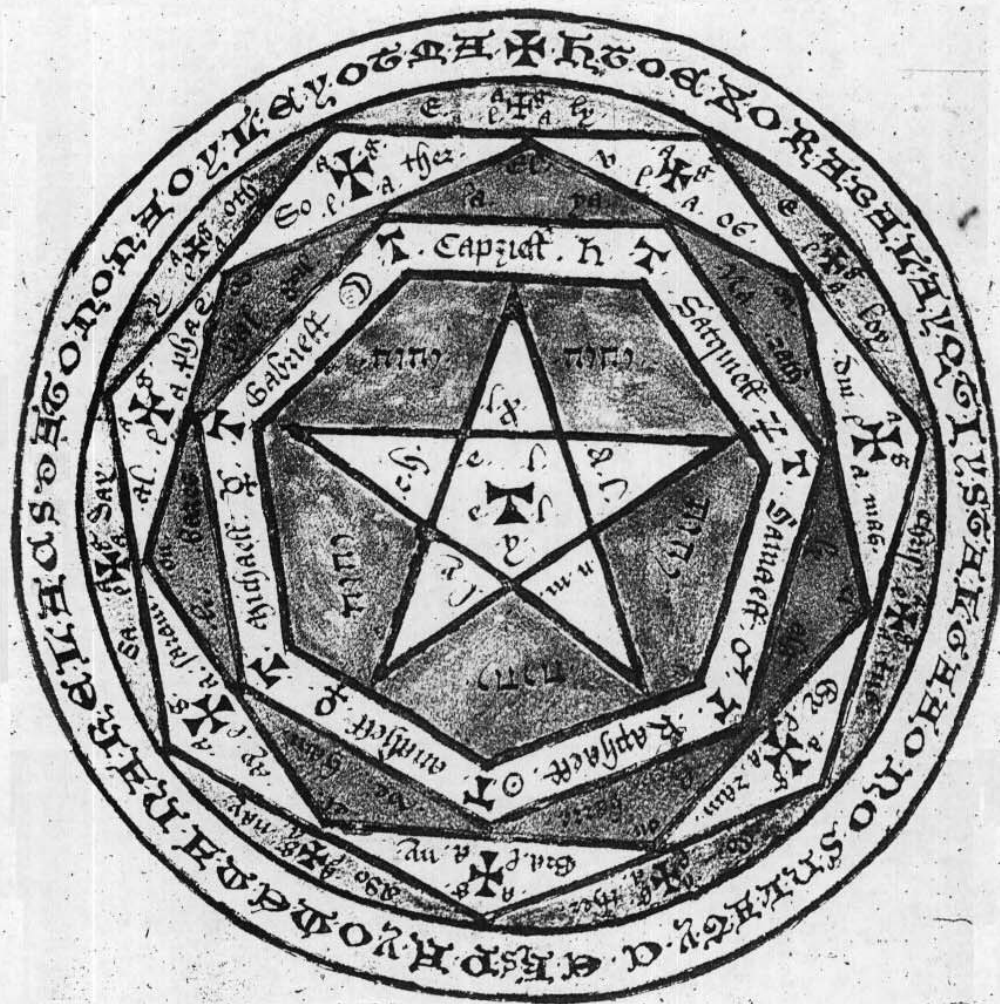


The Sworne Booke of Honorius

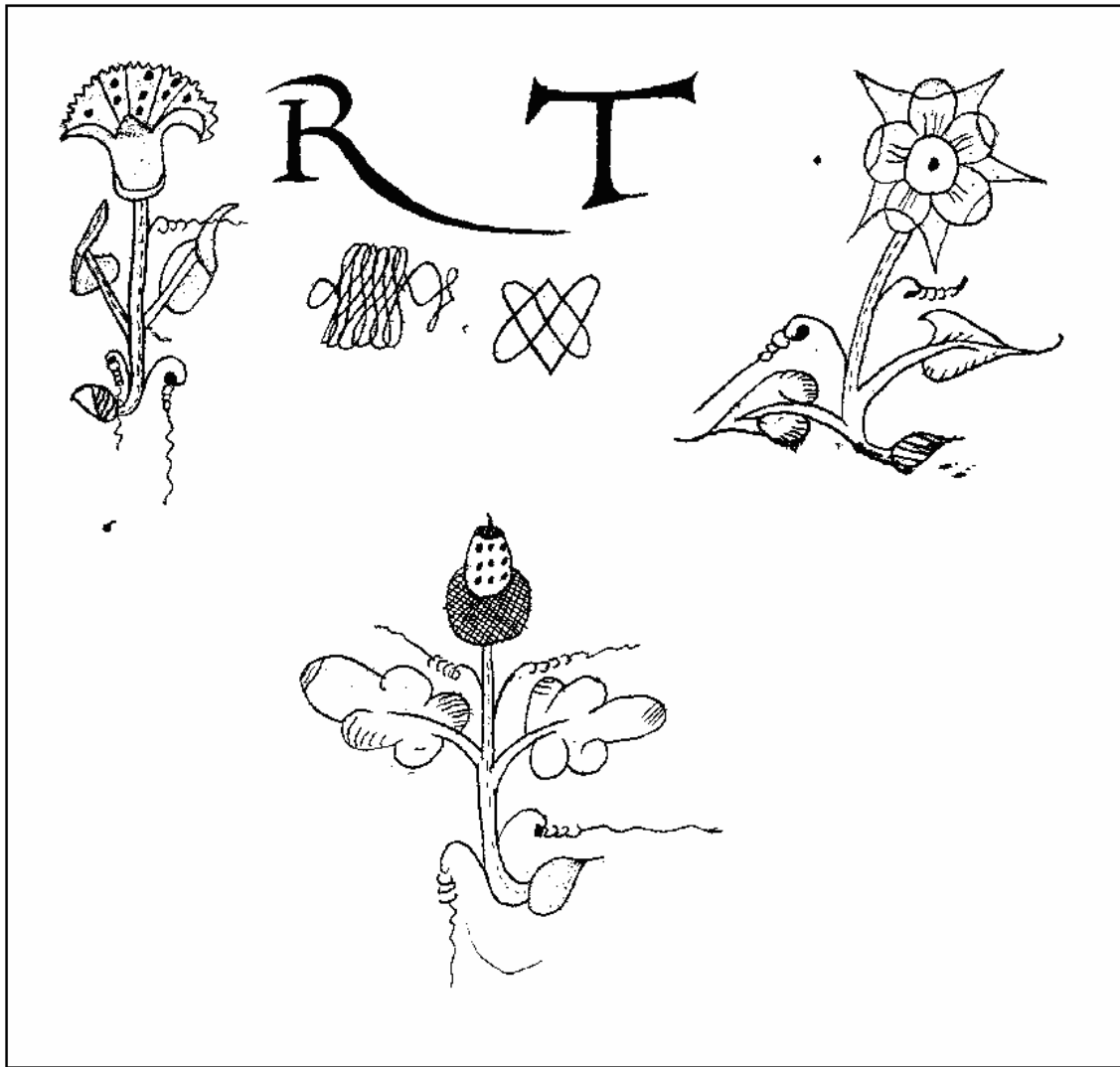


Liber Juratus

LIBER JURATUS

OR

THE SWORNE BOOKE OF HONORIUS



This edition by Joseph Peterson ©1998
Edited, Typeset, and Compiled by Sarah Kane French

2008

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INTRODUCTION:

Liber Juratus is one of the oldest and most influential texts of Medieval magic. The almost legendary reputation of this work led to the forgery of the so-called *Grimoire of Pope Honorius*, a ridiculous work so despised by Eliphas Levi and A. E. Waite.

According to Lynn Thorndike, *Magic and Experimental Science II*, 281 ff, it is also known as *Liber Sacer* or *Liber Sacratu*s by which name it is mentioned at least twice in the thirteenth century.

Editions

Latin. A critical edition of the Latin text has recently been published by Gösta Hedegård: *LIBER IURATUS HONORII -- A Critical Edition of the Latin Version of the Sworn Book of Honorius* (Stockholm : Almqvist & Wiksell International, 2002)

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

Manuscripts

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

- [Royal MS 17AxlII](#) (Latin and English, dated mid-sixteenth century because of borrowing from Agrippa not found in the older manuscripts). 82 folios. The title in the catalog reads 'The Sworne Booke of Honoryus':
 - 'THE SWORNE BOOKE' of 'Honoryus' (see f. 4 b,
 - 11. 3, 6): a translation of a book of magic, entitled (see
 - Sloane MS. 3854, f. 138 b) 'Liber de vita anime racionalis,
 - qui liber sacer uel liber angelorum vel liber iuratus
 - nuncupatur, quem fecit Honorius magister Thebarum',
 - purporting to be compiled by Honorius filius
 - Euclidis as the result of a conference of 89 magistri from
 - Naples, Athens, and Toledo, convened by the authority
 - of the Pope and cardinals (cf. also Sloane MSS. 313,
 - f. 1, 3885, f. 58). Beg. 'When wycked sprites ware
 - gathered together'.
 - On f. 82 is a charm, in a 16th cent. band, on the word, 'Calendant'
 - against ague.
 - Vellum; ff. 82. 7 1/2 in. x 5 1/2 in. XV cent. Gatherings of 4 leaves
 - (viii5, xiv6, xv10, xix2). Sec, fol. 'and ye cause'. Pen-drawings of
 - angels and spirits and marginal floral ornament, usually coloured,
 - sometimes in gold; chapter-headings in red, blue, or green. On the
 - fly-leaf (f. 1) are some late 16th cent. pen-drawings with the initials
 - R. T. This MS. and the next two are bound together.
- [Sloane MS 313](#) (late fourteenth or early fifteenth century). This manuscript is known to have been in the collection of John Dee, and contains marginal notes in his handwriting. The title in the catalog reads simply "Tract on Magic.", or "Salomonis opus sacrum ab Honorio ordinatum, tractatus de arte magica"
- [Sloane 3826](#) (fol. 58-83) 16th century. Excerpts from LJ. The catalog of angels found in Royal MS 17AxlII also has parallels in [Sloane 3826](#).
- [Sloane 3849](#) (art. 7) Excerpts from LJ.
- [Sloane 3853](#) fol 163f: Catalogued as 'The Divine Seal of Solomon', this manuscript actually contains large portions of the *Sworn Book*. Mid 16th century, also with excerpts from Agrippa (with citations). English and Latin.
- [Sloane 3854](#): (art. 9, fol 117-144) 14th century. "Honorii Magistri Thebarum liber cui titulus 'Juratus.'" or "Liber Juratus, vel liber de vita Animæ rationalis Qui Liber Sacer, vel Liber Angelorum nuncupatur quem fecit Honorius Magister Thebarum," etc.
- [Sloane 3883](#): (fols. 1-25) 17th century. "De modo ministrandi sacrum" (revealed to Solomon by an angel)
- [Sloane 3885](#): (fols. 1-25) 17th century. "Liber sacer Salomonis," repeated at fol 96v-125; (fols. 58-96) "Tractatus de re magica ab Honorio filio Euclidis magistro Thebarum ex septem voluminibus artis magicæ compilatus, et intitulus Liber sacer, sive juratus.", or "Opera Salomonis ab Honorio ordinata" (cursive script).

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

The following text is from the Royal MS (abbreviated R) with variant readings from Sl.3885 (abbreviated S), Sl.3854 (designated S2), and Sl.3853 (designated S3).

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

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

The diagram of the [Sigillum Dei Aemeth](#) is taken from Sloane 313. This is very close to the (although considerably corrupted) version shown in [Athanasius Kircher in his monumental work Oedipus Aegyptiacus](#) (1562). The drawing of the sigil does not occur in Royal, Sloane 3854, or Sl.3885. The [version in Sloane 3853](#) (reproduced in C.J.S. Thompson, *The Mysteries and Secrets of Magic*, New York, 1973, pg. 186, but without identifying the source) is somewhat different. The drawing, with interesting differences, also appears in an Italian manuscript of the *Key of Solomon* in the Bodleian Library, [MS. Mich. 276](#).

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

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

Also of interest are the 'scribal doodlings' on the first folio of the Royal MS (as well as other illuminations and drawings of angels later in the MS -- which I hope to add at a later time) which are very reminiscent of the mysterious *Voynich Manuscript*, which also went through the hands of Kircher.

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

Liber Juratus: [Oratio 17, Royal, fol. 37v]	Ars Notoria: The oration of the physical art
<p>O Jesu the sonne of the incomprhensible god hancor hanacor hamylos [or hanylos] iehorna theodonos helyothos [heliotheos] phagor corphandonos norizaue corithico hanosae helsezope phagora.</p> <p>Eleminator candones helos helee respaga thephagayn thetendyn thahonos micemya [S2: uicemya] hehor tahonas [heortahonos] nelos [uelos] behebos belhores hacaphagan belethothol ortophagon corphandonos borne in the shape of a man for us sinners and yow holy angells heliothos phagnora herken and teche me and gouerne me (<i>hic dic petitionem tuam sed p</i> <i>visione diuina dic ut sequitr.</i>) that i may come to obtayne the visyon of the deyte thorow the glorious and moste gentle and moste almighte creator oure lyuyng lorde holy infinite godely and euerlastinge to whome be prayse honor and glorye worlde withowt ende. amen.</p>	<p>IHesus fili Dominus Incomprehensibilis:</p> <p>Ancor, Anacor, Anylos, Zohorna, Theodonos, hely otes Phagor, Norizane, Corichito, Anosae, Helse Tonope, Phagora.</p> <p><i>Another part of the same oration.</i></p> <p>Elleminator, Candones helosi, Tephagain, Tecendum, Thaones, Behelos, Belhoros, Hocho Phagan, Corphandonos, Humanae natus & vos Eloytus Phugora: Be present ye holy angels, advertise and teach me, whether such a one shall recover, or dye of this infirmity.</p>

Abbreviations

GH Gösta Hedegård (2002)

R British Library MS Royal 17Axlii

S Sloane 3885

S2 Sloane 3854

S3 Sloane 3853

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

NOTE: In truth, I have done little or no editing, other than to keep the predominance of this work in English. There are places where the Latin is all that is available. In those places I have indicated it so. Joseph Peterson's work, as always, is above reproach. All I have done is to typeset it and make it look nice. The fonts used are **Perpetua** for the large body of work including headings and most footnotes. I utilized **Heidelberg Normal** for chapter delineations, and **Chaucerian Initials** for the first letter in a chapter. SKF.

LIBER JURATUS

OR

THE SWORNE BOOKE OF HONORIUS

-I- Prologue



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

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

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

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

We therefore, through God's sufferance, having a foreknowledge of that judgement, knowing also that by it should follow much mischief, and that it was impossible to us to escape the hands of the

people by our own strength without the help of spirits, doubting [i.e. fearing] that a greater danger would follow upon it, for the wicked power of the spirits at our command could have destroyed them [i.e. those who condemned us] all utterly at once.

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

-The Oath-

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

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

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

End of prologue.

-II- Contents



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

Here begins the chapters of the first work.

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

The chapters of the second worke.

7. The seventh chapter is of the knowledge of the heavens,
8. To know the angels of every heaven
9. To know every angel, his name, and his power,
10. To know the seals of every angel,
11. To know under whom every angel is,
12. To know the office of every angel,
13. Of the invocation of every angel and of his company,
14. How a man should obtain his will by every angel,
15. To obtain all sciences,
16. To know the hour of death,
17. To know all thinges present, past, and to come,
18. To know the planets and the stars,
19. To know the virtue of the planets and stars, and their influences,
20. To alter or change the influence of the planets and stars,
21. To change the day into night, and the night into the day,
22. To know the spirits of the air,
23. To know the spirits of the fire, and their names and their superiors, their seals, power, and virtue,
24. The twenty-fourth, to know the names and the powers of the higher spirits,
25. To know their seals,

26. To know the alteration and changing of the elements, and of the bodies that be mixed of them,
27. To know all herbs, plants, and beasts being upon the Earth, and of their virtues,
28. The knowledge of the nature of man and of all his deeds and his thoughts,
29. To know the spirits of the water, and there virtues, and their superiors,
30. To know the earthly spirits and infernals,
31. Of the sight of purgatory, and hell, and the souls their being,
32. Of the bond or obligation that the soul and body shall return again,
33. Of the consecrating of this book

End of the chapters of the second work.

The chapters of the third work.

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

67. To have the favor of everybody,
68. To obtain or get riches,
69. To heal all man of diseases,
70. To cast into sickness whom you will,
71. To kill whom you will,
72. To cause danger, both by sea and land,
73. To delyn a ship that is stopped in the sea by the adamant stone,
74. To avoid all man of dangers,
75. To gather birds together, and to take them,
76. To gather fishes together and to take them,
77. To gather wild beasts together and to take them,
78. To cause war amongst fishes, fowls, and such like,
79. To make burning to appear,
80. To make jugglers or maidens singing to appear,
81. To make gardens or castles to appear,
82. To make fighting men to appear,
83. To make gryphons and dragons to appear,
84. To make all wild beasts to appear,
85. To make hunters and their dogs to appear hunting,
86. To make a man to think he is in a place where he is not,
87. To make all pleasures to appear

End of the chapters of the third work.

The chapters of the fourth work.

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

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

Thus ends the notes of all the chapters.

There is also Book 4 and Book 5, but they are not listed in the Table of Contents. Further, there is an entire section added recently which has a series of Treatises on the days of the week. At the end there is material on the angels and demons associated with planets and days. None of this material is listed in the above table. One's best approach to this work is to read it through and gain a feel for the material. It would be advisable at the end to construct one's own index, centering on material appropriate for one's study or work. SKF.

- III - Here begins the book.



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

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

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

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

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

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

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

-10- Here follows the making of the Seal of the true and living God

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


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

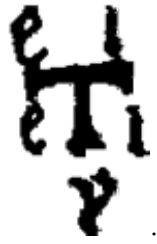
Then below those two circles in the uppermost part, which is called the southern angle, make a single cross, the leg of which may slightly enter the innermost circle.

Then, from the right side of the cross, write **.h.** (the "exaltation"), then **.t.**, then **.o.** then **.e. x . o.**
r. a. b. a. l. a. y. q. c. i. y. s. t. a. l. g. a. a. o. n. o. s. v. l. a. r [t]. y. t. c. e. k. s. p. f. y. o. m. e.
m. a. n. a. r. e. l. a. c. e. d. a. t. o. n. o. n. a. o. y. l. e. [y]. o. t. m. a. and these letters may be made an equal distance apart, and may surround the circle. And with that series of letters which was previously named the circle will thus be filled with the great name of the Lord, **Schemhamphoras**, of 72 letters.

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



in the middle of which should be the sign 'Tau', thus: , and above that sign, write the name of God **El**, and underneath this another name of God, namely, **Ely**, in this fashion:



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

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

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

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

Then make another such heptagon, like the first, whose seven angles touch the seven angles of the second heptagon, and the which should be shown doubled.

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

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

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

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

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

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

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

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

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

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

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

Then, in that small space which is under the second and the third angle of the first heptagon, should be written this name of God: **.el**.

and in that small space which is to the right under the second and third angles of the heptagons under the second cross, this name: **.ON**.

and in the next space under the third cross, again this name: **.el**.

and in the next under the fourth cross, again: **.ON**.

and in the next under the fifth cross, again: **.el**.

and in the next under the sixth cross, again: **.ON**.

and in the next under the seventh cross: **.Ω**.

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

and in the top-right space of the cross this letter: **.g.**

and in the lower-right space write another letter: **.a.**

and in the fourth lower space this other letter: **.l.**

[Note: This of course comprises AGLA (acronym/name of God) based on "Attah Gibbor Le'olam Adonai," -- "the first four words of the second benediction of Shemoneh 'Esreh" See Agrippa [OP3.11](#) and the *Jewish Encyclopedia*. The drawing in Sl. 313 shows the 'a' on the bottom left, and the 'l' on the bottom right.]

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

and in the next, this name: **.Eloy.**

and in the next: **.Christos.**

and in the next: **.Sother.**

and in the next: **ADONAI.**

and in the next: **.Saday.**

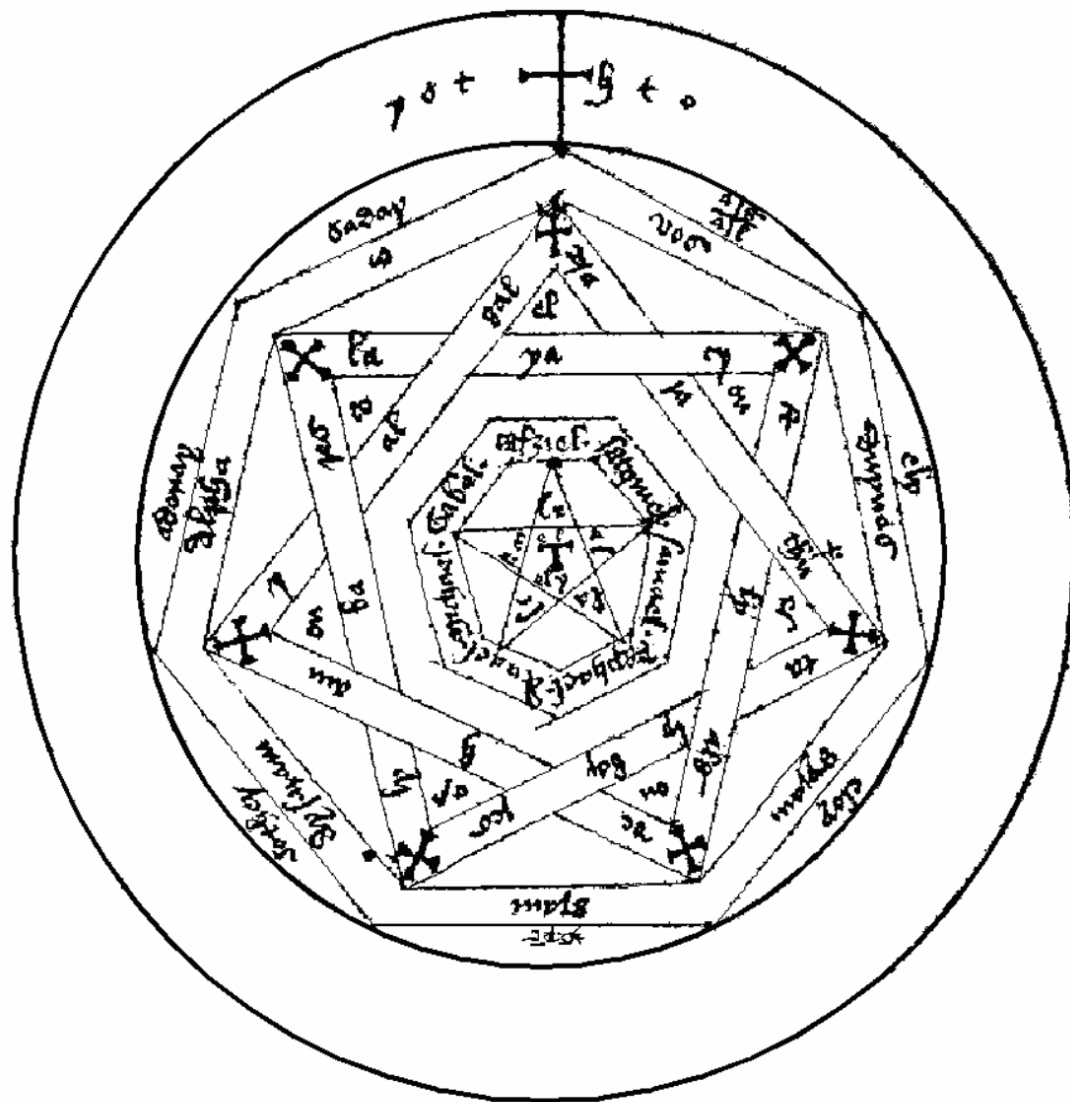
After this you shall know that commonly in the exemplars the five-cornered star or amulet is made of red, with the space within dyed saffron [yellow], and the first seven-cornered star of azure, the second of saffron, the third of purple, and the round circle of Black.

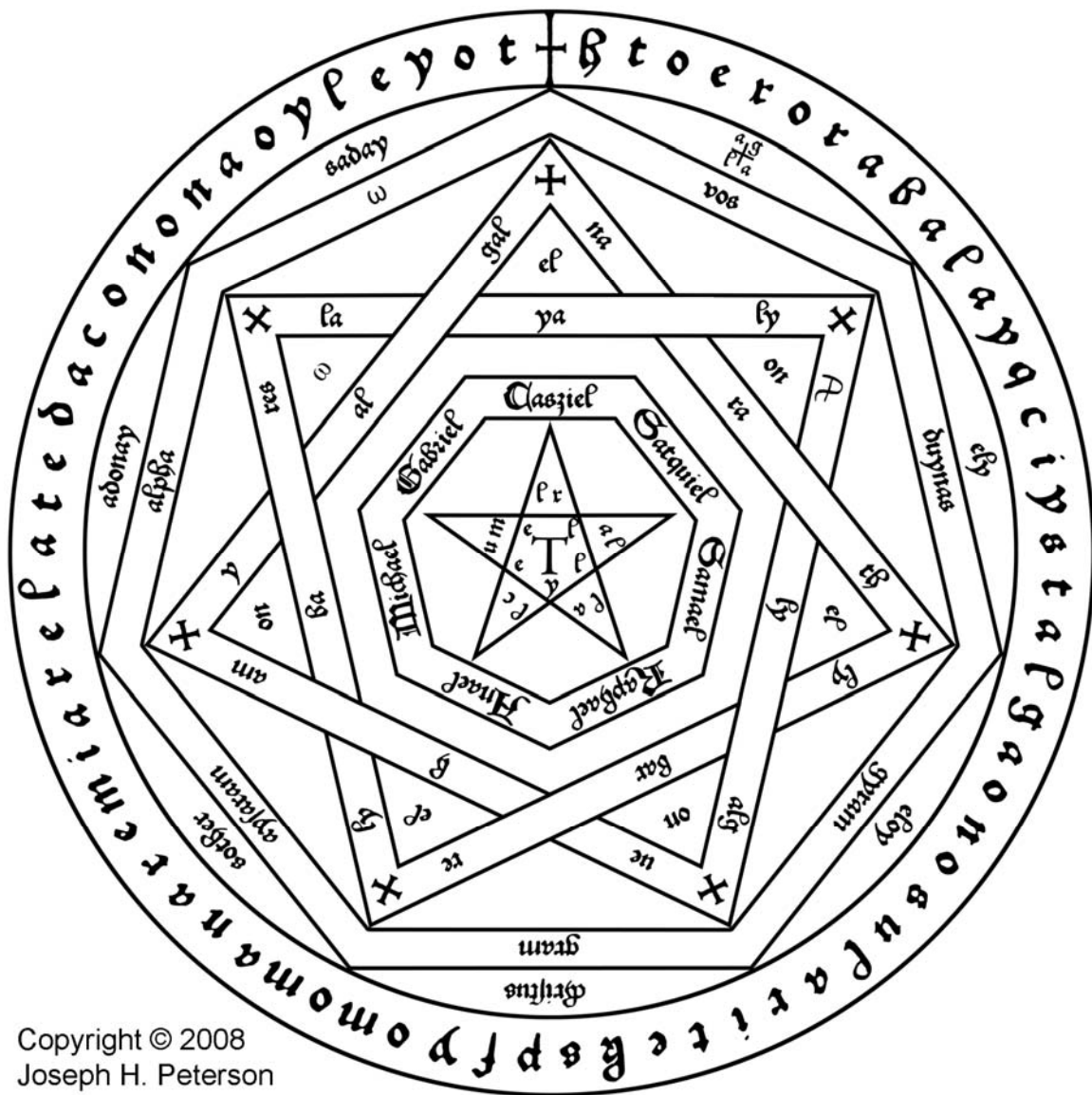
And the space between the circles where the name **Schemhamphoras** is, is dyed with saffron. At other spaces are to be coloured with green.

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

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

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





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Joseph H. Peterson

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

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

Oration.

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

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

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



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

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

The suffumigations as here follows.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The suffumigations of the twelve signs, and of their faces

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

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

Suffumigations of the faces of the twelve signs.

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

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

De suffumigationibus temporum

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

De fumigationibus quatuor partium mundi quatuor elementorum

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

-The names of the angels-



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

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

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

Nomina aeris in quatuor temporibus

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

And the names of the angels who have power in the air and above these are: Raphael, Guabriel, Michael, Cherubin, Seraphin, Orchyne, Pataceron, Mycraton, Sandalson, Barachyel, Rageyel, Tobyell, and you will name them in all things which you may accomplish in the air, and with God's help you will succeed. Nomina terrae in quatuor . temporibus anni:

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

And the angels of the Earth are these:

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

The names of the months are these:

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

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

The names of the potestates are these,

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

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

The names of the angels of the twelve months.

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

Oriel, Malaquiram, Acya, Zaziel, Paltifur, Yesmachia, Yariel, Araton, Robica, Sephatia, Anaya, Guesupales, Seniquiel, Sereriel . Malquia, Aricasom, Pacita, Abdiel, Ramasdon, Cafiel, Nascyasori, Sugni, Aszrus, Sornadaf, Admiel, Necamia, Caysaac, Benyh, Q~uor, Adziriell.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Daniel, Olyeill, Saffiell, Dargoyeill, Yelbrayeill, Cemaguill, Gebarbaya, faceyeill, Caram, Neyeill, Talgylueil, Bethtaez, Raneil, Salha, Hyeill, Armaquieyeill, Romail, Gybrill, Zemail, Mychaze, Zarsayeill, Amail, Antorayeill, Ronayeill, Reniayeill, barhil, Marhill, Rarorhill, Merhill, Zarafill, Zaraill, An, Quyhim, Ceytatinin, Ezniah, Vehich, Dunedryneylin, Yedemkieil, Esmadin, Elbedagrinn, Zamaanel, Yocaleme, Detryeill, Aryeil, Arnaeill, Veremedin, Vnaraxidin.

These are the angels in the day of the ☽

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

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

Samayelin, Tartalin, Doppeil, Racyelin, Farabin, Cabin, Asymolin, Mabareilin, Tralyeilin, Rubbelin, Marmarin, Tafanyelin, Fuheil, Ruffar, Aneilin, Rabsilin, Eralin, Pyrteplin, Brofilin, Cacyrilin, Naffreinin, Nupurin, Raffilin, Nyriin, Nyenyolin, Nybirin, Celabrill, Tubeilin, Haain, Vein, Paafirin, Cetenoilin, Letytyeilin, Rarafeill, Canueil, Bastailin, Costirin, Montyelin, Albilin, Parachbeill, Aleyeill, Vaceill, Zalcicill, Amadiell, Vsararieill, Lyncodoneil, Daffripeil, Vnlilin, Carfzoneill, Gronieill, Gabrinin, Narbeill.

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

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

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

Satquiel, Ahyell, Yebel, Aneniell, Jumiell, Juniell, Amiell, Faniel, Ramuel, Sanfael, Sacciniell, Galbiell, Lafiel, Maziell (?), Ymraell, Memiell, Pariell, Pamhiniell, Toupiell, Ambaniell, Omiell, Orfiell, Ael, Hearell, Memiell, Ynel, Syumeliell, Tranfiell, Mefeniell, Antquiel, Quisiell, Cumiriell, Rofiniell, Rubyeiell, Beell, Bariell, Cheduriell.

The names of the angels of the day of ♄ are these:

Hasuayeil, Barneyeill, Verday, Heill, Alzeyeill, Szeyeill, Bacapel, Zelfayeill, Morayeill, Borayeill, Alpheyeill, Arobilin, Canofilin, Ourilin, Zaryalin, Marilin, Bacoraye, Kolfayelin, Azrayeilin, Ambayeirin, Mayeilin, Cabueirin, Alseirin, Asueirin, Alneirin, Nenanrin, Rayorin, Orinin, Gedulin, Harerin, Namilin, Halilin, Hymeilin, Reffilin, Narraabilin, Hahyeilin, Landelin, Esfilin, Thefelin, Patnelin, Keyalin, Nailin, Leyraiell, Ablayeill, Talraylanrain, Barkalin, Bahoraelin.

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

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

Finis

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



efore that, these three prayers following must be said

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

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

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

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



Invisible God, O Inestimable God, O Ineffable God, O

Incommutable God, O Incorruptible God, O most mercifull God, O most Sweet God, O High and Glorious God. O God of infinite mercy, I, although an unworthy sinner, full of iniquity, deceit, and malice, most humbly come to your mercy, praying and beseeching you not to have respect to all and innumerable mine iniquities, but even as you are wont to have mercy upon sinners, and to hear the prayers of the humble and meek, even so I beseech you to vouchsafe to hear me, your servant, although unworthy, yet calling unto you for the blessing and consecrating of this blood, your creature, that it may be made apt and worthy for the ink of your most precious and Holy Seal, and of your name **Schemhamphoras**, so that it may have the aptnes and meteness which it ought to have by your most holy name, which is written with four letters, **Joth, He, Vau, Daleth, Agla, Eloy, Yayin, Theos, Deus**, which being heard all celestial, terrestrial, and infernal creatures do tremble, fear, and worship it. And by these your most holy names, **On, Alpha and Omega, Principium, El, Ely, Eloë, Eloy, Elion, Sother, Emmanuel, Sabaoth, Adonay, Egge, Ya, Ya, Ye**, may this creature of blood be blessed, prepared, and made apt for the ink of your holy seal, and of your most holy name, **Schemhamphoras**, which is blessed, world without end. Amen.

Another prayer for the same.

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

Opiron, Nomigon, Orihel, Theos, Ya, Horha, Christus, Holbeke, Tosgac, Occimomos, Eliorem, Heloy, Archina, Rabur. humbly and faithfully beseeching you, although unworthy yet trusting in you that you would sanctify and bless this blood by your most holy names aforesaid, and by this name **Schemhamphoras** of seventy-two letters, that by the power, holiness, and virtue of the same names and by your divine might and power this blood may be consecrated, blessed, and strengthened by the virtue of your most holy body and blood, that it may have the virtue and aptness which it ought to have without any discet (?), that it may be worthy to write your holy seal, that it may have the effect which it ought to have through our Lorde Jesus, who sits in the highest, to whom be honor, praise, and glory, world without end. Amen.

The blessing of it.

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

LIBER JURATUS

OR

THE SWORNE BOOKE OF HONORIUS

PART 2

Typesetter's Note: Some Orations and Prayers are given twice. This is to show the placemarkers of Mr. Peterson's footnotes. The footnotes are very important to a complete understanding of this Grimoire, and the markings of those footnotes are predominantly on one version. Usually this version is in Latin or an older English, as you will observe as you peruse the manuscript. When there are two distinct versions, one will be surrounded in a box much like the footnotes themselves, although they will not be shaded. SKF

-VI- First Oration



ctiones nostras: "Direct, we beg you, O Lord, our actions by your holy

inspirations, and carry them on by your gracious assistance, that every prayer and work of ours may begin always with you, and through you be happily ended. Amen."

oratio prima¹

Acciones nostras quesumus domine aspirando parueni, et adiuuando prosequerem it cuncta nostra operatio a et semper incipiat, et per et incepta finiatur qui uiuis et regnas deus per omnia secula seculorum amen */**/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*

1. S2 does not have this heading. This prayer appears in the *Book of Hours* and other medieval collections of prayers. Sinclair, p. 407.

-VII- Second Oration

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

oratio secunda

Aue maria gratia plena dominus tecum benedicta tu in mulieribus et benedictus fructus ventris tui
ihesus mater [dei] ora pro nobis amen */**/*

-VIII- Third Oration

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

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

oratio Tercia

Salve regina [mater] misericordie vita dulcedo et spes nostra salve, ad te clamanes exules filii eue,
ad te suspiramus gementes et flentes, in hac lachrimarum valle eya ergo aduocata nostra illos tuos
misericordes oculos ad nos conuerte et Ihesum benedictum fructum ventris tui nobis post hoc
exilium ostende o clemens o pia o dulcis [virgo] maria ora pro nobis sancta dei genitrix, vt digni
efficiamur promissionibus christi */**/***/***/***/***/***/***/***/***/***/***/***/***/***/***/*

This is the well-known [Salve Regina prayer](#) (up to "O Sweet [virgin] Mary") along with the standard response.

-IX- Oration 4

O glorious <lady> Mary, ever a virgin... glorious mother, mother of the church, mother of piety and leniency, hail, O dearest lady, Mary, eternal virgin, mother of light, the eternal honour, the image of serenity. (2) Hail, most pious lady Mary, the court of God, the gate of heaven, the shrine of the Holy Spirit. Hail, most pious lady Mary, that vessel of gold, that temple of the divinity, cushion of eternal piety. Hail, most merciful lady Mary, the glory of maidens, the ruler of nations, the queen of the angels. Hail most loving lady Mary, overflowing fountain, the washing of sins, the refreshment of souls. Hail, most desired lady Mary, mother of orphans, the breast of infants, comforter of the wretched. Hail, holy parent. Hail, holy and immaculate virgin, who stands near the face of God, mindful of our frailty.

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

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

I entreat you, eternal queen, holy Mary, through the love of the Father, Son, and Holy Spirit, and through your trusted heavenly shrine, and through the great pities which you have made over me and over the human race, and through the virtues and through the solemn mysteries of the cross, and through the holy nails fastened to his precious hands and feet, and through the five sacred wounds to his precious body, where he redeemed us on the holy cross, in order that you may plead to your beloved son on my behalf, and on behalf of all my sins, and for the needs of my soul and of my body, (*petition, e.g.) in order that I, while yet living, may be worthy to see and praise you. Amen.*

1. S2 omits "domina."
2. S2: urna.
3. S2: diuinitatis.
4. S2: angelorum.
5. S2: lavacru~.
6. S2: orphanorum.
7. S2: mamilla parvulorum.
8. S2: memorum.
9. S2: adds: semper.
10. S2: es.
11. S2: adds: mortis GH: maris
12. S2: clavos fixos.

(Here recite your petition according to the effect of the which you work. Do so in the [...] of every prayer before written, and [...])

Rejoice, O immaculate virgin, mother of God. Give me joy. Rejoice, you who received the tidings of joy from the angel, and give me the joy of the vision of God. Rejoice, you who brought forth the clarity of eternal light. Rejoice, mother of God, and give me the joy of the vision of God, that I may be raised up from all my difficulties and tribulations and the faults which are in my heart, and I ask further, that I may be firmly by your side, for seeing the living and eternal God. I adore you, O holy mother of our Lord Jesus Christ, and I praise and glorify you. I adore your exaltation. I adore your chastity and virginity. I adore your piety and your mercy. I adore your blessed innermost parts, which have born God and Man. I adore your blessed womb, which has born Lord Jesus. I adore your blessed breasts, which have nursed the savior the World. I beg of you, dearest Mary ever virgin, through the love of your son our Lord Jesus Christ, to intervene for me, a sinner, that I may have the vision of the eternal God while yet alive, and assist me in all my difficulties and needs, and do not abandon me, so I may not be without help in this blessed vision nor on the terrible day when my soul departs from my body, or in that wonderful hour, when it will be dragged away, for seeing the living eternal God. I graciously ask you to make me come to the gates of Paradise, that I may be worthy to see your son there, and that I may be worthy to have the wondrous eternal divine vision, with your most glorious son himself, who lives and reigns world without end. Amen.

1. S2: dei.
2. S2: claritatem.
3. S2: michi.
4. Instead of "hic recita..." S2 reads: ad uidendu~ me uiuente deu~ eternu~."
5. S2: te.
6. GH: ubera.
7. S2 omits "Heare ... haue."
8. S2: succurras.
9. S2 omits.
10. S2.
11. GH.
12. S2: uidere ibi.
13. GH: ipso.

-XI- Oration 5.

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

O glorious mother of God, O eternal virgin Mary, do not deem me unworthy because of my great wickedness and innumerable iniquities, but mercifully and favorably accepting that which I, although unworthy, offer and desire for your honour. And so I wish to clearly name and exalt your holy names most conscientiously, with my heart, with my mouth, and with my labor.

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

....

1. S2 adds.
2. Text correction per S2.
3. S2 adds.
4. GH: Theotan.
5. GH: Via, Vita.
6. GH: Manna.
7. GH: "Uva, Malogranatum,"
8. S2 omits this phrase.

Teque interpello gloriosa per filium tuum quem concepisti, quem genuisti, [30v] quem peperisti, quem in carnem [*carne]⁹ concepisti, quem in balneo misisti, [quem pannis involvisti,]¹⁰ quem in templo presentasti, quem predicantem audisti, quem in cruce pro nobis suspensum vidisti, quem mortuum et sepultum inspexisti, [quem]¹¹ surgentem a mortuis sciisti, quem ad cælos ad patrem ascendentem vidisti¹², et inde venturus est iudicare viuos et mortuos et seculum per ignem, per ipsum quoque pollutus labiis pollutus [carne, pollutus]¹³ corpore pollutus in mente¹⁴ ausus nominare [imploro]¹⁵. *hic recita tuam petitionem, nisi fit pro visione diuina tunc die vt sequitur* *¹⁶ quatenus¹⁷ in hoc opere te et sanctam trinitatem cum sanctis angelis [tuis]¹⁸ facias me aspicere et videre et in extremo magno iudicio ab eternali pena eripias pær christum dominum nostrum amen
 */**/*/*/*/*/*/*/*/*/*/* [This section was only available in Latin.....SKF]

9. Corrected per S2.
10. GH adds.
11. GH adds.
12. GH: quem ad celum ascendentem ad Patrem vidisti.
13. GH adds.
14. GH: pollutus mente [te].
15. GH adds.
16. S2 omits this phrase.
17. GH: quatinus.
18. GH adds.

-XII- Oration 6. The Creed.

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

In marg: y^e crede

Hic oportet te dicere symbolum tuum usque ad finem et postea dic hunc psalmum quicumque vult usque ad finem **/**/**/**/**/**/**/**/**/**/**/**/**/**/**/**/**

GH gives the text of the Apostles' Creed - Roman Ritual in Latin: "Credo in Deum, Patrem omnipotentem ... et vitam eternam. Amen."

XIII Oratio 7: Symbolum Athanasianum

Whoever wishes to be saved [and have the vision of God], should above all things hold to the Catholic faith. Whoevery fails to keep it whole and undefiled, without doubt shall perish everlastingly. And the Catholic faith is this: That we worship one God in Trinity, and Trinity in Unity, neither confounding the persons, nor dividing the substance. For there is one person of the Father, another of the Son, and another of the Holy Spirit. But the Godhead of the Father, of the Son, and of the Holy Spirit is all one, the glory equal, the majesty coeternal. Such as the Father is, such is the Son, and such is the Holy Ghost. The Father uncreate, the Son uncreate, and the Holy Ghost uncreate. The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible. The Father eternal, the Son eternal, and the Holy Ghost eternal. And yet they are not three eternal, but one eternal. As also there are not three uncreates, nor three incomprehensibles, but one uncreate and one incomprehensible. So likewise the Father is almighty, the Son almighty, and the Holy Ghost almighty. And yet they are not three almighties, but one almighty. So the Father is God, the Son is God, and the Holy Ghost is God, and yet they are not three Gods, but one God. So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord, and yet they are not three Lords, but one Lord. For like as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord, so are we forbidden by the Catholic religion to say there are three Gods or three Lords. The Father is made of none, neither created, nor begotten. The Son is of the Father alone, not made nor created, but begotten. The Holy Ghost is of the Father and of the Son, neither made, nor created, nor begotten, but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this Trinity none is before or after another, none is greater or less than another. But the whole three Persons are co-eternal together, and co-equal. So that in all things, as is aforesaid, the

Unity in Trinity and the Trinity in Unity is to be worshipped. He therefore that will be saved must thus think of the Trinity. Furthermore, it is necessary for everlasting salvation that he also believe rightly the incarnation of our Lord Jesus Christ. For the right faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man. God, of the substance of the Father, begotten before the worlds; and Man, of the substance of his mother, born in the world. Perfect God, and perfect Man, of a reasonable soul and human flesh subsisting. Equal to the Father as touching his Godhead, and inferior to the Father as touching his Manhood. Who, although he be God and Man, yet he is not two, but one Christ. One; not by conversion of the Godhead into flesh, but by taking of the Manhood into God. One altogether, not by confusion of Substance, but by unity of Person. For as the reasonable soul and flesh is one man, so God and Man is one Christ; Who suffered for our salvation, descended into hell, rose again the third day from the dead; He ascended into heaven, he sitteth on the right hand of the Father, God, Almighty; from whence he shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies; and shall give account for their own works. And they that have done good shall go into life everlasting; and they that have done evil into everlasting fire. This is the Catholic faith, which except a man believe faithfully, he cannot be saved. Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be, world without end. Amen."

