

# Liber Juratus

or

## The Sworne Booke of Honorius

[Edited by Joseph H. Peterson, copyright © 1998. All rights reserved.](#)

Permission is hereby granted to make one handwritten copy for personal use, provided the master bind his executors by a strong oath (juramentum) to bury it with him in his grave. Beyond this, whoever copies this sacred text without permission from the editor will be damned.

### INTRODUCTION:

*Liber Juratus* is one of the oldest and most influential texts of Medieval magic. The almost legendary reputation of this work led to the forgery of the so-called [Grimoire of Pope Honorius](#), a ridiculous work so despised by Eliphas Levi and A. E. Waite.

According to Lynn Thorndike, [Magic and Experimental Science II](#), 281 ff, it is also known as *Liber Sacer* or *Liber Sacratius* by which name it is mentioned at least twice in the thirteenth century.

### Editions

**Latin.** A critical edition of the Latin text has recently been published by Gösta Hedegård: [LIBER IURATUS HONORII -- A Critical Edition of the Latin Version of the Sworn Book of Honorius](#) (Stockholm : Almqvist & Wiksell International, 2002)

**English** The only attempt at publishing any significant portion of the English translation was Daniel Driscoll's *The Sworn Book of Honourius* (sic) *the Magician*, Heptangle Books, 1977. Unfortunately, Driscoll did not make use of the best manuscripts, omitted large portions, misread and misplaced angelic names and words from the prayers, and otherwise took serious liberties with the text. It is however a fine example of the book publisher's craft, and has become a valuable collectable.

### Manuscripts

The *Sworne Book* is represented in several manuscripts including the following found in the British Museum:

- Royal MS 17Axlvi (Latin and English, dated mid-sixteenth century because of borrowing from Agrippa not found in the older manuscripts). 82 folios. The title in the catalog reads 'The Sworne Booke of Honoryus':
  - 'THE SWORNE BOOKE' of 'Honoryus' (see f. 4 b,
  - 11. 3, 6): a translation of a book of magic, entitled (see
  - Sloane MS. 3854, f. 138 b) 'Liber de vita anime rationalis,
  - qui liber sacer uel liber angelorum vel liber iuratus
  - nuncupatur, quem fecit Honorius magister Thebarum',
  - purporting to be compiled by Honorius filius

- Euclidis as the result of a conference of 89 magistri from
- Naples, Athens, and Toledo, convened by the authority
- of the Pope and cardinals (cf. also Sloane MSS. 313,
- f. 1, 3885, f. 58). Beg. 'When wycked sprites ware
- gathered together'.
- On f. 82 is a charm, in a 16th cent. band, on the word,
- 'Calendant'
- against ague.
- Vellum; ff. 82. 7 1/2 in. x 5 1/2 in. XV cent.
- Gatherings of 4 leaves
- (viii5, xiv6, xv10, xix2). Sec, fol. 'and ye cause'. Pen-
- drawings of
- angels and spirits and marginal floral ornament, usually
- coloured,
- sometimes in gold; chapter-headings in red, blue, or green.
- On the
- fly-leaf (f. 1) are some late 16th cent. pen-drawings with
- the initials
- R. T. This MS. and the next two are bound together.
- Sloane MS 313 (late fourteenth or early fifteenth century). This manuscript is known to have been in the collection of John Dee, and contains marginal notes in his handwriting. The title in the catalog reads simply "Tract on Magic.", or "Salomonis opus sacrum ab Honorio ordinatum, tractatus de arte magica"
- Sloane 3826 (fol. 58-83) 16th century. Excerpts from LJ. The catalog of angels found in Royal MS 17Axlii also has parallels in [Sloane 3826](#).
- Sloane 3849 (art. 7) Excerpts from LJ.
- Sloane 3853 fol 163f: Catalogued as 'The Divine Seal of Solomon', this manuscript actually contains large portions of the *Sworn Book*. Mid 16th century, also with excerpts from Agrippa (with citations). English and Latin.
- Sloane 3854: (art. 9, fol 117-144) 14th century. "Honorii Magistri Thebarum liber cui titulus 'Juratus.'" or "Liber Juratus, vel liber de vita Animæ rationalis Qui Liber Sacer, vel Liber Angelorum nuncupatur quem fecit Honorius Magister Thebarum," etc.
- Sloane 3883: (fols. 1-25) 17th century. "De modo ministrandi sacrum" (revealed to Solomon by an angel)
- Sloane 3885: (fols. 1-25) 17th century. "Liber sacer Salomonis," repeated at fold 96v-125; (fols. 58-96) "Tractatus de re magica ab Honorio filio Euclidis magistro Thebarum ex septem voluminibus artis magicae compilatus, et intitulus Liber sacer, sive juratus.", or "Opera Salomonis ab Honorio ordinata" (cursive script).

Of these, [Sloane 3854](#) is the most reliable, complete, and readable.

The following text is from the Royal MS (abbreviated R) with variant readings from Sl.3885 (abbreviated S), Sl.3854 (designated S2), and Sl.3853 (designated S3).

All of the manuscripts seem to be missing some text, as shown by internal references to material not actually to be found. One example is the [reference to the seals of angels](#). To make up for these evident deficiencies, the Royal manuscript seems to have inserted some additional text not found in the other manuscripts, namely the information on angels and incenses, most of which is taken from [Agrippa](#) and [De Abano](#). It is also missing some text found in the other manuscripts.

Variants are of some interest. Note the recurring sound changes: "i" (R manuscript) becomes "g" (S manuscript), e.g. "ienomos" [R] = "genomos" [S], ..iel [r] = ..ihel [S], e.g. "kariel" [r] = "karihel" [S]; also frequent interchange of y to i and i to y; ..am [r] = ..um [S], e.g. "lemeliham" [r] = "lemelihum" [S]. possible evidence of mss tradition in some other script [Hebrew or Greek?] or oral tradition.

The diagram of the [Sigillum Dei Aemeth](#) is taken from Sloane 313. This is very close to the (although considerably corrupted) version shown in [Athanasius Kircher in his monumental work Oedipus Aegyptiacus](#) (1562). The drawing of the sigil does not occur in Royal, Sloane 3854, or Sl.3885. The [version in Sloane 3853](#) (reproduced in C.J.S. Thompson, *The Mysteries and Secrets of Magic*, New York, 1973, pg. 186, but without identifying the source) is somewhat different. The drawing, with interesting differences, also appears in an Italian manuscript of the *Key of Solomon* in the Bodleian Library, [MS. Mich. 276](#).

John Dee, in his [Mystical Experiments](#), was originally told to use a version found in one of his books. Dee consulted several sources, and consulted the angels to resolve the discrepancies. This prompted them to detail an almost [totally new version of the Sigil](#). One of Dee's sources was apparently Sl.313. Roberts and Watson, in their 1990 *John Dee's Library Catalogue*, pg. 168, identify Sloane 313 as being one of Dee's manuscripts. They give it catalog number DM70, and note, "On fol.9 (originally the first leaf, fol.1-8 having been misbound) is [Dee's ladder symbol] and, very faint, 'Fragmentum Magicum', which may be in Dee's hand. At the foot is 'Sum Ben: Jonsonij liber'."

Note also that the section 'On the composition of the Divine Seal' also occurs in the [Hebrew version of the Key of Solomon](#) (fol. 3b-5b).

Also of interest are the 'scribal doodlings' on the first folio of the Royal MS (as well as other illuminations and drawings of angels later in the MS -- which I hope to add at a later time) which are very reminiscent of the mysterious *Voynich Manuscript*, which also went through the hands of Kircher.

Note too that the Orations found in *Liber Juratus* parallel (and are probably derived from) those found in the [Ars Notoria](#), for example:

Liber Juratus: [Oratio 17, Royal, fol. 37v]	Ars Notoria: The oration of the physical art
<p>O Jesu the sonne of the incomprhensible god  <b>hancor hanacor hamylos [or hanylos]</b>  <b>iehorna theodonos helyothos [heliotheos]</b>  <b>phagor corphandonos norizaue corithico</b>  <b>hanosae helsezope phagora.</b></p> <p><b>Eleminator candones helos helee resphaga</b>  <b>thephagayn thetendyn thahonos micemya</b>  <b>[S2: uicemya] hehor tahonas</b>  <b>[heortahonos] nelos [uelos] behebos</b>  <b>belhores hacaphagan belethothol</b></p>	<p>IHesus fili Dominus Incomprehensibilis:</p> <p>Ancor, Anacor, Anylos, Zohorna,  Theodonos, hely otes Phagor, Norizane,  Corichito, Anosae, Helse Tonope, Phagora.</p> <p><i>Another part of the same oration.</i></p> <p>Elleminator, Candones helosi, Tephagain,  Tecendum, Thaones, Behelos, Belhoros,  Hocho Phagan, Corphandonos, Humanae</p>

**ortophagon corphandonos**

borne in the shape of a man for us sinners  
and yow holy angells **heliothos phagnora**  
herken and teche me and gouerne me (*hic dic  
petitionem tuam sed p visione diuina dic ut  
sequitr.*) that i may come to obtayne the  
visyon of the deyte thorow the glorious and  
moste gentle and moste almighte creator oure  
lyuyng lorde holy infinite godely and  
euerlastinge to whome be prayse honor and  
glorye worlde withowt ende. amen.

natus & vos Eloytus Phugora: Be present  
ye holy angels, advertise and teach me,  
whether such a one shall recover, or dye of  
this infirmity.

---

[Liber Juratus  
or  
The Sworne Booke of Honorius]



[1r] when wycked sprites ware gathered to

[I. Prologue]

gether intending to sende devills in to the  
hartts off men to the entente thay wolde  
dystroy all thinges profytable ffor 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 which gathering them selves to  
gether sayde won to another as here folowethe  
\*/\*/\*/\*/\*/\*/

the helth which the lorde hathe gevin his  
people is now through magecke and  
negromancy turned in to the damnacyon of all  
people, for even the magyans them selves  
being intoxycated and blynded by the devill,  
and contrary to the order of christes churche  
and transgressing the commandement of god,  
which dothe saye thou shalte not tempe the  
lorde thy god, but him only shalte yu serve,

but these negromancers or magyans denying  
the sacryfyce dew unto god and inn tempting  
him hathe donne sacryfyce unto devills and  
abused his name in calling of them contrary to  
the profession made at there bapting, [1v] for  
there it is sayd: for sake the devill and all his  
pompes, but thes magyans and negromancers  
dothe nott follow only the pompes and workes  
of sathan but hathe also brought all people  
through there mervelus ellusyons in to ye  
errors drowing the ignorant and suche lyke in  
to the damnasyon bothe of soule and body,  
and they thinkinge this for no other purpose  
but that by this they shulde destroye all other  
scyences,

it is thought rite therfore to plucke up and  
utterly to dystroy this dedly roote and all the  
followers of this arte, but they throughe the  
instygasyon off the devill and being moved wt  
envy and covetusnes under the simylytude of  
truthe they did publyshe and spred abroad ye  
falshed speking false and unlykely things, for  
it is nott possible yt a wiche and unclen man  
shulde work trwly in this arte, for men are not

When wicked spirits were gathered  
together, intending to send devils into the  
hearts of men, to the intent they would  
destroy all things profitable for mankind,  
and to corrupt all the whole world, even  
to the uttermost of their power, sowing  
hypocrise and envy, and rooting bishops  
and prelates in pride, even the pope  
himself and his cardinals, which  
gathering themselves together said one to  
another as here follows:

The health which the Lord has given his  
people is now through magic and  
negromancy turned into the damnation of  
all people. For even the magians  
themselves, being intoxicated and  
blinded by the devil, and contrary to the  
order of Christ's Church, and  
transgressing the commandment of God,  
which says, "Thou shalt not tempt the  
Lord thy God, but him only shalt thou  
serve"

But these negromancers or magians,  
denying the sacrifice due to God, and in  
tempting him have done sacrifice to  
devils, and abused His Name in calling  
of them, contrary to the profession made  
at there baptism, for there it is said,  
"Forsake the devil and all his pomps."  
But these magians and negromancers do  
not follow only the pomps and works of  
Satan, but have also brought all people  
through their marvellous illusions into  
the errors, drawing the ignorant and such  
like into the damnation both of soul and  
body, and they thinking this for no other  
purpose but that by this they should  
destroy all other sciences.

It is thought right therefore to pluck up  
and utterly to destroy this deadly root,  
and all the followers of this art, but they  
through the instigation of the devil, and  
being moved with envy and covetousnes  
under the similitude of truth, they did  
publish and spread abroad the falsehood,  
speaking false and unlikely things. For it  
is not possible that a wicked and unclean

bownde unto sprites, but the sprites are  
constrayned agaynst yr wills to answeere men  
yt be clenched or clenched, and to fulfill there  
requestes, yet agaynst all yos willes we have  
gone about to set forth the principles of this  
arte [2r] and ye cause of truthe, and for that  
cause thay had condemned this arte and judged  
hus to dethe.

we therefore throughe godes sufferance having  
a fore knowledge of that judgement knowing  
also yt by it shulde folow miche mischefe and  
yt it was impossible to us to scape the handes  
of the people by owre owne strengthe wt owt  
the helpe of sprites dowing yt a greter danger  
would folow upon it, for the wicked power of  
the sprites att owre commandement wolde  
have destroyed them all utterly in on,

wherfore we called on generall counsell off all  
the masters in the which counsell of \*811\*  
masters which camme owte of naples athence  
and tholetus we dyd chuse on whose name was  
honorius the sonne of eucludus master of the  
thebares in the which cytye this art was redd yt  
he shulde worke for us in this sayde arte, and  
he throughe the counsell of a certayne angell  
whose name was hocroel dyd wryte \*7\*  
volumes of arte magicke, geving unto hus the  
kernel and unto others the shalles owt of the  
which bookes he dru owt \*93\* chapters in  
the which is bryffely containned [2v] 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 containned ye  
\*100\* sacred names of god and therfor it is  
callyd sacred as ye would 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 consecrated of  
angells, or elles be cause the angell hocroell  
did declare and show unto him yt it was  
consecrated of god,

then they princes & prelates being pacefyed wt  
burning of certen fables or tryffles, thought

man should work truely in this art, for  
men are not bound to spirits, but the  
spirits are constrained against their wills  
to answer men that are cleansed or clean,  
and to fulfill their requests. Yet against  
all those wills we have gone about to set  
forth the principles of this art, and the  
cause of truth, and for that cause thay had  
condemned this art and judged us to  
death.

We therefore, through God's sufferance,  
having a foreknowledge of that  
judgement, knowing also that by it  
should follow much mischief, and that it  
was impossible to us to escape the hands  
of the people by our own strength  
without the help of spirits, doubting [i.e.  
fearing] that a greater danger would  
follow upon it, for the wicked power of  
the spirits at our command could have  
destroyed them [i.e. those who  
condemned us] all utterly at once.

Wherefore, we called a general council  
of all the masters. And out of the which  
council of 811 masters which came out  
of Naples, Athens, and Toledo, we did  
choose one whose name was Honorius,  
the son of Euclid, master of the Thebians,  
in the which city this art was read, that he  
should work for us in this said art. And  
he through the council of a certain angel  
whose name was Hocroel, did write  
seven volumes of art magic, giving to us  
the kernel, and to others the shells. Out  
of the which books he drew out 93  
chapters, in the which is briefly  
contained the effect of this art, of the  
which chapters he made a book which we  
do call *The Sacred or Sworn Book* for  
this cause, for in it is contained the 100  
sacred names of God, and therefor it is  
called sacred, as you would say "made of  
holy things," or else because by this book  
he came to the knowledge of sacred or  
holy things, or else because it was  
consecrated by angels, or else because  
the angel Hocroel did declare and show  
him that it was consecrated of God.

