Introduction:

*Liber Juratus* is one of the oldest and most influential texts of Medieval magic. The prologue says the text was compiled to help preserve the core teachings of the sacred magic, in the face of intense persecution by church officials. This may be a reference to the actions of pope John XXII (1316-34).

I believe the almost legendary reputation of this work led to the forgery of the so-called *Grimoire of Pope Honorius*, a ridiculous work so despised by Eliphas Levi and A. E. Waite.

According to Lynn Thorndike, it is also known as *Liber Sacer or Liber Sacratus* by which name it is mentioned at least twice in the thirteenth century.

Editions

**Latin.** A critical edition of the Latin text has recently been published by Gösta Hedegård. Hedegård's text was largely based on Sl. 3854, which is the most complete, most senior, and "least tampered with".

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

**Manuscripts**

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

**R** Royal MS 17Axlii (Latin and English, dated mid-sixteenth century because of borrowing from Agrippa not found in the older manuscripts). 82 folios. Does not include all of the text, but breaks off just after the beginning of chapter CXV, namely just short of the actual instructions for invoking the angels. The title in the catalog reads 'The Sworne Booke of Honoryus':

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

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

Veilum; ff. 82. 7 1/2 in. x 5 1/2 in. XV cent. Gatherings of 4 leaves (vii5, xiv6, xvi0, xix2). Sec, fol. 'and ye cause'. Pen-drawings of angels and spirits and marginal floral ornament, usually coloured, sometimes in gold; chapter-headings in red, blue, or green. On the fly-leaf (f. 1) are some late 16th cent. pen-drawings with the initials R. T. This MS. and the next two are bound together.

S313 Sloane MS 313 (late fourteenth or early fifteenth century). This manuscript is known to have been in the collection of John Dee, and contains marginal notes in his handwriting. The title in the catalog reads simply "Tract on Magic.", or "Salomonis opus sacrum ab Honorio ordinatum, tractatus de arte magica." It is an important independent witness to most of the text.

Sloane 3826 (fol. 58-83) 16th century. Excerpts from LJ. The catalog of angels found in Royal MS 17Axlii also has parallels in Sloane 3826.

Sloane 3849 (art. 7) Excerpts from LJ.

S3 Sloane 3853: This manuscript contains large portions of the *Sworn Book*. Mid 16th century, also with excerpts from Agrippa (with citations) and many other texts. English and Latin. Although belonging to the same family of manuscripts as Sl. 3854 and Sl. 3885 (see below), it is important, in that it is the only second witness to portions of the text, including the drawing of the magic circle, and shows some independence. It has the odd trait of occasionally replacing letters steganographically, but the result is hardly disguised at all, e.g. "cpnkuro" for "conjuro" and "dfmpnes" for "demones."

**Contents:**

127v-137v ("fol 163f"): Catalogued as 'The Divine Seal of Solomon', [127v variation of Sigillum Dei Aemeth;]

128r-v: English version of IV.49-65;
129r-130v: XXVII-XXX, LXXVII-LXXIX, LXX;
130v-134v: CII-CXV.48;
134v-135v: LXXIII, XClI;
135v-137v: CXXXV.8-17, CXXXVII.1-19, Cl.2-8.
149r ff: CXXVII ff.

S4 Sloane 3854: (art. 9, fol 117-144) 14th century. "Honorii Magistri Thebarum liber cui titulus Juratus." or "Liber Juratus, vel liber de vita Animæ rationalis Qui Liber Sacer, vel Liber Angelorum nuncupatur quem fecit Honorius Magister Thebarum," etc.
Sloane 3883: (fols. 1-25) 17th century. "De modo ministrandi sacrum" (revealed to Solomon by an angel)

S5 Sloane 3885: (fols. 1-25). The watermark has been dated to 1588. "Liber sacer Salomonis," repeated at fold 96v-125; (fols. 58-96) "Tractatus de re magica ab Honorio filio Euclidis magistro Thebarum ex septem voluminibus artis magicae compilatus, et intitulatus Liber sacer, sive juratus.," or "Opera Salomonis ab Honorio ordinata" (cursive script).

Of these, Sloane 38354 is the most reliable, complete, and readable.

All of the manuscripts seem to be missing some text, as shown by internal references to material not actually to be found. One example is the reference to the seals of angels. To make up for these evident deficiencies, the Royal manuscript seems to have inserted some additional text not found in the other manuscripts, namely the information on angels and incenses, most of which is taken from Agrippa and De Abano. It is also missing some text found in the other manuscripts.

Variants are of some interest. Note the recurring sound changes: "i" (R manuscript) becomes "g" (S5 manuscript), e.g. "ienomos" [R] = "genomos" [S5], ..iel [r] = ..ihel [S5], e.g. "kariel" [r] = "karihel" [S5]; also frequent interchange of y to i and i to y; ..am [r] = ..um [S5], e.g. "lemelihum" [S5] = "lemelium" [S5]. possible evidence of mss traditio in some other script [Hebrew or Greek?] or oral tradition.

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

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

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

<table>
<thead>
<tr>
<th>Liber Juratus: [Oratio 17, Royal, fol. 37v]</th>
<th>Ars Notoria: The oration of the physical art</th>
</tr>
</thead>
<tbody>
<tr>
<td>O Jesu the sonne of the incomprehensible god hancor hanacor hamylos [or hanylos] iehorna theodonos helyothos [heliotehos] phagor corphandonos norizaue corithico hanosae helsezope phagora.</td>
<td>IHesus fili Dominus Incomprehensibilis:</td>
</tr>
<tr>
<td>Eleminator candones helos hele resphaga thephagayn thetendyn thahanos micemya [S4: uicemya] hehor tahonas [heortahonas] nelos [uelos] behebos belhoes hachagaphan belelhothol ortphagon corphandonos borne in the shape of a man for us sinners and yow holy angells heliotehos phagnosta herken and teche me and gouerne me (hic dic petitionem tuam sed p visione diuina dic ut sequitr.) that i may come to obtayne the visyon of the deyte thorow the glorious and moste gentle and moste almighte creator oure lyuyng lorde holy infinite godely and euerlastinge to whome be prayse honor and glorye worlde withoute ende. amen.</td>
<td>Ancor, Anacor, Anylos, Zohorna, Theodonos, hely otes Phagor, Norizane, Corichito, Anosae, Helse Tonope, Phagara.</td>
</tr>
</tbody>
</table>

Another part of the same oration.

Elleminator, Candones helosi, Tephagain, Tecendum, Thaones, Behelos, Belhoros, Hocho Phagan, Corphandonos, Humanae natus & vos Eloytus Phugora: Be present ye holy angels, advertise and teach me, whether such a one shall recover, or dye of this infirmity.
This edition.

This edition is based on the English translation of the Royal manuscript, but with deficiencies and some variant readings from Sl. 3854 (designated S4), Sl. 3885 (abbreviated S5), and Sl. 3853 (designated S3) are also noted.

A complete transcription of R is included on the left-hand side, with a slightly modernized (for readability) version on the right. I have also supplied translations of some of the Latin passages.

The diagram of the Sigillum Dei Aemeth is based on that in Sloane 313, but with a few corrections based on the description in the text. It has been reconstructed using the excellent Schreibweise font from Andrew Leman at E-phemera. It was developed from a sample of a German manuscript dating from 1492. This is fairly close to the (although considerably corrupted) version shown in Athanasius Kircher in his monumental work Oedipus Aegyptiacus (1562). The drawing of the sigil does not occur in Royal, Sloane 3854, or Sl.3885. The version in Sloane 3853 (reproduced in C.J.S. Thompson, The Mysteries and Secrets of Magic, New York, 1973, pg. 186, but without identifying the source) is somewhat different. The drawing, with interesting differences, also appears in an Italian manuscript of the Key of Solomon in the Bodleian Library, MS. Mich. 276.

Abbreviations

GH Gösta Hedegård (2002)
R British Library MS Royal 17Axlii
S3 Sloane 3853
S313 Sloane 313
S4 Sloane 3854
S5 Sloane 3885

Section numbers follow GH. Corrected readings are indicated by * in front of the correct form. Text in <> is to be deleted.

Liber Iuratus Honorii

or

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

The health which the Lord has given his people is now turned into the damnation of all people. For even the magians themselves, being intoxicated and blinded by the devil, and contrary to the order of Christ's Church, and transgressing the commandment of God, which says, "Thou shalt not tempt the Lord thy God, but him only shalt thou serve."
von to devi-| Ils and abysed his name In calling of them co-| ntrary to the profession made at there baptin,

But these negromancers or magians, denying the sacrifice due to God, and in tempting him have done sacrifice to devils, and abused His Name in calling of them, contrary to the profession made at there baptism,

for there it is sayd: for sake the devill and all his| pompes, but thes magyans and negromansers| dothe nott follow only the pompes and workes| of sathan but hathe also brought all people th-| rough there meruelus ejllysoyns In to þ| e err-| ors drawing the ignorant and suche lyke In| to the damnasyon bothe of sowle and body, and| they thinkinge this for no other purpose. but| that by this they shulde destroye all other scye-| nces, it is thought mite therefor to plucke vp| and ytterly to destroy this dedly roote and all the| followers of this arte, but they thryove the I-| nstygasyon off the deuill and being moused w| envy and couetusyns vnder the simlytyude of| truthe they did publyshe and spred abrode þ| f-| aushed speking falce and vnlykely thinges, for| It is nott possible þ| a wicked and vnclen man| shulde worke trwy In this arte, for men are n-| ott bownd e nto spirits, but the sprites are co-| nstrayned agaynst þ| wille to answere men þ| be clensed or clene, and to fulfill there requeste-| s, yet agaynst all yo| willes we haue gone abo-| wt to set forthe the princyples of this arte

and þ| cause of truthe, and for that cause thay h-| ad condemned this arte and Iudged hus to dethe.

we therfore throughe godes sufferance haui-| ng a fore knoleadge of that Iudgement knowing a-| lso þ| by it shulde folowe miche mischefe and þ| It| was impossible to vs to scape the handes of the| people by owre owne strengthe w| owt the helpe| of sprites dowting þ| a greter danger wolde folo-| w upon it, for the wicked power of the sprites a-| tt owre commaundement wolde

and the cause of truth, and for that cause thay had condemned this art and judged us to death.

We therefore, through God's sufferance, having a foreknowledge of that judgement, knowing also that by it should follow much mischief, and that it was impossible to us to escape the hands of the people by our own strength without the help of spirits, doubting [i.e. fearing] that

1. The number g S4 and S5 is 89; reads '8', while I 811. The revealing angel is spelled 'Hocrohel' in the manuscripts.
haue destroyed| them all utterly In on, wherfore we called on ge-| nerall counsell off all the masters In the which| counsell of *811* masters which camme owte of| naples athence and tholetus we dyd chuse on| whose name was honorius the sonne of euclud-| vs master of the thebanes, In the which cytye th-[i]s art was redd þ| he shulde worke for us in| this sayde arte, and he throughge the counsell| of a sertayne angell whose name was hocroell| dyd wryte *7* volumes of arte magicke, geuy-[i]ng vnto hus the kernel and vnto other the sh-[i]| alles owt of the which bookes he drw owt *93*| chapters in the which Is bryffely contayned

the effecte off this arte, off the which, chapters he| made a booke which we doo call the sacred or sworn| booke for this cause, for in it is contayned a *100*| sacred names of god and therfor it is callyd sac-| red as ye wolde saye made of holy thinges, or ell-[i]s be cause by this booke he came to the knowled-| ge of sacred or holy thinges, or elles be cause It| was cosecrated of angells, or elles be cause the a-[i]ngell hocroell did declare and show vnto him þ| it was consecrated of god, then they prynces &| prelates being pacefied w[i]th burning of serten f-[i]ables or tryffles, thought verely this arte had| bin vterly destroyed, and therfore we being som-[i] whate moued made this othe amounge oure se-[i] lues, first þ[i] this book shulde be deluyeryd to no| man vntyll suche tyme as the master of the ar-[i] te were in leoberdye of dethe and þ[i] this shulde| be copyed but vnto *3* att the most, and þ[i] it sh-[i] ulde be deluyeryd to no woman nor to any ma-[i] n excepte he were off lawfull aghe which shulde| also be bothe godely and faythfull whose gode-[i] ly behauer had bin tryed by the space of a whole| yere, and þ[i] this booke shulde no more here after

a greater danger would follow upon it, for the wicked power of the spirits at our command could have destroyed them [i.e. those who condemned us] all utterly in an hour.

Wherefore, we called a general council of all the masters. And out of the which council of 811 [*89*] masters which came out of Naples, Athens, and Toledo, we did choose one whose name was Honorius, the son of Euclid, master of the Thebians, in the which city this art was read, that he should work for us in this said art. And he through the council of a certain angel whose name was Hocroel, did write seven volumes of art magic, giving to us the kernel, and to others the shells. Out of the which books he drew out 93 chapters, in the which is briefly contained

the effect of this art, of the which chapters he made a book which we do call The Sacred or Sworn Book for this cause, for in it is contained the 100 sacred names of God, and therefore it is called sacred, as you would say "made of holy things," or else because by this book he came to the knowledge of sacred or holy things, or else because it was consecrated by angels, or else because the angel Hocroel did declare and show him that it was consecrated of God.

[The oath]

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

- First, that this book should be delivered to no man until such time as the master of the art were in jeopardy of death, and
That it should be copied but to three at the most, and that it should be delivered to no woman, nor to any man except he were of lawful age, and he should also be both Godly and faithful, whose Godly behavior had been tried for the space of a whole year, and that this book should no more hereafter be destroyed, but that it should be restored again to the honor, or to his successors, and

If there cannot be found an able and a sufficient man to whom this booke might be deleyued, þt then the mast-er bynde his executors by a stronge othe to bury ít with him in his grave, or ells he shall him selfe bury it himselfe, in some pl-ace honestely and clenly, and newer after to reve-le the place by any surcumstances to any creat-ure, and ye the master shall haue nide of any sco-lers or will proue them any man of wayes þt for to fulfyll his commandementes yff nide be they| shall euen suffer dethe rather then they will decl-are are eyther the sayinges or doinges of there ma-ster, or þt he knoweth any suche things, nor decl-are are any suche thing by any man of surcumstan-ces. and lyke as a father dothe cause on of his so-ñnes to loue another, euen so doth the master v-nte and kintt together his discyples or scholler-s in concorde and loue so þt always in the on shall helpe to bayre the others burthen, nor on shall no-tt revele the secretes of a nother, but they shall be faythfull off on mynde and concorde, and he þt

He shall trewly performe obserue and kepe every art-ycke off his othe and for this cause this is callyd | the sworne booke: {*ffinis prologi */*//*/**/*/*}
End of prologue.
In the name of the almighty God, our Lord Jesus Christ, the true living God. I Honorius have thus appointed in my book the works of Solomon. I have first appointed the chapters to make the more plain.

Here begins the chapters of the first work.

1. The first chapter is of the composition of the great name of God, which the Hebrews call Schemhamphoras which consists of seventy-two letters: h. t. o. e. x. o. r. a. b. a. l. a. y. q. c. l. y. s. t. a. l. g. a. o. w. o. s. v. l. a. r. y. t. c. e. k. x. p. f. y. o. m. e. m. a. n. a. r. e. l. a. t. e. v. a. t. o. n. o. a. o. y. l. e. o. t. s. y. m. a. l. e. k. x. p. f. y. o. m. e. m. a. n. a. r. e. l. a. t. e. v. a. t. o. n. o. a. o. y. l. e. o. t. s. y. n. a., which is the beginning in this art.

2. The second chapter is of the vision of the Deity.

3. The third of the knowledge of the divine power.

4. The fourth of the forgiveness of sins.

5. The fifth that a man should not fall into deadly sin.

6. The sixth of the redemption of three souls out of Purgatory.

The chapters of the second work.

7. The seventh chapter is of the knowledge of the heavens,

8. To know the angels of every heaven

9. To know every angel, his name, and his power,

10. To know the seals of every angel,

11. To know under whom every angel is,

12. To know the office of every angel,

13. Of the invocation of every angel and of his company,

14. How a man should obtain his will by every angel,

15. To obtain all sciences,

16. To know the hour of death,
The chapters of the third work.

34. Of the constrinksyon of spirits by words,
35. Of the consthinksyon of spirits by seals,
36. Of the constrinckesyon of spirits by tables,
37. To give every spirit his shape,
38. Of enclosing of spirits,
39. Of a spirit that is enclosed, that he may answer or not,
40. To cause thunder and lightening,
41. Of burning to be made,
42. Of the purging of the air,
43. Of the corruption of the air,
44. To cause snow and ice,
45. Of dews and rain,
46. To cause flowers and fruits,
47. To go invisible,
48. Of a horse which will carry you anywhere you wish in a single night,
49. To bring again a man that is gone safe in an hour,
50. To have a thing carried where you will in a moment,
51. To take away a thing,
52. To bring a thing again,
53. To change the shape of every thing,
54. To make a flood in a dry ground,
55. To make a commotion at your pleasure,
56. To destroy a kingdom or an empire,
57. To have power over every man,
58. To have a thousand armed men,
59. To form a castle that shall never be destroyed,
60. To make a wicked glass,
61. To destroy a place or a hold by a wicked glass,
62. Of a glass wherein you shall see the whole world,
63. To bring again that which a thief has stolen,
64. To open locks,
65. To cause discord and debate,
66. To cause unity and concord,
67. To have the favor of everybody,
68. To obtain or get riches,
69. [To have the desire of women.]
70. To heal all man of diseases.

* These chapters are extant, even in the Latin manuscripts.
** See chapter CXVI which recounts the chapters.
The chapters of the fourth work.

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

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

Thus ends the notes of all the chapters.

[III.] Here begins the book.

We therefore, through God's help, intending to follow the steps and precepts of Solomon, therefore to your receiving of such a high mystery, we profess to be one chief principal or beginning. Note therefore that the first and chief principal or beginning is the Divine Majesty, and the true invocation must come from the very faith of the heart, the which faith the works shall declare. For Solomon said there is one only God, one might or power, one faith, of whom one work, one principal or beginning, and of whom the perfection and effect of every work comes, although this be divided into many parts. For like as all the whole parts do savour and smell of the body, even so likewise of these things come all perfection and effect.
In the name therefore of the true and living God, who is Alpha and Omega, the beginning and the ending, which is the Father, the Son, and the Holy Ghost, three persons and one God, the giver of life, and the destroyer of death. For he destroyed our death and through his resurrection restored us again to life.

Off the making of the Seal of God, for the knowledge of the first part, of the knowledge of the divinity, for the knowledge of the second part, in the third part of the vision of angels, the fourth of the constrinkesyon, the fifth part of the bonds of dead men.

Of angels there are three kinds. Some are celestial, some are of the air, and some are of the earth. Of the celestial, there are also two kinds. Some of them serve God only, and those are the nine orders of angels that is to say, cherubin, seraphin, thrones, domynatyons, vertuse, princypates, and potestates, archangells and angels off whom it is to be spoken among mortal men, for they will not be constrained by any artificial power. And therefore they ought not be invocated, for they always stand before the Divine Majesty, and are never separated from His presence. Yet because the soul of man was created with them, and to there likeness, looking to be rewarded with them may through the gift and grace of God, his body yet living behold the Divine Majesty, and with them to prayse and know god the creator, and this kn-owledge is nott to know god in his magestye and power but euer as adame and the | prophettes dyd know him,

But this is principally to be noted, that there are three kinds of men that work in this art: Jews, Christians, and pagans. The pagans doo sacry-| fyce to the sprites of the ayre and of the ea-| rhe but they doo nott
constrayne or bynde them, but the sprites doe fayne them selues to be bownde by the worde of there law, to the Intent they maye make them to committ ido-letrye, and never turne to the true faythe, and by cause there faythe is nought therefor there workes be nawght, he þt will worke after man must forsake the lyuing god, and must doe sacryfyce vnto sprites and Idolles for it is faythe that worketh in a man good or euill, wherfore it is sayde in the gospell þt faythe hath made the saffe, the Iwes doe in nowys worke to obtayne the visyon of the deyte, for by the comminge of christe they lost there prehemynence nor they can nott commye to heauen, for the lorde dothe saye he that is nott baptysed shall be damned, and so in all angells they worke Imperfectly, nor they canontt throughe there invocatyons bringe any worke to effecte excepte they be liue in christe. For it is faith that works in a man good or evil. Wherefore it is said in the Gospel, "your faith has made you safe."

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

Therefore, the Christian man only works truely to come to the vision of the Deity, and in all other works. And although three sorts of men do work by this art magic, yet it is not to be thought that there is any evil in this name Magian, for this same name Magian signifies in the Greek tongue a philosopher, and in the Hebrew tongue a scribe, and in the Latin tongue it signifies wise. And so this name of art magic is
here folowith the makinge off the seale off the trwe | and lyuinge god

Primo fac unum circulum cuius diameter | sit trium digitorum propter tres clauos do-| mini, vel *5* propter *5* plagas, vel *7* pr-| opter *7* sacramenta, vel *9* propter *9* ordin-| es angelorum, sed communiter *5* digitorum | fieri solet. deinde infra illum circulum fac | alium circulum a primo distantem duobus | grantis ordei propter duas tabulas moysi, [9r] vel distantem a poimo [*primo] tribus granis prop-| ter trinitatem parsonarm, deinde infra illo-| s duo circulos in superiori parte quæ | dicitur angulus meridiei fac vnam crucem, | in cuis tibia aliquantulum intrat crc-| ulum interiorem. deinde a parte dextra | crucis stribe .h. aspirationem deinde .t. dein-| de .o. deinde .e. x. o. r. a. b. a. l. a. y. q. c. i. y. s. | t. a. l. g. a. a. o. w. n. o. s. v. l. a. r. y. t. c. e. k. x. p. f. | y. o. m. e. m. a. n. a. r. e. l. a. t. e. v. a. t. o. n. o. | n. a. o. y. l. e. o. t. s. y. m. a. et iste litera su-| nt eque distantes, et circumdunt circculum. eo | ordine quo sunt prenominate et sic mag-| num nomen domini schemhamphoras *72* | literarum erit completum. hoc facto in m-| edio circulo circulorum scilicet in centro fac unu-| m pentagonum talem,  in cuis me-| dio sit signum tav tali  | et super ill-| ud signum stribe hoc nomen dei el, et sub n-| omine aliud nomen dei

[.l.] .ely. isto modo  | deinde infra angulum superiorem penta-| goni stribe istas duas litteras .l.h. et infra | alium angulum dextrum .a.l. et in alio [9v] post istum [istas duas .l.a. et in alio post istum .l.c. et in alio compounded of this word magos which is as much to say as 'wise,' and of ycos which by interpretation is 'knowledge.' For by it a man is made wise. For by this art a man may know things present, past, and to come.

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

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

Then, below that circle make another circle, distant from the first by two barley grains (on account of the two Tablets of Moses), else the distance from the first can be three grains (on account of the three persons in the Trinity.)

Then below those two circles in the uppermost part, which is called the southern angle, make a single cross, the leg of which may slightly enter the innermost circle.

Then, from the right side of the cross, write .h. (the "exaltation"), then .t., then .o. then .e. x. o. r. a. b. a. l. a. y. q. c. i. y. s. t. a. l. g. a. a. o. n. o. s. v. l. a. r. [t]. y. t. c. e. k. x. p. f. y. o. m. e. m. a. n. a. r. e. l. a. c. e. d. a. t. o. n. o. a. y. l. e. [y]. o. t. m. a. and these letters may be made an equal distance apart, and may surround the circle. And with that series of letters which was previously named the circle will thus be filled with the great name of the Lord, Schemhamphoras, of 72 letters.
post istum] n.m. deinde circa pentagonum | fac vnum eptagonum cuius latus superius | secundum sui medium contingat angulum | superiorem pentagoni vbi l.h. scribatur. et in eodem latere eptagoni scribere hoc nomen | scante [*sancti] angeli quod est [.casziel. et in alio latere a dextris istud nomen alterius sancti angli quod est] .satquiel. deinde in | alio .samael. et in alio .raphael. postea .anael. | postea .michael. postea .gabriel. et sic *7* | latera eptagoni sunt adimpleta, deinde circa | istum eptagonum predictum fac alium e-| ptagonum non quoquo modo factum priu-| s sed taliter quod vnum latus ipsius in-| carceret latera alterius, deinde fac alium | eptagonum [talem] qualis prius fuit cuius ang| uli *7* contingant angulos *7* | eptagoni se-| cundi qui bus videetur. hic tamen ept-| agonus infra perdictum secundum conclu-| detur, [unum] latus secundi eptagoni supernudo et a|-| liud subenido, [sed] latus primo angulos succe-| dens subenudo ibit. et quæ sequuntur serie | supereuntis et subeuntis alterturn se | habebunt, deinde in quolibet angulo secu-| ndo ndi eptagoni vna crux depingatur, deinde |[10r] in illo latere secundi eptagoni quod transit ab | vltimo angulo [eiusdem] ad secundum angulum | eium | [in eadem parte quæ est super .casziel. silla-| be cuiusdam scaneti [*sancti] dei nominis scribatur, ] | ita quod hac sillaba .la. scribatur in illo lo-| co lateris perdicti qui est supra primam si-| llabam de .casziel. et hac sillaba .ya. in illo loco | [eiusdem] lateris qui est supra vltimam sillabam eius-| dem de .casziel. et hæc silliba .ly. in illo loco | eiusdem lateris qui est latus intersecans pr-| edictum latus et crudem secundis angulis | eiusdem | sdem, deinde in latere illo quod tendit ab an-| gulo primo eiusdem secundi eptagoni ad te-| rtium angulum eiusdem scribatur hoc nom | [en sanctum dei .narath. ita quod hac sillaba | .na. scribatur in illo loco eiusdeum | lateris qui est supra primam sillabam de .satquiel. | et hac sillaba .ra. in illo loco qui est supra | vltimam eiusdem, et [hec] dua literæ .t.h. in illo | loco qui est in | eodem [latere] inter latus secans ip-| sum et crudem tertiam, deinde in illo latero | eiusdem secundi eptagoni qui tendit .a. | tertio angulo eiusdem ad quartum eiusdem |[10v] scribatur hoc creatoris nomen sanctum | quod dicitur .libarre. ita quod hac sillaba | .ly. scribatur supra primam sillabam, de | .raphael. et hæc sillaba .bar. supra vltimam | sillabam eiusdem, et hæc sillaba .re. in illo | loco eiusdem lateris qui est inter | latus int-| ersecans ipsum et quintur angulum eiusdem |
secundi eptagoni, deinde in illo latere eiusd-| em secundi eptagoni quod est .a. quinta cru-| ce vsque ad
vltimam scribatur hoc aliud sa-| cum creatoris
nomen .libares. ita quod | hæc sillaba .ly. scribatur in
illo loco lateris | qui est supra primam sillabam
ipsius .michael. | et hæc sillaba .ba. in illo loco lateris
qui | est supra vltimam sillabam eiusdem, et hæc |
sillaba .res. in illo loco eiusdem lateris qui est | inter
latus intersecans ipsum et vltimam cr-| ucem. deinde in
illo latere eiusdem secundi ip-| tagoni quod vadit a
secundo angulo eiusdem | secundi eptagoni ad quintum
scribatur [hoc] aliu-| d sacrum nomen dei
[11r].lia| alg. cum
coniuncti-| ua ita quod coniuunctiua in illo loco e iusd-|
em lateris scribatur quid est supra primam
[11v].sillaba
de .samael. et | hæc litera .ly. in illo loco | eiusdem
lateris qui est supra vltimam eiusdem, | et hæc |
sillaba .alg. in illo eiusdem lateris qui est | inter
latus intersecans ipsum et quartam | crucem, sed caue quod
ra coniunc tua sic de-| bet scribi et cum titulo
intersecante propter | timorem dei malum volitum
diuidentem, de| inde in illo latere eiusdem eptagoni
tendente | a quarta cruce ad sextam scribatur hoc aliu-
d| sacram dei nomen. .veham. ita quod hæc sill-| abra .ve.
scribatur in illo loco eiusdem lateris | qui est supra
primam sillabam de .anael. et | hæc litera .h. supra
vltimam sillabam et hæc | sillabam .am. in illo loco |
eiusdem lateris q-| ui est latus secans ipsum et sextam
| crucem, | deinde in illo latere quod tendit a sexto | angulo | eiusd-
em | scribatur [hoc] aliu-
d sacrum dei nomen,
and the which should be shown
doubled.

<Yet here, the heptagon under the preceding second will be
continued.> unus latus secundi heptagoni supernudo et aliud
subenudo, sed latus primo angulo succedens subenudo itib. et quae
seguntur serie supercunetis et subeuntis alterutrum se habeunt.

Then, in each of the angles of the second heptagon make a
cross.

Then, in that side (of the second heptagon) which goes
from the last angle to the second angle of the same, in that part
which is above the first syllable of Casziel, this syllable from a
sacred name of God should be written: la, and above the last
syllable of the same (Casziel)
should be written this syllable: ya,
and in the space [between] the
intersection and the second cross
should be written the syllable ly.

Then, in that side which
extends from the first angle of the
second heptagon, and continues to
the third angle of the same, this
holy name of God should be
written: Narath, and the first
syllable, Na should be written in
that space of the same side which
is above the first syllable of
Satquiel, and the syllable Ra in the
space which is above the last
syllable of the same, and the two
letters ’t,’ ’h’ made in that place
which is in the same side between
the side intersecting itself and the
third cross.

Then, in that side (of the
same second heptagon) which
extends from the third angle of the
same to the fifth of the same,
should be written this holy name
of the Creator, which is called
Libarre, such that the syllable Ly
is written above the first syllable of Raphael, and the syllable bar is
over the last syllable of the same,
and the syllable re in that space of
the same side which is between the
side intersecting itself and the


Then, in that side (of the same second heptagon) which is farthest from the fifth cross, this other sacred name of the Creator should be written: Libares, such that the syllable Ly is written in that space of the side which is above the first syllable of Michael, and the syllable ba in that space of the side which is above the last syllable of the same (Michael), and the syllable res in that space of the same side which is between the side intersecting itself and the last cross.

But beware that the coniunctiua (connective) should be written thus: [figure] with the inscription intersecting, because of the fear of God malum volitum dividentem.

Then, on that side (of the same heptagon) that goes from the second angle (of the same second heptagon) to the fourth, this other holy name should be written: Lialg cum coniunctiua ita quod coniunctiua in illo loco eiusdem lateris scribatur which is above the first syllable of Samael and this syllable ly in that space of the same side which is above the last syllable of the same (Samael), and this syllable alg in that place of the same side which is between the side intersecting itself and the fourth cross.

Then, on that side which goes from the sixth angle (of the same second heptagon) to the first angle, this other sacred name of God should be written: yalgal,
such that the letter y is written in the space of the same side which is above the first syllable of Gabriel, and the syllable al is above the last, and the syllable gal should be written in the space of the same side which is between the intersection and the first cross.

Then, in the middle of the first side and the third heptagon, to the right, should be written vos, and in the next place Duymas, and in the next Gyram, and in the next Gram, and in the next Aysaram, and in the next Alpha, and in the next ọ.

Then, in that small space which is under the second and the third angle of the first heptagon, should be written this name of God: el, and in that small space which is to the right under the second and third angles of the heptagons under the second cross, this name: ON, and in the next space under the third cross, again this name: el, and in the next under the fourth cross, again: ON, and in the next under the fifth cross, again: el, and in the next under the sixth cross, again: ON, and in the next under the seventh cross: ọ.

Then in that small space which is enclosed between the first angle of the second heptagon and the second angle of the same, and the first side of the third heptagon, and the part touching those angles of the circle, draw a single cross in the middle, namely in that space. And in the top-left space of the cross, write the letter: a, and in the top-right space of the cross this letter: g, and in the lower-right space write another letter: a, and in the fourth lower space this other letter: l.

Then in the middle of the next small space to the right, write this name of God: Ely.
and in the next, this name: Eloy,  
and in the next: Christos,  
and in the next: Sother,  
and in the next: ADONAI,  
and in the next: Saday.

After this you shall know  
that commonly in the exemplars  
the five-cornered star or amulet is  
made of red, with the space within  
dyed saffron [yellow], and the  
first seven-cornered star of azure,  
the second of saffron, the third of  
purple, and the round circle of  
Black.

And the space between the  
circles where the name  
Schemhamphoras is, is died with  
saffron. At other spaces are to be  
coloured with green.

<Where Tetragrammaton  
ye & the circle about that white,  
with the angels names and  
planets.>

But in operations it must  
otherwise be done. For it is made  
with the blood either of a mole or  
of a turtledove, or a lapwing, or of  
a bat, or of them all, and in virgin  
parchment of a calf, or of foal, or  
a hind calf [i.e. deer]. And so is  
the Seal of God perfect.

And by this holy and  
consecrated seal after it is  
consecrated, you may work  
operations which shall be declared  
afterwards in this book. The  
manner of consecrating of this  
holy seal ought thus to be as  
followeth.
Inspirante domino dixit salomon unus | est solus deus, sola fides, sola virtus, quam dominus hominibus voluit reuelari et di-| stribui hoc [*tali] modo. dexit angelus .Samael. | Salomoni hoc dabis populo Israel qui et | aliis similiter tribuent [sic placuit creatori] et iubet ipsum domin-| us, vs taliter consecrari, primo sit mundus op-| erans non pollutus, et cum deuocione fac-| iat non astute, non commedat neque vibat, | donec perfecerit opus, et sanguis quo scrip-| tus [*scriptum] fuerit primo sit benedictus sicut postea | dictur, deinde suffumigetr, hoc sigillum am-| bra musco aloe lapdano albo et rubeo, mastice, | olibano margaritis et thure. Inuocando et | orando dominum sicut postea de visione di-| uina erudietur, post, Inuocando angelos sic-| ut

By the inspiration of God, Solomon said: there is only one God, one faith, and one virtue, which the Lord intended to be revealed to men and distributed of this wise. The angel [Samael] said to Solomon, "This shall you give to the people of Israel who also shall likewise give to others. So it has pleased the creator."

And the Lord commands it thus to be consecrated: § First, let the worker be clean, not polluted, and let him do it with devotion, not deceitfully. § Let him not eat nor drink till he has done his work. § And the blood wherewith it shall be written, first must be blessed as shall be said afterward.
etiam infra dicetur, mutabitur tamen pe-| ticio hoc [*tali] modo,

Then the seal must be [per]fumed with amber, musk, aloes, lapdanum, white and red mastick, olibanum margarith [i.e. pearls], and frankincense, calling upon and praying to the Lord and all holy angels, by saying as follows:

Oration.

"That you, O Lord, through the annunciation, the conception" etc.¹ "that you would deign to bless and consecrate this most holy name and your seal, so that through it with your mediation, I or such person N, will be able to conquer such heavenly powers, of the air or earth, with the infernal ones, to subdue, invoke, transmute, conjure, constrain, arouse, congregate, disperse, bind and return them without harm. To appease people and favourably obtain from them their petitions, to pacify enemies, to disseinate those pacified, to protect the health of those who are healthy, or to sicken them, and to cure the sick. To guard good people from evil, and to distinguish and recognised them, to evade all physical danger, to make favourable judges be favourably disposed again, to have victory in all things, to destroy carnal sins, and rout, conquer, and rout spiritual ones, to increase wealth in good things, and on the Day of Judgement that I may appear on your right hand with your

1. Tr. JHP. This oration is given in full in chapter CXIX, unfortunately not included in J. Si 128v: That thow lorde by the announciacion, conceptiõ &c. vouchesafe to blesse & çösecrate this th holy name & se; by it through thy mediacion I may suche one maye convitco heuên: powers ayrely c infernall to subd invocate to alter coniure, côstray reyse up, côgreg dryve away to b to make them n hurt or harme t men & of them: / them þ peace to disseue kepe seke =sic in helth or to m seke./ to make men whole, to k evyll men from to dyvide & to k them. / to skape bodely daunger, Judges pacified pleasure / to obt victory in all thy mortifie carnall & to dryve away ouercome & avt spirituall: / to en riches in good ti whan in the day judgement, I or appere of thy ry, hande w' thy say electe I or he m knowe thy maie
et tunc illa nocte sub aere [sereno] extra domum dimitte-
| at, tunc habeas chirotecas nouas sine creace fa-
| ctas in quas quis numquam manum posu-
| t it [*posuerit] in quibus signum glutetur, et sic complebit-
| ur hoc sacrum [*sacrosanctum] sigillum, cuius primus eptago-
| nus .7. ordines, secundus .7. articulos duplos |
| tertius .7. sacramenta designat */**/**/**/**/*

Prima mundatio that is to saye the beginninge of the |
clensisge or powrginge of him þ† shall worke in this |
arte ffor | he must be cleane ffom all filthynes of soule |
and bodye. */**/**

[13v]

Now that we haue fynisshed the composition | or |
makinge of the seale of god, let vs procede to kno-
| how we shall obtayne the visyon or sighte of the deite. |
| ffirst he þ† shall worke must be very penitent and trew-
| ly confessed of all his sinnes. he muste ytterly forbere |
| þ£ | company of women and all the intyrements, in so |
| muche þ† he maye nott looke vpon them, ffor as salo-
| mon sayeth, it is better to abyde withe a bere or a ly-
| on in there dennes then to be in a howse w† a wickyd |
| woman, he maye kepe no company w† wicked or sin-
| full men, for as dauid sayethe w† þ£ holy thow shalte |
| be holy, and w† the wicked thow shalte be wicked. the-
| refore he muste leade a pure and a clene lyffe. for da-
| uid sayeth blyssed are the vndefyled and those þ† walke |
| in the lawe of þ£ lorde, lett not his apparryll be filthe |
| but rather new, or elles very cleane waschyd, sal-
| omon meanithe here by þ£ new garmente virtu | and |
purenes of lyffe, ffor god and his holy ang-
| ell care for no wordely thinges, and that do-
| the appere, for the pore men doo soner worke | effectually in this arte then

saints and elect, and be able to recognise your |
majesty."

