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# The Sworn Book of Honorius



*The Front of Sigillum Doornenburgensis*

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Master thesis: The Sworn Book of Honorius

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## Note on the text

The image on the title page portrays a *Sigillum Dei*, a seal of God, which was used in diverse magical practices in the Middle Ages. This particular magical seal was found during the restoration of Doornenburg Castle in 1964 in the neighbourhood of Nijmegen. This *Sigillum Dei* is carved in lead, and was found inside a stone that was present at Doornenburg for the reconstruction of the Castle. The magical seal and the stone became part of the collection of historical artefacts at Doornenburg museum. An undergraduate student of Radboud University and her supervisor Dr. L.S. Chardonens became interested in the magical seal, and started doing research on it in 2011. After some research it became clear that this kind of magical seal was described and depicted in a specific medieval magical text called the *Liber iuratus Honorii*. The text of the *Liber iuratus Honorii* is a handbook on ceremonial magic, and is concerned with the invocation and conjuration of spirits. In the manuscript text, a magical ritual is described for the attainment of a vision of God (*Visio Dei*) with the help of a magical seal (*Sigillum Dei*). Additional research and collaboration between Dr. L.S. Chardonens and Dr. Jan Veenstra of Radboud University elucidated that there were nine medieval manuscripts that contain the magical ritual to attain a vision of God, which could be divided into two literary traditions.

This master thesis is concerned with the English translation of the Latin *Liber iuratus Honorii*, called *The Sworn Book of Honorius*. In this thesis, I have edited the text of *The Sworn Book of Honorius* from London, British Library, Royal 17 A xlii, in order to provide a readable text of the literary Honorius tradition for anyone who is interested in magic. I have included some general background information about the manuscript tradition and content to ensure a full understanding of the subject matter of the ritual. Additionally, I have written an introduction to the edition in which I will explain my editorial decisions concerning the transformation of the manuscript text into a readable edition. After these two introductions, I entrust my edition of *The Sworn Book of Honorius* to the reader, in the hope that he will immerse himself in the magical journey of the Honorius tradition, and will experience the strong, tenacious force of its magic.

## 1. Introduction

“In the which counsel of 811 masters which came owte of Napels, Athence, and Tholetus, we dyd chuse on whose name was Honorius, the sonne of Euclidus, master of Thebes, in the which cytye this art was redd that he shulde worke for us in this sayde art, and he throughe the counsel of a sertayne angell, whose name was Hocroell, dyd write 7 volumes of arte magicke, giving unto hus the kernel, and unto other the shalles”

(Royal 17 A xlii fol. 3r).

The passage quoted above is from London, British Library, Royal 17 A xlii. In these lines is explained how *The Sworn Book of Honorius* was compiled and written by Honorius, son of Euclid, master of Thebes. It says that Honorius was chosen by a council of 811 magicians to compile a compendium on magic, and how, with the help of the angel Hocroell, he wrote *The Sworn Book of Honorius*.

The tradition of the *Liber iuratus Honorii* has gradually emerged from the shadows of the ‘dark’ Middle Ages, and made an entrance into the academic world during the past hundred years. The tradition of the *Liber iuratus Honorii* was first mentioned by Arthur Waite in 1898. The scholar Lynn Thorndike included information about the Honorius ritual and its manuscripts in his second volume of *A History of Magic and Experimental Science*, published in 1923. This work by Thorndike is part of a larger study on magic from early Christianity until the end of the seventeenth century, compiled in eight substantial volumes. Until 1977, all the references made to the *Liber iuratus Honorii* were based on the work of these two scholars. In that year, Heptangle books published a modern translation of *The Sworn Book of Honorius* by Daniel Driscoll, which was reprinted in 1983. Driscoll modernised the English text of the Honorius ritual, which made it more widely available as the text was now readable for every practicing magician. In 1998, Joseph H. Peterson published a transcription of the English translation of *The Sworn Book of Honorius* on the internet. This transcription remains true to its source of Royal 17 A xlii, and additional readings of the *Liber iuratus Honorii* were included to explicate points in the Royal 17 A xlii manuscript. In 2002, the scholar Gösta Hedegård produced an edition of the Latin *Liber iuratus Honorii*, in contrast to the English versions of *The Sworn Book of Honorius*. In more recent years, the Honorius ritual has received more attention due to the historical find of a *Sigillum Dei* at Doornenburg Castle in the Netherlands, and the discovery of a Northern and Southern tradition of the *Liber iuratus Honorii* by the scholars Jan Veenstra and L.S. Chardonens at Radboud University Nijmegen.

As the tradition of the *Liber iuratus Honorii* (from now on referred to as *LIH*) has gained more and more attention over the last few years, I have endeavoured to provide a reliable and readable English edition of *The Sworn Book of Honorius* (from now on referred to as *SBH*) based on MS. Royal 17 A xlii. The purpose of this edition is to provide ‘adventurous’ readers an insight into a magical ritual from the Middle

Ages, and to give them the necessary stepping stones to perform it in full accordance with its description to attain a vision of God. The introduction gives more information about the general background and content matter of the Honorius tradition. In the first part of my introduction, I will elaborate on the existing manuscripts and their relations, possible sources, the dating of the Honorius tradition, and the *Sigillum Dei*. In the second part of my introduction, I will comment on certain remarkable subjects dealt with in the text, such as the prologue, the practice of fumigations, the use of spirits and prayers, and the tradition of the Schemhamphoras.

## 2. Background Information

### 2.1 The Manuscripts

The tradition of the *LIH* has been preserved in nine manuscripts. These manuscripts can be divided into two manuscript traditions: the Southern tradition and the Northern tradition. The Southern tradition consists of three manuscripts residing in Germany, and the Northern tradition contains six manuscripts which are currently preserved in the British Library in London (Mesler 115). The Southern tradition contains two Latin versions of the *LIH*, and one German translation. The Northern tradition contains five manuscripts of the Latin *LIH* of the Honorius tradition, preserved in the Sloane collection. The Sloane collection consists of thousands of manuscripts concerned with themes of medicine, chemistry, natural history, and magic. The sixth manuscript is part of the Royal collection of the British Library, and contains the English translation *SBH* alluded to above. In this part of my introduction, I will introduce the reader to the manuscripts of both the Southern and Northern Honorius traditions and comment briefly on the interrelations between these traditions in order to show the place of Royal 17 A xlii, the source of my edition, in the manuscript tradition.

#### The Southern Tradition

The Southern Honorius tradition of the *LIH* is preserved in three manuscripts: The first is MS. Kassel, Universitätsbibliothek, Kassel, which contains substantial parts of the *LIH* in Berengario Ganell's *Summa Sacre Magice* (*SSM*) (Veenstra 151). The second manuscript is MS. Halle, Universitäts-und Landesbibliothek Sachsen-Anhalt, Halle, and the third manuscript is a German translation of the *SSM*, MS. Berlin, Staatsbibliothek Preussischer Kulturbesitz, *SSMG*. The Kassel manuscript is dated to the fourteenth century, 1346 to be precise. It is assumed that the *SSM* redactor Ganell had a complete version of the *LIH* at his disposal, and has taken extracts and fragments from it. Yet, at the same time, Ganell tried to write a 'unitary volume' by adding connecting sentences and paragraphs to create more cohesion (Veenstra 153). The connection between this magical compendium and the Honorius tradition was based on the existence of minimal references of '*dicat Honorius*' and the presence of a drawing of a *Sigillum Dei* (Veenstra 151-152). The other two manuscripts of the Southern tradition are the manuscript in Halle which contains parts of Ganell's *SSM*, and the German translation of the *SSM*, from now on indicated as the *SSMG*, preserved in Berlin (Veenstra 184).

## The Northern Tradition

The Northern *LIH* tradition exists in six manuscripts: London, British Library, Sloane 313; Sloane 3853; Sloane 3854; Sloane 3883; Sloane 3885; and an English translation in the London, British Library, Royal 17 A xlii. All of these manuscripts contain either the complete Honorius ritual or substantial parts of it. The most reliable sources for the Northern tradition of the *LIH* are Sloane 313, and Sloane 3854, and the other three Latin manuscripts are second witnesses. I will comment on the *LIH* in Sloane 313 and 3854 manuscripts, and will include information about the English Royal 17 A xlii.

The Sloane 313 is dated to the second half of the fourteenth century, and is believed to have contained once the ‘original’ and complete Honorius text. Unfortunately, due to physical damages, it is in places difficult to decipher the text and appears to lack a few leaves near the end (Hedegård 15). A remarkable feature of this manuscript is that it was once in the possession of the scholar John Dee, and was later owned by the poet Ben Johnson. Both scholars left their mark on the manuscript; Dee wrote marginal notes to the text, while Johnson inscribed the manuscript with ‘Sum Ben; Jonsonij liber’ (Mathiesen 145). In addition, the manuscript contains a drawing of a *Sigillum Dei*, the seal that is necessary to attain the vision of God. The manuscript Sloane 3854 is a well-preserved manuscript and is believed to contain the complete Honorius ritual. The manuscript is dated to the fourteenth century, and could have been dated down to the approximate hour of its completion had its *colophon* (a brief statement containing information about its publication) not been broken off in the middle of a word (Hedegård 14). This particular manuscript does not have the drawing of the *Sigillum Dei*, but contains a detailed description on the construction of the seal. The manuscript Royal 17 A xlii (from now on referred to as Royal), my primary source for the *SBH*, is a manuscript written partly in English and partly in Latin. This manuscript contains additional material on spirits and fumigations, and has seventy-one pen drawings of angels at the end of the manuscript, which have been borrowed from other magical works. The catalogue of the British Library dates this manuscript to the mid-fifteenth century, yet this date can be challenged based on the additional material, a topic I will address further on in *Sources for The Sworn Book of Honorius*.

## Relation between the Southern and Northern *Liber iuratus Honorii* traditions

The relationship between the known manuscripts of the Northern and Southern tradition can be established on the differences and similarities in content. These differences and similarities can indicate which manuscript is the oldest and which one was used as a source for later manuscripts. After close examination of the manuscripts, scholars have concluded that all *LIH* manuscripts have at least one common (unknown) archetype manuscript from which both traditions derive (number 1 in the manuscript tree) (Veenstra 177). This means that there was an ‘original’ manuscript that contained the Honorius ritual, one that has been destroyed or lost over time. In other words, this ‘lost’ manuscript existed during the Middle Ages and was used as a source, but has not survived. This manuscript was the source of the two traditions of the Honorius ritual: the Southern and Northern traditions. The evidence for the existence of the two traditions is the

difference in the order of the ritual and the internal differences between the images of the *Sigillum Dei*. The Southern tradition contains fragments of the *LIH*, and the order of the rituals does not correspond to the Northern tradition. The Northern tradition has given prominence to the ritual for the attainment of the vision of God. In addition, it contains a historical prologue, which is not present in the Southern tradition. This prologue is either added to the Northern tradition, or has been omitted by Ganell in the Southern tradition. In order to clarify the relation between the *LIH* manuscripts without giving too much detail, I have drawn a manuscript tree, in which you will see these relations between the manuscripts at the first glance.

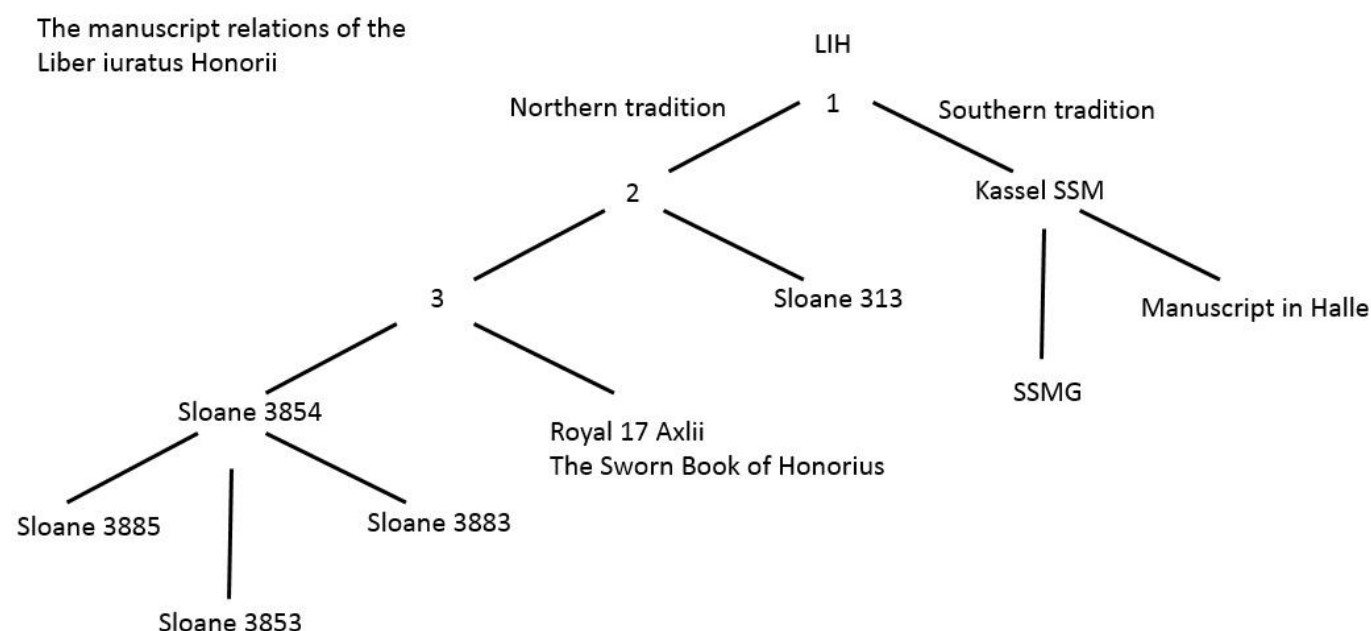


Figure 1 Manuscript tree based on internal evidence

## 2.2 Sources for the *Liber iuratus Honorii* and *The Sworn Book of Honorius*

After reading about the manuscripts that contain the Honorius tradition, the question remains where the scribes found the material on magical rituals and which sources they used. Both the Southern and Northern tradition of the Honorius ritual had one source of the *LIH* at their disposal (number 1 in the manuscript tree), which ultimately derived from the *Ars Notoria*. In addition, Royal, the translation of the *SBH*, used the Latin *LIH* as a main source, but also extracted material from Heinrich Cornelius Agrippa's *De Occulta Philosophia* and the *Fourth Book* by Peter D'Abano, a work ascribed to Agrippa at the time. In this part, I will concentrate on the material and sources for the Latin tradition of the *LIH*, and will include the additional sources used in the compilation of Royal.



### Sources for the *Liber iuratus Honorii*

The sources for the *LIH* in the Southern and Northern tradition are the earlier ‘lost’ *LIH* manuscript (number 1 in the manuscript tree), and ultimately the *Ars Notoria*. Not much can be said about the earliest *LIH* as the manuscript was lost, but it is certain that this manuscript borrowed material from the *Ars Notoria*. The *Ars Notoria*, in English the Notory Art of Solomon, is a magical treatise from the Middle Ages attributed to King Solomon (Hedegård 11). The text contains “methods of gaining knowledge about things human or divine from God and his angels by means of mystical prayers, invocations and magical figures” (Hedegård 10). In other words, it is a magical text which, through a program of prayers, rituals and meditations, will grant the operator knowledge and/or special gifts, such as ‘rhetorical skills’ (Klaassen 89). The Honorius ritual is similar to the magical rituals in the *Ars Notoria* as the ‘pure’ state of the practitioner is central to the ritual and it is concerned with rituals that grant knowledge and divine truths. Furthermore, the *Ars Notoria* made significant use of angels as it contained material on angelic invocations and prayers. The *LIH* also contains this extensive angelic material, which is probably copied and drawn from the *Ars Notoria*.

### Sources for *The Sworn Book of Honorius*

The sources for the English *SBH* in MS. Royal 17 A xlii are the *LIH*, Heinrich Cornelius Agrippa’s *De Occulta Philosophia*, and the *Fourth Book* by Peter D’Abano. The main source for the translation is the Latin text of the *LIH*. The *SBH* is derived from the Northern Honorius tradition, based on the order of the rituals and the presence of the historical prologue. Yet, the *SBH* also contains additional material on fumigations and angels, which is not present in the other manuscripts of the *LIH*. After close examination of Agrippa’s *De Occulta Philosophia* and the *SBH*, the parallels between the works suggest that Royal contains extracts and borrowings from Agrippa (Hedegård 16). *De Occulta Philosophia* by Agrippa appeared in three books, and the three volume book was first published in 1533. The passages on fumigations in Royal (fol. 15-23), are ‘extracts’ from Agrippa’s first book, and to be specific, from chapter 43 and 44 (Hedegård 16). In addition, the lists of spirits in Royal (fol. 74-76) bear similarities with Agrippa’s list of spirits in book three, chapter 24, and Latin quotations on Royal fol. 76 are similar to Agrippa’s chapter 25, book three (Hedegård 17). The other source is Peter D’Abano’s *Fourth Book*. This work appeared in Latin in 1550, some thirty years after Agrippa’s death, and expands on certain themes of Agrippa’s third book, as it is concerned with magical rituals, and in particular the summoning of spirits. At the time of its publication, the *Fourth Book* was seen as an authentic part of Agrippa’s *De Occulta Philosophia*, but it is now known that the work was written by Peter D’Abano. The descriptions of the spirits in Royal (fols. 67-70), and the table of the Schemhamphoras (fols. 76-77) are taken from the *Fourth Book*. The additional material of *De Occulta Philosophia* and the *Fourth Book* also says something about the dating of the *SBH*. The *SBH* in Royal has been dated by the catalogue of the British Library to the fifteenth century. However, if the manuscript contains material from Peter D’Abano’s *Fourth Book*, the manuscript cannot be earlier compiled than 1550.

As a result, the *SBH* is not from the fifteenth century, but from the mid-sixteenth century. In other words, the *SBH* has its roots in the Middle Ages through the *LIH*, but the text is compiled in the mid-sixteenth century.

In brief, the source for the Southern and Northern *LIH* is an unknown manuscript that contained the *LIH* (manuscript 1), which derived from the *Ars Notoria*. The English translation of the *SBH* has used a Latin text of the *LIH* as a source, and borrowed additional material from Heinrich Cornelius Agrippa's *De Occulta Philosophia* and Peter D'Abano's *Fourth Book*. This additional material supports the dating of the *SBH* to the mid-sixteenth century.

### 2.3 Dating of the *Liber iuratus Honorii*

So far, we have established how many manuscripts exist of the Honorius ritual, and which sources the scribes might have used while compiling their work. There is, however, another question that has occupied medieval scholars: the dating of the Honorius tradition. The date when the Honorius ritual was supposed to have been compiled has been a topic of research for medieval scholars, and there still seem to be dating discrepancies within the range of about a hundred years. The oldest existing *LIH* manuscript is dated to the fourteenth century, which provides a date before which the original Honorius text must have been compiled and written. Yet, even with the help of this date, scholars seem to disagree on the actual date of compilation, and for this reason, I will include a brief overview about the dating of the *LIH* by several scholars.

#### Dating the *Liber iuratus Honorii*

Robert Mathiesen argues that the Northern tradition of the *LIH* originates from the thirteenth century, based on the earliest known manuscript, references of William of Auvergne, and the prologue (Mathiesen 145-147). The two oldest manuscripts of the Northern tradition, the Sloane 313 and Sloane 3854, are both dated to the second half of the fourteenth century, and give a date before which the Honorius ritual must have been compiled. Mathiesen believes that these two versions have only been copied in the fourteenth century, suggesting that the 'original' manuscript must have been compiled before this date (Mathiesen 145). He further states that William of Auvergne, the archbishop of Paris from 1228-1249, made two references to a 'sacred book' in his *De Legibus* which refers to the Honorius tradition. The first reference is: "From this same plague of curiosity came forth the accursed and execrable book which is called the *Sacred Book*" (qtd. in Mathiesen 146). The other reference is made in connection to Solomonian magic where he says: "nor that book which is called *Sacred*" (qtd. in Mathiesen 146). The context of these two references, Mathiesen claims, shows that the Honorius ritual was already known by William of Auvergne in his time. Furthermore, Mathiesen assumes that the content of the prologue, the threat of papal persecution of magicians in the hope to "obliterate any practice and teaching of magic and to condemn all magicians to death" suits the papacy of Gregory IX (1227-1241), or even the papacy of Innocent III (1198-1216) (Mathiesen 146). The reason that he argues for one of these papacies is because the prologue does not state that the persecution of magicians was already happening at the time (as was common in the fourteenth century), but states that they were only

foreseen (Mathiesen 147). In addition, he claims that the subject of the Beatific vision is more easily interpreted in connection to “the theological opinion on that subject in the first half of the thirteenth century, than as a response to the dogmatic pronouncements about it during the fourteenth century” (Mathiesen 147). In conclusion, Mathiesen claims that the Honorius tradition must have been compiled during the thirteenth century.

Richard Kieckhefer, however, is not convinced by Mathiesen’s arguments and proposes a date for the *LIH* in the first half of the fourteenth century. Kieckhefer suggests this date on the observation that the Honorius ritual includes material on the Schemhamphoras, an influence of Jewish mysticism, which he argues could not have been borrowed before the late thirteenth century (Kieckhefer *Devil* 254). He furthermore claims that the reference of Willem of Auvergne to a ‘liber sacratus’ by Mathiesen is not conclusive evidence that he is indeed referring to the *SBH*, as these words could have been used to refer to any other magical book (Kieckhefer *Devil* 254). In addition, Kieckhefer suggest that the internal evidence of the prologue is suggestive of a period of papal persecution, but believes that the papacy of John XXII (1316-1334) is a more likely setting for the composition of the Honorius ritual (Kieckhefer *Devil* 253). In short, Kieckhefer suggests a date for the *LIH* in the early fourteenth century.

In his arguments, Kieckhefer gained the support of Katelyn Mesler, who noted that John XXII “devoted considerable energy to arraigning suspected sorcerers” and began preaching on the Beatific vision during his papacy, which, according to him, could not be obtained before the Final Judgement (Mesler 115-116). The scholar Gösta Hedegård also agrees that the papal persecution of John XXII is most plausible, and states that the references of William of Auvergne are not strong enough to be convincing. Hedegård, however, does not support the claim that the Schemhamphoras could not have been borrowed earlier than the late thirteenth century, as there are older texts known that contain this material (Hedegård 12). Furthermore, he claims that a prayer that is present in the Honorius ritual was only given its genuine form in the 11<sup>th</sup> century, and subsequently became more popular. Additionally, a list of names of the Holy Virgin Mary present in the *LIH* comes from an anonymous manuscript of the twelfth century, which rules out a date earlier than the thirteenth century (Hedegård 12). In summary, Hedegård argues that the *LIH* is dated to the thirteenth century or early fourteenth century.

Jan Veenstra used the Southern tradition of the Honorius ritual to date the tradition. He agrees with the other scholars that a date in the early fourteenth century is indeed more plausible, but “he cautions that there is nothing to rule out a point of origin in the thirteenth century” (Mesler 115). The Kassel manuscript is dated to 1346, and the material content suggests that Ganell had another, earlier unknown manuscript at his disposal, suggesting that an earlier manuscript already contained the Honorius ritual. Furthermore, he states that the subject of a *Visio Dei* was an important topic in thirteenth century scholastic philosophy as the idea arose that a vision of God could be attained (Veenstra 155). In addition, the absence of the prologue might suggest that Ganell’s *SSM* predates the papacy of John XXII, and therefore predates the fourteenth century,

but this could also mean that Ganell decided to omit the *LIH* prologue because he only used fragments of his *LIH* source.

On the whole, it seems that most scholars agree that the *LIH* tradition can be dated to the late thirteenth or early fourteenth century based on the internal evidence of the prologue connecting it to the papacy of John XXII, but do not exclude an earlier date in the late thirteenth century. At the moment, I am inclined to conclude that the *LIH* tradition is likely to be from the late thirteenth or early fourteenth century, based on the evidence of the date of the first known manuscripts, and the papal persecution of John XXII in the prologue of the Northern tradition. The source of the *LIH* must have existed earlier than the second half of the fourteenth century, and therefore I argue for a date in the late thirteenth or early fourteenth century.

## **2.4 *Sigillum Dei*, a Seal of God**

After establishing the historical facts concerning the manuscripts, sources and dates of the *LIH*, it is now time to look at another important feature of the Honorius tradition before continuing to the text's magical themes. To fulfil the complete Honorius ritual and to attain a vision of God, it is necessary for the practitioner to construct and consecrate a *Sigillum Dei*, a seal of God. The *Sigillum Dei* in the *LIH* is intended for at least six magical rituals (Chardonens & Veenstra 139), and in the Northern tradition the ritual for the vision of God received prominence. In the nine manuscripts of the Honorius tradition, there are three manuscripts that contain an image of the *Sigillum Dei*: Kassel, Sloane 313, and Sloane 3853. The other manuscripts contain an instruction on how to construct the seal. The images of the *Sigillum Dei* in the Southern and Northern traditions are different. I will discuss the similarities and differences between the two drawings in the Southern and Northern tradition, and will give a short summary of the construction of the *Sigillum Dei* according to Royal, and will provide my own interpretation of the drawing based on this description.

### **The *Sigillum Dei* in the *Liber iuratus Honorii***

The text concerned with the construction of the *Sigillum Dei* in the Northern and Southern traditions are altogether different; the Southern provides an image of the seal of God and the Northern tradition does not, except MS. Sloane 313 and Sloane 3853. The Southern *SSM* chapter on the *Sigillum Dei* is rather short compared to the chapter on the seal in the Northern tradition. This chapter in the *SSM* consists of two parts: the first on the construction of the seal, and the second on the purposes of the consecration (Veenstra 161). The description of the placement of angelic and divine names is about four lines long, as the author lists the names, but does not comment further on particular details as he provides a complete image of the seal (Veenstra 161/164). The Northern Honorius, on the other hand, provides an extensive and detailed description on how to construct the seal (Veenstra 161). In other words, the text is trying to specify what is portrayed in the drawings of Sloane 313 and 3853.

The two drawings of Sloane 313 and *SSM* have internal differences influenced as such by their sources, by damage, and by contamination. Below you will see the two different seals of God taken from the two different traditions. The drawing in Sloane 313 is incomplete; it does not contain the full Schemhamphoras between the two circles, suggesting that this drawing was intended only as a sketchy illustration of the text (Veenstra 163). By comparing the two images of the Southern and Northern tradition, Veenstra concluded that there were at least two main differences between the two magical seals. The first difference, in comparison with the Southern tradition, is that the second and third heptagons are not intertwined, as is the case in Ganell's figure (Veenstra 161). The second difference is that the Sloane 313 heptagon that surrounds the Solomonic pentacle does not lock into the second, more intricate heptagon, a feature that is not supported by the Honorius text (Veenstra 161). This is a remarkable feature on a closer examination between the Northern Honorius text and seal, for it appears that the description present in the Sloane 313 corresponds to Ganell's image rather in *SSM* than the image in Sloane 313 (Chardonnes & Veenstra 140).



Figure 2 *Sigillum Dei* from Sloane 313

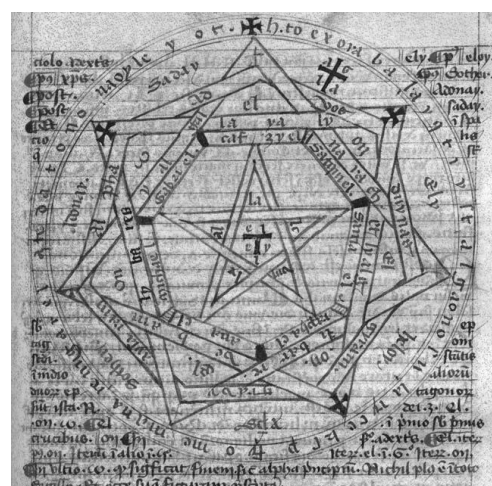


Figure 3 *Sigillum Dei* from *Summa Sacre Magice*

### *Sigillum Dei* in *The Sworn Book of Honorius*

The *SBH* in Royal of the Northern tradition does not contain an image of the *Sigillum Dei*, but provides an elaborate description on how to construct the seal. The passage on the construction of the seal in Royal (fol. 9v-14r) is written in Latin. I believe that this particular part is written in Latin because it deals with the 'sacred and divine'. But, it also could be still in Latin because only 'true' magicians were able to read Latin in the Middle Ages, and as a result only the incrowd was able to perform the ritual. In my edition, the instructions of the *Sigillum Dei* remain in Latin as is present in MS. Royal 17 A xlii, and for a full English translation I will refer you to Peterson's website *Liber Juratus Honorii or The Sworne Booke of Honorius*. I

will give a short summary of the construction of the seal and offer a drawing on the basis of my own interpretation of the *Sigillum Dei* based on the instructions in manuscript Royal.

The construction of the *Sigillum Dei* according to Royal starts with making two circles, between which the seventy-two letters of the Schemhamphoras are written. At the beginning of the Great Schemhamphoras there is an H drawn, which means ‘the creative breath of God’ (Chardonnes & Veenstra 143). Then in the middle of these two circles a pentagram is drawn, which has the letter T in the middle, and is surrounded by the words *El* and *Ely*. This pentagram is surrounded by a heptagon, a heptagram, and another heptagon. The first heptagon contains the names of the seven planetary angels (Casziel, Satquiel, Samael, Raphael, Anael, Michael, and Gabriel) (Chardonnes & Veenstra 141). The second heptagon surrounds the first heptagon, but is turned so that each angle intersects with the sides of the first heptagon, and the third heptagon is drawn again like the first. In between the second and third heptagon, a heptagram is drawn, which indirectly creates another heptagon. The side of the second heptagon contains also holy names of God, and in the angles of the heptagons sacred letters and names are written. The instruction ends with enumerating which colour every aspect of the *Sigillum Dei* should have. The text further states that if the seal is used in operations it must be done otherwise: “For it is made with the blood either of a mole or of a turtledove, or a lapwing, or of a bat, or of them all, and in virgin parchment of a calf, or of foal, or a hind calf” (Peterson fol. 12r). In order to clarify the description on the construction of the *Sigillum Dei*, I have drawn a Honorius seal according to the description of Royal.



Figure 4 *Sigillum Dei* according to Royal description

### 3. Manuscript Content of MS. Royal 17 A xlii

“I, Honoryus, have thus appoynted in my booke the workes of Salomon.

I have first apoynted the chapters that it maye be the more playne”

(Royal 17 A xlii fol. 4v).

The quote above is from the prologue of Royal and it is followed by a list of ninety-three chapters on magic. This list is a promise on what Honorius is going to cover in the compendium in order to write a ‘complete’ work on ‘the effect of this arte’ (magic). Prior to this list, the reader is introduced to the circumstances in which the *SBH* has been compiled and written. It states the social context, the reason for compilation, the purpose of the work, and then elaborates on the chapters to come. According to the prologue, the *SBH* consists of four works, and each of these works contains certain chapters on magical themes. The first work deals with the Schemhamphoras and the attainment of the vision of the deity. The second work is focused on information on the spirits, and the third is concerned with their conjuration. The fourth work, according to the list in the prologue, is of a more practical nature as it has chapters on “to have all treasures, metals, pressyus stones, and all other thinges hyd in the ground” (Royal 17 A xlii fol. 7r). Unfortunately, most Honorius manuscripts do not contain the full work that is listed in the prologue, and Royal is no exception. The Royal manuscript has eighty-three folios which contain the first work on the Honorius ritual, and a part of the second work on angels, but it lacks the third and fourth book.

In this part of the introduction I will comment on the manuscript’s content of the magical themes and subjects. First, I will say something about the prologue and the performance of the magical ritual. I will comment on the ritualistic aspects as the practice of fumigations, the spirits, and prayers, necessary for the Honorius ritual, and then I will introduce the reader to the tradition of the Schemhamphoras.

#### 3.1 Prologue

“When wycked sprites ware gathered to gether, intending to sende devils in to the hartts off men, to the entente thay wolde dystroy all thinges profytable for mankynde, and to corrupte all the whole worlde, even to the uttermost off there powr, sowing ipocrysye and envy, and rooting bysshops and prelates in pryde, even the pope him selfe and his cardenalles”

(Royal 17 A xlii fol. 2r).

The lines quoted above are the opening lines of the prologue of the *SBH* from Royal. These lines state that wicked spirits have decided to contaminate the hearts of men with devils -including the people of the church - in order to destroy and corrupt mankind. This corruption led to the condemnation of magic by the church,

which posed a threat to the magical community. The magicians claim that the church is influenced by the devil, and justify this with arguments that were used during the Middle Ages to justify the repression of magic by the church. In other words, the magicians turn the dogmatic argument of the condemnation of magic. The remainder of the prologue is concerned with introducing the audience to the historical context, the purpose of the text, and gives an outline of the thematic content. This prologue is not present in the Southern tradition of the Honorius ritual, which suggests that it was specifically written for, and added to the Northern tradition to fit the historical context of the time, or that it was omitted in the *SSM* by Ganell. Aside from the twist in the argument about magic, the prologue bears features that are exceptional for a medieval manuscript of this sort, such as the historical setting, the person Honorius, and the elaborate oath of secrecy. I will discuss each of these remarkable features and hope to show the aspects of this prologue on ‘arte magicke’ of the Northern Honorius tradition.

### **The Historical Setting and Honorius**

The first notable aspects about the prologue are the historical setting and the ‘author’ Honorius. The prologue starts on the fact that magicians have a foreknowledge about the condemnation of magic by the church, and to discuss this threat they call a council for magicians in Naples. As already stated, the magicians claim is that they themselves are not influenced by the devil, but that the popes and cardinals have been influenced by demons in their campaign against magic (Mathiesen 148). The council consists of 811 magicians, of which one of them is called Honorius. The number of 811 magicians is not accidental as it has a numerological significance: 811 is the numerical value of the most sacred name of God in Greek  $\text{IA}\Omega$ , and is equivalent to the Hebrew Tetragrammaton YHWH (Mathiesen 149). This number is probably chosen to support the claim that the magicians act in God’s name rather than in that of the devil (Mathiesen 149). To avoid the church’s threat, the magicians decide to compile a book on magic which covers the essence of magical knowledge which will ensure the legacy of the magical art (Mesler 115). This historical setting of a secret meeting of magicians in Naples enhances the magical atmosphere of the manuscript, and it gives the reader insight into the secret role of magic at the time when the manuscript was written and compiled.

Besides the description of magical-historical setting, the prologue also introduces the author of the *SBH*. The council of magicians has elected Honorius, the son of Euclid, master of Thebes, to compile and write the book. The identity of the author, Honorius, however remains a complete mystery. No Honorius is known outside the *LIH* tradition, and, therefore, most scholars believe that the name Honorius is a pseudonym. Two scholars have made speculations about this, and the scholar Hedegård puts forward the idea that the name was intended as a pun, “the most honourable or honest” and that the name Euclid was borrowed from the work *Flores Aurei Apollonii*, a text that is close to the *Ars Notoria* (Hedegård 11). The scholar Mathiesen suggests that the name of Euclid is mentioned to identify Honorius as the son of the famous geometer Euclid of Late Antiquity, yet he believes the name is still pseudographical and that the name is mentioned to feign authority (Mathiesen 146). In other words, the author of the text is ‘cloaked in



mystery', but there seems to be good reason. Honorius is introduced as a practicing magician, who speaks up against the church rather than holds his tongue in fear of persecution (Mathiesen 143). Furthermore, he provides a ritual that puts the operator in direct and 'authentic' communication with God, and with this he challenges the ideological foundation and authority of the church in Western Europe. In other words, the work of Honorius undercuts the hierarchy of the church, and undermines "the foundations of the entire late medieval world" (Mathiesen 185). The one responsible for spreading such a work is destined to be persecuted by the church, and, in my opinion, would be foolish not to use a pseudonym.

### **The Oath of Secrecy**

Another remarkable aspect of the prologue in the Northern tradition is the oath of secrecy. In order to keep the work safe and protected, it is necessary to keep the book a secret, but, at the same time, it needs to be handed down from generation to generation (Mathiesen 150). The presence of an oath of secrecy itself was not uncommon in magical treatise, as it was used in alchemy since the fifth century (Mathiesen 150). The Honorius oath, however, is very specific and detailed, and there is no equivalent found in the Middle Ages (Mathiesen 150). The oath must be sworn by the master of the book and his disciples, so that the book of magic is protected from the church and not destroyed. The oath of secrecy is present in Royal (fol. 2r-4v), and the oath contains a practical set of rules that assure the book's safety. The presence of an oath intensifies the secret atmosphere of the *SBH*, as the book was only intended for magicians and disciples of the 'art magicke', rather than general readers.

The oath consists of a practical set of rules, and needs to be sworn in order to read and perform the magical ritual. The first rule of the oath is that there will be only three copies of the text, and that this book shall never be given to a woman or a minor. The master, the owner of the book, shall never give this book to anyone else unless he is in danger of death, and he will leave his book to his disciples. If the master has no disciples to receive the book, he will return the book to Honorius or one of his successors. In the case that there is no one to receive the book, the master shall bind his executors to bury it in his grave, or bury it himself, but never will reveal its hiding place. The oath continues that the recipient of the book needs to be godly and faithful - tested for a year - before he is able to receive the book. In addition, the master's duty is to unite his disciples in unity, concord, and love, and if he succeeds they will never reveal the secrets of another, and shall sooner suffer death than to betray their master. The oath concludes that everyone that works with the art of magic shall never break the oath. The funny thing is, though, that the book does not say what happens to someone who breaks this oath. Up to this point I have already violated two aspects of this oath: 'there shall be no more than three copies, and it shall never be given to a woman', but I am still in perfect physical and spiritual health. Yet, if this changes in the near future, I hope someone will remember I worked on the *SBH*.

In short, the prologue in the Northern tradition strengthens the mystical aspects of the *LIH* as it introduces the reader to the magical setting: the churches threat on the condemnation of magic; the mystery

of the author Honorius; and the elaborate oath of secrecy. This prologue's account of the text's origin attests to the authenticity of the text, and enhances the magical experience for readers before they even begin to read the actual text.

