

British Library Sloane MS 3826: 2<sup>r</sup>-57<sup>r</sup>

# *Liber Salomonis:* Cephar Raziel

Transcribed, annotated, and introduced by Don Karr

© Don Karr, 2002-6; text corrected & introduction revised, 2007-10

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Reviewers may quote brief passages.

## INTRODUCTION

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

1. Clavis...“of astronomy and of the starres” (ff 5<sup>v</sup>-11<sup>v</sup>)
2. Ala...“the vertues of some stones of herbes and of beasts” (ff 12<sup>r</sup>-27<sup>r</sup>)
3. Tractatus Thymiamatus...of suffumigations and of allegations of them and divisions” (ff 27<sup>r</sup>-34<sup>r</sup>)
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 34<sup>r</sup>-46<sup>r</sup>)
5. The “Treatise of Cleanesse...of Abstinence” (ff 46<sup>r</sup>-51<sup>r</sup>)
6. “Samaim” which “nameth all the heavens and her angels and the operations or workings of them” (ff 51<sup>v</sup>-53<sup>v</sup>)
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 53<sup>v</sup>-57<sup>v</sup>)

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

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<sup>r</sup>-60<sup>f</sup>)
2. Orisons (ff 60<sup>r</sup>-65<sup>r</sup>)
3. Magical directions (ff 65<sup>r</sup>-83<sup>v</sup>)
4. *Liber Lunæ* (ff 84<sup>r</sup>-97<sup>v</sup>)
5. *Raphael*: The Invocation of Oberon Concerning Physick &c (ff 98<sup>r</sup>-99<sup>r</sup>)
6. The Call of *Bilgal*, One of the 7 etc. (fo. 99<sup>v</sup>)
7. An Experiment for a Fayry (fo. 100<sup>r</sup>)
8. *Beleemus De imaginibus* (ff 100<sup>v</sup>-101<sup>r</sup>)

Sloane MS 3826 is in English, except for

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

In various communications, I have expressed my opinion that Sloane 3826 was a sixteenth-century Christian product, though one which borrowed from Jewish, Arabic, and Græco-Roman / scholastic and folk sources. In a note to me (January 28, 2007), Sophie Page offered an informed and most welcome emendation to my view in the form of an abridged segment from her article, “Uplifting Souls and Speaking with Spirits: The *Liber de essentia spirituum* and the *Liber Razielis*,” 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, xviii, French; MSS Alnwick Castle 596 (s. xviii, Italian, the *Liber Sameyn*), pp. 1-42 and 96 (Italian, Latin, English, the *Liber Sameyn* only); MS Lübeck, Bibliothek der Hansestadt, Math. 4o 10 (s. xvi/xvii, German); MS Dresden N. 36 (s. xviii, German); Prague, National Museum Library MS 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.

Suggested bibliography: J. Dan, “Raziel, Book of,” *Encyclopedia Judaica* 13 (Jerusalem, 1971), 1592-93; A. Garcia Avilés, “Alfonso X y el *Liber Razielis*: imagines de la magia astral judía en el *scriptorius* Alfonsi,” in *Bulletin of Hispanic Studies*, Volume 74, Number 1: January

1997, pp. 21-39 (Carfax Publishing/Liverpool University Press); Alfonso d'Agostino, *Astromagia* [MS. Reg. Lat 1283a] (Naples: Liguore, 1992). On the later *fortuna* of the *Liber Razielis* in Spain and elsewhere: F. Secret, "Sur quelques traductions du Sefer Raziel," *Revue des études Juives*, 128 (Paris: 1969), pp. 223-45. On magic at the Alfonsine court, see also N. Weill-Parot, *Les images astrologiques au Moyen Âge et à la Renaissance* (Paris: Honor Champion, 2002), pp. 123-138.  
[my brackets—DK]

In her introduction to *The Watkins Dictionary of Angels* (London: Watkins Publishing, 2006), Julia Cresswell writes (—page 9) of Sloane 3826,

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 "wyng.") 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:

- *Alchemy Web Site*, "organised by Adam McLean." "Sepher Raziel Manuscripts," on-line at <http://www.alchemywebsite.com/raziel.html>; also in print as an appendix to Steve Savedow's *Sepher Rezial Hemelach: The Book of the Angel Rezial*, York Beach: Samuel Weiser, Inc., 2000.
- Cresswell, Julia. *The Watkins Dictionary of Angels*, London: Watkins Publishing, 2006; Cresswell uses Sloane 3826 as her "base text" in compiling this grand list of "angels and angelic beings."
- Klaassen, Frank F. RELIGION, SCIENCE, AND THE TRANSFORMATIONS OF MAGIC: MANUSCRIPTS OF MAGIC 1300-1600. Ph.D. dissertation: Toronto: University of Toronto, 1999: p. 133 (ref. *Liber sacer* i.e., Honorius material), p. 207 (as an example of a seventeenth-century collection combining ritual and scholastic image magic), p. 259 (listed under "Seventeenth Century [MSS]").
- Mathiesen, Robert. "A Thirteenth-Century Ritual to Attain the Beatific Vision from the *Sworn Book* of Honorius of Thebes," in *Conjuring Spirits: Texts and Traditions of Medieval Ritual Magic*, edited by Claire Fanger. University Park: Pennsylvania State University Press, 1998: p. 145 (Sloane 3826 ff. 58-83 is listed as a MS of the *Sworn Book of Honorius*).
- "M. Plessner, article on 'Balinus' in *Encyclopedia of Islam* (new edn.1959) I, 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 GROTTTO: <http://www.esotericarchives.com/raziel/raziel.htm>
- Shah, Idries. *Oriental Magic*. New York: E.P. Dutton & Co., 1956; rpt 1973: page 191, BIBLIOGRAPHY, Grimoire References, *Chaldea*: "The following 'Black Books' of the sorcerers have traces of Chaldean magical rituals or processes attributed to Chaldean origin: Sefer Raziel (The Book of Raziel). B.M. Sloane 3826."
- Shah, Idries. *The Secret Lore of Magic*. Secaucus: Citadel Press Inc., 1958: pp. 288, 289, 290, and 310; ref. abbreviation (SR).
- Thorndike, Lynn. *History of Magic and Experimental Sciences*, volume II: THE FIRST THIRTEEN CENTURIES. New York: Columbia University Press 1923: p. 281.
- Waite, Arthur Edward. *Book of Black Magic and of Pacts*. London: Redway, 1898; rpt. New York: Samuel Weiser, Inc., 1972: pp. 33-4 of the Weiser edition.
- Waite, Arthur Edward. *The Book of Ceremonial Magic*. London: Rider, 1911; rpt. New York: Bell Publishing Company, 1969: pp. 20-21 and 22 of the Bell edition. (*The Book of Ceremonial Magic* is a revised version of *Book of Black Magic and of Pacts*.)

## *Liber Salomonis*

[2<sup>r</sup>] *In noie Dei potentis vibii et veri et æterni &c*  
 In the name of Almighty God living and very and ever=  
 lasting and w<sup>th</sup>out all and w<sup>ch</sup> is said Adonay Saday  
 Ehye Asereye I begin to write this booke w<sup>ch</sup> is said  
 Sephar Raziel w<sup>th</sup> all his appertenances in w<sup>ch</sup> be seven  
 treatises complete or fulfilled that is vii bookes.

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

These be the ix precepts *Incipiunt præcepta*  
 Heere beginneth the precepts

*Ne credas esse plures nisi unu singulare &c*

1. Ne trowe thou no to be moe or many but one singular  
 alone upon all things w<sup>ch</sup> hath none like him and him  
 love w<sup>th</sup> all dread and honor w<sup>th</sup> all trust and w<sup>th</sup> good  
 will and stable and w<sup>th</sup> might and w<sup>th</sup> all they cleane
2. heart. Ne live thou not w<sup>th</sup>out lawe, and thou shall
3. be loved of God thy creator and of folks. Ne do thou  
 not to another man yf thou wouldest not the same. Ne
4. be thou not a lyer to the Lord neither to thy friend  
 and say thou such soothes that be to thy profit and not
5. harme. Ne love thou not neither fellowship thou more  
 w<sup>th</sup> unwise men then w<sup>th</sup> wisemen. And evermore love

[2<sup>v</sup>]

- thou many wisdoms and good sciences and all thy will
6. and thy lyfe in them. Ne speakest thou not before thou have thought, and that thou do consider it in thine
  7. hart ere thou do it. Neither discover thou not thy privities to a woman, neither to a childe, neither to a foole, neither
  8. to a dronk<sup>e</sup> 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 w<sup>th</sup> 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 w<sup>th</sup> good witt and good discretion. Therefore I will expound or make open his booke w<sup>ch</sup> is of great power and of great vertue.

I, Salomon put such knowledge and such a distinction and explanation in this booke<sup>e</sup> to every man that readeth or studyeth in it, that he may know<sup>e</sup> whereof he was and from whome he came. **Knowe** ye that after I Salomon had xxx yeeres w<sup>th</sup> in an half in the v<sup>th</sup> day of the month of Hebreys w<sup>ch</sup> was the vi<sup>th</sup> 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 Cephaz Raziel w<sup>ch</sup> cont vii bookes and vii treatises.

*Nota tempus in quo Salomon fuit p<sup>o</sup> adeptus istu libre et quomodo et a quo venit sibi*

Knowe thou the tyme in w<sup>ch</sup> Salomon gott the booke and howe and of whom it came to him.

*Iste liber est magnæ virtutis et magnæ secretiæ* 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.

[3<sup>r</sup>]

The name of this booke expound<sup>ed</sup> in Latine is Angelus magnus Secreti Creatoris That is to say the great Angel of the secret creator And in Hebrew Cephaz Raziel it is the book<sup>e</sup> after Adam written in language of Caldey and afterward translated in Hebrew. And know each man that read<sup>e</sup>s it that in it all Semiforax that is to say the great name complete w<sup>th</sup> all his names whole and even. and w<sup>th</sup> 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<sup>e</sup> and the five middle more plain and although I found them dark<sup>e</sup> I opened them as much as I could or might. And the 7 treatises of this book<sup>e</sup> be these..

1. The first is said Clavis for that in it is determined of Astronomy and of the stares for w<sup>th</sup>out 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<sup>s</sup> for that there is determined in it of suffumigations and of Allegations of them and divisions
4. The iv<sup>th</sup> 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<sup>e</sup>
5. The v<sup>th</sup> is said the Treatise of Cleanesse for that there is determined in it of Abstinence
6. The sixt<sup>h</sup> is said Samaim for in that treatise it nameth all the heavens and her angels and the operations or workings of them
7. The vii<sup>th</sup> is the book<sup>e</sup> 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<sup>e</sup> volume for that one treatise w<sup>th</sup>out another serves not to the wholeness of the work<sup>e</sup> Therefore I made an

[3<sup>v</sup>]

whole booke<sup>e</sup> to be made of the treatises. Therefore Salomon said to his writer Clarifaton that he could write it, w<sup>ch</sup> I know well the language of Caldye 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, w<sup>ch</sup> 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 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 w<sup>th</sup>out another, wherefore he said it were necessary that they were all together Whereupon Salomon ordained that all the said 7 treatises were but one booke<sup>e</sup> as they ought to be and as they ought to be read and wrought. And he ordayned it much better then the ph<sup>il</sup>o<sup>[soph]</sup>rs ordayned, and also he taught how a man ought to do his work<sup>e</sup> by it. And he put every treatise by itself and every chapter by itself and ordayned all till the end of the booke<sup>e</sup>. And he putt into this booke Semiforas that is the booke<sup>e</sup> of 17 vertues how it ought to be written and of w<sup>ch</sup> Ink<sup>e</sup>, and of w<sup>ch</sup> parchment and w<sup>th</sup> what pen and w<sup>th</sup> what man, and in w<sup>ch</sup> time and what day and in what night and in what hour. After that Salomon expounded in the booke<sup>e</sup> of Razeelus and how it ought to be kept Cleanly and w<sup>th</sup> great honor

*Dixit Salomon qui videt et non cognoscit &c*

Salomon said who so seeth and knoweth not is as he that is born<sup>e</sup> blind<sup>e</sup> and knoweth not colors and who that heareth and understandeth not is such as if he were a deaf<sup>e</sup> man. And who so considereth and knoweth not the consideration is such as if it were of a dronkerd

[4<sup>r</sup>]

And whom that speaketh and cannot expound the reason is as a dombe 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 Cephaz Raziel the angel said to Adam w<sup>ch</sup> was the first man in this world and after it w<sup>ch</sup> Moyses said to other prophets in soothes and we troweth it so.

*Dixit angelus Salomoni vt o<sup>per</sup>es tuæ operationes &c*

The angel said to Salomon that all thy workings and petitions and willes be fulfilled, and it shall be made in all hitt that thou shalt covet that it be in thy might It behoveth that when thou hast this book<sup>e</sup> of this or of Another example or ensample that thou write it in Inst maner in virgin parchemt and that it be not filthy neither of a dead beast or in vealime (vitulino) or in parchmyn of sylke, or in samatyne<sup>1</sup>, 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<sup>e</sup> w<sup>th</sup> w<sup>ch</sup> thou shalt write be it of cleane galles and let it be made w<sup>th</sup> good white wyne & whole and w<sup>th</sup> gum<sup>e</sup> and vitriol and masticke & thyme and croco. And the third day when it hath taken residence and shall be clensed putt<sup>2</sup> thou therein a little of Algaba and Almea<sup>3</sup>, and putt therein of good muske or muske more than of those three. And put thou therein Amber and Balsamu<sup>s</sup> myrryam and lignu aloes and when the Inke shall be made, boyled w<sup>th</sup> masticke and w<sup>th</sup> thyme and w<sup>th</sup> lingo aloes and w<sup>th</sup> somewhat of Thymiamat and Muculazarat and thou clense it well w<sup>th</sup> a clean<sup>e</sup> thinne cloth<sup>e</sup>, and the cloth be it threefold. And afterward putt therein musk<sup>e</sup> and Ambram and Almenus & Algana and Balsami<sup>s</sup> and Myrrha<sup>s</sup> all well grounden & then

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<sup>1</sup> Above “samatyne” is written “sattin.”

<sup>2</sup> Above “putt” is written “& strained.”

<sup>3</sup> A marginal note offers an alternative to Almea: Alinza.



