*. And when thou wolte cutt the penne, cut hit er that the sunne arise or when it ariseth.

\*pieces

With the pen & with this ynke thou shalt write all the names of God holy severally. And as ofte as thou writest the name of the Creatour be thou cleane & so leyne in and severed & in a cleane place & thou shalt fast ere thou shalt write by 3 days & thou shalte be bathed in cleane water & thou shalt be rather cleane by 9 dayes.

It behoveth that when thou hast this booke of this or of another exemplar or ensample that thou write it in just maner in virgin parchement, and that it be not filthy neither of a dead beast, or in vealime (*vitulino*) or in parchemyn of sylke or in Samatyne saffin, or in cleane cloth or in parchemyn of a lambe or of a virgin kidde or of a virgin ffawne, and this is better then any other.

And the inke with which thou shalt write be it of cleane galles, and let it be made with good white wine and whole and with gumme and vitrioll and masticke and thure and croco. And the third day when it hath taken residence and shall be clensed & strained putt thou therein a little of algaba <sup>11</sup>and almea, and putt thou therein of good muske or muste more then of those three. And put thou therein amber and balsamum myrram and lignum aloes. And when the inke shall be made, boyled with masticke and with thure and with ligno aloes and with somewhat of thymiamat and muculazarat and then clense it well with a cleane thinne cloth, and the cloth be it threefold. Afterward putt therein mustum and ambram and almenum and algaha and Balsamum and myrrham all well grounden and thou shalt meddle all this with the inke full well together. And let the inke be so still for the spare of 3 dayes well covered in a fayre place. And knowe thou that with this ynke thou shalt write all the holy names of God and of his Angells and of his Saynts, and all thing in which his holy great name is named nempned and written. And all thinge that thou wilt truely to be fullfilled with thy well pleasing or with thy service. And what ever thou puttest in this ynke, be it newe and bright and pure and good.

<sup>12</sup>And the penne that thou shalt write the holy names be it of greene reede gathered early ere the sunne <sup>13</sup>arise. And he that shall gather it be he clene & washen & in running water or in a quicke well, and also let him be clothed with cleane clothes. And the Moone being waxing with *Caput Draconis*, or with Jove, for that they be true or very. And when thou shalt gather it, thou shalt behold or looke toward the East and thou shalt say thus, *Adonay et Saday Juvate me ad complendum voluntates meas cum arundine ista*. That is to say, helpe ye me to fulfill my willes with this reade. And when this is said thou shalt cutt one reede or twayne or as many as thou wilt with one stroke. And as Moyses said the knife be it well playne sharpe and whole as thoughe we should cut of an necke with it. And then take the reede with thy cleane hands, and make thou of it gobbets. And when thou wilt cutt the penne, cutt it ere the sunne arise or when it ariseth.

With this penne and with this ynke thou shalt write all the names of God holy and several. And as often as thou writest the name of the Creatore be thou <sup>14</sup>cleane and solenne & severed<sup>15</sup> and in a cleane place. And thou shalt first ere thou write by 3 dayes be bathed in cleane water, but rather thou shalt be cleane by 9 dayes.

---

<sup>11</sup> Margin: "Alinza"

<sup>12</sup> Margin: "Pen"

<sup>13</sup> Margin: "it must be done in the new of the moon whiles the moon orbe increase when the axx lieth to caput draconis by conjunction onto the (Mars?) of or (trines) of (Jupiter) for yf they be [... ] very good"

<sup>14</sup> Margin: "solifonie", also written above solenne

<sup>15</sup> severed] MS serened

& doth thou thee with cleane cloaths. And ordeyne to thee an house or a cleane place made cleane well with beesomes\* & washen & watered & suffumed. And ordeyne so that when thou writest hold thou thy fast to ward the Easte. And write thou from morrow till to midday till that thou eate. And after that thou hast eaten or drunken thou shall not write in it anything.

\*broom

And if thou wilt write Semamforas with his strength the number of the moone be it even, & most in the day of the moone, or of Mercury, or of Jovis, or Venerie. And be thou ware of Saterno, & of Sole upon all. And Salomon said if thou putttest in the ynke of the bloode of a vowter or of a turtur, or of a gander\* holly or all white the ynke shall be much the better, & with the more vertue. Also I say that if there were of saphire poudered & smaragdo & jaguncia & topazio the inke shall be complete & fullfilled.

\*male goose

And with this inke & with this penne ought to be written all the names of Semamforas. And know thou that he that shall write this booke ought to be cleane & fasting & bathed & suffumed with precious aromatiques, that is with spices well smelling. And it shall be great profitt to thee & to him that maketh it or writeth it. And ech man that hath written this booke or hath holden it in his house evermore hold he God in mynde & his holy angells & hit for which he hath made it, & he be evermore suffumed. And glorify he God evermore. And put he his mind in which tyme of the 4 times of the yeare he shall worke, or of the 4 tymes of the moneth or of the 4 times of the day with his night <sup>16</sup>or of the 4 times of an houre. And evermore put he his mind to his foure tymes which they ought to be as *invenies*<sup>17</sup> in libro prophorum.

\*(as) you will find in the book of the prophet

*Dixit Salomon. Sicut si esset Castrum et cetera.*

Salomon said as though there were a Castell full strong & his heightnes full great & high & enhaunced & well on eich side with walles envyroned<sup>18</sup> & the gates in one place well strong & stable or ferme & with keys closed, therefore it behoveth that who that would open the gates of that etase & holsomly would enter into it, both with out travaill of gift, & without brusing of his body. It is necessary to have the same keyes & none other of this Castell & of his gates & of his Closings.

Thus I say this that is for to know the starrs & their names & their figures & their natures. And when they should be good, & when they should be evill. And thus I say of the fixe & of the 7 erratic. nevertheles consider thou evermore the nature of the circle of the 12 signes that is the toures\*. And therefore it behoveth that eich man that hath this booke that he hold it cleanly & keepe he hit with great reverence & with great honour. And who that hath it & can read it, ne read he it not but if he were before of full cleane of body & with great witte. And I make every man to know or wise that he ought not to worke by this booke in vein neither without witte, neither without lawe or reason, & this is when every man doth to the contrary or when any reptiles or wode beasts should fell thee or do harmes to thee.

\*residence of a planet

<sup>16</sup> Margin: 4.

<sup>17</sup> *invenies*] MS *inverries*

<sup>18</sup> envyroned] MS  
envyroned envyroned

And then clothe thou thee with cleane clothes & ordeyne to thee an house or cleane place made very cleane with beesomes and washen watered and suffumed. And ordeyne so that when thou writest, hold thou thy face towards the East, & write thou from morning till midday till that thou eate. And after that thou hast eaten and dronken, thou shall not write in it any thing. And if thou wilt write Semiforax with his strengthes the number of the moone, be it even. And most in the day of the mone or of Mercurii or of Jovis or divers, & be thou ware of Saturno and of Sol upon all. And Salomon said if thou puttest into the ynke of the bloode of vowter or of a turtur or of a gander (wholy or all white) the ynke shall be much the better, and with the more vertue. Also I say that if there were of sapher powdered smaragdo, jaguncia<sup>19</sup> & topazio the ynke shall be complete or fullfilled. And with this inke and with this penne ought to be written all the names of Semiforas and know thou that he that shall write this booke ought to be cleane & fasting bathed and suffumed with precious aromatickes, that is with spices well smelling. And it shall be great profitt to thee and to him that maketh it or writeth it. And each man that hath written this booke or hath holden it in his house, evermore holde he God in his mynde and his holy Angels & and hit for which he hath made it, & let him put in his mynde in which tyme of the 4 tymes of the day with his ought or of the 4 tymes of an hower to which they ought to be as inverries *in libro prophorum*.

*Dixit Salomon sicut si esset Castrum et cetera.*

Salomon said as though there were a Castle full strong and his highenes full great and high and enhansed and well on eache side with walles invironed and the gates in one place well strong and stable or fyrme & with keyes closed and locked. Therfore it behoveth that who that would open the gates of that close castle and holsomly would enter into it both without travell of gyfte and without bruising of his body. It is necessary to have the same keyes and none other of this Castle and of his gates & of his Closings. Thus I say this that is for to knowe the starrs and their names, and their figures and their natures, and when they should be good, and when they should be evill. And thus I say of the fixe & of the 7 erratic. Neverthelesse consider how evermore the nature of the circle of the 12 signes that is thee towards. And therfore it behoveth each man that hath this booke, that he holde it clenly and that he keepe it with great reverence & with great honore. And who that hath it and can reade it, let him not reade it, but if he were before full cleane of body and with great witte. And I make every man to knowe or weete that he ought not to worke by this booke in vayne, neither without wytte nor without lawe or reason. And this is when every man doth to the contrary, or when any reptiles or wood beaste should lett thee or do thee harme.

---

<sup>19</sup> jaguncia] MS gagnosisia

And know thou that although thou have might & trust for to worke by this booke. And although thou might have great trust in this, thou shall not worke but with great right or law & with most reason. And thus understand these of all thy contrarie. And if thou workest otherwise by this booke then thou shouldest, thou mightest much lett thee, that is if thou workest without reason, & if thou were uncleane, or evill in thy selfe.

*Clavis istius libri est cognoscere & scire soca et cetera.*

The key of this book is to know & wite the places of the 7 bodies above & their natures, & their sciences & their domes, & all their vertues after that it appeareth in the earth to us.

*Formata debet esse omnius figura cum extra vero et cetera.*

Eich figure ought to be formed with very & true <sup>20</sup>ensample.

Therefore I put the figure of the key in this booke, that no man trowe, that without reason & profitt it be made. & I put in figure one key with the shafte to the similitude or likenes that there is one soleyn Lord & God which never had neither shall have any even or like to him. In the quadrature or that that is 4 cornered is signified that there be fower elements & no moe. And in this key is one triangle, which signifieth knowing might & will for without these three may not any man do any thing in this world, neither attayne to any profitt. And Salomon said that the shafte of this key is as Raziel said to Adam unite or one head. And the quadrate is as 4 vertues, that be in hearts & wordes & beasts. And they be to the similitude of elements which openeth & doth all. And the 7 wardes be 7 Angells which have might in the 7 heavens. & in the 7 days of the weeke as furthermore I shall teach you. And the triangle signifieth man which is in body & soule & spirite. And these above said sedeth together all the world as it was compounded in highnes & lownesse.

*Postquam huiusque diximus oportet nos dicere, et cetera.*

After that we have said hithertho it behoveth us to say for this booke that is said of the key of the 7 bretherne. And these 7 bretherne have among themself 12 remes for to devide or departe. And in eich reme beth 30 Cities. And in every City be 60 Castells & in every Castell 60 Caldee that is feldy or wilde townes. And this ensample Salomon found & made distinction & said there is one father & hath 7 sonnes & these 7 sonnes be germaynes\*, for after that they be of the same father germayne. And the elder is more hevvy among all other. And the middle in the middle more ordinate then all. And other letle be in the middle in fellowshippinge hit evermore. Sothlie tweyne of these be not much severed from hit. And these 7 brethern said Salomon be Sabaday *id est* Saturnus Zedet *id est* Jupiter. Madin *id est* Mars Hanina *id est* Sol. Noga *id est* Venus. Cocab *id est* Mercurius. Labana *id est* Luna. Know thou the houses of Planets.

\*brothers/family

---

<sup>20</sup> *Manicula*

And knowe thou thoughe thou have might and trust for to worke by this booke, & although thou might have great trust in this, yet thou shalt not worke, but withs great right or lawe or with much reason. And thus understand these of all the contrarie, and if thou workest otherwise by this booke then thou shouldest and much might let thee, that is to say if thou workest without reason, and if thou were uncleane, or evill in thy self.

<sup>21</sup>*Clavis istius libri est cognoscere and scire soca.*

The key of this book is to knowe and witte the places of the 7 bodies above and their natures and their sciences and the domes, and all their vertues, after that it appeared in the earth to us.

<sup>22</sup>*Formata debet esse omnis figura cum extra vero.*

Eache figure ought to be formed with very or true ensample, therfore I put the figure of the keye in this booke that no man trowe that without reason and profitt it be made. And I put in figure one key with the shafte to the similitude or likenes that there is one soleyne Lord one God which never had neither shall have any even or like to him. In the quadrature or in that, that is fower cornered that signified that there be 4 elements and no moe. And in this key is one triangle, which signifyeth knowing might and will for without these three no man may do any thing in the world neither attayne to any profitt. And Salomon said that the shafte of this key is as Raziel said to Adam unite or one head, and the quadrate is as 4 vertues that be in hertes and wordes and beasts, and they be to the similitude of elements which openeth and doeth all. And the 7 wardes be 7 Angels which have might in the 7 heavens, and in the 7 dayes of the weeke as furthermore I shall teache you.

And the triangle signifyeth man which is in body and soule and spirit, and these abovesaid leadeth together all the worlde as it was compounded in highnes & in lownes.

*Postquam huiusque diximus oportet nos dicere et cetera.*

After that we have said hithertho it behoveth us now to say for this booke that which is said of the key of the 7 brethren. And these 7 brethren have among themselves 12 realmes for to devide or to depart, and in each realme be 30 cityes, and in every city be 60 castles and in every eiche castle 60 caldee, that is to say feeldy or wilde townes. And this ensample Salomon found and made distinction and said there is one father and he hath 7 sonnes and these 7 sonnes be germaynes. Ffor after that they be of the same father germayn. And the Elder is most heavy among all the other. And the middle in the middle more ordinate then all. And the other lightly be in the middle in fellowshiping hit evermore. Sothly twayne of these be not much severed from hit. And the 7 brethern Salomon said be Sabaday Saturnus, Zedet Jupiter, Madin Mars, Hamyna Sol, Noga Venus, Cocab Mercurii, Labana that is to say Luna. Knowe thou the houses of the planetts.

---

<sup>21</sup> A key is used as a paragraph heading

<sup>22</sup> Drawing as a paragraph heading



And Salomon put names to the 12 remes of germaynes. And they be said signes. And he beginneth to make distinction. And he gave to the fighter that is Mars, that he should rest & should not fight in the reme of the signe of Arielis. And of this vertue he is in the reme of the Earth. And he gave him in the reme of the world the signe of Scorpionis, that he should fight strongly & that he should never rest & he is in the eighth reme from the first.

And afterward he gave to the faire Noge *id est* Veneri twey remes of the which one hath the halvendle\* of Tauri that is from the highnes of the head with his hornes till to the navell. Another is the seventh from the third that is libra and otherwise Venus is above that is in the north & otherwhile beneath it is in the south. And so he hath enherited hit in twey parties.

\*half

And when he gave to the Painter which is the writer that is Mercurius tweynmes, of which one hath twey men embraced that is clipping together himselfe. That other hat a faire virgin winged & nevermore would be devided or departed from women for these ymages be such & he displeaseth evermore to go much from the south into the North.

And he gave to the Malis *id est* Lune for that hoo goeth evermore one reme & for heo wole not much stand in her house & her signe is a fish, & that is said Cancer, which hath many feete & he signifieth by this heo wole much go for that Leo is under other brethern, this suster alone.

And he gave to the middle brother which is the lord of all other, & he commandeth to all & more onrned or faire arrayed, therefore he gave to him one reme full strong in helte & his signe is as the lyon that sheweth his lord upon all beastes. So he is stronger & of more lordshippe upon all his brethern.

And then remayned twey bretherne of the party of the South.

And the elder tooke twey remes one about another for this that he should never be overcomen in the signe of the rememme well meridionall or south & he is one beast with one horne in his fronte. And the signe of that other reme is as a man that heldeth out many waters & this broder is said the old Sataday. And thou taketh that other brother for heritage on his right side the reme with the signe of half a man & of halfe an horse & it is said Sagittarius & on the left side of Piscius.

Know ye heere the natures of signes.

And Salomon said, Aries is a signe very hott & drie colericke & so is Leo & Sagittarius & they have might in the East. Taurus is earthy cold & drie melancolious & so virgo & Capricornus, & they have might in the south. Gemini is very hott & moyst & sanguine & so libra & Aquarius & they have might in the west. Cancer is watry feminine moist and phlegmaticke & so Scorpio & Pisces & they have might in the North.

And Salomon put names to the 12 realmes of Germaynes and they be called signes and he beginneth to make distinction. And he gave to their fighter that is to say to Mars that he should rest, and that he should not fight in the realme of the signe of Arielis. And of this vertue he is in the realme of the East, he gave him in the rrealme of the worlde the signe of Scorpionis, that he should fight strongly and that he should never rest, and he is in the eight realme from the first.

And afterward he gave to the faire Noga that is to say Veneri twey realmes of the which one hath the half deale of Tauri that is from the highnes of his head with his hornes till to the navell. And their as the seventh from the first that is Libra, and otherwhile Venus is above that is in the northe, and otherwhile beneath that is in the South. And so he hath inherited it in twey parts.

And then he gave to the paynter (which is the writer) that is Mercurius twey realmes of which one hath twey men embrased that is clipping together himself, that other hath a fayre virgin winged and nevermore would be devided or departed from women for these Images be such and he displeaseth evermore to go much from the south <sup>23</sup>into the northe. And he gave to the Malix that is to say Lune for that he goeth evermore one realme And for that she will not stande much in the house. Her signe is a fishe that is said Cancer which hath many feete, and he signifyeth by this that he will go much for that he is under other brethren, that suffer alone.

And he gave to the middle brother, which is the Lord of all other, and he commanndeth to all and it more adorned or fayrer arayed, therfore he gave to him one realme full strong in heale and his signe is as the Lion, that sheweth him Lord upon all beasts, so he is stronger and of more Lordshippe upon all his brethren. And then remayned twey brethren of the party of the south, and the elder tooke twey realmes, one about another for this that he should never be overcome in the signe of the realme well meridianall or south, and he is one beast with one horne in his front, and the signe of that other realme is a man that holdeth with many waters and this brother is said the old Sabaday. And then taketh that other brother for heritage on his right syde the realme with the signe of half a man and of half a horse and it is said Sagittarius, and on the left syde of Pisces.

Knowe you heere the natures of signes.

And Salomon said Aries is a signe fiery hott & dry, cholericke, and so is Leo and Sagittarius and they have might in the East. Taurus is earthly, cold and dry melancholious & so Virgo & Capricornus and they have might in the south.

Gemini is ayery hott and moyst & sanguine and so is Libra & Aquarius & they have might in the west.

And Cancer is watery feminine moyst and flegmatike and so is Scorpio and Pisces & they have might in the north.

---

<sup>23</sup> Margin: "Malix"

*Iam diximus de naturis & signis & eorum complexionibus et cetera.*

Now we have said of natures & signes & of the complexions of them. And then say we of the nature & of the complexions of germaynes & what they signifieth.

The first heigher that is said the old Sabaday is Saturnus the nature of which is cold & dry for that it is much strait & melancholious & it signifieth fathers, & wrath & discord in lands. The second is said Zedet & he is temperate for that he is betwixt the old Sabaday & the hott Madin, & Zedet is hott & moist sanguine in favour sweet, & it draweth a good ayre & it signifieth good and honour & vertu.

The third is the fighter Madyn & he is hott & dry evell & lesser & brenner\*, ravisher & lyer.

\*burner

The ferth is Hamina *id est* Sol. middle among other hole & mighty & worthy, & all the other brethern shameth & dreadeth him & he is much sothfaste\* & stronnge.

\*righteous

The fift is the faire Noga cold & moist glad phlegmaticke full & fleshy & well seeming in all his members & cheres & he signifieth <sup>24</sup>good singes & he is much glad among women.

The sixt is the writer & fastspeaker Cocab. This holdeth himselfe with all & serveth to all & signifieth writers & teidyngs & voyces after that it shall be with hit that with everych he holdeth himselfe when he is with it.

The seventh brother is Labana & it is malx<sup>t</sup> & it is could & moyst & it signifieth brethern & it bereth eich month the maundements of brethern to brethern. After that it is severed from them.

*Deinde Loquamur de septem fratribus quare dicuntur claves et cetera.*

And then speake we of the 7 brethern why they be sayd the keyes of the world, & which this world may not excuse neither excuseth. And these were formed as 4 brethern, which be said the 4 elements & they have after signification wit & discretion & might complete & honest & strenght & everych may in his hemispheare that is empire. As an emperour in his empire, or as a prince in his lordshippe. And they have might on the 7 parties which we seynt climates. And know thou that these bene mighty upon all beasts here formed. And Salomon said prophetes clepeth these brethern 7 quicke spirits & hooly. And wisemen sayden that they were 7 lamps brennyng or 7 candlesticks of light & of life. And all prophets clepeth 7 heavenly bodies which be 7 Planets & of comite they be said 7 starrs. And 7 brethern be kept of 4 beasts full of eyen before & behynd which be the parties of heven, East, West, South, North, & they have might in there foure parties of the world & in 4 times, & in 4 natures with her complexions & with all her parties & in the 4 elements.

---

<sup>24</sup> Margin: w

*Iam diximus de naturis et signis et eorum complexionibus.*

Now we have said of natures and signes, and of the complexions of them, so we meane to say of nature and of the complexions of germanyes and what they signifyeth.

The first higher that is said the old Sabady is Saturnus the nature of which is colde and dry for that it is much straight and melancholious and signifyeth fathers and wroth and discord in lands.

<sup>25</sup>The second is said Zedet & he is temperate for that he is betweene the old Sabady and the hott Madyn and Zedet is hott and moyst and sanguine in favour sweete, & it draweth to good ayer, and it signifyeth good & honour and vertue.

<sup>26</sup>The third is the fighter Madyn and he is hott and dry evill and lover and Bremer, ravisher & a lyer.

<sup>27</sup>The fowrth is Hamyna Sol middle among other hott and mighty and worshipfull and all the other brethren shameth or dreadeth him and he is much soothfast and strong.

<sup>28</sup>The fifth is the fayre Noga colde and moyst, glad, flegmaticke fatt and fleshy and well seeming in all her members and chers and he signefieth good soughth and he is much glad among women.

<sup>29</sup>The sixt is the writer and the forespeaker Cocab, this holdeth himself with all & serveth to all, and signifyeth writers and tydings and voyces after that he shall be with it, that which everiche he holdeth him self, when he is with it.

<sup>30</sup>The seventh brother is Labona & it is Malx and it is colde and moist and it signifyeth brethren, and beareth each moneth the maundements of Brethren, to brethren, after that it is severed from them.

*Deinde loquamur de septem fratribus quare dicuntur claves et cetera.*

And then speake we of the 7 brethren why they be said the keyes of the world (and which this world may not excuse, neither excuseth) and these were formed as 4 brethren, which be said the 4 elements, and they have after signification witt and discretion & might complete and honesty and strenght, and everiche may do in his hemisphere that is empyre as an Emperour in his empyer, or as a Prince in his Lordship. Also they have might over the 7 parties which we seyen clymates and knowe thou that these be mighty upon all beasts heere formed. And Salomon said Prophetes clippeth these brethren 7 quicke sperits, and holy and wise men said, that they were 7 lampes burning or 7 candlesticks of light & of life, and all prophets clipeth them 7 heavenly bodyes which be 7 planets and of commonalty they be said 7 starres and the 7 brethren be kept of 4 beasts full of eyen before and behinde which be the partyes of heaven. East west north and South, aand they have might in there 4 parts of the worlde and in 4 tymes and in 4 natures with her complexions and with all her partyes and in all her 4 elements.

---

<sup>25</sup> Margin: "Jupiter"

<sup>26</sup> Margin: "Mars"

<sup>27</sup> Margin: "Sol"

<sup>28</sup> Margin: "Venus"

<sup>29</sup> Margin: "Mercury"

<sup>30</sup> Margin: "Luna"

And with this together sedde and moved all things moveable of the Commandement of God that put them in their places.

*Dixit Salomon sicut fuerunt semper status superius et cetera.*

Salomon said as there were evermore states above without corruption so know thou that there is now & shall be evermore. And for this we understandeth the bodies above cleane & good & made without corruption. And the nether bodies uncleane evill beated & broken & eich day they falleth & ben corrupted. And this corruption resteth not neither is made weary. of the which we understande that the nether bodies mought not excuse the over bodies. And all things which we sene beneath him rote & beginnyng for things above. for things above be without life & without dolour. And things beneath by the contrarie have death with dolour. & things above have duringe without corruption. And things beneth eich day faylleth & be corrupted & minished. And all prophets sayn that if these lacked any one of the over bodies that is of these that be much above 10 1000<sup>31</sup> betwixt tho that we sene & tho that we se not. Know thou that it were a greate precipitacion & destruction & confusion in land & in sea & in the 4 elements if it were broken or evill treated any of the bodies above. And if there sailed on of the 7 brethern the earth should come againe to hisfirst stake, when all the elements were confuse. And if any of them bodylie had received corruption know thou that it were destroyed all thing that receiveth soule or life. An know thou as the 4 elements be turned downward they be not turned without some reason of the 7 above, & this sayth the philosopher when the sunn is destroyed eich life & eich soule is destroyed. And when the moone is destroyed the ligatures or bindings of the sea be destoryed. And know thou that Saturnus is earthly & holdeth all the earth in a ballance that it is not moved. And Jupiter the ayre & mars the fier. And Sol the day & men. And Venus the fayrer parties of the world. & Mercurius reasons. And Luna the earth sea & waters & their powers.

And know then that everych after that is west or shall be in his exaltasion ordeyned & bounden with the sonne that reasons & words & speaches should be good betwixt men. And of ofte as Mercurius were ioyned in Virgine in the same point with Sole direct & not retrogade make we sutill things & reasonable. And as oft as Sol were in Ariete so many yeares unlike he geveth unto us. And as oft as Saturne were in Libra so many mutations he giveth in lands. And as oft as Jupiter is ioyned with Saturne in an earthen signe so many diverse mutations & changings he giveth & he changeth landes & sects & lordshipps. And thus understand them in other complexions of planetts after the states of them & their beholdings that is said *aspectus*.

---

<sup>31</sup> 10 1000] MS x.m.; this was cleared up with the help of MS 3826, where it says "ten thousand"

And with these together it hed and meeved all things moveable by the commaundement of God that put them in their places.

*Dixit Salomon sicut fuerunt semper status superius.*

Salomon said as there were evermore states above without corruption so knowe thou that there is nowe and shall be evermore. And for this we understand the bodyes above cleane and good and made without corruption. And the neather bodyes uncleane evill treated and broken, and eache day they fayleth and bene corrupted. And this corruption resteth not neither is made wery. Of the which we understand that the neather bodies might not excuse the over bodyes. And all things which we seene beneath have roote and beginneth from things above. Ffor things above be without lyfe and without dolour and things beneath be the contrary, have death with dolour and things above have during without corruption. and things beneath each day fayleth and be corrupted and minished. All prophets seene that if there lacked any one of the over bodyes that is of these that be much above ten thousand betwixt those that we see and those that we see not. Knowe thou that it were a greate precipitacion and destruction and confusion in lande and in sea and in the 4 elements if any of the bodyes above were broken or were evill treated. And if there fayled on of the 7 brethren the earth should come agayne to his first state, and all the elements were confused. And if any of them had corporally received corruption knowe thou that all things were destroyed that received soule or lyfe. And knowe thou as the 4 elements be turned downward so be they not turned without some reason of the 7 above and this sayth the philosopher when the sunne is destroyed eache lyfe and eache soule is destroyed. And when the mone is destroyed the ligatures or buildings of the sea be destroyed. And knowe thou that Saturnus is earthly and holdeth all the earth in a ballance that is not moved. And Jupiter holdeth the ayer, and Mars the fyer, and Sol the day and men. And Venus holdeth the fayre parts of the worlde, and Mercurius reasons, and Luna holdeth the hearts seas waters and their powers.

And knowe thou that everiche (after that it were or shall be in His exaltation) ordeyned and bounden with the sonne that reasons and words and speeches, should be good betwixt men. And of often as Mercury were joyned in Virgo in the same point with Sol direct and not retrogade, make we subtill things and reasonable. And as ofte as Sol were in Aries, so many yeeres unlike he giveth to us. And as ofte as Saturne were in Libra so many mutations he giveth in landes. And as ofte as Jupiter is joyned with <sup>32</sup>Saturne in an earthly signe so many divers mutations or chaungings he giveth. And he chaungeth lanes and states and Lordshippes. And thus understand thou in other complexions of planetts after the states of them and their beholdings that is said *aspectus*.

---

<sup>32</sup> Margin: "left out"

*Et Dixit Hermes istam rationem super capita animalis et cetera.*  
 And Hermes said this reason upon the heads of beasts. Saturne hath the right eare. Venus the left, & Sol the right eye, Luna the left. Mercurius the mouth.

<sup>33</sup>These 7 hooles they have in power above open the head of a man. And Salomon said that a man is a measure which is said *Palmus* made with honde in eich which bene all the vertues of the world, & of the 7 planets & that is only the head of a man. wherefore every man is likene to his starre & to his elements. And Salomon said when I found a spirite above retrograde or combust, or evill treated. Thus I say that his body was evill treated beneath in which it was like or he signified in hit. And who that were so wise that he knew his signe & planet & his starre above & his signatour, he might do good & evill to himselfe & other men. And of the nativities of beasts beth demed, such workings you shall do with the helpe of God.

*Postquam diximus de 12 figuris & planetis et cetera.*

After that we have said of the 12 figures & planetts & of radiis\* of them we should say that ech planet that were in ascendent and there & there is another in the same ascendent, it is nempned *coniunctio*. And how much the latitude or bredth shall be lesse so much the coniunction is said stronger & if there is more latitude this coniunction is febler & so I say to thee in the middle of heaven. And of the points of the 12 houses which be the stronger places of all houses, I say the point of the first degree of the house. And eich starre that were lesse & hath upon himselfe another thilke is said that it hath power & goeth upon another from starr to starre & this ech starr that diverseth from another by 60 degrees before & after, it is said *aspectus sextilis*, that is the sixt beholdinge. And ech planet that diverseth 90 degrees before & behind, it is said in *aspectu quarto*, that is in the fourth beholding. And ech planet that diverseth 120 degrees before & behind it is said in *aspectu tertio*, that is in the third beholding. And ech planet that diverseth by 180 degrees is *in oppositio* in that that it is in the contrarie place.

\*stellar rays

The be the 7 beholdings & no mo. *Duo terci*, *duo quarti* and *duo sextiles* & *unus oppositio*, that is to say tweyne in the third, tweyne in the fourth & tweyne in the sixt & one contrary or against. The coniunction is complete when they be in one degree. Double coniunction of twey good or temperate sheweth double good. As twey evill by the contrary sheweth much evill. Twey *sextiles* beholdinge the ascendent availeth one good of *terno*. And twey *terti* availeth in beholding the ascendent, one good fortune in the ascendent. And twey *quarti* in beholding the ascendent avayleth one greivous or heavy. if there were evill sterris. And twey opposite avayleth one infortunate in the ascendent or in the *opposita*. And twey *quarti* availeth as much as a starr falling or combust or retrograde, that is letted in the ascendent, one fortune or tweyne in the ascendent and another of *sextilli*, & another of *tercio* beholdinge the ascendent sheweth much good hasty or highing.

---

<sup>33</sup> Margin: Planetary symbols for Jupiter and Mars

*Et dixit Hermes istam rationem super capita omnia et cetera.*

And Hermes said this reason upon the heads of beasts Saturnus hath the right eare, Venus the lefte and Sol the right eye and Luna the lefte, Mercurius the mouth.

<sup>34</sup>These 7 hooles have they in power above upon the head of a man. And Salomon said that a man is a measure which is said Palmus made with hande in the which bene all the vertues of the worlde and of the 7 planetts and that is only the head of a man wherefore everiche man is likened to his starre and to his elements.

And Salomon said when I founde a spirite above retrograde or combust or evill treated thus I say that his body was evill treated beneath in which it was like, or he signified in it. And who that were so wise that he knewe is signe and his planet and his starre above and his signification he might do good and evill to himself & likewise so to other men and as the nativites of beasts be denied such workings you shall do with the helpe of God.

*Postquam diximus de 12 signis and planetis et cetera.*

After that he had said of the 12 figures & planetts & of radiis of them we say that eche planet that were in Ascendent and if there be another in the same ascendent, it is named coniunction, and how much the latitude or bredth shall be lesse so much the coniunction is said to be stronger, and if there is more latitude this coniunction is feebler. And so I say to thee in the middle of heaven. And of the poynts of the 12 houses which be the stronger places of all houses I say the poynte of the first degree of the pouce, and eche starre that were lesse and hath upon himself another the like is said that it hath power and goeth upon another from starre to starre and thus each starre that diverseth from another by 60 degrees before and after it is said *aspectus sextilis*, that is the sixt beholding. And each planet that differeth 90 degrees before and behinde it is said in *aspectu quarto* that is in the fourth beholding. And each planet that diverseth or differeth by 120 degrees before and behinde it is said in *aspectu tertio*, that is in the third beholding. And each planet that differeth by 180 degrees is in opposition in that that it is in the contrary place.

These be the 7 beholdings and no moe *duo tertii*, *duo quarti* & *duo sextiles* and *unus oppositus* that is to say twayne in the third, twey in the fourth, and twey in the sixt and one contrary against another. The coniunction is complete when they be in one degree. Double coniunction of twey good or temperate sheweth double good. As twey evill by the contrary sheweth much evill. The *sextiles* beholding the ascendent avayleth, one good of *trino* and twey *trino* avayleth in the beholding ascendent one good fortunate in the ascendent. And twey *quarties* in the beholding the ascendent avayleth one greevous or heavy (if there were evill starres) and twey *opposita* avayleth one infortunate in the ascendent or in the opposite. And twey *quarti* avayleth as much as a starre falling or combust or retrograde, that is letted in the ascendent one fortunate or twey in the ascendent and another of *sextile* and another of *trino* beholding the ascendent sheweth much good hasty or highing.

---

<sup>34</sup> Margin: "...out"



Twey evill in the ascendent or one evill another in *opposito* that is in the contrary or of falling & letted it shall be wors, one fortune in ascendent beholden of twey *ternes* it sheweth much good, & how much there were mo wittnesses upon the figure of which thou enquirest or seekest, or which thou workest so much it shall be the better.

And if three planets beholding the ascendent with good beholding & twey evill, the good over the evill & so of other. One infortune & in thascendent beholden of twey *quartis* sheweth much greefe. *Caput draconis* is much better than *Cauda*. Ech planet in his head of the Sonne degree more lordshippeth in the figure for that it is twey in latitude to the weyt of the Sunne & it profiteth in going toward the party of the north. Ech planet in the tayle of his dragon is ministring of his worke that goeth toward the South.

Luna *coniunct* or ioyned with Saturno & Marte in the ascendent it constrayned & thristeth\* divells. Saturnus maketh in divills strenght & great power.

\*strong desire

Luna *coniunct* or ioyned with Jove & Venere in the ascendent it sheweth great dilection\* & great love in eich good thing.

\*dearness

Luna ioyned with Marte & Saturno in the ascendent it sheweth impediment<sup>35</sup> but if the planet were of good receivynge.

Luna ioyned with Sole in one point greate grace & that if they were good.

Luna ioyned in falling & to Mercury in the ascendent is sheweth the contrary.

Luna in ascendent by itselfe signifieth after that the planet to which it is ioyned.

Luna with *Capite Draconis* in the ascendent sheweth good.

Luna with *Cauda* or combust or ioyned with a starre letted or in evill setting it sheweth much evill.

When *Caput Draconis* Lune were with *Capite Saturni* & there were Luna or Saturne & there is worke of celsan<sup>†</sup> made it signifieth upon burdinges of devills fowle & evill.

Ech planet that is with *Dracone* of another & both be ioyned it sheweth a soth or verry worke, & more in the ascendent.

And if *Caput Draconis* were of Jovis or Lune & these twey *coniunct* or joyned in the ascendent it sheweth much good & encreasing of good & of honour.

And if it were in *Cauda* not only, when there were twey *Caude Draconis* that is of Lune & of other they be full evill when Luna were with them.

When *Caputt Draconis* Lune were with *Capite Draconis Martis*, & Luna & Mars in thilke point it sheweth strenght & might.

And if *Cauda* with *Cauda* & Luna & Mars together it is full greivous & evill, after that everych is evill after the place or beholding of another.

*Caput Draconis* & Luna in *Capite Arielis* Luna Sol in Zamni<sup>†</sup> sheweth great might & great honour. And by the contrary in Libra beneth with *Cauda Draconis*.

*Caput Draconis* with *Capite Veneris* sheweth much love & in *Cauda* the contrary.

*Caput Draconis Mercurii* with *Capite Draconis Lune* sheweth worke of reason & of voice & of many sownes.

<sup>35</sup> Planetary sign for sun and moon in the margin

Twey evill in the ascendent or one evill with another in *opposito* that is in the contrary or falling sheweth greevous of long impediment. And if they be falling and letted it shall be worse.

One fortunate in the ascendent beholding of twey *trinis* it sheweth much good, and how much there were mo wittnesses upon the figure of which thou enquirest or searchest or of which thou workest so much it shall be the better.

And if three planets beholding the ascendent with good beholding and twey evill, the good shall overcome the evill and so of the other. One infortunate in the ascendent beholding twey *quartis* sheweth much greefe. *Caput Draconis* is much better than *Cauda*. Eache planet in his head of the same degree, it more lordship in the figure, for that it is twey in latitude to the way of the sonne and it profiteth in going towards the party of the north. Eache planet in the tayle of his dragon is minishing of his worke that goeth toward the south.

Luna *coniunct* or joyned with Saturne and Mars in the ascendent, it constrayneth and threatneth divels. Saturnus maketh in divels strength & great power.

Luna *coniunct* or joyned with Jove and Venus in the ascendent it sheweth great dilection and great love in every good thing.

Luna joyned with Mars & Saturne in the ascendent it sheweth impediment except the planet were of good receivynge.

Luna ioyned with Sol in the one poynt sheweth greate grace and if that they were good.

Luna ioyned in falling and to Mercury in the ascendent it sheweth the contrary.

Luna in ascendent by her self signifyeth after the planet to the which she is ioyned.

Luna with *Caput draconis* in the ascendent sheweth good.

Luna with *Cauda draconis* or combust or ioyned with a starre letted or in evill sitting it sheweth much evill. When *caput draconis* and Luna were with *capite Saturni* or that Luna or Saturnus were there and that their werke of celsan made it signifyeth upon buildinge of devills fowle and evill.

Each planet that is with *dracon* of another & both be ioyned together it sheweth a sothe or true worke, and more in the ascendent. And if *caput draconis* were of Jovis or Luna and these twey *coniunct* or joyned in the ascendent it sheweth much good and increasing of good and honour. And if it were in *cauda* not only when there were twey *cauda draconis* that is of Luna and of other, they be full evill when Luna were with them. When *caput draconis* Luna were with *caput draconis Martis*, and Luna and Mars in the like poynt it sheweth strength & might. And if *cauda* with *cauda* and Luna with Mars together it is full greevous and evill after as everiche is evill so is the place or beholding of one another.

*Caput draconis* and Luna in *capite*, Aries (Luna & Sol in Zamin) sheweth great might and great honour.

And by the contrary in Libra beneath with *cauda draconis*. *Caput draconis* with *capite veneris* sheweth much love and in *cauda draconis* the contrary.

*Caput draconis* that is to say Mercurii with *caput draconis* and Luna sheweth werke of reason and of voyce and of many sounds.

And in *Caude Lune* with Mercure & Saturno it sheweth us the beholdinge of many experiments.

Luna in *Capite sui Draconis* sheweth & if there were Jupiter or Venus it shall do the works of Jovis or of Veneris & it shall profit in all good as these be good.

Luna if it be in *Cauda sui Draconis* & Mars & Saturne with hit or they beholdeth it with evill beholding sheweth as evill as we have said of Saturno & Marte.

And we have said that Saturne norisheth devills & Mars draweth & thresteth & figureth them. And Saturnus gathereth together many devills, Venus & Saturnus gathered together divills & winds from beneth.

A good starre in the ascendent & Luna ioyned with a good starr sheweth much good and the beginning in all hit in which were *dominus quarte* that is the lord of the fourth.

And if the fourth house is well beholden of good all the end of the thing shall be good when the lord of the forth house were evill & evil treated is sheweth noye\* & evill. A signe ascendent sheweth the body. The lord of the ascendent or the planet that is in the ascendent or which beholdeth it sheweth at his spirit. And the lord of the house signifieth his soule & his will.

\*vexation, annoyance

And thus understand thou in other domes the body & the soule & the spirit, ffor these 3 know thou that they make the body of a man safe and hoole.

*Nota de exaltationibus.* Know thou of exaltacions.

*Dixit Hermes Saturnus exaltatur in libra et cetera.*

Hermes said Saturnus is enhaunced by Libra. And Jupiter in Cancro. And Mars in Capricorno. And Sol in Ariele. And Venus in Piscibus. And Mercurius in Virgine. And Luna in Cancro. And know thou that Saturnus gladeth or ioyneth in the twelfth house, & Jupiter in the second, & Mars in the sixth, & Sol in the ninth, And Venus in the fifth. And Mercurius in the ascendent, & Luna in the third.

And the ascendent hath 12 vertues & eich planet that is in it upon eich place of the circle. The tenth house hat 11 vertues, the eleventh house hath 10 vertues. The seventh 9. The forth 8. The fift 7. The ninth 6. the third 5. the second 4. The eight 3. The twelfth 2. The sixth one vertue. And evermore consider you in all thing that thou shalt do upon the planetts how it shall be in the 12 house, & thou shall profit if thou chesest wel.

