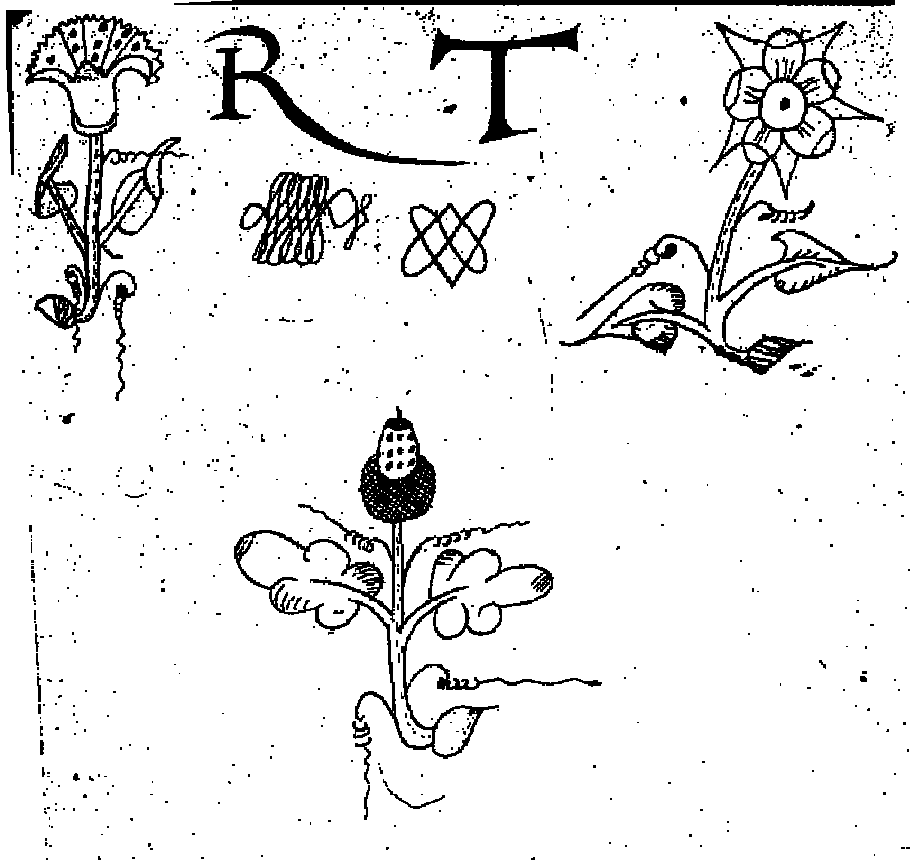


Liber Juratus

or
The Sworne Booke of Honorius



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

[I. Prologue]

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

the helth which the lorde hathe gevin his people is now through magecke and negromancy turned in to the damnacyon of all people, for even the magyans them selves being intoxycated and blynded by the devill, and contrary to the order of christes churche and transgressing the commandement of god, which dothe saye thow shalte not tempe the lorde thy god, but him only shalte yu serve, but these negromancers or magyans denying the sacryfyce dew unto god and inn tempting him hathe donne sacryfyce unto devills and abused his name in calling of them contrary to the profession made at there bapting, [1v] for there it is sayd: for sake the devill and all his pompes, but thes magyans and negromancers dothe nott follow only the pompes and workes of sathan but hathe also brought all people through there mervelus ellusyons in to ye errors drowing the ignorant and suche lyke in to the damnasyon bothe of sowle and body, and they thinkinge this for no other purpose but that by this they shulde destroye all other scyences,

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

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

But these negromancers or magians, denying the sacrifice due to God, and in tempting him have done sacrifice to devils, and abused His Name in calling of them, contrary to the profession made at there baptism, for there it is said, "Forsake the devil and all his pomps." But these magians and negromancers do not follow only the pompes and works of Satan, but have also brought all people through their marvellous illusions into the errors, drawing the ignorant and such like into the damnation both of soul and body, and they thinking this for no other purpose but that by this they should destroy all other sciences.

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

we therefore through gods sufferance having a fore knowledge of that judgement knowing also yt by it shulde folow miche mischefe and yt it was impossible to us to scape the handes of the people by owre owne strengthe wt owt the helpe of sprites dowting yt a greter danger would folow upon it, for the wicked power of the sprites att owre commandement wolde have destroyed them all utterly in on,

wherefore we called on generall counsell off all the masters in the which counsell of *811* masters which camme owte of naples athence and tholetus we dyd chuse on whose name was honorius the sonne of eucludus master of the thebares in the which cytye this art was redd yt he shulde worke for us in this sayde arte, and he throughe the counsell of a certayne angell whose name was hocroel dyd wryte *7* volumes of arte magicke, geving unto hus the kernel and unto others the shalles owt of the which bookes he druu owt *93* chapiters in the which is bryffely contayned [2v] the effecte off this arte, off the which, chapters he made a booke which we doo call the sacred or sworne booke for this cause, for in it is contayned ye *100* sacred names of god and therfor it is callyd sacred as ye would saye made of holy thinges, or elles be cause by this booke he came to the knowledge of sacred or holy thinges, or elles be cause it was consecrated of angells, or elles be cause the angell hocroell did declare and show unto him yt it was consecrated of god,

We therefore, through God's sufferance, having a foreknowledge of that judgement, knowing also that by it should follow much mischief, and that it was impossible to us to escape the hands of the people by our own strength without the help of spirits, doubting [i.e. fearing] that a greater danger would follow upon it, for the wicked power of the spirits at our command could have destroyed them [i.e. those who condemned us] all utterly at once.

Wherefore, we called a general council of all the masters. And out of the which council of 811 masters which came out of Naples, Athens, and Toledo, we did choose one whose name was Honorius, the son of Euclid, master of the Thebians, in the which city this art was read, that he should work for us in this said art. And he through the council of a certain angel whose name was Hocroel, did write seven volumes of art magic, giving to us the kernel, and to others the shells. Out of the which books he drew out 93 chapters, in the which is briefly contained the effect of this art, of the which chapters he made a book which we do call *The Sacred or Sworn Book* for this cause, for in it is contained the 100 sacred names of God, and therefor it is called sacred, as you would say "made of holy things," or else because by this book he came to the knowledge of sacred or holy things, or else because it was consecrated by angels, or else because the angel Hocroel did declare and show him that it was consecrated of God.

then they princes & prelates being pacefyed wt burning of certen fables or tryffles, thought verely this arte had bin utterly destroyed, and therefore we being somwhate moved made this othe amounge oure selves, first yt this book shulde be delyveryd to no man untyll suche tyme as the master of the arte were in jeoberdye of dethe and yt it shulde be copyed but unto *3* att the most, and yt it shulde be delyveryd to no woman nor to any man excepte he were off lawfull aghe which shulde also be both godely and faythfull whose godely behaver had bin tryed by the space of a whole yere, and yt this booke shulde no more here after [3r] be destroyed, but yt it shulde be restored agayne to ye honore or to his successors, and yf there cane nott be founde an able and a sufficyent man to whome this booke nighte be delyveryd, yt then the master bynde his executors by a stronge othe to bury it withe him in his grave, or ells he shall him selfe whyle he liveth bury it him selfe, in some place honestely and clenly, and newer affter to revele the place by any curcumstances to any creature, and yf the master shall have nide of any scollers or will prove then any man of wayes yt for to fulfill his commaundenentes yff nide be they shall even suffer dethe rather then they will declare ayther the sayinges or doinges of there master, or yt he knoweth any suche thinges, nor declare any suche thing by any man of surcumstances. and lyke as a father dothe cause on of his sonnes to love another, even so doth the master unytte and kintt together his discyples or schollers in concorde and love so yt alwayes the on shall helpe to bayre the others burthen, nor on shall nott revele the secretes of a nother, but they shall be faythfull off on mynde and concorde, and he yt [3v] he shall trewly performe observe and kepe every artycle off his othe and for this cause this is calyd the sworne booke: (*ffinis prologu **/**/**/**/**

[The oath]

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

- First, that this book should be delivered to no man until such time as the master of the art were in jeopardy of death, and
- That it should be copied but to three at the most, and
- That it should be delivered to no woman, nor to any man except he were of lawful age, and he should also be both Godly and faithful, whose Godly behavior had been tried for the space of a whole year, and
- That this book should no more hereafter be destroyed, but that it should be restored again to the honor, or to his successors, and
- If there cannot be found an able and a sufficient man to whom this booke might be delivered, that then the master bind his executors by a strong oath to bury it with him in his grave, or else he shall himself while he lives bury it himself in some place honestly and cleanly, and never after to reveal the place by any circumstances to any creature, and
- If the master shall have nide of any scholars or will prove then any man of ways that for to fulfill his commandments if need be, they shall even suffer death rather than they will declare either the sayings or doings of their master, or that he knows any such things, nor declares any such thing by any man of circumstances. And like as a father causes one of his sons to love another, even so does the master unite and knit together his disciples or scholars in concord and love, so that always the one shall help to bear the others burden, nor one shall not reveal the secrets of another, but they shall be faithful of one mind and concord, and he that he shall truely perform, observe, and keep every article of his oath.

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

Book

End of prologue.

in the name off the almighty god ye lorde
 jesus christ the trew living god. i honoryus
 have thus appoined in my booke the workes
 of salomon i have first apoynted the chapters
 yt it maye be the more playne
 */**/**/**/**/**/**/**/**/**/**/**/**/**/**

heare be geneth the chapters of the first worke)

- the first chapter is of the composysson of the great name of god which the hebrues call sememphoras which dothe consyst of *72* h. t. o. e. r. o. r. a. b. a. l. a. y. q. c. l. y. s. t. a. l. g. a. a. o. w. o. s. v. l. a. r. y. t. c. e. k. r. p. f. y. o. m. e. m. a. n. a. r. e. l. a. t. e. v. a. t. o. n. o. n. a. o. y. l. e. o. t. s. y. n. a. letters which is the beginning in this arte
- the *2* chapter is of the visyon of the deytey,
- the *3* of the knowledge off the devyne power,
- the *4* of the for gyuenes off synnes,
- the *5* that a man shuld nott fall into dedely sine,
- the *6* of the redemsyon off *3* sowlles out of purgatorye
 */**/**/**/**/**

**the chapters off the .2. worke
 */**/**/**/**/**/**/**/****

- the *7* chapter is off the knowledge off the heavens,
 [4r]
- the *8* to know the angells off every heaven
- the *9* to know every angell his name and his power,
- the *10* to know the seales off every angel,
- the *11* to know under whome every angel is,
- the *12* to know the offyce of every angell,
- the *13* of the invocatyon of every angell and of his company,
- the *14* how a man shude obteyne his will by every angell,

[III. Contents]

In the name of the almighty God, the Lord Jesus Christ, the true living God. I Honorius have thus appointed in my book the works of Solomon. I have first appointed the chapters that it may be the more plain.

Here begins the chapters of the first work.

