INTRODUCTION

*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-46v)
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-57r)

*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 Razeelus” (fo. 3r). Solomon is indicated as the recipient and redactor—not the author—of the book in the narrative which introduces the text (ff 2r-3r), 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, 4r), and “Raziel said...” (ff 6r, 16r, 22r, 26r, 28r, 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 58'-60')
2. Orisons (ff 60'-65')
3. Magical directions (ff 65'-83')
4. *Liber Lunae* (ff 84'-97')
5. *Raphael*: The Invocation of Oberon Concerning Physick &c (ff 98'-99')
6. The Call of *Bilgal*, One of the 7 etc. (fo. 99')
7. An Experiment for a Fayry (fo. 100')
8. *Beleemus De imaginibus* (ff 100'-101')

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, constringtion, ligation, and license of *Raphael*
(iv) *Beleemus De imaginibus* (*BELEEMUS REGARDING THE IMAGES [OF THE PLANETS]*)

In various communications, I have expressed my opinion that Sloane 3826 was a sixteenth-century Christian product, though one which borrowed from Jewish, Arabic, and Greco-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*,” in Claire Fanger (ed.), *Invoking Angels: Mystical Technologies in the Middle Ages* (forthcoming):

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 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, xviij, 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 XVIIIF25 (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 Sloane MS 3826:**

- “M. Plessner, article on ‘Balinus’in *Encyclopedia of Islam* (new edn.1959) I, p. 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.)
- Peterson, Joseph H. “*Sepher Raziel* (Sl.3846): Book of the Angel Raziel,” online at TWILIT GROTTO: [http://www.esotericarchives.com/raziel/raziel.htm](http://www.esotericarchives.com/raziel/raziel.htm)
In noie Dei potentis vibi et veri et æterni &c
In the name of Almighty God living and very and everlasting and without all and which is said Adonay Saday Ehye Asereye I begin to write this booke which is said Sephar Raziel with all his appertenances in which be seven treatises complete or fulfilled that is vii bookes.

Dixit Salomon Gloria et laus et cu multo honore &c
Salomon said glory and praying with much honor be to God of all Creatures, he that is singular which made all things at one tyme. And he is one God very mighty he alone that is and that was and which evermore shall be, and which has never an end or any like him neither is he like to have. And he is singular without end, Lord alone without 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 read 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 singulare &c
1. Ne trowe thou no to be moe or many but one singular alone upon all things which hath none like him and him love with all dread and honor with all trust and with good will and stable and with might and with all they cleane heart. Ne live thou not without lawe, and thou shall 2. be loved of God thy creator and of folks. Ne do thou not to another man yf thou wouldest not the same. Ne 3. be thou not a lyer to the Lord neither to thy friend and say thou such soothes that be to thy profit and not harme. Ne love thou not neither fellowship thou more with unwise men then with wisemen. And evermore love
thou many wisudoms 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 privityes
to a woman, neither to a childe, neither to a foole, neither
8. to a dronkē 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 wē 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 wē good witt
and good discretion. Therfore I will expound or make open
his booke wē is of great power and of great vertue.
I, Salomon put such knowledge and such a distinction
and explanation in this bookē to every man that readeth or
studyeth in it, that he may knowē whereof he was and
from whom he came. Knowe ye that after I Salomon
had xxx yeeres wē in an half in the vē day of the
month of Hebreys wē was the viē 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 wē cont vii bookes and
vii treatises.
Nota tempus in quo Salomon fuit pē adeptus istu libre
et quomodo et a quo venit sibi
Knowe thou the tyme in wē Salomon gott the booke and
howe and of whom it came to him.

Iste liber est magnē virtutis et magnē secretiē 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 expound 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 book after Adam written in language of Caldey and afterward translated in Hebrew. And know each man that read's it that in it all Semiforax that is to say the great name complete with all his names whole and even and with his vertues and his sacraments And I found it in 7 bookes that is 7 treatises. And know ye that I found the first and the last full dark and the five middle more plain and although I found them dark I opened them as much as I could or might. And the 7 treatises of this book be these.

1. The first is said Clavis for that in it is determined of Astronomy and of the stares for without them we may 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 Thymiamatu for that there is determined in it of suffumigations and of Allegations of them and divisions

4. The ivth is said the Treatise of tymes of the year of the day and of the night for that in it is determined when anything ought to be done by this book

5. The vth is said the Treatise of Cleanesse for that there is determined in it of Abstinence

6. The viith is said Samaim for in that treatise it nameth all the heavens and her angels and the operations or workings of them

7. The viith is the book 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 new volume for that one treatise with out another serves not to the wholeness of the work. 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 with 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 philosophers ordaned, 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 booke 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 booke 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 dumb man. And who that readeth playne bookes and understandeth them not is as it were he dreameth. These proverbs Salomon said in this booke ffor as Salomon said in this booke is hit that Cephar Raziel the angel said to Adam w^ch^ was the first man in this world and after it w^ch^ Moyses said to other prophets in soothes and we troweth it so.

* Dixit angelus Salomoni vt o^per es tuæ operationes &c *

The angel said to Salomon that all thy workings and petitions and wills 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 parcheit and that it be not filthy neither of a dead beast or in vealime (vitulino) or in parchmyn of sylke, or in samatyne, or in cleane clothe or in parchmyn of a lamb or of a virgin kidde or of a virgin ffawne, and this is better than any other. And the Ink with thou shalt write be it of cleane galles and let it be made good white wyne & whole and gum and vitriol and mastick & thyme and croco. And the third day when it hath taken residence and shall be clensed putt thou therein a little of Algaba and Almea, and putt therein of good muske or muske more than of those three. And put thou therein Amber and Balsam and myrryam and lignus aloes and when the Inke shall be made, boyled with masticke and thyme and lingo aloes and somewhat of Thymiamat and Mullazarat and thou clense it well with a thinne cloth, and the cloth be it threefold. And afterward putt therein musk and Ambram and Almenus & Algana and Balsam and Myrrha all well grounden & then

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1 Above “samatyne” is written “sattin.”
2 Above “putt” is written “& strained.”
3 A marginal note offers an alternative to Almea: Alinza.
shalt 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 know\(^e\) thou that with this
ynke thou shalt write all the holy names of God and
of his angels and of his saints, and all things in which
his holy great name is named and written. And all
things that thou wilt to be fulfilled with thy well
pleasing or with thy service. And what er thou puttest
in this yinke, be it newe and bright and pure and good
And the penne that thou shalt write the holy names
be it of a green\(^e\) reed\(^e\) gathered early ere the sunne
arise. And he that shall gather it be he cleane & washen
& in running water or in a quicke well and also let
him be clothed with clean clothes, and the moon\(^e\) being
waxing with Caput Draconis or with 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 complendus voluntates meas eo axundine ista. That is to say Help
ye me to fulfill my wills with this reede. and when this
is said thou shalt cutt one reede or twayne or as many
as thou wilt with one stroke. And as Moyses said the knife
be it well playne sharpe and whole as though we should
cutt of an neck with it. And thou take the reede with thy
cleane hands, and make thou of it a gobbets. And when thou
wilt cutt the penne, cutt it ere the sun arise or when
it ariseth. With this penne and with this yinke 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 solleme & 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
applieth / to caput dra / conis by o— / or to the o— of or / [fire] of [Jupiter]
for if / they be true / & very good [ (= the moon )]
\(^6\) Above “and solleme” (and in the margin) is written “solitarie.”
and washen watered and suffumed And ordeyne so that when thou writeth, 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 w\textsuperscript{th} 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 vowter 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 w\textsuperscript{th} this Inke and w\textsuperscript{th} this penne ought to be written all the names of Semiforas and knowe thou yt he that shall write this book ought to be clean & fasting bathed and suffumed w\textsuperscript{th} precious aromatickes, that is w\textsuperscript{th} 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 w\textsuperscript{ch} he hath made it. & let him put in his mynde in w\textsuperscript{ch} tyme of the 4 tymes of the day w\textsuperscript{th} 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 w\textsuperscript{ch} they ought to be as invenies in libro prophar\textsuperscript{am}

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 w\textsuperscript{th} walles invironed and the gates in one place well strong and stable or fyrme and w\textsuperscript{th} 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 w\textsuperscript{th} out travel of gyfte and w\textsuperscript{th} out 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 nevertheless 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 clenly and that he keepe it w\textsuperscript{th} great reverence & w\textsuperscript{th} great hono\textsuperscript{f}. And who that hath it, and can reade it, let him not reade it, but if he were before full cleane of body and w\textsuperscript{th} great witte.

