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## Sefer raziel hamalach in english pdf

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Sepher Raziel (Sl. 3846) Edited by Joseph H. Peterson, esotericarchives.com, Copyright © 1999, 2006. All rights reserved. Updated Oct 6, 2020. NOTE: If you find this document or others in these archives useful, please do not copy except for private use. See also the edition and transcription, which has been prepared by Sanne de Laat. This
grimoire was well known by the end of the fifteenth century. According to Joshua Trachtenberg, it was probably compiled in the thirteenth century. 1 Trithemius mentions it as one of his sources for his Steganographia. It was also apparently used by Agrippa in his book On Occult Philosophy on which see the critical edition by V. Perrone Compagni. 1.
Jewish Magic and Superstition, p. 315. The following English translation of the Book of the angel Raziel, is text is taken from Sl. 3826. has been prepared by
Don Karr. I have noted some variants from Karr's transcription (abbreviated K). Another ms is: UPenn 1685: A compendium of the book called sepher Raziel. (ca 1750-1799) For Latin text, see: 2 2. For more details, see Sophie Page, "Uplifting Souls: The Liber de essentia spirituum and the Liber Razielis in Claire Fanger, Invoking Angels: Theurgic
Ideas and Practices, Thirteenth to Sixteenth Centuries (Magic in History) 2012, pp 95-112. MS Vatikan, Biblioteca Apostolica Vaticana, Reginense Lat. 1300 (Queen Christina's manuscript, 2nd half of 14th ce) MS Halle a. S., Universitats- und Landesbibliothek Sachsen-Anhalt, cod. 14 B 36, Fol. 1-130v; Fol. 171r-177v: Liber Razielis. Prologue and table
of contents. (14th ce) Lübeck, Bibliothek der Hansestadt, Ms. math. 9, fols. 63r-170v. Abridged. (16 ce) Paris, BnF Latin 3666 (1375-1425) Firenze, Bibliothek der Hansestadt, Ms. math. 9, fols. 63r-170v. Abridged. (16 ce) Paris, BnF Latin 3666 (1375-1425) Firenze, Bibliothek der Hansestadt, Ms. math. 9, fols. 63r-170v. Abridged. (16 ce) Paris, BnF Latin 3666 (1375-1425) Firenze, Bibliothek der Hansestadt, Ms. math. 9, fols. 63r-170v. Abridged. (16 ce) Paris, BnF Latin 3666 (1375-1425) Firenze, Bibliothek der Hansestadt, Ms. math. 9, fols. 63r-170v. Abridged. (16 ce) Paris, BnF Latin 3666 (1375-1425) Firenze, Bibliothek der Hansestadt, Ms. math. 9, fols. 63r-170v. Abridged. (16 ce) Paris, BnF Latin 3666 (1375-1425) Firenze, Bibliothek der Hansestadt, Ms. math. 9, fols. 63r-170v. Abridged. (16 ce) Paris, BnF Latin 3666 (1375-1425) Firenze, Bibliothek der Hansestadt, Ms. math. 9, fols. 63r-170v. Abridged. (16 ce) Paris, BnF Latin 3666 (1375-1425) Firenze, Bibliothek der Hansestadt, Ms. math. 9, fols. 63r-170v. Abridged. (16 ce) Paris, BnF Latin 3666 (1375-1425) Firenze, Bibliothek der Hansestadt, Ms. math. 9, fols. 63r-170v. Abridged. (16 ce) Paris, BnF Latin 3666 (1375-1425) Firenze, Bibliothek der Hansestadt, Ms. math. 9, fols. 63r-170v. Abridged. (16 ce) Paris, BnF Latin 3666 (1375-1425) Firenze, Bibliothek der Hansestadt, Ms. math. 9, fols. 63r-170v. Abridged. (16 ce) Paris, BnF Latin 3666 (1375-1425) Firenze, BnF Latin 3666 (1375-1425) Firenze,
Liber virtutis i.e. Semiphoras/Semaforas (fol. 120v-123v = Book 7) (1487) London British Library ms. Sloane 3853, fols. 46-53 (also imperfect.) Leipzig Cod. Mag. 40 (ca 1750) Italian: Book 6 of the Latin text ("Liber Razielis") has been edited in Vol. 1 of Rebiger, Bill, Peter Schäfer,
Evelyn Burkhardt, Gottfried Reeg, Henrik Wels, and Dorothea M. Salzer. Sefer ha-Razim I und II: das Buch der Geheimnisse I und II. Tübingen: Mohr Siebeck, 2009. Compare with Michael Morgan Sepher Ha-Razim, the Book of the Mysteries: The Book of the Mysteries (Texts and Translations, No. 25.) (1983), English translation based on Margalioth's
"reconstructed" Hebrew text (Jerusalem, 1966.) Hebrew text may be as 300 CE. For discussion see Merchavya, Chen, "Razim, Sefer Ha-," Encyclopedia Judaica, Volume XIII (NY: Macmillan, 1971), pp. 1594-95, and Niggemeyer, J.-H., Beschwrungsformeln aus dem "Buch der Geheimnisse (Sefer ha-Razim): Zur Topologie der magischen Rede,
Judaistische Texte und Studien 3 (Hildesheim, NY: Georg Olms Verlag, 1975) Comments by JHP are in []. I have also resolved most of the tildes and abbreviations in the text. (Karr's transcription does not seem to have indicated the m.)
Parry of Clyffords Inne1 by Temple barre in London borne at Northof in the County of Flynt & at the charges of John Gwyne of Llandlos in the county of Mountgomericke Esquire in the year of our lord god a thousand five hunderd threscore & four et Anno Elizabetha dei gratia Angeliæ &c Reginæ sexto: 1. i.e. Cliffords Inn, London. Londinij 20
Nouembris 1564. William Parry. In the publique lib. at Oxford in the manuscript in Archivum A. 116. [128v is blank] [129r] Liber Salomonis In nomini dei potentis vivi & veri, & eterni &c. VRL1300 10v; Halle 5r. In the name of allmighty God living & very & everlasting & without all end which is sayd Adonay, Saday, Ehye, Assereye I begin this booke
which is said Cephar Raziel with all his appurtynanuts2 in which be 7 tretises complete or fullfilled that is 7 books. 2. i.e. appurtenances. Dixit Salomon g'lia [=gracia] & laus cum maximo honore... Salomon g'lia [=gloria] & laus cum multo honore &c3 3. VRL1300: Dixit Salomon grã [=gracia] & laus cum maximo honore...
is singuler which made all things at one tyme. And he is one god very mighty he alone that is & that was & which evermore shall be. & which had never an even or any like him neither he is to have. And he is singuler without corruption, holy, cleane, meke & great all things seeing, hearinge, & wise & in all things mighty. And I
begin this booke to put an ensample3 that who ever that hath it blame it not till he have read & heard all or some what of it, & then prayse be god maker of all things. 3. ensample: exemplar. These be the 9 precepts. Incipiunt precepts | Non credas esse plures nisi unum singularem &c. VRL1300 11r, Halle 5r, which call
these de castigationibus Salomonis. [1] Ne trowe5 thou not to be mo[r]e or many [+Gods]6 but one singuler alone upon all things which hath none like him & him love you and dread & honour with all trust & with good will & stable & with might & will all thy clene heart. [2] Ne liue thou not without law & without rule & thou shall be loved of god thy
creator & of folkes. [3] Ne do you not to another man that thou wouldest that another man did to thee. And loue? thou not a liar to the lord, neither tellowship thou more unwise men then wise men.
And evermore love you many wisedomes & good scyences, and all thy will, & thy life be in them. [6] Ne speakest thou not ere thou have thou not a drunken man. [8] Ne prove thou not a
medicine, neither venym in thee er in another. [9] Ne blame thou not a booke, neither prophecy neither a wiseman till that thou have proved him. And if thou with holdest these 9 precepts in the evermore thou shallt profitt more & more. Postquam sensus & scire & posse voluntas vera &c. After that witt & knowledge & might & very will overcometh
all things with good witt & good discretion. 5. ne trow, i.e. 'don't suppose', the English translation of 'Non credas.' 6. VRL1300: multos deos. 7. In marg: Idem. VRL
Salomon put such a knowledge & such a distinction, & explanation in this booke to evry man that readeth or studieth it, that he know whereof he was and from whence he came. know ye that after I Salomon had xxx yeares wich are halfe in the 5. day of the month of hebreys, which was the sixt feriall 7 day the sonne being in the signe of Leonis. In that
day was sent to me from Babylonie of some Prince that was [129v] greater & more worll8 then all men of his tyme some Booke that is said Cephar Raziel, which containeth 7 books & 7 treatises. 7. ferial: i.e. festival (Lat. feria). 8. VRL1300, Halle: venerabilior ("more venerable"). K: worshipfuller. Nota tempus in quo Salomon fuit pv adeptus istum
librum & quomodo & a quo venit sibi. Know thou the tyme in which Solomon gate (?) this booke & how & of whome it came to him. Iste liber est magnæ virtutis & magnis secreti &c. This booke is of great vertue & of greate privity. The name of the Prince that sent it to me was Sameton,9 & one of the tway [=two] wisemen that brought it to me was
said Karmazail, 10 & that other Zazont. The name of this expounded in Latin is Angelus magnus secreti Creatoris. That is to say the great Angell of the secret Creator. And in hebrew Cephar Raziel that is the booke of Sothnes & of fullfilling & it was the first booke after Adam written in language of Caldey [=Chaldaean] & afterward translated in
hebrue. And know each man that readeth it, that in it is all Semiforax, that is the great name compleate with all his names whole & euen & with his vertues & the twey11 middle more playne. And allthoug I found them darke, I
expounded them as much as I could & might. And the 7 treatises of this booke be these. 9. VRL1300: Zamechton. Halle 6v: Zametlicon. 10. VRL1300: Karimazayl. Halle: kazymazayl. K: Kamazan. 11. K: five. The first is said Clavis for that in it, is determined of Astronomy, & of the starrs for without them we may doe nothing. The second is said Ala, for
that in it is determin'd of the vertues of some herbs, of stones & of beasts. The third is said tractatus Thimiamatus for that there is determined in it of Suffumigations & of allegacions of them & divisions. The fourth is said tractatus Thimiamatus for that there is determined in it when every thing ought to be done by this
booke. The fift is said the treatise of Cleanenesse for that there is determined in it of Abstinence. The sixt is said Samaim for that it nempness [nameth] all the heavens & miracles for there be told the properties of the Arte of
Magicke, & of his figure & of his ordinance of the same. And Then I began to write all these treatises in a new volume for that one treatises. Therefore Solomon bad to his writer Clarifaton 11 that he should write it which knew well the
language of Caldey of Inde & of Ebrew [Hebrew] & Syrike & his right explanation Notheles12 Salomon after that the might. Clarifaton said that was the writer of Solomon that this booke is of such greate vertue, privitie & of full greate
honour & it was sent to Solomon for such great price & most loue. And everych treatise of these was written by it selfe, for none of those should suffise without another wherefore, it is necessary that they be together. wherefore Solomon ordeyned that all were one boke as it ought to be,
& as it [130r] ought to be read & wrought & he ordeyned much better then philosophers had ordeyned & he taught how a man ought to doe his worke by it. And he put euerych treatise by it selfe, ordeyned all till to the end of the booke. And put in this booke Semaforas yt is the booke of 17 vertues, how it [ought] to be
written & of which ynk & in what parchmyn, & with what penne & what man & in what houre, after that Solomon had expounded in the booke of Razielis. And how it ought to be kept cleanly & with great honour. 11. Halle: glarifacon. This paragraph is missing from VRL1300. 12. =Nonetheless? K:
Methelis. 13. Dressed: prepared. Halle: exponebat ("set it forth, published it"). Dixit Salomon Qui videt & non cognoscit &c. VRL1300 12r; Halle 6r. Salomon point who that seeth & knoweth not is as he that is borne blind & knoweth not is as he that is borne blind & knoweth not is as he that is borne blind & knoweth not is as he that is borne blind & knoweth not is as he that is borne blind & knoweth not is as he that is borne blind & knoweth not is as he that is borne blind & knoweth not is as he that is borne blind & knoweth not is as he that is borne blind & knoweth not is as he that is borne blind & knoweth not is as he that is borne blind & knoweth not is as he that is borne blind & knoweth not is as he that is borne blind & knoweth not is as he that is borne blind & knoweth not is as he that is borne blind & knoweth not is as he that is borne blind & knoweth not is as he that is borne blind & knoweth not is as he that is borne blind & knoweth not is as he that is borne blind & knoweth not is as he that is borne blind & knoweth not is as he that is borne blind & knoweth not is as he that is borne blind & knoweth not is as he that is borne blind & knoweth not is as he that is borne blind & knoweth not is as he that is borne blind & knoweth not is as he that is borne blind & knoweth not is as he that is borne blind & knoweth not is as he that is borne blind & knoweth not is as he that is borne blind & knoweth not is as he that is borne blind & knoweth not is as he that is borne blind & knoweth not is as he that is borne blind & knoweth not is as he that is borne blind & knoweth not is as he that is borne blind & knoweth not is as he that is borne blind & knoweth not is as he that is borne blind & knoweth not is as he that is borne blind & knoweth not is as he that is borne blind & knoweth not is as he that is borne blind & knoweth not is as he that is borne blind & knoweth not is as he that is borne blind & knoweth not is as he that is borne blind & knoweth not is as he that is borne blind & knoweth not is as
reason is as a dumb man. who that considereth & knoweth not the consideration is such as a drunken man. who that readeth plaine books, & understandeth not is as he that dreameth. These proverbs Salomon said that a man beware well in this booke. Salomon said in this booke hit (?) that Raziel the Angel said to Adam that was the first man in this
world And after that Moyses said to other prophetes in sothness: in truth. 13. we trowith so. 13 12. in soothness: in truth. 13. we trowith so. 13 12. in soothness: in truth. 13. we trowith so. 13 12. in soothness: in truth. 13. we trowith so. 14 in soothness.
that those shall couvite, that it be in thy might. It behoueth yu that when thou haste this booke of this or another examplar or ensample that those write it in such manner in virgin parchemyne of silke or in sattin14 or in cleane cloaths or in parchemyn of a
lambe or of a kidde virgin or of a fawne virgin & this is better then any of the other. 14. Lat. estari. K: 'Samatyne,' with 'sattin' written above. And the ynke which thou shalt write be it of cleane galles15 & be it made with good white wine & third day where it shall
well haue residence, & shall be cleansed put thou there a little of Algaba & of almea & put thou there a little of Algaba & of almea & put thou there a little of Algaba & of almea & put thou there a little of Algaba & of almea & put thou there a little of Algaba & of almea & put thou there a little of Algaba & of almea & put thou there a little of Algaba & of almea & put thou there a little of Algaba & of almea & put thou there a little of Algaba & of almea & put thou there a little of Algaba & of almea & put thou there a little of Algaba & of almea & put thou there a little of Algaba & of almea & put thou there a little of Algaba & of almea & put thou there a little of Algaba & of almea & put thou there a little of Algaba & of almea & put thou there a little of Algaba & of almea & put thou there a little of Algaba & of almea & put thou there a little of Algaba & of almea & put thou there a little of Algaba & of almea & put thou there a little of Algaba & of almea & put thou there a little of Algaba & of almea & put thou there a little of Algaba & of almea & put thou there a little of Algaba & of almea & put thou there a little of Algaba & of almea & put thou there a little of Algaba & of almea & put thou there a little of Algaba & of almea & put thou there a little of Algaba & of almea & put thou there a little of Algaba & of almea & put thou there a little of Algaba & of almea & put thou there a little of Algaba & of almea & put thou there a little of Algaba & of almea & put thou there a little of Algaba & put thou there a little of Algaba & of almea & put thou there a little of Algaba & of almea & put thou there a little of Algaba & of almea & put thou there a little of Algaba & of almea & put thou there a little of Algaba & of almea & put thou there a little of Algaba & of almea & put thou there a little of Algaba & of almea & put thou there a little of Algaba & of almea & put thou there a little of Algaba & of almea & put thou there a little of Algaba & of almea & put thou there a little of Algaba & of alm
muculazarat & then clause17 it well with a cleane thynne cloth & the cloth be it three fold. Afterward put there mustum18 [musk] & ambram [=red storax] & algalia [=civet] & balsamum & mirram [myrrh] all well grounded & thou shalt meddle with the Inke full well. & the inke be it so by 3 dayes well couerd in a sure place.
And know thou that with this inke thou shalt write all the holy names of God & of his Saints & all thing in which his holy greate name is nempned 19 or written, and all things that thou will werk (?) truly to be fullfilled with thy well pleasing or with thy seruice & what euer thou putteth in thy inke be it newe & bright & pure & good. 15.
Galls, especially oak galls were a common ingredient in preparing inks. The Sword of Moses has a prescription for ink made with 'black myrrh (gall)'. Gall nuts are prescribed in Le Grand Grimoire for the ink used for pacts with devils. 16. thure: frankincense. 17. K: clense. 18. *muscum: musk. On these magical incenses also see Bruno, De Magia. 19.
nempned: named. And the Pen with which thou shalt write the holy name be it of greene reade gathered early ere the Sun arise & he that shall gather it he be cleane & washen in runnynge water or in a quicke well & he be clothed with cleane cloathes. And the Moone be it waxing with [130v] Capite Draconis, or with Joue, for that they be true & very
And when thou shalt gather it, thou shalt behold or looke toward the Easte & thou shalt say thus. Adonay el Saday, I help ye me to fulfill my wille with this Reade [=reed]. and when this is said thou shalt cutt one reade or tweyne or as many as thou wilt
with one stroke. And as Moyses said the knife be it well playne & sharpe & hool [whole] as though we should cut of a necke with it. And then take the Penne, cut hit er that the Sunne arise or when it ariseth with the pen & with this ynke thou shalt write all the
names of God holy seuerally. And as ofte as thou writest the name of the Creatour be thou shalt be bathed in cleane water & thou shalt be rather cleane by 9 dayes & cloth then thee with cleane cloths. And ordeyne to thee an house or a cleane
place made cleane well with beesomes 21 & washen & watered & suffumed. And ordeyne so that when thou write then from morro till to midday till that thou eate. And after that thou hast eaten or drunken thou shalt not write in it any thing. And if thou wilt write sem ~23 with his strengths the number
of the moone be it euen, & most in the day of the Moone or of Mercury, or of Jovis [Jupiter], or Veneris [Venus]. And be thou ware of Saturne, & of Sole upon all. And Salomon said if thou puttest in the ynke of the bloode of a vowter or of a Turtur [turtle or turtle-dove], or of a gander holly or all white the ynke shallbe much the better, & with the more
vertue. Also I say that if there were of Saphire poudered & Smaragdo & Jagunua [=jacinth] & Topazio the Inke shall be complete & fullfilled. And with this booke ought to be cleane & fasting & bathed & suffumed with precious
aromatikes, that is with spices well smelling. And it shall be great profitt to thee & to him that maketh it or written this booke or hath holden in his house euermore suffumed. And glorify he god euermore euermore hold he god in mynde & his minde it, & he be euermore suffumed. And glorify he god euermore suffumed. And glorify he god euermore hold he god in mynde & his minde it, & he be euermore suffumed. And glorify he god euermore suffumed. And glorify he god euermore hold he god in mynde & his minde it, & he be euermore suffumed. And glorify he god euermore suffumed. And glorify he god euermore hold he god in mynde & his minde it, & he be euermore suffumed. And glorify he god euermore suffumed it, and element it is not a sufficient to the element it.
in wch tymes of the iiij times of the iiij times of the yeare24 he shall worke, or of the iiij tymes of the moneth or of the iiij times of the day with his night, or of the iiij times of the yeare24 he shall worke, or of the iiij times of the day with his night, or of the iiij times of the yeare24 he shall worke, or of the iiij times of the day with his night, or of the iiij times of the yeare24 he shall worke, or of the iiij times of the day with his night, or of the iiij times of the worke, or of the iiij times of the yeare24 he shall worke, or of the iiij times of the yeare24 he shall worke, or of the iiij times of the iiij times of the worke, or of the wor
Salomon. Sicut si esset Castrum &c VRL1300 13v; Halle 7v. Salomon said as though there were a Castell full strong & his hightnes full great & high & enhaunced & well on eich side with keys closed, therefore it behoveth that who that would open the gates of that
close, & holsomly would enter into it, both with out traueill of gift, & without brusing of his body. It is necessary to haue the same keyes & none other of this Castill & of his gates & their natures. And when they should be good, & when they should be evill.
And this I say of the fixe 25 & of the 7 erratic. 26 neuertheles consider thou euermore the nature of the circle of the 12 signes that is the tuares. 27 And therefore it behoveth that eich man that hath this booke that he hold it cleanly & keepe he hit with great reuerence & with great honour. And who that hath it & can read it, ne read he it not, but if he
were before of full cleane of body & with great witte. And I make every man to know or wite that he ought not to worke by this booke in vein, neither without lawe or reason, & this is when every man doth to the contrary or when any reptiles or wode beasts should lett thee or do harmes to thee. And to know thou that although
thou haue might & trust for to worke by this booke. And allthough thou might haue great trust in this, thou workest with much reason. And if thou workest otherwise by this booke then thou shouldest, thou might be trust in this, thou workest without reason. And if thou workest otherwise by this booke then thou shouldest, thou might be trust in this, thou workest without reason.
