

# Liber Juratus Honorii

or

## The Sworne Booke of Honorius

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### INTRODUCTION:

*Liber Juratus* is one of the oldest and most influential texts of Medieval magic. The 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 Sacratius* by which name it is mentioned at least twice in the thirteenth century.

### Editions

**Latin.** A critical edition of the Latin text has recently been published by Gösta Hedegård.<sup>5</sup> 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

1. Page, Sophie. [Magic in Medieval Manuscripts \(Medieval Life in Manuscripts\)](#)

. Toronto: University of Toronto Press, 2004, p.44-45.

2. Levi, Eliphas (i.e. Constant, Alphonse Louis), and A. E. Waite. [The History of Magic](#) . 1939, p. 299.

3. Waite, Arthur Edward. [The Book of Ceremonial Magic](#) . London: W. Rider & Son, 1911, p. 19, pp. 103 ff.

4. Thorndike, Lynn. [A History of Magic and Experimental Science](#). Vol. 2. New York: Macmillan, 1923, pp. 281 ff.

5. Gösta Hedegård, [Liber Juratus Honorii: A Critical Edition of the Latin Version of the Sworn Book of Honorius \(Studia Latina Stockholmiensia\)](#)

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.

48) Stockholm:  
Almovist &  
Wiksell  
International,  
2002.

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

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

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

- 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, XCIII;

135v-137v: CXXXV.8-17, CXXXVII.1-19, CI.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 fol. 96v-125; (fols. 58-96) "Tractatus de re magica ab Honorio filio Euclidis magistro Thebarum ex septem voluminibus artis magicae compilatus, et intitulatus Liber sacer, sive juratus.", or "Opera Salomonis ab Honorio ordinata" (cursive script).

Of these, [Sloane 3854](#) is the most reliable, complete, and readable.

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. "lemeliam" [r] = "lemelihum" [S5]. possible evidence of mss tradition 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 SI.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:

Liber Juratus: [Oratio 17, Royal, fol. 37v]	Ars Notoria: The oration of the physical art
<p>O Jesu the sonne of the incomprehensible god  <b>hancor hanacor hamylos [or hanylos] iehorna  theodonos helyothos [heliotheos] phagor  corphandonos norizaue corithico hanosae  helsezope phagora.</b></p> <p><b>Eleminator candones helos helee resphaga  thephagayn thetendyn thahonos micemya [S4:  uicemya] hehor tahonas [heortahonos] nelos  [uelos] behebos belhores hacaphagan belethothol  ortophagor corphandonos</b>  borne in the shape of a man for us sinners and yow  holy angells <b>heliothos phagnora</b> herken and teche  me and gouerne me (<i>hic dic petitionem tuam sed p  visione diuina dic ut sequitr.</i>) that i may come to  obtayne the visyon of the deyte thorow the glorious  and moste gentle and moste almighte creator oure  lyuyng lorde holy infinite godely and euerlastinge  to whome be prayse honor and glorye worlde  withowt ende. amen.</p>	<p>IHesus fili Dominus Incomprehensibilis:</p> <p>Ancor, Anacor, Anylos, Zohorna,  Theodonos, hely otes Phagor, Norizane,  Corichito, Anosae, Helse Tonope, Phagora.</p> <p><i>Another part of the same oration.</i></p> <p>Elleminator, Candones helosi, Tephagain,  Tecendum, Thaones, Behelos, Belhoros, Hocho  Phagan, Corphandonos, Humanae natus &amp; vos  Eloytus Phugora: Be present ye holy angels,  advertise and teach me, whether such a one shall  recover, or dye of this infirmity.</p>

## 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.

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# Liber Iuratus Honorii

or

The Sworne Booke of Honorius



[1r]

when wycked sprites ware gathered to get-| her  
 Intending to sende devills In to the hartts off men| to  
 the entente thay wolde dystroy all thinges profyta-| ble  
 ffor mankynde and to corrvpte all the whole wor-| lde  
 even to the vttermost off there powr sowing Ipo-|  
 crysye and envy and rooting bysshops and prelates| In  
 pryde even the pope him selfe and his cardenall-| es  
 which gathering them selves to gether sayde| won to a  
 nother as here folowethe \*/\*/\*/\*/\*/\*/\*/\*/

[I. Prologue]

When wicked spirits 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 hypocrise 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: **Notes:**

the helth which the lorde hathe| gevin his  
 people Is now through magecke and| negromansy  
 turned Into the damnacyon of all pe-| ople, for even the  
 magyans them selves being in-| toxycated and blynded  
 by the devill, and contrary| to the order of christes  
 chvrche and transgressing| the commavdement of god,  
 which dothe saye tho-| w shalte not tempe the lorde thy  
 god, but him on-| ly shalte p<sup>u</sup> serve, but these  
 negromansers or ma-| gyans denying the sacryfyce dew  
 vnto god and in| tempting him hathe donne sacryfyce

The health which the Lord has given his people is now through magic and negromancy turned into the damnation of all people. For even the magians themselves, being intoxicated and blinded by the devil, and contrary to the order of Christ's Church, and transgressing the commandment of God, which says, "Thou shalt not tempt the Lord thy God, but him only shalt thou serve."

"You shall not t  
 Lord your God"  
 (Deut.6:16); "bu  
 shall serve him :  
 (Deut. 6:13)

vnto devi-| lls and abvsed his name In calling of them  
co-| ntrary to the profession made at there baptin,

[1v]

for there it is sayd: for sake the devill and all his  
pompes, but thes magyans and negromansers| dothe  
nott follow only the pompes and workes| of sathan but  
hathe also brought all people th-| rough there meruelus  
ellusyons In to þ<sup>e</sup> 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 therfore to plucke vp| and vtterly to  
dystroy this dedly roote and all the| followers of this  
arte, but they throghe the I-| nstygasyon off the deuill  
and being moued w<sup>t</sup>| envy and couetusnes vnder the  
simylytude of| truthe they did publyshe and spred  
abrode þ<sup>e</sup> f-| alshed speking falce and vnlykely thinges,  
for| It is nott possible þ<sup>t</sup> a wicked and vnclen man|  
shulde worke trwly In this arte, for men are n-| ott  
bownde vnto sprites, but the sprites are co-| nstrayned  
agaynst þ<sup>r</sup> wills to answeere men þ<sup>t</sup>| be clensed or clene,  
and to fulfill there requeste-| s, yet agaynst all yo<sup>s</sup>  
willes we haue gone abo-| wt to set forthe the  
pryncples of this arte

[2r]

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

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

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 said, "Forsake  
the devil and all his pomps." But  
these magians and negromancers  
do not follow only the pomps and  
works of Satan, but have also  
brought all people through their  
marvellous illusions into the  
errors, drawing the ignorant and  
such like into the damnation both  
of soul and body, and they  
thinking this for no other purpose  
but that by this they should  
destroy all other sciences.

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

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 l  
811. The reveal  
angel is spelled  
'Hocrohel' in the  
manuscripts.

haue destroyed| them all vtterly 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-| is art was redd þ<sup>t</sup> he shulde worke for us in| this sayde arte, and he throughe the counsell| of a sertayne angell whose name was hocroell| dyd wryte \*7\* volumes of arte magicke, geuy-| ng vnto hus the kernel and vnto other the sh-| alles owt of the which bookes he drw owt \*93\*| chapters in the which Is bryffely contayned

[2v]

the effecte off this arte, off the which, chapters he| made a booke which we doo call the sacred or sworne| booke for this cause, for in it is contayned a \*100\*| sacred names of god and therfor it is callyd sac-| red as ye wolde saye made of holy thinges, or ell-| es 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-| ngell hocroell did declare and show vnto him þ<sup>t</sup> | it was consecrated of god, then they prynces &| prelates being pacefyed w<sup>t</sup> burning of serten f-| ables or tryffles, thought verely this arte had| bin vtterly destroyed, and therefore we being som-| whate moued made this othe amounge oure se-| lues, first þ<sup>t</sup> this book shulde be delyueryd to no| man vntyll suche tyme as the master of the ar-| te were in Ieoberdye of dethe and þ<sup>t</sup> it shulde| be copied but vnto \*3\* att the most, and þ<sup>t</sup> it sh-| ulde be delyueryd to no woman nor to any ma-| n excepte he were off lawfull aghe which shulde| also be bothe godely and faythfull whose gode-| ly behauer had bin tryed by the space of a whole| yere, and þ<sup>t</sup> 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]<sup>1</sup> 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 therfor 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

[3r]

be dystroyed, but þ<sup>t</sup> it shulde be restored agayne to þ<sup>e</sup> honore or to his successors, and yf there cane nott be founde an able and a sufficyent man to who- me this booke mighte be delyueryd, þ<sup>t</sup> then the mast- er bynde his executors by a stronge othe to bury | it withe him in his graue, or ells he shall him se- lfe whyle he liueth bury it him selfe, in some pl- ace honestely and clenly, and newer after to reu- ele the place by any surcumstances to any creat- ure, and yf the master shall haue nide of any sco- llers or will proue them any man of wayes þ<sup>t</sup> for| to fulfill his commaundementes yff nide be they| shall euen suffer dethe rather then they will decl- are eyther the sayinges or doinges of there ma- ster, or þ<sup>t</sup> he knoweth any suche thinges, nor decl- are any suche thing by any man of surcumstan- ces. and lyke as a father dothe cause on of his so- nnes to loue another, euen so doth the master v- nytte and kintt together his discyples or scholler- s in concorde and loue so þ<sup>t</sup> alwayes 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 þ<sup>t</sup>

[3v]

he shall trewly performe obserue and kepe every art- ycle off his othe and for this cause this is callyd | the sworne booke: { \*ffinis prologi \*/\*\*/\*/\*/\* }

- 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 delivered, that then the master bind his executors by a strong oath to bury it with him in his grave, or else he shall himself while he lives bury it himself in some place honestly and cleanly, and never after to reveal the place by any circumstances to any creature, and
- If the master shall have nide of any scholars or will prove them any manner of ways that for to fulfill his commandments if need be, they shall even suffer death rather than they will declare either the sayings or doings of their master, or that he knows any such things, nor declares any such thing by any man of circumstances. And like as a father causes one of his sons to love another, even so does the master unite and knit together his disciples or scholars in concord and love, so that always the one shall help to bear the others burden, nor one shall not reveal the secrets of another, but they shall be faithful of one mind and concord, and he that he shall truly perform, observe, and keep every article of his oath.

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

**End of prologue.**

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In the name off the almighty god o<sup>f</sup> lorde Iesus | christ  
 the trew liuing god. I honoryus haue thus | appoynted  
 in my booke the workes of salomon I | haue first  
 apoynted the chapters þ<sup>t</sup> it maye be the mo-| re playne.  
 \*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

heare be geneth the chapters of the first worke. }  
 the first chapter Is of the composyssyon of the gre-| ate  
 name of god which the hebrues call sememp-| horas  
 which dothe consist of \*72\* h. t. o. e. x. o. r. a. | b. a. l.  
 a. y. q. c. I. y. s. t. a. l. g. a. 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. n. a. o. y. l. e. o. t. s. y. m. | a. letters which is  
 the beginning in this arte the | \*2\* chapter is of the  
 visyon of the deytey, the \*3\* | of the knowledge off the  
 deuyne power, the \*4\* | of the for gyuenes off synnes,  
 the \*5\* that a man | shuld nott fall into dedely sine, the  
 \*6\* of the rede-| msyon off \*3\* sowlles owt of  
 purgatorye \*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*  
 the chapters off the .2. worke \*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*  
 the \*7\* chapter is off the knowledge off the heau-|

[4r]  
 ens, the \*8\* to know the angells off euery heauen. | the  
 \*9\* to know euery angell his name and his po-| wer,  
 the \*10\* to know the seales off euery angel, | the \*11\*  
 to know vnder whome euery angl is, the | \*12\* to know  
 the offyce of euery angell, the \*13\* | of the inuocatyon  
 of euery angell and of his com-| pany. the \*14\* how a  
 man shulde obteyne his w-| ill by euery angel. the \*15\*  
 to obtayne all scyen-| ces, the \*16\* to know the hower  
 of dethe, the \*17\* to | know all thinges present past and  
 to comme. the | \*18\* to know the planetts and the  
 starres. the \*19\* to | know the vertu of the planetts and  
 starres and | there influences. the \*20\* to alter or  
 chaunge þ<sup>e</sup> | influence of the planetts and sterres. the  
 \*21\* to ch-| ange the daye in to nighte and the nighte in  
 to þ<sup>e</sup> | daye. the \*22\* to know the sprites of the ayre.  
 the | \*23\* to know the sprites of the fyer, and there n-|  
 ames and there superyors, there seales power | and  
 vertu, the \*24\* to know the names and þ<sup>e</sup> | powers off  
 the higher sprites. the \*25\* to know | there seales. the  
 \*26\* to know the alteratyon and | changinge of the  
 elymentes and of the bodyes | that be mixte of them,  
 the \*27\* to know all herb-|

[4v]  
 es, plantes, and bestes being vpon the earthe | and of  
 the \*28\* of the knowledge off the nature

**[II. Contents]**

In the name of the almighty  
 God, our Lord Jesus Christ, the  
 true living God. I Honorius haue  
 thus appointed in my book the  
 works of Solomon. I have first  
 appointed the chapters that it may  
 be 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. r. o. r. a. b. a.  
 l. a. y. q. c. l. y. s. t. a. l. g. a.  
 a. o. w. o. s. v. l. a. r. y. t. c. e.  
 k. r. p. f. y. o. m. e. m. a. n. a.  
 r. e. l. a. t. e. v. a. t. o. n. o. n.  
 a. o. y. l. e. o. t. s. y. n. a.,  
 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 devine 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 worke.**

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 \*3\* worke. \*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*

the \*34\* off the constrinksyon of sprites by word-| es. the \*35\* of the constrinsyon of sprites by | seales. the \*36\* of the constrinckesyon of spriti-| tes by tables. the \*37\* to giue euery sprite his | shape. the \*38\* off inclosing of sprites. the \*39\* | off a sprite p<sup>t</sup> is inclosed p<sup>t</sup> he maye answer or | nott, the \*40\* to cause thunder and lightenin-| g. the \*41\* off burning to be made. the \*42\* | off the powrging of they ayer. the \*43\* off p<sup>e</sup> corruptyon of the ayer. the \*44\* to cause sno-|

[5r]

w and yse, the \*45\* off dewes rayne. the \*46\* | to cause flowers and frutes. the \*47\* to go I-| nuysyble. the \*48\* off a horse. the \*49\* to bring-| e agayne a man that is gone saffe in an how-| er. the \*50\* to haue a thing carryed whether th-| ow wylte in moment. the \*51\* to take a waye | a thinge. the \*52\* to bringe a thinge agayne. | the \*53\* to change the shape of euery thinge. | the \*54\* to make a fludde in a dry grounde. the | \*55\* to make a commotyon att thy pleasure. | the \*56\* to distroy a kingdome or an empyre. | the \*57\* to haue power over euery man. the \*58\* | to haue a \*1000\* armed men. the \*59\* to forme a | castell p<sup>t</sup> shall neuer be dystroyed. the \*60\* to m-| ake a wicked glasse. the \*61\* to destroye a place | or a holde by a wicked glasse. the \*62\* off a glasse | wherin thow shalte se the whole worlde. the \*63\* | to bringe agayne a thiffe which p<sup>t</sup> he hathe stoll-| en. the \*64\* to open lockes. the \*65\* to cause disco-| rde and debate. the \*66\* to cause vnyte and con-| corde. the \*67\* to haue the fauor of euerybodye. | the \*68\* to obtayne or gett rytches. the \*69\* to

[5v]

hele all man of disseses. the \*70\* to cast in to | sickenes whome ye will. the \*71\* to kill whome | ye will. the \*72\* to cause danger bothe by se | and lande. the \*73\* to delyn a shipe p<sup>t</sup> is stoppe-| d in the sea by the adamaint stone. the \*74\* to | avoyde all man of dangers. the \*75\* to gayther | byrdes to gether and to take them, the \*76\* to ge-| ther fysshes to gether and to take them. \*77\* to | gather wylde bestes to gether and to take the-| m. the \*78\* to cawse warre amonge fysshes fow-| lles and suche lyke. the \*79\* to make burninge to | apeyre. the \*80\* to make Iuggelers or mayde-| ns singing to apeyre. the \*81\* to make gardens

### The chapters of the third work.

34. Of the constrinksyon of spirits by words,
35. Of the consthinksyon of sprits by seals,
36. Of the constrinckesyon of spirits by tables,\*
37. To give every spirit his shape,
38. Of enclosing of spirits,\*
39. Of a spirit that is enclosed, that he may answer or not,\*
40. To cause thunder and lightening,
41. Of burning to be made,
42. Of the purging of the air,
43. Of the corruption of the air,
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 stollen,
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 have the desire of riches

\* These chapter extant, even in t manuscripts.

\*\* See chapter ( which recounts chapters.



In the name therefore of the true And ly-| uing gode  
which Is **alpha et omega** p<sup>e</sup> | beginnige and the  
endinge which is the fat-| her the sonne, and the holy  
gost \*3\* persones | and on god the gyuer off lyffe and  
the dest-| royer off dethe for he destroyed oure dethe |  
and thrughe his resurrectyon restored vs | agayne to  
lyffe. \*/\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*

off the makeinge off the seale of god, for | the  
knowledge of the first parte, of the | knowledge of the  
deytye, for the knowle-| dge of p<sup>e</sup> \*2\* parte. in p<sup>e</sup> \*3\*  
parte of the | vysyon of angells, the \*4\* of p<sup>e</sup> constr- [7r]  
inkesyon, the \*5\* parte off the bownde of | deadmen  
\*/\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*

off angels there are \*3\* kyndes \*/\*\*/\*\*\*/\* | some be  
selestyall, and some of the ayre and some | be of the  
earthe. off the celestyall there are also \*2\* | kyndes  
somme of them doo serue god only and | those be the  
\*9\* orders of angells that is to saye | cherubin, and  
seraphin, trones, domynatyons, | vertuse, princypates,  
and potestates, arkangells | and angells off whome it is  
to be spoken amo-| unge mortall men, for they will nott  
be constray-| ned by any artyfysyall powr, and therefore  
| they oughte nott to be Inuocated for they a-| lwayes  
stande before the deuyne maiesty e an| d are neuer  
seperated from his presens, yet be | cause the sowle of  
man was creatyd with | theme and to there lykenes,  
lookinge to be re-| wardyd with them maye through the  
gyfte | and grace of god his bodye yet lyuing beh-| olde  
the deuyne maiesty e, and with them to | prayse and  
know god p<sup>e</sup> creator, and this kn-| owledge is nott to  
know god in his magestye [7v] and power but euer as  
adame and the | prophettes dyd know him,

but this is p-| rincypally to be noted that there are \*3\*  
ky-| ndes off men p<sup>t</sup> worke in this arte Iwes, ch-|  
ristyans and pagans, the pagans doo sacry-| fyce to the  
sprites of the ayre and of the ea-| rthe but they doo nott

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.

**Of the making of the Seal of God,  
for the knowledge of the first  
part, of the knowledge of the  
diety, for the knowledge of the  
second part, in the third part of  
the vision of angels, the fourth of  
the constrinkesyon, the fifth part  
of the bonds of dead men.**<sup>2</sup>

2. Lat. "de ligati  
infernorum" (co  
the binding of th  
inhabitants of th  
underworld).

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,  
dominations, virtues, principates,  
potestates, archangels, and angels.  
Of whom it is to be spoken among  
mortal men, for they will not be  
constrained by any 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 praise  
and to know God the creator, and  
this knowledge is not to know  
God in his majesty and power, but  
ever as Adam and the prophets did  
know him.

But this is principally to be  
noted, that there are three kinds of  
men that work in this art: Jews,  
Christians, and pagans. The  
pagans do sacrifice to the spirits

constrayne or bynde th-| em, but the sprites doo fayne  
 them selues to | be bownde by the wordes of there law,  
 to the | Intent they maye make them to committ ido-|  
 letrye, and neuer turne to the true faythe, | and by cause  
 there faythe is nought therefore | there workes be  
 nawght, he þ<sup>t</sup> will worke aft| er þ<sup>t</sup> man must forsake the  
 lyuing god, and | must doo sacryfyce vnto sprites and  
 Idolles | for it is faythe that worketh in a man good | or  
 euill, wherfore it is sayde in the gospell þ<sup>e</sup> | faythe  
 hathe made the saffe, the Iwes doo in | nowyse worke  
 to obtayne the visyon of the | deytie, for by the  
 comminge of christe they lo-| st there prehemynence  
 nor they can nott | comme to heauen, for the lorde  
 dothe saye [8r] he that is nott baptysed shall be damned,  
 and | so in all angells they worke Imperfectly, nor |  
 they canontt throughe there inuocatyons brin-| ge any  
 worke to effecte excepte they be liue | in christe. ffor it  
 is sayd by the prophet, when | the kinge of kinges and  
 the lorde of lordes | Is cume then shall youre  
 anoyntinge cease w-| hich shulde neuer haue ceasyd yf  
 they cowlde | haue wroughte effectually by this arte,  
 and so | there workes are noughte, and althoughe the |  
 Iwes in that þ<sup>t</sup> they are Iwes are condemny-| d of yet  
 they doo wurship the highe creator but | nott after a  
 dew sorte, yet thorow the powr of | the holy names of  
 god spirrites are constray-| ned to comme. but Iwes  
 because they are no-| tt signed w<sup>t</sup> the signe of god that  
 is to saye | with the signe of the crosse therefore they |  
 sprites will nott answer them trewly, ther-| fore the  
 christyan man only dothe worke | trewly to cum to the  
 vysyon of the deyte, and | in all other workes, and  
 althoughe \*3\* sortes | of men doo worke by this arte  
 magyke, yet [8v] It is nott to be thoughte þ<sup>t</sup> there is any  
 eu-| ill in this name magyan, for this same na-| me  
 magyan dothe signefy in the grike twunge | a  
 philosopher, and in the hebru twunge a sc-| rybe, and in  
 the latten twunge it signefyeth | wyse and so this name  
 of arte magyke is co-| mpounded of this worde magos  
 wiche Is | as mucche to saye as wyse and of ycos wiche |  
 by interpretasyon is knowledge for by it a | man is  
 made wyse, for by this arte a man | maye know thinges  
 present past and to | come \*/\*\*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

of the air and of the earth, but they  
 do not constrain or bind them, but  
 the spirits do fain themselves to be  
 bound by the words of their law,  
 to the intent they may make them  
 commit idolatry, and never turn to  
 the true faith. And because their  
 faith is nought, therefore their  
 works are nought. He that will  
 work after that man must forsake  
 the living God, and must do  
 sacrifice to spirits and idols. 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 their 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

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.

here folowithe the makinge off the seale off the trwe | and lyuinge god \*/\*\*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

**[IV.] Here follows the making of the Seal of the true and living 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 | granis ordei propter duas tabulas moysi, [9r] vel distantem a poimo [\*primo] tribus granis prop-| ter trinitatem parsonarm, deinde infra illo-| s duos cruculos in superiori parte quaē | dicitur angulus meridiei fac vnam crucem, | in cuius tibia aliquantulum intrat crc-| ulum interiorem. deinde a parte dextra | crucis scribe .h. aspirationem deinde .t. dein-| de .o. deinde .e. x. o. r. a. b. a. l. a. y. q. c.<sup>t</sup> i. y. s. | t. a. l. g. a. a. o. w.<sup>n</sup> o. s. v. l. a. r.<sup>t</sup> y. t. c. e. k. x.<sup>s</sup> p. f. | y. o. m. e. m. a. n. a. r. e. l. a. t. e. v.<sup>t</sup> a. t. o. n. o. | n. a. o. y. l. e.<sup>p</sup> o. t. s. y. m. a. et iste literæ su-| nt eque distantes, et circumdent circulum. eo | ordine quo sunt prenominatæ et sic mag-| num nomen domini **schemhamphoras** \*72\* | literarum erit completum. hoc facto in m-| edio circularum scilicet in centro fac unu-

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 "exalation"), 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. s. p. f. y. o. m. e. m. a. n. a. r. e. l. a. c. e. d. a. t. o. n. o. n. a. o. 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.

m pentagonum talem,  in cuius me-| dio sit signum tav tali  et super ill-| ud signum scribe hoc nomen dei el, et sub n-| omine aliud nomen dei



[.l.] .ely. isto modo  | deinde infra angulum superiorem penta-| goni scribe 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

post istum] **.n.m.** deinde circa pentagonum | fac vnum  
 eptagonum cuius latus superius | secundum sui medium  
 contingat angulum | superiorem pentagoni vbi **.l.h.**  
 scrbebatur, | et in eodem latere eptagoni scribe 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 esse videtur. hic tamen ept-  
 agonus infra perdictum secundum conclu-| detur,  
 [unum] latus secundi eptagoni supernudo et a-| liud  
 subenudo, [sed] latus primo angulos succe-| dens  
 subenudo ibit. et quæ sequuntur serie | supereuntis et  
 subeuntis alterutrum se | habebunt, deinde in quolibet  
 angulo secu-| ndi eptagoni vna crux depingatur, deinde  
 [10r] in illo latere secundi eptagoni quod transit ab |  
 vltimo angulo [eiusdem] ad secundum angulum  
 eiusdem | 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 crucem secundi anguli  
 eiu-| 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 hæc sillaba | **.na.** scribatur in illo loco eiusdem  
 lateris | qui est supra primam sillabam de **.satquiel.** | et  
 hæc 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 crucem  
 tertiam, deinde in illo latere | eiusdem secundi eptagoni  
 quod tendit **.a.** | tertio angulo eiusdem ad quartum  
 eiusdem [10v] scribatur hoc creatoris nomen sanctum |  
 quod dicitur **.libarre.** ita quod hæc 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 |

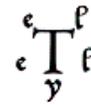
This done, in the middle of  
 the circles, namely in the center,  
 make a pentagram thus:



in the middle of which  
 should be the sign 'Tau', thus:



, and above that sign, write  
 the name of God **El**, and  
 underneath this another name of  
 God, namely, **Ely**, in this fashion:



Then, below the uppermost  
 angle of the pentagram, write  
 these two letters: **.l.x.**  
 And below the other in the right  
 angle, these two: **.a.l.**  
 and in the next after those, these  
 two: **.l.a.**  
 and in the next after that: **.l.c.**  
 and in that following: **.u.m.**

Then, around the pentagram  
 make a heptagon; it may touch the  
 uppermost side of the pentagram,  
 <its second> which is after the  
 middlemost top angle, where are  
 written **.l.x.**

And in the same side of the  
 heptagon write this name of the  
 holy angel, which is **Casziel.**  
 And in the next side from the right-  
 most, the name of the holy angel,  
 which is **Satquiel.**  
 Then in the next **Samael**, and in  
 the next **Raphael**, afterwards  
**Anael**, afterwards **Michael**,  
 followed by **Gabriel.** And thus the  
 seven sides of the heptagon will  
 be completed.

Then, around that preceding  
 heptagon, make another heptagon,  
 not made like the first, but in such  
 a manner that the one side of it  
 will intersect the previous side of  
 the same.

Then make another such  
 heptagon, like the first, whose  
 seven angles touch the seven  
 angles of the second heptagon,

secundi eptagoni, deinde in illo latere eiusd-| em secundi eptagoni quod est **.a.** quinta cru-| ce vsque ad vltimam scribatur hoc aliud sa-| crum 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 **.lialg.** cum coniuncti-| ua ita quod coniuunctiua in illo loco eiusd-| em lateris scribatur quid est supra primam [11r] sillabam de **.samael.** et hæc litera **.ly.** in illo loco | eiusdem lateris qui est supra vltimam eiusdem, | et hæc sillaba **.alg.** in loco eiusdem lateris qui | est inter latus intersecans ipsum et quartam | crucem, sed caue quod **ra** coniunc tiua sic de-| bet scribi et cum titulo intersecante propter | timorem dei malum volitum diudentem, de| inde in illo latere eiusdem eptagoni tendente | a quarta cruce ad sextam scribatur hoc aliud | sacrum dei nomen, **.veham.** ita quod hæc sill-| aba **.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 secundi eptagoni ad primum angulum sc-| ribatur hoc aliud sacrum dei nomen **.yalgal.** | ita quod hec litera **.y.** scribatur in alla [loco] eiusdem | lateris qui est supra primam sillabam de **.gabriel.** | et hæc sillaba **.al.** super vltimam et hæc | sillaba **.gal.** in illo loco eiusdem lateris qui | est inter latus intersecans ipsum et primam [11v] crucem, deinde in medio latere primi et tertii | eptagoni a dextris scribatur **.vos.** et in sequen-| ti latere eiusdem tertii eptagoni a dextris hoc | nomen **.duymas.** et in alio **.Gyram.** et in alio | **.Grani.** [\*Gram] et in alio **.Aysaram.** et in alio **.Alpha.** | et **omega** in alio. deinde in alio spaciolo quo-| d est sub secundi et tertii angulo primo epta-| gonorum scribatur hoc nomen dei **.el.** et in a-| lio spaciolo quod est a dextris sub angulis | secundi et tertii eptagonorum sub secunda cr-| uce hoc nomen **.on.** et in [illo] alio spaciolo sub t-| ertia cruce itarum hoc nomen **.el.** et in alio | sub quarta cruce iterum **.on.** et in alio sub | sequenti [\*quinta] cruce

and the which should be shown doubled.

<Yet here, the heptagon under the preceding second will be contained,> *unum latus secundi heptagoni supernudo et aliud subenudo, sed latus primo angulo succedens subenudo ibit. et quae sequuntur serie supereuntis et subeuntis alterutrum se habebunt.*

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

iterum **.el.** et in alio sub se-| quenti [\*sexta] cruce  
iterum **.on.** et in alio sub sep-| tima cruce **.ω.** deinde in  
alio [\*illo] spacio quod | clauditur inter angulum  
[primum] secundi eptagoni | et secundum angulum  
eiusdem et primum la-| tus tertii eptagoni et portionem  
circuli con-| tingentem illos angulos depingatur vna  
crux, | in medio scilicet spacii illius et in bucca sup-|  
eriori a leua crucis scribatur hæc litera **.a.** | et super  
buccam crucis secundam a dextris [12r] hæc litera **.g.** et  
sub bucca inferiori a dextris | scribatur hæc [alia]  
litera **.a.** et sub quarta bucca hæc | [alia] litera **.l.** deinde  
in alio spaciolo sequenti a dextr-| is in medio scribatur  
hoc nomen dei **.ely.** et | in alio hoc nomen **.eloy.** et in  
alio **.christus.** et | in alio **.sother.** et in alio **.Adonay.** et  
in alio | **.Saday.**

fifth angle of the same second  
heptagon.

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.

Then, in that side (of the  
same second heptagon) which  
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.

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  
fourth cross to the sixth, write this  
other sacred name of God:  
**Ueham**, such that the syllable **ve** is  
written above the first syllable of  
**Anael**, and the letter **h** is above the  
last syllable of the same, and the  
syllable **am** is in the space of the  
same side which is [inter]secting  
the side itself and the sixth 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 **Ω**.

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: **Ω**.

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**.

This of course comprises AGL (acronym/name based on "Attah Le'olam Adonai first four words second benedict Shemoneh 'Esre Agrippa [OP3.11](#) *Jewish Encyclop* The drawing in shows the 'a' on bottom left, and on the bottom ri

Then in the middle of the next small space to the right, write this name of God: **Ely**,

deinde scias quod communiter in exe-| mplaribus  
 pentagonus fit de rubeo cum cro-| ceo in spaciis tincto.  
 Et primus eptagonus de a-| zurio, secundus de croceo,  
 tertius de purpureo, | et circuli de nigro, et spacium  
 inter circulos | vbi est nomen de maximum. ac  
 venerabile | **.Schemhamphoras.** tingitr croceo, omnia  
 alio | spacia viridi habent tingi, sed in operationibus |  
 aliter fieri debet, quia de sanguine aut talpæ. | aut  
 turturis aut vpupæ aut vespertilionis | aut omnium  
 horum figuratur, et in pergameno | virgineo vitulino,  
 vel equino, vel ceruino, et sic | completur dei sigillum,  
 et par hoc sanctum et | sacrum sigillum quando erit  
 sacratum poteris. | facere operationes quæ postea  
 dicentur in hoc | libro [sacro] modus autem sacrandi  
 hoc sacrum sigi-| llum talis sicut sequitr debet esse.  
 \*/\*\*/\*/\*/\*/\*/\*

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.

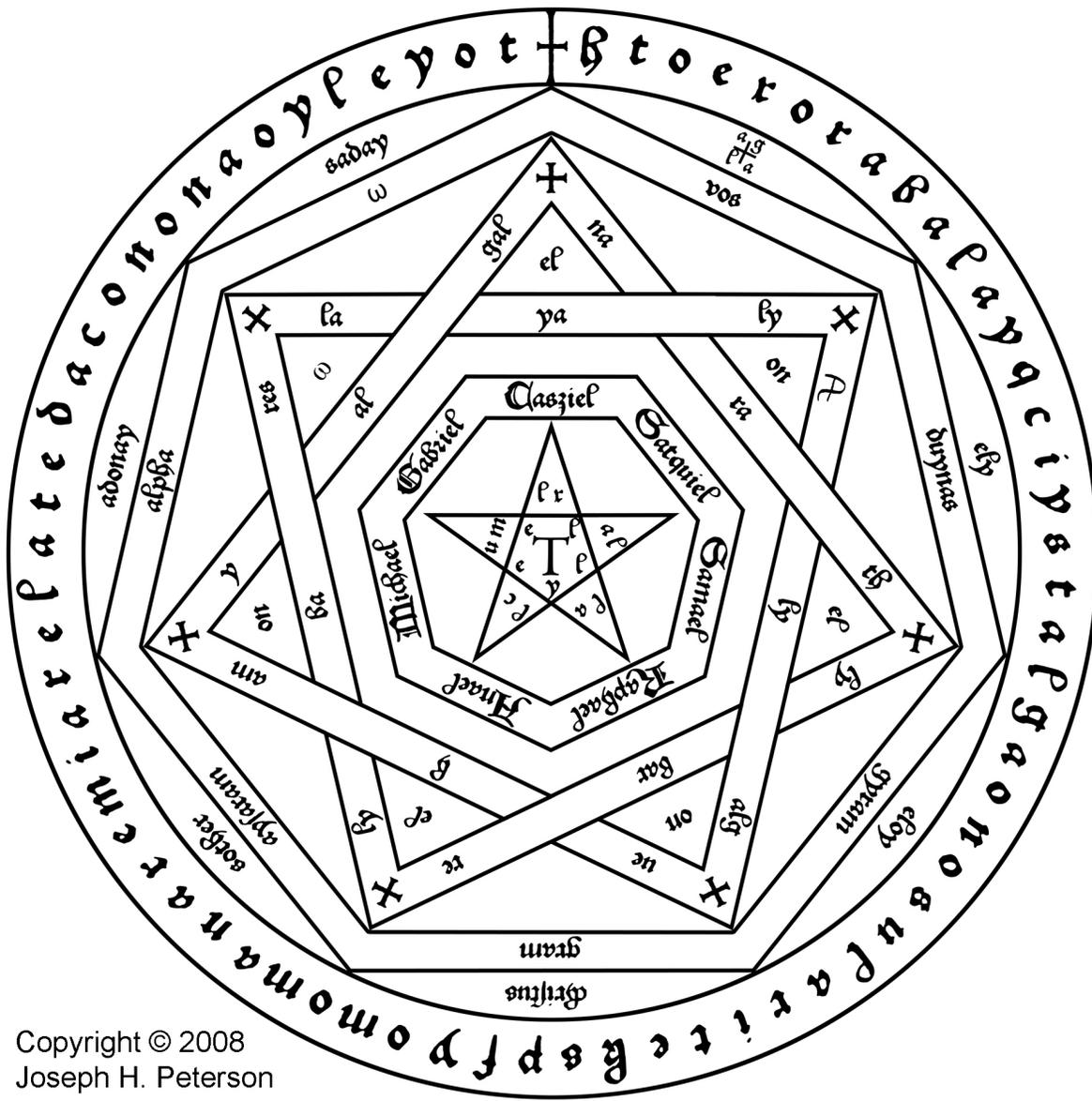
And the space between the  
 circles where the name  
**Schemhamphoras** is, is dyed with  
 saffron. At other spaces are to be  
 coloured with green.

<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.

S3: After this th  
 knowe that com  
 the examplars th  
 comarde cyrkyl  
 mullet [=amulet  
 made of redd di  
 saffron w<sup>h</sup>in the  
 & the ffirst c<sup>h</sup>ke  
 corners of azure  
 seconde of saffr  
 thirde of purple  
 rounde cerkelie  
 Black. / & the sj  
 betwene the circ  
 wher the name  
 Shemhamphora:  
 dyed w<sup>t</sup> saffron.  
 other spaces are  
 coloured w<sup>t</sup> gre  
 tet<sup>r</sup>grammaton y  
 xkyl abowght th  
 wyght w<sup>t</sup> the Ar  
 names & planet  
 in operacyons it  
 other wyse be d  
 it is made w<sup>t</sup> the  
 either of a mow  
 a turtyll doue. o  
 lappwyng or of  
 or of the all & i  
 virgynu~ parch  
 a calfe or oa foc  
 hynde calfe. anc  
 the seale of god  
 perfecte. / and b  
 holy & consecr  
 seale aft<sup>r</sup> it be  
 consecrated tho  
 worke operacio  
 shalbe declared  
 afterwarde in th  
 Booke. The mar  
 consecratyng of  
 holy seale ough  
 be as folowethe.



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[12v]

Inspirante domino dixit salomon unus | est solus deus,  
sola fides, sola virtus, quam | dominus hominibus  
voluit reuelari et di- | stribui hoc [\*tali] modo. dedit  
angelus .Samael. | Salomoni hoc dabis populo Israel  
qui et | aliis similiter tribuent [sic placuit creatori] et  
iubet ipsum domin- | 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 | dicetur, deinde  
suffumiget, 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 deceytfully. § 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.

S3, fol. 128r: B:  
inspiracion of g  
Salomon said: þ  
one god only fai  
vertue w<sup>ch</sup> the l<sup>c</sup>  
wolde to be reue  
men & distribut  
this wyse. The a  
said to Salomon  
shalt thou geve  
people off Israe  
whiche also sha  
likewise geve to  
so it hathe pleas  
creato<sup>r</sup>. / & the l  
comaundeth it t<sup>l</sup>  
cōsecrated / ffor  
worker be clean  
polluted & let h  
w<sup>l</sup> deuocion not  
deceytfully / let  
eate nor drynke  
heauē done his  
& the blode wh  
shalbe written fi

etiam infra dicetur, mutabitur tamen pe-| ticio hoc  
[\*tali] modo,

vt tu domine per annuncia-| tionem conceptionem et  
citera hoc sacratissi-| mum nomen ac sigillum tuum  
benedicere et | consecrare digne ris [\*digneris] vt per  
ipsum et [\*te] median-| te possim vel possit talis .N.  
celestes coniu-| ncere potestates aereas et terreas cum  
infer-| nalibus subiugare, inuocare, transmittare  
[\*transmutare] coniuurare,

[13r]

constringere, excitare, congregare, dispergere, | ligare  
ac ipsos innocuos reddere homines | placare, et ab eis  
suas petitiones graciosius | habere, inimicos pacificare,  
pacificatos disimi-| gere, sanos in sanitate custodire vel  
infirmare | infirmos curare homines bonos a malis cu-  
stodire et distinguere, et cognoscere, omne cor-| porale  
periculum euadere, Iudices in placi-| to placatos  
reddere, victoriam in omnibus o-| btinere, peccata  
carnalia mortificare et spirit-| ualia fugare vincere, et  
euitare, diuitias in | bonis augmentare et dum in die  
iudicii app-| arelit [\*apparebit]. a dextris tuis cum  
sanctis et electis tu-| is tuam possit cognoscere  
maiestatem \*/\*\*/\*/\*/\*

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:

be blessed as sh  
afterward. than  
must be fumed w  
amber, muske, &  
lapdanum the w  
redd / mastyke,  
Olibanum marg  
encense, callyr  
& prayng to the  
all holy angels,  
as foloweth.

### Oration.

"That you, O Lord,  
through the  
annunciation, the  
conception" etc.<sup>1</sup> "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  
subjugate, 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  
disunite 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  
is given in full i  
[chapter CXIX](#), v  
unfortunately ne  
included in J. S:  
128v: That thou  
by the annuncia  
conceptiō &c. w  
vouchesafe to bi  
cōsecrate this th  
holy name & se.  
by it through th  
mediacion I may  
suche one maye  
conuice heuenl  
powers ayrely e  
infernall to subc  
invocate to alter  
coniure, cōstray  
reyse up, cōgreg  
drye away to b  
to make them ne  
hurte or harme t  
men & of them  
graciouslye myr  
peticions to quy  
enemies. / them  
peace to disseue  
kepe seke [=sick  
in helth or to ma  
seeke./ to make  
men whole, to k  
evyll men from  
to dyvide & to k  
them. / to skape  
bodely daunger,  
Iudges pacified  
pleasure./ to obt  
victory in all thy  
mortifie carnall  
& to drye away  
ouercome & ave  
spirituall./ to en  
riches in good tl  
whan in the day  
iudgement, I or  
appere of thy ry  
hande w<sup>t</sup> thy say  
electe I or he m  
knowe thy maie

saints and elect, and be able to recognise your majesty.”

et tunc illa nocte sub aere [sereno] extra domum dimitt-  
| at, tunc habeas chirotecas nouas sine creace fa-| ctas  
in quas quis numquam manum posu-| 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 \*/\*\*/\*/\*/\*/\*/\*

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.]

S3, fol. 128v: T nyght let hym le w<sup>o</sup>ut the house cleare ayre, ther shalt haue new g<sup>l</sup> made w<sup>o</sup>ut fyn<sup>g</sup> theron, in to the man euer dyd put hande in the wh seale shall be fa thus is compliss holy seale.

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

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

[13v]

Now that we haue fynisshed the composityon | or  
makinge of the seale of god, let vs procede to kno-| w  
how we shall obtayne the visyon or sighte of the deite. |  
ffirst he þ<sup>t</sup> shall worke must be very penitent and trew-|  
ly confessed of all his sinnes. he muste vtterly forbere  
þ<sup>e</sup> | company of women and all there intycements, in so  
| muche þ<sup>t</sup> 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<sup>t</sup> a wickyd |  
woman, he maye kepe no company w<sup>t</sup> wicked or sin-|  
full men, for as dauid sayethe w<sup>t</sup> þ<sup>e</sup> holy thow shalte |  
be holy, and w<sup>t</sup> the wicked thow shalte be wicked. the-|  
rfore he muste leade a pure and a clene lyffe. for dau-|  
id sayeth blyssed are the vndefyled and those þ<sup>t</sup> walke |  
in the lawe of þ<sup>e</sup> lorde, lett not his apparryll be filthe |  
but rather new, or elles very cleane waschyd, sal-|  
omon meanithe here by þ<sup>e</sup> new garmentes vertu | and  
purenens of lyffe, ffor god and his holy ang-| ells care  
for no wordely thinges, and that do-| the appere, for the  
pore men doo soner worke | effectually in this arte then

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, insomuch 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 s  
Matt. 24:46.

the ryche men, | but in this worke folowinge clene  
apparr-

[14r]

yll is necessarye, for angells doo abyde w<sup>t</sup> me~ | and  
they be clene, and therfor they desyre to h-| aue clene  
apparryll, and therefore salomon di-| d speke generally  
aswell of the clennes of þ<sup>e</sup> | soule as of the clennes of  
apparryll, and let | him that shall worke neuer be ydell  
least | his harte doo the soner encline to synne for | the  
scripture sayeth, be alwayes doinge som-| e thinge lest  
ye be fownde ydle, and lett | him alwayes praye vnto  
god withe these praye-| rs folowinge for the scripture  
sayethe bless-| ed is the seruant whome the lorde when  
| he commethe shall fynde wakinge \*/\*\*/\*\*/\*\*/\*

care for no worldly things, and that does appear (?). For the poor men do sooner work effectually in this art than the rich men. But in this work following clean apparel is necessary, for angels do abide with men and they be clean, and therefore they desire to have clean apparel. And therefore Salomon did speak generally both of the cleanness of the soul and of the cleanness of apparel. And let him that shall work never be idle, lest his heart do the sooner incline to sin. For the scripture says, "Be always doing something lest you be found idle." And let him always pray to God with these prayers following. For the scripture says, "blessed is the servant whom the Lord when he comes shall find waking."

the suffumigatyons as heare foloweth \*/\*\*/\*\*/\*\*/\*

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

The following s on suffumigatio the names of an, not found in oth manuscripts of *Iuratus* (S5, S4, Sl.313). They ju directly to the **C** I have according placed the text i The section on suffumigations : have been taken Agrippa (1533), Agrippa's sourc *Sepher Raziel*. The section on the n the angels is not in Agrippa.

Thimiamate for the satter daye is all good | things and  
well smelling roottes as ys cost-| us and herbe thuris,  
\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*

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

OP1.44 (based i on Raziel): "a suffumigation o is all fragrant ro as costus and he frankincense"; " Sun is all gums, frankincense, m benjamin, stora ladanum, amber musk."

Thimiamate vpon sounday is masticke, | muscus and  
suche lyke and all other good

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

[14v]

gumes of good odoure, as thus, beniamen, | storax,  
labdanum, ambre armoniacum, | and such lyke  
\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*

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

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

Thimiamate vpon moondaye is folium | mirti, and  
lawlri, and leues of good odor | of all swet flowers  
\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*

Thimiamate on the tewsdaye is sanders | the redd blake  
and white, and all swete | woodes as lygnum aloes  
cipres, balsami | and such lyke

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

Thimiamate on the wedsoundaye is the ry-| ndes of all  
swete woodes, as cinamum, ca-| ssia ligina corticus,  
lauri, and macis and | all swete sedes \*/\*\*/\*/\*/\*/\*/\*

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

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

Thimiamate on the frydaye is mace roses

[15r]

violates and all other frutes or flowers | of good odoure  
as crocus and suche lyke \*/\*\*/\*/\*

Hermes sayde of thimiamate, that thimia-| mate of the  
D is cinamonium, and lignum | aloes, and masticke,  
and crocus, and costus, | and maces, and mirtus we put  
this p<sup>t</sup> yche | planett haue a partye in it.

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

Salomon making a destinctyon upon the | dayes and  
planettes of the spyce with p<sup>e</sup> | which aman oughte to  
make thimiamate, | sayde that of ♃ is eche good roote  
in good | and euill, of ♃ all frutes, of ♀ eche tree, | of  
♁ eche gumme, of ♄ eche rynde, of ♀ | eche flowers  
and odoriferus herbe, of the | D eche lefe, \*/\*\*/\*/\*

bacce, cardamonum wax, | put also with <sup>thes</sup> thinges

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

Hermes sayeth that he founde in an olde | booke p<sup>t</sup>  
these were p<sup>e</sup> more suffumigatyons | thimiamate

leaves of good odor of all sweet  
flowers.

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

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

**Thimiamate for Thursday**  
is all sweet fruits as nutmeg,  
cloves, the rinds of oranges and  
citrines, 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,  
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  
distinction upon the days and  
planets of the spice with which a  
man ought to make thimiamate,  
said that of Saturn is each good  
root in good and evil, of Jupiter  
all fruits, of Mars each tree, of Sol  
each gum, of Mercury each rind,  
of Venus each flower and  
odoriferous herb, of the Moon each  
leaf. Bacce, cardamonum wax, put  
also with these things.*

*Hermes says that he found  
in an old book that these were the*

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

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

Compare [Agrip  
OP1.44](#): "But *H*  
describes the m  
powerful fume t  
viz. that which i  
compounded of  
seven aromatics  
according to the  
of the seven pla  
it receives from  
pepperwort, fro  
Jupiter, nutmeg,  
Mars, lignum-al  
from the Sun, m  
from Venus, saf  
from Mercury,  
cinnamon, and f  
Moon, the myrt

OP1.30: "every  
that bears fruit i  
Jupiter, and eve  
that bears Flowe  
from Venus, all  
and Bark is from  
Mercury, and al  
from Saturne, a  
Wood from Mai  
leaves from the

OP1.43: "And F  
saith, that there  
nothing like the  
Sperma Ceti

grecum, masticke, sandalus,

[15v]

galbanum, muscharlazerat, mirram and | ambram and these be p<sup>e</sup> collectyons of spir-| ites \*/\*\*/\*/\* and he saythe there is no suche | suffumigatyon to call spirites as is amb-| ra, lignum aloes, costus muscus crocus | and bloode of a lapwinge w<sup>t</sup> thimiamate | mixt all to gethere w<sup>t</sup> equall porcions, so | p<sup>t</sup> it be odiferus of the goumes. \*/\*\*/\*/\*/\*/\*/\*

**Suffumigacions compounded of sartai-| ne thynges heare foloweth. atributed vn-| to the planettes.**

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

☉ For the sonne take saffrone, amber, muske, | lignum, aloes, lignumbalsami, the frutte | of laurell, w<sup>t</sup> cloues, mir, and thuer equall | porcions so p<sup>t</sup> it be mixt all to gether after | such manner p<sup>t</sup> it be veri swete of odour | of the goumes aforsaide, put to this p<sup>e</sup> | braines of an eygell and the bloude of an | whytte coke suche quantite as yt may be

[16r]

verie odiferus as before sayde and mak-| eyt in lyttell balles or pylls and kepe yt | verie close frome the aier or wynde for | youre use.

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

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

♂ For mars take euphorbium, bedellium, ar-| moniacum, the rottes of bothe p<sup>e</sup> hearbes ca-| lled elleborus, of some yt is called bearfotte, | w<sup>t</sup> the powder of the stone called magnes, | and mirr, w<sup>t</sup> a lyttell sulphuer, but of the | other equall porcions, mixt all to gether

more suffumigations: thimiamate grecum, mastic, sandalus, galbanum, muscharlazerat, myrrh, and amber, and these be the collections of spirits. And he says there is no such suffumigation to call spirits as is ambra, lignum aloes, costus muscus, crocus, and the blood of a lapwinge, with thimiamate mixed all together in equal portions, so that it be odiferus of the gums.

[spermaceti] for raising of spirits wherefore if a fit made of that, an Lignum-aloes, Pepperwort, Mu Saffron, red Sto tempered togeth the blood of a L it will quickly g airy spirits toget

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

**Agrippa OP1.44** compositions of fumes appropria the planets." For suffumigations of planets see also Picatrix, Ed. Pir pp. 200-2.

**For the Sun** take saffron, amber, musk, lignum, aloes, lignum balsam, the fruit of laurel, with cloves, myrrh, and thuer equal portions, so that it is mixed all together after such manner that it be very sweet of odor of the brains of an eagle and the blood of an 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.

Agrippa: We m suffumigation fo Sun in this man of saffron, ambe musk, lignum-al lignum-balsam, of the laurel, clc myrrh, and frankincense, al being bruised, a mixed in such a as may make a s odour, must be incorporated wi brain of an eagl blood of a white after the manner or trochisks.

