The Book of Raziel

In the name of Almighty God living and very and everlasting and which is said Adonay Saday
Ehye Asereye I begin to write this booke which is said Sephar Raziel with all his appertenances in which be seven treatises complete or fulfilled that is vii bookes.

Salomon said glory and praising with much honor be to God of all Creatures, he that is singular with made all things at one tyme. And he is one God very mighty he alone that is and that was and with evermore shall be, and with has never an end or any like him neither is he like to have. And he is singular with out end, Lord alone with out corruption, holy cleane meeke and great all things seeing and hearing and wise and in all things mighty. And I begin this booke to put an ynsample that whosoever that hath it blame it not till he have read and heard all or somewhat of it, and then prayse the God maker of all things. These be the ix precepts Incipiunt praecepta

Heere beginneth the precepts

Ne credas esse plures insi unu singulare &c
1. Ne trove thou no to be moe or many but one singular alone upon all things which hath none like him and him love with all dread and honor with all trust and with good will and stable and with might and with all they cleane
2. heart. Ne live thou not with out lawe, and thou shall
3. be loved of God thy creator and of folks. Ne do thou not to another man yf thou wouldest not the same. Ne
4. be thou not a lyer to the Lord neither to thy friend and say thou such soothes that be to thy profit and not
5. harme. Ne love thou not neither fellowship thou more with unwise men then with wisemen. And evermore love

[2⁴] thou many wisdoms and good sciences and all thy will
6. and thy lyfe in them. Ne speakest thou not before thou have thought, and that thou do consider it in thine
7. hart ere thou do it. Neither discover thou not thy privities to a woman, neither to a childe, neither to a foole, neither
8. to a dronke woman. No prove thou not
a medicine neither
venym in thy self before thou provest it
in an other. Ne
9. blame thou not a booke before thou
prophesy neither a wise
man till thou have proved thou. And if
thou wth holdest
these ix precepts in thee evermore thou
shalt profite more
and more. Postqua sensus et scire et
posse vo=
luntas vera &c After that witt and
knowledge and
might and very will overcometh all
things wth good witt
and good discretion. Therfore I will
expound or make open
his booke wch is of great power and of
great vertue.
I, Salomon out such knowledge and such
a distinction
and explanation in this book to every
man that readeth or
studdyeth in it, that he may know whereof he was and
from whome he came. Knowe ye that
after I Salomon
had xxx yeeres wth in an half in the vth
day of the
month of Hebreys wch was the vith ferial
day, the
sonne being in the signe of Leonis. In
that day was sent
to me from Babilony of some prince that
was greater
and more worshipfuller then all men of
this tyme some
booke that is said Cephar Raziel wch cont
vii bookes and
vii treatises.
Nota tempus in quo Salomon fuit p'
adeptus istu libre
et quomodo et a quo venit sibi
Knowe thou the tyme in wch Salomon
gott the booke and
howe and of whom it came to him.

Iste liber est magnae virtutis et magnae
secretiae This
booke is of great vertue and of great
privity, the name of the
prince that sent it to me was Sameton
and of the two
wise men that brought it to me was said
Kamazan and
the other Zazont.

[3']
The name of this booke expounded in
Latine is Angelus mag-
nus Secreti Creatoris That is to say the
great Angel
of the secret creator And in Hebrew
Cephar Raziel it
is the book after Adam written in
language of Caldey
and afterward translated in Hebrew. And
know eacn that
read's it that in it all Semiforax that is to
say the great
name complete wth all his names whole
and even. and wth
his vertues and his sacraments And I
found it in 7 bookes that
is 7 treatises. And know ye that I found
the first and the
last full dark and the five middle more
plain and although
I found them dark I opened them as
much as I could or
might. And the 7 treatises of this book be these..
1. The first is said Clavis for that in it is
determined of
Astronomy and of the stares for wth out
them we may do
nothing.
2. The second is said Ala for that in it is
determined of the
vertues of some stones of herbes and of
beasts
3. The third is said Tractatus
Thymiamatu for that
there is determined in it of suffumigations and of Allegations of them and divisions

4. The ivth is said the Treatise of tymes of the year of the day and of the night for that in it is determined when anything ought to be done by this book e

5. The vth is said the Treatise of Cleanesse for that there is determined in it of Abstinence

6. The sixth is said Samaim for in that treatise it nameth all the heavens and her angels and the operations or workings of them

7. The viith is the book e of Vertues for that there is determined in it of vertues and miracles for there be told the properties of the ark of magicke and of his figures and of the ordinance of same.

And the I beganne to write all these treatises in a new volume for that one treatise without another serves not to the wholeness of the work e. Therfore I made an whole book e to be made of the treatises. Therfore Salomon said to his writer Clarifaton that he could write it, wch I know well the language of Caldy of Indy of Hebrew and of Syne and their right explanation. Methelis Salomon said that after Clarifaton had corrected it and had drossed it, it should be the better and ordained it in the best maner that he might. And Clarifaton said, wch was the writer of Salomon, that this book e is full of great privity and that it was sent of full great honor And that it was sent to Salomon for most price and most love. And everiche treatise of these vii was written by themselves. But although it be so that Clarifaton said that it ought to be but one booke alone by itself for none of these saith he should suffice without another, wherefore he said it were necessary that they were all together Whereupon Salomon ordained that all the said 7 treatises were but one book e as they ought to be and as they ought to be read and wrought. And he ordained it much better then the phors ordained, and also he taught how a man ought to do his work e by it. And he put every treatise by itself and every chapter by itself and ordained all till the end of the book e. And he putt into this booke Semiforas that is the book e of 17 vertues how it ought to be written and of wch ink e, and of wch parchment and wth what pen and wth what man, and in wch time and what day and in what night and in what hour. After that Salomon expounded in the book e of Razeelus and how it ought to be kept Cleanly and wth great honor. Dixit Salomon qui videt et non cognos tit &c

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

[4v]
And whom that speaketh and cannot expound the reason is as a dombe man. And who that readeth playne booke and understandeth them not is as it were he dreameth.

These proverbs Salomon said in this booke for as Salomon said in this booke is hit that Cephar Raziel the angel said to Adam was the first man in this world and after it Moyses said to other prophets in soothes and we troweth it so.

Dixit angelus Salomoni vt oppor es tua operations &c. The angel said to Salomon that all thy workings and petitions and wille be fulfilled, and it shall be made in all hitt that thou shalt covet that it be in the might. It behoveth that when thou hast this book of this or of another.

And the Ink with thou shalt write be it of cleane galles and let it be made good white wyne & whole and gum and vitriol and masticke & thyme and croco. And the third day when it hath taken residence and shall be clensed putt thou therein a little of Algaba and Almea, and putt therein of good muske or muske more than of those three. And put thou therein Amber and Balsamum myrryam and lignus aloes and when the Ink shall be made, boyled masticke and thyme and somewhat of Thymimat and Muculazarat and thou clense it well a clean thinne cloth, and the cloth be it threefold. And afterward putt therein musk and Ambram and Almenus & Algana and Balsami and Myrrha all well grounden & then.

1 Above "samatyne" is written "sattin."
2 Above "putt" is written "& strained."
3 A marginal note offers an alternative to Almea: Alinza.

[4v] shalt meddle all this with the Inke full well together And let the inke be so still for the space of 3 days well covered in a fayre place And know thou that with this ynke thou shalt write all the holy names of God and of his angels and of his saints, and all things in with his holy great name is nempned and written. And all
things that thou willest truly to be
fulfilled w\textsuperscript{th} thy well
pleasing or w\textsuperscript{th} thy service. And what ere
thou puttest
in this ynke, be it newe and bright and
pure and good
pen And the penne that thou shalt write
the holy names
be it of a green\textsuperscript{e} reed\textsuperscript{e} gathered early ere
the sunne
\textsuperscript{5} arise. And he that shall gather it be he
clene & washen
\& in running water or in a quicke well
and also let
him be cloathed w\textsuperscript{th} cleane clothes, and
the moon\textsuperscript{e} being
waxing w\textsuperscript{th} Caput Draconis or w\textsuperscript{th} Jove,
for that
they be true and very. And when thou
shalt gather it, thou shalt behold of looke toward the East
and thou shalt say
thus \textit{Adonai et Saday jubate me ad complendu\textsuperscript{s} voluntates meas eos a\textsuperscript{xundine ista}. That is to
say Help
ye me to fulfill my willes w\textsuperscript{th} this reed\textsuperscript{e}.
and when this
is said thou shalt cutt one reede or
twayne or as many
as thou wilt w\textsuperscript{th} one stroke. And as
Moyeses said the knife
be it well playne sharpe and whole as
thoughe we should
cutt of an neck\textsuperscript{e} w\textsuperscript{th} it. And thou take the
reed\textsuperscript{e} w\textsuperscript{th} thy
cleane hands, and make thou of it a
gobbeth. And when thou
wilt cutt the penne, cutt it ere the sunne
arise or when
it ariseth. With this penne and w\textsuperscript{th} this
ynke thou shalt
write all the names of God holy and
severall. And as
often as thou writest the name of the Creator be thou

clean\textsuperscript{e} and\textsuperscript{6} solleme & serened & in a
clean\textsuperscript{e} place. And
thou shalt first ere thou write by iii dayes
be bathed in
clean\textsuperscript{e} water, but rather thou shalt be
clean\textsuperscript{e} by 9 days
an house or clean\textsuperscript{e} place made very
clean\textsuperscript{e} w\textsuperscript{th} beesoms

\textsuperscript{4} Above "is nempned" is written "named."
\textsuperscript{5} A marginal note here reads:
it might be done / in the new of / the ( whiles
/ the ( dothe / increase when / she applieth /
to caput dra / conis by o / or to the o of or /
[fire] of [Jupiter]
for it / they be true / & very good [ ( = the
moon ]
\textsuperscript{6} Above "and solleme" (and in the margin) is
written "solitarie."

and washen watered and suffumed And
ordeyne so that when
thou writeth, hold thou thy face toward the East & write thou
from morning till midday till that thou
eate. And after that
thou hast eaten and dronken thou shalt
not write in it any
thing. And if thou wilt write Semiforax
w\textsuperscript{th} his strengthes
the number of the mone, be it even. And
most in the day of the
mone or of morning or of Jovis or dius.
& be thou word of
Saturne and of Sol upon all. And
Salomon said If thou
puttest into the ynke of the bloud of
vowter or of a furtur or
of a gander (wholly or all white) the
ynke shall be much the
better and the more vertue
Also I say that if there were of Sapher
powdered Sma=
ragdo, gaynisia & topasia the ynke shall
be complete or
fulfilled. And w\textsuperscript{th} this Inke and w\textsuperscript{th} this
penne ought to be
written all the names of Semiforas and know\(^e\) thou yt he that shall write this book\(^e\) ought to be clean\(^e\) & fasting bathed and suffumed \(^w^\text{th}\) precious aromaticickes, that is \(^w^\text{th}\) spices well smelling. And it shall be great profit to the and to him that maketh it or writeth it. And each man yt hath written this booke or hath holden it in his house, ev\'more hold\(^e\) he God in his mynde and his holy Angels & hit for \(^w^\text{ch}\) he hath made it. & let him put in his mynde in \(^w^\text{ch}\) tyme of the 4 tymes of the day \(^w^\text{th}\) his ought or of the tymes of an hower And ev\'more let him put in his mynde to his 4 tymes of an hower to \(^w^\text{ch}\) they ought to be as juvenies in libro prophare Dixit Salomon sicut si esset castru\(^e\) etc Salomon said as though there were a castle full strong and his highenes ful great and high and en\-= hansed and well on each side \(^w^\text{th}\) walles invironed and the gates in one place well strong and stable or fyrme and \(^w^\text{th}\) keyes closed and locked. Therefor it behoveth it who that would open the gates of that close castle and holsomly would enter into it both \(^w^\text{th}\) out travel of gyfte and \(^w^\text{th}\) out bruising of his body It is necessary to have the same keyes and none other of this castle and of his gates & of his closings Thus I say this that it is for to knowe the starres and their names and their figures and their natures, and when they should be good and when they should be evill, And thus I say of the fixe and of the 7 erraticis nevertheless Consider how evermore the nature of the Circle of the xii signes that is thee towards. And therefore it behoveth each man that hath this booke, that he holde it cleny and that he keep\(^e\) it \(^w^\text{th}\) great reverence & \(^w^\text{th}\) great hono'. And who that hath it, and can reade it, let him not reade it, but if he were before full cleane of body and \(^w^\text{th}\) great witte. And I make every man to knowe or weel that he ought not to worke by this book\(^e\) in vayne, neither \(^w^\text{th}\) out wytte nor \(^w^\text{th}\) out lawe or reason. And this is when every man doth to the contrary, or when and Reptiles, or wood beasts should lett thee or do the harme. And knowe thou though\(^e\) thou have might and trust for to worke by this booke & although thou might have great trust in this, yet thou shalt not worke, but \(^w^\text{th}\) great right or lawe or \(^w^\text{th}\) much reason And understand thou of all the contrary, and if thou worchest otherwise by this booke then thou shouldest and much might let thee that is to say if thou worchest \(^w^\text{th}\) out reason, or if thou were uncleane or evill in thy self. o Clavis istius libri est cognoscere et scire loca The key to this booke is to knowe and
will the places
of the vii bodyes above and their natures
and their
sciences and the domes, and all their
vertues after yt
it appeared in the earth to me
O__o
formata debet esse omnis figura

cuṭ ex vero
Eache figure ought to be formed w\textsuperscript{th} very
or true en=

tsample therfore I put the figure of the
key in this booke
that no man true that w\textsuperscript{th} out reason and
profitt it be
made. And I put in figure and key w\textsuperscript{th}
the shafte to the

[6\textsuperscript{v}]

similitude or likenes that there is one
soleyme Lord one god
w\textsuperscript{ch} never had neither shall have any
even or like to him
In the Quadriture or in that, yt is fower
cornered yt
signified that there be 4 elements and no
moe. And in
this key is one triangle w\textsuperscript{ch} signifieth
knowing might
and will for whome these three no man
may do any thing
in the worlde neither attayne to any
profit. And Salo=
mon said that the shafte of this key is as
Raziel said to
Adam unite or one head, and the
quadrate is as 4 vertues
that be in herbes and words and beasts,
and they be to the
similitude of elemts w\textsuperscript{ch} openeth and
doeth all. And the
7 wards be 7 Angels w\textsuperscript{ch} have might in
the 7 hea-
vens, and in the 7 dayes of the weeke as
furthermore
I shall teache you.
And the triangle signifieth man w\textsuperscript{ch} is in

body and soule
and spirit, and these above said leadeth
togither all the
worlde as it was compounded in highnes
& lownes.

Pastqua\textsuperscript{v} hucusq diximus oportenos
dicere &c
After that we have said hitherto it
behoveth us now to
say for this booke that w\textsuperscript{ch} is said of the
key of the 7 bre=
thren. And these 7 brethren have among
themselves 12
realmes for to devide or to depart, and in
each realme
be 30 cityes, and in every city be 60
castles and in
every eiche castle 60 Caldee yt is to say
feeldy or wilde
fownes. And this ensample Salomon
found and made
distinction and said there is one father
and he hath 7
sonnes and these 7 sonnes be germanyes
ffor after that
they be of the same father germayn. And
the Elder is
most heavy among all the other. And the
middle in the
middle more ordinate then all. And
thither lightly be in
the middle in fellowshipping hit
evermore, so they twene
of these be not much severed from hit.
And the 7 bre=
thren Salomon said be Sabaday
Saturnus. Zedel Jupiter

[6\textsuperscript{v}]
Madyn Mars Hamyna Sol Noga Venus
Cocab
Mercury Labana that is to say Luna
Knowe thou
the houses of the planetts. And Salomon
putt names
to the xii realmes of the of Germanyes
and they be called
signes and he beginneth to make
distinction. And he
gave to their fighter that is to say to
Mars that he should
rest, and that he should not fight in the
realme of the
signe of Arietis and of this vertue he is
in the realme
of the East, he gave him in the realme of
the worlde
the signe of Scorpionis that he should
fight strongly
and that he should never rest, and he is
in the eight
realme from the first. And afterward he
gave to
the fayre Noga that is to say Veneri twey
realmes
of w\textsuperscript{ch} one hath the half deale of Tauri
that is
from the highnes of his head w\textsuperscript{th} his
horns till to the
navell. And their as the vii\textsuperscript{th} from the
first that is
Libra, and after while Venus is above
that is in the
Northe, and otherwhile beneath that is in
the South.
And so he hath inherited in twey parts
And then he
gave to the painter (w\textsuperscript{ch} is the writer) that
is Mer=
curius twey realmes of w\textsuperscript{ch} one hath
twey men embraced
that is clipping togither himself, that
other hath a
fayre virgin winged and nevermore
would be divided
or departed from wemen for those
Images be such
and he displeaseth evermore to go much
from the South
into the Northe. And he gave to the
Malix that is to
say Lune for that he goeth evermore one
realme
And for that she will note stande much
in her house
& her signe is a fish that is said Cancer
w\textsuperscript{ch} hath
many feete, and signifieth be this that he
will go much
for that he is under other brethren, this
suffer alone
And he gave to the middle brother, w\textsuperscript{ch} is
the Lord of all

[7\textsuperscript{r}]
other, and he commandeth to all and is
more adorned for fay=
er arrayed, therfore he gave to him one
realme full strong in
heate and his signe is as the Lion, that
sheweth him Lord
upon all beasts, so is he stronger and of
more Lordshippe
upon all his brethren. And then
remayned twey brethren
of the L\textsuperscript{ty} of the South and theld or tooke
twey realmes, one
about another for this that he should
never overcome
in the signe of the realme well
meridionall or south, and
he is one beast w\textsuperscript{th} one forme in his
front, and the signe of
that other realme is a man that holdeth
w\textsuperscript{th} many waters
and this brother is said the old Sabaday.
And then ta=
ket that other brother for heritage on his
right syde
the realme w\textsuperscript{th} the signe of half a man
and half a horse
and it is said Sagittarius, and on the left
syde of Pisces.
Knowe you heere the natures of the
Signes
And Salomon said Aries is a sign fiery
hot &
dry, choleric, and so is Leo and
Sagittarius and they
have might in the East.
Taurus is earthy, cold and dry,
melancholious & so
is Virgo and Capricornus and they have
might in
the South.
Gemini is airy, hot and moist & sanguine
and so is
Libra & Aquarius & they have might in
the West.
And Cancer is watery feminine moist
and flegmatic
and so is Scorpio and Pisces & they have
might in
the North.

*Iam diximus de naturis et signis et eor
complexionibus* Now we have said of natures and sign’s
and of the
complexions of them, so we meane to
say of natures
and of the complexions of germanyes
and what they
signifieth.
The first higher that is said the old
Sabaday is Satur-
nis the nature of wch is cold and dry for
that is

[7]
much straight and melancholious and
signifieth father
and wroth and discord in lands.
The second is said Zedek and he is
temporate for that
he is betweene the old Sabady and the
hott Madyn and
Zedek is hott and moyst and sanguine in
savor sweete &
it draweth to good ayer, and it signifieth
good and honor
and vertue.
The third is the fighter Madyn and he is
hott and dry
evill and lover and bremer, ravisher & a
lyer.
The fowrth is Hamyna Sol middle
among other hott
and mighty and worshipfull and all
thither brethren
shameth or dreadeth him and he is much
soothfast and
strong.
The fifth is the fayre Noga colde and
moyst, glad
flegmaticke fatt and fleshy and well
seeming in all her
members and chere, and he signifieth
good soughts
and he is much glad among wemen.
The sixt is the writer and the forespeaker
Cocab, this
holdeth himself wth all & serveth to all,
and signifieth
writers and tidings and voices after that
he shall be wth
it yt wch everich he holdeth him self,
when he is wth it
The viith brother is Labona & it is Malx
and it is
colde and moist and it signifieth
brethren and beareth
each moneth and manndemts of brethren
to brethren
after that it is severed from them.

