Liber trium animarum

The Book of Three Souls

With Text, Translation, and Commentary by

Joseph Peterson

ORIGINAL SOURCEBOOK OF MEDIEVAL MAGIC

Translation and commentary by Joseph H. Peterson, copyright © 2022; updated July 8, 2025.
All rights reserved. No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, without permission in writing from the author. Reviewers may quote brief passages.
Corrections (if any) will be posted to esotericarchives.com/books.htm

Photo credit: *Saint Lawrence Liberates Souls from Purgatory, ca 1412*.
Brooklyn Museum, brooklynmuseum.org/opencollection/objects/16105

Introduction

One of the great currents in the history of spiritual exploration leads back to John Dee, and his so-called Enochian system of magic. Dee was one of the leading scientists and occultists of his age. In 1582 he undertook a series of "Mystical Experiments."[1] Two of Dee's key sources, *Liber Iuratus Honorii* ("*the Sworn Book of Honorius*", hereafter *LIH*), and the *Summa Sacre Magice* (*SSM*) are intimately connected, since the latter draws extensively on the former. The latter text, compiled by Berengar Ganell in 1346 CE, encapsulates a different version of the former; in some ways it represents an earlier version. Dee quickly became convinced that he was communicating with supernatural creatures, and sought their help in resolving the differences, leading to a whole new system.

The biggest difference in the two versions of the *Sworn Book* is the prayer book used. While the so-called "northern European version" uses prayers from the "glossed version" of *Ars Notoria*, Ganell's version uses prayers from the little prayer book edited here, *Liber Trium Animarum* (hereafter *LTA*).[2] It consists of fifty-one prayers, containing sacred names of God and angels. Since it has some claim to being the older, it may evidence the loss of the *LTA* prayers at some point in the northern textual transmission.

Date

The date of Ganell's text, 1346, provides a *terminus ante quem* for the *LTA*. If the text referred to as *Liber Sacratus* by William of Auvergne circa 1230 is in fact an earlier version of *LIH*, our text could be 116+ years earlier.[3]

Contents

The **title** seems to allude to the "redemption of three souls from Purgatory" from the *Sworn Book*. Helping to free souls from Purgatory was a recurring theme of Medieval spirituality. In both versions, Honorius gives it priority in his system – after the prerequisite divine vision, and the vision of purgatory and hell and knowledge of the souls suffering there. The recommended petition for this purpose includes identifying three of them by name.[4] This is supported by references in the text, such as the passage (in prayer 2), "may they (the angels) be glad today at the crying out of this prayer for these souls, who are in expectation of salvation;" and (prayer 4) "may your name **Agla**, give respite to the souls who are there" (in *infernus*/Hell). This is even more explicit in prayers 16 and 17, with a historiola of the deliverance of the three children from the blazing furnace in Daniel 3, and invocation of the name of God to "pierce through to hell", calling upon his voice to break their chains and release them from their suffering.

The opening and closing paragraphs seem to be additions by Ganell.

The **opening** paragraph is no doubt one of the "connecting paragraphs" added by Ganell to "compile a unitary volume" from his otherwise eclectic collection.[5]

---

1 Dee and Peterson 2003, pp. 12, 70.

2 Véronèse 2007 pp. 135 ff. He dates the "glossed version" to the 14th century. Both texts cite the prayers by internal reference number. For example, Honorius writes in chapter CXIII.2: "Then he should bless the place for the circle, saying Prayer 15."

3 Peterson 2016 pp. 11-12.

4 For the so-called "northern-European version" of the *Sworn Book*, see Peterson 2016. Honorius discusses the importance of redeeming souls from purgatory in several places, especially CII.1-2, and gives specific wording for the petitions in CII.3 and CXXXVI.8. Compare SSM L.4.f.22-23.

5 Veenstra 2012, p. 153.

This is followed by the actual **prayers**. While the *Ars Notoria*-derived prayers in the Northern *LIH* consist largely of *voces magicae* or *nomina barbara* ("magic words" or "barbarous names"), the **body** of the *LTA* prayers make abundant references to the magic techniques of Honorius, including consecrations, suffumigations, a magic circle, and spirit bindings.

A **list of the uses** of each prayer is included at the end.

Ganell uses the **closing** paragraphs to reiterate one of his core theories and themes, namely the use of tables of "astral alphabets" to construct "wonder-working words."[6] This doesn't seem to have much relationship with the *Liber trium animarum* or *LIH* texts proper. Near the end he also includes a characteristic polemic against Islam conspicuously absent from the northern European Honorius.[7]

Supernatural beings in the LTA

The text mentions various classes of non-physical beings: *angeli benigni et maligni* ("good/kind and bad/destructive angels"). These are also referred to as spirits. Unlike Honorius, the term *daemon* is never used.

The *dyabolus* ("**devil**", O37) is also referred to as *Sathana* ("Satan"),[8] *inimicus* ("the enemy" of God, O31), *malignus* ("the evil one", O8), *felleus* ("the bitter/venomous one", O37) or *hostis crudelis* ("the cruel enemy", O24).

Wicked or **evil spirits** are classified as infernal, earthly, or aerial (cf. O14; consistent with Honorius *LIH.III.9*). They are described as being able to induce fear, and having evil arrows and evil flames of hellfire that can harm the body. They are said to be deceptive and give *consilium pravum* ("twisted advice"). They are also referred to as *fella* ("bitter" or "venomous"), as *terrores mali* ("evil terrors"), as *inimici dyaboli* ("hostile devils", O23), or *hostes* ("enemies", O28).

The **good angel**s are also referred to as *nuncii* ("messengers"). They are described as *luminosus & claritas* ("bright and shining"), and can bring power and protection. The text mentions nine choirs of angels, probably the same codified by pseudo-Dionysius in the mid-sixth century, and widely accepted by the medieval church. Five of those nine choirs are named: Seraphim, Cherubim, Principalities, Powers, and Virtues. To these could be added Angels and Archangels (here called heavenly princes), leaving only Thrones and Dominations unmentioned. Prayers 13 and 18 includes petitions to send the "celestial guardian." O18 also refers to the *angelus saturnali* ("Saturnian angel) and the *Sol … et angelus ipsum regens* ("the Sun and the angel ruling it").

Only seven angels are named in the text: Four are well-known from the Bible and Apocrypha: Michael, Gabriel, Raphael (who appears in Tobit), and Uriel (who appears in 2 Esdras). The other three are less common: Thobiel, Raguel, and Raziel. The seven together do not appear as a group in *LTA*, and are not found in such a grouping elsewhere to my knowledge.

Raguel appears in Enoch I.20 along with Michael, Gabriel, Raphael, and Uriel, but not Thobiel. Thobiel (Var: Tobiel, Thoubiel) is one of six heavenly princes called on for help in *LTA* (Michael, Gabriel, Uriel, Thobiel, Raphael, Raziel – O14, O15, O30). A similar but not identical list appears in the *Book of Oberon* (Michael, Gabriel, Uriel, Thobiel, Raphael,

6 Gehr p. 246 with figure 18.2.

7 Cf. Veenstra 2012 p. 179.

8 The passage quotes Mark 8:23 or its parallels in Matthew or Luke.

Barachiel).[9] *Liber Razielis* (15th ce) § 260 has a list of angels which include Raphael, Gabriel, Michael, Uriel, Raguel, and Thobiel, but it is part of a longer list of 77 names.

I have appended an index of angelic and divine names. Most are well-known Hebrew and Greek names attested in other magic texts, but some appear to be unique to this text.

For this edition, I have used *italics* to indicate where the text is quoting from well-known biblical or liturgical texts. It especially draws on the Psalms, the well-known hymn *Te Deum*, and the *Song of the Three Holy Children*.

Abbreviations:

Be Berlin, Staatsbibliothek, Preussischer Kulturbesitz, ms. Germ. Fol. 903 (ca 1580)
Cf. *confer*
Cp. compare
Gk. Greek
H Halle ms. 14 B 36
K Kassel ms. 4° astron. 3.
KJV Bible, King James Version
L The Litanies
LIH *Liber Iuratus Honorii*
LTA *Liber Trium Animarum*
O1, etc. Oratio 1, etc.
Ps. Psalm
SSM *Summa Sacre Magice*

9 Thobiel also appears in Wellcome ms. 110, Rawl. D252, and Sloane 3853 (139v).

Bibliography

Manuscripts, primary sources

Be: Berlin, Staatsbibliothek, Preussischer Kulturbesitz, ms. Germ. Fol. 903, 517v-549v, ca 1580. German translation of Ganell's *Summa sacre magice.*

H: Halle (Saale), Universitäts- und Landesbibliothek Sachsen-Anhalt, 14 B 36, 275r-284v, beginning of the 16th ce.

K: Universitatsbibliothek Kassel - Landesbibliothek und Murhardsche Bibliothek der Stadt Kassel, Ms. 40 astron. 3. Latin, 15th ce. A beautiful and unique manuscript of Ganell's *Summa sacre magice*. (written circa 1346). Available online at http://orka.bibliothek.uni-kassel.de/viewer/image/1343812736802/1/. This text quotes extensively from *Liber Iuratus*, as well as other texts. John Dee owned and annotated this manuscript at one time.

Printed, secondary sources

Dee, John, and Joseph Peterson, *John Dee's Five Books of Mystery: Original Sourcebook of Enochian Magic*. York Beach, ME: Samuel Weiser, 2003.

Gehr, Damaris Aschera, "Berengarius Ganellus and the *Summa Sacre Magice* – Magic as the promotion of God's Kingship" in Page, Sophie, and Catherine Rider. *The Routledge History of Medieval Magic*. 2021, pp. 237-253.

Gilly, Carlos, "Between Paracelsus, Pelagius, and Ganellus: Hermeticism in John Dee", in *Magia, alchimia, scienza dal '400 al '700. L'influsso di Ermete Trismegisto*, C. Gilly et C. Van Heertum (éd.), Venezia-Amsterdam 2002, 284-94.

Harms, Daniel, James R. Clark, and Joseph H. Peterson. *The Book of Oberon: A Sourcebook of Elizabethan Magic*. Woodbury, Minnesota: Llewellyn Publications, 2015.

Mesler, Katelyn "The Latin Encounter with Hebrew Magic" in Page, Sophie, and Rider, Catherine, *The Routledge History of Medieval Magic*. London: Routledge, Taylor & Francis Group, 2019.

Peterson, Joseph and Honorius of Thebes, *The Sworn Book of Honorius – Liber iuratus Honorii*, 2016.

Veenstra, Jan R., "Honorius and the Sigil of God: The *Liber iuratus* in Berengario Ganell's *Summa sacre magice*" in Fanger, Claire. *Invoking Angels Theurgic Ideas and Practices, Thirteenth to Sixteenth Centuries*. University Park, Pa: Pennsylvania State University Press, 2012, pp. 51 ff.

Véronèse, Julien, *L'Ars notoria au Moyen Âge: introduction et édition critique*. Firenze: SISMEL edizioni del Galluzzo, 2007.

___, "God's Names and Their Uses in the Books of Magic Attributed to King Solomon", *Magic, Ritual, and Witchcraft,* Volume 5, Number 1, Summer 2010, University of Pennsylvania Press, pp. 30-50.

___, *L'Almandal et l'Almadel latins au Moyen Âge: introduction et éditions critiques*. Firenze: SISMEL, Edizioni del Galluzzo, 2012.

Liber trium animarum

SEt[10] quia in capitulo sumus Orationum ut pluries supra sunt orationes allegate que non ponebantur Sicut in Inuocatione 7 regum, Et angelorum bonorum. Et in sacratione quadragenali. Ideo ut liber non sit diminutus, neque opus truncatum, siue egenum pono tibi omnis illas oraciones *artis noue* que sunt orationes *libri 3 animarum*. Et non te tedeat, quare ponimus tot oraciones. Quia non omnem te intromittere de magica nisi has omnis habeas, quare nichil sine ipsis unquam optineres, nam principalia fundamenta magice sunt iste oraciones. Et nomen Dei **sememphoras**. Et litere 4 sectarum, que sunt forme stellarum, ex quibus litteris constant & fabricantur omnis iste oraciones, et omnia nomina **sememphoras** vel alia.[11] Et fides secte quam tenes. Et jeiunium, ac mundificatio secundum illam sectam. In istis 4 fundatur magica tota. Et magis in oracionibus & fide legis, vel secte.

Qui ergo caret hiis orationibus caret fundamento uno principalium. Et qui caret fundamento caret fundato, que est opus mirum vel magicum quod tu desideras. Ergo si oraciones dimisissemus omnis, frustra alia que diximus scripsissemus, & docuissemus. Quare non te pigeat sarcine oracionum, si magus vis esse, quare sine eis tibi est impossibile.

Prima oracio libri trium animarum est hoc.

Audiant celi id quod ego loquor. Audiat terra uerba oris mei. Audiant angeli benigni & maligni quo desero temptationes malignas et reuertor ad deum meum qui me creauit. Ego confiteor deo meo **adonay** regi regum deo glorioso, **eye assereye** id est domino dominancium.

The Book of Three Souls

Since we are in a chapter of prayers that have often been mentioned, but not included above, such as in the invocation of the seven kings, or of the good angels, or in the forty-day consecration, therefore in order that this book not be lessened, nor the work deficient or lacking, I set before you all those prayers of the New Art, which are the prayers of the *Book of Three Souls*. And don't be bothered that we present so many prayers, because you would not be able to attain anything without them, for these prayers are the principal foundation of magic, and the **Sememphoras** name of God, and the letters of the four sects, which are forms of the stars, from which letters all these prayers, and all the **Sememphoras** or other names are dependent and constructed, as well as the faith of the sect that you hold to, and fasting and purification according to that sect. In these same four are founded all of magic, and more in the prayers and faith of the law or sect.[12]

Therefore he who is without these prayers is without one of the principle foundations. And he who lacks a foundation lacks a basis, which is the wonderful or magical work that you desire. If we dismiss all the prayers, all other things which we have written and taught will have been in vain. So, if you wish to be a magus, don't let yourself feel burdened by all these prayers, for without them it would be impossible for you.

The first prayer of the *Book of Three Souls* is thus:

May the heavens hear what I say. May the earth hear the words of my mouth. May the kind and destructive angels hear that I have abandoned destructive temptations, and return to my God who created me. I confess to my God **Adonay**, the King of Kings, glorious God, **Eye-Asser-Eye**, that is, the Lord of Lords.

10 In SSM, this chapter constitutes Book 4, Treatise II, chapter 3. This introductory paragraph is not found in mss. H or Be.

11 Book 4 treatise 2, chapter 2 is "De 99 oracionibus nominum sparsorum sememphoras." Note the border of the Sememphoras table includes the four alphabets – Latin, Greek, Hebrew, and "Chaldaean or Arabic." See K L.2.f.15, H fols. 249r and 360r, Be 142v, and Peterson 2021 p. 137.

12 See epilogue, pp. 63-65.

Illi qui creauit seculum & totum mundum, & omnia que sunt in eo.

To Him who has created the ages and the whole world, and everything that is in it.

Illi qui fecit firmamentum & omnia que in eo sunt habitancia.

To Him who made the firmament and all that dwells therein.

Illi *qui facit angelos suos spiritus, & ministros suos ignem urentem*.[13]

To *Him who made his angels a breath of life, and his ministers a burning fire*.

Illi qui creauit solo suo verbo 9 choros angelorum, et ipsos stabiliuit in splendore.

To Him who created nine choirs of angels with his word alone, and made them firm in splendor.

Illi qui creauit solem in potestatem diei, lunam & stellas in potestatem noctis.[14]

To Him who created the Sun to rule the day, and the moon and stars to rule the night.

Illi qui firmauit terram super aquas[15] et facit eam tremere, et fecit bestias paruas & magnas seruituti homini viuere & moueri super eam.[16]

To Him who established the earth over the waters, and caused it to tremble, and made all beasts, great and small, that live and move upon the earth, and gave mankind dominion over them.

Illi qui dedit terminum mari quem preterire non potest.

To Him who set a boundary to the sea, beyond which it cannot pass.

Illi qui facit florere & granare, et dat escam panis suis.

To Him who made the earth flourish and produce grain, and provide food to eat.

Illi qui dat escham omni carni.[17]

To Him who gives food to all flesh.

Illi qui formauit adam hominem primum ad ymaginem et similitudinem sui.

To Him who created Adam, the first man, after his own image.

Illi qui dedit moysi serui suo fideli legem saluationis in monte synay, monte sancto.

To Him who gave the true law to his servant Moses, on Mount Sinai, the holy mountain.

Illi qui redemit populum de manu pharaonis, et per medium maris miri & rubri letum & pede sicco fecit transire.[18]

To Him who bought the people back from the hand of Pharaoh, and caused them to pass miraculously through the middle of the Red Sea and death, with dry feet.

Illi qui deleuit pharaonem & totam congregationem eius cum toto posse egipti.

To Him who destroyed Pharaoh and all his followers with all the might of Egypt.

Illi qui dedit suis in deserto escham manne celestis.

To Him who gave his people food of manna from heaven in the desert.

Illi qui fundauit et posuit virtutes in lapidibus 12 tribuum, eciam in verbis, et herbis pro dando salutem humane nature.

To Him who established and placed virtues in the stones of the twelve tribes, also in words and herbs, for bringing health to humanity.

