Liber Juratus
or
The Sworne Booke of Honorius

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INTRODUCTION:

Liber Juratus is one of the oldest and most influential texts of Medieval magic. The almost legendary reputation of this work led to the forgery of the so-called Grimoire of Pope Honorius, a ridiculous work so despised by Eliphas Levi and A. E. Waite.

According to Lynn Thorndike, Magic and Experimental Science II, 281 ff, it is also known as Liber Sacer or Liber Sacratus by which name it is mentioned at least twice in the thirteenth century.

Editions


English The only attempt at publishing any significant portion of the English translation was Daniel Driscoll's The Sworn Book of Honourius (sic) the Magician, Heptangle Books, 1977. Unfortunately, Driscoll did not make use of the best manuscripts, omitted large portions, misread and misplaced angelic names and words from the prayers, and otherwise took serious liberties with the text. It is however a fine example of the book publisher's craft, and has become a valuable collectable.

Manuscripts

The Sworne Book is represented in several manuscripts including the following found in the British Museum:

- Royal MS 17Axlii (Latin and English, dated mid-sixteenth century because of borrowing from Agrippa not found in the older manuscripts). 82 folios. The title in the catalog reads 'The Sworne Booke of Honoryus':

"THE SWORNE BOOKE' of 'Honoryus' (see f. 4 b, 11. 3, 6): a translation of a book of magic, entitled (see Sloane MS. 3854, f. 138 b) 'Liber de vita anime racionalis, qui liber sacer uel liber angelorum vel liber iuratus nuncupatur, quem fecit Honorius magister Thebarum', purporting to be compiled by Honorius filius Euclidis as the result of a conference of 89 magistri from
Naples, Athens, and Toledo, convened by the authority of the Pope and cardinals (cf. also Sloane MSS. 313, f. 1, 3885, f. 58). Beg. 'When wycked sprites ware gathered together'.

On f. 82 is a charm, in a 16th cent. band, on the word, 'Calendant' against ague.

Vellum; ff. 82. 7 1/2 in. x 5 1/2 in. XV cent. Gatherings of 4 leaves (viii5, xiv6, xv10, xix2). Sec, fol. 'and ye cause'. Pen-drawings of angels and spirits and marginal floral ornament, usually coloured, sometimes in gold; chapter-headings in red, blue, or green. On the fly-leaf (f. 1) are some late 16th cent. pen-drawings with the initials R. T. This MS. and the next two are bound together.

- Sloane MS 313 (late fourteenth or early fifteenth century). This manuscript is known to have been in the collection of John Dee, and contains marginal notes in his handwriting. The title in the catalog reads simply "Tract on Magic.", or "Salomonis opus sacrum ab Honorio ordinatum, tractatus de arte magica"
- Sloane 3826 (fol. 58-83) 16th century. Excerpts from LJ. The catalog of angels found in Royal MS 17Axlii also has parallels in Sloane 3826.
- Sloane 3849 (art. 7) Excerpts from LJ.
- Sloane 3853 fol 163f: Catalogued as 'The Divine Seal of Solomon', this manuscript actually contains large portions of the Sworn Book. Mid 16th century, also with excerpts from Agrippa (with citations). English and Latin.
- Sloane 3854: (art. 9, fol 117-144) 14th century. "Honori Magistri Thebarum liber cui titulus 'Juratus.'" or "Liber Juratus, vel liber de vita Animae rationalis Qui Liber Sacer, vel Liber Angelorum nuncupatur quem fecit Honorius Magister Thebarum," etc.
- Sloane 3883: (fols. 1-25) 17th century. "De modo ministrandi sacrum" (revealed to Solomon by an angel)
- Sloane 3885: (fols. 1-25) 17th century. "Liber sacer Salomonis," repeated at fold 96v-125; (fols. 58-96) "Tractatus de re magica ab Honorio filio Euclidis magistro Thebarum ex septem voluminibus artis magicae compilatus, et intitulatus Liber sacer, sive juratus.," or "Opera Salomonis ab Honorio ordinata" (cursive script).

Of these, Sloane 3854 is the most reliable, complete, and readable.

The following text is from the Royal MS (abbreviated R) with variant readings from Sl.3885 (abbreviated S), Sl.3854 (designated S2), and Sl.3853 (designated S3).

Variants are of some interest. Note the recurring sound changes: "i" (R manuscript) becomes "g" (S manuscript), e.g. "ienomos" [R] = "genomos" [S], ..iel [r] = ..ihel [S], e.g. "kariel" [r] = "karihel" [S]; also frequent interchange of y to i and i to y; ..am [r] = ..um [S], e.g. "lemelihu" [r] = "lemelihum" [S]. possible evidence of mss tradition in some other script [Hebrew or Greek?] or oral tradition.

The diagram of the Sigillum Dei Aemeth is taken from Sloane 313. This is very close to the (although considerably corrupted) version shown in Athanasius Kircher in his monumental work Oedipus Aegyptiacus (1562). The drawing of the sigil does not occur in Royal, Sloane 3854 or Sl.3885. The version in Sloane 3853 (reproduced in C.J.S. Thompson, The Mysteries and Secrets of Magic, New York, 1973, pg. 186, but without identifying the source) is somewhat different.

John Dee, in his Mystical Experiments, was originally told to use a version found in one of his books. Dee consulted several sources, and consulted the angels to resolve the discrepancies. This prompted them to detail an almost totally new version of the Sigil. One of Dee's sources was apparently Sl.313.
Roberts and Watson, in their 1990 *John Dee's Library Catalogue*, pg. 168, identify Sloane 313 as being one of Dee's manuscripts. They give it catalog number DM70, and note, "On fol.9 (originally the first leaf, fol.1-8 having been misbound) is [Dee's ladder symbol] and, very faint, 'Fragmentum Magicum', which may be in Dee's hand. At the foot is 'Sum Ben: Jonsonij liber'."

Note also that the section 'On the composition of the Divine Seal' also occurs in the Hebrew version of the *Key of Solomon* (fol. 3b-5b).

Also of interest are the 'scribal doodlings' on the first folio of the Royal MS (as well as other illuminations and drawings of angels later in the MS -- which I hope to add at a later time) which are very reminiscent of the mysterious *Voynich Manuscript*, which also went through the hands of Kircher.

Note too that the Orations found in *Liber Juratus* parallel (and are probably derived from) those found in the *Ars Notoria*, for example:

<table>
<thead>
<tr>
<th>Liber Juratus: [Oratio 17, Royal, fol. 37v]</th>
<th>Ars Notoria: The oration of the physical art</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eleminator candones helos helee resphaga thephagayn thetendyn thahonos nicemya [S2: uicemya] hehor tahonas [heortahonos] nelos [uelos] behebos belhores hacaphagan belehothol ortophagon corphandonos borne in the shape of a man for us sinners and yow holy angells heliothos phagnora herken and teche me and goure me (hic dic petitionem tuam sed p visione divina dic ut sequitr.) that i may come to obtayne the visyon of the deyte thorow the glorious and moste gentle and moste almighty creator oure lyuyng lorde holy infinite godely and euerlastinge to whome be prayse honor and glorye worlde withowt ende. amen.</td>
<td>Another part of the same oration. Ellemimator, Candones helosi, Tephagain, Tecendum, Thaones, Behelos, Belhoros, Hocho Phagan, Corphandonos, Humanae natus &amp; vos Eloytus Phugora: Be present ye holy angels, advertise and teach me, whether such a one shall recover, or dye of this infirmity.</td>
</tr>
</tbody>
</table>

[**Liber Juratus**  
*The Sworne Booke of Honorius*]
When wicked spirits were gathered together, intending to send devils into the hearts of men, to intent they would destroy all things profitable for mankind, and to corrupt all the whole world, even the uttermost of their power, sowing hypocrisy and envy, and rooting bishops and prelates in pride, even the pope himself and his cardinals, which gathering themselves together said one to another as here follows:

The health which the Lord has given his people is now through magic and negromancy turned into the damnation of all people. For even the magians themselves, being intoxicated and blinded by the devil, and contrary to the order of Christ’s Church and transgressing the commandment of God, which says, "Thou shalt not tempt the Lord thy God, but only shalt thou serve" But these negromancers or magians, denying the sacrifice due to God, and in tempting him have dc
donne sacrifice unto devills and abused his name in calling of them contrary to the profession made at there baptin, [1v] for there it is sayd: for sake the devill and all his pompes, but thes magyans and negromancers dothe nott follow only the pompes and workes of sathan but hadhe also brought all people through there mervelus ellusyons in to ye errors drowne the ignorant and suche lyke in to the damnasyon bothe of sowle and body, and they thinkinge this for no other purpose but that by this they shulde destoye all other scyences, it is thought rite therfore to plucke up and utterly to drowste this dedly roote and all the followers of this arte, but they througe the instygasyon off the devill and being moved wt envy and covetusnes under the simlytude of truhte they did publyshe and spred abrode ye falsed speking false and unlykely things, for it is nott possible yt a wiched and unclen man shulde work trwly in this arte, for men are not bownde unto sprites, but the sprites are constrayned against yt yr wills to answere men yt be clensed or clene, and to fulfill there requestes, yet against yt yow wills we have gone abowt to set forth the princyples of this arte [2r] and ye cause of truhte, and for that cause they had condemned this arte and judged hus to dethe.

we therfore througe the godes sufferance having a fore knoledge of that judgement knowing also yt by it shulde folow miche mischefe and yt it was impossible to us to scape the handes of the people by owre owne strengthe wt owt the helpe of sprites dowting yt a greter danger would folow upon it, for the wicked power of the sprites att owre commandement wolde have destroyed them all utterly in on,

wherfore we called on generall counsell off all the masters in the which counsell of *811* masters which camme owte of naples athence and toletus we dyd chuse on whose name was honorius the sonne of eucludus master of the thebares in the which cytye this art was redd yt he shulde worke for us in this sayde arte, and he througe the counsell of a certayne angell whose name was hocroel dyd wryte *7* volumes of arte magicke, geving unto hus the kernel and unto others the shalles owt of the which bookes he druu owt *93* chapiters in the which is bryffely contayned [2v] the effecte off this arte, off the which, chapters he made a booke which we doo call the sacred or sworne booke for this cause, for in it is contayned ye *100* sacred names of god and therfor sacrifice to devils, and abused His Name in callin them, contrary to the profession made at there baptism, for there it is said, "Forsake the devill and his pompes." But these magians and negromancers nott follow only the pompes and works of Satan, bu have also brought all people through their marvellous illusions into the errors, drawing the ignorant and such like into the damnation both of soul and bod and they thinking this for no other purpose but the this they should destroy all other sciences.

