



L I B E R R A T Z I E L

THE BOOK OF SALAMONIS

In nominae dei potiutie vivi & veri eterni & etc.

In the name of almighty God living and very everlasting and without end, which is said ADONAY, SADAY, EHYE, ASSEREYE. I begin this book which is said CEPHAR RAZIEL, with all his appurtinaunts in which be 7 treatises complete or fulfilled; that is the 7 books DIXIT SOLOMAN, GTIA & LAUD AD MUTSO HUMORE & etc. Soloman said glory and praising with much honour be to God of all creatures, he that is singular; which made all things at one time. And he is one God very mighty, he alone that is; and that was, & which evermore shall be. And which had never an even or any like him, neither he is to have. And he is singular without end, Lord alone, without corruption, holy, clean, meek and great, and seeing all things, hearing all things and all-wise, and of all things mighty.

I begin this book to put an example that who ever that hath it claim it yet till he have read and heard all or somewhat of it; and then praised be God maker of all things.

These be the 9 precepts. I nigriunt poeiepta. Here begins the Precepts.

Non credas esse plures nisi onu singularit & etc. Nay true thou not to be more or many, but one singular alone. Open all things which hath none like him, and love him truly and dread and honour with all trust and with good will and stable & with might and with all thy clean heart.

Nay live thou not without Law and without Rule and these shall be loved of God thy Creator and of Folkes.

Nay do you not to another man that thou wouldest that another man did to thee. And love thou thine and strangers the same.

Nay be thou not a liar to the Lord nor to thy friend. And say thou such so thou use that be to thy profit and not harm.

Nay love thou not neither fellowship; thou more unwise men then wise men. And evermore love, you many wisdoms and good sayings, and all thy will and thy life be-them. Nay speak thou not unless thou have thoughts before. And that thou wilt do consider in thy heart ere thou do it. Neither Discover thou not thy privitie to a woman, neither to a child nor to a fool, nor to a drunken man.

Nay prove thou not a Medicine, neither using it, in Use in another. Nay blame thou not a book, neither prophecy, neither a wiseman till that thou have proved him. And if thou with holdest these 9 precepts in the evermore then shalt explitt more and more.

After that witt and knowledge and might and very will overcometh all things with good witt and good disention. Therefore I will expound or make plain and open this Book which is of a great power and of a great virtue.

I Soloman put such a knowledge and such a distinction, and explanation; this book to enrich man that readeth or needeth it. That he know whereof he was and whence he came. Know ye that after I Soloman had 30 years with an half in the 5th. day of the month of Hebreys, which was their sixth final day in the same bringing in the Sign of Leonie. In that day was lent to me in Babylon of Sume Primie that was greater and more worth then all men of his time, some Book that is said CEPHAR RAZIEL; which containeth 7 Books and 7 Treatises.

**KNOW THOU THE TIME IN WHICH SALOMON GOT THE BOOK
AND OF HOW AND OF WHOM IT CAME TO HIM.**

This book is of great virtue and of great privity. The name of the Prince that lent it to me was SAMETAN; and one of the two wise men that brought it to me was said KARMAZAIL and that other ZARZONT. The name of this expounded in Latin is ANGELIE MAGNUS SECRETI CREATONI. That is to say the great Angel of the Secret Creator. And in Hebrew, CEPHER RAZIEL; that is the book of SOTHNE (SOTHUS?) of fulfilling and it was the first book after Adam written

in the Language of Chaldean and afterward translated into hebrew. And know each man that readeth it, that in it is all Semiforax, that is the great name complete with all his names whole and even and with his virtues and his Sacraments and I found in it 7 books, that is 7 treatises. And know ye that I found the first and the last full dark, and the five middle more plain. And although, I found them dark; I expounded them as much as I could and might. And the 7 treatises of this book be these.

The First is said CLANIS for that in it, is determined of Astronomy, and of the Stars, for without them, we may do nothing.

The Second is said ALA, for that in it is determined of the virtues of some herbs, of Stones and of Beasts.

The Third is said tractatus THYMIAMATA for that there is determined in it of Suffumigations and of allocations of term and of divisions.

The Fourth is said the treatise of times of the years and of the day and the night, for that it is determined in it when every thing ought to be done by this book.

The Fifth is said the treatise of Cleanness for that then is determined in it of Abstinence.

The Sixth is said SAMAIM for that it compriseth all the heavens and her Angels and the workings of them.

The Seventh is the book of Virtues for that then is determined of virtues and miracles for there be told the properties of the Arte of Magick, and of his figure and of ordinance of the same.

And then I began to write all these treatises; a new volume for that one treatise without another sufficeth not to the body nor to the work; therefore I made an whole book to be made of the 7 treatises. Therefore Soloman bade to his writer CLARIFATON that he should write it; because he knew well the Language of Chaldean, Of Indian and of Hebrew and Syrian and his right explanation, saith Soloman.

After that CLARIFATON had written it and dressed, that it should be the better and ordained it in the better manner that he might.

CLARIFATON said, that was the writer of Soloman, that this book is of so great privitie and of full great honour and it was lent to Soloman for most great price and most love. And each 7 treatises of these was written by it self, for none of those should suffice without another. Wherefore it is necessary that they be together; wherefore Soloman ordered that all were one book or it ought to be, and it ought to be read and wrought and be ordained much better then previously had been ordained and taught how a man ought to do his work by it. And he put each treatise by it self, and every chapter by it self, ordained all till the end of the book. And put in this book Semoforax, that is the book of 17 virtues, how it so be written and of which ink and in what parchment, and with what Pen and what manner, which time and in what day and in what night and in what hour, after that Soloman had expounded in the book RAZIELIE. And how it ought to be kept clearly and with great honour. Dixit Soloman. Qui vivet and non cognoscit & etc.

Soloman said, who that seeth and knoweth not is as he that is born blind and knoweth not colours. Who that heareth and understandeth not is such as a deaf man. Who that speaketh and cannot explain the reason is as a dumb man. Who that considereth and knoweth not the consideration is such as a drunken man. Who that readeth plain books, and understandeth not is as he that dreameth.

These proverbs Soloman said that a man beware well this book. Soloman said in this book but that Raziel the Angel said to Adam, that was the first man in this World. And after that Playfas said to other prophets, in so these, and we also.

The Angel said to Soloman that all thy workings and peculiarities and wills be fulfilled and it shall be made in all that thou shall court, that it shall be in thy might. It behoveth that when thou hast this book of this or another example or that those write it in just manner in virgin parchment, and that it be not fully neither of dead beast or in volume vitulino, or in parchment of silk or in Satin, or in clean cloths, or in parchment of a Lamb or of a kid Virgin or of a fawn virgin and this is better than any of the other.

And the ink which thee shall write be it of clean galls and be it made with good white wine and (hoof or soot?) and with gum and vitriol and mastick and thus and croco. And the third day when it shall well have received one, and shall be cleansed put there thou a little of Algaba and of almen and put thou then of good musk or must, near then of these three. And put them then Ambram and balsome and mirrth and lingum aloes and when the ink shall be made be it bettered with Mastick and with thus and with ligno aloes and with somewhat of thy miamate and muculazarat and then clense it well with a clean thyme cloth and the cloth be it three fold. Afterward put there mustum and ameram and aloneam and algabe and balsam and mirra all well ground and thou shalt meddle with the ink, full well; and the ink be it so by 3 days well covered, in a sure place.

And know thou that with this ink thou shalt write all the holy names of God and of his Angels and of his Saints and all things in which his holy great name is mentioned or written, and all things that thou wilt want truly to be fulfilled with thy will pleasing or with thy Service and what ever thou puttest in the ink be it neat and bright and pure and good. And the Pen with which thou shalt write the holy name be it of green reed gathered early ere the Sun arise and he that shall gather it be clean and washed in running water or in a quick-well and he be cloathed with clean clothes. And the Planet be it waxing with capite Draconis, or with Jove, for that they be true and etc.

And when thou shalt gather it, thou shalt behold or look toward the East and thou shalt say thus.

Adanay el Saday juvate me and complendit voluntates meas cum aeund nie ista.

That is to say; help ye me to fullfill my will with this Reed. And when this is said thou shalt cut one reed or twenty or as many as thou wilt with one Stroke. And as may be said the knife be it well plain and sharp and hooped, as though we should cut off a neck with it. And then take the Reed with thy clean hands and make then

of it gobbets. And when thou would cut the pen, cut it ere that the Sun arise or when it ariseth. With the pen and with this Ink thou shall write all the names of God holy Severally. And as often as thou writest the name of the Creator be thou clean and solemn and severed and in a clean place. And thou shalt fast ere thou shalt write of 3 days and thou shalt be rather clean by 9 days and doth there thee with clean clothes. And ordane to thee an house or a clean place made clean well with balsomes and washen and watered and suffumed. And ordain so that when thou writest hold thou thy face toward the East.

And write thou morning to midday till that thou eat. And after that thou hast eaten or drank thou shalt not write in it anything. And if thou will write send with his strength the numbers of the moon be it even, and most in the day of the moon or of Mercury, or of Jovis, or Venus. And be thou ware of Saturn and of Sol upon all.

And Soloman said if thou putttest into the ink of the blood of a otter or of a tortuse, or of a gand or holly or all white the ink shall be much the better, and with the more virtue. Also I say that if there were Saphir pounded or Smaragdine and Jagumia and Topaz the ink shall be complete and fullfilled. And with this ink and with this pen ought to be written all the names of Sem.

And know thou that he that shall write this book ought to be clean and fasting and bathed and suffumed with precious aromatics, that is with Spices well smelling. And it shall be great profit to thee and to him that maketh it or writeth it. And each man that hath written this book or hath holden it in his house evermore hold he God in mind and his holy Angels and but for which he hath made it and he be evermore suffumed. And glorify he God evermore. And put he his mind in which time of the month the times of the year he shall work, or of the times of the month or the times of the day with his night, or of the times of an hour. And evermore put he his mind to his four times which they ought to be as invernices in libro prephara.

Dixit Soloman- Soloman said as though there were a Castle full

strong and his height nor full great and high and inanced and well on each side with walls environed and the gates in one place well strong and stable or firm and with keys closed, therefore it behooveth that who that would open the gates of that close and homely would enter into it, hath with out travail of gift and without bruising of his body. It is necessary to have the same Keys and none others of this Castle and of his Gates and of his Closings. Thus I say this that is for to know the Stars and their Names and their figures and their Natures. And when they should be good and when they should be evil.

And then I say of the fix and of the erratic. Nevertheless consider thou evermore the nature of the circle, of the 12 Signs that is the towns. And therefore it behoveth that each man that hath this book that he hold it cleanly and keep he but with great reverence and with great honour. And who that hath it and can read it, nay read he it not, but if he were before of full clean of body and with great witt. And I make every man to know or write that he ought not to work by this book in vain, neither without witt, neither without laws or reason, and this is when every man doth do the contrary or when any reptiles or wild beasts should frett thee or do harm to thee. And know thou that although thou have might and trust for to work by this book. And although thou might have great trust in this, thou shalt not work but with great right or law and with most reason. And thus understand thou of all thy contrieties. And if thou work of otherwise by this book than thou shouldest, there mightest much frett thee, that is if thou workest without reason and if thou were unclean or evil in thy self.

The Key of this book is to know and write the places of the 7 bodies above and their natures, and schema and their domas, and all their virtues after that it appeareth the earth to be. Each figure ought to be formed with very and true examples.

Therefore I put the figure of the Key in this book that no man have that without reason and profit it be made and I put in figure one key with the shaft to the similitude or likeness that there is

but one Soverign Lord and God which never had neither shall have any even or like to him. In the quadrature or that, that is 4 cournered is signified that there be four Elements, and no more. And in this key is one triangle, which signifieth knowing might and will, for without these there may not any man do any thing in this world, neither attaineth to any profit. And Soloman said that the Shaft of this Key is as Raziel said to Adam unite or one head. And the quadrate is as 4 virtues, that be in herbs and words and beasts. And they be to the similitude of Elements which openeth and doth all. And the 7 words be 7 Angels which have might in the 7 heavens, and in the 7 days of the week, as furthermore I shall teach ye. And the triangle signifieth man which is in body and soul and spirit. And these above said leadeth or comprehendeth together all the world as it was compounded in highness and lowness.

After that we have said although it behoveth us to say for this book that is said of the Key of the 7 brethren. And these 7 brethren have among themselves 12 remes for to divide or depart. And in each reme hath 30 Cities. And in every City be 60 Castles, and in every Castle 60 Caldee that is feldy or wild towns. And this example Soloman found and made distinction and said; There is one father and hath 7 Sons and these 7 Sons be germain for after that they be of the same father germain. And the elder is more heavy among all other. And the middle is the middle more ordinate than all; And other sort be in the middle in fellowship, be it evermore. So those twin of those be not much severed so be it.

And those 7 brethren said Soloman be 1. SABADAY, SATURN; 2. ZEDEL, JUPITER; 3. MADIM, MARS; 4. HANINA, SOL; 5. NOGA, VENUS; 6. COCAB, MERCURY; 7. LABANA, LUNA.

Know thou the houses of Planets. And Soloman put names to the 12 remes of germayres. And they be said signs. And he beginneth to make distinction. And he gave to the fighter, that is Mars that he should rest and should not fight in the reme of the sign of Aries. And of this virtue he is in the reme of the East. And he gave him in the reme of the world the sign of Scorpio, that he should

fight strongly and that he should never rest and he is in the 8th. reme from the first. And afterward he gave to the fair Noga veneri two remes of the which one hath the halvendle of Tauris that is from the highness of the head with his horns till or to the Navel. Another is the 7th. from the first, that is libra and otherwhile venus is above, that is in the north and otherwhile beneath it is in the South.

And so he hath inherited but in two parties. And when he gave to the Painter which is the writer, that is Mercurius Trismesgustus, of which one hath two men embraced, that is clipping together himself. That other hath a fair virgin winged and nevermore would be divided or departed from women for those images be such and he displeaseth evermore to go much from the South into the North. And he gave to the mahi, Luna for that he goeth evermore one reme and for he was not much glad in her house; and her sign is a fish and that is said Cancer, which hath many feet and he signifieth by this he would much go for that he is under other brethren, this luster alone. And he gave to the middle Brother which is the Lord of all other, and he commandeth to all and is more adorned or fair arrayed, therefore he gave to him one reme full strong in heat and his sign is as the Lyon that sheweth him lord upon all beasts. So he is stronger, and of more Lordship upon all his brethren. And then remained two brethren of the party of the South. And the Elder took two remes one about another for this that he should never be over covered in the Sign of the Reme well neer division or South and he is one beast with one horn in his front. And the sign of that other reme is as a man that holdeth out many waters and this brother is said the Old Sabaday. And then taketh that other brother for heritage on his right side the reme with the sign of half a man and of half an horse and it is said Sagittarius, and on the left side of Pisces. Know ye here the natures of Signs.

And Soloman said Aries is a sign very hot and dry, colerick and so is Leo and Sagittarius and they have might in the East. Taurus is earthly, cold and dry and melancholy and so Virgo and Capricorn

and they have might in the South. Gemini is very hot and moist and sanguine and so libra and Aquarius and they have might in the West. Cancer is watery, feminine, moist and phlegmatic and so Scorpio and Pisces and they have might in the North.

Now we have said of the natures and signs of the complexions of them. And then say we of the nature and of the Complexions of german and what they signifie. The first higher that is said the old, Sabaday, is Saturnus. The nature of which is cold and dry, for that it is much strait and melancholick and it signifieth fetters and wrath and discord in lands.

The Second is said Zedel and he is temperate for that he is betwixt the old Sabaday and the host Madim and Zedel is hot and moist, sanguine in savour sweet, and it draweth a good air and it signifieth good and honour and virtue.

The Third is the fighter Madim and he is hot and dry, evil and lyer and blasaphmer and ravisher.

The Fourth is Hamina 2. Sol. Middle among other whole and mighty and worthy and all the other brethren nameth and dreadeth him and he is much sort fast and strong.

The Fifth is the fair Noga, cold and moist, glad, Phlegmatick, fat and fleshy and well serving in all his members and parts; he signifieth good signs and he is much glad among women.

The Sixth is the writer and the first speaker Cocab. This holdeth himself withall and serveth to all and signifieth writers and sayings and voices after that it shall be with it that with every which he holdeth himself when he is with it.

The Seventh brother is Labana and it is malx, and it is cold and moist and it signifieth brethren and it beareth each month the monuments of brethren to brethren. After that it is severed from them.

And then speak we of the 7 brethren why they be judged the key of the world, and which this world may not excuse neither excuseth. And those were formed as 4 brethren, which be said the 4 Elements and they have after signification wit and disention and might,

complete and honest and strength and every which may in his hemisphere that is Empire. As an Emperior in his Empire, or as a prince in his lordship. And they have might in the 7 parties which we assign Climates. And know thou that these bear mightily upon all beasts here formed.

And Soloman said prophets giveth these brethren 7 quick Spirits and holy. And wise men say that they were 7 Lamps remaining or 7 candlesticks of light and of life. And all prophets giveth 7 heavenly bodies which be 7 planets and of wise they be said of Stars.

And 7 brethren be kept of 4 beasts full of eyes before and behind which be the parties of heaven. East, West, South, North, and they have might in their four places of the world and in 4 times, and in 4 natures with her complexions and with all her places and in the 4 Elements. And with this together lead and move all things moveable of the Commandment of God that put them in their places.

Soloman said as there were evermore states above without corruption; so know thou that there is now and shall be evermore. And for this we understandeth the bodies above clean and good and made without corruption.