*Deinde loquamur de septem fribus quare
dicuntur clavis &c* And then speake we of the vii
brethren
why they be said the keyes of the world
(and wth this
world may not excuse neither excusest)
and these were
formed as 4 brethren wch be said the 4
elements, and
they have after signification witt and
discretion & might
complete and honesty and strength, and
everiche may
do in his hemisphere that is empire as an
Emperor
in his empyer, or as a prince in his
Lordship. Also they
have might over the 7 parts w\textsuperscript{ch} we sayen
clymates. And

[8°]
knowe thou that these be mighty upon
all beasts heere
formed.
And Salomon said prophets clippeth
these brethren
vii quicke spirits, and holy and wise men
said that they
were 7 lampes burning or 7 candlesticks
of light & of
life, and all prophets clipeth them 7
heavenly bodyes w\textsuperscript{ch}
be vii planets and of commonalty they
be said 7 starres.
And the 7 brethren be kept of 4 beasts
full of eyen before
and behinde w\textsuperscript{ch} be the partyes of heaven
East West north
and South, and they have might in the 4
parts of the
worlde and in 4 tymes and in 4 natures
w\textsuperscript{th} her com=
plexions and w\textsuperscript{th} al her parties and in all
her 4 ele=
ments and w\textsuperscript{th} these togher is hed and
meved all things
moveable by the Commandements of
God that put them
in their places.

\textit{Dixit Salomon sicut fuerunt semp status superius}
Salomon said As there were evermore
states above
w\textsuperscript{th} out corruption so know\textsuperscript{e} thou that
there is nowe and
shall be evermore. And for this we
understand the
bodyes above cleane and good and made
w\textsuperscript{th} out corrup=
tion. And that neather-bodyes uncleane
evill treated and

broken, and eache day they fayleth and
bend corrupted
And this corruption resteth not neither is
made very
of the w\textsuperscript{ch} we understand that the
neatherbodyes might
not excuse the over bodyes. And all
things w\textsuperscript{ch} we see
beneath have roote and beginneth from
things above
ffor things above be w\textsuperscript{th} lyfe and w\textsuperscript{th} out
dolor and things
beneath be the contrary, have death and
dolor And things
above have during w\textsuperscript{th} out corruption and
things beneath
each day fayleth and be corrupted and
minished. All pro=
phets seene that if there lacked any one
of the over bodyes
that is of these that be much above ten
thousand betwixt
those that we see and those that we not
see. Knowe thou
that it were a great precipitation and
destruction and
confusion in lande and in sea and in the
4 elements if

[8°]
any of the bodyes above were broken or
were evill trea=
ted And if there fayled one of the 7
brethren the earth
shoulde come agayne to his first state,
and all the ele=
ments were confused. And if any of
them had corpo=
rally received corruption knowe thou
that all things
were destroyed that received soule or
lyfe. And knowe
thou that as the 4 elements be turned
downaward so
be they not turned w\textsuperscript{th} out some reason of
the 7 above
And this sayeth the Phe\textsuperscript{7} when the sonne is destroyed
eache lyfe and eache soule is destroyed.
And when the mone is destroyed the ligatures or buildings of the sea be destroyed. And knowe thou that Saturnus is earthly and holdeth all the earth in a ballance that is not moved. And Jupiter holdeth the ayer, and Mars the fyer, and Sol the day and men, And Venus holdeth the fayre parts of the worlde, and Mercurius reasons and knowe the heads of beasts. Saturnus hath the right eare, Venus the lefte and Sol the right eye and Luna the lefte. Mercurius the mouth. These 7 hooles have they in power above upon the head of a man. And Salomon said that a man is a measure w\textsuperscript{ch} is said Palmus made w\textsuperscript{th} hande in w\textsuperscript{ch} bene all the vertues of the worlde and of the 7 planetts and that is only the head of a man wherefore everiche man is likened to his starre and to his elements.
And Salomon said when I founde a spirit above re= trograde or combust or evill treated thus I say that his body was evill treated beneath in w\textsuperscript{ch} it was like or he signified in it. And who that were so wise that he knowe his signe and his planet and his starre above and his signification he might do good and evill to himself & likewise so to other men. And as the nativityes of beasts be denied such wurchings you shall do w\textsuperscript{th} helpe of God.

\textit{Postqua diximus de 12 signus et planetis} & After that he said of the 12 figures & planetts & of radiis of them we say that eche planet that were in Ascendent and if there be another in the same As=

\textit{Ex dixit Hermes istam rationem super capita oia} & And Hermes said this reason upon the heads of beasts Saturnus hath the right eare, Venus the lefte and Sol the right eye and Luna the lefte.
cendent it is named coniunction, and how much the latitude or bredth shall be lesse so much the coniunction is said to be stronger and if there be more latitude the coniunction is the feeblest. And so I say to thee in the middle of heaven. And if the poynte of the 12 houses wth be in the stronger places of all houses I say the poynte of the first degree of the house, and eche starre that were lesse and hath upon himself another the like is said that it hath power and goeth upon another

[9'] from starre to starre And thus each starre that diverseth from another by 60 degrees before and after It is said aspectus sextilis that is the sixth beholding And each planet that differeth 90 degrees before and be= hinde It is said in aspectu quarto that is in the fourth beholding. And each planet that diverseth or differeth by 120 degrees before and behinde It is said in aspectu tertio, that is in the third beholding. And each plan= net that differeth by 180 degrees is in opposition in that that it is said in the contrary place. These be the 7 beholdings and no moe duo tertii, duo quarti & duo sextile and unus opposites that is to say twayne in the third, twey in the fourth, and twey in the sixt and one contrary against another. The coniunction is complete then they be in one degree Double coniunction if twey good or temporate sheweth double good, as twey evill by the contrary sheweth much evill The sextilis beholding the ascendent avayleth one good if trino and twey trino avayleth in the beholding ascendent one good fortunate in the ascendent. And twey quarties in the beholding the ascendent avayleth one greevous or heavy (if there were evill starres) and twey opposita avayleth one infortuniate in the ascendent or in the opposite. And twey quarti avayleth as much as a starre falling or combust or retrograde this is letted in the Ascen= dent one fortunate or twey in the Ascendent and another of sextile and another of trine beholding the ascendent sheweth much good hasty or highing Twey evill in the ascendent or one wth another in opposito that is in the contrary or falling sheweth

[10'] greevous or long impediment. And if they be falling and letted it shall be worse. One fortunate in the Ascendent beholding of twey trinis it sheweth much good and how much there were no witnesses upon the figure of
wch thou enquireth and searcheth or fo
wch thou worchest
so much it shall be the better And if
three planets be=
holden the Ascendent wth good
beholding and twey evill
the good shall overcome the evill and so
of the other
One infortunate in the Ascendent
beholding twey quar=
tis sheweth much greefe. Caput draconis
is much
better than Cauda Eache planet in his
head of the same
degree it more Lordship in the figure for
that it is twey
in latitude to the way of the sonne and it
profiteth in
going toward the xty of the north. Eache
planeth in
the tayle of the dragon is minishing of
his worke yt
goeth towards the south.
Luna conjunct or Joyned wth Saturne and
Mars in
the Ascendent it constrayneth and
threatneth divels
Satunus maketh divels strength & great
power
Luna conjunct or Joyned wth Jove and
Venus in the
ascendent it sheweth great dilection and
great love
in every good thing.
Luna joyned wth Mars & Saturne in the
ascendent it
sheweth impediment except the planet
were of good
receiving.
Luna joyned wth Sol in the one poyn
t sheweth great
grace and if that they were good
Luna joyned in falling and to mercury in the
Ascendent it sheweth the contrary
Luna in the ascendent by her self
signifeth after the
planet to the wch she is Joyned
Luna wth Caput draconis in the
ascendent sheweth good
Luna wth Cadua draconis or combust or
ioyned wth

[10v]
a starre letted or in evill sitting it
sheweth much
evill when caput draconis and Luna were
wth
capite Saturni or that Luna or Saturnis
were there
and that their werke of celson made it
signifeth upon
building of devills fowle and evill.
Each planet that is wth dracon of another
& both be
ioyned toghter it sheweth a very soothe
or try worke
and more in the ascendent. And if caput
draconis
were of Jovis or Luna and these twey
conjunct or
Joyned in the ascendent it sheweth much
good and in=
ceasing of good and honor And if it were
in Cauda
not only when there were twey Cauda
draconis that
is of Luna and of other they be full evill
when Luna
were wth them. When Caput draconis
Luna were
wth Caput draconis Martis and Luna and
Mars
in the like poynit sheweth strength and
might. And
if Cauda wth Cauda and Luna wth Mars
togither
it is full greevous and evill after everiche
is
evill so is the place or beholding of one
another.
Caput draconis and Luna in capite. Aries
(Luna & Sol in Zamin) sheweth great might and great honor and by the contrary in Libra beneath w\textsuperscript{th} Cauda draconis. Caput draconis w\textsuperscript{th} capite veneris sheweth much love and cauda draconis the contrary Caput draconis that is to say mercury w\textsuperscript{th} caput draconis and Luna sheweth werke of reason and of voice and many sounds, and in Cauda Luna w\textsuperscript{th} Mercury & Saturne it sheweth us the beholding of many experiences. Luna in capite sui draconis sheweth and if there Were Jupiter or Venus it shall do the werke of Jovis or of Venus and it shall profit in all good worke as these be good. Luna if it be in Cauda draconis and Mars

\[\text{[11]}\]
and Saturne w\textsuperscript{th} it or that they beholdeth it w\textsuperscript{th} evill be= holding it sheweth as evill as we have said of Saturne and Martis. And we have said that Saturnis nourisheth devills and Mars draweth and thresheth and figureth them. And Saturnus gathereth togither many divels Venus and Saturnus gathereth togither devills and wyndes from beneath. A good starre in the ascendent and Luna Joyned w\textsuperscript{th} a good starre sheweth much good. And the beginning in all hit in w\textsuperscript{th} were d\textsuperscript{e}us quartae that is the Lord of the 4\textsuperscript{th} house and if the 4\textsuperscript{th} house is well beholden of good, all the one of the thing shall be good And when the Lord of the 4\textsuperscript{th} house were evill and evill intreated it sheweth noy and evill. The signe of the Ascendent sheweth the body o The Lord of the Ascen= dent of the planet that is in the Ascendent or w\textsuperscript{ch} behol= deth it sheweth his spirit and the Lord of the hower signifyeth his soule and his will, and this understand thou in other dones The body and soule and the spirit for these three knowe thou that they maketh the body of a man safe and whole. Dixit Hermes Saturnus exaltatur in Libra &c Hermes said Saturnus is enhanced in Libra, and Jupiter in Cancer, and Mars in Capricorne and Sol in Aries. And Venus in Pisces and Mercurius in Virgo and Luna in Tauro. And knowe thou that Saturnus gladdeth or Joyeth in The xii house, and Mars in the vi\textsuperscript{th} and Sol in the ix\textsuperscript{th} and Venus in the v\textsuperscript{th} and Mercurius in the Ascen= dent that is the first house and Luna in the 3\textsuperscript{d} house And the Ascendent hath 12 vertues, and each planet that is in it upon eache place of the circle. The x\textsuperscript{th} house hath xi vertues. The xi\textsuperscript{th} house
hath 10 vertues. The viith nine, the 4th eight vertues
the vth house hath 7 vertues, the ixth house hath 6.
The third 5. The second 4. The 8 three, the xiiith two
and the vi house hath one vertue. And evermore
consider thou in all things, that thou shalt do upon the
planets how it be in the xii houses & thou shalt
profitt if thou choosest well. And Salomon said to
eache man that worketh by this booke, It behoveth that
he knowe all these things, that is reasons wch heere I
will not expound to thee, that is thou knowe in wch
tyme of the yeere thou were borne of the 4 tymes
of the yeere. And in wch moneth of the moneth of Luna
And begin thou from the Lunation of the moneth of
Mercury (where ever Luna prima were)
And all Secrets and privity be it asked in Saturne
wth all deepenes, and honor and substance be it
asked upon Jove. And all strifes and battaile and
hasting be it asked upon Mars. And all cleannes &
Lordship of sol. And all fayrenes and dilections or
loves and fatnes be it asked of Venus. And all
reasons & witts & subtilyes of Mercury. And of these 7
thou shalt aske evermore counsel where thou findest
them in their houses and signes And they shall shewe
to thee so deeme thou upon them in all good and
evill.
Now we have fulfilled heere wth the helpe of God
The treatisy that is said Liber Clavis
That is the booke of the Key.
Heere endeth the first booke and heere beginneth the second

Dixit Salomon sicut alae avium sunt membri &c
Salomon said as the wings of the fowles or byrds
be members that leadeth the fowles to the place where
they desire to be, so by the vertue of stones & of herbes
and of beasts, that liveth in flying, in swimming in going
and in creeping thou might attayne to that thou wilt
if thou chooseth the nature of them.
The propertyes and vertues. And therfore we clipeth
this booke Ala that is wings for wthout wings neither
fowles neither fishes mought move themselves, and so as
winges beareth bodyes to highnes upwards and to fun=
daments downwards and to Longitude and latitude
that is to length and bredth, so by the vertue of
stones and of herbes wth grace and wth much might
of Semiforas Knowe thou that thou might attayne
that thou coveteth to do as to heale and to make sicke
or to stande or to goe.

Dixit Salomon sicut lapides sunt mundiores &c
Salomon said as stones be cleaner cleerer and fayrer then golde and in vii vertues of this worlde as be in stones herbes wordes and beasts, so I say that in the beginning of this booke Cephar Raziel that was crowned w\textsuperscript{th} vii stones of great power he put them in this booke The first was Rubinus – i – Carbunclo the second Smaragdus, the third Saphirus the fourth Berillus, the fifth Topasius, the sixt fagun= cia, the vii\textsuperscript{th} Adamas and the vertues of these stones Raziel hath spoken. And he said that they were crowned of 7 angells w\textsuperscript{ch} have might over the 7 heavens and of the 7 dayes of the weeke. And Raziel said knowe eache man that hath this booke that in this booke be the more vertues of this worlde And the first vertues of this booke that is said of 4 wings be the

[12’]
vertues of stones whereof knowe thou that by stones alone thou might do wonderfull things if thou hast well knownen as thou shouldest doe w\textsuperscript{th} all other Images and that thou keepe them clenely and reverently. 

De prima ala 
Et dixit Salomon scias quod in prima ala sunt &c
And Salomon said knowe thou that in the first ala or winge be 24 precious stones great and of great power to the similitude and signification that there be 24 howers in the day and night. And Salomon began & said I put and sett the first stone car= 1 bunculu Rubinus for that it is brighter and cleerer and fayrer and of more price above all other stones And I will say of his color and his power and his vertue, and of his seale and of his figure that might to be in it. And thus I shall say in all other stones, eache stone signifyth durability or lastingnes w\textsuperscript{th} out end. The color of Rubinus is as the color of fyre sparkling and his power is that he shineth by night as a starre or as a flame of fyre sparkling. And the vertue of it is that it maketh good color of men that beareth it reverently, and it encreaseth his goods of this worlde among other men, and the Image w\textsuperscript{ch} thou oughtest to putt in it ought to be a draco that is a Dragon well fayre w\textsuperscript{th} dread. 2 The second stone is Topazins of w\textsuperscript{ch} the color is citrine as of golde. His power is that if it be put in a caldron w\textsuperscript{th} fervent hott or boyling water it w\textsuperscript{th}holdeth the water that it may not boyle, w\textsuperscript{ch} is for great power for making colde, and the vertue of it is that it ma= keth a man chaste that beareth it w\textsuperscript{th} him and it giveth
benevolence or well willing of great Lords and his figure is a falcon.

[13^1]
3 The third stone is Smaragdni and this stone is Greene and fayre upon all greenenes, and it is not heavy as others are and his power is to keepe the light and it healeth the face and it doth many wonderfull things. And his vertue is to increase riches, and who that beareth it in golde prophesyeth things to come. And the signe of it is Scarabeus that is a maner of flye.

4 And the iiiith stone is Faguncia the color of which is redde as the graynes of an apple. Of these sothely there be well coloured some and some a little and some in the middle maner. His power is that beareth it is not infect wth alien infirmity, his vertue is that is that he giveth health and hono' and keepeth the man that beareth it whole in wayes or in Journeys, and his figure is a Lyon well figured.

5 The vth stone is a crysopazine of wch the color is greene and when it hath similitude as though it had golden drops, and his power is to defend a man from the Podagrie, and his vertue is that it maketh to prophesy things to come (if it were in the hand cleane and chast) and his figure is the image of an asse.

6 The sixt stone is Saphirus the color of wch is full leady and fayre (as the color of the pure cleane heaven) His power is that he healeth all infirmityes that axeth in men of Inflamation and greevance of the eye. And it clenseth them much. And if in this stone be graven the head of a man wth the beard it delivereth a man from prison and from all pressure and oppression and this stone accordeth to the great power of Lords & of kings If this stone be kept clenely reverently & chastly, & that it be good oriental wth it a man might attayne great honor and the profitt of it that he searcheth and coveteth And some man putteth therein the signe of a ram. Aries

[13^v]
7 The viith stone is Berillus the color of wch is of the eye or of sea water, and some of them be round and some of five corners. The stone ought to be cleere wth in and cleane. And his power is to chaffe the hand closed of him that beareth it. And if it be sett in golde it giveth great frindshipp betwixt twey men, if thou toucheest them wth it. And his figure is Rana that is a ffrogge & it is of great power to make concord and love.

8 The viith stone is Onyx this stone is full blacke and his power is to give him that beareth it many
dreadfull dreames and dreads, and he himself in it hath power upon all divels in constraying them and in clipping and gathering them together in speculo tabilio conjuring as it behoveth and his figure is the head of a camell or two heads betwixt two eares that be said Mirti  
9 The ixth stone is said sardine the color of which is red and fayre, and his power is to make other stones fayrer his vertue is to give good color to him that beareth it. And it is put in golde, and if there be graven in it Aquila that is an Eagle it giveth great honor  
10 The xth stone is Crysolitus that is of golden color and sparkling as fier. His power is to gather togethier divels and windes and his vertue is to defend the place where it is from evill spirits and from dead men that they do not there any evill and that divels obey there. And his figure is Vultur that is a wontor  
11 The xith stone is said Eliotopia. And it is a stone of great power of which the color is greene and fayre shining and cleere with drops like bloud well redde wherein this stone is said the stone of wisemen of prophets and of philosophers. And this is honoured for twey things for the color is like Smaragdo in greenenes and in rednes to rubine. The price of this stone overcometh the price of other and of his vertues and propertyes. The power of this stone is that if it be put in any broad vessell full of water to the sonne it resolveth the water into vapor And it maketh it to be rysed upward till that into the forme of rayne it be converted downward. His vertue is that who that beareth it in his mouth or in his hand closed he may not be seene of any man, with this stone a man may have power upon all divels, and make eache Incantation or Incantment that he will. And in this stone ought to be graven Vespertino thus he sayth. But I trowe it be Vespertilio that is a Backe or a rermouse.  
12 The xiiith stone is Cristallus of which the color is of water congealed with colde. his power is that he putteth abstray of fyer from him. and his vertue is that he increaseth to nourishe much mylke and good. and thou may take in it what vertue thou wilt, after as the hower shall be in which thou shalt worke. and after as the Image shall be which thou hast made (although they be many) and yet be seene easily. Knowe thou that it hath many vertues. and his figure is a gryffon that is a fowle and a beast that he hath 4 feete & 2 wings and he is a great beast.
13 The xiii\textsuperscript{th} stone is Cornelia and it is likened to water in w\textsuperscript{ch} is bloud as the loture or wasting of bloud. And his power is to staunche bloud of the nostrells. And if there be graven in it a man well clothed holding a yard or a rodde in his hande, it giveth honor to him yt beareth it.