And I make every man to knowe or weel that he ought not to worke by this booke in vayne, neither w\textsuperscript{th} out wytte nor w\textsuperscript{th} 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 w\textsuperscript{th} great right or lawe or w\textsuperscript{th} 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 w\textsuperscript{th} out reason, or if thou were uncleane or evill in thy self.

o—\textit{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—\textit{o formata debet esse omnis figura cu\textsuperscript{e} ex vero}
Eache figure ought to be formed w\textsuperscript{th} very or true en= sample therfore I put the figure of the key in this booke that no man true that w\textsuperscript{th} out reason and profitt it be made. And I put in figure and key w\textsuperscript{th} the shafte to the
similitude or likenes that there is one soleyme Lord one god wch 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 wch signifieth 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 elemts wch openeth and doeth all. And the 7 wards be 7 Angels have might in the 7 heavens, and in the 7 dayes of the weeke as furthermore I shall teache you.

And the triangle signifieth man wch is in body and soule and spirit, and these above said leadeth togethener all the worlde as it was compounded in highnes & lownes.

Pastqua~ hucusq diximus oportetnos dicere &c
After that we have said hitherto it behoveth us now to say for this booke that wch is said of the key of the 7 brethren. And these 7 brethren have among themselves 12 realmes for to devide or to depart, and in each realme be 30 cityes, and in every city be 60 castles and in every eiche castle 60 Caldee 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 viih 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 toghiter 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 realtime
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 fayer arrayed, therefore he gave to him one realm full strong in heate and his signe is as the Lion, that sheweth him Lord upon all beasts, so is he stronger and of more Lordshippe upon all his brethren. And then remayned twey brethren of the part of the South and theld or tooke twey realmes, one about another for this that he should never overcome in the signe of the realm well meridionall or south, and he is one beast with one forme in his front, and the signe of that other realm is a man that holdeth with many waters and this brother is said the old Sabaday. And then taketh that other brother for heritage on his right syde the realm with the signe of half a man and half a horse and it is said Sagittarius, and on the left syde of Pisces.

Knowe you here 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.

Now we have said of natures and signes and of the complexions of them, so we mean 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 the nature of which 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 fowrth 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 yt w^ch everich 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 manndemi^nt 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 climates. And
knowe thou that these be mighty upon all beastes 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 wch 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 wch 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 wth her com=plexions and wth al her parties and in all her 4 ele=ments and wth these togither is hed and meeved all things moveable by the Commandements of God that put them in their places.

Dixit Salomon sicut fuerunt semp status superius
Salomon said As there were evermore states above wth out corruption so knowe thou that there is newe and shall be evermore. And for this we understand the bodyes above cleane and good and made wth out corrup=tion. And that neather-bodyes uncleane evill treated and broken, and eache day they fayleth and bend corrupted And this corruption resteth not neither is made very of the wch we understand that the neatherbodyes might not excuse the over bodyes. And all things wch we seene beneath have roote and beginneth from things above ffor things above be wth lyfe and wth out dolor and things beneath be the contrary, have death and dolor And things above have during wth out corruption and things beneath each day fayleth and be corrupted and minished. All pro=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 should come agayne to his first state, and all the elements were confused. And if any of them had corporally received corruption knowe thou that all things were destroyed that received soule or lyfe. And knowe thou that as the 4 elements be turned downeward 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 knowest 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 ioyned 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^ch is said Palmus made w^th hande in w^ch 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^ch 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 denied 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 coniunction, and how much the
latitude or bredth shall be lesse so much the coniunction
is said to be stronger and if there be more latitude
the coniunction is the feebler. And so I say to thee
in the middle of heaven. And if the poynte of the 12
houses w^ch 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 differeth 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 evilly 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 stars) 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 with 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^ch thou enquireth and searcheth or fo w^ch thou worchest so much it shall be the better And if three planets be= holden the Ascendent w^th good beholding and twey evill the good shall overcome the evill and so of the other One infortunate in the Ascendent beholding twey quar=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^th Saturne and Mars in the Ascendent it constrayneth and threatneth divels Satunus maketh divels strength & great power Luna coniunct or Joyned w^th Jove and Venus in the ascendent it sheweth great dilection and great love in every good thing. Luna joyned w^th Mars & Saturne in the ascendent it sheweth impediment except the planet were of good receiving. Luna joyned w^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 signifyeth after the planet to the w^ch she is Joyned Luna w^th Caput draconis in the ascendent sheweth good Luna w^th Cadua draconis or combust or ioyned w^th
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a starre letted or in evill sitting it sheweth much evill when caput draconis and Luna were w\textsuperscript{th} capite Saturni or that Luna or Saturnis were there and that their werke of celson made it signifyeth upon buildings of devills fowle and evill.
Each planet that is w\textsuperscript{th} 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 w\textsuperscript{th} them. When Caput draconis Luna were w\textsuperscript{th} Caput draconis Martis and Luna and Mars in the like poynit it sheweth strength and might. And if Cauda w\textsuperscript{th} Cauda and Luna w\textsuperscript{th} 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 w\textsuperscript{th} Cauda draconis. Caput draconis w\textsuperscript{th} capite veneris sheweth much love and cauda draconis the contrary Caput draconis that is to say mercury w\textsuperscript{th} caput draconis and Luna sheweth werke of reason and of voice and many sounds, and in Cauda Luna w\textsuperscript{th} 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 wth it or that they beholdeth it wth evill be=
holding it sheweth as evill 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 together many divels Venus and
Saturnus gathereth together devills and wyndes from
beneath. A good starre in the ascendent and Luna
Joyned wth a good starre sheweth much good. And the
beginning in all hit in wch 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 evill and evill
intreated it sheweth noy and evill. The signe of the
Ascendent sheweth the body o— The Lord of the Ascen=
dent of the planet that is in the Ascendent or wch behol=
deth it sheweth his spirit and the Lord of the hower
signifyeth 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 viih and Sol in the
ixth and Venus in the vth and Mercurius in the Ascen=
dent 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 xth
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{ch} heere I
will not expound to thee, that is thou knowe in w\textsuperscript{ch}
tyme of the yeere thou were borne of the 4 tymes
of the yeere. And in w\textsuperscript{ch} 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
& subtilyes 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 wth 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 wth grace and wth 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 wth 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 viith Adamos and the vertues of these stones Raziel hath spoken. And he said that they were crowned of 7 angells wth have might over the 7 heavens and of the 7 dayes of the weeke. And Raziel said knowe each man that hath this booke that in this booke be the more vertues of this worlde. And the first vertues of this booke that is said of 4 wings be the
vertues of stones whereof knowe thou that by stones alone thou might do wonderfull things if thou hast well knowen as thou shouldest doe w\textsuperscript{th} all other Images and that thou keepe them clenely and reverently.

\textit{De prima ala}

\textit{Et dixit Salomon scias quod in prima ala sunt &c}

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 w\textsuperscript{th}out 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 w\textsuperscript{ch} thou oughtest to putt in it ought to be a draco that is a Dragon well fayre w\textsuperscript{th} dread.

2 The second stone is Topazins of w\textsuperscript{ch} the color is citrine as of golde. His power is that if it be put in a caldron w\textsuperscript{th} fervent hott or boyling water it w\textsuperscript{th}oldeth the water that it may not boyle, w\textsuperscript{ch} is for great power for making colde, and the vertue of it is that it maketh a man chaste that beareth it w\textsuperscript{th} 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 honoř 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
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7 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.

8 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 together in speculo tabilio conjuring as it behoveth and his figure is the head of a camell or twey heads betwixt two eares that be said Mirti.

9 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}.

10 The x\textsuperscript{th} stone is Crysolitus that is of golden color and sparkling as fier. His power is to gather togither 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.

11 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 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 raysed 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 xiiith 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 work. and after as the Image shall be wch thou hast made (although they be many) and yet be seen 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 xiiiith 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 nostrills. 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 xiiiith 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
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letted w th venyme neither w th serpent, neither w th Attercope neither w th scorpion. And it defendeth a man from fever if in it be graven Leo Aries or Sagittarius

15 The xv th 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 w ch it is w th health & honesty, and there ought to be graven in it a man armed that beareth a bowe and an arrowe.

16 The xvi th 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 w th 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 xvii th 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{ch} 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 inclepe 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 suffummed w\textsuperscript{th} masticke thure and croco and that thou inclepeth what dead man thou wilte that is known 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 Dragancia\textsuperscript{m} w\textsuperscript{ch} 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 enemies. And write thou in it or one part or syde Raphael Michael & Gabriel and on the other side pantaseron miracon Saidalson and if thou beareth it with thee and hast it in thy power thou shalt overcome all thine enemies and thine adversaries.

22 The xxii:th stone is Metestus 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 with it thou might be in what house thou wolte, and do what thou wolt with men and with things of the house suffuming the house of it, and with this men made enchantments and grave thou in it a man armed when Luna were in Aries or Scorpio joyned with Mars, and sol beholding them with 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 with thee and thou shalt profitt.

