INTRODUCTION

For an excellent summary of various Raziel manuscript traditions, see Stephen Skinner’s foreword to Sepher Raziel : Liber Salomonis, a sixteenth-century English Grimoire, transcribed, annotated, and introduced by Don Karr, with a foreword and modern English version by Stephen Skinner (Singapore: Golden Hoard Press, 2010), pages 13-23.

Liber Salomonis comprises folio pages 2r-57r of British Library Sloane MS 3826; it contains seven treatises (as described in its own fo.3r):

1. Clavis...“of astronomy and of the starres” (ff 5v-11v)
2. Ala...“the vertues of some stones of herbes and of beasts” (ff 12r-27r)
3. Tractatus Thymiamatus...of suffumigations and of allegations of them and divisions” (ff 27r-34r)
4. The “Treatise of tymes of the year of the day and of the night...when anything ought to be done by this booke” (ff 34r-46r)
5. The “Treatise of Cleanesse...of Abstinence” (ff 46r-51v)
6. “Samaim” which “nameth all the heavens and her angels and the operations or workings of them” (ff 51v-53r)
7. The “booke of Vertues...and miracles...the properties of the ark of magicke and of his figures and of the ordinance of same” (ff 53v-57v)

Liber Salomonis refers to itself as “Cephar Raziel” (ff 2r, 3r, 4r, 12r, 34r), “Sephar Raziel” (fo. 2r), “booke of Raziel” (ff 20r, 46r, 57r), and “booke of Razcelus” (fo. 3r). Solomon is indicated as the recipient and redactor—not the author—of the book in the narrative which introduces the text (ff 2v-3v), though most instructions begin, “Salomon said....” Others begin, “Hermes said…” (ff 9r, 11r, 18r, 24r, 28r, 30r, 31r, 32r, 33r), “Adam said…” (fo. 16r), “Nathaniel said…” (fo. 47r), “Moyses said…” (ff 4r, 4v), and “Raziel said…” (ff 6r, 16v, 22r, 26r, 28v, 31r, 34r, 36r, 37r, 38r). Narrative passages refer to Raziel as the source of the book (e.g., ff 34r and 36r).

The rest of Sloane MS 3826 consists of

1. Incipit Canon: The rule of the book of consecration, or the manner of working (ff 58r-60r)
2. Orisons (ff 60r-65r)
3. Magical directions (ff 65r-83v)
4. Liber Luna (ff 84r-97v)
5. Raphael: The Invocation of Oberon Concerning Physick &c (ff 98r-99v)
6. The Call of Bilgal, One of the 7 etc. (fo. 99v)
7. An Experiment for a Fayry (fo. 100r)
8. Beleemus De imaginibus (ff 100v-101r)

Sloane MS 3826 is in English, except for

(i) the opening lines of paragraphs in Liber Salomonis and Incipit Canon
(ii) the Orisons
(iii) the invocation, constriction, ligation, and license of Raphael
(iv) Beleemus De imaginibus (BELEEMUS REGARDING THE IMAGES [OF THE PLANETS])

In various papers and communications, I have expressed the opinion that Sloane 3826 was a sixteenth-century Christian product, though one which borrowed from Jewish, Arabic, and Græco-Roman scholastic and folk sources. In a note to me (January 28, 2007), Sophie Page offered an informed and most welcome emendation to my view in the form of an abridged segment from her article, “Uplifting Souls and Speaking with Spirits: The Liber de essentia spirituum and the Liber Razielis,” which was to be published in Claire Fanger (ed.), Invoking Angels: Mystical Technologies in the Middle Ages†:

The most explicit transmission of Jewish magical material into the Christian Latin tradition of magic was the translation of works associated with the name “Raziel,” an angel present in Jewish angelology and Arabic astrological texts who was said to have revealed a book of secrets to Adam. Various esoteric and magical treatises attributed to Raziel and based on the practical use of divine and angelic names circulated among late medieval Jews. The earliest known reference in Latin is a citation by the Christian convert Petrus Alfonsus [OR Alfonsi] (1062-1110) of a certain Secretum secretorum, which claimed to have been revealed to Seth, the son of Adam, by the angel Raziel. By the mid-thirteenth century, these magic texts were circulating more widely in Latin. In 1259, Alfonso [X, (1221-1284)] directed the translation of a work entitled Liber Razielis from Latin into Castilian by the cleric Juan d’Aspa. The Castilian version does not survive, but the Latin original put together by Alfonso survives in two complete and several partial copies, as well

† This was actually published as Invoking Angels: Theurgic Ideas and Practices, Thirteenth to Sixteenth Centuries, edited by Claire Fanger (University Park: The Pennsylvania State University Press, 2012). The passage quoted, with significant additions and modifications, occurs on pages 81-83.
as various early modern abridged vernacular versions. The Alfonsine *Liber Razielis* is structured in the form of seven books said to have been brought together by Solomon. Nine related texts from the Solomonic and Hermetic magical traditions were added by Alfonso’s scribes as appendices. Although the preface cites a single Hebrew original for the seven volumes, it is likely that the structure was partly a creation of Alfonso himself and his translators.

The following post-1500 manuscripts contain abridged vernacular copies of the Alfonsine *Liber Razielis* or the *Liber Sameyn* only (the sixth book). This is not an exhaustive list, and I have only personally examined those in the British Library: MS Yale, Beinecke Rare Books Library Osborn MS fa. 7 (late s. xvi, English); British Library MSS Sloane 3826 (s. xvii, English), ff. 1-57, Sloane 3846 (s. xvi, English), ff 127-55; MS Lyon 970 (s. xvii, xviii, French; MSS Alnwick Castle 596 (s. xviii, Italian, the *Liber Sameyn*), pp. 1-42 and 96 (Italian, Latin, English, the *Liber Sameyn* only); MS Lübeck, Bibliothek der Hansestadt, Math. 4o 10 (s. xvi/xvii, German); MS Dresden N. 36 (s. xviii, German); Prague, National Museum Library MS XVII F25 (1595, Czech, trans. Ioannes Polenarius). MS British Library Add. 16, 390 (s. xvii) has a Hebrew extract with a title in Italian. Where no folio references are given, the catalogue entry suggests that the *Liber Razielis* travels alone.


> I would suggest that although the manuscript may be sixteenth century, some of the language is rather old-fashioned for that date, except perhaps for an old person writing in the early sixteenth century. I would guess that the text is a reworking if an earlier one, pushing the origin of the material back into the Middle Ages.

*Liber Salomonis* is here literally transcribed, line-by-line; no changes in spelling or wording have been made. (Spelling in the MS is quite inconsistent; e.g., within a few lines of each other, we find “wing,” “winge,” “wyng,” and “wynge.”) With the superscript and other features, I have imitated the look of the text. Note that superscripted letters belong to the text; superscripted numbers refer to footnotes. All Latin headings are in *italics*. Each page of text here represents a folio page of the MS; folio numbers are given in square brackets.
Printed notices of Sepher Raziel and Sloane MS 3826


‡ Esoterica (journal) http://www.esoteric.msu.edu/:

- download volumes VIII & IX (2006-2007)
University Press, 1998: page 145 (Sloane 3826 ff. 58-83 is listed as a MS of the Sworn Book of Honorius).

- “M. Plessner, article on ‘Balinus’ in *Encyclopedia of Islam* (new edn.1959) I, page 995.” (This entry appears on the British Library reference form which accompanies the microfilm version of the MS from which the current transcription has been done.)
Liber Salomonis

In noie Dei potentis vibi et veri et aterni &c
In the name of Almighty God living and very and everlast=ig and wch is said Adonay Saday Ehye Asereye I begin to write this booke wch is said Sephar Raziel wch all his appertenances in wch be seven treatises complete or fulfilled that is vii booke.

Dixit Salomon Gloria et laus et cu molto honore &c
Salomon said glory and praying with much honor be to God of all Creatures, he that is singular wch made all things at one tyme. And he is one God very mighty he alone that is and that was and wch evermore shall be, and wch has never an end or any like him neither is he like to have. And he is singular wth out end, Lord alone wth out corruption, holy cleane meeke and great all things seeing and hearing and wise and in all things mighty. And I begin this booke to put an ynsample that whosoever that hath it blame it not till he have red and heard all or somewhat of it, and then prayse the God maker of all things.

These be the ix precepts Incipiunt præcepta
Heere beginneth the precepts

Ne credas esse plures nisi unu singularare &c
1. Ne trowe thou no to be mo[r]e or many but one singular alone upon all things wch hath none like him and him love wth all dread and honor wth all trust and wth good will and stable and wth might and wth all they cleane
2. heart. Ne live thou not wth out lawe, and thou shall
3. be loved of God thy creator and of folks. Ne do thou not to another man yf thou wouldest not the same. Ne
4. be thou not a lyer to the Lord neither to thy friend and say thou such soothes that be to thy profit and not
5. harme. Ne love thou not neither fellowship thou more wth unwise men then wth wisemen. And evermore love
thou many wisdosms and good sciences and all thy will
6. and thy lyfe in them. Ne speakest thou not before thou
have thought, and that thou do consider it in thine
7. hart ere thou do it. Neither discover thou not thy privities
to a woman, neither to a childe, neither to a foole, neither
8. to a dronke woman. No prove thou not a medicine neither
venym in thy self before thou provest it in an other. Ne
9. blame thou not a booke before thou prophesy neither a wise
man till thou have proved thou. And if thou wth holdest
these ix precepts in thee evermore thou shalt profite more
and more. Postqua sensus et scire et posse vo=
luntas vera &c After that witt and knowledge and
might and very will overcometh all things wth good witt
and good discretion. Therfore I will expound or make open
his booke wth is of great power and of great vertue.
I, Salomon put such knowledge and such a distinction
and explanation in this book to every man that readeth or
studyeth in it, that he may know whereof he was and
from whome he came. Knowe ye that after I Salomon
had xxx yeeres wth in an halfe in the vth day of the
month of Hebreys wth was the vieth ferial day, the
sonne being in the signe of Leonis. In that day was sent
to me from Babilony of some prince that was greater
and more worshipfuller then all men of this tyme some
booke that is said Cephar Raziel wth cont vii bookees and
vii treatises.
Nota tempus in quo Salomon fuit pte aedepus istu libre
et quomodo et a quo venit sibi
Knowe thou the tyme in wth Salomon gott the booke and
howe and of whom it came to him.

Iste liber est magna virtutis et magna secretie. This
booke is of great vertue and of great privity, the name of the
prince that sent it to me was Sameton and of the two
wise men that brought it to me was said Kamazan and
the other Zazont.
The name of this booke expoundèd in Latine is Angelus magnus Secreti Creatoris That is to say the great Angel of the secret creator And in Hebrew Cephar Raziel it is the booke after Adam written in language of Caldey and afterward translated in Hebrew. And know each man that readès it that in it all Semiforax that is to say the great name complete wèth all his names whole and even, and wèth his vertues and his sacraments And I found it in 7 bookees that is 7 treatises. And know ye that I found the first and the last full darkè and the five middle more plain and although I found them darkè I opened them as much as I could or might. And the 7 treatises of this booke be these.
1. The first is said Clavis for that in it is determined of Astronomy and of the stares for wèthout them we maie do nothing.
2. The second is said Ala for that in it is determined of the vertues of some stones of herbes and of beasts
3. The third is said Tractatus Thymiamatuè for that there is determined in it of suffumigations and of Allegations of them and divisions
4. The ivèth is said the Treatise of tymes of the year of the day and of the night for that in it is determined when any thing ought to be done by this bookè
5. The vèth is said the Treatise of Cleanesse for that there is determined in it of Abstinence
6. The sixtè is said Samaim for in that treatise it nameth all the heavens and her angels and the operations or workings of them
7. The viièth is the bookè of Vertues for that there is determined in it of vertues and miracles for there be told the properties of the ark of magicke and of his figures and of the ordinance of same.

And the I beganne to write all these treatises in a newè volume for that one treatise wèthout another serves not to the wholeness of the workè Therfore I made an
whole book to be made of the treatises. Therefore Salomon said to his writer Clarifaton that he could write it, wch I know well the language of Caldy of Indy of Hebrew and of Syne and their right explanation. Methelis Salomon said that after Clarifaton had corrected it and had dressed it, it should be the better and ordained it in the best maner that he might. And Clarifaton said, wch was the writer of Salomon, that this booke is full of great privity and that it was sent of full great honor. And that it was sent to Salomon for most price and most love. And everiche treatise of these vii was was written by themselves. But although it be so that Clarifaton said that it ought to be but one booke alone by itself for none of these saith he should suffice wthout another, wherefore he said it were necessary that they were all together Whereupon Salomon ordained that all the said 7 treatises were but one book as they ought to be and as they ought to be read and wrought. And he ordayed it much better then the philsorordoned, and also he taught how a man ought to do his work by it. And he put every treatise by itself and every chapter by itself and ordayed all till the end of the book. And he putt into this booke Semiforas that is the book of 17 vertues how it ought to be written and of wch Ink, and of wch parchment and wth what pen and wth what man, and in wch time and what day and in what night and in what hour. After that Salomon expounded in the book of Razeelus and how it ought to be kept Cleanly and wth great honor.

Dixit Salomon qui videt et non cognoscit &c
Salomon said who so seeth and knoweth not is as he that is born blind and knoweth not colors and who that heareth and understandeth not is such as if he were a deaf man. And who so considereth and knoweth not the consideration is such as if it were of a dronkerd
And whom that speaketh and cannot expound the reason is as a dombe man. And who that readeth playne booke and understandeth them not is as it were he dreameth. These proverb Salomon said in this booke ffor as Salomon said in this booke is hit that Cephar Raziel the angel said to Adam wch was the first man in this world and after it wch Moyses said to other prophets in soothes and we trouweth it so.

_Dixit angelus Salomoni vt dixerit tue operationes &c_

The angel said to Salomon that all thy workhings and petitions and willes be fulfilled, and it shall be made in all hitt that thou shalt covet that it be in thy might. It behoveth that when thou hast this book of this or of another example or ensample that thou write it in inst maner in virgin parchemt and that it be not filthy neither of a dead beast or in realme (vitulino) or in parchmyn of sylke, or in samatyne¹, or in cleane clothe or in parchmyn of a lamb or of a virgin kidde or of a virgin fffawne, and this is better than any other. And the Ink wth thou shalt write be it of cleane galles and let it be made wth good white wyne & whole and wth gum² and vitriol and masticke & thyme and croco. And the third day when it hath taken residence and shall be clensed putt² thou therein a little of Algaba and Almea³, and putt therein of good muske or muske more than of those three. And put thou therein Amber and Bal-samu⁴ myrrryam and lignus aloes and when the Inke shall be made, boyled wth masticke and wth thyme and wth lingo aloes and wth somewhat of Thymimat and Muculazarat and thou clense it well wth a clean thinne cloth⁵, and the cloth be it threefold. And afterward putt therein muske⁶ and Ambram and Almenus & Algana and Balsami⁷ and Myrrha⁸ all well grounden & then

¹ Above “samatyne” is written “sattin.”
² Above “putt” is written “& strained.”
³ A marginal note offers an alternative to Almea: Alinza.
shall meddle all this with the Inke full well together And let the inke be so still for the space of 3 days well covered in a fayre place And knowe thou that this ynke thou shalt write all the holy names of God and of his angels and of his saints, and all things in his holy great name is named and written. And all things that thou willest truly to be fulfilled thy well pleasing or thy service. And what ere thou puttest in this ynke, be it newe and bright and pure and good And the penne that thou shalt write the holy names be it of a green reed gathered early ere the sunne arise. And he that shall gather it be he clene & washen & in running water or in a quicke well and also let him be clothed the Caput Draconis or Jove, for that they be true and very. And when thou shalt gather it, thou shalt behold of looke toward the East and thou shalt say thus Adonai et Saday jubate me ad complendu voluntates meas eo axundine ista. That is to say Help ye me to fulfill my willes this reed. and when this is said thou shalt cutt one reede or twayne or as many as thou wilt one stroke. And as Moyses said the knife be it well playne sharpe and whole as though we should cutt of an necke it. And thou take the reed thy cleane hands, and make thou of it a gobbets. And when thou wilt cutt the penne, cutt it ere the sunne arise or when it ariseth. With this penne and this ynke thou shalt write all the names of God holy and severall. And as often as thou writest the name of the Creator be thou clean and sollemne & serened & in a clean place. And thou shalt first ere thou write by iii dayes be bathed in clean water, but rather thou shalt be clean by 9 days an house or clean place made very clean with beesoms

4 Above “is nempned” is written “named.”
5 A marginal note here reads: it might be done / in the new of / the / whiles / the / dothe / increase when / she appilith / to caput dra / conis by o— / or to the o— of or / [fire] of [Jupiter] for if / they be true / & very good [ o — the moon ]
6 Above “and sollemne” (and in the margin) is written “solitarie.”
and washed watered and suffumed And ordeyne so that when thou writest, hold thou thy face toward the East & write thou from morning till midday till that thou eate. And after that thou hast eaten and dronken thou shalt not write in it any thing. And if thou wilt write Semiforax wth his strengthes the number of the mone, be it even. And most in the day of the mone or of morning or of Jovis or dius. & be thou word of Saturne and of Sol upon all. And Salomon said If thou puttest into the ynke of the bloud of vower or of a turtur or of a gander (wholly or all white) the ynke shall be much the better and the more vertue

Also I say that if there were of Sapher powdered Sma-= ragdo, gagnisia & topasia the ynke shall be complete or fulfilled. And wth this Inke and wth this penne ought to be written all the names of Semiforas and thou shalt he that shall write this book ought to be cleane & fasting bathed and suffumed wth precious aromatickes, that is wth spices well smelling. And it shall be great profit to thee and to him that maketh it or writeth it. And each man yt hath written this booke or hath holden it in his house, ev’more hold he God in his mynde and his holy Angels & hit for wth he hath made it. & let him put in his mynde in wth tymes of the 4 tymes of the day wth his ougth or of the tymes of an hower And ev’more let him put in his mynde to his 4 tymes of an hower to wth they ought to be as invenies in libro prophar

Dixit Salomon sicut si esset castrum etc

Salomon said as though there were a castle full strong and his highenes ful great and high and en= hansed and well on each side wth walles invironed and the gates in one place well strong and stable or fyrme and wth keyes closed and locked. Therfore it behoveth it who that would open the gates of that close castle and holsomly would enter into it both wthout travel of gyfte and wthout bruising of his body It is necessary to have the same
keyes and none other of this castle and of his gates & of his closings. Thus I say this that it is for to knowe the starres and their names and their figures and their natures, and when they should be good and when they should be evill, And thus I say of the fixe and of the 7 erraticis neverthelesse Consider how evermore the nature of the Circle of the xii signes that is thee towards. And therfore it behoveth each man that hath this booke, that he holde it clenny and that he keepeth great reverence & wth great hono'. And who that hath it, and can reade it, let him not reade it, but if he were before full cleane of body and wth great witte.

And I make every man to knowe or weel that he ought not to worke by this booke in vayne, neither wth out wytte nor wth out lawe or reason. And this is when every man doth to the contrary, or when and Reptiles, or wood beasts should lett thee or do the harme. And knowe thou though thou have might and trust for to worke by this booke & although thou might have great trust in this, yet thou shalt not worke, but wth great right or lawe or wth much reason And understand thou of all the contrary, and if thou worchest otherwise by this booke then thou shouldest and much might let thee that is to say if thou worchest wth out reason, or if thou were uncleane or evill in thy self.

o—Clavis istius libri est cognoscere et scire loca
The key to this booke is to knowe and will the places of the vii bodyes above and their natures and their sciences and the domes, and all their vertues after yt it appeared in the earth to me

O—o formata debet esse omnis figura cu' ex vero
Eache figure ought to be formed wth very or true en= sample therfore I put the figure of the key in this booke that no man true that wth out reason and profitt it be made. And I put in figure and key wth the shafte to the
similitude or likenes that there is one soleyme Lord one god w\textsuperscript{ch} never had neither shall have any even or like to him
In the Quadriture or in that, yt is fower cornered yt
signified that there be 4 elements and no moe. And in
this key is one triangle w\textsuperscript{ch} signifyth knowing might
and will for whome these three no man may do any thing
in the worlde neither attayne to any profit. And Salomon said that the shafte of this key is as Raziel said to
Adam unite or one head, and the quadrate is as 4 vertues
that be in herbes and words and beasts, and they be to the
similitude of elements w\textsuperscript{ch} openeth and doeth all. And the
7 wards be 7 Angels w\textsuperscript{ch} have might in the 7 heavens, and in the 7 dayes of the weeke as furthermore
I shall teache you.