**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 odiferus, and lay it safely up for your use as before said.

**For Mars** take euphorbium, bedellium, armoniacum, the roots of both the herbs called Helleborus (of some it is called bearfoot), with the powder of the stone called magnes, and myrrh, with a little sulphur, but of the

[16v]

w<sup>t</sup> the braines of a rauē, and humayne | bloude w<sup>t</sup> the bloude of a blak catt suche | a quantie 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<sup>t</sup> the braines of afox and of a wesell, w<sup>t</sup> p<sup>e</sup> | bloude of a pye called a hagester, suche | a quantyte as shalbe expedient, so p<sup>t</sup> it be | verie odiferus of the gummies aforesaide, | and laye yt vp saffe for youre vse as be-| fore is first wrytten. \*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

♃ For the planett iubiter take the sede of a~ | ayche tree, lignum aloes, storax, beniamē~ | and of the stone p<sup>t</sup> is called lapis lazuli, | and the greate endes of the quiells of

[17r]

a pecoke equall porcions, and mixtall th-| es to gether w<sup>t</sup> the bloude of a storke, of | a swalowe, and the braines of stagg call-| ed an hartte when he is kyllēd in the pr-| ecens of the prince, the male or female | will serue, but take suche a quantite as | yt maye be verie odiferus of the foresai-| de gumes, and layeyt vp vere well fo-| r youre vse as before saide. \*/\*\*/\*/\*/\*/\*/\*

♀ For the planett venus, take muscke, ambre, | lignum aloes, redd roses, and of the stone in | pouder called corall, of p<sup>t</sup> whiche is redd eq-| uall porcions and mixt all thes to gethere, | with the braines of sparowes male and | female, and w<sup>t</sup> the bloude of a turcledoue | or of a howse doue being whytte, hauinge | allwayes respect that it be odifires of | the gummies as afore mencionēd, and | kepe yt verie well for youre vse, vt supra,

[17v]

♄ For the planett saturne take the sedde of bla-| ke popye the sede of henbane, the rotte of ma-| ndrugg,

*other equall portions, mixed all together with the brains of a raven, and human blood, with the blood of a black cat, such a quantity as it may be very odiferus, and lay it up for your use as before said.*

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

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

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

**For the planet Saturn** take the seed of black poppy, the seed of henbane, the root of mandrake,

and of the stone in powder called ma-| gnes, and of  
mirr, equall porcions, mixt | all thes to gethers with the  
braines of abl-| ake catt, and the bloude of backes  
called fl-| uider myse, hauinge respecte to the quanti-|  
te that it be odiferouse of the gomie afore | specified,  
kepeinge it verie well for youre | vse as is first wrytten.  
\*/\*\*/\*/\*\*/\*/\*\*/\*/\*\*/\*/\*\*/\*

*and of the stone in powder called  
magnes, and of myrrh, equal  
portions, mix all these together  
with the brains of a black cat, and  
the blood of backes called fluidr  
mice [i.e. bats], having respect to  
the quantity that it be odiferous of  
the gomie afore specified,  
keeping it very well for your use  
as is first written.*

Heare foloweth of maruelous efficacei sa-| rtaine  
suffumigacions accordinge to the de-| monstracion of  
lerned and wyse men aft-| er the opnione of  
philosophye. \*/\*\*/\*/\*\*/\*/\*\*/\*/\*\*/\*

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

A suffumigacion made of thes hearbes as | foloweth  
causeth a man to see scecreate vis-| ions to fore shewe  
and pronogsticate hidd | and secreat mystires  
concerninge the hole | vse of the world, and to revele  
and open-| ley declare the quallities and operacion

*A suffumigation made of  
these herbs as follows causes a  
man to see scecreate visions to  
foreshow and prognosticate  
hidden and secret mysteries  
concerning the whole use of the  
world, and to reveal and openly  
declare the qualities and  
operation thereof.*

[18r]  
therof \*/\*\*/\*/\*\*/\*/\*\*/\*/\*\*/\*/\*\*/\*/\*\*/\*/\*\*/\*/\*\*/\*

Take of sede of flex the sede of the hearbe | called  
flesede, the rottes of violettes the | rottes of persley,  
and make a fumigaci-| on accordinge to the vse as you  
shalbe | tawghe in this booke, and you shall thor-| owe  
the grace and healpe of allmightie | god haue your  
desyere. \*/\*\*/\*/\*\*/\*/\*\*/\*/\*\*/\*/\*\*/\*

*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 book, and you  
shall through the grace and help  
of almighty God have your desire.*

A suffumigacion made of thes erbes cau-| sethe visions  
in the ayer or els wheare | to appeare.  
\*/\*\*/\*/\*\*/\*/\*\*/\*/\*\*/\*/\*\*/\*/\*\*/\*/\*\*/\*

*A suffumigation made of these  
herbs cause the visions in the air  
or elsewhere to appear*

Take coriander of some called colender | and henbane,  
and the skine p<sup>t</sup> is withein | the poundgarnet and the  
fumygacion m-| ade yt is finished p<sup>t</sup> you desyere.  
\*/\*\*/\*/\*\*/\*

*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 suffumigacion made of thes hearbe-| s as folowithe  
causethe visions of the | earthe to  
appeare. \*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*  
Take the rotte of the cane reede, and

[18v]  
the rott of fenill giaunte, which is called feru-| la, with  
the skynne p<sup>t</sup> is w<sup>t</sup> in the pourgarnet, | and henbaune,  
and the herbe tassi barbassi | and reed saunders and  
blake poppie, the | conffeccione of thes made it is  
finished that | you desyere  
\*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

But iff this hearbe perslie with p<sup>e</sup> rote of | ytt be added  
vnto the fore sayde confeccion | yt destroyethe the  
forsayde matter and | maketh it cleane voyde from all  
places | and yt shall come to no effecte. \*/\*\*/\*/\*/\*/\*/\*

A suffumigacion made of thes hearbes | as foloweth  
expellyth and driuith a-| waye all visions, and fantices  
in slepe | or other wyse \*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*  
Take piones peniriall, mintes and p<sup>e</sup> | hearbe called  
palmacrist, and make a | confeckecion therof at your  
goinge to | bedd or at ani other tyme when as n-| ede  
requireth and yt shalbe donne that

[19r]  
you requier \*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

A suffumigacion made as folowith dryvi-| th and  
expellith all poysons and venomes  
Take the pemies of a peroke the hidden | partes of the  
longes of an asse and ma-| ke a conffeccion thereof and  
yt is donne | that you desire  
\*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

A suffumigacion made as folowith ca-| wsyth a howse  
or suche places where yt | is made to sime as yt were  
full of wa-| ter or blowde.  
\*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

Take the galle of the fyshe called a cuttle | the swete

*A suffumigation made of these  
herbs as follows causeth visions  
of the earth to appear*

*Take the root of the cane  
reed, and the root of giant fennil,  
which is called ferula, with the  
skin that is within the pourgarnet,  
and henbane, and the herb tassi  
barbassi, and red sanders, and  
black poppy. The confecion of  
these made, it is finished that  
[which] you desire.*

*But if this herb parsley with  
the root of it be added to the  
foresaid confecion, 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 confecion  
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  
confecion thereof, and it is done  
that [which] you desire.*

Agrippa, OP1.4

*A suffumigation made as follows  
causes a house or such places*

gum called arminioicum & | rosses and lingum aloes, if then the sa-| yde confection be put in the place wher | ani water of the sea hathe benne or ani | bloude hath benne or put of the sayde | water or bloude in to the sayde confection | þ<sup>t</sup> beinge congelyd and dried and therof | a fimigacion made in a howse or ani pl-

[19v]

ace where you are dyssposed to proue this | and yt shalbe donne that you desyere and | put in to thys place where you worke th-| ys forsayde matter ther earth þ<sup>t</sup> fallyth or | hangeth on a plowe, and it wyll sem that | all the earthe dothe tremble and shake.

*where it is made to seem as it were full of water or blood.*

*Take the gall of the fish called a cuttle, the sweet gum called armoniac, and roses, and lignum aloes. If then the said confection be put in the place where any water of the sea has been, or any blood has been, or put [some] of the said water or blood into the said confection, that being congealed and dried, and thereof a fumigation made in a house or any place where you are disposed to prove this, and it shall be done that [which] you desire. And put into this place where you work this forsaid matter, the earth that falls or hangs on a plow, and it will seem that all the earth trembles and shakes.*

A suffumygacion made as hereafter folo-| with in anie place where you will ca-| wseth all thinges there hiddin never to | be founde or reuelyd \*/\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*

Take thes hearbes, coriander, and saffron, | henbanne, parslye and blake popie the | water therof the popie dysstilled and te-| mpered w<sup>t</sup> the iuce of the poungarnet | skine the which is w<sup>t</sup> in the sayde poun-| garnet this being in a confection made | and laye w<sup>t</sup> yt golde syluer or anie other | precious thinge w<sup>t</sup> in the water the ear-| the or anie other place where you will, | or make a fumigacion of the foresayde

*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, henbanne, parsley, and black poppy, the water thereof the poppy distilled and tempered with the juice of the poungarnet skin, the which is within the said poungarnet. 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 [=instant] be[ing] 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.*

[20r]

confection upon the sayde place which | thoue wilte hyde anie thinge in the ☽ | at the same present be in coniunccion | w<sup>t</sup> th sonne in the .4. howse which is þ<sup>e</sup> | angle of the earthe or the pointe of m-| idnight and yt shalbe allways kepte | secrett for beinge found or reuelyd by | anie waye or means it is sartaine an-| d true. \*/\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*

A suffumygacion made of, as after fo-| lowith cawsyth visions in the ayer & | the shadowes of sepulcors of the arthe | to appeare. \*/\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*\*\*/\*

*A suffumigation made of, as after follows, causes visions in the air*

Take the naturall seed of the fyshe called a wh-| alle,  
 lingham aloes, costus, muske saffronne, | armoniacum,  
 w<sup>t</sup> the blude of the foule called a | lapwinge, and make  
 a confection therof, w<sup>t</sup> 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

[20v]

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 | perffyttley to be donne and kepte  
 properley vnd-| er the trew frame and concourse of the  
 heaunes, | accordinge to ther proper qualites and influe-  
 | nces, in eche degre. for the whiche you maye w-| orke  
 as in the chapters before wrytten yt app-| erethe more  
 plainley. \*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

*and the shaddows of sepulchers of  
 the earth to appear.*

*Take the natural seed of the  
 fish called a whale, lignum aloes,  
 costus, musk, saffron, armoniac,  
 with the blood of the foul called a  
 lapwing, and make a confection  
 thereof. With this 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 sepulchers, 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  
 perfittly to be done, and kept  
 properly under the true frame and  
 concourse of the heavens,  
 according to their proper qualites  
 and influences, in each degree.  
 For the which you may work, as in  
 the chapters before written it  
 appears more plainly.*

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

♈ take for p<sup>e</sup> fumigacion of the singe of aries mir.

♉ take for the fumigacion for p<sup>e</sup> singe of taurus, |  
 costus. \*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

♊ take for the fumigacion for the singe of ge-| mini,  
 mastike. \*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

♋ take for the fumigacion for the singe of ca-| ncer,  
 camphyer, \*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

♌ take for the singe of leo, thi fumigacion, | thus.  
 \*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

[21r]

♍ take for the fumygacion for the singe of vi-| rgo,  
 saunders. \*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

♎ take for the singe of libra, this fumigaci-| on,  
 galbanm. \*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

♏ take for the singe scorpio, thys fomyga-| cion,  
 oponianac. \*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

♐ take for the singe of sagitori, thys fomy-| gacion,  
 lingham. \*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

♑ take for the singe of capricorne, thys fu-| migacion,  
 asam. \*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

♒ take for the singe of aquarie thys fu-| mygacion,

*The suffumigations of the twelve  
 signs, and of their faces.*

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

Agrippa, [OPI.4](#)  
 twelve signs als  
 Zodiac have the  
 fumes, as Aries  
 myrrh; Taurus,  
 pepperwort; Ge-  
 mastic; Cancer,  
 camphor; Leo,  
 frankincense; V-  
 sanders; Libra,  
 galbanum; Scor-  
 opoPONAX; Sagii  
 lignum-aloes;  
 Capricornus, be  
 Aquarius, euph-  
 PIsces, red stora

euphorbium. *\*/\*\*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\**  
 ☿ take for the syng of pysses thys fum-| ygacion,  
 thimiamatyis called armoniacum.

- [Capricorn] Take for the sign of Capricorn, this fumigation, asam
- [Aquarius] Take for the sign of Aquarius, this fumigation, euphorbium
- [Pisces] Take for the sign of Pisces this fumigation, thimiamatis, called armoniacum.

**Suffumigations of the facies of the .12. signes.**

Primafacies .☿ teuer mirram .2. scam-| onum .3. pip  
 nigrum . prima ☿ costu-| m .2. cardamonum .3.  
 coprssum, prima | facies .♄. muscum .2. succum .3.  
 nucem | muscatum, prima .♃. galbanium .2. ut alm-

**Suffumigations of the faces of the twelve signs.**

- Prima facies ☿ teuer mirram; 2. scamonum; 3. pip nigrum.
- Prima [taurus] costum; 2. cardamonum; 3. coprssum.
- Prima facies [cancer] muscum; 2. succum; 3. nucem muscatum.
- Prima [libra] galbanium; 2. ut almea; 3. garyophilum.
- Prima facies [Capricorn] asafetedam; 2. celephamam; .3. pip longum.
- Prima [aquarie] euforbium; 2. ruberberum; 3. scamoneam.
- Prima [Pisces] tenet thimiamam; 2. crocum; 3. sandalum album.
- 1. [Leo] tenet thus; 2. lignum balsum; 3. mir muscata.
- Prima [Virgo] sandalus; 2. crocum; 3. masticem.

[21v]  
 ea .3. garyophilum, prima facies .♃. as-| afetedam .2.  
 celephamam, .3. pip longum, | prima .♄. euforbium, .2.  
 ruberberum .3. | scamoneam, prima .☿. tenet thimiamam.  
 | .2. crocum .3. sandalum album .1. .♄. ten-| et thus .2.  
 lingnum balsum, .3. mir mu-| scata, prima .♃.  
 sandalus .2. crocum, .3. | masticem. And looke what  
 fumigacion | we giue the first hower of the ☉ the sa-|  
 me muste yow giue all that daye & | so lykewyse of  
 other. *\*/\*\*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\**

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 suffumigationibus temporum**

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

In primo tempore lignum aloes, thus, et croc-| um, in  
 secundo tempore thimiamam, id est ar-| moniacum,  
 costum, masticem, in tercio temp-| ore sandalos, cassia  
 et mirtum, in quarto | tempore muscum succum et  
 lignum balsami,

**De suffumigationibus temporum.**

- In primo tempore lignum aloes, thus, et crocum.
- In secundo tempore thimiamam, id est armoniacum, costum, masticem.
- In tercio tempore sandalos, cassia et mirtum.
- In quarto tempore muscum succum et lignum balsami.

De fumigationibus quatuor partium mundi | quatuor  
elementorum \*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

In oriente parte et super ignem sunt ambra,

[22r]

muscus, et alba cera, in parte meredei, et terræ, sunt |  
algalya, almea, et tyryaca, in occidentali parte et | in  
aere sunt balsamus, camphora, et olium ol-| marum, in  
septentrione et aqua sunt lignum | aloes, nux muscata,  
et maceys. \*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

De fumigationibus quatuor  
partium mundi quatuor  
elementorum.

- In oriente parte et super ignem sunt ambra, muscus, et alba cera.
- In parte meredei, et terræ, sunt algalya, almea, et tyryaca.
- In occidentali parte et in aere sunt balsamus, camphora, et olium olmarum.
- In septentrione et aqua sunt lignum aloes, nux muscata, et maceys.

The names of the angells that haue powr vpon þ<sup>e</sup> | .7.  
dayes in the wicke and vpon the .7. sterres and | goethe  
vpon the .7. heauens and other whyle in th-| ere chayers  
be these. \*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

Capziel . satquiel . Samael . raphael . anael .l. Amael . |  
Michael . et gabriel. and the powr of theys is that ca-|  
pziel is the power of sabaday .♄. satquiel of Zedet | .♃.  
samael of madin .♂. raphael of hamina .☉. ana-| el of  
noga .♀. michael of cocab .☿. and gabryel of la-| bana .  
☾. and euery wan of thes sitteth in his heau-| en.  
\*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

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

[22v]

orchyne . pataceron . mycraton . sandalson . ba-|  
rachyel . rageyel . tobyell et nominabis eos in |  
omnibus rebus quæ facias in aere . et deo adi-| uante  
prosperabis. \*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

Nomina terræ in quatuor . temporibus anni

in primo dicitur nyguedam in secundo yab-| assa . in  
tercio . tobell, in quarto . aradon, et an-| geli terræ sunt  
hæc. \*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

Samael . yatayell . baranyell . oryell . arfanyel . |  
tatgryel . danael . affaryell . pactryell . baell . |

[The names of the angels.]

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, Anael (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), Anael 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.

- In primo tempore dicitur ystana.
- In secundo, surail.
- In tertio, oadyon.
- In quarto gulynon,

And the names of the angels who have power in the air and above these are: Raphael,

byenyell . et nominabis hæc nomina angel-| orum super  
terram in his rebus quæ faci-| s in terra, et deo  
adiu~ante prosperabis. \*/\*/\*/\*

*Guabriel, Michael, Cherubin,  
Seraphin, Orchyne, Pataceron,  
Mycraton, Sandalson, Barachyel,  
Rageyel, Tobeyell, 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, tatgryel, 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 monthes be these \*/\*/\*/\*

nisan . yar . mantanius . abelul . tisyryn . mar-|  
quesnam . quislep . tobenor thus tebethe sab-| at . adar .  
postadar . postremus .

### 11. The names of the months are these:

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

The Jewish mor  
names are: Nisa  
Sivan, Tammuz,  
Elul, Tishrei, H  
Kislev, Tevet, S  
Adar. Compare  
list given below

The names | of the potestates be these and they be .12. |  
princes or rulators . that is one vppon eue-| rye month of  
the .D. and the rather is .or-| yel . sasuyell . amaryel .  
noryel . beraquiel . | magnyuya . suryel . barfiell .  
adoniel . anael . | gabryel . romyel . lacyel and euery of  
these

[23r]

hathe so many potestates or helpars | more or greater as  
there be dayes in the | monthe or many other seruantes  
of them.

### The names of the potestates are these,

*and they are twelve princes  
or rulers, that is, one for every  
month: Oriel, Sasuyell, Amariel,  
Noriel, Beraquiel, Magnyuya,  
Suriel, Barfiell, Adoniel, Anael,  
Gabriel, Romiel, Laciell.*

*And every one of these has  
as many potestates or helpers,  
more or greater as there are days  
in the month, or many other  
servants.*

## 12. the names of the angells of the .12. monthes.

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

## 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, Ramasdon, Cafiel, Nascyasori, Sugni, Aszrus, Sornadaf, Admiel, Necamia, Caysaac, Benyh, Q~uor, Adziryll.*

## 13. the names of the .2. monthe which is sayd yar | in the language of hebrewe. \*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*

Safuelor . sasnyeil . santon . cartemat . alyel . palt-| nya . bargar . galmus . necpys . aarom . manyt . | aadon . quenanel . quemon . rasegar . affrye . absa-| mon . sarsall . aspyn . carbyel . regnya . athlas . nad-| ys . abytsky . abytan . palylet . \*/\*\*/\*/\*/\*/\*/\*

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

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

## 14. the names of the angells of the .3. mon-| the that is sayd \*/\*\*/\*/\*/\* sifan be these.

Amariel . tabryell . casmuch . nastyfa . almur . naa=

[23v]

mab . mamica . zicaran . samysarach . naaseyn . andas . | paltamus . abrys . borzac . saforac . yayat . dalya . azyger . | nabsuf . abuifor . zenam . dersam . cefanya . maccasor . | naboon . adyell . maasyell . szarzyr . tartalyon . adyysar .

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

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

## 15. these be the names of p<sup>e</sup> angelles of p<sup>e</sup> .4. monthe | p<sup>t</sup> is sayd thamuth. noryel . safyda . asaf . mazica . |

sarsac . adryyaac . nagron . galuf . galgal . danroc . saracu . | remafydda . lulyaraf . nedylar . tyaf . taanat . lafayel . gan-| yda . nedyr . delqua . maadon . samyel . amrael . lezaydi . as . | ohoc . nasyby . razyarsady .

## 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,*

yadna . caspa . garytan . elysa-| fan . pastama . maday.

*Nedylar, Tyaf, Taanat, Lafayel, Ganida, Nedir, Delqua, Maadon, Samiel, Amrael, Lezaydi, As, Ohoc, Nasyby, Razyarsady, Yadna, Caspa, Garitan, Elysafan, Pastama, Maday.*

**16. the names of the angells | of the .5. monthe be these**

Ab beraquyell or ber-| aquyel . māhy . or amarya .  
haya . byny . madrat . aman . | tulyell . cossuro . fartis .  
nactif . nekyff . pegner . tablic . | manuat . amasya .  
guatyell . reycat . gnyzy . palyel . gade-| ff .  
nesgnyraf . abrac . animiter . carnby . nachall . cabake |  
loch . macrya . sase . essaf .

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

*Beraquiel, Manhy (or Amarya), Haya, Byny, Madrat, Aman, Tuliell, Cossuro, Fartis, Nactif, Nkyff, Pegner, Tablic, Manuat, Amasya, Guatiell, Reycat, Gnyzy, Paliel, Gadeff, Nesgnyraf, Abrac, Animiter, Carnby, Nachall, Cabake, Loch, Macria, Sase, Essaf.*

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

magnyny . arabyell . hanyell . nacery . yassar . rassy . |  
boell . mathyall . naccameryf . zacdon . nafac . rapyon .  
| saspy . salhy . rasersh . malquyell . sanytyell . yoas .  
guala-| ly . danpy . yamla . golum . zaszyell . satpach .  
nassa . | myssyn . macratyf . dadyell . carcyell .  
effygmató \*/\*\*

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

*Magnyny, Arabiell, Haniell, Nacery, Yassar, Rassy, Boell, Mathiell, Naccameryf, Zacdon, Nafac, Rapion, Saspy, Salhy, Rasersh, Malquiell, Sanytiell, Yoas, Gualaly, Danpy, Yamla, Golum, Zasziell, Satpach, Nassa, Myssyn, Macratyf, Dadiell, Carciell, Effygmató.*

**18. these be the names of þ<sup>e</sup> angells of the .7. | monthe that is sayd tysyrin. surgell or suryel . | sarycam .**

guabryza . szncaryell . sabybyall . ytrnt . | cullya .  
dadyel . marham . abercaysdon . sacdon . pag-| lan .  
arsabon . aspyramon . agnyel . sastyracnas . alt-

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

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

[24r]

ym . masulaef . salamyel . sascunyel . barcaran . yahnt .  
alycas . vlysacyaia . abry .

**19. the names of the angells | of the .8. monthe that is**

sayde marquesnan | be these barbyts . or barfiell .  
tylzdyyell . raamyell . | nehubaell . alysaf . balyel .  
arzaf . rashyel . alson . nasp-| yell . becar . palyel .  
elysu . aiguap . nacpas . sansany . | aesal . maarym .

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

sascy . yalsenac . mabynt . magdyell . | saneinas .  
maalyel . arsafael . nanyseyorar . vecabalaf . |  
napybael . sucyel . nabnell . saryell . sodyel . marenell .  
| palytam .

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

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

edoniell . radyel . maduch . racyno . hyzy . maryel . azd-  
| ay . mandyel . gumyel . seryel . kery . sahaman .  
osmyn . | sechyel . pazeheymy . 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:*

*Edoniell, Radiell, Maduch,  
Racyno, Hyzy, Mariel, Azday,  
Mandiell, Gumiel, Seriel, Kery,  
Sahaman, Osmyn, Sechiell,  
Pazeheymy, 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 . amyel . acyor . naslya . rapynes . raacpel . pa-  
crel . halion . guanrynasnihe . aslaom . naspaya .  
neapry . | sanihay . hasasylgason . gastaset . yfaryamy .  
man . | polimas sarananuf . olyab . saryel . canel .  
razyell . | pmla . nisquem . sarman . malysan . asyzat .  
mari-| moe .

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

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

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 . gandryel . sahuhaf .  
myschiel .

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

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

23. the names of þ<sup>e</sup> angells of the .12. monthe | that is sayde adar be these. romyel . patyel .

[24v]

guryel . azryel . paamyel . cartyel . el . anunalbeh . | parhaya . ysael . beryel . laell . tenebyel . panten . pan-| teron . fanyel . falason . mancyel . pataron . labyel . ra-| gael . cetabyel . nyazpatael .

24. the names of the | angells of the .13. moneth þ<sup>t</sup> is sayde büs-| extilis which is sayde adar the laste in | marche be these, lacyel or lantyel . ardyel . nos-| myel . ardyel . celydael . amyel . malquyel . gabalyel . | susuagos . barylaguy . yabtasyper . magos . sangos . | yayell . yel . yasmuel . steluyel . garasyn . ceyabgos . | sacadyel . garacap . gabanael . tamtyel .

25. the names | of þ<sup>e</sup> dayes of the wicke w<sup>t</sup> there angells stronge | and mighty vpon euery daye, and euery won in | his daye . the names of þ<sup>e</sup> angells that seruite | in the daye of ☉ be these. danyel . olyeyll . saffyell . | dargoyeyll . yelbrayeyll . cemaguyl . gebarbaya . | faceyeyll . caram . neyeyll . talgylueyl . bethtaez . raneyl . | salha . hyeyll . armaquieyeyll . romayl . gybryll . zema-| yl . mychaze . zarsayeyll . amayl . antorayeyll . ronay-| eyll . reniayeyll . barhyl . marhyll . rarorhyll . merhyll . | zarafyll . zarayll . an . quyhym . ceytatynyn . eznyah . | vehych . dunedryneynyn . yedemkyeyl . esmaadyn . elb-| edagrinn . zamaanel . yocaleme . detryeyll . aryeyll . arna-| eyll . veremedyn . vnaraxidyn .

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

*Romiel, Patiel, Guriel, Azriel, Paamiel, Cartiel, El, Anunalbeh, Parhaya, Ysael, Beriel, Laell, Tenebiel, Panten, Panteron, Faniel, Falason, Manciel, Pataron, Labiel, Ragael, Cetabiel, Nyazpatael.*

*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), Ardiel, Nosmiel, Ardiel, Celydael, Amiel, Malquiel, Gabaliel, Susuagos, Barylaguy, Yabtasyper, Magos, Sangos, Yayell, Yel, Yasmuel, Steluel, Garasyn, Ceyabgos, Sacadiel, Garacap, Gabanael, Tamtiel.*

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

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

*Daniel, Olyeill, Saffiell, Dargoyeill, Yelbrayeieill, Cemaguill, Gebarbaya, faceyeieill, Caram, Neyeieill, Talgylueieill, Bethtaez, Raneil, Salha, Hyeieill, Armaquieieieill, Romail, Gybrill, Zemail, Mychaze, Zarsayeieill, Amail, Antorayeieill, Ronayeieill, Reniayeieill, barhil, Marhill, Rarorhill, Merhill, Zarafill, Zaraill, An, Quyhim, Ceytatinin, Ezniah, Vehich, Dunedryneynyn, Yedemkieieill, Esmaadin, Elbedagrinn, Zamaanel, Yocaleme, Detryeieill, Aryeieill, Arnaeieill, Veremedin, Vnaraxidin.*

26. these be the ange-| lls in the daye of the ☽  
semhazylyn . semyhy-| lym . yasrozyn . agrasnydyn .  
aymsylyn . cathney-| lyn . alrasachysyn . abrachasyn .  
layralosyn . lang

[25r]

hasyn . anaenym . niangaroryn . aezonyn . montaz-|  
yn . labelas . mafatyn . feya . rachyn . cadanagyn . lae-|  
radonyn . caffrnbyn . bachramyn . varthaly . |  
amnanyneylyn . hacoilyn . balganaychyn . aryeylyn . |  
badeylyn . abranoryn . tarmanydyn . amdalysyn . sah-|  
ragynyn . adyanienyn . sacstoyeyn . latebayfanysyn . |  
caybeinynyn . nabyaly . cyzamanyn . abramacyn . lar-|  
| yagathyn . bofealyquyn . bayealadyn . gasoryn . asaph-  
-| yn . daryenyn . macnayelyn . gomraoryn . marybyn .  
yeb-| yryn . arylyn . faryelyn . nepenyelyn . banyelyn .  
astyey-| lyn . ceradadyn .

27. these be the angells that serue in þ<sup>e</sup> | daye of ♂  
samayelyn . tartalyn . doppeyl . racyelyn . | farabyn .  
cabyn . asymolyn . mabareylyn . tralyeylyn . |  
rubbelyn . marmaryn . tafanyelyn . fuheylyn . ruffar . |  
aneylyn . rabsylyn . eralyn . pyrteplyn . brofylyn . cacy-  
-| rylyn . naffreyryn . nupury . raffylyn . nyrylyn . nye-  
-| nyolyn . nybyryn . celabryll . tubeylyn . haayn .  
veyn . | paafyryn . cetenoilyn . letytyeylyn . rarafeyll .  
canu-| eyl . bastaylyn . costyryn . montyelyn . albylyn .  
parach-| beyll . alyeyll . vaceyll . zalcycyll .  
amadyeyll . vsararyey-| ll . lyncodoneyl . daffrypeyl .  
vnlylyn . carfzoneyll . | gronyeyll . gabryryn .  
narbeyll .

28. the names of þ<sup>e</sup> | angells that serue in þ<sup>e</sup> daye of ♀  
be these.

michael . beerel . dafngel . aryhyryel . boel . baryel . |  
meryel . amyel . aol . semeol . aaen . beryon . saryno~ .  
| keineryon . feynon . aneynyn . zamazynyn . can-|

*These are the angels in the day of  
the ☽*

*Semhazylin, Semyhylin,  
Yasrozin, Agrasnydin, Aymsylin,  
Cathneylin, Alrasachysin,  
Abrachasin, Layralosin, Lang,  
Hasin, Anaenim, Niangarorin,  
Aezonin, Montazin, Labelas,  
Mafatin, Feya, Rachin,  
Cadanagin, Laeradonin,  
Caffrnbrin, Bachramin, Varthalin,  
Amnanyneylin, Hacoilyn,  
Balganaychin, Aryeylin, Badeylin,  
Abranorin, Tarmanydin,  
Amdalysin, Sahragynin,  
Adyanienin, Sacstoyein,  
Latebayfanisin, Caybeininin,  
Nabyalin, Cyzamanin, Abramacin,  
Laryagathin, Bofealyquin,  
Bayealadin, Gasorin, Asaphin,  
Daryenin, Macnayelin,  
Gomraorin, Marybin, Yebirin,  
Arlin, Faryelin, Nepenyelin,  
Banyelin, Astyeilin, Ceradadin.*

*These are the angels that serve in  
the day of ♂ :*

*Samayelin, Tartalin,  
Doppeil, Racyelin, Farabin,  
Cabin, Asymolin, Mabareilin,  
Tralyeylin, Rubbelin, Marmarin,  
Tafanyelin, Fuheilin, Ruffar,  
Aneilin, Rabsilin, Eralin,  
Pyrteplin, Brofilin, Cacyrillin,  
Naffreinin, Nupurin, Raffilin,  
Nyrylin, Nyenyolin, Nybirin,  
Celabryll, Tubeilin, Haayn, Vein,  
Paafirin, Cetenoilin, Letytyeylin,  
Rarafeill, Canueil, Bastailin,  
Costirin, Montyelin, Albilin,  
Parachbeyll, Alyeyll, Vaceill,  
Zalcicill, Amadieill, Vsararieill,  
Lyncodoneil, Daffrypeil, Vnlilin,  
Carfzoneill, Gronieill, Gabrinin,  
Narbeill.*

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

*Michael, Beerel, Dafngel,  
Aryhyriel, Boel, Bariel, Meriel,*

anyn . aall . merygall . pegal . gabal . veal . aum-

[25v]

eal . faranyeal . gebyn . carybyfyn . autarylyn . |  
metorylyn . nabyafsyn . fysfyn . barsslylyn . carup-|  
hyn . danyturla . fenyurla . geumyturla . amya . |  
alnamya . tabynya . nafya . myacha . tyagra . bec . |  
alacaorynyll . benenonyll .

29. þ<sup>e</sup> names of þ<sup>e</sup> angells | in þ<sup>e</sup> daye of 24 be these.

satquyel . ahyell . yebel . anen-| yel . Iumyel . Iunyel .  
amyel . fanyel . ramuel . sanfael . | saccynyel . galbyel .  
lafyel . mazyel . ymraell . memyell . | paryel .  
panhynyel . toupyel . ambanyel . omyell . orfyell . |  
ael . hearel . memyel . ynel . symelyel . tranfyel .  
mefenyel . | antquyel . quisyell . cumyryel . rofynyel .  
rubbyeyel . beell . | baryel . cheduryel .

30. the names of the angells of þ<sup>e</sup> daye of | ♀ be these.

hasuayeyl . barneyeyl . verday . heyll . alze-| yeyll .  
szeyeyll . bacapel . zelfayeyll . morayeyll . borayeyll . |  
alpheyeyll . arobylyn . canofylyn . ourylyn . zaryalyn . |  
marylyn . bacoraye . kolfayelyn . azrayeylyn . ambaye-|  
yryn . mayeylyn . cabueyryn . alseyryn . asueyryn .  
alney-| ryn . nenanryn . rayoryn . orynyn . gedulyn .  
hareryn . | namylyn . halylyn . hymeylyn . refflylyn .  
narraabylyn . | hahyeylyn . landelyn . esfylyn .  
thefealyn . patnelyn . key-| alyn . naylyn . leyrayell .  
ablayeyll . talraylanrayn . bar-| kalyn . bahoraelyn .

31. þ<sup>e</sup> names of þ<sup>e</sup> angells in þ<sup>e</sup> daye of | ⚔ be these.

myeraton . pacrifon . polypon . capeyell . | ehenyton .  
alfyton . cheryon . sandalson . panyon . almyon . |  
erpyon . paxon . calyrxon . horryon . melyson .

*Amiel, Aol, Semeol, Aaen, Berion,  
Sarion, Keinerion, Feynon,  
Aneinin, Zamazinin, Cananin,  
Aall, Merygall, Pegal, Gabal,  
Veal, Aumeal, Faranyeal, Gebin,  
Caribifin, Autarilin, Meteorilin,  
Nabyafsin, Fysfin, Barsslilin,  
Caruphilin, Danyturla, Fenyurla,  
Geumyturla, Amia, Alnamia,  
Tabinia, Nafia, Myacha, Tyagra,  
Bec, Alacaorinill, Benenonill.*

*The names of the angels in the day  
of 24 are these:*

*Satquiel, Ahyell, Yebel,  
Aneniel, Jumiel, Juniel, Amiel,  
Faniel, Ramuel, Sanfael,  
Sacciniel, Galbiel, Lafiel, Maziel,  
Ymraell, Memiell, Pariel,  
Panhiniel, Toupiel, Ambaniel,  
Omiell, Orfiell, Ael, Hearel,  
Memiel, Ynel, Symeliel, Tranfiel,  
Mefeniell, Antquiel, Quisiell,  
Cumiriel, Rofiniel, Rubyeiel,  
Beell, Bariel, Cheduriel.*

*The names of the angels of the day  
of ♀ are these:*

*Hasuayeil, Barneyeil,  
Verday, Heill, Alzeyell, Szeyell,  
Bacapel, Zelfayeill, Morayeill,  
Borayeill, Alpheyeill, Arobinil,  
Canofilin, Ourilin, Zaryalin,  
Marilyn, Bacoraye, Kolfayelin,  
Azrayeilyn, Ambayeirin, Mayeilyn,  
Cabueirin, Alseirin, Asueirin,  
Alneirin, Nenanrin, Rayorin,  
Orinin, Gedulin, Harerin,  
Namilin, Halilin, Hymeilin,  
Reffilin, Narraabilin, Hahyeilin,  
Landelin, Esfilin, Thefealin,  
Patnelin, Keyalin, Nailin,  
Leyraiell, Ablayeill,  
Talraylanrain, Barkalin,  
Bahoraelin.*

*The names of the angels in the day  
of ⚔ are these:*

unryon . ton-| elyon . refaeblyyon . monyteon .  
 bornaylon . paxylon . lel-| alyon . onoxyon . quybon .  
 quyron . vyxasmyon . relyon . cassy-| lon . tyfonyon .  
 muryon . degyon . dapsyon . lena-| yon . orleunyon .  
 foylyon . monychyon .

[26r]

gabyon . paxonyon . pynsylon . lepyron . loeloon .  
 saron . | salyon . pyon . nargeron . aaron . selyypon .  
 pinmybron . raco-| ncall . zelybron . **ffinis**.

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

*Myeraton, Pacrifon,  
 Polypon, Capeiell, Eheniton,  
 Alfiton, Cherion, Sandalson,  
 Panion, Almion, Erpion, Paxon,  
 Calirxon, Horrion, Melison,  
 Unrion, Tonelion, Refaebilion,  
 Moniteon, Bornailon, Paxilon,  
 Lelalion, Onoxion, Quibon,  
 Quiron, Vixasmion, Relion,  
 Cassilon, Tifonion, Murion,  
 Degion, Dapsion, Lenaion,  
 Orleunion, Foilion, Monichion,  
 Gabion, Paxonion, Pinsilon,  
 Lepiron, Loeloon, Saron, Salion,  
 Pion, Nargeron, Aaron, Selyypon,  
 Pimmibron, Raconcall, Zelibron.*

**Finis.**

**B**efore that these .3. prayers folowinge be sayd ouer |  
 the bloude ye must go towards Ierusalem that Is |  
 estwarde and ye must saye ouer the blood p<sup>e</sup> exorcisme  
 | that Is sayd ouer p<sup>e</sup> salte that Is putt Into haly wat-| er,  
 and that must be sayd .3. but that p<sup>e</sup> names must be |  
 changed thus. **I exorcise the o p<sup>u</sup> creature of bloude,**  
 In | the styde of p<sup>e</sup> creature of salte, which god  
 commaundyd | by salomon to be putt In to p<sup>e</sup> seale, In  
 p<sup>e</sup> stide of which | god commaundid by his prophet  
 helyzeus to be putt | Into water and so forthe of the  
 resydewe, and this | exorcysme thus sayd .3. with  
 astole abowt thy neke the~ | saye the prayers folowing  
 thryse that donne p<sup>e</sup> bloude | shall be consecrated and  
 mete for the seale.

**[CXXXVII 20-22]**

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 "... thou  
 creature of salt," which God  
 commanded by Solomon to be put  
 into the seal, instead of which God  
 commanded by his prophet  
 Helyzeus to be put into water, and  
 so forth of the 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.

This introductor  
 paragraph to the  
 exorcism of blo  
 "discussed but n  
 in full" in the Lz  
 manuscripts (He  
 p. 17). Also, the  
 manuscripts me:  
 only salt, not  
 substituting blo

32 **E**xorcizo 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

The exorcism of  
 blood is not fou  
 Latin manuscrip  
 though it is expl  
 the previous par  
 Compare this ex  
 with that in Sco

salutem credencium: et sis omnibus te Sumentibus  
Sanitas anime et corporis et effugiat atque desendat ab  
Iste sanguine omnia samasia et nequita vel versucia  
diabolice fraudis: omnisque spiritus In mundus  
adiuratus per eum qui venturus est Iudicare vivos et  
mortuos et seculum per Ignem. Amen. Exorcizo te  
creatura Sanguis que In nomine + Dei patris  
omnipotentis et In nomine +

[26v]

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

O Inuisible god, O Inestymable god, O Ineffable |  
god, O Incommutable god, O Incorruptible | **GOD**, O  
most mercyfull god, O most Swetest god, O | Highe  
and glorious 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<sup>u</sup> arte |  
wonte to haue mercye vpon Synners, and to here þ<sup>e</sup> |  
prayers of þ<sup>e</sup> Humble and meke, even so I beseche þ<sup>e</sup>  
to | vouchsaft to here me thy Seruant althoughe  
vnworthy | yet calling vnto þ<sup>e</sup> ffor þ<sup>e</sup> blessinge And  
consecrating | of this bludd thy creature that It maye be  
made apte | and worthy ffor þ<sup>e</sup> ynke of thy most  
precyous and | Holy Seale and of thy name .

SememphoraS . so þ<sup>t</sup> It | maye haue þ<sup>e</sup> aptnes and  
metenes whith It ought to | haue by thy most Holy  
name, which Is written with | .4. letters . Joth . He .  
vau . Deleth . Agla . eloy . yay-| in . theos . Deus .  
which being harde all celestyall terr-| estryall and  
Infernall creatures doo tremble feare &

[27r]

worship It, and by thyes thy most Holy names . on .  
Alpha et | omega . principium . el . ely . eloe . eloy .  
elyon . Sother . emanuel . Sa-| baoth . Adonay . egge .  
ya . ya . ye . ye . this creature of bludd may | be blessyd  
preparyd and made apte ffor þ<sup>e</sup> ynke of thy Holy sea-|  
le and of thy most Holy name . SememphoraS . which

qui Salomonem in eius  
diuinam Sigillum  
primum in ssic: ut  
sanaretur sterilitas  
Sanguis efficiaris  
exorcizatum in salutem  
credentium: ut sis  
omnibus te sumentibus  
sanitas anime et  
corporis et effugiat  
atque disendat ab iste  
sanguine omnia  
samasia et nequitia vel  
versutia diabolicae  
fraudis: omnisque  
spiritus in mundus  
adiuratus per eum, qui  
venturus est iudicare  
vivos et mortuos et  
seculum per ignem.  
Amen.

Exorcizo te creatura  
Sanguis que In nomine  
+ Dei patris  
omnipotentis et In  
nomine + Iesu Christi  
filii eius domini nostri,  
et in virtute Spiritus  
Sancti, ut fias sanguine  
exorcizate ad  
effugandam omnem  
potestatem inimiel et  
ipsum inimicum  
eradicare et explantare  
valeas cum angelis suis  
apostaticis, per  
virtutem eiusdem  
domini nostri + Iesu  
Christi qui vnturus est  
iudicare vivos et  
mortuos et seculum per  
ignem. Amen.

[CXXXVII 1-19]

O Invisible God, O  
Inestimable God, O  
Ineffable God, O  
Incommutable God, O  
Incorruptible God, O  
most mercifull God, O  
most Sweet God, O  
High and Glorious  
God. O God of infinite  
mercy, I, although an  
unworthy sinner, full of  
iniquity, deceit, and  
malice, most humbly  
come to your mercy,

Is ble-| ssyd worlde with owt ende . Amen .

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  
infernall creatures do  
tremble, fear, and  
worship it. And by  
these your most holy  
names, **On, Alpha and**  
**Omega, Principium,**  
**El, Ely, Eloc, 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

O good Iesu christ ffor thy Ineffable mercy Spare me  
and | haue mercy vpon me and here me now thorow the  
Invo-| catyon of the name of the Holy trynyte the father  
the Sonne | and the Holy goste and that þ<sup>u</sup> woldest  
accept and take In good | worthe the prayers and  
wordes of my mouthe, by the Invo-| catyon of thy .100.  
Hooly names that Is to Saye . **Agla | monhon .**  
**tetragramaton . olydeus . Ocleiste . Amphinethon .**  
**lam-| tara . Ianemyer . Saday . Hely . Horlon .**  
**portenthymon . Ihelur . | Gofgamep . emanuel . On .**  
**Admyhel . Honzmorp . Ioht . Hof-| ob .**  
**Rasamarathon . Anethi . erihona . Iuestre . Saday .**  
**maloht . | Sethæ . elscha . Abbadaia . Alpha et**  
**omega . leiste . Oristyon . Iere-| mon . Hosb .**  
**merkerpon . elzephares . egyryon . betha . Ombo-|**  
**nar . Stymulamathon . Orion . eryon . noymos .**  
**peb . nathano-| thay . theon . ysyston . porho .**  
**Rothon . lethellethe . ysmas . Adonay . |**  
**Athionadabir . Onoytheon . Hosga . leyndra .**  
**nosulaceps . tuthe-| on . Gelemoht . paraclitus .**  
**Occymomyon . erchothas . abracio . | anepheneton .**  
**Abdon . melche . Sother . usiryon . baruch . Sporgo-**  
**| ngo . Genonem . messyas . pantheon . zabuather .**  
**Rabarmas . | Yskyros . Kyryos . Gelon . Hel .**  
**Rethel . nathi . Ymeynlethon . | Karex . Sabaoth .**  
**Sallaht . cirhos . Opyron . nomygon . Oryhel .**  
**theos . | ya . Horha . christus . Holbeke . tosgac .**  
**Occymomos . elyorem .**

[27v]

**Heloy . Archyna . rabur .** humbly & faythfully  
beseching the | althoughe unworthe yet trusting In þ<sup>e</sup>  
that þ<sup>u</sup> woldest sanctefy & | blesse this bloude by thy  
most Holy names afforsayd, & by this name | .  
Sememphoras . of .72. letters that by þ<sup>e</sup> power Holynes  
and | vertue of þ<sup>e</sup> same names & by þ<sup>i</sup> deuyne mighte  
& power this bloude | maye be cōsecrated, blyssed, &  
strengthed by þ<sup>e</sup> vertu of þ<sup>i</sup> most Holy bod-| ye &  
bloude þ<sup>t</sup> It may haue þ<sup>e</sup> vertue & aptnes which it  
oughte to | haue w<sup>t</sup> out any discet, þ<sup>t</sup> it maye be worthy  
to wrighte þ<sup>i</sup> Holy seale | þ<sup>t</sup> it may haue þ<sup>e</sup> effecte  
which it ought to haue thorow o<sup>r</sup> lorde Iesus | which  
syttethe in þ<sup>e</sup> hyghest to whome be honor prayse &

## Another prayer for the same.

O good Jesus Christ,  
for your ineffable  
mercy, spare me and  
have mercy upon me  
and hear me now  
through the invocation  
of the name of the Holy  
Trinity, the Father, the  
Son, and the Holy  
Ghost, and that you  
would accept and take  
in good worth the  
prayers and words of  
my mouth, by the  
invocation of your one  
hundred holy names,  
that is to saye, **Agla,**  
**Monhon,**  
**Tetragrammaton,**  
**Olydeus, Ocleiste,**  
**Amphinethon,**  
**Lamtara, Ianemyer,**  
**Saday, Hely, Horlon,**  
**Portenthymon,**  
**Ihelur, Gofgamep,**  
**Emmanuel, On,**  
**Admihel, Honzmorp,**  
**Ioht, Hofob,**  
**Rasamarathon,**  
**Anethi, Erihona,**  
**Iuestre, Saday,**  
**Maloht., Sethoe,**  
**Elscha, Abbadaia,**  
**Alpha et Omega,**  
**Leiste, Oriston,**  
**Ieremon, Hosb,**  
**Merkerpon,**  
**Elzephares, Egirion,**  
**Betha, Ombonar,**  
**Stimulamathon,**  
**Orion, Erion, Noimos,**  
**Peb, Nathanothay,**  
**Theon, Ysiston,**  
**Porho, Rothon,**  
**Lethellethe, Ysmas,**  
**Adonay,**  
**Athionadabir,**  
**Onoytheon, Hosga,**  
**Leyndra, Nosulaceps,**  
**Tutheon, Gelemoht,**  
**Paracclitus,**  
**Occymomion,**  
**Erchothas, Abracio,**  
**Anepheneton, Abdon,**  
**Melche, Sother,**  
**Usirion, Baruch,**  
**Sporgongo, Genonem,**

Compare list wi  
[chapter CL](#). S4  
include the entir  
but uses "etc."

glorye wo-| rlde w<sup>t</sup> owt ende Amen

**Messias, Pantheon,  
Zabuather,  
Rabarmas, Iskiros,  
Kyrios, Gelon, Hel,  
Rethel, Nathi,  
Ymeinlethon, Karex,  
Sabaoth, Sallaht,  
Cirhos, Opiron,  
Nomigon, Orihel,  
Theos, Ya, Horha,  
Christus, Holbeke,  
Tosgac, Occimomos,  
Eliorem, Heloy,  
Archina, Rabur.**

humbly and faithfully  
beseeching you,  
although unworthy yet  
trusting in you that you  
would sanctify and  
bless this blood by  
your most holy names  
aforesaid, and by this  
name

**Schemhamphoras** of  
seventy-two letters,  
that by the power,  
holiness, and virtue of  
the same names and by  
your divine might and  
power this blood may  
be consecrated,  
blessed, and strengthened  
by the virtue of your  
most holy body and  
blood, that it may have  
the virtue and aptness  
which it ought to have  
without any deceit, that  
it may be worthy to  
write your holy seal,  
that it may have the  
effect which it ought to  
have through our Lorde  
Jesus, who sits in the  
highest, to whom be  
honor, praise, and  
glory, world without  
end. Amen.

**.....the blessing of It.....** God the father | blesse þ<sup>e</sup> God  
þ<sup>e</sup> sonne blesse þ<sup>e</sup> God þ<sup>e</sup> Holy gost blesse þ<sup>e</sup> Hooly  
mar-| ye mother of o<sup>r</sup> lorde Iesu christ maye blesse &  
Sanctefy þ<sup>e</sup>, o blou-| de þ<sup>t</sup> þ<sup>u</sup> mayst Haue þ<sup>e</sup> mighte and  
power of a sacrament In wr-| yting of þ<sup>e</sup> Seale of God.  
All Holy virgins maye blesse þ<sup>e</sup> this, | Daye & euer. All  
þ<sup>e</sup> Holy & electe of God and All þ<sup>e</sup> celestyall po-| wers

**The blessing of it.**

God the Father bless  
you, God the Son bless  
you, God the Holy  
Ghost bless you. May  
Holy Mary mother of  
our Lord Jesus Christ  
bless and sanctify you,

maye blesse the and confyrme and Strengthen the, All |  
 Angells and Archangells vertues, principates,  
 potestates, | thrones, and domynatyōs, cherubin &  
 Seraphin by þ<sup>e</sup> auctoryte | & lycency of god may  
 blesse þ<sup>e</sup>, by þ<sup>e</sup> merytes & all þ<sup>e</sup> prayers of | thy sayntes  
 O lorde Iesu christ þ<sup>t</sup> þ<sup>u</sup> woldest blesse + sanctify + | &  
 consecrate + this bloude & strengthen it, by thy  
 almighty pow<sup>r</sup>, | & þ<sup>t</sup> thy seale þ<sup>t</sup> shall herew<sup>t</sup> be  
 wrytten may haue þ<sup>e</sup> power which | it oughte to haue &  
 for þ<sup>t</sup> purpose & intent for þ<sup>e</sup> which it is | ordeyned  
 thorow o<sup>r</sup> lord Iesu christ whose reygne & em-| pyre  
 dothe contynew worlde w<sup>t</sup> owt ende. Amen ::::

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

[28r]

**oratio prima**

Acciones nostras quesumus domine aspirando |  
 parueni, et adiuuando prosequerem it cuncta nostra |  
 operatio a et semper incipiat, et per et ince-| pta finiatur  
 qui viuis et regnas deus per omnia | secula seculorum  
 amen \*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*

**[VI.] First Oration.<sup>1</sup>**

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.

**J2**

1. Acciones nost  
 This prayer app  
 the *Book of Hou*  
 other medieval  
 collections of pr  
 Sinclair, p. 407.

**oratio secunda**

Aue maria gratia plena dominus tecum bened-| icta tu

**[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 \*/\*\*/\*

thee. Blessed art thou  
amongst women and  
blessed is the fruit of  
thy womb, Jesus. Holy  
Mary, Mother [of  
God], pray for us.  
Amen.

### oratio Tercia

Salve regina [mater] misericordie vita dulcedo et spes n  
-| ostra salve, ad te clamanes exules filii eue, ad te |  
suspiramus gementes et flentes, in hac lachri-| marum  
valle eya ergo aduocata 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.<sup>2</sup>

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.

2. This is the we  
known [Salve Re  
prayer](#) (up to "C  
[virgin] Mary")  
with the standar  
response.

Pray for us, Holy  
Mother of God  
That we may be made  
worthy of the promises  
of Christ.

### oratio quarta

O gloriosa domina<sup>1</sup> virgo semper maria mater gloriae,  
mater ecclesiae, mater pietatis et indulgentiae, aue  
carissima domina semper virgo maria, mater luminis,  
honor eternus, signum sereni-

[28v]

atais, aue piissima domina maria aula dei porta caeli |  
sacrarium spiritus sancti, aue piissima domina [maria]  
vbna<sup>2</sup> aurea templum dignitatis<sup>3</sup> reclinatorium eterne  
pieta-| tis, aue clementissima domina maria decus  
virginum | domina gencium regina caelorum<sup>4</sup>, aue  
amantissima do-| mina maria fons ortorum, ablutio  
peccatorum lanc-| rum<sup>5</sup> 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 "doi
2. S4: urna.
3. S4: diuinitatis
4. S4: angelorum
5. S4: lavacru~.
6. S4: orphanori
7. S4: mamilla  
parvulorum.
8. S4: memorun
9. S4 adds: semj
10. S4: es.
11. S4 adds: mo  
GH: maris.

domina maria | mater orphanarum<sup>6</sup> manurilla  
peruulorum<sup>7</sup>, consolatio | miserorum, Salue sancta  
parens, salue sancta et in-| maculata virginitas assistens  
vultui dei memor<sup>8</sup> esto | nostræ fragilitatis, salue  
benignissima, salue suavis-| sima, salue  
miseriordissima, propiciaberis semper | virgo  
benedicta et gloriosa<sup>9</sup> virgo maria quæ virga |  
sacratissima dei et mater et<sup>10</sup> piissima<sup>11</sup> stella  
clarissima, | salue semper gloriosa, margarita preciosa,  
ficus, liliu-| m, formosa, olens velut rosa alba dirige me  
in visiõe | beata, obsecro 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 claves fixas<sup>12</sup> in suas prec-| iosas manus  
et pedes, et per sancta .5. vulnera | sui preciosa  
corporis, et per precium sancti corp-

[29r]

oris sui quo nos redemit in sancta cruce vt ores | pro me  
et pro omnibus peccatis meis et necessitati-| bus meis  
anime et corporis mei ad dilectum filium | tuum  
\*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

temple of the divinity,  
cushion of eternal  
piety. Hail, most  
merciful lady Mary, the  
glory of maidens, the  
ruler of nations, the  
queen of the angels.  
Hail most loving lady  
Mary, overflowing  
fountain, the washing  
of sins, the refreshment  
of souls. Hail, most  
desired lady Mary,  
mother of orphans, the  
breast of infants,  
comforter of the  
wretched. Hail, holy  
parent. Hail, holy and  
immaculate virgin, who  
stands near the face of  
God, mindful of our  
frailty.