Original Latin Text

Quicumque vult salus esse et visionem diuinam¹ habere ante omnia opus est vt teneat catholicam fidem. Quam nisi [*nisi] quisq_e integram in uiolatamq_e seruauerit: absq_e dubio ineternu~ peribit et² visionem diuinam non hababit. Eides [*Fides] autem catholica heec~ [*hec est]: vt vnum deum in trinitate & trinitate~ in vnitate veneremur Neq_e confundentes personas: neq_e substantia separantes Alia est enim persona [31r] patris, alia filii alia spiritussancti. Sed patris & filii & spiritussancti una est diuinitas: equalis gloria coeterna maiestas: Qualis pater talis fili[u]s: talis spiritussanctus. Increatus pater increatus filius: increatus spiritussanctus. Immensus pater immensus filius: immensus spiritussanctus. Eternus pater eternus filius: eternus spiritussanctus. Et tamen non tres eterni: sed vnus eternus: Sicut non tres increati nec tres immensi: sed vnus increatus & vnus immensus: Similiter omnipotens pater, omnipotens filius. omnipotens spiritussanctus. Et tamen non tres omnipotentes: sed vnus omnipotens. Ita deus pater deus filius: deus spiritussanctus. Et tamen non tres dii: sed vnus est deus. Ita dominus pater dominus filius: dominus spiritussanctus. Et tamen non tres domini: sed vnus est dominus. Quia sicut sigillatibus [*singillatim] vnamquamq_e personam deum ac dominum confiteri: christiana veritate compellimur. Ita tres deos aut dominos dicere: catholica religione prohibemur. Pater a nullo est factus: nec creatus nec genitus. Filius a patre solo est: non factus nec creatus sed genitus Spiritussanctus a patre & filio: non factus nec creatus nec genitus sed procedens. Unus ergo pater non tres patres: vnus filius non tres filii: vnus spiritussanctus non tres spiritussancti. Et in hac trinitate nihil prius aut posterius: nichil mais [*maius] aut minus: sed tote tres persone coeternae sibi sunt et coequales. Ita vt per omnia sicut iam supradictum est: & vnitas in trinitate: & trinitas in vnitate veneranda sit. Qui vult ergo saluus esse³ [31v] ita de trinitate sentiat. Sed necessarium est ad efna~ [*aeternam] salutem:⁴ vt incarnationem quoq_e domini nostri iesu christi fideliter credat. Est ergo fides recta vt credamus & confiteamur: q_e dominus noster iesu christi dei filius deus et homo est. Deus est ex substantia patris ante secula genitus: & homo est ex substantia matris in seculo natus. Perfectus deus perfectus homo: ex anima rationali & humana carne subsistens. Equalis patri secundum diuinitatem: minor patre secundum humanitatem. Qui licet deus sit et homo: non duo tamen sed vnus est christus. Unus autem non conuersione diuinitatis in carnem: sed assumptione humanitatis in deum Unus omnino non confusione substantie: sed vnitate persone. Nam sicut anima rationalis & caro vnus est homo: ita deus et homo vnus est christus. Qui passus est pro salute nostra descendit ad inferos: tertia die resurrexit a mortuis Ascendit ad celos sedet ad dexteram dei patris omnipotentis: inde venturus est iudicare viuos et mortuos. Ad cuius aduentum omnes homines resurgere habent cum corporibus suis: & reddituri sunt de factis propriis rationem. Et qui bona egerunt ibunt in vitam eternam:⁵ qui vero mala in ignem eternum.⁶ Hec est fides catholica: quam nisi quisq_e fideliter firmiterq_e crediderit saluus esse non poterit.⁷ Gloria patri et filio et spiritui sancti. Sicut erat in principio et nunc et semper et in [32r] secula seculorum. Amen. */**/**/**/**/**/**/**/**/**/**

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

(Quicumque vult salvus esse, ante omnia opus est, ut teneat catholicam fidem: Quam nisi quisque integram inviolatamque servaverit, absque dubio in æternum peribit. Fides autem catholica hæc est: ut unum Deum in Trinitate, et Trinitatem in unitate veneremur. Neque confundentes personas, neque substantiam separantes. Alia est enim persona Patris, alia Filii, alia Spiritus Sancti: Sed Patris, et Filii, et Spiritus Sancti una est divinitas, æqualis gloria, coæterna majestas. Qualis Pater, talis Filius, talis Spiritus Sanctus. Increatus Pater, increatus Filius, increatus Spiritus Sanctus. Immensus Pater, immensus Filius, immensus Spiritus Sanctus. æternus Pater, æternus Filius, æternus Spiritus Sanctus. Et tamen non tres æterni, sed unus æternus. Sicut non tres increati, nec tres immensi, sed unus increatus, et unus immensus. Similiter omnipotens Pater, omnipotens Filius, omnipotens Spiritus Sanctus. Et tamen non tres omnipotentes, sed unus omnipotens. Ita Deus Pater, Deus Filius, Deus Spiritus Sanctus. Et tamen non tres Dii, sed unus est Deus. Ita Dominus Pater, Dominus Filius, Dominus Spiritus Sanctus. Et tamen non tres Domini, sed unus est Dominus. Quia, sicut singillatim unamquamque personam Deum ac Dominum confiteri christiana veritate compellimur: ita tres Deos aut Dominos dicere catholica religione prohibemur. Pater a nullo est factus: nec creatus, nec genitus. Filius a Patre solo est: non factus, nec creatus, sed genitus. Spiritus Sanctus a Patre et Filio: non factus, nec creatus, nec genitus, sed procedens. Unus ergo Pater, non tres Patres: unus Filius, non tres Filii: unus Spiritus Sanctus, non tres Spiritus Sancti. Et in hac Trinitate nihil prius aut posterius, nihil majus aut minus: sed totæ tres personæ coæternæ sibi sunt et coæquales. Ita ut per omnia, sicut jam supra dictum est, et unitas in Trinitate, et Trinitas in unitate veneranda sit. Qui vult ergo salvus esse, ita de Trinitate sentiat. Sed necessarium est ad æternam salutem, ut Incarnationem quoque Domini nostri Jesu Christi fideliter credat. Est ergo fides recta, ut credamus et confiteamur, quia Dominus noster Jesus Christus, Dei Filius, Deus et homo est. Deus est ex substantia Patris ante sæcula genitus: et homo est ex substantia matris in sæculo natus. Perfectus Deus, perfectus homo: ex anima rationali et humana carne subsistens. æqualis Patri secundum divinitatem: minor Patre secundum humanitatem. Qui, licet Deus sit et homo, non duo tamen, sed unus est Christus. Unus autem non conversione divinitatis in carnem, sed assumptione humanitatis in Deum. Unus omnino, non confusione substantiæ, sed unitate personæ. Nam sicut anima rationalis et caro unus est homo: ita Deus et homo unus est Christus. Qui passus est pro salute nostra: descendit ad inferos: tertia die resurrexit a mortuis. Ascendit ad cælos, sedet ad dexteram Dei Patris omnipotentis: inde venturus est judicare vivos et mortuos. Ad cujus adventum omnes homines resurgere habent cum corporibus suis: et reddaturi sunt de factis propriis rationem. Et qui bona egerunt, ibunt in vitam æternam: qui vero mala, in ignem æternum. Hæc est fides catholica, quam nisi quisque fideliter firmiterque crediderit, salvus esse non poterit. Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.)

1. GH: Dei.
2. GH omits the last 3 words.
3. GH adds: et visionem divinam habere.
4. GH adds: et divinam visionem.
5. GH adds: et visionem divinam, quam nunc petimus.
6. GH adds: cui nunc abrenunciare postulamus.
7. GH omits the rest of the creed, and concludes with: nec hanc divinam visionem optinere quibit.

-XIV- Oration 8

Ego diuina institutione formatus et preceptis salutaribus imprecatus audebo dicere hic dic orationem dominicam. */**/*/*/*/*/*/*/*/*/*/*/*/*

Our Father, who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation; but deliver us from evil. Amen.

Pater noster qui es in celis, sanctificetur nomen tuum. adueniat regnum tuum, fiat voluntas tua, sicut in caelo et in terra. panem nostrum quotidianum da nobis hodie, et dimitte nobis debita nostra: sicut et nos dimittimus debitoribus nostris, et ne nos inducas in tentationem, sed libera nos a malo. **Amen.** */**/*/*/*/*/*/*/*/*/*/*/*/*

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

-XV- Oration 9

Alpha and Omega, O almighty God, the beginning of all things, without beginning, the ending without an end, hear today my prayers, O most holy one, (2) neither repay me according to my iniquity nor my sins, O Lord, my God, but according to your mercy, which is greater than all things visible and invisible. Have mercy on me, (3) the wisdom of the Father, O Christ, the light of the angels, the glory of the saints, the hope and haven and refuge of sinners, the originator of all things and redeemer of human frailties, who holds the weight of heaven and earth, and the seas and mountains in the palm of your hand. (4) I beg and entreat you, O most holy one, that you, being one with the Father, will illuminate my soul with the ray of your most Holy Spirit, (5) (*Here recite your petition; if for the divine vision, say as follows:*²) that I may be able to progress in this most sacred art, so that I might be worthy to achieve the vision of your face, O God eternal, through the virtue of your most Holy Spirit and of your name. (6) And you, who are my God, who in the beginning created the heaven and the earth, and all things out of nothing, who through your holy Spirit you restore, fill, and renew all things, heal my soul, that I may glorify you through all my thought, and words, and deeds. (7) O God the Father, strengthen my oration, and increase both my comprehension and my memory, for undertaking your blessed vision while my mortal body is yet living, and for learning the most high and eternal, facing your essence, you who live and reign through the infinite ages of the ages. Amen.

1. S omits the last 2 words.
2. S adds "deleas".
3. S replaces the last 4 words with "p'cta n'ra tribuas nobis"
4. S adds.
5. S adds.
6. Sl. 3885: redemptor.
7. S adds.
8. S substitutes for last 3 words, "et omnia q^{ae} in eis sunt feristi et".
9. S: palmo.
10. S adds.
11. S: illustres.
12. This phrase is omitted in S.
13. S: total'r.
14. S adds.
15. S: "externe +".
16. S adds.
17. S omits.
18. S adds: quae in eis sunt et omnia.
19. S adds.
20. S adds.
21. S adds "Amen".
22. This phrase is omitted in S.
23. S: suscipiendum.
24. S omits.

-XVI- Oration 10

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

Oratio decima

Helysemath . hasaram [*hazaram]¹ . hemel . saduch . theou [*theon]² . [33r] heloy .
zamaram . zoma . iecromaym [*ietromaym]³ . theos . deus . pie . et fortis hamathamal .
iecronamayhala [*ietronamayhala]⁴ . zanay . hacronaaz . zay . colnaphan . salmazaiz . ayhal .
gemelam [geromelam]⁵ . haymasa . ramay . genzi . zamath . helyemath [*heliemath]⁶ . semay .
selmar . iecrosamay . iachar [*iachat]⁷ . lemar . [harana .]⁸ harnany [*hamany]⁹ . memothemath .
hemelamp . and thow holy father almighte and incomperhensyble god in all thy workes which are
holy iuste and good¹⁰ . magalhamethor [*megalhamethor]¹¹ . semassaer . zamachamar
[*zamathammar]¹² . . geogremay [*geogremay]¹³ . megus . monorail . hamezeaza . hillebata . maraama
 . iehenas . iehemia . malamay [*malamai]¹⁴ . sephormay . zemonoma . melas . hemay . hemesna
 [*hemesua]¹⁵ . iecormay . lemeseay . senosecari . [zemaher .]¹⁶ heltamay [*helcamay]¹⁷ . calion .
tharathos [tronios . nebay . tharathos]¹⁸ . vsyon . geysethon [*gezsethon]¹⁹ . semyna . themas
 [*seminathemas]²⁰ . zezehas . thaman [*thamam]²¹ . helomany . hamel . amen .

1. Corrected per S.
2. Corrected per GH.
- 3-6. Corrected per S.
7. Corrected per GH; iachat; S: Iathar.
8. Omitted in R, but found in S.
9. Corrected per S.
10. S: et tu sancte pater pie deus et incomprehensibilis in omnibus operibus tuis quae sunt sancta et iusta et bona.
- 11-12. Corrected per S.
- 13-14. Corrected per GH.
15. S has "hemesua" corrected to "hemesva".
16. In S.
17. Corrected per S.
18. In S.
19. Corrected per S.
20. Corrected per S; GH: semynathemas.
21. Corrected per S.

-XVII- Oration 11

Theos + megale + patir + ymos + hebrel + habobel + hecoy + haley + helyhot + hety
+ hebiot + letiel + iezezy + sadam + salaseey + salatial + salatelli + samel + sadamiel
+ saday + helgyon + helliel + lemegos + mitron + megos + myheon + legmes +
muthon + michoyn + heel + hesely + iecor + granal + semhel + semobzhat +
semeltha + samay + geth + gehel + rasahanay + gelgemana + semana + harasymihon
+ salepatir + selapati + racion + saletha + thurigium + hepatir + vsion + hatamas +
hetanas + harayn.

Oratio 11a¹

Theos (uel Itheos)² . megale . patir . ymos . hebrel . habobel . hecoy . haley³ . helyhot
. hety . hebiot⁴ . letiel . iezezy . sadam . saloseey⁵ . salatyal⁶ . salatelly⁷ . samel . sadamiel . saday .
helgyon . helyyel⁸ . lemegos . micron⁹ . megos . myheon . legmes . muthon . [33v] michoyn¹⁰ . heel .
hesely . iecor . granal¹¹ . semhel . semozhat¹² . semeliha¹³ . samay . geth . gehel . rasahanay .
gelgemon¹⁴ . semana . harasynuhon¹⁵ . salepatir . selapati . racion . saletha . thurigium . hepatir .
vsion . hatamas . hotanas¹⁶ . harayn .

1. S doesn't have a break here.
2. S omits these 2 words.
3. S: halay.
4. GH: hebeot; S: hebehoth.
5. GH: salaseey; S: "salasay" corrected to "salaseey".
6. S: salatial.
7. S: salatelli.
8. S: helliel.
9. S: mitron.
10. GH: mychohyn; S: mychol_h_yn.
11. GH: graual.
12. S: semobzhat.
13. S: semeltha.
14. S: gelgemana.
15. GH: harasymihon.
16. S: hetonas.

-XVIII-

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

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

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

That I may see thy deity, and make it as a chosen shaft or as a wheat kernel, to behold thy glorious face, and send thy Holy Spirit, O Lord, into my heart and into my soul, to receive thy gift, to purge and cleanse my conscience, to behold thy divine majesty, by the promise that thou hast made, that is to say by thy right hand of thy godly foreknowledge, and infunde or pour thy grace most mercifully and most gently into me, and teach and instruct me, and renew all my senses, and teach me. Clarify and purge me, and correct me according to thy most godly discipline, even unto my life's end.

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

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

-XIX-

(Hic si vis laborare ad habendum aliquam scientiam vel ad consecrandum librum vel adiuuotō spiritus tu'e mutares petitionem orationis predictae ita dicens.)

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

(Si laboras pro scientia tu'c dic vt iam m'ostram sed pro cōsecratione libri dic vt sequitur.)

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

(Sed per invocatione spirituum dic vt sequitur.)

Put forth thy hand and touch my mouth, and make it like a sharp sword, to declare and speak forth as well words as deeds as other things, to constrain and compel to come and to answer, to stand,

and to go away, such spirits * N *, unto me * N *, the son of such a man * N *, to shew me the marvels of thy holy power, and to speak unto me, and to be subject unto me.

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

[S: "Lux mundi, deus immense, pater aeternitatis, largitor sapientiae, et totius gratiae spiritualis pie et inaestimabilis dispensator noscens omnia anteq~ [*priusquam] fiant facies tenebras et lucem mitte manum tuam [et tange animam meam et corpus meum] et [pone] illam ut gladium furbitum ad visionem + tuam habendam + et fac eam ut sagittam electam et granum tritici reconditum ad contemplandum tuam mirabilem faciem et mitte [*emitte] spiritum sanctum tuum domine in cor meum ad istud donum percipiendum in animam meam ad emendādu~ [*emundandum] et in conscientiam meam ad speculandum. Per iuramentum cordis [*coheredis] tui + id est + per dextram pie scientiae tuae misericorditer clementer et leniter in me gratiam tuam inspira et instaure introitum et exitum et doce et instrue sensus meos [*sensuum meorum] et doceas me et clarifices me et mundifices me et corrigas me cum disciplina tua usque in finem ut visionem tuam facialiter obtinem et adiuuet me consilium altissimi per infinitam sapientiam [tuam] et misericordiam tuam. Amen.

[XIX] *(Si autem velles impetrare aliquid (vel aliquā) scientiam vel sacrare librum vel invocare spiritus, mutares petitiones orationis praecedentis sic:)* Mitte manum tuam et tange os meum et pone illud ut gladium acutum ad enarrandum et eloquendum haec sancta verba tua et fac linguam meam ut sagittam electam ad enarrandum mirabilia tua et ad pronuntiandum ea et memoriter retinendum.

(Sic petes pro scientia impetranda sed pro lib^o consecrando sic ut sequitur:)

Ut gladium acutum ad consecrandum et sanctificandum haec tam sancta quam alia verba

ut sagittam electam et ad consecrandum in veritate mirabilia tua et ad pronuntiandum ea et pro libito impetrandum.

(Sed pro invocando et usincando [?] spiritus [agis] pete sic:)

Ut gladium acutum ad eloquendum haec verba tua tam sancta quam alia ad coarctandum et cogendum venire respondere stare recedere obedire spiritus N. tales mihi tali N. filio N. N. electam ad ostendendum mirabilia sanctae potentiae tuae et ad pronuntiandum verba ad glacialiter et flammee tuos tales spiritus [N.] coarctandum.

(Si aliud petieris quam illa quae dicta sunt simili modo secundum naturam illius petitionem mutares et non solum in hac oratione sed in omnibus latinis in quibus aliqua petitio reperitur. hic incipit oratio sequens:)

[Some amendments are written in the marg. but are illegible]

1 Vita, dulcedo spes Maria* salve, ad te clamamus exules filii eve ad te suspiramus gementes et flentes in hac lacrimaru~ valle Eva [?] ergo advocata Maria* illos tuos misericordes oculos ad nos converte et ?h'um bu~dictu~ fructu~ ventris tui nobis post hoc exiliu~ ostende.

2 nec sc'du~ [?] iniq^titates mea nec sc'du~ p'cta mea retribue mihi deus meus.

3 salatae salatelli samel sadamiel Saday

4 Et tange animā meā et corpa meu~.]

-XX- Oration 12

Assaylemaht + rasay + semaht + azahat + araaht + lameth + hazabat + hamat +
hamae + gesemon + grephemyon + zelamye + relamye + hazatha + hamatha +
hazaremehal + hazanebal + helial + zebial + seziol + semyhor + hamissiton +
fintiugon + tintiugethe + hamissirion + sebarney + halmohat + alymyon + gmail +
halmiot + sadail + hehomail + neomail + cristos + thiothot + sepha + taphamal +
paphalios + microgramon + laupdau + laupta + iothileta + lazahemor + iemeamor +
lotahemor + fitcomegal + haemor + giselecto + gilzelerethon + glereleon +
gamasgay + semagar + semalgay + semasgyy + balna + arethon + iesamahel +
gegemaheley + hala + hela + iemay + semethay + may + semnay + geles + syney +
iolehemey + iesmar + samennay + bariactoca + cariaclera + tharihetha + socialmata
+ getymay + socialma + socagamal + helgezamay + balma + hailos + halos + zaynos
+ ienenegal + sarimalip + sarmalaip + sacramalaip + tamygel + thamahel +
sathabynhel + sathabinal + samal + maga + samalanga + saminaga + satalmagu +
silymal + salmana + sagnaht + silymythu + semalsay + gahit + galiht + gezamanay +
sabal + zegahathon + zahanphaton + iezanycrathon + iecnaphaton + iezemo +
iezelem + ioselimen + hatanathos + hathanathay + semaht + zemehet + iezorahel +
checorab + hel gerozabal + craton + hariabal + hariagal + hanagai + hariagil +
parithomegos + samazihel + simazihel + leosemaht + leosamaty + themiathol +
genynatol + gemizacol + hebaltie + halabee + hamysshon + sebanay + halmye +
gmail + sadail + neomahil + cristolepha + caphanial + hazaron + gezamel + haymal
+ hayhala + sememay + geliesmoy + thariattha + gemiazai + zohanphaton +
ielesamen + hatanathay + gemaht + iesomabel + haynosiel + halabethen + iabaioge
+ halabeht + ebalohe + nyphos + phabos + phelior + phobos + ydolmassay +
predolmassay + pholihor + negioggen + neginather + pharampnee + pharanehe +
scomicopten + sohomychepten + hymaliassenon + ymiamos + manyahas +
geromay + iemay + ietathamazai + passamaht + theon + beht + bon + sathamat +
hagynol + naragal + semozihot + nerothinay + ragnathi + raguali + ranal + ragahal
+ hagnal + hagnamal + fagomossyn + fagemesym + domogentha + theomogen +
theromogen + salmatha + salamaht + zalamatha + hon + bolon + halon + sephezimu
+ sapynon + saphiamon + hamon + harion + usion + gemession + sepha + phalymyt
+ sebanay + hamysshon + thyutyugren + hacton + rogonbon + lon + usion. Amen.

Assaylemaht (uel Assailamath)¹ rasay semaht azahat araaht² lameth hazabat hamat hamae gesemon grephemyon zelamye [relamye]³ hazatha hamatha hazaremehal hazanebal helial zebial seziol semyhor hamissiton fintiugon tintiugethe hamissirion sebanay halmoth [*halmot]⁴ alymyon gemail halimot [*halmiot]⁵ sadail hehomail neomail cristos thiothot sepha taphamal paphalios sicromemior [*sicrogramon]⁶ laupdau laupta⁷ iothileta lazahemor iemeamor [35r] . letahemor [*lotahemor]⁸ . saromegall [*fitcomegal]⁹ . haemor . giseleccor [*giselector]¹⁰ . gihelerathon [*gilzelerethon]¹¹ . glereleon . gamasgay . semagar . semalgay . semasgyy . balna¹² . atheton [*arethon]¹³ . iesamahel¹⁴ . gegemahelay . hala . hela . iemay . semethay . may . semnay . geles . syney . iolehelney [*iolehemey]¹⁵ . iesmar . samennay . bariaccoca [*bariactoca]¹⁶ . cariaclera . tharietha [*tharihetha]¹⁷ . socalmata . getymay¹⁸ . socalma . socagamal . helgezamay . balma . hailos . halos . zaynos . ienenegal . sarimalip . [sarmalaip]¹⁹ sacramalaip . tamygell [*tamygell]²⁰ . thamal [*thamahel]²¹ . sathabynhel . sathabmal [*sathabinal]²² . samal . maga . samalanga . saminaga . satalmagu . silymal²³ . salmana . sagnaht²⁴ . silymythu²⁵ . semalsay . gahit . galiht . gezamanay²⁶ . sabal . zegahaton [*zegahathon]²⁷ . zehanphaton [*zahanphaton]²⁸ . iezamycrathon [*iezamycrathon]²⁹ . iecnaphaton³⁰ . iezemo . iezelem . ioselimen . hatanathos . hathanathay . semaht . zemehet . iezorahel . chetorab [*checorab]³¹ . helgezorabal [*hel gerozabal]³² . craton . hariobal [*hariabal]³³ . hariagal . hanagai . hariagil . parithomegos . samaziel [*samazihel]³⁴ . simazihel³⁵ . leosemaht³⁶ . leosamaty . thenuathol [*themiathol]³⁷ . genynatol . gemizacol . hebaltthe . halabee . hamysschon³⁸ . sebanay . halmye . gemail . sadail . neomahil . cristolepha³⁹ . caphanial . hazaron . gezamel . haymal . haihala [*hayhala]⁴⁰ . sememay . geliesmoy⁴¹ . thanccha [*thariattha]⁴² . gemiazay [*gemiazai]⁴³ . zohanphaton . ielesamen . hathanathay [*hatanathay]⁴⁴ . gemaht . iesomabel . haynosiel . halabethen . iabaioe . halabeht . ebaloe . myphos [*nyphos]⁴⁵ . phabos . phelior . phobos . ydolmassay . predolmassay . pholior [*pholihor]⁴⁶ . negioggen . neginather . pharamnee [*pharampnee]⁴⁷ . pharanhe [*pharanehe] . stomicopten [*scomiopoten]⁴⁸ . sohomythepoten [*sohomychepoten]⁴⁹ . hymaliassenon . ymiamos . manyhas [*manyahas]⁵⁰ . geromay . yemay [*iemay]⁵¹ . ierathayazai [*ietathamazai]⁵² [35v] passamaht . thon [*theon]⁵³ . beht . bon . sathamac [*sathamat]⁵⁴ . hagynol . naragal . semozihot . nerothinay . ragnathi . ranal . ragnali [*raguali ranal]⁵⁵ . ragahal . hagsmal . hagamal . sagomossyn [*fagomossyn]⁵⁶ . fagemesym . domogetha [*domogentha]⁵⁷ . theomegen [*theomogen]⁵⁸ . theromagen [*theromogen]⁵⁹ . salmatha . salamaht . zalamatha . hon . bolon . lialon [*halon]⁶⁰ . sephezium [*sephezimu]⁶¹ . sapinon [*sapynon]⁶² saphiamon . hamon . harion . vsyon [*usion]⁶³ . gemessyon [*gemession]⁶⁴ . sepha . phalymyt . sebanay . hamyssithon⁶⁵ . thnitingren [*thyutyugren]⁶⁶ . harcon [*hacton]⁶⁷ . rogonbon⁶⁸ . [lon]⁶⁹ vsyon [*usion]⁷⁰ . Amen.
 */**/***/***/***/*

1. S omits the last 2 words.
2. S: haraht.
3. S adds.
- 4-6. Corrected per S.
7. S adds Jethim.
8. Corrected per S.
9. Corrected per GH; S: filiomegal.
10. Corrected per S.
11. Corrected per GH. S has "gilzelerethon" corrected to "gihelerethon".
12. GH: balua.
13. Corrected per S.
14. S: iesamshel.
- 15-17. Corrected per S.
18. S: ietimay.
19. S adds.
- 20-22. Corrected per S.
23. S: silimal.
24. GH: sagaht.
25. S: silimythu.
26. GH: gezamannay; S: gezamanuai.
- 27-29. Corrected per S.
30. GH: ietuaphaton; S: ietnaphaton.
31. Corrected per GH.
- 32-33. Corrected per S.
34. Corrected per GH; S: famazihel.
35. S: simaziel.
36. GH: leosemmaht.
37. Corrected per S.
38. S: hamisschon.
39. S: Christolepha.
40. Corrected per S.
41. GH: gehesmoy.
42. Corrected per GH; S: tharialtha.
- 43-51. Corrected per S.
52. Corrected per GH; S: ietachamazai.
53. Corrected per S.
54. Corrected per GH; S: lathamat.
- 55-59. Corrected per S.
60. Corrected per GH.
- 61-64. Corrected per S.
65. S: hamyssython.
66. Corrected per GH; S: thyntyngren.
67. Corrected per S; GH: hactou.
68. GH: rogoubon.
69. Added per S.
70. Corrected per S.

-XXI- Oration 13

Hazailemaht + lemaht + azat + gessemon + thelamoht + hazab + halatal + haebal + seziar + sicromagal + gigoro + mogal + gielocheon + samagoy + haphiles + pamphilos + sicragalmon + laupda + iothim + haiual + hailos + halua + geneuogal + samanlay + tacayhelthamyel + secalmana + hesemolas + hesomelaht + gethasam + cethalsam + scilmon + saibaiol + semalsay + crathon + hanaguil + pancomnegos + tyngeny + hamissitoy + sebarney + hassimilop + thenaly + soday + henaly + halaco + meahil + crihicos + sepha + caphaual + hazaron + cezamahal + hails + saramnay + gelior + synoy + bariachacha + gehemyzai + iecrafagon + legelyme + hathamathay + senac + gromyazay + sothal + magaal + iemazay + zehemphagon + hasihezamay + legelime + hacama + ieizobol + ierozabal + symaliel + seymaly + seihel + leosamaht + gemyhacal + halabre + cyhophagros + theos + phabos + ycolmazai + negen + pharameht + nehiahon + schon + gethorem + nehehom + helisemaht + saratihai + ierafiai + hynaliha + sememamos + gezamai + icremai + passamaht + thagail + hagamal + fagamesy + fagamesym + themegoman + zemegamary + salamatha + salomothono + bon + lon + sepizihon + harion + usyon + semession + tegon. Amen.

Hazailzemaht (uel Hasaylemath) [*Hazailemaht]¹ . lemaht . azac [*azat]² . gessemon . thelamoht . hazab . habatal [*halatal]³ . haebal . seziar . sicromagal . gigoro . mogal . gielothion [*gielocheon]⁴ . samagoy . haphiles . pamphilos . sicragalmon . lanpda [*laupda]⁵ . iothun [*iothim]⁶ . halnal [*haiual]⁷ . hailos . halua [*halua]⁸ . genenogal [*geneuogal]⁹ . samanlay . tacayhel . thamiel [*tacayhelthamyel]¹⁰ . secalmana . hoeseomolas [*hesemolas]¹¹ . hesomelaht [*hesomelaht]¹² . gesatham [*gethasam]¹³ . cethal [*cethalsam]¹⁴ . stilmon [*scilmon]¹⁵ . saibaiol . semalsay . crathon . hanagnil [*hanaguil]¹⁶ . panconuegos [*pancomnegos]¹⁷ . tyngeny . hamissitoy [*hamissitoy]¹⁸ . sebarney . hassinilop [*hassimilop]¹⁹ . thenaly . soday . henaly²⁰ . halaco . meahil . crihicos . sepha . caphanal [*caphaual]²¹ . hazaron . tezamahal [*cezamahal]²² . hails . saramnay [*saramnay]²³ . gelior . synoy . bariachacha . gehemizay [*gehemyzai]²⁴ . ietraffagon [*iecrafagon]²⁵ . legelyme . hathamathay . senac . gromyazay [*gromyazay]²⁶ . sothal . magaal . iemazai [*iemazay]²⁷ . zehemphagon . hasihezamay . legelime . [36r] hacama . ieizobol . ierozabal . symalyel [*symaliel]²⁸ . seymaly . seihel . leosamaht . gemyhacal . halabre . cyhophagros [*cyhophagros]²⁹ . theos . phabos . ycolmazay [*ycolmazai]³⁰ . negen . pharamepht [*pharameht]³¹ . nehiahon . schon . gethorem . nehehom³² . helisemaht . saratihai . ierafiai [*ierafiai]³³ . hynaliha . sememamos [*sememamos]³⁴ . gezamay [*gezamai]³⁵ . icremai . passamaht . thagail . hagamal . fagamesy . fagamesym . themegoman . zemegamary . salamatha . salomothono [*salomothono]³⁶ . bon . lon . sepizihon . harion . vsyon [*usyon]³⁷ . semession . tegon. Amen. */**/*

- 1-3. Corrected per S.
4. Corrected per GH; S: grelotheon.
5. Corrected per GH; S has "lanpda" corrected to "laupda"
6. Corrected per S.
7. Corrected per GH; S: "hainal" corrected to "haiual".
8. Corrected per S.
9. Corrected per GH; S: gentvogal.
- 10-19. Corrected per S.
20. S has "henaly" corrected to "hevaly".
21. Corrected per GH; S has "caphanal" corrected to "caphaval".
22. Corrected per S.
23. Corrected per GH; S has "saraumay" corrected to "sarammay".
- 24-26. Corrected per S.
27. Corrected per GH.
28. Corrected per GH; S: simaliel.
29. Corrected per GH; S: cytophagros.
- 30-31. Corrected per S.
32. S has "nehehom" corrected to "vehehom".
- 33-36. Corrected per S.
37. Corrected per GH; S: usion.

-XXII Oration- Oratio 14

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

[Oratio 14]

lemaht (uel Lenthath)¹ . sebanthe . helitihay . gozogam . romasim . hegeto
 [*hegetti]² . gozimal . exiophiam . sorathim³ . salathaam⁴ . besapha . saphrez [*saphiez]⁵ [haculam]⁶ .
 samiht . sanaioho [*senaiho]⁷ . phetaloym [*phethaloym]⁸ . harissim . genges . lethos . amen.
 */**/**/**/**/**/**/**/**/**/**/**/**/**/**/**

1. S: semaht.
2. Corrected per S.
3. S: lorathim.
4. S: lalathaam.
5. Corrected per S.
6. S adds.
7. Corrected per GH; S: senaibi.
8. Corrected per S.

-XXIII- Oration 15

Lameht + lenat + lemahat + semaht + selmahat + helmay + helymam + helmamy + zezetta + zezegta + gezegatha + zozagam + remasym + themaremasym + ieranyhel + phuerezo + gamyhal + zecogomyhal + hezetogamyhal + heziephiat + hozoperbiar + iosaitbyn + iosathyn + iosany + gosamyn + salaht + salatoham + salatehen + salatambel + hen + henbem + habena + henbezepha + bosephar + thamar + sahaletromar + hafartitmar + thimas + tirimar + namor + semyhot + semohit + zemyhot + semoiz + lemdihon + lemahat + phethalon + hamiht + phethalonamie + zomye + zamiht + prihiti + philei + haphyn + gergeon + gergohen + ierthon + lothios + lothos + semyhot + lemahat + zemohit + lemaiho + phetalon + hamye + hamyphyn + pethio + gergion + lecton + iergohen + thothios + lectos. Amen.

Lameht (uel Lameth)¹ . lenat² . lemahat . semaht . selmahat . helmam [*helmay]³ . helymam . helmamy . zezecca [*zezetta]⁴ . zezegta . gezegatha . zozagam . remasym . themare . masym [*themaremasym]⁵ . ieranyhel . phnerezo [*phuerezo]⁶ . gamyhal . zetogomyaal [*zecogomyhal]⁷ . hezetogamyal [*hezetogamyhal]⁸ . heziephiat . hozoperbiar . iosacchin [*iosaitbyn]⁹ . iosathin [*iosathyn]¹⁰ . iosany . gosamyn . salaht . salatoham . salatehen . salatabel [*salatambel]¹¹ . henehenbem [*hen henbem]¹² . habena . henbezepha¹³ . bosephar . thamar . sahalat [*sahaletromar]¹⁴ . [36v] hafar . tycmar [*hafartitmar]¹⁵ . thimas . tirimar . namor¹⁶ . semyhot . semohit . zemyhot . <semohit . zemyhot>¹⁷ . semoiz . lemdihon . lemahat . phetalon [*phethalon]¹⁸ . hamiht . phetalonamie [*phethalonamie]¹⁹ . zomize [*zomye]²⁰ . zamiht . prihici [*prihiti]²¹ . philei . haphin [*haphyn]²² . gergeon . gergohen . ierthon . lothios . lothos . semyhot . lemahat . semohit [*zemohit]²³ . lemaiho . phetalon . hamye . hamyphyn . pethio . gergion . lecton . iergohen . thothios . leccos [*lectos]²⁴ . Amen.

1. S: Lameth. S does not have a break here, although it does end the preceding text with "Amen."
2. S: "lenat" corrected to "levat".
- 3-5. Corrected per S.
6. Corrected per GH; S: "phnerezo" corrected to "phverezo".
7. Corrected per GH; S: zetegomyhal.
- 8-12. Corrected per S.
13. GH: henlezepha.
- 14-15. Corrected per S.
16. S: namar.
17. S om. the last 2 words.
- 18-24. Corrected per S.

-XXIV- Oration 16

O most high and invisible God + **theos** + **patir** + **behemnos** + **lehemuyos** + **behenny** + We beseech thee + **y mos** + by thy most holy angels which are **Michael** + which is as much to say as the *medicine of God* + **Raphael** + *the strength of God* + **Gabriel** + *burning*, and **Seraphyn** + **helipha massay** + **cherubyn** + **ielomynctos** + **gadabany** + **zedabanay** + **gederanay** + **saramany** + **lomtety** + **loctosy** + **gerohanathon** + **zahamany** + **lomyht** + **gedanabasy** + **setamanay** + **seremanay** + **henlothant** + **helomyht** + **henboramyht** + **samanazay** + **gedebandi** + fulness, of science + **cherubyn** + and **seraphin** + we most humbly beseech you, and thee, Jesus Christ, by all thy holy and glorious angels whose names are blessed of God, which ought not to be spoken of us which be these: + **deihel** + **dehel** + **depymo** + **dewhel** + **exluso** + **depymon** + **helynnon** + **exmogon** + **parineos** + **exmegan** + **pheleneos** + **nauagen** + **hosyel** + **oragon** + **garbona** + **rathion** + **monyham** + **megonhamos**.

[Oratio 16]

O most highe and inuisible god¹ . theos . patir . behemuos [*behemnos]² . lehemuyos³ .

behenny⁴ . we besiche the⁵ ymos . by thy most hooly angells which are⁶ michael . which is as miche to say as the medicyne of god⁷ . raphael . the strengthe of god⁸ . gabryel [*gabriel] . burni~ge⁹ . & seraphin [*Seraphyn]¹⁰ . helyphamassay [*helipha massay]¹¹ . cherubin [*cherubyn]¹² . ielomiuctos [*ielomynctos]¹³ . gadabany¹⁴ . zedabanay¹⁵ . gederanay . saramany . lomtecy [*lomtety]¹⁶ . loccosi [*loctosy]¹⁷ . gerohanathon¹⁸ . zahamany . lomyht . gedanabasy¹⁹ . [setamanay]²⁰ . seremanay . henlothant . <henloramyht> [*helomyht henboramyht]²¹ . samanazay . gedebandi²² . ffullnes, of syence . cherubyn . and seraphin . we most humbly besiche yow and the iesus christ by all thy holy and glorious angells whose names are blessyd of god which ought nott to be spoken of us which be these²³ . deihel . dehel . depymo . dewhel²⁴ . excludo [*exluso]²⁵ . depymon . helynnon . exmogon . paryneos [*parineos]²⁶ . exmegan . pheleneos . nanagen [*nauagen]²⁷ . hosiel [*hosyel]²⁸ . oragon . garbona²⁹ . rathion . monyham . megonhamos .

1. S: Deus summe deus invisibilis.
2. Per GH; S: behemmos.
3. GH: lehemnyos.
4. S: leheimoy.
5. S: te rogamus.
6. S: per sanctissimos angelos tuos qui sunt.
7. S: Michael vel medicina dei.
8. S: fortitudo dei.
9. S: Gabriel, ardens.
- 10-13. Corrected per S.
14. S: Gadalany.
15. S: Zedalanay.
16. Corrected per GH; S: Iometety.
17. Corrected per S.
18. S: Ierohanathon.
19. S: Gedalanasy.
20. Per S.
21. Per GH, S.
22. GH: gedebaudi.
23. S: plenitudine scientie Cherubyn et Seraphin, vos suppliciter rogamus et te Ihesu Christe per omnes sanctos angelos tuos gloriosos quorum nomina a deo consecrata sunt, quae a nobis proferri non debent quae sunt haec:
24. GH: Dein Hel; S: dem hel.
- 25-28. Corrected per S.
29. S: gartona.

-XXV-

I beseech thee, O my Lord, lighten and purge my soul and my conscience with the brightness of thy light. Illumine and confirme my understanding with the odor of the sweetness of thy Holy Spirit.

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

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

S: "Te quaeso domine mi illustra et clarifica animã [et conscienciam] meã splendore luminis tui et illustra et confirma intellectu~ meum odore suavitatis spiritus tui sancti ut obtinere valeã gloriosã visione~ tuã quã nunc humiliter deposco adorna domine animã meã ut videã faciem tuã videam et audiã gloriam tuã et laudem tuã reforma domine cor meu~ instaura domine sensu~ meu~ placa pijssime memoriã meam ad aspiciendã visione~ faciale~ tuã et beatam tempera benignissime animã et linguã meã ad hebendam hanc visione~ per gloriosa et ineffabilia nõi~a tua tu qui es fons bonitatis et totius pietatis origo habeas quaeso domine patientiã in me et memoriã et graciã bonã [*tuam] da mihi ut accipe [*accipere] valeã hanc visionã beatã et quod a te petij in hac sancta oratione da mihi et largire tu qui peccante~ stati~ non iudicas sed ad penitentiã mihtus [*misertus] expectas te quaeso indignus peccator ut facinora et peccata mea et delictoru~ meoru~ scelera abstergas et penitus extinguas ut aptus efficiar domine sancta visione tua et me petitione tanta per sanctoru~ angeloru~ et Archangeloru~ tuoru~ virtutem de quibus praefatus sum dignu~ et efficare~ facias per gloriosã maiestatem tuã tu qui es aeternus [*trinus] et unus verus deus omnipotens Ame~."

-XXVI- Oration 17

O Jesus, the son of the incomprehensible God, **Hancor Hanacor *Hanylos Iehorna Theodonos Heliothos Phagor Corphandonos Norizane Corithico Hanosae Helsezope Phagora.**

Oratio 17

o Iesu the sonne of the incomprehensible god hancor hanacor hanylos iehorna theodonos heliothos phagor corphandonos norizane corithico hanosae helsezope phagora.

S: Ih'u dei filius incomprehensibilis hancor hanacor hanylos iehorna theodonas helyothos heliotheos phagor corphandonos norizane corithico hanosal helsezope phagor^a.

-XXVII- Oration

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

Eliminator candones helos¹ helee resphaga thephagayn² thetendyn thahonos³ micemya⁴ hehortahonas [*heortahonos]⁵ nelos⁶ behebos belhores hacaphagan belethothol⁷ ortophagon corphandonos / borne in the shape of a man for vs sinners and yow holy angells heliothos phagnoraherken and teche me and gouerne me. (Hic dic petitionem tuã sed per visione diuina dic vt sequitr.) that i may come to obtayne the visyõ of the deyte thorow the glorious and moste gentle and moste almighte creator oure lyuyng lorde holy infinite godely and euerlastinge to whome be prayse honor and glorye worlde without ende. amen.⁸

1. S: helas.
2. S: thephagagayn.
3. S: thahanos.
4. GH: uicemya; S: mtemya.
5. Corrected per S.
6. GH: uelos.
7. S: belothothoi.
8. corphandonos. humane natus pro nobis peccatoribus et vos, Heliotos, phagnora, angeli sancti, adestote, advertite et docete me et regite me ad visionem Dei sanctam perveniendam, habendam, obtinendam per gloriosum, Clementissimum et [omni]potentissimum creatorem, dominum nostram vivum, sanctum et immensum, pium et aeternum cui est honor et laus et gloria per infinita secula Amen.

-XXVIII- Oration 18

Lameht + ragna + ragahel + ragia + raiomab + hagnaht + hagnolam + exactodan + heractodam + hanthonomos + hethaeneho + hemones + iothe + lothesezatha + sazaratha + hensazatha + serail + marab + mynathil + marathal + mairathal + brihamocon + thahamathon + leprodoz + lephoris + leprehoc + lephorijs + hesacro + hesacohen + corquenal + choremal + guoyemal + *valiaiol + salail + salaiz + salaior + halaiz + salquihel + gessidomy + gessevazi + iessonay + hazoroz + hazarob + tharahal + bostihal + hamol + hamalamyn. Amen.

[Oratio 18]¹

Lameth [*lameht]² . ragna . ragahel . ragia . raiomab³ . hagnaht⁴ . hagnolam⁵ . exaccodan [*exactodan]⁶ . [heractodam]⁷ hanthonomos⁸ . hethaeneho . hemones . iothe . lothesezatha⁹ . sazaratha . hensazatha . serail . marab . minathil [*mynathil]¹⁰ . marathal . mairathal . brihamocon . thahamathon . leprodoz . lephoris . leprehoc¹¹ . lephons [*lephorijs]¹² . hesacro . hesacohen [*hesacohen]¹³ . corquenal . choremal . gnoyoemel [*guoyemal]¹⁴ . validiol [*valiaiol]¹⁵ . [38r] salail . salaiz . salaior . halaiz¹⁶ . salquihel . gessidomy [*gessidomy]¹⁷ . gessenazi [*gessevazi] . iessonay . hazoroz . hazarob . tharahal [*tharahal]¹⁹ . bostihal [*bostihal]²⁰ . hamol . hamalamyn. Amen.

1. S3 adds: Ista oratio debet dici quotidie quater / y^e fyrst daye of the mone.
2. Corrected per S; S3: Lameth.
3. S3: Ragionab.
4. S3: hagnat.
5. GH: hoguolam; S: hognolam; S3: hagnolam.
6. Corrected per S; S3: Exaccodan.
7. Restored per S; S3: heraccodan~.
8. S: hanchonomos; S3: hanthonomos.
9. S: iothesezatha; S3: lothe~ . sezaiha.
10. Corrected per S; S3: minathil.
11. GH: leprohoc; S: leprohot.
12. Corrected per S; S3: lephons.
13. Corrected per S; S3: hesacrohen.
14. Corrected per GH; S: gnoyemal.
15. Corrected per S; GH: ualiaiol; S3: validiol. R. has some words in margin, but they are mostly illegible. "cum (?)... Sem... Lameth ... 3^o ..." There is also a drawing of a hand.
16. S3: haldiz.
17. Corrected per S; S3: Gessydomy.
18. Corrected per S; GH: gesseuazi; S3: gessenazi.
19. Corrected per S.
20. Corrected per S.

-XXIX-19

Semeht + seghehalt + ragnaht + reloymal + haguliaz + exhator + hanthomos + lezen + saccail + marab + brihamathon + lephez + hiefacto + themay + salaihel + agessomay + arathotamal.

[Oratio 19]

semeht (uel semeth)² seghehalt . ragnaht³ . reloymal⁴ . haguliaz⁵ . exhator . hanthomos⁶ . lezen . saccail . marab . briamathon [*brihamathon]⁷ . lephez . hiesacco [*hiefacto]⁸ . themay . salaihel . agessomagy [*agessomay]⁹ . arothatamal [*arathotamal].

1. S3 has "oratio" at the top of this section. S does not start a new oration here.
2. S: semeht; S3: Semeth.
3. GH: raguah.
4. S: regoymal; S3: Reloymal.
5. S: hagnliaz.
6. S: amhomos; S3: hanthonos.
7. Corrected per S.
8. Corrected per S; S3: hiesacco.
9. Corrected per S; S3: Agessomagy.
10. Corrected per S.

-XXX- Oration¹

O incommutable God, which in memory art irreprehensible, whose wisdom cannot be spoken against the angel of the everlasting council, may this day embrace my heart in his right hand, and may fill my conscience with the remembrance of thee, and the odor of thy ointments, and the sweetness of thy grace may furnish my mind with the brightness and clearness of thy Holy Spirit, with the which thy angels, O Lord with all the powers of heaven do desire to behold thy face everlastingly (*Here recite your petition -- if for the vision of the Deity, say as follows:*) that I may with them, most merciful Lord, behold the face, thou which with thy wisdom hast repaired all things with thy everlasting bliss, whereunto thou hast restored the angels by man which was fallen, whom through thy love thou hast drawn again with thy glory, and didst vouchsafe to instrue Adam with all knowledge, inform, replenish, instrue, restore, correct, clarify, and refresh me, that I may be a new man, to understand thy commandments. (*Here recite your petition -- if for the vision of the Deity, say as follows:*) that I may obtain the blessed sight of thee, to the health of my soul and body, and all faithful people, to the honor and glory of thy name, which is blessed forever. Amen.