And the triangle signifyth man w\textsuperscript{ch} is in body and soule
and spirit, and these above said leadeth togither all the
worlde as it was compounded in highnes & lownes.

\textit{Pastqua\textsuperscript{-}bucus} diximus oportet nos dicere \&c
After that we have said hitherto it behoveth us now to
say for this booke that w\textsuperscript{ch} is said of the key of the 7 brethren have among themselves 12
realmes for to devide or to depart, and in each realme
be 30 cityes, and in every city be 60 castles and in
every eiche castle 60 Caldee yt is to say feeldy or wilde
townes. And this ensample Salomon found and made
distinction and said there is one father and he hath 7
sonnes and these 7 sonnes be germanyes ffor after that
they be of the same father germayn. And the Elder is
most heavy among all the other. And the middle in the
middle more ordinate then all. And thither lightly be in
the middle in fellowshipping hit evermore, so they twene
of these be not much severed from hit. And the 7 brethren Salomon said be Sabaday Saturnus. Zedel Jupiter
Madyn Mars Hamyna Sol Noga Venus Cocab
Mercury Labana that is to say Luna  Knowe thou
the houses of the planetts. And Salomon putt names
to the xii realmes of the of Germanyes and they be called
signes and he beginneth to make distinction. And he
gave to their fighter that is to say to Mars that he should
rest, and that he should not fight in the realme of the
signe of Arietis and of this vertue he is in the realme
of the East, he gave him in the realme of the worlde
the signe of Scorpionis that he should fight strongly
and that he should never rest, and he is in the eight
realme from the first. And afterward he gave to
the fayre Noga that is to say Veneri twey realmes
of w[ch one hath the half seale of Tauri that is
from the highnes of his head w[th his horns till to the
navell. And their as the vii[th from the first that is
Libra, and after while Venus is above that is in the
Northe, and otherwhile beneath that is in the South.
And so he hath inherited in twey parts  And then he
gave to the painter (w[ch is the writer) that is Mer=
curius twey realmes of w[ch one hath twey men embraced
that is clipping togither himself, that other hath a
fayre virgin winged and nevermore would be divided
or departed from wemen for those Images be such
and he displeaseth evermore to go much from the South
into the Northe. And he gave to the Malix that is to
say Lune for that he goeth evermore one realme
And for that she will note stande much in her house
& her signe is a fish that is said Cancer w[ch hath
many feete, and signifyth be this that he will go much
for that he is under other brethren, this suffer alone
And he gave to the middle brother, w[ch is the Lord of all
other, and he commandeth to all and is more adorned for fay- 
ner arrayed, therfore he gave to him one realme full strong in 
heate and his signe is as the Lion, that sheweth him Lord 
on all beasts, so is he stronger and of more Lordshippe 
on all his brethren. And then remayned twey brethren 
of the par\textsuperscript{th} of the South and theld or tooke twey realmes, one 
about another for this that he should never overcome 
in the signe of the realme well meridionall or south, and 
he is one beast w\textsuperscript{th} one forme in his front, and the signe of 
that other realme is a man that holdeth w\textsuperscript{th} many waters 
and this brother is said the old Sabaday. And then ta= 
keth that other brother for heritage on his right syde 
the realme w\textsuperscript{th} the signe of half a man and half a horse 
and it is said Sagittarius, and on the left syde of Pisces.

\textbf{Knowe you} heere the natures of the Signes
And Salomon said Aries is a sign fiery hot & 
dry, choleric, and so is Leo and Sagittarius and they 
have might in the East.
Taurus is earthy, cold and dry, melancolious & so 
is Virgo and Capricornus and they have might in 
the South.
Gemini is airy, hot and moist & sanguine and so is 
Libra & Aquarius & they have might in the West.
And Cancer is watery feminine moist and flegmatic 
and so is Scorpio and Pisces & they have might in 
the North.
\textit{Iam diximus de naturis et signis et eorum complexionibus}
Now we have said of natures and sign’s and of the 
complexions of them, so we meane to say of natures 
and of the complexions of germanyes and what they 
signifyeth.
The first higher that is said the old Sabaday is Saturn- 
nis the nature of w\textsuperscript{th} is cold and dry for that is
much straight and melancholious and signifyeth father and wroth and discord in lands. The second is said Zedek and he is temperate for that he is betweene the old Sabady and the hott Madyn and Zedek is hott and moyst and sanguine in savor sweete & it draweth to good ayer, and it signifyeth good and honor and vertue. The third is the fighter Madyn and he is hott and dry evill and lover and bremer, ravisher & a lyer. The fourth is Hamyna Sol middle among other hott and mighty and worshipfull and all thither brethren shameth or dreadeth him and he is much soothfast and strong. The fifth is the fayre Noga colde and moyst, glad flegmaticke fatt and fleshy and well seeming in all her members and chere, and he signifyeth good soughts and he is much glad among wemen. The sixt is the writer and the forespeaker Cocab, this holdeth himself w^th all & serveth to all, and signifyeth writers and tydings and voyces after that he shall be w^th it yt w^th everich e he holdeth him self, when he is w^th it The vii^th brother is Labona & it is Malx and it is colde and moist and it signifyeth brethren and beareth each moneth and manndem^nts of brethren to brethren after that it is severed from them. Deinde loquamur de septem fr^ibus quare dicuntur clavis &c And then speake we of the vii brethren why they be said the keyes of the world (and w^ch this world may not excuse neither excuseth) and these were formed as 4 brethren w^ch be said the 4 elements, and they have after signification Witt and discretion & might complete and honesty and strength, and everiche may do in his hemisphere that is empire as an Emperor in his empyer, or as a prince in his Lordship. Also they have might over the 7 parts w^ch we sayen clymates. And
knowe thou that these be mighty upon all beasts heere formed.

And Salomon said prophets clippeth these brethren vii quicke spirits, and holy and wise men said that they were 7 lampes burning or 7 candlesticks of light & of life, and all prophets clippeth them 7 heavenly bodyes w\text{th} be vii planets and of commonalty they be said 7 starres.

And the 7 brethren be kept of 4 beasts full of eyen before and behinde w\text{th} be the partyes of heaven East West north and South, and they have might in the 4 parts of the worlde and in 4 tymes and in 4 natures w\text{th} her com\text{plexions} and w\text{th} al her parties and in all her 4 ele\text{ments} and w\text{th} these togethier is hed and meoved all things moveable by the Commandements of God that put them in their places.

\textit{Dixit Salomon sicut fuerunt semp status superius}

Salomon said As there were evermore states above w\text{th} out corruption so know\text{e} thou that there is nowe and shall be evermore. And for this we understand the bodyes above cleane and good and made w\text{th} out corrup\text{tion}. And that neather-bodyes uncleane evill treated and broken, and each day they fayleth and bend corrupted And this corruption resteth not neither is made very of the w\text{th} we understand that the neatherbodyes might not excuse the over bodyes. And all things w\text{th} we seene beneath have roote and beginneth from things above ffor things above be w\text{th} lyfe and w\text{th} out dolor and things beneath be the contrary, have death and dolor And things above have during w\text{th} out corruption and things beneath each day fayleth and be corrupted and minished. All pro\text{phets} seene that if there lacked any one of the over bodyes that is of these that be much above ten thousand betwixt those that we see and those that we not see. Knowe thou that it were a great precipitation and destruction and confusion in lande and in sea and in the 4 elements if
any of the bodyes above were broken or were evill treated And if there fayled one of the 7 brethren the earth shoulde come agayne to his first state, and all the elements were confused. And if any of them had corporally received corruption knowe thou that all things were destroyed that received soule or lyfe. And knowe thou that as the 4 elements be turned downward so be they not turned without some reason of the 7 above And this sayeth the Philosopher when the sonne is destroyed eache lyfe and eache soule is destroyed. And when the mone is destroyed the ligatures or buildings of the sea be destroyed. And knowe thou that Saturnus is earthly and holdeth all the earth in a ballance that is not moved. And Jupiter holdeth the ayer, and Mars the fyer, and Sol the day and men, And Venus holdeth the fayre parts of the worlde, and Mercurius reasons and Luna holdeth the hearts seas waters and their powers. And knowe thou that everiche (After that it were or shall be in this exaltation) ordeyned and bounden with the sonne yt's reasons and words and speeches should be good betwixt men. And as often as Mercury were joined in Virgo in the same point with Sol direct and not retrograde, make we subtil things and reasonable And as ofte as Sol were in Aries, so many yeeres unlike he giveth us. And as ofte as Saturnus were in Libra so many mutations he giveth in landes. And as ofte as Jupiter is joyned with Saturne in an earthly signe so many divers mutations or changings he giveth. And he changeth lawes & seates and Lordshippes and thus understand thou in other com=plexions of planetts after the states of them and their beholdings that is said Aspectus.
Ex dixit Hermes istam rationem super capita oia &
And Hermes said this reason upon the heads of beasts
Saturnus hath the right eare, Venus the lefte and Sol
the right eye and Luna the lefte. Mercurius the mouth.
These 7 hooles have they in power above upon the head
of a man. And Salomon said that a man is a measure
w^{th} is said Palmus made w^{th} hande in w^{th} bene all
the vertues of the worlde and of the 7 planetts and
that is only the head of a man wherefore everiche man
is likened to his starre and to his elements.
And Salomon said when I founde a spirit above re=
trograde or combust or evill treated thus I say that his
body was evill treated beneath in w^{th} it was like or he
signified in it. And who that were so wise that he knowe
his signe and his planet and his starre above and his
signification he might do good and evill to himself &
likewise so to other men. And as the nativityes of beasts
be denyed such wurchings you shall do w^{th} helpe
of God.
Postqua diximus de 12 signus et planetis &
After that he said of the 12 figures & planetts
& of radiis of them we say that eche planet that were
in Ascendent and if there be another in the same As=
cendent it is named conjunction, and how much the
latitude or bredth shall be lesse so much the conjunction
is said to be stronger and if there be more latitude
the conjunction is the feebleer. And so I say to thee
in the middle of heaven. And if the poynte of the 12
houses w^{th} be in the stronger places of all houses I
say the poynte of the first degree of the house, and eche
starre that were lesse and hath upon himself another
the like is said that it hath power and goeth upon another
from starre to starre And thus each starre that diverseth from another by 60 degrees before and after It is said aspectus sextilis that is the sixt beholding And each planet that differeth 90 degrees before and behinde It is said in aspectu quarto that is in the fourth beholding. And each planet that diverseth or differeth by 120 degrees before and behinde It is said in aspectu tertio, that is in the third beholding. And each planet that diverseth by 180 degrees is in opposition in that that it is said in the contrary place. These be the 7 beholdings and no moe duo tertii, duo quarti & duo sextile and unus opposites that is to say twayne in the third, twey in the fourth, and twey in the sixt and one contrary against another. The coniunction is complete then they be in one degree
Double coniunction if twey good or temporate sheweth double good, as twey evil by the contrary sheweth much evil The sextilis beholding the ascendent avayleth one good if trino and twey trino avayleth in the beholding ascendent one good fortunate in the ascendent. And twey quarties in the beholding the ascendent avayleth one greevous or heavy (if there were evil starres) and twey opposita avayleth one infortunate in the ascendent or in the opposite. And twey quarti avayleth as much as a starre falling or combust or retrograde this is letted in the Ascendent one fortunate or twey in the Ascendent and another of sextile and another of trine beholding the ascendent sheweth much good hasty or highing Twey evil in the ascendent or one wth another in opposito that is in the contrary or falling sheweth
greevous or long impediment. And if they be falling and letted it shall be worse. One fortunate in the Ascendent beholding of twey trinis it sheweth much good and how much there were no witnesses upon the figure of w\textsuperscript{th} thou enquireth and searcheth or fo w\textsuperscript{th} thou worchest so much it shall be the better. And if three planets be helden the Ascendent w\textsuperscript{th} good beholding and twey evill the good shall overcome the evill and so of the other. One infortune in the Ascendent beholding twey quar\textsuperscript{tis} sheweth much greefe. Caput draconis is much better than Cauda. Eache planet in his head of the same degree it more Lordship in the figure for that it is twey in latitude to the way of the sonne and it profiteth in going toward the party of the north. Eache planeth in the tayle of the dragon is minishing of his worke yt goeth towards the south.

Luna coniunct or Joyned w\textsuperscript{th} Saturne and Mars in the Ascendent it constrayneth and threatneth divels. Satunus maketh divels strength & great power.

Luna coniunct or Joyned w\textsuperscript{th} Jove and Venus in the ascendent it sheweth great dilection and great love in every good thing.

Luna joyned w\textsuperscript{th} Mars & Saturne in the ascendent it sheweth impediment except the planet were of good receiving.

Luna joyned w\textsuperscript{th} Sol in the one poynt sheweth great grace and if that they were good

Luna ioyned in falling and to mercury in the Ascendent it sheweth the contrary.

Luna in the ascendent by her self signifyth after the planet to the w\textsuperscript{th} she is Joyned

Luna w\textsuperscript{th} Caput draconis in the ascendent sheweth good

Luna w\textsuperscript{th} Cadua draconis or combust or ioyned w\textsuperscript{th}
a starre letted or in evill sitting it sheweth much evill when caput draconis and Luna were wth capite Saturni or that Luna or Saturnis were there and that their werke of celson made it signifeyth upon buildings of devills fowle and evill. Each planet that is wth dracon of another & both be ioyned togither it sheweth a very soothe or try worke and more in the ascendent. And if caput draconis were of Jovis or Luna and these twey coniunct or Joyned in the ascendent it sheweth much good and in ceasing of good and honor. And if it were in Cauda not only when there were twey Cauda draconis that is of Luna and of other they be full evill when Luna were wth them. When Caput draconis Luna were wth Caput draconis Martis and Luna and Mars in the like poynit it sheweth strength and might. And if Cauda wth Cauda and Luna wth Mars togither it is full greevous and evill after everiche is evill so is the place or beholding of one another. Caput draconis and Luna in capite. Aries (Luna & Sol in Zamin) sheweth great might and great honor and by the contrary in Libra beneath wth Cauda draconis. Caput draconis wth capite veneris sheweth much love and cauda draconis the contrary Caput draconis that is to say mercury wth caput draconis and Luna sheweth werke of reason and of voice and many sounds, and in Cauda Luna wth Mercury & Saturne it sheweth us the beholding of many experiences. Luna in capite sui draconis sheweth and if there Were Jupiter or Venus it shall do the werke of Jovis or of Venus and it shall profit in all good worke as these be good. Luna if it be in Cauda draconis and Mars
and Saturne w'th it or that they beholdeth it w'th evil be holding it sheweth as evil as we have said of Saturne and Martis.

And we have said that Saturnis nourisheth devills and Mars draweth and thresheth and figureth them. And Saturnus gathereth togither many divels Venus and Saturnus gathereth togither devills and wyndes from beneath. A good starre in the ascendent and Luna Joyned w'th a good starre sheweth much good. And the beginning in all hit in w'ch were d'us quartæ that is the Lord of the 4th house and if the 4th house is well beholden of good, all the one of the thing shall be good And when the Lord of the 4th house were evil and evil intreated it sheweth noy and evil. The signe of the Ascendent sheweth the body o— The Lord of the Ascendent of the planet that is in the Ascendent or w'th behol= deth it sheweth his spirit and the Lord of the hower signifiyth his soule and his will, and this understand thou in other dones The body and soule and the spirit for these three knowe thou that they maketh the body of a man safe and whole.

_Dixit Hermes Saturnus exaltatur in Libra &c_

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

And knowe thou that Saturnus gladdeth or Joyeth in The xii house, and Mars in the vi'th and Sol in the ix'th and Venus in the v'th and Mercurius in the Ascendent that is the first house and Luna in the 3d house And the Ascendent hath 12 vertues, and each planet that is in it upon eache place of the circle. The x'th
house hath xi vertues. The xi\textsuperscript{th} house hath 10 vertues. The vii\textsuperscript{th} nine, the 4\textsuperscript{th} eight vertues, the v\textsuperscript{th} house hath 7 vertues, the ix\textsuperscript{th} house hath 6. The third 5. The second 4. The 8 three, the xii\textsuperscript{th} two and the vi house hath one vertue. And evermore consider thou in all things, that thou shalt do upon the planets how it be in the xii houses & thou shalt profitt if thou choosest well. And Salomon said to eache man that worketh by this booke, It behoveth that he knowe all these things, that is reasons w\textsuperscript{th} heere I will not expound to thee, that is thou knowe in w\textsuperscript{th} tyme of the yeere thou were borne of the 4 tymes of the yeere. And in w\textsuperscript{th} moneth of the moneth of Luna And begin thou from the Lunation of the moneth of Mercury (where ever Luna prima were) And all Secrets and privity be it asked in Saturne w\textsuperscript{th} all deepenes, and honor and substance be it asked upon Jove. And all strifes and battaile and hasting be it asked upon Mars. And all cleannes & Lordship of sol. And all fayrenes and dilections or loves and fatnes be it asked of Venus. And all reasons & witts & subtilties of Mercury. And of these 7 thou shalt aske evermore counsel where thou findest them in their houses and signes And they shall shewe to thee so deeme thou upon them in all good and evill. Now we have fulfilled heere w\textsuperscript{th} the helpe of God The treatisy that is said \textit{Liber Clavis} That is the booke of the Key.

Heere endeth the first booke and heere beginneth the second
Dixit Salomon sicut alæ avium sunt membra &c
Salomon said as the wings of the fowles or byrds be members that leadeth the fowles to the place where they desire to be, so by the vertue of stones & of herbes and of beasts, that liveth in flying, in swimming in going and in creeping thou might attayne to that thou wilt if thou chooseth the nature of them.
The propertyes and vertues. And therfore we clipeth this booke Ala that is wings for w\textsuperscript{th}out wings neither fowles neither fishes mought move themselves, and so as winges beareth bodyes to highnes upwards and to fun=daments downwards and to Longitude and latitude that is to length and bredth, so by the vertue of stones and of herbes w\textsuperscript{th} grace and w\textsuperscript{th} much might of Semiforas Knowe thou that thou might attayne that thou coveteth to do as to heale and to make sicke or to stande or to goe.

Dixit Salomon sicut lapides sunt mundiores &c
Salomon said as stones be cleaner cleerer and fayrer then golde and in vii vertues of this worlde as be in stones herbes wordes and beasts, so I say that in the beginning of this booke Cephar Raziel that was crowned w\textsuperscript{th} vii stones of great power he put them in this booke The first was Rubinus – i – Carbunclo the second Smaragdus, the third Saphirus the fourth Berillus, the fifth Topasius, the sixt fagun=cia, the vii\textsuperscript{th} Adamas and the vertues of these stones Raziel hath spoken. And he said that they were crowned of 7 angells w\textsuperscript{th} have might over the 7 heavens and of the 7 dayes of the weeke. And Raziel said knowe eache man that hath this booke that in this booke be the more vertues of this worlde And the first vertues of this booke that is said of 4 wings be the
vertues of stones whereof knowe thou that by stones alone thou might do wonderfull things if thou hast well knownen as thou shouldest doe wth all other Images and that thou keepe them clenely and reverently.

De prima ala

And Salomon said knowe thou that in the first ala or winge be 24 precious stones great and of great power to the similitude and signification that there be 24 howers in the day and night. And Salomon began & said I put and sett the first stone car=

1 bunculu Rubinus for that it is brighter and cleerer and fayrer and of more price above all other stones
And I will say of his color and his power and his vertue, and of his seale and of his figure that might to be in it. And thus I shall say in all other stones, eache stone signifieth durability or lastingnes wthout end. The color of Rubinus is as the color of fyre sparkling and his power is that he shineth by night as a starre or as a flame of fyre sparkling. And the vertue of it is that it maketh good color of men that beareth it reverently, and it encreaseth his goods of this worlde among other men, and the Image wth thou oughtest to putt in it ought to be a draco that is a Dragon well fayre wth dread.

2 The second stone is Topazins of wth the color is citrine as of golde. His power is that if it be put in a caldron fervent hott or boyling water it holdeth the water that it may not boyle, wth is for great power for making colde, and the vertue of it is that it maketh a man chaste that beareth it wth him and it giveth benevolence or well willing of great Lords and his figure is a falcon.
3 The third stone is Smaragdni and this stone is greene and Fayre upon all greenenes, and it is not heavy as others are and his power is to keepe the light and it healeth the face and it doth many wonderfull things. And his vertue is to increase riches, and who that beareth it in golde prophesyeth things to come. And the signe of it is Scarabeus that is a maner of flye.