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 fi

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 recyte youre peticion accordinge to the effecte of | *(Here recite your petition according to the effect of the which you worke, doo so in the* [blank space of approx 12 chars] *of euery | prayer before wrytten and* [rest of line is blank]

**G**audē virgo maria genitrix immaculata gaudium | mihi [X.]  
dona, gaude quē gaudium ab angelo suscepi-| sti et  
gaudium visionis diuine mihi dona. gaude quā ge-|  
nuisti eterni luminis claritates<sup>2</sup>, gaude dei genitrix et |  
gaudium visionis diuine in<sup>3</sup> dona, vt subleuer de omni-|  
bus angustis et tribulationibus et vitiis meis quā | sunt  
in corde meo et quero amplius vt tecum sim a | latere  
constans [*hic recita petitionem tuam, pro visione | die*  
*ad videndum me viuente deum eternum*]<sup>4</sup> adoro et<sup>5</sup> sa-|  
ncta mater domini nostri iesu christi et laudo et magnif-|  
ico te, adoro altitudinem tuam, adoro castitatem et |  
virginitatem tuam, adoro pietatem et misericordi-| am  
tuam, adoro viscera beata tua quā portauer-| unt deum  
et hominem, adoro beatum vterum tuum | qui portauit  
iesum dominum, adoro beata vtera<sup>6</sup> | tua quā  
lactauerunt saluatorem mundi, precor te | carissima  
semper virgo maria par amorem filii tui | domini nostri  
iesu christi vt intercedas pro me

[29v]

peccatore *Heare recyte your perticion whate your de-| syere is to haue.*<sup>7</sup> Ad visionem dei eterni me viuente |  
habendam et sis<sup>8</sup> mihi auxiliatrix<sup>9</sup> in omnibus an-|  
gustis et necessitatibus meis et ne derelinquas | me  
neque sim sine adiutorio in hac visione bea-| ta neque  
in illo tremendo die cum exierit anima | [mea]<sup>10</sup> de  
corpore meo, aut in mirabili hora cum rapta | fuerit ad  
videndum me viuente deum [eternum]<sup>11</sup>, postulo |  
gratiosa me ad portas paradisi facere venire vt | merear  
ibi videre<sup>12</sup> filium tuum et merear habere | leticiam

Rejoice,<sup>1</sup> O immaculate  
virgin, mother of God.  
Give me joy. Rejoice,  
you who received the  
tidings of joy from the  
angel, and give me the  
joy of the vision of  
God. Rejoice, you who  
brought forth the  
clarity of eternal light.  
Rejoice, mother of  
God, and give me the  
joy of the vision of  
God, that I may be  
raised up from all my  
difficulties and  
tribulations and the  
faults which are in my  
heart, and I ask further,  
that I may be firmly by  
your side, for seeing  
the living and eternal  
God. I adore you, O  
holy mother of our  
Lord Jesus Christ, and I  
praise and glorify you.  
I adore your exaltation.  
I adore your chastity  
and virginity. I adore  
your piety and your  
mercy. I adore your  
blessed innermost  
parts, which have born  
God and Man. I adore  
your blessed womb,  
which has born Lord  
Jesus. I adore your

1. Translation by  
2010. This is an  
adaptation of the  
popular eighth c  
*Anthem of the B*  
*Virgin*, also kno  
the *Five Gaude*  
*antiphon*. S4: de  
2. S4: claritatem  
3. S4: michi.  
4. Instead of "hi  
recita..." S4 reac  
uidendum me ui  
deum eternum."  
5. S4: te.  
6. GH: ubera.  
7. S4 omits "He  
haue."  
8. S4: succurras  
9. S4 omits.  
10. S4.  
11. GH.  
12. S4: uidere it  
13. GH: ipso.

sempiternam visionis diuine cum chri-| sto<sup>13</sup> filio tuo  
gloriosissimo qui viuit et regnat per | omnia secula  
seculorum. amen \*/\*\*/\*

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 |  
gloriisissime semperque virginis mariae | genitricis  
domini nostri iesu christi eius sacra n-| omina cum sim  
indignus iuxta meum exiguum | senssum spiritu sancto  
dictante nominare curo. |

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

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

1. S4 adds.

2. Text correctio  
S4.

3. S4 adds.

et a-| ffecto, etenim piissima sacra tua nomina corde |  
ore opere distincte nominare et exaltare volo, |  
nominaris namque maria genitrix, mater, spo-| nsa,  
filia, theoton<sup>4</sup>, virga, vas, balsamus, nubes,

[30r]

ros, pacifica, princeps, regina aurora, imperatrix, |  
domina, ancilla, ortus, fons, puteus, vita, via,<sup>5</sup> se-| mita,  
splendor, stella aurea, lumen, luna, fenestra | vitrea,  
ianua, porta, velum cella, domus, hospiti-| um, capsula,  
templum, aula, tabernaculum, manna,<sup>6</sup> | ciuitas, liber,  
stola, flumen, pons, vna malum, gr-| anum<sup>7</sup> femina,  
nutrix, mulier, turris, nauis, | redemtrix, liberatrix,  
amica, thalamus, vallis, | cinamomum, turtur, columba,  
lilium, rosa, con-| solatio, portus, spes, salus, gloria,  
fundamentum, | vera peccatorum medicina, sacrarium, |  
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 \*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*  
**hic petitionem tuam recita sed pro visione | diuina tunc  
dic vt sequitur,**<sup>8</sup> videre atque la-| udare te et tuum filium  
gloriosum corpusc-| ulo meo viuente  
\*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

and innumerable  
iniquities, but  
mercifully and  
favorably accepting  
that which I, although  
unworthy, offer and  
desire for your honour.  
And so I wish to  
clearly name and exalt  
your holy names most  
conscientiously, with  
my heart, with my  
mouth, and with my  
labor.

So you are named  
Mary, Creator, Mother,  
Bride, Daughter,  
Theotan, Virga, Vessel,  
Balsamus, Cloud, Dew,  
Peace Maker, the First,  
Queen, Dawn,  
Empress, Lady,  
Handmaiden, Risen,  
the Spring, the Well,  
the Way, the Life, the  
Path, the Brilliance, the  
Golden Star, the Light,  
the Moon, Glass  
Window, the Doorway,  
the Gate, the Curtain,  
the Chamber, the  
Home, Guest Room,  
the Receptacle, the  
Temple, the Hall, the  
Tabernacle, the Manna,  
Community, Free, the  
Stole, the River, the  
Bridge, the Grape, the  
Pomegranate, Female,  
Nurse, Woman, Tower,  
Ship, Redemptress,  
Liberator, Friend, the  
Bedroom, the Vally,  
Cinnamon, the Turtle-  
dove, the Dove, the  
Lily, the Rose, the  
Consolation, the  
Refuge, the Hope, the  
Salvation, the Glory,  
the Foundation, the  
True Medicine of  
Sinners, the Shrine of  
the Holy Spirit, the  
Root of Jesse, the  
Antidote, the  
Recreatix, Sion, the  
Girl, She who is  
Compassionate.

4. GH: Theotan.

5. GH: Via, Vite

6. GH: Manna.

7. GH: "Uva,  
Malogranatum,"

8. S4 omits this

I beg for your most

Teque interpello gloriosa per filium tu-| um quem  
concepisti, quem genuisti,

[30v]

quem peperisti, quem in carnem [\*carne]<sup>9</sup> concepisti,  
quem | in balneo misisti, [quem pannis involvisti,]<sup>10</sup>  
quem in templo presentasti, quem | predicantem  
audisti, quem in cruce pro nobis suspe-| nsum vidisti,  
quem mortuum et sepultum inspexi-| sti, [quem]<sup>11</sup>  
surgentem a mortuis sciuisti, quem ad cælos ad |  
patrem ascend.entem vidisti<sup>12</sup>, et inde venturus est iu-|  
dicare viuos et mortuos et seculum per ignem, per |  
ipsum quoque pollutus labiis pollutus [carne, pollutus]  
<sup>13</sup> corpore | pollutus in mente<sup>14</sup> ausus nominare  
[imploro]<sup>15</sup>. **hic recita | tuam petitionem, nisi fit pro  
visione diuina tunc | die vt sequitur \* \*<sup>16</sup> quatenus<sup>17</sup> in  
hoc opere te et sa-| nctam trinitatem cum sanctis  
angelis [tuis]<sup>18</sup> facias | me aspicere et videre et in  
extremo magno iu-| dicio ab eternali pena eripias pær  
christum do-| minum nostrum amen**

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

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  
borne, 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*)<sup>16</sup> 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: pollutu-  
[te].

15. GH adds.

16. S4 omits thi

17. GH: quatinu

18. GH adds.

þ<sup>e</sup> crede<sup>1</sup>

Hic oportet te dicere simbolum tuum vsque ad | finem  
et postea dic hunc psalmum quicumque vu-| It vsque ad  
finem \*/\*\*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

## [XII. 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 the text of the A Creed - Roman Latin: "Credo in Patrem omnipot et vitam eternan Amen."

Quicumque vult salus esse et visionem diuinam<sup>1</sup>  
habere | ante omnia opus est vt teneat catholicam  
fidem. Quam nisi [\*nisi] qui-| sq<sub>e</sub> integram in  
uiolatamq<sub>e</sub> seruauerit: absq<sub>e</sub> dubio ineter-| num peribit  
et<sup>2</sup> visionem diuinam non hababit. Eid-| es [\*Fides]  
autem catholica heoe~ [\*hec est]: vt vnum deum in  
trinitate & trini-| tatem inuinitate veneremur Neq<sub>e</sub>  
confundentes person-| as: neq<sub>e</sub> substantia separantes  
Alia est enim perso-

[31r]

na patris, alia filii alia spiritussancti. Sed patris & filii  
& spiritussancti vn-| a est diuinitas: equalis gloria  
coeterna maiestas: Qualis | pater talis filii[u]s: talis  
spiritussanctus. Increats pater increats filis: | increatus  
spiritussanctus. Immensus pater immensus filius: |  
immensus spiritussanctus. Eterns pater eterns filis:  
eternus sp-| iritussanctus. Et tamen non tres eterni: sed  
vnus eternus: Sic-| ut non tres increati nec tres  
immensi: sed vnus increatus | & vnus immensus:  
Similiter omnipotens pater, omnipotens filis.  
omnipotens spiritu-| ssanctus. Et tamen non tres  
omnipotentes: sed vnus omnipot-| ens. Ita deus pater  
deus filis: deus spiritussanctus. | Et tamen non tres dii:  
sed vnus est deus. Ita dominus pater | dominus filis:  
dominus spiritussanctus. Et tamen non tres | domini:  
sed vnus est dominus. Quia sicut sigillatibus  
[\*singillatim] vnamquamq<sub>e</sub> | personam deum ac

## [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 everlastingly. 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 the well-known Athanasian Creed (*Symbolum Athanasianum*.)

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

dominum confiteri: christiana veritate compellimur. | Ita tres deos aut dominos dicare: catholica religione prohibem-| ur. Pater a nullo est factus: nec creatus nec genitus. | Filius a patre solo est: non factus nec creatus sed genitus | Spiritussanctus a patre & filio: non factus nec creatus nec ge-| nitus sed procedens. Unus ergo pater non tres patres: | vnus filius non tres filii: vnus spiritussanctus non tres | spiritussancti. Et in hac trinitate nihil prius aut po-| sterius: nichil mais [\*maius] aut minus: sed tote tres persone | coeterne sibi sunt et coequales. Ita vt per omnia sicut | iam supradictum est: & vnitas in trinitate: & trinitas in | vnitate veneranda sit. Qui vult ergo saluus esse<sup>3</sup>

[31v]

ita de trinitate sentiat. Sed necessarium est ad eternam sa-| lutem:<sup>4</sup> vt incarnationem quoq<sub>e</sub> domini nostri iesu christi fide-| liter credat. Est ergo fides recta vt credamus & confit-| eamur: q<sub>e</sub> dominus noster iesus christi dei filius deus et | homo est. Deus est ex substantia patris ante secula genitus: | & homo est ex substantia matris in seculo natus. Per-| fectus deus perfectus homo: ex anima rationali & humana | carne subsistens. Equalis patri secundum diuinitatem: | minor patre secundum humanitatem. Qui licet deus sit | et homo: non duo tamen sed vnus est christus. Unus autem non | conuersione diuinitatis in carnem: sed assumptione hum-| anitatis in deum Unus omnino non confusione subst-| antie: sed vnitate persone. Nam sicut anima rationalis | & caro vnus est homo: ita deus et homo vnus est | christus. Qui passus est pro salute nostra descendit ad | inferos: tertia die resurrexit a mortuis Ascendit | ad celos sedet ad dexteram dei patris omnipotentis: | inde venturus est iudicare viuos et mortuos. Ad | cuius aduentum omnes homines resurgere habent cum corp-| oribus suis: & reddituri sunt de factis propriis rati-| onem. Et qui bona egerunt ibunt in vitam eternam:<sup>5</sup> qui vero | mala in ignem eternum.<sup>6</sup> Hec est fides catholica: quam | nisi quisq<sub>e</sub> fideliter firmiterq<sub>e</sub> crediderit saluus esse | non poterit.<sup>7</sup> Gloria patri et filio et spiritui sanc-| ti. Sicut erat in principio et nunc et semper et in

[32r]

secula seculorum. amen. \*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*

incomprehensible. So likewise the Father is almighty, the Son almighty, and the Holy Ghost almighty. And yet they are not three almighties, but one almighty. So the Father is God, the Son is God, and the Holy Ghost is God, and yet they are not three Gods, but one God. So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord, and yet they are not three Lords, but one Lord. For like as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord, so are we forbidden by the Catholic religion to say there are three Gods or three Lords. The Father is made of none, neither created, nor begotten. The Son is of the Father alone, not made nor created, but begotten. The Holy Ghost is of the Father and of the Son, neither made, nor created, nor begotten, but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this Trinity none is before or after another, none is greater or less than another. But the whole three Persons are co-eternal together, and co-equal. So that in all things, as is aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshipped. He therefore that will be saved must thus think of the Trinity. Furthermore, it is necessary to everlasting salvation that he also believe rightly the incarnation of our Lord Jesus Christ. For the right faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man. God, of the substance of the Father, begotten before the worlds; and Man, of the substance of his mother, born in the world. Perfect God, and perfect Man, of a reasonable soul and human flesh subsisting. Equal to the Father as touching his Godhead, and inferior to the Father as touching his Manhood. Who, although he be God and Man, yet he is not two, but one Christ. One; not by conversion of the Godhead into flesh, but by taking of the Manhood into God.

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 **E**go diuina institutione formatus et preceptis |  
salutaribus imprecatus audebo dicere hic dic |  
orationem dominicam. *\*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\**

43 **P**ater 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 dimitte nobis debita nost-| ra: sicut et  
nos dimittimus debitoribus nostris, | et ne nos inducas  
in tentationem, sed libera nos | a malo. **Amen.**  
*\*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\**

44 **Alpha et omega:** deus omnipotens |  
principium omni-| 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,

**[XIV. Oration 8]**

Following divine instruction, and the teachings of the Saviour +called down+, I dare to say:<sup>15</sup>

Our Father,<sup>1</sup> 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.

15. The mass in the Lord's Prayer nearly identical wording: GH cc "imprecatus" (c: down, prayed for uttered curses or blessings) as co

1. This of course well-known "Lord's Prayer."

**[XV. Oration 9.]<sup>1</sup>**

Alpha and Omega, O almighty God, the beginning of all things, without beginning, the

1. Tr. JHP. Corr *Not.* in Agrippa. *Omnia*, Lugdun Berignos Fratres p. 582.

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 humanæ

[32v]

fragilitatis redemptor, qui cælum [et] terram mare que |  
totum ac montium pondera palma concludis, te |  
piissima deprecor [et exoro] vt una cum patre illumines  
| animam meam radio sanctissimi spiritus tui. | **Hic**  
**recita tuam petitionem pro divina visione | dic vt**  
**sequitur \*/\*/\*/\*/\*** quatenus in hac sacrosan- | cta arte  
taliter possim perficere vt valeam [ad facialem] tui |  
deus eternæ visionem [virtute] tui sanctissimi spiritus |  
et tui nominis peruenire. et tu qui es deus me- | us qui in  
principio creasti cælum et terram et | omnia ex nihilo  
qui in spiritu tuo [sancto] omnia refor- | mas, comple,  
instaura, sana animam [meam] vt glori- | ficem te per  
omnia opera cogitationum mear- | um et verborum  
meorum deus pater oratio- | nem meam confirma et  
intellectum meum auge | et memoriam meam. **Recita**  
**petitionem tu- | am sed si fit pro visione diuina tunc dic**  
**vt | sequitur \*/\*/\*/\*/\*** ad suscipiendam beatam |  
visionem tuam meo viuento corpusculo et | ad  
cognoscendum superexcelsam et super- | eternam  
facialiter tuam essentiam qui viuis | et regnas per  
infinita secula seculorum. Amen. **\*/\*/\*/\*/\*/\*/\*/\*/\*/\***

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:*<sup>2</sup>) 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

2. This phrase is  
S4.

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]<sup>2</sup>.

[33r] heloy . zamaram . zoma . iecromaym . theos . |  
deus . pie . et fortis hamathamal . iecronama-| yhala .  
zanay . hacronaaz . zay . colnaphan . sa-| lmazaiz .  
ayhal . gemelam . haymasa . ramay . | genzi . zamath .  
helyemath . semay . selmar . ie-| crosamay . iachar  
[\*iachat]<sup>7</sup> . lemar . [harana .]<sup>8</sup> harnany [\*hamany]<sup>9</sup> .  
memothe-| math . hemelamp . and thow holy father  
almi-| ghte and incomperhensyble god in all thy |  
workes which are holy iuste and good . mag-|  
alhamethor [\*megalhamethor]<sup>11</sup> . semassaer .  
zamachamar [\*zamathamar]<sup>12</sup> . . geogr-| emay  
[\*geogremai]<sup>13</sup> . megus . monorail . hamezeaza .  
hillebata . | maraama . iehenas . iehemia . malamay  
[\*malamai]<sup>14</sup> . seph-| ormay . zemonoma . melas .  
hemay . hemesna [\*hemesua]<sup>15</sup> . | iecormay . lemesey .  
senosecari . [zemaher .]<sup>16</sup> heltamay [\*helcamay]<sup>17</sup> .  
calion . | tharathos [tronios . nebay . tharathos]<sup>18</sup> .  
vsyon . geysethon [\*gezsethon]<sup>19</sup> . semyna . themas  
[\*seminathemas]<sup>20</sup> . | zezehas . thaman [\*thamam]<sup>21</sup> .  
helomany . hamel . amen.

## [XVI.] Oration 10.

**Helysemath** +  
**hazaram**<sup>1</sup> + **hemel** +  
**saduch** + **theon** +  
**heloy** + **zamaram** +  
**zoma** + **ietromaym** +  
**theos** + *Deus pie et*  
*fortis hamathamal* +  
**ietronamayhala** +  
**zanay** + **hacronaaz** +  
**zay** + **colnaphan** +  
**salmazaiz** + **ayhal** .  
**gemelam** +  
**geromelam** +  
**haymasa** + **ramay** +  
**genzi** + **zamath** +  
**heliemath** + **semay** +  
**selmar** + **iecrosamay**  
+ **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  
iachat; S5: Iatha

8. Omitted in R,  
found in S5.

9. Corrected per

11-12. Correcte

13-14. Correcte  
GH.

15. S5 has "hem  
corrected to "he

16. In S5.

17. Corrected pe

18. In S5.

19. Corrected pe

20. Corrected pe  
GH: semynathe

21. Corrected pe

helomany + hamel.

Amen.

## Oratio 11a

46 **Theos uel Itheos** . megale . | patir . y-| mos .  
hebrél . habobel . hecoy . haley . helyhot . hety . |  
hebiot . letiel . iezeý . sadam . saloseey . salatyál . |  
salatelly . samel . sadamiel . saday . helgyon . hellyel . |  
lemegos . micron . megos . myheon . legmes . muthon .

[33v]

michoyñ . heel . hesely . iecor . granal . sem-| hel .  
semozhat . semeliha . samay . geth . gehel . |  
rasahanay . gelgemoná . semana . harasynuhon . |  
salepatir . selapati . ración . saletha . thurigium . |  
hepatir . vsion . hatamas . hotanas . harayñ . |

47 **O** allmighty and euerlastinge god the father, the |  
sonne and the holy goste \* adonay \* the lighte of | the  
worlde the geuer and inestimable disposer of all |  
wisdome and of all spirytuall grace knowinge all |  
thinges before thei be donne makeinge bothe lighte | and  
darkenes putt forth thy hande and touche | bothe my  
soule and body and make it cleane 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 whete  
kernil to beholde thy glorio-| us face, and send thy holy  
sprite o lorde in to my | hart and in to my soule to  
receue thy gyfte, to | purche 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 forknowledge and infunde or power thy  
grace

[34r]

moste mercyfully and moste gently into me and |

## [XVII.] Oration 11.<sup>1</sup>

**Theos + megale +  
patir + ymos + hebrél  
+ habobel + hecoy +  
haley + helyhot + hety  
+ \*hebeot + letiel +  
iezeý + sadam +  
\*salaseey + salatíal +  
salatelli + samel +  
sadamíel + saday +  
helgyon + helliel +  
lemegos + mitron +  
megos + myheon +  
legmes + muthon +  
\*michohyn + heel +  
hesely + iecor +  
\*grauál + semhel +  
semobzhat + semeltha  
+ samay + geth +  
gehel + rasahanay +  
gelgemana + semana  
+ \*harasymihon +  
salepatir + selapati +  
ración + saletha +  
thurigium + hepatir +  
vsion + hatamas +  
hetanas + harayñ.**

1. Cf. [Ars Not.](#)  
de la version B,  
149. Corrected j  
GH.

## [XVIII.]<sup>1</sup>

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.<sup>2</sup>

*(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](#)

For the Divine v

teche and instruct me and renew all my senses and |  
teche me clarify and purge me and correct me |  
according to thy moste godly dissyplyne euen vnto |  
my lyues ende. **\*/\*\*/\*\*/\* hic dic tuā petitionem | sed**  
**si laboras pro visione diuina tunc dic vt sequitur.** | Ande  
helpe me w<sup>t</sup> thy godly councell 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 aliquā scientiā vel ad cōs-**  
**ecrādum librum vel adiuuandum spiritum tunc mutabis**  
**pe-** | **tionem orationis predictae 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 owte thy meruelles and w-| onders and also to  
retayne them in my memory. |

Spirit, O Lord, into my heart and  
into my soul, to receive thy gift, to  
purge and cleanse my conscience,  
to behold thy divine majesty, by  
the promise that thou hast made,  
that is to say by thy right hand of  
thy godly foreknowledge, and  
infunde or pour thy grace most  
mercifully and most gently into  
me, and teach and instruct me, and  
renew all my senses, and teach  
me. Clarify and purge me, and  
correct me according to thy most  
godly discipline, even unto my  
life's end.

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

And help me with thy godly  
council, that I may see thy divine  
majesty face to face, through thy  
infinite great mercy and goodness.  
Amen.

**Si laboras pro sciencia tunc dic vt iam monstrauit | [XIX]**  
**sed pro cōsecratione libri dic vt sequitur. \*/\*\*/\*\* |** put  
forth thy hande and touche my mouthe and ma-| ke it  
lyke a scharpe swerde to consecrate and | sanctefy  
thes as well deedes as wordes and make | them euen  
as a chosen shafte to confirme the treuthe of all thy  
wonders and to pronounce the and

For knowledge.

*(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.)*

Consecration of  
Sworn Book.

Invocation of sp

[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 aswell |  
wordes as deedes as other thinges to constraune an-| d  
compell to cum and to answer 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 thou wylte aske | for any**  
**other thinge then is afore mentyoned then | alway alter**  
**and change thy petycyon accordinge | to thy entente**  
**and purpose. and not onlie in the for-| esayde prayers,**  
**but in all the other prayers folouinge.**

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 | araht lameth hazab-| at hamat  
hamae gesem-| on grephemyon zelamye hazatha  
hamatha hazar-| emehal hazanebal helial zebial seziol  
semyhor ha-| missiton fintiugon tintiugethe hamissirion  
sebarnay | halmoth alymyon gemail halimot sadail  
hehomail neo-| mail cristos thiothot sepha taphamal  
paphalios sicromemior | laupdau laupta iothileta  
lazahemor iemeamor

[35r]

. letahemor . saromegall . haemor . giseleccor . giheler-|  
athon . glereleon . gamasgay . semagar . semalgay .  
semasg-| yy . balna . atheton . iesamahel .  
gegimahelay . hala . hela . | iemay . semethay . may .  
semnay . geles . syney . iolehelney . | iesmar .  
samennay . bariaccoca . cariactera . tharietha . soc-|  
almata . getymay . socalma . socagamal . helgezamay .  
| balma . hailos . halos . zaynos . ienenegal . sarimalip .  
| sacramalaip . tamygell . thamal . sathabynhel . sathab-  
| mal . samal . maga . samalanga . saminaga .  
satalmagu . | silymal . salmana . sagnaht . silymythu .  
semalsay . gahit . | galiht . gezamanay . sabal .  
zegahaton . zehanphaton . | iezamycrathon .  
iecnaphaton . iezemo . iezelem . ios-| elimen .  
hatanathos . hathanathay . semaht . zemehet . |  
iezorahel . chetorab . helgezorabal . craton . hariobal .  
ha-| riagal . hanagai . hariagil . parithomegos .  
samaziel . si-| mazihel . leosemaht . leosamaty .

## [XX] Oration 12.<sup>1</sup>

**Assaylemaht. rasay.  
semaht. azahat.  
haraht. lameth.  
hazabat. hamat.  
hamae. gesemon.  
grephemyon. zelamye.  
relamye. hazatha.  
hamatha.  
hazaremehal.  
hazanebal. helial.  
zebial. seziol.  
semyhor. hamissiton.  
fintiugon. tintiugethe.  
hamissirion.  
sebarnay. halmot.  
alymyon. gemail.  
halmiot. sadail.  
hehomail. neomail.  
Cristos. thiothot.  
sepha. taphamal.  
paphalios.  
sicrogramon.  
laupdau. laupta.  
iothim. iothileta.  
lazahemor. iemeamor.  
lotahemor.  
fitcomegal. haemor.  
giselector.  
gilzelerethon.  
glereleon. gamasgay.  
semagar. semalgay.  
semasgyy. balua.  
arethon. iesamahel.  
gegimahelay. hala.**

1. Cf. [Ars Not. 1](#)

Corrected per S-

thenuathol . genynatol . | gemizacol . hebalthe .  
halabee . hamysschon . seban-| ay . halmye . gemail .  
sadail . neomahil . cristolepha . cap-| hanial . hazaron .  
gezamel . haymal . haihala . sememay . | geliesmoy .  
thanccha . gemiazay . zohanphaton . iele-| samen .  
hathanathay . gemaht . iesomabel . haynosiel . |  
halabethen . iabaioge . halabeht . ebalohe . myphos . |  
phabos . phelior . phobos . ydolmassay . predolmass-|  
ay . pholior . negioggen . neginather . pharamnee . phar  
-| anhe . stomicopten . sohomythepoten .  
hymaliassenon . | ymiamos . manyhas . geromay .  
yemay . ierathay-

[35v]

azai . passamaht . thon . beht . bon . sathamac . hagy-|  
nol . naragal . semozihot . nerothinay . ragnathi . |  
ranal . ragnali . ragahal . hagamal . hagamal .  
sagomossyn . | fagemesym . domogetha . theomegen .  
theromagen . salma-| tha . salamaht . zalamatha . hon .  
bolon . lialon . sephezium . | sapinon . saphiamon .  
hamon . harion . vsyon . gemessyon . | sepha .  
phalymyt . sebanay . hamyssithon . thnitingren . |  
harcon . rogonbon . vsyon . amen. \*/\*\*/\*/\*/\*/\*/\*

hela . iemay .  
semethay . may .  
semnay . geles . syney .  
iolehemey . iesmar .  
samennay . bariactoca .  
cariactera .  
tharihetha . socialmata .  
getimay . socialma .  
socagamal .  
helgezamay . balma .  
hailoso halos . zaynos .  
ienenegal . sarimalip .  
sarmalaip .  
sacramalaip . tamygel .  
thamahel .  
sathabynhel .  
sathabinal . samal .  
maga . samalanga .  
saminaga . satalmagu .  
silimal . salmana .  
saguaht . silimythu .  
semalsay . gahit .  
galiht . gezamannay .  
sabal . zegahathon .  
zahanphaton .  
iezanycrathon .  
ietuaphaton . iezemo .  
iezelem . ioselimen .  
hatanathos .  
hathanathay . semaht .  
zemehet . iezorahel .  
checorab . Hel .  
gerozabal . craton .  
hariabal . hariagal .  
hanagai . hariagil .  
parithomegos .  
samazihel . simazihel .  
leosemmaht .  
leosamaty .  
themiathol . genynatol .  
gemizacol . hebalthe .  
halabee . hamisschon .  
sebanay . halmye .  
gemail . sadail .  
neomahil . cristolepha .  
caphanial . hazaron .  
gezamel . haymal .  
hayhala . sememay .  
gehesmoy . thariattha .  
gemiazai .  
zohanphaton .  
ielesamen .  
hatanathay . gemaht .  
iesomabel . haynosiel .  
halabethen . iabaioge .  
halabeht . ebalohe . | 1h-  
nyphos . phabos .  
phelior . phobos .  
ydolmassay .  
predolmassay .  
pholior . negioggen .

neginather.  
 pharampnee.  
 pharanehe.  
 scomicopoten.  
 sohomychepoten.  
 hymaliassenon.  
 ymiamos. manyahas.  
 geromay. iemay.  
 ietathama-zai.  
 passamaht. Theon.  
 beht. bon. sathamat|li  
 - hagynol. naragal.  
 semozihot.  
 nerothinay. raguathi.  
 raguali. ranal.  
 ragahal. hagamal.  
 hagamal. fagomossyn.  
 fagemesym.  
 domogentha.  
 theomogen.  
 theromogen.  
 salmatha. salamaht.  
 zalamatha. Hon.  
 bolon. halon.  
 sephezimu. sapynon.  
 saphiamon. hamon.  
 harion. usion.  
 gemession. sepha.  
 phalymyt. sebanay.  
 hamyssithon.  
 thyutyugren. hactou.  
 rogoubon. lon. usion.  
 Amen.

## 49 Hazailzemaht | uel Hasaylemath . [XXI. Oration 13.]<sup>1</sup>

| lemaht . azac . gessemon . thelamoht . hazab .  
 habatal . hae-| bal . seziar . sicromagal . gigoro .  
 mogal . gielotheon . sama-| goy . haphiles . pamphilos .  
 sicragalmon . lanpda . iothun . | halnal . hailos . halna .  
 genenogal . samanlay . tacayhel . | thamiel .  
 secalmana . hoesemolas . hesemelaht . gesatham . |  
 cethal . stilmon . saibaiol . semalsay . crathon .  
 hanagnil . | panconuegos . tyngeny . hamyssitoy .  
 sebarney . hassin-| ilop . thenaly . soday . henaly .  
 halaco . meahil . crihicos . | sepha . caphanal . hazaron .  
 tezamahal . haila . saraumay . | gelior . synoy .  
 bariachacha . gehemizay . ietrafigon . | legelyme .  
 hathamathay . senac . gromyazay . sothal . ma-| gaal .  
 iemazai . zehempagon . hasihezamay . legelime .

[36r]

hacama . ieizobol . ierozabal . symalyel . seymaly .  
 seiheil . | leosamaht . gemyhacal . halabre . cyophagros .

**Hazaillemaht. lemaht.**  
**azac. gessemon.**  
**thelamoht. hazab.**  
**halatal. haebal. seziar.**  
**sicromagal. gigoro.**  
**mogal. gielocheon.**  
**samagoy. (2) haphiles.**  
**pamphilos.**  
**sicragalmon. laupda.**  
**iothim. haiual. hailos.**  
**halua. geneuogal.**  
**samanlay.**  
**tacayhelthamyel.**  
**secalmana. (3)**  
**hesemolas.**  
**hesemelaht.**  
**gethasam. cethalsam.**  
**scilmon. saibaiol.**  
**semalsay. crathon.**  
**hanaguil.**  
**pancomnegos.**  
**tyngeny. hamissitoy.**

1. Corrected per GH.

theos . phab-| os . ycolmazay . negen . pharamepht .  
nehiahon . schon . | 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. **\*/\*\*/\*\*/\***

(4) searnay.  
hassimilop. thenaly.  
soday. henaly. halaco.  
meahil. crihicos.  
sepha. caphaul.  
hazaron. cezamahal.  
haila. sarnamay.  
gelior. synoy.  
bariachacha. (5)  
gehemyzai.  
iecraftagon. legelyme.  
hathamathay. senac.  
gromyazay. sothal.  
magaal. iemazay.  
zehemphagon.  
hasihezamay.  
legelime. hacama.  
ieizobol. (6) ierozabal.  
symaliel. seymaly.  
seihel. leosamaht.  
gemyhacal. halabre.  
cyhophagros. Theos.  
phabos. ycolmazai.  
negen. (7) pharameht.  
nehiahon. schon.  
gethorem. nehehom.  
helisemaht. saratihai.  
ierafiai. hynaliha.  
semananos. gezamai.  
iecremai. (8)  
passamaht. thagail.  
hagamal. fagamesy.  
fagamesym.  
themegoman.  
zemegamary.  
salamatha.  
salomothono. bon.  
lon. sepizihon. harion.  
usyon. semession.  
tegon. Amen.

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

#### [XXII. Oration 14.]<sup>1</sup>

1. Corrected per GH.

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

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

#### [XXIII. Oration 15.]<sup>1</sup>

1. Corrected per GH.

Lameht. lenat. lemahat.  
semaht. selmahat. helmam.

zetogamyaal . hezetogamyal . heziephi-| at .  
hozoperbiar . iosacchin . iosathin . iosany . gosamyn . |  
salaht . salatoham . salatehen . salatabel . henehenbem .  
| habena . henbezepha . bosephar . thamar . sahalat .

[36v]

hafar . tycmar . thimas . tirimar . namor . semyhot .  
semo-| hit . zemyhot . semohit . zemyhot . semoiz .  
lemdihon . lem-| ahat . phetalon . hamiht .  
phetalonamie . zomize . zamiht . | prihici . philei .  
haphin . gergeon . gergohen . ierthon . lothios . |  
lothos . semyhot . lemahat . semohit . lemahiho .  
phetalon . hamye . | hamyphyn . pethio . gergion .  
lecton . iergohen . thothios . lecco-| s . amen .

52 **O most** highe and inuisible god . theos . patir . |  
behemnos . lehemuyos . behenny . we b-| esiche the  
ymos . by thy most hooly angells which are | michael .  
which is as miche to say as the medycyne of | god .  
raphael . the strengthe of god . gabryel . burni~ge . & |  
seraphin . helyphamassay . cherubin . ielomiuctos .  
gada-| bany . zedabanay . gederanay . saramany .  
lomtecy . loccosi . | gerohanathon . zahamany .  
lomyht . gedanabasy . serema-| nay . henlothant .  
henloramyht . samanazay . | gedebandi . 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 . exmogon . paryneos . exmegan . |  
pheleneos . nanagen . hosiel . oragon . garbona .  
rathion . | monyham . megonhamos .

helymam . helmamy . zezetta .  
zezegta . gezegatha . zozogam .  
remasym . themaremasym .  
ieranyhel . phuerezo . gamyhal .  
zecegomyhal . hezetogamyhal .  
(2) heziephiat . hozoperbiar .  
iosaithyn . iosathyn . iosany .  
gosamyn . salaht . salatoham .  
salatehen . salatabel . hen .  
henbem . habena . henlezepha .  
bosephar . thamar .  
sahaletromar . (3) hafartitmar .  
thimas . tirimar . namor .  
semyhot . semohit . zemyhot .  
semoiz . lemdihon . lemahat .  
phethalon . hamiht .  
phethalonamie . zomye . zamiht .  
prihiti . philei . haphyn . gergeon .  
gergohen . (4) ierthon . lothios .  
lothos . semyhot . lemahat .  
zemohit . lemahiho . phetalon .  
hamye . hamyphyn . pethio .  
gergion . lecton . iergohen .  
thothios . lectos.. Amen .

#### [XXIV. Oration 16.<sup>1</sup>]

O God, the most high,  
invisible God. **Theos. Patir.**  
**behemnos. lehernnyos. 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. massay.**  
Cherubim: **ielomynctos.**  
**gadabany. zedabanay.**  
**gederanay. saramany. lomtecy.**  
**locotosy. gerohanathon.**  
**zahamany. lomyht. gedanabasy.**  
**setemanay. seremanay.**  
**henlothant. helomyht.**  
**henboramyht. samanazay.**  
**gedebaudi.** (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.**  
**Exmogon. Parineos. Exmegan.**  
**Pheleneos. Nauagen. Hosyel.**  
**Dragon. Garbona. Rathion.**

1. Corrected per  
GH.

53 **I beseche** the o my lorde lyghten and poure  
my | soule and my conscyence with the brightnes

[37r]

of thy light illumyn and confyrme my under-| standinge  
with the oder of the switenes of thy holy sprite. | **Hic  
recita petitionem sed si sit per visione deitatis tunc dic  
vt | sequitur.**) that I may obtayne to se the glorious  
visyō | which now I desyer to se. garnishe my soule o  
lorde that I | may se thy face and here thy glory and  
prays reforme | my harte o lorde and renew my sensys  
and geue me | a good memorye to beholde the blessed  
vision of thy | face temper most gentyll lorde bothe my  
soule and | tonge to haue that glorious visyō by thy  
glorious and | ineffable names thow which arte the  
fowntayn and | begininge of all goodenes and  
godelynes suffer me | o lorde and geue me grace and a  
good memorye that I may | obtayn the blisshed visyon  
which I haue desy-| red of the in this godely prayer. **Hic  
rursus incipe.** |

**Thow lorde** which dost nott by and by cond-|  
empne the sinner but thorow | the mrrcy doest abyde  
his repentance, i onworthy syn-| ner doo be siche the o  
lorde that thow wylte wype aw-| ay all my synns and  
wickednes and utterly quenche | in me all instigatyons.  
**Hic recita tuā petitionem sed per | deitate dic sequit:**  
that i may be made mete o lorde | thorow this petycyon  
to obtayne the sight of thy diuy-| ne maiste by the vertu  
and power of thy holy angells | and archangells of  
whome i spake before thorow thy | glorious maiestye  
thow which arte one allmyghty | and euerlastinge god  
to whome be prayse and honor | for euer. amen.

[37v]

### Oratio 17.

56 **O Iesu** the sonne of the incomprhensible god |  
hancor hanacor hamylos iehorna | theodonos heliothos  
phagor corphandonos nori-| zane corithico hanosae  
helsezope phagora.

[XXV.]

I beseech thee, O my Lord,  
lighten and purge my soul and my  
conscience with the brightness of  
thy light. Illumine and confirme  
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.*

[XXVI.] Oratio 17.

O Jesus, the son of the  
incomprehensible God, **hancor.  
hanacor. hanylos. iehorna.  
theodonos. helyothos. heliotheos.  
phagor. corphandonos.  
norizaue. corithico. hanosae.  
helsezope. phagora.**

57 **Eleminator** candones helos he-| lee respgha 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 petitionem | 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 almighte | 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. respgha. thephagayn. thetendyn. thahonos. Ulcemya. heortahonos. 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.

58 **Lameth** . ragna . ragahel . ragia . ra-| giomab . hagnaht . hagno-| lam . exaccodan . hanthono-| mos . hethaeneho . hemones . iothe . lothesezatha . | sazaratha . hensazatha . serail . marab . minathil . m-| arathal . mairathal . brihamocon . thahamathon . le-| prodoz . lephoris . leprehoc . lephons . hesacro . hesa-| crohen . corquenal . choremal . gnoyoemel . validiol .

[38r]

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

[XXVIII.] Oration [18].<sup>1</sup>

**Lameht. ragua. ragahel. ragia. ragiomab. hagnaht. hoguolam. exactodan. heractodam. hanthonomos. hethaeneho. hemones. iothe. lothensezaiha. sazaratha. hensazatha. serail. marab. mynathil. marathal. mairathal. brihamocon. thahamathon. leprodoz. lephoris. leprohoc. lephorijs. hesacro: hesacohen. corquenal. choremal. guoyemal. ualiaiol. salail. salaiz. salaior. halaiz. salquihel. gessidomy. gesseuazi. iessonay. hazoroz. hazarob. tharahal. bostihal. hamol. hamalamyn.** Amen.

1. S3 adds: "Ista debet dici quoti quater / p<sup>e</sup> fyrst the mone." (Thi must be said fou daily / the first c the Moon.) Cp. [34.](#)

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

59 **semeht uel semeth** . | seghehalt . ragnaht . reloymal . haguliaz . exhator . ha-| nthomos . lezen . saccail . marab . briamathon . leph-| ez . hiesacco . themay . salaihel . agessomagy . arotha-| tamal .

[XXIX. Oration 19.]<sup>1</sup>

**Semeht. seghehalt. raguah. reloymal. haguliaz. exhator. hanthomos. lezen. saccail. marab. brihamathon.**

1. Corrected per GH.

lephez. hiefacto. themay.  
salaihel. agessomay.  
arathotamal.

60 **O** Incommutable god which in menorye art irr-|  
eperhensible whose wisdom can not be spok-| en  
agaynst the angell of the euerlastinge counsell | may  
this day embrace my harte in his right han-| d and may  
fill my conscyence w<sup>t</sup> the remembrav-| nce of the and  
the oder of thy oyntementes and | the switenes of thy  
grace may furnisch my my-| nde with the brightenes  
and clernes of thy holy | spryte with the which thy  
angells o lorde with all | the powers of heauen do  
desyre to beholde the | face euerlastinglye (**Hic recita  
petitionem tuam | sed per deitate dic vt sequitr**) that I  
may w<sup>t</sup> them | most marcyfull lorde beholde the face  
thow wh-| ich w<sup>t</sup> thy wysdome hast repayred all thinges  
| with thy euerlastinge blisse wherunto thou hast |  
restored the angells by man which was fallen w-| home  
thorow thy loue thou hast drawn agayn w<sup>t</sup>

[38v]

thy glorye and didest voucsaffe to instrue adam | with  
all knoledge infforme replenishe instrue restore |  
correct claryfy and refreshe me that I may be a ne-| w  
man to understande thy commaundementes.

Recita petitionem sed per deitate dic vt sequitur.

that I may obtayne the blissed syghte of the to þ<sup>e</sup> |  
helthe my soule and body and all faythfull people | to  
the honor and glorye of thy name which Is | blessed  
for euer. amen.

61 **Hazaram uel hazacam . hihel . hehelil-|**  
**em . hethelile-| m . thelihem . | hazagatha . agriraz-|**  
**cor . hizgeocir . hazahel-| imm . iesan . zezor . iesar .**  
**ysail . and yow hooly angells | whose names ar written**  
**in the booke of lyffe and | there be rehersed rasaym .**  
**boros . helsa . heremogos . my-| recagil . resaym .**  
**lemay . rasamen . lemar . themamoht . | irasym .**

[XXX. Oration.]

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

[XXXI. Oration 20.]

**Hazaram. hihel. hehelilem.  
hethelilem. \*theiihem.  
hazagatha. \*agruazcor. hizguor.  
\*liaiah. \*isenesan. zezor. iesar.  
ysail.** and you holy angels whose  
names are written in the Book of  
Life, and there be rehersed (i.e.

\* Per H4, GH.

iemamoht . themamoht . secray . soctaht . sehã . |  
hanathar . thansethay . helymaht . iosoihel . helimoht . |  
saccamaht . helymyhot . iosey . thedony . iasamaht .  
phar-| ene . panetheneos . phate . neynehos . haramen .  
theos . | hathamaym . hanataiphar . hatanazar .  
basiaccor . ies-| enenay . iesamana . haziactor .  
hamynosia . zezaman-| ay . hamos . hamynos .  
hiatregilos . cahegilihos . | zagnel . zacahel . amen.

[39r]

62 **Hielma uel Hyhelyma** . | helma .  
helymar . herina . hutanathas . hemyna . huan-| athois .  
helsa . hebros . hiebroos . helda . hagasa . hocto-|  
megos . raictotagti . coicragon . myheragyn . amen.

63 **Conffyrme** strenthen and illumine | abba .  
theos . behenmyhat . | hehemornhos . bethar .  
husurnhnut . hotarins . theos . | god the father god the  
soñe god the holy goste my pr-| ayer god confyrme my  
understoudyng and my soule | and my memorye. **Recita**  
**petitionem sed per deitae | dic vt sequitr.** to recene  
know see and beholde þ<sup>e</sup> | sighte of the and thy blessed  
and glorious face. amen.

### Oratio 23

**Agloros** theomithos . theomiros . | shocodothos .  
haccisamel . | sozena . haptamygel . sozie-| nziha .  
hemya . geccaholzer . helyna . sothoneya . gehe-|

recited): , **iasym. horos. helsa.**  
**heremogos. myrecagil. resaym.**  
**lemay. lemar. rasamen. lemar.**  
**themamoht. irasim. iemamoht.**  
**themamoht. secray. sotthaht.**  
**sehan. \*hanamar. \*thau.**  
**\*sechay. helymaht. iosoihel.**  
**helymoht. \*sattamaht.**  
**helymyhot. iosey. theodony.**  
**iasamaht. pharene. panetheneos.**  
**phateneynehos. haramen.**  
**Theos. hathanaym. hanataiphar.**  
**hatanazar. basiactor.**  
**\*ieseumay. iesamana.**  
**iesamanay. haziactor.**  
**hamynosia. zezamanay. hamos.**  
**hamynos. hiatregilos.**  
**cahegilihos. zaguhel. zatahel.**  
<Amen.>

### [XXXII. Oration 21.]

**Hielma. helma. \*helimat.**  
**\*heuina. hytanathas. hemyna.** \* Per S4, GH.  
**hitanathois. helsa. hebros.**  
**hiebroos. helda. hagasa.**  
**hoccomegos. raitotagum.**  
**coictagon. 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.

\* Per S3, S4, S5

### [XXXIV.] Oration 23.

**Agloros. theomythos.**  
**themyros. sehocodothos.**  
**zehocodos. hattihamel. sozena.**  
**haptamygel. sozihenzia. hemya.**  
**gettahol. helyna. sothoneya.**  
**geherahel. halimyz. zezoray.**

1. See [L1.9](#); see  
S4 in marg.: De  
omnium, qui es  
meus, qui in  
principio omnia  
nichilo creasti, c  
Spiritu tuo omni  
reformasti, com  
restaura, sana  
intellectum meu

rahel . halymyz . zezoray . gezetiz . gerehoinuhaziol . |  
hazaimgnos . megalos . usion . saduhe . amen.

**gezetiz. gerehona. hazihal.  
hazai. \*meguos. megalos. usyon.  
\*saduhc. <Amen.>**

[O God of all, you who are  
my God, who in the beginning  
created all out of nothing, who in  
your Spirit has transformed all,  
fill, restore, and cure my  
comprehension, that I may glorify  
you through all my thoughts,  
words, and deeds.]<sup>1</sup>

glorificem te pe  
opera cogitacio  
verborum meort

**Megal** . agal . iegal . hariothos . handos . |  
hanathos . hanothos . lemozay . | semezai . lamezai .  
lethonas . iechonay . zemazphar . | zeomasphar .  
zeomaphar . tetragramos . thethagran-| ys . hatamar .  
haziamahar . zahamir . iechoiaphor . zethesaphir .  
gethor . saphor . halagitha . hasacapria .

[39v]

hasamypa . haragaia . hazagny . phasamar . samar . |  
saleht . salym . salmeht . sameht . saloht . sillezaleht .  
sad-| ayne . neothatir . neodamy . hadozamyr . zozena .  
| belymoht . hazat . helyot .

**[XXXV.] Oration [24].**

**Megal. agal. iegal.  
hariothos. handos. [hanathos.]  
hanathoios. \*hauothos. lemazai.  
semezai. lamezai. lethonas.  
iechonay. zemazphar.  
\*zeomaspar. zeomaphar.  
tetragramos. thethagranys.  
hatammar. hazaamahar.  
zahamyr. iechosaphor.  
zethesaphir. gethor. saphor.  
hasagitha. hasacapha.  
hasamypa. haragaia. hazaguy.  
phasamar. samar. saleht. salym.  
salmeht. sameht. saloht.  
sillezaleht. sadayne. neothatir.  
neodamy. hadozamyr. zozena.  
belymoht. hazat. helyhot.**

O

the trithe the way and the lyffe of all creatures |  
oryghtewos god quicken me and visit me and my |  
understoudinge claryfy my soule and poure 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 eyn |  
so lorde that I may whyle this my body lyueth see & |  
beholde thy face. amen.

**[XXXVI] Oration<sup>1</sup>**

O the truth, the way, and the  
life of all creatures, O righteous  
God, quicken me, and visit me,  
and my understanding, clarify my  
soul and purge it (*recite the  
petition, if for the [vision of the]  
Deity, say as follows:*) that like as  
thou didst shew unto John and  
Paul the sight of thee when thou  
didst take them up into heaven,  
even so, Lord, that I may while  
this my body liveth see and  
behold thy face. Amen.

1. compare Ars.

**Hamicchiahel uel Hamathahol .**

hamsa-| hel . dai-| hyr . hayr . | hael . zedach . |  
hazarach . | zedaich . hazaias . lezorial . zezorias .  
iechori . alsem-| aya . ysamya . zama . ysa . samina .  
ysaray . ysameht . | ysathay . lemehyel . nehel .  
semehel . iemymehel . mytin-| ab . mybhahal .

**[XXXVII]<sup>1</sup>**

**Hamycchiahel. hamsahel.  
dalihir. hair. halel. zedach.  
hazarach. zedaizh. hazaias.  
lezorihal. zezorias. iechori.  
alsemaia. ysamyha. zama. ysa.**

1. Compare Ars  
54.

mychyn . mybacaiab . hamyly . mynab . halyasal .  
hometibymal . helymal . hymbos . zebracal . zelim-| al .  
iechro . samaril . zezocha . iecrosahal . melos . zalyme-|  
bor . zalymylos . zagahel . mychathomos . myhero-|  
mos . mycracosmos . nycromyhos. amen. <amen.>

samma. ysarai. ysameht.  
ysathay. lemyhel. nehel.  
semehel. iemymehel. mythynab.  
nybahal. mychyn. mybancaiab.  
hamyly. mynab. heliasal.  
hometibymal. helymal. hymbos.  
zebracal. zelim. iechro.  
samaril. zezocha. iecrosahal.  
melos. zalimebor. zalymylos.  
zagahel. mychathomos.  
myheromos. mycracosmos.  
nycromyhos. Amen.

[40r]

I wretched sinner in thy syght o lorde my god to whose [XXXVIII]

| syghte all thinges are open and manyfest, in whose |  
hande all thinges are clene and pure poure and clense |  
me o almyghte god these thinges do i speke that the  
error | of infydelytie and the fylthines of sine beinge  
taken awaye, | the good holy spryte maye helpe me and  
quicken me as it | dothe quicken all thinges and put  
away all myne incre-| dulyte and fylthynes. **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.

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, (*Recite  
the petition. If for the vision of  
God, say as follows:*) that I,  
though I be unworthy, through thy  
mercy, without [fail] let me obtain  
to see thy most glorious face.  
Amen.

Semoht uel Gymath gehel . helymoht . hem-| [XXXIX]

eb . sabahel . zerothay . | zabayel . gerozay . | hebel .  
crosay . hamagra . hatiag-| ra . ragen . zeromay . zehez .  
| hezehengon . iezomay . heme-| hegon . hamagrata .  
cezozy . gesommay . hesehengnon . let-| homai .  
halla . hathanathon . hagigel . hatamyhel . lamahy-|  
hel . hathomas . hecobay . zemohay . theageta . theal . |  
regon . hagen . iezeragal . iehalragen . geht . zeregal .  
hamab-| ihat . hezegon . gethage . madaaios .  
zadaanchyos . exhedon . | palathoros . zallachatos .  
thelthir . threhodios . zezoch-| thiam . palliticatos .  
nethi . delthis . heromodios . helmela-| zar . helyne .  
zazarharon . gezero . mymyhel . henthon . |  
hermelazar . sython . genyhton . hezdmyel . heymemy .  
| heelmelazar . cremymyel . exheruz . zorol . mochora .  
| rabyhel . samyb . lamely . melyon . sarabyhel . samyl .  
ta-| myl . samyhel. amen.