14 The xiii\textsuperscript{th} stone is Jaspis and it is thicke darke greene and redde. and there be some greene and cleere and they be better then the other. and there be some redde thicke and dropped. And his power is that who that beareth it is not letted w\textsuperscript{th} venyme neither w\textsuperscript{th} serpent, neither w\textsuperscript{th} Attercope neither w\textsuperscript{th} scorpion. And it defendeth a man from fever if in it be graven Leo Aries or Sagittarius.

15 The xv\textsuperscript{th} stone is Iris and it is likened to cristall or to gelly, and it hath corners and if any man put it in a house to the beames of the sonne so that the beames passé through it or by it the color appeareth of the raynebowe. And for this cause it is said Iris that is the raynebowe. And this is the might for it hath vi corners, and the vertue of it is to keepe the place w\textsuperscript{ch} it is w\textsuperscript{th} health & honesty, and there ought to be graven in it a man armed that beareth a bowe and an arrowe.

16 The xvi\textsuperscript{th} stone is Corallus and it growtheth in rocks of the sea as Arbor inuersa that is as a tree over= turned, and it hath branches as a tree, more till two and three palames or palmes and no more. And when it is drawen up it is greene and tender, and then it is dryed in the ayer and it is made redde & harde as another. And otherwhise it is founden white. And know thou that the redde be better. And where this stone were it keepeth the house and the vineyarde or the place from tempest pestilence and torment. And it keepeth the place w\textsuperscript{th} health and it defendeth a man from malefets i maleficis and from evill enchantments. And his Image is a man like to him that holdeth a sword in his hande.

17 The xvii\textsuperscript{th} stone is presius or prassius and it is of greene color thicke and fayre. and it helpeth malefets an giveth to them grace to his ministry And Taurus.

18 The xviii\textsuperscript{th} stone is said Catel and it is of great power both in deedes and in vertues. the color of w\textsuperscript{th} is like to Berill, but for it is darker then it, although it have w\textsuperscript{th} in full cleere and cleane beames and strakes And there be founde some of vi corners and other some
of v. And his power is to incele devills and to speake wth them. And his vertue is, if thou maketh in thee blanke of water and bringeth the roote of Apii and the stone hanged to the necke in the skynne of an Asses suffummed wth masticke shure and croco and that thou incelepeth what dead man thou wilt that is knoen to thee and other knoweth that anone he shall appeere to thee. And he shall be wth thee in the same tyme and grave thou in it Lapwing and before Dragancias wch is a middle herbe and it is said Colubrina.

19 The xixth stone is Celonites And it is greene as an herbe and his power is that it waxeth & decreaseth as the moone, and his power is also to make peace and concorde betwixt twey if in it were graven the signe of a swallowe.

20 The xxth stone is Calcedonius and it is white as betwixt cristall and berill or as gyfus thicke bright, his power is to overcome plees. His vertue is to holde a man whole in an alien land and his Image is a man that holdesth his right hand straight forth to heaven.

21 The xxi th stone is Ceraunius This stone is of divers colors after divers elements and divers londs otherwhiles white, and otherwhiles browne greene & redde And elsewhere it is likened to Iron and somewhere to copper and sulphur and it hath as it were rundlets

[15'] paynted and little droppes and his power is to defend a place from thunders and lightnings, and his vertue is to defend from all enemieys. And write thou in it or one pte or syde Raphael Michael & Gabriel and on the other side pantaseron miracon Saidalson and if thou beareth it wth thee and hast it in thy power thou shalt overcome all thine enemieys and thine adversaries.

22 The xxii th stone is Metestus and it hath the color of wyne upon it. a white cloth or of a rose or violet and this hath might to chase away fiends and his vertue is to defend from dronzennes and his figure is Ursus that is a Beare.

23 The xxiii stone is Magentis or magnes and it is of great weight and like to ferro barunts. His power is that he draweth dead Iron as nayles knifes and swords and his vertue is that wth it thou might be in what house thou wolte, and do what thou wolt wth men and wth things of the house suffuming the house of it, and wth this men made enchantments and grave thou in it a man armed when Luna were in Aries or Scorpio joyned wth Mars, and
sol beholding them with a trine aspect. And knowe thou that what maner of Images thou gravest in this stone such in= chantments thou might attayne, and beare it with thee and thou shalt profitt. 24 The xxiith stone is Adamas as it is middle color and the better hath somewhat of greenenes And his power is that with it other stones be graven. And ther= fore we have putt it out more strange & more openly and his power or vertue is to keepe the members of a man safe and whole And this stone is more, and is

7 Above "Metestus" is written "amatyst."

[16]
better set at price in inchantments & invocations of wyndes spirits and devills And wth this thou maiest send whatever fantasy thou wilt, and his figure is of 5 corners and knowe each man who that will beare wth in a precious stone be he pure and cleane when he will do anything wth them And eschewe he or keepe himself from uncleanenes and keepe he them revely= rently in a quiche or in a cleane place And Raziel said In the hower in the wch thou wilt do of Semiforas beare the ii stones abovesaid and thou shalt profitt. Dixit Salomon sicut avis corpus volare non potest &c

Salomon said As the body of a fowle ne may not fly wth out wynge neither go where he cometh, so by sci= ence of one thing above we might not fulfill that we define And for this we putteth the second keye in this bookc, and we sayne it the second for that it maketh the second opening, for as the world is closed wth 4 elements so this bookc is closed wth 4 sciences and 4 vertues. and now we have said of stones now say we of herbes. Knowe thou that in herbes are vertue of the most that may be. And some of naturals of this worlde beth that liveth of them as ther that have reason and some that flyeth, and some wch swimeth and wch goeth and wch creepeth. And knowe thou that of trees and herbes some liveth much and some liveth midly and some liveth litte, and yt is the similitude of beasts And knowe thou also that among herbes there be some wth wch thou may do good or evill, as to heale & to make sicke, and so understand thou in these that shall be said furthermore hereafter And Adam said By a tree come wretchedness into the worlde, that is by the tree

[16v]
I synned in it. And Raziel said an herbe shall be thy Lyfe. And Salomon said A tree shall be & shall waxe Or growe of wch the leaves shall not fall
and it shall
Be medecine of men.
The second wynge is to the similitude of 24 howers and of 24 herbes
1 Prima herba est Acil almalie &c
The first herbe is Acil almalie and it is said corona regia and in Latin Rosmarinus This herbe hath a middle tree and good odor and little leaves and his power is to chafe and conforte the brayne. And if an house be suffumed wth it it chaseth away devills
the same doth Pionia
2 The second herbe is Artemisia and this mother and first if other, but for that other is said Corona regis that is to say the crowne of a kynge we had putt it first of this they sayden all that in all things thou doest thou shalt putt of it And the leafe is middle green over thone side and white on thother side
And it waxeth or groweth midly. And wth this thou shalt steepe windes\(^8\) and all spirits that thou wilt and thou shalt profitt.
3 The iii herbe is Cannabis\(^9\) and it is long in shafte and clothes be made of it, the vertue of ye Joyce of it is anoynth thee wth it and wth the Joyce of artemisia and ordayne thee before a mirror of steele clepe thou spirits, and thou shalt see them, and thou shalt have might of bynding and losing devills and other things
4 The iii herbe is said feniculus and it hath small leaves and a long staffe and it is an holy herbe and worshipfull, and it is medecyne of the eyen, and it

\(^8\) Above "windes and" is written " stop or stacke."
\(^9\) Above "Cannabis and is written "hempa."

[17r]
giveth good light and it chaseth away spirits and evill eyne in the place\(^10\) where it is, the roote of it chaseth away evill things and helpeth in sight.
5 The vi\(^{th}\) herbe is Cardamommm\(^{us}\) and it is good complexion and it is of middle highnes and it giveth gladnes to him that useth it and gathereth togither spirits. Eate thou of this when thou steepest or maketh invocation and if thou wilt make fume of it.
6 The vi\(^{th}\) herbe is Anisu\(^{s}\) and it is of chastity Joyne it to camphire, and thou shalt see that spirits shall dread thee, and it is a cleane herbe, and it maketh one to see secret things and privy, and the fume of this ascendeth much.
7 The vii\(^{th}\) herbe is Coriandru\(^{s}\), and this holdeth the spirit of a man much wth tother, and it maketh a man also full of sleepe and this gathereth much togither y\(^{e}\) spirits wherefore evermore they standeth wth it, so that it is said that if wth this andapis and insquiano thou make fumigacions compounded wth much
lazaia cicuta
anon it gathereth togither spirits, and therfore it is
said herba spiritum.
8 The viii\textsuperscript{th} herbe is said Petrselim\textsuperscript{us} w\textsuperscript{ch} hath great
might for to chase away the spirits of roches, and his
vertue is to breake the stone in the bladder of him that
useth it.
9 The ix\textsuperscript{th} herbe is ypericon or hipericon
and it is a middle herbe thirled the Joyce of it seemeth bloud, this
is of great power for w\textsuperscript{th} the joyce of it,
and w\textsuperscript{th} croco
Arthemisia and w\textsuperscript{th} fume of radicis valerianae if it be
written upon what frindshippe thou wilt of a prince
of spirits of the ayer and devills. Knowe thou that anon
it shall be that thou covestest And so
upon spirits and wyndes
10 The x\textsuperscript{th} herbe is Apinn. this is of great
power upon

10 Above "in the place' is written "that is w\textsuperscript{th} outen." The final word, "w\textsuperscript{th} outen," is not clear and could be read differently.

[17\textsuperscript{v}]
wyndes and devills and fantasyes and it is shawdded
and towched to shade w\textsuperscript{th} the cloud Acisse for in it
be wyndes and devills, and this alone maketh Albafor\textsuperscript{is}
bazebelib i martagon and they be much contrary, for
one is kepte w\textsuperscript{th} heavenly angels, and another is kepte
w\textsuperscript{th} devills i.Apin\textsuperscript{us} And this beareth the stone of the
reyes and a woman w\textsuperscript{th} childe use [shee]\textsuperscript{11} it [not for]\textsuperscript{11} it
noyeth [to]\textsuperscript{11} the childe, and it gathereth togither divells
when suffumigacions is made w\textsuperscript{th} insqrmo and arthe=
missa Apinn suffumed by 7 nights w\textsuperscript{th} fagax al=
mait and gathered clenly and the roote of it putt
and dryed and then tempered w\textsuperscript{th} aqua
lapides suffume
thou thee by environ when thou wilt and thou shalt
see fantasyes and devills of divers maners.
11 The xi\textsuperscript{th} is Coriandru\textsuperscript{s} of the second kynde w\textsuperscript{ch} maketh
one muche to sleepe. And if thou maketh suffumigacions
of it and croco and insqrmo & apio
papavere nigro
grounden toghiter evenly and tempered w\textsuperscript{th} succo ci=
cutae and w\textsuperscript{th} msk, and then suffume
thou the place
where thou wilt hide treasure in when
Luna is Joyned w\textsuperscript{th} Sol in angulo terra that is to day in
the corner of the earth. And knowe thou that the like
 treasure
shall never be found. And who that
would take it
away shall be made fooles. And if in the hower of de=
position of the golde or silver or of the stones or
Images thou suffumeth them w\textsuperscript{th} thure
musk suco=
lingo aloes cost evermore devils keepeth that
place and evill wyndes. And knowe thou
that it might
never be dissolved or foresdome agayne w\textsuperscript{th} out sever or
and Image made thereto by the poynt of starres.
12 The xii\textsuperscript{th} herbe is Satureja and this is of great vertue and good odor and who that beareth it w\textsuperscript{th} him

11 The words in square brackets are crossed out in the MS.

[18\textsuperscript{v}]

w\textsuperscript{th} auricula muris in the day of veneris it giveth him grace of goods and it taketh away from ther place wyndes and evill fantasyes.

13 The xiii\textsuperscript{th} herbe is said sca\textsuperscript{12} And this is middle in length and hath litle leaves This ought to be hol den worshipfully in holy places and in churches, for it defendeth the places from evill things And w\textsuperscript{th} this prophets made dead men speake that were dead by many dayes or fewe. In place where as any evill he hath no might if he that beareth it stepeth them not And it giveth them might upon w\textsuperscript{ch} things he woulde and this herbe put upon the place where devills be closed, and it constrayneth them and byndeth them least that they might have power to move them selves And Salomon said I founde in the booke of hermits that who that taketh water in the 4\textsuperscript{th} hower of the night upon the tombe of a dead man w\textsuperscript{th} what sp日讯 he would have speech w\textsuperscript{th} all caste he water upon the tombe w\textsuperscript{th} this herbe ysope And the water be it suffumed w\textsuperscript{th} costo succo

musco and say surgo surgo surgo That is to say rise rise and come and speak to me, and do this by 3 nights and in the third night he shall come to thee and he shall speake w\textsuperscript{th} thee of what thing thou wilte.

14 The xiii\textsuperscript{th} herbe is psyllium w\textsuperscript{ch} is of great vertue for it sheweth or maketh open in the ayer the other mought not to do it maketh to see spirits in the cloudes of the heavens and this w\textsuperscript{th} scicorda & garmone and the tree w\textsuperscript{ch} swimeth w\textsuperscript{ch} is said arbor Cani and malie w\textsuperscript{th} rere madii and w\textsuperscript{th} the tree that sheweth by night, and it is said herba lucens that is herbe

12 Some speculation on this has led us to the reading "scammony," namely, the bindweed \textit{Convolvulus scammonia}.

[18\textsuperscript{v}]

shining if thou makest w\textsuperscript{th} these an ointment w\textsuperscript{th} the eyne of a whelpe and w\textsuperscript{th} the fatnes of a harte thou mightest go suerly whether thou wolt in on hower

15 The xv\textsuperscript{th} herbe Majorana, this keepeth an house by itself and defendeth from evill infirmityes and Hermes said that gentiana and valerina and maiorana avayleth much upon great princes and upon great men.

16 The xvi\textsuperscript{th} herbe is Draguntia. This is of great power, and the highnes of the roote of it
Joyned w\textsuperscript{th} the tong of Colubrj w\textsuperscript{th} is lett quicke, and the herbe be gathered when sol is in the first degree of Cancri and Luna beholdeth mercury or Joyned w\textsuperscript{th} him knowe thou that who that toucheth clansures or locke they shall be opened to him anone And Hermes said that it gathereth together wyndes & spirits If man dragora were w\textsuperscript{th} it and Capillus dezoara. 17 The xvii\textsuperscript{th} herbe is Nepita and if this w\textsuperscript{th} maio= rana and athanasia & trifolio and salina hermita edera and artemisia w\textsuperscript{th} ysope being ioyned & ga= thered togither cresente luna die Jovis That is to say in the wenyng of the mone in the day of Jovis in the morowe when the sonne waxeth from the first degree of Aries till into the first of Cancer and when thou shalt gather him be thou clene and washen worshipfull and stand thou towards the east knowe thou that the house and place is amended where these nyne herbes were wyned togither And put them upon the gate of thy house and thou shalt profitt evermore And the 9 herbes ioyned be like to rubyne. [19\textsuperscript{th}]

18 The xviii\textsuperscript{th} herbe is Linum suffumigacions of the Seed of this w\textsuperscript{th} semine psyllī – i – azartachona & radix Violae and apii maketh to see in the ayer things to come and to many prophesies 19 The xix\textsuperscript{th} herbe is Salvia this is of great vertue and the long leife of it is as ligna agni and sharpe this breaketh or defendeth evill shades & evill spirits from the place where it is, and it is good for an hole man to beare w\textsuperscript{th} his for it holdeth a man whole, but a sicke man holdeth it not w\textsuperscript{th} him. 20 The xx\textsuperscript{th} herbe is Sauina, and some men say that it is a tree \textsuperscript{13} of love and dilege who that can chese it And if this w\textsuperscript{th} somewhat of croco and lingna co= lubri be borne w\textsuperscript{th} him a ring of gold and somewhat of provinca surely goe thou before the king or before whomsoever thou wolt And most if thou put w\textsuperscript{th} it the stone that is said Topazius or if thou wilt beril= lum And if this ring were made when Luna is ioyned to Jove in trino from sol it were much the better And it is said annulus solis that the wing of the sonne, and it is of health against infirmityes, and it is of grace of vertue and of hono\textsuperscript{r}. 21 The xxi\textsuperscript{th} Nasturciu~ This holdeth the members whole, and if there were w\textsuperscript{th} it origan and pulegin~ and arzolla and be borne togither w\textsuperscript{th} thee and thou eatest of them thou shalt be whole w\textsuperscript{th} in and w\textsuperscript{th} out And so if thou annoyntest
thee wth them
and were suffumed wth marrubio albo or
reubarbaro
and herba thuris it shall defend thee from
many
infirmityes
22 The xxii\textsuperscript{th} is an herbe that is said
Canna ferula

13 At the pointer ^ above the words "of love"
is written, "This is a tree."

[19\textsuperscript{r}]
This is full dreadfull and greevous and
strong in
worke. And if thou takest the Joyce of it
and the Joice
of cicuta and Jusquiami and sapsi
barbate and san=
dalu~ rubr~ papaver nigr~ wth confection
made fume
thou what thou wilt and thou shalt see
devills and
things and strange figures And if Apin
were wth
this Knowe thou that from each place
suffumed
devills should flye, and if thou wilt thou
might de=
stroy evill spirits. This suffumigacions is
full
evill and dreadful for the fume of it and
the
worke overcometh in malice and
worceth most evill
and most strongly if Luna were wth
Saturne or
in opposition wth marte that is in
opposition wth
Mars.
23 The xxiii\textsuperscript{th} herbe is Calamintum and it
is like=
me to mynte and it is of great vertue in
good
suffumigacions, and if there is wth it
menta and
palma xpi i. pioma theis beholden taketh
away
evill spirits from a place And evermore
it is
against fantasies.
24 The xxiii\textsuperscript{th} herbe is Cicoria. This is
full
in all ^ exercisiance\textsuperscript{r} if it be ioyned wth
irigon &
pentaphyllon and ypericon and vrtica & verbena
and all be togeth and be borne at the
necke and
under the feete and be there the herbe of
vii knots
and of vii leaves. l. Martagon and liliu~
domesticu\textsuperscript{r}
and sylvestre that is tame and wylde and
herba
angelica who ever hath these under his
feete or
sytteth above and putteth the other
herbes to the
necke and hath vii rings of vii metals in
the fi=
gures Knowe ye that he shall have might in

14 Above "exercisannce" is written
"exonization."

[20\textsuperscript{r}]
bynding and in losing and in enchanting
and for to
do good and evill in eache place that
thou wilt making
suffumigacions of these 9 things thure
albo thymiama=
temastiche musco ligno aloes cassia
cinamono and
of them suffume thee wth the things
above said in envy=
ron and say these names Raphael Gabriel
Michael
Cherubin Seraphin arrielim pantaseron
micraton san=
daton complete mea~ petitione~ et mea~
voluntate~. That
is to say fulfill ye my peticion or asking and my will and they shall fulfill it to thee. These be the more names of the more 9 angels abovesaid And knowe thou them and keepe them, and some men said that they be the 9 orders of Angels. Heere endeth the 24 reasons upon the vertues of herbes of the second wynge and these experiments were new noricen on party in Raziel although Salomon put two of these three of the sawes of hermes And the herbes be put in the booke of Raziel for that wth them we may be excused and worke wth herbs as wth Semiforas wth fasting and wth words in good and in evill And let no man Joyne himself to Semiforas till he knowe himself the first and in the second And thus we shall say all thing that shall be to us necessary wth the helpe of God.