### 3.2 The Ritual

The most important part of the Honorius tradition is the guidelines to the performance of the ceremonial ritual to attain the vision of God. The instructions for the ritual are covered in the first book of the *SBH* in Royal (fol. 7r- 66v). The performance of the ritual itself is a complex task for the practitioner as it consists of weeks of fasting, careful preservation of moral and spiritual purity, strict attendance at mass and constant prayer. The description of the ritual begins with the construction of a *Sigillum Dei*, and is followed by guidelines for fasting, prayers, and instructions on how to use the *Sigillum Dei* to receive a vision of God. The instructions for the complete ritual can be read in my edition of the Honorius tradition, and in this part I will introduce the prerequisites that are necessary for the ritual to work, and I will give a short summary of the ritual itself.

#### The Prerequisites

Prior to the performance of the ritual there are a few prerequisites for the practitioner to meet in order to succeed and fulfil the ceremonial ritual. The first prerequisite is that the practitioner needs to be able to work in the art of magic. The manuscript claims that there are only three kinds of men that are able to work in this art: Pagans, Jews and Christians. It then further explains that of these three, the Christians are the only ones that are able to come to see the divine vision and succeed in all the works. The Pagans are known to sacrifice to the spirits of the air and the earth. They, however, cannot constrain them, and therefore they will commit idolatry (the worship of an idol or physical object as a representation of God) (Mathiesen 151). The Jews are also unable to perform this ritual. Jews are not baptized, and for this reason they will not be able 'to invoke and bring works to effect'. In essence, the only ones that are able to attain the 'true' vision of God, and carry out effectively the Honorius ritual are Christians.

Another prerequisite for the practitioner of the ritual is that he must be pure and clean. The manuscript is full of prayers to purify the practitioner in body and soul. As the manuscript states: "he that shall worke must be very penitent and trewly confessed of all his sinnes" (Royal 17 A xlii fol. 14v). The one who works the Honorius ritual must be clear of sin; otherwise it will impede the vision of God (Kieckhefer *Devil* 255). In addition, the practitioner must make a *Sigillum Dei* according to the instructions given in the manuscript. Without the seal of God, the ritual will not work and the practitioner will not be able to attain the vision. The last prerequisite is that the practitioner needs to gain the help of a sympathetic priest. A part of the ritual is that the practitioner needs to attend mass in church, and in this mass the priest needs to give sacraments and incorporate certain prayers from the *SBH*. In short, in order for the magical practitioner to see the divine vision of God, he needs to be a Christian totally clean of sin; he needs to make a *Sigillum Dei*;

and requires the help of a sympathetic priest. If you, as a reader, have succeeded to meet all of these requirements, then you too will be able to proceed in the performance of the ritual.

### **The Magical Ritual**

The exact performance of the Honorius ritual takes up a large part of the first book of the *SBH* (Klaassen 103). The ritual is of an elaborate and laborious nature, and starts with the practitioner conducting ‘a three day ritual to determine whether he has God’s permission to continue’ (Mesler 122). In these three days the practitioner needs to fast, make confession, and recite prayers (Klaassen 103). On Sunday, the practitioner will learn whether he will obtain his petition (a request or plea for the divine vision). If the practitioner is granted his petition, he is able to continue with the performance of the ritual, if not, he needs to repeat the three day ritual until he will be granted his petition (Mathiesen 152). The next part of the ritual is concerned with the practitioner maintaining his physical and spiritual purity, and performing ‘the ritual elements of fasting, prayer, confession, contrition, attendance at Mass, and giving alms’ (Klaassen 105). What it actually entails is that the practitioner needs to attend Mass every day, say prayers at specific times, and follow a strict regime of fasting. Furthermore, as the practitioner hears mass of the Holy Spirit and receives the sacrament from a sympathetic priest, the practitioner also needs to recite his own prayers at the same time (Mathiesen 152). After this period, the practitioner needs to find an isolated place where he will make a couch of hay, around which he needs to strew ash, and in this ash he must write the hundred names of God. At home, the practitioner needs to wash himself while saying a prayer, and put on a hair shirt and, over that, a black shirt. In the evening, he must return to his couch of hay and recite one long prayer before going to sleep, receiving the vision of the deity (Mathiesen 155).

Both the Northern and Southern Honorius ritual follow the general outline of the ritual summarised above: the construction of the *Sigillum Dei*; the fasting and reciting of prayers; and the invocation of God in the end. Yet, there is one remarkable internal difference between the two traditions concerning the ritual’s ending. The Northern tradition ritual ends with: “the practitioner must go to sleep in order for the consecration to have its effect” (Veenstra 159). During this sleep, the divine vision will be imparted on the practitioner and he will behold the celestial palace (Veenstra 159). The Southern tradition also says that the practitioner must go to sleep, but instead of directly receiving the vision of God, the power of God descends upon the practitioner, completing the consecration of the *Sigillum Dei*. This consecration enables the practitioner to perform invocations, including the invocation of the divine vision (Veenstra 159-160).

A point of discussion between scholars is that there is no agreement on the length of the ritual. Jan Veenstra did research on the Honorius ritual based on the Kassel manuscript of the Southern tradition, and concluded that the ritual in total would last at least forty days (Veenstra 155). Mathiesen used the Northern tradition as his source and claims that the ritual lasts twenty-eight days, of which at least twenty days are for the purification of the practitioner (Mathiesen 151). Frank Klaassen also gives a detailed description of the performance of the ritual in his text. First he mentions the three day ritual for the divine permission. Then he

says that the first stage of the ritual will take thirty-two days, and states that the final period of the operation takes another twenty days, which brings the length of the ritual to fifty-five days (Klaassen 103-104).

In short, a magician has to be dedicated to his cause in order to fulfil the ceremonial ritual of the Honorius tradition and to attain the vision of God. First, the magician needs to be able to meet the prerequisites of the ritual, and then endure days of abstinence, reciting prayers and attending mass. Furthermore, during these days, the practitioner needs to be pure in body and soul; otherwise the divine vision will not be received. The performance of the Honorius ritual is laborious, and needs to be performed with commitment and dedication in order to ultimately attain the *Visio Dei*.

### 3.3 Fumigations, Spirits and Prayers

After the description on the construction of the *Sigillum Dei*, Royal continues with a list of fumigations followed by the angelic names of the months and planets. The remainder of the manuscript contains prayers for various purposes, including the purification of the practitioner. The role of fumigations, the invocation of spirits, and the reciting of prayers is very important in the Honorius ritual, as all of these practices need to be performed by the practitioner himself. In this part of the introduction, I will explain what these magical practices entail and what influence these magical practices exert over the Honorius ritual.

#### Fumigations

The first magical practice after the construction of the *Sigillum Dei* in Royal, are fumigations. A fumigation is a magical practice in which the practitioner burns diverse substances, such as herbs, to produce fumes that will enhance the magical power of an image or circle (Kieckhefer *Magic* 133). This material is not officially a part of the *LIH*, but is added in Royal through borrowings from Agrippa's *De Occulta Philosophia* for the sake of heightening the mysterious setting and ensuring the *Visio Dei*. The list of fumigations in Royal (fol. 15r) is introduced with "The suffumigatyons as heare foloweth", and can be divided into fumigations for the days of the week, fumigations for the planets, and "suffumigacions accordinge to the demonstracion of lerned and wyse men after the opnione of philosophie" (Royal 17 A xlii fol. 18v).

First, the manuscript enumerates which kind of herbs would be most suitable: "Thimiamate on the Tewsdaye is sanders, the redd, blake, and white, and all swete woodes as lygnum aloes, cipres, balsami, and such lyke" (Royal 17 A xlii fol. 15v). In these lines, it says that the fumes of Tuesday are sanders wood, and all other sweet woods such as aloes, cypress, and balsam. All the days of the week are included, and each has their own kinds of substances and herbs. After the fumes of the days of the week, Royal continues with the fumigations of the planets. The fumigations for the planets are more elaborate and detailed in comparison to the fumigations of the week: "For the planett venus, take muscke, ambre, lignum aloes, redd roses, and of the stone in poudre called corall, of that whiche is redd, equall porcions, and mixt all thes to gethere, with the braines of sparowes, male and female, and with the bloude of a turcledove, or of a howse dove beinge whytte" (Royal 17 A xlii fol. 18r). Instead of listing only the herbs and ingredients that are

suitable, the fumigations of the planets detail more specifically how to make the fumigation odiferous and ready for use.

The last kinds of fumigation introduced in the work are the fumigations by ‘wise men’. These fumigations enable the practitioner ‘to see secret visions, to make spirits of the air and earth appear, and to drive away all poison and venoms’ (Royal 17 A xlii fol. 18v-21v). In these fumigations not only herbs are listed, - they also include substances of wondrous properties such as mandrake, laurel, the brain of a hoopoe, the blood of a bat, and so forth (Kieckhefer *Magic* 133). These ‘wondrous’ ingredients reinforce the magical aspect of the fumigations, and with the help of the herbs and their magical properties, they will enhance the power of the image or prayer that is being used in the ritual (Kieckhefer *Magic* 133). In Royal, the fumigation of the *Sigillum Dei* is added to enhance the power of the seal to ensure the reception of the Beatific vision.

## Spirits

After the fumigations, the Honorius ritual lists the angelic names of the months and planets (Royal 17 A xlii, fol.23v-27r). Lists of angelic names are a recurring aspect in the *LIH*, as folios 42r-45v contains prayers consisting of only angel names. During the Middle Ages, the art of magic was believed to be concerned with the invocation of spirits, angels and demons, to constrain them and to let them do an individual’s bidding. Kieckhefer has argued that the addressed spirits in the *SBH* are “neither straightforwardly demon nor conventionally angelic’ (Kieckhefer *Magic* 170). Yet, in the prologue, Honorius himself specifies what kinds of spirits are used by the *SBH*.

He first begins by stating that the magicians of the book are aided by God rather than the devil, and therefore only summon the help of angels and not demons (Mesler 113). He further supports his claim by elaborating which kinds of ‘spirits’ are present in the book: “Off angells there are 3 kyndes. Some be selestyall, and some of the ayre, and some be of the earthe. Off the celestyall, there are also 2 kyndes” (Royal 17 A xlii fol. 8r). The author states that there are three kinds of spirits present in the book: celestial spirits, aerial spirits, and terrestrial spirits. The text further explains that there are two kinds of celestial angels: the nine orders of angels that will only serve God, and the ones that serve God, but who will also answer to men (Mathiesen 151). The angels that will only serve God are the angels of the nine orders: the “cherubin, and seraphin, trones, domynatyons, vertuse, princypates, and potestates, arkangells, and angells” (Royal 17 A xlii fol. 8r). The other celestial angels are the angels of the seven heavens, also called the planetary angels. The second kind of spirits are the airy angels, the angels of the wind, which can be summoned by men. Christians long regarded these spirits as demons, but Honorius clearly emphasizes that they are indeed angels. The third kind of spirits are the terrestrial angels. These angles can be summoned and will do human bidding, but there is a strong chance that they will be demons in disguise, as the earthly spirits are believed to be evil and ‘full of depravity’ (Mesler 125).

In the first book, the spirits, and specifically the angels, are present in lists of angelic names in

connection to certain prayers. In the second book, however, the spirits receive a more prominent role. The list of contents of the second book starts with: “of the knowledge of the angells of every heaven, of the knowledge of every angell his will and power, of the knowledge of the seals of every angell, of the knowledge of the superyor of every angell” (Royal 17 A xlii 66v-67r). This part of the book is not only about angelic names, but also includes additional information about their powers, attributes and statures. This detail on specific angels is not from a Christian tradition, but more likely from the Jewish traditions, as they began to develop “a highly personalized conception of angels which granted individual angels to be given a unique and powerful name, a personality, a detailed physical appearance, and specific functions in the world” (Mesler 126). For example the angels of Jupiter. The names of the angels are given in the manuscript, followed by detailed angel drawings. This is again followed by a description of the angels: “And there nature is to gyve love, joye, gladenes and favor of all persons to him that worketh, to bringe forthe dewys, flowers, herbes and leavys, or to take them awaye, and there regyon or abydinge is betwyx the East and the Sowth, and there bodyes are of a meane stature. The colour of them is lyke to the coloure of heaven, or lyke unto crystal” (Royal 17 A xlii fol. 68r). This description gives the angels more than a name; it adds their personal powers and physical appearance and claims for which intention they can best be summoned.

## Prayers

After the list of angelic names in the first book, the remaining part of the Honorius ritual contains prayers. Prayers are verbal formulas and often have the form of a request, directed to God, Christ, Mary, or a Saint (Kieckhefer *Magic* 69-70). The use of prayers in magical practices is not inherent, but they can be integrated into the arts of magic, just as in the Honorius ritual (Kieckhefer *Magic* 70). The prayers that are present in the Honorius ritual are taken from the Psalter and the Litany, and are accompanied with directions for the specific ritual (Mathiesen 146). In other words, the prayers are part of the Christian liturgy, but they are removed from their context and meaning to fulfil other ‘magical’ purposes (Kieckhefer *Magic* 70). The individual prayers in the Honorius ritual can be used for ‘learning the powers of herbs and for gaining knowledge of all secrets’, but also can be used for ‘inflicting sickness and death, destroy kingdoms and empires’ and other such purposes that cannot be considered holy (Kieckhefer *Magic* 170-171). Yet, most of the prayers are concerned with the purification of the practitioner.

During the ritual the practitioner needs to recite prayers: “and very early in the morninge before the breke of the daye, thow shalt say 10 prayers which thow shalte fynde wrytten after, that is to say, the 23, 24, 25, 26, 27, 28, 29, 30, 31, 32. And these muste ye saye with greate devocyon” (Royal 17 A xlii fol. 45v). Furthermore, most of the prayers need to be said at different times of the day: “the 4, 8, 12, 16, 20, 24, 28, 32 of the moone in the morning thow shallte say these prayers folowyng e oonce abowt 3 of the cloke, oonce abowt 9 of the cloke, and oonce at evening,” (Royal 17 A xlii fol. 46v). In other words, the reciting of prayers alone on the correct day and time is already a laborious practice. However, the author states that if the practitioner performs these prayers with an evil purpose in mind it will lead to the magician’s

condemnation (Kieckhefer *Magic* 170). This is a statement that fits the dogmatic twist in the argument evinced in the prologue. In the prologue, the author professes that the complete ‘magical ritual’ is done in God’s name, and therefore the practitioner needs to recite his prayers with the proper intent and devotion, otherwise the ritual will not work.

In summary, besides the prerequisites for the Honorius ritual the practitioner also needs to use fumigations, know his spirits, and endure days of prayer before attaining the vision of God. Furthermore, the practitioner constantly needs to remain clean and pure of all sin, and say his prayers with proper intent in order to work the ritual and to attain the divine vision. The Honorius ritual is therefore not to be taken lightly as it requires strong devotion from the practitioner, and would ask a lot of strength from the general reader.

### 3.4 The Names of the Deity

In the Middle Ages, magicians “had the need to name the divinity in order to secure and receive his favour of guidance (Véronèse 30). This use of divine names by magicians was widespread, but the *virtus* of these names depended completely on the individual state of the operator (Véronèse 30). In other words, in order to make use of the names, the practitioner should possess physical cleanliness and spiritual purity (Véronèse 30). The Honorius ritual makes extensive use of the divine names, and emphasizes the cleanliness of body and soul. The first book in the Honorius manuscript is concerned with the true vision of God, and makes use of the divine names of the Schemhamphoras. The Schemhamphoras is a term usually rendered as the ‘Ineffable Name’ (Kieckhefer *Devil* 255). The Schemhamphoras is used for the hidden names of God in the Kabbalah, and is composed of either 12, 22, 42, 72 or 100 letters of God. The Schemhamphoras is not a practical instruction for the practitioner, such as the fumigations and the prayers, but he needs to be familiar with the tradition, as it is used in the construction of the *Sigillum Dei*, and at the end of the ritual surrounding the couch of hay. For this reason I will provide some information about the Schemhamphoras, the seventy-two letters of God and the hundred names of God, in the Honorius tradition.

The first tradition of the Schemhamphoras in the *SBH* is the list of the seventy-two letters of God, originating from the Jewish tradition. This Jewish tradition was often used for magical practices of Solomonic origin, and is present in the Honorius ritual. The seventy-two letters are an acronym for the seventy-two names of God (Chardonens & Veenstra 142). The first mention of the Schemhamphoras in Royal is in the list of contents: “The first chapter is of the composysyon of the greate name of God, which the Hebrues call Sememphoras which dothe consyst of 72: h, t, o, e, x, o, r, a, b, a, l, a, y, q, c, I, y, s, t, a, l, g, a, a, o, w, o, s, v, l, a, r, y, t, c, e, k, x, p, f, y, o, m, e, m, a, n, a, r, e, l, a, t, e, v, a, t, o, n, o, n, a, o, y, l, e, o, t, s, y, m, a, letters which is the beginning in this arte” (Royal 17A xlii fol. 4v). The first chapter of the Honorius ritual in the Royal is concerned with the construction of the *Sigillum Dei*, and the Schemhamphoras is written between the inner and the outer circle of the seal. The sequence of 72 letters is divided in eight groups of nine, and starts with the H. This letter, however, is not a part of the sequence, but

“denotes the creative breath of God” (Chardonens & Veenstra 143). This tradition on the Schemhamphoras returns (Royal 17 A xlii fol. 76v-77r), where all the full names of the Schemhamphoras are written, followed by seventy-one angel drawings. The first thirteen bear the names of the Schemhamphoras, the seventy-two letter name of God, but the other fifty-eight do not bear any name, which suggests that these names still needed to be filled in. By not including the letter H in the 72 Schemhamphoras, the seventy-one angel drawings in Royal fit the list of letters. However, the transmission of the Schemhamphoras in the Honorius manuscripts did not always go well, as authors were unfamiliar with the Jewish tradition. Therefore, there are scribal errors between the lists of the Schemhamphoras, which also could account for the seventy-one angel drawings (Klaassen 106).

Besides the seventy-two letter tradition of the Schemhamphoras, the Royal also makes use of the hundred names of God. The hundred names of God are introduced to the reader in the prologue, and occurs again at the end of the Honorius ritual. In the prologue, the author gives several reasons why this particular book, compiled by Honorius, is sacred. Among his reasons he mentions “which we doo call the sacred or sworne booke for this cause, for in it is containd a 100 sacred names of God and therfor it is callyd sacred, as ye wolde saye “made of holy things” (Royal 17 A xlii fol. 3v). The list of the hundred names is also mentioned in a prayer (Royal 17 A xlii fol. 28r) that is used to consecrate the blood for the *Sigillum Dei*. The last mention of the hundred names of God is at the end of the Honorius ritual on the last day. On this day, the practitioner needs to recite a prayer in the morning and make a couch of hay. Around this couch the practitioner needs to strew ash, and in this ash, write the hundred names of God. This list of the hundred names of God can be found in Royal: “then make a cowche of heye, and a bowt it strew assches that be cleane cyfted, and in them wryghte the hundreth names of God” These are the names of Godd: Aglai 1, Monhon 2, Tetragramaton 3,” (Royal 17 A xlii fol. 62r-62v). This list continues until all the hundred names are included. The use of the hundred names of God at the end of the Honorius ritual is present in the Northern tradition, but is not in the Southern tradition. At the end of the ritual in the *SSM*, the practitioner needs to write the seventy-two letter name of God in the ash around the couch of hay rather than the hundred names of God.

In summary, in the Honorius ritual, the names of the deity from the Schemhamphoras support the magician in the fulfilment of the ceremonial ritual. The Southern tradition uses the seventy-two letter name of God, and the Northern tradition uses the seventy-two letter Schemhamphoras and the hundred names of God. The practitioner does not need to perform these traditions such as the fumigation or prayers, but has to be familiar with the tradition in order for the ritual to work.



## Conclusion

Before proceeding to my edition of *The Sworn Book of Honorius*, I will shortly list the highlights of my introduction concerning the general background and manuscript content in order to refresh your memories and to improve the reading experience.

In the first part of my introduction, I discussed the general background of the medieval manuscripts of the *LIH*, and the English translation of the *SBH*. The Honorius text is present in nine manuscripts, which can be divided into a Southern and Northern tradition. All of these manuscripts contain the Honorius ritual, or at least substantial parts of it. The manuscript content of the *LIH* derives from a Solomonic work called the *Ars Notoria*, and the English translation used the Latin *LIH* as a main source, but also contains additional material from Heinrich Cornelius Agrippa's *De Occulta Philosophia* and the *Fourth Book* by Peter D'Abano. The dating of the literary tradition has been a constant topic of discussion between scholars, yet, it seems to me likely that the first *LIH* was compiled somewhere in the late thirteenth or early fourteenth century. The English translation of the *SBH* is of a later date as it contains additional material which was only published in 1550, so the manuscript cannot be earlier than the mid-sixteenth century. A necessary part of the ritual is the construction of the *Sigillum Dei*. Only three of the manuscripts contain an image of this magical seal, while the other manuscripts have a long and detailed description on how to construct the seal.

In the second part of my introduction I discussed the 'magical' content of the manuscript Royal of the *SBH*. This Honorius manuscript is focused on the invocations of spirits, but is primarily concerned with attaining a vision of God. A remarkable feature of the Northern tradition, and thus present in Royal, is the prologue in which the historical setting, the author Honorius and the oath of secrecy is introduced. This prologue enhances the magical atmosphere, and connects the Honorius ritual to the time of the papal persecution of John XXII. The work in the Honorius tradition is the performance of the ritual itself. The ritual consists of days of abstinence, incessant prayers, and attending Holy masses. In addition, the practitioner also needs to be familiar with his spirits and with the tradition of the Schemhamphoras in order to perform the ritual perfectly. The Honorius ritual needs to be performed with great devotion of the practitioner, as the ritual is of a laborious nature.

All in all, I hope that the introduction has given you the intellectual background on the literary tradition and subject matter of the *LIH* and the *SBH* to comprehend and understand the text of my Honorius edition better, and will enjoy the magical Honorius journey.

## Introduction to the Edition

“Then they prynces and prelates being pacefyed with burning of serten fables or tryffles,  
thought verely this arte had bin utterly destroyed, and therefore we being somwhate moved,  
made this othe amounge oure selves”

(Royal 17 A xlii fol. 3v)

These lines above state that the magicians have sworn an oath to keep their magical book secret and hidden. The people of the church believe that they have utterly destroyed the art of magic, and the oath will ensure that they will never discover the existence of this magical text. During the Middle Ages, a lot of magical texts were written and compiled, yet most of them did not survive. The magical texts were destroyed by civil and ecclesiastical authorities when they were discovered, as they were in opposition to the church (Mathiesen 143-144). Luckily, a few magical texts have been preserved, as owners kept them hidden or secret from the authorities or were bound by an oath of secrecy, such as in Royal. Most of these magical texts that have survived are still unpublished and only available in manuscript form, as there have been made very few attempts of editing the vast manuscript material (Hedegård 9). The study *A History of Magic and Experimental Science* by Lynn Thorndike lists a number of these magical texts, and mentions the Honorius tradition as one of them.

As previously discussed in the introduction, the *LIH* tradition is present in nine manuscripts from the Middle Ages. Seven manuscripts are written in Latin, of which the earliest is dated to the fourteenth century, and there are two translations: a German and an English one. The Royal, containing the *SBH*, is written partly in Latin and partly in Middle English, and is dated to the mid-sixteenth century. The *SBH* based on Royal has already been published twice: once as a modern translation by Daniel Driscoll in 1977, and once as an accurate transcription by Joseph H. Peterson in 1998, published on the internet. Driscoll's edition is a free, modern English translation of the manuscript text as he has applied modern grammar and spelling with the intention that every practicing magician will be able to read the Honorius tradition (Hedegård 9-10). Joseph H. Peterson presents the audience with an accurate transcription of the manuscript text of Royal, and provides additional readings from other *LIH* manuscripts (Hedegård 9-10).

As a result, I have decided to provide the reader with an edition of *The Sworn Book of Honorius*, based on Royal, which holds an intermediate position between the free translation by Driscoll and the accurate transcription by Peterson. The purpose of my edition is to present a magical work that is accessible for a wide audience, including the practicing magicians among us, yet maintaining aspects of the Middle English atmosphere that the manuscript possesses.

## Editorial decisions

In this part of the introduction, I will elaborate on the editorial alterations I have made in the manuscript text of Royal to provide a readable edition for everyone who is interested in this magical text. The text in Royal is written in a Gothic *textura* (a script used in the Middle Ages) and bears specific medieval manuscript traditions such as the layout, the use of abbreviations, line-fillers, and decorated initials (Derolez 28). These manuscript traditions make the Honorius tradition more difficult to read for a reader unfamiliar with medieval manuscripts and Middle English. Therefore, I have made some editorial alterations in my edition to make the text easier to read and comprehend. In the Latin parts, I only altered the sentence line endings and have deleted the line-fillers, but the editorial decisions applied to the Middle English parts of Royal are concerned with layout, punctuation, and spelling.

The editorial decisions of the layout are concerned with line-endings, line fillers, layout, scribal errors, chapter headings, and illustrations. In my edition, I decided to apply modern line endings, and delete the line-fillers altogether as they became superfluous. The layout is divided into two columns on the page: the manuscript text on the left side, and a word glossary on the right side. At the bottom of the page, I have included footnotes which indicate scribal errors, and provide clarification on lexical words and phrases. In the case of a scribal error, I have corrected the manuscript text, and specified the error in the footnote. The manuscript text often indicates with explicit lines or decorated letters the start of a new chapter. I have decided to underline the words to indicate headings and subheadings within the manuscript text. Furthermore, I have included the manuscript illustrations within the text of my edition to not lose the reader's attention by flipping forward to an appendix.

Other editorial alterations which I have made in the SBH edition are concerned with punctuation. These are the typographical devices which aid the understanding and correct reading of the text such as punctuation, capitalisation and word spacing. The manuscript overall lacks simple punctuation such as comma's, full stops and quotations marks, and if it does provide some kind of punctuation, it often occurs at strange places. For this reason, I have decided to apply modern punctuation and added commas, full stops, colons, and quotations marks. Furthermore, I applied the modern use of capitalisation and modern word spacing. In the manuscript text some words are written such as 'to gether' (Royal 17 A xlii fol. 2r), or 'alyon' (Royal 17 A xlii 14v), to which I have applied modern word spacing and changed them in 'together' and 'a lyon'. In addition, the text is full of abbreviations for words like *the*, *and*, *that*, and *with*, which I have all extended to improve the reading experience.

The last editorial decisions which I have made are concerned with spelling. The spelling in Middle English was not as standardized as is now the case with Modern English and a lot more spelling variants were acceptable. The manuscript Royal of the Honorius tradition is no exception, and gives spelling discrepancies between recurring words in the manuscript such as 'vouchsaffe', 'voutsaffe' and 'wouchsaffe', all meaning 'vouchsafe'. If I would change all of these spelling variants throughout the edition, I would lose the

Middle English aspect of the manuscript, and I then would present a similar edition to Driscoll's work. Accordingly, I have decided not to alter the spelling of the lexical words into modern English, but to change some aspects of the Middle English spelling to ameliorate the flow of the text. The alterations in spelling are focused on the *u/v*, *p/y/th*, *i/j* and *ff*. In Middle English the letters *u/v* are interchangeably used, and therefore I have decided to modernise the spelling of them in order to avoid confusion in words like *heauen*, *deuil*, *corrvt* and *bvt*. Another Middle English aspect is the letter *p*, called the thorn. This letter is a remnant of Old English, and was ultimately replaced in Modern English by the diphthong *th*. The Royal manuscript text does not contain the letter *p*, but uses instead the *y* to indicate the diphthong, as this letter became indistinguishable from the thorn during the Middle Ages. This resulted in words like *ye* and *yat*, which I have changed into *the* and *that*. In addition, I also modernised the use of *i/j* and *ff*; I have replaced the *i* into a modern *j*, and changed the *ff* in initial sentence position into a capital F.

In short, my edition of *The Sworn Book of Honorius* has been subject to editorial alterations concerning the layout, punctuation and spelling of the text to make it more accessible and readable for a broader audience. My edition of the Honorius tradition of the Royal manuscript holds an intermediate position between the two already existing versions of Driscoll and Peterson of *The Sworn Book of Honorius*. In my edition, I have made alterations to the manuscript text which makes it more readable concerning layout, punctuation and spelling, yet have maintained the Middle English lexical words and phrases to preserve the magical atmosphere of the period in which the manuscript text was compiled and written.

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# **Edition of The Sworn Book of Honorius**

**Based on MS. Royal 17 A xlii  
from the British Library in London,  
edited by Myrthe Houët.**

When wycked sprites ware gathered to gether, intending to sende devils in to the hartts off men, to the entente thay wolde dystroy all thinges profytable for mankynde, and to corrupte all the whole worlde, even to the uttermost off there powr, sowing ipocrysye and envy, and rooting bysshops and prelates<sup>1</sup> in pryde, even the pope him selfe and his cardenalles, which gathering them selves to gether, sayde won to a nother as here foloweth:

(fol. 2r)

The helth which the lorde hathe givin his people is now through magecke and negromansy turned in to the damnacyon<sup>2</sup> of<sup>3</sup> all people. For even the magyans them selves, being intoxycated and blynded by the devil, and contrary to the order of Christes churche, and transgressing the commaudment of God, which dothe saye: “Thow shalte not tempe the lorde thy God, but him only shalte thou serve”. But these negromansers or magyans, denying the sacryfyce dew unto God, and in tempting him hathe donne sacryfyce unto devils, and abused his name in calling of them, contrary to the profession made at there baptin, for there it is sayd: “ I forsake the devill and all his pompes”. But thes magyans and negromansers dothe nott follow only the pompes and works of sathan, but hathe also brought all people through there mervelus ellusyons into the errors, drawing the ignorant and suche lyke in to the damnasyon bothe sowle and body, and they thinkinge this for no other purpose but that by this they shulde destroye all other scyences. It is thought mite<sup>4</sup> therefore to plucke up and utterly to dystroy this dedly roote, and all the followers of this arte, but they throughe the instygasyon off the devil, and being moved with envy and covetusnes under the simylytude of truthe, they did publyshe and spred abroad the falshed, speking falce and unlykely thinges. For it is nott possible that a wicked and unclen man shulde worke trwly in this arte, for men are nott bownde unto sprites, but the sprites are constrayned agaynst their wills to answeere men that be clenched or clene, and to fulfil there requestes. Yet agaynst all your willes we have gone abowt to set forthe the princyple of this arte,<sup>5</sup> and the cause of truthe, and for that cause thay had condemned this arte and judged hus to

hypocrisy

magic

in contrast to

due

(fol. 2v)

adornment

marvelous, illusions

soul

sciences

instigation

truly

(fol. 3r)

<sup>1</sup> Prelate] high ranking member of the clergy.

<sup>2</sup> damnacyon] condemnation to eternal punishment in hell.

<sup>3</sup> of] inserted above.

<sup>4</sup> mite] meet;worthy.

<sup>5</sup> stamp of the British Library MVLLVM BRITAN NI\*C.

dethe. We therefore, throughe Godes sufferance, having a fore knoledge of that judgement, knowing also that by it shulde folow miche mischeffe, and that it was impossible to us to scape the handes of the people by owre owne strenghte with owt the helpe of sprites, dowting<sup>6</sup> that a greter danger wolde folow upon it, for the wicked power of the sprites att owre commaundement wolde have destroyed them all utterly in on. Wherefore, we called on generall counsell off all the masters. In the which counsell of 811 masters which camme owte of Naples, Athence, and Tholetus<sup>7</sup>, we dyd chuse on whose name was Honorius, the sonne of Euclodus, master of Thebes<sup>8</sup>, in the which cytye this art was red, that he shulde worke for us in this sayde arte. And he throughe the counsel of a sertayne angell whose name was Hocroell, dyd wryte 7 volumes of arte magicke, geving unto hus the kernel, and unto other the shalles. Owt of the which bookes he drw owt 93 chapters, in the which is bryffely contained the effecte off this arte, off the which chapters he made a booke, which we doo call the sacred or sworne booke for this cause, for in it is contayned a 100 sacred names of God and therfor it is callyd sacred, as ye wolde saye “made of holy thinges”, or elles be cause by this booke he came to the knowledge of sacred or holy thinges, or elles be cause it was cosecrated<sup>9</sup> of angells, or elles be cause the angell Hocroell did declare and show unto him that it was consecrated of God. Then they prynces and prelates being pacefyed with burning of serten fables or tryffles, thought verely this arte had bin<sup>10</sup> utterly destroyed, and therefore we being somwhate moved, made this othe amounge oure selves: First that this booke shulde be delyveryd to no man untyll suche tyme as the master of the arte were in jeoberdye of dethe, and that it shulde be copyed but unto 3 att the most, and that it shulde be delyveryd to no woman, nor to any man excepte he were off lawfull aghe, which shulde also be bothe Godely and faythfull, whose Godely behaver had bin tryed by the space of a whole yere, and that this booke shulde no more here after be dystroyed, but that it shulde be restored agayne to the honore or to his

forknowledge  
much  
mischief, to escape

to doubt

city

essence  
shells, to compile

(fol. 3v)

certain  
been

oath  
jeopardy

age  
behaviour

(fol. 4r)

<sup>6</sup> Dowting] read fearing.

<sup>7</sup> Tholetus] place in Spain, known for centre of learning.

<sup>8</sup> Thebes] a city in Greece.

<sup>9</sup> Consecrated] made sacred.

<sup>10</sup> Bin] scribal error bim.



successors, and yf there cane nott be founde an able and a sufficyent man to whome this booke mighte be delyveryd, that then the master byude his executors by a stronge othe to bury it withe him in his grave, or ells he shall him selfe whyle he livethe bury it him selfe in some place honestely and clenly, and newer after to revele the place by any surcumstances to any creature, and yf the master shall have nide of any scollers or will prove them any man of wayes that for to fulfyll his commaundementes yff nide be, they shall even suffer dethe rather then they will declare eyther the sayinges or doinges of there master, or that he knoweth any suche thinges, nor declare any suche thing by any man of surcumstances. And lyke as a father dothe cause on of his sonnes to love a nother, even so dothe the master unytte and knitt to gether his discyple or schollers in concorde and love, so that alwayes the on shall helpe to bayre the others burthen, nor on shall nott revele the secretes of a nother, but they shall be faythful off on mynde and concorde, and he that he shall trewly performe, observe, and kepe every artycle off his othe. And for this cause this is callyd the sworne booke. finis prologi

In the name off the almighty God, our lorde Jesus Christ, the trew living God.

I, Honoryus, have thus appoynted in my booke the workes of Salomon. I have first apoynted the chapters that it maye be the more playne. Heare begeth the chapters of the first worke: The first chapter is of the composysyon of the greate name of God, which the Hebrues call Sememphoras<sup>11</sup> which dothe consyst of 72: h, t, o, e, x, o, r, a, b, a, l, a, y, q, c, l, y, s, t, a, l, g, a, a, o, w, o, s, v, l, a, r, y, t, c, e, k, x, p, f, y, o, m, e, m, a, n, a, r, e, l, a, t, e, v, a, t, o, n, o, n, a, o, y, l, e, o, t, s, y, m, a, letters which is the beginning in this arte. The 2 chapter is of the visyon of the deytey<sup>12</sup>, the 3 of the knowledge off the devyne power, the 4 of the for gyvenes off synnes, the 5 that a man shuld nott fall into dedely sine, the 6 of the redemsyon off 3 sowles owt of purgatorye<sup>13</sup>.

The chapters off the 2 worke:

the 7 chapter is off the knowledge off the heavens, the 8 to know the angells of every heaven, the 9 to

sufficient  
to bind

never  
circumstance  
need, scholars

unite, disciples,  
harmony  
to bear, burden

mind  
(fol. 4v)  
aspect

composition  
Hebrew

deity  
divine

deadly , redemption  
souls

(fol. 5r)

<sup>11</sup> Sememphoras] Schemhamphoras; the 72 letter name of God.

<sup>12</sup> Deytey] deity; God or Goddess.

<sup>13</sup> Purgatorye] a place of suffering inhabited by souls of sinners; first r inserted above.

know every angell, his name, and his power, the 10 to know the seales of every angell, the 11 to know under whome evey angll is, the 12 to know the offyce of every angell, the 13 of the invocatyon<sup>14</sup> of every angell and of his company, the 14 how a man shulde obteyne his will by every angell, the 15 to obtayne all scyences, the 16 to know the hower of dethe, the 17 to know all thinges present, past, and to comme, the 18 to<sup>15</sup> know the planetts and the stares, the 19 to know the vertu of the planetts and stares, and there influences, the 20 to alter or chaunge the influence of the planetts and sterres, the 21 to change the daye in to nighte, and the nighte in to the daye, the 22 to know the sprites of the ayre, the 23 to know the sprites of the fyer, and there names and there superyors, there seales, power, and, vertu, the 24 to know the names and the powers off the higher sprites, the 25 to know there seales, the 26 to know the alteratyon and changinge of the elymentes, and of the bodyes that be mixte of them, the 27 to know all herbes, plantes, and bestes being upon the earthe, and of there vertues, the 28 of the knowledge off the nature of man and of all his dyedes and his thoughtes, the 29 to know the sprites of the water, and there vertuse, and there superyors, the 30 to know the erthely sprrites and infernalles<sup>16</sup>, the 31 of the sighte of purgatorye, and hell, and the sowlles there being, the 32 off the bond or oblygasyon that the sowle and bodye shall returne agayne, the 33 of the consecrating off this booke.

Finis of the chapters of the seconde<sup>17</sup> worke

The chapters of the 3 worke:

The 34 off<sup>18</sup> constrinksyon of sprites by words, the 35 of the constrinsyon of sprites by seales, the 36 of the constrinckesyon of sprites by tables, the 37 to give every sprite his shape, the 38 off inclosing of sprites, the 39 off a sprite that is inclosed, that he maye answere or nott, the 40 to cause thunnder and lightening, the 41 off burning to be made, the 42 off the powrging of they ayer, the 43 off the corruptyon of the ayer, the 44 to cause snow and yse, the 45 off dewes rayne, the 46 to cause flowers and frutes, the 47 to go invysyble, the 48 off a horse, the 49 to bringe agayne a man that is gone saffe in an hower, the

office

to obtain

hour

air

superiors

elements  
herbs, (fol. 5v)  
beasts

deeds  
virtues

obligation

constriction

corruption  
(fol. 6r) ice, dewes  
fruits

safe

<sup>14</sup> invocation] call an angel in prayer.