Illi qui pro redemptione humane nature uni virgini gloriose misit /L.4.f.38/ suas salutes per unum suorum gloriosam angelorum cuius nomen est **gabriel**, qui

To Him who for the redemption of humanity, sent a glorious virgin for their salvation, through one of his glorious angels whose name is Gabriel, who announced

13 Cf. Ps. 103:4.

14 Cf. Ps. 135:8-9.

15 Cf. Ps. 135:6.

16 Cf. Gen. 1:26.

17 Cf. Ps. 135:25.

18 Cf. Exod. 14:16.

nunciauit ei conceptionem gloriosam recreationis mundi, & redemptionis peccatorum humane nature inceptorum per primum patrem adam.

the glorious conception, for the restoration of the world, and the redemption of the sins of humanity incurred through the first father Adam.

Illi qui misit suum paraclitum ad incarnandum suum filium in utero virginali marie.

To Him who sent his Paraclete, to make his son incarnate in the virgin womb of Mary.

Illi qui voluit nasci sine corruptione de ventre sue gloriose matris.

To Him who wanted to be born without corruption from womb of his glorious mother.

Illi qui voluit facere de sua filia matrem gloriosam.

To Him who wanted to make his daughter a glorious mother.

Illi qui pro implendo legem voluit circumcidi, ut non diceretur ipsam venisse soluere legem primam, sed augere & adimplere.[19]

To Him who wanted to be circumcised according to the law, so that it might not be said that he had come to destroy the first law, but to increase and fulfill it.

Illi qui voluit aparere tribus regibus in bethleem, & voluit se humiliare ad recipiendum eorum seruicium sicut aurum, thus, & mirram in signum quę ipse erat rex regum qui debebat mori pro nobis[20] peccatoribus.

To Him who wanted to appear to the three kings in Bethlehem, and wished to humble himself to receive their devotion, such as gold, frankincense, and myrrh, as a sign that he himself was the king of kings who must die on behalf of us sinners.

Illi qui voluit babtizari in flumine jordanis aque sancte in signum lauacri peccatorum humane nature.

To Him who wanted to be baptized in the holy water of the Jordan river, as a sign of washing away the sins of human nature.

Illi qui voluit temptari in deserto per hostem fidei antiquum, cui dictum est vade retro sathana, non temptabis, dominum deum tuum.[21]

To Him who wanted to be tempted in the desert by that ancient enemy of the faith, to whom he said “begone, Satan, you shall not tempt the Lord your God.”

Illi qui voluit jeiunare in deserto 40 dies pro dando nobis exemplum penitencie in saluationem animarum nostrarum.

To Him who wanted to fast in the desert for forty days, to give us an example of repentance, for the salvation of our souls.

Illi qui per filios israelis voluit honorari in Introitu iherusalem, in quo nobis mo[n]strat quę esset rex celestis qui debebat tradi per suos.

To Him who wanted the children of Israel to pay respects to him at the entrance to Jerusalem, whereby to show us who was to be the heavenly king who was to be handed over by his own people.

Illi qui voluit cenare die Iouis cene sancte cum suis discipulis Et eis voluit lauare pedes In signum ostencionis humilitatis nobis.

To Him who wanted to dine with his disciples on Thursday at the holy supper, and wished to wash their feet, as a sign of showing humility to us.

Illi qui voluit tradi, verberari, flagellari, & maledici[22] ab hostibus fidei, et amore nostri in manibus tradi crudelium.[23]

To Him who wanted to be handed over, whipped, flogged, and cursed by the enemies of the faith and our love, and handed over into the hands of the cruel.

Illi qui fleuit in orto & sudauit,[24] in quo sudore & fletu nobis mo[n]strat signum compassionis magne.

To Him who lamented in the garden, and sweated, by which sweating and weeping he showed us a sign of

19 Cf. Matt. 5:17.

20 H adds “omnibus”.

21 Matt. 4:10; Luke 4:12.

22 So H. K: maleduci.

23 This event is out of sequence according to the biblical narratives, but is also related two paragraphs down in the proper sequence.

24 Cf. Luke 22:44.

great compassion.

Illi qui voluit capi, ligari, verberari, & flagellari, & male minari pro redemptione nostrorum peccatorum.

To Him who wanted to be seized, bound, whipped, and flogged, and badly treated, for the redemption of our sins.

Illi qui voluit pati mortem in arbore crucis sancte Inter duos latrones pro nostris animabus saluandis.

To Him who wanted to allow his death on the tree of the holy cross between two thieves, for the salvation of our souls.

Illi qui pepersit[25] latroni in cruce, et descendit spoliare inferna, unde extraxit suos amicos.

To Him who spared the thief on the cross, and descended to plunder Hell, from whence he freed his friends.

Illi qui post suam mortem tercia die resurrexit, et suis apostolis voluit aparere.

To Him who rose again on the third day after his death, and wanted to appear to his apostles.

Illi qui per suam magnam bonitatem, su[s]citauit lazarum.

To Him who through his great goodness awoke Lazarus.

Illi qui in galilea in nupciis architriclini In hospicio symonis leprosi factis, aquam conuertit in vinum.

To Him who, at the wedding in Galilee, in the lodging of Simon the leper, the director of the feast, turned water into wine.

Illi cuius mirabilia per cor humanum nequeunt exstimari, quia innumerabilia sunt, et sine fine.

To Him whose miracles cannot be counted by the human heart, because they are innumerable, and without end.

Illi qui super celos ascendere voluit ad dexteram sui patris in die sancto ascencionis.

To Him who wanted to ascend above the heavens to the right hand of his father, on the holy day of the Ascension.

Illi qui transmisit suum sanctum spiritum in visione ignis suis apostolis quibus dictum fuit *pax vobis*.[26]

To Him who sent his Holy Spirit in a vision of fire to his apostles, to whom he said “peace be with you.”

Illi qui est vera vita, vera pax, & vera salus, et redemptio.

To Him who is true life, true peace, and true salvation and redemption.

Illi qui est fons & vita perhennis omnium bonorum.

To Him who is the source and everlasting life of all good.

Illi qui gloriosam suam matrem voluit assumere ad suam dexteram secum.

To Him who wanted to take his glorious mother up to his right hand.

Illi qui veniet judicare viuos & mortuos, & malos & bonos dum sibi placuerit.[27]

To Him who came to judge the living and the dead, and the good and the evil, as it pleases him.

Illi qui est deus unus in una trinitate, & trinitas in unitate, pater & filius & spiritus sanctus, qui viuit & regnat in altissimis, ex hoc nunc & usque in seculum.

To Him who is one God in one Trinity, and Trinity in unity, the Father and the Son and Holy Spirit, who lives and reigns on high, from now until the end of the ages.

Illi Deo omnipotenti cuius Nomen est inextimabile confiteor, contra quem peccaui jurando vane per

I confess to that all-powerful God, whose name is beyond reckoning, against whom I have sinned, by

25 i.e. *perercit*.

26 Cf. Luke 24:36.

27 Matt. 25:32.

ipsum tociens quę est sine numero et, sine fine. De qua re sencio me tam honeratum, quę si suam summam misericordiam super me non extendit, timeo quę inimicus me rapiat, et obtundat.

Set quero sibi misericordiam per sui magnam pietatem quę ipse hoc peccatum mihi dignetur parcere, et quę de super me ipsum leuet.

Postea defeci propter meam magnam ignoranciam quia nominaui vane sua nomina super sanctam et cum manibus meis pollutis scripsi ea, et figuraui, et feci per ignoranciam meam, et non inspexi sanctitatem eorum, quia me sencio culpabilem. Et illi /L.4.f.39/ me reddo humilem ut peccatum meum non aspiciat, set sua misericordia mihi subueniat.

Hic debes confiteri de omnibus tuis casibus mortalibus & venialibus. Et in fine tu reclama omnis sanctos quos volueris. Et specialiter[28] dicas istas generales letanias.

Letanias

DAtefiant celi ad vocem oris mei. Et audiant angeli benigni clamorem vocis meę, Sancte **michael**, Sancte **gabriel**, Sancte **raphael**, Sancte **vryel**, Sancte **thobiel**, Sancta cherubim, et cheraphim, Sancti principatus & potestates. Omnis virtutes supercelestes intercedite pro me ad dominum meum saluatorem, ut mea peccata dimittat. Et sitis mihi suffragium et dirigite mea facta. Sancti patriarche, abraam, ysaach, jacob, Sancti prophete, dauid, noe, moyses, helyas, zacharias, & omnia alii. Sancti apostoli, Sancti petre, Sancte Paule, Sancte andrea, Sancte jacobe, Sancte symon, Sancte thadee, Sancte juda, Sancte johannes, et omnis alii, supplicate hodie coram rege summo, pro isto peccatore, Sancte stephane, Sancte laurenti, Sancte ciricine [*Cyricus],[29] Sancta julita, Sancte martine, Sancte Anthoni, et omnis sancti & sancte dei Orate pro me. Et sitis mea protectio, et dirigite mea facta.

Sancta maria corona et flos virginum, pulcritudo angelorum, claritas firmamentorum, Audi vocem huius peccatoris per gaudia que de tuo filio habuisti, per annunciationem, per natiuitatem, per epiphaniam, per resurrexionem, & per ascencionem. Et omnia alia gaudia que de ipso habuisti. Et per lac quo ipsam lactasti, te reclamo et supplico ego licet indignus tibi

swearing idly against him so often, who is without number and without end. Because of this I see myself greatly burdened, and if he doesn't extend his great mercy upon me, I fear that the enemy may assault and beat me.

But I seek his mercy through his great kindness, so that he may deem me worthy to be spared from this sin, and which he himself can lift from upon me.

Afterwards I failed because of my great ignorance, because I carelessly spoke his most holy names, and with my polluted hands I have written them, and shaped and created them through my ignorance, and I have not examined their sanctity, but I realize that I am blameworthy. And I humble myself before Him so that he might not look on my sin, but may his mercy come to my aid.

Here you must confess all your mortal and venial failings. And at the end proclaim loudly all the holy things that you wish. And specifically you should say these general litanies:

The Litanies

May the heavens be opened to the voice of my mouth. And may the benevolent angels hear the sound of my voice, O holy **Michael**, holy Gabriel, holy **Raphael**, holy **Uriel**, holy **Thobiel**, holy Cherubim and Seraphim, holy Principalities and Powers. May all super-celestial Virtues[30] intervene on my behalf, for the Lord my savior, so that he might dismiss my sins. And may you be an advocate for me, and direct my deeds. O holy patriarchs Abraham, Isaac, Jacob, O holy prophets David, Noah, Moses, Elijah, Zachariah, and all others. O holy apostles Saint Peter, Saint Paul, Saint Andrew, Saint James, Saint Simon, Saint Thaddaeus, Saint Judas (son of James), Saint John, and the others,[31] pray today in the presence of the highest king, on behalf of this sinner. O Saint Stephen, Saint Laurence, Saint Cyricus, Saint Julitta, Saint Martin, Saint Anthony, and all saints – male and female – pray for me. And may you be my protection, and direct my deeds.

O holy Mary, crown and flower of maidens, O beauty of the angels, brightness of the vault of heaven, hear the voice of this sinner by the joys which you have had from your son, by the annunciation, birth, Epiphany, resurrection, and ascension, and all other joys which you have had from him. And by the milk with which you have suckled him, I cry out and pray to

28 K: spāl'r; H: ssaliter.

29 H: S. Cyriate. The pairing of this saint with Saint Julitta identifies him as Cyricus, her son. They were both martyred in A.D. 304.

30 This list includes all the orders of angelic choirs ennumerated by pseudo-Dionysius, with the exception of Thrones and Dominations.

31 I.e. Philip, Bartholomew, Thomas, and Matthew.

flori florum castitati, virginum exemplo peccatorum consolationi desolatorum, matri orphanorum, fonti viuo misericordie. Fonti pietatis & leticie clamo. Exaude me per tui misericordiam, quia tibi supplico sicut peccator mortalis. Roga pro me tuum filium gloriosum ut mea peccata deleat de libro inferni, et robur et victoriam mihi det contra impium talem, quę totum suum posse possim deprimere, et sub pedibus meis ponere totam suam prauam superbiam, per illum qui est, deus viuus & verus **eyeassereye**, qui viuit & regnat in secula seculorum ex nunc & usque in seculum, Amyn, Amyn.

Oracio 2

REx **adonay** parce mihi secundum magnam misericordiam tuam, et super facturam tuorum summorum operum, respice in tua misericordia, et non in meo peccato, dele iram et rancorem mei animi obscuri, et clarifica mis opera sicut splendor solis. Presentetur mea confessio coram tua presencia. Aperi os meum, et ipsum manifestet laudem tuam. Contra te solum peccaui, & domine non me corripias in ira tua, neque spernas clamorem meum, set fac me esse saluum, et dele mea peccata de libro inferni. Audi & intende clamorem vocis me, in nomine tuo mirabili deus meus, **eye assereye**, qui viuis & regnas principium & finis, per quem omnia, et in quo omnia facta sunt, formata & creata, cui dant laudem angeli quos creasti dicentes, **kados, kados, kados, adonay sabaoth**, *pleni sunt celi et terre gloria tua osanna in excelsis*,[32] cherubin clarificus, cheraphin summe potens, principatus, & potestates terribiles, et a[u]ctorizabiles.[33] Intercedite pro me illi qui vos creauit, et dirigite meos passus, et fortificate vias meas. Illuminate sensum meum, et rectificate mis memoriam, et vigorate meum corpus, et acuite linguam meam. Et parate vos obedire voci clamoris mei, et intendite robur summe deitatis, et sitis constricti a me in potestate **Adonay**, et exitate[34] ventos et extingite flammas, et habeant quietem et requiem, et hodie gau-/L.4.f.40/deant clamore istius oracionis anime que in expectatione sunt salutis per terribile nomen quod scribatur distinctis 4 litteris, **A.g.l.a.** Et per illum summum qui creauit omnia, **eye assereye**, cui sit laus & gloria per secula infinita amen, amen, amen.[35]

you, although I am unworthy, to you the flower of flowers of chastity, example of virgins, comfort to the despair of sinners, mother of orphans, the living spring of mercy. I cry out to the spring of kindness and joy. Hear me by your mercy, because I pray to you as a mortal sinner. Pray for me to your glorious son, that he may erase my sins from the *Book of Hell*, and may he give me strength and victory against such accursed things, all of which I would be able to conquer with his help, and crush all the enemy's depraved arrogance under my feet, by Him who is, God living and true **Eye-Asser-Eye**, who lives and reigns throughout the ages, from now until eternity, Amyn, Amyn.

Prayer 2

O king **Adonay**, spare me according to your great mercy, and the highest handiwork of your creation, look upon us in your mercy, and look not on my failings, but erase the anger and darkness of my soul. Make my works worthy of praise, like the splendor of the sun. May my confession be presented before your presence. Open my mouth, that it may demonstrate your praise. I have sinned against you alone. O Lord, do not chastise me in your wrath, nor scorn my cries, but save me, and erase my sins from the *Book of Hell*. Hear and attend to the outcry of my voice, in your wonderful name O my God, **Eye-Asser-Eye**, who you lives and reigns, the beginning and the end, through whom and in whom all things have been made, formed, and created, to whom the angels, which you created, give praise, saying, ***Kados, kados, kados, Adonay Sabaoth***, *Heaven and Earth are full of your glory; Hosanna in the highest*, the illustrious Cherubim, the most powerful Seraphim, the Principalities, and frightful Powers, rightful and approved. Intercede on behalf of me, who He created, and direct my steps, and fortify my ways. Illuminate my perception, rectify my memory, animate my body, and sharpen my tongue, and be willing to listen to the sound of my crying out, and heed the power of the Most High Deity, and may you be constrained by me through the power of **Adonay**, and may the winds die down, and the flames be extinguished, and may they have quiet and respite, and may they be glad today at the crying out of this prayer for these souls, who are in expectation of salvation, through the frightful name that can be written with four separate letters, **A.g.l.a**. And through that highest one who created all things, **Eye-Asser-Eye**, to whom be praise and glory throughout the boundless ages. Amen, amen, amen.