1. The first chapter is of the composition of the great name of God, which the Hebrews call *Schemhamphoras* which consists of seventy-two letters: h. t. o. e. r. o. r. a. b. a. l. a. y. q. c. l. y. s. t. a. l. g. a. a. o. w. o. s. v. l. a. r. y. t. c. e. k. r. p. f. y. o. m. e. m. a. n. a. r. e. l. a. t. e. v. a. t. o. n. o. n. a. o. y. l. e. o. t. s. y. n. a., which is the beginning in this art.
2. The second chapter is of the vision of the Deity,
3. The third of the knowledge of the devine power,
4. The fourth of the forgiveness of sins,
5. The fifth that a man should not fall into deadly sin,
6. The sixth of the redemption of three souls out of Purgatory.

The chapters of the second worke.

7. The seventh chapter is of the knowledge of the heavens,
8. To know the angels of every heaven
9. To know every angel, his name, and his power,
10. To know the seals of every angel,
11. To know under whom every angel is,
12. To know the office of every angel,
13. Of the invocation of every angel and of his company,
14. How a man should obtain his will by every angel,
15. To obtain all sciences,
16. To know the hour of death,
17. To know all thinges present, past, and to come,
18. To know the planets and the stars,
19. To know the virtue of the planets and stars, and their influences,
20. To alter or change the influence of the

- the *15* to obtayne all scyences,
 - the *16* to know the hower of dethe,
 - the *17* to know all thinges present past and to comme,
 - the *18* to know the planetts and the starres,
 - the *19* to know the vertu of the planetts and starres and there influences,
 - the *20* to alter or chaunge ye influence of the planetts and starres,
 - the *21* to change the daye in to nighte and the nighte in to ye daye,
 - the *22* to know the sprites of the ayre,
 - the *23* to know the sprites of the fyer, and there names and there superyors, there seales power and vertu,
 - the *24* to know the names and ye powers off the higher sprites,
 - the *25* to know there seales,
 - the *26* to know the alteratyon and changing of the elymentes and of the bodyes that be mixte of them,
 - the *27* to know all herbes, [4v] plantes, and bestes being upon the earthe and of there vertues,
 - the *28* of the knoledge off the nature of man and of all his dyedes and his thoughtes,
 - the *29* to know the sprites of the water and there vertuse and there superyors,
 - the *30* to know the erthely sprrites and infernalles,
 - the *31* of the sighte of purgatorye and hell and the sowlles there being,
 - the *32* off the bond or oblygasyon yt the sowle and bodye shall returne agayne,
 - the *33* of ye consecrating off this book ******
- planets and stars,
- 21.To change the day into night, and the night into the day,
 - 22.To know the spirits of the air,
 - 23.To know the spirits of the fire, and their names and their superiors, their seals, power, and virtue,
 - 24.The twenty-fourth, to know the names and the powers of the higher spirits,
 - 25.To know their seals,
 - 26.To know the alteration and changing of the elements, and of the bodies that be mixed of them,
 - 27.To know all herbs, plants, and beasts being upon the Earth, and of their virtues,
 - 28.The knowledge of the nature of man and of all his deeds and his thoughts,
 - 29.To know the spirits of the water, and there virtues, and their superiors,
 - 30.To know the earthly spirits and infernals,
 - 31.Of the sight of purgatory, and hell, and the souls their being,
 - 32.Of the bond or obligation that the soul and body shall return again,
 - 33.Of the consecrating of this book

End of the chapters of the second work.

ffinis of the chapters of the secode worke

the chapters of the *3* worke

*/**/*/*/*/*/*/*/*/*

- the *34* of the constrinksyon of sprites by wordes,
- the *35* of the consthinksyon of sprites by seales,
- the *36* of the constrinckesyon of sprites by tables,
- the *37* to give every sprite his shape,
- the *38* off inclosing of sprites,
- the *39* off a sprite yt is inclosed yt he maye answeere or nott,
- the *40* to cause thunder and lightening,
- the *41* off burning to be made,
- the *42* of the powrging of they ayer,
- the *43* off ye corruptyon of the ayer,
- the *44* to cause snow [5r] and yse,
- the *45* off dewes rayne,
- the *46* to cause flowers and frutes,
- the *47* to go invysybbe,
- the *48* off a horse,
- the *49* to bringe agayne a man that is gone saffe in an hower,
- the *50* to have a thing carryed whether thow willte in a moment,
- the *51* to take a waye a thinge,
- the *52* to bringe a thinge agayne,
- the *53* to change the shape of every thinge,
- the *54* to make a fludde in a dry grounde,
- the *55* to make a commotyon att thy preasure,
- the *56* to distroy a kingdone or an empyre,
- the *57* to have power over every man,
- the *58* to have a *1000* armed men,
- the *59* to forme a castell yt shall never be dystroyed,
- the *60* to make a wicked glasse,
- the *61* to destroye a place or a holde by a wicked glasse,
- the *62* off a glasse wherin thow shalte se the whole worlde,
- the *63* to bringe agayne a thiffe which yt he hathe stollen,

The chapters of the third work.

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

- the *64* to open lockes,
- the *65* to cause discorde and debate,
- the *66* to cause unyte and concorde,
- the *67* to have the favor of everybodye,
- the *68* to obtayne or gett rytches,
- the *69* to [5v] hele all man of disseses,
- the *70* to cast in to sickenes whome ye will,
- the *71* to kill whome ye will,
- the *72* to cause danger bothe by se and lande,
- the *73* to delyn a shipe yt is stopped in the sea by the adamaint stone,
- the *74* to avoyde all man of dangers,
- the *75* to gayther byrdes together and to take them,
- the *76* to gether fysshes together and to take them,
- *77* to gather wylde bestes to gether and to take them,
- the *78* to cawse warre amonge fysshes fowllles and suche lyke,
- the *79* to make burninge to apeyre,
- the *80* to make juggelers or maydens singing to apeyre,
- the *81* to make gardens or castells to apeyre,
- the *82* to make fightinge men to apeyre,
- the *83* to make gryphons and dragons to apeyre,
- the *84* to make all wylde bests to appeyre,
- the *85* to make hunters and there dogges to appeyre huntinge,
- the *86* to make a man to thinke he is in a place where he is nott,
- the *87* to make all pleasures to appeyre */**/*/*/*

- 75.To gather birds together, and to take them,
- 76.To gather fishes together and to take them,
- 77.To gather wild beasts together and to take them,
- 78.To cause war amongst fishes, fowls, and such like,
- 79.To make burninge to appear,
- 80.To make jugglers or maidens singing to appear,
- 81.To make gardens or castles to appear,
- 82.To make fighting men to appear,
- 83.To make gryphons and dragons to appear,
- 84.To make all wild beasts to appear,
- 85.To make hunters and their dogs to appear hunting,
- 86.To make a man to think he is in a place where he is not,
- 87.To make all pleasures to appear

End of the chapters of the third work.

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

the chapters off the *4* worke

*/**/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*

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

The chapters of the fourth work.

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

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

Thus ends the notes of all the chapters.

thus endeth the nottes off all the chapters

*/**/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*

here beginnithe the booke

*/**/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*

we therfore thorow godes helpe intendinge to folow the stepps and precepes of salomon, therfore to thy receyuing of suche an highe misterye we preffess to be oone chiffe princyple or begininge. note therfore that the first and chiffe princyple or begininge is the devyne maiesty, and the trew invocatyon must come frome the very faythe of the harte, the which faythe the workes shall declare, [6v] ffor salomon sayde there is one only god one mighte, or power, oone faythe, of whome oone worke, oone princyple or begininge, and of whome the prefectyon and effecte of every worke dothe comme althoughe this be deuyded into many parts, ffor lyke as all the holle partes doo saver and smel of the body even to lyke wyse dothe of these thinges comme all prefectyon and effect */**/*/*

[III] Here begins the book.

We therefore, through God's help, intending to follow the steps and precepts of Solomon, therefore to your receiving of such a high mystery, we profess to be one chief principal or beginning. Note therefore that the first and chief principal or beginning is the Divine Majesty, and the true invocation must come from the very faith of the heart, the which faith the works shall declare. For Solomon said there is one only God, one might or power, one faith, of whom one work, one principal or beginning, and of whom the perfection and effect of every work comes, although this be divided into many parts. For like as all the whole parts do savour and smell of the body, even so likewise of these things come all perfection and effect.

in the name therfore of the true and lyuing
gode which is alpha et omega ye beginninge
and the ending which is the father the sonne,
and the holy gost *3* persones and on god
the gyuer off lyffe and the destroyer off dethe
for he destroyed oure dethe and thrughe his
resurrectyon restored us agayne to lyffe
*/**/**/**/**/**/**/**/**/**/**

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

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

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

In the name therfore of the true and living God,
who is **Alpha and Omega** the beginning and the
ending, which is the Father, the Son, and the Holy
Ghost, three persons and one God, the giver of
life, and the destroyer of death. For he destroyed
our death and through his resurrection restored us
again to life.

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

Of angels there are three kinds. Some are
celestial, some are of the air, and some are of the
earth. Of the celestial, there are also two kinds.
Some of them serve God only, and those are the
nine orders of angels, that is to say, cherubin,
seraphin, thrones, dominations, virtues,
principates, potestates, archangels, and angels. Of
whom it is to be spoken among mortal men, for
they will not be constrained by any artificial
power. And therefore they ought not be
invocated, for they always stand before the Divine
Majesty, and are never separated from His
presence. Yet because the soul of man was
created with them, and to there likeness, looking
to be rewarded with them may through the gift
and grace of God, his body yet living behold the
Divine Majesty, and with them to praise and to
know God the creator, and this knowledge is not
to know God in his majesty and power, but ever
as Adam and the prophets did know him.

but this is princypally to be noted that there are *3* kyndes off men yt worke in this arte jwes, christyans and pagans, the pagans doo sacryfyce to the sprites of the ayre and of the earthe but they doo nott constryne or bynde them, but the sprites doo fayne them selves to be bownde by the wordes of there law, to the intent they maye make them to committ idoletrye, and neuer turne to the true faythe, and by cause there faythe is nought therefore there workes be nawght, he yt will worke after yt man must forsake the luyng god, and must doo sacryfyce unto sprites and idolles for it is faythe that worketh in a man good or euill, wherfore it is sayde in the gospell ye faythe hathe made the saffe, the jwes doo in no wyse worke to obtayne the visyon of the deyte, for by the comminge of christe they lost there prehemynence nor they can nott comme to heauen, for the lorde dothe saye [8r] he that is nott baptysed shall be damned, and so in all angells they worke imperfectly, nor they canontt throughe there inuocatyons bringe any worke to effecte excepte they be liue in christe. ffor it is sayd by the prophet, when the kinge of kinges and the lorde of lordes is cume then shall youre anoyntinge cease which shulde neuer haue ceasyd yf they cowlde haue wroughte effectually by this arte, and so there workes are noughte, and althoughe the jwes in that yy are jwes are condemnyd of yet they doo worship the highe creator but nott after a dew sorte, yet thorow the powr of the holy names of god spirrites are constryned to comme. but jwes be cause they are nott signed wt the signe of god that is to saye with the signe of the crosse therefore they sprites will not answere them trewly, therefore the christyan man only dothe worke trewly to cum to the vysyon of the deyte, and in all other workes. and althoughe *3* sortes of men doo worke by this arte magyke, yet [8v] it is nott to be thoughte yt there is any euill in this name magyan, for this same name magyan dothe signefy in the grike twunge a philosopher, and in the hebru twunge a scribe, and in the latten twunge it signefyeth wyse and so this name of arte magyke is compowded of this worde magos wiche is as muche to saye as wyse and of ycos wiche by interpretasyon is knowledge for by it a man is

But this is principally to be noted, that there are three kinds of men that work in this art: Jews, Christians, and pagans. The pagans do sacrifice to the spirits of the air and of the earth, but they do not constrain or bind them, but the spirits do fain themselves to be bound by the words of their law, to the intent they may make them commit idolatry, and never turn to the true faith. And because their faith is nought, therefore their works are nought. He that will work after that man must forsake the living God, and must do sacrifice to spirits and idols. For it is faith that works in a man good or evil. Wherefore it is said in the Gospel, "your faith has made you safe."

