

# 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 Sacratius* by which name it is mentioned at least twice in the thirteenth century.

### Editions

**Latin.** A critical edition of the Latin text has recently been published by Gösta Hedegård: *LIBER IURATUS HONORII -- A Critical Edition of the Latin Version of the Sworn Book of Honorius* (Stockholm : Almqvist & Wiksell International, 2002)

**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 17Axl.ii (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 rationalis, 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. "Honorii Magistri Thebarum liber cui titulus 'Juratus.'" or "Liber Juratus, vel liber de vita Animæ 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 intitulus 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. "lemeliam" [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).

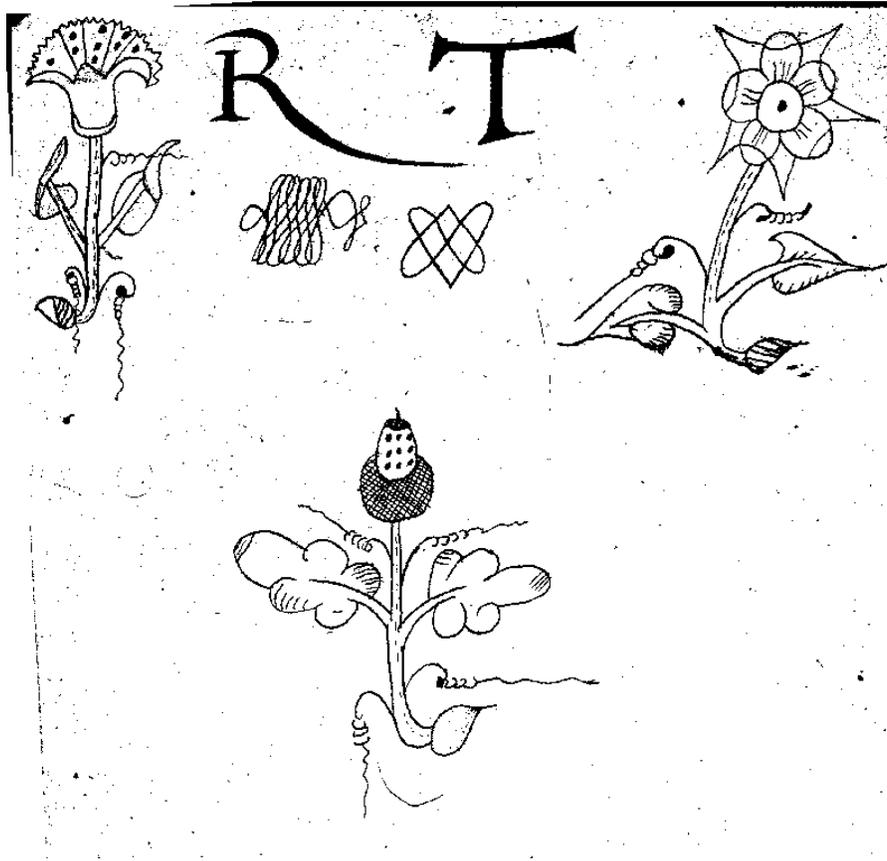
Also of interest are the 'scribal doodlings' on the first folio of the Royal MS (as well as other illuminations and drawings of angels later in the MS -- which I hope to add at a later time) which are very reminiscent of the mysterious *Voynich Manuscript*, which also went through the hands of Kircher.

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

<b>Liber Juratus: [Oratio 17, Royal, fol. 37v]</b>	<b>Ars Notoria: The oration of the physical art</b>
<p>O Jesu the sonne of the incomprhensible god  <b>hancor hanacor hamylos [or hanylos] iehorna</b>  <b>theodonos helyothos [heliotheos] phagor</b>  <b>corphandonos norizaue corithico hanosae helsezope</b>  <b>phagora.</b></p> <p><b>Eleminator candones helos helee resphaga</b>  <b>thephagayn thetendyn thahonos micemya [S2:</b>  <b>uicemya] hehor tahonas [heortahonos] nelos [uelos]</b>  <b>behebos behores hacaphagan belethol ortophagon</b>  <b>corphandonos</b>  borne in the shape of a man for us sinners and yow holy  angells <b>heliothos phagnora</b> herken and teche me and  gouerne me (<i>hic dic petitionem tuam sed p visione diuina</i>  <i>dic ut sequitr.</i>) that i may come to obtayne the visyon of  the deyte thorow the glorious and moste gentle and moste  almighte creator oure lyuyng lorde holy infinite godely  and euerlastinge to whome be prayse honor and glorye  worlde withowt ende. amen.</p>	<p>IHesus fili Dominus Incomprehensibilis:</p> <p>Ancor, Anacor, Anylos, Zohorna,  Theodonos, hely otes Phagor, Norizane,  Corichito, Anosae, Helse Tonope, Phagora.</p> <p><i>Another part of the same oration.</i></p> <p>Elleminator, 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.</p>

---

[Liber Juratus  
or  
The Sworne Booke of Honorius]



[1r] when wycked sprites ware gathered to gether  
 intending to sende devills in to the hartts off men to  
 the entente thay wolde dystroy all thinges profytable  
 ffor mankynde and to corrupte all the whole worlde  
 even to the uttermost off there powr sowing ipocryse  
 and envy and rooting bysshops and prelates in pryde  
 even the pope him selfe and his cardenalles which  
 gathering them selves to gether sayde won to another  
 as here folowethe \*/\*/\*/\*/\*/\*/\*

### [I. Prologue]

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, ever  
 the uttermost of their power, sowing hypocrise an  
 envy, and rooting bishops and prelates in pride, e  
 the pope himself and his cardinals, which gatherin  
 themselves together said one to another as here  
 follows:

the helth which the lorde hathe gevin his people is  
 now through magecke and negromancy turned in to  
 the damnayon of all people, for even the magyans  
 them selves being intoxicated and blynded by the  
 devill, and contrary to the order of christes church  
 and transgressing the commandement of god, which  
 dothe saye thow shalte not tempe the lorde thy god,  
 but him only shalte yu serve,

but these negromancers or magyans denying the  
 sacryfyce dew unto god and inn tempting him hathe

The health which the Lord has given his people is  
 now through magic and negromancy turned into t  
 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, whic  
 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 sacryfyce unto devills and abused his name in calling of them contrary to the profession made at there baptn, [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 hathe also brought all people through there mervelus ellusyons in to ye errors drowing 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 destroye all other scyences,

it is thought rite therefore to plucke up and utterly to dystroy this dedly roote and all the followers of this arte, but they throughe the instygasyon off the devill and being moved wt envy and covetusnes under the simylytude of truthe they did publyshe and spred abrode ye falshed speking false and unlykely things, for it is nott possible yt a wiche and unclen man shulde work trwly in this arte, for men are not bownde unto sprites, but the sprites are constrayned agaynst yr wills to answeere men yt be clensed or clene, and to fulfill there requestes, yet agaynst all yos willes we have gone abowt to set forrthe the princyple of this arte [2r] and ye cause of truthe, and for that cause they had condemned this arte and judged hus to dethe.

we therefore throughe 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 tholetus 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 throughe 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\* chapters 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 devil and his pomps." But these magians and negromancers not follow only the pomps and workes of Satan, bu have also brought all people through their marvel 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 th 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 th art, but they through the instigation of the devil, a being moved with envy and covetousnes under th 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 truely in this art, for men are not bou to spirits, but the spirits are constrained against th wills to answer men that are cleansed or clean, an 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 ty 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, doub [i.e. fearing] that a greater danger would follow u it, for the wicked power of the spirits at our conn 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 mas which came out of Naples, Athens, and Toledo, w did choose one whose name was Honorius, the so Euclid, master of the Thebians, in the which city t art was read, that he should work for us in this sai art. And he through the council of a certain angel whose name was Hocroel, did write seven volum art magic, giving to us the kernel, and to others th shells. Out of the which books he drew out 93 chapters, in the which is briefly contained the effe of this art, of the which chapters he made a book which we do call *The Sacred or Sworn Book* for t cause, for in it is contained the 100 sacred names God, and therfor it is called sacred, as you woukd

it is calyde 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 verely this arte had bin utterly destroyed, and therfore we being somwhate moved made this othe amoung oure selves, first yt this booke shulde be delyveryd to no man untyll suche tyme as the master of the arte were in jeoberdye of dethe and yt it shulde be copyed but unto \*3\* att the most, and yt it shulde be delyveryd to no woman nor to any man excepte he were off 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 [3r] be destroyed, 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 sufficyent 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 honestely and clenly, and newer affter to revele the place by any curcumstances 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 commaundenentes yff nide be they shall even suffer dethe rather then they will declare ayther the sayinges or doinges of there master, or yt he knoweth any suche thinges, 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 unytte and kintt together his discyple or schollers in concorde and love so yt alwayes the one 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 artycle off his othe and for this cause this is calyde the sworne booke: (\*ffinis prologu \*/\*/\*/\*/\*/\*)

"made of holy things," or else because by this booke 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 h 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 should also be both Godly and faithful, whose Godly behavior had been tried for the space 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 scholar: will prove then any man of ways that for to fulfill his commandments if need be, they shall even suffer death rather than they will declare 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 kint together his disciples or scholars in concord 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 truly perform, observe, and keep every art

of his oath.

And for this cause this [book] is called *The Sworn Book*

**End of prologue.**

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in the name off the almighty god ye lorde jesus christ  
the trew living god. i honoryus have thus appoined in  
my booke the workes 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 composysyon of the great name of god which the hebrues call sememphoras 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 power,
- the \*4\* of the for gyuenes off synnes,
- the \*5\* that a man shuld nott fall into dedely sine,
- the \*6\* of the redemysyon 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 whome every angel is,
- the \*12\* to know the offyce of every angell,
- the \*13\* of the invocatyon 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., whic the beginning in this art.
2. The second chapter is of the vision of the D
3. The third of the knowledge of the devine power,
4. The fourth of the forgiveness of sins,
5. The fifth that a man should not 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 po
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 should 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 all his dyedes and his thoughtes,
  - the \*29\* to know the sprites of the water and there vertuse and there superyors,
  - the \*30\* to know the erthely sprites and infernalles,
  - the \*31\* of the sighte of purgatorye and hell and the sowlles 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  
\*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*
15. To obtain all sciences,
  16. To know the hour of death,
  17. To know all thinges present, past, and to co
  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 plan 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 na 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 o 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.**

ffinis of the chapters of the secode 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 answeare or nott,
- the \*40\* to cause thunder and lightening,

**The chapters of the third work.**

34. Of the constrinksyon of spirits by words,
35. Of the consthinksyon of sprits by seales,
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 ans 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 they ayer,
- 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\* off a horse,
- the \*49\* to bringe agayne a man that is gone saffe 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 preasure,
- 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 dystroyed,
- the \*60\* to make a wicked glasse,
- the \*61\* to destroye a place or a holde by a wicked glasse,
- the \*62\* off a glasse wherin thow shalte 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 discorde and debate,
- the \*66\* to cause unyte and concorde,
- the \*67\* to have the favor of everybodye,
- the \*68\* to obtayne or gett rytches,
- 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 adamaint 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 wylde bestes to gether and to take them,
- the \*78\* to cawse warre amonge fysshes fowlles and suche lyke,
- the \*79\* to make burninge to apeyre,
- 44. To cause snow and ice,
- 45. Of dewes [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 destroy
- 60. To make a wicked glass,
- 61. To destroy a place or a hold by a wicked gl
- 62. Of a glass wherein you shall see the whole world,
- 63. To bring again that which a thief has stoller
- 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 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 t
- 78. To cause war amongst fishes, fowls, and suc like,
- 79. To make burning to appear,
- 80. To make jugglers or maidens singing to appr
- 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 wh he is not,
- 87. To make all pleasures to appear

- the \*80\* to make juggelers or maydens singing to apeyre,
- the \*81\* to make gardens or castells to apeyre,
- the \*82\* to make fightinge men to apeyre,
- the \*83\* to make gryphons and dragons to apeyre,
- the \*84\* to make all wylde bests to appeyre,
- the \*85\* to make hunters and there dogges to appeyre huntinge,
- the \*86\* to make a man to thinke he is in a place where he is nott,
- the \*87\* to make all pleasures to appeyre  
\*/\*\*/\*\*/\*

**End of the chapters of the third work.**

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

[6r]

**the chapters off the \*4\* worke \*/\*\*/\*\*/\***

- the \*88\* to delyur them yt be in pryson,
- the \*89\* to locke a gayne the gattes of the castell,
- the \*90\* to haue all treasures mettalls pressyns stones and all other thinges hyd in the grounde,
- the \*91\* off the appeyryng off ded bodyes that thay seme to aryse agayne and to speke,
- the \*92\* that ye shulde thinke beastes to appeyre created agayne off the earth but these \*2\* chapters haue we takyn awaye be cause they be agaynst the will of god.