<sup>15</sup> to] inserted above.

<sup>16</sup> Infernalles] inhabitants of hell.

<sup>17</sup> Seconde] scribal error secode.

<sup>18</sup> the] added in Peterson.

50 to have a thing carryed whether thow willte in a moment, the 51 to take awaye a thinge, the 52 to bringe a thinge agayne, the 53 to change the shape of every thinge, the 54 to make a fludde in a dry grounde, the 55 to make a commoty on att thy pleasure, the 56 to distroy a kingdome or an empyre, the 57 to have power over every man, the 58 to have a 1000 armed men, the 59 to forme a castell that shall never be dystroyed, the 60 to make a wicked glasse, the 61 to destroye a place or a holde by a wicked glasse, the 62 off a glasse wherin thow shalte se the whole worlde, the 63 to bringe agayne a thiffe which that he hathe stolen, the 64 to open lockes, the 65 to cause discorde and debate, the 66 to cause unyte and concorde, the 63<sup>19</sup> to have the favor of every bodye, the 68 to obtayne or gett rytches, the 69 to hele all man of disseses, the 70 to cast in to sickenes whome ye will, the 71 to kill whome ye will, the 72 to cause danger, bothe by se and lande, the 73 to delyn a shipe that is stopped in the sea by the adamant stone<sup>20</sup>, the 74 to avoyde all man of dangers, the 75 to gayther byrdes to gether, and to take them, the 76 to gether fysshes to gether and to take them, 77 to gayther wylde bestes to gether and to take them, the 78 to cawse warre amonge fysshes, fowlles, and suche lyke, the 79 to make burninge to apeyre, the 80 to make jugglers or maydens singing to apeyre, the 81 to make<sup>21</sup> gardens or castells to apeyre, the 82 to make fightinge men to apeyre, the 83 to make gryphons<sup>22</sup> and dragons to apeyre, the 84 to make all wylde bestes to apeyre, the 85 to make hunters and there dogges to appeyre hunting, the 86 to make a man to thinke he is in a place where he is nott, the 87 to make all pleasures to appeyre.

Finis of the chapters of the 3 worke.

The chapters off the 4 worke:

The 88<sup>23</sup> to delyur them that be in pryson, the 80 to locke agayne the gattes of the castell, the 90 to have all treasures, metals, pressyus stones, and all other thinges hyd in the grounde, the 91 off the appeyryng off ded bodyes that thay seme to aryse agayne and to speke, the 92 that ye shulde thinke beastes to appeyre created agayne off the earthe. But these 2 chapters have we takyn awaye be cause they be agaynst the will of God.

flood  
commotion

empire

castle

thief  
disagreement

favour  
riches (fol. 6v), heal  
diseases

sea, to delay

to avoid  
to gather, birds

wild  
to cause war

to appear

(fol. 7r)  
prison  
gates  
prescious  
hidden

arise

taken

<sup>19</sup> 63] scribe intended to write '67'.

<sup>20</sup> Adamant stone] a stone, especially a hard substance.

<sup>21</sup> make] scribal error male.

<sup>22</sup> Gryphon] myrthical creature; head of an eagle and body of a lion.

<sup>23</sup> 88] scribal error, he wrote 00.

Thus endeth the nottes off all the chapters.

Here beginnithe the booke.

We therfore, thorow Godes helpe, intendinge to folow the stepps and precepes of Salomon, therfore to the receyving of suche an highe misterye, we prefesse to be oone chiffe princyple or begininge. Note therfore that the first and chiffe princyple or begininge is the devyne maiestye, and the trew invocatyon must cume frome the very faythe of the harte, the which faythe the workes shall declare.

through  
precepts  
to receive  
chief

faith

(fol. 7v)

For Salomon sayde: "there is one only God one mighte or power, oone faythe, of whome oone worke, oone princyple or begininge, and of whome the prefectyon and effecte of every worke dothe comme, althoughe this be devyded into many partes". For lyke as all the holle partes<sup>24</sup> doo savor or smel of the body, even so lykewyse dothe of these thinges comme all prefectyon and effect. In the name therfore of the true and lyving God which is Alpha et Omega the begininge and the endinge, which is the father, the sonne, and the holy gost, 3 persones and on God, the gyver off lyffe, and the destroyer off dethe. For he destroyed oure dethe and thurgh his resurrectyon restored us agayne to lyffe.

perfection  
to divide  
holy  
savour

Off the makinge off the seale of God, for the knowledge of the first parte, of the knowledge of the deytie, for the knowledge of the 2 parte, in the 3 parte of the vysyon of angells, the 4 of the constrinkesyon<sup>25</sup>, the 5 parte off the bownde of deadmen.

(fol. 8r), to bind

Off angells there are 3 kyndes.

Some be selestyall, and some of the ayre, and some be of the earthe. Off the celestyall, there are also 2 kyndes. Somme of them doo serve God only, and those be the 9 orders of angells, that is to saye, cherubin, and seraphin, trones, domynatyons, vertuse, princypates, and potestates, arkangells, and angells. Off whome it is to be spoken amounge mortall men, for they will nott be constrayned by any artyfysyall powr. And therefore they oughte nott to be invocated, for they alwayes stande before the devyne maiestye, and are never seperated from his presens. Yet be cause the sowle of man was creatyd with theme, and to there lykenes, lookinge to be rewardyd with them maye through the gyfte and grace of God, his bodye yet lyvinge beholde the devyne

celestial

dominations  
archangels  
among  
artificial

majesty

them

<sup>24</sup> a] is inserted above.

<sup>25</sup> Constrinkesyon] making narrower.

maiestye, and with them to prayse and know God the creator, and this knowledge is nott to know God in his magestye<sup>26</sup> and power, but ever as Adame and the prophettes dyd know him. But this is princypally to be noted, that there are 3 kyndes off men that worke in this arte: Jwes, Christyans and pagans. The pagans doo sacryfyce to the sprites of the ayre and of the earthe, but they doo nott constrayne or bynde them, but the sprites doo fayne them selves to be bownde by the wordes of there law, to the intent they maye make them to committ idoletrye, and never turne to the true faythe. And by cause there faythe is nought, therefore there workes be nawght. He that will worke after that man must forsake the lyving God, and must doo sacryfyce unto sprites and idolles. For it is faythe that worketh in a man good or evill. Wherefore it is sayde in the gospel: “the faythe hath made the saffe”. The jwes doo in nowyse worke to obtayne the visyon of the deytte, for by the comminge of Christ they lost there prehemynence, nor they can nott comme to heaven, for the lorde dothe saye, he that is nott baptysed shall be damned. And so in all angells they worke imperfetly. Nor they canontt thronghe there invocatyons bringe any worke to effecte, excepte they belive in Christe. For it is sayd by the prophet, “when the kinge of kinges and the lorde of lords is cume, then shall youre anyntinge cease,” which shulde never have ceasyd yf they cowlde have wroughte effectually by this arte. And so there workes are noughte. And althoughe the Jwes in that that they are Jwes are condemnyd, of yet they doo wurship the highe creator, but nott after a dew sorte. Yet thorow the powr of the holy names of God, spirrites are constrayned to comme. But Jwes because they are nott signed with the signe of God, that is to saye with the signe of the crosse, therfore they sprites will nott answer them trewly. Therefore, the Christyan man only dothe worke trewly to cum to the vysyon of the deyte, and in all other works. And althoughe 3 sortes off men doo worke by this arte magyke, yet it is nott to be thoughte that there is any evill in this name magyan, for this same name magyan dothe signefy in the Grike twunge a philosopher, and in the Hebru twunge a scribe, and in the Latten twunge it signefyeth wyse. And so this name of arte magyke is compownded of this worde magos wiche is as much to saye as wyse

(fol. 8v)

principally  
Jews, Christians  
sacrifice

to feign

idolatry

nothing

noway

pre-eminence  
(fol. 9r)  
to baptize  
imperfectly

to comme, to annoint

could

to condemn

(fol. 9v.)

to signify, Greek,  
Hebruw  
Latin  
to compound


<sup>26</sup> ye is written at the end of the page, under the st of magest.

and of ycos wiche by interpretasyon is knowledge.  
For by it a man is made wyse. For by this arte a  
man maye know thinges present, past, and to  
come.

Here folowithe the makinge off the seale off the  
trwe and lyvinge God.

primo fac unum circulum cuius diameter sit trium  
digitorum propter tres clauos domini, uel 5 propter  
5<sup>27</sup> plagas, uel 7 propter 7 sacramenta, uel 9  
propter 9 ordines angelorum, sed communiter 5  
digitorum fieri solet. deinde infra illum circulum  
fac alium circulum a primo distantem duobus  
granis ordeï propter duas tabulas moysi, uel  
distantem a primo tribus<sup>28</sup> granis propter  
trinitatem parsonarum, deinde infra illos duos  
ciculos in superiori parte quæ dicitur angulus  
meridiei fac unam crucem cuius tibia  
aliquantulum intrat criculum interiorem. deinde a  
parte dextra crucis scribe h,<sup>29</sup> aspirationem  
deinde t, deinde , o, deinde e, x, o, r, a, b, a, l, a, y,  
q, c<sup>30</sup>, i, y, s<sup>31</sup>, t, a, l, g, a, a<sup>32</sup>, o, w<sup>33</sup>, o, s, v<sup>34</sup>,  
l, a, r<sup>35</sup>, y, t, c, e, k, x<sup>36</sup>, p, f, y, o, m, e, m, a, n, a,  
r, e, l, a, t<sup>37</sup>, e, v<sup>38</sup>, a, t, o, n, o, n, a, o, y, l, e<sup>39</sup>,  
o, t, s<sup>40</sup>, y, m, a, et iste literæ sunt eque distantes,  
et circumdant circulum. Eo ordine quo sunt  
prenominatæ et sic magnum nomen domini  
schemhamphoras 72. literarum erit completum.  
hoc facto in medio circulorum scilicet in centro

(fol. 10r)

fac unum pentagonum talem  in cuius

<sup>27</sup> 5] quinque in Hedegard.

<sup>28</sup> u] inserted above.

<sup>29</sup> The scribe here starts naming the initials of the 72 names of God.

<sup>30</sup> The letter 'c' has a letter 't' as superscript. This is a probably a correction.

<sup>31</sup> The 's' has a superscript 't'.

<sup>32</sup> That there is a double 'a' at this point in the sequence tells us that this is the English (and generally northern-European) tradition of the 72 names of God, because the Mediterranean tradition has only a single 'a' there.

<sup>33</sup> This letter 'w' has a superscript 'n'.

<sup>34</sup> This 'v' has a superscript sign that indicates that the letter must be pronounced as a 'u'.

<sup>35</sup> This 'r' has a superscript 't'.

<sup>36</sup> This 'x' has an 's' superscript.

<sup>37</sup> This 't' has a superscript 'c'. The roughly 8 letters preceding this letters are not the initials of the traditional names of God.

<sup>38</sup> The 'v' has a superscript 't'.

<sup>39</sup> This 'e' has a superscript 'y'.

<sup>40</sup> The 's' has a superscript 'm'.

medio sit signum tau tali<sup>41</sup> et super illud signum  
scribe hoc nomen dei el, et sub nomine aliud



nomen dei .ely isto modo deinde infra  
angulum superiorem pentagoni scribe istas duas  
litteras. l.h.<sup>42</sup> et infra alium angulum dextrum .a.l.  
et in alio. post istum .n.m.<sup>43</sup> deinde circa  
pentagonum fac unum eptagonum cuius latus  
superius secundum sui medium contingat angulum  
superiorem pentagoni vbi .l.x. scribatur, et in  
eodem latere eptagoni scribe hoc nomen scante  
angeli quod est .satquiel. deinde in alio .samael. et  
in alio .raphael. postea .anael. postea .michael.  
postea .gabriel. et sic 7<sup>44</sup> latera eptagoni sunt  
adimpleta, deinde circa istum eptagonum  
predictum fac alium eptagonum non quoquo modo  
factum prius sed taliter quod unum latus prius  
incarceret latera alterius, deinde fac alium  
eptagonum qualis prius fuit cuius anguli 7  
contingant angulos 7 eptagoni secundi qui bus  
esse uidetur hic tamen eptagonus infra predictum  
secundum concludetur, latus secundi eptagoni  
superundo<sup>45</sup> et aliud subenudo, latus primo angulo  
succedens subenudo ibit et quæ sequitur serie  
supereuntis et subeuntis alterutrum se habebunt,  
deinde in quolibet angulo secundi eptagoni una  
crux depingatur, deinde in illo lotere secundi  
eptagoni quod transit ab ultimo angulo ad  
secundum angulum eiusdem in eadem parte quæ  
est super .casziel. sillabe cuiusdam sancti dei  
nominis scribatur, ita quod hac sillaba .la.  
scribatur in illo loco lateris predicti qui est supra  
primam sillabam de .casziel. et hac sillaba ya in  
illico loco lateris qui est supra ultimam sillabam  
eiusdem de .casziel. et hæc sillaba ly in illo loco  
eiusdem lateris qui est latus intersecans predictum  
latus et crucem secundi anguli eiusdem, deinde in  
latere illo quod tendit ab angulo primo eiusdem  
secundi eptagoni ad tertium angulum eiusdem  
scribatur hoc nomen sanctum dei narath, ita quod  
hæc sillaba, na. scribatur in illo loco eiusdem  
lateris qui est supra primam sillabam. de

(fol.10v)

(fol. 11r)

<sup>41</sup> Here the bottom half of the pentagram cuts through the line. There's also a small, coloured, 'Tau' symbol, flanked by two medial puncti.

<sup>42</sup> l.h.] l.x. in Hedegard.

<sup>43</sup> .n.m.] u.m. in Hedegard.

<sup>44</sup> 7] septem in Hedegard.

<sup>45</sup> r] inserted above.

.satquiel. et hæc sillaba .ra. in illo loco qui est supra ultimam eiusdem, et dua literæ .t.h. in illo loco qui est in eodem inter latus secans ipsum et crucem tertiam, deinde in illo latere eiusdem secundi eptagoni quod tendit .a<sup>46</sup>.tertio angulo eiusdem .ad. quartum<sup>47</sup> eiusdem scribatur hoc creatoris nomen sanctum quod dicitur .libarre. ita quod hæc sillaba .ly. scribatur supra primam sillabam, de .raphael. et hæc sillaba bar supra ultimam sillabam eiusdem, et hæc sillaba .re. in illo loco eiusdem lateris qui est inter latus intersecans ipsum et quintur<sup>48</sup> angulum eiusdem secundi eptagoni, deinde in illo latere eiusdem secundi eptagoni quod est .a. quinta cruce usque ad ultimam scribatur hoc aliud sacrum creatoris nomen .libares. ita quod hæc sillaba .ly. scribatur in illo loco lateris qui est supra primam sillabam ipsius .michael. et hæc sillaba .ba. in illo loco lateris qui est supra ultimam sillabam eiusdem, et hæc sillaba .res. in illo loco eiusdem lateris qui est inter latus intersecans ipsum et ultimam crucem. deinde in illo latere eiusdem secundi eptagoni quod uadit a secundo angulo eiusdem secundi eptagoni ad quintum<sup>49</sup> scribatur aliud sacrum nomen dei .lialg. cum coniuunctiuam ita quod coniuunctiua in illo loco eiusdem lateris scribatur qui est supra primam sillabam de. samael. et hæc litera. ly. in illo loco eiusdem lateris qui est supra ultimam eiusdem, et hæc sillaba. alg. in loco eiusdem lateris qui est inter latus intersecans ipsum et quartam crucem, sed caue quod (co)<sup>50</sup> coniunc tiua sic debet scribi et cum titulo intersecante propter timorem dei malum uolitum diuidentem, deinde in illo latere eiusdem eptagoni tendente a quarta cruce ad sextam scribatur hoc aliud sacrum dei nomen, ueham<sup>51</sup>. ita quod hæc sillaba. ve. scribatur in illo loco eiusdem lateris qui est supra primam sillabam de. anael. Et hæc litera. h. supra ultimam sillabam et hæc sillabam. am. in illo loco eiusdem lateris qui est latus secans ipsum et sextam crucem, deinde in illo latere quod tendit a sexto eiusdem secundi eptagoni ad primum angulum scribatur hoc aliud sacrum dei nomen. yalg. ita quod hec litera. y. scribatur in illa eiusdem lateris qui est

(fol.11v)

(fol.12r)

<sup>46</sup> a] might also be an 8 in the manuscript.

<sup>47</sup> quartum] quantum in Hedegard.

<sup>48</sup> quintur] quintum in Hedegard.

<sup>49</sup> quantum] quartum in Hedegard.

<sup>50</sup> co] erased by scribe; ra in Peterson.

<sup>51</sup> Veham(s)] s erased by scribe.



supra primam sillabam de. gabriel. et hæc sillaba. al. super ultimam et hæc sillaba. gal. in illo loco eiusdem lateris qui est inter latus intersecans ipsum et primam crucem, deinde in medio latere primi et tertii eptagoni a dextris scribatur. uos. et in sequenti latere eiusdem tertii eptagoni a dextris hoc nomen. duymas. et in alio. Gyrām. et in alio. Gram. et in alio. Aysaram. et in alio. Alpha. et omega. in alio. deinde in alio spaciolo quod est sub secundi et tertii angulo primo eptagonorum scribatur hoc nomen dei. el. et in alio spaciolo quod est a dextris sub angulis secundi et tertii eptagonorum sub secunda cruce hoc nomen. on. et in alio spaciolo sub tertia cruce iterum hoc nomen. el. et in alio sub quarta cruce iterum. on. et in alio sub sequenti<sup>52</sup> cruce iterum. el. et in alio sub sequenti<sup>53</sup> cruce iterum. on. et in alio sub septima cruce. ω. deinde in alio spacio quod clauditur inter angulum secundi eptagoni et secundum angulum eiusdem et primum latus tertii eptagoni et portionem circuli contingentem illos angulos depingatur una crux, in medio scilicet spatii illius et in bucca superiori a leua crucis scribatur hæc litera. a. et super buccam crucis secundam a dextris hæc litera. g. et sub bucca inferiori a dextris scribatur hæc litera. a. et sub quarta bucca hæc litera. l. deinde in alio spaciolo sequenti a dextris in medio scribatur hoc nomen dei .ely. et in alio hoc nomen. eloy. et in alio. Christus. Et in alio. Sother. et in alio. Adonay. et in alio. Saday. deinde scias quod communiter in exemplaribus pentagonus fit de rubeo cum croceo in spaciis tincto et primuseptagonus de azurio, secundus de croceo, tertius de purpureo, et circuli de nigro, et spacium inter circulos ubi est nomen dei maximum. ac uenerabile Schemhamphoras tingit croceo, omnia alio spacia uiridi habent tingi, sed in operationibus aliter fieri debet, quia de sanguine aut. talpæ. aut. turturis. aut. upupæ. aut. uespertilionis. aut omnium horum figuratur, et in pergamento uirgineo vituluio, uel equino, uel ceruino, et sic completur dei sigillum, et par hoc sanctum et sacrum sigillum quando erit sacratum poteris. facere operationes quæ postea dicentur in hoc libro modus autem sacrandi hoc sacrum sigillum talis sicut sequitur debet esse. Inspirante domino dixit salomon unus est solus deus, sola fides, sola uirtus, quam dominus hominibus uoluit reuelari et distribui hoc modo dedit angelus

(fol.12v)

(fol. 13r)

(fol.13v)

<sup>52</sup> sequenti] quinta in Hedegard.

<sup>53</sup> sequenti] sexta in Hedegard.

Samael, Salomoni hoc dabis populo Israel qui et aliis similiter tribuent et iubet ipsum dominus taliter consecrari, primo sit mundus operans non pollutus, et cum deuocione faciat non astute, non commedat neque bibat, donec perfecerit opus, et sanguis quo scriptus fuerit primo sit benedictus sicut postea dicetur, deinde suffumigetr, hoc sigillum ambra musco aloe lapdano albo et rubeo, mastice, olibano margaritis et thure Inuocando et orando dominum sicut postea de visione diuina erudietur, post, Inuocando angelos situt etiam infra dicetur, mutabitur tamen peticio hoc modo, ut tu domine per annunciationem conceptionem et citera hoc sacratissimum nomen ac sigillum tuum benedicere et consecrare digneris ut per ipsum et mediante possim uel possit talis N, celestes conuincere potestates aereas et terreas cum infernalibus subiugare, inuocare, transmittaere coniurare, constringere, excitare, gongregare, dispergere, ligare ac ipsos innocuos reddere homines placare, et ab eis suas petitiones graciosius habere, inimicos pacificare, pacificatos disimigere, sanos in sanitate custodire uel infirmare infirmos curare homines bonos a malis custodire et distinguere, et cognostere, omne corporale periculum euadere, Iudices in placito placatos reddere, uictoriam in omnibus obtinere, peccata carualia mortificare et spiritualia fugare uincere, et euitare, diuitias in bonis augmentare et dum in die indicii apparelit adextris tuis cum sanctis et electis tuis tuam possit cognoscere maiestatem. et tunc illa nocte sub aere extra domum dimittat, tunc habeas chirotecas nouas sine creaca factas in quas quis numquam manum posuit in quibus signum glutetur, et sic complebitur hoc sacrum sigillum, cuius primus eptagonus 7 ordines, secundus 7 articulos duplos tertius 7 sacramenta designat

(fol.14r)

Prima mundatio that is to saye the beginninge of the clensinge or powrginge of him that shall worke in this arte, for he must be cleane from all filthynes of soule and bodye.

to purge

Now that we have fynisshed the composityon or makinge of the seale of God, let us procede to know how we shall obtayne the visyon or sighte of the deite. First he that shall worke must be very penitent and trewly confessed of all his sinnes. He muste utterly forbere the company of women and all there intycements, in so muche that he maye nott looke upon them. For as Salomon sayeth, "it is better to abyde withe a bere or a lyon in there

filthiness

(fol.14v), to finish, composition

to proceed

sight

deity

to forebear

enticements

to abide

dennes then to be in a howse with a wyckyd woman." He maye kepe no company with wicked or sinfull men, for as David sayethe, "with the holy thow shalte be holy, and with the wicked thow shalte be wicked." Therefore he muste leade a pure and a clene lyffe. For David sayeth, "blyssed are the undefyled and those that walke in the lawe of the lorde." Let not his apparryll be filthe, but rather new, or elles very cleane waschyd. Salomon meanithe here by the new garmentes vertu and purenes of lyffe, for God and his holy angells care for no wordely thinges, and that dothe appere. For the pore men doo soner worke effectually in this arte then the ryche men.

But in this worke folowinge clene apparryll is necessarye, for angells doo abyde with men and they be clene, and therfor they desyre to have clene apparryll. And therefore Salomon did speke generally as well of the clennes of the soule as of the clennes of apparryll. And let him that shall worke never be ydell, least his harte doo the soner enclyne to synne. For the scripture sayeth, "be alwayes doinge some thinge lest ye be fownde ydle." And lett him alwayes praye unto God withe these prayers folowinge. For the scripture sayethe, "blessed is the servant whome the lorde when he commethe shall fynde waking."

The suffumigatyons<sup>54</sup> as heare foloweth.

Thimiamate for the Satterdaye is all good things and well smelling roottes as ys costus and herbe thuris.

Thimiamate upon Sounday is masticke, muscus, and suche lyke, and all other good gumes of good odoure, as thus, benjamen, storax<sup>55</sup>, labdanum, amber armoniacum, and suche lyke.

Thimiamate upon Moondaye is folium mirti, and lawlri, and leves of good odor of all swet flowers.

Thimiamate on the Tewsdaye is sanders<sup>56</sup>, the redd, blake, and white, and all swete woodes as lygnum aloes, cipres, balsami, and such lyke.

Thimiamate on the Wedsundaye is the ryndes of all swete woodes, as cinamum, cassia ligina corticis, lauri, and macis and all swete sedes.

Thimiamate on the Thowrsdaye is all swete frutes as nuttmuges, cloves, the ryndes of orenge and citrynes, drye and powdred with suche lyke of good odoure.

Thimiamate on the Frydaye is mace, roses,

den, house

life, blessed  
undefiled  
law, apparel  
to wash  
to mean

to do

(fol. 15r)  
necessary

cleanliness

idle  
to incline

(fol. 15v) gums

leaves

rinds

seeds

oranges  
lemons

<sup>54</sup> Suffumygacion] magical practice to burn herbs to create fumes and smell.

<sup>55</sup> Storax] a rare gum resin from a Middle Eastern tree.

<sup>56</sup> Sanders] sanderswood/ sandalwood.

violates, and all other frutes or flowers of good odoure, as crocus and suche lyke. Hermes sayde of thimiamate, that thimiamate of the ① is cinamomum, and lignum aloes, and masticke, and crocus, and costus, and maces, and mirtus. We put this that yche planett have a partye in it. Salomon, making a destinctyon upon the dayes and planettes of the spyce with the which a man oughte to make thimiamate, sayde that of ② is eche good rootte in good and evill, of ③ all frutes, of ④ eche tree, of ⑤ eche gumme, of ⑥ eche rynde, of ⑦ eche flowers and odoriferus herbe, of the ⑧ eche lefe. Bacce, cardamonum<sup>57</sup> wax, put also with thes<sup>58</sup> thinges. Hermes sayeth that he founde in an olde booke that these were the more suffumigatyons: thimiamate grecum<sup>59</sup>, masticke, sandalus, galbanum, muscharlazerat, mirram, and ambram; and these be the collectyons of spirites. And he saythe there is no suche suffumigatyon to call spirites as is ambra, lignum aloes, costus muscus crocus and bloode of a lapwinge with thimiamate mixt all to gethere with equall porcions, so that it be odiferus of the goumes<sup>60</sup>.

Suffumigacions compounded of sartaine thynges heare folowethe, atrubited unto the planettes.

For the sonne take saffrone, amber, muske, lignum, aloes, lignumbalsami, the frutte of laurell, with cloves, mir, and thuer equall porcions, so that it be mixt all to gether after suche manner that it be veri swete of odour of the goumes aforsaide. Put to this the braines of an eygell and the bloud of an whytte coke<sup>61</sup>, suche quantite as yt may be verie odiferus as before sayde. And make yt in lyttell balles or pylles and kepe yt verie close frome the aier or wynde for youre use.

For the mone take the heades of froges made of the aier, which you may gather after some showers of raigne, with the eyes of a bull and the sede of whytt popye with thure, and camphyre<sup>62</sup>, equall porcions, mixt all to gethere with sangine menstuo, and the bloud of a whytt gander<sup>63</sup>, suche quantyte as yt may be verie odiferus, and laye ytt safflye up for youre use as before sayde.

For mars take euphorbium, bedellium, armoniacum, the rottes of bothe the hearbes called elleborus, of some yt is called bearfotte, with the

(fol. 16r)

each, part  
distinction  
space

(fol. 16v)  
collections

blood

portions  
certain  
to attribute

very, aforementioned  
eagle

(fol. 17r) odiferous  
little, pile  
air, wind  
frogs

rain

safely

<sup>57</sup> a] inserted above.

<sup>58</sup> thes] inserted above.

<sup>59</sup> Grecum] a white-flowered herbaceous plant.

<sup>60</sup> odiferus of the goumes] giving a pleasant smell.

<sup>61</sup> Coke] cock; the male of a domestic fowl.

<sup>62</sup> Camphyre] a white volatile crystalline substance with an aromatic smell.

<sup>63</sup> Gander] a male goose.

powder of the stone called magnes, and mirr, with a lyttell sulphuer, but of the other equall porcions, mixt all to gether with the braines of a raven, and humayne bloude, with the bloude of a blak catt, suche a quantie as yt maye be verie odiferus, and laye yt up for youre use as before saide.

sulphur  
(fol. 17v)  
human

For marcurie take mastike, thuer, cloves, the hearbe called sunckfoyle, and of the stone in powder called an agath<sup>64</sup>, of equall porcions, and mixt all thes to gethere with the braines of a fox and of a wesell, with ye bloude of a pye called a hagester, suche a quantyte as shal be expedient, so that it be verie odiferus of the gummies aforesaide, and laye yt up saffe for youre use, as before is first wrytten.

weasel, magpie

For the planett jubiter take the sede of an ayche tree, lignum aloes, storax, benjamen, and of the stone that is called lapis lazuli, and the greate endes of the quiells of a pecoke, equall porcions, and mixt all thes to gether with the bloude of a storke, of a swalowe, and the braines of stag<sup>65</sup> called an hartte, when he is kylled in the precens of the prince, the male or female will serve, but take suche a quantite as yt may be verie odiferus of the foresaide gumes, and laye yt up vere well for youre use as before said.

(fol. 18r), quills, peacock

For the planett venus, take muscke, ambre, lignum aloes, redd roses, and of the stone in powder called corall<sup>66</sup>, of that whiche is redd, equall porcions, and mixt all thes to gethere, with the braines of sparowes, male and female, and with the bloude of a turcledove, or of a howse dove beinge whytte, having allwayes respect that it be odifires of the gummies as afore mencioned, and kepe yt verie well for youre use, ut supra<sup>67</sup>.

turtledove

For the planett saturne take the sedde of blake poppe, the sede of henbane, the rotte of mandragg<sup>68</sup>, and of<sup>69</sup> the stone in powder called magnes, and of mirr, equall porcions, mixt all thes to gethers with the braines of a blake catt, and the bloude of backes called fluidier myse<sup>70</sup>, havinge respecte to the quantite that it be odiferouse of the gomie afore specified, kepeinge it verie well for youre use as is first wrytten

(fol. 18v)

Heare foloweth of marvelous efficacei sartaine suffumigacions accordinge to the demonstracion

efficacy

<sup>64</sup> Agath] an agate stone.

<sup>65</sup> Stag] a male deer.

<sup>66</sup> Corall] the red skeleton of a coral branch.

<sup>67</sup> Ut supra] as above.

<sup>68</sup> Mandragg] mandrake; plant with human form.

<sup>69</sup> of] inserted above.

<sup>70</sup> fluidier myse] means bats.

of lerned and wyse men after the opnion of philosophy. A suffumigacion made of thes hearbes as foloweth causeth a man to see scecrete visions to fore shewe and pronogsticate hidd and secreat mystires concerninge the hole use of the worlde, and to revele and openly declare the quallites and operacion therof.

Take the sede of flex the sede of the hearbe called flesede<sup>71</sup>, the rottes of violettes, the rottes of persley, and make a fumigacion accordinge to the use as you shal be tawghe in this booke, and you shall thorowe the grace and healpe of allmightie God have your desyere.

A suffumigacion made of thes erbes causethe visions in the ayer or els wheare to apeare.

Take coriander of some called colender, and henbane, and the skine that is withe in the poundgarnet. And the fumygacion made, yt is finished that you desyere.

A suffumygacion made of thes hearbes as folowithe ccausethe visions of the earthe to appeare.

Take the rotte of the cane reede, and the rott of fenill giaunte, which is called ferula, with the skynne that is with in the poungarnet, and henbaune, and the herbe tassi barbassi, and reed saunders and blake poppie. The conffeccion of thes made, it is finished that you desyere.

But if this hearbe perslie with the rote of ytt be added unto the fore sayde confeccion, yt destroyethe the forsayde matter, and maketh it cleane voyde from all places, and yt shall come to no effecte.

A suffumigacion made of thes hearbes as foloweth expellyth and drivith away all visions, and fantices in slepe or other wyse.

Take piones, peniriall, mintes and the hearbe called palmacrist, and make a confeckecion therof at your goinge to bed, or at ani other tyme when as nede requireth, and yt shal be donne that you require.

A suffumigacion made as folowith dryvith and expellith all poysons and venomes.

Take the pemies of a peruke<sup>72</sup>, the hidden partes of the longes of an asse, and make a conffeccion thereof, and yt is donne that you desire.

A suffumigacion made as folowith cawsyth a howse or suche places where yt is made to sime as yt were full of water or blowde. Take the galle of the fyshe called a cuttle, the swete gum called

to learn  
philosophy  
herbs  
causes, secret  
to forsee and prognosticate  
mysteries, to reveal  
operation, (fol. 19r)

fleeseede

to teach  
through, almighty  
desire

where

pomgrenate

(fol. 19v)  
giant  
skin

confection

void

to expel and drive away  
fantasies

any  
to require, (fol. 20r)

seem

<sup>71</sup> Flesede] a tall, slender-leaved plant from the grass family.

<sup>72</sup> Peruke] a wig.

armonioicum, and rosses, and lingum aloes. If then the sayde confeccion be put in the place wher ani water of the sea hathe benne, or ani bloude hath benne, or put of the sayde water or bloude in to the sayde confeccion, that beinge congelyd and dried, and therof a fimigacion made in a howse or ani place where you are dyssposed to prove this, and yt shal be donne that you desyere. And put in to thys place where you worke thys forsayde matter, ther earth that fallyth or hangeth on a plowe, and it wyll sem that all the earthe dothe tremble and shake.

(fol. 20v), to dispose

aforementioned, to fall  
plow

A suffumygacion made as hereafter folowith in anie place where you will, cawseth all thinges there hiddin never to be founde or revelyd.

Take thes hearbes, coriander, and saffron, henbanne, parslie, and blake popie, the water therof the popie dysstilld and tempered with the juce of the pougarnet skine, the which is with in the sayde pougarnet. This beinge in a confeccion made and laye with yt golde, sylver, or anie other precious thinge with in the water, the earthe, or anie other place where you will, or make a fumigacion of the foresayde confeccion<sup>73</sup> upon the sayde place which thoue wilte hyde anie

to distill

(fol. 21r)  
thou, to hide

thinge in. The at the same present be in cojiuncion with th sonne in the 4 howse, which is the angle of the earthe, or the pointe of midnight, and yt shal be allways kepte secret, for beinge found or revelyd by anie waye or means, it is sartaine and true.

conjunction

A suffumygacion made of, as after folowith, cawsyth visions in the ayer and the shadowes of sepulcours<sup>74</sup> of the arthe to appeare.

shadows

Take the naturall seed of the fyshe called a whalle, lingnum aloes, costus, muske, saffronne, armoniacum, with the blude of the foule called a lapwinge, and make a confeccion therof. With this sayde confeccion make a fumigacion in a convenient place, and you shall see visyons in the ayer. Take of the sayd confeccion, and make a fumygacion aboute the sepulkers, and vissions of the dedd shal and wyll appeare.

fowl

(fol. 21v)

dead

And note and marke all this well, that thes saide matters hathe tymes and dew observacions perffytley to be donne, and kecpte properley

to keep

<sup>73</sup> Confeccion] something made by mixing.

<sup>74</sup> Sepulcours] tombs.

under the trew forme and concourse of the heavnes, accordinge to ther proper qualites and influences, in eche degre . For the whiche you maye worke, as in the chapters before wrytten yt apperethe more plainly.

The suffumigacions of the 12 signes, and of there facies.

♈<sup>75</sup> Take for the fumigacion of the singe of aries mir.

♉<sup>76</sup> Take for the fumigacion for the singe of taurus, costus.

♊<sup>77</sup> Take for the fumigacion for the singe of gemini, mastike.

♋<sup>78</sup> Take for the fumigacion for the singe of cancer, camphyer.

♌<sup>79</sup> take for the singe of leo, thi fumigacion, thus.

♍<sup>80</sup> Take for the fumygacion for the singe of virgo, saunders.

(fol. 22r)

♎<sup>81</sup> Take for the singe of libra, this fumigacion, galbaum.

♏<sup>82</sup> Take for the singe scorpio, thys fumygacion, oponianac.

♐<sup>83</sup> Take for the singe of sagitori, thys fumygacion, lingnum.

♑<sup>84</sup> Take for the singe of capricorne, thys fumigacion, asam.

♒<sup>85</sup> Take for the singe of aquaria, thys fumygacion, euphorbium.

♓<sup>86</sup> Take for the synge of pysses thys fumygacion, thimiama, that is called armoniacum.

Suffumigacions of the facies of the 12 signes.

Prima facies ♈ teuet mirram 2 scamonum, 3 piper<sup>87</sup> nigrum prima ♉ costum, 2 cardamonium, 3 cyprssum, prima facies ♊ muscum 2 succhum, 3 nucem muscatum, prima ♋ galbanium 2 ut almea 3 garyophilum, prima facies ♌ asafetedam 2 celephamam, 3 piper longum, prima ♍ euforbium,

(fol. 22v)

<sup>75</sup> left-hand margin zodiac sign aries.

<sup>76</sup> left-hand margin zodiac sign taurus.

<sup>77</sup> left-hand margin zodiac sign gemini.

<sup>78</sup> left-hand margin zodiac sign cancer.

<sup>79</sup> left-hand margin zodiac sign leo.

<sup>80</sup> left-hand margin zodiac sign virgo.

<sup>81</sup> left-hand margin zodiac sign libra.

<sup>82</sup> left hand margin zodiac signe scorpio.

<sup>83</sup> left hand margin zodiac sign saggitarius.

<sup>84</sup> left hand margin zodiac sign capricorne.

<sup>85</sup> left hand margin zodiac sign aquarius.

<sup>86</sup> left hand margin zodiac sign pisces.

<sup>87</sup> piper] pip in Peterson; scribe has erased an a.



2 ruberberum 3 scamoneam, prima ☿ tenet  
thimiam, 2 crocum, 3 sandalum album 1 ☿ tenet  
thus 2 lingnum balsami, 3 nux muscata, prima ☿  
sandalus 2 crocum, 3 masticem.

And looke what fumigacion we give the first  
hower of the ☉;<sup>88</sup> the same muste yow give all  
that daye, and so lykewyse of other.

De suffunnigationibus temporum: In primo  
tempore lignum aloes, thus, et crocum, in secundo  
tempore thimiam id est armoniacum, costum,  
masticem, in tercio tempore sandalos, cassia et  
mirtum, in quarto tempore muscum succun et  
lignum balsami, de fumigationibus quatuor  
pertium mundi quatuer elementorum. In oriente  
parte et super ignem sunt ambra muscus, et alba  
cera, in parte meredei et, terræ, sunt algalya,  
almea, et tyryaca, in occidentali parte et in aere  
sunt balsamus, camphora, et olum olmarum, in  
septentrione et aqua sunt lignum aloes, nux  
muscata, et maceys.