[The oath]



verely this arte had bin utterly destroyed, and therefore we being somwhate moved made this othe amounge oure selves, first yt this booke shulde be delyveryd to no man untill suche tyme as the master of the arte were in jeoberdye of dethe and yt it shulde be copyed but unto \*3\* att the most, and yt it shulde be delyveryd to no woman nor to any man excepte he were off lawfull aghe which shulde also be both godely and faythfull whose godely behaver had bin tryed by the space of a whole yere, and yt this booke shulde no more here after [3r] be destroyed, but yt it shulde be restored agayne to ye honore or to his successors, and yf there cane nott be founde an able and a sufficyent man to whome this booke nighte be delyveryd, yt then the master bynde his executors by a stronge othe to bury it withe him in his grave, or ells he shall him selfe whyle he liveth bury it him selfe, in some place honestely and clenly, and newer affter to revele the place by any curcumstances to any creature, and yf the master shall have nide of any scollers or will prove then any man of wayes yt for to fulfill his commaundenentes yff nide be they shall even suffer dethe rather then they will declare ayther the sayinges or doinges of there master, or yt 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 another, even so doth the master unytte and kintt together his discyples or schollers in concorde and love so yt alwayes the on shall helpe to bayre the others burthen, nor on shall nott revele the secretes of a nother, but they shall be faythfull off on mynde and concorde, and he yt [3v] he shall trewly performe observe and kepe every artycle off his othe and for this cause this is calyd the sworne booke: (\*ffinis prologu \*/\*\*/\*/\*/\*/\*

Then the princes and prelates being pacified with burning of certain fables or trifles, thought verily that this art had been utterly destroyed, and therefore we being somewhat moved, made this oath among ourselves:

- First, that this book should be delivered to no man until such time as the master of the art were in jeopardy of death, and
- That it should be copied but to three at the most, and
- That it should be delivered to no woman, nor to any man except he were of lawful age, and he should also be both Godly and faithful, whose Godly behavior had been tried for the space of a whole year, and
- That this book should no more hereafter be destroyed, but that it should be restored again to the honor, or to his successors, and
- If there cannot be found an able and a sufficient man to whom this booke might be delivered, that then the master bind his executors by a strong oath to bury it with him in his grave, or else he shall himself while he lives bury it himself in some place honestly and cleanly, and never after to reveal the place by any circumstances to any creature, and
- If the master shall have nide of any scholars or will prove then any man of ways that for to fulfill his commandments if need be, they shall even suffer death rather than they will declare either the sayings or doings of their master, or that he knows any such things, nor declares any such thing by any man of circumstances. And like as a father causes one of his sons to love another, even so does the master unite and knit together

1. The first chapter is of the composition of the great name of God, which the Hebrews call *Schemhamphoras* which consists of seventy-two letters: h. t. o. e. r. 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. r. 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. n. a., which is the beginning in this art.
2. The second chapter is of the vision of the Deity,
3. The third of the knowledge of the devine power,
4. The fourth of the forgiveness of sins,
5. The fifth that a man should not fall into deadly sin,
6. The sixth of the redemption of



three souls out of Purgatory.

- the \*7\* chapter is off the knowledge off the heavens, [4r]
- the \*8\* to know the angells off every heaven
- the \*9\* to know every angell his name and his power,
- the \*10\* to know the seales off every angel,
- the \*11\* to know under whome every angel is,
- the \*12\* to know the offyce of every angell,
- the \*13\* of the invocatyon of every angell and of his company,
- the \*14\* how a man shude 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 know the planetts and the starres,
- the \*19\* to know the vertu of the planetts and starres and there influences,
- the \*20\* to alter or chaunge ye influence of the planetts and starres,
- the \*21\* to change the daye in to nighte and the nighte in to ye 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 ye powers off the higher sprites,
- the \*25\* to know there seales,
- the \*26\* to know the alteratyon and changing of the elymentes and of the bodyes that be mixte of them,
- the \*27\* to know all herbes, [4v] plantes, and bestes being upon the earthe and of there vertues,
- the \*28\* of the knoledge off the nature of man and of all his dyedes and his thoughtes,
- the \*29\* to know the sprites of the

#### **The chapters of the second worke.**

7. The seventh chapter is of the knowledge of the heavens,
8. To know the angels of every heaven
9. To know every angel, his name, and his power,
10. To know the seals of every angel,
11. To know under whom every angel is,
12. To know the office of every angel,
13. Of the invocation of every angel and of his company,
14. How a man should obtain his will by every angel,
15. To obtain all sciences,
16. To know the hour of death,
17. To know all thinges present, past, and to come,
18. To know the planets and the stars,
19. To know the virtue of the planets and stars, and their influences,
20. To alter or change the influence of the planets and stars,
21. To change the day into night, and the night into the day,
22. To know the spirits of the air,
23. To know the spirits of the fire, and their names and their superiors, their seals, power, and virtue,
24. The twenty-fourth, to know the names and the powers of the higher spirits,
25. To know their seals,
26. To know the alteration and changing of the elements, and of the bodies that be mixed of them,
27. To know all herbs, plants, and beasts being upon the Earth, and of their virtues,
28. The knowledge of the nature of man and of all his deeds and his thoughts,
29. To know the spirits of the water, and there virtues, and their

- water and there vertuse and there  
superyors,
- the \*30\* to know the erthely sprrites  
and infernalles,
  - the \*31\* of the sighte of purgatorye  
and hell and the sowlles there being,
  - the \*32\* off the bond or oblygasyon yt  
the sowle and bodye shall returne  
agayne,
  - the \*33\* of ye consecrating off this  
book \*/\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*

- superiors,
30. To know the earthly spirits and  
infernalles,
  31. Of the sight of purgatory, and  
hell, and the souls their being,
  32. Of the bond or obligation that the  
soul and body shall return again,
  33. Of the consecrating of this book

### **End of the chapters of the second work.**

ffinis of the chapters of the secode worke  
\*/\*\*/\*\*\*/\*

### **the chapters of the \*3\* worke** \*/\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*

- the \*34\* of the constrinksyon of sprites  
by wordes,
- the \*35\* of the consthinksyon 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 yt is inclosed yt he  
maye answer or nott,
- the \*40\* to cause thunder and  
lightening,
- the \*41\* off burning to be made,
- the \*42\* of the powrging of they ayer,
- the \*43\* off ye corruptyon of the ayer,
- the \*44\* to cause snow [5r] and yse,
- the \*45\* off dewes rayne,
- the \*46\* to cause flowers and frutes,
- the \*47\* to go invysybbe,
- the \*48\* off a horse,
- the \*49\* to bringe agayne a man that is  
gone saffe in an hower,
- the \*50\* to have a thing carryed  
whether thow willte in a moment,
- the \*51\* to take a waye 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 commotyon att thy  
preasure,

### **The chapters of the third work.**

34. Of the constrinksyon of spirits by  
words,
35. Of the consthinksyon of sprits by  
seals,
36. Of the constrinckesyon of spirits  
by tables,
37. To give every spirit his shape,
38. Of enclosing of spirits,
39. Of a spirit that is enclosed, that he  
may answer or not,
40. To cause thunder and lightening,
41. Of burning to be made,
42. Of the purging of the air,
43. Of the corruption of the air,
44. To cause snow and ice,
45. Of dewes [and] rain,
46. To cause flowers and fruits,
47. To go invisible,
48. Of a horse,
49. To bring again a man that is gone  
safe in an hour,
50. To have a thing carried where you  
will in a moment,
51. To take away a thing,
52. To bring a thing again,
53. To change the shape of every  
thing,
54. To make a flood in a dry ground,
55. To make a commotion at your  
pleasure,
56. To destroy a kingdom or an  
empire,
57. To have power over every man,
58. To have a thousand armed men,

- the \*56\* to distroy a kingdone 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 yt 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 yt he hathe stollen,
  - the \*64\* to open lockes,
  - the \*65\* to cause discorde and debate,
  - the \*66\* to cause unyte and concorde,
  - the \*67\* to have the favor of everybodye,
  - the \*68\* to obtayne or gett rytches,
  - the \*69\* to [\[5v\]](#) 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 yt is stopped in the sea by the adamaint stone,
  - the \*74\* to avoyde all man of dangers,
  - the \*75\* to gayther byrdes together and to take them,
  - the \*76\* to gether fysshes together and to take them,
  - \*77\* to gather wylde bestes to gether and to take them,
  - the \*78\* to cawse warre amonge fysshes fowles and suche lyke,
  - the \*79\* to make burninge to apeyre,
  - the \*80\* to make juggelers or maydens singing to apeyre,
  - the \*81\* to make gardens or castells to apeyre,
  - the \*82\* to make fightinge men to apeyre,
  - the \*83\* to make gryphons and dragons to apeyre,
  - the \*84\* to make all wylde bests to appeyre,
- 59. To form a castle that shall never be destroyed,
  - 60. To make a wicked glass,
  - 61. To destroy a place or a hold by a wicked glass,
  - 62. Of a glass wherein you shall see the whole world,
  - 63. To bring again that which a thief has stollen,
  - 64. To open locks,
  - 65. To cause discord and debate,
  - 66. To cause unity and concord,
  - 67. To have the favor of everybody,
  - 68. To obtain or get riches,
  - 69. To heal all man of diseases,
  - 70. To cast into sickness whom you will,
  - 71. To kill whom you will,
  - 72. To cause danger, both by sea and land,
  - 73. To delyn a ship that is stopped in the sea by the adamant stone,
  - 74. To avoid all man of dangers,
  - 75. To gather birds together, and to take them,
  - 76. To gather fishes together and to take them,
  - 77. To gather wild beasts together and to take them,
  - 78. To cause war amongst fishes, fowls, and such like,
  - 79. To make burning to appear,
  - 80. To make jugglers or maidens singing to appear,
  - 81. To make gardens or castles to appear,
  - 82. To make fighting men to appear,
  - 83. To make gryphons and dragons to appear,
  - 84. To make all wild beasts to appear,
  - 85. To make hunters and their dogs to appear hunting,
  - 86. To make a man to think he is in a place where he is not,
  - 87. To make all pleasures to appear

**End of the chapters of the third work.**

- the \*85\* to make hunters and there dogges to appeyre huntinge,
- 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 \*/\*\*/\*/\*

ffinis of the chapters of the \*3\* worke  
 \*/\*\*/\*/\*/\*

[6r]

**the chapters off the \*4\* worke**  
 \*/\*\*/\*/\*/\*/\*/\*/\*

- the \*88\* to delyur them yt be in pryson,
- the \*89\* to locke a gayne the gattes of the castell,
- the \*90\* to haue all treasures mettalls pressyns stones and all other thinges hyd in the grounde,
- the \*91\* off the appeyring 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 earth but these \*2\* chapters haue we takyn awaye be cause they be agaynst the will of god.

thus endeth the nottes off all the chapters  
 \*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

**here beginnithe the booke**  
 \*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

we therefore thorow godes helpe intendinge to folow the stepps and precepes of salomon, therefore to thy receyuing of suche an highe misterye we preffess 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 come frome the very faythe of the harte, the which faythe the workes shall declare, [6v] ffor 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

**The chapters of the fourth work.**

88. To deliver them that be in prison,
89. To lock again the gates of the castle,
90. To have all treasures metals, precious stones, and all other thinges hidden in the ground,
91. Of the appearing of dead bodies that they seem to arise again and to speak,
92. That you should think beasts to appear created againe of the earth

But these two chapters have we taken away, because they be against the will of God.

**Thus ends the notes of all the chapters.**

---

**[III] Here begins the book.**

---

We therefore, through God's help, intending to follow the steps and precepts of Solomon, therefore to your receiving of such a high mystery, we profess to be one chief principal or beginning. Note therefore that the first and chief principal or beginning is the Divine Majesty, and the true invocation must come from the very faith of the heart, the which faith the works shall declare. For Solomon said there is one only God, one might or power, one faith, of whom one work, one principal or beginning, and of whom the

worke dothe comme althoughe this be  
deuyded into many parts, ffor lyke as all the  
holle partes doo saver and smel of the body  
even to lyke wyse dothe of these thinges  
comme all perfectyon and effect \*/\*\*/\*

in the name therfore of the true and lyuing  
gode which is alpha et omega ye beginninge  
and the ending which is the father the sonne,  
and the holy gost \*3\* persones and on god the  
gyuer off lyffe and the destroyer off dethe for  
he destroyed oure dethe and thrughe his  
resurrectyon restored us agayne to lyffe  
\*/\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*

off the makeinge off the seale of god, for the  
knowledge of the first parte, of the knowledge  
of the deytie, for the knowledge of ye \*2\*  
parte. in ye \*3\* parte of the vysyon of angells,  
the \*4\* of ye constrinkesyon, [7r] the \*5\* parte  
off the bownde of deadmen

\*/\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*

off angels there are \*3\* kyndes \*/\*\*/\*\*\*/\*

some be celestyall, 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,  
trons, domynatyons, vertuse, princypates, and  
potestates, arkangells and angells off whome it  
is to be spoken amounge mortall men, for they  
will not be constrayned by any artyfysyall  
powr, and therfore they oughte nott to be  
invocated for they alwayes stande before the  
deuyne maiestye and are neuer seperated from  
his presens yet be cause the sowle of man was  
created with theme and to there lykeness,  
lookinge to be rewardyd with them maye  
through the gyfte and grace of god his bodye  
yet lyuing beholde the deuyne maiestye, and  
with them to prayse and to know god ye  
creator, and this knowledge is nott to know  
god in his magestye [7v] 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 yt 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

perfection and effect of every work  
comes, although this be divided into  
many parts. For like as all the whole  
parts do savour and smell of the body,  
even so likewise of these things come all  
perfection and effect.

In the name therefore of the true and  
living God, who is **Alpha and Omega**  
the beginning and the ending, which is  
the Father, the Son, and the Holy Ghost,  
three persons and one God, the giver of  
life, and the destroyer of death. For he  
destroyed our death and through his  
resurrection restored us again to life.

**Of the making of the Seal of God, for  
the knowledge of the first part, of the  
knowledge of the diety, for the  
knowledge of the second part, in the  
third part of the vision of angels, the  
fourth of the constrinkesyon, the fifth  
part of the bonds of dead men.**

Of angels there are three kinds. Some are  
celestial, some are of the air, and some  
are of the earth. Of the celestial, there are  
also two kinds. Some of them serve God  
only, and those are the nine orders of  
angels, that is to say, cherubin, seraphin,  
thrones, dominations, virtues,  
principates, potestates, archangels, and  
angels. Of whom it is to be spoken  
among mortal men, for they will not be  
constrained by any artificial power. And  
therefore they ought not be invocated, for  
they always stand before the Divine  
Majesty, and are never separated from  
His presence. Yet because the soul of  
man was created with them, and to there  
likeness, looking to be rewarded with  
them may through the gift and grace of  
God, his body yet living behold the  
Divine Majesty, and with them to praise  
and to know God the creator, and this  
knowledge is not to know God in his  
majesty and power, but ever as Adam and  
the prophets did know him.

But this is principally to be noted, that  
there are three kinds of men that work in  
this art: Jews, Christians, and pagans.  
The pagans do sacrifice to the spirits of  
the air and of the earth, but they do not

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 neuer turne to the true faythe, and by cause there faythe is nought therfore there workes be nawght, he yt will worke after yt man must forsake the lyuing god, and must doo sacryfyce unto sprites and idolles for it is faythe that worketh in a man good or euill, wherfore it is sayde in the gossell ye faythe hathe made the saffe, the jwes doo in no wyse worke to obtayne the visyon of the deytie, for by the comminge of christe they lost there prehemynence nor they can nott comme to heauen, for the lorde dothe saye [8r] he that is nott baptysed shall be damned, and so in all angells they worke imperfectly, nor they canontt through there inuocatyons bringe any worke to effecte excepte they be liue in christe. ffor it is sayd by the prophet, when the kinge of kinges and the lorde of lordes is cume then shall youre anoyntinge cease which shulde neuer haue ceasyd yf they cowlde haue wroughte effectually by this arte, and so there workes are noughte, and althoughe the jwes in that yy are jwes are condemnyd of yet they doo worship 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 be cause they are nott signed wt the signe of god that is to saye with the signe of the crosse therfore they sprites will not answere them trewly, therfore the christyan man only dothe worke trewly to cum to the vysyon of the deyte, and in all other workes. and althoughe \*3\* sortes of men doo worke by this arte magyke, yet [8v] it is nott to be thoughte yt there is any euill 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 muche to saye as wyse 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 \*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

constrain or bind them, but the spirits do fain themselves to be bound by the words of their law, to the intent they may make them commit idolatry, and never turn to the true faith. And because their faith is nought, therefore their works are nought. He that will work after that man must forsake the living God, and must do sacrifice to spirits and idols. For it is faith that works in a man good or evil. Wherefore it is said in the Gospel, "your faith has made you safe."

The Jews do in no wise work to obtain the vision of the Diety, for by the coming of Christ they lost their preeminence, nor can they come to heaven, for the Lord says, he that is not baptized shall be damned. And so in all angels they work imperfectly. Nor can they through their invocations bring any work to effect, except they believe in Christ. For it is said by the prophet, "when the king of kings and the Lord of Lords is come, then shall your anointing cease," which should never have ceased if they could have wrought effectually by this art. And so their works are nought. And although the Jews in that they are Jews are condemned, of yet they do worship the High Creator, but not after a due sort. Yet through the power of the holy names of God, spirits are constrained to come. But Jews because they are not signed with the sign of God, that is to say with the sign of the cross, therefore those spirits will not answer them truly.

Therefore, the Christian man only works truly to come to the vision of the Diety, and in all other works. And although three sorts of men do work by this art magic, yet it is not to be thought that there is any evil in this name *Magian*, for this same name *Magian* signifies in the Greek tongue *a philosopher*; and in the Hebrew tongue *a scribe*, and in the Latin tongue it signifies *wise*. And so this name of art magic is compounded of this word *magos* which is as much to say as 'wise,'




and of *ycos* which by interpretation is 'knowledge.' For by it a man is made wise. For by this art a man may know things present, past, and to come.