It is thought right therefore to pluck up and utterly destroy this deadly root, and all the followers of this art, but they through the instigation of the devil, a being moved with envy and covetousnes under the similitude of truth, they did publish and spread ab the falsehood, speaking false and unlikely things. it is not possible that a wicked and unclean man should work truly in this art, for men are not bound to spirits, but the spirits are constrained against their wills to answer men that are cleansed or clean, and fulfill their requests. Yet against all those wills we have gone about to set forth the principles of this and the cause of truth, and for that cause they had condemned this art and judged us to death.

We therefore, through God's sufferance, having a foreknowledge of that judgement, knowing also that by it should follow much mischief, and that it was impossible to us to escape the hands of the people our own strength without the help of spirits, doubt [i.e. fearing] that a greater danger would follow upon it, for the wicked power of the spirits at our command could have destroyed them [i.e. those who conder us] all utterly at once.

Wherefore, we called a general council of all the masters. And out of the which council of 811 masters which came out of Naples, Athens, and Toledo, we did choose one whose name was Honorius, the so Euclid, master of the Thebians, in the which city the art was read, that he should work for us in this same art. And he through the council of a certain angel whose name was Hocroel, did write seven volumes of art magic, giving us the kernel, and to others the shells. Out of the which books he drew out 93 chapters, in the which is briefly contained the effect of this art, of the which chapters he made a book which we do call *The Sacred or Sworn Book* for this cause, for in it is contained the 100 sacred names God, and therefor it is called sacred, as you would
it is called sacred as ye would saye made of holy things, or elles be cause by this booke he came to the knowledge of sacred or holy things, or elles be cause it was consecrated of angells, or elles be cause the angell hocroell did declare and show unto him yt it was consecrated of god, then they princes & prelates being pacefyed wt burning of certen fables or tryffles, thought verily this arte had bin utterly destroyed, and therfore we being somewhat moved made this othe amounge oure selves, first yt this book shulde be delyveryd to no man untill suche tyme as the master of the arte were in jeoberdye of deth and yt it shulde be copied but unto *3* att the most, and yt it shulde be delyveryd to no woman nor to any man excepte he were of lawfull aghe which shulde also be both godely and faythfull whose godely behaver had bin tryed by the space of a whole yere, and yt this booke shulde no more here after be destroyd, but yt it shulde be restored agayne to ye honore or to his successors, and yf there cane nott be founde an able and a suffycient man to whome this booke nighte be delyveryd, yt then the master bynde his executors by a stronge othe to bury it withe him in his grave, or ells he shall him selfe whyle he liveth bury it him selfe, in some place honestly and clene, and newer after to revele the place by any circumstances to any creature, and yf the master shall have nide of any scollers or will prove then any man of wayes yt for to fulfyll his commandenentes yff nide be they shall even suffer death rather then they will declare anither the sayinges or doinges of the master, or yt he knoweth any suche things, nor declare any suche thing by any man of surcumstances. and lyke as a father dothe cause on of his sonnes to love another, even so doth the master unyte and kintt together his discyples or scollers in concorde and love so yt alwayes the on shall helpe to bayre the others burthen, nor on shall nott revele the secretes of a nother, but they shall be faythfull off on mynde and concorde, and he yt [3v] he shall trewly performe observe and kepe every articyle off his othe and for this cause this is calyd the sworne booke: (*ffinis prologu */*/*/*/*/* made of holy things," or else because by this booke he came to the knowledge of sacred or holy things, or else because it was consecrated by angels, or else because the angel Hocroel did declare and show unto him that it was consecrated of God.

[The oath]

Then the princes and prelates being pacified with burning of certain fables or trifles, thought verily this art had been utterly destroyed, and therefore being somewhat moved, made this oath among ourselves:

- First, that this book should be delivered to no man until such time as the master of the art were in jeopardy of death, and
- That it should be copied but to three at the most, and
- That it should be delivered to no woman, nor any man except he were of lawful age, and who should also be both Godly and faithful, whose Godly behavior had been tried for the space of a whole year, and
- That this book should no more hereafter be destroyed, but that it should be restored again to the honor, or to his successors, and
- If there cannot be found an able and a sufficient man to whom this booke might be delivered that then the master bind his executors by a strong oath to bury it with him in his grave, else he shall himself while he lives bury it himself in some place honestly and cleanly, never after to reveal the place by any circumstances to any creature, and
- If the master shall have nide of any scollers or will prove then any man of ways that for to fulfill his commandments if need be, they s even suffer death rather than they will decla either the sayings or doings of their master, that he knows any such things, nor declares such thing by any man of circumstances. Alike as a father causes one of his sons to love another, even so does the master unite and knit together his disciples or scholars in concorde and love, so that always the one shall help to bear the others burden, nor one shall not reveal the secrets of another, but they shall be faithful of one mind and concord, and he that he shall truely perform, observe, and keep every art
of his oath.

And for this cause this [book] is called _The Swoon Book_

**End of prologue.**

---

in the name of the almighty god ye lorde jesus christ
the trew living god. i honorys have thus appoined in
my booke the worke of salomon i have first
apoynted the chapters yt it maye be the more playne
*

heare be geneth the chapters of the first worke)

- the first chapter is of the composition of
  the great name of god which the hebrues call
  sememptoras which dothe consyst of *72* h. t.
  o. e. r. o. r. a. b. a. l. a. y. q. c. l. y. s. t. a. l. g. a.
  a. o. w. o. s. v. l. a. r. y. t. c. e. k. r. p. f. y. o. m.
  e. m. a. n. a. r. e. l. a. t. e. v. a. t. o. n. o. n. a. o.
  y. l. e. o. t. s. y. n. a. letters which is the
  beginning in this arte
- the *2* chapter is of the visyon of the deytey,
- the *3* of the knowledge off the devyne powe,
- the *4* of the for gyuenes off synnes,
- the *5* that a man shuld nott fall into dedely
  sine,
- the *6* of the redemsyon off *3* sowlles out of
  purgatorye *

the chapters off the .2. worke *

- the *7* chapter is off the knowledge off the
  heavens,
  [4r]
- the *8* to know the angells off every heaven
- the *9* to know every angell his name and his
  power,
- the *10* to know the seales off every angel,
- the *11*to know under whom every angel is,
- the *12*to know the office of every angell,
- the *13* of the invocation of every angell and
  of his company,
- the *14* how a man shude obteyne his will by
  every angell,
- the *15* to obtayne all scyences,

[II. Contents]

In the name of the almighty God, the Lord Jesus
Christ, the true living God. I Honorius have thus
appointed in my book the works of Solomon. I ha
first appointed the chapters that it may be the mor
plain.

**Here begins the chapters of the first work.**

1. The first chapter is of the composition of th
   great name of God, which the Hebrews call
   _Schemhamphoras_ which consists of seventy
two letters: h. t. o. e. r. o. r. a. b. a. l. a. y. q.
  y. s. t. a. l. g. a. a. o. w. o. s. v. l. a. r. y. t. c.
  k. r. p. f. y. o. m. e. m. a. n. a. r. e. l. a. t. e.
  t. o. n. o. n. a. o. y. l. e. o. t. s. y. n. a., whicl
  the beginning in this art.
2. The second chapter is of the vision of the D
3. The third of the knowledge of the devyne power,
4. The fourth of the forgiveness of sins,
5. The fifth that a man shouled nott fall into dea
  sin,
6. The sixth of the redemption of three souls c
  of Purgatory.

**The chapters of the second worke.**

7. The seventh chapter is of the knowledge of
   heavens,
8. To know the angels of every heaven
9. To know every angel, his name, and his pow
10. To know the seals of every angel,
11. To know under whom every angel is,
12. To know the office of every angel,
13. Of the invocation of every angel and of his
   company,
14. How a man shouled obtain his will by every
   angel,
the *16* to know the hower of dethe,
the *17* to know all thinges present past and to comme,
the *18* to know the planetts and the starres,
the *19* to know the vertu of the planetts and starres and there influences,
the *20* to alter or chaunge ye influence of the planetts and starres,
the *21* to change the daye in to nighte and the nighte in to ye daye,
the *22* to know the sprites of the ayre,
the *23* to know the sprites of the fyer, and there names and there superyors, there seales power and vertu,
the *24* to know the names and ye powers off the higher sprites,
the *25* to know there seales,
the *26* to know the alteratyon and changing of the elymentes and of the bodyes that be mixte of them,
the *27* to know all herbes, [4v] plantes, and bestes being upon the earthe and of there vertues,
the *28* of the knoledge off the nature of man and of his dyedes and his thoughtes,
the *29* to know the sprites of the water and there vertuse and there superiors,
the *30* to know the earthly sprrites and infernalles,
the *31* of the sighte of purgatorye and hell and the sowlelles there being,
the *32* off the bond or oblygasyon yt the sowle and bodye shall returne agayne,
the *33* of ye consecrating off this book

ffinis of the chapters of the seconde worke */*/*/*/*

the chapters of the *3* worke */*/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*

- the *34* of the constrinksyon of sprites by wordes,
- the *35* of the consthinksyon of sprites by seales,
- the *36* of the constrinckesyon of sprites by tables,
- the *37* to give every sprite his shape,
- the *38* off inclosing of sprites,
- the *39* off a sprite yt is inclosed yt he maye answere or nott,
- the *40* to cause thunder and lightening,
- 15. To obtain all sciences,
- 16. To know the hour of death,
- 17. To know all things present, past, and to comme,
- 18. To know the planets and the stars,
- 19. To know the virtue of the planets and stars, their influences,
- 20. To alter or change the influence of the planets and stars,
- 21. To change the day into night, and the night the day,
- 22. To know the spirits of the air,
- 23. To know the spirits of the fire, and their natur and their superiors, their seals, power, and virtue,
- 24. The twenty-fourth, to know the names and powers of the higher spirits,
- 25. To know their seals,
- 26. To know the alteration and changing of the elements, and of the bodies that be mixed of them,
- 27. To know all herbs, plants, and beasts being upon the Earth, and of their virtues,
- 28. The knowledge of the nature of man and of his deeds and his thoughts,
- 29. To know the spirits of the water, and there virtues, and their superiors,
- 30. To know the earthly spirits and infernals,
- 31. Of the sight of purgatory, and hell, and the souls their being,
- 32. Of the bond or obligation that the soul and body shall return again,
- 33. Of the consecrating of this book

End of the chapters of the second work.