(fol. 23r)

The names of the angells that have powr upon the  
7 dayes in the wicke, and upon the 7 sterres, and  
goethe upon the 7 heavens, and other whyle in  
there chayers be these: Capziel, Satquiel, Samael,  
Raphael, Anael, 1, Amael, Michael, et Gabriel.  
And the powr of theys is that Capziel is the powr  
of sabaday ☿, Satquiel of Zedet ♃, Samael of  
madin ☿, Raphael of hamina ☉, Anael of noga ♀,  
Michael of cocab ☿. and Gabryel of labana ☽, and  
every wan of these sitteth in his heaven.

week  
to go  
chairs

Nomina aeris in quatuor temporibus in primo  
tempore dicitr ystana, in secundo surail, in tercio  
oadyon in quarto gulynon, et nomia angelorum  
qui habent potestatem in aere et super sunt hæc.  
Raphael, Guabryel, Michael, cherubin, seraphyn,  
Orychne, patacion, mycraton, sandalson,  
barachyel, rageyel, tobyell et nominabis eos in  
omnibus rebus quæ facias in aere et deo adiuuante  
prosperabis.

(fol. 23v)

Nomina terræ in quatuor temporibus anni in primo  
dicitur nyguedam in secundo yabassa in tercio  
tobell, in quarto aradon, et angeli terræ sunt hæc,  
Samael, Yatayell, Baranyell, Oryell, Arfanyel,  
Tatgryel, Danael, Affaryell, Pactryell, Baell,  
Byenyell, et nonainabis hæc nomina angelorum  
super terram in his rebus quæ facis in terra, et deo  
adiumante prosperabis

<sup>88</sup> symbol of the sun.

The names of the monthes be these: Nisan, Yar, Mantanius, Abelul, Tysryn, Marquesnam, Quislep, Tobenor thus Tebethe Sabat, Adar, Postadar, Postremus .

The names of the potestates be, and they be 12 princes or rulators, that is one uppon everye month of the ☽ and the rather is: Oryel, Sasuyell, Amaryel, Noryel, Beraquiel, Magnynya, Suryel, Barfiell, Adoniel, Anael, Gabryel, Romyel, Lacyel and every of these hathe so many potestates or helpars, more or greater as there be dayes in the monthe, or many other servantes of them.

(fol.24r)

The names of the angells of the 12 monthes.

The names of the angells that be mighty and more mighty in the first monethe, which is sayde Nysan, be these: Oryel, Malaquiam, Acya, Zaziell, Paltifur, Yesmachia, Yaryel, Araton, Robyca, Sephatya, Anaya , Guesupales, Seniquiel, Sereryel, Malquia, Aricasom, Pacyta, Abdyel, Ramasdon, Cafiel, Nascyasori, Sugni, Aszrus, Sornadaf, Admyel, Necamya, Caysaac, Benyh, Quuor, Adzirvell.

The names of the 2 monthe which is sayd Yar in the language of Hebrewe.

Safuelor, Sasnyell. Santon, Cartemat, Alyel, Palthya, Bargar, Galmus, Necpys, Aarom, Manyt, Aadon, Quenanel, Quemon, Rasegar, Affrye, Absamon, Sarsall, Aspyn, Carbyel, Regnya, Athlas, Nadys, Abyfasy, Abytan, Palylet.

The names of the angells of the 3 monthe that is sayd Sisan, be these: Amaryel, Tabryell, Casmuch, Nastyfa, Almur, Naamab Manuca, Zicaran, Samysarach, Naaseyn, Andas, Paltamus, Abrys, Borzac, Saforac, Yayat, Dalya, Azyger, Nabsuf, Abuisor, Zenam, Dersam, Cefanya, Maccasor, Naboon, Adyell, Maasyell, Szarzyr, Tartalyon, Adyysar.

(fol. 24v)

These be the names of the angelles of the 4 monthe, that is sayd: Thamuth, Noryel, Safyda, Asaf, Mazica, Sarsac, Adryyaac, Nagron, Galuf, Galgal, Danroc, Saracu, Remafydda, Lulyaraf, Nedylar, Tyaf, Taanat, Lafayel, Ganyda, Nedyr, Delqua, Maadon, Samyel, Amrael, Lezaydi, As, Ohoc, Nasyby, Razyarsady, Yadna, Caspa, Garytan, Elysafan, Pastama, Maday.

The names of the angels of the 5 monthe be these: Abberaquyell, or Ber aquyel, Mauhy, or Amarya, Haya, Byny, Madrat, Amantulyell, Cossuro, Fartis, Nactif, Nelyff, Pegner, Tablic, Manuat, Amasya, Guatyell, Reycat, Gynzy, Palyel,

Gadeff, Nesgnyraf, Abrac, Animiter, Carnby, Nachall, Cabake, Loch, Macrya, Sase, Essaf.

These be the names of the angells of the 6 monthe, that is sayd Elul. Magnyny, Arabyell, Hanyell, Nacery, Yassar, Rassy, Boell, Mathyall, Naccameryf, Zacdon, Nafac, Rapyon, Saspy, Salhy, Rasersh, Malquyell, Sanytyell, Yoas, Gualaly, Danpy, Yamla, Golum, Zaszyell, Satpach, Nassa, Myssyn, Macratyf, Dadyell, Carcyell, Effygmato.

These be the names of the angells of the 7 monthe, that is sayd Tysyrin. Surgell or Suryel, Sarycam, Guabryza, Szncaryell, Sabybyalll, Ytrnt, Cullya, Dadyel, Marham, Abercaysdon, Sardon, Pagnlan, Arsabon, Aspyramon, Agnyel, Sastyracynas, Altym, Masulaef, Salamyel, Salamyel, Sascunyel, Barcaran, Yahnt, Alycas, Utysacyaia, Abry.

(fol. 25r)

The names of the angells of the 8 monthe, that is sayde Marquesnanbe these: Barbyts, or Barfiell, Tyszdyell, Raamyell, Nebubaell, Alysaf, Balyel, Arzaf, Rashyel, Alson, Naspyell, Becar, Palyel, Elysu, Aiguap, Nacpas, Sansany, Aesal, Maarym, Sascy, Yalsenac, Mabynt, Magdyell, Sarcnas, Maalyel, Arsafael, Nanyscyorar, Vecabalaf, Napybael, Sucyel, Nabnell, Saryell, Sodyel, Marcnell, Palytam,

The names of the angells of the 9 monthe be these, which is sayd Quislep: Adoniel, Radyel, Maduch, Racyno, Hyzy, Maryel, Azday, Mandyel, Gumyel, Seryel, Kery, Sahaman, Osmyn, Sechyel, Pzehemy, Chalchyphay, Gey, Idael, Necad, Mynael, Arac, Ararygugel, Galnel, Gimon, Satuel, Elynzy, Baquylagnall.

The names of the angells of the 10 monthe, that is sayd Thebeth, be these: Anael, Amyel, Acyor, Naslya, Rapynes, Raacyel, Pacrel<sup>89</sup>, Hahon, Guanryasmhe, Aslaom, Naspaya, Neogry, Sanyahy, Hasasylgason, Gastaset, Yfaryamy, Man, Polimas<sup>90</sup>, Sargnamuf, Olyab, Saryel, Canel, Razyell, Pania, Nisquem, Sarman, Malysan, Asyzat, Marimoc.

The names of the angells of the 11 monthe, which is sayd Cyuanth, be these: Gabryel, Ysrael, Natryel, Gaszyel, Nassam, Abrysaf, Zefaell, Zamyel, Mamyel, Talyel, Myryel, Sahinyel, Guryel, Samhyell, Daryel, Banorsasty, Satymn, Nasyel, Ransyel, Talguaf, Lebracuel, Dalyell, Gandryel, Sahuhaf, Myschyel.

<sup>89</sup> Pacrel] in Peterson; manuscript damaged.

<sup>90</sup> Man, Polimas] in Peterson; manuscript damaged.

The names of the angells of the 12 monthes, that is sayd Adar, be these: Romyel, Patyel, Guryel, Azryel, Paamyel, Cartyel, El, Anunalach, Parhaya, Ysael, Beryel, Laell, Tenebyel, Panten, Panteron, Fanyel, Falason, Mancyel, Pataron, Labyel, Ragael, Cetabyel, Nyazpatael.

(fol. 25v)

The names of the angells of the 13 moneth, that is sayde Bissextilis, which is sayde Adar the laste in Marche, be these: Lacyel, or Lantyel, Ardyel, Nosmyel, Ardyel, Celydael, Amyel, Malquyel, Gabalyel, Susuagos, Barylaguey, Yabtasyper, Magos, Sangos, Yayell, Yel, Yasmyel, Steluyel, Garasyn, Ceyabgos, Sacadyel, Garacap, Gabanael, Tamtyel.

The names of the dayes of the wicke with there angells, stronge and mighty upon every daye, and every won in his daye .

The names of the angells that servithe in the daye of ☉ be these: Danyel, Olyeyll, Saffyell, Dargoyeyll, Yelbrayeyell, Cemaguyll, Gebarbaya, Faceyeyll, Caram, Neyeyll, Talgylueyl, Bethtacz, Raneyl, Salha, Hyeyll, Armaquieyeyll, Romayl, Gybyrll, Zemayl, Mychaze, Zarsayeyll, Amayl, Antorayeyll, Ronayeyll, Remayeyll, Barhyl, Marhyll, Rarorhylll, Merhyll, Zarafyll, Zarayll, An, Quyhym, Ceytatynyn, Eznyah, Vehych, Dunedryneylyn, Yedemkyeyl, Esmaadyn, Elbedagrin, Zamaanel, Yocaleme, Detryeyll, Aryeyl, Arnaeyll, Veremedyn, Vnaraxidyn.

These be the angells in the daye of the ☽ Semhazylyn, Semyhylym, Yasrozyn, Agrasnydyn, Aymaylyn, Cathneylyn, Alrasachysyn, Abrachasyn, Layraiosyn, Langhasyn, Anaenym, Mangaroryn, Aczonyn, Montazyn, Labelas, Mafatyn, Feya, Rachyn, Cadanagyn, Lacradonyn, Caffrnbyn, Bachramyn, Varthalyn, Amnanyneylyn, Hacoyn, Balganaychyn, Aryeylyn, Badeylyn, Abranoryn, Tarmanydyn, Amdalysyn, Sahgragynyn, Adyamenyn, Sacstoyeyn, Latebayfansyn, Raybeinynyn, Nabyalyn, Cyzamanyn, Abramacyn, Laryagathyn, Bofealyquyn, Bayealadyn, Gaforyn, Asaphyn, Darycnyn, Macnayelyn, Gomraoryn, Marybyn, Yebyryn, Arylyn, Faryelyn, Nepenyelyn, Banyelyn, Astyeylyn, Ceradadyn.

(fol. 26r)

These be the angells that serve in the daye of ☿: Samayelyn, Tartalyn, Doppeyl, Racyelyn, Farabyn, Cabyn, Asymolyn, Mabareyfyn, Tralyeylyn, Rubbelyn, Marmaryn, Tafanyelyn, Fuheylyn, Ruffaraneylyn, Rabsylyn, Eralyn, Pyrteplyn, Brofylyn, Cacytylyn, Naffreynyn,

Nupuryñ, Raffylyn, Nyrylyn, Nyenyolyn,  
 Nybyryn, Celabryll, Tubcylyn, Haayn, Veyn,  
 Paafyryn, Cetenoylyn, Letytyeylyn, Rarafeyll,  
 Canueyl, Basfaylyn, Costyryn, Montyelyn,  
 Albylyn, Parachbeyll, Alyeyll, Vaceyll, Zalcycyll,  
 Amadyeyll, Vsararyeyll, Lyncodoneyl,  
 Daffrypeyl, Vnlylyn, Carszoneyll, Gronyeyll,  
 Gabrynyn, Narbeyll .

The names of the angells that serve in the daye of ƿ be these: Michael, Beerel, Defngel, Aryhyryel,  
 Boel, Baryel, Meryel, Amyel, Aol, Semeol, Aaan,  
 Beryon, Sarynos, Kemeryon, Feynon, Aneynyn,  
 Zamazynyn, Cananyn, Aall, Merygall, Pegal,  
 Gaball, Veal, Aumeal, Faranyeal, Gebyn,  
 Carybyfyn, Autarylyn, Metorylyn, Nabyaflyn,  
 Fysfyfyn, Barssylyn, Camphylyn, Danyturla,  
 Fenynturla, Geumyturla, Amya, Alnamya,  
 Tabynya, Nafya, Myacha, Tyagra, Bec,  
 Alacaorynyll, Benenonyll.

(fol. 26v)

The names of the angells in the daye of 4 be these:  
 Satquyel, Ahyell, Yebel, Anenysel, Iumyel, Iunyel,  
 Amyel, Fanyel, Ramuel, Sanfael, Saccynyel,  
 Galbyel, Lafyel, Mazyel, Ymraell, Memyell,  
 Paryel, Panhynysel, Toupyel, Ambanyel, Omyell,  
 Orfyell, Ael, Bearel, Memyel, Ymel, Syumelyel,  
 Tranfyel, Mefenyel, Antquyel, Quisyell,  
 Cumyryel, Rofynysel, Rubycyel, Beell, Baryel,  
 Cheduryel.

The names of the angells of the daye of 9 be these:  
 Hasuayeyl, Barneyeyl, Verday, Heyll, Alzeyeyll,  
 Szeyeyll, Vacapel, Zelfayeyll, Morayeyll,  
 Borayeyll, Alpheyeyll, Arobylyn, Canofylyn,  
 Onrylyn, Zaryalyn, Marylyn, Bacoraye,  
 Kolfayelyn, Azrayeylyn, Ambayeyryn, Mayeylyn,  
 Cabueyryn, Alseyryn, Asueyryn, Alneyryn,  
 Nonanryn, Cayoryn, Orynyn, Gedulyñ, Hareryn,  
 Namylyn, Halylyn, Hymeylyn, Refflylyn,  
 Narraabylyn, Hahyeylyn, Landelyn, Esfylyn,  
 Thefealyn, Patnelyn, Keyalyn, Naylyn, Leyrayeyll,  
 Ablayeyll, Talraylanrayn, Barkalyn, Bahoraelyn.

The names of the angells in the daye of 5 be these:  
 Mycraton, Pacriton, Polypon, Capcyell, Ehenyton,  
 Alfyton, Chenyon, Sandalson, Panyon, Almyon,  
 Erpyon, Paxon, Calyxan, Horryan, Melyson,  
 Unryon, Temelyon, Refacbylyon, Anonyteon,  
 Boraraylon, Paxylon, Lelalyon, Onoxyon,  
 Quybon, Quiran, Vixasenyon, Relyon, Cassylon,  
 Tytonyon, Muryon, Dedyon, Dapsyon, Lenayon  
 or Leunyon, Foylyon, Monychyon, Gabyon,  
 Paxonyon, Pysnylon, Lepyron, Loeloon, Saron,  
 Salyon, Pyon, Nacgeron, Aaron, Selyypon,

(fol. 27r)

pinmybron<sup>91</sup>, Raconcall, Zelybron. Finis.

Before that, these 3 prayers folowinge be sayd over the bloude. Ye must go towardes Jerusalem, that is, Estwarde, and ye must saye over the bloud the exorcisme that is sayd over the salte that is putt in to hally water. And that must be sayd 3, but that the names must be changed thus, “I exorcise the o thou creature of bloude”, in the styde of “the creature of salte”, which God commaundyd by Salomon to be putt in to the seale, in the stide of which God commaundid by his prophet Helyzeus to be putt into water, and so forthe of the resydewe, and this exorcysme thus sayd 3, with a stole abowt thy neke, then saye the prayers folowing thryse. That donne, the bloude shall be consecrated, and mete for the seale.

exorcism  
holy

instead of

residue  
scarf

suitable

Exorcizo te creatura sanguis + per deum uiuum + per deum uerum + per deum sanctum + per deum qui Salomonem In eius deuinam Sigillum mitti<sup>92</sup> Iussit: ut sanaretur sterilitas Sanguis efficaris exorcizatum In salutem credencium: et sis omnibus te Sumentibus Sanitas anime et corporis et effugiat atque desendat ab Iste Saguine omnia samasia et nequitia uel uersucia diabolice fraudis: omnises Spiritus In mundus adiuratus, per eum qui uenturus etIudicare uiuos et mortuos et Seculum per Ignem. Amen.

Exorcizo te creatura Sanguis que In nomine + Dei patris omnipotentis. et In nomine Jesu, Christi filii eius domini nostri, et In uirtute Spiritus Sancti, ut fias Sanguine exorcizate ad effugandam omnem potestatem Inimiel et Ipsum Inimicum eradicare et explantare ualeas cum angelis suis apostaticis, per uirtutem eiusdem domini nostri+ Iesu Christi qui unturus est Iudicare uiuos et mortuos et Serulum per Ignem. Amen

(fol.27v)

O inuisyble God, O inestymable<sup>93</sup> God, O ineffable God, O incommutable God, O incorruptyble God, O most mercyfull God, O most swetest God, O highe and glorious God, O God of infynite mercye, I, althought unworthe synner, full of iniquyt<sup>94</sup>, deceyte, and malyce, most humbly comme unto thy mercy, praying and beseching<sup>95</sup> the not to have respecte to all and innumerable myn iniquytes, but even as thou arte

iniquity, deceit, malice

<sup>91</sup> pinmybron] in Peterson; manuscript damaged.

<sup>92</sup> mitti] in Hedegard; manuscript damaged.

<sup>93</sup> Inestymable] too great to calculate.

<sup>94</sup> Iniquytes]being unfair.

<sup>95</sup> Beseching] ask someone urgently.

wonte to have mercye upon synners, and to here the prayers of the humble and meke, even so I besech the to vouchsaffe<sup>96</sup> to here me, thy Servant, althoughe unworthy, yet calling unto the for the blessinge and consecrating of this bludd, thy creature, that it maye be made apte and worthy for the ynke of thy most precyous and holy seale, and of thy name Sememphoras, so that it maye have the aptnes and metenes whith it ought to have by thy most holy name, which is written with 4 letters: Joth, He, Vau, Delethe, Agla, Eloy, Yaym, Theos. Deus, which being harde all celestyall, terrestriall, and infernall creatures doo tremble, feare, and worship it. And by thyes thy most holy names On, Alpha et Omega, Principium, El, Ely, Eloie, Eloy, Elyon, Sother, Emanuel, Sabaoth, Adonay, Egge, Ya, Ya, Ye, Ye, this creature of bludd may be blessyd, preparyd, and made apte for the ynke of thy holy seale, and of thy most holy name, Sememphoras, which is blessyd, worlde withowt ende. Amen.

meek

ink

to hear

(fol. 28r)

Another prayer for the same:

O good Jesu Christ, for thy ineffable mercy, spare me and have mercy upon me and here me now thorow the invocatyon of the name of the Holy trynyte, the father, the Sonne, and the Holy goste, and that thou woldest accept and take in good worthe the prayers and wordes of my mouthe, by the invocatyon of thy 100 Hooly names, that is to saye, Agla, Monhon, Tetragramaton, Olydeus, Ocleiste, Amphinethon, Lamiara, Ianemyer, Saday, Hely, Horlon, Portenthymon, Ihelur, Gofgamep, Emanuel, On, Admyhel, Honzmorp, Ioht, Hofob, Rasamarathon, Anethi, Erihona, Iuestre, Saday, Maloht, Sethce, Elscha, Abbadia, Alphon et Omega, Leiste, Oristyon, Ieremon, Hosb, Merkerpon, Elzephares, Egyryon, Betha, Ombonar, Stymulamathon, Orion, Eryon, Noymos, Peb, Nathanothay, Theon, Ysyston, Porho, Rothon, Lethellethe, Ysmas, Adonay, Athionadabir, Onoytheon, Hosga, Leyndra, Nosulaceps, Tutheon, Gelemoht, Paraclitus, Occymomyon, Erchothas, Abracio, Anepheneton, Abdon, Melche, Sother, Vsiryon, Baruch, Sporgongo, Genonem, Messyas, Pantheon, Zabuather, Rabarmas, Yskyros, Kyryos, Gelon, Hel, Rethel, Nathi, Ymeynlethon, Karex, Sabaoth, Sellaht, Cirhos, Opyron, Nomygon, Oryhel, Theos, Ya, Horha, Christus, Hosbeke, Tosgac,

<sup>96</sup> Vouchsaffe] to give.

(fol. 28v)

Occymomos, Elyorem, Heloy, Archyna, Rabur. humbly and faythfully beseching the, althoughe unworthe yet trusting in the that thou woldest sanctefy and blesse this bloude by thy most holy names afforsayd, and by this name Sememphoras of 72 letters, that by the power, holynes, and vertue of the same names and by thi devyne mighte and power this bloude maye be consecrated, blyssed, and strengthened by the vertu of thi most Holy bodye<sup>97</sup> and bloude, that it may have the vertue and aptnes which it oughte to have with out any discet, that it maye be worthy, to wrighte thi Holy seale, that it may have the effecte which it ought to have thorow our lorde Jesus, which syttethe in the hyghest, to whome be honor, prayse, and glorie worlde withowt ende. Amen.

to sit

The blessing of it.

God the father blesse the, God the sonne blesse the, God the holy gost blesse the, hooly Marye mother of our lorde Jesu Christ maye blesse and sanctefy the, o bloude that thou mayst have the mighte and power of a sacrament in wryting of the seale of God. All holy virgins maye blesse the this daye and ever. All the holy and electe of God, and all the celestyall powers maye blesse the and confyrme and strengthen the, all angells and archangells, vertues, principates, potestates, thrones, and domynatyons, cherubin, and seraphin by the auctoryte and lycence of God, may blesse the, by the merytes and all the prayers of thy sayntes. O lorde Jesu Christ that thou woldest blesse + sanctify+, and consecrate + this bloude, and strengthen it, by thy almighty power, and that thy seale that shall here with be wrytten may have the power which it oughte to have, and for that purpose and intent for the which it is ordeyned thorow our lord Jesus Christ, whose reygne and empyre dothe contynew, worlde withowt ende. Amen.

authority,license  
merits  
saints

to ordain  
to reign  
to continue

Oratio Prima

(fol. 29r)

Acciones nostras quesumus domine aspirando paruem, et adiuuando prosequerem it cuncta nostra operatio a et semper incipiat, et per et incepta finiatur qui uiuis et regnas deus per omnia secula seculorum Amen.

Oratio Secunda

Aue maria gratia plena dominus tecum benedicta tu in mulieribus et benedictus fructus uentris tui ihesus mater ora pro nobis Amen.

<sup>97</sup> 2] probably meant to write 29.



Oracio Tercia

Salve regina misericordie uita dulcedo et spes nostra salve, ad te clamans exules filii eue, ad te suspiramus gementes et flentes, in hac lachrimarum ualle eya ergo aduocata nostra illos tuos misericordes oculos ad nos conuerte et Ihesum benedictum fructum uentris tui nobis post hoc exilium ostende o clemens o pia o dulcis maria ora pro nobis sancta dei genitrix, ut digni efficiamur promissionibus Christi.

Oracio Quarta

O gloriosa domina uirgo semper maria mater gloriæ, mater ecclesiæ, mater pietatis et indulgentiæ, aue carissima domina semper uirgo maria, mater lumnis, honor eternus, signum serenitatis, aue piissima domina maria aula dei porta cæli sacrarium spiritussaniti, aue piissima domina una aurea templum dignitatis reclinatorium eterna, aue clementissima domina maria decus uirginum domina gencium regina cælorum, aue amantissima domina maria fons ortonum, ablutio peccatorum lancrum animarum, aue desideratissima domina maria mater orphanarum mampirilla peruulorum, consolatio miserorum, Salve sancta parens, salve sancta et immaculata uirginitas assistens uultui dei memor esto nostræ fragilitatis, salve benignissima, salve suauissima, salve misericordissima, propiciaberis semper uirgo benedicta et gloriosa uirgo maria quæ uirga sacratissima dei et mater et piissima stella clarissima, salve semper gloriosa, margarita preciosa, ficus, lilium, formosa, olens, uelut rosa alba dirige me in uisione beata, obsecro te regina per hennis sancta maria per amorem patris et filii et spiritussancti, et per commendatum tibi celeste sacrarium, et per multas miserationes quas fecit super me et super genus humanum, et per uirtutes et per misteria sancte crucis, et per sanctos claues fixas in suas preciosas manus et pedes, et per sancta 5 uulnera sui preciosi corporis, et per precium sancti corporis sui quo nos redemit in sancta cruce ut ores pro me et pro omnibus peccatis meis et necessitatibus meis anime et corporis mei ad dilectum filium tuum.

(fol. 29v)

(fol. 30r)

Here recyte youre petition<sup>98</sup> accorde to the effecte of the which you worke. Doo so in the (blank space)<sup>99</sup> of every prayer before wrytten and (blank space):

<sup>98</sup> Petition] prayer directed to the deity.

<sup>99</sup> Blank space] This place is empty as if something needs to be inserted here; nothing is erased.

Gaude uirgo maria genitrix immaculata gaudium mihi dona, gande que gaudium ab angelo suscepisti et gaudium uisionis diuine mihi dona, gaude quæ genuisti eterni luminis claritates, gaude dei genitrix et gaudium uisionis diuine in dona, ut subleuer de omnibus angustiiis et tribulacionibus et uitiis meis quæ sunt in corde meo et quero amplius ut tecum sim a latere constans, hic recita petitionem tuam, pro uisione dic ad uidendum me uiuente deum eternum,<sup>100</sup> adoro et sancta mater domini nostri iesu Christi et laudo et magnifico te, adoro altitudinem tuam, adoro castitatem et uirginitatem tuam, adoro pietatem et misericordiam tuam, adoro uiscera beata tua quæ portauerunt deum et hominem, adoro beatum uterum tuum qui portauit iesum dominum, adoro beata utera tua quæ lactauerunt saluatorum mundi, precor te carissima semper uirgo maria par amorem filii tui domini nostri iesu Christi ut intercedas pro me peccatore.

(fol.30v)

Heare recyte your peticion whate your desyere is to have: Ad uisionem dei eterni me uiuente habendam et sis mihi auxiliatrix in omnibus angustiiis et necessitatibus meis et ne derelinquas me neque sim sine adiutorio in hac uisione beata neque in illo tremendo die cum exierit anima de corpore meo, aut in mirabili hora cum capta fuerit ad uidendum me uiuente deum, postulo gratiosa me ad portas paradisi, facere uenire ut merear ibi uidere filium tuum et merear habere leticiam sempiternam uisionis diuine cum Christo filio tuo gloriosissimo qui uiuit et regnat per omnia secula seculorum Amen.

Oratio Saxta<sup>101</sup>,

Ego peccator indignus ad laudem et honorem gloriosissime semperque uirginis mariæ genitricis domini nostri iesu Christi eius sacra nomina cum sim indignus iuxta meum exiguum senssum spiritu sancto dictante nominare curo. O gloriosa dei genitrix maria me digneris contra nequissimum et innumerabili iniquitate plenum, sed accipe propitia misericorditer quod indignus ad honorem tuum offero et affecto, etenim piissima sacra tua nomina corde ore opere distincte nominare et exaltare uolo, nominaris namque maria, genitrix, mater, sponsa, filia, theaton, uirga, uas, balsamus, nubes, ros, pacifica,

(fol. 31r)

<sup>100</sup> hic recita petitionem tuam, pro uisione dic ad uidendum me uiuente deum eternum] this passage, or somewhat similar, is a recurring aspect in the manuscript which means something in the line of: for the vision of the deity recite the petition as follows.

<sup>101</sup> saxta] 5a oracio in Hedegard.

princeps, regina, aurora, imperatrix domina,  
 ancilla, ortus, fons, peteus, uita, uia, semita,  
 splendor, stella aurea, lumen, luna, fenestra,  
 uitrea, ianua, porta, uelum cella, domus,  
 hospitium, capsula, templum, aula, tabernaculum,  
 manua, ciuitas, liber, stola, flumen, pons, una  
 malum, granatum femina, nutrix, mulier, turris,  
 nauis, redemtrix, liberatrix, amica, thalamus,  
 uallis, cinamomum, turtur, columba, lilium, rosa,  
 consolatio, portus, spes, salus, gloria,  
 fundamentum, uera peccatorum, medicina,  
 sacrarium, spiritus, sancti, radix, iesse, antidotum,  
 recreatrix, syon, puella, misertrix, tuam deprecor,  
 sanctissima misericordiam ut per hæc tua diuina  
 nomina quæ ego tibi nunc plenus immundicia  
 coram altari tuo de te presumendo optuli ut in hac  
 hora me audias insaciabiliter digneris me facere,  
 hic petitionem tuam recita sed pro uisione diuina  
 tunc dic ut sequitur, uidere atque landare te et  
 tuum filium gloriosum corpusculo meo  
 uiuente. Teque interpello gloriosa perfiliu tuum  
 quem concepisti, quem genuisti, quem peperisti,  
 quem in carnem concepisti, quem in balneo  
 misisti, quem in templo presentasti, quem  
 predicantem audisti, quem in cruce pro nobis  
 suspensum uidisti, quem mortuum et sepultum  
 inspexisti, surgentem a mortuis sciisti, quem ad  
 cælos ad patrem ascend<sup>102</sup> entem uidisti, et inde  
 uenturus est iudicare uiuos et mortuos et seculum  
 per ignem, per ipsum quoque pollutus labiis  
 pollutus corpore pollutus in mente ausus  
 nonimare, hic recita tuam petitionem, nisi fit pro  
 uisione diuina tunc dic ut sequitur, quatenus in  
 hoc opere te et sanctam trinitatem cum sanctis  
 angelis facias me aspicere et uidere et in extremo  
 maguo iudicio ab eternali pena eripias pær  
 Christum dominum nostrum Amen.

(fol. 31v)

<sup>103</sup> Hic oportet te dicere symbolum tuum usque ad  
 finem. et postea dic hunc psalmum quicumque uult  
 usque ad finem.

Quicumque uult salus esse et uisionem diuinam  
 habere ante omnia opus est ut teneat catholicam  
 fidem. Quam nist quisque integram in  
 uiolatamque seruauerit: absque dubio in eternum  
 peribit et uisionem diuinam non habebit. Fides  
 autem catholica heoe: ut unum deum in trinitate  
 and trinitatem iunitate ueneremur Neque  
 confundentes personas: neque substantia  
 separantes Alia est, enim persona na patris, alia

(fol. 32r)

<sup>102</sup> l erased.

<sup>103</sup> "ye crede" written in the left-hand margin.

filii alia spiritussancti. Sed patris and filii and spiritussancti una est diuinitas: equalis gloria coeterna maiestas. Qualis pater talis filis: talis spiritussanctus. Increats pater increats filis: increatus spiritussanctus. Immensus pater immensus filius: immensus spiritussanctus. Eterns pater eterns filis: eternus spiritussanctus. Et tamen non tres eterni: sed uns eternus: sicut non tres increati nec tres immensi: sed unus increatus and unus immensus similit omnipotens pater omnipotens filis: omnipotens spiritussanctus. Et tamen non tres omnipotentes: sed unus omnipotens. Ita deus pater deus filis: deus spiritussanctus. Et tamen nontres dii: sed unus est deus. Ita dominus pater dominus filis: dominus spiritussanctus. Et tamen non tres domini: sed unus est dominus. Qr sicut sigillatim unamquamque personam deum ac dfim confiteri: Christiana ueritate compellimur. Ita tres deos aut dominos dicere: catholica religione prohibemur. Pater a nullo est factus: nec creatus nec genitus. Filis a patre solo est: non factus nec creatus sed genitus. spiritussanctus a patre and filio: non factus nec creatus nec genitus sed procedens. Unus ergo pater non tres patres: unus filius non tres filii: unus spiritussanctus non tresspiritussancti. Et in hac trinitate nihil prius aut posterius: nichil mais aut minus: sed tote tres persone coeterne sibi sunt et coequales. Ita ut per omnia sicut iam supradictum est: and unitas in trinitate: and trinitas in unitate ueneranda sit. Qui uult ergo saluus esse visionem divinam habere in<sup>104</sup> <sup>105</sup> ita de trinitate sentiat. Sed necessarium est ad eternam salutem: ut incarnationem quoque domini nostri iesu Christi fideliter credat. Est ergo fides recta ut credamus and confiteamur: que dominus noster iesus Christus dei filius deus et homo est. Deus est ex substantia patris ante secula genitus: and homo est ex substantia matris in seculo natus. Perfectus deus perfectus homo: ex anima rationali and humana carne subsistens. Equalis patri secundum diuinitatem: minor patre secundum humanitatem. Qui licet deus sit et homo: non duo tamen sed unus est Christus. Unus autem non conuersione diuinitatis in carnem: sed assumptione humanitatis in deum Unus omnino non confusione substantie: sed unitate persone

(fol. 32v)

<sup>104</sup> manuscript damaged]e visionem divinam habere in;from Hedegard.

<sup>105</sup> On this page the scribe used sometimes the rounded, cursive r.

nam sicut anima rationalis et caro unus est homo: ita deus et homo unus est Christus. Qui passus est pro salute nostra descendit ad inferos: tertia die resurrexit a mortuis Ascendit ad celos sedet ad dexteram dei patris omnipotentis: inde uenturus est iudicare uiuos et mortuos. Ad cuius aduentum omnes homines resurgere habent cum corporibus suis: et reddituri sunt de factis propriis rationem. Et qui bona egerunt ibunt in uitam eternam: qui uero mala in ignem eternum. Hec est fides catholica: quam nisi quisque fideliter firmiterque crediderit saluus esse non poterit. Gloria patri et filio et spiriui sanctus<sup>106</sup>. Sicut erat<sup>107</sup> in principio et nunc et semper et in secula seculorum. Amen.

(fol. 33r)

Ego diuina institutione formatus et preceptis salutaribus imprecatus audebo dicere hic dic orationem dominicam.

Pater noster qui es in celis, sanctificetur nomen Tuum, adueniat regnum tuum, fiat uoluntas tua, sicut in cælo et in terra. panem nostrum quotidianum da nobis hodie, et dimitte nobis debita nostra: sicut et nos dimittimus debitoribus nostris, et ne nos inducas in tentationem, sed libera nos a malo. Amen.

#### Alpha et omega

deus omnipotens principium omnium rerum sine principio finis sine fine exaudi hodie preces meas piissime neque secundum iniquitates meas neque secundum peccata mea retribue mihi domine deus meus sed secundum, misericordiam tuam quæ est maior omnibus rebus uisibilibus et inuisibilibus, miserere mei sapientia patris Christe lux angelorum spes portus et refugium peccatorum, cunctarum rerum conditor et humanæ\*fragilitatis redemptor, qui cælum terram mareque totum ac montium pondera palma concludis te piissima deprecor ut una cum patre illumines animam meam radio sanctissimi spiritus tui, hic recita tuam petitionem pro diuina uisione dic ut sequitur, quatenus in hac sacrosancta arte taliter possim perficere ut ualeam tui deus eternæ uisionem tui sanctissimi spiritus et tui nominis peruenire. et tu qui es deus meus qui in principio creasti cælum et terram et omnia ex nihilo qui in spiritu tuo omnia reformas, comple, instaura, sana animam ut glorificem te per omnia opera cogitationum mearum et uerborum meorum, deus pater orationem meam confirma et intellectum

(fol. 33v)

<sup>106</sup> Manuscript damaged] interpretative reading; sanctus.

<sup>107</sup> Manuscript damaged] erat from Peterson.

meum auge et memoriam meam. Recita petitionem tuam sed si fit pro uisione diuina tunc dic ut sequitur. Ad suscipiendam beatam uisionem tuam meo uiuente corpusculo et ad cognoscendum superexcelsam et super eternam facialiter tuam essentiam qui uinis et regnas per infinita secula seculorum. Amen.<sup>108</sup>

Helysemath

Hasaram, Hemel, Saduch, Theou, Heloy, Zamaram, Zoma, Iecromaym, Theos, Deus, Pie, Etfortis, Hamathamal, Iecronamayhala, Zanay, Hacronaaz, Zay, Colnaphan, Salmazaiz, Ayhal, Gemelam, Haymasa, Ramay, Genzi, Zamath, Helyemath, Semay, Selmar, Iecrosamay, Iachar, Lemar, Harnany, Memothemath, Hemelamp, and thow holy father, almightie, and incomperhensyble God in all thy workes which are holy juste and good. Magalhamethor, Semassaer, Zamachamar, Geogremay, Megus, Monorail, Hamezeaze, Hillebata, Maraama, Iehenas, Iehenua, Malamay, Sephormay, Zemonoma, Melas, Hemay, Hemesna, Iecormay, Lemesey, Senosecari, Heltamay, Calion, Tharathos, Vsyon, Geysethon, Semyna, Themas, Zezehas, Thaman, Helomany, Hamel, Amen.

(fol. 34r)

Theos uel Itheos

Megale,<sup>109</sup> Patir, Ymos, Hebrél, Habobel, Hecoy, Haley, Helyhot, Hety, Hebiot, Letiel, Iezey, Sadam, Saloseey, Salatyál, Salately, Samel, Sadmíel, Saday, Helgyon, Hellyel, Lemegos, Micron, Megos, Myheon, Legmes, Muthon, Michoyn, Heel, Hesely, Iecor, Granal, Semhel, Semozhat, Semeliha, Samay, Geth, Gehel, Rasahanay, Gelgemoná, Semána, Harasynuhon, Salepatir, Selapati, Ragion, Saletha, Thurigium, Hepatir, Vsion, Hatamas, Hotanas, Harayn.

(fol. 34v)

O allmighty and everlastinge God, the father, the sonne, and the holy goste, Adonay, the lighte of the worlde, the geuer and inestimable disposer of all wisdom<sup>110</sup> and of all spirytual grace, knowinge all thinges before thei be donne, makinge bothe lighte and darkenes. Putt forth thy hande, and touche bothe my soule and body, and make it cleane as a new scowred swerde, hic recita tuam petitionem sed si sit per uisione diuina dic ut sequitur, that I may se thy deyte, and make it as a

giver

scoured

<sup>108</sup> oratio decinia] added in at the end of the line by a different hand.