4 And the iiiith stone is Faguncia the color of wch is redde as the graynes of an apple. Of these sothely there be well coloured some and some a little and some in the middle maner. His power is that beareth it is not infect wth alien infirmity, his vertue is that is that he giveth health and honof and keepeth the man that beareth it whole in wayes or in Journeys, and his figure is a Lyon well figured.

5 The vth stone is a crysopazine of wch the color is greene and when it hath similitude as though it had golden drops, and his power is to defend a man from the Podagrie, and his vertue is that it maketh to prophesy things to come (if it were in the hand cleane and chast) and his figure is the image of an asse.

6 The sixt stone is Saphirus the color of wch is full leady and Fayre (as the color of the pure cleane heaven) His power is that he healeth all infirmityes that axeth in men of Inflamation and greevance of the eye. And it clenseth them much. And if in this stone be graven the head of a man wth the beard it delivereth a man from prison and from all pressure and oppression and this stone accordeth to the great power of Lords & of kings If this stone be kept clenely reverently & chastly, & that it be good oriental wth it a man might attayne great honor and the profitt of it that he searcheth and coveteth And some man putteth therein the signe of a ram. Aries
The vii\textsuperscript{th} stone is Berillus the color of which is of the eye or of sea water, and some of them be round and some of five corners. The stone ought to be cleere within and cleane. And his power is to chaffe the hand closed of him that beareth it. And if it be sett in golde it giveth great frindshippe betwixt twey men, if thou touchest them with it. And his figure is Rana that is a ffrogge & it is of great power to make concord and love.

The viii\textsuperscript{th} stone is Onyx this stone is full blacke and his power is to give him that beareth it many dreadfull dreames and dreads, and he that beholdeth himself in it hath power upon all divels in constrayning them and in clipping and gathering them to=gither in speculo tabilio conjuring as it behoveth and his figure is the head of a camell or twey heads betwixt two eares that be said Merti

The ix\textsuperscript{th} stone is said sardius the color of which is red and fayre, and his power is to make other stones fayrer his vertue is to give good color to him that beareth it. And it is putt in golde, and if there be graven in it Aquila that is an Eagle it giveth great hono\textsuperscript{r}

The x\textsuperscript{th} stone is Crysolitus that is of golden color and sparkling as fier. His power is to gather tогgether divels and windes and his vertue is to defend the place where it is from evill spirits and from dead men that they do not there any evill and that divels obey there. And his figure is Vultur that is a wontor

The xi\textsuperscript{th} stone is said Eliotopia. And it is a stone of great power of which the color is greene and fayre shining and cleere with drops like bloud well redde within this stone is said the stone of wisemen of prophets
and of philosophers. And this is honoured for twey things for the color is like Smaragdo in greenes and in rednes to rubine. The price of this stone overcometh the price of other and of his vertues and propertyes. The power of this stone is that if it be put in any broad vessell full of water to the sonne it resolveth the water into vapor And it maketh it to be rayed upward till that into the forme of rayne it be converted downeward. His vertue is that who that beareth it in his mouth or in his hand closed he may not be seene of any man, wth this stone a man may have power upon all divels, and make eache Incantation or Incantment that he will. And in this stone ought to be graven Vespertino thus he sayth. But I trowe it be Vespertilio that is a Backe or a rermouse.

12 The xii\textsuperscript{th} stone is Cristallus of wch the color is of water congealed wth colde. his power is that he putteth abstray of fyer from him. and his vertue is that he increaseth to nourishe much mylke and good. and thou may take in it what vertue thou wilt, after as the hower shall be in wch thou shalt worke. and after as the Image shall be wch thou hast made (although they be many) and yet be seene easily. Knowe thou that it hath many vertues. and his figure is a gryffon that is a fowle and a beast that he hath 4 feete & 2 wings and he is a great beast.

13 The xiii\textsuperscript{th} stone is Cornelia and it is likened to water in wch is bloud as the loture or wasting of bloud. And his power is to staunche bloud of the nostrells. And if there be graven in it a man well clothed holding a yard or a rodde in his hande, it giveth honor to him yt beareth it.

14 The xiii\textsuperscript{th} stone is Jaspis and it is thicke darke greene and redde. and there be some greene and cleere and they be better then the other. and there be some redde thicke and dropped. And his power is that who that beareth it is not
letted wth venyme neither wth serpent, neither wth Attercope neither wth scorpion. And it defendeth a man from fever if in it be graven Leo Aries or Sagittarius
15 The xvth stone is Iris and it is likened to cristall or to gelly, and it hath corners and if any man put it in a house to the beames of the sonne so that the beames passé through it or by it the color appeareth of the raynebowe. And for this cause it is said Iris that is the raynebowe. And this is the might for it hath vi corners, and the vertue of it is to keepe the place wth it is wth health & honesty, and there ought to be graven in it a man armed that beareth a bowe and an arrowe.
16 The xviith stone is Corallus and it groweth in rocks of the sea as Arbor inuersa that is as a tree over turned, and it hath branches as a tree, more till two and three palames or palmes and no more. And when it is drawen up it is greene and tender, and then it is dryed in the ayer and it is made redde & harde as another. And otherwhise it is founden white. And know thou that the redde be better. And where this stone were it keepeth the house and the vineyarde or the place from tempest pestilence and torment And it keepeth the place wth health and it defendeth a man from malefets i maleficis and from evill inchantments. And his Image is a man like to him that holdeth a sword in his hande.
17 The xviiith stone is presius or prassius and it is of greene color thicke and fayre. and it helpeth malefets an giveth to them grace to his ministry And Taurus
ought to be graven in it, that is a Bull.

18 The xviii\textsuperscript{th} stone is said Catel and it is of great power both in deeds and in vertues. the color of w\textsuperscript{th} is like to Berill, but for it is darker then it, although it have w\textsuperscript{th}in full cleere and cleane beames and strakes And there be founde some of vi corners and other some of v. And his power is to incele devills and to speake w\textsuperscript{th} them. And his vertue is, if thou maketh in thee blanke of water and bringeth the roote of Apii and the stone hanged to the necke in the skynne of an Asse suffumed w\textsuperscript{th} masticke thure and croco and that thou inceleph what dead man thou wilte that is knowne to thee and other knowe thou that anone he shall appeere to thee. And he shall be w\textsuperscript{th} thee in the same tyme And grave thou in it Lapwing and before Draganc\textsuperscript{m} w\textsuperscript{th} is a middle herbe and it is said Colubrina.

19 The xix\textsuperscript{th} stone is Celonites And it is greene as an herbe and his power is that it waxeth & decreaseth as the moone, and his power is also to make peace and concorde betwixt twey if in it were graven the signe of a swallowe.

20 The xx\textsuperscript{th} stone is Calcedonius and it is white as betwixt cristall and berill or as gyfus thicke bright, his power is to overcome plees. His vertue is to holde a man whole in an alien land and his Image is a man that holdeth his right hand straight forth to heaven.

21 The xxi\textsuperscript{th} stone is Ceraunius This stone is of divers colors after divers elements and divers londs otherwhiles white, and otherwhiles browne greene & redde And elsewhere it is likened to Iron and somewhere to copper and sulphur and it hath as it were rundlets
paynted and little droppes and his power is to defend a place from thunders and lightnings, and his vertue is to defend from all enemyes. And write thou in it or one p<sup>th</sup> or syde Raphael Michael & Gabriel and on the other side pantaseron microacon Saidalson and if thou beareth it w<sup>th</sup> thee and hast it in thy power thou shalt overcome all thine enemyes and thine adversaries.

22 The xxii<sup>th</sup> stone is Metestus<sup>7</sup> and it hath the color of wyne upon it. a white cloth or of a rose or violet and this hath might to chase away feends and his vertue is to defend from dronkennes and his figure is Ursus that is a Beare.

23 The xxiii stone is Magentis or magnes and it is of great weight and like to ferro barunto. His power is that he draweth dead Iron as nayles knives and swords and his vertue is that w<sup>th</sup> it thou might be in what house thou wolte, and do what thou wolt w<sup>th</sup> men and w<sup>th</sup> things of the house suffuming the house of it, and w<sup>th</sup> this men made inchantments and grave thou in it a man armed when Luna were in Aries or Scorpio joyned w<sup>th</sup> Mars, and sol beholding them w<sup>th</sup> a trine aspect. And knowe thou that what maner of Images thou gravest in this stone such in= chantments thou might attayne, and beare it w<sup>th</sup> thee and thou shalt profitt.

24 The xxiv<sup>th</sup> stone is Adamas as it is middle color and the better hath somewhat of greenenes And his power is that w<sup>th</sup> it other stones be graven. And ther= fore we have putt it out more strange & more openly and his power or vertue is to keepe the members of a man safe and whole And this stone is more, and is

---

<sup>7</sup> Above “Metestus” is written “amatyst.”
better set at price in enchantments & invocations of wyndes spirits and devills And with this thou maiest send whatever fantasy thou wilt, and his figure is of 5 corners and knowe each man who that will beare within a precious stone be he pure and cleane when he will do anything with them And eschewe he or keepe himself from uncleanenes and keepe he them rently in a quiche or in a cleane place And Raziel said In the hower in the with thou wilt do of Semiforas beare the ii stones abovesaid and thou shalt profitt.

Dixit Salomon sicut avis corpus volare non potest &c
Salomon said As the body of a fowle ne may not fly without wyngne neither go where he cometh, so by science of one thing above we might not fulfill that we define And for this we putte the second keye in this book, and we sayne it the second for that it maketh the second opening, for as the world is closed with 4 elements so this book is closed with 4 sciences and 4 vertues. and now we have said of stones now say we of herbes. Knowe thou that in herbes are vertue of the most that may be. And some of naturals of this worlde beth that liveth of them as ther that have reason and some that flyeth, and some swimeth and goeth and creepeth. And knowe thou that of trees and herbs some liveth much and some liveth midly and some liveth litle, and yt is the similitude of beasts And knowe thou also that among herbes there be some with thou may do good or evill, as to heale & to make sicke, and so understand thou in these that shall be said furthermore hereafter And Adam said By a tree come wretchedness into the worlde, that is by the tree
I synned in it. And Raziel said an herbe shall be thy Lyfe. And Salomon said A tree shall be & shall waxe Or growe of wch the leaves shall not fall and it shall Be medecine of men.

The second wynde is to the similitude of 24 howers and of 24 herbes

1 Prima herba est Acil almalie &c
The first herbe is Acil almalie and it is said corona regia and in Latin Rosmarinus This herbe hath a middle tree and good odor and little leaves and his power is to chafe and comforte the brayne. And if an house be suffumed wth it it chaseth away devills the same doth Pionia

2 The second herbe is Artemisia and this is mother and first if other, but for that other is said Corona regis that is to say the crowne of a kynge we had putt it first of this they sayden all that in all things thou doest thou shalt putt of it And the leaf is middle greene over thone side and white on thother side And it waxeth or groweth midly. And wth this thou shalt steepe windes and all spirits that thou wilt and thou shalt profitt.

3 The iii herbe is Cannabis and it is long in shafte and clothes be made of it, the vertue of ye Joyce of it is anoynt thee wth it and wth the Joyce of artemisia and ordayne thee before a mirror of steele clepe thou spirits, and thou shalt see them, and thou shalt have might of bynding and losing devills and other things

4 The iiii herbe is said feniculus and it hath small leaves and a long staffe and it is an holy herbe and worshipfull, and it is medecyne of the eyen, and it

8 Above “windes and” is written “stop or stacke.”
9 Above “Cannabis and is written “hempa.”
[17]

giveth good light and it chaseth away spirits and evill eyne in the place where it is, the roote of it chaseth away evill things and helpeth in sight.
5 The vth herbe is Cardamomus and it is hott and of good complexion and it is of middle highnes and it giveth gladnes to him that useth it and gathereth together spirits. Eate thou of this when thou steepest or maketh invocation and if thou wilt make fume of it.
6 The vih herbe is Anisu and it is of chastity Joyne it to camphire, and thou shalt see that spirits shall dread thee, and it is a cleane herbe, and it maketh one to see secret things and privy, and the fume of this ascendeth much.
7 The viith herbe is Coriandrus, and this wthholdeth the spirit of a man much wth tother, and it maketh a man also full of sleepe and this gathereth much together ye spirits wherefore evermore they standeth wth it, so that it is said that if wth this and apis and insquiano thou make fumigacions compounded wth much lazaia cicuta anon it gathereth together spirits, and therfore it is said herba spiritum.
8 The viith herbe is said Petrselim us wh hath great might for to chase away the spirits of roches, and his vertue is to breake the stone in the bladder of him that useth it.
9 The ixth herbe is ypericon or hipericon and it is a middle herbe thirled the Joyce of it seemeth bloud, this is of great power for wth the joyce of it, and wth croco Arthemisia and wth fume of radicis valerianæ if it be written upon what frindshippe thou wilte of a prince of spirits of the ayer and devills. Knowe thou that anon it shall be that thou covestest And so upon spirits and wyndes
10 The xth herbe is Apinn. this is of great power upon

10 Above “in the place’ is written “that is wthouten.” The final word, “wthouten,” is not clear and could be read differently.
wyndes and devills and fantasyes and it is shawded and towched to shade wth the cloud Alcisse for in it be wyndes and devills, and this alone maketh Albafortum Vazebeleib i martagon and they be much contrary, for one is kepte wth heavenly angels, and another is kepte wth devills i.Apin^~ And this beareth the stone of the reynes and a woman wth childe use she^11 it not for^11 it noyeth [to]^11 the childe, and it gathereth together devells when suffumigacions is made wth insqrmo and arthe= misia Apinm suffumed by 7 nights wth fagax al= mait and gathered clenly and the roote of it putt and dryed and then tempered wth aqua lapides suffume thou thee by environ when thou wilt and thou shalt see fantasyes and devills of divers maners.

11 The xi^th is Coriandru^ of the second kynde wch maketh one muche to sleepe. And if thou maketh suffumigacions of it and croco and insqrmo & apio papavere nigro grounden togither evenly and tempered wth succo ci= cutæ and wth msk, and then suffume thou the place where thou wilt hide treasure in when Luna is Joyned wth Sol in angulo terra that is to say in the corner of the earth. And know thou that the like treasure shall never be found. And who that would take it away shall be made foole. And if in the hower of de= position of the golde or silver or of the stones or Images thou suffumeth them wth thure musk succo= lingo aloes cost evermore devils keepeth that place and evill wyndes. And knowe thou that it might never be dissolved or foredome agayne wthout sever or and Image made thereto by the poyn of starres.

12 The xii^th herbe is Satureja and this is of great vertue and good odor and who that beareth it wth him

---

11 These words are crossed out—as shown—in the MS.
wth auricula muris in the day of veneris it giveth him grace of goods and it taketh away from ther place wyndes and evill fantasyes.

13 The xiii\textsuperscript{th} herbe is said sca\textsuperscript{12} And this is middle in length and hath little leaves This ought to be hol—den worshipfully in holy places and in churches, for it defendeth the places from evill things And wth this prophets made dead men speake that were dead by many dayes or fewe. In place where as any evill he hath no might if he that beareth it stepeth them not And it giveth them might upon wch things he woulde and this herbe put upon the place where devills be closed, and it constrayneth them and byndeth them least that they might have power to move them selves And Salomon said I founde in the booke of hermits that who that taketh water in the 4\textsuperscript{th} hower of the night upon the tombe of a dead man wth what spi=rits he would have speech wthall caste he water upon the tombe wth this herbe ysope And the water be it suffumed wth costo succo musco and say surgo surgo surgo That is to say rise rise rise and come and speak to me, and do this by 3 nights and in the third night he shall come to thee and he shall speake wth thee of what thing thou wilte.

14 The xiii\textsuperscript{th} herbe is psyllium wch is of great vertue for it sheweth or maketh open in the ayer the other mought not to do it maketh to see spirits in the cloudes of the heavens and this wth scicorda & garmone and the tree wch swimeth wch is said arbor Cancri and malie wth rere madii and wth the tree that sheweth by night, and it is said herba lucens that is herbe

\textsuperscript{12} Some speculation on this has led us to the reading “scammony,” namely, the bindweed \textit{Convulvulus scammonia}. 
shining if thou makest \( w^\text{th} \) these an ointment \( w^\text{th} \) the eyne of a whelpe and \( w^\text{th} \) the fatnes of a harte thou mightest go suerly whether thou wolt in on hower

15 The xv\(^{th}\) herbe Majorana, this keepeth an house by itself and defendeth from evill infirmityes and Hermes said that gentiana and valerina and maiorana avayleth much upon great princes and upon great men.

16 The xvi\(^{th}\) herbe is Draguntia. This is of great power, and the highnes of the roote of it Joyned \( w^\text{th} \) the tong of Colubrif \( w^\text{th} \) is lett quicke, and the herbe be gathered when sol is in the first degree of Cancri and Luna beholdeth mercury or Joyned \( w^\text{th} \) him knowe thou that who that toucheth clansures or locke they shall be opened to him anone. And Hermes said that it gathereth togither wyndes & spirits If man dragora were \( w^\text{th} \) it and Capillus dezoara.

17 The xvii\(^{th}\) herbe is Nepita and if this \( w^\text{th} \) maiorana and athanasia & trifolio and salina hermita edera and artemisia \( w^\text{th} \) ysope being ioyned & ga= thered togither cresente luna die Jovis. That is to say in the wenyng of the mone in the day of Jovis in the morowe when the sonne waxeth from the first degree of Aries till into the first of Cancer and when thou shalt gather him be thou elene and washen worshipfull and stand thou towards the east knowe thou that the house and place is amended where these nyne herbes were wyned togither. And put them upon the gate of thy house and thou shalt profitt evermore And the 9 herbes ioyned be like to rubyne.
The xviii\textsuperscript{th} herbe is Linum suffumigacions of the
Seed of this w\textsuperscript{th} semine psylly – i – azartachona & radix
Viola\textae and api\textae maketh to see in the ayer things to come
and to say many prophesies

The xix\textsuperscript{th} herbe is Salvia this is of great vertue
and the long life of it is as ligna agni and sharpe
this breaketh or defendeth evill shades & evill spirits
from the place where it is, and it is good for an hole
man to beare w\textsuperscript{th} his for it holdeth a man whole, but
a sicke man holdeth it not w\textsuperscript{th} him.

The xx\textsuperscript{th} herbe is Sauina, and some men say that it
is a tree ^ of love\textsuperscript{12} and dilection who that can chese it
And if this w\textsuperscript{th} somewhat of croco and lingna co=
lubri be borne w\textsuperscript{th} him a ring of gold and somewhat
of provinca surely goe thou before the king or before
whomsoever thou wolt And most if thou put w\textsuperscript{th} it
the stone that is said Topazius or if thou wilt beril=
lum And if this ring were made when Luna is ioyned
to Jove in trino from sol it were much the better
And it is said annulus solis that the wing of the
sonne, and it is of health against infirmityes, and it is
of grace of vertue and of hono'.

The xxi\textsuperscript{th} Nasturciu~ This holdeth the
members whole, and if there were w\textsuperscript{th} it origan and
pulegin~ and arzolla and be borne togither w\textsuperscript{th} thee
and thou eatest of them thou shalt be whole w\textsuperscript{th}in
and w\textsuperscript{th}out And so if thou annoynest thee w\textsuperscript{th} them
and were suffumed w\textsuperscript{th} marrubio albo or reubbarbo
and herba thuris it shall defend thee from many
infirmityes

The xxii\textsuperscript{th} is an herbe that is said Canna ferula

\textsuperscript{12} At the pointer ^ above the words “of love” is written, “This is a tree.”
This is full dreadfull and greevous and strong in worke. And if thou takest the Joyce of it and the Joice of cicuta and Jusquiami and sapsi barbate and san= dalu~ rubr~ papaver nigr~ wth confection made fume thou what thou wolt and thou shalt see devills and things and stranngge figures. And if Apin were wth this Knowe thou that from eache place suffumed devills should flye, and if thou wolt thou might de= stroy evil spirits. This suffumigacions is full evil and dreadful for the fume of it and the worke overcometh in malice and worcheth most evil and most strongly if Luna were wth Saturne or in opposition wth marte that is in opposition wth Mars.