1. S starts this section with "Oratio".

2. S: "Memoria irreprehensibilis sapientia in contradicibilis et incommutabilis deus aeterni consilij angelus amplectetur hodie cor meum dextra [S3: dextera] tua et adimpleat conscientiam meam memoria tua et odor unguentorum tuorum et dulcedo gratie tuae [S3: tue] muniat mentem meam splendore spiritus sancti et claritate qua angeli [S3 omits the last 8 words] faciem tuam, domine cum omnibus caeli virtutibus intueri sine fine desiderant ut valeam cum ipsis te clementissime facialiter intueri, [S3 omits "ut valeam ... intueri" and substitutes: "here rehearse thy petition"] sapientia [S3: O Sapientia] qua [S3: que] omnia [GH adds: "fecisti, intelligencia, qua omnia"] reparasti beatitudinis perversantia qua angelos restituisti dilectione qua hominem lapsum ad caelestia traxisti doctrina qua Adam omnem scientiam docere dignatus es, informa, reple, instrue [deest S3], instaure, corrige clarifica et refice me ut fiam novus in mandatis tuis intelligendis [S3 omits the rest, substituting: recita petitionem orationes prec~ (?) debent dici prima sinia (?) quat^ scilicet su~mo mane circa terciam Semell circa nonã ter circa meridiem ter/] et suscipienda hac visione tua beata in salutem corporis et animae meae et omnium fidelium credentium in nomine tuo quod est benedictum in secula seculorum. Amen.

-XXXI- Oration 20

Hazaram + hihel + hehelilem + hethelilem + thelihem + hazagatha + agrnazcor + hizguor + hazaheimn + iesan + zezor + iesar + ysail + and you holy angels whose names are written in the Book of Life, and there be rehearsed: **iasym + horos + helsa + heremogos + myrecagil + resaym + lemay + lemar + rasamen + lemar + themamoht + irasim + iemamoht + themamoht + secray + sotthaht + sehan + hanathar + thansethay + helymaht + iosoihel + helymoht + saccamaht = helymyhot + iosey + theodony + iasamaht + pharene + panetheneos + phateneynehos + haramen + theos + hathanaym + hanataiphar + hatanazar + basiactor + iesenamay + iesamana + iesamanay + haziactor + hamynosia + zezamanay + hamos + hamynos + hiatregilos + cahegilihos + zaguhel + zatahel.** Amen.

Hazaram (uel hazacam)¹ . hihel . hehelilem . hethelilem . thelihem . hazagatha . agrirazcor [*agnazcor]² . hizgeocir [*hizguor]³ . hazaheimn⁴ . iesan⁵ . zezor⁶ . iesar . ysail⁷ . and yow hooly angells whose names ar written in the booke of lyffe and there be rehersed⁸ rasaym [*iasym]⁹ . boros [*horos]¹⁰ . helsa . heremogos . myrecagil . resaym . lemay . [lemar]¹¹ rasamen . lemar . themamohi [*themamoht]¹² . irasym [*irasim]¹³ . iemamoht¹⁴ . themamoht . secray . soctaht [*sotthaht]¹⁵ . sehã . hanathar¹⁶ . thansethay¹⁷ . helymaht . iosoihel . helimoht [*helymoht]¹⁸ . saccamaht¹⁹ . helymyhot . iosey . thedony [*theodony]²⁰ [.] iasamaht . pharene . panetheneos²¹ . phate . neynehos [*phateneynehos]²² . haramen . theos . hathamaym [*hathanaym]²³ . hanataiphar . hatanazar . basiaccor [*basiactor]²⁴ . iesenenay [*iesenamay]²⁵ . iesamana . [iesamanay²⁶ .] haziactor²⁷ . hamynosia²⁸ . zezamanay . hamos . hamynos . hiatregilos . cahegilihos²⁹ . zagnel [*zaguhel]³⁰ . zacahel [*zatahel]³¹ . amen.

1. S: Oracio / Hazacam; S3: Hazaram.
2. GH: agruazcor; S: agrnazcor; S3: Agrirazcor.
3. S: hizguor.
4. GH: liaiah; S: hazalzet; S3: hazahetam.
5. GH: isenesan; S: Iesan.
6. S: rezor; S3: zezor.
7. S: ysail; S3: ysayl.
8. S: et vos angeli quorum nomina scribuntur in libro vitae et ibi recitantur.
9. S: iasym; S3: Rasaym.
10. S: horos; S3: Boros.
11. Added per S.
12. S: themamoth; S3: themamoht.
13. S: Irasim; S3: Irasym.
14. S: gemamoht; S3: Iemamoht.
15. Corrected per S; S3: Seccaht.
16. GH: hanamar.
17. GH: thau. sechay.
18. Corrected per GH.
19. GH: sattamaht; S: lattamaht; S3: Saccamaht.
20. Per S, GH; S3: Thedony.
21. S3: panethehos.
22. Corrected per GH; S: phateneynehos; S3: phate . Neynehos.
- 23-24. Corrected per S, GH.
25. Corrected per S; GH: ieseuemay.
26. Found in S, GH.
27. S: hariactor; S3: haziactor.
28. S3: hamynosya.
29. S: cahegililos; S3: cahegilihos.
30. Corrected per S, GH; S3: Ragnell.
31. Corrected per S, GH.

-XXXII- Oration 21

Hielma + helma + helimat + herina + hytanathas + hemyna + hitanathois + helsa + hebos + hiebro + helda + hagasa + hoccomegos + raitotagum + coictagon + myheragyn. Amen.

Hielma (uel hyhelyma)^{1,2} . helma . helimar [*helimat]³ . herina⁴ . hutanathas [*hytanathas]⁵ . hemyna . huanathois [*hitanathois]⁶ . helsa . hebros [*hebros]⁷ . hiebro . helda . hagasa . hoctomegos [*hoccomegos]⁸ . raictotagi [*raitotagum]⁹ . coicragon [*coictagon]¹⁰ . myheragyn¹¹ . amen.¹²

1. S,S3 have a new paragraph, but not a new oration start here.
2. S: Helma; S3: hielma.
3. Corrected per S, GH; S3: helymar.
4. GH: heuina; S: henina; S3: henna.
5. Corrected per GH; S: hycanathas; S3: hitanathas.
6. Per S, GH.
7. Per S, GH; S3: hebros.
8. Per S, S3, GH.
9. S: rai⁹totagn; S3: Raictotagum.
10. Per S, GH; S3: Coicragon.
11. S3: miheragyn.
12. S3 omits "amen".

-XXXIII- Oratio 22

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

Conffyrme¹ strenthen and illumine² abba³ . theos . behenmyhat [*behetimyhat]⁴ . hehemornhos [*hehem . ruhos]⁵ . bethar . husurnhnut [*husurnhunt]⁶ . hotarins [*hetarius]⁷ . theos . god the father god the sone god the holy goste my prayer god confyrme my understandyng and my soule and my memorye. (Recita petitionem sed per deitae dic vt sequitr.) to recene know see and beholde y^e sighte of the and thy blessed and glorious face. amen.⁸

1. S, S3 start a new paragraph here, but not a new oration.
2. S: Confirma, consolida, elucida.
3. S3: alba.
4. Per GH; S: behetmiyhat; S3: behe~myhat.
5. Per S, S3, GH.
6. S, S3: husurnhu~t; GH: husuruhunt.
7. Per S, S3, GH.
8. deus pater, deus fili [S3: fili⁹], deus spiritus sancte, orationem meam [S3: ~~ma~m~~ nostram] confirma et intellectum [S3 omits the last 2 words] et animam meam et memoriam meam [S3 omits the rest and adds: recita peticione~] ad suscipiendam, cognoscendam, videndam, intuendam visionem et faciem tuam ~~divina~~ beatam et gloriosam. Amen.

-XXXIV- Oration [23]

Agloros + theomythos + themyros + sehocodothos + zehocodos + hattihamel + sozena + haptamygel + sozihenzia + hemya + gettahol + helyna + sothoneya + geherahel + halimyz + zezoray + gezetiz + gerehona + hazihal + hazai + megnos + megalos . usyon + saduht. Amen.

Oratio 23¹

Agloros theomithos [*theomythos]² . theomiros [*themyros]³ . shocodothos [*sehocodothos]⁴ . [zehocodos]⁵ haccisamel [*hattihamel]⁶ . sozena . haptamygel . sozienziha [*sozihenzia]⁷ . hemya . geccaholzer [*gettahol]⁸ . helyna . sothoneya . geherahel . halimyz [*halimyz]⁹ . zezoray¹⁰ . gezetiz¹¹ . gerehoinuhaziol [*gerehona hazihal]¹² . hazaimgnos [*hazai . megnos]¹³ . megalos . vsion [*usyon .]¹⁴ saduhe [*saduht]¹⁵ . amen.

1. S, S3 do not start a new oration here.
- 2-5. Per S, S3, GH.
6. S: hamhaniel; S3: haccsamel.
7. Per GH; S, S3: sozihenziha.
8. Per S, GH; S3: Geccahol.
9. Per GH, S.
10. S: zezocay.
11. S3: Gezetyz.
12. Per GH, S, S3.
13. Per S, S3; GH: hazai megnos.
14. Per S, S3, GH.
15. Per S, S3; GH: saduhc.

-XXXV- Oration [24]

Megal + agal + iegal + hariothos + handos + hanathoios + hanothos + lemazai + semezai + lamezai + lethonas + iethonay + zemazphar + zeomasphar + zeomaphar + tetragramos + thethagranys + hatammar + hazaamahar + zahamyr + iechosaphor + zethesaphir + gethor + saphor + hasagitha + hasacapha + hasamypa + haragaia + hazaguy + phasamar + samar + saleht + salym + salmeht + sameht + saloht + sillezaleht + sadayne + neothatir + neodamy + hadozamyr + zozena + belymoht + hazat + helyhot.

Megal . agal . iegal . hariothos . handos . hanathos . [hanathoios]¹ . hanothos² . lemozay [*lemazai]³ . semezai . lamezai . lethonas . iethonay⁴ . zemazphar . zeomasphar⁵ . zeomaphar⁶ . tetragramos . thethagranys . hatamar [*hatammar]⁷ . haziamahar [*hazaamahar]⁸ . zahamir [*zahamyr]⁹ . iechoiaphor [*iechosaphor]¹⁰ . zethesaphir . gethor . saphor . halaguha [*hasagitha]¹¹ . hasacapria [*hasacapha]¹² . [39v] hasamypa . haragaia¹³ . hazagny [*hazaguy]¹⁴ . phasamar . samar . saleht . salym¹⁵ . salmeht . sameht . saloht . sillezaleht . sadayne¹⁶ . neothatir . neodamy . hadozamyr . zozena . belymoht¹⁷ . hazat . helyot [*helyhot]¹⁸ .

1. Per GH, S; S3 adds: hanathos.
2. GH: hauothos; S: hanathos.
3. Per S, S3, GH.
4. So GH; S: iethonas; S3: Iechonay.
5. GH: zeomaspar; S: zemasphar; S3: zemazsphar.
6. So GH; S: zeomaspar; S3: zeomasphar.
7. Per GH; S: hacāman; S3: hacāmar.
8. Per GH; S: hazaamahat; S3: hazaimahar.
9. Per GH, S; S3: "zahanur (or zahamir)".
10. Per GH, S3; S: iethosaphor.
- 11-12. Per GH, S, S3.
13. S3: haragia.
14. Per GH; S: hazanuy (?); S3: hazagny.
15. S: salephusalym.
16. S: ordayne.
17. S: helymoht.
18. Per GH, S; S3: helyot.

-XXXVI- Oration

O the truth¹, the way, and the life of all creatures, O righteous God, quicken me, and visit me, and my understanding, clarify my soul and purge it (*recite the petition, if for the [vision of the] Deity, say as follows:*) that like as thou didst shew unto John and Paul the sight of thee when thou didst take them up into heaven, even so, Lord, that I may while this my body liveth see and behold thy face. Amen.²

1. S starts a new oration here. In S3 [Oration 58/19](#) follows.
2. S: Veritas lux via et vita omnium creaturarum, iuste deus, vivifica me, visita me et intellectum meum et animam meam confirma et instaura conscienciam meam et clarifica et purga, sicut Iohanni et paulo quando rapuisti eos ad visionem tuam eis ostendendo ut sic, domine, meo vivente corpore possit te anima mea inspicere facialiter et videre.

-XXXVII-

Hamycchiahel + hamsahel + dalihir + hair + hael + zedach + hazarach + zedaizh + hazaias + lezorihal + zezorias + iechori + alsemaia + ysamyha + zama + ysa + samma + ysarai + ysameht + ysathay + lemyhel + nehel + semehel + iemymehel + mythynab + nybahal + mychyn + mybancaiab + hamyly + mynab + heliasal + hometibymal + helymal + hymbos + zebracal + zelimal + iechro + samaril + zezocha + iecrosahal + melos + zalimebor + zalymylos + zaguhel + mychathomos + myheromos + mycracosmos + nycromyhos. Amen.

Hamicchiahel (uel Hamathahol) [*Hamycchiahel]¹ . hamsahel . daihyr [*dalihir]² . hayr [*hair]³ . hael [*halel]⁴ . zedach . hazarach . zedaich [*zedaizh]⁵ . hazaias . lezorihal [*lezorihal]⁶ . zezorias⁷ . iechori⁸ . alsemaya [*alsemaia]⁹ . ysamya [*ysamyha]¹⁰ . zama . ysa . samina [*samma]¹¹ . ysaray [*ysarai]¹² . ysameht . ysathay . lemehyel [*lemyhel]¹³ . nehel . semehel . iemymehel . mytinab [*mythynab]¹⁴ . mybhahal [*nybahal]¹⁵ . mychyn . mybacaiaab [*mybancaiab]¹⁶ . hamyly . mynab . halyasal [*heliasal]¹⁷ . hometibymal¹⁸ . helymal . hymbos . zebracal . zelimal . iechro¹⁹ . samaril²⁰ . zezocha²¹ . iecrosahal . melos . zalimebor [*zalimebor]²² . zalymylos . zagahel [*zaguhel]²³ . mychathomos . myheromos²⁴ . mycracosmos . nycromyhos . amen. <amen.>²⁵

1. Per GH; S: "Lamyntnahel vel lamycthiahel.
- 2-6. Per GH, S.
7. S: zehorias.
8. S: iethori.
- 9-11. Per GH, S.
12. Per GH.
- 13-17. Per GH, S.
18. S: hometibimal.
19. S: iethro.
20. S: samara.
21. S: zezoca.
- 22-23. Per GH, S.
24. S: myleromos.
25. GH, S have only one "Amen."

-XXXVIII-

I, wretched sinner in thy sight, O Lord my God, to whose sight all things are open and manifest, in whose hand all things are clean and pure, purge and cleanse me, O almighty God. These things do I speak that the error of infidelity and the filthiness of sin being taken away, the good Holy Spirit may help me and quicken me as it doth quicken all things, and put away all mine incredulity and filthiness, (*Recite the petition. If for the vision of God, say as follows:*) that I, though I be unworthy, through thy mercy, without let me obtain to see thy most glorious face. Amen.¹

1. S: Ego in conspectu tuo, domine deus [GH adds meus] in cuius nutu omnia nuda sunt et aperta et in mani cuius omnia sunt munda et pura - mundifica et depura me, deus omnipotens, haec enim loquor, nisi [GH: ut] ablato infidelitatis et infectionis errore et labe adiuvet me spiritus tuus bonus, sanctus vivificans omnia, et vivificet omnem incredulitatem et labem meam ut visionem tuam sanctissimam, licet indignus, propter tuam misericordiam valeam efficaciter et absque defectu iam obtinere Amen.

-XXXIX-

Semoth + gehel + helymoht + hemeb + sabahel + zerothay + zabahel + gerozay + hebel + crosaihamagra + hatchagra + ragen + seromay + zehez + hezehengon + iezomay + hemehegon + hamagrata + cezozoy + gesommay + hesehengnon + lethomay + halla + hathanaton + hagigel + hatamyhel + hathomas + hecohay + zemohay + theageta + theal + regon + hagem + iezeragal + zehalragem + geht + zeregal + hamabihat + hezegon + gethage + madaiaios + zadanchios + exhedon + pallathoros + zallachatos + thelthis + trehodios + zezochthiam + pallititacos + nethi + delthis + heremodios + helmelazar + helyne + zazar + haron + gezero + mymyhel + henthon + hermelazar + sython + genithon + hezdmyel + heymemy + helmelazar + cremymyhel + exheruz + zorol + mothora + rabiheh + samyb + lamely + melion + sarabiheh + samyl + tamyl + samyhel. Amen.

Semoht (uel Gymath) [*Semoth]¹ gehel² . helymoht . hemeb . sabahel . zerothay . zabayel [*zabahel]³ . gerozay . hebel . crosay . hamagra [*crosaihamagra]⁴ . hatiagra [*hatchagra]⁵ . ragen⁶ . zeromay [*seromay]⁷ . zehez . hezehengon . iezomay⁸ . hemehegon . hamagrata . cezozoy . gesommay . hesehengnon⁹ . lethomai [*lethomay]¹⁰ . halla . hathanathon [*hathanaton]¹¹ . hagigel . hatamyhel¹² . <lamamyhel>¹³ . hathomas . hecobay [*hecohay]¹⁴ . zemohay . theageta . theal . regon . hagen [*hagem]¹⁵ . iezeragal¹⁶ . iehalragem [*zehalragem]¹⁷ . geht . zeregal . hamabihat . hezegon . gethage . madaiaios [*madaiaios]¹⁸ . zadaanchyos [*zadanchios]¹⁹ . exhedon²⁰ . palathoros [*pallathoros]²¹ . zallaehatos [*zallachatos]²² . thelthir [*thelthis]²³ . threhodios . [*trehodios]²⁴ . zezochthiam . pallititacos [*pallititacos]²⁵ . nethi . delthis . heroniodios [*heremodios]²⁶ . helmelazar . helyne . zazarharon [*zazar . haron]²⁷ . gezero . mymyhel . henthon . hermelazar²⁸ . sython²⁹ . genyhton [*genithon]³⁰ . hezdmyel³¹ . heymemy . heelmelazar [*helmelazar]³² . cremymyel [*cremymyhel]³³ . exheruz³⁴ . zorol . mochora [*mothora]³⁵ . rabyhel [*rabiheh]³⁶ . samyb . lamely . melyon [*melion]³⁷ . sarabyhel [*sarabiheh]³⁸ . samyl . tamyl . samyhel . amen.

1. Per GH; S: Lemoth.
2. S: gegel.
- 3-4. Per GH, S.
5. Per GH; S: hanhag^a.
6. GH: rageu.
7. Per GH, S.
8. S: zezomay.
9. GH: hesehenguon.
- 10-11. Per GH, S.
12. S: "hatamy hel".
13. GH, S omit.
14. Per GH, S.
15. Per GH; S: hage~.
16. S: rezeregal.
17. Per GH; S: zehalrage~. 18. Per GH, S.
19. Per GH; S: zadanthios.
20. S: exheton.
- 21-24. Per GH, S.
25. Per GH; S: pallitatos.
- 26-27. Per GH, S.
28. S: herinelazar.
29. S: lython.
30. Per GH, S.
31. GH omits. S: hezemyhel.
- 32-33. Per GH, S.
34. S: exhernz.
- 35-38. Per GH, S.

-Xf-

Almighty and everlasting God, most merciful father, which art blessed forever which hast given unto us, O eternal and irreprehensible God, a healthful and incommutable remedy, which for the almightiness of thy majesty hast given us lean to praise and glorify thee, and hast granted unto us to see thy glorious majesty, the which is to other creatures denied, whose determination can in no wise be altered, whose nature is eternal and of divine substance, with the holy Trinity which is the Father, the Son, and the Holy Ghost, which is exalted above all heavens, where the godhead and the Deity doth abide. x. I beseech thy majesty O Lord, and glorify thy almighty power and the marvels, the highest and everlasting power, I most lamentably beseech thee O my God which art the inestimable wisdom and the ineffable life of angels, the incomprehensible God, in whose sight do stand the multitude of angels. *(Here recite your petition. If for the divine vision, say as follows.)* that thou wilt forthwith grant me thy holy vision, and that thou wilt help me and give me health that I may see the clearness of thy vision, and grant me thy pure understanding and perseverance in thy laws that I may be worthy to see thy face which livest and reignest eternally in the sight of all celestial powers, now and ever and everywhere, world without end. Amen.¹

I. S: Omnipotens sempiternus deus et misericors pater ante omnia secula benedicte, qui nobis, aeternus deus incomprehensibilis et incommutabilis, remedium salutare contulisti, qui propter omnipotentiam maiestatis tuae nobis facultatem laudandi, glorificandi, videndi facialiter maiestatem tuam concessisti caeterisque animalibus negata, cuius dispositio in sui providentia non fallitur, cuius etiam natura aeterna est et consubstantialis deitati suae et trinitati suae que est pater et filius et spiritus sanctus que est exaltata super omne caelum, ubi divinitas et deitas corporaliter habiat, deprecor maiestatem tuam domine et omnipotentiam tuam glorifico et aeternitatis tuae virtutem ac magnificentiam tuam summam et aeternam cum nimia imploratione intentionis flagitans deposco. te deus meus, sapientia inestimabilis et ineffabilis vita angelorum deus incomprehensibilis, in cuius conspectu chorus angelorum consistit, te deprecor et flagito, ut per sanctum et gloriosum nomen tuum et per conspectum angelorum [GH adds: tuorum] et principatus caelestes mihi gratiam tuam donec huius sanctae visionis et statim subvenias mihi et sanctitatem mihi tribuas et subtilitatem visionis tantae et intellectus tui puritatem et perseverantiam concedas, ut te facialiter videre valeam qui vivis et regnas aeternaliter in conspectu omnium virtutum caelestium nunc et semper et ubique per omnia secula seculorum. Amen.

-XLI-

Semoht + lamem + lezahel + salmatihel + zamatihel + mahazihel + zamazihal + ezeleaz + mahatihoten + helzoleam + megos + hemol + hemnoleha + methos + hazamegos + halzamyhol + alzamoy + menmanittos + memomittos + zely + marayhathol + zolmazathol + zemeney + iemenay + lameley + zethemalo + zathenaran + labdaio + lodeho + zabday + hoton + ladaiedon + lapdaihadon + lothanan + hizemazihe + izthamhihe + iotha + uahuzuzif + zihanatihephomos + zeherem + zehe + ziehelmos + hiehanathihe + homos + zeherem + hessimathal + hessicomal + on + chehe + sihotil + magal + hesiothil + mycho + halpha + husale + ouus + flum + fals + hallemassay + alesemonoy + salemanasai + helemasay + zazaico + semanay + nachairo + natham + gemehol + yetulmassay + gemahol + iezemalo + magul + gehamas + senadar + iezema + salpha + secramagay + iehennagay + zehetyn + zemadazan + iehir + ramagay + geiama + salpha + gemama + suphu + ioher + iohabos + haymal + hamanal + thanoctomas + iobohe + hamynal + zanogromos + nyzozoroba + nygerozoma + negero + rabali + negora + hohalym + nytheromathum + tho + lymchay + tolomay + loynar + tholinngay + zenolozihon + hisonomelihon + samyhel + giethy + sicrozegamal + thoneos + carmolehos + samhel + geiszeffihor + iezolnohit + phicrose + gramah + theonthos + carmelos + lamyhel + larmanail + gesezihor + semarnail + zaarmatihail + heliozo + thahel + semail.

Amen.

semoht (uel Lemoth) : lamén . lezahel . salmatihal . zamatihel . mahaziel
 [*mahazihel]¹ . zamazihal . ezeleaz . mahatioten [*mahatihoten]² . <hezole>³ . helzoleam⁴ . megos .
 hemol . hemuoleha [*hemnoleha]⁵ . methos . hazamegos . halzamyhol . alzamoy . [41r]
 memmamiccos [*menmanittos]⁶ . memomiccos [*memomittos]⁷ . zely . marayhathol . zolmazathol
 . zemeney . iemenay . lameley . zethemalo . zetheneran [*zathenaran]⁸ . labdaio . lodeho . zabday .
 hoton⁹ . ladaiedon . lapdaihadon . lothanan . hizemazihe . izthanacihe [*izthamhihe]¹⁰ . [iotha .
 uahuzuzif .]¹¹ phomos [*zihanatihephomos]¹² . zeherem . zehezehelmos [*zehe . ziehelmos]¹³ . hie .
 hanathie [*hiehanathihe]¹⁴ . homos . zeherem . hessymatel [*hessimathal]¹⁵ . hessicomalon
 [*hessicomal . on]¹⁶ . thehe [*chehe]¹⁷ . sihotil¹⁸ . magal . hesiothil . micho [*mycho]¹⁹ . halpha .
 husale . omis [*ouus]²⁰ . flum . fais [*fals]²¹ . hallemassay . alesemony [*alesemonoy]²² . salemanasay
 [*salemanasai]²³ . helemasay . zazacco [*zazaico]²⁴ . semanay . nachairo²⁵ . natham . gemehol .
 yetulmassaye [*yetulmassay]²⁶ . gemahol . iezemalo . magnl [*magul]²⁷ . gehamas²⁸ . senadar²⁹ .
 iezema³⁰ . salpha³¹ . sacramagay [*secramagay]³² . iehetmagay [*iehennagay]³³ . zehetyn . zemazadair
 [*zemadazan]³⁴ . iehir . ramagay . geiama³⁵ . salpha . gemama . suphniöhet [*suphu . iöher]³⁶ .
 Iohabos . haymal . hamanal . thanoctomas³⁷ . Iobohe . hamynal . zanogromos . nyzozoronba
 [*nyzozoroba]³⁸ . mygerozoma [*nygerozoma]³⁹ . negero . rabaly [*rabali]⁴⁰ . negora . hohalym .
 nytheromathum⁴¹ . tholynthay [*tho . lymchay]⁴² . tolmoy . loynar . tholumgay [*tholinngay]⁴³ .
 zenolozihon . hisomomelyhon [*hisonomelihon]⁴⁴ . samyhel . giethy⁴⁵ . sicrozegamal . thoneihos
 [*thoneos]⁴⁶ . carmolehos . samhel . gehiszefyhor [*geiszefihor]⁴⁷ . Iezolnohit . phicrose . gramahit .
 theonehos [*theonthos]⁴⁸ . carmelos . lamyhel⁴⁹ . larmanail . gezezihor [*gesezihor]⁵⁰ . semarnail .
 zaarmethihail [*zaarmatihail]⁵¹ . heliozo . thael [*thael]⁵² . semail⁵³ . amen

- 1-2. Per GH, S.
3. GH, S omit.
4. GH: hezoleam.
5. Per GH, S.
6. Per GH; S: menmamitos.
7. Per GH, S.
8. Per GH; S: zethenaram.
9. S omits.
10. Per GH, S.
11. Per GH; S: S adds "iotha nahuzihis."
- 12-14. Per GH, S.
15. Per GH; S: helsimathal.
16. Per GH, S.
17. Per GH; S: ehehe.
18. S: honl.
19. Per S; GH: mytho.
20. Per GH; S: onus.
- 21-24. Per GH, S.
25. S: nachano.
26. Per GH; S: yenilmassay.
27. Per GH, S.
28. S: gelamas.
29. S: senadae.
30. GH: iezama.
31. S adds "gemama suphu iohel iohabos haymal". These five words are underlined; the first and last words

also have lines over them (evidently displaced from further on).

32-34. Per GH, S.

35. S: gesama.

36. Per GH; S: "suphn Iohel."

37. GH: thanocbomas.

38-39. Per GH, S.

40. Per S; GH: robali.

41. GH: uytheromachum.

42. Per GH; S: "cho lymchay".

43-44. Per GH, S.

45-46. GH: giethi.

47. Per GH; S: gehszesihol.

48. Per GH, S.

49. GH: lainyhel.

50-52. Per GH, S.

53. GH: samail.

-XLI- First End¹

Genealogon + reealologon + tenealogo + saphay + zazaiham + saphia + zede + zemozihel + zomonrihel + sanaman + samna + gegnognal + samyhel + Ieremyhel + horaciotos + hetha + siothos + sepharaym + henemos + genozabal + Ieremabal + hethemel + genotheram + genorabal + semyha + senma + mynaron + ynination + geristel + hymacton + chalos + phabal + resaram + marachihel + naratheos + ietrinantho + Iezibathel + sephoros + thesirara + zepharonay + hazana + messihel + sother + hazihel + semicros + chiel + hamacal + hator + zemothor + sanaday + morothochiel + semenos + satabis + themay + horel + renay + zenel + hasa + gemol + zemelaza + Iemozihel + zemei + zemeihaton + zechor + helycos + semysemie + hiacon + iethor + mehohin + hazenethon + semale + mepathon + zemolym + sistos + eloy + semegey + manos + helypos + hemyclopos + geys + seray + sephet + sephamanay + helihothos + cherobalym + hassenethon + hisistos + domengos + Iemyrohal + samanathos + semeham + behenos + megon + hanythel + iechomeros + Ielamagar + remelthet + genay + domathamos + hathamyr + seryhon + senon + zaralamay + sabayhon. Amen.

Genealogon reealologon . tenealogo . saphay . zazaiham . saphya [*saphia]² . zede . zemeziham [*zemoziham]³ . zeomonriel [*zomonrihel]⁴ . sanamam [*sanaman]⁵ . samna . gegnogal . samayhel [*samyhel]⁶ . Jeremyhel . horaciotos . hetha . siothos . sepharaym . henemos . genozabal . Ieremabal . hethemel . genotheram . genorabal . semya . semua [*senma]⁷ . mynaron⁸ . ymuathon [*yninathon]⁹ . [geristel . hymacton .]¹⁰ chalos . phabal . resaram . marachihel¹¹ . naratheos . Ietrinaiccho [*ietrinantho]¹² . Iezibathel . sephoros . thesirara . zepharonay . hazana . messihel . sother . haziel [*hazihel]¹³ . semichros [*semicros]¹⁴ . chiel¹⁵ . hamacal . hator¹⁶ . zemothor . sanaday¹⁷ . morothochiel¹⁸ . semenos . satabis . themaay [*themay]¹⁹ . horel . remay . [renay .]²⁰ zenel . hasa . gemol . zemelaza . Iemozihel²¹ . zemey [*zemei]²² . [41v] zemeihacon [*zemeihaton]²³ . zechor²⁴ . helichos [*helycos]²⁵ . semysenua [*semysemie]²⁶ . hiacon . Iechor [*iethor]²⁷ . meholim [*mehohin]²⁸ . hazenethon . semale²⁹ . mepathon . zemolym . systos [*sistos]³⁰ . eloy . semegey . manos . helipos [*helypos]³¹ . hemiclopos [*hemyclopos]³² . geys . seray . sephet . sephamanay . heliothos [*heliothos]³³ . cherobalym . hassenethon³⁴ . hisistos . domengos . Iemyrohal . samanathos . semeham . behenos³⁵ . megon . hanythel . Iochomeros [*iechomeros]³⁶ . Ielamagar . remelthot [*remelthet]³⁷ . genay . domathamos . hathamir [*hathamyr]³⁸ . serihon [*seryhon]³⁹ . senon⁴⁰ . zaralamay . zabaihon [*sabayhon]⁴¹ . amen.

1. S: "Primus terminus". This begins a series of eight prayers called 'termini' (ends or goals), a description taken over from *Ars Notoria*.
- 2-4. Per GH, S.
5. Per GH. S reads "sanamā".
6. Per GH and S.
7. Per GH. S: samna.
8. GH: mynerom.
9. Per GH. S reads "ymathon".
10. Additional words found in GH, S.
11. S: "marathihel nat".
12. Per GH; S: ietrmantio.
- 13-14. Per GH and S.
15. S: thiel.
16. S: hacor.
17. GH: sauaday.
18. S: morothothiel.
19. Per GH and S.
20. Additional word found in GH and S.
21. S: iemazihel.
- 22-23. Per GH and S.
24. S: zethor.
- 25-28. Per GH and S.
29. GH: semase.
- 30-33. Per GH and S.
34. S: hassenothy~.
35. S: lehenos.
36. Corrected reading per GH. S reads "iethomeros".
37. Per GH and S.
38. Per GH; S: hathamyt.
39. Per GH, S.
40. S: lenon.
41. Per GH, S.

-XLIII- Second End¹

Geolym + hazenethon + ysistos + eloy + sephei + manay + helyhotas + Ierobalym +
semalet + gonay + heliothos + domathamos + hathamyr + seryhon + hamynyr +
senoz + magamagol + sethar + senam + magel + hel + helymothos + helseron +
zeron + phamal + Iegromos + herymyhothon + lanthamos + heramathon +
landamos + lanaymos + seplatihel + sephatihel + hagenalis + legenale + hegernar +
stanazihel + stanithel + hathanathos + hegrogebal + rogor + heremynar +
henecyman + marothon + ietharnaym + henoziros + Iezeduhos + gezconos + satam
+ gortaray + helycychcym + helestymeym + sephalzna + mathar + saphar +
manatham + bezezay + samay + sephay + syhemathon + balair + samamar +
hamyhel + marmamor + henemos + gegohomos + samar + sabar + hamihel +
gezamahel + sacramay + iezamamel + hamansamel + hamazamoly + geromol +
lezemon + sycromal + iezabal + sanma + zama + hatanathos + theos + helyhene +
zelym + helyhem + hezelym + cromemon + henethemos + gegehuol + hemthemos +
iamam + harathinam + megon + megnoncemon + scrymay + hethemel + hemel +
sethor + helsethor + sophornay + behelthor + sesalihel + tanahel + homyhal +
Iezahel + zemahel + homal + guomagnos + sennyrr + iechor + nomemal + gehangno
+ genayr + iecorname + malihagnathos + hachamol + iecromagnos + magnarht +
noynemal + hagnathos + hamathalis + iecoragnos + sammazihel + ieconail +
hesuogem + chotorim + mynamtanamaytha + thanaym + raymara + senayhel +
honmon + genthon + lanamyhel + gehemgnor + gemyhothar + iamnamyhel +
sezihel + magol + samanay + haganal + menya + ferimay + sarranay + lanamyhel +
gnohemgnor + gemonthar + lammyhel + sezihel + magnol + samanay + hagamal +
mena + ferimay + sarranay + lacham + lyhares + lethanagihel + nathes +
samairliazer + egihel + thamazihel + hacacaros + cazaihel + hacaraz + hacatoharona
+ semyday + hacca + choharon + semelay + iamye + iazabal + lauerecabal +
iammeze + thabal + cumachoros + hacoronathos + sathanael + hariham + zathhar +
harathar + haziler + zechar + hazihem + hazathar + loenigemar + hazanathar +
hamegnar + semal + gehen + negemar + hemegmol + semam + hathamanos +
latimairos + rechihamos + hamognal + semar + temnalamos + sebranay + selamnay
+ baructhata + ialon + hespnhos + ramel + semal + renylsemar + ielamacrom +
ielama + crymyzaiber + segher + sayher + ierolognos + iegemagnolon +
geiemamagnosam + hamynos + iamozia + iozihon + iacuhosia + hagnyhosio +
yecologos + hazeoyon + hamynos + hamyr + matharihon + mathanon + senos +
heliothon + zenos + semear + lanar + lamar + setronalon + gemal + secromagnol +
secromehal + lamagil + sethoham + sechoiro + maihol + socromagnol + genos +
thomegen + nycheos.

Geolym hazenethon . ysiscos [*y sistos]² . eloy . sephey [*sephei]³ . manay . helihotas [*helyhotas]⁴ . Ierobalym . semalet . gonay . heliothos . domathamos . hathamyr . seryhon . hamynyr . senoz . magamagol . sethar . senam . magelhel [*magel . hel]⁵ . helymothos . helseron . zeron . phamal . Iegromos . herymyhothon . lanthamos⁶ . heramathon . landamos⁷ . lanaymos . seplatihel . sephatihel . hagenalis . legenale . hegernar . stanazihel . stancchel [*stanithel]⁸ . hathanathos . hegrogebal . rogor . heremynar . henecyman . marothon . Iechar . naym [*ietharnaym]⁹ . henomos [*henozijs]¹⁰ . Iezeduhos . gezconos¹¹ . sabam [*satam]¹² . gortaray¹³ . helyccheym [*helycycchym]¹⁴ . helestymeym¹⁵ . sepharma [*sephalzna]¹⁶ . mathar¹⁷ . saphar . manacham [*manatham]¹⁸ . bezezay . samay . sephay . syamathon [*syhemathon]¹⁹ . balair . samamar . hamyhel . marmamor²⁰ . henemos . gegohomos . samar . sabar²¹ . hamyhel [*hamihel]²² . gezamahel . sacramay . Iezamathel [*iezamamel]²³ . hama~samel [*hamansamel . hamazamoly]²⁴ . geromol . Iezemon [*Iezemon]²⁵ . sycromal²⁶ . Iezabal . samua [*sanma]²⁷ . zama . hatanathos²⁸ . theos . helyhene . zelym . helyhem . hezelym . cromemon . henethemos²⁹ . gegenol [*gegehuol]³⁰ . hemthemos . Iamam . harathamam [*harathinam]³¹ . megon . megnon . cemon [*megnoncemon]³² . strymay [*scrymay]³³ . [42r] hethemel . hemel . sethor . helsethor . sophornay . behelthoi [*behelthor]³⁴ . sesalihel . ranahel [*tanahel]³⁵ . homyhal . Iezahel . zemahal [*zemahel]³⁶ . homal³⁷ . guomagnos³⁸ . semyr [*sennyr]³⁹ . Iechor⁴⁰ . nomemal . gehangno⁴¹ . genair [*genayr]⁴² . Iecoruame [*iecorname]⁴³ . malihagnathos⁴⁴ . hachamol . Iecromagnos⁴⁵ . [magnarht . noynemal . hagnathos . hamathalis . iecoragnos .] ⁴⁶ sammazihel . Ieconail⁴⁷ . hesuogem⁴⁸ . choto [*chotorim]⁴⁹ . mynamchanamaycha [*mynamtanamaytha]⁵⁰ . chanaym [*thanaym]⁵¹ . raymara . senayhel . homuogenthon [*honmon . genthon]⁵² . lanamyhel⁵³ . gehenignor [*gehemgnor]⁵⁴ . gemyochar [*gemyhothar]⁵⁵ . lanamyhel [*iamnamyhel]⁵⁶ . sezyhel [*sezihel]⁵⁷ . magol . samanay . haganal . menya . ferymay [*ferimay]⁵⁸ . sarranay . lanamyhel . [gnohemgnor . gemõthar . lāmyhel .] ⁵⁹ zezihel [*sezihel]⁶⁰ . magnol⁶¹ . samanay⁶² . hagamal⁶³ . mena⁶⁴ . ferymay [*ferimay]⁶⁵ . sarranay . lacham⁶⁶ . lihares [*lyhares]⁶⁷ . lechanagihel [*lethanagihel]⁶⁸ . nathoes [*nathes]⁶⁹ . samayrlyazer [*samairliazer]⁷⁰ . egyhel [*egihel]⁷¹ . thamazihel . hacaros [*hacacaros]⁷² . cazaihel⁷³ . hacarraz [*hacaraz]⁷⁴ . hacacoharona [*hacatoharona]⁷⁵ . semyday . hacca . chaharon [*choharon]⁷⁶ . semelay . Iamy . Iazabal . lanerrecabal [*lauerrecabal]⁷⁷ . Iammeze . thabal . coouachoros [*cumachoros]⁷⁸ . hacoronathos . sathanael . haryham [*hariham]⁷⁹ . zachhar [*zathhar]⁸⁰ . harathar . haziber [*haziler]⁸¹ . zechar . hazihem . hazathar⁸² . loemgemar [*loenigemar]⁸³ . hazanather [*hazanathar]⁸⁴ . hamegnar⁸⁵ . semal . gehen⁸⁶ . negemar . hemegmol⁸⁷ . semam . hathamanos . hatimairois [*latimairois]⁸⁸ . rechihamos . hamognal⁸⁹ . semar . temualamos [*temnalamos]⁹⁰ . sebranay . sebemuay [*selamnay]⁹¹ . byrnchata [*baructhata]⁹² . Ialon . hespnhos⁹³ . ramel . semal . reuilsemar [*renylsemar]⁹⁴ . Ielamacrom . Ielama . crimisaiber [*crymyzaiber]⁹⁵ . segher . sayher . Ierolognos⁹⁶ . Iegemagnolon⁹⁷ . geiemamagnosam⁹⁸ . haminos [*hamynos]⁹⁹ . Iamozia . Iozihon . Iacuhosia¹⁰⁰ . hagnyhosio¹⁰¹ . Iecologos [*yecologos]¹⁰² . hazeoyon . hamynos . hamyr . matharihon . machanon [*mathanon]¹⁰³ . senos . heliothon . zenos . semear . lanar¹⁰⁴ . lamar . sacronalon [*setronalon]¹⁰⁵ . gemal . secrmagnol [*secromagnol]¹⁰⁶ . sacromehas [*secromehal]¹⁰⁷ . lamagil . sethoham . sechoiro¹⁰⁸ . maihol . socromagnol¹⁰⁹ . genos . thomegen . nycheos . <amen . amen>¹¹⁰ .

1. S: "Secundus terminus".
- 2-5. Per GH and S.
6. GH: lauthamos.
7. GH: laudamos.
- 8-10. Per GH, S.
11. GH: gezconas.
12. Per GH, S.
13. S omits but has a gap.
14. Per GH; S: helytychcym.
15. S: heleshimeym.
16. Per GH, S.
17. S: Acathar.
- 18-19. Per GH, S.
20. S: marmamo.
21. S: sabat.
- 22-25. Per S, GH.
26. S: hicromal.
27. Per GH, S.
28. S: hacanathos.
29. S: henethonos.
30. Per GH; S: gegegnol.
31. Per GH; S: harathynam.
32. Per S; GH: meguoncemon.
33. Per GH; S: sirymay.
- 34-35. Per GH, S.
36. Per GH; S: hemahel.
37. GH: komal.
38. GH: guomaguos; S: gnomāgnos.
39. Per GH, S.
40. S: iethor.
41. GH: gehamguo; S: geliāgno.
- 42-43. Per GH, S.
44. GH: malihaguathos; S: malihāgnathos.
45. GH: iecromaguos.
46. Additional text per S; GH: "maguarht . noynemal . haguathos . hamathalis . iecoraguos."
47. S: ietonail.
48. S: hesuoge~.
49. Per S; GH: chocorim.
- 50-51. Per GH, S.
52. Per GH; S: honmou~ genthon.
53. GH: lauamyhel.
54. Per S; GH: gehemguor.
55. Per GH; S: gemy~hothar.
56. Per GH; S: iānamyhel.
- 57-58. Per GH, S.
59. Additional text per S; GH: "guohemguor . gemothar . lammyhel."
60. Per GH, S.
61. GH: maguol.
62. S: samānay.
63. S: haganal.
64. S: menya.
65. Per GH, S. Note the near duplication.
66. S: latham.
- 67-69. Per GH, S.
70. Per GH; S: lamairhazer.
- 71-72. Per GH, S.

73. S: tazaihel.
 74. Per GH, S.
 75. GH: hacatoharena.
 76-81. Per GH, S.
 82. GH: hazachar.
 83. S: lornigemar.
 84. Per GH, S.
 85. GH: hameguar.
 86. GH: geheu.
 87. GH: hemeguol.
 88. Per GH, S.
 89. GH: lamogual.
 90-91. Per GH, S.
 92. Per GH; S: barnothata.
 93. GH: hespuhos.
 94-95. Per GH, S.
 96. GH: ierologuos.
 97. GH: iegemaguolon.
 98. GH: geiemamaguosam.
 99. Per GH, S.
 100. S: ramhosia.
 101. GH: haguyhosio.
 102. Per GH; S: yetologos.
 103. Per GH, S.
 104. GH: lauar.
 105. Per GH, S.
 106. Per S; GH: secromaguol.
 107. Per GH, S.
 108. S: sethoiro.
 109. GH: socromoguol; S: socromgnol.
 110. GH and S omit the "amen"s.

-XLIV- Third End¹

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

Oratio 32

Agenos theomogenos . theos . hatanathos . kirihel . ypalis [*ypolis]² . ypile . [42v] kariel
[*karihel]³ cristapholis [*cristopholis]⁴ hon ymalihor ymas harethena chenathon leonbon boho usion
[*usyon]⁵ ieromegnos⁶ hagenoy hisychon [*hysichon]⁷ geromagol hazyhamal⁸ latham zarthaiual
[*zarchamal]⁹ senar petonahal [*peconahal]¹⁰ lacramagnal [*lacramagra]¹¹ sebar [*sehar]¹² sehan
iezerom [*iezetom]¹³ geuomoly [*genomoloy]¹⁴ ienomomos [*genomomom] iezoro nomeros henahihel
gemehegate [*gemehagate]¹⁵ gemyha iethemuahos [*iethenmahos]¹⁶ myhayhos¹⁷ semana hahel
semahel hotheihos [*hoteihos]¹⁸ hatazaihos saphar nemenomomos [*nemenomomom]¹⁹ hoheihos hacaz
[*hataz]²⁰ ayhos caphar nemenomomos horihos hataz haihos²¹ seiha chomochomacanay [*chomo
chomothanay]²² lamam lanamyr [*lamnamyr]²³ lamyhar lamanazamir [*lamanazamyr]²⁴ lemyar
hagramos generamoseht²⁵ senyha erhagel [*exagal]²⁶ hamagron semaharon semyr haramua
[*haramua]²⁷ mamail haramcha mothana²⁸ ramay iose ramaht hanaramay²⁹ iole xp~s [*Christus]
hamyristos³⁰ hamyrrios [*hamirrios]³¹ carathos [*tharathos]³² caratheos saleht³³ semamarym
[*semamarim]³⁴ iasol salem semyhamaym³⁵ hallehuma haristeiz behem [*bohem]³⁶ ruhos halla
samyey syloht samyhel hallenomay samychy [*samychi]³⁷ methonomos iechonomos [*iethonomos]³⁸
gedonomay.

1. S: Tertius terminus.
- 2-3. Per GH, S.
4. Per GH; S: christopholis.
5. Per GH, S.
6. GH: ieromeguos.
7. GH: hysichou; S: hysithon.
8. S: lagyhamal.
- 9-12. Per GH, S.
13. Per GH; S: iezekom.
- 14-16. Per GH, S.
17. S: myhaylos.
- 18-20. Per GH, S.
21. GH: haihoz.
22. Per GH, S.
23. Per GH. S has "lanamyr", with a bar over the "an".
24. Per GH, S.
25. GH: generamosehc.
26. Per GH, S.
27. Per GH; S: haramna.
28. S: mochana.
29. GH: hauaramay.
30. GH: hamyriscos.
31. Per GH, S.
32. Per GH.
33. S: laleht.
34. Per GH, S.
35. S: lemyhamaym.
36. Per GH, S.
37. Per S. GH: samythi.
38. Per GH, S.

