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Sepher raziel hamalach pdf

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The Study of Kabbalah Secrets of the Book of Raziel By Robert Zucker These pages are from the new book on the legends and history of the Kabbalah, Sefer Razieland the Book of Raziel," the Sefer Raziel, is
considered to be one of the most important books on Jewish medieval magic. It is also called the "Book of Secrets" or the Universe known at the time. This ancient manuscript explains everything from Astrology of the planets in our solar system
to the creative life energy of this earth- birth, death, reincarnation of the soul and many other spiritual subjects. This study section of the Kabbalah covers the Book of Raziel (also spelled as Ratziel and Reziel). Download a FREE PDFs: "Kabbalah covers the Book of Raziel (also spelled as Ratziel and Reziel). Download a FREE PDFs: "Kabbalah covers the Book of Raziel (also spelled as Ratziel and Reziel).
Sefer Raziel, and how to create a simple Kabbalah Wheel device. Download FREE PDF sample and read Kabbalah's Secret Circles: Jewish Mysticism and the Kabbalah Wheel "Twilight of Consciousness: Explore Your Dreams with Astral Projection" provides practical techniques
to achieve astral projection experiences. Control your dream while it is happening! Purchase a print or Kindle copy on Amazon.com. Index to Archangel Raziel Guards The Book of Secrets "Each day the angel
 Raziel makes proclamation on Mount Horeb, from heaven, of the secrets of men to all that dwell upon the earth, and his voice resounds throughout the World." - Targum Ecclesiastes. 10, 20 The Book of Raziel originated when G-d gave the Secret Knowledge to the Archangel Raziel. Raziel HaMalach means "Secret of the King." According to the Old
Testament, the original Book of Raziel - Sefer Raziel- was inscribed by Adam, the first human being. Legends also say the Book of Raziel manuscripts besides the Sefer Raziel manuscripts besides th
God." Raz- means "secret" and -iel means "of God." In English, it can be spelled several ways, such as: ratziel, razeil, reziel, rezie
private library and have been on the shelves since they were new. Many books are over 50 years old and in great condition. On Amazon, look for the "Robert Zucker Collection" in Used Books. See a sample from the Zucker Collection. The information contained in the Book of Secrets is not easily revealed. Like most Qabalistic texts, there are riddles
 and puzzles to figure out to understand the true meaning. When you study the book in English realize that the translation is based on the understandings of our culture and time- far removed from when the book was originally composed. If you have a Hebrew edition, see the translation suggestions to translate it for yourself. You will learn much more
about Raziel's secrets when you study the original Hebrew words. Descargar sepher de raziel. Download free Sepher Raziel. By Rabbi Eli Mallon Go to almost any Jewish bookstore — and you will not find a translation as far as I know. Yet, two translations exist: "Sepher Rezial Hemelach," translated by Steve Savedow [1] and "Book of Raziel,"
 translated by Giovanni Grippo [2]. I usually try to write only positive reviews. In the case of both these books, I must begin by mentioning some problems: The first has to do with English-usage itself. I found some of the English unnecessarily difficult to understand. Mr. Savedow translated from the Hebrew rather literally — in some cases, perhaps too
literally. There seemed to be many problems with English syntax, some of which might have been from trying to maintain Hebrew syntax in English. Continue reading R. Mallon's review on Sefer Raziel. 'Book of Raziel' on Amazon Sepher Raziel.' Hardcover - September Raziel.' Hardcov
8, 2010 by Don Karr (Author), Dr Stephen Skinner (Author) The Sepher Raziel text is given in two forms: a literal transcription with no changes in spelling or wording and a modern English version. This volume also includes a foreword which offers an overview of Raziel manuscripts, which represent a number of independent traditions, an essay on
 the literature of Solomonic magic in English, an introduction to the Sepher Raziel manuscript presented, an appendix on incense nomenclature as a supplement to Tractatus Thymiamatus, a list of printed motices and manuscript sources of Sepher Raziel, and a full bibliography of printed works on Solomonic magic and items of related interest. Sepher
Rezial Hemelach: The Book of the Angel Rezial This is the first English translation from ancient Hebrew of the rare and complete 1701 Amsterdam edition by Steve Savedow. Includes an explanatory text on the holy names of God, the divisions of Heaven and Hell, and the names and hierarchy of the angels and spirits. Paperback: 320 pages. Publisher:
 Weiser Books (December, 2000). Language: English. Although it is comprehensive and has translations of the text, there has been controversy over Savedow's translations. It is a good starting point if you can't read Hebrew. Sepher Raziel(German) Paperback - May 1, 2010 by Giovanni Grippo (Author). "Das Buch Razuel." Liber Salomonis: Sepher
Raziel by King Solomon (Author), Tarl Warwick (Editor). Paperback - February 15, 2016 The Liber Salomonis, referred to in its own composition as the Sepher Raziel, claims to be a book given directly to King Solomon by a mysterious prince and sorcerer from the East. Actually written in the Renaissance or perhaps as early as the Medieval period, it
synthesizes Kabbalistic and Hermetic lore together and is divided into seven treatises. The subject matter ranges from the high occult of invocation and the creation of incense for the calling of spirits, to the categorization of twenty four beasts and stones to coincide with the
hours of the day. With the entire core of the work ruled over by seven angels and seven celestial bodies, the philosophy behind its somewhat apocryphal historical content is nonetheless of extreme interest and is here presented in modernized English for the modern audience. 82 pages. Download free copy of Sefer Raziel Another option is to
download a free copy of Sefer Raziel. This is a short, public domain, version of the Hebrew edition in paperback called Book Raziel Hamalach. On the download page are instructions to find free translation tools on the Internet.
You do not have to know how to read Hebrew since these web-based translators do it for you. Kabbalah Home Page Entertainment Magazine Copyright by Robert Zucker © 1995-2018 No part may be copied, reproduced, republished or digitally stored without email permission from author 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 Sloane MS. 3846 in the British Library, fols. 128r-157v. The text is closely related to that in Sloane 3826, though neither seems to be directly based on the other. A transcription of the text 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, Biblioteca Medicea Laurenziana (BML) Plut. 44.33 Rasiel, Liber Sameyn (fols. 111-120, = Book 6 of Alphonsine), Liber virtutis i.e. Semiphoras/Semaforas (fol. 120v-123v = Bookham 11-120, = Bookham 
7) (1487) London British Library ms. Sloane 3847 (breaks off at chapter 3.) 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 (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 or expanded them.) NOTES: The booke, entituled Cephar Raziel, contain'g seuen treatises, was written by William 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 [=gloria] & laus cum multo honore &c3 3. VRL1300: Dixit Salomon grã [=gracia] & laus cum multo honore with much honore with much honore... Salomon sayd glory & praysing with much honore... Salomon g'lia [=gracia] & laus cum multo honore... Salomon sayd glory & praysing with much honore... Salomon sayd glory & praysing with much honore... Salomon g'lia [=gracia] & laus cum multo honore... Salomon g'lia [=gracia] & laus cum multo honore... Salomon sayd glory & praysing with much honore... Salomon g'lia [=gracia] & laus cum multo honore... Salomon g'lia [=gracia] & laus cum multo honore... Salomon sayd glory & praysing with much honore... Salomon sayd glory & praysing with much honore... Salomon sayd glory & praysing with much honore... Salomon g'lia [=gracia] & laus cum multo honore... Salomon sayd glory & praysing with much honore... Salomon sayd glory & praysing with much honore... Salomon g'lia [=gracia] & laus cum multo honore... Salomon sayd glory & praysing with much honore... Salomon sayd glory & praysing with much honore... Salomon sayd glory & praysing with much honore... Salomon g'lia [=gracia] & laus cum multo honore... Salomon sayd glory & praysing with much honore... Salomon
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 end, Lord alone 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 | 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 & with all trust & with good will & stable & with might & will all thy clene heart. [2] Ne liue thou not 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 7 thou thine & strangers the same. [4] Ne be thou not a liar to the lord, neither fellowship 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 thy privaties to a woman neither to a child, not to a foole, nor to 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. VRL1300: dilige tuos & extraneos per rationem. 8. Sothness: truth. K: soothes. Therefore I will expound or make plaine & open this Booke which is of a great power & of a great vertue. I 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 [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 great vertue & of great privity. The name of the Prince that sent 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 & his sacraments & I found in it 7 bookes that is 7 treatises. And know yee that I found them as much as I could & might. And the 7 treatises of this booke be
these. 9. VRL1300: Zamechton. Halle 6v: Zamethton. 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 determined of Astronomy, & of the starrs for without them we may doe nothing. The second is said Ala, 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 determined of Astronomy, & of the starrs for without them we may doe nothing. The second is said Ala, for that in it is determined of Astronomy, & of the starrs for without them we may doe nothing.
third is said tractatus Thimiamatus for that there is determined in it of Suffumigations & of allegacions of the ware or of the day & the night for that it 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 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 when every thing ought to be done by this booke.