And Salomon said ech man that worketh by this booke it behoveth that he know all these thinges, that is reasons, which here I nyl not expowne to thee that is that thou know in which tymes thou were of the 4 tymes of the yeare. And in which mont of the months of Lune. And begin you from the Lunacion\* of the month of Mercure where ever *Luna prima*\* were. And all secret or privy be yt axed in Saturno with all deepnes. And all honour & substance be it asked upon Jovis. And all strife & battell & hastinge of Marte.

\*day of the Lunar cycle  
\*the first moon

And in *cauda* Luna with Mercury & Saturne it sheweth us the beholding of many experiences.

Luna in *capite sui draconis* sheweth and if there were Jupiter or Venus it shall do the works of Jovis or of Venus, and it shall profitt in all good works as these be good.

Luna if it be in *cauda draconis* and Mars and Saturne with it or that they beholdeth it with evill beholding it sheweth as evill as we have said of Saturne and Martis.

And we have said that Saturnus nourisheth devills and Mars draweth and thresteth and figureth them. And Saturnus gathereth together many devills, Venus and Saturnus gathered together devills and wyndes from beneath.

A good starre in the ascendent and Luna joyned with a good starre sheweth much good, and the beginning in all hit, in which were *dominus quartae* that is the lord of the fourth house, and if the fourth house is well beholden of good all the end of the thing shall be good.

And when the lord of the fourth house were evill and evill treated it sheweth noy and evill. The signe of the ascendent sheweth the body.<sup>36</sup> The lord of the ascendent of the planet that is in the ascendent, or which beholdeth it sheweth his spirit, and the lord of the house signifyeth his soule and his will.

And this understand thou in other domes. The body and the soule and the spirit, for these three knowe thou that they maketh the body of a man safe and whole.

*Dixit Hermes Saturnus exaltatur in Libra.*

Hermes said Saturnus is enhaunsed in Libra. And Jupiter in Cancer, and Mars in Capricorne and Sol in Aries. And Venus in Pisces and Mercurius in Virgio and Luna in Tauro.

And knowe thou that Saturnus gladdeth or joyeth in the twelfth house and Mars in the sixth, and Sol in the ninth and Venus in the fifth and Mercurius in the ascendent that is the first house and Luna in the third house.

And the ascendent hath 12 vertues, and each planet that is in it upon eache place of the circle. The tenth house hath eleven vertues. The eleventh house hath 10 vertues. The seventh nine, the fourth eight vertues, the fifth house hath 7 vertues, the ninth house hath 6, the third 5. The second 4. The eighth three, the twelfth two and the sixth house hath but one vertue. And evermore consider thou in all things, that thou shalt do upon the planets how it shall be in the 12 houses, & thou shalt profitt if thou choosest well.

And Salomon said to eache man that worketh by this booke It behoveth that he knowe all these things, that is reasons which heere I will not expownd to thee, that is thou knowe in which tyme of the yeere thou were borne of the 4 tymes of the yeere and in which moneth of the moneth of Luna. And begin thou from the Luration of the moneth of Mercury (where ever *Luna prima* were) and all secrets and privity be it asked in Saturne with all deepenness, and honour and substance be it asked upon Jove, and all strifes and battaile and hasting be it asked upon Mars.

---

<sup>36</sup> A key-like drawing is inserted here

And all cleanness & lordshippe of Sole. And all fairenes & desections or loves & fastnesses\* of Venere. And all reasons & witts & subtiltyes of Mercuris. And all changing & fortune of Luna.

\*fixedness

And of these 7 thou shalt aske evermore counsell where thou findest them in their houses & signes. And as they should show to thee deme thou upon them in all good & evill.

Now we have fulfilled here with the helpe of God the Treatise that said Liber Clavis, that is the booke of the key.

**Here endeth the first booke, & beginneth the second.**

And all cleannes & Lordship of Sol, and all fayrenes and delections or loves and fatnes be it asked of Venus. And all reasons & witts & subtiltyes of Mercury. And of all changing and fortune of Luna.

And of these 7 thou shalt aske evermore counsell where thou findest them in their houses and signes and as they shall shewe to thee so deeme thou upon them in all good and evill.

Now we have fullfilled heere with the helpe of God the treatisy that said *Liber Clavis*. That is the booke of the Key.

**Here endeth the first booke, and heere beginneth the second.**

<sup>37</sup>*Dixit Salomon sicut alae avium sunt membra et cetera.*

Salomon said as the wings of fowles or birds be members that hadeth the foules to the place where they disire to be. So by vertue of stones & of herbs & of beasts, that liketh in flying & swimming in going, in creeping. thou might attayne to thee that the wolt. yf thee chesest the natures of them, the properties & vertues. And therefore wee clepeth this booke Alae. that is wings for without wrimgs<sup>38</sup> nether fowles neither fishes mought move themself. And so as winngs seareth bodies to highnes upward & to fundaments downward & into longitude & latitude that is into length & bredth. So by the vertues of stones & of herbs with grace & with much might of Semaforas, know thou that thou might attayne that thou covetest to do as to heale & make sicke or stand or go.

*Dixit Salomon. Sicut Zapides sunt mundiores et cetera.*

Salomon said as stones be cleaner & fayrer then gold & in 4 vertues of this world as be stones, herbs, wordes & beastes. I say that in the beginning of this booke Raziel that was crowned with 7 stones of great power & he put them in his booke. The first is Rubinus *id est* carbunculus. The second smaragdus. The third Saphirus. The fourth berillus, the fifth Topazius, the sixth Jaguncia, the seventh Adamas. And of the vertues of these stones Raziel hath spoken & he said that they were crowned of 7 Angells which have might on the 7 heavens, & of the 7 dayes of the weeke. And <sup>39</sup>Raziel said know eich man that hath this booke, that in this booke be the more vertues of this world. And the first vertues of this booke that is said of 4 wings be the vertues of stones. Wherefore know thou that by stones alone thou might doe wonderfull things, if thou hast well knowen as thou shouldest do with all other ymages. If thou keep them cleanly & reverently.

---

<sup>37</sup> Margin: "Liber Secundus"

<sup>38</sup> wings] MS wrimgs

<sup>39</sup> *Manicula*

*Dixit Salomon sicut alae avium sunt membra et cetera.*

Salomon said as the wings of the fowles or byrdes be members that leadeth the fowles to the place where they desyre to be, so by the vertue of stones & of herbes and of beasts, that liveth in flying and swimming in going and in creeping thou might attayne to that thou wilt if thou choosest the natures of them. The propertyes and vertues. And therfore we clepeth this booke *Ala* that is wings, for without wyngs neither fowles neither fishes mought move themselves, and so as winges beareth bodyes to highnes upwards and to fundaments downewards, and into longitude and latitude that is into length and bredth, so by the vertues of stones and of herbes, with grace and with much might of Semiforas. Knowe thou that thou might attayne that thou covetest to do as to heale and to make sicke or to stande or to goe.

*Dixit Salomon sicut lapides sunt mundiores et cetera.*

Salomon said as stones be cleaner clearer and fayrer then golde and in 4 vertues of this worlde as be in stones herbes wordes and beasts, so I say that in the beginning of this booke Cephaz Raziel that was crowned with 7 stones of great power he put them in this booke. The first was Rubinus *id est* Carbunculo, the second Smaragdus, the third Saphirus, the fourth Berillus, the fifth Topazius, the sixt Jaguncia, the seventh Adamas, and of the vertues of these stones Raziel hath spoken. And he said that they were crowned of 7 angells which have might over the 7 heavens and of the 7 dayes of the weeke. And Raziel said knowe eache man that hath this booke that in this booke be the more vertues of this worlde. And the first vertues of this booke that is said of 4 wings be the vertues of stones, whereof knowe thou that by stones alone thou might do wonderfull things if thou hast well knowen as thou shouldest doe with all other images and that thou keepe them cleanly and reverently.



De prima ala

<sup>40</sup>*Et dixit Salomon. Scias quod in prima ala sunt et cetera.*

And Salomon said know thou that in the first ala or wing be 24 precious stones great & of great power to similitude, & signification that there be 24 houres in the day & night.

Salomon began & said I put or set the first stone Carbunculum *id est* Rubinus, for that it is brighter & clearer & faire & of more price above all other stones. And I woll say of his colour & his power & his vertue, & of his seale & of his figure that ought to be in it. And thus I shall say in all other stones. Ech stone signifieth durability or lastignes without end. The colour of Rubinus is as the colour of fire sparckling. And his power is that he shyneth by night as a starr or as a flame of fire sparklinge. And the vertue of it is that it maketh good colour of men that beareth it reverently. And it encreaseth his good of this world among other men. And the ymage which thou ought to put in hit ought to be as *draco* that is a dragon well fayre with dread.

The second stone is Topazius of which the colour is cytrine as of gold. His power is that if it be put in a caudron with fervent or boyling watter it with holdeth that it may not boyle which is for great power of making could. And the vertue of it is that it maketh a man chaste that beareth it with him & it giveth benevolence or wellwill of great lords. And his figures is a faucon.

The third stone is Smaragdus, this stone is greene & faire upon all greenenesse. and it is not heavy as other. And his power is to keepe the light, & it healeth the face. And it doth many wonderfull things. And his vertue is to encrease riches. And who that beareth it in gold prophecieth things to come. And the figure of it is *scarabeus* that is a manne flye.

The fourth stone is Jaguncia the color of which is red as the graynes of an apple. Of these sothlie there be well coloured some & some a little & some in the middle manner. His power is that he that beareth it is not infect with alien infirmity. His vertue is that he giveth health & honour, & keepeth the man bearing it hoole in ways or in journeys. And his figure is a lion well figured.

The fifth stone is Crisopazius of which the colour is greene & within it hath similitude as though it had golden dropps. And his power is to defende a man from the podagrie\*. And his vertue is that it maketh to prophecy things to come if it were in the hand cleane & chaste. And his figure is the image of an asse.

\*Podagra, an illness

---

<sup>40</sup> Margin: "Prima Ala."

De prima ala

*Et dixit Salomon scias quod in prima ala sunt et cetera.*

And Salomon said knowe thou that in the first ala or winge be 24 precious stones great and of great power to the similitude and signification that there be 24 howers in the day and night.

And Salomon began & said I put and sett the first stone Carbunculum Rubinum for that it is brighter and clearer and fayrer and of more price above all other stones. And I will say of his colour and his power and his vertue, and of his seale and of his figure that might to be in it. And thus I shall say in all other stones, eache stone signifyeth durability or lastingnes <sup>41</sup>without end. The colour of Rubinum is as the colour of fire sparklyng, and his power is that he shineth by night as a starre or as a flame of fyer sparkling. And the vertue of it is that it maketh good colour of men that beareth it reverently, and it encreaseth his goods of this worlde among other men. And the image which thou oughtest to put in hit ought to be a *draco* that is a dragon well fayre with dread.

The second stone is Topazius of which the colour is citrine as of golde. His power is that if it be put in a caldron with fervent hott or boyling water it withholdeth the water that it may not boyle, which is for great power of making colde, and the vertue of it is that it maketh a man chaste that beareth it with him, and it giveth benevolence or well willing of great Lords, and his figure is a falcon.

The third stone is Smaragdus and this stone is greene and fayrer upon all greenenes, and it is not heavy as others are. And his power is to keepe the light and it healeth the face and it doth many wonderfull things. And his vertue is to increase riches, and who that beareth it in golde prophesyeth things to come. And the signe of it is *scarabeus* that is a maner of flye.

The fourth stone is Jaguncia the colour of which is redde as the graynes of an apple. Of these soothely there be well coloured some and some a little, and some in the middle maner. His power is that beareth it is not infect with alien infirmity, his vertue is that he giveth health and honour and keepeth the man that beareth it whole in wayes or in journeys. And his figure is a lyon well figured.

The fifth stone is Crysopazius of which the colour is greene and when it hath similitude as though it had golden drops, and his power is to defend a man from the podagrie, and his vertue is that it maketh to prophesy things to come (if it were in the hand cleane and chast) and his figure is the image of an asse.

---

<sup>41</sup> The twenty-four precious stones are numbered in the margin, starting here.

The sixth stone is Saphirus the colour of which is full ledy & faire as the colour of the pure cleane heaven. His power is that he healeth all infirmities that wexeth in a man of inflacion & grevance of the eyes. And it cleanseth them much. And if in this stone be graven the head of a man with the beard, it delivereth a man from prison & from all pressure. And this stone accordeth to the power of great lords & of kings. If this stone be kept cleanly, reverently & chastly & that it be good orientall with it a man might attayne great honour & the profitt of it that he seeketh & coveteth. And sommen putteth there the signe of a wether *id est* Arielis.

The seventh stone is Berillus the colour of which is of the eye or of sea water & some of them be round & some of 5 corners. This stone ought to be cleare within & cleane, and his power is to chauf\* the hand closed of him that beareth it. And if it be set in gold it giveth great freindshipe betwixt tway men if thou touchest them with it. And his figure is *rana*, that is a frogge, & it is of great power for to make peace concord & law.

\*warm

The eighth stone is Onix. This stone is full blacke, & his power is to give him that beareth it many dreadfull dreames & dreads. He that beholdeth himselfe in it hath power upon all devills in constrayneing them & in cleping & in gatheringe them together in *speculeo jubileo* coniuring as it behoveth. And his figure is the head of a camell or tway heads betwixt tway trees that be said mirti.

The ninth stone is said Sardus the colour of which is red & faire, & his power is to make other stones fairer, his vertue is to give good colour to him that beareth it, and it is put in gold. And if there be graven in it *aquila* it is an egle it giveth great honour.

The tenth stone is Crisolitus and it is of golden colour & sparkling as fire, his power is to gather together devills & winds. And his vertue is to defend the place where it is from evill spiritts & dead men that they do not these any evill. And that devills obey to thee. And his figure is vulture that is a vowter.

The eleventh stone is said Cliotopia. And it is a stone of great power of which the colour is greene & faire & shineing & cleare with dropps like to blood well red within. This stone is said the stone of wisemen of prophetes & of Philosophers. And this is honoured for tway things for the colour like to Smaragdo in greenesse, and in rednesse to Rubino. The price of this stone overcometh the price of other, and of his vertues & proprieties. the power of this stone is that if it be put in any broad vessell full of water to the sunne it resolveth the water into vapour. And it maketh it to be raised upward till that into the forme of rayn it be converted downward. His vertue is that who that beareth it in the mouth or in the hand closed he may not be seene of any man. with this stone a man may have power upon all devills & make eich incantacion or enhantment that he woll. And in this stone ought to be graven *vespertino*, thus he saith but I trowe it be *vespertilio* that is a backe, or a reremouse.

The sixt stone is Saphirus the colour of which is full leady and fayre (as the colour of the pure cleane heaven). His power is that he healeth all infirmityes that wexeth in a man of inflammation and greevaunce of the eye. And it cleanseth them much. And if in this stone be graven the head of a man with the beard it delivereth a man from prison and from all pressure and oppression. And this stone accordeth to the great power of lords & of kings. If this stone be kept clenly reverently & chastly, & that it be good orientall, with it a man might attayne great honour and the profitt of it that he searchest and coveteth. And some man putteth therein the signe of a ram *aries*.

The seventh stone is Berillus the colour of which is of the eye or of sea water, and some of them be round and some of five corners. The stone ought to be cleere within and cleane. And his power is to chasse the hand closed of him that beareth it. And if it be sett in golde it giveth great frindshippe betwixt twey men if thou touchest them with it. And his figure is *rana* that is a ffrogge & it is of great power to make concord and love.

The eighth stone is Onyx this stone is full blacke, and his power is to give him that beareth it many dreadfull dreames and dreads, and he that beholdeth himself in it hath power upon all divels in constrayning them and in clipping and in gathering them together in *speculo tabilio*\* conjuring as it behoveth. And his figure is the head of a camell or twey heads betwixt two eares that be said mirti.

\*glass/reflecting surface

The ninth stone is said Sardius the colour of which is red and fayre, and his power is to make other stones fayrer, his vertue is to give good colour to him that beareth it. And it is putt in golde, and if there be graven in it *aquila* that is an eagle it giveth great honour.

The tenth stone is Crisolitus that it is of golden colour and sparkling as fier, his power is to gather together divels and windes and his vertue is to defend the place where it is from evill spirits and from dead men that they do not there any evill and that divells obey to thee. And his figure is *vultur* that is a vowter.

The eleventh stone is said Eliotopia and it is a stone of great power of which the colour is greene and fayre shining and cleere with dropps like to blood well redde within this stone is said the stone of wisemen of prophets and of philosophers. And this is honoured for twey things for the colour is like to smaragdo in greenes and in rednes to rubine. The price of this stone overcometh the price of other and of his vertues and propertyes. The power of this stone is that if it be put in any broad vessel full of water to the sonne it resolveth the water into vapour. And it maketh it to be raysted upward till that into the forme of rayne it be converted downeward. His vertue is that who that beareth it in his mouth or in his hand closed he may not be seene of any man, with this stone a man may have power upon all divells, and make eache incantation or inchauntment that he will. And in this stone ought to be graven *Vespertino* thus he sayth. But I trowe it be *Vespertilio* that is a backe, or a reremouse.

The twelfth stone is Cristallus of which the colour is of water congeled of cold. His power is that he putteth abstray<sup>t</sup> of fire from him. And his vertue is that he encreaseth to norich much mylke & good. And thou may take in it what vertue thou wilt. After that the house shall be in which thou hast wrought. And after that the ymage shall be which thou hast made although they be many, & hit be seene easy. Know thou that it hath many vertues. And his figure is a griffon that is a fowle & a beast, for he hath 4 feete & 2 wings, & he is a great beast.

The thirteenth stone is Cornelia and it is likned to water in which bloode as the loture<sup>t</sup> or washing of blood. And his power is to stanche blood of the nostrills. And if there be graven in hit a men well clothed holding a yarde in hand, it giveth honour to him that beareth it.

The fourteenth stone is Jaspis & it is thicke derke greene & red, & there be some greene & cleare & they be better then other. And there be some red thicke & dropped. And his power is that who from beareth it, is not setted with venyme neither with serpent neither with altercoppe\*, neither with scorpion, & is defendeth a man from a feaver if in it be graven Leo, Aries, or Sagittarius.

\*spider

The fifteenth stone is Yris & it is likened to Cristall or to gellij & it hath corners, & if any man put it in an house to the beame of the sunne, so that the beames passe through it or by it, the colour appeareth of the raynebow. And for this cause it is said Yris that is the Rainbow. And this is his might for he hath 6 corners. And the vertue of it is to keep the place in which it is with health honesty & there ought to be graven in hit a man that armed that beareth a bow & an arrowe.

The sixteenth stone is Corallus & it wexth in riches of the sea as *arbor inversa* that is a free overturned. And it hath branches as a tree more till to three palmes or pawmes & no more. And when it is drawn up it is greene & tender & then it is dried in the ayre, & it is made red & hard as another stone & otherwhile it is founden white. And know thou that the red be better. And where this stone were it keepeth the house & the vineyard or the place from tempest pestilence & torment. & it keepeth the place with health & it defendeth a man from *malefetes id est* maleficijs & from all evill enchauntments. And his ymage is a man like to him that holdeth a sword in his hand.

The seventeenth stone is persms or perssms<sup>42</sup> & it is of greene colour & thicke & fayre & it helpeth malefetes & giveth to then grace to his ministry & Taurus ought to be graven in it.

---

<sup>42</sup> According to London, British Library, Sloane MS 3847, f 175v, this stone is supposed to be called "prasius"

The twelfth stone is Cristallus of which the colour is of water congealed with colde, his power is that he putteth abstray of fyer from him. And his vertue is that he increaseth to norishe much mylke and good. And thou may take in it what vertue thou wilt. After as the hower shall be in which thou shalt worke, and after as the image shall be which thou hast made (although they be many) and yet be seene easily. Knowe thou that it hath many vertues, and his figure is a gryffon that is a fowle and a beast, that he hath 4 feete & 2 wings and he is a great beast.

The thirteenth stone is Cornelna and it is likened to water in which bloud as the loture or washing of bloud. And his power is to staunche bloud of the nostrells. And if there be graven in hit a man well clothed holding a yard or a rodde in his hande, it giveth honour to him that beareth it.

The fourteenth stone is Jaspis and it is thicke darke greene and redde, and there be some greene and cleere and they be better then the other. And there be some redde thicke and dropped. And his power is that who that beareth it is not letted with venyme neither with serpent, neither with altercope neither with scorpion, and it defendeth a man from a fever if in it be graven Leo, Aries, or Sagittarius.

The fifteenth stone is Iris and it is likened to Cristall or to gelly, and it hath corners, and if any man put in it a house to the beames of the sonne, so that the beames passe through it or by it the colour appeareth of the raynebowe. And for this cause it is said Iris that is the raynebowe. And this is the might for it hath 6 corners, and the vertue of it is to keepe the place in which it is with health & honesty, and there ought to be graven in it a man armed that beareth a bowe and an arrowe.

The sixteenth stone is Corallus and it groweth in rocks of the sea as *Arbor inversa* that is as a tree overturned, and it hath braunches as a tree, more till two and three palanes or palmes and no more. And when it is drawen up it is greene and tender, and then it is dryed in the ayer and it is made redde & harde as another. And otherwhile it is founden white. And knowe thou that the redde be better. And where this stone were it keepeth the house and the vineyarde or the place from tempest pestilence and torment. And it keepeth the place with health and it defendeth a man from malefets *id est* maleficiis and from all evill inchauntments. And his image is a man like to him that holdeth a sword in his hand.

The seventeenth stone is Persius or Prossius and it is of greene colour thicke and fayre, and it helpeth malefets and giveth to them grace to his ministry. And *taurus* ought to be graven in it, that is a bull.

The eighteenth stone is said Catel, & it is of great power both in dedes & in vertue the colour of which is like to berill, but for it is darker than it although it have within full cleare & cleane beames or strakes. And there be found some of 6 corners & some of 5. And his power is to enclepe devills & to speake with them. And his vertue is, which if thou makest in the banke of a water & bringest the rote of appij & the stone hanged to the necke in the skynne of an asse suffumed with mastice, thur, & croco, & thou in clepest what dead man thou wilt that is knowen to thee & other. know thou that anone he shall appeare to thee & he shall be with thee in the same tyme. And grave thou in it a lapwing & before draganciam which is a middle herte & it is said colubrina.

The nineteenth stone is Celonites & it is greene as an herbe. And his power is that it wexeth and decreaseth as the moone. And his power is to make peace & concord betwixt tweyne if in it were the figure of a swallow.

The twentieth stone is Calcedonius & it is white as betwixt Cristall & Berill or as gytus<sup>†</sup> thicke bright. his power is to overcome plee\*, his vertue is to hold a man hole in an alien land. And his Image is a man that holdeth his right hand straight forth to heaven.

\*contention

The twenty-first stone is Cerannus. This stone is of divers colours after divers climates & divers landes. Otherwhile white, otherwhile browne & greene & red. And els where it is likened to yron & somewhere to copper & to sulphure & it hath as roundletts painted & little drops. And his power is to defende a place from thundrings & lightnigs. And his vertue is to defende from all enemies. And write thou in hit in one partie Raphael, Michael, Gabriel. And on that other side Pantaferon, Micracon. Saidalfon. And thou berest & hast it in thy power thou shalt overcometh all enemyes & thine adversaries.

The twenty-second stone is Ametistus & it hath the colour of wine upon a white cloath or of rose, or violett. And this hath might to chase away fendes. And his vertue is to defend from drunkennesse. And his figure is *ursus* that is a beare.

The twenty-third stone is magnetis or magnes. And it is great weight & like to *ferro brunito*\*. His power is that he draweth dead yron as nayles, knife & sword. And his vertue is that with it thou might be in what house thou wilt & doe what thou wilt with men & with things of the house suffuming the house of hit & with this men made enchantments. And grave thou in it a man that armed when Luna were in Ariete or Scorpione ioyned with Marte. And Sol be it beholding them of *terno aspectu*. And know thou that what manner images thou gravest in this stone such enchantments thou might attayne and beare with thee & thou shalt profite.

\*burnished iron

The eighteenth stone is said Catel and it is of great power both in deedes and in vertues, the colour of which is like to berill, but for it is darker then it, although it have within full cleere and cleane beames and strakes. And there be founde some of 6 corners and other some of 5. And his power is to inclepe devills and to speake with them and his vertue is, if thou makest in thee blanks of water and bringeth the roote of apij and the stone hanged to the necke in the skynne of an asse suffumed with masticke, thure, and croco, and that thou inclepest what dead man thou wilte that is knowen to thee and other. Knowe thou that anone he shall appeere to thee and he shall be with thee in the same tyme. And grave thou in it a lapwing and before draganciam which is a middle herbe and it is said colubrina.

The nineteenth stone is Celonites and it is greene as an herbe and his power is that it wexeth & decreaseth as the moone. And his power is also to make peace and concorde betwixt twey if in it were graven the signe of a swallow.

The twentieth stone is Calcedonius and it is white as betwixt cristall and berill or as gyfus thicke bright, his power is to overcome plees. His vertue is to holde a man whole in an alien land and his image is a man that holdeth his right hand streight forth to heaven.

The twenty-first stone is Ceraunius. This stone is of divers colours after divers elements and divers lands otherwhiles white, and otherwhiles browne greene & redde and elsenwhere it is likened to iron and somewhere to copper and sulphur and it hath as were rundlets paynted and little droppes and his power is to defend a place from thunders and lightnings, and his vertue is to defend from all enemyes. And write thou in it or one parte or syde Raphael, Michael & Gabriel, and on the other side Pantaseron, Micracon. Saidalson. And if thou bearest it with thee and hast it in thy power thou shalt overcome all thine enemyes and thine adversaries.

The twenty-second stone is Metestus<sup>43</sup> and it hath the colour of wyne upon it, a white cloth or of rose or violet. And this hath might to chase away feends and his vertue is to defend from dronkennes and his figure is *ursus* that is a beare.

The twenty-third stone is Magnetis or Magnes and it is of great weight and like to *ferro brunito*. His power is that he draweth dead iron as nayles, knives and swords and his vertue is that with it thou moght be in what house thou wolte, and do what thou wolt with men and with things of the house suffuming the house of it, and with this men made inchauntments. And grave thou in it a man armed when Luna were in Aries or Scorpio joyned with Mars, and Sol beholding them with a *trino* aspect. And knowe thou that what maner of images thou gravest in this stone such inchauntments thou might attayne, and beare it with thee and thou shalt profite.

---

<sup>43</sup> Right above is written "amatyst", probably the correction of "Metestus"



The twenty-fourth stone is Adamas & it is of middle colour & the better hath somewhat of greenesse and his power is that with it other stones be graven & therefore we have put it more straunge, and more utter. And his power or vertue is to keepe the members of a man safe & hole. And this stone more & better is selle at price in enchauntments and in invocations of winds, spirits & devills. And with this thou may send what ever fantasy thou wilt. And his figure is of 5 corners.

And know ech man who that woll beare with him a pretious stone, be he pure & cleane, when he would doe any thing with them. And eschew he or keepe himselfe from uncleannesse & keepe he them reverently in a quycche\* or in a cleane place. And Raziel said in the houre in which thou wilt do it Semamforas. beare the three stones above said & thou shalt profit.

\*pure

*Dixit Salomon. Sicut avis corpus volare non quod et cetera.*

Salomon said as the body of a fowle ne may not flye with one wing neither go wither he covetheth so by science of one thing alone we mought not fullfill that wee desire. And for that we putte the second Key in this booke. And we say ne it the second, for that it maketh the second openinge, as this world is closed with 4 elements so this booke is closed with 4 sciences & 4 vertues.

And now we have said of stones now say we of herbes. Know thou that herbs in vertue of the most that may be. And somme of naturalls of this world beth that liveth of them as they that have reason. And somme that flieth & some which swymmeth & which goeth & which crepeth. And know thou that of trees & herbs somme liveth much & some middle & some litle & that is to the similitude of beasts. know thou that among herbs, there be some with which thou may do good & evill. As to heale & make sicke. And so understand thou in those that shall be said furthermore.

And Adam said by a tree came wretchednes into the world that is by the tree I sinned in it. And Raziel said, an herbe shall be thy life. And Salomon said, a tree shall be & shall wexe of which the leaves shall not fall. And it shall be medicyne of men.

The second wing is to the similitude of 24 herbes, & of 24 stone.

De secunde Ala.

*Prima herba est acyl almalit et cetera.*

The first herbe is Acyl <sup>44</sup>almalit & it is said *Corona regis*, and in Latin *Ros Marinus*. This herbe hath a myddle tree & good odour, & litle leaves & his power is to chaufe & contorte the brayne. And if an house be suffumed with it, it chaceth away devills. The same doth pionia.

---

<sup>44</sup> Margin: "Ros marinus"

The twenty-fourth stone is Adamas and it is of middle colour and the better hath somewhat of greenes. And his power is that with it other stones be graven and ther fore we have putt it out more straunge & more openly.

And his power or vertue is to keepe the members of a man safe and whole. And this stone more, and is better set at price in inchauntments & invocations of wynds, spirits and devills. And with this thou maist send what ever fantasy thou wilt, and his figure is of 5 corners.

And knowe each man who that will beare with him a precious stone, be he pure and cleane when he will do any thing with them. And eschewe he or keepe himself from uncleanenes and keepe he them reverently in a quiche or in a cleane place. And Raziel said in the hower in the which thou wilt do of Semiforas beare the 3 stones abovesaid and thou shalt profit.

*Dixit Salomon sicut avis corpus volare non potest et cetera.*

Salomon said as the body of a fowle ne may not fly without wynges neither go where he commeth, so by science of one thing alone we might not fullfill that we desyre. And for this we putteth the second keye in this booke, and we sayne it the second for that it maketh the second opening, for as this worlde is closed with 4 elements so this booke is closed with 4 sciences and 4 vertues.

And now we have said of stones now say we of herbes. Knowe thou that in herbes are vertue of the most that may be. And some of naturalls of this worlde beth that liveth of them as they that have reason and some that flyeth, and some which swymmeth and which goeth and which crepeth. And knowe thou that of trees and herbs somme liveth much, some liveth midly and some liveth litle, and that is the similitude of beasts.

And knowe thou also that among herbes there be some with which thou may do good or evill. As to heale & to make sicke. And so understand thou in these that shall be said furthermore heereafter. And Adam said by a tree came wretchednes into the worlde, that is by the tree I sinned in it. And Raziel said an herbe shall be thy lyfe. And Salomon said a tree shall be & shall waxe or growe of which the leaves shall not fall. And it shall be medecine of men.

The second wing is to the similitude of 24 howers and of 24 herbs.

<sup>45</sup>*Prima herba est Acil almalie et cetera.*

The first herbe is Acil almalie, and it is said *Corona regia* and in Latin *Rosmarinus*. This herbe hath a middle tree and good odour and little leaves, and his power is to chafe and comforte the brayne. And if an house be suffumed with it it chaseth away devills. The same doth pionia.

---

<sup>45</sup> The twenty-four herbes are numbered in the margin, starting here.

The second herbe is Artemesia & this is mother & first of other. But for that other is said *Corona regis* that is to say the crowne of a kinge, we hav putt it first. Of this they saiden all that is all things that thou dost thou shalt put of it. And the leafe is middle greene on that one side & white on that other. And it wexeth middly. And with this thou shall clepe windes & all spiritts that thou wilt & thou shall profitt.

The third herbe is Canatus & it is long in shafte & <sup>46</sup>clothes be made of it. The vertue of the jute of it is to annoynt thee with it & with the iuce of arthemasy & ordeyne thou before a mirroyr of stele & clepe thou spiritts & thou shalt see them & thou shalt have might of binding & of loosing devills & other things.

The fourth herbe is said Feniculus & it hath small leaves & a longe shafte. And it is an holy herbe and a worshipfull. And it is medicine of the eyen & it giveth good light & it chaseth away evill spiritts & evill eyen in the place where it is. The roote of it chaseth away evill things & helpeth the sight.

The fifth herbe is Cardamomum & it is hott & of good complexion & it is of middle highnesse & it giveth gladnes to him that useth it. And gathereth together spiritts. Eate thou this when thou clepest or makest invocation & if thou wilt made fume of it.

The sixth herbe is Anisum & it is of chastity ioyned to camphore & thou shalt see that spiritts should dread thee. And it is a cleane herbe & it maketh to see secrett things & privy, & the fume of this ascendeth much.

The seventh herbe is Coriandrum, & this with holdeth the spirit of a man much with other, & it maketh a man as full as sleepe. And this gathereth much together the spiritts. wherefore evermore they standeth with it. So that it is said that if with this and Apio & insquiamo<sup>47</sup> thou make fumigatione compowned with much Lazaras *id est* Ceicula anone it gathered together spirits & therefore it is said *herba spiritum*.

The eighth herbe is said Petersilum which hath greate might for to chace away the spiritts of roches. And his vertue is to breake the stone in the bladder of him that useth it.

The ninth herbe is Ypericiom & it is a middle herbe thirled the iuyce of hit seemith bloode. This is of great power for with the iuce of it & with croco, & arthemesia & with fume of *radicis Valeriane* if it be written upon what frendshippe thou wilt of a Prince of Spirits of the eyre and devills. know thou that anon it shall be hat thou covetest. And so upon spirits & winds.

---

<sup>46</sup> Margin: iuice

<sup>47</sup> As per Sloane MS 3847: Insquiamo, see appendix 2

The second herbe is Artemisia and this is mother and first of other, but for that other is said *Corona regis* that is to say the crowne of a kynge we had putt it fyrst of this they sayden all that in all things thou doest thou shalt putt of it. And the leafe is middle greene over the one side and white on the other side. And it waxeth or groweth midly. And with this thou shalt clepe<sup>48</sup> windes and all spirits that thou wilt and thou shall profitt.

The third herbe is Cannabis, hempe, and it is long in shafte and clothes be made of it. The vertue of the juyce of it is anynt thee with it and with the juyce of artemisia and ordeyne thee before a mirrour of steele clepe thou spirits, and thou shalt see them, and thou shalt have might of bynding and losing devills and other things.

The fourth herbe is said Feniculus and it hath small leaves and a long shafte. And it is an holy herbe and a worshipfull, and it is medecyne of the eyen, and it giveth good light and it chaseth away spirits and evill eyne, that is witchers, in the place where it is, the roote of it chaseth away evill things and helpeth the sight.

The fifth herbe is Cardamomum and it is hott and of good complexion and it is of middle highnes, and it giveth gladnes to him that useth it and gathereth together spirits. Eate thou of this when thou sleepest or makest invocation and if thou wilt make fume of it.

The sixth herbe is Anisum and it is of chastity joyne to camphire, and thou shalt see that spirits shall dread thee, and it is a cleane herbe, and it maketh one to see secret things and privy, and the fume of this ascendeth much.

The seventh herbe is Coriandrum, and this withholdeth the spirit of a man much with the other, and it maketh a man also full of sleepe, and this gathereth much together the spirits wherefore evermore they standeth with it, so that it is said that if with this and apio and insquiamo thou make fumigations compouned with as much *lazaia cicuta* anon it gathered together spirits, and therefore it is said *herba spirituum*.

The eight herbe is said petroselinum which hath great might for to chase away the spirits of roches, and his vertue is to breake the stone in the bladder of him that useth it.

The ninth herbe is Ypericon or hipericon and it is a middle herbe thirled, the joyce of hit seemeth bloud. This is of great power, for with the joyce of it, and with croco and arthemisia and with fume of *radicis Valerianae* if it be written upon what frindshippe thou wille of a prince of spirits of the ayer and devills. Knowe thou that anon it shall be that thou covetest. And so upon spirits & windes.

---

<sup>48</sup> clepe] MS sleepe; above: "stop or slacke"

The tenth herb is Apium, this is of great power upon winds & devills, and fantasies, & it is shaded & touched to shade & thes cloud *id est* alstisse for in it of winds & devills & this alone maketh *elbo fortum*. *Vazebelit<sup>†</sup>* *id est* martagon, & they be much contrary for one is kept with heavenly angells & another with devills *id est* apium. And this breaketh the stone of the reynes. And a woman with child use her it not, for it noyeth to the child. And it gathereth together devills when suffumigation is made with it insquiamo and arthemesia apium suffumed by 7 nights with *fagar abmeit* & gathered cleanly & the roote of it put & dried & than tempered with *aqua lapidis* suffume thou thee by environne, when thou wilt, & thou shalt see fantasies & devills of diverse maners.

The eleventh herbe is Coriandrum of the second kind which maketh to sleep much. And if thou make suffumigation of hit & croco & insquiamo & apium. and papavere nigro grounden together evenly & tempered with succo cicute & with inss<sup>†</sup>. And then suffume thou the place where thou wilt hide treasour when Luna were ioyned to Soli *in angulo terro*, that is to say in the corner of the earth. Know thou that thilke treasour shall never be found, & who that will take it away shall be made fooles. And if in the houre of deposicion of the gold or silver of the stones or ymages thou suffumest with thur, must, succo, ligno aloës costo - evermore devills kepeth that place & evill winds. And know thou that it might never be dissolved or fond out without Semamforas, or an image made thereto by the point of starres.

The twelfth herbe is Satureia, this is of great vertue & of good odour & who that beareth it with him with *arriclam muris* in the day of Veneris it giveth grace of goods. & it taketh away from the place windes & evill fantasies.

The thirteenth herbe is that is said Stam & this is middle in lenght & hath little leaves this ought to be holden worshippfully in holy places as in churches for it defendeth the place from evill things. And with his prophetes madeth dead men to speake that were dead by many dayes or fewe. In places where is any evill he hath not might if he that beareth it clepeth him not. And it giveth to him might upon thing which he would. And this herbe put upon the place where devills be closed it constrayneth them & bindeth them lest they might move themselves. And Salomon said, I found in the booke of Hermetis<sup>49</sup>, that who that taketh water in the fourth houre of the night & goeth upon the tombe of a dead man with spirit he will have speech, cast he water upon the tombe with this herbe ysopo. And the water be it suffumed with costo succo musto & say surge, surge, surge, that is to say rise, rise, rise & come & speake to me. And do this by 3 nights & in the third he shall come to the & he shall speake with thee of what thing <sup>50</sup>thou wilt.

<sup>49</sup> Hermes Trismegistus or Hermes the Egyptian, to whom several astrological and alchemical works are attributed that circulated in the Roman Empire (Thorndike 1: 287-91)

<sup>50</sup> a symbol for a spirit although unclear which spirit

The tenth herb is Apium. This is of great power upon wyndes and devills and fantasyes, and it is shawdded and towched to shade with the cloude alstisse, for in it be wyndes and devills, and this alone maketh *Albafortum vazebelibum id est* martagon and they be much contrary, for one is kepte with heavenly angels, and another is kepte with devills *id est* apium. And this breaketh<sup>51</sup> the stone of the reymes. And a woman with childe use shee it not, for it noyeth to the childe, and it gathereth together devills when suffumigations is made with it *insquiamo* and *arthemisia apium* suffumed by 7 nights with *fagar almait* and gathered cleanly and the roote of it putt and dried and then tempered with *aqua lapidis* suffume thou thee by environ when thou wilt and thou shalt see fantasyes and devills of diverse maners.

The eleventh herbe is Coriandrum of the second kynde which maketh one much to sleepe, and if thou makest suffumigation of it and croco and insqumo & apio *papavore nigro* grounden together evenly and tempered with *succo cicutae* and with & with msk<sup>†</sup>. And then suffume thou the place where thou wilt hide treasure in when Luna is joyned to Sol *in angulo terro*, that is to say in the corner of the earth. And know thou that the like treasure shall never be found. And who that would take it away shall be made fooles. And if in the hower of deposition of the golde or silver or of the stones or images thou suffumest them with thure, musk, suco, ligno aloes costo evermore devils keepeth that place and evill wyndes. And knowe thou that it might never be dissolved or foredone agayne without sever or an image made thereto by the poynt of starres.

The twelfth herbe is Satureia and this is of great vertue and good odour and who that beareth it with him with *auricula muris* in the day of Veneris it giveth him grace of goods and it taketh away from the place wyndes and evill fantasyes.

The thirteenth herbe is that is said Scam<sup>52</sup> and this is midle in length and hath little leaves. This ought to be holden worshipfully in holy places and in churches, for it defendeth the places from evill things. And with this prophets madeth dead men to speake that were dead by many dayes or fewe. In place where is any evill he hath no might if he that beareth it slepeth them not. And it giveth them might upon which things he would and this herbe put upon the place where devills be closed, and it constrayneth them and byndeth them least they might have power to move themselves. And Salomon said I found in the booke of Hermites that who that taketh water in the fourth hower of the night upon the tombe of a dead man with what spirit he would have speech with all caste he water upon the tombe with this herbe ysopo. And the water be it suffumed with costo succo musto and say surge, surge, surge. That is to say rise, rise, rise and come and speake to me, and do this by 3 nights and in the third night, he shall come to thee, and he shall speake with thee of what thing thou wilte.

<sup>51</sup> breaketh] MS beareth breaketh

<sup>52</sup> MS 3847: Centaurea

The fourteenth is Spillum which is of great vertue for it sheweth or maketh open in the ayre, that other mought not do. And it maketh to see spirits in the cloudes of heaven. And this with cicorea & garmone, & the tree that swymmeth which is said *Arbor cancri* & malie<sup>†</sup> with rore radii & with the tree that sheweth by night, & it is said *herba luceus* that is the herbe shineing. Yf thou makest with these an oyntement with the eyne of a whelp & with the fastnes of an heart, thou might go surily whither thou wilt in one houre.

