

The Book of Raziel



[2^f] *In noie Dei potentis vibi et veri et aeterni &c*

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

Dixit Salomon Gloria et laus et cu multo honore &c

Salomon said glory and praying wth much honor be to God of all Creatures, he that is singular w^{ch} made all things at one tyme. And he is one God very mighty he alone that is and that was and w^{ch} evermore shall be, and w^{ch} has never an end or any like him neither is he like to have. And he is singular wthout end, Lord alone wthout corruption, holy cleane meeke and great all things seeing and hearing and wise and in all things mighty. And I begin this

booke to put an ynsample that whosoever that hath it blame it not till he have red and heard all or somewhat of it, and then prayse the God maker of all things. These be the ix precepts *Incipiunt praecepta*

Heere beginneth the precepts
Ne credas esse plures insi unu singulare &c

1. Ne trowe thou no to be moe or many but one singular alone upon all things w^{ch} hath none like him and him love wth all dread and honor wth all trust and wth good will and stable and wth might and wth all they cleane

2. heart. Ne live thou not wthout lawe, and thou shall

3. be loved of God thy creator and of folks. Ne do thou not to another man yf thou wouldest not the same. Ne

4. be thou not a lyer to the Lord neither to thy friend and say thou such sootheres that be to thy profit and not

5. harme. Ne love thou not neither fellowship thou more wth unwise men then wth wisemen. And evermore love

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thou many wisdoms and good sciences and all thy will

6. and thy lyfe in them. Ne speakest thou not before thou have thought, and that thou do consider it in thine

7. hart ere thou do it. Neither discover thou not thy privities to a woman, neither to a childe, neither to a foole, neither

8. to a dronk^e woman. No prove thou not

a medicine neither
venym in thy self before thou provest it
in an other. Ne
9. blame thou not a booke before thou
prophesy neither a wise
man till thou have proved thou. And if
thou wth holdest
these ix precepts in thee evermore thou
shalt profite more
and more. *Postqua sensus et scire et
posse vo=
luntas vera &c* After that witt and
knowledge and
might and very will overcometh all
things wth good witt
and good discretion. Therefore I will
expound or make open
his booke w^{ch} is of great power and of
great vertue.
I, Salomon out such knowledge and such
a distinction
and explanation in this booke^e to every
man that readeth or
studyeth in it, that he may know^e
whereof he was and
from whome he came. Knowe ye that
after I Salomon
had xxx yeeres wthin an half in the vth
day of the
month of Hebreys w^{ch} was the vith ferial
day, the
sonne being in the signe of Leonis. In
that day was sent
to me from Babilony of some prince that
was greater
and more worshipfuller then all men of
this tyme some
booke that is said Cephaz Raziel w^{ch} cont
vii bookes and
vii treatises.
*Nota tempus in quo Salomon fuit p^o
adeptus istu libre
et quomodo et a quo venit sibi*
Knowe thou the tyme in w^{ch} Salomon
gott the booke and
howe and of whom it came to him.

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

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The name of this booke expound^{ed} in
Latine is Angelus mag-
nus Secreti Creatoris That is to say the
great Angel
of the secret creator And in Hebrew
Cephaz Raziel it
is the booke^e after Adam written in
language of Caldey
and afterward translated in Hebrew. And
know each man that
read^s it that in it all Semiforax that is to
say the great
name complete wth all his names whole
and even. and wth
his vertues and his sacraments And I
found it in 7 bookes that
is 7 treatises. And know ye that I found
the first and the
last full dark^e and the five middle more
plain and although
I found them dark^e I opened them as
much as I could or
might. And the 7 treatises of this booke^e
be these..

1. The first is said Clavis for that in it is
determined of
Astronomy and of the stares for wthout
them we may do
nothing.

2. The second is said Ala for that in it is
determined of the
vertues of some stones of herbes and of
beasts

3. The third is said Tractatus
Thymiamatu^s for that

there is determined in it of
suffumigations and of Alle-
gations of them and divisions
4. The ivth is said the Treatise of tymes
of the year of the
day and of the night for that in it is
determined when any-
thing ought to be done by this book^e
5. The vth is said the Treatise of
Cleansse for that there
is determined in it of Abstinence
6. The sixt^h is said Samaim for in that
treatise it nameth
all the heavens and her angels and the
operations or
workings of them
7. The viith is the book^e of Vertues for
that there is de-
termined in it of vertues and miracles for
there be told
the properties of the ark of magicke and
of his figures
and of the ordinance of same.
And the I beganne to write all these
treatises in a
new^e volume for that one treatise wthout
another serves
not to the wholeness of the work^e
Therefore I made an

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whole book^e to be made of the treatises.
Therefore Salo-
mon said to his writer Clarifaton that he
could write
it, w^{ch} I know well the language of Cald
of Indy of He-
brew and of Syne and their right
explanation. Methelis
Salomon said that after Clarifaton had
corrected it and
had drossed it, it should be the better and
ordained it in
the best maner that he might. And
Clarifaton said, w^{ch}
was the writer of Salomon, that this

booke is full of
great privity and that it was sent of full
great honor
And that it was sent to Salomon for most
price and
most love. And everiche treatise of these
vii was
written by themselves. But although
it be so that
Clarifaton said that it ought to be but one
booke alone
by itself for none of these saith he should
suffice wthout
another, wherefore he said it were
necessary that they
were all together Whereupon Salomon
ordained that
all the said 7 treatises were but one
book^e as they
ought to be and as they ought to be read
and wrought.
And he ordayned it much better then the
phors orday-
ned, and also he taught how a man ought
to do his
work^e by it. And he put every treatise by
itself
and every chapter by itself and ordayned
all till
the end of the book^e. And he putt into
this booke Semiforas
that is the book^e of 17 vertues how it
ought to be written
and of w^{ch} Ink^e, and of w^{ch} parchment
and wth what pen
and wth what man, and in w^{ch} time and
what day and
in what night and in what hour. After
that Salomon
expounded in the book^e of Razeelus and
how it ought to
be kept Cleanly and wth great honor
Dixit Salomon qui videt et non cognos t
&c
Salomon said who so soeth and knoweth
not is as he

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

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And whom that speaketh and cannot
expound the reason is
as a dombe man. And who that readeth
playne bookes
and understandeth them not is as it were
he dreameth.
These proverbs Salomon said in this
booke ffor as Salomon
said in this booke is hit that Cephaz
Raziel the angel
said to Adam w^{ch} was the first man in
this world and
after it w^{ch} Moyses said to other prophets
in soothes
and we troweth it so.

*Dixit angelus Salomoni vt o^{per}es tua
operations &c*

The angel said to Salomon that all thy
workhings and
petitions and willes be fulfilled, and it
shall be made
in all hitt that thou shalt covet that it be
in the might
It behoveth that when thou hast this
book^e of this or of
Another example or ensample that thou
write it in
Inst maner in virgin parchemt and that it
be not filthy
neither of a dead beast or in vealime
(vitulino) or in
parchmyn of sylke, or in samatyne¹, or
in cleane clothe
or in parchmyn of a lamb or of a virgin
kidde or of a
virgin ffawne, and this is better than any

other.

And the Inke^e wth w^{ch} thou shalt write be
it of cleane
galles and let it be made wth good white
wyne & whole
and wth gum^e and vitriol and masticke &
thyme and
croco. And the third day when it hath
taken residence
and shall be clenched putt² thou therein a
little of Algaba
and Almea³, and putt therein of good
muske or muske more
than of those three. And put thou therein
Amber and Bal-
samu^s myrryam and lignus aloes and
when the Inke
shall be made, boyled wth masticke and
wth thyme and wth
lingo aloes and wth somewhat of
Thymiamat and Mu-
culazarat and thou clense it well wth a
clean^e thinne
cloth^e, and the cloth be it threefold. And
afterward putt
therein musk^e and Ambram and
Almenus & Algana
and Balsami^s and Myrrha^s all well
grounden & then

¹ Above "samatyne" is written "sattin."

² Above "putt" is written "& strained."

³ A marginal note offers an alternative to
Almea: Alinza.

[4^v] shalt meddle all this wth the Inke full
well together
And let the inke be so still for the space
of 3 days well
covered in a fayre place And know^e thou
that wth this
ynke thou shalt write all the holy names
of God and
of his angels and of his saints, and all
things in w^{ch}
his holy great name is⁴ nempned and
written. And all

things that thou willest truly to be
 fulfilled wth thy well
 pleasing or wth thy service. And what ere
 thou putttest
 in this ynke, be it newe and bright and
 pure and good
 pen And the penne that thou shalt write
 the holy names
 be it of a green^e reed^e gathered early ere
 the sunne
⁵ arise. And he that shall gather it be he
 clene & washen
 & in running water or in a quicke well
 and also let
 him be clothed wth cleane clothes, and
 the moon^e being
 waxing wth Caput Draconis or wth Jove,
 for that
 they be true and very. And when thou
 shalt gather it, thou
 shalt behold of looke toward the East
 and thou shalt say
 thus *Adonai et Saday jubate me ad
 complendu^s volun-
 tates meas eo^s axundine ista.* That is to
 say Help
 ye me to fulfill my willes wth this reed^e.
 and when this
 is said thou shalt cutt one reede or
 twayne or as many
 as thou wilt wth one stroke. And as
 Moyses said the knife
 be it well playne sharpe and whole as
 thouge we should
 cutt of an neck^e wth it. And thou take the
 reed^e wth thy
 cleane hands, and make thou of it a
 gobbeth. And when thou
 wilt cutt the penne, cutt it ere the sunne
 arise or when
 it ariseth. With this penne and wth this
 ynke thou shalt
 write all the names of God holy and
 severall. And as
 often as thou writest the name of the
 Creator be thou

clean^e and⁶ solleme & serened & in a
 clean^e place. And
 thou shalt first ere thou write by iii dayes
 be bathed in
 clean^e water, but rather thou shalt be
 clean^e by 9 days
 an house or clean^e place made very
 clean^e wth beesoms

⁴ Above "is nempned" is written "named."

⁵ A marginal note here reads:
 it might be done / in the new of / the (whiles
 / the (dothe / increase when / she applieth /
 to caput dra / conis by o / or to the o of or /
 [fire] of [Jupiter]
 for if / they be true / & very good [(= the
 moon]

⁶ Above "and solleme" (and in the margin) is
 written "solitarie."

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and washen watered and suffumed And
 ordeyne so that when
 thou writeth, hold thou thy face toward
 the East & write thou
 from morning till midday till that thou
 eate. And after that
 thou hast eaten and dronken thou shalt
 not write in it any
 thing. And if thou wilt write Semiforax
 wth his strengthes
 the number of the mone, be it even. And
 most in the day of the
 mone or of morning or of Jovis or dius.
 & be thou word of
 Saturne and of Sol upon all. And
 Salomon said If thou
 putttest into the ynke of the blood of
 vowter or of a furtur or
 of a gander (wholly or all white) the
 ynke shall be much the
 better and the more vertue
 Also I say that if there were of Sapher
 powdered Sma=
 ragdo, gaynisia & topasia the ynke shall
 be complete or
 fulfilled. And wth this Inke and wth this
 penne ought to be

written all the names of Semiforas and
know^e thou yt
he that shall write this book^e ought to be
clean^e & fasting
bathed and suffumed wth precious
aromatickes, that is wth
spices well smelling. And it shall be
great profit to thee
and to him that maketh it or writeth it.
And each man yt
hath written this booke or hath holden it
in his house, ev'more
hold^e he God in his mynde and his holy
Angels & hit
for w^{ch} he hath made it. & let him put in
his mynde in
w^{ch} tyme of the 4 tymes of the day wth
his oughth or of
the tymes of an hower And ev'more let
him put in
his mynde to his 4 tymes of an hower to
w^{ch} they ought
to be as *juvenies in libro prophare*
Dixit Salomon sicut si esset castru^s etc
Salomon said as though there were a
castle full
strong and his highenes ful great and
high and en=
hansed and well on each side wth walles
invironed and
the gates in one place well strong and
stable or fyrme
and wth keyes closed and locked.
Therefore it behoveth it
who that would open the gates of that
close castle and
holsomly would enter into it both wthout
travel of gyfte and
wthout bruising of his body It is
necessary to have the same

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keyes and none other of this castle and
of his gates &
of his closings Thus I say this that it is
for to knowe

the starres and their names and their
figures and their
natures, and when they should be good
and when they should
be evill, And thus I say of the fixe and of
the 7 erraticis
neverthelesse Consider how evermore
the nature of the
Circle of the xii signes that is thee
towards. And therefore
it behoveth each man that hath this
booke, that he holde it
clenly and that he keep^e it wth great
reverence & wth
great hono^r. And who that hath it, and
can reade it, let
him not reade it, but if he were before
full cleane of body
and wth great witte.
And I make every man to knowe or weel
that he ought
not to worke by this book^e in vayne,
neither wthout wytte
nor wthout lawe or reason. And this is
when every man
doth to the contrary, or when and
Reptiles, or wood beasts
should lett thee or do the harme. And
knowe thou though^e
thou have might and trust for to worke
by this booke &
although thou might have great trust in
this, yet thou shalt
not worke, but wth great right or lawe or
wth much reason
And understand thou of all the contrary,
and if thou
worchest otherwise by this booke then
thou shouldest and
much might let thee that is to say if thou
worchest wthout
reason, or if thou were uncleane or evill
in thy self.

*oClavis istius libri est cognoscere et
scire loca*

The key to this booke is to knowe and

will the places
of the vii bodyes above and their natures
and their
sciences and the domes, and all their
vertues after yt
it appeared in the earth to me
O *o* *formata debet esse omnis figura*
cu^s ex vero
Eache figure ought to be formed wth very
or true en=
sample therfore I put the figure of the
key in this booke
that no man true that wthout reason and
profitt it be
made. And I put in figure and key wth
the shafte to the

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

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

Pastqua^s hucusq diximus oportetnos
dicere &c

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

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Madyne Mars Hamyna Sol Noga Venus
Cocab
Mercury Labana that is to say Luna
Knowe thou
the houses of the planetts. And Salomon
putt names
to the xii realmes of the of Germanyes

and they be called
signes and he beginneth to make
distinction. And he
gave to their fighter that is to say to
Mars that he should
rest, and that he should not fight in the
realme of the
signe of Arietis and of this vertue he is
in the realme
of the East, he gave him in the realme of
the worlde
the signe of Scorpionis that he should
fight strongly
and that he should never rest, and he is
in the eight
realme from the first. And afterward he
gave to
the fayre Noga that is to say Veneri twey
realmes
of w^{ch} one hath the half deale of Tauri
that is
from the highnes of his head wth his
hornes till to the
navell. And their as the viith from the
first that is
Libra, and after while Venus is above
that is in the
Northe, and otherwhile beneath that is in
the South.
And so he hath inherited in twey parts
And then he
gave to the painter (w^{ch} is the writer) that
is Mer=
curius twey realmes of w^{ch} one hath
twey men embraced
that is clipping together himself, that
other hath a
fayre virgin winged and nevermore
would be divided
or departed from wemen for those
Images be such
and he displeaseth evermore to go much
from the South
into the Northe. And he gave to the
Malix that is to
say Lune for that he goeth evermore one

realme
And for that she will note stande much
in her house
& her signe is a fish that is said Cancer
w^{ch} hath
many feete, and signifyeth be this that he
will go much
for that he is under other brethren, this
suffer alone
And he gave to the middle brother, w^{ch} is
the Lord of all

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other, and he commandeth to all and is
more adorned for fay=
rer arrayed, therefore he gave to him one
realme full strong in
heate and his signe is as the Lion, that
sheweth him Lord
upon all beasts, so is he stronger and of
more Lordshippe
upon all his brethren. And then
remayned twey brethren
of the L^{ty} of the South and theld or tooke
twey realmes, one
about another for this that he should
never overcome
in the signe of the realme well
meridionall or south, and
he is one beast wth one forme in his
front, and the signe of
that other realme is a man that holdeth
wth many waters
and this brother is said the old Sabaday.
And then ta=
keth that other brother for heritage on his
right syde
the realme wth the signe of half a man
and half a horse
and it is said Sagittarius, and on the left
syde of Pisces.
Knowe you heere the natures of the
Signes
And Salomon said Aries is a sign fiery
hot &
dry, choleric, and so is Leo and

Sagittarius and they
have might in the East.
Taurus is earthy, cold and dry,
melancholious & so
is Virgo and Capricornus and they have
might in
the South.
Gemini is airy, hot and moist & sanguine
and so is
Libra & Aquarius & they have might in
the West.
And Cancer is watery feminine moist
and flegmatic
and so is Scorpio and Pisces & they have
might in
the North.

*Iam diximus de naturis et signis et eor
complexionib^{is}*

Now we have said of natures and sign^es
and of the
complexions of them, so we meane to
say of natures
and of the complexions of germanyes
and what they
signifyeth.

The first higher that is said the old
Sabaday is Satur-
nis the nature of w^{ch} is cold and dry for
that is

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much straight and melancholious and
signifyeth father
and wroth and discord in lands.
The second is said Zedek and he is
temperate for that
he is betweene the old Sabady and the
hott Madyn and
Zedek is hott and moyst and sanguine in
savor sweete &
it draweth to good ayer, and it signifyeth
good and honor
and vertue.
The third is the fighter Madyn and he is
hott and dry
evill and lover and bremer, ravisher & a

lyer.

The fowrth is Hamyna Sol middle
among other hott
and mighty and worshipfull and all
thither brethren
shameth or dreadeth him and he is much
soothfast and
strong.

The fifth is the fayre Noga colde and
moyst, glad
flegmaticke fatt and fleshy and well
seeming in all her
members and chere, and he signifyeth
good soughts
and he is much glad among wemen.

The sixth is the writer and the forespeaker
Cocab, this
holdeth himself wth all & serveth to all,
and signifyeth
writers and tidings and voices after that
he shall be wth
it yt w^{ch} everich^e he holdeth him self,
when he is wth it

The viith brother is Labona & it is Malx
and it is
colde and moist and it signifyeth
brethren and beareth
each moneth and manndemts of brethren
to brethren
after that it is severed from them.

*Deinde loquamur de septem fribus quare
dicuntur*

clavis &c And then speake we of the vii
brethren
why they be said the keyes of the world
(and w^{ch} this
world may not excuse neither excuseth)
and these were
formed as 4 brethren w^{ch} be said the 4
elements, and
they have after signification witt and
discretion & might
complete and honesty and strength, and
everiche may
do in his hemisphere that is empire as an
Emperor

in his empyer, or as a prince in his
Lordship. Also they
have might over the 7 parts w^{ch} we sayen
clymates. And

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knowe thou that these be mighty upon
all beasts heere
formed.
And Salomon said prophets clippeth
these brethren
vii quicke spirits, and holy and wise men
said that they
were 7 lampes burning or 7 candlesticks
of light & of
life, and all prophets clipeth them 7
heavenly bodyes w^{ch}
be vii planets and of commonalty they
be said 7 starres.
And the 7 brethren be kept of 4 beasts
full of eyen before
and behinde w^{ch} be the partyes of heaven
East West north
and South, and they have might in the 4
parts of the
worlde and in 4 tymes and in 4 natures
wth her com=
plexions and wthal her parties and in all
her 4 ele=
ments and wth these together is hed and
meeved all things
moveable by the Commandemens of
God that put them
in their places.
*Dixit Salomon sicut fuerunt semp status
superius*
Salomon said As there were evermore
states above
wthout corruption so know^e thou that
there is nowe and
shall be evermore. And for this we
understand the
bodyes above cleane and good and made
wthout corrup=
tion. And that neather-bodyes uncleane
evill treated and

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

[8^v]

any of the bodyes above were broken or
were evill trea=
ted And if there fayled one of the 7
brethren the earth
shoulde come agayne to his first state,
and all the ele=
ments were confused. And if any of
them had corpo=
rally received corruption knowe thou
that all things
were destroyed that received soule or
lyfe. And knowe
thou that as the 4 elements be turned
downeward so
be they not turned wthout some reason of
the 7 above

And this sayeth the Pher⁷ when the
 sonne is destroyed
 eache lyfe and eache soule is destroyed.
 And when the
 mone is destroyed the ligatures or
 buildings of the sea
 be destroyed. And knowe thou that
 Saturnus is
 earthly and holdeth all the earth in a
 ballance that is
 not moved. And Jupiter holdeth the ayer,
 and Mars
 the fyer, and Sol the day and men, And
 Venus holdeth
 the fayre parts of the worlde, and
 Mercurius reasons
 and Luna holdeth the hearts seas waters
 and their powers.
 And know^e thou that everiche (After that
 it were or shall
 be in this exaltation) ordeyned and
 bounden wth the sonne
 yt^s reasons and words and speches
 should be good betwixt
 men. And as often as Mercury were
 joined in Virgo
 in the same point wth Sol direct and not
 retrograde, make
 we subtyll things and reasonable And as
 ofte as Sol
 were in Aries, so many yeeres unlike he
 giveth us. And
 as ofte as Saturnus were in Libra so
 many mutations
 he giveth in landes. And as ofte as
 Jupiter is ioyned wth
 Saturne in an earthly signe so many
 divers mutations or
 changings he giveth. And he changeth
 lawes & seates
 and Lordshippes and thus understand
 thou in other com=
 plexions of planetts after the states of
 them and their
 beholdings that is said Aspectus.

