

Liber Juratus

or

The Sworne Booke of Honorius

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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 17Axlii (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 intitulatus 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. "lemeliam" [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:

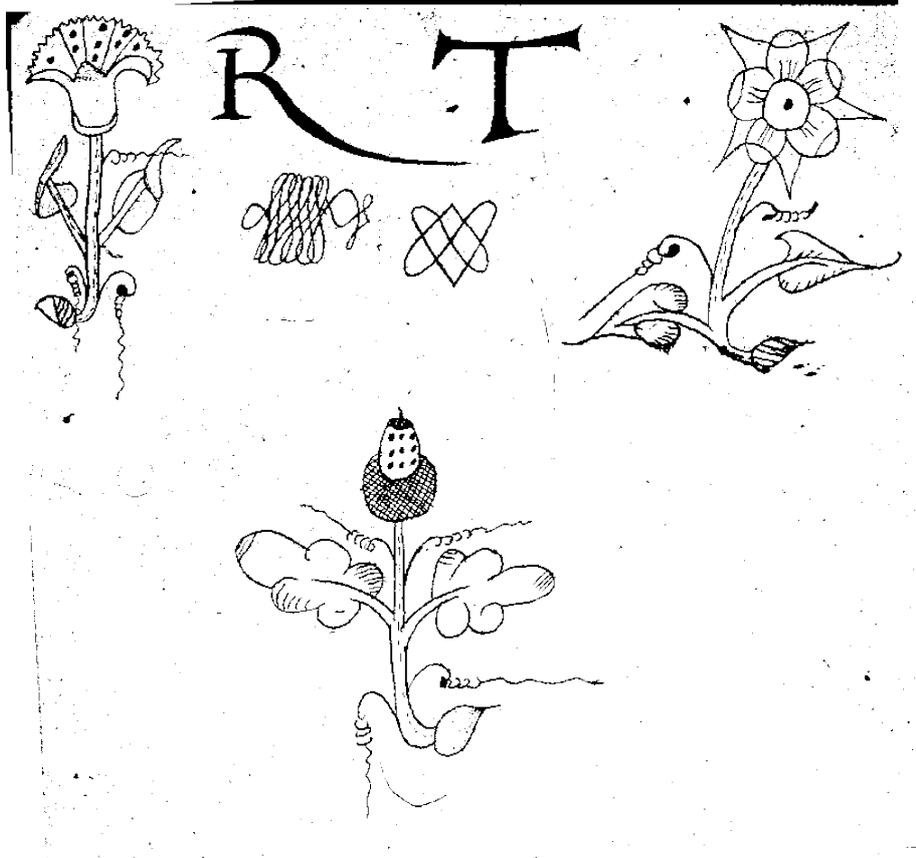
Liber Juratus: [Oratio 17, Royal, fol. 37v]	Ars Notoria: The oration of the physical art
<p>O Jesu the sonne of the incomprhensible god hancor hanacor hamylos [or hanylos] iehorna theodonos helyothos [heliotheos] phagor corphandonos norizaue corithico hanosae helsezope phagora.</p> <p>Eleminator candones helos helee resphaga thephagayn thetendyn thahonos micemya [S2: uicemya] hehor tahonas [heortahonos] nelos [uelos] behebos belhores hacaphagan belethol</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.

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or
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[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
//*/*/*/*/*

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 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 thow shalte not tempe the lorde thy god, but him only shalte yu serve,

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 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 sowle and body, and they thinkinge this for no other purpose but that by this they shulde destroye all other scyences,

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 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 abrode 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

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 constraigned agaynst yr wills to answer men yt be clenched or clene, and to fulfill there requestes, yet agaynst all yos willes we have gone about to set forthe the princyple 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 druu owt *93* chapiters in the which is bryffely containyd [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 containyd 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 requestes. Yet against all those wills we have gone about to set forth the princyple 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.

Wherfore, 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 therfor 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 amoung oure selves, first yt this booke shulde be delyveryd to no man untyll 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 discyple 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

his disciples or scholars in concord and love, so that always the one shall help to bear the others burden, nor one shall not reveal the secrets of another, but they shall be faithful of one mind and concord, and he that he shall truly perform, observe, and keep every article of his oath.