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

Therefore, the Christian man only works truly to come to the vision of the Diety, and in all other works. And although three sorts of men do work by this art magic, yet it is not to be thought that there is any evil in this name *Magian*, for this same name *Magian* signifies in the Greek tongue *a philosopher*, and in the Hebrew tongue *a scribe*, and in the Latin tongue it signifies *wise*. And so this name of art magic is compounded of this word *magos* which is as much to say as 'wise,' and of *ycos* which by interpretation is 'knowledge.' For by it a man is made wise. For by this art a man may know things present, past, and to come.

made wyse, for by this arte a man maye know
thinges present past and to come
//*/*/*/*/*/*/*/*/*/


here folowithe the makinge off the seale off [IV] Here follows the making of the Seal
the trwe and lyuinge god [S: De of the true and living God
compositione signi dei vivi]
*/**/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*

Primo fac unum circulum cuius diameter sic trium digitorum propter tres clauos domini [deest S], vel *5* propter *5* plagas, vel *7* propter *7* sacramenta, vel *9* propter *9* ordines angelorum, sed communiter *5* digitorum fieri solet. Deinde infra illum circulum fac alium circulum a primo distantem duobus granis ordeï propter duas tabulas moysi, [9r] vel distantem a primo tribus granis propter trinitatem parsonarm. Deinde infra illos duos circulos in superiori parte quæ dicitur angulus meridiei fac unam crucem, cuius tibia aliquantulum intrat [S: intret] circulum interiorem. Deinde a parte dextra crucis scribe .h. aspirationem deinde .t. deinde .o. deinde .e. x [S: y] . o. r. a. b. a. [S adds: e] l. a. y. q. c [S: t]. i. y. s. t. a. l. g. a. a. o. w [S, S2: n, R also has this correction supra linea]. o. s. v. l. a. r [R sup. lin.: t]. y. t. c [deest S]. e. k. x [S, S2, R (sup. lin.): s]. p. f. y. o. m. e. m. a. n [S: x(?), S2: u]. a. r. e. l. a. t [S, S2: c]. e. v [S, S2: d; R (sup. lin.): t]. a. t. o. n. o. n. a. o. y. l. e. [R sup. lin. adds: p] o. t. s. y. m. a. [S, S2: ..yleyotma] et iste [S: istæ] literæ sunt eque [S: æque] distantes, et circum~dent circulum. eo ordine quo sunt prenominate et sic magnum nomen domini

schemhamphoras[S2: semenphoras; S: shemhamphorash] *72* literarum erit completum. hoc facto in medio circulorum scilicet in centro fac unum pentagonum talem,



. in cuius medio sit signum tau

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




aliud dei sz] .ely. isto modo Deinde infra angulum superiorem [S: inferiorem] pentagoni scribe istas duas litteras .lh [S, S2: lx]. Et infra alium angulum dextrum [S, S2 add: istas duas] .a.l. Et in alio [9v] post istum [S2 adds: "istas duas .l.a. et in alio post istum .l.c. Et in alio post istum" S.

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

Deinde infra illum circulum fac alium circulum a primo distantem duobus granis ordeï propter duas tabulas moysi, vel distantem a primo tribus granis propter trinitatem parsonarm. Deinde infra illos duos circulos in superiori parte quæ dicitur angulus meridiei fac unam crucem, cuius tibia aliquantulum intrat circulum interiorem. Deinde a parte dextra crucis scribe .h. aspirationem deinde .t. deinde .o. deinde .e. x . o. r. a. b. a. l. a. y. q. c. i. y. s. t. a. l. g. a. a. o. n. o. s. v. l. a. r [t]. y. t. c. e. k. s. p. f. y. o. m. e. m. a. n. a. r. e. l. a. c. e. d. a. t. o. n. o. n. a. o. y. l. e. [y]. o. t. m. a. et istae literae sunt aequae distantes, et circumdent circulum. eo ordine quo sunt prenominate et sic magnum nomen domini **schemhamphoras** *72* literarum erit completum. hoc facto in medio circulorum scilicet in centro fac unum



pentagonum talem, . in cuius medio

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



nomen dei sz] .ely. isto modo

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

Deinde circa pentagonum fac unum heptagonum cuius latus superius secundum sui medium contingat angulum superiorem pentagoni ubi .lx. scribebatur, et in eodem latere heptagoni scribe hoc nomen sancte angeli quod est .casziel. Et in

adds simply: "istas duas"] **.n.m.** [S: **.v.m.**] Deinde circa pentagonum fac unum eptagonum [S: heptagonum] cuius latus superius secundum sui medium contingat angulum superiorem pentagoni ubi **.l.h.** [S, S2: **.l.x.**] scribebatur, et in eodem latere eptagoni [S: heptagoni] scribe hoc nome~scante [S, S2: sancti] angeli quod est [S, Sl. 3854 add: **.casziel.** Et in alio latere a dextris istud nomen alterius sancti angli quod est] **.satquiel.** Deinde in alio **.samael.** et in alio **.raphael.** postea **.anael.** postea **.michael.** postea **.gabriel.** et sic *7* latera eptagoni [S: heptagoni] sunt [S, S2: erunt] adimpleta [S: adimpleti], Deinde circa istum eptagonum [S: heptagonu~] predictum fac alium eptagonum [S: heptagonu~] non quoquo modo factum prius sed [S: non q^o m^o primus factus est sed] taliter quod unum latus ipsius incarceret [S, S2: intercedet] latera alterius, Deinde fac alium eptagonum [S, S2 add: tale~] qualis prius [S: primus] fuit cuius anguli *7* contingant angulos *7* eptagoni secundi quibus esse videtur. Hic tamen eptagonus infra perdictum secundum concludetur, [S, S2 add: unu~] latus secundi eptagoni [S: hexagoni] supernudo et aliud subenudo, [S adds: sed; S2 adds: squo(?)] latus primo angulos [S: angulo] succedens subenudo ibit. et quæ [S2: que] sequuntur [S2: secuntur] serie supereuntis et subeuntis alterutrum se habebunt, Deinde in quolibet angulo secundi eptagoni [S: hexagoni] una crux depingatur, Deinde [10r] in illo latere secundi eptagoni [S: hexagoni] quod transit ab ultimo angulo [S, S2 add: eiusde~] ad secundum angulum eiusde~ in eadem parte quæ est super [S: supra] **.casziel.** sillabe cuiusdam scaneti [S, S2: sancti] dei nominis scribatur [S: scribantur], Ita quod hac sillaba **.la.** scribatur in illo loco lateris perdicti [S: prædicti] qui est supra primam sillabam de **.casziel.** et hac [S2: hec; S: hæc] sillaba **.ya.** in illo loco [S, Sl3185 add: eiusdem] lateris qui est supra ultimam sillabam eiusdem de [deest S, S2] **.casziel.** et hæc [S2: hec, S: hæc] sillaba **.ly.** in illo loco eiusdem lateris qui est latus intersecans predictum latus et crucem secundi anguli eiusdem, Deinde in [S: a] latere illo quod tendit ab angulo primo eiusdem secundi

alio latere a dextris istud nomen alterius sancti angli quod est **.satquiel.** Deinde in alio **.samael.** et in alio **.raphael.** postea **.anael.** postea **.michael.** postea **.gabriel.** et sic *7* latera heptagoni erunt adimpleta [adimpleti], Deinde circa istum heptagonum predictum fac alium heptagonum non quoquo modo primus factus est sed taliter quod unum latus ipsius intercedet latera alterius, Deinde fac alium heptagonum talem qualis primus fuit cuius anguli *7* contingant angulos *7* h3eptagoni secundi quibus esse videtur.

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

Deinde in illo latere eiusdem secundi heptagoni quod est **.a.** quinta cruce vsque ad ultimam

eptagoni [S: hexagoni] ad tertium angulum eiusdem scribatur hoc nomen sanctum dei [S: hoc sanctum nomen dei] **.narath.** ita quod hæc [S2: hec] sillaba **.na.** scribatur in illo loco eiusdem lateris qui est supra primam sillabam de **.satquiel.** et hæc [S2: hec] sillaba **.ra.** in illo loco qui est supra ultimam eiusdem, et [S2 adds: hec; S adds hæ] dua [S2: due, S: duæ] literae **.t.h.** [S: **.c.h.**] in illo loco qui est in eodem [S, S2 add: latere] inter latus secans ipsum [S: illud] et crucem tertiam [S: terciã~], Deinde in illo latere eiusdem secundi eptagoni [S: hexagoni] quod tendit **.a.** tertio [S reads simply: tendit a 3^o...] angulo eiusdem ad quartum eiusdem [10v] scribatur hoc creatoris nomen sanctum quod dicitur **.libarre.** ita quod hæc [S2: hec] sillaba **.ly.** scribatur supra primam sillabam, de **.raphael.** et hæc [S2: hec] sillaba **.bar.** supra ultimam sillabam [S2 adds in margin: i~ illo] * eiusdem, et hæc sillaba **.re.** in illo loco * [text between * deest in S2] eiusdem lateris qui est inter latus intersecans ipsum et quintum angulum eiusdem secundi eptagoni [S: hexagoni], Deinde in illo latere eiusdem secundi eptagoni [S: hexagoni] quod est **.a.** quinta cruce [S reads simply: quod est a 5^{ta} cruce] vsque ad ultimam scribatur hoc aliud sacrum creatoris nomen **.libares.** ita quod hæc [S2: hec] sillaba **.ly.** scribatur in illo loco lateris qui est supra primam sillabam ipsius **.michael.** et hæc [S2: hec] sillaba **.ba.** in illo loco lateris qui est supra ultimam sillabam eiusdem, et hæc [S2: hec] sillaba **.res.** in illo loco eiusdem lateris qui est inter latus intersecans ipsum et ultimam crucem. Deinde in illo latere eiusdem secundi eptagoni [S: exagoni] quod vadit a secundo angulo eiusdem secundi eptagoni [S: exagoni] ad quintum [S: quartum] scribatur [S, S2 add: hoc] aliud sacrum [S: sanctum] nomen dei [deest S, S2] **.halg.** [S: **lialg**] cum coniunctina ita quod coniunctina in illo loco eiusdem lateris scribatur quid [S: qⁱ; S2: qui] est supra primam [11r] sillabam de **.samael.** et hæc litera **.ly.** in illo loco eiusdem lateris qui est supra ultimam eiusde~, et hæc sillaba **.alg.** in loco eiusdem lateris qui est inter latus intersecans ipsum et quartam crucem, Sed caue quod **ra** [deest S] coniunctina sic debet scribi et [deest S] cum titulo intersecante propter timorem dei malum volitum [S2, S:

scribatur hoc aliud sacrum creatoris nomen **.libares.** ita quod hæc sillaba **.ly.** scribatur in illo loco lateris qui est supra primam sillabam ipsius **.michael.** et hæc sillaba **.ba.** in illo loco lateris qui est supra ultimam sillabam eiusdem, et hæc sillaba **.res.** in illo loco eiusdem lateris qui est inter latus intersecans ipsum et ultimam crucem. Deinde in illo latere eiusdem secundi heptagoni quod vadit a secundo angulo eiusdem secundi heptagoni ad quintum [S: quartum] scribatur hoc aliud sanctum nomen dei **.halg.** cum coniunctina ita quod coniunctina in illo loco eiusdem lateris scribatur qui est supra primam sillabam de **.Samael.** et hæc litera **.ly.** in illo loco eiusdem lateris qui est supra ultimam eiusdem, et hæc sillaba **.alg.** in loco eiusdem lateris qui est inter latus intersecans ipsum et quartam crucem, Sed caue quod **ra** coniunctina sic debet scribi et cum titulo intersecante propter timorem dei malum nolitum diuideutem, Deinde in illo latere eiusdem heptagoni tendente a quarta cruce ad sextam scribatur hoc aliud sacrum dei nomen **.veham.** ita quod hæc sillaba **.ve.** scribatur in illo loco eiusdem lateris qui est supra primam sillabam de **.Anael.** et hæc litera **.h.** supra ultimam sillabam et hæc sillabam **.am.** in illo loco eiusdem lateris qui est latus secans ipsum et sextam crucem, Deinde in illo latere quod tendit a sexto angulo eiusdem secundi heptagoni ad primum angulum scribatur hoc aliud sacrum dei nomen **.yalgal.** ita quod hæc litera **.y.** scribatur in illo loco eiusdem lateris qui est supra primam sillabam de **.Gabriel.** et hæc sillaba **.al.** supra ultimam et hæc sillaba **.gal.** in illo loco eiusdem lateris qui est inter latus intersecans ipsum et primam crucem, Deinde in medio lateris primi et tertii heptagoni a dextris scribatur **.vos.** et in sequenti latere eiusdem tertii heptagoni a dextris hoc Nomen **.duymas.** et in alio **.Gram.** et in alio **.Gram.** et in alio **.Aysaram.** et in alio **.A.** et in alio **.Ω.**

Deinde in alio spaciolo quod est sub secundi et tertii angulo primo heptagonorum scribatur hoc nomen dei **.el.** et in alio spaciolo quod est a dextris sub angulis secundi et tertii heptagonorum sub secunda cruce hoc nomen **.ON.** et in illo alio spaciolo sub tertia cruce. iterum hoc nomen **.el.** et in alio sub quarta cruce iterum **.ON.** et in alio sub quinta cruce iterum **.el.** et in alio sub sexta cruce iterum **.ON.** et in alio sub septima cruce **.Ω.** Deinde in illo spacio quod clauditur inter angulum

nolitu~] diuideutem, Deinde in illo latere eiusdem eptagoni [S: hexagoni] tendente a quarta cruce ad sextam scribatur hoc aliud sacrum [S: sanctum] dei [S2: aliud dei sacrum] nomen .veham. [S2: ucham] ita quod hæc sillaba .ve. [S2 ue; S: Ne(?)] scribatur in illo loco eiusdem lateris qui est supra primam sillabam de .anael. et hæc litera .h. supra ultimam sillabam et hæc sillabam .am. in illo loco eiusdem lateris qui est latus secans ipsum et sextam crucem, Deinde in illo latere quod tendit a sexto [S2 adds: angulo] eiusdem secundi eptagoni [S: hexagoni] ad primum angulum scribatur hoc aliud sacrum [S: sanctum] dei nomen .yalgal. ita quod hec [S: hæc] litera .y. scribatur in alla [S2: in illo loco] eiusde~ lateris qui est [S: scribatur in illo loco lateris eiusdem qui est] supra primam sillabam de .gabriel. et hæc sillaba .al. super [S: supra] ultimam et hæc sillaba .gal. in illo loco eiusdem lateris qui est inter latus intersecans ipsum et primam [11v] crucem, Deinde in medio latere [S2, S: lateris] primi et tertii eptagoni [S: hexagoni] a dextris [S: dexteris] scribatur .vos. [S: Avs(?)] et in sequenti latere eiusdem tertii eptagoni [S: hexagoni] a dextris [S: dexteris] hoc Nomen .duymas. [S: dvynas] et in alio .Gyram. et in alio .Grani. [S2, S: Gram] et in alio .Aysaram. et in alio .Alpha. et ω . in alio [S: et in alio . ω .]. Deinde in alio spaciolo quod est sub secundi et tertii angulo primo eptagonorum [S: est sub angulo primo 2ⁱ et 3ⁱ hexagonoru~] scribatur hoc nomen dei .el. et in alio spaciolo quod est a dextris sub angulis [S: angulo] secundi et tertii eptagonorum [S: hexagonorum] sub secunda cruce hoc nomen .ON. et in [S2, S add: illo] alio spaciolo sub tertia cruce. itarum [S2: iteru~] hoc nomen .el. et in alio sub quarta cruce iterum .ON. et in alio sub sequenti [S2: q¹nta; S: 5^{ta}] cruce iterum .el. et in alio sub sequenti [S2: sex^u; S: 6^{ta}] cruce iterum .ON. et in alio sub septima cruce . ω . Deinde in alio [S2, S: illo] spacio [S: spaciolo] quod clauditur [S: claditur] inter angulum [S2, S add: primum] secundi eptagoni [S: hexagoni] et secundum angulum eiusdem et primum latus tertii eptagoni [S: hexagoni] et portionem circuli contingentem illos angulos depingatur una crux, in medio

primum secundi heptagoni et secundum angulum eiusdem et primum latus tertii heptagoni et portionem circuli contingentem illos angulos depingatur una crux, in medio scilicet spacii illius. Et in bucca superiori a leua crucis scribatur hæc litera .a. et super buccam crucis secundam a dextris hæc litera .g. Et sub bucca inferiori a dextris scribatur hæc alia litera .a. Et sub quarta bucca hæc alia litera .l. Deinde in alio spaciolo sequenti a dextris in medio scribatur hoc nomen dei .Ely. et in alio hoc nomen .Eloy. et in alio .Christos. et in alio .Sother. et in alio .ADONAI. et in alio .Saday.

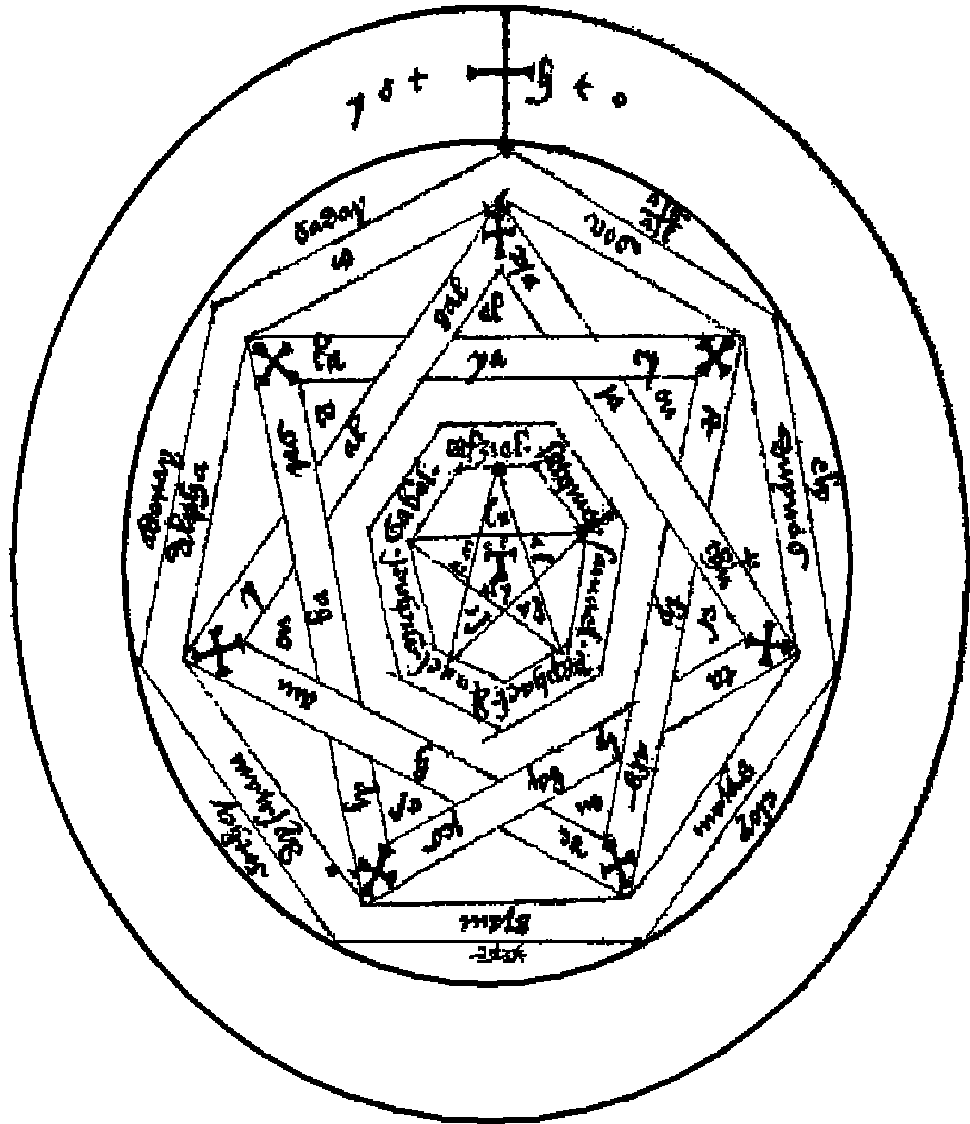
scilicet [S2: .S.; S: si] spacii illius. Et in bucca superiori a leua crucis scribatur hæc litera .a. [S: A] et super buccam crucis secundam a dextris [12r] hæc litera .g. Et sub bucca inferiori a dextris [S: dexte=/is] scribatur hæc [S2, S add: alia] litera .a. [S: A] Et sub quarta bucca hæc [S,S2 add: alia] litera .l. Deinde in alio spaciolo sequenti a dextris in medio scribatur hoc nomen dei [deest S2, S] .ely. [S: Ely] et in alio hoc nomen .eloy. [S: Eloy] et in alio .christos. et in alio .sother. [S: Sother] et in alio .ADONAI. [S2, S: Adonay] et in alio .Saday.