in it of Abstinence. The sixt is said Samaim for that it nempness [nameth] all the heauens & the operations or workings of them. The 7th is the booke of vertues for that it nempness [nameth] all the heauens & miracles for them. The 7th is the booke of vertues for that it nempness [nameth] all the heauens & miracles for them. The 7th is the booke of vertues for that it nempness [nameth] all the heauens & miracles for them. The 7th is the booke of vertues for that it nempness [nameth] all the heauens & miracles for them.
all these treatises in a new volume for that one treatise without another suffiseth not to the holynes of the worke; therefore I made an hole booke to be made of 7. treatises. Therefore Solomon bad to his writer Clarifaton11 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 Clarifaton said corrected it & dressed13 after that it should be the better & ordeined it in the better manner that he might. Clarifaton said that was the writer of Solomon for such great evertue, priuitie & of full greate honour & it was sent to Solomon for such great price & most loue. And euerych
treatise of these was written by it selfe, but although it be so it ought to be one booke alone by it selfe, for none of those should suffise without another wherefore, it is necessary that they be together. wherefore Solomon 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
 which tyme & in what day & in what night & 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 said, who that seeth & knoweth not is such as a deafe man who that speaketh & cannot expoune the 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 in this booke hit (?) that Raziel the Angel said to other prophetes in sothnesse [=truth] & we trowith
so.13 12. in soothness: in truth. 13. we troth so: we pledge it is so. Dixit Angelus Salomoni, vt omnes prophet tue operationes &c. VRL1300 12r; Halle 6v. The Angell said to Solomon that all thy workings & peticions & wills be fullfilled & it shall be made in all it 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 parchmyn, & that it be not filthy neither of a dead beast 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 galles 5 & be it made with good white wine & thou there a little of Algaba & of almea & put
thou there of good muske or muske more then of these three. And put thou there Ambram & balsamum & mirram & lignum aloes & with somewhat of Thymiamate & muculazarat & then clause 17 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 write all the holy names of God & of his
Angells & 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 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 Iuvate me ad complendum voluntates meas cum arundine ista. That is to say, [Adonay, El, Saday,] 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 Reade with thy cleane hands &; make thou of it gobbets. And when thou wolte cutt 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 cleane & so leyne 20 and scoured & in a cleane place, & thou shalt fast ere thou shalt write by 3 days & 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 writest hold thou try face toward the East. And write then from morro till to midday till that thou eate. And after that thou hast eaten or drunken thou 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 Inke & with spices well smelling. And it shall be great profit to thee & to him
 that maketh it or writeth it. And ech man that hath written this booke or hath holden in his house euermore hold he god in mynde & his minde in wch tymes of the iiij times of the yeare 24 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 an houre. And euermore put he his mind to his foure tymes which they ought to be as invenies in libro p'p'harum. 20. K: Semiforax. 24. K: day. Dixit 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 walles [131r] environed & the gates in one place well strong & stable or ferme & with keys closed, therefore it behoveth that who that would open the gates in one place well strong & stable or ferme & with walles [131r] environed & the gates in one place well strong & stable or ferme & with walles [131r] environed & the gates in one place well strong & stable or ferme & with walles [131r] environed & the gates in one place well strong & stable or ferme & with walles [131r] environed & the gates in one place well strong & stable or ferme & with walles [131r] environed & the gates in one place well strong & stable or ferme & with walles [131r] environed & the gates in one place well strong & stable or ferme & with walles [131r] environed & the gates in one place well strong & stable or ferme & with walles [131r] environed & the gates in one place well strong & stable or ferme & with walles [131r] environed & the gates in one place well strong & stable or ferme & with walles [131r] environed & the gates in one place well strong & stable or ferme & with walles [131r] environed & the gates in one place well strong & stable or ferme & with walles [131r] environed & the gates in one place well strong & stable or ferme & with walles [131r] environed & the gates in one place well strong & stable or ferme & with walles [131r] environed & the gates in one place well strong & stable or ferme & with wall environed & the gates in one place well strong & stable or ferme & with wall environed & the gates in one place well strong & stable or ferme & with wall environed & the gates in one place well strong & stable or ferme & with wall environed & the gates in one place well strong & stable & st
body. It is necessary to haue the same keyes & none other of this Castill & of his gates & of his Closings. Thus I say this that is for to know the starrs & their names are the same keyes & none other of this Castill & of his gates & of his gates & of his closings. Thus I say this that is for to know the starrs & their names & their nam
nature of the circle of the 12 signes that is the tuares.27 And therefore it behoveth that eich man 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
trust in this, thou shalt not worke but with great right or law & with much reason. And thus understand thou of all thy contrarie And if 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 14r; Halle 7v. The key of this booke is to know & wite the places of the 7 bodies aboue & their natures, & their sciences & their domes, & all their vertues after that it appeareth in the earth to us. Formata debet esse omnis figura cum exemplo vero, &c. Eich
figure ought to be formed with very & true ensample. Therefore I put the figure one key with the skafte to the similitude or likenes that there is one soleyn Lord & god which neuer had neither shall have 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 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 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 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 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 signified that there be fower Elements & no more.29 28. trowe: suppose a page blank here for the intended figure, but they are never rendered.
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 the 7 heavens & 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 have 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
germaynes30, for after that they be of the same father germayne. And the elder is more hevy among all other. And 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 שבתאי Shabathai/Sabbathai (Saturn), ביל Tzedeg/Zedeck (Jupiter), מאדים לצוב אונים אוני
Madim (Mars), שמש Shemesh/Schemes (the Sun), מוגה Nogah/Noga (Venus), מוגה Levanah (the Moon.) know thou the houses of Planets. And he beginneth to make distinction. And he gaue to the fighter that is Mars, that he should rest & should rest a should rest.
not fight in the reme of the signe of Arietis. And of this vertue he is in the reme of the East. And he gaue him in the reme of the which one hath the
halvendle1 (=sign?) of Tauri that is from the highnes of the head with his hornes till to the nauell. 1. Halvendle (halfendele) = 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 morth &
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 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 North. And he gaue to the Malis (?)33 2. Lune for that Leo goeth euermore one reme & for 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 beastes. So he is stronger & of more lordshippe upon all his brethern. And then remayned twey bretherne of the Reme well meridionall or south & he is oneen the signe of the Reme well meridionall or south & he is oneen the signe of the Reme well meridionall or south & he is oneen the signe of the signe of
beast with one horne in his fronte. And the signe of that other Reme is as a man that heldeth out many waters & this broder is said the old Sabaday. And than taketh that other brother for heritage on his right side of Piscium. Know ye heere the natures
of Signes. And Salomon said, Aries is a Signe very hott & drie colericke & so is Leo & Sagittarius & they have might in the East. Taurus is earthy cold & drie melancolious & so Virgo & [132r] Capricornus & they have might in the East. Taurus is earthy cold & drie melancolious & so Virgo & [132r] Capricornus & they have might in the East. Taurus is earthy cold & drie melancolious & so Virgo & [132r] Capricornus & they have might in the East. Taurus is earthy cold & drie melancolious & so Virgo & [132r] Capricornus & they have might in the East. Taurus is earthy cold & drie melancolious & so Virgo & [132r] Capricornus & they have might in the East. Taurus is earthy cold & drie melancolious & so Virgo & [132r] Capricornus & they have might in the East. Taurus is earthy cold & drie melancolious & so Virgo & [132r] Capricornus & they have might in the East. Taurus is earthy cold & drie melancolious & so Virgo & [132r] Capricornus & they have might in the East. Taurus is earthy cold & drie melancolious & so Virgo & [132r] Capricornus & they have might in the East. Taurus is earthy cold & drie melancolious & so Virgo & [132r] Capricornus & they have might in the East. Taurus is earthy cold & drie melancolious & so Virgo & [132r] Capricornus & they have might in the East. Taurus is earthy cold & drie melancolious & so Virgo & [132r] Capricornus & they have might in the East. Taurus is earthy cold & drie melancolious & so Virgo & [132r] Capricornus & they have might in the East. Taurus is earthy cold & drie melancolious & so Virgo & [132r] Capricornus & they have might in the East. Taurus is earthy cold & drie melancolious & so Virgo & [132r] Capricornus & they have might in the East. Taurus is earthy cold & drie melancolious & so Virgo & [132r] Capricornus & they have might in the East. Taurus is earthy cold & drie melancolious & so Virgo & [132r] Capricornus & they have might in the East. Taurus is earthy cold & drie melancolious & so Virgo & [132r] Capricornus & they have might in the East. Taurus is earthy cold & [1
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 & signis, & eorum complexionibus &c. Now we have said of natures & signis, & eorum complexionibus &c. Now we have said of natures & signis, & eorum complexionibus &c. Now we have said of natures & signis, & eorum complexionibus &c. Now we have said of natures & signis, & eorum complexionibus &c. Now we have said of natures & signis, & eorum complexionibus &c. Now we have said of natures & signis, & eorum complexionibus &c. Now we have said of natures & signis, & eorum complexionibus &c. Now we have said of natures & signis, & eorum complexionibus &c. Now we have said of natures & signis, & eorum complexionibus &c. Now we have said of natures & signis, & eorum complexionibus &c. Now we have said of natures & signis, & eorum complexionibus &c. Now we have said of natures & signis, & eorum complexionibus &c. Now we have said of natures & signis, & eorum complexionibus &c. Now we have said of natures & signis, & eorum complexionibus &c. Now we have said of natures & signis, & eorum complexionibus &c. Now we have said of natures & signis, & eorum complexionibus &c. Now we have said of natures & signis, & eorum complexionibus &c. Now we have said of natures & signis &c. Now we have said of natures &c. Now we have said of nat
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 ayre & it signifieth good and honour & vertu. The third is the fighter madyn & he is hott & dry euell & lesser & brenner, rauisher & lyer. The forth is haminu [or hamina] i.e. Sol, middle among other hole (?) & mighty & worll. & all the other brethren shameth & dreadeth him & he is much soth faste & stronger. The fift is
the faire Noga called cold & moist glad phlegmaticke fatt & flesht & well seeming in all his members & cheres & he signifieth writer & the fore speaker cocab. This holdeth him selfe withall & serueth to 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 Gould [cold] & moyst & it signifies brethern. After that 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 why they be sayd the keyes of the world, & which this world may not excuss neither excuseth. And these were formed as 4 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 hau might on the 7 parties which we seyne Climates. And know thou that these bene mighty upon all beasts heere formed. And Salomon said prophetes clepeth these bene mighty upon all beasts heere formed. And salomon said prophetes clepeth these bene mighty upon all beasts heere formed. And salomon said prophetes clepeth these bene mighty upon all beasts heere formed. And salomon said prophetes clepeth these bene mighty upon all beasts heere formed.