The fifteenth herbe is Maiorana this keepeth an house by it selfe & defendeth from evill infirmities. And Hermes said that genciana & valeriana & maiorana availeth much upon great honour of princes & of great men.

The sixteenth herb is Draguncia. This is of great power & the highnesse of the roote of it, ioyned with the tong of Colubri which is left quicke. And the herbe be gathered when Sol is in the first degree of Cancrī, & Luna beholdeth Mercuri or is in the house of Mercuri, or ioyned with him. know thou that who that toucheth with this clausures they shall be opened to him anone. And Hermes said that it gathereth together winds & spiritts if mandragora were with it & capillus de Zoara<sup>†</sup>.

The seventeenth herbe is Nepita. And if this with maiorana & athanasia & trifolio & salvia, pervina<sup>53</sup>, edem & arthemisia with ysopo be ioyned & gathered together *crescente Luna die Jovis* that is to say in the waxinge of the moone in the day of Jovis in the morrow when the sunne wexeth from the first degree of Arielis till into the first of Cancrī. And when thou shalt gather him be thou cleane & washen worshipfully & stand thou toward the East. Know thou that the house & the place is amended where these 9 herbs were ioyned together & put them upon the gate of thy house, & thou shalt profit evermore. And these 9 herbs ioyned be like to rubine.

The eighteenth herbe is Linus suffumigation of the seed of this with erempsilii *id est* azarlochona & radix viole & apii maketh to see in the ayre things to come & to say many propheces.

The nineteenth herb is Salvia. This is of great vertue & the long leafe of it as *lingua agri* & sharpe. This breaketh or disperseth evill shades & evill spiritts from the place where it is. And it is good for to beare with him for it holdeth a man hool, but a sicke man hold he it not with him.

---

<sup>53</sup> pervinca] MS permuca, see appendix 2

The fourteenth herbe is psyllium which is of great vertue, for it sheweth or maketh open in the ayer that other mought not do. It maketh to see spirits in the cloudes of the heavens and this with scicorda & garmone and the tree which swimmeth which is said *Arbor cancri* and malie<sup>t</sup> with rore radii and with the tree that sheweth by night, and it is said *herba luceus* that is herbe shining if thou makest with these an oyntment with the eyne of a whelpe and with the fatnes of a harte thou mightest go suerly whether thou wolt in one hower.

The fifteenth herbe Majorana, this keepeth an house by it self and defendeth from evill infirmityes and Hermes said that gentiana and valeriana and maiorana avayleth much upon great princes and upon great men.

The sixteenth herbe is Draguncia. This is of great power, and the highnes of the roote of it joyned with the tong of colubri which is left quicke, and the herbe be gathered when Sol is in the first degree of Cancrī, and Luna beholdeth Mercury or joyned with him. Knowe thou that who that toucheth clausures or locks they shall be opened to him anone. And Hermes said that it gathereth together wyndes and spirits. If mandragora were with it and Capillus de Zoara.

The seventeenth herbe is Nepita, and if this with maiorana and athanasia & trifolio and salvia hermita edera and artemisia with ysope being ioyned & gathered together *crescente Luna die Jovis*. That is to say in the wanyng of the mone in the day of Jovis in the morowe when the sonne waxeth from the first degree of Aries till into the first of Cancer. And when thou shalt gather him be thou cleane and washen worshipfull, and stand thou towards the east. Knowe thou that the house and place is amended where these nyne herbes were ioyned together and put them upon the gate of thy house and thou shalt profitt evermore. And these 9 herbes ioyned be like to Rubyne.

The eighteenth herbe is Linum. Suffumigation of the seed of this with semine psyllii *id est* azartachona & *radix viola* and apii maketh to see in the ayer things to come and to say many prophesyies.

The nineteenth herb is Salvia, this is of great vertue and the long leife of it as *lingua agri* and sharpe. This breketh or defendeth evill shades & evill spirits from the place where it is, and it is good for an hole man to beare with him, for it holdeth a man whole, but a sicke man holdeth it not with him.  
is the ring of the sonne, and it is of health against infirmityes, and it is of grace, of vertue and of honour.



The twentieth herb is Samina. And sommen sayn that it is a tree. this is a tree of love & dissection, who that can chese it. And if this with somewhat of croce & with *lingua colubri* be borne with him in a ring of gold and somewhat of pernica surely go thou before the king or before whomever thou wilt, & most if thou put with it the stone that is said topazius or yf thou wilt berrilum. And if this ring were made when Luna is ioyned to Jovi *in trino* from Sole it is much the better. And it is said *Annulus Solis* that is the ring of the Sunne & it is of health & against infirmities & it is of grace & vertue & of honour.

The twenty-first herb is Nasturcium. This holdeth the members hole & there were with it origanum. & pulegium & arzolla & be borne together with thee & thou eatest of them, thou shalt be hool within & without. And so if thou anyntest thee with them and were suffumed with marrubio & albofor, & reabbaro & *herba thuris* it shall defend of many infirmities.

The twenty-second is an herb that is said Canna ferula this is full dreadfull & greivous & strong in worke. And if thou takest the iuce of it & the iuce of cicute & insquiamo & tapsibarbaty, & Sandalum rubeum & papaverum<sup>54</sup> nigrum with this confusion made fume thou what thou wilt, that thou see devills and things & strang figures. And if apium were with this know thou that from eich place suffumed devills should flye, & if thou wilt thou might destroy evill spiritts. This suffumigation is full evill & dreadful. for the fume of it & the worke overcometh in malice & worketh most evill. And more strongly if Luna were with Saturno or *in opposito* with Marte, that is in opposition of Martis.

The twenty-third herb is Calamintum & it is likened to minte<sup>55</sup> & it is of great vertue in good suffumigations, & if there is with it menta & palma Christi *id est* pionia. These be holden taketh away evill winds and spirits from place & evermore it is against fantasies.

The twenty-fourth herb <sup>56</sup>is Cicorey. This is full good in all exorcisms & if it be ioyned with eringo & pentafilon & ypericon & urtica & verbenam and all be together & be borne at the necke & under the feete & be there the herb of 7 knotts & of 7 leaves *id est* marlagm & *lilium domesticum* & *silvestre*, that is tame and wild & *herba angelica* who ever hath these under the feete or sitteth about & putteth the other herbs to the necke & hath 7 rings of 7 mettalls in the fingers. know he that he shall have might in binding, & in loosinge, & in enchaninge & in unenchaninge, & for to do good evill in eich place that thou wilt makeinge suffumigation of these 9 things. thur, albo, thymiamate, mastice musco, ligno aloës, cassia, cinamomo.

---

<sup>54</sup> papaverum] MS puprum

<sup>55</sup> minte] MS ninte

<sup>56</sup> Margin: "Cicoreya"

The twentieth herb is Sanina, and some men say that it is a tree. This is a tree of love and dilection who that can chese it. And if this with somewhat of croco and with *lingua colubri* be borne with him a ring of gold and somewhat of pervinca surely goe thou before the king or before whomsoever thou wolt, and most if thou put with it the stone that is said topazius or if thou wilt berrillum. And if this ring were made when Luna is ioyned to Jove *in trino* from Sol it were much the better. And it is said *annulus solis* that is the ring of the sonne, and it is of health against infirmityes, and it is of grace, of vertue and of honour.

The twenty-first herbe is Nasturcium. This holdeth the members whole, and if there were with it organ and pulegium and arzolla and be borne together with thee and thou eatest of them, thou shalt be whole within and without. And so if thou anyntest thee with them and were suffumed with marrubio albo or reabarbaro and herba thuris it shall defend thee from many infirmityes.

The twenty-second is an herbe that is said Canna ferula. This is full dreadfull and greevous and strong in worke. And if thou takest the joyce of it, and the joice of cicuta and insquiamo and tapsibarbaty, and *sandalum rubrum* and *papaver nigrum* with confection made fume thou what thou wolt and thou shalt see devills and things and straunge figures. And if apium were with this, knowe thou that from eache place suffumed devills should flye, and if thou wolt thou might destroy evill spirits. This suffumigation is full evill and dreadful for the fume of it and the worke overcommeth in malice and worcheth most evill. And most strongly if Luna were with Saturne or *in opposito* with Marte, that is in opposition with Mars.

The twenty-third herb is calamintum and it is likened to mynte, and it is of great vertue in good suffumigations, and if there is with it menta and palma Christi *id est* pionia. These<sup>57</sup> beholden taketh away evill spirits from place. And evermore it is against fantasyes.

The twenty-fourth herbe is Cicoria. This is full good in all exonization exercisannce and if it be ioyned with irigon & pentaphyllon and ypericon and urtica & verbena and all be together and be borne at the necke and under the feete, and be there the herbe of 7 knotts and of 7 leaves *id est* martagon and *lilium domesticum* and *sylvestre*, that is tame and wylde and *herba angelica*. Who ever hath these under his feete or sytteth above and putteth the other herbes to the necke and hath 7 rings of 7 mettalls in the figures. Knowe ye that he shall have might in bynding and in losing and in enchaunting and for to do good and evill in eache place that thou wolt making suffumigation of these 9 things thure, albo, thymiamate, mastiche musco, ligno aloes, cassia, cinamomo.

---

<sup>57</sup> These] MS Theis

And if thou suffume thee with the things above said in environ & seist these names. Raphal, Gabriel, Michael, Cherubim, Seraphim, arrielin, pantaseron, micralon, saudalon, *complete meam petitionem & meam voluntatem* that is to say, fullfill ye my petition or axing & my will & they should fullfill it to thee. And these be the more names of the more 9 angells aboufe said. And know thou them & keepe them. And sommen sayn that they be the 9 orders of angells.

Heere eindeth the 24 reasons upon the vertues of herbs of the second wing. And these experiments were now written in party in Razielle although Salomon put to of this there, & of the Saives of Hermetis<sup>58</sup>. And the herbs be put in the booke of Razielis for that with them we may be excused & worke with herbs as with Semamforas with fasting & words in good & evill. And no man joyne himself to Semiforas till he know himself in the first wing & in the second. And thus we shall say all thing that shall be to us necessary with <sup>59</sup>the help of God.

### De tertia Ala

*Dixit Salomon super Alam tercium sicut Corpus Solis et cetera.*

Salomon said upon the third wing as the body of the sunne is more more appeareing & mighty upon all other bodies & brighter, & fairer & clearer. So the vertues of sensible beasts which feeleth & sendeth out voice, & seeth. And so beasts of the third wing have power upon the tway first wings of the stones & of herbs & he put therefore in this Raziel 24 beasts with their names, & vertues & states. And the figures be 24 distincte & departed a twyne.

And I will put upon eich element 6 beasts everich distinct from other & everych of his kind. And as the fier is the high lord & distinct from the 4 elements. And the life of them all is purer & cleaner among them. Therefore I beginne to say upon the beasts of the fire, for as eich of the 4 elements hath his beasts beneath. So the fire hath his above pure & cleane without corruption. And this fier that is above is not expound of wexe & trees neither oyle neither with other composition, but it is simple. And the things that liveth in it be the angels cleane & cleare & bright like to the beames of the sunne & like to the flame of the fire, or of a sparckle of fire, or of a starre or of the colour of quickesilver or of pure gold. And this similitude is naturall in the beasts of the fire, & the figures of them bene seene such as the lighteninge in similitude & in deede. For as an Orison\* is a messenger to the Creatour. So they be ready anon to good & evill & they seyn like things of prophetes that upon the 4 elements be heavens with their beasts of which wee should say furthermore.

\*Messenger to God

<sup>58</sup> The sayings of Hermes Tristemi

<sup>59</sup> Margin: "Ala tertia"

And of them suffume thee with the things above said in envyrion and say these names. Raphael, Gabriel, Michael, Cherubin, Seraphin, Arrielin, Pantaseron, Micraton, Sandalon, *complete meam petitionem and meam voluntatem*. That is to say, fullfill ye my peticion or askyng and my will and they shall fullfill it to thee. These be the more names of the more 9 angels abovesaid. And knowe thou them and keepe them, and some men said that they be the 9 orders of angells.

Heere endeth the 24 reasons upon the vertues of herbes of the second wyng. And these experiments were now written in party in Razielle although Salomon put two of these three of the Sawes of Hermes. And the herbes be put in the booke of Raziel for that with them we may be excused and worke with herbes as with Semiforas with fasting and with words in good and in evill. And let no man joyne himself to Semiforas till he knowe himself the first wyng and in the second. And thus we shall say all thing that shall be to us necessary with the helpe of God.

De tertia ala

*Dixit Salomon super Alam tertiam sicut corpus solis et cetera.*

Salomon said upon the third wyng as the body of the sunne is more more appearing and mighty upon all other bodyes and brighter and fayrer and cleerer. So the vertues of sensible beasts which flyeth and sendeth out voyces and seyth. And so beasts of the third wyng have power upon the tway first wyngs of the stones and of herbes. And he put therefore in this Raziel 24 beasts with their names and vertues and states and the figures be 24 distincte or departed a tway.

And I would putt upon eache element 6 beasts everiche distinct from other and everiche of his kynde. And as the fyer is the high Lord and distinct from the 4 elements so the lefe of them all is purer and clener among them. Therfore I beginne to say upon the beasts of the fyer. Ffor as everiche of the 4 elements hath his beasts beneath so the fyer hath his above pure and cleane without corruption. And this fyer that is above is not expounded of wax trees neither of oyle neither of other composition but it is simple.

And the things that liveth in it beth angels cleane and cleere and bright like to the flame of fyer or of a sparke of fyer, or to the colour of quickesilver or of pure golde, And this similitude is naturall in the beasts of the fyer. And the figures of them bene seene such as the lightning in similitude and in deed, for as an Orison<sup>60</sup> is a messenger to the Creatour so they be ready anon to good and evill and they seme like things of prophets that upon the 4 elements be heavens with their beasts of which we should say furthermore.

---

<sup>60</sup> Orison] MS Evrizon

The second spirit is much cleane, but derker then the outhier & it is likened to the winde. And his figure after that he will take & after some of the 4 elements to which he is ioyned, & he formeth himselfe in this manner either by water or by a cloude or by moystnes or thicknes of some darkenes or he receaveth some body as fume of somme kind by falling in it either by vois or by sleep of a beasts elemented by these he taketh forme after that the nature above disposeth.

The third beast of which wisemen seyne is that evermore he felowshippeth spirit & most the corpulent & thicke of the spirit. And therefore his figure is found by night in places of drede & it is heard & seene & that ofte tyme and the Colour of it is like to temperament<sup>61</sup> after the nature of an houre, ere it is made otherwhile to the similitude of the body of which it went out wherefore sommen seeth otherwhile the soules of bodies in church haves. And of these souls said the wise Hermes & the prophet that the soule that goeth out & hath might is not neither was but a man or woman, & upon such manner soules speaketh wisemen & clepest them spirituall & heavenly, spiritual for goodness, heavenly for simplenes.

The fourth beast is the winde. Eich day we hearen be we seen not although we seen other, & hearen not. And the worke of the winde be seene to the eye after the party from which it cometh. And he hath such nature that if he is orientall for meridionall, that is east or south, he is hote. And if he is occidentall or septentrionall that is west or north he is cold. This we seene to have greate power for it beareth clouds & waters, & tempests & haules. And it stirreth the sea, & troubleth the sea & breaketh trees, & this is said quick ayre, as the fire above is said quicke fire & simple. And therefore the elements be said double or twey fold that is to say fixe & moveable. Movable it is that it dwelleth in the corners of the earth althoug it defend from above. Ffor the 7 above bindeth & looseth it for of there it defendeth & it was formed of them & this is a great song in sea, in ayre, & in land as it cometh temperate.

The fifth beast or vision is a fantasie that is a shade to the similitude of divers colours or manners compowned of diverse together. And this forme is made in a deft place or in a corrupt ayre. Or other whie it desceneth from hills to the similitude or likenes of knights & they be sayd *exercitus antiquus*\* that is an old ofte. And otherwhile upon waters to the similitude of faire women & well clothed, or in meades, & some sayne that they be faces. And therwhile this befalleth in a man of corruption or malice of complexions & of humours that be in a man, & they be said *demoniaci* for it ascendeth the head & falleth upon the eyne, & such corruption maketh to see many fantasies.

\*old army

---

<sup>61</sup> temperament] MS tperim, correction as per Sloane MS 3847, 182r

The second spirit is much cleane but darker then the overer and it is lykened to the wynde & his figure is after that he would take and after some of the 4 elements to which he is joyned. And he formeth himself in this maner either by water or by cloude or by moistnes or thicknes of some darkenes or he receiveth some body as fume of some kynde by falling on it either by voice or by shape of a beast elemented by these he taketh forme after that the nature above disposeth.

<sup>62</sup>The third beast of which wise men sayne is that evermore he fellowshippe a spirit and most the corpulent and thicke of the spirit. And therefore his figure is found by night in places of dread, and it is heard and seene and that ofte tyme and the Colour of it is like to temperamenti<sup>63</sup> after the nature of an hower ere it is made, otherwise to the similitude of the body of which it went out of, wherefore some men seith otherwhiles the soules of bodyes in church hayes. And of these souls said the wise Hermes and the prophet that the soule that goeth out & hath might is not neither was but a man or a woman. And upon such maner of soules speaketh wisemen and clepeth them spirituall for goodnes, heavenly from symplenes.

The fourth beast is the wynde. Eache day we heare that we seyne not although we other & hearen not. And the worke of the wynde be seene of the eyne after the part from which they cometh. And he hath such nature that if he be orientall for meridionall that is east or south, he is hott. And if he is occidentall or septentrionall that is west or north, he is cold. This we seene to have great power for it beareth cloudes and waters and tempests and hayles and it stirreth and troubleth the sea and breaketh trees, and this is said quicke ayer as the fyer above is said quicke fyer and simple. And therefore the elementes above said double or twey fold. That is to say fixe & moveable. Moveable it is because it dwelleth in the corners of the earth although it defendeth from above. Ffor the 7 above byndeth and loseth it, for of them it defendeth, and of them it was formed, & this is a great figure in sea, in ayre, and in land as it cometh temperate.

The fifth beast or vision is a fantasy that is a shade to the symilitude of divers colours or maners compounded of divers together. And this forme is made in desert place, or in a corrupte ayer or otherwhile it desceneth from hills to the similitude or likenes<sup>64</sup> of knights, and they be said *exercitus antiquus*, that is an old hoste. And otherwise upon matters to the similitude of fayre women and well clothed or in medes, and some say that they be faces. And otherwhiles this befalleth in a man, for corruption or malice of complexions and of humours that be in a man. And they be said *demoniaci* for that it ascendeth the head and falleth upon the eyne and such corruption maketh to see many fantasies.

<sup>62</sup> The beasts are numbered from three to six in the margin

<sup>63</sup> temperamenti] MS tperim, see note 64

<sup>64</sup> likenes] MS lightnes

The sixth beast is said Demon. This descendeth in heighnes to lownes & he was formed of pure matter without corruption. wherefore he faileth not but shall evermore endure although he have taken thickenes in darkenes of the lownesse of the earth & he is faire of matter & strong in body. And of this saith the wiseman that he knoweth all things that is. And by him Philosophers have answeres & wisemen of all things, of which they woll know the sothnes. And he dwelleth evermore in darkenesse & in obscurity & he is never severed from them. And of this sayth the Prophet that he hath power of taking forme or shape which he woll in the earth after the will of the Creator. And he is said a bright angell mighty & faire as the forme of the sonne & of the moone & of a starr or of an angell or of a cloud or of a fowle or of a fish or of a man, or of a beast, or of a reptile that is a creepeing beast or any other forme, which he wold. And all these above said without them know thou that they be inpalperable, or unable to be feled that is that thee may not be taken with hand neither be touched with fote for they be spiritts or windes. And know thou that everich of the above said when it befalleth in any of the elements he taketh a body of them although the life of them be of the fire & the dwelling of them be in the fire & their deeds <sup>65</sup>fuyry, for they be fiery. And Raziel said upon these 6 that invocations of them & appearing & constrayneing & binding & loosing also to do good or evill by them. All is made with cleannesse who that would clepe them or have the service of them & with Orisen and fasting & fumigation, & with praying of God as thou shalt here furthermore.

*Animalia aeris tertia alae vocantur aves et cetera.*

Beasts of the ayre of the third wing be cleped souls, for that they flyeth & they be of 4 menynges. One is said runnyng. Another flying, & swimmyng & going or creepeing.

Now say we of flying. And begynne we first of *Aquila* that is an Egle, for that he is a fowle thinge much in height. And he hath Lordship upon all other fowles. The Eagle hat such a nature that he taketh his sonns or birds when they be little. And ascendeth them into a place where the sunne is high. And then he drepeth the face of them to the sunn & if they behold strongly the sunne he deemeth them to be his sonnes & good. And if they behold not, he deemeth them to be not his and evill & letteth them fall & dye. And a feather of him freteth<sup>+</sup> another feather. And he seeth farre by one league or mile a little beast. A great beast sothly he seeth by 9 leagues or by a days journey. The eye of him with the heart have great vertue & grace to king or to a lord of a land for that giveth to him grace in his reame.

---

<sup>65</sup> Margin: "fiery"

The sixt beast is said Demon. This descendeth in highnes to lownes and he was formed of pure matter without corruption wherfore he fayleth not but shall evermore dure, although he hath taken thicknes in darkenes of the lownes of the earth and he is pure in matter and strong in body. And of this sayth the wise man that he knoweth all things that is. And by him Philosophers have answeres and wise men of all things of which they would knowe the soothernes and he dwelleth evermore in derkenes and in obscurity, and he is never severed from them. And of this sayth the prophet that he hath power of taking away forme and shape of which he would in the earth after the will of the Creator. And he is said a bright angell mighty and fayre as the forme of the sonne and of the mone and of the starres or of an angell or of a cloud, or of a fowle or of a fyshe or of a man or of a beast or of a reptile that is a creeping beast or any other forme which he woulde. And all these above said without them knowe thou that they be impalpable or unhappy to be felt. That is that they neither may be taken with hand nor touched with foote for they be spirits or wyndes.

And knowe thou that everiche of the abovesaid when it befalleth in the elements he taketh a body of them although the lyfe of them be of fyer, and the dwelling of them in the fyer and their deads fury for they be fury.

And Raziel said upon these 6 that invocation of them and opening and constrayning and bynding and losing also to do good and evill by them. All is made with cleanes, and therefore who that would slepe them or have the service of them & with Orison and fasting and fumigation and with praysing of God must do as heereafter thou shalt heare furthermore.

*Animalia aëris tertia alae vocantur aves et cetera.*

Beasts of the ayer of the third wing be cleped fowles for that they flyeth, and they be of 4 mevinge. One is said running, another flying and swimminge and going and creeping.

Now say we of flyeng and beginne we first of <sup>66</sup>*Aquila* that is an egle for that he is a fowle flyeng much in highnes and he hath Lordship upon all other fowles, and he is very and true in his deeds and in lordship and in honour among all other fowles. The eagle hath such a nature that he taketh his sonnes or byrds when they be little and ascendeth them into a place when the sonne is highe, and then he dresseth the face of them to the sonne. And if they beholdeth strongly the sonne he deemeth them to be his children and good, and if they beholdeth not the sonne, he deemeth them not to be his children but thinketh them evill and letteth them fall and dye. And one feather of him fretteth another fether, and he seith farre by one league or rule a little beast, a great beast soothly he seith by 9 leagues or by a dayes journey. The eyne of him with the hart have great vertue and grace to a kynge or to a lord of a londe, for that giveth to him grace in his realme.

---

<sup>66</sup> The six animals of the air are numbered in the margin, starting here



The second fowle is said *Vultur* that is a Vowter. This hath great vertue in all his members. The head of him helpeth against all dreames & against craft of magicke. And the feete helpe against malefetes. And if an house be suffumed with 9 fethers of him it putteth out from it evill spiritts. The gall of him helpeth the eyne better then any thing of the world. Th eyen of him put in the skinne of a serpent, & the tonge of him in a cloth of silke red wrapped<sup>67</sup> with them, helpeth in cause in which thou coveitest, to overcome & for to wynne the love of another lord. The wings of him put upon a bed defendeth a man sleeping from evill winds & from all greivance, & from evill spiritts, neither they may lett in all the house, neither any fantasies have power neither other things.

The third fowle is *Falco*, that is a Falcon of whom the vertue is that of great Lords he is sett att much price. The boon of the highnes of the right wing overcometh plees both in ravishing and in takeing away alien thing. And the heighnes of the left wing taketh away evill fevers. But we ought not to slea venetine<sup>†</sup> foules neither hounds although they have many vertues in themselves. And know thou that how many members be in every beast, foule, fish, or reptile, so many vertue distincte hath every member by himself.

The fourth fowle is <sup>68</sup>a turtur simple & good. Netheles if thou takest the male & the female together in a new post with croco & pervinca & cicorea. Gathered together upon them which thou wolt ioyn together if thou castest the powder of these upon them know thou that anon they shall be ioyned together. And it giveth great love to him that beareth the pouders with them.

The fifth fowle is said *Upupa*, that is a lapwing haveing a creast of fethers in the head as a cocke. And he hath many vertues. This hath one boon in his wings & it gathereth together devills & spiritts of the ayre. The property of him is that who ever taketh the hearte of him & wrappeth<sup>69</sup> it in hony. And thou assoone as he may swallow it, & drinketh the milke of a white or red or a black cowe, know thou that it makes a man to say things to come. And he hath another vertue for who that cutteth of the necke when a cocke croweth not neither may be heard, neither the voice of an hound, neither wheate is sown there & when he cuttest of his necke in clepe the devills & then beare he with him the halfen deale of the blood. And of that other halfen deale anoynt he himselfe, evermore shall go with him and of the devills that is to witte, he whom he can in clepe which shall <sup>70</sup>say many things to him.

---

<sup>67</sup> wrapped] MS wapped

<sup>68</sup> Margin: "nomina"

<sup>69</sup> wrappeth] MS wlapeth

<sup>70</sup> Margin: "ciconia"

The second fowle is *Vultur* that is a Vouter. This hath great vertue in all his members. The head of him helpeth against all dreames and against crafte of magicke and the feete helpeth against malefetes. And if an house be suffumed with 9 fethers of him it putteth out from it evill spiritts. The gall of it helpeth the eyne better then any thing of the worlde. The eyne of him putt in the skynne of a serpent, and the tonge of him putt in a cloth of red sylke wrapped with them helpeth in clausis in which thou covetest to overcome and for to wyne the love of another lord. The wings of him putt upon a bed defendeth a man sleeping from all evill wynde greevannces and evill spiritts. Neither may they lett in all the house, neither any other fantasyes have power or other things.

The third fowle is *Falco*, that is a falcon of whome the vertue is that of great lords he is sett at much price they bene of the highnes of his right wyng overcometh plees both in ravishing and in taking away alien things. And highnes of his lefte wyng taketh away evill fevers. But we ought not to sley venative fowles neither hounds although they have many vertues in them selves. And knowe thou that how many members be in every beast, fowle, fish, or reptile, so many vertues distincte hath every member by himself.

The fourth fowle is a *Turtur* simple and good. Neverthelesse if thou takest the male and the female together and burnest them together in a new pott with croco and pervinca and cichoria gathered together by them which thou wilt ioyne together, if thou castest the powder of these upon them knowe thou that anon they shall be ioyned together, and it giveth great love to them that beareth the powder with them.

The fifth fowle is said *Upupa*, that is a Lapwing. Having a crest of fethers in the head as a cocke & he hath many vertues. This hath one bone in his wings and it gathereth together divels and spirits of the ayer. The property of him is that whosoever taketh the hart of him and wrappeth it in hony and then assoone as he may swallowe it and drinke the mylke of a white cowe of a red or of a blacke. Knowe thou that it maketh a man to say things to come. And he hath another vertue for who that cutteth of the necke where the cocke croweth not neither may be hard, neither the voyce of an hound, neither where wheate is sowen, and when he cutteth of his necke inclepe he devils, and then beare he with him the half deale of the bloud and of that other half deale anynt he himself, and evermore shall go with him one of the devills that is to witt he whome he can inclepe which shall say to him many things.

The sixth foule is *ciconia* that is an Raysoule. Who that sleath him in the day of Lune & taketh the blood of the heart of him & anoynteth himself with it & eateth the flesh <sup>71</sup>with sere fenick & with cardamomo & gariolito, & ere he eate it suffume he himself with good odours as with thure mastic & cinamom & other such. know thou that he shall have grace of enchanting which he wolles & of coniuring & constraining the spiritts of the ayre & other spiritts that goe upon rivers & wells.

These 6 foules above said be an ensample upon all other. And when thou wilt know the vertue of any foule, do thou after the precept of this booke, Raziel, upon the booke of Visions of Angells upon the beginning of tymes in the 12 months as thou shalt see furthermore.

*Dicamus de piscibus marinus & aliis et cetera.*

Say we of fishes of the sea & other, upon 6 of them that is to witt of the more & middle that I <sup>72</sup>should shew the vertues of them.

The first fish is *Balena*, the fattnes of which made liquid kept by 7 yeares or more, for how much it is elder so much it is better. It healeth a man from eich gout & evill wind if he anoynt himself with it, if he anoynt the head with the blood of him it helpeth him much & yealdeth him strong & more hoole. And is maketh to see verry visions. The sperma of him is said *ambra*. if thou suffumest tombes with this it gathereth the spiritts above <sup>73</sup>downward. And of eich petition or axinge it maketh to give answer. And Hermes said there is not such suffumigations for to in clepe spiritts as ambra & lignum aloës, costus, mustes, crocus & blood of a lapwing with thimiamate. These be meate & drinke & gladnes of spirits of the ayre. And these gathereth them together strongly & full sone, and wisemen say that the sperme & blood & the heart of a baleyne be principalls for to command the winds & spiritts who that maketh fumigationns of them.

The second fish is said *Delphin*. And he is the knight of the sea. And as the eagle hath might among fowles, & the lion among beast in this manner hath the delphin in the sea. who that anoynteth of the bloode of him, the cloathes of tway friends it maketh them enemyes or <sup>74</sup>casteth the dry blood upon them. And who that beareth the heart of him it maketh him hardy.

The third fish in *Cancer*. this hath 6 feet, take & brenne him *in panno livido*\* & with the powders frote\* the teeth sothlice it healeth thou & yeeldeth them faire & casteth the cancre in the mouth, if thou castest it upon the fire with somewhat of *stercosis humani combusti*\* it gathered together spirits.

\*in a blue cloth; rub

\*manure (ashes?) of burnt men [or] burnt manure (ashes?) of men

<sup>71</sup> Margin: "senine"

<sup>72</sup> Margin: "balena"

<sup>73</sup> Margin: "Suffumig. optima."

<sup>74</sup> Margin: "Cancer piscis."

The sixth is *Ciconia* that is an haysoncke who that fleyeth him in the day of Luna and taketh the bloud of the hart of him and anoynt himself with it and eateth the flesh with semine faeniculi and with cardamomo and garyophillo. And eare he eate it suffume he himself with good odours and with thure masticke and cinamomo and other such and know thou that he shall have grace of enchaunting which he woll and of coniuring and constrayning the spirits of the ayre and other spirits that goeth upon rivers and wells.

These 6 fowles abovesaid bene ensample upon all other. And when thou wilt knowe the vertue of any fowle, do thou after the precept of this booke Raziel upon the booke of Visions of Angells upon the beginning of tymes in the 12 moneths as heereafter thou shalt see furthermore.

*Dicamus de piscibus maris et aliis et cetera.*

Say we of fishes of the sea and others upon 6 of them that is to witt of the more and the middle that I should shew the vertues of them.

<sup>75</sup>The first fish is *Balena*, the fattnes of which made liquid and kepte by the space of 7 yeeres & more, for how much it is the elder so much it is the better. It healeth a man from eache gowte and evill wynds if he anoynt himself with it. And if he anoynteth his head with the bloud of him it helpeth him much and yeeldeth him strong and more whole. And it maketh him to see true visions. The sperma of him is said *Ambra*. If they suffumeth tombes with this it gathereth together the spirits above downwards and of each petition & axing it maketh to give answers. And Hermes said there is not such suffumigacions for to inclepe spirits as *Ambra* & lignum aloes, costus, muscus, crocus and bloud of a lapwing with thymyamati for these be meat and drinke & gladnes of spirits of the ayre, and these things gathers them together strongly and full soone. And wise men sayne that the sperme and bloud and hart of a balene be principalls for to commannd the wyndes & spirits.

The second fish is said *Delphin* and he is the king of the sea. Ffor as the eagle hath might among fowles and the lion among beast so in this maner hath the delphin in the sea, and who that anoynteth with the bloud of the clothes of tway friends it maketh them enemyes or casteth the dry bloud upon them. And who that beareth the heart of him it maketh him hardy.

The third fish is *Cancer*. This hath 6 feete. Take and brenne him *in panno livido*, and with the powder frote thy teeth sothly it healeth them and maketh them fayer, and casteth the canker in the mouth, if thou castest it upon the fyer with somewhat of *stercosis humani combusti* it gathered together spirits.

---

<sup>75</sup> The six animals of the sea are numbered in the margin, starting here

The fourth fish is bright as an horne betwixt palenesse & whitenesse *id est piscis claudus* or *cepia*. This fish hath many properties, & this enchanter & prophets knoweth well which made with this their enchantments & their transfigurations. So that when they would that an house should seeme full of water, or that a river should enter by the gate, they looke this fish & with thimiamate & ligno aloes & rosis & they fumiden an house & they cast there of the water of the sea. And it seemed that the house were filled with water. & if he cast their blood it seemed blood, & so if he cast snow. And when they would that the earth should seeme to quake they cast there of the earth of a plow. And they made there diverse similitudes in all things after the thing which they put in the fumigation. And know thou that it dureth so much as the fumigacion in the house, & with the gall of him also they made many enchantments, for that this beast is much unlike to other.

The fifth fish is *Murena*, & he is lentiguesous. The vertue of this is that enchanter bereth the powder of him with them for to make enchantments.

The sixth fish is *Rana viridis*, & if thou take it upon what woman thou wilt & namest the names of the angels of the month in which thou <sup>76</sup>were which be furthermore within *libro visonum* you might do good & evill of what woman you wilt. And know then that if those fishes & all other thou may know the vertues & properties all by the booke of visions of months. And so understand you by like thing in all other things.

*Primum animal est Leo. Ista bestia est valde Fortis et cetera.*

The first beast is a Lyon. This beast is full strong in the breast & in the cheekes & he is of strong beholding or lookeing so that when other beasts see him they be moved together with dread. Ad the skyne of him is of such vertue that if it be put with other skyns it destroyeth them & maketh bare, & who that taketh the biting toothe of him that is cleped *dens caninus* & putteth it in gold it is good to take away & to make alien things. And the same doth a woolves tooth, & if thou makest a purse of the heart of a lion full of blood musco & almea, & ligno aloes & thimiamate & it were gadered upon whom thou wilt & thou maketh hote. Know thou that in that houre he shall love thee much & doe thy biddinge. And if thou in clepest with the blood of a goat the prince of devills he shall be ready anon to do thy mandement. And so more kings or he for whom thou doth. And the same I say of great women.

---

<sup>76</sup> Margin: "visionum", a correction for 'visonum' in the text

The fourth fish is bright as an horne betwixt palenes and whitenes that is to say *piscis candis* or *sepia*. This fish hath many properties and that knoweth well enchauntments and prophets which made with this their enchaitements and transfigurations. So that when they would that a house should seeme full of water or that a river should enter by the gate. They tooke this fish and with thymyamate and ligno aloes and roses they fumed an house, and they cast therein of the water of the sea, and then it seemed that the house were filled with water. And if they cast bloud therein then it seemed all bloud, and so if he cast snowe there in it seemeth snowe. And when they would that the earth shoulde seeme to quake then they cast therein the earth of a plowe, and so they made there divers similitudes in all things according or after the thing which they put in the fumigacion. And knowe thou that it dureth so much and so long as the suffumigacion is or lasteth in the house. And with the gall of him also they made many enchauntments, ffor that this beast is much unlike to other.

The fifth fishe is *Murena*, and he is lentiguus. The vertue of it is that enchaunters beareth the powder of him with them to make enchauntments with.

The sixth fishe is *Rana viridis*. And if thou take it or touche it upon what woman thou wilt and nempnest the names of the Angells of the moneth in which thou werste borne at I thinke which be furthermore within in *libro visonum* thou might do both good and evill of what woman thou wilt. And know thou that of these fishes and of all other thou maist knowe the vertues and propertyes of them all by the booke of visions of moneths. And so understand thou by like things in all other things.

*Primum animal est Leo. Ista bestia est valde fortis.*

The first beast is a Lyon. This beast is full strong in the brest and in the cheeks and he is of strong beholding and looking. So that when other beasts seeth him they be moved together with dread. And the skynne of him is of full vertue that if it be put with other skynnes it destroyeth them and maketh them bare. And who that taketh the biting toothe of him that is cleped *dens caninus* and putteth it in golde it is good to take away and to take alyen things. And the same doth a wolfe's tooth. And if thou makest a purse of the harte of a lyon full of bloud, musco & almea or ligno aloes, thymyamate and it were gathered & put upon whome thou wylt and thou makest it hott. Know thou that in that hower he shall love the much and shall doe thy bidding. And if thou inclepest with the bloud of a goute the prince of divels he shall be ready anone to do thy commaundement and so more kyngs or he for whome thou doest, and the same I say for great women.

The second beast is *Elephans* that is an Elephant & he is full great & when he is risen of herd he lieth, & when he falleth of herd he riseth for that hierto he hath not knees disposed well. And the boone of the teeth of him is said Ebur that is Evory. And if it be put in lectuaries\* it comforteth the feeblenes of the heart as much as margarita or more. And the bloud of him with the liver comforteth much fasting.

\*medicine

The third beast is *Ceruus* that is an heart which liveth much, for that he reneweth as the moone or an egle. Who that maketh suffumigacion of his hornes is chaseth away serpents, & by it self it chaseth away devills.

The fourth beast is *Catus*, that is a Catt, & he seeth better by night then by day, & <sup>77</sup>who that taketh of him & of an yrchin & of a reremouse & maketh of them alcofol\* & alcofolizeth his eyne he seeth well by night & by day. And if thou putteth there the eyne of an asse thou might see whether the spiritts & devills of the ayre go in.

\*a fine powder

The fifth beast is *mustela* that is a wesill this bringeth forth her issue by her mouth after Poëts not after Philosophers. This helpeth much when he is brent & the skinne of him is written for to cause love betwixt tweyne.

The sixth beast is *Talpa* that is a wandwarp & dwelleth under the earth & is likened to a mouse, with this beast thou may make to come tempests, pestilences, haules, & lightnings & corustacions & many evill things, if thou putteth him bare & naked upon the earth & overturned. And with this thou may make discord & concord where thou wilt for he is a cursed beast for that he healeth a man of the fester when he is brent & the powder is incast.

And when thou wilt know the vertue of other beasts, do as it is said in *libro visionum*. Upon which aske thou this of the lord of vision that is that it appeare to the that thou askest, & covetest to know of a beast which thou wilt. This beast seeth not neither hath eyne. And know thou that the vision of months is upon all thing that thou askest or would know. And God shall be with thee if of right thou axe. And know thou that heere is fulfilled the third wing.

---

<sup>77</sup> Margin: "urchin"

<sup>78</sup>The second beast is *Elephant* that is an oliphant and he is full great, and when he is risen of hard he lyeth, & when he falleth of hard he riseth, for that thereto he hath no knees disposed well. And the bone of the teeth of him is said *ebur* that is ivory. And if it be put in electuaries it comforteth the feeblenes of the hart as much as margarita and more. And the bloud of him with the liver comforteth much fasting.

The third beast is *Cervus* that is an hart which liveth long, for that he remayneth as the moone or an an egle. Who that maketh fumigacions of the hornes is chaseth away serpents, and by itself it chaseth away devills.

The fourth beast is *Catus*, that is a catte and he seith better by the night then by day, and who that taketh of him and of an Irchon and of a rearemouse and maketh of alcosol & alcofolizeth or noynteth his eyne he seith well by night and by day. And if thou putteth therein the eyne of an asse thou mightest see whether the spirits and devills of the ayer goen.

The fifth beast is *Mustela* that is a wesell, this bringeth forth her issue by her mouth after the sayeng of the poets but not of philosophers, this helpeth much when he is brent, and the skynne of him is written for to cause love betwixt tweyne.

The sixth beast is *Talpa* that is a molewarpe and dwelleth under the earth and is likened to a mouse. With this beast thou mayst make to come tempests, pestilence, hailes, and lightnings & coruscations and many evill things if thou putteth him bare and naked upon the earth dead and overturned, and with this beast thou mayst make discord and concord with whonne thou wilt, for he is a cursed beast, he healeth a man of the festure when he is burnt to powder and cast in it.

And when thou wilt knowe the vertue of other beasts do as it is said in *libro visionum* upon the which aske thou this of the Lord of the vision, that is that it appeare to thee that thou askest and covetest to knowe of beasts which thou wylte. This beast seith not neyther hath eyne.

And know thou that the vision of moneths is upon all things that thou askest or would knowe. And God shall be with thee if of right thou aske. And knowe thou that heere is fulfilled the third wyng and now begin we the fourth wing which is complete or fulfilled upon all the elements.