Deinde scias quod communiter in exemplaribus [S2, S: q^d in exemplaribus communiter] pentagonus fit de rubeo cum croceo in spaciis tincto. Et prim~ [S2, S: primus] septagonus [hex^tagonus] de azurio, secundus de croceo, tertius de purpureo, et circuli de nigro, et spacium inter circulos ubi est nomen de maximum. ac venerabile [S2 omits "de maximum ac venerabile"] .schemhamphoras. tingitr croceo, omnia alio [S2, S: alia] spacia viridi habent tingi, Sed in operationibus aliter fieri debet, quia de sanguine aut. talpæ. aut .turturis. at [S2: aut] .vpupæ. aut .vesperilionis. aut omnium horum figuratur, et in pergameo~ virgineo vituluo [S2, S: vitulino], vel equino, vel ceruino, et sic completur dei sigillum, Et par [S2, S: per] hoc sanctum et sacrum sigillum quando erit sacratum poteris. facere operationes quæ postea dicentur [S: sequuntur] in hoc libro [S2: libro sacro; S: sac^o]. Modus autem sacrandi hoc sacrum sigillum talis [S: talitur] sicut sequitr [S: seq^tur] debet esse.
 */**/*/*/*/*/*

[S3: After this thou shalt knowe that comonly in the examplars the fyve cornarde cyrkyll or anullet is made of redd died w^t saffron w^t in the spaces & the ffirst c^rkell w^t 7 corners of azure, the seconde of saffron. The thirde of purple & the rounde cerkelie of Black. / & the space betwene the circules wher the name Shemhamphoras is: is dyed w^t saffron. Att other spaces are to be coloured w^t grene. wher tet'grammaton ye & the xkyll abowght that wyght w^t the Angells names & planetts. / But in operacyons it must other wyse be done. for it is made w^t the blode either of a mowlle or of a turtyll doue. or a lappwyng or of Backe or of the all & in virgynu~ parchment of a calfe or oa foole or a hynde calfe. and so is the seale of god perfecte. / and by this holy & consecrated seale aft^r it be consecrated thou mayest worke operacions wich shalbe declared afterwarde in this Booke. The man^r of consecratyng of this holy seale ought thus to be as folowethe.]

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

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



[12v]

Inspirante domino dixit Salomon unus est solus deus, sola fides, sola virt~s, qua~ dominus hominibus voluit revelari et distribui hoc [S2, S: tali] modo. Dixit [S2, S: Dixit] Angelus .Samael. Salomoni hoc [S2: hic] dabis populo Israel qui et aliis similiter tribuent [S2, S add: sic placuit creatori] et inbet ipsum Dominus [S: dominus ipsum] taliter consecrari, Primo sit mundus operans non pollutus [S: polutus], et cum deuocione faciat non astute, non commedat neque bibat, donec perfecerit opus, Et sanguis quo scriptus [S2, S: scriptu~] fuerit primo sit benedictus sicut postea dicetur, Deinde suffumigetr [S2, S: suffumigetur], hoc sigillum ambra, musco, aloe, lapdano, albo, et rubeo, mastice, olibano, margaritis et thure. Invocando et orando dominum sicut postea de visione divina erudietur, Post [S: postea] invocando angelos sicut etiam [deest S] infra [deest S2] Dicetur, mutabitur tamen [S2: tñ; S: tantum] peticio hoc [S2, S: tali] modo,

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

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

And the Lord commands it thus to be consecrated: § First, let the worker be clean, not polluted, and let him do it with devotion, not deceytfully. § Let him not eat nor drink till he has done his work. § And the blood wherewith it shall be written, first must be blessed as shall be said afterward. Then the seal must be [per]fumed with amber, musk, aloes, lapdanum, white and red mastick, olibanum margarith, and Frankincense, calling upon and praying to the Lord and all holy angels, by saying as follows:

[S: **Oratio**]

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

[S3: That thow lorde by the annunciacion,
conceptiō &c. wylte vouchesafe to blesse &
cōsecrate this thy most holy name & seale
that by it through thy mediacion I may or
suche one maye N. conuitco heuenly powers
ayrely earthy & infernall to subdue invoke
to alter coniure, cōstrayne, reyse up,
cōgregate dryve away to bynde & to make
tho not able to hurte or harme to pacifie men
& of them to haue graciouslye myne or his
petitione to quyet enemyes. / them y^t be at
peace to disseu~ & to kape seke ,e~ in helth
or to make the~ seeke./ to make seke men
whole, to keper evyll men from good & to
dyvide & to know them. / to skape all bodely
daunger, to make Iudges pacified at pleasure./
to obteyne victory in all thyngs, to mortifie
carnall synnes & to dryve away ouercome &
avoyde, the spirituall./ to encrease riches in
good thyngs & whau~ in the daye of
iudgement. I or he shall appere of thy ryght

Oration.

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

hande w^t thy saynts & electe I or he maye
knowe thy maiestie.]

Then that night let him lay it without the house in the clear air. Then you shall have new gloves made without fingers therou~, into the which no man ever did put his hand, in the which the seal

Et tunc illa nocte sub aere [S2, S add: sereno] shall be fast put and thus is accomplished this holy extra domum dimittat, Tunc habeas chirotecas seal.

[S: chirothechas] nouas sine creace factas in quas quis numquam manum posuit [S2, S: posuerit] in quibus signum glutetur, et sic complebitur hoc sacrum [S2: sacrosct~m; S: sac^osctmus (?)] sigillum, Cuius primus eptagonus [S: heptagonus] .7. ordines, Secundus .7. Articulus Duplos tertius .7. sacramenta Designat [S: designant] */**/**/**/**

[S3: Than that nyght let hym ley it w^tout the house in the cleare ayre, then, thou shalt haue new gloves made w^tout fyng^rstherou~, in to the w^{ch} no man~ eu~ dyd put his hande in the whiche the seale shalt be fast put & thus is complished this holy seale.]

Prima mundatio that is to saye the beginnunge of the clensinge or powrginge of him y^t shall worke in this arte ffor he must be cleane ffrom all filthynes of soule and bodye */**/**

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

[13v]

Now that we haue fynished the composityon or makinge of the seale of god, let us procede to know how we shall obtayne the visyon or sighte of the deite.

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

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

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

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

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

The suffumigations as here follows.

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

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

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

thimiamate upon mondaye is folium mirti, and lawlri, and leues of good odor of all swet flowers */**/***/***/*

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

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

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

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

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



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

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

Thimiamate for Monday is folium mirti, and lawlri, and leaves of good odor of all sweet flowers.

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

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

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

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



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



[Cp. [Agrippa I-xliv](#): "But *Hermes* describes the most powerful fume to be, viz. that which is compounded of the seven aromatics, according to the powers of the seven planets, for it receives from Saturn, pepperwort, from Jupiter, nutmeg, from Mars, lignum-aloes, from the Sun, mastic, from Venus, saffron, from Mercury, cinnamon, and from the Moon, the myrtle."]


Salomon making a distincty on upon the dayes and planettes of the spyce with y^e which aman oughte to make thimiamate, sayde that of




is eche good rootte in good and euill,

of  all frutes, of  eche tree,

of  eche gumme, of  eche rynde, of

 eche flowers and odoriferus herbe, of the

 eche lefe, **/**/*/** bacce, cardamonum wax, put also with ^{thes} thinges

//*/*/*/*/**

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

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

Solomon, making a distinction upon the days and planets of the spice with which a man ought to make thimiamate, said that of Saturn is each good root in good and evil, of Jupiter all fruits, of Mars each tree, of Sol each gum, of Mercury each rind, of Venus each flower and odoriferous herb, of the Moon each leaf. Bacce, cardamonum wax, put also with these things.

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

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

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

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

*/**/**/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*

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

For mars take euphorbium, bedellium, armoniacum, the rottes of bothe y^e hearbes called elleborus, of some yt is called bearfotte, w^t the powder of the stone called magnes, and mirr, w^t alyttell sulphuer, but of the other equall porcions, mixt all to gether [16v] w^t the braines of a rauen, and humayne bloude w^t the bloude of a blak catt suche a quantie [sic] as yt maye be verie odiferus, and laye yt up for youre use as before saide

*/**/**/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*

*

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

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

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

For Mars take euphorbium, bedellium, armoniacum, the roots of both the herbs called Helleborus (of some it is called bearfoot), with the powder of the stone called magnes, and myrrh, with a little sulphur, but of the other equall portions, mixed all together with the brains of a raven, and human bloode, with the blood of a black cat, such a quantity as it may be very odiferus, and lay it up for your use as before said.

For marcurie take mastike, thuer, cloues, the hearbe called sunckfoyle and of the stone in powder called an agath, of equall porcions and mixt all thes to gethere, w^t the braines of afox and of a wesell, w^t y^e bloude of a pye called a hagester, suche a quantyte as shalbe expedient, so y^t it be verie odiferus of the gummies aforesaide, and laye yt up saffe for youre use as before is first wrytten
*/**/**/**/**/**/**/**/**

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

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

[17v] For the planett saturne take the sedde of blake popye the sede of henbane, the rotte of mandragg, and of the stone in powder called magnes, and of mirr, equall porcions, mixt all thes to gethers with the braines of ablake catt, and the bloude of backes called fluider myse, hauinge respecte to the quantite that it be odiferouse of the gomie afore specified, kepeinge it verie well for youre use as is first wrytten */**/**/**/**/**/**/**/**

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

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

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

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

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

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

A suffumigacion made of thes hearbes as foloweth causeth a man to see sccreate visions to fore shewe and pronogsticate hidd and secreat mystires concerninge the hole use of the world, and to revele and openley declarre the quallities and operacion [18r] therof */**/***/***/***/***/***/***/***/***/*

Take of sede of flex the sede of the hearbe called flesede, the rottes of violettes the rottes of persley, and make a fumigacion accordinge to the use as you shalbe tawghe [sic] in this booke, and you shall thorowe the grace and healpe of allmightie god haue your desyere */**/***/***/***/***/*

A suffumigacion made of thes erbes cansethe visions in the ayer or els wheare to apeare *//***/***/***/***/***/***/***/***/***

Take coriander of some called colender and henbane, and the skine y^t is witheyn the pound garnet and the fumigacion made yt is finished y^t you desyere */**/***/*

A suffumygacion made of these hearbes as folowithe causethe visions of the earthe to appeare *//***/***/***/***/***/***/***/***/***

Take the rotte of the came reede, and [18v] the rott of fenill giaunte, which is called ferula, with the skynne y^t is w^t in the pourgarnet, and henbaune, and the herbe tassi barbassi and reed saunders and blake poppie, the conffecione of thes made it is finished that you desyere */**/***/***/***/***/***/***/***/***/*

But iff this hearbe perslie with y^e rote of ytt be added unto the fore sayde confecion yt destroyethe the forsayde matter and maketh it cleane voyde from all places and yt shall come to no effecte */**/***/***/*

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

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

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

Take coriander of some called colender, and henbane, and the skin that is within the pound garnet. And the fumigation made, it is finished [=accomplished] that [which] you desire.