Then that night let him lay it |
without the house in the clear air. |
Then you shall have new gloves |
made without fingers thereon |
[perhaps better: without whitening |
with chalk], into the which no |
man ever did put his hand, in the |
which the seal shall be fast put |
and thus is accomplished this holy |
[*consecrated] seal [whose first |
heptagon designates the seven |
orders, whose second designates |
the seven twofold events, and |
whose third designates the seven |
sacraments.] |

Now that we have finished |
the composition or making of the |
Seal of God, let us proceed to |
know how we shall obtain the |
vision or sight of the Deity. |

First he that shall work must |
be very penitent and truly |
confessed of all his sins. He must |
utterly forbear the company of |
women and all their enticements, |
isomuch that he may not look |
upon them. For as Solomon says, |
"It is better to abide with a bear |
or a lion in their den than to be in a |
house with a wicked woman." He |
may keep no company with |
wicked or sinful men, for as David |
says, "With the holy you shall be |
holy, and with the wicked you |
shall be wicked." Therefore he |
must lead a pure and clean life. |
For David says, "blessed are the |
undefiled and those that walk in |
the law of the Lord." Let not his |
apparel be filthy, but rather new, |
or else very clean washed. |
Solomon means here by the new |
garments virtue and pureness of |
life, for God and his holy angels

"Blessed is the servant": Matt. 24:46.
the ryche men, but in this worke folowinge clene apparr-
yll is necessarye, for angells doo abyde w̃ me~ and
they be clene, and therfor they desyre to h̃ aue clene
apparryll, and therfore salomon d̃ d speke generally
aswell of the clennes of þ̃ soule as of the clennes of
apparryll, and let | him that shall worke neuer be ydell
least | his harte doo the soner enclyne to synne for | the
scripture sayeth, be alwayes doinge som-| e thinge lest
ye be fownde ydle, and lett | him always praye vnto
god withte these praye-| rs folowinge for the scripture
sayethe bless-| ed is the seruant whome the lorde when |
he commeth shall fynde wakinge */%*/%*/%*

The suffumigations as heare foloweth */%*/%*/%*

Thimiamate for the satter daye is all good | things and
well smelling roottes as ys cost-| us and herbe thuris,
Thimiamate vpon sounday is masticke, | muscus and
suche lyke and all other good

gumes of good odoure, as thus, beniamen, | storax,
labdanum, ambre armoniacum, | and such lyke
Thimiamate vpon moondaye is folium | mirti, and
lawlri, and leues of good odor | of all swet flowers

The following s on suffumigation the names of an; not found in oth
manuscripts of I Iuratus (S5, S4, Sl.313). They ju
directly to the O I have acording place the text i
The section on suffumigations j have been taken
Agrippa (1533), Agrippa's sourc Sepher Raziel. I
section on the n; the angels is not in Agrippa.

OP: “For the mc the leaves of all vegetables, such
indum leaf (malabathrum?)

OP: 1.44 (based i on Raziel): “a
suffumigation of Saturn
is all fragrant roots, such
as costus and herb
frankincense”; “For the
Sun is all gums, such as
frankincense, mastic,
benjamin, storax,
ladanum, amber,
musk.”
Thimiamate on the tewsdaye is sanders, the red, black, and white, and all sweet woods as lygnum aloes, cipres, balsami, and such lyke.

Thimiamate on the wedsoundaye is the ryndes of all sweete woods, as cinamum, cassia ligina corticus, lauri, and macis, and all sweete sedes.

Thimiamate on the thowrsdaye is all swe- te frutes as nuttmuges, cloues, the ryndes of oresnges and citrynes drye and powdred with suche lyke of good odoure.

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

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

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

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

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

Solomon making a distyctyon upon the dayes and planettes of the spyce with þe which a man oughte to make thimiamate, sayde that of Saturn is each good rootte in good and euill, of Jupiter all fruits, of Mars each tree, of Sol each gumme, of Dioche lefe, bacce, cardamonum wax, put also with these things.

Salomon making a distyctyon upon the days and planettes of the spice with which a man oughte to make thimiamate, sayde that of Saturn is each good rootte in good and euill, of Jupiter all fruits, of Mars each tree, of Sol each gumme, of Dioche lefe, bacce, cardamonum wax, put also with these things.

Hermes sayeth that he founde in an olde booke þe these were þe more suffumigatyons thimiamate

Hermes says that he found in an old book that these were the leaves of good odor of all sweet flowers.

leaves of myrtle laurel; "of Mar fragrant woods, sandalwood, cyʒ balsam, and ligr aloes"; "For Me are the barks of and fruits, such cinnamon, lignu cassia, mace, cit and laurel seeds also all fragrant "of Jupiter is all fruits, such as m or cloves."

Agrippa: "For V flowers, such as rose, violet, crox the like."

Compare Agrippa OP1.44: "But H describes the most powerful fume t viz. that which i compounded of seven aromatics according to the of the seven pla it receives from peppewort, fro Jupiter, nutmeg, Mars, lignum-al from the Sun, m from Venus, saffron, from Mercury, cinnamon, and f Moon, the myrfl

OP1.30: "every thing that bears fruit is from Jupiter, and even that bears Flowers is from Venus, all and Bark is from Mercury, and al from Saturne, at Wood from Mar leaves from the

OP1.43: "And F saith, that there nothing like the Sperma Ceti
Suffumigacions compounded of sartai- ne thynges here followeth. Attributed unto the planettes.  

Suffumigations compounded of certain things here follow, attributed to the planet.

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

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

For Mars take euphorbium, bedellium, ar-| moniacum, the roots of both the herbs ca-| lled Helleborus (of some it is called bearfoot), with the powder of the stone called magnes, and mirr, with a little sulphur, but of the other equal portions, mixt all to gether
w^t the braines of a rauen, and humayne | bloude w^t the bloude of a blak catt suche | a quantie as yt maye be verie odiferus, | and laye yt up for youre vse as before sa|- ide.

*/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*
For marcurie take mastike, thuer, cloues, | the hearbe called sunckfoyle and of the st|- one in pouder called an agath, of equa|- ll porcions and mixt all thes to gethere, | w^t the braines of afoxe and of a wesell, w^t| bloude of a pye called a hagester, suche | a quantyte as shalbe expedit, so p^t it be | verie odiferus of the goumies aforesaide, | and laye yt vp saffe for your e vse as be|- fore is first wrytten. */*/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*

For the planet Jupiter take the seed of an ash tree, lignum aloes, storax, beniame~ | and of the stone þ^t is called lapis lazuli, | and the greate endes of the quiells of a peacock equall porcions, and mixtall th-| es to gether w^t the bloude of a storke, of | a swalowe, and the braines of stagg call-| ed an hartte when he is kylled in the pr-|- eceans of the prince, the male or female | will serve, but take suche a quantite as | yt may be verie odiferous of the foresai-| de gumes, and layeyt vp vere well fo|- r youre vse as before saide. */*/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*

For the planet Saturn take the sedde of bla-| ke popye the sede of henbane, the rotte of ma-| ndragg,
and of the stone in powder called magnez, and of myrrh, equal portions, mix all these together with the brains of a black cat, and the blood of bats called fluider mice [i.e. bats], having respect to the quantity that it be odorous of the gums afore specified, keeping it very well for your use as is first written.

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

A suffumigation made of these herbs as follows causes a man to see secreate visions to fore shewe and pronosticate hidden and secret mysteries concerning the whole use of the world, and to reveal and openly declare the qualitites and operation thereof.

Take of seed of flex the seed of the herb called fleseed, the roots of violets, the roots of parsley, and make a fumigation according to the use as you shall be taught in this booke, and you shall through the grace and help of almighty God have your desire.

A suffumigation made of these erbes cause the visions in the air or elsewhere to appear.

Take coriander of some called colender and henbane, and the skin that is within the pomegranite. And the fumigation made, it is finished [=accomplished] that [which] you desire.
A suffumigation made of these herbs as follows expels visions of the earth to appear.

Take the root of the cane reed, and the root of giant fennel, which is called ferula, with the skin that is within the pourgarnet, and henbane, and the herb tassi barbass, and red sanders, and black poppy. The confection of these made, it is finished that which you desire.

But if this herb parsley with the root of it be added unto the foresaid confection, it destroys the foresaid matter and makes it clean void from all places, and it shall come to no effect.

A suffumigation made of these herbs as follows expels and drives away all visions, and fantasies in sleep or otherwise.

Take peonies, pennyroyal, mints and the herb called palmacrist, and make a confection thereof at your going to bed, or at any other time when as need requires, and it shall be done that which you require.

A suffumigation made as follows drives and expels all poisons and venoms.

Take the fumes of a peacock feather, and the hidden parts of the lungs of an ass, and make a confection thereof, and it is done that which you desire.

A suffumigation made as follows causes a house or such places.
A suffumigation made as hereafter follows in any place where you will, causes all things there hidden never to be found or revealed.

Take these herbs, coriander, and saffron, henbane, parsley, and black poppy, the water thereof the poppy distilled and tempered with the juice of the poun-garnet skin, the which is within the said poun-garnet. This being in a confection made and lay with it gold, silver, or any other precious thing within the water, the earth, or any other place where you will, or make a fumigation of the foresaid confection upon the said place which you would hide anything in. The Moon at the same present being in conjunction with the Sun in the fourth house, which is the angle of the earth, or the point of midnight, and it shall be always kept secret, for being found or revealed by any way or means, it is certain and true.
Take the naturall seed of the fyshe called a wh-| alle, lingnum aloes, costus, muske saffronne, | armoniacum, w^t the blude of the foule called a | lapwinge, and make a confection thereof, w^t this | sayde confection make a fumigacion in a conu-| enient place, and you shall see visyons in the | ayer, take of the sayd confection and make

a fumygacion aboute the sepulkers and | vissions of the | dedd shall and wyll appeare. | And note and marke all this well, that thes sai-| de matters hathe tymes and dew, obseruacions | perfyttley to be donne and keepte properly vnd-| er the trew frome and concourse of the | heavenes, | accor dinge to ther proper qualites and influe-| nces, in eche dege. for the whiche you maye w-| orke as in the chapters before wryttene yt app-| erethe more plainely. */*/*/*/*/*/*/*/*/*/*/*/*/*

The suffumigacions of the .12. signes, and of ther-| e facies. */*/*/*/*/*/*/*/*/*/*/*/*/*

τ take for πε fumigation of the singe of aries mir. 
Θ take for the fumigacion for πε singe of taurus, | costus. */*/*/*/*/*/*/*/*/*/*/*/*/*
Π take for the fumigacion for the singe of ge-| mini, mastike. */*/*/*/*/*/*/*/*/*/*/*/*/*
Σ take for the fumigacion for the singe of ca-| neer, camphyre, */*/*/*/*/*/*/*/*/*/*/*/*/*
Χ take for the singe of leo, thi fumigacion, | thus. */*/*/*/*/*/*/*/*/*/*/*/*/*

The suffumigacions of the twelve signs, and of their faces.

• [Aries] Take for the fumigation of the sign of Aries myrrh.
• [Taurus] Take for the fumigation of the sign of Taurus, costus.
• [Gemini] Take for the fumigation of the sign of Gemini, mastic.
• [Cancer] Take for the fumigation of the sign of Cancer, camphor.
• [Leo] Take for the sign of Leo, the fumigation, thu.
• [Virgo] Take for the fumigation of the sign of Virgo, sanders.
• [Libra] Take for the singe of libra, this fumigation, galbanum.
• [Scorpio] Take for the sign Scorpio, this fumigation, opionianac.
• [Sagittarius] Take for the sign of Sagittarius, this fumigation, lignum [aloes].

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

And note and mark all this well, that these said matters have times and due observations perfyttely to be done, and kept properly under the true frame and concourse of the heavens, according to their proper qualities and influences, in each degree. For the which you may work, as in the chapters before written it appears more plainly.
euphorbium. */*/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*

• 

•[Aquarius] Take for the sign of Aquarius, this fumigation, euphorbium.

•[Pisces] Take for the sign of Pisces this fumigation, thimia materis, called armoniacum.

Suffumigations of the facies of the twelve signs.

• Primafacies T teuer mirram. 2. scamonum. 3. pip nigrum. prima 3. costum. 2. cardamonum. 3. coprssum. prima 3. facies. 2. muscum. 2. succum. 3. nucem. muscatum. prima 3. galbanium. 2. ut alm.,

•[Capricorn] Take for the sign of Capricorn, this fumigation, asam.

Suffumigations of the faces of the twelve signs.

• Primafacies T teuer mirram; 2. scamonum; 3. pip nigrum.

• Primafacies [Taurus] costum; 2. cardamonum; 3. coprissum.

• Primafacies [Cancer] muscum; 2. succum; 3. nucem muscatum.

• Primafacies [Libra] galbanium; 2. ut almea; 3. garyophilum.

• Primafacies [Capricorn] asametad; 2. celephamam; 3. pip longum.

De suffumigationibus temporum

In primo tempore lignum aloes, thus, et crocum, in secundo tempore thimiam, id est armoniacum, costum, masticem, in tercio tempore sandalos, cassia et mirium, in quarto tempore muscum succum et lignum balsami.

De suffumigationibus temporum.

In primo tempore lignum aloes, thus, et crocum.

In secundo tempore thimiam, id est armoniacum, costum, masticem.

In tertio tempore sandalos, cassia et mirium.

In quarto tempore muscum succum et lignum balsami.

And look what fumigation we give the first hour of the ☽ the same must you give all that day and so likewise of others.
De fumigationibus quatuor pertium mundi | quatuer elementorum


Nomina aeris in quatuor temporibus in primo | tempore dicitur ystana, in secundo surail, in tertio oadyon, in quarto gulyon, et nomina angelorum qui habent potestatem in aere et super sunt hæc: Raphael, guabryel, michael, cherubin, seraphyn.

Nomina terræ in quatuor temporibus anni in primo dicitur nyguedam, in secundo yabassa, in tertio tobell, in quarto aradon, et geli terræ sunt hæc: Samael, yatayell, baranyell, oryell, arfanyel, tatgryel, danael, affaryell, pactryell, baell.

The names of the angels that have power over the seven days of the week, and over the seven stars, and who go upon the seven heavens, and other while in their chairs be these. Capziel, Satquiel, Samael, Raphael, Anaël (or Amael), Michael, and Gabriel. And the power of these is that Capziel is the power of Sabbathai (Saturn), Satquiel of Zedek (Jupiter), Samael of Madim (Mars), Raphael of Hamina (Sol), Anaël of Nogah (Venus), Michael of Cocab (Mercury), and Gabryel of Labana (The Moon). And every one of these sits in his heaven.

Nomina aeris in quatuor temporibus.
byenyell, et nominabis hæc nomina angelorum super terram in his rebus quæ facis in terra, et deo adiuncte prosperabis.

Guabriel, Michael, Cherubin, Seraphin, Orcheine, Pataceron, Mycraton, Sandalson, Barachyl, Rageyl, Tobbyell, and you will name them in all things which you may accomplish in the air, and with God's help you will succeed.

Nomina terrae in quatuor temporibus anni:

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

And the angels of the Earth are these:

Samael, yatayell, baranyell, oryell, arfanyel, tagryel, danael, affaryell, pactryell, baell, byenyell. And you should name these names of the angels over the Earth in those things which you accomplish in the Earth, and with God's help you will succeed.

11. The names of the months are these:

Nisan, Iyar, mantanius, abelul, Tishrei, marquesnam, Kislev, Tevet, Shevat, Adar.

The names of the potestates are these, and they are twelve princes or rulers, that is, one upon every month: Oriel, Sasuyell, Amariel, Noriel, Beraquiell, Magnyuya, Suriel, Barfiell, Adoniel, Anael, Gabryel, Romiel, Laciel.

And every one of these has so many potestates or helpers, more or greater as there be dayes in the month or many other servants of them.

The Jewish month names are: Nisan, Sivan, Tammuz, Elul, Tishrei, H Kislev, Tevet, S Adar. Compare list given below
12. The names of the angels of the twelve months.
The names of the angels that are mighty and more mighty in the first month, which is called Nisan, are these:

Oriel, Malaquiram, Acya, Zaziel, Paltifur, Yesmachia, Yariel, Araton, Robica, Sephatia, Anaya, Guesupales, Seniquiel, Sereriel, Malquia, Aricasom, Pacita, Abdiel, Ramsdon, Cafiel, Nascyasori, Sugi, Aszrus, Sornadaf, Admiel, Necamya, Caysaac, Benyh, Q-ur, Adziriell.

13. The names of the second month, which is called Iyar in the Hebrew language.
Safuelor, Sasnyeil, Santon, Cartemat, Aleyel, Paltnia, Bargar, Galmus, Nepsys, Aaram, Manyt, Aadon, Quenanel, Quemon, Rasegar, Affrye, Absa-[mon, Sarsall, Aspin, Carbiel, Regnya, Athlas, Nadis, Abitasi, Abitan, Palilet.

14. The names of the angels of the third month that is called Sivan are these:
Amaryel, Tabriell, Casmuch, Nastyfa, Almur, Naa=

15. These are the names of the angels of the fourth month, which is called Tammuz.
Noriel, Safida, Asaf, Mazica, Sarsac, Adryyaac, Nagron, Galuf, Galgal, Danroc, Saracu, Remafydda, Lulyaraf, Nedylar, Tyafl, Taanat, Lafayel, Gan-[yda, Nedyr, Delqua, Maadon, Samyel, Amrael, Lezaydi, As, Ohoc, Nasyby, Razyarsady.
16. The names of the angels of the fifth month, called Av, are these:

Beraquiel, Manhy (or Amarya), Haya, Byny, Madrat, Tulyell, Cossuro, Fartis, Nactif, Nekyff, Pegner, Tablic, Manuat, Amasya, Guatiell, Reycat, Gnyrzny, Paliel, Gadeff, Nesgnyraf, Abrac, Animiter, Carnby, Nachall, Cabake, Loch, Macrya, Sase, Essaf.

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

Magnyny, Arabiell, Hanyell, Nacery, Yassar, Rassy, Boell, Mathiall, Naccameryf, Zadcon, Nafac, Rapion, Saspy, Salhy, Rasersh, Malquyell, Sanytyell, Yoas, Guatiell, Yamla, Golum, Zasziell, Satpach, Nassa, Myssyn, Macratyf, Dadiell, Carciell, Effygmatyf,/*/*//*

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

Surgell (or suriel), Sarycam, Guabryza, Szncariell, Sabybyall, Ytrnt, Cullia, Dadiel, Marham, Abercaysdon, Sacdon, Pagnlan, Arsabon, Aspyramon, Agnyel, Sasytaenas, Altym, Masulaef, Salamiel, Sascuniel, Barcaran, Yahnt, Alycas, Vlysacyaia, Abry.

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

Nedylar, Tyaf, Taanat, Lafayel, Ganida, Nedyr, Delqua, Maadon, Samiel, Amrael, Lezaydi, As, Ohoc, Nasby, Razarsady, Yadna, Caspa, Garitan, Elyyan, Pastama, Maday.
Barbits (or Barfiell),
Tylzdiell, Raamiell, Nehubaell,
Alysaf, Balfi, Arzaf, Rashiel,
Alson, Napiell, Becar, Paliel,
Elysu, Aiguap, Nacpas, Sansany,
Aesal, Maarym, Sacy, Yalsenac,
Mabint, Maqdiell, Saneinas,
Maaliel, Arsafael, Nanyseyorar,
Vecabalaf, Napybael, Suciel,
Nabnell, Sariell, Sodiel, Marenell,
Palytam.

20. the names of the angells of the .9. | monthe be these
which is sayde quislep,*/*/*/*
edoniel . radyel . maduch . racino . hyzy . maryel . azd-
| ay . mandyel . gumyel . seryel . kery . sahaman .
osmy . | sechiel . pazehemy . chalchyphay . gey .
Idael . necad . | mynael . arac . ararygugel . galnel .
gimon . satuel . elynzy . | baquylaguall

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

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

21. the names of the angells of the | .10. monthe that is
sayde thebeth be these.*/*/*/
Anael . amiel . acyor . naslya . rapynes . raacpel . pa-
crel . halion . guarnyasnhe . aslaom . naspaya .
neapry . | sanihay . hasasylgason . gastaset . yfaryamy .
man . | polimas sarananuf . olyab . saryel . canel .
razyell . | pmla . nisquem . sarman . malysan . asyzat .
mari-| moe .
22. the names of the angells of the .11. mon-| the which
is sayd cyuanth be these.*/*/*
gabryel . | ysrael .
natryel . gaszyel . nassam . abrysaf . zefaell . | zamyel .
mamyel . talyel . myryel . sahinyel . guryel . sa-
mhyell . daryel . banorsasty . satymn . nasyel . ransyel .
tal-| guaf . lebrachiel . dalyell . grandryel . sahuha .
myschyel .

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

Anael, Amiel, Acior, Naslia,
Rapines, Raacpel, Pacrel, Halion,
Guanrynasnhe, Aslaom, Naspaya,
Neapry, Sanihay, Hasasylgason,
Gastaset, Yfaryamy, Man,
Polimas, Sarananuf, Olyab,
Sariel, Canel, Raziell, Pmla,
Nisquem, Sarman, Malysan,
Asyzat, Marimoe.

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

Gabriel, Ysrael, Natriel,
Gasziel, Nassam, Abrysaf, Zefaell,
Zamiel, Mamiel, Tailiel, Myriel,
Sahiniel, Guriel, Samhieill, Dariel,
Banorsasty, Satymn, Nasiel,
Ranstiel, Talguaf, Lebrachiel,
Daliell, Gandriel, Sahuha,
Myschiel.
23. The names of the angels of the twelfth month, which is called Adar, are these:


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

Laciel (or Lantiel), Ardial, Nosmiel, Ardiel, Celydael, Amiel, Malqueil, Babaliel, Susuagos, Barylaguy, Yabtasyper, Magos, Sangos, Yayell, Yel, Yasmiel, Steluyel, Garasyn, Ceyabgos, Sacadiel, Garacap, Gabanael, Tamtyel.

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

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

26. These be the angels in the day of the
Semhazylin, Semyhylim, Yasrozin, Agarsnydin, Aymsylin, Cathneylin, Alrasachysyn, Abrachasyn, Layralosyn.

27. These be the angels that serve in the day of

28. These are the angels in the day of the

These are the angels in the day of

These are the angels in the day of

26. These be the angels in the day of the
Semhazylin, Semyhylim, Yasrozyn, Agarsnydin, Aymsylin, Cathneylin, Alrasachysyn, Abrachasyn, Layralosyn, Lang

27. These are the angels that serve in the day of

28. These are the angels that serve in the day of

These are the angels that serve in the day of

These are the angels that serve in the day of

27. These be the angels that serve in the day of

The names of the angels that serve in the day of
29. þe names of þe angells | in þe daye of 29 be these.
satquiel, ahyell, yebel, aneniel, Iumiel, Iuniel, amyel, fanyel, ramuel, sanfael, saccyniel, galbyel, lafiel, mazyel, ymraeil, memiel, | paryel, panhineniel, toupiel, ambanieil, omyiel, orfyiel, ael, hearel, memiel, ynel, syumeyiel, tranfiel, mefeniel, | antquiel, quisyell, cumryiel, rofyniel, rubyeyiel, beel, | baryel, cheduriel.

30. the names of the angells of þe daye of 29 be these.
hasuayeil, barneyeil, verday, heill, alzeiel, szeyiel, bacapel, zelfayeill, morayeill, borayeill, | alpheyeill, arobylyn, canofylyn, ourylyn, saraylyn, | marylyn, baciaorey, kolfayelyn, azrayelyn, ambayeil, | mayeylyn, cabueyryn, alseyryn, asueyryn, alneyryn, namylyn, halynlyn, hymeyleyn, refylyn, | narraabyleyn, hahyeil, landelyn, esfylin, thefealyn, patnelym, keyal, | alyn, naylyn, lereyell, aelayeill, talraylanraelyn, baral, kalyn, bahoraelyn.

31. þe names of þe angells in þe daye of 29 be these.
myeraton, pacrifon, polypon, capeyeill, ehenyon, alfyton, cheryon, sandalson, panyon, almyon, erpyon, paxon, calyroxon, horryon, melyson.

The names of the angels in the day of 29 are these:

| Satquiel, Ahyell, Yebel, Aneniel, Jumiel, Juniel, Amiel, Faniel, Ramuel, Sanfael, Sacciniel, Galbiel, Lafiel, Maziel, Ymraeil, Memiel, Pariel, Panhiniel, Toupiel, Ambaniel, Omiel, Orfiel, Ael, Hearel, Memiel, Ynel, Syumiel, Tranfiel, Mefeniel, Antquiel, Quisiel, Cumiriel, Rofiniel, Rubyeiel, Beel, Bariel, Cheduriel. |

Before that, these three prayers following must be said over the blood. You must go [face] towards Jerusalem, that is, Eastward, and you must say over the blood the exorcism that is [also] said over the salt which is put into holy water. And that must be said three [times], except that the names must be changed thus, “I exorcise thee O thou creature of blood,” instead of “... thee creature of salt,” which God commanded by Solomon to be put into the seal, instead of which God commanded by his prophet Helyzeus to be put into water, and so forth of the rest, and this exorcism thus said three [times], with a stole [=scarf] about your neck, then say the prayers following thrice. That done, the blood shall be consecrated, and meet [=suitable] for the seal.

Exorcizo te creatura sanguis + per deum vivum + per deum verum + per deum sanctum + per deum qui Salomonen In eius deuinam Sigillum primum In ssic: vt sanaretur sterilitas Sanguis efficiaris exorcizatum In

Exorcizo te creatura sanguis + per deum vivum + per deum verum + per deum sanctum + per deum

This introductory paragraph to the exorcism of blood is “discussed but not given in full” in the Latin manuscripts (He 17). Also, the Latin manuscripts mention only salt, not substituting blood.
salutem credencium: et sis omnibus te Sumentibus
Sanitas anime et corporis et effugiat atque desendat ab
Iste sanguine omnia samasia et nequitta vel versucia
diabolice fraudis: omnisque spiritus In mundus
adiuratus per eum qui venturus est Iudicare vivos et
mortuos et seculum per Ignem. Amen. Exorcizo te
creatura Sanguis que In nomine + Dei patris
omnipotentis et In nomine +

[26v]
Iesu xpi filii eius dni nostri, et In virtute Sps | Sancti, vt
fias Sanguine exorcizate ad effuganda-| m omnem
potestatem Inimiel et Ipsum Inimicu-| m eradicare et
explantare valeas cum angelis | Sui apostaticis, per
virtutem eiusdem dni nos-| tri + Iesu xpi qui vnturus est
Iudicare vivos et | mortuos et Seculum per Ignem.
Amen. * * * *

O Inuisyble god, O Inestymable god, O Ineffable |
god, O Incommutable god, O Incorruptible | GOD, O
most mercyfull god, O most Swettest god, O | Highe
and gloryous god. O god of Infynite mercye, | I
althought vnworthe Synner full of Iniquyt deceyte |
And malyce most Humbly come vnto thy mercy pr-|
ayinge and beseching the not to haue respecte to all & |
Innumerable myn Iniquytes, but even As þ arte |
wonte to haue mercye vpon Synners, and to here þ |
prayers of þ Humble and meke, even so I beseeche þ 
to | vouchsaffe to here me thy Servant althoughhe
vnworthy | yet calling vnto þ ff or þ blessinge And
consecrating | of this bludd thy creature that It maye be
made apte | and worthy ff or þ ynke of thy most
precious and | Holy Seale and of thy name .
SememphoraS . so þ It | maye haue þ aptneis and
metenes whith It ought to | haue by thy most Holy
name, which Is written with | .4. letters . Joth . He .
which being harde all celestyall terr-| estryall and
Infernall creatures duo tremble feare &

[27r]
worship It, and by thes thy most Holy names . on .
Alpha et | omega . principium . el . ely . eloë . eloï .
ya . ya . ye . ye . this creature of bludd may | be blessyd
preparyd and made apte ff or þ ynke of thy Holy sea-| le and of thy most Holy name . SememphoraS . which

[Discovery of Witchcraft
Book 15, chapter 1]
praying and beseeching you not to have respect to all and innumerable mine iniquities, but even as you are wont to have mercy upon sinners, and to hear the prayers of the humble and meek, even so I beseech you to vouchsafe to hear me, your servant, although unworthy, yet calling unto you for the blessing and consecrating of this blood, your creature, that it may be made apt and worthy for the ink of your most precious and Holy Seal, and of your name **Schemhamphoras**, so that it may have the aptnes and meteness which it ought to have by your most holy name, which is written with four letters, **Joth, He, Vau, Daleth, Agla, Eloy, Yayin, Theos, Deus**, which being heard all celestial, terrestrial, and infernal creatures do tremble, fear, and worship it. And by these your most holy names, **On, Alpha and Omega, Principium, El, Ely, Eloie, Eloy, Elion, Sother, Emmanuel, Sabaoth, Adonay, Egge, Ya, Ya, Ye Ye**, may this creature of blood be blessed, prepared, and made apt for the ink of your holy seal, and of your most holy name, **Schemhamphoras**, which is blessed, world without end. Amen.
Another prayer ffor the Same


Heloy. Archyna. rabur. humbly & faythfully beseching the | although unworthie yet trusting In þe that þu woldest sanctefy & blesse this bloude by thy most Holy names afforsayd, & by this name | .

Sememphoras. of .72. letters that by þe power Holynes and vertue of þe same names & by þe deuyne mighte & power this bloude maye be cōsecrated, blyssed, & strengthened by þe vertu of þi most Holy bod- ye & bloude þi It may haue þe vertue & aptnes which it oughte to haue wōt out any discet, þi it maye be worthy to wrihte þi Holy seale | þi it may haue þe effecte which it ought to haue thorow o̧th lorde Iesus | which syttethe in þe hyghest to whome be honor prayse &
glorye wo- rlde w' owt ende Amen

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

:::the blessing of It::: God the Father bless ye, God the Son bless ye, God the Holy Ghost bless ye. May Holy Mary mother of our Lord Jesus Christ bless and sanctify you,
May bless the and confirm and strengthen the, all | angels and archangels virtues, principates, | potestates, thrones, and domnayony, cherubin & seraphin by the authority & lyceny of God may bless, by all the merits & all prayers of thy sayntes O lorde Iesu Christ that you would bless + sanctify + & consecrate + this bloude & strengthen it, by thy almighty pow'r, & thy scale shall here write may have the power which it ought to have & for purpose & intent for which it is ordained through our Lord Jesus Christ, whose reign & empire does continue, world without end. Amen.

[28r]

Oratio prima

Acciones nostras quesumus domine aspirando | parueni, et adiuuando prosequerem it cuncta nostra | operatio a et semper incipiat, et per et ince-[s] that you would have the might and power of a sacrament in writing of the Seal of God. May all holy virgins bless you this day and ever. May all the holy and elect of God, and all the celestial powers bless you, and confirm and strengthen you. May all angels and archangels, virtues, principates, potestates, thrones, and dominations, cherubin, and seraphin, by the authority and license of God, bless you, by the merits and all the prayers of your saints, O Lord Jesus Christ, that you would bless + sanctify + and consecrate + this blood, and strengthen it, by your almighty power, and that your seal that shall herewith be written may have the power which it ought to have, and for that purpose and intent for the which it is ordained through our Lord Jesus Christ, whose reign and empire does continue, world without end. Amen.

Oratio secunda

Aue maria gratia plena dominus tecum benedicta tu

[VI.] First Oration

Direct, we beg you, O Lord, our actions by your holy inspirations, and carry them on by your gracious assistance, that every prayer and work of ours may begin always with you, and through you be happily ended. Amen.

[VII.] Second Oration

Hail Mary, full of grace, the Lord is with
in mulieribus et benedictus fructus ventris | tui ihesus mater [dei] ora pro nobis amen */*/

oratio Tercia

Salue regina [mater] misericordie vita dulcedo et spes n -| ostra salue, ad te clamanes exules filii eue, ad te | suspiramus gementes et flentes, in hac lachri-| marum valle eya ergo advocata nostra illos t-| uos misericordes oculos ad nos conuerte et | Ihesum benedictum fructum ventris tui nob-| is post hoc exilium ostende o clemens o pia | o dulcis [virgo] maria ora pro nobis sancta dei ge-| nitrix, vt digni efficiamur promissionibus | christi */*/

[VIII.] Third Oration.²

Hail holy queen, mother of mercy, Hail our life, our sweetness and our hope. To you do we cry poor banished children of Eve, To you do we send up our sighs, mourning and weeping in this valley of tears. Turn then, most gracious advocate your eyes of mercy toward us. And after this, our exile, Show us the fruit of your womb, Jesus. O clement, O loving, O sweet [virgin] Mary. Pray for us, Holy Mother of God That we may be made worthy of the promises of Christ.

oratio quarta

O gloriosa domina¹ virgo semper maria mater gloriae, mater ecclesiae, mater pietatis et indulgentiae, aue carissima domina semper maria, mater luminis, honor eternus, signum sereni-

[28v]
atais, aue piissima domina maria aula dei porta caeli | sacrarium spiritus sancti, aue piissima domina [maria] vbn² aurea templum dignitatis³ reclinatorium eterne pieta-| tis, aue clementissima domina maria decus virginum | domina gencium regina caelorum⁴, aue amantissima do-| mina maria fons ortorum, ablutio peccatorum lanc-| rum⁵ animarum, aue desideratissima

IX.] Oration 4

O glorious <lady> Mary, eternal virgin, glorious mother, mother of the church, mother of piety and leniency, hail, O dearest lady, Mary, eternal virgin, mother of light, the eternal honour, the image of serenity. (2) Hail, most pious lady Mary, the court of God, the gate of heaven, the shrine of the Holy Spirit. Hail, most pious lady Mary, that vessel of gold, that

1. S4 omits ’dor
2. S4: urna.
3. S4: diiinitatis
4. S4: angelorum
5. S4: lavacrum-
6. S4: orphanorum
7. S4: mamilla parvulorum.
8. S4: memorum
9. S4 adds: semj
10. S4: cs.
domina maria | mater orphanarum manurilla
peruulorum, consolatio | miserorum, Salue sancta
parens, salue sancta et in-| maculata virginitas assistens
vultui dei memor esto | nostræ fragilitatis, salue
benignissima, salue suauis-| sima, salue
misericordissima, propiciaberis semper | virgo
benedicta et gloriosa | sancta maria quæ virga |
sacratissima dei et mater et | piissima stella
clarissima, | salue semper gloriosa, marginata preciosa,
ficis, liliu-| m, formosa, olens velut rosa alba dirige me
in visiõe | beata, obserco te regina perhennis sancta
maria per | amorem patris et filii et spiritussancti, et per
com-| mendatum tibi celeste sacrarium, et per multas
mi-| serationes quas fecit super me et super genus |
humanum, et per virtutes et per misteria sancte | crucis,
et per sanctos clavos fixas in suas preciosas manus
et pedes, et per sancta | sancti corporis, et per precium sancti corp-

Hail, most kind, hail,
most agreeable, hail,
most merciful. You
will be propitiated,
eternal virgin, blessed
and glorious, ever
chaste Mary, you who
are the most hallowed
virgin and blessed
mother of God,
brightest star of the sea.