And for this cause this [book] is called
The Sworn Book

End of prologue.

in the name off the almighty god ye lorde jesus christ the trew living god. i honoryus have thus appoined in my booke the workes of salomon i have first apoynted the chapters yt it maye be the more playne

*/**/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*

heare be geneth the chapters of the first worke)

- the first chapter is of the composysson of the great name of god which the hebrues call sememphoras which dothe consist of *72* 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. letters which is the beginning in this arte
- the *2* chapter is of the visyon of the deytey,
- the *3* of the knowledge off the devyne power,
- the *4* of the for gyuenes off synnes,
- the *5* that a man shuld nott fall into dedely sine,
- the *6* of the redemsyon off *3* sowlles out of purgatorye
*/**/*/*/*/*/*/*

the chapters off the .2. worke

*/**/*/*/*/*/*/*/*/*/*/*/*

In the name of the almighty God, the Lord Jesus Christ, the true living God. I Honorius have thus appointed in my book the works of Solomon. I have first appointed the chapters that it may be the more plain.

Here begins the chapters of the first work.

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 herbes, 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 sprites
 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
 infernals,
 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 dews [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 fowlles 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 beginnith 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 pfeess to be oone chiffe princyple or begininge. note therefore that the first and chiffe princyple or begininge is the devyne maiesty, 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 beastes to appear created agayne 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 therefore 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 makeing 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 therefore 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 princypally 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 therefore 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 gospell 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 therefore they sprites will not answere them trewly, therefore 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 doo 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 truely.

Therefore, the Christian man only works truely 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 making 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

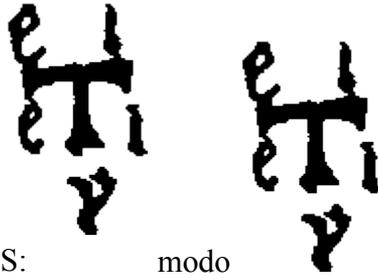
[IV] Here follows the making of the Seal of the true and living God

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 circumdent circulum. eo ordine quo sunt prenominaatae 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 [deest S,S2] nomen dei el, et sub nomine aliud nomen dei .l.[deest R; S: et sub

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.] scribatur, 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] .satquiet. 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.
 scribatur, 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
 .satquiet. 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, S13185 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^{ta} 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: qⁱ; 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 ϖ . in alio [S: et in alio . ϖ .]. Deinde in alio spaciolo quod est sub secundi et tertii angulo primo eptagonorum [S: est sub angulo primo 2ⁱ et 3ⁱ 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^{nta}; S: 5^{ta}] cruce iterum .el. et in alio sub sequenti [S2: sex^u; S: 6^{ta}] 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 .I. 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^d 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 vituluo [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^o]. Modus autem sacrandi hoc sacrum sigillum talis [S: talitur] sicut sequitr [S: seq'itur] debet esse. */**/*/*/*/*/*

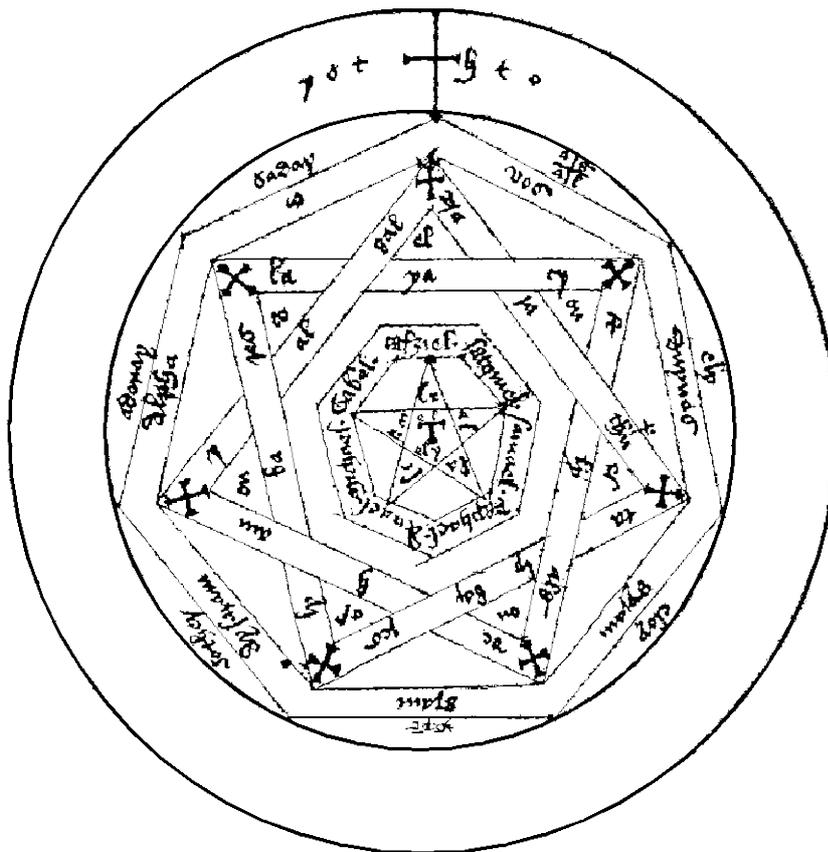
[S3: After this thou shalt knowe that comonly in the examplars the fyve cornarde cyrkyll or