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

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

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

A suffumigacion made of thes hearbes as foloweth expellyth and driuith away all visions, and fantices in slepe or other wuse

*/**/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*

Take piones peniriall, mintes and y^e hearbe called palmacrist, and make a confeccion therof at your goinge to bedd or at ani other tyme when as nede requireth and yt shalbe donne that [19r] you requier

*/**/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*

A suffumigacion made as folowith dryvith and expellith all poysons and venomes

Take the pemies of a peroke the hidden partes of the longes of an asse and make a confeccion thereof and yt is donne that you desire */**/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*

A suffumigacion made as folowith cawsyth a howse or suche places where yt is made to sime as yt were full of water or blowde

*/**/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*

Take the galle of the fyshe called a cuttle the swete gum called arminioicum & rosses and lignum aloes, if then the sayde confeccion be put in the place wher ani water of the sea hath benne or ani bloude hath benne or put of the sayde water or bloude in to the sayde confeccion y^t beinge congelyd and dried and therof afimigacion made in a howse or ani place [19v] where you are dyssposed to proue this and yt shalbe donne that you desyere and put into thys place where you worke thys forsayde matter ther earth y^t fallyth or hangeth on a plowe, and it wyll sem that all the earthe dothe tremble and shake.

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

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

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

Take the pemies of a peroke the hidden parts of the lungs of an ass, and make a confection thereof, and it is done that [which] you desire.

A suffumigation made as follows causes a house or such places where it is made to seem as it were full of water or blood.

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

A suffumygacion made as hereafter folowith in anie place where you will cawseth all things there hiddin never to be founde or reuelyd */**/*/*/*/*/*/*/*/*/*

Take thes hearbes, coriander, and saffron, henbanne, parslye and blacke popie the water thereof the popie dysstilled and tempered w^t the iuce of the pougarnet skine the which is w^t in the sayde pougarnet this being in a confection made and laye w^t yt golde syluer or anie other precious thinge w^t in the water the earthe or anie other place where you will, or make a fumigation of the foresayde [20r] confection upon the sayde place which thoue



wilte hyde anie thinge in the same present be in coniunccion w^t th sonne in the .4. howse which is y^e angle of the earthe or the pointe of midnight and yt shalbe allways kepte secrett for beinge found or reuelyd by anie waye or means it is sartaine and true

*/**/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*

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

Take these herbs, coriander, and saffron, henbanne, parslye, and blacke poppy, the water thereof the poppy distilled and tempered with the iuce of the pougarnet skin, the which is within the said pougarnet. This being in a confection made and lay with it gold, silver, or any other precious thing within the water, the earth, or any other place where you will, or make a fumigation of the foresaid confection upon the said place which you would hide anything in. The Moon at the same present [=instant] be[ing] in conjunction with the Sun in the fourth house, which is the angle of the earth, or the point of midnight, and it shall be always kept secret, for being found or revealed by any way or means, it is certain and true.

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

Take the naturall seed of the fyshe called a
whalle, lingnum aloes, costus, muske
saffronne, armoniacum, w^t the blude of the
foule called a lapwinge, and make a
conffeccion therof, w^t this sayde conffeccion
make a fumigaccion in a conuenient place,
and you shall see visyons in the ayer, take of
the sayd conffeccion and make [20v]
a fumygacion aboute the sepulkers and
vissions of the dedd shall and wyll appeare

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

**A suffumigation made of, as after follows,
causes visions in the air and the shaddows of
sepulchers of the earth to appear**

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

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

the suffumigations of the .12. signes, and of there facies

*/**/*

- [aries] take for y^e fumigacion of the singe of aries mir
- [taurus] take for the fumigacion for y^e singe of taurus, costus
- [gemini] take for the fumigacion for the singe of gemini, mastike
- [cancer] take for the fumigacion for the singe of cancer, camphyer,
- [leo] take for the singe of leo, thi fumigacion, thu
[\[21r\]](#)
- [virgo] take for the fumygacion for the singe of virgo, saunders
- [libra] take for the singe of libra, this fumigacion, galbanm
- [scorpio] take for the singe scorpio, thys fumygacion, oponianac
- [sagitori] take for the singe of sagitori, thys fumygacion, lingnum
- [capricorne] take for the singe of capricorne, thys fumigacion, asam
- [aquarie] take for the singe of aquarie thys fumygacion, euphorbium
- [pysses] take for the syng of pysses thys fumygacion, thimiamatys called armoniacum

The suffumigations of the twelve signs, and of their faces

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

[Compare [Agrippa I xliiv](#): The twelve signs also of the Zodiac have their proper fumes, as Aries hath myrrh; Taurus, pepperwort; Gemini, mastic; Cancer, camphor; Leo, frankincense; Virgo, sanders; Libra, galbanum; Scorpio, opoponax; Sagittarius, lignum-aloes; Capricornus, benjamin; Aquarius, euphorbium; Pisces, red storax.]

Suffumications of the facies of the .12. signes

Prima facies [aries] teuer mirram .2. scamonum .3. pip nigrum . prima [taurus] costum .2. cardamonum .3. coprssum, prima facies .[cancer]. muscum .2. succum .3. nucem muscatum, prima .[libra]. galbanium .2. ut almea, [21v] .3. garyophilum, prima facies .[capricorne]. asafetedam .2. celephamam, .3. pip longum, prima .[aquarie]. euforbium, .2. ruberberum .3. scamoneam, prima .[pysses]. tenet thimiama .2. crocum .3. sandalum album .1. .[leo]. tenet thus .2. lingnum balsum, .3. mir muscata, prima .[virgo]. sandalus .2. crocum, .3. masticem. And looke what fumicacion we giue the first



hower of the the same muste you giue all that daye & so lykewyse of other


*/**/**/**/**/**/**/**/**/**/**/**/**/**/**/**


De suffumigationibus temporum

*/**/**/**/**/**/**/**/**/**/**

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

Suffumigations of the faces of the twelve signs.

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

And look what fumigation we give the first hour of the ; the same must you give all that day, and so likewise of others.

De suffumigationibus temporum

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

**De fumigationibus quatuor partium mundi
quatuor elementorum**

*/**/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*

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

**De fumigationibus quatuor partium mundi
quatuor elementorum**

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

The names of the angells that haue powr upon y^e .7. dayes in the wicke and upon the .7. sterres and goethe upon the .7. heuens and other whyle in there chayers be these */**/**/**/**/**/**/**/**/**/**

[The names of the angels.]

The names of the angels that have power over the seven days of the week, and over the seven stars, and who go upon the seven heavens, and other while in their chairs be these.

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

Capziel, Satquiel, Samael, Raphael, Anael (or Annael), Michael, and Gabriel.



. satquiel of Zedet [sic] .



And the power of these is that Capziel is the power of Sabbathai (Saturn), Satquiel of Zedek (Jupiter), Samael of Madim (Mars), Raphael of Hamina (Sol), Anael of Nogah (Venus), Michael of Cocab (Mercury), and Gabryel of Labana (The Moon). And every one of these sits in his heaven.

samael of madin .  . raphael of hamina



. anael of noga . michael of cocab

Nomina aeris in quatuor temporibus

.  . and gabryel of labana .  . and euery wan of thes sitteth in his heauen.

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

*/**/**/**/**/**/**/**/**/**/**

Nomina aeris in quatuor temporibus

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

in primo tempore dicitur ystana, in secundo .surail. in tertio . oadyon in quarto gulyon, et nomina angelorum qui habent potestatem in aere et super sunt haec Raphael . guabryel . michael . cherubin . seraphyn . [22v] orchyne . pataceron . mycraton . sandalson . barachyel . rageyel . tobyell et nominabis . eos in omnibus rebus quae facias in aere . et deo adiuuante prosperabis

Nomina terrae in quatuor . temporibus anni:

*/**/**/**/**/**/**/**/**/**/**

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

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

Et angeli terrae sunt haec.

Samael . yatayell . baranyell . oryell . arfanyel . tatgryel . danael . affaryell . pactryell . baell . byenyell . et nominabis haec nomina angelorum super terram in his rebus quae facis in terra, et deo adiuuante prosperabis */**/**

Samael, yatayell, baranyell, oryell, arfanyel, tatgryel, danael, affaryell, pactryell, baell, byenyell. Et nominabis haec nomina angelorum super terram in his rebus quae facis in terra, et deo adiuuante prosperabis.

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

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

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

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

The names of the angells that be mighty and
more mighty in the first monethe which is
sayde nisan, be these . oryel . malaquiram .
acya . zaziell . paltifur . yesmachia . yaryel .
araton . robyca . sephatya . anaya . guesupales
. seniquiell . sereryell . malquia . aricasom .
pacyta . abdyell . ramasdon . cafiell . nascyasori
. sugni . aszrus . sornadaf . admyell . necamya
. caysaac . benyh . q~uor . adziriyell .

**the names of the .2. monthe which is sayd
yar in the language of hebrewe**

/**/*/*/*/*/*/*/*/*/

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

The names of the months are these:

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

[Jewish month names are: Nisan, Iyar, *Sivan*,
Tammuz, *Av*, *Elul*, Tishrei, Heshvan, Kislev,
Tevet, Shevat, Adar. Compare with the list given
below.]

The names of the potestates are these,

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

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

**The names of the angels of the twelve
months.**

**The names of the angels that are mighty and
more mighty in the first month, which is called
Nisan, are these:**

Oriel, Malaquiram, Acya, Zaziell, Paltifur,
Yesmachia, Yariel, Araton, Robica, Sephatia,
Anaya, Guesupales, Seniquiell, Sereriel . Malquia,
Aricasom, Pacita, Abdiell, Ramasdon, Cafiel,
Nascyasori, Sugni, Aszrus, Sornadaf, Admiell,
Necamia, Caysaac, Benyh, Q~uor, Adziriyell.

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

Safuelor, Sasnyeil, Santon, Cartemat, Aliel,
Paltnia, Bargar, Galmus, Necpis, Aarom, Manil,
Aadon, Quenanel, Quemon, Rasegar, Affrie,
Absamon, Sarsall, Aspin, Carbiell, Regnia, Athlas,
Nadis, Abitasi, Abitan, Palilet.

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

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

these be the names of y^e angelles of y^e .4. monthe y^t is sayd thamuth

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

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

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

these be the names of y^e angells of the .6. monthe that is sayd elul.