[4<sup>v</sup>] shalt meddle all this w<sup>th</sup> 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<sup>e</sup> thou that w<sup>th</sup> this  
 ynke thou shalt write all the holy names of God and  
 of his angels and of his saints, and all things in w<sup>ch</sup>  
 his holy great name is<sup>4</sup> nempned and written. And all  
 things that thou willest truly to be fulfilled w<sup>th</sup> thy well  
 pleasing or w<sup>th</sup> thy service. And what ere thou puttst  
 in this ynke, be it newe and bright and pure and good  
 pen And the penne that thou shalt write the holy names  
 be it of a green<sup>e</sup> reed<sup>e</sup> gathered early ere the sunne  
 5 arise. And he that shall gather it be he clene & washen  
 & in running water or in a quicke well and also let  
 him be clothed w<sup>th</sup> cleane clothes, and the moon<sup>e</sup> being  
 waxing w<sup>th</sup> Caput Draconis or w<sup>th</sup> Jove, for that  
 they be true and very. And when thou shalt gather it, thou  
 shalt behold of looke toward the East and thou shalt say  
 thus *Adonai et Saday jubate me ad complendu<sup>s</sup> volun-*  
*tates meas eo<sup>s</sup> axundine ista.* That is to say Help  
 ye me to fulfill my willes w<sup>th</sup> this reed<sup>e</sup>. and when this  
 is said thou shalt cutt one reede or twayne or as many  
 as thou wilt w<sup>th</sup> one stroke. And as Moyses said the knife  
 be it well playne sharpe and whole as thoughe we should  
 cutt of an neck<sup>e</sup> w<sup>th</sup> it. And thou take the reed<sup>e</sup> w<sup>th</sup> thy  
 cleane hands, and make thou of it a gobbets. And when thou  
 wilt cutt the penne, cutt it ere the sunne arise or when  
 it ariseth. With this penne and w<sup>th</sup> this ynke thou shalt  
 write all the names of God holy and severall. And as  
 often as thou writest the name of the Creator be thou  
 clean<sup>e</sup> and<sup>6</sup> solleme & serened & in a clean<sup>e</sup> place. And  
 thou shalt first ere thou write by iii dayes be bathed in  
 clean<sup>e</sup> water, but rather thou shalt be clean<sup>e</sup> by 9 days  
 an house or clean<sup>e</sup> place made very clean<sup>e</sup> w<sup>th</sup> beesoms

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<sup>4</sup> Above “is nempned” is written “named.”

<sup>5</sup> 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 )

<sup>6</sup> Above “and solleme” (and in the margin) is written “solitarie.”

[5<sup>r</sup>]

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<sup>th</sup> 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 putteth into the ynke of the bloud of vower or of a turtur or of a gander (wholly or all white) the ynke shall be much the better and the more vertue

Also I say that if there were of Sapher powdered Sma=ragdo, gagnisia & topasia the ynke shall be complete or fulfilled. And w<sup>th</sup> this Inke and w<sup>th</sup> this penne ought to be written all the names of Semiforas and know<sup>e</sup> thou yt he that shall write this book<sup>e</sup> ought to be clean<sup>e</sup> & fasting bathed and suffumed w<sup>th</sup> precious aromatickes, that is w<sup>th</sup> 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<sup>e</sup> he God in his mynde and his holy Angels & hit for w<sup>ch</sup> he hath made it. & let him put in his mynde in w<sup>ch</sup> tyme of the 4 tymes of the day w<sup>th</sup> his oughth 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<sup>ch</sup> they ought to be as *invenies in libro prophar<sup>um</sup>*

*Dixit Salomon sicut si esset castru<sup>m</sup> etc*

Salomon said as though there were a castle full strong and his highenes ful great and high and enhanced and well on each side w<sup>th</sup> walles invironed and the gates in one place well strong and stable or fyrme and w<sup>th</sup> keyes closed and locked. Therefore it behoveth it who that would open the gates of that close castle and holsomly would enter into it both w<sup>th</sup> out travel of gyfte and w<sup>th</sup> out bruising of his body It is necessary to have the same

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keyes and none other of this castle and of his gates & of his closings Thus I say this that it is for to knowe the starres and their names and their figures and their natures, and when they should be good and when they should be evill, And thus I say of the fixe and of the 7 erraticis neverthelesse Consider how evermore the nature of the Circle of the xii signes that is thee towards. And therefore it behoveth each man that hath this booke, that he holde it clenly and that he keep<sup>e</sup> it w<sup>th</sup> great reverence & w<sup>th</sup> great hono<sup>r</sup>. 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<sup>th</sup> great witte.

And I make every man to knowe or weel that he ought not to worke by this book<sup>e</sup> in vayne, neither w<sup>th</sup>out wytte nor w<sup>th</sup>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<sup>e</sup> 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<sup>th</sup> great right or lawe or w<sup>th</sup> 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<sup>th</sup>out reason, or if thou were uncleane or evill in thy self.

*o—Clavis istius libri est cognoscere et scire loca*

The key to this booke is to knowe and will the places of the vii bodyes above and their natures and their sciences and the domes, and all their vertues after yt it appeared in the earth to me

*O\_\_o formata debet esse omnis figura cu<sup>s</sup> ex vero*

Eache figure ought to be formed w<sup>th</sup> very or true en= sample therefore I put the figure of the key in this booke that no man true that w<sup>th</sup>out reason and profitt it be made. And I put in figure and key w<sup>th</sup> the shafte to the

[6<sup>r</sup>]

similitude or likenes that there is one soleyne Lord one god w<sup>ch</sup> never had neither shall have any even or like to him In the Quadrature or in that, yt is fower cornered yt signified that there be 4 elements and no moe. And in this key is one triangle w<sup>ch</sup> signifyeth 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 elemnts w<sup>ch</sup> openeth and doeth all. And the 7 wards be 7 Angels w<sup>ch</sup> have might in the 7 heavens, and in the 7 dayes of the weeke as furthermore I shall teache you.

And the triangle signifyeth man w<sup>ch</sup> is in body and soule and spirit, and these above said leadeth together 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 w<sup>ch</sup> 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 germanyn. 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

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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<sup>ch</sup> one hath the half seale of Tauri that is  
 from the highnes of his head w<sup>th</sup> his horns till to the  
 navell. And their as the vii<sup>th</sup> 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<sup>ch</sup> is the writer) that is Mer=  
 curius twey realmes of w<sup>ch</sup> one hath twey men embraced  
 that is clipping together himself, that other hath a  
 fayre virgin winged and nevermore would be divided  
 or departed from wemen for those Images be such  
 and he displeaseth evermore to go much from the South  
 into the Northe. And he gave to the Malix that is to  
 say Lune for that he goeth evermore one realme  
 And for that she will note stande much in her house  
 & her signe is a fish that is said Cancer w<sup>ch</sup> hath  
 many feete, and signifyeth 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<sup>ch</sup> is the Lord of all

[7<sup>r</sup>]

other, and he commandeth to all and is more adorned for fay= rer arrayed, therefore he gave to him one realme 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 par<sup>ty</sup> of the South and theld or tooke twey realmes, one about another for this that he should never overcome in the signe of the realme well meridionall or south, and he is one beast w<sup>th</sup> one forme in his front, and the signe of that other realme is a man that holdeth w<sup>th</sup> many waters and this brother is said the old Sabaday. And then ta= keth that other brother for heritage on his right syde the realme w<sup>th</sup> the signe of half a man and half a horse and it is said Sagittarius, and on the left syde of Pisces.

**Knowe you** heere the natures of the Signes

And Salomon said Aries is a sign fiery hot & dry, choleric, and so is Leo and Sagittarius and they have might in the East.

Taurus is earthy, cold and dry, melancolious & so is Virgo and Capricornus and they have might in the South.

Gemini is airy, hot and moist & sanguine and so is Libra & Aquarius & they have might in the West.

And Cancer is watery feminine moist and flegmatic and so is Scorpio and Pisces & they have might in the North.

*Iam diximus de naturis et signis et eor<sup>um</sup> complexionib<sup>us</sup>*

Now we have said of natures and sign<sup>e</sup>s and of the complexions of them, so we meane to say of natures and of the complexions of germanyes and what they signifyeth.

The first higher that is said the old Sabaday is Satur= nis the nature of w<sup>ch</sup> is cold and dry for that is

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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<sup>th</sup> all & serveth to all, and signifyeth writers and tydings and voyces after that he shall be w<sup>th</sup> it yt w<sup>ch</sup> everich<sup>e</sup> he holdeth him self, when he is w<sup>th</sup> it The vii<sup>th</sup> brother is Labona & it is Malx and it is colde and moist and it signifyeth brethren and beareth each moneth and manndem<sup>ents</sup> of brethren to brethren after that it is severed from them.

*Deinde loquamur de septem fr̃ibus quare dicuntur clavis &c* And then speake we of the vii brethren why they be said the keyes of the world (and w<sup>ch</sup> this world may not excuse neither excuseth) and these were formed as 4 brethren w<sup>ch</sup> 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<sup>ch</sup> we sayen clymates. And

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knowe thou that these be mighty upon all beasts heere formed.

And Salomon said prophets clippeth these brethren vii quicke spirits, and holy and wise men said that they were 7 lampes burning or 7 candlesticks of light & of life, and all prophets clipeth them 7 heavenly bodyes w<sup>ch</sup> be vii planets and of commonalty they be said 7 starres. And the 7 brethren be kept of 4 beasts full of eyen before and behinde w<sup>ch</sup> be the partyes of heaven East West north and South, and they have might in the 4 parts of the worlde and in 4 tymes and in 4 natures w<sup>th</sup> her complexions and w<sup>th</sup>al her parties and in all her 4 elements and w<sup>th</sup> these together 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 w<sup>th</sup>out corruption so know<sup>e</sup> thou that there is nowe and shall be evermore. And for this we understand the bodyes above cleane and good and made w<sup>th</sup>out corruption. 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 w<sup>ch</sup> we understand that the neatherbodyes might not excuse the over bodyes. And all things w<sup>ch</sup> we seene beneath have roote and beginneth from things above ffor things above be w<sup>th</sup> lyfe and w<sup>th</sup>out dolor and things beneath be the contrary, have death and dolor And things above have during w<sup>th</sup>out corruption and things beneath each day fayleth and be corrupted and minished. All prophets 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



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any of the bodyes above were broken or were evill treated And if there fayled one of the 7 brethren the earth shoulde come agayne to his first state, and all the elements were confused. And if any of them had corporally received corruption knowe thou that all things were destroyed that received soule or lyfe. And knowe thou that as the 4 elements be turned downward so be they not turned w<sup>th</sup>out some reason of the 7 above And this sayeth the Ph<sup>[ilosoph]</sup>er 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 know<sup>e</sup> thou that everiche (After that it were or shall be in this exaltation) ordeyned and bounden w<sup>th</sup> the sonne yt<sup>s</sup> reasons and words and speches should be good betwixt men. And as often as Mercury were joined in Virgo in the same point w<sup>th</sup> Sol direct and not retrograde, make we subtyll 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 w<sup>th</sup> 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 complexions of planetts after the states of them and their beholdings that is said Aspectus.

[9<sup>r</sup>]

*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<sup>ch</sup> is said Palmus made w<sup>th</sup> hande in w<sup>ch</sup> 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<sup>ch</sup> 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 nativities of beasts  
 be denyed such wurchings you shall do w<sup>th</sup> helpe  
 of God.

*Postqua diximus de 12 signis 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<sup>ch</sup> 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

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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 temperate sheweth double good, as twey evill by the contrary sheweth much evill 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 evill starres) and twey opposita avayleth one infortunate in the ascendent or in the opposite. And twey quarti avayleth as much as a starre falling or combust or retrograde this is letted in the Ascendent one fortunate or twey in the Ascendent and another of sextile and another of trine beholding the ascendent sheweth much good hasty or highing Twey evill in the ascendent or one w<sup>th</sup> another in opposito that is in the contrary or falling sheweth

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grievous or long impediment. And if they be falling and letted it shall be worse. One fortunate in the Ascendent beholding of tway trinis it sheweth much good and how much there were no witnesses upon the figure of w<sup>ch</sup> thou enquireth and searcheth or fo w<sup>ch</sup> thou worchest so much it shall be the better And if three planets be= holden the Ascendent w<sup>th</sup> good beholding and tway evill the good shall overcome the evill and so of the other One infortunate in the Ascendent beholding tway 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 tway in latitude to the way of the sonne and it profiteth in going toward the party of the north. Eache planet in the taylor of the dragon is minishing of his worke yt goeth towards the south.

Luna coniunct or Joyned w<sup>th</sup> Saturne and Mars in the Ascendent it constrayneth and threatneth divels Satunus maketh divels strength & great power

Luna coniunct or Joyned w<sup>th</sup> Jove and Venus in the ascendent it sheweth great dilection and great love in every good thing.

Luna joyned w<sup>th</sup> Mars & Saturne in the ascendent it sheweth impediment except the planet were of good receiving.

Luna joyned w<sup>th</sup> 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<sup>ch</sup> she is Joyned

Luna w<sup>th</sup> Caput draconis in the ascendent sheweth good

Luna w<sup>th</sup> Cadua draconis or combust or ioyned w<sup>th</sup>

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a starre letted or in evill sitting it sheweth much evill when caput draconis and Luna were w<sup>th</sup> 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<sup>th</sup> dracon of another & both be ioyned together 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<sup>th</sup> them. When Caput draconis Luna were w<sup>th</sup> Caput draconis Martis and Luna and Mars in the like poynt it sheweth strength and might. And if Cauda w<sup>th</sup> Cauda and Luna w<sup>th</sup> Mars together 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<sup>th</sup> Cauda dra= conis. Caput draconis w<sup>th</sup> capite veneris sheweth much love and cauda draconis the contrary Caput draconis that is to say mercury w<sup>th</sup> caput draconis and Luna sheweth werke of reason and of voice and many sounds, and in Cauda Luna w<sup>th</sup> 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

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and Saturne w<sup>th</sup> it or that they beholdeth it w<sup>th</sup> 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 w<sup>th</sup> a good starre sheweth much good. And the beginning in all hit in w<sup>ch</sup> were d<sup>e</sup>us quartæ that is the Lord of the 4<sup>th</sup> house and if the 4<sup>th</sup> house is well beholden of good, all the one of the thing shall be good And when the Lord of the 4<sup>th</sup> 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 w<sup>ch</sup> 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 vi<sup>th</sup> and Sol in the ix<sup>th</sup> and Venus in the v<sup>th</sup> and Mercurius in the Ascen= dent that is the first house and Luna in the 3<sup>d</sup> house And the Ascendent hath 12 vertues, and each planet that is in it upon eache place of the circle. The x<sup>th</sup>

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house hath xi vertues. The xi<sup>th</sup> house hath 10 vertues. The vii<sup>th</sup> nine, the 4<sup>th</sup> eight vertues the v<sup>th</sup> house hath 7 vertues, the ix<sup>th</sup> house hath 6. The third 5. The second 4. The 8 three, the xii<sup>th</sup> 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<sup>ch</sup> heere I will not expound to thee, that is thou knowe in w<sup>ch</sup> tyme of the yeere thou were borne of the 4 tymes of the yeere. And in w<sup>ch</sup> 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<sup>th</sup> 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 & subtiltyes 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<sup>th</sup> the helpe of God The treatisy that is said *Liber Clavis* That is the booke of the Key.