Semoth + gehel +  
helymoht + hemeb + sabahel +  
zerothay + zabahel + gerozay +  
hebel + crosaihamagra +  
hatchagra + ragen + seromay +  
zehez + hezehengon + iezomay +  
hemehegon + hamagrata +  
cezozy + gesommay +  
hesehengnon + lethomay + halla  
+ hathanaton + hagigel +  
hatamyhel + hathomas +  
hecohay + zemohay + theageta +  
theal + regon + hagem +  
iezeragal + zehalragem + geht +  
zeregal + hamabihat + hezegon  
+ gethage + madaaios +  
zadanchios + exhedon +  
pallathoros + zallachatos +  
thelthis + threhodios +  
zezochthiam + pallititacos +

nethi + delthis + heremodios +  
helmelazar + helyne + zazar +  
haron + gezero + mymyhel +  
henthon + hermazar + sython  
+ genithon + hezdmyel +  
heymemy + helmelazar +  
cremymyhel + exheruz + zorol +  
mothora + rabihel + samyb +  
lamely + melion + sarabihel +  
samyl + tamyl + samyhel. Amen.

[40v]

Allmyghty and euerlastinge 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 almightynes of thy maiesty hast geuen us leau to  
prayse | and glorify the and hast graunted unto us to se  
thy glorious | maiesty the which is to other creatures  
denyed 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<sup>e</sup>  
sonne and þ<sup>e</sup> holy goste which is exalted aboue all  
heavens | wher the godhead and þ<sup>e</sup> deyte dothe abyde.  
x. I besiche thy | maiesty o lorde and glorify thy  
allmighty power and þ<sup>e</sup> mer-| velous þ<sup>e</sup> hyghest and  
euerlastinge power I most lamentably | besiche þ<sup>e</sup> o  
my god which arte the inestimable wysdome & | þ<sup>e</sup>  
ineffable lyffe of angells þ<sup>e</sup> incomperhensyble god in  
whose | syghte doo stoude þ<sup>e</sup> multytude of angells.  
**Recita peticione~ | tuam sed per visione diuina dic ut  
sequitur.** that thou | wilt fforthwith graunt me thy  
holy visyon, and that your | wilte helpe me and geue  
me helthe that I may se þ<sup>e</sup> clerenes | of thy visyon and  
graunt me thy pure understouding & | perseuerance in  
thy lawes þ<sup>t</sup> I may be worthy to se the | face which  
lyuest and reynest eternally in the syghte of | all  
celestyall powres now and euer and euery where |  
worlde with owt ende. amen.

[XL.]<sup>1</sup>

1. Cf. *Ars Not.* 6

Almighty and everlastinge  
God, most merciful father, which  
art blessed forever which hast  
given unto us, O eternall and  
irreprehensible God, a healthful  
and incommutable remedy, which  
for the almightiness 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  
wise 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.

semohht uel Lemoth: | lamen . lezahel .  
salmatihah . zamatihel . mahaziel . zamazi-| hal .  
ezeleaz . mahatieten . hezole . helzoleam . megos .  
hemol . | hemuoleha . methos . hazamegos .  
halzamyhol . alzamoy . [41r] memmamiccos .  
memomiccos . zely . marayhathol . zolmazath-| ol .  
zemeney . iemenay . lameley . zethemalo . zetheneran .  
labdaio . | lodeho . zabday . hoton . ladaiedon .  
lapdaihaddon . lothanan . hizema-| zihe . izthanacihe .  
[iotha . uahuzuzif .] phomos . zeherem .  
zeheziehelmos . hie . hanath-| ie . homos . zeherem .  
hessymatal . hessicomalon . thehe . sihotil . magal . |  
hesiothil . micho . halpha . husale . omis . flum . fais .  
hallemassay . | alesemony . salemanasay . helemasay .  
zazacco . semanay . nacha-| iro . natham . gemehol .  
yetulmassaye . gemahol . iezemalo . magul . |  
gehamas . senadar . iezema . salpha . sacramagay .  
iehetmagay . | zehetyn . zemazadair . iehir . ramagay .  
geiama . salpha . gema-| ma . suphnohet . Iohabos .  
haymal . hamanal . thanoctomas . | Iobohe . hamynal .  
zanogromos . nyzozoronba . mygeroz-| oma . negero .  
rabaly . negora . hohalym . nytheromathum . thol-|  
ynthay . tolmay . loynar . tholumgay . zenolozihon .  
hisomomel-| yhon . samyhel . giethy . sicrozegamal .  
thoneihos . carmolehos . | samhel . gehiszefyhor .  
Iezolnohit . phicrose . gramaht . theone-| hos .  
carmelos . lamyhel . larmanail . gezezihor . semarnail .  
za-| armethihail . heliozo . thael . semail . amen .

[XLI.]<sup>1</sup>

1. Cf. [Ars Not. 6](#)  
Corrected per S.

Semoht + lamen +  
lezahel + salmatihal +  
zamatihel +  
mahazihel +  
zamazihal + ezeleaz +  
mahatihoten +  
helzoleam + megos +  
hemol + hemnoleha +  
methos + hazamegos  
+ halzamyhol +  
alzamoy +  
menmanittos +  
memomittos + zely +  
marayhathol +  
zolmazathol +  
zemeney + iemenay +  
lameley + zethemalo +  
zathenaran + labdaio  
+ lodeho + zabday +  
hoton + ladaiedon +  
lapdaihaddon +  
lothanan +  
hizemazihe +  
izthamhihe + iotha +  
uahuzuzif +  
zihanatihephomos +  
zeherem + zehe +  
ziehelmos +  
hiehanathihe + homos  
+ zeherem +  
hessimathal +  
hessicomal + on +  
chehe + sihotil +  
magal + hesiothil +  
mycho + halpha +  
husale + ouus + flum  
+ fals + hallemassay +  
alesemony +  
salemanasai +  
helemasay + zazaico +  
semanay + nachairo +  
natham + gemehol +  
yetulmassay +  
gemahol + iezemalo +  
magul + gehamas +  
senadar + iezema +  
salpha + sacramagay  
+ iehennagay +  
zehetyn + zemadazan  
+ iehir + ramagay +  
geiama + salpha +  
gemama + suphu +  
ioher + iohabos +  
haymal + hamanal +  
thanoctomas + iobohe  
+ hamynal +  
zanogromos +

nyzozoroba +  
 nygerozoma + negero  
 + rabali + negora +  
 hohalym +  
 nytheromathum + tho  
 + lymchay + tolmay  
 + loynar + tholinngay  
 + zenolozihon +  
 hisonomelihon +  
 samyhel + giethy +  
 sicrozegamal +  
 thoneos + carmolehos  
 + samhel + geiszefihor  
 + iezolnohit +  
 phicrose + gramah +  
 theonthos + carmelos  
 + lamyhel + larmanail  
 + gesezihor +  
 semarnail +  
 zaarmatihail + heliozo  
 + thahel + semail.  
 Amen.

**Genealogon** reealologon . tenealogo . | saphay .  
 zazaiham . sap-|hya . zede . zemeziham . zeomonriel .  
 sanamam . samna . gegn-|ognal . samayhel .  
 Ieremyhel . horaciotos . hetha . siothos . sep-|haraym .  
 henemos . genozabal . Ieremabal . hethemel . geno-|  
 theram . genorabal . semyha . semua . mynaron .  
 ymuathon . | [geristel . hymacton .] chalos . phabal .  
 resaram . marachihel . naratheos . Ietrinaic-|cho .  
 Iezibathel . sephoros . thesirara . zepharonay . hazana . |  
 messihel . sother . haziel . semichros . chiel . hamacal .  
 hator . zem-|othor . sanaday . morothochiel . semenos .  
 satabis . themaay . horel . | remay . [renay .] zenel .  
 hasa . gemol . zemelaza . Iemozihel . zemey .

[41v]

zemeihacon . zechor . helichos . semysenu . hiacon .  
 Iechor . | meholim . hazenethon . semale . mepathon .  
 zemolym . syst-|os . eloy . semegey . manos . helipos .  
 hemiclopos . geys . | seray . sephet . sephamanay .  
 heliothos . cherobalym . hassene-|thon . hisistos .  
 domengos . Iemyrohal . samanathos . seme-|ham .  
 behenos . megon . hanythel . Iochomeros . Ielama-|  
 gar . remelthot . genay . domathamos . hathamir .  
 serihon . | senon . zaralamay . zabaihon . amen .

## [XLII. First Terminus]<sup>1</sup>

**Genealogon + reealologon**  
 + tenealogo + saphay +  
 zazaiham + saphia + zede +  
 zemoziham + zomonrihel +  
 sanaman + samna + gegnognal +  
 samyhel + Ieremyhel +  
 horaciotos + hetha + siothos +  
 sepharaym + henemos +  
 genozabal + Ieremabal +  
 hethemel + genotheram +  
 genorabal + semyha + senma +  
 mynaron + yninathon + geristel  
 + hymacton + chalos + phabal +  
 resaram + marachihel +  
 naratheos + ietrinantho +  
 Iezibathel + sephoros +  
 thesirara + zepharonay +  
 hazana + messihel + sother +  
 hazihel + semicros + chiel +  
 hamacal + hator + zemothor +  
 sanaday + morothochiel +  
 semenos + satabis + themay +  
 horel + renay + zenel + hasa +  
 gemol + zemelaza + Iemozihel +  
 zemei + zemeihaton + zechor +  
 helycos + semyseme + hiacon +  
 iethor + mehohin + hazenethon  
 + semale + mepathon +  
 zemolym + sistos + eloy +  
 semegey + manos + helypos +  
 hemiclopos + geys + seray +  
 sephet + sephamanay +  
 heliothos + cherobalym +

1. *Lat.* "Primus terminus". This series of eight p called "termini" goals), a descri taken over from *Notoria*, 127a.

**Geolym** hazenethon . ysiscos . eloy . sephey . |  
 manay . helihotas . Ierobalym . | semalet . gonay .  
 heliothos . domathamos . hathamyr . sery-| hon .  
 hamynyr . senoz . magamagol . sethar . senam . magel-|  
 hel . helymothos . helseron . zeron . phamal .  
 Iegromos . | herymyhothon . lanthamos . heramathon .  
 landamos . lana-| ymos . seplatihel . sephatihel .  
 hagenalis . legendale . hegnar . | stanazihel . stancchel .  
 hathanathos . hegrogebal . rogor . here-| mynar .  
 henecyman . marothon . Iechar . naym . henomos . |  
 Iezeduhos . gezconos . sabam . gortaray . helyccheym .  
 | helestymeym . sepharma . mathar . saphar .  
 manacham . | bezezay . samay . sephay . syamathon .  
 balair . samamar . | hamyhel . marmamor . henemos .  
 gegohomos . samar . sab-| ar . hamyhel . gezamahel .  
 sacramay . Iezamathel . hama~-| samel .  
 [hamazamoly] . geromol . Iezemon . sycromal .  
 Iezabal . samua . | zama . hatanathos . theos . helyhene .  
 zelym . helyhem . | hezelym . cromemon .  
 henethemos . egenol . hemthemos . | Iamam .  
 harathamam . megon . megnon . cemon . strymay . |

[42r]

hethemel . hemel . sethor . helsethor . sophornay .  
 behelthoi . sesal-| ihel . ranahel . homyhal . Iezahel .  
 zemahel . homal . guomag-| nos . semyr . Iechor .  
 nomemal . gehangno . genair . Iecoruame . |  
 malihagnathos . hachamol . Iecromagnos . [magnarht .  
 noynemal . hagnathos . hamathalis . iecoragnos .]  
 sammazihel . | Ieconail . hesuogem . choto .  
 mynamchanamaycha . chanaym . | raymara . senayhel .  
 homuogenthon . lanamyhel . gehemgnor . |  
 gemyochar . lananyhel . sezyhel . magol . samanay .  
 haganal . me-| nya . ferymay . sarranay . lanamyhel .  
 [gnohemgnor . gemõthar . lãmyhel .] zezihel . magnol .  
 sam-| anay . hagamal . mena . ferymay . sarranay .  
 lacham . lihares . | lechanagihel . nathoes .  
 samayrlyazer . egyhel . thamazihel . | hacaros .  
 cazaihel . hacarraz . hacacoharona . semyday . hacca . |

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

[XLIII. Second Terminus.]<sup>1</sup>

**Geolym + hazenethon +  
 ysistos + eloy + sephei + manay  
 + helyhotas + Ierobalym +  
 semalet + gonay + heliothos +  
 domathamos + hathamyr +  
 seryhon + hamynyr + senoz +  
 magamagol + sethar + senam +  
 magel + hel + helymothos +  
 helseron + zeron + phamal +  
 Iegromos + herymyhothon +  
 lanthamos + heramathon +  
 landamos + lanaymos +  
 seplatihel + sephatihel +  
 hagenalis + legendale + hegnar  
 + stanazihel + stanithel +  
 hathanathos + hegrogebal +  
 rogor + heremynar +  
 henecyman + marothon +  
 ietharnaym + henoziros +  
 Iezeduhos + gezconos + satam +  
 gortaray + helycychym +  
 helestymeym + sephalzna +  
 mathar + saphar + manatham +  
 bezezay + samay + sephay +  
 syhemathon + balair + samamar  
 + hamyhel + marmamor +  
 henemos + gegohomos + samar  
 + sabar + hamihel + gezamahel  
 + sacramay + iezamamel +  
 hamansamel + hamazamoly +  
 geromol + Iezemon + sycromal +  
 Iezabal + sanma + zama +  
 hatanathos + theos + helyhene +  
 zelym + helyhem + hezelym +  
 cromemon + henethemos +  
 gegehuol + hemthemos + iamam  
 + harathinam + megon +  
 megnoncemon + scrymay +  
 hethemel + hemel + sethor +  
 helsethor + sophornay +  
 behelthor + sesalihel + tanahel +  
 homyhal + Iezahel + zemahel +  
 homal + guomagno + sennyar +  
 iechor + nomemal + gehangno +  
 genayr + iecorname +  
 malihagnathos + hachamol +  
 iecromagnos + magnarht +**

1. "Secundus ter  
 Cf. Ars Not. 127  
 232-3.

chaharon . semelay . Iamyē . Iazabal . lanerecabal .  
 Iamm-| eze . thabal . coouachoros . hacoronathos .  
 sathanael . haryham . | zachhar . harathar . haziber .  
 zechar . hazihem . hazathar . | loenigemar . hazanather .  
 hamegnar . semal . gehen . negemar . | hemegmol .  
 semam . hathamanos . hatimarios . rechihamos . |  
 hamognal . semar . temualamos . sebranay . sebemuay .  
 byr-| nchata . Ialon . hespnhos . ramel . semal .  
 reuilsemar . Iela-| macrom . Ielama . crimisaiber .  
 segher . sayher . Ierolognos . | Iegemagnolon .  
 geiemamagnosam . hamynos . Iamozia . | Iozihon .  
 Iacuhosia . hagnyhosio . Iecologos . hazeoyon . |  
 hamynos . hamyr . matharihon . machanon . senos .  
 helioth-| on . zenos . semear . lanar . lamar .  
 sacronalon . gemal . secrm-| agmol . sacromehas .  
 lamagil . sethoham . sechoiro . maihol . | socromagnol .  
 genos . thomegen . nycheos. <amen. amen>

noynemal + hagnathos +  
 hamathalis + iecoragnos +  
 sammazihel + ieconail +  
 hesuogem + chotorim +  
 mynamtanamaytha + thanaym  
 + raymara + senayhel + honmon  
 + genthon + lanamyhel +  
 gehemgnor + gemyhothar +  
 iamnamyhel + sezihel + magol +  
 samanay + haganal + menya +  
 ferimay + sarranay + lanamyhel  
 + gnohemgnor + gemonthar +  
 lammyhel + sezihel + magnol +  
 samanay + hagamal + mena +  
 ferimay + sarranay + lacham +  
 lyhares + lethanagihel + nathes  
 + samairliazer + egihel +  
 thamazihel + hacacaros +  
 cazaihel + hacaraz +  
 hacatoharona + semyday +  
 hacca + choharon + semelay +  
 iamyē + iazabal + lauerocabal +  
 iammeze + thabal + cumachoros  
 + hacoronathos + sathanael +  
 hariham + zathhar + harathar +  
 haziler + zechar + hazihem +  
 hazathar + loenigemar +  
 hazanathar + hamegnar + semal  
 + gehen + negemar + hemegmol  
 + semam + hathamanos +  
 latimarios + rechihamos +  
 hamognal + semar +  
 temnalamos + sebranay +  
 selamnay + baructhata + ialon +  
 hespnhos + ramel + semal +  
 renylsemar + ielamacrom +  
 ielama + crymyzaiber + segher  
 + sayher + ierolognos +  
 iegemagnolon +  
 geiemamagnosam + hamynos +  
 iamozia + iozihon + iacuhosia +  
 hagnyhosio + yecologos +  
 hazeoyon + hamynos + hamyr +  
 matharihon + mathanon + senos  
 + heliothon + zenos + semear +  
 lanar + lamar + setronalon +  
 gemal + secromagnol +  
 secromehal + lamagil +  
 sethoham + sechoiro + maihol +  
 socromagnol + genos +  
 thomegen + nycheos.

**Oratio 32**

**Agēnos** theomogenos . theos . hatan-| athos .  
 kirihel . ypalis . ypile .

[42v]

**[XLIV. Third Terminus.]<sup>1</sup>**

**Agēnos** + theomogenos +  
 theos + hatanathos + kirihel +  
 ypolis + ypile + karihel +  
 cristopholis + hon + ymalihor +  
 ymas + harethena + chenathon

1. Compare Ars  
 127c.

kariel . cristapholis . hon . ymalihor . ymas . harethena .  
 chena-| thon . leonbon . boho . usion . Ieromegnos .  
 hagenoy . hisychon . | geromagol . hazyhamal .  
 latham . zarthamal . senar . petonahal . | lacramagnal .  
 sebar . sehan . Iezerom . genomoly . Ienomom . |  
 Iezoro . nomeros . henahihel . gemehegate . gemyha .  
 Iethem-| uahos . myhayhos . semana . hahel . semahel .  
 hotheihos . hat-| azaihos . saphar . nemenomas .  
 hoheihos . hacaz . ayhos . | caphar . nemenomos .  
 horihos . hataz . haihos . seiha . chomo . | chomacanay .  
 lamam . lanamyr . lamyhar . lamanazamir . le-| myar .  
 hagramos . generamoseht . senyha . erhagel . hamagr-|  
 on . semaharon . semyr . haramua . mamail .  
 haramcha . moth-| ana . ramay . Ioseramaht .  
 hanaramay . Iole . Christus . hamyri-| stos . hamyrrios .  
 carathos . caratheos . saleht . semamary-| m . Iasol .  
 salem . semyhamaym . hallehuma . haristeiz . | bohem .  
 ruhos . halla . samyey . syloht . samyhel . hallenomay .  
 | samychy . methonomos . Iechonomos . gedonomay .

+ leonbon + boho + usyon +  
 ieromegnos + hagenoy +  
 hysichon + geromagol +  
 hazyhamal + latham +  
 zarchamal + senar + peconahal  
 + lacramagral + sehar + sehan +  
 iezetom + genomoly + genomos  
 + iezoro + nomeros + henahihel  
 + gemehegate + gemyha +  
 iethenmahos + myhayhos +  
 semana + hahel + semahel +  
 hoteihos + hatazaihos + saphar  
 + nemenomos + hoheihos +  
 hataz + ayhos + caphar +  
 nemenomos + horihos + hataz +  
 haihos + seiha + chomo +  
 chomothanay + lamam +  
 lamnamyr + lamyhar +  
 lamanazamyr + lemyar +  
 hagramos + generamoseht +  
 senyha + exagal + hamagron +  
 semaharon + semyr + harauma  
 + mamail + haramcha +  
 mothana + ramay + iose +  
 ramaht + hanaramay + iole +  
 Christus + hamyristos +  
 hamirrios + tharathos +  
 caratheos + saleht + semamarim  
 + iasol + salem + semyhamaym  
 + hallehuma + haristeiz +  
 bohem + ruhos + halla + samyey  
 + syloht + samyhel +  
 hallenomay + samychi +  
 methonomos + iethonomos +  
 gedonomay .

**Genathores** sanamathocos . gn-| anatores .  
 zanothor-| os . genomos . Ienazar . samua . marathos .  
 senather . sema-| cheher . senachar . gernb . Iamam .  
 exihel . chnblaman . hesihel . | sethei . semyliheli .  
 zomyhel . genocomel . chanyham . machar . | hachay .  
 hazanathay . theos hamanatar . hazanechar . |  
 chetonay . chiathar . theohon . namacar . senuales .  
 samyha . | hesaca . semaly . hesamem . semyhahes .  
 sarcihate . nazihatel . | hanazihatel . hasilihatel .  
 pamiliheli . hazilihatel . hagenorō . | hagenorem .  
 hagenorozom . samaht . samoht . habitumaht . hendon .  
 habysanhat . tyngehen . crogohem . hazamgeri . |  
 hazamguhem . lemohot . hasomgeri . Iomoyhot .  
 semiha .

[43r]

riahaccon . semymarithaton . semynar . zihoton .  
 zagnam . | horay . honethe . hoparathos . nabramala .  
 rothos . hazata . | helralathos . horecha . horalathos .

1. See Ars. Not.

[XLV. Fourth Terminus.]<sup>1</sup>

**Genathores +**  
 sanamathotos + gnanatores +  
 zanothoros + genomos + ienazar  
 + seuma + marathos + senather  
 + sematheher + senachar +  
 gerub + iamam + exihel +  
 chublalaman + hesihel + sethei +  
 semyliheli + zomyhel +  
 genocomel + thanyham +  
 machar + hachay + hazanathay  
 + theos + hamanatar +  
 hazanethar + theconay +  
 chiathar + theohon + namacar +  
 senuales + samyha + hesaca +  
 semaly + hesamen + semyhahes  
 + sarcihate + nazihatel +  
 hanaziathachel + hasilihacel +  
 pamyliheli + hazilihatel +  
 hagenoron + hagenorem +  
 hagenorozom + samaht +  
 samoht + habitumaht + hendon

[horetha . horalothos .] harab . lethos . geno . zab-|  
 ahal . lemaht . hazocha . lema . talmay . halmay .  
 Iemalis . seco-| mathal . harmarlemaht . sethemaesal .  
 rabasadail . semuazziel . | lechom . hagnyhal . legos .  
 patis . Iethomagihal . genomythoo . | samyhas .  
 Ienemeros . samma . zasamar . hazamyha . hasa-|  
 ymam . chagnoro . landethe . pharon . thagromothon .  
 landot-| hes . pharen . decarpe . medyhos .  
 decapochen . duhomelath-| us . decaponde .  
 dyhamelathos . semyharicht . samyhan . | genathely .  
 zazamar . myremoht . satharios . geuolyam . |  
 sacrehos . saphorenam . saphoro . megon .  
 hassahamynel . | hazaa . myrahel . gerizo . Ieristo .  
 symychos . hothos . hy-| mycros . otheos .

+ habysanahat + tyngehen +  
 cragothen + hazamgeri +  
 hazamaguhen + lemehot +  
 hasomgeri + iomoyhot + semiha  
 + riahacton + semymarithaton +  
 semynar + zihoton + zagnam +  
 horay + honethe + hoparathos +  
 nahamala + rochos + hazata +  
 helralacos + horetha + horalacos  
 + horetha + horalothos + haralo  
 + lethos + geno + zabahal +  
 lemaht + hazocha + lematalmay  
 + halmay + iemalis + secomathal  
 + harmarlemaht + sethemaesal  
 + rabasadail + semnazziel +  
 lethom + hagnyhal + legos + patis  
 + iethomagihal + genomythos +  
 samayhas + ienemeros + samma  
 + zasamar + hazamyha +  
 hasaymam + thagnoro +  
 bandethepharon +  
 thagromathon + landothes +  
 pharen + decarpe + medyhos +  
 decapochen + duhomelathos +  
 decaponde + dihamelathos +  
 semyharicht + samyhan +  
 genathely + zazamar +  
 myremoht + satharios +  
 gemiliam + sacrehos +  
 saphorenam + saphoro + megon  
 + hassahamynel + hazaa +  
 myrahel + gerizo +  
 ieristosymythos + hothos +  
 hymicros + otheos .

## Semathy uel Senrathy motheham . sema . th

-| iotheos . hesapope . | hesaphopanos . gra-| myhel .  
 garamanas . sapho-| moron . gelbaray . Ieblaray . |  
 hetidyham . henzan . hezidiham . canazpharis . hanathe  
 -| sion . canast . phasis . holithos . hosschyhon .  
 samatihel . ram-| aihel . semiramohht . sathanos .  
 gecabal . hostosion . lemelih-| am . saphara . negon .  
 zarmyhel . geriston . zimphoros . | hocho .  
 hadalomob . nagem . nagenay . megos . maymogos . |  
 semazihar . helaph . herlo . holopherno . lopheo .  
 hornob-| ahoceo . nydeht . herihetil . rognohon .  
 nydocricib . negal . | neguabel . momoht . hemel .  
 gemoht . sagnanar . clarapalos . | zenozmyhel . Iesagat .  
 geuoz . hamel . guara . maziell . | gerathar .  
 sathamyanos . sahamuham . guamazihel . mac-

[43v]

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

## [XLVI. Fifth Terminus.<sup>1</sup>]

Semathy + motheham +  
 semathyotheos + hesapopa +  
 hesaphopanos + gramyhel +  
 garamanas + saphomoron +  
 gelbaray + ieblaray + hetidiham  
 + henzan + hezidiham +  
 canazpharis + hanthesion +  
 canastphasis + holithos +  
 hosschihon + samatihel +  
 ramaihel + semiramohht +  
 sathanos + gecabal + hostosion +  
 lemeliham + saphara + negon +  
 zarmyhel + zamyrel + geriston  
 + zymphoros + hocho +  
 hadalomob + nagem + nagenay  
 + megos + naymogos +  
 semazihar + helaph + herlo +  
 holopherno + lopheo +  
 hornobahoceo + nydeht +  
 herihetil + rognhon +  
 nydocricib + negal + neguabel +  
 memoht + hemel + gemoht +

1. Cp. Ars Not.

-| hel . hemal . usyon . lamal . raguam . sablachom .  
sabsacom.

sagnanar + clarapalos +  
zenozmyhel + iosagat + genoz +  
hamel + guara + maziél +  
guaramaziél + gerathar +  
sathamyanos + sahamuham +  
guamazihel + machelaglilos +  
geraguaht + sathammyham +  
huriel + phalomagos +  
phalomgros + iotho + megon +  
saraht + saaysac + horamylichos  
+ carmelichos + hezaladuha +  
hezeladam + hisihel + hemal +  
usyon + lamal + raguam +  
sablathom + sabsacom.

I. Cf. Ars Not. :

## Serognegos uel seregnegos

geronehos . | samanachor . | sazanachoray . |  
zamachoray . sanatihel . lamamathios . sanaziél . cha-|  
myquiol . zazarahel . kyrion . zamynel . kyris . cremem  
-| on . caristomon . sacronomay . soromono .  
hestimpandos . | Iechampanidos . [ietham . panydos .]  
methalamathon . merassamaty . saba-| arna .  
helnhama . guathamal . hemdamyhos . thega . my-|  
habal . teguamathal . cathanathel . theogethos . cehogn-  
| os . sananazihel . cathanathel . cehogethos .  
cehognos . | canazay . teneloyhos . zenelyhos .  
cathalihel . theome-| guos . lapdamylon .  
landamelyhon . Ierothyhon . lapd-| amozyhon . homen .  
samal . samochia . homy . amal . | samaziho .  
sathamenay . samohaya . sathonomay . ge-| romaziél .  
haccho . macalon . hothemegalón . guetaza-| manay .  
hazatamel . hazabanas . Iechro . tynognale . | sehor .  
gehoraia . haramanay . harathaciel . hazabamoht . |  
hamyhton . lapdaas . hazatham . thihel . hazabanos . |  
hamacon . hamamabyhon . samalyhon . samalerihon .

[44r]

usiologihon . legyn . heleys . hymon . machitilon .  
theos . | helotey . sarramazili . samachily . helamon .  
chihamon . vel . chilamon . hel . lamochyamón . lagay .  
lemechiél . semezi-| hel . laymos . lanos . hazamathon .  
themohan . thanacon . | theon . natharathon .

## [XLVII. Sixth Terminus.]<sup>1</sup>

Serognegos + geronehos  
+ samanachor + sazanachoray +  
zamachoray + sanatihel +  
lamathios + sanazihel +  
thamyquiol + zazarahel +  
kyrion + zamynel + kyris +  
crememon + caristomon +  
sacronomay + soromono +  
hestimpandos + ietham +  
panydos + methalamathon +  
merasamaty + sabarna +  
heluhama + guathamal +  
hemdamyhos + thega + myhabal  
+ teguamathal + chathanathel +  
theogethos + cehognos +  
sanazihel + cathanathel +  
theogethos + tehognos + canazay  
+ teneloihos + zenelyhos +  
cathaliel + theomeguos +  
lapdamylon + landamelyhon +  
ierothihon + lapda + mozhia +  
homen + amal + samochia +  
homy + amal + samaziho +  
sathamenay + samohaia +  
sathomonay + geromazihel +  
hoccho + macalon +  
hothomegalon + genetazamanay  
+ hazatamel + hazabanas +  
iechro + tynognale + sehor +  
gehoraia + haramanay +  
harathacihel + hazabamoht +  
hamyhton + lapdas + hazathan  
+ thihel + hazabanos + hamacon  
+ hamamalyhon + samalyhon +  
samalerihon + usiologihon +  
legyn + heleys + hymon +  
machitilon + theos + heloty +  
sarramazili + samachili +  
helamon + chihamon + hel +  
lamochiamon + lagay +  
lemechiél + semezihel + laymos  
+ lanos + hazamathon +

**Magnus uel magnys** magnol . nazihacol . naziathos . heliam . mathon . saphar . haza-|chon . gemehihel . Iomorihel . samaychel . sazanyhel . saramel . sezi-|mel . lebathon . Iarachon . Iaratham . basihias . lamuay . ronala . |mathacon . rasiohs . layna . choro . laymateram . labynequal . sto-|mycros . bazihos . lamua . labimegas . herezemyhel . pheamycros . |negemezihol . relmalaguoram . hanamyhos . hanomos . gracos-|ihos . gracomessihos . sothiron . geuzepha . chelahel . zopascanel-|yhos . zepastonomos . hamaraziohs . zenaziel . geramathiel . |gecramathiol . hasaguar . hasagiri . paramyhot . hapasyri . hara-|namar . senales . hasagnanamar . semagel . secastologyhon . [genagnolos .] heuag-|nolothegos . sozor . hamay . seroguomay . sorosomay . Iam-|aramos . remolithos . lammaramos . zenon . Ierolen . zabay . |peripaton . haryhat . hananyhos . crastozios . graguomoyu-|hos . sichiron . geuzempha . zezael . sephastaneos . hamaristi-|gos . senazihel . geramatihel . pazomyhol . haphasy . zyhaza-|nagar . senahel . secasehagihon . geuaguolos . hegonele . thegos . |sorozomay . sozor . vel soror . hamay . Iamaramos . zelyhon . |Iezolen .

## Remolithos uel R-|

[44v]

**emolohos** . ypomehiles . hazimelos . samal . haz-|ara . magos . gelomyhel . gezeno . meg-|ual . hanacristos . hanaipos . gemotheon . samahot . helyhemon . hiala-|mun . salamyhym . hamyuos .

**themohan + thanathon + theon + natharathon.**

I. Cp. Ars Not.

## [XLVIII. Seventh Terminus.]<sup>1</sup>

**Magnus + magnol + nazihacol + nazihathos + heliam + mathon + saphar + nazachon + gemehihel + iomorihel + sanayhel + sazanyhel + saramel + semyhel + sezimel + lebathon + iarachon + iaratham + basihias + lamnay + ronala + mathathon + rasiohs + layna + choro + laymatham + labynequal + scomycros + bazihos + lamna + labnnegas + herezemyhel + pheamicros + negemezihol + relmalaguoram + hanamyhos + hanomos + gracosihos + gracomessihos + sothiron + genozepha + chelahel + zopascanelios + zepasconomos + hamarizihos + zenazihel + geramathiel + gecramathiol + hasaguar + hasagiri + paramyhot + hapasiry + haranamar + senales + hasagnanamar + semagel + secastologihon + genagnolos + hagenolo + thegos + sozor + hamay + seroguomay + sorosamay + iamaramos + remolithos + lammaramos + zenon + serolen + zabay + peripaton + harihat + hananyhos + crastrosihos + graguomoysihos + sichiron + genozem pha + zehahel + sephastaneos + hamaristigos + senazihel + geramacihel + pazamyhol + haphasy + zihazanagar + senasel + secasehogyhon + genaguolos + hegonele + thegos + sorozamay + sozor + hamay + iamaramos + zelihon + iezolen.**

## [XLIX. Eighth Terminus.]<sup>1</sup>

**Remolithos + ypomehiles + hazimelos + samal + hazaramagos + gelomyhel + gezeno + megual + hanacristos + hanaipos + gemotheon + samahot + helihemon +**

I. Continuation  
Not. 127i.

gezelihos . sartharay . sarthamy . | gechora . maray .  
gechoramy . Ieguoram . myhamy . theos . agios . |  
crehamuos . Iskyros . athanathos . probihos . meguon .  
hacazmazy . | hecohy . uriel . Iebozihel . sarib . rogay .  
halomora . sarahihel . hecamaz-| ihel . sezamagua .  
Iechar .

**hialamum + salamyhym +  
haminos + gezelihos + sartharay  
+ sarthamy + gechora + maray  
+ gethoramy + ieguoram +  
myhamy + theos + agios +  
crehamnos + yskyros +  
athanathos + probihos +  
meguon + hacazamazay +  
hecohy + uryhel + iebozihel +  
sarib + rogay + halomora +  
sarahihel + hechamazihel +  
sezamagua + iechar.**

[L.]

[J3] Part 3.

**NYNE** prayers are sett in the  
beginninge | which doo last unto this prayer .  
**helisthemaht hazara-| m** wherof the firste 8 are a  
preparatyon 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 bre-| ke of the daye and no  
more to be sayd that day and the 9 owght | alwayes  
to be sayd in the beginninge of the prayers that  
folowe-| th those 8 and in the ende of them also,

NINE prayers are set in the  
beginning which do last unto this  
prayer: '**Heliscemaht, hazaram'** (XVI)  
whereof the first 8 are a preparation of  
the way to work and to prepare the work  
to obtaine, but the 9 is of the effect of  
this work. As for the first 8, they ought  
to be said every day that you will work,  
very early in the morning before the  
break of the day, and no more to be said  
that day. And the 9 ought always to be  
said in the beginning of the prayers that  
followeth those 8, and in the end of  
them also.

Novem  
orationes sunt  
in principio  
posite usque  
ad illam  
orationem:  
'Helistemaht,  
hazaram...',  
quarum octo  
sunt  
preparacio  
vie [S4 fol  
121v] ad  
operandum et  
preparacio  
operis ad  
obtinendum,  
sed nona est  
prima oratio  
de  
intrinsecitate  
huius operis.  
de octo dico  
[tibi] quod  
summo mane  
paululum  
ante  
crepusculum  
matutinum  
ante  
inceptionem  
operis  
cuiuslibet diei  
ipse sunt  
preferendae,  
et non oportet  
de tota die  
amplius, de  
nona dico,  
quod semper  
in principio  
orandi per  
orationes  
alias ab illis  
octo  
praedictis et

after that there be othere 8 | prayers folowing  
which be called the **8 termes** and the be good | to  
cause yow to obtayne your request at godes hande,  
so upon þ<sup>e</sup> | 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 shalte fynde wrytten after  
that Is to say the 23, 24, 25, 26, 27, 28, 29, 30, 31,  
32, and these muste ye saye | w<sup>t</sup> greate deuocyon.

After that yow shall pawse a whyle remem-| bring  
your petycion and rehersing It and then shall ye  
saye | the **8 termes** afore wrytten and in the ende  
of euery **terme** | yow shall powse a lytle and  
reherse your petycion. After þ<sup>t</sup>

[45r]

when yow haue thus donne once in the morninge  
yow must doo | so agayne abowt the 3 hower, and  
lykewyse abowt the middaye & | then yow may  
dyne.

the day folowinge þ<sup>t</sup> is to saye upon | saturday  
yow moste doo euen as ye did the day before in  
any | wyse upon the sonday yow shall doo  
lykewyse sauinge þ<sup>t</sup> yow | shall nott fast but that  
yow may eatte fyshe or fleshe as ye | will but  
moderately, then after noñe 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 petycion be graunted then shall ye doo as  
yow | shall be taught in this booke, and yf hit be  
denyed then shall yow | awayte another tyme and  
in the meane whyle ye shall prepare | your selfe  
better that yow may obtayne your petycion:

**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

After that there be 8 other prayers  
following, which be called the **8 terms**,  
[or "Ends"] and they be good to cause  
you to obtain your request at God's  
hand, so upon the Friday after you have  
truly repented yourself and confessed,  
you shall fast bread and water, and very  
early in the morning before the break of  
the day, thou shalt say 10 prayers which  
thou shalt find written after, that is to  
say, the 23, 24, 25, 26, 27, 28, 29, 30,  
31, 32. And these must ye say with  
great devotion.

After that you shall pause a while,  
remembering your petition and  
rehearsing it, and then shall ye say the **8  
terms** afore written, and in the end of  
every **term** you shall pause a little and  
rehearse your petition. After that, when  
you have thus done once in the  
morning, you must do so again about  
the 3 hour, and likewise about the  
midday, and then you may dine.

The day following, that is to say  
upon Saturday, you must do even as ye  
did the day before. In any wise upon the  
Sunday you shall do likewise, saving  
that you shall not fast, but that you may  
eat fish or flesh as ye will, but  
moderately. Then after noon, that is to  
say when ye have prayed 3 times, then  
in the night following shall be revealed  
unto you by an angel, whether you shall  
obtain your petition or no.

If your petition be granted, then  
shall ye do as you shall be taught in this  
book, and if it be denied, then shall you  
await another time, and in the  
meanwhile ye shall prepare yourself  
better, that you may obtain your  
petition.

**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 ought to be said

of your praying softly and allwayes at the | ende  
of them to rehearse your petycyon, then yf p<sup>t</sup> be put  
| backe that thou dost nott obtayne, then doo as  
yow dyd the | fryday saturday and sonday before  
sauynge that upon the | sonday in stede of your  
fast yow shall geue almose to 3 poore | folke  
charytably and w<sup>t</sup> 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  
peradventure | god will haue mercy upon the, but  
in the latter prayers p<sup>u</sup> | must change thy petycyon  
that is to saye p<sup>u</sup> 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 otherwyse | he shall be openly plaged  
of god, in those greke,

[45v]

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 thou |  
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 dyuerse 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 p<sup>e</sup> | ffor thus  
were the wyse men wont to doo to cume 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  
obtaine | then must p<sup>u</sup> worke as here after  
folowythe, that is to saye p<sup>e</sup> | 4, 8, 12, 16, 20, 24,  
28, 32 of the moone in the morning thou | shallte  
say these prayers folowyng once about 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  
plaged 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.

### [LI. The first purification.]<sup>1</sup>

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

1. S4: Prima  
Mundacio.

| cloke oonce abowt 9 of the cloke and oonce at evening þ<sup>t</sup> is to say | **assaylemaht and nazaihemaht lameht leynaht, | O most high and Inuisible god theos, and I beseche the o | my lorde** and that which Is the prologge that Is to saye | **o most hyghe and Inuisible god,** but that those 3 fyrst | prayers are of the secretes of this arte, **alpha et omega** | and **helischemaht and theos megale patir** with | there prologe **o almyghte and euerlastinge god the | father the lyght** which ought to be sayd after yt must be sa-| yd fyrst

and after that lett **hassailemaht** be sayd but | yow must fyrst pawse a lytle and rehearse your petycyon þ<sup>t</sup> | same most holy prayer **lameht ragna** with his parte | folowinge **Semeht Segahht** with his prologge ought to | be sayd the fyrst daye of the moone 4 tymes that Is to | saye early in the morning abowt 3 of the cloke oonce,

[46r]

abought 9 of the klok, 3 abowght myddaye, 3 and the 3 | moondaye ye must saye It thryse that Is to saye In the | morning oonce, abowte 9 of the klokke oonce, and abowt | the myddaye oonce, the 3 daye of the moone It must be sayde 3 | In the morninge oonce, abowte 9 of the cloke oonce, and abowte | 12 of the cloke oonce, the 6 daye of the moone It must be sayde | twyse that Is at 9 of the cloke oonce, and at 12, the 9 daye | It must be sayd 3 in the morninge 3 at 9 of the cloke 3 and 3 | at 12, the 12 daye It must be sayd 3 in the murning [sic] 3 at 9 of | the klokke 3 3 at noune and 3 at nighte the 15 day It must be | sayd 3 in the morninge at 9 of the cloke 3 at 12 of the cloke | 3 and 3 at nyghte, and upon the 18 daye, 21 daye, and the 23, | 26, 29, and 30 daye ye must say them euyne as yow dyd up-| on the 15 daye **but note that this prayer must be | sayd** in greate chastite and cleines.

morning thou shalt say these prayers following once about 3 of the clock, once about 9 of the clock, and once at evening, that is to say, "**Assaylemaht and nazaihemaht lameht leynaht, O most high and invisible God theos**", and "**I besech 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 "**helischemaht**" 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 part following "**Semeht Segahht**" with his prolog 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, 3 about midday, 3, and the 3 moonday ye must say it thrice, that is to say in the morning 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 12.

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, at 12 of the clock 3, and 3 at night.

And upon the 18th day, 21st day, and the 23rd, 26th, 29th, and 30th days ye must say them even as you did upon the 15th day. **But note that this prayer**

**must be said** in great chastity and cleanness.

it is good to be sayde | also agaynst all perrylls and daungers of fyer beastes and | dyuells but then yow nyde not haue respecte to the day our | hower, but that most holy prayer **hazaram hihel** w<sup>t</sup> his | 4 partes folowinge which be these **hihelma helma** & | c. **agloros theomythos and c, megal agal and** | c. **hamicchiahel and c.** with there prologges which are | these **confyrme strengthen** and c. **almighty and euerlastinge** | **god** and c. **o the truthe the waye** and c. **I wretched synner** & | c. as the ly be fore in order owght to be sayd plesauntely and | with good deuocyon after the forsayd prayers **lameth ra-| gua** the same dayes and howers excepte hit be in one | cause that when your petycyon Is for some great busy-| nes as to speke with sprytes or to se the deyte, then it | ought nott to be sayd but oonce that is to say in the morn-| inge

but when yow aske for scyence or knoledge or to be | saued from euylles, or for the knoledge of the heauens & | angells and there seales or suche thinges then muste ye <sup>[46v]</sup> doo as Is afore sayde of **lameht . ragna .** and this pray-| er hathe the same effycacye and strengthe that **lameht . | ragna .** hathe and sumwhat more specyall or that Is better | excepte it be in case p<sup>t</sup> yow wil aske of p<sup>e</sup> celestyall sprytes any | greate or harde thinge as to come doune and speke to a man or | ells to constrayne the sprytes of p<sup>e</sup> ayer or of p<sup>e</sup> earthe to cume | and obey yow

and this prayer **Semoht . Gehel .** and p<sup>e</sup> other | **Almighty And euerlasting Gog,** [sic] and this other pra-| yer, **Semoht lamen,** with this **O Jesu,** shall be sayde in | those dayes in the which p<sup>e</sup> other owght nott to be sayde as Is | before appoynted that the shulde not be sayde as p<sup>e</sup> 2 day of p<sup>e</sup> | moone the 5, 7, 14, and so forthe of other as Is apperythe | before and not yf any man hathe any greate cause beforre | a Iudge which cane nott be

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], "Hamicchiahel ..." [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 "lameht ragna" [XXVIII] and this prayer hath the same efficacy and strength that "lameht ragna" hath, and somewhat more special, or that is better, except it be in case that you will ask of the celestial spirits any great or hard thing, as to come down and speak to a man, or else to constrain the spirits of the air or of the earth, to come and obey you.

And this prayer "Semoht Gehel" [XXXIX] and the other "Almighty and everlasting God" [XL], and this other prayer "Semoht lamen" [XLI] with this "O Jesu" [XXVI] 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

determinyd, then þ<sup>e</sup> daye before | he shall go to þ<sup>e</sup> courte to playte his cause lett him fast breade | and water and after lett him saye twysy these 3 prayers | folowinge softly **Semoht Gehel** and cc.

**Almighty | And euerlasting God and Semoht lamén**, and | there shall be suche wysdome and eloquence gyuen him in | propownding of his cause þ<sup>t</sup> he shall soune obtayne but he | must be chast and clene also yow ought to say this prayer | with **lameht Ragna**, when any spryte is called and | dothe come that yow may auoyde þ<sup>e</sup> perylls and daunger | and to abtayn wysdome and eloquence to speke boldly | unto the sprite that Is called.

**Now Seing** that he | shall doo no other thinge although he hath done nor th- | ought upon any syne yet lett him contynually pray upon | god in other howres then in the fyrst appoynted howres | with the 6, 10, and 12 prayers and in the morning lett | him go to the chyrche and as he goeth lett hym saye the | 16 prayer and in the chyrche lett hym saye the 22 pra-

[47r]

yer and also þ<sup>e</sup> 14, 24, 21, 32, 33, 34, 29, 30, and so lett hym doo | contynually by þ<sup>e</sup> space of 20 dayes, and lett hym alwayes | take dylygent hyede that he fall in to no syn, and yf by cha- | nce he fall into syn lett him forthewith repent and be confess- | ed and yf he cane lett him fast contynually yf nott lett him | release the oone, but by the space of 7 in order he must fa- | st and abstayne from all dedely syn

then lett hym haue awa- | re and a faythfull priste which may saye unto hym matters | pryme and howres and a masse of the holy gost and in his int- | royt lett hym say þ<sup>e</sup> 13 prayer, and after the offertory the 9 | prayer, then take francumsence and incense and cence the alter | saying þ<sup>e</sup> first prayer and be cause the holy fathers did trust in þ<sup>e</sup> | sayntes þ<sup>t</sup> were there named therefore thei did so, and yf he that | shall worke haue more douocyon to any other sayntes then be ther | named lett hym change name for name for faythe dothe alwa- | yse worke as I sayd before

which can not be determined, then the day before 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 lamén..." [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 cleane. 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.

[LII.]

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<sup>1</sup> 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 because 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 lett þ<sup>e</sup> 2 prayer be sayde In-| imedyatly and after te igitur in the masse lett be sayd the 3, 4, | 5, 7, 8 prayers and so in consecrating of þ<sup>e</sup> body of chryst, let the | pryst praye for hym þ<sup>t</sup> shall worke, þ<sup>t</sup> thorow the grace of god | he may obtayn the effecte of his petycyon and so must þ<sup>e</sup> pryst | doo in all his prayers that he shall saye for hym þ<sup>t</sup> shall worke | but adde nothinge ells to then [sic], also after þ<sup>t</sup> posconione þ<sup>e</sup> pryst | shall saye the 26 prayer and after masse he that shall worke | shall receue þ<sup>e</sup> sacrament [sic] sayng the 19 and 20 prayer, but lett | hym take heed þ<sup>t</sup> he receue nott þ<sup>e</sup> body of chryst for an euille | purpose, for þ<sup>t</sup> were dethe unto him, wherfore sum man haue | entytuled this booke callinge It þ<sup>e</sup> dethe of þ<sup>e</sup> soule and þ<sup>t</sup> is trew | to them that worke for an euil entente and purpose & nott to | haue sume scyence or sume good thinge, for þ<sup>e</sup> lorde sayeth aske & | It shall be geuen yow seke & ye shall fynde & in an other place | he sayeth where 2 or 3 are gatheryd to gether in my name I ame [47v] in the myddest of them and euery thing that thei shall | aske the father in my name and he will fullfyll and doo it.

The prayers whereof sum are named before | and sume here after are thes.

**Agla** the lighte the truthe 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 fumygatyon, and for this | Holy sacrafyce of o<sup>t</sup> lorde Iesus Christ and by the merytes of | the gloryous virgin marye mother of thy sone our 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

Then let the 2nd prayer be said immediately and after *te igitur* 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, wherfore some men have entituled 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 fulfill and do it."

[LIII]

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

[First Oration.]<sup>1</sup>

AGLA, the light, the truth, the life, and the way, merciful judge, the way, the strength, by thy patience conserue and help me. (*Here recite the petition -- if for the [vision of the] Deity, say as follows*) and help me in this holy vision, and for thy great mercy have mercy upon me, and for the service of this holy fumigation, and for this holy sacrifice of our Lord Jesus Christ and by the merits of the glorious virgin Mary, mother of thy son our Lord Jesus Christ and by the

1. S4, S5, GH: Prima oracio. Cf. Ars. Not. 53.

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.

merits of the holy apostles,  
Peter, Paul, Andrew, James,  
Philip, Bartholemew,  
Mathew, Simon, Thadee,  
Lyne, Clete, Clement, Sixtus,  
Cornelius, Cypriane,  
Laurenas, Grisogone, John,  
and Paul, Cosme, and  
Damiani, and all thy saints,  
through whose merits and  
prayers... (*Here recite the  
petition -- if for the [vision of  
the] Deity, say as follows*)  
thou wilt grant me thy holy  
vision through thy son, our  
Lord Jesus Christ. Amen.

**monhon** lorde holy father almighty 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<sup>c</sup> all | his mynde  
and all his harte by thy holy sprite confyrme and |  
strengthen me ::: **recita peticionem sed per deitate  
dic vt sequit-**|

[48r]

**ur** ::: that I may se the, blysse me this day and  
order all my | actes and deeds toward this holy  
syghte and contynually lygh-| ten with thy hooly  
visitacyon. Amen.

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

#### [LIV. Oration 2.<sup>1</sup>]

1. Cf. [Ars.  
Not. 128.](#)

**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 visitation. Amen.

#### [LV. Oration 3.<sup>2</sup>]

2. Cf. [Ars.  
Not. 129.](#)

**Tetragrammaton**, look 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

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 þ<sup>e</sup> mowthes of them that  
loue | the. Amen.

**Hely** god the creator adonay of all Inuysyble  
creatures m-| ost godely father which abydest  
euerlastingly in þ<sup>e</sup> lyght | inaccessyble and before  
the begininge of the worlde disposyng & |  
gouerning all thinges I doo make intercessyon to  
thy euerlastin-| g and incomperhensyble deyte  
withe most humble wordes þ<sup>t</sup> þ<sup>e</sup> | effect of this  
sacramentall and mistycall worke thorow thy |  
power and thy holy angells may so appere in me :::  
**dic tuã | petycionem sed per deitate dic ut  
sequitr :::** that þ<sup>e</sup> syghte and | beholdinge of thé  
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  
euerlastingly. Amen.

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

[48v]

all workes, and Holynes dothe by these precyous

discerner of them (*Here  
recite the petition — if for  
the [vision of the] Deity, say  
as follows*) therefore I  
beseech that the marvellous  
grace of thy holy sufferance  
may vouchsafe to fill in me  
the power of this holy vision  
and power into me so much  
strength to the honor and  
glory of thy name which dost  
schid out thy prayse into the  
mouths of them that love  
thee. Amen.

### [LVI. Oration 4.]<sup>3</sup>

**Hely** God, the creator,  
Adonay, of all invisible  
creatures, most Godly father  
which abidest euerlastingly  
in the light, inaccessible and  
before the beginning of the  
world, disposing and  
governing all things, I do  
make intercession to thy  
everlasting and  
incomprehensible Deity with  
most humble words that the  
effect of this sacramental and  
mystical work through thy  
power and thy holy angels  
may so appear in me (*Here  
recite the petition -- if for the  
[vision of the] Deity, say as  
follows*) that the sight and  
beholding of thee may shine  
in me and by the names of  
thy holy angels it may  
abunde and increase in my  
mind and memory, that I  
may know the works of thy  
holy vision and that it may  
shine in me euerlastingly.  
Amen.