**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 stone and all other thinges hidden in the ground,
91. Of the appearing of dead bodies that they se to arise again and to speak,
92. That you should think beastes to appear againe of the earth

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

**Thus ends the notes of all the chapters.**

thus endeth the nottes off all the chapters  
\*/\*\*/\*\*/\*

**here beginnithe the booke**  
\*/\*\*/\*\*/\*

we therefore thorow godes helpe intendinge to folow the stepps and precepes of salomon, therefore to thy receyuing of suche an highe misterye we pfeess to be oone chiffe princyple or begininge. note therefore that the first and chiffe princyple or begininge is the devyne maiesty, and the trew invocatyon must come frome the very faythe of the harte, the which faythe the workes shall declare, [6v] ffor salomon sayde there is one only god one mighte, or power, oone faythe, of whome oone worke, oone princyple or begininge, and of whome the prefectyon and effecte of every worke

**[III] Here begins the book.**

We therefore, through God's help, intending to fo the steps and precepts of Solomon, therefore to yc receiving of such a high mystery, we profess to be one chief principal or beginning. Note therefore tl the first and chief principal or beginning is the Di Majesty, and the true invocation must come from very faith of the heart, the which faith the works s declare. For Solomon said there is one only God, might or power, one faith, of whom one work, on principal or beginning, and of whom the perfectio and effect of every work comes, although this be

dothe comme althoughe this be deuyded into many parts, ffor lyke as all the holle partes doo saver and smel of the body even to lyke wyse dothe of these thinges 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 \*3\* persones and on god the gyuer off lyffe and the destroyer off dethe for he destroyed oure dethe and thurgh his resurrectyon restored us agayne to lyffe \*/\*\*/\*

off the makinge off the seale of god, for the knowledge of the first parte, of the knowledge of the deytie, for the knowledge of ye \*2\* parte. in ye \*3\* parte of the vysyon of angells, the \*4\* of ye constrinkeyson, [7r] the \*5\* parte off the bownde of deadmen \*/\*\*/\*

off angels there are \*3\* kyndes \*/\*\*/\*

some be celestyall, and some of the ayre and some be of the earthe. off the celestyall there are also \*2\* kyndes somme of them doo serve god only and those be the \*9\* orders of angells that is to saye cherubin, and seraphin, trons, domynatyons, vertuse, princypates, and potestates, arkangells and angells off whome it is to be spoken amoung mortall men, for they will not be constrayned by any artyfysyall powr, and therfore they oughte nott to be invocated for they always stande before the deuyne maiestye and are neuer seperated from his presens yet be cause the sowle of man was created with theme and to there lykeness, lookinge to be rewardyd with them maye through the gyfte and grace of god his bodye yet lyuing beholde the deuyne maiestye, and with them to prayse and to know god ye creator, and this knowledge is nott to know god in his magestye [7v] and power but ever as adame and the prophettes dyd know him,

but this is princypally to be noted that there are \*3\* 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 maye make them to committ idoletrye, 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 do savour and smell of the body, even so likewise of these things come all perfection and effect.

In the name therfore 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 t 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 second part, in the third part of the vision of angels, the fourth of constrinkeyson, the fifth part of the bonds of d men.**

Of angels there are three kinds. Some are celestia some are of the air, and some are of the earth. Of celestial, there are also two kinds. Some of them is 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 artifi power. And therefore they ought not 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 liv behold the Divine Majesty, and with them to prais and to know God the creator, and this knowledge not to know God in his majesty and power, but ev as Adam and the prophets did know him.

But this is principally to be noted, that there are th kinds of men that work in this art: Jews, Christian and pagans. The pagans do sacrifice to the spirits of the air and of the earth, but they do not constrain or bind 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 wor after that man must forsake the living God, and m do sacrifice to spirits and idols. For it is faith that

and idoles for it is faythe that worketh in a man good or euill, wherefore it is sayde in the gossell ye faythe hathe made the saffe, the jwes doo in no wyse worke to obtayne the visyon of the deyte, for by the comminge of christe they lost there prehemynence nor they can nott comme to heauen, for the lorde dothe saye [8r] he that is nott baptysed shall be damned, and so in all angells they worke imperfectly, nor they canontt through there inuocatyons bringe any worke to effecte excepte they be liue in christe. ffor it is sayd by the prophet, when the kinge of kinges and the lorde of lordes is cume then shall youre anoyntinge cease which shulde neuer haue ceasyd yf they cowlde haue wroughte effectually by this arte, and so there workes are noughte, and althoughe the jwes in that yy are jwes are condemnyd of yet they doo 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 god that is to saye with the signe of the crosse therfore they sprites will not answeere them trewly, therfore the christyan man only dothe worke trewly to cum to the vysyon of the deyte, and in all other workes. and althoughe \*3\* sortes of men doo worke by this arte magyke, yet [8v] it is nott to be thoughte yt there is any euill in this name magyan, for this same name magyan dothe signefy in the grike twunge a philosopher, and in the hebru twunge a scribe, and in the latten twunge it signefyeth wyse and so this name of arte magyke is compownded of this worde magos wiche is as muche to saye as wyse and of ycos wiche by interpretasyon is knowledge for by it a man is made wyse, for by this arte a man maye know thinges present past and to come \*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*

**here folowithe the makinge off the seale off the trwe and lyuinge god [S: De compositione signi dei vivi] \*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\***

Primo fac unum circulum cuius diameter sic trium digitorum propter tres clauos 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 granis ordeï propter duas tabulas moysi, [9r] vel distantem a primo tribus granis 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."

The Jews do in no wise work to obtain the vision the Diety, for by the coming of Christ they lost th preeminence, nor can they come to heaven, for th Lord says, he that is not baptized shall be damned And so in all angels they work imperfectly. Nor c 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 Lords is come, then shall your anointing cease," which should never have ceased if they could hav wrought effectually by this art. And so their wor are nought. And although the Jews in that they are Jews are condemned, of yet they do worship the F 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 n 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 l 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 philosoph* and in the Hebrew tongue *a scribe*, and in the Lat tongue it signifies *wise*. And so this name of art magic is compounded of this word *magos* which i much to say as 'wise,' and of *ycos* which by interpretation is 'knowledge.' For by it a man is m wise. For by this art a man may know things pres past, and to come.

**[IV] Here follows the making of the Seal of the true and living God**

First, make a circle with a diameter of three finge 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 ni orders of angels, but generally five fingers are customary.

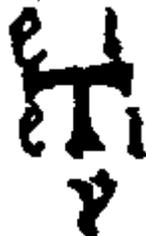
Deinde infra illum circulum fac alium circulum a primo distantem duobus granis ordeï propter duas tabulas moysi, vel distantem a primo tribus granis

unam crucem, cuius tibia aliquantulum intrat [S: intret] circulum interiorem. Deinde a parte dextra crucis scribe .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]. e. k. x [S, S2, R (sup. lin.): s]. p. f. y. o. m. e. m. a. n [S: x(?), S2: u]. a. r. e. l. a. t [S, S2: c]. e. v [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: ..yleyotma] et iste [S: istæ] literæ sunt eque [S: æque] distantes, et circum~dent circulum. eo ordine quo sunt prenominate et sic magnum nomen domini schemhamphoras [S2: semenphoras; S: shemhamphorash] \*72\* literarum erit completum. hoc facto in medio circulorum scilicet in centro fac



unum pentagonum talem, . in cuius medio

sit signum tau tale  et super illud signum scribe hoc [deest S,S2] nomen dei el, et sub nomine aliud nomen dei .l.[deest R; S: et sub nomen aliud dei



sz] .ely. isto modo Deinde infra angulum superiorem [S: inferiorem] pentagoni scribe istas duas litteras .l.h [S, S2: lx]. Et infra alium angulum dextrum [S, S2 add: istas duas] .a.l. Et in alio [9v] post istum [S2 adds: "istas duas .l.a. et in alio post istum .l.c. Et in alio post istum" S. adds simply: "istas duas"] .n.m. [S: .v.m.] Deinde circa pentagonum fac unum eptagonum [S: heptagonum] cuius latus superius secundum sui medium contingat angulum superiorem pentagoni ubi .l.h. [S, S2: .l.x.] scribebatur, et in eodem latere eptagoni [S: heptagoni] scribe hoc nome~ scante [S, S2: sancti] angeli quod est [S, Sl. 3854 add: .casziel. Et in alio latere a dextris istud nomen alterius sancti angli quod est] .satquiel. Deinde in alio .samael. et in alio .raphael. postea .anael. postea .michael. postea .gabriel. et sic \*7\* latera eptagoni [S: heptagoni] sunt [S, S2: erunt] adimpleta [S: adimpleti], Deinde circa istum eptagonum [S: heptagonu~] predictum fac alium eptagonum [S: heptagonu~] non quoquo modo factum

propter trinitatem parsonarm. Deinde infra illos d circulos in superiori parte quae dicitur angulus meridiei fac unam crucem, cuius tibia aliquantulu intrat circulum interiorem. Deinde a parte dextra crucis scribe .h. aspirationem deinde .t. deinde .o. deinde .e. x . o. r. a. b. a. l. a. y. q. c. i. y. s. t. a. l. a. o. n. o. s. v. l. a. r [t]. y. t. c. e. k. s. p. f. y. o. m. m. a. n. a. r. e. l. a. c. e. d. a. t. o. n. o. n. a. o. y. l. [y]. o. t. m. a. et istae literæ sunt aequè distantes, circumdent circulum. eo ordine quo sunt prenominate et sic magnum nomen domini schemhamphoras \*72\* literarum erit completum. facto in medio circulorum scilicet in centro fac un



pentagonum talem, . in cuius medio si

signum tau tale  et super illud signum scribe hoc nomen dei el, et sub nomine aliud nomen dei



sz] .ely. isto modo

Deinde infra angulum superiorem [S: inferiorem] pentagoni scribe istas duas litteras .l.x. Et infra alium angulum dextrum istas duas .a.l. Et in alio post ist [S2 adds: "istas duas .l.a. et in alio post istum .l.c. in alio post istum" S. adds simply: "istas duas"] .n [S: .v.m.]

Deinde circa pentagonum fac unum heptagonum cuius latus superius secundum sui medium contin angulum superiorem pentagoni ubi .l.x. scribebatur in eodem latere heptagoni scribe hoc nomen sancti angeli quod est .casziel. Et in alio latere a dextris istud nomen alterius sancti angli quod est .satquiel. Deinde in alio .samael. et in alio .raphael. postea .anael. postea .michael. postea .gabriel. et : \*7\* latera heptagoni erunt adimpleta [adimpleti], Deinde circa istum heptagonum predictum fac ali heptagonum non quoquo modo primus factus est : taliter quod unum latus ipsius intercedet latera alterius, Deinde fac alium heptagonum talem qual primus fuit cuius anguli \*7\* contingant angulos \* h3eptagoni secundi quibus esse videtur.

prius sed [S: non q<sup>o</sup> m<sup>o</sup> primus factus est sed] taliter quod unum latus ipsius incarceret [S, S2: intercedet] latera alterius, Deinde fac alium eptagonum [S, S2 add: tale~] qualis prius [S: primus] fuit cuius anguli \*7\* contingant angulos \*7\* eptagoni secundi quibus esse videtur. Hic tamen eptagonus infra perdictum secundum concludetur, [S, S2 add: unu~] latus secundi eptagoni [S: hexagoni] supernudo et aliud subenudo, [S adds: sed; S2 adds: squo(?)] latus primo angulos [S: angulo] succedens subenudo ibit. et quæ [S2: que] sequuntur [S2: secuntur] serie supereuntis et subeuntis alterutrum se habebunt, Deinde in quolibet angulo secundi eptagoni [S: hexagoni] una crux depingatur, Deinde [10r] in illo latere secundi eptagoni [S: hexagoni] quod transit ab ultimo angulo [S, S2 add: eiusde~] ad secundum angulum eiusde~ in eadem parte quæ est super [S: supra] .casziel. sillabe cuiusdam scaneti [S, S2: sancti] dei nominis scribatur [S: scribantur], Ita quod hac sillaba .la. scribatur in illo loco lateris perdicti [S: prædicti] qui est supra primam sillabam de .casziel. et hac [S2: hec; S: hæc] sillaba .ya. in illo loco [S, S13185 add: eiusdem] lateris qui est supra ultimam sillabam eiusdem de [deest S, S2] .casziel. et hæc [S2: hec, S: hæc] sillaba .ly. in illo loco eiusdem lateris qui est latus intersecans predictum latus et crucem secundi anguli eiusdem, Deinde in [S: a] latere illo quod tendit ab angulo primo eiusdem secundi eptagoni [S: hexagoni] ad tertium angulum eiusdem scribatur hoc nomen sanctum dei [S: hoc sanctum nomen dei] .narath. ita quod hæc [S2: hec] sillaba .na. scribatur in illo loco eiusdem lateris qui est supra primam sillabam de .satquiel. et hæc [S2: hec] sillaba .ra. in illo loco qui est supra ultimam eiusdem, et [S2 adds: hec; S adds hæ] dua [S2: due, S: duæ] literae .t.h. [S: .c.h.] in illo loco qui est in eodem [S, S2 add: latere] inter latus secans ipsum [S: illud] et crucem tertiam [S: tercia~], Deinde in illo latere eiusdem secundi eptagoni [S: hexagoni] quod tendit .a. tertio [S reads simply: tendit a 3<sup>o</sup>...] angulo eiusdem ad quartum eiusdem [10v] scribatur hoc creatoris nomen sanctum quod dicitur .libarre. ita quod hæc [S2: hec] sillaba .ly. scribatur supra primam sillabam, de .raphael. et hæc [S2: hec] sillaba .bar. supra ultimam sillabam [S2 adds in margin: i~ illo] \* eiusdem, et hæc sillaba .re. in illo loco \* [text between \* deest in S2] eiusdem lateris qui est inter latus intersecans ipsum et quintum angulum eiusdem secundi eptagoni [S: hexagoni], Deinde in illo latere eiusdem secundi eptagoni [S: hexagoni] quod est .a.