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

these be the names of y^e angells of the .7. monthe that is sayd tysyrin.

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

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

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

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

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

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

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

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

Manyne, Arabiell, Haniell, Nacery, Yassar, Rassy, Boell, Mathiell, Naccameryf, Zacdon, Nafac, Rapion, Saspy, Salhy, Raserish, Malquiell, Sanytiell, Yoas, Gualaly, Danpy, Yamla, Golum, Zasiell, Satpach, Nassa, Myssyn, Macratyf, Dadiell, Carciell, Effygmato.

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

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

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

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

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

edoniell . radyel . maduch . racyno . hyzy .
maryel . azday . mandyel . gumyel . seryel .
kery . sahaman . osmyn . sechyel . pazeheymy .
chalchypay . gey . Idae . necad . mynael .
arac . ararygugel . galnel . gimon . satuel .
elynzy . baquylaguall

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

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

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

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

the names of y^e angells of the .12. monthe that is sayde adar be these.*/*/*

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

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

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

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

Edoniell, Radiell, Maduch, Racino, Hyzy, Mariel,
Azday, Mandiell, Gumiel, Seriel, Kery, Sahaman,
Osmyn, Sechiel, Pazeheymy, Chalchypay, Gey,
Idael, Necad, Mynael, Arac, Ararygugel, Galnel,
Gimon, Satuel, Elynzy, Baquylaguall.

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

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

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

Gabriel, Ysrael, Natriell, Gasziel, Nassam,
Abrysaf, Zefaell, Zamiell, Mamiell, Taliell, Myriell,
Sahiniell, Guriell, Samhiell, Dariell, Banorsasty,
Satymn, Nasiell, Ransiel, Talguaf, Lebrachiel,
Daliell, Gandriell, Sahuhaf, Myschiel.

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

Romiell, Patiell, Guriell, Azriell, Paamiell, Cartiell, El,
Anunalbeh, Parhaya, Ysael, Beriel, Laell,
Tenebiell, Panten, Panteron, Faniell, Falason,
Manciell, Pataron, Labiell, Ragael, Cetabiell,
Nyazpatael.

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

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

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

the names of y^e angells that seruite in the



daye of be these.

danyel . olyeyll . saffiyell . dargoyeyll . yelbrayeyell . cemaguyll . gebarbaya . faceyeyll . caram . neyeyll . talgylueyl . bethtaez . raneyl . salha . hzeyll . armaquieyeyll . romayl . gybryll . zemayl . mychaze . zarsayeyll . amayl . antorayeyll . ronayeyll . reniayeyll . barhyll . marhyll . rarorhyll . merhyll . zarafyll . zarayll . an . quyhym . ceytatynyn . eznyah . vehych . dunedryneylyn . yedemkyeyl . esmaadyn . elbedagrín . zamaanel . yocaleme . detryeyll . aryeyll . arnaeyll . veremedyn . vnaraxidyn .

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

Laciel (or Lantiel), Ardiel, Nosmiel, Ardiel, Celydael, Amiel, Malquiel, Gabaliel, Susuagos, Barylaguey, Yabtasyper, Magos, Sangos, Yayell, Yel, Yasmiel, Steluiel, Garasyn, Ceyabgos, Sacadiel, Garacap, Gabanael, Tamtiel.

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

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

Daniel, Olyeyll, Saffiell, Dargoyeyll, Yelbrayeieill, Cemaguill, Gebarbaya, faceyeyll, Caram, Neyeill, Talgylueil, Bethtaez, Raneil, Salha, Hzeyll, Armaquieyeyll, Romail, Gybrill, Zemail, Mychaze, Zarsayeyll, Amail, Antorayeyll, Ronayeyll, Reniayeill, barhil, Marhill, Rarorhill, Merhill, Zarafill, Zaraill, An, Quyhim, Ceytatinin, Ezniah, Vehich, Dunedryneylin, Yedemkieil, Esmaadin, Elbedagrín, Zamaanel, Yocaleme, Detryeyll, Aryeil, Arnaeyll, Veremedin, Vnaraxidin.

these be the angells in the daye of the



semhazylyn . semyhylym . yasrozyn .
agrasnydyn . aymsylyn . cathneylyn .
alrasachysyn . abrachasyn . layralosyn . lang
[25r] hasyn . anaenym . niangaroryn . aezonyn
. montazyn . labelas . mafatyn . feya . rachyn .
cadanagyn . laeradonyn . caffrnbyn .
bachramyn . varthalyn . amnanyneylyn .
hacoyn . balganaychyn . aryeylyn . badeylyn
. abranoryn . tarmanydyn . amdalysyn
. sahgragynyn . adyanienyn . sacstoyeyn .
latebayfansyn . caybeinylyn . nabyalylyn .
cyzamanyn . abramacylyn . laryagathyn .
bofealyquyn . bayealadyn . gasoryn . asaphyn .
daryenylyn . macnayelylyn . gomraoryn . marybyn
. yebyryn . arylyn . faryelylyn . nepenyelylyn .
banyelylyn . astyeylyn . ceradadyn .

these be the angells that serue in y^e daye of



samayelylyn . tartalyn . doppeyl . racyelylyn .
farabyn . cabyn . asymolylyn . mabarelylyn .
tralylelylyn . rubbelylyn . marmarylyn . tafanyelylyn .
fuheyllyn . ruffar . anelylyn . rabsylyn . eralyn .
pyrteplyn . brofylyn . cacyrylyn . naffreylyn .
nupurylyn . raffilylyn . nyrylyn . nyenyolylyn .
nybyrylyn . celabryll . tubelylyn . haayn . veyn .
paafyrylyn . cetenoilylyn . letytyeylylyn . rarafeyll .
canueyl . bastaylylyn . costyrylyn . montyelylyn .
albylyn . parachbeyll . alyeyll . vaceyll .
zalcycyll . amadyell . vsararyeyll . lyncodoneyl
. daffrypeyl . vnlylyn . carfzoneyll . gronyeyll .
gabrylyn . narbeyll .

These are the angels in the day of the ☾

Semhazylyn, Semyhylym, Yasrozyn, Agrasnydin,
Aymsylyn, Cathneylyn, Alrasachysyn, Abrachasin,
Layralosyn, Lang, Hasyn, Anaenim, Niangarorin,
Aezonin, Montazin, Labelas, Mafatin, Feya,
Rachin, Cadanagin, Laeradonin, Caffrnbrin,
Bachramin, Varthalin, Amnanyneylyn, Hacoyn,
Balganaychyn, Aryeylyn, Badeylyn, Abranorin,
Tarmanydin, Amdalysyn, Sahgragynyn,
Adyanienin, Sacstoyeyn, Latebayfanisin,
Caybeininin, Nabyalylyn, Cyzamanin, Abramacylyn,
Laryagathyn, Bofealyquyn, Bayealadyn, Gasorin,
Asaphin, Daryenylyn, Macnayelylyn, Gomraorin,
Marybyn, Yebirin, Arilyn, Faryelylyn, Nepenyelylyn,
Banyelylyn, Astyeylyn, Ceradadyn.

These are the angels that serve in the day of ☽
:

Samayelylyn, Tartalyn, Doppeyl, Racyelylyn, Farabin,
Cabin, Asymolylyn, Mabarelylyn, Tralylelylyn, Rubbelylyn,
Marmarin, Tafanyelylyn, Fuheyllyn, Ruffar, Aneilylyn,
Rabsilylyn, Eralyn, Pyrteplyn, Brofilylyn, Cacyrylyn,
Naffreylyn, Nupurylyn, Raffilylyn, Nyrylyn, Nyenyolylyn,
Nybyrylyn, Celabryll, Tubelylyn, Haayn, Veyn, Paafyrylyn,
Cetenoilylyn, Letytyeylylyn, Rarafeyll, Canueyl,
Bastaylylyn, Costyrylyn, Montyelylyn, Albylyn, Parachbeyll,
Alyeyll, Vaceyll, Zalcicyll, Amadyell, Vsararyeyll,
Lyncodoneyl, Daffrypeyl, Vnlylyn, Carfzoneyll,
Gronyeyll, Gabrylyn, Narbeyll.

the names of y^e angells that



serue in y^e daye of be these.

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

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

Michael, Beerel, Dafngel, Aryhyryel, Boel, Bariel,
Meriel, Amiel, Aol, Semeol, Aaen, Berion,
Sarion, Keinerion, Feynon, Aneinin, Zamazinin,
Cananin, Aall, Merygall, Pegal, Gabal, Veal,
Aumeal, Faranyeal, Gebin, Caribifin, Autarilin,
Metorilin, Nabyafsin, Fysfin, Barsslilin,
Caruphilin, Danyturla, Fenynturla, Geumyturla,
Amia, Alnamia, Tabinia, Nafia, Myacha, Tyagra,
Bec, Alacaorinill, Benenonill.

**y^e names of y^e angells in y^e daye of
be these.**



satquyel . ahyell . yebel . aneyel . Jumyel .
Junyel . amyel . fanyel . ramuel . sanfael .
saccynyel . galbyel . lafyel . ,azyel . ymraell .
memyell . paryel . pamhynyel . toupyel .
ambanyel . omyell . orfyell . ael . hearel .
memyel . ynel . symelyel . tranfyel . mefenyel
. antquyel . quisyell . cumyryel . rofynyel .
rubbyeyel . beell . baryel . cheduryel .

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

Satquiel, Ahyell, Yebel, Aneniel, Jumiel, Juniel,
Amiel, Faniel, Ramuel, Sanfael, Sacciniel, Galbiel,
Lafiel, Maziel (?), Ymraell, Memiell, Pariel,
Pamhiniel, Toupiel, Ambaniel, Omiell, Orfiel,
Ael, Hearel, Memiel, Ynel, Syumeliel, Tranfiel,
Mefeniell, Antquiel, Quisiell, Cumiriell, Rofiniel,
Rubbyeiell, Beell, Bariel, Cheduriel.

**the names of the angells of y^e daye of
be these.**



hasuayeyl . barneyeyl . verday . heyll .
alzeyeyll . szeyeyll . bacapel . zelfayeyll .
morayeyll . borayeyll . alpheyeyll . arobylyn .
canofylyn . ourylyn . zaryalyn . marylyn .
bacoraye . kolfayelyn . azrayeylyn .
ambayeyryn . mayeylyn . cabueyryn . alseyryn
. asueyryn . alneyryn . nenanryn . rayoryn .
orynyn . gedulyln . hareryn . namylyn . halylyn
. hymeylyn . refflylyn . narraabylyn . hahyeylyn
. landelyn . esfylyn . thefelyn . patnelyn .
keyalyn . naylyn . leyrayell . ablayeyll .
talraylanrayn . barkalyn . bahoraelyn .