---

<sup>78</sup> The six animals here are numbered from two onwards, starting here.



And now beginn we the fourth which is complement & fullfilling upon all the elements.

*Dixit Salomon sicut corpus vivus et cetera.*

Salomon said as a quicke body middle or great is not moved with three feete neither any soule lesse then with 2 wings, neither the world is govered lesse then with 4 elements. So this booke may not neither ought to be lesse then with 4 wings which be said 4 vertues. Wherefore Raziel said that who that shall be filled with this booke shall be as one of the prophets & he shall understand all vertues of things & powers of them. And if he understandeth well he shall be quicke spirit & if he with holdeth & worketh he shall be as an Angell. And therefore he put in this booke 22 elements of great vertue that is 22 letters of figures which the sons of Adus <sup>79</sup>that is of Adam moughte not excuse.

The first is Aleph א, that is A. This letter is three cornered & signifieth life power & highnes & the principle or beginninge in all things these putteth all things in there figures & in there principles.

The second is said Beth ב, that is B. & it is full good in things which we desire in battayle & in plee, & evermore sheweth goodnes & profitt.

The third is said Gimel ג, that is G. And it sheweth evill & greif & impediment in things.

The fourth is said Deleth ד, that is D. This sheweth turbacion & death of some man & harme in him.

The fifth is said He ה, that is H, & it sheweth price & honour & gladnes & it is full good in all thing.

The sixth is said Vau ו, that is V, & it shews death paine, & travaile.

The seventh is said Zain ז, that is Z, & it sheweth penys & riches

The eighth is said Heth ח, that is H, & it signifieth long life & health.

The ninth is said Thet ט, that is T, & it signifieth wrath woodnes & greif.

The tenth is said Joth י, that is I, & it signifieth good life & gladness & all good beginninge.

The eleventh is said Caph כ, it sheweth in very gladness & travaile without profit.

The twelfth is said Lameth ל, & it sheweth gladness & honour & profit.

The thirteenth is said Mem מ, that is M & N. It sheweth greife & other while dolour.

The fourteenth is said Num נ, that is N. It signifieth restoring of a friend & visitation of him & profitt.<sup>80</sup>

The sixteenth is said Ayn ׀, it sheweth occasion or evill of a woman.

The seventeenth is said Pe פ, it sheweth health.

<sup>79</sup> Margin: numbering the Hebrew alphabet up to and including 14, but no further

<sup>80</sup> The fifteenth letter, samekh, has been omitted

*Dixit Salomon sicut corpus vivum et cetera.*

Salomon said as a quicke body mylde or great is not moved with their feete neither any fowle lesse then with two wings, neither the world is govered with lesse then with fowre elements may not neither might not be lesse then with 4 wyngs which be said to be 4 vertues. Wherefore Raziel said that who that shall be filled with this booke shall be as one of the prophets, he shall understand all vertues of things and powers of them. And if he understandeth it well he shall be quicke spirit and if he withholdeth and worcheth he shall be as an angell. And therefore he put in this booke 22 elements of great vertue that is 22 letters or figures which the sonnes of Adam might not excuse.

<sup>81</sup>The first is Aleph א. That is A. His letter is three cornered and it signifyeth lyfe power and highnes and the principall or beginning in all things. These putteth all things in their figures and in their principles.

The second is said Beth ב. That is B and it is full good in things which we desyre in battaile and in playe & evermore sheweth goodnes and profitt.

The third is said gimel ג. That is G and it sheweth evill and grief and impediment in things.

The fourth is said Daleth ד. That is D. This sheweth turbation and death of some man & harme to him.

The fifth is said He ה. That is H and it sheweth price honour and gladnes & it is full good in all things.

The sixt is said Vau ו. That is V and it sheweth death, payne, and travaile.

The seventh is said Zain ז. That is Z and <sup>82</sup> it sheweth pennyes and riches.

The eighth is said Heth ח. That is H and it signifyeth long lyfe and helthe.

The ninth is said Thet ט. That is T and it signifyeth wrath, woodnes and grief.

The tenth is said Jod י. That is I and it signifyeth faith, good lyfe and gladness and all good beginning.

The eleventh is said Caph כ. Hit sheweth in very gladnesse and travaile without profitt.

The twelfth is said Lamed ל. and it sheweth gladnes and honour and profitt.

The thirteenth is said Mem מ. That is M and it sheweth greif and other while dolour.

The fourteenth is said Nun נ. That is N. It signifyeth restoring of a friend, and visitation of him & profitt.

The fifteenth is said Samech ס.

The sixteenth is said Ain ע. It sheweth occasion or evill of a woman.

The seventeenth is said Pe פ. It sheweth health.

<sup>81</sup> From here onwards, the letters of the Hebrew alphabet are numbered in the margin.

<sup>82</sup> and] MS at

The eighteenth is said Fee [.]<sup>83</sup>, that is F, & it sheweth bloud yshed of good men & high.

The nineteenth is said Tsadi<sup>84</sup> ז. it sheweth health.

The twentieth is said Coph ך, it sheweth hid life.

The twenty-first is said Res ך, that is R, & it sheweth a man that is fallen & is risen.

The twenty-second is said Thau ך, that is C. It sheweth greife & diminution.

Now we have said of the 4 wings upon the 22 letters that be upon the lawes of the table written. And know thou that there be no moe but onely 22 letters<sup>85</sup> which be the roote of Semamforas for with them it is formed & it is caused & is made & with out them it may not be. And some men seyne that Camalion founde them, but it is not soth, but the Angell Raziell gave them written to Adam in his booke that is said *liber ignis*. And with them all the booke of Semamforas written. And know eich man that readeth this booke that the Creator said to Raziell the names of Semamforas wherefore if thou canst transpose these 22 letters or figures as it beseemeth thou shalt attayne the great name of the Creatour.

And with it thou might do what thou wilt evermore with cleanes & with helpe of the Creator.

Now we have fulfilled this booke of the wing like to these angells that is Panthaseron, Micracon Sandalon. Ffor everych of these hath 4 wings by mandement of the benigne angell, which the Creator sent to me that this booke were better compounded & well ordeyned.

**Here endeth the second booke & beginneth the third booke of Thymiamatibus.**

<sup>83</sup> Corrupted Hebrew. The one letter missing is Shin (ש).

<sup>84</sup> Tsadi] MS Saday.

<sup>85</sup> letters] MS lres, no abbreviation mark.

The eighteenth is said Phe [.]<sup>86</sup>. That is ff and it sheweth bloud is shed of good men and highe.

The nineteenth is said Tsadi<sup>87</sup> ז. It sheweth health.

The twentieth is said Coph ק. It sheweth hid lyfe.

The twenty-first is said Res ר. That is R<sup>88</sup> And it sheweth a man that is fallen and is risen.

The twenty-second is said Thau ת. That is C. It sheweth greefe and diminution.

Now we have said upon the fowre wyngs upon the 22 letters that be upon the lawes of the table written. And know thou that there be no moe but onely 22 letters which be the roote of Semiforas for with them it is formed and is caused and is made and without them it may not be. And some men seyne that Cammalie found them. But it is not sooth, ffor the Angell Raziel gave them written to Adam in this booke that is said *liber ignis*, and with them all the booke of Semiforas written. And knowe eache man that readeth this booke that the Creatour said to Raziel to be the names of Semiforas. Wherefore if thou canst transpose these 22 letters or figures as it beseemeth thou shalt attayne the great name of thy Creatour.

And with it thou might do what thou wilt evermore with cleannesse and with helpe of the Creatour.

Now we have fulfilled this booke of the wing like to the angels that is Pantaseron, Mucracon, Sandalon, for everich of these hath 4 wings by commaundement of the benigne angell, which the Creatour sent to me that this booke were better compounded and well ordeyned.

**Heere endeth the second booke & beginneth the third booke of Thymiamatibus**

---

<sup>86</sup> Corrupted Hebrew. The one letter missing is Shin (ש).

<sup>87</sup> Tsadi] MS Zade.

<sup>88</sup> There is a cross after this, probably symbolising Christ, as the Res stands for the man who has fallen and risen again, just like Christ.

<sup>89</sup>*Dixit Angelus adae fac tymiamata et cetera.*

The Angell said to Adam make thymiamatam. Thymiamata be confections of good odours with which thou shalt suffume & thou shalt please to Creacion & thou shalt attayne to what thou wilt by this. And the of which they be made be precieuse things which thou shalt find out of good odour & of good nature & of cleane things. And when thou shall do it be thou cleane without all filth. And then the Angell rested in that houre. And Adam remayned & did that he might. And this Salomon expounded & said, I marvaile why this is in the booke of Moysy. Also for the Creator said to Moysy make thou Thymiamata & suffume thou in the hille when thou wilt speake with me. Wherefore Salomon said, that suffumigacion & sacrifice & unction\* maketh to be opened the gates of the ayre & of the fire & the gates of all other heavens. And by suffumigacion a man may see heavenly things & privities of the Creator. And eich man know that they thirleth the earth. water, & the lownesses.

\*anointing (with oil)

And Salomon said as there be 7 heavens, & 7 starres & 7 dayes in the weeke of which everich is distinct & is not likened to his even. So know there eich man that there be 7 suffumigations which withholdeth with them the vertue of the 7 starrs, & maketh apaid\* the spirits of the ayre. And the Angells of heavens & devills, of angells of the world. And therefore for a man yeldeth to thou it that is theirs. Therefore they be pleased & apaide for the words which thou sayst. When thou prayest or sayst the names of them or the names of the Creatour. And for this that thou dost when thou washest thee & for the gift that thou givest to them when thou suffumest. And these things yeldeth the earthly & appearing to them. And the spirituall & invisible that is that neither evill men, neither beasts mought see thee if thou dost strongly about thee & about whom thou dost.

\*to be pleased

Thymiamata is made of many things & these be principall upon the 7 dayes of the weeke.

And first say we thymiamata of the Saturday for the starre of him is higher & the Angell of him is mighty in the Earth. The first thymiamata of the Saturday ought to be of all good things & well smelling rootes as is costus & *herba thuris*. And that is thymiamata of good. And so I shall shew of all other as it beseemeth to good. And thymiamata to other I make say in an other place.

Thymiamata of the Sunday is thure, mastix, muscus & other such. And all other good gummes & of good odour in all good. And by the contrary is evill.

Thymiamata of the munday is folium mirti, & lauri & leaves of good odour, & so understand thou in his contrary.

Thymiamata of the Tuesday is sandalus rubeus, niger & albus, & all such trees & eich tree of aloë & cipresse, & so understand thou of eich tree.

Thymiamata of the Wednesday is made of all rynds as cinamomo, cassia lignes & corticos lauri & nucis & so understand there in others.

---

<sup>89</sup> Margin: "Liber tertius"

*Dixit angelus Adae fac Tymiamata et cetera.*

The Angell said to Adam make thymiamata. Thymiamata be confections of good odours with which thou shalt suffume (and thou shalt please to Creacion) and thou shalt attayne to what thou wilt by this. And they of which they be made be precious<sup>90</sup> things which thou shalt fynde and of good odour and of good nature, and of cleane things. And when thou wilt do it be thou cleane of without all fylthe.

And then the Angell rested in that hower. And Adam remayned and did that he might. And this Salomon expounded and said I marvaile why this is the booke of Moyses also ffor the Creatour said to Moyses make thou thymiamata and suffume thou in the hill when thou wilt speake with me. Wherefore Salomon said suffumigacion, sacrifice & unction maketh to be opened the gates of the aire and of the fyre and of all other heavens. And by suffumigacion a man may see heavenly things and privities of the Creatour. And each man knowe that they thirleth the earth, water, and lownesse. And Salomon said as there be 7 heavens, and 7 starres & 7 dayes in the weeke of which everiche is distinct and is not likened to his even. So knowe each man that there be 7 suffumigacions which withholdeth with them the vertue of the 7 starres, and maketh glad the spirits of the ayre and the angels of heaven and divels of angells of the worlde. And therfore for a man yeldeth to them hit, that is theirs. Therfore they be pleased and well apaide for the words which thou sayest of sayest the names of them or of the Creatour. And for this that thou doest when thou washest thee, and for the gift that thou givest to them when thou suffumest, and these things yeeldeth them earthly and appearing to thee. And that spirituall & invisible that is, that neither evill men, neither beasts mought see thee if thou doest it strongly about thee and about whome thou doest it.

Thymiamata is made of many things, and these be principally upon the 7 dayes of the weeke.

And first say we thymiamata of the Saturday, for the starre of him is higher & the angell of him is mighty in the Earth.<sup>91</sup> The first Thymiamata of the Saturday ought to be of good things and well smelling rootes as is costus and herba thuris. And that is Thymiamata of good, and so I shall shewe of all other as it beseemeth to good, and thymiamata to another I shall say in an other place.

Thymiamata of the Sonday is thus mastick, muscus and other such and all other good gummes, and of good odour in all good and by the contrary in all evill.

Thymiamata of the Monday is folium myrti, and lauri and leaves of good odour and so understand thou in his contrary.

Thymiamata of the Tuesday is sandalus rubeus, niger and albus and all such trees and eche tree of aloes & cypresse, and so understand thou of each tree.

Thymiamata of Wednesday is made of all rindes as cinamon, cassia lignea & cortices lauri & nucis and so understand thou in other.

---

<sup>90</sup> precious] MS petition

<sup>91</sup> The thymiamata are numbered 1-7 in the margin

Thymiama of the Thursday is nux mustata gariofili & citruli & the rynd of arangianus siccarx & pulverizatarum that is the rynde of oranges dry & poudered & all other fruite of good odors.

Thymiamana of the Friday is mais<sup>†</sup> roso viole & crocus & all other flowers of good odour.

And in the contrary to the contrary put you all thymiamata stincking. And know thou that such thymiama of good odour gathereth together his spirits after that is his nature & his colour & his strength. Thus I say for good, good, for better, better. And Hermes said of thymiamatebus that thymiama Lune is cinamonum & lignum aloës & mastix & crocus & costus & macis & mirtus. Wee putteth thus that eich of the planetts have a part in it & all this may be Luna, good & well fortunate by good spices & sharpe.

Although Salomon made distinction upon the days & planets of the spices with the which a man ought to make Thymiamata. And he said that of Saturni is eich good roote is good, evill is evill.

And of Jovis all fruite, & of Martis eich tree, & of Solis eich gumme, & of Veneris eich flower. And of Mercurii eich rinde, & of Lune eich leafe. And thus understand you in all other, & eich odoriferous<sup>92</sup> herb is of Veneris.

And Raziel bade to Adam that he should make good thymiamata & therefore Hermes understood that eich thymiama is made of all good things, as of roote, tree, rinde, leafe, flower, fruite & gumme. And yett seeds be put in it, as bacre & cardamome & wexe & put thou in it all good thing & preciouise. And sythen he sayd *thymiama completum*. & there is some *thymama grecum* or of Greekes by which heathen men were wont to suffume idols & yet to day churches & altars<sup>93</sup> be suffumed. And it is said *Thymiama Jovis* & in sothnes who that useth these *thymiamatibus* be he cleane & chast & of all good will to the Creatour he shall persist.

*Dixit Salomon super suffumigia Hermetis quod dur et cetera.*

Salomon said upon the suffumigations of Hermetis which be said beneth & they be 7 manners with which be made sacrifices.

Some be & the first which fasteth & giveth teithings to the Creator, & therefore they trust that they attayne that they desire & it is sothe.

The second is that they washen themselves & clenseth & dwelleth cleane. And therefore they trow to attayn their petition & asking & it is soth.

The third is that they do almes for God & for the holy angells of him.

The fourth is is that they sleeth & casteth the blood in the fire.

The fifth is that they sleeth & brenneth all.

The sixth is that they pray much in houres ordayned 7 tymes in the day & 3 in the night.

The seventh is to make fumigation with good things & well smellinge.

---

<sup>92</sup> odoriferous] MS odorifr

<sup>93</sup> altars] MS aulers

Thymiamata of Thursday is *nux muscata*, *gariophylli* and *citruli* and the rinde of *aurangiarus siccarus* & *pulverizatarus* that is the rynde of orenge dry and powdered & all other fruite of good odour.

Thymiamana of the Friday is *moas rosae violae* & *crocus* and all other flowers of good odour and in the contrary to the contrary, put you all thymiamata stinking.

And knowe thou that each thymiamata of good odour gathereth together his spirits after that is his nature & his colour & his strength is. Thus I saye for good, good, for better, better.

And Hermes said of thymiamatebus that thymiamata of Luna is *cinamona & ligno aloes et mastix et crocus et costus et macis et myrtus*. We putteth this that each of the planets have a parte in it, and all this may be Luna, good and well fortunate by good spices & sharpe.

Although Salomon made distinction upon the daies and planetts of the spices with the which a man ought to make thymiamata.

And he said that of Saturne is each good roote in good, and evill in evill. And of Jovis all fruite, and of Martis eche tree, and of Solis eche gumme, and of Veneris eche flower, and of Mercury each rinde, and of Luna each leafe. And thus understand thou of all other. And eche odoriferous herbe is of Veneris.

And Raziel said to Adam that he should make good thymiamata. And therefore said Hermes understand that eache thymiamata is made of all good things, as of roote, tree, rinde, leafe, flower, fruite & gumme. And yett seeds be put in it as *baccae* & *cardamomus* and waxe, and put thou in it all good thing and precious, and sithen he said *thymiamata completum*. And there is some *thymiamata graecum* or of Greeks by which heathen men were wont to suffume idols with. And yet to this day churches and altars be suffumed with it, and it is said *thymiama Jovis*. And in sothenes who that useth this *thymiamatibus* must be cleane and chaste and of all good lyfe and will to the Creatour he shall profit.

*Dixit Salomon super suffumigata Hermetis qae durum et cetera.*

Salomon said upon the suffumigacions of Hermes which be said beneath and they be seven maners with which be <sup>94</sup>made sacrifices. Some be (and the first) which fasteth and giveth teithings to the Creatour, and therefore they trust that they attayne to that they desyre. And it is soothe.

The second is that they washen & clenseth themselves and dwelleth cleane. And therefore they trow to attayne their petition & axing & it is sothe.

The third is that they do almes for God and for the holy angels of him.

The fourth is that they sleyeth and casteth the bloud in the fyer.

The fifth is that they sleyeth and burneth all.

The sixt is that they prayeth much in howers ordeyned 7 tymes in the day, and 3 in the night.

The seventh is to make suffumigacion with good things and well smellinge.

---

<sup>94</sup> The seven manners are numbered in the margin, starting here.



And everych of these did this that he might attayne the sothnes of it that he axed & he attained it by the mandement of the Creatour.

And know thou that fumigation overcometh in all. Sothly who that suffumeth better to the eye proveth & with this the wiseman excuseth all other. And wite thou that who that can well know the natures of fumigacions he migh nough to thilke spirits which he would in clepe after the nature of the fumigations. And evermore consider then the nature of the spirit & of the fumigacon & the spirits be constrayned by their contrary & be comforted by like things. Wherefore it is to witt that as a wise leche in giveinge a medicine to a sickman removeth the sicknes & in ledeth health. So fumigacion removeth the contrary from the place if it be good. And with evill fumigacion be removed good spirits & evil spirits also dreadeth for eich thing more loveth health then sicknes. And therefore it is said that sulphur removeth both good spirits & evill. And this is probacion & profit<sup>95</sup> after one way. And there another way for lignum aloës gathereth together the spirits of ligni aloes & none other. And sulphur chaseth them away & this is very reason. And then I say that sulphur gathereth together his proper spirits & none other & they be full stronge & penetrate & thicke & be not severd or departed so soone from a place. But and if a place were suffumed with sulphur & then were washen with water & suffumed with ligno aloës, it doth draw away the spirits of sulphur & induceth or inledeth his owne.

And know thou that the spirit of azet that is quickesilver. & the spirits of thuris be contrary although spirits yet with all there devills entreth & thirteth rather then the spirit of thuris wherefore everich hath full great might. And if thou wilt out draw the spirits, yet suffume thou with thur & they shall go out. And so understand thou of all other spirits good & evill. And Salomon said know thou that as a phisician putteth in a man good pure oyntments & cleane, & they thirleth the body of a man & heleth. So fumigacions thirleth the 4 elements & maketh to se & know heavenly things which were evermore heavenly & which defended from heavens as be angells & spirits of the ayre & the souls of dead men & devills of lownesse & winds & speluncks & of deepnesses & fantasies of desert places. Wherefore know thou that all spiritualls with right fumigacion shall obey to thee & shall come to the & they should do thy mandement. And Hermes said that all thing that was or is put or shall be knoweth that the over nature ioyned with the nether by ordinance of tyme & of houre maketh one body & understanding & that he can understand & know thilke things wherof creatures have to live & themselfe to governe. wherefore know thou that there be fumes that chaseth away spirits & other that sleethe them & constrayneth to come & other that quickeneth them & strenghteneth & giveth might. And so by the contrary is fume that destroyeth them & taketh away their might. And this is the probacion of this for the fume of an herte chacest them away.

---

<sup>95</sup> profit] MS pref

And everiche of these did this that he might attayne the sothenes of it that he asked and so he attayned hit by the commaundement of the Creatour.

And know thou that suffumigacion overcommeth in all. Sothly who that suffumeth best to the eye proveth and with this the wiseman excuseth all other. And wit thou that who can well knowe the natures of suffumigacions he might easily nigh thilk spirits which he would enclepe according to the nature of suffumigacions. And evermore consider then the nature of the spirit and of the fumigacion, and the spirits be constrayned by the contrary and be comforted by like things.

And it is to wytt that as a wise leach in givinge a medecine to a sicke man removeth the sickenes and inleadeth health. So suffumigacion if it be good remeveth the contrary from the place. And with evill suffumigacion be remeved good spirits, evill and ill spirits also dreadeth for eache thing more loveth health then sickennesse.

And therefore it is said that sulphur remeveth both good spirits and evill. And this is approbation and profit way. And there another way for lignum aloes and none other, and sulphur chaseth them away and this is very reason. And then I say that sulphur gathereth together his proper spirits and none other and they be full strong & penetrative and thicke and be not severed or departed so soone from a place. But although a place were suffumed with sulphur, and then were washen with water and suffumed with lignum aloes, yet it draweth away the spirits of sulphur or enduceth or leadeth his owne. And knowe thou also that the spirit of azet that is quickesilver and the spirit of thuris be contrary. Although spirits both yet therwith all devills entereth and thirleth rather or sooner then the spirit of thuris, wherfore everich hath full great might. Yet and if thou wilte withdrawe the spirits, suffume thou with thure and they shall go out. And so understand thou of all other spirits good and evill.

And Salomon said that as a phisician putteth a man pure good oyntments and cleane and they thirleth the body of a man and healeth. So suffumigacions thirleth the 4 elements and maketh to see and knowe heavenly things which were evermore heavenly and which defended from heavens as be angells & spirits of the ayre and the souls of dead men and divels and windes of spelunks and of deepenes and fantasies of desert places<sup>96</sup>. And wherfore knowe thou that all spiritualls with right fumigacion shall obey to thee, and shall come to thee and they shall do thy commandement. And Hermes said that all things that was or is present or shall be that the overnature joyned with the neather by ordinaunce of tyme and hower maketh one body and understanding that he can understand and knowe thilke things whereof creatures have to live and themselves to governe.

Therefore knowe thou that there be fumes that chaseth away spirits and other some that sleyeth them and constreyneth them to come, and other that quickeneth them and strengthneth, and giveth them might. And so by the contrary there be some that destroyeth them and taketh away their might, and this is the probacion of this for the fume of an hare chaseth them away.

---

<sup>96</sup> places] MS plac

& this he said upon serpents. And that chaceth them away is *fumus anice* that is the fume of fecis of oyle. And that, that sleethe them is the spettell\* of a fasting man. And therefore he said that fumigacion is fullfilling of ayre which hath not body, nethles fume destroyeth things that have body. And so fumigacion fulfilt it to us in all things beneath.

\*spittle

And Raziel said know thou that as water washesht all uncleannesse and fire maketh liquid or molteth all metall & maketh clean & finely. And as the ayre is the life of a liveing man, & the Earth sustayneth or beareth ech body & nourisheth ech plant. So understand thou that good Thymiamia *id est* fumigacon is fullfilling in the worke to be the invocations of spirits, & of other things well proporcioned with which Thymiamia is confect or modled. And were made in eich houre convenient or accordinge.

*Dixit Salomon propter hoc pono horam & tempus et cetera.*

Salomon said for this I put the houre & the tyme in this worke ffor in all houre in which a man evill speake to a king or to a prince, he may not speake to them, neither in eich houre in which a sonne axeth any thing of the father, he giveth to him. Therefore it is darke to thee to chese the tyme & the houre upon they that thou axest. This is *quod tempus quidam* that is sometymes of Jovis be it done in the day of Jovis & of Veneris in the day of Veneris & of Martis, in the day of Martis & of Saturnii, in the day of Sabole. And so of other that be done in invocacion of spirits & in all prayings of Angells. And the fumigacion of which is pure & cleane know thou that it is a spirituall thing & liveing & fellowshiping to heavenly things. And now said Veatha<sup>†</sup>, know thou that no man ought to make fumigacion of preciouise things, but if he were cleane & with cleane waters well washen & anoynted with precious oyntments which be made cleanly & with precious things of cera alba, balsamo, croco & musco, abila tyneca, algali almea thure, mirra, oleo olivarx. And this oyntment be it well kept & well warded in a cleane place. Of him after that also the clothings be cleane white, new & good not broken neither blacke. And then suffume he himself worshipfully & the manner of suffumeing himself ought to be made in 7 manners to ward the east, the north, the west & the south toward heaven above & toward the earth beneath, the seventh time all aboute. And as oft as thou dost this, evermore dresse thy mind into God & pray that he fullfill thy will. And know thou that I found in some old booke that these were the more fumigacions. Thus *thymiamia graecum*, mastix. sandlus, galbanum, mascha-lazaret, mirra & ambra. And these be collectors of spirits & placacions of them.

And this he said upon serpents and that chaseth them away which is *fumus amnera* that is the fume of feces of oyle and that that sleyeth them is the spittle of a fasting man. And therfore he said suffumigacion is fullfilling of aire that hath not body. Nethelasse fume destroyeth things that have body. And so suffumigacion sufficeth to us in all things beneath. And Raziel said knowe thou that as water washeth all uncleannesse and fire maketh liquid or melteth all metalls & maketh cleane and fyneth. And as the aire is the lyfe of a man living, and the earth susteineth or beareth eche body and nourisheth each plant, so understand thou that good thymiamata *id est* suffumigacion is fullfilling in the worke to the invocations of spirits and of other things and well proporcioned with the which thymiamata is confect or medled, and were in eache hower convenient or according.

*Dixit Salomon propter hoc pono horam et tempus et cetera.*

Salomon sayth ffor this I put the hower and the tyme in this worke. For in all howers in which a man will speake to a king or to a prince, he may not speake to them, neither in eache hower in which a sonne asketh of the father any thing he giveth to him. Therfore it is darke to thee to choose the tyme and the hower upon those that thou askest. This is therfore *tempus quoddam* that is some tyme of Jovis be it done in the day of Jovis and of Veneris in the day of Veneris and Martis and of Saturne in the day of Saturne. And so of other that be done in invocations of spirits and in all prayings of Angells. And the fumigacion of which is pure and cleane. Knowe thou that it is a spirituall thing and living and fellowshiping to heavenly things.

And now said Vealha<sup>†</sup> Knowe thou that no man ought to make suffumigacion of precious things but if he were before cleane, and with cleane waters well washen and anynted with precious oyntments which he made cleanly and with precious things as cera alba, balsamo, croco and musco, abilatmeca, algalia, almea, thure, myrrha, oleo olivarius. And this oyntment be it well kept and well warded in a cleane place of him after that also the clothings be cleane white new and good, not broken neither blacke. And then suffume he himself worshipfully and the maner of suffuming himself ought to be made in 7 maners towards the east, the north, the west and the south, and towards the heaven above, and towards the earth beneath, and the seventh time all about. And as ofte as thou doest this, evermore dresse thy mynde unto God evermore, and pray that he fullfill thy will. And knowe thou that I found in some old books that these were the more suffumigacions. Thus, *thymiana graecum*, masticke, sandalus, galbanum, muschalazerat, myrrha and ambra. And these be collectours of spirits and placatours of them.

And Salomon said when thou wilt gather together the spirits of the ayre do them in this manner. Cleanse thou thy selfe in the better manner that thou canst & go to a pit where thou wilt known to thee & suffume it & inclepe him by his owne proper name & lath him or pray him & that by three nights. And if he appeareth send thou him to a certaine place or to an house or to a quadeirie that is a place there 4 wayes meett or to a yard or garden & suffume thou the pit toward 4 parts & in the place where thou lathest also as I have said & then know thou that he shall come & he shall appeare to thee that thou shalt do this.

*Et dixit Hermes, quod spiritus quod appariut et cetera.*

And Hermes said that the spirits which appeareth in this world be these some sothly be heavenly & the prophet clepeth them Angells & they be bright & cleare as flame or a starre as well hav said. Other be ayry or of the aiyre & so many colours greene, bright & other such & of many figures. And other <sup>97</sup>be fuyry & they be bright & red. And other be watrie & they be white & as bright fume or iron burnished or quicksilver. Other be that neigheth\* to men & be like to a white cloud or to a white cloath. And other be derke & dymme & of diverse formes which be said divells, which be hidd evills the wind & they be in the deepnes of the sea & of lowness of spirits that bring with them haules & tempests & lightning. And wisemen clepeth them huge spirits & strong.

\*advance, approach

Now we have said of the nature of spirits & putt to thy mind & thou shalt attayne with the helpe of God.

*Dixit Raziel. Sicut in aere puro claro et cetera.*

Raziel said, as in the pure, clere, & bright & cleane & peaceable ayre all things gladeth & ioyneth of it. So know thou that for cleannesse and fasting & washing of water & prayers and orison of the Creatour. And for naturall & cleane sufumigacon & very fayth or trust thou might please them which we have said above. And Raziel said to Adam, know thou that in all maner the life of Angells is hoole & cleane. And the suffumigium or suffumigacion is brede of which spirits liveth & fasting & cleannesse & charity, sacrifice with Orison be the houses of holy soules & trust is the altar<sup>98</sup> of God. wherefore eich man that hath these above said in himselfe he shall attayne or neigh & he shall profit. And Salomon said, these be that befalleth in suffumigacion. Of suffumigacion anone shall come to us fumes & then odour & of the fume a cloud & of the cloud an high cloud & wind. And of the wind ascendeth the cloud higher & of the cloud an high wind, & of the wind ascendeth higher & is made a soule & of this the spirit is made higher. And of the spirit an Angell of heavens & of angells light & these be caused by cleane suffumigacions.

---

<sup>97</sup> Margin: "fiery"

<sup>98</sup> altar] MS autar

And Salomon said when thou wilt gather together the spirits of the ayre do thou in this maner cleanse thou thy self in the better maner that thou canst and go to a pitt where thou wilt knowen to thee and suffume it and encleape him by his owne proper name and lathe him or pray him and that by three nights. And if he answereth not to thee neither appeareth send thou him to a certaine place or to an house or to a quadrive that is a place there 4 wayes meeteth or to a yard or gardeine and suffume thou the pitt towards 4 parts and in the place where thou bathest also, as I have said and then knowe thou that he shall come, and he shall appeare to thee that thou shalt do this.

*Et dixit Hermes quod spiritus qui apparent et cetera.*

And Hermes said that the spirits which appeareth in this worlde be these. Some sothely be heavenly and the prophet clepeth them Angels, and they be bright and cleere as flame or a starre as we have said. Other be aire and of the aire and so many colours greene, bright and other such & of many figures. And other be fiery and they be bright and red. And other be watry and they be white and as bright as tinne or iron burnished or quicke silver. Other be that neigheth to men & be like to a white cloude or to a white clothe. And other be darke and dimme and of diverse formes which be said divels, which be said with the wynde, and they be in the deepenesse of the sea and of lownesse spirits that bring with them hailes & lightnings. And wisemen clepeth these huge spirits & strong. Now we have said of the nature of spirits and putt to thy mynde and thou shalt attayne with the helpe of God.

*Dixit Raziel sicut in aere puro claro et cetera.*

Raziel said as in the pure, cleere, and bright & cleane and peciable aire all things gladdeth and ioyneth of it. So knowe thou that from fasting and cleannes and washing of water & prayers<sup>99</sup> and orison of the Creatour. And for naturall and cleane suffumigacion and very faith or trust thou might please them which we have said above. And Raziel said to Adam, knowe thou that in all maner the life of Angells be holy & cleane. And the suffuming or suffumigacions is bread of which spirits liveth. And fasting and cleannesse and charity, sacrifice with orison be the house of holy altar soules and trust in the authour of good. Wherefore each man that hath these above said in himself, he shall attaine or neigh and he shall have profit. And Salomon said these be that befalleth in suffumigacion, anone shall come to us fume and then odour and of the fume a cloude and of the cloud an high cloude and wynde. And of the wynde ascendeth the cloude higher and of the cloude an high wynde ascendeth higher and is made a soule and of this the spirit is made higher. And of the spirit an Angell of heaven, and of angells light. And these be caused by cleane suffumigacions.

---

<sup>99</sup> Margin: "luck"

And know thou that suffumigacions be of 7 maners. Some sothly sharpe & other penetratit or persinge, other sweete smelling other stinkinge, other simple, other meeke, other of greife other sothly of peace. And everych of these maners is after his odour said of nature & complexion. Wherefore Hermes said that as coldnes congeleth water with his cold. And as water of the sea is congealed with great heat & as azertacona congeleth the water of wells. And everych of these congeleth the water, one with coldnes & another with hotnes, another by arte, another by nature & the matter is made one body & one gobbelt. And know thou that good suffumiacion gathereth together & constrayneth & maketh spirits to appeare in the ayre & secrete or privy things & it maketh them to take a body which our eyne seeth.

And Salomon said as the adamant<sup>100</sup> draweth yron to himself, so know thou that suffumigacion gathereth together & draweth the spirits of the ayre & maketh them to come to the place where thou doest it & wold gather them together. And the wisemen sayd suffumigacon is like to the roote of arzolle for as it ioyneth together gobets of flesh into one. So suffumiacions gathereth together spirits of heavenly or heaven with the 4 elements & they make that they taketh a body & spirits taketh visible bodies & palpable. And a body taken they fullfilleth that they be axed of them & that to likenes of a mirrour to which if there be selt before what figure thou wolt a like appeareth within. Thus fumigacion made cleanly & invocacion in the houre after the spirits proportionall. The spirits appeare to us & new operacions & workings with fullfillinge upon the thing which thou askest. And be thou never deceived in the knowledge of suffumigacions & put thou thy mind in them least they be transposed, & thou shalt fullfill as that were & after that thou doest as he said.

And Salomon said I will touch some what to thee of the nature of suffumigacions. In colericke suffumigacions, who that useth it much, it maketh to see in sleepe, or in sothnes greene things & yelow & diverse colours. Melancholious fumigacion sheweth leady things. Sanguine fumigacions sheweth red things, & otherwhile it is sheweinge of purpure colour. Phlegmaticke fumigacion sheweth white things & faire and so understand thou after that the nature were & the appearing of spirits of their colours & visions & the worke of them shall <sup>101</sup>be after the sharpnes of it & the goodnes & direccion of <sup>102</sup>*fumigatii*, is fullfilling of the thing after that the ymage were formed & the orison of the thing nempned & the <sup>103</sup>trust for all is in the intention of the man and in the houre in which it is done.

Now we have said how every of the planets hath his fumigacions.

<sup>100</sup> A biblical stone with excessive hardness (Jeremiah 17:1; Ezekiel 3:9)

<sup>101</sup> *Manicula*

<sup>102</sup> Margin: "122 p 61."

<sup>103</sup> Margin: "vid. p: 61"



And know thou that suffumigacions be of 7 maners. Some sothely sharpe, and other penetrative or percing. Other sweete smelling, other stinking, other simple, other meke, other of greefe, other sothely of peace, or everich of these or of these manners is after his odour favour nature and complexion.

Wherfore Hermes said that as coldenes congealeth water with his colde, and as water of the sea is congealed with great. And as azertacona congealeth the water of wells, and everiche of these congealeth the water, one with coldnes, another with hotnes, another by arte, another by nature, and the matter is made one body and one gobbet. And knowe thou that good suffumigacion gathereth together and constrayneth and maketh spirits to appeare in the aire, and secret or privy things. And it maketh them to take a body with out eyne seeth.

And Salomon said that as the adamant draweth iron to himself, so knowe thou that suffumigacion gathereth together and draweth the spirits of the ayre, and maketh them to come to the place where thou doest it and will gather them together. And the wisemen sayd suffumigacion is like to the roote of arzolle ffor as it joyneth togither gobbetts of flesh into one. So suffumiacions gathereth togither spirits of heaven or heavenly with the 4 elements and they make that they taketh a body, and spirits taketh visible bodyes and palpable. And a body taken they fullfilleth that be axed of them and that to likenes of a myrrour to which if there be sett before what figure thou wylte a like appeareth within. The fumigacion made cleanly and invocation in the hower after the spirits proportionall. The spirits appeareth to us, and new operations and worckings with fullfilling upon the thing that thou askest. And be thou never deceived in the knowledge of suffumigacions, and putt thou thy mynde in them lest they be transposed, and thou shalt fullfill as that were and after that thou doest as he said.

And Salomon said I will touche somewhat to thee of the nature of suffumigacions, who that useth it much, it maketh to see in sleepe, or in sothenes greene things and yellowe and divers colours. Melancholious fumigacion sheweth leady things. Sanguine fumigacion sheweth red things, and otherwise it is shewing of purple colour. Fflegmaticke fumigacion sheweth white things and fayre. And so understand thou after that the nature were and the appearing of spirits and of their colours and visions and the worke of them shall be after the sharpenes of it and the goodnes and the direction of *fumigii* that is fullfilling of the thing after that the image were formed and the orison of the thing nempned and the trust for all is in the intention of the man and in the hower in which it is done.

Now we have said how every of the planetts hath his fumigacions.



Now say we the fumigacions of the 12 signes & of the 36 faces of them.

Aries holdeth by himself mirtam. Taurus costus, c, masticen, d. musthalazerath, e thur, zf classem, g galbanus, h opopanac, i lignus aloës, j asamfolidam, k euforbeum, l thymiama.

The first face of Arielis holdeth mirtam, the second stamoneam, the third piper nigrum.

The first of Tauri costus, the second cardamom, the third cassiam.

The first of Geminorum masticen, the second cinamomum, the third cipresenum.

the first of d mastum, the second succum, the third anisum.

The first e thur, the second lignus balsami, the third nucem mustatam.

The first f sandalos, the second crocus, the third masticen.

The first of g galbanus,. the second before, the third mirtus.

The first of i lignus aloës, the second folia lauri, the third gariofilus.

The first of j. asam feti, the second colofonias, the third piper longus.

The first of k. euforbeum, the second reubarbarus, the third stamonea.

The first of l. thymiama, the second crocus, the third sandalus albus.

*Nota secundum Hermete de fumigiis.*

And Hermes said a, e & Sagittarius withholdeth eich cholerick spice & bitter zb, f, & j mechancholious & stipticke\*. c, g, k, sanguine & sweet. d, h, & l, plegmaticke & salt of savour. And this Salomon holdeth for the more naturall for such spices we give & with them we suffume. And which maner fumigacon we give to the planetts such we give to the dayes & houres. As the Soday the first houre is of Sola & all the day together, we should give thur, masticen & mustum.

As we have said of planets in the beginning of this booke of thumiamatum.

\*sour

And so understand thou of all other. Know thou the suffumigacion to tymes. *In primo tempore* lignum aloës, thur, & crocum.

In the second tyme thymiama, costum mastice.

In the third tyme, sandalo cassia, mertum.

In the fourth time mustum succum & lignum balsami.

And he gave to eich of the 4 times their spices or kinds, so he giveth to eich month one spice by order.

Now say we the fumigacions of the 12 signes and of the 36 faces of them. Aries holdeth by himself mirtam. Taurus costum. Gemini masticem. Cancer musthalazeratis. Leo thus. Virgo classen. Libra galbanum. Scorpio opopanacem. Sagittarius lignum aloes. Capricornus *assam faetidam*. Aquarius euphorbium. Pisces thymiama.

The first face of Aries holdeth mirtam, the second stamoneam, the third piper nigrum.

The first of Tauri costum, the second cardamomum, the third cassiam.

The first of Geminorum masticem, the second cinamomum, the third cipressum.

The first of Cancer mastum, the second succum, the third anisum.

The first of Leonis thus, the second lignum balsami, the third Nucem muscatam.

The first of Virginis sandalos, the second crocum, the third masticem.

The first of Libra galbanum, the second bofor, the third mirtum.

The first of Sagittarii lignum aloes, the second folia lauri, the third gariofilum.

The first of Capricorni assam, the second colofoniam, the third piper langum.

The first of Aquarii euphorbium, the second reubarbarum, the third stamoneam.

The first of Piscium thymiama, the second crocum, the third Sandalum album.

*Nota secundum Hermetem de fumigiis.*

And Hermes said Aries, Leo and Sagittarius withholdeth eche chollericke spice & bitter.

Taurus, Virgo and Capricornus melancholious and stipticke.

Gemini, Libra & Aquarius sanguine & sweete.