The chapters of the third work.

- 34. Of the constrinksyon of spirits by words,
- 35. Of the consthinksyon of sprits by seals,
- 36. Of the constrinckesyon of spirits by tables,
- 37. To give every spirit his shape,
- 38. Of enclosing of spirits,
- 39. Of a spirit that is enclosed, that he may answer or not,
- 40. To cause thunder and lightening,
- 41. Of burning to be made,
- 42. Of the purging of the air,
- 43. Of the corruption of the air,
- the *41* off burning to be made,
- the *42* of the powrging of theyayer,
- the *43* off ye corruptyon of the ayer,
- the *44* to cause snow \[5r\] and yse,
- the *45* off dewes rayne,
- the *46* to cause flowers and frutes,
- the *47* to go invysybbe,
- the *48* of a horse,
- the *49* to bringe agayne a man that is gone safe in an hower,
- the *50* to have a thing carryed whether thow willte in a moment,
- the *51* to take a waye a thinge,
- the *52* to bringe a thinge agayne,
- the *53* to change the shape of every thinge,
- the *54* to make a fludde in a dry grounde,
- the *55* to make a commotyon att thy pleasure,
- the *56* to distroy a kingdone or an empyre,
- the *57* to have power over every man,
- the *58* to have a *1000* armed men,
- the *59* to forme a castell yt shall never be dysteroyd,
- the *60* to make a wicked glasse,
- the *61* to destroye a place or a holde by a wicked glasse,
- the *62* of a glasse wherin thow shalt se the whole worlde,
- the *63* to bringe agayne a thiffe which yt he hathe stollen,
- the *64* to open lockes,
- the *65* to cause discord and debate,
- the *66* to cause unyte and concorde,
- the *67* to have the favor of everybodye,
- the *68* to obtayne or gett ryteches,
- the *69* to [5v] hele all man of disseses,
- the *70* to cast in to sickenes whome ye will,
- the *71* to kill whome ye will,
- the *72* to cause danger bothe by se and lande,
- the *73* to delyn a shipe yt is stopped in the sea by the adamant stone,
- the *74* to avoyde all man of dangers,
- the *75* to gayther byrdes together and to take them,
- the *76* to gether fysshes together and to take them,
- *77* to gather wyld bestes to gether and to take them,
- the *78* to cauise warre amonge fysshes fowles and suche lyke,
- the *79* to make burninge to apyre,

44. To cause snow and ice,
45. Of dews \[and\] rain,
46. To cause flowers and fruits,
47. To go invisible,
48. Of a horse,
49. To bring again a man that is gone safe in an hour,
50. To have a thing carried where you will in a moment,
51. To take away a thing,
52. To bring a thing again,
53. To change the shape of every thing,
54. To make a flood in a dry ground,
55. To make a commotion at your pleasure,
56. To destroy a kingdom or an empire,
57. To have power over every man,
58. To have a thousand armed men,
59. To form a castle that shall never be destroyd,
60. To make a wicked glass,
61. To destroy a place or a hold by a wicked glasse,
62. Of a glass wherein you shall see the whole world,
63. To bring again that which a thief has stollende,
64. To open locks,
65. To cause discord and debate,
66. To cause unity and concord,
67. To have the favor of everybody,
68. To obtain or get riches,
69. To heal all man of diseases,
70. To cast into sickness whom you will,
71. To kill whom you will,
72. To cause danger, both by sea and land,
73. To delyn a ship that is stopped in the sea by the adamant stone,
74. To avoid all man of dangers,
75. To gather birds together, and to take them,
76. To gather fishes together and to take them,
77. To gather wild beasts together and to take them,
78. To cause war amongst fishes, fouls, and suche lyke,
79. To make burning to appear,
80. To make jugglers or maidens singing to appear,
81. To make gardens or castles to appear,
82. To make fighting men to appear,
83. To make gryphons and dragons to appear,
84. To make all wild beasts to appear,
85. To make hunters and their dogs to appear hunting,
86. To make a man to think he is in a place where he is not,
87. To make all pleasures to appear
End of the chapters of the third work.

ffinis of the chapters of the *3* worke */*/*/*/

The chapters of the fourth work.

88. To deliver them that be in prison,
89. To lock again the gates of the castle,
90. To have all treasures metals, precious stones and all other things hid in the ground,
91. Of the appearing of dead bodies that they seem to arise again and to speak,
92. That you should think beasts to appear created again of the earth

But these two chapters have we taken away, because they be against the will of God.

Thus ends the notes of all the chapters.

Thus endeth the notes of all the chapters */*/*/*/

[6r]

here beginnith the booke */*/*/*/*/*/*/*/*

We therefore, through God's help, intending to follow the steps and precepts of Solomon, therefore to thy receiving of such a high mystery, we profess to be one chief principal or beginning. Note therefore that the first and chief principal or beginning is the devyne majestye, and the true invocation must come from the very faythe of the harte, the which faythe the workes shall declare, [6v] for salomon sayde there is one only god one mighte, or power, one faythe, of whome oone worke, oone princyle or begininge, and of whome the prefectyon and effecte of every worke
dothe comme althoughe this be deuyded into many parts, for lyke as all the holle partes doo saver and smel of the body even to lyke wyse dothe of these things comme all perfectyon and effect

in the name therfore of the true and lyuing gode which is alpha et omega ye beginninge and the ending which is the father the sonne, and the holy gost persones and on god the gyuer off lyffe and the destroyer off deeth for he destroyed oure deeth and thrughe his resurrectyon restored us agayn to lyffe

off the makinge off the seale of god, for the knowledge of the first parte, of the knowledge of the dietye, for the knowledge of ye partie of the vyssyon of angells, the ye constrinkesyon, the fifth part of the bonds of deadmen

off angels there are kyndes some are celestials, and some are of the ayre, and some are of the earthe. off the celestials, there are also two kinds. Some of them do serve god only, and those be the nine orders of angels that is to say cherubin, and seraphin, trons, domynatyons, vertuse, princypates, and potestates, archangels, and angels of whom it is to be spoken among mortal men, for they will not be constrained by any artific power. And therefore they ought nott to be invocated, they always stand before the Divine Majesty, and never separated from His presence. Yet because the soul of man was created with them, and to there likeness, looking to be rewarded with them may through the gift and grace of God, his body yet living beholde the Divine Majesty, and with them to prayse and to know God the creator, and this knowledge is not to know God in his majesty and power, but ever as Adam and the prophets did know him.

but this is princypally to be noted that there are kyndes off men yt worke in this arte jwes, christyans and pagans, the pagans doo sacryfyce to the sprites of the ayre and of the earthe but they doo nott constrayne or bynde them, but the sprites doo fayne them selves to be bownde by the wordes of there law, to the intent they may make them to committ idolatrye, and neuer turne to the true faythe, and by cause there faythe is nought therfore there workes be nawght, he yt will worke after yt man must forsake the lyuing god, and must doo sacryfyce unto sprites divided into many parts. For like as all the whole parts doo saver and smell of the body, even so likewise of these things come all perfection and effect.

In the name therefore of the true and living God, is Alpha and Omega the beginning and the ending which is the Father, the Son, and the Holy Ghost, three persons and one God, the giver of life, and the destroyer of death. For he destroyed our death and through his resurrection restored us again to life.

Of the making of the Seal of God, for the knowledge of the first part, of the knowledge of the diety, for the knowledge of the second part, in the third part of the vision of angels, the fourth of constrinke son, the fifth part of the bonds of deadmen.

Of angels there are three kinds. Some are celestial, some are of the air, and some are of the earth. Of celestial, there are also two kinds. Some of them serve God only, and those are the nine orders of angels, is to say, cherubin, seraphin, thrones, dominations, virtues, principates, potestates, archangels, and angels. Of whom it is to be spoken among mortal men, for they will not be constrained by any artific power. And therefore they ought nott to be invocated, they always stand before the Divine Majesty, and never separated from His presence. Yet because the soul of man was created with them, and to there likeness, looking to be rewarded with them may through the gift and grace of God, his body yet living behold the Divine Majesty, and with them to praise and to know God the creator, and this knowledge is not to know God in his majesty and power, but ever as Adam and the prophets did know him.

But this is principally to be noted, that there are kinds of men that work in this art: Jews, Christian and pagans. The pagans do sacrifice to the spirits the air and of the earth, but they do not constrain them, but the spirits do fain themselves to be bound by the words of their law, to the intent they may make them commit idolatry, and never turn to the true faith. And because their faith is nought, therefore their works are nought. He that will work after that man must forsake the living God, and do sacrifice to spirits and idols. For it is faith that
and idols for it is faith that worketh in a man good or evil, wherfore it is said in the gospell ye faith that hath made the saffe, the jwes doo in no wyse worke to obtayne the visyon of the deyte, for by the comming of christe they lost there preheminence nor they can nott comme to heauen, for the lorde dothe saye he that is nott baptysed shall be damned, and so in all angels they worke imperfectly, nor they canontt throughe their invocatyons bringe any worke to effecte excepte they be liue in christe. ffor it is sayd by the prophet, when the kinge of kings and the lorde of lords is come then shall youre anoynting cease which shulde neuer haue ceasyd yf they cowlde haue wroughte effectually by this arte, and so there worke is nought. and although the jwes in that yy are condemned of yet they do worship the highe creator but nott after a dew sorte, yet thorow the powr of the holy names of god spirrites are constrayned to comme. but jwes be cause they are nott signed wt the signe of go that is to saye with the signe of the crosse therfore those spirits will not answere them treuly, therfore the christyan man only dothe worke treuly to cum to the visyon of the diety, and in all other workes. and although three sorts of men do worke by this arte magyke, yet it is nott to be thought that there is any evil in this name magian, for this same name Magian signifies in the Greek tongue a philosopher, and in the hebru tongue a scrybe, and in the Lati tongue it signifies wise. And so this name of arte magyke is compounded of this word magos which is much to saye as wise, and of ycos which by interpretation is knowledge. For by it a man is made wyse, for by this arte a man maye know thinges present past and to come.