Hail, ever glorious,
precious pearl,
beautiful as the lily,
fragrant as the rose.
Halleluia! Direct me in
this blessed vision.

I entreat you, eternal
queen, holy Mary,
through the love of the
Father, Son, and Holy
Spirit, and through
your trusted heavenly
shrine, and through the
great pities which you
have made over me and
over the human race,
and through the virtues
and through the solemn
mysteries of the cross,
and through the holy
nails fastened to his
precious hands and
feet, and through the
five sacred wounds to
his precious body,

12. S4: clavos fixos
where he redeemed us on the holy cross, in order that you may plead to your beloved son on my behalf, and on behalf of all my sins, and for the needs of my soul and of my body, (petition, e.g.) in order that I, while yet living, may be worthy to see and praise you. Amen.

Here recite your petition according to the effect of the which you work. Do so in the [appropriate place] of every prayer before written, and [...]
blessed breasts, which have nursed the savior the World. I beg of you, dearest Mary ever virgin, through the love of your son our Lord Jesus Christ, to intervene for me, a sinner, that I may have the vision of the eternal God while yet alive, and assist me in all my difficulties and needs, and do not abandon me, so I may not be without help in this blessed vision nor on the terrible day when my soul departs from my body, or in that wonderful hour, when it will be dragged away, for seeing the living eternal God. I gratiously ask you to make me come to the gates of Paradise, that I may be worthy to see your son there, and that I may be worthy to have the wondrous eternal divine vision, with your most glorious son himself, who lives and reigns world without end. Amen.

oratio sexta

Ego peccator indignus ad laudem et honorem | gloriissime semperque virginis mariae | genitricis domini nostri iesu christi eius sacra n- | omina cum sim indignus iuxta meum exiguum | senssum spiritu sancto dictante nominare curo. |

O gloriosa dei genitrix [semper virgo]¹ maria me [*ne in-]² digneris con-[tra [me]³ nequissimum et innumerabili iniquita-] te plenum, sed accipe propitia misericorditer | quod indignus ad honorem tuum offero

[XI.] Oration *5.

I, an unworthy sinner, for the praise and honor of the most glorious and eternal virgin Mary, mother of our Lord Jesus Christ, of his sacred names, since I am unworthy, because of my meager perception I take care to name with the Holy Spirit’s command.

O glorious mother of God, O eternal virgin Mary, do not deem me unworthy because of my great wickedness

1. S4 adds.
2. Text corrects S4.
3. S4 adds.
et affecto, etenim piissima sacra tua nomina corde | ore opere distincte nominare et exaltare volo, | nominaris namque maria genitrix, mater, spo-| nsa, filia, theoton⁴, virga, vas, balsamus, nubes,

ros, pacifica, princeps, regina aurora, imperatrix, | domina, ancilla, ortus, fons, puteus, vita, via,⁵ se-| mita, splendor, stella aurea, lumen, luna, fenestra | vitrea, ianua, porta, velum cella, domus, hospiti-| um, capsas, templum, aula, tabernaculum, manua,⁶ | ciuitas, liber, stola, flumen, pons, vna malum, gr-| anatum⁷ femina, nutrix, mulier, turris, nautis, | redemtrix, liberatrix, amica, thalamus, vallis, | cinamomum, turtur, columba, lilium, rosa, con-| solatio, portus, spes, salus, gloria, fundamentum, | vera peccatorum medicina, sacarium, | spiritus, sancti, radix; iesse, antidotum, recrea-| trix, syon, puella, miser[a]trix, tuam deprecor, | sanctissima misericordiam vt per hæc tua di-| uina nomina quæ ego tibi nunc plenus in-| mundicia coram altari tuo de te presumen-| do optuli vt in hac hora me audias [et] insacia-| biliter digneris me facere */*/*/ */*/ */ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ */*/ }
holy compassion, that through these divine names of yours, which I, though full of filth, have now dared to offer before your altar, in order that you hear me in this hour and may you unsatiably (?) deem me worthy to see and praise you and your glorious son, while my small body is still living.

And I disturb you, O glorious one, through your son, whom you conceived, whom you begat, whom you have born, whose body you nursed, whom you bathed, whom you wrapped in cloths, whom you presented at the temple, whose preaching you heard, whose suspension from the cross on our behalf you saw, whose death and burial you witnessed, whose rising from the dead you observed, whose ascension to the Father in heaven you saw, and who will soon return from there to judge the living and the dead and the world by fire, likewise through him I dare to name [you] and beg for help, with impure lips, with impure flesh, with impure body, with impure mind, (here recite petition)\(^6\) that through this work you will enable me to look at and see yourself, and the holy Trinity, with your holy angels, and in the end at the Great Judgement you will snatch me away from eternal punishment, through Christ our Lord. Amen.

9. Corrected per
10. GH adds.
11. GH adds.
12. GH: quem a ascendentem ad vidisti.
13. GH adds.
14. GH: pollutus [te].
15. GH adds.
16. S4 omits thi
17. GH: quatinu
18. GH adds.
Quicumque vult salus esse et visionem diuinam\(^1\) habere | ante omnia opus est vt teneat catholicam fidem. Quam nist \[*nisi\] qui-| sq\(\_\)e integram in uiolatam\(\_\)e seruauerit: absq\(\_\)e dubio ineter-| num peribit et\(^2\) visionem diuinam non habitat. Eid-| es \[*Fides\] autem catholica heoe– \[*hec est\]: vt vnum deum in trinitate & trini-| tatem invnitate veneremur Neq\(\_\)e confundentes person-| as: as: sq\(\_\)e substantia separantes Alia est enim perso-


[12. Oration 6: The Creed.]

[I believe in God, the Father Almighty, Creator of heaven and earth. And in Jesus Christ, his only Son, our Lord: who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven; sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the living and the dead. I believe in the Holy Spirit, the holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.]

1. In margin. GI gives the text of the Apostles’ Creed - Roman Latin: “Credo in Deum, patrem omnipotentem ... et vitam eternam. Amen.”

[XIII. Oratio 7: Symbolum Athanasianum]

"Whoever wishes to be saved [and have the vision of God], should above all things hold to the Catholic faith. Whoevery fails to keep it whole and undefiled, without doubt shall perish eternally. And the Catholic faith is this: That we worship one God in Trinity, and Trinity in Unity, neither confounding the persons, nor dividing the substance. For there is one person of the Father, another of the Son, and another of the Holy Spirit. But the Godhead of the Father, of the Son, and of the Holy Spirit is all one, the glory equal, the majesty coeternal. Such as the Father is, such is the Son, and such is the Holy Ghost. The Father uncreate, the Son uncreate, and the Holy Ghost uncreate. The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible. The Father eternal, the Son eternal, and the Holy Ghost eternal. And yet they are not three eternals, but one eternal. As also there are not three uncreates, nor three incomprehensibles, but one uncreate and one

(This oration is based on the well-known Athanasian Creed (Symbolum Athanasianum).)

1. GH: Dei.
2. GH omits the words.
3. GH adds: et v divinam habere.
4. GH adds: et d visionem.
5. GH adds: et v divinam, quam i petimus.
6. GH adds: cui abrenunciare postulamus.
7. GH omits the the creed, and co with: nec hanc e visionem optine qubit.


secula seculorum. amen. */***/****/***/*/*/*/*/*/*/*/*
One altogether, not by confusion of Substance, but by unity of Person. For as the reasonable soul and flesh is one man, so God and Man is one Christ; Who suffered for our salvation, descended into hell, rose again the third day from the dead: He ascended into heaven, he sitteth on the right hand of the Father, God, Almighty; from whence he shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies; and shall give account for their own works. And they that have done good shall go into life everlasting; and they that have done evil into everlasting fire. This is the Catholic faith, which except a man believe faithfully, he cannot be saved. Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be, world without end. Amen.

42 Ego diuina institucione formatus et preceptis salutaribus imprecatus audebo dicere hic dic orationem dominicam. Following divine instruction, and the teachings of the Saviour +called down+, I dare to say:

43 Pater noster qui es in celis, sanctificetur nomen tuum. adueniat regnum tuum, fiat voluntas tua, sicut in cælo et in terra. panem nostrum quotid-| ianum da nobis hodie, et dimittte nobis debita nost-| ra: sicut et nos dimittimus debitoribus nostris, et ne nos inducas in tentationem, sed libera nos | a malo. Amen. Our Father, 1 who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation; but deliver us from evil. Amen.

44 Alpha et omega: deus omnipotens | principio omn-| um rerum sine principio finis sine fine exaudi | hodie preces meas piissime neque secundum | iniquitates meas neque secundum peccata | mea retribue mihi domine deus meus sed se-| cundum, Alpha and Omega, O almighty God, the beginning of all things, without beginning, the...

[XIV. Oration 8]

Following divine
instruction, and the teachings of
the Saviour +called down+, I dare
to say.15

[XV. Oration 9.]1

Alpha and Omega, O almighty God, the
beginning of all things, without beginning, the...
misericordiam tuam quae est maior | omnibus rebus visibilibus et invisibilibus | miserere mei sapientia patris christe lux an-| gelorum [gloria sanctorum,] spes |[et] portus et refugium peccator-| um, cunctarum rerum conditor et humæ

[32v]


ending without an end, hear today my prayers, O most holy one, neither repay me according my iniquity nor my sins, O Lord, my God, but according to your mercy, which is greater than all things visible and invisible. Have mercy on me, the wisdom of the Father, O Christ, the light of the angels, the glory of the saints, the hope and haven and refuge of sinners, the originator of all things and redeemer of human frailties, who holds the weight of heaven and earth, and the seas and mountains in the palm of your hand. I beg and entreat you, O most holy one, that you, being one with the Father, will illuminate my soul with the ray of your most Holy Spirit, (Here recite your petition; if for the divine vision, say as follows:) that I may be able to progress in this most sacred art, so that I might be worthy to achieve the vision of your face, O God eternal, through the virtue of your most Holy Spirit and of your name. And you, who are are my God, who in the beginning created the heaven and the earth, and all things out of nothing, who through your holy Spirit you restore, fill, and renew all things, heal my soul, that I may glorify you through all my thought, and words, and deeds. O God the Father, strengthen my oration, and increase both my comprehension and my memory, for undertaking your
blessed vision while my mortal body is yet living, and for learning the most high and eternal, facing your essence, you who live and reign through the infinite ages of the ages. Amen.

Oratio decima

45 Helysemath. hasaram. hemel. | saduch. theou [*theon]².


Helysemath + hazaram¹ + hemel + saduch + theon + heloy + zamaram + zoma + ietromaym + theos + Deus pie et fortis hamathamal + ietronaymhal + zanay + hacronaaz + zay + colnaphan + salmazaiz + ayhal. gemelam + geromelam + haymasa + ramay + genzi + zamath + helyemath + semay + selmar + iecromay + iachat + lemar + harana + hamany + memothemath + hemelamp + and thou, holy Father, almighty and incomprehensible God, in all thy works which are holy, just, and good + megalhamethor + semassaer + zamathamar + geogremai + megus + monorail + hamezeaza + hillebata + maraama + iehenas + iehemia + malamai + sephormay + zemonoma + melas + hemay + hemesua + iecormay + lemesey + senosecari + zemaher + helcamay + calion + tharathos + tronios + nebay + tharathos + vsyon + gezsethon + seminathemas + zezehas + thamam +

1. Corrected per
2. Corrected per
7. Corrected per ichat; S5: Iatha
8. Omitted in R, but found in S5.
9. Corrected per
11-12. Corrected
13-14. Corrected GH.
15. S5 has "hem corrected to "he
16. In S5.
17. Corrected px
18. In S5.
19. Corrected px
20. Corrected px GH: semynathei
21. Corrected px
Oratio 11a


helomany + hamel.
Amen.

[XVII.] Oration 11.¹

Theos + megale + patir + ymos + hebrel + habobel + hecroy + haley + helyhot + hety + hebeot + letiel + iezy + sadam + salaseey + salatial + salatelly + samel + sadamiel + saday + helgyon + hellyel + lemegos + mitron + megos + myheon + legmes + muthon + michohyn + hel + hesely + iecor + *graul + semhel + semobzhat + semeltha + samay + geth + gehel + rasahanay + gelgemonia + semen + harasynuhon + salepatir + selapati + ragion + saletha + thurigium + hepati + vsion + hatamas + hotanas + harayn .

47 O allmighty and everlastinge god the father, the | sonne and the holy goste * adonay * the lighte of | the worlde the guer and inestimable disposer of all | wisdome and of all spirytuall grace knowinge all | things before thei be donne makinge bothe the lighte | and darkenes putt forth thy hande and touche | bothe my soule and body and make it cleanse as | a new scowred swerde ./*/*/*/*/*/* hic recita tuã | petitionem sed si sit pro visione diuina dic vt sequitur: | That I may se thy deyte and make it as a chosen | shafte or as a wheat kernil to beholde thy glorio-| us face, and send thy holy sprite o lorde in to my | hart and in to my soulle to receue thy gyfte, to | purch and clense my consyence to beholde thy | deuyne mageste by the promes that thow haste | made that is to say by thy right hande of thy gode-| ly fornokeledge and infunde or power thy grace

[XVIII.]¹

O almighty and everlasting God, the Father, the Son, and the Holy Ghost, Adonay, the light of the world, the giver and inestimable disposer of all wisdom and of all spiritual grace, knowing all things before they be done, making both light and darkness.

Put forth thy hand, and touch both my soul and body, and make it clean as a new scoured sword.²

(Here recite your petition; if it is for the divine vision, say as follows:)

That I may see thy deity, and make it as a chosen shaft or as a wheat kernel, to behold thy glorious face, and send thy Holy

¹. Cf. Ars Not. 1
². Cp. Isaiah 49.
teche and instruct me and renew all my senses and |
teche me claryfye and pурche me and correcke me |
acordinge to thy moste godely dissyplyne euen vnto |
my lyues ende. *//*/*/*/*/*/*/* hic dic tuã petitionem | sed |
si laboras pro visione diuina tunc dic vt sequitur. | Ande |
helpe me w† thy godely counsell that i may se | thy |
deuyne maieste face to face through thy infin-| ite |
greate mercy and goodnes. amen. *//*/*/* hic | si vis |
laborare ad habendum aliquã scientiã vel ad cõs-|
ecrãdum librum vel adiuuandum spiritum tunc mutabis |
pe-| ticionem orationis predicte ita dicens */*/*/*/*/*/*/* |
put forth thy hande and touche my mouthe and | make |
it as a sharpe swerde to pronounce these holy | wordes |
and make my tunge like a chosen shafte | to pronounce |
and tell owt thy meruelles and w-| onders and also to |
retayne them in my memory. |

Si laboras pro sciencia tunc dic vt iam monstraui |
se|d pro cõsecratione libri dic vt sequitur. *//*/*/* |
put forth thy cõhande and touche my mouthe and ma-| ke it |
lyke a scharpe swerde to consecrate and | sanctefy |
thes as well deeedes as wordes and make | them euen |
as a chosen shafte to constrayne the treuthe of all thy |
wonders and to pronounce the and |

[34v]
to obtayne them at my pleasure. *//*/*/* | Sed pro |
inuocatione spirituum dic vt sequitur *//*/*/* |
put for-|
th thy hande and touche my mouthe and make it lyke |
a sharpe sworde to declare and speke forthe asweli |
wordes as deeedes as other thinges to constrayne an-| d |
d compell to cum and to answerere to stande and to | go |
away suche sprytes * N * unto me * N * the sune of | |
suche a man * N * to shew me the maruels of thy |
holy power and to speke vnto me and to be subiecte | |
unto me. *//*/*/*/*/*/* And yf thow wiltie aske | for any |
other thinge then is afore mentyoned then | alway alter |
and change thy peteceyon accordinge | to thy entente |
and purpose. and not onlie in the for-| esayde prayers, |
but in all the other prayers folouinge.

[9X]

[If you wish to work towards obtaining some knowledge, or for |
the consecration of the book, or |
for the help of a spirit, then alter |
the petition in the oration |
preceding, thus saying.)

Put forth thy hand and touch |
my mouth, and make it as a sharp |
sword, to pronounce these holy |
words, and make my tongue like a |
chosen shaft to pronounce and tell |
out thy marvels and wonders, and |
also to retain them in my memory. |

(If you are endeavoring for |
knowledge, then say as I have |
shown here, but if for the |
consecration of the book, say as |
follows.)

Put forth thy hand and touch |
my mouth and make it like a sharp |
sword, to consecrate and sanctify |
these as well deeds as words, and |
make them even as a chosen shaft, |
to confirm the truth of all thy |
wonders, and to pronounce them |
and to obtain them at my pleasure. |

(if for the invocation of |
spirits, say as follows.)
Put forth thy hand and touch my mouth, and make it like a sharp sword, to declare and speak forth as well words as deeds as other things, to constrain and compel to come and to answer, to stand, and to go away, such spirits * N *, unto me * N *, the son of such a man * N *, to shew me the marvels of thy holy power, and to speak unto me, and to be subject unto me.

(And if thou wilt ask for any other thing than is aforementioned, then always alter and change thy petition according to thy intent and purpose. And not only in the foresaid prayers, but in all the other prayers following.)

48 Assaylemaht uel As- | sailamath
rasay semaht azahat | araah lameth hazab- | at hamat
hamatha hazar- | emehal hazanebal helial zebial seziol
semeyhor ha- | missiton fintiugon tinteugethe hamissirion
sebarnay | halmoth alymyon gemail halimot sadail
hehomail neo- | mail cristos thiiothot sepha taphamal
paphalios sicromemior | laudpau laupta iothileta
lazahemor iemeamor

[XX] Oration 12.1

Assaylemaht. rasay.
semaht. azahat.
haraaht. lameth.
hamabet. hamat.
hamae. gesemon.
grephemyon. zelamy.
relamy. hazatha.
hamatha.
hazaremehal.
hazanebal. helial.
zebial. seziol.
semeyhor. hamissiton.
fintiugon. tinteugethe.
hamissirion.
sebarnay. halmoht.
alympen. gemail.
halmiot. sadail.
hehomail. neomail.
Cristos. thiiothot.
sepha. taphamal.
paphalios.
sicrogramon.
laudpau. laupta.
iothim. iothileta.
lazahemor. iemeamor.
lotahemor.
fitcomegall. haemor.
giselecor.
gizelerethon.
glerleone. gamasgay.
semagar. semalgay.
sesnyh al. balua.
samangia | iesamahel.
semyhor. hamissiton.
fintiugon. tinteugethe.
hamissirion.
sebarnay. halmoht.
alympen. gemail.
halmiot. sadail.
hehomail. neomail.
Cristos. thiiothot.
sepha. taphamal.
paphalios.
sicrogramon.
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iothim. iothileta.
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lotahemor.
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halmiot. sadail.
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paphalios.
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lotahemor.
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giselecor.
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semagar. semalgay.
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hamissirion.
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hehomail. neomail.
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sepha. taphamal.
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iothim. iothileta.
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lotahemor.
fitcomegall. haemor.
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lotahemor.
fitcomegall. haemor.
giselecor.
gizelerethon.
glerleone. gamasgay.
semagar. semalgay.
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sepha. taphamal.
paphalios.
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laudpau. laupta.
iothim. iothileta.
lazahemor. iemeamor.
lotahemor.
fitcomegall. haemor.
giselecor.
gizelerethon.
glerleone. gamasgay.
semagar. semalgay.
sesnyh al. balua.
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semyhor. hamissiton.
fintiugon. tinteugethe.
hamissirion.
sebarnay. halmoht.
alympen. gemail.
halmiot. sadail.
hehomail. neomail.
Cristos. thiiothot.
sepha. taphamal.
paphalios.
sicrogramon.
laudpau. laupta.
iothim. iothileta.
lazahemor. iemeamor.
lotahemor.
fitcomegall. haemor.
giselecor.
gizelerethon.
glerleone. gamasgay.
semagar. semalgay.
sesnyh al. balua.
samangia | iesamahel.
semyhor. hamissiton.
fintiugon. tinteugethe.
hamissirion.
sebarnay. halmoht.
alympen. gemail.
halmiot. sadail.
hehomail. neomail.
Cristos. thiiothot.
sepha. taphamal.
paphalios.
sicrogramon.
laudpau. laupta.
iothim. iothileta.
lazahemor. iemeamor.
lotahemor.
fitcomegall. haemor.
49 Hazailzemaht | uel Hasaylemath. [XXI. Oration 13.]¹


[36r]

hacama. ieizobol. ierozabal. symalyel. seymaly. seihel. leosamaht. gemyhalac. halabre. cyophagros.

1. Corrected per GH.
theos. phab-| os. ycolmazay. negen. pharamept. 
nehihahon. sehon. | gethorem. nehehom. helisemaht. 
saratihai. ierasiai. hyn-| aliha. sememamos. 
gezamay. iecremai. passamaht. | thagail. hagamal. 
fagamesy. fagamesym. themegoman. | zemegamary. 
salamatha. salamothono. bon. lon. sep-| izihon. 
harion. vsyon. semession. tegon. amen. */*/*/*

50 lemaht uel Lentath . | sebanthe. 
helitihay. gozogam. romasim. hegeto. | gozimal. 
exiophiam. sorathim. salathaam. besapha. sap-| 
hrez. samiht. sanaiho. phetaloym. harissim. 
genges . | lethos. amen. */*/*/*/*/*/*/*/*/*/*/*/*/

[XXII. Oration 14.]

Lemaht. sebanthe. 
helitihay. gozogam. romasim. 
hegetti. gozimal. exiophiam. 
sorathim. salathaam. besapha. 
saphiez. haculam. samiht. 
senaiho. phetaloym. harissim. 
genges. lethos. Amen. 1. Corrected per GH.

51 Lameht uel Lameth . | lenat. lemahat. 
semaht. selmahat. helmam. helymam . | helmamy. 
zezecca. zezega. gezegatha. zozagam. | remasym. 
themare. masym. ieranyhel. phnerezo. | gamyhal. 

[XXIII. Oration 15.]

Lameht. lenat. lemahat. 
semaht. selmahat. helmay. 1. Corrected per GH.
zetogamyal . hezetogamyal . heziephi-| at . hozoperbiar . iosacchin . iosathin . iosany . gosamyn . | salaat . salatoham . salethehen . salatabel . henehenbem . | habena . henbezepeha . bosephar . thamar . sahalat .


52 O most highe and inuisible god . theos . patir . | behemnos . lehernyos . behenny . we b-| esiche the ymos . by thy most hooily angells which are | michael . which is as miche to say as the medicyne of | god . raphael . the strengthe of god . gabryel . burni~ge . & | seraphin . helyphamassay . cherubin . ielomiuctos . gada| bany . zedabanay . gederanay . saramany . lomtety . loccosi . | gerohanathon . zahamany . lomyht . gedanabasy . serema| nay . henlothant . henloramyht . samanazay . | gede bandi . ffullnes, of syence . cherubyn . and seraphin . we most humbly besiche yow and the iesus christ by | all thy holy and glorious angells whose names are | blessyd of god which ought nott to be spoken of vs | which be these . deihel . dehel . depymo . dewhel . excludo . | depymon . helynon . exmogn . parneysos . exmegan . | pheleneos . nanagen . hosiel . oragon . garbona . Rathion . | monyham . megonhamos .

[XXIV. Oration 16.1]

O God, the most high, invisible God. Theos. Patir. behemnos. lehernyos. behenny. We ask you, Ymos, through your most holy angels, who are Michael, i.e. the medicine of God, Raphael, the Strength of God, Gabriel, burning, (2) and Seraphim: helipha. massayy. Cherubim: ielomynctos. gadabany. zedabanay. gederanay. saramany. lomtety. loccosi. nerohanathon. zahamany. lomyht. gedanabasy. setemanay. seremanay. henlothant. helomyht. henboramyht. samanazay. gede baudi. (3) [From] the fullness of the knowledge, we humbly as you cherubim and seraphim, and you, O Jesus Christ, through all your saints and glorious [arch]angels, the names of which are consecrated by God, which must not be spoken by us, which are these: (4) Deihel. Dehel. Depymo. Dein. Hel. Exluso. Depymon. Helynon. Exmogn. Parneysos. Exmegan. Pheleneos. Nauagen. Hosyel. Dragon. Garbona. Rathion.
I beseech thee, O my Lord, lighten and purge my soul and my conscience with the brightness of thy light. Illumine and confirm my understanding with the odor of the sweetness of thy Holy Spirit.

(Here recite the petition, if for the vision of the Deity, say as follows.) that I may obtain to see the glorious vision which now I desire to see. Garnish my soul, O Lord, that I may see thy face and hear thy glory and praise. Reform my heart, O Lord, and renew my senses, and give me a good memory to behold the blessed vision of thy face. Temper most gentle Lord both my soul and tongue to have that glorious vision by thy glorious and ineffable names, thou which art the fountain and beginning of all goodness and godliness. Suffer me, O Lord, and give me grace and a good memory, that I may obtain the blessed vision which I have desired of thee in this godly prayer. (Here repeat the beginning).

Thou, Lord, which dost not by and by condemn the sinner but through the mercy dost abide his repentance, I, unworthy sinner, do beseech thee, O Lord, that thou wilt wipe away all my sins and wickedness, and utterly quench in me all instigations. (Here recite the petition, if for the vision of the Deity, say as follows.)

O Jesus, the son of the incomprehensible God, hancor. hanacor. hamylos. iehorna. theodonos. heliothos. phagor. corphandonos. nori-| zane. corithico. hanosae. helsezope. phagora.

Oratio 17.

56 O Iesu the sonne of the incomprehensible god | hancor hanacor hamylos iehorna | theodonos heliothos phagor corphandonos nori-| zane corithico hanosae helsezope phagora.
57 **Eleminator** candones helos he-| lee resphaga thepha-| gayn thetendyn thah-| onos micemya hehortahonas nelos behebos be-| lhores hacaphagan belehothol ortophagon corpha-| ndonos / borne in the shape of a man for vs sinners | and yow holy angells heliothos phagnoraherken | and teche me and gouerne me. *Hic dic peticionem | tuã sed per visione diuina dic vt sequitr.* that i may | come to obtayne the visyõ of the deyte thorow the | glorious and moste gentle and moste almightie | creator oure lyuyng lorde holy infinite godely and | euerlastinge to whome be prayse honor and glory-| e worlde withowt ende. amen.

[XXVII.] Oration.

Eleminator. candones. helos. helee. resphaga. thephagayn. thetendyn. thahonos. Ulcemya. heortahonas. uelos. behebos. belhores. hacaphagan. belehothol. ortophagon. corphandonos. born in the shape of a man for us sinners, and you holy angels Heliothos. phagnora [sacred angels] teach me and govern me. *(Here recite your petition -- if for the Divine vision, say as follows:) that I may come to obtain the vision of the Deity through the glorious and most gentle and most almighty creator, our living Lord, holy, infinite, godly, and everlasting, to whom be praise, honor, and glory, world without end. Amen.

[XXVIII.] Oration [18].


[38r]

R. has some wo margin, but they mostly illegible. (?)... Sem... Lan 3º ..." There is a drawing of a hau


salail . salaiz . salaior. halaiz. salquihel. gessydomy. | gessenazi. iessonay. hazoroz. hazarob. tharhal. bo-| styhal. hamol. hamalamyn. amen.

[XXIX. Oration 19.]


[38r]

1. Corrected per GH.

1. S3 adds: "Ista debet dici quotidique quater / þ e first daye of the Moon." Cp. 34.
Incommutable god which in memory art irreprehensible, whose wisdom cannot be spoken against the angel of the everlasting council, may this day embrace my heart in his right hand, and may fill my conscience with the remembrance of thee, and the odor of thy ointments, the sweetness of thy grace may furnish my mind with the brightness and clearness of thy Holy Spirit, with the which thy angels, O Lord with all the powers of heaven do desire to behold thy face everlastingly.

(Here recite your petition -- if for the vision of the Deity, say as follows:) that I may with them, most merciful Lord, behold the face thou which with thy wisdom hast repaired all things with thy everlasting bliss, whereunto thou hast restored the angels by man which was fallen, whom through thy love thou hast drawn again with thy glory, and didst vouchsafe to instruct Adam with all knowledge, inform, replenish, instruct, restore, correct, clarify, and refresh me, that I may be a new man, to understand thy commandments.

Recita petitionem sed per deitate dic vt sequitur.

that I may obtain the blessed sight of thee, to the health of my soul and body, and all faithful people, to the honor and glory of thy name which is blessed for ever. Amen.

O incommutable God, which in memory art irreprehensible, whose wisdom cannot be spoken against the angel of the everlasting council, may this day embrace my heart in his right hand, and may fill my conscience with the remembrance of thee, and the odor of thy ointments, the sweetness of thy grace may furnish my mind with the brightness and clearness of thy Holy Spirit, with the which thy angels, O Lord with all the powers of heaven do desire to behold thy face everlastingly.

(Here recite your petition -- if for the vision of the Deity, say as follows:) that I may with them, most merciful Lord, behold the face thou which with thy wisdom hast repaired all things with thy everlasting bliss, whereunto thou hast restored the angels by man which was fallen, whom through thy love thou hast drawn again with thy glory, and didst vouchsafe to instruct Adam with all knowledge, inform, replenish, instruct, restore, correct, clarify, and refresh me, that I may be a new man, to understand thy commandments.

Recita petitionem sed per deitate dic vt sequitur.

that I may obtain the blessed sight of thee, to the health of my soul and body, and all faithful people, to the honor and glory of thy name which is blessed for ever. Amen.

O incommutable God, which in memory art irreprehensible, whose wisdom cannot be spoken against the angel of the everlasting council, may this day embrace my heart in his right hand, and may fill my conscience with the remembrance of thee, and the odor of thy ointments, the sweetness of thy grace may furnish my mind with the brightness and clearness of thy Holy Spirit, with the which thy angels, O Lord with all the powers of heaven do desire to behold thy face everlastingly.

(Here recite your petition -- if for the vision of the Deity, say as follows:) that I may with them, most merciful Lord, behold the face thou which with thy wisdom hast repaired all things with thy everlasting bliss, whereunto thou hast restored the angels by man which was fallen, whom through thy love thou hast drawn again with thy glory, and didst vouchsafe to instruct Adam with all knowledge, inform, replenish, instruct, restore, correct, clarify, and refresh me, that I may be a new man, to understand thy commandments.

Recita petitionem sed per deitate dic vt sequitur.

that I may obtain the blessed sight of thee, to the health of my soul and body, and all faithful people, to the honor and glory of thy name which is blessed for ever. Amen.
62 Hielma uel Hyhelyma.  
Helymar, herina, hutanathas, hemyna, huan athois, 
helsa, hebros, hiebros, helda, hagasa, hoctos, 
Megos, raitotagti, coicragon, myheragyn. amen.

63 Conffyrme strenthen and illumune | abba. 
Theos, behenmyhat, | hehemornhos, bethar. 
Husurnhnut, hotarins, theos, god the father god the 
sone god the holy goste my pr-ay god conffyrme my 
understodyng and my soule | and my memorye. Recita 
petitionem sed per deitae | dic vt sequitr. to recene 
know see and beholde pe | sighte of the and thy blessed 
and glorious face. amen.

Oratio 23

Agloros theomithos, theomiros. | shocodothos. 
ahaccisamel. | sozena, haptamygel, sozie-nzihia. 
hemya, geccaholzer, helyna, sothoneya, gehe-|

Recited): , iasym. horos, helsa, heremogos, myrecagil, resaym. 
lemy, lemar, rasamen, lemar, themamoht, irasim, iemamoht. 
themamoht, scray, sothath. 
*sechay, helymaht, iosoihel, helymoht. *sattamaht. 
helmyhot, iosey, theodony, 
iasamaht, pharene, panetheneos, 
phateneynehos, haramen. Theos, hathanaym, hanataiphar, 
hatanazar, basiactor. 
*ieseuemay, iasanana, 
iesamanay, haziactor, 
hamynosia, zezamanay, hamos, 
hamynos, hiatregilos, 
caheglihos, zaguhel, zatahel. 
<Amen.>

XXXII. Oration 21.

Hielma, helma, *helimat. 
*heuina, hytanathas, hemyna. 
*husuruhunt, helsa, hebos. 
hiebros, helda, hagasa, hocto-, 
hocomegos, raitotagum. 
coicagon, myheragyn. <Amen.>

XXXIII. Oratio 22.

Confirm, strengthen, and 
illumine, abba + theos + 
behetimyhat + hehem + ruhos + 
bethar + *husuruhunt + 
hetarius + theos + God the 
Father, God the Son, God the 
Holy Ghost, my prayer. [O] God, 
confirm my understanding and my 
soul, and my memory. (Here 
recite the petition; if for the 
[vision of the] Deity, say as 
follows:) to receive, know, see, 
and behold the sight of Thee, and 
thy blessed and glorious face. 
Amen.

Oratio 23

Agloros theomithos, theomiros. | shocodothos. 
ahaccisamel. | sozena, haptamygel, sozie-nzihia. 
hemya, geccaholzer, helyna, sothoneya, gehe-|

O the truth, the way and the lyffe of all creatures  | oryghtewos god quicken me and visit me and my | understoudinge claryfy my soule and pourge it. Recita | peticionem sed per deitate dic ut sequitr. that lyke as | thow dyddest shew unto Ihon and pawle the syght of | the when thow didest take them up in to heuen euyn | so lorde that I may whyle this my body lyueth see & | beholde thy face. amen.

Hamicchiahel uel Hamathahol .

I, wretched sinner in thy sight, O Lord my God, to whose sight all things are open and manifest, in whose hand all things are clean and pure, purge and cleanse me, O almighty God. These things do I speak that the error of infidelity and the filthiness of sin being taken away, the good Holy Spirit may help me and quicken me as it doth quicken all things, and put away all mine incredulity and filthiness.

(Semoth + gehel + helymoht + hemeb + sabahel + zerothay + gerozay + hebel + crosay + hamagra + hatiag - ra + ragen + zeromay + zehez + hezehengon + iezomay + heme - hegion + hamagrata + cezozoy + gesommay + hesehengnon + let - homai + halla + thanathanon + hagigel + hatamyhel + lamahy - hel + hathomas + hecobay + zemohay + theageta + theal + regon + hagen + iezeralgal + iehalragen + geh + zeregall + hamab - ihat + hezegon + gethage + madaaios + zadaanchyos + exhedon + palathoros + zallachatos + thelthir + trehodios + zezoch - thiam + palliticatos + nethi + delthis + heromodios + helmeta - zar + helyne +azarharon + gezero + mymyhel + henthon + hermelazar + sython + geny whole + hezmdmyel + heymemy + helemlazar + cremymyel + exheruz + zorol + mochora + rabyhel + samyb + lamely + melyon + sarabymel + samyl + ta - myl + samyhel. amen.

Recita peticionem sed per deitate | dic ut sequitur that I thought I be unworthy thorow thy mercy with owt lett may obtayne to se thy most glo - ryous face. amen.
Allmyghty and euerc lastinge god moste mercyffull father which | arte blyssed foreuer whith [sic] hast geuine unto us o eternall & | irreperhensyble god a helthfull and incommutable remedy which | for the almyghtynes of thy maiestye hast geuen us leaue to prayse | and glorify the and hast graunted unto us to se thy gloruous | maiestye the which is to other creatures denied whose determ-| ynacyon cane in no wyse be altered, whose nature is eternall & | of deuyne substance with the holy trynyte which is the father | þ sonne and þ e holy goste which is exalted aboue all heavens | wher the godhead and þ e deyte dothe abyde. x. I besiche thy | maiesty o lorde and glorify thy almighty power and þ e mer-| velous þ e hyghest and euerclastinge power I most lamentably | besiche þ e o my god which arte the inestimable wysdome & | þ e ineffable lyffe of angells þ e incomperhensyble god in whose | syghte doo stoude þ e multytyde of angells. Recita peticione~ | tuam sed per visione diuina dic ut sequitur. that thow | wilt fforthwith graunt me thy holy visyon, and that your | wilte helpe me and geue me helthe that I may se þ e clerenes | of thy visyon and graunt me thy pure understouding & | perseverence in thy lawes þ I may be worthy to se the | face which lyuest and reynest eternally in the syghte of | all celestyall powres now and euer and euerly where | worlde with owt ende. amen.