The xxiii\textsuperscript{th} herbe is Calamintum and it is like\= ned to mynte and it is of great vertue in good suffumigacions, and if there is wth it menta and palma xpi i. pioma theis beholden taketh away evil spirits from a place. And evermore it is against fantasyes.

The xxiii\textsuperscript{th} herbe is Cicoria. This is full good in all ^ exercisannce\textsuperscript{13} if it be ioyned wth irigon & pentaphyllon and ypericon and vertica & verbena and all be togither and be borne at the necke and under the feete and be there the herbe of vii knots and of vii leaves. l. Martagon and liliu~ domesticu\textsuperscript{s} and sylvestre that is tame and wylde and herba angelica who ever hath these under his feete or sytteth above and putteth the other herbes to the necke and hath vii rings of vii metals in the fi= gures Knowe ye that he shall have might in

\textsuperscript{13} Above “exercisannce” is written “exonization.”
bynding and in losing and in enchanting and for to
do good and evill in eache place that thou wolt making
suffumigacions of these 9 things thure albo thymiama=
te mastiche musco ligno aloes cassia cinamono and
of them suffume thee wth the things above said in envy=
ron and say these names Raphael Gabriel Michael
Cherubin Seraphin arrielim pantaseron micraton san=
daton complete mea petitione et mea voluntate. That
is to say fulfill ye my peticion or asking and my will
and they shall fulfill it to thee. These be the more names
of the more 9 angels abovesaid And knowe thou them
and keepe them, and some men said that they be the 9
orders of Angels.
Here endeth the 24 reasons upon the vertues of
herbes of the second wyng and these experiments
were new writen on party in Raziel although Sa=
lonom put two of these three of the sawes of hermes
And the herbes be put in the booke of Raziel for
that wth them we may be excused and worke wth herbs
as wth Semiforas wth fasting and wth words in good
and in evill And let no man Joyne himself to Se=
miforas till he knowe himself the first and
in the second And thus we shall say all thing that
shall be to us necessary wth the helpe of God.

De tertia ala

Salomon said upon the third wyng as the body of the
sonne is more appeering and mighty upon all other
bodyes and brighter and fayrer and cleener So the
vertues of sensible beasts wch flyeth and sendeth out
voices and sayeth And so beasts of the third wyng have power upon the twey first wyngs of stones and of herbes And he put therefore in the Raziel 24 beasts wth their names and vertues and states. And the figures be 24 distincte or departed a twey. And I would putt upon eache Element 6 beasts everiche distinct from other and everiche of his kynde. And as the fyer is the high Lord and distinct from the 4 elements so the lese of them all is purer and Cle= ner among them. Therfore I beginne to say upon the beasts of fyer ffor as everiche of the 4 ele= ments hath his beast beneath so the fyer hath his above pure and cleane wthout corruption And this fyer that is above is not expounded of wax trees neither of oyle neither of other composition but it is simple And the things that liveth in it beth angels cleane and cleere and bright like to the beames of the sonne or of a starre, and like to the flame of fyer or of a sparke of fyer or to the colo of quicksilver or of pure golde. And this similitude is naturall in the beasts of the fyer And the figures of them bene seeme such as the lighten in similitude and in deed for as an Evrizon is a messenger to the creator so they be ready anon to good and evill and they seme like things & prophets that upon the 4 elements be heavens wth their beasts of wth we should say furthermore. The second spirit is much cleane but darker then The overer and it is likened to the wynde & his figure Is after that he would take after some of the 4
Elements to which he is Joyned. And he formeth himself in this maner either by water or by cloude or by moistnes or by thickness of some darkenes or he receiveth some body as fume of some kynde by falling on it either by voce or by shape of a beast elemented by these he taketh forme after that the nature above disposeth

3 The third beast of which wise men sayne is that evermore he fellowshippe a spirit And most the corpulent and thicke of the spirit And therfore his figure is found by night in places of dread and it is heard and scene and that ofte tyme and the color of it is like to tpari 1 after the nature of hower ere it is made, otherwise to the similitude of the body of which it went out of, wherfore some men seith otherwhiles the soules of bodyes in church hayes And of these soules said the wise Hermes and the prophet that the soule that goeth out & hath might is not neither was but a man or a woman And upon such maner of soules speakeith wisemen and clepeth them spirituall for goodness heavenly fro symplenens.

4 The iiii\textsuperscript{th} beast is the wynde eache day we heare that we seyne not although we other & hearen not. And the worke of the wynde be scene of the eyne after the part from which they cometh And he hath such nature that if he be orientall or meridionall that is East or south he is hott And if he is occidentall or septentrionall that is west or north he is colde This we seene to have great power for it beareth cloudes and waters and tempests and gayles and it stirreth and troubleth the seas and breaketh tree, and this is said quicke ayer as the fyer above is said quicke fyer and simple. And therfore the elementes above said double or twye folde That is to say fixe &
moveable, moveable it is because it dwelleth in
the corners of the earth although it descendeth from
above ffor the 7 above byndeth and loseth it for
of them it descendeth and of them it was formed &
this is a great figure in sea in Ayre and in land
as it cometh temperate.

5 The vth beast or vision is a fantasy that is a shade
to the similitude of divers colors or maners come
pounded of divers togither And this forme is made
in desert place or in a corrupte ayre or otherwhile
it descendeth from hills to the similitude or lightnes
of knights, and they be said exercitus antiquus, that
is an olde house And otherwise upon matters to
similitude of fayre women and well clothed
or in medes, and some say that they be face°. And
otherwhiles this befalleth in a man, for corruption
or malice of complexions and of humo° that be
in a man And they be said Demoniaci for that it
ascendeth the head and falleth upon the eyne and
such corruption maketh to see many fantasyes

6 The sixt beast is said Demon this descendeth
in highnes to lownes ad he was formed of pure
matter wth out corruption wherfore he fayleth not
but shall evermore dure although he hath taken
thickness in darknes of the lownes of the earth. And
he is pure in matter and strong in body And of this
sayth the wise man that he knoweth all things that
is, And by him Philosophers have answers
and wise men all things of wth they would knowe
the soothernes and he dwelleth evermore in darknes
and in obscurity and he is never severed from them
And of this sayth the prophet that he hath power of taking away forme and shapes of which he would in the earth after the will of the creator. And he said a bright angell mighty and fayre as the forme of the sonne and of the mone and of the starres or of an angell or of a cloude or of a fowle or of a fysh or of a man or of a beast or of a reptile that is a creeping beast or any other forme which he woulde And all these abovesaid without them knowe thow that they be impalpable or unhappy to be felt. That is that they neither may be taken with hand nor touched with foote for they be spirits or wyndes And knowe thou that everiche of the abovesaid when it befalleth in the elements he taketh a body of them although the lyfe of them be of fyer And the dwelling of them in the fyre and their deads fury for they be fury. And Raziel said upon these vi that invocation of them and opening and constrayneth and bynding and losing and also to do good and evill by them All is made with cleanses and therefore who that would clepe them or have the service of them & with orison and fasting and fumigation and with praying of God must do as Heere= after thou shalt heare furthermore.

Animalia æris tertiæ alæ vocantur aves &c
Beasts of the ayer of the third winge be cleped fowles for that they flyeth and they be of 4 mevings one is said running another flying and swimming and going and creeping
Now say we of flyeing and beginne we first of

1 Aquila that is an Egle for that is a fowle flying much in highes and he hath Lordship upon all other fowles, and he is very and true in his deeds and in Lordship and in hono' among all other fowles. The
Eagle hath such a nature that he taketh his sonnes or byrds when they be litle and ascendeth them into a place when the sonne is highe, and then he dresseth the face of them to the sonne. And if they beholdeth strongly the sonne he deemeth them to be his children and good and if they beholdeth not the sonne he deemeth them not to be his children but thinketh them evill and letteth them fall and dye And one feather of him fretteth another fether, and he seith farre by one league or rule a litle beast, a great beast soothingly he seith by 9 leagues or by a dayes Journey The eyne of him wth the hart have great vertue and Grace to a kynge or to a lord of a lorde for that Giveth to him grace in ^14 realme.

2 The second fowle is Vultur that is a vouter this hath great vertue in all his members, the head of him helpeth against all dreames and against crafte of magicke and his feete helpeth against malefette And if an house be suffumed wth 9 fethers of him it putteth out from it evill spirits The gall of it helpeth the eyne better then anything of ye worlde The eyne of him putt in the skynne of a serpent, and The tong of him putt in a cloth of red sylke wrapped wth them helpeth in clauses in wth thou covetest to over= come and for to wynne the love of another Lord. The wings of him putt upon a bed defendeth a man sleeping from all evill wyndes greevances and evill spiritts neither may they lett in all the house, neither any other fantasies have power or other things.

3 The third fowle is falco that is falcon of whome the Vertue is that of great Lords he is sett at much price

14 Above ^ is written “his.”
they bene of the highnes of his right wyng overcometh plees both ravishing and in taking away alien things and the highnes of his lefte wyng taketh away evill fevers. But we ought not to sley venative fowles neither hounds although they have many vertues in them selves. And knowe thou that how many members be in every beast fowle fishe or reptile so many vertues distincte hath every member by himself.

4 The iiiith fowle is a Turtur simple and good never= thelesse if thou takest the male and the female together and burnest them togither in a new pott wth croco and vervinca and cichoria gathered togithere by them wth thou wilt ioyne togither if thou castest the powder of these upon them knowe thou that anon they shall be ioyned to= gither, and it giveth great love to them that beareth the powder wth them.

5 The viith fowle is said Upupa that is a Lapwing having a crest of fethers in the head as a cocke & he hath many vertues this hath one bone in his wings and it gathereth togither divels and spirits of the ayer the property of him is that whoever taketh the hart of him and wrappeth it in honye, and the assoone as he may swallowe it and drinke the mylke of a white cow of a red or of a blacke. Know thou that it maketh a man to say things to come. And he hath another vertue for who that cutteth the necke where the cocke croweth not neither may be hard neither the voice of an hound neither where wheate is sowen and when he cutteth if his necke inclepe he devils, and then beare he wth him the half deale of the bloud and of that other half deale anoynt he himself and evermore shall go wth
him one of the devills that is to witt he whome he
can inclepe w\textsuperscript{ch} shall say to him many things

6 The vi\textsuperscript{th} is said Ciconia that is an haysoucke who
that fleyeth him in the day of Luna and taketh the
bloud of the hart of him and anoynt himself w\textsuperscript{th} it
And eateth the flesh with somine fæminli and w\textsuperscript{th}
cardamoms and garyophillo And eare he eate it
suffume he himself w\textsuperscript{th} good odors and w\textsuperscript{th} thure
masticke and cinamom and other such. And know
thou that he shall have grace of enchanting
w\textsuperscript{ch} he woll and of conjuring and constraining
the spirits of the ayer and other spirits that goeth
upon rivers and wells These vi fowles abovesaid
bene ensample upon all other And when thou wilt
knowe the vertue of any fowle do thou after the
precept of this booke.

Raziel upon the booke of visions of Angells upon
the beginning of tymes in the 12 months as heere
after thou shalt see furthermore

\textit{Dicamus de viscubus mavis et alys \&c}
Say we of fishes of the sea and others upon vi of
Them that is to witt of the more and the middle that
I should shew the vertues of them.

1 The first fishe is Balena the fatnes of w\textsuperscript{ch} made
liquid and kepte by the space of vii yeeres \& more
for how much it is the elder so much it is the better
it healeth a man from eache gowte and evill mynde
if he anoynt himself w\textsuperscript{th} it. And if he annoyteth his
head w\textsuperscript{ch} the bloud of him it helpeth him much and
yeeldeth him strong and more whole and it maketh
him to see true visions. The sperma of him is said Ambra
If they suffumeth tombs with this it gathereth togeth
The spirits above downwords and each peticion & axing
It maketh to give answere. And Hermes said There is not
suffumigacions for to inclepe spirits as Ambra & lignum
aloes, costus, muscus’ crucus and bloud of lapwing with
thymyamati for these be meat and drinke & gladnes
of spirits of the ayre, and these things gathers them to-
gether strongly and full soone. And wise men sayne that
the sperme and bloud and hart of a Balene be princi=
palls for to command the wyndes & spirits
2 The second fish is said Dolphin And he is the king of
the sea for as the eagle hath might among fowles
and the Lion among beasts so in this maner hath the
dolphin in the sea. And who that annoynteth with the bloud
of the clothes of twey friends it maketh them enemyes
or casteth the dry bloud upon them. And who that bea=
reth the hart of him maketh him hardy
3 The third fishe is Cancer this hath vi feete take
and brenne him in panno livido and with the powder
frote thy teeth softly it healeth them and maketh them
fayer, and cureth the canker in the mouth, if thou
casteth it upon the fyer with somewhat of Stercoris
humani combusti it gathereth togethier spirits.
4 The fourth is bright as an horne betwixt palemes
and whitenes that is to say piscus candis or sepia
This fish hath many propertyes and that knoweth well
enchantments and prophets with made with this their
enchantments and transfigurations so that when
they would that a house should seem full of water
or that a river should enter by the gate They tooke
this fish and wth thymyamati and ligno aloes and roses they fumed an house and they cast therein of the water of the sea, and then it seemed that the house were filled wth water And if they cast bloud therein then it seemed all bloud, and so if they cast snowe there= in it seemeth snowe. And when they would that the earth shoulde seeme to quake then they cast therein the earth of a plowe, and so the made there divers similitudes in all things according or after the thing wch they put in the fumigation. And knowe thou that it dweth so much and so long as the suffumigacions is or lasteth in the house. And wth the gall of him also they made many enchantments, ffor that this beast is much unlike to other.

5 The vth fishe is Murena and he is lentiguus the vertue of it is that enchanters beareth the powder of him wth them to make enchantments wth.

6 The viith fishe is Rama viridis And if thou take it or touché it upon what woman thou wilt nempnest the names of the Angells of the moneth in wth thou werte borne as I thinke wch be furthermore wth in libro visionn thou might do both good and evill of what woman thou wilte, and know thou that of these fishes and of all other thou maist knowe the vertues of moneths and understand thou by like things in all other things.

Primie animal est leo ista bestia est valde fortis
The first beast is a Lyon This beast is full strong in The brest and in the cheeks And he is of strong beholding
and looking so that when other beasts seeth him they be moved tother with dread and the skynne of him is of full vertue that if it be put with other skynnes it destroyeth them and maketh them bare. And who that taketh the biting toothe of him that is cleped dens caninus and putteth it in golde it is good to take away and to take alyen things and the same doth wolves toothe. And if thou maketh a purse of the harte of a Lyon full of bloud musco & almea et ligno aloes thymyamati and it were gathered & put upon whome thou wylt and thou maketh it hott. Know thou that in that hower he shall love the much and shall doe thy bidding. And if thou inclepest with the bloud of a goate the prince of Divels he shall be ready anone to do thy commandement and so more kynge or he for whome thou doest, and the same I say for great women.

2 The second beast is Elephant that is an Oliphant and He is ful great, and when he is risen of hard he lyeth & when he falleth of hard re riseth, for that thereto he hath no knees disposed well, and the bone of the teeth of him is said Ebur that is Ivory. And if it be put in electnaryes it comforteth the feebleness of the hart as much as margarita and more. And the bloud of him with the liver comforteth much fasting.

3 The third beast is Cerbus that is an hart which liveth long for that he remayneth as the moone or as an egle who that maketh fumigacions of the hornes it chaseth away serpents, by it self it chaseth away devills.

4 The ivth beast is Catus that is a catte and he seith better by the night then by the day, and who that ta= keth of him and of an Irchen and of a rearemoues and maketh of Alcofol & Alcofolizeth or noynteth his eyne he seith well by night and by day. And if thou putteth
therein the eye of an ass thou mightest see whether the spirits and devils of the ayre gone.

5 The \textsuperscript{v\textsuperscript{th}} beast is Mustela that is a weasel, this bringeth forth her issue at her moneth after the saying of the poets but not of philosophers, this helpeth much when he is burnt, and the skinne of him is written for to cause love betwixt twyne.

6 The \textsuperscript{vi\textsuperscript{th}} beast is Talpa that is a molewarpe and dwelleth under the earth and is likened to a mouse with this beast thou mayest make to come tempests pestilence, hales and lightnings & conflagrations and many evil things if thou puttest him bare or naked upon the earth dead and overturned, and with this beast thou mayest make discord and concord with whom thou wilte, for he is a cursed beast, he healeth a man of the festure when he is burnt or powder and Cast in it.

— And when thou wilt knowe the vertue of other beasts do as it is said in libro vision\textsuperscript{is} upon with aske thou this of the Lord of the vision that is that it appears to thee that thou askest and covetest to knowe of beasts with thou wylte.

This beast seith not neyther hath eye. And know thou that the vision of moneths is upon all things that thou askest or would knowe. And God shall be with thee if of right thou aske. And knowe thou that here is fulfilled the third wyng And now begin we the fourth wing with is complete or fulfilled upon all the elements.

\textit{Dixit Salomon sicut corpus vivi\textsuperscript{~} &c}

Salomon said as a quicke body mylde or great is
not moved with their feete neither any fowle lesse then w\textsuperscript{th} two wings, neither the world is governed with lesse then w\textsuperscript{th} fowre elements may not neither might not be lesse then w\textsuperscript{th} 4 wyngs w\textsuperscript{ch} be said to be 4 vertues wherefore Raziel said that who that shall be filled w\textsuperscript{th} this booke shall be as one of the prophets, he shall understand all vertues of things and powers of them and if he w\textsuperscript{th}holdeth and wortheth he shall be as an an= gell. And therfore he putt in this booke 22 elements of great vertue that is 22 letters or figures w\textsuperscript{ch} the sonnes of Adam might not excuse.

1 The is Aleph \(\text{א}\) That is A his letter is three cornered and it signifyeth the lyfe power and highnes and the principall or beginning in all things These putteth all things in their figures and in their prin= ciples.

2 The second is said Beth \(\text{ב}\) That is B and it is full good in things w\textsuperscript{ch} we desire in Battaile and in playe & evermore sheweth goodness and profitt

3 The third is said Gimel \(\text{ג}\) that is G and it sheweth evill and grief and Impediment in things

4 The fourth is said Daleth \(\text{ד}\) that is D this sheweth turbation and death of some man & harme to him

5 The fifth is said He \(\text{ה}\) that is H and it sheweth price, honor and gladnes & it is full good in all things

6 The sixt is said Vau \(\text{ו}\) that is V and it sheweth death payne and travaile

7 The vii\textsuperscript{th} is said Zain \(\text{ז}\) that is Z at it sheweth pennyes and riches

8 The viii\textsuperscript{th} is said Heth \(\text{ח}\) and it signifyth Long lyfe and helthe.

\textsuperscript{15} The MS shows the letters crudely drawn. See below, page 54 which shows the original of fo. 26\textsuperscript{v}. 
The ixth is said Teth ט that is T and it signifyeth wrath woodnes and grief
10 The tenth is Iod י that is I and it signifyeth faith
good lyfe and gladnes and all good beginning
11 The xiith is said Caph כ that sheweth very gladnesse
and travaile wthout profitt
12 The xiiith is said Lamed ל and it sheweth gladnes and honor and profitt
13 The xiiiith is said Mem מ that is M and it sheweth greef and otherwise dolor
14 The xiiiith is said Nun נ that is N. It signifyeth restoring of a friend, and a visitation of him & profitt
15 The xivth is said Samech ס

16 The xvith is said Ain ע It sheweth occasion
or evill of a woman
17 The xviith is said Pe פ it sheweth health.
18 The xviiith is said Phe פ16 That is ff and it sheweth bloud is shed of good men and highe
19 The xixth is Zade צ It sheweth health
20 The xxiith is said Coph ק It sheweth hid lyfe
21 The xxith is said Res ר That is R And it shew=
eth a man that is fallen and is risen
22 The xxiiith is said Thau ת That is T. It sheweth Greefe and diminution.

Now we have said upon the fowre wyngs upon the 22 letters that be upon the lawes of the table written
And know thou that there be no moe but onlye 22 letters Wth be the roote of Semiforas for wth them it is formed
And is caused and is made and wthout them I may not be

16 Two forms of peh (peh and peh dagesh) are given, but no shin.
The text is said Tehu that it is and it signifies the good and sound life and health and all good beginning.

The text is said Caph that Sonnoch was gladness and happiness and profit.

The text is said Lamed and it signifies gladness and love and profit.