[Note recurring sound changes: i [r] = g [S], e.g. "ienomom" [R] = "genomom" [S], ..iel [r] = ..ihel [S], e.g. "kariel" [r] = "karihel" [S]; also frequent interchange of y to i and i to y; ..am [r] = ..um [S], e.g. "lemeliham" [r] = "lemelihum" [S]. Possible evidence of mss tradition in some other script [Greek?] or oral tradition.]

-XLU- Fourth End¹

Genathores + sanamathotos + gnanatores + zanothoros + genomos + ienazar + seuma + marathos + senather + sematheher + senachar + gerub + iamam + exihel + chublalaman + hesihel + sethei + semylihel + zomyhel + genocomel + thanyham + machar + hachay + hazanathay + theos + hamanatar + hazanethar + theconay + chiathar + theohon + namacar + senuales + samyha + hesaca + semaly + hesamen + semyhahes + sarcihate + nazihatel + hanaziathachel + hasilihacel + pamylihel + haziliatel + hagenoron + hagenorem + hagenorozom + samaht + samoht + habisumaht + hendon + habysanahat + tyngehen + cragohen + hazamgeri + hazamaguhem + lemehot + hasomgeri + iomoyhot + semiha + riahacton + semymarithaton + semynar + zihoton + zagnam + horay + honethe + hoparathos + nahamala + rochos + hazata + helralacos + horetha + horalacos + horetha + horalothos + haralo + lethos + geno + zabahal + lemaht + hazocha + lematalmay + halmay + iemalis + secomathal + harmarlemaht + sethemaesal + rabasadail + semnazliel + lethom + hagihal + legos + patis + iethomagihal + genomythos + samayhas + ienemeros + samma + zasamar + hazamyha + hasaymam + thagnoro + bandethepharon + thagromathon + landothes + pharen + decarpe + medyhos + decapochen + duhomelathus + decaponde + dihamelathos + semyhariht + samyhan + genathely + zazamar + myremoht + satharios + gemiliam + sacrehos + saphorenam + saphoro + megon + hassahamynel + hazaa + myrahel + gerizo + ieristosymythos + hothos + hymicros + otheos.

Genathores² sanamathocos [*sanamathotos]³ gnanatores⁴ zanothoros genomos ienazar samua [*seuma]⁵ marathos senather⁶ semacheher [*sematheher]⁷ senachar gernb [*gerub]⁸ iamam erihel [*exihel]⁹ chnblaman [*chublalaman]¹⁰ hesihel sethei semylihel zomyhel genocomel chanyham [*thanyham]¹¹ machar hachay hazanathay theos hamanatar¹² hazanechar [*hazanethar]¹³ chetonay [*theconay]¹⁴ chiathar¹⁵ theohon namacar senuales¹⁶ samyha hesaca semaly hesamem [*hesamen]¹⁷ semyhahes sarcihate nazihatel hanazihatel [*hanaziathachel]¹⁸ hasilihatel [*hasilihacel]¹⁹ pamilihel [*pamylihel]²⁰ haziliatel [*haziliatel]²¹ hagenorō [*hagenoron]²² hagenorem²³ hagenorozom²⁴ samaht samoht habifumaht [*habisumaht]²⁵ hendon habysanhat [*habysanahat]²⁶ tyngehen²⁷ crogohen [*cragohen]²⁸ hazamgeri hazamaguhem [*hazamaguhem]²⁹ lemehot [*lemehot]³⁰ hasomgeri Iomoyhot semiha [43r] riahaccon [*riahacton]³¹ semymarithaton³² semynar zihoton zagnam³³ horay honethe hoparathos nabramala [*nahamala]³⁴ rothos [*rochos]³⁵ hazata³⁶ helralathos [*helralacos]³⁷ horecha [*horetha]³⁸ horalathos [*horalacos]³⁹ [horetha horalothos]⁴⁰ arab [*haralo]⁴¹ lethos geno zabahal lemaht hazocha lematalmay halmay iemalis secomathal harmarlemaht sethemaesal rabasadail semuazliel [*semnazliel]⁴² lechom [*lethom]⁴³ hazyhal [*hagihal]⁴⁴ legos patis iethomagihal genomythoo [*genomythos]⁴⁵ samayhas [*samayhas]⁴⁶ ienemeros⁴⁷ samma zasamar hazamyha hasaymam⁴⁸ chagnoro [*thagnoro]⁴⁹ landethe pharon [*bandethepharon]⁵⁰ thagromathon [*thagromathon]⁵¹ landothes⁵² pharen decarpe medyhos decapochen⁵³ duhomelathus decaponde dyhamelathos [*dihamelathos]⁵⁴ semyharicht [*semyhariht]⁵⁵ samyhan genathely zazamar myremoht satharios geuolyam [*gemiliam]⁵⁶ sacrehos⁵⁷ saphorenam saphoro megon hassahamynel hazaa myrahel gerizo ieristo symychos [*ieristosymythos]⁵⁸ hothos⁵⁹ hymicros [*hymicros]⁶⁰ otheos.

1. S: 4tus terminus.
2. GH: Geuathores.
3. Per GH, S.
4. GH: guanatores.
5. Per GH; S: senma.
6. GH: seuather.
- 7-11. Per GH, S.
12. S: hamanacar.
- 13-14. Per GH, S.
15. S: thiathar.
16. S: sennales.
17. Per GH; S: hesame~.
18. Per GH; S: hanaziachachel.
- 19-20. Per GH, S.
21. Per GH; S: haziliacel.
22. Per S; GH: hageueron.
23. GH: hageuorem.
24. GH: hageuorozom.
- 25-26. Per GH, S.
27. S: cyngehen.
28. Per S; GH: cragothem.
- 29-31. Per GH, S.
32. S: semymartchaton.
33. GH: zaguam.
- 34-35. Per GH, S.
36. S: hazaca.
- 37-38. Per GH, S.
39. Per GH; S: horalatos.
40. Additional text in S and GH, missing in R.
41. Per GH; S: horalo.
- 42-44. Per GH, S.
45. Per S. GH: genomychos.
46. Per GH, S.
47. GH: ieuemeros.
48. S: hasayman.
49. Per S; GH: thaguoro.
- 50-51. Per GH, S.
52. GH: laudoches.
53. GH: decapocheu.
- 54-55. Per GH, S.
56. Per GH; S: genuliam.
57. S: satrehos.
58. Per GH, S.
59. S: hothes.
60. Per GH, S.

-XLVI- Fifth End¹

Semathy + motheham + semathyotheos + hesapopa + hesaphopanos + gramyhel + garamanas + saphomoron + gelbaray + ieblaray + hetidiham + henzan + hezidiham + canazpharis + hanthesion + canastphasis + holithos + hosschihon + samatihel + ramaihel + semiramoht + sathanos + gecabal + hostosion + lemeliham + saphara + negon + zarmyhel + zamyrel + geriston + zymphoros + hocho + hadalomob + nagem + nagenay + megos + naymogos + semazihar + helaph + herlo + holopherno + lopheo + hornobahoceo + nydeht + herihetil + rognhon + nydocricib + negal + neguabel + memoht + hemel + gemoht + sagnanar + clarapalos + zenozmyhel + iosagat + genoz + hamel + guara + maziel + guaramaziel + gerathar + sathamyanos + sahamuham + guamazihel + machelaglilos + geraguaht + sathamyham + huriel + phalomagos + phalomgros + iotho + megon + saraht + saaysac + horamylichos + carmelichos + hezaladuha + hezeladam + hisihel + hemal + usyon + lamal + raguam + sablathom + sabsacom.

Semathy (uel Senrathy)² motheham sema thiotheos [*semathyotheos]³ hesapope [*hesapopa]⁴ hesaphopanos gramyhel garamanas saphomoron gelbaray ieblaray hetidyham [*hetidiham]⁵ henzan hezidiham canazpharis hanthesion [*hanthesion]⁶ canast phasis [*canastphasis]⁷ holithos hosschyhon [*hosschihon]⁸ samatihel⁹ ranaihel [*ramaihel]¹⁰ semiramoht¹¹ sathanos¹² gecabal hostosion lemeliham¹³ saphara negon zarmyhel [zamyrel]¹⁴ geriston zimphoros [*zymphoros]¹⁵ hocho¹⁶ hadalomob nagem¹⁷ nagenay megos maymogos [*naymogos]¹⁸ semazihar helaph herlo holopherno lopheo ^horpovaboceo [*hornobahoceo]¹⁹ nydeht herihetil rognhon [*rognhon]²⁰ nydoccicib [*nydocricib]²¹ negal²² neguabel²³ momoht [*memoht]²⁴ hemel gemoht sagnanar²⁵ clarapalos zenozmyhel iesagal [*iosagat]²⁶ geuz [*genoz]²⁷ hamel guara maziel [*guaramaziel]²⁸ gerathar sathamyanos sahamuham guamazihel²⁹ mac- [43v] helaglilos geraguaht sathamyham³⁰ huriel³¹ phalomagos phalomgros iotho megon³² saraht saaysac horamylichos³³ carmelychos [*carmelichos]³⁴ hezaladuha hezelam [*hezeladam]³⁵ hisihel hemal usyon³⁶ lamal raguam sablachom [*sablathom]³⁷ sabsacom.

1. S: 5tus terminus.
2. GH: Demathy.
- 3-4. Per GH, S.
5. Per GH; S: hetidih^um.
- 6-8. Per GH, S.
9. S: lamatihel.
10. Per GH, S.
11. S: lemiramoh.
12. S: lathanos.
13. S: lemelih^um.
14. Additional text per GH, S.
15. Per GH, S.
16. S: hotho.
17. GH: uagem.
- 18-19. Per GH, S.
20. Per S; GH: roguhon.
21. Per GH, S.
22. GH: uegal.
23. S: negnabel.
24. Per GH, S.
25. GH: saguanar.
- 26-27. Per GH, S.
29. GH: gnamazihel.
30. S omits the last 4 words.
31. GH: hurihel.
32. GH: megom.
33. S: horamylithos.
34. Per GH; S: carmelithos.
35. Per GH, S.
36. S: usion.
37. Per GH, S.

-XLVII- Sixth End¹

Serognegnos + geronehos + samanachor + sazanachoray + zamachoray + sanatihel + lamathios + sanazihel + thamyquiol + zazarahel + kyrion + zamynel + kyris + crememon + caristomnon + sacronomay + soromono + hestimandos + ietham + panydos + methalamathon + merasamaty + sabarna + heluhama + guathamal + hemdamyhos + thega + myhabal + teguamathal + chathanathel + thehogethos + cehognos + sanazihel + cathanathel + tehogethos + tehognos + canazay + teneloihos + zenelyhos + cathaliel + theomeguos + lapdamylon + landamelyhon + ierothihon + lapda + mozihon + homen + samal + samochia + homy + samal + samaziho + sathamenay + samohaia + sathomonay + geromazihel + hoccho + macalon + hothomegalon + genetazamanay + hazatamel + hazabanas + iechro + tynognale + sehor + gehoraia + haramanay + harathacihel + hazabamoht + hamyhton + lapdas + hazathan + thihel + hazabanos + hamacon + hamamalyhon + samalyhon + samalerihon + usiologihon + legyn + heleis + hymon + machitilon + theos + heloty + sarramazili + samachili + helamon + chihamon + hel + lamochiamon + lagay + lemechiel + semezihel + laymos + lanos + hazamathon + themohan + thanathon + theon + natharathon.

Serognegos (uel seregnegos)² geronehos samanachor sazanachoray
 zamachoray³ sanatihel⁴ lamamathios [*lamathios]⁵ sanaziel [*sanazihel]⁶ chamyquiol [*thamyquiol]⁷ zazarahel
 kyrion zamynel kyris crememon caristomon [*caristonmon]⁸ sacronomay soromono hestimpandos⁹
 iechampanydos [*iechampanydos]¹⁰ [ietham panydos]¹¹ methalamathon¹² merassamaty [*merasamaty]¹³
 sabaarna [*sabarna]¹⁴ heluhama¹⁵ guathamal¹⁶ hemdamyhos thega myhabal teguamathal¹⁷ cathanathel
 [*chathanathel]¹⁸ theogethos [*theogethos]¹⁹ cehognos²⁰ sananazihel [*sanazihel]²¹ cathanathel cehogethos
 [*tehogethos]²² cehognos [*tehognos]²³ canazay teneloyhos [*teneloihos]²⁴ zenelyhos cathalihel [*cathaliel]²⁵
 theomeguos²⁶ lapdamylon landamelyhon²⁷ ierothyhon [*ierothihon]²⁸ lapdamozyhon [*lapda mozhon]²⁹
 homen samal samochia³⁰ homy samal samaziho sathamemay samohaya [*samohaia]³¹ sathonomay
 [*sathomonay]³² geromaziel [*geromazihel]³³ haccho [*hoccho]³⁴ macalon hothemegalon [*hothomegalon]³⁵
 guetazamanay [*genetazamanay]³⁶ hazataniel [*hazatamel]³⁷ hazabanas iechro tynognale³⁸ sehor gehoraia
 haramanay harathaciel [*harathacihel]³⁹ hazabamoht hamython lapdaas [*lapdas]⁴⁰ hazatham [*hazathan]⁴¹
 thihel hazabanas hamacon hamamabyhon [*hamamalyhon]⁴² samalyhon samalerihon [44r] vsiologihon
 [*usiologihon]⁴³ legyn heleys [*heleis]⁴⁴ hymon machitilon theos helotey [*heloty]⁴⁵ sarramazili⁴⁶ samachily
 [*samachili]⁴⁷ helamon chihamon⁴⁸ (vel chilamon)⁴⁹ hel lamochyamon [*lamochiamon]⁵⁰ lagay lemechiel⁵¹
 semezi hel [*semezihel]⁵² laymos lanos hazamathon themohan⁵³ thanacon [*thanathon]⁵⁴ theon natharathon.

1. S: 6tus terminus.
2. GH: Derogueguos.
3. S omits.
4. GH: sauatihel; S: sanacihel.
5. Per GH, S.
6. Per S; GH: sauazihel.
7. Per GH, S.
8. Per S; GH: caristonmon.
9. S: hestnnpandos.
10. Per GH; S: iechampanydos.
11. Additional text per S, GH.
12. GH: methelamathon.
13. Per GH; S: merasamacy.
14. Per GH, S.
15. S: helnhama.
16. S: gnathamal.
17. S: tegnamathal.
- 18-19. Per GH, S.
20. GH: cehoguos.
- 21-22. Per GH, S.
23. Per S; GH: tehoguos.
24. Per GH, S.
25. Per S, GH!
26. S: theomegnos.
27. GH: laudamelyhon.
28. Per GH.
29. Per GH, S.
30. S: samothia.
31. Per GH, S.
32. Per GH; S: sathomamay.
33. Per GH, S.
34. Per S; GH: hoccho.
- 35-36. Per GH, S.
37. Per GH; S: hazacamel.
38. GH: tynoguale.

39-45. Per GH, S.
 46. GH: sarrainazili.
 47. Per GH, S.
 48. S: chihamō.
 49. S omits.
 50. Per S; GH: lamochiamou.
 51. S: lemethiel.
 52. Per GH, S.
 53. S: "themohn" with a "u" above the "n" perhaps indicating that the transcriber couldn't determine which was intended in his Ms.
 54. Per GH, S.

-XLVIII- Seventh End¹

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

Magnus (uel magnys)² magnol³ nazihacol naziathos [*nazihathos]⁴ heliam⁵ mathon saphar⁶ hazachon [*nazachon]⁷ gemehihel iomorihel samaychel [*sanayhel]⁸ sazanyhel⁹ saramel [semyhel]¹⁰ sezimel lebachon [*lebachon]¹¹ iarachon iaratham basihias lamuay [*lamnay]¹² ronala¹³ mathacon [*mathathon]¹⁴ rasihs [*rasihs]¹⁵ layna choro laymateram [*laymatham]¹⁶ labynequal¹⁷ stomycros [*scomycros]¹⁸ bazihos lamua [*lamna]¹⁹ labimegas [*labnnegas]²⁰ herezemyhel pheamicros [*pheamicros]²¹ negemezihol relmalaguoram²² hanamyhos hanomos gracosihs²³ gracomesihs²⁴ sothiron geozepha [*genozepha]²⁵ chelahel zopascanelyhos [*zopascanelios]²⁶ zephastonomos [*zepasconomos]²⁷ hamarazihs [*hamarizihos]²⁸ zenaziel [*zenazihel]²⁹ geramathiel [*geramathihel]³⁰ gecramathiol [*gecramathihol]³¹ hasaguar³² hasagiri paramyhot³³ hapasyri [*hapasiry]³⁴ haranamar senales hasagnanamar³⁵ semagel³⁶ secastologyhon [*secastologihon]³⁷ [genagnolos]³⁸ heuagnolothegos [*hagenolo thegos]³⁹ sozor hamay seroguomay⁴⁰ sorosamay [*sorosamay]⁴¹ iamaramos remolithos⁴² lammaramos zenon ierolen [*serolen]⁴³ zabay peripaton⁴⁴ haryhat [*harihat]⁴⁵ hananyhos crastozios [*crastrosihs]⁴⁶ graguomoyuhos [*graguomoysihs]⁴⁷ sichiron geozempha [*genozem pha]⁴⁸ zezael [*zehahel]⁴⁹ sephastaneos hamaristigos snazihel [*senazihel]⁵⁰ geramathiel [*geramacihel]⁵¹ pazomyhol [*pazamyhol]⁵² haphasy zyhanagar [*zihazanagar]⁵³ senasel [*senasel]⁵⁴ secasehagihon [*secasehogyhon]⁵⁵ geuaguolos [*genaguolos]⁵⁶ hegonele thegos sorozomay [*sorozamay]⁵⁷ sozor (vel soror)⁵⁸ hamay iamaramos zelyhon [*zelihon]⁵⁸ iezolen.

1. S: 7mus terminus.
2. GH: Maguus.
3. GH: maguol.
4. Per S; GH: uazihathos.
5. S: heliã.
6. S: saph^{ur}.
- 7-8. Per GH, S.
9. S: cazanyhel.
10. Missing from R, but found in GH and S.
- 11-12. Per GH, S.
13. GH: rouala.
14. Per S; S: matliathon.
- 15-16. Per GH, S.
17. S: labynegnal.
18. Per GH, S.
19. Per S; GH: lainna.
20. Per S; GH: labunegas.
21. Per GH, S.
22. S: relmalagnoram.
23. S: g^ucosihos.
24. S: gcomessihos.
25. Per GH, S.
- 26-29. Per GH; S omits.
- 30-31. Per GH, S.
32. S: hasagnar.
33. S: paramyhoc.
34. Per GH, S.
35. GH: hasaguanamar.
36. GH: sennagel.
37. Per GH, S.
38. Omitted in R but found in S; GH: geuaguolos.
39. Per S; GH: hageuolo thegos.
40. serognomay.
41. Per GH, S.
42. S: remohthos.
43. Per GH, S.
44. S: pipaton.
45. Per GH, S.
46. Per S; GH: crastrosihos.
47. Per GH; S: gragnomoysihos.
- 48-55. Per GH, S.
56. Per GH; S: genagnolos.
57. Per GH, S.
58. S omits "vel soror".
59. Per GH, S.

-XLIX- Eighth End¹

Remolithos + ypomehiles + hazimelos + samal + hazaramagos + gelomyhel + gezeno + megual + hanacristos + hanaipos + gemotheon + samahot + helihemon + hialamum + salamyhym + haminos + gezelihos + sartharay + sarthamy + gechora + maray + gethoramy + ieguoram + myhamy + theos + agios + crehamnos + yskyros + athanathos + probihos + meguon + hacazamazay + hecohy + uryhel + iebozihel + sarib + rogay + halomora + sarahihel + hechamazihel + sezamagua + iechar.

Reniolithos (uel Remolohos [*Remolithos]² ypomehiles hazimelos samal hazaramagos gelomyhel gezeno megual³ hanacristos⁴ hanaipos gemotheon samahot helyhemon [*helihemon]⁵ hialamun [*hialamum]⁶ salamyhym hamyuos [*haminos]⁷ gezelihos sartharay sarthamy gechora⁸ maray gechoramy [*gethoramy]⁹ ieguoram¹⁰ myhamy theos agios crehamuos [*crehamnos]¹¹ iskyros [*yskyros]¹² athanathos probihos meguon¹³ hacazmazy [*hacazamazay]¹⁴ hecohy uryhel [*uryhel]¹⁵ iebozihel sarib rogay halomora sarahihel hechamazihel [*hechamazihel]¹⁶ sezamagua¹⁷ iechar¹⁸.

1. S: 8^{us} terminus.
2. Per GH, S, S2.
3. S: megnal.
4. GH: hauacristos.
- 5-7. Per GH, S.
8. S: gethora.
9. Per GH, S.
10. S: iegnorã.
11. Per S; GH: crehanmos.
12. Per S; GH: Yskiros.
13. S: megnon.
- 14-16. Per GH, S.
17. S: sezamagna.
18. S: iethar.

LIBER JURATUS

OR

THE SWORNE BOOKE OF HONORIUS

PART 3

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-L-



INE prayers are set in the beginning which do last unto this

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

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

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

S: Octo orationes sunt in fine positae quae octo termini nuncupantur et de illis dico, quod valent ad habendum divinum concessu.

Sic primo una die veneris, postquam eris vere pœnitens et confessus, ieiunabis pane et aqua et summo mane circa principium crepusculi matutini dices decem orationes, quas invenies infra 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. suaviter et intente atque sedulo prorumpendo.

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

S: deinde facto parvo intervallo postulatis et cogitando dices illos 8 terminos intervallum similiter parvum et postulativum in fine cuiuslibet termini faciendo. deinde cum mane semel dixeris eodem modo penitus circa tertiam semel dices et similiter circa meridiem semel et tunc poteris prandere.

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

S: In crastino, scilicet in die sabbati, eodem modo penitus facies. In die dominica similiter, nisi quod non ieiunabis, immo quod vis, vel pisces vel carnes, comedere quibus post meridiem, scilicet finita tertia vice orandi.

tuuc in nocte sequenti in somnis revelabitur tibi per Angelum concessus vel repulsa.

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

S: Si concessus facies ut docebitur tibi in hoc libro. Si repulsa spectabis aliud tempus in quo iterum quæres concessum et tunc te melius preparato apud deum, unde veniet concessus.

But here is to be noted that this prayer, "**O Jesu the Son,**" etc. with that prayer that followeth, "**Elyminator**" because it is part of the same prayer ought to be said thrice after every time of your praying, softly and always at the end of them to rehearse your petition; then if that be put back that thou dost not obtain, then do as you did the Friday, Saturday, and Sunday before, saving that upon the Sunday instead of your fast, you shall give alms to three poor folk charitably and with good devotion.

S: Sed nota quod illa oratio '*Ihesu dei filius*' cum illa '*Eliminator*' que est pars eiusdem orationis nisi quod ibi debet fieri minimum intervallum postulativum debet dici ter submisse post quamlibet vicem orandi horis praedictis. Si autem repulsam habueris fac ut dictum est die veneris, sabbati et dominici, nisi quod in die dominico loco ieiunij debes dare tres elemosinas tribus pauperibus misericorditer et devote.

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

S: deinde prima luna, scilicet in die lunae sequenti, fac ut prius penitus et eodem modo similiter luna 2^a et luna 3^a et lunae 4^{ta} et sic usque ad finem. Et si forte deus miserebitur tui. tamen in orationibus latinis tunc oporteret petitionem mutare, scilicet petitione concessus in petitionem miseracionis.

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

S: Et nota quod qui tales orationes vult dicere debet esse castus et mundus et devote proferre et qui aliter fecerit procul dubio punicionem manifestam videbit. In illis enim orationibus grecis hebraicis et caldaicis sunt sacratissima nomina dei et angelorum que non nisi ex misericordia ab homine proferri permitterentur.

Et quando tibi accidit repulsa non debes desperare sed confiteri et renes magis perscrutari et multas elemosina laete largiri et missas diversas [facere celebrari et orationes diversas] genibus flexis ad dominum alloqui sive fari et tempestivis et protervis fletibus et orationibus dominum hortari et amplecti. haec solent facere sapientes, ut veniant ad effectum.


-LI- The beginning of the cleansing



F ADONAY, that is to say, almighty God, do grant thee thy request or

petition, that is to say, reveal unto thee in thy sleep that thou shalt obtain, then must thou work as hereafter followeth, that is to say, the 4, 8, 12, 16, 20, 24, 28, and 32 of the Moon in the morning thou shalt say these prayers following once about 3 of the clock, once about 9 of the clock, and once at evening, that is to say, "**Assaylemaht and nazaihemahht lameht leynaht, O most high and invisible God theos**", and "**I beseech thee O my Lord**", and that which is the prolog, that is to say, "**O most high and invisible God**," but that those 3 first prayers are of the secrets of this art, "**Alpha et Omega**" and "**helischemaht**" and "**Theos megale patir**" with their prolog "**O almighty and everlasting God, the father the light**" which ought to be said after that [which] must be said first.²

1. S2 titles this section "Prima Mundacio".

2. S: "1. Si Adonay largiente concessum habueris et opereris secundum modum, subscriptum, luna 4^a, 8^a, 12^a, 16^a, 20^a, 24^a, 28^a, 32^a, in die circa matutinum semel circa, tertiã semel, circa nonam semel, circa vespas semel dices has orationes prescriptas scilicet Saylemaht [*Assaylemaht] et hazaihemahht que est 2^a pars eius et lameht leynaht et deus summe deus et te quaeso domine. Et que est prologus eius scilicet deus summe deus nisi quod illae tres orationes prime de intraneitate artis. Alpha et  et helischemaht. Et theos megale patir cum suo prologo lux mundi que post eam debet dici prius dicantur

And after that let "**hassaiemaht**" be said. But you must first pause a little and rehearse your petition that same most holy prayer "**lameht ragna**" with his part following "**Semeht Segahht**" with his prolog ought to be said the first day of the Moon 4 times, that is to say, early in the morning about 3 of the clock once, about 9 of the clock, 3 about midday, 3, and the 3 moonday ye must say it thrice, that is to say in the morning once, about 9 of the clock once, and about the midday once.

S: et post ille hassaiemaht dicantur facto tamen modico intervallo postulati~o. Illa autem sanctissima oratio Lameht Ragna cum sua particula Semeht sagaht et cum suo prologo debet dici luna prima quater scilicet summa mane semel circa tertiam semel circa nonam ter circa meridiem ter.

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

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

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

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

The 15th day it must be said 3 in the morning [3], at 9 of the clock 3, at 12 of the clock 3, and 3 at night.

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

1. S: Luna 3^a proferatur ter: circa mane semel, circa meridiem semel, circa nonam semel. Luna 6^{ta} proferatur bis in mane, bis in meridie, bis in nona. Luna 9^a, proferatur ter in mane, ter in meridie, ter in nona. Luna 12^a proferatur 3 in mane, 3 in meridie, 3 in nona, ter in vesperis. Luna 15^a proferatur [in] mane ter, [in] tertia 3, in meridie ter, in nona 3, in vesperis ter.

In 18^a luna 21^a, 23^a, 26^a, 29^a, 30 legantur similiter sicut in 15^a. Sed nota quod ista oratio in castitate et in mundicia.

It is good to be said also against all perils and dangers of fire, beasts, and devils, but then you need not have respect to the day or hour, but that most holy prayer "Hazaram hihel ..." [chap XXXI] with his 4 parts following, which be these, "Hihelma helma ..." [XXXII], "Agloros theomythos ..." [XXXIV], "Megal agal ..." [XXXV], "Hamicchiahel ..." [XXXVII], with their prologs, which are these, "Confirm, strengthen ..." [XXXIII], "Almighty and everlasting God ..." [XL], "O the truth, the way, ..." [XXXVI], "I, wretched sinner..." [XXXVIII], as they lie before in order, ought to be said pleasantly and with good devotion after the foresaid prayers "Lameth ragna ..." [XXVIII] the same days and hours, except it be in one cause that when your petition is for some great business as to speak with spirits or to see the Deity, then it ought not to be said but once, that is to say in the morning.

S: et fide prolata valet similiter contra pericula ignis, bestiarum vel daemonum, et tunc nihil de horis vel lunacionibus respicere oportet.

Illa autem oratio sanctissima *Hazaram hihel* cum suis particulis 4, quae sunt *lihelma [sic] helma* etc. *Agloros thromahos* (vel - *thromahnos*) etc. *megal agal* etc. *hammlstiahel* etc. cum suis similiter prologis, scilicet *Confirma, consolida* etc. *o deus omnip's qui es* etc., *O lux veritas* etc., *Ego in conspectu tuo* etc. seriatim ut prius iacent, debent prorumpi suaviter et intente post illam predictam. *Lameht Ragna* eisdem diebus et horis nisi in uno casu, scilicet quando pro magno negotio petitur, puta loqui cum spiritibus vel videre deum. Tunc ipsa non debet dici nisi semel, scilicet circa mana.

But when you ask for science or knowledge, to be saved from evils, or for the knowledge of the heavens and angels and their seals, or such things, then must ye do as is aforesaid, of "lameht ragna" [XXVIII] and this prayer hath the same efficacy and strength that "lameht ragna" hath, and somewhat more special, or that is better, except it be in case that you will ask of the celestial spirits any great or hard thing, as to come down and speak to a man, or else to constrain the spirits of the air or of the earth, to come and obey you.

S: Set quando petitur sciencia vel tutela a malis vel cognicio cælorum vel angelorum et sigillorum etc. tunc sicut dictum est de 'lameht ragna' est faciendum. Et hæc oracio eandem efficaciam cum 'lameht ragna' habet et aliquid possit [*plus] in speciali vel quod melius est, in casu quo petitur fieri a spiritibus cælestibus aliquid arduum et magnum eis approbatum, scilicet descendere et cum homine loqui vel cogere spiritus Aereos et terreos ad veniendum et obediendum.

And this prayer "Semoht Gehel" [XXXIX] and the other "Almighty and everlasting God" [XL], and this other prayer "Semoht lamén" [XLI] with this "O Jesu" [XXVI] shall be said in those days in the which the other ought not to be said, as is before appointed that they should not be said as the 2nd day of the moon, the 5, 7, 14, and so forth of other, as appears before. And note, if any man hath any great cause before a judge which can not be determined, then the day before he shall go to the court to plead his cause, let him fast bread and water, and after let him say twice these 3 prayers following softly: "Semoht Gehel..." [XXXIX], "Almighty and everlasting God..." [XL], and "Semoht lamén..." [XLI], and there shall be such wisdom and eloquence given him in propounding of his cause that he shall soon obtain. But he must be chaste and cleane. Also you ought to say this prayer with "lameht Ragna..." [XXVIII] when any spirit is called and doth come, that you may avoid the perils and danger and to obtain wisdom and eloquence to speak boldly unto the spirit that is called.

[S: "Illa autem oratio 'Semoht gahel' et illa 'Omnipotens sempiterne deus' et illa 'semoht lamén' proferantur cum illa 'Ihesu deo filius' in illis diebus in quibus aliae prædicta proferri non debent. sicut dictum est supra quod debent proferri luna 2^a nec 5^a nec 7^a nec 14^a et sic de alijs ut prius patet. Et nota quod si coram iudice habet magnam causam quae non possit ad finem produci [et] ieiunet præcedenti die qua ibit ad curiam propositum causam suam pane et aqua, postea proferat basse bis illas tres orationes, 'gemoht' et 'Omnipotens' et 'Semoht', tanta enim sapientia et eloquentia dabitur sibi in proponendo causam suam quod breviter obtinebit, nisi quod oportet te esse bene mundum et castum. Similiter hanc orationem [valet] dicere quando aliquis spiritus vocatus venit cum illa 'Lameht ragna' pro evitando periculum et acquirendo sapientiam et eloquentiam affandi audacter spiritu advocatu~.

-LII-



Now seeing that he shall do no other thing although he hath

done, nor thought upon any sin, yet let him continually pray upon God in other hours than in the first appointed hours, with the 6th, 10th, and 12th prayers, and in the morning let him go to the church, and as he goeth let him say the 16th prayer, and in the church let him say the 22nd prayer, and also the 14, 24, 21, 32, 33, 34, 29, 30, and so let him do continually by the space of 20 days, and let him always take diligent heed that he fall into no sin, and if by chance he fall into sin, let him forthwith repent and be confessed, and if he can, let him fast continually; if not let him release the one, but by the space of 7 in order he must fast and abstain from all deadly sin.

S: Cum igitur nihil aliud fecerit vel ad peccatum cogitaverit roget continue deum alijs horis a primis. 6. 16 [sic]. 12. oracionem et [in] mane vadat ad missam et eundo dicat 16 in templo dicat 22 item 14. 24. 21. 32. 33. 34. 29. 30. et ita faciat continue per 20 dies cavens sibi diligenter ne incidat in peccatum. Si tamen casualiter in peccatum incidat immediate peniteat et confiteatur; ieiunet, si possit continue, si non de duobus unum relaxat. [set] per 7 dies ordine retrogrado procedendo ab omni mortitino ieiunet.

Then let him have a wary and a faithful priest which may say unto him matters prime and hours, and a mass of the Holy Ghost, and in his *introit* let him say the 13th prayer, and after the *offertory* the 9th prayer. Then take frankincense and incense and cense the altar saying the first prayer, and because the holy fathers did trust in the saints that were there named, therefore they did so, and if he that shall work have more devotion to any other saints, then be there named, let hym change name for name, for faith doth always work, as I said before.

S: Tunc habeat sacerdotem cautum et fidelem qui sibi matutinam primam et 3^{am} et missã de spiritu sancto cantet dicens in introitu .13. post offertorium .9. tunc accipiat thus et suffumiget ut pertinet ad altare dicens primã et quia beati patres in illis gloriosis sanctis ibidem nominatis sperabant ideo sic fecerunt. Operans autem si in aliquibus alijs sanctis maiorem devocionem habeat mutat nomen pro nõine quia fides operatur ut prædixi.

Then let the 2nd prayer be said immediately and after *te igitur* in the mass; let be said the 3, 4, 5, 7, 8 prayers and so in consecrating of the body of Christ, let the priest pray for him that shall work that through the grace of God he may obtain the effect of his petition. And so must the priest do in all his prayers that he shall say for him that shall work, but add nothing else to them. Also after the communion the priest shall say the 26 prayer, and after mass he that shall work shall receive the sacrament saying the 19th and 20th prayer. But let him take heed that he receive not the body of Christ for an evil purpose, for that were death unto him, wherefore some have entitiled this book calling it *The Death of the Soul*, and that is true to them that work for an evil intent and purpose, and not to have some science or some good thing; for the Lord sayeth "Ask, and it shall be given you, seek and ye shall finde," and in another place he sayeth "where 2 or 3 are gathered together in my name, I am in the midst of them and everything that they shall ask the father in my name and he will fulfill and do it."

S: 2^a oratio immediate dicatur et post 'Te igitur' 3. 4. 5. 7. 8. et sic in sacramento corpus Christi petat pro operante Sacerdos nisi effectum petitionum suarum per divinam gratiam assequatur. Et ita intellige de omnibus oracionibus q' pertinent ad sacerdotem et ad operacionem quia sunt generales ad omnes petitiones habendas set nihil alijs addas. et post communionem dicat sacerdos .26. post missam vero recipiat operans eucaristiam dicendo 19. 20. Et caveat ne corpus Christi accipiat pro effectu malo quia non esset salus immo mors, unde quidam intitulav[erun]t librum istum sic: 'Incipit mors animae' et hoc est verum male operantibus [et] propeter effectum malum et non propeter scienciam Nam ait dominus 'petite et dabitur vobis. quærite et invenietis.' Et alibi dicit dominus 'ubi duo vel tres congregati fuerint in nomine meo ibi sum in medio' et 'de omni re quam petierint in nomine meo fiet illis a patre meo.'

-LIII-

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

S: Oraciones prænominatae et post nominandæ numero sunt hae.

First Oration

AGLA, the light, the truth, the life, and the way, merciful judge, the way, the strength, by thy patience conserve and help me. (*Here recite the petition -- if for the [vision of the] Deity, say as follows*) and help me in this holy vision, and for thy great mercy have mercy upon me, and for the service of this holy fumigation, and for this holy sacrifice of our Lord Jesus Christ and by the merits of the glorious virgin Mary, mother of thy son our Lord Jesus Christ and by the merits of the holy apostles, Peter, Paul, Andrew, James, Philip, Bartholemew, Mathew, Simon, Thadee, Lyne, Clete, Clement, Sixtus, Cornelius, Cypriane, Laurenes, Grisogone, John, and Paul, Cosme, and Damiani, and all thy saints, through whose merits and prayers... (*Here recite the petition -- if for the [vision of the] Deity, say as follows*) thou wilt grant me thy holy vision through thy son, our Lord Jesus Christ. Amen.²

1. GH, S, S2: Prima oracio.

2. S: Agla, lux veritas vita via iudex misericors misericordia fortitudo pacientia conserva et iuva me in hac sancta visione et miserere mei propter misericordiam tuã et servicium huius sancti suffumigij et sancti sacrificij domini nostri Ihesu Christi [S2 adds: et propter meritum gloriose semper virginis Marie, matris Domini nostri Ihesu Christi] et meritis [GH: meritum] Apostolorum Petri et Pauli Andrae Iacobi Iohanis et Thomae Iacobi Philippi Bartholomei Matthei Simonis et Thadei Lini cleti Clementis sexti, cornelij Cipriani Laurencij grisogoni Iohanis et Pauli, Cosme et Damiani et omnium sanctorum tuorum quorum meritis et præcibus concedas hanc sanctam tuam visionem per eundem dominum nostrum.

-LIV- Oration 2

Monhon, Lord, holy father almighty and everlasting God, in whose sight are all the foundation of all visible and invisible creatures, whose eyes hath seen mine imperfectness, whose sweet charity or love hath filled Heaven and Earth, whose ears do hear all things, which hast seen all things before they be done, in whose book all days are numbered and all men written, look this day upon thy servant which hath submitted himself to the which all his mind and all his heart by thy Holy Spirit, confirm and strengthen me (*Here recite the petition -- if for the [vision of the] Deity, say as follows*) that I may see thee, bless me this day and order all my acts and deeds toward this holy sight, and continually lighten with thy holy visitation. Amen.²

1. S, S2: Scda oratio.
2. S: Monhon: domine sancte pater omnipotens sempiterne deus [in] cuius [conspectu] omnia sunt visibilium et invisibilium fundamenta creaturarum omnium cuius oculi imperfectum meam [*meum] viderunt cuius charitatis dulcedine pleni sunt cœli et terra, cuius aures omnia audiunt qui omnia vidisti antequam fierent in cuius libro omnes formati sunt dies et homines inscripti respice hodie super famulum tuum tibi tota mente et toto corde subiectum. per spiritum sanctum tuum confirma me ut te videam. benedic hodie et protege omnes actus meos hodiernos in [*et] hanc inspeccionem et constantia tuæ visitationis me illustra. Amen.

-LV- Oration 3

Tetragrammaton, look O Lord God most merciful and everlasting father, of all things the disposer of all virtues, consider my works this day thou which dost behold the acts and deeds of men and angels and the discernor of them (*Here recite the petition -- if for the [vision of the] Deity, say as follows*) therefore I beseech that the marvellous grace of thy holy sufferance may vouchsafe to fill in me the power of this holy vision and power into me so much strength to the honor and glory of thy name which dost schid out thy prayse into the mouths of them that love thee. Amen.

1. S: 3^a Or'o.
2. S: Tetrag^mmathon: respice domine deus clemens pater omnium aeterne dispositor omnium virtutum operaciones meas hodie considera tu qui es actuum hominum et angelorum inspectator atque discretor. ideo te rogo ut admirabilis gracia promissionis tuæ in me dignetur subitam adimplere virtutem huius sanctæ visionis et in me tantam efficaciam nomine sancto tuo et magno infundas tu qui laudem tuam in ore te diligencium imponis et infundis. Amen.

-LVI- Oration 4

Hely God, the creator, Adonay, of all invisible creatures, most Godly father which abidest everlastingly in the light, inaccessible and before the beginning of the world, disposing and governing all things, I do make intercession to thy everlasting and incomprehensible Deity with most humble words that the effect of this sacramental and mystical work through thy power and thy holy angels may so appear in me (*Here recite the petition -- if for the [vision of the] Deity, say as follows*) that the sight and beholding of thee may shine in me and by the names of thy holy angels it may abounde and increase in my mind and memory, that I may know the works of thy holy vision and that it may shine in me everlastingly. Amen.²

1. S: 4^{ta} Oratio.
2. S: Hely deus: creator Adonay ðnium [visibilium et] invisibilium creaturarum pater pijssime qui [in-]circumscripto lumine habitas eternale[iter] et ante principium mundi omnia ineffabiliter disponens atque gubernans aeternitatem tuam atque incomprehensibilem pietatem ubi [*verbis] supplicantibus aggredior ut huius sacramentalis atque mistici operis in me et per tui et sanctoum angelorum potenciam efficacia tui visio et consideratio clarestat atque per eorudem sanctorum Angelorum nomina in memoria et mente habundet atque sancta opera tua facialis sanctæ tuæ visionis in me cum stabilitate clarescant. Amen.

-LXVII- Oration 5

Hocleiste (or Athanathos) holy God and godly father, the indissoluble argumentation of the heart which hast established Heaven, Earth, the sea, and the depth, in whose sight all reason, all communication, all works, and holiness doth by these precious sacramentes of thy holy angels grant unto me that thing which I desire. *(Here recite the petition -- if for the [vision of the] Deity, say as follows)* for I believe that I shall see the grace and glory of thy holy Deity without any evil intent. Amen.

1. S: 5^{ta} Oratio.

2. S: Hocleiste: sancte deus pater et indissolubilis argumentatio cordis qui cœlum terram mare et Abissum et omnia que in eis sunt stabiliri voluisti in cuius conspectu omnis ratio sermo opus et sanctitas subsistit per hæc preciosa sacramenta Angelorum tuorum da mihi ea quæ desidero et credo visionis huius absque malignitatis intentione gloriam et gr[aci]am. Amen.

-LXVIII- Oration 6

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

1. S: 6^{ta} Or'o.

2. GH: Hamphynethon.

3. S: Amphymethon: heloy clementissime creator et inspirator et reformator omnium animarum viciatorum et omnium bonarum voluntatum approbator et ordinator deprecationem gloriosus intende et mentem meam respice benignus ut quod ex humilitate deprecor sicut ante [*a te] promissum est mihi de tuæ magnificenciæ largitate concedas. Amen.

-LXIX- Oration 7

Lamyhara (or Hamyhamyharam)¹ almighty and merciful father, the governor of all creatures, the everlasting judge, our refuge, and Lord of all lords, which haste vouchsafe to give to thy saints wisdom, holiness, and glory, that I may see thy marvels which descendest and judgest all things, lighten my heart this day with the shine of thy clearness, cleanness, and holiness, *(Here recite the petition -- if for the [vision of the] Deity, say as follows)* that I may know, understand, and see thy face and thy glory, and that I may see thy glory is all my desire. Amen.²

1. GH: Lamyhara.

2. 7^{ma} Oratio. Amyhara: omnipotens misericors pater omnium creaturarum ordinator [iuste] iudex æterne refugium [GH: rex regum] et domine dominancium qui tuis sanctis sapienciam sanctitatem et gloriam conferre dignatus es [concede mihi] ut te [GH: possim] videre mirabiliter qui omnia diiudicas et discernis. illumina hodie cor meum fulgore claritatis et mundiciæ atque sanctificenciæ et [*ut] cognostam et intelligam et facialiter videam te et tuam gloriam. et quod huius gloriam videre merear exopto. Amen.

-LX- Oration 8

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

1. S, S2: 8^a Oratio.
2. Per S, S2, GH.
3. GH: ghu; S2: glm; S: glm vel ghu.
4. Per S, S2; GH: zanailc.
5. S, S2, GH omit.
- 6-8. Per S, S2, GH.
9. S: sethamy.
10. Per S, S2, GH.
11. S, GH omit.

-LXI- The English of the prayer that goeth before

S: Oracio de precedenti latina.

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

S: Ianemyer: unus magnus mirabilis aeternae deus [There is an "S" written above this word.] aeterni consilij Angelus dispositor omnium virtutum et compositor atque ordinator adorna hodie intelligentiã meã et multiplica in me rationem poenitendi et clarificandi et cognitionem ac claritatem quam in proferendis nominibus caelestium angelorum tuis creaturis contulisti et eandem scienciam et puritatem sue [*secundum] promissionem tuam mihi concede et da mihi huius visionis tuæ efficaciam et discretionem. Amen.

-LXII- Oration

Hadyon + usyon + beholding with thy eternal conspiracy all powers, kingdoms, and judges, administering all manner of languages to all, and the glory of thy vision, and of whose power there is no end; restore and increase I beseech thee, my heart, my will, my tongue, my work, purifying and absolving my spirit, and grant that I may behold thy living face and whatever thy divine authority commendeth necessary in this art, perfectly fulfill them in me. Amen.¹⁴

1. S, S2: Oracio.
2. S: Adyon. Sl.3885 has an "h" in the far left margin, and an "S" just to the left of "Adyon".
2. Per S, GH.
3. S adds "thema."
4. Per S2, GH; S: gloriæ.
5. GH: innocenciam; S: innicenciã.
- 6-8. Per S, GH.
9. Missing from R but found in S and GH.
10. Per GH, S.
11. S omits.
- 12-13. Per S, GH.
14. Compare [Notoria 9 \("Vision..."\)](#)

-LXIII- Hebrew Oration

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

1. S: Or'o hebraica.

S: Hely: azelethias velozeosmohun zama sarvelo hatehus sagnaht adonay zoma lenezothos lithon iezemothon sadahot. et tu deus propitius in me promissiones confirma sicut confirmasti per eosdem sermones regi Salomoni et preter eosdem Iohanni et Paulo. emitte m' domine virtutem de cœlis quæ cor meum et mente [*mentem meam] illuminet et confirmet, et conforta deus intellectum meum et animam meam. innova me et lava me aquis q' super cœlos sunt, et effunde [de] spiritum tuum [*spiritu tou] in [*super] carnem meum et in viseribus meis ad facienda et comiponenda iudicia tua humilitate et charitate qua cœlum et terram fecista et hominem ad inaginem et similitudinem tuam creasti et formasti. infunde claritatis tuæ lumen <in> intellectui meo ut fundatus et radicatus in misericordia tua diligam nomen tuum cognoscam et videam et adorem te et <intelligam> obtineam et intelligam omnes vias huius artis habendi visionem tuam ob quam hæc data a deo et insignita et emissa per manus sanctorum angelorum sic^t [*sunt] figurarium [*figurarum] et sanctitatum misteria que omnia in corde meo et intellectu mentis [mee] habeam et cognoscam et huiuc artis vere et efficaciter effectum habeam nominis sancti tui et gloriosi prævalente consilio. Amen.