Cancer, Scorpio & Pisces flegmaticke and of salt savour.

And this Salomon holdeth for the more naturall for such spice<sup>104</sup> we give & with them we suffume. And which maner

suffumigations we give to planets such we give to the dayes and to the howers. And the Sunday the first hower is of Solis, and all the day altogither we should give this masticem & muscum.

As we have said of planets in the beginning of this booke of thymiamatum, and so understand thou of all other. Knowe thou the suffumigacions of tymes.

*In primo tempore lignum aloes, thus, et crocum.*

In the second tyme thymiama, costum, mastice. In the third tyme sandalus, cassia, and mirtum. In the fourth tyme muscum, succum and lignum balsami. And as he gave to eche of the 4 tymes their spices or kyndes, so he giveth to eche moneth one spice by order.

---

<sup>104</sup> spice] MS spich

*Dicamus nunc suffuigia 4 partium mundi et cetera.*

Say we now suffumigacons of the 4 parties of the world & of the 4 elements ffor all things that be in this world be compounded of 4 elements or simples. Suffumigacions of the 4 parties of this world be these Upon the party of the East & the fire serveth ambra muscus & alba cera that is white waxe. Upon the party of the South & the Earth, algalia, almea, & tyriaca. Upon the party of the west. & the ayre, balsamus, camphora & cleam olivandum. Upon the north & the water lignum aloës, nux mustata, & macis.

And Salomon said, eich man that wold do any thing by this booke put he the mind to the chapters of thymiamate that he know the kings & iustly can meddle them. And so know thou that thou might easily worke by hit & without travaile thou might fullfill all thing that thou desirest to set. Now we have fullfilled one Chapter of fumigiis or fumigacions & we will say furthermore hit upon which was our intention with the helpe of God.

**Here beginneth the fourth booke that speaketh upon tymes of the yeare**

*Dicamus nunc suffumigia 4 partium mundi et cetera.*

Say we now suffumigacions of the 4 partes of the worlde and of the 4 elements. For all things that be in this worlde either be compounded of 4 elements or symples. Suffumigacions of the 4 partyes of this world be these upon the partyes of the East and the fier serveth ambra, muscus & alba cera that is white waxe. Upon the party of the South and the earth, Algalia, almea, and teriaca. Upon the party of the west & the ayre balsamus, camphora & oleam olivarum. Upon the north & the water lignum aloes, nux muscata & macis.

And Salomon said each man that would do any thing by this booke putt he his mynde to the chapters of thymiamatum that he knowe the kindes or things & justly can meddle them. And so knowe thou that thou might easily worke by it and without travayle thou might fullfill all thing that thou desyrest to see. Now we have fullfilled one chapter of fumigiis or fumigacions, and we will say furthermore yet upon which was our intencion with the helpe of God.

**Heere beginneth the fourth booke that speaketh upon tymes of the yeare.**

*In nomine dei pii. Incipio scribere librum istum et cetera.*

In the name of the meke God I beginne to write this booke that is said Cephar Raziel, which the Angell Raziel gave to Adam & it shall speake upon the 4 tymes of the yeare & month & day with his might how we should nempne eich thing. And know eich man that this be is said the booke of tymes, & the Angell gave it that is said mighty & great by the mandement of the Creatour <sup>105</sup>quicke God & in all things mighty. And for that Adam should know all things by hit which he would know in this world what it is, what it was, & what it shall be in all things<sup>106</sup>. 12 months of the yeare & dayes & houres & that by order & similitude of cleane fasting & of washings of sacrifices of fumigacions made by 7 dayes ere the first mone were & ere the sunne should ascend his tale *id est* the ascendent. And ere the sunne should ascend upon his starre. Zedet *id est* Jovis. And they should be nempned in this booke by month, holy angells that have might upon the 7 heavens formed of fire & the beholding of them fire & the life of him is fire. And they seeme clothed with fire & they be covered with fire & from the fire went out, & in the fire they dwell & they be of great fellowships, mighty upon the 12 months of the yeare by the precept of the Creatour of it which said the world by hit, & all angells be & were before it. & there be 7 powers before that face of it & to eich of them is given might & hath a day of the month & of the weeke. And of them some be standing in environ & some be some be sytting in chaires with great honour serving to the Creatour & they be ever more ready & bound to goe out & to entre to come & to go & with all good & evill, what ever is made & to enchaunte & to put downe & to cover privy things & to discover or to make revelasion.

And all this that we have said by the mandement of God. & all the more angells & lesse & the princes of them with their powers with their orders, or with their fellowshipe, they clepeth themselves everich with their names & which be Selly<sup>\*107</sup>, *id est* high or soveraigne evermore they prayse God the Creatour, which formed them.

\*blessed

And also all the powers of all heaven in the month & in the day in which he formed them. And they be all speaking to himself together as men. And Raziel said that these angells wrote these names & this booke, & he said that there be above 7 angells mighty upon 7 starres & these be 7 *potestates* or powers mighty upon 7 days of the <sup>108</sup>weeke & they be keepers of them & of the 24 houres of the day & of the 7 heavens & of the 12 signs & of all other things that governeth this world.

And Raziel said to Adam behold, know, & withhold these 7 powers or *potestates*, which have power in the 7 heavens & the 7 stars. The names of which be these. Sabaday, that is G. Zedet that is F. Madyn that is E. Hamina that is A. Noga *id est* D. Cocab *id est* C. Lafana *id est* B.

<sup>105</sup> Margin: "god"

<sup>106</sup> decorated in dots

<sup>107</sup> Selly] MS Seby

<sup>108</sup> Margin: "24 hours"

*In Dei nomine pii incipio scribere librum istum et cetera.*

In the name of the meke God I beginne to write this booke that is said or called Cephaz Raziel, which the Angell Raziel gave to Adam. And it shall speake upon the 4 tymes of the yeere & moneths & dayes with his might how we should nempne each thing and knowe each man. That this is said the booke of tymes, and the Angell gave it that is said mighty and great by the maundement of the Creatour quicke God & in all things mighty. And for that Adam should knowe all things by it which he would knowe in this worlde, what it is, what it was, and what it should be in all things in the 12 moneths of the yeere and dayes & howers and that by order and similitude of cleane fastings and of washings of sacrifices<sup>109</sup> of suffumigacions made by 7 dayes or the first mone were, and ere the sonne should ascende his taile the ascendent, and ere the sonne should ascend upon his starre Zedet Jovis and they should be nempned in this booke by monthe of holy angells that have might upon the 7 heavens formed of fyer and the beholding of them is of fyer and the life of him is fyer. And they seeme clothed with fyer, and they be covered with fyer, and from the fyer went out and in the fyer they dwelleth and they be of great fellowships, mighty upon the 12 moneths of the yeere by the precept of the Creatour of it which said the world be it and all angells be and were before it, and there be 7 powers before the face of it, and to eache of them is given might and hath a day of the moneth and of the weeke. And of them some be standing in environ and some be sitting in chaires with great honour serving to the Creatour, and they be evermore ready and bound to go out and to enter, to come and to go, and to do all good and evill, whatsoever is made and to enchaunt and to put downe and to cover privy things and to discover or make revelacion.

And all this that we have said by the maundment of God, and all the more angells and lesse, and the princes of them with their powers, with their odours, or with their fellowships. They clipeth themselves everiche with their names and which be Selly *id est* heigh or soveraigne evermore they praise God the Creatour which formed them.

And also all the powers of all heavens in the moneth and in the day in which he formed them and they be all speaking to himself together as men. And Raziel said that these angells wrote these names and this booke. And he said that there be above 7 angells mighty upon 7 starres and these bene *potestates* or powers mighty upon 7 dayes of the weeke and they be keepers of them and of the 24 howers of the day and of the 7 heavens and of the 12 signes and of all other things that governeth this worlde.

And Raziel said to Adam beholde, knowe, and withholde these 7 powers or *potestates*, which have power in the 7 heavens and the 7 starres. The names of which be these Sabaday that is Saturnus. Zedet that is Jupiter. Madin that is Mars. Hamina that is Sol. Noga that is Venus, Cocab *id est* Mercurius. Labana *id est* Luna.

---

<sup>109</sup> sacrifices] MS sacrifices

The names of the 7 heavens in which they be borne be these  
Samayn, Raquia, Saaquyn, Mahum, Maon, Zebal, Araboc. Upon  
Samayn goeth B, upon Raquia C, & upon Araboc F, & so  
understand thou of other.

The names of Angells that have power upon the 7 starrs & goeth  
upon the 7 heavens & otherwhile in their charies be these  
Capziel, Satquiel, Samael, Raphael, Raphael, Amael, Michael,  
Gabriel. And the power of these is that Capziel is the power of  
Sabaday. Satquiel of Zedet & Samael of Madyn & Raphael of  
Hamina, Amael of Noga, Michael of Cocab, Gabriel of Labana.  
And everich of these sitteth in his heaven & the meynes\* of  
them all about. And they be of divers colours. And they be of  
divers colours as which blacke, red, yellow, greene, ledy, pardi  
violi. medled overgilt & of the colour of a peacocks feather & of  
many other colours.

\*group, assembly

These be the Angells that have power upon the 12 months of the  
yeare. The names of the months be these, of the yeare Nysan,  
Yar, Zamantamus, Abelul, Tysiryn, Marquesnam, Quislep,  
Tobez, or Thebeth, Sabat, Adar, Nustadar, Postamus<sup>†</sup>. The  
names of *Potestates* be these & they be 12 capitalls, that is one  
upon everich month of Lune, & the rather is Oriel, Sasuyel,  
Amariel, Noriel, Beraquiel, Maguyerya, Sayriel, Bareiel, Adoniel,  
Anael, Gabriel, Romiel, Lariel. And everich of these hath so  
many *potestates*, helpers, more or greater as these be days in  
the month or many other servants of them.

And with the aforesaid angells a man may know all thing that is  
to come in everich yeare & in everich tyme & in every month, &  
every day & every houre with the proper signs of them who that  
knoweth them well.

If he woll know of many reynes of few or when they shall be or if  
they shall be or no & the day & houre when they shall falle. And  
a man may know by them which is his signe & his starre. And he  
may know of his life if it shall be of long doinge or of short in the  
world & other things either for a sick man or an hoole. either for a  
man or for a woman. Or he may know a sutill understanding or  
sharpe. he may know what is to come & to do with it that he woll.  
And the dayes of the yeare or of Solis, alone in which may be  
done the working of this booke by 365 & the 4 part of one day in  
the worke of days. The yeares of Lune be otherwhile 360 dayes.  
or 4 houres & 46 minutes after the yeare of Lune.

And the fullfilling of tymes is this. If one tyme be 3 month & when  
the tymes be 4 sothly him to 12. And know thou that Nizan that is  
the first month entreth in the first day <sup>110</sup>of the first moone  
wherever were *Luna prima* of the month of Martii, & so of other.  
And the first very tyme is from the first point in which the zA  
entreth into Arietem till it enter the first point of Cancr. & the  
second from d into g.-am. & the third from g into j & the fourth  
from j into Arietem. & this is the better distinction of tymes.

---

<sup>110</sup> Margin: planetary symbol of a moon

The names of the 7 heavens in which they be borne be these Samin, Raquia, Siagum, Mahum, Macon, Zebul, Arabeck. Upon Samyn goeth Luna, upon Raquia goeth Mercurius and upon Arabeck Saturnus and so understand thou of other.

The names of Angells that have power upon the 7 starres and goeth upon the 7 heavens and other while in their chaires be these Capziel, Satquel, Samael, Raphael, Amael, Michael, Gabriel.

And the power of these is that Capziel is the power of Sabaday. Satquel of Zedet and Samael<sup>111</sup> of Madyn and Raphael of Hamina, Amael of Noga, Michael of Cocab, Gabriel of Labana. And everich of these sitteth in his heaven and the meynees of them all about. And there be of divers colours as while blacke, red, yellow, greene, leady, pardi viali medled overgilt and of the colour of a pecoche fether and of many other colours.

These be the Angells that have power upon the 12 moneths of the yeere. The names of the moneths be these Nisan, Yar, Zinantamus, Abelul, Tisirin, Marquesnam, Quislep, Tobez, or Thebeth, Sabat, Adar, Pustadar†, Postinus. The names of *Potestates* be these. And they be 12 capitalls, that is one upon everich moneth of Luna, and the rather that is the other is Oriel, Sasuyel, Amariel, Noriel, Biraquel, Magina, Suriel, Barsiel, Adonel, Anael, Gabriel, Romael, Laciell. And everiche of these hath so many *potestates*, helpers, more or greater as there be dayes in the moneth or many other servannts of them.

And the aforesaid angells a man may knowe all things that is to come in everiche yeere, and in everiche tyme and in everiche moneth, and everiche day and everich hower with the proper signes of them who that knoweth them well if he will knowe of many reymes or fewe or when they shall be or if they shall be or no and the day and hower when they shall fall. And a man may knowe by them which is his signe and his starre. And he may know of his lyfe if it shall be of long tyme or of shorte in the worlde and other things either for a sicke man or an whole, either for a man either for a woman. Or he may knowe a subtyll understanding or sharpe he may knowe what is to come and to do with it what he will. And the dayes of the yeare or of Solis alone (in which may be done the working of this booke) 365 and the fourth parts of one day in the weeke of dayes. The yeeres of Luna be otherwise 360 dayes or fowre howers and 46 minutes after the yeere of Luna.

And the fullfilling of tymes is this. In one tyme be 3 moneths, and when the tymes be fower sothely till to 12. And knowe thou that Nisan that is the first moneth entereth in the first day of the first mone wherever were *Luna prima* of the moneth of Martii, and so of other. And the first very tyme is from the first poynt into the which the sonne entereth into Arietem, till it enter the first poynt of Cancer, and the second from Cancer into Libra. And the third from Libra into Capricornum. And the fourth from Capricorno into Arietem. And this is the better distinction of tymes.

---

<sup>111</sup> Samael] MS Mamael



And in the houre in which Raziel gave the booke to Adam of tymes & months, & names of things then was Adam comforted only when in thilke day fillen lightnings moved & thenders & coruscations appeariden & there was in that day great tempest in all the world, both in the lond, & in the ayre & in the sea. And in the houre in which the Angell Raziel opened this booke & gave it to Adam, then he gave to his might & strenght & suretee in all the wordes of this booke & miracle that be in it. And when this booke fell before the face of Adam. Then Adam dread full much & quake of gread dred, & fill downe into the earth as though he had bin dead. Then the Angel Raziel said to Adam rise & be thou comforted. Ffor know there that a very sothfact spirit hath descended in the in the high heavens which hath lightend thee & hath put in this houre in thee knoweing & might & that thou shalt attayne that thou shalt axe. And I say to thee that thou consider in this booke & behold in it, & by it thou shalt know & understand what ever was & that is & that shall be after thee. And in that houre is which this booke was given to Adam fire fell upon the brincke of the flode of Peradise & the Angell ascended by the flame of the fire to heavens. And an Angell descended in similitude of a cloud white & spake with him playnely. And comme to him as a man well bright & cleare like to the clearenes of a starre in his body & full of many other all about & in ascending when he was severed. Evermore Adam was like to a lambe which formed well bright as the flame of fire & clearer then the fire of a fornice in which gold is purged. And then Adam saw this & found & knew that of the Lord of all worlds which is a great king & mighty in all things. This booke was sent for him. And then he considerd or looked in it with holynes & cleanes. And than he beheld in it all thing that he would know in this world. And this was the first word Adam had with the Angell Raziel. And therefore he considerd is it & governed himself by it.

Salomon said upon the aforesaid reason above after that the Angell raziel said to Adam that it behoveth know the tymes & the month & the day. It behoveth us furthermore to seeke one houre before another & one tyme before another. For who that soweth wheat in *Ver\** it may not be gathered in the same *Ver*, & this is after the temperament of the party of the north, & therefore it is necessary or needfull to devid the yeare into 4 parts, & a month into 4 & an houre into 4.

\*spring

And if thou keepest these divisions & understandest thou shalt profitt in all it that thou wolt, for this that all naturall thing is made in the time & in the day & in the houre according as the high or soveraigne Creatour ordeyned.

Raziel said if thou wilt know any thing of this world that is of other that be in heaven of heavens which be fellowshipped with the first heven. Or if thou wilt do anything that be fulfilled to thy will. Clense thou thy body by 7 days that is wash thee, & eate thou not a thing of these, neither of ravin neither of evill partie nor a thing uncleane, neither that is fallen to death, nor a beast of 4 feete, nor other, & eschew thou thee from malice & falsnes.

And in the hower in which Raziel gave the booke to Adam of tymes, of moneths, and names of things then was Adam comforted onely wherin thilk day fillen lightnings moved and thunders and coruscations appeariden, and there was in that day great tempest in all the worlde, both in the lande, and in the ayre, and in the sea.

And in the hower in which the Angell Raziel opened this booke and gave it to Adam, then he gave to him might and strength & surety in all the words of this booke and myracles that be in it. And when this booke fell before the face of Adam, then Adam dread full muche and quoke of gread dread, and fell downe unto the earth as though he had bene dead. Then the Angell Raziel said to Adam rise and be thou comforted, for knowe thou that a very sothfast spirit hath descended into thee from the high heavens which hath lightned thee and hath putt in this hower in thee knowing and might, and that thou shalt attaine that, that thou shalt aske. And I say to thee that thou consider in this booke, and beholde in it, and by it thou shalt knowe and understand whatever was and that is and that shall be after thee. And in that hower in which this booke was given to Adam fier fell upon the brincke of the flood of Paradice and the Angell ascended by the flame of the fier to the heavens. And an Angell descended in similitude of a white cloude and spake with him plainly and came to him as a man well bright and cleere, like to the cleerenes of a starre in his body and full of many other all about. And in ascending when he was severed evermore Adam was like to a lambe which formed well bright as the flame of fyer and cleerer then the fyre of a fornace in which golde is purged. And then Adam sawe this and found and knewe that of the Lord of all worlds which is a great king and mighty in things. This booke was sent for him. And then he considered and looked in it with holynes and cleannesse. And then he beheld in it all things that he would know in this worlde. And this was the first word that Adam had with the Angell Raziell. And therfore he considered in it and governed himself by it.

Salomon said upon the foresaid reason above after that the Angell Raziell said unto Adam that it behoveth to knowe the tymes and one hower before another and one tyme before another. Ffor who that soweth wheat in Ver it may not be gathered on the same Ver. And this is after the temperament of the party of the northe. And therfore it is necessary or needfull to divide the yeere into 4 parts and a moneth into 4 partes, and an hower into fower partes.

And if thou keepest these divisions and understandest thou shalt profitt in all it that thou wilt, for this is sothe and all naturall things is made in the tyme and in the day and in the hower according as the higher or sovereingne Creatour ordeyned.

Raziel said if thou wilt knowe any thing of this worlde that is of other that be in the heaven or heavens which be fellowshiped with the first heavens, or if thou wilt do anything that be fullfilled to thy will. Clense thou thy body by 7 daies that is washe thee and eate thou not a thing of cheste, neither of raven, neither of evill party, neither a thing uncleane, neither that is fallen to death, neither a beast of 4 feete neither other. And eschewe thou thee from malice and falsenes.

And thou shalt not drinke wine neither thou shalt eate fisher or any thing of which bloud goeth out. And ioyned thou thee not to a woman pollute, neither menstruate, neither enter you into an house where is a dead man neither go thou be syde the pelte of a dead man, neither beside him that suffer gomorream\*. And eschew thou or be thou ware of night least thou fall into pollucion. And keepe thee from all lechery & evill pride. And doe thou that thou be evermore cleane & be thou in orison or prayer. And keep thy tonge from saying evill & from leasing & fast thou cleanly, & keep thou thy body from doing evill & sinne & lighten thou the house to Orison. And pray thou Angells & do them almes to needy men & charity & be thou not ioyned to evill men neither to uncleane & cloath thou thee with cleane cloaths the larger that thou might. And evermore trust thou into God & rise thou early & pray the Creatour that he dresse thee & wash thee & fullfill thy petitions. And thou shall attayne that thou axeth with God.

\*gonorrhea

*Nota hanc partem bona.*

Wite well this part.

*Primus opus istius libri quod est neccam et cetera.*

The first worke of this booke that is necessary or need full in all things that a man would do. And when thou wilt know when it is good to do a thing which thou wolt do or thou wolt know when it is good to do. what things thou wolt of this world & thou canst not any thing there of understand thou that thou anompt by 7 dayes before the first day of the month that is of the month of Lune. And in these 7 days ne be thou not pollute, neither eate thou a beast haveing blood, neither drinke thou wyne neither touch thou uncleane things neither lye thou with a woman. And wash thou thee with cleane water running, all the 7 days ere the sonne ascend, & hold thou abstinence which we have said, & suffume thou thee when thou were bathed, with thur, ligno aloës, & ambra, croco, costo, camphora, & mastice, & then take thou tway quicke turterres & hoole without languour in themself, or if thou wilt <sup>112</sup>white culuers\* if thou might have none other. And cutt of the necks fasting with a brased redde knife overgilt, on everych side cutting, & cutt of the necke of that one turtur, on that one side, & that other on that other side.

\*doves

Afterward draw out thentralls, but with hold the blood in a new glasen cup & cast into the fire. And wash thou thentralls with cleane water. And then take 3 weights of mske, & 3 of croci, & thuris albi lucidi & cinamomi & 10 keyes of gariotili, & ligni aloës as much, & then take 12 grana piperu nigri & old white wine & sandalos & mustum & camphoram, & somewhat of hony & ioyned all this with wine, & putt all medled in the entralls of the turturs & fill them & divide them into 7 parties or 7 members. And cast one member upon the colos of fire in the morrow ere the sunne rise & that is to understand the eleventh houre of the night, & when thou burnest the members, bee thou covered with white cloth & standing the ferte discalciate that is unleased & unshed.

---

<sup>112</sup> Margin: "2"

And thou shalt not drinke wyne neither shalt thou eat fishes or any thing of which blood goeth out. And ioyned thou thee not to a woman pollute, neither menstruate, neither enter thou into an house where is a dead man, neither go thou beside the pitt of a dead man, neither by him that suffereth gonorrhoeam. And eschewe thou and be thou ware of night lest thou fall into pollution. And keepe thee from all lechery and evill pride. And do thou that thou be evermore cleane and be thou in orison or prayer, and keep thy tong from saying evill and leasynge and fast thou clenely. And keepe thou thy body from doing evill and sinne and lighten thou the house with Orison and prayse the angells, and do thou almes to needy men and charity and be thou not ioyned to evill men, neither to uncleane and clothe thou thee with cleane clothes the larger that thou mightest, and evermore trust thou unto God and rise thou early and pray to the Creatour, that he dresse thee and washe thee and fullfill thy petitions. And thou shall attayne that thou askest with God.

*Nota hanc partem bene.*

Note well this parte.

*Primum opus istius libri quod est necessarium et cetera.*

The first worke of this booke that is necessary or needfull in all things that a man will do. And when thou wilt knowe when it is good to do all thing which thou wilt do. Or thou wilt know when it is good to do what thing thou wilt of this worlde and thou canst not any thing thereof understand thou that thou account by 7 dayes before the first day of the moneth that is of the moneth of Luna. And in these 7 dayes be thou not pollute, neither eate thou a beast having blood, neither drinke thou wyne, neither touch thou uncleane things, neither ly thou with a woman. And wash thou thee with cleane water running all the 7 dayes ere the sonne ascend. And hold the abstinence which we have said. And suffume thou thee when thou were bathed with this ligno aloes, and ambra, croco, costo, camphora, and mastice. And then take thou tway quicke turturs and whole without languour in themselves, or if thou wilt tway white culvers if thou might have none other. And cut of the necks fasting with a brasen red knife overgilt on everych side cutting. And cut of the necke of that one turtur on that one side, and that other on that other. After that drawe out the intrailles, but withholde the blood in a newe glazen cup & cast into the fyer. And wash thou the entrailes with cleane water. And then take 3 weights of musk and 3 of croco and thuris albi lucidi and cinamomi and 10 keyes of gariophylli and lignum aloes as much. And then take 12 grana piperis nigri and olde white wyne and sandalos and muscum and camphoram and somewhat hony and ioyned all these with wyne, and put all medled in the entrailes of the turturs and fill them or divide them into 7 parts or 7 members. And cast one member upon the coles of the fyer in the morrow ere the sunne arise and that is to understand the eleventh hower of the night. And when thou burnest the members be thou covered with white cloth and standing thy feete discaled that is unhosed and unshowed.

Afterward the <sup>113</sup>names of angells which be written that is servinge to the month in which thou dost, for they be prayers & doers there & know thou that eich day thou hast to say the names of Angells of that month 7 times, & in the seventh day thou shalt gather together the axen which thou hast made in thilke 7 dayes of the foresaid 7 members. And the house & the place in which thou shalt burne be it cleane. And when all this is done thou shalt dispose or ordayne a soleyne house cleane severed to thee. And thou shalt spring thaforsaid axen upon the earth in the middle of the house & thou shalt sleep there so that thou shalt do this. And then when thou entrest the bed thou shalt name the names of the Angells stronge dreadfull mighty & high & then sleep thou & speake thou not with man. And then know that thou be well certayne & not dredfull that there shall come to thee somman & he shall shew himself to thee in the vision by night. And the similitude or likenes of him shall be of a worshippfull man then be thou strong & drede thou not & he shall not leave himselfe to thee that it be a vision or a dreame but in very or such manner. And axe thou what thou wilt & without doubt he shall give to thee.

*Dixit angelus Raziel volo tibi dicere hoc complement et cetera.*

The angell Raziel said I will say to the this fullfilling the workeing that thou write by power & vertue & strength of this booke, in which be written the power of the months & of days of the yeare, & they have power in everich month & in eich day for evermore. And know eich man who that governeth himself with them with cleannesse that they helpe him in all his deeds & in all his things. And they make him to know all his wills & they helpeth him to fullfill what ever he axeth with great power & strength & wisdom.

The names of Angells of the first month.

These be the names of angells which be mighty & most mighty & more mighty in the first month which is said Nisan. Oriel, Malaquian, Acya, Yaziel, Paltyfur, Yesmachi, Yariel, Aralon, Robica, Sephatya, Anayll, Guesapult, Somquiel, Jererial, Malquia, Aucason, Pacyta, Abdielram, Asdon, Catyel, Nastiafori, Suguy, Afsrus, Sornadaf, Armyel, Necamyn, Caisaar, Bevyt, Quort, Adzyriel.

[The names of the angels of the second month]

The names of Angells of the second month which is said Yar in language of Hebrew. Safuel, Satomon, Cartemat, Axyel, Palthya, Baegar, Galmus, Necpis, Aaron, Mani, Aadon, Quenael, Quemon, Abraquy, Yehoc, Adnyhya, Parciot, Macinos, Galus, Gabymon, Refegar, Affry, Absamon, Sarfay, Alpyn, Carbyel, Reguya, Achtas, Nadib, Abysafyabitan, Palylit. And thou shalt name the name of these foresaid angells of this month Yar in eich thing which thou shalt nempne in hit, & they should help thee, & shall make thee to know all thy will.

---

<sup>113</sup> Margin: “\*”; there seems to be something missing here, like the scribe stopped here.

Afterward the names of angells which be written that is serving to the moneth in which thou doest for they be prayers and doers there. And knowe thou that each day thou hast to say the names of angells of that moneth 7 tymes. And in the 7 dayes thou shalt gather together the ashen which thou hast made in thilk 7 dayes of the foresaid 7 members. And the house and the place in which thou shalt burne be it cleane. And when all this is done thou shalt dispose or ordayne a solemne house cleane severed to thee. And thou shalt spring the aforesaid ashen upon the earth in the middle of the house and thou shalt sleepe there so that thou shalt do this. And then when thou enterest the bed thou shalt nempne the names of the angells strong dreadfull mighty & high and then sleepe thou. And speake thou with man. And then knowe thou that thou be well certayne and not dreadfull that there shall come to thee some man and he shall shew himself to thee in the vision of the night. And the similitude or likenesse of him shall be of a worshipfull man. Then be thou strong and dread thou not and he shall not leave himself to thee that it be a vision or a dreame but in very or sooth maner. And aske thou what thou wylte and without doubt he shall give to thee.

*Dixit angelus Raziel volo tibi dicere hoc complemento et cetera.*

The angell Raziel said I will say to thee this fullfilling the working that thou worke by power and vertue and strength of this booke in which be written the powers of the moneths and of dayes of the yeere, and they have power in everiche moneth and in eache day for evermore. And knowe thou eache man who that governeth himself with them with cleannesse that they helpeth him in all his deeds and in all his things. And they maketh him to knowe all his willes, and they helpeth him to fullfill all that ever he asketh with great power and strength and wisdom.

<sup>114</sup>The names of Angells of the first moneth.

These be the names of angells which be mighty and more mighty and more mighty in the first moneth which is said Nysan. Oriel, Malaquian, Acia, Yaziel, Paltifur, Yefmachia, Yariel, Araton, Robica, Sephatia, Anaya, Quesapule, Semquiel, Jereriel, Malgam, Ancason, Pacyta, Abedel, Ram, Asdon, Casiel, Nastiafori, Sugni, Aszre, Sornadaf, Adniel, Necamia, Caisaac, Benit, Qunor<sup>†</sup>, Adziriel.

<sup>115</sup>The names of the Angells of the second moneth

These be the mightier Angells of the second moneth which is said Yar in language of Hebrue. Safuel, Saton, Cartemat, Axyel, Palthia, Bargar, Galmus Necpis, Aaron manit Aadon, Qwenael, Quemon, Abragin, Yehoc, Adnibia, Parciot, Macinoc, Galus, Gabmion, Refegar, Affry, Absamon, Sarsaf, Alxim, Carbiel, Requia, Achlas, Nadib, Abisafyabitan, Plilet<sup>†</sup>. And thou shalt name the names of the foresaid Angells of this moneth Yar in each thing which thou shalt name in it, and they should helpe thee and they shall make thee to knowe all thy will.

---

<sup>114</sup> Margin: "Nisan"

<sup>115</sup> Margin: "Yar"

The names of the angells of the third month.

These be the names of angells which be keepers of the third month that is said Zynar, of which the first is Amariel, Tatguiel, Casenuch, Naseyfa, Almur, Naamab, Mamicazicaran, Samy, Sarach, Naaseyn, Andas, Paltamas, Abry, Borzac, Saborhac, Yayac, Dalya, Azygor, Mabsuf, Abmsa, Zenam, Dersam, Extanya, Manafor, Naboon, Adyel, Maasyel, Szarzyr, Cartalion, Ady, Yfar. And thou shalt nempne these names that be said in all thing that thou dost & thou shall profit.

The names of Angells of the fourth month.

These be the names of angells of the fourth month that is said Tamath. Noriel, Safida, Asaf, Mazyca, Sarsac, Adryyaac, Nagron, Gallgal, Dauroc, Saracum, Rematioda, Lulyaraf, Neditor, Tyaf, Taanat, Zatayel, Gavida, Nedyr, Dalqua, Maadon, Samyel, Amrael, Lezaidi, Af, Ohoc, Nasyby, Razy, Arsoday, Yadna, Caspa, Garitan, Elisatun, Paschanya, Maday. And thou shalt nempne these names abovesaid in all hit that thou wolt do & thou shalt profit.

The names of Angells of the fifth month.

These be the names of Angells of the fifth month that is said Ab. Beraquyet, Mauhy, or Amarryahaya, Byny, Madrat, Amantuliel, Cassurofartis, Naclif Necyt, Pegnar, Tablic, Namnot, Amacya, Guatiyel, Reycat, Greynzy, Palyel, Gadat, Nesguyraf, Abrac, Amytar, Caruby, Nachal, Cabachloch, Macrya, Safe, Eseaf. And thou shalt nempne these names before said in all hit that thou wolt do & thou shalt profit.

The names of Angells of the sixth month.

These be the names of Angells of the sixth month that is said Elut. Maguyny, Arabyel, Hanyel, Nacery, Yassar, Rasey, Boel, Mathyel, Naccamarit, Zacdon, Nafar, Rapyon, Saspy, Salhy, Raseroph, Malquiel, Samtiel, Yoas, Gualaby, Danpy, Yamla, Golum, Rafziel, Satpach, Nassa, Mysey, Macracif, Dadiel, Carciel, Eftignap. And thou shalt nempne these names above said in eich thing, which thou wold do, & thou shalt profit therein.

The names of Angells of the seventh month.

These be the names of the keepers of the seventh month, that is said Tysyryn. Suryel, Sanycan, Guabriza, Szucariel, Sabybiel, Ytrut, Cullya, Dadiel, Markum, Abercaysdon, Sacdon, Pagulan, Arsabon, Aspyramon, Aguyel, Fasey, Racynas, Altun, Masulaef, Salamyel, Sascunyel, Barcharan, Yabuc, Alycat, Utysacyaya, Abry. And thou shalt nempne these names above said in eich thing that thou will do, & thou shalt profit.

<sup>116</sup>The names of the Angells of the third moneth.

These be the names of Angells which be keepers of the third moneth that is said Zynan, of which the first is Amariel, Tatgiel, Casmuch, Nuscifa, Almur, Naamab, Mannizicaran, Samysarach, Naasien, Andas, Paltamus, Abris, Borhac, Salor, Hac, Yayac, Dalia, Azigor, Mabsuf, Abnisor, Zenam, Dersam, Cefania, Maccafor, Naboon, Adiel, Maasiel, Szarhyr, Cartalion, Adi, Yfar. And thou shalt name these names that be said in all things that thou doest and thou shalt profit.

<sup>117</sup>The names of Angells of the fourth moneth.

These be the names of Angells of the fowrth moneth, that is said Tamuth. Moriel, Safida, Asaf, Mazica, Sarsac, Adnyam, Nagron galuf, Galgall, Danroc, Saracum, Remafidda, Luliaraf, Nediter, (Delqua, Maadon, Saamyel, Amrael, Lezaidi, Af, Ohoc, Nasibi, Razi, Arsadi, Yadna, Caspa, Garitan, Elisafan, Paschania, Maday). And thou shalt nepne these names abovesaid in all hit that thou wilt do and thou shalt profit.

<sup>118</sup>The names of Angells of the fifth moneth.

These be the names of the fifth moneth that is said Ab. Beraquiel, Manhi or Amariahaya, Byny, Madrat, Amantuliel, Cassurafartis, Nactif, Necyf, Pdgnar<sup>†</sup>, Tablic, Manirot, Amacia, Quatiel, Reyecat, Quynzi, Paliel, Gadaf, Nesquiraf, Abrac, Amyter, Cambi, Nachal, Cabach, Loch, Macria, Safe, Essaf. And thou shalt name these before said in all hit that thou wilt do and thou shalt profit.

<sup>119</sup>The names of the Angells of the sixth moneth.

These be the names of angells of the sixth moneth that is said Elul. Maguyny, Arabyel, Hanyel, Nacery, Yassar, Rassy, Boel, Mathiel, Naccamarif, Zacdon, Nafac, Rapion, Saspi, Salthi, Raseroph, Malgel, Samtiel, Yoas, Qualabye, Danpi, Yamla, Golid, Rasziel, Satpach, Nassa, Myssa, Macracif, Dadiel, Carciel, Effignax. And thou shalt name these names abovesaid in eache thing which thou wilt do and thou shalt profit therein.

<sup>120</sup>The names of Angells of the seventh moneth.

These be the names of keepers of the seventh moneth that is said Tisirin. Suriel, Sarican, Guabriza, Szucariel, Sababiel, Ytrut, Cullia, Dadiel, Marhum, Abecaisdon, Sacdon, Pagulan, Arsabon, Aspiramon, Aquyel, Safcy, Racynas, Altim, Masulaef, Utsaryaya, Abri. And thou shalt name these names abovesaid in each thing that thou wilt do, and thou shalt profit.

---

<sup>116</sup> Margin: "Zinantam"

<sup>117</sup> Margin: "Thamuth Abelul"

<sup>118</sup> Margin: "Smausang<sup>†</sup> Tisrun"

<sup>119</sup> Margin: "Ab = Elul

Marquesnam"

<sup>120</sup> Margin: "Tysirim Quislep"



The names of angells of the eighth month.

These be the names of Angells of the eighth month that is said Marquesnar. Barbyel, Tiszdiel, Raamyel, Nebubael, Alysaf, Baniel, Arzaf, Zasliel, Alson, Naspiel, Becar, Palyel, Elyen, Aignap, Pacxas Sanfany, Aesal, Maarym, Safry, Yalsenac, Jambyn, Magdiel, Sarmas, Maaliel, Arsatael, Nanistozer, Vecabalaf, Nadybael, Huyel, Nabuel, Sorryel, Lodiell, Marcuel, Palytam. And thou shalt nempne these names above said in eich thing that thou wilt & thou shall profit.

The names of angells of the ninth month.

These be the names of angells of the ninth month that is said Quislep. Adoneyel, Radiel, Maduch, Racyno, Hyzy, Maryel, Azday, Mandiel, Gionyel, Saryol, Kery, Sahaman, Osmyn, Sachiel, Pazehemy, Catchyhay, Hehudael, Necad, Minael, Arac, Ararigniel, Galuel, Gimon, Satuel, Elynzy, Baquylaguel. And thou shalt name these names above said in all it that thou dost & thou shalt profit.

The names of angells of the tenth month.

These be the names of angells of the tenth month which have might in the tenth month, that is said Thebeth. Anael, Amyel, Acyor, Natlya, Rapinis, Raacyel, Pacuel, Hahon, Granrinasuch, Assaqy, Naspaya, Neogry, Somahy, Hasosisgason, Gascaszif, Aczamy, Maint, Patinas, Sarguamus, Oliab, Saryel, Canyel, Razyziel, Pansa, Msquen, Sarmau, Matysan, Asyras, Marymoc. And thou shalt names these names in it that thou wilt do & thou shalt profit.

The names of angells of the eleventh month.

These be the names of angells that keep the eleventh month. that is said Cynanth, & which have might in it. Gabriel, Israel, Natriel, Gazriel, Nassam, Abrysaf, Zefael, Zaniyel, Manuel, Talyel, Nuryel, Sahmyel, Guryel, Samhyel, Daryel, Banorsasoy, Satyn, Nasiel, Rausiel, Talgnaf, Librae, Luel, Daliel, Guadriel, Sahuhaf, Myschyel. And thou shalt name these names before said in all thing that thou dost in this month & thou shalt fullfill.

The names of angells of the twelfth month.

These be the names of angells of the twelfth month that is said Adar. Romyel, Peratyel, Guyel, Laabiel, Addriel, Capdyel, Arquiel, Malquiel, Samyel, Saryel, Azzyl, Paamyel, Carcyel, Amalach, Parhaya, Ytael, Beryel, Lael, Tenebyel, Pantan, Pauteron, Ffanyel, Falafon, Mamsiel, Pautaron, Laybel, Raguel, Cetabyel, Nyazpaticel. And thou shall name these names in all thinge that thou dost & thou shalt profit.

<sup>121</sup>The names of Angells of the eighth moneth.

These be the names of the Angells of the eight moneth that is said Marquesaan. Barbiel, Tiszodiel, Raamyel, Nebubael, Alisaf, Baliel, Arzaf, Rasliel, Alson, Naspiel, Becar, Paliel, Elisuaig, Nap, Naxas, Sanfani, Aesal, Maarim, Sasci, Yalsenac, Iabymx, Magdiel, Sarmas, Maaliel, Arsaferel, Manistiorax, Veaboluf, Nadibael, Sucieli, Nabuel, Sariel, Sodieli, Marcuel, Palitam. And thou shalt name these names abovesaid in everich thing that thou wilt and thou shalt profit.

<sup>122</sup>The names of Angells of the ninth moneth.

These be the names of angells of the ninth moneth that is said Quinslep. Adoniel, Radiel, Naduch, Racyno, Hyzy, Mariel, Azday, Mandiel, Gamiel, Seriel, Kery, Sahaman, Osmyn, Sachieli, Pazeheymy, Calchihay, Hehudael, Nerad, Minaeli, Arac, Arariquiel, Galuel, Gimon, Satuel, Elynzy, Baquilaguel. And thou shalt name these names abovesaid in all hit that thou doest and thou shalt profit.

<sup>123</sup>The names of angells of the tenth moneth.

These be the names of angells that have might in the tenth moneth that is said Thebeth. Anael, Amiel, Acyor, Naflii, Rapinis, Raacieli, Pacuel, Hahon, Gnanrinasuch, Aslaquy, Naspaya, Negri, Somahi, Hasasisgafon, Gasca, Szif, Alzamy, Maint, Xatinas, Sargnamuf, Oliab, Sarieli, Canyeli, Rahyeziel, Pansa, Insquen, Sarman, Malisan, Asirac, Marnnoc. And thou shalt name these names in it that thou wilt do and thou shalt profit.

<sup>124</sup>The names of Angells of the eleventh moneth.

These be the names of Angells that keepe the eleventh moneth that is said Cynanth, and which have might in it. Gabriel, Israel, Natrieli, Gazril, Nassam, Abrisaf, Zefael, Zamieli, Manuel, Tabieli, Mirieli, Sahumiel, Gurieli, Samhieli, Darieli, Banorsasti, Satyn, Nasyeli, Ranfieli, Talgnaf, Libral, Luel, Dalieli, Guadrieli, Sahuhaf, Myschieli. And thou shalt name these names before said in all thing that thou dost in this moneth & thou shalt fulfill.