The text is said Mem that it is and it signifies grace and other things as doth.

The text is said Nun that it signifies restraint of a friend, and direction of Jim is profit.

The text is said Samech.

The text is said Sin that it signifies instruction or skill of a man.

The text is said Pe that it signifies patience and faith in God and it signifies love of good men and women.

The text is said Tehu that it signifies health.

The text is said Kaph that it signifies good life.

The text is said Res that it is and it signifies a man that is fallen and is risen.

The text is said Shin that it signifies grace and domination.

Now we give said upon his former account upon this 22 letters and set upon his lamen of the tables written and known as that which is no more but one has 22 letters not so for the rest of Semiforas for all from it is formed and is Semiforas and it made and of Semiforas it man not be.
And some men said that Camalie found them. But it is not sooth ffor the angell Raziel gave them written to Adam in this booke that is said liber ignis, and wth them all the booke of Semiforas written. And knowe eache man that readeth this booke that the Creator said to Raziel to be the names of Semiforas wherfore if thou canst transpose these 22 letters or figures as it beseemeth thou shalt attayne the great name of thy Creator and wth it thou might do what thou wilt evermore wth Cleanesse and wth the helpe of the Creator.
Now we have fulfilled this booke of the wing like to the angels that is Pantaseron Mucraton Sandalon for everich of these hath 4 wings by commandement of the benigne angell wth the Creator sent to me that this booke were better compounded and well ordeyned.

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

Dixit angelus Adæ fac Thymiamata &c
The Angell said to Adam make thymiamata
Thymiamata be confections of good odors wth wth thou shalt suffume (and thou shalt please to Creacion) and thou shalt attayne what thou wylt by this And they of wth they be made be petition things wth thou shalt fynde and of good odor and of good nature, and of cleane things. And when thou wilt do it be thou cleane of wth out all fylthe and then the angell rested in that hower And Adam remayned and did what he might And this Salomon expounded and said I marvaile why this is the booke
of Moyses also ffor the Creato’ said to Moyses make thou Thymiamata and suffume thou in the hill when thou wilt speake w’d me wherfore Salomon said suffumigacions sacrifice & unction maketh to be opened the gates of the aire and of the fyre and of all other heavens. And by suffumigacions a man may see heavenly things and privayes of the Creato’ And each man knowe that they thirleth The earth water and lownesse And Salomon said As there be 7 heavens, 7 starres & 7 dayes in the weeke of w’ch everiche is distinct and is not likened to his even. So knowe each man that there be 7 suffumigacions w’ch w’dholdeth w’th them the vertue of the 7 starres, and maketh glad the spirits of the ayre and the angels of heaven and Divels of angels of the worlde. And therfore for a man yeeldeth to them hit, that is theirs. Therfore they be pleased and well apaid for the words w’ch thou sayest of sayest the names of them or of the Creato’. And for this that thou doest when thou washest thee and for the gift that thou givest to them when thou suffumest, and these things yeeldeth them earthly and appearing to thee. And that spiritual & invisible that is, that neither evill men neither beasts mongst see thee if thou doest it strongly about thee and about whome thou doest it. Thymiamata is made of many things, and these be Principally upon the vii dayes of the weeke And first say we of thymiamata of the Saturday for the starre of him is higher & the angell of him is mighty in ye’ earth
1 The first Thymiamata is of the Saturday ought to be of good things and well smelling rootes as is costus and herba thuris. And that is thymiamata for good, and so I shall shewe all other as it be seemeth to good and Thymiamata to another I shall say in another place.

2 Thymiamata of the Sunday is thus Mastick muscus and other such and all other good gumes and of good odor in all good and by the Contrary in all evill.

3 Thymiamata of the Monday is foliis myrti and lauri and leaves of good odor and so understand thou in his contrary.

4 Thymiamata of the Tuesday is Sandalus rubeus niger and albus and all such trees and eche tree of Aloes & cypresse and so understand thou of each tree.

5 Thymiamata of Wednesday is made of all rindes as cinamon cassia lignea & cortices lanri & muris and so understand thou in the other.

6 Thymiamata of Thursday is nux muscata garophylli and citruli and the rinde of Aurangiar siccar & pulverizatar that is the rynde of Oranges dry and powdered & all other fruits of good odor.

7 Thymiamata of the Friday is moas rosa viola & crocus and all other flowers of good odor and in the contrary to the contrary put yow all Thymiamata stinking. And knowe thou that each Thymiamata of good odor Gathereth togither his spirits after that his nature & his color is & his strength is Thus I sayd for good good, for better better.

---

17 The word “is” is crossed out.
18 The word “he” is crossed out.
And Hermes said of Thymiatibus that Thymiamata of Luna is cinamonis & ligno aloeis et mastix et crocus et costus, et macis et myrtus we putteth this that each of the pla= nets have a parte in it, and all this may be Luna good and well fortunate by good spices & sharpe although Salomon made distinction upon the daies and planette of the spices w\textsuperscript{th} the w\textsuperscript{th} a man ought to make thymiamata And he said that of Sa= turne is each good roote in good and evill in evill And of Jovis all fruite, and of martis eche tree And of solis eche gume and of veneris eche flower, and of mercury each rinde, and of Luna eche leafe, and thus understand thou of all other and eche odoriferous herbe is of veneris. And Raziel said to Adam that he should make good Thymiamata. And therfore said Hermes, understand That eache Thymiamata is made of all good things as of roote tree rinde leafe flower fruite & gumes and yet seeds be put in it as Baccæ & Cardamomu~ and waxe, and put thou in it all good thing and precious, and sithen he said Thymiamata completu~ And there is some Thymiamata gracu~ or of greeke by w\textsuperscript{th} heather men were wont to suffume Idols w\textsuperscript{th}. And yet to this day Churches and Altars be suffumed w\textsuperscript{th} it, and it is said Thymaimata Jovis. And in soothenes who that usesth this Thymiamatibus must be cleane and chaste and of all good lyfe and will to the Creato\textsuperscript{r} and he shall profitt. 
Dixit Salomon super suffumigata Hermetis q\textsuperscript{19} dur &c
Salomon said upon the suffumigacions of Hermes w\textsuperscript{th} be made sacrifices some be (and the first) w\textsuperscript{th} fastesth and giveth tei things to the Creato', and therfore they trust that they attayne to that that they desire And it is soothe
1 The second is that they washen & clenseth them selves and dwelleth cleane and therfore they trow to attayne their petition & axing & it is soothe
2 The iii\textsuperscript{d} is that they do almes of God and for the holy angels of him
3 The iiiii\textsuperscript{th} is that they sleyeth and casteth the bloud in the fyer.
4 The fifth is that they sleyeth and burneth all
5 The sixt is that they prayeth much in howers or= deyned 7 tymes in the day, and 3 in the night
6 The vii\textsuperscript{th} is to make suffumigacion w\textsuperscript{th} good things and well smelling and everiche of these did this that he might attayne the sothenes of it that he asked and so he attayned hit by the Commandement of the Creato'.
And know thou that suffumigacion overcometh in all Sothely who that suffumeth best to the eye it proveth and w\textsuperscript{th} this the wisemen excuseth all other. And wit thou that who can well knowe the natures of suffumigacions he might easily nigh thilk spirits w\textsuperscript{th} he would enelepe according to the nature of suffumi= gacion And evermore consider thou the nature of the spirit and of the suffumigacion, and the spirits be constrained by the contrary and be comforted by

\textsuperscript{19} The q has \# written above it.
like things And it is to wytt that as a wise leache in giving a medecine to a sicke man removeth the sickenes and inleadeth health. So suffumigacion if it be good remeveth the contrary from the place And wth evill suffumigacion be removed good spir= vils, evill and ill spirits also dreadeth for each thing more loveth health then sicknessse. And therfore it is said that Sulphur remeveth both good spirits and evill, and this is approbation or profitt way. And there is another way for lignu~ aloes and none other, and Sulphur chaseth them away and this is very reason. And then I say that Sulphur gathereth together his proper spirits and none other. And they be full strong & penetrative and thicke and be not severed or departed so soone from a place. But although a place were suffumed wth Sulphur, and then were washen wth water and suffumed wth lignu~ aloes yet it draweth away the spirits of Sulphur or endureth or leadeth in his owne. And knowe thou also that the spirit of Azet that is quicksilver and the spirit of Thuris be contrary. Although spirits both yet therwth all devills entereth and thirleth rather or sooner then the spirit of Thuris, wherfore everich hath full great might, yet and if thou wilte wth drawe the spirits suffume thou wth thure and they shall go out. And so understand thou of all other spirits good and evill. And Salomon said that as a physicion putteth a man pure good oyntmente and cleane and
they thirleth the body of a man and healeth so suffumigations thirleth the 4 elemts and maketh to see and knowe heavenly things which were evermore heavenly and which descendeth from heavens as be angells & spirits of the ayre and the soules of dead men and divels and windes of spelunke and of deepenes and fantasies of desert place And wherfore knowe thou that all spiritualls right fumigacon shall obey to thee, and shall come to thee and they shall do thy co~mandement And Hermes said that all things that was or is present or shall be that the overnature Joyned the neather by ordinance or tyme and hower maketh one body and understanding that he can understand and knowe thilke things whereof creatures have to live and themselves to governe. Therfore knowe thou that there be fumes that Chaseth away spirits and other some that steyeth them and constrey= neth them to come, and other that quickeneth them and strengthneth them, and giveth them might, and so by the contrary there be some that destroyeth them and taketh away their might, and this is the probacion of this for the fume of an hare chaseth them away and this he said upon serpents and that chaseth them away is fumus amnecæ that is the fume of feces of oyle and that steyeth them is the spittle of a fasting man. And therfore he said suffumigacion sufficeth to us in all things beneath. And Raziel said knowe thou that as water washeth all uncleanesse and fire maketh liquid or melteth all mettalls & maketh cleane and fyneth. And as the aire is the lyfe of a man
living, and the earth sustaineth or beareth eche body
and nourisheth each plant, to understand thou that
good thymiamata – i – suffumigacions is fulfilling in
the worke to the Invocations of spirits and of other
things and well proporcioned w\textsuperscript{th} the w\textsuperscript{th} Thymiamata
is confect or medled, and were in eache hower con=
venient of according.

\textit{Dixit Salomon propter hoc pono hora' et tempus &c}

Salomon sayeth ffor this I put the bowr and the
tyme in this worke for in all howers in w\textsuperscript{th} a man
will speake to a kinge or to a prince he may not speake
to them neither in eache hower w\textsuperscript{th} a sonne asketh
of the father any thing he giveth to him. Therfore
it is darke to thee to choose the tyme and the hower
upon these that thou askest. This is therfore tempus
quoddam that is some tyme of Jovis be it done in the
day of Jovis and of Veneris in the day of Veneris
and Martis. And of Saturne in the day of Saturne.
And so of other that be done in Invocations of spirits
and in all praysings of Angells. And the fumigacion
of w\textsuperscript{th} is pure and cleane. Knowe thou that it is a
spirituall thing and living and fellowshipping to hea=
venly things. And now said Veallia Knowe thou
that no man ought to make suffumigacion of precious
things but if it were before cleane, and w\textsuperscript{th} cleane
waters well washen and annoynted w\textsuperscript{th} precious oynt=
ments w\textsuperscript{th} he made cleanly and w\textsuperscript{th} precious things
as cera alba, balsamo croco and musco abitatmeca
algalia, almea Thure myrrha. Oleo olivary. And this
oyntment be it well kept and well warded in a cleane
place of him after that also the clothings be cleane white newe and good, not broken neither blacke. And the suffume he himself worshipfully, and the maner of suffuming himself ought to be made in vii maners towards the East the North the West and the south, and towards the heaven above, and towards the earth beneath, and the vii\textsuperscript{th} tyme all about. And as ofte as thou doest this evermore dresse thy mynde unto God evermore, and pray that he fulfill thy will. And knowe thou that I founde in some olde booke that these were the more suffumigations. Thus thymiamata gracum\textemdash; masticke, sandulus galbanu\textsuperscript{s} Muschalazerat myrrha and Ambra and these be collectors of spirits and placators of them. And Salomon said when thou wilt gather togither the spirits of the ayre do thou in this maner. Clense thou thy self in the better maner that thou canst and go to a pitt where thou wilt knowen to thee and suffume it and encleape him by his owne proper name and lathe him or pray him and that by three nights, and if he answereth not to thee neither appeareth send thou him to a certaine place or to an house or to a quadrive that is a place where 4 wayes meeteth or to a yard or gardeine And suffume thou the pitt towards the vii parts and in the place where thou bathest also, as I have said And then knowe thou that he shall come, and he shall appeere to thee that thou shalt do this.

\textit{Ex dixit Hermes quod spirit qui apparent &c } And Hermes said that the spirits w\textsuperscript{ch} appeareth
in this world be these. Some sothely be heavenly and the prophet clepeth them Angels, and they be bright and cleere as flame or a starre as we have said. Other be aire and of the aire and of many colors greene bright and other such & of many figures. And other be fiery and they be bright and red. And other be watery and they be white and as bright as tinne or Iron burnished or quickesilver Other be that neigeth to men & be like to a white cloude or to a white clothe And other be darke and dime and of divers formes w^ch be said Divels w^ch be said w^th the wynde, and they be in the deepenesse of the sea and of lownesse Spirits that bring w^th hailes & lightnings And wisemen clepeth these huge spirits & strong Now we have said of the nature of spirits and putt to thy mynde and thou shalt attayne w^th the helpe of God.

Dixit Raziel sicut in ære puro claro &c
Raziell said as in the pure cleere and bright & cleane and peciable aire all things gladdeth a wyeth of it. So knowe thou that from fasting and cleannes and washing of water & prayers luck and orison of the Creator. And for naturall and cleane suffumigacion and very faith or trust thou might please them w^ch we have said above. And Raziel said to Adam knowe thou that in all manner te life of Angells be holy & cleane. And the suffuming or suffumigacion is bread of w^ch spirits
liveth. And fasting and Cleanness and Clarity sacrifice with orison be the house of holy altar soules and trust in the author of good. Wherfore each man that hath these abovesaid in himself he shall attaine or neigh and he shall have profitt.

And Salomon said these be that befalleth in suffumigacions, anon shall come to us fume and then odor and of the fume a cloude of the cloud an high cloude and wynde, and of the wynde ascendeth the cloude higher and of the Cloude an high winde ascendeth higher and is made a soule. And of this the spirit is made higher and of the spirit and angell of heaven, and of angells light. And these be caused by cleane suffumigacion. And know thou that suffumigacions be of vii maners. Some sothely sharpe, and other penetrative or percing. Other sweete smelling other stinking, other simple, other meke other of greefe other sothely of peace, or everich of these or of these manners is after his odor savor nature and complexion. Wherfore Hermes said that as colde congealeth water which is colde, and as water of the sea is congealed with great, and as Azertacona congealeth the water of wells, and everiche of these congealeth the water one with coldenes another with hotnes another by arte another by nature, and the matter is made one body and one gobbet. And knowe thou that good suffumigacion gathereth togethier and constrayneth and maketh spirits to appeare in the aire, and secret or privy things. And it maketh them to take a body with out eyne seeth.

And Salomon said that as the Adamant draweth

\(^{30}\) Above ^ appears &.
Iron to himself, so knowe thou that suffumigacion gathereth together and draweth the spirits of the ayre, and maketh them to come to the place where thou doest it and will gather them togeth. And the wiseman said suffumigacion is like to the roote of Arzolle for as it Joyneth togeth gobbette of flesh into one. So suffumigacions gathereth togeth spirits of heaven or heavenly wth the 4 elements and they make that they taketh a body, and spirits taketh fulfilleth that be axed of them and that to likenes of a mirror to wth if there be sett before what figure thou wylte a like appeareth wth in the fumigation made Cleanly and invocation in the howe after the spirits proporcionall. The spirits appeareth to us, and new operations and worchings wth fulfilling upon the thing that thou asketh, and be thou never deceived in the knowledge of suffumigacions, and putt thou thy mynde in them lest they be transposed, and thou shalt fulfill as that were and after that thou doest as he said.

And Salomon said I will touché somewhat to thee of the nature of suffumigacions, who that useth it much it maketh to see in sleepe or in sothenes greene things and yellowe and divers colors melancholious fumigacion sheweth leady things Sanguine fumigation sheweth red things, and otherwise it is shewing of purpore color fflegmaticke fumigacion sheweth white things and fayre. And so understand thou after that the nature were and the appearing of spirits
and of their color and visions and the worke of them shall be after the sharpenes of it and the goodnes and the direction of fumigii that is fulfilling of the thing after that the Image were formed and the Orison of the thing nempned and the trust for all is in the intention of the man and in the hower in which it is done. Now we have said how every of the planetts hath his fumigations. Now say we the fumigacions of the xii signes and of the xxxvi faces of them. Aries holdeth by himself Mirta. Taurus costum. Gemini masticem. Cancer Musthalazeratis. Leo thus. Virgo classen. Libra galbanu. Scorpio opopanace. Sagittarius lignu aloes. Capricornus assa fatidu. Aquarius Euphorbiu. Pisces Thymiama. The first face of Aries hodeth Mirta. The second Stamonea the third Piper nigru. The first of Tauri Costum. The second Cardamomu. The third Cassia. The first of Geminorum masticem. The second Cinamomus. The third Cipressu. The first of Cancer mastu. The second succu. The third anisu. The first of Leonis thus. The second lignu balsami. The third Nucc muscata. The first of Virginis Sandalos. The second Crocu. The third mastice. The first of Librae galbanu the second Bofor. The third mirtum. The first of Sagittarii lignu aloes. The second folia lauri. The third gariofilum. The first of Capricorni assa. The second Colofoniam, the third piper longum. The first of Aquarii Euphorbiu the second Reubarbar the third Stamonea. The first of Pisci um. Thymiama. The second Corcum. The third Sandalum album.
Nota scdm Hermetem de fumigiis

And Hermes said Aries Leo and Sagittarius with helth eche chollericke spice & bitter
Taurus Virgo and Capricornus melancholious and stipticke
Gemini Libra & Aquarius sanguine & sweet
Cancer Scorpio & Pisces flegmaticke and of salt savor
And this Salomon holdeth for the naturall
for such spice we give & with them we suffume
And which give to the dayes and to the howers. And the sunday the first hower is of Solis, and all of the day altogether we should give this masticke & muscum as we have said of planets in the beginning if this booke of Thymiamatu, and to understand thou of all other knowe thou the suffumigacions of tymes

In primo tempore lignu ~ aloes thus et crocu ~ &c
In the first time lignu ~ aloes, thus & crocu ~ In the second time Thymiama. Costum mastice. In the third time Sandalus Cassia and mirtu ~. In the fourth tyme muscu ~ succu ~ and lignu ~ balsami. And as he gave to eche of the 4 tymes their spices or kyndes so he giveth to eche moneth one spice by order.

Dicamus nunc suffumigia 4 partiu ~ mundi &c
Say we now suffumigacions of the 4 partes of the worlde and of the 4 elements. For all things that be in this worlde either be compounded of 4 elements or symples Suffumigacions of the 4 partyes of this world be these upon the partyes of the
East and the fier serveth Ambra muscus & alba cera yt is white waxe. Upon the party of the south and the earth Algalia, almea and teriaca. Upon the party of the west & the ayre Balsamus, Camphora & olen olivraru~. Upon the North & the water Lignu~ aloes, mix muscata & Maris. And Salomon said each man that would do any thing by this booke putt he his mynde to the chapter of thy=miamatu~. That he knowe the kindes or things & justly Can meddle them. And so knowe thou that thou might easily worke by it and w~th out travayle thou might fulfill all thing that thou desyrest to see. Now we have ful= filled one Chapter of fumigiis or fumigacions, and we will say furthermore yet upon w~ch was or intencion w~th the help of God.