The Jews do in no wise work to obtain the vision the Diety, for by the coming of Christ they lost the preeminence, nor can they come to heaven, for the Lord says, he that is not baptized shall be damned. And so in all angels they work imperfectly. Nor can they through their invocations bring any work to effect, except they believe in Christ. For it is said the prophet, "when the king of kings and the Lord is come, then shall your anointing cease," which should never have ceased if they could have wrought effectually by this art. And so there worke are nought. And although the Jews in that they are Jews are condemned, of yet they do worship the Creator, but not after a due sort. Yet through the power of the holy names of God, spirits are constrained to come. But Jews because they are not signed with the sign of God, that is to say with the sign of the cross, therefore those spirits will not answer them truely.

Therefore, the Christian man only works truely to come to the vision of the Diety, and in all other works. And although three sorts of men do work this art magic, yet it is not to be thought that there any evil in this name Magian, for this same name Magian signifies in the Greek tongue a philosopher, and in the Hebrew tongue a scribe, and in the Latin tongue it signifies wise. And so this name of art magic is compounded of this word magos which is much to say as 'wise,' and of ycos which by interpretation is 'knowledge.' For by it a man is wise. For by this art a man may know things present past, and to come.

Here follows the making of the Seal of the true and living God

Primo fac unum circulum cuius diameter sic trium digitorum propter tres clavos domini [deest S], vel *5* propter *5* plagas, vel *7* propter *7* sacramenta, vel *9* propter *9* ordines angelorum, sed communiter *5* digitorum fieri solet. Deinde infra illum circulum fac alium circulum a primo distantem duobus graenis ordei propter duas tabulas moysi, [9r] vel distantem a primo tribus graenis propter trinitatem parsonarm. Deinde infra illos duos circulos in superiori parte quæ dicitur angulus meridiei fac works in a man good or evil. Wherefore it is said the Gospel, "your faith has made you safe."

First, make a circle with a diameter of three fingers on account of the Lord's three nails, or five on account of the five wounds, or seven on account of the seven sacraments, or nine on account of the nine orders of angels, but generally five fingers are customary.

Deinde infra illum circulum fac alium circulum a primo distantem duobus graenis ordei propter duas tabulas moysi, vel distantem a primo tribus graenis
unam crucem, cuius tibia aliquantulum intrat [S: intret] circulum interiorem. Deinde a parte dextra crucis scribere .h. aspirationem deinde .t. deinde .o. deinde .e. x [S: y] . o. r. a. b. a. [S adds: e] l. a. y. q. c [S: t]. i. y. s. t. a. l. g. a. a. o. w [S, S2: n, R also has this correction supra linea], o. s. v. l. a. r [R sup. lin.: t]. y. t. c [deest S, S2: d; R (sup. lin.): t]. a. t. o. n. o. n. a. o. y. l. e. [R sup. lin. adds: p] o. t. s. y. m. a.[S, S2: ..leyotma] et iste [S: istæ] literæ sunt eque [S: æque] distantes, et circu−dent circulum. eo ordine quo sunt prenominatae et sic magnus nomen domini schemhamphoras*72* literarum erit completum. hoc facto in medio circulorum scilicet in centro fac unum pentagonum talem, in cuius medio sit signum tau tale .Τ. et super illud signum scribere hoc [deest S, S2] nomen dei el, et sub nomine aliud nomen dei .l.[deest R; S: et sub nomen aliud nomen dei sz] .ely. isto modo

Hic tamen heptagonus infra perdictum secundum conclusetur, umum latus secundi heptagoni superr et aliud subenudo, sed latus primo angulo succedce subenudo ibit. et quae sequuntur serie supereunits et subeunits alterutrum se habeunt, Deinde in quoli et angulo secundi heptagoni una crux depingatur, Deinde in illo latere secundi heptagoni quod trans ultimo angulo eiusdem ad secundum angulum eiusdem in eadem parte quae est supra .casziel. si euisdem sancti dei nominis scribatur, Ita quod l sillaba .la. scritur in illo loco lateris praedicti qu supra primam sillabam de .casziel. et haec sillaba in illo loco eiusdem lateris qui est supra ultimam sillabam eiusdem de .casziel. et haec silliba .ly. in loco eiusdem lateris qui est latus intersecans predictum latus et crucem secundi anguli eiusdem. Deinde in latere illo quod tendit ab angulo primo eiusdem secundi heptagoni ad tertium angulum eiusdem scritur hoc nomen sanctum dei .narah. haec sillaba .na. scritur in illo loco eiusdem lateris qui est supra primam sillabam de .satquiel. haec sillaba .ra. in illo loco qui est supra ultimam eiusdem, et haec duea literae .t.h. in illo loco qui est in eodem later inter latus secans ipsum [S: illud] crucem tertiam, Deinde in illo latere eiusdem secut heptagoni quod tendit .a. tertio angulo eiusdem ac quartum eiusdem scritur hoc creatoris nomen sanctum quod dictur .libares. haec sillaba .ly. scritur supra primam sillabam, de .raphael. et haec sillaba .bar. supra ultimam sillabam eiusdem, et haec sillaba .re. in illo loco eiusdem lateris qui est inter latus intersecans ipsum quintur angulum eiusdem secundi heptagoni.

Deinde in illo latere eiusdem secundi heptagoni qu est .a. quinta cru ce vsque ad ultimam scritur ho aliud sacram creatoris nomen .libares. haec quod ha sillaba .ly. scritur in illo loco lateris qui est supra primam sillabam ipsius .michael. et haec sillaba .l in illo loco lateris qui est supra ultimam sillabam eiusdem, et haec sillaba .res. in illo loco eiusdem lateris qui est inter latus intersecans ipsum et ultin crucem. Deinde in illo latere eiusdem secundi heptagoni quod vadit a secundo angulo eiusdem secundi heptagoni ad quintum [S: quartum] scritura hoc aliud sanctum nomen dei .halg. cum coniunctita quod coniunquta in illo loco eiusdem lateris scritur qui est supra primam sillabam de .sama et haec litera .ly. in illo loco eiusdem lateris qui est supra ultimam eiusdem, et haec sillaba .alg. in loco eiusdem lateris qui est inter latus intersecans ipsum.

Deinde in alio spaciolo quod est sub secundi et tertii angulo primo heptagonorum scribatur hoc nomen .el. et in alio spaciolo quod est a dextris sub angulis secundi et tertii heptagonorum sub secundum cruce hoc nomen .ON. et in illo alio spaciolo sub tertia cruce. iterum hoc nomen .el. et in alio sub quarta cruce iterum .ON. et in alio sub quinta cruce iterum .el. et in alio sub sexta cruce iterum .ON. e alio sub septima cruce .Ω. Deinde in illo spazio clauditur inter angulum primum secundi heptagor secundum angulum eiusdem et primum latus tertii heptagoni et portionem circuli contingentem illos angulos deipinatur una crux, in medio scilicet spectillus. Et in bucca superiori a leua superius scribatur hoc hec litera .a. et super buccam crucis secundam a dextris haec litera .g. Et sub bucca inferiori a dext scribatur haec alia litera .a. Et sub quarta bucca ha alia litera .l. Deinde in alio spaciolo sequenti a de: in medio scribatur hoc nomen .Ely. et in alio f nomen .Eloy. et in alio .Christos. et in alio .Sothel in alio .ADONAI. et in alio .Sadai.
nomen dei .el. et in alio spaciolo quod est a dextris
sub angulis [S: angulo] secundi et tertii eptagonorum
[S: hexagonorum] sub secunda cruce hoc nomen .ON.
et in [S2, S add: illo] alio spaciolo sub tertia cruce.
itarum [S2: iteru~] hoc nomen .el. et in alio sub
quarta cruce iterum .ON. et in alio sub sequenti [S2:
q'nta; S: 5th] cruce iterum .el. et in alio sub sequenti
[S2: sexth; S: 6th] cruce iterum .ON. et in alio sub
septima cruce .Ω. Deinde in alio [S2, S: illo] spacio
[S: spaciolo] quod clauditur [S: claditur] inter
angulum [S2, S add: primum] secundi eptagoni [S:
hexagoni] et secundum angulum eiusdem et primum
latus tertii eptagoni [S: hexagoni] et portionem circuli
contingentem illos angulos depingatur una crux, in
medio scilicet [S2: .S.; S: si] spacii illius. Et in bucca
superiori a leua crucis scribatur hæc litera .a. [S: A] et
super buccam crucis secundam a dextris [12] hæc
litera .g. Et sub bucca inferiori a dextris [S: dexte=/is]
scribatur hæc [S2, S add: alia] litera .a. [S: A] Et sub
quarta bucca hæc [S2, S add: alia] litera .l. Deinde in
alio spaciolo sequenti a dextris in medio scribatur hoc
nomen dei [deest S2, S] .ely. [S: Ely] et in alio hoc
nomen .elay. [S: Eloy] et in alio .christos. et in
alio .sother. [S: Sother] et in alio .ADONAI. [S2, S:

Deinde scias quod communiter in exemplaribus [S2,
S: q'd in exemplaribus communiter] pentagonus fit de
rubeo cum croceo in spaciis tincto. Et prim~ [S2, S:
primus] septagonus [hexagonus] de azurio, secundus
de croceo, tertius de purpureo, et circuli de nigro, et
spacium inter circulos ubi est nomen de maximum. ac
venerabile [S2 omits "de maximum ac
venerabile"] .schemhamphoras. tingit croceo, omnia
alio [S2, S: alia] spacia viridi habent tinki, Sed in
operationibus aliter fieri debet, quia de sanguine aut.
talpe. aut .turturis. at [S2: aut] .vulpæ. aut .vespertilionis. aut omnium horum figuratur, et in
pergameo~ virgineo vituluio [S2, S: vitulino], vel
equino, vel ceruino, et sic completur dei sigillum, Et
par [S2, S: per] hoc sanctum et sacrum sigillum
quando erit sacratum poteris. facere operationes quæ
postea dicitur [S: sequitur] in hoc libro [S2: libro
sacro; S: saco]. Modus autem sacrandi hoc sacrum
sigillum talis [S: talituir sicut sequit [S: sequitur]
debet esse. */*/*/*/*/*/*/
ffirst c\textsuperscript{t}kell w\textsuperscript{t} 7 corners of azure, the seconde of saffron. The thirde of purple & the rounde cercelie of Black. & the space betwene the circules wher the name Shemhamphoras is: is dyed w\textsuperscript{t} saffron. Att other spaces are to be coloured w\textsuperscript{t} grene. wher tet'gramaton ye & the xkyll abowght that wyght w\textsuperscript{t} the Angells names & planetts. / But in operacyons it must other wyse be done. for it is made w\textsuperscript{t} the blode either of a mowlle or of a turtyll doue. or a lappwynge or of Backe or of the all & in virgynu~ parchament of a calfe or oa foole or a hynde calfe. and so is the seale of god perfecte. / and by this holy & consecrated seale aft\textsuperscript{t} it be consecrated thou mayest worke operacions wich shalbe declared afterwarde in this Booke. The man\textsuperscript{f} of consecratyng of this holy seale ought thus to be as folowethe.]
By the inspiration of god, Solomon said: there is one God, one faith, and one virtue, which the Lord intended to be revealed to men and distributed of wise. The angel said to Solomon, "This shall you to the people of Israel who also shall likewise give others. So it has pleased the creator."