24 The xxiii:th stone is Adamas as it is middle color and the better hath somewhat of greenenes And his power is that with it other stones be graven. And therfore 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

7 Above “Metestus” is written “amatyst.”
better set at price in enchantments & invocations of wyndes spirits and devills And wth this thou maiest send whatever fantasy thou wilt, and his figure is of 5 corners and knowe each man who that will beare wth a precious stone be he pure and cleane when he will do anything wth them And eschew ye 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 wth 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 fowl ne may not fly wth out wynge neither go where he cometh, so by science of one thing above we might not fulfill that we define And for this we putteth 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 wth 4 elements so this book is closed wth 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 wth swimeth and wth goeth and wth creepeth. And knowe thou that of trees and herbes 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 wth wth 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
[16v]

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 wyng 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 litle 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 dooth Ponia

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 kyng we had putt it first of this they sayden all that in all things thou doest thou shalt putt of it And the leafe 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 iiiii 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

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8 Above “windes and” is written “stop or stacke.”
9 Above “Cannabis and is written “hempa.”
giveth good light and it chaseth away spirits and evill eyne in the place\textsuperscript{10} where it is, the roote of it chaseth away evill things and helpeth in sight.

5 The v\textsuperscript{th} herbe is Cardamomus and it is hott and of good complexion and it is of middle highnes and it giveth gladness to him that useth it and gathereth togither spirits. Eate thou of this when thou steepest or maketh invocation and if thou wilt make fume of it.

6 The vi\textsuperscript{th} herbe is Anisus 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 vii\textsuperscript{th} 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 togither 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 lazaias cicuta anon it gathereth togither spirits, and therfore it is said herba spiritum.

8 The viii\textsuperscript{th} herbe is Petrselimus wch 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 useit it.

9 The ix\textsuperscript{th} 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 x\textsuperscript{th} herbe is Apinn. this is of great power upon

\textsuperscript{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 shawdded and towched to shade w^th^ the cloud Alcisse for in it be wyndes and devills, and this alone maketh Albafortu\textsuperscript{Vazebelib i martagon and they be much contrary, for one is kepte w^th^ heavenly angels, and another is kepte w^th^ devills i Apin\textsuperscript{u\textasciicircum}}. And this beareth the stone of the reynes and a woman w^th^ childe use she\textsuperscript{11} it not for\textsuperscript{11} it noyeth [to]\textsuperscript{11} the childe, and it gathereth togher divells when suffumigacions is made w^th^ insqrmo and arthe= misia Apinm suffumed by 7 nights w^th^ fagax almait and gathered clenly and the roote of it putt and dryed and then tempered w^th^ aqua lapides suffume thou thee by environ when thou wilt and thou shalt see fantasyes and devills of divers maners.

11 The xi\textsuperscript{th} is Coriandrus\textsuperscript{8} of the second kynde w^th^ maketh one muche to sleepe. And if thou maketh suffumigacions of it and croco and insqrmo & apio papavere nigro grounden togher evenly and tempered w^th^ succo ci= cutæ and w^th^ msk, and then suffume thou the place where thou wilt hide treasure in when Luna is Joyned w^th^ 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 fooles. And if in the hower of de= position of the golde or silver or of the stones or Images thou suffumeth them w^th^ thure musk suco= lingo aloes cost evermore devils keepeth that place and evill wyndes. And knowe thou that it might never be dissolved or foredome agayne w^th^ out sever or and Image made thereto by the poynet of starres.

12 The xi\textsuperscript{th} herbe is Satureja and this is of great vertue and good odor and who that beareth it w^th^ him

\textsuperscript{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 scammony\textsuperscript{12} And this is middle in length and hath litle 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 wth 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} power of the night upon the tombe of a dead man wth what spir=rits he woulde 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 shewewth or maketh open in the ayer the other mought not to do it maketh to see spirits in the cloudes of the hevenes and this wth scicorda & garmone and the tree wth 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{Convolvulus scammonia}. 
shining if thou makest with these an ointment with the eyne of a whelpe and with the fatnes of a harte thou mightest go suerly whether thou wolt in on hower  

15 The xvth 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\textsuperscript{th} herbe is Draguntia. This is of great power, and the highnes of the roote of it Joyned with the tong of Colubrij with is lett quicke, and the herbe be gathered when sol is in the first degree of Cancri and Luna beholdeth mercury or Joyned with 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 with it and Capillus dezoara.

17 The xvii\textsuperscript{th} herbe is Nepita and if this with maiorana and athanasia & trifolio and salina hermita edera and artemisia with ysope being joyned & gathered 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 clene 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.
18 The xviii\textsuperscript{th} herbe is Linum suffumigacions of the Seed of this w\textsuperscript{th} semine psylly – i – azartachona & radix Violæ and apii maketh to see in the ayer things to come and to say many prophesies

19 The xix\textsuperscript{th} herbe is Salvia this is of great vertue and the long leife 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.

20 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 colubri 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 berilum And if this ring were made when Luna is joyned 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\textsuperscript{7}.

21 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 annoyntest thee w\textsuperscript{th} them and were suffumed w\textsuperscript{th} marrubio albo or reubarbaro and herba thuris it shall defend thee from many infirmityes

22 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~ w\textsuperscript{th} confection made fume thou what thou wolt and thou shalt see devills and things and strange figures And if Apin were w\textsuperscript{th} this Knowe thou that from eache place suffumed devills should flye, and if thou wolt thou might de= stroy evill spirits. This suffumigacions is full evill and dreadful for the fume of it and the worke overcometh in malice and worcheth most evill and most strongly if Luna were w\textsuperscript{th} Saturne or in opposition w\textsuperscript{th} marte that is in opposition w\textsuperscript{th} Mars.

23 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 w\textsuperscript{th} it menta and palma xpi i. pioma theis beholden taketh away evill spirits from a place And evermore it is against fantasies.

24 The xxiii\textsuperscript{th} herbe is Cicoria. This is full good in all ^ exercisannce\textsuperscript{13} if it be ioyned w\textsuperscript{th} irigon & pentaphyllon and ypericon and vrtica & 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’ domesticus\textsuperscript{8} 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 thymiamae=
teste mastiche musco ligno aloes cassia cinamono and
of them suffume thee w\textsuperscript{th} the things above said in envy=
ron and say these names Raphael Gabriel Michael
Cherubin Seraphin arrielim pantaseron micraton san=
daton complete mea\textsuperscript{`} petitio\textsuperscript{`} et mea\textsuperscript{`} voluntate\textsuperscript{`}. 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 knoe thou them
and keepe them, and some men said that they be the 9
orders of Angels.
Heere endeth the 24 reasons upon the vertues of
herbes of the second wynge and these experiments
were new written on party in Raziel although Sa=
lomon put two of these three of the sawes of hermes
And the herbes be put in the booke of Raziel for
that w\textsuperscript{th} them we may be excused and worke w\textsuperscript{th} herbs
as w\textsuperscript{th} Semiforas w\textsuperscript{th} fasting and w\textsuperscript{th} words in good
and in evill And let no man Joyne himself to Se=
miforas till he knoe himself the first and
in the second And thus we shall say all thing that
shall be to us necessary w\textsuperscript{th} the helpe of God.


de tertia ala
Dixit Salomon super ala tertia sicut corpus solis &c
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 w\textsuperscript{ch} 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 w\textsuperscript{th} 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 fyre is the high Lord and distinct from the 4 elements so the lese of them all is purer and Cle\textsuperscript{ner} among them. Therfore I beginne to say upon the beasts of fyre ffor as everiche of the 4 ele\textsuperscript{ments} hath his beast beneath so the fyre hath his above pure and cleane w\textsuperscript{th} out corruption And this fyre 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 fyre or of a sparke of fyre or to the colo\textsuperscript{f} of quickesilver or of pure golde. And this similitude is naturall in the beasts of the fyre And the figures of them bene seeme such as the lightening 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 w\textsuperscript{th} their beasts of w\textsuperscript{ch} 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 manner 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 therefore his figure is found by night in places of dread and it is heard and seene 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 speaketh wisemen and clepeth them spirituall for goodness heavenly from simples.