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 .I. 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^t saffron wⁱⁿ the to be as followeth.
spaces & the ffirst c^kell w^t 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^t saffron. Att
other spaces are to be coloured w^t grene. wher
tet'grammaton ye & the xkyll abowght that
wyght w^t the Angells names & planetts. / But
in operacyons it must other wyse be done. for
it is made w^t 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 aff^r it be consecrated thou
mayest worke operacions wich shalbe declared
afterwarde in this Booke. The man^r 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 comedat neque bibat, donec perfecit 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^{er} is only one god only faith only vertue w^{ch} 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^r. / & the lorde comaundeth it thus to be cōsecrated / ffirst let the worker be cleane not polluted & let hym do it w^t deuocion not deceytfully / let hym not eate nor drynke tyll he heaue done his worke / & the blode where^r it shalbe written first must be blessed as shalbe said afterward. than the seale must be fumed w^t 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 citera. 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 terreac [S2, S: terreas] cum infernalibus subingare, invocare, transmittaere

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 conuico 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 graciousius [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 thow lorde by the annunciacion, conceptiō &c. wilte 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 invocate 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 petitione to quyete enemyes. / them y^t 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^t 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 iniquas 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^out the house in the cleare ayre, then, thow shalt haue new gloves made w^out fyng^rstherou~, in to the w^{ch} 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^t shall worke in this arte ffor he must be cleane ffrom all filthyenes 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 composityon or makinge of the seale of god, let us procede to know how we shall obtayne the visyon or sighte of the deite. ffirst he y^t shall worke must be very penitent and trewly confessed of all his sinnes. he muste vtterly forbere y^e company of women and all there intycements, in so muche y^t 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^t a wickyd woman, he maye kepe no company w^t wicked or sinfull men, for as dauid sayethe w^t y^e holy thow shalte be holy, and w^t 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^t walke in the lawe of y^e lorde, lett not his apparryll be filthe but rather new, or elles very cleane waschyd, salomon meanithe here by y^e 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^t 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.

therefore salomon did speke generally aswell of
the clennes of y^e 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 suffumigatyonys as heare foloweth
*/**/**/**/*

The suffumigations as here follows.

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

[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](#)]

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

Thimiamate for Monday is folium
mirti, and lawlri, and leaves of good odor
of all sweet 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 for Tuesday is sanders, the
red, black, and white, and all sweet
woods as lignum aloes, cypress, balsam,
and such like.

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

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 thowrdaye 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 */**/*

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

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."]

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

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.