Heere endeth the first booke and heere  
beginneth the second

[12<sup>r</sup>]

*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 therefore we clipeth this booke Ala that is wings for w<sup>th</sup>out wings neither fowles neither fishes mought move themselves, and so as winges beareth bodyes to highnes upwards and to fundaments downwards and to Longitude and latitude that is to length and bredth, so by the vertue of stones and of herbes w<sup>th</sup> grace and w<sup>th</sup> 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 Cephaz Raziel that was crowned w<sup>th</sup> 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 sixth faguncia, the vii<sup>th</sup> Adamas and the vertues of these stones Raziel hath spoken. And he said that they were crowned of 7 angells w<sup>ch</sup> have might over the 7 heavens and of the 7 dayes of the weeke. And Raziel said knowe eache man that hath this booke that in this booke be the more vertues of this worlde And the first vertues of this booke that is said of 4 wings be the



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vertues of stones whereof knowe thou that by stones alone thou might do wonderfull things if thou hast well knownen as thou shouldest doe w<sup>th</sup> all other Images and that thou keepe them clenely and reverently.

*De prima ala*

*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 signifyeth durability or lastingnes w<sup>th</sup>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<sup>ch</sup> thou oughtest to putt in it ought to be a draco that is a Dragon well fayre w<sup>th</sup> dread.
- 2 The second stone is Topazins of w<sup>ch</sup> the color is citrine as of golde. His power is that if it be put in a caldron w<sup>th</sup> fervent hott or boyling water it w<sup>th</sup>holdeth the water that it may not boyle, w<sup>ch</sup> is for great power for making colde, and the vertue of it is that it maketh a man chaste that beareth it w<sup>th</sup> him and it giveth benevolence or well willing of great Lords and his figure is a falcon.

[13<sup>r</sup>]

- 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 iiiii<sup>th</sup> stone is Faguncia the color of w<sup>ch</sup> 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 w<sup>th</sup> alien infirmity, his vertue is that is that he giveth health and hono<sup>r</sup> and keepeth the man that beareth it whole in wayes or in Journeys, and his figure is a Lyon well figured.
- 5 The v<sup>th</sup> stone is a crysopazine of w<sup>ch</sup> the colo<sup>r</sup> 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 w<sup>ch</sup> 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 Inflammation and greevance of the eye. And it clenseth them much. And if in this stone be graven the head of a man w<sup>th</sup> 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 w<sup>th</sup> 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

[13<sup>v</sup>]

- 7 The vii<sup>th</sup> stone is Berillus the color of w<sup>ch</sup> 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 w<sup>th</sup>in 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 w<sup>th</sup> it. And his figure is Rana that is a ffrogge & it is of great power to make concord and love.
- 8 The viii<sup>th</sup> 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 constraying 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<sup>th</sup> stone is said sardius the color of w<sup>ch</sup> 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<sup>r</sup>
- 10 The x<sup>th</sup> stone is Crysolitus that is of golden color and sparkling as fier. His power is to gather together 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<sup>th</sup> stone is said Eliotopia. And it is a stone of great power of w<sup>ch</sup> the color is greene and fayre shining and cleere w<sup>th</sup> drops like bloud well redde w<sup>th</sup>in this stone is said the stone of wisemen of prophets

[14<sup>r</sup>]

and of philosophers. And this is honoured for twey things for the color is like Smaragdo in greenenes and in rednes to rubine. The price of this stone overcometh the price of other and of his vertues and propertyes. The power of this stone is that if it be put in any broad vessell full of water to the sonne it resolveth the water into vapor And it maketh it to be rayed upward till that into the forme of rayne it be converted downward. His vertue is that who that beareth it in his mouth or in his hand closed he may not be seene of any man, w<sup>th</sup> this stone a man may have power upon all divels, and make eache Incantation or Inchantment that he will. And in this stone ought to be graven Vespertino thus he sayth. But I trowe it be Vespertilio that is a Backe or a rermouse.

- 12 The xii<sup>th</sup> stone is Cristallus of w<sup>ch</sup> the color is of water congealed w<sup>th</sup> 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 w<sup>ch</sup> thou shalt work<sup>e</sup>. and after as the Image shall be w<sup>ch</sup> thou hast made (although they be many) and yet be seene easily. Knowe thou that it hath many vertues. and his figure is a gryffon that is a fowle and a beast that he hath 4 feete & 2 wings and he is a great beast.
- 13 The xiii<sup>th</sup> stone is Cornelia and it is likened to water in w<sup>ch</sup> is bloud as the loture or wasting of bloud. And his power is to staunche bloud of the nostrells. And if there be graven in it a man well clothed holding a yard or a rodde in his hande, it giveth honor to him yt beareth it
- 14 The xiiii<sup>th</sup> 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

[14<sup>v</sup>]

- letted w<sup>th</sup> venyme neither w<sup>th</sup> serpent, neither w<sup>th</sup> Attercope neither w<sup>th</sup> scorpion. And it defendeth a man from fever if in it be graven Leo Aries or Sagittarius
- 15 The xv<sup>th</sup> 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<sup>ch</sup> it is w<sup>th</sup> health & honesty, and there ought to be graven in it a man armed that beareth a bowe and an arrowe.
- 16 The xvi<sup>th</sup> 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 drawn up it is greene and tender, and then it is dried 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<sup>th</sup> 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<sup>th</sup> 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

[15<sup>r</sup>]

- ought to be graven in it, that is a Bull.
- 18 The xviii<sup>th</sup> stone is said Catel and it is of great power both in deedes and in vertues. the color of w<sup>ch</sup> is like to Berill, but for it is darker then it, although it have w<sup>th</sup> 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<sup>th</sup> them. And his vertue is, if thou maketh in thee blanke of water and bringeth the roote of Apii and the stone hanged to the necke in the skynne of an Asse suffumed w<sup>th</sup> masticke thure and croco and that thou inclepeth what dead man thou wilte that is knowen to thee and other knowe thou that anone he shall appeere to thee. And he shall be w<sup>th</sup> thee in the same tyme And grave thou in it Lapwing and before Dragancia<sup>m</sup> w<sup>ch</sup> is a middle herbe and it is said Colubrina.
- 19 The xix<sup>th</sup> 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 swallows.
- 20 The xx<sup>th</sup> 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<sup>th</sup> 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

[15<sup>v</sup>]

paynted and little droppes and his power is to defend a place from thunders and lightnings, and his vertue is to defend from all enemyes. And write thou in it or one p<sup>rte</sup> or syde Raphael Michael & Gabriel and on the other side pantaseron micracon Saidalson and if thou beareth it w<sup>th</sup> thee and hast it in thy power thou shalt overcome all thine enemyes and thine adversaryes.

- 22 The xxii<sup>th</sup> stone is Metestus<sup>7</sup> and it hath the color of wyne upon it. a white cloth or of a rose or violet and this hath might to chase away feends and his vertue is to defend from dronkennes and his figure is Ursus that is a Beare.
- 23 The xxiii stone is Magentis or magnes and it is of great weight and like to ferro barunto. His power is that he draweth dead Iron as nayles knives and swords and his vertue is that w<sup>th</sup> it thou might be in what house thou wolte, and do what thou wolt w<sup>th</sup> men and w<sup>th</sup> things of the house suffuming the house of it, and w<sup>th</sup> this men made inchantments and grave thou in it a man armed when Luna were in Aries or Scorpio joyned w<sup>th</sup> Mars, and sol beholding them w<sup>th</sup> a trine aspect. And knowe thou that what maner of Images thou gravest in this stone such inchantments thou might attayne, and beare it w<sup>th</sup> thee and thou shalt profitt.
- 24 The xxiiii<sup>th</sup> stone is Adamas as it is middle color and the better hath somewhat of greenenes And his power is that w<sup>th</sup> it other stones be graven. And therefore 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

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<sup>7</sup> Above "Metestus" is written "amatyst."

[16<sup>r</sup>]

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

*Dixit Salomon sicut avis corpus volare non potest &c*

Salomon said As the body of a fowle ne may not fly w<sup>th</sup> out wynges 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<sup>e</sup>, and we sayne it the second for that it maketh the second opening, for as the world is closed w<sup>th</sup> 4 elements so this book<sup>e</sup> is closed w<sup>th</sup> 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 w<sup>ch</sup> swimeth and w<sup>ch</sup> goeth and w<sup>ch</sup> 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 w<sup>th</sup> w<sup>ch</sup> 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



[16<sup>v</sup>]

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 w<sup>ch</sup> the leaves shall not fall and it shall  
Be medecine of men.

The second wynges 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 w<sup>th</sup> it it chaseth away devills  
the same doth Pionia

2 The second herbe is Artemisia and this is mother  
and first if other, but for that other is said Corona  
regis that is to say the crowne of a kynge we had  
putt it first of this they sayden all that in all things  
thou doest thou shalt putt of it And the leafe is middle  
greene over thone side and white on thother side  
And it waxeth or groweth midly. And w<sup>th</sup> this thou  
shalt steepe windes<sup>8</sup> and all spirits that thou wilt  
and thou shalt profit.

3 The iii herbe is Cannabis<sup>9</sup> and it is long in shafte  
and clothes be made of it, the vertue of ye Joyce  
of it is anoynt thee w<sup>th</sup> it and w<sup>th</sup> the Joyce of  
artemisia and ordayne thee before a mirror of steele  
clepe thou spirits, and thou shalt see them, and thou  
shalt have might of bynding and losing devills and  
other things

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

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<sup>8</sup> Above "windes and" is written "stop or stacke."

<sup>9</sup> Above "Cannabis and is written "hempa."

[17<sup>r</sup>]

- giveth good light and it chaseth away spirits and evill eyne in the place<sup>10</sup> where it is, the roote of it chaseth away evill things and helpeth in sight.
- 5 The v<sup>th</sup> herbe is Cardamomm<sup>us</sup> and it is hott and of good complexion and it is of middle highnes and it giveth gladnes to him that useth it and gathereth together spirits. Eate thou of this when thou steepest or maketh invocation and if thou wilt make fume of it.
- 6 The vi<sup>th</sup> herbe is Anisu<sup>s</sup> 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<sup>th</sup> herbe is Coriandru<sup>s</sup>, and this w<sup>th</sup> holdeth the spirit of a man much w<sup>th</sup> tother, and it maketh a man also full of sleepe and this gathereth much together y<sup>e</sup> spirits wherefore evermore they standeth w<sup>th</sup> it, so that it is said that if w<sup>th</sup> this and apis and insquiano thou make fumigacions compounded w<sup>th</sup> much lazaias cicuta anon it gathereth together spirits, and therefore it is said herba spiritum.
- 8 The viii<sup>th</sup> herbe is said Petrselim<sup>us</sup> w<sup>ch</sup> hath great might for to chase away the spirits of roches, and his vertue is to breake the stone in the bladder of him that useth it.
- 9 The ix<sup>th</sup> herbe is ypericon or hipericon and it is a middle herbe thirled the Joyce of it seemeth bloud, this is of great power for w<sup>th</sup> the joyce of it, and w<sup>th</sup> croco Arthemisia and w<sup>th</sup> 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<sup>th</sup> herbe is Apinn. this is of great power upon

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<sup>10</sup> Above "in the place" is written "that is w<sup>th</sup>outen." The final word, "w<sup>th</sup>outen," is not clear and could be read differently.

[17<sup>v</sup>]

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

- 11 The xi<sup>th</sup> is Coriandru<sup>s</sup> of the second kynde w<sup>ch</sup> maketh one muche to sleepe. And if thou maketh suffumigacions of it and croco and insqrmō & apio papavere nigro grounden together evenly and tempered w<sup>th</sup> succo ci= cutæ and w<sup>th</sup> msk, and then suffume thou the place where thou wilt hide treasure in when Luna is Joyned w<sup>th</sup> 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<sup>th</sup> 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<sup>th</sup> out sever or and Image made thereto by the poynt of starres.
- 12 The xii<sup>th</sup> herbe is Satureja and this is of great vertue and good odor and who that beareth it w<sup>th</sup> him

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<sup>11</sup> These words are crossed out—as shown—in the MS.

[18<sup>r</sup>]

w<sup>th</sup> 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<sup>th</sup> herbe is said sca<sup>12</sup> And this is middle in length and hath litle leaves This ought to be holden worshipfully in holy places and in churches, for it defendeth the places from evill things And w<sup>th</sup> 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 w<sup>ch</sup> 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<sup>th</sup> hower of the night upon the tombe of a dead man w<sup>th</sup> what spirits he would have spech w<sup>th</sup> all caste he water upon the tombe w<sup>th</sup> this herbe ysop And the water be it suffumed w<sup>th</sup> 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 w<sup>th</sup> thee of what thing thou wilte.
- 14 The xiiii<sup>th</sup> herbe is psyllium w<sup>ch</sup> is of great vertue for it sheweth or maketh open in the ayer the other mought not to do it maketh to see spirits in the cloudes of the heavens and this w<sup>th</sup> scicorda & garmone and the tree w<sup>ch</sup> swimeth w<sup>ch</sup> is said arbor Cancri and malie w<sup>th</sup> rere madii and w<sup>th</sup> the tree that sheweth by night, and it is said herba lucens that is herbe

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<sup>12</sup> Some speculation on this has led us to the reading “scammony,” namely, the bindweed *Convolvulus scammonia*.

[18<sup>v</sup>]

- shining if thou makest w<sup>th</sup> these an ointment w<sup>th</sup>  
 the eyne of a whelpe and w<sup>th</sup> the fatnes of a harte  
 thou mightest go suerly whether thou wolt in on hower
- 15 The xv<sup>th</sup> 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<sup>th</sup> herbe is Draguntia. This is of great  
 power, and the highnes of the roote of it Joyned w<sup>th</sup>  
 the tong of Colubrij w<sup>ch</sup> is lett quicke, and the herbe  
 be gathered when sol is in the first degree of Cancri  
 and Luna beholdeth mercury or Joyned w<sup>th</sup> him  
 knowe thou that who that toucheth clansures or locke  
 they shall be opened to him anone And Hermes said  
 that it gathereth together wyndes & spirits If man  
 dragora were w<sup>th</sup> it and Capillus dezoara.
- 17 The xvii<sup>th</sup> herbe is Nepita and if this w<sup>th</sup> maio=  
 rana and athanasia & trifolio and salina hermita  
 edera and artemisia w<sup>th</sup> ysop being ioyned & ga=  
 thered together 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 together And  
 put them upon the gate of thy house and thou shalt  
 profitt evermore And the 9 herbes ioyned be  
 like to rubyne.

[19<sup>r</sup>]

- 18 The xviii<sup>th</sup> herbe is Linum suffumigacions of the Seed of this w<sup>th</sup> semine psyly – i – azartachona & radix Violæ and apii maketh to see in the ayer things to come and to say many prophesies
- 19 The xix<sup>th</sup> 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<sup>th</sup> his for it holdeth a man whole, but a sicke man holdeth it not w<sup>th</sup> him.
- 20 The xx<sup>th</sup> herbe is Sauina, and some men say that it is a tree ^ of love<sup>12</sup> and dilection who that can chese it And if this w<sup>th</sup> somewhat of croco and lingna co= lubri be borne w<sup>th</sup> 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<sup>th</sup> it the stone that is said Topazius or if thou wilt beril= lum And if this ring were made when Luna is ioyned to Jove in trino from sol it were much the better And it is said annulus solis that the wing of the sonne, and it is of health against infirmityes, and it is of grace of vertue and of hono<sup>r</sup>.
- 21 The xxi<sup>th</sup> Nasturciu~ This holdeth the members whole, and if there were w<sup>th</sup> it origan and pulegin~ and arzolla and be borne together w<sup>th</sup> thee and thou eatest of them thou shalt be whole w<sup>th</sup>in and w<sup>th</sup>out And so if thou annoyntest thee w<sup>th</sup> them and were suffumed w<sup>th</sup> marrubio albo or reubarbaro and herba thuris it shall defend thee from many infirmityes
- 22 The xxii<sup>th</sup> is an herbe that is said Canna ferula

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<sup>12</sup> At the pointer ^ above the words “of love” is written, “This is a tree.”