[XL.]\(^1\)

Almyghty and euerclastinge God, most merciful father, which art blessed foreuer which hast given unto us, O eternall and irreprehensible God, a healthful and incommutable remedy, which for the almyghtynes of thy majesty hast given us leave to praise and glorify thee, and hast granted unto us to see thy glorious majesty, the which is to other creatures denied, whose determination can in no wyse be altered, whose nature is eternal and of divine substance, with the holy Trinity which is the Father, the Son, and the Holy Ghost, which is exalted above all heavens, where the godhead and the Deity doth abide. x. I beseech thy majesty O Lord, and glorify thy almighty power and the marvels, the highest and everlasting power, I most lamentably beseech thee O my God which art the inestimable wisdom and the ineffable life of angels, the incomprehensible God, in whose sight do stand the multitude of angels. (Here recite your petition. If for the divine vision, say as follows.) that thou wilt forthwith grant me thy holy vision, and that thou wilt help me and give me health that I may see the clearness of thy vision, and grant me thy pure understanding and perseverance in thy laws that I may be worthy to see thy face which livest and reignest eternally in the sight of all celestial powers, now and ever and everywhere, world without end. Amen.

1. Cf. Ars Not. 6
Semoht + lamen + lezahel + salmatihal + zamatiel + mahaziel + zamazi-| hal + ezeleaz + mahatioten + hezole + helzoleam + megos + hemol + hemuoleha + methodes + hazamegos + halzamyhol + alzamoy. [41r] memmamiccces + memomiccces + zely + marayathol + zolmazath-| ol + zemeney + iemenay + lameley + zethemalo + zetheneran + labdaio + lodeho + zabaday + hoton + ladaiedon + lapdaihadon + lothananan + hislhama-| zihe + izthanacihe + [iotha + uahuzuzif.|] phomos + zehem + zehetymoel + hie + hanath-| ie + homos + zehemer + hessymatal + hessicomalon + thehe + sihotil + magal + hesiathi + michi + halpha + husale + omis + flum + fais + hallemassay + aseemony + salemanasay + helmasay + zazacco + semanay + nacha-| iro + natham + gemelah + yetulmassaye + gemahol + iezemalo + magul + gehamas + senadar + iezema + salpha + sacramagay + iehetmagay + zehetyn + zemazadair + iehir + ramagay + geiama + salpha + gema-| ma + suphnihoet + Iohabos + haymal + hamanal + thanoctomas + lobho + hamynal + zanogromos + nyozorobna + mygeroz-| oma + negero + rabaly + negora + hohalym + nytheromathum + thol-| ynthay + tolomay + loynar + thulumay + zenolozhon + hisomomel | yhon + samyhel + giethy + scizogemal + thoneihos + carmolehos + samhel + gehiszfhor + Iezolnohit + phicrose + gramah + theone-| hos + carmelos + lamylhel + larmanail + gezezihor + semarnail + za-| armethihail + heliozo + thael + semail + amen.

[CXI.1]

1. Cf. Ars Not. 6
Corrected per S
[XLII. First Terminus]¹


¹ Lat. "Primum terminus". This series of eight prayers called "termini" (ends or goals), a description taken over from Notoria, 127a.

\[42r\]

hassenethon + hisistos + domengos + Iemyrohal + samanathos + sememah + behenos + megon + hanythel + iechomeros + Ielamagar + remelthet + genay + domathamos + hathamyr + seryhon + senon + zaralamay + sabayhon. Amen.

[XLIII. Second Terminus.]^1

Geolym + hazenethon + ysistos + eloys + sephay + manay + helyhotas + Ierobalym + semelet + gonay + heliothos + domathamos + hathamyr + seryhon + hamynyr + senoz + magamagol + sethar + senam + magel + hel + helymothos + helseron + zeron + phamal + Iegromos + hermyhothon + lanhamos + heramathon + landamos + lana- ymos + sepatihel + sephathiel + hagenalis + legenale + hegnernar + stanazihel + stancchel + hathanathos + hegrogebal + rogor + here- mynar + henecyman + marothon + Iechar + naym + henemos + Iezeduhos + gezconos + sabam + gortaray + helyccheym + helestymeym + sepharma + mathar + saphar + manacham + bezezay + samay + sephay + syamathon + balair + samamar + hamyhel + marmamor + henemos + gegohomos + samar + sabar + hamihel + gezamahel + sacramay + iezamathel + hama- samel + [hamazamoly] + geromol + Iezemon + sycromal + Iezabal + samua + zama + hatanathos + theos + helyhene + zelym + helyhem + hezelym + cromemon + henethemos + gegenol + hemthemos + lamam + harathamam + megon + megnon + cemon + strymay +  

\[1. \ "Secundus tertius."
Cf. Ars Not. 12: 232-3.\]
Agenos theomogenos . theos . hatan-| athos . kirihel . ypalis . ypile .

[XLIV. Third Terminus.]¹

Agenos + theomogenos + theos + hatanathos + kirihel + ypolis + ypile + karihel + cristopholis + hon + ymalihor + ymas + harethos + chenathon

¹ Compare Ars Not. 127c.
Genathores sanamathocos . gn-| anatores .
zanothor-| os . genomos . lenazar . samua . marathos .
senather . sema-| cheher . senachar . gernb . lamam .
exiheh . chnblaman . hesiheh . | setheh . semyilheh .
zomyheh . genocomel . chanyham . machar . | hachay .
hazanathay . theos hamanatar . hazanechar .
| chetonay . chiahah . theohon . namacar . senuales .
samyha . | hesaca . semaly . hesamem . semyhaheh .
sarciheheh . nazihatel . | hanazihatel . harihalhetel .
pamihaleh . hazilhetel . hageneroth . | hagenorem .
hagenorozom . samaht . samoht . habitumahht . hendon .
habysanhat . tyneheheh . crogohem . hazamgeri . | hazamgumheh . lemoheht . hasomgeri . Iomoyhot .
semiha .

[XLV. Fourth Terminus.]

Genathores +
sanamathotos + gnanatores +
zanothoros + genomos + lenazar +
+ seuma + marathos + senather +
+ sematheheh + senachar +
gerub + lamam + exiheh +
chublaman + hesiheh + setheh +
semylelheh + zomyheheh +
genocomel + thanyham +
machar + hachay + hazanathay +
+ theos + hamanatar +
hazanethar + theconay +
chiahah + theohon + namacar +
senuales + samyha + hesaca +
semaly + hesamem + semyhaheh +
sarciheheh + nazihatel +
hanazihatelheh + hasilhehelheh +
pamyhehehe + hazilheheh +
hagenoron + hagenorem +
hagenorozom + samaht +
samoht + habisumaht + hendon
Semathy uel Senrathy

motheham . soma . th
-| iotheos . hesapope . | hesapopanos . gra- | myhel .
garamanas . sapho- | moron . gelbaray . Ieblaray . |
hetidyham . henzan . hezidiham . canazpharis . hanathe-
| sion . canast . phasis . holithos . hosschyhon .
samathiel . ram- | aihel . semiramoth . sathanos .
egecabal . hostosion . lemelih- | am . saphara . negon .
zaramyhel . geriston . zimphoros . | hocho .
hadalomob . nagem . nagenay . megos . maymogos . |
semazihar . helaph . herlo . holopherno . lopheo .
hornob- | ahoceo . nydeht . herihegil . rogonhon .
nydocricib . negal . | neguabel . momoht . hemel .
gemoht . sagnanar . clarapalos . | zenozmyhel . lesagat .
geoz . hamel . guara . maziel . | gerathar .
sathamyanos . sahamuham . guamazihel . mac-

helaglilos . geraguaht . sathamyham . huriel . phaloma-|
gos . phalomgros . Iotho . megon . saraht . saaysac . hor-
| amylichos . carmelychos . hezaladuha . hezelam . hisi

[43v]

[XLVI. Fifth Terminus.] 1

Semathy + motheham + semathyotheos + hesapopa +
hesapopanos + gramyhel +
garamanas + saphomoron +
gelbaray + ieblaray + hetidyham +
henzan + hezidiham +
canazpharis + hanathe +
canastphasis + holithos +
hosschihon + samathiel +
ramaihel + semiramoth +
sathanos + gecabal + hostosion +
lemelih + saphara + negon +
zaramyhel + zamyril + geriston +
zymphoros + hocho +
hadalomob + nagem + nagenay +
megos + maymogos +
semazihar + helaph + herlo +
holopherno + lopheo +
hornabahceo + nydeht +
herihegil + rogonhon +
nymocricot + negal + neguabel +
memoht + hemel + memoht +

I. Cp. Ars Not.
Serognegnos uel seregneguos


[XLVII. Sixth Terminus.]\(^1\)


\(^1\) Cf. Ars Not. 127g.
Magnus uel magnys magna + naziha + heliama + mathon + saphar + haza + chon + gemehihel + imorihel + samayhel + sanyahel + saramel + sezi + mel + lebathon + iarachon + iaratham + basihas + lamuay + ronala + mathathon + rasiohs + layna + choro + laymateram + labynegual + stol + mycros + bazi + lamua + labimegas + herezem + heliam + mathon + saphar + nazachon

gam + magna + naziha + heli + matha + sapha + haza + chon + gemeh + imori + samay + sanyah + saramel + sezi + mel + lebathon + iarachon + iaratham + basihas + lamuay + ronala + mathathon + rasioh + layna + choro + laymateram + labynegual + stol + mycros + bazi + lamua + labimegas + herezem + heliam + mathon + saphar + nazachon

tolothe + sozor + hamay + seroguomay + sorosomay + samal + hazara + magos + gelomyhel + gezeno + megal + ual + hanacristos + hanaipos + gemotheon + samahot + helyhemen + hiala + mun + salamyhym + hamyuo +


Remolithos uel R-

emolohos + ypomehiles + hazimelos + samal + hazara + magos + gelomyhel + gezeno + megal + ual + hanacristos + hanaipos + gemotheon + samahot + helyhemen + hiala + mun + salamyhym + hamyuo +

[XLVI. Seventh Terminus.]

Magnus + magna + naziha + heli + matha + sapha + haza + chon + gemeh + imori + sanyah + saramel + sezi + mel + lebathon + iarachon + iaratham + basihas + lamuay + ronala + mathathon + rasioh + layna + choro + laymateram + labynegual + stol + mycros + bazi + lamua + labimegas + herezem + heliam + mathon + saphar + nazachon

gam + magna + naziha + heli + matha + sapha + haza + chon + gemeh + imori + sanyah + saramel + sezi + mel + lebathon + iarachon + iaratham + basihas + lamuay + ronala + mathathon + rasioh + layna + choro + laymateram + labynegual + stol + mycros + bazi + lamua + labimegas + herezem + heliam + mathon + saphar + nazachon

1. Continuation of Ars Not. 127i.

[XLVII. Eighth Terminus.]

Remolithos + ypomehiles + hazimelos + samal + hazaramagos + gelomyhel + gezeno + megal + ual + hanacristos + hanaipos + gemotheon + samahot + helyhemen + hiala + mun + salamyhym + hamyuo +

1. Continuation of Ars Not. 127i.
NYNE prayers are sett in the beginninge, which doo last unto this prayer. Helisthemah, hazaram, wherof the firste 8 are a preparatory of the way to worke, and to prepare the worke to obtayne but the 9 Is off the effect of this worke as for the fyrst 8 they oughte to be sayd euery day that yow wil worke very early in the morninge before the breke of the daye and no more to be sayd that day and the 9 owght always to be sayd in the beginninge of the prayers that folowe, th those 8 and in the ende of them also,
After that there be othere 8 | prayers following which be called the **8 terms** and the be good | to cause yow to obtayne your request at godes hande, so upon þ fryday after that yow haue truly repented your selfe and confe-| ssyd yow shall fast breade and water and very early in the mor-| ninge before the breke of the daye thow shalt say 10 prayers | which thow shalt fynde wrytten after that Is to say the 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, and these muste ye saye | wî greate devecyon.

After that you shall pawse a whyle remem-| bring your petycion and rehersing It and then shall ye saye | the **8 terms** afore wrytten and in the ende of euery **term** | yow shall powse a lytle and rehearse your petycyon. After þ
day folowinge þ is to saye upon | satturday yow moste doo euen as ye did the day before in any | wyse upon the sonday yow shall doo lykewyse sauinge þ yow | shall nott fast but that yow may eatet fyshe or fleshe as ye | will but moderately, then after noîne that Is to saye when | ye haue prayed 3 tymes then in the nyghte folowinge shall be | reuelyd unto yow by an angell whether yow shall obtayne your pe-| tycyon or noo.

yf your petycyon be graunted then shall ye doo as yow | shall be tawght in this booke, and yf hit be denied then shall yow | awayte another tyme and in the meane whyle ye shall prepare | your selfe better that yow may obtayne your petycyon:

**But | here is to be noted** that this prayer **O Jesu the sonne | etc.** with that prayer that foloweth **Elyminator**, be cause it | Is parte of the same prayer owght to be sayde thryse after | euery tyme

**But here is to be noted** that this prayer, "**O Jesus the Son** ...," etc. [XXVI] with that prayer that followeth, "Elyminator ..." [XXVII] because it is part of the same prayer owght to be said
of your prayinge softly and allways at the | ende of them to rehearse your petycyon, then yt be put | backe that thou dost nott obtayne, then doo as yow dyd the | fryday saturday and sunday before sauynge that upon the | sunday in stede of your fast yow shall geue almose to 3 poore | folke charitably and w't good deuocyon.

after that in the fyrst | moone that Is to say the munday folowinge doo as ye dydest | before and after the same maner lykewyse the 2, 3, and 4 | moone or munday and so euen to the ende that peraduenture | god will haue mercy upon the, but in the latter prayers | must change thy petycyon that is to saye þ shallte nott | desyer of god to graunte the thy petycyon butt onely that | he wyll haue mercy upon the.

And It Is to be noted th-| at he that will saye those prayers or suche lyke | must be chaste and cleane and he must say them | with greate deuocyon and he that doth otherwise | he shall be openly plaged of god, in those greke,

hebrue and chaldey prayrs there be the most sacred and hooly na-| mes of god and his holy angells which owght nott to be spoken | of man but only thorow the mercy of godd, and when thow | arte put bakke of thy request thou oughtst not to dispayre | but truely to confesse thy selffe and not to dissemble with god | and to serche thy conscyence thorowly and to geue almose la-| rgely, and to cause dyuere massys to be sayd, and to say dyu-| ers prayers knelyng upon thy knees and with bitter teeres | to entrete and besiche almighty god to be merciful unto þ | ff for thus were the wyse men wont to doo to come to theyr | purpose.

Yff Adonay that Is to say, allmyghty god doo graun-| te the thy request or petycyon that Is | to say revele unto the in thy slepe that thou shalt obtayne | then must þ worke as here after folowythe, that is to saye þ | 4, 8, 12, 16, 20, 24, 28, 32 of the moone in the morning thow | shallt say these prayers folowynge oonce abowt 3 of the thrice after every time of your praying, softly and always at the end of them to rehearse your petition; then if that be put back that thou dost not obtain, then do as you did the Friday, Saturday, and Sunday before, saving that upon the Sunday instead of your fast, you shall give alms to three poor folk charitably and with good devotion.

After that in the first moon, that is to say the Monday following, do as ye didst before, and after the same manner. Likewise the 2, 3, and 4 moon or Monday, and so even to the end that peradventure God will have mercy upon thee, but in the latter prayers thou must change thy petition, that is to say, thou shalt not desire of God to grante thee thy petition, but only that he will have mercy upon thee.

And it is to be noted that he that will say those prayers or such like must be chaste and clean, and he must say them with great devotion, and he that doth otherwise he shall be openly plagued of God. In those Greek, Hebrew, and Chaldaic prayers there be the most sacred and holy names of God and his holy angels, which ought not to be spoken of man but only through the mercy of God, and when thou art put back of thy request thou oughtest not to dispair, but truly to confess thyself and not to dissemble with God, and to search thy conscience thoroughly, and to give alms largely, and to cause diverse masses to be said, and to say diverse prayers kneeling upon thy knees and with bitter tears to entreat, and beseech almighty God to be merciful unto thee for thus were the wise men wont to do to come to their purpose.

IF ADONAY, that is to say, almighty God, do grant thee thy request or petition, that is to say, reveal unto thee in thy sleep that thou shalt obtain, then must thou work as hereafter followeth, that is to say, the 4, 8, 12, 16, 20, 24, 28, and 32 of the Moon in the
following once about 3 of the clock, once about 9 of the clock, and once at evening, that is to say, "Assaylemahaht and nazaihemahaht lameht leynaht, O most high and Invisible god theos", and "I beseech thee O my Lord", and that which is the prolog, that is to say, "O most high and invisible God," but that those 3 first prayers are of the secrets of this art, "Alpha et Omega" and "helishemaht" and "Theos megale patir" with their prolog "O almighty and everlasting God, the father the light" which ought to be said after that [which] must be said first.

And after that let "hassailemaht" be said. But you must first pause a little and rehearse your petition that same most holy prayer "lameht ragna" with his parte | folowinge Semeht Segaht with his prologge ought to be said the first day of the Moon 4 times, that is to say, early in the morning about 3 of the clock once, about 9 of the clock once, and about the midday once.

The 3rd day of the moon it must be said 3 in the morning once, about 9 of the clock once, and about 12 of the clock once.

The 6th day of the moon it must be said twice, that is, at 9 of the clock once, and at 12.

The 9th day it must be said 3 in the morning 3, at 9 of the clock 3, and 3 at noon, and 3 at night.

The 12th day it must be said 3 in the morning 3, at 9 of the clock 3, 3 at noon, and 3 at night.

The 15th day it must be said 3 in the morning 3, at 9 of the clock 3, 3 at noon, and 3 at night.

And upon the 18th day, 21st day, and the 23rd, 26th, 29th, and 30th days ye must say them euyn as yow dyd up-|-| the 15th day but note that this prayer must be | sayd in greate chastite and cleines.
It is good to be said also against all perils and dangers of fire, beasts, and devils, but then you need not have respect to the day or hour, but that most holy prayer *Hazaram hihel* [chap XXXI] with his 4 parts following, which be these, "Hihelma helma ..." [XXXII], "Agloros theomythos ..." [XXXIV], "Megal agal ..." [XXXV], "Hamichiahel ..." [XXXVII], with their prologs, which are these, "Confirm, strengthen ..." [XXXIII], "Almighty and everlasting God ..." [XXXIVb], "O the truth, the way, ..." [XXXVI], "I, wretched sinner..." [XXXVIII], as they lie before in order, ought to be said pleasantly and with good devotion after the foresaid prayers "Lameth ragna ..." [XXVIII] the same days and hours, except it be in one cause that when your petition is for some great business as to speak with spirits or to see the Deity, then it ought not to be said but once, that is to say in the morning.

But when you ask for science or knowledge, or to be saved from evils, or for the knowledge of the heavens and angels and their seals, or such things, then must ye do as is aforesaid, of "Hamichiahel ..." [XXXVII], and this other prayer, "Almyghty And euerlasting Gog," [sic] and this other prayer, "Semoht lamen," with this "O Jesu," shall be said in those days in the which the other ought not to be said, as is before appointed that they should not be said as the 2nd day of the moon, the 5, 7, 14, and so forth of other, as appears before. And note, if any man hath any great cause before a judge
determined, then he shall go to the court to plead his cause; let him fast bread and water, and after let him say twice these 3 prayers following softly: "Semoht Gehel..." [XXXIX], "Almighty and everlasting God..." [XL], and "Semoht lamen..." [XLI], and there shall be such wisdom and eloquence given him in propounding of his cause that he shall soon obtain. But he must be chaste and clean. Also you ought to say this prayer with "lameht Ragna..." [XXVIII] when any spirit is called and doth come, that you may avoid the perils and danger and to obtain wisdom and eloquence to speak boldly unto the spirit that is called.

Now Seeing that he shall do no other thing although he hath done nor thought upon any sin, yet let him continually pray upon God in other hours than in the first appointed hours, with the 6th, 10th, and 12th prayers, and in the morning let him go to the church, and as he goeth let him say the 16th prayer and in the church let him say the 22nd prayer, and also the 14, 24, 21, 32, 33, 34, 29, 30, and so let him do continually by the space of twenty days, and let him always take diligent heed that he fall into no sin, and if by chance he fall into sin, let him forthwith repent and be confessed, and if he can, let him fast continually; if not let him release the one, but by the space of 7 in order he must fast and abstain from all deadly sin.

1. i.e. he should fast every other day for at least seven days.

Then let him have a wary and a faithful priest which may say unto him matters prime and hours, and a mass of the Holy Ghost, and in his introit let him say the 13th prayer, and after the offertory the 9th prayer, then take frankincense and incense and cense the altar saying the first prayer and be cause the holy fathers did trust in the saints that were there named, therefore they did so, and if he that shall work have more devotion to any other saints, then be there named, let hym change name for name, for faith doth always work, as I said before.
Then let the 2nd prayer be said immediately and after te igiter in the mass; let be said the 3, 4, 5, 7, 8 prayers and so in consecrating of the body of Christ, let the priest pray for him that shall work that through the grace of God he may obtain the effect of his petition. And so must the priest do in all his prayers that he shall say for him that shall work, but add nothing else to them. Also after the communion the priest shall say the 26 prayer, and after mass he that shall work shall receive the sacrament saying the 19th and 20th prayer. But let him take heed that he receive not the body of Christ for an evil purpose, for that were death unto him, wherefore some men have entitled this book calling it The Death of the Soul, and that is true to them that work for an evil intent and purpose, and not to have some science or some good thing; for the Lord sayeth "Ask, and it shall be given you, seek and ye shall finde," and in another place he sayeth "where 2 or 3 are gathered together in my name, I am in the midst of them and everything that they shall ask the father in my name and he will fullfyll and doo it."

The prayers whereof some are named before and some hereafter, are these:

**The light the truth the lyfe and the waye** | mercyfull Iudge the way the strengthe by thy | pacyence conserue and helpe me:

Hic recita peticyoñem | sed per deitate dic ut sequitur:

and helpe me in this holy visyon and for thy greate mercy haue mercye upon me, | and for the service of this Holy fumyghtyon, and for this Holy sacrasyfyce of oí lorde Iesus Christ and by the merytes of | the gloryous virgin marye mother of thy sone owr lord Iesus | christ and by the merytes of the Holy apostells, peter, paule, | andrew, Iames, philip, bartholemew, mathew, Symon, | thadee, lyne, clete, clement, sextus, cornelius, cypriane, | laurennes, grisogone, Ihon, and paule, cosme, and damya-| ne, and all thy sayntes thorow

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whose merytes and prayer-| s. :::: Hic recita petycyonem tuam sed per deita dic ut seq-
uitur :::: thow wilte graunte me thy holy visyon thorow the | sonne owr lorde Iesus christ. Amen.

monhon lorde holy father almightye and everla-| stinge god in whose sighte are all the | foundatyon of all vysible and inuisible creatures, whose eyes | hathe sene myn Imperfyttenes, whose swite charyte or loue | hathe filled heauen and earthe, whose eares do here all thinges, | which haste seene all thinges before they be doone in whoso booke | all dayes are nombred and all men wrytten looke this daye | upon thy servant which hath submitted him selffe to the w with all | his mynde and all his harte by thy holy sprite confyrme and | streghten me :::: recita peticionem sed per deitate dic vt sequit-

[LIV. Oration 2.1] Monhon, Lord, holy father almighty and everlasting God, in whose sight are all the foundation of all visible and invisible creatures, whose eyes hath seen mine imperfectness, whose sweet charity or love hath filled Heaven and Earth, whose ears do hear all things, which hast seen all things before they be done, in whose book all days are numbered and all men written, look this day upon thy servant which hath submitted himself to the which all his mind and all his heart by thy Holy Spirit, confirm and strengthen me (Here recite the petition — if for the [vision of the] Deity, say as follows) that I may see thee, bless me this day and order all my acts and deeds toward this holy sight, and continually lighten with thy holy visitacyon. Amen.

Tetragramathon looke o lorde god most | mercyfull and everlast-| ing father, of all things the disposer of all vertues consyder my | workes this day thow whith dost beholde the actes and deede | of men and angelles and þe discerner of them :::: dic tuam pe-| ticionem sed per deitate dic vt sequitur :::: therefor I besiche that | þe meruelous grace of thy Holy sufferance maye

[LV. Oration 3.2] Tetragrammaton, looke O Lord God most merciful and everlasting father, of all things the disposer of all virtues, consider my works this day thou which dost behold the acts and deeds of men and angels and the
Hely god the creator adonay of all Inuysyle creatures m-| ost godely father which abydest euerlastingly in þ Nghght | inaccessible and before the begininge of the worlde disposyng & | gouerning all thinges I doo make intercessyon to thy euerlastin-| g and incomperhensyble dyete withe most humble wordes þ¹ þ² | effect of this sacramentall and mistycall worke thorow thy | power and thy holy angells may so appere in me ::: 

dic tuā | petycionem sed per deitate dic ut sequir ::: that þ² sygte and | beholdinge of thë may shyne in me and by the names of thy | holy angells It may abunde and increase in my mynde and | memorye that I may know the workes of thy holy visyon | and that It may shyne in me everlastingly. Amen.

Hocleiste uel Athanathos ::: | holy god and godly father the Indissoluble argumentacyon | of the harte which hast stabylisched heaven earthe the se and | the depthe In whose sight all reason, all communycatyon

Hocleiste (or Athanathos) holy God and godly father, the indissoluble argumentation of the heart which hast established Heaven, Earth, the sea, and the depth, in whose sight all

wouchsaffe to | fill In me the powre of this hooly visyon and power Into me | so miche strengthe to the honor and glorye of thy name which | dost schid owt thy prayse Into þe mowthes of them that loue | the. Amen.

[LVII. Oration 5.]4

Hocleiste (or Athanathos) holy God and godly father, the indissoluble argumentation of the heart which hast established Heaven, Earth, the sea, and the depth, in whose sight all


sacramentes of thy holy angels grant unto me that thing which I desire: recita tuam peticionem per deitate dic ut sequitur: for I believe that I shall see the grace and glory of thy holy deity without any evil intent. Amen.

hamphimethon heloy most merciful creator the giver of influence, and the reformer of all living souls, the allower and orderer of all good wills, bow down thyself and look most godly to my mind that which I most humbly desire of thee, of the abundance of thy mighty power, thou wilt grant it me like as before is promised me. Amen.

Iamyhara uel Hamyhamy-almighty and mercyfull father the governor of all creatures, the everlasting judge, our refuge, and Lord of all lords which hast vouchsafe to give to thy saints wisdom, holiness, and glory, that I may see thy marvels which descendest and judgest all things, lighten my heart this day with the shine of thy clearness, cleanness, and holiness. (Here recite the petition -- if for the [vision of the] Deity, say as follows) that I may know, understand, and see th [sic] face and thy glorye, that I maye see thy glorye is all my desire. Amen.

The englishe of þe prayer þat goeth before.

Ianemyer vel Zanamyher: | on [sic] greate meruelous and euerlastinge god, þe angell of the | euerlasting cowncell þe disposer maker and orderer of all | vertues this daye garnyshe my understanding, & encrea-| se In me reason þat I may repent & mak me clere & geue | unto me þe same knowledge & understanding þat thou hast | geuyn other creatures to pronounce þe names of þe celestial angels, & grant unto me þe same science & pureness according to thy promyssse :: dic peticionem tuam | sed per deitate dic ut sequitur ::: and geue unto me effe-| cte of thy visyon þat I may discerne it. Amen.

Hadyon usyon. omnium. potestaum [*potestatum] atque regnorum | & Iudiciorum eterna conspiratione cons-| picimus omnium administrans glorae [*glorie] et tuae visionis | in cuius regimine nullum impedimentum dabis instaura | queso habitam innocentiam et repetitam

Hadyon + usyon + beholding with thy eternal conspiration all powers, kingdoms, and judges, administering all manner of languages to all, and the
et adhuc maior-| em cor meum voluntatem meam
linguam meam, opus | meam [*meum] ad mai
[*mei] animam mundificandam [absolvendam] et
tui faciem faci-| aliter videndam et ad [*ab]
habendum quæ in hac arte necessaria | auctoritas
diuina commendant et in me perfectae compleantur.
Amen.

Hely azelechias neloreos mohan zama |
Sarnelohatehus Saguaht . adonay . zo-| ma
lenezothos lithon Ietemothon . Sabahot, and | thou
mercyfull god conffyrme thy promyses in me |
lyke as by the same wordes thou dyddest conffyr-|
me It to king . Salomon . and by syde, them to
Ihon . | and . paule. send unto me O Iorde thy
powre ow [sic] of | heauen þ It may Illumyne my
harte, and conffyr-| me my mynde, & comfort O
god my understandinge | & my soule, renew me
and washe me w† the waters | which are aboue the
heavens, and power owt of thy | sprite into my
flesche and into my bowelles to do | and performe
thy Iudgements w† humblenes and | charyte
wherw† thou hast made heauen & earthe & | hast
formed & created man to thyn owen simlytude |
& lykenes shide þ lyght of thy bryghtnes into my
un-| derstanding þ I beinge grounded and rooted in
thy | mercy may loue thy name, & know & se
and wursch-† ippe the that I may obtayne and
understeande all þ† wayes of this arte þ† I maye
obtayne þ† visyon or | syghte of the for þ† which
all þ† mysteryes of fygures | and holynes are sent
of god by the handes of his | angells, all which
things I besiche the I may haue | and know in my
harte and in þ† understandinge of | my mynde þ† I
may obtayne þ† effecte of this ar-† te truely thorow
the power of thy gloryous and | holy name. Amen.

[LXIII. Hebrew Oration.]¹

1. S4, S5: Oracio hebraica.
may have and know in my heart and in the understanding of my mind that I may obtain the effect of this art truly, through the power of thy glorious and holy name. Amen.

[Sadyon vel Herlon] I know that I delight in thy great and marvelous and ineffable work, and that you will give me the sight which you have promised to them that have this work according to thy great and incomprehensible truth.

Theon, hatagamagon, haramalon, zamoyma, thamasal, ieconomarum, harionathor, iecomagol, gelamagos, remelyhot, re-manthar, hariomagalathar, hananehos, uelomanar, nathar, haiozoroy, Iebasaly.

By these most sacred and most glorious and profound mysteries of God, and by the most precious cleanness and virtue of thy vision, increase in me and fulfill that thou hast begun, and reform that thou hast shewed in me. Zemabar, henoranaht, grenatail, samzatham, iecornazay.

you enable your servant to avoid contagions displeasing to yourself, and to be washed clean, and filled with your pure truth and holy striving, as you have promised, greatly desiring with my whole heart and striving in everything, that I may be seen and recognized as with the virtues as with the purities and with the absolution of sins especially through these sacred
mysteries to arrive at and better attain that art, praiseworthy, and pure for the sacred vision.

**[LXV. Oration 10.]**

Hely reverend, almighty, and governor of the superior angels and archangels, and all celestial creatures, and also infernal, of whose plentiful goodness it cometh that we do thee any good service, whose power governeth the four parts of the world, which hast created man of bones, soul, and spirit to thine own similitude and likeness, give unto me the knowledge of this art (Here recite your petition — if for the Deity say as follows:) and the effecte of thy vision, strengthening me in the liberty of this vision and holy science. Amen.

**[LXVI. Oration 11.]**

Horlon god which hast made all things in number, weight, and measure, through whose gift every weak head shall be lifted up, who hath appoynted the measures of all moments and days, who alone dost name the stars and number them, give unto me the effecte of thy vision that in the knowledge and workinge of thy arte I maye loue thee and see thee, and of thy goodness, may haue the gyft of or sight of thee. Amen.

1. This oration is the only one that is never mentioned in the descriptions of the rituals. See GH, p. 49. Compare Ars. Not. 142.
Correncymon vel Correri-| mon
the mediator of all creatures & operatyons | of
whome naturally commeth all good thinges | and
all good gyftes and all effectuall and perfytt
thinges | whose worde is lyuely and cõmeth from
the pryncely | seate, thorow thy grace into ower
harts, all other thi| nges in the meane whyle
 kepinge scylence in a meane | thorow thy greate
loue and charyte so order my und-| erstandinge
that I may obtayne the most excellent | mistery of
this arte and of thy holy visyon that I may
obtainye the perfytt effecte of the hooly thinges.
[51r]
amen.

O ffather allmyghty ludge which hast shewed
unto | hus thy sauing helthe and in the sygte [sic]
of all people | hast reuelyd thy iustice, open myn
eyes and lyghten | my harte w† thy helthfull Iustice
that I may se the | glorious meruells, & how miche
inuocencye I maye | obtayne in this arte & clernes
of understandinge, | & þi thorow the helpe which
oñely doest meruells I | may in this worke sodenly
be made wholy þi thorow | my holynes and
Innocencye Ioyned w† thy loue :::: dic | petitionem
tuam sed pro deitate dic ut sequitur :::::::: I may se
and behold the & thy holy visyon & thorow þe |
intercessyon of thy celestyall powres I may honor
| the world wythowte ende. Amen.

[51v]

Gosgamel vel Gasgamyel ::| the
honor of all wisdome, þe gyuer of all knowledge
to | them in whome Is noo synne, þe master of all
spirituall | disciplyne & spirytuall gyft þe banisher
of all vyce, the | doe I besiche o lorde by thy
âgells, & archâgells, thrones, | pryncypatp.

[500]

[51r]

[LXVII. Oration 12.]
Correncymon (or Correrimon)
the mediator of all creatures and
operations, of whom naturally cometh
all good things, and all good gifts, and
all effectual and perfect things, whose
word is lively, and cometh from the
princely seat, through thy grace into our
hearts all other things in the meanwhile
keeping silence in a mean through thy
great love and charity, so order my
understanding that I may obtain the
most excellent mystery of this art and
of thy holy vision, that I may obtain the

[LXVIII. Oration 13.]
Ihelur, O father, almighty
judge, which hast shewed
unto us thy saving health and
in the sight of all people hast
revealed thy justice, open
mine eyes and lighten my
heart with thy healthful
justice, that I may see thy
glorious marvels, and how
much innocence I may
obtain in this art, and
clearness of understanding,
and that through the help
which only dost marvels I
may in this work suddenly
be made holy, that through
my holiness and innocence
joined with thy love (Here
recite your petition — if for
the Deity say as follows) I
may see and behold thee and
thy holy vision, and through
the intercession of thy
celestial powers I may honor
thee, world without end.
Amen.

[LXIX. Oration 14.]
Gasgamel, the honor of all
wisdom, the giver of all
knowledge to them in whom
is no sin, the master of all
spiritual discipline and
spiritual gifts, the banisher
potestates, & vertues, by cherubyn, & seraph-yn, & 24 elders, & by all ἡ celestyall host I doo worship ipe, inuocate, desyre, & feare gloryffye & exalte thy most | holy ffearfull & mekest name. I beseeche ἡ o lorde ἡ thow | wylte this illumyne my harte w ᜒ lyghte of thy holy spri- ᜒ it may be made fruytfull & clensyd w ᜒ grace of ἡ

[51v]
hooly visitayon [sic] and that thow wylte strengthe It wyth | charyte thow which art thre persons & oone Substance. Amen.

Emanuel I worship the O kinge of kinges my god And My Substance, and Also my knowledge my memorye And My Strengthe whych In | oone Hower dyddest gyue dyuerse kynde of Speches to the | buylders of the tower, and which Also diddest shide In to thy | Holy apostles the Anoynting of the Seven folde grace of thy | holy Sprite and didest then ἡ gyfte Sodenly to Speke All | maner of languages, & commaundest them to teche us the | princyples or letters of all those Spiches by the vertu of | thy worde, wher w ᜒ thow hast made all thinges, And by the | power of this holy thinge breath in to my harte and pow-er into it the dew of thy grace that I beinge sodenly bre-[ hed upon w ᜒ the lighte of thy holy sprite may obtayne ἡ | effecte of this worke and the puryfycatyon of my sou-le and the effecte of all these holy visyons, and A subtyle, | and A wyttye, and A clensyd, and puryfyed mynde. Amen.