 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 ^{thes} thinges */**/***/***/*

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

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^t thimiamate mixt all to gethere w^t equall porcions, so y^t it be odiferus of the goumes */**/**/**/**/**/**

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

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

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

For the sonne take saffrone, amber, muske, lignum, aloes, lignumbalsami, the frutte of laurell, w^t cloues, mir, and thuer equall porcions so y^t it be mixt all to gether after such manner y^t it be veri swete of odour of the goumes aforsaide, put to this y^e 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

*/**/**/**/**/**/**/**/**/**/**/**

[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 a 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 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^t thure, and camphyre equall porcions, mixt all to gethere w^t 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 the Moon take the heads of frogs 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 rottes of bothe y^e hearbes called elleborus, of some yt is called bearfotte, w^t the powder of the stone called magnes, and

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

*/**/*

For marcurie 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^t the braines of afox
and of a wesell, w^t y^e bloude of a pye called a
hagester, suche a quantyte as shalbe expedient,
so y^t it be verie odiferus of the gummies
aforesaide, and laye yt up saffe for youre 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^t is called lapis lazuli, and the
greate endes of the quiells of [17r] a pecoke
equall porcions, and mixtall thes to gether w^t
the bloude of a storke, of a swalowe, and the
braines of stagg 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 youre 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^t whiche is redd
equall porcions and mixt all thes to gethere,
with the braines of sparowes male and female,
and w^t 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 verye well for youre
use, ut supra,

[17v] For the planet saturne take the sedde of
blake popye 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 fluidr myse,
hauinge respecte to the quantite that it be
odiferouse of the gomie afore specified,
kepeinge it verie well for youre 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 fluidr mice [*i.e.*
bats], having respect to the quantity that
it be odiferous of the gomie afore

wrytten */**/*/*/*/*/*/*/*/*/*

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

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 scecreate 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 */**/*/*/*/*/*/*/*/*/*/*/*/*/*/*

Here follows of marvellous efficacies of certain suffumigacions accordinge to the demonstracion of learned and wise men after the opinion of philosophy

A suffumigation made of these herbs as follows causes a man to see scecreate 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 sede of flex the sede of the hearbe called flesede, the rottes of violetes 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 */**/*/*/*/*/*/*/*/*

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 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^t is withein the pound garnet and the fumigacion made yt is finished y^t you desyere */**/*/*/*

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^t is w^t in the pourgarnet, and henbaune, and the herbe tassi barbassi and reed saunders and blake poppie, the confeccione of thes made it is finished that you desyere */**/*/*/*/*/*/*/*/*/*/*/*/*

But iff this hearbe perslie with y^e rote of ytt be added unto the fore sayde confecscion 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 peniriell, mintes and y^e hearbe called palmacrist, and make a confeckecion 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 confeccion 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 confeccion 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 confeccion y^t 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 confecion 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 confecion, 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 confecion 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 confecion 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 confecion 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 confecion, 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^t 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 thes hearbes, coriander, and saffron, henbanne, parsle and blake popie the water therof the popie dysstilled and tempered w^t the iuce of the poungarnet skine the which is w^t in the sayde poungarnet this being in a confeccion made and laye w^t yt golde syluer or anie other precious thinge w^t 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^t th sonne in the .4. howse which is y^e 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 sartaine 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^t the blude of the foule called a lapwinge, and make a confeccion therof, w^t 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 juce of the poungarnet skin, the which is within the said poungarnet. 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 frame 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

The suffumigations of the twelve signs, and of their faces

*/**/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*

- [aries] take for y^e fumigacion of the singe of aries mir
- [taurus] take for the fumigacion for y^e 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 syng of pysses thys fumygacion, thimiamatyis called armoniacum

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

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^e .7. dayes in the wicke and upon the .7. sterres and goethe upon the .7. heuens and other whyle in there chayers be these

*/**/**/*/*/*/*/*/*/*/*/*

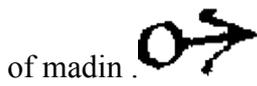
Capziel . satquiel . Samael . raphael . anael . l . Amael . Michael . et gabriel. and the powr of theys is that capziel is the power of sabaday .



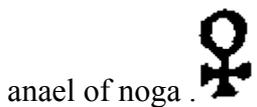
. satquiel of Zedet [sic] .



. 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 */*/*/

the names of the months be these */*/*/

nisan . yar . mantanius . abelul . tysyryn .
marquesnam . quislep . tobenor thus tebethe
sabat . adar . postadar . postremus .

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 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 .

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 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 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 twelve months.

**The names of the angells 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, Adziriyell.

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

/**/**/*/*/*/*/*/*/*/

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 . */**/**/*/*/*/*/*/*/*/*

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

Safuelor, Sasnyeil, Santon, Cartemat,
Aliel, Paltnia, Bargar, Galmus, Necpis,
Aarom, Manit, 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.**

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 . szarzir .
. tartalyon . adyysar .