prophetes clepeth 7 heauenly 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 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 uncleane euill treated & broken & eich day they falleth & ben corrupted. And this corruption resteth not neither is made weary of the which we understand that the nether bodies mought not excuse the ouer bodies. And all things which we sene beneath him rote &
beginnynge for things aboue for things aboue have duringe without corruption. And things beneath by the contrarie have death with dolour. & things aboue have duringe without corruption. And things beneath by the contrarie have death with dolour. & things aboue have duringe without corruption. And things beneath by the contrarie have death with dolour. & things aboue have duringe without corruption. And things beneath by the contrarie have death with dolour. & things aboue have duringe without corruption. And things beneath by the contrarie have death with dolour. & things aboue have duringe without corruption.
aboue X. Ml 36 betwixt tho that we sen & tho that we sen & tho that we sen of the 4 Elements if it were broken or euil treated any of the bodies above. And if there failed one of the 7 brettern the Earth should come againe 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 know thou that Saturnus is earthly & holdeth all the Earth in a ballance that it is not moued. And Jupiter the ayre & 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 sonne that reasons & words & speachs should be good betwixt men. And as oft as Sol were in Ariete so many
yeares unlike he geueth unto us. And as oft as Saturne were in Libra so many mutations or chaungings he giueth & 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 eye, Luna the left. Mercury the
mouth.39 These 7 hooles thet hau in power aboue upon the head of a man. And Salomon said that a man is a measure which is said Palmus made with hande in ye which bene all the vertues of the world, & of the 7 planets & 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. Thus I say that his body was 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 ear to Saturne, 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 conjunctio. And how much the Latitude or bridth shall be lesse so much the conjunction is febler & so I say to thee in the middle of heaven. 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 & this ech starr that diuerseth 90 degrees before & behind, it is said in aspectu 4to
that is in the 4th beholding. And ech planet that diverseth 120 degrees before & behind it is said in aspectu tertio, that 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, tweyne42 in the third, tweyne in the sixt & one contrary as against. The conjunction of twey good or temperate sheweth double good. As twey evill by the contrary sheweth much evill. Twey sextiles beholdinge the ascendent availeth one good of terno. And twey
terni auaileth in beholding the ascendent, one good fortune in the ascendent or heavy, if there were euill sters. And twey quarti auaileth one in fortunate in the ascendent auayleth one greiuous or heavy, if there were euill sters. And twey opposita auaileth one in fortunate in the ascendent or heavy, if there were euill sters. And twey opposita auaileth one greiuous or heavy, if there were euill sters.
the ascendent, one fortune or tweyne in the ascendent and another of sextili, & another of sextili, & 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 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 same degree more Lordshippeth in the figure for that it is twey in latitude to the weye 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 & thristeth43 diuells. Saturnus maketh in deuills strenght & great power. Luna coniunct or ioyned with Joue [Jupiter] & Venere [Venus] in ascendent it sheweth great dilection
& great loue in eich good thing. Luna ioyned with Martis & Saturno in th [sic] ascendent it sheweth impediment but if the planet were of good receiveying. Luna ioyned with Martis & Saturno in the asce3ndent it sheweth impediment but if the planet were of good receiveying. Luna ioyned with Martis & Saturno in the asce3ndent it sheweth impediment but if the planet were of good receiveying. Luna ioyned with Martis & Saturno in the asce3ndent it sheweth impediment but if the planet were of good receiveying.
signifieth after that the planet to which it is ioyned. Luna with Capite Draconis in the ascendent sheweth much euill. When 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 it sheweth a soth & or vemp*eprke44, & more 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 that is of Lune & of other they be full euill when luna were with them. When Caput draconis Lune were with them there were twey 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 sheweth us the beholdinge of many experiments. Lune in capite sui draconis sheweth & if there were Jupiter or venus 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 & Saturne with hit or they
beholdeth it with euill beholding sheweth as euill as we haue said of Saturnus & Marte. And we haue said that Saturnus gathereth together many deuills; Venus & Saturnus gathereth together diuills & winds from beneth. A good starre in the ascendent & luna ioyned with a
good starr [134r] sheweth much good: and the begining in all hit in which were dn~s quarte that is the end 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 the planet that is in the ascendent or which beholdeth it sheweth it his spirit. And the Lord of the houre signifieth his 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. Know thou that Saturnus gladeth or ioyneth in Cancro. 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 5. And Mercurius in the 5. And Mercurius in the 5. And Mercurius in the 3. And th ascendent hath 12 vertues. The 10 house hath 11 vertues that is in it upon eich place of the Circle. The 10 house hath 11 vertues that 12 vertues hath 12 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. oververtue. And euermore consider you in all things that thou shall be in the 12 house, & 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 Lunacion of Lunacion of Lunacion of the month of Lunacion of Lun
And all strife & battell & hastinge of Marte. And all cleauenesse & lordshippe of Sole. And all cleauenesse & 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 findest them in their houses & signes. And all as they
should show to thee deme thou upon them in all good & euill. Now we hau fullfilled here with the helpe of God the Treatise that is said Liber Clauis, that is the booke of the key. [134v] VRL1300 21v. Dixit Salomon sicut alæ auium sunt membra &c. Salomon sicut alæ auium sunt membra &c.
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 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 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 Rubinus [ruby]. 2. carbunculus. The second
Smaragdus [emerald]. The third Saphirus. The 4 berillus. the 5 Topazius. 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 be
the more vertues of this world. And the first vertues of this booke that is said of 4 wings be the vertues of stones. Wherefore know thou that by stones alone thou might doe wonderfull things, if 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 hours 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 vertue, & of his figure 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 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 maketh a man chast that beareth it with him & it give benevolence or well willing of great Lords. And his figure is a Faucon [falcon]. The third stone [135r] is smaragdus this 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 it doth many wonderfull things to come. And his vertue is to encrease riches. And who that beareth it in gold prophecieth things to come. And his vertue is to encrease riches. And his vertue is to encrease riches. And who that beareth it in gold prophecieth things to come.