[51v] of all vice, thee do I beseech, O Lord, by thy angels and archangels, thrones, principalities, potestates and virtues, by cherubin and seraphin, and 24 elders, and by all the celestial host, I do worship, invocate, desire and fear, glorify and exalt thy most holy fearful and meekest name. I beseech thee O Lord, that thou wilt this [day] illumine my heart with the light of thy Holy Spirit, that it may be made fruitful and cleansed with the grace of thy holy visitation and that thou wilt strengthen it with charity thou which art three persons and one substance. Amen.

Emanuel I worship thee O king of kings, my god and my substance, and also my knowledge, my memory, and my strength, which in one hour didst give diverse kind of speeches to the builders of the tower, and which also didst shide into thy holy apostles the anointing of the seven-fold grace of thy Holy Spirit, and didst then the gift suddenly to speak all manner of languages, and commandest them to teach us the principles or letters of all those speeches by the virtue of thy word, wherewith thou hast made all things, and by the power of this holy thing, breath into my heart, and pour into it the dew of thy grace that, I being suddenly breathed upon with the light of thy Holy Spirit may obtain the effect of this work and the purification of my soul, and the effect of all these holy visions, and a subtle, and a white, and a cleansed, and purified mind. Amen.

[52v] LXX. Oration 15.]

Emanuel I worship thee O king of kings, my god and my substance, and also my knowledge, my memory, and my strength, which in one hour didst give diverse kind of speeches to the builders of the tower, and which also didst shide into thy holy apostles the anointing of the seven-fold grace of thy Holy Spirit, and didst then the gift suddenly to speak all manner of languages, and commandest them to teach us the principles or letters of all those speeches by the virtue of thy word, wherewith thou hast made all things, and by the power of this holy thing, breath into my heart, and pour into it the dew of thy grace that, I being suddenly breathed upon with the light of thy Holy Spirit may obtain the effect of this work and the purification of my soul, and the effect of all these holy visions, and a subtle, and a white, and a cleansed, and purified mind. Amen.
my . phalezethon . phabogheton . seremyhal . sacramyzan . Ieth-
emathon . sacramazaym . secranal . sacramathon . Iezemy . hala-
thon . hathezihatos . Iecely . mathon . ateriathos . zay . mazay . | zammazazay . guygu . cheibib . gigthios . guahiros . megalon
senegalon . heracruhit . ciarihuht . haracrihuz.

O lord god Incompshensyb[e] Invysyble and Immor-
tall and wt mans understandinge whose cou-
ntenance angels and archangells and all the celestyall powers | doo ardently desyre to beholde whose maiestye I desyer to | worship euerlastingly and contynually to my power I doo | exercyse myselfe to worship the ome [sic] god worlde wyth o-| wt ende. Amen.

Admyhel lorde god hooly and almighty father here | this daye my prayers & bowe dou~e | thyn eare to my petycyons chemon . gezomelyhon . samaht . | gezagam . Iezehator . lesebator . sezehacon . saymanda . sa-
| may . gezihel . gulahentihel . Iezel . Iezetihel . galatihel . | gazay . hetihel . +

Admyhel, Lord, God, holy and almighty father, hear this day my prayers and bow down thine ear to my petitions Cemon . gezomelyhon . samaht . gezagam . iezehator . I lesehator . sezehacon . saymanda . samay . gezihel . gulahentihel .
Oh God eternal, the way, the truth, and the life; give thy light and the flower and virtue of thy Holy Spirit into my mind and understanding, and grant that the gift of thy grace may shine forth in my heart, and into my soul, now and evermore. Amen.

O the lyffe of men and of all creatures visible and inui| sible þeuerlastinge bryghtenes of þe celestyall | sprites the endeles helthe of all men the fowntayn of all godelines | which
Knowest all things before thei be done which Iudgest all thinges visible and inuisible, and by thy unspeakeable dispotycyon
doeest diserrne them, gloryfy thy hooly and ineffable name this daye & strengthen [sic] my harte my understandinge & my sowle, and encrease myne Innocencye and confyrme my prayers & make my sowle pure & cleane ffrom all vyce, & indwe it w of vertues & pennance, w of morninge & Innocencye p thorow p abundance of puernes & innocencye gyven me of thé & thorow the ssyle of pennance, & of thy grace I may laude & prayse the and know p w oft any shadow or fygure & p I may se the face to face and may glorfyye thy name to thy honor & prayse worlde w oft ende. Amen.


Kynge of kynges god of Infynite mercye & maiesty p | graunter p dispersion, & distributer & stablyscher of all foundatyons laye p foundatyō of all thy vertues in me & take frō me p folyschenes of my harte p my sences may be stablyssh- ed in p loue of thy charite, and lett thy holy sprite be my instr- ucter acordinge to thy creatyō & inuocatyō of thy name p I may haue brightness of the celestial spirits, the endless health of all men, the fountain of all godliness, which knowest all things before they be done, which judgest all things visible and invisible, and by thy unspeakable disposition dost discern them, glorify thy holy and ineffable name this day and strengthen my heart, my understanding, and my soul, and increase mine innocence, and confirm my prayers, and make my soul pure and clean from all vice, and endue it with virtues and penance, with mourning and innocence, that through the abundance of pureness and innocence given me of thee, and through the sile of penance, and of thy grace I may laud and praise thee and know thee without any shadow or figure, and that I may see thee face to face, and may glorify thy name to thy honor and praise, world without end. Amen.

LXXVII. Oration 19.


LXXVIII. Latin oration.

King of kings, God of infinit mercy and majesty, the granter, the disposer, and distributor and establisher of all foundations, lay the foundation of all thy virtues in me, and take from me the foolishness of my heart, that my senses may be established in the love of thy
effectually þe syghte of thy face whiche liuest & reignest god worlde wyth owt ende. Amen.

charity, and let thy Holy Spirit be my instructor according to thy creation and invocation of thy name, that I may have effectually the sight of thy face, which livest and reignest God, world without end. Amen.

hofely vel zozely god the ffather all-mighty form whome all good thinge dothe cõme whose greatenes | is incomprehensyble here this daye my prayers which I offre | in thy syghte and graunte me þe gyfte þe I aske of þe, & geve me þe | Ioye of thy sauinge helth, & þ I may this day forsake all mye

[53r]

Iniquytes & take thy wayes & þe pathes of thy knowledde, and | lett all stubborne & unbelieuers conuerte unto þe, & even as I thy-nke w't my harte, & speake w't my mouthe so lay þe fowndatyon in | me þ in this worke I may seme and appere to be holpen of | the. Amen.

Messamarathon vel
Azeffamadathon | gezomothon.


[LXXX. Oration 20.]

Hofob. God the father almighty, from whom all good things doth come, whose greatness is incomprehensible, hear this day my prayers which I offer in thy sight, and grant me the gift that I ask of thee, and give me the joy of thy saving health, and that I may this day forsake all my iniquities, and take thy ways and the paths of thy knowledge, and let all stubborn and unbelievers convert unto thee, and even as I think with my heart, and speak with my mouth, so lay the foundation in me, that in this work I may seem and appear to be helping of thee. Amen.

Messamarathon gezomothon ezomathon haihatha hagibar
hagiathar haihatha Lethasiel Lechisihel gethiduhal Geguhay
iethonay samazataht Samazarel zamazthel Sergomazar Hazomathon
Hazothynathon Iesomathon Iezochor heihazay Heihazar Samy
Zamyn Helihel samehelihel siloth silereht gezemachal
iersonay iecornenay Samyhalhel hesemyhel Secozomay sedomazay
sethothamay Saima rabiathos Hamnos Hamnas. Amen.

[LXXX. Oration 21.]
O everlasting God, king and judge, the searcher of all good conscience, cleanse and purify this day my mind for thy holy name’s sake, by these thy holy sacraments, that even as water falleth out of heaven, so may innocence enter into my inward parts, and let it come into my bones, like oil through thee O God, the savior of all things which art the fountain and spring of all goodness and all godliness, direct me, and bring me to this holy vision which I ask of thee, which art three persons and one God. Amen.

Hanethi vel hamethy the god of all | Godliness and creator of all things hë everlasting Helth, and hë | redemptyon of hë people, hë inspyrer of all Graces & holynes hë | Graunter of all pure operatyons or workes of whose onely | Gyte and mercy thy Servantes haue remissyon of there sines

whych hast Graunted unto me wretched synner hë way | to know thy secret misteryes, thow lorde defende me and | pourge my soule & delyuer my harte from hë wicked thow-|ghtes of this worlde and all pleasures therof, qwenche in | me utterly & subdew all hë lustes of fornacytyö hë I may | deleyghte in clennes, & in hë workes of ryghteousnes, & in all | vrtues, & hë wyllte Gyue me hë petycyon of my harte hë beinge | confirmed & hauynge pleasure in thy glorye maye loue :: petic-| yon :: and hë I may effectully see hë face whylles my body lyueth | & hë hë power of thy holy sprite maye increase in me by thy helth | and hë rewarde of all faythyfull people to hë helthe bothe of soule & | body. Amen.

Hanethi, the God of all godliness and creator of all things, the everlasting health and the redemption of the people, the inspirer of all graces and holiness, the granter of all pure operations or works, of whose only gift and mercy thy servants have remission of their sins, which hast granted unto, a me wretched synner, the way to know thy secret mysteries, thou, O Lord, defend me and purge my soul, and deliver my heart from the wicked thoughts of this world and all pleasures thereof, quench in me utterly, and subdue all the lusts of fornication that I may delight in cleanness, and in the works of righteousness, and in all virtues, and that thou wilt give me the petition of my heart that being confirmed, and having pleasure in thy glory may love. (Here recite the petition) and that I may effectually see thy face whilst my body liveth, and that the power of thy Holy
Spirit may increase in me by thy health and the reward of all faithful people to the health both of soul and body. Amen.

O God the almighty father of whom cometh all Good and most merciful O most mighty God burne my reins with the grace of thy Holy Spirit, and with the fire of thy visitation, visit me this day, and be merciful to me, and grant me thy mercy I may drink of thy well even my fill, and that I may knowe thy will, that I may singe and see thy marvels which art three persons and one God. Amen.

Heriona vel Haryona allmyghty incomprehensible invisible & indivisible god this day doo I worship thy holy name I unworthy and most wretched sinner, lifting up my prayers, my understanding, and my reason to thy holy temple of thy celestial Jerusalem, and to stand before thee this day my God, acknowledging thee to be my lord, and my creator, and my savior, and I a reasonable creature I this day beseech thy glorious mekenes thy holy sprite maye vyset my infyrmyte,

and thou o lorde my god which gavest to moyses & aaron thy servantes, thorow fayth & puryte grace to see the, gyue unto me this daye grace of thy abundante swettenes wherewith thou didest endewe thy servantes, & with knowledge which gauest them by prophettes, & euyn as didest for aspace gyue unto them thy grace, even so giue me grace of innocencye which I desyer & powrge my conscience from dead workes, & leade my understanding in to thy
holy waye o thow lorde god wh-| ich didest 
vouchsaffe to create me to thyn owne image and | 
lykenes here me in thy ryghtewossies, & teche me 
in thy tru-| the, & replenishe my soule w\textsuperscript{t} thy 
grace accordinge to thy greate | marcy \textsuperscript{b}\textsuperscript{i} I may so 
miche \textsuperscript{b}\textsuperscript{e} more delgyhte in \textsuperscript{b}\textsuperscript{e} multytle of | thy 
mercyes, & in thy greate workes, & \textsuperscript{b}\textsuperscript{i} I may haue 
pleasure | in \textsuperscript{b}\textsuperscript{e} fulfillinge of thy cõmaundementes, 
& being holpen with | thy grace, & restored to 
good workes shall reioyce in harte, | & my 
conscience beinge pourged I maye trust in \textsuperscript{b}\textsuperscript{e}, & 
may | ffeede in thy syghte, & exalte thy name 
becawse it is good, o lord | sanctefy me this daye 
in \textsuperscript{b}\textsuperscript{e} sighte of all thy sayntes \textsuperscript{b}\textsuperscript{i} I maye | lyue in 
faythe perffytte hope, & constante charitye of the 
visyon | which I desyer, & \textsuperscript{b}\textsuperscript{i} thorow grace gotten 
I may be exalted strenge-| thened & illumyned I 
may loue \textsuperscript{b}\textsuperscript{e} & know \textsuperscript{b}\textsuperscript{e}, & \textsuperscript{b}\textsuperscript{i} I may haue | 
assuredly Inuocentye wisdome clennes & holynes 
whych | \textsuperscript{b}\textsuperscript{u} promisedest to geue unto men from \textsuperscript{b}\textsuperscript{e} 
seates of thy euerlastinge | hylles, & \textsuperscript{b}\textsuperscript{i} I may 
retayne them in my memorye o Iesu christ the | 
only be gotten some of god into whose handes \textsuperscript{b}\textsuperscript{e} 
father befroe [sic] | all worldes gaue all things 
gyue unto me this daye for thy | holy gloryous & 
ineffable names sake compe~te (?) norischement | 
bothe of soule & body, & giue unto me a clere 
will, & a free soule | & a redy \textsuperscript{b}\textsuperscript{i} whatsoever I aske 
through thy mercy & truthe, & will | it maye be 
gyuen me & all my prayers & actes maye be 
rooted 

in the and confyrmed according to thy pleasure 
open unto me o lo-[rde my god & father of my 
lyffe \textsuperscript{b}\textsuperscript{e} fowndacyõ of \textsuperscript{b}\textsuperscript{e} syghte which | I desyer to 
see, open unto me o lorde \textsuperscript{b}\textsuperscript{e} fowntayne which 
thow | openedest to ower forfather adam, and to 
abraham, Isaac & | Iacob thy seruantes \textsuperscript{b}\textsuperscript{i} thei 
mighte biliue loue & obey glorifye | and sanctefy 
\textsuperscript{b}\textsuperscript{e}, receue for me this day \textsuperscript{b}\textsuperscript{e} prayers & intercess-|
yons of all sayntes, and of all \textsuperscript{b}\textsuperscript{e} celestyal powers 
that I m-| ay be made apte to be tawght. Amen.
mercy and truth and will, it may be given me and all my prayers and acts may be rooted in thee and confirmed according to thy pleasure. Open unto me, O Lord my God and father of my life, the foundation of the sight which I desire to see. Open unto me, O Lord the fountain which thou openedest to our forefather Adam, and to Abraham, Isaac, and Jacob thy servants, that they might believe, love and obey, glorify, and sanctify thee. Receive for me this day the prayers and intercessions of all saints, and of all the celestial powers, that I may be made apt to be taught. Amen.


Iuestre vel Celiste

Yvestre, I worship thee, king of kings and Lord of Lords, O everlasting and immutable king, understanding this day my cry, and the mourning of my spirit and heart, that my understanding being changed and having a fleshy heart instead of a stone heart, I may trust in thee O my Lord and savior. Wash me inwardly O Lord with thy new spirit, and for the evil understanding of my flesh give me thy holy understanding and take from me that which is evil, changing me into a new man, and that through the love wherewith thou hast reformed the world thou wilt reform me, and that thy holiness may give unto me the increase of all holiness. Hear this day, O Lord, my prayers, with the which I cry unto thee, and open thou the eyes of my flesh, that I may consider, perceive, and understand the marvels of
putt forthe to me þe helthfull cuppe þ I

may drinke, & be satisffyed of þe well of thy
grace þ o god & þ I may be oone of those which
shall be sanctefyed & þ shall see | thy holy visyon
which I desyer & wysche for this daye þ I may |
singe w under standinge in my soule, & may
stande & beholde thy holy | visyon, & lett þe grace
of thy holy sprite cum thys daye owt of heauen |
and rest in me. Amen.

Saday oo lord I sinner confesse unto þe oo
ffather maker | of heauen & earthe & of all visible
& inuisible creatur-| es þ disposer of all vertues,
& gyuer of all good graces, which, which ke-
| pysdt thy wysdœ & knowledge & thy charyte frô þe
| proud and | wicked, & deest shew it to þe humble
& meke, humble this day my | harte & stablyshe
my understandinge, & my mynd, encrease my |
understandinge & my côscyence þ I may loue þe,
understand þe & se | þe, sygne me this day o lord
w þe lyghte of thy countenāce that | I beinge
renewed & clensed from all dede workes & all my
sinnes | may preuayle amonge them þ shall see þe,
proue me O most mercyfull | & almighty god, &
burne my raynes strengthen my harte this | daye,
& illumyne it w þe grace of thy holy sprite, &
vysett me w þe | feruent grace of thy visitayon
lighten my mynde & gyrde my | loynes w stronge
stabylite, & piett in to my righte hande the | staffe
of conforte, & lett me be washed amonge them þ shall be |
washed w thy droopes, & dyrecte my
mynde into thy holynes, & | confyrme my sprite

them that shall be powrched
and glorified by thy spiritual
grace, that being justified in
thy righteousness I may
prevail in the sight of the
devil, which is adversary to
all faithful people. Hear me,
O Lord my God, and be
merciful unto me, thou
which hast created me. Shew
me this day thy mercy, and
put forth to me the healthful
cup that I may drink, and be
satisfied of the well of thy
grace, thou O God, and that I
may be one of those which
shall be sanctified and that
shall see thy holy vision
which I desire, and wish for
this day, that I may sing with
understanding in my soul,
and may stand and behold
thy holy vision, and let the
grace of thy Holy Spirit
come this day out of Heaven
and rest in me. Amen.

Saday, O Lord, I a sinner
confess unto thee O Father,
maker of Heaven and Earth,
and of all visible and
invisible creatures, the
disposer of all virtues, and
giver of all good graces,
which, which keepest thy
wisdom and knowledge and
thy charity from the proud
and wicked, and dost shew it
to the humble and meek,
humble this day my heart,
and establish my
understanding and my mind.
Increase my understanding
and my conscience, that I
may love thee, understand
thee, and see thee. Sign me
this day O Lord with the
light of thy countenance, that
I being renewed and
cleansed from all deeds,
works, and all my sins, may
prevaile among them that
shall see thee, prove me O
most merciful and almighty
God, and burn my reins,
w† þe worke of thy handes þ all vyces & fylythynes of synne beinge rooted owt of me I maye strongly | preuele in þe loue of thy mercyes inspire in to me o lorde þe breihe | of lyffe & encrease my mynde & my understandinge thorow þe constancye & stablenes of thy holy spryte þ my spryte maye be | conforted & encrease in þe exercyse of thy workes & prayse, be-| holde o lorde & cõsyder this daye þe worke of my mynde & lett þy godly will be shewed in me & send owt of heauen unto me in to þe earthe þe cõfortor thy holy spryte þ he may stablyshe me & helpe me, that I maye se the and prayse the and enjoye þe whõe I de-| syer which arte my grace my glorie & my defence. amen.

Maloht otheos hara . magiel . hacaha . mar-| yhel . gezozay . iezoramp . | Gezozay . Saziel . Sazamay . Iezoramp . Zazamamp . Sacamap . | Zachamay . Iecornamas . Iecoharnampde . Salatiel . Gezomel . | Zarahiel . megall . nachama . nechamyha . Sazamaym . Sophonaym . | lazamar . mehisrampna . Hamamyl . Zamanyl . Syhel . Deloth . Ham-| amyn . Hazeme . loch . moys . Ramna . Secozam . Hanasichonea . Ser-| onea . Zaramahe . <Sacromahe> . Sacromohem . Iegonomay . Zara-| mohem . Chades . Bachuc . Iezemeloht . Harngo . Semorgizethon . | strengthen my heart this day, and illumine it with the grace of thy Holy Spirit, and visit me with the fervent grace of thy visitation. Lighten my mind and gird my loins with strong stability, and piety into my right hand the staff of comfort, and let me be washed among them that shall be washed with thy drops, and direct my mind into thy holiness, and confirm my spirit with the work of thy hands, that all vices and filthiness of sin being rooted out of me, I may strongly prevail in the love of thy mercies. Inspire into me, O Lord, the breath of life, and increase my mind and my understanding, through the constancy and stableness of thy Holy Spirit, that my spirit may be comforted, and increase in the exercise of thy works and praise. Behold O Lord, and consider this day the work of my mind, and let thy godly will be shewed in me, and send out of Heaven unto me into the Earth the comforter thy Holy Spirit, that he may establish me and help me, that I may see thee and praise thee, and enjoy thee whom I desire, which art my grace, my glory, and my defense. Amen.

[55v]

[LXXXVII. Oration 26.]¹

Maloht + otheos + hatamagiel + hataha + marihel + gezozay + iezoray + Gezozay + Saziel + Sazamay + Iezoramp + Zazamapn + Sacamap + Zachamay + Iecornamas + iecoharnampde + Salatiel + Gezomel + Zarathiel + megall + nachama + nechamyha + Sazamaym + Sophonaym + lazamar + mehisrampna + Hamamyl + Hazame + loch + moys + Ramna + Secozam + Hanasichonea + Seronea + Zaramahe + Sacromahe + Sacromohem + Iegonomay + Zaramhe + mohem + Chades + Bachuc + Iezemeloht + Harngo + Semorgizethon +

¹ Cf. Ars. Not. 118.
O mercyffull god O gentyll god O almighty god. O gyuer of all thinges doo for me this daye. Whych doo beliue althynges po-| ssible helpe thys daye my unbeliffe and haue mercy upon me eu| as thow haddest mercy of adam when he repented which also diest | gyue unto him asoodayn gyfte of all vertues thorow | mercy of thy | allmightynes giue unto me this daye thoro thy mercy | grace that | I desyer, | Hauing delighte in | greatness of thy workes may ob-| tayne | effecte of thy visyõ which I desyer, O most | ffather be | my worke, O most | con-| fyrmne & strenthen me breathe upon me wth thy holy sprite O holy & | allmighty god stablyshe my worke this daye and teche me that | I may walke innocently in thy sighte O glorious god | mayste | de|ghte in the abundance and thy plentyfull grace | violence of | ffloude of thy most holy spryte may make cyte of my harte | gladd & may make it pwer in | faythe of thy holy visyon and in | hope of effectuall innocencye for | which I labour and maye | replenishe my harte wth thy abundant charite, and quicken me wth beames of thy holy spryte and defend me wth everlastingg loue | of thy abundant mercy, and | thy grace be nott voyde in me I besic-| he the o lorde my god, but it maye abyde in me alwayes abundan-| tly, hele my soule o lorde wth thy inestymable & ineffable goodenes | because I


[56r]
haue sinned agaynst þe comfort my harte this daye þt I may receve inwardely that which þu wylte gyue me and kepe it that I maye be apte and mite to see thy face thorow the most holy sacramentes aforsayd thorow þe workinge of the grace of þe father of the sonne & of þe holy goost. Amen.

Sechce vel Sethye oo godely father O mercyfull soûe, O gentyll holy spryte 3 persoñes and oone god, O ineffable and inestymable | kinge I besiche þe and thy holy name, & thy abundant ryghteousnes which | worketh all thinges þþ wylte remitte & forguye and haue mercy upô me wretched synner presuming unto this worke which I haue begone þt is to know and haue þe sighte of þe þþ þu O my lorde and thy grace whic- h I desyer may abundantly wex and grow stronge in me, open o lo- rde myn eares þt I may here, comfforte my handes þt I may worke clense þe syghte of myn eyes þt I may see, make me cercamspecte þt I may performe and bringe to passe, strengthen my sytte þt I may walke, open my nosthrells and my mowgthe þt I may smelle and | taste, and speke, those thinges þt may be pleasant unto þe now and euer to the honor of thy name which is bylssed for euer. amen.

[| LXXXIX. Oration 27.|]¹

Sechce. O Godly Father, O mercifull Son, O gentle Holy Spirit, three persons and one God, O ineffable and inestymable king, I beseech thee and thy holy name, and thy abundant righteousness which worketh all things that thou wilt remit, and forgive, and have mercy upon me, a wretched sinner, presuming unto this work, which I have begone, that is, to know and have the sight of thee, that thou, O my Lord, and thy grace which I desire, may abundantly wax and grow strong in me. Open, O Lord, mine ears that I may hear, comfort my hands, that I may work; cleanse the sight of mine eyes, that I see, make me circumspect, that I may perform and bring to pass; strengthen my sight [*feet], that I may walk; open my nostrils and my mouth that I may smell and taste, and speak those things that may be pleasant unto thee now and ever, to the

1. Cf. Ars. Not. 120.
2. Lat. vigeat.
3. Lat. Confirma pedes meos, ut ambulem.
Alscha vel Elsta ::: O my God thys daye doo Llyft up þe sensys of my fleshe unto þe and my harte þ I may please the this daye O lorde and that my syghyng may be knowne in thy sight and þe my wordes and þe worke may be acceptable in thy sighte, & lett thy allmighty goodnes & mercye shyne in my bowelles, & lett my mynde be effectually clensed in thy workes & lett thy glorye encrease in my soule, lett thy

grace floryshe in my harte and in my mowthe þe synne which I haue committed I may putt awaye evyn as marye maged- elen dyd put awaye hers, & þe I maye performe and brynge to effecte that wiche I shall receyue of þe gyfte of thy grace euyn as thy holy apostle saynt paule dyd, & as abraham kepe It & as Isaac remembred it so I may remember it & þe beynge fo-wnded and rooted in þe strength of thy puernes, I maye reioy-ce þe fowndatyõ of thy mercy is layd in me, & þe I delyghtynge in þe workes of thy handes may continually obtayne righ-twosnes and peace of mynde & body, & shortly after þe holy visyõ of þe & Inioye it continually, & þe grace of thy holy spryte plent-eosly workinge in me I maye reioyce þe I haue ouercome all þe craftes and subteltys of myn enmyes bothe vysyble þ and Invysyble. Amen.

[XC. Oration 28.]¹

Alscha, O my God, this day do lift up the senses of my flesh unto thee, and my heart, that I may please thee this day O Lord, and that my sighing may be known in thy sight, and that my words and works may be acceptable in thy sight, and let thy almighty goodness and mercy shine in my bowels, and let my mind be effectually cleansed in thy works, and let thy glory increase in my soul. Let thy grace flourish in my heart and in my mouth, that the sin which I have committed I may put away, even as Mary Magdelin did put away hers, and that I may perform and bringe to effect that which I shall receive of the gift of thy grace, even as thy holy apostle Saint Paul did, and as Abraham kept it, and as Isaac remembered it, so I may remember it and that being founded and rooted in the strength of thy pureness, I may rejoice that the foundation of thy mercy is laid in me, and that I delighting in the works of thy hands, may continually obtain righteousness, and peace of mind and body, and shortly after the holy vision of thee and enjoy it continually, and the grace of thy Holy Spirit, plentifully working in me I may rejoice that I have overcome all the crafts and subtleties of mine enemies both visible and invisible. Amen.

¹ Cf. Ars. Not. 121.
Obdadia vel Abladya :::: | O god β

disposer and distrybuter of all kyngdomes and of all | power visible and invisible β
governor of good wells dispose | my wyll after β
cownsell of thy good spiryte and quicken this daye | my
weykenes and my weyke power, & order my mynde aryghte | oo lorde & my wyll to goodenes
O lorde β it maye please β, and of | thy gentyll
lyberallyte grauntt me mercyffully thy manyffolde grace | nott lokinge to β multytud of my synnes
but acordinge to my desyer | gyue me a wyll
conformable to β and a wytt reioysing in the
power g- yng β grace of my soule gyuing unto it
a good affectyon w thy | grace & vysitt me w β vysytacyon of thy holy spryte that the fyl- thynes
which I haue thorow my fleshe or thorow my
byrthe may | be putt awaye thorow thy deuyne and
ineffable goodenes w the | which in β begininge
thow didest wouchsaffe to creat heauen and |
earth β thy spirytuall & great mercy w β which
thow didest wo-

XCI. Oration 29.1

Abbadya. O God, the
disposer and distributor of all kingdoms and of all
power, visible and invisible, the governor of good wills,
dispose my will after the counsel of thy good spirit,
and quicken this day my weakness and my weak
power, and order my mind
aright, O Lord, and my will
to goodness, O Lord, that
it may please thee, and of thy
gentle liberality. Grant me
mercifull thy manifold
grace, not looking to the
multitude of my sins, but
according to my desire give
me a will conformable to
thee, and a wit, rejoicing in
the power, giving the grace
of my soul, giving unto it
a good affection with thy
grace, and visit me with the
visitation of thy Holy Spirit,
that the filthiness which I
have through my flesh, or
through my birth may be put
away through thy divine and
ineffable goodness, with the
which in the beginning thou
didst vouchsafe to create
Heaven and Earth, that thy
spiritual and great mercy
with thee, which thou didst
vouchsafe to restore again
man, being lost to the old
state of grace from whom
the will and judgment of the
devil had taken away the
liberty to see thy face, thou
O Lord whose wit, whose
wisdom, and brightness
reacheth from the beginning
to the ending, disposing all
things pleasantly, mightily,
and mercifull. Restore in
me all sincerity and
pureness, that I [an]
unworthy and wretched
sinner being confirmed in all
thy works may of them be
made well, seem, and
excellent, in those things
which I desire, and that I
may obtain the three-fold
and seven-fold grace of the
Father + the Son + and of the Holy Ghost + that I may obtain the holy sight of the holy and glorious Trinity while I live, the Lord granting and administering, and working it by his most holy grace, which liveth and reigneth three and one. Amen.

Alpha . et . omega God and lord of all living creatures the administrator and increaser of all visible and invisible things | Gyving all things to all creatures according to the abundance of his mercy, according to the deservings of angels and men shide | into me the abundance of thy celestial grace, and the grace of thy Holy Spirit. May this day illumine my heart, and thou O Lord increase in me the gifts of thy Holy Spirit, and strengthen me and renew in me the inward man, and wash me with the dew of thy grace with which thou hast moistened the angels. Adorn me with the abundance of thine innocence, with which thou hast adorned and beautified thy faithful from the beginning, that the gifts of the seven-fold grace of the Holy Ghost may work in me, and the waters of the celestial floods of the celestial Jerusalem coming with great vehemence may wash and fill the pit of my conscience that it may overflow with the brightness wherewith thou comest out of Heaven upon the waters of the holy and pure sacrament of the majesty and confirm in me the mighty things of this most holy vision. amen.

[XCII. Oration 30.]¹

Alpha and Omega, God and Lord of all living creatures, the administrator and increaser of all visible and invisible things, giving all things to all creatures according to the abundance of his mercy, according to the deservings of angels and men, shide (i.e. pour) into me the abundance of thy celestial grace, and the grace of thy Holy Spirit. May this day illumine my heart, and thou O Lord increase in me the gifts of thy Holy Spirit, and strengthen me and renew in me the inward man, and wash me with the dew of thy grace with which thou hast moistened (i.e. moistened) the angels. Adorn me with the abundance of thine innocence, with which thou hast adorned and beautified thy faithful from the beginning, that the gifts of the seven-fold grace of the Holy Ghost may work in me, and the waters of the celestial floods of the celestial Jerusalem, coming with great vehemence may wash and fill the pit (i.e. well) of my conscience, that it may overflow with the brightness wherewith thou comest out of Heaven upon the waters of the holy and pure sacrament of the majesty and confirm in me the mighty things of this most holy vision. amen.


2. Wash me with the dew of your grace: Lat. "fecunda me rore tuæ gracie" (make me fertile with the dew of your grace).
Leiste vel Trayeste

I confesse to the o

lorde god the ffather of all thyng whych | hast shewyd unto us thy celestyall secretes the doo I humbly | besiche, and thy maiesty doo I desyre and prayse þ even as þ arte kinge and prynce of thoughts wylls sowls and all other | vertues euyn so here my prayers this daye and lett my work-| es prosper in thy sighte, and lett my dedys preuayle in the | syghte of all celestyall powers, I cry this daye unto þ oo my | god now here my crye, I make my moone to the thys daye here | the morning of my harte, and I commende this daye my | sprite, my body, my soule in to thy handes and my thoughts | oo my father & my god & lett me nott perceue my selfe to | be forsaken of the but gyue unto me thy mercy þ thy | name maye be exalted in me: o most gentyll god þ holy | gost, whose goodenes is everlasting, whose mercye is | incomperhensible, whose bryghtenes is perpetuall wherof | heauen & earthe is full breath & looke upon me oo lorde, & | unto this my worke, and for thy honor &prayse grawnt | unto me þ that I devoutly aske & all forwardenes towarde | thy holy visiõ thorow thy godely dispensatyõ may be fulfilled | in me. teache me O lord for in þe doo I putt my selfe to be tawght, | puryfy me for in þe doo I putt my selfe to be puryfyed, clarify | me for in þe doo I putt mi selfe to be clarefied, make me cleane for | in þe doo I putt my selfe to be clensyd, make me innocent for in þe | doo I putt my selfe to be made innocent, gloryfye me o lord for | in þe doo I putt my selfe to be glorified, goerne me o lorde for | in þe doo I putt my selfe to be goerned, & power þe paythe of thy grace into me, and fasten it in me that the holy gost maye cum into me & | maye reygne and goerne me, þ I may obtayne this holy visyon. Amen.
Govern me, O Lord, for in thee do I put myself to be governed, and pour the faith of thy grace into me, and fasten it in me, that the Holy Ghost may come into me, and may reign and govern me, that I may obtain this holy vision. Amen.

Horiston vel Horystyon | O god be cause I am thy servant I serve the this daye and confesse befors the majesty of thy glory in whose sight all magnificence and all holiness is I besiche thy holy and ineffable name that I wouldest this daye bowe the ears of thy pity to the office of this my worke and open the eyes of thy majesty, that thy hand being open, I may be satisfied with the grace which I desire, and made fruitful with charity and brightness, wherewith thou hast founded Heaven and Earth, O most godly Father of thy liberality, which livest and reignest one God world without end. Amen.

Jeremon vel ysemon | o most meekest, my Lord and my God, have mercy upon me and forgive me my synnes. Heal my soul, for I haue sinned against thee. Deny not that thing to one which thou hast given to many. Hear, O God, the prayer of thy servant N. in what daye soeuer I shall call upon thee thou wilt hear me quickly, as thou didst hear holy Mary Magdalene. Receive, O Lord, the prayers of him that confesseth himself to thee, and hear the voice of my prayer, through

[XCV. Oration 33.]

Jeremon, O most meekest, my Lord and my God, have mercy upon me and forgive my sins. Heal my soul, for I have sinned against thee. Deny not that thing to one which thou hast given to many. Hear, O God, the prayer of thy servant N. in what daye soeuer I shall call upon thee thou wilt hear me quickly, as thou didst hear holy Mary Magdalene. Receive, O Lord, the prayers of him that confesseth himself to thee, and hear the voice of my prayer, through

Hosbor O hyghe lord O Inuisible god, O inestimable god, O ineffable god, O incommutable god, O incorruptible god, O pitiful god, O most sweetest god, O high and glorious god, O infinite God, O almighty God, father of all mercy. I unworthy sinner, full of iniquity, deceit, and malice come humbly unto thy mercy, praying and beseeching not to looke upon all mine innumerable synnes but even as arte wonte to haue mercye | upon synners & to here prayers of humble & meke, euyn | so wouchsafe to here me thy servant N. althought unworthy rthe crying unto for this most holy & godely vision most humbly & hartely asking of by prayer adourned w thy holy & sacred names which are these: Hosel + Iesel + Hazaiacol + Iosel + Anthiachar + Hazacol + Gezor + Gezamyhor + namathar + Senales + Iole + Tharotheos + Lochos + Genos + Halla + Samyhel + Ramay + Sacharios + Logos + Patir + Saraht + Iothosym, being cleansed and purified and clarified, made innocent, and consecrate, maye see the glorious and holy sight of thy face, through our Lord Jesus Christ, which liveth and reigneth world without end. Amen.
Here begineth the .2. parte of clensyng or makyng clene to obtayne the syght of the deyte.