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

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^e angelles of y^e .4. monthe y^t is sayd thamuth

. 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 .

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

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

month, called Av, are these:

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

**these be the names of y^e angells of the .6.
monthe that is sayd elul.**

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

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

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

**these be the names of y^e 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 .

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

Surgell (or suriel), Sarycam, Guabryza,
Szncariell, Sabybiell, Ytrnt, Cullia,
Dadiel, Marham, Abercaysdon, Sacdon,
Pagnlan, Arsabon, Asyramon, Agniel,
Sastyracnas, Alty, Masulaef, Salamiel,
Sascuniel, 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 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 angells of the .9. monthe be
these which is sayde quislep.*/**/***

**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 . pazehemy .
chalchypay . 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,
Pazehemy, Chalchypay, 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^c 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, Manciell, Pataron,
Labiell, Ragaell, Cetabiel, Nyazpatael.

**the names of the angells of the .13. moneth
y^t 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 .

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

the names of y^e angells that seruithe in the

daye of  be these.

danyel . olyeyll . saffeyll . dargoyeyll .
yelbrayeyell . cemaguyll . gebarbaya .
faceyeyll . caram . neyeyll . talgylueyl .
bethtaez . raneyl . salha . hveyll .
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 .

these be the angells in the daye of the



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

these be the angells that serue in y^e daye of

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

**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 the angels that serve in

the day of are these:

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, Zارايل, An,
Quyhim, Ceytatinin, Ezniah, Vehich,
Dunedryneylin, Yedemkieil, Esmaadin,
Elbedagrin, Zamaanel, Yocaleme,
Detryeill, Aryeil, Arnaeill, Veremedin,
Vnaraxidin.

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, Hacoylin, 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, Astyeylin, Ceradadin.

These are the angels that serve in the



samayelyn . tartalyn . doppeyl . racyelyn .
 farabyn . cabyn . asymolyn . mabareyn .
 tralyeylyn . rubbelyn . marmaryn . tafanyelyn .
 fuheylyn . ruffar . aneylyn . rabsylyn . eralyn .
 pyrteplyn . brofylyn . cacrylyn . naffreynyn .
 nupury . rafflyyn . 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 .

day of :

Samayelin, Tartalin, Doppeil, Racyelin,
 Farabin, Cabin, Asymolin, Mabareilin,
 Tralyeilin, Rubbelin, Marmarin,
 Tafanyelin, Fuheilin, Ruffar, Aneilin,
 Rabsilin, Eralin, Pyrteplin, Brofilin,
 Cacrylin, Naffreinin, Nupurin, Raffilin,
 Nyrilin, Nyenyolin, Nybirin, Celabrill,
 Tubeilin, Haain, Vein, Paafirin,
 Cetenoilin, Letytyeilin, Rarafeill,
 Canueil, Bastailin, Costirin, Montyelin,
 Albilin, Parachbeyll, Alyeyll, Vaceill,
 Zalcicill, Amadiell, Vsararieill,
 Lyncodoneil, Daffripeil, Vnlilin,
 Carfzoneill, Gronieill, Gabrinin, Narbeill.

the names of y^e angells that serue in y^e daye



of be these.

michael . beerel . dafngel . aryhyryel . boel .
 baryel . meryel . amyel . aol . semeol . aaen .
 beryon . saryno~ . keineryon . feynon .
 aneynyn . zamazynyn . cananyn . aall .
 merygall . pegal . gabal . veal . aum= [25v] eal .
 faranyeal . gebyn . carybyfyn . autarylyn .
 metorylyn . nabyafsyn . fysfyn . barsslylyn .
 caruphylyn . danyturla . fenyurla . geumyturla .
 . amya . 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,
 Fenyurla, Geumyturla, Amia, Alnamia,
 Tabinia, Nafia, Myacha, Tyagra, Bec,
 Alacaorinill, Benenonill.



y^e names of y^e angells in y^e daye of be 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 .