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 giueth health & honour, & keepeth the man bearing it hoole in ways or in Journeys. And his figure is a Lion 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 figure 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 heauen. his power is that he healeth all infirmities that wexeth in a man of inflamacion & greuance of the eyes. And it cleanseth them much. And if in 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 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 if it be set in gold it give hand if it be set in gold it give hand if it be set in gold it give hand if it be set in gold it give hand if it be set in gold it give hand if it be set in gold it give hand if it be set in gold it give hand if it be set in gold it give hand if it be set in gold it give hand if it be set in gold it give hand if it be set in gold it give hand if it be set in gold it give hand if it be set in gold it give hand if it be set in gold it give hand if it be set in gold it give hand if it be set in gold it give hand if it be set in gold it give hand if it be set in gold it give hand if it be set in gold it give hand if it be set in gold it give hand if it be set in gold it give hand if it be set in gold it give hand if it be set in gold it give hand if it be set in gold it give hand if it be set in gold it give hand if it be set in gold it give hand if it be set in gold it give hand if it be set in gold it give hand if it be set in gold it give hand if it be set in gold it give hand if it be set in gold it give hand if it be set in gold it give hand if it be set in gold it give hand if it be set in gold it give hand if it be set in gold it give hand if it be set in gold it give hand if it be set in gold if it give hand if it be set in gold if it give hand if it be set in gold if it give hand if it be set in gold if it give hand if it be set in gold if it give hand if it be set in gold if it give hand if it be set in gold if it give hand if it be set in gold if it give hand if it be set in gold if it give hand if it be set in gold if it give hand if it be set in gold if it give hand if it be set in gold if it give hand if it be set in gold if it give hand if it give hand if it be set in gold if it give hand if it be set in gold if it give hand if it
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?] 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 golden colour & grauen in it Aguila that is an Egle [eagle] it give the grauen in it Aguila that is an Egle [eagle] it give the grauen in it Aguila that is an Egle [eagle] it give the grauen in it Aguila that is an Egle [eagle] it give the grauen in it Aguila that is an Egle [eagle] it give the grauen in it Aguila that is an Egle [eagle] it give the grauen in it Aguila that is an Egle [eagle] it give the grauen in it Aguila that is an Egle [eagle] it give the grauen in it Aguila that is an Egle [eagle] it give the grauen in it Aguila that is an Egle [eagle] it give the grauen in it Aguila that is an Egle [eagle] it give the grauen in it Aguila that is an Egle [eagle] it give the grauen in it Aguila that is an Egle [eagle] it give the grauen in it Aguila that is an Egle [eagle] it give the grauen in it Aguila that is an Egle [eagle] it give the grauen in it Aguila that is an Egle [eagle] it give the grauen in it Aguila that is an Egle [eagle] it give the grauen in it Aguila that is an Egle [eagle] it give the grauen in it Aguila that is an Egle [eagle] it give the grauen in it Aguila that is an Egle [eagle] it give the grauen in it Aguila that is an Egle [eagle] it give the grauen in it Aguila that is an Egle [eagle] it give the graven in it Aguila that is an Egle [eagle] it give the graven in it Aguila that is an Egle [eagle] it give the graven in it Aguila that is an Egle [eagle] it give the graven in it Aguila that is an Egle [eagle] it give the graven in it Aguila that is an Egle [eagle] it give the graven in it Aguila that is an Egle [eagle] it give the graven in it Aguila that is an Egle [eagle] it give the graven in it Aguila that is an Egle [eagle] it give the graven in it Aguila that is an Egle [eagle] it give the graven in it eagle [eag
sparkling as fire. his power is to gather together 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 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 is said the 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 overcometh the price of other, and of his vertues & proprieties, the power of this stone
is that if it be put in any broad vessell full of water to the sunne it resolueth the water into vapour. And it maketh it to be raised upward till that into the forme of Rayn [rain] it be conuerted downeward. His vertue is that who that beareth it in the mouth or in the hand closed he may not be seene of any man. With 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 putteth asbtray of fire from him. And his 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 giueth honour to him yt beareth it. the 14 stone is Jaspis & it is thicke derke greene & cleare & they be better then other. And there be some red thicke & dropped. And his power is that who yt beareth it, is not letted with venyme neither with scorpion,
& it defendeth a man from a feauer if in it be grauen Leo, Aries, or Sagittarius. the 15 stone is yris [=iridescent quartz] & it is likened to Cristall or to gellij [jelly]1 & 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 ouerturned. 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 dried in the aire, & it is made red & hard as another stone & otherwhile it is founden white. And know thou that the red be better. And where this stone were 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 greene 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 & bringest the rote of Appii & [136r] the stone hanged to
the necke in the skynne of an asse suffumed with mastice, thur, croco, & thou inclepest what dead man thou wolt that is knowen to thee & other. know thou in it a lapwing & before draganciam which 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 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 heauen. The 21 stone is Cerannus. This stone is of 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 his vertue is to defende from all enemies. And write thou in hit in one partie Raphael, Michael, Gabriel. 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 his figure is Vrsus that is a beare. the 23 stone is magnetis or magnets or magnet weight & like to ferro brunito. his power is that he draweth
dead yron [iron] as nayles, knife & sword. And his vertue is that with it thou might be in what house thou wilt & doe what thou wilt with men & with things of the house suffuming the hou
beholding them of termo aspectu. And know thou grauest in this stone such enchantments thou might attayne and beare with thee & thou shalt profitte. The 24 stone is Adamas & it is of middle colour & the better hath somewhat of greennesse. And his power is that with it other stones be grauen, & therefore we have
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, for that it maketh the second openinge. If or 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 liueth of them as they that have 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 thy life. And Salomon said, A tree shall be thy life. And Salomon said, A tree shall be thy life. And I 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 & it is said Corona regia, and in Latin Ros Marinus. This herbe hath a myddle tree50 & good odour, & little leaues & his power is to chaufe contorte the brayne. And if an house be suffumed with it, it chaceth away deuills. 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 put it first. Of this they saiden all that in all things that thou dost 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 shalt see them & thou shalt have might of binding & of
 loosing deuills & other things. The 4 herbe is said feniculus & it hath small leaues & a longe shafte. And it is an holy herbe and worshipfull. And it is medicine of the eyen & it giueth good light & it chaceth away euill things & helpeth the sight. The 5 herbe is cardamomu
[=cardamom] & it is hott & of good complexion & it is of middle highnesse & it giveth [137r] gladnes to him that useth it. And gathereth together Spiritts. Eate thou wilt made fame of it. The 6 herbe is anisum [=anise] & it is of chastity joyned 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 together the Spiritts. Wherefore euermore they standeth with it, so that it is said that if
with this and Apio & iusquno [=henbane]51 thou make fumigatione compowned with much Lazaras z. leicula anone it gathereth together sp~ & therefore it 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 [=hypericon] & 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], & 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].
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. martagon.52b & they be much contrary for one is kept with heauenly angells & another with deuills. z. martagon.52b & they be much contrary for one is kept with heauenly angells & another with deuills. z. martagon.52b & they be much contrary for one is kept with heauenly angells & another with deuills. z. martagon.52b & they be much contrary for one is kept with heauenly angells & another with deuills. z. martagon.52b & they be much contrary for one is kept with heauenly angells & another with deuills. z. martagon.52b & they be much contrary for one is kept with heauenly angells & another with deuills. z. martagon.52b & they be much contrary for one is kept with heauenly angells & another with deuills. z. martagon.52b & they be much contrary for one is kept with heauenly angells & another with deuills. z. martagon.52b & they be much contrary for one is kept with heauenly angells & another with deuills. z. martagon.52b & they be much contrary for one is kept with heauenly angells & another with deuills. z. martagon.52b & they be much contrary for one is kept with heauenly angells & another with heauenly and heauenly a
noyeth53 to the child. And it gathereth together deuills when suffumigation is made with it nisgrmo [iusquiamo i.e. hyoscyam i.e. henbane] 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 agua lapidis53c suffume thou thee by environ,
when thou wilt, & thou shalt see fantasies & deuills of diuerse maners. 52b. VRL 1300: uazabelil hoc est martagon. 53. Noy: annoy or vex. 53b. VRL 1300 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 [=iusquiamo = henbane] & apio~ and papavere nigro [=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 journed to Soli in angulo terræ, that is to say in the corner of the earth. Know thou that thilke treasure shall never be found. & who that will take it away shall be made fooles. And if in the houre of deposicion of the gold or silver 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 giveth 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 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 if he that bearetht it clepeth him not. And it giveth to him might upon the place where deuills be closed it constrayneth them & bindeth them lest they might move 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 with this herbe ysopo. And the water be it suffumed with costo succo musto 54b & say surge, 
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 vettonica (=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 Magicus 17th cent.)
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...