& if thou were uncleane, or euill in thy selfe. 25. i.e. stars. 26. i.e. planets. 27. VRL1300: curribus ("chariots"). K: towards. Clauis istius libris est cognoscere & scire locu &c. VRL1300: their sciences & their domes, & all their vertues after that it
appeareth in the earth to us. Formata debet esse omnis figure or the keye in this booke that no man trowe28, that without reason & profitt it be made. & I put in figure one key with the skafte to the similitude or likenes that there is one soleyn
Lord & god which neuer had neither shall haue any even or like to him. In the quadrature or that is 4 cornered is signified that there be fower Elements & no more.29 28. trowe: suppose. 29. VRL1300 and the Halle ms leave half a page blank here for the intended figure, but they are never rendered. And in this key is one triangle, which signifies that there be fower Elements & no more.29 28. trowe: suppose. 29. VRL1300 and the Halle ms leave half a page blank here for the intended figure, but they are never rendered. And in this key is one triangle, which signifies the suppose.
knowing might & will for without these three may not any man do any thing in this world, neither attayne to any profitt. And Salomon said that the shafte of this key is as Raziel said to Adam vnite or one head. And the quadrate is as 4 virtues, that be in hearbs & wordes & beasts. And they be to the similitude of Elements which openeth & doth all. And
the 7 wardes be 7 Angells which have might in the 7 days of the weeke as furthermore I shall teach you. And the triangle signifieth man which is in body & soule & spirite. And these above said ledeth together all the world as it was compowned in highnes & in lownesse. Postquam huivsque diximus oportet nos dicere, &c. After
that we haue said hitherto it behoueth us to say for this booke that is said of the key of the 7 bretherne. And these 7 bretherne haue among themself 12. remes29 for to deuide or departe. And in every city be 60 Castells, & in euery Castell 60 Caldee that is feldy or wilde townes. And this ensample Salomon found
[131v] & made distictions & said: There is one father & hath 7 Sonnes & these 7 sonnes be germaynes 30, for after that they be of the same father germayne. And the middle in the middle on (?) fellow shiping hit euermore. So thlie (?)31 tweyne of
these be not much seuered from hit. And these 7 brethern said Solomon be: 29. reme: realm. Lat. regna. K: 'realmes' (here and in other passages). 30. germains: siblings. 31. =sothlie = truly? K: they. Sabaday.322.Saturnus. Zedek. 2.Jupiter. Madin. 2.Mars. hamina 2.Sol. Noga. 2.Venus. Cocab. 2.Mercurius. Labana. 2.Luna. 32. The seven planets in
Hebrew are called אבתאי Shabathai/Sabbathi (Saturn), אדים Tzedeq/Zedeck (Jupiter), מאדים Tzedeq/Zedeck (Jupiter), מאדים Shemesh/Schemes (the Sun), אונה Shemesh/Schemes (the Sun), אבנה Shemesh/Schemes (the Sun), אבתאי Tzedeq/Zedeck (Jupiter), מאדים Shemesh/Schemes (the Sun), אבנה Shemesh/Schemesh/Schemesh/Schemesh/Schemesh/Schemesh/Schemesh/Schemesh/Schemesh/Schemesh/Schemesh/Schemesh/Schemesh/Schemesh/Schemesh/Schemesh/Schemesh/Schemesh/Schemesh/Schemesh/Schemesh/Schemesh/
beginneth to make distinction. And he gaue to the fighter that is Mars, that he should rest & should not fight in the reme of the signe of Scorpionis, that he should fight strongly & that he should neuer rest & he is in the 8th reme from the
first. And afterward he gaue to the faire Noge i.e. veneri twey remes of the half part. Lat. unum regnum est in signo medietatis tauri ("one of the realms is in the middle of the sign of Taurus"). Another
is the 7th from the first that is Libra and otherwhile venus is aboue that is in the north & otherwhile beneath it is in the south. And so he hath enherited hit in tway parties. And when he gaue to the Paintor which is the writer that is Mercuries twey remes, of which one hath twey men embraced that is clipping together himselfe. That other hath a faire
virgin winged & neuermore would be deuided or departed from women for these ymages be such & he displeaseth euermore to go much from the south into the Malis (?)33 2. Lune for that Leo goeth euermore would be deuided or departed from women for these ymages be such & he displeaseth euermore would be deuided or departed from women for these ymages be such & he displeaseth euermore would be deuided or departed from women for these ymages be such & he displeaseth euermore would be deuided or departed from women for these ymages be such & he displeaseth euermore would be deuided or departed from women for these ymages be such & he displeaseth euermore would be deuided or departed from women for these ymages be such & he displeaseth euermore would be deuided or departed from women for these ymages be such & he displeaseth euermore would be deuided or departed from women for these ymages be such & he displeaseth euermore would be deuided or departed from women for these ymages be such & he displeaseth euermore would be deuided or departed from women for these ymages be such & he displeaseth euermore would be deuided or departed from women for these ymages be such & he displeaseth euermore would be deuided or departed from women for the world be deuided or departed from women for the world be deuided or departed from women for the world be deuided or departed from women for the world be deuided or departed from women for the world be deuided or departed from women for the world be deuided or departed from women for the world be deuided or departed from women for the world be deuided or departed from women for the world be deuided or departed from women for the world be deuided or departed from women for the world be deuided or departed from women for the world be deuided or departed from women for the world be deuided or departed from women for the world be deuided or departed from women for the world be deuided or departed from the world be deuided or departed from the world be deuided or departed from the world be de
hath many feete & he signifieth by this Leo wole much go for that Leo is under other brethern, this suster [=sister] alone. 33. VRL1300: Et deinde dedit discurrenti labana i.e. lune... ("and then he gave to the middle Brother which is the lord of all other: & he commandeth all & is more
onrned (?)34 or fayre arrayed, therefore he gaue to him one Reme full strong in helte & his signe is as the Lyon that sheweth him lord upon all his brethern. And then remayned twey bretherne of the party of the South. And the elder tooke twey remes one about another for this that he should
neuer be ouercomen in the signe of the Reme well meridionall or south & he is one beast with one horne in his fronte. And then taketh that other brother for heritage on his right side the Reme with the signe of half a man & of halfe an
horse & it is said Sagittarius & on the left side of Piscium. Know ye heere the natures of Signes. And Salomon said, Aries is a Signe very hott & drie melancolious & so Virgo & [132r] Capricornus & they have might in the South. Gemini is very hott & moyst
& sanguine & so libra & Aquarius & they have might in the West. Cancer is watry feminine moist and phligmaticke & so Scorpio & Pisces & they have might in the North. 34. VRL1300: venerabilior ("more venerable"). K: adorned. Iam diximus de naturis & signis, & eorum complexionibus &c. Now we have said of natures & signes & of the Complexions
of them. And then say we of the nature & of the Complexions of germaynes & what they signifieth. The first heigher that is said the old, Sabaday is Saturnus the Nature of which is cold & dry for that it is much straite & melancholiouse & it signifieth fathers, & wrath & discord in lands. The second is said zedek, & he is temperate for that he is betwixt
the old Sabaday & the hott Madin, & Zadek is hott & moist sanguine in fauour sweet, & it draweth a good and honour & vertu. The forth is haminu [or hamina] i.e. Sol, middle among other hole (?) & mighty & worll. & all the other
all & signifieth writers & teidyngs & voyces after that it shall be with hit that with everych he holdeth himselfe when he is with it. The seuenth brother is Labana [Levanah] & it is Malx, & it is seuered from them. 35. K:
soughts. Deinde Loquamus de septem fratribus quare dicuntur claues &c. And then speak we of the 7 brethern, which be said the 4 elements & they hau after signification wit & discretion & might complete & honest &
strengt & everych may in his hemispheare yt is empire. As an Emperour in his empire, or as a prince in his lordship. And they have might upon all beasts heere formed. And Salomon said prophetes clepeth these brethern 7 quicke spirits & hooly And wise men sayden that
they were 7 lamps brennynge or 7 candlesticks of life. And all prophetes clepeth 7 heavenly bodies which be 7 Planets & of cominle they be said 7 starrs. And 7 brethern be kept of 4 beasts full of syen before & behynd which be the parties of heaven. East, West, South, North. & they have might in these foure parties of the world & in 4 times,
& in 4 natures with her complexions & with all her parties & in the 4 Elements. And with this together ledde and moued all things moueable of the commaundement of God that put them in their places. Dixit Salomon Sicut fuerunt semper status superius &c. Salomon said as there were euermore states aboue without corruption so know thou that
there is now & shall be euermore. And for this we understandeth the bodies aboue cleane & good & made without [132v] corruption. And the nether bodies mought not
excuse the ouer bodies. And all things beneath him rote & beginnynge for things aboue be with out life & withou dolour. And things beneath by the contrarie hau death with dolour. & things aboue be with out life & withou dolour. And things beneath by the contrarie hau death with dolour. & things aboue be without corruption. And things beneath by the contrarie hau death with dolour. & things aboue haue duringe without corruption. And things beneath by the contrarie hau death with dolour. & things aboue haue duringe without corruption.
that if these lacked any one of the ouer bodies that is of these that be much aboue X. Ml 36 betwixt tho that we sen of the ouer bodies above. And if there failed one of the 7 brettern the
Earth should come again to his first stake, when all the Elements were cintuse. 37 And if any of them bodylie had received corruption know thou as the 4 Elements be turned downward they be not turned without some reason of the 7 aboue. & this sayth the philosopher when
the Sunn is destroyed eich life & eich soule is destroyed. And when the Moone is destroyed the ligatures or bindinges of the Sea be destroyed. And Jupiter the ayre & Mars the fier. And Sol the day & men. And Venus the fayrer parties of the world. &
Mercurius Reason. And Luna the Earth Sea & waters & their powers. And know thou that euerych after that is were or shall be in his exaltation ordeyned & bounden with the same point with Sole direct & not retrograde make
we sutill things & reasonable. And as oft as Sol were in Ariete so many yeares unlike he geueth unto us. And as oft as Jupiter is joyned with Saturne in an Earthen signe so many diverse mutations or chaungings he giveth & he changeth lawes & sects38 & Lordshipps. And thus
understand thou in other complexions of Planetts after the states of them & their beholdings that is said aspectus. 36. K: ten thousand. 37. (?); K: confused. 38. K: seates. Et Dixit Hermes istam rationem super capita animalis &c. And Hermes said this reason upon them heads of beasts. Saturne hath the right eare, [Jupiter the left. The right nostril to
Mars, Venus the left, & Sol the right eye, Luna the left, & Sol the right eye, Luna the left, Mercury the mouth. 39 These 7 hooles that is only the head of a man. Wherefore every man is
likened [133r] to his Starre & to his Elements. And Salomon said when I found a Spirite aboue retrograde or combust, or euill treated beneath in which it was like or he signified in hit. And who that were so wise that he knew his Signe & planett & his starre aboue & his sign~atoar,40 he might do good & euill
to himselfe & other men And the nativities of beasts beth demed such workings you shall do with the helpe of god. 39. In marg: OP1.22: "But Hermes saith, That there are seven holes in the head of an Animall, distributed to the seven Planets, viz. the right ear to Saturne, the left to Jupiter, the right nostrell [nostril] to Mars, the left to Venus, the right
eye to the Sun, the left to the Moon, and the mouth to Mercury. The severall Signes also of the Zodiack take care of their members. So Aries governs the head, and face, Taurus the neck, Gemini the armes, ...." 40. K: signification. Postquam diximus de 12 figures [*signes] & planetts &
of radiis of them we should say that ech Planet that were in ascendence it is nempned conjunction is febler & so I say to thee in the middle of heauen. And od the points of the 12 houses which be the stronger places of
all houses, I say the point of the first degree of the house. And eich starre that were lesse & hath upon himselfe another, thilke is said41 that it hath power & goeth upon another from starr to starre that diverseth from another by 60 degrees before & after: it is said aspectus sextilis, that is the sixt beholdinge. And ech planet that
diverseth 90 degrees before & behind, it is said in aspectu 4to. that is in the 4th beholding. And ech planet that diverseth by 180 degrees is in opposition in that that [sic] it is in the Contrarie place. The [se] be the 7 beholdings & no mo
duo tertii duo 4ti and duo sextiles, & unus oppositus, that is to sey, tweyne in the fourth & tweyne in the fourth & tweyne in the sixt & one contrary sheweth much euill. Twey sextiles
beholding the ascendent auaileth one good of terno. And twey quarti in beholding the ascendent or in the oppo~ita. And twey quarti auaileth one greiuous or heavy, if there were euil sters. And twey opposita auaileth one in fortunate in the ascendent or in the oppo~ita. And twey quarti auaileth one greiuous or heavy, if there were euil sters.
much as a starr falling or combust or retrograde that is letted in the ascendent, one fortune or tweyne in the ascendent and another of sextili, & another of terni beholdinge the ascendent sheweth much good hasty or highing. Twey evill in the ascendent or one with another in opposito that is in the contrary or of falling they shew a greiuous & long
impediment. And if they be falling & letted it shall be wors, one fortunate in ascendent beholden of twey ternis it sheweth much good, & how much there were mo wittnesses upon the figure of which thou enquirest or seekest, or of which thou workest so much it shall be the better. And if three planets beholding the ascendent with good beholding &
twey euill, the good ouer the euill & so of other. One infortune & in hascendent beholden of twey quartis sheweth much griefe. Caput draconis is much better then cauda. Ech Planet in his head of the Sunne & it profitteth [133v] in going toward the party of
the north. Ech planet in the tayle of the dragon is ministring of his worke that goeth toward the South. 41. thilk is said: the same is said. 42. tweyn: twain, i.e. two. Luna coniunct or ioyned with Saturnu & Marte in the ascendent it constrayneth & great power. Luna coniunct or ioyned with Joue
[Jupiter] & Venere [Venus] in ascendent it sheweth great dilection & great loue in eich good receiveying. Luna ioyned with Martis & Saturno in th [sic] ascendent it sheweth jreate grace & that if they were good. Luna ioyned in falling (?) & to Mercury in
the asce3ndent it sheweth the contrary. Luna in ascendent by it selfe signifieth after that the planet to which it is ioyned. Luna with Capite Draconis in the ascendent sheweth much euill. When caput Draconis Lune were with capite Saturni, &
there were Luna or Saturne & there is worke of celsan made it signifieth upon burdinger (?) of deuills fowle & euill. Ech planett that is with dracone of another & both be ioyned in the ascendent it sheweth much
good & encreasing of good & of honour. And if it were in cauda not only when there were twey Cauda Draconis Lune were with them. When Caput draconis Lune & Mars in thilke point it sheweth strength & might. And if Cauda with Cauda & Luna & Mars
together it is full greivous & euill. after yt euerych is euill after the place or beholding of another. Caput draconis & Luna in Capite Arietis Luna Sol in Zamni sheweth much loue & in cauda the contrary. Caput draconis
mercurii with capite draconis Lune sheweth worke of reason & of voic & of many sownes [sounds]. And in cauda Lune with Mercury & Saturno it shall do the worke of Jouis or of Veneris & it shall profit in all good as these be good
Luna if it be in cauda sui draconis & Mars & Saturnus gathereth together many deuills; Venus & Saturnus gathereth together minus gathereth together diuills & windsurnus gathereth together minus gathereth together divills & windsurnus gathereth together divills & windsurnus gathereth together minus gathereth together divills & windsurnus gathereth together minus gathereth together minus gathereth together divills & windsurnus gathereth together minus gathereth together divills & windsurnus gathereth divills & windsurnus gathereth divills & windsurnus gathereth divills & windsurnus gathereth divills &
from beneth. A good starre in the ascendent & luna ioyned with a good starre in the good when the lord of the forth house were euill & euill treated it sheweth noyi &
euill. A signe ascendent sheweth the body. The Lord of the Ascendent or which beholdeth it sheweth it his spirit. And the soule & the spirit, ffor these 3 know thou that they make the body of a man safe &
hoole. 43. thristeth: throws. 44. (?); K: "it sheweth a very soothe or try worke" Nota de exaltationibus. Know thou of exaltationibus. Know thou of exaltationibus. And Mercurius in Virgine. And Luna in
Cancro. And know thou that Saturnus gladeth or ioyneth in the 12 house. & Jupiter in the 2. & Mars in his 6. & Sol in the 9. And Venus in the 3. And that scendent hath 12 vertues the 11 houses hath 10 vertues. The
7. 9. the forth 8. the fift 7. the ninth 6. the third 5. The second 4. The eight 3. The twelth 2. The 6. ove vertue. And euermore consider you in all things that thou shall profit if thou chesest [choosest] wel. And Salomon said. Ech man that worketh by this booke it behoueth that he know
all these thinges, that is reasons, which here I wyl not expowne to thee that is that thou know in which tyme thou were [born] of the 4 tymes of the month of Mercury where euer Luna prima were. And all secret or privity be yt axed in Saturno with aall deepnes
And all honour & substance be it asked upon Joue. And all fairenes & dilections or loves & fattnesses of venere. And all reasons & witts & subtilityes of Mercurio. And all changing & fortune of Luna. And of these 7 thou shalt aske euermore councels where thou
members that leadeth the foules to the place where they desire to be, so by vertue of stones & of herbs & of beasts that liueth in flying & swimming, in going, in creeping thou might attayne to thee that that the wolt, yf thou chesest the natures of them, the properties & vertues. And therefore wee clepeth this booke Alæ, that is wings for without
wings nether fowles neither fishes mought moue themself. And so as wings beareth bodies toi highnes upward & to fundaments downwards & into longitude & latitude that is in to length & bredth. So by the vertues of Stones & of herbs with grace & with much might of Sem~ [Semiforas] know thou that thou might attayne yt thou couetest to do as to
heale & make sicke or stand or go. Dixit Salomon sicut Lapides sunt mundiores &c. Salomon said as stones be cleaner & fayrer then gold & in 4 vertues of this booke. The first is booke. The first is booke. The first is booke.
Rubinus [ruby]. 2. carbunculus. The second Smaragdus [emerald]. The third Saphirus. The 6 Jaguncia [jacinth]. the 7 Adamas. And of the vertues of these stones Raziel hath spoken & said that they were crowned of 7 Angells which hau might on the 7 dayes of the weeke. And Raziel said know eich
man that hath this booke, that in this booke, that in this booke be the more vertues of this world. And the first vertues of this world. And the first vertues of this world thou hast well knowen as thou shouldest do with all other Images. If thou keep them cleanly & reuerently. Et
dixit Salomon. Scias quod in prima ala sunt &c. And Solomon said know thou that in the first ala or wing be 24 precious stones great & of great power to similitude, & signification that there be 24 houres in the day & night. Salomon began & said. I put or set the first stone Carbuncum, 1.e. rubinum, For that it is brighter & clearer & fairer & of more
price aboue all other stones. And I woll say of his colour & his power & his power & his power that ought to be in it. And thus I shall say in all other stones. Ech stone signifieth durability or lastingnes without end. The colour of fire sparckling. And his power is that he shyneth by night as starr or as a flame of
fire sparklinge. And the vertue of it is that it maketh good colour of men that beareth it reuerently. And it encreaseth his good of this world among other men. And the ymage which thou ought to put in hit ought to be as Draco that is a dragon well fayre with dread. The second stone is Topazius of which of which the colour is cytrine as of gold. his
power is that if it be put in a caudron with feruent or boyling water it with holdeth that it may not boyle which is for great power of making could. And the vertue of it is that it may not boyle which is for great power of making could. And the vertue of it is that it may not boyle which is for great power of making could. And the vertue of it is that it may not boyle which is for great power of making could. And the vertue of it is that it may not boyle which is for great power of making could. And the vertue of it is that it may not boyle which is for great power of making could. And the vertue of it is that it may not boyle which is for great power of making could. And the vertue of it is that it may not boyle which is for great power of making could. And the vertue of it is that it may not boyle which is for great power of making could. And the vertue of it is that it may not boyle which is for great power of making could. And the vertue of it is that it may not boyle which is for great power of making could. And the vertue of it is that it may not boyle which is for great power of making could. And the vertue of it is that it may not boyle which is for great power of making could. And the vertue of it is that it may not boyle which is for great power of making could. And the vertue of it is that it may not boyle which is for great power of making could.
stone is greene & faire upon all greenenesse, and it is not heavy as other. And his power ia to keepe the light, & it healeth the face. And the figure of it is Scarabeus that is a man~ flye. The 4th stone is Jaguncia
[jacinth] the color of which is red as the graynes of an apple. Of these sothlie there will be well coloured some & some a little & some in the middle manner. his power is that he graynes of an apple. Of these sothlie there will be well coloured some & some a little & some in the middle manner. his power is that he graynes of an apple. Of these sothlie there will be well coloured some & some a little & some in the middle manner. his power is that he graynes of an apple.
well figured. The 5 stone Crisopazius of which the colour is greene & within it hath similitude as though it had golden dropps. And his power is to defende a man from the podagrie. And his power is to defende a man from the podagrie is the Image of an Asse. The 6 stone is Saphirus the colour
of which is full ledy & faire as the colour of the pure cleane head of a man with the beard it delivereth a man from prison & from all pressure. And this stone accordeth to the
power of great Lords & of kings. If this stone be kept cleanly, reuerently & chastly & that it be good oriental with it a man might attayne great honour & the profitt of it that he seeketh & coueteth. And sem~en putteth there the signe of a wether z. Arietis.45 45. K: the signe of a ram. Aries. The 7 stone is Berillus the colour of wch is of the eye or of
sea water & some of them be round & some of 5 corners. This stone ought to be cleare wthin & cleane and his power is to chauf the hand closed of him that beareth it. And his figure is Rana, that is a frogge & it is of great power for to make peace
concord & loue. The 8 stone is Onix [onyx]. this stone is full blacke, & his power is to give him that beareth it many dreadfull dreames & dreades. he that beholdeth himselfe in it hath power upon all deuills in constrayneing them & in cleping & in gatheringe them together in speculeo tabileo [jubileo?] coniuring as it behoueth. And his figure is the
head of a camell or twey heads betwixt twey trees that be said mirti. the ninth stone is said Sardus the colour of which is red & faire, & his power is to make other stones fairer. his vertue is to give good colour to him that beareth it, and it is put in gold. And if there be graven in it Aquila that is an Egle [eagle] it give the graven fairer. his vertue is to make other stones fairer.