And the Lord commands it thus to be consecrated: First, let the worker be clean, not polluted, and let him do it with devotion, not deceitfully. § Let him not eat nor drink till he has done his work. § And blood wherewith it shall be written, first must be blessed as shall be said afterward. Then the seal be [per]fumed with amber, musk, aloes, lapdanum white and red mastick, olibanum margarith, and Frankincense, calling upon and praying to the Lor

[S3: By the inspiracion of god, Salomon said: yer is only one god only faith only vertue wch the lord wolde to be reueled to men & distributed of this wyse. The angell said to Salomon this shalt thougve to the people off Israell whiche also shall likewise geve to others, so it hathe pleased the creatore. / & the lorde comaundeth it thus to be cõsecrated / ffirst let the worker be cleane not polluted & let hym do it wï deuocion not deceitfully / let hym not eate nor drynke tyll he heaue done his worke / & the blode where it shalbe written first must be blessed as shalbe said afterward. than the seale must be fumed wï amber, muske, aloes, lapdanum the white & redd / mastyke, Olibanum margarith & encensce, callyng uppõ & prayng to the lorde & all holy angels, by sayng as foloweth.]

[S: Oratio]

Oration.


[S3: That thow lorde by the annunciation, conceptio &c. wilte vouchesafe to blesse & cõsecrate this thy and all holy angels, by saying as follows:
most holy name & seale that by it through thy mediacion I may or suche one maye N. convitco heuene powers ayrely earthy & infernall to subdue invocate to alter coniure, çôstrayne, reyse up, çôregate dryve away to bynde & to make tho not able to hurte or harme to pacifie men & of them to haue graciously myne or his peticione to quyet enemies. / them y^t be at peace to disseu~ & to kape seke .e~ in helth or to make the~ seeke./ to make seke men whole, to keper eyvll men from good & to dyvide & to know them. / to skape all bodely daunger, to make Judges pacified at pleasure./ to obteyne victory in all thyngs, to mortifie carnall synnes & to dryve away overcome & avoyde, the spiriutall./ to encrease riches in good thyngs & whau~ in the daye of judgement. I or he shall appere of thy ryght hande w^t thy saynts & electe I or he maye knowe thy maiestie.]


[S3: Than that nyght let hym ley it w'out the house in the cleare ayre, then, thow shalt haue new gloves made w'out fyng^t herou~, in to the w^ch no man~ eu~ dyd put his hand, in the whiche the seal shall be fas put & thus is complisshed this holy seal.] Prima mundatio that is to saye the beginninge of the clensinge or powrginge of him y^t shall worke in this arte ffor he must be cleane ffrom all filthynes of soule and bodye */*/*/*/*

[V] The beginning of the cleansing or purging of him who shall work in this art for he must be clean from all filthiness of soul and body

Now that we have finisshed the composityon or makinge of the seal of god, let us procede to know how we shall obtayne the visyon or sighte of the carnal sins and to drive away, overcome, and avoid, the spiritual, to increase riches in good things and when in the Day of Judgement, I (or he) shall appear at thy right hand with thy saints and elect, I (or he) may know thy majesty.

Now that we have finished the composition or ma of the Seal of God, let us proceed to know how w shall obtain the vision or sight of the Diety.

First he that shall work must be very penitent and
First he must be very penitent and truly confessed of all his sins. He must utterly forborne the company of women and all their enticements, in so much as he may not look upon them, for as Solomon says, it is better to abide with a bear or a lion in their dens than to be in a house with a wicked woman. He may keep no company with wicked or sinful men, for as David says, "With the holy you shall be holy, and with the wicked you shall be wicked." Therefore he must lead a pure and clene lyffe. For David says, "Blessed are the undefiled and those that walk in the law of the Lord." Let not his apparryll be filthy, but rather new, or else very cleane wasched. Solomon means here by the new garments virtue and pureness of life, for God and his holy angels care for no worldly things, and that does appear. For the poor men do sooner work effectually in this arte then the richer men. But in this work following clean apparel is necessary, for angels do abide with men and therfore they desire to have clean apparel. And therefore Solomon did speak generally aswell of the cleanness of the soul as of the cleanness of apparel. And let him that shall work never be idell lest his heart do the sooner incline to sin. For the scripture says, "Be always doing something lest ye be found idle." And let him always pray to God with these prayers following. For the scripture says, "Blessed is the servant whom the Lord when he cometh shall finde waking."

The suffumigations as here follows.

Thimiamate for the satter daye is all good things and well smelling roots such as ys costus and the herb thu.

Thimiamate upon saunday is masticke, musk, and suche lyke and all other good gums of good odor, as thus [thure], beniamen [benjamin, i.e. benzoin], storax, labdanum, amber armoniacum, and suche lyke.

Thimiamate upon mondaye is folium mirti, and lawlri.
and leaves of good odor of all sweet flowers.

**Thimiamate for Tuesday** is sanders, the red, black and white, and all sweet woods as lignum aloes, cypress, balsam, and such like.

**Thimiamate for Wednesday** is the rinds of all sweet woods, as cinnamon, cassia ligina corticus lauri, and macis, and all sweet seeds.

**Thimiamate for Thursday** is all sweet fruits as nutmeg, cloves, the rinds of oranges and citrines, and powdered with such like of good odor.

**Thimiamate for Friday** is mace, roses, violets, and all other fruits or flowers of good odor, as crocus such like.

Hermes said of thimiamate, of the Moon is cinnamon, and lignum aloes, mastic, crocus, costus, maces, and myrtle. We put this that each planet has a part in it.

[Cp. Agrippa I-xliv: "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, for it receives from Saturn, pepperwort, from Jupiter, nutmeg, from Mars, lignum-aloes, from the Sun, mastic, from Venus, saffron, from Mercury, cinnamon, and from the Moon, the myrtle.”]

Solomon making a distinction upon the days and planets of the spice with which a man ought to make thimiamate, said that of Saturn is each good root in good and evil, of Jupiter all fruits, of Mars each tree, of Sol each gum, of Mercury each root, of Venus flower and odoriferous herb, of the Moon each leaf, bacce, cardamonum wax, put also with these thin
Hermes says that he found in an old book that the were the more suffumigations: thimiamate grecum, mastic, sandalus, galbanum, muscharlazerat, mirram and amber, and these be the collections of spirits and he saythe there is no suche suffumigation to call spirites as is ambra, lignum aloes, costus muscus, crocus, the blood of a lapwing, with thimiamate mixed all together in equal portions, so that it be odiferus of gums.

**Suffumigations compounded of certain thinges here follow, attributed to the planettes**

For the Sun take saffron, amber, musk, lignum, aloes, lignumbalsami, the fruit of laurel, with cloues, myrrh, and thuer equal portions, so that it is mixed together after such manner that it be very sweet of odor of the gums aforesaid. Put to this the brains of an eygell and the bloude of an whytte cock, such quantity as it may be very odiferous as before said. And make it into little balls or pills and keep it very closed from the air or wind for your use.

For the Moon take the heads of frogs made of the which you may gather after some showers of raine, with the eyes of a bull and the seed of white popye with thure, and camphir, equal portions, mixed all together with sangine menstruo, and the blood of a white gander, such quantity as it may be very odiferous, and lay it safely up for your use as before said.

For Mars take euphorbium, bedellium, armoniacum, the rottes of both ye hearbes called elleborus, of...
some yt is called bearfotte, w't the powder of the stone called magnes, and mirr, w't alyttell sulphuer, but of the other equall porcions, mixt all to gether [16v] w't the braines of a rauen, and humayne bloude w't the bloude of a blak catt suche a quantie [sic] as yt maye be verie odiferus, and laye yt up for youre use as before saide

For marcurie take mastike, thuer, cloues, the heurbe called sunckfoyle and of the stone in pouder called an agat, of equal porcions and mixt all thes to gethere, w't the braines of afox and of a wesell, w't y' bloude of a pye called a hagester, suche a quantyte as shalbe expedient, so yt it be verie odiferus of the goumies aforesaid, and lay it up safe for your use, as before is first wrytten

For the planett iubiter take the sede of a~ ayche tree, lignum aloes, storax, beniame~ and of the stone y' is called lapis lazuli, and the great ends of the quiells of a pecock equall porcions, and mixtall thes togethe, w't the braines of a stagg called an hartte when he is kylled in the precens of the prince, the male or female will serve, but take suche a quantite as yt may be verie odiferus of the goumies as afore mentioned, and kepe yt verye well for youre use, ut supra,

For the planett venus, take muscke, ambre, lignum aloes, red roses, and of the stone in powder called corall, of y' whiche is redd equall porcions and mixt all thes to gethere, with the braines of sparowes male and female, and w't the bloude of a turchedour or of a howse doue being whytte, hauinge allwayes respect that it be odifires of the goumies as afore mentioned, and keep it very well for your use, ut supra,

For the planett saturne take the sedde of blake popye the sede of henbane, the rotte of mandrag, and of the stone in powder called magnes, and of mirr, equall porcions, mixt all thes to gethers with the braines of ablake catt, and the bloude of backes calle fluider myse, hauinge respecte to the quantite that it be odiferouse of the goumie afore specified, kepeinge it verie well for youre use as is first wrytten

For Mercury take mastic, thure, cloves, the herb called cinqfoil, and of the stone in powder called agate, of equal porcions, and mix all these together with the brains of a fox and of a weasle, with the blood of a pie called a hagester, such a quantity as shall be expedient, so that it be very odiferous of the gums aforesaid, and lay it up safe for your use, before is first written.