the ayre, that other mought not do. And it maketh to see spirits in the cloudes of heaven. And this with cicorea56 & garmone, & the tree vt swymmeth which is said herba lucens that is the herbe shineing. Yf thou makest with these an oyntement
with the eyne of a whelp & with the fattness of an heart [hart], thou might go surely whither thou wilt in one houre. 55. K: psyllium. 56. K: 
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 him. Know thou that who 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 waxinge of the moone in the day of Jouis [Jupiter] in the morrow when the Sunne wexeth from 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
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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~psillii .z. azarlochona & radix

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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 croci & with Lingua Colubri be borne with him in a ring of gold and somewhat of croci & with Lingua Colubri be borne with him in a ring of gold and somewhat of croci & with Lingua Colubri be borne with him in a ring of gold and somewhat of croci & with Lingua Colubri be borne with him in a ring of gold and somewhat of croci & with Lingua Colubri be borne with him in a ring of gold and somewhat of croci & with Lingua Colubri be borne with him in a ring of gold and somewhat of croci & with Lingua Colubri be borne with him in a ring of gold and somewhat of croci & with Lingua Colubri be borne with him in a ring of gold and somewhat of croci & with Lingua Colubri be borne with him in a ring of gold and somewhat of croci & with Lingua Colubri be borne with him in a ring of gold and somewhat of croci & with Lingua Colubri be borne with him in a ring of gold and somewhat of croci & with Lingua Colubri be borne with him in a ring of gold and somewhat of croci & with Lingua Colubri be borne with him in a ring of gold and somewhat of croci & with Lingua Colubri be borne with him in a ring of gold and somewhat of croci & with Lingua Colubri be borne with him in a ring of gold and somewhat of croci & with Lingua Colubri be borne with him in a ring of gold and somewhat of croci & with Lingua Colubri be borne with him in a ring of gold and somewhat of croci & with Lingua Colubri be borne with him in a ring of gold and somewhat of croci & with Lingua Colubri be borne with him in a ring of gold and somewhat of croci & with Lingua Colubri be borne with him in a ring of gold and somewhat of croci & with Lingua Colubri be borne with him in a ring of gold and somewhat of croci & with Lingua Colubri be borne with him in a ring of gold and somewhat of croci & with Lingua Colubri be borne with him in a ring of gold and somewhat of croci & with Lingua Colubri be borne with him in a ring of gold and somewha
Topazius or yf thou wilt Berillum. And if this ring were made when Luna is ioyned to Jovis in trino from Sole it is much the better. And it is said Annulus Solis that is the ring of the Sunne & it is of health & against infirmities & it is of health & against infirmities & it is of honor. The 21 herb is Nasturcium. This holdeth the members hole & there were with it Origanum
& Pulegium & arzolla & be borne together with thee & thou eatest of them, thou shalt be hool wthin & without. And so if thou anoyntest thee 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 iuce of it, & the iuice of cicute & ms~qim & Japsi barbati, & sandalum rubeñ & puprrm nigrum with this confection made fume thou wilt, that thou wilt, that 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 be together & be borne at the necke & under the feetees.
& 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 mettalls in the fingers, know he that he shall have might in binding & in loosinge, & in enchantinge & in
unenchantinge, & 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 petitionem & meam voluntatem that is to say, fullfill ye my petition or axing & my will & they should fullfill it to thee. And those be 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 wch feeleth [K: flyeth] and sendeth out voice, & seeth. And so beasts of the third wing haue power upon the twey first wings of stones & of herbs & he put therefore in this Raziel 24 beasts with their names, & vertues of sensible beasts wch feeleth [K: flyeth] and sendeth out voice, & seeth. And I will put upon
eich element 6 beasts euerich distinct from other & euerich of his kynde. And as the fier is the high lord & 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 with other composition, but it is simple. And 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 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 often
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. Wherefore sommen seeth otherwhile to the similitude of the body of which it went out.
or woman, & upon such manner soules speaketh wisemen & clepest them spirituall & 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, & 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 descende from aboue. ffor the 7 aboue bindeth & looseth it for of them it descende from aboue. ffor the 8 simple. And therefore the Elements be said double or twey fold, that is to say fixe & moveable it is that it dwelleth in the corners of the Earth althoug it descende from aboue.
ayre, & in land as it cometh temperate. The 5 beast or vision is a fantasie that is a shade 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.
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 that is. And by him Philosophers haue answeres & wisemen of 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 with 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 man, or of a man, or of a fowle or of a fish or of a man, or of a beast or of a cloud or of a cloud or of a fish or of a man, or of a beast or of a man, or of a beast or of a man, or of
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 mbe of the fire & their deeds fuyry, for they be
fuyry. And Raziel said upon these 6 that invocation of them & appearing & constraying & binding & loosing also to do good or euill by them, All is made with Cleanesse [therefore] who that would clepe them or haue the seruice of them & with Orison 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 flyeth & they be of 4 menynge. One is said runnyng. Another flying, & swimminge & going or creeping. Now say we of 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 they be little. And ascendeth 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 haue great vertue & grace to a lord of a land, for that giueth 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 craft of Magicke. And the feete helpe against malefetes. And if an house be suffumed with 9 fethers of him put in
the skinne of a serpent, & the tong of him in a cloth of silke red wlapped [sic wrapped] with them, helpeth in causes in which thou couitest to ouercome & from euil winds & from all greevance & from euil spiritts, neither may they may lett in all the
house, neither any fantasies have power nether other things. The boon of the highnes of the left wing taketh away euill feuers. But we ought
not to slea venatiue foules neither [140r] hounds although they have many vertues in themselues. And know thou that how many 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. And it given them they shall be ioyned together. And it given them they shall be ioyned together. And it given them they shall be ioyned together. And it given them they shall be ioyned together. And it given them they shall be ioyned together. And it given them they shall be ioyned together. And it given them they shall be ioyned together. And it given them they shall be ioyned together.
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 hearte of him & wlappeth [wrappeth] it in hony, And then assoone as he may swallow it, & drinketh the milke of a white or 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, neither where a cocke croweth not neither may be heard, neither the voice of an hound, neither where a cocke croweth not neither may be heard, neither the voice of an hound, neither where a cocke croweth not neither may be heard, neither the voice of an hound, neither where a cocke croweth not neither may be heard, neither the voice of an hound, neither where a cocke croweth not neither may be heard, neither the voice of an hound, neither where a cocke croweth not neither may be heard, neither the voice of an hound, neither where a cocke croweth not neither where a cocke croweth neither where a cocke c
deale anoynt he himselfe, euermore shall go with him one of the deuills that is to witte, he whom he can inclepe which shall say many things to him. The 6 foule is said Ciconia1 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 abovesaid 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 lapwinged to suffumigacions for to inclepe Spirits as Ambra and Hermes said there is not such suffumigacions for to inclepe Spirits as Ambra and Hermes said there is not such suffumigacions for to inclepe Spirits as Ambra.
with thimiamate.1 These be meate & drinke & gladnes of spirits of the ayre. 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 quotes 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 foules, & the lion 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 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 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 & ligno
aloes & rosis & they fumiden an house & they cast there of the Earth of a plow. And they made there diverse similitudes in all things
after the thing which they put in the fumigacion. 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 names 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 a Lyon [lion]. This beast is full strong in the breast & in the cheekes & he is of strong beholding or lookeing so that when other beasts 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 is of such vertue that if it be put with other skynes it destroyeth them & 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 maketh hote, know thou that in that houre 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 Elephan that is Evory [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 an heart [hart] which liueth 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.
Catus, that is a Catt, & he seeth better by night then by day, & who that taketh of him & of an yrchin & of a reremouse & maketh of alcofol & alcofolizeth his eyne he seeth better by night then by day, & who that taketh of him & of an yrchin & of a reremouse & maketh of alcofol & 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 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 sicut corpus vivum &c. 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 of things & powers of them. And if he understandeth well he shall be a quicke spirit & if he with
holdeth (?) & worketh he shall be as an Angell. And therefore he put in this book 22 Elements of great vertue 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 7, that is B, & it is full good in things which we desire in battayle & in plee, & euermore sheweth goodnes & profitt. 3. The 4th is said deleth 7, that is d. this sheweth turbation & death of some
man & harme to him. 5. The 5 is said he n, that is h, & it sheweth price & honour & gladnes & it is full good in all thing. 6. The 6 is said vau I, that is V, & it sheweth price & honour & gladnes & it is full good in all thing. 6. The 8 is said heth n, that is V, & it sheweth price & honour & gladnes & it is full good in all thing. 6. The 8 is said heth n, that is V, & it sheweth price & honour & gladnes & it is full good in all thing. 6. The 8 is said heth n, that is V, & it sheweth price & honour & gladnes & it is full good in all thing. 6. The 8 is said heth n, that is V, & it sheweth price & honour & gladnes & it is full good in all thing. 6. The 8 is said heth n, that is V, & it sheweth price & honour & gladnes & it is full good in all thing. 6. The 8 is said heth n, that is V, & it sheweth price & honour & gladnes & it is full good in all thing. 6. The 9 is said heth n, that is V, & it sheweth price & honour & gladnes & it is full good in all thing. 6. The 9 is said heth n, that is V, & it sheweth price & honour & gladnes & it is full good in all thing. 6. The 9 is said heth n, that is V, & it sheweth price & honour & gladnes & it is full good in all thing. 6. The 9 is said heth n, that is V, & it sheweth price & honour & gladnes & it is full good in all thing. 6. The 9 is said heth n, that is V, & it sheweth price & honour & gladnes & honour & gladnes
t, & it signifieth wrath woodnes & greif. 10. The 10 is said Joth [Yod], that is i, & it signifieth good life & gladnes & trauaile without profit. 12. The 12 is said Lameth y & it sheweth gladnes & honour & profit. 13. The 13 is said mem n, that is m, & it sheweth greife &
otherwhile dolor. 14. The 14 is said num [Nun] , that is n. It signifieth restoring of a freind & a visitation of him & profitt. [15. The 15 is said pe o. 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 c. it sheweth hid life. 21. The 22 is said Thau איז, that is c. it sheweth hid life. 21. The 20 is said Coph , that is r & it sheweth hid life. 21. The 22 is said Thau איז ווא ביי איז ווא בי
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 gau
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 haue fulfilled this booke of the wing like to the 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 Creator. And eich man know that
they thirleth [drill] the Earth, water, & the lownesses. And Salomon said as there be 7 suffumigations which euerich is distinct & is not likened to his euen. So know thou eich man that there be 7 suffumigations which euerich is distinct & is not likened to his euen. So know thou eich man that there be 7 suffumigations which euerich is distinct & is not likened to his euen. So know thou eich man that there be 7 suffumigations which euerich is distinct & is not likened to his euen.