And the other bodies unclean, evil, beaten and broken and each day they falleth and be corrupted. And this corruption restest not, neither is made weary, of the which we understand that the nether bodies ought not excuse the other bodies. And all things which we sense beneath him rose and had beginning from things above.

For things above be with life and without dolor. And things beneath by the contrie has death with dolor, and things above have doings without corruption. And things beneath each day lay in waste and be corrupted and deminished. And all properly sown that if those lacked any thing in their bodies, that can be found in those bodies that be much above. And those that be betwixt those that we see, and the ones that we see not, know then that it were a great precipitation and destruction and confusion in land and Sea and in the 4 Elements if it were broken or evil treated any of

the bodies above. And if there failed one of the 7 brethren the earth should come again to his first state, when all the Elements were confused. And if any of them bodily had received corruption know thou that it were destroyed all things that receiveth souls or life. And know thou as the 4 Elements be turned downward they be not turned without some reason of the 7 above and this sayeth the philosophers when the Sun is destroyed each life and each soul is destroyed.

And when the Moon is destroyed the ligatures or hinges of the Sea be destroyed. And know thou that Saturn is earthly and holdeth all the earth in a Ballance that it is not moved. And Jupiter the air and Mars the fire. And Sol the day and men. And Venus the fairer parties of the world; and Mercury Reasons. And Luna the earth, Sea and waters and their powers. And know thou that every which after that is wert or shall be in his exaltation ordained and grounded with the same that reasons and words and speeches should be good betwixt men. And as oft as Mercurius were reigned or joined in Virgine in the same point with so to direct and not retrograde make we subtill things and reasonable. And as oft as Sol were in Ascendent so many years of life he giveth unto us. And as oft as Saturn were in Libra so many mutations he giveth lands. And as oft as Jupiter is joined with Saturn an earthen sign so many divers mutations or changings he giveth and he changeth Laws and Sects and Lordships. And thus understand them in other complexions of Planets after the states of them and their beholdings that is said aspectus.

And Hermes said this reason upon the heads of beasts. Saturn hath the right ear, Venus the left; and Sol the right eye, Luna the left. Mercurius the Mouth. These 7 holes they have in power above upon the head of a man. And Soloman said that a man is a measure which is said Palmes made with hands in which bear all the virtues of the world, and of the 7 planets and that is only the head of a man.

Wherefore every man is likened to his Star and to his Elements. And Soloman said when I found a Spirit above retrograde or combust,

or evil treated. Thus I say that his body was evil treated beneath in which it was like or be signified in it. And who that were so wise that he knew his sign and planet and his Star above and his signature he might do good and evil to himself and other men. And of the nativities of beasts and etc. such workings you shall do with the help of God.

After that we have said of the 12 figures and planets and of radius of them we should say that each Planet that were in ascendent and then and there is another in the same Ascendent; it is nempneo Coniunctis. And how must the Latitude or breadth shall be less so much the conjunction is said stronger and if there is more Latitude the conjunction is feebler and so I say to thee is the middle of heaven. And of the points of the 12 houses which be the stronger places of all houses, I say the point of the first degree of the house. And each Star that were less and hath upon himself another. The like is said that it hath power and goeth upon another from Star to Star and this each star that diverseth from another by 60 degrees before and after, it is said aspectus Sextilis; that is the Sixth beholding. And each planet that diverseth 90 degrees before and behind, it is said in Aspectus 4 to; that is in the 4th. beholding.

And each Planet that diverseth 120 degrees before and behind it is said aspectus tertio, that is in the Third beholding. And each planet that diverseth by 180 degrees is in opposition, in that, that it is in the Contrarie place. These be the 7 beholdings, and no more. Twenty in the Third, twenty in the Fourth and twenty in the Sixth and one contrary or against. The conjunction is complete when they be in one degree. Double conjunction of two good or temperate serveth double good. As two evil by the contrary showeth much evil. Two sextiler beholding her ascendent availeth one good of terno. And two terni availeth in beholding the ascendent, one good fortune in the ascendent. And two quarti in beholding the ascendent availeth one greivous or heavy if there were evil Stars. And two opposita availeth one in for what is the ascendent or in

the opposition. And two quarti availeth as much as a Star falling, or combust or retrograde.

In the ascendent, one fortune or twenty in the ascendent and another of sextilis, and another of terno beholding the ascendent sheweth much good and hartly laughing. Two evils in the ascendent or one with another in opposito that is in the contrary or of falling they shew a greivous and long impediment. And if they be falling and fettered, it shall be wars, and fortune in ascendent beholding of two terni it showeth much good and how much there were more witnesses upon the figure of which thou enquirest or seekest, or of which thou workest so much it shall be the better. And if three planets beholding the ascendent with good beholding and two evil, the good over the evil and so of others. One in fortune and is the ascendent beholden of two quartie sheweth much grief. Caput draconis is much better than Cauda. Each Planet in his head of the same degree more Lordship in the figure for that it is two in the Latitude to the way of the Sun and operateth in going toward the party of the North.

Each planet in the day and be of his dragon is minestring of his work that goeth toward the South. Luna comenes or joined with Saturn and Martis in the ascendent it contriveth and thristeth devils. Saturn maketh in devils strength and great power. Luna conjoined or joined with Juno and Venus in the ascendent it sheweth great dilection and great love in each good thing. Luna joined with Martis and Saturn in the ascendent it sheweth impediment but if the planet were of good receiving. Luna joined with Sol in one point great grace and that if they were good. Luna joined in falling and to Mercury in the ascendent it sheweth the contrary. Luna in ascendent by it self signifieth after that the planet which it is joined. Luna with Capito Draconis in the ascendent sheweth good. Luna with Cauda or combust or joined with a star fettered or in evil setting it sheweth much evil. When caput Draconis Lune were with capite Saturni and there were Luna or Saturne and there is work of celsan made it signifieth upon guiding of devils foul and

evil. Each planet that is with dracone of another and both be joined it sheweth a lothe or loathing, and more in the ascendent. And if Caput draconis were of Jovis or Lune and those two conjoined or joined in the ascendent it sheweth much good and encreasing of good and of honour. And if it were in cauda not only, when there were two Cauda Draconis that is of Lune and of other they be full evil when luna were with them. When caput draconis Lune were with capite draconis, martis and Luna and mars in the like point it sheweth strength and might. And if Cauda with cauda and lune and mars together it is full greiveous and evil after that every which is evil after the place or beholding of another. Caput draconis and Luna in capite Arietis Luna Sol in Zammi (Gemini?) sheweth great might and great honour. And by the contrary in Libra beneath with cauda draconis. Caput draconis with capite Veneris sheweth much love and in cauda the contrary. Caput draconis Mercury with capite draconis Lune sheweth work of reason and of voice and of many sounds. And in cauda Luna with Mercury and Saturn it sheweth us the beholding of many experiments. Luna in capite sui draconis sheweth and if there were Jupiter or venus it shall do the work of Jovis or of venus and it shall profit in all good as those be good.

Luna if it be in cauda sui draconis and mars and Saturn with it or they beholdeth it with evil beholding sheweth as evil as we have said of Saturnus and marte. And we have said that Saturn nourisheth devils and mars draweth and threateneth and figureth them. And Saturnay gathereth together many devils; venus and Saturnus gathereth together devils and winds from beneath. A good Star in the ascendent and luna joined with a good Star sheweth much good; and the beginning in all it in which were ins quarte that is the end Lord of the 4th. And if the 4th. house is well beholden of good all the end of the King shall be good when the Lord of the fourth house were evil and evil treated it sheweth noise and evil. A sign ascendent sheweth the body. The Lord of the Ascendent or the planet that is in the ascendent or which beholdeth it sheweth it his spirit. And the Lord of the house signifieth his soul and his will. And thus

understand thou in other tomes the body and the soul and the spirit, for these 3 know thou that they make the body of a man Safe and whole. Know thou of exaltation.

Dixit Hermes. Hermes saith Saturnus is exalted in Libra. And Jupiter in Cancer. And Mars in Capricorn. And Sol in Aries. And Venus in Pisces. And Mercurius in Virgo. And Lune in Cancer. And know thou that Saturn gladeth or joyeth in the 12th. House. And Jupiter in the 2nd. and Mars in the 6th. and Sol in the 9th. And Venus in the 5th. And Mercurius in the Ascendent. And Luna in the 3rd. And the ascendent hath 12 virtues, and each planet that is in it upon each place of the Circle.

The 10th. house hath 11 virtues, and the 11th. house hath 10 virtues. The 7th. 9. The 4th. 8. The 5th. 7. The 9th. 6. The 4th. 8. The 5th. 7. The 9th. 6. The 3rd. 5. The 2nd. 4. The 8th. 3. The 12th. 2. The 6th. one virtue.

And evermore consider you in all things that thou shalt do upon the planets how it shall be in the 12 houses, and thou shall profit if thou chooseth well.

And Soloman said, each man that worketh by this book it behoveth that he know all these things. That is reasons. Which here I will not expound to here, that is that thou know in which time thou were of the 4 times of the year. And in which month of the months of Lune. And begin you from the Lunacen of the month of Mercury where-ever Luna prima were. And all Secrets or privity be yet fixed in Saturno with all deepness. And all honour and substance be it asked upon Jove. And all Strife and battle and hastening of Marte. And all cleanness and Lordship of Sol. And all fairness and dilections or Loves and fullnesses of Venus. And all reasons and wills and subtilities of Mercurio. And all changing and fortune of Lune. And of these 7 thou shall after evermore counsel when thou findest them in their houses and Signs.

And as they should show to thee deem thou upon them in all good and evil. Now we have fullfilled here with the help of God the Treatise that is said Liber Clavis; that is, the Book of the Key.

HERE ENDETH THE FIRST BOOK AND BEGINNETH THE SECOND

Dixit Soloman. Soloman said: As the wings of fowls or birds be members that leadeth the sense to the place where they desire to be. So by virtue of Stones and of herbs and of beasts, that liveth in flying and swimming in going, in creeping, thou might attain to thee that thy will. Yet thou choosest the natures of them, the properties and virtues. And therefore we clepeth this book. All that is wings, for without wings neither fowls, neither fishes, nought more thouself. And so as wings serveth bodies to fly upwards and to fundaments downwards and into Longitude and Latitude, that is to length and breadth. So by the virtues of Stones and of herbs with grace and with much might of Sem, know that thou might attain that thou covetest to do, as to heal and make sick or stand or go.

Dixit Soloman. Soloman said: As stones be cleaner and fairer than gold and in 4 virtues of this world as be stones, herbs, words and beasts. I say that in the beginning of this book Raziel that was crowned with 7 stones of great power and he put them in his book. The first is Rubinus 2. carbunculus. The second Smaragidine. The third Saphirus. The fourth berillus. The fifth topazius. The sixth Jaguncia. The seventh Adama.

And of the virtues of these stones Raziel hath spoken and he said that they were crowned by 7 Angels, which have might on the 7 Heavens and of the 7 days of the week. And Raziel said know each man that hath this book, that in this book be the more virtues of this World.

And the first virtue of this book that is said of 4 Wings be the virtues of Stones. Wherefore know thou that by Stones alone thou might do wonderfull things, if thou hast well known or thou shouldest do with all other images. If thou keep them cleanly and reverently. De prima ala.

Dixit Soloman. And Soloman said know thou that in the first ala or Wing be 24 precious stones great and of great power to filitude and

Signifies that there be 24 hours in the day and night. Soloman began and said. I put or set the first stone Carbunculus 2. Rubeus, for that it is brighter and clearer and fairer and of more price above all other stones. And I would say of his colour and his power and his virtue, and of his seals and of his figure that ought to be in it. And thus I shall say in all other stones. Each stone signifieth durability or lastingness without end. The colour of Rebeus is as the colour of fire sparkling. And his power is that he shineth by night as a Star, or as a flame of fire sparkling. And the virtue of it is that it maketh good colour of men that beareth it reverently. And it encreaseth his good of this world among other men.

And the image which thou ought to put in it ought to be as Draco that is a dragon well fayne with dread.

The second stone is Topazius which the colour is citrine as of gold. His power is that if it be put in a cauldren with fervent or boiling water. It with holdeth that it may not boil, while its far greater power is of making cold. And the virtue of it is that it maketh a man chast that beareth it with him, and it giveth beneto love or well-wishes of great Lords. And his figure is a Falcon.

The third stone is smaragdine, this stone is green and fair upon all greenness, and it is not as heavy as other. And his power is to keep the light, and it healeth the face. And it doth many wonderfull things. And his virtue is to encrease riches. And who that beareth it in gold seeth things to come. And the figure of it is Scarabeus that is a maw fly (beetle).

The fourth stone is Jagunica the colour of which is red or the grains of an apple. Of these some there be well coloured some, and some a little and some in the middle manner. His power is that he that beareth it is not fretted with alien infirmity. His virtue is that he giveth health and honour and keepeth the man bearing it whole in ways or in Journeys. And his figure is a Lion well figured.

The fifth stone is Crisopazius of which the colour is green and within it hath similitude as though it had golden drops. And his

power is to defend a man from the podagrie. And his virtue is that it maketh to prophecy things to come if it were in the hand clean and chast. And his figure is the Image of an Ass.

The 6th. stone is Saphirus the colour of which is full body and fair as the colour of the pure clean heaven. His power is that he healeth all infirmities that so excell in a man of influence and greavance of the eyes. And it cleanseth them much. And if in this stone be graven the head of a man with the beard it deliverth a man from prison and from all pressure. And this stone accordeth to the power of great lords and of kings. If this stone be kept cleanly, reverently and chastly and that it be good on oriental, with it a man might attain great honour and the profit of it that he seeketh and courteth. And so men putteth there the sign of a wether.². Arietis.

The 7th. stone is Berillus the colour of which is of the eye or of Sea water and some of them be round and some of 5 courners. This Stone ought to be clear within and clean, and his power is to chauf the hand closed of him that beareth it. And if it be set in gold it giveth great friendship betwixt two men if thou toucheth them with it. And his figure is Rana, that is a frog and it is of great power for to make peace, concord and law.

The 8th. Stone is Onix, this stone is full black and his power is to give him that beareth it many dreadfull dreams, and dreads. He that beholdeth himself in it hath power upon all devils in constaining them together in Specular Tabilio conjuring as it behoveth. And his figure is the head of a Camel or two heads betwixt two trees, that be said Mirti.

The 9th. stone is said Sardus the colour of which is red and fair, and his power is to make other stones fairer. His virtues is to give good colour to him that beareth it, and it is put in gold. And if then be graven in it Aquila it is an Egle it giveth great honour.

The 10th. stone is Crisolilus and it is of golden colour and sparkling as fire. His power is to gather together devils and winds.

And his virtue is to defend the place where it is from evil spirits and dead men that they do not there any evil. And that devils obey to thee. And his figure is a Vulture that is a Vowter.

The 11th. stone is said Chalpia. And it is a stone of great power of which the colour is green and fair and shining and clean with drops like to blood well red within. This Stone is said the stone of wisemen of Prophets and of Philosophers. And this is honoured for two things; for the colour like to Smaragdine in greenness, and in redness to Rubieo. The price of this stone overcometh the price of others, and his virtues and properties. The power of this stone is that if it be put in any broad vessel full of water to the Sun it resolveth the water into vapour. And it maketh it to be raised upward till that into the form of Rain it be converted downward. His virtue is that who that beareth it in the mouth or in the hand closed he may not be seen of any man, with this stone a man may have power upon all devils and make such incantation or enchantment that he will. And in this stone ought to be graven vespertino. Thus he saith, but I found it to be vesperticio, that is a black or a red mouse.

The 12th. stone is Cristallus of which the color is of water congealed by cold. His power is that he putteth abstray of fire from him. And his virtue is that he increaseth to nourish much milk and good. And thou may take in it what virtue thou will. And after that the image shall be which thou hast made although they be many, and it be seen easy. Know thou that it hath many virtues. And his figure is a griffon, that is, a fowl and a beast, for he hath 4 feet and 2 wings, and he is a great beast.

The 13th. stone is Curvolnia and it is likened to water in which is blood, as the Lotin or washing of blood. And his power is to snatch blood of the nostrals. And if there be graven in it a man well clothed holding a yard in hand, it giveth honour to him that beareth it.

The 14th. stone is Jaspis and it is thick dark green and red, and there be some green and clear and they be better than others.

And there be some red thick and dropped. And his power is that who that beareth it, is not fretted with venome neither with Serpents neither with Altercoppe, neither with Scorpions and it defendeth a man from a feaver if in it be graven Leo, Aries or Sagittarius.

The 15th. stone is called Yris (Iris?) and it is likened to Crystal or to grillis; and it hath corners and if any man put it in an house to the beam of the sun, so that the beams passed through it or by it, the colour appeareth of the Rain-bow. And for this cause it is said Iris that is the Rain-bow. And this is his might for he hath 6 corners. And the virtue of it is to keep the place in which it is with health and honesty and there ought to be graven in it a man that is armed; that beareth a bow and an arrow.

The 16th. stone is Corallus and it waxeth in riches of the Sea as arbor insomuch, that is a tree overturned. And it hath branches as a tree more till to three palms or pawmes and no more. And when it is drawn up it is green and tender and then it is dried in the air and it is more red and hard as another Stone and otherwhile it is found on white. And know thou that the red be better. And where this stone were it keepeth the house and the vineyard or the place from tempest, pestilence and Torment; and it keepeth the place with health and it defendeth a man from evil and from all evil enchantments. And his image is a man like to him that holdeth a Sword in his hand.