Hic tamen heptagonus infra perdictum secundum concludetur, unum latus secundi heptagoni superr et aliud subenudo, sed latus primo angulo succede subenudo ibit. et quæ sequuntur serie supereuntis et subeuntis alterutrum se habebunt, Deinde in quolibet angulo secundi heptagoni una crux depingatur, Deinde in illo latere secundi heptagoni quod trans ultimo angulo eiusdem ad secundum angulum eiusdem in eadem parte quæ est supra .casziel. si cuiusdam sancti dei nominis scribantur, Ita quod I sillaba .la. scribatur in illo loco lateris prædicti qui supra primam sillabam de .casziel. et hæc sillaba in illo loco eiusdem lateris qui est supra ultimam sillabam eiusdem de .casziel. et hæc sillaba .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 scribatur hoc nomen sanctum dei .narath quod hæc sillaba .na. scribatur in illo loco eiusdem lateris qui est supra primam sillabam de .satquiel. hæc sillaba .ra. in illo loco qui est supra ultimam eiusdem, et hæc duæ literae .t.h. in illo loco qui est in eodem latere inter latus secans ipsum [S: illud] crucem tertiam, Deinde in illo latere eiusdem secundi heptagoni quod tendit .a. tertio angulo eiusdem ad quartum eiusdem scribatur hoc creatoris nomen sanctum quod dicitur .libarre. ita quod hæc sillaba .ly. scribatur supra primam sillabam, de .raphael. et hæc sillaba .bar. supra ultimam sillabam eiusdem, et hæc sillaba .re. in illo loco eiusdem lateris qui est inter latus intersecans ipsum quintum angulum eiusdem secundi heptagoni.

Deinde in illo latere eiusdem secundi heptagoni quod est .a. quinta cruce vsque ad ultimam scribatur hoc aliud sacrum creatoris nomen .libares. ita quod hæc sillaba .ly. scribatur in illo loco lateris qui est supra primam sillabam ipsius .michael. et hæc sillaba .l. in illo loco lateris qui est supra ultimam sillabam eiusdem, et hæc sillaba .res. in illo loco eiusdem lateris qui est inter latus intersecans ipsum et ultimam crucem. Deinde in illo latere eiusdem secundi heptagoni quod vadit a secundo angulo eiusdem secundi heptagoni ad quintum [S: quartum] scribatur hoc aliud sanctum nomen dei .halg. cum coniuncta ita quod coniuncta in illo loco eiusdem lateris scribatur qui est supra primam sillabam de .Sama et hæc litera .ly. in illo loco eiusdem lateris qui est supra ultimam eiusdem, et hæc sillaba .alg. in loco eiusdem lateris qui est inter latus intersecans ipsum

quinta cruce [S reads simply: quod est a 5<sup>ta</sup> cruce] vsque ad ultimam scribatur hoc aliud sacrum creatoris nomen .libares. ita quod hæc [S2: hec] sillaba .ly. scribatur in illo loco lateris qui est supra primam sillabam ipsius .michael. et hæc [S2: hec] sillaba .ba. in illo loco lateris qui est supra ultimam sillabam eiusdem, et hæc [S2: hec] sillaba .res. in illo loco eiusdem lateris qui est inter latus intersecans ipsum et ultimam crucem. Deinde in illo latere eiusdem secundi eptagoni [S: exagoni] quod vadit a secundo angulo eiusdem secundi eptagoni [S: exagoni] ad quintum [S: quartum] scribatur [S, S2 add: hoc] aliud sacrum [S: sanctum] nomen dei [deest S, S2] .halg. [S: lialg] cum coniunctina ita quod coniunctina in illo loco eiusdem lateris scribatur quid [S: q<sup>i</sup>; S2: qui] est supra primam [11r] sillabam de .samael. et hæc litera .ly. in illo loco eiusdem lateris qui est supra ultimam eiusde~, et hæc sillaba .alg. in loco eiusdem lateris qui est inter latus intersecans ipsum et quartam crucem, Sed caue quod ra [deest S] coniunctina sic debet scribi et [deest S] cum titulo intersecante propter timorem dei malum volitum [S2, S: nolitu~] diuideutem, Deinde in illo latere eiusdem eptagoni [S: hexagoni] tendente a quarta cruce ad sextam scribatur hoc aliud sacrum [S: sanctum] dei [S2: aliud dei sacrum] nomen .veham. [S2: ucham] ita quod hæc sillaba .ve. [S2 ue; S: Ne(?)] scribatur in illo loco eiusdem lateris qui est supra primam sillabam de .anael. et hæc litera .h. supra ultimam sillabam et hæc sillabam .am. in illo loco eiusdem lateris qui est latus secans ipsum et sextam crucem, Deinde in illo latere quod tendit a sexto [S2 adds: angulo] eiusdem secundi eptagoni [S: hexagoni] ad primum angulum scribatur hoc aliud sacrum [S: sanctum] dei nomen .yalgal. ita quod hec [S: hæc] litera .y. scribatur in alla [S2: in illo loco] eiusde~ lateris qui est [S: scribatur in illo loco lateris eiusdem qui est] supra primam sillabam de .gabriel. et hæc sillaba .al. super [S: supra] ultimam et hæc sillaba .gal. in illo loco eiusdem lateris qui est inter latus intersecans ipsum et primam [11v] crucem, Deinde in medio latere [S2, S: lateris] primi et tertii eptagoni [S: hexagoni] a dextris [S: dexteris] scribatur .vos. [S: Avs(?)] et in sequenti latere eiusdem tertii eptagoni [S: hexagoni] a dextris [S: dexteris] hoc Nomen .duymas. [S: dvynas] et in alio .Gyram. et in alio .Grani. [S2, S: Gram] et in alio .Aysaram. et in alio .Alpha. et  $\omega$ . in alio [S: et in alio . $\omega$ ]. Deinde in alio spaciolo quod est sub secundi et tertii angulo primo eptagonorum [S: est sub angulo primo 2<sup>i</sup> et 3<sup>i</sup> hexagonoru~] scribatur hoc

quartam crucem, Sed caue quod ra coniunctina sic debet scribi et cum titulo intersecante propter timorem dei malum nolitum diuideutem, Deinde in illo latere eiusdem heptagoni tendente a quarta cruce ad sextam scribatur hoc aliud sacrum dei nomen .veham. ita quod hæc sillaba .ve. scribatur in illo loco eiusdem lateris qui est supra primam sillabam de .anael. et hæc litera .h. supra ultimam sillabam et hæc sillabam .am. in illo loco eiusdem lateris qui est latus secans ipsum et sextam crucem, Deinde in illo latere quod tendit a sexto angulo eiusdem secundi heptagoni ad primum angulum scribatur hoc aliud sacrum dei nomen .yalgal. ita quod hæc litera .y. scribatur in loco eiusdem lateris qui est supra primam sillabam de .gabriel. et hæc sillaba .al. supra ultimam et hæc sillaba .gal. in illo loco eiusdem lateris qui est inter latus intersecans ipsum et primam crucem, Deinde in medio lateris primi et tertii heptagoni a dextris scribatur .vos. et in sequenti latere eiusdem tertii heptagoni a dextris hoc Nomen .duymas. et in alio .Gyram. et in alio .Gram. et in alio .Aysaram. in alio .A. et in alio . $\Omega$ .

Deinde in alio spaciolo quod est sub secundi et tertii angulo primo heptagonorum scribatur hoc nomen dei .el. et in alio spaciolo quod est a dextris sub angulis secundi et tertii heptagonorum sub secunda 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. et in alio sub septima cruce . $\Omega$ . Deinde in illo spaciolo quod clauditur inter angulum primum secundi heptagoni secundum angulum eiusdem et primum latus tertii heptagoni et portionem circuli contingentem illos angulos depingatur una crux, in medio scilicet spacioli illius. Et in bucca superiori a leua crucis scribatur hæc litera .a. et super buccam crucis secundam a dextris hæc litera .g. Et sub bucca inferiori a dextris scribatur hæc alia litera .a. Et sub quarta bucca hæc alia litera .l. Deinde in alio spaciolo sequenti a dextera in medio scribatur hoc nomen dei .Ely. et in alio heptagoni nomen .Eloy. et in alio .Christos. et in alio .Sotheos. et in alio .ADONAI. et in alio .Saday.

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<sup>i</sup>nta; S: 5<sup>ta</sup>] cruce iterum .el. et in alio sub sequenti [S2: sex<sup>u</sup>; S: 6<sup>ta</sup>] cruce iterum .ON. et in alio sub septima cruce .Ϟ. Deinde in alio [S2, S: illo] spacio [S: spaciolo] quod clauditur [S: clauditur] 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 [12r] 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 [S,S2 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 .eloy. [S: Eloy] et in alio .christos. et in alio .sother. [S: Sother] et in alio .ADONAI. [S2, S: Adonay] et in alio .Saday.