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 Saturday for 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 &
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 the myrtle, and bay-tree. And in the contrary to the contrary to the myrtle, and bay-tree. And in the contrary to the myrtle, and bay-tree. And in the contrary to the myrtle, and bay-tree.
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 thymiamata & therefore Hermes understood that eich 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 thing
& preciouse. And sythen he said Thymiama completum. And the 24 (?) is some thymiama grecum or of greekes by which heathen men were wont to suffume dols & 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 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 were he would inclepe after the nature of fumigacions. And euermore consider thou the spirits were 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 were he would inclepe after the nature of fumigacions.
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 water & suffumed with ligno aloes, it doth draw away the spirit of Thuris be
contrary although spirits yet with all the deuills entreth & thirleth rather then the spirits, yet suffume thou wilt out draw the spirits, yet suffume 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 heauenly things which were euermore hevenly & wch descendeth from heauens 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 wherefore know thou that there be fumes that classeth away spirits & other that guickeneth them & strengtheneth & giueth might. And so by the contrary is some 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, that sleeth them is the spettell of a fasting man. And therefore he said 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
14-B-36 24r. Salomon said for this I put the houre & the tyme in the worke ffor in all houre in which a man will speake to a king or to a prince, he may not speake to them, neither in eich houre worke ffor in all houre in which a man will speake to them, neither in eich houre worke ffor in all houre in which a man will speake to them, neither in eich houre worke ffor in all houre in which [143v] a Sonne axeth any thing of the father he give to them, neither in eich houre worke ffor in all houre in which a man will speake to them, neither in eich houre worke ffor in all houre in which [143v] a Sonne axeth any thing of the father he give the total axeth any thing of the father he give the total axeth any thing of the father he give the total axeth any thing of the father he give the total axeth 
This is go tempus guidam 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
is a spirituall thing & liueing & fellowshiping to heauenly things. And now said Vealha. Know thou that no man ought to make fumigacion of preciouse things, but if he were clene & with preciouse things, but if he were clene & with cleane waters well washen & anoynted with preciouse things, but if he were clene & with cleane waters well washen & anoynted with preciouse things, but if he were clene & with cleane waters well washen & anoynted with preciouse things.
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
toward the East, the North, the West & the South toward heaven above & toward the Earth beneath, & the 7th tyme all aboute. And as oft as thou dost this ever more dresse1 thy mind unto god & pray that he fullfill thy will. And know thou that I found in some old booke that these were the more fumigacions. Thus thymiama graecum. mastix,
laudalus, galbanum, muscha-lazarat, mirra, & ambra. And these be collectors of spirits & placacions of them. 1. dresse: direct or address. And Solomon said when thou wilt gather together the spirits of the ayre do them in this manner. Cleanse thou thy selfe in the better manner that thou canst & go to a pit where thou wilt knowen to thee & suffume
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 cloud or to a white watrie & 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 & peaceable ayre all things gladeth & ioyeth of it. So know thou that for cleannesse and fasting & washing of water & 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 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
of the spirit an Angell of heavens & of angells light & these be caused by cleane suffumigacions be of 7 maners. Some sothly sharpe & other meeke, other simple, other sim
said & nature & complexion. Wherefore Hermes said that as coldnes congeleth the water of the sea is congeleth water with his cold. And as water of the sea is congeleth the water of the sea is congeleth the water of the sea is congeleth water with his cold.
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 appeare to us & new
operacions & workings with fullfillinge upon the thing which 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 3 cipresenum. The 1 of Geminorum masticen, the 3 cipresenum. The 1 of Geminorum masticen, the 3 cipresenum. The 1 of mastum, the 3 cipresenum. The 3 cipresenum. The 1 of mastum, the 3 cipresenum. The 1 of mastum is a cipresenum. The 1 of mastum is a cipresenum is a cipresenum is a cipresenum. The 1 of mastum is a cipresenum is a cipresen
sandalos, the 2 crocus, the 3 masticen. The first of galbanum, the 3 piper longum. The first of euforbeum, the 3 gariofilium. The first of euforbeum, the 3 gariofilium. The first of euforbeum, the 3 stamonea. The 1 of thymiama [=thyme], the 3 crocum, the 3 stamonea. The 1 of thymiama feti, the 3 crocum, the 3 masticen. The first of euforbeum, the 3 masticen. The first of euforbeum, the 3 masticen. The first of euforbeum, the 3 masticen. The 1 of thymiama feti, the 3 masticen. The first of euforbeum, the 3 masticen. The first of euforbeum fetility for euforbeum, the 3 masticen. The first of euforbeum fetility for euforbeum fetility 
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. As we have said of planets in the beginning of this booke of thymiamatum. 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 3 tyme, sandalo, cassia, mertum. 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 North & the water lignum aloes, mux mustate, & macis.2 1. VRL 1300 reads: tinata; Halle 14b36 reads: cinata. I have not been able to identify a botanical with that name. Folger and Royal MS
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 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 yeare. In nomine dei pii, Incipio scribere librum istum &c. In the name 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 all things by hit which he would know in this world what it is, what it was, & what it shall be in all things. 12 months of the yeare & dayes & houres & the first mone [=Moon] were & ere the sunner
should ascend his tale i.e. the ascendent. And ere the sunne should ascend upon his starre. Zedet i.e. Jovis. And they should be [145v] nempned in this booke by month, holy angells that have might upon the 7 heavens formed of fire & the beholding of them fire & the life of him is fire. And they seeme clothed with fire & they be covered with fire &
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 sytting in chaires with great honour serving to the Creator & to go & with all good & evill, what ever is made & to enchaunte & to put downe & to cover privy things & to discover or to make revelasion. And all this that we have said by the
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 houres 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 which be these. Sabaday, that is , Zedet that is , Madyn that is , Hamina that is , Noga i.e. , Cocab i.e. , Labana i.e. . The names of the
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 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.
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 no & the day & houre when they shall be or no & the 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 tymes be 4 Sothly til to 12. And knowe thou that Nizan that is the first month entreth in 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 in that day
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 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 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 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 had bin dead.
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 given to Adam fire fell upon the brincke of the flowe of paradise & the Angell [146v] ascended by the flame of the fire to heaven. And an Angell descended in similar than the considering the flower of 
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 know the tymes & the month one tyme before another, for who that soweth 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 that is fallen to death, nor a beast of 4 feete, nor other, & eschew thou thee from malice & falsnes. And 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 eschew thou and be 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 thou axest with God. Nota hanc partem bene. Note well this part. Primum opus istius libri quod est necessarium &c. The first worke of this booke that is necessary or needfull in all things
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 know when it is good to do, what things thou wolt know when it is good to do, what things thou wolt know when it is good to do, what things thou wolt know when it is good to do, what things thou wolt know when it is good to do, what things thou wolt know when it is good to do, what things thou wolt know when it is good to do, what things thou wolt know when it is good to do, what things thou wolt know when it is good to do, what things thou wolt know when it is good to do, what things thou wolt know when it is good to do, what things thou wolt know when it is good to do, what things thou wolt know when it is good to do, what things thou wolt know when it is good to do, what things thou wolt know when it is good to do, what things thou wolt know when it is good to do, what things thou wolt know when it is good to do at thing which know when it is good to do at thing which know when it is good to do at thing which know when it is good to do at thing which know when it is good to do at thing which know when it is good to do at thing which know when it is good to do at thing which know which k
neither eate thou a beast hauing blood, neither drinke thou wyne neither touch thou uncleane things, neither lye thou with a woman. And wash thou thee when thou were bathed with thur, ligno alöes and ambra, croco,
costo, camphora, & mastice; & then take thou tway quicke Turtes [=turtledoves] & hoole without languor in themselves, or 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 necks 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 &
sandalos & mustum & camphoram, & somewhat of hony & wyne all this with wine, & putt all medled in the entralls of the Turturs & fill them & divide them into 7 parties or 7 members. And cast one member upon the colles of fire in the morrow, ere the sunne rise & that is to understand the 11 houre of the night, & when thou burnest the members.