-LXIV- Oration 9

Sadyon (or Herlon) I know that I delight in thy great and marvellous and ineffable work, and that you wilt give me the sight which thou hast promised to them that have this work according to thy great and incomprehensible truth.

1. S: Or'o 9^a
2. S: Sadyon scio enim quia delecter [*delector] in factura tua magna mirabili et ineffabili [et] dabis mihi visionem quam per hoc opus habentibus illud pollicitus es secundum magnam et incomprehensibilem veritatem tuam.

**Theon hatagamagon haramalon zamoyma thamasal ieconomaril harionathor
iecomagol gelamagos remelihot remanathar hariomagalathar hananehos
velomanathar haiozoroy iebasaly.**

3-6. Per GH, S.
7. Per S; GH: uelouianathar.

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

8. S: per hæc sacrissima dei et gloriosissima et profunda misteria et preciosissimam mundiciam virtutem et visionis tuæ gratiam auge in me et comple quod incæpisti et reforma quod [ost]endisti in me.

Zemabar henoranaht grenatail samzatham iecornazay

9. GH: grenetail.
10. Per GH, S.

[Compare Ars Notoria, Oration 11: Oh thou great fountain of all goodness, knowledge and virtue, give unto thy servant power to eschew all evil, and cleave unto goodness and knowledge, and to follow the same with an holy intention, that with my whole heart I may understand and learn thy laws and decrees, especially these holy mysteries; wherein that I may profit, I beseech thee.]

11. S: altissimã.
12-13. Per GH, S.
14. S: levare.
15. For a change S seems to preserve the more original form here.
16. GH: saciari; S: sanari.
17. S: tota.
18. Per GH, S.
19. S: puritate.
20-22. Per GH, S.
23. Per GH.
24. S adds "Amen."

-LXV- Oration 10

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

1. S: Or'o 10^a.

2. S: Hely reverende potens et dominans superioribus angelis et archangelis omnibusque celestibus creaturis [et] tam infernalibus quam celestibus [GH: *terrestribus] de cuius magnificentia plenitudinis venit ut tibi a nobis digne famuletur. cuius a mundi 4 partibus regnat potestas, qui ossibus anima et spiritu hominem ad imaginem et similitudinem tuam formasti da mihi huius artis scienciam et visionis effectum corroborans me in ipsius facultate visionis sanctae et scientiae. Amen.

-LXVI- Oration 11

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

1. S, S2: xi^a Oracio.

2. S: Horlon: deus qui omnia numero pondere et mensura fecisti de cuius mundo omne caput hominis desiderans elevabitur in cuius ordine omnium momentorum sive dierum patens est et aperta dimencio qui etiam solus stellarum nomina numeras et nominas menti meæ constanter tribue visionis tuæ efficaciam [ut] in huius artis cognicione et operacione te diligam et videam et tuæ pietatis munus agnoscam facialis visionis. Amen.

LIBER JURATUS

OR

THE SWORNE BOOKE OF HONORIUS

PART 4

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-LXVII- Oration 12



Correncymon (or Correrimon) the mediator of all creatures and operations, of

whom naturally cometh all good things, and all good gifts, and all effectual and perfect things, whose word is lively, and cometh from the princely seat, through thy grace into our hearts all other things in the meanwhile keeping silence in a mean through thy great love and charity, so order my understanding that I may obtaine the most excellent mystery of this art and of thy holy vision, that I may obtain the perfect effect of the holy things. Amen.

1. S, S2: 12^a Oracio.

Porcenthimon: mediator omnium operacionum et creaturarum a quo omnia exeunt naturaliter bona: et omnium dona a quo omne quod est solidum et perfectum cuius omnis sermo recens est et de regalibus sedibus venit gracia in corda nostra dum medium tenerent omnia silencium media ratione et mente me tua charitate in intellectum bonum construe ad perficiendum hæc tanta excellentissima misteria huius artis sanctæ tuæ visionis et istorum sacramentorum perfectum consequar effectum. Amen.

-LXVIII- Oration 13

[**Ihelur**], O father, almighty judge, which hast shewed unto us thy saving health and in the sight of all people hast revealed thy justice, open mine eyes and lighten my heart with thy healthful justice, that I may see thy glorious marvels, and how much innocence I may obtain in this art, and clearness

of understanding, and that through the help which only dost marvels I may in this work suddenly be made holy, that through my holiness and innocence joined with thy love (*Here recite your petition — if for the Deity say as follows*) I may see and behold thee and thy holy vision, and through the intercession of thy celestial powers I may honor thee, world without end. Amen.²

1. S: 13^a Oracio.

2. S: Ihelur: Judex omnipotens pater qui novum [GH: notum] nobis fecisti salutare tuum et in conspectu gentium revelasti iusticiam tuam revela oculos meas et cor meum illustra salutari iusticia tua ut mirabilia de tuis tam gloriosissimis videam quatinus per ea tantam in hac arte consequar innocenciam et intelligentia clarificenciam ut te prestante qui solus mirabilia facis magna in ipsa opera subitus celebs efficiar ut mea celebritate et innocencia cum puritate et charitate recepta te speculando speculer et te videndo videam et tuam sanctam visionem videam et intercessione virtutum cœlestium honorem te in secula seculorum. Amen.

-LXIX- Oration 14

Gasgamel, the honor of all wisdom, the giver of all knowledge to them in whom is no sin, the master of all spiritual discipline and spiritual gifts, the banisher of all vice, thee do I beseech, O Lord, by thy angels and archangels, thrones, principalities, potestates and virtues, by cherubin and seraphin, and 24 elders, and by all the celestial host, I do worship, invoke, desire and fear, glorify and exalt thy most holy fearful and meekest name. I beseech thee O Lord, that thou wilt this [day] illumine my heart with the light of thy Holy Spirit, that it may be made fruitful and cleansed with the grace of thy holy visitation and that thou wilt strengthen it with charity thou which art three persons and one substance. Amen.

1. S: 14^{ta} Oracio.

2. S: Gasgamel [GH: Gofgameli]: omnis sapienciæ decus [GH: Deus] et scienciæ donator illis in quibus peccatum non est omnis disciplinæ spiritualis magister et doni spiritualis cuiusque largitor et maculæ omnis eliminator, te domine per angelos et archangelos tuos [*tuos] per thronos et potestates principatus e virtutes per cherubin et seraphin, per 24 seniores per omnem miliciam cœlestis exercitus adoro, invoco, flagito, vereor, et glorifico exalto nomen tuum sanctissimum terribile et micissimum te quæso domine ut hodie cor meum spiritus sancti lumine et gracia tuæ visitacionis fœcundatum clarificatum et charitate corroboratum illustres tu qui es trinus et unus. Amen.

-LXX- Oration 15

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

obtain the effect of this work and the purification of my soul, and the effect of all these holy visions, and a subtle, and a white, and a cleansed, and purified mind. Amen.

1. S, S3: 15th Oracio.

2. S: Emanuel: adore te rex regum et deus meus et substantia mea, simul [S3 omits, GH: salus] et revelacio mea memoria [S3 omits the last 2 words] et virtus mea qui hora una diversarum genera linguarum edificantibus turrim dedisti et qui sanctis apostolis tuis unccionem septiformis [S3: septiformi graciae] spiritus sancti infundisti [GH: infudisti] et illis ydiomata [S3: Idiomatica, GH: ediomata] que nobis [GH: nos] docerent de omnibus linguis eisdem [deest S3] repente loqui tribuisti per virtutem verbi tui in quo omnia fecisti [GH: creasti] per potenciam huius sacramenti inspira cor meum et infunde in illud rorem graciae tuae ut subito tui spiritus sancti afflatus [S3: afflati9] lumine \\\ [S3 omits \\\] efficaciam huius operacionis innocenciam et purificacionem animae <meae> [S3, GH omit] et harum sanctarum visionum capax voluntatem subtilem et ingeniosam et mentem clarificatam valeam consequi. Amen.

-LXXI- Oration 16

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

Hon (vel Lynozathemos)² ezethomos iezemonos hazalathon azaiathon hentynethel
hezemtynehel [*hezemtynehel]⁴ zamay zathon [*zamayzathon]⁵ hamanzathon zamarzathon
Hezemegnor⁶ zecromanda iechomancha⁷ ieraphay zaraphamy phalezethon phabogheton
[*phaboghecon]⁸ seremyhal sacramyzan iethemathon sacramazaym secranal⁹ sacramathon
[*sacramathan]¹⁰ iezemy halathon hathezihatos [*hathezihacos]¹¹ iecely [*ieceley]¹² mathon¹³
ateriathos zay [*zai]¹⁴ mazay zammazayay [*zamma zazay]¹⁵ guygu chebib [*guyguchebib]¹⁶ gighithios
guahiros megalon [52r] senegalon heracruhit ciarihuht [*ciarihuht]¹⁷ haracrihuz.

1. S: 16 Oracio.

2. GH omits "vel Lynozathemos".

3. S: hazabathon.

4-5. Per GH, S.

6. GH: hezemeguor.

7. S: iecomantha.

8. Per GH, S.

9. GH: se{cr}anal.

10-12. Per GH, S.

13. GH: mathan.

14-16. Per GH, S.

17. Per GH; S: tiarihuht.

-LXXII- Latin Oration

O Lord God, incomprehensible, invisible, and immortal, and without [beyond] man's understanding, whose countenance angels and archangels, and all the celestial powers do ardently desire to behold, whose majesty I desire to worship everlastingly and continually to my power I do exercise myself to worship the one God, world without end. Amen.¹

1. S, S2: Oracio latina.

Domine deus incomprehensibilis invisibilis immortalis et intelligibilis cuius vultum angeli et archangeli et celestes virtutes ardentem videre desiderant cuius maiestatem eternaliter desidero adorare atque continue pro posse [GH: posse] meo exerceo [GH: exerceo] adorans te deum unum [GH: vivum] in secula seculorum. Amen.

-LXXIII- Oration 17

Admyhel, Lord, God, holy and almighty father, hear this day my prayers and bow down thine ear to my petitions

Chemon gezomelyhon samaht gezagam iezehator lesehator sezehacon saymanda

samay geziel gulahentihel iezel iezetihel galatihel gazay hetihel.  +¹

[In marg:] *oe **** arte ***** by the power of thy holy [Spirit into my mind and understanding, and grant that the] gifte of thy grace may shine into my harte & into my sowle nowe & ever more. Amen. (that must folowe after the prayer admel w***** y^c ** prayer.²

1. S: 17^a Oracio.

Admyhel [S3: Admihel]: domine deus sancte pater omnipotens exaudi preces meas hodie et inclina aurem tuam ad orationes meas.

chemon gezomelyhon samaht gezagam iezehator lesehator sezehacon saymanda samay geziel [S3: Geziel] gulahentihel iezel iezetihel [S3 omits] gatihel gazay hetihel (vel hehhel vel helier) [S3: hetyhel]

-LXXIV- Latin Oration

Oh God eternal, the way, the truth, and the life; give thy light and the flower and virtue of thy Holy Spirit into my mind and understanding, and grant that the gift of thy grace may shine forth in my heart, and into my soul, now and evermore. Amen.

1. Oracio Latina.

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

-LXXV- Oration 18

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

honzimorib (vel horysmorb)² lemogethon Hegemothon Hazathay Hazathar Hazamathar [hazatha hazamathar]³ lazamathan Zegomothay Gohathay Zachana Legomothay Iathama [*iachama]⁴ Legomezon Legornezon Lemdomethon Hathanathios [*hathanathios]⁵ Lamdomathon Iegomaday Hathaman [*hathamam]⁶ Zachamos Hathanayos Hellestymon [*helesschymon]⁷ Zelezyon [*zelezion]⁸ Naderabar [*uaderabar]⁹ Nagedarom [*uagedarom]¹⁰ Lamuanahht [*lamnavaht]¹¹ Lamandy [*lamandi]¹² Gemethor¹³ Guomon Gehor Genamchor¹⁴ Hellemay Iezecromay Iecromal Iecrohaly [*iecrhaly]¹⁵ Tholomanos CColomaithos [*colomaithos]¹⁶.

1. S: 18^a Oracio.
2. GH: Honzmorb; S: "Homzmorp" corrected from "Honzmab."
3. Missing from R, but found in S, GH.
4. Per GH; S: iochama.
- 5-9. Per GH, S.
10. Per S; GH: uagedaroin.
11. Per S; GH: lauinauht.
12. Per GH, S.
13. GH: gemechor.
14. S: genamohor (?).
15. Per GH, S.
16. Per GH; S: colomarhtos vel colomarntos.

-LXXVI- Latin Oration

O the life of men and of all creatures visible and invisible, the everlasting brightness of the celestial spirits, the endless health of all men, the fountain of all godliness, which knowest all things before they be done, which judgest all things visible and invisible, and by thy unspeakable disposition dost discern them, glorify thy holy and ineffable name this day and strengthen my heart, my understanding, and my soul, and increase mine innocence, and confirm my prayers, and make my soul pure and clean from all vice, and endue it with virtues and penance, with mourning and innocence, that through the abundance of pureness and innocence given me of thee, and through the sile of penance, and of thy grace I may laud and praise thee and know thee without any shadow or figure, and that I may see thee face to face, and may glorify thy name to thy honor and praise, world without end. Amen.¹

1. S: Vita hominum et omnium creaturarum visibilium et invisibilis claritas æterna cœlestium spirituum omnium hominum salus indeficiensquæ pietatis origo qui omnia novisti antequam fiant qui iudicas omnia quæ videntur [GH adds: et non sunt et que non videntur] et sunt [et] ineffabili dispositione discernis glorifica sanctum nomen tuum et ineffabile hodie. corroborae [GH: corrobora] cor meum et intellectum meum et animam meam et auge innocenciam meam et confirma precem meam et a vicijis expeditam redde animam meam clarificatam in virtutibus et pœnitencijs et fletibus et innocencijs et facultate puritatis et innocenciæ a te mihi collata et lima penitencie et tuæ gracie ut [S2 om.] laudem te et agnosca [S2: cognoscam] te sine enigmate et videam facialiter te et glorificem nomen tuum ad laudem tuam in secula seculorum. Amen.

-LXXVII- Oration 19

**Ioht omaza behea theon megal menehon exhehal tirigel harapheiocon Semenoyñ
Sehumeny hachemathan hiemarayñ Gemehehon lucharanochyn exnotheyñ
themelihen segyhon hihovenyr hacrisientheon.**

Ioht² omaza (vel Phet)³ behea theon megal menehon exhehal⁴ tirigel harapheiocon
[*harapheiocon]⁵ Semenoyñ⁶ Sehumeny hachemathan⁷ hiemaraym [*hiemarayñ]⁸ Gemehehon
lucharanochyn exnotheyñ themelyhen [*themelihen]⁹ segyhon hyhanenyr [*hihovenyr]¹⁰
HacrisentHeon [sic] [*hacrisientheon]¹¹.

1. S: 19^a Oracio.
2. S adds ":",
3. S omits "(vel Phet)."
4. S3: exhebal.
5. Per GH, S.
6. S: semonoyñ.
7. S: hachamathan.
8. Per GH, S, S3.
9. Per GH, S; S3: themelyhen.
10. GH: hihoueyr; S: hihovenyr; S3: hyhonemyr.
11. Per GH, S, S3.

-LXXVIII- Latin Oration

King of kings, God of infinite mercy and majesty, the granter, the disposer, and distributor and establisher of all foundations, lay the foundation of all thy virtues in me, and take from me the foolishness of my heart, that my senses may be established in the love of thy charity, and let thy Holy Spirit be my instructor according to thy creation and invocation of thy name, that I may have effectually the sight of thy face, which livest and reignest God, world without end. Amen.¹

1. S: Oratio latina. S3 adds: cum eodem dicenda.

Rex regnum Deus infinitæ misericordie et maiestatis immensæ largitor ac dispositor atque dispensator stabilitor omnium fundamentorum pone fundamentum omnium tuarum virtutum in me et aufer a me insipientiam cordis mei ut stabiliantur sensus mei in dilectione charitatis tuæ et informetur spiritus sanctus in me secundum [re-]creacionem et innovacionem voluntatis tuæ [S3 omits the rest and substitutes: recita petitionem qⁱ vivis] ut habeam efficaciter tuam facialem visionem, qui vivis et regnas deus per omnia secula seculorum. Amen.

-LXXIX- Oration 20

Hofely, God the father almighty, from whom all good things doth come, whose greatness is incomprehensible, hear this day my prayers which I offer in thy sight, and grante me the gift that I ask of thee, and give me the joy of thy saving health, and that I may this day forsake all my iniquities, and take thy ways and the paths of thy knowledge, and let all stubborn and unbelievers convert unto thee, and even as I think with my heart, and speak with my mouth, so lay the foundation in me, that in this work I may seem and appear to be helping of thee. Amen.¹

1. S, S3: 20^a Oratio.

Hosely [GH: Hofob] deus pater immense a quo procedit omne quod bonum est cuius magnitudo [GH inserts misericordie] incomprehensibilis est, exaudi hodie preces meas quas in conspectu tuo refero et concede mihi donum quod a te [S3 omits "a te"] peto. redde mihi lætitiã salutaris tui et ut deleam iniquitates meas hodie et accipiam vias tuas et semitas scienciarum tuarum et convertantur ad te rebelles et increduli ut <et> corde repeto et ore commemoro in me radicitus habeant fundamentum ut [*et] in operibus tuis efficax videar et adiutus. Amen.

-LXXX- Oration 21

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

Messamarathon (vel Azeffamadathon) gezomothon ezomathon haihaca
 [*haihatha]² hagibar [*hagihar]³ hagiathar haihatha⁴ Lethasiel Lechisihel Gethidnhal [*gethiduhal]⁵
 Geguhay Iechnay [*iethonay]⁶ Samazaraht [*samazataht]⁷ Samazarel Zamazchel [*zamazthel]⁸
 Sergomazar Hazomathon⁹ Hazothynathon¹⁰ Iesomathon Iezochor Heihasai [*heihazay]¹¹ Heihazar
 Samy Zamyn Helihel Saraehelyhel [*samehelihel]¹² Sylloth [*siloth]¹³ Sylereht [*silereht]¹⁴
 Gezemachal [*gezemathal]¹⁵ Ierezonay [*iecoronay]¹⁶ Iecornenay Samyhahel¹⁷ Hefemyhel
 [*hesemyhel]¹⁸ Secozomay Sedomazay [*sedomasay]¹⁹ Sechothamay [*sethothamay]²⁰ Saima²¹
 Rabiathos [*rabihathos]²² Hamnos Hamnas²³. Amen.

1. S: 21 Oracio.
- 2-3. Per GH, S.
4. S: haihacha.
5. Per GH.
- 6-8. Per GH, S.
9. GH: hazomathan.
10. S: hazethynathon.
- 11-15. Per GH, S.
16. Per GH; S: ietoronay.
17. S: samyhehel.
- 18-20. Per GH, S.
21. GH: sanna.
22. Per GH, S.
23. S: hānas.

-LXXXI- Latin Oration

O everlasting God, king and judge, the searcher of all good conscience, cleanse and purify this day my mind, for thy holy name's sake, by these thy holy sacraments, that even as water falleth out of heaven, so may innocence enter into my inward parts, and let it come into my bones, like oil through thee O God, the savior of all things which art the fountain and spring of all goodness and all godliness, direct me, and bring me to this holy vision which I ask of thee, which art three persons and one God. Amen.¹

1. S: Oracio latina.

Rex eterne deus iudex et discretor omnium [con-]scienciarum bonarum tu hodie clarifica me propter nomen sanctum tuum et per hæc sancta sacramenta tua purifica <cor meum et> [GH omits] mentem incā [*meam] ut intret inocencia tua [in] interiora mea sicut aqua fluens de cælo et sicut oleum in ossibus meis per te deus salvator omnium qui es fons bonitatis et totius pietatis origo dirige me et promove me in ista sancta faciali visione quam deposco tu qui es trinus et unus. Amen.

ℒXXXII Oration 22

Hanethi, the God of all godliness and creator of all things, the everlasting health and the redemption of the people, the inspirer of all graces and holiness, the granter of all pure operations or works, of whose only gift and mercy thy servants have remission of their sins, which hast granted unto, a me wretched synner, the way to know thy secret mysteries, thou, O Lord, defend me and purge my soul, and deliver my heart from the wicked thoughts of this world and all pleasures thereof, quench in me utterly, and subdue all the lusts of fornication that I may delight in cleanness, and in the works of righteousness, and in all virtues, and that thou wilt give me the petition of my heart that being confirmed, and having pleasure in thy glory may love. *(Here recite the petition)* and that I may effectually see thy face whilst my body liveth, and that the power of thy Holy Spirit may increase in me by thy health and the reward of all faithful people to the health both of soul and body. Amen.¹

1. S: 22^a Oracio.

S: Hanethi deus totius pietatis auctor et fundamentum omnium salus æterna et redemptio populorum inspirator omnium graciaram et sanctitatum omnium purarum operacionum largitor immense de cuius munere et misericordia venit ut tantum nobis famulis tuis indulgenciarum inspirare digneris augmentum qui et [*eciam] mⁱ [*michi] misero peccatori viã [*tua] concessisti scire sacramenta tu[ere] domine defende et clarifica animam meam et libera cor meum de pravis huius mundi cogitacionibus et incenciva [GH: incentiva] libidinis voluptate et omnis fornicacionis desideria in me potenter extingue et reprime ut puritatibus tuis et actibus misticis ac virtutibus [GH adds: intentus] delectem [GH: delecter] in eis et des mihi petitionem cordis mei ut in glorificacione tua confirmatus et delectatus diligam te, quod valeam efficaciter tuam facialem visionem et sanctam meo vivente corpusculo obtinere et augeatur in me virtus sancti spiritus per salutem tuam et renumeracionem fidelium in salutem animæ [GH adds: mee] et corporis mei. Amen.

-ℒXXXIII-

O God, the almighty father of whom cometh all that good is and most merciful, O most mighty God burn my veins with the grace of thy Holy Spirit, and with the fire of thy visitation, visit me this day, and be merciful to me, and grant me thy mercy, that I may drink of thy well even my fill, and that I may know thy will, that I may sing and see thy marvels, which art three persons and one God. Amen.¹

1. S: Deus pater immense a quo procedit omne quod est bonum misericordissime omnipotentissime deus ure renes meos ex gracia spiritus sancti ut visitationis tuæ, visita me hodie, et propitius esto mⁱ [GH: michi] misericordiamque tuam concede ut potem et satiar [GH: sacier] de fonte qui deus es [est] et sciam voluntatem tuam benignissime et psallam et videam mirabilia tua tu qui es deus trinus et unus. Amen.

-LXXXIV- Oration 23

Heriona, almighty, incomprehensible, invisible, and indivisible God, this day do I worship thy holy name, I unworthy and most wretched sinner, lifting up my prayers, my understanding, and my reason to thy holy temple of thy celestial Jerusalem, and to stand before thee this day my God, acknowledging thee to be my Lord, and my creator, and my savior, and I a reasonable creature -- I this day beseech thy glorious meekness that thy Holy Spirit may visit my infirmity, and thou, O Lord my God, which gavest to Moses and Aaron thy servants, through faith and purity, grace to see thee, give unto me this day the grace of thy abundant sweetness wherewith thou didst endue thy servants, and with the knowledge which thou gavest them by the prophets, and even as thou didst for a space give unto them thy grace, even so give me the grace of innocence which I desire, and purge my conscience from dead works, and lead my understanding into thy holy way. O thou Lord God, which didst vouchsafe to create me to thine own image and likeness, hear me in thy righteousness, and teach me in thy truth, and replenish my soul with thy grace according to thy great mercy, that I may so much the more delight in the multitude of thy mercies, and in thy great works, and that I may have pleasure in the fulfilling of thy commandments, and being holpen with thy grace, and restored to good works, shall rejoice in heart, and my conscience being purged, I may trust in thee, and may feed in thy sight, and exalt thy name because it is good. O Lord, sanctify me this day in the sight of all thy saints that I may live in faith, perfect hope, and constant charity of the vision which I desire, and that through grace gotten I may be exalted, strengthened, and illumined [that] I may love thee and know thee, and that I may have assuredly innocence, wisdom, cleanness, and holiness which thou promised to give unto men from the seats of thy everlasting halls, and that I may retain them in my memory. O Jesus Christ, the only begotten son of God, into whose hands the Father before (?) all worlds gave all things, give unto me this day for thy holy, glorious, and ineffable names' sake competent nourishment and a ready (?) that whatsoever I ask through thy mercy and truth and will, it may be given me and all my prayers and acts may be rooted in thee and confirmed according to thy pleasure. Open unto me, O Lord my God and father of my life, the foundation of the sight which I desire to see. Open unto me, O Lord the fountain which thou openedest to our forefather Adam, and to Abraham, Isaac, and Jacob thy servants, that they might believe, love and obey, glorify and sanctify thee. Receive for me this day the prayers and intercessions of all saints, and of all the celestial powers, that I may be made apt to be taught. Amen.¹

1. S: 23^a Oratio.

Heriona omnipotens incomprehensibilis invisibilis deus adoro hodie nomen tuum sanctum ego indignus et miserrimus peccator extollens Oracionem meam et intellectum meum et rationem meam ad templum sanctum tuum caelestis Ierusalem et assisti [*assisto] tibi hodie deus meus ostendens te deum meum creatorem meum et salvatorem meum et ego creatura rationabilis invoco hodie gloriosam clementiam tuam, ut visitet hodie spiritus sanctus tuus infirmitatem meam et tu domine deus meus qui Mosi et Abrahamo [GH: Abrahe] servis tuis per fidem et puritatem visionis tuæ gratiam contulisti confer mⁱ hodie gratiam superioris dulcedinis tuæ qua rorasti servos tuos et investigacionis qua investigasti eosdem per prophetas et scire [GH: sicut] voluisti eis momentaneam conferre gratiam. adhibe mⁱ innocenciæ gratiam quam desidero et emunda conscienciam meam ab operibus mortuis et mitte cor me in viam rectam et aperi illud ad te videndum. Destina intellectum meum ad viam sanctam tu domine deus qui me ad imaginem et similitudinem tuam creare dignatus es. exaudi me in tua iusticia et doce me in tua veritate et reple animam meam [gracia tua secundum magnam misericordiam tuam, ut] in similitudine [*multitudine] miseraconum tuarum amplius <me> delecter et in operibus tuis magnis et complaceam in administracionem [*administracione] mandatorum tuorum et secundum opera grciæ tuæ adiutus et restauratus exaltabo [*GH: exaltato] corde et consciencia mea emundata confidem in te et epuler in conspectu tuo et exalte nomen tuum quod est bonum. O domine in conspectu sanctorum tuorum sanctifica me hodie ut in fide viva et spe perfecta et charitate constanti visionis quam desidero adepta gracia exaltatus corroboratus et illuminatus dilligam te et cognoscam te facialiter et innocenciam et purificentiam de sedibus tuis moncium æternitatis que hominibus [GH adds: dona] donanda promisisti sanctimonia et firmiter habeam et memoriter retineam Ihesu Christe fili dei unigenite cui ante secula dedit pater omnia in manus da mⁱ hodie propter nomen sanctum tuum gloriosum et ineffabile nutrimentum corporis et animæ. Ydoneam presta mihi et perspicuam voluntatem et animam liberam et expeditam ut quicquid postulavero in tua misericordia et veritate pro voluntate disponatur et omnis oratio mea et actio mea in beneplacito tuo radicata et confirmata existat. [Here is a symbol like a "7" with circles in the three corners.] Aperi domine deus meus et pater vitæ meæ fundamentum visionis quam desidero. Aperi mⁱ fontem quem aperuisti prothoplaustro [GH: prothoplaustro] Adæ et quem aperuisti servis tuis Abraham Isaac et Iacob ad credendum diligendum obediendum clarificandum et sanctificandum. suscipa [*suscipe] pro me hodie preces et Oraciones domine omnium sanctorum et omnium sanctarum celestium virtutum [ut] omnium sancimoniarum tuarum docebilis constantior efficiat. Amen.

-LXXXV- Oration 24

Iuestre, I worship thee, king of kings and Lord of Lords, O everlasting and immutable king, understanding this day my cry, and the mourning of my spirit and heart, that my understanding being changed and having a fleshy heart instead of a stone heart, I may trust in thee O my Lord and savior. Washe me inwardly O Lord with thy new spirit, and for the evil understanding of my flesh give me thy holy understanding and take from me that which is evil, changing me into a new man, and that through the love wherewith thou hast reformed the world thou wilt reform me, and that thy holiness may give unto me the increase of all holiness. Hear this day, O Lord, my prayers, with the which I cry unto thee, and open thou the eyes of my flesh, that I may consider, perceive, and understand the marvels of them that shall be powrched and glorified by thy spiritual grace, that being justified in thy righteousness I may prevail in the sight of the devil, which is adversary to all faithful people. Hear me, O Lord my God, and be merciful unto me, thou which hast created me. Shew me this day thy mercy, and put forth to me the healthful cup that I may drink, and be satisfied of the well of thy grace, thou O God, and that I may be one of those which shall be sanctified and that shall see thy holy vision which I desire, and wish for this day, that I may sing with

understanding in my soul, and may stand and behold thy holy vision, and let the grace of thy Holy Spirit come this day out of Heaven and rest in me. Amen.¹

1. S: 24^a Oracio.

Yrestre [GH: Yvestre] adoro te rex regnum [GH: regum] et domine dominancium rex æterne inpermutabilis intellige hodie clamorem meum et spiritus mei et cordis mei gemitum ut commutato intellectu meo et dato mⁱ corde carneo pro lapideo respirem in te dominum et salvatorem meum lava domine interiora mea spiritu tuo novo pro intellectu carnis meæ malo pone domine intellectum tuum sanctum [GH adds bonum] et aufer a me quod malum est commutans me in hominem novum ut dilectione qua reformasti mundum reformes me et salus tua sancta mⁱ bonæ [*tue] sanctimonie tribuat incrementum. exaudi hodie domine preces meas quibus clamo ad te et revela oculos carnis meæ [ut] considerans intelligens et custodiens mirabilia [de] glorificaturis et purificaturis gratiæ tuæ spiritualis ut [GH: in] iustificatus [GH: vivificatus] in iustificacionibus tuis prævaleam in conspectu adversarij fidelium diaboli. exaudi me domine deus meus et propitius esto mⁱ qui plasmasti me. ostende mⁱ hodie misericordiam tuam et parrige [GH: porrige] mⁱ vas salutare ut potem et sacier de fonte gratiæ tuæ tu qui deus es ut de sanctificaturis et de visionis tuæ facial'r [GH: facialis] monstrataris quas desidero et adapto [GH: adopto] hodie psallam cum intellectu et anima et intuo [GH: intuer] et stem et fruar in via immaculata visionis tuæ et veniat hodie de cælo gracia spiritus sancti et requiescat in me. Amen.

-LXXXVI- Oration 25

Saday, O Lord, I a sinner confess unto thee O Father, maker of Heaven and Earth, and of all visible and invisible creatures, the disposer of all virtues, and giver of all good graces, which, which keepest thy wisdom and knowledge and thy charity from the proud and wicked, and dost shew it to the humble and meek, humble this day my heart, and establish my understanding and my mind. Increase my understanding and my conscience, that I may love thee, understand thee, and see thee. Sign me this day O Lord with the light of thy countenance, that I being renewed and cleansed from all deeds, works, and all my sins, may prevaile among them that shall see thee, prove me O most merciful and almighty God, and burn my rains (?), strengthen my heart this day, and illumine it with the grace of thy Holy Spirit, and visit me with the fervent grace of thy visitation. Lighten my mind and gird my loins with strong stability, and piety into my right hand the staff of comfort, and let me be washed among them that shall be washed with thy droopes (?), and direct my mind into thy holiness, and confirm my spirit with the work of thy hands, that all vices and filthiness of sin being rooted out of me, I may strongly prevail in the love of thy mercies. Inspire into me, O Lord, the breath of life, and increase my mind and my understanding, through the constancy and stableness of thy Holy Spirit, that my spirit may be comforted, and increase in the exercise of thy works and praise. Behold O Lord, and consider this day the work of my mind, and let thy godly will be shewed in me, and send out of Heaven unto me into the Earth the comforter thy Holy Spirit, that he may establish me and help me, that I may see thee and praise thee, and enjoy thee whom I desire, which art my grace, my glory, and my defense. Amen.¹

1. S: 25 Oracio.

Saday. domine confiteor tibi ego reus hodie pater cœli et terræ deus conditor omnium visibilium et invisibilium creaturarum atque virtutum omnium et graciaram bonarum dispensator atque largitor qui custodis sapienciam tuam scienciam et humilitatem tuam et charitatem tuam a superbis et reprobis et revelas parvulis humilia hodie domine cor meum et intellectum meum stabilem facias et mentem meam firmam et intelligenciam meam et conscienciam meam augmenta ut te diligam intelligam et videam. signa domine hodie lumen vultus tui super me ut prorsus innovatus et mundatus ab omnibus operibus mortis [&mortuis] et a peccatis meis prevaleam in visionibus et speculaturis tuis. proba me misericordissime et omnipotentissime deus et vres [*ure] renes meos. corrobora hodie cor meum et illustra gracia spiritus sancti et igne graciae visitacionis tuæ visita me et illumina mentem meam et fortitudine stabilitatis tuæ precinge lumbos meos et baculum confortacionis da in dextram meam et in lauatoris stillarum tuarum me lotum facias et in sanctimoniis tuis dirige mentem meam et in opera manuum tuarum. confirma spiritum meum et eradicatis vicijis omnibus et sordibus peccatorum meorum prevaleam fortiter in dilectione misericordiarum tuarum. [Here again the "7" symbol.] Inspira mⁱ domine [hodie] spiraculum vitæ et auge mentem meam et intellectum et rationem meam per spiritus sancti firmitatem et constanciam ut in operibus laudum et visionum [GH: visurarum] tuarum exercitatus spiritus meus confortetur et augeatur. vide domine et considera hodie laborem mentis meæ et fiat voluntas tua benigna in me et de cœlo mitte in terram mihi consolatorem spiritum sanctum ut me stabilitate perfecta muniat et auxilium mⁱ conferat in videndis visionibus tuis et laudandis laudibus tuis et fruendis fruicionibus tuis quas desidero quæ sunt gracia et gloria et defensio mea. Amen.

-LXXXVII- Oration 26

Maloht + otheos + hatamagiel + hataha + marihel + gezozay + iezoray + Gezozay + Saziel + Sazamay + Iezoramp + Zazamanp + Sacamap + Zachamay + Iecornamas + iecohornampda + Salatiel + Gezomel + Zarachiel + megalis + nachama + nechamyha + Sazamaym + sophonaym + lazamair + mehisrampna + Hamamyl + Zamanyl + Sihel + Deloth + Hamamyn + hazemeloch + moys + Ramna + Secoram + Hanasichonea + Seronea + Zaramahem + Sacromohem + Iegonomay + Zaramohem + Chades + Bachuc + Iezemelocht + Harngo + Sezorgizechon + Malaparos + Malapatas + Helatay + Helahenay + Methay + Meray +

Maloht + otheos + hara + magiel [*hatamagiel]² + hacaha [*hataha]³ + maryhel [*marihel]⁴ + gezozay + iezoramp [*iezoray]⁵ + Gezozay + Saziel + Sazamay + Iezoramp + Zazamanp⁶ + Sacamap⁷ + Zachamay + Iecornamas⁸ Iecohornampde [*iecohornampda]⁹ + Salatiel [*salatihel]¹⁰ + Gezomel + Zarathiel [*zarachiel]¹¹ + megall [*megalis]¹² + nachama¹³ + nechamyha + Sazamaym + Suphonaym [*sophonaym]¹⁴ + Lazamar [*lazamair]¹⁵ + mehisrampna + Hamamyl + Zamanyl + Syhel [*sihel]¹⁶ + Deloth + Hamamyn + Hazeme + Loch [*hazemeloch]¹⁷ + moys + Ramna + Secozam [*secoram]¹⁸ Hanasichonea¹⁹ + Seronea + Zaramahe [*zaramahem]²⁰ + <Sacromahe>²¹ + Sacromohem + Iegonomay + Zaramohem²² + Chades + Bachue [*bachuc]²³ + Iezemelocht + Harngo + Semorgizethon [*sezorgizechon]²⁵ + Malaparos + Malapatas + Helatay + Helahenay + mechay [*methay]²⁶ + meray +

1. S: "26 Oracio". The following oration is not marked with crosses or capital letters in S.
- 2-5. Per GH, S.
6. S: zazomanp.
7. S omits.
8. S: iecornanas.
9. Per S; GH: iecohoruampda.
10. Per GH; S: sabatihel.
- 11-12. Per GH, S.
13. S: nathama.
- 14-16. Per GH, S.
17. Per GH; S: hamemeloth.
18. Per GH; S: lecoram.
19. S: hanasichovea.
20. Per GH, S.
21. GH and S omit.
22. S: zaramahem
23. Per GH, S.
24. GH: harugo.
- 25-26. Per GH, S.

-LXXXVIII- Latin Oration

O merciful God, O gentle God, O almighty God, the giver of all things, do for me this day, which do believe all things possible, help this day my unbelief and have mercy upon me even as thou hadst mercy on Adam when he repented, which also didst give unto him a suddain gift of all virtues through the mercy of thy almightiness, give unto me this day through thy mercy the grace that I desire, that I having delighted in the greatness of thy works may obtain the effect of thy vision which I desire. O most gentle father, be nigh this day unto my work. O most gentle Son of God, confirm and strengthen me. Breath upon me with thy Holy Spirit. O holy and almighty God, establish my work this day, and teach me that I may walk innocently in thy sight, O glorious God, that thou mayst delight in the abundance and thy plentiful grace, that the violence of the flood of thy most Holy Spirit may make the site of my heart glad, and may make it pure in the faith of thy holy vision, and in the hope of the effectual innocence, for the which I labor and may replenish my heart with thy abundant charity, and quicken me with the beams of thy Holy Spirit, and defend me with the everlasting love of thy abundant mercy, and [grant] that thy grace be not void in me. I beseech thee, O Lord my God, but that it may abide in me always abundantly. Heal my soul, O Lord, with thy inestimable and ineffable goodness, because I have sinned against thee. Comfort my heart this day, that I may receive inwardly that which thou wilt give me, and keep it that I may be apt and mite to see thy face, through the most holy sacraments aforesaid, through the working of the grace of the Father, of the Son, and of the Holy Ghost. Amen.¹

1. S: Oracio latina.

Pie deus clemens deus misericors deus d'ns omnipotens oīs dans fac mⁱ credenti hodie omnia possibilia et adiuva hodie incredulitatem meam et miserere mei hodie sicut misertus es Adæ pœnitentis [*-ti] qui ei subitanam per omnipotenciæ tuæ misericordiam multarum virtutum contulisti gratiam confer mⁱ hodie per omnipotenciæ tuæ misericordiam gratiam quam desidero ut in magnificencia operum tuorum delectatus potestate tue virtutis efficaciam facialis visionis quam desidero valeam adipisci. adesto clementissime pater hodie operi meo et clarifica me benigne alme clementissime unigenite fili dei. confirma me aspira me flamine spiritus sancti. omnipotens sancte deus consolida hodie opus meum et doce me ut ambulem in innocencia tui ipsius dei gloriosi. et glorieris [GH: glorier] in multitudine effluentis graciæ tuæ ut impetus fluminis sanctissimi spiritus unitatem [GH: civitatem] cordis mei letificet et dupurot [GH: depuret] in fide visionis sanctæ et in spe efficacæ [et] innocenciæ pro qua laboro et cor meum charitatis largitate repleat et instauret et radijs spiritus sancti munificet et muniet charitate [GH: c[]aritate] æterna affluentis misericordiæ et non sit in me vanitas [GH: vacua te] quaeso deus meus gracia tua quæ p' [deest GH] manet [GH: maneat] semper et multipliciter in me sana domine animam meam pietate clemenciæ tuæ ineffabilis et inæstimabilis quia peccavi tibi et conforta cor meum hodie ut quod mⁱ tribues [GH: trades] in me [GH: intranee] recipiã [GH: recipiam] et teneam ut aptitudinem facialis et sanctæ tuæ visionis habeam per hæc sacramenta tua sanctissima prefata cooperante gracia patris et filij et S. S. Amen.

-LXXXIX- Oration 27

Sehce, O Godly Father, O merciful Son, O gentle Holy Spirit, three persons and one God, O ineffable and inestimable king, I beseech thee and thy holy name, and thy abundant righteousness which worketh all things that thou wilt remit, and forgive, and have mercy upon me, a wretched sinner, presuming unto this work, which I have begone, that is, to know and have the sight of thee, that thou, O my Lord, and thy grace which I desire, may abundantly wer (?) and grow strong in me. Open, O Lord, mine ears that I may hear, comfort my hands, that I may work; cleanse the sight of mine eyes, that I see, make me circumspect, that I may perform and bring to pass; strengthen my sight, that I may walk; open my nostrils and my mouth that I may smell and taste, and speak those things that may be pleasant unto thee now and ever, to the honor of thy name, which is blessed forever. Amen.¹

1. S: 27 Oracio.

Sethce [GH: Sehce] pie pater misericors fili clemens spiritus sancte deus rex ineffabilis et inestimabilis trinus et unus deus adoro te invoco te et deprecor te et sanctum nomen tuum et supereffluentem æternitatem [GH: equitatem] tuam operantem omnia: quatinus ignoscas indulgeas et miserearis mihi peccatori misero præsumenti et officium quod aggressus sum de visione videnda in me sentiam et cognoscam et tu domine mi ut gracia quam desidero efficaciter in me vigeat et convalescat aperi in me domine aures meas potenter ut audiam. Conforta manus meas ut operer exterge lumen [GH: luctum] oculorum meorum ut videam dilata circumspeccionem meam, ut prospiciam et lucescam confirma pedes meos ut ambulem expedi nares meas et os meum ut olfaciam et sentiam et loquar tibi placita nunc et semper ad honorem nominis tui quod est benedictum in secula. Amen.

-XC- Oration 28

Alscha, O my God, this day do lift up the senses of my flesh unto thee, and my heart, that I may please thee this day O Lord, and that my sighing may be known in thy sight, and that my words and works may be acceptable in thy sight, and let thy almighty goodness and mercy shine in my bowels, and let my mind be effectually cleansed in thy works, and let thy glory increase in my soul. Let thy grace flourish in my heart and in my mouth, that the sin which I have committed I may put away, even as Mary Magdelin did put away hers, and that I may perform and bring to effect that which I shall receive of the gift of thy grace, even as thy holy apostle Saint Paul did, and as Abraham kept it, and as Isaac remembered it, so I may remember it and that being founded and rooted in the strength of thy pureness, I may rejoice that the foundation of thy mercy is laid in me, and that I delighting in the works of thy hands, may continually obtain righteousness, and peace of mind and body, and shortly after the holy vision of thee and enjoy it continually, and the grace of thy Holy Spirit, plentifully working in me I may rejoice that I have overcome all the crafts and subtleties of mine enemies both visible and invisible. Amen.¹

1. S: 28^a Oratio.

Alscha [GH: Elscha]: extallo sensus carnis meae ad te hodie domine deus meus et elevo hodie cor meum ad te ut placeant tibi domine hodie gemitus mei et representatio in conspectu tuo et complacent ut [?, GH omits] verba et opera mea in conspectu tuo et refugeat hodie omnipotentia tua et misericordia in visceribus meis et clarificetur mens mea efficaciter in operibus tuis et conlarescat glorificatio in anima mea et germine gracia tua in corde meo et ore meo ut quod commiserio vel peccavero ita diluam sicut beata Maria magdalena diluit et ita in tuo dono graciae quod a te recepero perficiam, sicut sanctus Apostolus tuus Paulus perfecit et sicut custodivit Abraham ita custodiam sicut memoriter tenuit Iacob teneam ut in purificaturarum tuarum virtute fundatus et radicans in me tuae misericordiae fundamentum confirmatum glorier acquisisse et delectatus in operibus manuum tuarum iusticiam et pacem mentis meae et corporis et paulo post sanctam visionem perseveranter adoptem et adipiscar et custodiam et spiritus sancti tui domine plenarie in [me] operante gracia hostium sive visibilium sive invisibilium mⁱ adversancium insidias atque versucias gaudeam superasse. Amen.

-XCI- Oration 29

Abbadya, O God, the disposer and distributor of all kingdoms and of all power, visible and invisible, the governor of good wills, dispose my will after the counsel of thy good spirit, and quicken this day my weakness and my weak power, and order my mind aright, O Lord, and my will to goodness, O Lord, that it may please thee, and of thy gentle liberality. Grant me mercifully thy manifold grace, not looking to the multitude of my sins, but according to my desire give me a will conformable to thee, and a wit, rejoicing in the power, giving the grace of my soul, giving unto it a good affection with thy grace, and visit me with the visitation of thy Holy Spirit, that the filthiness which I have through my flesh, or through my birth may be put away through thy divine and ineffable goodness, with the which in the beginning thou didst vouchsafe to create Heaven and Earth, that thy spiritual and great mercy with thee, which thou didst vouchsafe to restore again man, being lost to the old state of grace from whom the will and judgment of the devil had taken away the liberty to see thy face, thou O Lord whose wit, whose wisdom, and brightness reacheth from the beginning to the ending, disposing all things pleasantly, mightily, and mercifully. Restore in me all sincerity and pureness, that I [an] unworthy and wretched sinner being confirmed in all thy works may of them be made well, seem, and excellent, in those things which I desire, and that I may obtain the three-fold and seven-fold grace of the Father + the Son + and of the Holy Ghost + that I may obtain the holy sight of the holy and glorious Trinity while I live, the Lord granting and administering, and working it by his most holy grace, which liveth and reigneth three and one. Amen.¹

S: 29 Oracio.