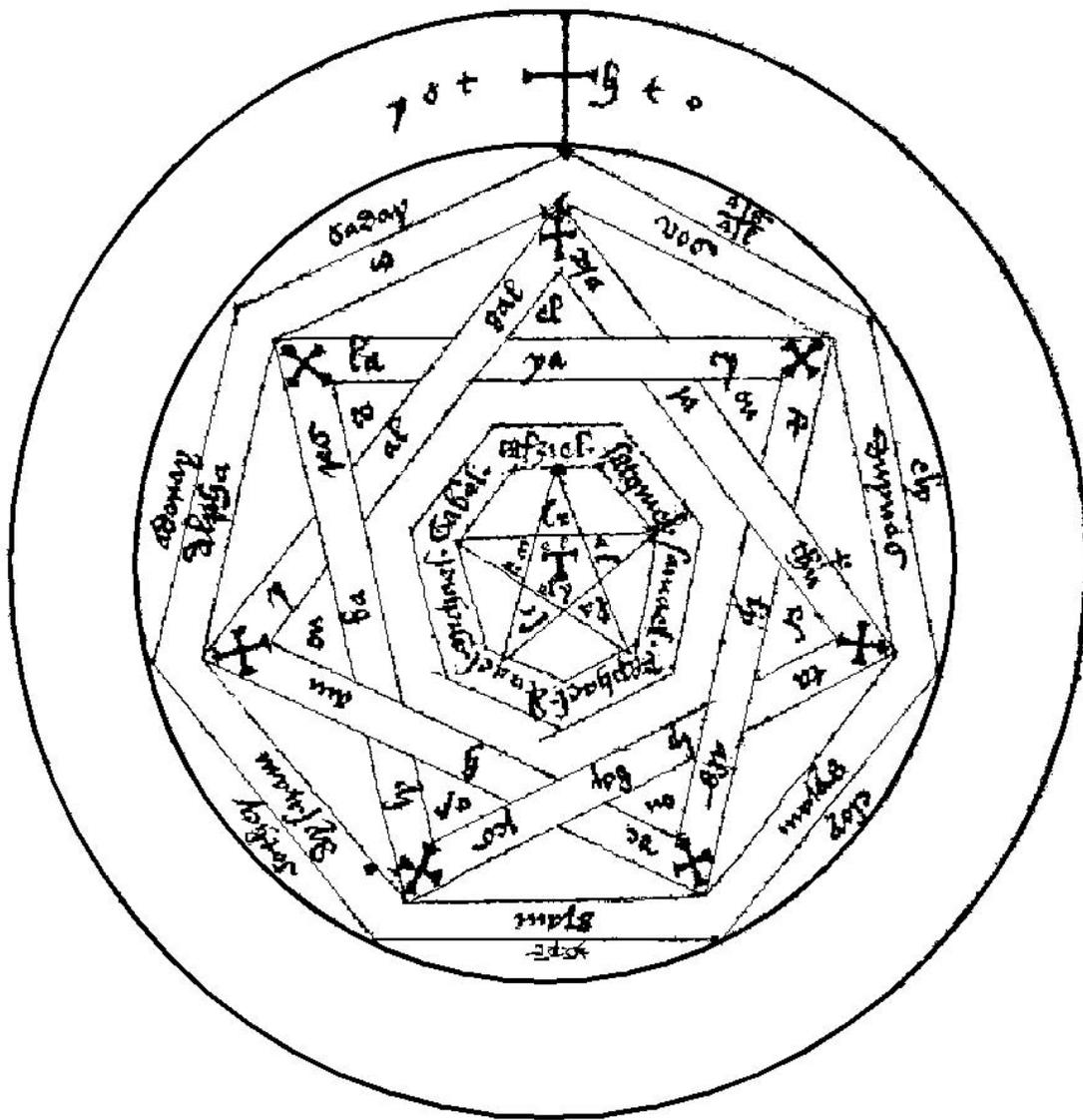
Deinde scias quod communiter in exemplaribus [S2, S: q<sup>d</sup> in exemplaribus communiter] pentagonus fit de rubeo cum croceo in spaciis tincto. Et prim~ [S2, S: primus] septagonus [hex<sup>t</sup>agonus] de azurio, secundus de croceo, tertius de purpureo, et circuli de nigro, et spacium inter circulos ubi est nomen de maximum. ac venerabile [S2 omits "de maximum ac venerabile"] .schemhamphoras. tingit croceo, omnia alio [S2, S: alia] spacia viridi habent tingi, Sed in operationibus aliter fieri debet, quia de sanguine aut. talpæ. aut .turturis. at [S2: aut] .vpupæ. aut .vespertilionis. aut omnium horum figuratur, et in pergameo~ virgineo vituluo [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 dicentur [S: sequuntur] in hoc libro [S2: libro sacro; S: sac<sup>o</sup>]. Modus autem sacrandi hoc sacrum sigillum talis [S: talitur] sicut sequitur [S: seq<sup>t</sup>ur] debet esse. \*/\*/\*/\*/\*/\*/\*

[S3: After this thou shalt knowe that comonly in the examplars the fyve cornarde cyrkyl or anullet is made of redd died w<sup>t</sup> saffron w<sup>t</sup>in the spaces & the

After this you shall know that commonly in the exemplars the five-cornered circle or amulet is made of red dyed with saffron. Within the spaces and the first circle with seven corners of azure, the second saffron, the third of purple and the round circle of Black. And the space between the circles where the name **Schemhamphoras** is, is dyed with saffron. The other spaces are to be coloured with green. Where **Tetragrammaton** ye & the xkyll abowght that with the Angels names and planets. But in operation it must otherwise be done. For it is made with the blood either of a mole or of a turtledove, or a lapv or of a bat, or of them all, and in virgin parchmen a calf, or of foal, or a hind calf. And so is the Seal God perfect.

And by this holy and consecrated seal after it is consecrated, you may work operations which shall be declared afterwards in this book. The manner of consecrating of this holy seal ought thus to be as followeth.

ffirst c<sup>t</sup>kell w<sup>t</sup> 7 corners of azure, the seconde of saffron. The thirde of purple & the rounde cerkelie of Black. / & the space betwene the circules wher the name Shemhamphoras is: is dyed w<sup>t</sup> saffron. Att other spaces are to be coloured w<sup>t</sup> grene. wher tet'grammaton ye & the xkyll abowght that wyght w<sup>t</sup> the Angells names & planetts. / But in operacyons it must other wyse be done. for it is made w<sup>t</sup> the blode either of a mowlle or of a turtyll doue. or a lappwyng or of Backe or of the all & in virgynu~ parchment 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<sup>r</sup> it be consecrated thou mayest worke operacions wich shalbe declared afterwarde in this Booke. The man<sup>r</sup> of consecratyng of this holy seale ought thus to be as folowethe.]



[12v]

Inspirante domino dixit Salomon unus est solus deus, sola fides, sola virtus, quam dominus hominibus voluit revelari et distribui hoc [S2, S: tali] modo. Dedit [S2, S: Dixit] Angulus .Samael. Salomoni hoc [S2: hic] dabis populo Israel qui et aliis similiter tribuent [S2, S: add: sic placuit creatori] et inbet ipsum Dominus [S: dominus ipsum] taliter consecrari, Primo sit mundus operans non pollutus [S: polutus], et cum deuocione faciat non astute, non comedat neque bibat, donec perfecerit opus, Et sanguis quo scriptus [S2, S: scriptum] fuerit primo sit benedictus sicut postea dicetur, Deinde suffumigetur [S2, S: suffumigetur], hoc sigillum ambra, musco, aloe, lapdano, albo, et rubeo, mastiche, olibano, margaritis et thure. Invocando et

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 shall be perfumed with amber, musk, aloes, lapdanum white and red mastic, olibanum margarith, and Frankincense, calling upon and praying to the Lord

orando dominum sicut postea de visione divina erudietur, Post [S: postea] invocando angelos sicut etiam [deest S] infra [deest S2] Dicetur, mutabitur tamen [S2: tñ; S: tantum] peticio hoc [S2, S: tali] modo,

[S3: By the inspiracion of god, Salomon said: y<sup>er</sup> is only one god only faith only vertue w<sup>ch</sup> the lord wolde to be reueled to men & distributed of this wyse. The angell said to Salomon this shalt thou geve to the people off Israell whiche also shall likewise geve to others, so it hathe pleased the creato<sup>r</sup>. / & the lorde comaundeth it thus to be cōsecrated / ffirst let the worker be cleane not polluted & let hym do it w<sup>t</sup> deuocion not deceytfully / let hym not eate nor drynke tyll he heaue done his worke / & the blode where<sup>tr</sup> it shalbe written first must be blessed as shalbe said afterward. than the seale must be fumed w<sup>t</sup> amber, muske, aloes, lapdanum the white & redd / mastyke, Olibanum margarith & encense, callyng uppō & prayng to the lorde & all holy angels, by sayng as foloweth.]

[S: **Oratio**]

ut tu domine per annunciationem conceptionem et citra. Hoc sacratissimum nomen ac sigillum tuum benedicere et consecrare digue ris [S2, S: digneris] ut per ipsum et [S2, S: te] mediante possim vel possit talis [S2: "tal:"; S: "tali"] .N. celestes [S: cælestes] coniungere [S: convincere] potestates aereas et terreas [S2, S: terreas] cum infernalibus subingere, invocare, transmittare [S2, S: transmutare]. coniurare [13r] constringere, excitare, congregare [S: congregare], dispergere, ligare ac ipsos innocuos reddere homines placare, et ab eis suas [S2: tuas] petitiones gracious [S: gratiosi] habere, inimicos pacificare, pacificatos disimigere, sanos insanitate custodire vel infirmare. infirmos curare. homines bonos a malis custodire. et distinguere, et cognoscere, omne corporale periculum euadere, Judices in placito placatos reddere, victoriam in omnibus obtinere, peccata carnalia mortificare et spiritualia fugare vincere, et euitare, divitias in bonis augmentare et dum [S2: du~; S: domine(?)] in die iudicii apparebit. a dextris tuis cum sanctis et electis tuis tuam possit cognoscere [S2: agnoscere] maiestatem \*/\*\*/\*/\*/\*

[S3: That thou lorde by the annunciacion, conceptiō &c. wilt vouchsafe to blesse & cōsecrate this thy

and all holy angels, by saying as follows:

**Oration.**

That thou, Lord, by the annunciation, conception, and [?] wilt vouchsafe to bless and consecrate this thy most holy name and seal, that by it through thy mediation I (or such one) N. may conuince heavenly powers airy, earthy, and infernal, to subdue, invoke to alter, conjure, constrain, raise up, congregate, drive away, to bind and to make though not able to hurt or harm, to pacify men and of them to have graciously mine (or his) petitione to quiet enemies. Them that be at peace to disseun, and to keep sick them in health, or to make them sick, to make sick men whole, to keper evil men from good and to divide and to know them, to escape all bodily danger, to make judges pacified at pleasure, to obtain victory in all things, to mortify

most holy name & seale that by it through thy  
mediacion I may or suche one maye N. convitco  
heuenly powers ayrely earthy & infernall to subdue  
invoke to alter coniuere, cōstrayne, reyse up,  
cōgregate dryve away to bynde & to make tho not  
able to hurte or harme to pacifie men & of them to  
haue graciouslye myne or his peticione to quyete  
enemyes. / them y<sup>t</sup> be at peace to disseu~ & to kape  
seke ,e~ in helth or to make the~ seeke./ to make seke  
men whole, to keper evyll men from good & to  
dyvide & to know them. / to skape all bodely  
daunger, to make Iudges pacified at pleasure./ to  
obteyne victory in all thyngs, to mortifie carnall  
synnes & to dryve away ouercome & avoyde, the  
spirituall./ to encrease riches in good thyngs & whau~  
in the daye of judgement. I or he shall appere of thy  
ryght hande w<sup>t</sup> thy saynts & electe I or he maye  
knowe thy maiestie.]

Et tunc illa nocte sub aere [S2, S add: sereno] extra  
domum dimittat, Tunc habeas chirotecas [S:  
chirothechas] nouas sine creace factas in quas quis  
numquam manum posuit [S2, S: posuerit] in quibus  
signum glutetur, et sic complebitur hoc sacrum [S2:  
sacroset~m; S: sac<sup>o</sup>sctmus (?)] sigillum, Cuius primus  
eptagonus [S: heptagonus] .7. ordines, Secundus .7.  
Articulos Duplos tertius .7. sacramenta Designat [S:  
designant] \*/\*\*/\*\*/\*\*/\*\*/\*

[S3: Than that nyght let hym ley it w<sup>t</sup>out the house in  
the cleare ayre, then, thou shalt haue new gloves  
made w<sup>t</sup>out fyng<sup>r</sup>stherou~, in to the w<sup>ch</sup> no man~ eu~  
dyd put his hande in the whiche the seale shalt be fast  
put & thus is complisshed this holy seale.]

Prima mundatio that is to saye the beginninge of the  
clensinge or powrginge of him y<sup>t</sup> shall worke in this  
arte ffor he must be cleane ffrom all filthyenes of soule  
and bodye \*/\*\*/\*\*/\*

[13v]

**N**ow that we haue fynisshed the composityon or  
makinge of the seale 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.

Then that night let him lay it without the house in  
clear air. Then you shall have new gloves made  
without fingers therou~, into the which no man ev  
did put his hand, in the which the seal shall be fas  
and thus is accomplished this holy seal.