For the planet Jupiter take the seed of an ash tre lignum aloes, storax, benjamen, and of the stone t is called lapis lazuli, and the great ends of the quill of a peacock, equal porcions, and mix all these together with the blood of a stork, of a swallow, the brains of stag called an hart, when he is killed the presence of the prince, the male or female will serve, but take such a quantity as it may be very odiferous of the foresaid gums, and lay it up very well for your use as before said.

For the planet Venus, take musk, amber, lignum aloes, red roses, and of the stone in powder called coral, of that which is red, equal portions, and mix these together with the brains of sparrows, male a female, and with the blood of a turtledove, or of a house dove being white, having always respect that be odiforous of the goumies as aforementioned, and keep it very well for your use, ut supra (as above).

For the planet Saturn take the seed of black pop the seed of henbane, the root of mandrake, and of stone in powder called magnes, and of myrrh, equal porcions, mix all these together with the brains of black cat, and the blood of backes called fluider myse [i.e. bats], having respect to the quantity that it be odiferous of the goumies afore specified, keeping it very well for your use as is first written.
A suffumigacion made of these herbs as foloweth causeth a man to see secrete visions to fore shewe and pronogsticate hidden and secret mysteries concerning the hole use of the world, and to reveale and openley declare the qualities and operacion of the same.

Take of sede of flex the sede of the herb called flesede, the rottes of violettes the rottes of persley, and make a fumigacion accordinge to the use as you shalbe tawghie [sic] in this booke, and you shall thorowe the grace and healpe of allmightie god haue your desyere.

A suffumigation made of these herbs cause the visions of the air or elsewhere to appeare

Take coriander of some called colender and henbane, and the skine y't is withein the pound garnet and the fumigacion made yt is finished y't you desyere.

A suffumigation made of these herbs cause the visions of the earth to appeare

Take the rotte of the cane reede, and the root of fenill giaunte, which is called ferula, with the skinne y't is withein the pourgarnet, and henbane, and the herb tassi barbassi, and red sanders, and black poppie. The confeccion of these made it is finished that you desyere.

But iff this herb perslie with y'te root of yt be added unto the fore syde confeccion yt destroyeth the forsayde matter and maketh it cleane voyde from all places and yt shall come to no effecte.

A suffumigacion made of these herbs expellyth and driuith awaye all visions, and fantasies in slepe or other wuse

Take piones peniriall, mintes and y'te hearbe called palmacrist, and make a confeccion therof at your goinge to bedd or at ani other tyme when as nede requireth and yt shalbe donne that you requier
A suffumigation made as folowith dryvith and expellith all poysons and venomes

Take the pemies of a peroke the hidden partes of the longes of an asse and make a confeccion thereof and yt is donne that you desire.

A suffumigacion made as folowith cawsyth a howse or suche places where yt is made to sime as yt were full of water or blowde

Take the gall of the fyshe called a cuttle the swete gum called arminioicum & rosses and lignum aloes. If thn the sayde confeccion be put in the place wher ani water of the sea hathe benne or ani bloude hath benne or put of the sayde water or bloude in to the sayde confeccion y' being coneglyd and dried and thereof afimigacion made in a howse or ani place where you are dysposse to proue this and yt shalbe donne that you desyere and put into thys place where you worke thys forsayde matter ther earth y' fallith or hangeth on a plowe, and it wyll sem that all the earthe dothe tremble and shake.

A suffumygacion made as hearafter folowith in anie place where you will cawseth all things there hiddin never to be founde or reuelyd

Take thes hearbes, coriander, and saffron, henbanne, parslie and blake popie the water therof the popie dysstilled and tempered w't the iuce of the poungarnet skine the which is w't in the sayde poungarnet this being in a confection made and laye w't yt golde syluer or anie other precious thinge w't in the water the earthe or anie other place where you will, or make a fumigacion of the foresayde confeccion upon the sayde place which thoue wilt hyde anie thinge in the at the same present be in coniunccion w't th sonne in the .4. howse which is y' angle of the earthe or the pointe of midnight and yt shalbe always kepte secrett for beinge found or reuelyd by anie.

A suffumigation made as follows drives and ex all poisons and venomes

Take the pemies of a peroke the hidden parts of tl lungs of an ass, and make a confection thereof, an is done that [which] you desire.

A suffumigation made as follows causes a hous such places where it is made to seem as it were of water or blood.

Take the gall of the fish called a cuttle, the sweet called armoniac, and roses, and lignum aloes. If tl the said confection be put in the place where any water of the sea has been, or any blood has been, put [some] of the said water or blood into the said confection, that being congealed and dried, and thereof a fumigation made in a house or any place where you are disposed to prove this, and it shall done that [which] you desire. And put into this pl where you work this forsaide matter, the earth tha falls or hangs on a plow, and it will seem that all t earth trembles and shakes.
A suffumigation made of, as after follows, causeth visions in the air and the shaddows of sepulche of the earth to appear.

Take the natural seed of the fish called a whale, lignum aloes, costus, musk, saffron, armoniac, with the blood of the foul called a lapwing, and make a confection thereof, with this sayde confection make a fumigation in a convenient place, and you shall see visions in the air, take of the sayd confection and make a fumigation aboute the sepulkers and visions of the dead shall and will appeare.

And note and marke all this well, that these said matters have times and due observations perfitly to be donne, and kepte properly under the true frame and concourse of the heavens, according to their proper qualities and influences, in eche dege. for the whiche you maye worke as in the chapters before wrytten yt appereth more plainely.

The suffumigations of the twelve signs, and of their faces

- [aries] Take for the fumigation of the sign Aries myrrh.
- [Taurus] Take for the fumigation for the sign Taurus, costus.
- [Gemini] Take for the fumigation for the sign of Gemini, mastic.
- [Cancer] Take for the fumigation for the sign Cancer, camphyr.
- [Leo] Take for the sign of Leo, the fumigation, thu.
- [Virgo] Take for the sign of Virgo, sandsers.
- [Libra] Take for the singe of libra, this fumigation, galbanum.
- [Scorpio] Take for the sign Scorpio, this fumigation, oponianac.
- [Sagittarius] Take for the sign of Sagittarius this fumigation, lignum [aloes].
- [Capricorn] Take for the sign of Capricorn, fumigation, asam.
Suffumicacions of the facies of the 12. signes

Primafacies [aries] teuer mirram .2. scamonum .3. pip nigrum . prima [taurus] costum .2. cardamonum .3. coprssum, prima facies .[cancer]. muscum .2. succum .3. nucem muscatum, prima .[libra]. galbanium .2. ut almea, .[21v] .3. garyophilum, prima facies .[capricorne]. asafetedam .2. celephamam, .3. pip longum, prima .[aquarie]. euforbium, .2. ruberberum .3. scamoneam, prima .[pysses]. tenet thimiama. .2. crocum .3. sandalum album .1. .[leo]. tenet thus .2. lingnum balsum, .3. mir muscata, prima .[virgo]. sandalus .2. crocum, .3. masticem.

And looke what fumigation we giue the first hower of the .the same muste you giue all that daye & so lykewyse of other

De suffumigationibus temporum

In primo tempore lignum aloes, thus, et crocum, in secundo tempore thimiama, id est armoniacum, costum, masticem, in tercio tempore sandalos, cassia et mirtum, in quarto tempore muscum succum et lignum balsami,
De fumigationibus quatuor pertium mundi quater elementorum


The names of the angels that have power upon seven days of the week, and over the seven stars, and who go upon the seven heavens, and other while in their chairs be these.

Capziel, Satquiel, Samael, Raphael, Anael (or Annael), Michael, and Gabriel.

And the power of these is that Capziel is the power of Sabbathai (Saturn), Satquiel of Zedet (Jupiter), Samael of Madim (Mars), Raphael of Hamina (Sc Anacl of Nogah (Venus), Michael of Cocab (Mercury), and Gabryel of Labana (The Moon). A every one of these sits in his heaven.

Nomina aeris in quatuor temporibus

in primo tempore dicitrystana, in secomundo surail. in tertio oadyon in quarto gulyon, et nomina angelorum qui habent potestatem in aere et super sunt haec: Raphael, guabryel, michael, cherubin, seraphin, Orchyne, Pataceron, Mycratc Sandalson, Barachyel, Rageyel, Tobyell, et nominabis eos in omnibus rebus quae facias in aet deo adiuuante prosperabris.

Nomina terrae in quatuor temporibus anni:
In primo dicitur Nyguedam.
In secundo, Yabassa.
In tertio, Tobell.
In quarto, Aradon.

Samael, yatayell, baranyell, oryell, arfanyel, taryell, danael, affaryell, pactryell, baell, byenyell. Et nominabis haec nomina angelorum super terram in his rebus quæ facis in terra, et deo adiu~ante prosperabis.

The names of the months are these:

Nisan, Iyar, mantanius, Abelul, Tishrei, marquesn
Kislev, Tevet, Shevat, Adar, postadar, postremus

[Jewish month names are: Nisan, Iyar, Sivan, Tammuz, Av, Elul, Tishrei, Heshvan, Kislev, Tevet, Shevat, Adar. Compare with the list given below.]

The names of the potestates are these, and they are twelve princes or rulers, that is, one for every month: Oriel, Sasuyell, Amariel, Noriel, Beraquiel, Magnyula, Suryell, Barfiell, Adoniel, Anael, Gabriel, Romiel, Laciel. And every one of these has as many potestates or helpers, more or greater as there are days in the month, or many other servants.

The names of the angels of the twelve months.