The names of angells of the twelfth moneth.

These be the names of the twelfth moneth that is said Adar. Romieli, Patieli, Gurieli, Laabieli, Addrieli, Cardieli, Arqueli, Malquiel, Samieli, Sarieli, Azrieli, Paamieli, Carcyeleli, Amaluch, Parhaya, Ytaeb, Beryeli, Cael, Tenebieli, Pantan, Panteron, Fanyeli, Falafon, Masieli, Pantaron, Labieli, Ragael, Cetabiel, Nyahpatuel. And thou shalt name these names in all things that thou doest and thou shalt profit.

---

<sup>121</sup> Margin: "Tobez Marqueslam"

<sup>122</sup> Margin: "Quinslep Sabat"

<sup>123</sup> Margin: "Adaz"

<sup>124</sup> Margin: "Pladaz"

The names of Angells of the thirteenth month.

These be the names of the angells of the thirteenth month, bisextilis\* which is said Adar, the last in March. Lantyel, Ardyel, Nasmyel, Celidael, Amyel, Malquiel, Gabaquiel, Safugos, Barylagny, Yabtasyper, Magos, Saugos, Dragos, Yayel, Yel, Yasmyel, Steheyel, Garasyn, Ceydoyel, Sacadyel, Guracap, Gabanael, Tamtyel. These names abovsaid thou shall name in all thing which thou wilt do & they shall fullfill all thy will with fasting & washing & fumigacion & cleannesse.

\*leap day

And thus understand thou of everech worke. And know thou that the months of Hebreys, & the months of Romanes be evened upon the month of March. And know thou well his member & thou shalt profitt.

*Scias quod postquam diximus de mensibus et cetera.*

Know thou that after that we have said of months we will say the names of the dayes, of the weeke with his Angells full strong & mighty upon everich day & everych in his day.

The names of the Angells that serve in the day of Solis.

And these be the names of Hamine & his Angells be these. Danyel, Elyeyl, Sasfeyeyl, Dargoyeyl, Yelbrayeyl, Comaguyl, Gebarbaya, Faceyeyl, Caren, Neyeyl, Salgylnenyl, Bethtarz, Raneyl, Falha, Hyeyl, Armaquecyeyl, Roncayl, Gybril, Zamayl, Mychahe, Zarfayeyl, Ameyl, Torayeil, Ronmeyeyl, Rensatheyel, Barhillum, Marhill, Raorhyl, Merkyl, Zaratyt, Azrayeyl, Anobynnyl, Dennerzyn, Yoccyln, Necyl, Hadzbeyeyl, Zarfeyeyl, Zarayl, Anquihion, Eeytatynyn, Ezviah, Vehychdumedzyneylyn, Yedmeyeil, Esmaadyn, Albedagryn, Zamaanyl, Yocaleme, Detryel, Aryeil, Arnayel, Veremedyn, Unaraxxydyl. These be the mighty angells in the day of Solis, & name thou them worthyly & thou shalt profitt.

The names of the Angells in the day of Lune.

These be the names of angells that serve in the day of Lune. Semhahylyn, Seemehylyn, Jafrozyn, Agrasnydyn, Aymeylyn, Cathneylyn, Abrasachysyn, Abramcasyn, Layraiosyn, Langhasyn, Anaenym, Mangaroryn, Aczonyn, Montagyn, Labelas, Matalyl, Feyharachyn, Candanagyn, Laccudonyn, Cassubyn, Bachramyn, Barthaylyn, Amnaryneylyn, Lacoyn, Balganarychyn, Argeylyn, Badeylyn, Abranoryn, Tarmanydyn, Amdalysyn, Sahgragynyn, Adyamenyn, Facstoyeyn, Latebaytanysyn, Caybemynym, Nabyalyn, Cizamanyn, Abramacyn, Laryagathyn, Byfealyquyn, Baycaladyn, Gatsbyrn, Asaphyn, Daryenyn, Macneyeylyn, Gemraoryn, Madarilyn, Yebyryn, Arylyn, Faryeylyn, Nepenyeylyn, Brayeylyn, Astyeylyn, Ceradadyn. These holy Angells in the day of Lune thou shalt name worthyly & thou shalt profit.

The names of Angels of the thirteenth moneth.

These be the names of the angells of the thirteenth moneth Bisextilis which is said Adar, the last in Marche. Lantiel, Ardiel, Nasmyel, Celidoal, Amyel, Magnel, Gabguel, Sasuagos, Barilagni, Yabtasyper, Magos, Sangos, Dragos, Yayel, Yael, Yasmyel, Stelmel, Garasyn, Ceyabgos, Sacadiel, Guracap, Gabanael, Tamtiel. These names abovesaid thou shalt name in all things that thou wylte, and they shall fullfill all thy will with fasting & washing and fumigacion and cleanness.

And thus understand thou of every worke.

And knowe thou that the moneths of Hebrewes and the moneths of Romans be evened upon the moneth of March. And knowe thou well this number and thou shalt profitt.

*Scias quod postquam diximus de mensibus et cetera.*

Knowe that after that we have said of moneths now we will say the names of the dayes of the weeke with his Angells full strong and mighty upon everich day and everiche in his day.

The names of the Angells that serve in the day of Solis.

And these be the names of Hamine and his angells be these. Daniel, Elieyl, Saffeyeyl, Dargoyeyl, Yelbrayeyl, Comaguele, Gebarbayea, Faceyeyl, Caran, Neyeyl, Talgynenyl, Bethaz, Rancyl, Falha, Hyeyl, Armaquieyeyl, Roncayl, Gibryl, Zamayl, Mycahe, Zarfaeil, Ameyl, Torayeil, Ronmeyeyl, Remcatheyel, Barhil, Marhil, Barhil, Mehil, Zarafil, Azrageyl, Anebynnyl, Denmerzymb, Yeocyn, Necyl, Hadzbeyeyl, Zarfeyeyl, Zrael, Anquihim, Ceytatynyn, Ezuiah, Vehich-dunedzineylyn, Yedmeyeyl, Esmaadyn, Albedagryn, Yamaanyl, Yocaleme, Detriel, Ariel, Armayel, Veremedyn, Unaraxxym. These be the mighty angells on the day of Solis, and name thou them worthely & thou shalte profitt.

The names of angels in the day of Luna.

These be the names of angels that serve in the day of Luna.

Semhahylyn, Stemehilyn, Jafyozyn, Agrasinden, Aymeylyn, Cathneylyn, Abrasachysyn, Abrasasyn, Layzaiosyn, Langhasin, Anayenyn, Nangaroryn, Arzonyn, Montagyn, Labelas, Mafatyn, Feylarachin, Candanagyn, Laccudonyn, Casfrubyn, Bacharachyn, Bathaylyn, Amnanineylyn, Hacoyn, Balganarichyn, Aryelyn, Badeilyn, Abranoryn, Tarmanydyn, Amdalycyn, Sahragynyn, Adiamenyn, Sacstoyeyn, Latebayfansyn, Caybemynyn, Nabyalin, Cyzamanyn, Abramacyn, Lariagathyn, Byfealyquyn, Baieadalin, Gasoryn, Asaphyn, Dariculin, Marneyelin, Gemraorin, Madarilyn, Yebiryn, Arylin, Farielin, Nepenielin, Brainelin, Astieylin, Ceradadyn. These holy angells in the day of Luna thou shalt name worthely and thou shalt profitt.

The names of the angells of the day of Martis.

These be the names of angells that serve in the day of Martis & they have power upon red mettall & in his works. Satmayelyn, Tartaylyn, Dippeyl, Racyeylin, Harabyn, Cabyn, Asymeylyn, Mabareylyn, Boayeylyn, Beylyn, Marmanyn, Tarfanyeylyn, Fuheylyn, Sraffaranylyn, Rabfilyl, Eralyn, Enplyn, Pyrtoplyn, Brosylyn, Cacitylyn, Naffrynyn, Impuryn, Raffaylyn, Nyrysyn, Nyenyolyn, Nybiryln, Celabeyl, Tarbeybynne, Haayn, Veyn, Paafyryn, Cethenoylyn, Tetylyeylyn, Roraseyl, Canneyl, Basteylyn, Costyryn, Montyelyn, Ableylyn, Parachbeylyn, Alyerl, Vaceyl, Zalcyeyl, Amadyeyl, Usaryeyl, Lyncodeneyl, Daffrypeyl, Vuleyleyn, Carszeneyl, Gronyeyl, Grabrynyn, Narbeyl.

The names of Angells that serve in the day of Mercury.

These be the names that serve in the day of Mercury. Michael, Zamyrel, Beerel, Desuyel, Arybyryel, Boel, Baryel, Meryol, Amyel, Aol, Semeol, Aaon, Beryon, Flarionon, Kemerion, Feyn, Ameynyn, Zemeynyn, Cananyn, Aal, Merigal, Pegal, Gabal, Leal, Amneal, Faranyal, Gebyn, Carybylyn, Ancarylyn, Metorylyn, Nabyafilyl, Fyffyllyn, Barffyllyn, Camfylyn, Aanyturla, Fenynturla, Gemniturla, Elmya, Calnamya, Rabylnya, Maffya, Myaga, Tyogra, Bee, Ylaraorynyt, Benenenyt.

The names of Angells in the day of Jovis.

These be the names of Angells that serve in the day of Jovis. Sachquyel, Pachayel, Tutyel, Offtyel, Sabyel, Calyel, Benyel, Tarael, Suynyel, Ahyel, Yebel, Anenyel, Jamyel, Janyel, Amyel, Fanyel, Ramuel, Sanfael, Saccynyel, Galbyel, Lafyel, Mazriel, Guufyel, Ymrael, Mesmiel, Paryel, Panhynyel, Toupysel, Abonyel, Myol, Orfyel, Ael, Bearael, Ymel, Syymelyel, Trancyel, Mesenyel, Antquiel, Quisiel, Cmmyrel, Rofynyel, Nubycyel, Jebrael, Pecyre, Carbyel, Tymel, Affarfytyryel, Rarbudyel, Cabrifyel, Beel, Bariel, Cheduryel.

The names of Angells in the day of Veneris.

These be the names of angells that serve in the day of Veneris. Hasneyeyl, Barnayeyl, Vardayheil, Alzeyeyl, Szeyeyl, Vachayel, Zeffayeyl, Morayeyl, Borayeyl, Apheyeyl, Arobylyn, Causylyn, Amrylyn, Zaryalyn, Marylyn, Bacorayelyn, Kelseyeylyn, Arzayeylyn, Ambayeryn, Ayayeylyn, Caneyryn, Alfeyryn, Asneyryn, Abneyryn, Monauryn, Cazoryn, Orymyn, Gedulyln, Hareryn, Namylyn, Labylnyn, Hymeylyn, Reseylyn, Noraraabylyn, Halyeylyn, Landulyln, & Essylyn, Thebealyn, Patnylyn, Keyalyn, Naylyn, Sebrayeyl, Ablayeyl, Sabraylaurayn, Baxcalyn, Banoraelyn.

The names of angels of the day of Martis.

These be the names that serveth in the day of Martis. And they have power upon red mettall and in his workes. Samayelyn, Tartalyn, Dexxeyl, Racyeylyn, Farabyn, Cabyn, Asymeylyn, Mabareylyn, Tralyeylyn, Rulbeylyn, Marmanyn, Tarfanyeylyn, Juheylyn, Ruffaraneyleyn, Rabfilyl, Eralyn, Enplyn, Pirtoplin, Brofilyl, Racitilyl, Naffrynyn, Impuryn, Raffeylyn, Nyrysin, Memolyn, Nybirin, Celabel, Tubeylyn, Haayn, Reyn, Paafiryn, Cethenoylyn, Letilyeylyn, Rorafeyl, Canneyl, Bastelyn, Costiryn, Monteylyn, Albeylyn, Parachbeylyn, Alyel, Uaceyl, Zalcycyl, Amadyeyl, Usaryeyel, Emcodeneyl, Daffripyel, Unleylyn, Carszeneyl, Gromeyl, Grabrynyn, Narbell.

The names of angels that serveth in the day of Mercury.

These be the names that serveth in the day of Mercury. Michael, Zamirel, Beerel, Desuel, Aribiriel, Boel, Bariel, Meriol, Amiol, Aol, Semeol, Aaon, Berion, Farionon, Kemerion, Feyn, Ameinyn, Zemeinyn, Cananyn, Aal, Merigal, Pegal, Gabal, Leal, Amneal, Farnnial, Gebyn, Caribifin, Ancarilyn, Meteorilin, Nabiafilyl, Fisfilin, Barsfilin, Camfilin, Aaniturla, Feniturla, Gemniturla, Elmia, Calnamia, Rabmia, Rasfia, Miaga, Tiogra, Bee, Ylaraorynil, Benenil.

The names of angels in the day of Jovis.

These be the names of Angells that serveth in the day of Jovis. Sachquiel, Pachayel, Tutiel, Osflyel, Labiel, Raliel, Beniel, Tarael, Snynyel, Ahiel, Yebel, Ancuyel, Javiel, Juniel, Amyel, Faniel, Ramuel, Sanfael, Sacciniel, Galbiet, Lafiel, Maziell, Gunfyel, Ymrael, Memieil, Pariel, Panhiniel, Toripiel, Abinel, Omiel, Orfiel, Ael, Bearel, Ymel, Syymelyel, Trancyel, Mefeniel, Antquiel, Quisiel, Cunnyryel, Rofiniel, Rubycyel, Jebrayel, Peciell, Carbiel, Tymel, Affarfytyriel, Rarbudel, Cabrifiel, Beel, Bariel, Cheduriel.

The names of angels in the day of Veneris.

These be the names of angells that serveth in the day of Veneris. Hasneyeyl, Barnayeyl, Vardayheil, Alzeyeil, Szeyyeil, Vachayel, Zeffaieil, Morayeil, Borayeyl, Apheieyl, Arobolyn, Canesylyn, Amrylin, Zarialin, Marilin, Batoraielyl, Kelfeielyn, Azraieylin, Ambayerin, Ayayeylin, Cadneirin, Alseirin, Asneirin, Abneyrin, Nonaurin, Eazerin, Orinyn, Gedulin, Hareryn, Namylin, Halilin, Himeilin, Resfilin, Noraraabilin, Hatheylin, Laudulin et Effilin, Thesfealin, Patnilin, Keialin, Nailin, Lebraieil, Abilaieil, Talrailanrain, Barcalin, Bahorealin.

The names of angells of the day of Saturne.

These be the names of angells that serve in the day of Saturni, or Sabot. Micralon, Pacrylon, Xelipon, Capcyel, Chenyton, Alfyton, Chereyon, Sandalson, Panyon, Almyon, Expion, Xaxon, Calixon, Horryon, Melyson, Aurion, Teneelion, Refaeblyon, Ononyteon, Bexoraylon, Paxilon, Lelalyon, Onoxyon, Quylbon, Quyron, Vixalmion, Relyon, Cassilon, Tytomon, <sup>125</sup>Dadyon, Dapsyon, Lenanyon, Foylyon, Monychyon, Galyon, Xaxonyon, Xysaylyon, Lexoron, Belon, Memytylion, Saron, Salyon, <sup>126</sup>Xyon, Nargeon, Aaryron, Felyypon, Ynmybron, Raconcab, Zalibron. These holy Angells & blessed bee they named in all thy very workes & keep thee with them cleane & thou shalt profit.

Names of hours of the night

*Ista unt propria nomina horandus nocti. Prima hora et cetera.*

These be the proper names of houres of the night. The first heure of the night is said Zedrin, the second Byroyt, the third is said Caym, the fourth Hacyr, the fifth Zaron, the sixth Zzya, the seventh Nachlas, the eighth Thatrac, the ninth Saphar, the tenth Halaga, the eleventh Galcana, the twelfth Sahan. And these be proper names which the 12 houres of the night have & thou shall name in these that thou doest & thou shalt profit.

These be the names of planetts & of their Angell by the elements. These be the proper names.

*Ista sunt nomina planetus 7 & Angelorus super 4 elementa et cetera.*

These be the names of the 7 planetts & of the Angells upon the 4 elements as is fire, ayre, earth, water, for without these & without the 7 above we may not do any thinge.

The first is the highest Sabaday, & Sabaday is said in the fire Campton. In the ayre Seynongoe. In the water Synyn. & in the earth Onyon. And the names of the angells of Sabaday upon the fire be these 3 Lybyel, Nybyel, Phynytel. & upon the ayre be these 3 Arfygyel, Gael, Nephyel. & upon the water be these Almeptyel, Hoquyel, Fuhlyel, & upon the Earth be these Laryel, Lepyel, Esyel.

Cedet is nempned upon the fire Pheon, & upon the ayre Fydon. & upon the water Calyon, & on the earth Mydon, & the names of the angells of Zedet on the fire be these 3 Tynsyel, Necanynael, Fonyel. And upon the water be these 3 Meon, Yhyel, Yrynyel, & upon the Earth Palryel, Tufyel, Quyel.

These be the names of the third which is Madyn. Upon the fire it is said Rognyel, upon the ayre Pyryel, upon the water Caffyon, upon the earth Ignoson. And the Angells of madyn on the fire be these 3 Kalyel, Kabryel, Raloyl, & on the ayre be these 3 Pyroyniel, Flalonyel, Carbyel & on the water be these 3 Sqtrenyel<sup>†</sup>, Camanyel, Zactriel, & on the earth be these 3 Cazabryol, Pasliel, Zebalyel.

---

<sup>125</sup> Margin: "Maryon"

<sup>126</sup> Margin: "x"

The names of angels of the day of Saturne.

These be the names of angels that serveth in the day of Saturne or Sabot. Micraton, Pacryton, Pelipon, Capeiel, Themiton, Alsfiton, Chenyon, Sandalson, Panion, Almyon, Expion, Papon, Calipon, Horrion, Melifon, Aurion, Temelion, Refacbilion, Ononiteon, Boxoraylon, Paxilon, Lelalion, Onoxion, Quilon, Quiron, Vixalimon, Relion, Cassilon, Titomon, Murion, Dedion, Dapsion, Leuainon, Foylyon, Monichion, Gabion, Paxonion, Xysuylion, Lepiron, Belon, memitilon, Saron, Salion, Pion, Macgiron, Accriron, Lelypon, Ymnybron, Raconeal, Zalibron. These holy Angels and blessed be they named in all thy very workes and keepe thee with them cleane and thou shalt profit.

The names of howers of the night

*Ista sunt propria nomina horarus noctis. Prima hora et cetera.*

These be proper names of howers of the night. The first hower of the night is said Zedrin, the second Biroel, the third Caym, the fourth Hacir, the fifth Zaron, the syxt Zzya, the seventh Nachlas, the eight Thasras, the nynth Saphar, the tenth Halaga. The eleventh Galcana, the twelfth Sallam.

And these be proper names which the 12 howers of the night have. And thou shalt nempne in these that thou doest and thou shalt profit.

These be the names of planets and of their angels by the elements. These be the proper names.

*Ista sunt nomina planetus 7 et angelorus super 4 elementa et cetera.*

These be the names of the 7 planets, and of the angels upon the 4 elements as is fyer, aire, earth, and water, for without these and without the 7 above we may not do any thing.

The first is the highest Sabaday and Sabaday is said in the fyer Campton, in the aire Srynongoa. In the water Synyn, and in the earth Onion. And the names of angels of Sabaday upon the fyer be these 3 Libiel, Nybiel, Phynitiel. And upon the aire be these 3 Arfigyel, Gael, Nephysel. And upon the water be these Almemel, Hoquiel, Fulitiel. And upon the earth be these Lariel, Tepyel, Eysel.

Cedet is nepned upon the fier Pheon, upon the ayre Fidon, and upon the water Calidon, and upon the earth Mydon. And the names of angels of Zedet upon the fyer be these three Tinsyel, Necanynael, Fonyel. And upon the water be these 3 Meon, Ykiel, Yryniel, And upon the earth Palriel, Tufiel, Quyel.

These be the names of the third which is Madyn. Upon the fyer it is said Roquyel, upon the aire Pyryel, upon the water Tasfien, upon the earth Ignofon. And the angels of Madin upon the fyer be these three Kaliel, Cabryel, Raloyl. And upon the aire be these three Pyroyinel, Flatoniel, Carbiel. And upon the water be these three Cazabriel, Pasaliel, Zebaliel.



These the names of Hamine upon the fire it is said Yeye, on the ayre Don, & on the water Agla, & upon the earth On. And the Angells of Hamine upon the fire be these 3 Dandenyel, Zaddanyel, Ellalyel, & on the ayre be these 3 Karafon, Berryel, Olyel & on the water be these 3 Muracafel, Pecyrael, Machael, & on the earth be these Homycabel, Lucyfel, Locaryel.

Noga is the fifth & is named upon the fire Desayon, & in the ayre Clarifon & in the water Narubyn, & in the earth Cabyras. These be the 3 angels of Noge upon the fire Capcyell, Debytael, Deparael, & on the ayre Camyrael, Cacazael, Nerazyel, & on the water Salonyel, Emyel, Exxaxonyel, & on the earth Pazytael, Amurael, Salanyel.

These be the names of Cocab. Upon the fire it is said Pyztal, & in the ayre Cabran, & in the water Facayl, & in the earth Tarzon, & the names of Angells of Cocab upon the fire be these Paradyel, Darytyel, Dameyel, & on the ayre be these Ramatyel, Loryquiell, Bengaryel. And on the water be these Rinafonyel, Mebytyel, Alatyel, & on the earth these Alapyon, Beryel, Robyel.

These be the names of Labane. Upon the fire it is said Claron. And upon the ayre Becyla. And upon the water Tasfit. And on the earth Pantonos. And the names of the angells of Labane. Upon the fire be these Gabryel, Patercael, Delyel. And on the ayre be these Barasyel, Zfaziel, & on the water be these Caziel, Memyyel, Pazycaton, & on the earth be these Sunyllyel, Lafaquael. Lonyel.  
& name thou these above said in all it that thou dost & evermore consider thou the planett with which thou wilt worke & thou shalt profit.

The names of the heavens in 4 tymes

*Ista sunt nomina Celorum in 4 temporibus et cetera.*

These be the names of the of the heavens in the 4 tymes.

In the first tyme first it is named Haubor. In the second Rumaquya, in the third Mistisnogera. In the fourth Saacmabour.

These be the names of the heavens in the 4.

And when thou wilt worke any worke name thou the name of the heavens in the tyme in which thou workest.

These be the names of the fire in the 4 tymes. In the first tyme the fire named Gnoyzyl, in the second Eulubra, in the third Merayn, in the fourth Aybedyn. And these angells have might upon the fire & in the flame. Michael, Rafael, Oasoyel, Acdyel, Roquyel, Myryel, Judam, Malquyel, Gazryel, Amynyel, Caryel, Yafrael. And these thou shalt name evermore when thou dost any thing in the fire.

These be the names of Hamine. Upon the fire it is said Yeye, upon the aire Don. And upon the water Agla, and upon the earth On. And the angells of Hamina upon the fyer be these 3 Dandaniel, Saddaniel, Ellalyel. And upon the aire be these 3 Karason, Berriel, Oliel. And upon the water be these three Muracafel, Pecyrael, Michael. And upon the earth be these Homycabel, Lucifel, Locariel.

Noga is the fifth and it nempned upon the fyer Desuyon, and in the aire Clarifon, and in the water Narubin, and in the earth Cabyras. These be the three angells of Noga upon the fyer Capciel, Debitael, Deparael. And upon the aire Camirael, Cakaziel, Neraziel. And upon the water Saloniell, Emyel, Expaoniell. And upon the earth Pazitael, Amnrael, Salainell.

These be the names of Cocab. Upon the fyer it is said Piztal, and in the aire Cabran, and in the water Facayl, and in the earth Tarzon. And the names of angells of Cocab upon the fier be these Paradiel, Darifiel, Damayel. And upon the ayre be these Ramatiel, Loraquiel, Bengariel. And upon the water be these Rinafonel, Mellyfiel, Alatiel. And upon the earth these Alapion, Berial, Robiel.

These be the names of Labona. Upon the fyer it is said Claron, and upon the ayre Becyla, and upon the water Tasfit, and upon the earth Pantours. And the names of the angells of Labona upon the fire be these Gabriell, Paticael, Diliel. And upon the aire be these Barasiel, Zfaziell. And upon the water be these Caziell, Memyiel, Pazicaton. And upon the earth be these Simyllyel, Lafaquael, Toniell.

And name thou these abovesaid in all hit that thou doest, and evermore consider thou the planet with which thou wilt worche and thou shalt profit.

The names of the heavens in 4 tymes

*Ista sunt nomina caelorum in quatuor temporibus et cetera.*

These be the names of the heavens in the 4 tymes. In the first tyme, first it is nempned Hacibor. In the second Rumcaquia. In the third Mesfisnogna. In the fourth Saaemaho.

These be the names of the heavens in the 4 tymes. And when thou wilt worche any worke, name thou the names of the heavens in the tyme in which thou worchest.

These be the names of the fire in the 4 tymes

In the first tyme the first is named Quoyzil, in the second Enlubra, in the third Mezayn. In the fourth Aybedyn. And these angels have might upon the fyer and in the flame Michael, Rafael, Rasoiel, Acdiel, Roquiel, Myriel, Indam, Malquiel, Gazriel, Amynyel, Caciell, Yafrael. And these thou shalt name evermore when thou doest any thing in the fyer.

These be the names of the Ayre in 4 tymes. In the first tyme it is said Ystana, in the second Furayl, in the third Oadyon, in the fourth Gulynon. And the names of Angells that have might upon the ayre be these. Rafael, Guabriel, Michael, Cherubyn, Seraphyn, Orychyn, Pantaceron, Mycralon, Sandalson, Barachyel, Ragehyel, Tobyel. And name thou them in all things that thou shalt do in the ayre & thou shalt profite well with the helpe of God.

*Ista sunt nomina aquarus & maris in 4 temporibus et cetera.*

These be the names of waters & of the sea in the 4 tymes. In the first tyme it is named Argustiz, in the second Theon, in the third<sup>127</sup> Maddriel, in the fourth Sebylgnedar. And the names of Angells of waters & of the sea be these Urpenyel, Armaryel, Yymauel, Abrastay, Saphyel, Uyotar, Oryel, Bachmyel, Poracknel, Averyel, Gallyel, Zsamyel. And name thou them upon waters & upon the sea & thou shalt profit.

These be the names of the Earth in 4 tymes.

In the first tyme it is said Inguedan, in the second Yabassa, in the third Cebal, in the fourth Aradon, & the Angells of the earth be these Samael, Yatyel, Baranyel, Oryel, Arfanyel, Tatgriel, Danael, Affariel, Pactryel, Bael, Byenyel. And thou shalt name these names of Angells upon the earth in these that thou hast don in it.

These be the names of lownesse in the 4 tymes. In the first tyme it is said Haham, & his Angiel is Satuyel, in the second Cypaon, & his angell is Jacyel. In the third Azeresac & his angell is Ababact. In the fourth Aycyhambabe, & his angell is Cannyel.

These be the names of the 4 parties of the world in the 4 tymes  
In the first tyme the East is said Acbedan, in the second Cadrenas, in the third Abriel, in the fourth Acritael.

These be the names of the north that in the 4 tymes. In the first tyme it is said Hemnyna, in the second Abdich. In the third Galgadar, in the fourth Rabbysor.

These be the names of the west parts. In the first tyme Mahanahym, in the second Sitgor, in the third Zarzyr, in the fourth Rabyur.

These be the names of the south part. In the first tyme Mausor, in the second Aloron, in the third Machuyel, in the fourth Thamuy.

---

<sup>127</sup> third] MS 2

These be the names of the aire in the 4 tymes

In the first tyme it is said Ystana, in the second Furayl, in the third Oadion, in the fourth Gulynon. And the names of Angels that have might upon the aire be these Rafael, Quabriel, Micharel, Cherubyn, Ceraphin, Orychyn, Pantaceren, Micraton, Sandalson, Barachiel, Ragehyel, Tobiel. And name thou them in all thinges that thou shalt do in the aire and thou shalt profitt well with the helpe of God.

*Ista sunt nomina aquarus et maris in quatnor temporibus et cetera*

These be the names of the waters of the sea in the 4 tymes. In the first tyme it is nempned Angustiz. In the second Theon, in the third Maddrylk. In the fourth Sebillgradon. And the names of angells of the waters of the sea be these Urpeniel, Armariel, Yyamnel, Abrastos, Sapiel, Uiotan, Oriel, Bachmyel,<sup>128</sup> Porackmiel, Acceriel, Galliel, Zsmayel. And name thou them upon waters and upon the sea and thou shalt profitt.

These be the names of the earth in the 4 tymes

In the first tyme it is said Ingnedon, in the second Yabassa, in the third Coliel. In the fourth Aradon. And the angells of the earth be these Samael, Yatayel, Baraniel, Oriel, Arfaniel, Satgriel, Daniel, Affariel, Partriel, Bael, Byeniel. And thou shalte name these names of Angells upon the earth in these that thou hast done in it.

These be the names of lownesse in the 4 tymes

In the first tyme it is said Hahan, in the second Cipaon, and his angell is Jacyel. In the third Meresac, and his angell is Ababaot. In the fourth Aycyhambabo and his angell is Caaniel.

These be the names of the 4 parties of the world in the 4 tymes.

In the first tyme the East is said Acbedan, in the second Cardrenac, in the third Abryel, in the fourth Acritael.

These be the names of the north party in the foure tymes. In the first tyme it is said Henmyna, In the second tyme Abodich, in the third Galdidur, in the fourth Rabbifor.

These be the names of the west party. In the first tyme Mahanahym. In the second Sugor, in the third Zarzir, in the fourth Rabiur.

These be the names of the south party. In the first tyme Nausor, in the second Alparon, in the third Machniel, in the fourth Thamny.

---

<sup>128</sup> Margin: "o"; this refers to the first name, where originally is written "Perackmiel" but of which the second letter is written over with an o.

These be the names of Angells in the 4 parts of the world.  
 In the parte of the East these have might or power Guabriel,  
 Raphael, Uryel.  
 In the part of the north these Udryel, Yamyel, Zabdyel.  
 And in the parte of the west these Adtryel, Samael, Joel.  
 And in the parte of the south these Cocabyel, Saryel, Myckael.  
 And name thou them upon all things that thou dost in the 4 parts  
 of the world & thou shalt profitt.

Names of the Planets proper in 4 tymes

*Ista sunt nomina 7 stellaris quod sunt & vadunt et cetera.*

These be the names of the 7 starrs, that be & goeth in the 7  
 heavens everich by himselfe Sabaday, Zedet, Madyn, Hamyna,  
 Noga, Cocab, Labana. And everich of these hath his owne  
 proper name upon the 4 times of the yeare <sup>129</sup>as we shall say in  
 this chapter beneth.

And Salomon said in explanation of this place wherefore everich  
 planet & everich thinge before said changeth his name in eich  
 tyme for his thinge, for heere standeth somme tree & from thilke  
 tree cometh to us 4 thinges & of these 4 things.

The first is when it buryoneth, the second is the flower, the third  
 is the fruite, the fourth is the seed. when it is in it. Therefore the  
 sunne is said in the first time hott & moist in the second hot &  
 dry, in the third cold & dry, in the fourth cold & moist. These be  
 the workings of the sunne & the properties of it upon all thinge.  
 And for a other season the names of this abovesaid be  
 chaunged in 4 parts of the yeare. Ffor everi tyme hath his nature  
 & his complexion in himself as we have said of water which is in  
 the first tyme temperate and in the second hotte, & in the third  
 rooten & in the fourth congeled. And so other things of the world  
 everich by himself.

To ensample why Raziel put his name to eich thing. In euch thing  
 be 4 lords that have might in eich thing be & everych in his tyme.  
 And it is said that there be 4 elements wherof one is fire. which  
 hath might in the first tyme & so other where fore know thou that  
 everyich thing changeth his name as first we say a man a child.  
 And then a youngling, & then a middle man, & the fourth tyme an  
 old man. And so things chaungeth their names who will clepe  
 them a leader & this is in a man. And so understand thou of  
 mettall, & in all thing that wexeth & liveth.

And Salomon said & all other that it was more iust that eich thing  
 should have 7 names then 4, for that all they might descende of  
 4 bodies, & to them is given all the might. Sothly they put 4  
 names to every thing that it were more easy to worke. These 4  
 names be assigned upon the City of David my ffather & myne,  
 which had many names. Sothly Isaac the wiseman said that the  
 first name was Remusale. And then Jebuysalem, Jeroboam,  
 Jerusalem. And these names this cytee received for 4 Lords that  
 were in it, for everich put to his proper names, & for this like  
 things of this world receiveth 4 names, in themself or 7 more  
 after that God hath ordeyned. And therefore no man marvaile of  
 these names of things in 4 times.

---

<sup>129</sup> Margin: "+5.c."

These be the names in the 4 partyes of the world  
 In the party of the east these have might or power Guabriel,  
 Raphael, Uriel.  
 In the party of the north these Adriel, Yamiel, Zabdiel.  
 In the party of the west these Adtriel, Samael, Joel.  
 And in the party of the south these Corabiel, Sariel, Michael.  
 And name thou them upon all things that thou doest in the 4  
 partyes of the worlde and thou shalt proffitt.

The proper names of the planets in the 4 tymes  
*Ista sunt nomina 7 stellarus qui sunt et vadunt et cetera*  
 These be the names of the seaven starres that be and goeth in  
 the 7 heavens everiche by himself Sabaday, Zedet, Madyn,  
 Hanina, Noga, Cocab, Labana. And everiche of these hath his  
 owne proper name upon the fowre tymes of the yeere as we  
 shall shewe in this chapter beneath. And Salomon said in  
 explanation of this place wherfore everiche planet and eche thing  
 beforesaid chaungeth his name in each tyme for his thing. Ffor  
 heere standeth some tree and from thilk tree commeth to us  
 fowre things and of these fower things the first is when it  
 burgeoneth, the second is the flower. The third is the fruite, the  
 fourth is the seed when it is in it. Therfore the sonne is said in the  
 first tyme hott and moist, in the second hott and dry, in the third  
 colde & dry, in the fourth colde and moyst. These be the  
 worchings of the sonne, and the propertyes of it upon all things  
 for another reason the names of things abovesaid be chaungeth  
 in fower parts of the yeere, for everiche tyme hath his nature and  
 his complexion by himself as we have said of water which is in  
 the first tyme temperate, and in the second heat, and in the third  
 rotton, and in the fourth congeled. And so other things of the  
 worlde everiche by himself. The example whie\* Raziel put his

\*why

name to eache thing. In everiche thing be the 4 lords that have  
 might in eche thing and everiche in his tyme. And it is said that  
 there be 4 elements whereof one is fyer that hath might in the  
 first tyme, and so other. Wherefore knowe thou that everich thing  
 chaungeth his name.

As first we say a man a childe and then a yongling and then a  
 middle man, and the fourth tyme an old man. And so things  
 chaungeth their names who will cleape them a leader and this is  
 in a man.

And so understand thou of Mettaile and in all things that waxeth  
 and liveth. And Salomon said and all other that it was more iust  
 than eache thing should have 7 names then 4, for that all they  
 might descend of 4 bodyes, and to them is given all the might.  
 Sothely they put 4 names to everiche thing that it were more  
 easy to worche.

These 4 names be assigned upon the city of David my fathers  
 and myne which had many names. Sothly the wiseman Isaac the  
 wiseman said that the first name was Remusale. And then  
 Jebuysalem, Jeroboam, Jerusalem. And these names this city  
 received for 4 Lords that were in yt and everiche putt to his  
 proper name. And for this like things of this worlde receiveth 4  
 names in themself or 7 or more after that God hath ordeyned.  
 And therfore no man marveile of these names of things in 4  
 tymes.

In the higher heaven that is the first from the overpartie & it is the seventh from the nether in hit serveth Sabaday. And this angell Capcyel. In the first tyme Sabaday is said Cuernes. In the second Palycos, in the third Quyrtypos. In the fourth Panpotes.

In this sixth heaven serveth Zedet & his angell is Satquiel & the name Jovis. In the first tyme it is Amanor. In the second Sahybor. In the third Saym. In the fourth Canynyel.

In the fifth heven serveth Madyn, & his Angell Balquiel. & the name of Marlis in the first tyme is said Aaryn, in the second Duron. In the third Bearon. In the fourth Pantefos.

In the fourth heaven serveth Hamina, & his angell Dandanyel. In the first time the name of Solis is said Halyom, in the second Adochans. In the third Cautopos. In the fourth Pantafos.

In the third heaven serveth Noga & his Angell Adzdyel. In the first time the name of Veneris is said Aporydicy. In the second Calyzo, in the third Nympatz, in the fourth Poutos. In the second heaven serveth Cocab. And his angell Satquiel. In the first tyme Mercurius is said Armis, in the second Anyocus. In the third Tholos. In the fourth Aucholos.

In the first heaven serveth Labana, & his angell Anael. In the first Luna is said Salmi. In the second Sarico. In the third Naspilu. In the fourth Affryquyn. And know thou that thou shalt name the names of the starrs & of her Angells with their names in their 4 tymes & thou shalt profit when thou shalt know any thing of them.

<sup>130</sup>Here beginneth the fifth booke that treateth of cleannesse.

---

<sup>130</sup> Margin: "liber 5<us>"

In the higher heaven that is the first from the over party and it is the 7 from the neather in it serveth Sabaday and his angell Capciel. In the first tyme Sabaday is said Cuerues. In the second Palicos. In the third Quirtipos, in the fourth Panpotes.

In the sixth serveth Zedet and his angell is Satquiel and the name Jovis. In the first tyme it is Amanor. In the second Sahibor. In the third Sayon. In the fourth Eanynyel.

In the fifth heaven serveth Madin, and for his angell Balquiel. And the name of Martis in the first tyme is said Aaryn. In the second Daron. In the third Bearon. In the fourth Patefos.

In the fouth heaven serveth Hamina, and his angell Dandaniel. In the first tyme the name of Solis is said Halyom, in the second Adocham, in the third Cantopos. In the fourth Pantasus.

In the third heaven serveth Noga and his angell Adzdiel. In the first tyme the name of Veneris is said Aporodicy. In the second Calizo, in the third Mniptz<sup>†</sup>. In the fourth Pontos.

In the second heaven serveth Cocab and his angell Satquiel. In the first tyme mercurius is sad Armis. In the second Angocus. In the third Tholos. In the fourth Anchos.

In the first heaven serveth Labana and his angell Anael. In the first Luna is said Salmi, in the second Sarico. In the third Naspilii. In the fourth Afriquyn.

And knowe thou that thou shalt nempne the names of the starres and of her angells with their names in their fowre tymes and thou shalt profitt when thou shalt knowe any thing of them.

**Heere beginneth the fifth booke that treateth of Cleannesse.**



*Dixit Salomon revelatum fuit mihi de isto libro et cetera.*

Salomon said It was shewed to me of this booke of Raziel. & of many angells after that I had this booke, & of these which norished powers & vertues & mater & strenght of the 7 *potestates* above & that by the mandement of obedience of the Creatour or maker of the world.

And they said thus Salomon thou hast axed witte & wisdom & fairenes & might in will complete & nempned full great for evermore upon earth. And know thou that all kings & lesse men that should come after thee & which should here speake of thee, shall love thee, & worship thee & should get price of thee & shall prayse thee & keep thee this booke & worke thou with it with reverence and cleannesse.

And Salomon said to the benigne Angell Natanael, which hath might in the ayre. And this evermore was fellowshipped to Salomon which be thilke 7 bodies which be seene above bright, faire, cleane & cleare which ceaseth never to go, neither the wayes of them be void & they faileth never, but evermore dureth goynge their wayes. And if that faryeth\* more in going his way fullfillest it in 30 yeres. And then they appeare such as they were before & which went before thus they sawe. And thus it is said that they should be how long God would. And thus I say of an 100 yeres & a 2000. that they never be changed neither in quantity nor in colour, nor in might nor in moveing, but we have found them as the prophetts & other old men founden.

\*travels

And the angell Natanael said to Salomon the 7 bright bodies which thou seest above be put beneath & they in going upward holdeth in balance or in rule the elements beneath. And therfore the moveing of them cesseth not for such might the Creatour gave to them. And know thou that the matter of them is simple & pure without corruption & evermore durable. And the state of them is likened to the Lord that formed them, although they obey to him in all thinge.

And Natanael said to Salomon know thou that in the heavens of these 7 bright bodies be angells without number mighty in all things. And everich of then hath he proper might & his strenght & vertue. And they be unlike among themself as men together or other beasts. & everich serveth of his office to the creatour that formed them or made them.

And Salomon said to Nathanael which is the life or the might or the service that these angells doth.

And Nathanaell said the life of them is of cleannesse of Oryson, & of trustines & the might of them is of *suffumigii*, *holocausti*\* & *sacrificii*. And the service of them is, that when the Creatour woll they go from place to place when any cleane man hath prayed the Creator as it beseemeth. And than they do good or evill as the Creator woll for in them is power, science & will complete. And Salomon said which be these 7 bright bodies & how be they named. And of what things serveth everich.

\*whole burnt offer

*Dixit Salomon revelatum fuit mihi de isto libro et cetera.*

Salomon said it was shewed to me of this booke of Raziell and of many angells after that I had this booke, and of these which nourished powers and vertues and matter and strength of the *potestates* above, and that by the maundement and obedience of the Creatour or maker of the worlde.