**here folowithe the makinge off the seale off the trwe and lyuinge god [S: De compositione signi dei vivi]**

*\*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\**

Primo fac unum circulum cuius diameter sic trium digitorum propter tres clauos domini [deest S], vel \*5\* propter \*5\* plagas, vel \*7\* propter \*7\* sacramenta, vel \*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, [9r] vel distantem a primo tribus granis propter trinitatem parsonarm. Deinde infra illos duos circulos in superiori parte quæ dicitur angulus meridiei fac unam crucem, cuius tibia aliquantulum intrat [S: intret] circulum interiorem. Deinde a parte dextra crucis scribe .h. aspirationem deinde .t. deinde .o. deinde .e. x [S: y] . o. r. a. b. a. [S adds: e] l. a. y. q. c [S: t]. i. y. s. t. a. l. g. a. a. o. w [S, S2: n, R also has this correction supra linea]. o. s. v. l. a. r [R sup. lin.: t]. y. t. c [deest S]. e. k. x [S, S2, R (sup. lin.): s]. p. f. y. o. m. e. m. a. n [S: x(?), S2: u]. a. r. e. l. a. t [S, S2: c]. e. v [S, S2: d; R (sup. lin.): t]. a. t. o. n. o. n. a. o. y. l. e. [R sup. lin. adds: p] o. t. s. y. m. a. [S, S2: ..yleyotma] et iste [S: istæ] literæ sunt eque [S: æque] distantes, et circum~dent circulum. eo ordine quo sunt prenominaatæ et sic magnum nomen domini **schemhamphoras** [S2: semenphoras; S: shemhamphorash] \*72\* literarum erit completum. hoc facto in medio circulorum scilicet in centro fac unum




pentagonum talem, in cuius medio sit signum tau tale  et super illud signum scribe hoc [deest S, S2] nomen dei el, et sub nomine aliud nomen dei .l. [deest R; S: et sub

**[IV] Here follows the making of the Seal of the true and living God**

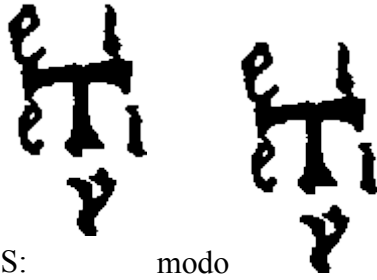
First, make a circle with a diameter of three fingers, on account of the Lord's three nails, or five on account of the five wounds, or seven on account of the seven sacraments, or nine on account of the nine orders of angels, but generally five fingers are customary.

Deinde infra illum circulum fac alium circulum a primo distantem duobus granis ordeï propter duas tabulas moysi, vel distantem a primo tribus granis propter trinitatem parsonarm. Deinde infra illos duos circulos in superiori parte quæ dicitur angulus meridiei fac unam crucem, cuius tibia aliquantulum intrat circulum interiorem. Deinde a parte dextra crucis scribe .h. aspirationem deinde .t. deinde .o. deinde .e. x . o. r. a. b. a. l. a. y. q. c. i. y. s. t. a. l. g. a. a. o. n. o. s. v. l. a. r [t]. y. t. c. e. k. s. p. f. y. o. m. e. m. a. n. a. r. e. l. a. c. e. d. a. t. o. n. o. n. a. o. y. l. e. [y]. o. t. m. a. et istae literae sunt aequae distantes, et circum~dent circulum. eo ordine quo sunt prenominaatæ et sic magnum nomen domini **schemhamphoras** \*72\* literarum erit completum. hoc facto in medio circulorum scilicet in centro fac unum



pentagonum talem, in cuius medio sit signum tau tale  et super illud signum scribe hoc nomen dei el, et sub nomine aliud nomen dei sz .ely. isto





nomen aliud dei sz] .ely. isto modo

Deinde infra angulum superiorem [S: inferiorem] pentagoni scribe istas duas litteras

.l.h [S, S2: lx]. Et infra alium angulum dextrum [S, S2 add: istas duas] .a.l. Et in alio [9v] post istum [S2 adds: "istas duas .l.a. et in alio post istum .l.c. Et in alio post istum" S. adds simply: "istas duas"] .n.m. [S: .v.m.]

Deinde circa pentagonum fac unum eptagonum [S: heptagonum] cuius latus superius secundum sui medium contingat angulum superiorem pentagoni ubi .l.h. [S, S2: .l.x.] scribebatur, et in eodem latere eptagoni [S: heptagoni] scribe hoc nome~ scante [S, S2: sancti] angeli quod est [S, Sl. 3854 add: .casziel. Et in alio latere a dextris istud nomen alterius sancti angli quod est] .satquiel. Deinde in alio .samael. et in alio .raphael. postea .anael. postea .michael. postea .gabriel. et sic \*7\* latera eptagoni [S: heptagoni] sunt [S, S2: erunt] adimpleta [S: adimpleti], Deinde circa istum eptagonum [S: heptagonu~] predictum fac alium eptagonum [S: heptagonu~] non quoquo modo factum prius sed [S: non q° m° primus factus est sed] taliter quod unum latus ipsius incarceret [S, S2: intercedet] latera alterius, Deinde fac alium eptagonum [S, S2 add: tale~] qualis prius [S: primus] fuit cuius anguli \*7\* contingant angulos \*7\* eptagoni secundi quibus esse videtur. Hic tamen eptagonus infra perdictum secundum concludetur, [S, S2 add: unu~] latus secundi eptagoni [S: hexagoni] supernudo et aliud subenudo, [S adds: sed; S2 adds: squo(?)] latus primo angulos [S: angulo] succedens subenudo ibit. et quæ [S2: que] sequuntur [S2: secuntur] serie supereuntis et subeuntis alterutrum se habebunt, Deinde in quolibet angulo secundi eptagoni [S: hexagoni] una crux depingatur, Deinde [10r] in illo latere secundi eptagoni [S: hexagoni] quod transit ab ultimo angulo [S, S2 add: eiusde~] ad secundum angulum eiusde~ in eadem parte quæ est super [S: supra] .casziel. sillabe cuiusdam scaneti [S, S2: sancti] dei nominis scribatur [S: scribantur],

modo

Deinde infra angulum superiorem [S: inferiorem] pentagoni scribe istas duas litteras .l.x. Et infra alium angulum dextrum istas duas .a.l. Et in alio post istum [S2 adds: "istas duas .l.a. et in alio post istum .l.c. Et in alio post istum" S. adds simply: "istas duas"] .n.m. [S: .v.m.]

Deinde circa pentagonum fac unum heptagonum cuius latus superius secundum sui medium contingat angulum superiorem pentagoni ubi .l.x. scribebatur, et in eodem latere heptagoni scribe hoc nomen sancte angeli quod est .casziel. Et in alio latere a dextris istud nomen alterius sancti angli quod est .satquiel. Deinde in alio .samael. et in alio .raphael. postea .anael. postea .michael. postea .gabriel. et sic \*7\* latera heptagoni erunt adimpleta [adimpleti], Deinde circa istum heptagonum predictum fac alium heptagonum non quoquo modo primus factus est sed taliter quod unum latus ipsius intercedet latera alterius, Deinde fac alium heptagonum talem qualis primus fuit cuius anguli \*7\* contingant angulos \*7\* h3eptagoni secundi quibus esse videtur.

Hic tamen heptagonus infra perdictum secundum concludetur, unum latus secundi heptagoni supernudo et aliud subenudo, sed latus primo angulo succedens subenudo ibit. et quæ sequuntur serie supereuntis et subeuntis alterutrum se habebunt, Deinde in quolibet angulo secundi heptagoni una crux depingatur, Deinde in illo latere secundi heptagoni quod transit ab ultimo angulo eiusdem ad secundum angulum eiusdem in eadem parte quæ est supra .casziel. sillabe cuiusdam sancti dei

Ita quod hac sillaba **.la.** scribatur in illo loco lateris perdicti [S: prædicti] qui est supra primam sillabam de **.casziel.** et hac [S2: hec; S: hæc] sillaba **.ya.** in illo loco [S, SI3185 add: eiusdem] lateris qui est supra ultimam sillabam eiusdem de [deest S, S2] **.casziel.** et hæc [S2: hec, S: hæc] sillaba **.ly.** in illo loco eiusdem lateris qui est latus intersecans predictum latus et crucem secundi anguli eiusdem, Deinde in [S: a] latere illo quod tendit ab angulo primo eiusdem secundi eptagoni [S: hexagoni] ad tertium angulum eiusdem scribatur hoc nomen sanctum dei [S: hoc sanctum nomen dei] **.narath.** ita quod hæc [S2: hec] sillaba **.na.** scribatur in illo loco eiusdem lateris qui est supra primam sillabam de **.satquiel.** et hæc [S2: hec] sillaba **.ra.** in illo loco qui est supra ultimam eiusdem, et [S2 adds: hec; S adds hæ] dua [S2: due, S: duæ] literae **.t.h.** [S: **.c.h.**] in illo loco qui est in eodem [S, S2 add: latere] inter latus secans ipsum [S: illud] et crucem tertiam [S: tercia~], Deinde in illo latere eiusdem secundi eptagoni [S: hexagoni] quod tendit **.a.** tertio [S reads simply: tendit a 3°...] angulo eiusdem ad quartum eiusdem [10v] scribatur hoc creatoris nomen sanctum quod dicitur **.libarre.** ita quod hæc [S2: hec] sillaba **.ly.** scribatur supra primam sillabam, de **.raphael.** et hæc [S2: hec] sillaba **.bar.** supra ultimam sillabam [S2 adds in margin: i~ illo] \* eiusdem, et hæc sillaba **.re.** in illo loco \* [text between \* deest in S2] eiusdem lateris qui est inter latus intersecans ipsum et quintur angulum eiusdem secundi eptagoni [S: hexagoni], Deinde in illo latere eiusdem secundi eptagoni [S: hexagoni] quod est **.a.** quinta cruce [S reads simply: quod est a 5<sup>ta</sup> cruce] vsque ad ultimam scribatur hoc aliud sacrum creatoris nomen **.libares.** ita quod hæc [S2: hec] sillaba **.ly.** scribatur in illo loco lateris qui est supra primam sillabam ipsius **.michael.** et hæc [S2: hec] sillaba **.ba.** in illo loco lateris qui est supra ultimam sillabam eiusdem, et hæc [S2: hec] sillaba **.res.** in illo loco eiusdem lateris qui est inter latus intersecans ipsum et ultimam crucem. Deinde in illo latere eiusdem secundi eptagoni [S: exagoni] quod vadit a secundo angulo eiusdem secundi eptagoni [S: exagoni] ad quintum [S: quartum] scribatur [S, S2 add: hoc] aliud

nominis scribantur, Ita quod hac sillaba **.la.** scribatur in illo loco lateris prædicti qui est supra primam sillabam de **.casziel.** et hæc sillaba **.ya.** in illo loco eiusdem 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 heptagoni 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 **.satquiel.** et hæc sillaba **.ra.** in illo loco qui est supra ultimam eiusdem, et hæc duae literae **.t.h.** in illo loco qui est in eodem latere inter latus secans ipsum [S: illud] et crucem tertiam, Deinde in illo latere eiusdem secundi heptagoni quod tendit **.a.** tertio angulo eiusdem ad quartum 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 angulum eiusdem secundi heptagoni.

Deinde in illo latere eiusdem secundi heptagoni quod est **.a.** quinta cruce vsque 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 heptagoni quod vadit a secundo angulo eiusdem secundi heptagoni ad quintum [S: quartum] scribatur hoc aliud sanctum nomen dei **.halg.** cum coniunctina ita quod coniunctina in illo loco eiusdem

sacrum [S: sanctum] nomen dei [deest S, S2] **.halg.** [S: **lialg**] cum coniunctina ita quod coniunctina in illo loco eiusdem lateris scribatur quid [S: q<sup>i</sup>; S2: qui] est supra primam [11r] sillabam de .samael. et hæc litera **.ly.** in illo loco eiusdem lateris qui est supra ultimam eiusde~, et hæc sillaba **.alg.** in loco eiusdem lateris qui est inter latus intersecans ipsum et quartam crucem, Sed caue quod **ra** [deest S] coniunctina sic debet scribi et [deest S] cum titulo intersecante propter timorem dei malum volitum [S2, S: nolitu~] diuideutem, Deinde in illo latere eiusdem eptagoni [S: hexagoni] tendente a quarta cruce ad sextam scribatur hoc aliud sacrum [S: sanctum] dei [S2: aliud dei sacrum] nomen **.veham.** [S2: **ucham**] ita quod hæc sillaba **.ve.** [S2 **ue**; S: **Ne(?)**] scribatur in illo loco eiusdem lateris qui est supra primam sillabam de **.anael.** et hæc litera **.h.** supra ultimam sillibam 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 [S2 adds: angulo] eiusdem secundi eptagoni [S: hexagoni] ad primum angulum scribatur hoc aliud sacrum [S: sanctum] dei nomen **.yalgal.** ita quod hec [S: hæc] litera **.y.** scribatur in alla [S2: in illo loco] eiusde~ lateris qui est [S: scribatur in illo loco lateris eiusdem qui est] supra primam sillabam de **.gabriel.** et hæc sillaba **.al.** super [S: supra] ultimam et hæc sillaba **.gal.** in illo loco eiusdem lateris qui est inter latus intersecans ipsum et primam [11v] crucem, Deinde in medio latere [S2, S: lateris] primi et tertii eptagoni [S: hexagoni] a dextris [S: dexteris] scribatur **.vos.** [S: **Avs(?)**] et in sequenti latere eiusdem tertii eptagoni [S: hexagoni] a dextris [S: dexteris] hoc Nomen **.duymas.** [S: **dvynas**] et in alio **.Gyram.** et in alio **.Grani.** [S2, S: **Gram**] et in alio **.Aysaram.** et in alio **.Alpha.** et **Ɀ** in alio [S: et in alio **Ɀ**]. Deinde in alio spaciolo quod est sub secundi et tertii angulo primo eptagonorum [S: est sub angulo primo 2<sup>i</sup> et 3<sup>i</sup> hexagonoru~] scribatur hoc nomen dei **.el.** et in alio spaciolo quod est a dextris sub angulis [S: angulo] secundi et tertii eptagonorum [S: hexagonorum] sub secunda cruce hoc nomen **.ON.** et in [S2, S add: illo] alio spaciolo sub tertia cruce. itarum [S2: iteru~] hoc nomen **.el.**

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 **ra** coniunctina sic debet scribi et cum titulo intersecante propter timorem dei malum nolitum diuideutem, Deinde in illo latere eiusdem heptagoni tendente a quarta cruce ad sextam scribatur hoc aliud sacrum dei nomen **.veham.** ita quod hæc sillaba **.ve.** scribatur in illo loco eiusdem lateris qui est supra primam sillabam de **.Anael.** et hæc litera **.h.** supra ultimam sillibam 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 angulo eiusdem secundi heptagoni ad primum angulum scribatur hoc aliud sacrum dei nomen **.yalgal.** ita quod hæc litera **.y.** scribatur in illo loco eiusdem lateris qui est supra primam sillabam de **.Gabriel.** et hæc sillaba **.al.** supra ultimam et hæc sillaba **.gal.** in illo loco eiusdem lateris qui est inter latus intersecans ipsum et primam crucem, Deinde in medio lateris primi et tertii heptagoni a dextris scribatur **.vos.** et in sequenti latere eiusdem tertii heptagoni a dextris hoc Nomen **.duymas.** et in alio **.Gyram.** et in alio **.Gram.** et in alio **.Aysaram.** et in alio **.A.** et in alio **.Ω.**

Deinde in alio spaciolo quod est sub secundi et tertii angulo primo heptagonorum scribatur hoc nomen dei **.el.** et in alio spaciolo quod est a dextris sub angulis secundi et tertii heptagonorum sub secunda cruce hoc nomen **.ON.** et in illo alio spaciolo sub tertia cruce. iterum hoc nomen **.el.** et in alio sub quarta cruce iterum **.ON.** et in alio sub quinta cruce iterum **.el.** et in alio sub sexta cruce iterum **.ON.** et in alio sub septima cruce **.Ω.** Deinde in illo spacio quod clauditur inter angulum primum secundi heptagoni et secundum angulum

et in alio sub quarta cruce iterum .ON. et in alio sub sequenti [S2: q<sup>nta</sup>; S: 5<sup>ta</sup>] cruce iterum .el. et in alio sub sequenti [S2: sex<sup>u</sup>; S: 6<sup>ta</sup>] cruce iterum .ON. et in alio sub septima cruce .Ϙ. Deinde in alio [S2, S: illo] spacio [S: spaciolo] quod clauditur [S: clauditur] inter angulum [S2, S add: primum] secundi eptagoni [S: hexagoni] et secundum angulum eiusdem et primum latus tertii eptagoni [S: hexagoni] et portionem circuli contingentem illos angulos depingatur una crux, in medio scilicet [S2: .S.; S: si] spacii illius. Et in bucca superiori a leua crucis scribatur hæc litera .a. [S: A] et super buccam crucis secundam a dextris [12r] hæc litera .g. Et sub bucca inferiori a dextris [S: dexte=/is] scribatur hæc [S2, S add: alia] litera .a. [S: A] Et sub quarta bucca hæc [S,S2 add: alia] litera .l. Deinde in alio spaciolo sequenti a dextris in medio scribatur hoc nomen dei [deest S2, S] .ely. [S: Ely] et in alio hoc nomen .eloy. [S: Eloy] et in alio .christos. et in alio .sother. [S: Sother] et in alio .ADONAI. [S2, S: Adonay] et in alio .Saday.