[19<sup>v</sup>]

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<sup>th</sup> confection made fume thou what thou wolt and thou shalt see devills and things and strannge figures And if Apin were w<sup>th</sup> 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<sup>th</sup> Saturne or in opposition w<sup>th</sup> marte that is in opposition w<sup>th</sup> Mars.

- 23 The xxiii<sup>th</sup> herbe is Calamintum and it is like= ned to mynte and it is of great vertue in good suffumigacions, and if there is w<sup>th</sup> it menta and palma xpi i. pioma theis beholden taketh away evill spirits from a place And evermore it is against fantasyes.
- 24 The xxiiii<sup>th</sup> herbe is Cicoria. This is full good in all ^ exercisannce<sup>13</sup> if it be ioyned w<sup>th</sup> irigon & pentaphyllon and ypericon and vrtica & verbena and all be together and be borne at the necke and under the feete and be there the herbe of vii knots and of vii leaves. 1. Martagon and liliu~ domesticu<sup>s</sup> 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

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<sup>13</sup> Above "exercisannce" is written "exonization."

[20<sup>r</sup>]

bynding and in losing and in enchanting and for to do good and evill in eache place that thou wolt making suffumigacions of these 9 things thure albo thymiama=te mastiche musco ligno aloes cassia cinamono and of them suffume thee w<sup>th</sup> the things above said in envy=ron and say these names Raphael Gabriel Michael Cherubin Seraphin arrielim pantaseron micraton san=daton complete mea~ petitione~ et mea~ voluntate~. That is to say fulfill ye my peticion or asking and my will and they shall fulfill it to thee. These be the more names of the more 9 angels abovesaid And knowe thou them and keepe them, and some men said that they be the 9 orders of Angels.

Heere endeth the 24 reasons upon the vertues of herbes of the second wyng and these experiments were new writen on party in Raziel although Salomon put two of these three of the sawes of hermes And the herbes be put in the booke of Raziel for that w<sup>th</sup> them we may be excused and worke w<sup>th</sup> herbs as w<sup>th</sup> Semiforas w<sup>th</sup> fasting and w<sup>th</sup> words in good and in evill And let no man Joyne himself to Semiforas till he knowe himself the first and in the second And thus we shall say all thing that shall be to us necessary w<sup>th</sup> 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<sup>ch</sup> flyeth and sendeth out



[20<sup>v</sup>]

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<sup>th</sup> their names and vertues and states. And the figures be 24 distincte or departed a twey. And I would putt upon eache Element 6 beasts everiche distinct from other and everiche of his kynde. And as the fyer is the high Lord and distinct from the 4 elements so the lese of them all is purer and Cle=ner among them. Therefore I beginne to say upon the beasts of fyer ffor as everiche of the 4 ele=ments hath his beast beneath so the fyer hath his above pure and cleane w<sup>th</sup>out corruption And this fyer that is above is not expounded of wax trees neither of oyle neither of other composition but it is simple And the things that liveth in it beth angels cleane and cleere and bright like to the beames of the sonne or of a starre, and like to the flame of fyer or of a sparke of fyer or to the colo<sup>r</sup> of quickesilver or of pure golde. And this similitude is naturall in the beasts of the fyer And the figures of them bene seeme such as the 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<sup>th</sup> their beasts of w<sup>ch</sup> 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

[21<sup>r</sup>]

Elements to w<sup>ch</sup> he is Joyned. And he formeth himself in this maner either by water or by cloude or by moistnes or by thicknes 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 w<sup>ch</sup> wise men sayne is that evermore he fellowshipp 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 w<sup>ch</sup> 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 fro<sup>~</sup> symplenes.
- 4 The iii<sup>th</sup> 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 w<sup>ch</sup> they cometh And he hath such nature that if he be orientall or meridionall that is East or south he is hott And if he is occidentall or septentrionall that is west or north he is colde This we seene to have great power for it beareth cloudes and waters and tempests and gayles and it stirreth and troubleth the seas and breaketh tree, and this is said quicke ayer as the fyer above is said quicke fyer and simple. And therefore the elementes above said double or twey folde That is to say fixe &

[21<sup>v</sup>]

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<sup>th</sup> beast or vision is a fantasy that is a shade to the similitude of divers colors or maners come pounded of divers together 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<sup>s</sup>. And otherwhiles this befalleth in a man, for corruption or malice of complexions and of humo<sup>rs</sup> 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<sup>th</sup>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<sup>ch</sup> they would knowe the soothernes and he dwelleth evermore in darknes and in obscurity and he is never severed from them

[22<sup>r</sup>]

And of this sayth the prophet that he hath power of taking away forme and shapes of w<sup>ch</sup> he would in the earth after the will of the creato<sup>r</sup> And he said a bright angell mighty and fayre as the forme of the sonne and of the mone and of the starres or of an angell or of a cloude or of a fowle or of a fyshe or of a man or of a beast or of a reptile that is a creeping beast or any other forme w<sup>ch</sup> he woulde And all these abovesaid w<sup>th</sup>out them knowe thou that they be impalpable or unhappy to be felt. That is that they neither may be taken w<sup>th</sup> hand nor towched w<sup>th</sup> foote for they be spirits or wyndes And knowe thou that everiche of the abovesaid when it befalleth in the elements he taketh a body of them although the lyfe of them be of fyer And the dwelling of them in the fyre and their deads fury for they be fury. And Raziel said upon these vi that invocation of them and opening and constrayneth and bynding and losing and also to do good and evill by them All is made w<sup>th</sup> cleanes and therefore who that would clepe them or have the service of them & w<sup>th</sup> orison and fasting and fumigation and w<sup>th</sup> praysing of God must do as Heere= after thou shalt heare furthermore.

*Animalia æris terciæ alæ vocantur aves &c*

Beasts of the ayer of the third winge be cleped fowles for that they flyeth and they be of 4 mevings one is said running another flying and swiming 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<sup>r</sup> among all other fowles. The

[22<sup>v</sup>]

Eagle hath such a nature that he taketh his sonnes  
 or byrds when they be litle and ascendeth them into  
 a place when the sonne is highe, and then he dresseth  
 the face of them to the sonne. And if they beholdeth  
 strongly the sonne he deemeth them to be his children  
 and good and if they beholdeth not the sonne he deem=  
 eth them not to be his children but thinketh them  
 evill and letteth them fall and dye And one feather  
 of him fretteth another fether, and he seith farre  
 by one league or rule a litle beast, a great beast  
 soothly he seith by 9 leagues or by a dayes Journey  
 The eyne of him w<sup>th</sup> the hart have great vertue and  
 Grace to a kynge or to a lord of a lorde for that  
 Giveth to him grace in <sup>14</sup> 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 w<sup>th</sup> 9 fethers of him  
 it putteth out from it evill spirits The gall of it  
 helpeth the eyne better then anything of y<sup>e</sup> 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  
 w<sup>th</sup> them helpeth in clauses in w<sup>ch</sup> 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

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<sup>14</sup> Above ^ is written "his."

[23<sup>r</sup>]

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

- 4 The iiiii<sup>th</sup> fowle is a Turtur simple and good never=  
thelesse if thou takest the male and the female together  
and burnest them together in a new pott w<sup>th</sup> croco and  
vervinca and cichoria gathered together by them w<sup>ch</sup> thou  
wilt ioyne together 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 w<sup>th</sup> them
- 5 The v<sup>th</sup> 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 together 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<sup>e</sup> he w<sup>th</sup>  
him the half deale of the bloud and of that other half  
deale anynt he himself and evermore shall go w<sup>th</sup>

[23<sup>v</sup>]

- him one of the devills that is to witt he whome he can inclepe w<sup>ch</sup> shall say to him many things
- 6 The vi<sup>th</sup> 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<sup>th</sup> it And eateth the flesh with somine fæminli and w<sup>th</sup> cardamoms and garyophillo And eare he eate it suffume he himself w<sup>th</sup> good odors and w<sup>th</sup> thure masticke and cinamom and other such. And know thou that he shall have grace of enchanting w<sup>ch</sup> he woll and of coniuring 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 viscibus 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<sup>ch</sup> 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<sup>th</sup> it. And if he annoynteth his head w<sup>th</sup> the bloud of him it helpeth him much and yeeldeth him strong and more whole and it maketh

[24<sup>r</sup>]

- him to see true visions. The sperma of him is said Ambra  
 If they suffumeth tombs w<sup>th</sup> this it gathereth together  
 The spirits above downwords and each petition & axing  
 It maketh to give answeare. And Hermes said There is not  
 suffumigacions for to incelepe spirits as Ambra & lignum  
 aloes, costus, muscus' crucus and bloud of lapwing w<sup>th</sup>  
 thymyamati for these be meat and drinke & gladnes  
 of spirits of the ayre, and these things gathers them to-  
 gither strongly and full soone. And wise men sayne that  
 the sperme and bloud and hart of a Balene be princi=  
 palls for to command the wyndes & spirits
- 2 The second fish is said Dolphin And he is the king of  
 the sea ffor 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 w<sup>th</sup> the bloud  
 of the clothes of twey friends it maketh them enemyes  
 or casteth the dry bloud upon them. And who that bea=  
 reth the hart of him maketh him hardy
- 3 The third fishe is Cancer this hath vi feete take  
 and brenne him in panno livido and w<sup>th</sup> the powder  
 frote thy teeth softly it healeth them and maketh them  
 fayer, and cureth the canker in the mouth, if thou  
 casteth it upon the fyer w<sup>th</sup> 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 w<sup>ch</sup> made w<sup>th</sup> 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



[24<sup>v</sup>]

this fish and w<sup>th</sup> 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<sup>th</sup> water And if they cast bloud therein then it seemed all bloud, and so if they cast snowe therein 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<sup>ch</sup> 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<sup>th</sup> the gall of him also they made many enchantments, ffor that this beast is much unlike to other.

- 5 The v<sup>th</sup> fishe is Murena and he is lentiguus the vertue of it is that enchanter beareth the powder of him w<sup>th</sup> them to make enchantments w<sup>th</sup>.
- 6 The vi<sup>th</sup> fishe is Rama viridis And if thou take it or touché it upon what woman thou wilte and nempnest the names of the Angells of the moneth in w<sup>ch</sup> thou werte borne as I thinke w<sup>ch</sup> be furthermore w<sup>th</sup> in in libro visionn<sup>is</sup> thou might do both good and evill of what woman thou wilte, and know thou that of these fishes and of all other thou maist knowe the vertues of moneths and understand thou by like things in all other things.

*Primie animal est leo ista bestia est valde fortis*

The first beast is a Lyon This beast is full strong in The brest and in the cheeks And he is of strong beholding

[25<sup>r</sup>]

and looking so that when other beasts seeth him they be moved together w<sup>th</sup> 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 inclepest w<sup>th</sup> 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 electna=ryes it comforteth the feebleness of the hart as much as margarita and more. And the bloud of him w<sup>th</sup> the liver comforteth much fasting.
- 3 The third beast is Cerbus that is an hart w<sup>ch</sup> liveth long for that he remayneth as the moone or as an egle who that maketh fumigacions of the hornes it chaseth away serpents, by it self it chaseth away devills.
- 4 The iv<sup>th</sup> 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 rearemouse and maketh of Alcofol & Alcofolizeth or noynteth his eyne he seith well by night and by day. And if thou putteth

[25<sup>v</sup>]

therein the eyne of an asse thou mightest see whe=  
ther the spirits and devills of the ayer goen

- 5 The v<sup>th</sup> 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 tweyne
- 6 The vi<sup>th</sup> beast is Talpa that is a molewarpe and  
dwelleth under the earth and is likened to a mouse  
w<sup>th</sup> 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<sup>th</sup>  
this beast thou mayest make discorde and concord w<sup>th</sup>  
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 visionn<sup>is</sup> upon w<sup>ch</sup> 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<sup>ch</sup> 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<sup>th</sup> thee if of right thou aske. And knowe thou  
that heere is fulfilled the third wyng And now begin  
we the fourth wing w<sup>ch</sup> is complete or fulfilled  
upon all the elements.

*Dixit Salomon sicut corpus vivu~ &c*

Salomon said as a quicke body mylde or great is

[26<sup>r</sup>]

not moved with their feete neither any fowle lesse then w<sup>th</sup> two wings, neither the world is governed with lesse then w<sup>th</sup> fowre elements may not neither might not be lesse then w<sup>th</sup> 4 wyngs w<sup>ch</sup> be said to be 4 vertues wherefore Raziel said that who that shall be filled w<sup>th</sup> this booke shall be as one of the prophets, he shall understand all vertues of things and powers of them and if he w<sup>th</sup> holdeth and worcheth he shall be as an angel. And therefore he putt in this booke 22 elements of great vertue that is 22 letters or figures w<sup>ch</sup> the sonnes of Adam might not excuse.

- 1 The is Aleph א<sup>15</sup> That is A his letter is three cornered and it signifyeth the lyfe power and highnes and the principall or beginning in all things These putteth all things in their figures and in their principles.
- 2 The second is said Beth ב That is B and it is full good in things w<sup>ch</sup> we desire in Battaile and in playe & evermore sheweth goodness and profit
- 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 vii<sup>th</sup> is said Zain ז that is Z at it sheweth pennytes and riches
- 8 The viii<sup>th</sup> is said Heth ח and it signifyeth Long lyfe and helthe.

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<sup>15</sup> The MS shows the letters crudely drawn. See below, page 54 which shows the original of fo. 26<sup>v</sup>.

[26<sup>v</sup>]

- 9 The ix<sup>th</sup> is said Teth ט that is T and it signifyeth  
wrath woodnes and grief
- 10 The tenth is Iod י that is I and it signifyeth faith  
good lyfe and gladnes and all good beginning
- 11 The xi<sup>th</sup> is said Caph כ hit sheweth very gladnesse  
and travaile w<sup>th</sup>out profitt
- 12 The xii<sup>th</sup> is said Lamed ל and it sheweth glad=  
nes and honor and profitt
- 13 The xiii<sup>th</sup> is said Mem מ That is M and it  
sheweth greef and otherwise dolor
- 14 The xiiii<sup>th</sup> is said Nun נ that is N. It signifyeth  
restoring of a friend, and a visitation of him & profitt
- 15 The xv<sup>th</sup> is said Samech ס
- 16 The xvi<sup>th</sup> is said Ain ע It sheweth occasion  
or evill of a woman
- 17 The xvii<sup>th</sup> is said Pe פ it sheweth health.
- 18 The xviii<sup>th</sup> is said Phe פ<sup>16</sup> That is ff and it sheweth  
bloud is shed of good men and highe
- 19 The xix<sup>th</sup> is Zade צ It sheweth health
- 20 The xx<sup>th</sup> is said Coph ק It sheweth hid lyfe
- 21 The xxi<sup>th</sup> is said Res ר That is R☒ And it shew=  
eth a man that is fallen and is risen
- 22 The xxii<sup>th</sup> 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  
W<sup>ch</sup> be the roote of Semiforas for w<sup>th</sup> them it is formed  
And is caused and is made and w<sup>th</sup>out them I may not be

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<sup>16</sup> Two forms of *peh* (*peh* and *peh dagesh*) are given, but no *shin*.