De tertia ala
Dixit Salomon super ala tertia sicut corpus solis &c
Salomon said upon the third wyng as the body of the sonne is more appeering and mighty upon all other bodyes and brighter and fayrer and cleener So the vertues of sensible beasts wch flyeth and sendeth out

[20'] voices and sayeth And so beasts of the third wyng have power upon the twey first wyngs of stones and of herbes And he put therefore in the Raziel 24 beasts wth their names and vertues and states. And the figures be 24 distincte or departed a twey. And I would putt upon eache Element 6 beasts everiche distinct from other and everiche of his kynde. And as the fyer is the high Lord and distinct from the 4 elements so the lese of them all is purer and Clener among them. Therfore I beginne to say upon the beasts of fyer ffor as everiche of the 4 ele= ments hath his beast beneath so the fyer hath his above pure and cleane wthout corruption And this fyer that is above is not expounded of wax trees neither of oyle neither of other composition but it is simple And the things that liveth in it beth angels cleane and cleere and bright like to the beames of the sonne or of a starre, and like to the flame of fyer or of a sparke of fyer or to the colo of quicksilver or of pure golde. And this similitude is naturall in the beasts of the fyer And the figures of them bene seeme such as the lightening in similitude and in deed for as an Evrizon is a messenger to the creator so they be ready anon to good and evill and
they seme like things & prophets that upon the 4 elements be heavens wth their beasts of wth we should say furthermore. The second spirit is much cleane but darker then The overer and it is likened to the wynde & his figure Is after that he would take after some of the 4

[21r] Elements to wth he is Joyned. And he formeth himself in this maner either by water or by cloude or by moistnes or by thickness of some darkenes or he receiveth some body as fume of some kynde by falling on it either by voce or by shape of a beast elemented by these he taketh forme after that the nature above disposeth 3 The third beast of wth wise men sayne is that ever-more he fellowshippe a spirit And most the corpulent and thicke of the spirit And therfore his figure is found by night in places of dread and it is heard and seene and that ofte tyme and the color of it is like to tpari 1 after the nature of hower ere it is made, otherwise to the similitude of the body of wth it went out of, wherfore some men seith otherwhiles the soules of bodyes in church hayes And of these soules said the wise Hermes and the prophet that the soule that goeth out & hath might is not neither was but a man or a woman And upon such maner of soules speaketh wisemen and clepeth them spirituall for goodness heavenly fro sympleses. 4 The iiiii:th beast is the wynde eache day we heare that we seyne not although we other & hearen not. And the worke of the wynde be seene of the eyne after the part from wth they cometh And he hath such nature that if he be orientall or meridionall that is East or south he is hott And if he is occidentall or septentronall that is west or north he is colde This we seene to have great power for it beareth cloudes and waters and tempests and gayles and it stirreth and troubleth the seas and breaketh tree, and this is said quicke ayer as the fyer above is said quicke fyer and simple. And therfore the elementes above said double or twey folde That is to say fixe &

[21v] moveable, moveable it is because it dwelleth in the corners of the earth although it descendeth from above ffor the 7 above byndeth and loseth it for of them it descendeth and of them it was formed & this is a great figure in sea in Ayre and in land as it cometh temperate. 5 The vth beast or vision is a fantasy that is a shade
to the similitude of divers colors or manners come pounded of divers togetherness. And this forme is made in desert place or in a corrupte ayre or otherwhile it descendeth from hills to the similitude or lightnes of knights, and they be said exercitus antiquus, that is an olde house And otherwise upon matters to similitude of fayre women and well clothed or in medes, and some say that they be face⁸. And otherwhiles this befalleth in a man, for corruption or malice of complexions and of humors that be in a man And they be said Demoniaci for that it ascendeth the head and falleth upon the eyne and such corruption maketh to see many fantasies.

6 The sixt beast is said Demon this descendeth in highnes to lownes ad he was formed of pure matter w⁹thout corruption wherfore he fayleth not but shall evermore dure although he hath taken thickness in darknes of the lownes of the earth. And he is pure in matter and strong in body And of this sayth the wise man that he knoweth all things that is, And by him Philosophers have answers and wise men all things of w⁹th they would knowe the soothenes and he dwelleth evermore in darknes and in obscurity and he is never severed from them.

[22⁴]
And of this sayth the prophet that he hath power of ta= king away forme and shapes of w⁹th he would in the earth after the will of the creato' And he said a bright angell mighty and fayre as the forme of the sonne and of the mone and of the starres or of an angell or of a cloude or of a fowle or of a fyshe or of a man or of a beast or of a reptile that is a creeping beast or any other forme w⁹th he woulde And all these abovesaid w⁹thout them knowe thou that they be impalpable or unhappy to be felt. That is that they neither may be taken w⁹th hand nor touched w⁹th foote for they be spirits or wyndes And knowe thou that everiche of the abovesaid when it befalleth in the elements he taketh a body of them although the lyfe of them be of fyer And the dwelling of them in the fyre and their deads fury for they be fury.
And Raziel said upon these vi that invocation of them and opening and constrayneth and bynding and losing and also to do good and evil by them All is made w⁹th cleanes and therefore who that would slepe them or have the service of them & w⁹th orison and fasting and fumigation and w⁹th praysing of God must do as Heere=
after thou shalt heare furthermore. 

Animalia aeris tertiae alae vocantur aves &c

Beasts of the ayer of the third winge be cleped fowles for that they flyeth and they be of 4 mevings one is said running another flying and swimming and going and creeping 

Now say we of flyeing and beginne we first of 1 Aquila that is an Egle for that is a fowle flying much in highnes and he hath Lordship upon all other fowles, and he is very and true in his deeds and in Lordship and in hono’ among all other fowles. The

[22r]

Eagle hath such a nature that he taketh his sonnes or byrds when they be litle and ascendeth them into a place when the sonne is highhe, and then he dresseth the face of them to the sonne. And if they beholdeth strongly the sonne he deemeth them to be his children and good and if they beholdeth not the sonne he deemeth them not to be his children but thinketh them evill and letteth them fall and dye And one feather of him fretteth another fether, and he seith farre by one league or rule a little beast, a great beast soothe he seith by 9 leagues or by a dayes Journey The eyne of him wth the hart have great vertue and Grace to a kynge or to a lord of a lorde for that Giveth to him grace in ^ realme.

2 The second fowle is Vultur that is a vouter this hath great vertue in all his members, the head of him helpeth against all dreames and against crafte of magicke and his feete helpeth against malefette And if an house be suffumed wth 9 fethers of him it putteth out from it evill spirits The gall of it helpeth the eyne better then anything of ye worlde The eyne of him putt in the skynne of a serpent, and The tong of him putt in a cloth of red sylke wrapped wth them helpeth in clauses in wth thou covetest to over= come and for to wynne the love of another Lord. The wings of him putt upon a bed defendeth a man sleeping from all evill wyndes greevances and evill spiritts neither may they lett in all the house, neither any other fantasies have power or other things. 

3 The third fowle is falco that is falcon of whome the Vertue is that of great Lords he is sett at much price

\[15\] Above ^ is written "his."

[23r]

they bene of the highnes of his right wyng overcometh plees both ravishing and in taking away alien things and the highnes of his lefte wyng taketh away evill fevers But we ought not to sley venative
fowles
neither hounds although they have many
vertues in them
selves. And knowe thou that how many
members be
in every beast fowle fishe or reptile so
many vertues
distincte hath every member by himself.
4 The iii\(^{th}\) fowle is a Turtur simple and
good never=
thelesse if thou takest the male and the
female together
and burnest them togethier in a new pott
w\(^{th}\) croco and
vervinca and cichoria gathered togithere
by them w\(^{th}\) thou
wilt ioyne togethier if thou castest the
powder of these
upon them knowe thou that anon they
shall be ioyned to=
gither, and it giveth great love to them
that beareth the
powder w\(^{th}\) them
5 The v\(^{th}\) fowle is said Upupa that is a
Lapwing
having a crest of fethers in the head as a
cocke &
he hath many vertues this hath one bone
in his wings
and it gathereth togethier divels and
spirits of the ayer
the property of him is that whoever
taketh the hart of
him and wrappeth it in hony, and the
assoone as he may
swallowe it and drinke the mylke of a
white cow of a
red or of a blakke. Know thou that it
maketh a man to
say things to come. And he hath another
vertue for
who that cutteth the necke where the
cocke croweth
not neithe may be hard neither the voice
of an hound
neither where wheate is sowen and when
he cutteth
if his necke inclepe he devils, and then
bear\(^{e}\) he w\(^{th}\)
him the half deale of the bloud and of
that other half
deale anoynt he himself and evermore
shall go w\(^{th}\)

[23\(^{°}\)]
him one of the devills that is to witt he
whome he
can inclepe w\(^{th}\) shall say to him many
things
6 The vi\(^{th}\) is said Ciconia that is an
haysoucke who
that fleyeth him in the day of Luna and
taketh the
bloud of the hart of him and anoynt
himself w\(^{th}\) it
And eateth the flesh with somine
faeminli and w\(^{th}\)
cardamoms and garyophillo And eare he
eate it
suffume he himself w\(^{th}\) good odors and
w\(^{th}\) thure
masticke and cinamom and other such.
And know
thou that he shall have grace of
enchanting
w\(^{ch}\) he woll and of coniuring and
constraining
the spirits of the ayer and other spirits
that goeth
upon rivers and wells These vi fowles
abovesaid
bene ensample upon all other And when
thou wilt
knowe the vertue of any fowle do thou
after the
precept of this booke.
Raziel upon the booke of visions of
Angells upon
the beginning of tymes in the 12 months
as heere
after thou shalt see furthermore
_Dicamus de viscubus mavis et alys &c_
Say we of fishes of the sea and others
upon vi of
Them that is to witt of the more and the
middle that
I should shew the vertues of them.
1 The first fishe is Balena the fatnes of
wch made
liquid and kepte by the space of vii
yeeres & more
for how much it is thelder so much it is
the better
it healeth a man from eache gowte and
evill mynde
if he anoynt himself wth it. And if he
anoynteth his
head wth the bloud of him it helpeth him
much and
yeeldeth him strong and more whole and
it maketh

[24r]
him to see true visions. The sperma of
him is said Ambra
If they suffumeth tombs wth this it
gathereth togither
The spirits above downwords and each
peticion & axing
It maketh to give answere. And Hermes
said There is not
suffumigacions for to incele spirits as
Ambra & lignum
aloes, costus, muscus' crucus and bloud
of lapwing wth
thymyamati for these be meat and drinke
& gladnes
of spirits of the ayre, and these things
gathers them to-
gither strongly and full soone. And wise
men sayne that
the sperme and bloud and hart of a
Balene be princi=
palls for to command the wyndes &
spirits
2 The second fish is said Dolphin And
he is the king of
the sea ffor as the eagle hath might
among fowles
and the Lion among beasts so in this
maner hath the
dolphin in the sea. And who that
anoynteth wth the bloud
of the clothes of twey friends it maketh
them enemyes
or casteth the dry bloud upon them. And
who that bea=
ret the hart of him maketh him hardy
3 The third fishe is Cancer this hath vi
feete take
and brenne him in panno libido and wth
the powder
frote thy teeth softly it healeth them and
maketh them
fayer, and cureth the canker in the
mouth, if thou
casteth it upon the fyer wth somewhat of
Stercoris
humani combusti it gathereth togither
spirits.
4 The fourth is bright as an horne
betwixt palemes
and whitenes that is to say piscus candis
or sepia
This fish hath many propertyes and that
knoweth well
enchantments and prophets wch made wth
this their
enchantments and transfigurations so
that when
they would that a house should seem full
of water
or that a river should enter by the gate
They tooke

[24v]
this fish and wth thymyamati and ligno
aloes and
roses they fumed an house and they cast
therein of
the water of the sea, and then it seemed
that the house
were filled wth water And if they cast
bloud therein
then it seemed all bloud, and so if they cast snowe there, in it seemeth snowe. And when they would that the earth shoulde seeme to quake then they cast therein the earth of a plowe, and so the made there divers similitudes in all things according or after the thing wth they put in the fumigacion. And knowe thou that it dweth so much and so long as the suffumigacions is or lasteth in the house. And wth the gall of him also they made many enchantments, ffor that this beast is much unlike to other.

5 The vth fishe is Murena and he is lentiguus the vertue of it is that enchanters beareth the powder of him wth them to make enchantments wth.

6 The vi th fishe is Rama viridis And if thou take it or touché it upon what woman thou welte and nemnpest the names of the Angells of the moneth in wch thou wertede borne as I thinke wch be further-more wth in libro visionnis thou might do both good and evill of what woman thou wilte, and know thou that of these fishes and of all other thou maist knowe the vertues of moneths and understand thou by like things in all other things.

Primie animal est leo ista bestia est valde fortis

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

[25]

and looking so that when other beasts seeth him they be moved togither wth dread and the kynne of him is of full vertue that if it be putt with other kynnes it destroyeth them and maketh them bare. And who that taketh the biting toothe of him that is cleped dens caninus and putteth it in golde it is good to take away and to take alyen things and the same doth wolfes toothe. And if thou maketh a purse of the harte of a Lyon full of bloud musco & almea et ligno aloes thymyamati and it were gathered & put upon whom thou wylt and thou maketh it hott. Know thou that in that hower he shall love the much and shall doe thy bidding. And if thou incelepest wth the bloud of a goate the prime of Divels he shall be ready anone to do thy commandement and so more kynge or he fro whom thou doest, and the same I say for great women.

2 The second beast is Elephant that is an Oliphant and He is ful great, and when he is risen of hard he lyeth & when he falleth of hard he riseth, for that thereto he hath no knees disposed well, and the bone of the teeth of him is said Ebur that is Ivory. And if it be put in electna= ryes it comforteth the feebleness of the hart as much as
margarita and more. And the bloud of him wth the liver comforteth much fasting.

3 The third beast is Cerbus that is a hart wch liveth long for that he remayneth as the moone or as an egle who that maketh fumigacions of the hornes it chaseth away serpents, by it self it chaseth away devills.

4 The ivth beast is Catus that is a catte and he seith better by the night then by the day, and who that taketh of him and of an Irchen and of a rearemouse and maketh of Alcosol & Alcofolizeth or noynteth his eyne he seith well by night and by day. And if thou putteth therein the eyne of an asse thou mightest see the spirits and devills of the ayer gone

5 The vth beast is Mustela that is a wesell, this bringeth forth her Issue at her moneth after the sayeng of the poets but not of philosophers, this helpeth much when he is brent, and the kynne of him is written for to cause love betwixt twyne

6 The vith beast is Talpa that is a molewarpe and dwelleth under the earth and is likened to a mouse wth this beast thou mayest make to come tempests pestilence, hailes and lightnings & cornflations and many evill things if thou putteth him bare or naked upon the earth dead and overturned, and wth this beast thou mayest make discorde and concord wth whome thou wilte, for he is a cursed beast, he healeth a man of the festure when he is burnt or powder and Cast in it.

And when thou wilt knowe the vertue of other beasts do as it is said in libro visionnis upon wch aske thou this of the Lord of the vision that is that it appears to thee that thou askest and covetest to knowe of beasts wth thou wylte. This beast seith not neyther hath eyne. And know thou that the vision of moneths is upon all things that thou askest or would knowe. And God shall be wth thee if of right thou aske. And knowe thou that heere is fulfilled the third wyng And now begin we the fourth wing wch is complete or fulfilled upon all the elements.

*Dixit Salomon sicut corpus vivus &c* Salomon said as a quicke body mylde or great is not moved with their feete neither any fowle lesse then wth two wings, neither the world is governed with lesse then wth fowre elements may not neither might not be lesse then wth 4 wyngs wch be said to be 4 vertues wherefore Raziel said that who that shall
be filled
wth this booke shall be as one of the
prophets, he shall
understand all vertues of things and
powers of them
and if he wth holdeth and worcheth he
shall be as an an=
gell. And therfore he putt in this booke
22 elements
of great vertue that is 22 letters or
figures wch the
sonnes of Adam might not excuse.
1 The is Aleph [alef] That is A his
letter is three
cornered and it signifyth the lyfe power
and highnes
and the principall or beginning in all
things These
puttheth all things in their figures and in
their prin=
ciples.
2 The second is said Beth [bet] That is B
and it is
full good in things wch we desire in
Battaile and in
playe & evermore sheweth goodness and
profitt
3 The third is said Gimel [gimel] that is
G and it sheweth
evill and grief and Impediment in things
4 The fourth is said Daleth [dalet] that is
D this sheweth
turbation and death of some man &
harme to him
5 The fifth is said He [heh] that is H and
it sheweth
price, honor and gladnes & it is full good
in all things
6 The sixt is said Vau [vav] that is V and
it sheweth
death payne and travaile
7 The vii th is said Zain [zayin] that is Z at
it sheweth
pennyes and riches
8 The viii th is said Heth [chet] and it
signifyth
Long lyfe and helthe.

16 Where the letter names are shown
in square brackets here, the MS shows
the letters crudely drawn.

[26°]
9 The ix th is said Teth [tet] that is T and
it signifyth
wrath woodnes and grief
10 The tenth is Iod [yud] that is I and it
signifyth faith
good lyfe and gladnes and all good
beginning
11 The xi th is said Caph [kaf] hit sheweth
very gladnesse
and travaile wthout profitt
12 The xii th is said Lamed [lamed] and it
sheweth glad=
nes and honor and profitt
13 The xiii th is said Mem [mem] That is
M and it
sheweth greef and otherwise dolor
14 The xiii th is said Nun [nun] that is N.
It signifyth
restoring of a friend, and a visitation of
him & profitt
15 The xv th is said Samech [samekh]
16 The xvi th is said Ain [ayin] It sheweth
occasion
or evill of a woman
17 The xvii th is said Pe [peh dagesh] it
sheweth health.
18 The xviii th is said Phe [peh] That is
ff and it sheweth
bloud is shed of good men and highe
19 The xix th is said Zade [tzadi] It sheweth
health
20 The xx th is said Coph [quf] It sheweth
hid lyfe
21 The xxi th is said Res [resh] That is R+
And it shew=
eth a man that is fallen and is risen
22 The xxii th is said Thau [tav] That is T.
It sheweth
Greefe and diminution.
Now we have said upon the foure
wyngs upon the
22 letters that be upon the lawes of the
table written
And know thou that there be no moe but
onlye 22 letters
Wch be the roote of Semiforas for wth
them it is formed
And is caused and is made and wthout
them I may not be

17 Two forms of peh are given, but no shin.

[27r]
And some men said that Camalie found
them. But it is
not sooth ffor the angell Raziel gave
them written to
Adam in this booke that is said liber
ignis, and wth them
all the booke of Semiforas written. And
knowe eache
man that readeth this booke that the
Creator said to Raziel
to be the names of Semiforas wherfore if
thou canst
transpose these 22 letters or figures as it
be seemeth
thou shalt attayne the great name of thy
Creator
and wth it thou might do what thou wilt
evermore
wth Cleanesse and wth the helpe of the
Creator.
Now we have fulfilled this booke of the
wing like
to the angels that is Pantaseron Mucraton
Sandalon for everich of these hath 4
wings by
commandement of the benigne angell
wch the Creator
sent to me that this booke were better
compounded
and well ordeyned.

The Angell said to Adam make
thymiamata
Thymiamata be confections of good
odors wth wth thou
shalt suffume (and thou shalt please to
Creacion)
and thou shalt attayne what thou wilt by
this
And they of wch they be made be
peticon things
wch thou shalt fynde and of good odor
and of good
nature, and of cleane things. And when
thou
wilt do it be thou cleane of wthout all
fylthe
and then the angell rested in that hower
And Adam
remayned and did what he might And
this Salomon
expounded and said I marvaile why this
is the booke
[27v]
of Moyses also ffor the Creato’ said to
Moyses
make thou Thymiamata and suffume
thou in the
hill when thou wilt speake wth me
wherfore Salomon
said suffumigacions sacrifice & unction
maketh
to be opened the gates of the aire and of
the fyre
and of all other heavens. And by
suffumigacions a
man may see heavenly things and
privayes of the
Creato’ And each man knowe that they
thirleth
The earth water and lownesse And
Salomon said
As there be 7 heavens, 7 starres & 7
dayes in
the weeke of wch everiche is distinct and
is not likened
to his even. So knowe each man that
there be 7 suffumigacions which holdeth them the vertue of the 7 starres, and maketh glad the spirits of the ayre and the angels of heaven and Divels of angels of the worlde. And therefore for a man yeeldeth to them hit, that is theirs. Therfore they be pleased and well apaid for the words which thou sayest of the names of them or of the Creator. And for this that thou doest when thou washest thee and for the gift that thou givest to them when thou suffumest, and these things yeeldeth them earthly and appearing to thee. And that spirituall & invisible that is, that neither evill men neither beasts mongst see thee if thou doest it strongly about thee and about whome thou doest it.