[9^f]

*Ex dixit Hermes istam rationem super
capita oia &*

And Hermes said this reason upon the
 heads of beasts
 Saturnus hath the right eare, Venus the
 lefte and Sol
 the right eye and Luna the lefte.
 Mercurius the mouth.
 These 7 hooles have they in power
 above upon the head
 of a man. And Salomon said that a man
 is a measure
 w^{ch} is said Palmus made wth hande in w^{ch}
 bene all
 the vertues of the worlde and of the 7
 planetts and
 that is only the head of a man wherefore
 everiche man
 is likened to his starre and to his
 elements.
 And Salomon said when I founde a spirit
 above re=
 trograde or combust or evill treated thus
 I say that his
 body was evill treated beneath in w^{ch} it
 was like or he
 signified in it. And who that were so
 wise that he knowe
 his signe and his planet and his starre
 above and his
 signification he might do good and evill
 to himself &
 likewise so to other men. And as the
 nativityes of beasts
 be denied such wurchings you shall do
 wth helpe
 of God.

*Postqua diximus de 12 signis et planetis
&*

After that he said of the 12 figures &
 planetts
 & of radiis of them we say that eche
 planet that were
 in Ascendent and if there be another in
 the same As=

ascendent it is named conjunction, and how much the latitude or breadth shall be lesse so much the conjunction is said to be stronger and if there be more latitude the conjunction is the feebler. And so I say to thee in the middle of heaven. And if the poynte of the 12 houses w^{ch} be in the stronger places of all houses I say the poynte of the first degree of the house, and eche starre that were lesse and hath upon himself another the like is said that it hath power and goeth upon another

[9^v]

from starre to starre And thus each starre that diverseth from another by 60 degrees before and after It is said aspectus sextilis that is the sixth beholding And each planet that differeth 90 degrees before and behinde It is said in aspectu quarto that is in the fourth beholding. And each planet that diverseth or differeth by 120 degrees before and behinde It is said in aspectu tertio, that is in the third beholding. And each planet that differeth by 180 degrees is in opposition in that that it is said in the contrary place. These be the 7 beholdings and no moe duo tertii, duo quarti & duo sextile and unus opposites that is to say twayne in the third, tway in the fourth, and tway

in the sixth and one contrary against another. The conjunction is complete then they be in one degree Double conjunction if tway good or temperate sheweth double good, as tway evill by the contrary sheweth much evill The sextilis beholding the ascendent avayleth one good if trino and tway trino avayleth in the beholding ascendent one good fortunate in the ascendent. And tway quarties in the beholding the ascendent avayleth one greevous or heavy (if there were evill starres) and tway opposita avayleth one infortunate in the ascendent or in the opposite. And tway quarti avayleth as much as a starre falling or combust or retrograde this is letted in the Ascendent one fortunate or tway in the Ascendent and another of sextile and another of trine beholding the ascendent sheweth much good hasty or highing Tway evill in the ascendent or one wth another in opposito that is in the contrary or falling sheweth

[10^f]

greevous or long impediment. And if they be falling and letted it shall be worse. One fortunate in the Ascendent beholding of tway trinis it sheweth much good and how much there were no witnesses upon the figure of

^{ch} thou enquireth and searcheth or fo
^{ch} thou worchest
 so much it shall be the better And if
 three planets be=
 holden the Ascendent wth good
 beholding and twey evill
 the good shall overcome the evill and so
 of the other
 One infortunate in the Ascendent
 beholding twey quar=
 tis sheweth much greefe. Caput draconis
 is much
 better than Cauda Eache planet in his
 head of the same
 degree it more Lordship in the figure for
 that it is twey
 in latitude to the way of the sonne and it
 profiteth in
 going toward the xty of the north. Eache
 planet in
 the taylor of the dragon is minishing of
 his worke yt
 goeth towards the south.
 Luna coniunct or Joyned wth Saturne and
 Mars in
 the Ascendent it constrayneth and
 threatneth divels
 Satunus maketh divels strength & great
 power
 Luna coniunct or Joyned wth Jove and
 Venus in the
 ascendent it sheweth great dilection and
 great love
 in every good thing.
 Luna joyned wth Mars & Saturne in the
 ascendent it
 sheweth impediment except the planet
 were of good
 receiving.
 Luna joyned wth Sol in the one poynt
 sheweth great
 grace and if that they were good
 Luna ioyned in falling and to mercury in
 the
 Ascendent it sheweth the contrary
 Luna in the ascendent by her self

signifyeth after the
 planet to the w^{ch} she is Joyned
 Luna wth Caput draconis in the
 ascendent sheweth good
 Luna wth Cauda draconis or combust or
 ioyned wth
 [10^v]
 a starre letted or in evill sitting it
 sheweth much
 evill when caput draconis and Luna were
 wth
 capite Saturni or that Luna or Saturnis
 were there
 and that their werke of celson made it
 signifyeth upon
 building of devills fowle and evill.
 Each planet that is wth dracon of another
 & both be
 ioyned together it sheweth a very soothe
 or try worke
 and more in the ascendent. And if caput
 draconis
 were of Jovis or Luna and these twey
 coniunct or
 Joyned in the ascendent it sheweth much
 good and in=
 ceasing of good and honor And if it were
 in Cauda
 not only when there were twey Cauda
 draconis that
 is of Luna and of other they be full evill
 when Luna
 were wth them. When Caput draconis
 Luna were
 wth Caput draconis Martis and Luna and
 Mars
 in the like poynt it sheweth strength and
 might. And
 if Cauda wth Cauda and Luna wth Mars
 together
 it is full greevous and evill after everiche
 is
 evill so is the place or beholding of one
 another.
 Caput draconis and Luna in capite. Aries

(Luna & Sol in Zamin) sheweth great might and great honor and by the contrary in Libra beneath wth Cauda dra= conis. Caput draconis wth capite veneris sheweth much love and cauda draconis the contrary Caput draconis that is to say mercury wth caput draconis and Luna sheweth werke of reason and of voice and many sounds, and in Cauda Luna wth Mercury & Saturne it sheweth us the beholding of many experiences. Luna in capite sui draconis sheweth and if there Were Jupiter or Venus it shall do the werke of Jovis or of Venus and it shall profit in all good worke as these be good. Luna if it be in Cauda draconis and Mars

[11^f]

and Saturne wth it or that they beholdeth it wth evill be= holding it sheweth as evill as we have said of Saturne and Martis. And we have said that Saturnis nourisheth devills and Mars draweth and thresheth and figureth them. And Saturnus gathereth together many divels Venus and Saturnus gathereth together devills and wyndes from beneath. A good starre in the ascendent and Luna Joyned wth a good starre sheweth much good. And the beginning in all hit in w^{ch} were d^eus

quartae that is the Lord of the 4th house and if the 4th house is well beholden of good, all the one of the thing shall be good And when the Lord of the 4th house were evill and evill intreated it sheweth noy and evill. The signe of the Ascendent sheweth the body o The Lord of the Ascen= dent of the planet that is in the Ascendent or w^{ch} behol= deth it sheweth his spirit and the Lord of the hower signifyeth his soule and his will, and this understand thou in other dones The body and soule and the spirit for these three knowe thou that they maketh the body of a man safe and whole. *Dixit Hermes Saturnus exaltatur in Libra &c* Hermes said Saturnus is enhanced in Libra, and Jupiter in Cancer, and Mars in Capricorne and Sol in Aries. And Venus in Pisces and Mercurius in Virgo and Luna in Tauro. And knowe thou that Saturnus gladdeth or Joyeth in The xii house, and Mars in the vith and Sol in the ixth and Venus in the vth and Mercurius in the Ascen= dent that is the first house and Luna in the 3^d house And the Ascendent hath 12 vertues, and each planet that is in it upon eache place of the circle. The xth

[11^v]

house hath xi vertues. The xith house

hath 10
vertues. The viith nine, the 4th eight
vertues
the vth house hath 7 vertues, the ixth
house hath 6.
The third 5. The second 4. The 8 three,
the xiith two
and the vi house hath one vertue. And
evermore
consider thou in all things, that thou
shalt do upon the
planets how it be in the xii houses &
thou shalt
profitt if thou choosest well. And
Salomon said to
eache man that worketh by this booke, It
behoveth that
he knowe all these things, that is reasons
w^{ch} heere I
will not expound to thee, that is thou
knowe in w^{ch}
tyme of the yeere thou were borne of the
4 tymes
of the yeere. And in w^{ch} moneth of the
moneth of Luna
And begin thou from the Lunation of the
moneth of
Mercury (where ever Luna prima were)
And all
Secrets and privity be it asked in Saturne
wth all
deepenes, and honor and substance be it
asked upon
Jove. And all strifes and battaile and
hasting be it
asked upon Mars. And all cleannes &
Lordship of
sol. And all fayrenes and dilections or
loves and
fatnes be it asked of Venus. And all
reasons & witts
& subtiltyes of Mercury. And of these 7
thou shalt aske
evermore counsel where thou findest
them in their
houses and signes And they shall shewe

to thee
so deeme thou upon them in all good and
evill.
Now we have fulfilled heere wth the
helpe of God
The treatisy that is said *Liber Clavis*
That is the
booke of the Key.
Heere endeth the first booke and heere
beginneth the second

[12^r]

*Dixit Salomon sicut alae avium sunt
membra &c*

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

*Dixit Salomon sicut lapides sunt
mundiores &c*

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

[12^v]

vertues of stones whereof knowe thou
that by stones
alone thou might do wonderfull things if
thou hast well
known as thou shouldest doe wth all
other Images and
that thou keepe them clenely and
reverently.

De prima ala

*Et dixit Salomon scias quod in prima ala
sunt &c*

And Salomon said knowe thou that in
the first ala
or winge be 24 precious stones great and

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

benevolence or well willing of great
Lords and his
figure is a falcon.

[13^r]

3 The third stone is Smaragdni and this
stone is greene
and fayre upon all greenenes, and it is
not heavy as others
are and his power is to keepe the light
and it healeth
the face and it doth many wonderfull
things. And his
vertue is to increase riches, and who that
beareth it in
golde prophesyeth things to come. And
the signe of it
is Scarabeus that is a maner of flye.
4 And the iiiiith stone is Faguncia the
color of w^{ch} is redde
as the graynes of an apple. Of these
sothely there be
well coloured some and some a little and
some in the
middle maner. His power is that beareth
it is not
infect wth alien infirmity, his vertue is
that is that he giveth
health and hono^r and keepeth the man
that beareth it
whole in wayes or in Journeys, and his
figure is a Lyon
well figured.
5 The vth stone is a crysopazine of w^{ch}
the colo^r is greene
and when it hath similitude as though it
had golden
drops, and his power is to defend a man
from the
Podagrie, and his vertue is that it maketh
to prophesy
things to come (if it were in the hand
cleane and
chast) and his figure is the image of an
asse.
6 The sixt stone is Saphirus the color of

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

[13^v]

7 The viith stone is Berillus the color of
w^{ch} is of the
eye or of sea water, and some of them be
round and
some of five corners. The stone ought to
be cleere
wth in and cleane. And his power is to
chaffe the hand
closed of him that beareth it. And if it be
sett in golde
it giveth great frindshippe betwixt twey
men, if thou
touchest them wth it. And his figure is
Rana that is
a ffrogge & it is of great power to make
concord and
love.
8 The viiith stone is Onyx this stone is
full blacke
and his power is to give him that beareth
it many

dreadfull dreames and dreads, and he
that beholdeth
himself in it hath power upon all diuels
in constryng
ning them and in clipping and gathering
them to=
gither in speculo tabilio conjuring as it
behoveth
and his figure is the head of a camell or
twey
heads betwixt two eares that be said
Mirti
9 The ixth stone is said sardine the color
of w^{ch} is
red and fayre, and his power is to make
other stones
fayrer his vertue is to give good color to
him that
beareth it. And it is putt in golde, and if
there be
graven in it Aquila that is an Eagle it
giveth great
hono^r
10 The xth stone is Crysolitus that is of
golden color
and sparkling as fier. His power is to
gather together
diuels and windes and his vertue is to
defend the
place where it is from evill spirits and
from dead
men that they do not there any evill and
that diuels
obey there. And his figure is Vultur that
is a wontor
11 The xith stone is said Eliotopia. And it
is a stone
of great power of w^{ch} the color is greene
and fayre
shining and cleere wth drops like bloud
well redde
wth in this stone is said the stone of
wisemen of prophets

[14^r]

and of philosophers. And this is

honoured for twey things
for the color is like Smaragdo in
greenenes and in
rednes to rubine. The price of this stone
overcometh the
price of other and of his vertues and
propertyes. The
power of this stone is that if it be put in
any broad vessell
full of water to the sonne it resolveth the
water into vapor
And it maketh it to be rayseed upward till
that into the forme
of rayne it be converted downward. His
vertue is that who
that beareth it in his mouth or in his hand
closed he may
not be seene of any man, wth this stone a
man may have
power upon all diuels, and make eache
Incantation or In=
chantment that he will. And in this stone
ought to be graven
Vespertino thus he sayth. But I trowe it
be Vespertilio
that is a Backe or a rermouse.
12 The xiith stone is Cristallus of w^{ch} the
color is of water
congealed wth colde. his power is that he
putteth abstray
of fyer from him. and his vertue is that
he increaseth to
nourishe much mylke and good. and
thou may take in it
what vertue thou wilt, after as the hower
shall be in
w^{ch} thou shalt work^e. and after as the
Image shall be
w^{ch} thou hast made (although they be
many) and yet be
seene easily. Knowe thou that it hath
many vertues. and
his figure is a gryffon that is a fowle and
a beast that
he hath 4 feete & 2 wings and he is a
great beast.

13 The xiiith stone is Cornelia and it is likened to water in w^{ch} is bloud as the loture or wasting of bloud. And his power is to staunche bloud of the nostrells. And if there be graven in it a man well clothed holding a yard or a rodde in his hande, it giveth honor to him yt beareth it

14 The xiiiith stone is Jaspis and it is thicke darke greene and redde. and there be some greene and cleere and they be better then the other. and there be some redde thicke and dropped. And his power is that who that beareth it is not

[14^v]

letted wth venyme neither wth serpent, neither wth Attercope neither wth scorpion. And it defendeth a man from fever if in it be graven Leo Aries or

Sagittarius

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

16 The xvith stone is Corallus and it groweth in rocks of the sea as Arbor inuversa that is as a tree over= turned, and it hath branches as a tree, more till two and three palames or palmes and no more. And when it is drawn up it is greene and tender, and then it is dryed in the ayer and it is made redde & harde as another. And otherwise it is founden white. And know thou that the redde be better. And where this stone were it keepeth the house and the vineyarde or the place from tempest pestilence and torment And it keepeth the place wth health and it defendeth a man from malefets i maleficus and from evill inchantments. And his Image is a man like to him that holdeth a sword in his hande.

17 The xviith stone is presius or prassius and it is of greene color thicke and fayre. and it helpeth malefets an giveth to them grace to his ministry And Taurus

[15^f]

ought to be graven in it, that is a Bull.

18 The xviiith stone is said Catel and it is of great power both in deedes and in vertues. the color of w^{ch} is like to Berill, but for it is darker then it, although it have wth in full cleere and cleane beames and strakes And there be founde some of vi corners and other some

of v. And his power is to inclepe devills
and to speake
wth them. And his vertue is, if thou
maketh in thee blanke
of water and bringeth the roote of Apii
and the stone
hanged to the necke in the skynne of an
Asse suffumed
wth masticke shure and croco and that
thou inclepeth what
dead man thou wilte that is knowen to
thee and other
knowe thou that anone he shall appeere
to thee. And
he shall be wth thee in the same tyme
And grave thou
in it Lapwing and before Dragancias w^{ch}
is a middle
herbe and it is said Colubrina.
19 The xixth stone is Celonites And it is
greene as
an herbe and his power is that it waxeth
& decrea=
seth as the moone, and his power is also
to make peace
and concorde betwixt twey if in it were
graven the
signe of a swallowe.
20 The xxth stone is Calcedonius and it is
white
as betwixt cristall and berill or as gyfus
thicke
bright, his power is to overcome plees.
His vertue
is to holde a man whole in an alien land
and his
Image is a man that holdeth his right
hand straight
forth to heaven.
21 The xxith stone is Ceraunius This
stone is of di=
vers colors after divers elements and
divers londs
otherwhiles white, and otherwhiles
browne greene &
redde And elsewhere it is likened to Iron

and somewhere
to copper and sulphur and it hath as it
were rundlets

[15^v]
paynted and little droppes and his power
is to defend
a place from thunders and lightnings,
and his vertue
is to defend from all enemyes. And write
thou in it or
one p^{rte} or syde Raphael Michael &
Gabriel
and on the other side pantaseron miracon
Saidalson
and if thou beareth it wth thee and hast it
in thy power
thou shalt overcome all thine enemyes
and thine
adversaryes.
22 The xxiith stone is Metestus⁷ and it
hath the color
of wyne upon it. a white cloth or of a
rose or violet
and this hath might to chase away feends
and his
vertue is to defend from dronkennes and
his figure
is Ursus that is a Beare.
23 The xxiii stone is Magentis or
magnes and it is
of great weight and like to ferro barunts.
His
power is that he draweth dead Iron as
nayles knives
and swords and his vertue is that wth it
thou moght
be in what house thou wolte, and do
what thou wolt
wth men and wth things of the house
suffuming the
house of it, and wth this men made
inchantments
and grave thou in it a man armed when
Luna were in
Aries or Scorpio joyned wth Mars, and

sol beholding
them wth a trine aspect. And knowe thou
that what
maner of Images thou gravest in this
stone such in=
chantments thou might attayne, and
beare it wth thee
and thou shalt profit.
24 The xxiiiith stone is Adamas as it is
middle color
and the better hath somewhat of
greenenes And his
power is that wth it other stones be
graven. And ther=
fore we have putt it out more strange &
more openly
and his power or vertue is to keepe the
members of
a man safe and whole And this stone is
more, and is

⁷ Above "Metestus" is written "amatyst."