9. The wyte is said Jeth **י** that is **י** and it signifyth  
 wrauth, wrothnes and griefe
10. The wyte is said Jod **י** that is **י** and it signifyth faith  
 and life and gladnes and all good beginning.
11. The wyte is said Caph **כ** that is **כ** signifyth wrauth  
 and travaile without profit
12. The wyte is said Lamed **ל** and it signifyth glad-  
 nes and honore and profit.
13. The wyte is said Mem **מ** that is **מ** and it  
 signifyth wrauth and other viciouse doles
14. The wyte is said Nun **נ** that is **נ** it signifyth  
 withering of a friend, and visitation of sin & profit
15. The wyte is said Samech **ס**

16. The wyte is said Ain **א** it signifyth occasion  
 or evil of a woman
17. The wyte is said Pe **פ** it signifyth faulte
18. The wyte is said Lhe **ל** that is **ל** and it signifyth  
 bloud is shed of good men and bygges.
19. The wyte is said Zade **ז** it signifyth faulte
20. The wyte is said Coph **כ** it signifyth end of life
21. The wyte is said Res **ר** that is **ר** and it signi-  
 fy a man that is fallen and is risen.
22. The wyte is said Fhau **ח** that is **ח** it signifyth  
 griefe and diminution.

Now we have said upon the forewre wyte upon the  
 22 letters that be upon the lawes of the table written  
 and knowe thou that there be no more but onlye 22 letters  
 not be the wote of Semiforas for out of them it is formed  
 and is composed and is made, and cometh from it may not be

[27<sup>r</sup>]

And some men said that Camalie found them. But it is not sooth ffor the angell Raziel gave them written to Adam in this booke that is said liber ignis, and w<sup>th</sup> 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 w<sup>th</sup> it thou might do what thou wilt evermore w<sup>th</sup> Cleanesse and w<sup>th</sup> 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 w<sup>ch</sup> the Creator sent to me that this booke were better compounded and well ordeyned.

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

*Dixit angelus Adæ fac Thymiamata &c*

The Angell said to Adam make thymiamata  
Thymiamata be confections of good odors w<sup>th</sup> w<sup>ch</sup> thou shalt suffume (and thou shalt please to Creacion) and thou shalt attayne what thou wylt by this  
And they of w<sup>ch</sup> they be made be peticion things w<sup>ch</sup> 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 w<sup>th</sup>out all fylthe and then the angell rested in that hower And Adam remayned and did what he might And this Salomon expounded and said I marvaile why this is the booke

[27<sup>v</sup>]

of Moyses also ffor the Creato<sup>r</sup> said to Moyses make thou Thymiamata and suffume thou in the hill when thou wilt speake w<sup>th</sup> 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 privatyes of the Creato<sup>r</sup> 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<sup>ch</sup> everiche is distinct and is not likened to his even. So knowe each man that there be 7 suffumigacions w<sup>ch</sup> w<sup>th</sup>holdeth w<sup>th</sup> 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<sup>ch</sup> thou sayest of sayest the names of them or of the Creato<sup>r</sup>. 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<sup>e</sup> earth



[28<sup>r</sup>]

- 1 The first Thymiamata is<sup>17</sup> of the Saturday ought to be of good things and well smelling rootes as is costus and herba thuris. And that is thymiamata for good, and so I shall shewe all other as it seemeth to good and Thymiamata to another I shall say in another place
  - 2 Thymiamata of the Sondag is thus Mastick muscus and other such and all other good gumes and of good odor in all good and by the Contrary in all evill
  - 3 Thymiamata of the Monday is foli<sup>s</sup> 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 gariophylli and citruli and the rinde of Aurangiar<sup>~</sup> siccar<sup>~</sup> & pulverizatar<sup>~</sup> 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 together his spirits after that his nature & his color ~~he~~<sup>18</sup> & his strength is Thus I sayd for good good, for better better.

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<sup>17</sup> The word "is" is crossed out.

<sup>18</sup> The word "he" is crossed out.

[28<sup>v</sup>]

And Hermes said of Thymiatibus that  
 Thymiamata of Luna is cinamonis & ligno  
 aloes 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<sup>th</sup> the w<sup>ch</sup> 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 therefore said Hermes, understand  
 That eache Thymiamata is made of all good things  
 as of roote tree rinde leafe flower fruite & gumes  
 and yet seeds be put in it as Baccæ & Cardamomu~  
 and waxe, and put thou in it all good thing and  
 precious, and sithen he said Thymiamata completu~  
 And there is some Thymiamata gracu~ or of greeke  
 by w<sup>ch</sup> heather men were wont to suffume Idols  
 w<sup>th</sup>. And yet to this day Churches and Altars be  
 suffumed w<sup>th</sup> it, and it is said Thymaimata Jovis.  
 And in soothernes who that useth this Thymiamatibus  
 must be cleane and chaste and of all good lyfe and  
 will to the Creato<sup>r</sup> and he shall profit.

[29<sup>r</sup>]

*Dixit Salomon super suffumigata Hermetis q<sup>19</sup> dur &c*  
 Salomon said upon the suffumigations of Hermes w<sup>ch</sup>  
 be said beneath and they be seven maners w<sup>th</sup> w<sup>ch</sup> be

- 1 made sacrifices some be (and the first) w<sup>ch</sup> fastesth and  
 giveth tei things to the Creato<sup>r</sup>, and therefore 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 dwelleth cleane and therefore they trow  
 to attayne their petition & axing & it is soothe
- 3 The iii<sup>d</sup> is that they do almes of God and for the  
 holy angels of him
- 4 The iii<sup>th</sup> is that they sleyeth and casteth the bloud  
 in the fyer.
- 5 The fifth is that they sleyeth and burneth all
- 6 The sixt is that they prayeth much in howers or=  
 deyed 7 tymes in the day, and 3 in the night
- 7 The vii<sup>th</sup> is to make suffumigacion w<sup>th</sup> 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 attained hit by the Commandement of the  
 Creato<sup>r</sup>.

And know thou that suffumigacion overcometh in all  
 Sothely who that suffumeth best to the eye it proveth  
 and w<sup>th</sup> 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<sup>ch</sup>  
 he would enlepe 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

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<sup>19</sup> The *q* has <sup>e</sup> written above it.

[29<sup>v</sup>]

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 w<sup>th</sup> 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 w<sup>th</sup> Sulphur, and then were washen  
 w<sup>th</sup> water and suffumed w<sup>th</sup> 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 therw<sup>th</sup> 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 w<sup>th</sup> drawe the spirits suffume thou w<sup>th</sup>  
 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

[30<sup>r</sup>]

they thirleth the body of a man and healeth so suffumigacions thirleth the 4 elemts and maketh to see and knowe heavenly things w<sup>ch</sup> were evermore heavenly and w<sup>ch</sup> 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<sup>th</sup> 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<sup>th</sup> the neather by ordinance or tyme and hower maketh one body and understanding that he can understand and knowe thilke things whereof creatures have to live and themselves to governe. Therefore know thou that there be fumes that Chaseth away spirits and other some that steyeth them and constreyneth 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<sup>ch</sup> is fumus amnecæ that is the fume of feces of oyle and that steyeth them is the spittle of a fasting man. And therefore 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

[30<sup>v</sup>]

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<sup>th</sup> the w<sup>ch</sup> Thymiamata is confect or medled, and were in eache hower convenient of according.

*Dixit Salomon propter hoc pono hora<sup>s</sup> et tempus &c*  
*Salomon sayeth ffor this I put the hower and the*  
 tyme in this worke for in all howers in w<sup>ch</sup> a man will speake to a kinge or to a prince he may not speake to them neither in eache hower w<sup>ch</sup> a sonne asketh of the father any thing he giveth to him. Therefore it is darke to thee to choose the tyme and the hower upon these that thou askest. This is therfore tempus quoddam that is some tyme of Jovis be it done in the day of Jovis and of Veneris in the day of Veneris and Martis. And of Saturne in the day of Saturne. And so of other that be done in Invocations of spirits and in all praysings of Angells. And the fumigacion of w<sup>ch</sup> is pure and cleane. Knowe thou that it is a spirituall thing and living and fellowshiping to heavenly 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<sup>th</sup> cleane waters well washen and annoynted w<sup>th</sup> precious oyntments w<sup>ch</sup> he made cleanly and w<sup>th</sup> precious things as cera alba, balsamo croco and musco abitatmeca algalia, almea Thure myrrha. Oleo olivary. And this oyntment be it well kept and well warded in a cleane

[31<sup>r</sup>]

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<sup>th</sup> 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<sup>m</sup> masticke, sandulus galbanu<sup>s</sup> 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 enleape 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.

*Ex dixit Hermes quod spirit qui apparent &c*

And Hermes said that the spirits w<sup>ch</sup> appeareth

[31<sup>v</sup>]

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 quikesilver 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<sup>ch</sup> be said Divels w<sup>ch</sup> be said w<sup>th</sup> the wynde, and  
 they be in the deepenesse of the sea and of lownesse  
 Spirits that bring w<sup>th</sup> 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<sup>th</sup> the  
 helpe of God.

*Dixit Raziel sicut in ære puro claro &c*

Raziell said as in the pure cleere and bright &  
 cleane and peciable aire all things gladdeth  
 a wyeth of it. So knowe thou that from fasting  
 and cleannes and washing of water & prayers  
 luck and orison of the Creator. And for naturall and  
 cleane suffumigacion and very faith or trust thou  
 might please them w<sup>ch</sup> 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<sup>ch</sup> spirits



[32<sup>r</sup>]

liveth And fasting and Cleannesse and Clarity sacrifice w<sup>th</sup> orison be the house of holy altar soules and trust in the author of good. Wherefore each man that hath these abovesaid in himself he shall attaine or neigh and he shall have profit.

And Salomon said these be that befalleth in suffumigacions, anon shall come to us fume and then odor and of the fume a cloude <sup>^20</sup> of the cloud an high cloude and wynde, and of the wynde ascendeth the cloude higher and of the Cloude an high winde ascendeth higher and is made a soule And of this the spirit is made higher and of the spirit and angell of heaven, and of angells light. And these be caused by cleane suffumigacion. And know thou that suffumigacions be of vii maners. Some sothely sharpe, and other penetrative or percing. Other sweete smelling other stinking, other simple, other meke other of greefe other sothely of peace, or everich of these or of these manners is after his odor savor nature and complexion. Wherefore Hermes said that as coldenes congealeth water w<sup>ch</sup> is colde, and as water of the sea is congealed w<sup>th</sup> great, and as Azertacona congealeth the water of wells, and everiche of these congealeth the water one w<sup>th</sup> coldenes another w<sup>th</sup> hotnes another by arte another by nature, and the matter is made one body and one gobbet. And knowe thou that good suffumigacion gathereth together and constrayneth and maketh spirits to appeare in the aire, and secret or privy things And it maketh them to take a body w<sup>th</sup> out eyne seeth.

And Salomon said that as the Adamant draweth

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<sup>20</sup> Above ^ appears &.

[32<sup>v</sup>]

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 together. And the wiseman said suffumigacion is like to the roote of Arzolle ffor as it Joyneth together gobbette of flesh into one. So suffumigacions gathereth together spirits of heaven or heavenly w<sup>ch</sup> the 4 elements and they make that they taketh a body, and spirits taketh fulfilleth that be axed of them and that to likenes of a mirror to w<sup>ch</sup> if there be sett before what figure thou wylte a like appeareth w<sup>th</sup> in the fumigacion made Cleanly and invocation in the hower after the spirits proporcionall. The spirits appeareth to us, and new operations and worchings w<sup>th</sup> 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

[33<sup>r</sup>]

and of their colo<sup>r</sup> 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 w<sup>ch</sup> 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<sup>s</sup>. Taurus costum. Gemini masticem. Cancer Musthalazeratis. Leo thus. Virgo classen. Libra galbanu<sup>s</sup>. Scorpio opopanace<sup>s</sup>. Sagittarius lignu<sup>s</sup> aloes. Capricornus assa<sup>s</sup> fatidu<sup>s</sup>. Aquarius Euphorbiu<sup>s</sup>. Pisces Thymiama. The first face of Aries holdeth Mirta. The second Stamonea the third Piper nigru<sup>~</sup>. The first of Tauri Costum. The second Cardamomu<sup>~</sup>. The third Cassia. The first of Geminoru<sup>~</sup> masticem. The second Cinamomus. The third Cipressu<sup>~</sup> The first of Cancer mastu<sup>~</sup>. The second succu<sup>~</sup>. The third anisu<sup>~</sup>. The first of Leonis thus. The second lignu<sup>~</sup> balsami. The third Nuce<sup>~</sup> muscata. The first of Virginis Sandalos. The second Crocu<sup>~</sup>. The third masticu<sup>~</sup> The first of Libræ galbanu<sup>~</sup> the second Bofor. The third mirtum. The first of Sagittarii lignu<sup>~</sup> 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<sup>~</sup> the second Reubarbaru<sup>~</sup> the third Stamonea The first of Piscium. Thymiama. The second Corcum. The third Sandalum album.

[33<sup>v</sup>]*Nota scdm Hermetem de fumigiis*

And Hermes said Aries Leo and Sagittarius  
 w<sup>th</sup> holdeth eche chollericke spice & bitter  
 Taurus Virgo and Capricornus melancholious  
 and stipticke  
 Gemini Libra & Aquarius sanguine & sweet  
 Cancer Scorpio & Pisces flegmaticke and of salt  
 savor

And this Salomon holdeth for the naturall  
 for such spice we give & w<sup>th</sup> them we suffume  
 And w<sup>ch</sup> 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 Thymiamata. Costum masticke. 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

[34<sup>r</sup>]

East and the fier serveth Ambra muscus & alba cera yt is white waxe. Upon the party of the south and the earth Algalia, almea and teriaca. Upon the party of the west & the ayre Balsamus, Camphora & olen olivraru~. Upon the North & the water Lignu~ aloes, mix muscata & Maris. And Salomon said each man that would do any thing by this booke putt he his mynde to the chapter of thy= miamatu~. That he knowe the kindes or things & justly Can meddle them. And so knowe thou that thou might easily worke by it and w<sup>th</sup>out travayle thou might fulfill all thing that thou desyrest to see. Now we have fulfilled one Chapter of fumigiis or fumigacions, and we will say furthermore yet upon w<sup>ch</sup> was or intencion w<sup>th</sup> the help of God.