**[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 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

deite.

ffirst he y<sup>t</sup> shall worke must be very penitent and  
trewly confessed of all his sinnes. he muste vtterly  
forbere y<sup>e</sup> company of women and all there  
intycements, in so muche y<sup>t</sup> he maye nott looke upon  
them, ffor as salomon sayeth, it is better to abyde  
withe a bere or a lyon in there dennes then to be in a  
howse w<sup>t</sup> a wickyd woman, he maye kepe no  
company w<sup>t</sup> wicked or sinfull men, for as dauid  
sayethe w<sup>t</sup> y<sup>e</sup> holy thow shalte be holy, and w<sup>t</sup> the  
wicked thow shalte be wicked. therefore he muste  
leade a pure and clene lyffe. for dauid sayeth blyssed  
are the undefyled and those y<sup>t</sup> walke in the lawe of y<sup>e</sup>  
lorde, lett not his apparryll be filthe but rather new, or  
elles very cleane waschyd, salomon meanithe here by  
y<sup>e</sup> new garmentes vertu and purenes of lyffe, ffor god  
and his holy angells care for no wordely thinges, and  
that dothe appere, for the pore men doo soner worke  
effectually in this arte then the ryche men, but in this  
worke folowinge clene apparryll [14r] is necessarye,  
for angells doo abyde w<sup>t</sup> me~ and they be clene, and  
therfor they desyre to haue clene apparryll, and  
therefore salomon did speke generally aswell of the  
clennes of y<sup>e</sup> soule as of the clennes of apparryll, and  
let him that shall worke neuer be ydell least his harte  
doo the soner encline to synne for the scripture  
sayeth, be alwayes doinge some thinge lest ye be  
fownde ydle, and lett him alwayes praye unto god  
withe these prayers folowinge for the scripture  
sayethe blessed is the seruant whome the lorde when  
he commethe shall fynde wakinge \*/\*\*/\*\*/\*\*/\*

**the suffumigatyon as heare foloweth \*/\*\*/\*\*/\*\*/\***

[This section is not present in other manuscripts of *Liber Juratus* (S, S2, or S1.313); They jump directly to the Orations]

Thimiamate for the satter daye is all good things and  
well smelling roottes as ys costus (?) and herbe thuris,  
\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*

Thimiamate upon saunday is masticke, muscus and  
suche lyke and all other good [14v] gumes of good  
odoure, as thus [thure], beniamen [benjamin, i.e.  
benzoin], storax, labdanum, ambre armoniacum, and  
such lyke \*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*

thimiamate upon mondaye is folium mirti, and lawlri,

truly confessed of all his sins. He must utterly for  
the company of women and all their enticements,  
insomuch that he may not look upon them. For as  
Solomon says, "It is better to abide with a bear or  
lion in their den than to be in a house with a wick  
woman." He may keep no company with wicked (r  
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 clean  
For David says, "blessed are the undefiled and th  
that walk in the law of the Lord." Let not his appa  
be filthy, but rather new, or else very clean washe  
Solomon means here by the new garments virtue  
pureness of life, for God and his holy angels care  
no worldly things, and that does appear (?). For th  
poor men do sooner work effectually in this art th  
the rich men. But in this work following clean app  
is necessary, for angels do abide with men and the  
be clean, and therefore they desire to have clean  
apparel. And therefore Salomon did speak genera  
both of the cleanness of the soul and of the cleann  
of apparel. And let him that shall work never be i  
lest his heart do the sooner incline to sin. For the  
scripture says, "Be always doing something lest y  
be found idle." And let him always pray to God w  
these prayers following. For the scripture says,  
"blessed is the servant whom the Lord when he co  
shall finde waking."

***The suffumigations as here follows.***

[The following sections on suffumigations and  
the names of angels is not found in other  
manuscripts of *Liber Juratus* (S, S2, or S1.313).  
They jump directly to the Orations]

***Thimmiamate for Saturday*** is all good things and  
well smelling roots such as costus and the herb th

***Thimiamate for Sunday*** is mastic, musk, and suc  
like, and all other good gums of good odor, as thu  
benjamin, storax, labdanum, amber armoniacum,  
such like.

**Thimiamate for Monday** is folium mirti, and lav

and leues of good odor of all swet flowers  
\*/\*\*/\*/\*/\*/\*/\*

thimiamate on the tewsdaye is sanders the redd blake  
and white, and all swete woodes as lygnum aloes  
cipres, balsami and such lyke  
\*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

thimiamate on the wedsoun daye is the ryndes of all  
swete woodes, as cinamum, cassia ligina corticus,  
lauri, and macis and all swete sedes \*/\*\*/\*/\*/\*/\*/\*

thimiamate on the thowrsdaye is all swete frutes as  
nuttmuges, cloues, the ryndes of orenge and citrynes  
drye and powdred with suche lyke of good odoure  
\*/\*\*/\*/\*

thimiamate on the frydaye is mace roses [15r] violates  
and all other frutes or flowers of good odoure as  
crocus and such lyke \*/\*\*/\*/\*

and leaves of good odor of all sweet flowers.

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

**Thimiamate for Wednesday** is the rinds of all  
sweete 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, a  
all other fruits or flowers of good odor, as crocus  
such like.

Hermes sayde of thimiamate, of the  is  
cinamonium, and lignum aloes, and masticke, and  
crocus, and costus, and maces, and mirtus we put this  
y<sup>t</sup> yche planett haue a partye in it \*/\*\*/\*/\*/\*/\*/\*/\*

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

[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."]

Salomon making a destinctyon upon the dayes and  
planettes of the spyce with y<sup>e</sup> which aman oughte to

make thimiamate, sayde that of  is eche good  
rootte in good and euill, of  all frutes, of  
 eche tree, of  eche gumme, of   
eche rynde, of  eche flowers and odoriferus  
herbe, of the  eche lefe, \*/\*\*/\*/\* bacce,

Solomon, making a distinction upon the days and  
planets of the spice with which a man ought to m  
thimiamate, said that of Saturn is each good root i  
good and evil, of Jupiter all fruits, of Mars each tr  
of Sol each gum, of Mercury each rind, of Venus  
flower and odoriforus herb, of the Moon each lea  
Bacce, cardamonum wax, put also with these thin

cardamomum wax, put also with <sup>thes</sup> things

\*/\*\*/\*/\*/\*/\*/\*

hermes sayeth that he founde in an olde booke y<sup>t</sup> these were y<sup>e</sup> more suffumigatyons thimiamate grecum, masticke, sandalus, [15v] galbanum, muscharlazerat, mirram and ambram and these be y<sup>e</sup> collectyons of spirites \*/\*\*/\*/\*/\* and he saythe there is no suche suffumigatyon to call spirites as is ambra, lignum aloes, costus muscus crocus and bloode of a lapwinge w<sup>t</sup> thimiamate mixt all to gethere w<sup>t</sup> equall porcions, so y<sup>t</sup> it be odiferus of the goumes

\*/\*\*/\*/\*/\*/\*/\*

### Suffumigacions compounded of sartaine thynges heare foloweth. atribited unto the planettes

\*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

For the sonne take saffrone, amber, muske, lignum, aloes, lignumbalsami, the frutte of laurell, w<sup>t</sup> cloues, mir, and thuer equall porcions so y<sup>t</sup> it be mixt all to gether after such manner y<sup>t</sup> it be veri swete of odour of the goumes aforsaide, put to this y<sup>e</sup> braines of an eygell and the bloude of an whytte coke suche quantite as yt may be [16r] verie odiferus as before sayde and makeyt in lyttell balles or pylles and kepe yt verie close frome the aier or wynde for youre use

\*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

For the mone take the heades of froges made of the aier which you may gather after some showers of raigne, with the eyes of a bull and the sede of whytt popye w<sup>t</sup> thure, and camphyre equall porcions, mixt all to gethere w<sup>t</sup> sangine menstruo, and the bloud of a whytt gander suche quantyte as yt may be verie odiferus, and laye ytt safflye up for youre use as before sayde \*/\*\*/\*/\*/\*/\*/\*

For mars take euphorbium, bedellium, armoniacum, the rottes of bothe y<sup>e</sup> hearbes called elleborus, of

Hermes says that he found in an old book that the were the more suffumigations: thimiamate grecum mastic, sandalus, galbanum, muscharlazerat, myrr and amber, and these be the collections of spirits. he says there is no such suffumigation to call spir as is ambra, lignum aloes, costus muscus, crocus, the blood of a lapwing, with thimiamate mixed al together in equal portions, so that it be odiferus of gums.

### Suffumigacions compounded of certain thynges here follow, atribited to the planet.

[This section is evidently based on [Agrippa I-xliv](#): "The compositions of some fumes appropriated to the planets." For suffumigations of the planets see also Picatrix Ed. Pingree pp. 200-2.]

**For the Sun** take saffron, amber, musk, lignum, aloes, lignum balsam, the fruit of laurel, with clov myrrh, and thuer equal portions, so that it is mixe together after such manner that it be very sweet o odor of the gums aforesaid. Put to this the brains o eagle and the blood of an white cock, such quanti it may be very odiferous as before said. And maki into little balls or pills and keep it very closed from the air or wind for your use.

[Agrippa: We make a suffumigation for the Sun in this manner, viz. of saffron, ambergris, musk, lignum-aloes, lignum-balsam, the fruit of the laurel, cloves, myrrh, and frankincense, all which being bruised, and mixed in such a portion as may make a sweet odour, must be incorporated with the brain of an eagle, or the blood of a white cock, after the manner of pills, or trochisks.]

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

**For Mars** take euphorbium, bedellium, armoniac the roots of both the herbs called Helleborus (of s

some yt is called bearfotte, w<sup>t</sup> the powder of the stone called magnes, and mirr, w<sup>t</sup> alyttell sulphuer, but of the other equall porcions, mixt all to gether [16v] w<sup>t</sup> the braines of a rauē, and humayne bloude w<sup>t</sup> 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 hearbe called sunckfoyle and of the stone in powder called an agath, of equall porcions and mixt all thes to gethere, w<sup>t</sup> the braines of afox and of a wesell, w<sup>t</sup> y<sup>e</sup> bloude of a pye called a hagester, suche a quantyte as shalbe expedient, so y<sup>t</sup> it be verie odiferus of the gummies aforesaide, and laye yt up saffe for youre use as before is first wrytten \*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*

For the planett iubiter take the sede of a~ ayche tree, lignum aloes, storax, beniamē~ and of the stone y<sup>t</sup> is called lapis lazuli, and the greate endes of the quiells of [17r] a pecoke equall porcions, and mixtall thes to gether w<sup>t</sup> the bloude of a storke, of a swalowe, and the braines of stagg called an hartte when he is kyllēd in the precens of the prince, the male or female will serue, but take suche a quantite as yt maye be verie odiferus of the foresaide gumes, and layeyt up vere well for youre use as before saide \*/\*\*/\*/\*/\*/\*/\*

For the planett venus, take muscke, ambre, lignum aloes, redd roses, and of the stone in powder called corall, of y<sup>t</sup> whiche is redd equall porcions and mixt all thes to gethere, with the braines of sparowes male and female, and w<sup>t</sup> the bloude of a turcledour or of a howse doue being whytte, hauinge allwayes respect that it be odifires of the gummies as afore mencioned, and kepe yt verie well for youre use, ut supra,

[17v] For the planett saturne take the sedde of blake popye the sede of henbane, the rotte of mandragg, 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 called fluider myse, hauinge respecte to the quantite that it be odiferouse of the gomie afore specified, kepeinge it verie well for youre use as is first wrytten

\*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

**Heare foloweth of maruelous efficacei sartaine suffumigacions accordinge to the demonstracion of lerned and wyse men after the opnione of**

it is called bearfoot), with the powder of the stone called magnes, and myrrh, with a little sulphur, but the other equall portions, mixed all together with brains of a raven, and human blood, with the blood of a black cat, such a quantity as it may be very odiferus, and lay it up for your use as before said.

**For Mercury** take mastic, thure, cloves, the herb called cinqfoil, and of the stone in powder called agate, of equal portions, 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 odiferus of the gummies aforesaid, and lay it up safe for your use, before is first written.

**For the planet Jupiter** take the seed of an ash tree lignum aloes, storax, benjamin, and of the stone it is called lapis lazuli, and the great ends of the quills of a peacock, equal portions, and mix all these together with the blood of a stork, of a swallow, and 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 odiferus 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 and female, and with the blood of a turtledove, or of a house dove being white, having always respect that it be odiferous of the gummies as aforementioned, and keep it very well for your use, *ut supra* (as above),

**For the planet Saturn** take the seed of black poppy the seed of henbane, the root of mandrake, and of stone in powder called magnes, and of myrrh, equal portions, mix all these together with the brains of black cat, and the blood of backes called fluider n [i.e. bats], having respect to the quantity that it be odiferous of the gomie afore specified, keeping it very well for your use as is first written.

**Here follows of marvellous efficacies of certain suffumigations according to the demonstration of learned and wise men after the opinion of**



\*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

**A suffumigacion 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 galle of the fyshe called a cuttle the swete gum called arminioicum & rosses and lignum aloes, if then 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<sup>t</sup> beinge congelyd and dried and therof afimigacion made in a howse or ani place [19v] where you are dyssposed to proue this and yt shalbe donne that you desyere and put into thys place where you worke thys forsayde matter ther earth y<sup>t</sup> fallyth or hangeth on a plowe, and it wyll sem that all the earthe dothe tremble and shake.