And they said thus Salomon, thou hast asked witt and wisdom and fairenes and might in will compleate and named full great for evermore upon earthes. And knowe that all kings and lesse men that shall come after thee and which should heere speake of thee should love thee and worshippe thee and should set price of thee and should prayse thee and keepe thou this booke and worche thou with it with reverence and cleannesse.

And Salomon said to the benigne angell Natanael which hath might in the aire and this evermore was fellowshipped to Salomon which be thilke 7 bodyes which we seene above bright, fayre, cleane and cleere which ceaseth never to go, neither the wayes of them be void and they fayleth never, but evermore dureth going their wayes. And it that farryeth more in going his way fullfilleth it in 30 yeeres. And then they appeareth such as they were before and which went before thus they sawe. And thus it is said that they should be how long God would. And thus I say of an hundreth yeeres and a 1000 that they never be chaunged neither in quantity neither in colour, neither in might, neither in moving, but we have found them as the Prophets and other olde men founden.

And the angell Natanael said to Salomon the 7 bright bodyes which thou seest above<sup>131</sup> be put beneath and they in going upwards holdeth in balance or in rule the 4 elements beneath. And therefore the moving of them ceaseth not for such might the Creatour gave to them. And knoweth thou that the matter of them is simple and pure without corruption and evermore durable. And the state of them is likened to the Lord that formed, although they obey to him in all things.

And Nathaniel said furthermore to Salomon knowe thou that in the heavens of these 7 bright bodyes be angels without number mighty in all thing. And everiche of them hath his proper mighte and his strength and vertue. And they be unlike among themselves as men togither or other beasts. And everiche serveth of his office to the Creatour that formed them or made them.

And Salomon said to Nathaniel which is the lyfe or the might or the service that these angells doth.

And Nathaniel said the lyfe of them is of cleannesse of Orison and of trustines and the might of them is of *suffumigii, holocausti et sacrificii*. And the service of them is when the Creatour woll they go from place to place when any cleane man hath prayed the Creatour as it beseemeth. And than they do good or evill as the Creatour will for in them is power, science & will complete. And Salomon said which be these 7 bright bodies and how be they named, and of what thing serveth everiche.

---

<sup>131</sup> above] MS above above

And Nathanael said that same that Raziel said to Adam the higher of these that goeth slower is said Sabaday. And all the remedies of his heaven be full of yse, snow, & haile, & wrath, rancour, & coldnes, & all the Angells that be there clothed with darknes full derke & the greatnes of them be full high & full long & small & upon the earthes & upon devills & upon darknesses & coldnesses & dryness. And this hath power upon winds of this nature & they have power of doing good & evill, & the Angell of it is Boel crowned upon all other. In the second heaven standeth Zedet and all the remedies of hym.

*Dixit Salomon Rex filius Regis David et cetera.*

Salomon the king the sunn of David the king said, that was king of Jerusalem, of Surye & Damaske, of Egypt, lord of Babylony, prince of sciences, covetouse of cleannesses, ensercher of privities, keeper of good true men, avoyder of leasing of poore men, of vertues desirer, upon letters vertues & spedefullnesses of words busily thinking, & most suttily in mind enserching. I have enquired & knowne that in words is power, vertue, & effect & of all humour hool & health & there may be sufficient fullfillinge. And he said I see that the most fame is of wise men & prophetes by words & bookes which they have left into testimony of them. And I see that the sonns of Adam, & of Hermes & of Noe, & their sonns & many of other prophets have have left bookes by their death by which they should claryfy their same, & anentes men glory should remayne. And I see that my father king David compowned or made some booke in which bee contayned all orysones which he might know & find, which sothly Latin men that is Romyans clepeth the Psalter<sup>132</sup>, which sith it is of prayers alone & of holy names of the Creatour it is named the head of Orisons. In this same booke king David wrote all things what ever he might know of Patriarckes & old wise men to the praysing of the Creatour. I sothly king Salomon long studying in holy words which vertues & miracles I found to be, while there is fullfilled in eich working trust & will. And I saw the books in which while I studied long I know Adam & Hermes & Noe & Moyses & many other most wise men. I know of great priveetes & the vertues of his books.

*Cum ergo veteres & antiquos Sapientes et cetera.*

When therefore I understode old wise men to have made books how or with what witt or with what art I might know the sciences of all the foresaid I enquired.

And there answered some old man of good minds & understanding which was cleped Zebraymayt.

And the King said Adam had a maker & master that is to wite our Lord maker & Gabriel to master. Ffurthemore Hermes the discreete & most wise man & Moyses had a master & a freind that is to wit Crotum. Aaron sothly had a freind of which therefore is made resistance that a wise man may not be without a master. how arresttest that theto mow be wise without master.

---

<sup>132</sup> Psalter] MS sauter

And Nathaniel said that same that Raziel said to Adam the higher of these that goeth slower is said Sabaday, and all the realmes of his heaven be full of ise, snowe and haile and wrothe, rancour, and coldenes. And all the angells that bene there bene clothed with darkenes full darke. And the greatnes of them be full high and full long and small and upon the earthes and upon divels and upon darknesse and coldenesse and drinesse. And this hath power upon wyndes of this nature and they have power of doing good and evill. And the angell of it is Beel crowned upon all other. In the second heaven <sup>133</sup>standeth Zedet and all the realmes of him.

*Dixit Salomon rex filius regis David et cetera.*

Salomon the king said the sonne of David that was king of Jerusalem, of Jury and Damaske, of Egypt, Lord of Babilony, prince of science, covetouse of cleannesse, ensearcher of privities, keeper of good true men, avoider of leasing of poore men, of vertues desire upon letters vertues and speedfulnes of words busily thinking and most subtilly in mynde in searching. I have enquired and knowe that in wordes of power vertue and effecte and of all humours whole and health and there may be sufficient fulfilling. And he said I see that the most fame is of wise men and prophetts by words and books which they have left into testimony of them. And I see that the sonnes of Adam and of Hermes and of Noe and their sonnes & many other prophets have left books by their death by which they should clarify their fame and anente men glory should remayne. And I see that my father king David compowned or made some booke in which be contayned all orisons which he might knowe and fynde, which sothely Latin men that is Romanes clipeth the Psalter which sothe it is of prayers alone and of holy names of the Creatour it is named the head of Orisons.

In the same booke king David wrote all things that ever he might knowe of patriarke and of old wise men to the praising of the Creatour. And I king Salomon sothely long studyeng in holy words which vertues and miracles I founde to be while there is fulfilled in eche thing worching trust and will. Sawe the bookes in which while I studied long found and knowe Adam and Hermes and Noe and Moyses and many other most wise men had great privities & vertues in their bookes.

*Cum ergo veteres and antiquos sapientes et cetera.*

When therefore I understand old wise men to have made bookes how or with what wytt or with what arte I might knowe the sciences of all the aforesaid I enquired. And there answered unto me an old man of good mynde and understanding which was cleped Zebraymayl.

And I said Adam had a maker and master that is to say our Lord his maker and Gabriell to master. Ffurthemore Hermes the discret and most wise man and Moyses had a master and a friend that is to wit Crotum. Also Aaron sothely had a friend of which therefore is made resistance that a wise man may not be without a master. How arrestteth it thou in thee that two may be wise without one master.

---

<sup>133</sup> Margin: "for luke"

But that thou be wise, these I trow to be necessary to thee, a wise master, & discreete, longe & continual study many do bookes of greate wise men made, oft & offer over red perfitt & amended, glad & continuall health of thy body, long life without cures & travailes quiete.

Salomon said to the wise man is not this possible to be done by a shorter way then that thou hast said above.

Zebraymayl answerd king, by a lighter & shorter way then <sup>134</sup>this ne unknow thou not to mowe be done.

To whom Salomon, how therefore.

To whom the wise man, open thou privily & fully the Arke of the Testament noman knowing or understanding. In which all secretes or privitees & old wisdomes & words of great power & of vertue thou shall find. By which not only thou shalt know things a passed but these that be present & these that be to come.

Salomon answerd, for this that thou hast answerd to me I give thancks to that high & blessed Creatour, which reigneth without beginning & liveth without end which after that it pleased to him all things with word alone he formed or made & there is not any more noble or mightier then he without whom no vertue or power is which giveth wisdoms to wise men he is that is of all thinge the first, syth he is without beginning of all things the last, sith there is none end of him this is of all things maker of none is made of whom the reme or reigneing is & shall be of whom all works be good. And of whom the will over all is free sith there is no that may againe say to him.

Salomon trowinge or trustinge to Zebraymayl made the Arke of the Testimony\* to be brought before him and he sought all the books of Moysy & of Aaron, of Adam, & Noe, & of their sons & of Hermes & of other prophets, & all other which he might find of the miracles of words & the vertues of them. And he sought all the old idolls of heathen men & images of divers tongs<sup>135</sup> haveing writeings & all things graven which might be founde by all parts of the world he made in his palace to be gathered together. And he brought forth masters of everych of the 72 on which should expowned to him privy letters or hid .y.c.<sup>†</sup> in Ebrue, Caldey, Cyriac, Greeke written. And to him they should expoune that were hidde. And when the letters were expowned he saw the more parte to axerd with it in vertues of words.

\*Old Testament

*Rex ergo Salomon fecit archam nocte quadam apperiri et cetera.*

Therefore Salomon made the arke some night to be opened, that in the arke with reasons afterward we should be learned.

Salomon said after that the soveraigne & the all mighty Creatour had infused the grace of his spirit in me. I opened the arke of the Testament in which I found all things which long & studiously I had sought. Among which I found the booke which is cleped Raziel which the Creator sent to Adam by the angell Raziel when upon the brincks of the flood of paradise weeping the Creatour he prayed & of him forgiving of his sinnes he besought.

<sup>134</sup> Margin: "y"

<sup>135</sup> tongs] MS longs

But that thou be wise, these I trow to be necessary to thee. A wise master, and discreete, long and continuall study many olde bookes of great wise men made oft and ofter over red profitt & amended, glad and continuall health of thy body, long lyfe without cares and travailes quiet.

Then Salomon said to the wise man is not this possible to be done by a shorter way then that thou hast said above.

Zebaymayl answered king by a lighter & shorter way then this ne unknowe thou not to may be done.

To whome Salomon said how therefore.

To whome the wise man answered agayne saying Open thou privily and fully the Arke of the Testament no man knowing or understanding in which all secrets or privities and olde wisdomes and words of great power and of vertue thou shall fynde. By which not only thou shalt knowe things passed but those also that be present and likewise those that be to come.

Then Salomon answered agayne saying for this that thou hast answerd to me I give thanks to that high and blessed Creatour which reigneth without beginning and liveth without ending which after that it pleased to him all things with word alone he formed or made. And there is not any more noble or mightier then he without whome no vertue or power is which giveth wisdom to wise men, he is that is of all thinges the fyrste sith he is without beginning, and of all things the last, sith there is no end of him. This is of all thinges maker and of none ymade of whome the raigne or raigning is and shall be, and of whome all works be good, and of whome he will over all is free, sith there is none that may againe say to him.

Whereupon Salomon trowing or trusting to Zebaymayl made the Arke of the Testament to be brought before him. And he sought all the bookes of Moyses and of Aaron, of Adam, and of Noe, and of their sonnes and of Hermes and of other prophetts, and of others which he might finde of the miracles of words and the vertues of them. And he sought all the olde idolls of heathen men & images of divers tonges, having writinges and all things graven which might be founde by all parts of the worlde.

And he made them to be gathered together into his pallace, and he brought forth masters of everiche one of the 72 which should expounded to him privy letters or hid Y.C.M.<sup>†</sup> Hebrew, Cald, Syriack, Greeke writing and that they should expound to him that which were hidde. And when the letters were expounded he sawe the more party to accord with hit in vertues of words.

*Rex ergo Salomon fecit arcam nocte quadam aperiri et cetera.*

Therefore King Salomon made the Arke some night privily to be opened that in the arke with reasons afterward he should be learned. And Salomon said after that the soveraigne and almighty Creatour had infused that grace of his spirit in me. I opened the Arke of the Testament in which I found all things which long and studiously before I had sought. Among which I found the booke which is cleped Raziel which the Creatour sent to Adam by the angell Raziel when upon the brinckes of the floud of Paradice weeping thilke Creatour he prayed, and of him forgiveness of his sinnes he besought.

And I found the booke which the Creatour gave to Moysy in the hill, when he made him partnes of his privites in which 3 books. that is 3 reasons I found.

The first the prophets clepeth Semiforas which the Creatour gave to Adam in Paradise.

The second booke in which the Creatour gave to Adam in Paradise in the houre of necessity & or neede.

The third is which the Creator gave to Moyses in the hall of Sinay after that he had fullfilled the fasting.

& Salomon said I found in the Arke a pott full of manna & the yard\* of Moyses which was changed into a serpent, & oft from a serpent into a yard. And the Fables of the Lawe & gobbets of the first letters <sup>136</sup>which Moyses wrought for the synne of the people brake.

\*staff

In the ground sothly of the Arke I founde some golden table quadrate or 4 cornered in which were 15 precieuse stones. 12 tribus or lynages of Israel by similitude likened, & in everich stone were writen the holy high names of the Creator of the booke Semyforas outdrawen. And I found some boxe of marble haveing greene colour as jaspis coloured. And in this boxe were 7 figures & in eich figures 7 great & vertuous names of the Creator to Moyses told. And other 7 which the Creatour taught Adam in Paradise. And this is a secret or privity which much leynd & covered ought worthy to be kept. I founde also about thextremities of the Arke 24 rings with names & figures of the Creator written Semiforas with divers colours written or figured. I my self Salomon have minde to have had one of thilke rings in which I know to have found such vertue when I said make to rayne, it reigned, whan I said eft\* as thou hast made to rayne, so make thilke rayne to cease, it ceased. And beside Jerusalem the same reme aswell of tempests as of raynes it did or made.

\*after

And Salomon said I found Semoforas with which Moyses made the plagues in Egypt, with which he dryed the red Sea, with which he drew out water of the stone, with which he knew all the cleanensses of his people with which he overcome princes & kings & mighty men, with which what ever he would do he did. And that he wold destroy he destroyed, with which what ever of good or of evill he would he fullfilled at his owne will.

*Capitulum explanationis istius nomines Semaforas et cetera.*

The Caphter of explanation of this name Semiforas & it is that angells & devells & windes & men as well quicke as dead. And all spiritss & all bodies dredeth Semiforas sothly is said the first secret or privity, & great old & much is leynd & hid of great vertue & power to gett what ever he would.

Semiforas is a word which ought not to be shewed to all men neither by hit but with great necessity or anguish ought any man to worke. And then with dread of the Creatour he ought cleanly & meekely & devoutly to name it. Also Semiforas is troote & beginng & fundament of Orison, ensample of good life, trust of mans body the orison or prayer of a iust man the Creatour dreadinge.

---

<sup>136</sup> Margin: "wroth"

And I found the booke which the Creatour gave to Moyses in the hill, when he made him partners of his privities. In which three books, that is three orisons I found.

The first the prophets clepeth Semiforas which the Creatour gave to Adam in Paradice.

The second booke is which the Creatour gave to Adam in Paradice in the hower of necessity or need.

The third is which the Creatour gave to Moyses in the hill of Sinay after that he had fulfilled the fasting.

And Salomon said I found in the Arke a pott full of manna, and the yard of Moyses which was chaunged into a serpent, and ofte from a serpent into a yard. And the tables of the lawe and peeres of the first letters which Moyses for the sinnes of the people in his wrothe he broke in the ground. Sothely of the Arke I found some golden tables quadrate or fowre cornered, in which were 15 precious stones twelve tribes or lynages of Israell by similitude likened. And in everiche stone were written the holy highe names of the Creatour of the booke Semiforas out drawn.

And I found a boxe of marble having greene colour as jaspis coloured. And in this boxe were 7 figures, and in each figures 7 great and vertuous names of the Creatour to Moyses told, and other 7 which the Creatour taught Adam in Paradice. And this is a secret or privity which much leaned and covered ought worshipfully to be kept. I found also about the extremities of the arke 24 vertuous ringes with names and figures of the Creatour writt in Semiforas with divers colours written or figured. And I myself Salomon had one of thilke ringes having mynde to the same. In which I knowe to have founden such vertue that when I said make it to rayne, and it rayned. And when I said eft as thou hast made it to rayne, so make thilk rayne to cease agayne and it ceased. And beside Jerusalem the same realme aswell of tempests as of raines it did or made. And Salomon said I found Semiforas with which Moyses made the plagues in Egypt, and with which he dryed the red sea, and with which also he drewe out water out of the stone, and with which also he knewe all the cleanensse of his people, with which also he overcome princes and kings and mighty men, and with which whatsoever he would do he did, and that which he would destroy he destroyed, and with which what ever good or evill he would do or have done he fulfilled it at his owne will.

*Capitulum explanationis huius nomines Semiforas et cetera.*

The chapter of explanation of this name Semiforas. And it is that that all divells and wynds and men as well quicke as dead, and all spirits and all bodyes dreadeth. Wherefore sothely Semiforas is said or nempned the first secret or privity, and of great old and much ylerned and hidde and of great vertue and power to gett what ever he would. Semiforas is a word which ought not to be shewed to all men, neither by hit (but with great necessity or anguish) ought any man to worche. And then with dread of the Creatour he ought cleanly and meekely and devoutly to nempne it. Also Semiforas is roote and beginning and fundament of oryson, ensample of good lyfe, trust of mans body the oryson or prayer of a iust man thilk Creatour dreading.



Salomon said above Semiforas these be necessary with meeknes fastinge, with orison, trust, with charity, cleannesse with patience meekenes & constance of a man without which you might worke nothing with which what ever thou wolt thou shalt get when all vertues in workinge by Semiforas ought to be, nethes these 7 that is meekenes, trueth, pacience, abstinence, trust, charity, mercy ought in his principally to be had or to abounde.

*Si ergo per Semaforas operari volumus videlicet quod sumus et cetera.*

If therefore wee well worke by Semaforas it behoveth that we be bright or cleane of body & in trust stedfast & trow falsnes & leasing fully departed. It behoveth also to dread the Creatour & the creatures of him. Among which we ought to dread most the sunne which giveth to us light & derknes cold & heat which is cause of changing of tymes & of temperance of the ayre & of herbs. we ought also to know the beholdings of the mone & the month which *scilicet* by hit 12 & *scilicet* 13<sup>137</sup> be accompted as is said Nyssan, Yar, Tinam et cetera.

And we ought to know the waxeing & decreasinge of the moone when by it all creatures as the Sea, floudes & wells, & all the nether bodies waxinge & decreasing taken & bloode in the veynes & marrow in the head & in the bones after that the moone laketh waxeing & decreasing they be norished in thilke <sup>138</sup>also fusion and<sup>139</sup> or molting of mettalls ne doubt thou not the vertue of the moone to worke.

We ought also to know Sabadon *id est* Saturnus, by whom hunger & derth & all anguish in lands befalleth.

We ought also to know & dread Zedet *id est* Jovem, by whom honour, & health, & righteousnes & all good is had.

We should also know & dread Madyn *id est* Martem, of whom colours & strifes & hate & battayles & leasings & all evills cometh.

We ought also to know & dread Hamina *id est* Solem, by whom we have light and darkness<sup>140</sup> clearnes, by whom tymes as evill unto good & good into evill be transmuted or chaunged.

We ought also to know & dread Nogam *id est* Venerem, by whome we have meat & drinke & all necessary or things that be needful, by whom peace & loud & dissection among men is made fast & stable.

We ought also to know & dread Cocab *id est* Mercur, for he is nigher to us than all untake the moone by whom merchandiss & vendications or fellings & all secular things be exercised.

Therefore behold you tho that be said & most the spirits above said & thus thou shalt profitt & what ever thou shalt axe of the Creatour right fully thou shalt have.

<sup>141</sup>Heere beginneth the sixth booke that treateth of the names of heavens.

<sup>137</sup> *scilicet* by hit 12 & *scilicet* 13] MS 5. by hit .12. & s .13.

<sup>138</sup> Margin: planetary symbol of the moon and Mercurius

<sup>139</sup> Surrounded by dots

<sup>140</sup> Surrounded by dots

<sup>141</sup> Margin: "liber 6.<sup>us</sup>"

And Salomon said about Semiforas these be necessary with mekenes fasting, with oryson, trust, with clarity, cleannesse, with patience, meekenes and constancy of a man without which you might worche nothing, and with the which whatever thou wilt thou shalt gett. When all vertues in worching by Semiforas ought to be nethesse these 7 that is mekenesse, trueth, patience, abstinence, trust, charity, merry ought in him principally to be had or to abound.

*Si ergo per Semiforas operari volumus oportet quod simus et cetera.*

If therefore we will worche by Semiforas it behoveth that we be bright or cleane of body and in trust stedfast and from falsenesse and leasing fully departed. It behoveth also to dread the Creatour and the creatures of him among which we ought to dread most the sonne which giveth to us light and darkenes, colde and hott which is cause of chaunging of tymes and of temperament of the aire and of herbes. We ought also to knowe the beholdinges of the moone and the moneths which *scilicet* by hit 12 and *scilicet* 13<sup>142</sup> be accounted as the said Nysan, Yar, Tina et cetera. And we ought to knowe the waxing and decreasing of the mone when by it all creatures as the sea, floudes and welles and all the neather bodyes waxing and decreasing taken bloud in the veynes and

marrowe in the head and in the bones. After that the mone taketh waxing & decreasing they be nourished on thilk. Also the enfusiall or melting of mettalls ne doubt thou not the vertue of the mone to worche. We ought also to knowe Sabaday *id est* Saturne by whome hunger and dearth and all anguish in londes befalleth. We ought also to knowe & dread Zedet *id est* Jove, by whome honour and health and righteousnes and all good is had. We should also knowe and dread Madin *id est* Martem of whome chollers<sup>143</sup> & strifes and hate and battailes and leasinges and all evils commeth. We ought also to knowe and dread Hamina *id est* Solem by whome we have light and darkenes & cleereenes and by whome tymes as evill unto good into evill be transmuted or chaungeth. We ought also to dreade and knowe Nogam *id est* Venerem by whome we have meate and drinke and all necessaryes or thinges that be needfull by whome peace and love and dilection among men is made fast and stable. We ought also to dread and knowe Cocab *id est* Mercury for he is nigher to us then all except the mone by whome merchandise and venditions or sellinges and all seculer thinges be exercised. Therefore behold you those that be said and most the spirites abovesaid and thus thou shalt profitt and whatever thou shalt axe of the Creatour rightfully thou shalt have it.

**Heere beginneth the sixth book that treateth of the names of heavens**

<sup>142</sup> *scilicet* by hit 12 and *scilicet* 13] MS 5 by hit 12 and s 13

<sup>143</sup> colours] MS chollers

*Dixit Salomon omnes comiter horas & malos et cetera.*

Salomon said all men commonly good houres & evill & good dayes & evill good signes & evill to be they affirmeth & this with many reasons they confirmeth.

And I my self Salomon have moved the dayes & houres of Madyn & Sabaday which I found full grevouse for to worke. I have proved also the hours of Zedet & Noga. And I saw that what ever I would worke of them lighelie I wrought. The hours of Cocab, & Labana otherhile grevous otherwhile good I have proved to be. And I saw that in the day & in the houre Cocabi, nothing of my will I might fullfill.

And know that the spirits abovesaid anentis\* diverse men diversly be named. Ffor the first in Ebrue, Sabaday, in Arabicke Zoat, in Greeke or Grice Fenes, in Latin Saturnus is cleped or nempned.

\*concerning

I say therefore that the first houre of the day of Sabaday, is said Sabaday, the second Zedet, the third Madyn, the fourth Hamina, the fifth Noga, the sixth Cocab, the seventh Labana. & the houres of the night ought to be named to thee.

And know thou that by the starrs abovsaid & dayes & houres what ever thou wilt thou shalt understand & thou shalt know the hid & privie wills of men.

*Cumquam per Semoforas operari voluerit et cetera.*

When he would worke by Semiforas, first ere he beginn any thinge it behoveth him to name the 7 names of angells, for some angells be upon the 7 heavens. And upon the 7 planets & upon the 7 days of the weeke & upon the 7 mettalls & upon the 7 colours. And upon the 7 words haveinge power.

The names of which be these Raphael, Gabriel, Samael, Micheal, Saquiel, Anael, Capciel. And these be ordeyned after that we ought to name & to in clepe them in the 7 dayes early in this maner.

*Nota Oracionem.*

*O Angeli supradici silis mea quonis quod volo querere auditores & mihi in omnibus auditores.*

That is to say, O the angells above said be ye the hearers of my question or axing which I will enquire or axe & to me in all things helpers. Thilke sothly which we ought to name upon the 7 heavens & upon the 7 planets be these Capciel, Sacquiel, Samael, Raphael, Anael, Michael, Gabriel. And in all things in clepinge these angells thou shalt profitt.

When therefore there be 7 heavens that is to witt Samaym, Raaquin, Saaquin, Maon, Mahon, Zebal, Araboch.

And there be 4 parts of the world that is East, west, north & south. which angells in everich heven & which in what part serveth say wee.

*Dixit Salomon omnes comiter horas et malas et cetera.*

Salomon said all men commonly good howers and evill, and good dayes and evil, good signes & evill to be they affirmeth. And this with many reasons they confirmeth. And I myself Salomon have proved the dayes and howers of Madin & Sabaday which I found full greevous for to worche. I have proved also the howers of Zedet and Noga and I sawe what ever I would worche of them lightly I wrought. The howers of Cocab and Labana otherwhile greevous, otherwhile good I have proved to be. And I sawe that in the day and in the hower Cocabi nothing of my will I might fulfill. And know thou that the spirites abovesaid anentis divers men diversly be nempned. Ffor the first in Hebrew is Sabaday, in Arabicke Zoa, in Greeke Orgrue Fenes, in Latin Saturnus it is cleped or nempned.

And I say therfore that the first hower of the day of Sabaday is said Sabaday, the second Zedet, the third Madyn, the fourth Hamina, the fifth Noga, the sixth Cocab, the seventh Labana. And the howers of the night ought to be nempned to them. And kknowe thou that by the starres above said and dayes and howers what ever thou wilte thou shalt understand. And thou shalt knowe the hidde and privy willes of men.

*Cumquam per Semiforas operari voluerat et cetera.*

When he would worche by Semiforas first or ever he beganne any thing it behoveth him to name the 7 names of Angells, for some angells be upon the seven heavens, and upon the 7 planets and upon the 7 dayes of the weeke, and upon the 7 mettalls and upon the 7 colours and upon the 7 words having power, the names of the which be these Raphael, Gabriel, Samael, Michael, Saquiel, Anael, Capciel. And these be ordeyned after that we ought to name and to enclepe them in the 7 dayes early in this maner.

*Nota Orationem. O Angeli supradicti sitis meae quonis quam volo quaerere auditores et mihi in omnibus adintores et cetera.*

That is to say Oh, the angells abovesaid be ye the hearers of my question or axing which I will enquire or axe and to me in all thinges helpers. Thilke sothely which we ought to name upon the 7 heavens and upon the 7 planettes be these Capciel, Saquiel, Samael, Raphael, Anael, Michael, Gabriel. And in all thinges in cleping these angels thou shalt profitt. When therfore ther be 7 heavens that is to witt Samaym, Raaquin, Saaquin, Maon, Mahon, Zebul, Araboch. And there be 4 partyes of the worlde that is East, west, north and South, with Angels in everiche heaven, and in what party serveth we say.

These be the Angells of the first heaven.

*In primo celo, quod vocatur samaym in 4 partibus et cetera.*

In the first heaven that is cleped Samaym in the 4 parties of heaven serveth these.

Ffrom the partie of the North Elael, Hyaeyel, Vralbun, Veallum, Ballyel, Bary, Unascayel.

From the partie of the south be these Duramyel, Darbyel, Darquyel, Hamum, Anael, Nahymel, Assciny, <sup>144</sup>Soquiel, Zamel, Hubayel, Bactanyel, Carpaliei.

From the partie of the East be these Gabriel, Gabrael, Odrael, Modyel, Raamyel, Janael.

From the party of the west be these Abson, Soquyel.

Angells of second heaven

*In secundo celo quod vocatur Roaqmya. A parte septentrionis et cetera.*

In the second heaven that is cleped Roaqmya.

Gfrom the partie of the North serveth these Angells Tyel, Jarael, Yehael, Nenael, Nelel, Quyan, Vefarmel.

From the partie of the South be these Milba, Nelya, Balyer, Calloyel, Lyoly, Betnal.

From the partie of the East be these Maachyn, another letter hath Carmyel, Carioyel, Betabaat.

From the partie of the west is Annulus, Yesaraxye. In which is written the name of Mycaceton, in many manners expounded.

Angells of the third heaven

*In tertio caelo quod vocatur Saaqum. A parte septentrionis et cetera.*

In the third heaven that is cleped Saaquin.

From the partie of the North serveth these Ponyel, Penael, Penat, Raphael, Carynel, Doraronel.

From the partie of the South be these Parna, Sadyel, Lyenyel, Uastanyel, Sanael, Samyel.

From the partie of the East be these Satquiel, Quadissu, Taranyel, Tayescorat, Amael, Hufabria. Another letter hath here last Hyfaliel.

Angells of the fourth heaven.

*In quarto celo quod dicitur Maon serviunt isti. A parte septentionis et cetera.*

In the fourth heaven that is said Maon serveth these.

Ffrom the party of the North Rahumyel, Hayaynyel, Bacyel, Serapyel, Matyel, Serael.

In the part of the South be these Saoryel, Mahanyel, Gadiel, Hofael, Vaamyel, Verascyel.

In the part of the East be these Capyel, Bralyel, Braalyel, Raguel, Gael, Demael, Caclas, Atregon.

In the part of the west be these Lacana, Astragua, Rcbquim, Sonitas, Yael, Yas, Yaeb, Taal, Yyol.

---

<sup>144</sup> Margin: “\*bastanael”, which is probably the corrected version of Bactanyel

These be the angels of the first heaven

*In primo caelo quod vocatur Samaym in quatuor partibus et cetera.*

In the first heaven that is cleped Samaym in the fowre partyes of heaven serveth these. Ffrom the party of the north Alael, Hiaeyel, Vralbim, Veallum, Balliel, Basy, Unascaiel. Ffrom the party of the south be these Duramiel, Darbiel, Darquiell, Hamum, Anaël, Nahymel, Alscini, Soquiell, Zamel, Hubayel, Bactanael, Carpalie. Ffrom the party of the east be these Gabriel, Gabrael, Odrael, Modiel, Raamyel, Janael. Ffrom the party of the west be these Abson, Soquiell.

Angels of the second heaven

*In secundo caelo quod vocatur Roaqua a parte septentrionis et cetera.*

In the second heaven that is cleped Roaqua from the party of the north serveth these angells Tyel, Jarael, Yanael, Nenael, nelel, Quian, Uetamuel. Ffrom the party of the south be these Mylba, Nelia, Balyer, Calloyel, Cyoly, Batriel. Ffrom the party of the East be these Maachin, another letter hath Carmiel, Carcoyel, Betabaat. Ffrom the party of the west is Anulus Yeserarye, in which is writen the names of Macareton & in many maners expounded.

Angels of the third heaven

*In tertio caelo quod vocatur Saaquin a parte septentrionis et cetera.*

In the third heaven that is cleped Saaquin ffrom the party of the north serveth these Poniel, Penael, Penat, Raphael, Carniel, Doranel. Ffrom the party of the south be these Parnasadiel, Lyenyel, Vastamel, Sanael, Samyel. Ffrom the party of the east be these Satquiell, Quadissa, Taramel, Taryestorat, Amael, Hufbria, another letter hath heere last Hifaliel.

Angels of the fowrth heaven

*In quarto caelo quod dicitur Maon serviunt isti a parte septentrionis et cetera.*

In the fourth heaven that is said Maon these serveth from the part of the north Rahumiel, Haynynaël, Baryel, Serapiel, Matiel, Serael. In the party of the south be these Saoriell, Mahamel, Gadiel, Hosael, Vaanyel, Verasryel. In the party of the east be these Capiel, Braliel, Braaliel, Zagnel, Gael, Damael, Calcas, Afragon. In the party of the west be these Lacana, Asstagna, Nobquim, Sonitas, Yael, Yas, Yaeb, Lael, Yyel.

Angells of the fifth heaven

*In quinto caelo isti sunt quod dicitur Mahon.*

In the part of the north serveth these Hayel, Hanyel, Veal, Quyel, Margabyel, Saeprel, Manyel.

In the part of the East be these Lanyfiel, another letter hath Barquiel, Raquiel, Samyfiel, Roaziel, Acol, Farbieel, Uranacha.

In the part of the west be these Anhael, Pabliel, Ustael, Borsacz<sup>145</sup>, Suncacer, Rupa, Taly, Paly.

Angells of the sixth heaven

*In sexto Caelo quod vocatur cebul. dices a parte septentrionis et cetera.*

In the sixth heaven that is called Cebul, thou shalt say, ffrom the North part *Est deus fortis & potens sine fine*. That is to say God is mighty & strong without end.

Ffrom the part of the south thou shalt say *Deus sanctus paciens & misericors*. That is to say, God holy, pacient, & mercyfull from the part of the east thou shalt say *Deus magne excesse & honorate par seculam*, that is to say Great God high & worshipped by worlds.

Ffrom the part of the west thou shalt say *Deus sapiens clare & iuste, Deus tuam clementiam & sanctitatem exoro quod questionem meam & opus meam & laborem meam hodie complete & integre perticere digneris qui vivis & regnam deus per. v.s.b.† Amen. Id est* God wise cleare & rightuouse God thy meekenes & thy holynes I beseech that my question & my worke & my travell do dayly fully & holy thou vouchsafe to fullfill that livest & raigest God by all worlds of worlds so mote it be.

Angells septimum Celi

*In septimo caelo est semoforas scripted in librum vitae et cetera.*

In the seventh heaven is Semoforas written in the booke of life.

In the name of the meeke & mercifull God of Israel, & of Paradise & of heaven & of earth & of the seas & of hells & of all creatures.

Finis sextum librum

**Here beginneth the seventh booke that treateth of names & of the vertues of them.**

---

<sup>145</sup> Margin: "deficit copia." 155r

Angels of the fifth heaven

*In quinto caelo isti sunt quod dicitur Mahon.*

In the party of the north serveth these Hayel, Hanyel, Veal, Quiel, Margabiel, Saepzel, Mamyel. In the party of the east be these Lanyfiel, another letter hath Barquiel, Zaquiel, Sanfiriell, Zoaziel, Ariel, Farbiel, Vranacha. In the party of the west be these Anhael, Pabliel, Vslael, Bortaz, Suncacer, Rupa, Faly, Pal.

Angels of the sixth heaven.

*In sexto caelo quod vocatur Cebul dices a parte septentrionali et cetera.*

In the sixt heaven that is cleped Cebul thou shalt say from the north parte *Est Deus fortis et potens sine fine*, that is to say God is mighty and strong without end. Ffrom the part of the south thou shalt say *Deus sanctus patiens et misericors*, that is to say God holy patient, and mercifull. Ffrom the parte of the east thou shalt say *Deus magne excelse et hoorate per saecula*, that is to say Great God highe and worshipped by worlds. Ffrom the party of the west thou shalt say *Deus sapiens clare et iuste. Deus tuam clementiam et sanctitatem exoro quaestionem meam et opus meum et laborem meum hodie complete et integre perficere digneris qui vivis et regnas deus per o.s.s.<sup>†</sup> Amen.* That is to say God wise, cleere, and righteous. God thy mekenes and thy holynes I beseech, that my question and my worke and my travaile do daily fulfill and hallow thou vouchsafe to fulfill that liveth and reigneth God by all worlds of worlds so mote it be. Amen.

Angels of the seaventh heaven

*In septimo caelo est Semiforas scriptum in libro vitae et cetera.*

In the seaventh heaven Semiforas is written in the booke of lyfe. In the name of the meke and mercifull God of Israel, and of paradice and of heaven and of earth and of the seas and of hills and of creatures.

**Heere beginneth the seaventh booke that treateth of names and of the vertues of them**



<sup>146</sup>*Incipiunt letter & verba & nomina Semoforas quod Deus et cetera.*

Here beginneth the letters & words & names of Semoforas which God the Creatour gave to Adam in Paradise in which be 4 letters, which to the 4 parts of the world, & to the 4 elements & to the 4 complexions & to the 4 natures of beastes <sup>147</sup>be likened, such they be. [.....]<sup>148</sup> & by these letters pytiously & devautly & meekly name thou that thy petition in all things be fullfilled.

Salomon said there be said to be 7 Semoforas.

And the first is the Semoforas of Adam in which be contayned 4 chapters.

The first is when Adam speke with the Creatour in Paradise.

The second is when he spake with the Angells.

The third when he spake with the devills.

The fourth when he spake with men & with soules & fishes & beasts & reptiles & wild beasts.

The fifth when he spake with seeds & herbs & trees & all waxing things.

The sixth when he spake with wynds & with the 4 elements.

The seventh when he spake with the sunne & the moone & the starrs.

And by these 7 vertues of Semaforas what ever he would do he did. And whatever he wold destroy he destroyed. And this Semaforas Adam had when the Creatour inspired grace into him.

The first Semoforas

*Primus Semoforas est quem Creatore Adam formarit et cetera.*

The first Semaforas is when the Creator formed Adam & him in paradise putting nempned or named [...] <sup>149</sup>this is to say yana the natures & vertues of which above we have declared, if in great necessity or need thou namest this name meekely & devoutly before the Creatour grace & helpe ne doubt thou not to finde.

The Second Semoforas

*Semaforas secundum est quem Adam locus fuit et cetera.*

The second Semoforas is when Adam spake with the Angell which brought to him these letters written the ensample of which such [.....]<sup>150</sup> that is Yeseraye. And this name thou shalt name when thou wilt speake with angells & they thy question & thy worke with out doubt shall fullfill.

The third Semoforas

*Tercium Semoforas est quem locutus est cum demonibus et cetera.*

The third Semoforas is when he spake with devills & with dead men & of them counsail he enquired & they sufficiently to him answerd & all this he did with these letters of which this is the explanacon Adonay, Sabaoth, Adonay, Cados, Addonay, Ameora. And these letters thou shalt name when thou wilt gather together together winds or devills or spirits.

<sup>146</sup> Margin: "liber 7. us"

<sup>147</sup> Margin: "\*\*"

<sup>148</sup> Corrupted Hebrew, unclear what this is supposed to say.

<sup>149</sup> Corrupted Hebrew, supposedly saying Yana

<sup>150</sup> Corrupted Hebrew, supposedly saying Yeseraye

*Incipiunt litterae et verba et nomina Semiforas et cetera.*

Heere beginneth the letter and words and names of Semiforas which God the Creatour gave to Adam in paradise, in which be fowre letters which to the 4 parties of the worlde and to the 4 elements and to the 4 complexions, and to the 4 natures of beastes they be likened such they be [.....]<sup>151</sup>. And by these letters piteously and devoutly and meekely name thou that thy petition in all thinges be fulfilled. Salomon said there be to be said that there are 7 Semiforas. And the first is the Semiforas of Adam in which be conteyned 4<sup>152</sup> chapters.

The first is when Adam spake with the Creatour in Paradise.

The second is when he spake with the Angells.

The third is when he spake with the divels.

The fourth is when he spake with men and with fowles & fishes and beastes and reptiles and wilde beastes.

The fifth when he spake with seeds and herbes and trees and all growing thinges.

The sixth when he spake with wyndes and with the 4 elements.

The seventh when he spake with the sunne and the moone and the starres.

And by the 7 vertues of Semiforas what ever he would do he did, and what ever he would destroy he destroyed. And this Semiforum Adam had when the Creatour enspired grace into him.

The first Semoforas

*Primum Semiforas est quando Creator Adam formavit et cetera*

The first Semiforas is when the Creatour formed Adam and putting him in Paradise nempned or named [....]<sup>153</sup>. That is to say Yana, the natures and vertues of which above we have declared. If in great necessity or need thou namest this name meekely and devoutly before the Creatour, grace and helpe ne doubt thou not to finde.

The second Semiforas

*Secundum Semiforas est quando Adam locutus fuit et cetera.*

The second Semiforas is when Adam spake with the Angell which brought to him these letters written, the example of which is such [.....]<sup>154</sup>. That is Yeseraye. And this name thou shalt name when thou wilt speake with angells. And then thy question and thy worke without doubt shall fulfill.

The third Semiforas

*Tertium Semiforas est quem locutus est cum daemonibus et cetera*

The third Semiforas is when he spake with devils and with dead men and of them counsell he enquired, and they sufficiently to him answered. And all this he did with these letters of which this is the explanation Adona, Sabaoth, Adonay, Cados, Addona, Annora. And these letters thou shalt name when thou wilt gather together wyndes or divels or serpentes.

<sup>151</sup> Corrupted Hebrew, unclear what this should say.

<sup>152</sup> Although there seem to be seven chapters, both manuscripts say there are four chapters rather than seven.

<sup>153</sup> Corrupted Hebrew, which is supposed to say "Yeseraye"

<sup>154</sup> Corrupted Hebrew that is supposed to say "Yana"

## The fourth Semoforas

*Quartum Semoforas est quem animalia & spiritus et cetera.*

The fourth Semoforas is when he bound & loosed beasts & spirits, & that with these 7 names Lagumme, Lanazuni, Lanagelagyn, Lagurri, Lanagala, Lanatozyn, Layfyalasyn. And when thou wilt bind or loose beasts thou shalt name the names above said.