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

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

[16^v]
I synned in it. And Raziel said an herbe
shall be thy
Lyfe. And Salomon said A tree shall be
& shall waxe
Or growe of w^{ch} the leaves shall not fall

and it shall
 Be medecine of men.
 The second wyng is to the similitude
 of 24 howers and of 24 herbes
 1 *Prima herba est Acil almalie &c*
 The first herbe is Acil almalie and it is
 said corona
 regia and in Latin Rosmarinus This
 herbe hath
 a middle tree and good odor and litle
 leaves and his
 power is to chafe and comforte the
 brayne. And if
 an house be suffumed wth it it chaseth
 away devills
 the same doth Pionia
 2 The second herbe is Artemisia and this
 mother
 and first if other, but for that other is said
 Corona
 regis that is to say the crowne of a kynge
 we had
 putt it first of this they sayden all that in
 all things
 thou doest thou shalt putt of it And the
 leafe is middle
 greene over thone side and white on
 thother side
 And it waxeth or groweth midly. And
 wth this thou
 shalt steepe windes⁸ and all spirits that
 thou wilt
 and thou shalt profitt.
 3 The iii herbe is Cannabis⁹ and it is
 long in shafte
 and clothes be made of it, the vertue of
 ye Joyce
 of it is anoynt thee wth it and wth the
 Joyce of
 artemisia and ordayne thee before a
 mirror of steele
 clepe thou spirits, and thou shalt see
 them, and thou
 shalt have might of bynding and losing
 devills and
 other things

4 The iiii herbe is said feniculus and it
 hath small
 leaves and a long staffe and it is an holy
 herbe and
 worshipfull, and it is medecyne of the
 eyen, and it

⁸ Above "windes and" is written " stop or
 stacke."

⁹ Above "Cannabis and is written "hempa."

[17^r]
 giveth good light and it chaseth away
 spirits and evill
 eyne in the place¹⁰ where it is, the roote
 of it chaseth
 away evill things and helpeth in sight.
 5 The vth herbe is Cardamomm^{us} and it is
 hott and of
 good complexion and it is of middle
 highnes and it
 giveth gladnes to him that useth it and
 gathereth together
 spirits. Eate thou of this when thou
 steepest or maketh
 invocation and if thou wilt make fume of
 it.
 6 The vith herbe is Anisu^s and it is of
 chastity Joyne it
 to camphire, and thou shalt see that
 spirits shall dread
 thee, and it is a cleane herbe, and it
 maketh one to see
 secret things and privy, and the fume of
 this ascendeth
 much.
 7 The viith herbe is Coriandru^s, and this
 wthholdeth the
 spirit of a man much wth tother, and it
 maketh a man also
 full of sleepe and this gathereth much
 together y^e spirits
 wherefore evermore they standeth wth it,
 so that it is
 said that if wth this and apis and
 insquiano thou make
 fumigacions compounded wth much

lazaia cicuta
 anon it gathereth together spirits, and
 therefore it is
 said herba spiritum.
 8 The viiith herbe is said Petrselim^{us} w^{ch}
 hath great
 might for to chase away the spirits of
 roches, and his
 vertue is to breake the stone in the
 bladder of him that
 useth it.
 9 The ixth herbe is ypericon or hipericon
 and it is a
 middle herbe thirled the Joyce of it
 seemeth bloud, this
 is of great power for wth the joyce of it,
 and wth croco
 Artemisia and wth fume of radice
 valerianae if it be
 written upon what frindshippe thou wilt
 of a prince
 of spirits of the ayer and devills. Knowe
 thou that anon
 it shall be that thou covestest And so
 upon spirits and wyndes
 10 The xth herbe is Apinn. this is of great
 power upon

¹⁰ Above "in the place' is written "that is
 wthouten." The final word, "wthouten," is not
 clear and could be read differently.

[17^v]
 wyndes and devills and fantasyes and it
 is shawdded
 and towched to shade wth the cloud
 Acisse for in it
 be wyndes and devills, and this alone
 maketh Albafortu^s
 bazebelib i martagon and they be much
 contrary, for
 one is kepte wth heavenly angels, and
 another is kepte
 wth devills i. Apin^{us} And this beareth the
 stone of the
 reyes and a woman wth childe use
 [shee]¹¹ it [not for]¹¹ it

noyeth [to]¹¹ the childe, and it gathereth
 together divells
 when suffumigacions is made wth
 insqrmō and arthe=
 misia Apinm suffumed by 7 nights wth
 fagax al=
 mait and gathered clenly and the roote of
 it putt
 and dried and then tempered wth aqua
 lapides suffume
 thou thee by environ when thou wilt and
 thou shalt
 see fantasyes and devills of divers
 maners.
 11 The xith is Coriandru^s of the second
 kynde w^{ch} maketh
 one mucche to sleepe. And if thou maketh
 suffumigacions
 of it and croco and insqrmō & apio
 papavere nigro
 grounden together evenly and tempered
 wth succo ci=
 cutae and wth msk, and then suffume
 thou the place
 where thou wilt hide treasure in when
 Luna is Joyned
 wth Sol in angulo terra that is to day in
 the corner
 of the earth. And knowe thou that the like
 treasure
 shall never be found. And who that
 would take it
 away shall be made fooles. And if in the
 hower of de=
 position of the golde or silver or of the
 stones or
 Images thou suffumeth them wth thure
 musk suco=
 lingo aloes cost evermore devills keepeth
 that
 place and evill wyndes. And knowe thou
 that it might
 never be dissolved or foredome agayne
 wthout sever or
 and Image made thereto by the poynt of
 starres.

12 The xiith herbe is Satureja and this is
of great
vertue and good odor and who that
beareth it wth him

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

[18^r]

wth auricula muris in the day of veneris it
giveth him
grace of goods and it taketh away from
ther place wyndes
and evill fantasies.

13 The xiiith herbe is said sca¹² And this
is middle
in length and hath litle leaves This ought
to be hol
den worshipfully in holy places and in
churches, for it
defendeth the places from evill things
And wth this
prophets made dead men speake that
were dead

by many dayes or fewe. In place where
as any evill
he hath no might if he that beareth it
stepeth them not

And it giveth them might upon w^{ch}
things he woulde
and this herbe put upon the place where
devills be
closed, and it constrayneth them and
byndeth them
least that they might have power to
move them selves

And Salomon said I founde in the booke
of hermits
that who that taketh water in the 4th
hower of the
night upon the tombe of a dead man wth
what spi=
rits he would have spech wthall caste he
water
upon the tombe wth this herbe ysope And
the
water be it suffumed wth costo succo

musco and say
surgo surgo surgo That is to say rise rise
rise
and come and speak to me, and do this
by 3 nights
and in the third night he shall come to
thee and he
shall speake wth thee of what thing thou
wilt.

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

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

[18^v]

shining if thou makest wth these an
ointment wth
the eyne of a whelpe and wth the fatnes
of a harte
thou mightest go suerly whether thou
wolt in on hower
15 The xvth herbe Majorana, this keepeth
an house
by itself and defendeth from evill
infirmityes and
Hermes said that gentiana and valerina
and
maiorana avayleth much upon great
princes and
upon great men.

16 The xvith herbe is Draguntia. This is
of great
power, and the highnes of the roote of it

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

[19^r]

18 The xviiith herbe is Linum
 suffumigacions of the
 Seed of this wth semine psylyly – i –

azartachona & radix
 Violae and apii maketh to see in the ayer
 things to come
 and to say many prophesies
 19 The xixth herbe is Salvia this is of
 great vertue
 and the long leife of it is as ligna agni
 and sharpe
 this breaketh or defendeth evill shades &
 evill spirits
 from the place where it is, and it is good
 for an hole
 man to beare wth his for it holdeth a man
 whole, but
 a sicke man holdeth it not wth him.
 20 The xxth herbe is Sauina, and some
 men say that it
 is a tree ^ of love¹³ and dilection who
 that can chese it
 And if this wth somewhat of croco and
 lingna co=
 lubri be borne wth him a ring of gold and
 somewhat
 of provinca surely goe thou before the
 king or before
 whomsoever thou wolt And most if thou
 put wth it
 the stone that is said Topazius or if thou
 wilt beril=
 lum And if this ring were made when
 Luna is ioyned
 to Jove in trino from sol it were much
 the better
 And it is said annulus solis that the wing
 of the
 sonne, and it is of health against
 infirmityes, and it is
 of grace of vertue and of hono^r.
 21 The xxith Nasturciu~ This holdeth the
 members whole, and if there were wth it
 organ and
 pulegin~ and arzolla and be borne
 together wth thee
 and thou eatest of them thou shalt be
 whole wthin
 and wthout And so if thou annoyntest

thee wth them
and were suffumed wth marrubio albo or
reubarbaro
and herba thuris it shall defend thee from
many
infirmityes
22 The xxiith is an herbe that is said
Canna ferula

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

[19^v]
This is full dreadfull and grevous and
strong in
worke. And if thou takest the Joyce of it
and the Joice
of cicuta and Jusquiami and sapsi
barbate and san=
dalu~ rubr~ papaver nigr~ wth confection
made fume
thou what thou wolt and thou shalt see
devills and
things and strannge figures And if Apin
were wth
this Knowe thou that from eache place
suffumed
devills should flye, and if thou wolt thou
might de=
stroy evill spirits. This suffumigacions is
full
evill and dreadful for the fume of it and
the
worke overcometh in malice and
worcheth most evill
and most strongly if Luna were wth
Saturne or
in opposition wth marte that is in
opposition wth
Mars.
23 The xxiiith herbe is Calamintum and it
is like=
ned to mynte and it is of great vertue in
good
suffumigacions, and if there is wth it
menta and
palma xpi i. pioma theis beholden taketh

away
evill spirits from a place And evermore
it is
against fantasyes.
24 The xxiiiith herbe is Cicoria. This is
full good
in all ^ exercisannce¹⁴ if it be ioyned wth
irigon &
pentaphyllon and ypericon and vrtica &
verbena
and all be together and be borne at the
necke and
under the feete and be there the herbe of
vii knots
and of vii leaves. I. Martagon and liliu~
domesticu^s
and sylvestre that is tame and wylde and
herba
angelica who ever hath these under his
feete or
sytteth above and putteth the other
herbes to the
necke and hath vii rings of vii metals in
the fi=
gures Knowe ye that he shall have might
in

¹⁴ Above "exercisannce" is written
"exonization."

[20^f]
bynding and in losing and in enchanting
and for to
do good and evill in eache place that
thou wolt making
suffumigacions of these 9 things thure
albo thymiama=
te mastiche musco ligno aloes cassia
cinamono and
of them suffume thee wth the things
above said in envy=
ron and say these names Raphael Gabriel
Michael
Cherubin Seraphin arrielim pantaseron
micraton san=
daton complete mea~ petitione~ et mea~
voluntate~. That

is to say fulfill ye my petition or asking
and my will
and they shall fulfill it to thee. These be
the more names
of the more 9 angels abovesaid And
knowe thou them
and keepe them, and some men said that
they be the 9
orders of Angels.
Heere endeth the 24 reasons upon the
vertues of
herbes of the second wyng and these
experiments
were new noricen on party in Raziel
although Sa=
lomon put two of these three of the
sawes of hermes
And the herbes be put in the booke of
Raziel for
that wth them we may be excused and
worke wth herbs
as wth Semiforas wth fasting and wth
words in good
and in evill And let no man Joyne
himself to Se=
miforas till he knowe himself the first
and
in the second And thus we shall say all
thing that
shall be to us necessary wth the helpe of
God.

De tertia ala

*Dixit Salomon super ala tertia sicut
corpus solis &c*

Salomon said upon the third wyng as the
body of the
sonne is more appeering and mighty
upon all other
bodies and brighter and fayrer and
cleener So the
vertues of sensible beasts w^{ch} flyeth and
sendeth out

[20^v]

voices and sayeth And so beasts of the
third wyng

have power upon the twey first wyngs of
stones and
of herbes And he put therefore in the
Raziel 24
beasts wth their names and vertues and
states. And
the figures be 24 distincte or departed a
twey. And
I would putt upon eache Element 6
beasts everiche
distinct from other and everiche of his
kynde. And
as the fyer is the high Lord and distinct
from the
4 elements so the lese of them all is
purer and Cle=
ner among them. Therefore I beginne to
say upon
the beasts of fyer ffor as everiche of the
4 ele=
ments hath his beast beneath so the fyer
hath his
above pure and cleane wthout corruption
And this
fyer that is above is not expounded of
wax trees neither
of oyle neither of other composition but
it is simple
And the things that liveth in it beth
angels cleane
and cleere and bright like to the beames
of the
sonne or of a starre, and like to the flame
of fyer
or of a sparke of fyer or to the colo^r of
quicksilver
or of pure golde. And this similitude is
naturall in
the beasts of the fyer And the figures of
them bene
seeme such as the lightening in
similitude and in
deed for as an Evrizon is a messenger to
the
creator so they be ready anon to good
and evill and

they seme like things & prophets that
upon the
4 elements be heavens wth their beasts of
w^{ch} we
should say furthermore.
The second spirit is much cleane but
darker then
The overer and it is likened to the wynde
& his figure
Is after that he would take after some of
the 4

[21^r]

Elements to w^{ch} he is Joyned. And he
formeth himself
in this maner either by water or by
cloude or by moist=
nes or by thicknes of some darkenes or
he receiveth
some body as fume of some kynde by
falling on it either
by voce or by shape of a beast elemented
by these he
taketh forme after that the nature above
disposeth
3 The third beast of w^{ch} wise men sayne
is that ever-
more he fellowshipe a spirit And most
the corpulent
and thicke of the spirit And therefore his
figure is found
by night in places of dread and it is
heard and seene and
that ofte tyme and the color of it is like
to tpari 1 after
the nature of hower ere it is made,
otherwise to the
similitude of the body of w^{ch} it went out
of, wherfore
some men seith otherwhiles the soules of
bodies in church
hayes And of these soules said the wise
Hermes and
the prophet that the soule that goeth out
& hath might
is not neither was but a man or a woman

And upon
such maner of soules speaketh wisemen
and clepeth
them spirituall for goodness heavenly
fro[~] symplenes.
4 The iiith beast is the wynde eache day
we heare that
we seyne not although we other &
hearen not. And
the worke of the wynde be seene of the
eyne after
the part from w^{ch} they cometh And he
hath such
nature that if he be orientall or
meridionall that
is East or south he is hott And if he is
occidentall
or septentrionall that is west or north he
is colde
This we seene to have great power for it
beareth
cloudes and waters and tempests and
gayles and it
stirreth and troubleth the seas and
breaketh tree, and
this is said quicke ayer as the fyer above
is said
quicke fyer and simple. And therefore the
elementes
above said double or twey folde That is
to say fixe &

[21^v]

moveable, moveable it is because it
dwelleth in
the corners of the earth although it
descendeth from
above ffor the 7 above byndeth and
loseth it for
of them it descendeth and of them it was
formed &
this is a great figure in sea in Ayre and in
land
as it cometh temperate.
5 The vth beast or vision is a fantasy that
is a shade

to the similitude of divers colors or
maners come
pounded of divers together And this
forme is made
in desert place or in a corrupte ayre or
otherwhile
it descendeth from hills to the similitude
or lightnes
of knights, and they be said exercitus
antiquus, that
is an olde house And otherwise upon
matters to
similitude of fayre women and well
clothed
or in medes, and some say that they be
face^s. And
otherwhiles this befalleth in a man, for
corruption
or malice of complexions and of humo^{rs}
that be
in a man And they be said Demoniaci for
that it
ascendeth the head and falleth upon the
eyne and
such corruption maketh to see many
fantasyes
6 The sixt beast is said Demon this
descendeth
in highnes to lownes ad he was formed
of pure
matter wthout corruption wherfore he
fayleth not
but shall evermore dure although he hath
taken
thicknes in darknes of the lownes of the
earth. And
he is pure in matter and strong in body
And of this
sayth the wise man that he knoweth all
things that
is, And by him Philosophers have
answers
and wise men all things of w^{ch} they
would knowe
the soothernes and he dwelleth evermore
in darknes

and in obscurity and he is never severed
from them

[22^r]

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

after thou shalt heare furthermore.

*Animalia aeris tertiae alae vocantur
aves &c*

Beasts of the ayer of the third winge be
cleped
fowles for that they flyeth and they be of
4 mevings
one is said running another flying and
swiming and
going and creeping
Now say we of flyeing and beginne we
first of
1 Aquila that is an Egle for that is a
fowle flying
much in highnes and he hath Lordship
upon all other
fowles, and he is very and true in his
deeds and in
Lordship and in hono^r among all other
fowles. The

[22^v]

Eagle hath such a nature that he taketh
his sonnes
or byrds when they be litle and
ascendeth them into
a place when the sonne is highe, and
then he dresseth
the face of them to the sonne. And if
they beholdeth
strongly the sonne he deemeth them to
be his children
and good and if they beholdeth not the
sonne he deem=
eth them not to be his children but
thinketh them
evill and letteth them fall and dye And
one feather
of him fretteth another fether, and he
seith farre
by one league or rule a litle beast, a great
beast
soothly he seith by 9 leagues or by a
dayes Journey
The eyne of him wth the hart have great
vertue and

Grace to a kynge or to a lord of a lorde
for that
Giveth to him grace in ^{^15} realme.
2 The second fowle is Vultur that is a
vouter this
hath great vertue in all his members, the
head of
him helpeth against all dreames and
against crafte
of magicke and his feete helpeth against
malefette
And if an house be suffumed wth 9
fethers of him
it putteth out from it evill spirits The gall
of it
helpeth the eyne better then anything of
y^e worlde
The eyne of him putt in the skynne of a
serpent, and
The tong of him putt in a cloth of red
sylke wrapped
wth them helpeth in clauses in w^{ch} thou
covetest to over=
come and for to wyne the love of
another Lord. The
wings of him putt upon a bed defendeth
a man sleeping
from all evill wyndes greevances and
evill spiritts
neither may they lett in all the house,
neither any other
fantasyes have power or other things.
3 The third fowle is falco that is falcon
of whome the
Vertue is that of great Lords he is sett at
much price

¹⁵ Above ^ is written "his."