3. Cf. [Ars.  
Not. 130.](#)

### [LVII. Oration 5.]<sup>4</sup>

**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

4. Cf. [Ars.  
Not. 135.](#)

sac-| ramentes of thy holy angells graunt unto me  
that thing | which I desyer ::: **recita tuam  
peticionem per deitate dic | ut sequitur** ::: for I  
beliue þ<sup>t</sup> I shall se þ<sup>e</sup> grace and glor-| ye of thy  
Holy deyte w<sup>t</sup> owt any euil Intent. Amen.

reason, all communication,  
all works, and holiness doth  
by these precious  
sacramentes of thy holy  
angels grant unto me that  
thing which I desire. (*Here  
recite the petition -- if for the  
[vision of the] Deity, say as  
follows*) for I believe that I  
shall see the grace and glory  
of thy holy Deity without  
any evil intent. Amen.

**hamphimethon** heloy most merc-| yfull  
creator the | gyuer of influence, and þ<sup>e</sup> reformer of  
all lyuing soules, þ<sup>e</sup> | allower & orderer of all good  
willes bow doune thy selfe | and looke must  
godely to my mynde þ<sup>t</sup> that which I most | humbly  
desyre of y<sup>e</sup>, of þ<sup>e</sup> abundance of thy mighty power  
| thow wylte graunte it me lyke as before Is  
promysed | me. Amen.

[LVIII. Oration 6.]<sup>5</sup>

**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  
godely to my mind that that  
which I most humbly desire  
of thee, of the abundance of  
thy mighty power, thow wilt  
grant it me like as before is  
promised me. Amen.

5. Cf. [Ars.  
Not. 137.](#)

**Iamyhara uel Hamyhamy-**  
**haram** allmighty and mercyfull father þ<sup>e</sup> gove-|  
rner of all creatures, þ<sup>e</sup> euerlastinge | Iudge, o<sup>f</sup>  
refuge, and lorde of all lordes which haste wo-|  
uchssafe to geue to thy sayntes wysdome holynes  
and | glorye that I may se thy mervells which  
descenest [sic] & | Iudgest all thinges lyghte my  
harte this daye with þ<sup>e</sup> | shyne of thy clerenes  
clennes and holynes ::: **dic pet-| itionem tuam sed  
per deitate dic ut sequitur** ::: that I | may know  
understonde and se th [sic] face and thy glorye, |  
and that I maye Se thy glorye Is All my desyer. |  
Amen.

[LIX. Oration 7.]<sup>6</sup>

**Lamyhara**<sup>7</sup> almighty and  
merciful father, the governor  
of all creatures, the  
everlasting judge, our refuge,  
and Lord of all lords, which  
haste 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 thy face  
and thy glory, and that I may  
see thy glory is all my desire.  
Amen.

6. Cf. [Ars.  
Not. 138.](#)

7. So S4, GH.

[49r]

**Hanazay uel Halacazay** zarahoren . |  
 hubisenaar . ghu . hirbaionay . gynbar . zanaile .  
 selchora . <ze-| lchora .> zelmora . hiramay .  
 iethohal . ysaramel . hamatha . | mathois . iaboha .  
 gechors . cozomerag . zosomeraht . hamy .|  
 phodel . denos . gerot . haoalos . meliha . tagahel .  
 sechamy .| salyhelethon . monocogristes .  
 lemenron . hachagnon . ham-| yhon. <Amen.>

[LX. Oration 8.]<sup>8</sup>

**Hanazay + zarahoron +  
 hubisenaar + ghu +  
 hirbaionay + gynbar +  
 zanailt + selchora +  
 zelmora + hiramay +  
 iethohal + ylaramel +  
 hamatha + mathois +  
 iaboha + gethos +  
 cozomerag + zosomeraht +  
 hamy + phodel + denos +  
 gerot + hagalos + meliha +  
 tagahel + sechamy +  
 salihelethon +  
 monocogristes + lemenron  
 + hachagnon + hamyhon.**

8. Corrected  
 per S4, GH.  
 Cf. Ars. Not.  
 Glose de la  
 version B, §  
 140, V p.  
 197.

The englishe of þ<sup>e</sup> prayer þ<sup>t</sup> goeth before.

**Ianemyer vel Zanamyher:** | on [sic]  
 greate meruelous and euerlastinge god, þ<sup>e</sup> angell  
 of the | euerlasting cowncell þ<sup>e</sup> disposer maker and  
 orderer of all | vertues this daye garnyshe my  
 understanding, & encrea-| se In me reason þ<sup>t</sup> I may  
 repent & mak me clere & geue | unto me þ<sup>e</sup> same  
 knowledge & understonding þ<sup>t</sup> thou hast | geuyn  
 other creatures to pronounce þ<sup>e</sup> names of þ<sup>e</sup>  
 celesty-| all angells, & graunte unto me þ<sup>e</sup> same  
 scyence & puern-| es accordinge to thy  
 promysse ::: **dic petitionem tuam | sed per deitate  
 dic ut sequitur** ::: and geue unto me effe-| cte of  
 thy visyon þ<sup>t</sup> I may discerne it. Amen.

[LXI.] The English of the prayer  
 that goeth before.<sup>9</sup>

9. Cf. [Ars.  
 Not. 139.](#)

**Ianemyer** one, great,  
 marvellous, and everlasting  
 God, the angel of the  
 everlasting council, the  
 disposer, maker, and orderer  
 of all virtues, this day  
 garnish my understanding  
 and increase in me reason,  
 that I may repent, and make  
 me clear, and give unto me  
 the same knowledge and  
 understanding that thou hast  
 given other creatures to  
 pronounce the names of the  
 celestial angels, and grant  
 unto me the same science  
 and pureness according to  
 thy promise, (*Here recite the  
 petition — if for the [vision  
 of the] Deity, say as follows*)  
 and give unto me affect of  
 thy vision that I may discern  
 it. Amen.

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

[LXII. Oration.]<sup>1</sup>

**Hadyon + usyon +  
 beholding with thy eternal  
 conspiracy all powers,  
 kingdoms, and judges,  
 administering all manner of  
 languages to all, and the**

1. Per S4,  
 GH. Compare  
[Ars. Not. 141](#)  
 ("[Vision...](#)")

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 commendat et in me perfectæ compleantur.  
Amen.

[49v]

**Hely** azelechias neloreos mohan zama |  
Sarnelohatehus Saguah̄t . adonay . zo-| ma  
lenezothos lithon Ietemothon . Sabahot, and | thow  
mercyfull god conffyrme thy promyses in me |  
lyke as by the same wordes thow dyddest confyr-|  
me It to king . Salomon . and by syde, them to  
Ihon . | and . paule. send unto me O lorde thy  
powre ow [sic] of | heauen þ<sup>t</sup> It may Illumyne my  
harte, and confyr-| me my mynde, & comfort O  
god my understandinge | & my soule, renew me  
and washe me w<sup>t</sup> the waters | which are aboute the  
heavens, and power owt of thy | sprite into my  
flesche and into my bowelles to do | and performe  
thy Iudgements w<sup>t</sup> humblenes and | charyte  
wherw<sup>t</sup> thow hast made heauen & earthe & | hast  
formed & created man to thyn owen simylytude |  
& lykenes shide þ<sup>e</sup> lyght of thy bryghtnes into my  
un-| derstanding þ<sup>t</sup> I beinge grownded and rooted  
in thy | mercy may loue thy name, & know & se  
and wursch-| ippe the that I may obtayne and  
understande all þ<sup>e</sup> | wayes of this arte þ<sup>t</sup> I maye  
obtaine þ<sup>e</sup> visyon or | syghte of the for þ<sup>e</sup> which  
all þ<sup>e</sup> mysteres of fygyres | and holynes are sent  
of god by the handes of his | angells, all which  
thinges I besiche the I may haue | and know in my  
harte and in þ<sup>e</sup> understandinge of | my mynde þ<sup>t</sup> I  
may obtayne þ<sup>e</sup> effecte of this ar-| te truely thorow  
the power of thy glorious and | holy name. Amen.

glory of thy vision, and of  
whose power there is no end;  
restore and increase I  
beseech thee, my heart, my  
will, my tongue, my work,  
purifying and absolving my  
spirit, and grant that I may  
behold thy living face and  
whatever thy divine authority  
commendeth necessary in  
this art, perfectly fulfill them  
in me. Amen.

### [LXIII. Hebrew Oration.]<sup>1</sup>

**Hely + azelechias +  
neloreos + mohan + zama +  
sarnelohatehus + saguah̄t +  
adonay + zoma +  
lenezothos + lithon +  
ietemothon + sabahot,** and  
thou, merciful God, confirm  
thy promises in me like as by  
the same words thou didst  
confirm it to king Solomon,  
and beside him to John and  
Paul. Send unto me, O Lord,  
thy power of Heaven that it  
may illumine my heart and  
confirm my mind, and  
comfort O God my  
understanding and my soul.  
Renew me and wash me with  
the waters which are above  
the heavens, and pour out of  
thy spirit into my flesh and  
into my bowels, to do and  
perform thy judgements with  
humbleness and charity,  
wherewith thou hast made  
Heaven and Earth, and hast  
formed and created man to  
thine own similitude and  
likeness, shide the light of  
thy brightness into my  
understanding that I, being  
grounded and rooted in thy  
mercy, may love thy name,  
and know and see and  
worship thee, that I may  
obtain and understand all the  
ways of this art, that I may  
obtain the vision or sight of  
thee, for the which all the  
mysteries of figures and  
holiness are sent of God by  
the hands of his angels, all  
which things I beseech thee I

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.

[50r]

**Sadyon vel Herlon** I know þ<sup>t</sup> I delyg-| ht **[LXIV. Oration 9.]**

in the greate and meruelous and ineffable worke,  
and | that you wilte geue me the sighte which thou  
hast prom-| ysed to them y<sup>t</sup> haue this worke  
acordinge to thy greate | and incomperhensible  
truethe **theon . hatagamagon . | haramalon .  
zamoyma . thamasal . Ieconomarum . |  
harionathor . Iecomagol . gelamagos .  
remelyhot . re-| manthar . hariomagalathar .  
hananehos . ueloman-| nathar . haiozoroy .  
Iebasaly.**

**Sadyon** I know that I delight  
in thy great and marvellous  
and ineffable work, and that  
you wilt give me the sight  
which thou hast promised to  
them that have this work  
according to thy great and  
incomprehensible truth.  
**Theon . hatagamagon .  
haramalon . zamoyma .  
thamasal . iecomaril .  
harionathor . iecomagol .  
gelamagos . remelihot .  
remanathar .  
hariomagalathar .  
hananehos . velomanathar .  
haiozoroy . iebasaly.**

by these most sacred | and most glorious and  
profoude mysteryes of god & | by the most  
precyous clennes and vertu of thy visyon |  
encrease in me & fulfill þ<sup>t</sup> þ<sup>u</sup> haste begonne &  
reforme þ<sup>t</sup> | thou hast shewed in me, zemabar .  
henoranaht . grenail . samzatham . Iecornazay .

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,**

Compare [Ars  
Not., Oration  
12.](#)

fundamentum . altissime . | omnium . bonitatum &  
scientiarum . atque . vertutum . tribue | famulo tuo  
tibi displicentia vitare contagia et lauare | et tua  
veritate pura et intentione sancta possim satia-| ri  
ut tuam promissionem toto corde desiderans et  
possi-| dens in omnibus tam vertutibus quam  
puritatibus et | vitiorum absolutionibus precipue  
per hæc sancta mi-| steria videar et cognoscar  
adipisti et bene in ista arte | proficiar penitus<sup>1</sup>  
laudabilis ac pro sancta visione | mundus.

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

1. Ars. Not.  
also reads  
"penitus", but  
GH reads  
"peritus".

mysteries to arrive at and better attain that art, praiseworthy, and pure for the sacred vision.

**Hely** reuerende allmyghte and gouernor of the |  
superyor angells and archangells and all |  
celestyall creatures and also infernall of whose ple  
-| ntyfull goodenes It cōmeth þ<sup>t</sup> we do thé any  
good seru-

[50v]

ice, whose power governeth þ<sup>e</sup> 4 partes of the |  
worlde which haste created man of boones soule |  
and sprite to thyne owne symylitude and lykenes  
gyue | unto me the knowledge of thys arte :::: **dic**  
**peticionem | tuam sed pro deitate dic ut sequitur :::**  
and the effecte | of thy visyon strengthening me in  
the lyberteie of this vis-| ion and Holy scyence.  
Amen.

[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 effect of thy vision, strengthening me in the liberty of this vision and holy science. Amen.

**Horlon vel Cadion** god which haste |  
made all thinges in number weyght and measure th  
-| orow whose gyft every weake heade shall be lyft  
up | who hathe appoynted the measures of all  
momentes | and dayes who alone doest name the  
starres & numbre | them gyue unto me the effecte  
of thy visyon that in the | knowledge and workinge  
of thys arte I maye loue the | and se the and of thy  
goodenes may haue the gyft of þ<sup>e</sup> | visyon or  
syghte of the. Amen.

[LXVI. Oration 11.]<sup>1</sup>

**Horlon** God, which hast made all things in number, weight, and measure, through whose gift every weak head shall be lifted up, who hath appointed the measures of all moments and days, who alone dost name the stars and number them, give unto me the effect of thy vision that in the knowledge and working of this art, [that] I maye love thee and see thee, and of thy goodness, [and I] may have the gift of the vision 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 Corrieri-| mon

the mediator of all creatures & operatyons | of  
whome naturally commethe all good thinges | and  
all good gyftes and all effectuall and perfytt  
thinges | whose worde is lyuely and cōmeth 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

[51r]

obtaine the perfytt effecte of the hooly thinges.  
amen.

O ffather allmyghty Iudge 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<sup>t</sup> thy helthfull Iustice  
that I may se the | glorious meruells, & how miche  
inuocencye I maye | obtayne in this arte & clernes  
of understandinge, | & p<sup>t</sup> thorow the helpe which  
oñely doest meruells I | may in this worke sodenly  
be made wholly p<sup>t</sup> thorow | my holynes and  
Innocencye Ioynd w<sup>t</sup> thy loue ::: **dic | petitionem  
tuam sed pro deitate dic ut sequitur :::** | I may se  
and behold the & thy holy visyon & thorow p<sup>e</sup> |  
intercessyon of thy celestyall powres I may honor  
| the world wythowte ende. Amen.

Gosgamel vel Gasgamyel :: | the  
honor of all wisdom, p<sup>e</sup> gyuer of all knowledge  
to | them in whome Is noo synne, p<sup>e</sup> master of all  
spirituall | disciplyne & spirytuall gyft p<sup>e</sup> banysher  
of all vyce, the | doe I besiche o lorde by thy  
āgells, & archāgells, thrones, | pryncypatp,

## [LXVII. Oration 12.]

[J4]

**Correncymon** (or Corrierimon)  
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 obtaine the  
most excellent mystery of this art and  
of thy holy vision, that I may obtain the  
perfect effect of the holy things. Amen.

## [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 þ<sup>e</sup> celestyall hoost I doo  
worsh-| ipe, inuocate, desyre, & feare gloryffye &  
exalte thy most | holy ffearfull & mekest name. I  
beseche þ<sup>e</sup> o lorde þ<sup>t</sup> thou | wylte this illumyne  
my harte w<sup>t</sup> þ<sup>e</sup> lyghte of thy holy spr-| yte þ<sup>t</sup> it  
may be made fruytfull & clensyd w<sup>t</sup> þ<sup>e</sup> grace of þ<sup>i</sup>

[51v]

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

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, invoke, 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 the O kinge of kinges my [LXX. Oration 15.]

| 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 Seuen folde grace  
of thy | holy Sprite and didest then þ<sup>e</sup> gyfte  
Sodenly to Speke All | maner of langwages, &  
commaundest them to teche us the | princyples or  
letters of all those Spiches by the vertu of | thy  
worde, wher w<sup>t</sup> thou 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-| athed upon w<sup>t</sup> the lighte of  
thy holy sprite may obtayne þ<sup>e</sup> | 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 puryfied  
mynde. 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 speechs 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 speechs 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 subtyle, and a  
white, and a cleansed, and  
purified mind. Amen.

## Hon vel Lynozathemos: |

ezethomos . Iezemonos . hazalathon . azaithon .  
hentynethel . | hezemtinetel . zamay . zathon .  
hamanzathon . zamarzathon . | Hezemegnor .  
zecomanda . Iechomancha . Ieraphay . zarapha-|  
my . phalezethon . phabogheton . seremyhal .  
sacramyzan . Ieth-| emathon . sacramazaym .  
secranal . sacramathon . Iezemy . hala-| thon .  
hathezihatos . Iecely . mathon . ateriathos . zay .  
mazay . | zammazazay . guygu . cheibib .  
gigithios . guahiros . megalon

[52r]

senegalon . heracruhit . ciarihuht . haracrihuz.

## O lord god Incompshensyble Invysyble and

Immor-| tall and w<sup>t</sup> owt mans understandinge  
whose cou-| ntenance angells and archangells and  
all the celestyall powers | doo ardently desyre to  
beholde whose maiesty I desyer to | worship  
euerlastingly and contynually to my power I doo |  
exercyse myselve 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 . ☽☽ +

## [LXXI. Oration 16.]

**Hon (or Lynozathemos)**  
ezethomos iezemonos  
hazalathon azaithon  
hentynethel hezemtinetel  
zamayzathon  
hamanzathon zamarzathon  
Hezemegnor zecomanda  
iechomancha ieraphay  
zaraphamy phalezethon  
phaboghecon seremyhal  
sacramyzan iethemathon  
sacramazaym secranal  
sacramathan iezemy  
halathon hathezihacos  
ieceley mathon ateriathos  
zai mazay zamma zazay  
guygucheibib gigithios  
guahiros megalon  
senegalon heracruhit  
ciarihuht haracrihuz.

## [LXXII. Latin Oration.]

O Lord God,  
incomprehensible, invisible,  
and immortal, and without  
[beyond] man's  
understanding, whose  
countenance angels and  
archangels, and all the  
celestial powers do ardently  
desire to behold, whose  
majesty I desire to worship  
everlastingly and continually  
to my power I do exercise  
myself to worship the one  
God, world without end.  
Amen.

## [LXXIII. Oration 17.]

**Admyhel**, Lord, God, holy  
and almighty father, hear  
this day my prayers and bow  
down thine ear to my  
petitions **Chemon** .  
**gezomelyhon . samaht .**  
**gezagam . iezehator . |**  
**lesebator . sezehacon .**  
**saymanda . samay .**  
**gezihel . gulahentihel .**

iezel . iezetihel . galatihel .  
gazay . hetihel .

[In marg:] O god \*\*\*\* arte \*\*\*\*\*  
\*\*\*\*\* by the power of thy holy  
[Spirit into my mind and understanding, and grant that the] gifte  
of thy grace may shine into my harte & into my sowle nowe &  
ever more. Amen. (that must folowe after the prayer admel which  
is p<sup>e</sup> 17 prayer.<sup>1</sup>

**[LXXIV. Latin Oration.]**

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.

1. Oratio  
Latina.

deus [S3 adds  
meus] semper  
via vita veritas  
da lucem tuam  
florere per  
virtutem sancti  
spiritus in  
conscienciam  
meam et  
mentem meam  
et concede ut  
fulgeat et  
clarescat  
domus [GH:  
donum]  
operacionis  
tuæ et donum  
graciæ tuæ in  
cor meum et  
[S3 adds: in]  
animam meam  
nunc et per  
omnia secula  
seculorum.  
Amen.

**Honzimorib vel Horysmorb :** |  
lemogethon . Hegemothon . Hazathay . Hazathar .  
Hazam-| athar . [hazatha . hazamathar .]<sup>3</sup>  
Iazamathan . Zegomothay . Gohathay . Zachana .  
Lego-| mothay . Iathama . Legomezon .  
Legornezon . Lemdomethon . H-| athanathyos .  
Lamdomathon . Iegomaday . Hathaman . Zacha-|  
mos . Hathanayos . Hellestymon . Zelezyon .  
Naderabar . Na-| gedarom . Lamuanah .  
Lamandy . Gemethor . Guomon . Gehor . |  
Genamchor . Hellemay . Iezecromay . Iecromal .  
Iecrohaly . | Tholomanos . CColomathos .

**[LXXV. Oration 18.]**

**honzimorib lemogethon  
Hegemothon Hazathay  
Hazathar Hazamathar  
hazatha hazamathar  
Iazamathan Zegomothay  
Gohathay Zachana  
Legomothay iachama  
Legomezon Legornezon  
Lemdomethon  
hathanathios  
Lamdomathon Iegomaday  
hathamam Zachamos  
Hathanayos helesschymon  
zelezion Vaderabar  
Vagedarom lamnavah  
lamandi Gemethor  
Guomon Gehor  
Genamchor Hellemay  
Iezecromay Iecromal  
iecrhaly Tholomanos  
colomathos.**

**O the lyffe** of men and of all creatures  
visible and inui-| sible p<sup>e</sup> euerlastinge bryghtenes  
of p<sup>e</sup> celestyall | sprites the endeles helthe of all  
men the fowntayn of all godelines | which

**[LXXVI. Latin Oration.]**

O the life of men and of all  
creatures visible and  
invisible, the everlasting

Knowest all things before thei be done which  
Iudgest all | things visible and inuisible, and by  
thy unspeakeable dispotycyon

[52v]

doest diserrne them, gloryfy thy hooly and  
ineffable name | this daye & stregthen [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<sup>t</sup> | vertues & pennance, w<sup>t</sup>  
morninge & Inuocencye þ<sup>t</sup> thorow | þ<sup>e</sup> abundance  
of puernes & inuocencye gyven me of thé & |  
thorow the ssyle of pennance, & of thy grace I  
may laude & | prayse the and know þ<sup>e</sup> w<sup>t</sup> owt any  
shadow or fygyre & þ<sup>t</sup> | I may se the face to face  
and may gloryfye thy name to | thy honor &  
prayse worlde w<sup>t</sup> owt ende. Amen.

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 iudgest 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 syle 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.

**Ioht omaza vel Phet :::** | behea .  
theon . megal . menchon . exhehal . tirigel .  
harapheioc-| om . Semenoyñ . Sehumeny .  
hachemathan . hiemaraym . | Gemehehon .  
lucharanochyn . exnotheyn . themelyhen .  
segyhon . hyho-| nenyr . HacrisentHeon.

**[LXXVII. Oration 19.]**

**Ioht . omaza . behea .  
theon . megal . menchon .  
exhehal . tirigel .  
harapheiocon . Semenoyñ .  
Sehumeny . hachemathan .  
hiemaraym . Gemehehon .  
lucharanochyn .  
exnotheyn . themelien .  
segyhon . hihovenyr .  
hacrisientheon.**

**kyng**e of kynges god of Infynite mercye &  
maiestye þ<sup>e</sup> | graunter þ<sup>e</sup> disposer, & distributor &  
stablysher of | all foundatyons laye þ<sup>e</sup> foundatyõ  
of all thy vertues in me & take | frõ me þ<sup>e</sup>  
folyschenes of my harte þ<sup>t</sup> my sences may be  
stablyssh-| ed in þ<sup>e</sup> loue of thy charite, and lett thy  
holy sprite be my instr-| ucter acordinge to thy  
creatyõ & inuocatyõ of thy name þ<sup>t</sup> I | may haue

**[LXXVIII. Latin oration.]**

King of kings, God of infinit  
mercy and majesty, the  
granter, the disposer, and  
distributor and establissher 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 þ<sup>e</sup> syghte of thy face whiche liuest & |  
regnest 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 cōme  
whose greatenes | is incomperhensyble here this  
daye my prayers which I offre | in thy syghte and  
graunte me þ<sup>e</sup> gyfte þ<sup>t</sup> I aske of þ<sup>e</sup>, & geve me þ<sup>e</sup> |  
Ioye of thy sauinge helth, & þ<sup>t</sup> I may this day  
forsake all mye

[53r]

Iniquytes & take thy wayes & þ<sup>e</sup> pathes of thy  
knowledde, and | lett all stubborne & unbeliuers  
conuerte unto þ<sup>e</sup>, & even as I thy-| nke w<sup>t</sup> my  
harte, & speake w<sup>t</sup> my mouthe so lay þ<sup>e</sup>  
fowndatyon in | me þ<sup>t</sup> in this worke I may seme  
and appere to be holpen of | the. Amen.

#### [LXXIX. 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 grante 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 vel

Azefamadathon . |gezomothon .  
ezomathon . haiha-| ca . hagibar . hagiathar .  
haihatha . | Lethasiel . Lechisihel . Gethiduhal .  
Geguhay . Iechonay . Samazaraht . | Samazarel .  
zamazchel . Sergomazar . Hazomathon . Hazoth-|  
ynathon . Iesomathon . Iezochor . Heihasai .  
Heihazar . Samy . z-| amyn . Helihel .  
Saraehelyhel . Syloth . Sylereht . Gezemachal . |  
Ierezonay . Iecornenay . Samyhahel . Hefemyhel .  
Secozomay . | Sedomazay . Sechothamay .  
Saima . Rabiathos . Hamnos . H-| amnas. Amen.

#### [LXXX. Oration 21.]<sup>1</sup>

**Messamarathon**  
gezomothon ezomathon  
haihatha hagiathar  
hagiathar haihatha  
Lethasiel Lechisihel  
gethiduhal Geguhay  
iethonay samazataht  
Samazarel zamazthel  
Sergomazar Hazomathon  
Hazothynathon  
Iesomathon Iezochor  
heihazay Heihazar Samy  
Zamyn Helihel samehelihel  
siloth silereht gezemathal  
iecoronay Iecornenay  
Samyhahel hesemyhel  
Secozomay sedomasay  
sethothamay Saima  
rabiathos Hamnos  
Hamnas. Amen.

Overlastinge god king & Iudge þ<sup>e</sup> sercher of all good conscyen-| ce clense and purifye this day my mynde ffor thy holy nam-| es sake by thyes thy holy sacramentes, þ<sup>t</sup> even as water falleth | owt of heauen so maye inuocentye entre into my Inward pa-| rtts & lett it cum in to my bonnes lyke oyle thorow þ<sup>e</sup> o god þ<sup>e</sup> | savyor of all thinges which arte þ<sup>e</sup> fowntayne & springe of all | goodenes & all godlynes, dyrekte me and bringe me to thys | hooly visyon whych I aske of the whych arte 3 persones | and oone Godd. Amen.

[LXXXI. Latin Oration.]

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 | Godlynes and creator of all thinges þ<sup>e</sup> euerlasting Helthe, and þ<sup>e</sup> | redemptyon of þ<sup>e</sup> people, þ<sup>e</sup> inspyrer of all Graces & holynes þ<sup>e</sup> | Graunter of all pure operatyons or workes of whose onely | Gyfte and mercy thy Servantes haue remissyon of there sines

[LXXXII. Oration 22.]

Cf. Ars. Not. 101.

[53v] whych hast Graunted unto me wretched synner þ<sup>e</sup> way | to know thy secret misteryes, thou lorde defende me and | pouрге my soule & delyuer my harte from þ<sup>e</sup> wicked thow-| ghtes of this worlde and all pleasures therof, qwenche in | me utterly & subdew all þ<sup>e</sup> lustes of fornycatyō þ<sup>t</sup> I may | delyghte in clenness, & in þ<sup>e</sup> workes of ryghteousnes, & in all | vrtues, & þ<sup>t</sup> þ<sup>u</sup> wyllte Gyue me þ<sup>e</sup> petycyon of my harte þ<sup>t</sup> beinge | confirmed & hauynge pleasure in thy glorye maye loue ::: petic-| yon ::: and þ<sup>t</sup> I may effectually see þ<sup>e</sup> face whylles my body lyueth | & þ<sup>t</sup> þ<sup>e</sup> power of thy holy sprite maye increase in me by thy helthe | and þ<sup>e</sup> rewarde of all faythfull people to þ<sup>e</sup> 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 ffather of whõe cõmethe all þ<sup>t</sup> Good Is & | most mercyfull O most myghty God burne my reynes w<sup>t</sup> the | Grace of thy holy sprite, & w<sup>t</sup> þ<sup>e</sup> fyer of thy vysytacyon vysytt me | this daye and be mercyfull to me, & Graunte me thy mercy þ<sup>t</sup> I may | drynke of thy well evyn my fyll, & þ<sup>t</sup> I maye knowe thy wyll | that I maye singe & see thy mervells whych arte 3 persõnes | and oone God. Amen.

[LXXXIII.]<sup>1</sup>

O God, the almighty father of whom cometh all that good is and most merciful, O most mighty God burn my reins [i.e. test my feelings]<sup>2</sup> 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, that I may drink of thy well even my fill, and that I may know thy will, that I may sing and see thy marvels, which art three persons and one God. Amen.

1. Cf. [Ars. Not. 100.](#)

2. "Ure renes meos": Cf. Ps. 26.2.

Heriona vel Haryona allmyghty | incomperhensible invisible & indiuisible god this day doo I wor-| ship thy holy name I onworthy & most wretchyd synner lyftin-| ge up my prayers my understanding & my reason to thy | holy temple of thy celestyall ierusalem, & to stande befor the | this day my god knowleginge þ<sup>e</sup> to be my lord, & my creator, | & my savyor & I a reasonable creature I this day besiche thy | glorious mekenes þ<sup>t</sup> thy holy sprite maye vyset my infyrmyte,

[LXXXIV. Oration 23.]<sup>1</sup>

**Heriona**, almighty, incomprehensible, invisible, and indivisible God, this day do 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 meekness that thy Holy Spirit may visit my infirmity, and thou, O Lord my God, which gavest to Moses and Aaron thy servants, through faith and purity, grace to see thee, give unto me this day the grace of thy abundant sweetness wherewith thou didst endue thy servants, and with the knowledge which

1. Cf. [Ars. Not. 115.](#)

2. Cf. Heb. 9:14.

[54r]  
and thow o lorde my god which gavest to moyses & aaron thy | seruantes, thorow fayth & puryte grace to see the, gyue unto me | this daye þ<sup>e</sup> grace of thy abundante swettenes wherw<sup>t</sup> thow | didest indewe thy seruantes, & w<sup>t</sup> þ<sup>e</sup> knowledge which þ<sup>u</sup> gauest | them by þ<sup>e</sup> prophettes, & euyn as þ<sup>u</sup> didest for aspace gyue unto | them thy grace, even so giue me þ<sup>e</sup> grace of inuocencye which I | desyer & powrge my conscyence from dead workes, & leade | my understandinge in to thy

holy waye o thou 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<sup>t</sup> thy  
 grace accordinge to thy greate | marcy þ<sup>t</sup> I may so  
 miche þ<sup>e</sup> more delyghte in þ<sup>e</sup> multytude of | thy  
 mercyes, & in thy greate workes, & þ<sup>t</sup> I may haue  
 pleasure | in þ<sup>e</sup> fulfillinge of thy cōmaundementes,  
 & being holpen with | thy grace, & restored to  
 good workes shall reioyce in harte, | & my  
 conscyence beinge poured I maye trust in þ<sup>e</sup>, &  
 may | ffeede in thy syghte, & exalte thy name  
 because it is good, o lord | sanctefy me this daye  
 in þ<sup>e</sup> sighte of all thy sayntes þ<sup>t</sup> I maye | lyue in  
 faythe perffytte hope, & constante charitye of the  
 visyon | which I desyer, & þ<sup>t</sup> thorow grace gotten  
 I may be exalted streng-| thened & illumyned I  
 may loue þ<sup>e</sup> & know þ<sup>e</sup>, & þ<sup>t</sup> I may haue |  
 assuredly Inuocentye wisdome clenness & holynes  
 whych | þ<sup>u</sup> promisedest to geue unto men from þ<sup>e</sup>  
 seates of thy euerlastinge | hylles, & þ<sup>t</sup> I may  
 retayne them in my memorye o Iesu christ the |  
 only be gotten sonne of god into whose handes þ<sup>e</sup>  
 father befroe [sic] | all worldes gaue all thinges  
 gyue unto me this daye for thy | holy glorious &  
 ineffable names sake compe~te (?) norischement |  
 bothe of soule & body, & giue unto me a clere  
 will, & a free soule | & a redy þ<sup>t</sup> whatsoeuer I aske  
 thorow thy mercy & truthe, & will | it maye be  
 gyuen me & all my prayers & actes maye be  
 rooted

[54v]

in the and confyrmed according to thy pleasure  
 open unto me o lo-| rde my god & father of my  
 lyffe þ<sup>e</sup> fowndacyō of þ<sup>e</sup> syghte which | I desyer to  
 see, open unto me o lorde þ<sup>e</sup> fowntayne which  
 thou | openedest to ower forfather adam, and to  
 abraham, Isaac & | Iacob thy seruantes þ<sup>t</sup> thei  
 mighte biliue loue & obey glorifye | and sanctefy  
 þ<sup>e</sup>, receue for me this day þ<sup>e</sup> prayers & intercess-|  
 yons of all sayntes, and of all þ<sup>e</sup> celestyall powers  
 that I m-| ay be made apte to be tawght. Amen.

thou gavest them by the  
 prophets, and even as thou  
 didst for a space give unto  
 them thy grace, even so give  
 me the grace of innocence  
 which I desire, and purge my  
 conscience from dead  
 works,<sup>2</sup> and lead my  
 understanding into thy holy  
 way. O thou Lord God,  
 which didst vouchsafe to  
 create me to thine own  
 image and likeness, hear me  
 in thy righteousness, and  
 teach me in thy truth, and  
 replenish my soul with thy  
 grace according to thy great  
 mercy, that I may so much  
 the more delight in the  
 multitude of thy mercies,  
 and in thy great works, and  
 that I may have pleasure in  
 the fulfilling of thy  
 commandments, and being  
 holpen with thy grace, and  
 restored to good works, shall  
 rejoice in heart, and my  
 conscience being purged, I  
 may trust in thee, and may  
 feed in thy sight, and exalt  
 thy name because it is good.  
 O Lord, sanctify me this day  
 in the sight of all thy saints  
 that I may live in faith,  
 perfect hope, and constant  
 charity of the vision which I  
 desire, and that through  
 grace gotten I may be  
 exalted, strengthened, and  
 illumined [that] I may love  
 thee and know thee, and that  
 I may haue assuredly  
 innocence, wisdom,  
 cleanness, and holiness  
 which thou promised to give  
 unto men from the seats of  
 thy everlasting halls, and  
 that I may retain them in my  
 memory. O Jesus Christ, the  
 only begotten son of God,  
 into whose hands the Father  
 before all worlds gave all  
 things, give unto me this day  
 for thy holy, glorious, and  
 ineffable names' sake  
 competent (? Lat. ineffable)  
 nourishment both of soul  
 and body, and give unto me  
 a clear will, and a free soul,  
 and a ready [one], that  
 whatsoever I ask through thy

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 Celieste** I worship | the kinge of kings & lord of lordes, o everlasting & imperm-| utable kinge understandinge this daye my crye, and þ<sup>e</sup> mor-| ninge of my sprite & harte þ<sup>t</sup> my understoninge being cha-| nged & hauinge a fleshly harte in þ<sup>e</sup> stidd of a stonye harte | I maye trust in þ<sup>e</sup> o my lorde & sauyo<sup>r</sup>, washe me inwar-| dely o lorde w<sup>t</sup> thy new sprite, and for þ<sup>e</sup> evil understandinge & take | from me þ<sup>t</sup> that is evill changinge me into a new man, | & þ<sup>t</sup> thorow þ<sup>e</sup> loue wherw<sup>t</sup> þ<sup>u</sup> haste reformed þ<sup>e</sup> worlde þ<sup>u</sup> | wylte reforme me, & þ<sup>t</sup> thy holynes may geue unto me þ<sup>e</sup> | encrease of all holynes, here this daye o lorde my praye-| rs w<sup>t</sup> þ<sup>e</sup> which I cry unto þ<sup>e</sup>, and open þ<sup>u</sup> þ<sup>e</sup> eyes of my | fleshe þ<sup>t</sup> I may consyder perceue & understande þ<sup>e</sup> mer-| uells of them þ<sup>t</sup> shall be powrched & gloryfyed by thy | spirytuall grace, þ<sup>t</sup> beinge iustefyed in thy ryghtewousnes | I maye preuele in þ<sup>e</sup> sighte of þ<sup>e</sup> devill which is aduers-| ary to all faythfull people, here me o lord my god & be | mercyfull unto me þ<sup>u</sup> which hast creatd me shew me this | day thy mercy &

**[LXXXV. Oration 24.]<sup>1</sup>**

**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. Washe 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

1. Cf. [Ars. Not. 116.](#)

putt forthe to me þ<sup>e</sup> helthfull cuppe þ<sup>t</sup> I

[55r]

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

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

**[LXXXVI. Oration 25]**

**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 amonge them that  
shall see thee, prove me O  
most merciful and almighty  
God, and burn my reins,

w<sup>t</sup> þ<sup>e</sup> worke of thy handes þ<sup>t</sup> all vyces & |  
 ffylthynes of synne beinge rooted owt of me I  
 maye strongely | preuele in þ<sup>e</sup> loue of thy mercyes  
 inspire in to me o lorde þ<sup>e</sup> breihe | of lyffe &  
 encrease my mynde & my understandinge thorow  
 þ<sup>e</sup> | constancye & stablenes of thy holy spryte þ<sup>t</sup>  
 my spryte maye be | confortd & encrease in þ<sup>e</sup>  
 exercyse of thy workes & prayse, be-| holde o  
 lorde & cōsyder this daye þ<sup>e</sup> worke of my mynde  
 & lett | thy godly will be shewed in me & send  
 owt of heauen unto me in to þ<sup>e</sup> | earthe þ<sup>e</sup> cōfortor  
 thy holy spryte þ<sup>t</sup> he maye stablyshe me & helpe

[55v]

me, that I maye se the and prayse the and enioye  
 þ<sup>e</sup> whōe I de-| syer which arte my grace my glorye  
 & my defence. amen.

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.

**Maloht otheos** hara . magiel . hacaha . mar  
 -| yhel . gezozay . iezoramp . | Gezozay . Saziel .  
 Sazamay . Iezoramp . Zazamanp . Sacamap . |  
 Zachamay . Iecornamas . Iecoharnampde .  
 Salatiel . Gezomel . | Zarathiel . megall .  
 nachama . nechamyha . Sazamaym . Sophonaym .  
 | lazamar . mehisrampna . Hamamyl . Zamanyl .  
 Syhel . Deloth . Ham-| amyn . Hazeme . loch .  
 moys . Ramna . Secozam . Hanasichonea . Ser-|  
 onea . Zaramahe . <Sacromaahe> . Sacromohem .  
 Iegonomay . Zara-| mohem . Chades . Bachuc .  
 Iezemeloht . Harngo . Semorgizethon . |

[LXXXVII. Oration 26.]<sup>1</sup>

**Maloht + otheos +  
 hatamagiel + hataha +  
 marihel + gezozay +  
 iezoray + Gezozay + Saziel  
 + Sazamay + Iezoramp +  
 Zazamanp + Sacamap +  
 Zachamay + Iecornamas +  
 iecohornampda + Salatiel  
 + Gezomel + Zarachiel +  
 megalis + nachama +  
 nechamyha + Sazamaym +  
 sophonaym + lazamair +  
 mehisrampna + Hamamyl**

1. Cf. Ars.  
 Not. 118.

Malaparos . Malapatas . Helatay . Helahenay .  
mechay . meray.

+ **Zamanyl** + **Sihel** +  
**Deloth** + **Hamamyn** +  
**hazemeloch** + **moys** +  
**Ramna** + **Secoram** +  
**Hanasichonea** + **Seronea** +  
**Zaramahem** +  
**Sacromohem** + **Iegonomay**  
+ **Zaramohem** + **Chades** +  
**Bachuc** + **Iezemeloht** +  
**Harngo** + **Sezorgizechon** +  
**Malaparos** + **Malapatas** +  
**Helatay** + **Helahenay** +  
**Methay** + **Meray** +

O mercyfull god O gentyll god O almighty god  
þ<sup>e</sup> 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 euen |  
as thow haddest mercy of adam when he repented  
which also didest | gyue unto him asoodayn gyfte  
of all vertues thorow þ<sup>e</sup> mercy of thy |  
allmightynes giue unto me this daye thoro thy  
mercy þ<sup>e</sup> grace that | I desyer, þ<sup>t</sup> I hauing delichte  
in þ<sup>e</sup> greatenes of thy workes may ob-| tayne þ<sup>e</sup>  
effecte of thy visyō which I desyer, O most  
gentyll ffather be | nighe this daye unto my worke,  
O most gentyll sonne of god con-| fyrme &  
strenthen me breathe upon me w<sup>t</sup> 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 þ<sup>t</sup> þ<sup>u</sup> mayste |  
delyghte in the abundance and thy plentyfull grace  
þ<sup>t</sup> þ<sup>e</sup> violence of | þ<sup>e</sup> ffloode of thy most holy  
spryte may make þ<sup>e</sup> cyte of my harte | gladd &  
may make it pwer in þ<sup>e</sup> faythe of thy holy visyon  
and in þ<sup>e</sup> | hope of þ<sup>e</sup> effectuall inuocencye for þ<sup>e</sup>  
which I labour and maye | replenishe my harte w<sup>t</sup>  
thy abundant charite, and quicken me w<sup>t</sup>

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þ<sup>e</sup> beames of thy holy spryte and defend me w<sup>t</sup> þ<sup>e</sup>  
everlastinge loue | of thy abundant mercy, and þ<sup>t</sup>  
thy grace be nott voyde in me I besic-| he the o  
lorde my god, but þ<sup>t</sup> it maye abyde in me alwayes  
abundan-| tly, hele my soule o lorde w<sup>t</sup> thy  
inestymable & ineffable goodenes | because I

[LXXXVIII. Latin Oration.]<sup>1</sup>

O merciful God, O gentle  
God, O almighty God, the  
giver of all things, do for me  
this day, which do believe all  
things possible, help this day  
my unbelief and have mercy  
upon me even as thou hadst  
mercy on Adam when he  
repented, which also didst  
give unto him a suddain gift  
of all virtues through the  
mercy of thy almightiness,  
give unto me this day  
through thy mercy the grace  
that I desire, that I having  
delighted in the greatness of  
thy works may obtain the  
effect of thy vision which I  
desire. O most gentle father,  
be nigh this day unto my  
work. O most gentle Son of  
God, confirm and strengthen  
me. Breath upon me with thy  
Holy Spirit. O holy and  
almighty God, establish my  
work this day, and teach me  
that I may walk innocently  
in thy sight, O glorious God,  
that thou mayst delight in the  
abundance and thy plentiful  
grace, that the violence of  
the flood of thy most Holy  
Spirit may make the site of  
my heart glad, and may  
make it pure in the faith of  
thy holy vision, and in the  
hope of the effectual  
innocence, for the which I  
labor and may replenish my  
heart with thy abundant  
charity, and quicken me with

1. Cf. Ars.  
Not. 119.

haue sinned agaynst þ<sup>e</sup> comfort my harte this daye  
 þ<sup>t</sup> | I may receue inwardely that which þ<sup>u</sup> wylte  
 gyue me and kepe | it that I maye be apte and mite  
 to see thy face thorow the most | holy sacramentes  
 aforsayd thorow þ<sup>e</sup> workinge of the grace of | the  
 father of the sonne & of þ<sup>e</sup> holy goost. Amen.

the beams of thy Holy Spirit,  
 and defend me with the  
 everlasting love of thy  
 abundant mercy, and [grant]  
 that thy grace be not void in  
 me. I beseech thee, O Lord  
 my God, but that it may  
 abide in me always  
 abundantly. Heal my soul, O  
 Lord, with thy inestimable  
 and ineffable goodness,  
 because I have sinned  
 against thee. Comfort my  
 heart this day, that I may  
 receive inwardly that which  
 thou wilt give me, and keep  
 it that I may be apt and mite  
 to see thy face, through the  
 most holy sacraments  
 aforesaid, through the  
 working of the grace of the  
 Father, of the Son, and of the  
 Holy Ghost. Amen.

**Sechce vel Sethye** oo godely father | O  
 mercyfull soñe, | O gentyll holy spryte 3 persoñes  
 and oone god, O ineffable and inestymable | kinge  
 I besiche þ<sup>e</sup> and thy holy name, & thy abundant  
 ryghteousnes which | worketh all thinges þ<sup>t</sup> þ<sup>u</sup>  
 wylte remitte & forgyue and haue mercy upõ | me  
 wretched synner persuming unto this worke which  
 I haue begone | þ<sup>t</sup> is to know and haue þ<sup>e</sup> sighte of  
 þ<sup>e</sup> þ<sup>t</sup> þ<sup>u</sup> O my lorde and thy grace whic-| h I desyer  
 may abundantely wex and grow stronge in me,  
 open o lo-| rde myn eares þ<sup>t</sup> I may here, comfforte  
 my handes þ<sup>t</sup> I may worke | clense þ<sup>e</sup> syghte of  
 myn eyes þ<sup>t</sup> I may see, make me cercamspecte | þ<sup>t</sup>  
 I may performe and bringe to passe, strengthen  
 my sytte þ<sup>t</sup> I may | walke, open my nosthrells and  
 my mowgthe þ<sup>t</sup> I may smelle and | taste, and  
 speke, those thinges þ<sup>t</sup> may be plesant unto þ<sup>e</sup>  
 now and euer | to the honor of thy name which is  
 blyssed for euer. amen.

**[LXXXIX. Oration 27.]<sup>1</sup>**

**Sechce**, O Godly Father, O  
 merciful Son, O gentle Holy  
 Spirit, three persons and one  
 God, O ineffable and  
 inestimable 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<sup>2</sup> 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],<sup>3</sup> 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.

honor of thy name, which is  
blessed forever. Amen.

**Alstha vel Elsta :::** O my God thys daye  
doo Llyft up þ<sup>e</sup> sensys of my fleshe unto | þ<sup>e</sup> and  
my harte þ<sup>t</sup> I may please the this daye O lorde and  
that | my syghyng may be knowne in thy sight and  
þ<sup>t</sup> my wordes and | workes may be acceptable in  
thy sighte, & lett thy allmighty gooden-| es &  
mercye shyne in my bowelles, & lett my mynde  
be effectually | clensed in thy workes & lett thy  
glorye encrease in my soule, lett thy

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grace floryshe in my harte and in my mowthe þ<sup>t</sup> þ<sup>e</sup>  
synne which | I haue committed I may putt awaye  
evyn as marye maged-| elen dyd put awaye hers,  
& þ<sup>t</sup> I maye performe and brynge to | effecte that  
wiche I shall receyue of þ<sup>e</sup> gyfte of thy grace eun  
| as thy holy apostle saynt paule dyd, & as  
abraham kepe It & | as Isaac remembred it so I  
may remember it & þ<sup>t</sup> beyng fo-| wned and  
rooted in þ<sup>e</sup> strength of thy puernes, I maye reioy-|  
ce þ<sup>t</sup> þ<sup>e</sup> fowndatyō of thy mercy is layd in me, &  
þ<sup>t</sup> I delyghtyn-| ge in þ<sup>e</sup> workes of thy handes may  
contynually obtayne righ-| twosnes and peace of  
mynde & body, & shortely after þ<sup>e</sup> holy visyō | of  
þ<sup>e</sup> & Inioye it contynually, & þ<sup>e</sup> grace of thy holy  
spryte plent-| eosly workinge in me I maye  
reioyce þ<sup>t</sup> I haue ouercome all | þ<sup>e</sup> craftes and  
subteltyes of myn enemyes bothe vusyble | and  
Invusyble. Amen.

[XC. Oration 28.]<sup>1</sup>

1. Cf. Ars.  
Not. 121.

**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  
bring 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.

Obdadia vel Abladya ::: | O god þ<sup>e</sup>  
 disposer and distrybuter of all kyngdomes and of  
 all | power visible and invisible þ<sup>e</sup> governor of  
 good wells dispose | my wyll after þ<sup>e</sup> counsell 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 þ<sup>t</sup> it maye please þ<sup>e</sup>, and of | thy gentyll  
 lyberallyte grauntt me mercyffully thy manyffolde  
 grace | nott lokinge to þ<sup>e</sup> multytud of my synnes  
 but acordinge to my desyer | gyue me a wyll  
 conformable to þ<sup>e</sup> and a wytt reioysing in the  
 power g-| yng þ<sup>e</sup> grace of my soule gyuing unto it  
 a good affectyon w<sup>t</sup> thy | grace & vysitt me w<sup>t</sup> þ<sup>e</sup>  
 vysytacyon of thy holy spryte that the fyl-| thynes  
 which I haue thorow my fleshe or thorow my  
 byrthe may | be putt away thorow thy deuyne and  
 ineffable goodenes w<sup>t</sup> the | which in þ<sup>e</sup> beginninge  
 thou didest wouchsaffe to creat heauen and |  
 earthe þ<sup>t</sup> thy spirytuall & great mercy w<sup>t</sup> þ<sup>e</sup> which  
 thou didest wo-

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vchsaffe to restore agayne man beinge lost to the  
 olde state of gra-| ce ffrom whome þ<sup>e</sup> will and  
 Iudgement of þ<sup>e</sup> deuyll hadd taken | awaye þ<sup>e</sup>  
 lybertye to se thy face thou o lorde whose wytt  
 whose | wisdom and brightenes recheth from the  
 beginninge to þ<sup>e</sup> endinge | disposing all things  
 pleasavntly myghtely and mercyfully restore | in  
 me all sinceryte and puernes that I onworthy and  
 wretched sy-| nner being confyrmed in all thy  
 workes maye of them be made we-| ll seme and  
 excellent in those thinges which I desyer, and that  
 I may | obtayne the 3 folde and seuenfolde grace  
 of the father + þ<sup>e</sup> sonne | + and of the holy gost +  
 that I maye obtayne the holy syght of | the hooly  
 and glorious trynite whyle I lyue the lord  
 grauntyng & | admynistrynge and workinge it by  
 his most hooly grace which lyue-| the and regneth  
 threy and oone. Amen.

[XCI. Oration 29.]<sup>1</sup>

1. Cf. Ars.  
 Not. 122.

**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  
 mercifully 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 mercifully. 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 lyu-| inge creatures the ad-| minystrator and Increaser of all visyble and invisyble thinges | Gyvinge all thinges to all creatures accordinge to þ<sup>e</sup> abundance of | his mercye, accordinge to þ<sup>e</sup> deseruynges of angells and men shide | into me the abundance of thy celestyall grace, and the grace of thy | holy spryte maye this daye illumyne my harte, and thow o lorde | encrease in me the gyftes of thy holy spiryte, and strengthen me | and renew in me þ<sup>e</sup> Inwarde man and washe me w<sup>t</sup> þ<sup>e</sup> dewe of thy | grace w<sup>t</sup> þ<sup>e</sup> which thow hast moystered þ<sup>e</sup> angells adowrne me w<sup>t</sup> the | abundance of thyn Innocencye, w<sup>t</sup> þ<sup>e</sup> which thow hast adourned and | beautyfyed thy faythfull frome þ<sup>e</sup> beginninge, þ<sup>t</sup> þ<sup>e</sup> gyftes of þ<sup>e</sup> seuen-| ffolde grace of þ<sup>e</sup> holy gost maye worke in me, and þ<sup>e</sup> waters of þ<sup>e</sup> | celestyall fluddes of the celestyall Ierusalem cōing w<sup>t</sup> great vehe-| mencye maye washe and fyll the pytt of my conscyence that it | maye ouerfflow wyth the brightenes wherw<sup>t</sup> thow cōmest owt | of heauen upon þ<sup>e</sup> waters of þ<sup>e</sup> holy & pure sacrament of þ<sup>e</sup> maiesty & | cōfyirme in me þ<sup>e</sup> mightie thinges of this most holy visiō. amen.

**[XCII. Oration 30.]<sup>1</sup>**

**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<sup>2</sup> with the which thou hast moystered (i.e. moistened) the angels. Adorn me with the abundance of thine innocence, with the which thou hast adorned and beautified thy faithfull 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.

1. Cp. Ars. Not. 123.

2. Wash me with the dew of your grace: *Lat.* "fecunda me rore tue gracie" (make me fertile with the dew of your grace).

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**Leiste vel Trayeste** | I confesse to the o [**XCIII. Oration 31.**]<sup>1</sup>

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<sup>t</sup> euen as þ<sup>u</sup> | arte kinge and prynce of  
thowghts wylls sowls and all other | vertues euyne  
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<sup>e</sup> 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 thowghts | oo my father & my god & lett  
me nott perceue my selfe to | be forsaken of the  
but gyue unto me thy mercy þ<sup>t</sup> thy | name maye be  
exalted in me: o most gentyll god þ<sup>e</sup> 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<sup>t</sup> that I  
deuoutly aske & all forwardenes towarde | thy  
holy visiō thorow thy godely dispensatyō may be  
fulfilled | in me. teache me O lord for in þ<sup>e</sup> doo I  
putt my selfe to be tawght, | purify me for in þ<sup>e</sup>  
doo I putt my selfe to be purifyed, clarify | me for  
in þ<sup>e</sup> doo I putt mi selfe to be clarefied, make me  
cleane for | in þ<sup>e</sup> doo I putt my selfe to be clenysyd,  
make me innocent for in þ<sup>e</sup> | doo I putt my selfe to  
be made innocent, gloryfye me o lord for | in þ<sup>e</sup>  
doo I putt my selfe to be glorified, gouerne me o  
lorde for | in þ<sup>e</sup> doo I putt my selfe to be gouerned,  
& power þ<sup>e</sup> faythe of thy

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grace into me, and fasten it in me that the holy  
gost maye cum into me & | maye reygne and  
gouverne me, þ<sup>t</sup> I may obtayne this holy visyon.  
Amen.