Abbadya omnium regnorum sive potestatum sive [GH om.] visibilium sive invisibilium dispensator atque dispositor deus et omnium bonarum voluntatum ordinator tu domine consilio tui boni spiritus dispone voluntatem meam et vivifica hodie potestatem meam debilem et imbecillitatem meam et inordinacionem mentis meae ordina domine voluntatem meam in bonum et in beneplacito tuo et m' gratiam tuam multiformem in benignitate dispensacionis largire propitius non ad multitudinem peccatorum meorum respiciens sed mihi qui [GH: que] desidero voluntatem tibi conformem sensum in te iubilantem animae gratiam clarificantem in me confirma et effectum meum cum gratia tua animae meae accomoda et visita me visitacione spiritus sancti ut <et> quod ex carnis macula sive quod ex nativitate ex peccati labe contraxi divina tua [illa] ineffabilis pietas aboleat qua in principio caelum et terram creare voluisti illa spiritualis magna misericordia tua restauret quia [GH: qua] hominem perditum ad gratiae pristinum statum amissum revocare dignatus es cui iudicium Sathanae facultatis [GH: -tatem] visionis abstulit et intellectus. tu domine cuius sensus atque sapiencia et claritas est attingens a fine usque ad finem et disponens omnia fortiter suaviter et misericorditer omnem sinceritatem atque puritatem in me restituas. ut ego indignus peccator et miser in omnibus operibus tuis confirmatus in [GH adds: hiis] quae desidero ab illis [GH: habilis] efficiar et perspicuus et claribundus triplici et septemplici patris et filij et S. S. largitate officiar ad obtinendum sanctam facialem sanctae et gloriosae trinitatis visionem meo vivente corpusculo deo prestante et administrante cooperante sua sanctissima gratia qui vivit et regnat trinus et unus. Amen.

-XCII- Oration 30

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

1. S: 30^a Oracio.

Alpha et omega: deus vivorum dominator et omnium visibilium et invisibilium administrator faecundator omnibus omnia singulis singula tribuens secundum naturae suae facultatem pro [e-]qualitate meritorum angelorum et hominum gratiae caelestis largitatem in me infunde et [*ut] gratia spiritus sancti hodie cor meum et animam meam illustret et tu domine multiplica in me dona spiritus sancti et corrobora et innova [in] me interiorem hominem et facunda [GH: fecunda] me rore tuae gratiae qua anglos [*angelos] rorasti et adorna me largitate innocenciae tuae qua a principio fideles tuos adornasti ut in me operentur septiformis gratiae munera spiritus sancti et aque superioris fluminis Ierusalem cum impitu [GH: impetu] fluentes puteum conscientiae meae et animum meum irrigent repleant et exuberent charitate qua de caelo venisti super aquas magestatis [GH: maiestatis] tuae. huius pure [GH: puri] sacramenti in me confirma magna [ac] huius sanctae visionis. Amen.

-XCIII- Oration 31

Leiste, I confess to thee, O Lord God, the father of all things, which hast shewed unto us thy celestial secrets. Thee do I humbly beseech, and thy majesty do I desire and praise, that even as thou art king and prince of thoughts, wills, souls, and all other virtues, even so hear my prayers this day, and let my works prosper in thy sight, and let my deeds prevail in the sight of all celestial powers, I cry this day unto thee O my God, now hear my cry. I make my moan to thee this day; hear the mourning of my heart, and I commend this day my spirit, my body, my soul, into thy hands, and my thoughts, O my Father and my God, and let me not perceive myself to be forsaken of thee, but give unto me thy mercy, that thy name may be exalted in me. O most gentle God, the Holy Ghost, whose goodness is everlasting, whose mercy is incomprehensible, whose brightness is perpetual, whereof Heaven and Earth is full, breathe and look upon me, O Lord, and unto this my work, and for thy honor and praise grant unto me that which I devoutly ask, and all forwardness toward thy holy vision, through thy godly dispensation may be fulfilled in me. Teach me, O lord, for in thee do I put myself to be taught. Purify me for in thee do I put myself to be purified. Clarify me, for in thee do I put myself to be clarified. Make me clean, for in thee do I put myself to be cleansed. Make me innocent, for in thee do I put myself to be made innocent. Glorify me, O lord, for in thee do I put myself to be glorified. Govern me, O Lord, for in thee do I put myself to be governed, and pour the faith of thy grace into me, and fasten it in me, that the Holy Ghost may come into me, and may reign and govern me, that I may obtain this holy vision. Amen.¹

S: Oration 31^a.

[S3 adds: dicenda cum oratione Salomonis Rothom. celi ante Invocationem angelorum.]

Leyste [S3: Leiste] profiteor tibi hodie [S3: d~ne = domine] deus pater omnium qui secreta celestia ostendisti [S3: ostende]. Te deprecor suppliciter et maiestatem tuam [S3: tuam maiestatem] precor et exoro ut sicut tu ex [S3: es] rex et princeps cogitationum voluntatum et animarum et omnium virtutum aliarum hodie exaudi preces meas et dirigantur operationes meae in conspectu tuo et actiones meae in conspectu caelestium virtutum prevaleant clamo hodie ad te deus meus nunc exaudi clamorem meum ingemisco ad te hodie exaudi gemitus cordis mei et ego comuendo [GH: commendo] hodie spiritum meum corpus meum et animam meam in manus tuas et cogitationes meas pater mi et deus meus et ne me a te sciam derelictum sed [GH: set] misericordiam tuam mⁱ t^bue et exaltetur [GH: misericordiam tuam in me [sciam], et exaltetur] nomen tuum in me clementissime spiritus sancti deus cuius bonitas est aeterna cuius misericordia est incomprehensibilis cuius perpetua claritas cuius possessione pleni sunt caeli et terra. aspira et respire in me domine et [GH inserts: intende] ad hanc operationem meam et quod in me [GH: tue] laudis honorem [GH: honore] devote postulo mⁱ concede et [*ut] in me omnis profectus facialis et sanctae visionis [GH: visione] dispensacionem [GH: dispensacione] divina compleatur. doce me domine q^d [GH: qui] in te pono me docendum purifica me domine q^d [GH: quia] in te pono me purificandum clarifica me q^d [GH: quia] in te pono me clarificandum, mundifica me [GH adds: Domine] q^d [GH: quia] in te pono me mundificandum, Innocentifica me q^d [GH: quia] in te pono me innocentificandum glorifica me domine q^d [GH: quia] in te pono me glorificandum, rege me domine q^d [GH: quia] in te pono me regendum et in me gratiae tuae fidem infunde et fige ut spiritus sanctus in me veniat regnet et imperet pro hac sancta visione divina. Amen.

-XCIV- Oration 32

Horistion, O God, because I am thy servant I serve thee this day, and confess before the majesty of thy glory in whose sight all magnificence and all holiness is. I beseech thy holy and ineffable name that thou wouldest this day bow the ears of thy pity to the office of this my work and open the eyes of thy majesty, that thy hand being open, I may be satisfied with the grace which I desire, and made fruitful with charity and brightness, wherewith thou hast founded Heaven and Earth, O most godly Father of thy liberality, which livest and reignest one God, world without end. Amen.¹

1. S: 32^a Oracio.

Horistion: domine quia ego seruus tuus f' [? GH omits] sum seruo tibi hodie et confiteor coram maiestate gloriae tuae in cuius conspectu omnis manificencia [GH: magnificencia] et sanctimonia est, et deprecor sanctum et ineffabile nomen tuum quatinus ad tantae operationis meae officium [GH: effectum] hodie aures tuae pietatis inclines et oculos tuae maiestatis accomodes ut aperiente [GH adds te] manu tua [GH: manum tuam] gratiam [GH: *gracia] quam desidero scier et faecunder charitate et claritate qua coelum fundasti et terram, te pater pijssime largitate [GH: largiente] qui vivis et regnas solus per omnia secula seculorum. Amen.

-XCV- Oration 33

Jeremon, O most meekest, my Lord and my God, have mercy upon me and forgive my sins. Heal my soul, for I have sinned against thee. Deny not that thing to one which thou hast given to many. Hear, O God, the prayer of thy servant N. and that in what day soever I shall call upon thee thou wilt hear me quickly, as thou didst hear holy Mary Magdalene. Receive, O Lord, the prayers of him that confesseth himself to thee, and hear the voice of my prayer, through the intercession of the most blessed virgin Mary, thy mother, and of all thy saints, that the prayers and intercessions which I make to thee in this hour for this holy vision may come to thy pitiful ears, that I through thy most holy and sacred names which be these: **Hosel + Iesel + Hazaiacol + Iosel + Anthiachar + Hazacol + Gezor + Gezamyhor + namathar + Senales + Iole + Tharotheos + Lochos + Genos + Halla + Samyhel + Ramay + Sacharios + Logos + Patir + Saraht + Iothosym**, being cleansed and purified and clarified, made innocent, and consecrate, maye see the glorious and holy sight of thy face, through our Lord Jesus Christ, which liveth and reigneth world without end. Amen.

1. S: 33^a Oracio.

S: Seremon [GH: Jeremon]. clementissime domine deus meus et miserere mei et parce malis meis sana animam meam quia peccavi tibi non obneges [GH: abneges] uni quod pluribus contulisti exaudi deus oracionem famuli tui N. et in quacunque die invocavero te velociter exaudi me sicut exaudisti sanctam M. magdalenam. suscipe domine clamorem confitentis tibi [GH: ad te], audi vocem precantis et [GH adds: per] oraciones beatissimae Mariae virginis matris tuae atque omnium sanctorum tuorum ut oraciones et preces preveniant ad aures pietatis tuae quas ego N. pro hac sancta visione effundo coram te in hac hora ut per tua sanctissima nomina et sacramenta. quae sunt hosel iesel hazaiacol. Iosel anthiathar [GH: authiachar] hazacol gezor gezamyhor namathar senales iole tarotheos lochos genos halla samyhel ramay sacharios logos patir sarahe [GH: sarahc] iothosym. mundatus purificatus clarificatus innocentificatus et consecratus ad hanc gloriosam <gloriam> [GH om.] et sacram^u [GH: sacram] tui facialem visionem, [GH adds: pervenire merear] prestante domino nostro Ihesu Christo qui vivit et regnat per omnia secula seculorum. Amen.

-XCVI- Oration 34

Hosbor, O high Lord, O invisible God, O inestimable God, O ineffable God, O incommutable God, O incorruptible God, O pitiful God, O most sweetest God, O high and glorious God, O infinite God, O almighty God, father of all mercy, I [an] unworthy sinner, full of iniquity, deceit, and malice come humbly unto thy mercy, praying and beseeching thee not to look upon all mine innumerable sins, but even as thou art wont to have mercy upon sinners and to hear the prayers of the humble and meek, even so vouchsafe to hear me, thy servant N., although unworthy, crying unto thee for this most holy and godly vision, most humbly and heartily asking it of thee by prayer adorned with thy holy and sacred names which are these: **Hosel + Iesel** + etc. that I may have virtue and grace which I ought to have for such an high vision, that is to say, purity, innocence, clearness, wisdom, holiness, charity, sincerity, humility, steadfastness, and good will, through thy gift which sittest in the highest to whom be laud, glory, and honor, world without end. Amen.¹

1. S: 34^a Oratio.

Hostor [GH: Hofbor] excelse domine deus invisibilis deus inestimabilis deus ineffabilis deus incommutabilis deus incorruptibilis deus pijsissime deus dulcissime deus excelse deus gloriose deus immense deus omnipotens deus pater totius misericordie ego licet indignus et plenus iniquitate dolo et malicia supplex ad tuam venio misericordiam orans et deprecans ut non respicias ad uniuersa et innumerabilia peccata mea. sed [GH: set] sicut consueuisti peccatorum misereri et preces humilium exaudire. ita me famulum tuum N. licet indignum exaudire digneris clamantem ad te pro hac sanctissima uisione diuina humiliter et desiderantissime a te postulata prece tuis sanctis sacramentis insignita quae sunt: hosel iesel [S2: vosel . iesel .] (ut prius) [GH: et cetera] ut virtutem et gratiam quam pro tanta uisione habere debeo habeam. scilicet puritatem et innocenciam et claritatem sapienciam et sanctitatem charitatem et sinceritatem et humilitatem et firmitatem et bonam voluntatem te ipso prestante qui sedes in altissimis. cui laus est atque gloria et honor per infinita secula seculorum. Amen.

-XCVII-

[Si seriem¹ harum oracionum scire vis, respices [GH: respice] seciem .100. nominum dei huius libri, quia per illa semper incipiunt oraciones. // Et nota quod illa sacra dei nomina predicta hosel. iesel. et cetera debent dici paulo post principium orande eciam in principia cuiuslibet oracionis.

1. S2 adds.

[The Ms. continues with the second part "of clensyng or makyng clene to obtayne the syght of the deyte"]

LIBER JURATUS

OR

THE SWORNE BOOKE OF HONORIUS

PART 5

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

S: Incipit .2.^a mundacio~ [in visione divina].

1. compare [Ksol chapter 1.](#)



prayer to be said before the receiving of the body of Christ.

O thou Lord Jesus Christ, the savior of all men, who didst vouchsafe to sacrifice thy body for the health of me, most miserable sinner, and for other[s] that live in the world with the which the fifth day, that is to say the Thursday the day of thy supper thou didst feed thy holy apostles with thy precious body and blood, commanding that in thy name our holy mother the Church should consecrate thy most holy body and blood, that it might be the health and life of the souls that believe in thee. I, unworthy sinner, receiving thee, O Lord Jesus Christ, knowing and confessing thee to be my Lord and my Creator, whom I only shall see in my flesh and none other, whom I look for to come to be my judge, grant unto me, merciful Lord, by the virtue of this holy mystery that like as I do confess and know visibly thy divine spiritual and corporeal power by the redemption of thy most holy body and blood, so vouchsafe to clarify and purge my body, that, my body being washed, my soul may visibly see the with thy nine orders of angels whilst I live, and praise thee, who livest and reignest, God, world without end. Amen.

This done, go home to thy house and begin thy work after this soorie: Thou shalt say the same Thursday the psalter with the litany, with the proper prayers following it. After that thou shalt say the 25th, 26th, and 31st prayer, and thou shalt add:

Petition

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

At the last thus end your prayer:

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

From henceforth thou shalt be in some secret place where there is no great resort of people and every day thou shalt say these prayers following, with those that go before, that be appointed for him that shall work, with these names following:

Agla + Monhon + Tetragrammaton + Ely + Deus + Ocleyste + Anpheneton +
Lamyara + Ianemyer + Sadyon + Hely + Horlon + Porrenthymon + Yelur +
Gofgamel + Emaunel + On + Admyel + Honzmorib + Ioht + Helon +
Resamarathon + Anethi + Eryona + Yvestre + Saday + Maloht + Sechce.

After that thou shalt say this prayer:

O my God, father almighty, of everlasting power who art able to make him clean that is conceived of an unclean seed. Primogenitus + Primellus + Principium + Sapiaentia + vertus + Sol + Splendor + Gloria + Pax + Lux + Panis + Os + Verbum + Salus + Angelus + Sponsus + Perpheta + Agnus + Ovis + Vitulus + Serpens + Aries + Leo + Vermis. Hear mercifully the prayers and invocations of thy servant, that through the virtue of thy holy names, my body being washed, I may see thee visibly whilst I live, with thy nine orders of angels, that my soul may worship and praise thee. Amen.

After that, say these names:

Escha + Fortis + Abbdya + Iuste + Alpha et Omega + Piissime + Leiste +
Dulcissime + Oriston + Potentissime + Yeremon + Ercell + Entissime + Hosbr +
Excelse + Merkerpon + Adiutor + Elzephares + Defensor + egyption + protector +
pheta + largitor. Hear gently the prayers of thy servant, that through the gift of thy grace and through the intercession of the blessed Virgin Mary thy mother, and of thy angels and archangels Michael, Gabriel, Uriel, and Raphael, and all thy other celestial

angels, and of thy apostles Peter, Paul, John, and James, Andrew, Matthew, Simon, and Jude, Philip, Thomas, and Barthlemew, my body and (*etc.*).

After that, say these names:

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

After that, say this prayer following:

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

Here followeth the names of the Living God:

+ Rothon + maker of Heaven and Earth, + Lethellete + who hast stretched out Heaven above the height of the clouds, + Ysmas + who hast established the Earth above the waters, + Adonay + who hast appointed the sea her bounds which she cannot pass, + Bathinadir + who hast set the Sun and the Moon and all the stars in the height of Heaven, + Onotheon + who hast done all things through wisdom, + Hosga + who the sixth day didst create man in thine own similitude and likeness, + Lemdra + who didst put Adam, and Eve whom thou gavest him for a companion, in the paradise of pleasure, whom also for transgressing of thy commandment thou didst by and by cast out of the same, + Nosuliceps + who didst accept Abel's oblation, + Tutheon + who didst destroy the world and the wickedness thereof with the water of the flood, + Telemoht + who didst save Noah and those who were with him in the water of the deluge, by whom also thou didst restore again mankind + Paraclitus + who didst appear to Abraham thy servant at the foot of Mambre in the likeness of three persons, + Occynonenon + who didst take up Enoch and Helyas into heavens to fight against the tyranne + Ochothas + who mercifully didst deliver thy servant Lot from the drowning or sinking of Sodom and Gomorrah, + Abracio + who didst speak to thy servant Moses in the midst of a bush in a flame of fire, + Anepheneton + who madest Aaron's rod to bud and flourish and to bring forth fruit, + Abdou + who didst bring thy people mightily out of the land of Egypt from their captivity, + Melche + who didst open the way in the midst of that they went through dry footed,

+ Sother + which gavest thy people a law in Mount Sinai by the hands of Moses, +
Usyryon + who gavest to thy thirsty people out of the hard rock innumerable waters
to drink, + Baruch + who broughtest Daniel the Prophet out of the Lion's den safe
and sound, + Sporgon Go + who didst cause the three children, Shadrac, Mishac, and
Abdenago (that is to say, Ananias, Azarias, and Misael) to come harmless out of the
burning furnace, + Tenonem + who didst deliver Susan having a sure stust in thee
from the fallscrime of the false judges, + Messias + who didst preserve the prophet
Jonas in the whale's belly three days and three nights, + Pantheon + who madest the
prophet [David] to escape the hands of Goliath with victory.

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

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

**Thus therefore shalt thou the Friday, Saturday, Sunday, Monday, Tuesday, and
Wednesday following say all these three times every day, that is to say, in the
morning, at noon, and at night.**

-CI- Now to the effect of the work.



pon Thursday early in the morning, say as thou saidst before, and

then make a couch of hay, and about it strew ashes that be clean sifted, and in them write the
hundred names of God.

These are the names of God:

1. Agla (Aglai)	26. Maloht	51. Ysmas	76. Iskiros
2. Monhon	27. Sethee	52. Adonay	77. Kyryos
3. Tetragrammaton	28. Elscha	53. Athionadabir	78. Gelon
4. Olydeus	29. Abbadia	54. Onoytheon	79. Hel
5. Ocleiste	30. Alpha et Omega	55. Hosga	80. Rethel
6. Aniphinethon	31. Leiste	56. Leyndra	81. Nathi
7. Lamiaara	32. Oristyon	57. Nosuliceps	82. Ymeynlethon
8. Ianemyer	33. Ieremon	58. Tuttheon	83. Karer
9. Saday	34. Hosb	59. Gelemoht	84. Sabaoth
10. Hely	35. Merkerpon	60. Paraclitus	85. Sellaht
11. Horlon	36. Elzephares	61. Occymomyon	86. Cirhos
12. Portenthymon	37. Egyryon	62. Ecchothas	87. Opyron
13. Ihelur	38. Betha	63. Abracio	88. Nomygon
14. GofGamep	39. Ombonar	64. Anepheneton	89. Oryhel
15. Emanvel	40. Stimulamaton	65. Abdon	90. Theos
16. On	41. Orion	66. Melche	91. Ya
17. Admyhel	42. Eryon	67. Sother	92. Horha
18. Honzmorp	43. Noymos	68. Usiryon	93. Christus
19. Ioht	44. Peb	69. Baruch	94. Hosbeke
20. Hofob	45. Nathanothay	70. Sporgongo	95. Tosgar
21. Rasamarathon	46. Theon	71. Genonem	96. Occymomos
22. Anethi	47. Ysyston	72. Messias	97. Elyorem
23. Erihona	48. Porho	73. Pantheon	98. Heloy
24. Iuestre	49. Ronthon	74. Zabuather	99. Archyna
25. Saday	50. Lethellete	75. Rabarmas	100. Rabur

OR

Aglai [S2: Agla] .1.	maloht .26.	ysmas .51.	yskyros .76.
monhon .2.	Sethee .27.	adonay .52.	Kyryos .77.
tetragrammaton .3.	elscha .28.	Athionadabir .53.	Gelon .78.
olydeus .4.	Abbadia .29.	Onoytheon .54.	Hel .79.
Ocleiste .5.	Alpha et omega .30.	Hosga .55.	rethel .80.
Aniphinethon .6.	leiste .31.	leyndra .56.	nathi .81.
Lamiara .7.	Oristyon .32.	nosuliceps .57.	ymeynlethon .82.
lanemyer .8.	leremon .33.	tutheon .58.	Karer .83.
Saday .9.	hosb .34.	Gelemoht .59.	sabaoth .84.
Hely .10.	merkerpon .35.	paraclitus .60.	sellaht .85.
Horlon .11.	elzephares .36.	Occymomyon .61.	cirhos .86.
portenthymon .12.	egyryon .37.	ecchothas .62.	Opyron .87.
lhelur .13.	Betha .38.	Abracio .63.	nomygon .88.
GofGamep .14.	Ombonar .39.	Anepheneton .64.	Oryhel .89.
Emanvel .15.	stymulamathon .40.	Abdon .65.	theos .90.
On .16.	Orion .41.	melche .66.	ya .91.
Admyhel .17.	eryon .42.	sother .67.	horha .92.
Honzmorp .18.	noymos .43.	vsiryon .68.	christus .93.
Ioht .19.	peb .44.	baruch .69.	hosbeke .94.
Hofob .20.	nathanothay .45.	sporgongo .70.	tosgar .95.
Rasamarathon .21.	theon .46.	genonem .71.	occymomos .96.
Anethi .22.	ysyston .47.	messyas .72.	elyorem .97.
erihona .23.	porho .48.	pantheon .73.	heloy .98.
Iuestre .24.	Rothon .49.	Zabuather .74.	Archyna .99.
Saday .25.	lethellete .50.	rabarmas .75.	Rabur .100.



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

O Lord, holy Father, Almighty and everlasting God, whose spirit before the creation of the world was born upon the waters, who in the creation of the world didst bless it with the other elements which didst give it to thy thirsty people for their refreshing, and that the outward filthiness of this world should by them be washed away, which wouldst be baptised in water of Jordan by John the Baptist, that through the misery of thy most holy body all waters through the blessing should increase, and like as by it all outward filthiness is washed away even so by it and by thy Holy Spirit, our inward filthiness, that is to say our sins, may be washed away, as the prophet David testifieth saying, "thou shall sprinkle me with Hyssope and I shall be clean, thou shalt wash me and I shall be whiter than snow," which in remembrance of this holy mystery didst wash thy holy apostles' feet, which gavest unto us out of thy percyons side water to drink for the refecton of our soul, and didst vouchsafe to have thy side bitterly pierced with a spear for us, grant I beseech thee, that like as by this water my outward parts of this my wretched body are washed, so by the virtue of thy holy baptism which I have received upon me in thy name vouchsafe that the dew of thy grace may descend upon me whereby my inward sins may be washed away, that my body being washed and (*etc. as before at this mark ::: petition :::*).

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

Then let him put on a hair next to his skin, and black cloths, and so go into the quere and there sit, then let him begin the Psalter with the litany and the proper prayers following, and all other as I said before, and when he hath done, let him say these names following:

Zabuather + Rabarmas + Iskiros + Kyryos + Gelon + Hel + Tethel + Nothi +
Ymei + Alethon + Karex + Sabaoth + Sellal + Chiros + Opron + Nomygon +
Oryel + Theos + Ya.

A Prayer:

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

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

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

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

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

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

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

Theloy, which at the marriage of a certain ruler didst turn water into wine.

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

Rabuch, which by the space of forty days didst fast in the desert, and there were tempted of the devil, who didst remit and forgive Mary Magdaline weeping most bitterly at thy feet wiping them with her hair and anointing them all her sins, and didst raise again from death Lazarus her brother who had lain dead four days, and gavest sight unto him that was born blind, and didst vouchsafe thy body to be sacrificed to be drawn cruelly, to be entreated and spitefully to be judged, and to be blasphemed, and to be bitterly whipped with sharp cords, to be vexed with buffets and

spittings, to be crowned with thorns, to be nailed to the cross with sharp nails both hand and foot, to drink vinegar and gall, and thy side to be opened with a spear and to be laid in thy grave, and to be kept of soldiers and all for us miserable sinners, which by thy mighty power and with the sign of thy holy cross with the which I do now sign me with mine own hands.

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

Then let him sleep, and after that speak no more, and so he shall see the celestial palace and the majesty of God in his glory, and the nine orders of angels, and the companies of all blessed spirits. But some man will say, because God doth say "man shall not see Me and live," it followeth then that he that seeth God must needs die bodily, then he shall no more rise till the Day of Judgement, for no man dieth bodily twice, but it is false that a man should die bodily, because he seeth the Diety, for the spirit is carried into Heaven, and the body is fed in the Earth with angel's food or meat. For we read of many who have been ravished in spirit to whom many celestial secrets hath been revealed, for at the time of the passion of our Lord Jesus Christ many bodies did rise, as we read.

He that shall work must be willing in his work and utterly cleansed from all filthiness, for the more he suffereth the more he shall obtain, for if our superior, that is to say Christ, would suffer for his subjected and inferiors because he would glorify them in his sight, much more ought the inferior suffer for himself, that he may please his Lord. For the sight of the Diety will not be had without perfect pureness, for he will not be constrained, but prayed unto and entreated. And yet it will be very hard to obtain it, for the Lord hath given the Earth to men, and the knowledge of His Law, as David testifieth, saying, "the Heaven of Heavens is the Lord's, but the Earth hath he given to the sons of men," and in another place, "take heed my people unto my law." And because faith doth not merit where man is able to prove it by natural reason therefore it is the hardest thing for a man to see the Diety or Divine Majesty, because it is a thing supernatural.

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

-CII- Of the chapters of the first book



ow that ye be taught to come to the sight of the Diety,

and of the knowledge of the Divine Power, of washing away of your sins, and of establishing of yourself that ye fall not into mortal sin, and of the redemption of three souls out of purgatory, now will we treat of purgatory. But if any man will work for any of these four, do as is before said for the vision of the Diety, but you must change your petition from "the sight of the Diety," into the petition of "the knowledge of the Divine Power," or into the petition of "remission of sins," or into "the establishing of grace," or "for the redemption of three souls out of purgatory." And so without doubt thou shalt the more easier obtain it. And note, if thou wilt work for all these things aforesaid, then thou must say every day the aforesaid Eight Termes with these ten prayers: 23, 24, 25, 26, 27, 28, 29, 30, 31, and 32. For these thou shalt regard neither the Moon nor the hour, but shalt especially say them in the morning and about three of the clock, and about midday, for these prayers do bring again to right whatsoever a man through his frailty hath wrought amiss, and the more and oftener they be said so much the more is the fault amended, and saved from erring.

-CIII- Here beginneth the Second Treatise of the Second Book.



ow that we have finished the First Treatise of this

book, here followeth now the second, which like as the first had six chapters, of the which we have by the grace of God treated. So hath this book twenty-seven, as here followeth:

1. the first, of the knowledge of the heavens,
2. of the knowledge of the angels of every heaven,
3. of the knowledge of every angel his will and power,
4. of the knowledge of the seals of every angel,
5. of the knowledge of the superior of every angel,
6. of the knowledge of the office of every angel,
7. of the invocation and company of every angel,
8. how to obtain your will by every angel,
9. how to obtain all sciences,
10. how to know the hour of death,
11. to know all things present, past, and to come,
12. to know the planets and stars
13. and their influences,
14. to alter and change the influence of the planets,
15. to change the day into night and the night into day,
16. [to know the spirits of the air,]
17. to know the spirits of the fire and their names and their superiors, their seals, and their power and virtue,
18. to know spirits and beasts of the air,
19. to know their name, and the names and powers of their superiors,
20. to know their seals and their virtues,
21. to know the conjunctions and alteration of the elements and of the bodies made of them,
22. to know all herbs and treys, and all beasts upon the Earth and their virtues,
23. to know the nature of man and all the deeds of men that be secret or hid,
24. to know the spirits of the water and of the beasts, and their virtues, their superiors,
25. to know the earthly and infernal spirits,
26. to see Purgatory and Hell and to know their souls there being
27. to have this book consecrated.

-CIU- Here followeth the Treatise of the Nature and Office of the Second Angels



ow that we have done with the vision of the Deity, and of the nine

orders of angels, now let us begin to treat of the second angels, whose nature is such that they do principally serve God, and after that, man whom they do naturally love. And they do reign in the spheres of the stars, and they do take upon them a firey body when they be sent by the commandment of God to man in this world that be cleansed and purified to company with them, and to comfort them. And of them there are seven sorts whose natures ought to be known, for every one of them hath his proper office appointed him although they may at some time take some other office.

-CV- Of the Spirits that be under the planet Saturn

.....and of these some be called Saturnines, which be these:

Bohel Casziel Michathon Datquiel

The seal of the angels of Saturn is this:



And their nature is to cause sadness, anger, and hatred, and to make snow and ice. Their bodies are long and *slender¹, pale or yellow, and their region is the North. [And five demons are under these, namely one king and his four attendants, with which all other demons of Saturn are subjugated. They are these: **Maymon** the king, **Assaibi**, **Albunalich**, **Haibalidech**, **Yasfla**, which demons in the subordinate with the Southwest Wind, which are: **Mextyura**, **Alchibany**, **Alflas**, they are fledged (?) or they rest.]²

2. The passage in [] is omitted in R, but found in the Latin editions: "et habent sub se 5 demones, scilicet unum regem et 4 eius ministros, quibus omnes alii demones Saturnini subsunt. 3 Isti sunt **Maymon** rex, **Assaibi**, **Albunalich**, **Haibalidech**, **Yasfla**, qui demones in ventis Affrico subditis, qui sunt 3, **Mextyura**, **Alchibany**, **Alflas**, penantur vel requiescunt."

Regarding the problematic word "penantur" (here translated "fledged", i.e. able to fly), see GH, p. 50.

Compare [Heptameron, considerations for Saturday](#), which may be derivative (on which, see GH, pp. 40-43).

-CVI- Of the spirits that be under the planet Jupiter.

Other there be which be Jovials, or under Jupiter, which are these:

Satquiel Raphael Pahamcoyhel Asassayel

The seal of the angels of Jupiter is this:



And their nature is to give love, joy, gladness, and favor of all persons to him that worketh, to bring forth dews, flowers, herbs and leaves, or to take them away, and their region or abiding is betwixt the East and the South, [and four demons are under these, namely one king and his three attendants, with which all other demons of Jupiter are subjugated, and they are **Formione** the king, **Guth**, **Maguth**, and **Guthryn**, which three demons are subject to the North winds. And those of the East, which are five, are: **Harith**, **Iesse**, **Ryon**, **Nesaph**, **Naadob**, they are fledged (?) or they rest,¹ and their bodies are of a mean stature. The color of them is like to the color of heaven, or like unto crystal.

1. Omitted in R, but found in the Latin editions: "et habent 4 demones sub se, scilicet unum regem et tres eius ministros, quibus omnes alii demones Iovis subiugantur, et isti sunt Formione rex, Guth, Maguth et Guthryn, 3 qui demones in ventis boree subditis et subsolano, qui sunt 5, Harith, Iesse, Ryon, Nesaph, Naadob, penantur vel requiescunt."

Compare [Heptameron, considerations for Thursday](#)

-CVII- Of the spirits that be under the planet Mars

Others there be which are called Martians, which be these:

Samahel Satyhel Ylurahyhel Amabyhel

The seal of the angels of Mars is this:



And their nature is to cause and stir up war, murder, destruction, and mortality of people and of all earthly things, and their bodies are of a mean stature, dry and lean. Their color is red like to burning coals burning red, and their region or abiding is the South. [And four demons are under these, namely one king and his three ministers, to whom all other demons of Mars are subjugated, and there they are: **Iammax** the king, **Carmox**, **Ycanoahl**, **Pasfran**, which demons are subject to the East wind, which are these five: **Atraurbiabilis**, **Hyachonaababur**, **Carmehal**, **Innyhal**, **Proathophas**, and they are fledged (?) or they rest.]¹

1. Omitted in R, but found in the Latin editions: "et habent 4 demones sub se, scilicet unum regem et tres eius ministros, quibus omnes alii demones Martis totaliter subiugantur, et isti sunt **Iammax** rex, **Carmox**, **Ycanoahl**, **Pasfran**, qui demones in ventis subsolano subditis, qui sunt isti 5: **Atraurbiabilis**, **Yachonaababur**, **Carmehal**, **Innyhal**, **Proathophas**, penantur vel requiescunt."

Compare [Heptameron, considerations for Tuesday](#)

-CVIII- Of the spirits that be under the Sun

Other there are under the Sun, which are these:

Raphael **Casphael** **Dardyhel** **Hanrathaphael**

The seal of the angels of the Sun is this:



Their nature is to give love and favor and riches to a man, and power, also to keep him hail and to give dews, herbs, flowers, and fruits in a moment. Their bodies are great and large, full of all gentleness. Their colors are bright <like glass> [or citrus], or like the Sun or gold, and their region is the East. [And four demons are under them, namely one king and three of his ministers, to whom all other demons of the Sun are subjugated, and they are these: **Batthan** the king, **Thaadas**, **Chaudas**, **Ialchal**, and those demons which are subject to the North wind are four: **Baxhathau**, **Gahathus**, **Caudes**, **Iarabal**, they are fledged (?) or they rest.]¹

1. Omitted in R, but found in the Latin editions: "et habent 4 demones sub se, scilicet unum regem et tres eius ministros, quibus omnes alii demones Solis subiugantur, 3 et isti sunt **Batthan** rex, **Thaadas**, **Chaudas**, **Ialchal**, qui demones in ventis boree subditis, qui sunt 4, **Baxhathau**, **Gahathus**, **Caudes**, **Iarabal**, penantur vel requiescunt."

Compare [Heptameron, considerations for Sunday](#)

-CIX- Of the spirits that be under planet of Venus

There be others which are called Venereans, which be these:

Hanañiel Raquyel Saſguyel

The seal of the angels of Venus is this:



Their nature is to provoke laughing, *lust, and desires, to love women, and to give flowers and fruits. Their bodies are of a mean stature in all points, for they be neither little nor great, neither fat nor lean. Their countenance is pleasant, white like snow. Their region is betwixt the South and the West. [And there are three demons under them, one king and his two ministers, and all the other demons of Venus are subject to these, and they are: **Sarabocres** the king, **Nassar**, **Cynassa**, which rule the demons of the East and West winds, which are four, namely **Cambores**, **Trachathath**, **Nassar**, and **Naasa**. They are fledged (?) or they rest.]¹

1. Omitted in R, but found in the Latin editions: "et habent 3 demones sub se, unum regem et duos eius ministros, quibus omnes alii demones Veneris subiugantur, 4 et isti sunt **Sarabocres** rex, **Nassar**, **Cynassa**, qui demones in ventis subsolano et zephiro subditis, qui sunt 4, scilicet **Cambores**, **Trachathath**, **Nassar**, **Naasa**, penantur vel requiescunt."

Compare [Heptameron, considerations for Friday](#).

-CX- Of the spirits that be under the planet of Mercury

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

Michael Miñel Saryyel

The seal of the angels of Mercury is this:



Their nature is to subdue themselves and other good spirits to others. They give answers of things present, past, and to come. They teach the secret deeds which are to be done or what shall chance in this world. They reveal the secrets of all other spirits. They can also if they be commanded do the same things that others can do. Their form or fashion is movable, clear like glass, or the flame of white fire, and they together with the Moon do reveal and tell councils and secrets of all others. Their region is betwixt the West and the North. [And there are five demons under them: one king, and his four ministers, to which all other demons of Mercury are subjugated, and they are these: **Habaa** the king, **Hyyci**, **Quyron**, **Zach**, **Eladeb**, which rule the demons of the West and Southwest winds, which are 4, namely: **Zobha**, **Drohas**, **Palas**, **Sambas**, they are fledged (?) or they rest.]¹

1. Omitted in R, but found in the Latin editions: "et habent 5 demones sub se, unum regem et 4 eius ministros, quibus omnes alii demones Mercurii subiugantur, 5 et isti sunt **Habaa** rex, **Hyyci**, **Quyron**, **Zach**, **Eladeb**, qui demones in ventis zephiro et Affrico subditis, qui sunt 4, scilicet **Zobha**, **Drohas**, **Palas**, **Sambas**, penantur vel requiescunt."

Compare [Heptameron, considerations for Wednesday](#).

-CXI- Of the spirits that be under the planet of the Moon

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

Gabriel Michael Samyhel Acithael

The seal of the angels of the Moon is this:



And their nature is to change thoughts and wills, to prepare journeys, to tell words that be spoken, and to cause rains. Their bodies are long and great; their countenances are whitish dim like crystal, [or a burnished sword,] or like ice, or a dark cloud, and their region is the West. [And there are four demons under them: a king and his three ministers, and all the other demons of the moon are obedient to those, and placed under them, and they are these: **Harthan**, the king, **Bileth**, **Milalu**, **Abucaba**, which rule the demons of the West wind, which are five: **Hebethel**, **Arnochap**, **Oylol**, **Milau**, **Abuchaba**, they are fledged (?) or they rest.]¹

1. Omitted in R, but found in the Latin editions: "et habent 4 demones sub se, unum regem et tres eius ministros, quibus omnes alii demones Lune obediunt et eciam supponuntur, 4 et isti sunt **Harthan** rex, **Bileth**, **Milalu**, **Abucaba**, qui demones in ventis zephiro subditis, [qui] sunt 5, **Hebethel**, **Arnochap**, **Oylo**, **Milau**, **Abuchaba**, penantur vel requiescunt."

Compare [*Heptameron, considerations for Monday*](#)

-CXII- Here followeth the making of the circle



Now that you have due knowledge of their nature, power, region, and form, when thou wilt call them thou shalt do thus:

Take hard stones, and plain, in the which there is neither hole nor rift, or else tiles specially made for that purpose, and let him that shall make them be clean from all pollutions, and let him have lime and sand of the sea bank mingled together wherewith he shall join the stones. Then of them he shall make a place wherein the circle shall be drawn, and this place shall thus be fashioned:

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

Yet because of poverty this place may be made of clean earth think or clay if it be well purged, so that there be no rift or break in it. And when the place for the circle is finished, then he that shall work as I said before must be cleansed or purged as is declared in the first cleansing, but your petition must be altered or changed. For the priest while he doth consecrate the body of Christ must say this prayer following:

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

-CXIII- The First Day:

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

The Consecrating of the Circle

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

-CXIV- The Second Day:

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

This done thrice, going about the circle and perfuming it, beginning at that place out of the which thou wilt call and there ending again, thou shalt name the angels for the which thou wilt work with the angels of the day and hour, month, time, and the face in the which thou wilt work saying

Michael + Miel + Saripel + (and etc.) peace doth overcome, a gift subdueth, patience getteth the victory, humility doth nourish concord, I therefore .N. the son of .N. and .N. humbling myself unto you, give me peace unto you thus doing, I give my gift unto you that you being pacified and patient may gently grant the petitions which by God's means and sufferance I shall ask of you.

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

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

-CXV- The third day:

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

The Preparation to the Invocation

Have the Seal of God in thy right hand, clean made and consecrated, and then perfume thy circle, doing and saying as I told thee before, and then perfume the seal and also thyself, and then kneel

down and say the Thirty-first Prayer, with the prayer of Solomon the Forty-ninth, "Rothon, Maker of Heaven and Earth, and etc." Thou shalt add in the end of every prayer, "... that I may sryndely be accompanied with thy holy angels which through the sufferance of thy most blessed Will may fulfill all my just desires and requests."

[Addition.]

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

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

With the orations thus finished, invoke them in the following manner.

The following section is not found in MS R, and is taken from Sl. 3854, fol. 130v ff.
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Invocation of the angels.

O you mighty angels of Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon:¹ **Boel, Cafziel, Micrathon, [Saterquiel,] Satquiel, Raphael, Paamchociel, Asassaiel, Samael, Satiel, Yturaiel, Amabiel, Raphael, Caphael, Dardiel, Hurathaphel, Anael, Raquiel, Salguyel, Michael, Miel, Sarapiel, Gabriel, Michael, Samyel, Athithael,** mighty in heaven, iin the clouds, and in the abyss.

Here, with an open hand, raise the Seal of God towards heaven, saying:

Behold the design of the world. Whereupon the Spirit calls the spirit. May the love of God join us, may his power direct us, may his mercy mercifully guard our union. You therefore, through the name of that living and true God who created you and me with the word, whose names are terrible, which are 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, Because the great, most high, most holy, most distinguished, most powerful, strong, just, blessed, merciful, sweet, helper, protector, defender, generous giver, merciful, whose power is indescribable, whose nature is indivisible, whose knowledge is priceless, whose truth is unchangeable, whose mercy is immeasurable, whose essence is incorruptible, of whose glorious grace the heavens and earth are full,² before whose mighty power all the heavens, lands, and infernal realms kneel, I humbly invoke and beseech you,

that you may condescend to come down and appear here before this circle in a perceptible and agreeable form, to answer truly all my questions. I order you through the virtue of that one, whose name is marked. Amen.

1. See [CV ff](#): Boel, Cafziel, Michrathon, [Satquiel or *Saterquiel]: angels/spirits of the air of Saturn; Satquiel, Raphael, Paamchociel, Asassaiel: angels/spirits of the air of Jupiter; Samael, Satiel, Yturaiel, Amabiel: angels/spirits of the air of Mars; Raphael, Caphael, Dardiel, Hurathaphel: angels/spirits of the air of the Sun; Anael, Raquiel, Salguyel: angels/spirits of the air of Venus; Michael, Miel, Sarapiel: angels/spirits of the air of Mercury; Gabriel, Michael, Samyel, Athithael: angels/spirits of the air of the Moon.
2. From the *Sanctus* prayer, adapted from Isaiah 6:3.

Seal and binding.

Therefore, O most sacred angels, I seal, beseech, invoke, and also conjure you to obey my petitions, through the sigil of the sacred names of God, which the Lord sealed to serve human creatures, which are lawful and honourable to say and to make. **Ya, Ya, Ya, Laaaa, Adonay, Sabaoth, Heloy, Genouem, Merquerpon, Usye, Achedion, Zebedio, Greba.** With those same and through those same most sacred [names] I again call you to union, to obey my petitions, and I conjure and with the virtue of God I order, that you will be appeased with the small present which I have presented, to obey me in all honest places over the seat of **Samaym** here below the circles here circumscribed, to deign to descend from the Saturnian, Jovian, Martial, Solar, Venusian, Mercurial, and Lunar spheres, which are these: **Bacalgar, Totalg, Yfarselogn, Alchedion, Meremieca, Ureleguyger, Ioath, Somongargmas, Iohena.** Obey therefore **Zebedei**,³ whereby you commanded Solomon, and the tribes of Israel who were loyal to him, to honestly and lawfully obey, for the praise and honor of his holy name **Sabaoth**, which is “the army of angels,”

[This section is only available in Latin – SKF]

Nomine igitur ipsius vos, N, placatos sub hiis sanctis nominibus iterum appello, **legemoth, gonathaym, maloth, phoston, hemonege, anephene<s>ton, stobr, otheos, tutheon, thereis, chatheon, agla.** In hiis igitur perfeccione sigilli quamvis vos sciencia vestra cum humilitate preceptis [precepit] obedire creatoris, tamen ego, N, filius N, pollutus viciorum meorum contagio vestrum amittere timeo [\[131r\]](#) iuvamentum, humilitatis tamen indutus cilicio obedire petitionibus meis vos deprecor et invoco. // Set virtute creatoris eterni ferens insignium vos nomine illius summi creatoris obedire michi famulo suo precipio et coniuro ut sitis meis in omnibus licitis et honestis petitionibus obedire parati.

End of the binding. Beginning of the conjuration.

[This section is only available in Latin – SKF]

{V}os igitur sanctos angelos me vestris imponens officiis quamvis humilitatis ac paciencie vestre indutus cilicio qui sicut filius altissimi creatoris. In nomine illius qui **loke, henaf, hese,** moysi

nominavit quamvis sub meo nomine sublimitatis imperium non valeam deprecare, humiliter deprecor obedenter precipio per iustum **Ombonar**, per verum **stimulamathon**, per sanctum **orion**, per sanctissimum **eryon**, per magnum **noyygl**, per festinantem **pep**, et per alia dei nomina pura que propter sue celsitudinis magnitudinem nulla deberet nisi concederetur a domino humanitas nominare que sunt 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79. Quatinus a saturninis iovinis marcialibus, solaribus uenereis mercurialibus lunaribus [speris] descendere dignemini.

3. Zebedei: This name also appears in the list of names of God at the beginning of this paragraph, and in the magic circle. The sense seems to be that this is the name of God which Solomon invoked to command the loyalty of the people of Israel. *Hebrew* "Gift of God". Also the name of various biblical personalities. In **CXIV** the spirits are exhorted to "obey as Zebedie ordered his subjects to obey," but this doesn't seem to match any biblical incident.