Crisolitus and it is of golden colour & sparkling as fire. his power is to gether deuills & winds. And his vertue is to defend the place where it is from euill spiritts & dead men that they do not there any euill. And that deuills obey to thee. And his figure is vulture that is a vowter. The 11 stone is said Cliotopia. And it is a stone of great power of
which the colour is greene & faire & shineing & cleare with dropps like blood well red within. This stone of wise men, of prophetes & of Philosophers. And this is honoured for twey things for the colour like to Smaragdo in greenesse, and in rednesse to Rubino. The price of this stone ouercometh the price of other, and of his vertues &
this stone a man may have power upon all deuills & make eich incantacion or enhantment [enchantment] that he woll. And in this stone ought to be grauen vespertilio). 47. Dormouse, the 12 stone is Cristallus of which the colour is of
water congeled of cold. his power is that he encreaseth to norich [nourish] much mylke [milk] and good. And thou may take in it what vertue is that he encreaseth to norich [nourish] much mylke [milk] and good. And thou may take in it what vertue thou wilte. After that the houre shall be in which thou hast made although they be many, &
hit be seene easy. know thou that it hath many vertues. And his figure is a Griffon that is a fowle & a beast, for he hath 4 feete & 2 wings, & he is a great beast. the 13 stone is Cornelnia and it is likned to water in which bloode as the loture [i.e. lotion] or washing of blood. And his power is to stanche blood of the nostrills. And of these be grauen in hit
a man well clothed holding a yarde48 in hande, it giveth honour to him yt beareth it, is not letted with venyme neither with serpent neither with serpent neither with
Attercoppe [i.e. spider], neither with scorpion, & it defendeth a man from a feauer if in it be grauen Leo, Aries, or Sagittarius, the 15 stone is vris [=iridescent quartz] & it is likened to Cristall or to gellij [jelly] & it hath corners, & if any man put it in an house to the beame of the sunne, so that the beames passe through it or by it, the colour
appeareth of the Rayne bow [=rainbow]. And for this cause it is sayd yris that is the Rainbow. And this is his might for he hath 7 corners: 2 And the vertue of it is to keep the place in which it is with health honestly & there ought to be grauen in hit a man that [+is] armed that beareth a bow & an arrowe. 1. Lat. gellu ("cold"). 2. VRL1300 and Halle
both read sex angulos ("six angles/corners"). Yris, i.e. iridescent quartz typically has the crystalline shape of a six-sided prism, and produces a rainbow when light is shined through it. the 16 stone is Corallus & it wexeth in riches of the sea as arbor inversa that is a tree overturned. And it hath branches as a tree more till [two] to three palmes or
pawmes & no more. And when it is drawen up it is greene & tender & when it is drawen up it is greene & tender & the vineyard or the place from tempest pestilence & Torment & it keepeth the place with
health & it defendeth a man from malefetis z. maleficiis & from all euill enchauntments. And his ymage is a man like to him that holdeth a sword in his hand. The 17 stone is prorsms or prossins & it is of greene colour & thicke & fayre & it helpeth malefetis & giueth to them grace to his ministery & taurus ought to be grauen in it. The 18 stone is said
Catel & it is of great power both in dedes & in vertue the colour of which is like to Berill, but for it is derker than it although it have within full cleare & cleane beames or strakes. And his power is to enclepe deuills & to speake with them. And his vertue is, which if thou makest in the banke of a water
is a middle herbe & it is said Columbrina. 48. K adds "or a rod." The 19 stone is Celonites & it is greene as an herbe, And his power is that it wexeth and decreaseth as the moone. And his power is to make peace & concord betwixt tweyn if in it were the figure of a swallow. The 20 stone is calcedonius & it is white as betwixt Cristall & Berill or as gytus
thicke bright. his power is to overcome plee. his vertue is to hold a man hole in an alien land. And his Image is a man that holdeth his right hand straight forth to heaven. The 21 stone is Cerannus. This stone is of divers colours after divers climates & divers lands. Otherwhile white, otherwhile browne & greene & red. And els where it is likened to
yron [iron] & somewhere to copper & to sulphure & it hath as roundletts painted & little drops. And his power is to defende a place from thundrings & lightnigs. And on that other side Pantaseron, Micracon. Saidalson. And thou berest & hast it
in thy power thou shalt ouercom all enemyes & thine aduersaries. the 22 stone is Ametistus & it hath the colour of wine upon a white cloath or of rose, or violett. And this figure is Vrsus that is a beare. the 23 stone is magnetis or magnes. And it is of great weight
& like to ferro brunito. his power is that he draweth dead yron [iron] as nayles, knife & sword. And his vertue is that with thou might be in what house of hit & with this men made enchantments. And graue thou in it a man 7, armed when Luna were in Ariete or
other stones be grauen, & therefore we haue put it more straunge, and more utter.49 And his power or vertue is to keepe the members of a man safe & hole. And this stone is more & better it selfe at price in enchauntmenmts and in inuocations of winds, spirits & deuills. And with this thou may send whateuer fantasy thou wilt. And his figure is of 5
corners. And know ech man who that woll beare with him a pretious stone, be he pure & cleane, when he would doe any thing with them. And eschew he or keepe himselfe from uncleannesse & keepe he them reverently in a quy iche or in a cleane place. And Raziel said in the houre in which thou wilt do of sem~ [Semiforas] beare the three stones
aboue said & thou shalt profitt. 49: K: openly. [136v] Dixit Salomon sicut aius corpus volare non pt &c. Salomon said as the body of a fowle ne may not fly without wing neither go wither he coueteth. So by science of one thing alone we mought not fullfill that wee desire. And for this we putte the second Key in this booke. And we say ne if [it?] the
 second, for that it maketh the second openinge. Ifor as this world is closed with 4 elements: so this booke is closed with | i.e. encompassed by | 4 sciences & 4 vertues. And now we have said of stones, now say we of herbes. Know thou that in herbs is vertue of the most that may be. And some of naturalls of this world beth yt liveth of them as they that
haue reason. And some that flieth & some which swymmeth, & wch goeth & which crepeth. And know thou that of trees & herbs some little & that is to the similitude of beasts. Know thou that among herbs there be some with which thou may do good & euill. As to heale & make sicke. And so understand thou in
these that shall be said furthermore. And Adam said by a tree came wretchednes into the world that is by the tree I sinned in it. And Raziel said, An herbe shall be a shall be medicyne of men. The second wing is to the similitude of 24 hours, & of 24 stones.
VRL 1300 25v. Halle 14b36 15v. Prima herba est acyl almalit &c. The first herbe is acyl almalit &c. The first herbe is acyl almalit &c. The first herbe is acyl almalit &c. The same doth Pionia. Rosemary.
50. tree i.e. stalk or trunk. The second herbe is Artemesia & this is mother & first of other. But for that other is said Corona regis that is to say the Crowne of a kinge, we hau putt it first. Of this they saiden all that in all things that thou dost thou shalt put of it. And the leafe is middle greene on that one side & white on that other. And it wexeth
middly. And with this thou shalt clepe windes & all spiritts that thou wilt & thou shalt profitt. The third herbe is Canabus [cannabis] & it is long in shafte & clothes be made of it. The vertue of the Juse [juice] of it is to anount thee with it & with the iuce of arthemesy & ordyne thee before a mirrour of stele [steel] & clepe thou spiritts & thou shallt see
them & thou shalt have might of binding & of loosing deuills & other things. The 4 herbe is said feniculus & it hath small leaves & a longe shafte. And it is an holy herbe and worshipfull. And it is medicine of the eyen & it givet have evill spiritts & euill eyen in the place where it is. The roote of it chaceth away euill things &
helpeth the sight. The 5 herbe is cardamomu [=cardamomu [=cardamomu [=cardamomu [=cardamomu [=anise] & it is of chastity ioyned to
camphore & thou shalt see that spiritts should dread thee. And it is a cleane herbe & it maketh to see secrett things & priuy, & the fume of this ascendeth much. The 7 herbe is Coriandrum, & this with holdeth the spiritts. Wherefore euermore
they standeth with it, so that it is said that if with this and Apio & iusquiano (?) K: insquiano. The 8 herbe is said persilium [=parsley] which hath greate
might for to chace away the spiritts of roches. 52 And his vertue is to breake the stone in the bladder of him that useth it. VRL 1300 27r: petroxillum 52. roches: rocks. (Lat. lapidem.) The 9 herbe is ypericon [=crocus], & it is a middle herbe thirled the iuyce of hit seemeth bloode. This is of great power for with the iuce of it & wit croco [=crocus], & it is a middle herbe thirled the iuyce of hit seemeth bloode. This is of great power for with the iuce of it & wit croco [=crocus], & it is a middle herbe thirled the iuyce of hit seemeth bloode. This is of great power for with the iuce of it & wit croco [=crocus], & it is a middle herbe thirled the iuyce of hit seemeth bloode. This is of great power for with the iuce of it & wit croco [=crocus], & it is a middle herbe thirled the iuce of hit seemeth bloode. This is of great power for with the iuce of it & wit croco [=crocus], & it is a middle herbe thirled the iuce of hit seemeth bloode. This is of great power for with the iuce of hit seemeth bloode.
arthemesia & with fume of radicis Valeriane [=valerian root] if it be written upon what frendshippe thou wilt of a Prince of Spirits of the eyre and deuills know thou that anon it shall be that thou couetest. And so upon spirits & winds. The 10 herb is Apium [=parsley or wild celery].
shaded & touched to shade & the (?) cloude alstisse for in it by winds & deuills & this alone maketh albo fortu~.1 VRL 1300 27r, Halle 16v: Et ista sola facit albohor. Vazebelil. z. martagon.52b & they be much contrary for one is kept with heauenly angells & another with deuills. z. apium. And this breaketh the stone of the reynes [=kidneystones]. And
a woman with child use her it not, for it noyeth53 to the child. And it gathereth together deuills when suffumigation is made with it nisqrmo [iusquiamo i.e. hyoscyam i.e. herbane] and arthemesia [=artemisia i.e. mugwort] Apium suffumed by 7 nights with fagar almeit,53b & gathered cleanly & the roote of it put & dried & than tempered with aqua
lapidis53c suffume thou thee by environ, when thou wilt, & thou shalt see fantasies & deuills of diverse maners. 52b. VRL 1300: uazabelil hoc est martagon. 53. Noy: annoy or vex. 53b. VRL 1300: uazabelil hoc est martagon. 53c. VRL1300 has aqua grandinis ("water from hail")
instead of aqua lapidis. The 11 herbe is Coriandrum [=coriander] of the secund kind which maketh to sleep much. And if thou make suffumigation of hit & Croco & [=saffron] iusgrm~o [=black poppy] grounden together euenly & tempered with succo cicute [=hemlock juice] & with ???.1 And then
suffume thou the place where thou wilt hide treasure when luna were ioyned to Soli in angulo terræ, that is to say in the corner of the earth. Know thou that thilke treasure shall neuer be found, & who that will take it away shall be made fooles. And if in the houre of deposicion of the gold or siluer of the stones or ymages thou suffumest with thur,
must, succo, ligno aloës costo (?) -- euermore deuills kepeth that place & euill winds. And know thou that it might neuer be disolued or fond out without Sem~. or an image made thereto by the point of starres. 1. VRL1300: desiccatis ("dried"); K: msk ("musk"). The 12 herbe is Satureia this is of great vertue & of good odour & who that beareth it with
him with arruc'la muris in the day of Veneris it giueth grace of goods & it taketh away from the place windes & euill fantasies. The 13 herbe is that is said sta~ [=sancta]53b & this is middle in length & hath little leaues: this ought to be holden worshippfully in holy places as in churches for it defendeth the place from euill things. And with his
prophetes madeth dead men to speake that were dead by many dayes or fewe. In place [137v] where is any euill he hath not might upon the place where deuills be closed it constrayneth them & bindeth them lest they might moue themself.
And Salomon said I found in the booke of Hermetis 54, that who that taketh water in the 4th houre of the night & goeth upon the tombe of a dead man with Spirit he will have speech, cast he water upon the tombe of a dead man with Spirit he will have speech, cast he water upon the tombe with this herbe ysopo. And the water upon the tombe of a dead man with Spirit he will have speech, cast he water upon the tombe of a dead man with Spirit he will have speech, cast he water upon the tombe with this herbe ysopo. And the water upon the tombe with this herbe ysopo.
& come & speake to me. And do this by 3 nights, & in the third he shall come to the & he shall speake with thee of what thing thou wilt. 53b. sca (with a macron) is a very common abbreviation for sancta ("sacred"). VRL 1300 27v; Halle 14 B 36 16v. Also called prophetarum in both those mss. Du Cange identifies prophetarum as the herb vettonical
(=betony), which has a matching folklore going back to Roman physician Antonius Musa. In their printed Sepher Raziel, Don Karr and Stephen Skinner (p. 171) interpret sca as centaurea, citing "the Latin version", but this is not the case with the Vatican or Halle mss at least. 54. For Liber Hermetis see Sloane MS. 3847, fol. 84-100: Hermes.
Trismegistus. Liber Magicus 17th cent. (Liber Hermetis tractans de 15 stellis 15 lapidibus 15 herb. et 15 harum rerum figuris.) 54b. VRL 1300 28r: subffumigata cum costo musco et suc et dicat...; Halle 17r: suffumigata cum costo musco et suc et dicat...; Halle 17r: suffumigata cum costo musco et suc et dicat...;
great vertue: for it sheweth or maketh open in the avre, that other mought not do. And it maketh to see spirits in the cloudes of heaven. And this with rore pradii [p radii (?)] & with the tree that sheweth by night, & it is said herba lucens that is the herba
shineing. Yf thou makest with these an oyntement with the eyne of a whelp & with the fattnes of an heart [hart], thou might go surely whither thou wilt in one houre. 55. K: psyllium. 56. K: scicorda. The 15 herbe is majorana this keepeth an house by it selfe & defendeth from euill infirmities. And Hermes said that genciana & veleriana [valerian] &
maiorana [marjoram] availeth much upon great honour of princes & of great men. The 16 herb is Draguncia. This is of great power & the highnesse of the roote of it ioyned with the tung of Colubri which is lett quicke. And the herbe be gathered when Sol is in the first degree of Cancer [Cancer], & Luna beholdeth mercur~ or is in the house of
mercur~, or ioyned with him. Know thou that toucheth with this Clausures57 they shall be opened to him anone. And hermes said that it gathereth together winds & spiritts if mandragora were with it & capillus de zoara. 57. K: clansures or locke. The 17 herbe is Nepita. And if this with maiorana & Athanasia & trifolio & Saluia, peruca,
edera & arthemesia with ysopo58 be ioyned & gathered together crescente Luna die Jouis that is to say in the morrow when the Sunne wexeth from the first degree of Arietis till into the first of Cancri. And when thou shalt gather him be thou cleane & washen worshipfully & stand thou toward
the East. Know thou that the house & the place is amended where these 9 herbs were ioyned together & put them upon the gate of thy house & thou shalt profit euermore. And these 9 herbs ioyned be like to rubine 58. K: maiorana and athanasia & trifolio and salina hermita edera and artemisia wth ysope The 18 herbe is linu~ suffumigation of the
seed of this with sere posilii .z. azarlochona & radix viole & apii maketh to see in the ayre things to come & to say many propheces. See OP1.43: "So they say that fumes made with Lin-seed [linseed], and Flea-bane seed [psyllium, Lat. Psyllii], and roots of Violets, and Parsly [parsley], doth make one to fore-see [foresee] things to come, and doth
conduce to prophecying." A more elaborate method can be found in Muzzi's edition of Grimorium Verum. The 19 herb is saluia [salvia]. This is of great vertue & the long leafe of it as lingue Agni & sharpe. this breaketh or disperseth euill shades & euill spiritts from the place where it is. And it is good for to beare with him: for it holdeth a man hool,
but a sicke man hold he it not with him. The 20 herbe is Samina [138r] [Sanina]. And so~men sayn that it is a tree of loue & dilection, who that can chese it. And if this with somewhat of pri*ca [provinca] surely go thou before the king or before whomeuer
thou wilt, & most if thou put with it the stone that is said Annulus Solis that is the ring of the Sunne & it is of health & against infirmities & it is of grace & vertue & of honor. The 21 herb is Nasturcium. This
holdeth the members hole & there were with it Origanum & Pulegium & arzolla & be borne together with them and were suffumed with marrubio, albofor, & reubarbaro, & herba thuris it shall defend of many infirmities. The 22 is an herb that it said
Canna ferula, this is full dreadfull & greivous. & strong in worke. And if thou takest the juce of it. & the juice of cicute & ms~gim & lapsi barbati. & sandalum rubeñ & puprrm nigrum with this confection made fume thou what thou wilt, that thou see deuills and things & strang figures. And if Apm~ were with this know thou that from eich place
suffumed deuills should flye, & if thou wilt thou might destroy euill spiritts. This suffumigation is full euill & dreadfull. for the fume of it & the worke ouercometh in malice & worketh most euill. And more strongly if Luna were with Saturno or in opposition with Marte, that is in opposition of Martis. The 23 herb is calamintum & it is likened to n~ite [?]