The 17th. stone is pesms ? and it is of a green colour and thick and fair and it helpeth and giveth to thou grace to his ministry and taurus ought to be graven in it.

The 18th. stone is said Catel and it is of great power both in deeds and in virtue the colour of which is like to Berill, but for it is darker than it, although it have within full clear and clean beams or streaks. And there be found some of 6 corners and some of 5. And his power is to entrap devils and to speak with them. And his virtue is, which if thou makest in the bank of a water and bringest the root of Appii and the Stone hanging to the neck in the scheme of an Ass suffumed with mastic, thur and croco and therein

clepest what dead man thou will that is known to thee and others. Know thou that anon he shall appear to thee and he shall be with thee in the same time. And grave thou in it a Lap-wing and before dragoncia which is a middle herb and it is said Colubrina.

The 19th. stone is Celonites and it is green as an herb. And his power is that it waxeth and decreaseth as the Moon. And his power is to make peace and concord betwixt two if in it were the figure of a Swallow.

The 20th. stone is Caliedonius and it is white as betwixt Crystal and Berill or as agtus thick and bright. His power is to overcome enemies; his virtue is to hold a man whole in an alien land. And his image is a man that holdeth his right hand straight forth to heaven.

The 21st. stone is Cerannus. This stone is of divers colours after divers climates and divers lands. Otherwhile white, otherwhile brown and green and red. And elsewhere it is likened to iron and somewhere to copper and to sulphur and it hath as roundletts painted and little drops. And his power is to defend a place from thunderings and lightnings. And his virtue is to defend from all enemies. And write thou in it in one part Raphael, Michael, Gabrial. And on that other side pantaseron, micracon, Saidalson. And thou bearest and hast it in thy power thou shalt overcome all enemies and thine adversaries.

The 22nd. stone is Ametistus and it hath the colour of wine upon a white cloth or of a rose or violet. And this hath might to chase away fiends. And his virtue is to defend from drunkenness. And his figure is Vesus that is a bear.

The 23rd. stone is Magnetis or magnes. And it is of great weight and like to ferro bruniso. His power is that he draweth dead iron as nails, knives and swords. And his virtue is that with it thou might be in what house thou wish and do what thou wilt with men. And with things of the house suffuming the house of it and with this men made inchantments. And graven there in it a man tho armed when Luna were in Ariete or Scorpio injoined with Marte. And Sol

be it beholding them of terno aspectus. And know thou that what manner images thou graven in this stone such inchantments thou might attain and bear with thee and thou shalt profit.

The 24th. stone is Adamy and it is of middle colour and the better hath somewhat of greenness. And his power is that with it other stones be graven and therefore we have put it more strange, and more virtue. And his power or virtue is to keep the members of a man safe and whole. And this stone more and better it is, sells at a price; in inchantments and in incantations of winds, Spirits and devils. And know each man who that will bear with him a precious stone, be he pure and clean, when he would do any thing with them. And eschew he or keep himself from uncleanness and keep he reverently in a quiet or in a clean place. And Zaziel said in the hour in which thou wilt do of secrets (or this Art) bear the three stones above said and thou shalt profit.

Dixit Soloman. Soloman said of the body of a Fowl, nay may not fly with one wing, neither go whither he coveteth: So by Science of one thing alone we ought not fulfill what we desire. And for this we put the Second Key in this Book. And we sign it the second, for that it maketh the Second opening, as this world is closed with 4 Elements: So this book is closed with 4 Sciences and 4 Virtues.

And now we have said of Stones, now say we of Herbs. Know thou that in herbs is virtues of the most that may be. And some of Naturals of this world both they liveth of them or they that have reason. And some that flyeth and some which swimmeth and which goeth and which creepeth. And know thou that of trees and herbs some liveth much and some middle and some little and that is to the similitude of beasts. Know thou that among herbs, there be some with which thou may do good and evil. As to heat and make sick. And so understand thou in those that shall be said furthermore.

And Adam said by a tree came wretchedness into the world that is by the tree of sinning in it. And Raziel said: An Herb shall be

thy Life. And Soloman said; A tree shall be and shall wax of which the leaves shall not fall. And it shall be Medicine of Men.

The Second Wing is to the Similitude of 24 hours, and of 24 Stones.

DE SECUNDA ALA.

The first herb is acyl almalil and it is said Corona regia, and in latin Ros Marinus. This herb hath a middle tree and good odour, and little leaves and his power is to chaufe and comfort the brain.

And if an house be suffumed with it, it chaseth away devils. The same doth Pionia.

The second herb is Artimesia and this is mother and first of other. But for that other is said Corona Regia that is to say the Crown of a King; we have put it first. Of this they said all that in all things that thou dost thou shall put of it. And the leaf is middle green on that one side and white on that other. And it waxeth mildly. And with this thou shalt clepe winds and all spirits that thou will, and thou shalt profit.

The third herb is Canabus and it is long in shaft and clothes be made of it. The virtue of the Jute of it is to anoint thee with it and with one wick of Arthemesa and ordain that before a mirror of steel and clepe thou spirits and thou shalt see them, and thou shalt have might of binding and of loosening devils and other things.

The fourth herb is said Feniculus and it hath small leaves and a long shaft. And it is an holy herb and a worshipfull. And it is a medicine of the eyes and it giveth good light and it chaseth away evil Spirits and evil even in the place where it is. The root of it chaseth away evil things and helpeth the sight.

The fifth herb is cardamoma and it is hot and of good complexion and it is of middle highness and it giveth gladness to him that useth it. And gathereth together Spirits. Eat thou this when thou clepest or makest invocation and thou will make fume of it.

The sixth herb is anisum and it is of chastity joined to camphire and thou shalt see that Spirits should dread thee. And it is a clean herb and it maketh to see Secret things and privy and the fume of this ascendeth much.

The seventh herb is Coriander and this withholdeth the Spirit of a man much with other, and it maketh a man as full of sleep. And this gathereth much together the Spirits, wherefore evermore they standeth with it. So that it is said that if with this and Apis and nisgrono thou make fumigations compounded with much Lazarar 2. Ceicula anone it gathereth together Spec. and therefore it is said herba Spen.

The eighth herb is said pepcosiluen which hath great might for to chase away the Spirits of roches. And his virtue is to break the stone in the bladder of him that useth it.

The ninth herb is ypicon and it is a middle herb, though the juice of it seemeth blood. This is of great power for with the juice of it and with croco and arthemesia and with fume of radicus Valeriane if it be written upon what friendship thou wilt of a Prince of Spirits of the Air and devils. Know thou that anon it shall be that thou courtest. And so upon Spirits and winds.

The tenth herb is called Apeni this is of great power upon winds and devils, and Invocations, and it is shaded and touched to shade and the clouds abstruse for in it be winds and devils and this alone maketh albo fortu. 7. VAZABELIL.2. martagon and they be much contrary for one is kept with heavenly angels and another with devils .2. apen. And a woman with child use have it not, for it anoyeth to the child. And it gathereth together devils when suffumigation is made with it mosqurmo and arthemsia Apno suffumed by 7 nights with fagax almeit and gathered cleanly and the roots of it put and dried and then tempered with aqua Lapidis, suffume thou thee by environ, when thou wilt and thou shalt see fantasies and devils of diverse manners.

The eleventh herb is Coriander of the same kind which maketh to sleep much. And if thou make suffumigation of it and croco and

msgurmo and apio and prepice nigro ground together evenly and tempered with suuo cicute and with injs. And then suffume thou the place where thou wilt hide breasoe when Luna were joined to Sol in anglo terrae; that is to say in the corner of the earth. Know thou that thilke treaso shall never be found, and who that will take it away shall be made fools. And if in the hour of deposition of the gold or silver of the stones or images thou suffemest with murr must succo ligno aloes costo; evermore devils keepeth that place and evil winds. And know thou that it might never be dissolved or found; one without Sem or an image made thereto by the point of a starr.

The twelfth herb is Satureia this is of great virtue and of good odour and who that beareth it with him with arricla muris in the day of Veneris, it giveth grace of goods and it taketh away from the place winds and evil fantasies.

The thirteenth herb is that is said Sta and this is middle in height and hath little leaves . This ought to be holden worshipfully in holy places as in churches for it defendeth the place from evil things. And with his properties maketh dead men to speak, that were dead by many days as five. In place where is any evil he hath not might if he that beareth it clepeth him not. And it giveth to him might upon things which he would. And this herb put upon the place where devils be closed, it constraineth them and bindeth them lest they might move themselves.

And Soloman said: I found in the book of Hermetis, that who that taketh water in the 4th. hour of the night and goeth upon the tombs of a dead man with spirit he will have speech, cast he water upon the tombs with this herb ysope. And the water be it suffumed with costo Suvo musto and say: Surge, Surge, Surge; That is to say: Rise, Rise, Rise, and come and speak to me. And do this by 3 nights and in the third he shall come to thee, and he shall speak with thee of what thing thou wilt.

The fourteeneth herb is Spillu which is of great virtue; for it sheweth or maketh open in the air, that other ought not do. And

it maketh to see Spirits in the clouds of heaven. And this with cicorca and garmone and the tree that swimeth which is said Arbor cancri and matie with rose Bradii and with the tree that sheweth by night, and it is said herba Luceus that is the herb shining; that thou makest with these an ointment with the eye of a whelp and with the fatness of an heart, thou might go surely whither thou wilt in one hour.

The fifteenth herb is maiorana, this keepeth an house by it self and defendeth from evil infirmitie. And Hermes said that guiciana and valeriana and maiorana availeth much upon great honour of princes and of great men.

The sixteenth herb is Dragumia. This is of great power and the highness of the root of it joined with the tongue of Colubri which is left quick. And the herb be gathered when Sol is in the first degree of Cancer and Luna beholdeth Mercury or is in the house of Mercury, or joined with him. Know thou that who that toucheth with this Clousures they shall be opened to him anon. And hermes said that it gathereth together winds and Spirits if mandragora were with it and capillus de Zoara.

The seventeenth herb is Nepila. And if this with mawrana and Athanasia and trifolio and Sabus, permuca, edera and arthemesia with ysopo be joined and gathered together cresiente Luna die Jovis that is to say in the waxing of the Moon in the day of Jovis in the morrow when the Sun waxeth from the first degree of Arietis till in to the first of Cancer. And when thou shalt gather him be thou clean and washen worshipfully and stand thou toward the East. Know thou that the house and the place is amended where these 9 herbs were joined together and put them upon the gate of thy house, and thou shalt profit evermore. And these 9 herbs joined be like to rubine.

The eighteenth herb is linu: Suffumigation of the seed of this with Serepsiclii 2. azarlochona and radix viole and apii maketh to see in the air things to come and to say many prophecies.

The nineteenth herb is Salina. This is of great virtue and the

long leaf of it as Lingua Agni and sharp. This breaketh or disper-
seth evil shades and evil Spirits from the place where it is. And
is good for to bear with him; for it holdeth a man whole; but a
sick man hold he it not with him.

The twentieth herb is Samina. And some men say that it is a
tree. This is a tree of love and dilection, who that can chose it.
And if this with somewhat of pnica surely go thou before the King
or before who else thou wilt, and most if Topazias or if thou wilt
Berillius. And if this ring were made when Luna is joined to Jovis
in trino from Sol it is much the better. And it is said Armulus
Solis that is the ring of the Sun and it is of health and against
infirmities and it is of grace and virtue and of honour.

The twenty-first herb is Nosturain. This holdeth the members
whole and more where with it Sol riganu and Pulegin and arzolla
and be borne together with thee and thou eatest of them; thou shall
be whole within and without. And so if thou anointest thee with
them and were suffumed with marrubio, albofor and reubbaro and herba
thasis it shall defend of many infirmities.

The twenty-second herb, that is said Canna Ferula. This is full
dreadfull and grievous and strong working. And if thou takest
the juice of it and the juice of cicute and ensqiem and Japsibarbati
and Sand alu ruben and prepared nigrio with this confection made
fume thou what thou wilt. That thou see devils and things and strong
figures. And if Apen were with this know thou that from each place
suffumed devils should fly and if thou wilt thou might destroy evil
spirits. This suffumigation is full evil and dreadfull, for the
fume of it and the work overcometh in malice and workest most evil.
And more strongly if Luna were with Saturn or in opposition with
marte, that is in opposition of Martis.

The twenty-third herb is calaentie and it is lickened to nite and
it is of great virtue in good suffumigations, and if there is with
it neta and palma xpc .2. pionia. These be holden taketh away evil
winds and spirits from the place and evermore it is against fantas-
ies.

The twenty-fourth herb is Cicory. This is full good in all exorcisims and if it be joined with erigo and pentafilon and ypericon and vesica and verbena and all be together and be borne at the neck and under the feet and be there the herb of 7 knots and of 7 leaves. 2. Marsagon lilin domesticon and Silurstre, that is tame and wild and herba angelica who ever hath these under the feet or sitteth above and putteth the other herbs to the neck and hath 7 rings of 7 metals in the fingers. Know ye that he shall have might in binding and in loosening, and in enchantings and in unenchantings and for to do good and evil in each place that thou wilt making suffumigations of these 9 things. Thur, albo thymiamale, mastic, musco, ligno aloes, cassia, cinamomo. And if thou suffume thee with the things above said in environ and sayest these names: Raphael, Gabriel, Michael, Cherubim, Seraphim, areislim, pantaserom, micralom, sandalon, complete mea pititione and meam voluntatrum, that is to say, fulfill ye my petition or asking and my will and they should fulfill it to thee. And these be the more names of the more 9 Angels above said. And know thou them and keep them. And so men say that they be the 9 orders of Angels.

Here endeth the 24 reasons upon the virtues of herbs of the Second Wing.

And these experiments were now written in part is Raziel although Soloman put to of this there, and of the Sayings of Hermetis. And the herbs be put in the book of Raziel for that with them we may be excused and work with herbs as with fasting and words in good and evil.

And no man join himself to Semiforas till he know himself in the first Wing and in the Second. And thus we should say all things that shall be to us necessary with the help of God. DE TERTIA ALA.

Dixit Soloman. Soloman said upon the Third Wing as the body of the Sun is more appearing and mighty upon all other bodies and brighter, and fairer and cleaner. So the virtues of sensible beasts which

feeletth and sendeth out voice and seeth. And so beasts of the third Wing have power upon the two first wings of stones and of herbs and he put therefore in this Raziel 24 beasts with their names, and virtues and states. And the figures be 24 distinct and departed twine. And I will put upon each element 6 beasts each distinct from others and every each of his kind. And as the fire is the high Lord and distinct from the 4 Elements. And the Life of Men all is purer and cleaner among them, therefore I begin to say upon the beasts of the fire.

For as each of the 4 elements hath his beasts beneath. So the fire hath his above pure and clean without corruption. And this fire that is above is not expounded of wax and free neither else, neither with other composition, but it is simple. And the beasts that liveth in it be the Angels clean and clear and bright like to the beams of the Sun, and like to the flame of the fire, or of a sparkling of the fire, or of a flame or of the Colour of Quicksilver or of pure gold. And this similitude is natural in the beasts of the Fire and the Figures of them be seen such as the lightnings in similitude and in deed. For as an Orison is a Messenger to the Creator, so they be ready anon to good and evil. And they assign like things of properties that open the 4 elements be heavens with their beasts of which we should say further more.

The Second Spirit is much clean, but darker than the one and it is likened to the wind. And his figure after that he will take and after some of the 4 Elements to which he is joined and he formeth himself in this manner either by water or by a cloud or by moistness or thickness of some darkness or he receiveth some body as fume of some kind by falling in it either by voice or by sleep of a beast elementated by these he taketh form after that the nature above disposeth.

The Third beasts of which wisemen sign is that evermore he fellowshippeth Spirit and mast the corpulent and thick of the spirit. And therefore his figure is found by night; places of dread and it is heard and seen and that oftentimes. And the colour of it is like

to fire after the nature of an house. For it is made otherwise to the similitude of the body of which it went out. Wherefore Soloman seeth otherwhile the Souls of bodies in church-yards. And of these Souls said the wise Hermes and the prophet that the Soul that goeth out and hath might is not neither, was but a man or woman, and upon such manner Souls speaketh to wisemen and clepest them Spiritual and heavenly, Spiritual for goodness, heavenly for simpleness.

The fourth beast is the wind; each day we hear it, but we see not although we see others, and hear it not. And the work of the wind be seen to the eye after the party from which it cometh. And he hath such nature that if he is Occidental or Septention all that is West or North he is cold. This we see to have great power for it beareth clouds and waters, and tempests and hails. And it stirreth the Sea, and troubleth the Sea and breaketh trees, and this is said quick Air, as the fire above is said quick fire and Simple. And therefore the Elements be said double or two-fold, that is to say fixt and moveable. Moveable it is that it dwelleth in the corners of the earth although it descends from above. For the 7 above bindeth and loosenth it for of them it descendeth and it was formed of them and this is a great Secret in Sea, in Air, and in Land as it cometh temperate.

The fifth beast or Vision is a fantasie that is a shade to the similitude of divers colours or manners compounded of diverse together. And this form is made in a deft place or in a corrupt air. Or otherwhile it descendeth from hills to the similitude or likeness of Knights and they be said Exeristus antiquos, that is an Old Olf. And otherwhile upon waters to the similitude of fair women and well clothed, or in maids and some say that they be fair. And otherwhile this befalleth in a man of corruption or malice of complexions and of humours that be in a man, and they be said demoniac, for it ascendeth the head and falleth upon the eyes, and such corruption maketh to see many fantasies.