[23^r]

they bene of the highnes of his right
wyng overcometh
plees both ravishing and in taking away
alien things
and the highnes of his lefte wyng taketh
away evill
fevers But we ought not to sley venative

fowles
neither hounds although they have many
vertues in them
selves. And knowe thou that how many
members be
in every beast fowle fishe or reptile so
many vertues
distincte hath every member by himself.
4 The iiith fowle is a Turtur simple and
good never=
thelesse if thou takest the male and the
female together
and burnest them together in a new pott
wth croco and
vervinca and cichoria gathered togithere
by them w^{ch} thou
wilt ioyne together if thou castest the
powder of these
upon them knowe thou that anon they
shall be ioyned to=
gither, and it giveth great love to them
that beareth the
powder wth them
5 The vth fowle is said Upupa that is a
Lapwing
having a crest of fethers in the head as a
cocke &
he hath many vertues this hath one bone
in his wings
and it gathereth together divels and
spirits of the ayer
the property of him is that whoever
taketh the hart of
him and wrappeth it in hony, and the
assoone as he may
swallowe it and drinke the mylke of a
white cow of a
red or of a blacke. Know thou that it
maketh a man to
say things to come. And he hath another
vertue for
who that cutteth the necke where the
cocke croweth
not neither may be hard neither the voice
of an hound
neither where wheate is sowen and when

he cutteth
if his necke inclepe he devils, and then
bear^e he wth
him the half deale of the bloud and of
that other half
deale anynt he himself and evermore
shall go wth

[23^v]

him one of the devills that is to witt he
whome he
can inclepe w^{ch} shall say to him many
things
6 The vith is said Ciconia that is an
haysoucke who
that fleyeth him in the day of Luna and
taketh the
bloud of the hart of him and anynt
himself wth it
And eateth the flesh with somine
faeminli and wth
cardamoms and garyophillo And eare he
eate it
suffume he himself wth good odors and
wth thure
masticke and cinamom and other such.
And know
thou that he shall have grace of
enchanting
w^{ch} he woll and of coniuring and
constraining
the spirits of the ayer and other spirits
that goeth
upon rivers and wells These vi fowles
abovesaid
bene ensample upon all other And when
thou wilt
knowe the vertue of any fowle do thou
after the
precept of this booke.
Raziel upon the booke of visions of
Angells upon
the beginning of tymes in the 12 months
as heere
after thou shalt see furthermore
Dicamus de viscus mavis et alys &c

Say we of fishes of the sea and others
upon vi of
Them that is to witt of the more and the
middle that
I should shew the vertues of them.
1 The first fishe is Balena the fatnes of
w^{ch} made
liquid and kepte by the space of vii
yeeres & more
for how much it is thelder so much it is
the better
it healeth a man from eache gowte and
evill mynde
if he anoynt himself wth it. And if he
annoynteth his
head wth the bloud of him it helpeth him
much and
yeeldeth him strong and more whole and
it maketh

[24^r]

him to see true visions. The sperma of
him is said Ambra
If they suffumeth tombs wth this it
gathereth together
The spirits above downwards and each
peticion & axing
It maketh to give answeere. And Hermes
said There is not
suffumigacions for to inlepe spirits as
Ambra & lignum
aloes, costus, muscus' crucus and bloud
of lapwing wth
thymyamati for these be meat and drinke
& gladnes
of spirits of the ayre, and these things
gathers them to-
gether strongly and full soone. And wise
men sayne that
the sperme and bloud and hart of a
Balene be princi=
palls for to command the wyndes &
spirits
2 The second fish is said Dolphin And
he is the king of
the sea ffor as the eagle hath might

among fowles
and the Lion among beasts so in this
maner hath the
dolphin in the sea. And who that
annoynteth wth the bloud
of the clothes of twey friends it maketh
them enemyes
or casteth the dry bloud upon them. And
who that bea=
reth the hart of him maketh him hardy
3 The third fishe is Cancer this hath vi
feete take
and brenne him in panno libido and wth
the powder
frothe thy teeth softly it healeth them and
maketh them
fayer, and cureth the canker in the
mouth, if thou
casteth it upon the fyer wth somewhat of
Stercoris
humani combusti it gathereth together
spirits.
4 The fourth is bright as an horne
betwixt palemes
and whitenes that is to say piscus candis
or sepia
This fish hath many propertyes and that
knoweth well
enchantments and prophets w^{ch} made wth
this their
enchantments and transfigurations so
that when
they would that a house should seem full
of water
or that a river should enter by the gate
They tooke

[24^v]

this fish and wth thymyamati and ligno
aloes and
roses they fumed an house and they cast
therein of
the water of the sea, and then it seemed
that the house
were filled wth water And if they cast
bloud therein

then it seemed all bloud, and so if they
 cast snowe there=
 in it seemeth snowe. And when they
 would that the
 earth shoulde seeme to quake then they
 cast therein
 the earth of a plowe, and so the made
 there divers
 similitudes in all things according or
 after the thing
 w^{ch} they put in the fumigacion. And
 knowe thou that
 it dweth so much and so long as the
 suffumigacions
 is or lasteth in the house. And wth the
 gall of him
 also they made many enchantments, ffor
 that this
 beast is much unlike to other.
 5 The vth fishe is Murena and he is
 lentiguus
 the vertue of it is that enchanter beareth
 the
 powder of him wth them to make
 enchantments wth.
 6 The vith fishe is Rama viridis And if
 thou take
 it or touché it upon what woman thou
 wilte and
 nempnest the names of the Angells of
 the moneth
 in w^{ch} thou werthe borne as I thinke w^{ch}
 be further-
 more wth in in libro visionn^{is} thou might
 do both
 good and evill of what woman thou
 wilte, and know
 thou that of these fishes and of all other
 thou maist
 knowe the vertues of moneths and
 understand
 thou by like things in all other things.
*Primie animal est leo ista bestia est
 valde fortis*
 The first beast is a Lyon This beast is
 full strong in

The brest and in the cheeks And he is of
strong beholding

[25^r]
 and looking so that when other beasts
 seeth him they be
 moved together wth dread and the kynne
 of him is of full
 vertue that if it be putt with other kynnes
 it destroyeth
 them and maketh them bare. And who
 that taketh the biting
 toothe of him that is cleped dens caninus
 and putteth
 it in golde it is good to take away and to
 take alyen things
 and the same doth wolfes toothe. And if
 thou maketh a
 purse of the harte of a Lyon full of bloud
 musco & almea
 et ligno aloes thymyamati and it were
 gathered & put
 upon whome thou wylt and thou maketh
 it hott. Know thou
 that in that hower he shall love the much
 and shall doe
 thy bidding. And if thou inclepest wth the
 bloud of a goate
 the prime of Divels he shall be ready
 anone to do thy
 commandement and so more kyng or he
 fro whome thou
 doest, and the same I say for great
 women.
 2 The second beast is Elephant that is an
 Oliphant and
 He is ful great, and when he is risen of
 hard he lyeth &
 when he falleth of hard re riseth, for that
 thereto he hath
 no knees disposed well, and the bone of
 the teeth of him
 is said Ebur that is Ivory. And if it be put
 in electna=
 ryes it comfortheth the feebleness of the
 hart as much as

margarita and more. And the bloud of
him wth the liver
comforteth much fasting.

3 The third beast is Cerbus that is an hart
w^{ch} liveth

long for that he remayneth as the moone
or as an egle
who that maketh fumigacions of the
hornes it chaseth
away serpents, by it self it chaseth away
devills.

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

[25^v]

therein the eyne of an asse thou mightest
see whe=

ther the spirits and devills of the ayer
goen

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

6 The vith beast is Talpa that is a
molewarpe and
dwelleth under the earth and is likened
to a mouse
wth this beast thou mayest make to come
tempests
pestilence, hailes and lightnings &
cornflations
and many evill things if thou putteth him

bare or
naked upon the earth dead and
overturned, and wth
this beast thou mayest make discorde
and concord wth
whome thou wilte, for he is a cursed
beast, he healeth
a man of the festure when he is burnt or
powder
and Cast in it.

And when thou wilt knowe the vertue of
other beasts
do as it is said in libro visionn^{is} upon w^{ch}
aske
thou this of the Lord of the vision that is
that it
appears to thee that thou askest and
covetest to
knowe of beasts w^{ch} thou wylte.

This beast seith not neyther hath eyne.
And know
thou that the vision of moneths is upon
all things
that thou askest or would knowe. And
God shall
be wth thee if of right thou aske. And
knowe thou
that heere is fulfilled the third wyng And
now begin
we the fourth wing w^{ch} is complete or
fulfilled
upon all the elements.

Dixit Salomon sicut corpus vivus &c
Salomon said as a quicke body mylde or
great is

[26^r]

not moved with their feete neither any
fowle lesse then
wth two wings, neither the world is
governed with lesse
then wth fowre elements may not neither
might not
be lesse then wth 4 wyngs w^{ch} be said to
be 4 vertues
wherefore Raziel said that who that shall

be filled
 wth this booke shall be as one of the
 prophets, he shall
 understand all vertues of things and
 powers of them
 and if he wthholdeth and worcheth he
 shall be as an an=
 gell. And therefore he putt in this booke
 22 elements
 of great vertue that is 22 letters or
 figures w^{ch} the
 sonnes of Adam might not excuse.
 1 The is Aleph [*alef*]¹⁶ That is A his
 letter is three
 cornered and it signifyeth the lyfe power
 and highnes
 and the principall or beginning in all
 things These
 putteth all things in their figures and in
 their prin=
 ciples.
 2 The second is said Beth [*bet*] That is B
 and it is
 full good in things w^{ch} we desire in
 Battaile and in
 playe & evermore sheweth goodness and
 profitt
 3 The third is said Gimel [*gimel*] that is
 G and it sheweth
 evill and grief and Impediment in things
 4 The fourth is said Daleth [*dalet*] that is
 D this sheweth
 turbation and death of some man &
 harme to him
 5 The fifth is said He [*heh*] that is H and
 it sheweth
 price, honor and gladnes & it is full good
 in all things
 6 The sixth is said Vau [*vav*] that is V and
 it sheweth
 death payne and travaile
 7 The viith is said Zain [*zayin*] that is Z at
 it sheweth
 pennyes and riches
 8 The viiith is said Heth [*chet*] and it

signifyeth
 Long lyfe and helthe.

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

[26^v]
 9 The ixth is said Teth [*tet*] that is T and
 it signifyeth
 wrath woodnes and grief
 10 The tenth is Iod [*yud*] that is I and it
 signifyeth faith
 good lyfe and gladnes and all good
 beginning
 11 The xith is said Caph [*kaf*] hit sheweth
 very gladnesse
 and travaile wthout profitt
 12 The xiith is said Lamed [*lamed*] and it
 sheweth glad=
 nes and honor and profitt
 13 The xiiith is said Mem [*mem*] That is
 M and it
 sheweth greef and otherwise dolor
 14 The xiiiith is said Nun [*nun*] that is N.
 It signifyeth
 restoring of a friend, and a visitation of
 him & profitt
 15 The xvth is said Samech [*samekh*]
 16 The xvith is said Ain [*ayin*] It sheweth
 occasion
 or evill of a woman
 17 The xviith is said Pe [*peh dagesh*] it
 sheweth health.
 18 The xviiith is said Phe [*peh*]¹⁷ That is
 ff and it sheweth
 bloud is shed of good men and highe
 19 The xixth is Zade [*tzadi*] It sheweth
 health
 20 The xxth is said Coph [*quf*] It sheweth
 hid lyfe
 21 The xxith is said Res [*resh*] That is R+
 And it shew=
 eth a man that is fallen and is risen
 22 The xxiith is said Thau [*tav*] That is T.
 It sheweth
 Greefe and diminution.

Now we have said upon the fowre
wyngs upon the
22 letters that be upon the lawes of the
table written
And know thou that there be no moe but
onlye 22 letters
W^{ch} be the roote of Semiforas for wth
them it is formed
And is caused and is made and wthout
them I may not be

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

[27^r]

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

The Angell said to Adam make
thymiamata
Thymiamata be confections of good
odors wth w^{ch} thou
shalt suffume (and thou shalt please to
Creacion)
and thou shalt attayne what thou wylt by
this
And they of w^{ch} they be made be
petition things
w^{ch} thou shalt fynde and of good odor
and of good
nature, and of cleane things. And when
thou
wilt do it be thou cleane of wthout all
fylthe
and then the angell rested in that hower
And Adam
remayned and did what he might And
this Salomon
expounded and said I marvaile why this
is the booke
[27^v]
of Moyses also ffor the Creato^r said to
Moyses
make thou Thymiamata and suffume
thou in the
hill when thou wilt speake wth me
wherfore Salomon
said suffumigacions sacrifice & unction
maketh
to be opened the gates of the aire and of
the fyre
and of all other heavens. And by
suffumigacions a
man may see heavenly things and
privatyes of the
Creato^r And each man knowe that they
thirleth
The earth water and lownesse And
Salomon said
As there be 7 heavens, 7 starres & 7
dayes in
the weeke of w^{ch} everiche is distinct and
is not likened
to his even. So knowe each man that

there be 7
 suffumigacions w^{ch} wth holdeth wth them
 the vertue
 of the 7 starres, and maketh glad the
 spirits of the
 ayre and the angels of heaven and Diuels
 of angels
 of the worlde. And therefore for a man
 yeeldeth to
 them hit, that is theirs. Therefore they be
 pleased
 and well apaid for the words w^{ch} thou
 sayest of
 sayest the names of them or of the
 Creato^r. And for
 this that thou doest when thou washest
 thee and
 for the gift that thou givest to them when
 thou
 suffumest, and these things yeeldeth
 them earthly
 and appearing to thee. And that spirituall
 & invisible
 that is, that neither evill men neither
 beasts
 mongst see thee if thou doest it strongly
 about thee
 and about whome thou doest it.
 Thymiamata is made of many things,
 and these be
 Principally upon the vii dayes of the
 weeke And first
 say we of thymiamata of the Saturday
 for the starre
 of him is higher & the angell of him is
 mighty in y^e earth
 [28^f]
 1 The first Thymiamata is¹⁷ of the
 Saturday ought
 to be of good things and well smelling
 rootes as is
 costus and herba thuris. And that is
 thymiamata
 for good, and so I shall shewe all other
 as it beseemeth
 to good and Thymiamata to another I

shall say in another place
 2 Thymiamata of the Sunday is thus
 Mastick muscus
 and other such and all other good gumes
 and
 of good odor in all good and by the
 Contrary in
 all evill
 3 Thymiamata of the Monday is foliu^s
 myrti and
 lauri and leaves of good odor and so
 understand
 thou in his contrary.
 4 Thymiamata of the Tuesday is
 Sandalus rubeus
 niger and albus and all such trees and
 eche tree
 of Aloes & cypresse and so understand
 thou of each
 tree.
 5 Thymiamata of Wednesday is made of
 all rindes
 as cinamon cassia lignea & cortices lanri
 & muris
 and so understand thou in the other
 6 Thymiamata of Thursday is nux
 muscata gari=
 ophylli and citruli and the rinde of
 Aurangiar[~]
 siccar[~] & pulverizatar[~] that is the rynde
 of Oranges
 dry and powdered & all other fruits of
 good odor
 7 Thymiamata of the Friday is moas rosa
 viola
 & crocus and all other flowers of good
 odor and in
 the contrary to the contrary put yow all
 Thymiamata stinking
 And knowe thou that each Thymiamata
 of good odor
 Gathereth together his spirits after that
 his nature
 & his color he¹⁸ & his strength is Thus I
 sayd for good
 good, for better better.

¹⁷ The word "is" is crossed out.

¹⁸ The word "he" is crossed out.

[28^v]

And Hermes said of Thymiatibus that

Thymiamata of Luna is cinamonis &
ligno
aloes et mastix et crocus et costus, et
macis
et myrtus we putteth this that each of the
planets
have a parte in it, and all this may be
Luna
good and well fortunate by good spices
& sharpe
and planette of the spices wth the w^{ch} a
man ought
to make thymiamata And he said that of
Saturne
is each good roote in good and evill in
evill
And of Jovis all fruite, and of martis
eche tree
And of solis eche gume and of veneris
eche
flower, and of mercury each rinde, and
of Luna
eache leafe, and thus understand thou of
all other
and eche odoriferous herbe is of veneris.
And
Raziel said to Adam that he should make
good
Thymiamata. And therefore said Hermes,
understand
That eache Thymiamata is made of all
good things
as of roote tree rinde leafe flower fruite
& gumes
and yet seeds be put in it as Baccae &
Cardamomu[~]
and waxe, and put thou in it all good
thing and

precious, and sithen he said Thymiamata
completu[~]

And there is some Thymiamata gracu[~] or
of greeke

by w^{ch} heather men were wont to
suffume Idols

wth. And yet to this day Churches and
Altars be

suffumed wth it, and it is said

Thymiamata Jovis.

And in soothernes who that useth this

Thymiamatibus

must be cleane and chaste and of all

good lyfe and

will to the Creato^r and he shall profit.

[29^r]

Dixit Salomon super suffumigata

Hermetis q¹⁹ dur & c

Salomon said upon the suffumigacions
of Hermes w^{ch}

be said beneath and they be seven

maners wth w^{ch} be

1 made sacrifices some be (and the first)
w^{ch} fastesth and

giveth tei things to the Creato^r, and

therfore they

trust that they attayne to that that they

desire And

it is soothe

2 The second is that they washen &

clenseth them

selves and dwelleth cleane and therfore

they trow

to attayne their petition & axing & it is

soothe

3 The iii^d is that they do almes of God

and for the

holy angels of him

4 The iiiiith is that they sleyeth and

casteth the bloud

in the fyer.

5 The fifth is that they sleyeth and

burneth all

6 The sixt is that they prayeth much in

howers ordeyned

7 tymes in the day, and 3 in the night

7 The viith is to make suffumigacion wth
good things
and well smelling and everiche of these
did this
that he might attayne the sothenes of it
that he asked
and so he attained hit by the
Commandement of the
Creato^r.
And know thou that suffumigacion
overcometh in all
Sothely who that suffumeth best to the
eye it proveth
and wth this the wisemen excuseth all
other. And wit
thou that who can well knowe the
natures of suffumigacions
he might easily nigh thilk spirits w^{ch}
he would enlepe according to the nature
of suffumigacion
And evermore consider thou the nature
of
the spirit and of the suffumigacion, and
the spirits be
constrained by the contrary and be
comforted by
¹⁹ The *q* has ^{*ae*} written above it.
[29^v]
like things And it is to wytt that as a
wise leache
in giving a medecine to a sicke man
removeth
the sickenes and inleadeth health. So
suffumigacion
if it be good remeveth the contrary from
the place
And wth evill suffumigacion be remeved
good spirits,
evill and ill spirits also dreadeth for
eache
thing more loveth health then sickenesse.
And therefore
it is said that Sulphur remeveth both
good
spirits and evill, and this is approbation
or profitt

way And there is another way for lignu[~]
aloes
and none other, and Sulphur chaseth
them
away and this is very reason And then I
say
that Sulphur gathereth together his
proper spirits
and none other And they be full strong &
penetra
tive and thicke and be not severed or
departed so
soone from a place But although a place
were
suffumed wth Sulphur, and then were
washen
wth water and suffumed wth lignu[~] aloes
yet it
draweth away the spirits of Sulphur or
endureth
or leadeth in his owne. And knowe thou
also that
the spirit of Azet that is quicksilver and
the
spirit of Thuris be contrary Although
spirits
both yet therwth all devills entereth and
thirleth
rather or sooner then the spirit of Thuris,
wherfore
everich hath full great might, yet and if
thou wilte wth drawe the spirits suffume
thou wth
thure and they shall go out And so
understand thou
of all other spirits good and evill.
And Salomon said that as a physicion
putteth
a man pure good oyntmente and cleane
and
[30^f]
they thirleth the body of a man and
healeth so suffumigacions
thirleth the 4 elemnts and maketh to see
and knowe
heavenly things w^{ch} were evermore

heavenly and w^{ch}
 descendeth from heavens as be angells &
 spirits of the
 ayre and the soules of dead men and
 divels and windes
 of spelunke and of deepenes and
 fantasies of desert place
 And wherfore knowe thou that all
 spiritualls wth right
 fumigacon shall obey to thee, and shall
 come to thee
 and they shall do thy co~mandement
 And Hermes said
 that all things that was or is present or
 shall be that the
 overnature Joyned wth the neather by
 ordinance or tyme
 and hower maketh one body and
 understanding that he
 can understand and knowe tilke things
 whereof creatures
 have to live and themselves to governe.
 Therefore
 know thou that there be fumes that
 Chaseth away
 spirits and other some that steyleth them
 and constreyneth
 them to come, and other that quickeneth
 them
 and strengthneth them, and giveth them
 might, and so
 by the contrary there be some that
 destroyeth them
 and taketh away their might, and this is
 the probacion
 of this for the fume of an hare chaseth
 them away
 and this he said upon serpents and that
 chaseth them
 away w^{ch} is fumus amnecae that is the
 fume of feces
 of oyle and that steyleth them is the
 spittle of a
 fasting man. And therefore he said
 suffumigacion
 sufficeth to us in all things beneath. And

Raziel
 said knowe thou that as water washeth
 all uncleanesse
 and fire maketh liquid or melteth all
 mettalls & maketh
 cleane and fyneth. And as the aire is the
 lyfe of a man
 [30^v]
 living, and the earth sustaineth or
 beareth eche body
 and nourisheth each plant, to understand
 thou that
 good thymiamata – i – suffumigacions is
 fulfilling in
 the worke to the Invocations of spirits
 and of other
 things and well proporcioned wth the w^{ch}
 Thymiamata
 is confect or medled, and were in eache
 hower convenient
 of according.
*Dixit Salomon propter hoc pono hora^s et
 tempus &c*

Salomon sayeth ffor this I put the hower and the

tyme in this worke for in all howers in
 w^{ch} a man
 will speake to a kinge or to a prince he
 may not speake
 to them neither in eache hower w^{ch} a
 sonne asketh
 of the father any thing he giveth to him.
 Therefore
 it is darke to thee to choose the tyme and
 the hower
 upon these that thou askest. This is
 therefore tempus
 quoddam that is some tyme of Jovis be it
 done in the
 day of Jovis and of Veneris in the day of
 Veneris
 and Martis. And of Saturne in the day of
 Saturne.