Deinde scias quod communiter in exemplaribus [S2, S: q<sup>d</sup> in exemplaribus communiter] pentagonus fit de rubeo cum croceo in spaciis tincto. Et prim~ [S2, S: primus] septagonus [hex'agonus] de azurio, secundus de croceo, tertius de purpureo, et circuli de nigro, et spacium inter circulos ubi est nomen de maximum. ac venerabile [S2 omits "de maximum ac venerabile"] .schemhamphoras. tingitr croceo, omnia alio [S2, S: alia] spacia viridi habent tingi, Sed in operationibus aliter fieri debet, quia de sanguine aut. talpæ. aut .turturis. at [S2: aut] .vpupæ. aut .vespertilionis. aut omnium horum figuratur, et in pergameo~ virgineo vituluio [S2, S: vitulino], vel equino, vel ceruino, et sic completur dei sigillum, Et par [S2, S: per] hoc sanctum et sacrum sigillum quando erit sacratum poteris. facere operationes quæ postea dicentur [S: sequuntur] in hoc libro [S2: libro sacro; S: sac<sup>o</sup>]. Modus autem sacrandi hoc sacrum sigillum talis [S: talitur] sicut sequitr [S: seq<sup>tur</sup>] debet esse. \*/\*\*/\*/\*/\*/\*

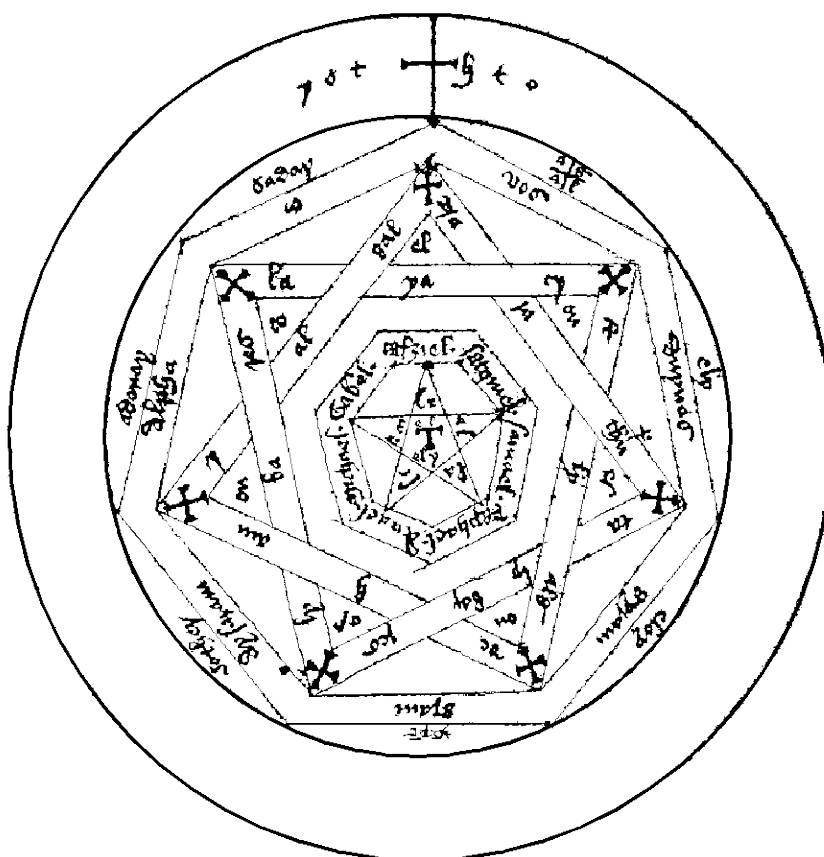
[S3: After this thou shalt knowe that comonly in the examplars the fyve cornarde cyrkyll or

eiusdem et primum latus tertii heptagoni et portionem circuli contingentem illos angulos depingatur una crux, in medio scilicet spacii 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 alia litera .a. Et sub quarta bucca hæc alia 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 .Christos. et in alio .Sother. et in alio .ADONAI. et in alio .Saday.

After this you shall know that commonly in the exemplars the five-cornered circle or amulet is made of red dyed with saffron. Within the spaces and the first circle with seven corners of azure, the second of saffron, the third of purple and the round circle of Black. And the space between the circles where the name **Schemhamphoras** is, is died with saffron. At other spaces are to be coloured with green. Where **Tetragrammaton** ye & the xkyll abowght that wyght with the Angels names and planets. But in operations it must otherwise be done. 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. And so is the Seal of God perfect.

And by this holy and consecrated seal after it is consecrated, you may work operations which shall be declared afterwards in this book. The manner of consecrating of this holy seal ought thus

anullet is made of redd died w<sup>t</sup> saffron w<sup>in</sup> the to be as followeth.  
spaces & the ffirst c<sup>k</sup>ell w<sup>t</sup> 7 corners of azure,  
the seconde of saffron. The thirde of purple &  
the rounde cerkelie of Black. / & the space  
betwene the circles wher the name  
Shemhamphoras is: is dyed w<sup>t</sup> saffron. Att  
other spaces are to be coloured w<sup>t</sup> grene. wher  
tet'grammaton ye & the xkyll abowght that  
wyght w<sup>t</sup> the Angells names & planetts. / But  
in operacyons it must other wyse be done. for  
it is made w<sup>t</sup> the blode either of a mowlle or of  
a turtyll doue. or a lappwyng or of Backe or  
of the all & in virgynu~ parchment of a calfe  
or oa foole or a hynde calfe. and so is the seale  
of god perfecte. / and by this holy &  
consecrated seale aft<sup>r</sup> it be consecrated thou  
mayest worke operacions wich shalbe declared  
afterwarde in this Booke. The man<sup>r</sup> of  
consecratyng of this holy seale ought thus to  
be as folowethe.]



[12v]

Inspirante domino dixit Salomon unus est  
solus deus, sola fides, sola virt~s, qua~

By the inspiration of god, Solomon said:  
there is only one God, one faith, and one  
virtue, which the Lord intended to be  
revealed to men and distributed of this

dominus hominibus voluit revelari et distribui hoc [S2, S: tali] modo. Dixit [S2, S: Dixit] Angelus .Samael. Salomoni hoc [S2: hic] dabis populo Israel qui et aliis similiter tribuent [S2, S add: sic placuit creatori] et inbet ipsum Dominus [S: dominus ipsum] taliter consecrari, Primo sit mundus operans non pollutus [S: polutus], et cum deuocione faciat non astute, non commedat neque bibat, donec perfecerit opus, Et sanguis quo scriptus [S2, S: scriptu~] fuerit primo sit benedictus sicut postea dicetur, Deinde suffumigetr [S2, S: suffumigetur], hoc sigillum ambra, musco, aloe, lapdano, albo, et rubeo, mastice, olibano, margaritis et thure. Invocando et orando dominum sicut postea de visione divina erudietur, Post [S: postea] invocando angelos sicut etiam [deest S] infra [deest S2] Dicetur, mutabitur tamen [S2: tñ; S: tantum] peticio hoc [S2, S: tali] modo,

[S3: By the inspiracion of god, Salomon said: y<sup>er</sup> is only one god only faith only vertue w<sup>ch</sup> the lord wolde to be reueled to men & distributed of this wyse. The angell said to Salomon this shalt thou geve to the people off Israell whiche also shall likewise geve to others, so it hath pleased the creato<sup>r</sup>. / & the lorde comaundeth it thus to be cōsecrated / ffirst let the worker be cleane not polluted & let hym do it w<sup>t</sup> deuocion not deceytfully / let hym not eate nor drynke tyll he heaue done his worke / & the blode where<sup>r</sup> it shalbe written first must be blessed as shalbe said afterward. than the seale must be fumed w<sup>t</sup> amber, muske, aloes, lapdanum the white & redd / mastyke, Olibanum margarith & encense, callyng uppō & prayng to the lorde & all holy angels, by sayng as foloweth.]

[S: **Oratio**]

ut tu domine per annunciationem conceptionem et citra. Hoc sacratissimum nomen ac sigillum tuum benedicere et consecrare digue ris [S2, S: digneris] ut per ipsum et [S2, S: te] mediante possim vel possit talis [S2: "tal: "; S: "tali"] .N. celestes [S: cælestes] coniungere [S: convincere] potestates aereas et terreas [S2, S: terreas] cum infernalibus subingere, invocare, transmittare

wise. The angel said to Solomon, "This shall you give to the people of Israel who also shall likewise give to others. So it has pleased the creator."

And the Lord commands it thus to be consecrated: § First, let the worker be clean, not polluted, and let him do it with devotion, not deceytfully. § Let him not eat nor drink till he has done his work. § And the blood wherewith it shall be written, first must be blessed as shall be said afterward. Then the seal must be [per]fumed with amber, musk, aloes, lapdanum, white and red mastick, olibanum margarith, and Frankincense, calling upon and praying to the Lord and all holy angels, by saying as follows:

**Oration.**

That thou, Lord, by the annunciation, conception, and [?] wilt vouchsafe to bless and consecrate this thy most holy name and seal, that by it through thy mediation I (or such one) N. may conuince heavenly powers airy, earthy, and infernal, to subdue, invoke to alter, conjure, constrain, raise up, congregate, drive away, to bind and to make though



[S2, S: transmutare]. coniurare [13r] constringere, excitare, congregare [S: congregare], dispergere, ligare ac ipsos innocuos reddere homines placare, et ab eis suas [S2: tuas] petitiones graciosius [S: graciosi] habere, inimicos pacificare, pacificatos disimigere, sanos insanitate custodire vel infirmare. infirmos curare. homines bonos a malis custodire. et distinguere, et cognoscere, omne corporale periculum euadere, Iudices in placito placatos reddere, victoriam in omnibus obtinere, peccata carnalia mortificare et spiritualia fugare vincere, et euitare, divitias in bonis augmentare et dum [S2: du~; S: domine(?)] in die iudicii apparebit. a dextris tuis cum sanctis et electis tuis tuam possit cognoscere [S2: agnoscere] maiestatem \*/\*/\*/\*/\*

[S3: That thou lorde by the annunciacion, conceptiō &c. wylte vouchesafe to blesse & cōsecrate this thy most holy name & seale that by it through thy mediacion I may or suche one maye N. conuico heuenly powers ayrely earthy & infernall to subdue invoke to alter coniure, cōstrayne, reyse up, cōgregate dryve away to bynde & to make tho not able to hurte or harme to pacifie men & of them to haue graciouslye myne or his peticion to quyet enemyes. / them y<sup>t</sup> be at peace to disseu~ & to kape seke ,e~ in helth or to make the~ seeke./ to make seke men whole, to keper evyll men from good & to dyvide & to know them. / to skape all bodely daunger, to make Iudges pacified at pleasure./ to obteyne victory in all thyngs, to mortifie carnall synnes & to dryve away ouercome & avoyde, the spirituall./ to encrease riches in good thyngs & whau~ in the daye of iudgement. I or he shall appere of thy ryght hande w<sup>t</sup> thy saynts & electe I or he maye knowe thy maiestie.]

Et tunc illa nocte sub aere [S2, S add: sereno] extra domum dimittat, Tunc habeas chirotecas [S: chirothechas] nouas sine creace factas in quas quis numquam manum posuit [S2, S:

not able to hurt or harm, to pacify men and of them to have graciously mine (or his) petitione to quiet enemies. Them that be at peace to disseun, and to keep sick them in health, or to make them sick, to make sick men whole, to keper evil men from good and to divide and to know them, to escape all bodily danger, to make judges pacified at pleasure, to obtain victory in all things, to mortify carnal sins and to drive away, overcome, and avoid, the spiritual, to increase riches in good things and when in the Day of Judgement, I (or he) shall appear at thy right hand with thy saints and elect, I (or he) may know thy majesty.

Then that night let him lay it without the house in the clear air. Then you shall have new gloves made without fingers therou~, into the which no man ever did put his hand, in the which the seal shall be fast put and thus is accomplished this holy seal.



posuerit] in quibus signum glutetur, et sic  
 complebitur hoc sacrum [S2: sacrosct~m; S:  
 sac°sctmus (?)] sigillum, Cuius primus  
 eptagonus [S: heptagonus] .7. ordines,  
 Secundus .7. Articulos Duplos tertius .7.  
 sacramenta Designat [S: designant]  
 \*/\*/\*/\*/\*/\*/\*

[S3: Than that nyght let hym ley it w<sup>l</sup>out the  
 house in the cleare ayre, then, thow shalt haue  
 new gloves made w<sup>l</sup>out fyng<sup>r</sup>stherou~, in to  
 the w<sup>ch</sup> no man~ eu~ dyd put his hande in the  
 whiche the seale shalt be fast put & thus is  
 complished this holy seale.]

Prima mundatio that is to saye the beginninge  
 of the clensing or powrginge of him y<sup>t</sup> shall  
 worke in this arte ffor he must be cleane ffrom  
 all filthynes of soule and bodye \*/\*/\*/\*

**[V] The beginning of the cleansing  
 or purging of him who shall work  
 in this art, for he must be clean  
 from all filthiness of soul and body**

[13v]

Now that we haue fynished the  
 composi<sup>ti</sup>on or makinge of the seale of god,  
 let us procede to know how we shall obtayne  
 the visi<sup>o</sup>n or sighte of the deite.  
 ffirst he y<sup>t</sup> shall worke must be very penitent  
 and trewly confessed of all his sinnes. he  
 muste vtterly forbere y<sup>e</sup> company of women  
 and all there intycements, in so muche y<sup>t</sup> he  
 maye nott looke upon them, ffor as salomon  
 sayeth, it is better to abyde withe a bere or a  
 lyon in there dennes then to be in a howse w<sup>l</sup> a  
 wickyd woman, he maye kepe no company w<sup>l</sup>  
 wicked or sinfull men, for as dauid sayethe w<sup>t</sup>  
 y<sup>e</sup> holy thow shalte be holy, and w<sup>t</sup> the wicked  
 thow shalte be wicked. therefore he muste leade  
 a pure and clene lyffe. for dauid sayeth blyssed  
 are the undefyled and those y<sup>t</sup> walke in the  
 lawe of y<sup>e</sup> lorde, lett not his apparryll be filthe  
 but rather new, or elles very cleane waschyd,  
 salomon meanithe here by y<sup>e</sup> new garmentes  
 vertu and purenes of lyffe, ffor 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 [14r] is necessarye, for angells doo  
 abyde w<sup>l</sup> me~ and they be clene, and therfor  
 they desyre to haue clene apparryll, and

Now that we have finished the  
 composition or making of the Seal of  
 God, let us proceed to know how we  
 shall obtain the vision or sight of the  
 Diety.

First he that shall work must be very  
 penitent and truly confessed of all his  
 sins. He must utterly forbear the  
 company of women and all their  
 enticements, insomuch that he may not  
 look upon them. For as Solomon says, "It  
 is better to abide with a bear or a lion in  
 their den than to be in a house with a  
 wicked woman." He may keep no  
 company with wicked or sinful men, for  
 as David says, "With the holy you shall  
 be holy, and with the wicked you shall be  
 wicked." Therefore he must lead a pure  
 and clean life. For David says, "blessed  
 are the undefiled and those that walk in  
 the law of the Lord." Let not his apparel  
 be filthy, but rather new, or else very  
 clean washed. Solomon means here by  
 the new garments virtue and pureness of  
 life, for God and his holy angels care for  
 no worldly things, and that does appear  
 (?). For the poor men do sooner work  
 effectually in this art than the rich men.

therfore salomon did speke generally aswell of  
the clennes of y<sup>e</sup> soule as of the clennes of  
apparryll, and let him that shall worke neuer  
be ydell least his harte doo the soner encline  
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 seruant whome the lorde  
when he commethe shall fynde wakinge  
\*/\*\*/\*\*/\*/\*

But in this work following clean apparel  
is necessary, for angels do abide with  
men and they be clean, and therefore  
they desire to have clean apparel. And  
therefore Salomon did speak generally  
both of the cleanness of the soul and of  
the cleanness of apparel. And let him that  
shall work never be idle, lest his heart do  
the sooner incline to sin. For the scripture  
says, "Be always doing something lest  
you be found idle." And let him always  
pray to God with these prayers following.  
For the scripture says, "blessed is the  
servant whom the Lord when he comes  
shall finde waking."