The Placating

[This section is only available in Latin – SKF]

{O} vos angeli benignissimi potentissimi ac fideles **boheli**, **cafziel** et ceteri, qui obediencie ac humilitatis vinculo gubernamen celorum cum omnibus subditis eorundem recipere a domino meruistis, quibus omnis sciencia revelatur. Quibus data est potestas plenaria terreas cum infernalibus subiugare creaturas, nocere vel iuvare quoniam dominus in omnibus fideles humiles ac cum paciencia iustos a vestra creacione primaria vos cognovit. Ego enim licet immeritus tamen vestram implorando gratiam humiliter vos deprecor et invoco ut meis prompti petitionibus in forma benivola atque meo placati munusculo prompti michi in omnibus licitis et honestis obedire super sedem **samaym** hic infra circulos hic circumscriptos a saturninis iovinis et ceteris speris descendere dignemini. // Et ad hoc igitur nomine vivi et veri dei qui vobis gratiam tribuit non peccandi vos invoco [\[col. 2\]](#) atque potenter impero per eius sacra nomina que sunt ista [80], 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99. Obedite ergo zebedeie et michi nomine ipsius. Invoco vos potestates celorum et invocando coniuro per **ab**, per **gap**, per **abx**, per **abra**, per **abraca**, per **gebra**, per **abracala**, per **abracasap**, per **abracaleus**, per **zargon**, per **abrion**, per **eleyon**, per **sargion**. Vos igitur potentes angeli invoco et invocando coniuro superne maiestatis imperii potentes potenter imparo per eum qui dixit et factum est cui omnes exercitus Angelorum celestium terrestrium et infernorum subduntur et obediunt. Et per nomen eius ineffabile **tetragramaton** quod in fronte tulit aaron quod angelice dicitur **agla**, hebraice **heloy** arabice **laym**, grece **theos**, quod **deus** latine vocatur, quo audito omnes exercitus celestes terrestres et infernales tremunt et colunt, et per ista que sunt **rethala**, **rabam**, **capthalee** (?), **durhulo**, **archyma**, **rabur**, quatinus a saturninis iovinis marcialibus, solaribus, venereis, mercurialibus, lunaribus speris omni occasione et malivolencia cessante in forma benivola atque meo placati munusculo michi in omnibus licitis et honestis obedire parati super sedem **samaym** hic infra circulos hic circumscriptos descendere dignemini per virtutem humilitatis quam nunc vobis offero. Hic debet crucifigi in terra clausis oculis dicens. Et in virtute vivi et veri dei qui vos in iusticia et in equitate in sempiterno permanere concessit, cui sit gloria laus et honor atque victoria per infinita secula seculorum amen. **boel**, **cafziel**, **macrathon** [***micrathon**], **<saterquiel>**, **satquiel**, **raphael**, **paamcociel**, **asassaiel**, **samael**, **sathiel** [**sachiel?**], **yturaiel**, **amiabil** [***amabiell**], **raphael**, **caphael**, **dardiel**, **hurathaphel**, **anael**, **raquiel**, **salguyel**, **michael**, **myel**, **sarapiel** [***sarapiell**], **gabriel**, **mychael**, **samyel**, **athithael**. Venite venite venite

letantes vestro obedire creatori et michi nomine ipsius coniurati per nomen suum excellentissimum quod super capud meum vobis omnibus ostendo. Hic ponat manum inversam super capud suum et eis signum ostendat. Et immediate cum taliter ter invocaveris tedar (?) si non prima vice venerint vel 2^a. Audies [131v] quasi fulgur descendens de celo et erit color eorum nitidissimus set non debent alloqui nec aspici donec ipsi primo loquantur. Qui dicent amice quid petis. Tunc dicat, pacem et amiciciam vestram. Et si recte mundatus fueris immediate concedent et dicent, surge et respice gratiam virtutis dei, pete et complebitur tibi, quia te misericordia domini visitavit. tunc pete quod volueris et habebis.

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

The Third Book or Treatise

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



Concerning the constraint of spirits through words;

Concerning the constraint of spirits through sigils; (2) Concerning the constraint of spirits through tables; Concerning imposing a form to any spirit; Concerning the confinement of spirits; Concerning a confined spirit, whether or not it will answer; Calling forth lightning and thunder; (3) Concerning the required burnings; Concerning the purification of the air; Concerning the corruption of the air; To make snow and frost; To make dew and rain; To call forth flowers and fruit; Concerning invisibility; Concerning a horse, which will carry you anywhere you wish in a single night; To bring an absent person back safely in an hour. To transport something wherever you wish, in a moment. To have something removed. To recall something. To transfigure anything. To cause a river on dry land. To incite a kingdom against its ruler. To destroy a kingdom or state. To have power over anyone. To have a thousand armed soldiers. To form an indestructible fortress. How to make a mirror of destruction. How to destroy a place or an enemy using the mirror of destruction. The apparition of the world in a mirror (or glass). To return anything which a thief has stolen. To open locks. To cause discord. To cause agreement. To have the good will and favor of all persons. To have the desire of women. To have wealth. To cure any sickness. To make

anyone sick, whenever you wish. To kill anyone. To cause storms and dangers of the earth and sea. To hold back a ship at sea using the adamant stone, or otherwise to bring it back again. To avoid all danger. To flock birds together, and collect them. To cause fish to gather and be caught. To cause woodland *and domestic* animals to gather and be caught. To cause war between the birds, *or people*, or fish, or animals. To make burning appear. To make appear jesters and girls *babbling*. To make gardens or fortresses appear. To make appear soldiers fighting. To make gryphons and dragons appear. To make all wild beasts appear. To make hunters appear with dogs. To make someone appear as if they were somewhere other than where they actually are. To make all pleasures appear.

(CXVII) End of the chapters, and beginning of the preface on the aerial spirits.

Know therefore, since it is impossible to bind those higher angels, we have listed the names of the spirits of the air and winds in the preceding chapter(s);¹ in order that the superiors might be clearly seen, and through which anyone can be subjugated. Therefore we now will make a treatise concerning the nature of the air and all the spirits residing in it. The air is a corruptible fluid, and subtile element.....

[it inexplicably switches to Latin here – SKF]

Aer est elementum corruptibile liquidum et subtile inter cetera nobilius. passibiles recipiens qualitates. et est simpliciter invisibilis set ipso composito videtur. In quo sunt spiritus quos sancta mater ecclesia dampnatos appellat, set ipsi oppositum asserunt esse verum, et ideo eos neque bonos neque malos volumus appellare et illi spiritus in aere reguntur secundum ipsius aeris qualitates et ideo eius qualitates videamus. // Aer igitur in quantum elementum a planetarum influentiis gubernatur. Bene igitur accipit diversas complexiones quas nunc dicemus, quia [132r] quidam sunt demones ad tribulacionem aeris constituti quos ventos Salomon appellavit, quoniam ventos excitant, et secundum quemlibet mutatur aer, et penatur spiritus illius partis, unde quilibet debet aspicere ventum sue operacioni competentem, quia tunc illius partis demones excitantur. // Set non semper invenitur ventus invocacioni habilis ideo eos precipimus excitari, qui <tunc> aere sereno vocantur indifferenter. Et ideo cum angelis ventos ponemus, ut in eis veniant et vincantur, quorum opera in subsequentibus sunt dicenda.

1. Chapter: i.e. chapters [CV-CXI](#).

(CXVIII) Divisions of the spirits of the Air.

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

The evil, arrogant, and wild ones are the Southern and Northern ones, and are called evil, because their works are evil in everything, and they willingly harm anyone, and will scarcely do good for anyone unless they are forced with superior strength.

.....

[This inexplicably changes to Latin – SKF]

Set inter istos sunt alii collaterales istis qui neque boni neque mali dicuntur, quoniam in omnibus obediunt invocanti sive in bono fuerit sive in malo de quibus hic est cognicio cuiuscumque.

(CXIX) Concerning the Spirits of the East. (☉)

But of those there are four governing in the East, and they are subordinate to the Sun and its wind, which is called the North wind. And there are four (spirits) arousing it: **Baxhatau, Gahatus, Caudes, Iarabal**, and they have these four daemons and their subordinates to arouse, congregate, scatter, constrain, and bind to their proper place, of which **Barthan** is the king, **Taadas, Caudas, Yalcal** are the ministers, and their nature is to give gold with carbuncles as desired; also to obtain wealth, gratitude and the benevolence of the nation; likewise to dissolve the hostility of people and other beings; and to raise people to high honors, and to grant or take away weaknesses. Their bodies are the great and large, bloody and thick;² their color is like polished³ gold, painted with blood. Their movement is like the heavens flashing. Their image should be called upon to displace hard labors.

(CXX) Concerning the Spirits of the West. (☽)

The western ones are four, and all other daemons of the region are under them, of which Harthan is the king, Bileth, Milalu, and Habuchaba are his ministers, and they are subordinate to the Moon and its wind, which is called Zephyr (westerly). And arousing it are these: Hebethel, Amocap, Oilol, Mylau, and Abuchaba, and they have these four daemons and their subordinates to arouse, congregate, scatter, constrain, and bind to their proper place. Their nature is to give silver as desired; they also carry things from place to place; they grant speed to horses; they also tell the secrets of persons present and past. Their bodies are large and ample, soft and phlegmatic, their color resembles dark and obscure clouds, and they have red eyes full of water, greatly inflated; they have no hair on their heads, and their teeth are like those of a boar. Their movement is like a great rushing down of the sea, and the sign is that great rainfall will be seen near the circle when they are invoked.

(CXXI) Concerning the Spirits of the South. (♂)

Those of the South are these: **Iammax** the king, [and his ministers] **Carmox, Ichanol, Pasfran**, to whom all other daemons of the region are subordinate, and they are subordinate to Mars and its wind, which is called the Eastern wind. And arousing it are these five: **Atraurbiabilis, Yaconaababur, Carmeal, Innial, Proathophas**, and they have these daemons and their subordinates to call forth, constrain, disperse, congregate, and bind to their proper place. Their nature is to cause war, and plague, murders, treasons, and burnings, they also temporarily give one thousand soldiers with their servants, which are two thousand, and they grant death; they also grant sickness or health to anyone. Their bodies are small, thin, choleric, and very ugly in appearance, their color is like copper that has been blackened a little by fire. They have horns like those of a stag, and nails like a griffon. They howl like mad bulls. Their movement is somewhat like observing the burning of part of their true appearance (?). The sign is that lightning and thunder will be seen to fall near the circle to fall when they are invoked.

(CXXII) Concerning the Spirits of the North. (♁)

The northern ones are these: **Maymon** the king, **Albunalich, Assaibi, Haibalidech**, and **Yasfla**, and all other daemons of the region are placed under these, and they are subordinate to Saturn and its wind, which is called Africus (or the “southwest wind”). And arousing it are these three: **Mextyura, Alcybany, Alflas**, and they have these five daemons and their subordinates to congregate, disperse, constrain, and bind to their proper place. Their nature is to sow discord, create hatred, evil thoughts, theft, and greed; they give lead if desired, kill anyone and destroy limbs. Their bodies are long and slender, full of wrath and anger. They have four faces: one is forward, another behind, which have two large and long beaks measuring three feet, which can be seen devouring two serpents. The other two faces are on the two knees, which appear to be crying with most great mourning, and they are black in colour, and shining like a burnished mirror. Their movement is the moving of the wind with the appearance of an earthquake. Their sign is that the ground will appear to be white, covered with snow when they are invoked.

(CXXIII) Concerning the moderate spirits.

....

{C}um igitur de perfecte bonis et malis diximus de mediocribus hinc dicamus. Set est advertendum quod operans non debet operari in istis nec pro perfecte bono nec pro perfecte malo. set in rebus mobilibus sicut in itinere in revocacione et subtraccione et similibus operantur.

[Latin again. Apparently this will remain standard throughout this manuscript – SKF]

(CXXIV) Concerning the Spirits between the East and the South. (♃)

....

Dicamus igitur quod inter orientem et meridiem est una regio que consol appellatur et sunt in ea angeli qui dicuntur equinocciales, et sunt isti 4. **Formione** rex, **guth, maguth, gutrhyn** eius ministri, quibus omnes alii regionis illius demones subduntur, et sunt subditi iovi et vento [*ventis] eius qui boreas et subsolanus dicuntur. Et excitantes eos sunt isti 5. **harit, iesse, ryon, nesaph, naadob**, et habent hos 4 demones et eorum subditos excitare congregare constringere dispergere ac in loco proprio ligare. Sua natura est amicitias et benivolencias tribuere mulierum non carnali copula. generant leticias gaudia, lites pacificant, mitigant inimicos, sanant infirmos, infirmant sanos, auferunt vel inferunt dominium cuicumque. Sua corpora sunt magna tam sanguinea quam colerica, medie stature, trementissima in motu, visu mitissima, eloquio blanda, falsa in motu, vultus eorum in forma benivulus, color eorum sicut es non burnitum colore flamme ignis depictum. Motus eorum est [col. 2] chuscacio cum tonitruo. Signum eorum est quod invocans ut sibi videbitur [videbit] iuxta circulum homines a leonibus devorari.

(CXXV) Concerning the Spirits between the South and the West. (♀)

Others are between the south and the west, and their area is **Nogahem**, which are these: **Sarabocres** the king, **Nassar**, and **Cynassa** his ministers, with which all other daemons of the area obey and are subjugated, and they are subordinate to Venus and its winds, which are easterly and westerly. And there are four spirits which arouse them: **Cambores, Trachat, Nassar, Naassa**, and they have those three daemons to arouse, bring together, disperse, constrain, and bind in their own place.

And their nature is to give silver, in which the sign is impressed, and tin, for arousing human desire, to cause luxury, to bring harmony to enemies through luxury, as marriage shows, to bind men in love of women, and bind women to the wills of men, to sicken or cure people, and to make all things which are moved. Their bodies are medium in stature, pretty, pleasant, and merry. Their color is like snow over gilding. Their movements are like the clearest star. Their sign of their presence (or, their image) is that when invoked, a girl will be seen playing outside the circle, and calling to you.

(CXXVI) Concerning the Spirits between the West and the North. (♆)

Others are between the West and the North, and their area is **Frigicap**. Which are five: **Abaa** the king, and **Hycuses, Quyron, Zach**, and **Eladeb** his ministers.

{A}lii sunt inter occidentem et septemtrionem et sua regio est frigicap, qui sunt isti 5, **abas** [*abaa] rex, **hyici, quyron, zach, eladep** [*eladep] eius ministri quibus omnes alii illius regionis demones obediunt et subduntur et sunt subditi mercurio et ventis eius qui zephirus et affricus dicuntur. Et excitantes eos sunt isti 4, **zobha** <rex>, **drohas, palas, zambas**, et habent hos 5

demones excitare congregare dispergere constringere ac in loco proprio ligare. Natura eorum est omnia metalla de mundo quecumque fuerint literata vel sculpta cum auro et argento ad libitum dare, omnia preterita presencia et futura terrena revelare, iudices placare, in placito victoriam dare, experimenta et omnes ciencias destructas rectificare et reedificare et eciam docere, corpora eciam ex elementis mixta convertibiliter unum in aliud transmutare et eciam elementa, senem iuvenem facere et e contrario dare infirmitatem quamlibet vel eciam sanitatem, si placeat invocanti pauperes sublimare sublimes opprimere dignitates dare vel auferre cuicumque spiritus ligare [f133r] ad tempus inclusum impedire seraturas aperire, transfigurationes facere. Et isti possunt omnes operationes aliorum facere, set hoc non ex perfecta potencia vel virtute: set sciencia bene. Sua corpora sunt medie stature frigida humida, veneranda pulcra rauca in eloquio, humanam formam habencia, ad modum armigeri compti et cucufati, color eorum sicut nubes clara. Motus eorum sicut nubes argentea. Signum est quod horripilationem tribuunt invocanti. Et isti possunt indifferenter ubicumque vocari.

(CXXVII) End of the divisions of the angels and spirits, and beginning of the manner of working with them.

Oration

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

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

O vos angeli sancti et potentes sitis michi in hoc opere adiutores. Tunc protrahes infra istos duos circulos eptagonum communem omnibus invocacionibus aptum, cuius forma cum parcium suarum dimencionibus et diffinicionibus subsequitur inferius in figura. Nota quod operans debet esse diligens ut addat ista nomina aliis nominibus, quia durum est homini ignoranti virtutes spirituum et eorum malicias cum eis sine municione maxima aequaliter habitare. Et assimilatur illi qui vult debellare militem sagacem et ignorat [col. 2] arma eius et quis miles, et que virtus militis quem debellat. Bene igitur sibi caveat quia ingenium viribus prevalet et ideo oportet ipsum esse sagacissimum in suo circulo faciendo, quia ibi iacet tuicio operantis.

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

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

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

(CXXVIII) The Second Day.

1. Sl. 3853 adds: "post oraciones in meridie dicendas".

On the next day you should hear matins, prime, terce, mass, none, vespers, and compline, then go to the circle saying prayer 17.

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

Incipit excitacionis ventorum primus circulus incipiens in oriente et terminans in meridie.

{B}axhatau, gahatus, caudes, yarabal, harit, iesse, rion, nesaph, naadob, attraurbiabilis, yaconaababur, carmeal, ynail [*ynial], phathophas [*prohathophas], cambores, trachatat, nassar, naassa, bebethel [*hebethel], amocap, oylol, mylau, abucaba, zobha, drohas, palas, sambas, mextyura, alcybany, alflas. Ego vos invoco ut meis sitis promti petitionibus et preceptis. Summa Dei potencia vos obedire constringat.

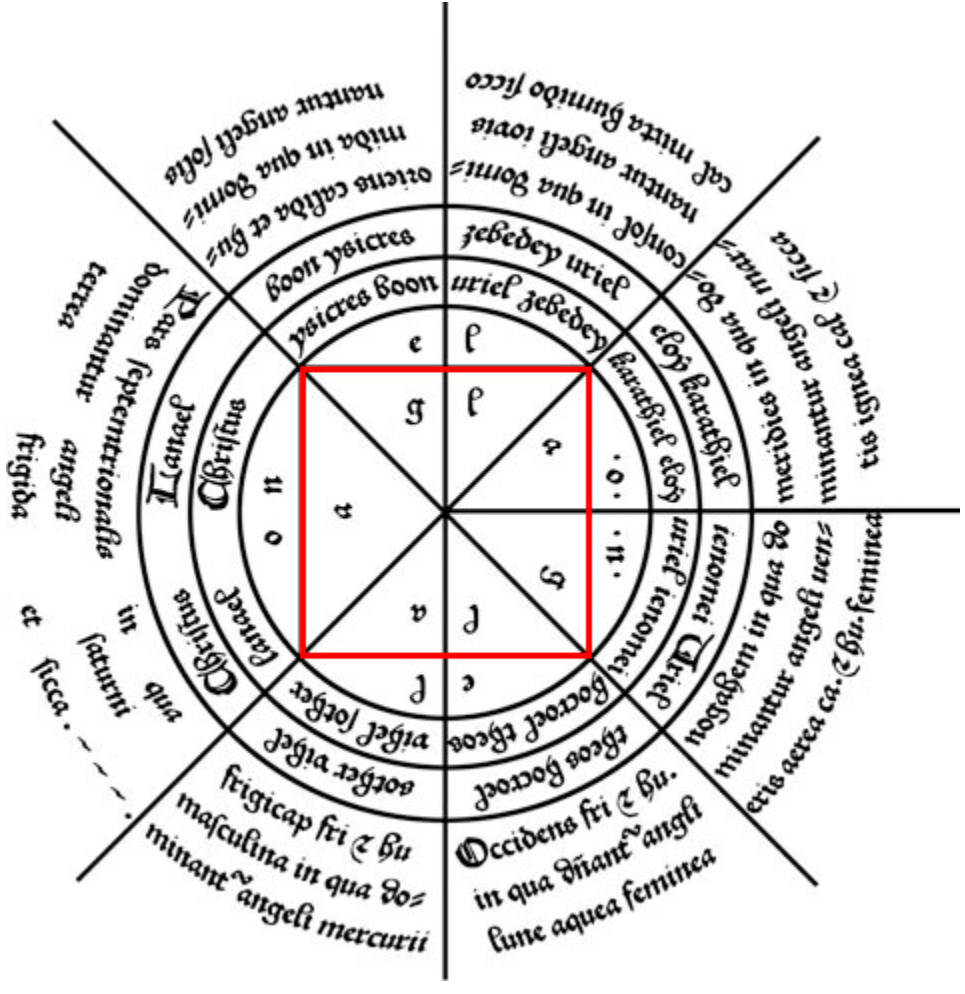
Begin the second circle in the south, and end in the west.

Attraurbiabilis, Y[a]conaababur, Carmeal, Innyal, Prohathophas, Cambores, Trachatat, Nassar, Naassa, Hebethel, Amocap, Oylol, Mylau, Abuchaba, Zobha, Drohas, Palas, Sambas, Mextyura, Alcibany, Alflas, Baxatau, Gahatus, [Caudes, Yarabal, Harit], Iesse, Ryon, Nesaph, Naadob, may the angels of the Lord awaken, who will come to constrain you!

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

Then, towards the West say:

Hebethel, Amocap, Oylol, Milau, Abucaba, Zobha, Drohas, Palas, Zambas, Mextyura, Alcybany, Alflas, Baxhatau, Gaatus, Caudes, Yarabal, Harit, Iesse, Rion, Nesaph, (12) Naadob, Attraurbiabilis, Yaconaababur, Carmeal, Ynnyal, Proathophas, Cambores, Trachatat, Nassar, Naassa, the knowledge of God and the wisdom of Solomon conquers you, so that you and your winds are made to awaken.



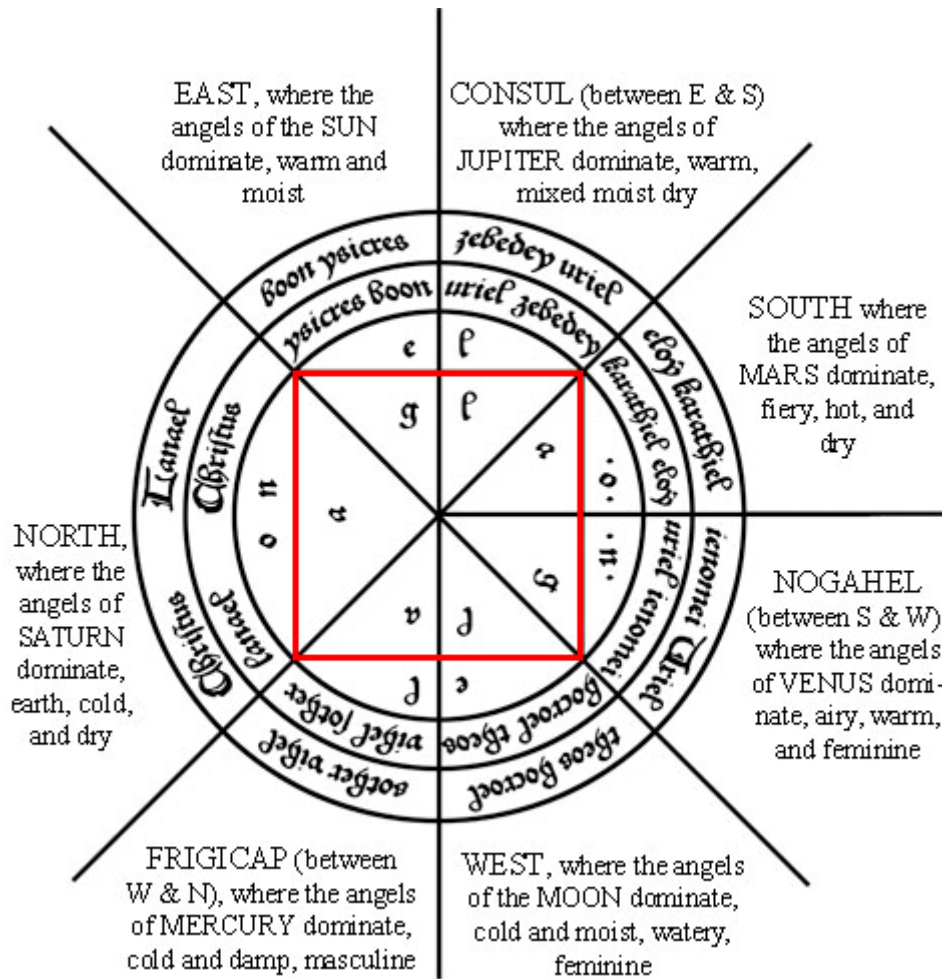


Figure consists of a square surrounded by three concentric circles. It is divided into seven parts, labelled as follows:

- Consol in qua dominantur angeli iovis, ca[lido], mixta humido sicco / Zebedey Uriel / Uriel Zebedei.
- Meridies in qua dominantur angeli martis ignea cal[ida] et sicca / Eloy Karathiel / Karathiel Eloy
- Nogahem in qua dominantur angeli ueneris aerea ca[lida] et hu[midi] feminea / ienomei Uriel / Uriel ienomei
- Occidens frigida et hu[mida] in qua dominantur angeli lune aquea feminea / theos Hocroel / Hocroel theos
- frigicap frigida et hu[mida] masculina in qua dominantur angeli mercurii / Sother Vihel / Vihel Sother
- Pars septentrionalis in qua dominantur angeli Saturni terrea frigida et sicca / Christus Lanael / Lanael Christus

Oriens calida et humida in qua dominantur angeli solis / boon ysicres / ysicres boon

Region	Outer circle
Consul (between East and South) where the angels of Jupiter dominate, warm mixed moist dry	Zebedey Uriel
South in which the angels of Mars , fiery, hot and dry, dominate	Eloy Karathiel
Nogahel (between south and West), where dominate the angels of Venus , airy, warm, and feminine	Ienomei Uriel
West cold and moist, where the angels of the Moon dominate, watery feminine	Theos Hocroel
Frigicap (between West and North), cold and damp, masculine, where the angels of Mercury dominate.	Sother Vihel
Northern part, where the angels of Saturn dominate, earth cold and dry	Christ Lanael
East , warm and moist, where the angels of the Sun dominate	Boon Ysicres

Quartus circulus incipiens in **septemtrione** et terminans in **consol**.

[f134r]

{T}unc in septemtrione dicat. **mexyura**, **alchalany** [*alchibany], **alflas**, **baxhatau**, **haatus** [*gahatus], **caudes**, **iarabial** [*iarabal], **harith**, **iesse**, **ryon**, **nesaph**, **naadob**, **atturbiabilis** [*attraurbiabilis], **iaconaababus** [*iaconaababur], **carmeal**, **innyal**, **phathophas** [*prohathophas], **cambotes** [*cambores], **trachcacath** [*trachathat], **nassar**, **naassa**, **hebethel**, **amocap**, **oylol**, **mylahu** [*mylau], **abucaba**, **zobha**, **drolas** [*drohas], **palas**, **sambas**, sancta nomina dei vos subiugent, que vos et ventos vestros excitare et huc venire constringant.

Quintus circulus incipiens in **consol** et terminans in **nogahem**.

{T}unc in consol dicat, **harit**, **iesse**, **ryon**, **nesaph**, **naadob**, **attraurbiabilis**, **yaconaababur**, **carmel** [*carmeal], **Innyal**, **prohathophas**, **cambores**, **t~atach** [*trachathat], **nassar**, **naassa**, **hebethel**, **amocap**, **oylol**, **mylau**, **abucala** [*abucaba], **zobha**, **drohas**, **palas**, **zambas**, **mexyura** [*mexyura], **alcybany**, **alflas**, **baxhatau**, **gaatus**, **caudes**, **yarabal**, capud et corona principis vestri **belzebut** vos venire et ventos vestros excitare constringat.

Sextus circulus incipiens in **nogahem** et terminans in **frigicap**.

{T}unc in **nogahem** dicat, **Cambores**, **tracatath**, **nassar**, **naassa**, **hebethel**, **amocap**, **oylol**, **mylau**, **abucaba**, **zobha**, **drohas**, **palas**, **sambas**, **mexyura**, **alcybany**, **alflas**, **baxhatau**, **gaatus**, **caudes**, **yarabal**, **harith**, **iesse**, **ryon**, **nesaph**, **naadob**, **atturbiabilis** [*attraurbiabilis], **iaconaababur**, **carmeal**, **ynnyal**, **prohathophas**, iudicium summi dei tremendum vos convincat, qui vos et ventos vestros ad mandatum meum venire et obedire constringat.

7^{us} circulus incipiens in **frigicap** et terminans in **oriente**.

{T}unc in **frigicap** dicat, **zobha, drohas, palas, sambas, mextyura, alcybany, alflas, baxhatau, gaatus, caudes, yarabal, harith, iesse, ryon, nesaph, naadob, atturbiabilis [*attraurbiabilis], yaconaababur, carmeal, Innyal, prohathophas, cambores, trachatath, [nassar, naassa], hebethel, amocap, oilol, mylau, abrucaba [*abucaba],** meo placati suffumigio, timor furoris domini et ignis ignem devorans vos pacificet et pacificatos mittat, cum ventis vobis subditis, et demonibus eorundem, et missos obedire constringat, quoniam ei debetur ab omni creatura reverencia [\[col. 2\]](#) et obediencia cum timore.

Tunc flexis genibus versus orientem dic. {U}nde tu domine, 49, celi et terre conditor et cetera. Et addes in fine. Te suppliciter exoro et invoco ut ex dono graciae tue et virtute sanctorum tuorum nominum ut isti prenominati venti hos demones quos invocavero congregent constringant, et ligent eos meis petitionibus penitus obedire, qui[a] tu es deus potens pius et misericors. Qui vivis et regnas et imperas et regnaturus es per omnia secula seculorum. Amen

{H}oc facto: videbis tranquillitatem ab omni parte mundi in nubibus elevari, nec cessabit donec perfeceris tuum opus et erunt nubes iuxta circulum circumcirca, set prius iuxta circulum hec 7 predicta nomina scribantur, quia posset circulus aliter violari.

(CXXIX) The Third Day.

....

{T}ercia vero die visitabis ecclesiam ut oportet et tunc habeas ignem, candelam de cera virginea et illa que tue conveniunt questioni, thuribulum thus 7 gladios equales, si possis claros. Et si velis habere socios poteris habere 7. Habeas eciam vinum optimum de quo bibes et socii tui dum cognoveritis motus suos. Et si solus fueris, porta 4 in latere dextro et 3 in sinistro. Si tres porta 3 et quilibet illorum 2. Si 5 ferat quilibet unum et tu 3. Si 4 porta unum, et quilibet illorum 2. Si 6 porta 2 et quilibet illorum unum.

// Tunc xi^a hora die[i] cum fueritis competenter saciati vino et piscibus vel aliquo alio a carne. Magister semel excitet ventos incipiendo ab illis qui habent dominium die illa. Et habeat signum domini in manu sua dextra, post hoc demones excitabit dicens contra orientem. Excitacio spirituum solis, que fit in die dominico quando fit particulariter.

The raising up of the spirits of the Sun, which should particularly be done on a Sunday.

Where is **Barthan** the king? where are **Thaadas, [Caudas]**, and **Yalcal** his ministers? Where is **Formione** the king? where are **Guth, Maguth**, and **Guthrin** his ministers? Where is **Iammax** the king?, where are **Carmox, Ycanol**, and **Pasfran** his ministers? Where is **Sarabocres** the king? where are **Nassar** and **Cynassa** his ministers? Where is **Harthan** the king? where are

Bileth, Mylalu, and Abucaba his ministers? Where is King **Habaa**? where are his ministers **Hyici, Quyron, Zach, and Eladeb**? Where is King **Maymon**? where are his ministers **Assaiby, Albunalich, [Haibalidech, and Yasfla]**?

Come with all haste to meet us, that you are willing and able to obey my petitions and precepts. The Most High and Divine Majesty conquers you, so that you are constrained to come.

The raising up of the day of Jupiter, and those spirits which are particular to it.

[Then, in Consul (between the East and South) say:]

Where is King **Formione**? Where are his ministers **Guth, Maguth, and Guthrin**? Where is King **Iammax**? Where are his ministers **Carmox, Ycanol, and Pasfran**? Where is King **Sarabocres**? Where are his ministers **Nassar and Cinassa**? Where is King **Harthan**? Where are his ministers **Bileth, Mylalu, and Abucaba**? Where is King **Abaa**? Where are his ministers **Hyici, Quiron, Zach, and Eladeb**? Where is King **Maymon**? Where are [his ministers] **Hassaybi, Albunalich, Haibalidech, and Yasfla**? Where is King **Barthan**? Where are his ministers **Thaadas, Caudas, and Yalcal**?

Come as quickly as you are able, with all your subordinates, prepared to obey me in all things. The power of the most high creator subjugates you, that you are constrained to come.

The raising up of the day of Mars, and those spirits which are particular to it.

1. Cf. Sl. 3853 fol 153r.

Then, to the South say:

Excitacio diei martis et spirituum eius quando perticulariter fit.

{T}unc in meridie dicat. Ubi est **iammax** rex, ubi sunt **carmos [*carmox], ycanol, pasfu [*pasfran]** eius ministri. // Ubi est **sarabocres** rex. Ubi sunt **nassar, cynassa** eius ministri. // Ubi est **harthan** rex. Ubi sunt **bileth, milalu, abucaba** eius ministri. // Ubi est **abas [*abaa]** rex. Ubi sunt **hyici, quyron, zach, eladeb** eius min[i]stri. // Ubi est **maymon** rex. Ubi sunt **assaibi, albunalich, aybalidech, yasfla** eius ministri. // Ubi est **harthan [*barthan]** rex. Ubi sunt **thaadas, caudas [*caudas], yalcal** eius ministri. Ubi est **formione** rex. Ubi sunt **guth, maguth, guthryn** eius ministri. Vos invoco venire cum exercitu vestro et meis questionibus obedire timor furoris domini vos convincat, qui vos venire et obedire constringat.

Excitacio diei veneris et spirituum eius quando particulariter fit.

{T}unc in nogal [*nogahem] dicat. Ubi est **sarabocres** rex, ubi sunt **nassar, cynassa** eius ministri. // Ubi est **harthan** rex, ubi sunt **bileth, milalu, abucaba** eius ministri. // Ubi est

abas [*abaa] rex, ubi sunt **hyici, quiron, zach, eladeb** eius ministri. // Ubi est **maymon** [col. 2] rex, ubi sunt **assaiby, abymalich** [*albunalich], **haybalidech, yasfla** eius ministri. // Ubi est **barthan** rex, ubi sunt **taadas, caudas, yalcal** eius ministri. // Ubi est **formione** rex, ubi sunt **guth, maguth, guthryn** eius ministri. // Ubi est **iammax** rex, ubi sunt **carmos** [*carmox], **yacanol** [*ycanol], **pasfⁿ** [*pasfran] eius ministri. Venite obedientes cum omnibus subditis vestris creatori vestro Et michi nomine ipsius. Exercitus angelorum qui sabaoth dicitur vos meis preceptis subiciat.

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

{T}unc in occidente dicat.

Ubi est **harthan** rex, ubi sunt **bileth, mylalu, abucala** [*abucaba] eius ministri. // Ubi est **abaa** rex, ubi sunt **hyici, quyron, zach, eladeb** eius ministri. // Ubi est **maymon** rex ubi sunt **assaibi, albunalich, haibalidech, yasfla** eius ministri. // Ubi est **barthan** rex, ubi sunt **taadas, caudas, yalcal** eius ministri. // Ubi est **formione** rex, ubi sunt **guth, maguth, guthrin** eius ministri. Ubi est **iammax** rex, ubi sunt **carmos** [*carmox], **ycanol, pasfran** eius ministri. Ubi est **sarabocres** rex, ubi sunt **nassar, cynassa** eius ministri. // <Ubi est **harthan** rex. Ubi sunt **bileth, mylalu, abucaba** eius ministri. // Ubi est **abaa** rex. Ubi sunt **hyici, quyron, zach, eladeb** eius ministri.> [Venite omnes quam cicius poteritis cum omnibus subditus vestris et ut supra.]¹

Excitacio diei mercurii et spirituum eius quando particulariter fit.

{T}unc in **frigicap** dicat. Ubi est **abaa** rex, ubi sunt **hyici, quiron, zach, eladel** [*eladeb] ministri eius. // Ubi est **maymon** rex, ubi sunt **assaibi, albunalich, haibalidech, yasfla** eius ministri. [Ubi est **barthan** rex, ubi sunt **taadas, audas, yalcal** eius ministri.] Ubi est **formione** rex, ubi est [*sunt] **guth, maguth, guthryn** eius ministri. // Ubi est **iammax** rex, ubi sunt **carmos** [*carmox], **yconal** [*ycanol], **pasfran** eius ministri. // Ubi est **sarabocres** rex, ubi sunt **nassa** [*nassar], **cynassa** eius ministri. // Ubi est **harthan** rex, ubi sunt **bileth, mylalu, abucaba** eius ministri. // Summum dei tremendum ac reverendum iudicium vos apparere et michi in omnibus obedire constringat.

Excitacio diei sabati et spirituum eius quando particulariter fit.

{T}unc in septemtrione dicat. Ubi est **maymon** rex, ubi sunt **assaibi, albunalich, haibalidech, yasfla** eius ministri. // Ubi est **barthan** rex, ubi sunt **taadas, caudas, yalcal** eius ministri. // Ubi est **formione** rex, ubi sunt **guth, maguth, guthryn** eius [135r] ministri. // Ubi est **iammax** rex, ubi sunt **carmos** [*carmox], **ycanol, pasfran** eius ministri. // Ubi est **sarabocres** rex, ubi sunt **nassar, cynassar** [*cynassa] eius ministri. // Ubi [est] **harthan** rex, ubi sunt **bileth, mylalu, abucala** [*abucaba] eius ministri. // Ubi est **abaa** rex, ubi sunt **hyici, quyron, zach, eladeb** ministri eius. Hic debet claudere manum et eis pugnum clausum ostendere cum sigillis.

{T}unc dicat, Virtus istorum sanctorum nominum dei et sigillorum vestrorum vos convincat, que vos congregare, venire, apparere, respondere, et michi in omnibus obedire constringant.
// Hoc dicto videbis eorum motus insurgere, et tunc dicas sociis, quod non dubitent, et fac eos potare, etsi adhuc motus non videris,¹ set non debent ultra novies excitari.

1. Sl. 3853 adds: "reitera convocaciones,"

(CXXX)

{V}isis eorum motibus ad circulum accedentes ante circulum semel excitabis eos. Tunc intres circulum per partem inter frigicap et occidentem pro meta positam et tunc socii stantes pedibus in circulo stent, donec recluseris circulos dicens 18. // Tunc situa socios et enses in circulo tali modo. Set antequam intraverunt, 7 predicta nomina deleantur, quia non possent aliter apparere. Tunc versus quamlibet parcium unus ponatur gladius et debent in altitudine adequari. // Tunc si solus fueris versus orientem primo invocabis. Si autem duo.¹ Secundus sedeat versus partem contra occidentem. Si 3, tercius versus meridiem. Si 4, quartus contra septemtrionem. Si 5, 5^{us} versus consol. Si 6, 6^{us} versus nogahem. Si 7, septimus versus faciem contra frigicap situetur. Et habeat quilibet unum scannum ligneum alcuis a terra ad digiti spissitudinem ne scriptura circuli deleatur. Set ultra 3 socios capere non iuvabit.

1. duo: Sl. 3853: "duos socios habueris."

(CXXXI)

Preparacio ad excitandum spiritus.

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

Applicacio.

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

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

(CXXXII.)

2. This is called *baculus* (a stick or staff) here, but *virgula* (wand, rod, twig) just below.

With this done, he should say to the associates, that they should not fear, but bow their heads, and pay attention to nothing other than the earth and the sword, and if they are thirsty, they may drink. And then the master takes in his right hand a stick of laurel or hazel from that year,² and in his left hand the censer. He then begins to suffumigate the circle, starting in the East, and going around nine times, saying:

The calling forth of the Spirits.

Barthan, Formione, Iammax, Sarabocres, Harthan, Abaa, Maymon. Which said, he should strike the Eastern sword with the wand, saying:

3. There is a blank space left in the manuscript of approximately 5-6 characters.

Quo dicto percuciat orientalem gladium de virgula dicens. // Exeat hic potentissimus rex **barthan** cum omnibus suis suffraganeis in virtute celesti meam facere voluntatem. // Tunc in meridie dicat. **iammax, sarabocres, harthan, abaa, maymon, barthan, formione.** Tunc percuciat meridionalem gladium dicens. Exeat hinc fortissimus rex **yammar** [***yammax**] cum sua innumerabili caterva virtute divina meam facere voluntatem. // Tunc in occidente dicat. **harthan, abaa, maymon, barthan, formione, yammax, sarabocres.** Quo dicto occidentalem gladium percuciat dicens. Exeat hic mitissimus **harthan** rex cum omnium³ suorum velocium subditorum caterva anglica [***angelica**] virtute meam facere voluntatem. // Tunc in septemtrione dicat. **maymon, barthan, formione, iammax, sarabocres, harthan, abas** [***abaa**]. Quo dicto percuciat septemtrionalem gladium de virgula dicens. Exeat hic acerbissimus rex **maymon** cum omnium suorum aereorum spirituum [135v] exercitu virtute obediencie **belzebut** ab eis debite meam facere voluntatem. // Tunc in consol dicat. **formione, yammax, sarabocres, [harthan], abaa, maymon, barthan.** Quo dicto consolanem gladium de virgula percuciat dicens. Exeat hic pulcherrimus rex **formione** cum suis legionibus angelorum virtute timoris summi iudicii meam facere voluntatem. // Tunc in nogahem dicat. **Sarabocres, harthan, abaa, maymon, barthan, formione, yammax.** Quo dicto percuciat nogahalem gladium de virgula dicens. Exeat hic nobilissimus ac fulgentissimus rex **sarabocres** cum omnium suorum spirituum fulgencium potencia ac virtute virtute huius celestis suffumigii meam facere voluntatem. // Tunc in frigicap dicat. **abaa, maymon, barthan, formione, iammar** [***iammax**], **sarabocres, harthan.** Quo dicto percuciat frigicapicem gladium de virgula dicens. Exeat hic sapientissimus rex **abaa**, cum omnium suorum sapientium spirituum exercitu virtute huius sacri [sigilli] dei meam facere voluntatem. // Tunc ponat thuribulum iuxta gladium orientalem inclinato capite respiciens crucem ensis dicat hunc [***hanc**] oracionem.

Oracio.

{D}omine ihesu christe qui in ligno crucis pro peccatoribus voluisti crucifigi, ut in ipso tua mors mortem nostram destrueret. Exaudi clemens et benignus preces servi tui, ut in virtute tua nobis sanctum angelum mittere digneris qui hoc sacro misterio tuo ac signo nos confirmet protegat ac defendat, a temptationibus malis eripiat et in tuo sacro servicio permanere nos doceat, quia tu es pius et misericors deus qui vivis et regnas deus per omnia secula seculorum. Amen.

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

(CXXXIII.)

....

<p>1. S3, fol. 155v: "... constringo per ista sancta nomina Agla 1, Monhon 2, Tetragrammaton 3, Olydeus 4, Ocleiste 5, Ampheneton 6, lamyara 7, lanemyar 8, Saday 9, hely 10, <u>horlon</u> 11." 2. 11: So GH. Sl. 3854 reads "21"; S3, fol. 156r: "...per summum dei nomen Monhon 2."</p>
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Incipit invocacio.

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

The Adjuration.

'Likewise I adjure you through the esteemed spirits N,

{I}tem adiuro vos per nominatos spiritus N et invocando coniuro et coniurando contestor et constringo et viriliter imparo per sanctum nomen 21,¹ per sanctissimum 22, per purum 23, et per iustum 24, et per festinantem 25, et per alia dei nomina pura que sunt 26, 27, 28, 29, 30, 31, 32, 33, 34, 35. Et per ista +novem+² dei nomina ineffabilia que sunt 36, 37, 38, 39, 40, 41, 42, 43, 44, 45. Et per ista nomina dei pura, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60. Quatinus vos **barthan** et cetera, et omnes spiritus et anime venti et demones qui vobis serviunt obediunt et subduntur, ab omnibus mundi partibus unanimes et cetera. // Per sanctum igitur, iustum, potentissimum, excellentissimum, piissimum et corroboratum **heloy**, fortem [136r] et admirabilem, perlaudatum, serviendum, tremendum, colendum, venerandum, et terribilem, et per suum sacrum sigillum quo maria sigillavit. // Ego, N, b et f filius, vos prenominatos spiritus N et omnes alios spiritus, animas, ventos, et demones unanimiter et letanter, cum pulcritudine mansuetudine, et veritate hic iuxta circulum venire, apparere, respondere invoco, contestor, imparo, exorciso, con[v]icto, coniuro, constringo, et meis preceptis obedire et ea adimplere sigillo per hec omnia sancta nomina 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81,³ quatinus vos **barthan**, et cetera, et omnes spiritus, anime, venti, demones, qui vobis serviunt, obedi[n]t et subduntur, ab omnibus mundi partibus unanimes et letantes, et cetera.

1. S3 includes the actual names from **CI** in addition to the numbers.
2. As GH points out, "novem" (nine) in Sl. 3854 is inconsistent with the text, which proceeds to list ten names. S3 (156v) includes name 36 after 35 above, but also reads "decem" (ten) instead of "novem," and ends with name 46, i.e. "... hofb 34, merkerpon 35, Elzephares 36, et per ista decem dei nomina ineffabilia que sunt Egirion 38 [*37], Betha 38, hombonar 39, Stimulamathon 40, Oryon 41, Eryon 42, Noymos 43, Peb 44, Nathanothay 45, Theon 46."
3. S3 does not include 81
4. S3: Bethala, suspensus in ethera, payga. permyga. percuretaih. perrenay. acairion. aboaga. convenite & concurrite ab omnibus mundi partibus, ara. aray. pangula. iamtarpa. kauthalae. calceatas. Syray. angyus. Sathon. Arethon. Payn. Enrapaelon. edidy. per hoc zeham. Vitale. Gysina. Genasse. Acenith. Vicinat ut angyus de sede florigeret super ea que posita sunt in baldice speris Balducabrac. flebilis. palmomyam. ynephar. yristix. Abyrey. lazacu. Sella. Occurrite ab universis mundi partibus unanimes & letantes &c.
5. "quibus non omnibus dominatur": S3: "qui vobis omnibus dominatur...."

Sigillum et ligacio.