And so of other that be done in
Invocations of spirits
and in all prayings of Angells. And the
fumigacion
of w^{ch} is pure and cleane. Knowe thou
that it is a
spirituall thing and living and
fellowshipping to heavenly
things. And now said Veallia Knowe
thou
that no man ought to make
suffumigacion of precious
things but if it were before cleane, and
wth cleane
waters well washen and annoynted wth
precious oyntments
w^{ch} he made cleanly and wth precious
things
as cera alba, balsamo croco and musco
abitatmeca
algalia, almea Thure myrrha. Oleo
olivary. And this
oyntment be it well kept and well
warded in a cleane
[31^r]
place of him after that also the clothings
be cleane
white newe and good, not broken neither
blacke. And
the suffume he himself worshipfully, and
the
maner of suffuming himself ought to be
made in
vii maners towards the East the North
the West
and the south, and towards the heaven
above, and
towards the earth beneath, and the viith
tyme all
about. And as offe as thou doest this
evermore
dresse thy mynde unto God evermore,
and pray that
he fulfill thy will. And knowe thou that I
founde in
some olde booke that these were the

more suffumigacions.
Thus thymiamata gracu~ masticke,
sandulus
galbanu^s Muschalazerat myrrha and
Ambra and these
be collectors of spirits and placators of
them. And
Salomon said when thou wilt gather
together the
spirits of the ayre do thou in this maner.
Clense
thou thy self in the better maner that
thou canst
and go to a pitt where thou wilt knowen
to thee
and suffume it and encleape him by his
owne
proper name and lathe him or pray him
and that
by three nights, and if he answereth not
to thee
neither appeareth send thou him to a
certaine place
or to an house or to a quadrive that is a
place where
4 wayes meeteth or to a yard or gardeine
And suffume
thou the pitt towards the vii parts and in
the place
where thou bathest also, as I have said
And then
knowe thou that he shall come, and he
shall appeere
to thee that thou shalt do this.
Ex dixit Hermes quod spirit qui apparent
&c
And Hermes said that the spirits w^{ch}
appeareth
[31^v]
in this worlde be these. Some sothely be
heavenly
and the prophet clepeth them Angels,
and
they be bright and cleere as flame or a
starre
as we have said. Other be aire and of the

aire
 and of many colors greene bright and
 other such
 & of many figures. And other be fiery
 and they be
 bright and red. And other be watery and
 they be
 white and as bright as tinne or Iron
 burnished
 or quickesilver Other be that neigheth to
 men &
 be like to a white cloude or to a white
 clothe
 And other be darke and dime and of
 divers formes
 w^{ch} be said Divels w^{ch} be said wth the
 wynde, and
 they be in the deepenesse of the sea and
 of lownesse
 Spirits that bring wth hailes & lightnings
 And wisemen clepeth these huge spirits
 & strong
 Now we have said of the nature of spirits
 and
 putt to thy mynde and thou shalt attayne
 wth the
 helpe of God.
Dixit Raziel sicut in aere puro claro &c
 Raziell said as in the pure cleere and
 bright &
 cleane and peciable aire all things
 gladdeth
 a wyeth of it. So knowe thou that from
 fasting
 and cleannes and washing of water &
 prayers
 luck and orison of the Creator. And for
 naturall and
 cleane suffumigacion and very faith or
 trust thou
 might please them w^{ch} we have said
 above. And
 Raziell said to Adam knowe thou that in
 all maner
 te life of Angells be holy & cleane And
 the

suffuming or suffumigacion is bread of
 w^{ch} spirits
 [32']
 liveth And fasting and Cleannesse and
 Clarity sacrifice
 wth orison be the house of holy altar
 soules
 and trust in the author of good. Wherefore
 each man
 that hath these abovesaid in himself he
 shall attaine
 or neigh and he shall have profit.
 And Salomon said these be that befalleth
 in suffumigacions,
 anon shall come to us fume and then
 odor
 and of the fume a cloude ^{^20} of the cloud
 an high cloude
 and wynde, and of the wynde ascendeth
 the cloude higher
 and of the Cloude an high winde
 ascendeth higher and
 is made a soule And of this the spirit is
 made higher
 and of the spirit and angell of heaven,
 and of angells
 light. And these be caused by cleane
 suffumigacion. And
 know thou that suffumigacions be of vii
 maners. Some
 sothely sharpe, and other penetrative or
 percing. Other
 sweete smelling other stinking, other
 simple, other meke
 other of greefe other sothely of peace, or
 everich of these
 or of these manners is after his odor
 savor nature and
 complexion. Wherefore Hermes said that
 as coldenes
 congealeth water w^{ch} is colde, and as
 water of the
 sea is congealed wth great, and as
 Azertacona congealeth
 the water of wells, and everiche of these
 congealeth

the water one wth coldenes another wth
hotnes
another by arte another by nature, and
the matter is
made one body and one gobbet. And
knowe thou that
good suffumigacion gathereth together
and constrayneth
and maketh spirits to appeare in the aire,
and secret
or privy things And it maketh them to
take a body wth
out eyne seeth.

And Salomon said that as the Adamant
draweth

²⁰ Above ^ appears &.

[32^v]

Iron to himself, so knowe thou that
suffumigacion
gathereth together and draweth the
spirits of the
ayre, and maketh them to come to the
place where
thou doest it and will gather them
together. And the
wiseman said suffumigacion is like to
the roote of
Arzolle ffor as it Joyneth together
gobbette of flesh
into one. So suffumigacions gathereth
together
spirits of heaven or heavenly w^{ch} the 4
elements
and they make that they taketh a body,
and spirits taketh
fulfilleth that be axed of them and that to
likenes of a mirror to w^{ch} if there be sett
before what
figure thou wylte a like appeareth wth in
the fumigacion
made Cleanly and invocation in the
hower
after the spirits proporcionall. The spirits
appeareth
to us, and new operations and worchings
wth

fulfilling upon the thing that thou asketh,
and be
thou never deceived in the knowledge of
suffumigacions,
and putt thou thy mynde in them lest
they be transposed, and thou shalt fulfill
as that
were and after that thou doest as he said.

And Salomon said I will touché
somewhat to thee
of the nature of suffumigacions, who
that useth it
much it maketh to see in sleepe or in
sothenes grene
things and yellowe and divers colors
melancholious
fumigacion sheweth leady things
Sanguine fumigacion
sheweth red things, and otherwise it is
shewing
of purpure color fflegmaticke
fumigacion sheweth
white things and fayre. And so
understand thou after
that the nature were and the appearing of
spirits

[33^r]

and of their colo^r and visions and the
worke of them
shall be after the sharpenes of it and the
goodnes and
the direction of fumigii that is fulfilling
of the thing
after that the Image were formed and the
Orison of
the thing nempned and the trust for all is
in the
intention of the man and in the hower in
w^{ch} it is done.

Now we have said how every of the
planetts hath his
fumigacions Now say we the
fumigacions of the xii
signes and of the xxxvi faces of them.
Aries holdeth
by himself Mirta^s. Taurus costum.

Gemini
 masticem. Cancer Musthalazeratis. Leo
 thus. Virgo
 classen. Libra galbanu^s. Scorpio
 opopanace^s. Sagittarius
 lignu^s aloes. Capricornus assa^s fatidu^s.
 Aquarius Euphorbiu^s.
 Pisces Thymiamia. The first face of Aries
 holdeth Mirta. The second Stamonea the
 third Piper
 nigrũ. The first of Tauri Costum. The
 second Cardamomu[~].
 The third Cassia. The first of Geminoru[~]
 masticem. The second Cinamomus. The
 third Cipressu[~]
 The first of Cancer mastu[~]. The second
 succu[~]. The
 third anisu[~]. The first of Leonis thus.
 The second
 lignu[~] balsami. The third Nuce[~] muscata.
 The first of
 Virginis Sandalos. The second Crocu[~].
 The third mastice[~]
 The first of Librae galbanu[~] the second
 Bofor. The third
 mirtum. The first of Sagittarii lignu[~]
 aloes. The
 second folia lauri. The third gariofilum.
 The first of
 Capricorni assa. The second
 Colofoniam, the third piper
 longum. The first of Aquarii Euphorbiu[~]
 the second
 Reubarbar[~] the third Stamonea The first
 of Piscium.
 Thymiamia. The second Corcum. The
 third Sandalum
 album.
 [33^v]
Nota scdm Hermetem de fumigiis
 And Hermes said Aries Leo and
 Sagittarius
 wthholdeth eche chollericke spice &
 bitter
 Taurus Virgo and Capricornus
 melancholious

and stipticke
 Gemini Libra & Aquarius sanguine &
 sweet
 Cancer Scorpio & Pisces flegmaticke
 and of salt
 savor
 And this Salomon holdeth for the
 naturall
 for such spice we give & wth them we
 suffume
 And w^{ch} give to the dayes and to the
 howers. And the
 sunday the first hower is of Solis, and all
 of the day
 altogether we should give this masticke
 & muscum
 as we have said of planets in the
 beginning if this
 booke of Thymiamatu, and to understand
 thou of all
 other knowe thou the suffumigacions of
 tymes
*In primo tempore lignu[~] aloes thus et
 crocu[~] &c*
 In the first tyme lignu[~] aloes, thus &
 crocu[~] In
 the second tyme Thymiamia. Costum
 mastice. In the
 third tyme Sandalus Cassia and mirtu[~].
 In the fourth
 tyme muscu[~] succu[~] and lignu[~] balsami.
 And as he
 gave to eche of the 4 tymes their spices
 or kyndes
 so he giveth to eche moneth one spice by
 order.
*Dicamus nunc suffumigia 4 partiu[~]
 mundi &c*
 Say we now suffumigacions of the 4
 partes of the
 worlde and of the 4 elements. For all
 things
 that be in this worlde either be
 compounded of
 4 elements or symples Suffumigacions
 of the 4

partyes of this world be these upon the
 partyes of the
 [34^r]
 East and the fier serveth Ambra muscus
 & alba cera yt
 is white waxe. Upon the party of the
 south and the earth
 Algalia, almea and teriaca. Upon the
 party of the west &
 the ayre Balsamus, Camphora & olen
 olivraru~. Upon the
 North & the water Lignu~ aloes, mix
 muscata & Maris.
 And Salomon said each man that would
 do any thing
 by this booke putt he his mynde to the
 chapter of thymiamatu~.
 That he knowe the kindes or things &
 justly
 Can meddle them. And so knowe thou
 that thou might
 easily worke by it and wthout travayle
 thou might fulfilall
 thing that thou desyrest to see. Now we
 have fulfilled
 one Chapter of fumigiis or fumigacions,
 and we
 will say furthermore yet upon w^{ch} was or
 intencion wth
 the help of God.
*Heere beginneth the fourth booke that
 speaketh upon tymes of y^e yeare
 In Dei noie py incipio scribere libris istu
 &c*
 In the name of the meeke God I beginne
 to write
 this booke that is said or called Cephaz
 Raziel w^{ch}
 the Angell Raziel gave to Adam. And it
 shall speake
 upon the 4 tymes of the yeere & moneths
 & dayes wth
 his sight how we should neme each
 thing and knowe
 each man. That this is said the booke of
 tymes, and the

Angell gave it that is said might and
 great b²¹ by the
 mandement of the Creator quicke God
 & in all things
 mighty. And for that Adam should
 knowe all things
 by w^{ch} he would knowe in this worlde
 what it is
 what it was and what it should be in all
 things in the
 12 moneths of the yeere and dayes &
 howers and that
 by order and similitude of Cleane
 fastings and of washings
 of sacrifice of suffumigacions made by 7
 dayes or the

²¹ This "b" is smudged out.

[34^v]
 first mone were, and ere the sonne
 should assende
 his taile the ascendent, and ere the sonne
 should
 ascend upon his starre Zedek Jovis and
 they should
 be nempned in this booke by monthe of
 holy angells
 that have might upon the 7 heavens
 formed of fyer
 and the beholding of them is of fyer and
 the life of
 him is fyer. And they seemed clothed wth
 fyer And they
 be covered wth fyer. And from the fyer
 the went out
 and in the fyer they dwelleth and they be
 of great fellowships
 mighty upon the xii moneths of the yeere
 by the
 precept of the Creato^r of it w^{ch} said the
 world be it and
 all angels be, and were before it, and
 there be vii
 powers before the face of it, and to eache
 of them is

given might and hath a day of the
moneth and of the
weeke. And of them some be standing in
environ and
some be sitting in chaires wth great honor
serving
to the Creato^r, and they be evermore
ready and
bound to go out and to enter, to come
and to go and
to do all good and evill whatsoever is
made and to
enchant and to put downe and to cover
prily things
and to discover or make revelacion. And
all this that
we have said by the manndmt of God,
and all the
more angells and lesse, and the princes
of them
wth their powers wth their odors or wth
their fellowships
they clipeth themselves everiche wth
their names
and w^{ch} be selly . i . heigh or sovereigne
evermore
they praise God the Creato^r w^{ch} formed
them. And also
all the powers of all heavens in the
moneth and
in the day in w^{ch} he formed them and
they all
speaking to himself together as men. And
Raziel said
that these angells wrote these names and
this booke.
[35^r]
And he said that there be 7 angells
mighty
upon vii starres and these bene potestates
or
powers mighty upon vvi dayes of the
weeke And they
be keepers of them and of the xxiiii
howers of the day
and of the vii heavens and of the xii

signes and of all
other things that governeth the worlde.
And Raziel
said to Adam beholde knowe and
wthhold these vii
powers or potestates w^{ch} have power in
the vii heavens
and the vii starres. The names of w^{ch} be
these Sabaday
that is Saturnus. Zedek that is Jupiter.
Madin that
is Mars. Hanina that is Sol. Noga that is
Venus
Cocab . i . Mercurius. Labana . i . Luna.
The names of
the vii heavens in w^{ch} they be borne be
these Samin
raquia Siagum Mahum. Macon. Zebul.
Arabeck
upon Samyn goeth Luna. Upon Raquia
goeth Mercurius
and upon Arabeck Saturnus and so
understand
thou of other
The names of Angells that have power
upon the
vii starres and goeth upon the vii
heavens and other
while in their chaires be these Capziel.
Satquel
Samael. Raphael. Amael. Michael.
Gabriel.
And the power of these is that Capziel is
the power
of Sabaday. Satquel of Zedek. And
Mamael of Madyn
and Raphael of Hanina. Amael of Noga.
Michael
of Cocab. Gabriel of Lubona. And
everiche of these
sytteth in his heaven. And the meynes
of them all about
and there be divers colors as white
blacke red
yellow greene leady pardi viati medled
overgilt and

of the color of a pecocke fether and of
many other colors
These be the Angels that have power
upon the 12
moneths of the yeere. The names of the
moneths
[35^v]
be these Nisan yar zinantamus abelul
Tisirin
Marquesuam quislep tobez or thebeth
Sabat adar
petadar postm⁹ The names of potestates
be these
And they be 12 capitalls, that is one
upon everiche
moneth of Luna and the rather that is the
other is
Oriel Sasuyel Amariel. Noriel. Biraquel
magnia
saciel. And everiche of these hath so
many potestates
helpers more or greater as there be sayes
in the
moneth or many other servants of them.
And the aforesaid
Angells a man may knowe all things that
is
to come in everiche yeere, and in
everiche tyme and
in everiche moneth and everiche day and
everiche
hower wth the proper signes of them who
that knoweth
them well if he will knowe of many
reynes or fewe
or when they shallbe or if they shall be
or no. and
the day and hower when they shall fall.
And a man
may knowe by them w^{ch} is his signe and
his starre
and he may knowe of his lyfe if it shall
be of long
tyme or of shorte in the worlde sand
other things
either for a sicke man or an whole, either

for a man
either from a woman. Or he may knowe
a subtill understanding
or sharpe he may knowe what is to
come and do wth it what he will. And the
dayes of
the yeere or of Solis alone (in w^{ch} may
be done the
worching of this booke) 365 and the 4th
parte of one
day in the week of dayes. the yeere of
Luna be otherwise
360 dayes or four howers and 46
minutes
after the yeere of Luna. And the
fulfilling of tyme
in this. In one tyme be 3 monethes, and
when the tymes
[36^r]
befower sothely till to 12. And knowe
thou that Nisan
that is the first moneth entereth in the
first day of the
first mone whereat were Luna prima of
the moneth
of Martii and so of other. and the first
very tyme is
from the first poynt into the w^{ch} the
sonne entereth into
Arietem, till it enter the first poynt of
Cancer. And
The 2 from Cancer in Libran, And the
third from
Libra to Capricornu[~]. And the 4th from
Capricorno
into Arientes^s. And this is the better
distinction of tymes
And in the hower w^{ch} Raziel gave the
booke to Adam
of tymes of moneths and names of things
then was Adam
comforted onely wherin thilk day fillen
lightnings meved
and thunders and Coruscations
appeariden, and there
was in that day great tempest in all the

worlde both in the
lande and in the ayre, and in the sea.
And in the hower
in w^{ch} the Angell Raziel opened this
booke and gave it
to Adam. Then he gave to him might and
strength & surety
in all the words of this booke and
myracles that be in it.
And when this booke fell before the face
of Adam, then
Adam dread full mucche and quoke of
great dread And
fell downe unto the earth as though he
had bene dead
Then the Angell Raziel said to Adam
Rise and
be thou comforted for knowe thou that a
very soothfast
spirit hath descended in thee from the
hight heavens
w^{ch} hath lightned thee and hath putt in
this hower
in thee knwing and might, and that thou
sahlst attaine
that that thou shalt aske. And I say to
thee that thou
consider in this booke and beholde in it
and by it thou
shalt knowe and understand whatere was
and that is
[36^v]
and that shall be after thee And in that
hower in
w^{ch} this booke was given to Adam fier
fell upon the
brinke of the floud of paradice And the
Angell
ascended by the flame of the fier to the
heavens And
an Angell descended in similitude of a
white cloude
and spake wth him plainly and came to
him as a
man well bright and cleere like to the
cleerenes

of a starre in his body and full of many
other all about
And in ascending when he was severed
evermore
Adam was like to a lambe w^{ch} formed
well bright
as the flame of fyre and cleere then the
fyre of a
fornace in w^{ch} golde is purged And then
Adam sawe
this and found and knewe that of the
Lord of all
worlds w^{ch} is a great king and mighty
things.
This booke was sent for him. And then
he considered
and looked in it wth holynes and
Cleannesse. And
then he beheld in it all things that he
would know
in this worlde. And this was the first
word that
Adam had wth the Angell Raziell And
therefore he
considered in it and governed himself by
it.
Salomon said upon the foresaid reason
above
after that the Angell Raziell said unto
Adam that
it behoveth to knowe the tymes and one
hower before
another and one tyme before another ffor
who that
soweth wheat in Ver it may mot be
gathered on
the same Ver. And this is after the
temperament
of the party of the northe. And therefore it
is necessary
or needful to divide the yeere into 4 parts
and a
moneth into 4 partes and an hower into
fowre partes
[37^r]
And if thou keepest these divisions and