4 The iiiith beast is the wynde eache day we heare that we seyne not although we other & hearen not. And the worke of the wynde be seene of the eyne after the part from which they cometh. And he hath such nature that if he be orientall or meridionall that is East or south he is hott. And if he is occidentall or septentroniall 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 fyre and simple. And thenserfore the elementes above said double or twey 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 v\textsuperscript{th} 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\textsuperscript{s}. And otherwhiles this befalleth in a man, for corruption or malice of complexions and of humors 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 w\textsuperscript{th} out corruption wherfore he fayleth not but shall evermore dure although he hath taken thicknes 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 w\textsuperscript{ch} they would knowe the soothenes and he dwelleth evermore in darknes and in obscurity and he is never severed from them

[21\textsuperscript{v}]
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 angel mighty and faire 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 fyshe or of a man or of a beast or of a reptile that is a creeping beast or any other forme which he would. And all these abovesaid without them knowe thou that they be impalpable or unhappye 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 everi to 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 constraineth and bynding and losing and also to do good and evil by them All is made with cleans 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 tertiae alæ vocantur aves &c
Beasts of the ayer of the third winge be cleped fowles for that they flyeth and they be of 4 movings 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 highnes 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 little and ascendeth them into a place when the sonne is highe, and then he dresseth the face of them to the sonne. And if they beholdeth strongly the sonne he deemeth them to be his children and good and if they beholdeth not the sonne he deemeth them not to be his children but thinketh them evill and letteth them fall and dye And one feather of him fretteth another fether, and he seith farre by one league or rule a little beast, a great beast soothly he seith by 9 leagues or by a dayes Journey The eyne of him 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 wch 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 fantasyes 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 knoe 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 wch 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 vth 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 hony, 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 bear he wth him the half deale of the bloud and of that other half deale anoyn he himself and evermore shall go wth
him one of the devills that is to witt he whome he can inclepe \( w^\text{ch} \) 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 \( w^\text{th} \) it And eateth the flesh with somine faeminli and \( w^\text{th} \) cardamoms and garyophillo And eare he eate it sufftume he himself \( w^\text{th} \) good odors and \( w^\text{th} \) thure masticke and cinamom and other such. And know thou that he shall have grace of enchanting \( w^\text{ch} \) 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

*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 \( w^\text{ch} \) made liquid and kepte by the space of vii yeeres & more for how much it is thelder so much it is the better it healeth a man from eache gowte and evill mynde if he anoynt himself \( w^\text{th} \) it. And if he annoyneth his head \( w^\text{th} \) 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 together
The spirits above downwards and each petition & axing
It maketh to give answer. 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 princ==
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 enemies
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 fyre with somewhat of Stercoris
humani combusti it gathereth together 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 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 w\textsuperscript{th} 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 w\textsuperscript{th} 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 w\textsuperscript{ch} they put in the fumigacion. And knowe thou that it dweth so much and so long as the suffumigacions is or lasteth in the house. And w\textsuperscript{th} the gall of him also they made many enchantments, ffor that this beast is much unlike to other.

5 The v\textsuperscript{th} fishe is Murena and he is lentiguus the vertue of it is that enchanters beareth the powder of him w\textsuperscript{th} them to make enchantments w\textsuperscript{th}.

6 The vi\textsuperscript{th} fishe is Rama viridis And if thou take it or touché it upon what woman thou wilte and nemnest the names of the Angells of the moneth in w\textsuperscript{ch} thou werte borne as I thinke w\textsuperscript{ch} be furthermore w\textsuperscript{th}in in libro visionnis 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.

\textit{Primie\~{n} 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
[25r]

and looking so that when other beasts seeth him they be moved together with dread and the skynne of him is of full vertue that if it be putt 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 wolfes 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 incelepest wth 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 wth the liver comforteth much fasting.

3 The third beast is Cerbus that is an hart wch liveth long for that he remayneth as the moone or as an egle who that maketh fumigacions of the hornes it chaseth away serpentis, 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 taketh of him and of an Irchen and of a rearemoushe and maketh of Alcofol & Alcofolizeth or noynteth his eyne he seith well by night and by day. And if thou putteth
therein the eyne of an asse thou mightest see whethe= ther the spirits and devills of the ayer goen

5 The v\textsuperscript{th} beast is Mustela that is a wesell, this bringeth forth her Issue at her moneth after the sayeng of the poets but not of philosophers, this helpeth much when he is brent, and the skynne of him is written for to cause love betwixt twayne

6 The vi\textsuperscript{th} beast is Talpa that is a molewarpe and dwelleth under the earth and is likened to a mouse w\textsuperscript{th} this beast thou mayest make to come tempests pestilence, hailes and lightnings & cornflations and many evill things if thou putteth him bare or naked upon the earth dead and overturned, and w\textsuperscript{th} this beast thou mayest make discorde and concord w\textsuperscript{th} whome 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 visionnis upon w\textsuperscript{ch} 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 w\textsuperscript{ch} thou wylte.

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

\textit{Dixit Salomon sicut corpus vivu~ &c}
Salomon said as a quicke body mylde or great is
not moved with their feete neither any fowle lesse then w^th^ two wings, neither the world is governed with lesse then w^th^ fowre elements may not neither might not be lesse then w^th^ 4 wyngs w^ch^ be said to be 4 vertues wherefore Raziel said that who that shall be filled w^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^th^holdeth and worcheth he shall be as an angel. And therfore he putt in this booke 22 elements of great vertue that is 22 letters or figures w^ch^ the sonnes of Adam might not excuse.

1 The is Aleph א. That is A his letter is three cornered and it signifieth the lyfe power and highnes and the principall or beginning in all things. These putteth all things in their figures and in their principales.

2 The second is said Beth ב. That is B and it is full good in things w^ch^ we desire in Battaille and in playe & evermore sheweth goodness and profitt.

3 The third is said Gimel ג. that is G and it sheweth evill and grief and Impediment in things.

4 The fourth is said Daleth ד. that is D this sheweth turbation and death of some man & harme to him.

5 The fifth is said He ה. that is H and it sheweth price, honor and gladnes & it is full good in all things.

6 The sixt is said Vau ו. that is V and it sheweth death payne and travaile.

7 The viith is said Zain ז. that is Z at it sheweth pennyes and riches.

8 The viith is said Heth ח. and it signifieth Long lyfe and helthe.

\[15\] The MS shows the letters crudely drawn. See below, page 54 which shows the original of fo. 26v.
The ixth is said Teth ט that is T and it signifyeth wrath woodnes and grief
The tenth is Iod י that is I and it signifyeth faith good lyfe and gladnes and all good beginning
The xiith is said Caph כ hit sheweth very gladnesse and travaile wth out profitt
The xiiith is said Lamed ל and it sheweth glad= nes and honor and profitt
The xiiiith is said Mem מ That is M and it sheweth greef and otherwise dolor
The xivith is said Nun נ that is N. It signifyeth restoring of a friend, and a visitation of him & profitt
The xvith is said Samech ס
The xviith is said Ain ע It sheweth occasion or evill of a woman
The xviiith is said Pe פ it sheweth health.
The xviiiith is said Phe פ16 That is ff and it sheweth bloud is shed of good men and highe
The xixth is Zade צ It sheweth health
The xxth is said Coph ק It sheweth hid lyfe
The xxiith is said Res ר That is R And it sheweth a man that is fallen and is risen
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 Wch 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.
9. The voice is said to be like the sound and it signifies a voice of comfort and grief.

10. The sound is said to be like the sound and it signifies a voice for good and ill, for sickness and health, and all good beginning.

11. The voice is said to be like the sound, and it signifies a voice for good and ill, for health and sickness, and all good beginning.

12. The voice is said to be like the sound, and it signifies a voice of good and ill, for health and sickness, and all good beginning.

13. The voice is said to be like the sound, and it signifies a voice of good and ill, for health and sickness, and all good beginning.

14. The voice is said to be like the sound, and it signifies a voice of good and ill, for health and sickness, and all good beginning.

15. The voice is said to be like the sound, and it signifies a voice of good and ill, for health and sickness, and all good beginning.

16. The voice is said to be like the sound, and it signifies a voice of good and ill, for health and sickness, and all good beginning.

17. The voice is said to be like the sound, and it signifies a voice of good and ill, for health and sickness, and all good beginning.

18. The voice is said to be like the sound, and it signifies a voice of good and ill, for health and sickness, and all good beginning.

19. The voice is said to be like the sound, and it signifies a voice of good and ill, for health and sickness, and all good beginning.

20. The voice is said to be like the sound, and it signifies a voice of good and ill, for health and sickness, and all good beginning.

21. The voice is said to be like the sound, and it signifies a voice of good and ill, for health and sickness, and all good beginning.