32 This is the *sanctus* from the mass, consisting of Isaiah 6:3 plus Matthew 21:9.

33 H: auctorisabiles.

34 H: excitate.

35 So H. Ms: am̃ ã ã.

Oracio 3

OEus iusticie meę, audi & intende auribus tuis verba oris mei *intende voci oracionis meę rex meus & deus meus, quoniam ad te orabo domine, mane exaudies clamorem meum*,[36] *quoniam deus non volens iniquitatem tu es*[37] justifica cor meum et mentem meam, et intende clamorem meum iniusti peccatoris, et aperiatur ether, et mundificetur, et venti mali cessent: Et angeli benigni gaudeant mea voce, et mali ei sint obedientes in tuo nomine magno **eyeassereye**, et in vi, et per vim illius actus mihi sint directi, et mens mea glorificata. Et mea suffumigia ante faciem tuam perueniant. Et benigne per angelos benignos sint preces meę presentate in tuo magno nomine **joth, he, vau, he**, In quo omnia & per quem[38] omnia facta & creata sunt, que hodie summat vim & heufortunium[39] per vocem tui nominis ad peticionem mei peccatoris, te prestante deus uiuus qui es **alpha & ω, principium & finis**, cui dant laudem angeli quos creasti, dicentes, Gloria & laus deo in altissimus, et honor ei sit, que laus sit per nos in terris sicut in celis tibi deus oblata. Qui viuis & regnas, [in secula seculorum ex nunc & usque in seculum, Amyn, Amyn.][40]

Oracio 4

A**Donay**, rex gloriose deus audi & intende vocem oracionis meę & fortifica et acue linguam meam in uirtute perfecta & intret vox gloriosi tui nominis, **eyeassereye**, in inferna & penetret illa, & exeant inde vincti maligni, & timeant me & extinguant suas flammas, et refrigerium[41] tui nominis **agla**, det requiem animabus que ibi sunt. Audi deus iusticie meę audi hoc quod dico et intende vocem tui magni[42] nominis **saday**, et pone benedictionem in corpus meum in tuo benedicto nomine **hel**, & salua corpus meum virtute, et da sibi vigorem quo possit constringere, & ligare, & disligare, cogere, & ad me facere venire malignos infernales, terreos, & aereos, & benignos, celestes per posse tui deus meus qui es in celis actorizabilis[43] super omnes tronos, trinitas[44] in unitate, unitas in trinitate, pater, filius, & spiritus sanctus, tres persone in una *usya*.[45] In

Prayer 3

O God of my justice, hear and incline your ears to the words of my mouth. *Attend to the voice of my prayer, my king and my God, because I will pray to you, O Lord. In the morning you will hear my cries, for you are not a God who wills* iniquity. Justify my heart and mind, and attend to my outcry, an unjust sinner, and may the sky be opened and purified, and the ill winds cease blowing. And may the good angels rejoice in my voice, and may the bad ones be obedient to your great name, **Eye-Asser-Eye**, and may they be directed to me, in and by the power of that act, and may my mind be glorified. And may my suffumigations reach your presence. And may the prayers that I have presented be kindly accepted by the good angels, in your great name **Joth He Vau He**, in and through which all things have been accomplished and created, which today adds strength and good fortune to my petition by calling your name, although I am a sinner, if you allow it, O living God, who is **Alpha and Omega** – the Beginning and the End, to whom the angels which you created give praise, saying, "Glory and praise to God in the highest, and may honor and praise be to Him, by us on Earth as it is in the Heavens," offered to you O God, who lives and reigns, throughout the ages, from now until eternity, Amyn, Amyn.

Prayer 4

A**donay**, glorious king, O God, hear and consider the voice of my prayer, and strengthen and sharpen my tongue in perfect virtue, that the sound of your glorious name, **Eye-Asser-Eye**, may enter into hell and pierce it, and go forth from that place to bind the wicked, and may they fear me, and extinguish their flames, and may your name **Agla**, give respite to the souls who are there. O God of my justice, hear what I say, and attend to the voice of your great name **Saday**, and place the blessing into my body, in your blessed name **Hel**, and save my body with power, and give it vigor, so that it may constrain and bind, and to unbind, collect together, and cause the wicked spirits to come to me – infernal, earthly, and aerial, and the beneficent celestial ones; by your power, O my God, who is in Heaven, with authority over all thrones, the Trinity in unity, and unity in Trinity, the Father,

36 Ps. 5:3-4.

37 Ps. 5:5.

38 H: quod.

39 H: eufortunium.

40 Mss. abbreviate *& cetera*.

41 H: refugium.

42 H omits; Be: herrlichen ("magnificent").

43 H: auctorizabilis.

44 H: trinitatis.

quo omnia, et per quem omnia, qui viuis & regnas in altissimis, & regnaturus es per secula seculorum.

Oracio 5

ALtissima deitas que creasti me ad tuam ymaginem, & me permisisti temptare maligno. Intende hodie verba mea, salua me deus in tua iusticia, & non me judices in furore tuo, neque in ira tua corripias me, set miserere mei quia fragile est mea natura in tuo magno nomine, **anabona**, vel deo altissimo, salua corpus meum, & sensum meum, et dirige mis memoriam in tuo magno nomine mirabili, **ya**, dirige actus meos. Fortifica mis oculos, et da eis claritatem gracie tui immensi spiritus. Et meus spiritus sit illuminatus gracia tui. Deus qui solem creasti, qui sydera plasmasti, deus qui aquas creasti, terram & arbores, & aues celi, & omnes bestias gradientes super terram, et mihi dedisti industriam eas capiendi, & eas seruituti meę instituisti mihi sit hodie data potestas, virtus, robur, & illuminatio spiritus sancti quo possim malignos constringere per te deum viuum, et per magnum tuum nomen, & potens super omnia nomina, **ioth he vau he, ya, saday, annora, adonay, hymlehemoth, baruchata, adonay**. Qui viuis & regnas deus, per omnia secula seculorum, Amen.

Oracio 6

A**Gla** fortis & terribilis audi & intende uoci oracionis meę deus deorum & dominus dominancium, in tuo nomine magno & benedicto credo & intendo formare hanc rem, per quam tibi placeat mihi dare virtutem & vigorem, & lumen sancti spiritus quo possim ipsam benedicere, & sanctificare & sacrare eam in virtute tuorum nomen, in qua me stante /L.4.f.41/ vel ipsam me habente,[48] valeam optinere rem in quam meus animus delectatur per quam recurro ad te deus, que habeas immittere corpori meo vim & potenciam quam ego tibi requiro deo qui es super deos, **eye assereye**, dominus dominancium qui viuis et regnas per omnia secula seculorum. Amen.

Oracio 7

OEli manifestent opera domini, & mirabilia eius pro gloria ipsius manifestantur. *Te deum laudo. In te domine confido, qui tibi omnis angeli impendunt laudem, tibi cherubin & ceraphin,*

the Son, and the Holy Spirit, three persons in one *ousia* ("substance"). In whom, and through whom are all things, who lives and reign in the highest, and will reign forever and ever.

Prayer 5

O highest deity, who created me in your own image, and gave permission to the wicked one to test me. Listen today to my words; save me O God in your justice, and don't judge me in your fury, nor chastise me in your anger, but have mercy on me because my nature is weak. Save my body and senses in your great name, **Anabona**, or "the highest God," and guide my memory in your great and wonderful name, **Ya**. Guide my deeds, strengthen my eyes, and give them clarity of the grace of your immeasurable Spirit. And may my spirit be illuminated with your grace. O God, who created the Sun, who formed the stars, O God who created the waters, the earth, the trees, and the birds of the skies, and all beasts walking over the earth, and you have given me the diligence to capture them, and have them serve me; let your power be given to me today, along with the virtue, strength, and illumination of the Holy Spirit, so that I may be able to constrain the wicked ones, through you the living God, and through your great name, powerful over all names, **Ioth he vau he, Ya, Saday, Annora, Adonay, Hymlehemoth, Baruchata, Adonay**, you who lives and reigns, God, forever and ever, amen.

Prayer 6

A**gla**, who is strong and frightful, hear and listen to the sound of my prayer, O God of Gods and Lord of Lords, I believe in your name, great and blessed, and I am attentive to forming this thing, and through it may you be pleased to give me the virtue and vigor, and the light of the Holy Spirit, so that I may be able to bless it, sanctify it, and consecrate it by the virtue of your name, namely, that in which I stand (or which I have), that I may be able to obtain the thing in which my soul delights, through which I return to you, O God, who has the strength and power to unleash to my body that which I ask from you – the God who is above the gods, **Eye-Asser-Eye**, the Lord of Lords, who lives and reigns through all the infinite ages. Amen.

Prayer 7

The heavens manifest the works of the Lord, and his miracles are manifested for the sake of his glory. *I praise you O God. I trust in you O Lord, to you all the angels devout praise, to you the cheru-*

45 I.e. Greek *Ουσία*, ("substance/essence").

48 H: stante vel ipsorum hñte.

tibi omnis angeli, tibi celi, et uniuerse potestates dicentes.[49] Gloria in excelsis deo, te laudamus, te adoramus, te glorificamus. Benedictum sit tuum nomen quo nos creasti[50] deus miserere mei, et audias preces meas, & intende vocem oracionis meę in tuo magno nomine, **eyeassereye, adonay, sabaoth, ya, saday**. Et exeat et penetret vox nominis tui in abissos. Et penetret eos. Et dirige facta mea in hoc, vel in hoc nomen per magnum nomen tuum, **joth he vau he**, quod est nomen super omne nomina. Qui viuis & regnas per omnia secula seculorum. Amen.

Oracio 8

QUam magnum nomen domini & admirabile, et quam omnipotens super omnia nomina, benedictum ipsum sit super omnia nomina.[51] Deus iusticie meę *quid multiplicati sunt qui disturbant me*, quam rebelles sunt illi qui i*nsurgunt aduersum me. Multi dicunt anime meę non est salus in deo eius. Tu eciam domine protector meus es*[52] *gloria mea, et exaltans caput meum, voce mea ad dominum clamaui*, & *exaudiuit me de monte sancto suo*.[53] Ego videns bonitatem misericordie,[54] letatus sum in cantica laudis sue. Ergo videant robur mis spiritus maligni, quia dominus illuminauit me splendore sue claritatis. Audiant celi & intelligant sydera, fortitudinem verbi mei. Et prodant[55] & mutent fortunium in heufortunium. Angeli laudent hodie deum, et malignus videat robur quod ego habeo super ipsum, *quia respexit deus humilitatem mei serui sui*,[56] et in sua virtute me exaltauit. Qua propter vocabor ego benignus et fortis super corda humana. Deus deus tui misericordia vigora sensus meos, & voluntates meas, et fulgorem oculorum meorum, et per vim tuam optineam quod tibi peto, vel ad constringendum malignum & totum posse nomen per virtutem magni & terribilis nominis tui, **on, ya, eyeassereye, kados, kados, kados, adonay, sabaoth**, cui sit laus et gloria per infinita seculorum secula. Amen.

bim and seraphim, all angels, the heavens, and all the powers therein revere you, saying, "Glory to God on high. We praise you, we honor you, we glorify you. Blessed be your name, who created us." O God, have mercy on me and hear my prayers. Listen to the sound of my prayer, through your great name, **Eye-Asser-Eye, Adonay, Sabaoth, Ya, Saday**. And may the sound of your name go forth and penetrate into the depths, and enter them. And direct my deeds in this, or in this name, through your great name, **Joth He Vau He**, which is a name over all names. Who lives and reigns through all eternity. Amen.

Prayer 8

HOw great and admirable is the name of the Lord, and how mighty over all names; may it be blessed over all names. O God of my justice, *why have those who disturb me been multiplied?* those who are rebellious and *rise up against me*? *Many say to my soul, 'there is no salvation in his God.' But you, O Lord, are my protector, my glory, and the one lifting up my head. I have cried out to the Lord with my voice, and he heard me from his holy mountain*. When I saw the goodness of his mercy, I rejoiced with canticles of his praise. Therefore may the wicked spirits see my strength, because the Lord has illuminated me with the splendor of his brightness. May the heavens hear and the stars understand the strength of my word. And may they create and transform fortune into good fortune. May the angels praise God today, and the evil one see the power which I have over him, because God has considered the humbleness of me, his servant, and in his virtue he has exalted me. For this reason I shall be called kind and strong over human hearts. O God, O God, with your mercy animate my senses, and my wishes, and the light of my eyes, and through your strength may I obtain that which I ask of you, (or, 'that I may be able to bind the wicked one'), and all this I ask through the virtue of your great and terrible name, **On, Ya, Eye-Asser-Eye, Kados, Kados, Kados, Adonay, Sabaoth**, to whom may be praise and glory throughout eternity. Amen.

49 Adapted from the well-known *Te Deum* hymn.

50 H p. 276 ends here. Two blank pages follow, but text resumes after that.

51 H omits "benedictum … nomina", probably due to homeoteleuton.

52 H: et.

53 Compare Ps. 3:2-5.

54 H adds: fac.

55 H: prindant.

56 Compare Ps. 30.8.

Oracio 9

ADiuua me deus et pone tuam virtutem in meo adiutorio. Illumina mentem meam, et cerne meam memoriam. In virtute tua salua me misericordia tua et audias supplicantem qui tibi facit precem pro ista re presenti.[57] Benedic & sanctifica mis linguam, et vigora mis corpus, & spiritum mis robora, et vox ipsius intret in abissum, et exita inferna, tremescat posse inferni ad clamorem laudis mee. Et angeli boni omnes ex hoc colletentur. Et tu deus eterne occupa mis laudem sicut illam angelorum et prę̨sta mihi posse quoniam ego possim complere desiderium cogitationis meę in nomine tuo magno summo super omnia nomina cui sit laus ex hoc nunc & usque in seculum.

Oracio 10

DE *profundis* cordis mei & mentis meę *clamaui* domino, & ipse *exaudiuit vocem* clamoris *mei* de altissimis suis,[59] quare scio que faciam voluntatem ipsius unde precor ipsum ut aperiat aures suas, et intelligat vocem orationis me, et in sua ira super me non irascatur, quare[60] legitur que ipse est rex misericordie. Deus deus dominus meus, **ioth he vau he**, apud me peccatorem aduerte, aperi oculos tuos et cerne versus me. Aperi aures meas et intende mihi. Extende manum tuam et benedic me, largire tuum verbum & sanctifica me. Mitte spiritum tuum et illumina me. Aqua sanctificata a te lauet me. Et gracia tua inebriet /L4.f.42/ mentem meam. Deus viuorum salutis. Deus mortuorum spes saluationis. Deus mundorum spes confirmationis. Deus angelorum spes perseuerancie. Rex gloriose, eterne, inexstimabiliter sanctus salue, benedic, & sanctifica me. Et confirma in me lumen & claritatem tue glorie eterne. Et pone & inmite virtutem in promotione tui nominis, **joth he vau he**, cum qua impleam desideria cordis mei, secundum desiderium spiritus mei, de quo tibi non omnium disserere, quia tu es is qui scis intrinseca cordis hominum, qui es deus eternus. Qua propter tibi clamo sicut homo iniustus, indignus, ut per te valeam perficere, & perficiente optinere quę cor meum desiderat, taliter que ego tibi seruire possim juste & honeste, et saluare me, et alios predecessores meos per te deus, **heloyon**, qui es fortis, potens super omnis potestates, cuius nomen laudetur ex hoc nunc & usque in seculum.

Prayer 9

HElp me O God, and set your virtue in my help. Illuminate my mind, and distinguish my memory. In your virtue save me with your mercy and hear the supplication which is made to you, the prayer on its behalf. Bless and sanctify my tongue, and animate my body and spirit, that its voice enter into the abyss, and exit hell, so that hell trembles at the out-crying of my praise; and may all the good angels rejoice[58] together because of it. And you, O eternal God, accept my praise as you would from those angels, and grant me the ability to fulfill the desire of my thoughts, in your name, great and highest over all names, to whom be praise both now and throughout all the ages.

Prayer 10

OUt *of the depths* of my heart and my mind, *I have cried out to the Lord*, and from his heights he has *heard* the clamor of *my voice*, whereby I know that I will do his will, from whom I pray that he may uncover his ears, and know the voice of my prayer, and not be angry with me in his wrath, for we read that he is the King of Mercy. O God O God, my Lord, **Ioth He Vau He**, look at me, a sinner, open your eyes and behold me. Uncover my ears and stretch out your hand to me. Reach out your hand and bless me, grant your word and bless me. Send your spirit and enlighten me. May the water blessed by you wash me. And may your grace saturate my mind. O God of the salvation of the living, O God, the hope of the salvation of the dead. O God, the hope of confirmation of the World. O God, the hope of constancy of the angels. O king, glorious, eternal, inestimable holiness, bless and sanctify me, and strengthen the light and brightness of your glory eternally in me. And put and send in virtue in promotion of your name, **Ioth He Vau He**, with which I may fulfill the desires of my heart, according to the desires of my spirit, not all of which may be spoken to you, because you are the one who knows the inner hearts of men, you who are the eternal God. For this reason I cry out to you like one who is unjust, unworthy, that through you I may be able to accomplish, and having accomplished to maintain my heart's desire, in such a manner that I may be able to serve you justly and honorably, and to save myself and others who were my predecessors, through you O God, **Heloyon**, who you are strong, mighty above all powers, whose name be praised from now and until eternity.

57 H: precem prestare pñti.

58 Or, "collect."

59 Cp. Ps. 129:1-2.

60 H: quia.

Oracio 11

IN te domine confido deus iusticie meę, & non peribo, ymo saluabor potencia[61] tua. Et per tuum magnum nomen, **Adonay**, fortificabor pro constringendo felleum quia ego solum te credo qui es unus deus, **Alpha et ω**, sine principio & sine fine, **eyeassereye**, Deus deorum & dominus dominorum qui creasti firmamentum, aquam, terram, celum, & ethera, et omnia que in eis sunt Domine qui dedisti legem seruo tuo moysi. Domine qui illuminasti dauid, et omnis alios prophetas diuina claritate illumina corpus meum & mentem meam, & salua me, & benedic me. Et intret seruicium meum ante tuam presenciam. Recipiant laudem meam gloriosi angeli. Eciam orent hodie pro me omnes 9 chori eorum, et mitte eos mihi in deffensam et protectionem anime meę, qui me habeant saluare & roborare contra omnes terrores, & dirige mis facta in viam salutis. Et per tuam bonitatem sit principium meum, quia sine te nichil facio, quare misericordiam tibi peto, ut per tuam summam misericordiam in hoc me venias[62] iutum, tu qui es deus **lemazabany, adonay, saday, sabaoth**, cui sit laus nunc & semper & per secula seculorum sine fine. Amyn, amyn, amyn.