understandest
thou shalt profitt in all that thou wilt, for
this is sothe
and all naturall things is made in the
tyme and in the
day and in the hower according as the
higher or sovereigne
Creato^r hath ordeyned. Raziel said of
thou
wilt knowe any thing of this worlde that
is of other
that be in the heaven or heavens w^{ch} be
fellowshipped
wth the first heavens. Or if thou wilt do
any thing yt
be fulfilled to thy will clense thou thy
body by 7 daies
that is washe thee and eat thou not a
thing of chesce
neither of raven, neither of evill party
neither a thing
uncleane neither that is fallen to death,
neither a beast
of 4 feete neither other. And eschewe
thou thee from
malice and falsenes, and thou shalt not
drinke wyne
neither shalt thou eat fishes or any thing
w^{ch} bloud
goeth out. And ioyne thou thee not to a
woman pollute
neither menstruate neither enter thou
into an house
where is a dead man neither go thou
beside the pitt
of a dead man. neither by him that
suffereth gonorrhoea
and eschewe thou and be thou ware of
night lest thou
fall into pollution and keepe thee from
lechery and
evill pride. And do thou that thou be
evermore cleane
and be thou in Orison or prayer, and
keepe thy tong
from saying evill and leasing and fast

thou clenely
And keepe thou thy body from doing
evill and sinne
And lighten thou the house wth orison
and prayse the
angells and do thou almes to needy men
and charity
and be not thou ioyned to evill men
neither to uncleane
and clothe thou thee wth cleane clothes
the larger that
thou mightest and evermore trust thou
unto God and
[37^v]
rise thou early and pray to the Creato^r
that he
dresse thee and washe thee and fulfill
thy petition
and thou shalt attayne to that thou askest
wth God
Nota hanc partem bene
Note well this parte
Primu^m opus istius libri q est necessaiu^m
&c
The first worke of this booke that is
necessary or
needful in all things that man will do.
And when
thou wilt knowe when it is good to do all
thing
w^{ch} thou wilt do. Or thou wilt know
when it is good
to do what thing thou wilt of this worlde
and thou
canst not any thing thereof understand
thou that thou
account by 7 dayes before the first day
of the moneth
that is of the moneth of Luna. And in
these 7 dayes
ne be thou not pollute, neither eat thou a
beast having
bloud, neither drinke thou wyne, neither
touch thou
uncleane things, neither ly thou not wth a
woman

and washe thou thee wth cleane water
running all
the vii dayes ere the sonne Ascend And
hold the
abstinence w^{ch} we have said and suffume
thou
thee when thou were bathed wth this
ligno aloes
and ambra croco costo camphora and
masticke
And then take thou twey quicke turturs
and whole wthout
languor in themselves, or if thou wilt
twey white
culvers if thou might have none other.
And cut of
the necke fasting wth a brazen red knife
overgilt
on everiche side cutting. And cut of the
necke of that
one turtur on that one side, and that other
on that
other, after that drawe out the intrailles
but wthholde
the bloud in a newe glasen cup & cast it
into the fyer.
[38^f]
And wash thou th'entrailes wth cleane
water. And then
take iii weighte of musk and iii croco
and thuris
albi lucidi cinamoni and 10 keyes of
gariophylli and
lignu~ aloes as much And then take 12
grana piperis
nigri and olde white wyne and sandalos
and muscu
and camphora and somewhat hony and
wyne all these
wth wyne, and put all medled in the
entrailes of the turturs
and fill them or divide them into 7 parts
or 7 members, and
cast on member upon the coles of the
fyer in the morrow
ere the sunne arise and that is to

understand the 11 hower
of the night. And when thou burnest the
members be
thou covered wth white cloth and
standing thy feete
discalciated that is unhosed and
unshowed afterward
the names of angells w^{ch} be written that
is serving
to the moneth in w^{ch} be written that is
serving
to the moneth in w^{ch} thou doest for they
be prayers
and doers there, and knowe thou that
each day thou hast
to say the names of angells of that
moneth 7 tymes.
And in the 7 dayes thou shalt gather
together the ashen
w^{ch} thou hast made in thilk 7 dayes of
the foresaid 7
members. And the house and the place in
w^{ch} thou shalt
burne be it cleane. And when all this is
done thou
shalt dispose or ordeyne a solemne
house cleane
severed to thee. And thou shalt spring
the aforesaid
ashen upon the earth in the middle of the
house and
thou shalt sleep there so that thou shalt
do this. And
then when thou entereth the bed thou
shalt nempne the
names of the angells strong dreadfull
mighty & high
and then sleepe thou. And speake thou
wth man And then
knowe thou that thou be well certaine
and not dreadfull
that there shall come to thee some man
and he shall
shew himself to thee in the vision of the
night and the
[38^v]

similitude or likenesse of him shall be of
 a worship-
 full man. Then be thou strong and dread
 thou not
 and he shall not leave himself to thee
 that it be
 a vision or a dreame but in very or sooth
 maner
 And aske thou what thou wylte and
 wthout doubt
 he shall give to thee.
*Dixit angelus Raziel volo tibi dicere hoc
 complemento &c*
 The angell Raziel said I will
 say to thee this fulfilling the worching
 that thou
 worke by power and vertue and strength
 of this
 booke in w^{ch} be written the powers of
 the moneths
 and of dayes and²² of the yeere and they
 have power
 in everiche moneth and in eache day for
 evermore
 And knowe thou eache man who that
 governeth himself
 wth them wth cleannesse that they helpeth
 him
 in all his deeds and in all his things. And
 they
 maketh him to knowe all his willes, and
 they helpeth
 him to fulfill at that ever he asketh wth
 great
 power and strength and wisdom
 nisan The names of the Angells of the
 first moneth. These
 be the names of the Angells w^{ch} be
 mighty and more
 mighty in the first moneth w^{ch} is said
 Nysan
 Oriel malaquiran acia yaziel paltifus
 yesmactria yariel araton robica sephatia.
 Anaya
 quesupale semquiel sereriel Malgas
 Ancason

pacyta abedel ram asdon Casiel
 nastiafori
 sugni aszre sornadaf adniel necamia
 caisaat benit quor adziriel
 yar The names of Angels of the second
 moneth

²² The word "and" is crossed out.

[39^f]

These be the mightier Angells of the
 second moneth
 w^{ch} is yar in language of Hebrew^e Safuel
 Saton Cartemat aryel palthia bargar
 galms nocpis
 Aaron manit aadon qwenael quemon
 abragin yehoc
 adnibia parciot marinoc galus gabmion
 resegar affry
 absamon sarsaf alxim Carbiol regnia
 achlas nadib
 absafyabitan pliset. And thou sahl name
 the names
 of the foresaid Angells of this moneth
 yar in each thing
 w^{ch} thou shalt name in it and they should
 helpe thee
 and they shall make thee to knowe all
 thy will.
 zivitam The names of the Angells of the
 third moneth. These
 be the names of the Angells w^{ch} be
 keepers of the
 third moneth that is said Zyvan of w^{ch}
 the first is
 amariel tatgiel casmuch nuscifa almux
 naamab
 mamiazicara^s Samysarach naasien.
 Andas paltamus
 abris borhai Salor hac yayac dalia
 Azigor Mabsuf
 abnisor zenam dersam Cefania Maccafor
 naboon
 Adiel maasiel szarhyr cartalion adi ysar.
 And thou
 shalt name these names that be said in all

things that
thou doest and thou shalt profitt.
Thamuth The names of the Angells of
the fowrth moneth. These be
Abelul the names of the Angells of the
fowrth moneth that
is said Thamuth moriel safida Asaf
Mazica sarsac
adnyam nagrow galuf galgall danroc
saracus remafidda
luliaraf nediter / delgna maadon saamyel
amrael
lezaidi Elisafan paschania maday And
thou shalt
nempe these names above said in all hit
that thou
wilt do and thou shalt profitt.
²³The names of the Angells of the 5
moneth. These
be the names of the Angells of the 5
moneth that is said

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

raseroph malgel
samtiel yoas qualabye danpi yamla golid
rasziel
satpach nassa myssa macracif dadiel
carciel
effignax. And thou shalt name these
names
aforesaid in eache thing w^{ch} thou wilt do
and
thou shalt profitt therein.
Tysirin The names of Angells of the 7
moneth. These be
Quislip the names of keepers of the vii
moneth that is
said Tisirin. Suriel sarican gnabriza
szucariel
sababiel ytrut cullia dadiel marhum
abecaision
sacdon pagulan arsabon aspiramo aquyel
safcy
racynas altim Masulaef vtisaryaya abri
And
thou shalt name these names abovesaid
in each
thing that thou wilt do and thou shalt
profitt.
Tobtz The names of Angells of the 8
moneth. These be
marque= the names of Angells of the
eight moneth that
sean is said marquesaan karbiel tiszodiel
raamyel
nebubael alisaf baliel arzaf rasliel alson
[40^f]
napiel becar paliel elisuaig nap naxas
sansani aesal
maarim sasci yalsenac iabynx magdiel
sarmas
maaliel arsaferal Manistiorar veaboluf
nadibael
suciel nabuel sariel sodiel marcuel
palitam. And
thou shalt name these names above said
in everich thing
that thou wilt and thou shalt profitt.
Quinslip The names of the Angells of

the 9 moneth. These be the
Scibat names of the Angells of the 9
moneth that is said Qwinslep
adoniel radiel naduch racyno hyzy
mariel azday
mandiel gamiel seriel kery sahaman
osmyn sachiei
pazehemy calchihay hehudael nerad
minael arac
arariqniel galnel gimon satuel elynzy
baqwylaguel
And thou shalt name these names above
said in all hit
that thou doest and thou shalt profitt.
Adar The names of the Angells of the
10th moneth. These
be the names of angells that have might
in the 10th
moneth that is said Thebeth Anael aniyel
aryor
naflia rapinis raaciel pacuel hahon
guanrinasuch
aslaqwy naspaya negri somahi
hasasisgafon gasca szif
alzamy maint xatinas sargnamuf oliab
sariel Canyel
rahyeziel pansa insquen sarman malisan
asirac
marmoc. And thou shalt name these
names in it that
thou wilt do and thou shalt profitt.
pladar The names of the angells of the
xith moneth. These be the
names of Angells that keepe the xith
moneth that is said
Cynanth and w^{ch} have might in it Gabriel
Israel natriel
gazril nassam abrisaf zefael zaniel
mamiel tabiel
miriel sahumiel guriel samhiel dariel
banorsasti
satyn nasyel ranfiel talgnaf libral luel
daliel guadriel
sahuhaf myschiel And thou shalt name
these names before
said in all thing that thou doest in the

moneth & thou shalt fulfill
[40^v]
²⁴The names of Angells of the 12
moneth These
be the names of the 12 moneth that is
said Adar
romiel patiel guriel laabiel addriel
cardiel aguel
malquiel samiel sariel azriel paamiel
carcyelel
amaluch parhaya ytael beryel cael
tenebiel pantan
panteron fanyel falafon masiel pantaron
labiel
ragael cetabiel nyahpatuel. And thou
shalt name
these names in all things that thou doest
and thou
shalt profitt.
The names of Angells if the 13 moneth.
These be
the names of angells of the xiii moneth
Bisertilis
w^{ch} is said Adar the laste in marche
lantiel ardiel
nasmyel celidoal amyel magel gabgel
sasuaagos
barilagni yabtasyper magossangos
dragos yayel
yoel yasmyel stelmel garasyn ceyabos
sacadiel
guracap gabanael tamtiel. These names
abovesaid
thou shalt name in all things that thou
wylte, and
they shall ful fill all thy will wth fasting
& washing
and suffumigacion and cleanness. And
thus
understand thou of every worke. And
knowe thou
that the moneths of the Hebrewes and
the moneths
of Romans be evened upon the moneth
of marche
and knowe thou well this number and

thou shalt
 proffitt.
*Scias quod postqua^s diximus de mensibus
 &c*
 Knowe that after that we have said of
 moneths nowe
 we will say the names of the dayes of the
 weeke wth
 his angells full strong and mighty upon
 everiche day
 and everiche in his day
²⁴ There is no marginal note here or
 marking the 13th month.
 [41^r]
 The names of y^e angels y^t serveth in y^e
 day of Solis
 And these be the names of haie and his
 angell be these
 Daniel Elieyl Saffeyeyl dargoyeyl
 yelbrayeyl comaguele
 gebarbayea faceyeyl caran neyeyl
 talgylneynyl bethaz
 rancyl falha hyeyl armaqnieyeyl roncayl
 gibryl
 zamayl mycahe zarfaieil ameyl torayeil
 ronmeyeyl
 remcatheyel barhil marhil barhil mehil
 zarafil
 azrageyl anebynnyl denmerzým yeocyn
 necyl hadzbeyeyl
 Zarseyeyl Zarael anqnihim Ceytatynyn
 Ezuiah
 Vehichdunedzineylyn yedmeyeyl
 esmaadyn albedagryn
 yamaanyl yecaleme detriel arieil armayel
 veremedyn
 unaraxxydin These be the mighty angels
 on the day
 of Solis, and name thou them worthily &
 thou shalte
 proffitt.
 The names of the angels in the day of
 Luna
 These be the names of angels that
 serveth in the
 day of Luna. Semhahylyn. stemehilyn

Jasyozyn
 Agrasinden Aymeylyn Cathneylyn
 Abrasachysyn
 Abrasasyn Layzaiosyn langhasin
 Anayenyn nangareryn
 aczonyn montagin labelas mafatyn
 feylarachin
 candanagyn Laccudonyn Casfrubyn
 bacharachyn
 bathaylyn anmanineylyn hacoyleyn
 balganarichyn
 aryeyln badeilyn abranocyn tarmanydyn
 amdalycyn
 sahgragynyn adiamenyn sacstoyeyn
 latebayfansyn
 caybemynyn nabyalni cyzamanyn
 abramacyn lariagathyn
 byfealyqnyn baiedalin gasoryn asaphin
 dariculin
 marneyelin gemraorin madarilyn yebiryln
 arylyn farielin
 nepenielin branielin asrieylin ceradadyn
 These holy angells
 in the day of Luna thou shalt name
 worthily and
 thou shalt proffitt.
 The names of angels of the day of Martis
 These be the names that serveth in the
 day of martis
 [41^v]
 And they have power upon red mettall
 and in his
 worches. Samayelyn Tartalyn dexteyl
 racyeylyn
 farabyn cabyn asymeylyn mabareylyn
 tralyeyln
 rulbelyn marmanyn tarfanyeyln fuheylyn
 ruffaraneyleyn
 rabfilyln eralyn enplyn pirtophin brofilyln
 cacitilyln naffrylyn impuryln raffeylyn
 nyrysin
 memolyn nybirin celabel tubeylyn haayn
 reyn
 paafiryln cethenoyleyn letityeyln rorafeyl
 cannyel
 bastelyln costiryln monteylyn usaryeyl

emcodeneyl
dasfripyel unleylyn carszeneyl gromeyl
gabrylyn narbell
The names of the angels y^t serveth in y^e
day of Mercury
These be the names that serveth in the
day of
Mercury. Michael Zamirel beerel dufuel
Aribiriel boel bariel meriol amiol aol
semeol
Aaon berion farionon kemerion feyn
ameinyn
zemeinyn cananyn aal merigal pegal
gaball leal
anneal farnnial gebyn caribifin
ancarilyn
metorilin nabiafilyn fisfilin barsfilin
camfilin
Aaniturla feniturla geniturla elmia
calnamia
rabmia rasfia miaga tiogra bee
ylaraorynil benenil
The names of angels in the day of Jovis
These be the names of Angells that
serveth in the
day of Jovis Sachquiel pachayel tutiel
osflyel
labiel raliel beniel tarael snynyel ahie
yebel
ancuyel Jauiel Juniel amyel faniel
ramnel
sanfael sacciniel galbiet lafiel mazi
el gunfiel
ymrael memieil pariel panhiniel tori
piel abinel
omiel orfiel ael bearel ymel syymelyel
traacyel
[42^r]
mefeni
el antquiel quisiel cunnyryel
rofiniel rubycyel
Jebrayel peciel carbiel tymel
affarfytyriel rartudel
Cabrifiel beel briel cherudiel
The names of angels in the day of
Veneris
These be the names of the angells that

serveth in the
day of Veneris Hasneyeyl barnayeyl
uardayheil
alzeyeil szeyyeil uachayel zesfaieil
morayeil borayeyl
apheieyl arobolyn canesylyn anrylin
zarialin marilin
batoraielyn kelfeielyn azraieylin
ambayerin ayayeylin
cadneirin alserin afneirin abneyrin
nonanrin eazerin
orinyn gedulin hareryn nanylin halilin
himeilin resfilin
noraraabilin hatheylin laudulin et effilin
thesfealin
patnilin keialin lebraieil ablaieil
talrailanrain
barcalin bahoraelin
The names of angels of the day of
Saturne
These be the names of angels that
serveth in the
day of Saturne or Sabat. Micraton
pacryton
pepilon capeiel themiton alsfiton
chenyon Sandalson
panion almyon expion papon calipon
horrion melifon
aurion temelion refacbilion ononiteon
boxoraylon
paxilon lelalion onoxion quilon quiron
vixalimon
relion cassilon titomon Murion dedion
dapsion
leuainon foylylon monichion gabion
paxonion xysuylion
lepiron belon memitilon Saron salion
pion Macgron
accirion felyypon ymnybron raconeal
zalibron
These holy angells and blessed be they
names in all thy
very workes and keepe thee wth them
cleane and thou
shalt profitt.
The names of howers of y^e night

*Ista sunt propria noia horar~ noctis
prima hora &c*

These be proper names of howers of the
night. The

[42^v]

first hower of the night is said zedrin.

The second

biroel the third caym the fourth hacir the
fifth zaron the syxt zzya the seventh

Nachlas

the eight Thasras the nynth Saphar The

tenth

Halaga The eleventh galcana the xiith

Salla

And these be proper names w^{ch} the xii
powers of

the night have. And thou shalt nempne in
these

that thou doest and thou shalt proffitt.