**the suffumigatyons as heare foloweth**  
\*/\*\*/\*\*/\*/\*

[This section is not present in other  
manuscripts of *Liber Juratus* (S, S2, or  
Sl.313); They jump directly to the [Orations](#)]

Thimiamate for the satter daye is all good  
things and well smelling roottes as ys costus  
(?) and herbe thuris, \*/\*\*/\*\*/\*/\*/\*/\*/\*/\*  
Thimiamate upon saunday is masticke, muscus  
and suche lyke and all other good [14v] gumes  
of good odoure, as thus [thure], beniamen  
[benjamin, i.e. benzoin], storax, labdanum,  
ambre armoniacum, and such lyke  
\*/\*\*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*

thimiamate upon mondaye is folium mirti, and  
lawlri, and leues of good odor of all swet  
flowers \*/\*\*/\*\*/\*/\*/\*

thimiamate on the tewsdaye is sanders the redd  
blake and white, and all swete woodes as  
lygnum aloes cipres, balsami and such lyke  
\*/\*\*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*

thimiamate on the wedsoun daye is the ryndes  
of all swete woodes, as cinamum, cassia ligina  
corticus, lauri, and macis and all swete sedes  
\*/\*\*/\*\*/\*/\*/\*

***The suffumigations as here follows.***

[The following sections on  
suffumigations and the names of angels  
is not found in other manuscripts of  
*Liber Juratus* (S, S2, or Sl.313). They  
jump directly to the [Orations](#)]

***Thimmiamate for Saturday*** is all good  
things and well smelling roots such as  
costus and the herb thuris.

***Thimiamate for Sunday*** is mastic, musk,  
and such like, and all other good gums of  
good odor, as thus, benjamin, storax,  
labdanum, amber armoniacum, and such  
like.


***Thimiamate for Monday*** is folium  
mirti, and lawlri, and leaves of good odor  
of all sweet flowers.

***Thimiamate for Tuesday*** is sanders, the  
red, black, and white, and all sweet  
woods as lignum aloes, cypress, balsam,  
and such like.

***Thimiamate for Wednesday*** is the rinds  
of all sweete woods, as cinnamon, cassia  
ligina corticus, lauri, and macis, and all  
sweet seeds.

thimiamate on the thowrsdaye is all swete frutes as nuttmuges, cloues, the ryndes of oranges and citrynes drye and powdred with suche lyke of good odoure \*/\*\*/\*

thimiamate on the frydaye is mace roses [15r] violates and all other frutes or flowers of good odoure as crocus and such lyke \*/\*\*/\*

Hermes sayde of thimiamate, of the  is cinamonium, and lignum aloes, and masticke, and crocus, and costus, and maces, and mirtus we put this y<sup>t</sup> yche planett haue a partye in it \*/\*\*/\*\*\*/\*\*\*/\*\*\*/\*

Salomon making a destinctyon upon the dayes and planettes of the spyce with y<sup>e</sup> which aman oughte to make thimiamate, sayde that of



is eche good rootte in good and euill, of



all frutes, of



eche tree, of



eche gumme, of



eche rynde, of



eche flowers and odoriferus herbe, of the



eche lefe, \*/\*\*/\* bacce, cardamonum wax, put also with <sup>thes</sup> thinges \*/\*\*/\*\*\*/\*\*\*/\*

hermes sayeth that he founde in an olde booke y<sup>t</sup> these were y<sup>e</sup> more suffumigatyons thimiamate grecum, masticke, sandalus, [15v] galbanum, muscharlazerat, mirram and ambram and these be y<sup>e</sup> collectyons of spirites \*/\*\*/\*\*\*/\* and he saythe there is no suche suffumigatyon to call spirites as is ambra, lignum aloes, costus muscus crocus and

**Thimiamate for Thursday** is all sweet fruits as nutmeg, cloves, the rinds of oranges and citrines, dry and powdered with such like of good odor.

**Thimiamate for Friday** is mace, roses, violets, and all other fruits or flowers of good odor, as crocus and such like.

Hermes said of thimiamate, of the Moon is cinnamon, lignum aloes, mastic, crocus, costus, maces, and myrtle. We put this that each planet has a part in it.

[Cp. [Agrippa I-xliv](#): "But *Hermes* describes the most powerful fume to be, viz. that which is compounded of the seven aromatics, according to the powers of the seven planets, for it receives from Saturn, pepperwort, from Jupiter, nutmeg, from Mars, lignum-aloes, from the Sun, mastic, from Venus, saffron, from Mercury, cinnamon, and from the Moon, the myrtle."]

Solomon, making a distinction upon the days and planets of the spice with which a man ought to make thimiamate, said that of Saturn is each good root in good and evil, of Jupiter all fruits, of Mars each tree, of Sol each gum, of Mercury each rind, of Venus each flower and odoriferous herb, of the Moon each leaf. Bacce, cardamonum wax, put also with these things.

Hermes says that he found in an old book that these were the more suffumigations: thimiamate grecum, mastic, sandalus, galbanum, muscharlazerat, myrrh, and amber, and these be the collections of spirits. And he says there is no such suffumigation to call spirits as is ambra, lignum aloes, costus muscus, crocus, and

bloode of a lapwinge w<sup>t</sup> thimiamate mixt all to  
gethere w<sup>t</sup> equall porcions, so y<sup>t</sup> it be odiferus  
of the goumes \*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*

**Suffumigacions compounded of sartaine  
thynges heare foloweth. atribited unto the  
planettes \*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\***

For the sonne take saffrone, amber, muske,  
lignum, aloes, lignumbalsami, the frutte of  
laurell, w<sup>t</sup> cloues, mir, and thuer equall  
porcions so y<sup>t</sup> it be mixt all to gether after such  
manner y<sup>t</sup> it be veri swete of odour of the  
goumes aforsaide, put to this y<sup>e</sup> braines of an  
eygell and the bloude of an whytte coke suche  
quantite as yt may be [16r] verie odiferus as  
before sayde and makeyt 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 w<sup>t</sup> thure, and  
camphyre equall porcions, mixt all to gethere  
w<sup>t</sup> sangine menstruo, and the bloud of a whytt  
gander 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 y<sup>e</sup> hearbes  
called elleborus, of some yt is called bearfotte,  
w<sup>t</sup> the powder of the stone called magnes, and

the blood of a lapwing, with thimiamate  
mixed all together in equal portions, so  
that it be odiferus of the gums.

**Suffumigations compounded of certain  
things here follow, attributed to the  
planet.**

[This section is evidently based on  
[Agrippa I-xliv](#): "The compositions of  
some fumes appropriated to the planets."  
For suffumigations of the planets see also  
Picatrix Ed. Pingree pp. 200-2.]

**For the Sun** take saffron, amber, musk,  
lignum, aloes, lignum balsam, the fruit of  
laurel, with cloves, myrrh, and thuer  
equal portions, so that it is mixed all  
together after such manner that it be very  
sweet of odor of the gums aforesaid. Put  
to this the brains of an eagle and the  
blood of an white cock, such quantity as  
it may be very odiferous as before said.  
And make it into little balls or pills and  
keep it very closed from the air or wind  
for your use.

[Agrippa: We make a suffumigation for  
the Sun in this manner, viz. of saffron,  
ambergris, musk, lignum-aloes, lignum-  
balsam, the fruit of the laurel, cloves,  
myrrh, and frankincense, all which being  
bruised, and mixed in such a portion as  
may make a sweet odour, must be  
incorporated with the brain of an eagle,  
or the blood of a white cock, after the  
manner of pills, or trochisks.]

**For the Moon** take the heads of froges  
made of the air, which you may gather  
after some showers of rain, with the eyes  
of a bull and the seed of white poppy  
with thure, and camphir, equal portions,  
mixed all together with *sangine  
menstruo*, and the blood of a white  
gander, such quantity as it may be very  
odiferus, and lay it safely up for your use  
as before said.

**For Mars** take euphorbium, bedellium,  
armoniacum, the roots of both the herbs  
called Helleborus (of some it is called  
bearfoot), with the powder of the stone

mirr, w<sup>t</sup> alyttell sulphuer, but of the other  
equall porcions, mixt all to gether [16v] w<sup>t</sup> the  
braines of a rauen, and humayne bloude w<sup>t</sup> the  
bloude of a blak catt suche a quantie [sic] as yt  
maye be verie odiferus, and laye yt up for  
yours use as before saide

\*/

For mercurie take mastike, thuer, cloues, the  
hearbe called sunckfoyle and of the stone in  
pouder called an agath, of equall porcions and  
mixt all thes to gethere, w<sup>t</sup> the braines of afox  
and of a wesell, w<sup>t</sup> y<sup>e</sup> bloude of a pye called a  
hagester, suche a quantyte as shalbe expedient,  
so y<sup>t</sup> it be verie odiferus of the gummies  
aforesaide, and laye yt up saffe for yours use  
as before is first wrytten \*/\*/\*/\*/\*/\*/\*/\*/\*/

For the planet iupiter take the sede of a~  
ayche tree, lignum aloes, storax, beniamen~ and  
of the stone y<sup>t</sup> is called lapis lazuli, and the  
greate endes of the quiells of [17r] a pecoke  
equall porcions, and mixtall thes to gether w<sup>t</sup>  
the bloude of a storke, of a swalowe, and the  
braines of stagge called an hartte when he is  
kylled in the precens of the prince, the male or  
female will serue, but take suche a quantite as  
yt may be verie odiferus of the foresaide  
gumes, and layeyt up vere well for yours use  
as before saide \*/\*/\*/\*/\*/\*/\*/\*/

For the planet venus, take muscke, ambre,  
lignum aloes, redd roses, and of the stone in  
pouder called corall, of y<sup>t</sup> whiche is redd  
equall porcions and mixt all thes to gethere,  
with the braines of sparowes male and female,  
and w<sup>t</sup> the bloude of a turcledour or of a howse  
doue being whytte, hauinge allwayes respect  
that it be odifires of the gummies as afore  
mencioned, and kepe yt verie well for yours  
use, *ut supra*,

[17v] For the planet saturne take the sedde of  
blake poppye the sede of henbane, the rotte of  
mandragg, and of the stone in powder called  
magnes, and of mirr, equall porcions, mixt all  
thes to gethers with the braines of ablake catt,  
and the bloude of backes called fluidier myse,  
hauinge respecte to the quantite that it be  
odiferouse of the gomie afore specified,  
kepeinge it verie well for yours use as is first

called magnes, and myrrh, with a little  
sulphur, but of the other equall portions,  
mixed all together with the brains of a  
raven, and human bloode, with the blood  
of a black cat, such a quantity as it may  
be very odiferus, and lay it up for your  
use as before said.

**For Mercury** take mastic, thure, cloves,  
the herb called cinqfoil, and of the stone  
in powder called an agate, of equal  
portions, and mix all these together with  
the brains of a fox and of a weasle, with  
the blood of a pie called a hagester, such  
a quantity as shall be expedient, so that it  
be very odiferus of the gummies  
aforesaid, and lay it up safe for your use,  
as before is first written.

**For the planet Jupiter** take the seed of  
an ash tree, lignum aloes, storax,  
benjamin, and of the stone that is called  
lapis lazuli, and the great ends of the  
quills of a peacock, equal portions, and  
mix all these together with the blood of a  
stork, of a swallow, and the brains of stag  
called an hart, when he is killed in the  
presence of the prince, the male or  
female will serve, but take such a  
quantity as it may be very odiferus of the  
foresaid gums, and lay it up very well for  
your use as before said.

**For the planet Venus**, take musk, amber,  
lignum aloes, red roses, and of the stone  
in powder called coral, of that which is  
red, equal portions, and mix all these  
together with the brains of sparrows,  
male and female, and with the blood of a  
turtledove, or of a house dove being  
white, having always respect that it be  
odiferous of the gummies as  
aforementioned, and keep it very well for  
your use, *ut supra* (as above).

**For the planet Saturn** take the seed of  
black poppy, the seed of henbane, the  
root of mandrake, and of the stone in  
powder called magnes, and of myrrh,  
equal portions, mix all these together  
with the brains of a black cat, and the  
blood of backes called fluidier mice [*i.e.*  
bats], having respect to the quantity that  
it be odiferous of the gomie afore

wrytten \*/\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*

**Heare foloweth of maruelous efficacei  
sartaine suffumigacions accordinge to the  
demonstracion of lerned and wyse men  
after the opnione of philosophye  
\*/\*\*/\*\*\*/\*\*\*/\***

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 world, and to revele and openley  
declarre the quallities and operacion [18r]  
therof \*/\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*

Take of sede of flex the sede of the hearbe  
called flesede, the rottes of violettes the rottes  
of persley, and make a fumigacion accordinge  
to the use as you shalbe tawghe [sic] in this  
booke, and you shall thorowe the grace and  
healpe of allmightie god haue your desyere  
\*/\*\*/\*\*\*/\*\*\*/\*\*\*/\*

**A suffumigacion made of thes erbes  
cansethe visions in the ayer or els wheare to  
apeare \*/\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\***

Take coriander of some called colender and  
henbane, and the skine y<sup>t</sup> is withein the pound  
garnet and the fumigacion made yt is finished  
y<sup>t</sup> you desyere \*/\*\*/\*\*\*/\*

specified, keeping it very well for your  
use as is first written.

**Here follows of marvellous efficacies of  
certain suffumigations according to  
the demonstration of learned and wise  
men after the opinion of philosophy**

A suffumigation made of these herbs as  
follows causes a man to see scecrete  
visions to foreshow and prognosticate  
hidden and secret mysteries concerning  
the whole use of the world, and to reveal  
and openly declare the qualities and  
operation thereof.

Take of seed of flex the seed of the herb  
called fleseed, the roots of violets, the  
roots of parsley, and make a fumigation  
according to the use as you shall be  
taught in this book, and you shall through  
the grace and help of almighty God have  
your desire.

**A suffumigation made of these herbs  
cause the visions in the air or  
elsewhere to appear**

Take coriander of some called colender,  
and henbane, and the skin that is within  
the pound garnet. And the fumigation  
made, it is finished [=accomplished] that  
[which] you desire.



**A suffumigacion made of these hearbes as folowithe causethe visions of the earthe to appeare** \*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

Take the rotte of the came reede, and [18v] the rott of fenill giaunte, which is called ferula, with the skynne y<sup>t</sup> is w<sup>t</sup> in the pourgarnet, and henbaune, and the herbe tassi barbassi and reed saunders and blake poppie, the confectione of thes made it is finished that you desyere \*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

But iff this hearbe perslie with y<sup>e</sup> rote of ytt be added unto the fore sayde confecion 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 driuith awaye all visions, and fantices in slepe or other wuse** \*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

Take piones peniriall, mintes and y<sup>e</sup> hearbe called palmacrist, and make a confection therof at your goinge to bedd or at ani other tyme when as nede requireth and yt shalbe donne that [19r] you requier \*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

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

Take the pemies of a peroke the hidden partes of the longes of an asse and make a confection 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 arminioicum & rosses and lignum aloes, if then the sayde confection be put in the place wher ani water of the sea hath benne or ani bloude hath benne or put of the sayde water or bloude in to the sayde confection y<sup>t</sup> beinge congelyd and dried and

**A suffumigation made of these herbs as follows causeth visions of the earth to appear**

Take the root of the cane reed, and the root of giant fennil, which is called ferula, with the skin that is within the pourgarnet, and henbane, and the herb tassi barbassi, and red sanders, and black poppy. The confection of these made, it is finished that [which] you desire.

But if this herb parsley with the root of it be added to the foresaid confection, it destroys the forsaid matter, and makes it clean void from all places, and it shall come to no effect.

**A suffumigation made of these herbs as follows expels and drives away all visions, and fantasies in sleep or otherwise**

Take peonies, pennyroyal, mints and the herb called palmacrist, and make a confection thereof at your going to bed, or at any other time when as need requires, and it shall be done that [which] you require.

**A suffumigation made as follows drives and expels all poisons and venoms**

Take the pemies of a peroke the hidden parts of the lungs of an ass, and make a confection thereof, and it is done that [which] you desire.

**A suffumigation made as follows causes a house or such places where it is made to seem as it were full of water or blood.**


Take the gall of the fish called a cuttle, the sweet gum called armoniac, and roses, and lignum aloes. If then the said confection be put in the place where any water of the sea has been, or any blood has been, or put [some] of the said water or blood into the said confection, that



therof afimigacion made in a howse or ani place [19v] where you are dyssposed to proue this and yt shalbe donne that you desyere and put into thys place where you worke thys forsayde matter ther earth y<sup>t</sup> fallyth or hangeth on a plowe, and it wyll sem that all the earthe dothe tremble and shake.