Oracio 12

IN nomine dei **adonay** mirabilem, dei **joth he vau he**, simus signati & benedicti qui dirigat facta nostra in procreatione istius rei quam intendimus in nomine dei **adonay** pro securitate nostrum, deus meus, deus uiuorum, judex judicium, spes salutis. Consolatio desolatorum. Perfectio imperfectiorum, extende dexteram tuam, que dirigat me in procreatione huius rei, in tuo magno nomine **Adonay, hel, hely, helemas, agathos, agla, yeue**, et dirige & fortifica ipsam Et mitte in ipsam tuos sanctos angelos qui teneant angulos[64] ipsius, ex tuo sancto posse. Et me salua hodie, & omnibus horis, et meum corpus et spiritum, & universaliter mis membra, quia tu es in mea confidencia, et in te est fides mea. Et in alium non credo in[65] te qui es deus unius & omnipotens super omnes deos, cui sit laus in terra sicut in celo, ex hoc nunc et usque in seculum. Amen.

Prayer 11

I trust in you, O Lord, God of my justice, and I shall not perish, but rather I am saved by your power. And through your great name, **Adonay**, I shall be strengthened for binding fast the bitter ones,[63] because I believe only you are the One God, **Alpha and Omega**, without beginning and without end, **Eye-Asser-Eye**, God of Gods and Lord of Lords, who created the firmament, the water, the land, the heavens, and the ether, and everything therein; O Lord, who gave the Law to your servant Moses; O Lord who illuminated David and all other prophets with divine brightness, illuminate my body and my mind, and save me, and bless me. And may my devotion enter before your presence. May the glorious angels receive my praise. Today, too, may all nine choirs of them plead on my behalf, and send them to me to defend and protect my soul; may they save and strengthen it against all terrors, and direct my deeds into the path of salvation. And through your goodness may it be my principle, because I can do nothing without you, and therefore I beg your mercy, that through your greatest mercy I may be helped in this, through you who are God, **Lemazabany, Adonay, Saday, Sabaoth**, to whom be praise now and always throughout the endless ages. Amyn, amyn, amyn.

Prayer 12

In the wonderful name of God, **Adonay**, of God **Joth He Vau He**, may we be sealed[66] and blessed whereby he would direct our deeds in the production for that for which we strive, in the name of God **Adonay**, on behalf of our salvation, my God, God of the living, the judge of judges, the hope of salvation, the consoling of the abandoned, the completion of the incomplete. Stretch out your right hand, that it may direct me in the production of this thing, in your great name **Adonay, Hel, Hely, Helemas, Agathos, Agla, Yeue**, and direct and strengthen it, and send your holy angels into it, who may hold its corners,[67] from your holy power. And save me today and at all times, both my body and spirit members, because my trust and faith are in you. And I do not believe in any others, for you are the one God, all-powerful over all gods, to whom be praise on Earth as it is in Heaven, both now and throughout the ages. Amen.

61 H: justitia.

62 H: veniat.

63 Or “venomous” ones.

64 H: angelos.

65 Corrected in margin from ṅ = nisi.

66 Cf. Eph. 4:30.

67 Or “joints.”

Oracio 13m

DEus deorum, **eyeassereye**, dominus dominancium, Rex regum, judex iuste, Spes salutis, via recta, **Aglay**, luche, sine tristicia, **heloon**, regens omnia lux tenebrarum, ignis celestis, vita peccatorum redemptio infidelium saluatio animarum, timendus inimicis. Audi precem meam, et mitte mihi visionem pacis in figura benigna qua constringam iniustos & malignos ad faciendum mis voluntatem. Et mis cogitatus per te dirigatur, quo possim ego tibi petere res placitas, & in hoc que non possem cogitare. Nunc oracio[68] comprendit Auditui misericordia sicut scis mihi esse necesse. Et custodem celestem in hunc locum mitte per /L.4.f.43/ tuum sanctum spiritum qui me seruet & protegat a terroribus malis, per te deum eternum qui es **alpha & ω, principium**, & eris **finis** istius operis cui sit laus ex hoc nunc & usque in seculum. [Amen.][69]

Oracio 14.

LAudate socij laudate nomen dei **adonay**, cui sit laus perenniter, ab ortu solis usque ad occasum sit suum nomen benedictum, qui est deus excelsus existens super omnes gentes, & super celos gloria eius, ei nil compari post. Nec est qui potestati sue possit resistere. Confessio & magnum opus sibi pertinet, & iusticia eius manet per omne seculum, **hely, ya**, deus in quo mis spem pono. Recordare huius peccatoris & miserere eius. Noli tradere iniustis animam eius, et nec cum impiis vitam suam. Recordare que ymago tua fit: quamuis sit vermis terre, tua sancta potencia dirigat eam. Veniant tui principes celestes in adiutorium meum, **Michael, gabriel, vriel, thobiel, raphael, razyel**. Veniant chori, cheraphin & cherubim. Veniant potestates & principatus, et audiant benedicionem, et confirment eam, in hoc loco protractam in tuo nomine terribili, **agla, on, eloy**, quibus sint obedientes celestes, aerei, terrestres spiritus, & principes & reges coniurati in tuo magno nomine, **On**, cui sit laus in terris sicut in celum, nunc & semper & in secula seculorum. Amen.

Oracio 15.[70]

BEnedicat nos deus pater qui cuncta ex nichilo creauit. Benedicat nos filius qui gentes redemit suo proprio sanguine. Benedicat nos spiritus

Prayer 13

O God of gods, **Eye-Asser-Eye**, Lord of lords, King of kings, just Judge, the hope of salvation, the straight path, **Aglay**, with light, without sadness, **Heloon**, a light ruling over all darkness, a heavenly fire, the life of sinners, the redemption of unbelievers, the salvation of souls, and fear to enemies. Hear my prayer, and send a vision of peace to me in a pleasant form, by which I shall bind fast the unjust and wicked to do my will. And may my thoughts be directed by you, so that I only seek things which please you, and those which I might never imagine. Now the prayer includes hearing with mercy, as you know to be necessary to me. And send the heavenly guardian into this place through your Holy Spirit who may watch over and protect me from evil terrors, through you O eternal God, you who are the **Alpha and the Omega**, the beginning and the end of this work, to whom be praise now and unto eternity. Amen.

Prayer 14

Praise O servants, praise the name of God **Adonay**, to whom be perpetual praise. May his name be blessed from the rising until the setting of the Sun, who is the highest God over all peoples, and his glory is above the heavens, and none can compare with it in the future. Nor is there any that can withstand his power. Confession and the great work concerns him, and his justice endures through all the ages, **Hely, Ya**, God in whom I place hope. Look at this sinner and pity him. Don't let his soul be handed over to the unjust, nor his life to the wicked. Look at one who is in your own image. Although he may be a worm in the dirt, may your holy power direct him. May your heavenly princes come to my aid: **Michael, Gabriel, Uriel, Thobiel, Raphael, Raziel**. May the choirs of Seraphim and Cherubim come. May the Powers and Principalities come and hear the blessing, and may they strengthen them, drawn in this place in your terrible name, **Agla, On, Eloy**, to which the celestial, aerial, and terrestrial spirits are obedient, and the princes and kings are conjured in your great name, **On**, to whom be praise on Earth as it is in Heaven, now and always, throughout the ages. Amen.

Prayer 15

May God the Father bless us, who created all things from nothing. May the Son bless us, who redeemed all people with his own blood.

68 H: omnes.

69 H, Be add; K omits.

70 MS L.4.f.43 abbreviates here: "¶ Oracio 15, quę incipit, Benedicat nos deus pater qui cuncta *& cetera, iam est in principio libri posita*." This can be found in full on fol. L.1.f.2 of the Kassel ms., there used to "bless the place" (*benedictio loci*) for the magic circle. Ms. Be similarly abbreviates. H includes in full here. The "Northern" (or "London") version of the *Sworn Book* also used prayer 15 for the same purpose, but there of course it is taken from *Ars Notoria*.

sanctus cuius sancta sua consolacio nos saluet. Cantemus deo deorum **adonay** canticum laudis. Cantemus ei *canticum nouum*,[71] & laudemus suum nomen. Domine deus qui stabilisti celum & terram, aquas, & arenas, aera, et omnia in eis habitancia extende tuam dexteram in opere peccatoris huius serui tui, et benedic ipsum. Sacra et sanctifica ipsum. Mundifica et purifica ipsum, ut tuum sacrem nomen munde sit ibi prolatum /L.1.f.3/ Et mitte in ipsum tuos angelos **Michaelem, gabrielem, vrielem, thobielem, raphaelem, razyelem**, qui sint protectio & tuicio mei, et meorum sociorum. Benedicat te deus pater et tota sua potestas. Benedicat te deus filius et totus suos vigor, Benedicat te spiritus sanctus, & totus suus splendor. Benedicat te deus qui creauit firmamentum et omnia in eo habitancia: per quem hodie robur capias vim et potenciam tuendi habitantes in te. Et sis stimulus et fortitudo in posse summi nominis, **thetragramaton, yoth, he, vau, he**, cui sint obedientes venti & angeli qui regunt spiritus infernales, terreos, et aereos, per illum qui est deus **Alpha ω, principium sine fine**: cuius est nomen mirabile **hely, hel, sabaoth**, cui sit laus in terra sicut in celo. Ex hoc nunc & usque in seculum, Qui viuit & regnat *& cetera*.[72]

May the Holy Spirit bless us, whose holy comforting saves us. Let us sing songs of praise to the God of gods, **Adonay**. Let us sing to him a new song, and let us praise his name. O Lord God who established Heaven and Earth, the waters and deserts, the air, and all that dwells in them, stretch out your right hand into the work of this sinner, your servant, and bless it. Consecrate and sanctify it. Cleanse and purify it, that your holy name may be brought out here cleanly, and send into it your angels **Michael, Gabriel, Uriel, Thobiel, Raphael,** and **Raziel**, who will be my protection and defense, and that of my associates. May God the Father and all his power bless you. May God the Son and all his energy bless you. May God the Holy Spirit and all his splendor bless you. May God, who created the firmament, and all that dwell in it, bless you, through whom today may you acquire the power, strength, and might to protect those dwelling in you. And may you be a stimulus and power in the potential of the highest name **Tetragrammaton – Yoth He Vau He**, who the winds obey, and the angels who rule over the infernal, earthly, and aerial spirits, through him who is God, **Alpha and Omega, the Beginning without End**. May his wonderful name **Hely, Hel, Sabaoth**, be praised on Earth as it is in Heaven, from now throughout the ages, who lives and reigns forever. Amen.

Oracio 16

BEnedictum sit nomen dei **adonay**, et gracie sibi super omnes tronos, et laus sibi in suis altissimis. Deus qui de petra sicca nimias aquas exire fecisti, et manna in deserto tuis seruis misisti. Deus qui apostolis dedisti licenciam predicandi. Deus qui prophetis dedisti lumen intellectus. Deus qui virginibus dedisti viam castitatis. Deus qui martyribus dedisti victoriam magnam. Vigora cor meum, illumina oculos meos, & acue linguam meam, & dirige facta mea, qui tres pueros de camino ignis eripuisti, sydrac, mysach, & abdenago, delibera me hodie de terroribus malignis. Et intret tuum nomen in hac horam & perforet inferna, & extingat flammas, & exitet terram & infortunata heufortunet.[73] Et totus ether obediat voci nominis tui, **On, agla, saday**, qui es deus, **eyeassereye**, deus eternus, qui sis benedictus perenniter sine fine. Amyn, amyn, amyn.

Prayer 16

Blessed be the name of God **Adonay**, and his grace over all thrones, and his praise in his heights. O God who made abundant water flow from a dry rock, and sent manna to your servants in the desert; O God who gave outspokenness to the apostles for preaching. O God who gave the prophets the light of intellect. O God who gave to the virgins the path of chastity. O God who gave great victory to the martyrs. Energize my heart, illuminate my eyes, sharpen my tongue, and direct my deeds, O you who delivered the three children from the blazing furnace, Shadrach, Meshach, and Abednego, deliver me today from wicked terrors. And may your name enter into it at this time, and may it pierce through to hell, and extinguish the flames, and may it depart from the earth and make the unfortunate very happy. And may all the ether obey the sounding of your name, **On, Agla, Saday**, you who are God, **Eye-Asser-Eye**, the eternal God, blessed forever without end. Amyn. Amyn. Amyn.

Oracio 17.[74]

Prayer 17

71 Cf. Ps. 95.

72 Presumably "… in secula seculorum. Amen."

73 H: Et intret tuum nomen in illa hora & perforet inferna & extinguat flammas & excitet terram infortunata heufor tunet.

74 L.4.f.43 abbreviates here: "Oracio 17^{m}, qui incipit, Nunc audiuit deus vocem, *& cetera, Similiter est in principio posita*." This can be found in full on fol. L.1.f.1 of the Kassel ms., where the incipit appears to be slightly defective: "N unc audiuit deus ~~oracionem~~$^{+}$ [in marg: vocem] et clamorem mei." There it is titled "C.2. et est oracio universalem itineris" i.e. it is the prayer to be said while jour neying to the

Unc audiuit deus vocem et clamorem mei[75] quia seruio, & alium non credam, quare suam potenciam mihi transmisit. Audiant celi, & intendat abissus, et letentur anime que in penis manent: quia cathenis earum frangit vox dei **adonay**. Deus qui me formasti. Deus qui me creasti. Deus qui de tuo spiritu me illuminasti, non sinas perire mis animam, que tui generis est. Recipe sacrificium quod tibi deus presento, vox precis meę una cum isto suffumigio in altissimis tuis vere deus **eloy**[76] dirigatur. Intende hunc peccatorem qui tibi seruit, quia in alio non credo set in te qui es fides mea. Aperi os tuum et benedicat me vox /L.1.f.2/ tui verbi. domus tua vere deus **heloy** super montes est statuta & valde preciosis lapidibus est munita, scilicet supernis nominibus, et ipsa est benedicta potencia tua, **ay**, deus iusticie meę, miserere mei potestate tua, & stabili mis hospicium sursum in tuo regno ubi manes sine fine cum cantibus magne laudis, qui sis benedictus in terra sicut in celo. amyn. Amyn.

Oracio 18.[77]

AY, deus qui me formasti tue ymagini. **Ay**, deus qui me redemisti tuo sanguine proprio. **Ay**, deus qui misisti mei vitam, & ingenium et robur. **Ay**, deus qui saluasti mundum perditum Tu qui es splendor angelorum, et dominus firmamenti. Deus per quem omnia creantur, et viuunt & reguntur. Deus viuorum et mortuorum **Adonay** mirabilis, spes salutis, consolamen desolatorum, via sine merore, vere deus actor pacis, veritas, vita, et robur, lumen et claritas nostrum, **annora, adonay, sabaoth, hely, heloy, lemazabatani,**[78] **on, agla, monon, Iesus nazarenus** fili dauid, miserere mei. Consolamen desolatorum. Spes mestorum, pater orphanorum, misericors, verte te ad me, **mythateron, arbiteral**, rex regens ignes, vinces bella, **Atyonodabyr**,[79] miserere mei. Sit victus malignus, et totum suum robur in voce tui nominis, et michi victoriam mitte delendi suum posse. Rex eterne, rex gloriose, rex pie, rex juste, pater & filius, una cum spiritum sancto, deitas una, ignis inexting[u]ibilis. Claritas inobscurabilis, **yaya, hel, çella**,[80] ministrator rerum quas fecisti, gubernator integri, Administra in me

Now God has heard my voice and cry, because I serve and believe in no other, wherefore he has sent his power to me. May the heavens hear, and the abyss take heed, and may the souls that remain punished there rejoice, because the voice of God **Adonay** breaks their chains. O God who formed me, God who created me, God who illuminated me from your Spirit, don't allow my soul, which you engendered, to perish. Receive the sacrifice which I present to you O God: the sound of my prayer together with this suffumigation, directed to your heights, O true God **Eloy**. Be attentive to this sinner, who serves you, because I do not believe in any other, but put my faith in you. Open your mouth and may the sound of your voice bless me. Truly your house is over the mountains, O God **Heloy**, set up and greatly fortified with precious stones, namely with heavenly names, and it has been blessed with your power, **Ay**, God of my justice, have mercy on me by your power, and make secure my lodging above in your kingdom, where you exist without end, with songs of great praise, may you be blessed on Earth as in Heaven. Amyn. Amyn.

Prayer 18

Ay, O God who formed me in your image, **Ay**, O God who redeemed me with your own blood, **Ay**, O God who sent me life, and talent, and vitality, **Ay**, O God who saved the world from ruin, you who are the splendor of the angels, and Lord of the Firmament, God through whom all things are created, and live, and are regulated. O wonderful God of the living and the dead, **Adonay**, the hope of salvation, the consolation of the desolate, the path without sorrow, true God, author of peace, truth, life, and strength, our light and brightness, **Annora, Adonay, Sabaoth, Hely, Heloy, Lemazabatani, On, Agla, Monon, Jesus of Nazareth**, son of David, have mercy on me. The comforter of the desolate, the hope of the sad, father of orphans, merciful, turn to me, **Mythateron, Arbiteral**, king ruling the fires, conquering in war, **Atyonodabyr**, have mercy on me. May the evil one be conquered, and all his power, at the pronunciation of your name, and send me the power to destroy his power. O eternal king, O glorious king, O pious king, O just king, Father and Son, together with the Holy Spirit, one God, unquenchable

place where the magic circle is to be created. Ms. Be similarly abbreviates. Prayer 17 in H is significantly different. Compare *LIH in* Peterson 2016 p. 245.