22. The voice is said to be like the sound, and it signifies a voice of good and ill, for health and sickness, and all good beginning.
And some men said that Camalie found them. But it is not sooth for the angell Raziel gave them written to Adam in this booke that is said liber ignis, and with them all the booke of Semiforas written. And knowe eache man that readeth this booke that the 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 with it thou might do what thou wilt evermore with Cleanesse and with 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 which 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 Adae fac Thymiamata &c*
The Angell said to Adam make thymiamata Thymiamata be confections of good odors with which thou shalt suffume (and thou shalt please to Creacion) and thou shalt attayne what thou wylt by this And they of which they be made be peticion things with 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 all filthe 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\textsuperscript{f} said to Moyses make thou Thymiamata and suffume thou in the hill when thou wilt speake w\textsuperscript{th} 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\textsuperscript{f}. 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\textsuperscript{ch} everiche is distinct and is not likened to his even. So knowe each man that there be 7 suffumigacions w\textsuperscript{ch} w\textsuperscript{th}holdeth w\textsuperscript{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\textsuperscript{ch} thou sayest of sayest the names of them or of the Creato\textsuperscript{f}. And for this that thou doest when thou washest thee and for the gift that thou givest to them when thou suffumest, and these things yeeldeth them earthly and appearing to thee. And that spirituall & invisible that is, that neither evill men neither beasts 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 y\textsuperscript{e} earth
1 The first Thymiamata is\(^{17}\) of the Saturday ought to be of good things and well smelling rootes as is costus and herba Thuris. And that is thymiama\(=\)ta 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 Sonday is thus Mastick mus\(=\)cus 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 foliu\(^{8}\) 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 gari\(=\) ophylli 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 he\(^{18}\) & 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{ch} 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 eache 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 & Cardamomum\~ 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{ch} 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 useth this Thymiamatibus must be cleane and chaste and of all good lyfe and will to the Creato\~ and he shall profitt.
Dixit Salomon super suffumigata Hermetis q\textsuperscript{19} dur \&c
Salomon said upon the suffumigacions of Hermes w\textsuperscript{ch} be said beneath and they be seven maners w\textsuperscript{th} w\textsuperscript{ch} be made sacrifices some be (and the first) w\textsuperscript{ch} fastesth and giveth tei things to the Creato\textsuperscript{f}, and theirfore they trust that they attayne to that that they desire And it is soothe

2 The second is that they washen \& clenseth them selves and dwellethe cleane and theirfore they trow to attayne their petition \& axing \& it is soothe

3 The iii\textsuperscript{d} is that they do almes of God and for the holy angels of him

4 The iii\textsuperscript{ii} is that they sleythe and casteth the bloud in the fyer.

5 The fifth is that they sleythe and burneth all

6 The sixt is that they prayeth much in howers or= deyned 7 tymes in the day, and 3 in the night

7 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\textsuperscript{f}.

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 suffu= migacions he might easily nigh thilk spirits w\textsuperscript{ch} he would encolepe 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 \textit{q} has \textquotesingle\textquotesingle 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 remeved good spi=
rits, evill and ill spirits also dreadeth for eache
thing more loveth health then sickenesse. And ther=
fore 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 & penetra=
tive 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, wher=
fore 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 suffumigation thirleth the 4 elements and maketh to see and knowe heavenly things \( w^\text{ch} \) were evermore heavenly and \( w^\text{ch} \) 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 \( w^\text{th} \) 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 \( w^\text{th} \) the neather by ordinance or tyme and hower maketh one body and understanding that he can understand and knowe thilke things whereof creatu\-res have to live and themselves to governe. Therfore know 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 \( w^\text{ch} \) 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 \(w^{th}\) the \(w^{ch}\) Thymiamata
is confect or medled, and were in eache hower con=
venient of according.

*Dixit Salomon propter hoc pono horas \&c*

*Salomon sayeth ffor this I put the hower and the*
tyme in this worke for in all howers in \(w^{ch}\) a man
will speake to a kinge or to a prince he may not speake
to them neither in eache hower \(w^{ch}\) 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 fumigation
of \(w^{ch}\) 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 \(w^{th}\) cleane
waters well washen and annoynted \(w^{th}\) precious oynt=
ments \(w^{ch}\) he made cleanly and \(w^{th}\) precious things
as cera alba, balsamo croco and musco abitatemca
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 gracu~ masticke, sandulus galbanu\textsuperscript{v} Muschalazerat myrrha and Ambra and these be collectors of spirits and placators of them. And Salomon said when thou wilt gather together 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 enclape 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 worlde be these. Some sothely be heaven-ly 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 neigheth to men & be like to a white cloude or to a white clothe And other be darke and dime and of divers formes w\textsuperscript{ch} be said Divels w\textsuperscript{ch} be said w\textsuperscript{th} the wynde, and they be in the deepenesse of the sea and of lownesse Spirits that bring w\textsuperscript{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\textsuperscript{th} the helpe of God.

\textit{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\textsuperscript{ch} we have said above. And Raziel said to Adam knowe thou that in all maner te life of Angells be holy & cleane And the suffuming or suffumigacion is bread of w\textsuperscript{ch} spirits
liveth And fasting and Cleanness and Clarity sacrificeth 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 knowe 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 togither 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

\[^{20}\] 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 togither. And the wiseman said suffumigacion is like to the roote of Arzolle ffor as it Joyneth togither gobbettte of flesh into one. So suffumigacions gathereth togither spirits of heaven or heavenly wch the 4 elements and they make that they taketh a body, and spirits ta= keth fulfilleth that be axed of them and that to likenes of a mirror to wch if there be sett before what figure thou wylte a like appeareth in the fumigacion made Cleanly and invocation in the hower after the spirits proporcionall. The spirits appeareth to us, and new operations and worchings 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 grene things and yellowe and divers colors melancholious fumigacion sheweth leady things Sanguine fumigacion sheweth red things, and otherwise it is shewing of purpure 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 wch it is done. Now we have said how every of the planetts hath his fumigacions. 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 holdeth Mirta. The second Stamonea the third Piper nigru. The first of Tauri Costum. The second Cardamomu. The third Cassia. The first of Geminor 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 Nuce 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 Reubrar the third Stamonea. The first of Pisci Thymiama. The second Corcum. The third Sandalum album.
Nota scdm Hermetem de fumigiis

And Hermes said Aries Leo and Sagittarius withholdeth eche chollericke spice & bitter
Taurus Virgo and Capricornus melancholious and stiptick
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 & wth them we suffume
And wch 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 tyme lignu~ aloes, thus & crocu~ In the second tyme Thymiama. Costum mastice. In the third tyme 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 olivraruˀ. Upon the
North & the water Lignuˀ 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=
=miamatuˀ. That he knowe the kindes or things & justly
Can meddle them. And so knowe thou that thou might
easily worke by it and wʰ out travayle thou might fulfill
all thing that thou desyrest to see. Now we have ful=
filled one Chapiter of fumigiis or fumigacions, and we
will say furthermore yet upon w ecx was or intencion w th
the help of God.

Heere beginneth the fourth booke that
speaketh upon tymes of ye 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 ecx
the Angell Raziel gave to Adam. And it shall speake
upon the 4 tymes of the yeere & moneths & dayes w th
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 21 by the
mannedment of the Creator quicke God & in all things
mighty. And for that Adam should knowe all things
by w ecx 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

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21 This “b” is smudged out.
first mone were, and ere the sonne should assende
his taile the ascendent, and ere the sonne should
ascend upon his starre Zedek Jovis and they should
be nemned in this booke by monthe of holy angells
that have might upon the 7 heavens formed of fyer
and the beholding of them is of fyer and the life of
him is fyer. And they seemed clothed w\textsuperscript{th} fyer And they
be covered w\textsuperscript{th} fyer. 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\textsuperscript{f} of it w\textsuperscript{ch} 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 w\textsuperscript{th} great honor serving
to the Creato\textsuperscript{f}, and they be evermore ready and
bound to go out and to enter, to come and to go and
to do all good and evill whatsoever is made and to
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
w\textsuperscript{th} their powers w\textsuperscript{th} their odors or w\textsuperscript{th} their fellowships
they clipeth themselves everiche w\textsuperscript{th} their names
and w\textsuperscript{ch} be selly . i . heigh or sovereigne evermore
they praise God the Creato\textsuperscript{f} w\textsuperscript{ch} formed them. And also
all the powers of all heavens in the moneth and
in the day in w\textsuperscript{ch} he formed them and they all
speaking to himself togither 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 vvi 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 wch have power in the vii heavens and the vii starres. The names of wch 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 wch they be borne be these Samin raquia Siagum Mahum. Macon. Zebul. Abracek upon Samyn goeth Luna. Upon Raquia goeth Mercu= 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 Mamael 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 meynnes 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 postm 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 wch 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 poyn into the w\textsuperscript{ch} the sonne entereth into
Arietem, till it enter the first poyn of Cancer. And
The 2 from Cancer in Libran, And the third from
Libra to Capricornu\textsuperscript{r}. And the 4\textsuperscript{th} from Capricorno
into Ariente\textsuperscript{s}. And this is the better distinction of tymes
And in the hower w\textsuperscript{ch} Raziel gave the booke to Adam
of tymes of moneths and names of things then was Adam
comforted onely wherin 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 w\textsuperscript{ch} 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
w\textsuperscript{ch} 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 whateere was and that is
and that shall be after thee And in that hower in wch 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 wth him plainly and came to him as a man well bright and cleere like to the cleerenes of a starre in his body and full of many other all about And in ascending when he was severed evermore Adam was like to a lambe wch formed well bright as the flame of fyre and cleere then the fyre of a fornace in wch golde is purged And then Adam sawe this and found and knewe that of the Lord of all worlds wch is a great king and mighty things. This booke was sent for him. And then he considered and looked in it wth 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 wth the Angell Raziel And therfore he considered in it and governed himself by it. Salomon said upon the foresaid reason above after that the Angell Raziel 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 therfore 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 sove= reigne Creatof hath ordeyned. Raziel said of thou wilt knowe any thing of this worlde that is of other that be in the heaven or heavens wch be fellowshipped wth 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 eschewe thou thee from malice and falsenes, and thou shalt not drinke wyne neither shalt thou eat fishes or any thing wch bloud 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 gonorrhea and eschewe 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 lighten thou the house wth 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 wth 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 peticion
and thou shalt attayne to that thou askest with God