Thymiamata is made of many things, and these be Principally upon the vii dayes of the weeke. And first say we of thymiamata of the Saturday for the starre of him is higher & the angell of him is mighty in ye earth.

1 The first Thymiamata is of the Saturday ought to be of good things and well smelling rootes as is costus and herba thuris. And that is thymiamata for good, and so I shall shewe all other as it beseemeth to good and Thymiamata to another I shall say in another place

2 Thymiamata of the Sunday is thus Mastick muscus and other such and all other good gumes and of good odor in all good and by the Contrary in all evill

3 Thymiamata of the Monday is foliu's myrti and lauri and leaves of good odor and so understand thou in his contrary.

4 Thymiamata of the Tuesday is Sandalus rubeus niger and albus and all such trees and eche tree of Aloes & cypress and so understand thou of each tree.

5 Thymiamata of the Wednesday is made of all rindes as cinamon cassia lignea & cortices lanri & muris and so understand thou in the other

6 Thymiamata of Thursday is nux muscata gar= ophylli and citruli and the rinde of Aurangiar sicca & pulverizatar that is the rynde of Oranges dry and powdered & all other fruits of good odor

7 Thymiamata of the Friday is moas rosa viola & crocus and all other flowers of good odor and in the contrary to the contrary put yow all Thymiamata stinking And knowe thou that each Thymiamata of good odor Gathereth togeth his spirits after that his nature & his color he & his strength is Thus I sayd for good good, for better better.
And Hermes said of Thymiatibus that

Thymiamata of Luna is cinamonis & ligno
aloes et mastix et crocus et costus, et macis
et myrtus we putteth this that each of the planets
have a parte in it, and all this may be Luna
good and well fortunate by good spices & sharpe
and planette of the spices w'th the w'th a man ought
to make thymiamata And he said that of Saturne
is each good roote in good and evill in evill
And of Jovis all fruite, and of martis eche tree
And of solis eche gume and of veneris eche flower, and of mercury each rinde, and of Luna
eache leafe, and thus understand thou of all other
and eche odoriferous herbe is of veneris.
And Raziel said to Adam that he should make good Thymiamata. And therfore said Hermes, understand
That eache Thymiamata is made of all good things
as of roote tree rinde leafe flower fruite & gumes
and yet seeds be put in it as Baccae & Cardamomu'
and waxe, and put thou in it all good thing and precious, and sithen he said Thymiamata completu'
And there is some Thymiamata gracu' or of greeke
by w'th heather men were wont to suffume Idols
w'th. And yet to this day Churches and Altars be
suffumed w'th it, and it is said Thymaimata Jovis.
And in soothenes who that useth this Thymiamatibus
must be cleane and chaste and of all good lyfe and will to the Creato' and he shall profitt.

Dixit Salomon super suffumigata Hermetis q'19 dur &c
Salomon said upon the suffumigacions of Hermes w'ch be said beneath and they be seven maners w'th w'ch be
1 made sacrifices some be (and the first) w'th fastesth and giveth tei things to the Creato', and therfore they trust that they attayne to that they desire And it is soothe
2 The second is that they washen & clenseth them selves and dwelleth cleane and therfore they trow to attayne their petition & axing & it is soothe
3 The iii'd is that they do almes of God and for the holy angels of him
4 The iii'nh is that they sleyeth and casteth the bloud in the fyer.
5 The fifth is that they sleyeth and burneth all
6 The sixt is that they prayeth much in howers ordeyneyd
7 tymes in the day, and 3 in the night
7 The vii\textsuperscript{th} is to make suffumigation with good things and well smelling and everich of these did this that he might attayne the sothenes of it that he asked and so he attayned hit by the Commandement of the Creato\textsuperscript{r}. And know thou that suffumigacion overcometh in all Sothely who that suffumeth best to the eye it proveth and w\textsuperscript{h} this the wisemen excuseth all other. And wit thou that who can well knowe the natures of suffumigacions he might easily nigh thilk spirits w\textsuperscript{ch} he would enclepe according to the nature of suffumigacion And evermore consider thou the nature of the spirit and of the suffumigacion, and the spirits be constrained by the contrary and be comforted by

\vspace{1em}

\begin{itemize}
  \item [19] The \textit{q} has \textit{ae} written above it.
  \item [29]\textsuperscript{r} like things And it is to wytt that as a wise leache in giving a medecine to a sicke man removeth the sickenes and inleadeth health. So suffumigacion if it be good remeveth the contrary from the place And w\textsuperscript{h} evill suffumigacion be remeved good spirits, evill and ill spirits also dreadeth for each thing more loveth health then sickenesse. And therfore it is said that Sulphur remeved both good spirits and evill, and this is approbation or profit way And there is another way for lignu\textsuperscript{r} aloes and none other, and Sulphur chaseth them away and this is very reason And then I say that Sulphur gathereth togither his proper spirits and none other And they be full strong & penetrative and thicke and be not severed or departed so soone from a place But although a place were suffumed w\textsuperscript{h} Sulphur, and then were washen w\textsuperscript{h} water and suffumed w\textsuperscript{h} lignu\textsuperscript{r} aloes yet it draweth away the spirits of Sulphur or endureth or leadeth in his owne. And knowe thou also that the spirit of Azet that is quicksilver and the spirit of Thuris be contrary Although spirits both yet therw\textsuperscript{h} all devills entereth and thirleth rather or sooner then the spirit of Thuris, wherfore everich hath full great might, yet and if thou wile w\textsuperscript{h} drawe the spirits suffume thou w\textsuperscript{h} thure and they shall go out And so understand thou of all other spirits good and evill. And Salomon said that as a physicion putteth a man pure good oyntmente and cleane and they thirleth the body of a man and healeth so suffumigacions thirleth the 4 elemts and maketh to see and knowe heavenly things w\textsuperscript{ch} were evermore
heavenly and wch descendeth from heavens as be angells & spirits of the ayre and the soules of dead men and divels and windes of spelunke and of deepenes and fantasies of desert place And wherfore knowe thou that all spiritualls wth right fumigacon shall obey to thee, and shall come to thee and they shall do thy co mandement And Hermes said that all things that was or is present or shall be that the overnature Joyned wth the neather by ordinance or tyme and hower maketh one body and understanding that he can understand and knowe thilke things whereof creatures have to live and themselves to governe. Therfore know thou that there be fumes that Chaseth away spirits and other some that steyeth them and constreyneth them to come, and other that quickeneth them and strengneth them, and giveth them might, and so by the contrary there be some that destroyeth them and taketh away their might, and this is the probacion of this for the fume of an hare chaseth them away and this he said upon serpents and that chaseth them away wch is fumus amnecae that is the fume of feces of oyle and that steyeth them is the spittle of a fasting man. And therfore he said suffumigacion sufficeth to us in all things beneath. And Raziel said knowe thou that as water washeth all uncleanesse and fire maketh liquid or melteth all mettalls & maketh cleane and fyneth. And as the aire is the lyfe of a man [30'] living, and the earth sustaineth or beareth eche body and nourisheth each plant, to understand thou that good thymiamata – i – suffumigacions is fulfilling in the worke to the Invocations of spirits and of other things and well proporcioned wth the wch Thymiamata is confect or medled, and were in eache hower convenient of according. Dixit Salomon propter hoc pono hora et tempus &c

Salomon sayeth ffor this I put the hower and the tym in this worke for in all howers in wch a man will speake to a kinge or to a prince he may not speake to them neither in eache hower wch a sonne asketh of the father any thing he giveth to him. Therfore it is darke to thee to choose the tyme and the hower upon these that thou askest. This is therofore tempus quoddam that is some tyme of Jovis be it done in the day of Jovis and of Veneris in the day of Veneris and Martis. And of Saturne in the day of Saturne.
And so of other that be done in Invocations of spirits and in all praysings of Angells. And the fumigacion of which is pure and cleane. Knowe thou that it is a spirituall thing and living and fellowshippung to heavenly things. And now said Veallia Knowe thou that no man ought to make suffumigacion of precious things but if it were before cleane, and with cleane waters well washen and annoynted with precious oynments which he made cleanly and with precious things as cera alba, balsamo croco and musco abitatemeca algalia, almea Thure myrrha. Oleo olivary. And this oynment be it well kept and well warded in a cleane place of him after that also the clothings be cleane white newe and good, not broken neither blacke. And the suffume he himself worshipfully, and the maner of suffuming himself ought to be made in vii maners towards the East the North the West and the south, and towards the heaven above, and towards the earth beneath, and the viieth tyme all about. And as offe as thou doest this evermore dresse thy mynde unto God evermore, and pray that he fulfill thy will. And knowe thou that I founde in some olde booke that these were the more suffumigacions. Thus thymiamata gracu’ masticke, sandulus galbanu’ Muschalazerat myrrha and Ambra and these be collectors of spirits and placators of them. And Salomon said when thou wilt gather together the spirits of the ayre do thou in this maner. Clense thou thy self in the better maner that thou canst and go to a pitt where thou wilt known to thee and suffume it and encleape him by his owne proper name and lathe him or pray him and that by three nights, and if he answereth not to thee neither appeareth send thou him to a certaine place or to an house or to a quadrive that is a place where 4 wayes meeteth or to a yard or gardeine And suffume thou the pitt towards the vii parts and in the place where thou bathest also, as I have said And then knowe thou that he shall come, and he shall appeere to thee that thou shalt do this. Ex dixit Hermes quod spirit qui apparent &c And Hermes said that the spirits which appeareth in this worlde be these. Some sothely be heavenly and the prophet clepeth them Angels, and they be bright and cleere as flame or a starre as we have said. Other be aire and of the
and of many colors green bright and other such
& of many figures. And other be fiery
and they be
bright and red. And other be watery and
they be
white and as bright as tinne or Iron
burnished
or quickesilver Other be that neigheth to
men &
be like to a white cloude or to a white
clothe
And other be darke and dime and of
divers formes
wch be said Divels wch be said wth the
wynde, and
they be in the deepenesse of the sea and
of lownesse
Spirits that bring wth hailes & lightnings
And wisemen clepeth these huge spirits
& strong
Now we have said of the nature of spirits
and
putt to thy mynde and thou shalt atteyn
wth the
helpe of God.

Dixit Raziel sicut in aere puro claro &c
Raziell said as in the pure cleere and
bright &
clean and peciable aire all things
gladdeth
a wyeth of it. So knowe thou that from
fasting
and cleannes and washing of water &
prayers
luck and orison of the Creator. And for
naturall and
cleane suffumigation and very faith or
trust thou
might please them wch we have said
above. And
Raziel said to Adam knowe thou that in
all maner
telife of Angells be holy & cleane And the

suffuming or suffumigacion is bread of
wch spirits
[32r]
liveth And fasting and Cleannes and
Clarity sacrifice
wth orison be the house of holy altar
soules
and trust in the author of good. Wherfore
each man
that hath these abovesaid in himself he
shall atteyn
or neigh and he shall have profitt.
And Salomon said these be that befalleth
in suffumigacions,
anon shall come to us fume and then
odor
and of the fume a cloude of the cloud
an high cloude
and wynde, and of the wynde ascendeth
the cloude higher
and of the Cloude an high winde
ascendeth higher and
is made a soule And of this the spirit is
made higher
and of the spirit and angell of heaven,
and of angells
light. And these be caused by cleane
suffumigation. And
know thou that suffumigacions be of vii
maners. Some
sothely sharpe, and other penetrative or
percing. Other
sweete smelling other stinking, other
simple, other make
other of greene other sothely of peace, or
everich of these
or of these manners is after his odor
savor nature and
complexion. Wherfore Hermes said that
as coldenes
congealeth water wch is colde, and as
water of the
sea is congealed wth great, and as
Azertacona congealeth
the water of wells, and everiche of these
congealeth
the water one with coldenes another with hotnes
another by arte another by nature, and
the matter is
made one body and one gobbet. And
knowe thou that
good suffumigacion gathereth togither
and constrayneth
and maketh spirits to appeare in the aire,
and secret
or privy things And it maketh them to
take a body with
out eyne seeth.
And Salomon said that as the Adamant
draweth

Above appears &.

Iron to himself, so knowe thou that
suffumigacion
gathereth together and draweth the
spirits of the
ayre, and maketh them to come to the
place where
thou doest it and will gather them
togither. And the
wiseman said suffumigacion is like to
the roote of
Arzolle ffor as it Joyneth togither
gobbette of flesh
into one. So suffumigacions gathereth
togither
spirits of heaven or heavenly with the 4
elements
and they make that they taketh a body,
and spirits taketh
fulfilleth that be axed of them and that to
likenes of a mirror to with if there be sett
before what
figure thou wylte a like appeareth with in
the suffumigacion
made Cleanly and invocation in the
hower
after the spirits proporcionall. The spirits
appeareth
to us, and new operations and worchings
with
fulfilling upon the thing that thou asketh,
and be
thou never deceived in the knowledge of
suffumigacions,
and putt thou thy mynde in them lest
they be transposed, and thou shalt fulfill
as that
were and after that thou doest as he said.
And Salomon said I will touché
somewhat to thee
of the nature of suffumigacions, who
that useth it
much it maketh to see in sleepe or in
sothenes grene
things and yellowe and divers colors
melancholious
suffumigacion sheweth leady things
Sanguine suffumigacion
sheweth red things, and otherwise it is
showing
of purpure color fflegmaticke
suffumigacion sheweth
white things and fayre. And so
understand thou after
that the nature were and the appearing of
spirits

and of their colo’ and visions and the
worke of them
shall be after the sharpenes of it and the
goodnes and
the direction of suffumigii that is fulfilling
of the thing
after that the Image were formed and the
Orison of
the thing nempned and the trust for all is
in the
intention of the man and in the hower in
with it is done.
Now we have said how every of the
planetts hath his
suffumigacions Now say we the
suffumigacions of the xii
signes and of the xxxvi faces of them.
Aries holdeth
by himself Mirta*. Taurus costum.
Gemini
masticem. Cancer Musthalazeratis. Leo
thux. Virgo
classen. Libra galbanus. Scorpio
opopanaceus. Sagittarius
lignum aloes. Capricornus assa fatidus.
Aquarius Euphorbius.
Pisces Thymiama. The first face of Aries
holdeth Mirta. The second Stamonea the
third Piper
nigrum. The first of Tauri Costum. The
second Cardamomum.
The third Cassia. The first of Gemini
masticem. The second Cinamomum. The
third Cypress.
The first of Cancer mastum. The second
succus. The
third anisu. The first of Leonis thus.
The second
lignum balsami. The third Nuce muscata.
The first of
Virginis Sandalos. The second Crocus.
The third mastice.
The first of Librae galbanum the second
Bofor. The third
mirtum. The first of Sagittarii lignum
aloes. The
second folia lauri. The third Gariofilum.
The first of
Capricorni assa. The second
Colofoniam, the third piper
longum. The first of Aquarii Euphorbius
the second
Reubarbarum the third Stamonea The first
of Piscium.
Thymiama. The second Corcum. The
third Sandalum
album.
[33v]
Nota scdm Hermetem de fumigiis
And Hermes said Aries Leo and
Sagittarius
with holdeth eche chollericke spice &
bitter
Taurus Virgo and Capricornus
melancholious
and stipticke
Gemini Libra & Aquarius sanguine &
sweet
Cancer Scorpio & Pisces flegmaticke
and of salt
savor
And this Salomon holdeth for the
natural
for such spice we give & with them we
suffume
And with give to the dayes and to the
howers. And the
sunday the first hower is of Solis, and all
of the day
altogether we should give this masticke
& muscum
as we have said of planets in the
beginning if this
booke of Thymiamatu, and to understand
thou of all
other knowe thou the suffumigacions of
tymes
In primo tempore lignum aloes thus et
crocus &c
In the first tyme lignum aloes, thus &
crocus In
the second tyme Thymiama. Costum
mastic. In the
third tyme Sandalus Cassia and mirtum.
In the fourth
tyme muscum succus and lignum balsami.
And as he
gave to eche of the 4 tymes their spices
or kyndes
so he giveth to eche moneth one spice by
order.
Dicamus nunc suffumigia 4 partiu mundi &c
Say we now suffumigacions of the 4
partes of the
worlde and of the 4 elements. For all
things
that be in this worlde either be
compounded of
4 elements or symptes Suffumigacions
of the 4
partyes of this world be these upon the
partyes of the
[34\textdegree]
East and the fier serveth Ambra muscus
& alba ceras yt
is white waxe. Upon the party of the
south and the earth
Algalia, almea and teriaca. Upon the
party of the west &
the ayre Balsamus, Camphora & olen
olivraru. Upon the
North & the water Lignu aloes, mix
muscata & Maris.
And Salomon said each man that would
do any thing
by this booke putt he his mynde to the
chapter of thymiamatu. That he knowe the kindes or things &
justly
Can meddle them. And so knowe thou
that thou might
easily worke by it and w out travayle
thou might fulfull
thing that thou desyrest to see. Now we
have fulfilled
one Chapter of fumigiis or fumigacions,
and we
will say furthermore yet upon w ch was or
intencion w th
the help of God.

Heere beginneth the fourth booke that
speaketh upon tymes of y s yeare
In Dei noie py incipio scribere libris istu
&c
In the name of the meeke God I beginne
to write
this booke that is said or called Cephar
Raziel w ch
the Angell Raziel gave to Adam. And it
shall speake
upon the 4 tymes of the yeere & moneths
& dayes w ch
his night how we should nempe each
ting and knowe
each man. That this is said the booke of
tymes, and the

Angell gave it that is said might and
great b 21 by the
manndement of the Creator quicke God
& in all things
mighty. And for that Adam should
knowe all things
by w ch he would knowe in this worlde
what it is
what it was and what it should be in all
things in the
12 moneths of the yeere and dayes &
howers and that
by order and similitude of Cleane
fastings and of washings
of sacrifice of suffumigacions made by 7
dayes or the

21 This "b" is smudged out.
[34\textdegree]
first mone were, and ere the sonne
should assende
his taile the ascendent, and ere the sonne
should
ascend upon his starre Zedek Jovis and
they should
be nempned in this booke by monthe of
holy angells
that have might upon the 7 heavens
formed of fyer
and the beholding of them is of fyer and
the life of
him is fyer. And they seemed clothed w th
fyer And they
be covered w th fyer. And from the fyer
the went out
and in the fyer they dwelleth and they be
of great fellowships
mighty upon the xii moneths of the yeere
by the
precept of the Creato of it w ch said the
world be it and
all angels be, and were before it, and
there be vii
powers before the face of it, and to eache
of them is
given might and hath a day of the moneth and of the weeke. And of them some be standing in environ and some be sitting in chaires wth great honor serving to the Creato', and they be evermore ready and bound to go out and to enter, to come and to go and to do all good and evill whatsoever is made and to enchant and to put downe and to cover prily things and to discover or make revelacion. And all this that we have said by the manndmt of God, and all the more angells and lesse, and the princes of them wth their powers wth their odors or wth their fellowships they clipeth themselves everiche wth their names and wch be selly . i . heigh or sovereigne evermore they praise God the Creato' wch formed them. And also all the powers of all heavens in the moneth and in the day in wch he formed them and they all speaking to himself togither as men. And Raziel said that these angells wrote these names and this booke.