75 H: "...deus clamorem meę..."

76 Be: Heloy.

77 L.4.f.43 again abbreviates. The full text of the prayer can be found on L.1.f.3: C.5, Oracio Formationis circuli. Ms. Be similarly abbreviates.

78 H, Be: Lamazabatani.

79 Be: Atyonadabyr.

80 Be: Ya, Ya hell, Zalla.

sensum, posse, & vigorem, memoriam, & potenciam co[n]stringendi dyabolum, & totum suum posse, **Messyas, assereye**, qui me diriges In te habeo spem meam, **heloy**, mitte mihi custodiam tue claritatis, et tuo nomini obediat superna curia. Et dignifica me quomodo ego ipsum caste nominem. Punga[n]t ipsum benignos una et malignos,[81] et aer corruptus per eum mundificetur,[82] et infernus, et in eo h[ab]itantes[83] tremescant voci eius, et totum mundum expergefaciat. Et spiritus maligni non audeant facere moram obediendi ei.[84]

fire, unobscurable brilliance, **Yaya, Hel, Sella**, minister of the things which you have made, director of the Whole, manage my senses, ability, energy, memory, and power to bind the devil, and all his power, **Messias, Asser-Eye**, by which you will direct me. My hope is in you, **Heloy**, send to me the guardian of your brightness; may the Celestial Council obey your name. And make me worthy to name those with purity. May the good and evil ones pierce it there together, and may the foul air be purified by it, and hell and those who dwell there shall tremble at his voice, and it shall arouse the whole world. And let the evil spirits not dare to delay obeying them.

Nunc audiuit deus clamorem meę vocis, & letatus sum in suum nomen laudare. Benedicta sint omnia opera que ipse fecit. Laudate sit ipse et benedictus: et superexaltatus in secula. Benedicti sint angeli domini: benedicti sint celi domini. Benedicti sint sol & luna domini. Benedicte sint stelle et omnis celi clarores. Benedictum sit mare et /L.1.f.4/ omnis aque domini. Benedicti sint venti et omnis spiritus domini. Benedicta terra domini. Benedicte sint bestie domini que in terra: et omnia que in ea nascuntur. Benedicti lapides domini, Benedicti ignis et aer domini. Benedicti homines domini. Benedicte bestie, et omnia volatilia domini. Benedictum nomen domini. Benedicte sint res et omnia mirabilia domini. Laudatum sit nomen domini, nunc et semper super Uranos.[85] Laudati sint angeli domini. Laudate sint omnis res domini. Audite celi, et audiant angeli domini. Audiant fortitudinem qui in me est. Magnificent et obediant suo nomini in laude. Anima mea et spiritus magnifica dominum, et ex[s]ulta spiritus mei in salutare dei nostri. Quia respexit humilitatem seruorum suorum, et ex hoc beatus ero in hoc quod sibi petam. Quia fecit mihi magna qui potens est: & sanctum nomen eius. Et misericordiam suam super me misit, quia ipsum timui, laus sibi et nomini eius in terra sicut in celo ubi canitur gloria in excelsis deo. Nunc respexit deus humilitatem suorum seruorum, et ego letatus sum quia non est mei oblitus. Audite spiritus, et audiat tota abissus. Audiat infernus cum regibus qui sunt in eo. Audiat aquilo, et audiant planete. Audiant signa, et audiat firmamentum, et voci huius nominis, **On**, omnis tremant, et letentur in eo, et prendant suum fortunium in respectu leticie. Et sol clarescat et habeat placidam claritatem, et angelus ipsum regens apud me se humiliet cum angelo

Now God has heard the cry of my voice, and am joyful in praising him by his name. Blessed be all the works which he has made. May he be praised and blessed, and exalted above others forever. Blessed be the angels of the lord; blessed be the heavens of the Lord; blessed be the Sun and Moon of the Lord. Blessed be the brilliance of the stars and all the heavens. Blessed be the sea and all the waters of the Lord. Blessed be the winds and all the spirits of the Lord. Blessed be the land of the Lord. Blessed be the wild beasts of the Lord which inhabit the land, and all they engender. Blessed be the stones of the Lord. Blessed be the fire and the air of the Lord. Blessed be the people of the Lord. Blessed be the wild beasts and all fowls of the Lord. Blessed be the name of the Lord. Blessed be the things and all wonders of the Lord. Praise be the name of the Lord, now and always, above *Ouranos* (the sky). Praised be the angels of the Lord. Praise all things of the Lord. Listen O heavens, and hear the angels of the Lord. May they hear the strength which is within me. May they glorify and be obedient to his name in praise. Praise the Lord with my soul and spirit, and my spirit rejoices in the salvation of our God, because he considered the humility of his servants. And because of this I shall be blessed, because I have asked him, he who is powerful has accomplished great things for me, and his holy name. And he sent his mercy over me, because I have feared him. Praise be to him and to his name on Earth as it is in Heaven, where it is sung, "glory to God in the highest." Now God has considered the humility of his servants, and I have rejoiced because he has not forgotten me. Hear, O spirits, and may all Hell hear. May Hell hear, with the kings which are in it. May the North wind hear, and may the planets hear. May the

84 H ends this prayer at this point. The next paragraph in the Kassel ms. appears at the beginning of prayer 17 in H. It was evidently adapted from Dan 3:57 ff (34 ff in KJV numbering) – the "Song of Three Children" (Shadrach, Meshach, and Abednego) mentioned in prayer 16. The reference to saturnine spirits echos the next chapter in *SSM* (C.6. Coniuracio universalis Saturni).

83 H: habitanter.

82 H: clarificetur.

81 H: pugnent inter benignos una & malignos....

85 I.e. Gk. Οὐρανός. H: "... *nunc r ſꝑ Uranoꝫ*."

saturnali, et toto suo posse. In nomine illius, **eyeassereye**, qui creauit eum **mythateron,**[86] **on, hel, agla**, quod me benedicat in suo posse, et virtute, et omnis res quas ego hic pertractam amyn amyn.

Oracio 19.

Agla, deus immense inexstimabilis, potens super omnes fortitudines recipe oblationes meas & dignifica me parcendo mei peccata, & vale me, et sis in adiutorium meum, & auge hodie virtutem tuorum nomen propter quod notificetur que tu es deus deorum, & omnipotens nomen tuum super alia cuncta, quod sit sanctum et benedictum nunc & in *eon*,[87] in terra sicut in celo. Amyn, amyn.

Oracio 20.

Eloym, heloyon, cui similis non inuenitur, notifica mihi hodie tuum posse & regnet in me tuus sanctus spiritus paraclitus in claritate & confirmatione sursus & memorie. Dirigantur hodie mei actus in tua potencia. Et angeli tui benigni ad me veniant imperatum & ereptum, & mihi obediant per posse tui, & in tuo amore me doctrinent quoniam ego te caste laudem & benedictam, quia dig[n]us es domine omni laude super omnis. Qui viuis & regnas *& cetera*.[88]

Oracio 21.

Itte[89] mihi deus vigorem & robur contra maligni in potestate tua, & tui sancti nominis, deus inuisibilis, deus incommutabilis, deus firm[ans],[90] deus **saday**, virtuose, deus a[u]ctorisabilis in altissimis. Deus qui de tua sede regis omnia qui creasti, tibi laudem, & tuo nomini prefero. Deus deorum laua me a peccatis, et manifestetur mei tua potestas cum tuo nomen **Agla**, taliter que ego per ipsum possim ad salutem anime optinere quod animus meus desiderat. Et quod in sermone non continetur, neque in oracione innuitur, tu deus velis adimplere, in salutem & redemptionem peccatorum meorum. Sic que ego semper benigne tuum nomen laudem, & in sua

Signs hear, and the Firmament hear, and at the pronunciation of this name, **On**, may all things tremble, and rejoice in it, and may they attain his blessing in respect. And may the Sun shine on and have gentle brightness, and may the angel ruling over it humble himself before me, along with the Saturnian angel, and with all his might. In his name, **Eye-Asser-Eye**, who created him, **Mythateron, On, Hel, Agla**, because he will bless me in his power and virtue, and all things which I forcibly draw here. Amyn. Amyn.

Prayer 19

Agla, immeasurable inestimable God, mighty over all forces, receive my offerings and make me worthy by forbearing my sins, and fortify me, and help me, and increase the virtue of your name today, to make it known that you are the God of gods, and your name is mighty above all others, which should be hallowed and blessed, now and into endless time, on Earth as it is in Heaven. Amyn. Amyn.

Prayer 20

Heloym, Heloyon, the likes of which cannot be found, make your power known to me today, and may your Holy Spirit the Paraclete reign in me in clarity and confirmation from above, and from memory. May my deeds be directed by your power today. And may your beneficent angels come to me, commanded and compelled, and may they obey me through your power, and teach me in my love for you, that I may praise and bless you spotlessly, because you are worthy of praise above all, O Lord, you who lives and reigns forever. Amen.

Prayer 21

O God, in your power, send me energy and strength against the wicked, and in your holy name, O invisible God, O unchangeable God, O strengthening God, O God **Saday**, virtuous, authoritative God in the highest. O God who rules all things which you created from your seat, praise to you, and display your names. O God of gods, wash away my sins, and let your power be manifested in me with your name **Agla**, in a way that I may obtain salvation of my soul through them, which my soul desires. And that which is not found in sermons, nor hinted at in prayer, may you, O God, wish to fulfill, for the salvation and redemption of my sins. And so I always freely praise

86 Be: Mychacheron.

87 i.e. Gk. Αιών.

88 H: "... viuis & regnas deus per omnia secula seculorum, amen."

89 The end of the word seems to be erased or mutilated in K; H: "[M]ittas."

90 K, H: firm̄.

laude exultem, & cum sua potestate malignos deleam & totam eorum superbiam. Amyn.

Oracio 22.

OEus iusticie meę, deus spei meę, lumen, via, & veritas, splendor, sol, stella, diurna, fortifica me, mundifica me, recipe mis laudem, & perinde hos fumos /L.4.f.44/ in conspectu tuo, & benedic hunc locum, confirmando ipsum in virtute perscripta. Amyn.

Oracio 23.

HEl, joth he vau he, ya, yaua, helyon, hel heloon, heleymas deus unius, **heloe, ya, saday, baruchata, heloh**,[91] Deus iusticie meę qui regis totum mundum, tu de tuo trono intueris abyssos. Tu manu tua benedicis res quos in principio creasti. Tu es lex prophetarum. Tu es robur martyrum, & fides confessorum, spes & doctrina[92] apostolorum, & gubernamen virginum. Audi & intende vocem huius peccatoris, & precem ipsius contempnere noli, veni cito & mitte potenciam tuam, mitte angelos tuos bonis **michael, gabriel, raphael, raguel**, cherubin, cheraphim, & omnes choros eorum ut sicut mea ereptio & imperium. Et custodient omnes sensus meos de terroribus inimici dyaboli. Deus fac me seruire pro desiderio meo tibi, & tue laudi. Et mitte mihi principes benignos quos creasti, qui me doceant seruicium facere tuum, per tuum nomen magnum super omne nomina, **joth he vau he**, cui sit laus perenniter sine fine. Amyn amyn.

Oracio 24.

OEus legum ratiocinans super omnia iura deus ex[i]stimans, numeros infinitos. Deus qui creasti multitudinem stellarum, & omnibus eis nomina vocas et non est alius preter te. Tu stabiliuisti firmamentum equale, ubi subter ipsum misisti peccatores, et facis eos viuere dominantes[93] super terram. Respice in me verax deus **Adonay**, & audi[94] vocem meam, & respice mis clamorem. Non auertas faciem tuam a me, sed intuere erga me. In quacumque horam te inuocauero misericordia tua deus dele mis errorem, et audi me, & delega tuum posse in hunc locum, & in suffragium integrum per tuos angelos benignos qui me tueantur, et ego artare possim hostem crudelem, & totum suum posse cum

your name, and exult in his praise, and destroy with his power the wicked and all their arrogance. Amyn.

Prayer 22

O God of my justice, God of my hope, the light, the way, and the truth, the splendor, the sun, the star, the day, strengthen and purify me; receive my praise, and likewise these suffumigations in your sight, and bless this place, confirming it with the virtue described. Amyn.

Prayer 23

Hel, Joth he vau he, Ya, Yava, Helion, Hel Heloon, Heleymas God of one, **Heloe, Ya, Saday, Baruchata, Heloh**, God of my justice, who rules the whole world. From your throne you perceive the abysses. With your hand you bless the things which you created in the Beginning. You are the Law of the prophets. You are the strength of the martyrs, and the faith of the confessors, the hope and teachings of the apostles, and the guidance of the virgins. Hear and listen to the voice of this sinner, and don't scorn his prayer. Come quickly and send your power. Send your good angels **Michael, Gabriel, Raphael, Raguel**, the cherubim and seraphim, and all their choirs, for my gaining control and authority. And may they guard all my senses from the terrors of hostile devils. O God, make me serve you according to my desire, and your praise. And send the benevolent princes which you created to me, who can teach me to serve you devoutly, through your great name which is above all other names, **Joth He Vau He**, to whom be boundless praise eternally. Amyn. Amyn.

Prayer 24

O God calculating and judging the law above all justice, infinite in number; O God who created the multitude of stars, and called them all by name, there is none other than you. You made the Firmament firm, and beneath it you sent the sinners, and gave them dominion over the earth. Look down upon me, O true God **Adonay**, and hear my voice, and look upon my outcry. Don't turn your face from me, but look towards me with your mercy, in whichever hour I call upon you O God. Erase my error, and hear me, and transfer your power into this place, and in complete judgment, through your beneficent angels who watch over me, and may I be able to confine the cruel enemy, and all his power, with your preceding

91 H: Hel, Ioth he vau he, ya, yaua, helyon, hel, heloen, heleymas deus unius Heloe, Ya, Saday, Baruchata, Heloch; Be: Hel, Ioth, he, vau, he, Yaua, Ya, Holyon, Hel, Heloon, heleymas Tebundiger Gott Heloe, Ya, Saday, Baruchata, Heloh.

92 H: fides.

93 Omits.

94 H: exaudi.

tua potencia precedenti Amen.

Oracio 25.

Esus, **heloy**, mors immortalis **athanatos**, da mihi robur vite, robur constringens, per tuum sanctum spiritum quem mittere mihi placeat tibi super me, licet non sim dignus sicut ipsum misisti fidelibus sanctis discipulis die penthecostes. Et dirige actus & scitus meos, cum tuo nomen, **On**, sic que ego possim delere hostem & stringere & totum suum posse. Amyn.

Oracio 26.

O Eus deus [+meus][95] *quam admirabile est nomen tuum in uniuersa terra, quoniam eleuata est magnificencia tua super celos. Ex ore Infantium & lactantium, et magnorum perfecisti laudem* contra hostes tuos, ob hoc ut sit victus hostis crudelis. Et *videbo celos* apertos & *opera digitorum tuorum: lunam & stellas. Quę tu creasti*. Quis est homo incredulus nomini tui. Et quis est ille qui valeat dicere que in eo non sit virtus maledictio ei[96]. Et benedictio credenti, quia robur mihi dedisti tamen que cum illo nomine constrinxi dyabolos omnes, Aeres corruptos feci mundificari. Venti et planetę tuo nomini obediunt. *Quis est ille qui memor est tui*. Beatus ipse, Quia tu domine **adonay**, *visitas ipsum*. Minuisti superbiam inimici, et in virtute tua auxisti meum posse, *coronasti* me *angelis* fortune magnae, & armasti me armis castitatis. Omnis angulos istius domus stabilisti maxima fortitudinis magne: qui defendunt me de omnibus terroribus inimicorum, & faciunt me vigorem habere, et hic sto firmus, securus, & certus per virtutem quam in me sencio de tuo nomine cui sit laus in terra & in celo, per homines sicut per angelos. Qui viuis & regnas [deus per infinita secula seculorum. Amen.][97]

Oracio 27.

Nisi dominus custodiuisset nos omnes perissemus, quia dum insurgebant maligni contra nos, si sua potestas non fuisset: forcitam[98] viuos absorbuissent nos. Igitur anima lauda dominum deum tuum, & spiritus mi lauda dominum

Prayer 25

Jesus, **Heloy**, immortal death **Athanatos**, give me strength of life, and power for constraining, through your Holy Spirit. May your Holy Spirit be pleased to descend upon me, although I may be unworthy, as it descended upon the faithful holy disciples on the day of Pentecost. And direct my acts and understanding with your name **On**, so I may be able to destroy the enemy and constrict all his power. Amyn.

Prayer 26

O *God my God, how admirable is your name throughout all the land! For your magnificence is elevated above the heavens. Out of the mouths of babes and infants, you have perfected praise* against your enemies, and for this reason the cruel enemy will be overcome. *And I will behold the heavens* revealed, and *the works of your fingers: the Moon and the stars, which you have created.* Who is the person who is disobedient to your name? And who is he who can say there is no virtue in cursing him, and blessing a believer, because you have given me strength. And with that name I have constrained all devils, making the polluted airs pure. The winds and planets obey your name. *Who is the individual, that you are mindful of him?* He is blessed, because you, O **Adonay** *visit him*. You have reduced the arrogance of the enemy, and in your virtue you have increased my power, you have *crowned* me with *angels* of great fortune, and armed me with the arms of purity. You have greatly fortified all corners of this house with great strength, which defends me from all the terrors of the enemies, and they give me vigor, and I stand here firm, safe, and certain of through the virtue which I perceive in me from your name, may it be praised on Earth and in Heaven, by people as much as by the angels. You who lives and reigns [throughout the ages forever. Amen.]