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 be written that is seruinge to the month in which thou dost, for they be prayers & doers there, & know thou that eich day thou hast to say the names of Angells of that month 7 times. & in
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 thou shalt burne be it cleane. And the house & the place in which thou shalt burne be it cleane. And thou shalt burne be it cleane. And the house & the place in which thou shalt burne be it cleane.
middle of the house & thou shalt sleep there so that thou shalt do this. And then when thou entrest the bed thou shalt name the names of the Angells strong dreadfull mighty & high and then sleep thou & speake thou not with man. And then know that thou be well certayne [147v] & not dredfull that there shall come to thee some man & he shall shew
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 not leave himselfe 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 & wisedome. The names of the Angells which be mighty & most mighty &
more mighty in the first month which is said Nisan: Oriel, Malaquitan, Acya, yaziel, paltysur, yesmachi, yariel, araton, Robica, Sephalya, Anaya, quesapule, semquiel, Sereriel, Malga, Ancason, Pacyta, Abdiel ram, asdon, Cafyel, nastiatori, Sugny, Aszrus, Sornadaf, Admyel, necamya, Caisaac, benyt, quor, Adzyriel. The names of Angells of the 2 month
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 var in eich thing which the 3 month. These be 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, naccamarif,
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,
nadybael, sucyel, nabuel, saryel, 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, maryel, azday, mandiel, gumyel, seryel, kery,
sahaman, osmyn, sachiel, pazehemy, calchyhay, hehudael, necar, minael, arac, arariqniel, galuel, gima, satuel, elynzy, baquylaguel. And thou shalt name these names of angells of the 10 month. These be the names of angells of the 10 month which haue 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, parhaya, ytael, addriel, capdyel, acquiel, Malquiel, Samyel, Saryel, azryel, paamyel, 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,
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 moneths of the hebreys [=Hebrews] & the months of romanes be euened upon the months 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 full strong & mighty upon euerich day & eueryche in his day. The names of hamine & his Angells that serue in the day of Solis. And these be the names of hamine & 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 full strong & mighty upon euerich day & eueryche in his day.
roncayl, gybril, zamayl, mychahe, zarfayeyl, ameyl, torayeil, ronmeyeyl, Rencatheyel, barhill, marhill, Roarhyl, Merkyl, Zarayl, anguihim, 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. These be the names of angells that serue in the day of Lune. Semhahylyn, Bracansyn, agrasnydyn, agrasnydyn,
candanagyn, Laccudonyn, casfrubyn, bachramyn, barthaylyn, amnanyneylyn, hacoylyn, balganarychyn, aryeylyn, badeylyn, abranoryn, tarmanydyn, amdalysyn, casfrubyn, barthaylyn, amnanyneylyn, bachramyn, barthaylyn, 
gemraoryn, madarilyn, yebyryn, arylyn, faryelyn, arylyn, arylyn, faryelyn, arylyn, aryly
tartaylyn, dippeyl, racyeylin, ffarabyn, cabyn, asymeylyn, mabareylyn, tra tralyeylynralbelyn, marmanyn, tarfanyeylyn, fuheylyn, nyrysyn, nyenyolyn, nybiryn, celabeyl, tubeylynn, haayn, veyn, paafyryn, cethenoylyn, letytyeylyn, Roraseyl, canntyl,
baiteylyn, costyryn, montyelyn, albeylyn, paradibeylyn, algeil, vaceyl, zalcyeyl, amadyeyl, usaryeyl, lyncodeneyl, daffrypeyl, unleyleyn, carszeneyl, grenyeyl, gabrynyn, narbeyl. The names of Angells yt serue in ye day of Mercury. These be the names that serue in the day of Mercury. Michael, Zamyrel, beerel, defuvel, arybyryel, boel, barvel, mervol
amyel, aol, semeol, aaon, beryon, ffarionon, kemerion, feyn, ameynyn, cananyn, aal, merigal, pegal, gabal, leal, amneal, faranyal, gebyn, carybytyn, aucarylyn, aanyturla, gemniturla, elmya, calnamya, rabynya, affya, myaga, tyogra, bee, ylaraorynyt, benenenyl. The names of
Angells in the day of Jouis. These be the names of Angells that serue in the day of Jouis. Sachquyel, panhynyel, toupynel, abonyel, omyol, orfyel, ael, ael, socynyel, albyel, Lafyel, Maziel, gunfyel, ymrael, mesmiel, paryel, panhynyel, toupynel, abonyel, omyol, orfyel, ael, ael, socynyel, albyel, Lafyel, Maziel, gunfyel, ymrael, mesmiel, paryel, panhynyel, toupynel, abonyel, omyol, orfyel, ael, ael, socynyel, ael, ael, socynyel, abonyel, toupynel, abonyel, toupynel, abonyel, omyol, orfyel, ael, socynyel, ael, socynyel, ael, socynyel, ael, socynyel, ael, socynyel, socynyel, socynyel, ael, socynyel, ael, socynyel, socyny
bearael, ymel, syymelyel, traacyel, mefenyel, antquiel, quisyel, carbyel, traacyel, beel, bariel, chedaryel, the names of Angells in the day of Veneris. These be the names of Angells that serue in the day of Veneris. Hasneyeyl, barnayeyl, varday, heil, alzeyeyl, szeyyeyl,
vachayel, zeffayeyl, morayeyl, borayeyl, apheyeyl, arobylyn, canfylyn, amrylyn, bacorayelyn, aryalyn, bacorayelyn, aryayyn, angylyn, ambayeryn, angylyn, aryayyn, angylyn, aryayyn, angylyn, ang
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,
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. Ista sunt propria nomina horarum noctis. Prima hora etc.
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 3: Arfygyel, gael, nephyel. & upon the water 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 fire it is said roqnyel, upon the ayre pyryel, upon the water Caffyon. Upon the Earth Ignoson. And the Angells of
Madyn on the fire be these 3: Kalyel, Kabryel, raloyl. & on the ayre be these 3: Sqtrenyel, Camanyel, Zadriel. & on the water, agla, & upon the Earth, On. And the
Angells of hamine upon the fire be these 3: Maracafel, pecyrael, Machael. & on the earth be these 3: Maracafel, pecyrael, Machael. & on the earth be these 3: Maracafel, pecyrael, Machael. & on the earth be these 3: Maracafel, pecyrael, Machael. & on the water Narubyn, & in the
Earth Cabyrns. These be the 3 angells of Noge upon the fire Capcyell, & on the ayre Camyrael, & on the water facayl, & in the water facay
& the names of angells of Cocab upon the fire be these: ranadyel, darytyel, dameyel. & on the ayre be these: rinafonyel, heryel, loryquiell, bengaryel. And on the water be these: rinafonyel, darytyel, dameyel. & on the ayre becyla. And upon the water be these: rinafonyel, bengaryel. And upon the fire it is said Claron. And upon the ayre becyla. And upon the water be these: rinafonyel, bengaryel. And upon the fire it is said Claron. And upon the ayre becyla. And upon the water
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taffit. And upon the earth pantours. And the names of the angells of Labane: upon the fire be these: Cazael, memyyel, patricael, dylyel. And on the earth be these: Snnyllyel, Lafaquael, tonyel. And name thou these aboue said in all it that thou dost & euermoreeue, patricael, dylyel. And on the earth pantours. And the names of the angells of Labane: upon the fire be these: Cazael, memyyel, patricael, dylyel. And on the earth pantours.
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 fourth Saaemahon. These be the names of the
heauens in the 4. And when thou wilt worke any worke, name thou the name of the heauens in the 4 tymes. In the first tyme tyme the first tyme
rasoyel, acdyel, roquyel, myryel, Iudam, malguyel, gazryel, amynyel, caryel, yafrael. And these thou shalt name euermore when thou dost any thing in the 2 furayl, in the 3 Oadyon, in the 4th gulynon. And the names of Angells that haue might upon the ayre be
these: Rafael, guabriel, 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 Caanyel, in the 2 Cypaon, & his angell is Jacyel, in the 4 tymes. In the 4 tymes. In the first tyme the East is said Acbedan, in the 2
Cadrenac, in the 3 Abriel, in the 4 Acritael. These be the names of the North part in the 4 Rabyyar. These be the names of the west part. In the 2 sitgor, in the 4 Rabyyar. These be the names of the south part. In the
 1 tyme Mansor, in the 2 Alparon, in the 2 Alparon, in the 3 Machuyel, in the 4 Thamny. These be the names of Angells in the 4 parts of the West these: Adryel, yamyel, Zabdyel. And in the parte of the West these: Adryel, Samael, Joel. And in the parte 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 7 Stares that be & goeth in the 7 heavens everich by himselfe: Sabaday, Zedet, Madyn, Hamyna,
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. These be the workings of the Sunne & d the properties of it upon all things. And for a other reason the
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 haue 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 themself or 7 or more 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 quyrtypos. 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
bearon, In the 4 Pantefos. In the 4 Pantefos. In the 4 Pantagus. In the 2 Adocham, In the 4 Pantagus. In the 3 heauen serueth hamina & his angell adadayel. In the 4 Pantagus. In the 4 Pantagus. In the 3 heauen serueth hamina & his angell adadayel. In the 4 Pantagus. In the 4 Pantagus. In the 5 heauen serueth hamina & his angell adadayel. In the 6 his angell adadayel. In the 6 his angell adadayel. In the 7 heauen serueth hamina & his angell adadayel. In the 8 his angell adadayel. In the 9 his angell adadayel. In
the second heaven serveth 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
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 & ment that should come after thee & wch
should here speake of thee, shall loue thee, & worship thee & should set price of thee & should set pr
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 the state of them is likened to the Lord that formed them, although they obey to him in all things. And
 Natanael said to Solomon know thou that in the heauens of these 7 bright bodies be angells [152r] without number mighty in all things. And everiche of them hath his proper mighte & his strength & vertue. And they be unlike among themself as men together or other beasts. & eueriche 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 of them is of cleannesse of Oryson, & of trustines & the might or the seruice of them is of suffumigii, holocausti & sacraficii. And the seruice of them is of cleannesse of Oryson, & of trustines & the might or the seruice that these angells doth. And Nathanael wch is the life or the might or the seruice of them is of suffumigii, holocausti & sacraficii.