*Heere beginneth the fourth booke that  
speaketh upon tymes of y<sup>e</sup> 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 Cephaz Raziel w<sup>ch</sup> the Angell Raziel gave to Adam. And it shall speake upon the 4 tymes of the yeere & moneths & dayes w<sup>th</sup> his night how we should nemepe 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<sup>21</sup> by the mandement of the Creator quicke God & in all things mighty. And for that Adam should knowe all things by w<sup>ch</sup> 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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<sup>21</sup> This "b" is smudged out.

[34<sup>v</sup>]

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 nempned 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<sup>th</sup> fyer And they  
 be covered w<sup>th</sup> 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<sup>r</sup> of it w<sup>ch</sup> 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<sup>th</sup> great honor serving  
 to the Creato<sup>r</sup>, 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<sup>th</sup> their powers w<sup>th</sup> their odors or w<sup>th</sup> their fellowships  
 they clipeth themselves everiche w<sup>th</sup> their names  
 and w<sup>ch</sup> be selly . i . heigh or soveraigne evermore  
 they praise God the Creato<sup>r</sup> w<sup>ch</sup> formed them. And also  
 all the powers of all heavens in the moneth and  
 in the day in w<sup>ch</sup> he formed them and they all  
 speaking to himself together as men. And Raziel said  
 that these angells wrote these names and this booke.

[35<sup>r</sup>]

And he said that there be 7 angells 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 xxiiii 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 w<sup>th</sup>hold these vii powers or potestates w<sup>ch</sup> have power in the vii heavens and the vii starres. The names of w<sup>ch</sup> 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 w<sup>ch</sup> they be borne be these Samin raquia Siagum Mahum. Macon. Zebul. Arabeck 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 meynes 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

[35<sup>v</sup>]

be these Nisan yar zinantamus abelul Tisirin  
 Marquesuam quislep tobez or thebeth Sabat adar  
 pladar postm<sup>o</sup> 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 magna  
 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 w<sup>th</sup> 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 w<sup>ch</sup> 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 w<sup>th</sup> it what he will. And the dayes of  
 the yeere or of Solis alone (in w<sup>ch</sup> may be done the  
 worching of this booke) 365 and the 4<sup>th</sup> 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



[36<sup>r</sup>]

befower sothely till to 12. And knowe thou that Nisan  
 that is the first moneth entereth in the first day of the  
 first mone whereat were Luna prima of the moneth  
 of Martii and so of other. and the first very tyme is  
 from the first poynt into the w<sup>ch</sup> the sonne entereth into  
 Arietem, till it enter the first poynt of Cancer. And  
 The 2 from Cancer in Libran, And the third from  
 Libra to Capricornu~. And the 4<sup>th</sup> from Capricorno  
 into Arientes. And this is the better distinction of tymes  
 And in the hower w<sup>ch</sup> 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<sup>ch</sup> 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<sup>ch</sup> hath lightned thee and hath putt in this hower  
 in thee knwing and might, and that thou sahl attaine  
 that that thou shalt aske. And I say to thee that thou  
 consider in this booke and beholde in it and by it thou  
 shalt knowe and understand whatere was and that is

[36<sup>v</sup>]

and that shall be after thee And in that hower in  
w<sup>ch</sup> this booke was given to Adam fier fell upon the  
brinke of the flood 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 w<sup>th</sup> him plainely and came to him as a  
man well bright and cleere like to the cleerenes  
of a starre in his body and full of many other all about  
And in ascending when he was severed evermore  
Adam was like to a lambe w<sup>ch</sup> formed well bright  
as the flame of fyre and cleere then the fyre of a  
fornace in w<sup>ch</sup> golde is purged And then Adam sawe  
this and found and knewe that of the Lord of all  
worlds w<sup>ch</sup> is a great king and mighty things.  
This booke was sent for him. And then he considered  
and looked in it w<sup>th</sup> holynes and Cleannesse. And  
then he beheld in it all things that he would know  
in this worlde. And this was the first word that  
Adam had w<sup>th</sup> the Angell Raziell And therefore he  
considered in it and governed himself by it.  
Salomon said upon the foresaid reason above  
after that the Angell Raziell said unto Adam that  
it behoveth to knowe the tymes and one hower before  
another and one tyme before another ffor who that  
soweth wheat in Ver it may not be gathered on  
the same Ver. And this is after the temperament  
of the party of the northe. And therefore it is necessary  
or needful to divide the yeere into 4 parts and a  
moneth into 4 partes and an hower into fowre partes

[37<sup>r</sup>]

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 Creato<sup>r</sup> hath ordeyned. Raziel said of thou wilt knowe any thing of this worlde that is of other that be in the heaven or heavens w<sup>ch</sup> be fellowshipped w<sup>th</sup> the first heavens. Or if thou wilt do any thing yt be fulfilled to thy will cense 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 w<sup>ch</sup> 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 w<sup>th</sup> 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 w<sup>th</sup> cleane clothes the larger that thou mightest and evermore trust thou unto God and

[37<sup>v</sup>]

rise thou early and pray to the Creato<sup>r</sup> that he  
dresse thee and washe thee and fulfill thy petition  
and thou shalt attayne to that thou askest w<sup>th</sup> God

*Nota hanc partem bene*

Note well this parte

*Primu<sup>m</sup> opus istius libri q est necessariu<sup>m</sup> &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  
w<sup>ch</sup> 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  
ne be thou not pollute, neither eat thou a beast having  
bloud, neither drinke thou wyne, neither touch thou  
uncleane things, neither ly thou not w<sup>th</sup> a woman  
and washe thou thee w<sup>th</sup> cleane water running all  
the vii dayes ere the sonne Ascend And hold the  
abstinence w<sup>ch</sup> we have said and suffume thou  
thee when thou were bathed w<sup>th</sup> this ligno aloes  
and ambra croco costo camphora and masticke  
And then take thou twey quicke turturs and whole w<sup>th</sup> out  
languor in themselves, or if thou wilt twey white  
culvers if thou might have none other. And cut of  
the necke fasting w<sup>th</sup> 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 intrailles but w<sup>th</sup> holde  
the bloud in a newe glasen cup & cast it into the fyer.

[38<sup>r</sup>]

And wash thou th'entrailes w<sup>th</sup> cleane water. And then take iii weighte of musk and iii croco and thuris albi lucidi cinamoni and 10 keyes of gariophylli and lignu~ aloes as much And then take 12 grana piperis nigri and olde white wyne and sandalos and muscu and camphora and somewhat hony and wyne all these w<sup>th</sup> wyne, and put all medled in the entrailes of the turturs and fill them or divide them into 7 parts or 7 members, and cast on member upon the coles of the fyer in the morrow ere the sunne arise and that is to understand the 11 hower of the night. And when thou burnest the members be thou covered w<sup>th</sup> white cloth and standing thy feete discalciated that is unhosed and unshowed afterward the names of angells w<sup>ch</sup> be written that is serving to the moneth in w<sup>ch</sup> be written that is serving to the moneth in w<sup>ch</sup> 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 w<sup>ch</sup> thou hast made in thilk 7 dayes of the foresaid 7 members. And the house and the place in w<sup>ch</sup> thou shalt burne be it cleane. And when all this is done thou shalt dispose or ordeyne a solemne house cleane severed to thee. And thou shalt spring the aforesaid ashen upon the earth in the middle of the house and thou shalt sleep there so that thou shalt do this. And then when thou entereth the bed thou shalt nempne the names of the angells strong dreadfull mighty & high and then sleepe thou. And speake thou w<sup>th</sup> 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

[38<sup>v</sup>]

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 w<sup>th</sup>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<sup>ch</sup> be written the powers of the moneths  
and of dayes ~~and~~<sup>22</sup> 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<sup>th</sup> them w<sup>th</sup> 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<sup>th</sup> great  
power and strength and wisedome

nisan The names of the Angells of the first moneth. These  
be the names of the Angells w<sup>ch</sup> be mighty and more  
mighty in the first moneth w<sup>ch</sup> 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 adniel necamia  
caisaat benit quor adziriel

yar The names of Angels of the second moneth

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<sup>22</sup> The word "and" is crossed out.

[39<sup>r</sup>]

These be the mightier Angells of the second moneth w<sup>ch</sup> is yar in language of Hebrew<sup>e</sup> 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 sahlst name the names of the foresaid Angells of this moneth yar in each thing w<sup>ch</sup> thou shalt name in it and they should helpe thee and they shall make thee to knowe all thy will.

zivitam The names of the Angells of the third moneth. These be the names of the Angells w<sup>ch</sup> be keepers of the third moneth that is said Zyvan of w<sup>ch</sup> the first is amariel tatgiel casmuch nuscifa almux naamab mamiazicara<sup>s</sup> 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.

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

<sup>23</sup>The names of the Angells of the 5 moneth. These be the names of the Angells of the 5 moneth that is said

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<sup>23</sup> 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.

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manhi or amariahaya byny madrat amantuliel  
 cassurafarttis nactif necyf pdgnar tablic mamiro  
 amacia qnatiel reycat qnynzi 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 profit.

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 matriel naccamarif  
 zacdon nafac rapion sapsi saltri raseroph malgel  
 samtiel yoas qualabye danpi yamla golid rasziel  
 satpach nassa myssa macracif dadiel carciel  
 effignax. And thou shalt name these names  
 aforesaid in eache thing w<sup>ch</sup> thou wilt do and  
 thou shalt profit therein.

Tysirin The names of Angells of the 7 moneth. These be  
 Quislip the names of keepers of the vii moneth that is  
 said Tisirin. Suriel sarican gnabriza szucariel  
 sababiel ytrut cullia dadiel marhum abeaisdon  
 sacdon 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 profit.

Tobtz The names of Angells of the 8 moneth. These be  
 marque= the names of Angells of the eight moneth that  
 sean is said marquesaan karbiel tiszodiel raamyel  
 nebubael alisaf baliel arzaf rasliel alson



[40<sup>r</sup>]

naspiel becar paliel elisuaig nap naxas sansani aesal  
 maarim sasci yalsenac iabynx magdiel sarmas  
 maaliel arsaferal Manistiorar veaboluf nadibael  
 suciel nabuel sariel sodiel marcuel palitam. And  
 thou shalt name these names above said in everich thing  
 that thou wilt and thou shalt profitt.

Quinslip The names of the Angells of the 9 moneth. These be the  
 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 osmyn sachiell  
 pazeheymy calchihay hehudaell nerad minael arac  
 arariqniell galnel gimon satuell 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 10<sup>th</sup> moneth. These  
 be the names of angells that have might in the 10<sup>th</sup>  
 moneth that is said Thebeth Anael aniyel aryor  
 naflia rapinis raaciell pacuell hahon guanrinasuch  
 aslaqwy naspaya negri somahi hasasisgafon gasca szif  
 alzamy maint xatinas sargnamuf oliab sariell Canyell  
 rahyeziell 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<sup>th</sup> moneth. These be the  
 names of Angells that keepe the xi<sup>th</sup> moneth that is said  
 Cynanth and w<sup>ch</sup> have might in it Gabriel Israel natriell  
 gazril nassam abrisaf zefael zamiell mamiell tabiell  
 miriell sahumieell guriell samhiell dariell banorsasti  
 satyn nasyell ranfiell talgnaf libral luel daliell guadriell  
 sahuhaf myschiel And thou shalt name these names before  
 said in all thing that thou doest in the moneth & thou shalt fulfill

[40<sup>v</sup>]

<sup>24</sup>The names of Angells of the 12 moneth These be the names of the 12 moneth that is said Adar romiel patiel guriel laabiel addriel cardiel aguel malquiel samiel sariel azriel paamiel carcyebel 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 w<sup>ch</sup> is said Adar the laste in marche lantiel ardiel nasmyel celidoal amyel magel gabgel sasugos 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 w<sup>th</sup> fasting & washing and suffumigacion and cleanness. And thus understand thou of every worke. And knowe thou that the moneths of the Hebrewes and the moneths of Romans be evened upon the moneth of marche and knowe thou well this number and thou shalt profitt.

*Scias quod postqua<sup>s</sup> 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 w<sup>th</sup> his angells full strong and mighty upon everiche day and everiche in his day

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<sup>24</sup> There are no marginal notes here marking the 12<sup>th</sup> or 13<sup>th</sup> months.

[41<sup>r</sup>]

The names of y<sup>e</sup> angels y<sup>t</sup> serveth in y<sup>e</sup> day of Solis  
 And these be the names of haie and his angell be these  
 Daniel Elieyl Saffeyeyl dargoyeyl yelbrayeyl comaguele  
 gebarbayea faceyeyl caran neyeyl talgylnenyl bethaz  
 rancyl falha hyeyl armaqnieyeyl roncayl gibryl  
 zamayl mycahe zarfaieil ameyl torayeil ronmeyeyl  
 remcatheyl barhil marhil barhil mehil zarafil  
 azrageyl anebynnyl denmerzým yeocyn necyl hadzbeyeyl  
 Zarseyeyl Zarael anqnihim Ceytatynyn Ezuiah Vehich=  
 dunedzineylyn yedmeyeyl esmaadyn albedagryn yamaa=  
 nyl yecaleme detriell arieil armayel veremedyn  
 unaraxxydin These be the mighty angels on the day  
 of Solis, and name thou them worthily & thou shalt  
 profitt.

The names of the angels in the day of Luna  
 These be the names of angels that serveth in the  
 day of Luna. Semhahylyn. stemehilyl Jasyozyn  
 Agrasinden Aymeylyn Cathneylyn Abrasachysyn  
 Abrasasyn Layzaiosyn langhasin Anayenyn nanga=  
 reryn aczonyn montagyn labelas mafatyn feylara=  
 chin candanagyn Laccudonyn Casfrubyn bacharachyn  
 bathaylyn anmanineylyn hacoilyl balganarichyn  
 aryelyl badeilyl abranocyn tarmanydyn amdalylyn  
 sahragynyn adiamenyn sacstoyeyn latebayfansyn  
 caybemynyn nabyalni cyzamanyn abramacyn lariagathyn  
 byfealyqnyn baiedalin gasoryn asaphin dariculin  
 marneyelin gemraorin madarilyn yebirylyn arylyn farielin  
 nepenielin branielin asrieylyn ceradadyn These holy an=  
 gells in the day of Luna thou shalt name worthily and  
 thou shalt profitt.