Prayer 27

If the Lord had not guarded us, we all might have perished, for while the wicked were rising up against us, had we not been fortified by your power, they might have devoured us alive. Therefore O my soul and my spirit, praise the Lord your God,

95 So H. This seems to be an error in K that is not in H. This prayer is heavily adapted from Ps. 8. *Clavicula Salomonis* uses this Psalm in the consecration of the pentacles, the wax and earth, and the silk cloth.

96 H omits.

97 So H; K ends with: *& cetera.*

98 H: forsitam.

deum tuum, quia ipse te eripuit de manibus felleorum, laus deo. Laudatum sit nomen suum. *Quoniam confirmata est super nos misericordia eius, & veritas*[99] eius iustos nos fecit. Benedictus sit ipse qui viuit & regnat in excelsis. Amyn.

Oracio 28.

QUi habitat in altissimis **adonay**, deus potens, **hel, Anabona, orystion, usyryon**, deus iusticie meę dirige me in viam perfectionis[100] recte, & hostes include que ipsi tibi obediant & mi per potenciam tuam, & in hoc quod peto omnis mihi sint obedientes, & in tuo amore ego semper amplius perpetue[101] regnem per te deum potentem super omnes deos. Qui viuis [+& regnas deus] *& cetera.*[102]

Oracio 29.

/L.4.f.45/

Q*Uando inuocaui dominum ipse exaudiuit me*, & *deus iusticie meę in tribulationibus meis fecit me* delectantem.[103] Quare igitur malignamini spiritus maligni, num & in facere[104] terrores studetis. Nolite ut deus meus in vos nascatur, neque in ira sua vos deleat. Neque me faciatis nasci, quia ego fortis sum per ipsum, & suum posse mecum est. *Miserere mei deus secundum* iusticiam *tuam, et secundum multitudinem miserationum tuarum*[105] audi oracionem meam. Robora me contra eorum terrores, & da mihi potenciam qua eos ligare possim, et in placita figura ante vertere eos te potestate qui es deus omnipotens cui sit laus ex hoc nunc & usque in seculum. [Amyn Amyn.][106]

Oracio 30.

S**Alsemas, adonay** pulcherrime deus cui[107] pulcritudo, nunc formositas valet comparari, **hel**, deus tam potentissime, & tam corroboratissime[108] quem omnis fortitudines timent, qui in tua mente voluisti ymaginari creare omnes res mundanas, celestes, terrenas, & infernales. Cui omnes obediunt. Mitte potenciam tuam hodie mihi, cum qua

because he has snatched you away from the hands of the bitter, praise God. Let his name be praised. *For his mercy has been confirmed over us, and his truth* has made us righteous. Blessed be he who lives and reigns on high. Amyn.

Prayer 28

O **Adonay**, who dwells on high, mighty God, **Hel, Anabona, Oristion, Usyrion**, God of justice, guide me in the correct way of perfection, and bind the enemies so that they will obey you and me, through your power, and may they be obedient to me in all that I ask, and may I always reign on in your love through you, O God, mighty over all gods, who lives [and reigns, God, throughout all the ages. Amen.]

Prayer 29

W*hen I called upon the Lord, he heeded me, and the God of my justice* delighted *me*. Wherefore are you maligned O evil spirits? Do you desire to cause terrors? Don't be willing that my God arises among you, nor in his anger destroy you, nor make me arise, because I am strong through him, and his power is with me. *Be merciful to me, O God, according to your* justice, *and according to the multitude of your compassion*, hear my prayer. Strengthen me against their terrors, and give me the power to bind them, and change them into a pleasant form, through you who are God almighty, to whom be praise now and until eternity. Amyn. Amyn.

Prayer 30

S**alsemas, Adonay**, O God most beautiful, whose beauty is beyond compare, **Hel**, O God unsurpassed in power and strength, whom all powers fear, which you wished to conceive in your mind, to create all things of the world, the heavens, earthly, and infernal. Whom all things obey. Send your power to me today, with which I may be able to

99 Ps116:2.

100 (?) K: petois. H: pcticois (?).

101 H omits.

102 Presumably, "... per omnia secula seculorum" as in Oracio 5.

103 Compare Ps. 4:2.

104 H: *interficere*.

105 Compare Ps. 50:3. H omits: *et ... tuarum*.

106 So H, Be; K again omits.

107 H adds: n^{a} = nomina.

108 H: roboratissime.

has legiones spirituum quę sunt ante me valeam constringere et ligare, ad facere velle meum, et in nichilo mihi contradicant propter[109] tuam potenciam, sed mihi obediant penitus velint, nolint coniurati & exorcizati in tuo nomine magno **hel**, potens **Adonay**, Mirabilis **Agla**, Timendus, **mythateron**,[110] Deus virtutis **Annora**, Deus potestatis, **On**, Deus vigoris & fortitudinis, quod est distinctio nominum, **heloe**, Inuisibilis,[111] **theos**, Immortalis,[112] **mycrathon**,[113] Immutabilis, **joth he vau he**.[114] Deus fortissime[115] meę mitte ipsius tuos nuncios, **michael** qui stimulet eos, **Gabriel**, qui eos in ardore incendat, **Raphael**, qui fuget eos, & artet[116] eos mei obedire, **Raguel**, qui eorum superbiam deleat, **Thobiel**,[117] qui focos eorum extingat. Et potestatem tuam deus meus, **hely**, tu super eos mitte que[118] eos liget & retineat, et cogat eos obedire mis voluntati per virtutem tuam, et ego letus remaneam & acer erga ipsos, per te deus meus qui sistis in altissimis, cui sit laus per infinita secula [+seculorum].[119] Amen.

Oracio 31.

Salcemas,[121] **adonay**, pulcherime deus, cui est laus super omnis laudes, cuius mirabilia exstimari nequeunt. Benedictum sit nomen tuum in infinitum. Ad te domine *cum tribularer clamaui*,[122] & *ad te leuaui oculos meos qui habitas in celis*,[123] *et exaudi me domine libera animam meam a labiis iniquis & a lingua dolosa*[124] Sit fortitudo mea tuum magnum nomen **Agla** quod retrouertat sagitas malas, & flammas malignas[125] illius ignis infernalis. Administra mihi refrigerium aqua dulcis contra calorem malignorum qui obstat se ante me. Nunc exaudiuit deus **adonay**,[126] clamorem vocis meę, et

constrain and bind these legions of spirits which are before me to perform my will, and may they resist me in no way because of your power, but obey my wishes thoroughly, conjured and exorcised in your great name **Hel**, powerful **Adonay**, wonderful **Agla**, frightening **Mythateron**, God of virtue **Annora**, God of the power, **On**, God of energy and strength, which are the meanings of these names,[120] **Heloe**, invisible, **Theos**, immortal, **Mycrathon**, immutable, **Ioth He Vau He**, God most strong, send me your messengers, **Michael** who may goad them, **Gabriel**, who may burn them in fire, **Raphael**, who may put them to flight and press them to obey me, **Raguel**, who may strip them of their arrogance, **Thobiel**, who may extinguish their hearths. And send your power over them, O my God, **Hely**, which may bind and detain them, and compel them to obey my wishes, through your virtue, and may I remain happy and keen to them, through you, O my God, who stands on high, to whom be praise through the infinite ages. Amen.

Prayer 31

Salcemas, Adonay, O God most beautiful, to whom is praise above all praise, whose wonders cannot be counted. Blessed be your name forever. *When troubled, I cried out to you, O Lord, and I lifted my eyes to you, who dwells in the heavens,* and *hear me O Lord; free my soul from wicked lips, and a lying tongue*. May your great name **Agla** be my strength, that turns back evil arrows and evil flames of that infernal fire. Provide me with cooling sweet water against the heat of the wicked who opposes them before me. Now God **Adonay** has heard the outcry of my voice, and has sent the power of his name to me,

109 H: per.
110 H: michatheron.
111 H: Invisibilitatis.
112 H: Immortalitatis.
113 H: myeraton.
114 H: yoth he vau he.
115 ?. Mss: for[e].
116 H: arceat (“keep away”).
117 Be: Tobiel.
118 H: qui.
119 So H.
120 These etymologies are of course fanciful.
121 Be: Salsemas.
122 Ps. 119.1.
123 Ps. 122.1.
124 Ps. 119:1-2.
125 H: magnas.
126 H: adonai.

misit mihi[127] robur nominis sui, quare non mirentur legiones maligne si sum fortis in eos. Tremorem & timorem[128] coadunaui facere in eos, ob hoc[129] ut obediant mihi, & faciant velle meum. Igitur parate vos omnis obedire clamori meo, et facite meum desiderium in nomine dei mei **Saday**, Deus gloriose eterne, rex regum, audi[130] tua misericordia domine qui me creasti de limo terre, et in me spiritum vite inspirasti, & dominium super omnes alias creaturas mihi tribuisti, gracie tibi & laus de petitionibus quas per te optineo, et de magnis virtutibus quas in hoc tempore mihi dedisti pro artando inimicum, & pro ipsum ligando, cum toto suo posse. Deus **adonay**, in quo est totum posse, in quo est totum velle, per quem omnia, in quo omnia sunt facta & creata, crea in me hodie robur & vigorem quo ego licenciare possim eos sine periculo. Et da mihi memoriam, sensum, voluntatem, & cor tale quę iuste benigne, & sancte tibi regraciari valeam, gracias et dona quas per tuam potenciam habeo in hoc tempore optentas. Deus **adonay**, omnipotens, rex eterne, qui deliberasti tuum populum de manibus egypti, et letum ipsum fecisti transire /L4.f.46/ per medium terre promissionis, tu fac me letum transire per medium terrorum quos video, et illos fugare a mis presencia ut amplius non remaneant per nomen tuum **agla**, cui sit laus [+per infinita secula seculorum. Amen.][131]

Oracio 32.

BEnedicat me pater & filius & spiritus sanctus, trinitas integra deitas perfecta, regnum eternum, lumen & claritas angelorum, factor mundi, rector eiusdem et gubernator, diuina potestas, vita, imperialis corona supercelestis angelorum sanctorum quę,[132] Guberna in hac hora me, & omnia facta mea. Amen. Amen.

Oracio 33.

DEus formarum mearum intende perfectionem mei, Deus gloriose **adonay**, audi & intende vocem precis meę. Domine qui regis solem,[133] Deus super omnes deos **eyeassereye, mycrathon, pantaceron**,[134] laus tibi per angelos tuos, exstimabilis sine extimatione, tibi laudem do, per potencias, per robora, & per magnos terrores quales per tuum nomen whereby the legions of the wicked may not marvel if I am strong over them. I have made fear and trembling collect in them, so that they will obey me, and do my will. Therefore prepare to obey everything I call out, and perform my desire in the name of my God **Saday**, God glorious eternal God, king of kings, hear with your mercy O Lord, who created me from the mud of the earth, and breathed into me the spirit of life, and grant me dominion over all other creatures, with gratitude to you and praise for the petitions which I obtain through you, and the great miracles which you have given me at this time, for the sake of confining the enemy and binding him, with all his powers. O God **Adonay**, in whom is all power, in whom is all will, through whom all things were established and created, create strength and vigor in me today with which I can license them without danger. And give me memory, perception, will, and heart, such that I may be able to justly, benevolently, and solemnly return thanks to you, for the blessings and gifts which I have possessed at this time through your power. O God **Adonay**, almighty, eternal king, who liberated your people from the hands of Egypt, and made them travel through the middle of the promised land rejoicing, make me joyfully pass through the middle of the terrors which I see, and may they remain no longer, but flee from my presence, through your name **Agla**, to whom be praise through the infinite ages. Amen.

Prayer 32

May the Father, Son, and Holy Spirit bless me, unified Trinity, perfect deity, the eternal power, the light and brightness of the angels, the maker of the world, the guide and director of the same, the divine power, the life, the imperial supercelestial crown of the holy angels, may they guide me and all my deeds in this hour. Amen. Amen.

Prayer 33

O God in whose form I was fashioned, consider my perfection, O glorious God **Adonay**, hear and listen to the sound of my prayer. O Lord, you rule alone, God over all gods **Eye-Asser-Eye, Mycrathon, Pantaceron**, praise to you through your angels, valued beyond estimate, I give praise to you through the powers, through the strengths, and

127 H adds: timor (?).

128 H: tremor & timor.

129 H: ... eos & oc.

130 H adds: me.

131 As above; mss. abbreviate: laus, & cetera.

132 *Deest* H.

133 Reading *solum*.

134 H: ... mycraton pantheceron; Be: ... Mycraton, Pancaceron.

mihi vincere fecisti, tibi laudem, et tuo nomini benedictionem ego presento sicut homo fragilis, quia mihi auxit statutum tui nominis gloriosi misericordiam peto, per pietatem tui, ut non inspicias in meis magnis viciis. Num[135] si in isto facto te in aliquo offendi, per tui misericordiam peto[136] quati[n]us[137] me hoc parcas,[138] et non sinas, cor meum delere, set cum tuis tibi placeat quę me ampares[139] per tuum nomen gloriosum **Adonay**, cui sit laus perennis. Amen.

Oracio 34.

REx eterne **Adonay**, gloriose, omnipotens **hel**, gratię tibi, & laudes tuo nomini fons misericordie, vita infinita, & vitis quę bonum fructum affers. Flos florum, rex omnipotens, & sapiens videas in me qui sum opus manuum tuarum, & miserearis mei, **eyeassereye**, custodi me & totum meum scire et oculus meos de fellea obscuritate, in tuo nomine quod est potens & justum Amen.

Oracio 35.

YA, **Saday**, rex gloriose & pie, **Agla, on, heloy**, salua me per tuam iusticiam, guberna me & totum meum scire, de obscuritate, & perturbatione mali hostis, & fellei, et ab omni suo stilo, & cum suo prauo consilio non abicias me, de via tua. Set cum tuo posse valeam ego ipsum artare, & totam suam potenciam, per nomen tuum **Agla**. Amen.

Oracio 36.

IEsus sine fine gloriose eterne rex omnipotens, te tui misericordia reclamo de profundis cordis mei, et ex tota mei mente quamuis infidelis, miserere mei per tuam magnam potenciam, dirige mea facta, **ay, adonay**, domine deus mirabilis, **hel, heloy, hely**, piissime respice in opus manuum tuarum, tu qui me fecisti, et passus[140] me redemisti, & abiecisti de profunda morte, ubi totum viuum me vorare volebant, nisi adesset tua potencia, **usyon**, deus vigorose & plene omnium virtutum & misericordie integre & veritatis infinite, tu es vita mea, & mea reformatio, & mea salus & recreatio, & tui angeli fuerunt mea salus Et fortitudo tua permansit super me, quare sine fine

through the great terrors which you have enabled me to conquer through your name. Praise be to you and to your name. I offer a blessing although I am but a feeble person, because it has increased the establishment of your glorious name to me. I seek mercy, through your tenderness, that you might not consider my great vices. If I have offended you in any way by this deed, I ask through your mercy that you spare me this, and not allow my heart to be erased, but may it please you to protect me through your glorious name **Adonay**, to whom be continual praise. Amen.

Prayer 34

O **Adonay**, eternal King, O glorious almighty **Hel**, gratitude to you, and praise to your name, the fountain of mercy, life eternal, and vine which bears good fruit. O flower of flowers, almighty king, and wise, may you see in me one who is the work of your hands, and show pity for me, **Eye-Asser-Eye**, guard me and all you know of me, and my eye, from bitter darkness, in your name which is mighty and just. Amen.

Prayer 35

O **Ya, Saday**, glorious and loving king, **Agla, On, Heloy**, save me through your justice, guide me, and all you know of me, from darkness and disturbances of the wicked enemy, and bitterness, and from all his manner of speaking and twisted advice. Don't abandon me from your path. But with your power I will be able to confine him, and all his power, through your name **Agla**. Amen.

Prayer 36

O Jesus, without end, glorious, eternal, almighty king, I cry out to you for your mercy, from the depths of my heart, and all my mind, although faithless, have mercy on me through your great power. Direct my deeds, O **Ay, Adonay**, O Lord God of wonders, **Hel, Heloy, Hely**, most loving, look upon the work of your hands, you who made me, and allowed my redemption, and drew me away from the abyss of death, where they wanted to swallow me up alive, if your power had not been present, **Usyon**, God of energy and full of all virtue, total mercy, and infinite truth; you are my life, and my renewal, and my salvation and restoration, and your angels have been

135 *Deest* H.

136 H: precor.

137 (?) K: q̃t᷑?; H: quāts.

138 Mss: *ꝓcaƀ.*

139 Du Cange p. 169: Amparare, Tueri, protegere, Hispanis, *Amparar*.

140 (?) K: p⁹; H: p9.

nomen tuum sit inde laudatum, super tuos celos regraciatum & sanctificatum, & in terra per homines complete sicut est superius per angelos sine fine. **Abba** pater, **on**, filius, distinctio hebrayce greceque, & fortitudo latinorum, tibi sit laus ex hoc nunc & usque in seculum, in altissimus sine fine. Amen.

Oracio 37.