**A suffumygacion made as hereafter 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, parslye and blake popie the water therof the popie dysstilld and tempered w<sup>t</sup> the iuce of the pougarnet skine the which is w<sup>t</sup> in the sayde pougarnet this being in a confeccion made and laye w<sup>t</sup> yt golde syluer or anie other precious thinge w<sup>t</sup> in the water the earthe or anie other place where you will, or make a fumigacion of the foresayde [20r] confeccion upon the sayde place which thoue wilte hyde anie thinge in



the  at the same present be in coniunccion w<sup>t</sup> th sonne in the .4. howse which is y<sup>e</sup> angle of the earthe or the pointe of midnight and yt shalbe allways kepte secrett for beinge found or reuelyd by anie

**A suffumigation made as follows drives and ex all poisons and venoms**

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 as hereafter follows in a place where you will, causes all things there hiddin never to be found or revealed**

Take these herbs, coriander, and saffron, henbann parsley, and black poppy, the water thereof the pc distilled and tempered with the juice of the pougarnet skin, the which is within the said pougarnet. This being in a confection made and with it gold, silver, or any other precious thing wi the water, the earth, or any other place where you will, or make a fumigation of the foresaid confect upon the said place which you would hide anythin in. The Moon at the same present [=instant] be[in conjunction with the Sun in the fourth house, whi the angle of the earth, or the point of midnight, an shall be always kept secret, for being found or revealed by any way or means, it is certain and tr

waye or means it is sartaine and true  
\*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

**A suffumygacion made of, as after folowith  
cawseth visions in the ayer & the shaddowes of  
sepulcors of the arthe to appeare**

\*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

Take the naturall seed of the fyshe called a whalle,  
lingnum aloes, costus, muske saffronne, armoniacum,  
w<sup>t</sup> the blude of the foule called a lapwinge, and make  
a confeccion therof, w<sup>t</sup> this sayde confeccion make  
a fumigacion in a conuenient place, and you shall  
see visyons in the ayer, take of the sayd confeccion  
and make [20v]

a fumygacion aboute the sepulkers and vissions of the  
dedd shall and wyll appeare

And note and marke all this well, that thes saide  
matters hath tymes and dew, obseruacions  
perffyttley to be donne and kepte properley under  
the trew frame and concourse of the heaunes,  
according to ther proper qualites and influences, in  
eche degre. for the whiche you maye worke as in the  
chapters before wrytten yt apperethe more plainley

\*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

**the suffumigacions of the .12. signes, and of there  
facies \*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\***

- [aries] take for y<sup>e</sup> fumigacion of the singe of aries mir
- [taurus] take for the fumigacion for y<sup>e</sup> singe of taurus, costus
- [gemini] take for the fumigacion for the singe of gemini, mastike
- [cancer] take for the fumigacion for the singe of cancer, camphyer,
- [leo] take for the singe of leo, thi fumigacion, thu  
[21r]
- [virgo] take for the fumygacion for the singe of virgo, saunders
- [libra] take for the singe of libra, this fumigacion, galbanm
- [scorpio] take for the singe scorpio, thys fumygacion, oponianac
- [sagitori] take for the singe of sagitori, thys fumigacion, lingnum

**A suffumigation made of, as after follows, caus  
visions in the air and the shaddows of sepulche  
of the earth to appeare**

Take the natural seed of the fish called a whale,  
lingnum aloes, costus, musk, saffron, armoniac, wi  
the blood of the fowl called a lapwing, and make a  
confection thereof. With this said confection mak  
fumigation in a convenient place, and you shall se  
visions in the air. Take of the said confection, and  
make a fumigation about the sepulchers, and visio  
of the dead shall and will appeare.

And note and mark all this well, that these said  
matters have times and due observations perfittly t  
done, and kept properly under the true frame and  
concourse of the heavens, according to their prop  
qualites and influences, in each degree. For the w  
you may work, as in the chapters before written it  
appears more plainly.

**The suffumigacions of the twelve signes, and of  
their faces**

- [Aries] Take for the fumigation of the sign Aries myrrh.
- [Taurus] Take for the fumigation for the sig Taurus, costus.
- [Gemini] Take for the fumigation for the si of Gemini, mastic.
- [Cancer] Take for the fumigation for the sig Cancer, camphor.
- [Leo] Take for the sign of Leo, the fumigat thu.
- [Virgo] Take for the fumigation for the sig Virgo, sanders.
- [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



**De fumigationibus quatuor partium mundi  
quatuor elementorum**

\*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

In oriente parte et super ignem sunt ambra, [22r]  
muscus, et alba cera, in parte meredei, et terræ, sunt  
algalya, almea, et tyryaca, in occidentalii parte et in  
aere sunt balsamus, camphora, et olium olmarum, in  
septentrione et aqua sunt lignum aloes, nux muscata,  
et maceys \*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

**The names of the angells that haue powr upon  
y<sup>e</sup> .7. dayes in the wicke and upon the .7. sterres  
and goethe upon the .7. heauens and other whyle  
in there chayers be these \*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\***

Capziel . satquiel . Samael . raphael . anael . l .  
Amael . Michael . et gabriel. and the powr of theys is

that capziel is the power of sabaday .  . satquiel  
of Zedet [sic] .  . samael of madin .  .  
raphael of hamina .  . anael of noga .  .  
michael of cocab .  . and gabryel of  
labana .  . and eury wan of thes sitteth in his  
heauen. \*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

**Nomina aeris in quatuor temporibus**

in primo tempore dicitr ystana, in secundo .surail. in  
tertio . oadyon in quarto gulyon, et nomina angeloru~  
qui habent potestatem in aere et super sunt hæc  
Raphael . guabryel . michael . cherubin . seraphyn .  
[22v] orchyne . pataceron . mycraton . sandalson .

**De fumigationibus quatuor partium mundi  
quatuor elementorum**

- In oriente parte et super ignem sunt ambra, muscus, et alba cera.
- In parte meredei, et terrae, sunt algalya, aln et tyryaca.
- In occidentalii parte et in aere sunt balsamu camphora, et olium olmarum.
- In septentrione et aqua sunt lignum aloes, n muscata, et maceys.

**[The names of the angels.]**

**The names of the angels that have power over  
seven days of the week, and over the seven star  
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 powe  
Sabbathai (Saturn), Satquiel of Zedek (Jupiter),  
Samael of Madim (Mars), Raphael of Hamina (Sc  
Anael 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 dicitr ystana.
- In secundo, surail.
- In tertio, oadyon.
- In quarto gulyon,

Et nomina angelorum qui habent potestatem in ae  
super sunt haec: Raphael, Guabriel, Michael,  
Cherubin, Seraphin, Orchyne, Pataceron, Mycrat  
Sandalson, Barachyel, Rageyel, Tobyell, et  
nominabis . eos in omnibus rebus quae facias in a  
et deo adiuuante prosperabis.

Nomina terrae in quatuor . temporibus anni:

barachyel . rageyel . tobyell et nominabis . eos in omnibus rebus quæ facias in aere . et deo adiuuante prosperabis \*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

Nomina terræ in quatuor . temporibus anni in primo dicitur nyguedam in secundo yabassa . in tercio . tobell, in quarto . aradon, et angeli terræ sunt hæc \*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

Samael . yatayell . baranyell . oryell . arfanyel . tatgryel . danael . affaryell . pactryell . baell . byenyell . et nominabis hæc nomina angelorum super terram in his rebus quæ facis in terra, et deo adiu~ante prosperabis \*/\*\*/\*/\*

**the names of the monthes be these \*/\*\*/\*/\***

nisan . yar . mantanius . abelul . tysyrin . marquesnam . quislep . tobenor thus tebethe sabat . adar . postadar . postremus .

**The names of the potestates** be these and they be .12. princes or rulsors . that is one uppon euerye month of the .[moon]. and the rather is .oryel . sasuyell . amaryel . noryel . beraquiel . magnyuya . suryel . barfiell . adoniel . anael . gabryel . romyel . lacyel and euery of these [23r] hathe so many potestates or helpars more or greater as there be dayes in the monthe or many other seruantes of them.

**the names of the angells of the .12. monthes.**

The names of the angells that be mighty and more mighty in the first monethe which is sayde nisan, be these . oryel . malaquiram . acya . zaziel . paltifur . yesmachia . yaryel . araton . robyca . sephatya . anaya . guesupales . seniquiel . sereryel . malquia . aricasom . pacyta . abdyel . ramasdon . cafiel . nascyasori . sugni . aszrus . sornadaf . admyel . necamya . caysaac . benyh . q~uor . adziriyell .

- In primo dicitur Nyguedam.
- In secundo, Yabassa.
- In tercio, Tobell.
- In quarto, Aradon.

Et angeli terræ sunt hæc.

Samael, yatayell, baranyell, oryell, arfanyel, tatgr, danael, affaryell, pactryell, baell, byenyell. Et nominabis hæc nomina angelorum super terram i 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 i every month: Oriel, Sasuyell, Amariel, Noriel, Beraquiel, Magnyuya, Suriel, Barfiell, Adoniel, Anael, Gabriel, Romiel, Laciell.

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 m mighty in the first month, which is called *Nisar* are these:**

Oriel, Malaquiram, Acya, Zaziel, Paltifur, Yesma Yariel, Araton, Robica, Sephatia, Anaya, Guesup, Seniquiel, Sereriel . Malquia, Aricasom, Pacita, Abdiel, Ramasdon, Cafiel, Nascyasori, Sugni, As Sornadaf, Admiel, Necamia, Caysaac, Benyh, Q~Adziriyell.

**the names of the .2. monthe which is sayd yar in the language of hebrew** \*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*

Safuelor . sasnyeil . santon . cartemat . alyel .  
paltnya . bargar . galmus . necpys . aarom . manyt .  
aadon . quenanel . quemon . rasegar . affrye .  
absamon . sarsall . aspyn . carbyel . regnya . athlas .  
nadys . abytesy . abytan . palylet .  
\*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

**the names of the angells of the .3. monthe that is sayd \*/\*\*/\*/\* sifan be these.**

Amaryel . tabryell . casmuch . nastyfa . almur . naa=  
[23v] mab . mamica . zicaran . samysarach . naaseyn .  
andas . paltamus . abrys . borzac . saforac . yayat .  
dalya . azyger . nabsuf . abuifor . zenam . dersam .  
cefanya . maccasor . naboon . adyell . maasyell .  
szarzyr . tartalyon . adyysar .

**these be the names of y<sup>e</sup> angelles of y<sup>e</sup> .4. monthe y<sup>t</sup> is sayd thamuth**

. noryel . safyda . asaf . mazica . sarsac . adryyaac .  
nagron . galuf . galgal . danroc . saracu . remafydda .  
lulyaraf . nedylar . tyaf . taanat . lafayel . genyda .  
nedyr . delqua . maadon . samyel . amrael . lezaydi .  
as . ohoc . nasyby . razyarsady . yadna . caspa .  
garytan . elysafan . pastama . maday .

**the names of the angells of the .5. monthe be these Ab**

beraquyell or beraquyel . māhy . or amarya . haya .  
byny . madrat . aman . tulyell . cossuro . fartis .  
nactif . nekyff . pegner . tablic . manuat . amasya .  
guatyell . reycat . gnyzny . palyel . gadeff .  
nesgnyraf . abrac . animiter . carnby . nachall . cabake  
loch . macrya . sase . essaf .

**these be the names of y<sup>e</sup> angells of the .6. monthe that is sayd elul.**

manyny . arabyell . hanyell . nacery . yassar . rassy .  
boell . mathyall . naccameryf . zacdon . nafac .  
rapyon . saspy . salhy . rasersh . malquyell .  
sanytyell . yoas . gualaly . danpy . yamla . golum .  
zaszyell . satpach . nassa . myssyn . macratyf .  
dadyell . carcyell . effygmato \*/\*\*/\*

**The names of the second month, which is called Iyar in the Hebrew language.**

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

**The names of the angels of the third month tha called Sivan are these:**

Amariel, Tabriell, Casmuch, Nastifa, Almur, Naa  
Mamica, Zicaran, Samisarach, Naasein, Andas,  
Paltamus, Abris, Borzac, Saforac, Yayat, Dalia,  
Aziger, Nabsuf, Abuifor, Zenam, Dersam, Cefani  
Maccasor, Naboon, Adiell, Maasiell, Szarzir,  
Tartalion, Adyysar.