The names of angels of the day of Martis  
 These be the names that serveth in the day of martis

[41<sup>v</sup>]

And they have power upon red mettall and in his  
 worches. Samayelyn Tartalyn dexteyl racyeylyn  
 farabyn cabyn asymeylyn mabareylyn tralyeylyn  
 rulbelyn marmanyn tarfanyeylyn fuheylyn ruffa=  
 raneylyn rabfilyl eralyn enplyn pirtophin brofilyl  
 cacitilyl naffrylyn impuryl raffeylyn nyrysin  
 memolyn nybirin celabel tubeylyn haayn reyn  
 paafiryln cethenoylyn letityeyln rorafeyl cannyel  
 basteyln costiryln monteylyn usaryeyel emco=  
 deneyl dasfrypyel unleylyn carszeneyl gromeyl  
 gabrylyn narbell

The names of the angels y<sup>t</sup> serveth in y<sup>e</sup> 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 ameynyn  
 zemeinyln cananyln aal merigal pegal gabal leal  
 amneal farnnial gebyn caribifin ancarilyn  
 metorilin nabiafilyl fisfilyl barsfilyl camfilyl  
 Aaniturla feniturla geniturla 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 snynyel ahieyl yebel  
 ancuyel Jauiel Juniel amyel faniel ramnel  
 sanfael sacciniel galbiet lafiel maziell gunfiel  
 ymrael memieil pariel panhiniel toripiel abinel  
 omiel orfiel ael bearel ymel syymelyel traacyel

[42<sup>r</sup>]

mefeniel antquiel quisiel cunnyryel rofiniel rubycyel  
 Jebrayel peciel carbiel tymel affarfytyriel rartudel  
 Cabrifiel 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  
 apheieyl arobolyn canesylyn anrylin zarialin marilin  
 batoraielyn kelfeielyn azraieylin ambayerin ayayeylin  
 cadneirin alserin afneirin abneyrin nonanrin eazerin  
 orinyngedulin hareryn nanylin halilin himeilin resfilin  
 noraraabilin hatheylin laudulin et effilin thesfealin  
 patnilin keialin lebraieil ablaieil talrailanrain  
 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 foylylon monichion gabion paxonion xysuylion  
 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 w<sup>th</sup> them cleane and thou  
 shalt profitt.

The names of howers of y<sup>e</sup> night  
*Ista sunt propria noia horar~ noctis prima hora &c*  
 These be proper names of howers of the night. The

[42<sup>v</sup>]

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<sup>th</sup> Salla  
 And these be proper names w<sup>ch</sup> the xii powers of  
 the night have. And thou shalt nempne in these  
 that thou doest and thou shalt proffitt.

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

*Ista sunt noia ptar~ 7 et angelor~ super 4 eta &c*  
 These be the names of the 7 planets and of the  
 angels upon the 4 elemts as is fyer aire earth  
 and water for w<sup>th</sup>out these and w<sup>th</sup>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 nephysel. And upon the water be these Almemel  
 hoquiell 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 Necanynael fonyel. And upon the water  
 be these 3 Meon ykiel yryniel. and upon the earth

[43<sup>r</sup>]

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  
 oliel. And upon the water be these three Muracafel  
 pecyrael Michael. And upon the earth be these  
 homycabel lucifel locariel. Noga is the 5 and  
 is nempned upon the fyer Dusuyon and on the aire  
 Clarifon and in the water Narubni and in the  
 earth Cabras. These be the three 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 rabel These be the names of Labona upon the fyer it is said Claron. And upon the ayre becyla and upon the water tasfit and upon the earth pantours. And the names of the angells of Labona upon the fire be these Gabriel paticael daliel and upon the aire be these barasiel ztaziel. and upon the water be these Caziel memyiel pazicaton and upon the earth be these: Simyllyel Lafaqnael toniel And name thou these abovesaid in all hit that thou doest and evermore Consider thou the planet w<sup>th</sup> w<sup>ch</sup> thou wilt worche and thou shalt proffitt.

The names of the hais in 4 tymes

*Ista sunt noia cælōr̃ 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 w<sup>ch</sup> thou worchest.

These be the names of y<sup>e</sup> 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



[44<sup>r</sup>]

amynyel cariel yafrael And these thou shalt name  
 evermore when thou doest any thing in the fyer.  
 These be the names of the aire in the 4 tymes  
 in the first tyme it is said ystana in the second furayl  
 in the third Oadion in the fourth gulynon And the  
 names of the Angels that have might upon the aire be these  
 rafael quabriel micha<sup>^</sup>el<sup>25</sup> cherubyn ceraphin  
 orychyn pantaceren micraton. Sandalfon barachiel  
 ragehyel tobiel And name thou them in all thinges  
 that thou shalt do in the aire and thou shalt proffitt  
 well w<sup>th</sup> 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  
 yyammel abastos Sapiel uiotan oriel bachmyel  
 o porackmiel acceriel galliel zsmayel. And name thou  
 them upon waters and upon the sea and thou shalt p<sup>ro</sup>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 byeniell. 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

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<sup>25</sup> Above ^ is the letter r.

[44<sup>v</sup>]

- 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 Rabiur
- 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 y<sup>e</sup> planets in the 4 tymes

*Ista sunt noia stellar~ qui sunt et vadunt &c*

These be the names of the seaven starres that be

[45<sup>r</sup>]

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. Wherefore 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. Therefore the  
 sonne is said in the first tyme hott and moist. In  
 the second hott and dry In the third Colde & dry  
 in the fourth Colde and moyst. These be the worchings  
 of the sonne, and the propertyes of it upon all things  
 for another reason the names of things abovesaid  
 — be changed in fower parts of the yeere, for ewiche  
 tyme hath his nature and his Complexion by him=  
 self as we have said of water w<sup>ch</sup> is in the first  
 tyme temperate and in the second heat and in the  
 third rotton and in the fourth Congealed And so other  
 things of the worlde ewiche by himself. The exam=  
 ple 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

[45<sup>v</sup>]

As first we say a man a childe and then a yong=  
 ling 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 w<sup>ch</sup> 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 therefore no man marvaile of these  
 names of things in 4 tymes. In the higher heaven  
 that is the first from the ou/<sup>26</sup> 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

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<sup>26</sup> This is probably “outer.”

[46<sup>r</sup>]

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 nempne the names in their fowre tymes and thou shalt profit when thou shalt knowe any thing of them.

## Heere beginneth the fifth booke that treateth of Cleannesse

*Dixit Salomon revelatū 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 w<sup>ch</sup> nourished powers

[46<sup>v</sup>]

and vertues and matter and strength of the potestates above, and that by the manndement and obedience of the Creato<sup>r</sup> or maker of the worlde And they said thus Salomon thou hast asked witt and wisdom and fairenes and might in will compleate and named full great for evermore upon earthes.

And knowe that all kings and lesse men shall come after thee and w<sup>ch</sup> 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 w<sup>th</sup> it w<sup>th</sup> reverence and cleannesse. And Salomon said to the benigne angell Natanael w<sup>ch</sup> hath might in thaire and this evermore ~~was~~<sup>27</sup> was fellowshipped to Salomon w<sup>ch</sup> be thilke 7 bodyes w<sup>ch</sup> we seene above bright fayre cleane and cleere w<sup>h</sup> 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 w<sup>ch</sup> went before thus they sawe. And thus it us said that they should be how long God would. And thus I say of an hundreth yeeres and a 1000 that they never be changed neither in meving but we have founden them as the Prophets and other olde men founden. And the angell Natanael said to Salomon. The 7 bright bodyes w<sup>ch</sup> thou seest above

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<sup>27</sup> This word "was" is crossed out.

[47<sup>r</sup>]

above be put beneath And they in going upwards holdeth in balance or in rule the 4 elemts beneath And therefore the meving of them ceaseth not for such might the Creato<sup>r</sup> gave to them. And knoweth thou that the matter of them is simple and pure w<sup>th</sup>out 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 furthermore to Salomon knowe thou that in the heavens of the 7 bright bodyes be angels w<sup>th</sup>out number mighty in all thing, and everiche of them hath his proper mighte and his strength and vertue. And they be unlike among themselves as men together or other beasts And everiche serveth of his office to the creato<sup>r</sup> that formed them or made them. And Salomon said to Nathaniel w<sup>ch</sup> is the lyfe or the might or the service that these angells doth. And Nathaniel said the lyfe of them is of cleannesse of Orison and of trustines and the might of them is of suffumigii holocausti et sacrificii. And the service of the is when the Creato<sup>r</sup> woll they go from place to place when any cleane man hath prayed to the Creato<sup>r</sup> as it beseemeth And then they do good or evill as the creato<sup>r</sup> will for in them is power science & will complete And Salomon said w<sup>ch</sup> 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

[47<sup>v</sup>]

full of Ice snowe and haile and wrothe ranco<sup>r</sup>  
 and Coldenes And all the angells that bene there  
 bene clothed w<sup>th</sup> darkenes full darke. And the great=  
 nes of them be full high and full long and small  
 and upon the earthes and upon divels and upon dark=  
 nesse and coldeness and drinesse. And this hath  
 power upon wyndes of this nature And they have  
 power of doing good and evill And the angell of it  
 is Beel crowned upon all other. In the second heaven  
 standeth Zedek and all the realmes of him.

for luke

*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 cleanness ensearcher of privities  
 keeper of good true men, avoider of leasing of  
 poore men, of vertues desire upon l<sup>c</sup>re vertues and  
 speedfulnes of words busily thinking and most  
 subtilly in mynde insearching. I have enquired and  
 knowe that in wordes of power vertue and effecte  
 and of all humo<sup>rs</sup> whole and health and there may  
 be sufficient fulfilling. And he said I see that  
 the most fame is of wise men and prophetts by  
 words and books w<sup>ch</sup> they have left into testimony  
 of them And I see that the sonnes of Adam and  
 of Hermes and of Noe and their sonnes & many  
 other prophets have left books by their death by  
 w<sup>ch</sup> they should clarify their fame and anents men



[48<sup>r</sup>]

glory should remayne. And I see that my father  
king David compowned or made some booke in w<sup>ch</sup> be  
conteyned all orisons w<sup>ch</sup> he might knowe and fynde  
w<sup>ch</sup> sothely latin men that is Romanes clipeth the  
psalter w<sup>ch</sup> sothe it is if prayers alone and of holt  
names of the creato<sup>r</sup> it is names the head of Orisons.  
In the same booke king David wrote all things that  
ever he might knowe of patriarke and of old wise men  
to the praising of the creato<sup>r</sup> And I king Salomon  
sothely long studyeng in holy words w<sup>th</sup> vertues and  
miracles I founde to be while there is fulfilled in eche  
thing worching trust and will sawe in the books in w<sup>ch</sup>  
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 bookes.

*Cu ergo veteres et antiquos Sapientes &c*

When therefore I understand old wise men to have  
made bookes how or w<sup>th</sup> what wytt or w<sup>th</sup> what arte  
I might knowe the sciences of all the aforesaid  
I enquired and there answered unto mean old man of  
good mynde and understanding w<sup>ch</sup> was cleped zebraymayl  
And I said Adam had a maker and a m<sup>r</sup> that is to say  
o<sup>r</sup> Lord his maker and gabriell to m<sup>r</sup> ffurthermore  
Hermes the discreet and most wise man and Moyses  
had a master and a friend that is to witt Cretu<sup>s</sup> Also  
Aaron sothely had a friend of w<sup>ch</sup> therefore is made  
resistance that a wise man may not be w<sup>th</sup>out a m<sup>r</sup>  
how arresteth it thou in thee that two may be wise w<sup>th</sup>out  
one m<sup>r</sup> But that thou be wise these I knowe to be

[48<sup>v</sup>]

necessary to thee. A wise m<sup>r</sup> and discrete long and continuall study many olde bookes of great wise men made oft and after over red profitt & amended glad and continuall health of thy body long lyfe w<sup>th</sup>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 w<sup>ch</sup> all secrets or privities and olde wisdomes and words of great power and of vertue thou shalt fynde By w<sup>ch</sup> not only thou shalt knowe things passed but these also that be present and likewise these that be to come. The Salomon answered agayne saying for this that thou hast answered to me I give thanks to that high and blessed creato<sup>r</sup> w<sup>ch</sup> reigneth after that it pleased to him all things w<sup>th</sup> word alone he formed or made. And there is not any more noble or mightier then he w<sup>th</sup>out whome no vertue or power is w<sup>ch</sup> giveth wisdomes to wise men, he is that is of all things the fyrste sithe he is w<sup>th</sup>out beginning and of all things the last sith there is no end of him. This is of all thinges

[49<sup>r</sup>]

maker and none ymade of whome the raigne or raigning is and shall be and of whome all worke be good and of whome he will over all is free sith there is none that may againe say to him. Whereupon Salomon trowing or trusting to Zebraymayl made the arke of the testament to be brought before him. And he sought all the bookes of Moyses and of Aaron of Adam and of Noe and of their sonnes and of Hermes and of other prophetts, and of others w<sup>ch</sup> 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<sup>ch</sup> might be founde by all the parts of the worlds And he made them to be gathered togethers into his pallace, and he brought forth M<sup>rs</sup> of everiche one of the 72 w<sup>ch</sup> should expound to him privy l<sup>c</sup>res or hid Y. C. M. Hebrew Caldly Syriacke greeke writing and that they should expound to him that w<sup>ch</sup> were hidde. And when the l<sup>c</sup>res were expounded he sawe the more party to accord w<sup>th</sup> hit in vertues of words.

*Rex ergo Salomon fecit arca nocte quadam aperiri &c* therefore King Salomon made the arke some might privily to be opened that in the arke w<sup>th</sup> reasons afterward he should be learned. And Salomon said After that the soveraigne and Almighty Creato<sup>r</sup> had infused that grace of his spirit in me I opened the arke of the testament in w<sup>ch</sup> I found all

[49<sup>v</sup>]

things w<sup>ch</sup> long and studiously before I had sought  
 Among w<sup>ch</sup> I found the booke w<sup>ch</sup> is cleped Raziel  
 w<sup>ch</sup> the creato<sup>r</sup> sent to Ada<sup>m</sup> by the angell Raziel when  
 upon the brinke of the floud of paradice weeping  
 thilke creato<sup>r</sup> he prayed and of him forgivenes of  
 his sinnes he besought. And I found the booke w<sup>ch</sup>  
 the creator gave to Moyses in the hill when he  
 made him partner of his privities In w<sup>ch</sup> three  
 bookes that is three Orisons I found.