K: mynte] & it is of great vertue in good suffumigacions, & if there is with it on~ta [? K: menta] & palma xpi~ z Pionia. These be holden taketh away euill winds and spirits from a place & euermore it is against fantasies. The 24 herb is Cicoreya. This is full good in all exorcisms & if it be ioyned with eri~go & pentafilon & ypericon & vrtica & verbena,
and all be together & be borne at the necke & under the feete & be there the herb of 7 knotts & of 7 leaves z martagon & lilium domesticum & silvestre, that is tame and wild & herba angelica who ever hath these under the feete or sitteth about & putteth the other herbs to the necke & hath 7 rings of 7 metalls in the fingers, know he that he shall
haue might in binding & in loosinge, & for to do good & euill in eich place that thou wilt makeinge suffumigation of these 9 things. thur, albo, thymiamate, mastice, musco, ligno alöes [aloes], cassia, cinamomo. And if thou suffume thee with the things aboue said in environ & seist these names. Raphial
[*Raphael], Gabriel, Michael, Cherubin, Seraphin, arrielim, pantaseron, micraton, sandalon, complete meam voluntatem that is to say, fullfill ye my petition or axing & my will & they should fullfill it to thee. And these be the more names of the more 9 angells abouesaid. And know thou them & keepe them. And som~en sayn that
they be the 9 orders of angells. Heere endeth the 24 reasons upon the vertues of herbs of the [138v] second wing. And these experiments were now written in party in Raziele, although Salomon put to of this there, & of the Saiues of Hermetis. And the herbs be put in the booke of Razielis for that with them we may be excused & worke with herbs as
with Sem~ with fasting & words in good & euill. And [let] no man Joyne himself to Semiforas till he know himself in the first wing & in the second. And thus we shall say all thing that shall be to us necessary with the help of god. Dixit Salomon super Alam tertiam sicut Corpus Solis &c. Salomon said upon the third wing as the body of the Sunne is
more appearing & mighty upon all other bodies & brighter, & fairer & clearer. So the vertues of sensible beasts with their names, & vertues & states. And the
figures be 24 distincte & departed a twyne. And I will put upon eich element 6 beasts euerich distinct from the 4 Elements. And the life of them all is purer and cleaner among them, therefore I beginne to say upon the beasts of fire, for as eich of the 4 Elements hath his beast
beneath, so the fire hath his aboue pure & cleane without corruption. And this fier that is aboue is not expounded of wexe & trees neither oyle, neither oyle, neither oyle, neither of the Sunne & like to the flame of the fire, or of a sparck of fire, or of a
starre or of the Colour of Quickesiluer or of pure gold. And this similitude is naturall in the beasts of the fire, & the figures of them bene seeme such as the lighteninge in similitude & in deed. For as an Orison is a Messager to the Creator, so they be ready anon to good & euill & they seyn like things of prophetes that upon the 4 Elements be heavens
with their beasts of which wee should say furthermore. The second spirit is much cleane, but derker then the ou~ & it is likened to the winde. And his figure after that he will take & after some of the 4 Elements to which he is ioyned, & he formeth himselfe in this manner either by water or by a cloude or by moystnes or by thickness of some darkeness.
or he receaueth some body as fume of some kynde by falling in it either by vois or by sleep [K: shape] of a beast elemented by these he taketh forme after that the nature aboue disposeth. The third beast of which wisemen seyne is that euermore he fellowshippeth [139r] spirit & most the corpulent & thicke of the spirit. And therefore his figure is
found by night in places of drede & it is heard & seene & that ofte tyme. And the Colour of it is like to tp~i z after the nature of houre, ere it is made, otherwhile to the similitude of the body of which it went out. Wherefore sommen seeth otherwhile to the similitude of the body of which it went out. Wherefore sommen seeth otherwhile to the similitude of the body of which it went out.
the soule that goeth out & hath might is not neither was but a man or woman, & upon such manner soules speaketh wisemen & clepest them spirituall for goodnes, heavenly, spirituall for goodnes, heavenly for simplenes. The fourth beast is the winde be
seene to the eye after the party from which it cometh. And he hath such nature that if he is orientall or meridionall, that is East or South, he is hote. And if he is occidentall or septentrionall that is West or north he is cold. This we seene to have greate power for it beareth clouds & waters, & tempests & haules [K: gayles]. And it stirreth the Sea, &
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troubleth the Sea & breaketh trees, & this is said quicke ayer, as the fire aboue is said quicke fire & simple. And therefore the Elements be said double or twey fold, that is to say fixe & moveable. Moueable it is that it dwelleth in the corners of the Earth althoug it descend from aboue. ffor the 7 aboue bindeth & looseth it for of them it descendeth & it
was formed of them & this is a great saeg' [? K: figure] in sea, in ayre, & in land as it cometh temperate. The 5 beast or vision is a fantasie that is a shade to the similitude of diuers colours or manners compownd of diuers et ogether. And this forme is made in desert place or in a corrupt ayre. Or other while it descendeth from hills to the similitude or
likenes of knights & they be sayd Exercitus antiquus that is an olde ofte [*host or army]. And otherwhile upon waters to the similitude of faire women & well clothed, or in meades, & some sayne that they be faces. And otherwhile upon waters to the similitude of faire women & well clothed, or in meades, & some sayne that they be faces. And otherwhile upon waters to the similitude of faire women & well clothed, or in meades, & some sayne that they be faces. And otherwhile upon waters to the similitude of faire women & well clothed, or in meades, & some sayne that they be faces. And otherwhile upon waters to the similitude of faire women & well clothed, or in meades, & some sayne that they be faces. And otherwhile upon waters to the similitude of faire women & well clothed, or in meades, & some sayne that they be faces.
that it ascendeth the head & falleth upon the eyne, & such corruption maketh to see many fantasies. The 6 beast is said Demon. This descendeth in highnes to lownes & he was formed of pure matter without corruption. Wherefore he faileth not but shall euermore endure although he haue taken thicknes in darknes of the lownesse of the Earth & he is
pure in matter and strong in body. And of this saith the wiseman that he knoweth all things, of which they will know the sothnes. And he dwelleth euermore in darkenesse & in obscurity & he is neuer seuered from them. And of this sayth the Prophet that he hath power of takeing
forme or shape wch he woll in the Earth after the will of the Creator. And he is said a bright angell mighty & faire as the forme of a fish or of a man, or of a beast or of a reptile that is a creepeing beast or any other forme which he wold. And all these aboue said
 without them know thou that they be impalpable, or unable to be feled that is that they may not be taken with hand neither be touched with fote for they be spiritts or windes. [139v] And know thou that euerich of the abouesaid when it befalleth in any of the Elements he taketh a body of them although the life of them be of the fire & the dwelling of
them be in the fire & their deeds fuyry, for they be fuyry. And Raziel said upon these 6 that invocation of them & appearing & constrayning & binding & loosing also to do good or euill by them, All is made with Crison and fasting & fumigation, & with praysing of god
as thou shalt here furthermore. Animalia æris tertiæ alæ vocantur aues &c. Beasts of the ayre of the third wing be cleped souls, for that they flying. And begynne we first of Aquila that is an Egle [eagle], for that he is a fowle flyinge
much in height. And he hath Lordship upon all other fowles. The Eagle hath such a nature that he taketh his sonns or birds when the Sunne & if they behold strongly the Sunn he deemeth them to be his sons & good. And if they behold not,
he deemeth to be not his and euill & letteth them fall & dye. And a feather of him freteth another fether. And he seeth farre by one league or mile a little beast. A great beast sothly he seeth by 9 leagues or by a days Journey. The eye of him with the heart have great vertue & grace to a lord king or to a lord of a land, for that giveth to him grace in his
reame. The second fowle is said Vultur that is a Vowter [vulture]. This hath great vertue in all his members. The head of him helpeth against malefetes. And if an house be suffumed with 9 fethers of him it putteth out from it euill spiritts. The gall of him helpeth the eyne better then
any thing of the world. Th' eyen of him put in the skinne of a serpent, & the tong of him put upon a bed defendeth a man sleeping from euill winds & from all greevance & from euill
spiritts, neither may they may lett in all the house, neither any fantasies haue power nether other things. The third fowle is Falco, that is a Falcon of whom the vertue is that of great Lords he is sett att much price. The boon of the highnes of the left
wing taketh away euill feuers. But we ought not to slea venative foules neither [140r] hounds although they have many vertues in themselves. And know thou that how many members be in euery beast, foule, fish or reptile, so many vertues distincte hath every member by himself. The 4 foule is a turtur1 simple & good. netheles if thou takest the male
& the female together in a new potte with croco & provinca & cicorea gathered together upon them which thou wolt ioyne together if thou casteth the pouder of these upon them know thou that anon they shall be ioyned together if thou casteth the pouder of these upon them know thou that anon they shall be ioyned together if thou casteth the pouder of these upon them know thou that anon they shall be ioyned together. And it given the foundation to gether if thou casteth the pouders with them. 1. Turtur: turtledove. The 5 foule is said Vpupa,
that is a lapwing haueing a creast of fethers in the head as a cocke. And he hath many vertues. This hath one boon in his wings & it gathereth together deuills & spiritts of the ayer. The property of him is that who euer taketh the head as a cocke. And he hath many vertues. This hath one boon in his wings & it gathereth together deuills & spiritts of the ayer. The property of him is that who euer taketh the head as a cocke. And he hath many vertues.
red or a black cowe, know thou that it maketh a man to say things to come. And he hath another vertue for who yt cutteth of the necke where a cocke croweth not neither may be heard, neither the voice of an hound, neit
the blood. And of that other halfen deale anoynt he himselfe, euermore shall go with him one of the deuills that is an haysoule, who that sleath him in the day of Lune & taketh the blood of the heart of him & anoynteth himself with it & eateth the
flesh with se~re feni~l & with cardamomo & gariofilo, & ere he eate it suffume he himself with good odours as with thure mastic & cinamom & other spiritts of the ayer & other spiritts that goe upon rivers & wells. 1. Crane or stork. These 6 foules
abouesaid be an ensample upon all other. And when thou wilt know the vertue of any foule, do thou after the precept of this booke, Raziel, upon the begininge of tymes in the 12 months as thou shalt see furthermore. Dicamus de piscibus marinus & aliis &c. Say we of fishes of the sea & other upon vi of them that is
to witt of the more & middle that I should shew the vertues of them. The first fish is Balena [whale], the fattnes of which made liquid kept 7 yeares or more, for how much it is elder so much it is better. It healeth a man from eich gout & euill wind if he anoynt himself with it, if he anoynt the head with the blood of him it helpeth him much & yeeldeth
him strong & more hoole. And it maketh to see verrt visions. The sperma of him is said Ambra. If thou suffumest tombes with this it gathereth the spiritts aboue downward. And of eich petition or axinge it maketh to give answer. And Hermes said there is not such suffumigacions for to inclepe Spirits as Ambra & lignum aloes, costus, mustus, crocus &
bloud of a lapwinge with thimiamate. These be meate & drinke & gladnes of spirits of the avre. And these gathereth them together strongly & full sone. And wise men say that the sperme & blood [140v] & the heart of a baleyne be principalls for to command the winds & spiritts who that maketh fumigations of them. 1. Agrippa guotes this in OP1.43
The second fish is said Delphin [dolphin]. And he is the knight of the sea. And as the Eagle hath might among beast in this manner hath the delphin in the Sea. Who that annoynteth of the bloode of him, the cloathes of twey freinds it maketh them enemyes or casteth the dry blood upon them. And who that beareth the heart of
him maketh him hardy. The third fish is Cancer, this hath 6 feet, take & brenne him in panno livido & with the powders frote the teeth sofhlie it healeth them faire & cureth the Cancre in the mouth, if thou casteth it upon the fire wth somewhat of Stercosis humani combusti it gathereth together spirits. The 4 fish is bright as an horne
betwixt palenesse & whitenesse z piscis claudims or Cepia. This fish hath many properties, & their transfigurations. So that when they would that an house should seeme full of water, or that a river should enter by the gate, they tooke this fish & with thimiamati & their transfigurations. So that when they would that an house should seeme full of water, or that a river should enter by the gate, they tooke this fish & with thimiamati & their transfigurations.
ligno aloes & rosis & they fumiden an house & they cast there of the Earth of a plow. And they made there diuerse similitudes in all
things after the thing which they put in the fumigation. And know thou that it dureth so much as the fumigacion in the house, & with the gall of him also they made many enchantments, for that this beast is much unlike to other. The 5 fish is Murena [eel], & he is lentiguromus (?) the vertue of this is that enchanters beareth the powder of him with
 them for to make enchantments. The 6 fish is rana viridis, & if thou take it upon what woman thou wilt and namest the manes of the angels of the month in which thou were [K adds: borne as I thinke] which be furthermore within in libro visionum you might do good & euill of what woman you wilt. And know thou yt if these fishes & all other thou may
know the vertues & properties all by the booke of visuions of moneths. And so understand you by like thing in all other things. Primum animal est Leo. Ista bestia est valde fortis & The first beast is full strong in the breast seeth him they be
moued togither with dread. And the skyne of him is of such vertue that if it be put with other skynes it destroyeth them & maketh [them] bare. & who that taketh the biting toothe of him that is cleped dens caninus & putteth it in gold it is good to take away & to take alien things. And the same doth a woolues [141r] tooth. & if thou maketh a purse of
the heart of a lion full of blood musco & almea, & ligno aloes & thimiamate, & it were gadered upon whom thou wilt & thou inclepest with the blood of a goat the prince of deuills he shall be ready anon to do thy maundement. And so more kinga or he for
whom thou dost. And the same I say of great women. The second beast is Elephans that is an Elephans that is an Elephans that is every [ivory]. And if it be put in lectuaries it comforteth
the feeblenes of the heart as much as margarita or more. And the bloud of him with the liver comforteth much, for that he reneweth as the moone or an Egle. Who that maketh suffumigacion of the hornes is chaseth away serpents, & by it self it chaseth away deuills. The 4
beast is Catus, that is a Catt, & he seeth better by night then by day, & who that taketh of him & of an erremouse & maketh of alcofolizeth his eyne he seeth better by night then by day. And if thou puttest there the eyne of an asse thou might see whether the spiritts & deuills of the ayre go in. The 5 beast is mustela, that is a wesill,
this bringeth forth her issue at her moneth after Poets not after Philosophers. This helpeth much when he is brent, & the skinne of him is written for to cause loue betwixt tweyne. The 6 beast is Talpa1 that is a wandwarp & dwelleth under the Earth & is likened to a mouse, with this beast thou may make to come tempests, pestilences, haules, &
lightnings & comstacions & many euill things, if thou puttest him bare & naked upon the Earth & ouerturned, And with this thou may make discord & concord whom thou wilt, for he is a cursed beast for that he healeth a man of the fester when he is brent [burnt] & the powder ia incast. 1. Mole. And when thou wilt know the vertue of other beasts, do
as it is said in libro visionum, upon which aske thou this of the lord of vision that is yt it appeare to the that thou askest, & couetest to know of a beast which thou wilt. This beast seeth not neither hath eyn. And know thou that the vision of months is upon all things that thou askest or would knowe. And God shallbe with thee if of right thou axe. And
know thou that heere is fulfilled the third wing. And now beginn we the fourth which is complement & fullfilling upon all the Elements. [De quarta ala. The fourth wing.] Dixit Salomon said as a quicke body middle or great is not moued with three feete neither any foule lesse then with 2 wings, neither the world [141v]
is gouerned lesse then with 4 elements. So this booke may not neither ought to be lesse then with 4 wings which be said 4 vertues. Wherefore Raziel said that who that shall be filled with this booke shall be as one of the prophets & he shall be as one of the prophets & powers of them. And if he understandeth well he shall be as one of the prophets & new prophets are then with 4 elements. So this booke may not neither ought to be lesse then with 4 elements. So this booke shall be as one of the prophets & new pro
he with holdeth (?) & worketh he shall be as an Angell. And therefore he put in this book 22 Elements of great vertue that is 22 letters or figures which the sons of Adae that is of Adam mought not excuse. 1. The first is Aleph κ, that is A. This letter is three cornered & it signifieth life power & highnes & the principle or beginninge in all things. These
putteth all things in their figures & in their principles. 2. The 2 is said beth a, that is B, & it is full good in things which we desire in battayle & in plee, & euermore sheweth goodnes & profitt. 3. The third is said gimel a, that is g. And it sheweth euill & greif & impediment in things. 4. The 4th is said deleth a, that is d. this sheweth turbation & death of
some man & harme to him. 5. The 5 is said he a, that is h, & it sheweth price & honour & gladnes & it is full good in all thing. 6. The 6 is said vau I, that is h, & it sheweth price & honour & gladnes & it is full good in all thing. 6. The 6 is said vau I, that is h, & it sheweth price & honour & gladnes & it is full good in all thing. 6. The 6 is said vau I, that is h, & it sheweth price & honour & gladnes & it is full good in all thing. 6. The 6 is said vau I, that is h, & it sheweth price & honour & gladnes & honour & hon
that is t, & it signifieth wrath woodnes & greif. 10. The 10 is said Joth [Yod], that is i, & it sheweth in very gladnes & trauaile without profit. 12. The 12 is said Lameth y & to sheweth gladnes & trauaile without profit. 13. The 13 is said mem a, that is m, & it sheweth greife &
otherwhile dolor. 14. The 14 is said num [Nun] 1, that is n. It signifieth restoring of a freind & a visitation of him & profitt. [15. The 15 is said Samech 1 1[...o. Omitted. 16. The 16 is said ayn v. It sheweth health. 18. The 18 is said fee o that is f. & it sheweth bloud yshed [is shed] of good
men & high. 19. The 19 is said Saday צ. It sheweth health. 20. The 20 is said Coph , that is r & it sheweth hid life. 21. The 21 is said Coph , that is r & it sheweth hid life. 21. The 22 is said Thau , that is r & it sheweth hid life. 21. The 20 is said Thau , that is r & it sheweth hid life. 21. The 20 is said Coph , that is r & it sheweth hid life. 21. The 21 is said Thau , that is r & it sheweth hid life. 21. The 20 is said Thau , that is r & it sheweth hid life. 21. The 20 is said Thau , that is r & it sheweth hid life. 21. The 20 is said Thau , that is r & it sheweth hid life. 21. The 20 is said Thau , that is r & it sheweth hid life. 21. The 20 is said Thau , that is r & it sheweth hid life. 21. The 20 is said Thau , that is r & it sheweth hid life. 21. The 20 is said Thau , that is r & it sheweth hid life. 21. The 20 is said Thau , that is r & it sheweth hid life. 21. The 20 is said Thau , that is r & it sheweth hid life. 21. The 20 is said Thau , that is r & it sheweth hid life. 21. The 20 is said Thau , that is r & it sheweth hid life. 21. The 20 is said Thau , that is r & it sheweth hid life. 21. The 20 is said Thau , that is r & it sheweth hid life. 21. The 20 is said Thau , that is r & it sheweth hid life. 21. The 20 is said Thau , that is r & it sheweth hid life. 21. The 20 is said Thau , that is r & it sheweth hid life. 21. The 20 is said Thau , that is r & it sheweth hid life. 21. The 20 is said Thau , that is r & it sheweth hid life. 21. The 20 is said Thau , that is r & it sheweth hid life. 21. The 20 is said Thau , that is r & it sheweth hid life. 21. The 20 is said Thau , that is r & it sheweth hid life. 21. The 20 is said Thau , that is r & it sheweth hid life. 21. The 20 is said Thau , that is r & it sheweth hid life. 21. The 20 is said Thau , that is r & it sheweth hid life. 21. The 20 is said Thau , that is r & it sheweth hid life. 21. The 20 is said Thau , that is r & it sheweth hid life. 21. The 20 is said Thau , that is r & it sheweth hid life. 21. The 20 is said Thau , that is r & i
22 letters that be upon the lawes of the table written. And know thou that there be no moe but onely 22 letters which be the roote of Sem~ [Semiforas], for with them it is formed & it is caused & is made & with out them it is formed & it is caused & is made a with out them it may not be. And some men seyne that Camalio found them, but it is not soth, but the Angell Raziell gaue them written to Adam inner the Angell Raziell gaue them written to Adam inner the Angell Raziell gaue them written to Adam inner the Angell Raziell gaue them written to Adam inner the Angell Raziell gaue them written to Adam inner the Angell Raziell gaue them written to Adam inner the Angell Raziell gaue them written to Adam inner the Angell Raziell gaue them written to Adam inner the Angell Raziell gaue them written to Adam inner the Angell Raziell gaue them written to Adam inner the Angell Raziell gaue them written to Adam inner the Angell Raziell gaue them written to Adam inner the Angell Raziell gaue them written to Adam inner the Angell Raziell gaue them written to Adam inner the Angell Raziell gaue them written to Adam inner the Angell Raziell gaue them written to Adam inner the Angell Raziell gaue them written to Adam inner the Angell Raziell gaue them written to Adam inner the Angell Raziell gaue them written the Angell Raziell gaue the Angell gaue the Angell gaue the Angell Raziell gaue the Angell Raziell gaue the Angell Raziell gaue the Angell Raziell gaue the Angell gaue the An
his booke that is said liber ignis. And with them all the booke of Sem~ written. And know eich man that readeth this booke that the Creator said to Raziel the names of Sem~ wherefore if thou canst transpose these 22 letters or figures as it beseemeth thou shalt attayne the great name of the Creator. And with it thou might do what thou wilt euermore
 with cleanes & with helpe of the Creator. Now we have fulfilled this booke of the wing like to the angells that is Panthaseron Micracon Sandalon, for euerych of these hath 4 wings by mandement of the benigne angell, which the Creator sent to me that this book were better compounded & well ordeyned. Heere endeth the second booke & beginneth
the iii book of Thymiamatibus. [142r] Cp. VRL 1300 37r; Halle 14-B-36 22v. Dixit Angelus adæ fac thymiamata &c. The Angell said to Adam make thymiamata be confections of good odours with which thou shalt suffume & thou shalt please to Creacion & thou shalt attayne to what thou wilt by this. And they of which they be made be
preciouse things which thou shalt find out of good odour & of 
make thou Thymiamata & suffume thou in the hille1 when thou wilt speake with me. Wherefore Salomon said, that suffumigacions & sacrifice, & unction maketh to be opened the gates of the Greator. And eich man know that
they thirleth [drill] the Earth, water, & the lownesses. And Salomon said as there be 7 suffumigations which wthholdeth wth them the vertue of the 7 starrs, & maketh apaid [K: glad] the spirits of the ayre And
the Angells of heauens & deuills, of angells of the world. And therefore for a man yeldeth to them it that is theirs. Therefore they be pleased & apaide for the world when thou washest thee & for the gift that thou givest to them
when thou suffumest. And these things yeldeth them earthly & appearing to thee. And the spirituall & invisible that is that neither euill men, neither beasts mought see thee if thou dost strongly about thee & about whom thou dost. 1. The hill: Mt. Sinai. Thymiamata is made of many things & these be principall upon the 7 dayes of the weeke. And first
say we [of] thymiamata of the Saturday for the Saturday for the starre of him is higher & the Angell of him is mighty in the Earth. The first Thymiama [sic] of the Saturday ought to be of all good things & well smelling rootes as is Costus & herba thuris [=hog's fennel]. And that is Thymiama of good. And so I shall shew of all other as it beseemeth to good. And
thymiama to other I shall say in an other place. Thymiama of the Sunday is thure, mastix, muscus & other such. And all other good gummes & of good odor, & so understand thou in his contrary. Thymiama of the Tuesday is Sandalus rubeus
niger & albus, & all such trees & eich tree of aloes & cipresse, & so understand thou of eich tree. Thymiama of the Thursday is nux muscata, [ut] gariofili & citruli & the rynd of arangiarum siccarx &
pulverizatarum that is the rynde of orenges dry &d pouderd & all other fruits of good odors. Thymiamana [sic] of the Friday is maus [*flores] rosa viole & crocus and all other flowers of good odors. Thymiamana [sic] of the Friday is maus [*flores] rosa viole & crocus and all other flowers of good odors. Thymiamana [sic] of the Friday is maus [*flores] rosa viole & crocus and all other flowers of good odors. Thymiamana [sic] of the Friday is maus [*flores] rosa viole & crocus and all other flowers of good odors. Thymiamana [sic] of the Friday is maus [*flores] rosa viole & crocus and all other flowers of good odors. Thymiamana [sic] of the Friday is maus [*flores] rosa viole & crocus and all other flowers of good odors. Thymiamana [sic] of the Friday is maus [*flores] rosa viole & crocus and all other flowers of good odors. Thymiamana [sic] of the Friday is maus [*flores] rosa viole & crocus and all other flowers of good odors. Thymiamana [sic] of the Friday is maus [*flores] rosa viole & crocus and all other flowers of good odors. Thymiamana [sic] of the Friday is maus [*flores] rosa viole & crocus and all other flowers of good odors. Thymiamana [sic] of the Friday is maus [*flores] rosa viole & crocus and all other flowers of good odors. Thymiamana [sic] of the Friday is many [*flores] rosa viole & crocus and all other flowers of good odors. Thymiamana [sic] of the Friday is many [*flores] rosa viole & crocus and all other flowers of good odors. Thymiamana [sic] of the Friday is many [*flores] rosa viole & crocus and all other flowers of good odors. Thymiamana [sic] of the Friday is many [*flores] rosa viole & crocus and all other flowers of good odors. Thymiamana [sic] of the Friday is many [*flores] rosa viole & crocus and all other flowers of good odors. Thymiamana [sic] of the Friday is many [*flores] rosa viole & crocus and all other flowers of good odors. Thymiamana [*flores] rosa viole & crocus and all other flowers of good odors. Thymiamana [*flores] rosa viole & crocus and all other flowers of good od
cloves; to Mars all odoriferous wood as sandalwood, cypress, lignum-balsam, and lignum-aloes; to the Sun, all gums, as frankincense, mastic, benjamin, storax, labdanum [i.e. Cistus], amber [i.e. ambergris], and Musk; to Venus, flowers as roses, violets, saffron, and such like; to Mercury all peels of wood and fruit, as cinnamon, lignum cassia, mace,
citron peel [i.e. lemon peel], and bayberries, and whatsoever seeds are odoriferous; to the Moon the leaves of all vegetables, as the leaf indum, the leaves of the myrtle, and bay-tree. And in the contrary put you all thymiamata stincking. And know thou that eich thymiama of good odor gathereth together his spirits after that is his
nature & his colour & his strength. Thus I say for good, good, for better, bet
OP1.44: But Hermes describes the most powerful fume to be, viz. that which is compounded of the seven aromatics, according to the powers of the seven planets, from Mercury, cinnamon; and from the Moon, the myrtle
[142v] Although Salomon made distinction upon the days & planets of the spices with the which a man ought to make thymiamata. And he said that of Solis eich gumme. & of Veneris eich flower. And of Mercurii each rinde, & of Lune eich leafe. And thus
understand you in all other. & eich odorifr herbe is of Veneris. And Raziel bade to Adam that he should make good thymiama is made of all good things, As of roote, tree, rinde, leafe, flower, fruite & gumm. And yett seeds be put in it, as bacre & cardamonum & wexe & put thou in it all good things.