After that, he that wyll see þe deyte hathe pourged & | clensyd & macerated his body we commaunde him | þe kepe him selffe allways very clene, & to be garnyshed w t | all vertues & lett him allways remembre

After that, he that will see the Deity hath purged and cleaned his body; we command him that he keep himself always clean, and to be garnished with all virtues. And let him always reverence God, and pray unto Him for the forgiveness of his sins, for God is righteous and ought to be feared, for he that doth not love Him, as Solomon sayeth, "the beginning of wisdom is to fear God."^1 The every man ought to fear him, for no man of his own worthiness...
A prayer to be said before the receiving of the body of Christ:

O thou Lord Jesus Christ, the savior of all men, who didst vouchsafe to sacrifice thy body for the health of me, most miserable sinner, and for others that live in the world with which the fifth day, that is to say the Thursday the day of thy supper thou didst feed thy holy apostles with thy precious body and blood, commanding that in thy name our holy mother the Church should consecrate thy most holy body and blood, that it might be the health and life of the souls that believe in thee, unworthy sinner, receiving thee, O Lord Jesus Christ, know and confessing thee to be my Lord and my Creator, whom I only shall see in my flesh and none other, whom I look for to come to be my judge, grant unto me, merciful Lord, by the virtue of this holy mystery that like as I do confess and know visibly thy divine spiritual and corporeal power by the redemption of thy most holy body and blood, so vouchsafe to clarify and purge my body, that, my body being washed, my soul may visibly see the with thy nine orders of angels whilst I live, and praise thee, who livest and reignest, God, world without end. Amen.
power by þe redemptyon of thy most holy bodye & bloode, so wochsaffe to clarfy & pourge my body, þe body being washed my soule may vsybye see þe wth thy .9. ord-ers of angelles yylens I lyue & prayse þe which lyvest & reygnest | god worlde wyth owte ende. Amen.

This doone Go home to thy Howse and begin thy worke after thys soorte ::::
Thow shallte saye þe same thursday þe psalter wth þe letanye wth þe proper prayers folowinge it. After þe thow shalt | saye þe . 25 . 26 . 31 . prayer & thow shalt add :::: peticyo :::: that | thow by þe annuncyatõ concepyton natyvite, cercvmcysyon perch-ing, baptyme, and ascentyõ of thy most blessyd sonne oþ lord I-esu chryst woldest vouchsaffe to claryffye and pourege my bo-dy :::: peticyo :::: þe it being washed I maye vsybly see the whyle

I lyue wth þyn .9. orders of angelles þe my soule maye worship | & prayse þe. at the last thys ende yoù prayer for þe god art migh-ty aboue all & mercyfull which lyuest & reygnest god in vnite | and trynyte and shallt raygn worlde wth owte ende. Amen.

From hence forth the thow shalt be in some secret place where | there is no greate resorte of people & every daye þe shalt | saye thies prayers folowinge wth those þe goe before þe be appo-ynted for him þe shall worke wth these names folowinge . Agla | monhon . tetragramaton . ely . deus . ocleyste . ampheneton . lamyara . Ianemyer . sadyon . hely . horlon . porrenthymon | yelur . gofgamel . emaunel . on . admyel . honzmorib . ioht . he-| lon . resamarathon . anethi .

[C. Separation.]
From henceforth thou shalt be in some secret place where great resort of people and every day thou shalt say these prayers following, with those that go before, that be appointed for him to work, with these names following:


After that thou shalt say this prayer:
O my God, father almighty, of everlasting power who art able to make him clean that is conceived of an unclean seed. Primellus, Principium, Primogenitus, Sapiencia, Virtus, Sol, Splendor, Gloria, Pax, Lux Patris, Os, Verbum, Sal Angelus, Sponsus, Propheta, Agnus, Ovis, Vitulus, Serp Aries, Leo, Vermis Hear mercifully the prayers and invocations of thy servant, that through the virtue of thy holy names, my body being washed, I may see thee visibly whilst I live, with thy nine orders of angels, that my soul may worship and praise thee. Amen.

After that, say these names:

Strong Elscha, just Abbadia, most pious Alpha and Omega, most sweet Leiste, most potent Oriystyon, most excellent Yeremon, lofty Hotbor, Merkerpon the helper, Elzephraes the defender, Egyryon the protector, Pheta the generous. Hear gently the prayers of thy servant, that through the gift of thy grace and through the intercession of the blessed Virgin Mary thy mother, and of thy angels and archangels Michael, Gabriel, Uriel, and Raphael, and all thy other celestial angels, and of thy apostles Peter, Paul, John, and James, Andrew, Matthew, Simon, and Jude, Philip, Thomas, and Barthlemei, my body and (etc.).
+ After that saye these names +

After that, say these names:

Ombonar + Ineffabilis + Stimulamathon + Insubstantia
Invisibilis + Oryon + Inestimabilis + Ethion +
Impermutabilis + Nomios + Clementissime + Pep +
Incommensurabilis + Nathanathoy + Incorruptibilis +
Theon + Immense + Usiston + Gloriose + Porho + Totiu
Misericordiae.

After that, say this prayer following:

Look gently to the prayers of thy servant, not having respect to the innumerable iniquities which I have done against thee, for if thou regardest our iniquities, O Lord, who may abide thee, but thou, O Lord, doest lift the feeble from the Earth and the poor out of the mire. In the virtue of holy humility and obedience, it is written, "He was obedient even to death," and in another place "I have humbled myself very low which humility thou didst vouchsafe to take upon thee," and, "to suffer for sins." So gently receive my prayers, for I confess and know that thou dost mercy upon all creatures that call upon thee faithfully, as David sayeth, "an humble and contrite heart thou shalt not despise," and in another place, "the Lord is neigh to them that call upon him truly," that thou wilt raise my soul from the darkness of my body and from the filthiness of sin, that my body being washed and, (etc. as before at this signe ::::)

Here followeth the names of the Living God:

+ Rothon + maker of Heaven and Earth,
| Lethellete + who stretched out Heaven above the height of the clouds,
| Ysmas + who hast established the Earth above the waters,
| Adonay + who hast appointed the sea her bounds which she cannot pass,
| Hachionadabir + who hast set the Sun and Moon and all the stars in the height of Heaven,
| Omytheon + who hast done all things through wisdom,
| Hofga + who the sixth day didst create man in thine own similitude and likeness,
| Leyndra + who didst put Adam, and Eve whom thou gavest him for a companion, in the paradise of pleasure whom also for transgressing of thy commandment thou didst
sterres in þe heyghe of heaven + Onoitheon + | which hast done all things thorow wysdome + hosga + | which the .6. daye dydest created [sic] man to thyn owen symlyty[-] ude and lykenes + lemdra + which didest putt adam and | eve whom þa gavest him for acompanyon in þe paradyse of pl-

[60v] easeare, whome also for transgressing of thy comauandement þa dydd-| est by and by and cast owt of the same + nosulaceps + which didest | accepte abells oblatyon + tutheon + which didest dysstroy þe worlde | avr the wickednes therof wþ þe water of the flowde + telemoht + w-| hich didest saue noe & those that were wþ him in þe water of þe deluge | by whome also thow didest restore agen mankynde + paraclitus + | which didest appere to abraham thy servant at þe footte of Mambre in þe likeness of thee, + Occynonerion + which didest take up Enoch and E into heavens to fight against the tyrant + Ochothas + who mercifuly didst deliver thy servant Lot from the drowning-sinking of Sodom and Gomorrah, + Abracio + who didst sà to thy servant Moses in the midst of a bush in a flame of fire + Anephenethon + who madest Aaron's rod to bud and flor and to bring forth fruit, + *Abdon* + who didst bring thy pe mighty out of the land of Egypt from their capture, + Melthe + who didst open the way in the midst of that they went through dry footed, + Sother + which gavest thy peol law in Mount Sinai by the hands of Moses, + Usyrion + wþ gavest to thy thirsty people out of the hard rock innumerable waters to drink, + Baruch + who brougesth Daniel the Pro out of the Lion's den safe and sound, + Sporgongo + who cæ use the three children, Shadrac, Mishac, and Abednego (is to say, Ananias, Azarias, and Misael) to come harmless of the burning furnace, + *Genovem* + who didst deliver Susanna having a sure trust in thee from the false crime of the false judges, + Messias + who didst preserve the prophet Je in the whale's belly three days and three nights, + Pantheus who madest the prophet [David] to escape the hands of Goli with victory.

O just, mighty, and patient God + Agios + Otheos + Hisky + Athanathos + Eleyson + Ymas + Christ, strong, almighty and immortal God, Jesus of Nazareth, full of mercy, who on through contrition of heart dost forgive sins, hear, most gen and merciful Lord the prayers of thy servant which I speak through the power of thy majesty that through thy mercy at grace which thou hast given to thy saints thou wouldst vouchsafe to grant unto me, let the power of thy Holy Spirí come down upon me thy servant although I be full of sin, y made of thee, which may obtain forgiveness of my sins, th through thy celestial dew the foulness of my body may be t away, that my body being washed and (etc. as before ":::

petition :::")

This prayer aforesaid ought to be said in all perils and dan keepeth men in health, it maketh sick men whole, it doth obtain of sins, it pacifieth anger, and increaseth friendship, it comforteth desperate persons, it cherisheth the poor, it mitigateth the wrath overcometh all tribulations and perversities, it driveth away tem doth frustrate enchantments, it doth constrain and bind spirits. A ought to be said fasting and kneeling, and with great devotions, that shall work by it must be humble patient and chaste.

Thus therefore shalt thou the Friday, Saturday, Sunday, M Tuesday, and Wednesday following say all these three times eve that is to say, in the morning, at noon, and at night.
þe 3. children sydrac. mysaac. | and abdenago. þ is to saye. Anacias. Azarias. and misael. to | cum harmles owt of þe burninge fornace + tenonem + which | delyuerydst susanne having a sure stust in þe ffrom þe fallsse crime | of þe fallsse Judges + messyas + which didest preserue þe prophet | Ionas in the whalas bely .3. dayes and .3. nightes + panthe-| on + which madesh the prophet to escape þe handes of golyas with | victory, O Iust mighty and pacyent god. agyos. otheos. hisky-| ros. athanathos. eleyson. ymas. christ. stronge allmighty & | Immortall god. Iesus of nazereth ffull of mercy which | only thorow contricyon of harte doest fforgeue synns here most

[6tr]
gentil and mercyfull lorde þe prayers of thy servant which I | speke thorow þe power of thy maiesty þ therow thy mercye & | grace which þe haste gyuen to thy sayntes thow woldest wou-| chsaffe to graunt vnto me lett the powre of thy holy sprite cum | downe vpon me thy servant althoughgh I be full of synne yet | made of þe which may obtayne forgevenes of my synns þ tho-| row thy celestyall dewe þe fowlnes of my body maye be putt | awaye þ my body being wasched and cc cc as beffore :::: pet-| ysyon ::::: II . thys prayer aforsayde owght to be sayde in all | perrylls and daungers ffor it kepethi men in helthe, it m-| aketh sycke men hole, it dothe obtayne remissyon of synns, | it pacyfyeth angre, and encreasyth frendship, it cõforteth | desperat persons, it cherysschythe the poore, it mitygath | the wrathe of god, it overcometh all tribulatyons and perversyetes, | it dryveth away tempestes, it dothe frustrat Inchauntementes, | it dothe constrayne and bynde sprytes: and it owght to be sayde | fastinge and knelynge, and wþ great devocyon, and he þ shall | worke by
it must be humble pacyent and chast. thus therefore | shalte þ

u the . fryday . saturday . sunday . munday . twesdaye . & |
wendensdaye . ffollowinge saye all thes and .3. everye daye | that is to saye in the morninge att nonne and at mighte [sic]:*

now to the effect of the worke ::: upon thurday early in the | morninge saye as thow saydest before and then make a cow-
che of heye, and a bowt it strew assches that be cleane cyfted | and in them wryghte the hundreth names of god

::: these | are the names of god :::::::

[CI.] Now to the effect of the work.

Upon Thursday early in the morning, say as thou saidst bef then make a couch of hay, and about it strew ashes that be clean and in them write the hundred names of God.

These are the names of God:


[61v]


Ysmas .51.  
Adonay .52.  
Athoniadabir .53.  
Gelon .79.  
Onoytheon .54.  
Hosga .55.  
Reheth .80.  
Leyndra .56.  
Nathi .81.  
Nosulaceps .57.  
Ymeye|  
Tusheon .58.  
Karer .82.  
Gelemoht .59.  
Sabaot|  
Paracillus .60.  
Sellaht  
Occymomyon .61.  
Cirhos .83.  
Ecchothas .62.  
Opyron .84.  
Abracio .63.  
Nomyg  
Anepheneton .64.  
Oryhel .85.  
Abdon .65.  
Theos .86.  
Melche .66.  
Sother .67.  
Usiryon .68.  
Baruch .69.  
Hosbek .87.  
Sporgongo .70.  
Tosgar  
Genenem .71.  
Messias .72.  
Pantheon .73.  
Heloy .88.  
Zabuather .74.  
Archyn .89.  
Rabarmas .75.  
Rabur .90.  

[61v]
And when he hath thus done, then let him begin his work. Let him take fair clear water and cold of a spring, wherein he shall wash himself saying:

O Lord, holy Father, Almighty and everlasting God, whose spirit before the creation of the world was born upon the waters, who in the creation of the world didst bless it with the other elements which didst give it to thy thirsty people for their refreshing, and that the outward filthiness of this world should be washed away, which wouldst be baptised in water of Jordan by John the Baptist, that through the misery of thy most holy body all waters through the blessing should increase and like as by it all outward filthiness is washed away even by it and by thy Holy Spirit, our inward filthiness, that is to our sins, may be washed away, as the prophet David testifieth saying, "thou shall sprinkle me with Hyssope and I shall be
baptyst þ thorow þ misier-| ye of thy most holy body all waters thorow the blessing | shulde encrease, and lyke as by it all owtwarde ffylthynes | is wasshed away even so by it and by thy holy sprite owre | inwarde ffylthines þ is to say ower synns may be wassh-[ed awaye, as þe prophet david testefyeth saying þu shall sp-

[62r]
rinkyll me wþ ysope and I shall be cleane þu shalte washe me | and I shall be whyter then snow, which in rememberance of | this hooly mistery dydest thy hooly apostles ffeete which gauest | vnto hus owt of thy percions syde water to drinke ffor the | refectyon of oþ soule and dyddest woucsaffe to haue thy syde | byterly percyd wþ a spere for us, graunt I besyche the that | lyke as by this water my owtwarde partes of this my wre-
tychd body are washed so by þe vertue of thy holy baptyme wþ hich I haue receyued vpon me in thy name voutsaffe þ the | dew of thy grace maye descende vpon me wherby my inw-
arde synns may be washed awaye that my body beinge wa-
shed and cc cc as before at this marke :::: petycyon ::::

and | know that noo man þ is trobeled wþ worldly things canne | doo this thinge ffor the soule by means of earthely blyndenes | is vtterly sequestrate from all goddely secretes therfore it | doeth very hardly vnderstand them but so muche the more | as þe fleshe dothe consent to the workes of þe sprite soo muche | the soner and easelyer doeth it vnderstande the secret mister-| yes and therfore they that founde owt these scyences did | þe more abyde in secret places because they wolde nott | thorow worldly temptacyons be lett from there workes. | and yff he that shall worke but for a parte of this scyence | must be sequestred ffrom worldly things how muche | the more owght he to abstayne that clean, thou shalt wash me and I shall be whiter than snow," which in rememberance of this holy mystery didst wash thy holy apostles' feet, which gavest unto us out of thy percyon side water to drink for the refection of our soul, and didst vouchsafe to have thy side bitterly pierced with a spear for grant I beseech thee, that like as by this water my outward | of this my wretched body are washed, so by the virtue of th holy baptism which I have received upon me in thy name vouchsafe that the dew of thy grace may descend upon me whereby my inward sins may be washed away, that my body being washed and (etc. as before at this mark :::: petition ::::)

And know that no man that is troubled with worldly thinge this thing, for the soul, by means of earthly blindness is utterly s from all godly secrets. Therefore it dooth very hardly understand so much the more as the flesh doth consent to the works of the s much the sooner and easier doth it understand the secret mysteri therefore, they that found out these sciences did the more abide places, because they would not through worldly temptations be | their works. And if he that shall work but for a part of this science sequestered from worldly things, how much the more ought he t that shall work for the whole.

Then let him put on a haircloth next to his skin, and black and so go into the choir and there sit, then let him begin the Psal the litany and the proper prayers following, and all other as I sai and when he hath done, let him say these names following:
shall worke ffor the whole: then lett him put on a heyr nexte to his skyn and blacke clothes, and so goe into the quere and there sytt, then lett him begin the psalter wyth the letany & the proper prayers folowinge, and all other as I said before and when he hathe donne lett him say thythes names folowing:

zabuather . rabarmas . yskyros . kyryos . gelon . hel . tethel . nothi . ymei . alethon . karex . sabaoth . sellal . chiros . opron . nomygon . oryel . theos . ya:

A Prayer:

O God, almighty, strong in battle, king of eternal glory, the pleasantness of whose brightness doth fill Heaven and Earth, whom angels and archangels do fear, worship, and praise, saying, "Holy, Holy, Holy, Lord God of Sabaoth, Heaven and Earth are full of thy glory. Hosannah in the highest," which be Lord over mankind camest out of Heaven down to the Earth.

OrHa, which be Gabriel in the temple of Jerusalem didst give knowledge to Mary the virgin thy mother of the beginning of thy incarnation.

Christus, which didst shadow thyself in her womb without spot of corruption even as the son entereth into a glasse.

Hospsk, which madst the dry rod to flourish in the hand es of Joseph.

GofGar, by which John the Baptist dydest sent unto people of Israel testimony and foreknowledge of thy comi by preaching of those things which were spoken of thee and of thy birth by the prophets and didst send a light unto me sitting in darkness by the which they knew thy holy comit

Octynnomos, which didst send the first star to the three kings, Jaspar, Melchior, and Balthazar, who came to wree thee, and thou didst receive their gifts, showing thyself un them to be truly God and mortal man, and shewest unto them in their sleep by thy angel the falsehood of Herod, which I crowned gloriously in Heaven the holy innocents who suffered for thy name.

Elyorem, which being presented unto God in the temple of Jerusalem by the hands of Simeon, gavest unto same Simeon the effect of knowledge as he doth witness himself, saying, "now Lord lettest thou thy servant depart peace, for mine eyes have seen thy salvation, which thou prepared before the face of all people alight to lighten the Gentile's and the glory of the people of Israel."

Theloy, which at the marriage of a certain ruler didst turn water into wine.
mortall man, and shewest vnto them in there slepe | by thy angell the fallshed of herode, which hast crow-| ned gloriously in heaven the holy innocentes whiche

[63r]

suffered for thy name . elyorem . which being presented | vnto god in the temple of Ierusalem by the handes of | Symeon gauest vnto the same Symeon the effect of kno-| wledge as he dothe wyttenes him selfe sayinge now lord | letyst þ u thy seruant depert in peace ffor myn eyes ha-| ue seen thy saluacyon, which þ u hast prepared befor þ e | face of all people alight to lyghten the gentylls and the | glorie of the people of Israell . theloy . which at the | maryagh of a certen ruler dydest turne water in to w-| yne . Archima . which .32. yeres dydest preche vnto | the people the catholyke ffaythe which didest make pe-| ter, Iames, and Ihon, barthemew, and thomas, and | other of the apostles perfect in knowledge and grace | . Rabuch . which by the space of .40. dayes dydest | fast in desert, and there warte tempted of the devill, | which dydest remytt and forgyne marye magdelen | weping most bitterly at thy fyte wepinge them wî her | here and anoyntinge them all here synns, and dydest | rayse agayne from dethe lazarus her brother which | had lyne deade .4. dayes, and gauest sighte vnto him | that was borne blynde, and dydest voucsaffe thy bo-| dy to be sacrafyced to be drawn cruelly, to be entreated and spitefully to be judg- | and to be blasphemed, and to be bitterly wipped with shar- cords, to be vexed with buffets and spittings, to be crown- with thorns, to be nailed to the cross with sharp nails both | hand and foot, to drink vinegar and gall, and thy side to be opened with a spear and to be laid in thy grave, and to be | of soldiers and all for us miserable sinners, which by thy | mighty power and with the sign of thy holy cross with the | which I do now signe me with mine own hands.

[63v]

layde in thy graue, and to be kepte of souldyers & | all for vs myserable synners,
In the name of the Father + and of the Son + and of the Holy
Ghost + breakest the brazen gates and deliveredst thy friends
out of the dark places of hell, also O Lord, by the faith which
confess and know and have in these holy mysteries, even so
deliver my soul from the darkness of my body, that in this
corruptible body I may visibly see thee with the nine orders
angels that while I live my soul may look upon thee, praise
thee, and glorify thee, thou therefore Lord, who on the third
day didst rise again from the dead and didst reveal thy
resurrection unto Mary Magdalen and to Mary James and to
Mary Solome, and to thy disciples, and didst show thy woun
to saint Thomas, and after three days thou didst ascend into
Heaven from whence thou didst send the Holy Ghost to thy
disciples, thou also Lord who didst show to Paul thy apostle
and to John the Evangelist thy secrets and didst open the
Heavens to Stephen when he was stoned, as he sayeth he did
see thy majesty with his corporal and bodily eyes, saying,
"behold I see the heavens open and the Son of Man standin
the right hand of the power of God," who didst grant to thy
martyrs to suffer torments patiently, who shall come to judge
the quick and the dead, and the world with fire, look upon r
and hear my prayers that through thy grace and power of th
holy names thou wouldst vouchsafe to deliver my soul from
darkness of my body and from the filthiness of my sin, for
thee do I end my life, O my God + Hto exor abalay. qci.
ystalgasouofularite
kspyomomanaremiarelatedacononaoyleyot + who saieds
the cross "It is finished."

which by thy mig-[ hty power and w't the
sygne of thy holy crosse w't þe | which I doo
now sygne me w't my own handes

In the name off the father + and of þe
sonne + | and of þe holy gost + brakest þe
brasen gaates and | deluyerdyst thy fryndes
owt of þe darke place- | s of hell, also o
lorde by þe fayth which I confesse | and
know and haue in theis holy misteryes evyn |
so deluyer my soule from þe darkness of
my | bodye þ in this corruptyble body I
maye visib-| ly see the w't þe .9. orders of
angells þ whyle I lyue | my soule may
looke vpon þe prayse þe and gloryfy þe, |
thow therfore lorde which the thrid [sic]
daye didest | ryse agen from þe deade and
didest revele thy res-| urrectyon on to mary
magdalen and to mary Ia-[ mes and to mary
solome, and to thy discipiles, & | didest
shew thy wondes to saynt thomas, and |
after .3. dayes þu didest ascende into
heaven frō | whence þu dydest send þe holy
gost to thy discyp-| les thou also lord
which didest shew to paule | thy apostle and
to lhon þe euangelist thy secretes | & didest
open þe heavens to stephen when he

[64r] was stonyd as he sayeth he did see thy ma-|
nesty w't his corporall & bodely eyes saying |
behole I see þe heavens open & þe sonne
of m-| an standinge at þe righte hande of þe
power of god, | which didest graunt to thy
mertyres to suffer tor-| mentes pacyentely
which shall comme to Iudge þe | quicke &
þe deade & þe worlde w't fyer, looke vpon
me | & here my prayers þe | thorow thy grace
& power | of thy holy names þu woldest
voutsaffe to deluyer | my soule ffrom þe
darkenes of my body and from | þe filthynes
of my synn ffor in þe doo I ende my lyffe |
o my god + stoexhore + abalay +
Then let him sleep, and after that speak no more, and so he shall see the celestial palace and the majesty of God in his glory, and the nine orders of angels, and the companies of all blessed spirits. But some man will say be cause God doth say "man shall not see me and live," followeth then that he that seeth God must nides die bodily, then he shall no more rise till the Day of Judgement, for no man dieth bodily it is false that a man should die bodily, because he seeth the Deity, for the spirit is carried into Heaven, and the body is fed in the Earth with angel's food or meat. For we read of many who have been ravished in spirit to whom many celestial secrets hath been revealed, for at the time of the passion of our Lord Jesus Christ many bodies did rise, as we read.

He that shall work must be willing in his work and utterly from all filthiness, for the more he suffereth the more he shall of our superior, that is to say Christ, would suffer for his subjectes inferiors because he would glorify them in his sight, much more inferior suffer for himself, that he may please his Lord. For the sight of the Deity will not be had without perfect pureness, for he will not be constrained, but prayed unto and entreated. And yet it will be ve obtain it, for the Lord hath given the Earth to men, and the know His Law, as David testifieth, saying, "the Heaven of Heavens is but the Earth hath he given to the sons of men," and in another place "take heed my people unto my law." And because faith doth not where man is able to prove it by natural reason therefore it is the thing for a man to see the Deity or Divine Majesty, because it is supernatural.
earthe hathe he gyven to þe son-| nes of men, & in another place take hide my people | vnto my law & because faythe dothe nott merytt wh-| ere man is able to proue it by naturall reason therfor | it is þe hardest thinge for a man to see þe deyte or deuyen | maiestye because it is a thinge supernaturall *//*//*

In this work let never man remember death. For throug virtues of prayer and the power of God in whom he hath his whic body is made as it were a spiritual body, and he shall be fed spiritual meat, even as the young crows or young ravens whom God mercy doth nourish, as David testifieth, saying, "He doth give the and the young ravens or crows that call upon him." But let him who work beware that he be in no deadly sin, for if he be he shall be after, and this is the cause, for his understanding, which cometh soul, the which doth desire to see God in whom it delighteth, an see him through the impediment of sin do the never after remember other thing. And therefore as conserving his body he is an unreasonable creature, and so likewise we see many which be abstract because cannot obtain the thing that they would have. God therefore of His Infinite Goodness grant us grace to come to the sight of his Deity, who the Trinity of Persons and in the Unity of substance, world without end. Amen.

[65r]

It were a spirytuall bodye & he shall be fedd w't spiry|- tuall meate evyn as þe yonge crowes or yonge ra-| vens whome god of his mercye dothe noryshe as | daudy testfyeth saying he dothe gyue þe oxe meat & þe yonge ravens or crowes þ call vpon him but lett him þ shall worke beware þ he be in noo deadly synn for | yf he be he shall be mad ever after, & this is þe cause for | his vnderstandinge, which commeth from þe soule the | which dothe desyer to see god in whom it delytethe, & | dothe nott see him thorow þ Impedyment of synn do | the never after remember any other thinge, & therfo-| re as conseruinge his bodye he is an vnresonable | creature, & soo lykewyse we see many which be abstr-| act because they cane nott obtayne þe thinge þ they | wolde haue. god therfore of his Infynyte goodenes | graunte vs grace to cum to þe sighte of his deyte | which lyueth in þe trynite of personnrs and in the | vnyte of substance worlde w't owt ende. Amen. *//*//*

Off the chapters of the fyrst booke

Now þe ye be tawght to cum to þe sighte of þe deyte & of þe knowledge of þe deuyne

[CIL.] Of the chapters of the first book.

Now that ye be taught to come to the sight of the Deity, ar knowledge of the Divine Power, of washing away of your sins, & establishing of yourself that ye fall not into mortal sin, and of th
power of wasshinge awaye of yo\textsuperscript{t} synns & of establyshinge of yo\textsuperscript{t} selfe | \textsuperscript{p}\textsuperscript{t} \textsuperscript{p}\textsuperscript{e} fall nott in to moertall synne, & of \textsuperscript{p}\textsuperscript{e} redemp-\textsuperscript{p}tion of .3. sowles owt of purgatorye, now will \textsuperscript{w}e Intreate of purgatorye, but yf any man \textsuperscript{w}ill worke for any of these .4. doo as is before

sayde for \textsuperscript{p}\textsuperscript{e} vysyon of \textsuperscript{p}\textsuperscript{e} deyte but yow must change yo\textsuperscript{t} petycyon from \textsuperscript{p}\textsuperscript{e} sight of the deyte, in to \textsuperscript{p}\textsuperscript{e} petycyon | of \textsuperscript{p}\textsuperscript{e} knowledge of the dauyne power or in to the pety-\textsuperscript{c}yon of remyssyon of synns, or in to \textsuperscript{p}\textsuperscript{e} stablysshinge of | grace, or for \textsuperscript{p}\textsuperscript{e} redemptyon of .3. soules owt of purga-\textsuperscript{y} torye & so w\textsuperscript{i} owt dowt \textsuperscript{p}\textsuperscript{u} shalte \textsuperscript{p}\textsuperscript{e} more easlyer obtayen | it. And note yf \textsuperscript{p}\textsuperscript{u} wilte worke for all thses thinges afor-\textsupersyd then thow must saye everye daye the afforsayd | .8. termes w\textsuperscript{i} these .10. prayers . 23 . 24 . 25 . 26 . 27 . 28 . 29 . 30 . 31 . 32 . for these \textsuperscript{p}\textsuperscript{u} shalte regarde neyther | the moone nor \textsuperscript{p}\textsuperscript{e} hower, but shalte specyally saye them | in \textsuperscript{p}\textsuperscript{e} morning & abowt .3. of \textsuperscript{p}\textsuperscript{e} cloke & abowt \textsuperscript{p}\textsuperscript{e} myd | daye ffor thes prayery [sic] doo bringe agayne to righte | whatsoever a man thorow his ffraylte hathe wro-\textsuperscript{u}ght amysse & \textsuperscript{p}\textsuperscript{e} more & oftener they be sayde soo | muche \textsuperscript{p}\textsuperscript{e} more is \textsuperscript{p}\textsuperscript{e} fawt amendid & saued frõ erringe. |

here beginneth the .2. treatyse of the seconde booke.

Now that we haue ffynyshed the fyrst treatyse | of thys booke here foloweth now the second which | lyke as the fyrst had .6. chapters of \textsuperscript{p}\textsuperscript{e} which we haue | by \textsuperscript{p}\textsuperscript{e} grace of god entreatyd soo hathe this booke .27. as here | folowyth, the fyrst of \textsuperscript{p}\textsuperscript{e} knowledge of \textsuperscript{p}\textsuperscript{e} heavens, of \textsuperscript{p}\textsuperscript{e} knowle-\textsuperscript{d}ge of the angells of every heaven, of \textsuperscript{p}\textsuperscript{e} redemption of three souls out of purgatorye, now will we treat of But if any man will work for any of these four, do as is before ss vision of the Deity, but you must change your petition from "the the Deity," into the petition of "the knowledge of the Divine Pov into the petition of "remission of sins," or into "the establishing of for the redemption of three souls out of purgatory." And so doubt thou shalt the more easier obtain it. And note, if thou wilt all these things aforesaid, then thou must say every day the afore Termes with these ten prayers: 23, 24, 25, 26, 27, 28, 29, 30, 31. For these thou shalt regard neither the Moon nor the hour, but sl especially say them in the morning and about three of the clock, midday, for these prayers do bring again to right whatsoever a n through his frailty hath wrought amiss, and the more and oftenen she said so much the more is the fault amended, and saved from erri

Now that we have finished the First Treatise of this book, followeth now the second, which like as the first had six chapter which we have by the grace of God treated. So hath this book tw seven, as here followeth: 1. The first, of the knowledge of the heavens, 2. Of the knowledge of the angels of every heaven, 3. Of the knowledge of every angel his will and power, 4. Of the knowledge of the seals of every angel, 5. Of the knowledge of the superior of every angel,
knowledge of every angel his will and power, of the knowledge of the seals of every angel of his nature of his principal servants of every angel, how to obtain your will by every angel, how to obtain all sciences, how to know the hour of death, to know all things present, past, and to come, to know the planets and stars and their influences, to alter and change the influence of the planets, to change the day into night and the night into day, [To know the spirits of the air,] to know the spirits of the fire and their names and their superiors, to know spirits and beasts of the air, to know their name, and the names and powers of their superiors, to know their seals and their virtues, to know the conjunctions and alteration of the elements and bodies made of them, to know all herbs and treys, and all beasts upon the Earth and their virtues, to know the nature of man and all the deeds of men that be hid, to know the spirits of the water and of the beasts, and their virtues, their superiors, to know the earthly and infernal spirits, to see Purgatory and Hell and to know their souls there being to have this book consecrated.

Here followeth the Treatise of the Nature and Office of the Second Angels.

Now that we have done with the vision of the Deity, and the order of angels, now let us begin to treat of the second angels, whose nature is such that they do principally serve God, and after that, whom they do naturally love. And they do reign in the spheres of the stars, and they do take upon them a fiery body when they be sent by the commandment of God to man in this world that be cleansed and purified to company with them, and to comfort them. And of them there...
man whome they doo naturally loue and | 
they doo reygne in the sphyers of the 
sterres, & they | doo take vpon them a fyrye 
bodye when thei be sent, | by the 
commandement of god to man in this 
worlde | that be clensyd and puryffyed to 
company w't them, and to comforte them, 
and of them there Is .7. sorttes | whose 
natures ought to be known for euery on of 
| them hathe his proper offyce appoynted 
him all | thougtht they may at sume tyme 
take sume other office |

off the sprites that be vnder the planet 
saturne. | And of these summe be called 
satrynynes which be these |

[CV.] Of the spirits that be under the planet Saturn. 
And of these some be called Saturnines, which be these:

Bohel  Casziel  michathon  datquiel

The seal of the angels of Saturn is this:

The seal of the angels of Saturn is this:

and there nature is to cawse | sadenes, 
angre, & hatred, & to 

And their nature is to cause sadness, anger, and hatred, and 
snow and ice. Their bodies are long and *slender*, pale or yellow 
their region is the North. [And five demons are under these, 
king and his four attendants, with which all other demons of Sat 
subjugated. They are these: Maymon the king, Assaibi, Album: 
Haibalidech, Yasfla, which demons in the subordinate with the 
Southwest Wind, which are: Mextyura, Alchibany, Alflas, they 
compelled to serve, or they rest.]²

²
Off the sprytes that be vnder the planet Jupiter, other there be which be Iouialles or vnder Jupiter whych are these

Satquiel  Raphael  Pahamcocikel Asassaiel

The seal of the angels of Jupiter is this:

and there nature Is to gyue loue | Ioye, gladenes and favor of all | persons to him that worketh, to bring forth dewys | ffowers, herbs and leavys, or to take them awaye, and | there regyon or abydinge Is betwyx the east and the | sowth, and there bodyes are of a meane stature, | colour | of them Is lyke to the

And their nature is to give love, joy, gladness, and favor o persons to him that worketh, to bring forth dews, flowers, herbs leaves, or to take them away, and their region or abiding is betw East and the South, [and four demons are under these, namely o and his three attendants, with which all other demons of Jupiter subjugated, and they are Formione the king, Guth, Maguth, an Guthryn, which three demons are subject to the North winds. A of the East, which are five, are: Harith, Iesse, Ryon, Nesaph, N they may be compelled to serve, or they rest,] and their bodies : mean stature. The color of them is like to the color of heaven, or
Off the sprytes that be vnder the planet Mars

Other there be whych are called martyans whych be these

The sealle of the angells of mars Is thys

and there nature Is to cause & styre vp warre murder distructyon & mortalyte of people and of all earthly things, and their bodies are mean stature, dry and lean. Their color is red like to burning coals burning red, and their region or abiding is the South. [And four demons are these, namely one king and his three ministers, to whom all other demons of Mars are subjugated, and there they are: ianmax the king, C Ycanoht, Pasfran, which demons are subject to the East wind, these five: Atraurbiabilis, Hyachonaabur, Carmehal, Inny Proathophas, and they may be compelled to serve, or they rest.

Other there are vnder the sonne which are these

[CVIII.] Other there are under the Sun, which are these

Raphael Cashael dardyhel hanrathaphel
Raphael *Cafhael Dardihel *Hurathaphel
The seal of the angels of the Sun is this:

Their nature is to give love and favor and riches to a man, and to keep him hail and to give dews, herbs, flowers, and fruits in a moment. Their bodies are great and large, full of all gentleness. Their colors are bright like glass, or citrus, or like the Sun or gold, and their region is the East.

[And four demons are under them, namely one king and three ministers, to whom all other demons of the Sun are subjugated, and are these: Batthan the king, Thaadas, Chaudas, Ialchal, and the demons which are subject to the North wind are four: Baxhatha Gahathus, Caudes, Iarabal, they may be compelled to serve, or rest.]