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

Hasuayeil, Barneyeil, Verday, Heill, Alzeyeill,
Szeyeill, Bacapel, Zelfayeill, Morayeill, Borayeill,
Alpheyeyll, Arobinlin, Canofilin, Ourilin, Zaryalin,
Marilin, Bacoraye, Kolfayelin, Azrayeylin,
Ambayeirin, Mayeylin, Cabueirin, Alseyrin,
Asueirin, Alneyrin, Nenarin, Rayorin, Orinin,
Gedulin, Harerin, Namilin, Halilin, Hymeylin,
Reffilin, Narraabilin, Hahyeylin, Landelin, Esfilin,
Thefelin, Patnelin, Keyalin, Nailin, Leyraiell,
Ablayeill, Talraylanrain, Barkalin, Bahoraelin.



The names of the angels in the day of [†] are these:

y^e names of y^e angells in y^e daye of be these.

myeraton . pacrifon . polypon . capeyell .
ehenyton . alfyton . cheryon . sandalson .
panyon . almyon . erpyon . paxon . calyrxon .
horryon . melyson . unryon . tonelyn .
refaeblyon . monyteon . bornaylon . paxylon
. lelalyon . onoxyon . quybon . quyron .
vyxasmyon . relyon . cassylon . tyfonyon .
muryon . degyon . dapsyon . lenayon .
orleunyon . foylyon . monychyon . [26r]
gabyon . paxonyon . pynsylon . lepyron .
loeloon . saron . salyon . pyon . nargeron .
aaron . selyypon . pinmybron . raconcall .
zelybron .

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

ffinis */**/**/*/*/*/*/*/*/*/*/*/*/*/*/*/*

Finis



Before that these .3. prayers followinge be sayd ouer the bloude ye must go towardes Ierusalem that Is estwarde and ye must saye ouer the bloud y^e exorcisme that Is sayd ouer y^e salte that Is putt Into haly water, and that must be sayd .3. but that y^e names must be changed thus. **I exorcise the o y^u creature of bloude**, In the styde of y^e creature of salte, which god commaundyd by salomon to be putt In to y^e seale, In y^e stide of which god commaundyd by his prophet helyzeus to be putt Into water and so forthe of the resydewe, and this exorcysme thus sayd .3. with astole about thy neke the~ saye the prayers folowing thryse that donne y^e bloude shall be consecrated and mete for the seale.

[CXXXVII 20-22]

This introductory paragraph to the rite of exorcism of blood is "discussed but not given in full" in the Latin manuscripts (Hedegård, p. 17). Also, the Latin manuscripts mention only salt, not substituting blood.

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

Compare the following exorcism with that in Scot, [*Discovery of Witchcraft* Book 15, chapter 15.](#)

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

Exorcizo te creatura Sanguis que In nomine + Dei patris omnipotentis et In nomine + [26v] Iesu xpi filii eius dni nostri, et In virtute Sps Sancti, vt fias Sanguine exorcizate ad effugandam omnem potestatem Inimiel et Ipsum Inimicum eradicare et explantare valeas cum angelis Suis apostaticis, per virtutem eiusdem dni nostri + Iesu xpi qui vnturus est Iudicare vivos et mortuos et Seculum per Ignem. Amen. * * * *

O Inuisible god, O Inestymable god, O Ineffable god, O Incommutable god, O Incorrptyble **GOD**, O most mercyfull god, O most Swettest god, O Highe and gloryous god. O god of Infynite mercye, I althought vnworthe Synner full of Iniquyt deceyte And malyce most Humbly come unto thy mercy prayenge and beseching the not to haue respecte to all & Innumerable myn Iniquytes, but even As y^u arte wonte to haue

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

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

[CXXXVII 1-19]

O Invisible God, O Inestimable God, O Ineffable God, O Incommutable God, O Incorruptible God, O most mercifull God, O most Sweet God, O High and Glorious God. O God of infinite mercy, I, although an unworthy sinner, full of iniquity, deceit, and malice, most humbly come to your mercy, praying and beseeching you not to have respect to all and innumerable mine iniquities, but even as you are wont to have mercy upon sinners, and to hear the prayers of the humble and meek, even so I beseech you to vouchsafe to hear me, your servant, although unworthy, yet calling unto you for the blessing and consecrating of this blood, your creature, that it may be made apt and worthy for the ink of your most

mercye upon Synners, and to here
 y^e prayers of y^e Humble and
 meke, even so I beseche y^e to
 vouchsaſſe to here me thy Seruant
 althoughe vnworthy yet calling
 vnto y^e ffor y^e blessinge And
 consecrating of this bludd thy
 creature that It maye be made
 apte and worthy ffor y^e ynke of
 thy most precyous and Holy Seale
 and of thy name . SememphoraS .
 so y^t It maye haue y^e aptnes and
 metenes whith It ought to haue by
 thy most Holy name, which Is
 written with .4. letters . Joth . He
 . vau . Deleth . Agla . eloy . yayin
 . theos . Deus . which being harde
 all celestyall terestryall and
 Infernall creatures doo tremble
 feare & [27r] worship It, and by
 thyes thy most Holy names . on .
 Alpha et omega . principium . el .
 ely . eloe . eloy . elyon . Sother .
 emanuel . Sabaoth . Adonay .
 egge . ya . ya . ye . this creature
 of bludd may be blessyd preparyd
 and made apte ffor y^e ynke of thy
 Holy seale and of thy most Holy
 name . SememphoraS . which Is
 blessyd worlde with owt ende .
 Amen .

precious and Holy Seal, and of your
 name **Schemhamphoras**, so that it
 may have the aptnes and meteness
 which it ought to have by your most
 holy name, which is written with four
 letters, **Joth, He, Vau, Daleth, Agla,**
Eloy, Yayin, Theos, Deus, which
 being heard all celestial, terrestrial,
 and infernal creatures do tremble,
 fear, and worship it. And by these
 your most holy names, **On, Alpha**
and Omega, Principium, El, Ely,
Eloe, Eloy, Elion, Sother,
Emmanuel, Sabaoth, Adonay,
EGge, Ya, Ya, Ye, may this creature
 of blood be blessed, prepared, and
 made apt for the ink of your holy seal,
 and of your most holy name,
Schemhamphoras, which is blessed,
 world without end. Amen.

Another prayer ffor the Same

O good Iesu christ ffor thy
Ineffable mercy Spare me and
haue mercy upon me and here me
now thorow the Invocatyon of the
name of the Holy trynnte the
father the Sonne and the Holy
goste and that y^u woldest accept
and take In good worthe the
prayers and wordes of my
mouthe, by the Invocatyon of thy
.100. Hooly names that Is to Saye
. **AgIA monhon .**
tetragramaton . olydeus .
Ocleiste . Amphinethon .
lamtara . Ianemyer . Saday .
Hely . Horlon . portenthymon .
Ihelur . Gofgamep . emanuel .
On . Admyhel . Honzmorp .
Ioht . Hofob . Rasamarathon .
Anethi . erihona . Iuestre .
Saday . maloht . Sethœ . elscha .
Abbadaia . Alpha et omega .
leiste . Oristyon . Ieremon .
Hosb . merkernon . elzephares .
egyryon . betha . Ombonar .
Stymulamathon . Orion . erylion .
noymos . peb . nathanothasy .
theon . ysyston . porho . Rotheron .
lethellethe . ysmas . Adonay .
Athionadabir . Onoytheon .
Hosga . leyndra . nosulaceps .
tutheon . Gelemoht . paraclitus .
Occymomyon . erchothas .
abracio . anepheneton . Abdon .
melche . Sother . usiryon .
baruch . Sporgongo . Genonem .
messyas . pantheon .
zabuather . Rabarmas .
Yskyros . Kyryos . Gelon . Hel .
Rethel . nathi . Ymeynlethon .
Karex . Sabaoth . Sallaht .
cirhos . Opyron . nomygon .
Oryhel . theos . ya . Horha .
christus . Holbeke . tosgac .
Occymomos . elyorem . [27v]
Heloy . Archyna . rabur .
humbly & faythfully beseching the

Another prayer for the same.

O good Jesus Christ, for your
ineffable mercy, spare me and have
mercy upon me and hear me now
through the invocation of the name of
the Holy Trinity, the Father, the Son,
and the Holy Ghost, and that you
would accept and take in good worth
the prayers and words of my mouth,
by the invocation of your one hundred
holy names, that is to saye, **Agla,**
Monhon, Tetragramaton,
Olydeus, Ocleiste, Amphinethon,
Lamtara, Ianemyer, Saday, Hely,
Horlon, Portenthymon, Ihelur,
Gofgamep, Emmanuel, On,
Admihel, Honzmorp, Ioht, Hofob,
Rasamarathon, Anethi, Erihona,
Iuestre, Saday, Maloht., Sethoe,
Elscha, Abbadaia, Alpha et Omega,
Leiste, Oristion, Ieremon, Hosb,
Merkernon, Elzephares, Egirion,
Betha, Ombonar, Stimulamathon,
Orion, Erion, Noimos, Peb,
Nathanothasy, Theon, Ysiston,
Porho, Rotheron, Lethellethe, Ysmas,
Adonay, Athionadabir, Onoytheon,
Hosga, Leyndra, Nosulaceps,
Tutheon, Gelemoht, Paraclitus,
Occymomion, Erchothas, Abracio,
Anepheneton, Abdon, Melche,
Sother, Usirion, Baruch,
Sporgongo, Genonem, Messias,
Pantheon, Zabuather, Rabarmas,
Iskiros, Kyrios, Gelon, Hel, Rethel,
Nathi, Ymeinlethon, Karex,
Sabaoth, Sallaht, Cirhos, Opiron,
Nomigon, Orihel, Theos, Ya,
Horha, Christus, Holbeke, Tosgac,
Occimomos, Eliorem, Heloy,
Archina, Rabur. humbly and
faithfully beseching you, although
unworthy yet trusting in you that you
would sanctify and bless this blood by
your most holy names aforesaid, and
by this name **Schemhamphoras** of
seventy-two letters, that by the
power, holiness, and virtue of the
same names and by your divine might
and power this blood may be

althoughe unworthe yet trusting
In y^e that y^u woldest sanctefy &
blesse this bloude by thy most
Holy names afforsayd, & by this
na~e . Sememphoras . of .72.
letters that by y^e power Holynes
and vertue of y^e same na~es & by
yⁱ deuyne mighte & power this
bloude maye be co~secrated,
blyssed, & strengthed by y^e vertu
of yⁱ most Holy bodye & bloude
y^t It may haue y^e vertue & aptnes
which it oughte to haue w^t out
any discet, y^t it maye be worthy to
wrighte yⁱ Holy seale y^t it may
haue y^e effecte which it ought to
haue thorow o^r lorde Iesus which
syttethe in y^e hyghest to whome
be honor prayse & glorye worlde
w^t owt ende Amen.

consecrated, blessed, and strengthed
by the vertue of your most holy body
and blood, that it may have the vertue
and aptnes which it ought to have
without any discet (?), that it may be
worthy to write your holy seal, that it
may have the effect which it ought to
have through our Lorde Jesus, who
sits in the highest, to whom be honor,
praise, and glory, world without end.
Amen.

:::::the blessing of It:::::

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

The blessing of it.

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