These be the names planets and of their
angels by the Elements these be the

proper

names

*Ista sunt noia ptar~ 7 et angelor~ super 4
eta &c*

These be the names of the 7 planets and
of the

angels upon the 4 elemnts as is fyer aire
earth

and water for wthout these and wthout the
7 above

we may not do anything. The first is the
highest

Sabaday and Sabaday is said in the fyer
campton

In the aire Srynongoa. In the water

Synyn and

In the earth onion. And the names of
angels of

Sabaday upon the fyer be these 3 Libiel
nybiel

phynitiel. And upon the aire be these 3

Arfigyel

gael nephyl. And upon the water be
these Almemel

hoquiel fulitiel. And upon the earth be

these Lariel

tepyel esyel. Cedet is nempned upon the
fier

Pheon upon the ayre fidon And upon the
water

Calidon and upon the earth Mydon. And
the names

of the angels of Zedek upon the fyer be
these three

Tinsyel Necanynael fonyel. And upon
the water

be these 3 Meon ykiel yryniel. and upon
the earth

[43^f]

Palriel tufiel quyel. These be the names
of

the third w^{ch} is Madyn upon the fyer it is
said

Roqnyel upon the aire pyryel upon the
water

Tasfien upon the earth Ignofon And the
angels

of Madin upon the fyer be these three

Kasiel

Cabryel raloyl. And upon the aire be
these three

pyroyinel flatoniel carbiel and upon the
water

be these three Cazabriel pasaliel zebaliel
These be the names of haie upon the fire

it is said

yeye upon the aire Don. And upon the
water Agla

And upon the earth On. And the angells
of haie upon

the fyer be these 3 dandaniel Saddaniel
ellalyel

And upon the aire be these 3 Karason
berriell

oliel. And upon the water be these three
Muracafel

pecyrael Michael. And upon the earth be
these

homycabel lucifel locariel. Noga is the 5
and

is nempned upon the fyer Dusuyon and

on the aire
 Clarifon and in the water Narubni and in
 the
 earth Cabras. These be the three angells
 of Noga
 upon the fyer Capciel debitael deparael.
 And upon
 the aire Camirael Cakaziel neraziel and
 upon
 the water Saloniel emyel expaoniell. And
 upon the
 earth paziael amurael salainell These be
 the
 names of Cocab upon the fyer it is said
 Piztal
 and in the aire Cabran and in the water
 facayl
 and in the earth tarzon. And the names
 of angells
 of Cocab upon the fier be these paradiel
 darifiell
 dameyel. And upon the ayer be these
 ramatiell
 loriqniell bengariell. And upon the water
 be these
 [43^v]
 Rinafonell Mellyfiell Alatiell And upon
 the
 earth these Alapion beriel rabiell These
 be
 the names of Labona upon the fyer it is
 said
 Claron. And upon the ayre becyla and
 upon the
 water tasfit and upon the earth pantours.
 And
 the names of the angells of Labona upon
 the fire
 be these Gabriell paticaell daliell and upon
 the
 aire be these barasiell ztaziell. and upon
 the
 water be these Caziell memyiel pazicaton
 and
 upon the earth be these: Simyllyell
 Lafaqnaell toniell

And name thou these abovesaid in all hit
 that
 thou doest and evermore Consider thou
 the planet
 wth w^{ch} thou wilt worche and thou shalt
 proffitt.
 The names of the hais in 4 tymes
Ista sunt noia caelor~ in quatuor
temporibus &c
 These be the names of the heavens in the
 4 tymes
 In the first tyme first it is nempned
 Hacibor
 In the second rumcaqnia. In the third
 Mesfisnogna.
 In the fourth Saaemaho. These be the
 names of the heavens in the 4 tymes.
 And when
 thou wilt worche and worke, name thou
 the
 names of the heavens in the tyme in w^{ch}
 thou worchest.
 These be the names of y^e fire in the 4
 tymes
 In the first tyme the first is named
 quoyzil in
 the second Enlubra. In the third Mezayn
 In the
 fourth aybedyn. And these angels have
 might upon
 the fyer and in the flame Michael rafael
 rasoie
 acdiell roqniell myriell Indam malqniell
 gazriell
 [44^f]
 amynyell carieell yafraell And these thou
 shalt name
 evermore when thou doest any thing in
 the fyer.

These be the names of the aire in the 4 tymes

in the first tyme it is said ystana in the
 second furayl

in the third Oadion in the fourth gulynon
 And the
 names of the Angels that have might
 upon the aire be these
 rafaël quabriel micha^{el}²⁵ cherubyn
 ceraphin
 orychyn pantaceren micraton. Sandalfon
 barachiel
 ragehyel tobriel And name thou them in
 all thinges
 that thou shalt do in the aire and thou
 shalt proffitt
 well wth the helpe of God.
*Ista sunt noia aquar^{um} et maris in
 quottuor temporibus &c*
 These be the names of the waters of the
 sea in the 4
 tymes. In the first tyme it is nempned
 Angustiz
 In the second Theon. in the third
 Maddrylk. In the
 fourth Sebillgradon. And the names of
 angells of the
 waters of the sea be these Urpeniel .
 Armariel
 yyannel abastos Sapiel uiotan oriel
 bachmyel
 o porackmiel acceriel galliel zsmayel.
 And name thou
 them upon waters and upon the sea and
 thou shalt p^{ro}fitt.
 These be the names of the earth in the 4
 tymes
 In the first tyme it is said ingnedon. in
 the second
 yabassa, in the third Coliel. In the fourth
 Aradon
 And the Angells of the earth be these
 Samael
 yatayel baraniel oriel arfaniel latgriell
 daniel
 affariel partriell bael byeniell. And thou
 shalte
 name these names of Angells upon the
 earth in these
 that thou hast done in it

These be the names of lownesse in the 4
 tymes
 In the first tyme it is said Hahan in the
 second
 Cipaon. And his nagell is Jacyel in the
 third
²⁵ Above ^ is the letter r.
 [44^v]
 meresac and his Angell is Ababaot. In
 the fourth
 aycyhambabo and his angell is Caaniel
 These be the names of the 4 parties of
 the world
 in the 4 tymes
 In the first tyme the East is said Acbedan
 in the second Cardrenac. in the third
 Abryel
 in the fourth Acritael.
 These be the names of the north party in
 the foure
 tymes In the first tyme it is said
 Henniyna
 In the second tyme Abodich in the third
 galdidur
 in the fourth Rabbifor
 These be the names of the west party
 In the first tyme Mahanahym. In the
 second
 Sugor. in the third Zarzir in the fourth
 Rabiur
 These be the names of the south party
 In the first tyme Naufor. in the second
 Alparon
 in the third Machniel. in the fourth
 Thaumy
 These be the names in the 4 partyes of
 the world
 In the party of the east these have might
 or
 power guabriel raphael uriel
 In the party of the north these Adriel
 yamiel Zabdiel
 In the party of the west these Adtriell
 Samael Joel
 And in the party of the south these
 Corabiel Sariel Michael

And name thou them upon all things that thou doest in the 4 partyes of the worlde and thou shalt proffitt.

The proper names of y^e planets in the 4 tymes

Ista sunt noia stellar~ qui sunt et vadunt &c

These be the names of the seaven starres that be

[45^r]

and goeth in the 7 heavens everiche by himself Sabaday

Zedek Madyn Hanina noga Cocab

Labana And ewiche

of these hath his owne proper name upon the fowre

tymes of the yeere as we shall shewe in this chapter

beneath. And Salomon said in explanation of

this place. Wherefore everiche planet and eche

thing before said changeth his name in each tyme

for his thing ffor heere standeth some tree and

from thilk tree cometh to us fowre things. And of

these fower things the first is when it burgeoneth

the second is the flower. The third is the fruite

___ the fourth is the seed when it is in it. Therefore the

sonne is said in the first tyme hott and moist. In

the second hott and dry In the third Colde & dry

in the fourth Colde and moyst. These be the worchings

of the sonne, and the propertyes of it upon all things

for another reason the names of things abovesaid

___ be changed in fower parts of the yeere, for ewiche tyme hath his nature and his Complexion by himself

as we have said of water w^{ch} is in the first

tyme temperate and in the second heat and in the

third rotton and in the fourth Congealed And so other

things of the worlde ewiche by himself.

The example

whie Raziel put his name to eache thing. In

everiche thing be the 4 lords that have might in eche

thing and everiche in his tyme. And it is said that

there be 4 elements whereof one is fyer that hath

might in the first tyme and so other.

Wherefore

knowe thou that everiche thing changeth his name

[45^v]

As first we say a man a childe and then a yongling

and then a middle man in the fourth tyme

an old man. And so things changeth their names

who will cleape them a leader and this is in a man

And so understand thou of Mettaile and in all things

that waxeth and liveth. And Salomon said and

all other that it was more inst that eache thing

should have 7 names then 4 for that all they

might descend of 4 bodyes, and to them is given

all the might Sothely they put 4 names to everiche thing that it were more easy to worche

these 4 names be assigned upon the city
 of David
 my fathers and myne w^{ch} had many
 names. Sothly
 the wiseman Isaac the wiseman said that
 the
 first name was Remusale, and then
 Jebusale
 Jeroboam Jerusalem. And these names
 this
 City received for 4 Lords that were in yt
 And
 everiche putt to his proper name And for
 this
 like things of this worlde receiveth 4
 names
 in themselves or 7 or more after that God
 hath
 ordeyned. And therefore no man marvaile
 of these
 names of things in 4 tymes. In the higher
 heaven
 that is the first from the ou/²⁶ party and it
 is the 7
 from the neather in it serveth Sabaday
 and his
 angell Capciel. In the first tyme Sabaday
 is
 said Cuerues. In the second Palicos. In
 the third
 Quirtipos in the fourth Panpotes. In the
 sixth serveth
 Zedek and his angel is Satquiel and the
 name Jovis In the first tyme it is amonor.
 In
²⁶ This is probably "outer."
 [46^r]
 second Sahibor. In the third Sayin. In the
 fourth
 Eanynyel. In the 5 heaven serveth Madin
 and for
 his angell Balquiel. And the name of
 Martis in the
 first tyme is said Aaryn. In the second
 Daron. In the
 third Bearon. In the fourth Pantefos. In

the fourth
 heaven serveth Hamina and his angell
 Dandaniel
 In the first tyme the name of Solis is said
 halyom
 in the second Adocham in the third
 Cantopos. In the
 fourth Pantasus. In the third heaven
 serveth Noga
 and his angell Adzdiel. In the first tyme
 the name
 of Veneris is said Aporodicy In the
 second Calizo
 in the third niniptz. In the fourth Pontos.
 In the
 second heave serveth Cocab and his
 angell Satquiel
 In the first tyme Mercurius is said Armis
 In the
 second Angocus. In the third Tholos. In
 the fourth
 Ancholos. In the first heaven serveth
 Labana and
 his angell Anael. In the first Luna is said
 Salmi
 in the second Sarico. In the third
 Naspilij. In the
 fourth Afriqnym. And knowe thou that
 thou shalt
 nempne the names in their fowre tymes
 and thou shalt
 profitt when thou shalt knowe any thing
 of them.
 Heere beginneth the fifth booke
 that treateth of Cleannesse
Dixit Salomon revelatu~ fuit nitri de isto
libro &c Salomon said It was shewed to
 me of
 this booke of Raziell and many angells
 after that
 I had the booke and of these w^{ch}
 nourished powers
 [46^v]
 and vertues and matter and stength of the
 potestates above, and that by the
 mandement and

obedience of the Creato^r or maker of the worlde
And they said thus Salomon thou hast asked witt
and wisdome and fairenes and might in will compleate
and named full great for evermore upon earthes.
And knowe that all kings and lesse men shall
come after thee and w^{ch} should heere speake of
thee should love thee and worshippe thee and should
set price of thee and should prayse thee and
keepe thou this booke, and worche thou wth it wth
reverence and cleannesse. And Salomon said
to the benigne angell Natanael w^{ch} hath might
in thaire and this evermore was²⁷ was fellowshiped
to Salomon w^{ch} be thilke 7 bodyes w^{ch} we seene
above bright fayre cleane and cleere w^h ceaseth
never to go neither the wayes of them be void
and they fayleth never but evermore dureth going
their wayes. And it that farryeth more in going
his way fulfilleth it in 30 yeeres. And then they
appeareth such as they were before and w^{ch} went
before thus they sawe. And thus it us said that
they should be how long God would. And thus
I say of an hundreth yeeres and a 1000 that they
never be changed neither in meving but we have

found them as the Prophets and other olde men
fouden. And the angell Natanael said to Salomon.
The 7 bright bodyes w^{ch} thou seest above
²⁷ This word "was" is crossed out.
[47^r]
above be put beneath And they in going upwards
holdeth in balance or in rule the 4 elemts beneath
And therefore the meving of them ceaseth not for such
might the Creato^r gave to them. And knoweth thou
that the matter of them is simple and pure wthout corruption
and evermore durable. And the state of them
is likenes to the Lord that formed although they obey
to him in all things. And Natanael said furthermore
to Salomon knowe thou that in the heavens of
the 7 bright bodyes be angels wthout number mighty
in all thing, and everiche of them hath his proper
mighte and his strength and vertue. And they be
unlike among themselves as men together or other
beasts And everiche serveth of his office to the creato^r
that formed them or made them. And Salomon
said to Nathaniel w^{ch} is the lyfe or the might or the
service that these angells doth. And Nathaniel said
the lyfe of them is of cleannesse of Orison and of
trustines and the might of them is of suffumigii
holocausti et sacrificii. And the service

of the is when
the Creato^r woll they go from place to
place when
any cleane man hath prayed to the
Creato^r as it
beseemeth And then they do good or
evill as the creato^r
will for in them is power science & will
complete
And Salomon said w^{ch} be these 7 bright
bodies
and how be they named and of what
thing serveth
everiche And Nathaniel said that same
that Raziel
said to Adam, the higher of these that
goeth slower
is said Sabaday and all the realmes of his
heaven be
[47^v]
full of Ice snowe and haile and wrothe
ranco^r
and Coldenes And all the angells that
bene there
bene clothed wth darkenes full darke.
And the greatnes
of them be full high and full long and
small
and upon the earthes and upon divels
and upon darknesse
and coldenes and drinesse. And this
hath
power upon wyndes of this nature And
they have
power of doing good and evill And the
angell of it
is Beel crowned upon all other. In the
second heaven
for luke standeth Zedek and all the
realmes of him.
Dixit Salomon rex filius regis David &c
Salomon the king said the sonne of
David that
was king of Jerusalem of Jury and
Damaske
of Egypt Lord of Babilony prince of

science
covetouse of cleannesse ensearcher of
privities
keeper of good true men, avoider of
leasing of
poore men, of vertues desire upon lre
vertues and
speedfulnes of words busily thinking and
most
subtilly in mynde insearching. I have
enquired and
knowe that in wordes of power vertue
and effecte
and of all humo^{rs} whole and health and
there may
be sufficient fulfilling. And he said I see
that
the most fame is of wise men and
prophetts by
words and books w^{ch} they have left into
testimony
of them And I see that the sonnes of
Adam and
of Hermes and of Noe and their sonnes
& many
other prophetts have left books by their
death by
w^{ch} they should clarify their fame and
anents men
[48^f]
glory should remayne. And I see that my
father
king David compowned or made some
booke in w^{ch} be
conteyned all orisons w^{ch} he might
knowe and fynde
w^{ch} sothely latin men that is Romanes
clipeth the
psalter w^{ch} sothe it is if prayers alone
and of holt
names of the creato^r it is names the head
of Orisons.
In the same booke king David wrote all
things that
ever he might knowe of patriarke and of
old wise men

to the praising of the creato^r And I king
 Salomon
 sothely long studyeng in holy words wth
 vertues and
 miracles I founde to be while there is
 fulfilled in eche
 thing worching trust and will sawe in the
 books in w^{ch}
 while I studies long found and knowe
 that Adam and
 Hermes and Noe and Moyses and many
 other most wise
 men had great privities & vertues in
 their bookes.
*Cu ergo veteres et antiquos Sapientes
 &c*
 When therefore I understand old wise
 men to have
 made bookes how or wth what wytt or
 wth what arte
 I might knowe the sciences of all the
 aforesaid
 I enquired and there answered unto mean
 old man of
 good mynde and understanding w^{ch} was
 cleped zebraymayl
 And I said Adam had a maker and a m^r
 that is to say
 o^r Lord his maker and gabriell to m^r
 ffurthermore
 Hermes the discreet and most wise man
 and Moyses
 had a master and a friend that is to witt
 Cretu^s Also
 Aaron sothely had a friend of w^{ch}
 therefore is made
 resistance that a wise man may not be
 wthout a m^r
 how arresteth it thun in thee that two
 may be wise wthout
 one m^r But that thou be wise these I
 knowe to be
 [48^v]
 necessary to thee. A wise m^r and
 discrete long
 and continuall study many olde bookes

of great wise
 men made oft and ofter over red profitt
 & amended
 glad and continuall health of thy body
 long lyfe
 wthout cares and travailes quiet. The
 Salomon
 said to the wise man Is not this possible
 to be done
 by a shorter way then that thou hast said
 above
 Zebraymayl answered king by a lighter
 & shorter
 way then this ne unknowe thou not to
 may be done
 To whom Salomon said How therefore to
 whome
 the wise man answered agayne saying
 Open thou
 privily and fully the arke of the Testant
 no man
 knowing or understanding in w^{ch} all
 secrets or
 privities and olde wisdomes and words
 of great
 power and of vertue thou shalt fynde By
 w^{ch}
 not only thou shalt knowe things passed
 but
 these also that be present and likewise
 these that
 be to come. The Salomon answered
 agayne
 saying for this that thou hast answered to
 me I
 give thanks to that high and blessed
 creato^r w^{ch}
 reigneth after that it pleased to him all
 things wth word
 alone he formed or made. And there is
 not any
 more noble or mightier then he wthout
 whome no
 vertue or power is w^{ch} giveth wisdomes
 to wise
 men, he is that is of all things the fyrste

sithe
he is wthout beginning and of all things
the last
sith there is no end of him. This is of all
things
[49^r]
maker and none ymade of whome the
raigne or
raigning is and shall be and of whome all
worke be
good and of whome he will over all is
free sith there
is none that may againe say to him.
Whereupon Salomon
trowing or trusting to Zebraymayl made
the
arke of the testament to be brought
before him. And
he sought all the bookes of Moyses and
of Aaron of
Adam and of Noe and of their sonnes
and of Hermes
and of other prophetts, and of others w^{ch}
he might finde
of the miracle of words and the vertues
of them And
he sought all the old Idolls of heathen
men & Images
of divers tonges having writings and all
things graven
w^{ch} might be founde by all the parts of
the worlds
And he made them to be gathered
together into his
pallace, and he brought forth M^{rs} of
everiche one
of the 72 w^{ch} should expound to him
privy lres or
hid Y. C. M. Hebrew Caldly Syriacke
greeke
writing and that they should expound to
him that
w^{ch} were hidde. And when the lres were
expounded
he sawe the more party to accord wth hit
in vertues of

words.
*Rex ergo Salomon fecit arca nocte
quadam aperiri*
&c therfore King Salomon made the
arke
some might privily to be opened that in
the arke wth
reasons afterward he should be learned.
And
Salomon said After that the sovreigne
and Almighty
Creato^r had infused that grace of his
spirit in me
I opened the arke of the testament in w^{ch}
I found all
[49^v]
things w^{ch} long and studiously before I
had sought
Among w^{ch} I found the booke w^{ch} is
cleped Raziel
w^{ch} the creato^r sent to Ada^m by the angell
Raziel when
upon the brinke of the flood of paradice
weeping
thilke creato^r he prayed and of him
forgivenes of
his sinnes he besought. And I found the
booke w^{ch}
the creator gave to Moyses in the hill
when he
made him partner of his privities In w^{ch}
three
bookes that is three Orisons I found.
The first the prophets clepeth Semiforas
w^{ch}
the creato^r gave to Adam in Paradice
The second booke is w^{ch} the creato^r gave
to Adam
in paradice in the hower of necessity or
need
The third is w^{ch} the creato^r gave to
Moyses
in the hill of Sinay after that he had
fulfilled the fasting.
And Salomon said I found in the arke a
pott

full of manna, and the yard of Moyses
 w^{ch} was
 changed into a serpent and efte from a
 serpent
 into a yard And the tables of the lawe
 and peeces
 of the first lres w^{ch} Moyses for the sinnes
 of the
 people in his wrothe he broke in the
 ground sothely
 of the arke I found some golden tables
 quadrate
 or fowre cornered In w^{ch} were 15
 precious stones
 twelve tribes or lynages of Israell by
 similitude
 likened And in everiche stone were
 written the
 holy highe names of the creato^r of the
 booke
 Semiforas out drawn And I found a
 boxe of
 marble having greene colo^r as Jaspis
 coloured
 [50^r]
 And in this boxe were 7 figures, and in
 each figure
 7 great and virtuous names of the Crea^t
 to Moyses
 tolde and other 7 w^{ch} the creato^r taught
 Adam in paradise.
 And this is a secret or privity w^{ch} much
 leaned
 and covered ought worshipfully to be
 kept. I found also
 about thextremityes of arke 24 vertuous
 rings wth
 names and figures of the creato^r writt in
 Semiforas
 wth divers colo^{rs} written or figured And I
 myself
 Salomon had one of thilk rings having
 mynde to the same
 In w^{ch} I knowe to have founden such
 vertue that when
 I said make it to rayne and it rayned And