[35']

And he said that there be 7 angells mighty upon vii starres and these bene potestates or powers mighty upon vvi dayes of the weeke And they be keepers of them and of the xxiii howers of the day and of the vii heavens and of the xii signes and of all other things that governeth the worlde. And Raziel said to Adam beholde knowe and wthhold these vii powers or potestates wch have power in the vii heavens and the vii starres. The names of wch be these Sabaday that is Saturnus. Zedek that is Jupiter. Madin that is Mars. Hanina that is Sol. Noga that is Venus Cocab . i . Mercurius. Labana . i . Luna. The names of the vii heavens in wch they be borne be these Samin raquia Siagum Mahum. Macon. Zebul. Arabeck upon Samyn goeth Luna. Upon Raquia goeth Mercurius and upon Arabeck Saturnus and so understand thou of other The names of Angells that have power upon the vii starres and goeth upon the vii heavens and other while in their chaires be these Capziel. Satquel Samael. Raphael. Amael. Michael. Gabriel. And the power of these is that Capziel is the power of Sabaday. Satquel of Zedek. And Mamael of Madyn and Raphael of Hanina. Amael of Noga. Michael of Cocab. Gabriel of Lubona. And everiche of these sytteth in his heaven. And the meynees of them all about and there be divers colors as white blacce red yellow greene leady pardi viati medled overgilt and
of the color of a peacock feather and of many other colors
These be the Angels that have power upon the 12 moneths of the yeere. The names of the moneths
[35°]
be these Nisan yar zinantamus abelul Tisirin Marquesuam quislep tobez or thebeth Sabat adar petadar postm9 The names of potestates be these And they be 12 capitalls, that is one upon everiche moneth of Luna and the rather that is the other is Oriel Sasuyel Amariel. Noriel. Biraquel magnia saciel. And everiche of these hath so many potestates helpers more or greater as there be sayes in the moneth or many other servants of them. And the aforesaid Angells a man may knowe all things that is to come in everiche yeere, and in everiche tyme and in everiche moneth and everiche day and everiche hower w\textsuperscript{th} the proper signes of them who that knoweth them well if he will knowe of many reynes or fewe or when they shallbe or if they shall be or no. and the day and hower when they shall fall. And a man may knowe by them w\textsuperscript{ch} is his signe and his starre and he may knowe of his lyfe if it shall be of long tyme or of shorte in the worlde sand other things either for a sicke man or an whole, either for a man either from a woman. Or he may knowe a subtil understanding or sharpe he may knowe what is to come and do w\textsuperscript{th} it what he will. And the dayes of the yeere or of Solis alone (in w\textsuperscript{ch} may be done the worching of this booke) 365 and the 4\textsuperscript{th} parte of one day in the week of dayes. the yeere of Luna be otherwise 360 dayes or four howers and 46 minutes after the yeere of Luna. And the fulfilling of tyme in this. In one tyme be 3 monethes, and when the tymes [36°] beflower sothely till to 12. And knowe thou that Nisan that is the first moneth entereth in the first day of the first mone whereat were Luna prima of the moneth of Martii and so of other. and the first very tyme is from the first poynt into the w\textsuperscript{ch} the sonne entereth into Arietem, till it enter the first poynt of Cancer. And The 2 from Cancer in Libran, And the third from Libra to Capricornu\textsuperscript{c}. And the 4\textsuperscript{th} from Capricorno into Ariente\textsuperscript{c}. And this is the better distinction of tymes And in the hower w\textsuperscript{ch} Raziel gave the booke to Adam of tymes of moneths and names of things then was Adam comforted onely wherein thilk day fillen lightnings meved and thunders and Coruscations appeard, and there was in that day great tempest in all the
world both in the
lande and in the ayre, and in the sea.
And in the hower
in wch the Angell Raziel opened this
booke and gave it
to Adam. Then he gave to him might and
strength & surety
in all the words of this booke and
myracles that be in it.
And when this booke fell before the face
of Adam, then
Adam dread full muche and quoke of
great dread And
fell downe unto the earth as though he
had bene dead
Then the Angell Raziel said to Adam
Rise and
be thou comforted for knowe thou that a
very soothfast
spirit hath descended in thee from the
hight heavens
wch hath lightned thee and hath putt in
this hower
in thee knowing and might, and that thou
shalt attaine
that that thou shalt aske. And I say to
thee that thou
consider in this booke and beholde in it
and by it thou
shalt knowe and understand whaterewas
and that is
[36]
and that shall be after thee And in that
hower in
wch this booke was given to Adam fier
fell upon the
brinke of the floud of paradice And the
Angell
ascended by the flame of the fier to the
heavens And
an Angell descended in similitude of a
white cloude
and spake wth him plainly and came to
him as a
man well bright and cleere like to the
cleerenes
of a starre in his body and full of many
other all about
And in ascending when he was severed
evermore
Adam was like to a lambe wch formed
well bright
as the flame of fyre and cleere then the
fyre of a
furnace in wch golde is purged And then
Adam sawe
this and found and knewe that of the
Lord of all
worlds wch is a great king and mighty
things.
This booke was sent for him. And then
he considered
and looked in it wth holynes and
Cleanesse. And
then he beheld in it all things that he
would know
in this worlde. And this was the first
word that
Adam had wth the Angell Razieill And
therefore he
considered in it and governed himself by
it.
Salomon said upon the foresaid reason
above
after that the Angell Razieill said unto
Adam that
it behoveth to knowe the tymes and one
hower before
another and one tyme before another for
who that
soweth wheat in Ver it may mot be
gathered on
the same Ver. And this is after the
temperament
of the party of the northe. And therfore it
is necessary
or needful to divide the yeere into 4 parts
and a
moneth into 4 partes and an hower into
fowre partes
[37]
And if thou keepest these divisions and
understandest thou shalt proffit in all that thou wilt, for this is sothe and all naturall things is made in the tyme and in the day and in the hower according as the higher or sovereigne Creatore hath ordeyned. Raziel said of thou wilt knowe any thing of this worlde that is of other that be in the heaven or heavens wth be fellowshipped wth the first heavens. Or if thou wilt do any thing yt be fulfilled to thy will clese thou thy body by 7 daies that is washe thee and eat thou not a thing of chescne neither of raven, neither of evill party neither a thing uncleane neither that is fallen to death, neither a beast of 4 feete neither other. And escewe thou thee from malice and falsenes, and thou shalt not drinke wyne neither shalt thou eat fishes or any thing wch bloud goeth out. And ioyne thou thee not to a woman pollute neither menstruate neither enter thou into an house where is a dead man neither go thou beside the pitt of a dead man. neither by him that suffereth gonorrhrea and escewe thou and be thou ware of night lest thou fall into pollution and keepe thee from lechery and evill pride. And do thou that thou be evermore cleane and be thou in Orison or prayer, and keepe thy tong from saying evill and leasing and fast thou clene
And keepe thou thy body from doing evill and sinne And lighten thou the house wth orison and prayse the angells and do thou almes to needy men and charity and be not thou ioyned to evill men neither to uncleane and clothe thou thee wth cleane clothes the larger that thou mightest and evermore trust thou unto God and rise thou early and pray to the Creatore that he dresse thee and washe thee and fulfill thy peticion and thou shalt attayne to that thou askest wth God
Nota hanc partem bene Note well this parte
Primu" opus istius libri q est necessaium &c
The first worke of this booke that is necessary or needful in all things that man will do. And when thou wilt knowe when it is good to do all thing wth thou wilt do. Or thou wilt know when it is good to do what thing thou wilt of this worlde and thou canst not any thing thereof understand thou that thou account by 7 dayes before the first day of the moneth that is of the moneth of Luna. And in these 7 dayes ne be thou not pollute, neither eat thou a beast having bloud, neither drinke thou wyne, neither touch thou uncleane things, neither ly thou not wth a woman
and washe thou thee with cleane water running all the vii dayes ere the sonne Ascend And hold the abstinence we have said and suffume thou thee when thou were bathed this ligno aloes and ambra croco costo camphora and masticke And then take thou twey quicke turturs and whole language in themselves, or if thou wilt twey white culvers if thou might have none other. And cut of the necke fasting a brazen red knife overgilt on everiche side cutting. And cut of the necke of that one turtur on that one side, and that other on that other, after that drawe out the intrailes but holde the bloud in a new glasen cup & cast it into the fyer. And wash thou th'entrailes with cleane water. And then take iii weighte of musk and iii croco and thuris albi lucidi cinamoni and 10 keyes of gariophylli and ligno aloes as much And then take 12 grana piperis nigri and olde white wyne and sandalos and muscu and camphora and somewhat hony and wyne all these with wyne, and put all medled in the entrails of the turturs and fill them or divide them into 7 parts or 7 members, and cast on member upon the coles of the fyer in the morrow ere the sunne arise and that is to understand the 11 hower of the night. And when thou burnest the members be thou covered with white cloth and standing thy feete discalciated that is unhosed and unshowed afterward the names of angells be written that is serving to the moneth in be written that is serving to the moneth in thou doest for they be prayers and doers there, and knowe thou that each day thou hast to say the names of angells of that moneth 7 tymes. And in the 7 dayes thou shalt gather together the ashen thou hast made in thilk 7 dayes of the foresaid 7 members. And the house and the place in thou shalt burne be it cleane. And when all this is done thou shalt dispose or ordeyne a solemne house cleane severed to thee. And thou shalt spring the aforesaid ashen upon the earth in the middle of the house and thou shalt sleep there so that thou shalt do this. And then when thou entereth the bed thou shalt nempe the names of the angells strong dreadfull mighty & high and then sleepe thou. And speake thou with man And then knowe thou that thou be well certaine and not dreadfull that there shall come to thee some man and he shall shew himself to thee in the vision of the night and the
similitude or likenesse of him shall be of a worshipping full man. Then be thou strong and dread thou not and he shall not leave himself to thee that it be a vision or a dreame but in very or sooth maner
And aske thou what thou wylte and wth out doubt he shall give to thee.

*Dixit angelus Raziel volo tibi dicere hoc complemento &c*
The angell Raziel said I will say to thee this fulfilling the worching that thou worke by power and vertue and strength of this booke in wth be written the powers of the moneths and of dayes and of the yeere and they have power in everiche moneth and in eache day for evermore And knowe thou eache man who that governeth himself wth them wth cleannesse that they helpeth him in all his deeds and in all his things. And they maketh him to knowe all his willes, and they helpeth him to fulfill at that ever he asketh wth great power and strength and wisedome nisan The names of the Angells of the first moneth. These be the names of the Angells wth be mighty and more mighty in the first moneth wth is said Nysan Oriel malaquiran acia yaziel paltitus yesmactria yariel araton robica sephatia. Anaya quesupale semquiel sereriel Malgas Ancason pacyta abedel ram asdon Ciasiel nastiafori sugni aszre sornadaf adniel necamia caisaat benit quor adziriel yar The names of Angells of the second moneth

22 The word "and" is crossed out.

[39']
These be the mightier Angells of the second moneth wth is yar in language of Hebrewe Safuel Saton Cartemat aryel palthia bargar galms nocpis Aaron manit aadon qwenael quemon abragin yehoc adnibia parciot marinoc galus gabmion resegar affry absamon sarsaf alxim Carbion regnia achlas nadib absafyabitan pliset. And thou shalt name the names of the foresaid Angells of this moneth yar in each thing wth thou shalt name in it and they should helpe thee and they shall make thee to knowe all thy will.

zivitam The names of the Angells of the third moneth. These be the names of the Angells wth be keepers of the third moneth that is said Zyvan of wth the first is amariel tatgiel casmuch nuscifa almux naamab mamiazaicara Samysarach naasien. Andas paltamus abris borhai Salor hac yayac dalia Azigor Mabsuf abnisor zenam dersam Cefania Maccafor naboon Adiel maasiel szarhyr cartalion adi ysar. And thou shalt name these names that be said in all
things that thou doest and thou shalt profitt.

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

\[ The names of the Angells of the 5 moneth. These
be the names of the Angells of the 5 moneth that is said \]

\[ \]

\[ 23 \text{ The marginal note here is illegible} \]
[39']
manhi or amariahaya byny madrat
amantuliel
cassurafartis nactif necyf pdgnar tablic
mamirot
amacia qnatiel reycat qnynyzi paliel gadaf
nesquiraf abrac amyter camb nachal
cabach
loch macria safe essaf And thou shalt
name these before said in all his that thou wilt
do and thou shalt profitt.
Ab The names of the Angells of the 6 moneth
Elul These be the names of the angells of
the 6 moneth
marqueslica that is said Elul. Magnyny
arabyel hanyel
nacery yassar rassy boel mattriel
naccamarif
zacdon nafac rapion sapsi salttri

raseroph malgel
samtiel yoas qualabye danpi yamla golid
rasziel
satpach nassa myssa macracif dadiel
carciel
effignax. And thou shalt name these
names aforesaid in eache thing wch thou wilt do
and thou shalt profitt therein.

Tysirin The names of Angells of the 7 moneth. These be
Quislip the names of keepers of the vii moneth that is
said Tisirin. Suriel saricen gnabriza
szucariel
sababel ytrut cullia dadiel marhum
abecaisdon
sacdon pagulan arsabon aspiramo aquyel
safcy
racynas altim Masulaef vtisaryaya abri
And
thou shalt name these names abovesaid in each
thing that thou wilt do and thou shalt
profitt.

Tobtz The names of Angells of the 8 moneth. These be
marque= the names of Angells of the
eight moneth that
sean is said marquesaan karbiel tiszodieli
raamyel
nebubael alisaf baliel arzaf rasliel alson
\[ 40' \]
naspiel becar paliel elisuaig nap naxas
sansani aesal
maarim sasci yalsenac iabynx magdriel
sarmas
maaliel arsaferal Manistiorar veaboluf
nadibael
suciel nabuel sariel sodiel marcuell
palitam. And
thou shalt name these names above said in everich thing
that thou wilt and thou shalt profitt.

Quinslip The names of the Angells of
the 9 moneth. These be the Scibat names of the Angells of the 9 moneth that is said Qwinslep adoniel radiel nadoch racyno hyzy mariel azday mandiel gamiel seriel kery sahaman osmyr sachiel pazeley calchihay hehudael nered minael arac arariqniel galnel gimon satuel elynzy baqwylaguel And thou shalt name these names above said in all hit that thou doest and thou shalt profitt. Adar The names of the Angells of the 10th moneth. These be the names of angells that have might in the 10th moneth that is said Thebeth Anael aniyel aryor nafli rapinis raaciel pacuel hahon guanrinasuch aslaqwy naspara negri somahi hasasigafon gasca szif alzamy maint xatinas sargnamuf oliab sariel Canyel rahyeziel pansa insquen sarman malisan asirac marmoc. And thou shalt name these names in it that thou wilt do and thou shalt profitt. Pladar The names of the angels of the xi moneth. These be the names of Angells that keepe the xi moneth that is said Cynanth and wch have might in it Gabriel Israel natrriel gazril nassam abrisaf zefael zamiel mamiel tabiel miriel sahumiel guriel smhiel dariel banorsasti satyn nasyel ranfiel talgnaf libral luel daliel guadriel sahuhap myschiel And thou shalt name these names before said in all thing that thou doest in the moneth & thou shalt fulfill [40°] 24 The names of Angells of the 12 moneth These be the names of the 12 moneth that is said Adar romiel patiel guriel laabiel addriel cardiel aguel malquiet samiel sariel azriel paamiel carcyelel amaluch parhaya ytael beryl cael tenebiel pantan panteron fanyel falafon masiel pantaron labiel ragael cetabiel nyahpatuel. And thou shalt name these names in all things that thou doest and thou shalt profitt. The names of Angels if the 13 moneth. These be the names of angells of the xiii moneth Bisertilis wch is said Adar the laste in marche lantiel ardiel nasmel celidoal amyel magel gabgel sachamos barilagni yahbatsyp magossangos dragos yayel yoel yasmyel stelmel garasyn ceyabol sacadiel guracap gabanael tamtiel. These names abovesaid thou shalt name in all things that thou wylte, and they shall ful fill all thy will wth fasting & washing and suffumigation and cleanenesse. And thus understand thou of every worke. And knowe thou that the moneths of the Hebrewes and the moneths of Romans be evened upon the moneth of marche and knowe thou well this number and
thou shalt
profitt.

_Scias quod postqua' diximus de mensibus &c_
Knowe that after that we have said of
moneths nowe
we will say the names of the dayes of the
weeke w'th
his angells full strong and mighty upon
everiche day
and everiche in his day

There is no marginal note here or
marking the 13th month.

[41']
The names of ye angels ye' serveth in ye
day of Solis
And these be the names of haie and his
angell be these
Daniel Elieyl Saffeyeyl dargoyeyl
yalbrayeyl comagoule
gobarbayea faceyeyl caran neyeyl
talgylnenyl bethaz
rancyl falha hyeyl armaqnyeyl roncayl
gibryl
zamayl mycahe zarfaieel ameyl torayeil
ronmeisyeyl
remcatheyel barhil marhil barhil mehil
zarafyl
azrageyl aneybnyyl denmeryzm yeocyn
necey hadzbyeeyl
Zarseyeyl Zarael anqnihim Ceytatynyn
Ezuiah
Vehichdunedzineyn yedmeeyyl
esmaadyn albedagryn
yamaanyl yeceleme detriel arieil armayel
veremedyn
unaraxxydin These be the mighty angels
on the day
of Solis, and name thou them worthily &
thou shalt
profitt.
The names of the angels in the day of
Luna
These be the names of angels that
serveth in the
day of Luna. Semhahylyn. stemehily

Jasyozyn
Agrasindyn Aymeylyn Cathneylyn
Abrasachysyn
Abrasayn Layzaosyn langhasin
Anayenyn nangareryn
aczonyyn montagin labelas mafatyn
feylarachin
candagneyn Laccudonyyn Casfrubyn
barcharachyn
bathaylyn anmanineyn hacoyn
balganarichyn
aryelyny badeilyn abranocyn tarmanydyn
amdalycyn
sahgragynyn adiamenyn sacstoyeyn
latebayfanysyn
caybemynyn nabyalny cyzamanyn
abramacyyn liaragathyn
byfealyqyn baidalin gasoryn asaphin
dariculin
marneyeyln gemraorin madarilny yeberyn
arylyn faerlyln
nepenielyn branlelyn asrieylyn ceradadyln
These holy angells
in the day of Luna thou shalt name
worthily and
thou shalt profitt.
The names of angels of the day of Martis
These be the names that serveth in the
day of martis