Nota hanc partem bene

Note well this parte

Primus opus istius libri qu 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
which thou wilt do. Or thou wilt know when it is good
to do what thing thou wilt of this worlde and thou
canst not any thing thereof understand thou that thou
account by 7 dayes before the first day of the moneth
that is of the moneth of Luna. And in these 7 dayes
be thou not pollute, neither eat thou a beast having
bloud, neither drinke thou wyne, neither touch thou
uncleane things, neither ly thou not with a woman
and washe thou thee with clean 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 with out
languor in themselves, or if thou wilt twey white
culvers if thou might have none other. And cut of
the necke fasting with 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 with holde
the bloud in a newe glasen cup & cast it into the fyer.
And wash thou th’entrailes with clean 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 with wyne, and put all medled in the entrailes of the turts 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 with white cloth and standing thy feete discalciated that is unhosed and unshowed afterward the names of angells which be written that is serving to the moneth in which be written that is serving to the moneth in which thou doest for they be prayers and doers there, and knowe thou that each day thou hast to say the names of angells of that moneth 7 tymes. And in the 7 dayes thou shalt gather together the ashen which thou hast made in thilk 7 dayes of the foresaid 7 members. And the house and the place in which thou shalt burne be it cleane. And when all this is done thou shalt dispose or ordayne a solemne house cleane severed to thee. And thou shalt spring the aforesaid ashen upon the earth in the middle of the house and thou shalt 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 with 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 likenesse of him shall be of a worship=full 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 wth out doubt he shall give to thee.

*Dixit angelus Raziel volo tibi dicere hoc com* =plemento &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 w\(^{\text{th}}\) be written the powers of the moneths and of dayes and\(^{22}\) of the yeere and they have power in everiche moneth and in eache day for evermore And knowe thou eache man who that governeth him= self w\(^{\text{th}}\) them w\(^{\text{th}}\) cleannesse that they helpeth him in all his deeds and in all his things. And they maketh him to knowe all his willes, and they helpeth him to fulfill at that ever he asketh w\(^{\text{th}}\) great power and strength and wisedome

*nisan* The names of the Angells of the first moneth. These be the names of the Angells w\(^{\text{th}}\) be mighty and more mighty in the first moneth w\(^{\text{th}}\) 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 adniet necamia caisaat benit quor adziriel

*yar* The names of Angels of the second moneth

\(^{22}\) The word “and” is crossed out.
These be the mighty Angells of the second month which is year in the language of Hebrew Safuel Saton Cartemat aryel palthia bargar galms nocpis Aaron manit aadon qwenael quemon abragin yehoc adnibia parciot marinoc galus gabmion resegar affry absamon sarsaf alxim Carbiol regnia achlas nadib absafyabitan pliset. And thou shalt name the names of theforesaid Angells of this month year in each thing which thou shalt name in it and they should helpe thee and they shall make thee to know 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 yayac 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 profit.

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 luliaraf nediter / delgna maadon saamyel amrael lezaidi Elisafan paschania maday And thou shalt nempe these names above said in all that thou wilt do and thou shalt profit.

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

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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
cassurafartitis nactif necyf pdgnar tablic mamiroth
amacia qnatiel reycat qynynzi paliel gadaf
nesquiraf abrac amyter 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 arabyel hanyel
nacery yassar rassy boel mattriel naccamarif
zacdon nafac rapion sapfi salttri raseroph malgel
samtiel yoas 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
marquesa said Tisirin. Suriel sarican gnabria szucariel
sababiel ytrut cullia dadiel marhum abeaisdon
zacdon pagulan arsabon aspiramo aquyel safcy
racynas altim Masulaef vtisaryaya 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
marquese the names of Angells of the eight moneth that
sean is said marquesaan karbiel tiszodiel raamyel
nebubael alisaf baliel arzaf rasliel alson
naspiel becar paliel elisuag nap naxas sansani aesa
taarim sasci yalsenac iabynx magdiel sarmas
tmaaliel arsaferal Manistiorar veaboluf nadiela
ntsuci elabuel saeiel sodiel marciel 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
Scibat  names of the Angells of the 9 moneth that is said Qwinslep
adoniel radiel naduch racyno hyzy mariel azday
mandiel gamiel seriel kery sahaman osmyos sachiel
pazehemy calchihay hehuda el 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.

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 naspaynegri somahi hasasigafon gasca szif
alzamy maint xatinas sargnamuf 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  The names of the angells of the xi th moneth. These be the
names of Angells that keepe the xi th moneth that is said
Cyant and w ch have might in it Gabriel Israel natriel
gazril nassam abrisaf zefael zamiel mamiel tabiel
miriel sahumiel guriel samhiel dariel banorsasti
satyn nasyle ranfiel 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 arziel paamiel carcyelel amaluch parhaya ytael beryel cael tenebiel pantan panteron fanyel falafon masiel pantaron labiel ragael cetabiel nyahpatuel. And thou shalt name these names in all things that thou doest and thou shalt profitt.

The names of Angels if the 13 moneth. These be the names of angells of the xiii moneth Bisertilis wch is said Adar the laste in marche lantiel ardiel nasmyel celidoal amyel magel gabgel susuagos barilagni yabtasyper magossangos dragos yayel yoel yasmyel stelmel garasyn ceyabos sacadiel guracap gabanael tamtiel. These names abovesaid thou shalt name in all things that thou wylte, and they shall ful fill all thy will wth fasting & washing and suffumigacion 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 proffitt.

Scias quod postquæ 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 wth his angells full strong and mighty upon everiche day and everiche in his day.

[40v]

24 There are no marginal notes here marking the 12th or 13th months.
The names of ye angels yt serveth in ye day of Solis
And these be the names of haie and his angell be these
Daniel Elieyl Saffeyeyl dargoyeyl yelbrayeyl comaguele
gearbayea faceyeyl caran neyeyl talgylnenyl bethaz
rancyl falha hyeyl armaqneyeyl roncayl gibryl
zamayl mycahe zarfaieil ameyl torayeil ronmeyeeyl
remcatheyl barhil marhil barhil mehil zarafil
azrakeyl anebynnynl denmerzyn yeocyn neyyl hadzbeyeyl
Zarseyeyl Zarael anqiihim Ceytatynyn Ezuiah Vehich=
dunedzineylyn yedmeyeeyl esmaadyn albedagryn yamaa=
nyl yecaleme detriel arieil armayeel veremedyn
unaraxxyydin These be the mighty angels on the day
of Solis, and name thou them worthily & thou shale
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 Jasyozyn
Agrasinden Aymeylyn Cathneylyn Abrasachyyn
Abrasasyn Layzaiosyn langhasin Anayenyn nanga=
ryyn aczonyyn montagin labelas mafatyn feylara=
chin candanagyn Lacudonyn Casfrubyn bacharachyn
bathaylyn anmanineylyn hacoylyn balganarichyn
aryelyn badeilyn abranocyn tarmanydyn amdalycyn
sahgragynyn adiamenyn sacstoyeyn latebayfanysyn
caybemynyn nabyalni cyzamanyn abramacyn lariagathyn
byfealyqyn baiedalin gasoryn asaphin dariculin
marneyelin gemraorin madaryl yebiryn arylin farielin
nepenielin branieyl asriey lyn ceradadayn 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 asmyeylyn mabarelyn tralyelyn rulbelyn marmanyn tarfanyelyn fuheylyn ruffa= raneylyn rabfilyyn eralyn enplyyn brofilyyn cacitielyn nafrynyn impuryn raffeylyn nyrysin memolyn nybiryyn celabel tubeylyn haayyn reyn paafiryyn cethenoylyn letityelyn rorafeyl cannyel bastelyn costiryn monteylyn usaryeyel emco= deneyl dasfrypel unleylyn carszeneyl gromeyl gabrynyn narbell