& preciouse. And sythen he said Thymiama grecum or of greekes by which heathen men were wont to suffume idols & yet to day churches & aulers [K: altars] be suffumed, And it is said Thymiama Jouis & in sothnes who that useth these thymiamatibus be he cleane & chast & of all good will to the Creator
he shall profitt. Dixit Salomon super suffumigia hermetis quod dur &c. Salomon said upon the suffumigations of Hermetis which be made & the first which give that they desire & it is sothe.
The second is that they washen themself & clenseth & dwelleth cleane. And therefore they trow to attayn their petition & asking & it is sothe. The 3 is that they sleeth & brenneth all. The 6 is that they pray much in houers
ordayned 7 tymes in the day, & 3 in the night. The 7 is to make fumigation with good things & well smellinge & euerych of these did this that he might attayned it by the mandement of the Creator. And know thou that fumigacion ouercometh in all. Sothely who that suffumeth better to the eye it proneth
[? K: proveth] & with this the wise man excuseth all other. And wite thou that who that can well know the nature of fumigacions he migh neigh to thilke spirits we he would inclepe after the nature of fumigacions. And euermore consider thou the spirits we he would inclepe after the nature of fumigacions he migh neigh to thilke spirits we he would inclepe after the nature of fumigacions. And euermore consider thou that who that can well know the nature of fumigacions he migh neigh to thilke spirits we he constrayed by their contrary & be comforted
by like things. Wherefore it is to witt that as a wise leche in giueing a medicine to a sick man remoueth the contrary from the place if it be good. And with euill fumigacion remoueth the sickness. And therefore it is said
that Sulphur remoueth both good spirits & euill. And this is probation & pref [profit] after one way. And there [is] another way for lignum aloes & none other the spirits of lignum aloes & none other that Sulphur chaseth them [143r] away & this is very reason. And then I say that Sulphur gathereth together his proper spirits & none other & they
be full stronge & penetrate & thicke & be not seuerd or departed so soone from a place. But and if a place were suffumed with Sulphur & then were washen with sulphur & then were washen with sulphur & then were suffumed with sulphur & then were washen wit
contrary although spirits yet with all the deuills entreth & thirleth rather thou with thur & they shall go out. And so understand thou of all other spirits good & euill. And Salomon said know thou that as a phisitian putteth in a man good
pure oyntments & cleane, & they thirleth the body of a man & heleth, So fumigacions thirleth the 4 Elemts & maketh to se & know heavenly things which were euermore hevenly & wch descendeth from heavens as be angells & spirits of the ayre & the souls of dead men & deuills of lownesses & winds & spelunks [i.e. caves] & of deepnesses &
 fantasies of desert places. Wherefore know thou that all spiritualls with right fumigacion shall obey to thee & shall come to the & they should do thy commandement. And Hermes said that all things that was or is present or shall be knoweth that the ouer nature ioyned with the nether by ordinance of tyme & houre maketh one body & understanding &
that he can understand & know thilke things where creatures have to liue & themselfe to gouerne. Wherefore know thou that there be fumes that destroyeth
them & taketh away their might. And this is the probacion of this for the fume of an herte chaseth them away & this he said upon serpents. And that chaseth them away is fumus am~ce [? K: amnecae] that is the fume of fecis of oyle. And that, that sleeth them away is fumus am~ce [? K: amnecae] that fumigacion is fullfilling of ayre
which hath not body, nethles fume destroyeth things that haue body. And so fumigacion suffise it to us in all things beneath. And Raziel said, know thou that as water washeth all uncleanesse And fire maketh liquid or molteth all mettalls & maketh clean & fineth. And as the ayre is the life of a liueing man & the Earth sustayneth or beareth ech body &
nourisheth ech plant: So understand thou that good Thymiama z. fumigacion is fullfilling in the worke to be the invocations of spirits, & of other things & well proporcioned with which Thymiama is confect or medled. And were made in eich houre convenient or accordinge. Dixit Salomon propter hoc pono horam & tempus &c. Cp. VRL 1300 40r; Halle
This is qo tempus quidam that is sometymes said Jovis: be it done in the day of Sabote [=Sabbath]. And so of other that be done in invocacion of spirits & in all praysings of Angells. And the fumigacion of Angells which is pure & cleane. Know thou that it
Abiba tyneca [K: abitatmeca], algalea almea thus mirra & oleum oliuarum." Almost identical is Halle 14-B-36 25r: "cera alba balsamus muscus ambra thyrus algalea almea thus et mirra et oleum oliuarum." ("white wax, balsam, musk,
ambergris, thyrus (?), civet, storax, frankincense, myrrh, and olive oil.") And this oyntment be it well kept & well warded in a cleane place. Of (?) him after that also the clothings be cleane white, new, & good not broken neither blacke. And then suffume he himself worshippfully & the manner of suffumeing him self ought to be made in 7 manners
it & inclepe him by his owne proper name & lath him or pray him & that by three nights. And if he appeareth send thou him to a certaine place or to a quadeirie that is a place there 4 wayes meett or to a yard or garden & suffume thou the pit toward 4 parts & in the place where thou lathest also as I have said & then know thou that he
shall come & he shall appeare to thee that thou shalt do this. Et dixit Hermes, quod spiritus quod apparent &c.. And hermes said that the spirits which appeareth in this world be these. Some sothly be heavenly & the prophet clepeth them Angells & they be bright & cleare as flame or a starre as we hav said. Other be ayry or of the aiyre & so many
colours greene, bright & other such & of many figures. And other be fuyry [=fiery] & they be bright & red. And other be watrie & they be white & as bright faire or iron burnished or quicksilver. [144r] Other be that neigheth to men & be like to a white cloud or to a white cloud or to a white cloath. And other be derke & dymme & of diverse formes which be said divells,
which be hidd with the wind & they be in the deepnes of the sea & of lowness of spirits that bring with them haules & tempests & lightning. And wisemen clepeth them huge spirits & strong. Now we have said of the nature of spirits & putt to thy mind & thou shalt attayne with the helpe of God. Dixit Raziel. Sicut in aere puro claro &c. Raziel said. As
in the pure, clere, & bright & cleane & prayers and orison of the Creatour. And for naturall & cleane sufumigacon & very fayth or trust thou might please them which we hav said above. And Raziel said to Adam, know thou that in all
maner the life of Angells is heele & cleane. And the suffumigacion is brede of spirits, which spirits liveth in fasting & cleanesse & charity, sacrifice with Orison be the houses of holy soules & trust is the auter [=author] of God [=good]. Wherefore eich man that hath these above said in himselfe he shall attayne or neigh & he shall
profitt. And Solomon said, these be that befalleth in suffumigacion. Of suffumigacion anone shall come to us fumes & then odour & of the cloud an high wind, & of the wind ascendeth higher & is made a soule & of this the spirit is made higher. And
said & nature & complexion. Wherefore Hermes said that as coldnes congeleth the water of the sea is congealed with great heat & as azerta cona congeleth the water of wells. And everych of these congeleth the water of the sea is congealed with great heat & as azerta cona congeleth the water of the sea is congealed with great heat & as azerta cona congeleth the water of these congeleth the water of the sea is congealed with great heat & as azerta cona congeleth the water of wells. And everych of these congeleth the water of wells.
one gobbett [=piece]. And know thou that good suffumiacon gathereth together & constrayneth & maketh spirits to appeare in the ayre & secrete or privy things & it maketh them to take a body which our eyne [=eyes] seeth. And Salomon said as the Adamant draweth yron [=iron] to him self, so know thou that suffumigacon gathereth together &
draweth the spirits of the ayre & maketh them to come to the place where thou doeth it & wold gather them together. And the wise men says suffumigacons gathereth together spirits of heavenly or heaven with the 4 Elements & they make that
they taketh a body & spirits taketh visible bodies & palpable. And a body taken they fullfilleth that they be axed of them & that to like appeareth within. Thus fumigacion made cleanly & invocacion in the houre after the spirits proportionall. The spirits appeare to us & new
operacions & workings with fullfillinge upon the thou askest. And be thou never deceived in the knowledge of suffumigacions. In the knowledge of suffumigacions are thou thou askest. And be thou never deceived in the knowledge of suffumigacions. In
colericke suffumigacions, who that useth it much, it maketh to see in sleepe, or in sothnes greene things & yelow & diverse colours. Melancholious fumigacion sheweth red things. Sanguine fumigacion sheweth white things & faire and so
understand thou after that the nature were & the appearing of spirits & of their colours & visions & the worke of them shall be after that the ymage were firmed & the orison of the thing nempned & the trust for all is in the intention of the man and in the houre in
which it is done. Now we have said how every of the Planets hath his fumigacions. Now say we the fumigacions of the 12 signes & of the 36 faces of them. Aries holdeth by himself mirtam. Taurus costum, , masticen, Musthalazerath, thus, Clastem, galbanum, opopanec, lignum aloes, asafetidam, euforbium, thymiama [=thyme]. [Incenses for each
decan.] The first face of Arietis holdeth mirtam, the 2 stamoneam, the 3 piper nigrum. The first of Tauri costum, the 3 cassiam. The 1 of mastum, the 3 cassiam. The 1 of mastum, the 3 cipresenum. The 1 of mastum, the 3 cipresenum.
sandalos, the 2 crocus, the 3 masticen. The first of galbanum, the 2 befor, the 3 mirtum. [is missing.] The 1 of lignum aloes, 2 folia lauri, the 3 gariofilium. The first of euforbeum, the 3 mirtum. [is missing.] The 1 of lignum aloes, 2 folia lauri, the 3 gariofilium. The first of euforbeum, the 3 mirtum. [is missing.] The 1 of lignum aloes, 2 folia lauri, the 3 mirtum. [is missing.] The 1 of lignum aloes, 2 folia lauri, the 3 mirtum. [is missing.] The 1 of lignum aloes, 2 folia lauri, the 3 mirtum. [is missing.] The 1 of lignum aloes, 2 folia lauri, the 3 mirtum. [is missing.] The 1 of lignum aloes, 2 folia lauri, the 3 mirtum. [is missing.] The 1 of lignum aloes, 2 folia lauri, the 3 mirtum. [is missing.] The 1 of lignum aloes, 2 folia lauri, the 3 mirtum. [is missing.] The 1 of lignum aloes, 2 folia lauri, the 3 mirtum. [is missing.] The 1 of lignum aloes, 2 folia lauri, the 3 mirtum. [is missing.] The 1 of lignum aloes, 2 folia lauri, the 3 mirtum. [is missing.] The 1 of lignum aloes, 2 folia lauri, the 3 mirtum. [is missing.] The 1 of lignum aloes, 2 folia lauri, the 3 mirtum. [is missing.] The 1 of lignum aloes, 2 folia lauri, the 3 mirtum. [is missing.] The 1 of lignum aloes, 2 folia lauri, the 3 mirtum. [is missing.] The 1 of lignum aloes, 2 folia lauri, the 3 mirtum. [is missing.] The 1 of lignum aloes, 3 folia lauri, the 3 mirtum. [is missing.] The 1 of lignum aloes, 3 folia lauri, the 3 mirtum. [is missing.] The 1 of lignum aloes, 3 folia lauri, the 3 mirtum. [is missing.] The 1 of lignum aloes, 3 folia lauri, the 3 mirtum. [is missing.] The 1 of lignum aloes, 4 folia lauri, the 3 mirtum. [is missing.] The 1 of lignum aloes, 4 folia lauri, the 3 mirtum. [is missing.] The 1 of lignum aloes, 4 folia lauri, the 3 mirtum. [is missing.] The 1 of lignum aloes, 4 folia lauri, the 3 mirtum. [is missing.] The 1 of lignum aloes, 4 folia lauri, the 3 mirtum. [is missing.] The 1 of lignum aloes, 4 folia lauri, the 3 mirtum. [is missing.] The 1 of lignum aloes, 4 folia lauri, the 3 mirtum. [is missing.] The 1 of
albus. Nota secundum Hermetis de fumigiis. And Hermes said, , & withholdeth eich choleric spice & bitter, & , & , melancholius & stipticke. [1457] sanguine & sweet, & phlegmatike & salt of savour. And this Salomon holdeth for the more naturall for such spices we give & with them we suffume. And which maner fumigacion we give to the planetts
such we give to the dayes & houres. As the Sonday the first houre is of Sola & all the day together, we should give thus, masticen, & mustum. And so understand thou of all other. Know thou the suffumigacion to tymes. VRL 1300 43v; Halle 14-B-36 26v. In primo tempore
lignum aloes, thus, & crocum. In the second tyme thymiama, costum, masticen. In the 4 time mustum, succum & lignum balsami. And he gave to eich of the 4 tymes their spices or kinds, so he giveth to eich month one spice in order. Dicamus nunc suffumigia 4 partium mundi &c. VRL 1300 43v; Halle 14-B-36
26v. Say we now suffumigacions of the 4 parties of the world & of the 4 parties of the world be compounded of the elements or simples. Suffumigacions of the 4 parties of the world be these. Upon the party of the Earth
algalia [=civet], almea [=storax], & tyriaca [=theriac].1 Upon the party of the West & the ayre, balsamus, Camphora & clarum olivanum [=olive oil]. Upon the party of the West & the ayre, balsamus, Camphora & clarum olivanum [=olive oil].
17Axlii both read theriac. 2. VRL 1300: lignum aloes, muc, & macis. And Salomon said, eich man that wold do any thing by this booke put he the mind to the chapters of thymiamate that he know the kings & iustly can meddle them. And so know thou travaile thou might fullfill all thing that thou desirest to
set. Now we have fullfilled one Chapter of fumigiis or fumigacions & we will say furthermore hit upon which was our intention with the helpe of God. VRL 1300 44r; Halle 14-B-36 27r. Here beginneth the 4 booke that speaketh upon tymes of the make god I begin to write
this booke that is said Cephar Raziel, which the Angell Raziel gave to Adam & it shall speake upon the 4 tymes of the yeare & month & day with his night how we should nempne eich thing. And know eich man that this is said the booke of tymes, & the Angell gave it that is said mighty & great by the mandement of the Creator quicke God & in all
things mighty. And for that Adam should know in this world what it is, what it was, & what it shall be in all things of sacrifices of fumigacions made by 7 dayes ere the first mone [=Moon] were & ere the sunner to sunner things. 12 months of the yeare & dayes & houres & that by order & similitude of cleane fasting & of washings of sacrifices of fumigacions made by 7 dayes ere the first mone [=Moon] were & ere the sunner to sunner things.
should ascend his tale i.e. the ascendent. And ere the sunne should ascend upon his starre. Zedet i.e. Jovis. And they seeme clothed with fire & they be covered with fire & the beholding of them fire & the life of him is fire. And they seeme clothed with fire & they be covered with fire & the beholding of them fire & they be covered with fire & they be covered wit
from the fire went out, & in the fire they dwell & they be of great fellowships mighty upon the 12 months of the weeke. And of them some
be standing in environ, & some be some be sytting in chaires with great honour serving to the Creator & to enchaunte & to ench
mandement of God. & all the more angells & lesse & the princes of them with their powers with their powers of all heaven in the month & in the day
in which he formed them. And they be all speaking to himself together as men. And Raziel said that these angells wrote these be 7 potestatesor powers mighty upon 7 days of the weeke & they be keepers of them & of the 24 hours of the day & of the 7
heavens & of the 12 signs & of all other things that governeth this world. And Raziel said to Adam behold, know, & withhold these 7 powers or potestates, which have power in the 7 heavens & the 7 stars. The names of the is, Madyn that is, Madyn t
7 heavens in which they be borne be these Samayn, Raquia, Saaquyn, Mahum, Maon, Zebal, Araboc. Upon Samayn goeth, upon Araboc, & so understand thou of other. The names of Angells that have power upon the 7 starrs & goeth upon the 7 heavens & otherwhile in their chaires be these. Capziel, Satquiel, Samael, Raphael, [sic]
Amael [*Anael], Michael, Gabriel. And the power of Sabaday. Satquiel of Cocab, Gabriel of Labana. And everich of these is that Capziel is the power of Sabaday. Satquiel of Cocab, Gabriel of Labana. And everich of these sitteth in his heaven & the meynees [=their company or crew] of them all about. And they be of divers colours. as
white, blacke, red, yellow, greene, ledy, pardi viati, medled over gilt & of the colours. These be the Angells that have power upon the 12 months of the weare, The names of the months be these, of the yeare, The names of the months be these, of the yeare, The names of the months be these, of the yeare, Tobez, or Thebeth, Sabat, and the colours of the yeare, The names of the months be these, of the yeare, The names of the months be these, of the yeare, The names of the months be these, of the yeare, Tobez, or Thebeth, Sabat, and the year of the year of the year of the year of the year.