Off the spirits that be under planet of Venus. There be others which are called Venereans, which be these:

Hanahel Raquiel Salguyel

The seal of the angels of Venus is this:

Their nature is to provoke laughing, lust, and desires, to love women, and to give flowers and fruits. Their bodies are of a mean stature in all points, for they be neither little nor great, neither fat nor lean. Their countenance is pleasant, white like snow. Their region is betwixt the South and the West.
off the sprytes that be vnder the planet of mercurye */*/ | Othere be wch be called mercuryans which be these - michael mihel Saryyel

the sealle of the angells of mercurye Is thys */*/ |}

dail-e] ine ther countenance Is pleasant, whyte lyke snow there regyon is

betwyxte the southe and the west.

[68v]

[And there are three demons under them, one king and his ministers, and all the other demons of Venus are subject to these are: Saraboeres the king, Nassar, Cynassa, which rule the dem East and West winds, which are four, namely Cambores, Tract Nassar, and Naasa. They may be compelled to serve, or they re

[CX.] Of the spirits that be under the planet of Merc

Other there be which be called Mercurians, which be these:

Michael Mihel *Sarapiel

The seal of the angels of Mercury is this:

Their nature is to subdue themselves and other good spirit They give answers of things present, past, and to come. They t: secret deeds which are to be done or what shall chance in this w: reveal the secrets of all other spirits. They can also if they be co: do the same things that others can do. Their form or fashion is n: clear like glass, or the flame of white fire, and they together w: Moon do reveal and tell councils and secrets of all others. Their betwixt the West and the North.

[And there are five demons under them: one king, and his ministers, to which all other demons of Mercury are subjugated, are these: Habaa the king, Hyyci, Quyron, Zach, Eladeb, whic: demons of the West and Southwest winds, which are 4, namely: Drohas, Palas, Sambas, they may be compelled to serve, or the

[69r] off the sprytes that be vnder the planet of the moone. | There be other sprytes of the moone which be thyes /*/* |

Gabriel michael Samyhel Acithael

[CXI.] Of the spirits that be under the planet of the M

There be other spirits of the Moon, which be these:

Gabriel Michael *Samyel Atithael
the seal of the angels of the moon is this: and their nature is to change thoughts and wills, to prepare journeys to tell words that be spoken to cause rains. Their bodies are long and great; their countenances are whitish dim like crystal, [burnished sword] or like ice, or a dark cloud, and their region is the west.

[And there are four demons under them: a king and his three ministers, and all the other demons of the moon are obedient to those placed under them, and they are these: Harthan, the king, Bilet Abucaba, which rule the demons of the West wind, which are five: Hebethel, Arnochap, Oylol, Milau, Abuchaba, they may be compelled to serve, or they rest.]

Here followeth the making of the circle.

Now that you have due knowledge of their nature, power, region, and form, when thou wilt call them thou shalt do thus: Take hard stones, and plain (i.e. uniform), in the which there is neither hole nor rift, or else tiles specially made for that purpose, and let him that shall make them be clean from all pollutions, and let him have lime and sand of the sea bank mingled together wherewith he shall join the stones. Then of them he shall make a place wherein the circle shall be drawn, and this place shall thus be fashioned:

First let the circle be equal with the earth, having in length breadth fourteen [nine] feet, within the which make a crooked circle like half a circle, higher than the other in length and breadth, contain feet, and in height three feet and an half.

Yet because of poverty this place may be made of clean earth or clay if it be well purged, so that there be no rift or break in it. The place for the circle is finished, then he that shall work as I said before must be cleansed or purged as is declared in the first cleansing, but your petition must be altered or changed. For the priest while he doth consecrate the body of Christ must say this prayer following:
heyght .3. ffoote and an halffe, yet be cawse of pover-ty this place may be made of clene earthe thinke or cley yf it be well purged so that there be no ryft or breke in It, and when the place for the cercle Is finished then he that shall worke as I sayd be fore muste be clensyd or purged as Is declared in the first clensinge but yor petcyon must be alteryd or changed, for the prist w-yle he dothe consecrate the bodye of christ must saye thys prayer ffollowinge */*/*/*/*/*/*/*/*/*

O thou lorde Iesu christ god and man which diddest vouchsafe by thine owne selfe to visytt thy faythfull people to there health I humbly besiche the, pray the, | and desyer the, euyn thyne owne selffle whom I doo n-ow holde in my handes for thy servant .N. that th-owr the gyfte and permyssyon of thy grace all those | angells whome he shall call to haue there cowncell it

wolde please the to sende them and constrayn them that by the meanys of the he may mercifully company w^t| them ::: the ffyrst daye ::: who as I sayd before after b^t| he hathe receyued the bodye of christ shall departe owt of b^e| churche saying contynually the .17. prayer. vntill he cõe to | the place of the cercle. the consecrating of the cercle then | let him blysse b^e cercle saying .15. prayer and that daye he | shall doo no more. the seconde daye he shall goe to b^e churche, and after complaine he shall goe the cercle saying agen the | .17. prayer, and let him haue a payre of sensors w^t cooles in | them whervpon he shall cast perles, and w^t| them he shall per-[tes of the worlde heaven and earth thryse, sayinge the first | and seconde prayer, this doone thryse goinge abowt the | cercle and perfuming it beginning at that place owt of

[70r]

O thou Lord Jesus Christ, God and man, who didst vouchsa by thine own self to visit thy faithful people to their health, humbly beseech thee, pray thee, and desire thee, even thine own self whom I do now hold in my hands, for thy servant that through the gift and permission of thy grace, all those angels whom he shall call to have their council it would please thee to send them and constrain them, that by the means of he may mercifully company with them.

[CXIII.] The First Day:

Who, as I said before, after he hath received the body of C depart out of the church, saying continually the Seventeenth Prayer he come to the place of the circle.

The Consecrating of the Circle

Then let him bless the circle, saying the Fifteenth Prayer, i day he shall do no more.


He shall go to the church and after complain he shall go th saying again the Seventeenth Prayer, and let him have a pair of with coals in them whereupon he shall cast pearls, and with their perfume the place out of the which he will call, and the four part world, heaven, and earth thrice, saying the First and Second Pray

This done thrice, going about the circle and perfuming it, l at that place out of the which thou wilt call and there ending aga shall name the angels for which thou wilt work with the angels day and hour, month, time, and the face in the which thou wilt w saying:
which | wilte call and there endinge agayne shalte name ang-ells for which willet worke angells of daye & hower moneth, tyme and the face in which wilte worke angells for the which sonne of .N. and .N., humbling myself unto ye give me peace unto you thus doing, I give my gift unto you being pacified and patient may gently grant the petitions which by God's means and sufferance I shall ask of you.

Michael, Miel, Saripiel, [Gabriel, Michael, Samyel, Athitael, Boel, Cafziel, Michrathon, Sathquyel, Raphael Pahamcociel, Assassayel, Samael, Satiel, Yturaihel, Amabihel, Raphael, Caphael, Dardiel, Hurathapel, Han Raquiel, Salgueli] peace doth overcome, a gift subdueth, patience getteth the victory, humility doth nourish concord, I therefore, N. N. humbling myself unto you, give me peace unto you thus doing, I give my gift unto you being pacified and patient may gently grant the petitions which by God's means and sufferance I shall ask of you.

This done, draw two circles whereof the one shall be a foot from the other, and it must be done with a new knife. And write in the compass the names of the angels of the hour, of the day, of the month, of the time, and of the face, saying:

Come all ye angels N. peaceably unto the seat of Samaym which the Lord commanded the tribes of Israel to the increase of his honor, wherefore I do invocate and call you, O ye N. Zebedie commanded his subjects to obey. Therefore come.

The third day.

Being bathed, and having upon you a clean shirt or linen, also white apparel, and being clean shaven from the hairs of your body, having your face toward the part out of the which you will call, standing upright without the circle, you shall thus begin:

The Preparation to the Invocation

Have the Seal of God in thy right hand, clean made and consecrated, and then perfume thy circle, doing and saying as I tolde before, and then perfume the seal and also thyself, and then knele downe and saye the .31. prayer, wth pra-
yer of Salomon the .49. Rothon maker of heaven | and earthe and cc cc: thow shalte add in the ende of eue-| ry prayer þ I may frystedly be accompanied w th holy | hooly angells which thorow þ b succurrance of thy most bl-| essy will may fullfyll all my just desyres & requestes.

[Addition.]
Thou shalt add in the end of every prayer, "... that I may friendly be accompanied with thy holy angels which through the sufferance of thy most blessed Will may fulfill all my just desires and requests."

Manuscript R omits the rest of Liber Juratus, which includes more instructions on the invocation of angels, details on the spirits of the 4 cardinal directions, and the earth. Instead it appends the following material evidently derived from de Abano's Pentameron and Agrippa's de occulta philosophia. Curiously however, Agrippa (book III chap. 29) in turn quotes from "Peter Apponus [Petrus d'Abano] ... as delivered by Honorius of Thebes."

[130v]
Finitis igitur oracionibus taliter invocabis. With the orations thus finished, invoke t manner.

**Invocatio angelorum.**

O vos angeli potentes, Saturni, Iovis, Martis, Solis, veneris, Mercurii, Lune, boel, cafziel, micrathon, satquiel, raphael, Paamchociel, Asassaiel, samael, satiel, yturiael, amyabiel, raphael, caphael, dardiel, huratehaphel, anael, raquiel, salguyel, michael, Miel, sariapiel, gabriel, Michael, gamyel, athithael, potentes in celis, nubibus et abissis. Hic erigat signum dei manu aperta versus celum dicens. Ecce formacionem seculi. spiritus autem spiritum vocat. May the love of God join us, may his power direct us, may his mercy mercifully guard our union. You therefore, through the name of that living and true God who created you and me with the word, whose names are terrible, which are 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, Quoniam magnus altissimus sanctissimus excellentissimus potentissimus, fortis, iustus, [col. 2] pius, cremens, dulcis, adiutor, protector, defensor, largitor, misericors, cuuis potencia ineffabilis, cuuis substancia indivisibilis, sciencia inestimabilis, veritas incommutabilis, misericordia incommensurabilis, essencia incorruptibilis. Cuius gloriose gracie pleni sunt celi et terra. Cuius forti potencie genuflectunt omnia celestia terrestria et infernalia vos invoco humiliter et de posco ut vos infra circulos hic circumscripserit descendere dignemini apparetentes in forma benivola, de omnibus quesitis michi veritatem respondentes. Per virtutem illius vobis precipio cuuis nomine signatur. Amen.

**Invocation of the angels.**

O you mighty angels of Saturn, Jupiter, M Venus, Mercury, and the Moon: Boel, C Satqueiel, Raphael, Paamcel Samael, Satiel, Yturiael, Amabiel, Raph Dardiel, Hurathaphel, Anael, Raquiel, Miel, Sarapiel, Gabriel, Michael, Samy mighty in heaven, in the clouds, and in th Here, with an open hand, raise the Seal o saying:

Behold the design of the world. Whereupc the spirit. May the love of God join us, m us, may his mercy mercifully guard our ur through the name of that living and true G and me with the word, whose names are te 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 37, 38. Because the great, most high, most distinguished, most powerful, strong, just, sweet, helper, protector, defender, general whose power is indescribable, whose natu whose knowledge is priceless, whose trut whose mercy is immeasurable, whose esss incorruptible, of whose glorious grace the are full, before whose mighty power all tl and infernal realms kneel, I humbly invo that you may condescend to come down a before this circle in a perceptible and agree
answer truly all my questions. I order you of that one, whose name is marked. Amen

Sigillum et ligacio.

Vos igitur sanctissimos angelos peticionibus meis obedire sigillo deposco, invoco et eciam coniuro, sigillo sanctorum nominum dei, quo Dominus humane creature servire sigillavit, dicere et facere que licita sunt et honesta. ya, ya, ya, laaaa, Adonay, sabaoth, heloy, genouem, mesquerpon, usye, Achedion, Zebedio, greba. Cum ipsis et per ipsis sacratissimis [nomina] iterum ad concordiam vos appellor vos meis peticionibus obedire et coniuro atque virtute dei precipio ut vos meo placati munusculo prompti michi in omnibus locis honestis obedire super sedem samaym hic infra circulos hic circumscriptos a saturninis, iovinis, martialis, solariis, venereis, mercurialis, lunaribus speris descendere dignemini que sunt ista. bacalgar, totalg, yfarselogon, alchedion, meremieca, ureleguyger, ioath, somongargmas, iohena. Obedite ergo Zebedeie qui vos salomoni et tribusus Israel sibi fidelibus ad laudem et honorem sui sancti nominis sabaoth quod est exercitus angelorum in honestis et licitis obedire precepit. Et vobis super hoc et ad hoc nomine suo me munitum optime represento, quoniam misericors est, non ex nostris meritis, set ex sue gracia largitatis.

Seal and binding.

Therefore, O most sacred angels, I seal, be also conjure you to obey my petitions, the sacred names of God, which the Lord seal creatures, which are lawful and honourable to make. Ya, Ya, Ya, Laaaa, Adonay, Saba Genouem, Merquerpon, Usye, Achedion. With those same and through those same names I again call you to union, to obey and with the virtue of God I order appeared with the small present which I have to obey me in all honest places over the seat below the circles here circumscribed, to descend from the Saturnian, Jovian, Martial, Solar, Mercurial, and Lunar spheres, which are Totalg, Yfarselogon, Alchedion, Merem Ioath, Somongargmas, Iohena. Obeys whereby you commanded Solomon, and to whom were loyal to him, to honestly and lawfully obey and praise and honor of his holy name Sabaot army of angels," and with his name, which forth, protecting me, because he is merciful our merits, but because of the abundance of the


With his name therefore I again appeal to these sacred names: Legemoth, Gonthay, Yhoston, Hemonege, Anephenton, Stol Tutheon, Thereis, Chatheon, Agla. In these names, with the perfection of the sigil, knowledge [teaches] you to obey the command of the Creator with humility, nevertheless I N. se ............
Finit ligacio. Incipit coniuracio.

{V}os igitur sanctos angelos me vestris imponens of ficiis quamvis humilitatis ac paciencie vestre indutus cilicio qui sicut filius altissimi creatoris. In nomine illius qui loke, henaf, hese, moysi nominavit quamvis sub moe nomine sublimitatis imperium non valeam deprecare, humiliter deprecor obedienter precipio per iustum Ombonar, per verum stimulamathon, per sanctum orion, per sanctissimum eryon, per magnum novygi, per festinantem pep, et per alia dei nomina pura que propter sue celsitudinis magnitudinem nulla deberet nisi concederetur a domino humanitas nominare que sunt 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79. Quatinus a saturninis iovinis marcialibus, solaribus sunereis mercurialibus lunaribus [speris] descendere dignemini.

Placacio.

{O} vos angeli benignissimi potentissimi ac fideles bohel, cafziel et ceteri, qui obediencie ac humilitatis vinculo gubernamen celorum cum omnibus subditis eorundem recipere a domino meruistis, quibus omnis sciencia revelatur. Quibus data est potestas plenaria terrae sub infernalibus subiugare creaturas, nocere vel iuvare quoniam dominus in omnibus fideles humiles ac cum paciencia iustos a vestrar creacione primaria vos cognovit. Ego enim licet immeritus tam en vestram implorando graciam humiliter vos deprecor et invoco ut meis prompti peticionibus in forma benivola atque meo placati munusculo prompti michi in omnibus licitis et honestis obedire super sedem samaym hic infra circulos hic circumscripsums a saturninis iovinis et ceteris speris descendere dignemini. // Et ad hoc igitur nomine vivi et veri dei qui vobis graciam tribuit non peccandi vos invoco atque potenter impero per eius sacra nomina que sunt ista [80], 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99. Obedite ergo zebedeie et michi nomine ipsius. Invoco vos potestates celorum et invocando coniuro per ab, per gap, per abx, per abra, per abraca, per gebra, per abracala, per abracasap, per abracaleus, per zargon, per abrion, per eleyon, per sargion. Vos igitur potentes angeli invoco et invocando coniuro superne maiestatis imperii potentes potenter impero per eum qui dixit et factum est cui omnes exercitus Angelorum celestium terrae et infernorum subduntur et obiedunt. Et per nomen eius ineffabile tetragramatyon quod in fronte tulit aaron quod angelice dicitur agla, hebraice heloy arabice laym, grece theos, quod deus latine vocatur, quo audito omnes exercitus celestes terrestres et infernales tremunt et colunt, et per ista que sunt rethala, rabam, capthalee (?), durhulo, archyma, rabur, quatinus a saturninis iovinis marcialibus, solaribus, venereis, mercurialibus, lunaribus speris omni occasione et malvolencia cessante in forma benivola atque meo placati munusculo michi in omnibus licitis et honestis obedire parati super sedem samaym hic infra circulos hic circumscripsums descendere dignemini per virtutem humilitatis quam nunc vobis offero. Hic debet cruci figi in terra clausis oculis dicens. Et in virtute vivi et veri dei qui vos in iusticia et in equitate in sempiterno permanere concessit, cui sit gloria laus et honor atque victoria per infinita secula seculorum amen. boel, cafziel, macrathon [*micrathon], <saterquiel,> satquiel, raphael, paamcociel, asassaiel, samael, sachiel [sachiel?], yturaiel, amiabil [*amabiel], raphael, caphael, dardiel, hurathaphel, anael, raquiel, salguyel, michael, myel, saripiel [*sarapiel], gabriel, mychael, samyel, athithael. Venite venite venite letantes vestro obedire creatori.

End of the binding. Beginning of the conjuration.

The placating.

O you, most kind angels, most powerful a Cafziel and the rest, who with the chain of your subordinates receiving the same fron

{Q}uocienscumque aliquid de 27 predictis capitulis volueris ut iam predictum est voca hos angelos celestes sanctos mundum et totam naturam regentes in racione amantis et desiderantis deum gloriosum. Et quando venerint et te interogaverint. Quid vis, postquam responderis, pacem et amicicam vestram petas illud de 27, quod in oracionibus mundacionis petivisti cognicionem celorum, si hanc quesivisti vel mutacionem diei in noctem et e contrario, si hoc petisti, vel consecracionem libri si hanc voluisti, vel utramque simul si de tanto fueris una operacione dignus. Et sic quolibet de 27, dante domino facere quibis. Quod ipse nobis concedat. Qui vivit et regnat per infinita secula seculorum amen.

[The Third Book or Treatise.]

(CXVI) Here begins the chapters of the Third Work, which is about the Spirits of the Air.

Concerning the constraint of spirits through words; Concerning the constraint of spirits through sigils; (2) Concerning the constraining of spirits through tables; Concerning imposing a constriction on spirits; Concerning the confinement of spirits; Concerning the required burnings; Concerning the corruption of the air; To make dew and rain; To call forth flowers and fruit; Concerning a horse, which will carry you anywhere you wish in a single night; To bring an absent person back safely in an hour. To transport something wherever you wish, in a moment. To have something removed. To recall something. To transfigure anything. To cause a river on dry land. To incite a kingdom against its ruler. To destroy a kingdom or state. To have power over anyone. To have a thousand armed soldiers. To form an indestructible fortress. How to make a mirror of destruction. How to destroy a place or an enemy using the mirror of destruction. The apparition of the world in a mirror (or glass). To return anything which a thief has stolen. To open locks. To cause discord. To cause agreement. To have the good will and favor of all persons. To have the desire of women. To have wealth. To make anyone sick, whenever you wish. To kill and dangers of the earth and sea. To hold back adamant stone, or otherwise to bring it back again. To flock birds together, and collect them. To c.
Divisio spirituum aereis.

Aereorum vero spirituum duo sunt modi, quoniam quidam sunt boni, quidam mali, quidam mites, quidam feroses. // Boni mites et fideles sunt illi, orientales et occidentales, et dicuntur boni: quia operaciones eorum iuvant in bono, et vix nocent aliqui nisi ad hoc cogantur divina virtute. // Mali sunt et cum superbia feroses: australis et septentrionales et dicuntur mali qui opera opera sunt mala in omnibus, et nocent libenter omnibus, et vix aliquid quod sequatur ad bonum faciunt nisi ad hoc superiores virtute cognuntur. // Set inter istos sunt alii collaterales istis qui neque boni neque mali dicuntur, quoniam in omnibus obediunt invocanti sive in bono sive in malo de quibus hic est cognicio cuiuscumque. //

(CXVII) End of the chapters, and begin

(CXVIII) Divisions of the spirits of the

There are two kinds of aerial spirits, some evil; some are mild and others wild. The good, are the Eastern and Western ones, and are calle operations with them help in good, and rarely unless they are forced with divine strength.

The evil, arrogant, and wild ones are the ones, and are called evil, because their works they willingly harm anyone, and will scarcely d they are forced with superior strength.

........

(CXIX) [Concerning the Spirits of the]
De spiritibus occidentalis.


De spiritibus septemtrionalibus.

[S]eptemtrionales sunt isti. iammmax rex, carmax [*carmax], ichanel [*ichanel], pasfran, quibus omnes alii regionis daemons subduntur. Et sunt subditi marti et vento eius qui subsolanus dicitur, et excitantes eum sunt isti 3. Mextyura, alycybany, alflas, et habent [132v] hos 5 daemons, et eorum subditos congregare, dispergere constringere, ac in loco proprio ligare. Sua natura est seminare discordias, odio genera , malas cogitaciones, furta et avaricias, dare cum libito plumbumi, quemlibet which Barthan is the king, Taadas, Caudas, and their nature is to give gold with carbuncles wealth, gratitude and the benevolence of the na people and other beings; and to honors, and to grant or take away weaknesses. and large, bloody and thick; their color is like with blood. Their movement is like the heaven should be called upon to displace hard labors.

(CXXI) Concerning the Spirits of the S

Those of the South are these: Iammmax the king, Taadas, Caudas, and they are subordinate wind, which is called the Eastern wind. And ar Atraurbiabilis, Yaconaabubur, Carmeal, In they have these daemons and their subordinate disperse, congregate, and bind to their proper cause war, and plague, murders, treasons, and they temporarily give one thousand soldiers with two thousand, and they grant death; they also give anyone. Their bodies are small, thin, choleric, appearance, their color is like copper that has fire. They have horns like those of a stag, and howl like mad bulls. Their movement is somev burning of part of their true appearance (?). Th and thunder will be seen to fall near the circle of 5 invoked.

(CXXII) Concerning the Spirits of the E

The northern ones are these: Maymon the king, Atraurbiabilis, Yaconaabubur, Carmeal, In they have these daemons and their subordinate disperse, congregate, and bind to their proper place. Their nature is to so

[De spiritibus mediocribus.]


omnes alii regionis illius demones subduntur, et sunt subditi iovi et blandis in motu, vultus eorum in forma benvolencias, color eorum et in duobus genibus alios duos qui cum merore maximo flere videntur, dulcia et iocosa color eorum sicut nix insuper deaurata. Motus eorum excitantes eos sunt isti 4,

subditi veneri et ventis eius qui sunt subsolanus et zephirus. Et sicut es non burnitum colore flamme ignis depictum. Motus eorum est colorica, medie stature, trementissima in motu, visum ut eloquio mulierum non carnali copula. Generant leticias gaudia, litiges pacificant, et sunt in colore nigra et lucencia sicut speculum furbitum. Motus eorum longa ad mensuram trium pedum. // Et videntur duos serpentes devorare, anteriori et alterum a parte posteriori, in quibus sunt duo rostra ampla et gracilia, cum ira et rancore plena. Habent vultus 4, unum a parte facere omnia que motuntur. Sua corpora sunt medie stature pulcra quibus omnes alii demones regionis obediunt et subduntur, et sunt


De spiritibus inter austrum et occidentem et succedentem.


(CXXV) Concerning the Spirits betwe

West. (*C*)

Others are between the south and the west. *Nogahem*, which are these: *Sarabocres* the king his ministers, with which all other daemons of subdued, and they are subordinate to Venus easterly and westerly. And there are four spirits *Cambores, Trachatat, Nassar, Naassa*, and they have those three daemons to arouse, bring together, disperse, compel in their own place.

And their nature is to give silver, in whic and tin, for arousing human desire, to cause luxuries through luxury, as marriage shows, to women, and bind women to the wills of men, and to make all things which are moved. Their stature, pretty, pleasant, and merry. Their color is

(CXXIV) [Concerning the Spirits betw

South. (*C*)

We therefore declare, that between the E region, which is called “Consul”, and in it are: “equinoctial”, and they are these four: *Formione* ministers *Guth, Maguth*, and *Guthryn*, and a region are placed under these, and they are sub winds, quick are called Borean (Northerly”) as And calling them (the winds) forth are these for *Nesaph*, and *Naadob*, and these have four daemons subordinates to call them forth, gather them, to their proper place. Their nature is to gratify women, but not carnal relations. They enger settle lawsuits (or quarrels) peacefully, make evil, sicken the healthy, and they steal away or anything. Their bodies are large, as much sang medium stature, very jittery, appearing very much speaking flattering, ....
[De spiritibus inter occidentem et septemtrionem.]

{A}lii sunt inter occidentem et septemtrionem et sua regio est Frigicap, qui sunt isti 5, abas [*abaa] rex, hyici, quyon, zach, eladep [*eladeb] eius ministri quibus omnes alii illius regionis demones obediunt et subduntur et sunt subditi mercurio et ventis eius qui zephirus et affricus dicuntur. Et excitantes eos sunt isti 4, zobha <rex>, drohas, palas, zambas, et habent hos 5 demones excitare congregare disperegere constringere ac in loco proprio ligare. Natura eorum est omnia metalla de mundo quecumque fuerint literata vel sculpta cum auro et argento ad libitum dare, omnia preterita presencia et futura terrena revelare, iudices placare, in placito victoriam dare, experimenta et omnes sciencias destructas rectificare et reediticare et eciam docere, corpora eciam ex elementis mixta convertibiliter unum in aliud transmutare et eciam elementa, senem iuvenem facere et e contrario dare infirmitatem quamlibet vel eciam sanitaratem, si placeat invocanti pauperes sublimare sublimes opprimere dignitates dare vel auferre cuicumque spiritus ligare [f133r] ad tempus inclusum impedire seraturas aperire, transfiguraciones facere. Et isti possunt omnes operaciones aliorum facere, set hoc non ex perfecta potencia vel virtute: set sciencia bene. Su corpora sunt medie stature frigida humida, veneranda pulcra rauca in eloquio, humanam formam habencia, ad modum armigeri compti et cucufati, color eorum sicut nubes clara. Motus eorum sicut nubes argentea. Signum est quod horripilacionem tribuunt invocanti. Et isti possunt indifferenter ubicumque vocari.

(CXXVI) [Concerning the Spirits betw North.] (G)

Others are between the West and the Nor Frigicap. Which are five: Abaa the king, and l and Eladeb his ministers. ....

Finita divisione angelorum et spirituum, Incipit modus operandi in eis.

{S}i ergo de istis aliquis voluerit operari, si[b] primo districte precipimus ut peroptime mundetur, sicut diximus in predictis donec venerit ad diem 14am in qua die conventi ieiunare, tunc in ea recipiat corpus Christi dicendo 19, 20, et cum missa de sancto spiritu ut diximus igitur celebratur, sacerdos tenendo corpus Christi antequam gentibus ostendatur petat pro operante sic dicens.

(CXXVII) End of the divisions of the angels and the beginning of the manner of work

If therefore anybody wishes to operate with those spirits, we must first warn him strictly that he must be thoroughly purified, as we have said in the preceding, until he comes to the fourteenth day, on which day he must begin his fast. Then when the mass of the Holy Spirit is being said or celebrated, when the operator is receiving the body of Christ (eucharist), he should say prayers 19 and 20 (LXXVII have said, when the priest is holding up the body of Christ (i.e. wafer), to reveal it to the congregation, he should pray operation, saying thus:

Oracio.

[D]omine ihesu Christe fili dei vivi quem credo firmiter hominem et deum et iudicem meum venturum, peto te in hoc articulo in virtute istius sacramenti tui ut talis N ex dono tuo ac tua voluntate sine dampnacione corporis et anime sibi spiritus N in omnibus subiciat, ut appareire perficere custodire respondere eos [ad] omnia precepta constringat ut sperat et desiderat amen.

Oration.

O Lord Jesus Christ, son of the living Go believe is man and God, and my judge say you in this critical moment, by the power ....

// Tunc audito completorio ut dictum est de ecclesia recedat dicens 17, donec veniat ad locum in quo debet fieri circulus, tunc locum benedicit: dicens 15. Hoc facto prostrahat circulum 9 pedum dicens 18, in quo duos circulos prostrahat, quorum unus distet ab alio per unum
pedem inter quos scribes nomina angelorum diei, et hore mensis, temporis faciei dicendo.

O vos angeli sancti et potentes sitis michi in hoc opere adiutores. Tunc prostrabes infra istos duos circulos eptagonum communem omnibus invocacionibus aptum, cius forma cum parcium suarum dimensibius et diffinicionibus subsequitur inferius in figura. Nota quod operans debet esse diligens ut addat ista nomina aliis nominibus, quia durum est homini ignorantis virtutes spirituum et eorum malicias cum eis sine municione maxima aliquiliter habitare. Et assimilat illi qui vult debellare militem sagacem et ignorat arma eius et quis miles, et que virtus militis quem debellat. Bene igitur si cavet quia ingenium viribus prevalevit et ideo operans operantibus, quia ibi iacet tuicio operantis.

// 13 Primo sic aptetur locus quod terra sit plana et equa nec sint ibi lapides aut herbe et quando eum prostrameret aerem supra se duobus diametris ubicumque signet, dicens.

Signum salomonis ad salvacionem et defensionem pono supra me ut sit michi proteccion a facie inimici. In nomine patris et filii et spiritus sancti. Amen. // Sic tuo completo circulo exi et extra eum scribe in terra vel in cedulis 7 nomina creatoris qui sunt lialy [*Laialy], lialg, veyham, yalgal, narath, libarre, libares, nec plus facies in hac nocte.

Secunda dies.

In crastino dum matutinam primam, terciam, missam, nonam, vesperas et compleutorium audieris, venies ad circulum dicendo 17. Tunc habeas thus et thuribulum in quo sint prunæ, et ponas thus super prunas et suffumiges circulum dicens 1 et 2 incipiens ab oriente in occidentem a meridie in septemtrionem. Tunc a consol in nogahem et a nogahem in frigicap, et postea celum et terram, et ita ter facies, set primo debent 7 predicta nomina deleri. Hoc facto suffumigando circulum ventos novies taliter excitabis.

(CXXVIII) The Second Day.

On the next day you should hear matins, vespers, and compline, then go to the circle saying...

Secundi circulus incipiens in meridie et terminans in occidente.


Secundus circulus incipiens in meridie et terminans in occidente.

{B}axhatau, gahatus, caudes, yarabal, harit, iesse, rion, nesaph, naadob, attraurbiabilis, yacomaababur, carmeal, ynnial, phathophas [*prohathophas], cambores, trachatat, nassar, naassa, behethel, amocap, oylol, mylau, abucaba, zobha, drohas, palas, sambas, mextyura, alcibany, aflas. Ego vos invoco ut meis sitis pronti peticionibus et preceptis. Summa Dei potencia vos obedient constringat.
[*ryon], nesaph, naadob, angeli domini vos excitent qui vos venire constringant.

Tercius circulus incipiens in occidente et terminans in septemtrione.

{Teunc in occidente dicat. hebethel, amocap, oylol, milau, abucaba, zobha, drohas, palas, zambas, mextyura, aleybany, alflas, baxhatau, gaatus, caudes, ystralab [*Yarabal], harit, isesse, rion, nesaph, naadob, attraurbiabilis, yaconaabur, [col. 2] carmeal, ynnyl, proathophas, cambores, trachathat, nassar, naassa, sciencia dei et sapiencia salomonis vos convincat que vos et ventos vestros excitare faciat.

Nesaph, Naadob, may the angels of the Lord awaken, who will come to constrain you!

Begin the third circle in the West and end it in the North.

Then, towards the West say:

Hebethel, Amocap, Oylol, Milau, Abuc: Drohas, Palas, Zambas, Mextyura, Aley Bangatau, Gaatus, Caudes, Yarabal, His Nesaph, (12) Naadob, Attraurbiabilis, Y Carmel, Ynnyal, Proathophas, Cambo Nassar, Naassa, the knowledge of God or Solomon conquers you, so that you and your winds are made to awaken.

Region

<table>
<thead>
<tr>
<th>Region</th>
<th>Consul (between East and South) where the angels of Jupiter dominate, warm and moist dry</th>
<th>South in which the angels of Mars, fiery, hot and dry, dominate</th>
<th>Nogahel (between south and West), where dominate the angels of Venus, airy, warm, and feminine</th>
<th>West cold and moist, where the angels of the Moon dominate, watery feminine</th>
</tr>
</thead>
</table>
Quartus circulus incipiens in septemtrione et terminans in consol.

Quintus circulus incipiens in consol et terminans in nogahem.

Sextus circulus incipiens in nogahem et terminans in frigicap.

7th circulus incipiens in frigicap et terminans in oriente.

Tunc flexis genibus versus orientem dic. {U}nde tu domine, 49, celi et terre conditor et cetera. Et addes in fine. Te suppliciter exoro et invoco ut ex dono gracie tue et virtute sanctorum tuorum nominum ut

[H]oc facto: videbis tranquillitatem ab omni parte mundi in nubias elevari, nec cessabit donec perfereris tuum opus et erunt nubes iuxta circulum circumcercara, set prius iuxta circulum hec 7 predicta nomina scribantur, quia posset circulus aliter violati.

3a dies.

...
Where is King Formione? Where are his: Maguth, and Guthrin? Where is King Ia his ministers Carmox, Ycanol, and Pasfr Sarabocres? Where are his ministers Nas Where is King Harthan? Where are his: Mylalu, and Abucaba? Where is King Al ministers Hyici, Quiron, Zach, and Elad Maymon? Where are his ministers Thaadas, Caudas, and Y

Come as quickly as you are able, with all: prepared to obey me in all things. The pov creator subjegates you, that you are constri

The raising up of the day of Mars, and th particular to it.

Then, to the South say:

Excitacio diei martis et spirituum eius quando particulariter fit.

Excitacio diei veneris et spirituum eius quando particulariter fit.

Excitacio diei martis [*lune] et spirituum eius quando particulariter fit.
Excitacio diei mercurii et spirituum eius quando particulariter fit.

{T}unc in frigicap dicat. Ubi est abaa rex, ubi sunt hyici, quiron, zach, eladeb ministri eius. // Ubi est maymon rex, ubi sunt assaibi, albunalich, haibalidech, yasfla eius ministri. [Ubi est barthan rex, ubi sunt taadas, audas, yalcal eius ministri.] Ubi est formione rex, ubi est [*sunt] guth, maguth, guthryn eius ministri. // Ubi est iammox rex, ubi sunt carmos [*carmox], ycanol [*ycanol], pasfran eius ministri. // Ubi est barthan rex, ubi sunt bileth, mylalu, abucaba eius ministri. // Ubi est formione rex, ubi sunt guth, maguth, guthryn eius ministri. // Ubi est iammox rex, ubi sunt carmos [*carmox], ycanol, pasfran eius ministri. // Ubi est barthan rex, ubi sunt bileth, mylalu, abucaba eius ministri. // Ubi est iammox rex, ubi sunt carmos [*carmox], ycanol, pasfran eius ministri. // Ubi est barthan rex, ubi sunt bileth, mylalu, abucaba eius ministri. // Ubi est maymon rex, ubi sunt assaibi, albunalich, haibalidech, yasfla eius ministri. // Ubi est abaa rex, ubi sunt hyici, quiron, zach, eladeb ministri eius. Hic debet claudere manum et eis pugnum clausum ostendere cum sigillis.

Excitacio diei sabati et spirituum eius quando particulariter fit.


{T}unc dicat. Virtus istorum sanctorum nominum dei et sigillorum vestrorum vos convincat, que vos congregare, venire, apparere, respondere, et michi in omnibus obedire constringat.

// Hoc dicto videbis eorum motus insurgere, et tune dicas sociis, quod non dubitent, et fac eos potare, etsi adhuc motus non videris, set non debent ultra novies excitari.
Accessus ad circulum, excitacio ventorum ante eum.