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 so what things serueth euerich. And Salomon said which be these 7 bright bodies & how be they named. And so what things serueth euerich. And so what things serueth euerich. And so what things serueth euerich exercise the solution of these that goeth slower is the solution of the solu
said Sabaday. And all the Remes of his heauen be full of yse [ice], snow, & haile, & wrath, rancor, & coldness, & all the Angells that be there clothed with darknesses & 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 Zedet [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 Priuities, keeper of good true men, auvyder 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 way
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 study many olde bookes of great wise men made, oft & ofter ouer red perfitt & amended, glad & continuall study many olde bookes of great wise men made, oft & ofter ouer red perfitt & amended, glad & continuall study many olde bookes of great wise men made, oft & ofter ouer red perfitt & amended, glad & continuall study many olde bookes of great wise men made, oft & ofter ouer red perfitt & amended, glad & continuall study many olde bookes of great wise men made, oft & ofter ouer red perfitt & amended, glad & continuall study many olde bookes of great wise men made, oft & ofter ouer red perfitt & amended, glad & continuall study many olde bookes of great wise men made, oft & ofter ouer red perfitt & amended, glad & continuall study many olde bookes of great wise men made, oft & ofter ouer red perfitt & amended, glad & continuall study many olde bookes of great wise men made, oft & ofter ouer red perfitt & amended, glad & continuall study many olde bookes of great wise men made, oft & ofter ouer red perfitt & amended, glad & continuall study many olde bookes of great wise men made, oft & ofter ouer red perfit & ofter ouer
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 find. By which not only thou shalt know things a passed but those that be present and those that the present and the presen
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 v 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 grauen 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 expowned to him they should expowned to him privy letters or hid y. c. in ebrue [Hebrew], Caldey, Cyriac [Syriac,] greeke written. And to him they should expowned to him privy letters or hid y. c. in ebrue [Hebrew], Caldey, Cyriac [Syriac,] greeke written.
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 cleped 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 paradise in the hill, when he made him paradise in the houre of necessity or neede. The 3 is work to Adam in paradise in the houre of necessity or neede. The 3 is work to Adam in paradise in the houre of necessity or neede.
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 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 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 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 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 rings in which I know to haue found such vertue when I said est of thou hast made to rayne, so make thilke rings in which I know to haue found such vertue when I said est of thou hast made to rayne, so make thilke rings in which I know to haue found such vertue when I said est of thou hast made to rayne, so make thilke rings in which I know to haue found such vertue when I said est of thou hast made to rayne, so make thilke rings in which I know to have found such vertue when I said est of thou hast made to rayne, so make thilke rings in which I know to have the rayne for the contract of the con
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 & windes & deuells & windes &c.
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 & 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 of the Orison of trust of the Orison of the Oriso
cleanesse with patience meekenes & constance of a man wth not work you might 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 moone when by it all creatures as the Sea, floudes & wells, & all the
neather bodies waxinge & decreasing taken & bloode in the veynes & marrow in the head & in the bones after that the moone taketh waxeinge & decreasing they be norished in thilke also fusion and [in marg: Mercury] or molting of mettalls ne doubt thou not the vertue of the moone to worke. We ought also 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 equils cometh. We ought also to know & dread hamina i.
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 & most the Spirits aboue said & thus 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, Kislev, 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 co[mmun]iter horas & malas &c. Salomon said all men
commonly good houres & euill & good dayes & euill & good dayes & 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 proved also the hours of Zedet & Noga. And I saw that what ever 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, the 2 Zedet, the 3 Madyn, the 4 hamina, the 5 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 & upon the 7 mettalls & upon the 7 names of angells be upon the 7 names of angells be upon the 7 names of angells be upon the 7 names of angells we upon the 8 names of angells be upon the 8 names of angells we upon the 9 names of angells be upon the 9 names of angells we up
the 7 colours. And upon the 7 words haueinge power. The names of which be these Raphael, gabriel, Samael, Michael, Saq'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 A parte Septentrionis &c. In the second heauen that is cleped Roaqmya, ffrom 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, raquel, gael, demael, calcas, Atragon. in the part of the West be these. Lacana, astagna, rebguin, Sonitas, Yael, Yael,
 these. hayel, hanyel, veal, quyel, margabyel, Saeprel, manyel. In the part of the East be these Lanyfiel. Another lre~ hath barquiel, raquiel, samyfiel, 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 Port of the East thou shalt say Deus sanctus paciens & misericors, that is to say, God holy, pacient, & mercyfull. from the part of the East thou shalt say Deus sanctus paciens & misericors, that is to say, God holy, pacient, & mercyfull. from the part of the East thou shalt say Deus sanctus pacient from the South thou shalt say Deus sanctus pacient from the part of the East thou shalt say Deus sanctus pacient from the part of the East thou shalt say Deus sanctus pacient from the South thou shalt say Deus sanctus pacient from the part of the East thou shalt say Deus sanctus pacient from the part of the East thou shalt say Deus sanctus pacient from the part of the East thou shalt say Deus sanctus pacient from the part of the East thou shalt say Deus sanctus pacient from the part of the East thou shalt say Deus sanctus pacient from the part of the East thou shalt say Deus sanctus pacient from the part of the East thou shalt say Deus sanctus pacient from the part of the East thou shalt say Deus sanctus pacient from the part of the East thou shalt say Deus sanctus pacient from the part of the East thou shalt say Deus sanctus pacient from the part of the East thou shalt say Deus sanctus pacient from the Deuts from the East thou shalt say Deuts from the Deuts from the East thou say Deuts from the Deuts from the East thou say Deuts from the Deuts
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 sapiens clare & iuste, Deus tuam clementiam & sanctitatem exoro quod questionem meam & opus 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 complexions in all things be fullfilled. Salomon 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 Angells. The 2 is when he spake with the Angells. The 2 is when he spake with the Angells. The 3 when he spake with the Angells. The 3 when he spake with the Angells. The 3 when he spake with the Creator in paradise.
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 he would do he did. And this Semoforas what euer he would do he did. And wt euer he would do he did. And wt euer he would do he did. And this Semoforas what euer he would do he did. And wt euer he would do he did. And wt euer he would do he did. And wt euer he would do he did. And this Semoforas what euer he would do he did. And wt euer he would do 
The first Semoforas. Primus Semoforas est quem Creator Adam & him in paradise putting nempned or named [corrupt Hebrew] [-init is to say Yana1 the natures & vertues of wch aboue we have declared. If in great necessity or need thou namest this name meekly & devotely
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 deadl 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 cados, addonay 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 they be. Lyaham, Lyafar, Viahirab, lelara, lebaron, Laasasalos. And when thou would bind seeds or trees thou shalt name the names abousaid & thou shalt binde. The 6 Semoforum. Sextum Semoforum est magne
virtutis &c. The 6 Sem' is of great vertue & power of which these be the names. Letarynyn, Letarglogen, Letargryn, babaganarytyn, Letarglogen, Letargryn, babaganarytyn, babag
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 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, varemye, vue, bace, sare, binoe, maa, vasame, roy, lily, leoy, vly, vre, cyloy, zalve, lee, or, see, loace, cadeloye, vle, meha, ramechy, ry, hy, fosia, tu, nimi, sehye, ince, velo, habe, vele, hele, ede, guego, 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 they arties 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, savec, helance, maace, lehahu, lelahu, alialie, guore, azaye, boene, hyeha, vsale, mabeha, araya, arameloena, guoleye, lyeneno, feayne, ve, we 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, 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 get 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. yana, yane, sya, abibhu, vanohya, accenol, tyogas, yena, eloym, ya, vehu, yane, hay, 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 children 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 fulfill our question thou maker, make us to come to thend of or worke thou maker, make us to come to thend of or worke thou maker, make us to come to thend of or worke thou maker, make us to come to thend of or worke thou maker, make us to come to then fulfiller fulfill our question thou maker, make us to come to then fulfiller fulfill our question thou maker, make us to come to the source fulfiller fulfill our question thou maker, make us to come to the source fulfiller fulfiller fulfiller fulfill our question thou maker, make us to come to the source fulfiller fulfill our question thou maker, make us to come to the source fulfiller fulfill our question thou maker, make us to come to the source fulfiller fulfiller fulfiller fulfill our question thou maker, make us to come to the source fulfiller f
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 nature 1 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 quod 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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