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

Noriel, Safida, Asaf, Mazica, Sarsac, Adryyaac,  
Nagron, Galuf, Galgal, Danroc, Saracu, Remafyd  
Lulyaraf, Nedylar, Tyaf, Taanat, Lafayel, Genida,  
Nedir, Delqua, Maadon, Samiel, Amrael, Lezaydi  
As, Ohoc, Nasyby, Razyarsady, Yadna, Caspa,  
Garitan, Elysafan, Pastama, Maday.

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

Beraquiel, Manhy (or Amarya), Haya, Byny, Mac  
Aman, Tuliell, Cossuro, Fartis, Nactif, Nekeyff,  
Pegner, Tablic, Manuat, Amasya, Guatiell, Reyca  
Gnyzny, Paliel, Gadeff, Nesgnyraf, Abrac, Animi  
Carnby, Nachall, Cabake, Loch, Macria, Sase, Es

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

Manyny, Arabiell, Haniell, Nacery, Yassar, Rassy  
Boell, Mathiall, Naccameryf, Zacdon, Nafac, Rap  
Saspy, Salhy, Rasersh, Malquiell, Sanytiell, Yoas  
Gualaly, Danpy, Yamla, Golum, Zasziell, Satpach  
Nassa, Myssyn, Macratyf, Dadiell, Carciell,  
Effygmato.

these be the names of y<sup>e</sup> angells of the .7. monthe that is sayd tysyrin.

surgell or suryel . sarycam . guabryza . szncaryell . sabybyall . ytrnt . cullya . dadyel . marham . abercaysdon . sacdon . pagnlan . arsabon . asyramon . agnyel . sastyracnas . alt= [24r] ym . masulaef . salamyel . sascunyel . barcaran . yahnt . alycas . vlysacyaia . abry .

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

be these barbyts . or barfiell . tylzdyell . raamyell . nehubaell . alysaf . balyel . arzaf . rashyel . alson . naspyell . becar . palyel . elysu . aiguap . nacpas . sansany . aesal . maarym . sascy . yalsenac . mabynt . magdyell . saneinas . maalyel . arsafael . nanyseyorar . becabalaf . napybael . sucyel . nabnell . saryell . sodyel . marenell . palytam .

the names of the angells of the .9. monthe be these which is sayde quislep.\*/\*/\*

edoniel . radyel . maduch . racyno . hyzy . maryel . azday . mandyel . gumyel . seryel . kery . sahaman . osmyn . sechiel . pazeheymy . chalchyphay . gey . Idael . necad . mynael . arac . ararygugel . galnel . gimon . satuel . elynzy . baquylaguall

the names of the angells of the .10. monthe that is sayde thebeth be these.\*/\*/\*

Anael . amyel . acyor . naclya . rapynes . raacpel . pacrel . halion . guanrynasnihe . aslaom . naspaya . neapry . sanihay . hasasylgason . gastaset . yfaryamy . man . polimas sarananuf . olyab . saryel . canel . razyell . pmla . nisquem . sarman . malysan . asyzat . marimoe .

the names of the angells of the .11. monthe which is sayd cyuanth be these.\*/\*/\*

gabryel . ysrael . natryel . gaszyel . nassam . abrysaf . zefaell . zamyel . mamyel . talyel . myryel . sahinyel . guryel . samhyell . daryel . banorsasty . satymn . nasyel . ransyel . talguaf . lebrachiel . dalyell . gandryel . sahuhaf . myschiel .

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

Surgell (or suriel), Sarycam, Guabryza, Szncariell Sabybiall, Ytrnt, Cullia, Dadiel, Marham, Abercaysdon, Sacdon, Pagnlan, Arsabon, Asyramon, Agniel, Sastyracnas, Altym, Masulaef, Salamiel, Sascuniel, Barcaran, Yahnt, Alycas, Vlysacyaia, Abry.

The names of the angells of the eighth month, which is called *marquesnan* [Heshvan], are the

Barbits (or Barfiell), Tylzdiell, Raamiell, Nehuba Alysaf, Baliel, Arzaf, Rashiel, Alson, Naspiell, B Paliel, Elysu, Aiguap, Nacpas, Sansany, Aesal, Maarym, Sascy, Yalsenac, Mabint, Magdiell, Saneinas, Maaliel, Arsafael, Nanyseyorar, Becaba Napybael, Suciell, Nabnell, Sariell, Sodiell, Maren Palytam.

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

Edoniel, Radiel, Maduch, Racino, Hyzy, Mariel, Azday, Mandiel, Gumiel, Seriel, Kery, Sahaman, Osmyn, Sechiel, Pazeheymy, Chalchyphay, Gey, I Necad, Mynael, Arac, Ararygugel, Galnel, Gimor Satuel, Elynzy, Baquylaguall.

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

Anael, Amiel, Acior, Naclia, Rapines, Raacpel, Pacrel, Halion, Guanrynasnihe, Aslaom, Naspaya, Neapry, Sanihay, Hasasylgason, Gastaset, Yfaryamy Man, Polimas, Sarananuf, Olyab, Sariel, Canel, Raziell, Pmla, Nisquem, Sarman, Malysan, Asyza Marimoe

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

Gabriel, Ysrael, Natriel, Gasziel, Nassam, Abrysaf Zefaell, Zamiel, Mamiel, Taliel, Myriell, Sahiniel, Guriel, Samhiell, Dariel, Banorsasty, Satymn, Nansiel, Talguaf, Lebrachiel, Daliell, Gandriel, Sahuhaf, Myschiel.

the names of y<sup>e</sup> angells of the .12. monthe that is sayde adar be these.\*/\*/\*

romyel . patyel . [24v] guryel . azryel . paamyel . cartyel . el . anunalbeh . parhaya . ysael . beryel . laell . tenebyel . panten . panteron . fanyel . falason . mancyel . pataron . labyel . ragael . cetabyel . nyazpatael .

the names of the angells of the .13. moneth y<sup>t</sup> is sayde büsextilis which is sayde adar the laste in marche be these,

lacyel or lantyel . ardyel . nosmyel . ardyel . celydael . amyel . malquyel . gabalyel . susuagos . barylaguey . yabtasyper . magos . sangos . yayell . yel . yasmyle . steluyel . garasyn . ceyabgos . sacadyel . garacap . gabanael . tamtyel .

the names of y<sup>e</sup> dayes of the wicke w<sup>t</sup> there angells stronge and mighty upon euery daye, and euery won in his daye .

the names of y<sup>e</sup> angells that seruithe in the daye of



be these.

danyel . olyeyll . saffeyll . dargoyeyll . yelbrayeyell . cemaguyl . gebarbaya . faceyeyll . caram . neyeyll . talgylueyl . bethtaez . raneyl . salha . hyeyll . armaquieyeyll . romayl . gybryll . zemayl . mychaze . zarsayeyll . amayl . antorayeyll . ronayeyll . reniayeyll . barhyl . marhyll . rarorhyll . merhyll . zarafyll . zarayll . an . quyhym . ceytatynyn . eznyah . vehych . dunedryneylyn . yedemkyeyl . esmaadyn . elbedagrin . zamaanel . yocaleme . detryeyll . aryeyl . arnaeyll . veremedyn . vnaraxidyn .

these be the angells in the daye of the



semhazylyn . semyhylym . yasrozyn . agrasnydyn . aym sylyn . cathneylyn . alrasachysyn . abrachasyn . layralosyn . lang [25r] hasyn . anaenym . niangaroryn . aezonyn . montazyn . labelas . mafatyn . feya . rachyn . cadanagin . laeradonyn . caffrnbyn .

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, Tenebic Panten, Panteron, Faniel, Falason, Manciel, Patar Labiel, Ragael, Cetabiel, Nyazpatael.

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

Laciel (or Lantiel), Ardiel, Nosmiel, Ardiel, Cely Amiel, Malquiel, Gabaliel, Susuagos, Barylaguey, Yabtasyper, Magos, Sangos, Yayell, Yel, Yasmie Steluieil, 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:

Daniel, Olyeill, Saffieil, Dargoyeill, Yelbrayeieil, Cemaguill, Gebarbaya, faceyeieil, Caram, Neyeieil, Talgylueil, Bethtaez, Raneil, Salha, Hyeieil, Armaquieyeieil, Romail, Gybrill, Zemail, Mychaze Zarsayeieil, Amail, Antorayeieil, Ronayeieil, Reniay barhil, Marhill, Rarorhill, Merhill, Zarafill, Zarail An, Quyhym, Ceztatinin, Ezniah, Vehich, Dunedryneylin, Yedemkieil, Esmaadin, Elbedagri Zamaanel, Yocaleme, Detryeieil, Aryeieil, Arnaeieil, Veremedin, Vnaraxidin.

These are the angels in the day of the



Semhazylin, Semyhylym, Yasrozin, Agrasnydyn, Aym sylin, Cathneylin, Alrasachysin, Abrachasin, Layralosin, Lang, Hasin, Anaenim, Niangarorin, Aezonin, Montazin, Labelas, Mafatin, Feya, Rach Cadanagin, Laeradonin, Caffrnbrin, Bachramin, Varthalin, Amnanyneylin, Hacoylein, Balganaychi Aryeylin, Badeylin, Abranorin, Tarmanydin,

bachramyn . varthaly . amnanyneylyn . hacoily .  
 balganaychyn . aryeilyn . badeilyn . abranoryn .  
 tarmanydyn . amdalysyn . sahgragynyn . adyanienyn .  
 sacstoyeyn . latebayfansyn . caybeinylyn .  
 nabyaly . cyzamanyn . abramacy . laryagathyn .  
 bofealyquin . bayealady . gasoryn . asaphyn .  
 daryenyn . macnayelyn . gomraoryn . marybyn .  
 yebyryn . arylyn . faryelyn . nepenyelyn . banyelyn .  
 astyeylyn . ceradady .

these be the angells that serue in y<sup>e</sup> daye of



samayelyn . tartaly . doppeyl . racyelyn . faraby .  
 cabyn . asymolyn . mabareilyn . tralyeylyn .  
 rubbelyn . marmaryn . tafanyelyn . fuheylyn . ruffar .  
 aneylyn . rabsylyn . eraly . pyrteplyn . brofylyn .  
 cacyrylyn . naffreynyn . nupury . raffylyn . nyrylyn .  
 nyenyolyn . nybyryn . celabryll . tubeylyn . haayn .  
 veyn . paafyryn . cetenoilyn . letytyeylyn . rarafeyll .  
 canueyl . bastaylyn . costyryn . montyelyn . albylyn .  
 parachbeyll . alyeyll . vaceyll . zalcyeyll . amadyell .  
 vsararyeyll . lyncodoneyl . daffrypeyl . vnylylyn .  
 carfzoneyll . gronyeyll . gabrylyn . narbeyll .

the names of y<sup>e</sup> angells that serue in y<sup>e</sup> daye of  
 be these.

michael . beerel . dafngel . aryhyryel . boel . baryel .  
 meryel . amyel . aol . semeol . aen . beryon .  
 saryno~ . keineryon . feynon . aneynyn . zamazynyn .  
 cananyn . aall . merygall . pegal . gabal . veal . aum=  
 [25v] eal . faranyeal . gebyn . carybyfyn . autarylyn .  
 metorylyn . nabyafsyn . fysfyn . barsslylyn .  
 caruphylyn . danyturla . fenyurla . geumyturla .  
 amya . alnamya . tabynya . nafya . myacha . tyagra .  
 bec . alacaorynyll . benenonyll .

y<sup>e</sup> names of y<sup>e</sup> angells in y<sup>e</sup> daye of  
 these.

satquyel . ahyell . yebel . aneyel . Jumyel . Junyel .  
 amyel . fanyel . ramuel . sanfael . saccynyel . galbyel .  
 lafyel . ,azyel . ymraell . memyell . paryel .  
 pamhynyel . toupyel . ambanyel . omyell . orfyell .

Amdalysin, Sahgragynin, Adyanienin, Sacstoyein  
 Latebayfanisin, Caybeininin, Nabyalin, Cyzaman  
 Abramacin, Laryagathin, Bofealyquin, Bayealadi  
 Gasorin, Asaphin, Daryenin, Macnayelin, Gomra  
 Marybin, Yebirin, Arilin, Faryelin, Nepenyelin,  
 Banyelin, Astyeylin, Ceradadin.