The names of the angels y^1 serveth in y^6 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 ameiny
zemeiny canany aal merigal pegal gabal leal
amneal farniali gebyn caribifin ancarily
metorilin nabiafilyn fisfilin barsfilin camfilin
Aaniturla feniturla geniniturla elmia calnamia
rabmia rasfia miaga tiogra bee ylaraorynil benenil

The names of angels in the day of Jovis
These be the names of Angells that serveth in the day of Jovis Sachquiel pachayel tutiel osflyel
labiel raliel beniel tarael snyyel ahiel yebel
ancuyel Jauiel Juniel amyel faniel ranmel
sanfael saccinien galbiet lafiel maziel gunfiel
ymrael memiel pariel panhiniel toripiel abinel
omiel orfiel ael bearel ymel syymelyel traacyel
mefeniel antquiel quisiel cunnyryel rofiniel rubcyel
Jebrayel peciel carbiel tymel affarfytyriel rartudel
Cabrilbeel beel briel cherudiel

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
apehieyl arbobolyn canesyllyn anrylyn zarialin marilin
batoraielyn kelfeielyn azraeylyn ambayerin ayayeilyln
caidein alserin afneirin abneyrin nonanrin eazerin
orinyn gedulin hareryn nanylin halilin himeilin resfilin
noraraabilin hatheylyn laudulin et effilin thesfealin
patnilin keialin lebraieil ablaieil talrailandrain
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 foyleylon monichion gabion paxonion xysulion
lepiron belon memitilon Saron salion pion Macgron
acciriron felyypon 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 xii\textsuperscript{th} Salla And these be proper names w\textsuperscript{th} 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

\textit{Ista sunt noia ptar\textasciitilde{} 7 et angelor\textasciitilde{} super 4 eta &c}

These be the names of the 7 planets and of the angels upon the 4 elements as is fyer aire earth and water for w\textsuperscript{th} out these and w\textsuperscript{th} out 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 gael 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 w<sup>ch</sup> 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 pyroyinel flatoniel carbiel and upon the water be these three Cazabriel pasaliel zebaliel These be the names of haie upon the fire it is said yeye upon the aire Don. And upon the water Agla And upon the earth On. And the angells of haie upon the fyer be these 3 dandaniel Saddaniel ellalyel And upon the aire be these 3 Karason berriel olie. 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 angells 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 angells of Cocab upon the fier be these paradiel darifiel dameyel. And upon the ayer be these ramatiel loriqniel bengariel. And upon the water be these
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Rinafonel Mellyfiel Alatiel  And upon the earth these Alapion beriel rabiel  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 aboveasaid 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 caelor* 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 Mesfis= nogna. In the fourth Saæmaho. 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 gulyon And the names of the Angels that have might upon the aire be these rafael quabriel micha\^el cherubyn ceraphin orychyn pantaceren micraton. Sandalfon barachel ragehyel tobiel And name thou them in all thinges that thou shalt do in the aire and thou shalt proffitt well w\th 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 , Armariel yyamnel abrastos Sapiel uiotan oriel bachmyel porackmiel acceriel galliel zsmayel. And name thou them upon waters and upon the sea and thou shalt p\t\fitt.

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 shalte name these names of Angells upon the earth in these that thou hast done in it

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

^ Above ^ is the letter r.
meresac and his Angell is Ababaot. In the fourth aycyhambabo and his angell is Caaniel
— These be the names of the 4 parties of the world in the 4 tymes
In the first tyme the East is said Acbedan
in the second Cardrenac. in the third Abryel
in the fourth Acritael.
These be the names of the north party in the foure tymes In the first tyme it is said 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 Rabiuur
— 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 above said be changed in fower parts of the yeere, for ewiche tyme hath his nature and his Complexion by himself as we have said of water wch is in the first tyme temperate and in the second heat and in the third rottion and in the fourth Congealed And so other things of the worlde ewiche by himself. The example whie 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 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 Eanynyel. 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 nempe the names in their fowre tymes and thou shalt profitt when thou shalt knowe any thing of them.

Heere beginneth the fifth booke that treateth of Cleanness

*Dixit Salomon revelatu* 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 wch nourished powers
and vertues and matter and strength of the potestates above, and that by the manndement and obedience of the Creato' or maker of the worlde
And they said thus Salomon thou hast asked witt and wisdome and fairenes and might in will com=pleate 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 worshippe 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 was fellowshipped to Salomon wch be thilke 7 bodyes wch we seene above bright fayre cleane and cleere wth 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 miving but we have found them as the Prophets and other olde men founden. And the angell Natanael said to Sa= lomon. The 7 bright bodyes wth thou seest above

This word “was” is crossed out.
above be put beneath. And they in going upwards holdeth in balance or in rule the 4 elements beneath And therfore the meving of them ceaseth not for such might the Creator 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= more 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 creator 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 Creator woll they go from place to place when any cleane man hath prayed to the Creator as it beseemeth And then they do good or evill as the Creator 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
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full of Ice snowe and haile and wrothe rancozę
and Coldenes And all the angells that bene there
bene clothed wᵗʰ 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=
nes and coldeness and drinessse. And this hath
power upon wyndes of this nature And they have
power of doing good and evil And the angell of it
is Beel crowned upon all other. In the second heaven

for luke

standeth Zedek and all the realmes of him.

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'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 humors 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 wᶜʰ 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
wᶜʰ they should clarify their fame and anents men
[48r]

Glory should remayne. And I see that my father
king David compowned or made some booke in wch be
conteyned all orisons wch he might knowe and fynde
wch sothely latin men that is Romanes clipeth the
psalter wch soth it is if prayers alone and of holt
names of the creator it is names the head of Orisons.
In the same booke king David wrote all things that
ever he might knowe of patriarche and of old wise men
to the praising of the creator. And I king Salomon
sothely long studyeng in holy words wth vertues and
miracles I founde to be while there is fulfilled in eche
ting worching trust and will sawe in the books in wch
while I studies long found and knowe that Adam and
Hermes and Noe and Moyses and many other most wise
men had great privities & vertues in their bookees.

Cu ergo veteres et antiquos Sapientes &c
When theryfore I understand old wise men to have
made bookees how or wth what wytt or wth 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 wch was cleped zebraymayl
And I said Adam had a maker and a m that is to say
of Lord his maker and gabriell to m furthermore
Hermes the discreet and most wise man and Moyses
had a master and a friend that is to wit Cretus. Also
Aaron sothely had a friend of wch theryfore is made
resistance that a wise man may not be wthout a m
how arresteth it thou in thee that two may be wise wthout
one m. But that thou be wise these I knowe to be
necessary to thee. A wise ṃí and discreete long
and continuall study many olde bookes of great wise
men made oft and ofter over red profitt & amended
glad and continuall health of thy body long lyfe
wth out 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 crea\[48v\]tor 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 wth out whome no
vertue or power is wch giveth wisedome to wise
men, he is that is of all things the fyrste sithe
he is wth out beginning and of all things the last
sith there is no end of him. This is of all thinges
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 Salo-
mon trowing or trusting to Zebmarymayl made the
ark 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 propheths, and of others w\textsuperscript{ch} 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
w\textsuperscript{ch} 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 M\textsuperscript{ts} of everiche one
of the 72 w\textsuperscript{ch} should expound to him privy l\textsuperscript{res} or
hid Y. C. M. Hebrew Caldy Syriacke greeke
writing and that they should expound to him that
w\textsuperscript{ch} were hidde. And when the l\textsuperscript{res} were expounded
he sawe the more party to accord w\textsuperscript{th} hit in vertues of
words.