**A suffumygacion made as hereafter folowith in anie place where you will cawseth all things there hiddin never to be founde or reuelyd** \*/\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*

Take the hearbes, coriander, and saffron, henbanne, parsle and blake popie the water therof the popie dysstilld and tempered w<sup>t</sup> the iuce of the pougarnet skine the which is w<sup>t</sup> in the sayde pougarnet this being in a confeccion made and laye w<sup>t</sup> yt golde syluer or anie other precious thinge w<sup>t</sup> in the water the earthe or anie other place where you will, or make a fumigacion of the foresayde [20r] confeccion upon the sayde place which thoue

wilte hyde anie thinge in the  at the same present be in coniunccion w<sup>t</sup> th sonne in the .4. howse which is y<sup>e</sup> angle of the earthe or the pointe of midnight and yt shalbe allways kepte secrett for beinge found or reuelyd by anie waye or means it is sertaine and true \*/\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*

**A suffumygacion made of, as after folowith cawseth visions in the ayer & the shaddowes of sepulcors of the arthe to appeare** \*/\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*

Take the naturall seed of the fyshe called a whalle, lingnum aloes, costus, muske saffronne, armoniacum, w<sup>t</sup> the blude of the foule called a lapwinge, and make a confeccion therof, w<sup>t</sup> this sayde confeccion make a fumigacion in a conuenient place, and you shall see visyons in the ayer, take of the sayd confeccion and make [20v] a fumygacion aboute the sepulkers and vissions of the dedd shall and wyll appeare

being congealed and dried, and thereof a fumigation made in a house or any place where you are disposed to prove this, and it shall be done that [which] you desire. And put into this place where you work this forsaide matter, the earth that falls or hangs on a plow, and it will seem that all the earth trembles and shakes.

**A suffumigation made as hereafter follows in any place where you will, causes all things there hidden never to be found or revealed**

Take these herbs, coriander, and saffron, henbanne, parsley, and black poppy, the water thereof the poppy distilled and tempered with the juice of the pougarnet skin, the which is within the said pougarnet. This being in a confeccion made and lay with it gold, silver, or any other precious thing within the water, the earth, or any other place where you will, or make a fumigation of the foresaid confeccion upon the said place which you would hide anything in. The Moon at the same present [=instant] be[ing] in conjunction with the Sun in the fourth house, which is the angle of the earth, or the point of midnight, and it shall be always kept secret, for being found or revealed by any way or means, it is certain and true.

**A suffumigation made of, as after follows, causes visions in the air and the shaddows of sepulchers of the earth to appear**

Take the natural seed of the fish called a whale, lignum aloes, costus, musk, saffron, armoniac, with the blood of the foul called a lapwing, and make a confeccion thereof. With this said confeccion make a fumigation in a convenient place, and you shall see visions in the air. Take of the said confeccion, and make a fumigation about the sepulchers, and visions of the dead

And note and marke all this well, that thes saide matters hathe tymes and dew, obseruacions perffyttley to be donne and keepte properley under the trew frome and concourse of the heaunes, according to ther proper qualites and influences, in eche degre. for the whiche you maye worke as in the chapters before wrytten yt apperethe more plainley \*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

shall and will appear.

And note and mark all this well, that these said matters have times and due observations perfittly to be done, and kept properly under the true frame and concourse of the heavens, according to their proper qualites and influences, in each degree. For the which you may work, as in the chapters before written it appears more plainly.

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

\*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

- [aries] take for y<sup>e</sup> fumigacion of the singe of aries mir
- [taurus] take for the fumigacion for y<sup>e</sup> singe of taurus, costus
- [gemini] take for the fumigacion for the singe of gemini, mastike
- [cancer] take for the fumigacion for the singe of cancer, camphyer,
- [leo] take for the singe of leo, thi fumigacion, thu  
[\[21r\]](#)
- [virgo] take for the fumygacion for the singe of virgo, saunders
- [libra] take for the singe of libra, this fumigacion, galbanm
- [scorpio] take for the singe scorpio, thys fumygacion, oponianac
- [sagitori] take for the singe of sagitori, thys fumygacion, lingnum
- [capricorne] take for the singe of capricorne, thys fumigacion, asam
- [aquarie] take for the singe of aquarie thys fumygacion, euphorbium
- [pysses] take for the synge of pysses thys fumygacion, thimiamatyis called armoniacum

### The suffumigations of the twelve signs, and of their faces

- [Aries] Take for the fumigation of the sign of Aries myrrh.
- [Taurus] Take for the fumigation for the sign of Taurus, costus.
- [Gemini] Take for the fumigation for the sign of Gemini, mastic.
- [Cancer] Take for the fumigation for the sign of Cancer, camphor.
- [Leo] Take for the sign of Leo, the fumigation, thu.
- [Virgo] Take for the fumigation for the sign of Virgo, sanders.
- [Libra] Take for the singe of libra, this fumigation, galbanum.
- [Scorpio] Take for the sign Scorpio, this fumigation, oponianac.
- [Sagittarius] Take for the sign of Sagittarius, this fumigation, lignum [aloes].
- [Capricorn] Take for the sign of Capricorn, this fumigation, asam
- [Aquarius] Take for the sign of Aquarius, this fumigation, euphorbium
- [Pisces] Take for the sign of Pisces this fumigation, thimiamatis, called armoniacum.

[Compare [Agrippa I xliiv](#): The twelve signs also of the Zodiac have their proper fumes, as Aries hath myrrh; Taurus, pepperwort; Gemini, mastic; Cancer, camphor; Leo, frankincense; Virgo,

sanders; Libra, galbanum; Scorpio, opoponax; Sagittarius, lignum-aloes; Capricornus, benjamin; Aquarius, euphorbium; Pisces, red storax.]

## Suffumicacions of the facies of the .12. signes

Prima facies [aries] teuer mirram .2. scamonum .3. pip nigrum . prima [taurus] costum .2. cardamonum .3. coprssum, prima facies [cancer]. muscum .2. succum .3. nucem muscatum, prima [libra]. galbanium .2. ut almea, [21v] .3. garyophilum, prima facies [capricorne]. asafetedam .2. celephamam, .3. pip longum, prima [aquarie]. euforbium, .2. ruberberum .3. scamoneam, prima [pysses]. tenet thimiama. .2. crocum .3. sandalum album .1. [leo]. tenet thus .2. lingnum balsum, .3. mir muscata, prima [virgo]. sandalus .2. crocum, .3. masticem. And looke what fumicacion we



giue the first hower of the the same muste you giue all that daye & so lykewyse of other \*/\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*

## Suffumigations of the faces of the twelve signs.

- Prima facies [aries] teuer mirram; 2. scamonum; 3. pip nigrum.
- Prima [taurus] costum; 2. cardamonum; 3. coprssum.
- Prima facies [cancer] muscum; 2. succum; 3. nucem muscatum.
- Prima [libra] galbanium; 2. ut almea; 3. garyophilum.
- Prima facies [Capricorn] asafetedam; 2. celephamam; .3. pip longum.
- Prima [aquarie] euforbium; 2. ruberberum; 3. scamoneam.
- Prima [Pisces] tenet thimiama; 2. crocum; 3. sandalum album.
- 1. [Leo] tenet thus; 2. lignum balsum; 3. mir muscata.
- Prima [Virgo] sandalus; 2. crocum; 3. masticem.

And look what fumigation we give the

first hour of the ; the same must you give all that day, and so likewise of others.

## De suffumigationibus temporum

\*/\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*

In primo tempore lignum aloes, thus, et crocum, in secundo tempore thimiama, id est armoniacum, costum, masticem, in tercio tempore sandalos, cassia et mirtum, in quarto tempore muscum succum et lignum balsami,

## De suffumigationibus temporum

- In primo tempore lignum aloes, thus, et crocum.
- In secundo tempore thimiama, id est armoniacum, costum, masticem.
- In tercio tempore sandalos, cassia et mirtum.
- In quarto tempore muscum succum et lignum balsami.

## De fumigationibus quatuor pertium mundi De fumigationibus quatuor pertium

## quatuer elementorum

\*/\*\*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

In oriente parte et super ignem sunt ambra, [22r] muscus, et alba cera, in parte meredei, et terræ, sunt algalya, almea, et tyryaca, in occidentalii parte et in aere sunt balsamus, camphora, et olium olmarum, in septentrione et aqua sunt lignum aloes, nux muscata, et maceys \*/\*\*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

## 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 occidentalii parte et in aere sunt balsamus, camphora, et olium olmarum.
- In septentrione et aqua sunt lignum aloes, nux muscata, et maceys.

**The names of the angells that haue powr upon y<sup>e</sup> .7. dayes in the wicke and upon the .7. sterres and goethe upon the .7. heauens and other whyle in there chayers be these**

\*/\*\*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

Capziel . satquiel . Samael . raphael . anael . l . Amael . Michael . et gabriel . and the powr of theys is that capziel is the power of sabaday .



. satquiel of Zedet [sic] .



. samael

of madin .



. raphael of hamina .



anael of noga .



. michael of cocab .



and gabryel of labana . and euery wan of thes sitteth in his heauen.

\*/\*\*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

## Nomina aeris in quatuor temporibus

in primo tempore dicitr ystana, in secundo .surail. in tertio . oadyon in quarto gulyon, et nomina angeloru~ qui habent potestatem in aere et super sunt hæc Raphael . guabryel . michael . cherubin . seraphyn . [22v] orchyne . pataceron . mycraton . sandalson . barachyel .

## [The names of the angels.]

**The names of the angels that have power over the seven days of the week, and over the seven stars, and who go upon the seven heavens, and other while in their chairs be these.**

Capziel, Satquiel, Samael, Raphael, Anael (or Annael), Michael, and Gabriel.

And the power of these is that Capziel is the power of Sabbathai (Saturn), Satquiel of Zedek (Jupiter), Samael of Madim (Mars), Raphael of Hamina (Sol), Anael of Nogah (Venus), Michael of Cocab (Mercury), and Gabryel of Labana (The Moon). And every one of these sits in his heaven.

## Nomina aeris in quatuor temporibus

- In primo tempore dicitr ystana.
- In secundo, surail.
- In tertio, oadyon.
- In quarto gulyon,

Et nomina angelorum qui habent potestatem in aere et super sunt hæc: Raphael, Guabriel, Michael, Cherubin, Seraphin, Orchyne, Pataceron, Mycraton, Sandalson, Barachyel, Rageyel, Tobyell, et nominabis . eos in omnibus rebus quae

rageyel . tobyell et nominabis . eos in omnibus  
rebus quæ facias in aere . et deo adiuuante  
prosperabis

\*/

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 nominabis hæc nomina  
angelorum super terram in his rebus quæ facis  
in terra, et deo adiu~ante prosperabis \*/\*/\*/

facias in aere . et deo adiuuante  
prosperabis.

Nomina terræ in quatuor . temporibus  
anni:

- In primo dicitur Nyguedam.
- In secundo, Yabassa.
- In tertio, Tobell.
- In quarto, Aradon.

Et angeli terræ sunt hæc.

Samael, yatayell, baranyell, oryell,  
arfanyel, tatgryel, danael, affaryell,  
pactryell, baell, byenyell. Et nominabis  
hæc nomina angelorum super terram in  
his rebus quæ facis in terra, et deo  
adiu~ante prosperabis.

**the names of the monthes be these \*/\*/\*/**

nisan . yar . mantanius . abelul . tysryrn .  
marquesnam . quislep . tobenor thus tebeth  
sabat . adar . postadar . postremus .

**The names of the months are these:**

Nisan, Iyar, *mantanius*, *abelul*, Tishrei,  
*marquesnam*, Kislev, Tevet, Shevat,  
Adar, *postadar*, *postremus*.

[Jewish month names are: Nisan, Iyar,  
*Sivan*, *Tammuz*, *Av*, *Elul*, Tishrei,  
Heshvan, Kislev, Tevet, Shevat, Adar.  
Compare with the list given below.]

**The names of the potestates** be these and  
they be .12. princes or rulors . that is one  
uppon euerye month of the .[moon]. and the  
rather is .oryel . sasuyell . amaryel . noryel .  
beraquier . magnyuya . suryel . barfiell .  
adoniel . anael . gabryel . romyel . lacyel and  
euery of these [23r] hath so many potestates or  
helpars more or greater as there be dayes in the  
monthe or many other seruantes of them.

**The names of the potestates are these,**

and they are twelve princes or rulers, that  
is, one for every month: Oriel, Sasuyell,  
Amariel, Noriel, Beraquier, Magnyuya,  
Suriel, Barfiell, Adoniel, Anael, Gabriel,  
Romiel, Laciell.

And every one of these has as many  
potestates or helpers, more or greater as  
there are days in the month, or many  
other servants.

**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 . malaquiram .

**The names of the angels of the  
twelve months.**

**The names of the angels that are  
mighty and more mighty in the first**

acya . zaziel . paltifur . yesmachia . yaryel .  
 araton . robyca . sephatya . anaya . guesupales .  
 . seniquiel . sereryel . malquia . aricasom .  
 pacyta . abdyel . ramasdon . cafiel . nascyasori .  
 . sugni . aszrus . sornadaf . admyel . necamya .  
 caysaac . benyh . q~uor . adziriyell .

**month, which is called *Nisan*, are these:**

Oriel, Malaquiram, Acya, Zaziel,  
 Paltifur, Yesmachia, Yariel, Araton,  
 Robica, Sephatia, Anaya, Guesupales,  
 Seniquiel, Sereriel . Malquia, Aricasom,  
 Pacita, Abdiel, Ramasdon, Cafiel,  
 Nascyasori, Sugni, Aszrus, Sornadaf,  
 Admiel, Necamia, Caysaac, Benyh,  
 Q~uor, Adziriel.

**the names of the .2. monthe which is sayd  
 yar in the language of hebrewe**  
 \*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*

**The names of the second month, which  
 is called *Iyar* in the Hebrew language.**

Safuelor . sasnyeil . santon . cartemat . alyel .  
 paltnya . bargar . galmus . necpys . aarom .  
 manyt . aadon . quenanel . quemon . rasegar .  
 affrye . absamon . sarsall . aspyn . carbyel .  
 regnya . athlas . nadys . abytesy . abytan .  
 palylet . \*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*

Safuelor, Sasnyeil, Santon, Cartemat,  
 Aliel, Paltnia, Bargar, Galmus, Necpis,  
 Aarom, Mani, Aadon, Quenanel,  
 Quemon, Rasegar, Affrie, Absamon,  
 Sarsall, Aspin, Carbiel, Regnia, Athlas,  
 Nadis, Abitasi, Abitan, Palilet.

**the names of the angells of the .3. monthe  
 that is sayd \*\*/\*\*/\*\*/\*\* sifan be these.**

**The names of the angels of the third  
 month that is called *Sivan* are these:**

Amaryel . tabryell . casmuch . nastyfa . almur .  
 naa= [23v] mab . mamica . zicaran .  
 samysarach . naaseyn . andas . paltamus .  
 abrys . borzac . saforac . yayat . dalya . azyger .  
 nabsuf . abuifor . zenam . dersam . cefanya .  
 maccasor . naboon . adyell . maasyell . szarzyr .  
 . tartalyon . adyysar .

Amariel, Tabriell, Casmuch, Nastifa,  
 Almur, Naamab, Mamica, Zicaran,  
 Samisarach, Naasein, Andas, Paltamus,  
 Abris, Borzac, Saforac, Yayat, Dalia,  
 Aziger, Nabsuf, Abuifor, Zenam,  
 Dersam, Cefania, Maccasor, Naboon,  
 Adiell, Maasiell, Szarzir, Tartalion,  
 Adyysar.

**these be the names of y<sup>e</sup> angelles of y<sup>e</sup> .4.  
 monthe y<sup>t</sup> is sayd thamuth**

**These are the names of the angels of  
 the fourth month, which is called  
*Tammuz*.**

. noryel . safyda . asaf . mazica . sarsac .  
 adryyaac . nagron . galuf . galgal . danroc .  
 saracu . remafydda . lulyaraf . nedylar . tyaf .  
 taanat . lafayel . genyda . nedyr . delqua .  
 maadon . samyel . amrael . lezaydi . as . ohoc .  
 nasyby . razyarsady . yadna . caspa . garytan .  
 elysafan . pastama . maday .

Noriel, Safida, Asaf, Mazica, Sarsac,  
 Adryyaac, Nagron, Galuf, Galgal,  
 Danroc, Saracu, Remafydda, Lulyaraf,  
 Nedylar, Tyaf, Taanat, Lafayel, Genida,  
 Nedir, Delqua, Maadon, Samiel, Amrael,  
 Lezaydi, As, Ohoc, Nasyby, Razyarsady,  
 Yadna, Caspa, Garitan, Elysafan,  
 Pastama, Maday.

**the names of the angells of the .5. monthe be**

**The names of the angels of the fifth**

**these Ab**

beraquyell or beraquyel . mǎhy . or amarya .  
haya . byny . madrat . aman . tulyell . cossuro .  
fartis . nactif . nekyff . pegner . tablic . manuat  
. amasya . guatyell . reycat . gnyrzy . palyel .  
gadeff . nesgnyraf . abrac . animiter . carnby .  
nachall . cabake loch . macrya . sase . essaf .