DEus deus meus in te spem habeo meam, & salua me ab omnibus persequentibus me, ob hoc ut felleus non rapiat animam sicut leo rugiens dum non est qui eripiat. Domine si feci ista mala, aut si in me regnat iniquitas[141] aut inter manus meas per tuam misericordiam non aspicias defectum meum, set salua me secundum potenciam tuam, et non arguas me secundum peccata mea, set defende me de dyabolo, & de pertractatibus eius licet ego non sim[142] dignus tibi petere misericordiam. Domine audi oracionem meam & clamor meus ad te veniat, quia in te confidit anima mea non auertas te ab ipsa /L4.f.47/ neque longe facias faciem tuam ab ea, quia in te sperat. Igitur in tuo nomine salua eam, **adonay, ya, saday**, cui sit laus perennis sine fine. Amen.

Oracio 38.

IN domino confido & anima mea & spes meus, quoniam[143] inueni refugium. Maledictio in illum qui in ipsum non confidet. Et hęc magna nomina non custodit caste cum magnis odoribus ut decet per mandata huius libri humanam, **Adonay**, deus gloriose & mirabilis **saday**, tui misericordia me ampara, et cum magna benestancia fac me vincere illum malignum N. & suum posse fac me superare quę ego semper ipsum valeam constringere ad mei velle potencia tua, **Mythateron**,[144] qui es deus firmus & securus cui sit laus, ex hoc nunc & usque in seculum. [+Amen.][145]

Oracio 39.

HEloon, ya, saday, lemazabatany, Iesus nazarene fili dauid in tua humanitate, una cum tua diuinitate hodie fac mihi magnum adiutorium. Amen.

my salvation. And your strength has remained upon me, whereby your name be praised thence without end, returning thanks over your heavens, and sanctifying, and on earth by people completely, as it is above by the angels, without end. **Abba** the Father, **On** the Son, as distinguished in Hebrew and Greek, and the strength of Latin, to you be praise on the highest, now and throughout eternity, without end. Amen.

Prayer 37

O God my God, I put my hope in you. Save me from all my persecutors, that the bitter one should not drag away the soul like a roaring lion, with none to rescue it. O Lord if I have done these evils, or if injustice rules me, or between my hands through your mercy, don't look at my flaws, but save me according to your power, and don't measure me according to my sins, but defend me from the devil, and from his enticements, although I am unworthy to ask for mercy. O Lord hear my prayer and let my cry come to you, because my soul trusts in you; do not turn away or remove your face from it, because it hopes in you. Therefore save it in your name **Adonay, Ya, Saday**, to whom be continual praise. Amen.

Prayer 38

I trust in the Lord, and my soul, and my hope, for I have found refuge. A curse on those who don't trust in him, and those who do not guard these great names chastely, with perfumes as is fitting, per the commands of this human book. O **Adonay**, God, glorious and wonderful **Saday**, protect me by your mercy, and with great good standing make me conquer that wicked one N. and his power; make me conquer that I may always be strong to constrain him to my will with your power, O **Mythateron**, you who are God, safe and secure, to whom be praise, from now until eternity. Amen.

Prayer 39

Heloon, Ya, Saday, Lemazabatany, Jesus of Nazareth, son of David, in your humanity, together with your divinity, give me great help today. Amen.

141 H: iniquis.

142 H: sum.

143 (?) Mss: *qm̄*.

144 Be: Mychateron.

145 So H, Be.

Oracio 40.

HEloon, **oryon, ya, saday**, rex eterne gloriose sine fine, **baruchata, hemanuel,**[146] **sother**, deus viue rex gloriose, & pie qui saluasti mundum qui perditus erat per magnum peccatum quod commisit Primus pater adam. O **Agyos, o otheos**,[147] in quo spem habeo mitte mihi tuam magnam potenciam que me saluet hodie, & quilibet hora, et dirigat gressus et actus meos, et sensum meum illuminet, te domino prestante cui sit laus in terris per homines sicut angelos in celis. Amen.

Oracio 41.

DAstor sine pari, et victoria prẹliorum. Sol lucens & claritas tenebrarum inuisibilis deus firme, qui es incommutabilis sicut sol, tibi sit laus ex hoc nunc & usque in seculum. Amen.

Oracio 42.

ARbor vite, & fructus[148] redemptionis, qui saluasti in ligno crucis eum qui perditus erat per magnam culpam primi parentis hoc est mundus qui vergebat perditioni per fructum noxialem in quo per inobediam temptauit primum patrem adam, igitur tu es fructus quo omnes salui facti[149] sumus, & redempti de infernalibus penis, cui sit laus & vigor perhempnis. Amen.

Oracio 43.

YA, **Sadday**,[150] tremor & stupor iniustorum et es[151] firma spes fidorum in te sperancium ob hoc habeo meam spem in te deus gloriose, et in tuis sanctis nominibus que erunt spes mea, et meum gubernamen sine fine cui sit laus in altissimis pereniter. Qui viuis & regnas, & *cetera*.[152]

Oracio 44.

DEus viuorum iudex sperans mortuorum Mira deitas. Indiuisibilis diuinitas. O misericordia immensa. O vita mortalium. O consolatio desolatorum, salua me in tuo nomine magno **Agyos, onay,**[153] **agla, arbyteral, hel, hely, heloe, heloon,**

Prayer 40

Heloon, Oryon, Ya, Saday, eternal king, glorious without end, **Baruchata, Hemanuel, Sother**, O living God, O glorious king and loving, who saved the world when it was in ruin from the great sinfulness committed by Adam, the first father. O **Agios, O Otheos**, in whom I have hope, send to me your great power which shall save me today, and any hour whatever, and direct my steps and actions, and illuminate my senses, with you the Lord providing, to whom be praise on Earth by people, as it is by the angels in Heaven. Amen.

Prayer 41

O shepherd without equal, the victory of battles; O Sun, shining and bright, God of darkness, of the invisible, strong, you who are unchangeable like the Sun. Praise be to you from now until eternity. Amen.

Prayer 42

O Tree of Life and fruit of redemption, who saved him on the wooden cross, him who had been ruined through the great failing of the first parent, when the world fell into destruction through the evil fruit which tempted the first father Adam to disobey, therefore you are the fruit whereby we have all been saved, and redeemed from infernal punishments, to whom be praise and continual power. Amen.

Prayer 43

O **Ya, Saday**, the trembling and stupefaction of the unjust, you are the firm hope of the faithful, and so I have my hope in you, O glorious God, and your holy names will be my hope and my guides without end, you who lives and reigns, God, forever and ever, amen.

Prayer 44

O God of the living and hope of the dead, wonderful deity, indivisible divinity, O infinite mercies, O life of mortals, O comfort of the desolate, save me in your great name **Agyos, Onay, Agla, Arbyteral, Hel, Hely, Heloe, Heloon, Helyon**, to

146 H: Emanuel.

147 O Otheos] Be: O Theos.

148 H: sanctus.

149 H omits.

150 H: Saday.

151 H: tu.

152 *Cf.* Oratio 5: deus, per omnia secula seculorum, Amen.

153 Be: Anay.

helyon, cui sit laus sine fine perhempnis. Amen.

Oracio 45.

O **Anastasys**,[154] sublimatus incorruptibiliter, **stratymeton**, deus incomparabilis, sanctus sanctorum super omnis sanctos. Audi meam vocem, et intende precem meam, & salua me per tuam immensam potenciam. O tu **Agla**, fortis & terribilis, Angeli tui veniant in aparenciam meam, et salua me de manibus impiorum, ut[155] non rapiant animam meam mei peccatoris, Set robora me in tuo magno posse, et status tui sancti nominis me regat, & dirigat meos actus, & meum iter. Et[156] angeli tui clamori meo obediant tui misericordia. Et timeant nomen tuum. Et absque terrore omnes mihi obediant in nomine tuo, **eyeassereye**,[157] venite ad me angeli boni & benigni obedite domino qui vos fecit. Et nomini suo omnes sitis parati pro obedire mis voluntati, et /L4.f.48/ omnes conuenite placite, & pacifice sicut conuenit uni homini carneo. Et meum sensum fragilem non deleatis, set cum placita figura benigne veniatis sicut pertinet vobis per immensum nomen dei, **hel, ya, eyeassereye**, que[158] laudatis cotidie canentes vocem laudis, **cados, cados, cados, adonay, sabaoth**,[159] *pleni sunt celi et terra gloria tue magestatis*. *Gloria in excelsis deo et in terra pax hominibus bone voluntatis*.[160] Qui viuis & regnas [deus, per omnia secula seculorum, Amen.][161]

Oracio 46.

O Eus fortune meę. Deus crudelitatis meę. Deus spei meę. Deus tu es consolatio mea. Audi & intende precem meam, et salua me in hoc hora. Noli ut benignus sensum meum perturbet, set sicut in sua benignitate pro facere bonum eum statuisti. Ita obediat placite tuo nomini, **joth he vau he**, *quod est super omne nomen*, quod sit benedictum in eternum & ultra. Amen.

whom be praise continuing without end. Amen.

Prayer 45

O **Anastasys**, incorruptibly exalted, **Stratymeton**, incomparable God, holy of holies over all that is sacred. Hear my voice, and listen to my prayer, and save me through your vast power. O you **Agla**, strong and terrible, may your angels come into my sight, and save me from the hands of the wicked, in order that they may not snatch my soul from me, a sinner, but strengthen me in your great power, and may the status of your holy name rule and direct my deeds and my journey. And may your angels obey my outcry through your mercy. And may they fear your name. And without any terror to me, may they obey in your name, **Eye-Asser-eye**. Come to me O good and kind angels; obey the Lord who made you. And all things have been prepared to obey my will for the sake of his name, and all gather together willingly and peacefully, as suited to a person of flesh. And do not destroy my fragile senses, but kindly come to us in a pleasing shape such as belongs to you, through the immeasurable name of God, **Hel, Ya, Eye-Asser-Eye**, who be praised continually with songs of praise, singing, **Cados cados cados Adonay Sabaoth**, "*Heaven and Earth are full of the glory of your greatness*. *Glory to God on high, and peace to men of goodwill*." To you who lives and reigns, God, forever and ever, amen.

Prayer 46

O God of my fortune, O God of my severity, O God of my hope. O God, you are my comfort. Hear and attend to my prayer, and save me in this hour. Don't allow my good senses to become confused, but as you have established for it in your goodness. Thus may it obey your name willingly, **Joth He Vau He**, which is above all names, which be blessed forever and beyond. Amen.

---

154 H: Oanastasis.

155 H: &.

156 *Deest* H.

157 H: ayeassereye.

158 K: ą; H: qd.

159 H does not separate the words with commas, but K does. This is of course the Hebrew text of Isaiah 6:3: קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְהוָה צְבָאוֹת (“Holy, holy, holy is the Lord of Hosts”).

160 From the *Gloria* of the Latin mass.

161 *Cf.* Oratio 5. Mss. Abbreviate: *& cetera*.

Oracio 47.

DEus **adonay**, in quo est omne bonum, In quo est omnis spes salutis & saluationis. *Ad te leuaui oculos meos qui habitas in celis Sicut oculi ancillę in manibus dominę suę, Sicut oculi seruorum*[163] & infancium aliorum *in manibus dominorum suorum Ita oculos* spiritus mei leuaui versus te *unde veniet auxilium mihi. Adiutorium domini qui fecit celum & terram*[164] *aduenit mihi*. Et nisi fuisset immensa sua potestas iam deletus fuisset. Quare *nisi dominus edificauerit* factam *frustra uigilant qui* edificant ea.[165] *Frustra* surgitis ante diem, vos qui non ad deum clamatis. Precamini ei: quia ipse faciet vobis. Laudatum sit suum nomen perenniter sine fine. Amen.

Oracio 48.

LAudate *dominum omnes gentes, laudate* dominum *omnes populi, quoniam confirmata est super nos misericordia eius, & veritas domini manet in eternum*.[166] Laudatum sit nomen eius quia dignus est super omnia nomina. Amen.

Oracio 49.

CAntabo domino canticum laudis, & gloriabor in dicere preconium suum in isto loco sancto. Letetur anima mea & spiritus mis in ipso qui creauit eum, et omnes mei actus letentur in laude eius. Laudent ipsum: & nomen suum celi & terra. Laudent ipsum chori angeli cum suis organis. Laudent ipsum sol & luna: et omnia que ipse creauit magnificent eum in laude. Et omnis spiritus laudent dominum, & nomen suum. Amen.

Oracio 50.

PAratum *est cor meum*[167] in pandere laudem deo meo **adonay**. *Te deum laudo,*[168] *tibi dei* confido. *Te deus uniuersa terra veneratur. Tibi omnes angeli, tibi celi & uniuerse potestates. Tibi cherubim & cheraphin: indesinentur concinunt vocem laudis dicentes, Sanctus, sanctus, sanctus, Dominus deus* **sabaoth**, *pleni sunt celi & terra gloria tue magestatis.*

Te laudat gloriosus exercitus apostolorum.

Te laudat gloriosus numerus prophetarum.

Te laudat summus candidatus martyrum congregatus.

Te laudant & venerantur omnia quę creasti. *Et ego*

Prayer 47

O God **Adonay**, in whom is all good, in whom is all hope of prosperity and salvation. *I have lifted up my eyes to you, who dwells in the heavens, as the eyes of the handmaids are on the hands of their mistress, as the eyes of the servants* and other children *are on the hands of their masters, so* I have lifted up the eyes of my spirit to you. *From thence help will come to me. My help is from the Lord, who made Heaven and Earth.* And had it not been for his immense power, it might already have been destroyed. Whereby *unless the Lord has built it, those who watch over it labor in vain*. You rise in the morning in vain, if you do not cry out to God. Pray to him, because he will make it happen for you. May his name be praised continually, without end. Amen.

Prayer 48

Praise the Lord all you nations. Praise the Lord all you people, for his mercy has been confirmed upon us, and the truth of the Lord remains forever. Praised be his name, because it is worthy above all names. Amen.

Prayer 49

I will sing a song of praise to the Lord, and I will rejoice in saying his proclamation in this sacred place. Let my soul and spirit rejoice in him who created them, and may all my deeds rejoice in his praise. Praise him and his name, O Heaven and Earth. May the choirs of angels praise him with their musical instruments. May the Sun and Moon praise him: And may all things which he himself has created magnify him in praise. And may all spirits praise the Lord and his name. Amen.

Prayer 50

My heart is ready to spread praise to my God **Adonay**. *I give praise to you, O God, I* trust *in you, O God. All the Earth worships you, O God. To you all the angels, to you the heavens and universal powers, to you the cherubim and seraphim chant in unceasing voices of praise, saying, "Holy, holy, holy, Lord God of* ***hosts****, Heaven and Earth are full of the majesty of your glory."*

The glorious army of the apostles praise you.

The glorious company of the prophets praise you.

The highest company of white-robed martyrs praise you.

All those which you have created praise and

163 Ps. 122:1-2.

164 Compare Ps. 120:1-2.

Te laudat gloriosus exercitus apostolorum.

Te laudat gloriosus numerus prophetarum.

Te laudat summus candidatus martyrum congregatus.

Te laudant & venerantur omnia quę creasti. *Et ego laudabo nomen tuum in seculum & in seculum seculi.*

Dignare domine die isto, sine peccato nos custodire, miserere nostri domine: miserere nostri.

Fiat misericordia tua domine super nos, quemadmodum sperauimus in te.

In te domine speraui non confundar in eternum.

Benedictum nomen tuum: quia exaudisti preces nostras. Amen.

Oracio 51 finalis.

O Deus **Adonay** incomparabiliter immense, vera passio, vera vita, & vera salus, vera deitas, vera trinitas, vera columpna mundi. Sanctus sanctorum super omnes sanctos, gracie tibi, et laus de magnis mirabilibus quę mihi pertractasti. Gracie tibi de summo posse: quod hodie mihi tribuisti. Gracie tibi de tanto vigore: quem in me posuisti, gracie tibi: De magno reformatu: quem hodie in me plasmasti, ⸿[169] et de magna astancia in qua sum letatus. Gracie tibi & laus tuo nomini, quia dignus ipsum est super omnia nomina, benedictum sit ipsum in eternum & ultra. Amen.

The glorious army of the apostles praise you.

The glorious company of the prophets praise you.

The highest company of white-robed martyrs praise you.

All those which you have created praise and worship you, *and I shall praise your name forever and throughout the ages.*

O Lord, deign to guard us from sin this day. Have mercy on us, O Lord, have mercy.

Let your mercy be upon us, O Lord, for our hope is in you.

In you O Lord I have hoped; don't let us be put to shame forever.

Blessed be your name, because you have heard our prayers. Amen.

Prayer 51, the last

O God **Adonay**, who is infinite beyond understanding, true passion, true life, true salvation, true deity, true Trinity, true pillar of the world. Holy of holies over all that is sacred, thanks be to you, and praise for the great wonders which you have undertaken for me. Thanks be to you for the highest power which you have granted to me today. Thanks be to you for the great vigor which you have placed in me. Thanks be to you for the great transformation which you have formed in me today, and for the great assistance in which I have rejoiced. Thanks be to you, and praise to your name, because it is worthy over all names. May it be blessed forever and beyond. Amen.

⁂

☙ Et sic habes *Oraciones almas noue artis*, vel *libri 3 animarum* orationis /L4.f.49/

☙ Quarum Prima est pro dignificando, et mundificando omne cor peccatoris. Et pro impetrare graciam cum domino deo.[170] In qua tu debes confiteri munde, & digne, & textum tuorum peccatorum proferre, primo inobediam magni nominis dei postea descriptione eiusdem quę sis mundus a pollutione, & si cum manibus pollutis illa nomina tu[171] scribis,[172] per primam, & 3, et 2,[173] te inde debes mundificare, postea quę[174] non nomines nisi quando tibi erit necesse. Et per hanc primam potes impetrare graciam.