The names of the angels that are mighty and mighty in the first month, which is called Nisan are these:

Oriel, Malaquiram, Acya, Zaziel, Paltifur, Yesmachia, Yaryel, Araton, Robica, Sephatia, Anaya, Guesupales, Seniquiel, Sereryel, Malquia, Aricasom, Paciya, Abdyel, Ramasdon, Cafiel, Nascysor, Sugni, Aszru, Sornadaf, Admyel, Necamya, Caysaac, Benyh, Q~uor, Adziriell.
the names of the second month, which is called *Iyar* in the Hebrew language.

Safuelor, Sasnyeil, Santon, Cartemat, Aliel, Palti
Bargar, Galmus, Ncepis, Aarom, Manit, Aadon, Quenanel, Quemon, Rasegar, Affrie, Absamon, Sarsall, Aspin, Carbiel, Regnia, Athlas, Nadis, Abitasi, Abitan, Palilet.

The names of the third month that is called *Sivan* are these:


The names of the angels of the fourth month, which is called *Tammuz.*


The names of the angels of the fifth month, called *Av* are these:

Beraquiel, Manhy (or Amarya), Haya, Byny, Mac Aman, Tuliell, Cossuro, Fartis, Nactif, Nekyff, Pegner, Tablic, Manuat, Amasya, Guatycell, Reyca, Guynzy, Palyel, Gaffe, Nespynraf, Abrac, Animiter, Carnby, Nachall, Cabake, Loc, Macrya, Sase, Essaf.

The names of the angels of the sixth month, which is called *Elul.*

Manyny, Arabiell, Haniell, Nacery, Yassar, Rassy Boell, Mathiall, Naccamyryf, Zacdon, Nafac, Rap Saspy, Salhy, Rasersh, Malquiell, Sanytiell, Yoas Gualaly, Danpy, Yamla, Golum, Zaszyell, Satpach, Nassa, Myssyn, Macratyf, Dadyell, Carcyyell, Effygmato */*/
These be the names of ye angells of the 7. monethe that is sayd tysyrin.

Surgeill or suriel, Sarycam, Guabryza, Szncariell, Sabybyll, Yrtnt, Cullia, Dadyel, Marham, Abercaysdon, Sacdon, Pagnlan, Arsabon, Ayraramon, Agnyel, Sastyracnas, Altym, Masulaef, Salamiel, Sascuniel, Barcaran, Yahnt, Alycas, Vlysacaya, Abry.

The names of the angells of the 8. monthe that is sayde marquesnan.

Be these Barbits, or Barfiell, Tylzdiiell, Raamyell, Nehubael, Alysaf, Balylel, Arzaf, Rashiel, Alson, Naspyell, Becar, Palyel, Elsyu, Aiguap, Nacpas, Sansany, Aesael, Maarym, Sacy, Yalsenac, Mabynt, Magdyell, Saneinas, Maalyel, Arsafael, Nanyeysorar, Becabalaf, Napybael, Sucyel, Nabhnel, Saryell, Sodyel, Marenel, Palytam.

The names of the angells of the 9. monthe be these which is sayde quislep.


The names of the angells of the 10. monthe be these which is sayde thebeth be these.


The names of the angells of the 11. monthe which is sayd cyuanth be these.

Gabryel, Ysrael, Natryel, Gaszyel, Nassam, Abrysa, Zefael, Zamyel, Mamyel, Talyel, Myrnel, Sahinyel, Guryel, Samhyell, Daryel, Banorsasty, Satynm, Nasylel, Ransyel, TalguaLF, Lebrachiell, Dalyel, Gandryel, SahuhaF, Myschyel.

These are the names of the angels of the seventh month, which is called Tishrei.

Surgeill (or suriel), Sarycam, Guabryza, Szncariell, Sabybially, Yrtnt, Cullia, Dadiel, Marham, Abercaysdon, Sacdon, Pagnlan, Arsabon, Ayraramon, Agniel, Sastyracnas, Altym, Masulaef, Salamiel, Sascuniel, Barcaran, Yahnt, Alycas, Vlysacaya, Abry.

The names of the angels of the eighth month, which is called marquesnan [Heshvan], are these:

Barbits (or Barfiell), Tylzdiiell, Raamiell, Nehubael, Alysaf, Balylel, Arzaf, Rashiel, Alson, Naspyell, Becar, Palyel, Elsyu, Aiguap, Nacpas, Sansany, Aesael, Maarym, Sacy, Yalsenac, Mabynt, Magdiell, Saneinas, Maaliel, Arsafael, Nanyeysorar, Becabalaf, Napybael, Sucyel, Nabhnel, Saryell, Sodyel, Marenel, Palytam.

The names of the angels of the ninth month, which is called Kislev, are these:

Edoniell, Radyel, Maduch, Racino, Hyzy, Mariel, Azday, Mandiel, Gumiel, Seryl, Kery, Sahaman, Osmyn, Sechiel, Pazeheymy, Chalchyphay, Gey, Idael, Necad, Mynacl, Arac, Ararygugel, Ganel, Gimon, Satuel, Elynyzi, Baquylaguell.

The names of the angels of the tenth month, which is called Tevet, are these:


The names of the angels of the eleventh month, which is called Shevat, are these:

the names of ye angells of the .12. monthe that is sayde adar be these.*/*/*


the names of the angells of the .13. moneth yt is sayde büsextilis which is sayde adar the laste in marche be these,


the names of ye dayes of the wicke wth there angells stronge and mighty upon euery daye, and euery won in his daye .

the names of ye angells that seruithe in the daye of be these.


These are the angels in the day of the ☪


The names of the angels of the twelfth month, which is called Adar, are these:

Romiel, Patiel, Guriel, Azriel, Paamiel, Cartiel, E Anunalbeh, Parhaya, Ysael, Beriel, Laell, Tenebil Panten, Panteron, Faniel, Falason, Manciel, Patarn Labiel, Ragael, Cetabiel, Nyazpatael.

The names of the angels of the thirteenth month which is called Büsextilis, which is called Adar last in March, are these:

Laciel (or Lantiel), Ardiel, Nosmiel, Ardiel, Celyl Amiel, Malquiet, Gabaliel, Susuagos, Barylaguy, Yabtasyper, Magos, Sangos, Yel, Yasmie Steluiel, Garasyn, Ceyabgos, Sacadiel, Garacap, Gabanael, Tamtiel.

The names of the days of the week with their angels, strong and mighty upon every day, and every one in his day.

the names of the angels that serve in the day of are these:

bachramyn . varthalyn . amnanye lyn . haco lyn .
balganachyn . arye lyn . bade lyn . abranoryn .
tarman dyny . amdalysyn . sahragynyn . adyanienyn .
sactroyeyn . latebayfanyyn . ca beyinynyn .
nab yalyn . cyzamanyn . abramacyn . laryagathyn .
bofaley quyn . bayeladyn . gasoryn . asaphyn .
daryenyn . macnayelyn . gomraoryn . marybyn .
yebyryn . ar lyn . faryelyn . nepenyelyn . banyelyn .
astyelyn . ceradadyn .

these be the angells that serue in y e  daye of .

samayelyn . tartalyn . doppeyl . racyelyn . farabyn .
cabyn . asymolyn . mabarey lyn . tral y e lyn .
rubbelyn . marmaryn . tafanyelyn . fuhe lyn . ruffar .
aneylyn . rabslyn . eralyn . pyrteplyn . broflyn .
cacyrylyn . naffreynyn . nupryn . ra ffflyn . nyr lyn .
nyen y olyn . ny by lyn . celabryll . tube lyn . haayn .
veyn . paffryn . ceteylyn . lettye lyn . ra ffe yll .
cane y el . bastaylyn . costyr lyn . montyelyn . alby lyn .
parache bye ll . alye yll . vaceyll . zal cycl y amad y ell .
vsarary eyll . lyncodo ney lyn . daffrype yll . vnly lyn .
carf zoneyll . g ron yeyll . gabrynyn . narbe yll .

These are the angels that serve in the day of ☪

Samayelin, Tartalin, Doppeil, Racyelin, Farabin,
Cabin, Asymolin, Mabareylin, Tral y e lyn, Rubbeli
Marmarin, Tafanyelin, Fuheilin, Ruffar, Ane ilin,
Rabsilylin, Er alin, Pyrteplylin, Brof lyn, Ca cry lin,
Naffreinin, Nupurin, Raffilin, Nyrilin, Nyen y olin,
Nybirin, C el abri ll . Tubeilin, Ha ain, Vein, Paafirin
Cetenoilin, Lettye yllin, Ra rafe ill, Canueil, Bastail
Costirin, Montyelin, Albin, Parache ill, Ayleill,
Vaceill, Zal cill, Amadiell, Vsrar e il lie ll, Lyn codo
daff rie peil, Vnli lyn, Carfzone i ll, Gronieill, Gabrini
Narbeill.

The names of the angels that serve in the day of ☪

Michael, Beerel, Dafngel, Ar hyriel , Boel, Bar iel
Meriel, Amiel, Aol, Semoel, Aaen, Berion, Sarinc
Keinerion, Fey noyn, Ane inin, Zamazinin, Cananin
Aall, Meryyall, Pegal, Gabal, Veal, Aumea el,
Faranyeal, Gebin, Caribfin, Autarilin, Mot er i lin,
Nabya sfin, Fysfin, Bar sslin, Caruph i lin, Dany tu
Fenyurla, Geumyturla, Amia, Alnamia, Tabinia,
Naf a, Myacha, Ty gra, Bec, Alacaorinill, Benenc

The names of the angels in the day of ☪ are

be these.

y e  names of y e  angells in y e  daye of ☪ be
these.

satqu y el . ahyell . ye bel . en en yel . Jun y el .
meryel . amy el . aol . seme ol . a aen . beryon .
saryno-. kei ne r yon . feynon . an en y n . za ma z y n .
canany n . a a ll . merygall . pe gal . gabal . veal . aum-

[25v] eal . faranye y all . geb yn . ca ry b yf yll . autary l y n .
metorylyn. nabyafsyn . fysfyn . bars s y lyn .
caruph y lyn . danyturla . fenyturla . geumyturla .
amya . al nam ya . tab y na . nafya . my a cha . ty gra .
bec . alacaorynyll . benenonyll .