**these be the names of y<sup>e</sup> angells of the .6.  
monthe that is sayd elul.**

manyry . arabyell . hanyell . nacery . yassar .  
rassy . boell . mathyall . naccameryf . zacdon .  
nafac . rapyon . saspy . salhy . raserh .  
malquyell . sanytyell . yoas . gualaly . danpy .  
yamla . golum . zaszyell . satpach . nassa .  
myssyn . macratyf . dadyell . carcyell .  
effygmato \*/\*/\*

**these be the names of y<sup>e</sup> angells of the .7.  
monthe that is sayd tysyrin.**

surgell or suryel . sarycam . guabryza .  
szncaryell . sabybyall . ytrnt . cullya . dadyel .  
marham . abercaysdon . sacdon . pagnlan .  
arsabon . asyramon . agnyel . sastyracnas . alt=  
[24r] ym . masulaef . salamyel . sascunyel .  
barcaran . yahnt . alycas . vlysacyaia . abry .

**the names of the angells of the .8. monthe  
that is sayde marquesnan.**

be these barbyts . or barfiell . tylzdyell .  
raamyell . nehubaell . alysaf . balyel . arzaf .  
rashyel . alson . naspyell . becar . palyel . elysu  
. aiguap . nacpas . sansany . aesal . maarym .  
sascy . yalsenac . mabynt . magdyell . saneinas  
. maalyel . arsafael . nanyseyorar . becabalaf .  
napybael . sucyel . nabnell . saryell . sodyel .  
marenell . palytam .

**the names of the angells of the .9. monthe be  
these which is sayde quislep.\*/\*/\*/\***

**month, called Ay, are these:**

Beraquiel, Manhy (or Amarya), Haya,  
Byny, Madrat, Aman, Tuliell, Cossuro,  
Fartis, Nactif, Nekyff, Pegner, Tablic,  
Manuat, Amasya, Guatiell, Reycat,  
Gnyrzy, Paliel, Gadeff, Nesgnyraf,  
Abrac, Animiter, Carnby, Nachall,  
Cabake, Loch, Macria, Sase, Essaf.

**These are the names of the angels of  
the sixth month, which is called *Elul*.**

Manyry, Arabiell, Haniell, Nacery,  
Yassar, Rassy, Boell, Mathiall,  
Naccameryf, Zacdon, Nafac, Rapion,  
Saspy, Salhy, Raserh, Malquiell,  
Sanytiell, Yoas, Gualaly, Danpy, Yamla,  
Golum, Zasziell, Satpach, Nassa,  
Myssyn, Macratyf, Dadiell, Carciell,  
Effygmato.

**These are the names of the angels of  
the seventh month, which is called  
*Tishrei*.**

Surgell (or suriel), Sarycam, Guabryza,  
Szncariell, Sabybiall, Ytrnt, Cullia,  
Dadiel, Marham, Abercaysdon, Sacdon,  
Pagnlan, Arsabon, Asyramon, Agniel,  
Sastyracnas, Altym, Masulaef, Salamiel,  
Sascuniel, Barcaran, Yahnt, Alycas,  
Vlysacyaia, Abry.

**The names of the angels of the eighth  
month, which is called *marquesnan*  
[Heshvan], are these:**

Barbits (or Barfiell), Tylzdiell, Raamiell,  
Nehubaell, Alysaf, Baliel, Arzaf, Rashiel,  
Alson, Naspiell, Becar, Paliel, Elysu,  
Aiguap, Nacpas, Sansany, Aesal,  
Maarym, Sascy, Yalsenac, Mabint,  
Magdiell, Saneinas, Maaliel, Arsafael,  
Nanyseyorar, Becabalaf, Napybael,  
Suciel, Nabnell, Sariell, Sodiell, Marenell,  
Palytam.

**The names of the angels of the ninth  
month, which is called *Kislev*, are**



edoniel . radyel . maduch . racyno . hyzy .  
maryel . azday . mandyel . gumyel . seryel .  
kery . sahaman . osmyn . sechyel . pazeheymy .  
chalchyphey . gey . Idael . necad . mynael .  
arac . ararygugel . galnel . gimon . satuel .  
elynzy . baquylaguall

**these:**

Edoniel, Radiel, Maduch, Racino, Hyzy,  
Mariel, Azday, Mandiel, Gumiel, Seriel,  
Kery, Sahaman, Osmyn, Sechiel,  
Pazeheymy, Chalchyphey, Gey, Idael,  
Necad, Mynael, Arac, Ararygugel,  
Galnel, Gimon, Satuel, Elynzy,  
Baquylaguall.

**the names of the angells of the .10. monthe  
that is sayde thebeth be these.\*/\*/\***

**The names of the angels of the tenth  
month, which is called *Tevet*, are these:**

Anael . amyel . acyor . naclya . rapynes .  
raacpel . pacrel . halion . guanrynasnihe .  
aslaom . naspaya . neapry . sanihay .  
hasasylgason . gastaset . yfaryamy . man .  
polimas sarananuf . olyab . saryel . canel .  
razyell . pmla . nisquem . sarman . malysan .  
asyzat . marimoe .

Anael, Amiel, Acior, Naclia, Rapines,  
Raacpel, Pacrel, Halion, Guanrynasnihe,  
Aslaom, Naspaya, Neapry, Sanihay,  
Hasasylgason, Gastaset, Yfaryamy, Man,  
Polimas, Sarananuf, Olyab, Sariel, Canel,  
Raziell, Pmla, Nisquem, Sarman,  
Malysan, Asyzat, Marimoe

**the names of the angells of the .11. monthe  
which is sayd cyuanth be these.\*/\*/\***

**The names of the angels of the eleventh  
month, which is called *Shevat*, are  
these:**

gabryel . ysrael . natryel . gaszyel . nassam .  
abrysaf . zefaell . zamyel . mamyel . talyel .  
myryel . sahinyel . guryel . samhyell . daryel .  
banorsasty . satymn . nasyel . ransyel . talguaf .  
lebrachiel . dalyell . gandryel . sahuhaf .  
myschyel .

Gabriel, Ysrael, Natriel, Gasziel,  
Nassam, Abrysaf, Zefaell, Zamiel,  
Mamiel, Taliel, Myriel, Sahiniel, Guriel,  
Samhiell, Dariel, Banorsasty, Satymn,  
Nasiel, Ransiel, Talguaf, Lebrachiel,  
Daliell, Gandriel, Sahuhaf, Myschiel.

**the names of y<sup>c</sup> angells of the .12. monthe  
that is sayde adar be these.\*/\*/\***

**The names of the angels of the twelfth  
month, which is called *Adar*, are these:**

romyel . patyel . [24v] guryel . azryel . paamyel .  
cartyel . el . anunalbeh . parhaya . ysael .  
beryel . laell . tenebyel . panten . panteron .  
fanyel . falason . mancyel . pataron . labyel .  
ragael . cetabyel . nyazpatael .

Romiel, Patiel, Guriel, Azriel, Paamiel,  
Cartiel, El, Anunalbeh, Parhaya, Ysael,  
Beriel, Laell, Tenebiel, Panten, Panteron,  
Faniel, Falason, Manciel, Pataron,  
Labiell, Ragael, Cetabiel, Nyazpatael.

**the names of the angells of the .13. moneth  
y<sup>t</sup> is sayde büsextilis which is sayde adar the  
laste in marche be these,**

**The names of the angels of the  
thirteenth month, which is called  
*Büsextilis*, which is called *Adar the last  
in March*, are these:**

lacyel or lantyel . ardyel . nosmyel . ardyel .  
celydael . amyel . malquyel . gabalyel .  
susuagos . barylaguey . yabtasyper . magos .  
sangos . yayell . yel . yasmyel . steluyel .  
garasyn . ceyabgos . sacadyel . garacap .

Laciel (or Lantiel), Ardiel, Nosmiel,  
Ardiel, Celydael, Amiel, Malquiel,  
Gabaliel, Susuagos, Barylaguey,  
Yabtasyper, Magos, Sangos, Yayell, Yel,

gabanael . tamtyel .

Yasmiel, Steluiel, Garasyn, Ceyabgos,  
Sacadiel, Garacap, Gabanael, Tamtiel.

**the names of y<sup>e</sup> dayes of the wicke w<sup>t</sup> there  
angells stronge and mighty upon euery  
daye, and euery won in his daye .**

**The names of the days of the week  
with their angels, strong and mighty  
upon every day, and every one in his  
day.**

**the names of y<sup>e</sup> angells that seruithe in the**

**daye of  be these.**

**the names of the angels that serve in**

**the day of        are these:**

danyel . olyeyll . saffeyll . dargoyeyll .  
yelbrayeyell . cemaguyll . gebarbaya .  
faceyeyll . caram . neyeyll . talgylueyl .  
bethtaez . raneyl . salha . hyeyll .  
armaquieyeyll . romayl . gybryll . zemayl .  
mychaze . zarsayeyll . amayl . antorayeyll .  
ronayeyll . reniayeyll . barhyl . marhyll .  
rarorhyll . merhyll . zarafyll . zarayll . an .  
quyhym . ceytatynyn . eznyah . vehych .  
dunedryneylyn . yedemkyeyl . esmaadyn .  
elbedagrin . zamaanel . yocaleme . detryeyll .  
aryeyl . arnaeyll . veremedyn . vnaraxidyn .

Daniel, Olyeill, Saffiell, Dargoyeill,  
Yelbrayeieill, Cemaguill, Gebarbaya,  
faceyeill, Caram, Neyeill, Talgylueil,  
Bethtaez, Raneil, Salha, Hyeill,  
Armaquieyeill, Romail, Gybrill, Zemail,  
Mychaze, Zarsayeill, Amail, Antorayeill,  
Ronayeill, Reniayeill, barhil, Marhill,  
Rarorhill, Merhill, Zarafill, Zaraill, An,  
Quyhim, Ceytatinin, Ezniah, Vehich,  
Dunedryneylin, Yedemkieil, Esmaadin,  
Elbedagrin, Zamaanel, Yocaleme,  
Detryeill, Aryeil, Arnaeill, Veremedin,  
Vnaraxidin.

**these be the angells in the daye of the**



semhazylyn . semyhylym . yasrozyn .  
agrasnydyn . aymsylyn . cathneylyn .  
alrasachysyn . abrachasyn . layralosyn . lang  
[25r] hasyn . anaenym . niangaroryn . aezonyn .  
montazyn . labelas . mafatyn . feya . rachyn .  
cadanagyn . laeradonyn . caffrnbyn .  
bachramyn . varthalyn . amnanyneylyn .  
hacoyn . balganaychyn . aryeylyn . badeylyn  
. abranoryn . tarmanydyn . amdalysyn  
. sahgragynyn . adyanienyn . sacstoyeyn .  
latebayfansyn . caybeinynyn . nabyalyn .  
cyzamanyn . abramacyn . laryagathyn .  
bofealyquyn . bayealadyn . gasoryn . asaphyn .  
daryenyn . macnayelyn . gomraoryn . marybyn  
. yebyryn . aryllyn . faryelyn . nepenyelyn .  
banyelyn . astyeylyn . ceradadyn .

**These are the angels in the day of the**

Semhazylin, Semyhylim, Yasrozin,  
Agrasnydin, Aymsylin, Cathneylin,  
Alrasachysin, Abrachasin, Layralosin,  
Lang, Hasin, Anaenim, Niangarorin,  
Aezonin, Montazin, Labelas, Mafatin,  
Feya, Rachin, Cadanagin, Laeradonin,  
Caffrnbrin, Bachramin, Varthalin,  
Amnanyneylin, Hacoyn, Balganaychin,  
Aryeylin, Badeylin, Abranorin,  
Tarmanydin, Amdalysin, Sahgragynin,  
Adyanienin, Sacstoyein, Latebayfanisin,  
Caybeininin, Nabyalin, Cyzamanin,  
Abramacin, Laryagathin, Bofealyquin,  
Bayealadin, Gasorin, Asaphin, Daryenin,  
Macnayelin, Gomraorin, Marybin,  
Yebirin, Arilin, Faryelin, Nepenyelin,  
Banyelin, Astyeilin, Ceradadin.

**these be the angells that serue in y<sup>e</sup> daye of**

**These are the angels that serve in the**



day of :

samayelyn . tartalyn . doppeyl . racyelyn .  
farabyn . cabyn . asymolyn . mabareyn .  
tralyleyn . rubbelyn . marmaryn . tafanyelyn .  
fuheyn . ruffar . aneylyn . rabsylyn . eralyn .  
pyrteplyn . brofylyn . cacyrylyn . naffreynyn .  
nupury . raffly . nyrylyn . nyenyolyn .  
nybyryn . celabryll . tubeylyn . haayn . veyn .  
paafyryn . cetenoyn . letytyeylyn . rarafeyll .  
canueyl . bastaylyn . costyryn . montyelyn .  
albylyn . parachbeyll . alyeyll . vaceyll .  
zalcyeyll . amadyell . vsararyeyll .  
lyncodoneyl . daffrypeyl . vnlylyn .  
carfzoneyll . gronyeyll . gabrylyn . narbeyll .

Samayelin, Tartalin, Doppeil, Racyelin,  
Farabin, Cabin, Asymolin, Mabareilin,  
Tralyleilin, Rubbelin, Marmarin,  
Tafanyelin, Fuheilin, Ruffar, Aneilin,  
Rabsilin, Eralin, Pyrteplin, Brofilin,  
Cacyrilin, Naffreinin, Nupurin, Raffilin,  
Nyrylin, Nyenyolin, Nybirin, Celabrill,  
Tubeilin, Haain, Vein, Paaforin,  
Cetenoinin, Letytyeilin, Rarafeill,  
Canueil, Bastailin, Costirin, Montyelin,  
Albilin, Parachbeill, Alyeill, Vaceill,  
Zalcicill, Amadiell, Vsararieill,  
Lyncodoneil, Daffripeil, Vnlilin,  
Carfzoneill, Gronieill, Gabrinin, Narbeill.

the names of y<sup>e</sup> angells that serue in y<sup>e</sup> daye



of be these.

michael . beerel . dafngel . aryhyryel . boel .  
baryel . meryel . amyel . aol . semeol . aaen .  
beryon . saryno~ . keineryon . feynon .  
aneylyn . zamazynyn . canany . aall .  
merygall . pegal . gabal . veal . aum= [25v] eal .  
faranyeal . gebyn . carybyfyn . autarylyn .  
metorylyn . nabyafsyn . fysfyn . barsslylyn .  
caruphylyn . danyturla . fenyrturla . geumyturla .  
amy . alnamya . tabynya . nafya . myacha .  
tyagra . bec . alacaorynyll . benenonyll .

The names of the angels that serve in

the day of be these.

Michael, Beerel, Dafngel, Aryhyriel,  
Boel, Bariel, Meriel, Amiel, Aol, Semeol,  
Aaen, Berion, Sarinon, Keinerion,  
Feynon, Aneinin, Zamazinin, Cananin,  
Aall, Merygall, Pegal, Gabal, Veal,  
Aumeal, Faranyeal, Gebin, Caribifin,  
Autarilin, Metorilin, Nabyafsin, Fysfin,  
Barsslilin, Caruphilin, Danyturla,  
Fenyrturla, Geumyturla, Amia, Alnamia,  
Tabinia, Nafia, Myacha, Tyagra, Bec,  
Alacaorinill, Benenonill.



y<sup>e</sup> names of y<sup>e</sup> angells in y<sup>e</sup> daye of these.

The names of the angels in the day of

are these:

satquyel . ahyell . yebel . anenyel . Jumyel .  
Junyel . amyel . fanyel . ramuel . sanfael .  
saccynyel . galbyel . lafyel . azyel . ymraell .  
memyell . paryel . pamhynyel . toupyel .  
ambanyel . omyell . orfyell . ael . hearel .  
memyel . ynel . syumelyel . tranfyel .  
mefenyel . antquyel . quisyell . cumyryel .  
rofynyel . rubyeyel . beell . baryel . cheduryel .

Satquiel, Ahyell, Yebel, Aneniel, Jumiel,  
Juniel, Amiel, Faniel, Ramuel, Sanfael,  
Sacciniel, Galbiel, Lafiel, Maziel (?),  
Ymraell, Memiell, Pariel, Pamhiniel,  
Toupiel, Ambaniel, Omiell, Orfiell, Ael,  
Hearel, Memiel, Ynel, Syumeliel,  
Tranfiel, Mefeniel, Antquiel, Quisiell,  
Cumiriel, Rofiniel, Rubyeiel, Beell,  
Bariel, Cheduriel.



**the names of the angells of y<sup>e</sup> daye of these.**

hasuayeyl . barneyeyl . verday . heyll .  
 alzeyeyll . szeyeyll . bacapel . zelfayeyll .  
 morayeyll . borayeyll . alpheyeyll . arobylyn .  
 canofylyn . ourylyn . zaryalyn . marylyn .  
 bacoraye . kolfayelyn . azrayeylyn .  
 ambayeyryn . mayeylyn . cabueyryn . alseyryn .  
 . asueyryn . alneyryn . nenanryn . rayoryn .  
 orynyn . geduly . hareryn . namylyn . halylyn .  
 . hymeylyn . refflylyn . narraabylyn .  
 hahyeylyn . landelyn . esfylyn . thefelyn .  
 patnelyn . keyalyn . naylyn . leyrayell .  
 ablayeyll . talraylanrayn . barkalyn .  
 bahoraelyn .