The sixth beast is said Demon. This descendeth in highness to

them to be his Sons and good. And if they behold not, he deemeth to be not his and Evil and letteth them fall and die. And a feather of his freteth another feather. And he seeth far, by one league or mile a little beast. A great beast doth he see of 9 leagues or by a days journey. The Eye of him with the heart have great virtue and grace to a King or to a lord of a Land, for that giveth to him grace in his realm.

The second fowl is said Voltur (vulture) that is Vowler. This hath great virtue in all his members. The head of him helpeth against all dreams and against craft of Magick. And the feet help against malefetes. And if an house be suffumed with 9 feathers of him it putteth out from it evil Spirits. The gall of him helpeth the eyes better than any thing in the world. The Eyes of him put in the skin of a Serpent, and the tougue of him in a cloth of silk red wrapped with them, helpeth in the cause in which thou covetest to overcome and for to win the love of another Lord. The Wings of him put upon a bed defendeth a man sleeping from evil winds and from all greavance and from evil Spirits, neither they may frett (or light) in all the house, neither any fantasie have power neither other things.

The third fowl is Falco, that is a falcon of whom the virtue is that of great Lords he is set at much price. The boon of the highness of the right wing overcometh places; both in ravishing and in taking away alien things. And the highness of the left Wing taketh away evil feavers. But we ought not to slay vulture fowls, neither hounds although they have many virtues in themselves.

And know thou that how many members be in every beast, fowls, fish or reptile, so many virtues distinct hath every member by himself.

The fourth fowl is a hortus, simple and good. Nevertheless if thou takest the male and the female together in a new paste with creco and pnica and cicorea gathered together upon them which thou would join together if thou casteth the powder of these upon them know thou that anon they shall be joined together. And it giveth great love to him that beareth the powders with them.

The fifth fowl is said Upupa, that is a lapwing having a crest of feathers in the head as a Cock. And he hath many virtues. This hath one boon in his wings and it gathereth together devils and Spirits of the Air. The property of him is that who ever taketh the heart of him and wrappeth it in honey. And thou as soon as he may swallow it, and drinketh the milk of a white or red or a black cow, for know thou that it makes a man to say things to come. And he hath another virtue, for who that cutteth off the neck where a cock croweth not neither may be heard, neither the voice of an hound, neither wheat is sown there and when he cutteth off his neck inclepe the devils and then bear he with him the halfend of blood. And of that other halfen deal annoint he himself evermore shall go with him and of the devils that is to wit, he whom he can inclepe which shall say many things to him.

The sixth fowl is said Ciconia that is an Ray Soul; who that slayeth him in the day of Lune and taketh the blood of the heart of him and anointeth himself with it and eateth the flesh with Seire feniel and with cardamono and gaeiotilo afore he eateth it suffume he himself with good odours as with thure mastic and cinamo and other such; know thou that he shall have grace of enchanting which he will and of conjuring and constraining the spirits of the Air and other Spirits that go upon waters and wells.

These 6 fowls abovesaid be an example upon all others. And when thou wilt know the virtue of any fowls, do thou after the precepts of this book, Raziel, open the book of Visions of Angels; upon the beginning of times in the 12 months as thou shalt see furthermore.

Say we of fishes of the Sea and other upon us of them that is to wit of the more and middle that I should show the virtues of them.

The first fish is Balena, the fatness of which made liquid kept by 7 years of more; for how much it is elder so much it is better. It healeth a man from such gout and evil wind if he anoint himself with it. If he anoint the head with the blood of him it helpeth him much and yeldeth him strong and more whole. And it maketh to see very visierus (every vision), the Sperma of him is said Ambra.

If thou suffumest tombs with this it gathereth the Spirits above downward. And of each petition or asking it maketh to give answer. And Hermes said there is not such suffumigation for to inclep Spirits as Amtra and Lignu aloes, costen, mastus, crocus and blood of a Lapwing with therein a mate. These be meat and drink and gladness of Spirits of the Air. And these gathereth them together strongly and Faultless. And Wise men say that the Sperm and blood and the heart of a bateyne be principals for to command to winds and Spirits; who that maketh fumigations of them.

The second fish is said Dolphin, and he is the Knight of the Sea. And as the Eagle hath might among fowls, and the Lion among beasts, in this manner hath the Dolphin in the Sea. Who that anointeth of the blood of him; the clothes of two friends it maketh them enemies of or casteth the dry blood upon them. And who that beareth the heart of him it maketh him hardy.

The third fish is Cancer this hath 6 feet, take and brown him in pans livid and with the powder from the teeth so that it healeth them and yeldeth them fair and cureth the cancer in the mouth, if thou casteth it upon the fire with somewhat of stercoeis human combust it gathereth together spirits.

The fourth fish is bright as an horn betwixt paleness and whiteness .2. pisier claudo or cepia. This fish hath many properties and this enchanters and prophets knoweth well, which made with this their Enchantments and their trans-figerations. So that when they would that an house should been full of water, or that a river should enter by the gate, they took this fish and with thisunamate and ligno aloes and sosis and they fumigated an house and they cast there of the water of the Sea. And it seemed that the house were filled with water and if he cast there blood it seemed blood and so if he cast Snow. And when they would that the earth should seem to quake they cast there of the Earth of a place.

And they made there diverse similitudes in all things after the thing which they put in the fumigation. And know thou that it ariseth so much as the fumigation in the house and with the gall

of him also they made many enchantments; for that this beast is much unlike to others.

The fifth fish is Murina and he is Lentiqurs. The virtue of this is that enchanter beareth the powder of him with them for to make enchantements.

The sixth fish is rana viridis, and if thou take it upon what woman thou wilt and namest the names of the Angels of the Month in which thou were which be furthermore written in Libro Visonis you might do good and evil of what woman you wilt. And know thou that if these fishes and all other thou may know the virtues and properties all by the book of Visions of Months. And also understand you by like thing in all other things.

Primion animal est Leo. Feta bestia est valve Forbis and etc.

The first beast is a Lion. This beast is full strong in the breast and in the cheeks and he is of strong beholding or looking. So that when other beasts see him they be moved together with dread. And the Skin of him is of such virtue that if it be put with other Skins it destroyeth them and maketh bare. And who that taketh the biting tooth of him that is cleped dens cavinus and putteth it in gold it is good to take away and to make alien things. And the same doth wolves tooth and if thou makest a purse of the heart of a Lion full of blood museo and almea and Ligno aloes and thinisaomate, and it were given upon whom thou wilt and thou makest love. Know thou that in that house he shall love thee much and do thy biddings. And if thou inclepest with the blood of a goat the prince of devils he shall be ready anon to do thy commandment. And so more kings or be for whom thou dost. And the same I say of great women.

The second beast is Elephans, that is to say an Elephant and he is full great and when he is risen of where he lieth and when he falleth of where he riseth for that hereto he hath not known disposed well. And the boon of the teeth of him is said Ebur that is

Ivory. And if it be put in Sanctuaries it comforteth the feebleness of the heart as much as Margarita or more. And the blood of him with the Liver comforteth much fasting.

The third beast is Cernus that is an heart which liveth much, for that he reneweth as the moon or an Eagle. Who that maketh suffumigations of his hornes it chaseth away Serpents and by it self it chaseth away devils.

The fourth beast is Calus, that is a Cat, and he seeth better by night then by day and who that taketh of him and of an urchin and of a rere mouse and maketh of them alcofal and also swallow his eye he seeth well by night and by day. And if thou putttest there the eye of an Ass thou might see whether the Spirits and devils of the Air go in.











The fifth beast is mustela, that is a Weasel. This bringeth forth to issue by her mouth after Poets not after Philosophers. This helpeth much when he is great and the skin of him is written for to cause love betwixt two.












The sixth beast is Jalpa that is a Wandwarp and dwelleth under the earth and is likened to a mouse, with this beast thou may make to come tempests, pestulence, hails and lightnings and thunderstorms and many evil things, if thou putttest him bare and naked upon the Earth and overturned.

And with this thou may make discord and concord whom thou will, for he is a cursed beast for that he healeth a man of the flesh when he is brent and the powder is in cast. And when thou wilt know the virtue of other beasts, do as is said in libro visionis; upon which ask thou this of the Lord of Vision, that is that it appear to thee thou askest, and courtest to know of a beast which thou wilt. This beast seeth not neither hath eyes. And know thou that the vision of months is upon all things that thou askest or would know. And God shall be with thee if it is right thou ask. And know thou that here is fulfilled the third Wing. And now begin we the Fourth which is compleat and fullfilling upon all the Elements.

Dixit Soloman: Soloman said: as a quick body middle or great is not moved with three feet, neither any fowl less than with 2 wings, neither the world is governed, less than with 4 Elements.

So this book may not neither ought to be less than with 4 Wings which be said 4 virtues. Wherefore Raziel said that who that shall be filled with this book shall be as one of the prophets and he shall understand all virtues of things and powers of them. And if he understandeth well he shall be a quick Spirit and if he withholdeth and worketh he shall be as an Angel. And therefore he put in this book 22 Elements of great virtue that is 22 tres or figures which the Sons of Aday that is of Adam ought not excuse.

1. The first is Aleph  that is a. This Tre is three cournered and signifieth life power and lightness and the principle or beginnings in all things, these putteth all things in the figures and in the principles.
2. The second is said beth , that is b, and it is full good in things which we desire in battle and in peace, and evermore sheweth goodness and profit.
3. The third is said gimel , that is g, and it sheweth evil and grief and impediment in things.
4. The 4th. is said dalet , that is d. This sheweth turbacon and death of some man and harm in him.
5. The 5th. is said he , that is h, and it sheweth peace and honour and gladness and it is full good in all things.
6. The 6th. is said vau , that is v. And it sheweth death, pain and travaile.
7. The 7th. is said zain , that is z, and it sheweth peace and riches.
8. The 8th. is said cheth , that is h, and it signifieth long life and health.
9. The 9th. is said teth , that is t, and it signifieth wrath, wounds and grief.
10. The 10th. is said Yod , that is i, y, or j, and it signifieth good life and gladness and all good beginning. The Prophet.

11. The 11th. is said Caph , and it showeth in very gladness and travaile without profit.
12. The 12th. is said Lamech , and it showeth gladness and honour and profit.
13. The 13th. is said mem , that is m. And it showeth grief and otherwhile dolour.
14. The 14th. is said nun , that is n. And it signifieth restoring of a friend and visitation of him and profit.
15. NOTE. (The 15th. letter is missing in this manuscript, and thus shows the sloppiness in which it was copied. The value of this manuscript is very questionable.)
16. The 16th. is said ayn , it showeth occasion or evil of a woman.
17. The 17th. is said pe , it showeth health.
18. The 18th. is said fee , that is f and it sheweth bloodshed of good men and high.
19. The 19th. is said saday , it showeth health.
20. The 20th. is said Caph , it showeth his life.
21. The 21st. is said Res , that is T and it sheweth a man that is fallen and is risen.
22. The 22nd. is said than , that is c, it sheweth grief and diminuation.

Now we have said of the 4 wings upon the 22 letters that be upon the laws of the tract written. And know thou that there be no more but only 22 tres which be the root of Sem, for with them it is formed and it is caused and is made and without them it may not be.

And some men say that Camalio found them, but it is not so, but the Angel Raziel gave them written to Adam in his book that is said liber ignis. And with them all the book of Sem written. And know each man that readeth this book that the Creator said to Raziel the names of Sem wherefore if thou canst transpose those 22 tres or figures as it beseemeth thou shalt attain the great name of the Creator. And with it thou might do what thou wilt evermore with names and with help of the Creator. Now we have fulfilled this book

of the wing like to these angels that is Panthaseron, Micracon, Sandalon. For each of these hath 4 wings by commandment of the bringing Angel, which the Creator sent to me that this book were better compounded and well ordained.

**HERE ENDETH THE SECOND BOOK AND BEGINNETH
THE THIRD BOOK OF THYMIAMATIBUS.**

Dixit Angelus. The Angel said to Adam make thymiata. Thimiamata be confections of good odours the which thou shalt suffume and thou shalt please to Creation and thou shalt attain to what thou wilt by this. And the of which they be made be precious things which thou shalt find out of good odour and of good nature and of clean things. And when thou should do it be thou clean without all filth. And then the Angel rested in that hour. And Adam remained and did that he might. And this Soloman expounded and said; I envail why this is in the book of months, also for the Creator said to Moses make thou thymiamata and suffume thou in the hills when thou will speak with me. Wherefore Soloman said, that Suffumigation and Sacrifice and unction maketh to be opened the gates of the air and of the fire and the gates of all other heavens. And by Suffumigation a man may see heavenly things and privities of the Creator. And each man know that they ruleth the Earth, Water and the lawnesses. And Soloman said as there be 7 heavens and 7 Stars and 7 days in the week of which each is distinct and is not likened to his even. So know thou each man that those be 7 suffumigations which withholdeth with them the virtues of the 7 Stars and maketh afraid the spirits of the Air. And the Angels of heavens and devils, of angels of the world. And therefore for a man yieldeth to them is that is theirs. Therefore they be pleased and afraid for the words which thou sayest when thou prayest or sayest the names of them or the names of the Creator? And for this that thou dost when thou washest thee and for the gift that thou givest to them when thou Suffumest. And these things yieldeth the earthly and appearing to thee. And

the Spiritual and invisible that is that neither evil men, neither beasts ought see thee if thou dost strongly about thee and about whom thou dost. Thymiamata is made of many things and these be principal upon the 7 days of the week. And first say we Thymiamata of the Saturday, for the Star of him is higher and the Angel of him is mighty in the Earth. The first Thymiamata of the Saturday ought to be of all good things and well smelling roses as is Costus and herba thuisse. And that is thymiamata of good. And so I shall shew of all other as is beseemeth to good. And thymiamata to other I shall say in an other place. Thymiamata of the Sunday is thus, mastix, masens and other such. And all other good gums and of good odour is all good. And by the contrary is evil. Thymiamata of the monday is folies, mirth, and laun and leaves of good odour and so understand thou in his contrary. Thymiamata of the tuesday is said alus nibrus, niger and albus, and all such trees and each tree of aloes and cipresso and so understand thou of each tree. Thymiamata of the wednesday is made of all rinds as Cinamonis, cassia lignea, and artices Lauri and nuiss and so understnad there is others. Thymiamata of the thursday is nex muotata gariosili and citruli and the rinds of arangiano Siccarx and pulversazation, that is the rine or orengesdry and pounded all other fruits of good odours. Thymiamat of the friday is mavs rose viole and crocus and all other flowers of good odour. And in the contrary to the contrary, put you all thymiata stinking. And know thou that each thymiana of good odours gathereth together his spirits after that, is his nature and his colour and his strength. Thus I say for good, good; for better, better; And Hermes said of Thymiamatibus that thymiana Lune is cinamanai and ligno Aloes and mastic and crocus and costus and mavs and mirtus. We putteth this that each of the Planets have a part in it and all this may be Lune, good and well fortunate by good Spices and sharp. Although Soloman made distinction upon the days and planets of the Spices with the which a man ought to make thymiata And he said that of Saturni is each good root is good, evil is evil, and of Jovis all fruit, and of Martis each tree and of Solis each

gum and of Veneris each flower. And of Mercurii each rind and of Lune each leaf. And thus understand you in all other and such odours herbis of Venus. And Raziel bade to Adam that he should make good Thymiamata and therefore Hermes understood that each thymiana is made of all good things, As of root, tree, rinds, leaf, flower, fruit and gum. And yet seeds be put in it, as bacre, cardamoni and wexe and put thou in it all good things and precious. And Soloman he said thymiana completed and there is some thymatia grew or of greeks by the which heathen men were wont to Suffume idols and yet today churches and altars be suffumed. And it is said Thymiana Jovis and in so then who that useth these Thymiamatibus be he clean and chast and of all good will to the Creator, he shall profit.

Dixit Soloman. Soloman said upon the Suffumigations of Hermetis which be said beneath and they be 7 manners with which be made Sacrafices. Some be made and the first which giveth fasteth and giveth feithings to the creator (tythings?) and therefore they trust that they attain that they desire and it is so. The second is that they washen themselves and cleanseth and dwelleth clean. And therefore they now so attain their petition and asking and it is so. The 3rd. is that they do almes for God and for the holy Angels of him.

The 4th. is that they seeth and casteth the blood in the fire. The 5th. is that they seeth and becometh all. The 6th. is that they pray much in hours ordained 7 times in the day and 3 in the night. The 7th. is to make fumigation with good things and well smelling and every which of these did thus that he might attain the things of it that he asked and he attained it by the commandment of the Creator. And know thou that fumigation overcometh in all. So they who suffumeth better to the eye pleaseth and with this the wise man excuseth all other. And will thou that who that can well know the natures of fumigations he might neigh to stalk spirits which he would inclepe after the nature of the Spirit and of the fumigation and the Spirit; be constrained by their contrary and be comforted by like things. Wherefore it is to will that as a wife seeks in giving

a medicine to a sickman removeth the sickness and introduceth health. So fumigation removeth the contrary from the place if it be good. And with Evil fumigations be removed good Spirits and Evil Spirits also dreadeth, for each thing more loveth health then sickness. And therefore it is said that Sulphur removeth both good Spirits and evil. And this is probable and proved after one way. And there is another way for lignoe aloes gathereth together the Spirits of Lignoe Aloes and none other. And Sulphur chaseth them away, and this is very reason. And then I say that Sulphur gathereth together his proper Spirits and none other and they be full strong and penetrate and thick and be not severed or departed so soon from a place. But if a place were suffumed with Sulphur and then were washed with water and suffumed with ligno aloes, it does draw away the Spirits of Sulphur and induceth or in sedeth his anon. And know thou that the Spirit of Azet, that is quick-silver and the Spirits of Thuris be contrary, although Spirits yet with all the devils entereth and troubleth rather then the Spirit of Thuris, wherefore everwhich hath full great might. And if thou will out draw the Spirits, yet suffume thou with thur and they shall go out. And so understand thou of all other spirits good and Evil.