1. Cp. Ars.  
Not. 124.

**Leiste**, I confess to thee, O  
Lord God, the father of all  
things, which hast shewed  
unto us thy celestial secrets.  
Thee do I humbly beseech,  
and thy majesty do I desire  
and praise, that even as thou  
art king and prince of  
thoughts, wills, souls, and all  
other virtues, even so hear  
my prayers this day, and let  
my works prosper in thy  
sight, and let my deeds  
prevail in the sight of all  
celestial powers, I cry this  
day unto thee O my God,  
now hear my cry. I make my  
moan to thee this day; hear  
the mourning of my heart,  
and I commend this day my  
spirit, my body, my soul,  
into thy hands, and my  
thoughts, O my Father and  
my God, and let me not  
perceive myself to be  
forsaken of thee, but give  
unto me thy mercy, that thy  
name may be exalted in me.  
O most gentle God, the Holy  
Ghost, whose goodness is  
everlasting, whose mercy is  
incomprehensible, whose  
brightness is perpetual,  
whereof Heaven and Earth is  
full, breathe and look upon  
me, O Lord, and unto this  
my work, and for thy honor  
and praise grant unto me that  
which I devoutly ask, and all  
forwardness toward thy holy  
vision, through thy godly  
dispensation may be fulfilled  
in me. Teach me, O lord, for  
in thee do I put myself to be  
taught. Purify me for in thee  
do I put myself to be  
purified. Clarify me, for in  
thee do I put myself to be  
clarified. Make me clean, for  
in thee do I put myself to be  
cleansed. Make me innocent,  
for in thee do I put myself to  
be made innocent. Glorify  
me, O lord, for in thee do I  
put myself to be glorified.

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 ame thy serva<sup>n</sup>t I serue the this daye and confesse befor | the maiesty of thy glorye in whose syghte all magnyfycence and all holy-| nes is I besiche thy holy and ineffable name p<sup>t</sup> p<sup>u</sup> woldest this daye bowe | p<sup>e</sup> eares of thy pytye to p<sup>e</sup> offyce of this my worke & open p<sup>e</sup> eyes of thy m-| aiestye p<sup>t</sup> thy hande beinge open I maye be satysffyed w<sup>t</sup> p<sup>e</sup> grace which | I desyer & made fruytffull w<sup>t</sup> charyte & bryghtenes wherw<sup>t</sup> p<sup>u</sup> hast | ffowded heaven & earthe omst godly ffather of thy lyberalyte which lyue-| st and reynnest one god worlde w<sup>t</sup> owt ende. Amen.

[XCIV. Oration 32.]

1. Cf. Ars.  
Not. 125.

**Horiston**, O God, because I am thy servant I serve thee this day, and confess before the majesty of thy glory in whose sight all magnificence and all holiness is. I beseech thy holy and ineffable name that thou wouldest this day bow the ears of thy pity to the office of this my work 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.

**Ieremon vel ysemon** o most m-| ekest my | lorde and my god haue mercy upon me and forgeue my synnes heale | my soule, for I haue synned agaynst p<sup>e</sup>, deny nott p<sup>t</sup> thinge to oone which | thow hast gyuen to m<sup>ã</sup>y heare o god the prayer of thy servant N. | p<sup>t</sup> in what daye soeuer I shall call upon p<sup>e</sup> thow wylte here me quickeli | as p<sup>u</sup> dydest here holy marye magdalene, receue o lorde p<sup>e</sup> prayers | of him p<sup>t</sup> confessythe hymselfe to p<sup>e</sup>, & here p<sup>e</sup> voyce of my prayer thor-| ow p<sup>e</sup> intercessyon of p<sup>e</sup> most blessyd virgin marye thy mother, & of all | thy sayntes p<sup>t</sup> p<sup>e</sup> prayers & intercessyons which I make to the in | this hower for this holy vysyõ may cum to thy pytyffull eares

[XCV. Oration 33.]

**Ieremon**, 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. that in what day soever 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

þ<sup>t</sup> I | thorow thy most holy & sacred names which be these:::: Hosel . | Iesel . Hazaiacol . Iosel . Anthiachar . Hazacol . Gezor . Gezamyhor . | namathar . Senales . Iole . Tharotheos . Lochos . Genos . Halla . Sa-| myhel . Ramay . Sacharios . Logos . Patir . Saraht . Iothosym :::: | Beinge clenysd and purefyed and clarefyed made innocent and | consecrate maye see the glorious and holy sighte of thy face thor-| ow o<sup>r</sup> lord Iesus christ which lyueth & raygneth worlde wyth owt | ende. Amen.

the intercession of the most blessed virgin Mary, thy mother, and of all thy saints, that the prayers and intercessions which I make to thee in this hour for this holy vision may come to thy pitiful ears, that I through thy most holy and sacred names which be 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 Iesus Christ, which liveth and reigneth world without end. Amen.

[58v]

**Hosbor** O hyghe lord O Inuisible god, O inest- [XCVI. Oration 34.]

| imable god O ineffable god, O incomu-| table god, O Incorruptyble god, O pytyffull god, O most | swyttest god, O hyghe and glorious god, O Infynyte god, | O almighte god, father of all mercy I unworthy synner full | of iniquite deceyte & malyce cum humbly unto thy mercye | prayinge & besechinge þ<sup>e</sup> nott to looke upon all myn & innv-| merable synnes but euen as þ<sup>u</sup> arte wonte to haue mercye | upon synners & to here þ<sup>e</sup> prayers of þ<sup>e</sup> humble & meke, euyne | so wouchsaffe to here me thy servant N. although unwo-| rthe crying unto þ<sup>e</sup> ffor this most hooly & godely vision most | humbly & hartely asking it of þ<sup>e</sup> by prayer adourned w<sup>t</sup> thy | holy & sacred names which are these:::: Hosel + Iesel + et | c :::: þ<sup>t</sup> I may haue vertue & grace which I ought to haue for suc-| he an hyge visyon that Is to saye pryte, Inuocencye, clerenes, | wysdome, holines, charyte, sinceryte, humilite, stedfastenes & | good wyll thorow thy gyft whych systest in the hyghest to who-| me be

**Hofbor**, O high Lord, O invisible 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 [an] unworthy sinner, full of iniquity, deceit, and malice come humbly unto thy mercy, praying and beseeking thee not to look upon all mine innumerable sins, but even as thou art wont to have mercy upon sinners and to hear the prayers of the humble and meek, even so vouchsafe to hear me, thy servant N., although unworthy, crying unto thee for this most holy and godly vision, most humbly and heartily asking it of thee by prayer adorned with thy holy and sacred

laude glorye and honoer worlde wyth owt ende. |  
Amen.

names which are these:  
**Hosel** + **Iesel** + etc. that I  
may have virtue and grace  
which I ought to have for  
such an high vision, that is to  
say, purity, innocence,  
clearness, wisdom, holiness,  
charity, sincerity, humility,  
steadfastness, and good will,  
through thy gift which sittest  
in the highest to whom be  
laud, glory, and honor, world  
without end. Amen.

[XCVII.]<sup>1</sup>

[If you wish to know the  
sequence of these orations, consider the  
sequence of the one hundred names of  
God in this book, because the orations  
always begin with those. And note, that  
those preceding sacred names of God:  
**Hosel**, **Iesel**, and the rest, must be said  
a little after the beginning of the  
praying, and also at the beginning of  
any other oration.]

1. Per S4, GH.  
Not found in J:  
Si seriem  
harum  
oracionum  
scire vis,  
respices [GH:  
respice]  
seciem .100.  
nominum dei  
huius libri,  
quia per illa  
semper  
incipiunt  
oraciones. // Et  
nota quod illa  
sacra dei  
nomina  
predicta hosel.  
Iesel. et cetera  
debent dici  
paulo post  
principium  
orande eciam  
in principia  
cuiuslibet  
oracionis.

---

**Here begineth the .2. parte of  
clensyng or makyng clene to  
obtayne the syght of the deyte.**

[XCVIII] Here begins the second part: Of cleansing  
making [onesself] clean to obtain the sight of the Deity

**After** that, he that wyll see þ<sup>e</sup> deyte hath  
poured & | clensyd & macerated his body  
we comaunde him | þ<sup>t</sup> he kepe him selffe  
allwayes very clene, & to be garnysshed w<sup>t</sup>  
| all vertues & lett him allwayes remembre

After that, he that will see the Deity hath purged and clear  
macerated his body; we command him that he keep himself alw  
clean, and to be garnished with all virtues. And let him always r  
God, and pray unto Him for the forgiveness of his sins, for God  
righteous and ought to be feared, for he that doth not love Him,  
Solomon sayeth, "the beginning of wisdom is to fear God."<sup>1</sup> The  
every man ought to fear him, for no man of his own worthiness

god, & pray vnto | him for þ<sup>e</sup> forgyuenes of  
his synns, for god is righteous & | ought to  
be feared, for he þ<sup>t</sup> dothe nott loue him, as  
salomō saye-| th the begini~ge of wisdom  
is to feare god, therefore every | man ought  
to feare him for no man of his owen  
worthines or

[59r]

goodenes dothe deserue or dothe gett  
glorye or helthe nor can see god w<sup>t</sup> | owt  
grace of his savyo<sup>r</sup>, & agayne lett him fast  
other .12. dayes bread and | water holly w<sup>t</sup>  
owt any other refeccyō doinge as he dyd  
before in þ<sup>e</sup> other | dayes untill he cum to  
the .13. daye which must be a thursdaye, &  
| then agayne yffe he perseue any  
wyckednes or syne in him selffe lett him |  
pouge it, & then agayne receyue þ<sup>e</sup> body  
of chryst sayinge :::::

**A prayer to be sayde before þ<sup>e</sup> receyving of  
the body of chryst:::::**

O thou lorde Iesu chryst þ<sup>e</sup> savo<sup>r</sup> of all  
men whych dydest wo-| uchsaffe to  
sacryfyce thy bodye for þ<sup>e</sup> helth of me most  
myser-| able synner & for other þ<sup>t</sup> liue in þ<sup>e</sup>  
world w<sup>t</sup> þ<sup>e</sup> whych þ<sup>e</sup> .5. day that | is to  
saye þ<sup>e</sup> thursdaye þ<sup>e</sup> daye of thy supper  
thow dydest fide thy | holy apostles w<sup>t</sup> thy  
precyous body & bloude coummavding þ<sup>t</sup>  
in | thy name o<sup>r</sup> holy mother þ<sup>e</sup> churche  
shulde consecrate thy most ho-| ly body &  
bloude þ<sup>t</sup> it might be þ<sup>e</sup> helthe & lyffe of þ<sup>e</sup>  
soules þ<sup>t</sup> belieue | in þ<sup>e</sup>, I vnworthy synner  
receyvinge þ<sup>e</sup> o lorde Iesu chryst knowing |  
& confessinge þ<sup>e</sup> to be my lorde & my  
creator whome I only shall | see in my  
fleshe & noone other, whom I looke for to  
cōme to be my | Iudge graunt vnto me  
mercyfull lorde by þ<sup>e</sup> vertue of thys holye |  
mistrye þ<sup>t</sup> lyke as I doo confesse & know  
vysyblye thy devine | spirituall & corporall

goodnes doth deserve or doth get glory or health nor can see G  
grace of his savior. And again let him fast other twelve days bre  
water wholly, without any other refecction [i.e. respite], doing as  
before in the other days until he come to the thirteenth day, whic  
a Thursday. And then again if he perceive any wickedness or sir  
himself, let him purge it, and then again receive the body of Chr  
saying:

**A prayer to be said before the receiving of the body of C**

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 other[s] that live in the world with  
which the fifth day, that is to say the Thursday the day of th  
supper thou didst feed thy holy apostles with thy precious b  
and blood, commanding that in thy name our holy mother t  
Church should consecrate thy most holy body and blood, th  
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  
come to be my judge, grant unto me, merciful Lord, by the  
virtue of this holy mystery that like as I do confess and kno  
visibly thy divine spiritual and corporeal power by the  
redemption of thy most holy body and blood, so vouchsafe  
clarify and purge my body, that, my body being washed, m  
soul may visibly see the with thy nine orders of angels whil  
live, and praise thee, who livest and reignest, God, world  
without end. Amen.

power by þ<sup>e</sup> redemptyon of thy most holy |  
bodye & bloode, so wochsaffe to claryfy &  
pouge my body, þ<sup>t</sup> my | body being  
washed my soule may vysyblye see þ<sup>e</sup> w<sup>t</sup>  
thy .9. ord-| ers of angelles wylls I lyue &  
prayse þ<sup>e</sup> which lyvest & reygnest | god  
worlde wyth owte ende. Amen.

This doone Go home to thy Howse and  
begin thy worke after th-| ys soorte :::::  
Thow shallte saye þ<sup>e</sup> same thursday þ<sup>e</sup>  
psalter w<sup>t</sup> þ<sup>e</sup> | letanye w<sup>t</sup> þ<sup>e</sup> proper prayers  
folowinge it. After þ<sup>t</sup> thow shalte | saye þ<sup>e</sup> .  
25 . 26 . 31 . prayer & thow shalte add :::  
**peticyo** :: that | thow by þ<sup>e</sup> annuncyatyō  
conceptyon natyuite, cercvmcysyon perch-|  
ing, baptyeme, and ascentyō of thy most  
blessyd sonne o<sup>r</sup> lord I-| esu chryst woldest  
wouchsaffe to claryffye and pouerge my bo-  
-| dy :: **peticyo** :: þ<sup>t</sup> it being washed I maye  
visybly see the whyle

[59v]

I lyue w<sup>t</sup> thyn .9. orders of angelles þ<sup>t</sup> my  
soule maye worship | & prayse þ<sup>e</sup> . at the  
last thvs ende yo<sup>r</sup> prayer for þ<sup>u</sup> god art  
migh-| ty aboue all & mercyfull which  
lyuest & reygnest god in vnite | and trynite  
and shallt raygn worlde w<sup>t</sup> owt ende.  
Amen.

**ff**rom hence forthe thow shalt be in some  
secret place where | there is no greate  
resorte of people & every daye þ<sup>u</sup> shalt |  
saye thies prayers folowinge w<sup>t</sup> those þ<sup>t</sup> goe  
before þ<sup>t</sup> be appo-| ynted for him þ<sup>t</sup> shall  
worke w<sup>t</sup> 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 .**

### [XCIX.]

This done, go home to thy house and begin thy work after  
[i.e. manner]:

#### [The propitiation of the Divine Majesty.]<sup>1</sup>

Thou shalt say the same Thursday the psalter with the litar  
the proper prayers following it. After that thou shalt say the 25th  
and 31st prayer, and thou shalt add:

*(Petition)* "... that thou by the annunciation, conception,  
nativity, circumcision, piercing, baptism, and ascension of t  
most blessed Son, our Lord Jesus Christ, wouldst vouchsaf  
clarify and purge my body *(Petition)* that it being washed I  
visibly see thee whilst I live, with thine nine orders of ange  
that my soul may worship and praise thee."

At the last thus end your prayer:

"... for thou, God, art mighty above all and merciful, Who I  
and reignest God in Unity and Trinity, and shalt reign, worl  
without end. Amen.

### [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 t  
work, with these names following:

**Agla, Monhon, Tetragramaton, Ely Deus, Ocleiste,  
Amphynethon, Lamyara, Ianemyer, Sadyon, Hely, Horl  
Porrenthimon, 3 Yelur, Gofgameli, Emanuel, On, Admy  
Honzmorib, Ioht, Hophob, Mesamarathon, Anethy, Ery  
Yuestre, Saday, Maloht, Sechce.**

After that thou shalt say this prayer:

eryona . yvestre . saday . maloht . |  
sechce :::::After that þ<sup>u</sup> shalt saye this  
prayer :::::

O my god father allmighty of everlastinge  
power wh-| ich arte able to make him clene  
þ<sup>t</sup> is conceyved of an vnclene | seede .  
primogenitus . primellus . principium .  
sapientia . vertus . | sol . splendor . gloria .  
pax . lux . panis . os . verbum . salus . ange-  
| llus . sponsus . perpheta . agnvs . ovis .  
vitulus . serpens . aries . | leo . vermis . here  
mercyfully þ<sup>e</sup> prayers & invocatyons of |  
thy servant þ<sup>t</sup> thorow þ<sup>e</sup> vertue of thy holy  
names my body | being washed I maye see  
the visiblye whilles I liue w<sup>t</sup> thy | .9. orders  
of angells þ<sup>t</sup> my soule may worship &  
prayse the. Amen. ::::: After that saye  
these names :::::

Escha . fortis . abbdya . iuste . alpha et  
omega . piissime . | leiste . dulcissime .  
oriston . potentissime . yeremon . ercell . |  
entissime . hosbr . excelse . merkerpon .  
adiutor . elzephares . | defensor . egyrion .  
protector . pheta . largitor . here gently | þ<sup>e</sup>  
prayers of thy seruāt þ<sup>t</sup> thorow þ<sup>e</sup> gyft of  
thy grace and | thorow þ<sup>e</sup> intercessyon of þ<sup>e</sup>  
blissed virgin mary thy mother | & of thy  
angells & archangells . michael . gabriel .  
vriel . and | raphael . & all other thy  
celestyall angells, & of thy apostoles |  
peter . paule . Ihonn . & Iames . andrew .  
mathew . simond . | & Iude . philip .  
thomas . & barthlemew . my body & cc  
cc ::::

O my God, father almighty, of everlasting power who art al  
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 ho  
names, my body being washed, I may see thee visibly whil:  
live, with thy nine orders of angels, that my soul may worl  
and praise thee. Amen.

**After that, say these names:**

**Strong Elscha, just Abbadia, most pious Alpha and Om  
sweetest Leiste, most potent Oristyon, most excellent  
Yeremon, lofty Hotbor, Merkerpon the helper, Elzepha  
the defender, Egyryon the protector, Pheta the generou:**  
Hear gently the prayers of thy servant, that through the gift  
thy grace and through the intercession of the blessed Virgin  
Mary thy mother, and of thy angels and archangels **Michae  
Gabriel, Uriel, and Raphael**, and all thy other celestial ang  
and of thy apostles Peter, Paul, John, and James, Andrew,  
Matthew, Simon, and Jude, Philip, Thomas, and Barthleme  
my body and (*etc.*).

+ After that say these names +

After that, say these names:

[60r]

Ombonar . ineffabilis . stimulamathon . in  
substantia . inu-| isibilis . oryon .  
inestimabilis . ethion . Impermutabilis . |  
nomios . clementissime . pep .  
incōmensurabilis . nathanat-| hoy .  
incorruptibilis . theon . immense . vsiston .  
glorioso . porho . | tocius . misericordiæ ::::

After p<sup>t</sup> say this prayer folowinge ->

looke gently to thy prayers of thy seruant  
not hauing respe-| ct to the innvmerable  
iniquites which I haue done against the | for  
yf p<sup>u</sup> regardest owre iniquites o lorde who  
may abyde p<sup>e</sup> but | thow o lorde doest lyft  
p<sup>e</sup> feeble ffrom p<sup>e</sup> earthe & the poore owt |  
of p<sup>e</sup> myre . in p<sup>e</sup> vertu of holy humilte &  
obedyence as it is | written he was obedyent  
evyn to deathe & in another place | I haue  
humbled my selfe very low which humelite  
thow | didest wouchsaffe to take vpon p<sup>e</sup> , &  
to suffer for synners . so | gently receyue  
my prayers for I confesse & know p<sup>t</sup> p<sup>u</sup> hast  
| mercye vpon all creatures p<sup>t</sup> call vpon p<sup>e</sup>  
faythffully as da-| uyd sayeth an humble &  
a contrite harte thow shall nott | dispyse, &  
in another place p<sup>e</sup> lorde is nighe to them p<sup>t</sup>  
call v-| pon him truely p<sup>t</sup> p<sup>u</sup> wylte rayse my  
soule ffrom the darknes | of my body &  
from p<sup>e</sup> fylthynes of synne that my body be  
-| ing washed & **cc cc as before at this  
signe :::::** Here ffoloweth the names of the  
lyvyng gode :::::

+ **Rothon** + maker of heauen & earth  
| lethellete + which ast | stretched owt  
heaven above the heyght of the clowdes + |  
ysmas + which hast stablysched the earth  
about the waters + | Adonay + which hast  
appoynted p<sup>e</sup> sea her bowndes which she |  
cane nott passe + Bathinadir + which hast  
sett p<sup>e</sup> sonne and the | moone and all p<sup>e</sup>

**Ombonar + Ineffabilis + Stimulamathon + Insubstantia  
Invisibilis + Oryon + Inestimabilis + Ethion +  
Impermutabilis + Nomios + Clementissime + Pep +  
Incommensurabilis + Nathanathoy + Incorruptibilis +  
Theon + Immense + Usiston + Glorioso + 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 thou regardest our iniquities, O Lord, who may abide thee, thou, O Lord, doest lift the feeble from the Earth and the poor out of the mire. In the virtue of holy humilte and obedience, 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 sinne So gently receive my prayers, for I confess and know that thou hast mercy upon all creatures that call upon thee faithfully, David sayeth, "an humble and a contrite heart thou shall 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:

+ **\*Fothon** + maker of Heaven and Earth, + **Lethellete** + who hast stretched out Heaven above the height of the clouds, + **Hysmas** + 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, + **\*Omythe** + 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 who thou gavest him for a companion, in the paradise of pleasure whom also for transgressing of thy commandment thou did

sterres in þ<sup>e</sup> heyghe of heaven + Onoitheon  
 + | which hast done all thinges thorow  
 wysdome + hosga + | which the .6. daye  
 dydest created [sic] man to thyn owen  
 symlyt-| ude and lykenes + lemdra +  
 which didest putt adam and | eve whom þ<sup>u</sup>  
 gavest him for acompanyon in þ<sup>e</sup> paradyse  
 of pl-

[60v]

esasure, whome also for transgressing of thy  
 commaundement þ<sup>u</sup> dydd-| est by and by  
 cast owt of the same + nosulaceps + which  
 didest | accepte abells oblatyon + tutheon +  
 which didest dystroy þ<sup>e</sup> worlde | avr the  
 wickednes therof w<sup>t</sup> þ<sup>e</sup> water of the flowde  
 + telemoht + w-| hich didest saue noe &  
 those that were w<sup>t</sup> him in þ<sup>e</sup> water of þ<sup>e</sup>  
 deluge | by whome also thow didest restore  
 agen mankynde + paraclitus + | which  
 didest appere to abraham thy servant at þ<sup>e</sup>  
 footte of mambre | in þ<sup>e</sup> lykenes of .3.  
 persons + occynonenon + which didest take  
 vp | enoche and helyas into heavens to  
 fyghte agaynst þ<sup>e</sup> tyranne + | Ochothas +  
 which mercyfully delyverdst thy servant  
 loth from | the downinge or synkinge of  
 sodome & gomorre + Abracio + | which  
 didest speke to thy serwant moyses in the  
 midst of a bu-| she in a flame of fyer +  
 Anepheneton + which madest aarons |  
 rodde, to budd & floryshe and to bringe  
 forthe frute, + Ab-| don + which browghest  
 thy people mightely owt of þ<sup>e</sup> lande of |  
 egypt ffrom there captyvite + melche +  
 which openedest þ<sup>e</sup> | waye in þ<sup>e</sup> myddes of  
 þ<sup>t</sup> þ<sup>e</sup> went thorow drye ffooted + Sother + |  
 which gavest thy people a lawe in mownt  
 synay by þ<sup>e</sup> handes of | moyses + vsyryon +  
 which gauest to thy thyrsty people owt of  
 þ<sup>e</sup> | hard roke innumerable waters to drinke  
 + baruch + which bro-| wghtest danyel þ<sup>e</sup>  
 prophet owt of þ<sup>e</sup> lyons denne saffe and  
 sownde | + SporgonGo + which cawseddest

by and by cast out of the same, + **Nosulaceps** + who didst  
 accept Abel's oblation, + **Tutheon** + who didst destroy the  
 world and the wickedness thereof with the water of the floc  
 \***Gelemoht** + who didst save Noah and those who were wit  
 him in the water of the deluge, by whom also thou didst res  
 again mankind + **Paraclitus** + who didst appear to Abrahah  
 thy servant at the foot of Mambre in the likeness of three  
 persons, + **Occynonerion** + who didst take up Enoch and E  
 into heavens to fight against the tyrant<sup>1</sup> + **Ochothas** + who  
 mercifully didst deliver thy servant Lot from the drowning  
 sinking of Sodom and Gomorrah, + **Abracio** + who didst sj  
 to thy servant Moses in the midst of a bush in a flame of fir  
 \***Anephenethon** + who madest Aaron's rod to bud and flor  
 and to bring forth fruit, + \***Abdon** + who didst bring thy pe  
 mightily out of the land of Egypt from their captivity, +  
 \***Melthe** + who didst open the way in the midst of that they  
 went through dry footed, + **Sother** + which gavest thy peoꝝ  
 law in Mount Sinai by the hands of Moses, + **Usyryon** + w<sup>t</sup>  
 gavest to thy thirsty people out of the hard rock innumerabl  
 waters to drink, + **Baruch** + who broughtest Daniel the Pro  
 out of the Lion's den safe and sound, + **Sporgongo** + who c  
 cause the three children, Shadrac, Mishac, and Abdenago (t  
 is to say, Ananias, Azarias, and Misael) to come harmless c  
 of the burning furnace, + \***Genovem** + who didst deliver  
 Susanna having a sure trust in thee from the false crime of t  
 false judges, + **Messias** + who didst preserve the prophet Jc  
 in the whale's belly three days and three nights, + **Pantheon**  
 who madest the prophet [David] to escape the hands of Gol  
 with victory.

O just, mighty, and patient God + **Agios** + **Otheos** + **Hisky**  
 + **Athanathos** + **Eleyson** + **Ymas** + **Christ**, strong, almigh  
 and immortal God, Jesus of Nazareth, full of mercy, who o  
 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 ar  
 grace which thou hast given to thy saints thou wouldst  
 vouchsafe to grant unto me, let the power of thy Holy Spiri  
 come down upon me thy servant although I be full of sin, y  
 made of thee, which may obtain forgiveness of my sins, tha  
 through thy celestial dew the foulness of my body may be ꝑ  
 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 comfortet  
 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.

þ<sup>e</sup> .3. children .sydrac . mysaac . | and  
abdenago . þ<sup>t</sup> is to saye . Ananias . Azarias .  
and misael . to | cum harmles owt of þ<sup>e</sup>  
burninge fornace + tenonem + which |  
delyuerydst susanne having a sure stust in  
þ<sup>e</sup> ffrom þ<sup>e</sup> fallsse crime | of þ<sup>e</sup> fallsse  
Iudges + messyas + which didest preserue  
þ<sup>e</sup> prophet | Ionas in the whalas bely .3.  
dayes and .3. nightes + panthe-| on + which  
madest the prophet to escape þ<sup>e</sup> 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

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gentil and mercyfull lorde þ<sup>e</sup> prayers of thy  
servant which I | speke thorow þ<sup>e</sup> power of  
thy maiestye þ<sup>t</sup> thorow thy mercye & |  
grace which þ<sup>u</sup> 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 allthovgh I be  
full of synne yet | made of þ<sup>e</sup> which may  
obtayne forgevenes of my synns þ<sup>t</sup> tho-|  
row thy celestyall dewe þ<sup>e</sup> fowlnes of my  
body maye be putt | awaye þ<sup>t</sup> 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 kepethe men in helthe, it m-| aketh  
sycke men hole, it dothe obtayne remissyon  
of synns, | it pacyfyeth angre, and  
encreasyth frendship, it cōforteth | desperat  
persons, it cherysschythe the poore, it  
mitygateth | the wrathe of god, it  
overcometh all tribulatyons and  
perversytes, | it dryveth away tempestes, it  
dothe frustrat Inchauntementes, | it dothe  
constrayne and bynde sprytes: and it owght  
to be sayde | fastinge and knelynge, and w<sup>t</sup>  
great devocyons, and he þ<sup>t</sup> shall | worke by

it must be humble pacyent and chast. thus  
 therfore | shalte þ<sup>u</sup> the .fryday . saturday .  
 sonday . munday . twesdaye . & |  
 wendensdaye . ffolowinge 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  
 thursday 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 godd :::::

Aglai .1. monhon .2. tetragra-| maton .3.  
 olydeus .4. Ocleiste .5. Aniphinethon .6.  
 Lamiara .7. Iane-| myer .8. Saday .9.  
 Hely .10. Horlon .11. portenthymon .12.  
 Ihelur | .13. GofGamep .14. Emanvel .15.  
 On .16. Admyhel .17. Honzmo| rp .18.  
 Ioht .19. Hofob .20. Rasamarathon .21.  
 Anethi .22. erihona

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 .23. Iuestre .24. Saday .25. maloht .26.  
 Sethee .27. elscha .28. Abbadia | .29. Alpha  
 et omega .30. leiste .31. Oristyon .32.  
 Ieremon .33. hosb | .34. merkerpon .35.  
 elzephares .36. egyryon .37. Betha .38. O-|  
 mbonar .39. stymulamathon .40. Orion .41.  
 erylion .42. noymos | .43. peb .44.  
 nathanothay .45. theon .46. ysyston .47.  
 porho .48. | Rothon .49. lethellete .50.  
 ysmas .51. adonay .52. Athionadabir | .53.  
 Onoytheon .54. Hosga .55. leyndra .56.  
 nosulaceps .57. tuth-| eon .58.  
 Gelemoht .59. paraclitus .60.  
 Occymomyon .61. ecchothas | .62.  
 Abracio .63. Anepheneton .64. Abdon .65.  
 melche .66. sother .67. | vsiryon .68.  
 baruch .69. sporgongo .70. genonem .71.  
 messyas | .72. pantheon .73. zabuather .74.  
 rabarmas .75. yskyros .76. | Kyryos .77.  
 Gelon .78. Hel .79. rethel .80. nathi .81.

**[CL.] 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:**

Aglai .1.	Maloht .26.	Ysmas .51.	Iskiros
Monhon .2.	Sethee .27.	Adonay .52.	Kyryos
Tetragramaton .3.	Elscha .28.	Athionadabir .53.	Gelon .
Olydeus .4.	Abbadia .29.	Onoytheon .54.	Hel .79
Ocleiste .5.	Alpha et	Hosga .55.	Rethel .
Aniphinethon .6.	omega .30.	Leyndra .56.	Nathi .8
Lamiara .7.	Leiste .31.	Nosulaceps .57.	Ymeyn
Ianemyer .8.	Oristyon .32.	Tutheon .58.	Karer .8
Saday .9.	Ieremon .33.	Gelemoht .59.	Sabaotf
Hely .10.	Hosb .34.	Paraclitus .60.	Sellaht
Horlon .11.	Merkerpon .35.	Occymomyon .61.	Cirhos .
Portenthymon .12.	Elzephares .36.	Ecchothas .62.	Opyron
Ihelur .13.	Egyryon .37.	Abracio .63.	Nomyg
GofGamep .14.	Betha .38.	Anepheneton .64.	Oryhel
Emanvel .15.	Ombonar .39.	Abdon .65.	Theos .
On .16.	Stimulamaton .40.	Melche .66.	Ya .91.
Admyhel .17.	Orion .41.	Sother .67.	Horha .
Honzmorp .18.	Eryon .42.	Usiryon .68.	Christu
Ioht .19.	Noymos .43.	Baruch .69.	Hosbek
Hofob .20.	Peb .44.	Sporgongo .70.	Tosgar
Rasamarathon .21.	Nathanothay .45.	Genonem .71.	Occym
Anethi .22.	Theon .46.	Messias .72.	Elyorer
Erihona .23.	Ysyston .47.	Pantheon .73.	Heloy .
Iuestre .24.	Porho .48.	Zabuather .74.	Archyn
Saday .25.	Rothon .49.	Rabarmas .75.	Rabur .
	Lethellete .50.		

ymeynleth-| on .82. Karer .83. sabaoth .84.  
sellaht .85. cirhos .86. Opyron .87. |  
nomygon .88. Oryhel .89. theos .90. ya .91.  
horha .92. christus | .93. hosbeke .94.  
tosgar .95. occymomos .96. elyorem .97.  
hel-| oy .98. Archyna .99. Rabur .100 ::::::

And when he | hath thus doone, thus lett  
him begyn his worke lett him take | fayre  
clere water and colde of aspringe wherin he  
shall washe | him selfe sayinge ::::::

**O lorde** hooly father allmy-| ghty and  
everlasting god whose spryte before the  
creac-| yon of þ<sup>e</sup> worlde was borne vpon þ<sup>e</sup>  
waters, which in þ<sup>e</sup> | creacyon of þ<sup>e</sup> worlde  
didest blesse it w<sup>t</sup> þ<sup>e</sup> other elementes |  
which didest gyve it to thy thyrsty people  
for there refres-| hinge, and þ<sup>t</sup> the owtwarde  
ffylthynes of this worlde sh-| ulde by them  
be washed away, which woldest be  
baptysed | in water of Iordane by Ihon

And when he hath thus done, then let him begin his work.  
take fair clear water and cold of a spring, wherein he shall wash  
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 t  
other elements which didst give it to thy thirsty people for t  
refreshing, and that the outward filthiness of this world sho  
by them be washed away, which wouldst be baptised in wa  
of Jordan by John the Baptist, that through the misery of th  
most holy body all waters through the blessing should incre  
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 testifie  
saying, "thou shall sprinkle me with Hyssope and I shall be

baptyst þ<sup>t</sup> thorow þ<sup>e</sup> 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<sup>t</sup> is to say ower synns  
may be wassh-| ed away, as þ<sup>e</sup> prophet  
david testefyeth saying þ<sup>u</sup> shall sp-

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rinkyll me w<sup>t</sup> ysop and I shall be cleane þ<sup>u</sup>  
shalte washe me | and I shall be whyter  
then snow, which in remembrance of | this  
hooly mistery dydest thy hooly apostles  
ffeete which gauest | vnto hus owt of thy  
percyons syde water to drinke ffor the |  
refectyon of o<sup>r</sup> soule and dydest  
wouchsaffe to haue thy syde | bytterly  
percyd w<sup>t</sup> a spere for us, graunt I besyche  
the that | lyke as by this water my  
owtwarde partes of this my wre-| tchyd  
body are washed so by þ<sup>e</sup> vertue of thy holy  
baptyme w-| hich I haue receyued vpon me  
in thy name voutsaffe þ<sup>t</sup> the | dew of thy  
grace maye descende vpon me wherby my  
inw-| arde synns may be washed away that  
my body beinge wa-| shed and **cc cc as**  
**before at this marke :::: petycyon ::**

and | know that noo man þ<sup>t</sup> is trobeled w<sup>t</sup>  
worldely thinges canne | doo this thinge  
ffor the soule by means of earthely  
blyndenes | is vtterly sequestrate from all  
goddely secretes therfore it | doeth very  
hardely vnderstand them but so mucche the  
more | as þ<sup>e</sup> fleshe dothe consent to the  
workes of þ<sup>e</sup> sprite soo mucche | the soner  
and easelyer doeth it vnderstande the secret  
mister-| yes and therefore they that founde  
owt these scyences did | þ<sup>e</sup> more abyde in  
secret places because they wolde nott |  
thorow worldely temptacyons be lett from  
there workes. | and yff he that shall worke  
but for a parte of this scyence | must be  
sequestred ffrom worldely thinges how  
mucche | the more owght he to abstayne that

clean, thou shalt wash me and I shall be whiter than snow,"  
which in remembrance of this holy mystery didst wash thy  
holy apostles' feet, which gavest unto us out of thy percyon  
side water to drink for the refectyon 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 boc  
being washed and (*etc. as before at this mark :::: petition .*

And know that no man that is troubled with worldly thing;  
this thing, for the soul, by means of earthly blindness is utterly s  
from all godly secrets. Therefore it doth 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 scien  
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 lityny 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 thyes | names folowing :::::

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

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**O** GOD allmyghty stronge in batyll kinge  
 of | eternall glorye þ<sup>e</sup> plesauntnes of whose  
 br- | ightenes dothe fyll heaven and earth  
 whome | angells and archangells doo feare  
 worship & | prayse sayinge . Holy . Holy .  
 Holy . lord god of | sabaoth heaven and  
 earth are full of thy glorye . Osa- | nna in the  
 hyghest which to be lorde over mankynde |  
 cammest owt of heauen downe to the  
 earthe . **OrHa** . wh- | ich be gabryel in the  
 temple of Ierusalem dydest gyue |  
 knowledge to marye þ<sup>e</sup> vergin thy mother  
 of þ<sup>e</sup> beginni- | nge of thy incarnatyon .  
**Christus** . which dydest | shadow thy selfe  
 in her wombe w<sup>t</sup> owt spott of corrup- | tyon  
 evin as the sonne entereth into a glasse .  
**Hospe- | sk** . which madest the dry rodd to  
 floryshe in the hand- | es of Ioseph .  
**GofGar** . which by Ihon baptist dydest |  
 sende vnto thy people of Israell testymonye  
 and afor- | knowledge of thy cumminge by  
 prechinge of those | thinges whiche were  
 spoken of the and of thy byrthe | by the  
 prophetes, and dydest send a lighte vnto  
 men sytt- | ing in darkenes by þ<sup>e</sup> which they  
 knew thy hooly comm- | inge .  
**Occynnomos** . which dydest sende the fyrst  
 starre | to the .3. kinges Iaspar melchyor  
 and balthazar wch | cam to worship the, and  
 thow dydest receyue there | gyftes shewing  
 thy selfe vnto them to be very god and |

**Zabuather + Rabarmas + Iskiros + Kyryos + Gelon + H  
 Tethel + Nothi + Ymei + Alethon + Karex + Sabaoth +  
 Sellal + Chiros + Opron + Nomygon + Oryel + Theos +**

### 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 hands of Joseph.

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

**Octynnomos**, which didst send the first star to the three kings, Jaspas, Melchior, and Balthazar, who came to worship thee, and thou didst receive their gifts, showing thyself unto them to be truly God and mortal man, and shewest unto them in their sleep by thy angel the falsehood of Herod, which was 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 in peace, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people alight to lighten the Gentiles 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

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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 | lettyst þ<sup>u</sup> thy seruant  
deperit in peace ffor myn eyes ha-| ue seen  
thy saluacyon, which þ<sup>u</sup> hast prepared befor  
þ<sup>e</sup> | face of all people alight to lyghten the  
gentylls and the | glorie of the people of  
Israell . **theloy** . which at the | maryagh of a  
certain ruler dydest turne water in to w-|  
yne . **Archima** . which .32. yeres dyddest  
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 deuyll, | which  
dydest remytt and forgyue marye magdalen  
| weping most bytterly at thy fyte wepinge  
them w<sup>t</sup> her | here and anyntinge 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 dyddest  
voucsaffe thy bo-| dy to be sacrafyced to be  
drawen cruelly, to be entreyd | and  
spytefully to be Iudged, and to be  
blasfemyd, & to be | bytterly whipped w<sup>t</sup>  
sharpe cordes, to be vexyd w<sup>t</sup> buffe-| tts &  
spyttinges, to be crowned w<sup>t</sup> thorne, to be  
nayed to þ<sup>e</sup> | crosse w<sup>t</sup> sharpe naylles bothe  
hand & footte, to derinke | vynegar & gall,  
& thy syde to be openyd w<sup>t</sup> a spere & to be

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layde in thy graue, and to be kepte of  
souldyers & | all for vs miserable synners,

**Archima**, which thirty-two years didst preach unto  
people the Catholic faith, which didst make Peter, James,  
John, Bartholomew, and Thomas, and other of the apostle  
perfect in knowledge and grace.

**Rabuch**, which by the space of forty days didst fast  
the desert, and there were tempted of the devil, who didst  
remit and forgive Mary Magdaline weeping most bitterly  
thy feet wiping them with her hair and anointing them al  
sins, and didst raise again from death Lazarus her brother  
had lain dead four days, and gavest sight unto him that w<sup>e</sup>  
born blind, and didst vouchsafe thy body to be sacrificed |  
be drawn cruelly, to be entreated and spitefully to be judg  
and to be blasphemed, and to be bitterly whipped with shar  
cords, to be vexed with buffets and spittings, to be crowne  
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 sign me with mine own hands.

which by thy mig-| hty power and w<sup>t</sup> the  
sygne of thy holy crosse w<sup>t</sup> p<sup>e</sup> | which I doo  
now sygne me w<sup>t</sup> myn owne handes

In the name off the father + and of p<sup>e</sup>  
sonne + | and of p<sup>e</sup> holy gost + brakest p<sup>e</sup>  
brasen gaates and | delyuerydst thy fryndes  
owt of p<sup>e</sup> darke place- | s of hell, also o  
lorde by p<sup>e</sup> fayth which I confesse | and  
know and haue in theis holy misteryes evyn  
| so delyuer my soule from p<sup>e</sup> darknes of  
my | bodye p<sup>t</sup> in this corruptible body I  
maye visib-| ly see the w<sup>t</sup> p<sup>e</sup> .9. orders of  
angells p<sup>t</sup> whyle I lyue | my soule may  
looke vpon p<sup>e</sup> prayse p<sup>e</sup> and gloryfy p<sup>e</sup>, |  
thow therfore lorde which the thrid [sic]  
daye didest | ryse agen from p<sup>e</sup> deade and  
didest revele thy res-| urrectyon on to mary  
magdalen and to mary Ia-| mes and to mary  
solome, and to thy disciples, & | didest  
shew thy wondes to saynt thomas, and |  
after .3. dayes p<sup>u</sup> didest ascende into  
heaven frō | whence p<sup>u</sup> dydest send p<sup>e</sup> holy  
gost to thy discyp-| les thow also lord  
which didest shew to paule | thy apostle and  
to Ihon p<sup>e</sup> euangelist thy secretes | & didest  
open p<sup>e</sup> heavens to stephen when he

[64r]

was stonyd as he sayeth he did see thy ma-|  
iesty w<sup>t</sup> his corporall & bodely eyes saying  
| beholde I see p<sup>e</sup> heavens open & p<sup>e</sup> sonne  
of m-| an standinge at p<sup>e</sup> righte hande of p<sup>e</sup>  
power of god, | which didest graunt to thy  
mertyres to suffer tor-| mentes pacyentely  
which shall comme to Iudge p<sup>e</sup> | quicke &  
p<sup>e</sup> deade & p<sup>e</sup> worlde w<sup>t</sup> fyer, looke vpon  
me | & here my prayers p<sup>t</sup> thorow thy grace  
& power | of thy holy names p<sup>u</sup> woldest  
voutsaffe to delyuer | my soule ffrom p<sup>e</sup>  
darkenes of my body and from | p<sup>e</sup> filthynes  
of my synn ffor in p<sup>e</sup> doo I ende my lyffe |  
o my god + **stoexhor** + **abalay** +

In the name of the Father + and of the Son + and of the Hol  
Ghost + breakest the brazen gates and deliveredst thy frienc  
out of the dark places of hell, also O Lord, by the faith whic  
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 wou  
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 apostl  
and to John the Evangelist thy secrets and didst open the  
Heavens to Stephen when he was stoned, as he sayeth he di  
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 jud  
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  
darkeness of my body and from the filthiness of my sin, for  
thee do I end my life, O my God + **Hto exor abalay. qci.**  
**ystalgaouofularite**  
**kspfyomomanaremiarelatedacononaoyleyot** + who saids  
the cross "It is finished."

scyystalgaona | + fullarite + kesphiomoma  
+ remiare + bac-| eda + canona + onlepot +  
which saydest on the | crosse It Is fynished  
\*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

Then lett him slepe & after þ<sup>t</sup> speke no  
more and so he | shall see þ<sup>e</sup> celestyall  
palyce & þ<sup>e</sup> maiesty of god in his | glorye  
& þ<sup>e</sup> .9. orders of angells, & þ<sup>e</sup> companyes  
of | all blyssed sprites, butt some man will  
saye be cause | god dothe saye man shall  
nott see me & lyue, it folo-| weth then þ<sup>t</sup> he  
þ<sup>t</sup> seeth god must nydes dye bodely, | then  
he shall no more ryse tyll þ<sup>e</sup> daye of  
Iudgement, | ffor no man dyeth bodely  
twyse, but it is false þ<sup>t</sup> a | man shulde dye  
bodely because he seeth þ<sup>e</sup> deyte, for

[64v]

the sprite Is carred into heaven, and the  
body Is fedde | in þ<sup>e</sup> earth w<sup>t</sup> angells foode  
or meate, ffor we reade of ma-| ny whych  
haue bene ravysched in sprite to whome  
many | celestyall secretes hathe ben  
reuelyd, for at the tyme of | the passyon of  
o<sup>r</sup> lorde Iesus christ many bodyes dyd | ryse  
as we reade \*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

He þ<sup>t</sup> shall worke mvst be willinge in his  
worke & vtterli | clensed ffrom all  
fylthynes ffor þ<sup>e</sup> more he suffereth þ<sup>e</sup> more  
| he shall obtayne for yf o<sup>r</sup> superyour þ<sup>t</sup> Is it  
saye christ w-| olde suffer for his subiectes  
& inferyours bo cause [sic] he wo-| lde  
glorefy them in his sighte, mucche more  
owght þ<sup>e</sup> infer y-| our suffer for him selffe  
þ<sup>t</sup> he may please his lorde, ffor | þ<sup>e</sup> sighte of  
þ<sup>e</sup> deyte will nott be hadd w<sup>t</sup> owt perfett  
pure-| nes for he will nott constrayned but  
prayed vnto and | entreatyd & yet it wil be  
very harde to obtayn it, for | þ<sup>e</sup> lorde hathe  
geuen þ<sup>e</sup> earth to men, & þ<sup>e</sup> knowledge of |  
his law as dauyd testefyeth sayinge þ<sup>e</sup>  
heaven of heav-| ens is þ<sup>e</sup> lordes, but þ<sup>e</sup>

Then let him sleep, and after that speak no more, and so he  
the celestial palace and the majesty of God in his glory, and the  
orders of angels, and the companies of all blessed spirits. But so  
will say, because God doth say "man shall not see Me and live,"  
followeth then that he that seeth God must needs die bodily, there  
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 Dei  
spirit is carried into Heaven, and the body is fed in the Earth with  
food or meat. For we read of many who have been ravished in such  
whom many celestial secrets hath been revealed, for at the time  
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 subjects  
inferiors because he would glorify them in his sight, much more  
inferior suffer for himself, that he may please his Lord. For 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  
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 þ<sup>e</sup> 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 þ<sup>e</sup>  
hardest thinge for a man to see þ<sup>e</sup> deyte or  
deuyen | maistye because it is a thinge  
supernaturall \*/\*\*/\*/\*

**In thys worke lett never man remember  
deathe.** | for thorow þ<sup>e</sup> vertues of prayer &  
þ<sup>e</sup> power of god in | whome he hathe his  
hoole trust his body is made as

[65r]

It were a spirytuell bodye & he shall be  
fedd w<sup>t</sup> spiry-| tuall meate evyn as þ<sup>e</sup>  
younge crowes or younge ra-| vens whome  
god of his mercye dothe noryshe as | dauyd  
testfyeth saying he dothe gyue þ<sup>e</sup> oxe meat  
& þ<sup>e</sup> | younge ravens or crowes þ<sup>t</sup> call vpon  
him but lett him | þ<sup>t</sup> shall worke beware þ<sup>t</sup>  
he be in noo deadly synn for | yf he be he  
shall be mad ever after, & this is þ<sup>e</sup> cause  
for | his vnderstandinge, which commeth  
from þ<sup>e</sup> soule the | which dothe desyer to  
see god in whom it delytethe, & | dothe nott  
see him thorow þ<sup>e</sup> Impedymnt 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 þ<sup>e</sup> thinge þ<sup>t</sup> they |  
wolde haue. god therfore of his Infynyte  
goodenes | graunte vs grace to cum to þ<sup>e</sup>  
sighte of his deyte | which lyueth in þ<sup>e</sup>  
trynite of personnes and in the | vnyte of  
substance worlde w<sup>t</sup> owt ende. Amen. \*/\*\*/\*/\*

**Off the chapters of the fyrst booke**  
\*/\*\*/\*/\*/\*/\*/\*

Now þ<sup>t</sup> ye be tawght to cum to þ<sup>e</sup> sighte of  
þ<sup>e</sup> deyte & of þ<sup>e</sup> | knowledge of þ<sup>e</sup> deuyne

**In this work let never man remember death.** For throug  
virtues of prayer and the power of God in whom he hath his wh  
his 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  
mercy doth nourish, as David testifieth, saying, "He doth give th  
and the young ravens or crows that call upon him." But let him  
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 remem  
other thing. And therefore as conserving his body he is an unrea  
creature, and so likewise we see many which be abstract becaus  
cannot obtain the thing that they would have. God therefore of H  
Goodness grant us grace to come to the sight of his Deity, who l  
the Trinity of Persons and in the Unity of substance, world with  
Amen.

**[CII.] 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 a-| waye of yo<sup>r</sup> synns  
& of establyshinge of yo<sup>r</sup> selfe | p<sup>t</sup> p<sup>e</sup> fall  
nott in to moertall synne, & of p<sup>e</sup> redem-  
ptyon of .3. sowles owt of purgatorye, now  
will | we Intreate of purgatorye, but yf any  
man | will worke for any of these .4. doo as  
is before

[65v]

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

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

Now that we haue ffynysht the fyrst  
treatyse | of thys booke here foloweth now  
the second which | lyke as the fyrst had .6.  
chapters of p<sup>e</sup> which we haue | by p<sup>e</sup> grace  
of god entreatyd soo hathe this booke .27.  
as here | folowyth, the fyrst of p<sup>e</sup>  
knowledge of p<sup>e</sup> heavens, of p<sup>e</sup> knowle-  
dge of the angells of every heaven, of p<sup>e</sup>

redemption of three souls out of purgatory, now will we treat of  
But if any man will work for any of these four, do as is before s:  
vision of the Deity, but you must change your petition from "the  
the Deity," into the petition of "the knowledge of the Divine Pow  
into the petition of "remission of sins," or into "the establishing  
or "for the redemption of three souls out of purgatory." And so v  
doubt thou shalt the more easier obtain it. And note, if thou wilt  
all these things aforesaid, then thou must say every day the afor  
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 oftene  
said so much the more is the fault amended, and saved from erri

## [CIII.] Here beginneth the Second Treati the Second Book.

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 tv  
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 angell his will and power, of the knowledge of the | seales of euery angell of þ<sup>e</sup> knowledge of þ<sup>e</sup> superyor of

[66r]

euery angell, of þ<sup>e</sup> knowledge of þ<sup>e</sup> offyce of every angell, | of þ<sup>e</sup> Inuocatyon and companye of everye angell how | to obtayne ye<sup>t</sup> will by every angell, how to obtayne all | scyences, how to know þ<sup>e</sup> hower of deathe, to know all | thinges p<sup>r</sup>sent past & to comme, to know þ<sup>e</sup> planetts & sterres | and there influences, to alter & change þ<sup>e</sup> influence of | þ<sup>e</sup> planetts, to change þ<sup>e</sup> daye into nighte & þ<sup>e</sup> nighte in | to daye, to know þ<sup>e</sup> sprytes of þ<sup>e</sup> fyer & there names & | there superyors there seales and there power & vertu, | to know sprittes & bestes of þ<sup>e</sup> ayer, to know þ<sup>e</sup> name | & names & powers of there superyors, to know the-| re seales & there vertyues, to know þ<sup>e</sup> cōinnctyons & | alteratyon of þ<sup>e</sup> elementes & of þ<sup>e</sup> bodyes made of th-| em, to know all herbes & treys & all bestes vpon the | earthe & there vertuer, to know þ<sup>e</sup> natuere of man | and all þ<sup>e</sup> deedes of men þ<sup>t</sup> be secret or hydd, to know | þ<sup>e</sup> sprites of þ<sup>e</sup> water and of the bestes, and there | vertues, there superyours, to know the earthely | and infernall sprittes, to see pourgatorye and he-| ll and to know there soules there beinge to haue | this booke consecrated \*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

here ffoloweth the treatyse off the nature and | offyce of the seconde angelles

Now that we haue doone wyth the vysyon | of the deyte, and of the .9. orders of angelles [66v] now lett vs begin to treat of þ<sup>e</sup> seconde angelles whose | nature is sache that thei doo princypally serue god & | after that

6. Of the knowledge of the office of every angel,
7. Of the invocation and company of every angel,
8. How to obtain your will by every angel,
9. How to obtain all sciences,
10. How to know the hour of death,
11. To know all things present, past, and to come,
12. To know the planets and stars
13. And their influences,
14. To alter and change the influence of the planets,
15. To change the day into night and the night into day,
16. [To know the spirits of the air,]
17. To know the spirits of the fire and their names and their sup their seals, and their power and virtue,
18. To know spirits and beasts of the air,
19. To know their name, and the names and powers of their sup
20. To know their seals and their virtues,
21. To know the conjunctions and alteration of the elements an bodies made of them,
22. To know all herbs and treys, and all beasts upon the Earth a virtues,
23. To know the nature of man and all the deeds of men that be hid,
24. To know the spirits of the water and of the beasts, and their their superiors,
25. To know the earthly and infernal spirits,
26. To see Purgatory and Hell and to know their souls there bei
27. To have this book consecrated.