Adar, Post adar, Postmodo. i.e. Nisan, Iyar, Sivan, Tammuz, Av, Elul, Tishrei, Marcheshvan, Kislev, Tevet, Shevat, Adar II. The names of Potestates be these & they be 12 capitalls, that is one upon euerich month of Lune, & the rather is Oriel, Sasuyel, Amariel, Noriel, Beraquiel, Maguynya, Scufriel, Barsiel, Adoniel, Anael
Gabriel, Romiel, Laciel. And euerich of these hath so many potestates, helpers, more or greater as there be days in the month or many other seruants of them who that knoweth them well. If he woll know of many Reynes
or few or when they shall be or if they shall be or no & the day & houre when they shall falle. And a man may know by them which is his signe & his starre. And he may know of his life if it shall be long doinge or of short in the world & other things either for a sick man or an hoole [=hail i.e. healthy] either for a man or for a woman. Or he may know a
sutill understanding or sharpe. he may know what is to come & to do with it that he woll. And the dayes of the yeare or fosolis, alone in which may be done the working of this booke by 365 & the 4 part of one day in the worke of dayes. The yeares of lune be otherwhile 360 dayes or 4 houres & 46 minutes after the yeare of lune. And the fullfilling of
tymes is this. In one tyme be 3 months, & when the first moone wheneuer were Luna prima of the month of Martii, & so of other. And the first wery tyme is from the first point in which the entreth into Arietem till it enter the first point of Cancri
[=Cancer], & the 2 from into am & the 3 from into & the 4 from into & the 4 from into Arietem, & this is the better distinction of tymes. And in the hour in wch Raziel gaue the booke to Adam Of tymes, & months, & names of things then was adam conforted only when in thilke day fillen lightnings moued & thunders & coriscations appreariden & there was in that day
great tempest in all the world, both in the land, & in the agre & in the sea. And in the houre in which the Angell Raziel opened this booke & gave it to Adam, then he gaue to him might & strength & suretie in all the wordes of this booke & gave it to Adam, then he gaue to him might & strength & suretie in all the wordes of this booke & gave it to Adam, then he gaue to him might & strength & suretie in all the wordes of this booke & gave it to Adam, then he gaue to him might & strength & suretie in all the wordes of this booke & gave it to Adam, then he gaue to him might & strength & suretie in all the wordes of this booke & gave it to Adam, then he gaue to him might & strength & suretie in all the wordes of this booke & gave it to Adam, then he gaue to him might & strength & suretie in all the wordes of this booke & gave it to Adam, then he gaue to him might & strength & suretie in all the wordes of this booke & gave it to Adam, then he gaue to him might & strength & suretie in all the wordes of this booke & gave it to Adam, then he gaue to him might & strength & suretie in all the wordes of this booke & gave it to Adam, then he gaue to him might & strength & suretie in all the wordes of this booke & gave it to Adam, then he gaue to him might & strength & 
great dred, & fill downe into the earth as though he had bin dead. Then the Angel Raziel said to Adam rise & be thou comforted, for know thou that a very soth fast spirit hath descended in the high heauens which hath lightend thee & hath put in this houre in thee knoweing &d might & that thou shallt attayne yt thou shallt axe. And I say to thee
 that thou consider in this booke & beholde in it, & by it thou shalt know & understand what euer was & that is & that shall be after thee. And in that houre in wch this booke was giuen to Adam fire fell upon the brincke of the flode of paradise & the Angell [146v] ascended by the flame of the fire to heauen. And an Angell descended in similitude of a
cloud white & spake with him playnely, And come to him as a man well bright &d cleare like to the clearenes of a starre in his body &d full of many other all about & in ascending when he was seuered. Euermore Adam was like to a lambe which formed well bright as the flame of fire & clearer then the fire of a furnice in wch gold is purged. And then
Adam saw this & found & knew that of the Lord of all worlds which is a great king & mighty in all things. This booke was sent for he. And then he beheld in it all thing that he would know in this world. And this was the first word Adam had with the Angell Raziel. And [er]go he considered
in it & gouerned him self by it. Salomon said upon the aforesaid reason aboue after that the Angell Raziell said to Adam that it behoueth know the tymes & the month & the day. It behoueth wheat in Ver [=Spring] it may mot be gathered in the same
Ver, & this is after the Temperament of the party of the northe. & [er]go it is necessary or needfull to deuid the yeare into 4 parts & a month into 4 parts & a
according as the higher or soueraingne Creator ordeyned. Raziel said if thou wilt know any thing of this world that is of other that be fullfilled to thy will, clense thou thy body by 7 dayes that is washe thee, & sate thou not a thing of theft, neither of
rauen, neither of euill party nor a thing uncleane, neither thou shalt not drinke wine nor neither thou shalt eate fether [K: fishes] or any thing of which 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 besyde the pitte of a dead man, neither beside him that suffereth gomorream [=gonorrhea]. And doe thou that thou be euermore cleane & be thou in Orison or prayer. And
keep thy tonge from saying euill & from leasing & fast thou cleanly, & keep thou thy body from doing euill & sinne & lighten thou the house with Crison. And prais thou thee with cleane clothes the larger that thou might [147r] And
euermore trust thou unto god & rise thou early & pray the Creator that he dresse thee & wash thee & fullfill thy petitions. And thou shalt attayne that a man
would do. And when thou wilt know when it is good to do a thing which thou wolt know when it is good to do, what things thou wolt do, or thou wolt know when it is good to do, what things thou wolt know when it is good to do, what things thou wolt of this world & 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
costo, camphora, & mastice; & then take thou tway quicke Turtes [=turtledoves] & hoole without languor in themselves, or if thou wilt 2 white culuers [=pigeons] if thou might have none other. And cutt of the necks fasting with a brased redde knife overgilt, on everych side cutting, & cutt of the necke of that one Turtur, on that one side, & that other
on that other side. Afterward drawe out the intralls, but with holde the blood in a new glasen cup & cast into the fire. And wash thou thentrailes with cleane water. And then take 12 grana piperis nigri & old white wine &
be thou couered with white cloth & standing the feete discalciated that is unhosed & unshod. Afterward [blank space approx 12 m-spaces] the names of angells with white cloth & standing the feete discalciated that is unhosed & unshod. Afterward [blank space approx 12 m-spaces] the names of angells with white cloth & standing the feete discalciated that is unhosed & unshod. Afterward [blank space approx 12 m-spaces] the names of angells with a standing the feete discalciated that is unhosed & unshod. Afterward [blank space approx 12 m-spaces] the names of angells with a standing the feete discalciated that is unhosed & unshod. Afterward [blank space approx 12 m-spaces] the names of angells with a standing the feete discalciated that is unhosed & unshod and the feete discalciated that is unhosed & unshod and the feete discalciated that is unhosed & unshod and the feete discalciated that is unhosed & unshod and the feete discalciated that is unhosed & unshod and the feete discalciated that is unhosed & unshod and the feete discalciated that is unhosed & unshod and the feete discalciated that is unhosed & unshod and the feete discalciated that is unhosed & unshod and the feete discalciated that is unhosed & unshod and the feete discalciated that is unhosed & unshod and the feete discalciated that is unhosed & unshod and the feete discalciated that is unhosed & unshod and the feete discalciated that is unhosed & unshod and the feete discalciated that is unhosed & unshod and the feete discalciated that is unhosed & unshod and the feete discalciated that is unhosed & unshod and the feete discalciated that is unhosed & unshod and the feete discalciated that is unhosed & unshod and the feete discalciated that is unhosed & unshod and the feete discalciated that is unhosed & unshod and the feete discalciated that is unhosed & unshod and the feete discalciated that is unhosed & unshod and the feete discalciated that is unhosed & unshod and the feete discalciated that is unhosed & unshod and the feete discalciated that is un
the 7 days thou shalt gather together the axen [=ashes] which thou hast made in thilke 7 dayes of the foresaid 7 members. And the house & the place in which thou shalt burne be it cleane. And when all this is done thou shalt burne be it cleane. And the house & the place in which thou shalt burne be it cleane.
himselfe to thee in the vision by night. And the similitude or likenes of him shall be of a worshipfull man then be thou strong & drede thou not & he shall give to thee. Dixit angelus Raziel, volo tibi dicere hoc
complementum &c. VRL 1300 49v; Halle 14-B-36 31r. The angell Raziel said: I will say to thee this fullfilling the workeing that thou write by power & vertue & strength of this booke in which be written the powers of the months & of days of the yeare, & they have power in eueriche month & in eich day for euermore. And know eich man who that
gouerneth himself with them with cleannesse that they helpe him in all his deeds & in all his things. And they maketh him to know all his wills & they helpeth him to fullfill what euer he axeth with great power & strength & most mighty & mo
more mighty in the first month which is said Nisan: Oriel, Malaquitan, Acya, yaziel, paltysur, yesmachi, yariel, araton, Robica, Sephalya, Anaya, quesapule, semquiel, Sereriel, Malaquitan, Acya, yaziel, paltysur, yesmachi, yariel, araton, Robica, Sephalya, Anaya, quesapule, semquiel, Sereriel, Malaquitan, Acya, yaziel, paltysur, yesmachi, yariel, araton, Robica, Sephalya, Anaya, quesapule, semquiel, Sereriel, Malaquitan, Acya, yaziel, paltysur, yesmachi, yariel, araton, Robica, Sephalya, Anaya, quesapule, semquiel, Sereriel, Malaquitan, Acya, yaziel, paltysur, yesmachi, yariel, araton, Robica, Sephalya, Anaya, quesapule, semquiel, Sereriel, Malaquitan, Acya, yaziel, paltysur, yesmachi, yariel, araton, Robica, Sephalya, Anaya, quesapule, semquiel, semquiel,
which is said yar in language of hebrew. Safuel, Sambon (?), Cartemat, Axyel, Palthya, bacgar, galnius, necpis, Aaron, mauit, Aadon, quenael, quemon, Abraguy, yehoc, Adnyhya, Parciot, Macinoc, galus, gabymon, resegar, Affry, Absamon, Sarfaf, Alpyn, Carbyel, reguya, Achlas, Nadib, absafyabitan, palylet. And thou shalt name the names of these
foresaid angells of this month yar in eich thing which thou shalt nempne in hit, & they should help thee, & shall make thee to know all thy will. The names of the 3 month that is said Zynan [*Sivan] of which the first is Amariel, tatgriel, casinuch, nascyfa, almur, naamab
Mamicazicaran, Samy Sarach, Naaseyn, Andas, paltamus, Abrys, borzac, Saborhac, yayac, dalya, azygor, Mabsuf, Abnisor, Zenam, dersam, Cefanya, Maccator, Naboon, Adyel, Maasyel, Szarzyr, Cartalion, ady, ysar. And thou shalt nempne these names that be said in all things that thou dost & thou shalt profitt. The names of Angells of the 4 Month.
These be the names of angells of the 4 month that is said Tamuth: Noriel, Satida, Asaf, Mazyca, Sarsac, Adryyaac, Nagron, [148r] gallgall, dauroc, Saracum, rematidda, lulyaraf, neditar, lyaf, Iaana, latayel, gauida, Nedyr, delgna, maadon, Samyel, Amrael, lezaidi, El, Ohoc, Nasyby, razy, arsoday, yadna, Caspa, garitan, Elisatun, paschanya, Maday. And
thou shalt nempne these names abouesaid in all hit that thou wolt do & thou shalt profit. The names of Angells of the 5 month. These be the names of Angells of the 5 month, amacya, guatiel, reycat, gnynzy, palyel, gadat,
nesguyraf, abrac, amytar, caruby, nachal, cabachloch, macrya sate, Essaf. And thou shalt nempne these names of Angells of the 6 month that is said Elul. Maguyny, arabyel, hanyel, nacery, yassar, rassy, boel, mathyel, naceamarif, naceamarif, abrac, amytar, caruby, nachal, cabachloch, macrya sate, Essaf. And thou shalt nempne these names of Angells of the 6 month. These be the names of Angells of the 6 month that is said Elul. Maguyny, arabyel, hanyel, nacery, yassar, rassy, boel, mathyel, naceamarif, nacea
zacdon, natac, rapyon, Saspi, Salhy, raseroph, malgel, Samtiel, yoas, gualaby, danpy, yamla, golum, Rasziel, Satpach, nassa, Myssy, Macracit, dadiel, Carciel, eftignap. And thou shalt profit therein. The names of Angells of the 7 month. These be the names of the keepers of
the 7 month, that is said Tysyryn. Suryel, sarycan, guabriza, szucariel, Sabybiel, ytrut, cullya, dadiel, marhum, abercaysdon, Sacdon, pagulan, arsabon, aspyramon, aguyel, fascy, racynas, altun, masulaef, Salamyel, Sasonnnyel, baracharan, yabuc, alycat, vtysacyaya, abay. And thou shalt nempne these names abouesaid in eich thing that thou wilt do, &
thou shalt profit. The names of Angells of the 8 month. These be the names of Angells of the 8 month that is said Marquesnan. barbyel, tiszdiel, raamych, nebubael, alysaf, baliel, arzaf, rasliel, arsufael, nanistiorar, Vecabalaf
nadvbael. sucvel. nabuel, sarvel, sodiel, marcuel, palytam. And thou shalt nempne these names of angells of the 9 month. These be the names of angells of the 9 month that is said quislep. Adonyel, radiel, Maduch, racyno, hyzy
sahaman, osmyn, sachiel, pazehemy, calchyhay, hehudael, necar, minael, arac, arariqniel, galuel, gima, satuel, elynzy, baquylaguel. And thou shalt profit. The names of angells of the 10 month, which have might in the 10 month, that is
said Thebul: Anael, amyel, acyor, naflya, rapinis, raacyel, pacuel, hahun, gnanrina, sucli, aslaqny, naspaya, neogri, somahy, hasasisgason, gascaszif, aczamy, macin, patinas, sarguamuf, oliab, saryel, canyel, pacuel, hahun, gnanrina, sucli, aslaqny, naspaya, neogri, somahy, hasasisgason, gascaszif, aczamy, macin, patinas, sarguamuf, oliab, saryel, canyel, razyziel, pansa, nisquen, sarman, malisan, asyral, marymoc. And thou shalt name these names in it that thou wilt do & thou shalt profit. The
names of angells of the 11 month. These be the names of angells that keep the 11 month, that is said cynanth, & which haue might in it: gabriel, parriel, pa
thou shalt name these [148v] names before said in all thing that thou dost in the month & thou dost in the month that is said Adar: Romyel, Patyel, guryel, Laabiel, addriel, capdyel, acquiel, Malquiel, Samyel, Samyel, Samyel, carcyel el, amalach, parhaya, ytael,
beryel, lael, tenebyel, pantan, panteron, ffanyel, falafon, mansiel, pantharon, labyel, Raguel, cetabyel, nyarpatuel. And thou shalt name these names of the angells of the 13 month. bisextilis which is said Adar the last in March: Lantyel, ardyel, ardyel, ardyel, ardyel, the said Adar the last in March: Lantyel, ardyel, ardy
nasmyel, celidaal, amyel, malgel, gabquiel, sasugos, barylagny, yabtasyper, Magos, Sacadyel, guracap, gabanael, tamtyel. These names abousaid thou shalt name in all things that thou wilt do & they shall fullfill all thy will with fasting & washing & fumigacion & cleannenesse. And thus
understand thou of euerich worke. And know thou that the months of romanes be euened upon the months of months we will say the names of the dayes of the
weeke with his Angells full strong & mighty upon euerich day & eueryche in his day. The names of the Angells that serue in the day of Solis. And these be the names of hamine & his Angells be these: Danyel, Elyeyl, Saffeyeyl, dargoyeyl, caran, neveyl, Ialgylnenyl, bellitarz, raneyl, falha, hyeyl, armaquieyeyl, caran, neveyl, armaquieyeyl, caran, neveyl, armaquieyeyl, caran, neveyl, armaquieyeyl, a
roncayl, gybril, zamayl, mychahe, zarfayeyl, ameyl, torayeil, ronmeyeyl, Rencatheyel, barhill, marhill, Roarhyl, Merkyl, Zarayyl, anebynnyl, dennerzyn, yoecyn, necyl, hadzbeyeyl, Zarfeyeyl, Zarayl, anquihim, Ecytatynyn, Ezriah, yocaleme, detryel, arnayel, veremedyn, unaraxxydyn. These be the mighty angells in the day of Solis, &
name thou them worthyly & thou shalt profitt. The names of the Angells in the day of Lune. Semhahylyn, Abracansyn, langhasyn, agrasnydyn, 
candanagyn, Laccudonyn, casfrubyn, bachramyn, barthaylyn, amnanyneylyn, balganarychyn, balganarychyn, balganarychyn, balganarychyn, balganarychyn, balganarychyn, barthaylyn, barthaylyn, barthaylyn, balganarychyn, bal
gemraoryn, madarilyn, yebyryn, arylyn, faryelyn, nepenyelyn, branyelyn, astyeylyn, ceradadyn. These holy Angells in the day of Lune thou shalt name worthyly & thou shalt profit. The names of angells in the day of Martis. These be the names of angells in the day of Martis. These be the names of angells that serue in the day of Martis. These be the names of angells in the day of Martis. These be the names of angells in the day of Martis.
tartaylyn, dippeyl, racyeylin, ffarabyn, cabyn, asymeylyn, mabareylyn, tra tralyeylynralbelyn, marmanyn, tarfanyeylyn, fuheylyn, ruffaraneylyn, nyrysyn, nyenyolyn, nyrysyn, nyenyolyn, nyrysyn, nyenyolyn, nybiryn, celabeyl, tubeylynn, haayn, veyn, paafyryn, cethenoylyn, letytyeylyn, Roraseyl, canntyl,
baiteylyn, costyryn, montyelyn, albeylyn, albeylyn, albeylyn, albeylyn, albeylyn, albeylyn, albeylyn, albeylyn, arybyryel, boel, baryel, meryol, montyelyn, albeylyn, albeylyn, albeylyn, albeylyn, albeylyn, arybyryel, boel, baryel, meryol, meryol, meryol, arybyryel, albeylyn, 
amyel, aol, semeol, aaon, beryon, ffarionon, kemerion, feyn, ameynyn, zemeynyn, cananyn, aal, merigal, pegal, gabal, leal, amneal, faranyal, gebyn, carybytyn, aucarylyn, metorylyn, aanyturla, fenyturla, gemniturla, elmya, calnamya, rabynya, affya, myaga, tyogra, bee, ylaraorynyt, benenenyl. The names of
Angells in the day of Jouis. These be the names of Angell, tatyel, pachayel, fanyel, pachayel, tatyel, osflyel, labyel, tarael, Saccynyel, galbyel, Lafyel, Maziel, gunfyel, ymrael, mesmiel, paryel, panhynyel, toupynel, abonyel, omyol, orfyel, ael,
bearael, ymel, syymelyel, traacyel, mefenyel, antquiel, quisyel, carbyel, traacyel, mefenyel, carbyel, tymel, affarfytyryel, rarbudyel, carbyel, tymel, affarfytyryel, rarbudyel, cabrifyel, beel, bariel, chedaryel, tymel, el, alzeyeyl, szeyyeyl, s
vachayel, zeffayeyl, morayeyl, borayeyl, apheyeyl, apheyeyl, arobylyn, canfylyn, amrylyn, bacorayelyn, amrylyn, bacorayelyn, aryayyn, angylyn, aryayeylyn, ambayeryn, angylyn, halyeylyn, ambayeryn, angylyn, bacorayelyn, angylyn, bacorayelyn, angylyn, angylyn, angylyn, angylyn, bacorayelyn, angylyn, bacorayelyn, angylyn, bacorayelyn, angylyn, angylyn, bacorayelyn, bacoraye
patnylyn, keyalyn, naylyn, lebrayeyl, ablayeyl, tabraylaurayn, baxcalyn, bahoraelyn. The names of angells of the day of Saturni or Sabot. Micraton, pacryton, Xepilon, capcyel, chenyton, alffyton, chenyon, sandalson, panyon, almyon, expion, xaxon, calixon, homyon, melyson, aurion, aurion, capcyel, chenyton, sandalson, panyon, almyon, expion, xaxon, calixon, homyon, melyson, aurion, aurion, aurion, sandalson, panyon, almyon, expion, xaxon, calixon, homyon, melyson, aurion, aurion, aurion, sandalson, panyon, almyon, expion, xaxon, calixon, bandalson, panyon, almyon, aurion, auri
temelion, refacbylyon, ononyteon, bexoraylon, paxilon, lelalyon, onoxyon, quylon, quyron, vixalimon, relyon, castilon, tytomon, Muryon, dedyon, dapsyon, lenanyon, foylylon, monyteon, paxilon, paxilon, paxilon, paxilon, paxilon, paxilon, paxilon, dedyon, dapsyon, lenanyon, foylylon, monyteon, paxilon, paxilon
blessed bee they named in all thy very workes, & keep thee with them cleane & thou shalt profitt. The names of houres of the night. Ista sunt propria nomina horarum noctis. Prima hora etc. These be the proper names of houres of the night. Ista sunt propria nomina horarum noctis. Prima hora etc. These be the proper names of houres of the night. Ista sunt propria nomina horarum noctis. Prima hora etc. These be the proper names of houres of the night.
the 7 Nachlas, the 8 thasrac, the 9 Saphar, the 10 halaga, the 1 galcana, the 12 Sallan. And these be proper names which the 12 hours of the names of planetts & of their Angells by the Elements. These be the proper names Ista sunt nomina planetarum 7 &
Angelorum super 4 elementa &c. These be the names of the 7 planetts & of the Angells upon the 4 elements, as is fire, ayre, earth, water, for without these & without the 7 aboue we may not do any thing. The first is the highest Sabaday is said in the fire Campton. In the ayre Scynongoa. In the water Synyn, & in the earth onyon. And the
names of angels of Sabaday upon the fire be these 3: lybyel, nybyel, phynytiel. & upon the ayre be these: Laryel, tepyel, esyel. Cedet is nempned upon the fire Pheon, & upon the water Calyon, & on the Earth Mydon. &
the names of the angells of Zedet on the fire be these 3: tynsyel, necanynael, fonyel. And upon the water be these 3: Meon, ykyel, yrynyel, & upon the arth Palryel, tufyel, guyel. These be the names of the 3 which is Madyn: Upon the Earth Palryel, tufyel, guyel. These be the names of the 3 which is Madyn: Upon the Earth Palryel, tufyel, guyel. These be the names of the 3 which is Madyn: Upon the Earth Palryel, tufyel, guyel. These be the names of the 3 which is Madyn: Upon the Earth Palryel, tufyel, guyel. These be the names of the 3 which is Madyn: Upon the Earth Palryel, tufyel, guyel. These be the names of the 3 which is Madyn: Upon the Earth Palryel, tufyel, guyel. These be the names of the 3 which is Madyn: Upon the Earth Palryel, tufyel, guyel. These be the names of the 3 which is Madyn: Upon the Earth Palryel, tufyel, guyel. These be the names of the 3 which is Madyn: Upon the Earth Palryel, tufyel, guyel. These be the names of the 3 which is Madyn: Upon the Earth Palryel, tufyel, guyel. These be the names of the 3 which is Madyn: Upon the Earth Palryel, guyel. These be the names of the 3 which is Madyn: Upon the Earth Palryel, guyel. These be the names of the 3 which is Madyn: Upon the Earth Palryel, guyel. The Earth Palryel, guyel. The p
Madyn on the fire be these 3: Kalyel, Kabryel, raloyl. & on the ayre be these 3: Sqtrenyel, Camanyel, Cama
Angells of hamine upon the fire be these 3: dandanyel, Ellalyel. & on the ayre be these 3: Muracafel, pecyrael, Machael. & on the water Narubyn, & in the water Narubyn, & in the
Earth Cabyrns. These be the 3 angells of Noge upon the fire Capcyell, & on the water Salonyel, emyel, exaconyel, & on the water facayl, & in the Earth tarzon.