And Soloman said know thou that as a physician putteth in a man a good pure ointments and clean and they healeth the body of a man and health. So fumigations healeth the 4 Elements and maketh to see and know heavenly things which were evermore heavenly and which descended from heavens or be angels and Spirits of the Air and not souls of dead men and devils of lowness and winds and Speluneks and of deepness and fantasies of desert places, wherefore know thou that all spirituals with right fumigations shall obey to thee and shall come to thee and they should do thy commandment. And HERMES said that all things that was or is put or shall be knoweth that the over nature injoined with the nether by ordinance of time and of hour maketh one body and understanding and that he can understand and know thich things whereof creatures have to live and themself to govern. Wherefore know thou that there be fumes that

Chaseth away Spirits and others that calleth them, and constraineth to come and other that quickeneth them and strengtheneth and giveth might. And so by the contrary is some that destroyeth them and taketh away their might.

And this is the perfection of this; for the fume of an herb chaseth them away. And this be said upon Serpents. And that chaseth them away is fumus anice, that is the fume of fecis of Oil. And that, that fleeth them is the spettell of a fasting man. And therefore he said that fumigation is fullfilling of air which hath not body, nevertheless fume destroyeth things that have body. And so fumigation sufficeth to us in all things beneath. And Raziel said: Know thou that as water washeth all uncleanness. And fire maketh liquid or melteth all metal and maketh clean and finely. And as the air is the life of living man and the Earth sustaineth or beareth each body and nourisheth each plant: So understandeth thou that good Thymiana i.e. fumigation is fullfilling in the work to be the invocation of Spirits and of other things, and well proportioned with which Thymiana is confected or modified. And were made in each hour convenient or accordingly.

Dixit Soloman: Soloman said for this I put the hour and the time in this work, for in all hours in which a man evil speak to a king or to a prince, he may not speak to them, neither in each hour in which a Son asketh any thing of the father, he giveth to him. Therefore it is dark to thee to choose the time and the hour upon those that thou askest. This is so. Tempus quidas; that is, sometimes of Jovis and of venus in the day of venus and of martis, in the day of martis and of saturni in the day of Sabote. And so of other that be done in invocation of Spirits and in all raising of Angels. And the fumigation of which is pure and clean, know thou that it is a Spiritual thing and living and fellowshiping to heavenly things. And now said Veatha, know thou that no man ought to make fumigation of precious things, but if he were clean and with clean waters well washen and anointed with precious ointments which be made cleanly and with precious things as Cera alba, balsomo, croco,

and mosic, Abila tyneca, algal ammea, thure, mirra, osro alinarx. And this ointment be it well kept and well warded in a clean place. Of him after that also the clothings be clean white, new and good not broken neither black. And then suffume he himself worshipfully and the manner of suffuming himself ought to be made in 7 manners toward the East, the North, the West and the South, toward heaven above and toward the Earth beneath, and the 7th. time all about. And as oft as thou dost this, evermore dresse thy mind into God and pray that he fulfill thy will. And know thou that be found in some old book that these were the more fumigations. Thus, thymiana, graecum mastix, sandalus, galbanum, maschalazaret, mirra and ambra. And these be collectors of Spirits and placacons of them. And Soloman said when thou will gather together the Spirits of the air do therein in this manner. Cleanse thou thyself in the better manner that thou canst and go to a pit where thou well known to thee and suffume it and cleape him by his own proper name and loth him or pray him and that by three nights. And if he appeareth send thou him to a certain place or to an house or to a quaderine, that is a place there 4 ways meeteth or to a yard or garden and suffume thou the pit towards 4 parts and in the place where thou talkest also as I have said and then know thou that he shall come and he shall appear to thee that thou shalt do this.

Et dixit Hermes, And Hermes said that the Spirits which appeareth in the world be those some doth say be heavenly and the prophets clepeth them Angels and they be bright and clear as flame or a Star as we have said. Other be airy or of the air and so many colour green, bright and other such and of many figures. And other be fiery and they be bright and red. And other be waterie and they be white and as bright fume Iron burnished or quicksilver. Other be that neigheth to man and be like to a white cloud or to a white cloth. And other be dark and dense and of diverse forms which be said devils, which be hidden with the wind and they be in the deepness of the Sea and of looseness of Spirits that bring with them hails and tempests and lighnings. And wisemen clepeth thou huge

Spirits and strong. Now we have said of the nature of Spirits and put to thy mind and thou shalt attain with the help of God.

Dixit Raziel: Raziel said; As in the pure clear and bright and clean and peaceable air all things gladeth and joyeth of it. So know thou that for cleanness and fasting and washing of water and prayers and orison of the Creator. And for natural and clean suffumigation and very faith or trust thou might please them, which we have said above. And Raziel said to Adam, know thou that in all manner the Life of Angels is whole and clean. And the suffumigation is brese of which Spirits liveth and fasting and cleanness and charity, Sacrifice with Orison be the houses of holy Souls and trust is the author of God, wherefore each man that hath these above said in himself he shall attain or neigh and he shall profit. And Soloman said those be that befalleth in Suffumigation. Of Suffumigation anon shall come to us fume and then odours and of the fume a cloud and of the cloud an high cloud and wind. And of the wind ascendeth the cloud higher and of the cloud an high wind and of the wind ascendeth higher and is made a soul and of this the Spirit is made higher, and of the Spirit an Angel of heavenly and of angels light and these be caused by clean Suffumigations. And know thou that Suffumigations be of 7 manners. Some doth by sharp and other penetrating or piercings, other sorts smelling other stinking, other simple, other meek, other of grief, other sothly of peace. And every which of those manners is after his odour said and nature and complexion. Wherefore hermes said that as coldness congealeth water with his cold. And as Water of the Sea is congealed with great heat and as azertacona congealeth the water of Wells. And everywhich of these congealeth the water, one with coldness, and another with hotness, another by Art, another by nature and the matter is made one body and one gobbett. And know thou that good suffumigation gathereth together and constraineth and maketh Spirits to appear in the air and Secret or privy things and it maketh them to take a body which our eyes seeth. And Soloman said as the Adament draweth iron to him self, So know thou that Suffumigation gathereth

together and draweth the Spirits of the Air and maketh them to come to the place where thou doest it and would gather them together.

And the wisemen said Suffumigation is like to the root of arzolle, for as it joineth together gobbetts of flesh into one. So Suffumigations gathereth together Spirits of heavenly or heaven with the 4 Elements and they make that they taketh a body and Spirits taketh visible bodies and palpable. And a body taken they fullfilleth that they be asked of them and that to likeness of a mirrour to which if there be set before what figure thou wilt a like appeareth within. Thus fumigation made cleanly and invocation in the hour after the Spirits proportional. The Spirits appear to us and new operations and workings with fulfilling upon the thing which thou askest. And be thou never deceived in the knowledge of Suffumigations and put thou thy mind in them trust they be transposed, and thou shalt fulfill as that were and after that thou doest as he said. And Soloman said; I will teach somewhat to thee of the nature of Suffumigations, who that useth it much, it maketh to see in sleep, or in sothnes (softness?) green things and yellow and diverse colours. Melancholious fumigation sheweth leady things. Sanguine fumigations sheweth no things and otherwhile it is shewing of a pure colour. Phlegmatick suffumigation sheweth white things and fair and so understand then after that the nature were and the appearing of Spirits and of their colours and viscous and the work of them shall be after the sharpness of it and the goodness and direction of fugii (fumigation?) is fulfilling of the thing after that the image were formed and the orison of the thing mentioned and the trust for all is the intention of the man and in the hour in which it is done. Now we have said how every of the planets hath his fumigations. Now say we the fumigations of the 12 Signs and of the 36 faces of them.

Aries holdeth by him self Mirtal. Taurus Costid Π Masticen Ⓞ
Mustha Lazerath Ⓞ thus. M classem = galbanum M opopanac +
Ligno aloes B asamfolidas M Euforbus X thymiama.

The first face of Arietis holdeth mirtam. The second Stamonoam

the third piper nigra.

The first of Tauris costid, the 2nd. Cardamomi and the 3rd. Cassia.

The first of Gemini is masticea, the 2nd. cinamoma, the 3rd. ciperossis.

The first of ♃ Mastuma, the 2nd. Succis, the 3rd. anisas.

The first of ♄ thus, the 2nd. ligno balsami, the 3rd. nuie mus-tatas.

The first of ♁ Sandalos, the 2nd. crocus, the 3rd. masticen.

The first of ♋ galbanum, the 2nd. befur, the 3rd. mirtio.

The first of ♌ lignoe aloes, the 2nd. folia lauri, the 3rd. gariofililin.

The first of ♍ Asani tetila, the 2nd. Calofonias, the 3rd. piper lignoe.

The first of ♎ euforlin, the 2nd. reubarbario, the 3rd. Stamarra.

The first of ♏ thymiami, the 2nd. Crocis, the 3rd. Sandalis abbus.

Nota secema Hermetis de fuigus.

And Hermes said ♀, ♄ and Sagittarius withholdeth each Cholerick Spice and bitter.

♃, ♁, ♋ Sanguine and Sweet;

♄, ♋, ♎ phlegmatic and full of Savour.

♃, ♁, ♏ melancholious and stipticke.

And this Soloman holdeth for the more natural for such Spices we give and with them we suffume. And which manner fumigation we give to the planets such we give to the days and hours. As the Sunday the first hour is of Solis and all the day together, we should give thus masticen and musta. As we have said of planets in the beginning of this book of Thymiamata. And so understand thou all the others. Know thou the Suffumigation of times. In primo tempe lignio aloes, thus and crocus. In the second time thymiamastu masticen. In the third time Sandalos Cassia mirtu. In the 4th. time Mastic Succes and ligno Balsami and he gave each of the 4 times

their Spices or kinds, so he giveth to each month one spice by order.

Say we now Suffumigations of the 4 parties of the world and of the 4 Elements for all things that be in this world be compounded of 4 Elements or Simples. Suffumigations of the 4 places of this world be these:

Upon the party of the East and the fire serveth Ambra muscus and alba cera that is white wax. Upon the party of the South and the Earth, algalia almea, and lyriaca. Upon the party of the West and the Air, balsamus, Camphora and clea olivans. Upon the North and the Water lignae aloes, nux mustala and macir.

And Soloman said, each man that would do any thing by this book, put he the mind to the chapters of Thymiamata that he know the kings and justly can meddle them. And so know thou that thou might easily work by it and without travaile thou might fulfill all things that thou desirest to See.

Now we have fulfilled one Chapter of Suigis or Fumigations and we will say further more but upon which worthy instruction with the help of God.

Here beginneth the 4th. Book that speaketh upon times of the year.

In the name of the meek God I begin to write this book that is said Cephaz Raziel; which the Angel Raziel gave to Adam and it shall speak upon the 4 times of the year and month and day with his might how we should comprise each thing.

And know each man that this is said the Book of Times and the Angel gave it that is said mighty and great by the commandment of the Creator, quick God and in all things mighty. And for that Adam should know all things by it which he would know in this world what it is, what it was, and what it shall be in all things; 12 Months of the year and days and hours and that by order and similitud

of clean fastings and of washings of Sacrafices of fumigations made by 7 days ere the first moon were and ere the Sun should ascend his tale .2. the ascendent. And ere the Sun should ascend upon his Star. Zedet. 2. Jovis. And they should be comprized in this book by month, holy angels that have might upon the 7 heavens formed of fire and the beholding of the fire and the life of him is Fire. And they seem cloathed with fire and they be covered with fire and from the fire went out, and in the fire they dwell and they be of great fellowship and mighty upon the 12 months of the year by the precepts of the Creator of it which said the world be it and all angels be and were before it, and there be 7 powers before is said of it, and to each of them is given might and hath a day of the month and of the week. And of them some be standing in Environ, and some be setting in chairs with great honour serving to the Creator and they be ever more ready and bound to go out and to ever to come and go and do all good and evil, whatever is made and to enchant and to put down and to cover privy things and to discover or to make revelation. And all this that we have said by the Commandment of God and all the more Angels and less and the princes of them with their powers with their Orders or with their fellowships, they clepeth themselves each with their names and which be said high or Sovereigne evermore they praise God the Creator which formed them. And also all the powers of all heaven in the month and in the day in which he formed them. And they be all speaking to himself together as Man. And Raziel said that these angels wrote these names and this book, and he said that there be above 7 angels mighty upon 7 Stars and these be 7 potentates or powers mighty upon 7 days of the week and they be keepers of them and of the 24 houses of the day and of the 7 heavens and of the 12 signs and of all other things that governeth this world. And Raziel said to Adam, behold, know, and withhold these 7 powers or potentates, which have power in the 7 heavens and the 7 Stars. The names of which be these: SABADAY, that is ♃ ; ZEDEL, that is ♄ ; MADIM that is ♂ ; HANINA, that is ☉ ; NOGA, i.e. ♀ ; COCABE, that is ♁ ;

LABANA i.e. ☾ . The names of the 7 heavens in which they be borne be these; Samayn, Raquia, Saaguyn, Mahum, Masn, Zebul, Arabac. Upon Samayn goeth ☽ ; upon Raquia ☿ and upon Arabac ♃ and so understand thou of the others. The names of Angels that have power upon the 7 Stars and goeth upon the 7 heavens and otherwhile in their chaires be these. Capziel, Satyel, Samael, Raphael, Anael, Michael, Gabriel. And the power of these is that Capziel is the power of Sabaday; Satyel of Zedet and Samael of Madim and Raphael of Hamina, Anael of Noga. Michael of Cocab, Gabriel of Labana. And each of these sitteth in his heaven and the midst of them all about.

And they be of divers colours. And they be of divers colours as white, black, red, yellow, green, leady, pardi viati, meddled, orange and of the colour of a Peacocks feathers and of many other colours. These be the Angels that have power upon the 12 months of the year. The names of the months be these, of the year: Nysan, Yar, Zonautamus, Abelul, ty Siryn, Marquesnam, Quislep, Tobez, Orthebeth, Sabat, Adar, Psadar, Postine. The names of Potentates be these and they be 12 Capitals, that is one upon every month of Lune and the other is Oriel Sasayes, Amariel, Noriel, Beragel, Maguynya, Barsiel, Adoniel, Anael, Gabriel, Nomiel, Lariel. And everywhich of these hath so many potentates helpers, more or greater as there be days in the month or many other Servants of them. And with the aforesaid Angels a man may know all things that is to come in each year and in each time and in every month, and every day and every hour with the proper signs of them who that knoweth them well. If he well know of many Reins or few or when they shall be, or if they shall be or no and the day and hour when they shall fall. And a man may know by them which is his sign and his Star. And he may know of his life if it shall be of long duration or of short in the world and other things either for a sick man or an whole, either for a man or for a woman. Or he may know a subtill understanding or sharp. He may know what is to come and to do with it that he will. And the days of the year or of Solis, alone in which

may be done the working of this book by 365 and the 4 parts of one
 day in the week of days. The years of Lune be otherwhile 360 days
 or 4 hours and 46 minutes after the year of Lune. And the fulfill-
 ing of times is this. In one time be 3 months and when the times
 be 4 so they will be to 12. And know thou that Nizan that is the
 first month entereth in the first day of the first Moon whereever
 Luna Prima of the month of Martis, and so of others. And the first
 very time is from the first point in which the ☉ entereth into
 Arietem till it enter the first point of Cancer and the 2 from
 ♄ into ♌ ; and the 3 from ♌ into ♍ and the 4 from ♍ into
 Arietem and this is the better distinction of times. And in the
 hour in which Raziel gave the book to Adam. Of times and months
 and names of things then was Adam comforted only when in thilke
 fallen lightnings moved and thunders and coruscations appeared and
 there was in that day great tempest in all the world; both in the
 land and in the air and in the sea. And in the hour in which the
 Angel Raziel opened this book and gave it to Adam, then he gave
 to him might and strength and Secrets in all the words of this book
 and every thing that be in it. And when this book fell before the
 face of Adam. Then Adam dread full much and quake of great dread
 and fell down into the earth as though he had been dead. Then the
 Angel Raziel said to Adam rise and be thou comforted. For knoweth
 thou that a very soft faced Spirit hath descended in the high heavens
 which hath lightned thee and hath put in this hour in thee knowing
 and might and that thou shalt attain that thou shalt ask. And I
 say to thee that thou consider in this book and behold in it and by
 it thou shalt know and understand what ever was and that is and that
 shall be after thee. And in that hour in which this book was given
 to Adam fire fell upon the brinke of the flude (edge or abode) of
 Paradise and the Angel ascended by the flame of the fire to heaven.
 An Angel descended in similitude of a cloud white and spake with
 him plainly. And came to him as a man well bright and clean, like
 to the cleanness of a Star in his body and full of many other all
 about and in ascending when he was finished. Evermore Adam was like

to a Lamb which formed well bright as the flame of fire and cleaner then the fire of a furnace in which gold is purged. And then Adam saw this and found and knew that of the Lord of all Worlds which is a great king and mighty in all things. This book was sent for him. And then he considered or looked in it with liveliness and clearness.

And then he beheld in it all things that he would know in this world. And this was the first word Adam had with the Angel Raziel. And so he considered in it and governed himself by it.