And so you have the *Nourishing*[175] *prayers of the New Art*, or the *Book of the Prayers of the Three Souls*,

- Of which, the first is for dignification and purification from all sins. And for obtaining grace with the Lord God, for which you must confess cleanly and properly, and mentioning the nature of your sins, first in disregarding the great name of God, then a description of the thing to be cleansed from defilement, and if you write those names with polluted hands, through the first, and the third, and the second, then you must cleanse yourself. After which you must not name unless necessary for you. And through this first you are able to obtain grace.

169 H doesn't have this symbol ⸿. It seems to have been inserted after the main text (given the crowding), and is also found on other folios (e.g. L.1.f.24, L.1.f.34, and L.2.f.14). It is generally used to mark paragraph divisions in medieval manuscripts, but here its use seems unclear – perhaps just a late insertion pilcrow.

170 H adds: tuo.

Et per 2 sequentes cum domino absolutionem peccatorum.

- And the next two are for obtaining absolution of sins from the Lord.

Et per alias sequentes, per 4, 5, 6, 7, 8, potes impetrare benedictiones, pro te vel aliis, & veniam, & remissionem peccatorum implendo tuam penitenciam, et benigne eas deo proferendo.

- And the next, 4-8, are to obtain blessings, on behalf of yourself or others, and pardon and remission of sins by fulfilling your penance, and offering them freely to God.

9, 10, 11, in omni re quam velis procurare benigne pro custodia tui corporis & anime.

- 9-11, in all things which you wish to suitably provide for the sake of guarding your body and soul.

12, 13, 14, in omnibus operibus magicis.

- 12-14, in all magical operations.

15, 16, in benedictionem illorum.

- 15-16, in the blessing of those.

17, 18, 19, pro inpetrando custodiam tui corporis.

- 17-19, for keeping your body protected.

20, 21, 22, 23, pro facere descendere angelos bonos in custodiam tui.

- 20-23, for making the good angels descend into your keeping.

22, 23, 24, 25, 26, in proferendo bonos odores domino ut prendat eos in grato, vel de aliis rebus quos ei velis offerre in seruicium benigne oracionis.

- 22-26, for offering good odors to the Lord, that he may accept them gratefully, or for other things which you would like to offer him in a suitable prayer service.

27, 28, 29, 30, 31, contra terrores & temptationes malignorum spirituum. Et quodam predicte sunt ibi bone similiter.

- 27-31, against terrors and temptations of evil spirits. And they are similarly good with some of the preceding.

32, 33, 34, 35, Ad cogendum eos, et omnia sua posse.

- 32-35, for gathering them, and all their powers.

36, 37, 38, 39, 40, pro laudes reddendo, et gracias. Et pro impetrando graciam & vigorem contra terrores, ut inimici nequeant nocere in exitibus circulorum.

- 36-40, for returning praise and gratitude, and for obtaining grace and strength against terrors, so that the enemies will be unable to harm the exits of the circles.

41, 42, 43, 44, 45, Ad idem. Et ad impetrandum ut angeli boni veniant tibi loqui.

- 41-45, for the same, and for making the good angels come and speak with you.

46, 47, 48, pro impetrando graciam quę ipsi placite obediant sine tui dampno.

- 46-48, for obtaining grace, so that they will willingly obey without any harm to you.

49, 50, 51, pro reddere graciam, et laudes domino de hiis que dedit tibi.

- 49-51, to return thanks and praise to the Lord, from whom these have been given.

Multis aliis modis potes laudare deum prout tibi videbitis, sicut tibi docet psalmista davidis pater priorum noster.

- You should consider many other ways you can praise God, just as our forefather David the Psalmist teaches.

171 H omits.

172 H: scribas.

173 H: 3am et 2am.

174 H adds: ea.

175 Or “Propitious”.

Unde ista sunt oficia spiritualia harum oracionum, licet generale oficium omnium sit fit dignificare ad artem, et sacrare quodcumque[176] associando, vel non associando eas illis veteris artis. Nam si operetur quis[177] modo salamatico, decens est associare. Si modo honorico: nequaquam. Quia modus vetus nunc indiget nouo. Set nouus veteri minime. Sicut lex moysi indiget illa[178] Christi. Set illa[179] Christi nullius, cum sit[180] ex se perfectam. Et perfectum dicit[181] philosophus est quod nullius egit.

From whence these are the spiritual offices of these prayers, although the general offices of all may be dignified for an art, and to consecrate any combined arts, or not combined with those old arts. For if one operates by the Solomonic method, it is appropriate to combine. If with the method of Honorius, not at all. Because the old way now needs the new. But the new way doesn't need the ancient. Just as the law of Moses needs that of Christ. But the law of Christ needs no other, since its perfection is from him. And the philosopher says (truly) it is perfect because no one made it.

Scis enim quę regula generalis magice est, quę sicut est de sectis ita est de magis.[182] Et qualis secta, talis & [*est][183] magica. Ut[184] si secta Christiana, magus Christianus. Si sarracenica, magus sarraceus. ℂ Et si secta ebrea magus ebreus.[185] ℂ Et si secta hetnica, magus hetnicus.[186] Et non possunt esse plures secte autentice, quare nec plures magi. ℂ Magus, Christianus utitur literis latinis principaliter aliis consequenter.[187] ℂ Magus sarracenus utitur literis arabicis primo alius secundo. ℂ Magus judeus utitur literis hebraycis per prius, alius per posterius. ℂ Magus hetnicus vel gentilitus utitur literis grecis primitus, & alius posterius. ℂ Et omnis magica habet ista duo primaria fundamenta. Literas sectarum. Et fidem sectarum ℂ In litera & secta, 1 in alphabeto secte, & in fide eiusdem fundatur magica omnis. Primo & principaliter ℂ Et fides secte est fides dei. Quia nulla secta negauit deum. Et[188] omnis secta[189] confessa fuit eum. Qua de causa omnis secta habet nomina quibus vocat deum. Et cum illis potest constringere inimicos dei. Ideo dixit sanctus[190] honorius in *libro jurato*, quę fides operatur in unoquoque, siue bona

Understand moreover that the general rule of magic is, that as the sects, so are the magi. And each sect has its magic. So if the sect is Christian, the magus is Christian; if Saracen, a Saracen magus. ¶ And if the sect is Hebrew, a magus is Hebrew. ¶ And if the sect is Pagan,[195] a Pagan magus. ¶ And it is not possible to have more than one sect authentically, so one cannot be more than one kind of magus. ¶ The Christian magus uses Latin letters principally, with the others subsequently. ¶ The Saracen magus uses Arabic letters firstly, others secondarily. The Jewish magus uses Hebrew letters earlier, others next. ¶ The Pagan or Gentile magus uses Greek letters originally, and others next. ¶ And all magic has these two distinguished foundations: the letters of the sects, and the faith of the sects. ¶ In the letters and the sect, first in the alphabet from the sect, and in the same faith is founded all magic, firstly and principally. ¶ And the faith of the sect is the faith in God, because no sect has denied God, and each sect acknowledges him. And for this reason, each sect has names which it uses to call upon God, and with those names it is able to constrain the enemies of God. Therefore the holy Honorius in *The Sworn Book* has said, that faith works for each person, whether for good or evil.[196] Because the faith of an evil sect is called evil, and of the good, good.

176 H adds: artis.

177 H omits.

178 H: lege.

179 H: lex.

180 H has this underlined in red.

181 H adds: vò = vero? verbo?

182 H: magicis.

183 H: est.

184 H: Et.

185 H: Si hebrea hebreus.

186 H: "Si hetnica, magus etnicus" i.e. "ethnicus."

187 H abbreviates the next three sentences.

188 H: Set.

189 *Deest* H.

190 *Deest* H.

fuerit, siue mala. Quia fides male secte vocatur mala. Et bone bona. ℂ Et de istis sectis prima fuit hetnica, qua colebat planetas, et eos deos vocabat, ut deum saturnum, /L4.f.50/ & deum Martem, & deum Iouem, colebant romani dum gentiles erant. ℂ Secunda fuit hebrea. Et isti unum verum deum credunt, set non esse trinum. ℂ Tercia est Christiana, que trinum & unum confitetur. ℂ 4ª est machometina, que licet credat deum, tamen credit ribaldum esse prophetam dei, unde nullus fuit maior tacax[191] quam machometus. ℂ Unde magica & omnis scientia licet potencialis[192] sit fabricari in omni ydyomate 72, tamen de facto non sunt fabricate nisi in quatuor vel in ydyomate latino, hebreo, Arabico, & Greco, quare tabula magna huius artis vocatur tabula 4 sectarum, que[193] componitur ex 4 alphabetis, greco, hebreo, latino, arabico.[194]

¶ And of those sects, the first is the Pagan, which extols the planets, and they call those gods, such as the god Saturn, and the god Mars, and the god Jupiter. The Romans were likewise pagans.

¶ The second is Hebrew, and they believe in the one true God, but not the Trinity.

¶ The third Christian, which professes the Trinity and Unity.

¶ The fourth is Muslim, who although they may believe in God, yet they believe a ruffian to be the prophet of God, for there was no greater thief than Mohamed. ¶ Thus, although magic and all potential knowledge may be constructed in all 72 idioms, nevertheless in fact they are only constructed in four idioms: Latin, Hebrew, Arabic, and Greek, whereby the great table of this art is called the table of the four sects, which is composed from the four alphabets, Greek, Hebrew, Latin, and Arabic.

191 Reading *tagax*.

192 K: "polis"; H: p9lis.

193 H: quia.

194 H: ... alphabetis ut patuit.

195 Or "heathen."

196 *LIH*.III.19. Peterson 2016 p. 63.

Index of angel names

Gabriel, O1, L, O14, O15, O23, O30

Michael, L, O14, O15, O23, O30

Raguel, O23, O30

Raphael, L, O14, O15, O23, O30

Raziel, O14, O15

Thobiel, L, O14, O15, O30

Uriel, L, O14, O15

Index of divine names

Abba: Hebrew אַבָּא "Father", O36

Adonay: Hebrew אֲדוֹנָי "The Lord", O1, O2, O4, O5, O7, O8, O11, O12, O14, O15, O16, O18, O24, O26, O28, O30, O31, O33, O34, O36, O37, O38, O45, O47, O50, O51

Adonay Sabaoth: Hebrew אֲדוֹנָי צְבָאוֹת, "The Lord of Hosts", O2

Agathos: Greek ἀγαθός "Good", O12

Agla (var: A.g.l.a.): Hebrew אגלא: Meaning unsettled, but widely repeated to be a notariqon (kabbalistic acronym) for *Atah Gibor Le-olam Adonai*, "You, O Lord, are mighty forever." According to Katelyn Mesler however,[197] "After much searching, I have yet to find evidence of such an interpretation prior to the late fourteenth or fifteenth century, a couple centuries after AGLA begins appearing in magical writings.", O2, O4, O6, O12, O14, O16, O18, O19, O21, O30, O31, O35, O44, O45

Aglay, O13

Agyos: Greek: ἁγιος "holy", O40, O44

Alpha et Omega (principium et finis): Latin "Alpha and Omega – the Beginning and the End", O3, O11, O13, O15

Anabona: To my knowledge, attested elsewhere only in the Solomonic texts *Vinculum Salomonis, Almadel,* and *Clavicula Salomonis*,[198] O5, O28

Anastasys: Greek: ανάσταση "resurrection", O45

Annora: Hebrew: הנורא "The Terrible", O5, O18, O30

Arbiteral, Arbyteral: I have not seen these names attested elsewhere (Cp. possibly with *Arbitrius*, *Arbitrio* or *Arbitros* in *Vinculum Salomonis*), O18, O44

Assereye: Hebrew אֲשֶׁר אֶהְיֶה, O18. See also Eyeassereye.

Athanatos: Greek: αθάνατος "Immortal", O25

Atyonodabyr: Compare *Athyonodabazar*, the 19th of 72 names comprising the Shem ha-Meforash in *SSM*, and *Achionadabir*, the 53rd of 100 names in *LIH.CI*. Possibly related to *Hachio Nada Valislio* or *Hachionada +Balizer* in the *Book of Oberon,*[199] O18

Ay, O17, O18, O36

Baruchata: Hebrew *Baruch atha* בָּרוּךְ אתה "thou art blessed"; Cp. *Baruch* Hebrew בָּרוּךְ "Blessed"– the 69th name of God in *LIH*, O5, O23, O40

Çella: Compare *Sellah* – the 85th name of God in *LIH.CI*, O18

Eloy (compare Heloy): Greek Ἐλωΐ Aramaic אלהי cp. Hebrew אֵלִי "My God", O14, O17

Eyeassereye (Eye-Asser-Eye): Hebrew אֶהְיֶה אֲשֶׁר אֶהְיֶה "I am that I am", O1, L, O2, O3, O4, O6, O7, O8, O11, O13, O16, O17, O18, O33, O34, O45. See also Assereye

Hel: (El): Hebrew אל "God/god", O4, O12, O15, O18, O23, O28, O30, O34, O36, O44, O45

Helemas, Heleymas: =Greek Ἐλύμας? from the Aramaic אַלִימָא "powerful"?, O12, O23

Heloe, O23, O30, O44

Heloh, O23

Heloon, O13, O23, O39, O40, O44

Heloy (compare Eloy): Hebrew "God", O17, O18, O25, O35, O36

Heloym (Elohim): Hebrew אלהים, "God/god", O20

Heloyon: Hebrew עליון "Most High", O10, O20

Hely (Ely): Aramaic and Hebrew אֵלִי "My God", O12, O14, O15, O18, O30, O36, O44

Helyon, O23, O44. Compare Heloyon, Helyom

Hemanuel (H: Emanuel): Hebrew עִמָּנוּאֵל ("God is with us"), O40

Hymlehemoth: I have not seen this name attested elsewhere, O5

Iesus, Iesus Nazarenus: Latin "Jesus", "Jesus of Nazareth", O18, O25, O39

197 Mesler, Katelyn "The Latin Encounter with Hebrew Magic" in Page, Sophie, and; Rider, Catherine, *The Routledge History of Medieval Magic*. London: Routledge, Taylor & Francis Group, 2019. p. 88.

198 See Véronèse 2008 pp. 41-42.

199 See Peterson 2016 pp. 31, 184. Harms, Clark, and Peterson 2015, p. 126.

Ioth he vau he: Hebrew יהוה "Jehovah" (var: Joth he vau he, Yoth he vau he), O3, O5, O7, O10, O12, O15, O23, O30, O46

Kados: Hebrew קָדוֹשׁ "Holy" (var: Kados, Kados, Kados; Cados, Cados, Cados), O2, O8, O45

Lemazabany, Lemazabatani, Lamazabatani: Aramaic לְמָה שְׁבַקְתָּנִי, but well known from the Bible, Mark 15:34, Jesus quoting Ps. 22:2. The Biblical meaning ("why have you forsaken me") is here lost, and it serves as a *voces magicae* or sacred name, O11, O18, O39

Lucha, O13

Messyas: Greek Μεσσίας "Messiah", O18

Monon: Greek μόνον "only"? Second of 100 names of God in *LIH.CI* (Var: *Monhon LIH.LIV*), O18

Mycrathon (H: Mycraton): Name of an angel in *LIH.CXV*.44 and *Razielis*, O30, O33

Mythateron, Mychacheron, O18, O30, O38

On: Greek Ων "The One who Is." Greek translation of Hebrew אֶהְיֶה (Eheieh) from Exod. 3:14, O8, O14, O16, O18, O25, O30, O35, O36

Onay, O44

Oristion: 32nd of 100 names of God in *LIH.CI* and 25 of 72 in *SSM*.[200] Also found in *Vinculum Salomonis*, as well as one of the nine *Canderies* (ms Paris BnF ital. 1524 [XV] f 185r), O28

Oryon, 41st name of God in *LIH.CI,* O40

Otheos [=O Theos], O40

Pantaceron (H: Pantheceron): Also found in *Almadel*[201] and *Razielis,* O33

Sabaoth: Hebrew *Tzevaot*, *Tsebaoth* צבאות "Armies", O7, O8, O11, O15, O18, O45, O50. See also Adonay Sabaoth

Saday (var: Sadday) (Shaddai): Hebrew שַׁדַּי: Meaning disputed, but often translated as "Almighty", O4, O5, O7, O11, O16, O21, O23, O31, O35, O37, O38, O39, O40, O43

Salsemas, Salcemas: I have not seen these names attested elsewhere, O30, O31

Sother: Greek: σωτήρ "Savior", O40

Stratymeton: I have not seen this name attested elsewhere, O45

Theos: Greek Θεός "God", O30

Thetragramaton: Latin "four lettered (name)" i.e. IHVH, O15

Usirion: This name appears as the 68th sacred name in *LIH.CI*, O28

Usyon: Greek ουσίας/ουσίαν "Substance/Essence", O36

Ya: (Yah) Hebrew יָהּ "God", O5, O7, O8, O14, O18, O23, O35, O37, O39, O40, O43, O45

Yava (Yaua): Hebrew יאוא; according to Ganell (SSM L.1.f.2), this is the true pronunciation of this sacred name, O23

Yeue, variant of Yaua?, O12

Yoth he vau he: See Ioth he vau he

200 Peterson 2016 pp. 31, 169.

201 Véronèse 2012 p. 115.