The first the prophets clepeth Semiforas w<sup>ch</sup>  
 the creato<sup>r</sup> gave to Adam in Paradice  
 The second booke is w<sup>ch</sup> the creato<sup>r</sup> gave to Adam  
 in paradice in the hower of necessity or need  
 The third is w<sup>ch</sup> the creato<sup>r</sup> 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 w<sup>ch</sup> was  
 changed into a serpent and efte from a serpent  
 into a yard And the tables of the lawe and peeces  
 of the first l<sup>c</sup>res w<sup>ch</sup> Moyses for the sinnes of the  
 people in his wrothe he broke in the ground sothely  
 of the arke I found some golden tables quadrate  
 or fowre cornered In w<sup>ch</sup> were 15 precious stones  
 twelve tribes or lynages of Israell by similitude  
 likened And in everiche stone were written the  
 holy highe names of the creato<sup>r</sup> of the booke  
 Semiforas out drawen And I found a boxe of  
 marble having greene colo<sup>r</sup> as Jaspis coloured

[50<sup>r</sup>]

And in this boxe were 7 figures, and in each figure  
 7 great and virtuous names of the Creato<sup>r</sup> to Moyses  
 tolde and other 7 w<sup>ch</sup> the creato<sup>r</sup> taught Adam in para=  
 dice. And this is a secret or privity w<sup>ch</sup> much leaned  
 and covered ought worshipfully to be kept. I found also  
 about the extremities of arke 24 vertuous rings w<sup>th</sup>  
 names and figures of the creato<sup>r</sup> writt in Semiforas  
 w<sup>th</sup> divers colo<sup>rs</sup> written or figured And I myself  
 Salomon had one of thilk rings having mynde to the same  
 In w<sup>ch</sup> I knowe to have founden such vertue that when  
 I said make it to rayne and it rayned And when I said  
 eft as thou hast made it to rayne so make thilk rayne  
 to cease agayne and it ceased. And beside Jerusalem  
 the same realme aswell of tempests as of raines it did  
 or made And Salomon said I found Semiforas w<sup>th</sup> w<sup>ch</sup>  
 Moyses made the plagues in Egypt, and w<sup>th</sup> w<sup>ch</sup> he dried the  
 red sea, and w<sup>th</sup> w<sup>ch</sup> also he drewe out water out of the  
 stone, and w<sup>th</sup> w<sup>ch</sup> also he knewe all the cleannesse of his  
 people, and w<sup>th</sup> w<sup>ch</sup> also overcame princes and kings and  
 mighty men, and w<sup>th</sup> w<sup>ch</sup> whatever he would do he did  
 and that w<sup>ch</sup> he would destroy he destroyed And w<sup>th</sup> w<sup>ch</sup>  
 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

[50<sup>v</sup>]

w<sup>ch</sup> ought not to be shewed to all men, neither by hit (but w<sup>th</sup> great necessity or anguish) ought any man to worche. And then w<sup>th</sup> dread of the creato<sup>r</sup> he ought cleanelly and meekely and devoutly to nempne it. Also Semiforas is roote and beginning and fundament 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 w<sup>th</sup> mekeness fasting, with oryson trust w<sup>th</sup> clarity cleannesse, w<sup>th</sup> patience meekenes and constancy of a man w<sup>th</sup>out w<sup>ch</sup> yow might worche nothing. And w<sup>th</sup> the w<sup>ch</sup> whatever thou wilt thou shalt gett. When all vertues in worching by Semi= foras ought to be nethelesse these 7 that is meke= ness trueth patience abstinence trust clarity mercy ought in him principally to be had or to abound.

*Si ergo per Semiforas operari volumes oportet quod simus &c* If therefore 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 w<sup>ch</sup> we ought to dread most the sonne w<sup>ch</sup> giveth to us light and darkenes colde and hott w<sup>ch</sup> 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 w<sup>ch</sup> by hit 12 and 5, 13 by accounted as the said nyssan yar tina &c And we ought to knowe the waxing

[51<sup>r</sup>]

and decreasing of the mone when by it all creatures as the sea flouds and welles and all the neather bodyes waxing and decreasing taken bloud in the veynes and marrowe in the head and the bones. After that the mone taketh waxing & decreasing they be nourished in thilk Also the enfusiall or melting of metallis ne doubt thou not the vertue of the mone to worche. We ought also to knowe Sabaday .i. Saturne 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 righteousness and a;; good is had. We should also knowe and dread Madin .i. Martem of whome chollers & strifes and hate and battailes and leasing and all evills cometh. We ought also to knowe and dread Hanina .i. solem by whome we have light and darkenes & cleerenes and by whome tymes as evill unto good into evill be transmuted or changed. We ought also to dreade and know Nogam .i. Venerem by whom<sup>e</sup> 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. Therefore behold y<sup>ow</sup> those that be said and most the spirits abovesaid and thus thou shalt profitt And whatever thou shalt axe of the creator rightfully thou shalt have it.

[51<sup>v</sup>]

Heere beginneth the Sixth book that  
treateth of the names of heavens

*Dixit Salomon ões 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 w<sup>th</sup> many reasons they Confirmeth And I my self Salomon have proved the dayes and howers of madin & Sabaday w<sup>ch</sup> I found full greivous 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 greivous otherwhile good I have proved to be And I sawe that in the day and in the hower co<sup>c</sup>ia 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 7<sup>th</sup> Labana And the howers of the might ought to be nempned to them. And knowe thou that by the starres above said and dayes and howers whatever thou wilte thou shalt understande And thou shalt knowe the hidde and privy willes of men.

*Cumg per Semiforas operari voluerat &c*



[52<sup>r</sup>]

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<sup>ts</sup> and upon the 7 words having power, the names of the w<sup>ch</sup> be these Raphael. gabriel. Samael. Michael. Saquiel. anael. capciel. And these be ordeyned after that we ought to name and to enlepe them in the 7 dayes early in this maner.

*Nota oratione~ o angeli supradicti sitis meæ quoinis quam volo quærere auditors et nutri in oibus adintores &c*

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

These be the angels of the first heaven

*In primo cælo q vocat<sup>r</sup> 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~ baliel basy unasciel ffrom the party of the

[52<sup>v</sup>]

south these be Duraniel darbiel darquiel hanin  
 anael 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 caelo quod vocat' Roaquya a parte septen=  
 trionis &c* In the second heaven that is cleped Roaquya  
 from the party of the north serveth these angells Tyel  
 Jarael yanael Nenael. Nenel quian. uetamuel ffrom  
 The party of the south be these Mylba nelia  
 balyer Calloyel cyoly batriel. ffrom the party  
 of the East be these Maachin another I<sup>c</sup>re hath  
 Carmiel Carcoyel betabaat. ffrom the party of the  
 west is Anulus yesararye in w<sup>ch</sup> is written the  
 names of macareton & in many maners expounded

#### Angels of the third heaven

*In tertio caelo q vocat' Saaquin a parte Septen=  
 Trionis &c* In the third heaven that is cleped  
 Saaquin ffrom the party of the north serveth these  
 Poniel penael penat Raphael carmiel. Doranel.  
 ffrom the party of the south be these parna sadiel  
 lyenyel vastamel sanael samyel ffrom the party  
 of the east be these Satquiel quadissa taramel  
 taryestorat amael hufrbria another I<sup>c</sup>re hath heere  
 last hifaliel

#### Angels of the fourth heaven

*In quarto cael q dicit' Maon serviunt isti a parte  
 Septentrionis &c* In the 4<sup>th</sup> heaven that is said  
 Maon these serveth from the part of the north

[53<sup>r</sup>]

Rahumiel haynynael bacyel serapiel matiel serael  
 In the party of the south be these saoriel mahamel  
 gadiel hosael vaanyel verascyer. In the party of the east  
 be these Capiel braliel braaliel raguel gael  
 Daemael calcas atragon In the party of the west  
 be these Lacana astagna nobquin sonatas yael yas  
 yael lael yyel.

#### Angels of the fifth heaven

*In quinto caelo isti sunt q dicitur Mahon.* In the  
 Party of the north serveth these hayel hanyel veal  
 quiel margabiel saeprel manyel. In the party of  
 the east be these Lanyfiel anther l<sup>r</sup>e hath barquiel  
 zaquiel sanficiel zoaziel aciel farbiel uranacha  
 In the party of the west be these Anhael pabliel  
 uslael Bortaz suncacer zupa faly paly.

#### Angels of the Sixth heaven

*In sexto caelo q vocat<sup>r</sup> 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 w<sup>th</sup>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  
 excelse et honorate per saecula. that is to say great  
 god highe and worshipped by worlds ffrom the  
 party of the west thou shalt say Deus sapiens clare  
 et juste Deus tua clementia et sititate exoro q  
 quaestione mea et opus meu et labore meu hodie

[53<sup>v</sup>]

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  
vitæ &c* In the seaventh heaven Semiforas is  
written in the booke of lyfe. In the name of the meke  
and mercifull god of Israel and of paradice  
and of heaven and of earth and of the seas and  
of hills and of Creatures.

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

*Incipiunt sræ et verba et noia Semiforas &c*

Heere beginneth the l<sup>c</sup>re and words and names  
of Semiforas w<sup>ch</sup> god the Creato<sup>r</sup> gave to Adam  
in paradice. In w<sup>ch</sup> be fowre letters w<sup>ch</sup> 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 יונוהההוהי<sup>28</sup>  
And these be letters piteously and devoutly and  
meekely name thou that petition in all things  
be fulfilled. Salomon said ther be to be said that  
there are 7 semiforas. And the first is the

---

<sup>28</sup> Since no transliteration is given, it is impossible to determine with certainty which letters are intended, given the similarities among the Hebrew letters *heh* (ה), *chet* (ח), and *tav* (ת), and, if badly written, between *vav* (ו) and *yud* (י)—even final *nun* (ן) and *zain* (ז). My best guess is that the letters are supposed to show the *tetragrammaton* forward and backward: YHVHHVHY (יהוההוהי).

[54<sup>r</sup>]

Semiforas of Adam in w<sup>ch</sup> be conteyned 4 chapters  
 The first is when Adam spake w<sup>th</sup> the creator in pa=  
 radice. 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=  
 tues 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

~~אנא יאנא~~<sup>29</sup> אגגג<sup>30</sup> that is to say

yana the natures and vertues of w<sup>ch</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 אגגג אגגג<sup>31</sup> That is  
 yeseraye. And the name thou shalt name when thou  
 wilt speake w<sup>th</sup> angells. And then thy question and thy

---

<sup>29</sup> The eight letters crossed out resemble those on fo. 53<sup>v</sup>, discussed in note 28.

<sup>30</sup> These four letters look like variations of *gimel* (ג) or perhaps *nun* (נ), but nothing close to *yana* in Hebrew.

<sup>31</sup> Again, these eight letters have little likeness to the word they represent; some of the characters do not even resemble Hebrew letters.

[54<sup>v</sup>]

worke w<sup>th</sup> out doubt shall fulfill

### The third Semiforas

*Tertiu Semiforas est qu locutus est cu dæmoni= bus &c* The third Semiforas is when he spake w<sup>th</sup> devils and w<sup>th</sup> dead men and of them counsel he enquired, and they sufficiently to him answered And all this he did w<sup>th</sup> these I<sup>c</sup>res of w<sup>ch</sup> this is the explanation Adona Sabaoth Adonay Cados Addona Annora And these I<sup>c</sup>res thou shalt name when thou wilt gather together 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 w<sup>th</sup> these 7 names Lagume Lamizirm Lanagzlayn Lagri Lanagala Lanatozin Layfyalasyn And when thou wilt bynde or loose beasts thou shalt name the names abovesaid

### The fifth Semiforas

*Quintu Semiforas est qu arbores et sementa &c* The fifth semiforas is when he said or names the 7 natures w<sup>th</sup> w<sup>ch</sup> 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 w<sup>ch</sup> These be the names ~~La~~<sup>32</sup> Letamynyn Letaglogen Letafiryyn Babaganaritin Letarimitin Letagelogen

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<sup>32</sup> The word "La" is crossed out.

[55<sup>r</sup>]

Letafalazin these names thou shalt name when thou wilt that the elemts 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 Creato<sup>r</sup> w<sup>ch</sup> thou oughtest to name in eache thing and in all thy workes inclepe. And they be these Eliaon yaena Adonay cados ebreel Eloy Ela Egigel ayom sath adon sulela Eloym deliom yacy Elim delis yacy Zazael pabiel man myel enola dylatan saday alina papym another I<sup>c</sup>re saena alym catinal uza yarast calpi calsas 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<sup>us</sup> dedit Moisi &c* Heere beginnethe semiforas that o<sup>r</sup> Lord gave to Moyses and it is divided into 7 Chapters of w<sup>ch</sup> the first is when Moyses ascended the hill and spake w<sup>th</sup> the flambé that environed the bush and the bush seemed to burne and nevertheles it burned not. The second when he spake w<sup>th</sup> the Creato<sup>r</sup> in the hill. The third was when he divided the red sea and passed through it.

[55<sup>v</sup>]

The iii<sup>th</sup> when the yerd was changed into a serpent and the serpent devoured other. The v<sup>th</sup> is in w<sup>ch</sup> the name that was written in the forehead of Aaron. The vi<sup>th</sup> is when he made the brazen adder and the Calf in brasse w<sup>th</sup> the plagues of the Egyptians he smote. The vii<sup>th</sup> 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 quæ est &c* These be the names that Moyses when he ascended the hill and spake w<sup>th</sup> the flambe Maya afi zye yaremye une bace sare binoe maa yasame roy lyly leoy yle yre cyloy zalye lee or see loace cadeloy ule meha ramechi ry hy fossa tu mimi sehie nice yelo habe uele. hele ede quego ramaye habe. And when thou namest these names devoutly knowe thou thy worke w<sup>th</sup>out doubt to be fulfilled

Capitulu~ secundu~

*Hæc sunt noia quæ dixit creator &c* These be the names w<sup>ch</sup> the Creato<sup>r</sup> said to Moyses when he ascended the hill and spake w<sup>th</sup> him Abgincam loaraceram naodicras pecaccecas acaptena yeger podayg saccosicum These be the names w<sup>th</sup> w<sup>ch</sup> the temple of Bozale was founded. These be the names of the prophets when w<sup>th</sup> the Angels w<sup>th</sup> w<sup>ch</sup> the 4 partyes of the worlde were sealed w<sup>th</sup> w<sup>ch</sup> thou mightest do many miracles And beware least thou name them but chaste and cleane and three dayes



[56<sup>r</sup>]

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~~<sup>33</sup> lehahu. lehahu alielie q<sup>o</sup>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 <sup>^</sup><sup>34</sup> yard was changed into a serpents of the enchanter and the prophets micraton piston yeymor higarom 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<sup>th</sup> the Creato<sup>r</sup> 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 abovesaid for they be holy and vertuous, and these thou shalt name that thou mayst get what thou askest of the Creato<sup>r</sup>.

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<sup>33</sup> The word “lehaha” is crossed out.

<sup>34</sup> Above ^ is written “rod.”

[56<sup>v</sup>]

## 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 de=  
stroyed the golden calf when all that dronke in  
the well had a beard. yana yane sia abibhu  
uanoia accenol tiogas yena eloym ya uehu  
yane hayya uehu ahiacmed. And these names  
Conteyned in themselves in any vertues for w<sup>th</sup>  
them thou shalt destroy evill and all enchantm<sup>ts</sup>  
And presume thou not to name them in the 7 works

Capitulu~ septimu<sup>s</sup>*Hæc sunt noia quæ Moyses dixit qu pluit &c*

These be the names that Moyses said when  
Manna rayned in desort and drew out water  
of the worke and ledde out from Captivity the  
Children of Israel Saday samora ebon pheneton  
eloy eniobceel 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 w<sup>ch</sup> 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 com=  
pleas questione tu factor fac nos ad fine uri operis  
provenire tu largitor nobis integru complementu  
uri operis elagire to sancta et misericors nobis  
miserere nomen tuu yeseraye sit per secula benedictu~  
Amen. That is to say God quicke very great

[57<sup>r</sup>]

strong mighty meeke holy cleane full of all goodnes  
 blessed Lord be thy name thou fulfiller  
 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<sup>r</sup> I beginne the explanacion of  
 his name yeseraye that is to say God w<sup>th</sup>out  
 beginning and w<sup>th</sup>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<sup>th</sup> him he shall no  
 dread sodeyne death.

Heere endeth the booke of Raziel  
 of the seaven treatises