Soloman said upon the aforesaid reason about after that the Angel Raziel said to Adam that it behooveth know the times and the month and the day. It behooveth us furthermore to seek one hour before another and one time before another. For who that soweth wheat in Ver it may not be gathered in the same ver and this is after the Temperment of the Party of the north and so it is necessary or needfull to devide the year into 4 parts and a month into 4 and an hour into 4. And if thou keepest these divisions and understandeth thou shalt profit in all it that thou would. For this that all natural things is made in the time and in the day and in the hour according as the hight or Sovereigne Creator ordained Raziel said if thou will know any thing of this world that is of other that be in heaven of heavens which be fellowshipped with the first heaven. Or if thou wilt do any thing that be fulfilled to thy will, cleanse thou thy body by 7 days, that is wash thee, and eat thou not a thing of these, neither of ravin neither of evil plie, nor a thing unclean, neither that is fallen to death, nor a beast of four feet, not other, and eschew thou thee from malice and falseness. And thou shalt not drink wine, nor neither thou shalt eat fish or any thing of which blood goeth out. And join thou thee not to a woman pollute, neither menstruate, neither enter you into an house where is a dead man, neither beside him that sufferest gomorream. And eschew thou or be thou ware of night, least thou fall into pollution. And keep thee from all leachery and evil pride. And do then that thou be evermore clean and be thou in Orison or prayer. And keep thy tongue from saying evil and from teasing and fast thou cleanly

and keep thee thy body from doing evil and Sin and lighten thou the house to Orison. And pray thou Angels and do them almes to needy men and charity and be thou not enjoined to evil men, neither to unclean and cloathe thou thee with clean clothes, the longer that thou might.

And evermore trust thou unto God and rise thou early and pray to the Creator that he dress thee and wash thee and fulfill thy petition. And then shalt attain that thou askest with God.

Note well this Part.

The first work of this book that is necessary or needfull in all things that a man would do. And when thou wilt know when it is good to do a thing which thou wilt do, or thou wilt know when it is good to do; what things thou wilt of this world and thou canst not any thing thereof understand thou that thou accompt by 7 days before the first day of the month that is of the month of Luna. And in these 7 days may be not thou pollute, neither eat thou a beast having blood, neither drink thou wine, neither touch thou unclean things neither lye thou with a woman. And wash thou thee with clean water running, all the 7 days ire the Sun ascend and hold thou abstinence which we have said; and Suffume thou thee when thou were bathed with this; ligno aloes and ambra, croco, costo, camphora and mastice and then take thou two quick turtles and whole without damage in themselves, or if thou wilt a white calve if thou might have none other. And cut off the necks fasting with a brased red knife, or gilt, on every which side cutting, and cut off the neck of that one turtle, on that one side and that other on that other side. Afterwards draw out the entrails, but with hold the blood in a new glasen cup and cast into the fire. And wash then the entrails with clean water. And then take 3 weights of musk and 3 of croci and thuris albi lucidi and cinamonii and 10 keys of gariofili and ligni aloes as much and then take 12 grains piperisnigri and old white wine and Sandalos and

mustia and camphora and somewhat of honey and join this with wine and put all mixed in the entrals of the Turtles and fill them and divide them into 7 pieces or 7 members. And cast one member upon the coals of fire in the morrow ere the sun rise and that is to understand the 11th. hour of the night and when thou burnest the members, be thou covered with white cloth and standing the sorte discalciate, that is, unleashed and unshod. Afterward the names of angels which be written that is serving to the month in which thou dost, for they be prayers and doers there and know thou that each day thou hast to say the names of Angels, of that month 7 times and in the 7th. day thou shalt gather together the oxen which thou hast made in the like 7 days of the aforesaid 7 members. And the house and the place in which thou shalt burn be it clean. And when all this is done thou shalt dispose or ordaine a solemn house clean, severed to thee. And thou shalt spring the foresaid oxen upon the earth in the middle of the house and thou shalt sleep there so that thou shalt do this. And then when thou enterest the bed thou shalt name the names of the Angels, strange, dreadfull, mighty and high and then sleep thou and speak it not with man. And then know that thou be well certain and not dreadfull that there shall come to thee Soloman and he shall shew him self to thee in the vision by night. And the similitude or likeness of him shall be of a worshipfull man then be thou strong and dread thou not, and he shall not leave himself to thee that it be a vision or a dream, but is very or soft manner. And ask thou what thou wilt and without doubt he shall give to thee.

Dixit Angelus Raziel: The Angel said: I will say to thee this fullfill in the working that thou write by power and virtue and strength of this book, in which be written the powers of the months and of days of the year, and they have power in each month and in each day for evermore. And know each man who that governeth himself with them with cleanness that they help him in all his deeds and in all his things. And they make him to know all his wills and they

helpeth him to fullfill what ever he asketh with great power and strength and wisdom. The names of Angels of the first month, those be the names of angels which be mighty and most mighty and more mighty in the first month which is said Nisan, Oriel, Malaquiran, Acya, yaziel, paltysur, yesmachin, yariel, araton, Robica, Sephalya, anaya, gnesapalt, Semquiel, Sereriel, malga, Ancason, pacyta, Abdielram, asson, catyel, nastiason, Sugny, Asyr, Sornadaf, Armg etnecamya, caisaac, benzt, quor, Adzyriel.

The names of the Angels of the 2nd. month which is said Yar, in the Language of the Hebrew. Safuel, saton, Cartemas, Axyel, patthya, bacgar, galene, Aaron, manit, Aadon, quenacl, quemon, abrauy, yehot, Adnyhya, pacciat, maisnos, galus, gabymon, resegar, Astry, Absamon, Sarfal, Alpyn, Carbyel, reguya, Achlas, nadib, abysasy abitan, palylet.

And thou shalt name the names of those foresaid angels of this month yar in each thing which thou shalt comprise in it and they should help thee and shall make thee to know all thy will.

The names of the angels of the 3rd. month. These be the names of angels which be keepers of the 3rd. month, that is said Zynan; of which the first is amariel, tatgiel, casermch, naseyfa, almur, naamab, maniscazicaran, Samy Sarach, naaseyn, Andas, paltamay, Abrys borzac, Luborhac, yayac, dalya, azygor, mabsuf, Abmsr, Zenam, dersam, cefanya, mauafor, naboon, adyel, maasyel, Szarzyr, cartalion, ady, ysar; And thou shalt comprise these names that be said in all things that thou dost and thou shalt profit.

The names of Angels of the 4th. month that is said Tamuth; noriel, safida, asuf, mazyca, Sarsal, adryyaae, nazron, gallgal, douroc, Saracu, remofidda, lubyarof, nedifax, tyaf, faanat, Latayel, govida, nedyr, delqua, maadon, Samyel, amrael, lezaidi, af, ohoc, nasy by, razy, arsoday, yadna, caspa, garifun, Elisatan, paschanya, maday. And thou shalt comprise these names abovesaid in all it thou wilt do and thou shalt profit.

The names of the Angels of the 5th. month. These be the names of Angels of the 5th. month, that is said ab. beraquyel, manby or marryahaya, byny, madrat, amantuliel, cassurofartis, naclif, necyt,

pegnar, tablu, namnot, amacya, gualioel or gualyel, reycat, gnyrzy, palyel, gadat, nesguyrof, abrae, amytar, caruby, nachal, cabachloch, macrya Safe, essof; And thou shalt nempne these names before said in all it that thou wilt do and thou shalt profit.

The names of the Angels of the 6th. month that is said Elul (Ehel) are Maguyry, arabyel, hanyel, nacery, yassar, rasey, boel, malhy el, naccamarif, zaedon, nafas, rapyon, Saspy, Salhy, rasereph, malgel, Samfiel, yoar, gualaby, danpy, yamla, golum, Rasziel, Satpach, nassa, myssy, macracif, dadiel, carciel, Effignap. And thou shalt contemplate these names above said in each thing, which thou wilt do and thou shalt profit therein.

The names of Angels of the 7th. month. These be the names of the keepers of the 7th. month, that is said tysyryn, Saryel, Sargcan, guabriza, Kucariel, Sabybiel, ytrut, cullya, dadiel, marhum, abercaysdon, Lacdon, pagulan arsa, boni, aspy ramon, aguyelfasey, racynas, altun, masulaef, Salamyel, Sascunyel, barcharan, yabuc, alycaf, vlysacyaya, abry. And thou shalt contemplate these names abovesaid in each thing that thou will do and then thou shalt profit.

The names of Angels of the 8th. month. These be the names of Angels of the 8th. month, that is said marguefnan. barbycl, tisqdiel, raamycl, nebubael, alysaf, baliel, arzaf, rastiel, alson, naspiel, bzear, patyel, alysu, aignap, pacxas, Sansang, aesal, maarym, Sascy, yalsenac, Fabynp, magdiel, Sarmas, maaliel, arsafael, nanistcorax, Vecabalof, nadybael, Sucyel, nabuel, Sorryel, Lodiell, marcuel, palytam,; And thou shalt contemplate these names above said in each thing that thou wilt and thou shalt profit.

The names of Angels of the 9th. month. These be the names of Angels of the 9th. month, that is said quistep. Adonyel, radiel, maduch, racyno, byzy, margel, azday, mandiel, gwnyel, Seryel, Kery, Lahaman, Osmyn, Sachiel, pazehemy, calchy hay, he hu dael, necad, minael, arae, arasigniel, galucl, gimon, saluel, Elynzy, baquy laguel. And thou shalt name these names abovesaid in all that thou dost and thou shalt profit.

The names of Angels of the 10th. month. These be the names of the

Angels of the 10th. month, which have might in the 10th. month, that is said Thebuth; anael, amyel, aeyor, natlya, rapines, raacyel, paeuel, hahon, gnanrinasuch, aslagroy, naspaya, neogry, Somahy, hasisisgason, yascaszif, aczamy, maint, patinas, Sarguamus, aliab, Saryel, canyel, razyziel, pansa, msquen, Sarman, malysan, asyrac, marymoc. And thou shalt name these names in it if thou wilt do and thou shalt profit.

The names of angels of the 11th. month. These be the names of angels that keep the 11th. month, that is said cynanth and which have might in it, gabriel, israel, natriel, gazriel, nassam, abrysaf, zefael, Zamyel, Manuel, talyel, meryel, Sahmyel, guryel, samhyel, daryel, banorsasey, Satyn, nasiel, rausiel (raufiel?) talgnaf, librae, luel, daliel, guadnel, Sahufaf, mysctiyel. And thou shalt name these names before said in all things that thou dost in this month and thou shalt fulfill.

The names of angels of the 12th. month. These be the names of angels of the 12th. month that is said Adar; Romyel, patyel, gurgel, Laabiel, addriel, capdyel, acq'el, malgel, Samyel, Saryel, arxyel, paamyel, carcyelel, amalach, or (amalael) parhaya, ytael, beryel, lael, tenebyel, panlan, panteron, Stanyel, falafon, majia, pantcaron, Labycl, Raquel, cetabyel, nyazpaterl. And thou shalt name these names in all things that thou dost and thou shalt profit.

The names of Angels of the 13th. month. These be the names of the angels of the 13th. month. Bisextilis, which is said Adar. The last is such, Lantyel, -ardyel, nasmyel, celidael, amyel, malg'el, gabagel, sasygos, bary laguy, yabsasyper, mages, sangos, dragos, yayel, yel, yasmyel, stehiyel, garasyn, Ceyabye, Saeadyel, guracap, gabanael, tamtyel (or Samtyel?) . These names abovesaid thou shalt name in all things which thou will do and they shall fullfill all thy will with fasting and washing and fumigation and cleanness. And they understood thou of every which work. And know thou that the months of hebrews and the months of Romans be evened upon the month of March. And know thou well his number and thou shalt profit.

And know thou that after that we have said of months, we will say

the names of the days of the week, with his Angels full strong and mighty upon each day and every which is his day.

The names of the Angels that serve in the day of Solis. And these be the names of him and his Angels be these. Danyel, elyeyl, Sasfeyeyl, dargeyeyl, yelbrayeyl, comaguyl, gabarbaya, faceyeyl, caren, neyeyl, Talgylnenyl, bethtarz, raneyl, fatha, hyeyl, armaqueeyelyl, roncayl, gybril, zamayl, mychahe, zarfayeyl, ameyl, toxayeil, ronmeyeyl, Rencatheyel, barhill, marhill, Roarhyl, merhyl, Zaratyt, azrayeyl, anobysemyl, dennerzyn, yoceyn, necyl, hadzbyeeyl, Zarfeyeyl, Zarayl, anquihim, Eaytatynyn, eqviah, vehychdmnedzyneylyn, yedmeyeil, Esmaadyn, albedagryn, Zamaanyl, yocaleme, detryel, aryesl, arnayeil, veremedyn, unaraxxydyn. These be the mighty angels in the day of Solis and name thou them worthily and thou shalt profit.

The names of the Angels in the day of Lune. These be the names of Angels that serve in the day of Lune. Semhahylyn, lr'emchylyn, jasrozyn, agrasnydyn, aymeylyn, cathneylyn, abrasachysyn, abracasyn, lazraiosyn, laughasyn, anaenyn, mangaroryn, aczonyn, montagyn, labelas masalyn, feyharachyn, caudanagyn, laccudonyn, caudanagyn, laccudonyn, cassubyn, bachramyn, barthaylyn, amnanyneylyn, hacoyn, balganarychyn, aryeylyn, badeylyn, abranoryn, starmanydyn, amdalysyn, sahgragynyn, adyamenyn, Sacsfoyeyn, lutebayfangsyn, caybemynym, nabyalyn, cizamanylyn, abramacym, largagathyn, byfedlyquyn, baycaladyn, gaforyn, asaphyn, dargenyn, macneyelyn, gemraoryn, madarilyn, yebyryn, arylyn, fargelyn, nopenyelyn, branyeylyn, astyeylyn, ceradadyn, These holy Angles in the day of Lune thou shalt name worthily and thou shalt profit.

The names of the Angels of the day of Martis. These be the names of angels that serve in the day of Martis and they have power upon red Metal and in his works. Satmayelyn, tartaylyn, dippeyl, racyeylyn, harabyn, cabyn, asyeneyn, mabareyn, ralyeylynoralbeylyn, marmanyn, tarfanyeylyn, fuheylyn, scuffaraneyn, rabfilyn, eralyn, enplyn, pyrtoplyn, brosylyn, cacitylyn, nassrylyn, impurylyn, rassaylyn, nyrysyn, nyenyolyn, nybirylyn, celabeyl, tarbeylyn, haayn, veyn, paafyryn, cethenoylyn, tetytyeylyn, Roraseyl, carmeyl, basteylyn,

aelyryn (or ceslyryn), moutyelyn, albeylyn, parachbeylyn, alyecl, vaceyl. zqlcyeyl, amadyeyl, usaryeyl, lyncodeneyl, dassrypeyl, unleylayn, carszeneyl, gronyeyl, grabrylyn, narbeyl.

The names of the Angels that serve in the day of Mercury. These be the names that serve in the day of Mercury. Michael, Zamyrel, beerel (or berrel), defuyel, arybyryel, goel, baryel, meriol, amyol, aol, semrol, aaon, bergon, flarionon, kemerion, feyn, ameynyn, Zemeynyn, cananyn, ael, merigal, pegal, gabal, lral, ammeal, faranyel, gebyn, carybylyn, aircarylyn, metorylyn, nabyafilyn, fysylyn, barsfylyn, camflylyn, aanytarla, fenytura, gemniturla, elmya, calnamya, rabynya, affya, myaga, tyogra, breylaraorgnyt, benenenist.

The names of the Angels in the day of Jovis. These be the names of Angels that serve in the day of Jovis. Sachguyel, pachayel, tutyel, offlyel, labyel, calyel, beugel, tarael, Snynyel, ahyel, yebel, aucuyel, famyel, fanyel, Amyel, fanyel, ramuel, Saufael, saygnyel, galbyel, lafyel, maziell, gemfyel, ymrael, mefmiel, paryel, panhynyel, toupysel, abonyel, myol, orfyel, ael, bearael, ymet, syymetyel, trancyel, mefenyel, antquiel, quisyel, cmmryiel, rofynyel, rubycyel or mbycyel, Febrael, pecyel, carbyel, tymel, affarfytyryel, rarbudyel, cabrifigell, beel, bariel, chedargel.

The names of Angels in the day of Venus. These be the names of angels that serve in the day of Venus. hasneyeyl, garnayeyl, vardayhoil, alzeyeyl, szeyyeyl, vachayel, zessayeyl, morayeyl, borayeyl, apheyeyl, arobylyn, cansylyn, amrylyn, zargalyn, marylyn, bacorazelyn, Kelfeyoylyn, arzayeylyn, ambayeryn, ayayeylyn, cadneyryn, alseyeyn, asneyryn, abneyryn, monaneyn, cazaryn, orymyn, gedulyn, hareryn, namylyn, hablylyn, hymeilyn, reseilyn, noraraabytyn, halyeylyn, laudulyn, and effylyn, thehealyn, patneylyn, keyalyn, naylyn, sebrayeyl, ablayeyl, sabraylaurayn, baxcalyn, bahoraelyn.