**[CIV.] Here followeth the Treatise of the Nature and of the Second Angels.<sup>1</sup>**

Now that we have done with the vision of the Deity, and c orders of angels, now let us begin to treat of the second angels, v nature is such that they do principally serve God, and after that, whom they do naturally love. And they do reign in the spheres c and they do take upon them a firey body when they be sent by tl commandment of God to man in this world that be cleansed and 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 puryffyd to  
 company w<sup>t</sup> them, and to comforte them,  
 and of them there Is .7. sortes | whose  
 natures ought to be knowen for euery on of  
 | them hathe his proper offyce appoynted  
 him all | thought they may at sume tyme  
 take sume other office |

sorts whose natures ought to be known, for every one of them h:  
 proper office appointed him although they may at some time tak  
 other office.

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



Bohel \*Cafziel \*Michrathon \*Satquiel



the sealle of<sup>1</sup> the angells of satvrne Is  
 thys \*/\*\*/\*\*/\*\*/\*\*/\*\*



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, an  
 snow and ice. Their bodies are long and \*slender<sup>1</sup>, pale or yello  
 their region is the North. [And five demons are under these, nan  
 king and his four attendants, with which all other demons of Sat  
 subjugated. They are these: **Maymon** the king, **Assaibi**, **Albun**  
**Haibalidech**, **Yasfla**, which demons in the subordinate with the  
 Southwest Wind, which are: **Mextyura**, **Alchibany**, **Alflas**, the  
 compelled to serve, or they rest.]<sup>2</sup>

[67r]

make snow and yse, there bodyes are  
 longe and gentyle paale | or yelow and  
 there regyon Is the northe

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

Off the sprytes that be vnder the planet Iupyer. other | there be which be Iouialles or vnder Iupiter whych | are these

\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\* |

Satquiel Raphael Pahamcocyhel Asassayel



the sealle of the angells of Iupyer Is thys

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

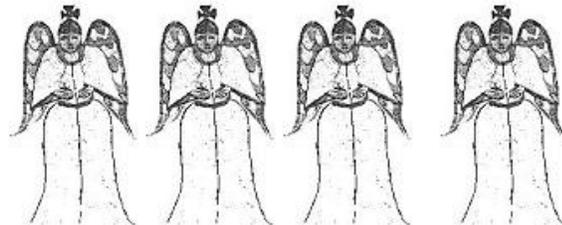


and there nature Is to gyue loue | Ioye, gladenes and fauor of all | persons to him that worketh, to bringe forthe dewys | fflowers, herbes and leavys, or to take them away, and | there regyon or abydinge Is betwyx the east and the | sowth, and there bodyes are of a meane stature, p<sup>e</sup> colour | of them Is lyke to the

[CVI.] Of the spirits that be under the planet Jupiter

Other there be which be Jovials, or under Jupiter, which a

Satquiel Raphael Pahamcocihel Asassaiel



The seal of the angels of Jupiter is this:



And their nature is to give love, joy, gladness, and fauor o persons to him that worketh, to bring forth dewes, flowers, herbes 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

coloure of heaven or lyke vnto cr-| ystall  
\*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*

crystal.

Off the sprytes that be vnder the planet  
mars \*/\*\*/\*/\* | Othere there be whych are  
called martyans whych | be these

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

[67v]

Samahel. Satihel. yturahihel. Amabyhel.



the sealle of the angells of mars Is thys  
\*/\*\*/\*/\*/\*



and there nature Is to cause & | styre vp  
warre murder distructyon | and mortalyte of  
people and of all earthly thinges, & there |  
bodies are of a meane statuer dry & leane  
there colouer Is | redd lyke to burning  
colles burning redd, and there regyon or |  
abydinge Is the sowthe

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

Other there are vnder the sonne which are  
these \*/\*\*/\*/\*

Raphael Cashael dardyhel hanrathaphel

[CVII.] Of the spirits that be under the planet Mars

Others there be which are called Martians, which be these

Samahel Satihel \*Yturahihel Amabiel



The seal of the angels of Mars is this:



And their nature is to cause and stir up war, murder, destru  
mortality of people and of all earthly things, and their bodies are  
mean stature, dry and lean. Their color is red like to burning coa  
red, and their region or abiding is the South. [And four demons :  
these, namely one king and his three ministers, to whom all othe  
of Mars are subjugated, and there they are: **Iamax** the king, **C**  
**Ycanoht, Pasfran**, which demons are subject to the East wind, '  
these five: **Atraurbiabilis, Hyachonaababur, Carmehal, Inny**  
**Proathophas**, and they may be compelled to serve, or they rest.

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

Raphael \*Cafhael Dardihel \*Hurathaphel



[68r]

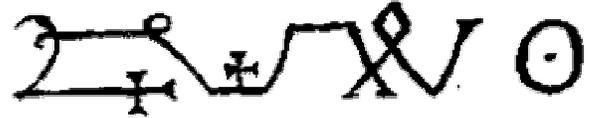
the sealle of the angells of the sonne Is thys

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



: there naturee Is to gyue loue and | fauor  
and rycches to a man & power | also to  
kepe hym hayle and to gyue deweys,  
herbes, flowe-| rs and frutes in a moment,  
there bodyes are greate and | large ffull of  
all gentylnes there colouers Is bryghte like |  
glasse, or as the sonne or golde, and there  
regyon Is the east.

The seal of the angels of the Sun is this:



Their nature is to give love and favor and riches to a man, and p  
to keep him hail and to give dewes, herbs, flowers, and fruits in a  
Their bodies are great and large, full of all gentleness. Their col  
bright <like glass> [or citrus], or like the Sun or gold, and their  
the East.

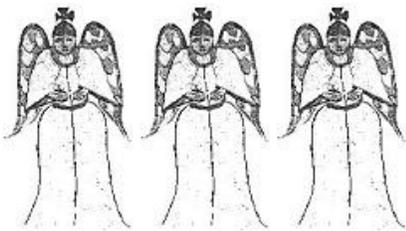
[And four demons are under them, namely one king and tl  
ministers, to whom all other demons of the Sun are subjugated,  
are these: **Batthan** the king, **Thaadas**, **Chaudas**, **Ialchal**, and tl  
demons which are subject to the North wind are four: **Baxhatha**  
**Gahathus**, **Caudes**, **Iarabal**, they may be compelled to serve, o  
rest.]<sup>1</sup>

Off the sprytes that be vnder planet of  
venus \*/\*\*/\*/\*/\*/\* | There be othere which

are called venereans which | be these

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

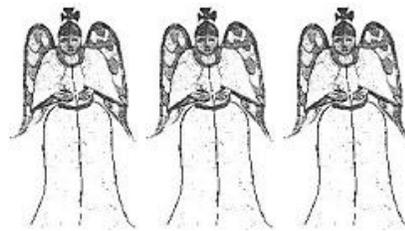
Hanahel Raquyel Salguyel



[CIX.] Of the spirits that be under planet of Venus.

There be others which are called Venereans, which be the:

Hanahel Raquiel Salguyel



the sealle of the angells of venus Is thys

\*/\*\*/\*/\*/\* |



there nature Is to prouoke lawhi-| ges  
entycementes and desyers to loue women  
and to giue | fflower, & frutes, ther bodyes  
are of a meane stature in all | poyntes, for  
they be nether lyle nor greate neyther fatt

The seal of the angels of Venus is this:



Their nature is to prouoke laughing, \*lust, and desires, to l  
women, and to give flowers and fruits. Their bodies are of a me  
in all points, for they be neither little nor great, neither fat nor le  
countenance is pleasant, white like snow. Their region is betwix  
South and the West.

nor lea-| ine ther countenance Is pleasant,  
whyte lyke snow there regyon is

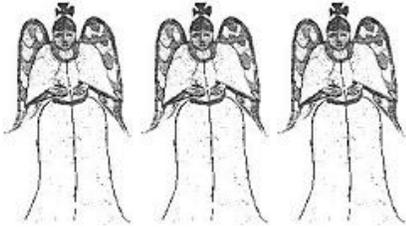
[68v]

betwyxte the southe and the west.

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

off the sprytes that be vnder the planet of  
mercurye \*/\*/\*/ | Othere there be wch be  
called mercuryans which be these -

michael mihel Saryyel



the sealle of the angells of mercurye Is thys

\*/\*/\*/\*/ |



there nature is to subdew | them selffes  
and othere | good sprytes to othere, they  
gyue answeere of things | present past and  
to comme, they teche the secret deeds |  
whyche are to be donne or what shall  
chance in thys | worlde, they revele the  
secretes of all othere sprytes, they | can  
also yf they be commaunded doo the same  
thinges | that othere cane doo there forme  
or fassion Is mo-| vable clere lyke glasse  
or the flame of whyte fyer, | and they to

gether wyth the  doo revele and tell  
cownce-| lls and secretes of all other, there  
regyon Is be twyخته | the west and the  
northe. \*/\*/\*/\*/\*/\*/\*/\*/\*/\*/\*/

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

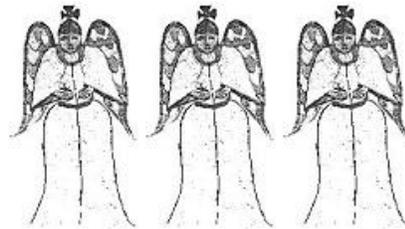
Gabriel michael Samyhel Acithael

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

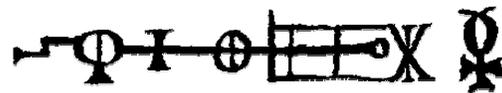
[CX.] Of the spirits that be under the planet of Merc

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 subdew themselves and other good spirit  
They give answers of things present, past, and to come. They te  
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

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

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

Gabriel Michael \*Samyhel Atithael

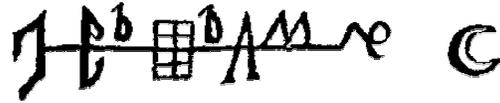


the sealle of the angells of the moone Is  
thys \*\*\*/\*\*\*/\*\* |



: and  
there nature Is to | change thoughtes and  
wills | to prepare Iorneys to tell wordes that  
be spoken to caverse | rayns, there bodes are  
longe and greate, there cowntena-| nces Is  
whystyshe dym lyke cristall or lyke yse or  
a dar-| ke clowde and there regyon Is the  
west. \*\*\*/\*\*\*/\*\*\*/\*\*

The seal of the angels of the Moon is this:



And their nature is to change thoughts and wills, to prepar  
journeys, to tell words that be spoken, and to cause rains. Their  
long and great; their countenances are whitish dim like crystal, [br  
burnished sword,] or like ice, or a dark cloud, and their region is

[And there are four demons under them: a king and his  
ministers, and all the other demons of the moon are obedient to  
placed under them, and they are these: **Harthan**, the king, **Bilet  
Abucaba**, which rule the demons of the West wind, which are f  
**Hebethel**, **Arnochap**, **Oylol**, **Milau**, **Abuchaba**, they may be c  
to serve, or they rest.]<sup>1</sup>

## Here ffolowith the makeing of the cyrle \*\*\*/\*\*\*/\*\*

## [CXII.] Here followeth the making of the circle.

Now that yow haue dwe knowledge of  
there nature | power, regyon, and forme  
when þ<sup>u</sup> wilte call them | þ<sup>u</sup> shallt doo thus,  
take harde stonnes, and playne in the wh-|  
ich there Is neyther hoole nor ryft or ells,  
tyles specyally | made for that purpose, and  
lett him that shall make them be

Now that you have due knowledge of their nature, power,  
and form, when thou wilt call them thou shalt do thus:

Take hard stones, and plain (i.e. uniform), in the which the  
neither hole nor rift, or else tiles specially made for that purpose  
him that shall make them be clean from all pollutions, and let hi  
lime and sand of the sea bank mingled together wherewith he sh  
the stones. Then of them he shall make a place wherein the circl  
drawn, and this place shall thus be fashioned:

[69v]

cleane from all pollucyons, and lett him  
haue lyme & | sande of the seae banke  
mengled to gether wherw<sup>t</sup> he | shall Ioyne  
the stonnes, then of them he shall make a |  
place wherin the cercle shall be drawn,  
and this place | shall thus be fashyoned  
ffyrst lett the cercle be equall w<sup>t</sup> | the earth  
having in lengthe and brede .14. foete w<sup>t</sup> in  
þ<sup>e</sup> | which make a croked cercle lyke halfe a  
cercle higher then | the other, in length and  
breade contayning .7. foete, & | in

First let the circle be equal with the earth, having in length  
breadth fourteen [\*nine]<sup>1</sup> feet, within the which make a crooked  
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 ea  
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 sa  
must be cleansed or purged as is declared in the first cleansing, |  
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  
cause 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  
fynished then | he that shall worke as I sayd  
be fore muste be clensyd | or purged as Is  
declared in the first clensinge but yor |  
petycyon must be alteryd or changed, for  
the prist w-| hyle he dothe consecrate the  
bodye of christ must saye | thys prayer  
ffollowinge \*/\*\*/\*/\*/\*/\*/\*/\*/\*/\*

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

[70r]

wolde please the to sende them and  
constrayn them that | by the meanys of the  
he may mercyfully company w<sup>t</sup> | them  
::: the ffyrst daye ::: who as I sayd before  
after p<sup>t</sup> | he hathe receyued the bodye of  
christ shall departe owt of p<sup>e</sup> | churche  
saying contynually the .17. prayer. vntill he  
cōe to | the place of the cercle. the  
consecrating of the cercle then | lett him  
blysse p<sup>e</sup> cercle saying .15. prayer and that  
daye he | shall doo no more. the seconde  
daye he shall goe to p<sup>e</sup> churche, and after  
complayne he shall go the cercle saying  
agen the | .17. prayer, and lett him haue a  
payre of sensors w<sup>t</sup> cooles in | them  
whervpon he shall cast perles, and w<sup>t</sup> them  
he shall per-| fume the place owt of the  
which he will call, and the .4. par-| tes of  
the worlde heaven and earth thryse, sayinge  
the first | and seconde prayer, this doone  
thryse goinge about the | cercle and  
perfuming it beginning at that place owt of

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 ple  
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 Pra  
he come to the place of the circle.

#### The Consecrating of the Circle

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

### [CXIV.] The Second Day.

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 ther  
perfume the place out of the which he will call, and the four par  
world, heaven, and earth thrice, saying the First and Second Pra

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  
shalt name the angels for the which thou wilt work with the ang  
day and hour, month, time, and the face in the which thou wilt v  
saying:

p<sup>e</sup> which | p<sup>u</sup> wilte call and there endinge  
 agayne p<sup>u</sup> shalte name p<sup>e</sup> ang-| ells for p<sup>e</sup>  
 which p<sup>u</sup> willte worke w<sup>t</sup> p<sup>e</sup> angells of p<sup>e</sup>  
 daye & | hower moneth, tyme and the face  
 in the which p<sup>u</sup> wilte | worke saying .  
**michael . miel . saripel . and cc cc .** peace  
 dothe | over come~, agyft subdueth,  
 pacyence getteth the victorie, | humylite  
 dothe noryshe concord, I therefore .N. p<sup>u</sup>  
 sonne of .N. | and .N. humbling my selfe  
 vnto yow gyue me peace vnto | yow thus  
 doinge, I gyue my gyfte vnto yow p<sup>t</sup> yow |  
 beinge pacyffyed and pacyent may gentely  
 graunt p<sup>e</sup> petycy-| ons which by godes  
 meanes & sufferance I shall aske of yow.

[70v]

thys done draw .2. cercles wherof the on  
 shall be a foo-| tte fron [sic] the othere and  
 It must be donne w<sup>t</sup> a new kn-| yffe, and  
 wrytte in the compas the names of the ange  
 -| lls of the hower, of the daye, of the  
 moneth, of the tyme | and of the face  
 saying . come all ye angells .N. peceably |  
 vnto the seate of samaym which the lorde  
 commaund-| yd the trybes of Israel to p<sup>e</sup>  
 encrease of his honor, wher-| fore I doo  
 Invoke and call yow oo ye .N. as zebedie |  
 commaundid his subiectes to obey, therefore  
 comme. the | .7. daye. the .3. daye being  
 bathed having vpon yow | a cleane shyrt or  
 lynnyn havinge also whyte apparr-| ell, and  
 being clene shaven ffrom p<sup>e</sup> heares of your  
 | bodye havinge your face toward the part  
 owt of the | which yow will call standing  
 vpright w<sup>t</sup> owt p<sup>e</sup> cercle yow | shall thus  
 begyn \*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*/\*\*

### The preparatyon to the Invocatyon

\*/\*\*/\*\*/\*\* | **H**ave the seale of god in thy  
 right hande cleane made | and consecrated  
 & then perfume thy cercle doynge & saying |  
 as I tolde p<sup>e</sup> before, & then perfume p<sup>e</sup>  
 seale & also thy selfe & | then knele  
 downe and saye the .31. prayer, w<sup>t</sup> p<sup>e</sup> pra-

**Michael, Miel, Saripiel, [Gabriel, Michael, Samyel,  
 Athitael, Boel, Cafziel, Michrathon, Sathquyel, Raphael  
 Pahamcociel, Assassayel, Samael, Satiel, Yturaihel,  
 Amabihel, Raphael, Caphael, Dardiel, Hurathapel, Han  
 Raquiel, Salguiel]**<sup>2</sup> peace doth overcome, a gift subdueth,  
 patience getteth the victory, humility doth nourish concord,  
 therefore, N. the son of N. and N., humbling myself unto y  
 give me peace unto you thus doing, I give my gift unto you  
 you being pacified and patient may gently grant the petiti  
 which by God's means and sufferance I shall ask of you.

This done, draw two circles whereof the one shall be a fo  
 other, and it must be done with a new knife. And write in the co  
 names of the angels of the hour, of the day, of the month, of the  
 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 incre  
 of his honor, wherefore I do invoke and call you, O ye .N  
 Zebedie commanded his subjects to obey. Therefore come.

### [CXV.] The third day.

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

### The Preparation to the Invocation

Have the Seal of God in thy right hand, clean [i.e. neatly]  
 consecrated, and then perfume thy circle, doing and saying as I  
 before, and then perfume the seal and also thyself, and then kne  
 and say the Thirty-first Prayer, with the prayer of Solomon the I  
 ninth, "Rothon, [\*Fothon] Maker of Heaven and Earth, and etc.'

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<sup>t</sup> I may  
fryndely be accompanied w<sup>t</sup> thy | hooly  
angells which thorow þ<sup>e</sup> sufferance of thy  
most bl-| essyd will may fullfyll all my iust  
desyres & requestes.

### [Addition.]

Thou shalt add in the end of every prayer, "... that I may fi  
accompanied with thy holy angels which through the sufferance  
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 th  
of the 4 cardinal directions, and the earth. Instead it appends the [following material](#) evidently derived from de Abano's *Heptameron* and  
Agrippa's *de occulta philosophia*. Curiously however, Agrippa ([book III chap. 29](#)) in turn quotes from "Peter Apponus [Petrus d'Abano] ... a  
delivered by Honorius of Thebes."

[130v]

Finitis igitur oracionibus taliter invocabis.

With the orations thus finished, invoke th  
manner.

### Invocacio angelorum.

{O} vos angeli potentes, Saturni, Iovis, Martis, Solis, veneris,  
Mercurii, Lune. boel, caziel, micrathon, satquiel, raphael, Paamchociel,  
Asassaiel, samael, satiel, yturaiel, amyabiel, raphael, caphael, dardiel,  
hurathaphel, 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. Amor dei  
nos coniungat, sua potencia nos dirigat, sua misericordia nos coniunctos  
misericorditer nos custodiat. // Vos igitur nomine illius dei vivi et veri  
qui vos et me verbo creavit, cuius nomina sunt tremenda que sunt 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, clemens, dulcis, adiutor, protector, defensor, largitor,  
misericors, cuius potencia ineffabilis, cuius substancia indivisibilis,  
sciencia inestimabilis, veritas incommutabilis, misericordia  
incommensurabilis, essencia incorruptibilis. Cuius gloriose gracie pleni  
sunt celi et terra. Cuius forti potencie genuflectuntur omnia celestia  
terrestria et infernalialia vos invoco humiliter et deosco ut vos infra  
circulos hic circumscriptos descendere dignemini apparentes in forma  
benivola, de omnibus quesitis michi veritatem respondententes. Per  
virtutem illius vobis precipio cuius nomine signatur. Amen.

### Invocation of the angels.

O you mighty angels of Saturn, Jupiter, M  
Venus, Mercury, and the Moon:<sup>1</sup> **Boel, C:  
[Saterquiel,] Satquiel, Raphael, Paamcl  
Samael, Satiel, Yturaiel, Amabiel, Rapl  
Dardiel, Hurathaphel, Anael, Raquiel, S  
Miel, Sarapiel, Gabriel, Michael, Samy**  
mighty in heaven, iin the clouds, and in th

Here, with an open hand, raise the Seal o  
saying:

Behold the design of the world. Whereup  
the spirit. May the love of God join us, m  
us, may his mercy mercifully guard our u  
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, 3  
37, 38, Because the great, most high, mos  
distinguished, most powerful, strong, just,  
sweet, helper, protector, defender, generoi  
whose power is indescribable, whose natu  
whose knowledge is priceless, whose truf  
whose mercy is immeasurable, whose ess  
incorruptible, of whose glorious grace the  
are full,<sup>2</sup> before whose mighty power all th  
and infernal realms kneel, I humbly invoc  
that you may condescend to come down a  
before this circle in a perceptible and agre

answer truly all my questions. I order you of that one, whose name is marked. Amen

### **Sigillum et ligacio.**

{V}os igitur sanctissimos angelos petitionibus 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, sabaath, heloy, genouem, mesquerpon, usye, Achedion, Zebedio, greba.** Cum istis et per ista sacratissima [nomina] iterum ad concordiam vos appello vos meis petitionibus 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, martialibus, solaribus, venereis, mercurialibus lunaribus speris descendere dignemini que sunt ista. **bacalgar, totalg, yfarselogon, alchedion, meremieca, ureleguyger, ioath, somongargmas, iohena.** Obedite ergo Zebedeie qui vos salomoni et tribus Israel sibi fidelibus ad laudem et honorem sui sancti nominis **sabaath** 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.

Nomine igitur ipsius vos, N, placatos sub hiis sanctis nominibus iterum appello, **legemoth, gonathaym, maloth, phoston, hemonege, anephenetont, stobr, otheos, tutheon, thereis, chatheon, agla.** In hiis igitur perfeccione sigilli quamvis vos sciencia vestra cum humilitate preceptis [precepit] obedire creatoris, tamen ego, N, filius N, pollutus viciorum meorum contagio vestrum amittere timeo [131r] iuvamentum, humilitatis tamen indutus cilicio obedire petitionibus meis vos deprecor et invoco. // Set virtute creatoris eterni ferens insignium vos nomine illius summi creatoris obedire michi famulo suo precipio et coniuro ut sitis meis in omnibus licitis et honestis petitionibus obedire parati.

### **Seal and binding.**

Therefore, O most sacred angels, I seal, be also conjure you to obey my petitions, through sacred names of God, which the Lord seal creatures, which are lawful and honourable 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 conjure and with the virtue of God I order appeased with the small present which I have obey me in all honest places over the seat below the circles here circumscribed, to depart from the Saturnian, Jovian, Martial, Solar, Mercurial, and Lunar spheres, which are the **Totalg, Yfarselogon, Alchedion, Merem Ioath, Somongargmas, Iohena.** Obey the whereby you commanded Solomon, and those who were loyal to him, to honestly and lawfully praise and honor of his holy name **Sabaath** army of angels," and with his name, which I call forth, protecting me, because he is merciful to our merits, but because of the abundance of

With his name therefore I again appeal to these sacred names: **Legemoth, Gonathaym, Yhoston, Hemonege, Anepheneton, Stol Tutheon, Thereis, Chatheon, Agla.** In this therefore, with the perfection of the sigillum, this knowledge [teaches] you to obey the command of the Creator with humility, nevertheless I N. so .....

## Finit ligacio. Incipit coniuatio.

{V}os igitur sanctos angelos me vestris imponens officiis quamvis humilitatis ac paciencie vestre indutus cilicio qui sicut filius altissimi creatoris. In nomine illius qui **loke, henaf, hese**, moysi nominavit quamvis sub meo nomine sublimitatis imperium non valeam deprecare, humiliter deprecor obedenter precipio per iustum **Ombonar**, per verum **stimulamathon**, per sanctum **orion**, per sanctissimum **eryon**, per magnum **noyygl**, 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 uenereis mercurialibus lunaribus [speris] descendere dignemini.

## Placacio.

{O} vos angeli benignissimi potentissimi ac fideles **bohnel, 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 terreas cum infernalibus subiugare creaturas, nocere vel iuvare quoniam dominus in omnibus fideles humiles ac cum paciencia iustos a vestra creacione primaria vos cognovit. Ego enim licet immeritus tamen vestram implorando gratiam humiliter vos deprecor et invoco ut meis prompti petitionibus in forma benivola atque meo placati munusculo prompti michi in omnibus licitis et honestis obedire super sedem **samaym** hic infra circulos hic circumscriptos a saturninis iovinis et ceteris speris descendere dignemini. // Et ad hoc igitur nomine vivi et veri dei qui vobis gratiam tribuit non peccandi vos invoco [col. 2] 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 **abrimon**, per **eleyon**, per **sargion**. Vos igitur potentes angeli invoco et invocando coniuro superne maiestatis imperii potentes potenter imparo per eum qui dixit et factum est cui omnes exercitus Angelorum celestium terrestrium et infernorum subduntur et obediunt. Et per nomen eius ineffabile **tetragramaton** 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, caphthalee** (?), **durhulo, archyma, rabur**, quatinus a saturninis iovinis marcialibus, solaribus, venereis, mercurialibus, lunaribus speris omni occasione et malivolencia cessante in forma benivola atque meo placati munusculo michi in omnibus licitis et honestis obedire parati super sedem **samaym** hic infra circulos hic circumscriptos descendere dignemini per virtutem humilitatis quam nunc vobis offero. Hic debet crucifigi 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, paamociel, asassaiel, samael, sathiel** [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 cc

## The placating.

O you, most kind angels, most powerful and **Cafziel** and the rest, who with the chain of humility you have merited the control of your subordinates receiving the same from

et michi nomine ipsius coniurati per nomen suum excellentissimum quod super capud meum vobis omnibus ostendo. Hic ponat manum inversam super capud suum et eis signum ostendat. Et immediate cum taliter ter invocaveris tedar (?) si non prima vice venerint vel 2<sup>a</sup>. Audies [131v] quasi fulgur descendens de celo et erit color eorum nitidissimus set non debent alloqui nec aspici donec ipsi primo loquantur. Qui dicent amice quid petis. Tunc dicat, pacem et amicitiam vestram. Et si recte mundatus fueris immediate concedent et dicent, surge et respice gratiam virtutis dei, pete et complebitur tibi, quia te misericordia domini visitavit. tunc pete quod volueris et habebis.

{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 interrogaverint. Quid vis, postquam responderis, pacem et amicitiam 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 quodlibet de 27, dante domino facere quibus. Quod ipse nobis concedat. Qui vivit et regnat per infinita secula seculorum amen.

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## [Tercium opus vel tractatus.]

**Incipiunt capitula tercii tractatus huius operis. Qui est de spiritibus aeris.**

De constrictione spirituum per verba. // De constrictione spirituum per sigilla. // De constrictione spirituum per tabulas. // De forma imponenda cuilibet spiritui // De inclusione spirituum // De incluso spiritu ut non respondeat. // De fulgure et tonitruo provocando. // De combustionem faciendam. // De purificationem aeris. // De corruptionem aeris. // De nive et gelu faciendam. // De rore et pluvia faciendam // De floribus et fructibus provocandis. // De invisibilitate. // De equo qui una nocte te portabit et reportabit ubi volueris. // De absente quod veniat una hora sanus. // De re que deferatur in momento ubicumque volueris. // De subtractione rei. // De revocatione rei. // De transfiguratione cuiuscumque. // De flumine provocando in terra sicca. // De commotione regni contra dominum. // De regno vel imperio destruendo. // De habenda potestate super quemlibet. // De habendis mille militibus [col. 2] armatis. // De formatione castrorum indestructibilium. // De speculo perverso. // De destructione loci vel inimici per speculum perversum. // De speculo apparicionis mundi. // De fure et furto revocando. // De ceraturis aperiendis. // De discordia faciendam. // De concordia provocandam. // De habenda gratia omnium personarum et benivolentia. // De mulieribus habendis ad libitum. // De divitiis habendis. // De curacione cuiuslibet infirmitatis. // De dando infirmitatem cuilibet et qualemcumque placuerit operanti. De interficiendo quemlibet. // De tempestate et periculo terre et maris fuganda // De nave retenta in mari per adamantem vel aliter rehabenda. // De omni periculo evitando. // De congregacione et

## [The Third Book or Treatise.]

**(CXVI) Here begins the chapters of the this Work, which is about the Spirits o**

Concerning the constraint of spirits through constraint of spirits through sigils; (2) Concern spirits through tables; Concerning imposing a Concerning the confinement of spirits; Concern whether or not it will answer; Calling forth light Concerning the required burnings; Concerning Concerning the corruption of the air; To make dew and rain; To call forth flowers and fruit; Concerning a horse, which will carry you any night; To bring an absent person back safely in something wherever you wish, in a moment. To removed. To recall something. To transfigure a on dry land. To incite a kingdom against its ruler or state. To have power over anyone. To have soldiers. To form an indestructible fortress. Hence destruction. How to destroy a place or an enemy destruction. The apparition of the world in a anything which a thief has stolen. To open local cause agreement. To have the good will and faith 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

accepcione avium. // De piscibus congregandis et accipiendis. // De animalibus silvestribus et domesticis congregandis et accipiendis. // De bello faciundo inter aves vel homines vel pisces vel animalia. // De apparencia combustionis. // De apparencia ioculatorum et puellarum balancium. // De apparencia gardinorum vel castrorum. // De apparencia militum pugnancium. // De apparencia griffonum et draconum. // De apparencia omnium ferarum. // De apparencia venatorum cum canibus. // De apparencia hominis quod sit alibi quam est. // De apparencia tocius voluptatis.

### **Finitis capitulis incipit prohemium in spiritibus aereis.**

Cum igitur ignoratis superioribus angelorum illos constringere sit impossibile, nomina spirituum aeris et ventorum in precedenti posuimus capitulo. ut sui superiores clarius viderentur. et a quibus poterat quilibet subiugari. Nunc autem de natura aeris et omnium spirituum in ipso residencium hic faciemus tractatum. // Aer est elementum corruptibile liquidum et subtile inter cetera nobilius. passibiles recipiens qualitates. et est simpliciter invisibilis set ipso composito videtur. In quo sunt spiritus quos sancta mater ecclesia dampnatos appellat, set ipsi oppositum asserunt esse verum, et ideo eos neque bonos neque malos volumus appellare et illi spiritus in aere reguntur secundum ipsius aeris qualitates et ideo eius qualitates videamus. // Aer igitur in quantum elementum a planetarum influentiis gubernatur. Bene igitur accipit diversas complexionones quas nunc dicemus, quia [132r] quidam sunt demones ad tribulacionem aeris constituti quos ventos Salomon appellavit, quoniam ventos excitant, et secundum quemlibet mutatur aer, et penatur spiritus illius partis, unde quilibet debet aspicere ventum sue operacioni competentem, quia tunc illius partis demones excitantur. // Set non semper invenitur ventus invocacioni habilis ideo eos precipimus excitari, qui <tunc> aere sereno vocantur indifferenter. Et ideo cum angelis ventos ponemus, ut in eis veniant et vincantur, quorum opera in subsequentibus sunt dicenda.

### **Divisio spirituum aereis.**

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

### **[De spiritibus orientalibus.]**

Istorum autem 4 sunt in oriente regnantes et sunt subditi soli et vento eius qui boreas dicitur, et excitantes eos [\*eum] sunt isti 4. **Bashatau** [\*Baxhatau] <rex>, **hahatus** [\*Gahatus], **caudes**, **ierabal** [\*iarabal], et habent hos 4 demones et eorum subditos excitare, congregare, dispergere, constringere et in loco proprio ligare quorum **Barthan** est rex, **taadas**, **gaudas** [\*Caudas], **yalcal**, sunt ministri, et

caught. To cause woodland *and domestic* anim caught. To cause war between the birds, *or pec* To make burning appear. To make appear jete make gardens or fortresses appear. To make a make gryphons and dragons appear. To make a make hunters appear with dogs. To make some were somewhere other than where they actual pleasures appear.

### **(CXVII) End of the chapters, and begi on the aerial spirits.**

Know therefore, since it is impossible to we have listed the names of the spirits of the ai preceding chapter(s);<sup>1</sup> in order that the superio and through which anyone can be subjugated. ' make a treatise concerning the nature of the air residing in it.

The air is a corruptible fluid, and subtile  
.....

### **(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 c unless they are forced with divine strength.

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

.....

### **(CXIX) [Concerning the Spirits of the**

But of those there are four governing in t subordinate to the Sun and its wind, which is c there are four (spirits) arousing it: **Baxhatau**, **Iarabal**, and they have these four daemons and arouse, congregate, scatter, constrain, and bind

eorum natura est aurum dare cum carbunculis ad libitum, divicias, gratiam et benivolenciam gentium impetrare, inimicicias hominum mortales vel alias dissolvere, homines in summis honoribus sublimare, infirmitates tribuere vel auferre, sua corpora sunt magna et ampla, sanguinea et grossa, color eorum sicut aurum brunium sanguine depictum. Motus eorum est celi coruscacio. // Signum eorum est invocanti commovere sudores.

### [De spiritibus occidentalibus.]

{O}ccidentales sunt illi 4, quibus omnes alii regionis demones subduntur, quorum [col. 2] **harthan** est rex, **bileth**, **milalu**, **habuchaba**, [habuthala?] eius ministri, et sunt subditi lune et vento eius qui zephyrus dicitur. Et excitantes [eum] sunt isti, **hebethel**, **amacopoilol** [\***amocap**, **oilol**], **myla**<l>**u**, **abuchaba**, et habent hos 4 demones et eorum subditos excitare congregare dispergere constringere, ac in loco proprio ligare, quorum natura est argentum ad libitum dare, res de loco ad locum deferre, equum velocitatis tribuere, facta et secreta presencia atque preterita dicere personarum, sua corpora sunt magna et ampla, mollia et fleumatica, color eorum sicut nubes obscura et tenebrosa et habent multum inflatum oculos rubeos aqua plenos non habent pilos in capite, et dentes ut aper. Motus eorum est sicut magni [\*magna] maris ruina. Et signum est quod magna pluvia iuxta circulum cadere videbitur invocanti.

### De spiritibus meridionalibus.

{M}eridionales sunt isti. **iammax** rex, **carmax** [\***carmox**], **ichanel** [\***ichanol**], **pasfran**, quibus omnes alii regionis demones subduntur. Et sunt subditi marti et vento eius qui subsolanus dicitur, et excitantes eum sunt isti 5. **atraurbiabilis**, **yaconaababur**, **carmeal**, **innial**, **proathophas**, et habent hos demones et eorum subditos excitare constringere dispergere congregare ac in loco proprio ligare. // Sua natura est guerras et mortalitates occisiones, prodiciones et combustiones facere, mille milites cum suis famulis que sunt duo milia ad tempus dare et mortem tribuere cuicumque infirmitatem et sanitatem tribuere. Sua corpora sunt parva, macra colerica, in aspectu turpissima. Colorum eorum sicut cuprum ignitum modicum denigratum, habent cornua ad modum cervi, ungues admodum grifonum, ululant sicut tauri insani. Motus eorum quasi combustionis partis sue realis aspeccio. Signum est quod fulgur et tonitruum iuxta circulum cadere videbitur invocanti.

### De spiritibus septemtrionalibus.

{S}eptemtrionales sunt isti. **Maymon** rex, **albunalich**, **assaibi**, **haibalidech**, **yasfla**, quibus omnes alii demones regionis subduntur et sunt subditi saturno et vento eius qui affricus dicitur. Et excitantes eum sunt isti 3. **Mextyura**, **alcybany**, **alflas**, et habent [132v] hos 5 demones, et eorum subditos congregare, dispergere constringere, ac in loco proprio ligare. Sua natura est seminare discordias, odia generare, malas cogitationes, furta et avaricias, dare cum libito plumbum, quemlibet

which **Barthan** is the king, **Taadas**, **Caudas**, and their nature is to give gold with carbuncles wealth, gratitude and the benevolence of the the hostility of people and other beings; and to honors, and to grant or take away weaknesses. and large, bloody and thick;<sup>2</sup> their color is like with blood. Their movement is like the heaven should be called upon to displace hard labors.

### (CXX) [Concerning the Spirits of the V

The western ones are four, and all other under them, of which **Harthan** is the king, **Bil Habuchaba** are his ministers, and they are sub its wind, which is called Zephyr (westerly). Ar **Hebethel**, **Amocap**, **Oilol**, **Mylau**, and **Abuch** four daemons and their subordinates to arouse, constrain, and bind to their proper place. Their desired; they also carry things from place to pl horses; they also tell the secrets of persons pre: bodies are large and ample, soft and phlegmati dark and obscure clouds, and they have red eye inflated; they have no hair on their heads, and of a boar. Their movement is like a great rushi the sign is that great rainfall will be seen near t invoked.

### (CXXI) Concerning the Spirits of the S

Those of the South are these: **Iammax** th ministers] **Carmox**, **Ichanol**, **Pasfran**, to who the region are subordinate, and they are subord wind, which is called the Eastern wind. And ar **Atraurbiabilis**, **Yaconaababur**, **Carmeal**, **In** they have these demones and their subordinate disperse, congregate, and bind to their proper f cause war, and plague, murders, treasons, and temporarily give one thousand soldiers with th two thousand, and they grant death; they also g anyone. Their bodies are small, thin, choleric, appearance, their color is like copper that has t fire. They have horns like those of a stag, and h 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 t invoked.

### (CXXII) Concerning the Spirits of the

The northern ones are these: **Maymon** th **Assaibi**, **Haibalidech**, and **Yasfla**, and all othe are placed under these, and they are subordinat which is called Africus (or the "southwest win these three: **Mextyura**, **Alcybany**, **Alflas**, and daemons and their subordinates to congregate, bind to their proper place. Their nature is to so

interficere et membrorum quodlibet destruere. Sua corpo[ra] sunt longa et gracilia, cum ira et rancore plena. Habent vultus 4, unum a parte anteriori et alterum a parte posteriori, in quibus sunt duo rostra ampla et longa ad mensuram trium pedum. // Et videntur duos serpentes devorare, et in duobus genibus alios duos qui cum merore maximo flere videntur, et sunt in colore nigra et lucencia sicut speculum furbitum. Motus eorum est ventorum agitacio cum apparencia terremotus. Signum eorum est quod terra alba nive tecta videbitur invocanti.

### [De spiritibus mediocribus.]

{C}um igitur de perfecte bonis et malis diximus de mediocribus hinc dicamus. Set est advertendum quod operans non debet operari in istis nec pro perfecte bono nec pro perfecte malo. set in rebus mobilibus sicut in itinere in revocacione et subtraccione et similibus operantur.

### [De spiritibus inter orientem et meridiem.]

Dicamus igitur quod inter orientem et meridiem est una regio que consol appellatur et sunt in ea angeli qui dicuntur equinocciales, et sunt isti 4. **Formione** rex, **guth, maguth, gutrhyn** eius ministri, quibus omnes alii regionis illius demones subduntur, et sunt subditi iovi et vento [\*ventis] eius qui boreas et subsolanus dicuntur. Et excitantes eos sunt isti 5. **harit, iesse, ryon, nesaph, naadob**, et habent hos 4 demones et eorum subditos excitare congregare constringere dispergere ac in loco proprio ligare. Sua natura est amicicias et benivolencias tribuere mulierum non carnali copula. generant leticias gaudia, lites pacificant, mitigant inimicos, sanant infirmos, infirmant sanos, auferunt vel inferunt dominium cuicumque. Sua corpora sunt magna tam sanguinea quam colerica, medie stature, trementissima in motu, visu mitissima, eloquio blanda, falsa in motu, vultus eorum in forma benivulus, color eorum sicut es non burnitum colore flamme ignis depictum. Motus eorum est [col. 2] choruscacio cum tonitruo. Signum eorum est quod invocans ut sibi videbitur [videbit] iuxta circulum homines a leonibus devorari.

### De spiritibus inter austrum et occidentem.

{A}lii sunt inter austrum et occidentem et sua regio est nogoham [\*nogahem], qui sunt isti, **sarabocres** rex, **nassar, cynassa** eius ministri, quibus omnes alii demones regionis obediunt et subduntur, et sunt subditi veneri et ventis eius qui sunt subsolanus et zephirus. Et excitantes eos sunt isti 4, **cambores** <rex>, **trachat, nassar, naassa**, et habent hos tres demones excitare congregare dispergere constringere ac in loco proprio ligare, et eorum natura est dare argentum in quo est impressio signata, et sta gnum [\*stagnum] ad libitum hominis calefacere, luxuriam excitare, inimicos per luxuriam concordare, ut matrimonium ostendit, constringere homines in amore mulierum et ipsas ad hominum voluntates constringi, homines infirmare vel sanare et facere omnia que moventur. Sua corpora sunt medie stature pulcra dulcia et iocosa color eorum e~ sicut nix insuper deaurata. Motus eorum sicut stella clarissima. Signum eorum quod puella extra circulum ludere et ipsum vocare videbitur invocanti.

evil thoughts, theft, and greed; they give lead i destroy limbs. Their bodies are long and slende They have four faces: one is forward, another l large and long beaks measuring three feet, whi two serpents. The other two faces are on the tw be crying with most great mourning, and they : shining like a burnished mirror. Their moveme wind with the appearance of an earthquake. Th will appear to be white, covered with snow wh

### (CXXIII) [Concerning the intermediat

Having treated of the spirits which are ei evil, we will now talk about the intermediate o in movable things such as in journeys, in the re and similar things.

### (CXXIV) [Concerning the Spirits betw South.<sup>7</sup> (24)]

We therefore declare, that between the E region, which is called "Consul", and in it are : "equinoctial", and they are these four: **Formio** ministers **Guth, Maguth, and Gutrhyn**, and a region are placed under these, and they are sub winds, quick are called Borean (Northerly") ar And calling them (the winds) forth are these fi **Nesaph, and Naadob**, and these have four dae subordinates to call them forth, gather them, di them to their proper place. Their nature is to gi of women, but not carnal relations. They enger settle lawsuits (or quarrels) peacefully, make e sick, sicken the healthy, and they steal away o anything. Their bodies are large, as much sang medium stature, very jittery, appearing very m speaking flattering, ....

### (CXXV) Concerning the Spirits betwe West. (♀)

Others are between the south and the we **Nogahem**, which are these: **Sarabocres** the ki his ministers, with which all other daemons of subjugated, and they are subordinate to Venus easterly and westerly. And there are four spirit **Cambores, Trachat, Nassar, Naassa**, and t daemons to arouse, bring together, disperse, cc own place.

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

presence (or, their image) is that when invoked playing outside the circle, and calling to you.

### [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, quyron, zach, eladep** [\*eladep] 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 dispergere 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 presenciam et futura terrena revelare, iudices placare, in placito victoriam dare, experimenta et omnes sciencias destructas rectificare et reedificare 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 sanitatem, si placeat invocanti pauperes sublimare sublimes opprimere dignitates dare vel auferre cuicumque spiritus ligare [f133r] ad tempus inclusum impedire seraturas aperire, transfigurationes facere. Et isti possunt omnes operationes aliorum facere, set hoc non ex perfecta potencia vel virtute: set sciencia bene. Sua corpora sunt medie stature frigida humida, veneranda pulcra rauca in eloquio, humanam formam habencia, ad modum armigeri compta et cucufati, color eorum sicut nubes clara. Motus eorum sicut nubes argentea. Signum est quod horripilationem tribuunt invocanti. Et isti possunt indifferenter ubicumque vocari.

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

{S}i ergo de istis aliquis voluerit operari, si[bi] primo districte precipimus ut peroptime mundetur, sicut diximus in predictis donec venerit ad diem 14<sup>am</sup> in qua die convenit 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.

### 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 apparere perficere custodire respondere eos [ad] omnia precepta constringat ut sperat et desiderat amen.

// Tunc audito completorio ut dictum est de ecclesia recedat dicens 17, donec veniat ad locum in quo debet fieri circulus, tunc locum benedicat: dicens 15. Hoc facto protrahat circulum 9 pedum dicens 18, in quo duos circulos protrahat, quorum unus distet ab alio per unum

### (CXXVI) [Concerning the Spirits betw North.] (♀)

Others are between the West and the North **Frigicap**. Which are five: **Abaa** the king, and **Eladep** and **Eladep** his ministers. ....

### (CXXVII) End of the divisions of the a and beginning of the manner of workin

If therefore anybody wishes to operate w first warn him strictly that he must be thorough said in the preceding, until he comes to the fourth he must begin his fast. Then when the mass of said or celebrated, when the operator is receiving (eucharist), he should say prayers 19 and 20 (I have said, when the priest is holding up the host to reveal it to the congregation, he should pray operation, saying thus:

### Oration.

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

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 protrahes infra istos duos circulos eptagonum communem omnibus invocacionibus aptum, cuius forma cum parcium suarum dimencionibus et diffinicionibus subsequitur inferius in figura. Nota quod operans debet esse diligens ut addat ista nomina aliis nominibus, quia durum est homini ignoranti virtutes spirituum et eorum malicias cum eis sine municione maxima aliquid habitare. Et assimilatur illi qui vult debellare militem sagacem et ignorat [col. 2] arma eius et quis miles, et que virtus militis quem debellat. Bene igitur sibi caveat quia ingenium viribus prevalet et ideo oportet ipsum esse sagacissimum in suo circulo faciendo, 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 protraxerit aerem supra se duobus diametris ubicumque signet, dicens.

Signum salomonis ad salvacionem et defensionem pono supra me ut sit michi protectio 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 que sunt **lialy** [\*Laialy], **lialg**, **veham**, **yalgal**, **narath**, **libarre**, **libares**, nec plus facies in hac nocte.

## Secunda dies.

In crastino dum matutinam primam, terciam, missam,<sup>1</sup> meridiem, nonam, vespas et completorium audieris, venies ad circulum dicendo 17. Tunc habeas thus et thuribulum in quo sint prune, 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 **noghahem** et a **noghahem** 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.

Incipit excitacionis ventorum primus circulus incipiens in oriente et terminans in meridie.

**{B}axhatau, gahatus, caudes, yarabal, harit, iesse, rion, nesaph, naadob, attraurbiabilis, yaconaababur, carmeal, ynail** [\*ynial], **phathophas** [\*prohathophas], **cambores, trachatata, nassar, naassa, bebethel** [\*hebethel], **amocap, oylol, mylau, abucaba, zobha, drohas, palas, sambas, mextyura, alcybany, alflas**. Ego vos invoco ut meis sitis promti petitionibus et preceptis. Summa Dei potencia vos obedire constringat.

Secundus circulus incipiens in meridie et terminans in occidente.

**{A}ttraurbiabilis, y[a]conaababur, garméal** [\*carmeal], **Innyal, phathophas** [\*prohathophas], **cambores, trachatata, nassar, naassa, hebethel, amocap, oybol** [\*oylol], **mylau, abuchaba, zobia** [\*zobha], **drohas, palas, Sambas, moxytura** [\*mextyura], **alcibany,** [133v] **alflas, baxatau, gahatus, [caudes, yarabal, harit], iesse, bion**

## (CXXVIII) The Second Day.

On the next day you should hear matins, vespas, and compline, then go to the circle say

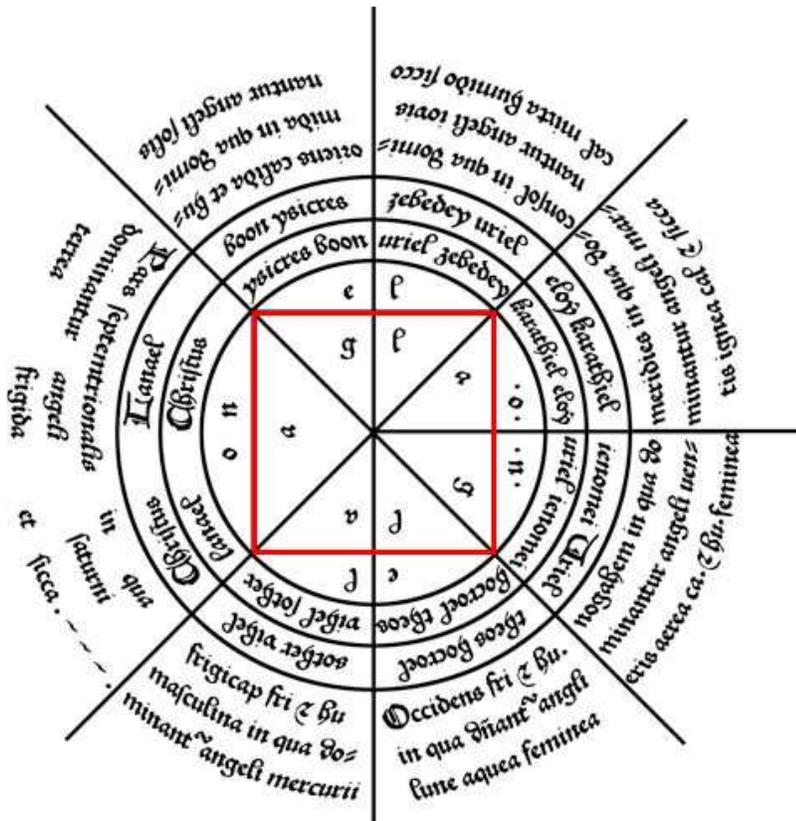
Begin the second circle in the south, and

**Attraurbiabilis, Y[a]conaababur, Carm Prohathophas, Cambores, Trachatata, N Hebethel, Amocap, Oylol, Mylau, Abuc Drohas, Palas, Sambas, Mextyura, Alci Baxatau, Gahatus, [Caudes, Yarabal, H**

[\*ryon], **nesaph, naadob**, angeli domini vos excitent qui vos venire constringant.

Tercius circulus incipiens in occidente et terminans in septentrione.

{T}unc in occidente dicat. **hebethel, amocap, oylol, milau, abucaba, zobha, drohas, palas, zambas, mextyura, alcybany, alflas, baxhatau, gaatus, caudes, ystrabal [\*Yarabal], harit, iesse, rion, nesaph, naadob, attraurbiabilis, yaconaababur, [col. 2] carmeal, ynnyal, proathophas, cambores, trachathat, nassar, naassa**, sciencia dei et sapiencia salomonis vos convincat que vos et ventos vestros excitare faciat.