<sup>109</sup> oratio 11<sup>a</sup>] written above it in a different hand.

<sup>110</sup> Wisdome] wildome in manuscript, scribal error.

chosen shafte or as a whete kernil, to beholde thy glorious face, and send thy holy sprite, o lorde in to my hart and in to my soule, to receve thy gyfte, to purche and clense my consyence, to beholde thy devyne mageste, by the promes that thou haste made, that is to say by thy right hande of thy Godely for knoledge, and infunde or power thy grace moste mercyfully and moste gently into me, and teche and instruct me, and renew all my sences, and teche me. Claryfy and purche me, and correcke me acordinge to thy moste Godely dissyplyne, even unto my lyves ende, hic dic tuam petitionem sed si laboras peruisione diuina tunc dic ut sequitur, and helpe me ith thy Godely counsell, that I may se thy devyne maieste face to face, through thy infinite greate mersy and goodenes. Amen.

(fol.35r)  
to teach

to correct  
dicipline

council  
mercy

Hic si uis laborare ad habendum aliquam scientiam. t. ad consecrandum librum uel adiuutd spiritum tunc mutabis petitionem orationis predicte ita dicens, put forth thy hande and touche my mouthe, and make it as a sharpe swerde, to pronounce these holy wordes, and make my tunge like a chosen shafte to pronounce and tell owt thy marvelles and wonders, and also to retayne them in my memory.

to retain

Si laboras pro sciencia tunc dic ut iam monstram sed pro consecratione libri dic ut sequitur, put forth thy hande and touche my mouthe and make it lyke a scharpe swerde, to consecrate and sanctefy thes as well deedes as wordes, and make them even as a chosen shafte, to confirme the treuthe of all thy wonders, and to pronounce them and to obtayne them at my pleasure, sed per inuocatione spirituum dic ut sequitur, put forth thy hande and touche my mouthe, and make it lyke a sharpe sworde to declare and speke forthe as well wordes as deedis as other thinges, to constrayn and compell to cum and to answere, to stande, and to go away, suche sprytes N, unto me N, the sune of suche a man N<sup>111</sup>, to shew me the marvels of thy holy power, and to speke unto me, and to be subjecte unto me. And yf thou wilte aske for any other thinge then is afore mentyoned, then alway alter and change thy petycyon accordinge to thy entente and purpose. And not onlie in the foresayde prayers, but in all the other prayers folouinge.

truth  
(fol. 35v)

deeds  
to come

to show

intent, only

Assaylemaht uel Assailamath

Rasay, Semaht, Azahat, Araht, Lameth, Hazabat,

<sup>111</sup> N] name of the practitioner needs to be inserted.

Hamat, Hamae, Gesemon, Grephemyon, Zelamye,  
 Hazatha, Hamatha, Hazareme, Hal, Hazanebal,  
 Helial, Zebial, Seziol, Semyhor Hamissiton,  
 Fintington, Tintingethe, Hamissirion, Sebarney,  
 Halmoth, Alymyon, Gmail, Halimot, Sadail  
 Hehomail, Neomail, Cristos, Thiothot, Sepha,  
 Taphamal, Paphalios Sicrogramon<sup>112</sup>, Laupdan,  
 Lanpta, Iothileta, lazahemor, Iemeamor,  
 Letahemor, Saromegall, Haemor, Giseleccor,  
 Gihelerethon, Glereleon, Gamasgay, Semagar,  
 Semalgay, Semasgyy, Balna, Atheton, Iesamahel,  
 Gegemahelay, Hala, Hela, Iemay, Semethay, May,  
 Semnay, Geles, Syney, Iolehelney, Iesmar,  
 Samennay, Bariaccoca, Cariactera, Tharietha,  
 Socalmata, Getymay, Socalma, Socagamal,  
 Helgezamay, Balma, Hailos, Halos, Zaynos,  
 Ienenegal, sarimalip, Sacramalaip, Tamygell,  
 Thamal, Sathabynhel, Sathabmal, Samal, Maga,  
 Samalanga, Saminaga, Satalmagu, Silymal,  
 Salmana, Sagnaht, Silymythu, Semalsay, Gahit,  
 Galiht, Gezamanay, Sabal, Zegahaton,  
 Zehanphaton, Iezamycrathon, Iecnaphaton,  
 Iezemo, Iezelem, Ioselimen, Hatanathos,  
 Hathanathay, Semaht, Zemehet, Iezorahel,  
 Chetorab, Helgezorabal, Craton, Hariobal,  
 Hariagal, Hanagai, Hariagil, Parithomegos,  
 Samaziel, Simazihel, Leoemaht, Leosamaty,  
 Thenuathol, Genynatol, Gemizacol, Hebalthe,  
 Halabee, Hamysschon., Sebanay, Halmye,  
 Gmail, Sadail, Neomahil, Cristolepha, Caphamal,  
 Hazaron, Gezamel, Haymal, Haihala, Sememay,  
 Geliesmoy, Thanccha, Gemiazay, Zohanphaton,  
 Ielesamen, Hathanathay, Gemaht, Iesomabel,  
 Haynosiel, Halabethen, Iabaioge, Halabeht,  
 Ebalohe, Myphos, Phabos, Phelior, Phobos,  
 Ydolmassay, Predohmassay, Pholior, Negioggen,  
 Neginather, Pharamnee, Pharanhe, Stomicopten,  
 Sohomythepoten, Hymaliassenon, Ymiamos,  
 Manyhas, Geromay, Yemay, Ierathay<sup>113</sup> Azai,  
 Passamaht, Thon, Beht, Bon, Sathamac, Hagynol,  
 Naragal, Semozihot, Nerothinay, Ragnathi, Ranal,  
 Ragnali, Ragahal, Hagmal, Hagamal,  
 Sagomossyn, Fagemesym, Domogentha,  
 Theomegen, Theromegen, Salmatha, Salamaht,  
 Zalamatha, Hon, Bolon, Lialon, Sephezium,  
 Sapinon, Saphiamon, Hamon, Harion, Vsyon,  
 Gemessyon, Sepha, Phalymyt, Sebanay,  
 Hamyssithon, Thnitingegren, Harcon, Rogonbon,  
 Vsyon, Amen

(fol. 36r)

(fol. 36v)

<sup>112</sup> Sicrogramon] in Peterson.

<sup>113</sup> Ierthay] in Peterson.



Hazailzemaht uel Hasaylemath

Lemaht, Azac, Gessemon, Thelamoht, Hazab, Habatal, Haebal, Sezior, Sicromagal, Gigoro, Mogal, Gielotheon, Samagoy, Haphiles, Pamphilos, Sicragalmon, Lanpda, Iothun, Halnal, Hailos, Halna, Genenogal, Samanlay, Tacayhel, Thamiel, Secalmana, Hoesemolas, Hesemelaht, Gesatham, Cethal, Stilmon, Saibaiol, Semalsay, Crathon, Hanagnil, Panconuegos, Tyngeny, Hamyssitoy, Sebarnay, Hassinilop, Thenaly, Soday, Henaly, Halaco, Meahil, Crihicos, Sepha, Caphanal, Hazaron, Tezamahal, Haila, Saraumay, Gelior, Synoy, Bariachacha, Gehemizay, Ietrafagon, Legelyme, Hathamathay, Senac, Gromyazay, Sothal, Magaal<sup>114</sup>, Iemazai, Zehemphagon, Hasihezamay, Legelime, Hacama, Ieizobol, Ierozabal, Symalyel, Seymaly, Seihel, Leosamaht, Gemyhacal, Halabre, Cyophagros, Theos, Phabos, Ycolmazay, Negen, Pharamepht, Nehihahon, Sehon, Gethorem, Nehehom, Helisemaht, Saratihai, Ierasiai, Hynaliha, Sememamos, Gezamay, Iecremai, Passamaht, Thagail, Hagamal, Fagamesy, Fagamesym, Themegoman, Zemegamary, Salamatha, Salamothono, Bon, Lon, Sepizihon, Harion, Vsyon, Semession, Tegen, Amen.

(fol. 37r)

Lemaht uel Lenthath

Sebanthe, Helitihay, Gozogam, Romasim, Hegeto, Gozimal, Exiophiam, Sorathim, Salathaam, Besapha, Saphrez, Samiht, Sanaioho, Phetaloym, Harissim, Genges, Lethos, Amen.

Lameht uel Lameth

Lenat, Lemahat, Semaht, Selmahat, Helmam, Helymam, Helmamy, Zezecca, Zezegta, Gezegatha, Zozagam, Remasym, Themare, Masym, Ieranyhel, Phnerezo, Gamyhal, Zetogamyaa, Hezetogamyal, Heziephiat, Hozoperbiar, Iosacchin, Iosathin, Iosany, Gosamyn, Salaht, Salatoham, Salatehen, Salatambel, Henhenbem, Habena, Henbezepha, Bosephar, Tamar, Shalat,<sup>115</sup> Hafar, Tycmar, Thimas, Tirimar, Namor, Semyhot, Semohit, Zemyhot, Semohit, Zemyhot, Semoiz, Lemdihon, Lemahat, Phetalon, Hamiht, Phetalonami, Zomize, Zamiht, Prihici, Philei, Haphin, Gergeon, Gergohen, Ierthon, Lothios, Lothos, Semyhot, Lemahat, Semohit, Lemaiho, Phetalon, Hamye, Hamyphyn, Pethio, Gergion, Lecton, Iergohen, Thothios, Leccos, Amen.

(fol. 37v)

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<sup>114</sup> Magaal] in Peterson.

<sup>115</sup> Shalat] in Peterson.

O most highe and invisible God, Theos, Patir, Behemuos, Lehemuyos, Behenny. We besiche the, Ymos, by thy most hooly angells, which are Michael, which is as miche to say as the medicyne of God, Raphael, the strengthe of God, Gabryel, burninge and Seraphin: Helyphamassay, Cherubin. Ielomiuctos, Gadabany, Zedabanay, Gederanay, Saramany, Lomtecy, Locossi, Gerohanathon, Zahamany, Lomyht, Gedanabasy, Seremanay, Henlothant, Helomyht, Henloramyht, Samanazay, Gedebandi. Fullnes, of syence Cherubyn and Seraphin, we most humbly besiche yow, and the Jesus Christ, by all thy holy and glorious angells, whose names are blessyd of God which ought nott to be spoken of us, which be thes: Deihel, Dehel, Depymo, Deinhel, Excludo, Depymon, Helynon, Exmogon, Paryneos, Exmegan, Pheleneos, Nanagen, Hosiel, Oragon, Garbona, Rathion, Monyham, Megonhamos.

I besече the, o my lorde, lyghten and pource my soule and my consyence with the brightnes of thy light. Illumyn and confyrme my understandinge with the oder of the switenes of thy holy sprite, hic recita petitionem sed si sit per uisione deitatis tunc dic ut sequitur, that I may obtayn to se the glorious visyon which now I desyer to se. Garnishe my soule, o lorde, that I may se thy face and here thy glory and prayse. Reforme my harte, o lorde, and renew my sensys, and geve me a good memorye to beholde the blessed vision of thy face. Temper most gentyll lorde bothe my soule and tonge to have that glorious visyon by thy glorious and ineffable names, thow which arte the fowntayn and beginninge of all goodenes and Godelynes. Suffer me, o lorde, and geve me grace and a good memorye, that I may obtayn the blissed visyon which I have desyred of the in this Godely prayer. Hic rursus incipe.

Thow lorde which dost nott by and by condempne the sinner but thorow the mercy doest obye his repentance, I, onworthy synner, doo besiche the, o lorde, that thow wylte wype away all my synns and wickednes, and utterly quenche in me all instigatyons, hic recita tuam petitionem sed per deitate dic sequitr, that I may be made mete, o lorde, thorow this petycyon to obtayne the sight of thy divyne maiste by the vertu and power of thy holy angells and archangells of whome I spake before, thorow thy glorious maiestye, thow which arte one allmyghty and everlastinge God, to

(fol.38r)  
to illumine  
understanding, sweetness

fountain

to condemn

to wipe away  
to satisfy

majesty  
to speak

whome be prayse and honor for ever. Amen.

Oratio 17<sup>116</sup>

(fol. 38v)

O Jesu the sonne of the incomprhensible God,  
Hancor, Hanacor, Hamylos, Iehorna, Theodonos,  
Heliothos, Phagor, Corphandonos, Norizane,  
Corithico, Hanosae, Helsezope, Phagora.

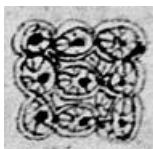
Eleminator

Candones, Helos, Helee, Resphaga, Thephagayn,  
Thetendyn, Thahonos, Micemya, Hehortahonos,  
Nelos, Behebos, Belhores, Hacaphagan,  
Belethothol, Ortophagon, Corphandonos, borne in  
the shape of a man for us sinners, and <sup>117</sup>yow holy  
angells, Heliothos, Phagnoraherken, and teche me  
and governe me, hic dic petitionem tuam sed per  
uisione diuina dic ut sequitr, that I may come to  
obtayne the visyon of the deyte thorow the  
glorious and moste gentle and moste almightie  
creator, oure lyvyng lorde, holy, infinite, Godely,  
and everlastinge, to whome be prayse, honor, and  
glorye worlde withowt ende. Amen.

<sup>118</sup>Lameth

Ragna, Ragahel, Ragia, Ragiomab, Hagnaht,  
Hagnolam, Exaccodan, Hanthonomos,  
Hethaeneho, Hemones, Iothe, Lothesezatha,  
Sazaratha, Hensazatha, Serail, Marab, Minathil,  
Marathal, Mairathal, Brihamocon, Thahamathon,  
Leprodoz, Lephoris, Leprehoc, Lephons, Hesacro,  
Hesacrohen, Corquenal, Choremal, Gnoyoemel,  
Validiol, Salail, Salaiz, Salaior, Halaiz, Salquihel,  
Gessydomy, Gessenazi, Iessonay, Hazoroz,  
Hazarob, Tharhal, Bostyhal, Hamol, Hamalamyn.  
Amen.

(fol. 39r)



Semeht uel Semeth

Seghehalt, Ragnaht, Reloymal, Haguliaz, Exhator,  
Hanthomos, Lezen, Saccail, Marab, Briamathon,  
Lephez, Hiesacco, Themay, Salaihel,  
Agessomagy, Arothatamal.

O Incommutable God, which in menorye art  
irreperhensible<sup>119</sup>, whose wisdom can not be  
spoken agaynst the angell of the everlastinge  
cownsell, may this day embrace my harte in his  
right hand. And may fill my conscyence with the

<sup>116</sup> oratio 17] in the centre of the line by a different hand.

<sup>117</sup> t] is erased by the scribe.

<sup>118</sup> \*\*\*\*\*] added in left-hand margin  
by a different hand. Drawing of a hand added in left-hand  
margin.

<sup>119</sup> Irreperhensible] not deserving condemnation.

remembraunce of the, and the oder of thy  
 oyntementes, and the switenes of thy grace may  
 furnisch my mynde with the brightenes and  
 clernes of thy holy spryte, with the which thy  
 angells, o lorde, with all the powers of heaven do  
 desyer to beholde the face everlastinglye, hic  
 recita petitionem tuam sed per deitate dic ut  
 sequitr, that I may with them, most marcyfull  
 lorde, beholde the face, thow which with thy  
 wysdome hast repayred all thinges with thy  
 everlastinge blisse, wherunto thow hast restored  
 the angells by man which was fallen, whome  
 thorow thy love you hast drawen agayn to thy  
 glorye, and didest voucsaffe to instruc<sup>120</sup> Adam  
 with all knowlege infforme, replenishe, instruc,  
 restore, correct, claryfy, and refreshe me, that I  
 may be a new man, to understande thy  
 commaundementes, recita petitionem sed per  
 deitate dic ut sequitur, that I may obtayne the  
 blissed syghte of the, to the helthe my soule and  
 body, and all faythfull people, to the honor and  
 glorye of thy name, which is blessed for ever.  
 Amen.

Hazaram uel Hazacam

Hihel, Hehelilem, Hethelilem, Thelihem.  
 Hazagatha, Agrirazcor, Hizgeocir, Hazahem,<sup>121</sup>  
 Iesan, Zesor, Iesar, Ysail, and yow hooly angells  
 whose names are written in the booke of lyffe, and  
 there be rehersed Rasaym, Boros, Helsa,  
 Heremogos, Myrecagil, Resaym, Lemay,  
 Rasamen, Lemar, Themamoht, Irasym, Iemamoht,  
 Themamoht, Secray, Soctaht, Sehan, Hanathar,  
 Thansethay, Helymaht, Iosoihel, Helimoht,  
 Saccamaht, Helymyhot, Iosey, Thedony,  
 Iasamaht, Pharene, Panetheneos, Phate, Neynehos,  
 Haramen, Theos, Hathamaym, Hanataiphar,  
 Hatanazar, Basiaccor, Iesenenay, Iesamana,  
 Haziactor, Hamynosia, Zezamanay, Hamos,  
 Hamynos, Hiatregilos, Cahegilihos, Zagnel,  
 Zacahel, Amen.

Hielma uel Hyhelyma<sup>122</sup>

Helma, Helymar, Herina, Hutanathas, Hemyna,  
 Huanathois, Helsa, Hebros, Hiebro, Helda,  
 Hagasa, Hoctomegos, Raictotagti, Coicragon,  
 Myheragyn, Amen.

Conffyrme, strenthen, and illumine, Abba, Theos,  
 Behenmyhat, Hehemornhos, Bethar, Husurnhnut,

remembrance, odeur  
 ointments  
 furnish  
 clearness

to repair

(fol. 39v)

(fol.40r)

<sup>120</sup> Instruc] instrue; scribal error.

<sup>121</sup> m] imn in Peterson.

<sup>122</sup> hyhelyma added in margin above by a different hand as the word is illegible because of damage.

Hotarins, Theos. God the father, God the sonne,  
 God the holy goste, my prayer God, confyrme my  
 understoudyng and my soule, and my memorye,  
 recita petitionem sed per deitae dic ut sequitr, to  
 recene, know, see and beholde the sighte of the,  
 and thy blessed and glorious face. Amen

to receive

<sup>123</sup>Agloros

Theomithos, Theomiros, Shocodothos,  
 Haccisamel, Sozena, Haptamygel, Sozienziha,  
 Hemya, Geccaholze, Helyna, Sothoneya,  
 Geherahel, Halymyz, Zezoray, Gezetiz,  
 Gerehoinuhaziol, Hazaimgnos, Megalos, Vsion,  
 Saduhe, Amen.

Megal

Agal, Iegal, Hariothos, Handos, Hanathos,  
 Hanothos, Lemozay, Semezai, Lamezai, Lethonas,  
 Iechonay, Zemazphar, Zeomasphar, Zeomaphar,  
 Tetragramos, Thethagran, Ys, Hatamar,  
 Haziamahar, Zahamir, Iechoiaphor, Zethesaphir,  
 Gethor, Saphor, Halagitha, Hasacapria,  
 Hasamypa, Haragaia, Hazagny, Phasamar, Samar,  
 Saleht, Salym, Salmeht, Sameht, Saloht,  
 Sillezaleht, Sadayne, Neothatir, Neodamy,  
 Hadozamy, Zozena, Belymoht, Hazat, Helyot.

(fol. 40v)

O the truthe, the way, and the lyffe of all  
 creatures, o ryghtewos God, quicken me, and visit  
 me, and my understoudinge, claryfy my soule and  
 purge it, recita petitionem sed per deitate dic ut  
 sequitr, that lyke as thou dydest shew unto Jhon  
 and Pawle the syght of the when thou didest take  
 them up in to heven, evyn so, lorde that I may  
 whyle this my body lyveth see and beholde thy  
 face. Amen.

righteous

Hamicchiahel uel Hamathahol

Hamsahel, Daihyr, Hayr, Hael, Zedach, Hazarach,  
 Zedaich, Hazaias, Lezorial, Zezorias, Iechori,  
 Alsemaya, Ysamy, Zama, Ysa, Samina, Ysaray,  
 Ysameht, Ysathay, Lemehyel, Nehel, Semehel,  
 Iemyehel, Mytinab, Mybhahal, Mychyn,  
 Mybacaiaab, Hamyly, Mynab, Helyasal,  
 Hometibymal, Helymal, Hymbos, Zebracal,  
 Zelimal, Iechro, Samaril, Zezocha, Iecrosahal,  
 Melos, Zalymebor, Zalymylos, Zagahel,  
 Mychathomos, Myheromos, Mycracosmos,  
 Nycromyhos. Amen.<sup>124</sup>

I wretched sinner in thy sight, o lord my God, to  
 whose syght all thinges are open and manyfest, in  
 whose hande all thinges are clene and pure,

(fol. 41r)  
manifest

<sup>123</sup> oratio 23] justified to the right hand margin by a different hand.

<sup>124</sup> Amen] was written twice.

pourge and clense me, o almyghte God. These thinges do I speke that the error of infydelytie and the fylthines of sine beinge taken awaye, the good holy spryte maye helpe me and quicken me as it dothe quicken all thinges, and put away all myne incredulyte and fylthynes, recita petitionem sed per deitate dic ut sequitur, that I, thought I be unworthy, thorow thy mercy, with owt lett may obtayne to se thy most glorious face. Amen.

infidelity

does  
incredulity

Semoht uel Gymath

Gehel, Helymoht, Hemeb, Sabahel, Zerothay, Zabayel, Gerozay, Hebel, Crosay, Hamagra, Hatiagra, Ragen, Zeromay, Zehez, Hezehengon, Iezomay, Hemehegon, Hamagrata, Cezozoy, Gesommay, Hesehengnon, Lethomai, Halla, Hathanathon, Hagigel, Hatamyhel, Lamahyhel, Hathomas, Hecobay, Zemohay, Theageta, Theal, Regon, Hagen, Iezeragal, Iehalragen, Geht, Zeregal, Hamabihat, Hezegon, Gethage, Madaaios, Zadaanchyos, Exhedon, Palathoros, Zallachatos, Thelthir, Threhodios, Zezochthiam, Palliticos, Nethi, Delthis, Heromodios, Helmazar, Helyne, Zazarharon, Gezero, Mymyhel, Henthon, Hermelazar, Sython, Genyhton, Hezdmyel, Heymemy, Heelmazar, Cremymyhel, Exheruz, Zorol, Mochora, Rabyhel, Samyb, Lamely, Melyon, Sarabyhel, Samyl, Tamyl, Samyhel, Amen.

Allmyghty and everlastinge God, moste mercyfull father, which arte blyssed forever whith hast gevine unto us, o eternall and irreperhensyble God, a helthfull and incommutable remedy, which for the almightynes of thy maiesty hast geven us leave to prayse and glorify the, and hast graunted unto us to se thy glorious maiestye, the which is to other creatures denyed, whose determynacyon cane in no wyse be altered, whose nature is eternall and of devyne substance, with the holy trynity<sup>125</sup> which is the father, the sonne, and the holy goste, which is exalted above all heavens, where the Godhead and the deyte dothe abyde R<sup>126</sup>. I besiche thy maiesty o lorde, and glorify thy allmighty power and the marvelous, the hyghest, and everlastinge power, I most lamentably besiche the o my God which arte the inestimable wysdome and the ineffable lyffe of angells, the incomperhensyble God, in whose

(fol. 41v)

<sup>125</sup> the holy trynity] the holy trinity, the Father, the Son and the Holy Ghost.

<sup>126</sup> R] probably an abbreviation for Recita petitionem.

syghte doo stoude the multytude of angells, recita  
 petitionem tuam sed per uisione diuina dic ut  
 sequitur, that thou wilt forthwith graunt me thy  
 holy visyon, and that your wilte helpe me and  
 geve me helthe that I may se the clerenes of thy  
 visyon, and graunt me thy pure understouding and  
 perseverance<sup>127</sup> in thy lawes that I may be worthy  
 to se the face which lyvest and reynest eternally in  
 the syghte of all celestyall powres, now and ever  
 and every where, worlde withowt ende. Amen.

Semoht uel Lemoth

Lamen, Lezahel, Salmatihel, Zamatihel, Mahaziel,  
 Zamazihal, Ezeleaz, Mahatieten, Hezole,  
 Helzoleam, Megos, Hemo, Hemuoleha, Methos,  
 Hazamegos, Halzamyhol, Alzamoy,  
 Memmamiccos, Memomiccos, Zely, Marayhathol,  
 Zolmazathol, Zemeney, Iemenay, Lameley,  
 Zethemalo, Zetheneran, Labdaio, Lodeho,  
 Zabday, Hoton, Ladaiedon, Lapdaihadon,  
 Lothanan, Hizemazihe, Izthanacihe, Phomos,  
 Zeherem, Zeheziehelmos, Hie, Hanathie, Homos,  
 Zeherem, Hessymatal, Hessicomalon, Thehe,  
 Sihotil, Magal, Hesiouthil, Micho, Halpha, Husale,  
 Omis, Flum, Fais, Hallemassay, Alesemony,  
 Salemanasay, Helemasay, Zazacco, Semanay,  
 Nachairo, Natham, Gemehol, Yetulmassaye,  
 Gemahol, Iezemalo, Magul, Gehamas, Senadar,  
 Iezema, Salpha, Sacramagay, Iehetmagay,  
 Zehetyn, Zemazadair, Iehir, Ramagay, Geiama,  
 Salpha, Gemama, Suphniotet, Iohabos, Haymal,  
 Hamanal, Thanoctomas, Iobohe, Hamynal,  
 Zanolgromos, Nyzozoronba, Mygerozoma,  
 Negero, Rabaly, Negora, Hohalym,  
 Nytheromathum, Tholynthay, Tolomay, Loynar,  
 Tholumgay, Zenolozihon, Hisomomelyhon,  
 Samyhel, Giethy, Sicrozegamal, Thoneihos,  
 Carmolehos, Samhel, Gehiszeffyhor, Iezolnohit,  
 Phicrose, Gramaht, Theonehos, Carmelos,  
 Lamyhel, Larmanail, Gezezihor, Semarnail,  
 Zaarmethihail, Heliozo, Thael, Semail, Amen.

(fol. 42r)

Genealogon

Reealologon, Tenealogo, Saphay, Zazaiham,  
 Saphya, Zede, Zemeziham, Zeomonriel,  
 Sanamam, Samna, Gegnognal, Samayhel,  
 Ieremyhel, Horaciotos, Hetha, Siothos,  
 Sepharaym, Henemos, Genozabal, Ieremabal,  
 Hethemel, Genotheram, Genorabal, Semyha,  
 Semua, Mynaron, Ymuathon, Chalos, Phabal,  
 Resaram, Marachihel, Naratheos, Ietrinaiccho,  
 Iezibathel, Sephoros, Thesirara, Zepharonay,

<sup>127</sup> Perseverance] persistent in doing something.

Hazana, Messihel, Sother, Haziël, Semichros,  
Chiel, Hamacal, Hator, Zemothor, Sanaday,  
Morothochiel, Semenoss, Satabis, Themaay, Horel,  
Remay, Zenel, Hasa, Gemol, Zemelaza,  
Iemozihel, Zemey, Zemeihacon, Zechor,  
Helichos, Semysenue, Hiacon, Iechor, Meholim,  
Hazenethon, Semale, Mepathon, Zemolym,  
Systos, Eloy, Semegey, Manos, Helipos,  
Hemiclopos, Geys, Seray, Sephet, Sephamanay,  
Heliothos, Cherobalym, Hassenethon, Hisistos,  
Domengos, Iemyrohal, Samanathos, Semeham,  
Behenos, Megon, Hanythel, Iochomeros,  
Ielamagar, Remelthot, Genay, Domathamos,  
Hathamir, Serihon, Senon, Zaralamay, Zabaihon,  
Amen.

(fol. 42v)

Geolym

Hazenethon, Ysiscos, Eloy, Sephey, Manay,  
Helihotas, Ierobalym, Semalet, Gonay, Heliothos,  
Domathamos, Hathamyr, Seryhon, Hamynyr,  
Senoz, Magamagol, Sethar, Senam, Magelhel,  
Helymothos, Helseron, Zeron, Phamal, Iegromos,  
Herymyhothon, Lanthamos, Heramathon,  
Landamos, Lanaymos, Seplatihel, Sephatihel,  
Hagenalis, Legenale, Hegernar, Stanazihel,  
Stancchel, Hathanathos, Hegrogebal, Rogor,  
Heremynar, Henecyman, Marothon, Iechar,  
Naym, Henomos, Iezeduhos, Gezconos, Sabam,  
Gortaray, Helyccheym, Helestymeym, Sepharma,  
Mathar, Saphar, Manacham, Bezezay, Samay,  
Sephay, Syamathon, Balair, Samamar, Hamyhel,  
Marmamor, Henemos, Gegohomos, Samar, Sabar,  
Hamyhel, Gezamahel, Sacramay, Iezamathel,  
Hamansamel, Geromol, Iezemon, Sycromal,  
Iezabal, Samua, Zama, Hatanathos, Theos,  
Helyhene, Zelym, Helyhem, Hezelym,  
Cromemon, Henethemos, Gegenol, Hemthemos,  
Iamam, Harathamam, Megon, Megnon, Cemon,  
Strymay, Hethemel, Hemel, Sethor, Helsethor,  
Sophornay, Behelthoi, Sesalihel, Ranahel,  
Homyhal, Iezahel, Zemahel, Homal, Guomagnos,  
Semyr, Iechor, Nomemal, Gehangno, Genair,  
Iecoruame, Malihagnathos, Hachamol,  
Iecromagnos, Sammazihel, Ieconail, Hesuogem,  
Choto, Mynamchanamaycha, Chanaym, Raymara,  
Senayhel, Homuogenthon, Lanamyhel,  
Gehemgnor, Gemyochar, Lananyhel, Sezyhel,  
Magol, Samanay, Haganal, Menya, Ferymay,  
Sarranay, Lanamyhel, Zezihel, Magol,

(fol. 43r)



Samanay, Hagamal, Mena, Ferymay, Sarranay,  
 Lacham, Lihares, Lechanagihel, Nathoes,  
 Samayrlyazer, Egyhel, Thamazihel, Hacaros,  
 Cazaihel, Hacarraz, Hacacoharona, Semyday,  
 Hacca, Chaharon, Semelay, Iamyé, Iazabal,  
 Lanerecabal, Iammeze, Thabal, Coouachoros,  
 Hacoronathos, Sathanael, Haryham, Zachhar,  
 Harathar, Haziber, Zechar, Hazihem, Hazathar,  
 Loemgamar, Hazanather, Hamegnar, Semal,  
 Gehen, Negemar, Hemegnol, Semam,  
 Hathamanos, Hatimairos, Rechihamos, Hamognal,  
 Semar, Temualamos, Sebranay, Sebemuay,  
 Byrnchata, Ialon, Hespnhos, Ramel, Semal,  
 Reuilsemar, Ielamacrom, Ielama, Crimisaiber,  
 Segher, Sayher, Ierolognos, Iegemagnolon,  
 Geiemamagnosam, Haminos, Iamozia, Iozihon,  
 Iacuhosia, Hagnyhosio, Iecologos, Hazeoyon,  
 Hamynos, Hamyr, Matharihon, Machanon, Senos,  
 Heliathon, Zenos, Semear, Lanar, Lamar,  
 Sacronalon, Gemal, Secrmagnol, Sacromehas,  
 Lamagil, Sethoham, Sechoiro, Maihol,  
 Socromagnol, Genos, Thomegen, Nycheos,  
 Amen. Amen.<sup>128</sup>

#### Agenos

Theomogenos, Theos, Hatanthos, Kirihel, Ypalis,  
 Ypile, Kariel, Cristapholis, Hon, Ymalihor, Ymas,  
 Harethena, Chenathon, Leonbon, Boho, Vsion,  
 Ieromegnos, Hagenoy, Hisychon, Geromagol,  
 Haghyhamal, Latham, Zarthamal, Senar, Petonahal,  
 Lacramagnal, Sebar, Sehan, Iezerom, Genomoly,  
 Ienomos, Iezoro, Nombres, Henahihel,  
 Gemehegate, Gemyha, Iethemuahos, Myhayhos,  
 Semana, Hahel, Semahel, Hotheihos, Hatazaihos,  
 Saphar, Nemenomas, Hoheihos, Hacaz, Ayhos,  
 Caphar, Nemenomos, Horihos, Hataz, Haihos,  
 Seiha, Chomo, Chomacanay, Lamam, Lanamyr,  
 Lamyhar, Lamanazamir, Lemyar, Hagramos,  
 Generamoseht, Senyha, Erhagal, Hamagron,  
 Semaharon, Semyr, Haramua, Mamail, Haramcha,  
 Mothana, Ramay, Ioseramaht, Hanaramay, Iole,  
 Christus, Hamyristos, Hamyrrios, Carathos,  
 Caratheos, Saleht, Semamarym, Iasol, Salem,  
 Semyhamaym, Hallehuma, Haristeiz, Bohem,  
 Ruhos, Halla, Samyey, Syloht, Samyhel,  
 Hallenomay, Samychy, Methonomos,  
 Iechonomos, Gedonomay, Genathores,  
 Sanamathocos, Gnanatores, Zanothoros,  
 Genomos, Ienazar, Samua, Marathos, Senather,  
 Semacherher, Senachar, Gernb, Iamam, Exihel,

(fol. 43v)

<sup>128</sup> oratio 32] justified to the right by different hand.

Chnblaman<sup>129</sup>, Hesihel, Sethei, Semyliheli,  
 Zomyhel, Genocomel, Chanyham, Machar,  
 Hachay, Hazanathay, Theos, Hamanatar,  
 Hazanechar, Chetonay, Chiathar, Theohon,  
 Namacar, Senuales, Samyha, Hesaca, Semaly,  
 Hesamem, Semyhahes, Sarcihate, Nazihatel,  
 Hanazihatel, Hasilihatel, Pamilihel, Hazilihatel,  
 Hageneron, Hagenorem, Hagenorozom, Samaht,  
 Samoht, Habifumaht, Hendon, Habysanhat,  
 Tyngehen, Crogohem, Hazangeri, Hazamguhem,  
 Lemohot, Hasomgeri, Iomoyhot, Semiha,  
 Riahaccon, Semymarithaton, Semynar, Zihoton,  
 Zagnam, Horay, Honethe, Hoparathos,  
 Nabramala, Rothos, Hazata, Helralathos, Horecha,  
 Horalathos, Harab, Lethos, Geno, Zabahal,  
 Lemaht, Hazocha, Lema, Talmay, Halmay,  
 Iemalis, Secomathal, Harmarlemaht, Sethemaesal,  
 Rabasadail, Semuazliel, Lechom, Hagyal, Legos,  
 Patis, Iethomagihal, Genomythoo, Samyhas,  
 Ienemeros, Samma, Zasamar, Hazamyha,  
 Hasaymam, Chagnoro, Landethe, Pharon,  
 Thagromothon, Landothes, Pharen, Decarpe,  
 Medyhos, Decapochen, Duhomelathus,  
 Decaponde, Dyhamelathos, Semyharicht,  
 Samyhan, Genathely, Zazamar, Myremoht,  
 Satharios, Geunlyam, Sacrehos, Saphorenem,  
 Saphoro, Megon, Hassahamynel, Hazaa, Myrahel,  
 Gerizo, Ieristo, Symychos, Hothos, Hymycros,  
 Otheos.

(fol. 44r)

Semathy Uel Senrathy

Motheham, Sema, Thiotheos, Hesapopa,  
 Hesaphopanos, Gramyhel, Garamanas,  
 Saphomoron, Gelbaray, Ieblaray, Hetidyham,  
 Henzan, Hezidiham, Canazpharis, Hanathesion,  
 Canast, Phasis, Holithos, Hosschyhon, Samatihel,  
 Ramaihel, Semiramoht, Sathanos, Gecabal,  
 Hostosion, Lemeliham, Saphara, Negon,  
 Zaramyhel, Geriston, Zimphoros, Hocho,  
 Hadalomob, Nagem, Nagenay, Megos,  
 Maymogos, Semazihar, Helaph, Herlo,  
 Holopherno, Lopheo, Hornobahoceo, Nydeht,  
 Herihegil, Rognohon, Nydocricib, Negal,  
 Neguabel, Momoht, Hemel, Gemoht, Sagnanar,  
 Clarapalos, Zenozmyhel, Iesagat, Geuoz, Hamel,  
 Guara, Maziell, Gerathar, Sathamyanos,  
 Sahamuham, Guamazihel, Machelaglilos,  
 Geraguaht, Sathammyham, Huriel, Phalomagos,  
 Phalomgros, Iotho, Megon, Saraht, Saaysac,  
 Horamylichos, Carmelychos, Hezaladuha,

(fol. 44v)

<sup>129</sup> chnblaman] abbreviation lines above the a.

Hezelam, Hisihel, Hemal, Vsyon, Lamal,  
Raguam, Sablachom, Sabsacom.

Serognegnos Uel Seregneguos

Geronehos, Samanachor, Sazanachoray,  
Zamachoray, Sanatihel, Lamamathios, Sanaziel,  
Chamyquiol, Zazarahel, Kyrion, Zamynel, Kyris,  
Crememon, Caristomon, Sacronomay, Soromono,  
Hestimpandos, Iechampanidos, Methalamathon,  
Merassamaty, Sabaarna, Helnhama, Guathamal,  
Hemdamyhos, Thega, Myhabal, Teguamathal,  
Cathanathel, Theogethos, Cehognos, Sananazihel,  
Cathanathel, Cehogethos, Cehognos, Canazay,  
Teneloyhos, Zenelyhos, Cathalihel, Theomeguos,  
Lapdamylon, Landamelyhon, Ierothyhon,  
Lapdamozyhon, Homen, Samal, Samochia,  
Homy, Samal, Samaziho, Sathamenay, Samohaya,  
Sathonomay, Geromaziel, Haccho, Macalon,  
Hothemegalon, Guetazamanay, Hazatamel,  
Hazabanas, Iechro, Tynognale, Sehor, Gehoraia,  
Haramanay, Harathaciel, Hazabamoht, Hamython,  
Lapdaas, Hazatham, Thihel, Hazabanos,  
Hamacon, Hamamabyhon, Samalyhon,  
Samalerihon, Vsiologihon, Legyn, Heleys,  
Hymon, Machitilon, Theos, Helotey, Sarramazili,  
Samachily, Helamon, Chihamon, Uel, Chilamon,  
Hel, Lamochoyamon, Lagay, Lemechiel,  
Semezihel, Laymos, Lanos, Hazamathon,  
Themohan, Thanacon, Theon, Natharathon.