Heere beginneth the fourth booke that speaketh upon tymes of yeare

In Dei noie py incipio scribere libris istu &c

In the name of the meeke God I beginne to write this booke that is said or called Cephar Raziel w~ch the Angell Raziel gave to Adam. And it shall speake upon the 4 tymes of the yeere & moneths & dayes w~h his night how we should nempe each thing and knowe each man. That this is said the booke of tymes, and the Angell gave it that is said might and great b~ by the manndement of the Creator quicke God & in all things mighty. And for that Adam should knowe all things by w~h he would knowe in this worlde what it is what it was and what it should be in all things in the 12 moneths of the yeere and dayes & howers and that by order and similitude of Cleane fastings and of washings of sacrifice of suffumigacions made by 7 dayes or the

---

21 This “b” is smudged out.
first mone were, and ere the sonne should assende
his taitl the ascendent, and ere the sonne should
ascend upon his starre Zedek Jovis and they should
be nempned in this booke by monthe of holy angells
that have might upon the 7 heavens formed of fyre
and the beholding of them is of fyre and the life of
him is fyre. And they seemed clothed with fyre And they
be covered with fyre. And from the fyer the went out
and in the fyer they dwelleth and they be of great fellow=ships mighty upon the xii moneths of the yeere by the
precept of the Creato of it which said the world be it and
all angels be, and were before it, and there be vii
powers before the face of it, and to eache of them is
given might and hath a day of the moneth and of the
weeke. And of them some be standing in environ and
some be sitting in chaires with great honor serving
to the Creato, and they be evermore ready and
bound to go out and to enter, to come and to go and
to do all good and evil whatsoever is made and to
enchant and to put downe and to cover prily things
and to discover or make revelacion. And all this that
we have said by the manndmt of God, and all the
more angells and lesse, and the princes of them
with their powers with their odors or with their fellowships
they clipeith themselves everiche with their names
and which be selly. i.e. heigh or sovereigne evermore
they praise God the Creato which formed them. And also
all the powers of all heavens in the moneth and
in the day in which he formed them and they all
speaking to himself together as men. And Raziel said
that these angells wrote these names and this booke.
And he said that there be 7 angels mighty upon vii starres and these bene potestates or powers mighty upon vii dayes of the weeke And they be keepers of them and of the xxiii howers of the day and of the vii heavens and of the xii signes and of all other things that governeth the worlde. And Raziel said to Adam beholde knowe and wthhold these vii powers or potestates wth have power in the vii heavens and the vii starres. The names of wth be these Sabaday that is Saturnus. Zedek that is Jupiter. Madin that is Mars. Hanina that is Sol. Noga that is Venus Cocab . i . Mercurius. Labana . i . Luna. The names of the vii heavens in wth they be borne be these Samin raquia Siagum Mahum. Macon. Zebul. Arabeck upon Samyn goeth Luna. Upon Raquia goeth Mercurius= rius and upon Arabeck Saturnus and so understand thou of other
The names of Angells that have power upon the vii starres and goeth upon the vii heavens and other while in their chaires be these Capziel. Satquel Samael. Raphael. Amael. Michael. Gabriel. And the power of these is that Capziel is the power of Sabaday. Satquel of Zedek. And Mameal of Madyn and Raphael of Hanina. Amael of Noga. Michael of Cocab. Gabriel of Lubona. And everiche of these sytteth in his heaven. And the meyne of them all about and there be divers colors as white blacke red yellow greene leady pardi viati medled overgilt and of the color of a pecocke fether and of many other colors These be the Angels that have power upon the 12 moneths of the yeere. The names of the moneths
be these Nisan yar zinantamus abelul Tisirin
Marquesuam quislep tobez or thebeth Sabat adar
pladar postm9 The names of potestates be these
And they be 12 capitalls, that is one upon everiche
moneth of Luna and the rather that is the other is
Oriel Sasuyel Amariel. Noriel. Biraquel magnia
saciel. And everiche of these hath so many potestates
helpers more or greater as there be sayes in the
moneth or many other servants of them. And the afore=
said Angells a man may knowe all things that is
to come in everiche yeere, and in everiche tyme and
in everiche moneth and everiche day and everiche
hower wth the proper signes of them who that knoweth
them well if he will knowe of many reynes or fewe
or when they shallbe or if they shall be or no. and
the day and hower when they shall fall. And a man
may knowe by them wth is his signe and his starre
and he may knowe of his lyfe if it shall be of long
tyme or of shorte in the worlde sand other things
either for a sicke man or an whole, either for a man
either from a woman. Or he may knowe a subtill un=
derstanding or sharpe he may knowe what is to
come and do wth it what he will. And the dayes of
the yeere or of Solis alone (in wch may be done the
worching of this booke) 365 and the 4th parte of one
day in the week of dayes. the yeere of Luna be other=
wise 360 dayes or four howers and 46 minutes
after the yeere of Luna. And the fulfilling of tyme
in this. In one tyme be 3 monethes, and when the tymes
befower sothely till to 12. And knowe thou that Nisan
that is the first moneth entereth in the first day of the
first mone whereat were Luna prima of the moneth
of Martii and so of other. and the first very tyme is
from the first poynt into the wch the sonne entereth into
Arieten, till it enter the first poynt of Cancer. And
The 2 from Cancer in Libran, And the third from
Libra to Capricornu. And the 4th from Capricorno
into Ariente. And this is the better distinction of tymes
And in the hower wch Raziel gave the booke to Adam
do tymes of moneths and names of things then was Adam
comforted onely wherein thilk day fillen lightnings meved
and thunders and Coruscations appeariden, and there
was in that day great tempest in all the worlde both in the
lande and in the ayre, and in the sea. And in the hower
in wch the Angell Raziel opened this booke and gave it
to Adam. Then he gave to him might and strength & surety
in all the words of this booke and myracles that be in it.
And when this booke fell before the face of Adam, then
Adam dread full muche and quoke of great dread And
fell downe unto the earth as though he had bene dead
Then the Angell Raziel said to Adam Rise and
be thou comforted for knowe thou that a very soothfast
spirit hath descended in thee from the hight heavens
wch hath lightned thee and hath putt in this hower
in thee knwing and might, and that thou sahlt attaine
that that thou shalt aske. And I say to thee that thou
consider in this booke and beholde in it and by it thou
shalt knowe and understand whatere was and that is
and that shall be after thee And in that hower in
\(\text{w}^\text{ch}\) this booke was given to Adam fier fell upon the
brinke of the floud of paradice And the Angell
ascended by the flame of the fier to the heavens And
an Angell descended in similitude of a white cloude
and spake \(\text{w}^\text{th}\) him plainely and came to him as a
man well bright and cleere like to the cleerenes
of a starre in his body and full of many other all about
And in ascending when he was severed evermore
Adam was like to a lambe \(\text{w}^\text{ch}\) formed well bright
as the flame of fyre and cleere then the fyre of a
fornace in \(\text{w}^\text{ch}\) golde is purged And then Adam sawe
this and found and knewe that of the Lord of all
worlds \(\text{w}^\text{ch}\) is a great king and mighty things.
This booke was sent for him. And then he considered
and looked in it \(\text{w}^\text{th}\) holynes and Cleannes. And
then he beheld in it all things that he would know
in this worlde. And this was the first word that
Adam had \(\text{w}^\text{th}\) the Angell Raziell And theryfore he
considered in it and governed himself by it.
Salomon said upon the foresaid reason above
after that the Angell Raziell said unto Adam that
it behoveth to knowe the tymes and one hower before
another and one tyme before another ffor who that
soweth wheat in Ver it may mot be gathered on
the same Ver. And this is after the temperament
of the party of the northe. And theryfore it is necessary
or needful to divide the yeere into 4 parts and a
moneth into 4 partes and an hower into fowre partes
And if thou keepest these divisions and understandest thou shalt profitt in all that thou wilt, for this is sothe and all naturall things is made in the tyme and in the day and in the hower according as the higher or sovereign Creatore hath ordeyned. Raziel said of thou wilt knowe any thing of this worlde that is of other that be in the heaven or heavens with the first heavens. Or if thou wilt do any thing yt be fulfilled to thy will clense thou thy body by 7 daies that is washe thee and eat thou not a thing of cheste neither of raven, neither of evill party neither a thing uncleane neither that is fallen to death, neither a beast of 4 feete neither other. And escheweth thou thee from malice and falsenes, and thou shalt not drinke wyne neither shalt thou eat fishes or any thing whose blood goeth out. And ioyne thou thee not to a woman pollute neither menstruate neither enter thou into an house where is a dead man neither go thou beside the pitt of a dead man. neither by him that suffereth gonorrhoea and escheweth thou and be thou ware of night lest thou fall into pollution and keepe thee from lechery and evill pride. And do thou that thou be evermore cleane and be thou in Orison or prayer, and keepe thy tong from saying evill and leasing and fast thou clenely And keepe thou thy body from doing evill and sinne And lightne thou the house with orison and prayse the angells and do thou almes to needy men and charity and be not thou ioyned to evill men neither to uncleane and clothe thou thee with cleane clothes the larger that thou mightest and evermore trust thou unto God and
rise thou early and pray to the Creator that he
dresse thee and washe thee and fulfill thy petition
and thou shalt attayne to that thou askest with God

Nota hanc partem bene
Note well this parte

Primus opus istius libri est necessarium &c
The first worke of this booke that is necessary or
needful in all things that man will do. And when
thou wilt knowe when it is good to do all thing
with thou wilt do. Or thou wilt know when it is good
to do what thing thou wilt of this world and thou
canst not any thing thereof understand thou that thou
account by 7 dayes before the first day of the moneth
that is of the moneth of Luna. And in these 7 dayes
ne be thou not pollute, neither eat thou a beast having
bloud, neither drinke thou wyne, neither touch thou
unclean thing, neither ly thou not with a woman
and washe thou thee with cleane water running all
the vii dayes ere the sonne Ascend And hold the
abstinence which we have said and suffume thou
thee when thou were bathed with this ligno aloes
and ambra croco costo camphora and masticke
And then take thou twey quicke turturs and whole out
languor in themselves, or if thou wilt twey white
culvers if thou might have none other. And cut of
the necke fasting a brazen red knife overgilt
on everiche side cutting. And cut of the necke of that
one turtur on that one side, and that other on that
other, after that drawe out the intrailes but holde
the bloud in a newe glasen cup & cast it into the fyer.
And wash thou th'entrailes wth cleane water. And then take iii weighte of musk and iii croco and thuris albi lucidi cinamoni and 10 keyes of gariophylli and lignu~ aloes as much And then take 12 grana piperis nigri and olde white wyne and sandalos and muscu and camphora and somewhat hony and wyne all these wth wyne, and put all medled in the entrailes of the turturs and fill them or divide them into 7 parts or 7 members, and cast on member upon the coles of the fyer in the morrow ere the sunne arise and that is to understand the 11 hower of the night. And when thou burnest the members be thou covered wth white cloth and standing thy feete discalciated that is unhosed and unshowed afterward the names of angells wch be written that is serving to the moneth in wch be written that is serving to the moneth in wch thou doest for they be prayers and doers there, and knowe thou that each day thou hast to say the names of angells of that moneth 7 tymes. And in the 7 dayes thou shalt gather togethier the ashen wch thou hast made in thilk 7 dayes of the foresaid 7 members. And the house and the place in wch thou shalt burne be it cleane. And when all this is done thou shalt dispose or ordeyne a solemne house cleane severed to thee. And thou shalt spring the aforesaid ashen upon the earth in the middle of the house and thou shalt sleep there so that thou shalt do this. And then when thou entereth the bed thou shalt nempne the names of the angells strong dreadfull mighty & high and then sleepe thou. And speake thou wth man And then knowe thou that thou be well certaine and not dreadfull that there shall come to thee some man and he shall shew himself to thee in the vision of the night and the
similitude or likeness of him shall be of a worshipful man. Then be thou strong and dread thou not and he shall not leave himself to thee that it be a vision or a dreame but in very or sooth maner And aske thou what thou wylte and without doubt he shall give to thee.

Dixit angelus Raziel volo tibi dicere hoc complentum &c

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

nisan

The names of the Angells of the first moneth. These be the names of the Angells in the first moneth is said Nysan Oriel malaquiran acia yaziel paltifus yesmactria yariel araton robica sephatia. Anaya quesupale semquiel sereriel Malgas Ancason pacyta abedel ram asdon Casiel nastiafori sugni aszre sornadaf adnial necamia caisaat benit quor adziriel

yar

The names of Angels of the second moneth

---

22 The word “and” is crossed out.
These be the mightier Angells of the second month which is yar in language of Hebrew Safuel Saton Cartemat aryel palthia bargar galms noepis Aaron manit aadon qwenael quemon abragin yehoc adnibia parciot marinoc galus gabmion resegar affry absamon sarfs alxim Carbiol regnia achlas nadib absafyabitan pliset. And thou shalt name the names of the foresaid Angells of this month yar in each thing which thou shalt name in it and they should helpe thee and they shall make thee to knowe all thy will.

The names of the Angells of the third month. These be the names of the Angells which be keepers of the third month that is said Zyvan of which the first is amariel tatgiel casmuch nuscifa almux naamab mamiazicara Samysarach naasien. Andas paltamus abris borhai Salor hac yacye dalia Azigor Mabsuf abnisor zenam dersam Cefania Maccafor naboon Adiel maasiel szarhyr cartalion adi ysar. And thou shalt name these names that be said in all things that thou doest and thou shalt profitt.

The names of the Angells of the fourth month. These be the names of the Angells of the fourth month that is said Thamuth moriel safida Asaf Mazica sarsac adnyam nagrow galuf galgall danroc saracus remafidda lularaf nediter / delgna maadon saamyel amrael lezaidi Elisafan paschania maday And thou shalt nempe these names above said in all hit that thou wilt do and thou shalt profitt.

The names of the Angells of the fifth month. These be the names of the Angells of the 5 month that is said

---

23 The marginal note here is illegible. The marginal word above, “Abelul,” combines the names of the fifth and sixth months: Ab (or Av) and Elul.
manhi or amariahaya byny madrat amantuliel
cassurasarttis nactif necyf pdgnar tablic mamirot
amacia qnatiel reycat qynzi paliel gadaf
nesquiraf abrac amyer camb nachal cabach
loch macria safe essaf And thou shalt name
these before said in all his that thou wilt do and
thou shalt profitt.

Ab The names of the Angells of the 6 moneth
Elul These be the names of the angells of the 6 moneth
marqueslica that is said Elul. Magnyny arabyl hanyel
nacery yassar rassy boel mattriel naccamarif
zacdon nafac rapion sapsi salttri raseroph malgel
samtiel yoa qualabye danpi yamla gold rasziel
satpach nassa myssa macracif dadiel carciel
effignax. And thou shalt name these names
aforesaid in eache thing wch thou wilt do and
thou shalt profitt therein.

Tysirin The names of Angells of the 7 moneth. These be
Quislip the names of keepers of the vii moneth that is
said Tisirin. Suriel sarican gnabriz szucariel
sababel ytrut cullia dadiel marhum abecaisdon
sacdon pagulan arsabon aspiramo aquyel safcy
racynas altim Masulaef vitsaryaya abri And
thou shalt name these names abovesaid in each
thing that thou wilt do and thou shalt profitt.

Tobtz The names of Angells of the 8 moneth. These be
marque= the names of Angells of the eight moneth that
scan is said marquesaan karbriel tiszodiel raamyel
nebubael alisaf baliel arzaf rasliel alson
naspiel becar paliel elisuaig nap naxas sansani aesal
maarim sasci yalsenac iabynx magdiel sarmas
maaliel arsaferal Manistorar veaboluf nadibael
suciel nabuel sariel sodiel marcuel palitam. And
thou shalt name these names above said in everich thing
that thou wilt and thou shalt profitt.

Quinslip
The names of the Angells of the 9 moneth. These be the
names of the Angells of the 9 moneth that is said Qwinslep
adoniel radiel naduch racyno hyzy mariel azday
mandiel gamiel seriel kery sahaman osmyx sachiel
pazehemy calchihay hehudael nerad minael arac
arariqniel galnel gimon satuel elynzy baqwylaguel
And thou shalt name these names above said in all hit
that thou doest and thou shalt profitt.

Scibat
Adar
The names of the Angells of the 10th moneth. These
be the names of angells that have might in the 10th
moneth that is said Thebeth Anael aniyel aryor
naflia rapinis raaciel pacuel hahon guanrinasuch
aslaqwy naspaya negri somahi hasasisgafon gasca szif
alzamy maint xatins sargnasuf oliab sariel Canyel
rahyeziel pansa insquen sarman malisan asirac
marmoc. And thou shalt name these names in it that
thou wilt do and thou shalt profitt.

pladar
Adar
The names of the Angells of the xi moneth. These be the
names of Angells that keepe the xi moneth that is said
Cynanth and wch have might in it Gabriel Israel natriel
gazril nassam abrisaf zefaels amiel mamiel tabiel
miriel sahumiel guriel samhiel dariel banorsasti
satyn nasyel ranfels talgnaf libral luel daliel guadriel
sahuhaf myschiel And thou shalt name these names before
said in all thing that thou doest in the moneth & thou shalt fulfill
The names of Angells of the 12 moneth. These be the names of the 12 moneth that is said Adar romiel patiel guriel laabiel addriel cardiel aguel malquiel samiel sariel azriel paamiel carcyelel amaluch parhaya ytael beryel cael tenebiel pantan panteron fanyel falafon masiel pantaron label ragael cetabiel nyahpatuel. And thou shalt name these names in all things that thou doest and thou shalt profit.

The names of Angels if the 13 moneth. These be the names of angells of the xiii moneth Bisertilis wich is said Adar the laste in marche lantiel ardiel nasmyel celidoal amyel magel gabgel sasuagos barilagni yabtasyper magossangos dragos yayel yoel yasmyel stelmel garasyn ceyabos sacadiel guracap gabanael tamtiel. These names aforesaid thou shalt name in all things that thou wylte, and they shall ful fill all thy will with fasting & washing and suffumigation and cleanenesse. And thus understand thou of every worke. And knowe thou that the moneths of the Hebrewes and the moneths of Romans be evened upon the moneth of marche and knowe thou well this number and thou shalt profitt.

Scias quod postqua diximus de mensibus &c
Knowe that after that we have said of moneths nowe we will say the names of the dayes of the weeke with his angells full strong and mighty upon everiche day and everiche in his day.

24 There are no marginal notes here marking the 12th or 13th months.
[41]

The names of ye angels serveth in ye day of Solis And these be the names of haie and his angell be these Daniel Elieyl Saffeyyl dargoyeyl yelbrayeyl comaguele gebarbayea faceyeyl caran neyeyl talgylnenyl bethaz rancyl falha hyeyl armaqnieyeyl roncayl gibryl zamayl mycahe zarfaieil ameyl torayeil rommeyeyl remcatheyel barhil marhil mehil zarafil azrageyl anebynnul denmerzym yeocyn necyl hadzbeyeyl Zarseyeyl Zarael anqnihim Ceytatynyn Ezuiah Vehich= dunedzineylyn yedmeyeil esmaadyn albedagryn yamaa= nyl yecaleme detriel arieil armayel veremedyn unaraxxydin These be the mighty angels on the day of Solis, and name thou them worthily & thou shalte proffitt.

The names of the angels in the day of Luna These be the names of angels that serveth in the day of Luna. Semhahylyn. stemehilyn Jasozyn Agrasinden Aymeylyn Cathneylyn Abrasachysyn Abrasasyn Layzaiosyn langhasin Anayenyn nanga= reryn aczonyn montagin labelas mafatyn feylara= chin candanagyn Laccudonyn Casfrubyn bacharachyn bathaylyn anmanineylyn hacoelyn balganarichyn aryleyn badeilyn abranocyn tarmanydyn amdaly cyn sahragynyn adiamenyn saestoyeyn latebayfanysyn caybemyny nabyalni cyzamanyn abramacyl lariagathyn byfealyqyn baidalyn gasoryn asaphin dariculin marneyelin gemraorin madarilyn yebiryn arylin farielin nepenielyn braneliyn asrielyn ceradadyn These holy an= gells in the day of Luna thou shalt name worthily and thou shalt proffitt.