[41']
And they have power upon red mettall
and in his
worches. Samayelyyn Tartalyyn dexeelay
racyelyn
farybn cabyn asymeelny mabarelyn
tralyelyn
rulbenly marmanyn tarfanyelyn fuheyllyn
ruffaranyeeylyn
rabfilyn eralyen enplyn piortophin brofily
 cacitilyn naffrylyn imparyln raffelylyn
nyryslyn
memolyn nybirin celabey lyn haayn
reyll
paafiryn cethenoylyn letielyll rorafelyl
cannyel
bastelyn costiryn monteylyn usaryeyl
The names of the angels ye serveth in ye day of Mercury
These be the names that serveth in the day of Mercury, Michael Zamirel beerel dufuel Aribiriel boel bariel meriol amiol aol semeol Aaon berion farionon kemerion feyn ameinyzn zemeinyzn cananyzn aal merigal pegal gabal leal amneal farnnial gebyn caribifin ancarilyzn metorilin nabiafilyzn fisfilyzn barsfilyzn camfilyzn Aaniturla feniturla geniniturla elmialna xcalnamia rambia rasfia miaga tiogra bee ylaraoynil benenil The names of angels in the day of Jovis These be the names of Angells that serveth in the day of Jovis Sachquiel pachayel tutiel osflyel labiel raliel beniel tarael snyylel ahiel yebelel ancuyel Jauiel Jiniel amyel faniel rammel sanfael saccinial galbiet lafiel maziel gunfieio ymrael memieil pariel panhiniel toripiel abinel omiel orfieel aeel bearel ymel synamelyel traacye[42'] mefeniel antquiel quisiel cunyryelel rofiniel rubcyelel Jebrayel peciel carbiel tymel affarfytiel rartudelel Cabrifiel beel briel cherudiel The names of angels in the day of Veneris These be the names of the angells that serveth in the day of Veneris Hasneyeyl barnayeyl uardayheil alzyeiel szeyeiel uachayel zesfaieil morayeil borayeil apheieyel arobolyn canesylyn anrylyln zariail marilin batoraield lkeleiel azraeileyln ambayerin ayayeylel cadneirin alserin afneirin abneyryln nonaririn eazerin orinyzn gedulyn hareryzn nanylyn halilin himeilyzn resfilyzn noraraabilyzn hetheylin laudulin et effilyzn thesefealn patnilin keiaiel lebraeil ablaierl talraialnael barcalin bahoraelinn The names of angels of the day of Saturne These be the names of angels that serveth in the day of Saturne or Sabat. Micraton pacryton pepilion capeiel themiton alsfiton chenyon Sandalson pannion almion expion papan calipon horrion melion aurion temelion refabcibion ononiteon boxoraylon paxilon lelalion onoxion quilon quiron vixalimon relion cassiloion titomon Murion dedion dapsion leuainon foylylon monichion gabion paxonion xysuylion lepiron belon memitilon Saron salion pion Magcron acciriron felypoyn ymnybron raconeal zalibron These holy angells and blessed be their names in all thy very workes and keepe thee wth them cleane and thou shalt profitt. The names of howers of ye night
Ista sunt propria noia horar noctis prima hora &c
These be proper names of howers of the night. The first hower of the night is said zedrin. The second biroel the third caym the fourth hacir the fifth zaron the syxt zzya the seventh Nachlas the eight Thasras the nynth Saphar The tenth Halaga The eleventh galcana the xiiith Salla And these be proper names wch the xii powers of the night have. And thou shalt nempne in these that thou doest and thou shalt proffitt. These be the names planets and of their angels by the Elements these be the proper names

Ista sunt noia ptar 7 et angelor super 4 eta &c
These be the names of the 7 planets and of the angels upon the 4 elemts as is fyer aire earth and water for wth out these and wth out the 7 above we may not do anything. The first is the highest Sabaday and Sabaday is said in the fyer campton In the aire Srynongoa. In the water Synyn and In the earth onion. And the names of angels of Sabaday upon the fyer be these 3 Libiel nybel phynitiel. And upon the aire be these 3 Arfigyl gael nephyl. And upon the water be these Almemel hoquiel fulitiel. And upon the earth be these Lariel tepyel esyl. Cedet is nempned upon the fier Pheon upon the ayre fidon And upon the water Calidon and upon the earth Mydon. And the names of the angels of Zedek upon the fyer be these three Tinsyel Necanynael fonyel. And upon the water be these 3 Meon ykiel yryniel. and upon the earth Palriel tufiel quyel. These be the names of the third wch is Madyn upon the fyer it is said Roqnyel upon the aire pyryel upon the water Tasfien upon the earth Ignofon And the angels of Madin upon the fyer be these three Kasiel Cabryel raloyl. And upon the aire be these three pyroyinel flatoniel carbiel and upon the water be these three Cazabriel pasaliel zebaliel These be the names of haie upon the fire it is said yeye upon the aire Don. And upon the water Agla And upon the earth On. And the angells of haie upon the fyer be these 3 dandaniel Saddaniel ellalyel And upon the aire be these 3 Karason berriel oliel. And upon the water be these three Muracafel pecyrael Michael. And upon the earth be these homycabel lucifel locariel. Noga is the 5 and is nempned upon the fyer Dusuyon and
on the aire
Clarifon and in the water Narubni and in
the
earth Cabras. These be the three angells
of Noga
upon the fyer Capciel debitael deparael.
And upon
the aire Camirael Cakaziel neraziel and
upon
the water Saloniel emyel expaoniel. And
upon the
earth paziael amurael salainel These be
the
names of Cocab upon the fyer it is said
Piztal
and in the aire Cabran and in the water
facayl
and in the earth tarzon. And the names
of angells
of Cocab upon the fier be these paradiel
darifiel
dameyel. And upon the ayer be these
ramatiel
loriqniel bengariel. And upon the water
be these
[43]
Rinafonel Mellyfiel Alatiel And upon
the
earth these Alapion beriel rabiell These
be
the names of Labona upon the fyer it is
said
Claron. And upon the ayre becyla and
upon the
water tasfit and upon the earth pantours.
And
the names of the angells of Labona upon
the fire
be these Gabriel paticael daliel and upon
the
aire be these barasiel ztaziel. and upon
the
water be these Caziel memyiel pazicaton
and
upon the earth be these: Simyllyel
Lafaqnael toniel
And name thou these aboveasaid in all hit
that
thou doest and evermore Consider thou
the planet
w_th w_ch thou wilt worche and thou shalt
proffitt.
The names of the hais in 4 tymes
*Ista sunt noia caelor* in *quatuor
temporibus &c*
These be the names of the heavens in the
4 tymes
In the first tyme first it is nempned
Hacibor
In the second rumcaqnia. In the third
Mesfisnogna.
In the fourth Saamaho. These be the
names of the heavens in the 4 tymes.
And when
thou wilt worche and worke, name thou
the
names of the heavens in the tyme in w_ch
thou worchest.
These be the names of ye fire in the 4
tymes
In the first tyme the first is named
quoyzil in
the second Enlubra. In the third Mezayn
In the
fourth aybedyn. And these angels have
might upon
the fyer and in the flame Michael rafael
rasoiel
adciel roqniel myriel Indam malqniel
gazriel
[44]
amynyel cariel yafrael And these thou
shalt name
evermore when thou doest any thing in
the fyer.

These be the names of the aire in the 4 tymes

in the first tyme it is said ystana in the
second furayl
in the third Oadion in the fourth gelynnon
And the
names of the Angels that have might
upon the aire be these
rafael quabriel micha\el\^el cherubyn
ceraphin
orychyn pantaceren micraton. Sandalfon
barachiel
ragehyel tobiel And name thou them in
all things
that thou shalt do in the aire and thou
shalt proffitt
well w\th\ the helpe of God.

*Ista sunt noia aquar\~ et maris in
quo\tuor temporibus &c*

These be the names of the waters of the sea in the 4
tymes. In the first tyme it is nempned
Angustiz
In the second Theon. in the third
Maddrylk. In the fourth Sebillgradon. And the names of
angells of the
waters of the sea be these Urpeniel .
Armariel
yyamnel abrastos Sapiel uiotan oriel
bachmyel
o porackmiel acceriel galliel zsmayel.
And name thou
them upon waters and upon the sea and
thou shalt p\°\fitt.
These be the names of the earth in the 4
tymes
In the first tyme it is said ingnedon. in
the second
yabassa, in the third Coliel. In the fourth
Aradon
And the Angells of the earth be these
Samael
yatayel baraniel oriel arfaniel latgriel
daniel
affariel partriell bael byeniel. And thou
shalte
name these names of Angells upon the
earth in these
that thou hast done in it

These be the names of lownesse in the 4
tymes
In the first tyme it is said Hahan in the
second
Cipaon. And his nagell is Jacyel in the
third
meresan and his Angell is Ababaot. In
the fourth
aycyhambabo and his angell is Caaniel
These be the names of the 4 parties of
the world
in the 4 tymes
In the first tyme the East is said Acbedan
in the second Cardrenac. in the third
Abryel
in the fourth Acrtael.
These be the names of the north party in
the foure
tymes In the first tyme it is said
Henniyna
in the second tyme Abodich in the third
galdidur
in the fourth Rabbifor
These be the names of the west party
In the first tyme Mahanahym. In the
second
Sugor. in the third Zarzir in the fourth
Rabiur
These be the names of the south party
In the first tyme Naufor. in the second
Alparon
in the third Machniel. in the fourth
Thaumy
These be the names in the 4 partyes of
the world
In the party of the east these have might
or
power guabriel raphael uriel
In the party of the north these Adriel
yamiel Zabdiel
In the party of the west these Adtriel
Samael Joel
And in the party of the south these
Corabiell Sariel Michael
And name thou them upon all things that thou doest in the 4 partyes of the worlde and thou shalt profitt. The proper names of ye planets in the 4 tymes

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

These be the names of the seaven starres that be

and goeth in the 7 heavens everiche by himself Sabaday Zedek Madyn Hanina noga Cocab Labana And ewiche

of these hath his owne proper name upon the fowre tymes of the yeere as we shall shewe in this chapter beneath. And Salomon said in explanation of this place. Wherfore everiche planet and eche thing before said changeth his name in each tyme for his thing ffor heere standeth some tree and from thilk tree cometh to us fowre things. And of these fower things the first is when it burgeoneth the second is the flower. The third is the fruite

the fourth is the seed when it is in it. Therfore the sonne is said in the first tyme hott and moist. In the second hott and dry In the third Colde & dry in the fourth Colde and moyst. These be the worchings of the sonne, and the propertyes of it upon all things for another reason the names of things above said

___ be changed in fower parts of the yeere, for ewiche tyme hath his nature and his Complexion by himself as we have said of water which is in the first tyme temperate and in the second heat and in the third rotten and in the fourth Congealed And so other things of the worlde ewiche by himself. The example whie Raziel put his name to eache thing. In everiche thing be the 4 lords that have might in eche thing and everiche in his tyme. And it is said that there be 4 elements whereof one is fyer that hath might in the first tyme and so other. Wherefore knowe thou that everiche thing changeth his name

[45']

As first we say a man a childe and then a yongling and then a middle man in the fourth tyme an old man. And so things changeth their names who will cleape them a leader and this is in a man And so understand thou of Mettaile and in all things that waxeth and liveth. And Salomon said and all other that it was more inst that eache thing should have 7 names then 4 for that all they might descend of 4 bodyes, and to them is given all the might Sothely they put 4 names to everiche thing that it were more easy to worche
these 4 names be assigned upon the city of David
my fathers and myne whch had many names. Sothly
the wiseman Isaac the wiseman said that the
first name was Remusale, and then Jebusale
Jeroboam Jerusalem. And these names this
City received for 4 Lords that were in yt
And everiche putt to his proper name And for this
like things of this worlde receiveth 4 names
in themselves or 7 or more after that God hath ordeyned. And therfore no man marvaile of these
names of things in 4 tymes. In the higher heaven
that is the first from the outher party and it is the 7
from the neather in it serveth Sabaday and his
angell Capciel. In the first tyme Sabaday is
said Cuerues. In the second Palicos. In the third
Quirtipos in the fourth Panpotes. In the sixth serveth
Zedek and his angel is Satquiel and the name Jovis In the first tyme it is amonor. In

This is probably "outer."

second Sahibor. In the third Sayin. In the fourth
Eanyneyel. In the 5 heaven serveth Madin and for
his angell Balquiel. And the name of Martis in the
first tyme is said Aaryn. In the second Daron. In the
third Bearon. In the fourth Pantefos. In the fourth heaven serveth Hamina and his angell Dandaniel
In the first tyme the name of Solis is said halyom
in the second Adocham in the third Cantopos. In the
fourth Pantasus. In the third heaven serveth Noga
and his angell Adzdiel. In the first tyme the name of Veneris is said Aporodicy In the second Calizo
in the third niniptz. In the fourth Pontos. In the
second heave serveth Cocab and his angell Satquiel
In the first tyme Mercurius is said Armis In the
second Angocus. In the third Tholos. In the fourth
Ancholos. In the first heaven serveth Labana and
his angell Anael. In the first Luna is said Salmi
in the second Sarico. In the third Naspilij. In the fourth Afriqnym. And knowe thou that thou shalt
ebmpne the names in their fowre tymes and thou shalt
profit when thou shalt knowe any thing of them.
Heere beginneth the fifth booke that treateth of Cleannesse

 Dixit Salomon revelatu fuit nitri de isto libro &c Salomon said It was shewed to me of this booke of Raziell and many angells after that I had the booke and of these whch nourished powers

and vertues and matter and stength of the potestates above, and that by the manndement and

[46’]
obedience of the Creatۆr or maker of the worlde
And they said thus Salomon thou hast asked
and wisdome and fairenes and might in will compleate
and named full great for evermore upon earthes.
And knowe that all kings and lesse men shall
come after thee and which should heere speake of thee should love thee and worshippe thee
and set price of thee and should prayse thee and
keepe thou this booke, and worche thou with it with reverence and cleannesse. And Salomon said
to the benigne angell Natanael which hath might
in thaire and this evermore was was fellowshipped
to Salomon be thilke 7 bodyes which we seene
above bright fayre cleane and cleere which ceaseth
never to go neither the wayes of them be void
and they fayleth never but evermore dureth going their wayes. And it that farryeth more in going
his way fulfilleth it in 30 yeeres. And then they appeareth such as they were before and which went
before thus they sawe. And thus it us said that they should be how long God would.
And thus I say of an hundreth yeeres and a 1000 that they never be changed neither in meving but we have

found them as the Prophets and other olde men founden. And the angell Natanael said to Salomon.
The 7 bright bodyes which thou seest above above be put beneath And they in going upwards
holdeth in balance or in rule the 4 elemts beneath And threfore the meving of them ceaseth not for such
might the Creatۆr gave to them. And knoweth thou that the matter of them is simple and pure without corruption and evermore durable. And the state of them is likenes to the Lord that formed although they obey
to him in all things. And Natanael said furthermore to Salomon knowe thou that in the heavens of the 7 bright bodyes be angels without number mighty in all thing, and everiche of them hath his proper mighte and his strength and vertue. And they be unlike among themselves as men togethier or other beasts And everiche serveth of his office to the creatۆr that formed them or made them. And Salomon said to Nathaniel which is the lyfe or the might or the service that these angells doth. And Nathaniel said the lyfe of them is of cleannesse of Orison and of trustines and the might of them is of suffumigii holocausti et sacrificii. And the service
of the is when
the Creato' woll they go from place to
place when
any cleane man hath prayed to the
Creato' as it
beseemeth And then they do good or
evill as the creato'
will for in them is power science & will
complete
And Salomon said w<sup>ch</sup> be these 7 bright
bodies
and how be they named and of what
thing serveth
everiche And Nathaniel said that same
that Raziel
said to Adam, the higher of these that
goeth slower
is said Sabaday and all the realmes of his
heaven be
[47]<sup>r</sup>
full of Ice snowe and haile and wrothe
ranco'
and Coldenes And all the angells that
bene there
bene clothed w<sup>th</sup> darkenes full darke.
And the greatnes
of them be full high and full long and
small
and upon the earthes and upon divels
and upon darkeness
and coldeness and drinessse. And this
hath
power upon wyndes of this nature And
they have
power of doing good and evill And the
angell of it
is Beel crowned upon all other. In the
second heaven
for luke standeth Zedek and all the
realmes of him.
* Dixit Salomon rex filius regis David &c*
Salomon the king said the sonne of
David that
was king of Jerusalem of Jury and
Damaske
of Egypt Lord of Babilony prince of
science
covetouse of cleannesse ensearcher of
privytes
keeper of good true men, avoider of
leasing of
poore men, of vertues desire upon lre
vertues and
speedfulnes of words busily thinking and
most
subtilly in mynde insearching. I have
enquired and
knowe that in wordes of power vertue
and effecte
and of all humo<sup>r</sup>s whole and health and
there may
be sufficient fulfilling. And he said I see
that
the most fame is of wise men and
prophetts by
words and books w<sup>ch</sup> they have left into
testimony
of them And I see that the sonnes of
Adam and
of Hermes and of Noe and their sonnes
& many
other prophets have left books by their
death by
w<sup>ch</sup> they should clarify their fame and
anents men
[48]<sup>r</sup>
glory should remayne. And I see that my
father
king David compowned or made some
booke in w<sup>ch</sup> be
conteyned all orisons w<sup>ch</sup> he might
knowe and fynde
w<sup>ch</sup> sothely latin men that is Romanes
clipeth the
psalter w<sup>ch</sup> sothe it is if prayers alone
and of holt
names of the creato' it is names the head
of Orisons.
In the same booke king David wrote all
things that
ever he might knowe of patriarche and of
old wise men
to the praising of the creator. And I, king Salomon, soothly long studyeng in holy words with virtues and miracles I founde to be while there is fulfilled in eche thing worching trust and will sawe in the books in which I studies long found and knowe that Adam and Hermes and Noe and Moyses and many other most wise men had great privytes & vertues in their bookes. 

\textit{Cu ergo veteres et antiquos Sapientes} 

&c.

When therfore I understand old wise men to have made bookes how or with what wytt or with what arte I might knowe the sciences of all the aforesaid I enquired and there answered unto me an old man of good mynde and understanding which was cleped zebraymayl.

And I said Adam had a maker and a mur that is to say o' Lord his maker and gabriell to mur furthermore Hermes the discreet and most wise man and Moyses had a master and a friend that is to witt Cretu. Also Aaron sothely had a friend of which therfore is made resistance that a wise man may not be w'out a mur how arresteth it thun in thee that two may be wise w'out one mur. But that thou be wise these I knowe to be necessary to thee. A wise mur and discreete long and continuall study many olde bookes of great wise men made oft and ofter over red profitt & amended glad and continuall health of thy body long lyfe w'out cares and travailes quiet. The Salomon said to the wise man Is not this possible to be done by a shorter way then that thou hast said above Zebraymayl answered king by a lighter & shorter way then this ne unknowe thou not to may be done To whom Salomon said How therfore to whome the wise man answered agayn saying Open thou privily and fully the arke of the Testant no man knowing or understanding in which all secrets or privytes and olde wisdome and words of great power and of vertue thou shalt fynde By which not only thou shalt knowe things passed but these also that be present and likewise these that be to come. The Salomon answered agayne saying for this that thou hast answered to me I give thanks to that high and blessed creator which reigneth after that it pleased to him all things with word alone he formed or made. And there is not any more noble or mightier then he w'out whomes no vertue or power is which giveth wisedome to wise men, he is that is of all things the fyrste.
sithe
he is without beginning and of all things
the last
sithe there is no end of him. This is of all things
[49r]
maker and none ymade of whome the
raigne or
raigning is and shall be and of whome all
worke be
good and of whome he will over all is
free sithe there
is none that may againe say to him.
Whereupon Salomon
trowing or trusting to Zebraymayl made
the
ark of the testament to be brought
before him. And
he sought all the booke of Moyses and
of Aaron of
Adam and of Noe and of their sonnes
and of Hermes
and of other prophetts, and of others wch
he might finde
of the miracle of words and the vertues
of them And
he sought all the old Idolls of heathen
men & Images
of divers tongs having writings and all
things graven
wch might be founde by all the parts of
the worlds
And he made them to be gathered
togithers into his
pallace, and he brought forth Mrs of
everiche one
of the 72 wch should expound to him
privy lres or
hid Y. C. M. Hebrew Caldy Syriacke
greeke
writing and that they should expound to
him that
wch were hidde. And when the lres were
expounded
he sawe the more party to accord wth hit
in vertues of
words.
Rex ergo Salomon fecit arca nocte
quadam aperiiri
&c therfore King Salomon made the
ark
some might privily to be opened that in
the arke wth
reasons afterward he should be learned.
And
Salomon said After that the sovreigne
and Almighty
Creato' had infused that grace of his
spirit in me
I opened the arke of the testament in wch
I found all
[49v]
things wch long and studiously before I
had sought
Among wch I found the booke wch is
cleped Raziel
wch the creato' sent to Ada'm by the angell
Raziel when
upon the brinke of the floud of paradice
weeping
thilke creato' he prayed and of him
forgivenes of
his sinnes he besought. And I found the
booke wch
the creator gave to Moyses in the hill
when he
made him partner of his privities In wch
three
booke that is three Orisons I found.
The first the prophets clepeth Semiforas
wch
the creato' gave to Adam in Paradice
The second booke is wch the creato' gave
to Adam
in paradice in the hower of necessity or
need
The third is wch the creato' gave to
Moyses
in the hill of Sinay after that he had
fulfilled the fasting.
And Salomon said I found in the arke a
pott
full of manna, and the yard of Moyses wch was
changed into a serpent and eft from a
serpent
into a yard And the tables of the lawe
and peeces
of the first lres wch Moyses for the sinnes
of the
people in his wrothe he broke in the
ground sothely
of the arke I found some golden tables
quadtrate
or fowre cornered In wch were 15
precious stones
twelve tribes or lynages of Israell by
similitude
likened And in everiche stone were
written the
holy highe names of the creato' of the
booke
Semitoras out drawen And I found a
boxe of
marble having greene colo' as Jaspis
coloured
[50']
And in this boxe were 7 figures, and in
each figure
7 great and virtuous names of the Creato'
to Moyses
tolde and other 7 wch the creato' taught
Adam in paradise.
And this is a secret or privity wch much
leaned
and covered ought worshipfully to be
kept. I found also
about thextremityes of arke 24 vertuous
rings wth
names and figures of the creato' writt in
Semitoras
wth divers colo' written or figured And I
myself
Salomon had one of thilk rings having
mynde to the same
In wch I knowe to have founden such
vertue that when
I said make it to rayne and it rayned And
when I said
eft as thou hast made it to rayne so make
thilk rayne
to cease agayne and it ceased. And
beside Jerusalem
the same realme aswell of tempests as of
raines it did
or made And Salomon said I found
Semitoras wth wch
Moyses made the plagues in Egypt, and
wth wch he dryed the
red sea, and wth wch also he drewe out
water out of the
stone, and wth wch also he knewe all the
cleanesse of his
people, and wth wch also overcame
princes and kings and
mighty men, and wth wch whatever he
would do he did
and that wch he would destroy he
destroyed And wth wch
fulfilled it at his owne will
Capitulum explanationis hujus nois
Semitoras &c
The chapter of explanation of this name
semitoram
And it is that that all divells and wynds
and men as
well quicke as dead, and all spirits and
all bodyes
dreadeth. Wherefore sothely Semitoras
is said or
nempned the first secret or privity and of
great old
and much yleaned and hidde and of great
verte and
power to gett what ever he would.
Semitoras is a word
[50']
wch ought not to be shewed to all men,
neither by
hit (but wth great necessity or anguish)
ought any
man to worche. And then wth dread of
the creato'
he ought cleanely and meekely and
devoutly to nempne it. Also Semiforas is rote and beginning and foundament of oryson, ensample of good lyfe trust of mans body the prison or prayer of a Just man thilk creator dreading. And Salomon said about Semiforas These be necessary wth mekeness fasting, with oryson trust wth clarity cleanness, wth patience mekenes and constancy of a man wth out wch yow might worche nothing. And wth the wch whatever thou wilt thou shalt gett. When all vertues in worching by Semiforas ought to be nethelesse these 7 that is mekeness truth patience abstinence trust clarit mercy ought in him principally to be had or to abound.