## The fifth Semoforas

*Quintum Semoforas est quem 7 nomina dix et cetera.*

The fifth Semoforas is when he said the 7 names with which he bound seeds & trees & these they be Fyaham, Lyalgana, Lyafar, Vialurab, Tefara, Lebaron, Laasasalot. And when thou would bind seeds or trees thou shalt name the names abovsaid & thou shalt binde.

## The sixth Semoforas

*Sextum Semoforas est magne virtutis et cetera.*

The sixth Semoforas is of great vertue & power of which these be the names Letamynyn, Letaglogen, Letafyryn, Babaganarytyn, Letarinitim, Letagelogyn, Letafazazyn. These names thou shalt name when thou wilt that the elements & winds fullfill thy will in all things.

## The seventh Semaforas

*Septimum Semoforas est magnum & vitugerum<sup>†</sup> et cetera.*

The seventh Semoforas is great & vertuous for they be the names of the Creatour which thou oughtest to name in eich thing & in all thy worke inlepe. And they be these Elyaon, Yalna, Adonay, Eados, Ebreel, Eloy, Ela, Agyel, Ayon, Sath, Adon, Sulola, Eloym, Deliony, Yacy, Elym, Delys, Yacy, Zazael, Pahel, Mau, Myel, Enola, Dylatan, Saday, Alma, Paxym, another letter, Saena, Alym, Catynal, Uzam, Yarat, Calpy, Casssar, Safua, Nycam, Saday, Agalafaon, Sya, Emanuel, Joth Lalaph, Um, Via, Than, Domyfriel, Muel, Lalialius, Alla, Phenor, Aglata, Tyel, Pyel, Patreceron, Chepheron, Baryon, Yael. And these thou shalt name in eich tyme that thou workest upon the 4 elements. And what ever thou wilt do by them it shall be done And what ever thou wilt destroy it shall be destroyed & fordone.

Here beginneth Semoforas that Moyses had.

*Incipit Semoforas quod Dominus dedit Moysi et cetera.*

Here beginneth Semoforas that our Lord gave to Moyses. And it is devided into 7 chapters.

Of which the first is when Moyses ascended the hill & spake with the flame that enviroind the buske. And the bush seemed to burne & nethes it burnt not<sup>155</sup>.

The second when he spake with the Creatour in the hill.<sup>156</sup>

The third was when he devided the red sea & passed thorough it.<sup>157</sup>

The fourth when the yarde was changed into a serpent, & the serpent devoured other<sup>158</sup>.

---

<sup>155</sup> Ex 3:1-22

<sup>156</sup> Ex 19:3-13

<sup>157</sup> Ex 14:21-31

<sup>158</sup> Ex 4:1-5, Ex 7:8-13

## The fourth Semiforas

*Quartum Semiforas est quem animalia and spiritus et cetera.*

The fourth Semiforas is when he bound and loosed beastes and spirites and that with these 7 names Lagume, Lamizirm<sup>†</sup>, Lanagelayn, Lagri, Lanagala, Lanatozin, Layfyalasyn. And when thou wilt bynde or loose beastes thou shalt name the names abovesaid.

## The fifth Semiforas

*Quintum Semiforas est quem arbores et sementa et cetera*

The fifth Semiforas is when he said or named the 7 natures with which he bound seeds and trees. And these they be Lihaham, Lialgana, Liafar. Vialurab, Lelara, Lebaron, Laasasilas. And when thou wilt bynde seedes or trees, thou shalt name the names abovesaid. And thou shalt bynde.

## The sixt Semiforas

*Sextum Semiforas est magnae virtutis et cetera.*

The sixt Semiforas is of great vertue and power of which these be the names Letamynyn, Lefaglogen, Lefafiryn, Babaganazitin, Lefarimitim, Letagelogin, Letafalazni. These names thou shalt name when thou wilt that the elements and wyndes fulfill thy will in all thinges.

## The seventh Semiforas

*Septimum Semiforas est magnum and virtuosum et cetera.*

The seventh Semiforas is great and vertuous for they be names of the Creatour which thou oughtest to name in eache thing and in all thy workes inlepe. And they be these Eliaon, Yaena, Adonay, Cados, Ebreel, Eloy, Ela, Egiel, Ayom, Sath, Adon, Sulela, Eloym, Deliom, Yacy, Elim, Delis, Yacy, Zazael, Pabiel, Man, Myel, Enola, Dylatan, Saday, Alma, Papym, another letter Saena, Alym, Catinal, Uza, Yarast, Calpi, Calsas, Safna, Nycam, Saday, Aglataon, Sya, Emanuel, Joth, Lalaph, Om, Via, Thau, Domyfrael, Muel, Lalialeus, Alla, Phenor, Aglata, Tiel, Piel, Patriceion, Chepheron, Baryon, Yael. And these thou shalt name in eache tyme that thou workest upon the 4 elementes and what ever thou wiltee do by them it shall be done and what ever thou whilt destry, it shall be destroyed and fordone.

Here beginneth the Semiforas that Moyses had.

*Incipit Semiforas quod Dominus dedit Moisi et cetera.*

Heere beginne the Semiforas that our Lord gave to Moyses and it is divided into 7 chapters of which the first is when Moyses ascended the hill and spake with the flambe that environed the bush, and the bushe seemed to burne and nevertheles it burned not.

The second when he spake with the Creatour in the hill.

The third was when he divided the red sea and passed through it.

The fourth when the yard was chaunged into a serpent and the serpent devoured other.

The fifth is in which be the names that were written in the forehead of Aaron.

The sixth is when he made the brasen adder & the calf in brasse with the plagues of Egyptians he smote.<sup>159</sup>

The seventh is when he reyned manna in deserte & drew out water of the stone & led out the Childern of Israel, from captivity.<sup>160</sup>

#### *Capitulum primum*

*Haec sunt nomina quae dixit Moyses quae ascendit et cetera.*

These be the names that Moyses said when he ascended the hill & spake with the flame Maya, Afi, Zye, Yaremye, Vue, Bace, Sare, Binoe, Maa, Yasame, Roy, Lily, Leoy, Yly, Yre, Cyloy, Zalye, Lee, or See, Loace, Cadeloye, Vle, Meha, Cramechy, Ry, Hy, Fossa, Lu, Nimi, Sehye, Mie, Yelo, Habe, Vele, Hele, Ede, Quego, Ramyehabe.

And when thou namest these names devoutly, know thou thy worke without doubt to be fulfilled.

#### *Capitulum secundus*

*Haec sunt nomina quae dixit Creator et cetera.*

These be the names which the Creator said to Moyses when he ascended the hill. And spake with him Abgmcan, Loaraceram, Naodicras, Pecarcecats, Acaptena, Yegin, Podayg, Favocicum. These be with which the Temple of Bozale was Founded. These be the names of the prophet when with the Angell with which the 4 parties of the world weare sealed with which thou might do many miracles.

And beware lest thou name them but chast & cleane & 3 dayes fasting & whatever thou wilt do by them thou shalt do trustily.

#### *Capitulum tertium*

*Haec sunt nomina quae Moyses dixit. et cetera.*

These be the names that Moyses said when he devided the Red Sea Ena, Elaye, Sayel, Helance, Maace, Lehahu, Lelaku, Alialia, Qore, Azaya, Boene, Hyeha, Ysale, Mabeha, Araya, Arameloena, Quleye, Lyeyeno, Fenyne, Ye, Yie, Maleco, Habona, Nechee, Hycero.

And when thou wilt have grace of any man. These names thou shalt name devoutly & meekely & thou shalt have.

#### *Capitulum quartum*

*Haec sunt nomina quae dixit moyses que et cetera.*

These be the names that Moyses said when the yard was changed into a serpent of the enchanter, & the prophets Micracon, with these name inclepeden Roepi, Saconich, Patonit, Piston, Ycimor, Hygaron, Ygmron, Fenigaron, Mycon, Mycondasnos, Castas, Laceas, Astas, Yecon, Cyna, Tabliust, Tabla, Nac, Zacut.

And these be forsaid names thou shalt name whan thou wilt fullfill thy question or axeing.

---

<sup>159</sup> Ex 7-10

<sup>160</sup> Ex 15-19

The fifth is in which the names that were written in the forehead of Aaron.

The sixth is when he made the brasen adder and the calf in brasse with the plagues of the Egyptians he smote.

The seventh is when he rayned Manna in desert, and drewe out water of the stone and let out the children of Israel from captivity.

*Capitulum primum*

*Haec sunt nomina quae dixit Moyses quam est et cetera.*

These be the names that Moyses when he ascended the hill and spake with the flambe Maya, Afi, Zye, Yaremye, Une, Bace, Sare, Binoe, Maa, Yasame, Roy, Lyly, Leoy, Yle, Yre, Cyloy, Zalye, Lee or See, Loace, Cadelay, Ule, Meha, Ramechi, Ry, Hy, Fossa, Tu, Mimi, Sehie, Nice, yelo, habe, Uele, Hele, Ede, Quego, Ramaye, Habe. And when thou namest these names devoutly, knowe thou thy worke without doubt to be fulfilled.

*Capitulum secundum*

*Haec sunt nomina quae dixit Creator et cetera.*

These be the names which the Creatour said to Moyses when he ascended the hill and spake with him Abgincam, Loaraceram, Naodicras, Pecaccecas, Aaptena, Yeger, Podayg, Saccosicum. These be the names with which the temple of Bozale was founded. These be the names of the prophetes when with the angels with which the 4 partyes of the worlde were ssealed with which thou mightest do many miracles. And beware least thou name them but chaste and cleane and three dayes fasting, and what ever thou wilt do by them thou shalt do trustelye.

*Capitulum tertium*

*Haec sunt nomina quae Moses dixit. et cetera.*

These be the names that Moses sayd when he divided the red sea Ena, Elaye, Sayec, Helame, Maace, Lehahu, Lelahu, Alielie, Quore, Azaye, Boene, Hycha, Ysale, Mabeha, Arayha, Arameloena, Qleye, Lieneno, Feyane, Ye, Ye, Malece, Habena, Nechee, hicers. And when thou wilt have grace of any man, these names thou shalt name devoutly and meekely and thou shalt have.

*Capitulum quartum*

*Haec sunt nomina quae dixit Moses et cetera.*

These be the names that Moses said when the rod yard was chaunged into a serpent of the enchaunters and the prophets Micraton, Piston, Ycymor, Higaron, Ygniron, Tenigaron, Mycon, Mycondasuos, Castas, Laceas, Astas, Yecon, Cuia, Tabliust, Tabla, Nac, Yacuf. And these foresaid names thou shalt name when thou wilt fulfill thy question or axing.

## Capitulum quintum

*Haec sunt nomina quae scripta erant in populo Aaron et cetera.*

These be the names that were written in the people of Aaron.  
when he spake with the Creatour Saday, Haylors, Loez, Elacy,  
Cilonii, Hazyhaya, Yeynimoysey, Accidasbarm, Huadonemi, Cya,  
Hyeba, Vea, Vaha, Oyaha, Eye, Oye, Ha, Hya, Haya, Zahya,  
Hahyha, Eycy, Yaia, El, Ebehel, Va, Va, Va.

Keep well these names abovsaid for they be holy & vertuous &  
these thou shalt name that thou gett that thou axest of the  
Creatour.

## Capitulum sextum

*Haec sunt nomina quae scripta erant in virga Moysy et cetera.*

These be the names that were written in the yard of Moyses  
when he made the brasen serpent & destroyed the golden calfe.  
when all that druncke in the well hadden a beard <sup>161</sup>Yana, Yane,  
Sya, Abibhu, Vanohya, Accenol, Tyogas, Yena, Eloym, Ya,  
Veha, Yane, Hay, Ya, Vehu, Ahyaemed.

And these names conteyne in themselves many vertues. for with  
them thou shalt destroy evill & all enchantments & presume thou  
not to name them in the 7 worke.

## Capitulum septimum

*Haec sunt nomina quae Moyses dixit que pluit et cetera.*

These be the names that Moyses said when manna reyned in  
desert, & drawe out water of the rocke. & led out from captivity  
the childern of Israel Saday, Samora, Ebon, Pheneton, Eloy,  
Eneyobceel, Nuseias, Jahe, Yana, or Eolyen.

Whan thou wolt do any miracles, or if thou were in any anguish.  
These names thou shalt name & in all things thou shalt feele the  
helpe of them & the vertue.

And when thou hast done this rehearse thou these words by  
which the names above said be expowned *Deus vive verax,*  
*magne, fortis potens pie, sancte munde, omni bonifate plene*  
*benedicte domine benedicte nomen tuum tu completor nostras*  
*compleas quonem tu sanctor fac nos ad finem nostris operis*  
*pervenire tu largitor nobis integram complementum nostri elargir*  
*in sancte & misericors nobis miserere nomen tuum Yeseraye sit*  
*per seculam benedictum, Amen.*

This is to say God quick very great stronge, mighty, meke holy  
cleane, full of all goodnes blessed Lord, blessed be thy name  
thou fullfiller fullfill our question thou maker, make us to come to  
thend of our worke, thou granter graunt us hoal fulfilling of our  
worke, thou holy & mercifull have mercy of us thy name  
Yeseraye be it blessed by worlds. Amen.

In the name of the sovereign allmighty Creator. I beginne  
thexplanacion this name Yeseraye that is to say God without  
beginning & without ende. Agla is the name of a prophet &  
properly written in gold plate of living men. And who ever bereth  
it upon himself & how long he hath it with him he shall not dread  
sodaine death.

**Here endeth the booke of Raziel of 7. treatises  
ffinis Razielis.**

---

<sup>161</sup> Margin: "vah"

*Capitulum quintum**Haec sunt nomina quae scripta erant in popule Aaron et cetera.*

These be the names that were written in the people of Aron when he spake with the Creatur Saday, Halyos, Loez, Elacy, Citonii, Hazyhaya, Yenimeysey, Accidasbaruc, Huadonenu, Eya, Hyebu, Ueu, Uaha, Oyaha, Eye, Ha, Hia, Zalia, Haliha, Eyey, Yaia, El, Ebebel, Ua, Ua, Ua. Keepe well these names abovesaid, for they be holy and vertuous, and these thou shalt name that thou mayst get what thou askest of the Creatour.

*Capitulum sextum**Haec sunt nomina quae scripta erant in virga Moysi et cetera.*

These be the names that were written in the yard of Moyses when he made the brasen serpent and destroyed the golden calf, when all that dronke in the well had a beard Yana, Yane, Sia, Abibhu, Uanoia, Accenol, Tiogas, Yena, Eloym, Ya, Uehu, Yane, Hayya, Uehu, Ahiaimed. And these names conteyne in themselves in any vertues, for which them thou shalt destory evill and all enchauntments. And presume thou not to name them in the 7 workes.

*Capitulum septimum**Haec sunt nomina quae Moyses dixit quem pluit et cetera*

These be the names that Moyses said when Manna rayned in deseart, and drew out water of the worke and ledde out from captivity the children of Israel Saday, Samora, Ebon, Pheneton, Eloy, eneioyceel, Messias, Jahe, Yana, or Eloyen. When thou wilt do any marvell, or if thou were in any anguish, these names thou shalt name. And in all thinges thou shalt feele the helpe of them and the vertue. And when thou hast done this rehearse thou these words by which the names aforesaid be expounded *Deus vive verax magne fortis potens pie sancte munde omni bonifate plene benedicte domine benedictum nomen tuum tu completor nostram compleas, questionem, tu factor fac nos ad finem nostri operis pervenire, tu largitor nobis integram complementum nostri operis elargire, tu sancte et misericors, nobis miserere, nomen tuum Yeseraye sit per secula benedictum Amen.* That is to say God quicke, very, great, strong, mighty, meeke, holy, cleane, full of all goodnes, blessed Lord, blessed be thy name, thou fulfiller fulfill our question, thou maker, make us to come to the end of our worke. Thou holy and mercifull have mercy of us. Thy name Yeseraye be it blessed by the worldes. Amen.

In the name of soveraigne almighty Creatour I beginne the explanacion of his name Yeseraye that is to say God without beginning and without end. Angilae is the name of a prophet and properly written in a golden plate of living men. And whoever beareth it upon himself and how long he hath it with him, he shall not dread sodeyne death.

**Heere endeth the booke of Razielis of the seaven treatises**



Appendix 1: *A/a* – stones, herbs, animals, and letters

|    | <b>Stones</b>       | <b>Herbs</b>             | <b>Animals</b>                           | <b>L</b>       | <b>Letter</b> |
|----|---------------------|--------------------------|--|----------------|---------------|
| 1  | Carbunculum/Rubinum | Acil Almalie             | Angel                                    | א              | Aleph         |
| 2  | Topazius            | Artemisia                | Clean spirit                             | ב              | Beth          |
| 3  | Smaragdus           | Cannabis                 | Corpulent spirit                         | ג              | Gimel         |
| 4  | Jaguncia            | Feniculus                | Wind                                     | ד              | Daleth        |
| 5  | Crysopazius         | Cardamomum               | Fantasy                                  | ה              | He            |
| 6  | Saphirus            | Anisum                   | Demon                                    | ו              | Vau           |
| 7  | Berillus            | Coriandrum               | <i>Aquila</i> (eagle)                    | ז              | Zain          |
| 8  | Onyx                | Petersilium              | <i>Vultur</i> (vulture)                  | ח              | Heth          |
| 9  | Sardius             | Ypericon                 | <i>Falco</i> (falcon)                    | ט              | Theth         |
| 10 | Crisolitus          | Apium                    | Turtur (turtledove)                      | י              | Jod           |
| 11 | Eliotopia           | Coriandrum (second kind) | <i>Upapa</i> (lapwing)                   | כ              | Caph          |
| 12 | Cristallus          | Satureia                 | <i>Ciconia</i> (raysoule or stork)       | ל              | Lamed         |
| 13 | Cornelna            | Stam/Scam (?)            | <i>Balena</i> (whale)                    | מ              | Mem           |
| 14 | Jaspis              | Spillum/Psyllium         | <i>Delphin</i> (dolphin)                 | נ              | Nun           |
| 15 | Iris/Yris           | Majorana                 | <i>Cancer</i> (crab)                     | ס              | Samech        |
| 16 | Corallus            | Draguncia                | <i>Piscis claudes/cepia</i> (white fish) | ע              | Ain           |
| 17 | Persius/Pressius    | Nepita                   | <i>Murena</i>                            | פ              | Pe            |
| 18 | Catel               | Linum                    | <i>Rana viridis</i> (toad)               | <sup>162</sup> | Phe/Fee       |
| 19 | Celonites           | Salvia                   | <i>Leo</i> (lion)                        | צ              | Tsadi         |
| 20 | Calcedonius         | Sanina/Samina            | <i>Elephans</i> (elephant)               | ק              | Coph          |
| 21 | Ceraunius           | Nasturcium               | <i>Ceruus</i> (hart)                     | ר              | Res           |
| 22 | Metestus            | Canna ferula             | <i>Catus</i> (cat)                       | ת              | Thau          |
| 23 | Magnetis/Magnes     | Calamintum               | <i>Mustela</i> (weasel)                  | -              | -             |
| 24 | Adamas              | Cicoria                  | <i>Talpa</i> (wandwarp)                  | -              | -             |

<sup>162</sup> This Hebrew symbol is unreadable – also, phe/fee is not a Hebrew letter at all. The letter that is missing, however, is the Shin (ש).

## Appendix 2: Plant names and ingredients for thymiamata

| Name                                    | Meaning   | Sloane        | Pg.                               |
|---|---|---------------|-----------------------------------|
| Abila tyneca/Abilatmeca                 | ?   | 3846;<br>3826 | 73;<br>74                         |
| Acil almalie<br>Acyl almalit            | Rosemary  | 3846;<br>3826 | 39;<br>40                         |
| Al gaba/Algaba<br>Algaha                | ?   | 3846;<br>3826 | 9;<br>10                          |
| Alba cera                               | White wax   | 3846;<br>3826 | 81;<br>82                         |
| Albafortum (Elbo fortum)<br>vazebelibum | ?   | 3846;<br>3826 | 43;<br>44                         |
| Albo                                    | Wax   | 3846;<br>3826 | 47;<br>48                         |
| Albus (sandalus)                        | White sandalwood  | 3846;<br>3826 | 67;<br>68                         |
| Algali(a)                               | Civet   | 3846;<br>3826 | 73, 81;<br>74, 81                 |
| Almea(m)<br>Almenum                     | ?   | 3846;<br>3826 | 9, 73, 81;<br>10, 74, 82          |
| Aloe(s)                                 | Aloes resin   | 3846;<br>3826 | 67;<br>68                         |
| Ambra(m)/Amber                          | Ambergris   | 3846;<br>3826 | 9, 73, 81, 89;<br>10, 74, 82, 90  |
| Amoram                                  | ?   | 3846          | 9                                 |
| Anisum                                  | Anise   | 3846;<br>3826 | 41, 79;<br>42, 80                 |
| Apium (Apii/Apio)                       | Celeriac, Parsley   | 3846;<br>3826 | 41, 43, 45, 47;<br>42, 44, 46, 48 |
| Aqua lapidis                            | Water stone?  | 3846;<br>3826 | 43;<br>44                         |
| Arangianus siccarx                      | Rind of oranges   | 3846          | 69                                |
| Arbor cancri                            | Crabapple tree?   | 3846;<br>3626 | 45;<br>46                         |
| Art(h)emesia/Arthemisia                 | Mugwort/Wormwood/<br>Sagebrush                              | 3846;<br>3826 | 41, 43, 45;<br>42, 44, 46         |
| Arzolla/Arzolle                         | Lady's thistle  | 3846;<br>3826 | 47, 77;<br>48, 78                 |
| As(s)am feti/faetidam<br>Asamfolidam    | Assafoetida   | 3846;<br>3826 | 79;<br>80                         |
| Athanasia                               | Type of daisy   | 3846;<br>3826 | 45;<br>46                         |
| Aurangiarus siccarus                    | see Arangianus siccarx                                      | 3826          | 70                                |
| Auricula/Arriclam muris                 | Hawkweed  | 3846;<br>3826 | 43;<br>44                         |
| Azarlochona<br>Azartachona              | ?   | 3846;<br>3826 | 45;<br>46                         |
| Azet                                    | Quicksilver   | 3846;<br>3826 | 71;<br>72                         |
| Baccae/Bacre                            | Berry   | 3846;<br>3826 | 69;<br>70                         |
| Balsamum/Balsamus/<br>Balsamo           | Balsam (sap of<br><i>commiphora</i><br><i>opobalsamum</i> ) | 3846;<br>3826 | 9, 73, 81;<br>10, 74, 82          |
| Before                                  | see Bofor   | 3846          | 79                                |
| Bofor                                   | ?   | 3826          | 80                                |

|                                  |   |                   |  |
|----------------------------------|---|-------------------|--|
| Calamintum                       | Calamint  | 3846;<br>3826     | 47;<br>48  |
| Camphora(m)                      | Camphora  | 3846;<br>3826     | 81, 89;<br>82, 90  |
| Canatus                          | see Cannabis  | 3846              | 41   |
| Canna ferula                     | Reed?   | 3846;<br>3826     | 47;<br>48  |
| Cannabis                         | Cannabis  | 3826              | 42   |
| Cardamom(e/o/um/us)              | Cardamom  | 3846;<br>3826     | 41, 57, 69, 79;<br>42, 58, 70, 80  |
| Cassia(m)                        | Senna/Cassia  | 3846;<br>3826     | 47, 79;<br>48, 80  |
| Cassia lignea/lignes             | Cassia wood   | 3846;<br>3826     | 67;<br>68  |
| Ceicula                          | see Cicute  | 3846              | 41   |
| Cera alba                        | see Alba cera   | 3846;<br>3826     | 73;<br>74  |
| Cicorea/Cicorey                  | Chicorey  | 3846              | 45, 47, 55   |
| Cic(h)oria                       | see Cicorey   | 3826              | 48, 56   |
| Cicute/Cicuta                    | Water hemlock/<br>Cowbane   | 3846;<br>3826     | 47;<br>48  |
| Cinamom(a/i/o/um)<br>Cinamon(um) | Cinnamon  | 3846;<br><br>3826 | 47, 57, 67, 69, 79, 89;<br>48, 58, 68, 70, 80, 90  |
| Cipresenum                       | see Cypresse  | 3846              | 79   |
| Cipresse/um                      | see Cypresse  | 3846;<br>3826     | 67;<br>80  |
| Citruli                          | Lemon or orange<br>Citrus fruit                                   | 3846;<br>3826     | 69;<br>70  |
| Classem/Classen                  | Sandalwood oil  | 3846;<br>3826     | 79;<br>80  |
| Cleam olivandum                  | see Oleam olivandum   | 3846              | 81   |
| Colofonias/Colofoniam            | Colopohony/Greek pitch  | 3846;<br>3826     | 79;<br>80  |
| Colubrina                        | Flowering buckthorn   | 3846;<br>3826     | 37;<br>38  |
| Coriandrum                       | Coriander   | 3846;<br>3826     | 41;<br>42  |
| Coriandrum (second kind)         | Second kind of coriander  | 3846;<br>3826     | 43;<br>44  |
| Corona regia/regis               | see Acil almalie  | 3846;<br>3826     | 39;<br>40  |
| Corticis/Cortices lauri          | Cortex of the laurel  | 3846;<br>3826     | 67;<br>68  |
| Costo/Costum/Costus              | Spiral Flag/Spiral Ginger   | 3846;<br><br>3826 | 43, 57, 67, 69, 79, 89;<br>44, 58, 68, 70, 80, 90  |
| Croci/Croco/<br>Crocum/Crocus    | Crocus, Saffron   | 3846;<br><br>3826 | 9, 37, 41, 43, 55, 57,<br>69, 73, 79, 89;<br>10, 38, 42, 44, 48, 56,<br>58, 70, 74, 80, 90 |
| Cypresse                         | Cypress   | 3826              | 68   |
| Draganciam/Draguncia             | Dragon Arum/Stick<br>Dragon/Arum???<br>Possibly Columbrina<br>gum | 3846;<br>3826     | 37, 45;<br>38, 46  |

|                                       |  |               |                                       |
|---------------------------------------|--|---------------|---------------------------------------|
| Edem                                  | Edema; condition with excess watery fluid in cavities or tissues of the body | 3846          | 45                                    |
| Edera                                 | see Edem   | 3826          | 46                                    |
| Erempsilii                            | see Azarlochona  | 3846          | 45                                    |
| Eringo                                | Eryngo, Sea holly  | 3846          | 47                                    |
| Euforbeum/<br>Euphorbium              | Spurge, Milkweed, Euphorbia, Spotted Spurge                                  | 3846;<br>3826 | 79;<br>80                             |
| Fagar abmeit/almait                   | ?  | 3846;<br>3826 | 43;<br>44                             |
| Feniculus                             | The stalk that attaches the ovule to the ovary wall (in flowers or fruit)    | 3846;<br>3826 | 41;<br>42                             |
| Folia lauri                           | Leaves of the laurel   | 3846;<br>3826 | 79;<br>80                             |
| Folium mirti/myrti                    | Leaves of the myrtle   | 3846;<br>3826 | 67;<br>68                             |
| Galbanum/s                            | Galbanus   | 3846;<br>3826 | 73, 79;<br>74, 80                     |
| Gariofili(us/um)/<br>Gariophylli (-o) | Clove  | 3846;<br>3826 | 69, 79;<br>58, 70, 80, 90             |
| Gariolito                             | see Gariofili  | 3846          | 57                                    |
| Gariotili                             | see Gariofili  | 3846          | 89                                    |
| Garmone                               | ?  | 3846;<br>3826 | 45;<br>46                             |
| Genciana/Gentiana                     | Gentian/Fringed Gentian  | 3846;<br>3826 | 45;<br>46                             |
| Grana piperis/piperu nigri            | Ground black pepper  | 3846;<br>3826 | 89;<br>90                             |
| Gumme                                 | Gum/resin  | 3846;<br>3826 | 9;<br>10                              |
| Herba angelica                        | Wild celery  | 3846;<br>3826 | 47;<br>48                             |
| Herba luceus                          | "herb shining" ?   | 3846;<br>3826 | 45;<br>46                             |
| Herba thuris                          | Conifer plant?   | 3846;<br>3826 | 47, 67;<br>48, 68                     |
| Hermita                               | see Pervinca   | 3826          | 46                                    |
| Hipericon                             | see Ypericon   | 3826          | 42                                    |
| Hony                                  | Honey  | 3846;<br>3826 | 89;<br>90                             |
| Insqemo                               | see Insquiamo  | 3826          | 44                                    |
| Insquiamo/Insquiami                   | <i>Jusquianus</i> , Henbane, Stinking nightshade                             | 3826          | 48                                    |
| Insquiano                             | see Insquiamo  | 3826          | 42                                    |
| Insquomo                              | see Insquiamo  | 3826          | 44                                    |
| Irigon                                | see Eringo   | 3826          | 48                                    |
| Iusqueno                              | see Insquiamo  | 3846          | 41                                    |
| Lauri                                 | Laurel/Bay   | 3846;<br>3826 | 67;<br>68                             |
| Lazaias/Lazaras Cicute                | see Ceicula  | 3846;<br>3826 | 41;<br>42                             |
| Ligni/o/um aloes                      | Aloes wood   | 3846;         | 9, 43, 48, 57, 69, 71,<br>79, 81, 89; |

|   |   |                   |  |
|---|---|-------------------|--|
|   |   | 3826              | 10, 44, 48, 58, 70, 72, 80, 82, 90   |
| Lignum/s balsami                                  | Balsam wood   | 3846;<br>3826     | 79;<br>80  |
| Lilium domesticum                                 | Tame lily   | 3846;<br>3826     | 47;<br>48  |
| Lingua agri                                       | ?   | 3846;<br>3826     | 45;<br>46  |
| Lingua colibri/colubri                            | Hummingbird tongue?   | 3846;<br>3826     | 47;<br>48  |
| Linus/Linum                                       | Flax  | 3846;<br>3826     | 45;<br>46  |
| Macis   | Mace  | 3846;<br>3826     | 69, 81;<br>70, 82  |
| Maiorana/Majorana                                 | Marjoram  | 3846;<br>3826     | 45;<br>46  |
| Malie ?   | Malus? Apple tree/Crab tree   | 3846;<br>3826     | 45;<br>46  |
| Mandragora  | Mandrake  | 3846;<br>3826     | 45;<br>46  |
| Marlagm   | see Martagon  | 3846              | 47   |
| Marrubio  | Horehound   | 3846              | 47   |
| Marrubio albo                                     | White horehound   | 3826              | 48   |
| Martagon  | Martagon lily/Turkish cap lily                                      | 3846;<br>3826     | 43;<br>44, 48  |
| Mascha-lazaret                                    | see Musthalazerath  | 3846              | 73   |
| Mastic(e/em/en/he/k/ke)<br>Mastix                 | Mastic  | 3846;<br><br>3826 | 9, 37, 47, 57, 67, 69,<br>73, 79, 89;<br>10, 38, 48, 58, 68, 70,<br>74, 80, 90 |
| Maus  | ?   | 3846              | 69   |
| Menta   | Mint  | 3846;<br>3826     | 47;<br>48  |
| Mertum  | see Mirtam  | 3846              | 79   |
| Mirra(m)/Myrram/<br>Myrrha(m)                     | Myrrh   | 3846;<br>3826     | 9, 73;<br>10, 74   |
| Mirtam/Mirtum/Mirtus/<br>Myrtus                   | Myrtle  | 3846;<br>3826     | 69, 79;<br>70, 80  |
| Msk(e)  | see Musco   | 3846;<br>3826     | 89;<br>44  |
| Msqim   | see Insquiamo   | 3846              | 47   |
| Msquemo   | see Insquiamo   | 3846              | 43   |
| Muculazarat                                       | Hyacinth?   | 3826              | 10   |
| Muschalazerat                                     | Hyacinth?   | 3826              | 74   |
| Musco/Muscum/<br>Muscus/Muske/<br>Must(e/es/o/um) | Musk  | 3846;<br><br>3826 | 9, 43, 47, 57, 67, 73,<br>79, 81, 89;<br>10, 44, 48, 58, 68, 74,<br>80, 82, 90 |
| Musthalazerath<br>Musthalazeratis                 | Hyacinth? or Mukul<br>(Myrrh from Zafar,<br>Yemen), Muql (Bdellium) | 3846;<br>3826     | 79;<br>80  |
| Muwtazarad  | ?   | 3846              | 9  |
| Nasturcium  | Water-cress   | 3846;<br>3826     | 47;<br>48  |
| Nepita  | Catmint   | 3846;<br>3826     | 45;<br>46  |

|  |   |               |                           |
|--|---|---------------|---------------------------|
| Niger (sandalus)                             | Black (sandalwood)                            | 3846;<br>3826 | 67;<br>68                 |
| Nisquimo                                     | see Insquiamo                                 | 3846          | 43                        |
| Nucis  | Nut   | 3846;<br>3826 | 67;<br>68                 |
| Nux/Nucem muscata(m)<br>Nux/Nucem mustata(m) | Nutmeg  | 3846;<br>3826 | 69, 79, 81;<br>70, 80, 82 |
| Oleam olivarum<br>Oleo olivarius/olivarx     | Olive tree                                    | 3846;<br>3826 | 73;<br>74, 82             |
| Opopanac(em)                                 | Opopanax                                      | 3846;<br>3826 | 79;<br>80                 |
| Origanum                                     | Oregano                                       | 3846;<br>3826 | 47;<br>48                 |
| Palma Christi                                | <i>Ricinus communis</i> ;<br>Castor-oil plant | 3846;<br>3826 | 47;<br>48                 |
| Papaver(e) nigro/nigrum<br>Papavore nigro    | Black poppy                                   | 3846;<br>3826 | 43, 47;<br>44, 48         |
| Pentafilon/Pentaphyllon                      | Cinquefoil/Snake grass                        | 3846;<br>3826 | 47;<br>48                 |
| Pervinca/Pernica                             | Periwinkle                                    | 3846;<br>3826 | 45, 47, 55;<br>48         |
| Petersilum/Petroselinum                      | Parsley                                       | 3846;<br>3826 | 41;<br>42                 |
| Pionia                                       | Peony? In MS linked to<br>Palma Christi.      | 3846;<br>3826 | 39, 47;<br>40, 48         |
| Piper longus<br>Piper langum                 | Long pepper/ Jaborandi<br>pepper              | 3846;<br>3826 | 79;<br>80                 |
| Piper nigrum                                 | Black pepper                                  | 3846;<br>3826 | 79;<br>80                 |
| Psyllium                                     | (blond) Psyllium                              | 3826          | 46                        |
| Pulegium                                     | Pennyroyal                                    | 3846;<br>3826 | 47;<br>48                 |
| Radix/Radicis Valerian(a)e                   | Moonseed                                      | 3846;<br>3826 | 41, 45;<br>42, 46         |
| Reubarbarum/s<br>Reabarbaro/Reabbaro         | Rhubarb                                       | 3846;<br>3826 | 47, 79;<br>48, 80         |
| Ros Marinus                                  | see Acyl almalit                              | 3846          | 39                        |
| Roses/Rosis/Roso                             | Roses   | 3846;<br>3826 | 59;<br>60                 |
| Rosmarinus                                   | see Acil almalie                              | 3826          | 40                        |
| Salvia                                       | Sage  | 3846;<br>3826 | 45;<br>46                 |
| Samina/Sanina/<br>Semine                     | Seeds   | 3846;<br>3826 | 47;<br>48                 |
| Sandalo(s)/Sandalus/<br>Sandalum             | Sandalwood                                    | 3846;<br>3826 | 73, 79, 89;<br>74, 80, 90 |
| Sandalum/Sandalus album                      | White sandalwood                              | 3846;<br>3826 | 79;<br>80                 |
| Sandalum/s rubeum/<br>rubeus/rubrum          | Red sandalwood                                | 3846;<br>3826 | 47, 67;<br>48, 68         |
| Satureia                                     | Savory  | 3846;<br>3826 | 43;<br>44                 |
| Scam   | ?   | 3826          | 44                        |
| Scicorda                                     | see Cicorey                                   | 3826          | 46                        |
| Semine Faeniculi/<br>Sere fenick             | Feniculus seeds?                              | 3846;<br>3826 | 57;<br>58                 |
| Semine psyllii                               | Psyllium seeds                                | 3826          | 46                        |

|                             |   |                   |  |
|-----------------------------|---|-------------------|--|
| Silvestre/Sylvestre, lilium | Wild lily                                 | 3846;<br>3826     | 47;<br>48  |
| Spillum                     | see Psyllium                              | 3846              | 45   |
| Stam                        | ?   | 3846              | 43   |
| Stamonea(m)                 | Possibly stramonium (Jimsonweed)?         | 3846;<br>3826     | 79;<br>80  |
| Succo/Succum                | Juice?                                    | 3846;<br>3826     | 43, 79;<br>44, 80  |
| Succo Cicut(a)e             | Juice of the water hemlock                | 3846;<br>3826     | 43;<br>44  |
| Sulphur                     | Sulphur                                   | 3846;<br>3826     | 71;<br>72  |
| Tapsibarbat                 | <i>Verbasci (Primula veris)</i> , Cowslip | 3846;<br>3826     | 47;<br>48  |
| Teriaca                     | see Tyriaca                               | 3826              | 82   |
| Thur(e/is)<br>Thus          | Frankincense from conifer plants          | 3846;<br><br>3826 | 9, 37, 43, 47, 57, 67,<br>71, 73, 79, 89;<br>10, 38, 44, 48, 58, 72,<br>74, 80 |
| Thuris albi lucidi          | Clear white thuris frankincense           | 3846;<br>3826     | 89;<br>90  |
| Trifolio                    | Clover                                    | 3846;<br>3826     | 45;<br>46  |
| Tyriaca                     | Theriac, a plant-based medical concoction | 3846              | 81   |
| Urtica                      | Nettles                                   | 3846;<br>3826     | 47;<br>48  |
| Valeriana                   | Valerian                                  | 3846;<br>3826     | 41, 45;<br>42, 46  |
| Verbena                     | Verbena                                   | 3846;<br>3826     | 47;<br>48  |
| Viole/Viola                 | Violet                                    | 3846;<br>3826     | 45, 69;<br>46  |
| Vitreol/Vitrioll            | Sulphuric acid                            | 3846;<br>3826     | 9;<br>10   |
| Ypericon/Ypericiom          | Hypericum                                 | 3846;<br>3826     | 41, 47;<br>42, 48  |
| Ysope/Ysopo                 | Hyssop                                    | 3846;<br>3826     | 43, 45;<br>44, 46  |

## Bibliography

### Primary sources

London, British Library, Sloane MS 3826

London, British Library, Sloane MS 3846

London, British Library, Sloane MS 3847

### Secondary sources

Black, Henry William. *A Descriptive, Analytical, and Critical Catalogue of the Manuscripts Bequeathed unto the University of Oxford by Elias Ashmole, Esq., M.D., F.R.S., Windsor Herald*. Oxford University Press, 1845.

Butler, E.M. *Ritual Magic*. Cambridge University Press, 1949.

Campion, Nicholas. *Astrology and Cosmology in the World Religions*. New York University Press, 2012.

Edgar, Swift. *The Vulgate Bible: Douay-Rheims Translation*. Volume I, the Pentateuch, Harvard University Press, 2010.

Davies, Owen. *Magic: A Very Short Summary*. Oxford University Press, 2012.

Giles, Ryan D. *Inscribed Power: Amulets and Magic in Early Spanish Literature*. University of Toronto Press, 2017.

Singer, Isidore. *The Jewish Encyclopedia: A Descriptive Record of the History, Religion, Literature, and Customs of the Jewish People from the Earliest Times to the Present Day*. Vol. 1. Funk & Wagnalls Company, 1901.

Karr, Don. "The Study of Solomonic Magic in English." 1993, 2007-18.  
<http://www.digital-brilliance.com/contributed/Karr/Biblios/tssmie.pdf>

--- & Skinner, Stephen. *Sepher Raziel: Liber Salomonis*. Golden Hoard Press, 2010.

Lindley, Sam. "Re: Looking for a manuscript." Received by Sanne de Laat, 26 June 2018.

Mathiesen, Robert. "The Key of Solomon: Toward a Typology of the Manuscripts." *Societas Magicas Newsletter*, spring 2007, pp. 1-9.

Page, Sophie. *Magic in the Cloister*. Pennsylvania State University Press, 2013.

---. "Uplifting Souls. The *Liber de essentia spirituum* and the *Liber Razielis*." *Invoking Angels. Theurgic Ideas and Practices, Thirteenth to Sixteenth Centuries*. Edited by Claire Fanger. Penn State University Press, 2012.



Peterson, Joseph. "Sepher Raziel (Sloane 3846)." 2006.

<http://www.esotericarchives.com/raziel/raziel.htm>

Peterson, Joseph. "The Sixth and Seventh Books of Moses (Part 2)." 2006.

<http://www.esotericarchives.com/moses/67moses2.htm>

Rudavsky, T.M. "Philosophical Cosmology in Judaism." *Early Science and Medicine*, 2.2 (1997), pp. 149-184.

Thorndike, Lynn. *A History of Magic and Experimental Science*. Columbia University Press, 1923. 6 vols.

Trachtenberg, Joshua. *Jewish Magic and Superstition. A Study in Folk Religion*. 1939. Atheneum, 1979.