These are the angels that serve in the day of

Samayelin, Tartalin, Doppeil, Racyelin, Farabin,  
 Cabin, Asymolin, Mabareilin, Tralyeylin, Rubbeli  
 Marmarin, Tafanyelin, Fuheilin, Ruffar, Aneilin,  
 Rabsilin, Eralin, Pyrteplyn, Brofilin, Cacyrilyn,  
 Naffreinin, Nupurin, Raffilin, Nyrylin, Nyenyolin.  
 Nybirin, Celabrill, Tubeilin, Haain, Vein, Paafirir  
 Cetenoilin, Letytyeylin, Rarafeill, Canueil, Bastail  
 Costirin, Montyelin, Albilin, Parachbeyll, Alyeyll,  
 Vaceill, Zalcyeyll, Amadiell, Vsararieill, Lyncodo  
 Daffripeil, Vnlilin, Carfzoneill, Gronieill, Gabrini  
 Narbeyll.

The names of the angels that serve in the day o  
 be these.

Michael, Beerel, Dafngel, Aryhyriel, Boel, Bariel  
 Meriel, Amiel, Aol, Semeol, Aaen, Berion, Sarin  
 Keinerion, Feynon, Aneinin, Zamazinin, Cananin  
 Aall, Merygall, Pegal, Gabal, Veal, Aumeal,  
 Faranyeal, Gebin, Caribifin, Autarilin, Metorilin,  
 Nabyafsin, Fysfin, Barsslilin, Caruphilin, Danytu  
 Fenyurla, Geumyturla, Amia, Alnamia, Tabinia,  
 Nafia, Myacha, Tyagra, Bec, Alacaorinill, Benen

The names of the angels in the day of 4 are  
 these:

Satquiel, Ahyell, Yebel, Aneniel, Jumiel, Juniel,  
 Amiel, Faniel, Ramuel, Sanfael, Sacciniel, Galbie  
 Lafiel, Maziel (?), Ymraell, Memiell, Pariel,  
 Pamhiniel, Toupel, Ambaniel, Omiell, Orfiell, A  
 Hearl, Memiel, Ynel, Syumeliel, Tranfiel, Mefer  
 Antquiel, Quisiell, Cumiriel, Rofiniel, Rubyeyel,



exorcisme that Is sayd ouer y<sup>e</sup> salte that Is putt Into haly water, and that must be sayd .3. but that y<sup>e</sup> names must be changed thus. **I exorcise the o y<sup>u</sup> creature of bloude**, In the styde of y<sup>e</sup> creature of salte, which god commaundyd by salomon to be putt In to y<sup>e</sup> seale, In y<sup>e</sup> stide of which god commaunid by his prophet helyzeus to be putt Into water and so forthe of the resydewe, and this exorcysme thus sayd .3. with astole abowt thy neke the~ saye the prayers folowing thryse that donne y<sup>e</sup> bloude shall be consecrated and mete for the seale.

hot substituting blood.

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 said 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 seal, instead of which God commanded by his prophet Helyzeus to be put into water, and so forth of the 1 and this exorcism thus said three [times], with a st [=scarf] about your neck, then say the prayers following thrice. That done, the blood shall be consecrated, and meet [=suitable] for the seal.

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

**E**xorcizo te creatura sanguis + per deum vivum + per deum verum + per deum sanctum + per deum qui Salomonem In eius diuinam Sigillum primum In ssic: vt sanaretur sterilitas Sanguis efficiaris exorcizatum In salutem credencium: et sis omnibus te Sumentibus Sanitas anime et corporis et effugiat atque desendat ab Iste sanguine omnia samasia et nequita vel versucia diabolice fraudis: omnisque spiritus In mundus adiuratus per eum qui venturus est Iudicare vivos et mortuos et seculum per Ignem. Amen.

Exorcizo 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

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 anime et corporis et effugiat atque disendat ab iste sanguine omnia samasia et nequitia vel versucia diabolice fraudis: omnisque spiritus in mundus adiuratus per eum, qui venturus est iudicare vivos et mortuos et seculum per ignem. Amen.

Exorcizo te creatura Sanguis que In nomine + Dei patris omnipotentis et In nomine + Iesu Christi filii eius domini nostri, et in virtute Spiritus Sancti, ut fias sanguine exorcizate ad effugandam omnem potestatem inimiel et ipsum inimicum eradicare et explantare valeas cum angelis suis 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** Inuisible god, O Inestymable  
god, O Ineffable god, O  
Incommutable god, O Incorruptible  
**GOD**, O most mercyfull god, O  
most Swettest god, O Highe and  
glorious god. O god of Infynite  
mercy, I althought vnworthe  
Synner full of Iniquyt deceyte And  
malyce most Humbly come unto thy  
mercy prayinge and beseching the  
not to haue respecte to all &  
Innumerable myn Iniquytes, but  
even As y<sup>u</sup> arte wonte to haue  
mercy upon Synners, and to here y<sup>e</sup>  
prayers of y<sup>e</sup> Humble and meke,  
even so I beseche y<sup>e</sup> to vouchsaffe  
to here me thy Seruant althoughe  
vnworthy yet calling vnto y<sup>e</sup> ffor y<sup>e</sup>  
blessinge And consecrating of this  
bludd thy creature that It maye be  
made apte and worthy ffor y<sup>e</sup> ynke  
of thy most precyous and Holy Seale  
and of thy name . SememphoraS . so  
y<sup>t</sup> It maye haue y<sup>e</sup> aptnes and  
metenes whith It ought to haue by  
thy most Holy name, which Is  
written with .4. letters . Joth . He .  
vau . Deleth . Agla . eloy . yayin .  
theos . Deus . which being harde all  
celestyall terrestyall and Infernall  
creatures doo tremble feare & [27r]  
worship It, and by thyes thy most  
Holy names . on . Alpha et omega .  
principium . el . ely . eloe . eloy .  
elyon . Sother . emanuel . Sabaoth .

domini nostri + Iesu Christi qui  
vnturus est iudicare vivos et mortuos  
et seculum per ignem. Amen.

[CXXXVII 1-19]

O Invisible God, O Inestimable God,  
O Ineffable God, O Incommutable  
God, O Incorruptible God, O most  
mercifull God, O most Sweet God,  
O High and Glorious God. O God of  
infinite mercy, I, although an  
unworthy sinner, full of iniquity,  
deceit, and malice, most humbly  
come to your mercy, praying and  
beseching you not to have respect  
to all and innumerable mine  
iniquities, but even as you are wont  
to have mercy upon sinners, and to  
hear the prayers of the humble and  
meek, even so I beseech you to  
vouchsafe to hear me, your servant,  
although unworthy, yet calling unto  
you 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 aptnes 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 your most holy names, **On,**  
**Alpha and Omega, Principium, El,**  
**Ely, Eloë, Eloy, Elion, Sother,**  
**Emmanuel, Sabaoth, Adonay,**  
**Edge, 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  
 preparyd and made apte ffor y<sup>e</sup> 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**

**O** good Iesu christ ffor thy  
 Ineffable mercy Spare me and haue  
 mercy upon me and here me now  
 thorow the Invocatyon of the name  
 of the Holy trynnte the father the  
 Sonne and the Holy goste and that  
 y<sup>u</sup> woldest accept and take In good  
 worthe the prayers and wordes of  
 my mouthe, by the Invocatyon of  
 thy .100. Hooly names that Is to  
 Saye . **Agla monhon .**  
**tetragramaton . olydeus . Ocleiste .**  
**Amphinethon . lamtara .**  
**Ianemyer . Saday . Hely . Horlon .**  
**portenthymon . Ihelur .**  
**Gofgamep . emanuel . On .**  
**Admyhel . Honzmorp . Ioht .**  
**Hofob . Rasamarathon . Anethi .**  
**erihona . Iuestre . Saday . maloht .**  
**Sethœ . elscha . Abbadaia . Alpha**  
**et omega . leiste . Oristyon .**  
**Ieremon . Hosb . merkernon .**  
**elzephares . egypton . betha .**  
**Ombonar . Stymulamathon .**  
**Orion . eryon . noymos . peb .**  
**nathanothasy . theon . ysyston .**  
**porho . Rathon . lethellethe .**  
**ysmas . Adonay . Athionadabir .**  
**Onoytheon . Hosga . leyndra .**  
**nosulaceps . tutheon . Gelemoht .**  
**paraclitus . Occymomyon .**

**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,**  
**Tetragramaton, Olydeus,**  
**Ocleiste, Amphinethon, Lamtara,**  
**Ianemyer, Saday, Hely, Horlon,**  
**Portenthymon, Ihelur, Gofgamep,**  
**Emmanuel, On, Admihel,**  
**Honzmorp, Ioht, Hofob,**  
**Rasamarathon, Anethi, Erihona,**  
**Iuestre, Saday, Maloht, Sethoe,**  
**Elscha, Abbadaia, Alpha et**  
**Omega, Leiste, Oriston, Ieremon,**  
**Hosb, Merkernon, Elzephares,**  
**Egirion, Betha, Ombonar,**  
**Stimulamathon, Orion, Erion,**  
**Noimos, Peb, Nathanothasy,**  
**Theon, Ysiston, Porho, Rathon,**  
**Lethellethe, Ysmas, Adonay,**  
**Athionadabir, Onoytheon, Hosga,**  
**Leyndra, Nosulaceps, Tutheon,**  
**Gelemoht, Paraclitus,**  
**Occymomion, Erchothas, Abracio,**  
**Anepheneton, 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 .  
 [27v] **Heloy . Archyna . rabur .**  
 humbly & faythfully beseching the  
 althoughe unworthe yet trusting In  
 y<sup>e</sup> that y<sup>u</sup> woldest sanctefy & blesse  
 this bloude by thy most Holy names  
 afforsayd, & by this na~e .  
 Sememphoras . of .72. letters that by  
 y<sup>e</sup> power Holynes and vertue of y<sup>e</sup>  
 same na~es & by y<sup>i</sup> deuyne mighte  
 & power this bloude maye be  
 co~secrated, blyssed, & strengthed  
 by y<sup>e</sup> vertu of y<sup>i</sup> most Holy bodye &  
 bloude y<sup>t</sup> It may haue y<sup>e</sup> vertue &  
 aptnes which it oughte to haue w<sup>t</sup>  
 out any discet, y<sup>t</sup> it maye be worthy  
 to wrighte y<sup>i</sup> Holy seale y<sup>t</sup> it may  
 haue y<sup>e</sup> effecte which it ought to  
 haue thorow o<sup>r</sup> lorde Iesus which  
 syttethe in y<sup>e</sup> hyghest to whome be  
 honor prayse & glorye worlde w<sup>t</sup>  
 owt ende Amen.

Sporgongo, Genonem, Messias,  
 Pantheon, Zabuather, Rabarmas,  
 Iskiros, Kyrios, Gelon, Hel,  
 Rethel, Nathi, Ymeinlethon,  
 Karex, Sabaoth, Sallaht, Cirhos,  
 Opiro, Nomigon, Orihel, Theos,  
 Ya, Horha, Christus, Holbeke,  
 Tosgac, Occimomos, Eliorem,  
**Heloy, Archina, Rabur.** humbly  
 and faithfully beseching 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 strengthed 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 blesse y<sup>e</sup> God y<sup>e</sup>  
 sonne blesse y<sup>e</sup> God y<sup>e</sup> Holy gost  
 blesse y<sup>e</sup> Hooly marye mother of o<sup>r</sup>  
 lorde Iesu christ maye blesse &

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 y<sup>e</sup>, o bloude y<sup>t</sup> y<sup>u</sup> mayst  
 Haue y<sup>e</sup> mighte and power of a  
 sacrament In wryting of y<sup>e</sup> Seale of  
 God. All Holy virgins maye blesse  
 y<sup>e</sup> this, Daye & euer. All y<sup>e</sup> Holy &  
 electe of God and All y<sup>e</sup> celestyall  
 powers maye blesse the and  
 confyrme and Strengthen the, All  
 Angells and Archangells vertues,  
 principates, potestates, thrones, and  
 domynatyo~s, cherubin & Seraphin  
 by y<sup>e</sup> aughtoryte & lycency of god  
 may blesse y<sup>e</sup>, by y<sup>e</sup> marytes & all  
 y<sup>e</sup> prayers of thy sayntes O lorde  
 Iesu christ y<sup>t</sup> y<sup>u</sup> woldest blesse +  
 sanctify + & consecrate + this  
 bloude & strengthe~ it, by thy  
 almighty pow<sup>r</sup>, & y<sup>t</sup> thy seale y<sup>t</sup>  
 shall herew<sup>t</sup> be wrytte~ may haue y<sup>e</sup>  
 power which it oughte to haue & for  
 y<sup>t</sup> purpose & intent for y<sup>e</sup> which it is  
 ordeyned thorow o<sup>f</sup> lord Iesu christ  
 whose reygne & empyre dothe  
 contynew worlde w<sup>t</sup> 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.