{B}ethala suspensus in ethera, **payga. permyga. percuretaih. perrenay. atariron. aboaga.** convenite et concurrite ab omnibus mundi partibus, **ara. aray. pangula. iamtarpa. kauthalae. calceatas. syray. angyus. sathon. arathon. payn. enrapaelon. edydy.** per hoc **zeham. Vitale. gysina. genasse. acenich. Vicmat.** ut ang{u}s de sede florigeret super ea que posita sunt in **baldice speris baldultabrac. flebilis. palmomyam. ynephar. yristix. abyreylazacu. sella.** occurrite ab universis mundi partibus unanimes et letantes cum obediencia,

leticia, pulcritudine, mansuetudine, et veritate in forma N, hic iuxta circulum apparentes, non nocentes alicui creature, nec ledentes, nec frementes, nec furientes, nec me sociosque meos vel aliquam creaturam terrentes, neminem offendentes, set veniatis petitionibus meis consulti et providi, statim obedire, et omnia precepta mea absque omni fallacia possitis adimplere, per virtutem illius vobis precipio et ad hoc exorcizo quem omnes creature tremunt et colunt, qui vivit et regnat et regnaturus est super omnia benedictus per omnia secula seculorum Amen.⁴

Tunc novies circumeundo circulum tanges singulos gladios, dicens: [col. 2] {I} nvoco vos aerie potestates in oriente, **barthan, formione, iamax**, et cetera, sicut fecerat circulos suffumigando Et cum circuierit, reversus in orientem dicat, et invocando, coniuro vos per **zabuater, rabarmas, hiskiros, kirios, gelon, [hel], tethel [*techel], nothi, ymeynlethon, karex**, et per angelos et archangelos, per tronos, dominaciones, per principatus et potestates et virtutes, per cherubyn, et seraphyn. // Tunc semel circuiens circulum tangens gladios dicat. Et per ista sacra angelorum nomina **raphael, caphael, dardiel, urathaphel**. // In 2^o gladio, **satquiel, [raphael], paamcociel, asasagel**. // In 3 gladio: **samael, satriel [*satiel], ituraiel, amiabiel [*amabiel]** // In 4 gladio **hanahel, ratquiel, salguyel**. // In 5 gladio. **gabriel, mychael, samyel, Atithael**. // In 6 gladio, **mychael, myel, sarapiel**. // In 7^o **[boel], capciel [*caphciel], mycraton, satquiel**, quibus non omnibus dominatur.⁵ Et per omnia que de deo sunt dicenda et intelligenda, et per illud signum salomonis a domino datum et per capud principis vestri **belzebub**, cui debetis obedire, et per ista nomina sacra **[sabaoth], sella, 91, tiros [*ciros], 92, ebion [*obiron], 93, [nomygon], oriel, 94, theos, 95, hesPELLI, 96**, quatinus vos **barthan** ... et eos spiritus et cetera.

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

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

{A}ramorule, thanthalatisthen, 97, rabud, thanthalatisthen, 28, 29, principium et finis, 30, 31, 32, te suppliciter exoro et invoco, ut tuo iudicio convicti et constricti veniant advocati et dent michi responsa vera de quibus interrogavero non nocentes alicui creature, non ledentes, non frementes, non furientes nec me sociosque meos vel aliquam creaturam terrentes, neminem offendentes set petitionibus meis [obedientes] potius et que precepero diligenter adimplentes. // Tunc stans pedibus sibila sepcies percuciat et tunc semel circueat [136v] circulum dicens, **Bethala** et cetera usque ad occurrere. // Tunc stans in medio circuli aperta manu super aerem eis signum ostendat dicens. Sigillo salomonis veniant advocati et dent michi responsum verum.

Incipit placacio spirituum.

6. S3: "Geuolia chide." GH, following only Sl. 3854 here, reads "{.}eneolia, chide."

{G}eneolia, chide,⁶ ministri tartaree sedis primathie, principes prepotentes sedis apoloice, potestates maonamirie, ego vos invoco et invocando vos coniuuro atque superne maiestatis munitus virtute potenter imparo per eum qui dixit et factum est, cui obediunt omnes creature. Et per hoc nomen ineffabile **tetragramaton, ioht, he, uau, deleth**, in quo plasmatum est omne seculum, quo audito: omnes exercitus celestium terrestrium et infernalium creaturarum tremunt et colunt, quatinus cito et sine mora et omni occasione cessante ab universis mundi partibus adveniatis: racionabiliter de omnibus quecumque interrogavero respondeatis non nocentes michi nec sociis meis, non mencies set pocius veritatem dicentes et veniatis {pa}cifice manifestantes quod cupimus coniu{rat}i per nomen eterni vivi et veri dei, 97.

Quo facto statim apparebunt visiones infinite et illusiones sicut choros, organa, cithare et omnia instrumenta dulcissima, ut possint socios ad exitum provocare, quia supra magistrum nichil possunt. Illis vero transactis, venient exercitus militum et ballivorum ut debeant pro timore de circulo fugere. // Post hec venient sagittarii cum omnium ferarum genere ac si eos crederent devorare. Set operans providus loquatur sociis dicens. Nolite timere ecce signum domini creatoris nostri, convertimini ad eum quia potens est vos eripere de ore malignancium.

// Tunc dicat magister spiritibus manu clausa, fugiat hinc iniquitas vestra virtute vexilli dei. Et tunc aperiat⁷, ut obedire cogantur. Et statim nichil socii videbunt. Tunc confortando eos dic. Sicio. Potemus. Quid vobis videtur? Nolite timere. Sperantes autem in domino misericordia circumdabit. Letamini igitur in domino et gloriamini. Et scias quod de cetero non timebunt.

[\[col. 2\]](#)

7. S3 adds "signum dei."

8. S3: "Ecce opus sacratissimum est signum dei, et est mirabilis descriptio. Id est tota quasi accidentalis dei potencia. Ecce capita..."

9. So S3. Sl. 3854 is missing the word; GH: "[sigillum]". H reads "pentaculum."

10. Compare [Heptameron, p. 123](#)

// Tunc dicat eis quod de cetero non loquantur. Et tunc in medio circuli conversus teneat manum dextram in aere dicens. Ecce Opus sacratissimum.^{i.e. signum dei.} Et est [*Ecce] mirabilis^{i.e. tota quasi accidentalis} descriptio. Ecce capita^{dei potencia}⁸ vestra prefigurata^{scilicet boal. erunt. rata ad destruccionem vestram} Sanctissimis dei nominibus exornata. Ecce [signum]⁹ salomonis cum suis literis karakteribus et figuris quod ante vestram adduxi presenciam. Ecce personam exorcizatoris in medio exorcismi, qui est optime a deo munitus, intrepidus providus viribus qui potenter vos exorcizando vocavit et vocat. Venite igitur cum omni festinatione o **aye, samye [*saraye]**, ne differatis venire per nomina eterna vivi et veri dei, 98, 99, et per hoc presens sacratissimum opus et per sanctum sigillum quod super vos potenter imperat, et per virtutem celestium spirituum et per personam exorcizatoris coniurati festinate venire et obedire preceptori vestro qui vocatur **occinnomos**.¹⁰

Hic sibilet undique semel et statim videbit motus et signa propria, set non nocebunt de cetero. // Et tunc dicat sicut homo ferens imperium divine, maiestatis et quasi eos in infimo suppeditans. // Quid tardatis? que est ista mora quam facitis? properate vos et obedite preceptorum vestro, **bathac**² super **Abrac** ruens, **Abeor** super **Aberor**. Et statim venient in forma propria, Si illis venientibus dum fuerint circa circulum dicat magister ostendens eis sigillum. Ecce coniuracionem vestram, nolite inobedientes fieri. Et statim videbit eos in forma pulcherrima et pacifica dicentes: Pete quod viso nunc, parati sumus quicquid preceperis adimplere, quia nos dominus subiugavit. Tunc pete quod vis et tibi fiet, vel aliis, pro quibus volueris operari.

2. GH: Bachac

Fourth Book or Treatise

(CXXXIV) Chapters of the Fourth Treatise. Concerning the angels of the Earth.

.....



De **incarceratis habendis.** // De carceribus reserandis. // De thesauris et

metallis et lapidibus preciosis et omnibus rebus absconditis habendis. // De apparencia corporum mortuorum quod loquantur et resuscitata apparea[n]t. [137r] // De apparencia creacionis animalium de terra. // Set ista duo subtraximus quia erant contra domini voluntatem, scilicet mortuum apparenter suscitare, et animalia de terra apparenter creare. Finiunt capitula 4ⁱ tractatus.

(CXXXV) The beginning of the way of operating in them.

{E}odem enim modo quo in precedenti opere continetur potes operari de istis spiritibus terreis si suffumigium et nomina mutarentur, circulus et sigilla. // De quibus spiritibus breviter hic dicamus, qui sunt turpissimi et omni pravitate pleni. // Eorum natura est radices arborum et segetum extirpare thesauros occultos in terra custodire et conservare, terremotus facere, fundamenta civitatum vel castrorum destruere, homines in cisternis deprimere et cavernis, Incarceratos temptare, homines destruere, lapides preciosos in terra occultos adlibitum dare, et nocere cuicumque. Corpora eorum sunt ita grossa sicut et alta, magna et terribilia, quorum pedes sunt quilibet 10 digitorum in quibus sunt ungues ad modum serpentum, et habent 5 vultus in capite.

Unus est bufonis, alter leonis, tercius serpentis, quartus hominis mortui lugentis et plangentis, quintus hominis incomprehensibilis. Duos tigrides gerunt in cauda. Tenent in manibus duos dracones, color[um] eorum nigerrimus omni nigredine inestimabili. Sunt autem 5. **Corniger** rex meridionalis, et habet 4 ministros in 4 mundi partibus. // **Trocornifer** in oriente. // **Malafer** in occidente. // **Euiraber** in meridie. // **Mulcifer** in septentrione. Et quilibet habet legiones centum, et in qualibet sunt demones 4500, qui omnes istis 4 obediunt et subduntur. // Et isti 4 sunt qui possunt omnes alios spiritus a thesauris absconditis fugare ligare et constringere, et sunt ministri infernales. // Princeps eorum est **labadau**, eius coadiutor est **Asmodeus** qui dat thesaurum indestructibilem cuiuslibet monete. Motus eorum est castrorum ruina, segetum et plantarum extirpacio. Signum est quod totus mundus videbitur destrui invocanti. // Suffumigium eorum est sulphur. // Circulus eorum concavus et rotundus et distet a circulo magistri per 9 pedes.

[col. 2]

The Seal of the Earth.

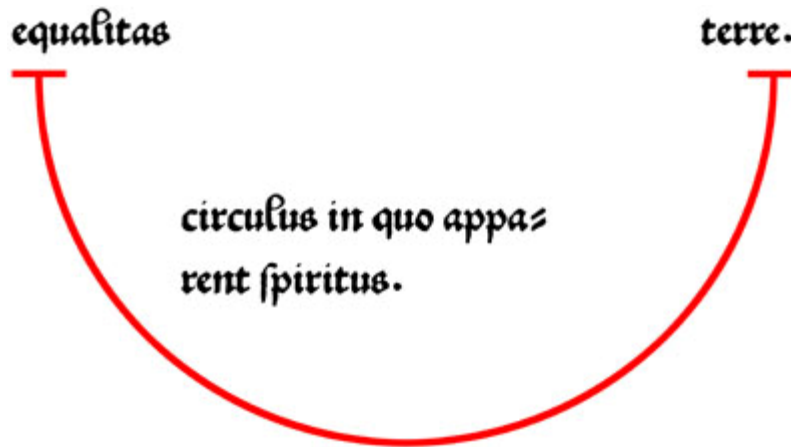
{H}oreaua, reolia, narex, axo, and abdia, laadia, cauethlegia, byaron, eylemath, thetanyra, adulaua. Mathia, nysmaria, pergaria, perelyn, pernigyn, perlabudyn, perkedusyn, perbatusyn, pergalmegue, garaneu, in order that they might be collected in the infernal region.

Coaccio eorum sive coniuracio.

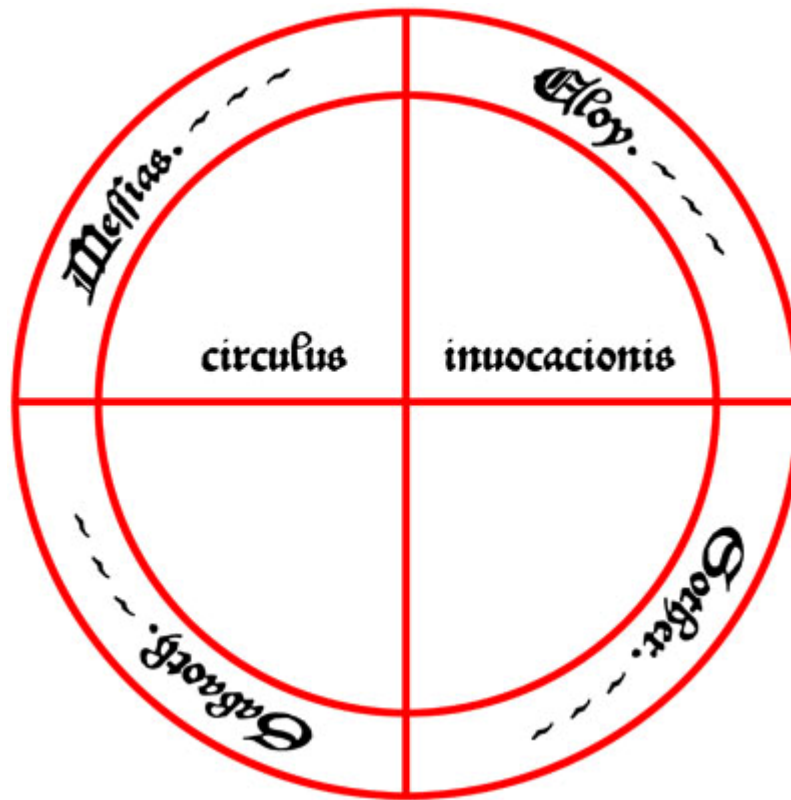
{I}nvoco vos terre potestates, et invocando coniuro, et cetera, ut supra in precedenti opere. // Tunc cum dixerint quid vis pete quod vis et fiet. // Set melius est scribere petitionem in tegula nova vel tegula cum carbonibus et in eorum ponere circulo et sic eos non audies, nec videbis, et tum quicquid petatum fuerit facient in instanti. Et de istis nunquam vel raro Christianus se intromittit, nec eorum consilia sunt credenda.

Circulus, in quo apparent spiritus.

equalitas -- terre



// In hac operatione 4 de angelis terreis duo isti circuli necessarii. Iste primus, qui est concavus, est in quo veniunt advocati, set iste secundus est planus in quo invocans stare debet et debet distare a



primo per 9 pedes. Et de hiis maxime operantur pagani, et rarissime Christiani.

Beginning of the Fifth Book.

(CXXXVI) The First chapter of the Fifth Treatise.

[137v]



Incipit quintus et ultimus tractatus de expositione predictorum

in generali. In 4 primis tractatibus quia in libro honorii sunt 5 tractatus. // Primus de visione divina. // Secundus de angelis bonis. // Tercius de aereis. // Quartus de terreis. // Quintus de expositione horum.

{D}e visione divina. // De cognitione potestatis divine. // De absolutione peccatorum ne homo incidat in peccatum mortale. // De redemptione trium animarum a purgatorio.

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

2m capitulum quinti tractatus de consecracione hincasti sigilli dei eterni vivi et veri operantis.

{D}eus invisibilis, deus inestimabilis, deus ineffabilis, deus incommutabilis, deus incorruptibilis, deus piissime deus dulcissime, deus [col. 2] excelse deus gloriose deus inrnense deus tocius misericordie. Ego licet indignus vel plenus iniquitate, dolo et malicia, suplex ad tuam venio misericordiam orans ac deprecans ut non respicias ad universa et innumerabilia peccata mea, set sicut consuevisti peccatorum misereri et preces humilium exaudire, ita me famulum tuum N, licet

indignum exaudire digneris clamantem ad te pro hac benedictione huius creature sanguinis ut ipse aptus et dignus efficiatur pro hincasto sigilli tui sacri et preciosi et nomen tuum [*nominis tui] **semenphoras** ita ut aptitudinem quam optinere debet optineat per sanctissimum nomen tuum quod 4 literis scribitur **ioht, he, vau, deleth, agla, eloy, yaym, theos, deus. Quo audito: celestia, terrestria et infernalium tremunt et colunt. Et per hec sanctissima nomina, on, alpha, et ω, principium et finis, el, ely, eloe, eloy, elion, sother, emanuel, sabaoth, adonay, egge, ya, ya, ye, ye, benedicatur hec cruoris creatura et preparetur et aperatur [*aptetur] pro hincasto sacri sigilli tui et sanctissimi nominis semenphoras tui quod est benedictum per infinita secula seculorum, amen.**

Oracio.

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

Oracio benedictionis.

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

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

(CXXXVIII) The third chapter of the Fifth Treatise, concerning the exposition of teachings of the Masses given in the first treatise....

Prima dies.

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

Secunda dies.

{I}n secunda die hanc loco prefacionis, cum missa Apostolorum. // Te domine suppliciter exorare ut gregem tuum pastor eterne non desera<n>s set per beatos apostolos tuos et cetera.

3^a dies.

{I}n 3^a die missam ieiunii vel quadragesime et hanc oracionem, Nos tibi semper et ubique gracias agere, Domine sancte pater omnipotens eterne deus. Qui corporali ieiunio vicia et cetera.

4^a dies.

{I}n 4^a die missam de nativitate imperatricis angelorum [et]. // Et te in nativitate beate marie et cetera.

5^a dies.

{I}n 5^a die missam annunciacionis eiusdem [et]. // Et te in annunciacione et cetera.

6^a dies.

{I}n 6^a die missam nativitatis Christi et ista sit prefacio // Quia per incarnati verbi misterium nova et cetera.

7^a dies.

{I}n 7^a die missam epiphanie et prefacio, Quia cum unigenitus tuus in substantia nostre, et cetera.

8^a dies.

{I}n 8^a die missam purificationis. Et prefacio, Et te in purificatione beate marie.

9^a dies.

{I}n nona die missam resurrectionis. Et prefacio. <Et> te quidem domine omni tempore set in hac potissimum nocte vel die gloriosius predicare cum pascha nostrum et cetera.

10^a dies.

{I}n 10^a die missam ascensionis, et prefacio. Qui post resurrectionem suam omnibus discipulis suis manifestus apparuit, et cetera.

XI^a dies.

{I}n XI^a die missam assumptionis beate marie et prefacio sit. Et te in assumptione et cetera.

12^a dies.

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

13^a dies.

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

14^a dies.

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

15^a dies.

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

16^a dies.

[138v]

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

(CXXXIX) Fourth chapter of the Fifth Treatise, concerning the beginning of undertaking the work of invocation.

....

Quartum capitulum quinti tractatus de inicio aggrendi opus invocacionis.

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

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

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

// Virga autem sit quadrata et in uno latere scribatur in summitate, **adonay**. In secundo latere **sabaoth**. In 3^o **hiskiros**, in 4^o **Emanuel**. In medio virge fiat pentagonus salomonis et ubi virga tenetur crux, et sic erit parata operi sacro et miro.

But the wand should have four sides. On one side should be written "**Adonay**;" on the second side "**Sabaoth**;" on the third, "**Hiskiros**;" on the fourth "**Emanuel**." On the middle of the wand make the pentagonal figure of Solomon, and where the wand is held, a cross, and thus it will be prepared for sacred and wonderful works.

Hiskiros: *Greek* ισχυρος, Iskiros (Mighty One).

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

Make a whistle from white copper,¹ or from silver, or from gold, or even hazel, and it should be heptagonal, i.e. having seven sides. It may be as large as you please, and its length should be as long as three fingers.

1. White copper: an alloy of copper and nickel, often including zinc.

....

{F}ac sibilum de ere albo vel de argento vel de auro vel avellana, et sit eptagonum, id est septem latera habens, sit grossum ad placitum, sit longum ad longitudinem trium digitorum.
// Tunc in summitate eius sculpatur hoc nomen, **on**. Et inferius in alia summitate **beel**. Et in latere primo ubi est forus sibili scribatur nomen regis orientalis, scilicet **barthan**. In secundo latere a dextris nomen regis consol, scilicet **formione**. In 3^o regis meridiei, scilicet **yamax**. In 4^o regis nogahelis, scilicet **sarabocres**. In 5^o latere regis [\[col. 2\]](#) occidentalis, scilicet **harthan**. In 6^o regis frigicapicis, **Abaa**. In 7^o regis septemtrionalis, **maymon**. Et postea benedic eum sicut cruorem nisi quod mutabis nomen, et ubi dicebatur in sigillum dei te mitti iussit, nunc dices, in clamatum spirituum te clangere iussit.

Et scias quod quando vocantur angeli boni non debet habere sibilum neque virgam neque ensem [*enses], et tu debes stare extra circulum, et ipsi debent apparere infra circulum, qui debet esse altus tribus pedibus et semis. // Set in aliis aereis et terreis oportet predicta habere. Set differt inter illos quia illi aerei apparent extra circulum in aere homine existente infra circulum qui debet esse totus planus sicut +epiparet+. Set in terreis sic est quod ipsi apparent infra circulum concavum, profundum et rotundum homine existente infra alium circulum, ab illis circulis predictis, qui tamen similiter debet esse planus et equus et circa eum scripta solum 4 nomina dei, prout patet.

// Angeli hore sunt qui regnant in hora operis angeli diei qui in die operis, Angeli mensis angeli lune, vel principii mensis Angeli faciei qui regnant facie ubi est eorum dominium ascendente. Temporales omnes insimul et principes eorum omnium sunt 7, ut patuit supra, **casziel**, **satquiel** et cetera. // Adhuc sunt 7 superiores, scilicet **barachiel**, **uriel** et cetera.

(CXL)

1. The manuscript breaks off right in the middle of this colophon.

Here ends the book concerning the life of the rational soul, which is called the *Sacred Book*, or the *Book of the Angels*, or the *Sworn Book*, which was made by Honorius, the master of Thebes. This is the book with which one is able to see God face to face, while still alive. This is the book....

Explicit liber de vita anime rationalis, qui liber sacer vel liber angelorum vel liber iuratus nuncupatur, quem fecit honorius magister thebarum. Hic est liber quo deus in hac vita facialiter quit videri. Hic est liber quo quilibet potest salvari et in vitam eternam procul dubio deduci. Hic est liber quo infernus et purgatorium queunt sine morte videri, hic est liber quo omnis creatura exceptis novem ordinibus angelorum possunt subiugari. Hic est liber quo omnes sciencie possunt haberi. Hic est liber quo substantia imbecillissima potest substantias robustissimas et devincere et subiugare. Hic est liber quem nulla lex habet nisi Christiana, et si habet, nil [139r] sibi prodest. Hic est liber qui est maius iocale a domino datum omni alio iocali exclusis sacramentis. Hic est liber quo natura corporalis et visibilis cum incorporali et invisibili alloqui racionari et instrui potest. Hic est liber quo innumerabiles thesauri haberi possunt. Et multa alia per hunc fieri queunt que narrare dispendium esset. Ideo merito Sacer nuncupatur.

The writing of this book has been completed on the tenth hour of this day, Tuesday, which is ho..... [*This breaks mid sentence..... probably one of the great mysteries of this book. SKF*]

Heare foloweth an other worke for the angels of the .7. heavens

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



nd of the .4. tymes or seasons of the yeare accordinge to

the nature and dysposissione of the .7. planettes and celestiaall bodies, and fyrst heare begeneth the names of the .4. seasons of the yeare and the angels that haue rewle and goverment in the sayde tymes, w^t the names of the principall head or rewler of every signe, and the names of y^e principall head or rewler of the yearth, w^t the names of y^e .2. lyghtes that Is the Sonne and the mone, which haue workinge in there qualytes, in the .4. quarters or seasonnes of the yeare accordinge to the providence will and pleasuer of the allmighty god of his Incomperhensibilite created and made
*/**/**/**/**/**/**/**/**/**

[Compare with de Abano's [Heptameron](#).]

The names of the springe tyme Is called + **talui** +
 The name of somer Is called + **casmaram** +
 The name of harvest Is called + **ardarael** +
 The name of winter Is called + **farlae** +

Thes angels do rewle and governe in the springe tyme:

Caracasa Core Amatiel Commissoros

Caracasa Core Amatiel Commissoros



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

+Spugliquel+

The name of the power of the yearth In the springe tyme Is called.

+Amaday+

+ spugliquel
 +

+ amaday +


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





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



The names of the .2. lyghtes that is called y^c Sonne and the mone which rewle in the springe tyme are called

+  + **Abraym** + +  + **Agusita**

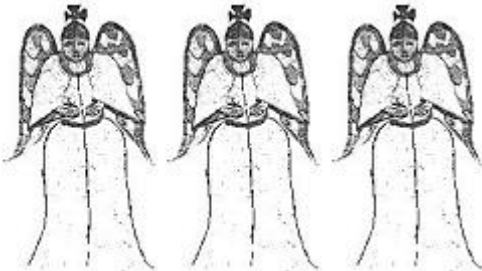
+  + +  +
+ abraym + + agusita



Thes angells do rewle and governe in the somer tyme.

+ **Gargatel** + + **Fariel** + + **Gaviel** +

+ gargatel + + fariel + + gaviel +



The principall head or rewler of the signes In sommer sesonne Is called.

+ **Tubiel** +

The name of the power of the yearth in the sommer sesonne Is called.

+ **Festatui** +

+ Tubiel +

The principall head or reowler of the signes In sommer sesonne Is called.



+ festatui +

The name of the power of the yearth in the sommer sesonne Is calledd



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

+  +Athemay+ +  +Armatas+



Thes angells do rewle and governe in y^e harvest tyme.

+Tarquam+ +Gualbarel+

+ tarquam + + gualbarel +



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

+ Tolquaret +

The name of the power of the yearth in the harviste tyme Is called.

+ Rabianira +

+ tolquaret
+

+ rabianira
+

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



The name of the power of the yearth in the harviste tyme Is called.



The names of the .2. lyghthes that Is called the sonne and the mone whych rewle and Governe In the harviste Seasonne are called.



+ Abragini +



+ Matasignais +



Thes angells do rewle and governe in the winter season.

+Amabael+ +Ctarari+

+ amabael + + ctarari +



The principall head or rewler of the signes in the winter seasonne Is called.

+Altari6+

The name of the power of the yearth in the winter seasonne Is called.

+Gerenia+

+ Altarib +





The principall head or rewler of the signes in the winter seasonne Is called.

The name of the power of the yearth in the winter seasonne Is called.

+ gerenia +



The names of the .2. lyghtes that Is called the sonne and the mone whych rewle and Governe In the winter sesonne Are called.

 +Commvtaf+ +  +Affaterim+



The Angels of the .12. signes.

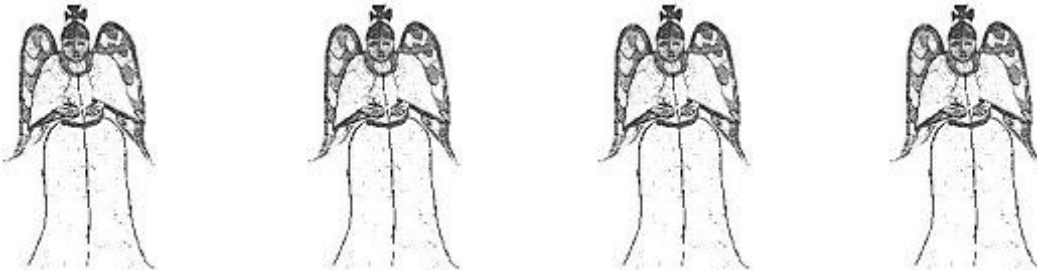


hes be the angells of the .12. signes. **/**/**/**/**/**

[Compare [Agrippa III, ch 24.](#)]

 +Malchidael+  +Asmodel+  +Ambriel+  +Muriel+

+ [aries] + malchidael + [taurus] + asmodel + [gemini] + ambriel + [cancer] + muriel
+ + + +



♏
+Verchiel+

♍
+Hamaliel+

♎
+Zuriel+

♏
+Barchiel^l+

1. See **Agrippa**: Barbiel

+ [leo] +
verchiel +



+ [virgo] +
hamaliel +



+ [libra] + zuriel + [scorpio] + barchiel + [Agrippa:
Barbiel] +



♐
+Aduachiel+

♑
+Hanael+

♒
+Gamviel^l+

♓
+Barchiel+

1. See **Agrippa**: Cambiel

+ [sagittarius] +
aduachiel +



+ [capricorn] +
hanael +



+ [aquarius] + gamviel +
[Agrippa: Cambiel]



+ [pisces] +
barchiel +



The Angells of the .28. mansions of the Moon



hes be the angells of the .28. mancions of y^e mone

+Geniel+	+Enediel+	+Amixiel+	+Azariel+
+Cabiel ¹ +	+Dirachiel+	+Schefiel+	+Amnediel+
+Barbiel+	+Ardesiel+	+Neciel+	+Abdizuel+
+Iazeriel+	+Ergediel+	+Ataliel+	+Azeruel+
+Adriell+	+Egibiel+	+Amutiel+	+Kiriel ² +
+Bethnael+	+Gefiel+	+Requiel+	+Abrimael ³ +
+Azuel+	+Sagniel ⁴ +	+Alheniel+	+Amnixiel+

1. Agrippa: Gabiel
2. Agrippa: Kyriell
3. Agrippa: Abrinael
4. Agrippa: Tagriell

+barbiel	+ardesiel	+neciel	+abdizuel
+Iazeriel	+ergediel	+ataliel	+azeruel
+adriell	+egibiel	+amutiel	+kiriel + [Agrippa: Kyriell]
+bethnael	+gefiiel	+requiel	+abrimael + [Agrippa: Abrinael]
+azuel	+sagriell [Agrippa: Tagriell]	+alheniel	+amnixiel

+geniel +enediel +amixiel +azariel +



+ cabiel [Agrippa: Gabiel] + dirachiel + schiel + amnediel +



+ barbiel + ardesiel + neciel + abdizuel +



+ Iazeriel + ergediel + ataliel + azeruel +



+ adriel + egibiel + amutiel + kiriel + [Agrippa: Kyriel]



+ bethnael + geliel + requiel + abrimael + [Agrippa: Abrinael]



+ aziel + sagriel [Agrippa: Tagriel] + alheniel + amnixiel +



The Angells of the Directions and Elements



hes be the angells of the .4. wyne and princies.

[Compare [Agrippa III, ch 24.](#)]

of the East Is: of the West Is: of the North Is: of the South Is:
+Michael+ **+Raphaël+** **+Gabriel+** **+Nariel+ (or: +Uriel+)**

of the east Is. of the weast Is. of the northe Is. of y^e sowthe Is.
+ michael + Raphael + Gabriel + nariel + or vriel+/
/





hes be the angells of the .4. elementes OE dominators.

of the Air Is: of the Water Is: of the Earth Is: of the Fire Is:
+Cherub+ **+Tharsis+** **+Ariel+** **+Seruph+ (or: +Nathaniel+)**

of the aier Is. of the wather Is. of the yearth Is. of y^e fyear Is.
 + cherub + tharsis + ariel + seruph + or nathaniel +



72 angels from Schemhamphoras

[The following two paragraphs appear to have been quoted verbatim from the 1533 edition of [Agrippa III, ch 25.](#)]



t hi sunt qui præsident septuaginta duobus quinariis coelestibus, totidemq_e nationibus

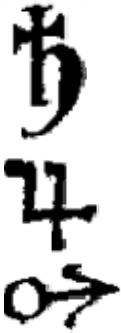
et linguis, et humani corporis artibus, cooperanturq_e septuaginta duobus synagogæ senioribus, totidemq_e christi discipulis. et nomina eorum secundum extractionem quam faciunt cabalistæ patent in hac [\[75v-78v\]](#) sequenti tabella, secundum vnum modum quem diximus.

Sunt autem et alii plures modi ex eisde~ versiculis fabrica~di Schemhamphoras, vt cum omnes tres recto ordine sibi subalternatim a dextram sinistram scribuntur, præter illos qui per tabulas Ziruph, et tabulas commutationum extrahuntur, de quibus in superioribus mentionem fecimus et quoniam hæ tabulæ omnibus tum diuinis, tum angelicis nominibus inseruiunt, ideo illas etiam huic capiti subiungemus.

Uehuiiah	Leuuiiah	Aniel	Me6ahiah
Iefiel	Paahiah	Haamia6 [A: Chaamia6]	Poief
Sitael	Nelchael [A: Nelkael]	Rehael	Nemamiah
Elemiah	Ieiael	Ieiazel [A: Ihiazel]	Ieiael
Mahasiah	Melahel	Hahahel	Harahel [A: Harachel]
Lelahel	Hahuiiah [A: Chahuiiah]	Michael [A: Mikael]	Mizrael
Achiaiah [Agrippa: Akaiah]	Nuthiah [A: Nithhiah]	Oeuahiah	Umahel [A: Umabel]
Cahethel	Haahiah	ielahiah	Iahhel
Haziel	Ierathel	Seahiah	Annauel
Aladiah	Seehiah	Ariel	Mehiel [A: Mecheiel]
Lamah [A: Lauiah]	Reiah [A: Reiel]	Asahiah	Damahiah [A: Damabiah]
Hahiah	Omael	Michael [A: Mithael]	Meniel [A: Menkiel]
Iezael [A: Ieiazel]	Lecabel	Uehuel	Eiael
Me6ahel	Uasariah	Daniel	Hahuiiah [A: Chahuiiah]
Hariel	Iehuiiah [A: Iechuiiah]	hahasiah [A: Hachasiah]	Roehel [A: Raehel]
Hakamiah	Lehahiah [A: Lehachiah]	Imamiah	iabamiah [A: Iibamiah]
Leviah	Chanakiah [A: Kavakiah]	Nanael	Hahiael
Caliel	Manadel [A: Monadel]	Nithael	Mamiah [A: Mumiah]



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



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

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

Belligeron + robrinez + thophares + scetaburous + zelidron + pristorides +

+pirirm + phitach +



Alfareon + luetundium + ferlucifin + moderiel + pasntes + strinabelion +

Penel + apripos + filiach + disdros + nechir + pbab + neptaliam +

Calamichan + pergamidam + tichiz + aprops + cirael + gariliam + gemesnay +



ydroel + nar + escor + phin + bethan + gesrus + philosen + onfilmetoii +



Sachir+++Onath+++Anasen+++Prothophares+++Gaym+++Fimtifis+++



Nastegeon+++Sexagip+++Tors+++Tentercenta+++Sefops+++Versiel
+++Astronday+++



Belligeron+++Robrinez+++Thophares+++Scetaburous+++Zelidron+++
Pirim+++Phitach+++



Alfareon+++Luetundium+++Ferlucifin+++Moderiel+++Pasntes
+++Strinabelion+++



Penel+++Apripos+++Filiach+++Disdros+++Nechir+++P6ab
+++Neptalam+++



Calamichan+++Pergamidam+++Tichiz+++Aprops+++Ciraef+++
Garifiam+++Gemesnay+++



Ydroef+++Nar+++Escor+++Phin+++Bethan+++Gesrus+++Philosen
+++Onfilmetoii+++

The names of the angels of the .xii. signes

[Aries] Utiridan + berithz + manstitan + ysmarelion +
[Taurus] Geofriel + dridmoyl + frenil + dirigalii +
[Gemini] Sinchateriel + anabrochz + gefrel + beliabii +
[Cancer] Tetrarchin + froseithz + endiran + cefafin +
[Leo] Berferiel + andri + facifon + vridithian +
[Virgo] Monosriel + scamburion + liricom + an +
[Libra] Ilfey + drabundin + prothabeon + sephyrion +
[Scorpio] Gefusieon + grisolis + ophicen + albuth +
[Sagittarius] Tebondriel + zedrociel + rufibian + exdromal +
[Capricorn] Tiragisneil + sandamruch + gelisedon + nili +
[Aquarius] sterlunilon + andebal + gorthz + zahayr +
[Pisces] Nolicheil + angiseil + theodropham + salchmeon +

[Ascending node] Exagiel + symmoy + debroz +

[Descending node] + Schyphaon + drudromoy + ehehii +

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

[Aries] Armiel + gabriel + barachiel + libes + helissan +
[Taurus] Pax + princeps + miserecordia + alphay + raym + geon + gereon + armon + geremon +
[Gemini] Fortitudo + paciencia + ythanay + elon + evebychay +
[Cancer] yareth + yaran + arneth + zaraney + lux + eye +
[Leo] Almay + ezey + zabele + monoym + aurach + liulay +
[Virgo] Hores + bysserios + onay + ornath + vita + yareth + allay +
[Libra] Ay + alkin + roel + abanay + rathan + corosay +
[Scorpio] Amayn + anay + gelomitro + gecebamia + ysaramana + elomich +
[Sagittarius] zaan + zabin + zadanay + arphel + alphanay + zadan +
[Capricorn] Ym + anab + reil + solin + paciencia + vel + potian +
[Aquarius] Alphaneos + alphanay + assen + zarmioch + almeos + sphray +
[Pisces] Salmel + alimos + alibin + lubiras + ana + anay +

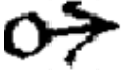
The angels of the .7. planetts after the opinion of honorius



zapkiel + oriphiel + caphiziel + boel + cassziel + michathon + dalqiel + gastiel + matraton
+ satel +



zadkiel + zachariel + sacqiel + paysthar + raphael + pahanitoriel + assassaiei + tethapiel
+ paranyemol +



Camael + zamael + samael + azimor + satihel + yturahihel + amabiel + taryel + armael
+



Raphael + michael + quelamya + caphael + dardihel + hurathaphel +



Hamiel + anael + daner + raqiel + salguyel +



Michael + raphael + targuarra + myhel + sarapiel + vriel +



Gabriel + orpheniel + mychael + samyhel + athithael +

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

[Aries] malichidael + [Taurus] asmodel + [Gemini] ambriel + [Cancer] muriel + [Leo] verchiel +
[Virgo] hamaliel + [Libra] zuriel + [Scorpio] barchiel + [Sagittarius] advachiel + [Capricorn] hanael
+ [Aquarius] ambiel + [Pisces] barchiel +

The angels of the .xxviii. mancions of the mone

Geniel + enediel + amixiel + azariel + caiel + dirachiel + seheliel + amnediel + barbiel + ardesiel
+ neciel + abdizuel + iazeriel + ergediell + ataliel + azeruel + adriel + egiviel + amutiell + kiriel
+ bethnael + geliel + requiel + abrinael + aziel + tagriell + atheniel + amnixiel +

Thes are the princes of the .4. windes

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

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

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

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

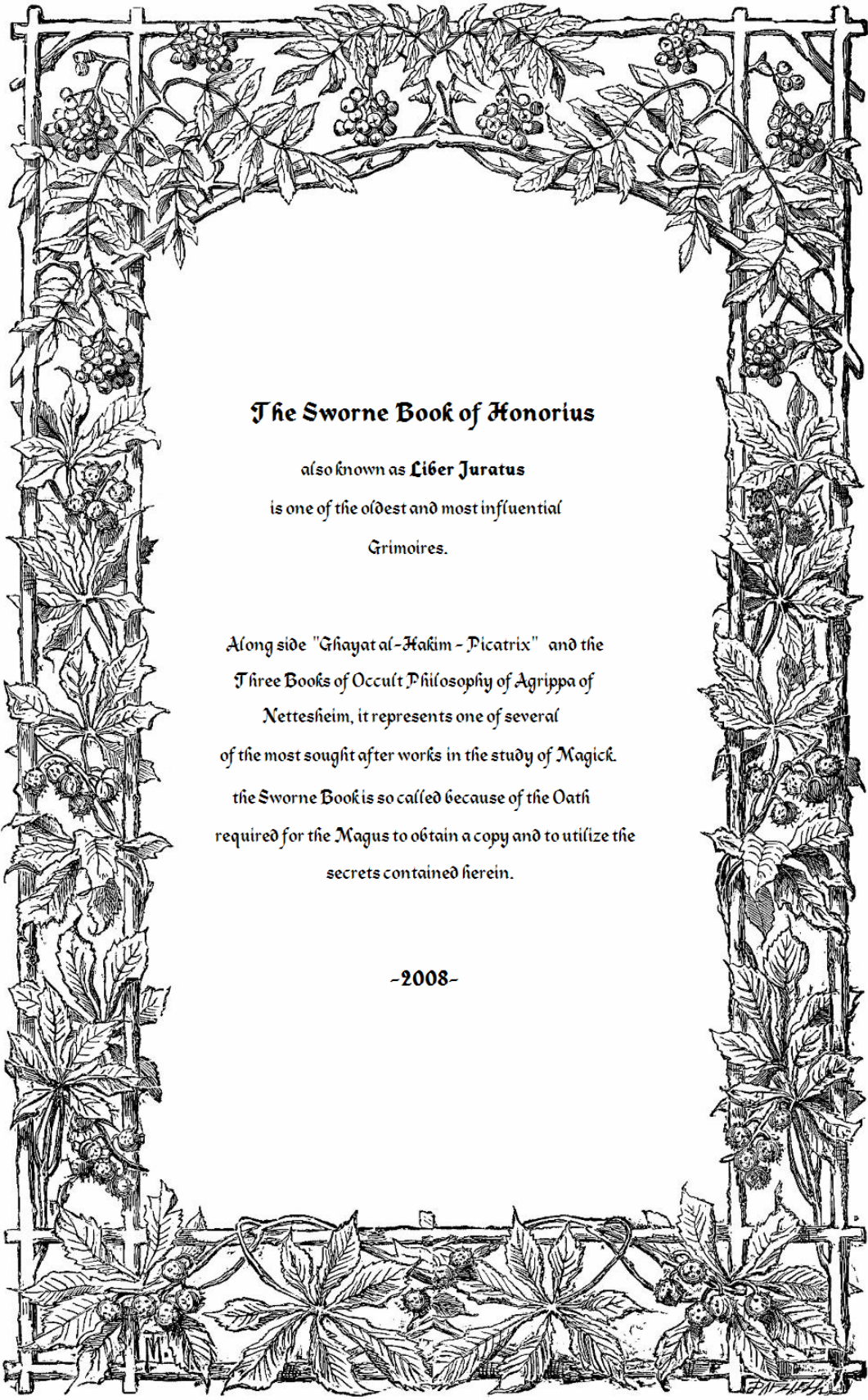
vehuiah + Ieliel + sitael + elemiah + mahasiah + lelachel + achaiiah + cahethel + haziel + aladiah + lamah + hahaiah + Iezael + mebahel + hariel + hakamiah + leuiah + caliel +

leuuiah + pahaliah + nelchael + Ieiael + melachel + hahuiah + nitthaiiah + haaiah + Ierathel + seehiah + reiiial + omael + Iecabel + vasariah + Iehuiah + lehabiah + chauakiah + manadel +

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

Mehahiah + poiell + nemamiah + Ieiael + harakel + mizrael + vmahel + Iahhel + annauel + mehekiel + damahiah + meniel + eiael + habuiah + roehel + Iabamiah + haiael + mamiah +

-finis-



The Sworne Book of Honorius

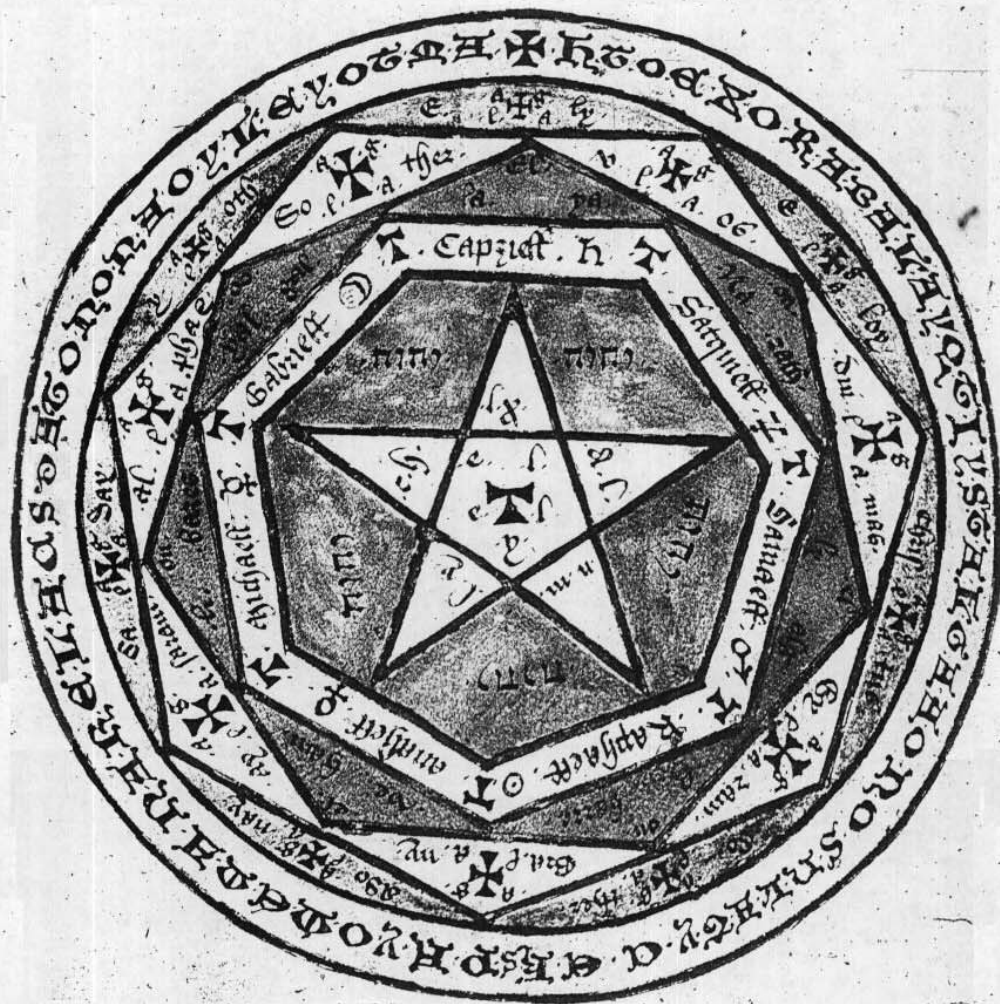
also known as **Liber Juratus**

is one of the oldest and most influential
Grimoires.

Along side "Ghayat al-Hakim - Picatrix" and the
Three Books of Occult Philosophy of Agrippa of
Nettesheim, it represents one of several
of the most sought after works in the study of Magick.
the Sworne Book is so called because of the Oath
required for the Magus to obtain a copy and to utilize the
secrets contained herein.

Notes

The Sworne Booke of Honorius



Liber Juratus