**The names of the angels of the day of are these:**

Hasuayeil, Barneyeil, Verday, Heill,  
 Alzeyeyll, Szeyeyll, Bacapel, Zelfayeyll,  
 Morayeyll, Borayeyll, Alpheyeyll,  
 Arobin, Canofilin, Ourilin, Zaryalin,  
 Marilin, Bacoraye, Kolfayelin,  
 Azrayeylin, Ambayeyrin, Mayeylin,  
 Cabueirin, Alseyrin, Asueirin, Alneyrin,  
 Nenarin, Rayorin, Orinin, Gedulin,  
 Harerin, Namilin, Halilin, Hymeylin,  
 Reffilin, Narraabilin, Hahyeylin,  
 Landelin, Esfilin, Thefelin, Patnelin,  
 Keyalin, Nailin, Leyraiell, Ablayeyll,  
 Talraylanrain, Barkalin, Bahoraelin.



**y<sup>e</sup> names of y<sup>e</sup> angells in y<sup>e</sup> daye of these.**

myeraton . pacrifon . polypon . capeyell .  
 ehentyon . alfyton . cheryon . sandalson .  
 panyon . almyon . erpyon . paxon . calyrxon .  
 horryon . melyson . unryon . tonelyn .  
 refaeblyon . monyteon . bornaylon . paxylon .  
 lelalyon . onoxyon . quybon . quyron .  
 vyxasmyon . relyon . cassylon . tyfonyon .  
 muryon . degyon . dapsyon . lenayon .  
 orleuny . foylyon . monychyon . [26r]  
 gabyon . paxonyon . pynsyon . lepyron .  
 loeloon . saron . salyon . pyon . nargeron .  
 aaron . selyypon . pinmybron . raconcall .  
 zelybron .

**The names of the angels in the day of are these:**

Myeraton, Pacrifon, Polypon, Capeiell,  
 Eheniton, Alfiton, Cherion, Sandalson,  
 Panion, Almion, Erpion, Paxon,  
 Calirxon, Horrion, Melison, Unrion,  
 Tonelin, Refaebilin, Moniteon,  
 Bornailon, Paxilon, Lelalion, Onoxion,  
 Quibon, Quiron, Vixasmion, Relion,  
 Cassilon, Tifonion, Murion, Degion,  
 Dapsion, Lenaion, Orleunion, Foilion,  
 Monichion, Gabion, Paxonion, Pinsilon,  
 Lepiron, Loeloon, Saron, Salion, Pion,  
 Nargeron, Aaron, Selyypon, Pinnibron,  
 Raconcall, Zelibron.

**ffinis \*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\***

**Finis**

**B**efore that these .3. prayers folowinge be  
 sayd ouer the bloude ye must go towardes  
 Ierusalem that Is estwarde and ye must saye

**[CXXXVII 20-22]**

This introductory paragraph to the rite of  
 exorcism of blood is "discussed but not  
 given in full" in the Latin manuscripts

ouer the bloud y<sup>e</sup> exorcisme that Is sayd ouer y<sup>e</sup> salte that Is putt Into haly water, and that must be sayd .3. but that y<sup>e</sup> names must be changed thus. **I exorcyse the o y<sup>e</sup> creature of bloude**, In the styde of y<sup>e</sup> creature of salte, which god commaundyed by salomon to be putt In to y<sup>e</sup> seale, In y<sup>e</sup> 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 astole abowt thy neke the~ saye the prayers folowing thryse that donne y<sup>e</sup> bloude shall be consecrated and mete for the seale.

(Hedegård, p. 17). Also, the Latin manuscripts mention only salt, not substituting blood.

Before that, these three prayers following must be said over the blood. You must go [=face] towards Jerusalem, that is, Eastward, and you must say over the blood the exorcism that is [also] said over the salt which is put into holy water. And that must be said three [times], except that the names must be changed thus, "I exorcise thee O thou creature of blood", instead of "... thou creature of salt," which God commanded by Solomon to be put into the seal, instead of which God commanded by his prophet Helyzeus to be put into water, and so forth of the rest, and this exorcism thus said three [times], with a stole [=scarf] about your neck, then say the prayers following thrice. That done, the blood shall be consecrated, and meet [=suitable] for the seal.

Compare the following exorcism with that in Scot, [\*Discovery of Witchcraft\* Book 15, chapter 15.](#)

**E**xorcizo te creatura sanguis + per deum vivum + per deum verum + per deum sanctum + per deum qui Salomonem In eius diuinam Sigillum primum In ssic: vt sanaretur sterilitas Sanguis efficiaris exorcizatum In salutem credencium: et sis omnibus te Sumentibus Sanitas anime et corporis et effugiat atque desendat ab Iste sanguine omnia samasia et nequitia vel versucia diabolice fraudis: omnisque spiritus In mundus adiuratus per eum qui venturus est Iudicare vivos et mortuos et seculum per Ignem. Amen.  
Exorcizo te creatura Sanguis que In nomine + Dei patris omnipotentis et In nomine + [26v] Iesu xpi filii eius dni nostri, et In virtute Sps Sancti, vt fias Sanguine exorcizate ad effugandam omnem potestatem Inimiel et Ipsum Inimicum eradicare et explantare valeas cum angelis Suis apostaticis, per virtutem

Exorcizo te creatura sanguis + per deum vivum + per deum verum + per deum sanctum + per deum qui Salomonem in eius diuinam Sigillum primum in ssic: ut sanaretur sterilitas Sanguis efficiaris exorcizatum in salutem credentium: ut sis omnibus te sumentibus sanitas animae et corporis et effugiat atque disendat ab iste sanguine omnia samasia et nequitia vel versutia diabolicae fraudis: omnisque spiritus in mundus adiuratus per eum, qui venturus est iudicare vivos et mortuos et seculum per ignem. Amen.

Exorcizo te creatura Sanguis que In nomine + Dei patris omnipotentis et In nomine + Iesu Christi filii eius domini nostri, et in virtute Spiritus Sancti, ut fias sanguine exorcizate ad effugandam omnem potestatem inimiel et ipsum inimicum eradicare et explantare valeas cum angelis suis apostaticis, per virtutem

eiusdem dni nostri + Iesu xpi qui vnturus est  
Iudicare vivos et mortuos et Seculum per  
Ignem. Amen. \* \* \* \*

eiusdem domini nostri + Iesu Christi qui  
vnturus est iudicare vivos et mortuos et  
seculum per ignem. Amen.

**O** Inuisible god, O Inestymable god, O

Ineffable god, O Incommutable god, O  
Incorrptyble **GOD**, O most mercyfull god, O  
most Swetest god, O Highe and glorious god.  
O god of Infynite mercye, I althought  
vnworthe Synner full of Iniquyt deceyte And  
malyce most Humbly come unto thy mercy  
prayinge and beseching the not to haue  
respecte to all & Innumerable myn Iniquytes,  
but even As y<sup>u</sup> arte wonte to haue mercye upon  
Synners, and to here y<sup>e</sup> prayers of y<sup>e</sup> Humble  
and meke, even so I beseche y<sup>e</sup> to vouchsaiffe  
to here me thy Seruant althoughe vnworthy yet  
calling vnto y<sup>e</sup> ffor y<sup>e</sup> blessing And  
consecrating of this bludd thy creature that It  
maye be made apte and worthy ffor y<sup>e</sup> ynke of  
thy most precyous and Holy Seale and of thy  
name . SememphoraS . so y<sup>i</sup> It maye haue y<sup>e</sup>  
aptnes and metenes whith It ought to haue by  
thy most Holy name, which Is written with .4.  
letters . Joth . He . vau . Deleth . Agla . eloy .  
yayin . theos . Deus . which being harde all  
celestyall terrestryall and Infernall creatures  
doo tremble feare & [27r] worship It, and by  
thyes thy most Holy names . on . Alpha et  
omega . principium . el . ely . eloe . eloy .  
elyon . Sother . emanuel . Sabaoth . Adonay .  
egge . ya . ya . ye . this creature of bludd may  
be blessyd prepyrd and made apte ffor y<sup>e</sup>  
ynke of thy Holy seale and of thy most Holy  
name . SememphoraS . which Is blessyd  
worlde with owt ende . Amen .

### [CXXXVII 1-19]

O Invisible God, O Inestimable God, O  
Ineffable God, O Incommutable God, O  
Incorruptible God, O most mercifull  
God, O most Sweet God, O High and  
Glorious God. O God of infinite mercy, I,  
although an unworthy sinner, full of  
iniquity, deceit, and malice, most humbly  
come to your mercy, praying and  
beseching you not to have respect to all  
and innumerable mine iniquities, but  
even as you are wont to have mercy upon  
sinners, and to hear the prayers of the  
humble and meek, even so I beseech you  
to vouchsafe to hear me, your servant,  
although unworthy, yet calling unto you  
for the blessing and consecrating of this  
blood, your creature, that it may be made  
apt and worthy for the ink of your most  
precious and Holy Seal, and of your  
name **Schemhamphoras**, so that it may  
have the aptnes and meteness which it  
ought to have by your most holy name,  
which is written with four letters, **Joth,**  
**He, Vau, Daleth, Agla, Eloy, Yayin,**  
**Theos, Deus**, which being heard all  
celestial, terrestrial, and infernal  
creatures do tremble, fear, and worship it.  
And by these your most holy names, **On,**  
**Alpha and Omega, Principium, El, Ely,**  
**Eloe, Eloy, Elion, Sother, Emmanuel,**  
**Sabaoth, Adonay, Egge, Ya, Ya, Ye,**  
may this creature of blood be blessed,  
prepared, and made apt for the ink of  
your holy seal, and of your most holy  
name, **Schemhamphoras**, which is  
blessed, world without end. Amen.

### Another prayer ffor the Same

### Another prayer for the same.

**O** good Iesu christ ffor thy Ineffable mercy  
Spare me and haue mercy upon me and here

O good Jesus Christ, for your ineffable  
mercy, spare me and have mercy upon  
me and hear me now through the  
invocation of the name of the Holy



me now thorow the Invocatyon of the name of the Holy trynte the father the Sonne and the Holy goste and that y<sup>u</sup> 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 . lamtara . Ianemyer . Saday . Hely . Horlon . portenthymon . Ihelur . Gofgamep . emanuel . On . Admyhel . Honzmorp . Ioht . Hofob . Rasamarathon . Anethi . erihona . Iuestre . Saday . maloht . Sethoe . elscha . Abbadaia . Alpha et omega . leiste . Oristyon . Ieremon . Hosb . merkernon . elzephares . egyryon . betha . Ombonar . Stymulamathon . Orion . eryon . noymos . peb . nathanothasy . theon . ysyston . porho . Rothon . lethellethe . ysmas . Adonay . Athionadabir . Onoytheon . Hosga . leyndra . nosulaceps . tutheon . Gelemoht . paraclitus . Occymomyon . erchothas . abracio . anepheneton . Abdon . melche . Sother . usiryon . baruch . Sporgongo . Genonem . messyas . pantheon . zabuather . Rabarmas . Yskyros . Kyryos . Gelon . Hel . Rethel . nathi . Ymeynlethon . Karex . Sabaoth . Sallaht . cirhos . Opyron . nomygon . Oryhel . theos . ya . Horha . christus . Holbeke . tosgac . Occymomos . elyorem . [27v] Heloy . Archyna . rabur .** humbly & faythfully beseching the althoughe unworthe yet trusting In y<sup>e</sup> that y<sup>u</sup> woldest sanctefy & blesse this bloude by thy most Holy names afforsayd, & by this na~e . Sememphoras . of .72. letters that by y<sup>e</sup> power Holynes and vertue of y<sup>e</sup> same na~es & by y<sup>i</sup> deuyne mighte & power this bloude maye be co~secrated, blyssed, & strengthened by y<sup>e</sup> vertu of y<sup>i</sup> most Holy bodye & bloude y<sup>t</sup> It may haue y<sup>e</sup> vertue & aptnes which it oughte to haue w<sup>t</sup> out any discet, y<sup>t</sup> it maye be worthy to wrighte y<sup>i</sup> Holy seale y<sup>t</sup> it may haue y<sup>e</sup> effecte which it ought to haue thorow o<sup>f</sup> lorde Iesus which syttethe in y<sup>e</sup> hyghest to whome be honor prayse & glorie worlde w<sup>t</sup> owt ende Amen.

Trinity, the Father, the Son, and the Holy Ghost, and that you would accept and take in good worth the prayers and words of my mouth, by the invocation of your one hundred holy names, that is to saye, **Agla, Monhon, Tetragramaton, Olydeus, Ocleiste, Amphinethon, Lamtara, Ianemyer, Saday, Hely, Horlon, Portenthymon, Ihelur, Gofgamep, Emmanuel, On, Admihel, Honzmorp, Ioht, Hofob, Rasamarathon, Anethi, Erihona, Iuestre, Saday, Maloht., Sethoe, Elscha, Abbadaia, Alpha et Omega, Leiste, Oristion, Ieremon, Hosb, Merkernon, Elzephares, Egirion, Betha, Ombonar, Stimulamathon, Orion, Erion, Noimos, Peb, Nathanothasy, Theon, Ysiston, Porho, Rothon, Lethellethe, Ysmas, Adonay, Athionadabir, Onoytheon, Hosga, Leyndra, Nosulaceps, Tutheon, Gelemoht, Paraclitus, Occymomion, Erchothas, Abracio, Anepheneton, Abdon, Melche, Sother, Usirion, Baruch, Sporgongo, Genonem, Messias, Pantheon, Zabuaether, Rabarmas, Iskiros, Kyrios, Gelon, Hel, Rethel, Nathi, Ymeinlethon, Karex, Sabaoth, Sallaht, Cirhos, Opiron, Nomigon, Orihel, Theos, Ya, Horha, Christus, Holbeke, Tosgac, Occimomos, Eliorem, Heloy, Archina, Rabur.** humbly and faithfully beseeking you, although unworthy yet trusting in you that you would sanctify and bless this blood by your most holy names aforesaid, and by this name **Schemhamphoras** of seventy-two letters, that by the power, holiness, and virtue of the same names and by your divine might and power this blood may be consecrated, blessed, and strengthened by the virtue of your most holy body and blood, that it may have the virtue and aptness which it ought to have without any discet (?), that it may be worthy to write your holy seal, that it may have the effect which it ought to have through our Lorde Jesus, who sits in the highest, to

whom be honor, praise, and glory, world  
without end. Amen.

**:::::the blessing of It:::::**

God the father blesse y<sup>e</sup> God y<sup>e</sup> sonne blesse y<sup>e</sup>  
God y<sup>e</sup> Holy gost blesse y<sup>e</sup> Hooly marye  
mother of o<sup>r</sup> lorde Iesu christ maye blesse &  
Sanctefy y<sup>e</sup>, o bloude y<sup>t</sup> y<sup>u</sup> mayst Haue y<sup>e</sup>  
mighte and power of a sacrament In wryting of  
y<sup>e</sup> Seale of God. All Holy virgins maye blesse  
y<sup>e</sup> this, Daye & euer. All y<sup>e</sup> Holy & electe of  
God and All y<sup>e</sup> celestyall powers maye blesse  
the and confyrme and Strengthen the, All  
Angells and Archangells vertues, principates,  
potestates, thrones, and domynatyons,  
cherubin & Seraphin by y<sup>e</sup> auctoryte &  
lycency of god may blesse y<sup>e</sup>, by y<sup>e</sup> marytes &  
all y<sup>e</sup> prayers of thy sayntes O lorde Iesu christ  
y<sup>t</sup> y<sup>u</sup> woldest blesse + sanctify + & consecrate  
+ this bloude & strengthe~ it, by thy almighty  
pow<sup>r</sup>, & y<sup>t</sup> thy seale y<sup>t</sup> shall herew<sup>t</sup> be wrytte~  
may haue y<sup>e</sup> power which it oughte to haue &  
for y<sup>t</sup> purpose & intent for y<sup>e</sup> which it is  
ordeyned thorow o<sup>r</sup> lord Iesu christ whose  
reygne & empyre dothe contynue worlde w<sup>t</sup>  
owt ende. Amen :::::

**The blessing of it.**

God the Father bless you, God the Son  
bless you, God the Holy Ghost bless you.  
May Holy Mary mother of our Lord  
Jesus Christ bless and sanctify you, Oh  
blood, that you may have the might and  
power of a sacrament in writing of the  
Seal of God. May all holy virgins bless  
you this day and ever. May all the holy  
and elect of God, and all the celestial  
powers bless you, and confirm and  
strengthen you. May all angels and  
archangels, virtues, principates,  
potestates, thrones, and dominations,  
cherubin, and seraphin, by the authority  
and license of God, bless you, by the  
merits and all the prayers of your saints,  
O Lord Jesus Christ, that you would  
bless + sanctify + and consecrate + this  
blood, and strengthen it, by your  
almighty power, and that your seal that  
shall herewith be written may have the  
power which it ought to have, and for  
that purpose and intent for the which it is  
ordained through our Lord Jesus Christ,  
whose reign and empire does continue,  
world without end. Amen.