The names of the angels in the day of

are these:

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, Rubyeyel, Beell,
 Bariel, Cheduriel.



the names of the angells of y^e 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 . gedulyl . hareryn . namylyn . halylyn
 . hymeilyn . reffilyn . 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,
 Arobylin, Canofilin, Ourilin, Zaryalin,
 Marilyn, Bacoraye, Kolfayelin,
 Azrayeylin, Ambayeirin, Mayeylin,
 Cabueirin, Alseyrin, Asueirin, Alneyrin,
 Nenarin, Rayoryn, Orinin, Gedulin,
 Harerin, Namylyn, Halylyn, Hymeilyn,
 Reffilin, Narraabilin, Hahyeylin,
 Landelin, Esfilin, Thefelin, Patnelin,
 Keyalin, Nailin, Leyraiell, Ablayeyll,
 Talraylanrain, Barkalin, Bahoraelin.



y^e names of y^e angells in y^e 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 .
 vixasmyon . relyon . cassylon . tyfonyon .
 muryon . degyon . dapsyon . lenayon .
 orleunyion . foylyon . monychyon . [26r]
 gabyon . paxonyon . pynsylon . lepyron .
 loeloon . saron . salyon . pyon . nargerion .
 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, Refaebilion, 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,
 Nargerion, Aaron, Selyypon, Pinmibron,
 Raconcall, Zelibron.

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Finis

Before 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^e exorcisme that Is sayd ouer y^e salte that Is putt Into haly water, and that must be sayd .3. but that y^e names must be changed thus. **I exorcise the o y^e creature of bloude**, In the styde of y^e creature of salte, which god commaundyd by salomon to be putt In to y^e seale, In y^e 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 about thy neke the~ saye the prayers folowing thryse that donne y^e 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](#).

Exorcizo 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 nequita 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 Inuisyble god, O Inestymable god, O
Ineffable god, O Incommutable god, O
Incorrptyble **GOD**, O most mercyfull god, O
most Swettest god, O Highe and gloryous 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^u arte wonte to haue mercye upon
Synners, and to here y^e prayers of y^e Humble
and meke, even so I beseche y^e to vouchsafte
to here me thy Seruant althought vnworthy yet
calling vnto y^e ffor y^e blessing And
consecrating of this bludd thy creature that It
maye be made apte and worthy ffor y^e ynke of
thy most precyous and Holy Seale and of thy
name . SememphoraS . so y^t It maye haue y^e
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 preparyd and made apte ffor y^e
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 besech 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^u 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 . egypton . 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^e that y^u woldest sanctefy & blesse this bloude by thy most Holy names afforsayd, & by this na~e . Sememphoras . of .72. letters that by y^e power Holyntes and vertue of y^e same na~es & by yⁱ deuyne mighte & power this bloude maye be co~secrated, blyssed, & strengthed by y^e vertu of yⁱ most Holy bodye & bloude yⁱ It may haue y^e vertue & aptnes which it oughte to haue w^t out any discet, y^t it maye be worthy to wrighte yⁱ Holy seale y^t it may haue y^e effecte which it ought to haue thorow o^f lorde Iesus which syttethe in y^e hyghest to whome be honor prayse & glorye worlde w^t 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, Messiah, Pantheon, Zabuaather, 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 beseching 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 strengthed 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^e God y^e sonne blesse y^e
God y^e Holy gost blesse y^e Hooly marye
mother of o^r lorde Iesu christ maye blesse &
Sanctefy y^e, o bloude y^t y^u mayst Haue y^e
mighte and power of a sacrament In wryting of
y^e Seale of God. All Holy virgins maye blesse
y^e this, Daye & euer. All y^e Holy & electe of
God and All y^e celestyall powers maye blesse
the and confyrme and Strengthen the, All
Angells and Archangells vertues, principates,
potestates, thrones, and domynatyo~s,
cherubin & Seraphin by y^e auchtoryte &
lycency of god may blesse y^e, by y^e marytes &
all y^e prayers of thy sayntes O lorde Iesu christ
y^t y^u woldest blesse + sanctyfy + & consecrate
+ this bloude & strengthe~ it, by thy almighty
pow^r, & y^t thy seale y^t shall herew^t be wrytte~
may haue y^e power which it oughte to haue &
for y^t purpose & intent for y^e which it is
ordeyned thorow o^r lord Iesu christ whose
reygne & empyre dothe contynew worlde w^t
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.