(fol. 45r)

Magnus Uel Magnys

Magnol, Nazihacol, Naziathos, Heliam, Mathon,  
Saphar, Hazachon, Gemehihel, Iomorihel,  
Samaychel, Sazanyhel, Saramel, Sezimel,  
Lebathon, Iarachon, Iaratham, Basihas, Lamuay,  
Ronala, Mathacon, Rasiohs, Layna, Choro,  
Laymateram, Labynegual, Stomycros, Bazihos,  
Lamua, Labimegas, Herezemyhel, Pheamycros,  
Negemezihol, Relmalaguoram, Hanamyhos,  
Hanomos, Gracosihos, Gracomessihos, Sothiron,  
Geuozepha, Chelahel, Zopascanelyhos,  
Zepastonomos, Hamaraziohs, Zenaziel,  
Geramathiel, Gecramathiol, Hasaguar, Hasagiri,  
Paramyhot, Hapasyri, Haranamar, Senales,  
Hasagnanamar, Semagel, Secastologyhon,  
Heuagnolothegos, Sozor, Hamay, Seroguomay,  
Sorosomay, Iamaramos, Remolithos,  
Lammaramos, Zenon, Ierolen, Zabay, Peripaton,  
Haryhat, Hananyhos, Crastozios,  
Graguomoysihos, Sichiron, Geuozempha, Zezael,  
Sephastaneos, Hamaristigos, Senazihel,  
Geramatihel, Pazomyhol, Haphasy, Zyhazanagar,  
Senahel, Secasehagihon, Geuaguolos, Hegonele,

Thegos, Sorozomay, Sozor, Uel Soror, Hamay,  
Iamaramos, Zelyhon, Iezolen.

Remolithos Uel Remolohos,

(fol. 45v)

Ypomehiles, Hazimelos, Samal, Hazara, Magos,  
Gelomyhel, Gezeno, Megual, Hanacristos,  
Hanaipos, Gemotheon, Samahot, Helyhemon,  
Hialamun, Salamyhym, Hamyuos, Gezelihos,  
Sarharay, Sarthamy, Gechora, Maray,  
Gechoramy, Ieguoram, Myhamy, Theos, Agios,  
Crehamuos, Iskyros, Athanathos, Probihos,  
Meguon, Hacazmazy, Hecohy, Uriel, Iebozihel,  
Sarib, Rogay, Halomora, Sarahihel, Hecamazihel,  
Sezamagua, Iechar,

Nyne prayers are sett in the beginnige which doo  
last unto this prayer: Helisthemaht  
Hazaram, wherof the firste 8 are a preparatyon of  
the way to worke and to prepare the worke to  
obtainne, but the 9 is off the effect of this worke.  
As for the fyrst 8, they oughte to be sayd every  
day that yow wil worke, very early in the  
morninge before the breke of the daye, and no  
more to be sayd that day. And the 9 owght  
alwayes to be sayd in the beginnige of the  
prayers that foloweth those 8, and in the ende of  
them also. After that there be othere 8 prayers  
folowing, which be called the 8 termes<sup>130</sup>, and the  
be good to cause yow to obtainne your request at  
Godes hande, so upon the Fryday after that yow  
have truly repented your selfe and confessyd, yow  
shall fast breade and water, and very early in the  
morninge before the breke of the daye, thow shalt  
say 10 prayers which thow shalte fynde wrytten  
after, that is to say, the 23, 24, 25, 26, 27, 28, 29,  
30, 31, 32. And these muste ye saye with greate  
devocyon. After that yow shall pawse a whyel,  
remembring your petycion and rehersing it, and  
then shall ye saye the 8 termes afore wrytten and  
in the ende of every terme yow shall pawse a lytle  
and rehearse your petycion. After that when yow  
have thus donne once in the morninge, yow must  
doo so agayne abowt the 3 howe, and lykewyse  
abowt the middaye, and then yow may dyne. The  
day folowing, that is to saye upon Saturday, yow  
moste doo even as ye did the day before. In any  
wyse upon the Sondag yow shall doo lykewyse,  
sayinge that yow shall nott fast, but that yow may  
eatte fyshe or fleshe as ye will, but moderately.  
Then after nonne, that is to saye when ye have  
prayed 3 tymes, then in the nyghte

(fol. 46r)

noon

<sup>130</sup> Termes] prayers that need to be said at a certain time.

folowinge shall be revelyd unto yow by an angell, whether yow shall obtayne your petycyon or noo. Yf your petycyon be graunted, then shall ye doo as yow shall be tawght in this booke, and yf hit be denyed, then shall yow awayte another tyme, and in the meane whyle ye shall prepare your selfe better, that yow may obtayne your petycyon.

But here is to be noted that this prayer, “O Iesu the sonne” etcetera with that prayer that foloweth, “Elyminator” be cause it is parte of the same prayer owght to be sayde thryse<sup>131</sup> after every tyme of your prayinge, softly and allwayes at the ende of them to reherse your petycyon; then yf that be put backe that thou doest nott obtayne, then doo as yow dyd the Fryday, Saturday, and Sondag before, savyng that upon the Sondag in stede of your fast, yow shall geve almose to 3 poore folke charytably and with good devocyon.

alms

After that in the fyrst moone, that is to say the Munday folowinge, doo as thou dydest before, and after the same maner. Lykewyse the 2, 3, and 4 moone or Munday, and so even to the ende that peradventure God will have mercy upon the, but in the latten prayers thou must change thy petycyon, that is to saye, thou shallte nott desyer of God to graunte the thy petycyon, butt onely that he wyll have mercy upon the. And it is to be noted that he that will saye those prayers or suche lyke must be chaste and cleane, and he must say them with greate devocyon, and he that doth otherwyse he shall be openly plaged of God. In those Greke Hebrue, and Chaldey<sup>132</sup> prayrs there be the most sacred and hooly names of God and his holy angells, which owght nott to be spoken of man but only thorow the mercy of Godd, and when thou arte put bakke of thy request thou oughtst not to dispayre, but truely to confesse thy selffe and not to dissemble with God, and to serche thy consyence thorowly, and to geve almose largely, and to cause dyverse massys to be sayd, and to say dyvers prayers knelyng upon thy knees and with bitter teeres to entrete, and besiche almighty God to be mercyful unto the for thus were the wyse men wont to doo to cume to theyr purpose.

possibly

(fol. 46v)

back  
dispair

masses

to entreat

Yff Adonay, that is to say, almighty God, doo graunte the thy request or petycyin, that is to say,

<sup>131</sup> Thryse] thrice, archaic; three times.

<sup>132</sup> Chaldey] a member of an ancient people who lived in Chaldea circa 800 BC, and ruled Babylonia 625-539 BC. They were renowned as astronomers and astrologers.

revele unto the in thy slepe that thou shalt obtayne, then must thou worke as here after folowythe, that is to saye, the 4, 8, 12, 16, 20, 24, 28, 32 of the moone in the morning thou shallte say these prayers folowynge oonce abowt 3 of the cloke, oonce abowt 9 of the cloke, and oonce at evening, that is to say, “Assaylemaht and Nazaihemahht, Lameht Leynaht, o most high and Invisible God theos,”<sup>133</sup> and “I beseche the o my lorde”, and that which is the prologge, that is to saye, “o most hyghe and Invisible God”, but that those 3 fyrst prayers are of the secretes of this arte, “Alpha et Omega”, and “Helischemaht” and “Theos Megale patir” with there prologe “o almyghte and everlastinge God, the father the lyght” which ought to be sayd after yt must be sayd fyrst. And after that lett “Hassailemaht” be sayd. But yow must fyrst pawse a lytle and reherse your petycyon that same most holy prayer “Lameht Ragna” with his parte folowinge “Semeht Segahht” with his prologge ought to be sayd the fyrst daye of the moone 4 tymes, that is to saye, early in the morning abowt 3 of the cloke oonce, abought 9 of the klok, 3 abowght myddaye, 3, and the 3 Moondaye ye must saye it thryse, that is to saye in the morning oonce, abowte 9 of the klokke oonce, and abowt the myddaye oonce. The 3 daye of the moone it must be sayde 3 in the morninge oonce, abowte 9 of the cloke oonce, and abowte 12 of the cloke oonce. The 6 daye of the moone it must be sayde twyse, that is, at 9 of the cloke oonce, and at 12. The 9 daye it must be sayd 3 in the morninge 3, at 9 of the cloke 3, and 3 at 12. The 12 daye it must be sayd 3 in the morning 3, at 9 of the klokke 3, 3 at noune, and 3 at nighte. The 15 day it must be sayd 3 in the morninge, at 9 of the cloke 3, at 12 of the cloke 3, and 3 at nyghte. And upon the 18 daye, 21 daye, and the 23, 26, 29, and 30 daye ye must say them evyn as yow dyd up on the 15 daye.

But note that this prayer must be sayd in greate chastite and clenies<sup>134</sup>. It is good to be sayde also agaynst all perrylls and daungers of fyer, beastes, and dyvells, but then yow nyde not have respecte to the day our hower, but that must holy prayer “Hazaram Hihel” with his 4 partes folowinge, which be these: “Hihelma Helma, and cetera,

prologue

(fol. 47r)

<sup>133</sup> theos] inserted above.

<sup>134</sup> chastite and clenies] being clean in body and soul.

Agloros, Theomythos, and cetera, Megal Agal, and cetera, Hamicchiahel, and cetera” with there prologges, which are these, “confyrme strengthen and cetera, almyghty and everlastinge God and cetera, o the truthe the waye and cetera, I wretched synner and cetera”. As the ly be fore in order, owght to be sayd plesauntely and with good devocyon after the forsayd prayers. “Lameth Ragna” the same dayes and howers, excepte hit be in one cause that when your petycyon is for sume great busynes as to speke with sprytes or to se the deyte, then it ought nott to be sayd but oonce, that is to say in the morninge. But when yow aske for scyence or knoledge, or to be saved from evylles, or for the knoledge of the heavens or angells and there seales, or suche thinges, then must ye doo as is afore sayde of “Lameht Ragna” and this prayer hathe the same effycacye and strengthe that “Lamehe Ragna” hathe and sumwhat more specyall, or that is better, excepte it be in case that yow wil aske of the celestyall sprytes any greate or harde thinge, as to come doune and speke to a man, or ells to constrayne the sprytes of the ayer or of the earthe, to cume and obey yow. And this prayer “Semoht Gehel” and the other “Almyghty And everlasting God<sup>135</sup>”, and this other prayer “Semoht Lamen” with this O Jesu, shall be sayde in those dayes in the which the other owght nott to be sayde, as is before appoynted that the shulde not be sayde as the 2 day of the moone, the 5, 7, 14, and so forthe of other, as is apperythe before. And not, yf any man hathe any greate cause beforre a judge which cane nott be determyned, then the daye before he shall go to the courte to playte his cause, lett him fast breade and water, and after lett him saye twysy<sup>136</sup> these 3 prayers folowinge softly: “Semoht Gehel” and cetera., “Almighty And everlasting God”, and “Semoht Lamen”, and there shall be suche wysdome and eloquence gyven him in propownding of his cause that he shall sounne obtayne. But he must be chast and clene. Also yow ought to say this prayer with “Lameht Ragna” when any spryte is called and dothe come, that yow may avoyde the perylls and daunger and to obtayn wysdome and eloquence to speke boldely unto the sprite that is called. Now seing that he shall doo no other thinge althought he hathe done, nor thought upon any syne, yet lett him contynually pray upon God in

(fol. 47v)

efficacy

to plea

to propound  
soon

perils

sin

<sup>135</sup> God] gog; scribal error.

<sup>136</sup> Twyst]twice.

other howers then in the fyrst appoynted howers, with the 6, 10, and 12 prayers, and in the morning lett him go to the chyrche, and as he goeth lett hym saye the 16 prayer, and in the chyrche lett hym saye the 22 prayer, and also the 14, 24, 21, 32, 33, 34, 29, 30, and so lett hym doo continually by the space of 20 dayes, and lett hym alwayes take dylygent hyede that he fall in to no syn, and yf by chance he fall into syn, lett him forthewith repent and be confessed, and yf he cane, lett him fast continually; yf nott lett him release the oone, but by the space of 7 in order he must fast and abstayne from all dedely syn. Then lett hym have aware and a faythfull priste which may saye unto hym matters pryme and howers, and a masse of the holy gost, and in his introyt<sup>137</sup> lett hym say the 13 prayer, and after the offertory the 9 prayer. Then take francumsence<sup>138</sup> and incense and cence the alter sayinng the first prayer, and be cause the holy fathers did trust in the sayntes that were there named, therefore thei did so, and yf he that shall worke have more dovocyon to any other sayntes, then be ther named, lett hym change name for name, for faythe dothe alwayes worke, as I sayd before. Then lett the 2 prayer be sayde immedyatly<sup>139</sup> and after te igit<sup>140</sup> in the masse; lett be sayd the 3, 4, 5, 7, 8 prayers and so in consecrating of the body of chryst, let the pryst praye for hym that shall worke that thorow the grace of God he may obtayn the effecte of his petycyon. And so must the pryst doo in all his prayers that he shall saye for hym that shall worke, but adde nothings ells to then. Also after the posconione the pryst shall saye the 26 prayer, and after masse he that shall worke shall receve the sacrament sayng the 19 and 20 prayer. But lett hym take hide that he receve nott the body of chryst for an eville purpose, for that were dethe unto him, wherfore sum man have entytuled this booke callinge it the dethe of the soule, and that is trew to them that worke for an evil entente and purpose, and nott to have sune science or sune good thinge; for the lorde sayeth “aske and it shall be geven yow, seke and ye shall fynde”, and in an other place he sayeth “where 2 or 3 are gathered together in my name, I am in the myddest of

(fol. 48r)

deligent

to abstain

communion

(fol.48v)

<sup>137</sup>Introyt] *introit*; a part of a psalm with antiphon recited by the celebrant of the Mass at the foot of the altar.

<sup>138</sup> Francumsence] frankinscence; a substance that is burnt to give a pleasant smell.

<sup>139</sup> Immedyatly] Inimedyatly, unreadable.

<sup>140</sup> Te igit] first prayer of the canon of the Mass.



them and every thing that thei shall aske the father in my name and he will fullfyll and doo it”.

The prayers, whereof sum are named before and sume here after, are thes:

Agla,

the lighte, the truthe, the lyfe and the waye, mercyfull judge, the way, the strengthe, by thy pacyence conserve and helpe me, hic recita peticyonem sed per deitate dic ut sequitur, and helpe me in this holy visyon, and for thy greate mercy have mercye upon me, and for the service of this, Holy fumygatyon, and for this Holy sacrafyce of our lorde Jesus Christ and by the merytes of the glorious virgin Marye, mother of thy sonne owr lord Jesus Christ and by the merytes of thy Holy apostells, Peter, Paule, Andrew, James, Philip, Bartholemew, Mathew, Symon, Thadee, Lyne, Clete, Clement, Sextus, Cornelius, Cypriane, Laurenes, Grisogone, Jhon, and Paule, Cosme, and Damyane, and all thy sayntes, thorow whose merytes and prayers, hic recita peticyonem tuam sed per deita dic ut sequitur, thow wylte graunte me thy holy visyon thorow the sonne, owr lorde Jesus Christ. Amen.

patience

merits

MonHon,

Lorde, holy father almighty and everlastinge God, in whose sighte are all the foundatyon of all vysible and invisible creatures, whose eyes hathe sene myn imperfytteness, whose swite charyte or love hathe filled heaven and earthe, whose eares do here all thinges, which haste seene all thinges before they be doone, in whoso booke all dayes are nombred and all men wrytten, looke this daye upon thy servant which hath submitted him selffe to the with all his mynde and all his harte by thy holy sprite, confyrme and stregthen me, recita petitionem sed per deitate dic ut sequitur, that I may se the, blysse me this day and order all my artes and deeds toward this holy syghte, and contynually lyghten with thy hooly visitacyon. Amen.

imperfectness

(fol. 49r)

Tetragramathon,

looke o lorde God most mercyfull and everlasting father, of all thinges the disposer of all vertues, consyder my workes this day thow whith dost beholde the actes and deede of men and angelles and the discernner of them, dic tuam petitionem sed per deitate dic ut sequitur, therfore I besiche that the marvelous grace of thy Holy sufferance maye vouchsaaffe to fill in me the powre of this

to give

hooly visyon and power into me so miche  
 strengthe to the honor and glorie of thy name  
 which dost schid<sup>141</sup> owt thy prayse into the  
 mowthes of them that love the. Amen.

Hely.

God, the creator, Adonay, of all invysyble  
 creatures, most Godely father which abydest  
 everlastingly in the lyght, inaccessible and before  
 the beginnynge of the worlde, disposyng and  
 governing all thinges, I doo make intercessyon<sup>142</sup>  
 to thy everlasting and incomperhensyble deyte  
 withe most humble wordes that the effect of this  
 sacramentall and mistycall worke thorow thy  
 power and thy holy angells may so appere in me,  
 dic tuam petycionem sed per deitate dic ut sequitr,  
 that the syghte and beholdinge of the may shyne  
 in me and by the names of thy holy angells it may  
 abunde and increase in my mynde and memorye,  
 that I may know the workes of thy holy visyon  
 and that it may shyne in me everlastingly. Amen.

Hocleiste uel Athanathos

Holy God and Godly father, the indissoluble<sup>143</sup>  
 argumentacyon of the harte which hast  
 stabylished heaven, earthe, the se, and the  
 depthe, in whose sight all reason, all  
 cummunycatyon all workes, and Holynes dothe by  
 thiese preceyous sacraments of thy holy angells  
 graunt unto me that thing which I desyer. Recita  
 tuam peticionem per deitate dic ut sequitur for I  
 believe that I shall se the grace and glorie of thy  
 Holy deyte with owt any evil intent . Amen.

HampHimetHon

Heloy, most mercyfull creator, the gyver of  
 influence, and the reformer of all lyving soules,  
 the allower and orderer of all good willes, bow  
 doune thy selfe, and looke must Godely to my  
 mynde that that which I most humbly desyre of  
 ye, of ye abundance of thy mighty power, thow  
 wylte graunte it me lyke as before is promysed me.  
 Amen.

IamyHara uel HamyHamyharam

Allmighty and mercyfull father, the governer of  
 all creatures, the everlastinge judge, our refuge,  
 and lorde of all lordes, which haste wouchsafe te  
 geve to thy sayntes wysdome, holynes, and  
 glorie, that I may se thy mervells which discelest  
 and judgest all thinges, lyghte my harte this daye  
 with the shyne of thy clerenes, clenness, and

to abide

to establish, sea

(fol. 49v)

down

<sup>141</sup> Shid] spill.

<sup>142</sup> Intercessyon] the act of saying a prayer for somebody.

<sup>143</sup> Indissoluble] unable to be destroyed.

holynes, dic petitionem tuam sed per deitate dic ut sequitur, that I may know, under stonde, and se the face and thy glorye, and that I maye se thy glorye is all my desyer. Amen.

Hanazay uel Halacazay

(fol. 50r)

Zarahoren, Hubisenaar, Ghu, Hirbaionay, Gynbar, Zanaile, Selchora, Zelchora, Zelmora, Hiramay, Iethohal, Ysaramel, Hamatha, Mathois, Iaboha, Gechors, Cozomerag, Zosomeraht, Ham, Phodel, Denos, Gerot, Haoalos, Meliha, Tagahel, Sechamy, Salyhelethon, Monocogristes, Lemenron, Hachagnon, Hamyhon, Amen.

The englishe of the prayer that goeth before.

IanemYer vel ZanamyHer:

On, greate, marvelous and everlastinge God, the angell of the everlasting councell, the disposer, maker, and orderer of all vertues, this daye garnyshe my understanding, and encrease in me reason, that I may repent, and make me clere, and geve unto me the same knowldege and understandinge that thou hast gevyn other creatures to pronounce the names of the celestyall angells, and graunte unto me the same scyence and puernes accordinge to thy promysse, dic petitionem tuam sed per deitate dic ut sequitur, and geve unto me effecte of thy visyon that I may discerne it. Amen.

Hadyon

usyon omnium potestaum atque regnorum and iudiciorum eterna conspiratione conspiciamus oimium administrans gloræ et tuæ uisionis in cuius regimine nullum impedimentum dabis instaureso habitam innocentiam et repetitam et adhuc maiorem cor meum uoluntatem meam linguam meam, opus meam ad mai animam mundificandam et tui faciem facialiter uidendam et adhabendum quæ in hac arte necessaria auctoritas diuina commendat et in me perfectæ compleantur. Amen

Hely

(fol. 50v)

Azelechias, Neloreos, Mohan, Zama, Sarnelohatehus, Saguaht, Adonay, Zoma, Lenezothos, Lithon, Ietemothon, Sabahot, and thou mercyfull God, conffyrme thy promyses in me lyke as by the same wordes thou dydest confyrme it to king Salomon, and bysyde them to Jhon and Paule. Send unto me, o lorde, thy powre ow of heaven that it may illumyne my harte and confyrme my mynde, and comfort O God, my understandinge and my soule. Renew me and washe me with the waters which are above the

promisses

heavens, and power owt of thy sprite into my flesche and into my bowelles, to do and performe thy judgements with humblenes and charyte, wherwith thou hast made heaven and earthe, and hast formed and created man to thyn owen simylytude and lykenes, shide the lyght of thy bryghtnes into my understanding that I, beinge grownded and rooted in thy mercy, may love thy name, and know and se and wurschippe the, that I may obtayne and understande all the wayes of this arte, that I maye obtayne the visyon or syghte of the, for the which all the mysteryes of fygyures and holynes are sent of God by the handes of his angells, all which thinges I besiche the I may have and know in my harte and in the understandinge of my mynde that I may obtayne the effecte of this arte truely, thorow the power of thy gloryous and holy name. Amen.

Sadyon vel Herlon

(fol. 51r)

I know that I delyght in the greate and mervelous and ineffable worke, and that you wylte geve me the sighte which thou hast promysed to them that have this worke acordinge to thy greate and incomperhensible truethe. Theon, Hatagamagon, Haramalon, Zamoyma, Thamasal, Ieconomarum, Harionathor, Iecomagol, Gelamagos, Remelyhot, Remanthar, Hariomagalathar, Hananehos, Uelomannathar, Haiozoroy, Iebasaly. By these most sacred and most glorious and profounde mysteryes of God, and by the most precyous clennes and vertu of thy visyon, encrease in me and fulfyll that thou haste begonne, and reforme that thou hast shewed in me. Zemabar, Henoranaht, Grenatyl, Lazathan, Iecornazay, fundamentum, altissimeomnium. bonitatum. and scientiarum. atque. uertutum. tribue famulo tuo tibi displicentia uitare contagia et lauare et tua ueritate pura et intentione sancta ponssim satiari ut tuam promissionem toto corde desiderans et possideus in omnibus tam uertutibus quam puritatibus et uitiorum absolutionibus precipue per hæc sancta misteria uidear et cognoscar adipisti et bene in ista arte proficiar penitus laudabilis ac pro sancta uisione mundus.

cleanliness, virtue

Hely reverende, allmyghte, and governor of the superyor angells and archangells, and all celestyall creatures, and also infernall, of whose plentyfull goodenes it commeth that we do the any good service, whose power governeth the 4 partes of the

to come  
(fol. 51v)

worlde, which haste created man of boones, soule,  
and sprite to thyne owne symylitude and lykenes,  
gyve unto me the knoledge of thys arte, dic  
peticionem tuam sed pro deitate dic ut sequitur,  
and the effecte of thy visyon, strengthing me in  
the lybertei of this vision and Holy scyence.  
Amen.

liberty

Horlon vel Cadion

God, which haste made al thinges in number,  
weyght, and measure, thorow whose gyft every  
weake heade shall be lyft up, who hathe  
appoynted the measures of all momentes and  
dayes, who alone doest name the starres and  
numbre them, gyve unto me the effecte of thy  
visyon that in the knowledge and workinge of thys  
arte, I maye love the and se the, and of thy  
goodenes, may have the gyft of the visyon or  
syghte of the. Amen.

head

Correncymon vel Correrimon

the mediator of all creatures and operatyons, of  
whome naturally commethe all good thinges, and  
all good gyftes, and all effectual and perfytt  
thinges, whose worde is lyvely, and commeth  
from the pryncely seate, thorow thy grace in to  
ower harts, all other thinges in the meane whyle  
kepinge scylence in a meane thorow thy greate  
love and charyte, so order my understandinge that  
I may obtayne the most excellent mistery of this  
arte and of thy holy visyon, that I may obtayne the  
perfytt effecte of the hooly thinges. Amen.

silence

(fol. 52r)

O father, allmyghty judge, which hast shewed  
unto hus thy saving helthe and in the sygte of all  
people hast revelyd thy justice, open myn eyes  
and lyghten my harte with thy helthfull justice,  
that I may se the glorious mervells, and how  
miche innocencye I maye obtayne in this arte, and  
clerenes of understandinge, and that thorow the  
helpe which onnely doest mervells I may in this  
worke sodenly be made wholly, that thorow my  
holynes and innocencye joyned with thy love, dic  
peticionem tuam sed pro deitate dic ut sequitur, I  
may se and behold the and thy holy visyon, and  
thorow the intercessyon of the celestyall powres I  
may honor the, world wythowte ende. Amen.

innocence

only

Gofgamel<sup>144</sup> vel Gasgamyel

the honor of all wisdom, the gyver of all  
knowledge to them in whome is noo synne, the  
master of all spirituall disciplyne and spirytuall

<sup>144</sup> Gofgamel] Gosgamel in Peterson.

gyft, the banysher of all vyce, the doe I besiche, o lorde, by thy angells and archangells, thrones, pryncypatp, potestates and vertues, by cherubyn and seraphyn, and 24 elders, and by all the celestyall hoost, I doo worshipec, invocate, desyre, and feare, gloryffye and exalte thy most holy fearfull and mekest name. I beseche the o lorde, that thou wylte this illumyne my harte with the lyghte of thy holy spryte, that it may be made fruytfull and clensyd with the grace of thi Hooly visitayon and that thou wylte strengthe it wyth charyte thou which art thre persons and oone substance. Amen.

(fol. 52v)

### Emanuel

I worship the O kinge of kinges, my God and my substance, and also my knowledge, my memorye, and my strengthe, which in oone hower dyddest gyve diverse kynde of speches to the buylders of the tower, and which also diddest shide<sup>145</sup> in to thy Holy apostles the anynting of the sevenfolde grace of thy holy sprite, and didest then the gyfte sodenly to speke all maner of langwages, and commaundest them to teche us the princyple or letters of all those spiches by the vertu of thy worde, wher with thou hast made all thinges, and by the power of this holy thinge, breath in to my harte, and power into it the dew of thy grace that, I beinge sodenly breathed upon with the lighte of thy holy sprite may obtayne the effecte of this worke and the puryfycatyon of my soule, and the effecte of all these holy visyons, and a subtile, and a wyttie, and a clensyd, and puryfyed mynde. Amen.

builders

speeches

subtle  
white

### Hon vel Lynozathemos:

Ezethomos, Iezemonos, Hazalathon, Azaithon, Hentynethel, Hezemtinethel, Zamay, Zathon, Hamanzathon, Zamarzathon, Hezemegnor, Zecromanda, Iechomancha, Ieraphay, Zaraphamy, Phalezethon, Phabogheton, Seremyhal, Sacramyzan, Iethemathon, Sacramazaym, Secranal, Sacramathon, Iezemy, Halathon, Hathezihatos, Iecely, Mathon, Ateriathos, Zay, Mazay, Zammazazay, Guygu, Cheibib, Gigithios, Guahiros, Megalon, Senegalon, Heracruhit, Harachrihuz.

(fol. 53r)

O lord God, incompersensyble, invysyble, and immortall, and with owt mans understanding, whose countenance angells and archangells, and all the celestyall powers doo ardently desyre to

<sup>145</sup> Shide] pour.

beholde, whose maiestye I desyer to worship  
everlastingly and contynually to my power I doo  
exercyse my selfe to worship the oone God,  
worlde wythowt ende. Amen.

#### Admyhel

lorde, God, hooly and almighty father, here this  
daye my prayers and bowe doune thyn eare to my  
petycyons: Chemon, Gezomelyhon, Samaht,  
Gezagam, Iezehator, Lesehator, Sezehacon,  
Saymanda, Samay, Gezihel, Gulahentihel, Iezel,  
Iezetihel, Galatihel, Gazay, Hetihel, RR+<sup>146 147</sup>

#### Honzimorib vel Horysmorb

Lemogethon, Hegemothon, Hazathay, Hazathar,  
Hazamathar, Iazamathan, Zegomothay, Gohathay,  
Zachana, Legomothay, Iathama, Legomezon,  
Legornezon, Lemdomethon, Hathanathyos,  
Lamdomathon, Iegomaday, Hathaman, Zachamos,  
Hathanayos, Hellestymon, Zelezyon, Naderabar,  
Nagedarom, Lamuanah, Lamandy, Gemethor,  
Guomon, Gehor, Genamchor, Hellemay,  
Iezecromay, Iecromal, Iecrohaly, Tholomanos,  
Colomaithos.

O the lyffe of men and of all creatures visible and  
invisible, the everlastinge bryghtenes of the  
celestyall sprites, the endeles helthe of all men, the  
fowntayn of all Godelines, which knowest all  
things before thei be done, which judgest all  
things visible and invisible, and by thy  
unspeakeable dispotycyon doest diserrne them,  
gloryfy thy hooly and ineffable name this daye  
and stregthen my harte, my understandinge and  
my sowle, and encrease myne innocencye, and  
conferme my prayer, and make my sowle pure  
and cleane from all vyce, and indwe it with  
vertues and pennance, with morninge and  
innocencye, that thorow the abundance of puernes  
and innocencye gyven me of the, and thorow the  
ffyle of pennance, and of thy grace I may laude  
and prayse the and know the withowt any shadow  
or fygure, and that I may se the face to face, and  
may gloryfye thy name to thy honor and prayse,  
worlde withowt ende. Amen.

(fol. 53v)

to mourn

feeling

<sup>146</sup> moons are mirrored.

<sup>147</sup> Decorative symbols, probably referring to note in margin  
transcribed here: 3 + o God (according to Peterson) \*\*\*\*\*  
arte lyffe \*\*\* and the t[\*\*\*]ty graunte the by the power of  
thy holy | Spirit thy light maye shine into my concionies and  
into myn minde, and graunte that thy house of thy |  
operacion and the gifte of thy grace may shine into my  
hartte and into my sowle nowe and | ever more amen. That  
most folowe after the prayer. Admiol nos ib the 17. Prayer.

Ioht omaZa vel Phet

Behea, Theon, Megal, Menehon, Exhehal, Tirigel,  
 Harapheiocom, Semenoy, Sehumeny,  
 Hachemathan, Hiemaraym, Gemehehon,  
 Lucharanochyn, Exnotheyn, Themelyhen,  
 Segyhon, Hyhonenyr, Hacrisentheon.

Kynge of kynge, o God of infynite mercye and  
 maiestye, the graunter, the disposer, and  
 distributor and stablysher of all foundatyons, laye  
 the foundatyon of all thy vertues in me, and take  
 from me the folyschenes of my harte, that my  
 sences may be stablysshed in the love of thy  
 charite, and lett thy holy sprite be my instructor  
 acordinge to thy creatyon and invocatyon of thy  
 name, that I may have effectually the syghte of thy  
 face, whiche livest and regnest God, worlde  
 wythowt ende. Amen.

foolishness

Hofely vel ZoZely

God the father allmighty, form whome all good  
 thinge dothe comme, whose greatenes is  
 incomperhensyble, here this daye my prayers  
 which I offer in thy syghte, and graunte me the  
 gyfte that I aske of the, and geve me the joye of  
 thy savinge helth, and that I may this day forsake  
 all myne iniquytes, and take thy wayes and the  
 pathes of thy knowledge, and lett all stubborne  
 and unbelivers converte unto the, and even as I  
 thynke with my harte, and speake with my  
 mouthe, so lay the fowndatyon in me, that in this  
 worke I may seme and appere to be holpen of the.  
 Amen.

(fol. 54r)

Messamarathon vel AZeffamadathon

Gezomothon, Ezomathon, Haihaca, Hagibar,  
 Hagiathar, Haihatha, Lethasiel, Lechisihel,  
 Gethiduhel, Geguhay, Iechonay, Samazaraht,  
 Samazarel, Zamazchel, Sergomazar, Hazomathon,  
 Hazothynathon, Iesomathon, Iezochor, Heihasai,  
 Heihazar, Samy, Zamyn, Helihel, Saraehelyhel,  
 Sylloth, Sylereht, Gezemachal, Ierezonay,  
 Iecornenay, Samyhahel, Hefemyhel, Secozomay,  
 Sedomazay, Sechothamay, Sanna<sup>148</sup>, Rabiathos,  
 Hanmos, Hamnas, Amen.

O everlasting God, king and judge, the sercher of  
 all good consyence, clense and purifye this day  
 my mynde, for thy holy names sake, by thyes thy  
 holy sacramentes, that even as water falleth owt of  
 heaven, so maye innocentye entre in to my inward  
 partts, and lett it cum in to my bonnes, lyke oyle  
 thorow the o God, the savyor of all thinges which

oil

<sup>148</sup> Sanna] Saima in Peterson.



arte the fowntayne and springe of all goodeness  
and all Godlynes, dyrecte me, and bringe me to  
thys hooly visyon whych I aske of the, whych arte  
3 persones and oone Godd. Amen.

HanetHi vel Hamethy

the God of all Godlynes and creator of all thinges,  
the everlasting helthe and the redemptyon of the  
people, the inspyrer of all graces and holynes, the  
graunter of all pure operatyons or works, of whose  
onely gyfte and mercy thy servantes have  
remissyon of there sines, whych hast graunted  
unto me, wretched synner, the way to know thy  
secret misteryes, thow, lorde, defende me and  
pouge my soule, and delyver my harte from the  
wicked thowghtes of this worlde and all pleasures  
therof, qwenche in me utterly, and subdew all the  
lustes of fornycatyon<sup>149</sup> that I may delyghte in  
clennes, and in the workes of ryghteousnes, and in  
all vrtues, and that thou wyllte gyve me the  
petycyon of my harte that beinge comfirmed, and  
havyng pleasure in thy glorie maye love.  
Peticyon, and that I may effectually see the face  
whylles my body lyveth, and that the power of thy  
holy sprite maye increase in me by thy helthe and  
the rewarde of all faythfull people to the helthe  
bothe of soule and body. Amen.

(fol. 54v)

thoughts  
to quench

O God, the almighty father of whome comethe all  
that good is O most mercyfull, O most myghty  
God, burne my reynes with the grace of thy holy  
sprite, and with the fyer of thy vysytacyon, vysytt  
me this daye, and be mercyfull to me, and graunte  
me thy mercy, that I may drynke of thy well evyn  
my fyll, and that I maye knowe thy wyll, that I  
maye singe and see thy mervells, whych arte 3  
personnes and oone God. Amen.

reins

marvels

Heriona vel Haryona

allmyghty, incomprehensible, invisible, and  
indivisible God, this day doo I worship thy holy  
name, I onworthy and most wretchyd sinner,  
lyftinge up my prayers, my understanding, and my  
reason to thy holy temple of thy celestyall  
Jerusalem, and to stande befor the this day my  
God, knowleginge the to be my lord, and my  
creator, and my savyor, and I a reasonable  
creature. I this day besiche thy glorious mekenes  
that thy holy sprite maye vyset my infyrmyte, and  
thow, o lorde my God, which gavest to Moyses  
and Aaron thy servantes thorow fayth and puryte,  
grace to see the, gyve unto me this daye the grace  
of thy abundante swetteness wherewith thow

(fol. 55r)

sweetness

<sup>149</sup> Fornication] sexual intercourse between people who are  
not married.

didest indewe thy servantes, and with the  
 knowledge which you gavest them by the  
 prophettes, and evyn as you didest for a space  
 gyve unto them thy grace, even so give me the  
 grace of innocencye which I desyer, and powrge  
 my consyence from dead workes, and leade my  
 understandinge in to thy holy waye. Of how lorde  
 God, which didest vouchsaffe to create me to thyn  
 owne image and lykenes, here me in thy  
 ryghtewossies, and teche me in thy truthe, and  
 replenishe my soule with thy grace accordinge to  
 thy greate marcy, that I may so miche the more  
 delyghte in the multytude of thy mercyes, and in  
 thy greate workes, and that I may have pleasure<sup>150</sup>  
 in the fulfillinge of thy commaundementes, and  
 being holpen with thy grace, and restored to good  
 workes, shall rejoyce in harte, and my consyence  
 beinge poured, I maye trust in the, and may feede  
 in thy syghte, and exalte thy name becawse it is  
 good. O lord, sanctefy me this daye in the sighte  
 of all thy sayntes that I maye lyve in faythe,  
 perffytte hope, and constante charitye of thy  
 visyon which I desyer, and that thorow grace  
 gotten I may be exalted<sup>151</sup>, strengthened, and  
 illumined I may love the and know the, and that I  
 may have assuredly innocentye, wisdom, e  
 clennes, and holynes whych you promisedest to  
 geve unto men from the seates of thy everlastinge  
 hylles, and that I may retayne them in my  
 memorye. O Jesu Christ, the only be gotten sonne  
 of God, into whose handes the father before all  
 worldes gave all thinges, gyve unto me this daye  
 for thy holy, glorious, and in effable names sake  
 competenc<sup>152</sup> norischement bothe of soule and  
 body, and give unto me a clere will, and a free  
 soule, and a redy, that whatsoever I aske thorow  
 thy mercy and truthe and will, it maye be gyven  
 me and all my prayers and actes maye be rooted in  
 the and confyrmed according to thy pleasure.  
 Open unto me, o lorde my God and father of my  
 lyffe, the fowndacyon of the syghte which I  
 desyer to see. Open unto me, o lorde the  
 fowntayne which thou openedest to ower  
 forfather Adam, and to Abraham, Isaac, and Jacob  
 thy servants, that thei mighte bilive, love, and  
 obey, glorifye, and sanctefy the.

mercy  
 delight

halls

(fol. 55v)

foundation

to believe

<sup>150</sup> pleasure] correction by scribe: added I later.