The names of the angels of the day of Saturn. These be the names of angels that serve in the day of Saturnii; orsabet, micraton, pacryton, nelipon, capcyel, chenylon, afssyton, chenyon, sandalson, panyas, almyai, Expion, xaxon, calixon, horryon, melyson, aurion, senrelion, refacbylyon, ononyteon, bexoraylon, paxilon, letalyon,

onoxyon, quybon, quyron, vixalrinon, relyon, cassilon, tytomon, dadyon, dapsyon, lenanyon, taylyon, monychyon, gabyon, taxonyon, xysaylyon, lexiron, belon, menylylion, Saron, salyon, xyon, nargron, aaryon, felyupon, yennybron, raoncab, Zalibron. These Holy Angels and blessed be they named in all thy very works and keep thee with them clean and thou shalt profit.

Names of hours of the Night.

These be the proper names of hours of the night. The first hour of the night is said Zedrin, the 2nd. byroyt, the 3rd. Jimcayen, the 4th. hacyr, the 5th. Zaron, the 6th. ZZya, the 7th. nachlas, the 8th. thatrac, the 9th. Saphar, the 10th. halaga, the 11th. galcana, the 12th. Sallan. And these be proper names which the 12 hours of the night have and thou shalt name in these that thou doest and thou shalt profit: These be the names of planets and to their Angels by the Elements. These be the proper names.

These be the names of the 7 Planets and of the Angels upon the 4 Elements, as is fire, air, earth, water; for without these and without the 7 abovesaid we may not do any thing.

The first is the highest Sabady and Sabady is said in the fire Complexion. In the air Seynongoa, In the water Synyn and in the earth onyon.

And the names of the angels of sabaday upon the fire be these 3; lybyel, nybyel, and phynytrel; and upon the air be these 3; arfygyel, gael, nephysel, and upon the water be these, almegryel, hoquyel, fulityec, and upon the Earth be these; Largel, topyel, eyel. Cedet is mentioned upon the finpheon, and upon the air fydon and upon the water Calyon and on the Earth mydon; and the names of the angels of Zedet on the fire be these 3; tynsyel, necanynael, fonyel. And upon the water be these 3; meon, ykyel, yrynyel and upon the earth palryel, tufyel, quyel. These be the names of the 3 which be Madim; upon the fire it is said rogyel, upon the air pyryel and upon the water Cassyon, upon the earth ignoson. And the Angels of Madym

on the fire be these 3; Kalyes, kabryel, raloyl and on the air be these 3; pyroyniel, flalonyel, Carbyel, and on the water be these 3; sqtrenyel, camanyel, Zactriel and on the earth be these 3; Caza-bryol, pasaliel, zebatyel. These be the names of haie upon the fire it is said yeye, on the air don and on the water agla; and upon the earth On. And the Angels of haie upon the fire be these 3; dandangel, zaddany, ellalyel, and on the air be these 3; mura-cafel, vecyrael, machael and on the earth be these homgcabel, lucy-fel, locaryel.

Noga is the 5th. and is named upon the Fire desazon and in the air Clarifon and in the water narubyn and in the earth Cabyras. These be the 3 angels of Noga upon the fire; Capcyell, bebytael (debytael) deparael and on the air Camyrael, Cacazael, nerazyel and on the water; Salonyel, emyel, exxaongel, and on the earth, pazytael, amnrael (amncael?) Salanyel (Salamjel?).

These be the names of Cocab. Upon the fire it is said pyztal and in the air Cabrau, and in the water facayl and in the earth tarzon and the names of Angels of Cocab upon the fire be these paradijel (paradyel) darytyel, dameyel and on the air be these ramatyel, loryquiell, bengaeysel, (bengaryel?). And on the water be these, rinafangel, mellytyel, Alatyel and on the earth these; Alapyon, beryel, robyel. These be the names of Labane; upon the fire it is said Claron, And upon the air breyla. And upon the water taffit. And on the earth pantanas. And the names of the angels of Labane upon the fire be these; gabryel, patcael, dylyel. And on the air be these barasyel, zfaziel and on the water be these caziel, mem-yyel, pazycalon and on the earth be these Snyllyel, lofaquael, longel and name thou these above said in all it that thou dost and evermore consider thou the planet with which thou wilt work and thou shalt profit.

The names of the Heavens in 4 times.

These be the names of the heavens in the 4 times. In the first

time, first it is named hauber. The the 2nd. rumaquya, in the 3rd. mestisnogna. The the 4th. Saaemabo. These be the names of the heavens in the 4. And when thou will work any works name thou the name of the heavens in the time in which thou workest.

These be the names of the fire in the 4 times. In the first time, the first named gnoyzyl. In the 2nd. Eulubra, in the 3rd. merayn, in the 4th. aybedyn.

And these angels have might upon the fire and in the flame. Michael, Rafael, easoyel, acdyel, roquyel, myryel, Judam, malquyel, gazryel, amynyel, caryel, yafrael. And these thou shalt name evermore when thou dost anything in the fire.

These be the names of the Air in 4 times. In the first time it is said ystana, in the 2nd. furayl, in the 3rd. oadyon in the 4th. gulynon. And the names of Angels that have might upon the air be these; Rafael, guabriel, michael, cherubyn, Seraphyn, orychyn, pautaceron, mycraton, sandalson, barachyel, ragehyel, tobyel. And name thou them in all things that thou shalt do in the air and thou shalt profit well with the help of God.

These be the names of waters and of the Sea in the 4 times. In the first time it is named Argustiz, in the 2nd. theon, in the 3rd. maddriel, in the 4th. sebylgnedar. And the names of Angels of waters and of the Sea, be these; urpenyel, armargel, yymnel, abrastas, Saphyel, ogolan, orgel, bachmyel, poracknel, auefyel, gallyel, zsamyel. And name thou them upon waters and upon the Sea and thou shalt profit.

These be the names of the Earth in 4 times; In the first time it is said is guedan, in the 2nd. yabasea, in the 3rd. Cebal, in the 4th. Aradon. And the Angels of the earth be these; Samael, yatazel, baranyel, Oryel, arfanyel, tatgriel, daniel, assariel, pactryel, Gael, Syenyel. And thou shalt name these names of Angels upon the earth in these that thou hast done in it.

These be the names of lownesses in the 4 times. In the first time it is said haham, and his Angel is Safuyel. In the 2nd. cypaon

and his angel is ababact, in the 4th. aycyhambabo and his angel is caanyel.

These be the names of the 4 parties of the world. In the 1st. time. In the first time the East is said aebedan, in the 2nd. cadrenae, the 3rd. Abriel in the 4th. acritael.

These be the names of the North part in the 4 times. In the first time it is said hemnyna in the 2nd. abdich. In the 3rd. galgadar in the 4th. rabbysor. These be the names of the West part. In the first time mahanahym, in the 2nd. sitgor, in the 3rd. zarzyrc, in the 4th. Rabgur. These be the names of the south part. In the 4th. time mauser, in the 2nd. Alparon, in the 3rd. machuyel, in the 4th. thamny. These be the names of Angels in the 4 parts of the world. In the part of the East these have might or power, guabriel, raphael, Urgel, in the part of the north these adryel, yamyel, Zabdyel. And in the part of the West these; adtryel, Samael, Joel. And in the part of the South those; cocabyel, Sargel, mychael. And name thou them upon all things that thou dost in the 4 parts of the world and thou shalt profit.

Names of the Planets proper in 4 Times.

These be the names of the 7 Stars that be and goeth in the 7 heavens every which by himself. Sabaday, Zedet, Madyn, Hamyna, Noga, Cocab, Labana. And every which of these hath his own proper name upon the 4 times of the year as we shall say in this Chapter Beneath.

And Soloman said in explanation of this place. Wherefore every-which planet and everywhich thing before said changeth his name in each time for his thing. For here standeth some tree and from this tree cometh to us 4 things and of these 4 things and of these 4 things. The 1st. is when it begenneth, the 2nd. is the flower, the 3rd. is the fruit, the 4th. is the Seed, when it is in it, so the Sun is said in the first time hot and moist, in the 2nd. hot and

dry, in the 3rd. cold and dry, in the 4th. cold and moist. These be the workings of the Sun and the property of it upon all things. And for a other reason the names of things abovesaid be changed in 4 parts of the year. For everwhich time hath his nature and his complexion in himself as we have said of water which is in the first time temperate, and in the 2nd. hot and in the 3rd. rotten and in the 4th. congealed. And so other things of the world every which by his self.

To example why Raziel put his name to each thing. In each thing be 4 Lords that have might in each thing and every which in his time. And it is said that there be 4 Elements whereof one is fire, which hath might in the first time and so other. Wherefore know thou that everywhich thing changeth his name as first we say a man; a child. And then a youngling and then a middle man and the 4th. time an old man. And so things changeth their names who will clepe them a leader and this is in a man. And so understandeth thou of Metal, and in all things that waxeth and liveth. And Soloman said and all other that it was more just that each thing should have 7 names; then 4, for that all they might descend of 4 bodies and to them is given all the might. So thereby they put 4 names to every thing that it were more easy to work. These 4 names be assigned upon the City of David my Father and myne, which had many names.

So thereby Isaac the Wiseman said that the first name was Remusale. And then Jebusale, Jeroboam, Jerusalem. And these names this City received for 4 Lords, that were in it, for everywhich put to his proper names, and for this like things of this world receiveth 4 names in themselves or 7 more after that God hath ordained.

And so no man marvaille of these names of things in 4 times. In the higher heaven that is the first from the other partie and it is the 7 from the nether in it serveth Sabaday. And his Angel capcyel. In the first time Sabaday is said Cuernes. In the 2nd. palycos in the 3rd. quyrtypus. In the 4th. panpotes.

In the 6th. heaven serveth Zedet and his Angel is satgel and the name Jovis. In the first time it is amanor. In the 2nd. sahybor.

In the 3rd. saym. In the 4th. canynyel.

In the 5th. heaven serveth Madym and his Angel Balquinel and the name of martis in the first time is said aaryn, in the 2nd. Duron, in the 3rd. bearon. In the 4th. pantofos.

In the 4th. heaven serveth Hamina and his angel dandanyel. In the first time, the name of solis is said halyom, in the 2nd. Adocham. In the 3rd. Cantopos. In the 4th. pantasus.

In the 3rd. heaven serveth Noga and his Angel adzdyel. In the first time the name of Veneris is said agcorijdicy (or aporjdicy). In the 2nd. Calyzo. In the 3rd. nympatz. In the 4th. pontos.

In the 2nd. heaven serveth Cocab. And his Angel Satgel. In the first time mercurius is said annis in the 2nd anyocus. In the 3rd. tholos. In the 4th. ancholos.

In the first heaven serveth Labana, and his angel anael. In the first Luna is said salnis. In the 2nd. sarico. In the 3rd. napila (lu). In the 4th. Assryguyn. And know thou that thou shalt name the name of the stars and of her Angels with their names in their 4 times and thou shalt profit when thou shalt know any thing of Them.

Here Beginneth the 5th. Book that treateth of Cleanness.

Soloman said it was shown to me of this book of Raziel and of many Angels after that I had this book and of these which nourished powers and virtues and mater and strength of the 7 potentates above and that by the commandment of obedience of the Creator or maker of the World. And they said thus: Soloman thou hast asked witt and wisdom and fairness and might in will complete and composed full great for evermore upon Earth. And know thou that all kings and less men that should come after thee and which should here speak of thee, shall love thee, and worship thee and should get price of thee and shall praise thee and keep thou this book and work thou with it with reverence and cleanness. And Soloman said to the benigne Angel

Natanael which hath might in the air. And this evermore was fellow-shipped to Soloman; which be thilke 7 bodies which be seen above bright, fair, clean and clear which ceaseth never to go, neither the ways of them be void and they faileth never, but evermore dureth going their ways.

And if that taryeth more in going his way fullfilleth it in 30 years. And then they appear such as they were before and which went before thus they saw. And thus it is said that they should be how long God would. And thus I say of an 100 years and a 1000; that they never be changed neither in quantity nor in colour, nor in might nor in moveing, but we have found them as the prophets and other old men found them.

And the Angel Natanael said to Soloman the 7 bright bodies which thou seest above be put beneath and they in going upward holdeth ballance or in rule the 4 Elements beneath. And therefore the moving of them ceaseth not for such might the Creator gave to them. And know thou that the matter of them is simple and pure without corruption and evermore durable. And the state of them is likened to the Lord that formed them, although they obey to him in all things. And Natanael said to Soloman know thou that in the heavens of those 7 bright bodies be angels without number mighty in all things. And each of them hath his proper might and his strength and virtue. And they be unlike among themselves as men together or other beasts, and each serveth of his office, to the Creator that formed them or made them. And Soloman said to Nathanael which is the life or the might or the Service that these angels doth. And Nathanael said the life of them is of cleanness of Orison, and of trustiness and the might of them is of Suffumigii, holocausti and Saeraticii. And the service of them is that when the Creator will they go from place to place when any clean man hath prayed the Creator as it beseemeth. And then they do good or evil as the Creator will, for in them is power, service and will complete. And Soloman said which be these 7 bright bodies and how be they named. And of what things serveth each. And Nathanael said that same that Raziel said to Adam. The

higher of these that goeth slower is said Sabaday. And all the Remes of his heaven be full of use, snow and hail and wrath, rains and coldness and all the Angels that be there clothed with darkness full dark and the greatness of them be full high and full long and small and upon the Earths and upon devils and upon darknessess and coldnessess and drynessess. And this hath power upon winds of this nature and they have power of doing good and evil and the Angel of it is boel, crowned upon all other. In the second heaven standeth Zedet and all the Remes of him, & etc.

Soloman the King, the Son of David the King, said; that was king of Jerusalem, of Surye and Damaske of Egypt, Lord of Babylon, Prince of Sciences, covetous of Cleanness, ensearcher of Privities, keeper of good true men, avoider of teasing of poor men. Of virtues despiser upon the virtues and spitefullness of words, busily thinking and most subtly in mind ensearching. I have enquired and known that in words is power, virtue, and effect and all the humour whole and health and there may be sufficient fullfilling. And he said I see that the most same is of wise men and prophets by words and books which they have left in to testimony of them.

And I see that the Sons of Adam and of Hermes and of Noah and their Sons and many of other prophets have left books by their death by which they should clarify their same, and a number of mens glory should remain. And I see that my Father King David compounded or made some book in which be contained all orisons which he might know and find, which so that Latin men, that is Romans keepeth the same; which sith it is of prayers alone and of holy names of the Creator, it is named the head of Orisons. In this same book King David wrote all things whatever he might know of Patriarchs and old wise men to the praising of the Creator. In so that I King Soloman, long studying in holy matters, words, which virtues and miracles I found to be, while there is fullfilled in each working trust and will. And I saw the books in which while I studied long I knew Adam and hermes and Noah and Moses and many other most wise men, I know of great privities and the virtues of his books.

Ad ergo veteres & antiquior Sapientes & etc.

When so I understood old wise men to have made books here or with what witt or with what art I might know the Sciences of all the fore-fathers. I enquired and there answered some old men of good minds and understanding which was cleped Ze bray mayt. And the King said Adam had a maker and Master, that is to wit the Lord maker and gabriel to Master. Furthermore Hermes the discrete and most wise man and Moses had a Master, that is to say to wit Creator. Aaron also had a prince, of which so is made resistence that a wise man may not be without a Master; how attestest that they now be wise without a Master? But that thou be wise, these I deem to be necessary to thee, a wise Master and discrete, long, and continual, study many books of great wise men made oft and after are read perfect and amended, glad and continual health of thy body. Long life without cures and travailes quiets.

Soloman said to the wise man, is not this possible to be done by a shorter way then that thou hast said above? Ze bray mayt answered; O King by a lighter and shorter way than this, nay is unknown, to thou there is no more to be done. To whom Soloman replied; how therefore? To whom the wise man opened privily and fully the Ark of the Testament, that no man knowing or understanding. In which all secrets or privities and old wisdoms and words of great power and of virtue thou shalt find. By which not only thou shalt know things that are passed, but those that be present and those that be to come. Soloman answered; for this that thou hast answered to me I give thanks to that high and blessed Creator which reigneth without beginning and finely without end which after that it pleased to him all things with word alone he formed or made and there is not any more noble or mightier than he without whom no virtue or power is which giveth wisdom to wise men, he is that is of all things the first, for he is without beginning of all things, maker of none and made of when the Reme or reigning is and shall be, of whom all works be good. And of whom the will over all is free, sith there is not any other like unto him.

Soloman trusting to Ze braymayl made the ark of the testimony to be brought before him. And he sought all the books of Moses and of Aaron, of Adam, and Noah and of their Sons and of Hermes and of other prophets and all others which he might find of the miracles of Words and the virtues of them. And he sought all the old idols of heathen men and Images of divers things having writings and all things graven which might be found in all parts of the world, he made in his palace to be gathered together. And he brought forth Mss. of every which of the 72 on which should expound to him privy letters or hidden in Ebrac, Caldey, Cyriae, Greeke written. And to him they should expound that were hidden. And when the letters were expounded he saw the more part to accord with it in virtues of words.