The names of angels of the day of Martis These be the names that serveth in the day of martis
And they have power upon red mettall and in his worches. Samayelyn Tartalyn dexxeyl racyeylyn farabyn cabyn asymeylyn mabareylyn tralyelyn rulbelyn marmanyn tarfanyelyn fuheylyn ruffa= raneylyn rabfilyn eralyn enplyn pirtophin brofilyrn cacitilyn naffrynyn impuryn raffeylyn nyrysin memolyyn nybirin celabel tubeylyn haayn reyn paafiryn cethenoylyn letiyelyn rorafeyl cannyel bastelyrn costiryyn monteylyn usaryeyel emco= deneyl dasfripyel unleylyn carszeneyl gromeyl gabryynyn narbell

The names of the angels y’ serveth in y’ day of Mercury
These be the names that serveth in the day of Mercury. Michael Zamirel beerel dufuel Aribiriel boel bariel meriol amiol aol semeol Aaon berion farionon kemerion feyn ameinyn zemeylyn cananyn aal merigal pegal gabal leal amneal farnniai gebyn caribifin ancarilyn metoriyn nabafionyyn fisfilyyn barsfilin camfilin Aaniturla feniturla geniniturla elmia calnamia rabmia rasfia miaga tiogra bee ylarorinil benenil

The names of angels in the day of Jovis
These be the names of Angells that serveth in the day of Jovis Sachquiel pachayel tutiel osflyel labiel raliel beniel tarael snyynel ahiel yebel ancuyel Jauiel Juniel amyel faniel ramnel sanfael saccinel galbiet lafiel maziel gunfiel ymrael memiel pariel panhiniel toripiel abinel omiel orfiel ael bearel ymel syymeyel traacyel
The names of angels in the day of Veneris
These be the names of the angells that serveth in the
day of Veneris Hasneyeyl barnayeyl uardayheil
alzeyeil szeyyeil uachayel zesfaieil morayeil borayeyl
apheieyl arobolyn canesylin anrylin zarilin marilin
batoraielyn kelfeielyn azraieylin ambayerin ayayeul
cadneirin alserin afneirin abneyrin nonanrin eazerin
orinyn gedulin hareryn nanylin halilin himeilin resfilin
notaraabilin hatheuln lauduln et effiln thesfealn
patnilin keialin lebraieil ablaieil talraianrain
barcalin bahoraelin

The names of angels of the day of Saturne
These be the names of angels that serveth in the
day of Saturne or Sabat. Micraton pacryton
pepilon capeiel themiton alsfiton chenyon Sandalson
panion almyon expion papon calipon horrion melifon
aurion temelion refacbilion ononiteon boxoraylon
paxilon lelalion onoxion quilon quiron vixalimon
relion cassilon titomon Murion dedion dapsion
leuainon foylion monichion gabion paxonion xysyulion
lepiron belon memitilon Saron salion pion Macgron
acciriron felyyon ymnybron raconeal zalibron
These holy angells and blessed be they names in all thy
very workes and keepe thee wth them cleane and thou
shalt profitt.

The names of howers of ye night
Ista sunt propria noia horar noctis prima hora &c
These be proper names of howers of the night. The
first hower of the night is said zedrin. The second biroel the third caym the fourth hacir the fifth zaron the syxt zzya the seventh Nachlas the eight Thasras the nynth Saphar The tenth Halaga The eleventh galcana the xiiith Salla And these be proper names wch the xii powers of the night have. And thou shalt nempne in these that thou doest and thou shalt proffitt.

These be the names planets and of their angels by the Elements these be the proper names

*Ista sunt noia ptar* 7 et angelor super 4 eta &c These be the names of the 7 planets and of the angels upon the 4 elemts as is fyer aire earth and water for wthout these and wthout the 7 above we may not do anything. The first is the highest Sabaday and Sabaday is said in the fyer campton In the aire Srynongoa. In the water Synyn and In the earth onion. And the names of angels of Sabaday upon the fyer be these 3 Libiel nybiel phynitiel. And upon the aire be these 3 Arfigyel gaël nephyel. And upon the water be these Almemel hoquiel fulitiel. And upon the earth be these Lariel tepyel esyel. Cedet is nempned upon the fier Pheon upon the ayre fidon And upon the water Calidon and upon the earth Mydon. And the names of the angels of Zedek upon the fyer be these three Tinsyel Necanyael fonyel. And upon the water be these 3 Meon ykiel yryniel. and upon the earth
Palriel tufiel quyel. These be the names of the third which is Madyn upon the fyer it is said Roqnyel upon the aire pyryel upon the water Tasfien upon the earth Ignofon And the angels of Madin upon the fyer be these three Kasiel Cabryel raloyl. And upon the aire be these three pyroynel flatoniel carbiel and upon the water be these three Cazabriel pasaliel zebaliel These be the names of haie upon the fire it is said ye ye upon the aire Don. And upon the water Agla And upon the earth On. And the angels of haie upon the fyer be these 3 dandaniel Saddaniel ellalyel And upon the aire be these 3 Karason berriel oliel. And upon the water be these three Muracafel pecyrael Michael. And upon the earth be these homycabel lucifel locariel. Noga is the 5 and is nempned upon the fyer Dusuyon and on the aire Clarifon and in the water Narubni and in the earth Cabras. These be the three angels of Noga upon the fyer Capciel debitael deparael. And upon the aire Camirael Cakaziel neraziel and upon the water Saloniel emyel expaoniel. And upon the earth paziael amurael salainel These be the names of Cocab upon the fyer it is said Piztal and in the aire Cabran and in the water facayl and in the earth tarzon. And the names of angels of Cocab upon the fyer be these paradiel darifiel dameyel. And upon the ayer be these ramatiel loriqriel bengariel. And upon the water be these
Rinafonel Mellyfiel Alatiel And upon the earth these Alapion beriel rabel These be the names of Labona upon the fyer it is said Claron. And upon the ayre becyla and upon the water tasfit and upon the earth pantours. And the names of the angells of Labona upon the fire be these Gabriel paticael daliel and upon the aire be these barasiel ztaziel. and upon the water be these Caziel memyiel pazicaton and upon the earth be these: Simyllyel Lafaqnael toniel And name thou these abovesaid in all hit that thou doest and evermore Consider thou the planet wth wch thou wilt worche and thou shalt proffitt.

The names of the hais in 4 tymes
*Ista sunt noia celor in quatuor temporibus &c*
These be the names of the heavens in the 4 tymes
In the first tyme first it is nempned Hacibor
In the second rumcaqnia. In the third Mesfinogna. In the fourth Saæmah. These be the names of the heavens in the 4 tymes. And when thou wilt worche and worke, name thou the names of the heavens in the tyme in wch thou worchest.

These be the names of ye fire in the 4 tymes
In the first tyme the first is named quoyzil in the second Enlubra. In the third Mezayn In the fourth aybedyn. And these angels have might upon the fyer and in the flame Michael rafael rasoiel acdiel roqniel myriel Indam malqniel gazriel
amynyel cariel yafrael And these thou shalt name evermore when thou doest any thing in the fyer. These be the names of the aire in the 4 tymes in the first tyme it is said ystana in the second furayl in the third Oadion in the fourth gulynon And the names of the Angels that have might upon the aire be these rafael quabriel michaël cherubyn ceraphin orychyn pantaceren micraton. Sandalfon barachiel ragehyel tobiel And name thou them in all things that thou shalt do in the aire and thou shalt proffitt well with the helpe of God.

Ista sunt noia aquar et maris in quottuor temporibus &c

These be the names of the waters of the sea in the 4 tymes. In the first tyme it is nempned Angustiz In the second Theon. in the third Maddrylk. In the fourth Sebillgradon. And the names of angells of the waters of the sea be these Urpeniel . Armriel yyamnel abrastos Sapiel uiotan oriel bachmyel porackmiel aceriel galliel zsmayel. And name thou them upon waters and upon the sea and thou shalt proffitt.

These be the names of the earth in the 4 tymes In the first tyme it is said ingnedon. in the second yabassa, in the third Coliel. In the fourth Aradon And the Angells of the earth be these Samael yatayel baraniel oriel arfaniel latgriel daniel affariel partriel bael byeniel. And thou shalt name these names of Angells upon the earth in these that thou hast done in it

These be the names of lownesse in the 4 tymes In the first tyme it is said Hahan in the second Cipaon. And his angell is Jacyl in the third

\[^25\] Above ^ is the letter r.
meresac and his Angell is Ababaot. In the fourth acyhambabo and his angell is Caaniel
— These be the names of the 4 parties of the world in the 4 tymes
In the first tyme the East is said Acbedan
in the second Cardrenac. in the third Abryel
in the fourth Acritael.
These be the names of the north party in the foure tymes
In the first tyme it is said Henniyna
In the second tyme Abodich in the third galdidur
in the fourth Rabbifor
— These be the names of the west party
In the first tyme Mahanahym. In the second
Sugor. in the third Zarzir in the fourth Rabiu
— These be the names of the south party
In the first tyme Naufor. in the second Alparon
in the third Machniel. in the fourth Thaumy
— These be the names in the 4 partyes of the world
In the party of the east these have might or power guabriel raphael uriel
In the party of the north these Adriel yamiel Zabdiel
In the party of the west these Adtriel Samael Joel
And in the party of the south these Corabiel Sariel Michael
And name thou them upon all things that thou doest in the 4 partyes of the worlde and thou shalt proffitt.

The proper names of ye planets in the 4 tymes
*Ista sunt noia stellar*~* qui sunt et vadunt &c*
These be the names of the seaven starres that be
and goeth in the 7 heavens everiche by himself Sabaday Zedek Madyn Hanina noga Cocab Labana And ewiche of these hath his owne proper name upon the fowre tymes of the yeere as we shall shewe in this chapter beneath. And Salomon said in explanation of this place. Wherfore everiche planet and eche thing beforesaid changeth his name in each tyme for his thing ffor heere standeth some tree and from thilk tree cometh to us fowre things. And of these fower things the first is when it burgeoneth the second is the flower. The third is the fruite the fourth is the seed when it is in it. Therfore the sonne is said in the first tyme hott and moist. In the second hott and dry In the third Colde & dry in the fourth Colde and moyst. These be the worchings of the sonne, and the propertyes of it upon all things for another reason the names of things abovesaid be changed in fower parts of the yeere, for ewiche tyme hath his nature and his Complexion by him= self as we have said of water wch is in the first tyme temperate and in the second heat and in the third rotton and in the fourth Congealed And so other things of the worlde ewiche by himself. The exam= ple while Raziel put his name to eache thing. In everiche thing be the 4 lords that have might in eche thing and everiche in his tyme. And it is said that there be 4 elements whereof one is fyer that hath might in the first tyme and so other. Wherefore knowe thou that everiche thing changeth his name
As first we say a man a childe and then a yongling and then a middle man in the fourth tyme an old man. And so things changeth their names who will cleape them a leader and this is in a man And so understand thou of Mettaile and in all things that waxeth and liveth. And Salomon said and all other that it was more inst that eache thing should have 7 names then 4 for that all they might descend of 4 bodyes, and to them is given all the might Sothely they put 4 names to everiche thing that it were more easy to worche these 4 names be assigned upon the city of David my fathers and myne wch had many names. Sothly the wiseman Isaac the wiseman said that the first name was Remusale, and then Jebusale Jeroboam Jerusalem. And these names this City received for 4 Lords that were in yt And everiche putt to his proper name And for this like things of this worlde receiveth 4 names in themselves or 7 or more after that God hath ordeyned. And therfore no man marvaile of these names of things in 4 tymes. In the higher heaven that is the first from the ou/26 party and it is the 7 from the neather in it serveth Sabaday and his angell Capciel. In the first tyme Sabaday is said Cuerues. In the second Palicos. In the third Quirtipos in the fourth Panpotes. In the sixth ser= veth Zedek and his angel is Satquiel and the name Jovis In the first tyme it is amonor. In

26 This is probably “outer.”
second Sahibor. In the third Sayin. In the fourth Eanyyl. In the 5 heaven serveth Madin and for his angell Balquiel. And the name of Martis in the first tyme is said Aaryn. In the second Daron. In the third Bearon. In the fourth Pantefos. In the fourth heaven serveth Hamina and his angell Dandaniel. In the first tyme the name of Solis is said halyom in the second Adocham in the third Cantopos. In the fourth Pantasus. In the third heaven serveth Noga and his angell Adzdiel. In the first tyme the name of Veneris is said Aporodicy in the second Calizo in the third niniptz. In the fourth Pontos. In the second heave serveth Cocab and his angell Satquiel. In the first tyme Mercurius is said Armis in the second Angocus. In the third Tholos. In the fourth Ancholos. In the first heaven serveth Labana and his angell Anael. In the first Luna is said Salmi in the second Sarico. In the third Naspilij. In the fourth Afriqnym. And knowe thou that thou shalt nempane the names in their foure tymes and thou shalt profit when thou shalt knowe any thing of them.

Heere beginneth the fifth booke that treateth of Cleannesse

Dixit Salomon revelatum fuit nitri de isto libro &c. Salomon said It was shewed to me of this booke of Raziell and many angells after that I had the booke and of these wth nourished powers
and vertues and matter and strength of the
potestates above, and that by the manndement and
obedience of the Creato’r or maker of the worlde
And they said thus Salomon thou hast asked witt
and wisdome and fairenes and might in will com=
plete and named full great for evermore upon
earthes.
And knowe that all kings and lesse men shall
come after thee and wch should heere speake of
thee should love thee and worchippe thee and should
set price of thee and should prayse thee and
keepe thou this booke, and worche thou wth it wth
reverence and cleannesse. And Salomon said
to the benigne angell Natanael wch hath might
in thaire and this evermore was27 was fellowshipped
to Salomon wch be thilke 7 bodyes wch we seene
above bright fayre cleane and cleere wch ceaseth
never to go neither the wayes of them be void
and they fayleth never but evermore dureth going
their wayes. And it that farryeth more in going
his way fulfilleth it in 30 yeeres. And then they
appeareth such as they were before and wch went
before thus they sawe. And thus it us said that
they should be how long God would. And thus
I say of an hundreth yeeres and a 1000 that they
never be changed neither in meving but we have
founden them as the Prophets and other olde men
founden. And the angell Natanael said to Sa=
lomon. The 7 bright bodyes wch thou seest above

27 This word “was” is crossed out.
above be put beneath. And they in going upwards holdeth in balance or in rule the 4 elemts beneath. And therfore the meving of them ceaseth not for such might the Creato'r gave to them. And knoweth thou that the matter of them is simple and pure without corruption and evermore durable. And the state of them is likenes to the Lord that formed although they obey to him in all things. And Natanael said further to Salomon knowe thou that in the heavens of the 7 bright bodyes be angels without number mighty in all thing, and everiche of them hath his proper mighte and his strength and vertue. And they be unlike among themselves as men together or other beasts. And everiche serveth of his office to the creato'r that formed them or made them. And Salomon said to Nathaniel which is the lyfe or the might or the service that these angells doth. And Nathaniel said the lyfe of them is of cleanness of Orison and of trustines and the might of them is of suffumigii holocausti et sacrificii. And the service of the is when the Creato'r will they go from place to place when any cleane man hath prayed to the Creato'r as it beseemeth. And then they do good or evill as the creato'r will for in them is power science & will complete. And Salomon said which be these 7 bright bodies and how be they named and of what thing serveth everiche. And Nathaniel said that same that Raziel said to Adam, the higher of these that goeth slower is said Sabaday and all the realmes of his heaven be
full of Ice snowe and haile and wrothe ranco
and Coldenes  And all the angells that bene there
bene clothed w\textsuperscript{th} darkenes full darke. And the great=
nes of them be full high and full long and small
and upon the earthes and upon divels and upon dark=
nesse and coldeness and drinesse. And this hath
power upon wyndes of this nature  And they have
power of doing good and evill  And the angell of it
is Beel crowned upon all other. In the second heaven

\textit{Dixit Salomon rex filius regis David \&c}
Salomon the king said the sonne of David that
was king of Jerusalem of Jury and Damaske
of Egypt Lord of Babilony prince of science
covetouse of cleannesse ensearcher of privityes
keeper of good true men, avoider of leasing of
poore men, of vertues desire upon l\textsuperscript{re} vertues and
speedfulnes of words busily thinking and most
subtilly in mynde insearching. I have enquired and
knowe that in wordes of power vertue and effecte
and of all humo\textsuperscript{ns} whole and health and there may
be sufficient fulfilling. And he said I see that
the most fame is of wise men and prophetts by
words and books w\textsuperscript{ch} they have left into testimony
of them And I see that the sonnes of Adam and
of Hermes and of Noe and their sonnes \& many
other prophets have left books by their death by
w\textsuperscript{ch} they should clarify their fame and anents men
glory should remayne. And I see that my father
king David compowned or made some booke in w\textsuperscript{ch} be
conteyned all orisons w\textsuperscript{ch} he might knowe and fynde
w\textsuperscript{ch} sothe\lye latin men that is Romanes clipeth the
psalter w\textsuperscript{ch} sothe it is if prayers alone and of holt
names of the creato\textprime t it is names the head of Orisons.
In the same booke king David wrote all things that
ever he might knowe of patriarke and of old wise men
to the praising of the creato\textprime. And I king Salomon
sothely long studyeng in holy words w\textsuperscript{th} vertues and
miracles I founed to be while there is fulfilled in eche
ting worching trust and will sawe in the books in w\textsuperscript{ch}
while I studies long founed and knowe that Adam and
Hermes and Noe and Moyses and many other most wise
men had great privityes & vertues in their bookes.

Cu ergo veteres et antiquos Sapientes \&c
When therfore I understand old wise men to have
made bookes how or w\textsuperscript{th} what wytt or w\textsuperscript{th} what arte
I might knowe the sciences of all the aforesaid
I enquired and there answered unto mean old man of
good mynde and understanding w\textsuperscript{ch} was cleped zebraymayl
And I said Adam had a maker and a m\textsuperscript{th} that is to say
o\textprime Lord his maker and gabriell to m\textsuperscript{th} fffurthermore
Hermes the discreet and most wise man and Moyses
had a master and a friend that is to witt Cretu\textprime. Also
Aaron sothely had a friend of w\textsuperscript{ch} therfore is made
resistance that a wise man may not be w\textsuperscript{th}out a m\textsuperscript{th}
how arresteth it thou in thee that two may be wise w\textsuperscript{th}out
one m\textsuperscript{th}. But that thou be wise these I knowe to be
necessary to thee. A wise m' and discreet long
and continuall study many olde bookes of great wise
men made oft and ofter over red profitt & amended
glad and continuall health of thy body long lyfe
wthout cares and travailes quiet. The Salomon
said to the wise man Is not this possible to be done
by a shorter way then that thou hast said above
Zebraymayl answered king by a lighter & shorter
way then this ne unknowe thou not to may be done
To whom Salomon said How therfore to whome
the wise man answered agayne saying Open thou
privily and fully the arke of the Testant no man
knowing or understanding in wch all secrets or
privityes and olde wisdomes and words of great
power and of vertue thou shalt fynde By wch
not only thou shalt knowe things passed but
these also that be present and likewise these that
be to come. The Salomon answered agayne
saying for this that thou hast answered to me I
give thanks to that high and blessed creato' wch
reigneth after that it pleased to him all things wth word
alone he formed or made. And there is not any
more noble or mightier then he wthout whome no
vertue or power is wch giveth wisedome to wise
men, he is that is of all things the fyrste sithe
he is wthout beginning and of all things the last
sith there is no end of him. This is of all things
maker and none ymade of whome the raigne or raigning is and shall be and of whome all worke be good and of whome he will over all is free sith there is none that may againe say to him. Whereupon Salomon trowing or trusting to Zebraymayl made the arke of the testament to be brought before him. And he sought all the bookes of Moyses and of Aaron of Adam and of Noe and of their sonnes and of Hermes and of other prophetts, and of others wch he might finde of the miracle of words and the vertues of them. And he sought all the old Idolls of heathen men & Images of divers tongs having writings and all things graven wch might be founde by all the parts of the worlds And he made them to be gathered togithers into his pallace, and he brought forth Mrs of everiche one of the 72 wch should expound to him privy lres or hid Y. C. M. Hebrew Caldy Syriacke greeke writing and that they should expound to him that wch were hidde. And when the lres were expounded he sawe the more party to accord wth hit in vertues of words.

\[49\]

King Salomon made the arke some might privily to be opened that in the arke wth reasons afterward he should be learned. And Salomon said After that the sovreigne and Almighty Creato' had infused that grace of his spirit in me I opened the arke of the testament in wth I found all
things wch long and studiously before I had sought
Among wch I found the booke wch is clempt Raziel
wch the creato' sent to Ada m by the angell Raziel when
upon the brinke of the floud of paradice weeping
thilke creato' he prayed and of him forgivenes of
his sinnes he besought. And I found the booke wch
the creator gave to Moyses in the hill when he
made him partner of his privityes In wch three
bookes that is three Orisons I found.
The first the prophets clemeth Semiforas wch
the creato' gave to Adam in Paradice
The second booke is wch the creato' gave to Adam
in paradice in the hower of necessity or need
The third is wch the creato' gave to Moyses
in the hill of Sinay after that he had ful=
filled the fasting.
And Salomon said I found in the arke a pott
full of manna, and the yard of Moyses wch was
changed into a serpent and efte from a serpent
into a yard And the tables of the lawe and peeces
of the first l'res wch Moyses for the sinnes of the
people in his wrothe he broke in the ground sothely
of the arke I found some golden tables quadratre
or fowre cornered In wch were 15 precious stones
twelve tribes or lynages of Israell by similitude
likened And in everiche stone were written the
holy highe names of the creato' of the booke
Semiforas out drawen And I found a boxe of
marble having greene colo' as Jaspis coloured
And in this boxe were 7 figures, and in each figure
7 great and virtuous names of the Creato' to Moyses
tolde and other 7 w'ch the creato' taught Adam in para-
dice. And this is a secret or privity w'ch much leaned
and covered ought worshipfully to be kept. I found also
about thextremityes of arke 24 vertuous rings w'ch
names and figures of the creato' writ in Semiforas
w'ch divers colo'ns written or figured And I myself
Salomon had one of thilk rings having mynde to the same
In w'ch I knowe to have founden such vertue that when
I said make it to rayne and it rayned And when I said
eft as thou hast made it to rayne so make thilk rayne
to cease agayne and it ceased. And beside Jerusalem
the same realme aswell of tempests as of raines it did
or made And Salomon said I found Semiforas w'ch Moyses made the plagues in Egypt, and w'ch he dryed the
red sea, and w'ch also he drewe out water out of the
stone, and w'ch also he kneve all the cleannesse of his
people, and w'ch also overcame princes and kings and
mighty men, and w'ch whatever he would do he did
and that w'ch he would destroy he destroyed And w'ch
fulfilled it at his owne will

Capitulum explanationis hujus nois Semiforas &c
The chapter of explanation of this name semiforam
And it is that that all divells and wynds and men as
well quicke as dead, and all spirits and all bodyes
dreadeth. Wherefore sothely Semiforas is said or
nempned the first secret or privity and of great old
and much yleaned and hidde and of great vertue and
power to gett what ever he would. Semiforas is a word
wch ought not to be shewed to all men, neither by hit (but wth great necessity or anguish) ought any man to worche. And then wth dread of the creato' he ought cleanly and meekely and devoutly to nempne it. Also Semiforas is roote and beginning and foundament of oryson, ensample of good lyfe trust of mans body the oryson or prayer of a Just man thilk creator dreading. And Salomon said about Semiforas These be necessary wth mekeness fasting, with oryson trust wth clarity cleannesse, wth patience meekenes and constancy of a man wthout wch yow might worche nothing. And wth the wch whatever thou wilt thou shalt gett. When all vertues in worching by Semi= foras ought to be nethelesse these 7 that is meke= ness trueth patience abstinence trust clarity mercy ought in him principally to be had or to abound.