when I said
 eft as thou hast made it to rayne so make
 thilk rayne
 to cease agayne and it ceased. And
 beside Jerusalem
 the same realme aswell of tempests as of
 raines it did
 or made And Salomon said I found
 Semiforas wth w^{ch}
 Moyses made the plagues in Egypt, and
 wth w^{ch} he dryed the
 red sea, and wth w^{ch} also he drewe out
 water out of the
 stone, and wth w^{ch} also he knewe all the
 cleannesse of his
 people, and wth w^{ch} also overcame
 princes and kings and
 mighty men, and wth w^{ch} whatever he
 would do he did
 and that w^{ch} he would destroy he
 destroyed And wth w^{ch}
 fulfilled it at his owne will
Capitulum explanationis hujus nois
Semiforas &c
 The chapter of explanation of this name
 semiforam
 And it is that that all divells and wynds
 and men as
 well quicke as dead, and all spirits and
 all bodyes
 dreadeth. Wherefore sothely Semiforas
 is said or
 nempned the first secret or privity and of
 great old
 and much yleaned and hidde and of great
 vertue and
 power to gett what ever he would.
 Semiforas is a word
 [50^v]
 w^{ch} ought not to be shewed to all men,
 neither by
 hit (but wth great necessity or anguish)
 ought any
 man to worche. And then wth dread of
 the creato^r
 he ought cleanly and meekely and

devoutly to nempne
it. Also Semiforas is roote and beginning
and
fundament of oryson, ensample of good
lyfe trust of
mans body the prison or prayer of a Just
man thilk
creator dreading. And Salomon said
about Semiforas
These be necessary wth mekeness
fasting, with oryson
trust wth clarity cleannesse, wth patience
meekenes
and constancy of a man wthout w^{ch} yow
might worche
nothing. And wth the w^{ch} whatever thou
wilt thou
shalt gett. When all vertues in worching
by Semiforas
ought to be nethesse these 7 that is
mekeness trueth
patience abstinence trust clarit mercy
ought in him
principally to be had or to abound.
*Si ergo per Semiforas operari volumes
oportet
quod simus &c* If therfore we will
worche
by Semiforas it behoveth that we be
bright or
cleane of body and in trust stedfast and
from
falsenesse and leasing fully departed. It
behoveth
also to dread the creator and the
creatures of
him among w^{ch} we ought to dread most
the sonne
w^{ch} giveth to us light and darkenes colde
and hott
w^{ch} is cause of changing of tymes and of
temperment
of the aire and of herbes. We ought also
to knowe
the beholdings of the moone and the
moneths w^{ch}

by hit 12 and 5, 13 by accounted as the
said nyssan
yar tina &c And we ought to knowe the
waxing
[51^r]
and decreasing of the mone when by it
all creatures
as the sea flouds and welles and all the
neather bodyes
waxing and decreasing taken bloud in
the veynes and
marrowe in the head and the bones.
After that
the mone taketh waxing & decreasing
they be nourished
in thilk Also the enfusiall or melting of
metalls ne doubt thou not the vertue of
the mone
to worche. We ought also to knowe
Sabaday .i. Saturne
by whome hunger and dearth and all
anguish
in londs befalleth. We ought also to
knowe & dread
Zedek .i. Jove by whome honor and
health and righteousnes
and a;; good is had. We should also
knowe and
dread Madin .i. Martem of whome
chollers & strifes
and hate and battailes and leasing and all
evills cometh.
We ought also to knowe and dread
Hanina .i. solem
by whome we have light and darkenes &
cleerenes
and by whome tymes as evill unto good
into evill be
transmuted or changed. We ought also to
dreade
and know Nogam .i. Venerem by whom^e
we have
meate and drinke and all necessaries or
things that
be needful by whome peace and love
and dilection

among men is made fast and stable. We ought also to dread Cocab .i. Mercury for he is nigher to us then all except the mone by whome merchandise and venditions or sellings and all seculer things be exercised. Therefore behold y^{ow} those that be said and most the spirits abovesaid and thus thou shalt profitt And whatever thou shalt axe of the creator rightfully thou shalt have it.

[51^v]

Heere beginneth the Sixth book that treateth of the names of heavens
Dixit Salomon oes coiter horas et malas &c
Salomon said All men commonly good howers and evill, and good dayes and evill, good signes and evil to be they affirmeth And this wth many reasons they Confirmeth And I my self Salomon have proved the dayes and howers of madin & Sabaday w^{ch} I found full greevous for to worche. I have proved also the howers of zedek and Noga And I sawe what ever I would worche of them lightly I wrought. The howers of Cocab and Labana otherwhile greevous otherwhile good I have proved to be And I sawe that in the day and in the hower coia nothing of my will I might fulfill. And know thou that the spirits abovesaid anentis divers

men diversty be nempned ffor the first in Hebrew is Sabaday in Arabicke zoal, in greeke orgrue fenes in Latin Saturnus it is cleped or nempned And I say therfore that the first hower of the day of Sabaday is said Sabaday the second zedek the third Madyn the fourth Hanina the fifth Noga. the sixth Cocab the 7th Labana And the howers of the might ought to be nempned to them. And knowe thou that by the starres above said and dayes and howers whatever thou wilte thou shalt understande And thou shalt knowe the hidde and privy willes of men.

Cum per Semiforas operari voluerat &c

[52^r]

When he would worche by Semiforas first or ever he beganne any thing it behoveth him to name the 7 names of Angells, for some angells be upon the seven heavens, and upon the 7 planets and upon the 7 dayes of the weeke and upon the 7 mettalls and upon the 7 colo^{rs} and upon the 7 words having power, the names of the w^{ch} be these Raphael. gabriel. Samael. Michael. Saquiel. anael. capciel. And these be ordeyned after that we ought to name and to enclepe them in the 7 dayes early in this maner.

Nota oratione~ o angeli supradicti sitis

meae quoinis
quam volo quaerere auditors et nutri in
oibus adintores &c
 That is to say Oh the angells abovesaid
 be ye the
 hearers of my question or axing w^{ch} I
 will enquire
 or axe and to me in all things helpers.
 Thilke
 sothely w^{ch} we ought to name upon the 7
 heavens
 and upon the 7 planetts be these Capciel
 Saquiel
 Samael. raphael anael Michael gabriel.
 And in all
 Things in cleping these angels thou shalt
 profit.
 When therfore there be 7 heavens that is
 to witt
 Samaym Raaqu Saaquin Maon Mahon
 Zebul
 Araboch And these be 4 partyes of the
 worlde
 that is East West north and south w^{ch}
 Angels
 in everiche heaven, and in what party
 serveth we say
 These be the angels of the first heaven
In primo caelo q vocat' Samaym in
quatuor ptibus &c
 In the first heaven that is cleped
 Samaym in the
 fowre partyes of heaven serveth these
 ffrom the party of the north Alael
 hiaeyel urallim
 veallu~ baliel basy unascaiel ffrom the
 party of the
 [52^v]
 south these be Duraniel darbiel darquiel
 hanin
 anael nahymel alscini. soquiel. zamel.
 hubayel bactanael
 Carpa;iel. ffrom the party of the East be
 these
 Gabriel Gabrael Odrael Modiel Raamyel
 Janael

ffrom the party of the west be these
 Abson soquiel

Angels of the Second heaven

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

a parte

Septentrionis &c In the 4th heaven that is said

Maon these serveth from the part of the north

[53^r]

Rahumiel haynynael bacyel serapiel
matiel serael

In the party of the south be these saoriel
mahamel

gadiel hosael vaanyel verascyer. In the party of the east

be these Capiel braliel braaliel raguel
gael

Daemael calcas atragon In the party of the west

be these Lacana astagna nobquin sonatas
yael yas

yael lael yyel.

Angels of the fifth heaven

In quinto caelo isti sunt q dicitur Mahon.

In the

Party of the north serveth these hayel
hanyel veal

quiell margabiel saeprel mamyel. In the party of

the east be these Lanyfiel anther Ire hath
barquiell

zaquiell sanficiell zoaziell aciell farbiell
uranacha

In the party of the west be these Anhael
pabliell

uslaell Bortaz suncacer zupa faly paly.

Angels of the Sixth heaven

In sexto caelo q vocat^r cebul dices a parte septentrionali &c

In the sixt heaven that is cleped Cebul
thou shalt say from the north parte est

Deus fortis

et potens sine fine that is to say God is
mighty

and strong wthout end ffrom the party of
the south

thou shalt say Deus sanctus patiens et
misericors

that is to say God holy patient and

mercifull ffrom

the parte of the east thou shalt say Deus
magne

excelse et honorate per saecula. that is to
say great

god highe and worshipped by worlds
ffrom the

party of the west thou shalt say Deus
sapiens clare

et juste Deus tua clementia et sititate
exoro q

quaestione mea et opus meu et labore
meu hodie

[53^v]

complete et integer verficere digneris qui
vivis

et regnas deus per o. s. s. amen that is to
say

God wise cleere and righteous. God thy
mekenes

and thy holynes I beseech, that question
and

my worke and my travaile do daily
fulfill and

hallow thou vouchsafe to ful fill that
liveth and

reigneth God by all worlds of worlds so
mote it

be Amen.

Angels of the seaventh heaven

In septimo cael est Semiforas scriptu in libro

vitae &c In the seaventh heaven

Semiforas is

written in the booke of lyfe. In the name
of the meke

and mercifull god of Israel and of
paradice

and of heaven and of earth and of the
seas and

of hills and of Creatures.

Heere beginneth the seaventh booke

that treateth of names and of the
 vertues of them
Incipiunt srae et verba et noia Semiforas
 &c
 Heere beginneth the lre and words and
 names
 of Semiforas w^{ch} god the Creato^r gave to
 Adam
 in paradice. In w^{ch} be fowre letters w^{ch} to
 the
 4 parties of the worlde and to the 4
 elements
 and to the 4 complexions and to the 4
 natures
 of the beasts they be likened such they
 be _____²⁸
 And these be letters piteously and
 devoutly and
 meekely name thou that peticion in all
 things
 be fulfilled. Salomon said ther be to be
 said that
 there are 7 semiforas. And the first is the
²⁸ At this place are eight poorly formed
 Hebrew letters. Since no transliteration
 is given, it is impossible to determine
 with any certainty which letters are
 intended, given the similarities among
 the Hebrew letters *heh* (H), *chet* (CH),
 and *tav* (T or TH), and, if badly written,
 between *vav* (V) and *yud* (Y). My best
 guess is that the letters are supposed to
 show the *tetragrammaton* forward and
 backward: YHVHHVHY.
 [53^v]
 Semiforas of Adam in w^{ch} be conteyned
 4 chapters
 The first is when Adam spake wth the
 creator in paradice.
 The second is when he spake wth the
 angells
 The third is when he spake wth the
 divels. The 4th
 is when he spake wth men and wth fowles
 & fishes and
 beasts and reptiles and wilde beasts. The

fifth
 when he spake wth seeds and herbes and
 trees and
 all growing things. The 6 when he spake
 wth wyndes
 and wth the 4 elemts. The 7th when he
 spake wth the
 sunne and the moone and the starres And
 by the 7 vertues
 of Semiforas whatever he would do he
 did, and
 what ever he would destroy he
 destroyed. And this
 Semiforu Adam had when the Creato^r
 enspired grace
 into him.
 The first Semiforas
Primu~ Semiforas est quando creator
Adam formavit &c
 The first Semiforas is when the creator
 formed Adam
 and putting him in paradice nempned or
 named
 _____²⁹ _____³⁰
 that is to say
 yana. the natures and vertues of w^{ch}
 above we
 have declared. If in great necessity or
 need thou
 namest this name meekely and devoutly
 before the
 creato^r grace and helpe ne doubt thou not
 to finde.
 The Second Semiforas
Secundu~ Semiforas est quando Ada~
locutus fuit &c
 The second Semiforas is when Adam
 spake wth the
 Angell w^{ch} brought to him these letters
 written the
 example of w^{ch} is such
 _____³¹ That is
 yeseraye. And the name thou shalt name
 when thou
 wilt speake wth angells. And then thy
 question and thy

²⁹ Eight letters resembling those discussed in note 28 are written here, but crossed out.

³⁰ Four letters are shown which look like variations of *gimel* or perhaps *nun* but nothing close to *yana* in Hebrew.

³¹ Again, here are eight letters with little or no likeness to the word they represent. Some do not even resemble Hebrew letters.

[54^v]

worke wthout doubt shall fulfill

The third Semiforas

Tertiu Semiforas est qu locutus est cu daemonibus &c

The third Semiforas is when he spake wth devils and wth dead men and of them counsel

he enquired, and they sufficiently to him answered

And all this he did wth these lres of w^{ch} this is

the explanation Adona Sabaoth Adonay Cados

Addona Annora And these lres thou shalt name

when thou wilt gather together wyndes or divels

or serpents

The fourth Semiforas

Quartu Semiforas est qu aialia et sps &c

The fourth Semiforas is when he bound and

loosed beasts and spirits and that wth these 7 names

Lagume Lamizirm Lanagzlayn Lagri

Lanagala

Lanatozin Layfyalasyn And when thou wilt bynde

or loose beasts thou shalt name the names abovesaid

The fifth Semiforas

Quintu Semiforas est qu arbores et sementa &c

The fifth semiforas is when he said or

names the

7 natures wth w^{ch} he bound seeds and trees And

these they be Lihaham Lialgana Liarfar Vialurab

Lelara Lebaron Laasasilas. And when thou wilt

bynde seeds or trees thou shalt name the names

abovesaid And thou shalt bynde

The Sixt Semiforas

Sextu Semiforas est magna virtutis &c

The sixt

Semiforas is of great vertue and power of w^{ch}

These be the names La³² Letamynyn

Letaglogen

Letafiryng Babaganaritin Letarimitin

Letagelogen

³² The word "La" is crossed out.

[55^r]

Letafalazin these names thou shalt name when thou

wilt that the elemts and wyndes fulfill thy will in

all things

The Seventh Semiforas

Septinu Semiforas est magnu et virtuosu &c

The seventh Semiforas is great and vertuous for

they be names of the Creato^r w^{ch} thou oughtest to name

in eache thing and in all thy workes

inlepe. And they

be these Eliaon yaena Adonay cados

ebreel Eloy

Ela Egiel ayom sath adon sulela Eloyng

deliom

yacy Elim delis yacy Zazael pabiel man myel

enola dylatan saday alina papym another

lre saena alym

catinal uza yarast calpi calsas safna

nycam Saday

aglataon sya emanuel Joth lalaph om via

than piel
 patriceion chepheron baryon yael And
 these thou shalt
 name in eache tyme that thou workest
 upon the 4
 elements and whatever thou wilte do by
 them it shall be
 destroyed and fordone.
 Heere beginneth the Semiforas that
 Moyses had
Incipit Semiforas q d^eus dedit Moisi &c
 Heere
 beginnethe semiforas that o^r Lord gave
 to Moyses
 and it is divided into 7 Chapters of w^{ch}
 the first is
 when Moyses ascended the hill and
 spake wth the
 flambé that environed the bush and the
 bush seemed
 to burne and nevertheles it burned not.
 The second
 when he spake wth the Creato^r in the hill.
 The third was
 when he divided the red sea and passed
 through it.
 [55^v]
 The iiijth when the yerd was changed
 into a
 serpent and the serpent devoured other.
 The vth is
 in w^{ch} the name that was written in the
 forehead
 of Aaron. The vith is when he made the
 brazen
 adder and the Calf in brasse wth the
 plagues of the
 Egyptians he smote. The viith is when he
 rayned
 Manna in desert, and drewe out water of
 the stone
 and let out the Children of Israel from
 Captivity.
 Cap primu[~]
Haec sunt noia quae dixit Moises quae est
 &c These

be the names that Moyses when he
 ascended the
 hill and spake wth the flambe Maya afi
 zye
 yaremye une bace sare binoe maa
 yasame roy
 lyly leoy yle yre cyloy zalye lee or see
 loace
 cadeloy ule meha ramechi ry hy fossa tu
 mimi
 sehie nice yelo habe uele. hele ede quego
 ramaye
 habe. And when thou namest these
 names devoutly
 knowe thou thy worke wthout doubt to be
 fulfilled
 Capitulu[~] secundu[~]
Haec sunt noia quae dixit creator &c
 These be
 the names w^{ch} the Creato^r said to Moyses
 when he
 ascended the hill and spake wth him
 Abgincam
 loaraceram naodicras pecaccecas
 acaptena yeger
 podayg saccosicum These be the names
 wth w^{ch}
 the temple of Bozale was founded.
 These be the
 names of the prophets when wth the
 Angels wth
 w^{ch} the 4 partyes of the worlde were
 sealed wth w^{ch}
 thou mightest do many miracles And
 beware least thou
 name them but chaste and cleane and
 three dayes
 [56^f]
 fasting, and what ever thou wilt do by
 them thou shalt
 do trustelye
 Capitulu[~] tertiu[~]
Haec sunt noia quae Moyses dixit &c
 These be the
 names that Moyses sayd when he divided
 the red sea

ena elaye sayec helame maace lehaha³³
 lehahu. lehahu
 alielie q^ore azaye boene hyeha ysale
 mabeha arayha
 arameloena qleye lieneno feyane ye ye
 malice
 habona nechee hikers And when thou
 wilt have
 grace of any man, these names thou shalt
 name devoutly
 and meekely and thou shalt have
 Capitulu~ Quartu~
Haec sunt noia quae dixit Moses &c
 These be the names
 that Moses said when the ^{^34} yard was
 changed into a
 serpents of the enchanters and the
 prophets micraton
 piston yeymor higaron ygniron tenigaron
 mycon
 mycondasnos castas laceas astas yecon
 cuia tablinst
 tabla nac yacuf And these foresaid
 names thou
 shalt name when thou wilt ful fill thy
 question or
 axing
 Capitulu~ quintu~
*Haec sunt noia quae scripta evant in
 pple Aron &c*
 These be the names that were written in
 the people
 of Aron when he spake wth the Creato^r
 Saday
 haleyos loez elacy citonij hazyhaya
 yeynimeysey
 accidasbaruc huadonenu eya hyebu ueu
 uaha
 oyaha eye ha hia zalia haliha eyey yaia
 el ebehel
 ua ua ua Keepe well these names
 abovesaid for
 they be holy and vertuous, and these
 thou shalt name
 that thou mayst get what thou askest of
 the Creato^r.

³³ The word "lehaha" is crossed out.

³⁴ Above ^ is written "rod."

[56^v]

Capitulu~ Sextu~

*Haec sunt noia quae scripta errant in
 virga Moysi &c*

These be the names that were written in
 the yard

of Moyses when he made the brazen
 serpent and destroyed
 the golden calf when all that dronke in
 the well had a beard. yana yane sia
 abibhu

uanoia accenol tiogas yena eloym ya
 uehu

yane hayya uehu ahiacmed. And these
 names

Conteyned in themselves in any vertues
 for wth

them thou shalt destroy evill and all
 enchantm^{ts}

And presume thou not to name them in
 the 7 works

Capitulu~ septimu^s

*Haec sunt noia quae Moyses dixit qu
 pluit &c*

These be the names that Moyses said
 when

Manna rayned in desort and drew out
 water

of the worke and ledde out from

Captivity the

Children of Israel Saday samora ebon
 pheneton

eloy eneiobceel messias Jahe yana or
 eolyen

When thou wilt do any marvelles, or if
 thou were

in any anguish these names thou shalt
 name. And

in all things thou shalt feele the helpe of
 them

and the vertue. And when thou hast done
 this

FIN.

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