<sup>151</sup> Exalted] state of extreme happiness.

<sup>152</sup> competenc nox ischement] code switch to latin.

Receve for me this day the prayers and intercessyons of all sayntes, and of all the celestyall powers, that I may be made apte to be tawght. Amen.

Iuestre vel Celieste,

I worship the, kinge of kings and lord of lordes, o everlasting and impermutable<sup>153</sup> kinge, understonde this daye my crye, and the morninge of my sprite and harte, that my understoninge being changed and havinge a fleshly harte in the stidd of a stonye harte, I maye trust in the o my lorde and savyor. Washe me inwardely o lorde with thy new sprite, and for the evil understandinge of my fleshe give me thy holy understandinge and take from me that that is evill, changinge me into a new man, and that thorow the love wherwith you haste reformed the worlde you wilte reforme me, and that thy holynes may geve unto me the encrease of all holynes. Here this ,daye o lorde, my prayers, with the which I cry unto the, and open you the eyes of my fleshe, that I may consyder, perceve, understande the mevelles of them that shall be powrched and gloryfyed by thy spirytual grace, that beinge justefyed in thy ryghtewousnes I maye prevele in the sighte of the devill, which is adversarye to all faythfull people. Here me, o lord my God, and be mercyfull unto me, you which hast creatd me. Shew me this day thy mercy, and putt forthe to me the helthfull cuppe that I may drinke, and be satisffyed of the well of thy grace, you o God, and that I may be oone of those which shall be sanctefyed and that shall see thy holy visyon which I desyer, and wysche for this daye, that I may singe with understandinge in my soule, and may stande and beholde thy holy visyon, and lett the grace of thy holy sprite cum thys daye owt of heaven and rest in me. Amen.

Saday,

oo lord, I sinner confesse unto the oo father, maker of heaven and earthe, and of all visible and invisible creatures, the disposer of all vertues, and gyver of all good graces, which kepyst thy wysdome and knowledge and thy charyte from the proud and wicked, and deest shew it to the humble and meke, humble this day my harte, and stablyshe my understandinge and my mynd. Encrease my understandinge and my conscyence, that I may love the, understand the, and se the. Sygne me this day o lord with the lyghte of thy countenance<sup>154</sup>, that I beinge renewed and clensed

instead of

to increase

to prevail  
adversary

(fol. 56r)

<sup>153</sup> Impermutable] unchanging.

<sup>154</sup> Countenance] a person's face or expression.

from all dede works, and all my sinnes, may  
 prevayle amonge them that shall see the, prove me  
 o most mercyfull and almighty God, and burne my  
 raynes, strengthen my harte this daye, and  
 illumyne it with the grace of thy holy sprite, and  
 vysett me with the fervent grace of thy visitation.  
 Lighten my mynde and gyrde my loynes with  
 stronge stabylite, and putt<sup>155</sup> in to my righte hande  
 the staffe of comforte, and lett me be washed  
 amonge them that shall be washed with thy  
 droopes, and dyrecte my mynde into thy holynes,  
 and confyrme my sprite with the worke of thy  
 hands, that all vyces and fylthynes of synne  
 beinge rooted owt of me, I maye strongely prevele  
 in the love of thy mercyes. Inspire in to me, o  
 lorde the brethe of lyffe, and encrease my mynde  
 and my understanding, thorow the constancye and  
 stablenes of thy holy spryte, that my spryte maye  
 be comforted, and encrease in the exercyse of thy  
 workes and prayse. Beholde o lorde, and consyder  
 this daye the worke of my mynde, and lett thy  
 Godly will be shewed in me, and sende owt of  
 heaven unto me in to the earthe the comfortor thy  
 holy spryte, that he may stablyshe me and helpe  
 me, that I maye se the and prayse the, and enjoye  
 the whome I desyer, which arte my grace, my  
 glorye, and my defence. Amen.

to gird

breath  
constancy

(fol. 56v)

MaloHt otheos

Hara, Magiel, Hacaha, Maryhel, Gezozay,  
 Iezoramp, Gezozay, Saziel, Sazamay, Iezoramp,  
 Zazamanp, Sacamap, Zachamay, Iecornamas,  
 Iecoharuampde<sup>156</sup>, Salatiel, Gezomel, Zarathiel,  
 Megall, Nachama, Nechamyha, Sazamaym,  
 Sophonaym, Lazamar, Mehistrampna, Hamamyl,  
 Zamanyl, Syhel, Deloth, Hamamyn, Hazeme,  
 Loch, Moys, Ramna, Secozam, Hanasichonea,  
 Seronea, Zaramahe, Sacromaahe, Sacromohem,  
 Iegonomay, Zaramohem, Chades, Bachuc,  
 Iezemeloht, Harnago, Semorgizethon, Malaparos,  
 Malapatas, Helatay, Helahenay, Mechay, Meray.

O mercyfull God, O gentyll God, O almighty  
 God, the gyver of all thynges, doo for me this  
 daye, whych doo belive al thynges possible, helpe  
 thys daye my unbeliffe and have mercy upon me  
 even as thow haddest mercy of Adam when he  
 repented, which also didest gyve unto him a  
 soodayn gyfte of all vertues thorow the mercy of

sudden

<sup>155</sup> putt] correction by scribe: last minim of u has an extra  
 curl on top, making it look like an e, piett Peterson.

<sup>156</sup> Iecoharuampde] Iecoharnampde in Peterson.

thy allmightynes, give unto me this daye thoro thy mercy the grace that I desyer, that I having delighe in the greatenes of thy workes may obtayne the effecte of thy visyon which I desyer. O most gentyll father, be nighe this daye unto my worke. O most gentyll sonne of God, confyrme and strenthen me. Breathe upon me with thy holy sprite. O holy and allmighty God, stablyshe my worke this daye, and teche me that I may walke innocentely in thy sighte. O glorious God, that you mayste delyghte in the abundance and thy plentyfull grace, that the violence of the floode of thy most holy spryte may make the cyte of my harte gladd, and may make it pwer in the faythe of thy holy visyon, and in the hope of the effectuall innocencye, for the which I labour and maye replenishe my harte with thy abundant charite, and quicken me with the beames of thy holy spryte, and defend me with the everlastinge love of thy abundant mercy, and that thy grace be nott voyde in me. I besiche the, o lorde my God, but that it maye abyde in me alwayes abundantly. Hele my soule, o lorde, with thy inestymable and ineffable goodenes, because I have sinned agaynst the. Comfort my harte this daye, that I may receve inwardely that which you wylte gyve me, and kepe it that I maye be apte and mite to see thy face, thorow the most holy sacramentes aforsayd, thorow the workinge of the grace of the father, of the sonne, and of the holy goost. Amen.

Sechce vel Sethye

O Godely father, O mercyfull sonne, O gentyll holy spryte, 3 personnes and oone God, O ineffable and inestymable kinge, I besiche the and thy holy name, and thy abundant ryghteousnes which worketh all thinges that you wylte remitte and forgyve, and have mercy upon me, wretched synner, persuming unto this worke, which I have begonne, that is, to know and have the sighte of the, that you, O my lorde, and thy grace which I desyer may abundantly wex<sup>157</sup> and grow stronge in me. Open, o lorde, myn eares that I may here, comfforte my handes, that I may worke; clense the syghte of myn eyes, that I may see, make me cecramspecte, that I may performe and bringe to passe; strengthen my sytte<sup>158</sup>, that I may walke; open my nosthrells and my mowgthe that I may

site  
power

(fol.57r)

suitable, worthy

pardon

circumspect

<sup>157</sup> Wex] in Latin vigeat, which means flourish.

<sup>158</sup> sytte] in Latin pedes, which means feet.

smelle and taste, and speke those thinges that may be plesaunt unto the now and ever, to the honor of thy name, which is blyssed for ever. Amen.

Alstha vel Elsta ,

O my God, this daye doo I lyft up the sensys of my fleshe unto the, and my harte, that I may please the this daye O lorde, and that my syghyng may be knowne in thy sight, and that my wordes and workes may be acceptable in thy sighte, and lett thy almighty goodenes and mercye shyne in my bowelles, and lett my mynde be effectually clensed in thy workes, and lett thy glorye encrease in my soule. Lett thy grace floryshe in my harte and in my mowthe, that the synne which I have committed I may putt awaye, evyn as Marye Magedelen dyd put awaye hers, and that I maye performme and brynge to effecte that which I shall receyve of the gyfte of thy grace, evyn as thy holy apostle saynt Paule dyd, and as Abraham kepe it, and as Isaac remembred it, so I may remember it and that beyng fownded and rooted in the strength of thy puernes, I maye rejoyse that the fowndatyon of thy mercy is layd in me, and that I delyghtyng in the workes of thy handes, may contynually obtayne rightwosnes, and peace of mynde and body, and shortely after the holy visyon of the and injoye it contynually, and the grace of thy holy spryte, plenteosly workinge in me I maye rejoyce that I have overcome all the craftes and subtelyes of myn enemyes bothe vysyble and invysyble. Amen.

Obdadia vel Abladya,

O God, the disposer and distrybuter of all kyngdomes and of all powers, visible and invisible, the governor of good wylls, dispose my wyll after the cownsell of thy good spiryte, and quicken this daye my weykenes and my weyke power, and order my mynde aryghte, Oo lorde, and my wyll to goodenes, O lorde, that it maye please the, and of thy gentyll lyberallyte. Grawnt me mercyffully thy manyffolde grace, nott lokinge to the multytud of my synnes, but acordinge to my desyer gyve me a wyll conformable to the, and a wytt, rejoycing in the power, gyng the grace of my soule, gyving unto it a good affectyon with thy grace, and vysitt me with the vysytacyon of thy holy spryte, that the fylthynes which I have thorow my fleshe, or thorow my byrthe may be putt awaye thorow thy devyne and ineffable goodenes, with the which in the beginninge thou didest wouchsaaffe to creat heaven and earthe, that

senses

(fol. 57v)

subtelties

thy spirytuall and great mercy with the, which  
 thou didest wouchsaſſe to restore agayne man,  
 beinge lost to the olde state of grace from whome  
 the will and judgement of the devyll hadd taken  
 awaye the lybertye to se thy face, thou o lorde  
 whose wytt, whose wisdom, and brightenes  
 recheth from the beginninge to the endinge,  
 disposing all things pleasauntly, myghtely, and  
 mercyfully. Restore in me all sinceryte and  
 puernes, that I onworthy and wretched synner  
 beinge conſyrmed in all thy workes maye of them  
 be made well, seme, and excellent, in those  
 thinges which I desyer, and that I maye obtayne the  
 3 folde and sevenfolde grace of the father + the  
 sonne + and of the holy gost + that I maye obtayne  
 the holy syght of the hooly and glorious trynite  
 whyle I lyve, the lord grauntyng and  
 admystryng, and workinge it by his most hooly  
 grace, which lyveth and regneth threy and oone.  
 Amen.

(fol. 58r)

to reach

to administer  
 to reign

Alpha et Omega,

God and lord of all lyvinge creatures, the  
 admystrator and increaser of all visyble and  
 invisyble thinges, gyvinge all thinges to all  
 creatures accordinge to the abundance of his  
 mercye, accordinge to the deservynges of angells  
 and men, shide into me the abundance of thy  
 celestyall grace, and the grace of thy holy spryte.  
 Maye this daye illumyne my harte, and thou o  
 lorde encrease in me the gyftes of thy holy spiryte,  
 and strengthen me and renew in me the inwarde  
 man, and washe me with the dewe of thy grace  
 with the which thou hast moystered the angells.  
 Adowrne me with the abundance of thyn  
 innocencye, with the which thou hast adourned  
 and beautyfied thy faythfull frome the  
 beginninng, that the gyftes of the seven folde  
 grace of the holy gost, maye worke in me, and the  
 waters of the celestyall fluddes of the celestyall  
 Jerusalem, cumming with great vehemencye<sup>159</sup>  
 maye washe and fyll the pytt of my conscyence,  
 that it maye overflow wyth the brightenes  
 wherewith thou comest owt of heaven upon the  
 waters of the holy and pure sacrament of the  
 maiesty and conſyrme in me the mightie thinges  
 of this most holy vision. Amen.

deservings  
 to pour

to moisten  
 to adourn

Leiste vel Trayese,

I confesse to the, o lorde God, the father of all

(fol. 58v)

<sup>159</sup> Vehemencye] vehemence; quality of showing strong feelings.

thyng, whych hast shewyd unto us thy celestyall secretes. The doo I humbly besiche, and thy maiesty doo I desyre and praye, that even as thou arte kinge and prynce of thowghts, wylls, sowls, and all other vertues, evyn so here my prayers this daye, and lett my workes prosper in thy sighte, and lett my dedys prevayle in the syghte of all celestyall powers, I cry this daye unto the oo my God, now here my crye. I make my moone to the thys daye, here the morning of my harte, and I commende this daye my sprite, my body, my soule, in to thy handes, and my thowghts, oo my father and my God, and lett me nott perceve my selfe to be forsaken of the, but gyve unto me thy mercy, that thy name maye be exalted in me. O most gentyll God, the holy gost, whose goodenes is everlasting, whose mercye is incomperhensible, whose bryghtenes is perpetuall, wherof heaven and earthe is full, breath, and looke upon me, oo lorde, and unto this my worke, and for thy honor and prayse grawnt unto me that that I devoutly aske, and all forwardenes towarde thy holy vision, thorow thy Godely dispensatyon may be fulfilled in me. Teache me, o lord, for in the doo I putt my selfe to be tawght. Puryfy me for in the doo I putt my selfe to be puryfyed. Clarify me, for in the doo I putt mi selfe to be clarefied. Make me cleane, for in the doo I putt my selfe to be clensyd. Make me innocent, for in the doo I putt my selfe to be made innocent. Gloryfye me, o lord, for in the doo I putt my selfe to be glorified. Governe me, o lorde, for in the doo I putt my selfe to be governed, and power the faythe of thy grace into me, and fasten it in me, that the holy gost maye cum into me, and maye reygne and governe me, that I may obtayne this holy visyon. Amen.

(fol. 59r)

Horiston vel Horystyon.

O God, because I ame thy servannt I serve the this daye, and confesse befor the maiestye of thy glorie in whose syghte all magnyfycence and all holynes is. I besiche thy holy and ineffable name that thou woldest this daye bowe the eares of thy pytye to the offyce of this my worke and open the eyes of thy maiestye, that thy hande beinge open, I maye be satysffyed with the grace which I desyer, and made fruytffull with charyte and bryghtenes, wherewith thou hast fowded heaven and earthe, most<sup>160</sup> Godly father of thy lyberalyte, which

pity

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<sup>160</sup> most] omst; scribal error.



lyvest and reynnest one God worlde with owt ende. Amen.

Ieremon vel Ysemon,

O most mekest, my lorde and my God, have mercy upon me and forgeve my synnes. Heale my soule, for I have synned agaynst the. Deny nott that thinge to oone which thou hast gyven to many. Heare, o God, the prayer of thy servant N that in what daye soever I shall call upon the thou wylte here me quickeli, as thou dydest here holy Marye Magdalene. Receve, o lorde, the prayers of him that confessythe hymselfe to the, and here the voyce of my prayer, thorow the intercessyon of the most blessyd virgin Marye, thy mother, and of all thy sayntes, that the prayers and intercessyons which I make to the in this hower for this holy vysyon may cum to thy pytyffull eares, that I thorow thy most holy and sacred names which be these: Hosel, Iesel, Hazaiacol, Iosel, Anthiachar, Hazacol, Gezor, Gezamyhor, Namathar, Senales, Iole, Tharotheos, Lochos, Genos, Halla, Samyhel, Ramay, Sacharios, Logos, Patir, Saraht, Iothosym, beinge clensyd and purefyed and claryfyed, made innocent, and consecrate, maye see the glorious and holy sighte of thy face, thorow our lord Jesus Christ, which lyveth and raygneth worlde wythowt ende. Amen.

Hosbor,

(fol. 59v)

O hyghe lord, O invisible God, O inestimable God, O ineffable God, O incomutable God, O incorruptyble God, O pytyffull God, O most swytest God, O hyghe and glorious God, O Infynyte God, O almightie God, father of all mercy, I unworthye synner full of iniquite, deceyte and malyce cum humbly unto thy mercye, prayinge and besechinge the nott to looke upon all myn and innumerable synnes, but even as thou arte wonte to have mercye upon synners and to here the prayers of the humble and meke, evyn so vouchsaiffe to here me, thy servant N, although unworthe, crying unto the for this<sup>161</sup> most hooly and Godly vision, most humbly and hartely asking it of the by prayer adourned with thy holy and sacred names which are these: Hosel, Iesel, etcetera. that I may have vertue and grace which I ought to have for suche an hyge visyon, that is to saye, pryte, innocencye, clerenes, wysdome, holynes, charyte, sinceryte, humilite, stedfastenes, and good wyll, thorow thy gyft whych syttest in

purity  
being firm

<sup>161</sup> This] flis scribal error.

the hyghest to whome be laude, glorye, and honoer, worlde wythowt ende. Amen.

Here beginneth the 2 parte of clensyng, or makynge clene to obtayne the syght of the deyte.

After that, he that wyll see the deyte hathe poured and clensyd and macerated his body; we commaunde him that he kepe him selffe allwayes very clene, and to be garnysshed with all vertues. And lett him allwayes remembre God, and pray unto him for the forgyvenes of his synns, for God is righteous and ought to be feared, for he that dothe nott love him, as Salomon sayeth, “the beginnynge of wisdom is to feare God”. Therefore every man ough to feare him, for no man of his owen worthines or goodenes dothe deserue or dothe gett glorye or helthe nor can see God with owt grace of his savyour. And agayn lett him fast other 12 dayes bread and water holly, with owt any other refeccyon, doinge as he dyd before in the other dayes untill he cum to the 13 daye, which must be a Thursdays. And then agayne yffe he perseve any wyckednes or syne in him selffe, lett him pource it, and then agayn receyve the body of Christ, sayinge:

A prayer to be sayde before the receyving of the body of chryst.

O thou lorde Jesu chryst, the savour of all men, whych dydest wouchsaft to sacryfyce thy bodye for the helth of me, most myserable synner, and for other that live in the world with the whych the 5 day, that is to saye the Thursdays the daye of thy supper thou dydest fide thy holy apostles with thy precyous body and bloude, coummaunding that in thy name our holy mother the churche shulde consecrate thy most holy body and bloude, that it might be the helthe and lyffe of the soules that belive in the. I, unworthy synner, receyvinge the, o lorde Jefu<sup>162</sup> chryst, knowing and confessinge the to be my lorde and my creator, whome I oonly shall see in my fleshe and noone other, whome I looke for to comme to be my judge, graunt unto me, mercyfull lorde, by the vertue of thys holy mysterye that lyke as I doo confesse and know vysybllye thy devine spirituall and corporall power by the redemptyon of thy most holy body and bloode, so wochsaft to claryfy and pource my body, that my body being washed, my soule may vysybllye see the with thy 9 orders of angelles wyll I lyve, and prayse the, which lyvest and

(fol. 60r)

wholly

to feed

while

<sup>162</sup> Iefu] scribal error for Iesu.

reynnest, God, worlde wyth owte ende. Amen.

This doone, go home to thy howse and begin thy worke after thys soorte: Thow shallte saye the same Thursday the psalter<sup>163</sup> with the letanye<sup>164</sup>, with the proper prayers folowinge it. After that thow shalte saye the 25, 26, 31 prayer, and thow shalte add peticyo, that thow by the annuncyaton, conceptyon, natyvite, cercumcysyon, perching, baptye, and ascentyon of thy most blessyd sonne, our lord Jesu chryst, woldest wouchsaft to claryffye and pource my body, peticyo, that it beinge washed I maye visybly see the whyle I lyve, with thyn 9 orders of angelles, that my soule maye worship and prayse the. At the last thus ende your prayer: for thou, God, art mighty above all and mercyfull, which lyvest and reynnest God in unite and trynite, and shallt raygn world withoute ende. Amen.

birth  
ascension

(fol. 60v)

From hence forthe thow shalt be in some secret place where there is no greatesorte of people and every daye thou shalt saye thies prayers folowinge, with those that goe before, that be appoynted for him that shall worke, with these names folowinge: Agla, Monhon, Tetragramaton, Ely, Deus, Ocleyste, Ampheneton, Lamyara, Ianemyer, Sadyon, Hely, Horlon, Porrenthymon, Yelur, Gofgamel, Emaunel, On, Admyel, Honzmorib, Ioht, Helap, Resamarathon, Anethi, Eryona, Yvestre, Saday, Maloht, Sechce.

not many

After that thou shalte saye this prayer:

O my God, father almighty, of everlastinge power which arte able to make him clene that is conceyved of an unclene seede. Primogenitus, Primellus, Principium, Sapientia, Vertus, Sol, Splendor, Gloria, Pax, Lux, Panis, Os, Verbum, Salus, Angellus, Sponsus, Perpheta, Agnus, Ouis, Uitulus, Serpens, Aries, Leo, Uermis. Here mercyfullly the prayers and invocatyons of thy servant, that thorow the vertue of thy holy names, my body beinge washed, I maye see the visiblye whilles I live, with thy 9 orders of angelles, that my soule may worship and prayse the, Amen.

After that saye these names: Escha fortis, Abbद्या juste, Alpha Et Omega piissime, Leiste dulcissime, Orision potentissime, Yeremon excell, Entissime Hosbr Excelse, Merkerpon

<sup>163</sup> Psalter] the book of psalms.

<sup>164</sup> Letayne] the litany; a series of petitions for use in church services or processions.

adiutor, Elzephares defensor, Egyrion protector,  
Pheta largitor. Here gentely the prayers of thy  
servant, that thorow the gyft of thy grace and  
thorow the intercessyon of the blissed virgin Mary  
thy mother, and of all thy angells and archangells  
Michael, Gabriel, Uriel, and Raphael, and all other  
thy celestyall angells, and of thy apostoles, Peter,  
Paule, Jhonn and James, Andrew, Mathew,  
Simond, and Jude, Philip, Thomas, and  
Barthlemew. My body and cetera cetera

+After that saye these names+

Ombonar, ineffabilis, stimulamathon, in  
substantia, inuisibilis, oryon, inestimabilis, ethion,  
Impermutabilis, nomios, clementissime, pep,  
incommensurabilis, nathanathoy, incorruptibilis,  
theon, immense, vsiston, gloriose, porho, tocius  
misericordiæ.

(fol. 61r)

After that saye this prayer folowinge

Looke gentely to thy prayers of thy servant, not  
having respect to the innumerable iniquites which  
I have done against the, for yf thou regardest owre  
iniquites, o lorde, who may abyde the, but thow, o  
lorde, doest lyft the feeble from the earthe and the  
poore owt of the myre. In the vertu of holy  
humylite and obedyence, as it is written, “he was  
obedyent evyn to deathe”, and in another place “ I  
have humbled my selfe very low which humelite  
thow didest wouchsaffe to take upon the”, and “to  
suffer for synners”. So gentely receyve my  
prayers, for I confesse and know that thou hast  
mercy upon all creatures that call upon the  
faythfully, as Davyd sayeth: “an humble and a  
contrite harte thow shall nott dispyse”, and in  
another place, “the lorde is nighe to them that call  
upon him truely,” that thou wylte rayse my soule  
from the darkenes of my body and from the  
fylthynes of synne, that my body being washed  
and cetera cetera as before at this signe.

Here foloweth the names of the lyvyng Gode:

+ RotHon+ maker of heaven and earth,  
+Lethellete + which ast stretched owt heaven  
above the heyght of the clowdes, +Ysmas+ which  
hast stablyshed the earth above the waters,  
+Adonay+ which hast appoynted the sea her  
bowndes which she cane nott passe, + Bathinadir+  
which hast sett the sonne and the moone and all  
the sterres in the heyghe of heaven,+ Onoitheon+  
which hast done all thinges thorow wysdome, +  
Hosga+ which the 6 daye dydest created man to  
thyn owen symylytude and lykenes, + Lemdra+  
which didest putt Adam and Eve whom thou

clouds

bounds

gavest him for a companyon, in the paradyse of pleasure, whome also for transgressing of thy commaundement thou dydest by and by cast owt of the same, +Nosulaceps+ which didest accepte Abells oblatyon<sup>165</sup>, +Tutheon+ which didest dystroy the worlde for the wickednes therof with the water of the flowde, +Telemoht+ which didest save Noe and those that were with him in the water of the deluge, by whome also thou didest restore agen mankynde +Paraclitus+ which didest appere to Abraham thy servant at the footte of Mambre<sup>166</sup> in the lykenes of 3 persons, +Occynonenon+ which didest take up Enoche and Helyas into heavens to fyghte agaynst the tyranne, +Ochothas + which mercyfully delyverdst thy servant Loth from the drowninge or synkinge of Sodome and Gomorre, + Abracio+ which didest speke to thy serwant Moyses in the midst of a bushe in a flame of fyer, +Anepheneton+ which madest Aarons rodde to budd and floryshe and to bringe forthe frute, +Abdon+ which browghest thy people mightely owt of the lande of Egypt from there captyvite, +Melche+ which openedest the wave in the myddes of that the went thorow drye footed, +Sother+ which gavest thy people a lawe in mownt Synay by the handes of Moyses, +Vsryon+ which gavest to thy thyrsty people owt of the hard roke innumerable waters to drinke, +Baruch+ which browghest Danyel the prophet owt of the lyons denne saffe and sownde, +Sporgongo+ which cawseddest the 3 children, Sydrac, Mysaac, and Abdenago, that is to saye, Ananias, Azarias, and Misael, to cum harmeles owt of the burninge fornace, +Tenonem+ which delyverydst Susanne having a sure trust in the from the fallsse crime of the fallsse judges, +Messyas+ which didest preserve the prophet Jonas in the whalas belly 3 dayes and 3 nightes, +Pantheon+ which madest the prophet to escape the handes of Golyas with victory. O just, mighte, and pacyent God, Agyos, Otheos, Hiskyros, Athanathos, Eleyson, Ymas, Christ, stronge, allmighty, and immortall God, Jesus of Nazareth<sup>167</sup>, full of mercy, which only thorow contricyon of harte doest forgeve synns, here, most gentil and mercyfull lorde the prayers of thy servant which I speke thorow the power of thy

(fol. 61v)

flood

rod

mount

rock

contrition  
(fol. 62r)<sup>165</sup> Abel's oblation.<sup>166</sup> Mambre] Mamre, a shrine for Pantheon.<sup>167</sup> nazareth] nazereth in Peterson.

maiestye that thorow thy mercye and grace which thou haste gyven to thy sayntes thow woldest vouchsaiffe to graunt unto me, lett the powre of thy holy sprite cum downe upon me thy servant allthough I be full of synne, yet made of the, which may obtayne forgevenes of my synns, that thorow thy celestyall dewe the fowlness of my body maye be putt awaye, that my body being wasched and cetera cetera. as before Petysyon.

foulness

Thys prayer aforsayde owght to be sayde in all perrylls and daungers, for it kepeth men in helthe, it maketh sycke men hole, it dothe obtayne remissyon of synns, it pacyfyeth angre, and encreasyth frendship, it comforteth desperat persons, it cherysschyth the poore, it mitygateth the wrathe of God, it overcommeth all tribulatyons and peversytes, it dryveth away tempestes, it dothe frustrat inchauntementes, it dothe constrayne and bynde sprytes. And it owght to be<sup>168</sup> sayde fastinge and knelynge, and with great devocyons, and he that shall worke by it must be humble pacyent and chast. Thus therfore shalte thou the Fryday, Saturday, Sondag, Munday, Twesdaye, and Wendensdaye folowinge saye all thes and 3 everye daye, that is to saye, in the morninge, att nonne and at nighte.<sup>169</sup>

to cherish, to mitigate

perversities

Now to the effect of the worke:

Upon Thursday early in the morninge, saye as thow saydest before, and then make a cowche of heye, and a bowt it strew assches that be cleane cyfted, and in them wryghte the hundreth names of God. These are the names of Godd: Aglai 1, Monhon 2, Tetragramaton 3, Olydeus 4, Ocleiste 5, Amphinethon 6, Lamiara 7, Ianemyer 8, Saday 9, Hely10, Horlon 11, Portenthymon 12, Ihelur 13, Gofgamep14, Emanvel 15, On 16, Admyhel 17, Honzmorp 18, Ioht 19, Hofob 20, Rasamarathon 21, Anethi 22, Erihona 23, Iuestre 24, Saday 25, Maloht 26, Sethce 27, Elscha 28, Abbadia 29, Alpat Et Omega 30, Leiste 31, Oristyon 32, Ieremon 33, Hosb 34, Merkerpon 35, Elzephares 36, Egyryon 37, Betha 38, Ombonar 39, Stymulamathon 40, Orion 41, Eryon 42, Noymos 43, Peb 44, Nathanothay 45, Theon 46, Ysyston 47, Porho 48, Rothon 49, Lethellethe 50, Ysmas 51, Adonay 52, Athionadabir 53, Onoytheon 54, Hosga 55, Leyndra 56, Nosulaceps

couch  
hay  
to sift

(fol. 62v)

<sup>168</sup> Be] bo; scribal error.

<sup>169</sup> Nighte] mighte; scribal error.

57, Tutheon 58, Gelemoht 59, Paraclitus 60, Occymomyon 61, Ecchothas 62, Abracio 63, Anepheneton 64, Abdon 65, Melche 66, Sother 76, Vsiryon 68, Baruch 69, Sporgongo 70, Genonem 71, Messyas 72, Pantheon 73, Zabuaether 74, Rabarmas 75, Yskyros 76, Kyryos 77, Gelon 78, Hel 79, Rethel 80, Nathi 81, Ymeynlethon 82, Karer 83, Sabaoth 84, Sellaht 85, Cirhos 86, Opyron 87, Nomygon 88, Oryhel 89, Theos 90, Ya 91, Horha 92, Christus 93, Hosbeke 94, Tosgar 95, Occymomos 96, Elyorem 97, Heloy 98, Archyna 99, Rabur 100.

And when he hathe thus doone, thus lett him begyn his worke. Lett him take fayre clere water and colde of a springe, wherin he shall washe him selfe sayinge: “O lorde hooly father, all myghty and everlasting God, whose spryte before the creacyon of the worlde was borne upon the waters, which in the creacyon of the worlde didest blesse it with the other elementes which didest gyve it to thy thyrsty people for there refreshinge, and that the owtwarde fylthynes of this worlde shulde by them be washed away, which woldest be baptysed in water of Jordane by Jhon baptyst, that thorow the misterye of thy most holy body all waters thorow thy blessing shulde encrease, and lyke as by it all owtwarde fylthynes is wasshed away even so by it and by thy holy sprite, owre inwarde fylthines, that is to say ower synns, may be wasshed awaye, as the prophet David testefyeth saying, “thou shall sprinkyll me with ysope<sup>170</sup> and I shall be cleane, thou shalte washe me and I shall be whyter then snow”, which in remembrance of this hooly mistery dydest thy hooly apostles feete, which gavest unto hus owt of thy percyons syde water to drinke for the refectyon of our soule, and dydest wouchsaffe to have thy syde bytterly percyd with a spere for us, graunt I besyche the, that lyke as by this water my owtwarde partes of this my wretchyd body are washed, so by the vertue of thy holy baptye which I have receyved upun me in thy name voutsaffe that the dew of thy grace maye descende upon me wherby my inwarde synns may be washed awaye, that my body beinge washed and. cetera cetera as before at this marke petycyon. And know that noo man that is trobeled with worldely thinges canne doo

(fol. 63r) to sprinkle, hyssope

to pierce

<sup>170</sup> Ysope] Hyssope; a herbaceous plant, sometimes used as a medical plant.

this thinge, for the soule, by means of earthely blyndenes is utterly sequestrate from all Goddely secretes. Therefore it doeth very hardely understand them but so muche the more as the fleshe dothe consent to the workes of the sprite, soo muche the soner and easelyer doeth it understande the secret misteryes. And therfore, they that founde owt these scyences did the more abyde in secret places, because they wolde nott thorow worldly temptacyons be lett from there workes. And yff he that shall worke but for a parte of this scyence must be sequestred from worldly thinges, how muche the more owght he to abstayne that shall worke for the whole.

isolated

easier

temptations

Then lett him put on a heyr nexte to his skyn, and blacke clothes, and so goe into the quere and there sytt, then lett him begin the psalter wyth the letany and the proper prayers folowinge, and all other as I said before, and when he hathe donne, lett him say thyes names folowing: Zabuather, Rabarmas, Yskyros, Kyryos, Gelon, Hel, Tethel, Nothi, Ymei, Alethon, Karex, Sabaoth, Sellal, Chiros, Opron, Nomygon<sup>171</sup>, Oryel, Theos, Ya.

haircloth  
choir

#### A prayer

O God, allmyghty, stronge in batyll, kinge of eternall glorie, the plesanntnes of whose brightenes dothe fyll heaven and earth, whome angells and archangells doo feare, worship and prayse, saying, “ Holy, Holy, Holy, lord God of Sabaoth, heaven and earth are full of thy glorie . O Sanna, in the hyghest,” which to be lorde over mankynde cammest owt of heaven downe to the earthe. Orha, which be Gabryel in the temple of Jerusalem dydest gyve knowledge to Marye the vergin thy mother of the beginninge of thy incarnatyon. Christus, which dydest shadow thy selfe in her wombe with owt spott of corruptyon, evin as the sonne entereth into a glasse. Hospesk, which madest the dry rodd to floryshe in the handes of Joseph. Gofgar, which by Jhon baptist dydest sende unto thy people of Israell testymonye and aforknowledge of thy cumminge by prechinge of those thinges whiche were spoken of the and of thy byrthe by the prophetes, and dydest send a lighte unto men sytting in darkenes by the which they knew thy hooly comminge. Ocrynnomos, which dydest sende the fyrst starre to the 3 kinges, Jaspas Melchior and Balthazar which<sup>172</sup> cam to

(fol. 63v), battle

virgin

to preach

<sup>171</sup> Nomygon] in Peterson.

<sup>172</sup> Which] wch, scribal error.



worship the, and thou dydest receyv there gyftes,  
shewing thy selfe unto them to be very God and  
mortall man, and shewest unto them in there slepe  
by thy angell the fallshed of Herode, which hast  
crowned gloriously in heaven the holy innocentes  
whiche suffered for thy name.

to show

(fol. 64r)

+Elyorem+ which being presented unto God in the  
temple of Jerusalem by the handes of Symeon,  
gavest unto the same Symeon the effect of  
knowledge as he dothe wyttenes him selfe,  
sayinge, “now lord lettyst thou thy servant depert  
in peace, for myn eyes have seen thy salvacyon,  
which thou hast prepared befor the face of all  
people alight to lyghten the gentylls and the glorye  
of the people of Israell.” +Theloy+ which at the  
maryagh of a certen ruler dydest turne water in to  
wyne. +Archima+ which 32 yeres dydest preche  
unto the people the catholyke faythe, which didest  
make Peter, James, and Jhon, Barthemew, and  
Thomas, and other of the apostles perfect in  
knowledge and grace. +Rabuch+ which by the  
space of 40 dayes dydest fast in desert, and there  
warte tempted of the devyll, which dydest  
remytt<sup>173</sup> and forgyve Marye Magdalen weping  
most bytterly at thy fyte wepinge them with her  
here and anoyntinge them all here synns, and  
dydest rayse agayne from dethe Lazarus her  
brother which had lyne deade 4 dayes, and gavest  
sighte unto him that was bornne blynde, and  
dydest voucsaffe thy body to be sacrafyced to be  
drawen cruelly, to be entretyd and spytefully to be  
judged, and to be blasfemyd, and to be bytterly  
whipped with sharpe cordes, to be vexyd with  
buffetts and spyttinges, to be crowned with thorne,  
to be nayled to the crosse with sharpe naylles  
bothe hand and footte, to derinke vynegar and  
gall, and thy syde to be openyd with a spere and to  
be layde in thy grave, and to be kepte of souldyers  
and all for us myserable synners, which by thy  
mighty power and with the sygne of thy holy  
crosse with the which I doo now sygne me with  
myn owne handes. In the name off the father +  
and of the sonne + and of the holy gost + brakest  
the brasen gaates and delyverydst thy fryndes owt  
of the darke places of hell, also o lorde, by the  
fayth which I confesse and know and have in theis  
holy misteryes, evyn so delyver my soule from the  
darkenes of my bodye, that in this corruptyble  
body I maye visibly see the with the 9 orders of

depart

marriage

to annoy

(fol. 64v)

to deliver, friends

<sup>173</sup> Remytt] forgive a sin.

angells, that whyle I lyve my soule may looke upon the, prayse the, and gloryfy the, thow therfore lorde, which the third<sup>174</sup> daye didest ryse agen from the deade and didest revele thy resurrectyon to Mary Magdalen and to Mary James and to Mary Solome, and to thy disciples, and didest shew thy woudes to Saynt Thomas, and after 3 dayes thou didest ascende into heaven from whence thou dydest send the holy gost to thy discyples, thow also lord which didest shew to Paule thy apostle and to Jhon the evangelist thy secretes and didest open the heavens to Stephen when he was stonyd, as he sayeth he did see thy maiesty with his corporall and bodely eyes saying: “beholde I see the heavens open and the sonne of man standinge at the righte hande of the power of God”, which didest graunt to thy mertyres to suffer tormentes pacyentely, which shall comme to judge the quicke and the deade, and the worlde with fyer, looke upon me and here my prayers that thorow thy grace and power of thy holy names thou woldest voutsaffe to delyver my soule from the darkenes of my body and from the filthynes of my synn, for in the doo I ende my lyffe, o my God + Stoexhor + Abalay + Scyystalgaona + Fullarite + Kesphiomoma + Remiare + Baceda + Canona + Onlepot +, which saydest on the crosse “It is fynished.”