{V}isis eorum motibus ad circulum accedentes ante circulum semel excitabis eos. Tunc intres circulum per partem inter frigicap et occidentem pro meta positam et tunc socii stantes pedibus in circulo stent, donec recluseris circulos dicens 18. // Tunc situa socios et enses in circulo tali modo. Set antequam intraverunt, 7 predicta nomina deleantur, quia non possent aliter apparere. Tunc versus quamlibet parciun unus ponatur gladius et debent in altitudine adequare. // Tunc si solus fueris versus orientem primo invocabis. Si autem duo. // Secundus sedeat versus partem contra occidentem. Si 3, tercius versus meridiem. Si 4, quartus contra septemtrionem. Si 5, 6m versus consol. Si 6, 7m versus nogahem. Si 7, septimus versus faciem contra frigicap situetur. Et habeat quilibet unum scannum ligneum alcius a terra ad digitus spissitudinem ne scriptura circuli deleatur. Set ultra 3 socios capere non iuvabit.

Preparacio ad excitandum spiritus.

{S}ituatis igitur in circulo ensibus et sociis magister habens signum dei et sigilla in manu sua dextra ponat thus in thuribulo super prunas et suffumiget ter circulum et 7 mundi partes, celum, terram, signum dei, socios, et se ipsum, dicens, 1 et 2. // Tunc flexis genibus versus orientem dicat [col. 2] 25, 27, 28, 31, in quibus applicabit propositum in fine ita dicens.

Applicacio.

Ut ille vel illi N spiritus quos ego invocavero ad me constricti veniant sub tali forma N letantes appareant de omnibus quesitis veritatem respondant et omnia mea precepta veraciter adimpleant et adimpleta diligenter et sine corrupcione custodiant, per illum qui divisit lumen a tenebris, qui diabolis potestatem suam abstulit, sub cuius potestate sunt celestia terrestria et infernalia, qui vivit et regnat deus in deitate sua, trinitas, pater et filius et spiritus sancti amen.

// Hoc facto dicat socii quod non timeant, et inclinato capite terram et ense et nichil aliud respicient, et si siciunt bibant. // Et tunc magister tenens baculum lauri vel coruli illius anni in manu dextra et thuribulum in sinistra Incipiens in oriente novies circuiens suffumiget circum circulum dicens.

Excitacio spirituum.

{B}arthan, formione, iammax, sarabocres, harthan, abaa, maymon. Quo dicto percuciat orientale gladium de virgula dicens. // Exeat hic potentissimus rex barthan cum omnibus suis suffraganeis in virtute celesti meam facere voluntatem. // Tunc in meridie dicat. iammax, sarabocres, harthan, abaa, maymon, barthan, formione. Tunc percuciat meridionalem gladium dicens. Exeat hinc fortissimus rex yammar [*yammax] cum sua inenumerabili caterva virtute divina meam facere voluntatem. // Tunc in occidente dicat. harthan, abaa,

Oracio.

{D}omine ihesu christe qui in ligno crucis pro peccatoribus voluisti crucifigi, ut in ipso tua mors mortem nostram destrueret. Exaudi clemens et benignus preces servi tui, ut in virtute tua nobis sanctum angelum mittere digneris qui hoc sacro mysterio tuo ac signo nos confirmet protegat et defendat, ut cum obediencia lecticia pulcritudine et mansuetudine, et veritate vos iuxta circulum venire et apparere constri[ngat]. Unde adiuro vos per summum nomen 21 [*11], per magnum nomen 12, per excelsum 13, per tremendum 14, per colendum 15, per reverendum 16, per piissimum 17, per ineffabile

Hoc dicto stans pedibus in medio circuli respiciens undique celum taliter invocabit. (CXXXIII.)

Incipit invocacio.

{P}er me<i> et in nomine omnipotentis et coroborati dei vivi et veri sabaoth cui omnia patent et cui nulla latent, sub cuius voluntate omnes subiciuntur creature, ego, N et ff filius quamvis peccator, tamen donum divine suscipio maiestatis, et in ipso <et in ipso> et per ipsum vos barthan, thaadas, caudas, yalchal, formione, [col. 2] guth, maguth, guthyn [*guthryn], iammmax, carmox, ycanol, pasfrau, sarabocres, nassar, cynassa, harthan, bileth, milalu, abucala [*abucaba], abaa, hyici, quyron, zach, eladeb, maymon, assaiby, abumalath [*abunalich], yaybaladech [*haybalidech], yasfla. Et omnes alios spiritus, animas, demones, ventos, qui vobis serviunt, obedienti et subduntur, excito, qui, coniuro, contestor, et constringo per hec sua nomina sancta 1, 2, 3, 4, 5, 6, 7, 8, 9, 10.1 Et ipse Deus super vos excitet, vos tremere expavescere et timere faciat, ut cum obediencia lecetia pulcritudine et mansuetudine, et veritate vos iuxta circulum venire et apparere const[r]ingat. Unde adiuro vos per summum nomen 21 [*11],2 per magnum nomen 12, per excelsum 13, per tremendum 14, per colendum 15, per reverendum 16, per piissimum 17, per ineffabile...
18, per incommutabile 19, per sempiternum 20, quatinus +ab omnibus mundi partibus unanimes et letantes hic iuxta circulum in forma N non nocentes alicui creature non ledentes non frementes non furientes, nec me sociosque meos vel aliquam creaturam terrentes, neminem offendorentes set veniatis+ peticionibus meis consulti et providi statim obedire et omnia precepta mea absque omni fallacia penitus adimplere per virtutem illius vobis precipio et ad hoc exorcisco quem omnes creature tremunt et colunt, qui vivit et regnat et regnaturus est super omnia et per omnia secula seculorum amen.

Adiuracio.

{I}tem adiuro vos per nominatos spiritus N et invocando coniuro et coniurando contestor et constringo et viriliter imparo per sanctum nomen 21, per sanctissimum 22, per purum 23, et per iustum 24, et per festinantem 25, et per alia dei nomina pura que sunt 26, 27, 28, 29, 30, 31, 32, 33, 34, 35. Et per ista +novem+2 dei nomina ineffabilia que sunt 36, 37, 38, 39, 40, 41, 42, 43, 44, 45. Et per ista nomina dei pura, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60. Quatinus vos barthan et cetera, et omnes spiritus et anime venti et demones qui vobis serviant obediunt et subduntur, ab omnibus mundi partibus unanimes et cetera. // Per sanctum igitur, iustum, potentissimum, excellentissimum, piissimum et coroboratum heloy, fortrem [136r] et admirabilem, perlaudatum, serviendum, tremendum, colendum, venerandum, et terribilem, et per suum sacram sigillum quo maria sigillavit. // Ego, N, b et f filius, vos prenominatos spiritus N et omnes alios spiritus, animas, ventos, et demones unanimitet et letanter, cum pulcritudine mansuetudine, et veritate hic iuxta circulum venire, apparere, respondere invoco, contestor, imparo, exorcisco, con[v]icto, coniuro, constringo, et meis preceptis obedire et ea adimplere sigillo per hec omnia sancta nomina 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, quatinus vos barthan, et cetera, et omnes spiritus, anime, venti, demones, qui vobis serviant, obediunt et subduntur, ab omnibus mundi partibus unanimes et letantes, et cetera.

Sigillum et ligacio.

{B}ethala suspensus in ethera, payga, permyga, percuretaih. perrenay, atariron, aboga. convenite et concurrite ab omnibus mundi partibus. ara, aray, pangula. iamtarpa. kauthalae. calcetatas. syray. anygus. sathon. arathon. payn. enrapaelon. edydy. per hoc zeham. Vitale. gysina. genasse. acenich. Vicmat. ut angi[u]s de sede florigeret super ea que posita sunt in baldice speris baldultabrac. flebilis. palmonyam. ynehard. yristix. abyreylazacu. sella. occurrere ab universis mundi partibus unanimes et letantes cum obediencia, leticia, pulcritudine, mansuetudine, et veritate in forma N, hic iuxta circulum apparentes, non nocentes alicui creature, nec ledentes, nec frementes, nec furientes, nec me sociosque meos vel aliquam creaturam terrentes, neminem offendorentes, set veniatis peticionibus meis consulti et providi, statim obedire, et omnia precepta mea absque omni fallacia posititis adimplere, per virtutem illius vobis precipio et ad hoc exorcizo quem omnes creature tremunt et colunt, qui vivit et regnat et regnaturus est super omnia benedictus per omnia secula seculorum Amen.
Tunc novies circumeundo circulum tanges singulos gladios, dicens: [col. 2] \{I\}nvoco vos aerie potestates in oriente, barthan, formione, iammax, et cetera, sicut fecerat circulos suffumigando Et cum circuierit, reversus in orientem dicat, et invocando, coniuro vos per zabuater, rubarmas, hiskiros, kirios, gelon, [hel], tethel [*techel], nothi, ymeynelethon, karex, et per angelos et archangelos, per tronos, dominaciones, per principatus et potestates et virtutes, per cherubyn, et seraphyn. // Tunc semel circuiens circulum tangens gladios dicat. Et per ista sacra angelorum nomina raphael, caphael, dardiel, urathaphel. // In 2\* gladio, suatquiel, [raphael], paamcociel, asasagel. // In 3 gladio: samael, satriel [*satiel], iturael, amibiuel [*ama biel] // In 4 gladio hanahel, ratquiel, salguyel. // In 5 gladio, gabriel, mychael, samyel, Atithael. // In 6 gladio, mychael, myel, sarapiel. // In 7\* [boel], capciel [*capciel], mcrayton, satquiel, quibus non omnibus dominin. Et per omnia que de deo sunt dicenda et intelligenda, et per illud signum salomonis a domino datum et per capud principis vestri belzebub, cui debitis obedient, et per ista nomina sacra [sabaoth], sella, 91, tiros [*ciros], 92, ebion [*obiron], 93, [nomygon], oriel, 94, theos, 95, hespelli, 96. quatinus vos barthan ... et eos spiritus et cetera.

// Tunc flexis genibus contra 4 mundi partes eis coniungitur penitus, qui a omnes alii non possunt quod hii possunt, et eciam una cum luna referunt consilia secretorum omnium in respectu aliorum et sua forma clara est.

// Tunc semel dicat, flexis genibus contra 4 mundi partes.

{A}ramorule, thanhalatisten, 97, rabud, thanhalatisten, 28, 29, pricipium et finis, 30, 31, 32, te suppliciter exoro et invoco, ut tuo iudicio convict et constriicti veniant advocati et dent michi responsa vera de quibus interrogavero non nocentes alicui creature, non ledentes, non frementes, non furente nec me sociosque meos vel aliciam creaturam terrentes, neminem offendentes set peticitions meis [obedientes] pocius et que precepero diligenter adimplentes.


Incipit placacio spirituum.

{G}eneolia, chide,\* ministri tartarree sedis primathie, principes prepotentes sedis apoloiche, potestates maonamirie, ego vos invoco et invocando vos coniuro atque superne maiestatis munitus virtute potenter imparo per eum qui dixit et factum est, cui obiedunt omnes creature. Et per hoc nomen ineffabile tetragramaton, ioht, he, uau, deleth, in quo plasmatum est omne seculum, quo audito: omnes exercitus celestium terrestrinum et infernalium creaturarum tremunt et colunt, quatinus cito et sine mora et omni occasione cessante ab universis mundi partibus adveniatis: racionabili de omnibus quecumque interrogavero respondeatis non nocentes michi nec sociis meis, non mencientes set pocius veritatem dicentes et veniatis [pa]cifice manifestantes quod cupimus coniu{rat}i per nomen eterni vivi et veri dei, 97.
Quo facto statim apparebunt visiones infinite et illusiones sicut choris, organa, cithare et omnia instrumenta dulcissima, ut possint socios ad exitum provocare, quia supra magistrum nichil possunt. Illis vero transactis, venient exercitus militum et ballivorum ut debeat pro timore de circulo fugere. // Post hec venient sagittarii cum omnium ferarum genere ac si eos crederent devorare. Set operans providus loquatur sociis dicens. Nolite timere ecce signum domini creatoris nostri, convertimini ad eum quia potens est vos eripere de ore malignancium.


[col. 2]

// Tunc dicat eis quod de cetero non loquantur. Et tunc in medio circuli conversus teneat manum dextram in aere dicens. Ecce Opus sacratissimum. i.e. signum dei. // Quod est [*Ecce] mirabilis i.e. tota quasi accidentalis dei potencia descriptio. Ecce capita vestra prefigurata sanctissimis dei nominibus exornata. Ecce [signum] salomonis cum suis literis karakteribus et figuris quod ante vestram adduxi presenciam. Ecce personam exorcizatoris in medio exorcismi, qui est optime a deo munitus, intrepidus providus viribus qui potenter vos exorcizando vocavit et vocat. Venite igitur cum omni festinacione o aye, samye [*saraye], ne differatis venire per nomina eterna vivi et veri dei, 98, 99, et per hoc presens sacratissimum opus et per sanctum sigillum quod super vos potenter imperat, et per virtutem celestium spirituum et per personam exorcizatoris conjurati festeante venire et obedire preceptori vestro qui vocatur occinnomos.


[Quartum opus vel tractatus.]

Capitula 4⁴ tractatus de terreis angelis.

[D]e incarceratis habendis. // De carceribus reserandis. // De thesauris et metallis et lapidibus preciosis et omnibus rebus absconditis habendis. // De apparencia corporum mortuorum quod loquantur et resuscitata appareat[n]. // De apparencia creationis animalium de [Fourth Book or Treat (CXXXIV) Chapters of the Fourth Tre the angels of the Earth.]

......
terra. // Set ista duo subtraximus quia erant contra domini voluntatem, scilicet mortuum apparence suscitare, et animalia de terra apparence creare. Finiunt capitula 4e tractatus.

Incipit modus operandi in eis. (CXXXV) The beginning of the way of operating in them.


[col. 2]

Sigillum terre.

{H}oreaua, recolia, narex, axo, et abdia, laadia, cauethlegia, byaron, eleymath, theranyra, adulaua, mathia, nysmaria, pergaria, perelyn, perrignyn, perlbadyn, perkedusyn, perbatusyn, pergalmegue, garaneu, ut tartari cogerentur.

Coaccio eorum sive coniuracio.

{I}nvoco vos terree potestates, et invocando coniuro, et cetera, ut supra in precedent opere.

// Tunc cum dixerint quid vis pete quod vis et fiet. // Set melius est scribere peticionem in tegula nova vel tegula cum carbonibus et in eorum ponere circulo et sic eos non audies, nec videbis, et tum quicquid petitum fuerit facient in instanti. Et de istis nunquam vel raro Christianus se intromittit, nec eorum consilia sunt credenda.
Circulus, in quo apparent spiritus.

equalitas -- terre

// In hac operacione 4 de angelis terreis duo isti circuli necessarii. Iste primus, qui est concavus, est in quo veniunt advocati, set iste secundus est planus in quo invocans stare debet et debet distare a primo per 9 pedes. Et de hiis maxime operantur pagani, et rarissime Christiani.

[137v]

Incipit Quintus liber.

[Primum capitulum quinti tractatus.]

(CXXXVI) The First chapter of the Fifth Book.

[1]incipit quintus et ultimus tractatus de exposicione predictorum in generali. In 4 primis tractatibus quia in libro honorii sunt 5 tractatus. //
Primus de visione divina. // Secundus de angelis bonis. // Tercius de aereis. // Quartus de terreis. // Quintus de exposizione horum.

{D}e visione divina. // De cognizione potestatis divine. // De absolucione peccatorum ne homo incidat in peccatum mortale. // De redempzione trium animarum a purgatorio.

// Omnia autem horum 5 operum precedencium ordo iacet suo modo verissimo situatus. // De primo enim iam patet peticio explanata. // De secundo autem taliter postulabis, ut abluto corpore me vivente mea possit anima cum tua incomprehensibili potencia a te cognita cum tuis sanctis angelis tuam cognoscere potestatem. // De 3° taliter postulabis, ut abluto corpore te cum tuis novem angelorum ordinibus me vivente mea possit anima collaudare, et meorum concedas veniam peccatorum. // Quarto taliter est dicendum ut abluto corpore dein succant nulla possim committere maculum peccatorum, set meo vivente corpore puro corde, mente et opere te cum tuis novem angelorum ordinibus mea possit anima collaudare et cetera. Quinta peticio taliter situat, ut meo abluto corpore te <te>cum tuis et cetera. Ex tua gracia N, N, N tales a penis purgatori eripias et suorum veniam tribuas peccatorum, ut ipsi iam defuncti, tuam possint agnos cere, laudare et glorificare maestatem. // Istdu eim opus potes novies facere sine ira dei, et qualibet vice secundum quod predixi tres animas impetribas. // Et scias quod de omnibus aliis si eodem modo petieris optinebis. // Vel sic. Ut abluto corpore celestes, igneas, aereas, aquaticas et terreas efficaciter possim cognoscere potestates.

2m capitulum quinti tractatus de consecracione hincausti sigilli dei eterni vivi et veri operantis. (CXXXVII)

{D}eus invisibilis, deus inestimabilis, deus ineffabilis, deus incommutabilis, deus iiisime deus dulcissime, deus [col. 2] excelse deus gloriose deus inmense deus tocius misericordie. Ego licet indignus vel plenus iniquitate, dolo et malicia, suplex ad tuam venio misericordiam orans ac deprecans ut non respicias ad universa et innumerable scapta mea, set sicut consuevisti peccatorum misereri et preces humilium exaudire, ita me famulum tuum N, licet indignum exaudire digneris clamantem ad te pro hac benedictione huius creature sanguinis ut ipse aptus et dignus efficiatur pro hincausto sigilli tui sacri et preciosi et nomen tuum [*nominis tui] semenphoras ita ut aptitudinem quam optimare debet optineat per sanctissimum nomen tuum quod 4 literis scribitur ioht, he, vau, deleth, agla, eloy, yaym, theos, deus. Quo audito: celestia, terrestria et infernalia tremunt et colunt.

Et per hie sanctissima nomina, on, alpha, et o, principium et finis, el, ely, elo, elo, elion, sother, emanuel, saaboth, adonay, egge, ya, ya, ye, ye, benedicatur hec cruoris creatura et preparetur et apertatur [*apetetur] pro hincausto sacri sigilli tui et sanctissimi nominis semenphoras tui quod est benedictum per infinita secula seculorum, amen.

Oracio.

{D}omine Ihesu Christe per ineffabilem misericordiam tuam parce michi et miserere mei et exaudi me nunc per invocationem nominis trinitatis patris et filii et spiritus sancti, ut acceptas habeas et tibi placeant oraciones et verba oris mei per invocationem tuorum sanctorum 100 nominis, scilicet agla, monhon et cetera humiliter et fideliter deprecans licet ego dignus tamen in te confidens ut sanctifices
et benedicas cruorem istum per sanctissima nomina tua predicta et per nomen semephoras 72 literarum quatinus per virtutem et sanctitatem et potestatem eorundem nominum et per virtutem et potestatem tuam divinam sit cruar iste consecratus + benedictus + confirmatus + per virtutem sacramissimi corporis et sanguinis tui ut virtutem quam optinere debet et aptitudinem optineat et efficaciter sine aliqua fallacia veraciter valeat ad scribendum sigillum tuum sanctum ut sanctam virtutem optineat <verba et efficaciter sine aliqua fallacia veraciter valeat ad scribendum sigillum tuum sanctum cccc>, et potestatem habeat ad quam est institutum, prestante domino qui sedet in altissimis, [138r] cui sit laus honor et gloria per infinita secula seculorum amen.

Oracio benediccionis.

{B}enedicat te pater + benedicat te filius + benedicat te spiritus sanctus +. Sancta mater domini nostri Ihesu Christi te benedicat et sanctificet ut virtutem sacramenti in sigillo deei ex te scribendo o cruar optineas quam optinere debes, benedicant te omnes sancte virgines, benedicant te hodie et in omni tempore omnes sancti et electi deei, omnes virtutes celestes te benedicant et confirmat angeli omnes et archangeli, virtutes, principatus, potestates, troni, dominaciones, cherubyn et seraphin, ex auctoritate et licencia dei te benedicant, per merita et oraciones omnium sanctorum tuorum domine Ihesu Christe benedicas + et sanctifices + et consecres + cruarum istum sigilli deei et confirmes per omnipotenciam tuam et virtutem et potestatem optineat sigillum tuum de eo scribendum quam debet et ad quam est institutum et confirmatum prestante domino nostro Ihesu Christo cuius regnum et imperium sine fine manet in secula seculorum. Amen.

Antequam iste 3 oraciones supra cruerem dicantur procedenter versus ierusalem, dicatur supra eum exorcismus salis quod ponitur in aqua, ter, nisi quod nomina sic debent mutari. // Exorcizo te creatura cruoris loco de creatura salis, et qui per salomonem te in sigillum deei mittis, loco dei [*de], qui per heliseum te in aqua mittis, et sic de aliis. Illo autem exorcismo sic ter dicto cum stola in collo, dic ter oraciones tres precedentes. Quo facto? sigilli domini cruar erit benedictus.

Tercium capitulum quinti tractatus de exposicione p recepti missarum dati in primo tractatu et subintellecti in quolibet tractatum premisso rum. (CXXXVIII) The third chapter of the I concerning the exposition of teachings in the first treatise....

Prima dies.

{I}n prima die secunde mundacionis dicet sacerdos missam alicuius diei dominice extra ieiunium vel alicuius secundum maiorem effectum quem habet ad illam, in loco prefacionis dicat hanc oracionem. // Nos tibi semper et ubique gracias agere. Domine sancte pater omnipotens eterno deus per Christum dominum nostrum per quem maiestatem tuam laudant angeli adorant dominaciones tremunt potestates. Celi celorumque virtutes [col. 2] ac beata seraphin socia exultacione concelebrant, cum quibus et nostras voces et cetera.
Secunda dies.

1) In secunda die hanc loco prefacionis, cum missa Apostolorum. // Te domine suppliciter exorare ut gr egem tuum pastor etere non desera<n>s set per beatos apostolos tuos et cetera.

3ª dies.

1) In 3ª die missam ieiunii vel quadragesime et hanc oracionem, Nos tibi semper et ubique gracias agere, Domine sancte pater omnipotens etere deus. Qui corporali ieiunio vicia et cetera.

4ª dies.

1) In 4ª die missam de nativitate imperatricis angelorum [et]. // Et te in nativitate beate marie et cetera.

5ª dies.

1) In 5ª die missam annunciacionis eiusdem [et]. // Et te in annunciacione et cetera.

6ª dies.

1) In 6ª die missam nativitatis Christi et ista sit prefacio // Quia per incarnati verbi misterium nova et cetera.

7ª dies.

1) In 7ª die missam epiphanie et prefacio, Quia cum unigenitus tuus in substancia nostre, et cetera.

8ª dies.

1) In 8ª die missam purificacionis. Et prefacio, Et te in purificacione beate marie.

9ª dies.

1) In nona die missam resurreccionis. Et prefacio, <Et> te quidem domine omni tempore set in hac potissimum nocte vel die gloriosius predicare cum pascha nostrum et cetera.

10ª dies.

1) In 10ª die missam ascencionis, et prefacio. Qui post resurreccionem suam omnibus discipulis suis manifestus apparuit, et cetera.

XIª dies.

1) In XIª die missam assumpcionis beate marie et prefacio sit. Et te in assumpcione et cetera.
12\textsuperscript{a} dies.

\{I\}n 12\textsuperscript{a} die missam omnium sanctorum, et prefacio apostolorum sit, nisi quod vox apostolorum in vocem omnium sanctorum commutetur.

13\textsuperscript{a} dies.

\{I\}n 13\textsuperscript{a} die missam angelorum et prefacio apostolorum nisi quod beati apostoli in beatos angelos transmutentur.

14\textsuperscript{a} dies.

\{I\}n 14\textsuperscript{a} die missam spiritus sancti et prefacio sit, Qui ascendens super omnes celos et cetera.

15\textsuperscript{a} dies.

In quintadecima die missam sancte crucis et prefacio sit, Qui salutem humani generis in ligno et cetera.

16\textsuperscript{a} dies.

\{I\}n 16\textsuperscript{a} die missam trinitatis et prefacio sit, Qui cum unigenito filio tuo et spiritu sancto unus es<t> deus et cetera.

Quartum capitulum quinti tractatus de inicio aggrediendi opus invocacionis.

\(\)Excitacio ventorum est principium operandi in illa XI\textsuperscript{a} hora diei operis sacri et debet fieri extra domum longe a circulo ad duo stadia vel tria. Et debet prius esse bene preparatus de necessariis suis, de optimo vino de 7 ensibus, de sibilo, de virgula coruli, de sigillis, de signo dei, de thure, de thuribulo, de candela virginea et sic de aliis ut prius patet.

\(\)Et scias quod in illa pelle ubi est sigillum domini debent esse tria sigilla predicta sub signo: ita quod pendeant de manu. \(\)Sigillum angelorum sit immediate sub signo dei, et Sub illo sigillum aereorum et sub illo terreorum.

\(\)Et quando cognoscentur motus eorum approxinquare oportet ire ad circulum et delere 7 nomina creatoris, et tunc item ut prius extra iuxta circulum excitare, et cum videbitis motus eorum intrare circulum et facere ut est predictum.

\(\)Virga autem sit quadrata et in uno latere scribatur in summitate, \textbf{adonay}. In secundo latere \textbf{sabaoth}. In 3\textsuperscript{o} \textbf{hiskiros}, in 4\textsuperscript{o} \textbf{Emanuel}. In medio virge fiat pentagonus salomonis et ubi virga tenetur crux, et sic erit parata operi sacro et miro.
Quintum capitulum quinti tractatus de composicione sibili et exposicione cuiusdam dicti in 3° tractatu.

(CXL) Fifth Chapter of the Fifth Treatise on the composition of the whistle, and an explanation of certain sayings in the Third Treatise.

Make a whistle from white copper, or from or even hazel, and it should be heptagonal, i.e. may be as large as you please, and its length should be as long as three fingers.

---

The writing of this book has been completed on the tenth hour of this day, Tuesday, which is 

[71r]

heare foloweth an other worke for the angels of the .7. heavens,

and of the .4. tymes or seasons of the yeare accordinge to the nature and dysposissione of the .7. planettes and celestiall bodies, and fyrst heare begeneth the names of the .4. seasonns of the yeare and the angels that haue rewle | and goverment in the sayde tymes, w the names of the pr-incipall head or rewler of every signe, and the names of þe principall head or rewler of the yeart, w the names of þe .2. lyghtes that Is the Sonne and the mone, which haue workinge in there qualitie, in the .4. quarters or seaso-nnes of the yeare accordinge to the providence will and | pleaser of the allmighty god of his Indecomprehensible | te created and made */*/*/*/*/*/*/*/*/*/*/ */*/ */*/ */*/ 

This text is not part of the Sworn Book proper, but is found appended to it in manuscript R. Compare with de Abano's Heptameron.

[71r]

The names of the springe tyme Is called + talui + . / . 
The name of somer Is called + casmaram + ././. 
The name of harvest Is called + ardarael + ./. 
The name of winter Is called + farlae + ././. 
Thes angels do rewle and governe in the springe tyme. //././. 

[71v]

The principall headd or rewler of the signes of the springe tyme, Is called.

The name of the power of the yeart In the springe tyme Is called

+ abraym + + spugliguel + 
+ amaday + 
+ agusita +
The names of the 2 lyghtes that is called þ Sonne and the mone which rewle in the springe tyme are called

Thes angells do rewle and govern in the somer tyme. + gargatel + + fariel + + gaviel +

[72r]

+ Tubiel + + festatui +

The principall head or rewler of the signes In sommer sesonne Is called.
The name of the power of the yearth in the sommer sesonne Is calledd

+ + athemay + + armatas +

The names of the 2 lyghtes that Is called the sonne and the mone whych rewle And Governe In the Sommer Sesonne, Are called

Thes angells do rewle and govern in þ harvest tyme. + tarquam + + gualbarel +

[72v]

+ tolquaret + + rabianira +
The principal head or ruler of the signs of the harvest time is called.

The names of the 2 light that is called the sun and the moon which rule and govern in the harvest season are called.

These angels do rule and govern in the winter season.

[73r]

The principal head or ruler of the signs in the winter season is called.

The names of the 2 light that is called the sun and the moon which rule and govern in the winter season are called.

These be the angels of the 12 signs.
+ ṣ + malchidael + + ʿa + asmodeel + + ʿl + ambriel + + ʿb + muriel +

[73v]
+ ʿl + verchiel + + ʿr + hamaliel + + ʿz + zuriel + + ʿl + barchiel + [A: Barbiel]

+ ʿf + aduachiel + + ʿh + hanael + + ʿz + gamviel + [A: Cambiel] +
+ ʿl + barchiel

Thes be the angells of the .28. mancions of h scripture
+ geniel + enediel + amixiel + azariel +

[74r]
+ cabiel [A: Gabiel] + dirachiel + schelieel + amnediel +
Thes be the angells of the 4. wynes and pryncies.
of the east Is. of the weast Is. of the northe Is. of þe sowthe Is.
+ michael + Raphael + Gabriel + nariel + or vriel+

Compare OP3.24.
These be the angels of the 4. elementes & dominators.

of the aier Is. of the wather Is. of the yeartth Is. of þ fyear Is.

+ cherub     + tharsis     + ariel     + seruph     + or nathaniel +

[72 angels from Schemhamphoras]

Et hi sunt qui præsident septuaginta duobus quinariis coe-| lestibus, totaliaq nationibus et linguis, et humani corpor-| is artibus, cooperanturq, septuaginta duoibus synagogae | senioribus, totidemq. christi discipulis. et nomina eorum sec-| undum extractionem quam faciunt cabaliste patent in hac |

sequentia tabella, secundum vnum modum quem diximus. |
Sunt autem et alii plures modi ex eisdem versiculis fabrican-| di Schemhamphorae, vt cum omnes tres recto ordine sibi | subalternatim a dextram sinistrum scribuntur, præter illos |
i qui per tabulas Ziruph, et tabulas commutationum extr-| ahuntur, de quibus in superioribus mentionem fecimus |

et quoniam hæ tabulæ omnibus tum diuinis, tum angel-| icis nominibus inseruiunt, ideo illas etiam huic capiti su-

These two paragraphs appear to have been quoted verbatim from the 1533 edition of Agrippa, OP3.25. Cf. V. Perrone Compagni, p. 473 ll. 7-19. Agrippa got this from Francesco Georgi (or Zorzi) De harmonia mundi: Venetiis, 1525, 1: 4, 13, f. 61v; 2: 7, 23, f. 328r.

"And these are those that are set over the seventy-two Celestial quinaries, and so many Nations, and tongues, and joints of man's body, and cooperate with the seventy-two seniors of the Synagogue, and so many disciples of Christ: and their names according to the extraction which the Cabalists make, are manifest in this following table, according to one manner which we have spoke of. Now there are many other manner or ways of making Schemhamphorae out of those verses, as when all three are in a right order written one after the other, from the right to the left, besides those which are extracted by the tables of Ziruph, and the tables of commutations, of which we made mention above. And because these tables serve for all names, as well divine, as angelical, we shall therefore subjoin them to this chapter."

<p>| vehuiah | leuuiah | Aniel | Mebahiah |
| Ieliel | pahalih | haamiah [A: Haamiah] | Poiel |
| Sitael | nelchael | Rehael | Nemamiah |
| elemiah | Ieial | Ieiazel | Ieialel |
| mahasiah | melahel | hahahel | harahel |
| lelahel | hahuiah [A: Hahiuiah] | michael | Mizrael |
| achaiah | nuthaiah [A: Nithhaiaiah] | veualiah | vmahel [A: Vmabel] |
| cahethel | haaiiah | ielahiah | Iahhel |</p>
<table>
<thead>
<tr>
<th>Name</th>
<th>Name</th>
<th>Name</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Haziel</td>
<td>Ierathel</td>
<td>Sealiah</td>
<td>Annauel [A: Anauel]</td>
</tr>
<tr>
<td>Aladiah</td>
<td>Seehiah</td>
<td>Ariel</td>
<td>mehekiel [A: Mehiel]</td>
</tr>
<tr>
<td>Lauiah]</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Iezalel</td>
<td>Lecabel</td>
<td>Vehuel</td>
<td>Eiael</td>
</tr>
<tr>
<td>Mebahel</td>
<td>Vasariah</td>
<td>Daniel</td>
<td>habuiah</td>
</tr>
<tr>
<td>Hariel</td>
<td>Iehuiah</td>
<td>hasiah</td>
<td>Roehel</td>
</tr>
<tr>
<td>Hakamiah</td>
<td>lehahiah</td>
<td>Imamiah</td>
<td>iabamiah</td>
</tr>
<tr>
<td>Leviath</td>
<td>chauakiah</td>
<td>Nanael</td>
<td>Haaiel</td>
</tr>
<tr>
<td>Caliel</td>
<td>manadel</td>
<td>Nithael</td>
<td>mamiah [A: Mumiah]</td>
</tr>
</tbody>
</table>

[76r]

vehviah + Ieliel + Sitea + elemia + mahasia +

lelaiel + achaiah + cahethel + Haziel +

aladiah + Iamah + hahahia + Iezalel +

[76v-78v]
[fols. 76v-78r have unlabeled drawings of identical angels. 78v is blank.]

[79v]

The angels of the .7. planetts after the opinione of zevell *//*/*/*/*

ień sachir + onath + anasen + prothophares + gaym + fimtilis +

₂ Nastegeon + sexagip + tors + tentercenta + selops + versiel + astronday +

♂ Belligere + robrinez + thophares + scetabureus + zelidron + pristorides +
The names of the angels of the .xii. signes

Utiridan + berithz + manstitan + ysmarelion +

Geofriel + dridmoyl + frenil + dirigalii +

Sinchateriel + anabrochz + gefrel + beliabii +

Tetrachin + froseithz + endiran + cefafin +

Berferiel + andri + facifon + vridithian +

Monosriel + scamburion + liricam + an +

Ilfey + drabundin + prothabeon + sephyron +

Gefusione + grisolis + ophicen + albuth +

Tebondriel + zedrociel + rufibian + exdromal +

Tiraginsneil + sandamruch + gelisedon + nili +

Sterlunion + andebal + gorthz + zahayr +

Nolicheil + angiseil + theodropham + salchmeon +

Exagiel + syimnoy + debroz + + Schyphaon + drudromoy + ehehii +

The names of the princes of the .xii. altytudes are thes folowinge.

Armiel + gabriel + barachiel + libes + helissan +
Pax + princeps + miserecordia + alphay + raym + geon + gereon + armon +

Fortitudo + paciencia + ythanay + elon + evebychay +

The angels of the .7. planetts after the opinion of honorius././.
Michael + raphael + targuarra + myhel + sarapiel + vriel +
Gabriel + orpheniel + mychael + samyhel + athithael +

The names of the angels of the .xii. signes after the opinion of honorius././.


Geniel + enediel + amixiel + azariel + caiel + dirachiel + seheliel + annediel +
barbiel + ardesiel + neciel + abdizuel + iazeriel + ergediel + ataliel + azeriel +
adriel + egiviel + amutiel + kiriel + bethnael + geliel + requiel + abrinael + aziel +
tagriel + atheniel + amnixiel +

Thes are the princes of the .4. windes././.

Of the est Is + michael + of the west Is + raphael + of the northe Is + gabriel +
of the sowghte is + nariel + vel vriel +

Thes are the dominators and reulers of the .4. elementes././.

Of the ayer Is + cherub + of the water Is + tharsis + of the yearthe Is + ariel +
of the fyer Is + seruph + vel nathaniel +

Thes are the angels that beare the great name of god called in the hebrewe
tunge schemhamphoras

vehuiah + Ieiel + sitael + elemiah + mahasiah + lelahel + achaiah + cahethel +
haziel + aladiah + lamah + hahariah + lezalel + mebahel + harel + hakamiah +
leuiah + caliel +

leuuiah + pahaliah + nelchael + leiael + melahel + hahuiah + niththiah +
haiah + lerathel + seehiah + reial + omael + lecabel + vasariah + lehuiah +
lehahiah + chaukiah + manadel +

Aniel + haamiab + rehael + Leiazel + hahahel + michael + veualiah +
Ielahiah + sealiah + ariel + asaliah + michael + vehuel + daniel + hahasiah +
Imamiah + nanael + nithael +

Mehahiah + poiel + nemamiah + Leialel + harakel + mizrael + vmahelel +
Iahlhel + annauel + mehkiel + damahiah + meniel + eiael + habuiah + roehel +
Iabamiah + haaieal + mamiah +

[finis]