The names of the angels in the day of ☪ are

be these.

Satquiel, Ahyell, Yebel, Ane n i el, Jumi el, Juni el,
Amiel, Fani el, Ramuel, Sanfael, Saccyniel, Gal bie
Lafiel, Maziel (?), Ymae ll, Memiel, Pariel,
Pamhienel, Toupiel, Amb i el, Omie ll, Orfiell, A-
Hearel, Mami el, Ynel, Syumelie l, Tranfiel, Mefer
Antqui el, Quisiel, Cum i el, Rofi eni el, Rubyei el,
Before that these .3. prayers folowinge be sayd ouer the bloude ye must go towardes Ierusalem that Is estwarde and ye must saye ouer the bloud y e
Exorcise thee O thou creature of blood, instead of "... thou creature of salt," which God commanded by Solomon to be put into the seal, instead of which God commanded by his prophet Helyzeus to be put into water, and so forth of the resydewe, and this exorcysme thus sayd three [times], with astole abowt thy neke the~ saye the prayers folowing thrise that donne y=e bloude shall be consecrated and mete for the seale.

Before that, these three prayers following must be over the blood. You must go [=face] towards Jerusalem, that is, Eastward, and you must say over the blood the exorcism that is [also] said over the which is put into holy water. And that must be saiyd three [times], except that the names must be changed thus, "I exorcise thee O thou creature of blood", instead of "... thou creature of salt," which God commanded by Solomon to be put into the seed of the resydewe, and this exorcysme thus sayd three [times], with astole abowt thy neke the~ saye the prayers folowing thrise that donne ye bloude shall be consecrated and mete for the seed.

Exorcizo te creatura sanguis + per deum vivum + per deum verum + per deum sanctum + per deum qui Salomonem in eius diuinam Sigillum primum in ssic: ut sanaretur sterilitas Sanguis efficiaris exorcizatum in salutem credentium: ut sis omnibus te sumentibus sanitas animae et corporis et effugiat atque disendat ab Iste sanguine omnia samasia et nequita vel versutia diabolice fraudis: omnisque spiritus in mundus adiuratus per eum, qui venturus est iudicare vivos et mortuos et seculum per ignem. Amen.

Compare the following exorcism with that in Scot, Discovery of Witchcraft Book 15, chapter 5.

Exorcisco te creatura sanguis que In nomine + Dei patris omnipotentis et In nomine + [26v] Iesu xpi filii eius dni nostri, et In virtute Sps Sancti, vt fias Sanguine exorcizate ad effugandam omnem potestatem Inimiel et Ipsum Inimicum eradicare et explantare valeas cum angelis apostaticis, per virtutem eiusdem.
Suis apostaticis, per virtutem eiusdem dni nostri + Iesu xpi qui vnturus est Iudicare vivos et mortuos et Seculum per Ignem. Amen. * * *

O Inuisyble god, O Inestymable god, O Ineффable god, O Incommutable god, O Incorrvptyble GOD. O most mercyfull god, O most Swettest god, O Highe and gloryous god. O god of Infynite mercye, I althought vnworth the Synner full of Iniquyt deceyte And malyce most Humbly come unto thy mercy prayinge and besechinge the not to haue respecte to all & Innumerable myn Iniquytes, but even As yu arte wonte to haue mercye upon Synners, and to here ye prayers of ye Humble and meke, even so I beseeche ye to vouchsaffe to here me thy Seruant althoughe vnworthy yet calling vnto ye humble and meke prayers of ye Humble and meke, even so I beseech ye to vouchsafe me thy mercy, praying and beseeching ye not to have respect to all and innumerable mine iniquities, but even as ye are wont to have mercy upon sinners, and to hear the prayers of the humble and meek, even so I beseech ye to vouchsafe to hear me, your servant, although unworthy, yet calling unto ye for the blessing and consecrating of this blood, your creature, that it may be made apt and worthy for the ink of your most precious and Holy Seal, and of your name Schemhamphoras, so that it may have the aptness and meteness which it ought to have by your most holy name, which is written with four letters, Joth, He, Vau, Daleth, Agla, Eloy, Yayin, Theos, Deus, which being heard all celestial, terrestrial, and infernal creatures do tremble, fear, and worship it. And by these ye most holy names, On, Alpha and Omega, Principiwm, El, Ely, Elo, Ely, Elyon, Sother, Emmanuel, Sabaoth, Adonay, Egge, Ya, Ya, Ye, may this creature of blood be blessed, prepared, and made apt for the ink of your holy seal, and of your most holy name,
Adonay egge ya ya ye this creature of bludd may be blessyd prepanyd and made apte ffor y eye ynke of thy Holy seale and of thy most Holy name. SememphoraS which Is blessyd worlde with owt ende. Amen.

Another prayer ffor the Same


Schemhamphoras, which is blessed, world without end. Amen.

Another prayer for the same.

O good Jesus Christ, for your ineffable mercy, spare me and have mercy upon me and hear me now through the invocation of the name of the Holy Trinity, the Father, the Son, and the Holy Ghost, and that you would accept and take in good worth the prayers and words of my mouth, by the invocation of your one hundred holy names, that is to saye, Agla, Monhon, Tetragrammaton, Olydeus, Ocleiste, Amphinethon, Lamtara, Ianemyer, Saday, Hely, Horlon, Portenthymon, Ihelur, Gofgamep, Emmanuel, On, Admihel, Honzmorph, Ioht, Hofob, Rasamarathon, Anethi, Erithona, Iuestre, Saday, Maloht. Sethoe, Elscha, Abbadaia, Alpha et Omega, Leiste, Oriston, Ieremon, Hosb, Merkernon, Elzepaehres, Egirion, Betha, Ombonar, Stimulamathon, Orion, Erion, Noimos, Peb, Nathanothasy, Theon, Ysiston, Porho, Rothon, Lethellette, Ysmas, Adonay, Athionadabir, Onoytheon, Hosga, Leyndra, Nosulaceps, Tutheon, Gelemoht, Paraclitus,Occymomion, Erchothas, Abracio, Anephe)neton, Abdon, Melche, Sother, Usirion, Baruch,
erchothas . abracio . anepheneton . Abdon . melche . Sother . usiryon . baruch . Sporgongo . Genonem . messyas . pantheon . zabuather . Rabarmas . Yskyros . Kyryos . Gelon . Hel . Rethel . nathi . Ymeynlethon . Karex . Sabaoth . Sallaht . cirhos . Opyron . nomygon . Oryhel . theos . ya . Horha . christus . Holbeke . tosgac . Occymomos . elyorem . Heloy . Archyna . rabur . humbly & faythfully beseeching the although unworthe yet trusting In y e that y u wildest sanctefy & blesse this bloude by thy most Holy names afforsayd, & by this na~e . Sememphoras . of .72. letters that by y e power Holynes and vertue of y e same na~es & by y i deuyne mighte & power this bloude maye be co~ecrated, blyssed, & strengthened by y e vertu of y i most Holy bodye & bloude y t It may haue y e vertue & aptnes which it oughte to haue w t out any discet, y t it maye be worthy to wrighte y t Holy seale y t it may haue y e effecte which it ought to haue thorow o r lorde Iesus which syttethe in y e hyghest to whome be honor prayse & glorye worlde w t owt ende Amen.

:::the blessing of It::: 

God the father blesse y e God y e sonne blesse y e God y e Holy gost blesse y e Hooly marye mother of o r lorde Iesu christ maye blesse &

Sporongo, Genonem, Messias, Pantheon, Zabuather, Rabarmas, Iskiros, Kyrios, Gelon, Hel, Rethel, Nathi, Ymeinlethon, Karex, Sabaoth, Sallaht, Cirhos, Opyron, Nomigon, Orihel, Theos, Ya, Horha, Christus, Holbeke, Tosgac, Occimomos, Eliorem, Heloy, Archina, Rabur. humbly and faithfully beseeching you, although unworthy yet trusting in you that you would sanctify and bless this blood by your most holy names aforesaid, and by this name Schemhamphoras of seventy-two letters, that by the power, holiness, and virtue of the same names and by your divine might and power this blood may be consecrated, blessed, and strengthened by the virtue of your most holy body and blood, that it may have the virtue and aptness which it ought to have without any discet (?), that it may be worthy to write your holy seal, that it may have the effect which it ought to have through our Lorde Jesus, who sits in the highest, to whom be honor, praise, and glory, world without end. Amen.

The blessing of it.

God the Father bless you, God the Son bless you, God the Holy Ghost bless you. May Holy Mary mother of our Lord Jesus Christ bless and sanctify you, Oh blood, that you
Sanctefy ye, o bloude y't y'u mayst
Haue ye mighte and power of a
sacrament In wryting of ye Seale of
God. All Holy virgins maye blesse
ye this, Daye & euer. All ye Holy &
electe of God and All ye celestiall
powers maye blesse the and
confyrmee and Strengthen the, All
Angells and Archangells vertues,
principates, potestates, thrones, and
domynatyo's, cherubin & Seraphin
by ye aucthtoryte & lycency of god
may blesse ye, by ye marytes & all
ye prayers of thy sayntes O lorde
Iesu christ y't y'u woldest blesse +
sanctyfy + & consecrate + this
bloude & strengthe~ it, by thy
almighty pow'r, & y't thy scale y't
shall herew't be wrytte~ may haue ye'
power which it oughte to haue & for
y't purpose & intent for ye which it is
ordeyned thorow o'r lord Iesu christ
whose reygne & empyre dothe
contynew worlde w't owt ende.
Amen :::::

may have the might and power of a
sacrament in writing of the Seal of
God. May all holy virgins bless you
this day and ever. May all the holy
and elect of God, and all the celestial
powers bless you, and confirm and
strengthen you. May all angels and
archangels, virtues, principates,
potestates, thrones, and dominations,
cherubin, and seraphin, by the
authority and license of God, bless
you, by the merits and all the prayers
of your saints, O Lord Jesus Christ,
that you would bless + sanctify +
and consecrate + this blood, and
strengthen it, by your almighty
power, and that your seal that shall
herewith be written may have the
power which it ought to have, and
for that purpose and intent for the
which it is ordained through our
Lord Jesus Christ, whose reign and
empire does continue, world without
end. Amen.