Si ergo per Semiforas operari volumes oportet
quod simus &c If therfore we will worche
by Semiforas it behoveth that we be bright or
clean of body and in trust stedfast and from falsenesse and leasing fully departed. It behoveth also to dread the creator and the creatures of him among wch we ought to dread most the sonne wch giveth to us light and darkenes colde and hott wch is cause of changing of tymes and of temperment of the aire and of herbes. We ought also to knowe the beholdings of the moone and the moneths wch by hit 12 and 5, 13 by accounted as the said nyssan yar tina &c And we ought to knowe the waxing
and decreasing of the mone when by it all creatures as the sea flouds and welles and all the neather bodyes waxing and decreasing taken bloud in the veynes and marrowe in the head and the bones. After that the mone taketh waxing & decreasing they be nourished in thilk. Also the enusiall or melting of metalls ne doubt thou not the vertue of the mone to worche. We ought also to knowe Sabaday. i. Sa= turne by whome hunger and dearth and all anguish in londs befalleth. We ought also to knowe & dread Zedek. i. Jove by whome honor and health and righte= ousnes and a;; good is had. We should also knowe and dread Madin. i. Martem of whome chollers & strifes and hate and battailes and leasing and all evills cometh. We ought also to knowe and dread Hanina. i. solem by whome we have light and darkenes & cleerenes and by whome tymes as evill unto good into evill be transmuted or changed. We ought also to dreade and know Nogam. i. Venerem by whom we have meate and drinke and all necessaries or things that be needful by whome peace and love and dilection among men is made fast and stable. We ought also to dread Cocab. i. Mercury for he is nigher to us then all except the mone by whome merchandise and venditions or sellings and all seculer things be exercised. Therfore behold yow those that be said and most the spirits aboveesaid and thus thou shalt profitt And whatever thou shalt axe of the creator rightfully thou shalt have it.
Heere beginneth the Sixth book that treateth of the names of heavens

* Dixit Salomon o~es coiter horas et malas &c *

Salomon said All men commonly good howers and evill, and good dayes and evill, good signes and evil to be they affirmeth And this with many reasons they Confirmeth And I my self Salomon have proved the dayes and howers of madin & Sabaday with I found full greevous for to worche. I have proved also the howers of zedek and Noga And I sawe what ever I would worche of them lightly I wrought. The howers of Cocab and Labana otherwhile greevous otherwhile good I have proved to be And I sawe that in the day and in the hower coia nothing of my will I might fulfill. And know thou that the spirits abovesaid anentis divers men diversy be nempned ffor the first in Hebrew is Sabaday in Arabicke zoal, in greeke orgrue fenes in Latin Saturnus it is cleped or nempned And I say therfore that the first hower of the day of Sabaday is said Sabaday the second zedek the third Madyn the fourth Hanina the fifth Noga. the sixth Cocab the 7th Labana And the howers of the might ought to be nempned to them. And knowe thou that by the starres above said and dayes and howers whatever thou wilte thou shalt understande And thou shalt knowe the hidde and privy willes of men.

* Cumg per Semiforas operari voluerat &c*
When he would worche by Semiforas first or ever he beganne any thing it behoveth him to name the 7 names of Angells, for some angells be upon the seven heavens, and upon the 7 planets and upon the 7 dayes of the weeke and upon the 7 mettalls and upon the 7 colo and upon the 7 words having power, the names of the wch be these Raphael. gabriel. Samael. Michael. Saquiel. anael. capciel. And these be ordeyned after that we ought to name and to enclepe them in the 7 dayes early in this maner.

Nota oratione o angeli supradicti sitis mea quoins quam volo quærere auditors et nutri in oibus adintores &c

That is to say Oh the angells abovesaid be ye the hearers of my question or axing wch I will enquire or axe and to me in all things helpers. Thilke sothely wch we ought to name upon the 7 heavens and upon the 7 planetts be these Capciel Saquiel Samael. raphael anael Michael gabriel. And in all Things in cleping these angels thou shalt profitt. When therfore there be 7 heavens that is to witt Samaym Raaqu Saaquin Maon Mahon Zebul Araboch And these be 4 partyes of the worlde that is East West north and south wch Angels in everiche heaven, and in what party serveth we say

These be the angels of the first heaven

In primo caelo q vocat Samaym in quatuor ptibus &c

In the first heaven that is cleped Samaym in the fowre partyes of heaven serveth these ff from the party of the north Alael hiaeyl urallim veallu baliel basy unascaiel ff from the party of the
south these be Duraniel darbiel darquiel hanin anael nahymel alsini. soquiel. zamel. hubayel bactanael Carpaliel. ffrom the party of the East be these Gabriel Gabrael Odrael Modiel Raamyel Janael ffrom the party of the west be these Absôn soquiel

Angels of the Second heaven

*In secundo celo quod vocat Roaquya a parte septen*=

trionis &c In the second heaven that is cleped Roaquya from the party of the north serveth these angells Tyel Jarael yanael Nenael. Nenel quian. uetamuel ffrom
The party of the south be these Mylba nelia balyer Calloyel cyoly batriel. ffrom the party of the East be these Maachin another l’re hath Carmiel Carcoyel betabaat. ffrom the party of the west is Anulus yesaraye in wch is written the names of macareton & in many maners expounded

Angels of the third heaven

*In tertio celo q vocat Saaquin a parte Septen*=

Trionis &c In the third heaven that is cleped Saaquin ffrom the party of the north serveth these Poniel penael penat Raphael carmiel. Doranel. ffrom the party of the south be these parna sadiel lyenyel vastamel sanael samyel ffrom the party of the east be these Satquiel quadissa taramel taryestorat amael hufrbria another l’re hath heere last hifaliel

Angels of the fourth heaven

*In quarto cael q dicit Maon serviunt isti a parte Septentrionis &c* In the 4th heaven that is said Maon these serveth from the part of the north
Rahumiel haynynael bacyel serapiel matiel serael
In the party of the south be these saoriel mahamel
gadiel hosael vaanyel verascyer. In the party of the east
be these Capiel braliel braaliel raguel gael
Daemael calcas atragon In the party of the west
be these Lacana astagna nobquin sonatas yael yas
yael lael yyel.

Angels of the fifth heaven
*In quinto caelo isti sunt q dicitur Mahon.* In the
Party of the north serveth these hayel hanyl veal
quiel margabiel saeprel mamyel. In the party of
the east be these Lanyfiel anther le hath barquiel
zaquiel sanficiel zoaziel aciel farbiel uranacha
In the party of the west be these Anhael pabliel
uslael Bortaz suncacer zupa faly paly.

Angels of the Sixth heaven
*In sexto caelo q vocat cebul dices a parte septen trionalis &c* In the sixt heaven that is cleped Cebul
thou shalt say from the north parte est Deus fortis
et potens sine fine that is to say God is mighty
and strong wth out end ffrom the party of the south
thou shalt say Deus sanctus patiens et misericors
that is to say God holy patient and merciful from
the parte of the east thou shalt say Deus magne
excelse et honorate per sæcula. that is to say great
god highe and worshipped by worlds ffrom the
party of the west thou shalt say Deus sapiens clare
et juste Deus tua clementia et sititate exoro q
questione mea et opus meu et labore meu hodie
complete et integer verficere digneris qui vivis et regnas deus per o. s. s. amen that is to say God wise cleere and righteous. God thy mekenes and thy holynes I beseech, that question and my worke and my travaile do daily fulfill and hallow thou vouchsafe to ful fill that liveth and reigneth God by all worlds of worlds so mote it be Amen.

Angels of the seaventh heaven

In septimo cael est Semiforas scriptu in libro vite &c In the seaventh heaven Semiforas is written in the booke of lyfe. In the name of the meke and mercifull god of Israel and of paradice and of heaven and of earth and of the seas and of hills and of Creatures.

Heere beginneth the seaventh booke that treateth of names and of the vertues of them

Incipiunt sræ et verba et noia Semiforas &c Heere beginneth the l'ere and words and names of Semiforas w[ch] god the Creato' gave to Adam in paradice. In w[ch] be fowre letters w[ch] to the 4 parties of the worlde and to the 4 elements and to the 4 complexions and to the 4 natures of the beasts they be likened such they be And these be letters piteously and devoutly and meekely name thou that peticion in all things be fulfilled. Salomon said ther be to be said that there are 7 semiforas. And the first is the

---

28 Since no transliteration is given, it is impossible to determine with certainty which letters are intended, given the similarities among the Hebrew letters beh (נ),chet (ח), and tav (ת), and, if badly written, between rav (י) and yud (י)—even final nun (ן) and zain (י). My best guess is that the letters are supposed to show the tetragrammaton forward and backward: YHVHHVHY (יהוהיהו).
[54]

Semiforas of Adam in which be conteyned 4 chapters. The first is when Adam spake with the creator in paradice. The second is when he spake with the angells. The third is when he spake with the divels. The 4th is when he spake with men and fowles & fishes and beasts and reptiles and wilde beasts. The fifth when he spake with seeds and herbes and trees and all growing things. The 6th when he spake with wyndes and the 4th the 4 elemts. The 7th when he spake with the sunne and the moone and the starres. And by the 7 virtues of Semiforas whatever he would do he did, and what ever he would destroy he destroyed. And this Semiforu Adam had when the Creator enspired grace into him.

The first Semiforas

 Primus Semiforas est quando creator Adam formavit &c

The first Semiforas is when the creator formed Adam and putting him in paradice nempned or named


that is to say yana the natures and vertues of which above we have declared. If in great necessity or need thou namest this name meekely and devoutly before the creator grace and helpe ne doubt thou not to finde.

The Second Semiforas

Secundus Semiforas est quando Adam locutus fuit &c

The second Semiforas is when Adam spake with the Angell which brought to him these letters written the example of which is such ณ ข ฉ ษ ฐ ฎ ษ ฎ ณ ข ฉ ษ ฐ ฎ ณ ข ฉ ษ ฐ ฎ ณ ข ฉ ษ ฐ ฎ ณ ข ฉ ษ ฐ ฎ ณ ข ฉ ษ immutable. That is yeseraye. And the name thou shalt name when thou wilt speake with angells. And then thy question and thy

29 The eight letters crossed out resemble those on fo. 53, discussed in note 28.
30 These four letters look like variations of gimel (ג) or perhaps nun (ן), but nothing close to yana in Hebrew.
31 Again, these eight letters have little likeness to the word they represent; some of the characters do not even resemble Hebrew letters.
worke wthout doubt shall fulfill

The third Semiforas

Tertiu Semiforas est qu locutus est cu daemoni=
bus &c The third Semiforas is when he spake
wth devils and wth dead men and of them counsel
he enquired, and they sufficiently to him answered
And all this he did wth these lres of wch this is
the explanation Adona Sabaoth Adonay Cados
Addona Annora And these lres thou shalt name
when thou wilt gather togither wyndes or divels
or serpents

The fourth Semiforas

Quartu Semiforas est qu alidid et sps &c
The fourth Semiforas is when he bound and
loosed beasts and spirits and that wth these 7 names
Lagume Lamizirm Lanagzlayn Lagri Lanagala
Lanatozin Layfyalasyn And when thou wilt bynde
or loose beasts thou shalt name the names abovesaid

The fifth Semiforas

Quintu Semiforas est qu arbores et sementa &c
The fifth semiforas is when he said or names the
7 natures wth wch he bound seeds and trees And
these they be Lihaham Lialgana Liafar Vialurab
Lelara Lebaron Laasasilas. And when thou wilt
bynde seeds or trees thou shalt name the names
abovesaid And thou shalt bynde

The Sixt Semiforas

Sextu Semiforas est magnæ virtutis &c The sixt
Semiforas is of great vertue and power of wch
These be the names La Letamynyn Letaglogen
Letafiryn Babaganaritin Letarimitin Letagelogin

32 The word “La” is crossed out.
Letafalazin these names thou shalt name when thou wilt that the elements and wyndes fulfill thy will in all things

The Seventh Semiforas

*Septinu semiforas est magnu et virtuosu &c*

The seventh Semiforas is great and vertuous for they be names of the Creator w\textsuperscript{th} thou oughtest to name in eache thing and in all thy workes incelepe. And they be these Eliaon yaena Adonay cados ebreel Eloy Ela Egiel ayom sath adon sulela Eloyym deliom yacy Elim delis yacy Zazael pabiell man myel enola dylatan saday alina papyym another l\textsuperscript{e} re saena alym catinal uza yarast calpi calsas safna nycam Saday aglataon sya emmanuel Joth lalaph om via than piel patriceion chepheron baryon yael And these thou shalt name in eache tyme that thou workest upon the 4 elements and whatever thou wiltte do by them it shall be destroyed and fordone.

Heere beginneth the Semiforas that Moyses had

*Incipit semiforas q d\'us dedit Moisi &c*  Heere beginnethe semiforas that o\textsuperscript{r} Lord gave to Moyses and it is divided into 7 Chapters of w\textsuperscript{th} the first is when Moyses ascended the hill and spake w\textsuperscript{th} the flambé that environed the bush and the bush seemed to burne and nevertheless it burned not. The second when he spake w\textsuperscript{th} the Creator in the hill. The third was when he divided the red sea and passed through it.
The iiiii
th when the yard was changed into a serpent and the serpent devoured other. The v
th is in w
th the name that was written in the forehead of Aaron. The vi
th is when he made the brazen adder and the Calf in brass w
th the plagues of the Egyptians he smote. The vii
th is when he rayned Manna in desert, and drewe out water of the stone and let out the Children of Israel from Captivity.

Cap primu

Hac sunt noia que dixit Moises qu est &c These be the names that Moyses when he ascended the hill and spake w
th the flambe Maya afi zye yaremye une bace sare binoe maa yasame roy lyly leoy yle yre cyloy zalye lee or see loace cadeloy ule meha ramechi ry hy fossa tu mimi sehie nice yelo habe uele. hele ede quego ramaye habe. And when thou namest these names devoutly knowe thou thy worke w
th out doubt to be fulfilled

Capitulu

secundu

Hac sunt noia que dixit creator &c These be the names w
th the Creato' said to Moyses when he ascended the hill and spake w
th him Abgincam loaraceram naodicas pecaccecas acaptena yege podayg saccosicum These be the names w
th w
th the temple of Bozale was founded. These be the names of the prophets when w
th the Angels w
th w
th the 4 partyes of the worlde were sealed w
th w
th thou mightest do many miracles And beware least thou name them but chaste and cleane and three dayes
fasting, and what ever thou wilt do by them thou shalt
do trustelye

Capitulu~ tertiu~

_Hac sunt noia que Moses dixit _&c_ These be the
names that Moses sayd when he divided the red sea
ena elaye sayec helame maace _lehaha_" 33 lehahu. lehahu
alieie q're azaye boene hyeja ysale mabeha arayha
arameloena q'eye lieneno feyane ye ye malice
habona nechee hikers  And when thou wilt have
grace of any man, these names thou shalt name devoutly
and meekely and thou shalt have

Capitulu~ Quarti~

_Hac sunt noia que dixit Moses _&c_ These be the names
that Moses said when the _^34_ yard was changed into a
serpents of the enchanters and the prophets micraton
piston yeymor higaron ygniron tenigaron mycon
mycondasnos castas laceas astas yecon cuia tablinst
tabla nac yacuf  And these foresaid names thou
shalt name when thou wilt ful fill thy question or
axing

Capitulu~ quinti~

_Hac sunt noia que scripta evant in pple Aron _&c_
These be the names that were written in the people
of Aron when he spake with the Creato'.  Saday
haleyos loez elacy citonij hazyhaya yeynimeysey
accidasbaruc huidonenu eya hyebu ueu uaha
oyaha eye ha hia zalia haliha eyey yia el ebehel
ua ua ua  Keepe well these names abovesaid for
they be holy and vertuous, and these thou shalt name
that thou mayst get what thou askest of the Creato'.

33 The word “lehaha” is crossed out.
34 Above ^ is written “rod.”
Capitulu~ Sextu~

Hæc sunt noia quæ scripta errant in virga Moysi &c
These be the names that were written in the yard of Moyses when he made the brazen serpent and destroyed the golden calf when all that dronke in the well had a beard. yana yane sia abibhu uanoia accenol tiogas yena eloym ya uehu yane hayya uehu ahiacmed. And these names Conteynn'd in themselves in any vertues for with them thou shalt destroy evill and all enchantments and presume thou not to name them in the 7 works

Capitulu~ septimu~

Hæc sunt noia que Moyses dixit qu pluit &c
These be the names that Moyses said when Manna rayned in desert and drew out water of the worke and ledde out from Captivity the Children of Israel Saday samora ebon pheneton eloy eneiobceel messias Jahe yana or eolyen When thou wilt do any marvelles, or if thou were in any anguish these names thou shalt name. And in all things thou shalt feele the helpe of them and the vertue. And when thou hast done this rehearre thou these words by the names afore said be expounded Deus vive verax magne fortis poleus pie sancte munde oï bonifate plene benedicte due benedictu~ nomen tuu tu completer nostra com= pleas questione tu factor fac nos ad fine uri operis provenire tu largitor nobis integru complementu uri operis elagire to sancta et misericors nobis miserere nomen tuu yeseraye sit per secula benedictu~ Amen. That is to say God quicke very great
strong mighty meeke holy cleane full of all goodnes
blessed Lord be thy name thou fullfiller
fullfill our question thou maker make us to come
to thend of our worke Thou holy and mercifull
have mercy of us Thy name yeseraye be it
blessed by worlds Amen. In the name of souereigne
almighty Creatore I beginne the expanacion of
his name yeseraye that is to say God wthout
beginning and wthout end Angilæ is the name of
a prophet and properly written in a golden plate of
living men And whoever beareth it upon himself
and how long he hath it wth him he shall no
dread sodeyne death.

Heere endeth the booke of Raziel
of the seaven treatises