Therefore Soloman made the ark some night to be opened, that is the ark with reasons afterward ere should be learned. Soloman said after that the soveraign and the all mighty Creator had infused the grace of his Spirit in me, I opened the ark of the Testament in which I found all things which long and studiously I had sought; Among which I found the book which is cleped Raziel which the Creator sent to Adam by the Angel Raziel when upon the floor of paradise, weeping the creator he prayed and of him forgave of his sins he besought. And I found the Book which the Creator gave to Moses in the hill, when he made him partaker of his privities in which 3 books that is 3 reasons I found. The first the prophets clepeth Semiforas, which the creator gave to Adam in paradise. The 2nd. book is which the Creator gave to Adam in paradise in the hour of necessity and of need. The 3rd. is which the Creator gave to Moses in the hill of Sinay after that he had fulfilled the fasting. And Soloman said I found in the Ark a post full of Manna and the yard of Moses which was changed into a Serpent, and etc. from a Serpent into a yard. And Tables of the Laws and Gobbets of the first from which Moses wrought for the sin of the people brake. In the ground sothly of the Ark I found some Golden Tables quadrate or 4 cornered in which were 15 precious stones. 12 Tribes or lynages of Israel

by Similitude likened, and in every which stone were written the holy high names of the Creator of the books Semiforas out drawn. And I found some boxes of Marble having green colour as Jaspis coloured. And in this box were 7 figures and in each figure 7 great and virtuous names of the Creator to Moses told. And other 7 which the Creator taught Adam in paradise. And this is a secret or privity which much tryed and coursed ought worthily to be kept. I found also about the extremities of the Ark 24 rings with names and figures of the Creator written or figured. I my self Soloman have mind to have had one of the like rings in which I know to have found such virtue when I said make to rain, it rained, when I said oft or thou hast made to rain, so make the like rain to cease, it ceased. And besides I enitiate the same reme as well at tempests as of rains it did or made. And Soloman said I found Semoforas with which Moses made the Plagues in Egypt, with which he dryed the Red Sea, with which he knew all the cleannesses of his people with which he over came princes and Kings and mighty men; with which what ever he would do, he did. And that he would destroy he destroyed, with which what ever of good or of evil he would he fullfilled at his own will.

The Capliter of Explanation of the Name Semiforas.

The Capliter of Explanation of this name Semiforas and it is that angels and devils and winds and men as well quick as dead. And all spirits and all bodies dreadeth Semiforas so that is said the first secret or privity, and great old, and much lain and hid of great virtue and power to get what ever he would. Semiforas is a word which ought not to be shown to all men neither by it but with great necessity or anguish ought any man to work. And then with dread of the Creator he ought cleanly and meekly and devoutly to name it. Also Semiforas is root and beginning fundament of Orison; An Example of good life, trust of mans body the orison or prayer

of a just man the Creator dreading. Soloman said above that these be necessary with meekness, fastings, with Orison, trust, with charity, cleanness, with patience, meekness and constance of a man without which you might work nothing with which what ever thou wilt thou shalt get when all virtues in working by sem ought to be, with else those 7, that is meekness, mirth, patience, abstinence, trust, charity, mercy out in him principally to be had or to abound.

If we will work by Semi it behooveth that we be bright or clean of body and in trust stedfast and from falseness and teasing fully departed. It behooveth also to dread the Creator and the creatures of him. Among which we ought to dread most the Sun which giveth to us light and darkness, cold and heat which is cause of changing of times and of temperance of the air and of herbs; we ought also to know the beholding of the Moon and the month which 5 by it. 12. and .5. 13. be accompted as is said Nyssan yar tina and etc. And we ought to know the waxing and decreasing of the moon when by it all creatures as the Sea, floods, and wells and all the nether bodies waxing and decreasing taken and bloods in the veins and marrow in the head and in the bones after that the moon taketh waxing and decreasing they be nourished in their like; also fusion and or melting of metals we doubt thou not the virtue of the moon to work. We ought also to know Sabaday .7. Saturnis, by when hunger and death and all anguish in lands befalleth: We ought also to know and dread Zelet .3. Jovem by whom honour and health and righteousness and all good is had. We should also know and dread Madyn .7. Martem, of whom dolours and strifes and haste and battles and teasings and all evils cometh. We ought also to know and dread hamina .2. Solem by whom we have light and darkness, clearness by whom times as evil unto good and good into evil be transmuted or changed. We ought also to know and dread Noga .2. Venerus, by whom we have meat and drink and all necessary or things that be needfull, by whom peace and love and dilection among men is made fast and stable. We ought also to know and dread Cocab .2. Mercury, for he is nigher

to us than all unto the moon by whom merchandise and venditions or selling and all Secular things be exercised. Therefore behold you tho that be said and more the spirits above said and thus thou shalt profit and what ever thou shalt ask of the Creator right fully thou shalt have.

Here beginneth the Sixth Book that treateth of the names of Heavens.

Soloman said all men commonly good; of hours and evil and good days and evil good signs and evil to be they affirmeth and this with many reasons they confirmeth. And I my self Soloman have proved the days and hours of Madyn and Sabaday which I found full greivous for to work. I have proved also the hours of Zedet and Noga. And I saw that what ever I would work of them leagley I wrought. The hours of Cocab and Labana otherwhile be greivous, otherwhile good; I have proved to be. And I saw that in the day and in the hour coia, nothing of my will I might fullfill. And know that the spirits above said apensis diverse men diversity be named.

Hor the first in Hebrew, Sabaday, in Arabicke Zoal, In Greek or grice fenes, in Latin Saturnis is cleped or comprehended. I say therefore that the first hour of the day of Sabaday, is said Sabaday, the 2nd. Zedet, the 3rd. Madyn, the 4th. Hamina, the 5th. Noga, the 6th. Cocab, the 7th. Labana and the hours of the night ought to be named to thee. And know thou that by the stars abovesaid and days and hours what ever thou wilt thou shalt understand and thou shalt know the hid and privie wills of Men.

Of the Operation of Semiforas.

When he would work by Semiforas; First ere he begin any thing it behooveth him to name the 7 names of Angels, for some angels be upon the 7 heavens. And upon the 7 planets and upon the 7 days

of the week and upon the 7 metals and upon the 7 colours. And upon the 7 words having power. The names of which be these; Raphael, gabriel, Samael, Michael, Sagel, anael, capciel. And these be ordained after that we ought to name and to inclepe them in the 7 days and early in this manner.

Note of Orison.

O the angels above said be ye the hearers of my question or asking which I will enquire or ask and to me in all things helpers. Tilke so that which we ought to name upon the 7 heavens and upon the 7 planets be these. Capciel, Sacqel, Samael, raphael, anael, michael, gabriel. And in all things inclepings those angels thou shalt profit. When though there be 7 heavens, that is to wit, Samaym, raagn, Saaguin, maon, mahon, Zebul, araboch. And there be 4 parts of the world, that is East, West, North and South, which angels in every each heaven and which in what part Serveth say we.

These be the Angels of the first Heaven.

In the first heaven that is cleped Samaym in the 4 parts of heaven serveth these. From the parts of the North, elael, hyaeyel, uralbun, veallum, ballyel, basy, unascayel; from the parts of the South be these; duramyel, darbyel, darquyel, hamu, anael, nahymel, assuisi, soq'el, Zamel, hubayel, bactanael, carpaliel. From the part of the East be these, gabriel, gabrael, adrael, modyel, Raamyel, Hanael. From the part of the West be these, absan, Soquyel.

Angels of the 2nd. Heaven.

In the second heaven that is cleped Roagmya. From the part of the

North serveth these Angels. Tyel, farael, yenael, nensel, nelsl, guyan, vefarmel; from the part of the South be these; milba, nelya, balyer, calloyel, lyoly, butnel; from the part of the East be these; maachyn, another lre hath carmyel, canoyel, betabaak, from the part of the West is armlus yesaraxye in which is written the name of my CACETON in many manners expounded.

Angels of the 3rd. Heaven.

In the third heaven that is cleped Saaguin from the part of the North serveth these; ponyel, penael, penat, raphael, carynel, doramiel (doranaiel) from the part of the South be these; Parna, Sadyel, tyenyel, uastanyel, Sanael, Samyel; from the part of the East be these; Satgel, quadisen, taranyel, taryescorat, amael, hufabria. Another like hath here last hyfaliel.

Angels of the 4th. Heaven.

In the 4th. heaven that is said Maon serveth these from the party of the North. Rahumyel, hayuynyel, bacyel, Serapyel, matyel, Serael. In the party of the South be these; Sanryel, mahanyel, gadiel, hosarl, vaamyel, verascyel; in the party of the East be these Capyel, bralyel, braalyel, raguel, gael, demaelcalcas, Atragon; in the party of the West be these; Lacana, astagna, rebquin, Sanisas, yael, yar, yach, lael, yyal.

Angels of the 5th. Heaven.

In the party of the North serveth these; hyel, hangel, veal, quyel, margabyel, saeprel, manyel. In the the party of the East be these; lanyfiel, another book hath barquiel, ragel, samyfiel, roaziel, acel,

farbiel, uranacha. In the party of the West be these; Anhael, pabliel
ustael, bortacy, suucacer, rupa, taly, paly.

Angels of the 6th. Heaven.

In the 6th. heaven that is called Cebul thou shalt say from the
North party Est deus fortis and potens Sive fine; that is to say
God is mighty and strong without end. From the party of the South
thou shalt say Deus sanchu pacieus and misericors; that is to say;
God holy, pacient and mercyfull. From the party of the East thou
shalt say; Deus magne excelse and honorate and seclam; that is to
say great God high and worshipped by worlds. From the party of the
West thou shalt say; Deus Sapiens clare and iuste, Deus tua clemen-
ties and sanctitation exoro quod questidne meam and apus meid and
labore mea bodie complete and entegre pticere digneris qui vivis
and regnas deus per U. S. B. Amen. Id est; God wise clean and right-
eous God thy meekness and thy holyness I beseech that my question
and my work and my travel do daily fully and hath thou vouchsafe
to fulfill that livest and reigneth God by all worlds of Worlds;
so mote it be.

Angels of the 7th. Heaven.

In the 7th. heaven is Semoforas written in the book of life. In
the name of the meek and mercifull God of Israel; and of paradise
and of heaven and of earth and of the seas and of hills and of all
creatures. Finis.

Here beginneth the 7th. Book that treateth of names and of the
Virtues of them.

Here beginneth the tres and words and names of Semoforix which God the Creator gave to Adam in paradise in which be 4 tres which be the 4 parts of the world, and to the 4 Elements and to the 4 Complexions and to the 4 natures of beasts be likened; such they be; **קִיָּיִח** and by these tres and piously and meekly name thou that thy perfection in all things be fullfilled.

Soloman said there be said to be 7 Semoforix. And the first is the Semoforax of Adam in which be contained 4 Chapters. The first is when Adam spake with the Creator in paradise. The second is when he spake with the Angels. The third when he spake with the devils. The fourth when he spake with men and with fowels and fishes and beasts and reptiles and wild beasts. The fifth when he spake with seeds and herbs and trees and all waxing things. The sixth when he spake with winds and with the 4 Elements. The seventh when he spake with the Sun and the Moon and the Stars. And by these 7 virtues of Semoforax what ever he would do he did. And what ever he would destroy he destroyed. And this Semoforax Adam had when the Creator inspired grace into him.

The first Semoforax.

The first Semoforax is when the Creator formed Adam and him in paradise putting nempned or named; **קִיָּיִח**, this is to say yana the natures and virtues of which above we have declared it in great necessity or need thou namest this name meekly and devoutly before the Creators grace and help no doubt thou wilt so find.

The Second Semoforax.

The Second Semoforax is when Adam spake with the Angel which brought to him these tres written the example of which such; **קִיָּיִח**, that is yeseraye. And this name thou shalt name

when thou wilt speak with Angels and they thy question and thy work without doubt shall fullfill.

The Third Semoforax.

The Third Semoforax is when he spake with devils and with dead men and of them counsel he enquired and they sufficiently to him answered and all this he did with those tres of which this is the extanacon Adonay Sabaoth, adonay cadas addonay amrora. And these tres thou shalt name when thou wilt gather together winds or devils or spirits.

The Fourth Semoforax.

The Fourth Semoforax is when he bound and loosened beasts and spirits, and that with these 7 names; laginne, lauazirni, lanage, lagysi, lagsi, lanagala, lanasozyn, layfyalasyn. And when thou wilt bind or loose beasts thou shalt name the names above said.

The Fifth Semoforax.

The Fifth Semoforax is when he said the 7 names with which he bound seeds and trees and these they be; hyaham, lyalgana, lyafar, viahiral, tesara, lebaron, laasasalat. And when thou would bind seeds or trees thou shalt name the names above said and thou bind.

The Sixth Semoforax.

The Sixth Semoforax is of great virtue and power of which these be the names; Letamynyn, letaglogen, letafyryn, babaganarytyn,

letaarinitim, tetaagelogyn, latafalazyn. These names thou shalt name when thou wilt that the Elements and winds fulfill thy will in all things.

The Seventh Semoforax.

The Seventh Semoforax is great and virtutuous for they be the names of the Creator which thou oughtest to name in each thing and in all thy work in clepe. And they be these; Elyaon, yaena, adonaz, eados, ebreel, eloy, ela, agyel, azom, sath, adon, sucola, eloym, deliom, yacy elym, delye, yacy, zazael, paliel, mau, myel, enola, dylatan, saday, alma, paxym, Another tre, Saena, alym, catynal, uza, yaraf, calpy, calsar, safua, nycam, saday, aglatacn, sya, emamcel, joth lalaph, um, via, than, domyfriel, muel, lalialins, alla, phenox, aglata, tyel, pyel, patriceron, chepheron, bargon, yael. And these thou shalt name in each time that thou workest upon the 4 Elements. And what ever thou wilt do by them, it shall be done. And what ever thou wilt destroy, it shall be destroyed and fore done.

Here beginneth the Semoforax that Moses had.

Here beginneth the Semoforax that the Lord gave to Moses. And it is divided into 7 chapters. Of which the first is when Moses ascended the hill and spake with the flame that environed the bush. And the bush seemed to burn and nevertheless it burnt not. The 2nd. when he spake with the Creator in the hill. The 3rd. was when he divided the Red Sea and passed through it. The 4th. when the yard (staff) was changed into a Serpent, and the Serpent devoured the other.

The 5th. is in which be the names that were written in the forehead of Aaron. The 6th. is when he made the brazen adder and the

calf in brass with the plagues of Egyptians he smote. The 7th. is when he reyned (rained) Manna in the desert and drew out water of the Stone and led out the Children of Israel, from Captivity.

Chapter I.

These be the names that Moses said when he ascended the hill and spake with the flame. Maya, asi, zye, yaremye, vue, bace, sare, binae, maa, yasame, ray, lily, lesy, yly, yre, cyloz, zalye, leeprsee, loace, cadzloye, vle, meha, ramechy, ry, hy, fossa, ly, ninij, sehye, med, yelo, habeuele, hele, ede, quego, ramyehabe. And when thou namest those names devoutly, know thou thy work without doubt to be fulfilled.

Chapter 2.

These be the names which the Creator said to Moses when he ascended the hill. And spake with him. Abgmcan, loaraceram, nasdicras, pecarcecays, acaptena, yegir, podayg, sauocicio. These be with which the Temple of Bozale was founded. These be the names of the prophet when with the Angels with which the 4 parties of the world were sealed with which there might do many miracles. And beware lest thou name them but chast and clean and 3 days fasting and whatever thou will do by them thou shalt do trustily.

Chapter 3.

These be the names that Moses said when he divided the Red Sea; ena, elaye, jayel, helauce, maace, lehahu, lelahu, alialea, gre, azaya, boene, hyoha, ysale, mabeha, araya, arameloena, qleye, leueno, fenyne, ye, y'e, maleco, hahona, nechdd, hycero. And when thou will

have grace of any man. Those names thou shalt name devoutly and meekly and thou shalt have.

Chapter 4.

These be the names that Moses said when the yard was changed into a Serpent of the enchanters and the prophets niscracon, with those names inclepeden tenigaron, mycon, mycondasnor, castar, lacoas, astal, yecon, eyna, labliust, labla, nac, zacut. And these fore-said names thou shalt name when thou wilt fulfill thy question or asking.

Chapter 5.

These be the names that were written in the people of Aaron; when he spake with the Creator. Saday, hayloce, loez, elacy, cilonij, hazyhaya, yeyinmoyscy, accidasharne, huadoncnij, cya, hyeba, vea, vaha, oyaha, eye, oye, ha, haya, zahya, hahyha, eyey, yaia, el, ebehel, va, va, va,. Keep well those names abovesaid for they be holy and virtuous and these thou shalt name that thou get that thou askest of the Creator.

Chapter 6.

These be the names that were written in the yard of Moses when he made the brazen Serpent and destroyed the Golden Calf. When all that drank in the well hadden a beard. Yana yana Sya abibhu, vanohya, accenol, syogas, yena, eloyin, ya, veha, yana, hay, ya, vehu, a-hyaemed. And these names contain in themselves many virtues. For with them thou shalt destroy evil and all enchantments and presume thou not to name them in the 7th. work.

Chapter 7.

These be the names that Moses said when manna rained in the desert and draws out water of the Rock and led out from Captivity, the Children of Israel. Saday, Samora, ebon, pheneton, eloy, enegoberrl, missijas, Jahe, yana or eolyen. When thou wilt do any miracles, or if thou were in any anguish. These names thou shalt name and in all things thou shalt have the help of them and the virtues. And when thou hast done this rehearse thou those words by which the names abovesaid be expounded.

God that is quick, very great, strong, mighty, meek, holy, clean, full of goodness of all goodness, blessed Lord, blessed be thy Name thou fullfiller fullfill our question, thou Maker, make us to come to the end of the work thou granter, grantest us withall fullfilling of the work thou holy and mercifull have mercy of us, thy name yeseraye be it blessed by worlds. Amen. In the name of the sovereign Almighty Creator I begin the explanation of this name yesaraye that is to say God without beginning and without end. Agla is the name of a propertie and properly constitute (engrave) in gold plate of living men. And who ever beareth it upon himself and how long he hath it with him he shall not dread sudden death.

Here endeth the Book of Raziel and of the 7 Treatises.