\textit{Rex ergo Salomon fecit arca nocte quadam ape=}
\textit{riri &c} therfore King Salomon made the arke
some might privily to be opened that in the arke w\textsuperscript{th}
reasons afterward he should be learned. And
Salomon said After that the sovreigne and Almighty
Creatof had infused that grace of his spirit in me
I opened the arke of the testament in w\textsuperscript{ch} I found all
things wch long and studiously before I had sought
Among wch I found the booke wch is cleped Raziel
wch the creator sent to Adam by the angell Raziel when
upon the brinke of the floud of paradice weeping
thilke creator 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 privytyes In wch three
bookes that is three Orisons I found.
The first the prophets clepeth Semiforas wch
the creator gave to Adam in Paradice
The second booke is wch the creator gave to Adam
in paradice in the hower of necessity or need
The third is wch the creator 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 etfe 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 quadtrate
or fowre cornered In wch were 15 precious stones
twelve tribes or lynages of Israel by similitude
likened And in everiche stone were written the
holy highe names of the creator 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 Creator to Moyses tolde and other 7 which the Creator taught Adam in paradise. And this is a secret or privity which much leaned and covered ought worshipfully to be kept. I found also about the extremities of arke 24 vertuous rings with names and figures of the Creator writ in Semiforas with divers colors written or figured. And I myself Salomon had one of thilk rings having mynde to the same. In which I knowe to have founden such vertue that when I said make it to rayne and it rayned And when I said eft as thou hast made it to rayne so make thilk rayne to cease agayne and it ceased. And beside Jerusalem the same realme aswell of tempests as of raines it did or made. And Salomon said I found Semiforas with which Moyses made the plagues in Egypt, and with which he dryed the red sea, and with which also he drewe out water out of the stone, and with which also he knewe all the cleanness of his people, and with which also overcame princes and kings and mighty men, and with whatever he would do he did and that with he would destroy he destroyed And with 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 creator 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 whatsoever thou wilt thou shalt gett. When all vertues in worching by Semiforas ought to be nethelesse these 7 that is mekeness 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 cleane 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 nysson 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 nou=
rished in thilk Also the enfusiall 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. solemn
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 y'ow those that be said
and most the spirits abovesaid and thus thou shalt
profit And whatever thou shalt axe of the creator
rightfully thou shalt have it.
[51v]

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 wth many reasons they Confirment And I my self Salomon have proved the dayes and howers of madin & Sabaday wch 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 diversty 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.

* Cung 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\textsuperscript{rs} and upon the 7 words having power, the names of the w\textsuperscript{ch} 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\textsuperscript{~} o angeli supradicti sitis meæ quoins quam volo querere auditores et nutri in oibus adintores &c

That is to say Oh the angells abovesaid be ye the hearers of my question or axing w\textsuperscript{ch} I will enquire or axe and to me in all things helpers. Thilke sothely w\textsuperscript{ch} 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 w\textsuperscript{ch} Angels in everiche heaven, and in what party serveth we say

These be the angels of the first heaven

In primo cælo q vocat\textsuperscript{~} Samaym in quatuor ptibus &c

In the first heaven that is cleped Samaym in the fowre partyes of heaven serveth these ffrom the party of the north Alael hiaeyel urallim veallu\textsuperscript{~} baliel basy unascaiel ffrom the party of the
south these be Duraniel darbiel darquiel hanin ana el nahymel alscini. 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 Abson soquiel

Angels of the Second heaven

*In secundo cælo quod vocatur 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 lcre hath Carmiel Carcoyel betabaat. ffrom the party of the west is Anulus yesararye in wth is written the names of macareton & in many maners expounded

Angels of the third heaven

*In tertio cælo quod vocatur 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 lre hath heere last hifaliel

Angels of the fourth heaven

*In quarto cæl 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 cælo isti sunt q dicitur Mahon._ In the  
Party of the north serveth these hayel hanyel veal  
qui el margabiel saeprel manyel. In the party of  
the east be these Lanyfiel anther l'ere 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 cælo q vocat q cebul dices a parte septen=  
trionali &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 mercifull ffrom  
the parte of the east thou shalt say Deus magne  
excelsel 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 sittate exoro q  
quæstione 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 cæl est Semiforas scriptu in libro vitae &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 sœ et verba et noia Semiforas &c Heere beginneth the lcre and words and names of Semiforas wch god the Creator gave to Adam in paradice. In wcht be fowre letters wch 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

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28 Since no transliteration is given, it is impossible to determine with certainty which letters are intended, given the similarities among the Hebrew letters heh (ת), chet (ח), and tav (ת), and, if badly written, between vav (ג) and yud (י)—even final nun (ג) and gain (י). My best guess is that the letters are supposed to show the tetragrammaton forward and backward: YHVHHVHY (יהוהיהוה).
Semiforas of Adam in w<sup>th</sup> be conteyned 4 chapters
The first is when Adam spake w<sup>th</sup> the creator in paradice. The second is when he spake w<sup>th</sup> the angells
The third is when he spake w<sup>th</sup> the divels. The 4<sup>th</sup> is when he spake w<sup>th</sup> men and w<sup>th</sup> fowles & fishes and beasts and reptiles and wilde beasts. The fifth when he spake w<sup>th</sup> seeds and herbes and trees and all growing things. The 6 when he spake w<sup>th</sup> wyndes and w<sup>th</sup> the 4 elemts. The 7<sup>th</sup> when he spake w<sup>th</sup> the sunne and the moone and the starres  And by the 7 ver=ties of Semiforas whatever he would do he did, and what ever he would destroy he destroyed. And this Semiforu Adam had when the Creato<sup>r</sup> enspired grace into him.

The first Semiforas

*Primu 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 w<sup>th</sup> above we have declared. If in great necessity or need thou namest this name meekely and devoutly before the creato<sup>r</sup> grace and helpe ne doubt thou not to finde.

The Second Semiforas

*Secundu Semiforas est quando Ada~ locutus fuit &c*

The second Semiforas is when Adam spake w<sup>th</sup> the Angell w<sup>ch</sup> brought to him these letters written the example of w<sup>ch</sup> is such That is yeseraye. And the name thou shalt name when thou wilt speake w<sup>th</sup> angells. And then thy question and thy

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29 The eight letters crossed out resemble those on fo. 53<sup>r</sup>, discussed in note 28.
30 These four letters look like variations of *gimel* (ג) or perhaps *nun* (ל), 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 wth out 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 aialia et sps &c_
The fourth Semiforas is when he bound and
loosed beasts and spirits and that wth these 7 names
Lagume Lamizirm Lanagzlryn 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_32 Letamynyn Letaglogen
Letafiryn Babaganaritin Letarimitin Letagelogin

32 The word “La” is crossed out.
[55]

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 thow 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 sulale Eloym deliom yacy Elim delis yacy Zazael pabiel man myel enola dylatan saday alina papyvm another lire saena alym catinal uza yarast calpi calssas safna nycam Saday aglataon sya emanuel 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 wilte 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 beginneth the semiforas that of Lord gave to Moyses and it is divided into 7 Chapters of wch the first is when Moyses ascended the hill and spake wch the flambé that environed the bush and the bush seemed to burne and nevertheles it burned not. The second when he spake wch the Creator in the hill. The third was when he divided the red sea and passed through it.
The iiiith when the yard was changed into a serpent and the serpent devoured other. The vth is in wch the name that was written in the forehead of Aaron. The viith is when he made the brazen adder and the Calf in brasse wth the plagues of the Egyptians he smote. The viiith 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~

Hæc sunt noia quæ dixit Moises qu est &c These be the names that Moyses when he ascended the hill and spake wth 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 wthout doubt to be fulfilled

Capitulu~ secundu~

Hæc sunt noia quæ dixit creator &c These be the names wch the Creator said to Moyses when he ascended the hill and spake wth him Abgincam loaraceram naodicras pecaccecas acaptena yeger podayg saccsicum These be the names wch the temple of Bozale was founded. These be the names of the prophets when wth the Angels wth wch the 4 partyes of the worlde were sealed wth wch thou mightest do many miracles And beware least thou name them but chaste and cleane and three dayes
[567]

fasting, and what ever thou wilt do by them thou shalt do trustelye

Capitulu tertiu

*Hæc sunt noia quæ Moses dixit &c* These be the names that Moses sayd when he divided the red sea ena elaye sayec helame maace lehaha lehahu. lehahu alielie q're azaye boene hyeha ysale mabeha arayha arameloena qleye 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 Quartu

*Hæc sunt noia quæ 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 quintu

*Hæc sunt noia quæ scripta evant in pple Aron &c* These be the names that were written in the people of Aron when he spake w'th the Creato Saday haleyos loez elacy citonij hazyhaya yeynimeysey accidasbaruc huadonenu eya hyebu ueu uaha oyaha eye ha hia zalia haliha eyey yaia el ebehel ua ua ua Keepe well these names above said for they be holy and vertuous, and these thou shalt name that thou mayst get what thou askest of the Creato.

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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 ahiaacmed. And these names Conteyned in themselves in any vertues for wth them thou shalt destroy evill and all enchantm’ts And presume thou not to name them in the 7 works

Capitulu~ septimu~

_Hæc sunt noia quæ 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 rehearse thou these words by wch the names afore said be expounded Deus vive verax magne fortis poleus pie sancte munde oi bonifate plene benedicte due benedictu’ nomen tuu tu completer nostra comp= 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 fulliffer
fulfill 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 Creato’r I beginne the explanacion of
his name yeseraye that is to say God w\textsuperscript{th} out
beginning and w\textsuperscript{th} out 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 w\textsuperscript{th} him he shall no
dread sodeyne death.

Heere endeth the booke of Raziel
of the seaven treatises