(fol. 65r)

martyrs

Then lett him slepe, and after that speke no more, and so he shall see the celestyall palyce and the maiesty of God in his glorye, and the 9 orders of angells, and the companyes of all blyssed sprites. Butt some man will saye, because God dothe saye “man shall nott see me and lyve,” it foloweth then that he that seeth God must nydes dye bodely, then he shall no more ryse tyll the daye of judgement, for no man dyeth bodely twyse, but it is false that a man shulde dye bodely, because he seeth the deyte, for the sprite is carred into heaven, and the body is sedde in the earth with angells foode or meate. For we reade of many whych have bene ravyshe in sprite to whome many celestyall secretes hathe ben revelyd, for at the tyme of the passyon of our lorde Jesus Christ many bodyes dyd ryse, as we reade. He that shall worke must be willinge in his worke and utterli clensed from all fylthynes, for the more he suffereth the more he shall obtayne, for yf our superyour, that is it saye Christ, wolde

(fol. 65v), to carry

food

<sup>174</sup> Third] thrid, scribal error.

suffer for his subjectes and inferiours because<sup>175</sup> he wolde glorefy them in his sighte, muche more owght the inferiour suffer for him selffe, that he may please his lorde. For the sighte of the deyte will nott be hadd withowt perfett purenes, for he will nott constrayned, but prayed unto and entreatyd. And yet it wil be very harde to obtayn it, for<sup>176</sup> the lorde hathe geven the earth to men, and the knowledge of his law, as Davyd testefyeth, sayinge, “The heaven of heavens is the lordes, but the earthe hathe he gyven to the sonnes of men”, and in another place, “Take hide my people unto my law.” And “because faythe dothe nott merytt where man is able to prove it by naturall reason,” therfor it is the hardest thinge for a man to see the deyte or devyne maiestye, because it is a thinge supernaturall.

In thys worke lett never man remember deathe.

For thorow the vertues of prayer and the power of God in whome he hathe his hoole trust, his body is made as it were a spirytuall bodye, and he shall be fedd with spirytuall meat, evyn as the younge crowes or younge ravens whome God of his mercye dothe noryshe, as Davyd testfyeth saying, “He dothe gyve the oxe meat and the younge ravens or crowes that call upon him.” But lett him that shall worke beware that he be in noo deadly synn, for yf he be he shall be mad ever after, and this is the cause, for his understandinge, which commeth from the soule, the which dothe desyer to see God in whom it delytethe, and dothe nott see him thorow the impedymment of synn dothe never after remember any other thinge. And therefore as conserninge his bodye he is an unresonable creature, and soo lykewyse we see many which be abstract because they cane nott obtayne the thinge that they wolde have. God therfore of his infynyte goodenes graunte us grace to cum to the sighte of his deyte, which lyveth in the trynite of personnes and in the unyte of substance worlde withowt ende. Amen.

Off the chapters of the fyrst booke.

Now that ye be tawght to cum to the sighte of the deyte and, of the knowledge of the devyne power, of wasshing awaye of your synns, and of establyshinge of your selfe that the fall nott in to

(fol. 66r)

to nourish

hindrance

<sup>175</sup> Because] because; scribal error.

<sup>176</sup> for] sor; scribal error.

moertall synne, and of the redemptyon of 3 sowles owt of purgatorye, now will we intreate of purgatorye. But yf any man will worke for any of these 4, doo as is before sayde for the vysyon of the deyte, but yow must change your petycyon from “the sight of the deyte” in to the petycyon of “the knowledge of the devyne power” or into the petycyon of “remysseyon of synns”, or in to “the stablysshinge of grace”, or “for the redemptyon of 3 soules owt of purgatorye.” And so withowt dowt thou shalte the more easlyer obtayne it. And note, yf thou wylte worke for all thes thinges aforsayd, then thou must saye everye daye the afforsayd 8 termes with these 10 prayes: 23, 24, 25, 26, 27, 28, 29, 30, 31, 32. For these thou shalte regarde neyther the moone nor the hower, but shalte specyally saye them in the morning and abowt 3 of the cloke, and abowt the myddaye, for thes prayery doo bringe agayne to righte whatsoever a man thorow his fraylte hathe wrought amysse, and the more and oftener they be sayde soo muche the more is the fawt amendid, and saved from erringe.

(fol. 66v)

Here begineth the 2 treatyse of the seconde booke.

Now that we have fynnyshed the fyrst treatyse of thys booke, here foloweth now the seconde, which lyke as the fyrst had 6 chapters, of the which we have by the grace of God entreatyd. Soo hathe this booke 27 as here folowyth: the fyrst, of the knoledge of the heavens, of the knowledge of the angells of every heaven, of the knowledge of every angell his will and power, of the knowledge of the seales of every angell, of the knowledge of the superyor of every angell, of the knowledge of the offyce of every angell, of the invocatyon and companye of everye angell, how to obtayne yer will by every angell, how to obtayne all scyences, how to know the hower of deathe, to know all things present, past, and to comme, to know the planetts and sterres, and there influences, to alter and change the influence of the planetts, to change the daye into nighte and the nighte in to daye, to know the sprytes of the fyer and there names, and there superyors, there seales, and there power and vertu, to know sprittes and bestes of the ayer, to know the name, and names and powers of there superyors, to know there seales and there vertues, to know the conjunctyons and alteratyon of the elementes and of the bodyes made of them, to know all herbes and treys, and all bestes upon the earthe and there vertuer, to know the natuere of

frailty, amiss

fault, to err

(fol. 67r)

company

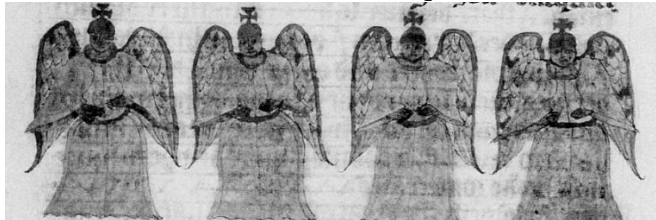
trees

man and all the deedes of men that be secret or hydd, to know the sprites of the water and of the bestes, and there vertues, there superyours, to know the earthely and infernall sprittes, to see pourgatorye and hell and to know there soules there beinge, to have this booke consecrated.

Here foloweth the treatyse off the nature and offyce of the seconde angelles: Now that we have doone wyth the vysyon of the deyte, and of the 9 orders of angelles, now lett us begin to treate of the seconde angelles, whose nature is sache that thei doo princypally serve God, and after that, man whome they doo naturally love. And they doo reygne in the sphyers of the sterres, and they doo take upon them a fyrye bodye when thei be sent by the commaudemment of God to man in this worlde that be clensyd and puryffyed to company with them, and to comforte them. And of them there is 7 sorttes whose natures ought to be known, for every on of them hathe his proper offyce appoynted him all thought they may at sume tyme take sume other office.

Off the sprites that be under the planet Saturne, and of these summe be called Satruynes, which be these:

Bohel, Casziel, Michathon, Datquiel.



The sealle of the angells of Saturne is thys:

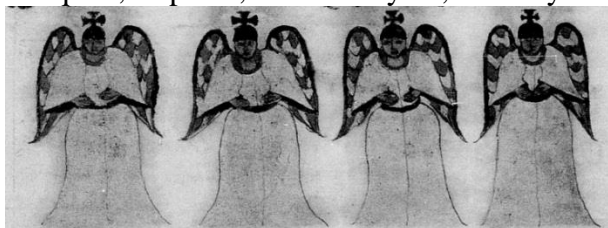


<sup>177</sup>

And there nature is to cawse sadenes, angre, and hatred, and to make snow and yse. There bodyes are longe and gentyle, paale or yellow, and there regyon is the Northe.

Off the sprytes that be under the planet Jupyter. Other there be which be Jouialles, or under Jupiter, whych are these:

Satquiel, Raphael, Pahamcocyhel, Asassayel.



(fol. 67v)

such

spheres

(fol. 68r)

ice, pale

<sup>177</sup> 4<sup>th</sup> symbol: astrological sign for Saturn.

The sealle of the angells of Jupyter is thys:



And there nature is to gyve love,<sup>178</sup> joye, gladenes and favor of all persons to him that worketh, to bringe forth the dewys, flowers, herbes and leavys, or to take them awaye, and there regyon or abydinge is betwyx the East and the Sowth, and there bodyes are of a meane stature. The colour of them is lyke to the coloure of heaven, or lyke unto crystal.

Off the sprytes that be under the planet Mars.

Othere there be whych are called Martyans, which be these:

Samahel, Satyhel, Yturahyhel, Amabyhel.



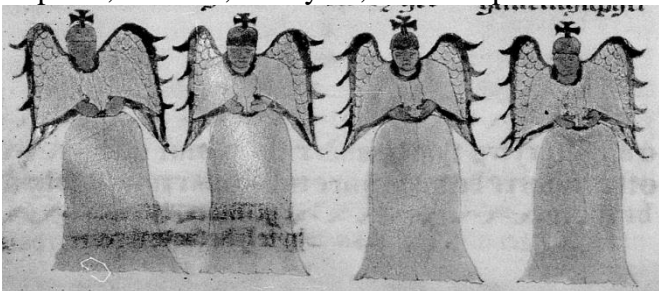
The sealle of the angells of Mars is thys:



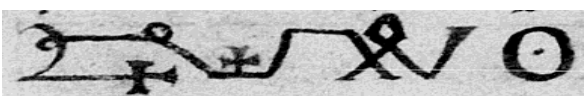
And there nature is to cause and styre up warre, murder, distructyon, and mortalyte of people and of all earthly thinges, and there bodyes are of a meane statuer, dry and leane. There colouer is redd lyke to burning colles burning redd, and there regyon or abydinge is the Sowthe.

Off the sprites that be under the planet of the Sonne<sup>180</sup>

Other there are under the Sonne, which are these: Raphael, Cashael, Dardyhel, Hanrathaphel.



The sealle of the angells of the Sonne is thys:



181

between

(fol. 68v)

to stir up

(fol. 69r)

<sup>178</sup> 4<sup>th</sup> symbol: astrological sign for Jupiter.

<sup>179</sup> 3<sup>rd</sup> symbol: astrological sign for Mars.

<sup>180</sup> Peterson omits this line completely.

<sup>181</sup> 2<sup>nd</sup> symbol: astrological sing for the sun.

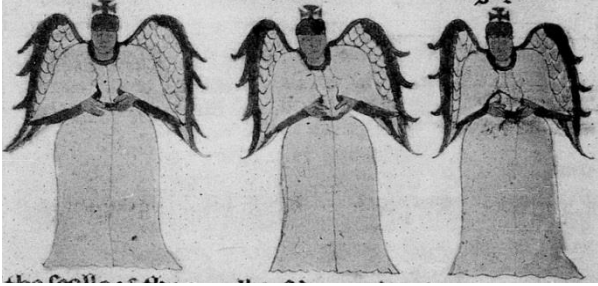
There nature is to gyve love and favor and rycches to a man, and power, also to kepe hym hayle and to gyve deweys, herbes, flowers and frutes in a moment. There bodyes are greate and large, full of all gentylnes. There colouers is bryghte like glasse, or as the sonne or golde, and there regyon is the East.

holy  
dews

Off the sprytes that be under planet of Venus.

There be othere whych are called Venereans, which be these:

Hanahel, Raquyel, Salguyel.



The sealle of the angells of Venus is thys:

<sup>182</sup>



There nature is to provoke lawhinges, entycementes and desyers, to love women and to give flowers and frutes. Ther bodyes are of a meane stature in all poyntes, for they be nether lytle nor greate, neyther fatt nor leaine. Ther countenance is pleasant, whyte lyke snow. There region is betwyxte the Southe and the West.

laugh

Off the sprytes that be under the planet of Mercurye

Othere there be which<sup>183</sup> be called Mercuryans, which be these.

Michael, Mihel, Sarypel.



The sealle of the angells of Mercurye is thys:

(fol. 69v)

<sup>182</sup> 3rd symbol: astrological sign for Venus.

<sup>183</sup> Which] wch; scribal error.



184

There nature is to subdew them selffes and othere good sprytes to othere. They gyve answeere of things present, past, and to comme. They teche the secret deeds whych are to be donne or what shall chance in thys worlde. They revele the secretes of all othere sprytes. They can also yf they be commaunded doo the same thinges that othere cane doo. There forme or fasshion is movable, clere lyke glasse, or the flame of whyte fyer, and they to gether wyth the ☉ doo revele and tell cowncells and secretes of all other. There regyon is be twyخته the West and the Northe.

Off the sprytes that be under the planet of the Moone.

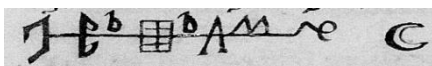
(fol. 70r)

There be other sprytes of the Moone, which be thyes:

Gabriel, Michael, Samyhel, Acithael.



The sealle of the angells of the Moone is thys:



185

And there nature is to change thoughtes and wills, to prepare jorneyes, to tell wordes that be spoken, to cause rayns. There bodyes are longe and greate; there cowntenances is whystyshe dym lyke cristall, or lyke yse, or a darke clowde, and there regyon is the West.

whitish

Here folowith the makinge of the cyrcle.

Now that yow have dwe knowledge of there nature, power, regyon, and forme, when thou wilte call them, thou shallt doo thus: take harde stonnes, and playne in the which there is neyther hoole nor ryft, or ells, tyles specyally made for that purpose, and lett him that shall make them be cleane from all pollucyons, and lett him have lyme and sande of the seae banke mengled to gether wherwith he shall joyne the stonnes. Then of them he shall make a place wherin the cercle shall be drawn, and this place shall thus be fashioned: Fyrst lett

(fol. 70v)  
pollution

<sup>184</sup> Last symbol: astrological sign for Mercury.

<sup>185</sup> 2nd symbol: astrological sign for the moon.



the cercle be equall with the earth, having in lengthe and brede 14 foote within the which make a croked cercle lyke halfe a cercle, higher then the other in length and breade, contayning 7 foote, and in heyght 3 foote and an halffe. Yet becawse of poverty this place may be made of clene earthe thinke or cley yf it be well purged, so that there be no ryft or breke in it. And when the place for the cercle is fynished, then he that shall worke as I sayd be fore muste be clensyd or purged as is declared in the first clensing, but yor petycyon must be alteryd or changed. For the prist whyle he dothe consecrate the bodye of Christ must saye thys prayer folowinge:

O thou lorde Jesu Christ, God and man, which diddest votsaffe by thyne owne selffe to visytt thy faythfull people to there health, I humbly besiche the, pray the, and desyer the, evyn thyn owne sellffe whom I doo now holde in my hands, for thy servant N, that thorow the gyfte and permyssyon of thy grace, all those angells whome he shall call to have there cowncell it wolde please the to sende them and constrayn them, that by the meanys of the he may mercyfully company with them.

(fol. 71r)

The fyrst daye: Who, as I sayd before, after that he hathe receyved the bodye of Christ, shall departe owt of the churche, saying continually the 17 prayer untill he come to the place of the cercle

The consecrating of the cercle: Then lett him blysse the cercle, saying 15 prayer, and that daye he shall doo no more.

The seconde daye: He shall goe to the churche and after complayne he shall go the cercle saying agen the 17 prayer, and let him have a payre of sensors with cooles in them wherupon he shall cast perles, and with them he shall perfume the place owt of the which he will call, and the 4 partes of the worlde, heaven, and earth thryse, saying the first and seconde prayer. This done thryse, goinge about the cercle and perfuming it, beginnng at that place owt of the which thou wilte call and there ending agayne, thou shalte name the angells for the which thou wiltte worke with. The angels of the daye, and hower, moneth, tyme, and of the face in the which thou wilte worke saying: Michael, Miel, Saripel, and cetera cetera. Peace dothe over comme, a gyft subdueth, pacyence getteth the victoye, humylite dothe noryshe

to complain  
a pair

pearls

concord, I therefore N thou sonne of N and N, humbling my selfe unto yow, gyve me peace unto yow thus doinge, I gyve my gyfte unto yow that yow being pacyffyed and pacyent may gently graunt the petycyons which by Godes meanes and sufferance I shall aske of yow.

agreement

Thys done, draw 2 cercles whereof the on shall be a footte from the othere, and it must be donn with a new knyffe. And wrytte in the compas the names of the angells of the hower, of the daye, of the moneth, of the tyme, and of the face, saying: Come all ye angells N peceably unto the seate of Samaym<sup>186</sup> which the lorde commaundyed the trybes of Israel to the increase of his honor, wherfore I doo invoke and call yow, oo ye N, as Zebedie commaundid his subjectes to obey. Therefore comme the 7 daye

(fol. 71v)

The 3 daye: Being bathed having upon yow a cleane shyрте or lynnenn, havinge also whyte apparrell, and being clene shaven from the heares of your bodye, having your face toward the part owt of the which yow will call, standing upright without the cercle, yow shall thus begyn.

The preparation to the invocatyon.

Have the seale of God in thy right hande, cleane made and consecrated, and then perfume thy cercle, doying and saying as I tolde the before, and then perfume the seale and also thy selffe, and then knele downe and saye the 31 prayer with the prayer<sup>187</sup> of Salomon the 49, Rothon maker of heaven and earthe and cetera cetera.

Thow shalte add in the ende of every prayer the I may fryndely be accompanied with thy hooly angells which thorow the sufferance of thy most blessyd will may fulfyl all my just desyres and requestes.

Heare foloweth an other worke for the angels of the 7 heavens, and of the 4 tymes or seasons of the yeare, accordinge to the nature and dysposissione of the 7 planettes and celestiall bodies. And fyrst heare begeneth the names of the 4 seasonns of the yeare, and the angels that have rewle and government in the sayde tymes, with the names of the principall head or reowler of every signe. And the names of the principall head or reowler of the yearth, with the names of the 2 lyghtes, that is the Sonne and the Mone, which have workinge in there qualytes. In the quarters or seasonnes of the

(fol. 72r)

disposition

to rule

<sup>186</sup> Samaym] Angel from the Old Testament.

<sup>187</sup> Prayer] praer; scribal error.

yeare accordinge to the providence will, and  
pleasuer of the allmighty God of his  
incomperhensibilite created and made.

The names of the springe tyme is called: + Talui +

The name of somer is called: + Casmaram +

The name of harvest is called: + Ardarael +

autumn

The name of winter is called: + Farlae +

Thes angels do rewle and governe in the springe  
tyme: Caracasa, Core, Amatiel, Commissoros.

(fol. 72v)

The principall head or rweler of the signes of the  
springe tyme is called: + Spugliguel+



The name of the power of the yearth in the springe  
tyme is called: + Amaday +



The names of the 2 lyghtes, that is called the  
Sonne and the mone, which rewle in the springe  
tyme are called: + ☉ + Abraym + ☾ + Agusita +



Thes angels do rewle and governe in the somer  
tyme: + Gargatel+ + Tariel + + Gaviel +



The principall head of the signes in sommer  
sesonne is called: +Tuviel +

(fol. 73r)

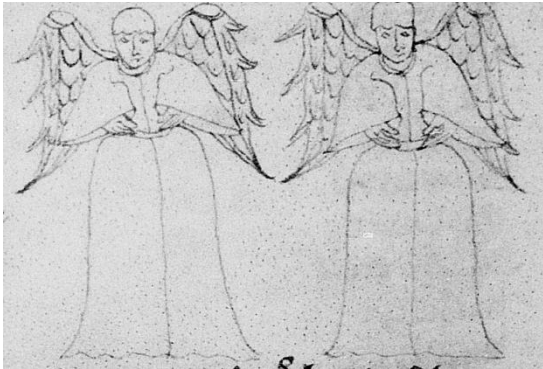


The name of the power of the yearth in the sommer sesonne is called: +Festatui +

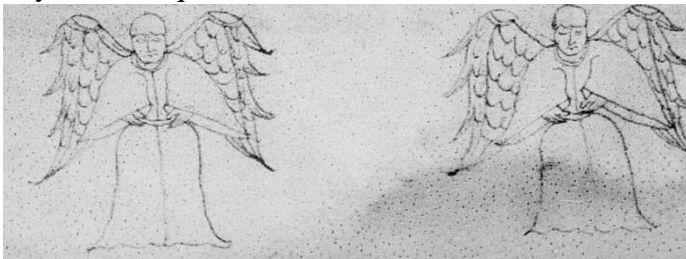


The names of the 2 lyghtes, that is called the sonne and the mone, which rewle and governe in the sommer sesonne, are called:

+ ☉ + Athemay + ☾ + Armatas +



Thes angels doo rewle and governe in the harvest tyme: +Tarquam ++Gualbarel+



The principall headd or rewler of the signes in the harviste tyme is called: + Tolquaret +

(fol. 73v)

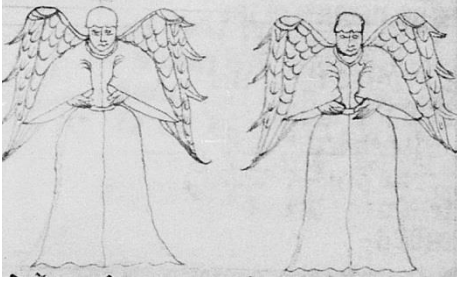


The name of the power of the yearth in the harviste is called: +Rabianira+

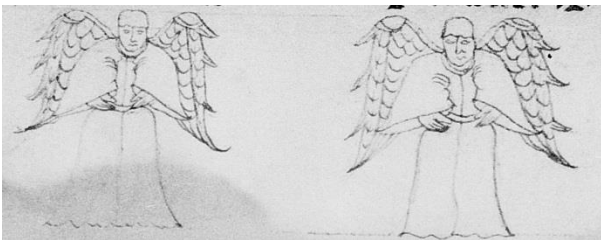


The names of the 2 lyghtes, that is called the sonne and the mone, whych rewle and governe in the harviste seasonne are called:

+ ☉ + Atragini+ ☽ + Matasignais+



Thes angells do rewle and governe in the winter seasonne: + Amabael + + Ctarari +



The principall head or rewler of the signes in the winter seasonne is called: + Altarib +

(fol. 74r)

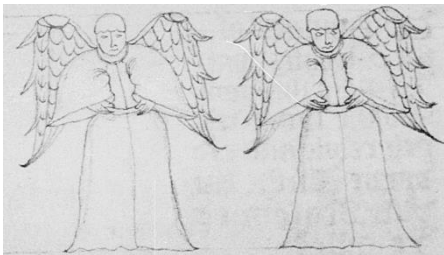


The name of the power of the yearth in the winter seasonne is called: +Gerenia+



The names of the 2 lyghtes, that is called the sonne and the mone, whych rewle and governe in the winter sesonne are called:

+ ☉ + Commutaf + ☽ + Affaterim +



Thes be the angells of the 12 signes:

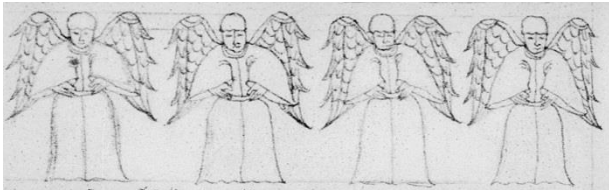
+ ♀ + Malchidael + ♂ + Asmodel + ♀ + Ambriel

+ ☾ + Muriel +



+ ʒ + Verchiel + ʒ + Hamabel + ʒ + Zuriel +  
ʒ + Barchie +

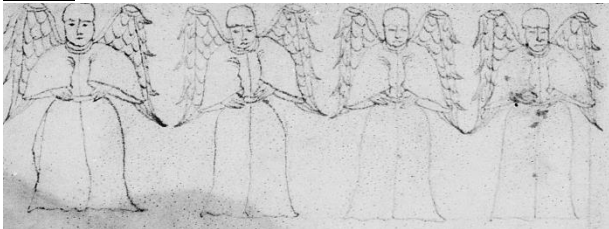
(fol. 74v)



+ ʒ + Aduachiel + ʒ + Hanael + ʒ + Gambiel +  
ʒ + Barchiel +

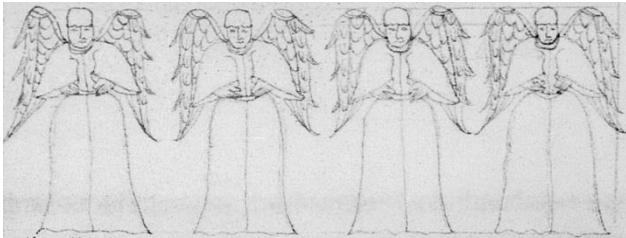


Thes be the angells of the 28 mancions of the  
mone: + Gemel + Enediel + Amixiel + Azariel +

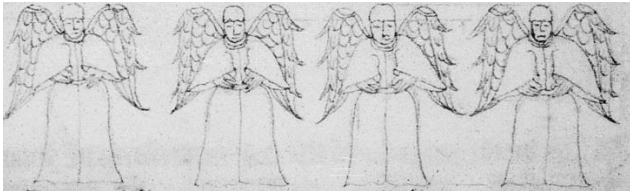


+ Cabiel + Dirachiel + Seheliel + Amnediel +

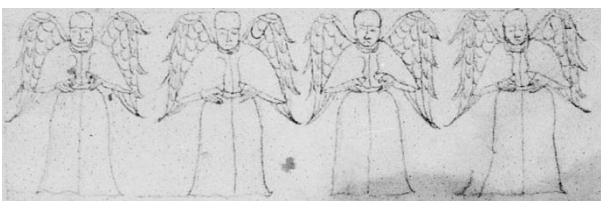
(fol. 75r)



+ Barbiel + Ardesiel + Neciel + Abdizuel +



+ Lazeriel + Ergediel + Ataliel + Azeruel +



+ Adriel + Egibiel + Amutiel + Kiriel +

(fol. 75v)



+ Bethnael + Geliel + Requier + Abrinael +

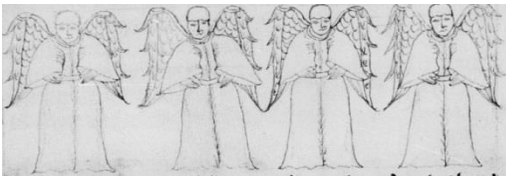


+ Aziel + Sagriel + Alheniel + Annnxiel+



Thes be the angells of the 4 wyne and princies: of the East is +Michael+, of the Weast is +Raphael+, of the Northe is +Gabriel+, of the Sowthe is +Nariel+ or Uriel+.

(fol. 76r), winds



Thes be the angells of the 4 elementes and dominators: of the aier is + Cherub +, of the wather is + Tharsis+, of the yearth is + Ariel+, of the fyar is + Seruph+ or Nathaniel+.



Et hi sunt qui præsident septua ginta duobus quinariis coelestibus, totidemque nationibus et linguis, et humani corporis artubus, cooperanturque septuaginta duobus synagogæ senioribus, totidemque Christi discipulis et nomina eorum secundum extractionem quam faciunt cabalistæ patent in hac sequenti tabella, secundum unum modum quem diximus. sune autem et alii plures modi ex eisdem uersiculis fabricandi Schemhamphoras, ut cum omnes tres recto ordine sibi subalternatim a dextram sinistram scribuntur, præter illos qui per tabulas Ziruph, et tabulas commutationum extrahuntur, de quibus in superioribus mentionem fecimus et quoniam hæ tabulæ omnibus tum diuinis, tum angelicis nominibus inseruiunt, ideo illas etiam huic capiti subiungemus.

(fol. 76v)

ו	ה	ו	ה	vehuiah	ו	ו	ו	ה	Leuviah	ז	ו	ו	ז	Aniel	ו	ו	ו	ה	mehahiah
ו	ו	ו	ז	Ieliel	ו	ו	ו	ה	pahaliah	ו	ו	ו	ה	haamia	ו	<sup>188</sup> ו	ו	ז	Peroiel
ו	ו	ז	ז	Sitael	ו	ו	ו	ז	nelchael	ו	ו	ו	ז	Rehael	ו	ז	ו	ה	nemamia
ו	ו	ו	ה	elemiah	ו	ו	ו	ז	Ieial	ו	ו	ו	ז	Ieiazal	ו	ו	ו	ז	Ieialel
ו	ו	ו	ה	mahasiah	ו	ו	ו	ז	melahel	ו	ו	ו	ז	hahahel	ו	ו	ו	ז	harahel
ו	ו	ו	ז	lelahel	ו	ו	ו	ה	hahuiah	ו	ו	ו	ז	michael	ו	ו	ו	ז	miZrael
ז	ו	ז	ה	achaiah	ו	ו	ו	ה	nuthaiah	ו	ו	ו	ה	veualiah	ו	ז	ו	ז	umahel
ו	ו	ו	ז	cahethel	ו	ז	ז	ה	haaiah	ו	ו	ו	ה	ielahiah	ו	ו	ו	ז	Iahhel
ו	ו	ו	ז	haziel	ו	ו	ו	ז	Ierathel	ו	ז	ו	ה	Sealiah	ז	<sup>189</sup> ו	ו	ז	annauel
ז	ו	ו	ה	aladiah	ו	ז	ו	ה	Seehiah	ו	ו	ו	ז	Ariel	ו	<sup>191</sup> ו	ו	ז	mehekiel

<sup>188</sup>ו] ז<sup>189</sup>nuthaiah] nitthaiah.<sup>190</sup>ו] ו<sup>191</sup>ו] ו



ל	ז	א	ה	lamah <sup>192</sup>	ר	ו	ו	ה	Reiihah <sup>193</sup>	ח	ב	ו	ה	asaliah	ר	ה <sup>194</sup>	ו	ה	damahiah
ה	ה	ב	ה	hahaiah	ז	ו	ו	ז	Omael	ו	ו	ה	ז	michael	ו	ו	ו	ז	memel
ו	ו	ו	ז	Iezalel	ו	ו	א	ז	lecabel	ו	ה	ו	ז	vehuel	ז	ו	ח	ז	Eiael
ו	א	ה	ז	mebahel	ו	ב	ו	ה	vasariah	ו	א	ו	ז	Daniel	ה	א	ו	ה	habuiah
ה	ו	ו	ז	hariel	ו	ה	ו	ה	Iehuihah	ה	ה	ב	ה	hahasiah	ו	ז	ה	ז	Roehel
ה	ו	ו	ה	haliamiah	ו	ה	ה	ה	Lehahiah	ח	ו	ו	ה	imamia	ו	א	ו	ה	iabamiah
ו	ז	ו	ה	lemah <sup>195</sup>	ו	ו	ה	ה	chauakiah	א	א	ז	ז	nanael	ה	ו	ו	ז	Haiaiel
א	ו	ו	ז	caliel	ו	א	ו	ז	manadel	א	ו	ה	ז	nithael	ו	ו	ו	ה	mamiah

<sup>192</sup> lamah] lauihah.<sup>193</sup> Reiihah] Reiiel.<sup>194</sup> ה] ח<sup>195</sup> lemah] leuihah.

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(fol.79v)

The angels of the 7 planetts after the  
opinione of zebell:

(fol. 80r)

♄ Sachir + Onath + Anasen + Prothophares  
+ Gaym + Fimtilis +.

♄<sup>196</sup> Aastegeon + Sexagip + Tors +  
Tentercenta + Selops + Versiel +  
AstrondAy +

♂ Belligeron + Robrinez  
+ Thophares + Scetaburous + Zelidrou +  
Pristorides + Pirirm + Phitach +.

☉ Alfareon + Luetundium + Ferlucifin +  
Moderiel + Pantas + Strindabelion +.

♀ Penel + Aripas + Filiach + Disdros +  
Nechir + Pbab + Neptalam +

♂ Calamichan + Pergamidam + Tichiz +  
Aprops + Cirael + Garilam + Gemasnay +.

♄<sup>197</sup> Ydroel + Nar + Escor + Phin +  
Bethan + Gesrus + Philosen + Onfilmetoii  
+.

The names of the angels of the xii signes:

♄ Utiridan + Berithz + Manslitan +  
Ysmarelion +.

♂ Geofriel + Dridmoyl + Frenil + Dirigalij  
+.

♂ Sinchateriel + Anabrochz + Gefrel +  
Beliabij +.

♂ Tetrarchin + Froseithz + Endiran +  
Cefafin +.

♂ Berferiel + Andri + Facifon + Vridithian  
+.

♂ Monosriel + Scamburion + Liricom +  
An +.

♂ Ilfey + Drabundin + Prothabeon +  
Sephyron +.

♂ Gefusieon + Grisolis + Ophicen +  
Albuth +.

♂ Tebondriel + Zedrociel + Rufibian +  
Exdromal +.

♂ Tiragisneil + Sandamruch + Gelisedon +  
Nili +.

♂ Sterrunilion + Andebal + Gorthz +  
Zahayr +.

♂ Nolicheil + Angiseil + Theodropham +  
Salchmeon + Exagiel +

---

<sup>196</sup> Mirrored.

<sup>197</sup> Mirrored.

syimnoy + debroz + Schyphaon +  
Drudromoy + Ehehij +

The names of the princes of the xii  
altitudes are thes folowinge:

Υ Armiel + Gabriel + Barachiel + Libes +  
Helissan +.

Ϸ Pax + Princeps + Miserecordia + Alphay  
+ Raym + Geon + Gereon + Armon +  
Geremon +.

Π Fortitudo + Paciencia + Ythanay + Elon  
+ Evebychay +.

(folio 80v)

☉ Yareth + Yaran + Arneth + Zaraney +  
Lux + Eye +.

(fol. 80v)

☿ Almay + Ezey + Zabele + Mononym +  
Aurach + Liulay +.

♊ Hores + Bysserios + Onay + Ornath +  
Vita + Yareth + Allay +

♋ Ay + Alkin + Roel + Abanay + Rathan +  
Corosay +.

♌ Amayn + Anay + Gelomitro +  
Gecebamia + Ysaramana + Elomich +

♍ Zaan + Zabin + Zadanay + Arphel +  
Alphanay + Zadan +.

♎ Ym + Anab + Reil + Solin + Paciencia  
+ Vel + Potian +.

♏ Alphaneos + Alphanay + Asser +  
Zarinioch + Almeos + Sphray +

♐ Salmel + Alimos + Alibin + Lubiras +  
Ana + Anay +.

The angels of the 7 planetts after the  
opinione of Honorius:

♈ Zapkiel + Oraphiel + Caphiziel + Boel +  
Cassziel + Michathon + Dalziel + Gastiel +  
Matraton + Satel +.

♉ Zadkiel + Zachariel + Sacziel + Paysthar  
+ Raphael + Pahanitociel + Assassaiel +  
Tethapiel + Parantemol +.

♊ Camael + Zamael + Samael + Azinior +  
Satihel + Yturahihel + Amabiel + Taryel +  
Armael +.

♋ Raphael + Michael + Quelamya +  
Caphael + Dardihel + Hurathaphel +.

♌ Hamiel + Anael + Daner + Raquel +  
Salguyel +.

♍ Michael + Raphael + Targuarra + Myhel  
+ Sarapiel + Vriel +

Ꮘ<sup>198</sup> Gabriel + Orpheniel + Mychael +  
Samyhel + Athithael +.

The names of the angels of the xii signes  
after the opinione of Honorius:

Υ Malichidael + Ꮖ . Asmodel + Π Ambriel  
+ Ϟ Muriel + ϙ Verchiel + Ϡ Hamaliel +  
Ω Zuriel + ϡ Barchiel + ϣ Advachiel + Ϥ  
Hanael + ϥ Ambiel + Ϧ Barchiel +

The angels of the . xxviii . mancions of the  
mone:

Geniel + Enediel + Amixiel + Azariel +  
Caiel + Dirachiel + Seheliel + Amnediel +  
Barbiel + Ardesiel + Neciel + Abdizuel +  
Iazeriel + Ergediel + Ataliel + Azeruel +  
Adriel + Egiviel + Amutiel + Kiriel +  
Bethnael + Geliel + Requiell + Abrinael +  
Aziel + Tagriel + Alheniel + Amnixiel +.

Thes are the princes of the 4 windes:

Of the Est is + Michael + of the West is +  
Raphael + of the Northe is + Gabriel + of  
the Sowghte is + Nariel + t . Uriel +

Thes are the dominators and reulers of the  
4 elementes: Of the ayer is + Cherub + of  
the water is + Tharsis + of the yearthe is +  
Ariel + of the fyer is + Seruph + uel .

Nathaniel +

Thes are the angels that beare the great  
name of God called in the hebrewe tunge  
schemhamphoras:

Vehuiah + Ieliel + Sitael + Elemiah +  
Mahasiah + Lelahel + Achatah +  
Cahethel + Haziel + Aladiah + Lamah +  
Hahaiah + Iezalel + Mebahel +  
Hariel + Hakamiah + Leuiah + Caliel +  
Ievuiah + Pahaliah + Nelchael + Ieiael +  
Melahel + Hahuiah + Nitthhaiah + Haaiah  
+ Ierathel + Seehiah + Reijel + Omael +  
Lecabel + Vasariah + Lehuiah + Lehahiah  
+ Chauakiah + Manadel + Aniel +  
Haamiab + Rehael + Ieiazal + Hahahel +  
Michael + Veualiah + Ielahiah + Sealiah +  
Ariel + Asaliah + Michael + Vehuel +  
Daniel + Hahasiah + Imamiah + Nanael +  
Nithael + Mehahiah + Poiel + Nemamiah +  
Ieiael + Harahel + Mizrael + Umahel +  
Iahhel + Annauel + Mehekiel + Damahiah  
+ Meniel + Eiael + Habuiah + Roehel +  
Iabamiah + Haiaiel + Mamiah +.

(fol. 81r)

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<sup>198</sup> Mirrored.

## **Abstract**

This master thesis *The Sworn Book of Honorius* deals with the medieval literary tradition of the *Liber iuratus Honorii*. The text of the *Liber iuratus Honorii* is a handbook on ceremonial magic, and is concerned with the invocation and conjuration of spirits. In the manuscript text, a magical ritual is described for the attainment of a vision of God (*Visio Dei*) with the help of a magical seal (*Sigillum Dei*). The text of the *Liber iuratus Honorii* is present in nine medieval manuscripts and can be divided in two literary traditions: The Southern and the Northern tradition. One of these manuscripts contains an English translation called *The Sworn Book of Honorius*. In this thesis, I have edited the manuscript text of the MS. Royal 17 A xlii from the British Library in London to a reliable and readable edition of the English text *The Sworn Book of Honorius*. In addition, I have done research on the historical background and manuscript content of the *Liber iuratus Honorii* and *The Sworn Book of Honorius*.