& the names of angells of Cocab upon the fire be these: Paradyel, darytyel, dameyel. & on the ayre be these: rinafonyel, heryquiell, bengaryel. And on the water be these: rinafonyel, darytyel, dameyel. & on the ayre becyla. And upon the water be these ramatyel, loryquiell, bengaryel. And on the water be these: rinafonyel, darytyel, dameyel. & on the ayre becyla. And upon the fire it is said Claron. And upon the ayre becyla. And upon the water
taffit. And upon the earth pantours. And the names of the angells of Labane: upon the fire be these: Cazael, memyyel, pazycaton. & on the Earth be these: Snnyllyel, Lafaquael, tonyel. And name thou these aboue said in all it that thou dost & euermore
consider thou the planett with which thou wilt worke and thou shalt profitt. The names of the heauens in 4 tymes. In the fourth Saaemahon. These be the names of the heauens in the 4 tymes. In the first tyme first it is named hacibor, In the 2 runuaguya, in the 3 Mestisnogna. In the fourth Saaemahon. These be the names of the
heauens in the 4. And when thou wilt worke, name thou the name of the heauens in the 4 tymes. In the first tyme the first tyme
rasoyel, acdyel, roquyel, myryel, ludam, malquyel, gazryel, amynyel, caryel, amynyel, amynye
these: Rafael, quabriel, Michael, chorubyn, seraphyn, orychyn, pantaceron, Mycraton, Sandalson, barachyel, ragehyel, tobyel. And name thou them in all things that thou shalt do in the ayre & thou shalt profitte well with the helpe of god. Ista sunt nomina aquarum & maris in 4 temporibus &c. These be the names of the waters & of the Sea in the 4
tymes. In the first tyme it is named Argustiz, in the 2 theon, in the 3 Maddriel, in the 4 Sebylgnadar. And the names of Angells of waters & of the Sea, be these: Urpenyel, armaryel, yyamnel, abrastas, Sapyel, vyotan, oryel, bachmyel, poracknel, acceryel, gallyel zsmyel. And name thou them upon waters & upon the Sea and [150v] thou shalt profitt.
These be the names of the Earth in 4 tymes. In the first tyme it is said inguedon, in the 2 yabassa, in the 3 Cebel, in the 4 Aradon, & the Angells of the Earth be these: Samael, yatayel, baranyel, tatgriel, danael, affariel, pactryel, bael, byenyel. And thou shalt name these names of Angells upon the Earth in these that thou hast don in it.
These be the names of lowneses in the 4 tymes. In the first tyme it is said Haham, & his angell is Satuyel, in the 2 Cypaon, & his angell is Jacyel, In the 4 tymes. In the 5 angell is Satuyel, in the 2 cypaon, & his angell is Jacyel, In the 3 are said Acbedan, in the 4 tymes. In the 4 tymes. In the 4 tymes. In the 5 are said Acbedan, in the 2 cypaon, & his angell is Jacyel, In the 3 are said Acbedan, in the 4 tymes.
Cadrenac, in the 3 Abriel, in the 4 Acritael. These be the names of the North part in the 4 rabbysor. These be the names of the west part. In the 2 abdich, In the 2 abdich, In the 3 galgadar, in the 4 Rabyur. These be the names of the south part. In the
1 tyme Mansor, in the 2 Alparon, in the 3 Machuyel, in the 4 Thamny. These be the names of Angells in the 4 parts of the World. In the part of the North these: Adryel, yamyel, Zabdyel. And in the part of the West these: Adtryel, Samael, Joel. And in the part of the South
these: Cocabyel, Saryel, Mychael. And name thou them upon all things that thou dost in the 4 parts of the Planets proper in 4 tymes. Ista sunt nomina 7 stellarum qui sunt & vadunt &c. These be the names of the Planets proper in 4 tymes. Ista sunt nomina 7 stellarum qui sunt & vadunt &c. These be the names of the Planets proper in 4 tymes. Ista sunt nomina 7 stellarum qui sunt & vadunt &c. These be the names of the Planets proper in 4 tymes. Ista sunt nomina 7 stellarum qui sunt & vadunt &c. These be the names of the Planets proper in 4 tymes. Ista sunt nomina 7 stellarum qui sunt & vadunt &c. These be the names of the Planets proper in 4 tymes. Ista sunt nomina 7 stellarum qui sunt & vadunt &c. These be the names of the Planets proper in 4 tymes. Ista sunt nomina 7 stellarum qui sunt & vadunt &c. These be the names of the Planets proper in 4 tymes. Ista sunt nomina 7 stellarum qui sunt & vadunt &c. These be the names of the Planets proper in 4 tymes. Ista sunt nomina 7 stellarum qui sunt & vadunt &c. These be the names of the Planets proper in 4 tymes. Ista sunt nomina 7 stellarum qui sunt & vadunt &c. These be the names of the Planets proper in 4 tymes. Ista sunt nomina 7 stellarum qui sunt &c. These be the names of the Planets proper in 4 tymes. Ista sunt nomina 7 stellarum qui sunt &c. These be the names of the Planets proper in 4 tymes. Ista sunt nomina 8 tymes are the proper in 4 tymes. Ista sunt nomina 8 tymes are the proper in 4 tymes are the 
Noga, Cocab, Labana. And euerrich of these hath his owne proper name upon the 4 times of the yeare as we shall say in this Chapter beneth. And Salomon said in explanation of this place. Wherefore euerich planet & euerich thinge before said changeth his name in eich tyme for his thinge, for heere standeth some tree & from thilke tree cometh to us
4 things, & of these 4 things, the 1 is when it buryoneth, the 2 is the flower, the 3 is the fruite, the 4 is the seed, when it is in it. Ergo the Sunne & dry, in the 4 Colde & moist, in the 2 hot & dry, in the 4 Colde & moist, in the 2 hot & dry, in the 3 cold & dry, in the 4 Colde & moist. These be the workings of the Sunne & dry, in the 3 cold & dry, in the 4 Colde & moist, in the 2 hot & dry, in the 3 cold & dry, in the 4 colde & moist.
names of things aboue said be changed in 4 parts of the yeare, ffor euerich tyme hath his Nature & his complexion in himselfe as [151r] we have said of water which is in the first tyme temperate And in the 2 hotte & in the 3 rotten & in the 4 congeled. And so other things of the world euerich by himself. To ensample why Raziel put his name to eich
thing. In each thing be the 4 lords that have might in eich thing & euerych in his tyme. And it is said that there be 4 Elements whereof one is fire, which hath might in the first tyme & so other. Wherefore know thou that euerich thing changeth his name as first we say a man: a child. And then a youngling, & then a middle man, & the 4th tyme an old
man. And so things chaungeth their names who will clepe them a leader & this is in a man. And so understand thou of Mettall, & in all things that wexeth & liueth. And Salomon said & all other that it was more iust [=just] that eich thing should have 7 names then 4, for that all they might descend of 4 bodise, & to them is given all the might. Sothely
they put 4 names to euery thing that it were more easy to worke. These 4 names be assigned upon the city of dauid my ffather & myne, which had many names. Sothly Isaac the wiseman said that the first name was Remusale. And then Jebuysalem, Jeroboam, Jerobo
his proper name & for this like things of this world receiveth 4 names in the many after that god hath ordeyned. And ergo no man marvaile of these names of things in 4 times. In the first from the ouer partie & it is the 7 from the neather in hit serueth Sabaday. And his angell Capcyel. In the first tyme Sabaday is
said Cuernes. In the 2 Palycos, In the 3 Palycos, In the 4 Panpotes. In the 4 Panpotes. In the 4 Panpotes. In the 5 heuen serueth Madyn, & the name of Martis in the 1 tyme is said aaryn, in the 2 Duron. In the 3 Palycos, In the 4 Panpotes. In the 4 Panpotes. In the 4 Panpotes. In the 4 Panpotes. In the 5 heuen serueth Madyn, & the name of Martis in the 1 tyme is said aaryn, in the 2 Duron. In the 3 Panpotes. In the 4 Panpotes. In the 4 Panpotes. In the 4 Panpotes. In the 4 Panpotes. In the 5 heuen serueth Madyn, & the name of Martis in the 1 tyme is said aaryn, in the 2 Duron. In the 3 Panpotes. In the 4 Panpotes. In the 5 heuen serueth Madyn, & the name of Martis in the 1 tyme is said aaryn, in the 2 Duron. In the 3 Panpotes. In the 4 Panpotes. In the 5 heuen serueth Madyn, & the name of Martis in the 1 tyme is said aaryn, in the 2 Duron. In the 3 Panpotes. In the 4 Panpotes. In the 5 heuen serueth Madyn, & the name of Martis in the 1 tyme is said aaryn, in the 2 Duron. In the 3 Panpotes. In the 4 Panpotes. In the 4 Panpotes. In the 4 Panpotes. In the 5 heuen serueth Madyn, & the name of Martis in the 1 tyme is said aaryn, in the 2 Panpotes. In the 4 Panpotes. In the 5 heuen serueth Madyn, & the name of Martin Madyn, & the name of Madyn, & t
bearon, In the 4 Pantefos. In the 4th heauen serueth hamina & his angell dandanyel. In the 2 Adocham, In the 4 Pantasus. In the 3 heauen serueth Noga & his Angell adzdyel. In the 4 Pantasus. In the 4 Pantasus. In the 2 Calyzo, in the 3 nympatz, in the 4 pontos. In
the second heauen serueth Cocab. And his angell Satquiel. In the first tyme Mercurius is said armis, in the 2 anyocus. In the 3 Naspilij. [151v] In the 4th Affryquyn. And know thou that thou shalt name the names of
the starrs & of her Angells with their names in their 4 tymes & thou shalt profit when thou shalt know anything of them. Dixit Salomon revelatum fuit mihi de isto libro &c. Salomon said It was shewed to me of this booke of Raziel & of many angells after that I had this booke & of these wch norished powers & wertues & matter & stength of ye 7
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potestates aboue & that by the mandement [mandment: commandment] & obedience of the Creator or maker of the world. And they said thus. Salomon thou hast axed witte & wisedome & fairenes & might in will complete & member of the world. And they said thus that all kings & lesse men that should come after thee & wch
should here speake of thee, shall loue thee, & worship thee & should set price of thee & should set price of thee & shall prayse thee & keep thou this booke & worke thou with it with reuerence and cleannesse. And Salomon. / which be thilke 7 bodies which be
seene aboue bright, faire, cleane & cleare, wch ceaseth neuer to go, neither the wayes of them be void & they faileth neuer, but euermore dureth goynge their wayes. And it that taryeth more in going his way fulfilleth it in 30 yeares. And then they appeare such as they were before & which went before thus they sawe. And thus it is said that they
should be how long god would. And thus I say of an 100 yeares & a 1000 that they neuer be changed neither in quantity nor in moveing, but we have found them as the prophetts & other old men founden. An[d] the angell Natanael said to Salomon, the 7 bright bodies which thou seest aboue be put beneath & they in going
upward holdeth in ballance or in rule the 4 elemts beneath. And therfore the moueing of them cesseth not for such might the Creator gaue to them. And know thou that formed them, although they obey to him in all things. And
Natanael said to Solomon know thou that in the heavens of these 7 bright bodies be angells [152r] without number mighty in all things. And everiche serueth of his office to the Creator that formed them or made
them. And Salomon said to Nathanael wch is the life or the might or the seruice that these angells doth. And Nathanaell said the life of them is of suffumigii, holocausti & sacraficii. And the seruice of them is, that when the Creator woll they go from place to place when any cleane man
hath prayed [to] the Creator as it beseemeth. And then they do good or Euill as the Creator woll for in them is power, scyence & will complete. And Salomon said which be these 7 bright bodies & how be they named. And of what things serueth euerich. And Salomon said which be these 7 bright bodies & how be they named. And some is power, scyence & will complete. And Salomon said which be these 7 bright bodies & how be they named. And of what things serueth euerich. And some is power, scyence & will complete.
said Sabaday. And all the Remes of his heauen be full of yse [ice], snow, & haile, & wrath, rancor, & coldnesses & dryness. And this hath power upon winds of this
nature & they have power of doing good & euill & the Angell of it is Boel crowned upon all other. In the second heauen standeth Zedek] and all the Remes of hym. Dixit Salomon Rex filius Regis Dauid &c. Salomon the king the Sunn of Dauid the king said, that was king of Jerusalem, of Surye & Damaske of Egypt, Lord of Babylony, Prince of
Scyences, couetouse of Cleanesses, ensercher of Privities, keeper of good true men, aveyder of leasing of poore men, of vertues & spedefullnesses of words busyly thinking, & most suttily [subtily] in minde enserchinge. I have enquired & knowne that in words is power, vertue, & effect & of all humour hool [whole] & health
& there may be sufficient fulfillinge. And he said I see that the most fame is of wise men & prophetes by words & bookes which they should claryfy their fame, &
anentes men glory should remayne. And I see that my father king David compowned or made some booke in which bee contayned all orysons which he might knowe & find, which sothely latin men that is Romayns clepeth the saut' [psalter]. Which sith it is of prayers alone & of holy names of the Creator it is named the head of Orisons. In the same
booke king Dauid wrote all things what euer he might knowe of Patriarkes & old wise men to the praysing of the Creatour. I sothly king Salomon long studying in holy words [152v] which vertues & miracles I found to be, while there is fullfilled in eich working trust & will. And I saw the books in which while I studied long I know Adam & hermes &
Noe [=Noah] & Moyses & many other most wise men, I know of great privitees & the vertues of his books. Cum ergo veteres & antiquos Sapientes &c. When go [therefore] I understode old wise men to haue made books how or with what art I might know the sciences of all the foresaid I enquired. And there answered some old man
of good minde & understanding which was cleped Zebraymayl. And the king said Adam had a maker & Mr that is to wite or Lord maker & Gabriel to Mr. ffurthermore Hermes the discreete & most wise man & Moyses had a Mr & a freind that is to wite or Lord maker & Gabriel to Mr. ffurthermore Hermes the discreete & most wise man be made resistence that a wise man may
not be without a Mr. how arrettest yu tho to [thou too] mow [may] be wise wth out Mr But that thou be wise, these I know to be necessary to thee. A wise Mr & discreete, longe, & continuall health of thy body, long life without cures [cares?] &
trauayles quiete. Salomon said to the wise man, is not this possible to be done by a sharter way then that thou hast said aboue. Zebraymayl answered, king, by a lighter & shorter way then this ne unknow thou not to mowe be done. To whom Salomon [said,] how therefore. To whom the wise man [replied,] open thou privily & fully the arke of the
Testament noman knowing or understanding. In which all secrets or privitees & old wisdomes & words of great power & of vertue thou shalt know things a passed but those that be present and those that the present and the present
Creator which reigneth wthout beginning & liueth without end wch after yt it pleased to him all things with word alone he formed or made & there is not any more noble or mightier then he wthout whom no vertue or power is which give he last, sith
there is none end of him, this is of all things maker of none y made of whom the Reme or reigning is & shallbe of whom the will ouer all is free sith there is none that may againe say to him. Salomon trowinge [153r] or trustinge to Zebraymayl made the arke of the testamony [testament] to be brought before him. And he
sought all the books of Moysy [=Moses] & of Aaron, of Adam, & Noe [=Noah], & of their sons & of hermes & of other prophets, & all other which he might find of the miracles of Words & the vertues of them. And he sought all the old idolls of heathen men & Images of divers tongs having writeings & all things graven which might be founde by all
parts of the world he made in his palace to be gathered together. And he brought forth Mrs of euerych of the 72 on which should expowne to him privy letters or hid y. c. in ebrue [Hebrew], Caldey, Cyriac [Syriac,] greeke written. And to him they should expowne that were hidde. And when the letters were expownded he saw the nure parte to accord
with it in vertues of wordes. Rex ergo Salomon fecit archam nocte quadam apperiri &c. Therefore [King] Salomon made the arke some night to be opened, that in the arke with reasons afterward we should be learned. Salomon said after that the soueraigne & the allmighty Creator had infused the grace of his spirit in me. I opened the arke of the
Testament in which I found all things which long and studiously I had sought, Among which I found the booke which is cleped1 Raziel when upon the brincks of the floud of paradise weepinge the creator he prayed & of him forgiunes of his sinnes he besought. And I found the booke which the
Creator gaue to Moyses in the hill, when he made him partnes of his privites in which 3 books, that is 3 reasons2 I found. 1. Cleped: named. 2. K: Orisons. The first the prophets clepeth Semiphoras which the Creator gaue to Adam in paradise in the houre of necessity or neede. The 3 is work to be compared to the compared to Adam in paradise in the hill, when he made him paradise in the houre of necessity or neede. The 3 is work to be compared to Adam in paradise in the hill, when he made him paradise in the houre of necessity or neede. The 3 is work to be compared to Adam in paradise in the hill, when he made him paradise in the houre of necessity or neede. The 3 is work to be compared to Adam in paradise in the hill, when he made him paradise in the hill, when he made him paradise in the houre of necessity or neede. The 3 is work to be compared to Adam in paradise in the hill, when he made him paradise in the hill have been also been also be a supplied to the hill have been also been also be a supplied to the hill have been also been also be a supplied to the hill have been also 
the Creator gaue to Moyses in the hall [sic hill] of Sinay after that he had fullfilled the fasting. & Salomon said I found in the Arke a pott full of Manna & the yard1 of Moyses wrought* for the synne of the people
brake. In the ground sothly 3 of the Arke I founde some golden tables quadrate or 4 cornered in which were 15 preciouse stones 12 tribes or lynages of Israel by similitude likened, & in euerich stone were written the holy high names of the Creator of the booke Semyforas [Semiphoras] outdrawen. And I found sund (?) boxe of marble haueing greene
colour as Jaspis coloured. And in this boxe were 7 figures & in eich figure 7 great & vertuous names of the Creator to Moyses told. And other 7 which the Creator to Moyses told. And other 7 which the Creator to Moyses told. And other 7 which the Creator taught Adam in paradise. And this is a secret or privity wch much leyned (? K: leaned) & couered ought worlly [K: worshipfully] to be kept. I founde also about the extremities of the Arke 24
rings with names & figures of the Creator written Semiforas with diuers colours written or figured. I my self Salomon haue minde [153v] to haue had one of thilke rings in which I know to haue found such vertue when I said make to rayne, it reigned, whan I said est of thou hast made to rayne, so make thilke rayne to cease, it ceased. And beside
Jerusalem the same reme aswell of tempests as of raynes it did or made. And Salomon said I found Semoforas with wch he knew all the cleanesses of his people with which he ouercame princes & kings & mighty men wth wch what
euer he would do he did. And that he wold destroy he destroyed, wth wch what euer els good or of euil he would he fullfilled at his owne will. 1. yard: staff. *. In margin: wroth. 3. sothly: truly. Capitulum Explanation of this name Semiforum &c. it is that angells & deuells & windes &
men as well quicke as dead. And all spiritts & all bodies dredeth Semiforas sothly is said the first secret or privily, & great old & muchy leyned & hid of great vertue & power to gett what ever he woud. Semiforas sothly is said the first secret or privily, & great old & muchy leyned & hid of great vertue & power to gett what ever he woud. Semiforas is a word which ought not to be shewed to all men meither by hit but with great necessity or anguish ought any man to worke. And then
with dread of the Creator he ought cleanly & meekely & deuoutly to name it. Also Semiforas is roote & begining & fundament of Orison, ensample of good life, trust of mans body the Orison, ensample of good life, trust of mans body the Orison, ensample of good life, trust of mans body the Orison, ensample of good life, trust of mans body the Orison, ensample of good life, trust of mans body the Orison, ensample of good life, trust of mans body the Orison, ensample of good life, trust of mans body the Orison, ensample of good life, trust of mans body the Orison, ensample of good life, trust of mans body the Orison, ensample of good life, trust of mans body the Orison, ensample of good life, trust of mans body the Orison, ensample of good life, trust of mans body the Orison, ensample of good life, trust of mans body the Orison, ensample of good life, trust of mans body the Orison, ensample of good life, trust of mans body the Orison, ensample of good life, trust of mans body the Orison, ensample of good life, trust of mans body the Orison, ensample of good life, trust of mans body the Orison, ensample of good life, trust of mans body the Orison, ensample of good life, trust of mans body the Orison, ensample of good life, trust of mans body the Orison, ensample of good life, trust of mans body the Orison, ensample of good life, trust of mans body the Orison, ensample of good life, trust of mans body the Orison, ensample of good life, trust of mans body the Orison, ensample of good life, trust of mans body the Orison, ensample of good life, trust of mans body the Orison, ensample of good life, trust of mans body the Orison, ensample of good life, trust of mans body the Orison, ensample of good life, trust of mans body the Orison, ensample of good life, trust of mans body the Orison, ensample of good life, trust of mans body the Orison of trust of mans body the Orison of trust of mans body the Orison of trust of trust of trust of mans body the Orison of trust of tr
cleanesse with patience meekenes & constance of a man wth not wch you might worke nothing with wch what euer thou wolt thou shalt get when all vertues in workinge by Sem~ ought to be, netheles these 7 that in meekenes truelly, pacience abstinence, trust, charity, mercy ought in him principally to be had or to abounde. Si ergo per Semiphoras
operaris volumus vz quod sumus &c. If ergo [therefore] wee wod worke by Semiphoras It behoueth that we be bright or cleane of body & in trust stedfast & from falsnes & leasing1 fully departed. It behoueth to us [154r] light & derknes cold &
heat wch is cause of changing of tymes & of temperance of the mone & the month wch 5 by hit 12 & 5, 13 be accompted as is said Nyssan yar tina~ &c.2 And we ought to know the waxeing & decreasinge of the mone when by it all creatures as the Sea, floudes & wells, & all the
neather bodies waxinge & decreasing taken & bloode in the vertue of the moone to know Sabaday i. Saturnum, by whom
hunger & derth & all anguish in londs befalleth. We ought also to know & dread Zedet [Zedek] i. Jouem [Jupiter], by whom honour & health, & righteousnes & all good is had. We should also know & dread Madyn i. Martem [Mars], of whom colours & strifes & hate & battayles & leasing & all euills cometh. We ought also to know & dread hamina i.m.