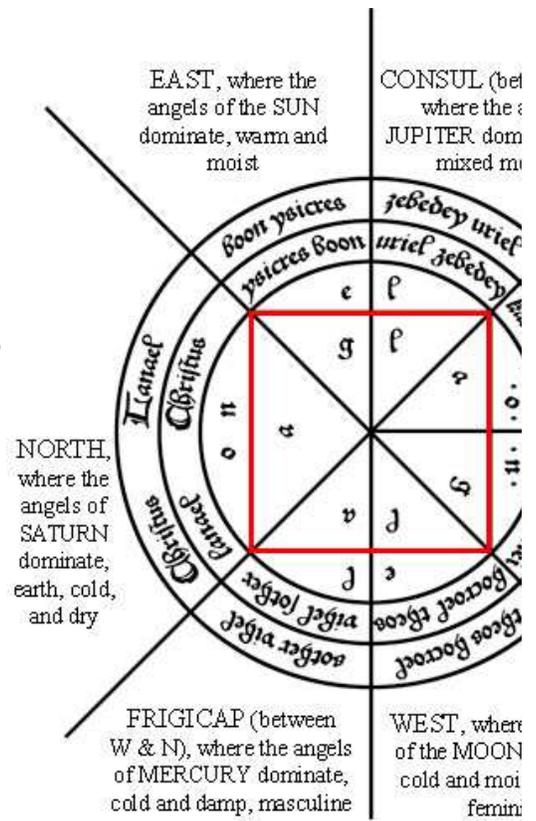


**Nesaph, Naadob**, may the angels of the L will come to constrain you!

Begin the third circle in the West and en

Then, towards the West say:

**Hebethel, Amocap, Oylol, Milau, Abucaba, Drohas, Palas, Zambas, Mextyura, Alcybany, Alflas, Baxhatau, Gaatus, Caudes, Yarabal, H: Nesaph, (12) Naadob, Attraurbiabilis, Y Carmeal, Ynnyal, Proathophas, Cambo Nassar, Naassa**, the knowledge of God at Solomon conquers you, so that you and yo to awaken.



NORTH, where the angels of SATURN dominate, earth, cold, and dry

EAST, where the angels of the SUN dominate, warm and moist

CONSUL (between East and South) where the : JUPITER dom mixed m

FRIGICAP (between W & N), where the angels of MERCURY dominate, cold and damp, masculine

WEST, where of the MOON cold and moi femin

Region
<b>Consul</b> (between East and South) where the angels of <b>Jupiter</b> dominate, warm mixed moist dry
<b>South</b> in which the angels of <b>Mars</b> , fiery, hot and dry, dominate
<b>Nogahel</b> (between south and West), where dominate the angels of <b>Venus</b> , airy, warm, and feminine
<b>West</b> cold and moist, where the angels of the <b>Moon</b> dominate, watery feminine

<b>Frigicap</b> (between West and North), cold and damp, masculine, where the angels of <b>Mercury</b> dominate.
--

<b>Northern</b> part, where the angels of <b>Saturn</b> dominate, earth cold and dry
--

<b>East</b> , warm and moist, where the angels of the <b>Sun</b> dominate
---

Quartus circulus incipiens in septemtrione et terminans in consol.  
[f134r]

{T}unc in septemtrione dicat. **mexyura, alchalany** [\*alchibany], **alflas, baxhatau, haatus** [\*gahatus], **caudes, iarabial** [\*iarabal], **harith, iesse, ryon, nesaph, naadob, atturbiabilis** [\*attraurbiabilis], **iaconaababus** [\*iaconaababur], **carmeal, innyal, phathophas** [\*prohathophas], **cambotes** [\*cambores], **trachcacath** [\*trachathat], **nassar, naassa, hebethel, amocap, oylol, mylahu** [\*mylau], **abucaba, zobha, drolas** [\*drohas], **palas, sambas**, sancta nomina dei vos subiugent, que vos et ventos vestros excitare et huc venire constringant.

Quintus circulus incipiens in consol et terminans in nogahem.

{T}unc in consol dicat, **harit, iesse, ryon, nesaph, naadob, attraurbiabilis, yaconaababur, carmel** [\*carmeal], **Innyal, prohathophas, cambores, t~atach** [\*trachathat], **nassar, naassa, hebethel, amocap, oylol, mylau, abucala** [\*abucaba], **zobha, drohas, palas, zambas, mexyura** [\*mexyura], **alcybany, alflas, baxhatau, gaatus, caudes, yarabal**, capud et corona principis vestri **belzebut** vos venire et ventos vestros excitare constringat.

Sextus circulus incipiens in **nogahem** et terminans in **frigicap**.

{T}unc in **nogahem** dicat, **Cambores, trachatath, nassar, naassa, hebethel, amocap, oylol, mylau, abucaba, zobha, drohas, palas, sambas, mexyura, alcybany, alflas, baxhatau, gaatus, caudes, yarabal, harith, iesse, ryon, nesaph, naadob, atturbiabilis** [\*attraurbiabilis], **iaconaababur, carmeal, ynnyal, prohathophas**, iudicium summi dei tremendum vos convincat, qui vos et ventos vestros ad mandatum meum venire et obedire constringat.

7<sup>us</sup> circulus incipiens in **frigicap** et terminans in oriente.

{T}unc in **frigicap** dicat, **zobha, drohas, palas, sambas, mexyura, alcybany, alflas, baxhatau, gaatus, caudes, yarabal, harith, iesse, ryon, nesaph, naadob, atturbiabilis** [\*attraurbiabilis], **yaconaababur, carmeal, Innyal, prohathophas, cambores, trachatath, [nassar, naassa], hebethel, amocap, oilol, mylau, abrucaba** [\*abucaba], meo placati suffumigio, timor furoris domini et ignis ignem devorans vos pacificet et pacificatos mittat, cum ventis vobis subditis, et demonibus eorundem, et missos obedire constringat, quoniam ei debetur ab omni creatura reverencia [col. 2] et obediencia cum timore.

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 gratie tue et virtute sanctorum tuorum nominum ut

isti prenominati venti hos demones quos invocavero congregent  
constringant, et ligent eos meis petitionibus penitus obedire, qui[a] tu es  
deus potens pius et misericors. Qui vivis et regnas et imperas et  
regnaturus es per omnia secula seculorum. Amen.

{H}oc facto: videbis tranquillitatem ab omni parte mundi in  
nubibus elevari, nec cessabit donec perfeceris tuum opus et erunt nubes  
iuxta circulum circumcirca, set prius iuxta circulum hec 7 predicta  
nomina scribantur, quia posset circulus aliter violari.

### 3<sup>a</sup> dies.

{T}ercia vero die visitabis ecclesiam ut oportet et tunc habeas  
ignem, candelam de cera virginea et illa que tue conveniunt questioni,  
thuribulum thus 7 gladios equales, si possis claros. Et si velis habere  
socios poteris habere 7. Habeas eciam vinum optimum de quo bibes et  
socii tui dum cognoveritis motus suos. Et si solus fueris, porta 4 in latere  
dextro et 3 in sinistro. Si tres porta 3 et quilibet illorum 2. Si 5 ferat  
quilibet unum et tu 3. Si 4 porta unum, et quilibet illorum 2. Si 6 porta 2  
et quilibet illorum unum.

// Tunc xi<sup>a</sup> hora die[i] cum fueritis competenter saciati vino et  
piscibus vel aliquo alio a carne. Magister semel excitet ventos  
incipiendo ab illis qui habent dominium die illa. Et habeat signum  
domini in manu sua dextra, post hoc demones excitabit dicens contra  
orientem.

Excitacio spirituum solis, que fit in die dominico quando fit  
particulariter.

{U}bi est **barthan** rex, ubi sunt **thaadas**, [**caudas**], **yalcal** eius  
ministri. // Ubi est **formione** rex, ubi sunt **guth**, **maguth**, **guthrin** eius  
ministri. // Ubi est **iamax** rex, ubi sunt **carmes** [**\*carmox**], **ycanal**  
[**\*ycanol**], **pasfran** eius ministri. // Ubi est **sarabocres** rex, ubi sunt  
**nassar**, **cynassa** eius ministri. // Ubi est **harthan** rex, ubi sunt **bileth**,  
**mylalu**, **abucaba** eius ministri. // Ubi est **abas** [**\*abaa** or **habaa**] rex,  
ubi sunt **hyici**, **quyron**, **zach**, **eladeb** eius ministri. // [134v] Ubi est  
**maymon** rex, ubi sunt **assaiby**, **albunalich**, [**haibalidech**, **yasfla**] eius  
ministri. Omnes occurrite cicius quam poteritis promti meis petitionibus  
et preceptis obedire. Summa ac divina maiestas vos convincat que vos  
venire constringat.

Excitacio diei Iovis et spirituum eius quando particulariter fit.

[Tunc in consol dicat.]

### (CXXIX) The Third Day.

....

#### The raising up of the spirits of the Sun, whic done on a Sunday.

Where is **Barthan** the king? where are **Th**  
and **Yalcal** his ministers? Where is **Formi**  
where are **Guth**, **Maguth**, and **Guthrin** h  
is **Iamax** the king?, where are **Carmox**,  
**Pasfran** his ministers? Where is **Saraboc**  
are **Nassar** and **Cynassa** his ministers? W  
the king? where are **Bileth**, **Mylalu**, and **A**  
ministers? Where is King **Habaa**? where :  
**Hyici**, **Quyron**, **Zach**, and **Eladeb**? Wher  
**Maymon**? where are his ministers **Assaib**  
[**Haibalidech**, and **Yasfla**]?

Come with all haste to meet us, that you a  
to obey my petitions and precepts. The M  
Majesty conquers you, so that you are con

#### The raising up of the day of Jupiter, and t particular to it.

[Then, in Consul (between the East and S

{U}bi est **formione** rex, ubi sunt **guth, maguth, guthrin** eius ministri. // Ubi est **iammax** rex, ubi sunt **carmes** [\*carmox], **ycanol, pasfran** eius ministri. // Ubi est **sarabocres** rex, ubi sunt **nassar, cinassa** eius ministri. Ubi est **barthan** [\*harthan] rex, ubi sunt **bileth, mylalu, abucaba** eius ministri. // Ubi est **abas** [\*abaa] rex, ubi sunt **hyici, quiron, zach, eladeb** eius ministri. // Ubi est **maymon** rex ubi sunt **hassaybi, albunalich, haibalidech, yasfla** [eius ministri]. // Ubi est **harthan** [\*barthan] rex, ubi sunt **thaadas, caudas, yalcal** eius ministri. // Omnes cicius quam poteritis venite cum omnibus subditis vestris promti michi in omnibus obedire. Virtus summi creatoris vos subiuguet que vos venire constringat.

Excitacio diei martis et spirituum eius quando perticulariter fit.

{T}unc in meridie dicat. Ubi est **iammax** rex, ubi sunt **carmos** [\*carmox], **ycanol, pasfu** [\*pasfran] eius ministri. // Ubi est **sarabocres** rex. Ubi sunt **nassar, cynassa** eius ministri. // Ubi est **harthan** rex. Ubi sunt **bileth, milalu, abucaba** eius ministri. // Ubi est **abas** [\*abaa] rex. Ubi sunt **hyici, quyron, zach, eladeb** eius ministri. // Ubi est **maymon** rex. Ubi sunt **assaibi, albunalich, aybalidech, yasfla** eius ministri. // Ubi est **harthan** [\*barthan] rex. Ubi sunt **thaadas, caudas** [\*caudas], **yalcal** eius ministri. Ubi est **formione** rex. Ubi sunt **guth, maguth, guthryn** eius ministri. Vos invoco venire cum exercitu vestro et meis questionibus obedire timor furoris domini vos convincat, qui vos venire et obedire constringat.

Excitacio diei veneris et spirituum eius quando particulariter fit.

{T}unc in nogal [\*nogahem] dicat. Ubi est **sarabocres** rex, ubi sunt **nassar, cynassa** eius ministri. // Ubi est **harthan** rex, ubi sunt **bileth, milalu, abucaba** eius ministri. // Ubi est **abas** [\*abaa] rex, ubi sunt **hyici, quiron, zach, eladeb** eius ministri. // Ubi est **maymon** [col. 2] rex, ubi sunt **assaiby, abymalich** [\*albunalich], **haybalidech, yasfla** eius ministri. // Ubi est **barthan** rex, ubi sunt **taadas, caudas, yalcal** eius ministri. // Ubi est **formione** rex, ubi sunt **guth, maguth, guthryn** eius ministri. // Ubi est **iammax** rex, ubi sunt **carmos** [\*carmox], **yacanol** [\*ycanol], **pasf<sup>n</sup>** [\*pasfran] eius ministri. Venite obedientes cum omnibus subditis vestris creatori vestro Et michi nomine ipsius. Exercitus angelorum qui sabaoth dicitur vos meis preceptis subiciat.

Excitacio diei martis [\*lune] et spirituum eius quando perticulariter fit.

{T}unc in occidente dicat.

Ubi est **harthan** rex, ubi sunt **bileth, mylalu, abucala** [\*abucaba] eius ministri. // Ubi est **abaa** rex, ubi sunt **hyici, quyron, zach, eladeb** eius ministri. // Ubi est **maymon** rex ubi sunt **assaibi, albunalich, haibalidech, yasfla** eius ministri. // Ubi est **barthan** rex, ubi sunt **taadas, caudas, yalcal** eius ministri. // Ubi est **formione** rex, ubi sunt **guth, maguth, guthrin** eius ministri. Ubi est **iammax** rex, ubi sunt **carmos** [\*carmox], **ycanol, pasfran** eius ministri. Ubi est **sarabocres** rex, ubi sunt **nassar, cynassa** eius ministri. // <Ubi est **harthan** rex. Ubi sunt **bileth, mylalu, abucaba** eius ministri. // Ubi est **abaa** rex. Ubi sunt

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 n **Mylalu**, and **Abucaba**? Where is King **Al** ministers **Hyici**, **Quiron**, **Zach**, and **Elad Maymon**? Where are [his ministers] **Hass** **Haibalidech**, and **Yasfla**? Where is King 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 subjugates you, that you are consti

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

Then, to the South say:

**hyici, quyron, zach, eladeb** eius ministri.> [Venite omnes quam cicius poteritis cum omnibus subditus vestris et ut supra.]<sup>1</sup>

Excitacio diei mercurii et spirituum eius quando particulariter fit.

{T}unc in **frigicap** dicat. Ubi est **abaa** rex, ubi sunt **hyici, quiron, zach, eladel** [\*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 **iammax** rex, ubi sunt **carMos** [\*carmox], **yconal** [\*ycanol], **pasfran** eius ministri. // Ubi est **saraboces** rex, ubi sunt **nassa** [\*nassar], **cynassa** eius ministri. // Ubi est **harthan** rex, ubi sunt **bileth, mylalu, abucaba** eius ministri. // Summum dei tremendum ac reverendum iudicium vos apparere et michi in omnibus obedire constringat.

Excitacio diei sabati et spirituum eius quando particulariter fit.

{T}unc in septemtrione dicat. Ubi est **maymon** rex, ubi sunt **assaibi, albunalich, haibalidech, iasfla** eius ministri. // Ubi est **barthan** rex, ubi sunt **taadas, caudas, yalcal** eius ministri. // Ubi est **formione** rex, ubi sunt **guth, maguth, guthryn** eius [135r] ministri. // Ubi est **iammax** rex, ubi sunt **carMos** [\*carmox], **ycanol, pasfran** eius ministri. // Ubi est **saraboces** rex, ubi sunt **nassar, cynassar** [\*cynassa] eius ministri. // Ubi [est] **harthan** rex, ubi sunt **bileth, mylalu, abucala** [\*abucaba] eius ministri. // Ubi est **abaa** rex, ubi sunt **hyici, quyron, zach, eladeb** ministri eius. Hic debet claudere manum et eis pugnum clausum ostendere cum sigillis.

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

// Hoc dicto videbis eorum motus insurgere, et tunc dicas sociis, quod non dubitent, et fac eos potare, etsi adhuc motus non videris,<sup>1</sup> set non debent ultra novies excitari.

Accessus ad circulum, excitacio ventorum ante eum.

(CXXX.)

{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 parcium unus ponatur gladius et debent in altitudine adequari. // Tunc si solus fueris versus orientem primo invocabis. Si autem duo.<sup>1</sup> Secundus sedeat versus partem contra occidentem. Si 3, tercius versus meridiem. Si 4, quartus contra septemtrionem. Si 5, 5<sup>us</sup> versus consol. Si 6, 6<sup>us</sup> versus nogahem. Si 7, septimus versus faciem contra frigicap situetur. Et habeat quilibet unum scannum ligneum alcius a terra ad digiti spissitudinem ne scriptura circuli deleatur. Set ultra 3 socios capere non iuvabit.

Preparacio ad excitandum spiritus.

(CXXXI)

{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 respondeant 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 infernalina, qui vivit et regnat deus in deitate sua, trinitas, pater et filius et spiritus sancti amen.

// Hoc facto dicat sociis quod non timeant, et inclinato capite terram et ensem et nichil aliud respiciant, 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 circulum dicens.

(CXXXII.)

With this done, he should say to the asso not fear, but bow their heads, and pay attention to earth and the sword, and if they are thirsty, the master takes in his right hand a stick of laurel and in his left hand the censer. He then begins starting in the East, and going around nine times

Excitacio spirituum.

**The calling forth of the Spirit**

{B}arthan, formione, iammax, sarabocres, harthan, abaa, maymon. Quo dicto percuciat orientalem 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 innumerabili caterva virtute divina meam facere voluntatem. // Tunc in occidente dicat. **harthan, abaa,**

**Barthan, Formione, Iammax, Saraboc Maymon.** Which said, he should strike the East with the wand, saying: ....

**maymon, barthan, formione, yammax, sarabocres.** Quo dicto occidentalem gladium percuciat dicens. Exeat hic mitissimus **harthan** rex cum omnium<sup>3</sup> suorum velocium subditorum caterva anglica [\*angelica] virtute meam facere voluntatem. // Tunc in septemtrione dicat. **maymon, barthan, formione, iammax, sarabocres, harthan, abas** [\*abaa]. Quo dicto percuciat septemtrionalem gladium de virgula dicens. Exeat hic acerbissimus rex **maymon** cum omnium suorum aereorum spirituum [135v] exercitu virtute obediencie **belzebut** ab eis debite meam facere voluntatem. // Tunc in consol dicat. **formione, yammax, sarabocres, [harthan], abaa, maymon, barthan.** Quo dicto consolanem gladium de virgula percuciat dicens. Exeat hic pulcherrimus rex **formione** cum suis legionibus angelorum virtute timoris summi iudicii meam facere voluntatem. // Tunc in nogahem dicat. **Sarabocres, harthan, abaa, maymon, barthan, formione, yammax.** Quo dicto percuciat nogahem gladium de virgula dicens. Exea[t] hic nobilissimus ac fulgentissimus rex **sarabocres** cum omnium suorum spirituum fulgencium potencia ac virtute virtute huius celestis suffumigii meam facere voluntatem. // Tunc in frigicap dicat. **abaa, maymon, barthan, formione, iammar** [\*iammax], **sarabocres, harthan.** Quo dicto percuciat frigicapicem gladium de virgula dicens. Exeat hic sapientissimus rex **abaa**, cum omnium suorum sapientium spirituum exercitu virtute huius sacri [sigilli] dei meam facere voluntatem. // Tunc ponat thuribulum iuxta gladium orientalem inclinato capite respiciens crucem ensis dicat hunc [\*hanc] oracionem.

### 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 misterio tuo ac signo nos confirmet protegat ac defendat, a temptacionibus malis eripiat et in tuo sacro servicio permanere nos doceat, quia tu es pius et misericors deus qui vivis et regnas deus per omnia secula seculorum. Amen.

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

### 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], **iammax, carmo, ycanol, pasfrau, sarabocres, nassar, cynassa, harthan, bileth, milalu, abucala** [\*abucaba], **abaa, hyici, quyron, zach, eladeb, maymon, assaiby, abumalath** [\*albunalich], **yaybaladech** [\*haybalidech], **yasfla.** Et omnes alios spiritus, animas, demones, ventos, qui vobis serviunt, obediunt et subduntur, excito, coniuro, contestor, et constringo per hec sua nomina sancta 1, 2, 3, 4, 5, 6, 7, 8, 9, 10.<sup>1</sup> Et ipse deus super vos excitet, vos tremere expavescere et timere faciat, ut cum obediencia leticia pulcritudine et mansuetudine, et veritate vos iuxta circumvenire et apparere const[ri]ngat. Unde adiuro vos per summum nomen 21 [\*11],<sup>2</sup> 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 offendentes set veniat+ petitionibus meis consulti et providi statim obedire et omnia precepta mea absque omni fallacia penitus adimplere per virtutem illius vobis precipio et ad hoc exorciso 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 coniuuro et coniuurando contestor et constringo et viriliter imparo per sanctum nomen 21,<sup>1</sup> 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+<sup>2</sup> 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 serviunt obediunt et subduntur, ab omnibus mundi partibus unanimes et cetera. // Per sanctum igitur, iustum, potentissimum, excellentissimum, piissimum et corroboratum **heloy**, fortem [136r] et admirabilem, perlaudatum, serviendum, tremendum, colendum, venerandum, et terribilem, et per suum sacrum sigillum quo maria sigillavit. // Ego, N, b et f filius, vos prenominate spiritus N et omnes alios spiritus, animas, ventos, et demones unanimitate et letanter, cum pulcritudine mansuetudine, et veritate hic iuxta circulum venire, apparere, respondere invocor, contestor, imparo, exorciso, con[v]icto, coniuuro, 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,<sup>3</sup> quatinus vos **barthan**, et cetera, et omnes spiritus, anime, venti, demones, qui vobis serviunt, 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. aboaga.** convenite et concurrite ab omnibus mundi partibus, **ara. aray. pangula. iamtarpa. kauthalae. calcecatas. syray. angyus. 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. ynephar. yristix. abyreylazacu. sella.** occurrite 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 offendentes, set veniat+ petitionibus meis consulti et providi, statim obedire, et omnia precepta mea absque omni fallacia possitis 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.<sup>4</sup>

### The Adjuration.

'Likewise I adjure you through the esteer

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, coniuero vos per **zabuater**, **rabarmas**, **hiskiros**, **kirios**, **gelon**, **[hel]**, **tethel** [\*techel], **nothi**, **ymeynlethon**, **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, **satquiel**, **[raphael]**, **paamcociel**, **asasagel**. // In 3 gladio: **samael**, **satriel** [\*satiel], **ituraiel**, **amiabiel** [\*amabiel] // In 4 gladio **hanahel**, **ratquiel**, **salguyel**. // In 5 gladio. **gabriel**, **mychael**, **samyel**, **Atithael**. // In 6 gladio, **mychael**, **myel**, **sarapiel**. // In 7° **[boel]**, **capciel** [\*caphciel], **mycraton**, **satquiel**, quibus non omnibus dominatur.<sup>5</sup> 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 debetis obedire, 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**, **thanthalatisthen**, **97**, **rabud**, **thanthalatisthen**, **28**, **29**, principium et finis, 30, 31, 32, te suppliciter exoro et invoco, ut tuo iudicio convicti et constricti veniant advocati et dent michi responsa vera de quibus interrogavero non nocentes alicui creature, non ledentes, non frementes, non furientes nec me sociosque meos vel aliquam creaturam terrentes, neminem offendentes set petitionibus meis [obedientes] pocius et que precepero diligenter adimplentes.

// Tunc stans pedibus sibila sepcies percuciat et tunc semel circueat [\[136v\]](#) circulum dicens, **Bethala** et cetera usque ad occurrere. // Tunc stans in medio circuli aperta manu super aerem eis signum ostendat dicens. Sigillo salomonis veniant advocati et dent michi responsum verum.

### **Incipit placacio spirituum.**

**{G}eneolia**, **chide**,<sup>6</sup> ministri tartaree sedis primathie, principes prepotentes sedis apoloice, potestates maonamirie, ego vos invoco et invocando vos coniuero atque superne maiestatis munitus virtute potenter imparo per eum qui dixit et factum est, cui obediunt omnes creature. Et per hoc nomen ineffabile **tetragramaton**, **ioht**, **he**, **uau**, **deleth**, in quo plasmatum est omne seculum, quo audito: omnes exercitus celestium terrestrium et infernalium creaturarum tremunt et colunt, quatinus cito et sine mora et omni occasione cessante ab universis mundi partibus adveniatis: racionabiliter de omnibus quecumque interrogavero respondeatis non nocentes michi nec sociis meis, non mencies 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 choros, 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 debeant 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.

// Tunc dicat magister spiritibus manu clausa, fugiat hinc iniquitas vestra virtute vexilli dei. Et tunc aperiat<sup>7</sup>, ut obedire cogantur. Et statim nichil socii videbunt. Tunc confortando eos dic. Sicio. Potemus. Quid vobis videtur? Nolite timere. Sperantes autem in domino misericordia circumdabit. Letamini igitur in domino et gloriamini. Et scias quod de cetero non timebunt.

[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. Et est [\*Ecce] mirabilis i.e. tota quasi accidentalis dei potencia descriptio. Ecce capita<sup>8</sup> vestra prefigurata scilicet boal. erunt. rata ad destruccionem vestram Sanctissimis dei nominibus exornata. Ecce [signum]<sup>9</sup> 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 coniurati festinate venire et obedire preceptori vestro qui vocatur **occinnomos**.<sup>10</sup>

Hic sibilet undique semel et statim videbit motus et signa propria, set non nocebunt de cetero. // Et tunc dicat sicut homo ferens imperium divine, maiestatis et quasi eos in infimo suppeditans. // Quid tardatis? que est ista mora quam facitis? properate vos et obedite preceptori vestro, **bathac**<sup>2</sup> super **Abrac** ruens, **Abeor** super **Aberor**. Et statim venient in forma propria, Si illis venientibus dum fuerint circa circumdum dicat magister ostendens eis sigillum. Ecce coniuracionem vestram, nolite inobedientes fieri. Et statim videbit eos in forma pulcherrima et pacifica dicentes: Pete quod viso nunc, parati sumus quicquid preceperis adimplere, quia nos dominus subiugavit. Tunc pete quod vis et tibi fiet, vel aliis, pro quibus volueris operari.

## [Quartum opus vel tractatus.]

### Capitula 4<sup>i</sup> tractatus de terreis angelis.

{D}e incarcerationis habendis. // De carceribus reserandis. // De thesauris et metallis et lapidibus preciosis et omnibus rebus absconditis habendis. // De apparencia corporum mortuorum quod loquantur et resuscitata apparea[n]t. [137r] // De apparencia creacionis 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 apparenter suscitare, et animalia de terra apparenter creare. Finiunt capitula 4<sup>i</sup> tractatus.

### Incipit modus operandi in eis.

### (CXXXV) The beginning of the way of

{E}odem enim modo quo in precedenti opere continetur potes operari de istis spiritibus terreis si suffumigium et nomina mutarentur, circulus et sigilla. // De quibus spiritibus breviter hic dicamus, qui sunt turpissimi et omni pravitate pleni. // Eorum natura est radices arborum et segetum extirpare thesauros occultos in terra custodire et conservare, terremotus facere, fundamenta civitatum vel castrorum destruere, homines in cisternis deprimere et cavernis, Incarceratos temptare, homines destruere, lapides preciosos in terra occultos adlubitum dare, et nocere cuicumque. Corpora eorum sunt ita grossa sicut et alta, magna et terribilia, quorum pedes sunt quilibet 10 digitorum in quibus sunt ungues ad modum serpentum, et habent 5 vultus in capite. Unus est bufonis, alter leonis, tercius serpentis, quartus hominis mortui lugentis et plangentis, quintus hominis incomprehensibilis. Duos tigrides gerunt in cauda. Tenent in manibus duos dracones, color[um] eorum nigerrimus omni nigredine inestimabili. Sunt autem 5. **Corniger** rex meridionalis, et habet 4 ministros in 4 mundi partibus. // **Trocornifer** in oriente. // **Malafer** in occidente. // **Euiraber** in meridie. // **Mulcifer** in septentrione. Et quilibet habet legiones centum, et in qualibet sunt demones 4500, qui omnes istis 4 obediunt et subduntur. // Et isti 4 sunt qui possunt omnes alios spiritus a thesauris absconditis fugare ligare et constringere, et sunt ministri infernales. // Princeps eorum est **labadau**, eius coadiutor est **Asmodeus** qui dat thesaurum indestructibilem cuiuslibet monete. Motus eorum est castrorum ruina, segetum et plantarum extirpacio. Signum est quod totus mundus videbitur destrui invocanti. // Suffumigium eorum est sulphur. // Circulus eorum concavus et rotundus et distet a circulo magistri per 9 pedes.

[col. 2]

### Sigillum terre.

### the Seal of the Earth.

{H}oreaua, reolia, narex, axo, et abdia, laadia, cauehlegia, byaron, eylemath, thetanyra, adulaua, mathia, nysmaria, pergaria, perelyn, pernigyn, perlabudyn, perkedusyn, perbatusyn, pergalmegue, garaneu, ut tartari cogereantur.

{H}oreaua, reolia, narex, axo, and abdi cauehlegia, byaron, eylemath, thetany Mathia, nysmaria, pergaria, perelyn, perlabudyn, perkedusyn, perbatusyn, pergaraneu, in order that they might be colle region.

### Coaccio eorum sive coniuracio.

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

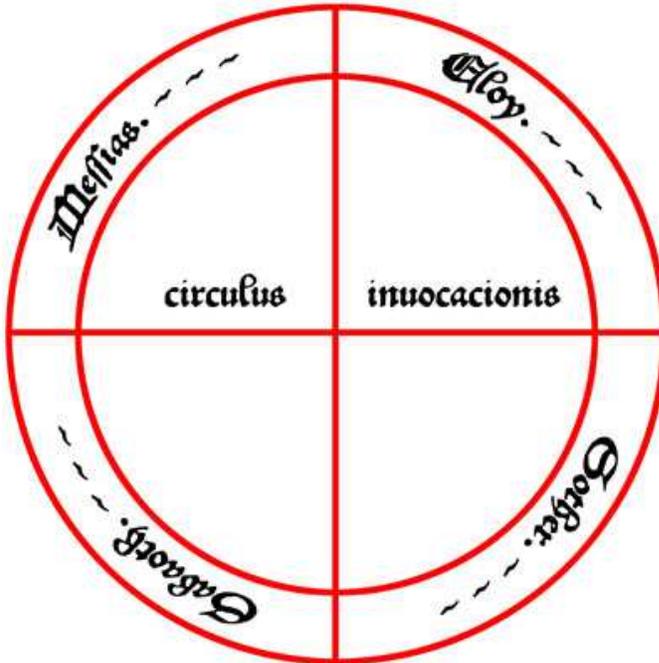
// Tunc cum dixerint quid vis pete quod vis et fiet. // Set melius est scribere petitionem in tegula nova vel tegula cum carbonibus et in eorum ponere circulo et sic eos non audies, nec videbis, et tum quicquid petitum fuerit facient in instanti. Et de istis nunquam vel raro Christianus se intromittit,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

**Circulus, in quo apparent spiritus.**

equalitas -- terre



// In hac operatione 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.]

## **Beginning of the Fifth Book.**

(CXXXVI) The First chapter of the Fifth

{I}ncipit quintus et ultimus tractatus de expositione 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 expositione horum.

{D}e visione divina. // De cognitione potestatis divine. // De absolutione peccatorum ne homo incidat in peccatum mortale. // De redemptione trium animarum a purgatorio.

// Omnium autem horum 5 operum precedencium ordo iacet suo modo verissimo situatus. // De primo enim iam patet petitio 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<sup>o</sup> 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 dehinc nullam possim committere maculam peccatorum, set meo vivente corpore puro corde, mente et opere te cum tuis novem angelorum ordinibus mea possit anima collaudare et cetera. Quinta petitio taliter situetur, ut meo abluto corpore te <te>cum tuis et cetera. Ex tua gracia N, N, N tales a penis purgatorii eripias et suorum veniam tribuas peccatorum, ut ipsi iam defuncti, tuam possint agnoscere, laudare et glorificare maiestatem. // Istud eim opus potes novies facere sine ira dei, et qualibet vice secundum quod predixi tres animas impetrabis. // 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 consecratione hincasti (CXXXVII) sigilli dei eterni vivi et veri operantis.**

{D}eus invisibilis, deus inestimabilis, deus ineffabilis, deus incommutabilis, deus incorruptibilis, deus piissime deus dulcissime, deus [col. 2] excelsus deus gloriose deus inrensens deus totius misericordie. Ego licet indignus vel plenus iniquitate, dolo et malicia, supplex ad tuam venio misericordiam orans ac deprecans ut non respicias ad universa et innumerabilia peccata 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 hincasto sigilli tui sacri et preciosi et nomen tuum [\*nominis tui] **semenphoras** ita ut aptitudinem quam optinere debet optineat per sanctissimum nomen tuum quod 4 literis scribitur **ioht, he, vau, deleth, agla, eloy, yaym, theos, deus. Quo auditio: celestia, terrestria et infernalium tremunt et colunt. Et per hec sanctissima nomina, on, alpha, et ω, principium et finis, el, ely, eloe, eloy, elion, sother, emanuel, sabaoth, adonay, egge, ya, ya, ye, ye, benedicatur hec cruoris creatura et preparetur et apertatur [\*aptetur] pro hincasto 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 invocacionem nominis trinitatis patris et filii et spiritus sancti, ut acceptas habeas et tibi placeant oraciones et verba oris mei per invocacionem tuorum sanctorum 100 nominum, scilicet **agla, monhon** et cetera humiliter et fideliter deprecans licet ego indignus tamen in te confidens ut sanctifices

et benedicas cruorem istum per sanctissima nomina tua predicta et per nomen **semenphoras** 72 literarum quatinus per virtutem et sanctitatem et potestatem eorundem nominum et per virtutem et potestatem tuam divinam sit cruor iste consecratus + benedictus + confirmatus + per virtutem sacratissimi 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 benedictionis.

{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 dei ex te scribendo o cruor optineas quam optinere debes, benedicant te omnes sancte virgines, benedicant te hodie et in omni tempore omnes sancti et electi dei, omnes virtutes celestes te benedicant et confirmant 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 + cruorem istum sigilli dei et confirmes per omnipotentiam 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.

{A}ntequam iste 3 oraciones supra cruorem 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 dei mitti iussit, loco dei [\*de], qui per heliseum te in aqua mitti iussit, et sic de aliis. Illo autem exorcismo sic ter dicto cum stola in collo, dic ter oraciones tres precedentes. Quo facto? sigilli domini cruor erit benedictus.

**Tercium capitulum quinti tractatus de expositione precepti (CXXXVIII) The third chapter of the 1 missarum dati in primo tractatu et subintellecti in quolibet concerning the exposition of teachings tractatum premissorum. 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 eterne deus per Christum dominum nostrum per quem maiestatem tuam laudant angeli adorant dominaciones tremunt potestates. Celi celorumque virtutes [col. 2] ac beata seraphin socia exultatione concelebrant, cum quibus et nostras voces et cetera.

### **Secunda dies.**

{I}n secunda die hanc loco prefacionis, cum missa Apostolorum. // Te domine suppliciter exorare ut gregem tuum pastor eterne non desera<n>s set per beatos apostolos tuos et cetera.

### **3<sup>a</sup> dies.**

{I}n 3<sup>a</sup> die missam ieiunii vel quadragesime et hanc oracionem, Nos tibi semper et ubique gracias agere, Domine sancte pater omnipotens eterne deus. Qui corporali ieiunio vicia et cetera.

### **4<sup>a</sup> dies.**

{I}n 4<sup>a</sup> die missam de nativitate imperatricis angelorum [et]. // Et te in nativitate beate marie et cetera.

### **5<sup>a</sup> dies.**

{I}n 5<sup>a</sup> die missam annunciacionis eiusdem [et]. // Et te in annunciacione et cetera.

### **6<sup>a</sup> dies.**

{I}n 6<sup>a</sup> die missam nativitatis Christi et ista sit prefacio // Quia per incarnati verbi misterium nova et cetera.

### **7<sup>a</sup> dies.**

{I}n 7<sup>a</sup> die missam epiphanie et prefacio, Quia cum unigenitus tuus in substantia nostre, et cetera.

### **8<sup>a</sup> dies.**

{I}n 8<sup>a</sup> die missam purificationis. Et prefacio, Et te in purificatione beate marie.

### **9<sup>a</sup> dies.**

{I}n nona die missam resurrectionis. Et prefacio. <Et> te quidem domine omni tempore set in hac potissimum nocte vel die gloriosius predicare cum pascha nostrum et cetera.

### **10<sup>a</sup> dies.**

{I}n 10<sup>a</sup> die missam ascencionis, et prefacio. Qui post resurrectionem suam omnibus discipulis suis manifestus apparuit, et cetera.

### **XI<sup>a</sup> dies.**

{I}n XI<sup>a</sup> die missam assumptionis beate marie et prefacio sit. Et te in assumptione et cetera.

### 12<sup>a</sup> dies.

{I}n 12<sup>a</sup> die missam omnium sanctorum, et prefacio apostolorum sit, nisi quod vox apostolorum in vocem omnium sanctorum commutetur.

### 13<sup>a</sup> dies.

{I}n 13<sup>a</sup> die missam angelorum et prefacio apostolorum nisi quod beati apostoli in beatos angelos transmutentur.

### 14<sup>a</sup> dies.

{I}n 14<sup>a</sup> die missam spiritus sancti et prefacio sit, Qui ascendens super omnes celos et cetera.

### 15<sup>a</sup> dies.

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

### 16<sup>a</sup> dies.

[138v]

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

## Quantum capitulum quinti tractatus de inicio aggrediendi opus invocacionis.

## (CXXXIX) Fourth chapter of the Fifth the beginning of undertaking the work

{E}xcitacio ventorum est principium operandi in illa XI<sup>a</sup> 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 appropinquare 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, **adonay**. In secundo latere **sabaoth**. In 3<sup>o</sup> **hiskiros**, in 4<sup>o</sup> **Emanuel**. In medio virge fiat pentagonus salomonis et ubi virga tenetur crux, et sic erit parata operi sacro et miro.

But the wand should have four sides. On written "**Adonay**;" on the second side "**Sabaoth**;" on the fourth "**Emanuel**." On the

the pentagonal figure of Solomon, and where t  
and thus it will be prepared for sacred and wor

**Quintum capitulum quinti tractatus de compositione sibili  
et exposicione cuiusdam dicti in 3<sup>o</sup> tractatu.**

**(CXL) Fifth Chapter of the Fifth Treat  
composition of the whistle, and an expl  
sayings in the Third Treatise.**

{F}ac sibilum de ere albo vel de argento vel de auro vel avellana,  
et sit eptagonum, id est septem latera habens, sit grossum ad placitum,  
sit longum ad longitudinem trium digitorum.

Make a whistle from white copper,<sup>1</sup> or fr  
or even hazel, and it should be heptagonal, i.e.  
may be as large as you please, and its length sf  
fingers.

// Tunc in summitate eius sculpatur hoc nomen, **on**. Et inferius in  
alia summitate **beel**. Et in latere primo ubi est forus sibili scribatur  
nomen regis orientalis, scilicet **barthan**. In secundo latere a dextris  
nomen regis consol, scilicet **formione**. In 3<sup>o</sup> regis meridiei, scilicet  
**yamax**. In 4<sup>o</sup> regis nogahelis, scilicet **sarabocres**. In 5 latere regis [col.  
2] occidentalis, scilicet **harthan**. In 6<sup>o</sup> regis frigicapicis, **Abaa**. In 7<sup>o</sup>  
regis septemtrionalis, **maymon**. Et postea benedic eum sicut cruorem  
nisi quod mutabis nomen, et ubi dicebatur in sigillum dei te mitti iussit,  
nunc dices, in clamatum spirituum te clangere iussit.

....

Et scias quod quando vocantur angeli boni non debet habere  
sibilum neque virgam neque ensem [\*enses], et tu debes stare extra  
circulum, et ipsi debent apparere infra circulum, qui debet esse altus  
tribus pedibus et semis. // Set in aliis aereis et terreis oportet predicta  
habere. Set differt inter illos quia illi aerei apparent extra circulum in  
aere homine existente infra circulum qui debet esse totus planus sicut  
+epiparet+. Set in terreis sic est quod ipsi apparent infra circulum  
concavum, profundum et rotundum homine existente infra alium  
circulum, ab illis circulis predictis, qui tamen similiter debet esse planus  
et equus et circa eum scripta solum 4 nomina dei, prout patet.

// Angeli hore sunt qui regnant in hora operis angeli diei qui in die  
operis, Angeli mensis angeli lune, vel principii mensis Angeli faciei qui  
regnant facie ubi est eorum dominium ascendente. Temporis omnes  
insimul et principes eorum omnium sunt 7, ut patuit supra, **casziel**,  
**satquiel** et cetera. // Adhuc sunt 7 superiores, scilicet **barachiel**, **uriel** et  
cetera.

Explicit liber de vita anime rationalis, qui liber sacer vel liber  
angelorum vel liber iuratus nuncupatur, quem fecit honorius magister  
thebarum. Hic est liber quo deus in hac vita facialiter quit videri. Hic est  
liber quo quilibet potest salvari et in vitam eternam procul dubio deduci.  
Hic est liber quo infernus et purgatorium queunt sine morte videri, hic  
est liber quo omnis creatura exceptis novem ordinibus angelorum  
possunt subiugari. Hic est liber quo omnes sciencie possunt haberi. Hic  
est liber quo substancia imbecillissima potest substancias robustissimas  
et devincere et subiugare. Hic est liber quem nulla lex habet nisi  
Christiana, et si habet, nil [139r] sibi prodest. Hic est liber qui est maius  
iocale a domino datum omni alio iocali exclusis sacramentis. Hic est  
liber quo natura corporalis et visibilis cum incorporali et invisibili  
alloqui racionari et instrui potest. Hic est liber quo innumerabiles  
thesauri haberi possunt. Et multa alia per hunc fieri queunt que narrare  
dispendium esset. Ideo merito Sacer nuncupatur.

**(CXLI)**

Here ends the book concerning the life o  
is called the *Sacred Book*, or the *Book of the A*  
which was made by Honorius, the master of TI  
with which one is able to see God face to face,  
the book....

[71r]

heare foloweth an other worke for the angels of the .7. heav-| ens,

and of the .4. tymes or seasons of the yeare accordin-| ge to the nature and dyspositione of the .7. planettes and | celestiaall bodies, and fyrst heare begeneth the names of the | .4. seasons of the yeare and the angels that haue rewle | and government in the sayde tymes, w<sup>t</sup> the names of the pr-| incipall head or rewler of every signe, and the names of p<sup>e</sup> | principall head or rewler of the yearth, w<sup>t</sup> the names of p<sup>e</sup> | .2. lyghtes that Is the Sonne and the mone, which haue | workinge in there qualytes, in the .4. quarters or seaso-| nnes of the yeare accordinge to the providence will and | pleasuer of the allmighty god of his Incomperhensibili-| 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](#).

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. //./.|  
 Caracasa. Core. Amatiel. Commissoros.



[71v]

+ spugliuel +

+ amaday +

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



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



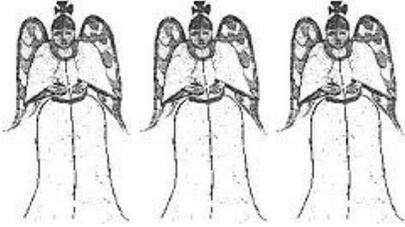
+  + abraym +  + agusita +

The names of  
the .2. lyghtes that  
is called þ<sup>e</sup> Sonne  
and the mone  
which rewle in the  
springe tyme are  
called



Thes angells do rewle and governe 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 which  
rewle And Governe In the  
Sommer Sesonne, Are  
called



Thes angells do rewle and governe in þ<sup>e</sup> harvest tyme.

+ tarquam + + gualbarel +



[72v]

+ tolquaret +

+ rabianira +

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



The name of the  
power of the  
yearth in the  
harviste tyme Is  
called.



+  + abragini +  + matasignais +

The names of the .2.  
lyghtes that Is called the  
sonne and the mone whych  
rewle and Governe In the  
harviste Seasonne are  
called.



Thes angells do rewle and governe in the winter season.

+ amabael + + ctarari +



[73r]

+ Altarib +

+ gerenia +

The principall  
head or rewler of  
the signes in the  
winter seasonne Is  
called.



The name of the  
power of the  
yearth in the  
winter seasonne Is  
called.



+  + commvtaf +  + affaterim +

The names of the .2.  
lyghtes that Is called the  
sonne and the mone whych  
rewle and Governe In the  
winter sesonne Are called.



Thes be the angells of the .12. signes. \*/\*/\*/\*/\*/\*

Compare [Agrippa III, ch 24.](#)

+ ʃ + malchidael + + 8 + asmodel + + Π + ambriel + + 5 + muriel +



[73v]

+ Ω + verchiel + + ʃ + hamaliel + + 5 + zuriel + + ʃ + barchiel + [A: Barbiel]



+ ʃ + aduachiel + + ʃ + hanael + + ʃ + gamviel + [A: Cambiel] + ʃ + barchiel +



Thes be the angells of the .28. mancions of þ<sup>e</sup> mone

+ geniel + enediel + amixiel + azariel +



[74r]

+ cabiel [A: Gabiel] + dirachiel + scheliel + amnediel +



+ barbiel + ardesiel + neciel + abdzuel +



+ Iazeriel + ergediel + ataliel + azeruel +



[74v]

+ adriell + egibiell + amutiell + kiriel +



+ bethnael + geliel + requiel + abrinael +



+ aziel + tagriell + alheniell + amnixiell +



[75r]

Thes be the angells of the .4. wynes and princies.

of the east Is. of the weast Is. of the northe Is. of þ<sup>e</sup> sowthe Is.

+ michael + Raphael + Gabriel + nariel + or vriel+

Compare [OP3.24](#).



Thes be the angells of the .4. elementes & dominators.  
of the aier Is. of the wather Is. of the yearth Is. of þ<sup>e</sup> fyear Is.

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



[72 angels from Schemhamphoras]

Et hi sunt qui præsidet septuaginta duobus quinariis coe-| lestibus,  
totidemq<sub>e</sub> nationibus et linguis, et humani corpor-| is artibus, cooperanturq<sub>e</sub>  
septuaginta duobus synagogæ | senioribus, totidemq<sub>e</sub> christi discipulis. et nomina  
eorum sec-| undum extractionem quam faciunt cabalistæ patent in hac |  
[75v]  
sequenti tabella, secundum vnum modum quem diximus. |  
Sunt autem et alii plures modi ex eisdem versiculis fabrican-| di Schemhamphoras,  
vt cum omnes tres recto ordine sibi | subalternatim a dextram sinistram scribuntur,  
præter illos | 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-  
biungemus.

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 quinarie, 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 Schemhamphoræ 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 diuine, as angelical, we shall therefore subjoin them to this chapter."

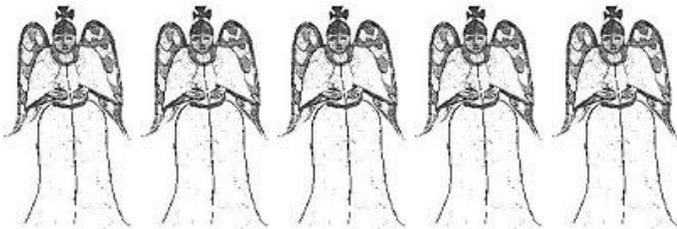
vehuiah	leuiah	Aniel	Mebahiah
Ieliel	pahaliah	haamiab [A: Haamiah]	Poiel
Sitael	nelchael	Rehael	Nemamah
elemiah	Ieiael	Ieiazal	Ieiael
mahasiah	melahel	hahahel	harahel
lelahel	hahuiah [A: Hahuiah]	michael	Mizrael
achaiiah	nuthaiah [A: Nithaiah]	veualiah	vmahel [A: Vmabel]
cahethel	haaiah	ielahiah	Iahhel

The third column of the table is actually on fol. 76r. Hebrew lettering per Agrippa is here omitted.

Haziel	Ierathel	Sealiah	Annauel [A: Anauel]
Aladiah	Seehiah	Ariel	mehekiel [A: Mehiel]
laniah [A: Lauiah]	Reiiiah [A: Reiiel]	Asaliah	damahiah [A: Damabiah]
Hahaiah	Omael	michael [A: Mihael]	meniel [A: Menakel]
Iezalel	Lecabel	Vehuel	Eiael
Mebahel	Vasariah	Daniel	habuiah
Hariel	Iehuiah	hahasiah	Roehel
Hakamiah	lehahiah	Imamiah	iabamiah
Leviah	chauakiah	Nanael	Haiaiel
Caliel	manadel	Nithael	mamiah [A: Mumiah]

[76r]

vehviah + Ieliel + Sitael + elemiah + mahasiah +



lelahel + achaiah + cahethel + Haziel +



aladiah + Iamah + hahaiah + Iezalel +



[76v-78v]

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

[79r]

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

- ♃ sachir + onath + anasen + prothophares + gaym + fimtilis +
- ♄ Nastegeon + sexagip + tors + tentercenta + selops + versiel + astronday +
- ♁ Belligeron + robrinez + thophares + scetaburous + zelidron + pristorides +

pirirm + phitach +

- ☉ Alfareon + luetundium + ferlucifin + moderiel + pantes + strinabelion +
- ♀ Penel + apripos + filiach + disdros + nechir + pbab + neptaliam +
- ♃ Calamichan + pergamidam + tichiz + aprops + cirael + gariliam + gemesnay +
- ♄ ydroel + nar + escor + phin + bethan + gesrus + philosen + onfilmetoii +

### The names of the angels of the .xii. signes

- ♄ Utiridan + berithz + manstitan + ysmarelion +
- ♃ Geofriel + dridmoyl + frenil + dirigalii +
- ♂ Sinchateriel + anabrochz + gefrel + beliabii +
- ♁ Tetrarchin + froseithz + endiran + cefafin +
- ♁ Berferiel + andri + facifon + vridithian +
- ♁ Monosriel + scamburion + liricom + an +
- ♁ Ilfey + drabundin + prothabeon + sephyrion +
- ♁ Gefusieon + grisolis + ophicen + albuth +
- ♁ Tebondriel + zedrociel + rufibian + exdromal +
- ♁ Tiragisneil + sandamruch + gelisedon + nili +
- ♁ sterlunilon + andebal + gorthz + zahayr +
- ♁ Nolicheil + angiseil + theodropham + salchmeon +

- ♁ Exagiell + 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 + geremon +
- ♁ Fortitudo + paciencia + ythanay + elon + evebychay +

[79v]

- ♁ yareth + yaran + arneth + zaraney + lux + eye +
- ♁ Almay + ezey + zabele + monoym + aurach + liulay +
- ♁ Hores + bysserios + onay + ornath + vita + yareth + allay +
- ♁ Ay + alkin + roel + abanay + rathan + corosay +
- ♁ Amayn + anay + gelomitro + gecebamia + ysaramana + elomich +
- ♁ zaan + zabin + zadanay + arphel + alphanay + zadan +
- ♁ Ym + anab + reil + solin + paciencia + vel + potian +
- ♁ Alphaneos + alphanay + asser + zarmioch + almeos + sphray +
- ♁ Salmel + alimos + alibin + lubiras + ana + anay +

### The angels of the .7. planetts after the opinion of honorius././.

- ♃ zapkiel + oriphiel + caphiziel + boel + cassziel + michathon + dalqiel + gastiel + matraton + satel +
- ♃ zadkiel + zachariel + sacqiel + paysthar + raphael + pahanitoriel + assassaiei + tethapiel + parantemol +
- ♁ Camael + zamael + samael + azimor + satihel + yturahihel + amabiel + taryel + armael +
- ♁ Raphael + michael + quelamya + caphael + dardihel + hurathaphel +
- ♀ Hamiel + anael + daner + raqiel + salguyel +

♁ 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././.**

Cp. Agrippa [OP2.14.](#)

♈ malichidael + ♀ asmodel + ♀ ambriel + ♁ muriel + ♁ verchiel + ♁ hamaliel  
+ ♁ zuriel + ♁ barchiel + ♁ advachiel + ♁ hanael + ♁ ambiel + ♁ barchiel +

**The angels of the .xxviii. mancions of the mone././.**

Geniel + enediel + amixiel + azariel + caiel + dirachiel + seheliel + amnediel +  
barbiel + ardesiel + neciel + abdizuel + iazeriel + ergediell + ataliel + azeruel +  
adriell + egiviell + amutiell + kiriel + bethnael + geliell + requiell + abrinael + aziell +  
tagriell + atheniell + amnixiell +

[80r]

**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 + Ieliel + sitael + elemiah + mahasiah + lelachel + achaiiah + cahethel  
+ haziel + aladiiah + lamah + hahaiiah + Iezalel + mebahel + hariel + hakamiah +  
leuiiah + caliel +

leuuiiah + pahaiiah + nelchael + Ieiael + melachel + hahuiah + nitthaiiah +  
haaiiah + Ierathel + seehiiah + reiiel + omael + lecabel + vasariiah + Iehuiiah +  
lehahiah + chauakiah + manadel +

Aniel + haamiab + rehael + Ieiazell + hahahel + michael + veualiah +  
Ielahiah + sealiiah + ariel + asaliiah + michael + vehuel + daniel + hahasiah +  
Imamiah + nanael + nithael +

Mehahiah + poiell + nemamiah + Ieiael + harakel + mizrael + vmahel +  
Iahhel + annauel + mehekiell + damahiah + meniell + eiael + habuiiah + roehel +  
Iabamiah + haiaiel + mamiah +

[finis]