Si ergo per Semiforas operari volumes oportet quod simus &c If therefore we will worche by Semiforas it behoveth that we be bright or cleane of body and in trust stedfast and from falsenesse and leasing fully departed. It behoveth also to dread the creator and the creatures of him among wch we ought to dread most the sonne wch giveth to us light and darkenes colde and hott wch is cause of changing of tymes and of temperment of the aire and of herbes. We ought also to knowe the beholdings of the moone and the moneths wch by hit 12 and 5, 13 by accounted as the said nyssan yar tina &c And we ought to knowe the waxing and decreasing of the mone when by it all creatures as the sea flouds and welles and all the neather bodyes waxing and decreasing taken bloud in the veynes and marrowe in the head and the bones. After that the mone taketh waxing & decreasing they be nourished in thilk Also the enfusiall or melting of metalls ne doubt thou not the vertue of the mone to worche. We ought also to knowe Sabaday .i. Saturne by whome hunger and dearth and all anguish in londs befalleth. We ought also to knowe & dread Zedek .i. Jove by whome honor and health and righteousnes and a;; good is had. We should also knowe and dread Madin .i. Martem of whome chollers & strifes and hate and battailes and leasing and all evills cometh. We ought also to knowe and dreade Hanina .i. solem by whome we have light and darkenes & cleerenes and by whome tymes as evill unto good into evill be transmuted or changed. We ought also to drede and knowe Nogam .i. Venerem by whom we have meate and drinke and all necessaries or things that be needful by whome peace and love and dilection
among men is made fast and stable. We ought also to dread Cocab. Mercury for he is nigher to us then all except the mone by whome merchandise and venditions or sellings and all seculer things be exercised. Therfore behold yow those that be said and most the spirits abovesaid and thus thou shalt profit And whatever thou shalt axe of the creator rightfully thou shalt have it.

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Heere beginneth the Sixth book that treateth of the names of heavens Dixit Salomon oes coiter horas et malas &c

Salomon said All men commonly good howers and evill, and good dayes and evill, good signes and evil to be they affirmeth And this with many reasons they Confirmeth And I my self Salomon have proved the dayes and howers of madin & Sabaday wch I found full greevous for to worche. I have proved also the howers of zedek and Noga And I sawe what ever I would worche of them lightly I wrought. The howers of Cocab and Labana otherwhile greevous otherwhile good I have proved to be And I sawe that in the day and in the hower coia nothing of my will I might fulfill. And know thou that the spirits abovesaid anentis divers men diversty be nempned ffor the first in Hebrew is Sabaday in Arabicke zoal, in greeke orgue fenex in Latin Saturnus it is cleped or nempned And I say therfore that the first hower of the day of Sabaday is said Sabaday the second zedek the third Madyn the fourth Hanina the fifth Noga. the sixth Cocab the 7th Labana And the howers of the might ought to be nempned to them. And knowe thou that by the starres above said and dayes and howers whatever thou wylte thou shalt understande And thou shalt knowe the hidde and privy willes of men. Cung per Semiforas operari voluerat &c

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When he would worche by Semiforas first or ever he beganne any thing it behoveth him to name the 7 names of Angells, for some angells be upon the seven heavens, and upon the 7 planets and upon the 7 dayes of the weeke and upon the 7 mettalls and upon the 7 colores and upon the 7 words having power, the names of the wch be these Raphael. gabriel. Samael. Michael. Saquiel. anael. capciel. And these be ordeyned after that we ought to name and to enclepe them in the 7 dayes early in this maner. Nota oratione’ o angeli supradicti sitis
meae quoins quam volo quaerere auditors et nutri in oibus adintores &c
That is to say Oh the angells abovesaid be ye the hearers of my question or axing w^ch^ I will enquire or axe and to me in all things helpers. Thilke sothely w^ch^ we ought to name upon the 7 heavens and upon the 7 planetts be these Capciel Saquiel Samael. raphael anael Michael gabriel. And in all Things in cleping these angels thou shalt profitt. When therfore there be 7 heavens that is to witt Samaym Raauq Saauquin Maon Mahon Zebul Araboch And these be 4 partyes of the worlde that is East West north and south w^ch^ Angels in everiche heaven, and in what party serveth we say These be the angels of the first heaven In primo caelo q vocat Samaym in quatuor ptibus &c In the first heaven that is cleped Samaym in the fowre partyes of heaven serveth these ffro m the party of the north Alael hiaeyel urallim veallu^ aliel basy unascaiel ffro m the party of the [52^]
 south these be Duraniel darbiel darquiel hanin anael nahymel alsclini. soquiel. zamel. hubayel bactanael Carpa;iel. ffro m the party of the East be these Gabriel Gabrael Odrael Modiel Raamyel Janael ffrom the party of the west be these Abson soquiel

Angels of the Second heaven

In secundo caelo quad vocat^ Roaquya a parte septenrionis &c
In the second heaven that is cleped Roaquya from the party of the north serveth these angells Tyel Jarael yanael Nenael. Nenel quian. uetamuel ffro m The party of the south be these Mylba nelia balyer Calloyel cyoly batriel. ffro m the party of the East be these Maachin another Ire hath Carmiel Carcoyel betabaat. ffro m the party of the west is Anulus yesararye in w^ch^ is written the names of macaretton & in many maners expounded Angels of the third heaven In tertio caelo q vocat^ Saauquin a parte SeptenTrionis &c
In the third heaven that is cleped Saaquin ffro m the party of the north serveth these Poniel penael penat Raphael carmiel. Doranel. ffrom the party of the south be these parna sadiel lyenyel vastamnel sanael samyel ffro m the party of the east be these Satquiel quadissa taramel taryestorat amael hufrbria another Ire hath heere last hifaliel Angels of the fourth heaven In quarto cael q dicit^ Maon serviuant isti
a parte

Septentrionis &c In the 4th heaven that is said
Maon these serveth from the part of the north
[53r]
Rahumiel haynynael bacyel serapiel
matiel serael
In the party of the south be these saoriel
mahamel
gadiel hosael vaanyel verascyer. In the party of the east
be these Capiel braliel braaliel raguel
gael
Daemael calcas atragon In the party of the west
be these Lacana astagna nobquin sonatas
yael yas
yael lael yyel.
Angels of the fifth heaven
In quinto caelo isti sunt q dicitur Mahon.
In the Party of the north serveth these hayel
hanyel veal
quiel margabiel saeprel mamyel. In the party of the east be these Lanyfiel anther lre hath
barquiel
zaquiel sanficiel zoaziel aciel farbiel
uranacha
In the party of the west be these Anhael
pabliel
uslael Bortaz suncacer zupa faly paly.
Angels of the Sixth heaven
In sexto caelo q vocat cebul dices a parte septentrionali &c
In the sixth heaven that is cleped Cebul
thou shalt say from the north parte est
Deus fortis
et potens sine fine that is to say God is mighty
and strong wth out end ffom the party of the south
thou shalt say Deus sanctus patiens et
mercifull ffrom the parte of the east thou shalt say Deus magne
excelse et honorate per saecula. that is to say great
god highe and worshipped by worlds ffom the party of the west thou shalt say Deus sapiens clare
et juste Deus tua clementia et sititate
exoro q quaestione mea et opus meu et labore
meu hodie
[53v]
complete et integer verficere digneris qui vivis
et regnas deus per o. s. s. amen that is to say
God wise cleere and righteous. God thy mekenes
and thy holyes I beseech, that question and
my worke and my travaile do daily fulfill and
hallow thou vouchsafe to ful fill that liveth and reigneth God by all worlds of worlds so mote it be Amen.
Angels of the seaventh heaven
In septimo cael est Semiforas scriptu in libro
vitae &c In the seaventh heaven
Semiforas is written in the booke of lyfe. In the name of the meke
and mercifull god of Israel and of paradice
and of heaven and of earth and of the seas and of hills and of Creatures.

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

_Incipiunt srae et verba et noia Semiforas &c_

Heere beginneth the Ire and words and names

of Semiforas w^ch^ god the Creato^r^ gave to Adam in paradice. In w^ch^ be foure letters w^ch^ to the 4 parties of the worlde and to the 4 elements and to the 4 complexions and to the 4 natures of the beasts they be likened such they be ______

And these be letters piteously and devoutly and meekely name thou that peticion in all things be fulfilled. Salomon said ther be to be said that there are 7 semiforas. And the first is the 28

At this place are eight poorly formed Hebrew letters. Since no transliteration is given, it is impossible to determine with any certainty which letters are intended, given the similarities among the Hebrew letters heh (H), chet (CH), and tav (T or TH), and, if badly written, between vav (V) and yud (Y). My best guess is that the letters are supposed to show the _tetragrammaton_ forward and backward: YHVHHVHY.

[53³]

Semiforas of Adam in w^ch^ be conteyned 4 chapters
The first is when Adam spake w^th^ the creator in paradice. The second is when he spake w^th^ the angells
The third is when he spake w^th^ the divels. The 4^th^ is when he spake w^th^ men and w^th^ fowles & fishes and beasts and reptiles and wilde beasts. The fifth when he spake w^th^ seeds and herbes and trees and all growing things. The 6 when he spake w^th^ wyndes and w^th^ the 4 elemts. The 7^th^ when he spake w^th^ the sunne and the moone and the starres And by the 7 vertues of Semiforas whatever he would do he did, and what ever he would destroy he destroyed. And this Semiforu Adam had when the Creato^r^ enspired grace into him.

The first Semiforas

_Primu^~^ Semiforas est quando creator Adam formavit &c_

The first Semiforas is when the creator formed Adam and putting him in paradice nempned or named

29_________30

that is to say yana. the natures and vertues of w^ch^ above we have declared. If in great necessity or need thou namest this name meekely and devoutly before the creato^r^ grace and helpe ne doubt thou not to finde.

The Second Semiforas

_Secundu^~^ Semiforas est quando Ada^~^ locutus fuit &c_

The second Semiforas is when Adam spake w^th^ the Angell w^ch^ brought to him these letters written the example of w^ch^ is such _______________31 That is yeseraye. And the name thou shalt name when thou wilt speake w^th^ angells. And then thy question and thy
Eight letters resembling those discussed in note 28 are written here, but crossed out.

Four letters are shown which look like variations of gimel or perhaps nun but nothing close to yana in Hebrew.

Again, here are eight letters with little or no likeness to the word they represent. Some do not even resemble Hebrew letters.

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work without doubt shall fulfill

The third Semiforas

Tertiu Semiforas est qu locutus est cu daemonibus &c

The third Semiforas is when he spake with devils and with dead men and of them counsel he enquired, and they sufficiently to him answered And all this he did with these Ires of which this is the explanation Adona Sabaoth Adonay Cados Addona Annora And these Ires thou shalt name when thou wilt gather together wyndes or devils or serpents

The fourth Semiforas

Quartu Semiforas est qu aialia et sps &c

The fourth Semiforas is when he bound and loosed beasts and spirits and that with these 7 names

Lagume Lamizirm Lanagzlayn Lagri Lanagala Lanatozin Layfyalasyn And when thou wilt bynde or loose beasts thou shalt name the names abovesaid

The fifth Semiforas

Quintu Semiforas est qu arbores et semente &c

The fifth semiforas is when he said or names the 7 natures with he bound seeds and trees And these they be Lihaham Lialgana Liafar Vialurab Lebara Lebaron Laasasilas. And when thou wilt bynde seeds or trees thou shalt name the names abovesaid And thou shalt bynde

The Sixth Semiforas

Sextu Semiforas est magna virtutis &c

The sixth Semiforas is of great vertue and power of with These be the names La32 Letamynyn Letaglogen Letafiryn Babaganaritin Letarimitin Letagelogin

32 The word "La" is crossed out.

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Letafalazin these names thou shalt name when thou wilt that the elements and wyndes fulfill thy will in all things

The Seventh Semiforas

Septinu Semiforas est magnu et virtuosu &c

The seventh Semiforas is great and vertuous for they be names of the Creator with thou oughtest to name in eache thing and in all thy workes inclepe. And they be these Eliaon yaena Adonay cados ebreel Eloy Ela Egiel ayom sath adon sulela Eloym deliom yacy Elim delis yacy Zazael pabiel man myel enola dylatan saday alina papym another lre saena alym catinal uza yarast calpi calsas safna nycam Saday aglataon sya emanuel Joth lalaph om via
Incipit Semiforas q d'us dedit Moisi &c

Heere beginnethe semiforas that o' Lord gave to Moyses and it is divided into 7 Chapters of which the first is when Moyses ascended the hill and spake with the flambe that environed the bush and the bush seemed to burne and nevertheless it burned not. The second when he spake with the Creato'r in the hill. The third was when he divided the red sea and passed through it.

[55\r

The iii\r
th when the yard was changed into a serpent and the serpent devoured other. The v\r
th is in the name that was written in the forehead of Aaron. The vi\r
th is when he made the brazen adder and the Calf in brasse the plagues of the Egyptians he smote. The vii\r
th is when he rayned Manna in desert, and drewe out water of the stone and let out the Children of Israel from Captivity.

Cap primu'

Haec sunt noia quae dixit Moyses quando ascendit montem et loqueretur ad creatorem &c

These be the names that Moyses when he ascended the hill and spake with the flambe Maya afi zye yaremye une bace sare binoe maa yasame roy lyly leoy yle yr cyloy zalye lee or see loace cadeloy ule meha ramechi ry hy fossa tu mimi sehie nice yelo habe uele. hele ede quego ramaye habe. And when thou namest these names devoutly knowe thou thy worke out of doubt to be fulfilled

Capitulu' secundu'

Haec sunt noia quae dixit creator &c

These be the names that the Creato'r said to Moyses when he ascended the hill and spake with him Abgincam loaraceram naodicras pecaccecas acaptena yeger podayg saccosicum These be the names with the temple of Bozale was founded. These be the names of the prophets when with the Angels with the 4 partyes of the worlde were sealed with thou mightest do many miracles And beware least thou name them but chaste and cleane and three dayes

[56\r

fasting, and what ever thou wilt do by them thou shalt do trustelye

Capitulu' tertiu'

Haec sunt noia quae Moses dixit &c

These be the names that Moses sayd when he divided the red sea...
ena elaye sayec helame maace lehaha
lehahu. lehahu
aliele q’re azaye boene hyeha ysale
mabeha arayha
arameloena qleye lieneno feyane ye ye
malice
habona nechee hikers And when thou
wilt have
grace of any man, these names thou shalt
name devoutly
and meekely and thou shalt have
Capitulu“ Quartu“

Haec sunt noia quae dixit Moses &c
These be the names
that Moses said when the rod
yard was
changed into a
serpents of the enchanters and the
prophets micraton
piston yeymor higaron ygniron tenigaron
mycon
mycondasnos castas laceas astas yecon
cuia tablinst
tabla nac yacuf And these foresaid
names thou
shalt name when thou wilt ful fill thy
question or
axing
Capitulu“ quintu“

Haec sunt noia quae scripta errant in
virga Moysi &c
These be the names that were written in
the yard
of Moyses when he made the brazen
serpent and destroyed
the golden calf when all that dronke in
the well had a beard. yana yane sia
abibhu
uanoia accenol tiogas yena eloym ya
uehu
yane hayya uehu ahia. And these
names
Conteyned in themselves in any vertues
for
them thou shalt destroy evill and all
enchantment
And presume thou not to name them in
the 7 works
Capitulu“ septimu“

Haec sunt noia quae Moyses dixit qu
pluit &c
These be the names that Moyses said
when
Manna rayned in desert and drew out
water
of the worke and ledde out from
Captivity the
Children of Israel Saday samora ebon
pheneton
eloy eneiobceel messias Jahe yana or
eolyen
When thou wilt do any marvelles, or if
thou were
in any anguish these names thou shalt
name. And
in all things thou shalt feel the helpe of
them
and the vertue. And when thou hast done
this

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33 The word "lehaha' is crossed out.
34 Above ^ is written "rod."

[56°]
rehearse thou these words by wch the names afore
said be expounded Deus vive verax
magne fortis
poleus pie sancte munde oi bonifate
plene benedicte
due benedictu nomen tuu tu completer
nostra compleas
questione tu factor fac nos ad fine uri
operis
provenire tu largitor nobis integru
complementu
uri operis elagire to sancta et misericors
nobis
miserere nomen tuu yeseraye sit per
secula benedictu Amen. That is to say God quicke very
great [57r]
strong mighty meeke holy cleane full of
all goodnes
blessed Lord be thy name thou fulfiller
fulfill our question thou maker make us
to come
to thend of our worke Thou holy and
mercfull
have mercy of us Thy name yeseraye be
it
blessed by worlds Amen. In the name of
souereigne
almighty Creato I beginne the
explanacion of
his name yeseraye that is to say God
wth out
beginning and wth out end Angilae is the
name of
a prophet and properly written in a
golden plate of
living men And whoever beareth it upon
himself
and how long he hath it wth him he shall
no
dread sodeyne death.
Heere endeth the booke of Raziel
of the seaven treatises