Solem [the Sun], by whom we haue light and darknes clearnes, by whom we haue meat & drinke & all necessarys or things that be needfull, by whom peace & loue & dilection among men is made fast & stable
We ought also to know & dread Cocab i.e. Mercur [Mercury], for he is nigher to us than all untake the Moone by whom merchandiss & vendisions or sellings & all secular things be exercised. Therefore behold you tho that be said & thus thou shalt profitt & what euer thou shalt axe of the Creator rightfully thou shalt
haue. 1. leasing: lying. 2. Hebrew month names are Nisan, Iyar, Sivan, Tammuz, Av, Elul, Tishri, Cheshvan, Kisley, Tevet, Shvat, and Adar. I.e. Liber Semiforas. Cp. Halle 14-B-36 fol. 346r ff. ASV-SU.b.93 Occultissimorum Liber pp. 1-44. Cornell 4600 Bd. ms. 150 pp. 1 ff. dixit Salomon omnes communiter horas & malas &c. Salomon said all men
commonly good houres & euill & good dayes & euill good signes & euill good signes & euill good signes & euill good signes & houres of Madyn [Mars] & Sabaday [Saturn] which I foiund full grevouse for to worke. I have proued also the hours of Zedet & Noga. And I saw that what euer I would
worke of them lightlie I wrought. The hours of Cocab & Labana otherwhile be greuous otherwhile good I have proved to be. And I saw that in the day & in the houre co~ia, nothing of my will I might fullfill. And know that the spirits above said anentis divers men diversly be named. Ffor the first in Ebrue, Sabaday in arabicke Zoal, in greeke or grice
fenes, in Latin Saturnus is cleped or nempned. I say therefore that the first houre of the day of Sabaday, it and the S Noga, the 6 Cocab, the 7 Labana & the hiures of the night ought to be named to thee. And know thou that by the starrs abousaid & dayes & houres [154v] what euer thou wilt thou
shalt understand & thou shalt know the hid & privie wills of men. Cumque per Semofor operaris voluent &c. When he would worke by Semiforum first ere he beginn any thinge it behoueth him to name the 7 names of angells, for some angells be upon the 7 names of angells, for some angells be upon the 7 names of angells.
the 7 colours. And upon the 7 words haueinge power. The names of which be these Raphael, gabriel, Samael, Michael, Sag'el, Anael, Capciel. And these be ordeyned after that we ought to name & to in clepe them in the 7 dayes early in this maner. Nota Orationem. O Angeli Supradictis sitis meæ quonis quam volo querere auditores & mihi in omnibus
auditores. that is to say. O the angells aboue said, be ye the hearers of my question or axing which I will enquire or axe & to me in all things helpers. Thilke sothly wch we ought to name upon the 7 planets be these. Capciel, Samael, raphael, anael, Michael, gabriel. And in all things in clepinge these angells thou shalt
profitt. When go [therefore] there be 7 heauens that is to witt, Samaym, raaq'n, Saaquin, Maon, Mahon, Zebul, Araboch. And there be 4 parts of the world that is East, West, North & South, which angells in euerich heuen & which in what part serueth say wee. These be the Angells of the first heauen. In primo celo, qd vocatur Samaym in 4 partibus
&c. In the first heauen that is cleped Samaym in the 4 parts of heaven serueth these. Ffrom the party of the North, Elael, hyaeyel, vralbun, veallum, ballyel, basy, unascayel. From the party of the South be these: duramyel, darpyel, hamum, anael, nayymel, alscini, solquiel, zamel, hu Bayel, bactanael, carpaliel. From the party of the East be
these, Gabriel, gabrael, odrael, modyel, Raamyel, Janael. From the party of the West be these, abson, soquyel. In 20 celo quod vocatur Roaqmya, ffrom the partie of the North serueth these Angells. tyel, Jarael, Yenael, Nenael, Nelel, quyan, vefamiel. from the partie of the South be
these milba, nelya, balyer, calloyel, Lyoly, batriel. from the partie of the East be these, maachyn. another lre~ hath Cacmyel, betabaat. from the partie of the West is An~ulus yesaraxye [Yesaraxye?]. in wch is written the name of mycaceton in many manners expounded. [155r] Angells of the 3 heauen. In 30 Cælo quod vocatur Saaquin a parte
Septentrionis &c. In the third heauen that is cleped Saaquin. from the part of the South be these Parna, Sadyel, Lyenyel, uastanyel, taryescorat, amael, hufabria. Another lre~ hath
here last hyfaliel. Angells of the 4th heauen. In 4to Celo quod dicitur Maon seruiunt isti A parte Septentionis &c. In the part of the South be these Saoryel [Sacryel?], Mahanyel, padiel, hosael, vaamyel, verascyel. In the
part of the East be these Capyel, bralyel, the bettese. Lacana, astagna, rebquin [? K: nobquin], Sonitas, Yael, Yas, Yael, Yas, Yael, Yas, Yael, Yas, Yael, Yas, Yael, Lacana, astagna, rebquin [? K: nobquin], sonitas, Yael, Yas, Yael, Yan, Yan, Yan, Yael, Yan, Yan, Yan, Yan
these. hayel, hanyel, veal, quyel, margabyel, Saeprel, manyel. In the part of the East be these Anhael, pabliel, Velael, bortacz, Sa [In marg: **esicit copia] Suncacer, rupa, taly, paly. Angells of the 6 heauen. In 6 Cælo quod vocatur
Cebul dices a parte 7 tentrionis &c. In the 6 heaven that is called Cebul. thou shalt say ffrom the part of the South thou shalt say ffrom the part of the East thou shalt say food is mighty & strong without end. ffrom the part of the East thou shalt say from the part of the South thou shalt say ffrom the part of the East thou shalt say from the part of the South thou shalt say ffrom the part of the East thou shalt say ffrom the part of the East thou shalt say from the part of the South thou shalt say ffrom the part of the East thou shalt say ffrom the part of the East thou shalt say ffrom the part of the East thou shalt say ffrom the part of the South thou shalt say ffrom the part of the East thou shalt say ffrom the part of the East thou shalt say ffrom the part of the East thou shalt say ffrom the part of the East thou shalt say ffrom the part of the East thou shalt say ffrom the part of the East thou shalt say ffrom the part of the East thou shalt say ffrom the part of the East thou shalt say ffrom the East thou shall say ffrom the East thou shalt say ffrom the East thou shalt say ffrom the East thou shall say ffrom the East 
say Deus magne excelse & honorate per seculam, that is to say Great God high & worshipped by worlds. ffrom the part of the west thou shalt say Deus meum & laborem meum hodie complete & integre perficere digneris qui vivis & regnas deus per v. s.
b. Amen. id Est God wise cleare & rightuouse god thy meeknes & thy holynes I beseech that my question & my worke & my trauell do dayly fully & holy thou vouchsafe to fulfill that liuest & raignest god by all worlds of worlds so mote it be. [155v] Angells 7 Celis. In 7 Cælo est Semoforas scriptum in lib. vitæ &c. In the 7 heauen is Semoforas written
in the booke of life. In the name of the meeke & mercifull god of Israel & of paradise & of heauen & of Earth & of the seas & of hills & of all creatures. finis 6i lib. Compare Halle 14-B-36 fol. 246v. Incipiunt litterae & verba & nomina Semoforum quem Deus &c. Here beginneth the letters & words & names of Semoforas [Semiphoras] which god the
Creator gaue to Adam in paradise in wch be 4 letters wch to the 4 parts of the world, & to the 4 complexions & to the 4 complexions & to the 4 natures of beastes be likend. Such they be said there be said there be said
to be 7 Semoforas. And the first is the Semoforas of Adam in which be contayned 4 chapters. The first is when he spake with the deuills. The 2 is when he spake with foules & fishes & beasts & reptiles & wild beasts. The 5 whwn he spake with
seeds & herbs & trees & all waxing things. The 6 when he spake with the 4 Elements. The 7 when he spake with the Sunne & the Moone & the starrs. And by these 7 vertues of Semoforas what euer he would do he did. And wt euer
The first Semoforas. Primus Semoforas est quem Creator Adam & him in paradise putting nempned or named [corrupt Hebrew] [יהוה=] that is to say Yana1 the natures & vertues of wch aboue we have declared. If in great necessity or need thou namest this name meekly & deuotely
before the Creator grace & helpe ne doubt thou not to finde. 1. יהוה per Halle 14-B-36. OP3.11: IAVA. Scheible reads "Jove." Semoforum Secundum est quando Adam locutus fuit &c. The second Semophoras is when Adam spake with the Angell which brought to him these letters written the ensample of wch is such [corrupt Hebrew]. 2 that is Yeseraye
And this name thou shalt name when thou wilt speake with angells & they thy [156r] question & thy worke without doubt shall fullfill. 2. Possibly AShR AHIH, i.e. "Asser Eheie", one of the names of God of 7 letters. Tercium Semoforum est qu' locutus sit cum demonibus &c. The 3d Semoforas is whan he [i.e. Adam] spake with dead men
& of them counsail he enquired & they sufficiently to him answerd & all this he did with these lettres of wch this is the explanacon Adonay Sabaoth, adonay amiora. And these lettres thou shalt name whan thou wilt gather together winds or deuills or spirits. The 4 Sem'. Quartum Semoforum est qu' animalia & spiritus &c. The 4th
Semoforas is when he bound & loosed beasts & spirits, & that with these 7 names. Lagumene1 Lanazirni, Lanagelagyn, Laquiri, Lanagala, Lanatozyn, Layfyalasyn. And when thou wilt bind or loose beasts thou shalt name the names aboue said. 1. (?) Looks like Lagmne with a bar over the last 4 letters. Scheible: Lagumen. K: Lagumen. Quintum
Semoforum est qu' 7 nomina dix &c. The 5 Semoforas is when he said the 7 names with which he bound seeds & trees & these thou shalt name the names abousaid & thou shalt binde. The 6 Semoforum est magne
virtutis &c. The 6 Sem' is of great vertue & power of which these be the names. Letamynyn, Letaflazyn. These names thou wilt that the Elemts & winds fullfill thy will in all things. The 7 Semoforas. Septimum Semoforum est magnum & virtuosum &c. The 7
Semoforas is great & virtuous for they be the names of the Creator wch thou oughtest to name in eich thing & in all thy worke inclepe. And they be these. Elyaon, Yacna (Yaena?), adonay, Cados, ebreel, Eloy, Ela, Agyel, ayom, suth, adon, sulela, eloym, deliom, yacy, Elyn, delys, yacy, zazael, paliel, man, myel, enola, dylatan, saday, alma, paxym
Another I're Saena, alym, catynal, vza~, yaraf, calpy, calsas, safua (or safna), nycam, Saday, aglataon, Sya, emanuel, Joth, lalaph, vm, via, tllan, domyfraël, muel, lalialins, alla, phenor, Aglata, tyel, pyel, patriceron, chepheron, Baryon, yael. And these thou shalt name in eich tyme that thou workest upon the 4 elements, And what euer thou wilt do by
them it shall be done And what euer thou wilt destroy it shall be destroyed & fordone. [156v] Compare Halle ms. 14-B-36 fol. 247r. Incipit Semoforum quod Dominus dedit Moyses ascended the hill & spake with
the flame that environed the buske [bush]. And the busk elbush]. And the busk elbush seemed to burne & netheles it burnt not. The 2 when he spake with the Creator in the hill. the 3 was when he deuided the red Sea & passed thorough it. The 4th when the yarde [staff] was changed into a serpent, & the serpent deuoured other. The 5 is in which be the names that was written in
the forehead of Aaron. The 6 is when he made the brasen adder & the calf in brasse with the plagues of Egyptians he smote. the 7 is when he reyned mana in deserte & drew out water of the stone & led out the Childern of Israel, from captivity. Cap. primum Hæc sunt nomina quae dixit moyses quae asc. &c. These be the names that Moyses [=Moses]
said when he ascended the hill & spake with the flame. Maya, afi, zye, yaremye, vue, bace, sare, binoe, maa, yasame, roy, lily, leoy, yly, yre, cyloy, zalye, lee, or, see, loace, cadeloye, vle, meha, ramechy, ry, hy, fosia, tu, nimi, sehye, ince, yelo, habe, vele, hele, ede, quego, ramyehabe. And when thou namest these names devoutly. Know thou thy worke
without doubt to be fullfilled. Cap. 2um. Hæc sunt nomina quae dixit Creator &c. These be the names which the creator said to Moyses when he ascended the hill. And spake with him. abgmcan, loaraceram, naodicras, pecarcecays, acaptena, yegin, podayg, sauocicum. These be [the names] with which the Temple of Bozale was founded. These be the
names of the prophet whan with the Angells with wch the 4 parties of the world weare sealed with wch thou might do many miracles. And beware lest thou name them but chast & cleane & 3 dayes fasting & wt euer thou wilt do by them thou shalt do trustily. Cap.um 3um. Hæc sunt nomina quae Moyses dixit &c. These be the names that Moyses sayd
when he deuided the red sea. ena, elaye, sayec, helance, maace, lehahu, alialie, quore, azaye, boene, hyeha, ysale, mabeha, araya, arameloena, quoleye, lyeneno, feayne, ye, maleco, habona, nechee, hicero. [157r] And when thou wilt haue grace of any man. These names thou shalt name deuoutly & meekely & thou shalt haue. Cap. 4m. Hæc
sunt nomina quae dixit Moyses que &c. These be the names that Moyses said when the yard was changed into a serpent of the enchanters & the prophets micracon, mycondasnos, castas, laceas, astas, yecon, cyn, tabliust, tabla, nac, zacut. And
these forsaid names thou shalt name whan thou wilt fullfill thy question or axeing. Cap. 5m. Hæc sunt nomina quae scripta erant in populo Aaron &c. These be the names that were written in the people of Aaron when he spake with the Creator Saday, hayloce, loez, elacy, citonij, hazyhaya, yeynimoysey, accidasbarni, huadonemi, eya, hyeba, vea, vaha
oyaha, eye, oye, ha, hya, haya, zahya, hahyha, eyey, yaia, el, ebehel, va, va. keep well these names abousaid for they be holy and vertuous, & these thou shalt name that thou get that thou axest of the Creator. Cap. 6m. Hec sunt nomina quae scripta erant in virga Moysy &c. These be the names that were written in the yard of Moyses when he made
the brasen serpent & destroyed the golden calfe, when all that druncke in the well hadden a beard, yang, yeng, eloym, ya, vehu, a hyaemed. And these names conteyne in themselues many vertues, for with them thou shalt destroy euill & all enchantments & presume thou not to name
them in the 7 worke. Cap. 7m. Hæc sunt nomina quae moyses dixit que plut &c. These be the names that moyses said when manna reyned in desert & drawe out water of the Rocke & led out from Captivity the childern of Israel. Saday, samora, ebon, pheneton, eloy, eneyobceel, messyas, Jahe, yana, or eolyen. Whan thou wolt do any miracles, or if
thou were in any anguish. These names thou shalt name & in all things thou shalt feele the helpe of them & the vertue. And when thou hast done this rekearse thou these words by which the names aboue said be expowned. Deus vive verax, magne, fortis potens pie, sancte munde, omni bonitate plene benedicte domine benedictum nomen tuum tu
completer nraz compleas q~nem tu s~cor fac nos ad finem nostri operis pervenire tu largitor nobis integru complementum nostris operis elargir tu sancte & misericors nobis miserere nomen tuum yeseraye sit per seculam benedictum amen. That is to say, God quick very great stronge mighty, meke holy cleane, full of all [157v] goodnes blessed lord
be thy name thou fulfiller fullfill our question thou maker, make us to come to thend of or worke thou granter graunt us hoal fullfilling of or worke thou holy & mercifull have mercy of us thy name yeseraye be it blessed by worlds. Amen. In the name of the soueraigne allmighty Creator I begine thexplanacion of his name yeseraye that is to say god
without begining & wth out ende. Agla [K: Angilae] is the name of a prophet and properly written in gold plate of liuing men. And who euer bereth it upon himself & how long he hath it with him he shall not dread sodaine death. Here endeth the booke of Raziel of 7 treatises. ffinis Razielis. [158r] Hæc sunt nomina 4 Creatoris & unumquique est &c
These [be] the 4 names of the Creator & everich is of 4 l~ros & prophets bare them written in parchmyn that in hebrue is named genil in gilden letters with him, lyflode & clothing worshipfully lacketh not to him how long he
hath them with him. A name to gett victory. Hac est nomen cum que Josue fecit &c. This is the name wth wch Josue made the sonne to stand in his place against his proper nature1 wth wch he ouercame gabionitas & 34 kings & this is a great name & vertuous dredfull & gasteleu. Bachianodobalizlior, & thus bachiocoiodobaliz hac & this name giueth
vengeance of enemies & who that euer beareth it with him a prison may not hold him, neither in battails he may be ouercomen of any man. 1. Joshua 10:12-13. Hoc est nomen quod dixit Creator Moysy &c. This is a name that the Creator said to Moysis in the mont of Synay. hacedion or hachedion, & this name removeth wrath & sorow & it encreaseth
gladnes & loue. For victory. Hoc est nomen guod Adam in infernis circuitu &c. This is a name that Adam named in the environ of hell mephenoyphaton, & who euer beareth it upon him any man shall not mowe ouercome him. Hæc sunt nomina 7 excelsa magna &c. These be the 7 high names great & vertuous whan thou wolt axe any thinge take thou a
good houre & a good place: & els be thou not hearty to nempne them & these be the names. Comicecon, Sedelay, tohomos, zesyn, agata, bycol, ycos. It is ended do we thou kings to the lord Jesu Christ father & sonne & holy gohst [sic]. Amen. which liueth & reyneth without ende Amen. Explicit.
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